

I

TALES

1. *q^wiŷihtaqakič* *tanakmis*
 Out of what are mosquitoes
 made

<i>hawilitwe? in</i> Chief was, they say,	<i>iañanak</i> have child	<i>ha·k^wa·łok.</i> girl of (him).	<i>?o·cahtaksa</i> And then	<i>ticwisa</i> get pregnant,
<i>naŷaqnakši? ał</i> give birth to baby now	<i>me? iłqac? isok.</i> little boy of (her).	<i>mo·či·tnakh? ałwe? in</i> Have now four days, they say, when	<i>qahna·kał</i> someone now die	
<i>k^wi·k^wi·sühin? as? i</i> the other end of the village,	<i>?oso·ł</i> die off	<i>na·ni·qso? i</i> the oldest (child)	<i>ko·kohingit.</i> with hole in side.	<i>haya·?akát</i> Was not known
<i>q^wiŷi·hawo·si.</i> whereof he died.	<i>?a·thšiłłax.</i> Night be- come again,	<i>qahna·kałłax.</i> someone now die again	<i>łax? oktaqimŷas? i</i> the another group outside,	
<i>?osawi? ałłax.</i> die off now again	<i>na·ni·qsose? i.</i> the very oldest (child).	<i>łax? ał</i> Now	<i>ma? as? i</i> the village	<i>haya·?akši? ał</i> did not know now
<i>q^wisa·hiwo·si</i> what was causing	<i>qa·hk^wačił.</i> be dying off.			
<i>?oyo? ał? ał</i> Get sight of now	<i>to·csme? i</i> the woman	<i>łax·hmal? i</i> the new- born	<i>naŷaqak</i> baby	<i>?ani</i> that
				<i>hihiŷaqłwat</i> be bloody in under (his) finger- nails
<i>čalčax</i> fingers	<i>naŷaqakšiłok? i.</i> the baby that became of (her).	<i>?o·cahtaksa</i> And then	<i>čoxok^wił</i> begin to suspect	<i>?oyi</i> whether
				<i>?ohqo·</i> it was he
<i>qa·hk^wa? ap.</i> be causing to die off.	<i>?o·cahtaksa</i> And then	<i>naña·či·hšił</i> watch for	<i>?a·thši? ał? itq</i> when night be- came now	
<i>we·?ičti·?iłši? ał.</i> pretend now to be asleep.	<i>?o·cahtaksa</i> And then	<i>načo? ał</i> discover	<i>ya·twe·? in</i> yonder, they say,	<i>či·wahsol? ap</i> pull out from inside

<i>ɛimca·sʔatʔi</i> the right of (him)	<i>kʷikʷinkso</i> hand,	<i>čaqʔatap</i> push off	<i>ʔa·čsa·iimʔakʔi</i> the head-flattener of (him),		
<i>hitakʷisčaλ</i> get out of now	<i>najaqpaʔakʔi</i> the baby- basket of (him)	<i>hini·ʔasʔaλ.</i> go outside now.	<i>na·csa·λ</i> See now	<i>to·csmeʔi</i> the woman	
<i>qʷa·ʔakʔitq</i> in that way be of (her)	<i>meʔiλqac.</i> boy.	<i>hamatsaʔaλ</i> Find out now	<i>ʔani</i> that	<i>ʔohqa·</i> it was he	<i>qa·hqa·ha</i> be always killing
<i>yaqčiʔathʔitq.</i> who are living as neighbors to him.	<i>ʔatwe·ʔinča:aš</i> Indeed, they say, apparently it was he	<i>qʷa·</i> be thus	<i>hi·yi·h</i> be after blood,	<i>ko·hsinqinʔap</i> always cause hole to be in side	
<i>hi·yi·h.</i> be after blood.					
<i>ha·wiłaλšʔiʔaλ.</i> Became young man now.	<i>ʔo·cahtaksa</i> And then	<i>ʔosawopaλ</i> killed now	<i>neʔi·qsakʔi.</i> the uncle of (him).		
<i>ʔahʔa·ʔaλ</i> Thereupon now	<i>to·csmeʔi</i> the woman	<i>yaqʷacʔitq</i> who owned him	<i>iaña</i> child	<i>wiña·qstoʔaλ</i> became unable now	
<i>hoptimʔakqσ·.</i> that she hide truth.	<i>haya·ʔakʷaλ</i> Not know	<i>ʔoh</i> it is	<i>yaqčʔiʔathʔitq</i> who were living as neighbors to her	<i>qʷiqhʔato·si</i> by what it was done when	
<i>qa·hkʷaʔapʔat.</i> were caused to die one after another.	<i>ʔo·cahtaksa</i> And then	<i>ha·kʷa·λʔi</i> the young woman	<i>ʔi·qhok</i> tell	<i>noʔwi·qsak.</i> father of (her).	
<i>ʔo·cahtaksa</i> And then	<i>hišimʔo·p</i> cause to be assembled	<i>hawiłʔi</i> the chief	<i>yaqčʔiʔathʔitq</i> who were living as neighbors to him,	<i>ʔi·qhok</i> tell	
<i>wawa·ʔatʔitq</i> what he had been told (by)	<i>iaña·kʔi.</i> the child of (him).	<i>čo·</i> 'Now,	<i>hišimʔawʔiʔaλi</i> gather to- gether now	<i>witwe·k</i> warriors	
<i>qahsa·pʔa·qleʔico·</i> you will kill	<i>ka·ʔo·cšʔiλokʷitqas</i> he who has come to be my former grand- child;	<i>ʔohʔatčʔinš</i> it is he, it seems, by whom we	<i>qa·hkʷaʔapʔat.</i> have been caused to die one after another.		

<i>k^wisto·pčáš</i> Not ordinary being, it seems,	<i>?a·ni</i> really	<i>ha·wílaλ?i.</i> the young man.'			
<i>?o·cahtaksa</i> And then	<i>witwa·k</i> warriors	<i>?i·naxi·čič</i> get ready,	<i>?o·?o·csoλwe?in</i> take along several, they say,	<i>mílsyi.</i> spear.	
<i>?o·cahtaksa</i> And then	<i>ha·k^wa·λ?i</i> the young woman	<i>?i·hšič</i> burst into tears	<i>hitiŋqish.</i> while down at the beach.	<i>λawi·čič? aλ</i> Approach now	
<i>ha·wílaλ?is?i</i> the little young man	<i>?om?i·qsak.</i> mother of (him).	<i>?a?a·qiyokhak</i> 'Why do you cry,	<i>?o·mí.</i> mother?'	<i>?oya·qle?ic</i> 'After a while you will	
<i>hamatsap</i> find out	<i>q^wiq^wi·yok^wi·s.</i> why I cry.'	<i>?ah?a·yiyáλwe?in</i> Now at that time, they say,	<i>witwa·k?i</i> the warriors		
<i>pońi·qsa?aλ</i> run down now to the beach	<i>čáčaxpałšič?at</i> was speared at by all shooting at one mark,	<i>wik</i> not	<i>qahšič</i> die	<i>ha·wílaλ?is?i.</i> the little young man.	
<i>λi·λiqswiwe?in</i> All go right through and stick, they say,	<i>mílsyimínih?i</i> the spears	<i>lača·?at</i> escape,	<i>kamit:aqłič.</i> run into the bush.	<i>čo·</i> Now,	
<i>lačič?in</i> let us let go	<i>ho?acačičλ?a·qλma.</i> he will come back.'	<i>wikwe·?in</i> Not, they say	<i>qi·k^wa·ł</i> stay away long	<i>ho?in?aλ.</i> come back now.	
<i>?o·cahtaksa</i> And then	<i>wi·na·λλa·</i> start out now in party again	<i>witwa·k?i.</i> the warriors.	<i>mačič·tataλ</i> Now inside of house at (him)	<i>čáčaxpałšič</i> all spear-shooting at one mark	
<i>wikałła·</i> not now again	<i>qahšič.</i> die.	<i>λah?aλ</i> Now then	<i>ciqšič? aλ</i> begin to speak now	<i>ha·wílaλ?is?i</i> the little young man,	
<i>wimá·qle?ico·</i> 'You (pl.) cannot	<i>qahsa·p</i> cause to die	<i>siya.</i> me.	<i>k^wisto·mah.</i> I am different being.'	<i>λah?aλwe?in</i> Now then, they say,	

<i>šama·sʔ aλ</i> once for all now	<i>hita·qʰiλ</i> go into the woods;	<i>ya·či·hšiʔ aλ</i> try to get now by fol- lowing	<i>witwa·k</i> warriors,	<i>qi·yoʔ okweʔ in</i> be long on their way, they say,
<i>hitacpaλqo·weʔ in</i> as they now went over, they say,	<i>no·čyo·ʔi.</i> the moun- tains.	<i>saya·qʰweʔ in</i> Be far, they say, when	<i>neʔi·čiʔ aλ</i> hear now	
<i>ʔa·maṁinḥ</i> loons	<i>ci·qci·qa.</i> are talk- ing.	<i>ʔatwe·ʔ inčā·aš</i> Indeed, they say, it seems it was he	<i>qʷa·</i> be thus	<i>hi·yi·sʔ atok.</i> blood was drunk of (him).
<i>ʔo·caḥtaksa</i> And then	<i>ḥaḥačmapšīλ.</i> watch secretly.	<i>ʔaḥʔa·ʔ aλweʔ in</i> Thereupon now, they say,	<i>ciqšīʔ aλ</i> speak	
<i>ḥa·wilaλʔisʔi</i> the little young man,	<i>sokʷiʔ aλičasak</i> 'Come (pl.) and get me!	<i>wikḥa·so·</i> do you (pl.) not	<i>ʔa·naqḥ</i> really	<i>qaḥsa·pmiḥsa.</i> want to cause (me) to die?
<i>ʔi·qʰokʷaḥ</i> I tell	<i>si·ḥiṭ</i> to you (pl.)	<i>qʷiḥco·yi·so·</i> how you (pl.) may succeed to	<i>qaḥsa·p</i> cause to die	<i>siya.</i> me.'
<i>ʔo·caḥtaksa weʔ in</i> And then, they say,	<i>ʔaλa</i> two	<i>ḥa·wi·ḥaλ</i> young men	<i>λawi·čiλ</i> approach,	<i>sokʷiλ</i> take hold of,
<i>wiḥi·saḥap.</i> bring to shore from the water.	<i>ʔaḥʔa·ʔ aλweʔ in</i> Thereupon now, they say,	<i>ciqšīʔ aλλa·</i> speak again	<i>ḥa·wilaλʔi</i> the young man,	
<i>hišimyo·paλič</i> 'Gather to- gether now (pl.)	<i>ʔinkšyigo·</i> if there be wood.'	<i>ʔo·caḥtaksa</i> And then	<i>hišimyo·p</i> gather together	<i>ʔinkʷaʔ ap.</i> set fire going.
<i>čo·</i> 'Now,	<i>tiʔo·paλičas</i> throw (pl.) me now into the fire,	<i>ʔaḥʔa·ʔ a·qʰaλaḥ</i> thereupon now I shall	<i>wikitmi·čiʔ aλ.</i> now turn into nothing.'	
<i>ʔo·caḥtaksa weʔ in</i> And then, they say,	<i>sokʷiʔ at</i> was taken hold of	<i>ḥa·wilaλʔi</i> the young man;	<i>tiʔo·paṭ</i> was thrown into the fire,	
<i>wikitmi·čiλweʔ in.</i> turned into nothing, they say.	<i>ʔo·caḥtaksa</i> And then	<i>yo·xlapoλ</i> blow up	<i>ḥintmisʔi</i> the ashes,	

<i>tanakmi' ɛi? aλ.</i>	<i>?o'no' ?aλhwe? in</i>	<i>hisna: aλ</i>	<i>tanakmis</i>	<i>?ani' ɛ</i>
turned now into mosquitoes.	For this reason now, they say,	fond of blood now	mosqui- toes	that they are
<i>hisnaq'iyihtaqaak.</i>	<i>q'wisitwe? in</i>	<i>?ah</i>	<i>hisnaqi' ɛa.</i>	
made out of one fond of blood.	Thus it was, they say,	that one	who was said to be fond of blood.	

1. WHAT MOSQUITOES ARE MADE OF⁹⁰

There was a chief who had as child a daughter. Now then she became pregnant and gave birth to a baby, a little boy. Four days after she had come to have him someone died at the other end of the village—it was the oldest (child of that family) that died, with a hole in his side. It was not known what made him die. Another night passed, and again someone died in the next house—it was again the very oldest (child of that family) that died. And the village did not know what was causing people to die off.

Now the woman noticed that the new-born baby that she had given birth to was bloody under his finger-nails, so then she began to suspect that it might be he who was causing people to die off. So she watched for when night fell, pretending to be asleep. Yonder she caught sight of him as he pulled out his right hand, pushed off his head-flattener,⁹¹ got out of his cradle-basket, and went out of the house. Now the woman saw what her boy was doing, she found out that it was he who was always killing his neighbors. Indeed, as it turned out, he was thus after blood, in search of which he would make a hole in people's sides.

He grew up to be a young man. Now he killed his own uncle. And then the woman whose child he was could no longer hide the truth. Her neighbors did not know what it was that brought it about that people were being killed off, but then the young woman told her father. Then the chief called his neighbors together in council and told them what his daughter had said to him. 'Now! gather together, you warriors! You shall kill my grandson, who is no longer mine. He it is, in truth, by whom we have been killed off. The young man is really no ordinary human being, it seems.'

Then the warriors got ready, each taking along his spear. And then the young woman, (his mother), burst into tears down at the beach. The little fellow approached his mother (and said), 'Why are you crying, mother?' 'After a while you will find out why I am crying.' Now just at that time the warriors ran down to the beach and speared at him, all at once, but the little fellow did not die. The spears all went right through him and remained stuck. He escaped from them, running off into the bush. 'Now! let us let him go; he will come back.' He did not stay away long, but (soon) came back. Then the warriors again got together to fight him. They shot at him, all at once, inside of the house, but again he did not die. Now the little fellow spoke up. 'You cannot kill me. I am different from ordinary human beings.' And then once for all he went off into the woods. The warriors followed, trying to get him, and were long on their way as they went over the mountains. They were far off when they heard loons talking; it turned out, indeed, that they were drinking his blood.⁹² And then they watched secretly for him. Then the little fellow spoke

up, 'Come and get me! Do you not really want to kill me? I'll tell you how you may succeed in bringing about my death.'

So then two young men came near, took hold of him, and brought him out of the water to the shore. And then the young man spoke again, (saying), 'Do you now get wood together!' They brought (wood) together and set a fire going. 'Now! throw me into the fire, and then I shall turn to nothing.' So they took the young man and threw him into the fire, and he turned to nothing. And the ashes blew up and turned into mosquitoes. Now it is for this reason that mosquitoes are fond of blood, since they come from one who was fond of blood. This is what happened to him who was fond of blood.⁹³

2. DEER AND THE WOLVES

<i>ʔi kašariweʔin</i>	<i>:a-tošmít</i>	<i>čawa-yiya</i>	<i>ʔo-qomhiʔi</i>	<i>na's.</i>
Was out fish- ing, it is said, with hooks for small fish	Deer-son ¹	one time	the fair- weathered	day.

<i>hih</i>	<i>:a-tošap</i>	<i>ši-łok^wałweʔin</i>	<i>q^wayači-ktaqiml.</i>	<i>hitari:at</i>
There- at (he) was while	'Deer- standing- on-the- point'	was now moving, it is said,	Wolf family.	Was passed

<i>:a-tošmít</i>	<i>ciqšiʔałweʔin</i>	<i>ʔo-q^wiyaya:aqameʔico</i>	<i>šiya-łaka</i>
Deer-son,	now (he) spoke, it is said,	'On a fine day you (pl.) are	all moving in canoe,

<i>qogo-tih^{te}</i>	<i>hahamotne-q.</i>	<i>wa-ʔałweʔin</i>	<i>:a-tošmít.</i>
big-nosed ones,	bone-eaters.'	Now said, it is said,	Deer-son.

<i>łaʔo-ʔałqo-weʔin</i>	<i>hitariq</i>	<i>hihʔi-tq</i>	<i>qi-łakapari</i>
Now, it is said, another would be	pass by	where he was	stand fish- ing;

<i>łaʔo-ʔałqo-weʔinłak.</i>	<i>ši-łok.</i>	<i>ʔohʔishak</i>	<i>:a-tošmít</i>	<i>wa-ʔałweʔin</i>
now, it is said, again another would be	move.	'Is that you, little one,	Deer-son?'	now said, it is said,

<i>šiya-łaqeʔi.</i>	<i>ʔa-qinʔapʔishak</i>	<i>kamo.</i>	<i>łi-kašarime-h</i>
those mov- ing in canoe.	'What, little one, are you doing,	young chap?'	'I am standing fishing with hooks',

<i>wa-ʔałweʔin</i>	<i>:a-tošmít.</i>
now said, it is said,	Deer-son.

<i>łaʔo-ʔałweʔinłak.</i>	<i>ši-łok.</i>	<i>ʔo-q^wiyaya:aqameʔicowe.</i>
Now, it is said, again another was	move.	'You (pl.) have fine weather (as you move),'

<i>wa·ʔaλweʔinλa·</i> now said again, it is said,	<i>ʔa·tošmit.</i> Deer-son.	<i>ʔaʔaqo·ʔishak</i> 'What are you saying, little one,	<i>kamo·</i> young chap?'		
<i>wa·ʔaλweʔinλa·</i> now again said, it is said.	<i>ʔo·qʷiya:aqameʔicowe·</i> '"You (pl.) have fine weather	<i>šiya·λaqe·</i> all moving in canoe,"	<i>wa·ma·hso·</i> I was say- ing so.'		
<i>he· wikeʔic</i> 'Oh, not you	<i>wa·</i> say.'	<i>wa·ma·h</i> 'I said so,'	<i>wa·ʔaλla·</i> now again said	<i>ʔa·tošmit</i> Deer-son,	<i>he</i> 'Oh,
<i>hahamotnaqʔi</i> the bone- eaters,	<i>qoqo·t̄ih̄teʔi</i> the big- nosed ones,	<i>pi·pi·cks̄ȳiqnaqʔi.</i> the eaters of dead bodies!'	<i>ʔaʔaqo·hak</i> 'What are you saying,		
<i>ʔa·tošme·t</i> Deer-son?'	<i>ʔo·qʷiya:aqameʔicowe·</i> '"You (pl.) are having fine weather	<i>šiya·λaqe·</i> all moving in canoe,"	<i>wa·ma·hso·</i> I said so.'		
<i>wikeʔic</i> 'You did not	<i>wa·</i> say so.	<i>qoqo·t̄ih̄ta</i> '"Big-nosed ones,"	<i>wa·meʔic.</i> you said.'	<i>ʔohʔaλweʔinč̄a:aš</i> Now it was, it is said, as it turned out,	<i>qʷa·</i> be so
<i>hawitokʔi</i> the chief of	<i>qʷayač̄i·ktaqim̄t̄</i> Wolf-family	<i>ʔo·coʔok</i> be on (his) way to	<i>šiya·λaqa</i> all move in canoe	<i>maʔaqo·ʔa.</i> Maakoa.	
<i>ʔo·cahtaksaλ</i> And then, now,	<i>naʔo·qsiṛpat</i> was taken along in canoe	<i>ʔa·tošmit</i> Deer-son	<i>ʔoʔoqš̄iʔaλ</i> now went in same canoe as	<i>hawitok</i> chief of	
<i>qʷayač̄i·k.</i> Wolves.	<i>hinasiʔaλweʔin</i> Now arrived at, it is said,	<i>maʔaqo·ʔa</i> Maakoa,	<i>wikpi·č̄aλ</i> not now had (his) wife along	<i>ʔa·tošmit</i> Deer-son,	
<i>ʔo·č̄aλ</i> now owned (him)	<i>hawitʔi.</i> the chief.	<i>so·weʔin</i> Held, it is said,	<i>hopinwašokʔi</i> the little canoe of him	<i>ʔa·tošmit.</i> Deer-son.	
<i>maʔathš̄iʔaλweʔin</i> Now they settled down in the house, it is said,	<i>to·pš̄iʔaλʔitq.</i> when now it began to get dark.	<i>wikarweʔin</i> Not had it, it is said,	<i>ʔanicčakš̄iλ</i> begin to be dark for long		
<i>po:alʔato·č̄iʔaλweʔin</i> began now, it is said, to feel sleepy	<i>hawitʔi.</i> the chief.	<i>ʔo·cahtaksa</i> And then	<i>wa·ʔaλat</i> was now said to	<i>ʔa·tošmit</i> Deer-son,	

<i>we?içopáxisak</i>	<i>ça·ni</i>	<i>hila?aqih?áxisak</i>	<i>k^wi·łk^wi·ya</i>	<i>we?içop.</i>
'Come and cause me now to sleep	first,	come and be seated here now at my side while	keep on filing	cause to sleep.'

<i>sok^wi? ał</i>	<i>:a·tošmit</i>	<i>k^wiçakok?i</i>	<i>k^wiçi? ałwe?in</i>	<i>nono·k^h? ał</i>
Now took	Deer-son	the filing instrument of him,	now, it is said, began to file	now was singing while so doing

:a·tošmit
Deer-son:



<i>we·-?i·ç</i>	<i>we·-?i·ç</i>	<i>yo·y^a</i>	<i>yo·y^a</i>
Sleep,	sleep,		

<i>ħa·solapickin?i</i>	<i>qahše·k</i>	<i>wa·?ałwe?in</i>	<i>ħawit?i.</i>
'Sing a little louder,	my friend,'	now said, it is said	the chief.

<i>we·?içołah</i>	<i>qahše·k.</i>	<i>çacımhil?i</i>	<i>wa·?ałwe?in</i>	<i>:a·tošmit.</i>
'I am fall- ing asleep,	my friend.'	'Lie com- fortable in the house,'	now said, it is said,	Deer-son.

<i>?a·naqh?i</i>	<i>kašhta·k^wiłckin.</i>	<i>no·?i? ałwe?inła·</i>	<i>:a·tošmit</i>
'Really be	have head tilted back in the house a little more.'	Now again, it is said, began to sing	Deer-son;



<i>we·-?i·ç</i>	<i>we·-?i·ç</i>	<i>yo·y^a</i>	<i>yo·y^a</i>
Sleep,	sleep,		

<i>k^wi·łk^wi·yaqh? ał</i>	<i>çi·ma·k?i.</i>
Kept filing now, while so doing,	the mussel- shell knife of him.

<i>we?içoł</i>	<i>ħawitok</i>	<i>q^wayaçi·k</i>	<i>kašhta·k^wiłwe?in</i>	<i>we?iç</i>
Fell asleep	chief of	Wolves;	had (his) head tilted back in the house, it is said,	sleep

<i>hawit^l?i.</i> the chief.	<i>sok^wi[?]aλ</i> Now took	<i>!a·tošmit</i> Deer-son	<i>či·ma·k[?]i.</i> the mus- sel-shell knife of him.	<i>?o·cahtaksaλ</i> And then now
<i>qatqsa·p</i> cut off head	<i>hawitok</i> chief of	<i>q^wayačik.</i> Wolves.	<i>toxwa·s[?]aλwe[?]in</i> He jumped out of the house, it is said,	<i>hini·cs[?]aλ</i> now carried
<i>iohčitak[?]i.</i> the head of him.	<i>?o·cahtaksa</i> And then	<i>sok^wiλ</i> took	<i>hopinwašok[?]i</i> the little canoe of him	<i>hila·sčack^wi[?]i</i> the one having been there on the roof
<i>mahiti[?]i.</i> the house.	<i>hina·či[?]aλwe[?]in</i> Started off now, it is said, in canoe,	<i>hilsio·qs[?]aλ</i> now had it there in very end of bow of canoe	<i>iohčitak[?]i</i> the head of him,	
<i>λihš[?]i[?]aλwe[?]in.</i> now, it is said, he started off.	<i>no·[?]i[?]aλwe[?]in</i> Now, it is said, he started to sing	<i>!a·tošmit</i> Deer-son,		



ho·pa·λ- ya·ne· ho·pa·λ-ya·ne· ioh·łi·-ta·k-mo^t
'Big round thing big round thing his former head
in bow in bow



q^wa-ya·-łi·k-mo^t łi·k-mo^t?
former wolf.'

wawa·we[?]in *no·k^wi·s.*
he kept go along
saying, singing.
it is said,

λopkš[?]i[?]aλwe[?]in *yaqčimi[?]itq* *hawitok^wi[?]i* *q^wayačik*
Now, it is who had been the former Wolves,
said, woke up his wife chief of

?o·yo?alšil ?ani lo·htqari?atqa ?oqla·paλ :oq^wilokqa čakop.
 became that fluid flowed now that hers
 aware of the fact under her in thought urinated
 the fact the house; the house hus-
 band.

λopkš*ʔ*i ?ah*ni*·me*ʔ*ic :oq^wil. wik ciqš*ʔ*il. ʔolo·ʔas*ʔ*aλ
 'Wake up, you are thus urinate in the house.' Not spoke. Was now
 about to
 feel (his)
 face,

?anayo?al ?ani ʔotska·po·λqa. λopkš*ʔ*i*ʔ*č hile·*ʔ*ico·
 discovered that felt a hole Wake up here you
 ed only on top. (pl.) are

qatqo·*ʔ*ak hawil.
 with head chief.
 cut off
 belonging
 to (you)

hamai*ʔ*apat ?ohqa· qahsa·p :a·tošmit. ʔil*ʔ*ka*ʔ*aqš*ʔ*i*ʔ*aλwe*ʔ*in
 Was known that cause Deer-son. Now, it is said,
 it was to die got to be in an
 he uproar

q^waya*ʔ*i·ktaqim*ʔ* iapatš*ʔ*i*ʔ*aλwe*ʔ*in. čo ?o·čqanačsa·pin.
 Wolf-family; now, it is said, they de- Now, let us cause
 liberated as to what to do. lost in a fog.

?a·ko·λcso· ?očqo·*ʔ*ak*ʔ*i :a·nos*ʔ*i. :a·nosmit ?a·ko·*ʔ*atwe*ʔ*in.
 Go (pl.) the wherein- the Crane-son it was borrowed
 and borrow there-is-fog Crane.' from him, it is
 belonging to said.

?o·cahtaksaλwe*ʔ*in ?očqsa·paλ. ?očq*ʔ*a·no*ʔ*aλ :a·tošmit mitxš*ʔ*i*ʔ*aλwe*ʔ*in.
 And then now, it now caused Now got to Deer-son, he turned
 is said, to be fog. be in the fog around, it is
 said.

ho*ʔ*acač*ʔ*i*ʔ*aλwe*ʔ*in. nono·k*h*čikaλwe*ʔ*in ho·pa·λya·ne·
 Now he turned Now he sang, it 'Big round
 back to (his) is said, while thing in
 starting point, traveling along, the bow,
 it is said.

ho·pa·λya·ne· ioh*ʔ*li·ta·kmo·t q^waya·*ʔ*i·kmo·t wawa·qhčikaλwe*ʔ*in
 big round his former head former wolf,' kept saying, it
 thing in is said, while
 the bow, moving

<i>no·k^wi·s.</i> sing while journey- ing.	<i>ne?i·či? aławe?in</i> Now, it is said, was heard	<i>?oħqa·</i> that it was he	<i>:a·tošmít.</i> Deer-son.	
<i>čimsa? ałwe?in</i> Now, it is said, got ready on the beach	<i>q^wayači·ktaqiml.</i> Wolf-family.	<i>čamiħtawe?in</i> Really, it is said, he	<i>ho?acačičl</i> arrived back again	
<i>:a·tošmít.</i> Deer-son.	<i>hitasa? ałwe?in</i> Now, it is said, he ar- rived on the beach	<i>:a·tošmít</i> Deer-son,	<i>?ah? a·?ał</i> thereupon now	<i>hinołta.</i> got out of canoe.
<i>?o·caħtaksa</i> And then	<i>sok^wił</i> took	<i>:opximc?i.³</i> the sand.	<i>li·ka·?aqħak</i> 'Goodness but you look like	<i>soħicmisok</i> sand be- longing to
<i>ma?aqo·?a.</i> Maakoa.	<i>?iħa·qle⁴</i> Imaks!	<i>hiyahłok^wamah</i> I have for (you) here in the canoe	<i>k^wało·q^wał.</i> receptacle to urinate into.'	
<i>wa·wallipsatwe?in</i> While, it is said, he was so saying, he was	<i>tox^wi·čsa? aławe?in</i> now, it is said, he was jumped upon on the beach	<i>ma?ak^wa? aphałat.</i> now was chewed up by them.	<i>?aha·</i> 'Aha!	
<i>?ana·łok^wařilati^m</i> only go and cause (pl.) to be left over my	<i>qiharaqal⁵</i> bowels,'	<i>wa·ħtaqđilwe?in</i> he said, it is said, be- fore	<i>čixk^wači? ał</i> now was torn to pieces	
<i>:a·tošmít</i> Deer-son,	<i>yaq^wa·no·?ałi·č? a·ta</i> for which reason, now, it is that always	<i>?ana·sok^wařałat</i> only now is caused to be left over his	<i>qiharaqac</i> bowels	
<i>?oħ?at</i> it is by	<i>q^wayači·ktaqiml.</i> wolf-family.			

2. DEER AND THE WOLVES⁹⁴

Deer⁹⁵ was out fishing with hook and line one day when the weather was fine. While he was there at Deer-standing-on-the-point,⁹⁶ the Wolf people were moving. They passed by Deer and he said, 'It's a fine day that you're all moving in your canoe, you big-nosed bone-eaters.'⁹⁷ This is what Deer said. And another (canoe-party) would pass by where he stood fishing, and still another would move (by), and 'Is that you, young Deer?', said they who were moving in their canoe. 'What are you doing, young fellow?' 'I am standing fishing with my hooks', said Deer.

And then another (canoe-party) moved by. 'You people in the canoe are having fine weather', said Deer again. 'What is it that you are saying, young fellow?' again said they. "'You people are having fine weather as you move in your canoe', is what I was saying.' 'Oh, that is not what you were saying.' 'It's what I said', said Deer once more, and 'Oh, the bone-eaters, big-nosed ones, the eaters of dead bodies!' (he added in a lower voice). 'What did you say, Deer?' 'I said, "You people are having fine weather as you move in your canoe".' 'That is not what you said. "Big-nosed ones" is what you were saying.' Now truly it was the chief of the Wolves who was moving with his people in a canoe, bound for Maakoa. And then they took Deer along with them and he journeyed in the same canoe as the chief of the Wolves. They arrived at Maakoa. Deer had not his wife with him, and the chief owned him, but Deer retained the little canoe which belonged to him.

Now they settled down in the house when it began to get dark. It had not been dark long when the chief became sleepy, so he said to Deer, 'Come, now, and put me to sleep first of all, come and sit here at my side while you keep on filing so as to lull me to sleep.' And Deer took his file and started in filing, and as he did so, he sang,

'Sleep, sleep, yoy, yoy!'

'Sing a little louder, my friend',⁸⁸ said the chief. 'I am falling asleep, my friend.' 'Lie comfortable', said Deer, 'just let your head tilt back a little more.' And Deer started in to sing again,

'Sleep, sleep, yoy, yoy!'

and, as he sang, he kept on filing his mussel-shell knife.

The chief of the Wolves fell asleep. The chief was asleep with his head tilted back. Then Deer took his knife and cut off the head of the Wolf chief. He jumped out of the house, carrying the head with him. And then he seized his little canoe which had been left on the roof of the house. He started off in the canoe with the head placed at the very end of the bow, and away he went. Deer sang,

'Round thing in the bow, round thing in the bow,
The former head of the former Wolf!'

And then she who had been the wife of the dead chief of the Wolves awoke, having become aware of something wet under her. She thought that her husband was wetting himself. 'Wake up! Here you are wetting yourself!' He did not speak. She felt for his face but she discovered that to her fingers there was merely the feel of a hole on top. 'Wake up, all of you! Here you are with a chief whose head is cut off.'

They knew that it was Deer who had killed him. And the Wolf people were in an uproar and they had a council to decide on what they should do. 'Well, let us cause him to be lost in a fog. You people go and borrow the fog-bag of Crane.' So they borrowed it from Crane and made a fog. Deer was lost in the fog and turned around. He started back, and, as he pursued his course, he sang,

'Round thing in the bow, round thing in the bow,
The former head of the former Wolf!'

These were his words as he sang on his way. They heard that it was Deer. The Wolf people got ready on the beach. Truly Deer returned to his starting point. He arrived on the beach and got out of his canoe. And then he took up some of the sand. 'Goodness, but you look like the sand of Maakoa! Imaks!⁸⁹ I have

a chamber for you here in the canoe', but just as he said this, they jumped on him and chewed him up. 'Aha! Go ahead, all of you, and leave but my intestines', said Deer before he was torn to pieces. And this is why the Wolf people are in the habit of leaving only the intestines (when they devour their kill).

3. *qoʔiʃinmít*¹ *ʔohʔiʃ* *pa·kʷinmít*¹
Raven-son and Skate-son

hali·tweʔin *qoʔiʃinmít* *ɛaxstál* *ʔo·kʷit* *pa·kʷinmít*.
Wanted, it Raven-son spear to Skate-son.
is said, each other

waha·kápaxweʔin *to·csma·kʔi* *qoʔiʃinmít* *pa·ʃhak*⁸
Now, it is said, the woman Raven-son Light-
caused to go of (him) minded,

hali·yásʔapáx *ʔo·kʷit* *pa·kʷinmít*. *hine·ʔilweʔin* *pa·ʃhak*.
now sent for to Skate-son. Went into the Light-
house, it is minded.

hali·lʔateʔic *ɛaxstál* *ʔohʔat* *qoʔiʃinmít* *wa·ʔaxweʔin*
'You are wanted spear it is Raven-son', now said,
by each by it is said
other

pa·ʃhak. *wikwe·ʔin* *we·ʔim*. *hini·ʔas* *pa·ʃhak* *watʃil*.
Light- ' "He says go Went out Light- went
minded. no," and of the minded, home.
say.'

wikwe·ʔin *wa·ma·* *taka·ʔa·qłweʔincok* *wa·çi*. *hoʔi·ʔas*
' "He he " "He says that go Went out
says no," says.' you must," tell again
(him).'

pa·ʃhak *maçinłła* *taka·ʔa·qłweʔincok* *wa·ʔateʔic*.
Light- again ' "He says that he says to
minded, entered you must," you.'

ʔoh *čo* *wa·ʔaxweʔin* *pa·kʷinmít*. *ʔi·naxi·çiʔi·kweʔincok*
'All right', now said, Skate-son. ' "He says you must
it is said, get ready,

ʔa·pokʷiʔaxłweʔin *wa·ʔaxłim*. *ya·cšil* *pa·ʃhak* *hine·ʔilłła*.
he says he is go now Walked Light- again now
willing now," and say.' off minded, went into
the house

ɛakorokʔi. *ʔa·pokʷiʔaxłweʔin* *ʔi·naxi·çiʔi·a·qłaxłweʔincok*
the hus- ' "He says he he says now you must
band of is willing now, get ready,"
(her).

wa·ʔaʔateʔic.

he now says
to you.'

hini·ʔasʔaʔweʔin

Now, it is said,
he went out of
the house,

hitingsaʔaʔ.

now went
down to the
beach,

ɔo

'Now, get
ready
now on
the
beach.'

ɕimsaʔaʔi

wa·ʔaʔweʔin

now said, it is
said,

qoʔiʔinm̄it.

Raven-son.

ɔo ʔowi·ʔa·qʔeʔic

'Now, you will be
first

ɕaxʂil

to
spear

wa·ʔaʔweʔin

said, it is
said,

pa·kʷinm̄it.

Skate-son.

ɕaxʂiʔaʔweʔin

Now speared
(at him),
it is said,

qoʔiʔinm̄it

Raven-son,

liʔa·ʔak

missed
him;

ɕitxʂilweʔin

turned, it
is said, to
one side

pa·kʷinm̄it.

Skate-son.

wiʔki·

'Do
not

qʷa·ʔap.

do
thus!

ʔa·qinʔak

Why do
you

ɕitxʂil.

turn to
one side!'

ɔo ɕimsaʔaʔi

'Now, get ready
now on
the beach!'

wa·ʔaʔ

now
said

pa·kʷinm̄it.

Skate-son.

ʔaʔokʷiʔaʔ

Did in
(his) turn

ɕaxʂiʔaʔ

now spear

pa·kʷinm̄it.

Skate-son.

to·xʷapoxʔweʔin

Jumped up, it
is said,

qoʔiʔinm̄it

Raven-son,

ɕaxtqisaʔ.

spear
landed on
beach be-
neath (him).

ɕimsaʔaʔweʔinʔa·

Again now, it
is said, got
ready on the
beach,

ɕaxʂiʔaʔ

now
speared

qoʔiʔinm̄it

Raven-son,

hoʔa·sʔaʔ.

now did
again.

wiʔke·

'Do
not

qʷa·ʔap.

cause
to be
thus!

ʔa·qinʔak

Why do you

ɕitɕitʂ.

always
dodge
to one
side?

qi·ʔi·ʔa·la

Keep on for
a long time

to·qʷapi

stand
flat bent
towards!'

wa·ʔaʔweʔin

said now,
it is said,

qoʔiʔinm̄it.

Raven-son.

ɕimsaʔaʔʔa·

Now again
got ready
on the
beach.

hoʔa·s

did
again

ʔaʔokwiʔa·qʔaʔ

now was about
to do in (his)
turn

ɕaxʂil

to
spear

pa·kʷinm̄it.

Skate-son.

<i>čimsa? aλwe? in</i> Now, it is said, got ready on the beach	<i>qo? išinmit.</i> Raven-son.	<i>yocsa·pwe? in</i> Suddenly caused to stop, it is said,	<i>čaxšīλ</i> to spear	<i>pa·k'inmit</i> Skate-son;	
<i>to·x'apoλwe? in</i> jumped up, it is said,	<i>wikcač'i? aλ.</i> now went wrong.	<i>?o·cahtaksawe? in</i> And then, it is said,	<i>čawaqsto? aλ</i> now spear went into (him),		
<i>ki·t:aλwe? in</i> screamed out shrilly	<i>qo? išinmit.</i> Raven-son.	<i>λi·qswi·s</i> Spear went clear through (him) on the beach	<i>čaxjak? i</i> the spear	<i>λa·tmaqanoł? i.</i> the long object made of yew wood.	
<i>qa·q</i> 'Kak	<i>qa·q</i> kak	<i>qa·q</i> kaki'	<i>wa·? aλwe? in</i> now he said, it is said,	<i>ho·? asaqh? aλ.</i> while it was his own fault.	<i>lakš'i? i</i> 'Serves you right!
<i>qatqsaqo·</i> head drop off!	<i>wa·? aλatwe? in</i> now was said, it is said,	<i>?oh? at</i> it is by	<i>na·twa·yas? i.</i> those sitting outside watching.	<i>qa·q</i> 'Kak	<i>qa·q</i> kak
<i>qa·q</i> kak,'	<i>wa·? aλwe? in λa·</i> now again he said, it is said,	<i>čawaqλh? aλ.</i> while now had spear in (him).	<i>?ani</i> In order that	<i>?i·hck'wisaqa</i> would have been left over very big	<i>?ani</i> that
<i>λacqa·</i> he was fat	<i>pa·k'inmit</i> Skate-son,	<i>?o·no·λ</i> because of it	<i>hano·k</i> was greedy	<i>qo? išinmit.</i> Raven-son.	

3. RAVEN AND SKATE¹⁰⁰

Raven wanted to have Skate and himself throw spears at each other. So Raven had his wife Light-minded go, sending her to call Skate. Light-minded entered (Skate's) house. 'Raven wants to have you and himself throw spears at each other', said Light-minded. 'Go and tell him, "He says no"', (said Skate). Light-minded went out of the house and went home. 'He says (that I'm to tell you that) he says no', (she reported). "'He says that you must!'" thus you shall say to him', (rejoined Raven). Light-minded went out of the house again and again entered (Skate's) house. 'He says that you must, that is what he says to you', (she told him). 'All right', said Skate. 'Go now, and say to him, "He says that you must get ready, he says that he is willing now".' Light-minded walked off and came back into her husband's house. 'He now says to you that he is willing and that you must get ready', (she reported to Raven).

So (Raven) went out of the house and proceeded down to the beach. 'Now!' said Raven, 'get ready on the beach.' 'Now!' said Skate, 'you will be the first

to throw a spear.' So Raven launched his spear at him, but missed him; Skate just turned to one side.¹⁰¹ 'Don't do that!' (said Raven). 'Why do you turn to one side?'

'Now! get ready on the beach', said Skate. It was now Skate's turn to throw his spear. (As soon as he speared,) Raven jumped up and (Skate's) spear landed on the beach beneath him. Then Raven again got ready to throw his spear; again (Skate) did as before. 'Don't do that! Why do you keep dodging to one side? Continue for a long time standing bent forward!'¹⁰² said Raven.

Again (Skate) got ready on the beach to (throw his spear) again; now Skate was to take his turn at spearing. Raven got ready on the beach. Skate suddenly checked himself after pretending to start spearing (and then immediately let go). (Raven) jumped up (at Skate's feint) and did not land at the right moment. And then the spear went right into him, and Raven screamed out shrilly.¹⁰³ The spear, which was long and made of yew-wood, went clear through him on to the beach. 'Kak, kak, kak!' said he, and it served him right. 'Serve you right! head drop off!'¹⁰⁴ said to him those who were sitting outside watching. 'Kak, kak, kak!' he said again, with the spear stuck in him. (Raven arranged the match) in order that he would have something really big (to eat), Skate being fat, for Raven was greedy.

4. *kʷatya·t* ?iš qʷayaçi·k
Kwatyat and Wolf

<i>?ona·kwe?in</i> Possessed, it is said,	<i>nismá</i> land	<i>hawítok</i> chief of	<i>qʷayaçi·k</i> wolves,	<i>?oýakok</i> his (was) for the purpose
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<i>ta·sałgo·</i> that might be drift- ing on to the beach	<i>íohçítak</i> heads of	<i>toško·h</i> codfish	<i>?ani</i> so that	<i>?o?i·s?a·qł</i> should con- sume some- thing	<i>ha?ok.</i> eat.
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<i>sokʷiłwe?in</i> Took away, it is said,	<i>kʷatya·t</i> Kwatyat	<i>nismé?i.</i> the land.	<i>?ani·çi? ałwe?in</i> Came to be only he	<i>?a·yip</i> obtain- ing much
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<i>ha?om</i> food	<i>ta·sał?i</i> the things that are drifting on to the beach	<i>kʷatya·t.</i> Kwatyat.	<i>wi·:aqsto? ałwe?in</i> Now got angry, it is said,	<i>qʷayaçi·k</i> wolf
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<i>?o·no·ł</i> for the reason	<i>?ani</i> that	<i>hina·hin?at</i> he was deprived of	<i>nismá·k?i</i> the land belonging to him	<i>hilh?i·tq</i> at which he was while	<i>?o?o?i·h</i> he was getting (as food)
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<i>íohçítak</i> heads of	<i>toško·h.</i> codfish.	<i>?ah?a·?ał</i> Thereupon now	<i>?o·:aqsto? ał</i> became happy	<i>qʷayaçi·k</i> wolf	<i>?ani</i> that
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ha·ʔomcaqšīʔaʔlla·.

now again obtained
something to eat.

ʔaʔʔa·ʔaʔ	kʷatya·t	ýo·qʷa·ʔaʔ	ʔo·simčšīʔaʔ	ʔani	
Thereupon now	Kwatyat	likewise now	now began to pray for power	that	
qaʔsa·pʔa·qʔqo·	ʔo·kʷiʔ	qʷayaáci·k.	hali·sʔaʔqo·weʔin		
might cause to die	to	wolf.	Now, when, it is said, was bath- ing		
ti·ʔti·ya	kʷatya·t	ýo·qʷa·ʔaʔ	tañeʔi	ʔo·kʷi·ʔʔaʔ	mo·stati
keep rubbing (all over his body)	Kwatyat	now do like- wise	the son;	now made	bow,
či·hati	ʔiš ʔaqmis	ʔiš	sačkaʔs.	ʔaʔʔa·ʔaʔweʔin	qaʔsa·pʔaʔ
arrow	and grease	and	comb.	Thereupon now, it is said,	now caused to die
kʷatya·t	ʔo·kʷiʔ	qʷayaáci·k.	ʔo·cahtaksa	čosšīʔaʔ	kʷatya·t
Kwatyat	to	wolf.	And then	dug now	Kwatyat
hiyathʔitq.	ʔocaʔaʔpʔaʔ	qaʔakaʔʔitq	to·kʷi·čpitaʔaʔ.		
where he dwelt.	Now caused (him) to be thereto	who now was dead,	now covered up with soil in the house.		
pawaʔšīʔaʔatweʔin.	ña·čokšīʔaʔat	hisi·katweʔin	hiyathʔitq		
Now, it is said, he was misseed.	(One) went out to look for him,	went past, it is said, there	where dwelt		
kʷatya·t.	ʔaʔʔa·to·ʔatweʔin	qʷa·wo·si	wikýo·	ñačoʔaʔ.	
Kwatyat.	He was asked, it is said,	whether he was so	not yet	see (him).	
wa·ʔaʔweʔin	kʷatya·t	ʔaqisqo·s	ñačoʔaʔ	ʔanis	qʷa·
Now he said, it is said,	Kwatyat,	'How could I	see (him)	that I am	in this way
ʔaʔko·	sixʷit	ýimalčak	maʔšīʔ.	ía·qokʷiʔatweʔin	
thus	with pox on body,	hardly able	to move.'	He was believed, it is said,	
hini·ʔasʔaʔ	ña·čokʔi.				
now went outside	the one who was looking for.				
wikwe·ʔin	qi·	hininʔaʔlla·	ña·čokʔi.	taka·ʔatweʔin	
Not, it is said,	long time after	now again came	the one who was looking for.	In spite of (what he had said), it is said, he was	

<i>čōša·?at</i> be sus- pected	<i>k^watya·t</i> Kwatyat;	<i>čōpo·qsýihatwe?in</i> it had a smell, it is said,	<i>mahiti·?ak?i</i> the house of him.	<i>?iqh</i> As before
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<i>wa·?aλwe?inλa·</i> now again, it is said, he said	<i>?ani</i> that	<i>te?itqa</i> he was sick	<i>six^wit</i> with pox on body,	<i>ýimatčak</i> hardly able	<i>maššil.</i> to move.
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<i>mimis?aqlił</i> Smelt all over in inside of house	<i>hiýath?itq</i> where he dwelt,	<i>čōpo·qsýihat</i> it had a smell;	<i>hini·?as?aλwe?inλa·</i> again now, it is said, he went out
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na·čok?i.
the one who
was looking
for.

<i>iapatši?aλ</i> Now thought it over	<i>q^wayači·ktaqimł.</i> wolf-family.	<i>čō</i> 'Now,	<i>hišimýo·pín</i> let us cause to assemble together	<i>ma·tma·s</i> tribes.'
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<i>wa·?aλwe?in</i> now said, it is said,	<i>q^wayači·ktaqimł.</i> wolf-family.	<i>čō</i> 'Now,	<i>ya·csa·pí</i> let him go	<i>?i·qatapas.</i> Water-drips- down-from-a- standing-bush.'
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<i>hininwe?in</i> Came, it is said,	<i>kačk^wa·?is</i> (after) a short ab- sence	<i>čōčo·k^wa:inmasit?i.</i> those who had gone out to invite (tribes).	<i>hahe·?ihtis?ałitah.</i> 'I have now been around on every beach.'
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<i>?ita·kawe?in.</i> He was not believed, it is said.	<i>ya·csa·pat</i> Was caused to go	<i>k^wa:aλas</i> Sound-of- a-stick- breaking- on-the- ground	<i>kaγax?i.</i> the fast one.	<i>hinin?aλλa·</i> Now also came,
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?iqh *wa·?aλλa·.*
as now also
before said.

<i>hinin?aλ</i> Now came	<i>ma·tma·s</i> tribes	<i>q^wi·q^wa·th</i> different peoples,	<i>waq?o·?aλ</i> now all went in to feast,	<i>hi·šimýo·λ</i> all assembled together,
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<i>ia·patčinaqši?aλwe?in</i> now, it is said, all talked it over	<i>yaq?a·qli·</i> who was to be	<i>naña·čš.</i> find out by divin- ing-song.	<i>siya·apis</i> 'Let it be me,'
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<i>wa·ʔaλ</i>	<i>kʷatya·t.</i>	<i>tīčō·ʔaλweʔin.</i>	<i>čō·</i>	<i>wa·ʔaλ</i>	<i>ʔohʔapri.</i>
now said	Kwatyat.	Now rubbed well, it is said.	'Now,'	now said,	'let it be he.'

<i>ʔokʷi·l̄siʔatokweʔin</i>	<i>hiłhʔa·qłʔitq</i>	<i>ho·ya·t̄</i>	<i>ńańa·čš.</i>
Was made, it is said, of him	where he should be when	be dancing	find out by divi- nation

<i>hina·siʔaλweʔin</i>	<i>kʷatya·t</i>	<i>no·ʔiʔaλweʔin</i>
Now, it is said, got up on plat- form	Kwatyat,	now, it is said, started in to sing:



ʔa-xi-di-sa-ya-ʔa-ʔa-ʔa-xi-di-sa-ya-ʔa-ʔa-ʔ

<i>ho·ya·łhʔaλ</i>	<i>kʷatya·t</i>	<i>to·xto·xʷaλweʔin</i>	<i>ńańa·čšʔaλ.</i>
Now he danced while (singing)	Kwatyat,	now jumped up and down, it is said,	now tried to find out by divination.

no·ʔiʔaλqo·weʔinλa·
Now again would start
in to sing, it is said,

ʔaxidisa·ya·ʔa·ʔa· ʔaxidisa·ya·ʔa·ʔa·ʔ

<i>łopri·hi·čilakh.</i>	<i>koubashʔapri</i>	<i>ʔani</i>	<i>yawo·sah</i>	<i>ńańačso·kšil</i>	<i>ya:ato·si</i>
'I am getting sweaty now.	Keep the door open,	so that	I may be able	to look around ever so far for	by whomever it is that

<i>qahsa·pat</i>	<i>hawiłʔi</i>	<i>wa·ʔaλweʔin</i>	<i>kʷatya·t</i>	<i>ho·łsiʔaλqo·weʔinλa·</i>
was caused to die	the chief,'	now said, it is said,	Kwatyat,	when, it is said, now again danced:

ʔaxidisa·ya·ʔa·ʔa· axidisa·ya·ʔa·ʔa·ʔ

<i>ho·ya·łsaqhweʔin</i>	<i>ʔa·xniłmahʔ</i>	<i>siya·q</i>	<i>qahsa·p</i>	<i>hawiłok</i>	<i>qʷayači·k</i>
Just as, it is said, he was dancing,	'It was really I	be I	cause to die	chief of	wolves,'

<i>wa·łtaqšʔiʔaλweʔin</i>	<i>toxwa·sʔaλweʔin.</i>
now said he, it is said, as	he now jumped out of the house, it is said.

<i>ho·</i>	<i>ńiłkʷaqšʔiʔaλ</i>	<i>ma·tma·s.</i>	<i>po·ya·sʔaλ</i>	<i>ka·mit:i·hšʔiʔaλat</i>
Ho!	they were now in an uproar	tribes.	All now ran out of the house,	now was run after

<i>kʷatya.t.</i> Kwatyat.	<i>ʔa.nasaq̃h</i> Was only	<i>λihās</i> nearly catch up	<i>sa.sinm̃it</i> Humming- bird-son	<i>ʔiš</i> and	<i>sisitina.g̃li.</i> Long-tailed.
<i>sokʷiλ</i> Took	<i>kʷatya.t</i> Kwatyat	<i>sačkaḥsokʷi</i> the comb of him,	<i>ca:itar.</i> caused to stand up.	<i>no.x̃i.č̃iʔiʰ</i> 'Turn into a mountain,'	<i>wa.ʔaλ.</i> now said.
<i>no.č̃i.č̃iλweʔin</i> Turned into mountain, it is said,	<i>ʔe.wač̃iλ</i> became very 'big,	<i>sayačasiʔaλatqo.weʔin</i> when, now, it is said, they got far behind him	<i>ya:atʔitq</i> those who him		
<i>hinkʷaʔi.hʔat.</i> were coming after him.	<i>λawasiʔaλatqo.weʔinλa.</i> When now, it is said, they again got close behind him	<i>ʔa.nasaq̃hʔatweʔin</i> only, it is said, he was by			
<i>λihāsʔat</i> nearly caught up by	<i>sa.sinm̃it</i> Humming- bird son,	<i>sokʷiʔaλweʔin</i> now, it is said, he took	<i>λaq̃misokʷi</i> the grease of him,	<i>caksa.p̃aλ.</i> now caused to run out.	
<i>ʔaʔok̃siʔiʰ</i> 'Turn into a lake,	<i>wa.ʔaλweʔin</i> now said, it is said,	<i>kʷatya.t.</i> Kwatyat.	<i>ʔi.wač̃iʔaλweʔin</i> Now, it is said, became big	<i>ʔaʔok̃siʔaλ.</i> now became lake.	
<i>sayačasiʔaλatqo.weʔinλa.</i> When now, it is said, again they became far behind him,	<i>qʷaʔo.ktweʔin</i> in that way, it is said, he was	<i>wiki.p̃at.</i> now not caught.			
<i>ha:inč̃iλweʔin</i> He called, it is said,	<i>hopinwašokʷi</i> the little canoe of him,	<i>hiłacsohtisʔe.ʔ</i> 'Come out of the bush,	<i>hopinwe.š¹⁰</i> little canoe,		
<i>ʔo.m̃acsmoʔisʔe.</i> come up as far as edge of the water,	<i>kʷa.kʷawač̃isʔe.</i> back up on to the beach.'	<i>hininʔaλweʔin</i> Now, it is said, he came	<i>kʷatya.t.</i> Kwatyat.		
<i>ʔo.cahtaksa</i> And then	<i>tołahsiλ</i> jump into the canoe,	<i>λihš̃iʔaλweʔin.</i> now he went off, it is said.			

4. KWATYAT AND WOLF¹⁰⁵

The chief of the Wolves possessed land which he used for having codfish heads drift on to the beach, so that he might have something to eat.¹⁰⁶ Kwatyat¹⁰⁷ took away the land, so that now he obtained much food that was drifting on to the beach. Wolf got angry because he was deprived of the land that belonged to him, where he used to get codfish heads as food. And then Wolf became happy because he again obtained something to eat.¹⁰⁸

Then Kwatyat likewise began to pray for power¹⁰⁹ in order that he might

kill Wolf. As he bathed, he rubbed himself all over his body (with hemlock branches), also the son (of Kwatyat bathed himself). He made a bow and arrow, and grease and a comb. And then Kwatyat killed Wolf. He dug a hole where he was living, put in it him who was now dead, and covered him up in the house. Now they missed (Wolf). (One of the Wolf people) went out to look for him, and passed by where Kwatyat was living. He was asked whether he had not yet seen him, and Kwatyat said, 'How could I have seen him, when I am always like this, with pox all over my body and hardly able to move?' He was believed, and the one who was looking for (Wolf) went out of the house.

Not long after this the one who was looking for (Wolf) came again. In spite of (what he had said), Kwatyat was suspected, for his house had a smell. As before, this time too he said that he was sick, with pox all over his body and hardly able to move. (The Wolf messenger) smelt all over inside of the house wherein dwelt (Kwatyat); it (still) had a smell. Again the one who was looking for (Wolf) went out of the house.

The Wolf family thought it over. 'Now! let us call the tribes together in council', said the Wolf family. 'Now! let Water-drips-down-from-a-standing-bush go.'¹¹⁰ After being away a short time, those who had been sent out to invite various tribes came back. 'I have been around on every beach', (said Water-drips-down-from-a-standing-bush), but he was not believed. They sent out Sound-of-a-stick-breaking-on-the-ground, the fast runner; he also came back and he too said the same thing.

Now came the tribes dwelling in different places, and they all went in to the feast. They assembled in council and deliberated as to who it was that was to find out (Wolf's slayer) by divination.¹¹¹ 'Let me do it!' said Kwatyat, and he rubbed himself down well. 'Now! let him do it', they said, and a place was arranged for him where he might dance and sing his divining song. Now Kwatyat got up on the platform and started to sing,

'Ahidisayaaa ahidisayaaa'.

Kwatyat danced as he sang, jumped up and down, and tried to find out (Wolf's slayer) by divination. Once more he started in to sing,

'Ahidisayaaa ahidisayaaa'.

'I am beginning to sweat now. Keep the door open, so that I may be able to look around ever so far and find out who it is that has killed the chief', said Kwatyat, as he danced again.

'Ahidisayaaa ahidisayaaa',

(sang Kwatyat). Just as he was dancing, 'It was really I that killed the chief of the Wolves', said he, and jumped out of the house.

Ho! The tribes were in an uproar, and all rushed out of the house in pursuit of Kwatyat. Only Humming-bird and Long-tailed¹¹² nearly caught up with him. Kwatyat took his comb and stood it up. 'Turn into a mountain!' he said, and it turned into a mountain and became very large, while those who were in pursuit of him were left far behind. When they once again got to be not far behind him, it was only Humming-bird that nearly caught up with him. (Kwatyat) took his grease and poured it out. 'Turn into a lake!' said Kwatyat, and it turned into a big lake. Again they were left far behind, and that is how they failed to catch him. He called to his little canoe, 'Come out of the bush, little canoe, come up as far as the edge of the water, back up on to the beach!' Kwatyat came, jumped into the canoe, and paddled off.

	5. <i>ši·ʔokweʔin</i> Moved, it is said,	<i>kʷatya·t</i> Kwatyat	<i>ʔomʔi·qsakʔi</i> the mother of		
<i>ši·ʔokweʔin</i> Moved, it is said,	<i>ʔomʔi·qsak</i> mother of	<i>kʷatya·t</i> Kwatyat,	<i>hinasiʔ</i> arrived at	<i>ʔokʷaʔlʔa.</i> Bluffs-standing- big-in-the- water.	
<i>ʔo·cahtaksa</i> And then	<i>ha·wí·ʔat</i> was swallowed	<i>ʔohʔat</i> it was done by	<i>ši·ši·ʔoknaq</i> Fond-of-eating- movers	<i>hišink</i> together with	<i>čapacok.</i> canoe of her.
<i>ʔo·cahtaksa</i> And then	<i>haši·čič</i> found out	<i>ʔani</i> that	<i>ha·wí·ʔatok</i> his had been swallowed	<i>ʔomʔi·qsak</i> mother of	
<i>kʷatya·t.</i> Kwatyat.	<i>ʔo·cahtaksa</i> And then	<i>ʔo·simčšič</i> went out to pray	<i>ʔani</i> that	<i>ha·wí·ʔatok</i> his had been swallowed	
<i>ʔomʔi·qso.</i> mother.	<i>ʔo·cahtaksa</i> And then	<i>ʔokʷi·lšič</i> made	<i>šimšsac</i> box for boiling;	<i>čiqsipáʔ</i> poured in now	
<i>čáʔak</i> water,	<i>ʔinkʷaʔapáʔ</i> now built a fire,	<i>šopa·tačičʔaʔ</i> now (rocks) became heated;	<i>čohi·ʔapáʔla·</i> now put out fire again,	<i>šiqsip</i> dropped into box	
<i>šoksyi</i> stones;	<i>ca·pqšičʔaʔ.</i> now started to boil.	<i>ʔo·cahtaksa</i> And then	<i>toʔaʔsiʔ</i> jumped into box	<i>kʷatya·t</i> Kwatyat;	<i>ʔahʔa·</i> thus
<i>qʷimáʔsčwa</i> water to (that) extent was hot in box as	<i>hitaqʔat</i> inside of	<i>šáʔi·koxs.</i> Canoe- swallower.	<i>hoʔa·sweʔinʔa·</i> Again, it is said, he once more	<i>hitaqsiʔ</i> got into	
<i>šimšsacʔi.</i> the cook- ing box.	<i>šawi·čičʔaʔ</i> Now came near	<i>šiči·yapixin.</i> Tihtiyapihin.	<i>šaxʔapstaqsʔapšis¹¹</i> 'Let me straddle your hips.'		
<i>wa·ʔaʔweʔin.</i> said now, it is said.	<i>qiyasoqskičinʔaʔweʔin</i> Now he stayed a little longer inside, it is said,		<i>hitakʷisíʔaʔsʔaʔweʔinʔa·</i> again, it is said, he now got out of the box.		
<i>ʔahʔa·</i> Thus	<i>qʷamáʔsʔatčwa·</i> so it was hot water in box to (him) as	<i>hitaqʔat</i> inside of	<i>šáʔi·koxs.</i> Canoe- swallower.	<i>hawilčaqšičweʔin.</i> He finished, it is said.	
<i>ʔo·cahtaksa</i> And then	<i>ʔokʷi·lšič</i> made	<i>čaxýak</i> spear,	<i>ʔo·ʔatopáʔ</i> now made it for purpose	<i>ʔani</i> that	<i>ha·wí·ʔatok</i> was swallowed his
<i>ʔomʔi·qso.</i> mother.	<i>šiči·naxičičiʔaʔweʔin</i> Now, it is said, he got ready;	<i>ʔaya·ʔok</i> many were now his	<i>šakýak</i> knives	<i>šočckʷi·šičinš</i> mussel-shells,	

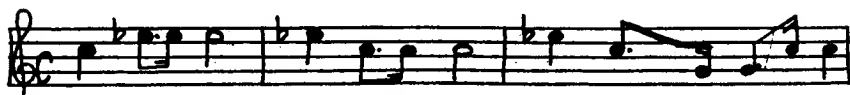
ʔoʔakaʔok ʔani ʔimatsoqʔa·qʔ hitaqʔi·kqo· ʔo·pa·tʔaʔok
 now his that might out moving about when he was now it was
 were for inside to be inside together
 with his

ʔaʔa·wihʔa ʔa·smart ʔoʔakaʔok ʔaʔi·tʔa·qʔarqa ʔoyi
 sharp-pointed young fir, now his was he might cause at the time
 at the ends for to be stuck in (his) throat

ha·wi·ʔati·kqo· ʔoʔinqmaʔok. hawilʔaqʔiʔaʔweʔin.
 when he was to his stick Now, it is said,
 be swallowed used to lie he was all
 down, across two finished.
 canoes.

ʔi·hʔiʔaʔ ʔaʔistaʔ ʔi·k. ʔoʔaʔiʔaʔ hiʔhʔatokʔitq
 Now paddled now were brothers. Now went to where theirs
 off, two in the canoe had been when
 done to

ha·wi·ʔat ʔomʔi·qso. hinasiʔweʔin no·ʔiʔaʔ
 swallowed mother. They got now began
 down there, it is said, to sing,



hi·x-no-sa-ʔe· ha·x-wa-ʔip-ʔe·t ʔo·x-kʔi·t ʔix-ʔa-ʔa-qe·
 'Come up out always swallowing to those moving
 of the water, down in a canoe,



ho·waʔe·kak-ʔak ʔi·yo·p ha·xax ʔi·yo·p ha·xax ʔi·yo·p.¹⁴
 having curled up guts, ha, ha, guts, ha, ha, guts.'

ho·ʔiʔhʔaʔ ʔiʔakʔ ʔi·k ʔaʔoqʔaʔqo·weʔin ho·ya·t ʔaʔoqʔ
 Now danced both of brothers; now, it is said, dancing, took turns
 while (them) they took turns in in
 (singing)

na·sqna·sqna. wiʔki·t hinosa. no·ʔiʔaʔqo·weʔinʔa· ʔoʔci·ʔiʔh
 beating time. Not was come up out They again now, it was calm
 present of the water. it is said, would begin to sing, on the water
 while (so
 doing);

kʔiʔwʔinqʔisi·ʔiʔaʔweʔin ʔeʔi·waʔiʔaʔ kʔiʔwʔinqʔisa
 now, it is said, bubbles now they grew came bubbling
 began to come up out of the water, up out of the
 the water,

<i>níλxníλxśí? aλwe? in.</i> now, it is said, water began to stir upward in waves.	<i>mitxśí? aλqo·we? in</i> When now, it is said, began to circle around,	<i>λixće·?e⁸</i> 'Paddle so as to keep straight,'	<i>wa·? aλwe? in</i> now said, it is said,
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<i>k^watya·t.</i> Kwatyat.	<i>éa·čí? aλ</i> Now began to run in current	<i>to·pał</i> sea,	<i>?i·wačičλ</i> grew big	<i>níλx^wa·.</i> water stirring in waves.
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<i>:imatksí? aλwe? in.</i> Now, it is said, water began to whirl.	<i>pisatśí? aλwe? in ča:aś</i> Now, it is said, began to move around, as it turned out,	<i>q^wa·?at</i> was so done by	<i>číhe·?i</i> the spirit
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<i>śi·śi·λoknaq.</i> Fond-of- devouring- those-who- moved.	<i>éa·čí? aλ</i> Now began to run in current	<i>to·pał</i> sea;	<i>koħśičλas? aλ</i> now was about to open up,	<i>ha·wí·λas? aλat.</i> he was now about to be swallowed.
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<i>?o·cahtaksa</i> And then	<i>ha·wí·?at.</i> was swallowed down.	<i>hinosaλ</i> Now came up out	<i>kawahak</i> have mouth wide open;	<i>ha·wí·?aλat</i> was swal- lowed now
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<i>hitacstí? at</i> went right down (his) throat	<i>ńo:aqśí? aλat.</i> went clean down to (his) stomach.	<i>hini·?ataλ.</i> Now went down under water.
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<i>pisatśí? aλwe? in</i> Now, it is said, began to move around,	<i>sok^wi·? aλ</i> now took	<i>:akȳakok? i</i> the knife belonging to him	<i>čími·qsto? aλ</i> now started to out inside of (him),
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<i>čí? atakapaλ</i> now cut off belonging to him	<i>ti·čma·t? i.</i> the heart of him.	<i>pisatśí? aλ</i> Now moved around	<i>tí·xńiyapixin</i> Tihtiyapihin,
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<i>čí? ak^wa? apčip</i> out all up for	<i>hitaqλat? i</i> the inside of him,	<i>?o·?o·?a? aλ</i> now did so because of	<i>?om? i·qsakít? i.</i> the former mother of him.
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<i>ha? ak^wačí? at</i> was all (out) to pieces	<i>q^wi·q^wi·qλ? itq</i> whatever was inside of him,	<i>čí? ak^wačíλ.</i> they cut him all up.	<i>na? a·? aλ</i> Now heard	<i>k^watya·t</i> Kwatyat
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<i>?ani</i> that	<i>pisatśičλ</i> moved around;	<i>hiȳaqλ? itq</i> while he was inside there,	<i>λihətśí? aλ</i> now moved up out of water,	<i>?aλ pítwe? in</i> twice, it is said, he was	<i>λihətśičλ.</i> move up out of water.
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<i>lasa? aλ</i> Now drifted ashore,	<i>?o? i·?is? aλ</i> now drifted on to beach	<i>k^wisítis.</i> Long- beach.
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<i>?owi·?iswe?in</i> He got first on beach, it is said,	<i>hoq^wa?aqis</i> with round back up alongside	<i>pa:im.</i> chiton.	<i>hasi·ci?aλ</i> Now heard about it	<i>hiyiqtop.</i> all kinds of animals.
<i>hininwe?in</i> Came, it is said,	<i>hačatak</i> everybody;	<i>čiči?aλatwe?in</i> his now, it is said, began to be cut	<i>čiyop</i> intestines,	<i>?o?i·h?aλatok.</i> now they were after his.
<i>?owi·we?in</i> He was first, it is said,	<i>čisna·kšič</i> get to have intestines	<i>pa:im.</i> chiton.	<i>?ah?a·?aλ</i> Thereupon now	<i>hiyiqtop</i> all kinds of animals
<i>hinin?aλ</i> now came,	<i>či·yi·h?aλ.</i> now were after intestines.	<i>ciqšič?aλ</i> Now spoke	<i>kwatya·t</i> Kwatyat,	<i>čix?ałhtim?apqo·so·⁸</i> 'Look out lest you (pl.) cut (us) without seeing (what you do).'
<i>po?ak^wačič.</i> All ran off frightened.	<i>?o·cahtaksa</i> And then	<i>čihatšič</i> got frightened	<i>čiya·ninħ?i.</i> the ones who were cutting.	<i>yačšič</i> Came out from inside
<i>k^watya·t</i> Kwatyat	<i>?oh?ič</i> and	<i>iči·xtipixin.</i> Tihtipihin.	<i>axskimčā:aš⁸</i> 'Bald-headed, it turns out to be,	<i>iči·xtipixin</i> Tihtipihin
<i>?a·xaxaxa,</i> ahahaha,'	<i>wa·?aλwe?in</i> now said, it is said,	<i>liči·wini?apāλ.</i> now laughed at (him).	<i>axskimčā:aš</i> 'Bald-headed, it turns out to be,	
<i>iči·xtipixin</i> Tihtipihin	<i>?a·xaxaxa¹⁵</i> ahahaha',	<i>yo·q^wa·qhwe?in</i> he likewise, it is said, was meanwhile	<i>askimč</i> bald- headed,	<i>wikqa·th?aλ</i> not now thought
<i>q^wa·</i> be so.	<i>?o·sa·haλ</i> Now became for this reason	<i>askimč</i> bald- headed	<i>?ani</i> that not	<i>wikilqa</i> they had not
				<i>čimšyo·?at¹⁶</i> been bathed in hot water of (them)

iohčiti?i.
the head.

5. 'KWATYAT'S MOTHER MOVED, IT IS SAID'¹¹³

Kwatyat's mother moved in (her) canoe and arrived at Bluff-standing-big-in-the-water (at that part of Alberni Canal now known as Hell's Gate). And then she was swallowed, together with her canoe, by him who was fond of eating movers, (a sea monster).

Now then Kwatyat found out that his mother had been swallowed, so he went out to pray for power to (rescue) his mother who had been swallowed. Then he made a box for boiling, poured in water, and built a fire, (on which stones)

were heated; then he put out the fire, dropped the stones into the box, and (the water) started to boil. And then Kwatyat jumped into the box, of which the water was as hot as was the inside of Canoe-swallower.¹¹⁴ Once again he got into the boiling-box. (His brother) Tihtipihin¹¹⁵ came near and said, 'Let me straddle your hips!' He stayed inside a little longer this time,¹¹⁶ and came out of the box again. The water was as hot in the box as was the inside of Canoe-swallower. He was finished. Then he made a spear in order to (rescue) his mother who had been swallowed. Now he got ready. He had many mussel-shell knives, which were to be used for cutting up the inside parts (of the monster), when he was to be inside his body; besides these he had a sharp-pointed wooden spear of young fir, so that he might cause it to be stuck in his throat when he was to be swallowed down—a stick such as is used to lay across two canoes.

Now the two brothers paddled off in their canoe. They went to where their mother had been swallowed down. There they arrived and started in to sing, 'Come up out of the water, you who are wont to swallow those that move past in a canoe, who have your intestines curled up behind you! Ha ha, guts! Ha ha, guts!' Both brothers danced as they sang, taking turns in dancing and beating time. (The monster) did not come up out of the water.

When they started in to sing again, the surface of the water was calm, but now bubbles began to come up out of the water and, as they bubbled up, grew bigger and bigger, and the water began to stir upward in waves. They began to circle around (in their canoe), and Kwatyat said, 'Paddle so as to keep it straight!' Now the sea ran in a current, the waves grew bigger and bigger, the water whirled about like a whirlpool. As it turned out, they were moved around, and it was the spirit that was fond of devouring those that moved past in a canoe that caused them to do thus. The sea ran in a current and was now about to open up—(Kwatyat and his brother) were about to be swallowed down. (The monster) came up out of the water with his mouth wide open; they were swallowed now and went right down his throat clean down to his stomach. Then he settled down under the water.

Then (Kwatyat) began to move around; he took his knife and started to cut inside of (the monster), and cut off his heart. Tihtipihin moved around (too), and cut up all the (monster's) insides; it was because of his mother who had been lost that he did this. Whatever was inside of him was all cut to pieces, they cut him all up. Kwatyat heard how he moved around; while he was inside of the (monster), he moved up out of the water, twice he moved up out of the water. Then he drifted ashore on the beach at Long Beach.¹¹⁷

The Chiton¹¹⁸ was the first to get to the beach, with his round back up alongside (the stranded monster) on the beach. All kinds of animals heard about it, and everybody came. Then they began to cut his intestines, which they were bent on getting; the Chiton was the first to get intestines.¹¹⁹ All kinds of animals came to get intestines. Then Kwatyat spoke, 'Look out lest you cut us without seeing what you're doing!' All ran off frightened; those who were cutting were filled with terror. Kwatyat and Tihtipihin came out from inside (the monster). 'Bald-headed, sure enough, is Tihtipihin! Ahahaha!' said (Kwatyat), laughing at (his younger brother). 'Bald-headed, sure enough, is Tihtipihin! Ahahaha!' He was bald-headed too, but he did not know that he was. They became bald-headed for this reason, that they had not bathed their heads in hot water (when training in the cooking-box).

6. KWATYAT AND THE SUNBEAM GIRLS

?oyo?atwe?in kʷatya:t ?aʎa ha:tha:kʷaʎ. ?ači:chaso. íańa, wa:?aʎwe?in kʷatya:t ?o:kʷil?aʎ ?aʎe?i ha:tha:kʷaʎ. wíkaʎwe?in ?i:qʰok ha:tha:kʷaʎ?i yaqok?ítq nówi:qso. ?ayoꝛpítšilʎwe?in kʷatya:t ?a?a-to yaqoko:si nówi:qso. wíkaʎqo:we?in ?i:qʰok ha:tha:kʷaʎ?i. wí?akší?aʎwe?in ha:tha:kʷaʎ?i. ?o:cin íańa, wa:?aʎ ha:tha:kʷaʎ?i, ʎo:pín. qí:čí?aʎ wawa ha:tha:kʷaʎ?i.

ʎopýi:hačí?aʎwe?in kʷatya:t ?o:sa:haʎ ?ohokqa nówi:qso. ʎopýi:hačí?aʎ kʷatya:t qahší?aʎ. ʎopýi:haʎ ʎíʎkší?aʎ kʷatya:t ?o:sa:haʎ ha:tha:kʷaʎ?i. ʎopa:tačí?aʎ qahší?aʎ kʷatya:t. qí:cʰín?aʎ qahak kʷatya:t. ?ah?a?aʎwe?in kʰahší?aʎ kʷatya:t. has:aʎaʎ kʰahšíʎ kʷatya:t. na?a?aʎwe?in ?ani has:aʎqa kʰahšíʎ. qahakʰ?aʎ na?a? ?ani has:aʎqa kʰahšíʎ.

7. THE STORY OF HOW KWATYAT WENT OUT FOR A WALK

ya:cpanač kʷatya:t ?ocačíʎ :opraqʷis?i. ?oyo?at?aʎ ʎihatsíʎ so:ha:hi:tsmo?is. wí:napo?aʎ kʷatya:t ciqšíʎ, hačísqʷaqʰ?i ʎi:ʎi:hata, wa:?aʎ. ?a:nah?i:čí hačísqʷaqʰ?i ʎi:ʎi:hata, wa:?aʎʎa. kʷatya:t. ʎihatsisaʎ so:he?i kamitqšíʎ kʷatya:t sokʷíʎ hinosčis?ap. číyi:čí?aʎ hasi:k číya. ?ah?a?aʎ ?inkʷi:ší?aʎ ?inkʷačíʎok ʎapčasi:paʎ so:ha?ak?i. náńačma:paʎat ?oh?at ?okle?i po:inwaštaqiml ha:wi:haʎ?i. po:xpo:xší?aʎ ha:wi:haʎ?i we?i:čopší?aʎat kʷatya:t we?i:čo?aʎ kʷatya:t. hayimhičí?aʎ ?ani ʎapčasnakqa.

ʎawi:čí?aʎ ha:wi:haʎ?i ha?okšíʎčípaʎ he?i:sčíʎčípaʎ. čawa:kʰaʎ ciqšíʎ ha:wi:haʎ?i qʷíyi:ítq he?i:sčíʎčípaʎ so:ha:, čo:tatas?aqʰahširín ha?okqath?atokʷe?it ʎopkší?i:kqo. tasčeqsapaʎat po?akʷačí?aʎ ha:wi:haʎ?i. ʎopkší?aʎ kʷatya:t íqsa?aʎ. qí:?aʎíčasiš we?i:č, wa:?aʎ kʷatya:t. ?oyo?at?aʎ ?ani wíki:tok ʎapčasokʷil?i. ha?okʷaʎicswa, wa:?aʎ. ?oyo?at?aʎ ?ani ?o?oqʰahsqʷa so:ha:ckʷi. hayimhičí?aʎ kʷatya:t qʷiso:si ?oyi ha?okšíʎqo.

ya:cší?aʎ wa:šíʎší?aʎ ší:wato:kʰčíkaʎ. hinasiʎ hi:yath?ítq. wík?i:qʰok ?o?o:šínk qʷis?i:ítq ?ani ?o:yímitqa so:ha? ?ani hayimhičíʎ qʷisoko:si ya:qcaqiml?ítq. ʎa?o:kʷaʎʎa. ya:cpanač kʷatya:t ?iqcačí?aʎʎa. ʎa?o:nah?aʎʎa. so:ha. wíko?at?aʎ wa:ší?aʎ ší:wato:kʰčíkaʎ.

6. KWATYAT AND THE SUNBEAM GIRLS¹²⁰

Kwatyat caught sight of two girls. 'Whose daughters are you?' said Kwatyat to the two girls. The girls did not tell him who their father was. Many times did Kwatyat ask them who their father was, but they would not tell. (At last) the girls got angry. 'The one whose children we are', said they, 'is Sunbeam.' For a long time the girls said this.

And then Kwatyat began to perspire because of the fact that their father was (Sunbeam).¹²¹ Kwatyat began to perspire and he died. Now Kwatyat was perspiring and he swelled up like an inflated bladder, and it was because of the girls. Now Kwatyat warmed up and died. He was dead for quite a little while, and then he burst, making a loud noise as he burst. He heard that he made a loud noise as he burst. It was while he was dead that he heard how he burst with a noise.

7. THE STORY OF HOW KWATYAT WENT OUT FOR A WALK¹²²

Kwatyat was walking around and went to the sandy shore. He saw spring salmon jumping out of the water close to the beach. Kwatyat stopped and spoke. 'Come closer', he said, 'as you jump up out of the water.' 'Really be a little closer as you jump up out of the water', said Kwatyat again. The spring salmon jumped out and on to the seashore and Kwatyat ran and seized it and took it up the beach. Then he started to cut it up. He finished cutting it, and then he built a fire and his spring salmon was set on the fire. Now somebody watched him, it was the young men whom they call Folk-who-make-people-sleepy. The young men started to blow, making Kwatyat fall asleep. Now Kwatyat fell asleep, he forgot that he had salmon roasting by the fire.

Then the young men came near and began to eat his salmon. They ate up all of it. One of the young men spoke when they had eaten up all of Kwatyat's spring salmon, 'Now! let us rub (salmon crust) between his teeth, so that he may think he has been eating his salmon when he wakes up.' So they rubbed (salmon) in his mouth. And then the young men ran away. Kwatyat awoke and sat up on the beach. 'Evidently I have been a long time sleeping!' said Kwatyat. Then he noticed that there was no more of the salmon which he had roasted. 'I wonder if I have been eating!' he said. He perceived that he had salmon crust between his teeth. Kwatyat did not know what he had done, whether he had eaten or not.

And then he walked off, he started for home with a sorrowful feeling. He arrived where he lived. He did not tell anybody what had happened to him, that he had got a spring salmon but that he failed to remember what happened to his fish which he had cooked. Now another time Kwatyat went again for a walk. He went to the same place and looked for another spring salmon but he did not see any, so he walked home with a sorrowful feeling.

8. RAVEN AND HIS WIFE

qo'isínmít ?oh'is̄ to'csma·k'i

toðna·kwo'in qo'isínmít ?ochi éimto·qwas ?okta· pa·šhok. kw'in?al'áqgo·we'in qo'isínmít ?o·k'wít za·tošmít. lácaλwe'in éisxo·t'áλ ?o·no·λ áac. hiyiqwaλgo·we'in qo'isínmít ha·yoxo·p. íapatš'i?áλ wa·ýaqsto?áλ hati·tgo· :i·h'míta. éo pa·šhok, wa·?áλ, hati·ýas?áλci :a·tošmít. :i·h'míta·qλwe'inco·, wa·?ate'ic ?oh'at qo'isínmít, we·?im, wa·?áλ. waha·kaλ pa·šhok hiýath?itq :a·tošmít. mačínλ. ta·kš'i?á·qλwe'inco·k :i·h'míta, wa·?ate'ic čakopokqas, wa·?áλ pa·šhok. ?a?á·qiyok'wa·qλhačín, wa·?áλ :a·tošmít. haya·?akah, wa·?áλ pa·šhok. ?a?á·to·či, wa·?áλat.

ho?acačíl pa·šhok ?i·qhok čakopok wa·?at'itq. ho?acačílci, wa·?áλ to'csma·k. ?o?o·yok'wa·qλwe'inco· q'ixq'iyimti·č naxnaniqso,¹⁷ wa·či. ya·cšílλa· pa·šhok ho?acačíl. hinasiλ hiýath?itq :a·tošmít, mačínλ. ?o?o·yok'wa·qλwe'inco· q'wiq'iyimti·č nananiqso. éo, wa·?áλ :a·tošmít, :apa·kwe'in we·?im, wa·?áλ. walšíl pa·šhok. :apa·kma, wa·?áλ. ho?acačílci hiłh'a·qλwe'inco· káthak?i, we·?im, wa·?áλ to'csma·k'i. ho?acačílλa· pa·šhok. mačínλ hiýath?itq :a·tošmít. hiłh'a·qλwe'inco· káthak?i, wa·?áλ pa·šhok. ho?acačíl pa·šhok ?ocačíl čakopok. hč·wi, wa·ma·, wa·?áλ.

?i·naxi·číl qo'isínmít. ya·cšíl ?ocačíl hiýath?itq :a·tošmít. hi·ts?atinλ. k'wa·kik, wa·?áλ. hini·csoλ ?oca?ap hita·qλas?i hił'i·tq káthak. hinasiλ hiýa·?aqh'a·qλ'itq :ihak. tí:o·?áλ qo'isínmít. éo, wa·?áλ, ná·cse?isim q'wa·qh'a·qλi·k ýo·q'wa· :ihak. éo, wa·?áλ :a·tošmít. :i·hš'i?áλ qo'isínmít, q'wi·xq'iyimti·č na·xnaniqso·, ?ah'a·wa·?á·qλe'ic, wa·?áλ. éo, wa·?áλ. :i·hš'i?áλ ýo·q'wa·. tí:o·λ :a·tošmít. ?o·c?o·máhsaqh'i, wa·?áλ qo'isínmít, kicinkh'im :ihak, wa·?áλ qo'isínmít. :i·hšíl :a·tošmít. ?e·?imštipsa kicinkšíl yacš'i?áλ qo'isínmít. tí:a·?ato :a·tošmít qahšíl. qa·q qa·q qa·q, wa·?áλ qo'isínmít. čitakaλ ?ani qahšílqa ?ani ha?ok'wa:a·qλ.

mat:a?ataλ ?ocač'i?áλ q'wi?i·?as?itq qahšíl?i. qa·q qa·q qa·q, wawa·qhčíkaλ. λawi·číl hi?i·s'itq. ha?okšíl ?owi·?akap qasi·ha?okšílčip lácaqstim. hawi·λ ha?ok watšíl we?ičoλ. takok wiktaqšíl λopkšíl. qahšíl ?o·sa·haλ lácaqstim ya:i·sčíl?itq ha?okšíl. naškaqstoλ qo'isínmít. mi·tcoúat qahak. takš'i?i hano·k'wa·hitqačka, wa·?áλat ?oh'at qoq'wa·s'i. ?i·qhok'waλ to'csmimt?i pa·šhok q'wisok?itq čakop.

8. RAVEN AND HIS WIFE¹²³

Raven had a wife, being married to Squirrel-daughter, and she was named Light-minded. Raven was always longing for Deer, (as) he was fat and he was dark-faced because he was fat. Raven used to say all kinds of things to him to make him lose his senses. He thought it over and said to himself that he would go and ask him to come out to weep in a secret place.¹²⁴ 'Now, Light-minded', said he, 'go and ask Deer. You shall say to him, "You must come out to weep in a secret place, this is what Raven says to you",' said he. Light-minded went on her errand to where Deer was living. She entered the house. 'He says you will please come out and weep in a secret place, this is what my husband says to you', said Light-minded. 'And for what reason, pray, are we to weep?' said Deer. 'I do not know', said Light-minded. 'Go and ask him', he said to her.

So Light-minded returned and told her husband what had been said to her. 'Go and return to him', said he to his wife. 'Go and tell him, "He says that you are to weep for the time when (our) grandfathers used to be".' Again Light-minded went off, returning, and she arrived at Deer's dwelling place. She entered. 'He says that you are to weep for the time when (our) grandfathers used to be.' 'Very well', said Deer. "'He is willing", thus shall you say to him', said he. Light-minded went home and said, 'He is willing.' 'Go and return to him. "He says that it is there at the bluff that you are to (weep)", thus shall you say to him', said he to his wife. Once more Light-minded returned and entered Deer's dwelling-place. 'He says that it is there at the bluff that you are to (weep)', said Light-minded. Light-minded returned to her husband. 'He says, "Very well!"' said she.

Raven got ready. He went to where Deer was living. He came to the door. 'Come on!' he said, and he took him along to the woods where there was a bluff. They came to the rocky point where they were to cry. Raven sat down. 'Now!' he said, 'you shall watch me to see in what manner you too shall be crying.' 'Very well', said Deer. And Raven began to cry, "'Oh the time when our grandfathers used to be!" this you shall say', said he. 'Very well!' said (Deer), and he too began to cry. Deer sat down. 'Sit at the very edge of the bluff', said Raven, 'and have your eyes closed while you cry', said Raven. Deer began to cry. Just as soon as he closed his eyes, Raven pushed him with his foot, and down dropped Deer and was killed. 'Kak, kak, kak', said Raven. He was proud because (Deer) had died and because he would have much to eat.

And then he flew down to where the one who was dead had dropped on the ground. 'Kak, kak, kak', said he as he flew along. He came near to where he lay on the ground. He began to eat, starting with his eyes, and he ate the fat of his abdomen. He finished eating, went home, and went to sleep. At once he failed to wake up. He died because of the abdominal fat which he had eaten. It hardened into a solid lump inside of Raven. One and the other were equally dead. 'Serves you right! I guess you've been too greedy', was said to him by the people. Light-minded, his wife, told about what her husband had done.

9. RAVEN AND SNIPE

ha:in?at qo'išinnmit ?oh?at wasni·pmiit ni·wi·sita:i?at. waq'o·?aλ qo'išinnmit mačino?aλ hiyath?itq wasni·pmiit. hi·tcaqil?i yi·, wa·?aλat. tiqri?aλ qo'išinnmit. ?ah?a·?aλ čoqohtano?aλ wasni·pmiit. čokwιλ :iši·?at?i ?okwιqh to:a. hawi·λ čokwιλ :iši·?at?i. ?ah?a·?aλ sokwι?aλ λačimlok?i moksyi. na·csa·λ qo'išinnmit qwa·?ap?itq. ?ah?a·?aλ naλkahsi?aλ wasni·pmiit to:a·k?i. ?ah?a·?aλ čickšv?aλ :iši·?at?i. po·wahsol?aλat nixtin coma·no?aλ to:a·k?i wasni·pmiit. ni·si·paλ ni·syaokok?i siqačil nixtin?i. ?e?i·šmihsaλ ha?okšil qo'išinnmit. ka·?aλe· ha·wi·qkaλah, wa·?aλ qo'išinnmit. čo·hinaho·paλso·, wa·?aλ wasni·pmiit. hina·ho·λ. ha?okšv?aλ nixtin qo'išinnmit čitaκαλ ?ani ha?okšv?aλ. wikahsi?aλokwαh ka·?aλe· he?i·sčv?aλah, wa·?aλ qo'išinnmit. λa?o·yila· nixtin wasni·pmiit. ha?okšvλλa·. ?e·e·?išaλqo·we?in he?i·sčv?ayv·sčv? qo'išinnmit. wiki·tok ma·mot.

wašvil hine·?i?aλ hiyath?itq. ciqšil ?o·kwil to·csma·k?i. ha?okwι?a·qkaλ ha:in wasni·pmiit, wa·?aλ. ni·wi·sita:i?a·qkaλ ýo·qwa· ha:inčv, wa·?aλ to·csma·k?i qo'išinnmit. waha·k pa·šhak ha:in ?o·kwil wasni·pmiit. ho?acačil pa·šhak hiyath?itq. :i·qhoκwαλ čakopok?i. ?a·qi·sita:i?atnas wa·?atah, wa·?aλ pa·šhak. ni·wi·sita:i?ate?ic wa·ha·k qwa·. ha·?a, wa·?aλ to·csma·k?i. waq'o· wasni·pmiit mačimλ hiyath?itq qo'išinnmit. hi·tcaqil?i yi·, wa·?aλat tiqri?aλ wasni·pmiit. čo·, wa·?aλ qo'išinnmit ?o·kwil to·csma·k?i. ča?akqo· ka·?aλik wa·?aλ. sokwι?aλ to:a·k?i pa·šhak hini·?aλ čakopok. čoqohtano?aλ čokwιλ :iši·?at?i qo'išinnmit. niλil wasni·pmiit na·csa qwa·?ap?itq qo'išinnmit ?ani no·ti?itatqa qwa·?apit?itq. hawi·?aλ čoqohta sokwι?aλ moksya·k?i qo'išinnmit. naλkahsi?aλ to:a·k?i čickšv?aλ :iši·?at?i. qačx qačx, wa·we·?in qo'išinnmit kašv?at :iši·. toxtoxmil yaya·čap ?o·soqta. hini·?as wasni·pmiit xi·win?ap qwis?i·tq ?ani no·ti?itla·nitqa qwisit?itq. wiktaqsap?at ha?ok xi·win?apraλat ?oh?at qoqwa·s?i no·no·ti?itla:ik wiktaqšil ha?oksap ya·qwil?itq ha:in. xi·win?apraλat ?oh?at wasni·pmiit. takšv?i, wa·?aλat, hano·kwa·hitqačka, wa·?aλat. ýimha·?aλ pa·šhak ?ani ?o·soqtak čakop.

10. THE TRANSFORMER

mamo·kwe?in to·csme?i ?okwι·twe?in ýaka·t. ?ah?a·?aλwe?in naqmi·hačv?aλ to·csme?i. ka·?ak čayv·, wa·?aλ to·csme?i ?o·kwil ha·wilaλ?isok?i. wika·h, wa·?aλwe?in ?okla·we?in ha·wilaλ?is?i ?okla· ma·l?itiya.¹⁸ ka·?ak čayv·, wa·?aλ to·csme?i ?o·kwil ma·l?itiya. wika·h, wa·?aλwe?in ma·l?itiya. wika·h ?o·kwι·taλ čv·hati. ka·k čayv·,

9. RAVEN AND SNIPE¹²⁵

Raven was called to a feast by Water Snipe, he was invited to eat salmon eggs. Raven went to the feast and entered the dwelling place of Snipe. 'Sit down over there in the rear of the house', he was told. Raven sat down. And then Snipe washed his feet and he washed his ankle in the tray. He finished washing his ankle. And then he took his smooth stone. Raven was watching what he was doing. And then Snipe thrust his foot into his tray and struck his ankle. Salmon eggs ran out and Snipe's tray filled up. He set his pot¹²⁶ on the fire and the salmon eggs got cooked. Raven wanted to hurry and eat. 'Give me some! I am hungry', said Raven. 'Now, one of you go and put some down in front of him!' said Snipe, and food was put in front of him. Raven began to eat the salmon eggs, and he was cheerful because he had begun to eat. 'I have no more now in my tray. Give me more. I have eaten it all up', said Raven. Snipe gave him more salmon eggs, so he ate again. Every time he ate it all up in a hurry. Raven had much to eat. He had nothing left over.

He went home and entered his dwelling place. He spoke to his wife. 'I am going to make a return and call Snipe to a feast', he said. 'I am going to invite him too to a feast of salmon eggs. Go and invite him', said Raven to his wife. So Light-minded went and called Snipe to a feast. She returned to where they lived and told her husband. "'With what am I to be feasted?'" said he to me', said Light-minded. "'You are to be feasted with salmon eggs'", didn't you tell him that?' 'Yes', said his wife.

Snipe went to the feast and he entered the house of Raven. 'Sit down yonder in the rear of the house', was said to him, and Snipe sat down. 'Now', said Raven to his wife, 'give me some water', said he. So Light-minded took her tray and gave it to her husband. Raven washed his feet and he washed his ankle. Snipe was lying down on his back and watching what Raven was doing, how he was imitating what he himself had done. He finished washing his feet. Raven took his stone and, thrusting his feet into his tray, he struck his ankle. 'Kah, kah', cried Raven, for he had burst (the skin of) his ankle. He kept jumping around in the house, feeling very sore, for he had hurt himself. Snipe went out of the house and he laughed at him for the way that he had acted in imitating what he himself had done. He was never given anything to eat. (Raven) was laughed at by the people. He was in the habit of doing as others did but he never fed the one whom he called to a feast. He was laughed at by Snipe. 'Serves you right!' they said to him. 'I guess you have been too greedy!' they said to him. Light-minded was ashamed because her husband was hurt.

10. THE TRANSFORMER¹²⁷

The woman was working, she was making canoe mats. And then she got thirsty. 'Bring me some water!' said the woman to her little boy. 'No!' said he; the little boy was named Mahlitiya. 'Bring me some water!' said the woman to Mahlitiya. 'No!' said Mahlitiya, 'no! I am making an arrow.' 'Bring me some water!' said she again, 'else I shall turn into a bluejay.' 'Go on! turn into a bluejay', said Mahlitiya. 'Hwish!' said the woman, mother of Mahlitiya;

wa·?aλwe?inλa·, x^wa·šx^wi·pšiči·lo·sah.¹⁹ x^wa·šx^wi·pšiči, wa·?aλwe?in
 ma·l'itiya. x^we·š, wa·?aλwe?in lo·csme?i ?om?i·qsak ma·l'itiya
 x^wa·šx^wi·pšiči·aλwe?in lo·csme?i. matšiči·aλ lo·csme?i hini·?as?aλ. x^we·š
 x^we·š, wa·?aλwe?in x^wa·šx^wi·pšiči·aλ. mata·si?aλ ?o?i·yas?aλ λaqa:as?i.
 takmisano?aλ ?arqi·no?aλ λaqa:as?i.

·i·hšiči? aλwe?in na·nx^winaniš ?o?o·yokšiči? aλ ?om?i·qsak?i. ·i·hšiči? aλ
 wawa·?aλwe?in ·i·hak ?ani haħa·páλ? a·qλokqa čično· ·i·hak
 na·nx^winaniš. pawatšiči? aλwe?in ?om?i·qsakit?i. ?i·naxi·čiči? aλwe?in
 na·nx^winaniš čičičnoq^wi·l? a·qλqa. ?ah? a·?aλwe?in ya·cšiči? aλ
 k^wi·k^wistopsapáλ hawi·wílas?apáλ q^wi·q^wištop. hašiči? aλwe?in
 ma·tma·s?i ?ani hintšiči·ka k^wi·k^wistopsap. wa·?aλwe?in ma?as?i ?ani
 qaħsa·p? a·qλqa hintšiči·ka k^wi·k^wistopsap. ?ah? a·?aλwe?in qomē·?itq
 ma?as ?ok^wi·l? aλ q^wi·híbal? a·qλ? itq qaħsa·p ?oyi·náčo?at?i·kqo· ?oyo?at
 k^wi·k^wistopsap?i.

?ok^wi·l? aλwe?in čiči·to·t ·i·a·to· hiya·?aqh? aλwe?in hitin:e?e?i.
 kaλhšiči? aλwe?in k^wi·k^wistopsap?i λawi·čiči? aλatwe?in ·i·a·to·mit ?oh? aλat
 k^wi·k^wistopsap?i. ?aqiči·ihak, wa·?aλat. ?ok^wi·tah čiči·to·t, wa·?aλwe?in
 ·i·a·to·mit. hišiči·l? a·qλah náčo?at?i·kqo·s k^wi·k^wistopsapčča, wa·?aλwe?in
 ·i·a·to·mit. ka·?a nána·níčš? a·h q^wa·?aki·k. λotok^we?ic čiči·to·t. ča
 waha·kcačiči?i, wa·?aλwe?in k^wi·k^wistopsap?i. sa?o·?aλwe?in qo·?as?i.
 λotok^we?ic si·ta·tqo·k, wa·?aλwe?in k^wi·k^wistopsap?i. matšiči·aλi,
 wa·?aλwe?in k^wi·k^wistopsap?i. wiyaqħ?im si·ta·t, wa·?aλatwe?in ·i·a·to·mit
 ?oh? aλat k^wi·k^wistopsap?i. k^wi·sto·pšiči? aλ ·i·a·to·čiči? aλ. ye·l? aλwe?in
 ya·cšiči? aλ sa·?okšiči? aλ.

ya·cšiči? aλwe?in k^wi·k^wistopsap?i ?o·na·hšiči? aλ λa?o· ma?as.
 náčo?at?i aλwe?in k^wi·k^wistopsap?i ?oyo?at?i aλ ·i·a·tošmit hiya·?aqh
 hitin:e?e?i k^wi·k^wistopsap?i ·i·a·tošmit ?ok^wi·l? akýak. λawi·čiči? aλwe?in
 k^wi·k^wistopsap?i. ?a·qiči·ihak, wa·?aλ ?oh? aλ ?o·yoq^waλat ·i·a·tošmit
 ?oh? aλat k^wi·k^wistopsap?i. ?ok^wi·tah akýak ?o·atomah hi·naqsimyišča
 čoxšiči·l? a·qλqas qaħsa·p. ya·twe·?in ?o?ok^wi·nkaλ k^wi·k^wistopsap?i.
 ka·?a nášsa·pís λotok^we?ic, wa·?aλwe?in k^wi·k^wistopsap?i. wa·?aλwe?in
 k^wi·k^wistopsap?i, qaħsa·pim ?o·yoq^wa k^wi·k^wistopsap?i, ?o·k^wi·l? aλ wa·
 ·i·a·tošmit. ya·twe·?in ?oh? aλ k^wi·k^wistopsap?i. ka·?a nána·níčš? a·h
 λotok^we?ic akýak. sok^wi? aλwe?in akýak?i. hi·l?atqo·kš ?ahko·pápi·,
 wa·?aλatwe?in ·i·a·tošmit ?oh? aλat k^wi·k^wistopsap?i. čiskšiči?i,
 wa·?aλatwe?in ·i·a·tošmit ?oh? aλat k^wi·k^wistopsap?i. čiskšiči? aλwe?in
 ·i·a·tošmit. čiskšiči?i pápi·co·?ate?ic. čiskšiči? aλwe?in ·i·a·tošmit.
 ya·twe·?in pápi·čiči? aλat akýakok^wi?i. sa?o·?i, wa·?aλat ·i·a·tošmit
 sa?o·? aλwe?in ·i·a·tošmit. ta·scipakλino·pát k^wi·ck^wi·?ak. wiyaqħ?im
 ?okla· ·i·a·toš. ye·twe·?in to·xto·x^wa hita·qłi? aλ ·i·a·toššiči? aλ.

she had become a bluejay. Off flew the woman, out of the house. 'Hwish, hwish!' she said, for she had become a bluejay. She lit on a tree, she went all the way up to the top of the tree.

Nanihwinanish¹²⁸ burst into tears, he cried on account of his mother. He cried and, crying, he said that all over the world their nature would turn into something else as a sacrifice,¹²⁹ so was Nanihwinanish crying, for he had lost his mother. Nanihwinanish made himself ready to exact sacrifices. And then he walked off and everywhere he transformed people. He was about to cause all sorts of people to cease to be what they had been. The tribes heard about how he was coming to transform everybody. The people said that they would kill him who was said to be coming to transform them all. So all the people, as many as there were, were making something which they would use for killing him when they were to see the Transformer.

Now Beaver was making a bone war-club; he was engaged on it there on the rocks close by the water. There appeared the Transformer; Beaver was approached by the Transformer. 'What are you making?' he was asked. 'It is a war-club that I am making', said Beaver. 'Hand it to me, so I may take a look and see what this thing of yours is like. You have a fine war-club. See here! turn around!' said the Transformer. The man dropped on all fours on the rocks. 'What you have is good for a tail for you', said the Transformer. 'Now move!' said the Transformer. 'For good and all shall you be provided with a tail', was Beaver told by the Transformer. He became another being, he became a beaver. Yonder he was, he went walking on all fours.

The Transformer walked on, looking for other tribes. He saw Deer there on the rocky beach, grinding something to a sharp point; he was making a mussel-shell knife. The Transformer came near. 'What are you making?' said he; it was Deer who was addressed by the Transformer. 'I am making a knife, I am making it for the one called Moving-about-along-the-beach-in-a-canoe,¹³⁰ for I am going to stab him and kill him.' There he was, talking to the Transformer himself. 'Hand it over! Let me see it! It's a good thing that you have', said the Transformer. And the Transformer said, 'You shall kill the Transformer', said he to Deer. And there he was himself, the Transformer. 'Hand it to me, so I may examine it. That's a good knife you have.' And then he took his knife. 'This would do better for your ears here', said the Transformer to Deer. 'Shake your head!' said he to Deer, and Deer shook his head. 'Shake your head! This is better fit for your ears', and Deer shook his head. There he was, with what had been his knife turned into his ears. 'Stand on all fours on the rocks!' said he to Deer, and Deer dropped on his fours. He was rubbed over his hams with the mussel-shell dust that had come off in grinding. 'You shall always be named Deer', (said the Transformer). Yonder he was, jumping away into the woods. He had turned into a deer.

ya·cši? ałła· kwi·kwi·stopsap?i ?oyo? ał? ałwe? in ła?o· qo·?as
 kwi·kwi·yaga ?okwi·t čaxják ?ohtin? ap łatmapr ?o·?atop
 kwi·kwi·stopsap?i. ławi·či? ałwe? in kwi·kwi·stopsap?i. ?a·qiči·łhak,
 wa·?ał kwi·kwi·stopsap?i. ?o·?atomah kwi·kwi·stopsapčā čaxšił? a·qłqas
 ?o·hbat qahsa·p. ka·?a qwa·?aki·k, wa·?ałwe? in kwi·kwi·stopsap?i.
 hini·? ałatwe? in sokwi·? ałwe? in kwi·kwi·stopsap?i čaxják?i. siłaco·?ate?ic,
 wa·?ał kwi·kwi·stopsap?i, wiyaqh?im ?okta· wa·xni· ye·ł? ałwe? in
 kamitqok hita·qłi? ał.

kwi·scači? ał ya·cšił kwi·kwi·stopsap?i. náčo? ał? ałła· ?oyo? ał? ał
 ?okwi·tqa čaxják. ciqši? ałwe? in kwi·kwi·stopsap?i. ?aqiči·łhak,
 wa·?ałwe? in kwi·kwi·stopsap?i. ciqši? ałwe? in qo·?as?i, ?okwi·tał čaxják
 ?o·?atomah kwi·kwi·stopsapčā qahsa·p? a·qłqas čaxšił. ka·?a,
 wa·?ałwe? in kwi·kwi·stopsap?i, łotokwe?ic mitxši?i. mitxši? ałwe? in
 qo·?as?i sa?o·? ałwe? in qo·?as?i. hiłco·?ate?ic ?ahko· siłaco·?ate?ic
 wiyaqh?im siłat, wa·?ałwe? in kwi·kwi·stopsap?i, wiyaqh?im łapisim.
 ye·ł? ałwe? in ya·cši? ał łapisimči? ał.

ya·cši? ałwe? in kwi·kwi·stopsap?i kwi·scači? ał ?ocači? ał ła?o· ma?as.
 náčo? ał? ałwe? in kwi·kwi·stopsap?i ?oyo? ał? ał qo·?as?i ła?o·.
 ?a·qiči·łhak, wa·?ał kwi·kwi·stopsap?i. ?o·?atomah kwi·kwi·stopsapčā
 qahsa·p? a·qłqas. ?okwi·twe? in níkyak. níksił? a·qłqas kwi·kwi·stopsapčā
 qahsa·p. ka·?a, wa·?ałwe? in kwi·kwi·stopsap?i, łotokwe?ic łi·kapo?i,
 wa·?ałwe? in kwi·kwi·stopsap?i. łi·kapo? ałwe? in qo·?as?i. hiłco·?ate?ic
 ?ah čalčaco·?ate?ic, wa·?ałwe? in kwi·kwi·stopsap?i. sa·či?i, wa·?ał
 kwi·kwi·stopsap?i ?oh? ał wa·. wiyaqh?im ?okta· kayo·min. ye·ł? ałwe? in
 sa·či? ał kayo·minči? ał kwi·sto·pši? ał.

?ah? a·? ałwe? in ya·cši? ał kwi·kwi·stopsap?i. náčo? ał? ał ?oyo? ał? ał
 ła?o·ła· qo·?as. ławi·či? ałwe? in kwi·kwi·stopsap?i. ?a·qiči·łhak,
 wa·?ał. ?okwi·tał, wa·?ał, níkyak qahsa·p? a·qłqas kwi·kwi·stopsapčā.
 ka·?a łotokwe?ic na·łkapo?i, wa·?ał kwi·kwi·stopsap?i.
 na·łkapo? ałwe? in qo·?as?i. hił? ałi ?ahko·. níkyaksa·pálatokwe? in.
 yačo·?i. yačo·? ałwe? in qo·?as?i. wiyaqh?im čixwatin ?okta·.
 matsi? ałwe? in čixwatinči? ał.

kwi·scači? ałwe? in kwi·kwi·stopsap?i ya·cši? ał ?oyo? ał? ałwe? in qo·?as.
 ?a·qiči·łhak, wa·?ałwe? in kwi·kwi·stopsap?i. ?okwi·tał čaxják
 čaxšił? a·qłqas kwi·kwi·stopsapčā náčo? ał?i·kqo·s. wa·?ałwe? in
 kwi·kwi·stopsap?i, ?a·na·łim sowa qahsa·páł kwi·kwi·stopsap?i.
 ya·twe? in ?oh kwi·kwi·stopsap?i. ka·?a, wa·?ałwe? in kwi·kwi·stopsap?i,
 łotokwe?ic čaxják, wa·?ał. sokwi·? ał kwi·kwi·stopsap?i. sa?o·?i,
 wa·?ałwe? in kwi·kwi·stopsap?i. sa?o·? ałwe? in qo·?as?i. łol? ałma
 siłatqo·k, wa·?ał kwi·kwi·stopsap?i. ciqši? ał kwi·kwi·stopsap?i,

The Transformer went on again and he saw another person grinding something to a sharp point. He was making a spear out of yew wood, intending it for the Transformer. The Transformer came near. 'What are you making?' said the Transformer. 'I am making something for the Transformer they speak of, and I am going to spear him, using it to kill him.' 'Give it to me, (so I may see) what this thing of yours is like', said the Transformer. It was given to him and the Transformer took his spear. 'It would do better for your tail', said the Transformer. 'You shall always be named Land Otter.'¹³¹ And off yonder he ran into the woods.

Then the Transformer went off to another place. Again he looked and saw one making a spear. The Transformer spoke and said, 'What are you making?' The man spoke. 'I am making a spear. I am making it for the Transformer they tell about, so I may kill him by spearing.' 'Give it to me', said the Transformer. 'It's a good thing that you have. Turn around!' And the man turned around and dropped on all fours on the rocks. 'This would do better here, it would do better for your tail. You shall always have a tail', said the Transformer, 'you shall always be a Raccoon.' And there he was, walking away; he had become a raccoon.

The Transformer went on and came elsewhere, he arrived at another village. The Transformer looked and saw another man. 'What are you making?' said the Transformer. 'I am making something for the Transformer they tell about, so that I may kill him.' He was making claws. 'With these claws I shall scratch the Transformer they tell about and kill him.' 'Hand them over!' said the Transformer. 'That's a good thing you have. Put up your hands', said he, and the man put up his hands. 'This suits you better here, it would do better for your finger-nails',¹³² said the Transformer. 'Walk along on all fours!' said he; it was the Transformer who spoke. 'You shall always be named Panther.' And yonder he was, walking on all fours. He had become a panther, he had turned into something different.

And then the Transformer went on. He looked and saw yet another man. The Transformer approached and said, 'What are you making?' 'I am making claws,' he said, 'so I may kill the Transformer they speak of.' 'Give them to me! It's a good thing you have. Lift up your foot!' said the Transformer, and the man lifted up his foot. 'Have it here!' and they were transformed into his claws. 'Stand on the rocks!' and the man stood on the rocks. 'You shall always be called Eagle.' And off he flew, he had turned into an eagle.

The Transformer went to another place. He went on and saw a man. 'What are you doing?' said the Transformer. 'I am making a spear, so I may spear the Transformer they speak of when I see him.' The Transformer said, 'And you shall really kill the Transformer', and there was the Transformer himself. 'Give it to me', said he; 'it's a good spear that you have', and the Transformer took it. 'Get down on all fours on the rocks', said he, and the man dropped on his fours. 'It is good for a tail for you', said the Transformer. He spoke and said, 'You shall always be provided with a tail.' There he was, come to have a tail. 'You shall be a wolf for all time', and there he was, going away on all fours into the woods. He had become a different being.

wiyaqḥ?im si'ta·t, wa·?aλ. ye·twe?in si'ti·či?at. wiyaqḥ?im qʷayači·k.
ye·twe?in sa·či?aλ hita·qḥi?aλ kʷisto·pši?aλ.

kʷiscači?aλλα· ya·cšiλ kʷi·kʷistopsap?i. ḥačo?al?aλλα· ?oyo?al?aλλα·
λα?o· qo·?as. ?aqiči·tḥak, wa·?aλ kʷi·kʷistopsap?i. ?okʷi·taḥ čaxʷak,
wa·?aλwe?in qo·?as?i. ka·?a qʷa·?aki·k, wa·?aλ kʷi·kʷistopsap?i.
λotma· si'ta·tqo·k, wa·?aλ kʷi·kʷistopsap?i, wiyaqḥ?im si'ta·t.
ya·cši?aλwe?in ča·stimčši?aλ hita·qḥi?aλ.

11. RED-HEADED WOODPECKER AND THE THUNDERBIRDS

λο·xwīčit ?iš ti·čkinmītminḥ

no·íaswe?in ti·čkinmītminḥ. ?ocačiλ má?aqo·?a hiyath?itq k̄ihmamit
histaqšiλ ḥo·čogλis. ha·:inwe?in k̄ihmamit no·ías?i. kaλḥsa·paλ
to·csma·k λο·xwīčit qawašsacok?i. ?o·cahtaksa qa·waši·lšiλ
:a·wi·pʷi·kʷas. qawi qawi qawi qawi qawi, wa·?aλwe?in cominλ
qawašsac?i. ḥa·csa·λwe?in no·ías?i. ?o·cahtaksa ?a·tqšiλ ti·čkinmīt
ta·yi·?i ?o·kʷiλ to·csmē?i. hitapʷi:atwe?in hi·lʷi·itq qawašis
ta·ta·qhtinλwe?in.

ḥaiba·taλwe?in ?inxi·čiλwe?in no·tḥaḥi·čiλwe?in hišimjawi?aλok
qo·?asok?i ti·čkinmītminḥ. ?o·wiḥtisokwe?in no·tḥsi·?ak?i čimsḥi·t.
?ah?a·?aλ :a·nosmīt ýo·qʷa·?aλ ?o?iḥtis yaqʷapi?itq kʷičit čaxšiλ.
ýo·qʷa·?aλwe?in k̄ihmamit ?ona·kaλ ya·qʷapak?itq kʷičiλ. ?ohok ýo·qʷa·
tamo·kḥiit ?oh?aλok no·tḥsi·kʷatya·t. hawiłcaqšiλwe?in no·tḥaḥi·čiλ.

?owi·we?in no·tšiλ ti·čkinštaqiml no·tši?aλ ḥašok?i čimsḥi·t.
młši?aλwe?in no·tši?aλ?itq ka·csa·paλ k̄iḥsa·paλ ti·čkinmīt čaḥi·či?at
no·tjyak?i. qʷačihḥawe?in ḥa·csa·tamo·kḥiit hacqał?i. čaxšiλ ca·na·qḥok
no·tjyak?i. ýo·qʷa·?aλok no·tḥsi·?ak?i k̄ihmamit no·tši?aλ kʷatya·t
?ayisa:aqḥ?i. ?o·cahtaksa wa·kʷiłšiλ no·tjyakok?i, ?e·xnočiλ?is
?e·xnočiλ?is.²⁰ ?ano·čiλ?is no·tjyak?i. ti?a·?ak :a·nosmīt kʷiči?i.

ýo·qʷa· ho?a·s no·tšiλ čimsḥi·t kʷiłši?aλλα· kʷatya·t, ?e·xwačiλ²¹
?e·xwačiλ, wa·?aλλα·. ?i·wačiλ no·tjyak?i. čaubaqḥokλα· tamo·kḥiit.
mo·pʷitwe?in no·tšiλ hi·šcobał. wiktaqšiλok ti?a· tamo·kḥiit. hite?iλ
ti·čkinštaqiml hawi·?aλwe?in.

?o·cahtaksa wi·aqstoλ toto·tš. ?o·cahtaksa ka·csa·p k̄iḥsa·p.
ḥayimḥiči?aλ k̄ihmamit to·csma·k ?ani točhin?aλat hi·ni·čei?aλwe?in
matšiλ walčiλ. wi·kałšiλ to·csma·k λο·xwīčit. sokʷiλ qo·tok?i kʷatya·t.
?o·cahtaksa tapatšiλ. čo·ḥa·čokši?a·qḥe?ic to·csma·k?itqas. ?o·cačiλ
no·íasi?i waha·k kʷatya·t. ḥa·yi?imḥa·, wa·?atwe?in. ḥa·yi·čiλ

Again the Transformer went off to another place. Again he looked and saw another man. 'What are you doing?' said the Transformer. 'I am making a spear', said the man. 'Let me see what this thing of yours is like', said the Transformer. 'It is good for a tail for you', said he. 'You shall always have a tail.' And he went away, having turned into a mink, into the woods.

11. RED-HEADED WOODPECKER AND THE THUNDERBIRDS¹³³

The Thunderbirds were going to play the hoop game and went to Maakoa, where Woodpecker lived. They came from Hochoktlis. Woodpecker invited those who were to play the hoop game to a feast. Woodpecker's wife took out her salmonberry dish. And then Awipikwas¹³⁴ prepared salmonberries. 'Kawi kawi kawi kawi kawi', said she, and the berry dish filled up. The hoop-players were looking at her. And then the oldest Thunderbird¹³⁵ fell in love with the woman. She passed him where he was eating salmonberries, and he squeezed her ankle.

After eating, they got ready; the Thunderbirds got ready to start the hoop game and their men gathered together. Black Bear, who was their hoop-thrower, was their first man to play. And Crane too was of those first on the level ground, he who was the best marksman in spearing. And also Woodpecker had his man who was best of all in marksmanship. And he had Kingfisher (for spearing), and his hoop-thrower was Kwatyat. They were finished taking their places and got ready for the hoop game.

The Thunder people were the first to throw the hoop; it was Black Bear, the strong one, who threw the hoop. And at the same time that he threw the hoop, the Thunderbirds made hail and made lightning, (so that) the hoop was lost to sight.¹³⁶ The only one who could see it was Kingfisher, the sharp-eyed one. He speared, and his spear-point came off and stuck in the hoop. Then it was the turn of Woodpecker's hoop-thrower; Kwatyat, the one of many tricks, set the hoop going. And then he said, blowing into his hoop to give it power, 'Get small, get small!' and the hoop became small at once. Crane, the marksman, missed his aim.

Black Bear in his turn set the hoop going again, and Kwatyat again blew magic into it. 'Grow big, grow big', said he, and the hoop got big. Again Kingfisher's spear remained stuck in it. Four times they rolled the hoop on each side. Kingfisher's spear never missed. The Thunderbird people were beaten. They finished.

And then Tototsh¹³⁵ was angry and he made a great hail and lightning. Woodpecker did not know that his wife was being taken away; (Thunder) took her along with him as he flew back to his home. Woodpecker could not find his wife. He took his slave, Kwatyat, and they deliberated. 'Now! you will look for my wife, whom I have lost.' He went to the ones who had come to play the hoop game, Kwatyat went to them. 'I want you to be green salmonberry

kʷatya t. nāmāyī·hʷ aλweʷ in to·csma·kitʷ i λo·xwīcīt. nācōʷ ałʷ at nā·yīʷ i hamopšīʷ at ʷohqa· kʷatya t hawiča:aqλʷ i. to·hšīʷ atweʷ in. wałšīλ kʷatya t hisa·čīλʷ itq. to·hšīʷ atah, wa·ʷ aλ.

hoʷ acačīλčī, wa·ʷ aλatλa· qawi·ʷ iλīmħa ʷapa·sʷ ičīm. waha·kλa· qaqaawaýi·hšīλλa· točī·soʷ ałʷ i. nācōʷ ałʷ atλa· qawi·ʷ i ʷihaqak. hamopšīʷ atλa· ohʷ aλqaλa· kʷatya t. to·hšīʷ atλa· wałšīʷ aλλa· ʷ i·qhok hawīłokʷ i. to·hšīʷ atah, wa·ʷ aλλa· hawi·ʷ ałpatweʷ in kʷatya t.

haʷ ompri·čīλweʷ in. waha·kʷaλweʷ in ʷoʷ o·kʷaqhʷ aλ ʷocačīʷ aλ hīłokʷ itq moš ya:atʷ itq točħinʷ at. λołʷ isweʷ in sa·cin hīčō·ʷ aλ mošʷ i· nāšīʷ aλweʷ in mošokʷ i tī·čkinmīt. hīšīstaλ. hinasīλ ʷoyoʷ ałʷ at sa·cinʷ isʷ i. tīčīλ ʷoʷ i·p to·csma·kʷ i. sokʷ iλweʷ in. ciqšīλ sa·cinʷ isʷ i, siýa·aλah čakopokʷ itqak λo·xwīcīt ča·wo·ʷ isīm haʷ okħa ʷahʷ a·ʷ aλsok to·ýa·pʷ aλ hamotckʷ akqas, wa·ʷ aλweʷ in.

wałšīλweʷ in mo·šchīmłʷ i hinasīλ wałyo·ʷ akʷ i. siqī·ýap sa·cinʷ isʷ i. si:ačīłokweʷ in haʷ okšīʷ aλweʷ in ča·wo·ʷ aλweʷ in hawi·λ haʷ ok to·ýa·pʷ aλweʷ in qʷisʷ aλ wa·ʷ a·nilʷ itq to·ýa·p. waλħaweʷ in saya·čataλ. hani ho·ʷ ileʷ i saya·čatanop, wa·ʷ aλatweʷ in ʷohʷ at na·twa·yisʷ i. saya·čatinλweʷ in hinʷ ataλ. hini·csoʷ aλ λihmañmīt hini·pšīʷ aλ wałšīʷ aλ.

čō, wa·ʷ aλ, ʷa·kō·λčī :ahʷ inʷ ak ʷ i·ħto·p, wa·ʷ aλat kʷatya t. ʷa·kō·λweʷ in. haʷ okʷ iʷ a·qλah, wa·ʷ aλ λo·xwīcīt, ya:a·nitqas točħinʷ at. hina·čīʷ aλweʷ in hitaqstoʷ aλ :ahʷ inʷ i. hini·csʷ aλ qo·łokʷ i. waha·kʷaλ hīýathʷ itq tī·čkinštaqimł. koʷ atqħweʷ in hinasīλ. hinosalaλweʷ in ʷ i·ħto·p. nācōʷ ałʷ aλ na·twa·ýasʷ i. λopksa·pcso· nō·nōpītšmi·k nī·kʷ iʷ e·ʷ it ʷ i·ħto·pʷ i. λawi·čīλweʷ in nī·kʷ iλ ʷ i·ħto·pʷ i. wikłmī·yaqħ. λawi·čīλ nōpītačīλ hopi·čīλ ta·yī·ʷ akʷ i. taka· wikłmī·yaqħ. hitaqšʷ aλ ʷ ayisa:aqλʷ i kʷatya t. kʷ e·xyikšīλ²² kʷ e·xyikšīλ, wa·ʷ aλ kʷatya t. kʷ atyī:kšīʷ aλ ʷ i·ħto·pʷ i. wikłmī·yaqħʷ aλ ʷ aλeʷ i. čīčīmłsitkałatokweʷ in nīkýakmīnh ʷ ohʷ aλat λo·xwīcīt.

hopi·wītasλa· ýo·qʷ a· ʷ o·ʷ ačōʷ i tī·čkinmīt. nīkšīλ ýo·qʷ a· wī·ksakʷ isaλokλa· hopi·wītasλa· qa·qta·tikokʷ i. čawa·kʷaλ ciqšīλ, wīkałčī soua. ʷ a·nimłʷ ałčī ʷ o·šħi·min naʷ a·ʷ at qʷ a·min qaqaħʷ aqλqon. kʷ e·xyikšīλ ʷ e·xwačīλ ʷ e·xwačīλ. kʷ atyī:kšīʷ aλ ʷ i·ħto·pʷ i. tī·ʷ atomīnh :ari·kʷ inkʷ i qahkʷ ačīλ. ča·wimłʷ aλ ta·yī·ʷ i toto·tš. haʷ okʷ iʷ aλ λihmañmīt to·čtaqaλ. wałšīʷ aλ λihmañmīt nāwā·ʷ aλ :ahʷ inʷ akʷ i ʷ i·ħto·p. qʷ isitweʷ in haʷ okʷ iλ ʷ o·no·ʷ aλweʷ in ča·wimłʷ aλ tī·čkinmīt.

shoots', said (Woodpecker) to him, so Kwatyat turned into green salmonberry shoots. The former wife of Woodpecker went out to gather young salmonberry bushes. The shoots were discovered, they were recognized to be Kwatyat, the one to do all kinds of tricks. She was afraid of him. Kwatyat returned to the place that he had come from. 'She was afraid of me', he said.

'Go back!' he was told again. 'You shall turn into a salmonberry. Be small!' Again he went where he was sent. The woman who had been run away with went out again to look for salmonberries. The salmonberry too was noticed, it was very big. Again it was recognized, that it was Kwatyat, and again she was afraid of him. Once more he returned home and told his chief. 'She is afraid of me', said he. Kwatyat was made to stop (going).

It became the time for the run of salmon, and he himself went off to where there was the salmon trap of him who had deprived him of his wife. He was a nice little young spring salmon in the trap. Thunderbird went to see his trap. He had his wife along in his canoe. He got there, and the little spring salmon was discovered. He threw it, giving it to his wife, and she took it. The little young spring salmon spoke. 'It is I, your husband Woodpecker. Eat me all alone, won't you? And then you shall throw my left over bones into the water', said he.

(Thunderbird), who had come to see about his trap, turned back home and they arrived at their home. She roasted the little spring salmon on a spit. Her (salmon) was roasted and she ate it all by herself. She finished eating and threw (the bones) into the water just as she had been told to throw them. She kept walking out farther and farther into the water. 'Say! Stop going and putting them so far out in the water', said to her those who were sitting on the beach and watching. She had got far out in the water and she went right in. Woodpecker took her along with him. He had got her and returned home.

'Now!' said he, 'go and borrow Whale's diver',¹⁷ (this) was told to Kwatyat. He borrowed it. 'I shall have my revenge', said Woodpecker, 'on the one by whom I was deprived of my wife.' He went out to sea and got into the diver. He took along his slave, and off they went to where lived the Thunderbird people. It was early in the morning when they arrived. The whale came up out of the water. The people who were sitting and looking saw him. 'Go, some of you, and wake up Catching-such-whales-as-come-out-once-in-a-while, so he may seize the whale in his claws.' He approached to get hold of the whale but he was unable to lift him. Goes-out-once-to-sea came near to help his older brother, but they could not lift him up. There was in (the canoe-whale) the one who knew many tricks, Kwatyat. 'Get heavy, get heavy!' said Kwatyat, and the whale grew heavy. The two of them could not lift him up. Between their talons they were all cut up into slits by Woodpecker.

Now came to help the next to youngest Thunderbird too. He too took hold of (the whale) but, like them, he could not do much with his claws. Also (Thundering-now-and-then) went to help his younger brothers, but one spoke, 'Do not you go (and help)! You alone shall remain alive. There is something wrong with us, it appears; we are as though our limbs were dying.' 'Get heavy, get heavy! Get big, get big!' and the whale grew heavy. All the brothers together sank into the water, all died. The oldest, Thundering-now-and-then, was the only one to remain alive. Woodpecker had his revenge on them, (who had)

12. THE DOG CHILDREN

maʔasqa hiyʔath ʔo·qʷa·tis. ʔahʔa·ʔaλ ʔona·k iaʔanak ha·kʷa·λ.
 ʔahʔa·ʔaλ weʔi·čoʔaλqo·weʔin ha·kʷa·λʔi λawi·čiʔaλat ʔohʔat qo·ʔasʔi
 ʔoyi ʔathi·čiʔaλqo·. wa·ʔaλatweʔin ʔani ʔochinλʔa·qʷaλqa.
 ʔahʔa·ʔaλweʔin ʔona·kšiʔaλ iaʔneʔis ʔo·sa·haλ yaʔa·niʔitq λa·wi·či·tʔat.
 ʔatwe·ʔinčaʔas qʷa· wik qo·ʔas :ini·λweʔinčaʔas qʷa· ʔah. ʔona·kšiʔaλ
 ia·tneʔis :ini·λaλok.

ʔona·kweʔin nōwi·qso ha·kʷa·λʔi. yimha·ʔaλweʔin nōwi·qsoʔi
 qʷisokʔitq iaʔa ʔani :ini·λokqa ia·tña ha·kʷa·λʔi. wiʔakšiʔaλweʔin
 qo·ʔasʔi. ši·λokʷaλweʔin wahšiʔaλ iaʔa·kʷi yimha·qa ʔani :ini·λokqa
 ia·tneʔis. čo·čkaλweʔin ši·λok qomʔa·ʔathʔitq maʔas. ʔona·kweʔin
 neʔi·qso ha·kʷa·λʔi. čawa·ʔathinʔa·paλatweʔin ya·ʔakaλatweʔin tiʔagsti
 neʔi·qso. ʔahʔa·ʔaλweʔin ʔokʷi·tši·λči·paλ ʔink ʔohʔinʔaka·paλ iačckʷi·
 ši·λa·ckʷi. ʔinkʷaʔa·paλ ʔo·kʷit ši·λa·ckʷiʔi ʔo·no·ʔaλ ʔohʔinʔap ʔani
 wi·yaga čohi·čiλ ʔoqhʔi. ʔokʷino·paλ λo·čimckʷiʔi maλwano·paλweʔin.
 hini·ʔaλ ʔo·kʷit ha·kʷa·λʔi wahšiʔatʔi ʔohʔat nōwi·qsakʔi.

ʔahʔa·ʔaλweʔin čo·čkaλ λi·hšiʔaλ ši·λokʷi. ʔahʔa·ʔaλweʔin neʔi·qsak
 ha·kʷa·λʔi wa·ʔaλatweʔin ʔani hoʔacačiλʔa·qʷaλqa ʔo·kʷi·twi·lasʔatok
 mahʔi·ʔis. wi·kca·sinʔa·paλat. nōpči·tkʷatʔaλ ʔašiʔaλ neʔi·qso ʔani
 wi·kca·sokqa ʔa·si·qso. ʔona·kaλ ia·tneʔis :ini·λaλok. ʔahʔa·ʔaλweʔin
 ʔokʷi·tšiʔaλ mahʔi·neʔi·qsoʔi ʔani wikqa·wahšiλ ʔa·si·qsakʔi ʔa·nasaga
 wahšiλ nōwi·qsoʔi. ʔona·ksa·paλ mahʔi·ʔis neʔi·qso. wa·ʔaλweʔin
 neʔi·qso, wikʔa·qʷeʔic ia·kʷiqnak sa·činkʔa·qʷaλqas hiλhinatš ʔo·tʔapši·t
 haʔom. ʔo·ʔa·tokʷaλweʔin ha·kʷa·λʔi ia·tneʔisokʔi ʔani čačimhi·čiʔaλqa.
 ʔona·kšiʔaλ mahʔi·ʔis.

ʔahʔa·ʔaλweʔin ya·cšiʔaλ ha·kʷa·λʔi qi·ʔaλʔitq ʔoyi. ʔohsi·čiʔaλweʔin
 hičin. ʔoʔoʔi·hšiʔaλweʔin hitinqsaʔaλ. ha·yawiʔaλweʔin qʷiya·λʔitq
 hitinqsaʔaλ. či·ta·ʔaλweʔin ha·kʷa·λʔi. walšiʔaλ maʔasokʔi.
 ho·ʔi·čičaλqo·weʔin ia·tneʔisʔi hine·ʔiʔaλqo· ʔomʔi·qsoʔi hine·ʔiʔaλqo·
 či·ta·ckʷi. čawa·kʔičaλqo·weʔin sa·činkʔis :ihakʔis :ini·λʔisʔi.
 ʔapa·sʔisweʔin yaqʔisʔitq sa·činkʔis :ihakʔis yokʷi·qsoʔisweʔinčaʔas qʷa·
 sa·činkʔisʔi :ihakʔis. mo·či·tši·λhʔaλweʔin či·ti·či·t neʔi·čiʔaλ
 hista·tokweʔin nono·k. nono·kʷaλ ʔohʔaλ ia·tneʔisʔi :ini·λʔisʔi
 ia·tneʔis. hoʔacačiʔaλweʔin ha·kʷa·λʔi neʔi·čiʔaλʔitq hista·tokqa nono·k
 ia·tneʔis. ko·qšiʔaλweʔin ha·kʷa·λʔi kamatsa·paλ ʔohokqa ia·tña.
 λawa·noʔaλweʔin wikʔaλšiʔaλ ia·tneʔisʔi. ʔačoʔatʔaλ ia·tneʔisʔi ʔani
 λa·wi·čiʔatqa ʔohʔat ʔomʔi·qsakʔi. či·hšiʔaλatweʔin ha·kʷa·λʔi neʔi·či·λqa
 nono·kokqa ia·tneʔis.

wronged him in taking away his wife. Woodpecker returned home, bringing back Whale's diver. This is how he had his revenge, and it is for this reason that only one Thunderbird is left alive.

12. THE DOG CHILDREN¹³⁸

The tribe was living at Fair-beach. Now there was one who had a daughter. When the girl went to sleep at night, she was approached by a certain man. He told her he would marry her. And then she got children because of the one by whom she had always been approached. Now it turned out, as they say, that he was not a man, it turned out that this one was really a dog. She got several children and they were dogs.

The girl had a father. The father was ashamed of what had happened to his daughter, that the girl had dogs for children. The man was angry. He moved away, abandoning his daughter, for he was ashamed that she had dogs for children. They all moved away, as many of them as dwelt there as a tribe. The girl had an uncle. She was left all alone but her uncle's heart was sorry for her. And then he made a fire for her, made it out of the leavings of fern roots which had been chewed up and thrown away.¹³⁹ He lit the fern root leavings and the reason that he made his fire with them is that they do not go out. He put the fire into (two) discarded mussel shells and tied them together around the middle, and he gave it to the girl who was abandoned by her father.

And then all those who were moving away paddled off. The girl's uncle said to her that he would come back and make a little house for her.¹⁴⁰ She was left without anything. He was absent a day, and then he came to see her, for she was left homeless. She had children and they were dogs. Then the uncle made a house, for he did not abandon his niece, it being only the father who abandoned her. The uncle provided her with a little house. He said to her, 'You shall not be poor, for I shall always be coming and bringing you food.' Now the girl took care of her little children, as she was all provided for. She had got a little house.

And then, some time afterwards, the young woman walked off. She felt like eating clams. She went out to get them, went down to the beach. The tide was low when she went down to the beach. The young woman dug clams and then returned to her house. The little children were all asleep when the mother came into the house, when she came in from digging her clams. Now there was one little dog who was always crying. It was the smallest one, indeed it was the youngest little brother who was always crying. Four days she dug clams and then she heard a sound of singing. It was the little children who sang, the little dog-children. The young woman came back when she heard the little children singing there. The young woman crept up stealthily; she knew that it was her own children. Now she got close to them (but) the little children were silent. They saw their mother approaching. A strange thing had come upon the young woman, she hearing her little children singing.

λα?ο·κ'αλγο·we?ιηλα· ha·k'wa·λ'ι hitinqsaλ έι·ta· hi·sh?αλγο·we?ιηλα·
ne?i·έιλλα· nono·k'si?αλοκγο·λα· ία·tne?isok?i. mo·pit'siλh?αλwe?ιη
kamatsapaλ q'wish?α·qλ'itq hini·p ία·t'na·k?i ?ani kamatsapaλqa ?ani
k'wisto·p'siλqa ία·tne?is?i. hinoscis?αλγο·we?ιη ha·k'wa·λ'ι ko·q'siλ ?ani
nono·kokqa ία·tne?is n'aco?al?αλγο·we?ιη ?oyo?al?αλγο·we?ιη ?ani
ho·?iέ?i·caλqa. ?ah?α·?αλwe?ιη ha·k'wa·λ'ι hitinqsa?αλ ne?i·έι?αλλα·
nono·k'minh?i·caλqaλa. ίapat'si?αλwe?ιη ha·k'wa·λ'ι q'wish?α·qλ'itq
hini·p'siλ ία·tne?isok?i.

?ah?α·?αλwe?ιη kasapaλ ko·k'yakok?i mo·έi·cōpaλwe?ιη ko·k'yakok?i.
?ah?α·?αλwe?ιη ci·ci·p'cino·paλ ci·ya·poxsok?i ha·k'wa·λ'ι ci·ci·p'cino·paλ
?o·k'w'it ko·k'yakok?i. ?ah?α·?αλwe?ιη ya·c'si?αλ ha·k'wa·λ'ι
ci·ci·p'cinyapaλ ko·k'yakok?i. hinoscis?αλ ko·q'si?αλ ha·k'wa·λ'ι ?ani
nono·k'w'αλοκqaλa. ία·tne?isok?i. n'ala·n'as?αλγο·we?ιη?α·ta· έawa·kh
ία·tne?is ?oyi nono·k'w'αλγο·?oλ?ocač hita·s?i n'ala·n'as ?o·yoq'wa hi·shok?itq
έι·ta· ?om?i·qsak?i. ne?i·έι?αλwe?ιη ha·k'wa·λ'ι wawa·?ak?itq no·k
ία·tne?is?i. kamatsapaλwe?ιη ha·k'wa·λ'ι nono·k'w'αλγο·we?ιη ία·tne?is?i
?α·?α·stim'wa. ?ohqa·th?αλοκwe?ιη ?om?i·qso ία·tne?is?i ya·twe·?ιη
?oh?αλοκ ko·k'yakok?i ha·k'wa·λ'ι mo·έi·caλok ci·ci·p'c'ih?αλοκ. λawi·έi?αλ
ha·k'wa·λ'ι ?ani nono·k'w'αλqa n'aco?al?αλ ha·k'wa·λ'ι ?ani k'wisto·p'αλοκqa
ία·tne?is?i. n'aco?al?αλ ha·k'wa·λ'ι ?ani qo·?as?αλοκqa. kamitq'si?αλwe?ιη
ha·k'wa·λ'ι. nono·k'w'αλγο·we?ιη ία·tne?is?i nono·k wawa·?ak no·k
?ani ?iqishokqa ?om?i·qso έι·ta·?ak. λah?e· λah?e· ?iqishmo· ?omake·
έitake.²³ ya·twe·?ιη ?oh?αλοκ ko·k'yakok?i. ?ohqa·th?αpaλγο·we?ιη
ya·twe·?ιη ?oh?αλοκ ko·k'yakok?i.

?ah?α·?αλwe?ιη hini·p'si?αλ ha·k'wa·λ'ι tox'w'·?i?αλ ίa'si·?isok?i.
?ori?αλwe?ιη hine·?iλ ?ani nono·k'w'αλqa ία·tne?is?i. sok'w'ιλc'ip'αλwe?ιη
kachaq'minh?isok?i. ίa:o·p'c'ip'αλwe?ιη mo?ak'wa?αpaλwe?ιη
kachaq'minhok?i. ya·twe·?ιη qo·?asci?αλ :ini·λ'minh?isi?i k'wisto·p'si?αλ
qo·?asci?αλ ?o·no·?αλ ?ani hini·p'c'ip'αλqa kachaqok?i. λoyači?αλatwe?ιη
limaqsti ha·k'wa·λ'ι ?ani ?ona·k'si?αλqa ία·tne?is qo·?asci?αλqa
:ini·λ'minh?is?i. ?o·no·?αλwe?ιη λoyači?at limaqsti ?o·no·?αλwe?ιη ?ani
wah'si?α·nitqa ?oh?at n'ow'·qsak?i.

ha'i·s'αpaλγο·we?ιη ha·k'wa·λ'ι ία·tne?isok?i ?e·?e·?i'samih'sakwe?ιη
?e?i·wač'ιλοκgo. ?a·na·λokwe?ιη q'wa·?αλοκ ?e·?e·?i'saλok qo?i·έiλok.
?e·?e·?i'saλokwe?ιη ?e?i·wač'ι?αλ. ?ok'w'·i'siλc'ip'αλwe?ιη mo·stati ?o·no·λ
?ani hohtak'si?αλqa ya·c'pnač ma·λ'itqinh?is?i ?ani tak'w'e·?isqa
ma·λ'itqinh?ini·λ'minh?isi?i.

?ah?α·?αλwe?ιη ha·k'wa·λ'ι ίapat'si?αλ ?o?o?i·hokgo so·ma.
?ok'w'·i'si?αλwe?ιη ha·k'wa·λ'ι c'isto·p mamaq'sim ?oh'in?αpaλwe?ιη
haps'yo·pa?i ha·k'wa·λ'ι ?ani yaqsimtqa. ?oh'in?αpaλwe?ιη ?ok'w'·i'si?αλ

After that the young woman would go down to the beach and dig clams, and again she would hear from there how her little children sang. Now this thing had happened to her four times, when she made up her mind what she would do to catch her children, for now she knew that the little children had turned into something strange. Whenever she came up from the beach, creeping up stealthily because her children were singing, she would look and see them all sleeping. Then the young woman went down to the beach and again she heard the little ones singing once more. Now the young woman decided what she would do to catch them.

And then she set up on the beach her digging stick and put her clothes on it. She put her hat on the digging stick. Then she went off, leaving her hat on her digging stick. She came up the beach, moving along stealthily as her little children were again singing. There was one little child who would go and look every now and then while they were singing. Every now and then he went outside to look and see if his mother was out there on the beach digging clams. The young woman heard now what the little children's song was saying. She now found out that the little children were singing a lullaby. They imagined that it was their mother but it was the digging stick yonder with her hat on it. She came close as they were singing and saw that they were now something different. She saw that they were human now. She ran (up). The children sang and their song said that their mother was still on the beach digging clams. 'Don't cry! don't cry! Mother is still on the beach digging clams.' However, it was her digging stick. They thought it was she, but it was her digging-stick.

Now the young woman caught them; she jumped inside the little door. Entering, she found that the children were singing. She took their little robes and dropped them in a heap on the fire. There! the former puppies had been transformed, they became human because she had taken their robes. The young woman was happy that she now had children, that the former dogs had become people. She was happy because of that; it had been because (they were dogs) that she had been abandoned by her father.

The young woman had her children bathe; she wanted them to grow up rapidly. And so they did, they rapidly grew up to be men. Her (children) soon became big. She made bows for them, because the little boys had learned to walk around; the former dogs were all boys.

Then the young woman decided that her (children) should fish for soma. She made a rope and hook-lines, made them out of her hair, for she had long hair. With (the lines) she made a bone hook for fishing. She finished it; she made it

ʔokwi-tšiʔaλ :ačaxýak. hasi-kałweʔin ha-kʷa-λʔi ʔokwi-t :ačaxýak
 ʔoʔatoɾaλ ía-tña-kʔi ʔani :a:ačaxšʔa-qłokqa. ʔahʔaʔaλweʔin
 waʔaλweʔin ha-kʷa-λʔi ía-tña-kʔi, ya-cɾanačalɾso ʔoʔoʔi-hʔaλcso-
 so-ma. :a:ačaxšʔaλ. ya-cšiʔaλweʔin ha-wi-haλʔi. ʔi-qłokʷaλweʔin
 ʔomʔi-qsoʔi hiłhʔa-qłʔitq ʔoʔoʔi-h so-ma. ʔokwi-tšiʔaλweʔin ha-wi-taλʔi
 :ačaxýakokʔi ti-tsa-ɾaλweʔin ʔo-naqɾaɾaλweʔin čikʷaʔa.
 hiyaʔaqhʔaλweʔin íačiʔaλweʔin :ačaxýakokʔi. náčoʔalʔaλweʔin
 ha-wi-taλʔi ʔoyoʔaλweʔin ʔi-hto-p sayaʔapweʔin ná-csa ʔani ʔi-hto-pqa.
 λawi-čiʔałatokweʔinča:as qʷa ʔohʔałat ʔi-hto-pʔi. hitačoqsiʔaλweʔin
 ʔi-hto-pʔi ʔo-kʷilʔaλ :ačaxýakokʔi ha-wi-taλʔi. náčoʔalʔaλweʔin
 ha-wi-taλ ʔani hitačoqʷałatokqa ʔohʔałat ʔi-hto-pʔi. λa-λa-tqišaλweʔin
 ʔi-hto-pʔi qa-hšiʔaλweʔin ʔi-hto-pʔi. ʔa-nasaħaλweʔin :ačaxýakʔisʔi
 ʔo-noʔaλweʔin qʷisok ha-wi-taλʔi ʔani kʷisto-pqa ha-wi-taλ ʔani
 :ini-łokqa nówi-qso.

qahšiʔaλweʔin ʔi-hto-pʔi ʔa-nasaħaλ :ačaxýakʔisʔi. hini-csoʔaλweʔin
 ha-wi-taλʔi timqaʔaλweʔin ha-wi-taλʔi hini-sʔaλ ʔi-hto-pokʔi ʔo-coʔokʷaλ
 hiyathʔitq. náčoʔalʔaλweʔin ʔomʔi-qso ʔani ʔo-cokqa ʔi-hto-p íaħa-kʔi.
 hinasiʔaλweʔin hiyathʔitq hitinqsaʔaλ ʔomʔi-qso. ʔaʔa-toʔaλweʔin
 qʷaʔo-ktoko-si hini-ɾšil ʔo-ýipšil ʔi-hto-pʔi. ʔi-qłokʷaλweʔin
 ʔo-aštokqa :ačaxýakʔisokʔi. λoyačiʔałatweʔin timaqsti ha-kʷa-λʔi ʔani
 kʷisto-ɾšilqa ha-wi-haλʔi. ʔoħa-ħcso qʷi-qʷičisʔa-ħi małis ʔoħa-ħcso-
 qʷiħtinʔa-ħi λeʔis. ʔo-ýi-ɾaλweʔin ha-wi-taλʔi ʔohinʔa-ɾaλweʔin
 ʔokwi-tšiʔaλ ʔohinʔa-ɾaλ λatmapi λasaħa-ɾaλweʔin ha-wi-taλʔi.
 ʔahʔaʔaλ małsaħa-ɾaλ ʔi-hto-pokʔi. ʔahʔaʔaλweʔin wiħčisaħa-ɾaλ
 wiħčisaʔaλ.

ʔahʔaʔaλweʔin hitinqsaʔaλweʔin ha-wi-haλʔi. ʔahʔaʔaλweʔin
 hita-toqʷi-ta-ɾaλ hita-ta-ɾaλweʔin kʷiħimʔi. íapałšiʔaλweʔin ha-wi-taλʔi
 ʔokwi-lqo-ma-ma-ti ʔohinʔa-ɾaλ kʷiħimcʔi. ʔokwi-tšiʔaλweʔin ma-ma-ti
 ʔona-kɾa-ɾaλ íohčiti ʔona-kɾa-ɾaλ lišħinʔatʔi ʔona-kɾa-ɾaλ tapħɾpałatʔi.
 čačimħičiʔałokweʔin ha-wi-taλʔi qʷisʔałok qʷe-ʔi-tq ma-ma-ti.
 í-ɾo-ɾaλweʔin ha-wi-taλʔi ma-ma-takʔi tí:aʔataλweʔin ma-ma-tiʔi.
 wiktħa-weʔin małšil ma-ma-tiʔi ʔohinʔi ma-ma-ti kʷiħimc.
 mo-ɾiłšilħʔaλweʔin tí-ɾop ʔohi-čiʔaλweʔin ma-ma-ti-čiʔaλ
 kʷiħimcʔi. ʔo-aqstoʔaλweʔin ha-wi-taλʔi ʔani ma-ma-ti-čilokqa.

ʔahʔaʔaλweʔin ciqšičiʔaλ ha-wi-taλʔi ʔo-yoqʷaλ ciqšičil ma-ma-takʔi.
 naʔa-tahʔałi, waʔaλweʔin ha-wi-taλʔi, naʔa-tahʔałi waʔa-qłi-k.
 ʔahʔaʔaλweʔin ha-wi-taλʔi hitaqłnokʷaλ soʔaλ ma-ma-takʔi. čo-ka-k,
 waʔałi, waʔaλweʔin ha-wi-taλʔi í-ɾo-ɾaλweʔin ma-ma-takʔi. ka-k,
 waʔałi. wikaλweʔin ka-k wa-ýim-taweʔin. mo-ɾiłšilħweʔin tí-ɾop.
 ʔahʔaʔaλweʔin ka-k, waʔaλ qʷiyiʔitq mo-ɾiłšičiʔaλ tí-ɾop.

for her children, that they might go fishing with bone hooks. She told them, 'You go about and get some soma.' They fished. The boys started off. Their mother had told them where to go to get soma. (One of) the young men fixed and baited his hook, using a kind of marine worms as bait. (Standing) on the rocks, he threw out his tackle. The young fellow saw a whale; he saw (something) far off and saw that it was a whale. It turned out that the whale came up to him. It took the young fellow's fish-hook in its mouth. He saw that it had his hook in its mouth. It jumped about, dying. It was just because of the little hook; the young fellow's (tackle) had done that for the reason that he was supernatural, for his father was a dog.

The whale died just because of the little hook. The young fellow started towing it; he was wading and bringing the whale along to where they lived. The mother saw that her child had a whale. He reached where they lived, and she came down to the beach. She asked him how he had got the whale. He told her that his little hook had got it. The girl was happy, that the young fellow had come to be supernatural. 'You look for something to which to fasten it on the beach; look for something out of which to make a stake!' The young fellow found (something), made it out of yew wood; he thrust it into the beach. Then he tied the whale. He got it onto dry land.

Then the young fellows went down to the beach. They cut the outer skin from the body. The boy decided to make a bird out of the skin. He made a bird, made it with a head, feet, and wings. The (effigy) was just right, like a bird. The young man threw his bird up into the air, (but) it fell down. The bird made out of the whale skin was unable to fly. When he had thrown it into the air four times, the whale skin was transformed, it turned into a bird. The boy was joyful that his (effigy) had turned into a bird.

Then he spoke to his bird. 'Now, listen!' said the young fellow, 'hear what you are to say.' He held it in his hand. 'Well, say "kak"', said the young fellow and he threw his bird up into the air. 'Say "kak"! It did not say 'kak'; it was unable to. Four times he threw it up. Then it said 'kak', when he threw it up the fourth time. Then the young fellow instructed his bird. The bird listened. 'Say "kak"! said the young man. 'Kak', said the bird. It had learned to say 'kak'.

?ah? a? aλwe? in ha·witaλ?i ha·ho·pši? aλ ?o·kʷil? aλ ma·ma·tak?i.
na? a·tahši? aλwe? in ma·ma·ti?i. ka·k, wa·? aλi, wa·? aλwe? in ha·witaλ?i.
ka·k, wa·? aλwe? in ma·ma·ti?i. hohtakši? aλ ma·ma·ti?i ka·k wa·.

?ah? a? aλwe? in ha·witaλ?i či? atapaλ kʷa·q?i· ?i·hto·p. hitačogsa paλ
ha·witaλ?i ?očogsa paλ. wa·? aλwe? in ha·witaλ?i, na? a·tah? aλi,
wa·? aλwe? in ha·witaλ?i, ha·ho·pa·qʷalaλh sowa, wa·? aλwe? in ha·witaλ?i
?o·yoqʷaλ ma·ma·tak?i. na·csahak ye·l?i ?ink?i· qʷiše·?i ye·l?i
?ocači? aλma ši·lok yaqokʷi·s nani·qso. čo, wa·? aλwe? in ha·witaλ?i,
?oña·h?im na·čok :ihakqo· lo·csma. kamaia paλwe? in ma·ma·ti?i
wawe·?itq ci·qci·qe?i. wa·? aλwe? in ha·witaλ?i ?o·yoqʷaλ ma·ma·tak?i,
na? a·tah? aλi wa·? a·qʷli·k načo? aλ?i·kqo·k ?o·kʷil ?ihak?i lo·csma.
matsa·paλwe? in.

matši? aλwe? in ma·ma·ti?i. načo? aλ? aλwe? in ma·ma·ti?i
?oyo? aλ? aλwe? in lo·csma :ihak. λawi·či? aλwe? in ma·ma·ti?i ?o·kʷil? aλ
:ihak?i. mata·si? aλwe? in ma·ma·ti?i hiłh?i·itq :ihak lo·csme?i.
ciqši? aλwe? in ke·?in ti·a·?atapaλwe? in ma·ma·ti?i kʷa·q?i· ti·sa? aλwe? in
kʷa·q?i· ?o?i·?is? aλ ti·saλ kʷa·q?i· hi·s?i·itq lo·csme?i. sokʷi? aλwe? in
lo·csme?i kʷa·q?i· naña·ničšši? aλ. hiłwe·?in kʷa·q ?i·hto·p. naši? aλ
lo·csme?i histaqši·lo·si ti·a·?ato kʷa·q?i· ya·łwe·?in ma·ma·ti?i
ci·qci·qaλ ma·ma·ti?i. ka·k ka·k, wa·? aλ ma·ma·ti?i. ka·k ka·k ya·yis
ho·ni· čo·mapis, wa·? aλ. matši? aλ ke·?in ?ocači? aλ ye·l?i hiłh? a·nił?itq
?okʷi·l?at. nači·s? aλwe? in lo·csme?i qʷicačił?itq. hawi·? aλ :ihak
lo·csme?i.

mačino? aλ hiyath?itq lo·csme?i ?i·qhočʷaλwe? in ?o·yoqʷa čakopok?i.
?i·qhoč ?o·motaqa ci·qci·qaqa ma·ma·ti?i ?i·qhočqa ma·ma·ti?i
?o·motaqa ho·ni·qa ?i·hto·p hiyisčilqa ?i·qhoč hił?i·itq wahši? a·nił?i
ha·kʷa·λ. ?i·qhočʷaλwe? in ke·?in. ?ah? a? aλwe? in ne?i·qsak?i
ha·kʷa·λ?i ho·?akaλwe? in hina·čil naši? aλwe? in ?a·si·qsak?i.
načo? aλ? aλ qo·?as?i hitok?itq ?a·si·qso hiłwe·?in ?ona·kaλ ha·wi·haλ.
načo? aλ ha·kʷa·λ?i ne?i·qsak?i. ?a·?a·to·? aλwe? in qo·?as?i ?o·kʷil? aλ
?a·si·qsak?i qʷi·o·ktoko·si ?o·yir ?i·hto·p. ?o·aštokʷita :ačaxakok?i.

?ah? a? aλwe? in ha·kʷa·λ?i wa·? aλwe? in ?o·kʷil ne?i·qsak?i, ši·łokim
hinatšił ho·acačił ho·?akim ši·lok tomaqʷi·kqo· wikim ?i·qhoč hiłqa·
?i·hto·p ?ahko· hiyathqas watši? aλwe? in ne?i·qsak ha·kʷa·λ?i
?i·qhočʷaλwe? in qo·?as?i lo·csma·k ?i·qhočʷaλ wa·? aλ načo? aλqa
?a·si·qsak ?ani kʷisto·paλqa ?ona·kaλqa ha·wi·haλ ha·kʷa·λ?i.

wikýo·?arwe? in na·sšił pat:ahsi paλ čapacok?i. ši·łokʷaλwe? in
ko?i·či? aλ?itq. ?ah? a? aλwe? in ki·hšiłas? aλ ko?at. ?oya·łwe? in
?i·qhočʷaλ ki·hšiłas? aλ?itq ?o·motaqaλ ?i·qhoč ?ani ?o·yirqa ?i·hto·p
wahši? a·nił?i ha·kʷa·λ. ?ah? a? aλwe? in niłkʷaqši? aλ ma?as?i.

Then the young man cut off (some of) the whale blubber. He put it into its mouth. 'Listen and I shall instruct you', he said to his bird. 'Do you see off yonder a fire smoking? Off yonder my grandfather moved. Well, go look for a woman crying.' The bird understood what he said. The young man said, 'Listen (and hear) what you will say when you see the crying woman.' Then he let it fly off.

The bird flew off. It saw a woman crying. It approached her. It alighted there. It spoke (as) a crow and dropped the blubber. The blubber dropped to the beach where the woman was. The woman took the blubber and looked at it. It was whale blubber. She looked to see from where it had dropped. There was the bird speaking. 'Kak, kak', said the bird. 'Kak, kak, yonder at Extending-up-on-the-beach is a drift-whale', it said. Then the crow flew off yonder to where it had been made. The woman followed it with her eyes to where it was going. She stopped crying.

She entered her dwelling and told her husband. She told about the bird talking, that it had told her about a drift-whale, and that it had mentioned the place where the girl had been abandoned. (This) the crow had told. Then the girl's uncle¹⁴¹ put out to sea early to see his niece. He saw where his niece was, that she had boys. She saw him. He asked her how her (children) had caught a whale. 'They caught it with their bone hook.'

Then the girl told her uncle, 'You move back here, move early while it is (still) dark and don't tell that there is a whale here where I am living.' He went home and told about it to his wife, told her that he had seen his niece, that they were supernatural, that the girl now had boys.

Before daylight they loaded their canoe. He moved when morning came. He was about to paddle off in the morning. Then, when he was about to paddle off, he told about it, that the girl who had been abandoned had got a whale. Then the tribe became excited. The uncle was the first to paddle off. Then everyone, the whole tribe, moved. The girl's uncle hastened and arrived there

?owi? aλwe? in λι·hšil ne?i qsak?i ha·kʷa·λ?i. ?ah?a? aλwe? in čo·čkal
 qomē? itq ma? as šī·lok. ?e·?e·?išaλwe? in ne?i qsak?i ha·kʷa·λ?i
 hinasi? aλ hiłok? itq. náčo? al? aλwe? in ha·kʷa·λ?i ?ayaqa šī·lok.
 ?o·co? ok šī·lok hiyath? itq ha·kʷa·λ?i. ?o·cha·λ ?ani ?o·yirpa ha·kʷa·λ?i
 ?i·hto·p. hinasi? aλwe? in qo·?as?i ne?i qsak?i ha·kʷa·λ?i.

?ah?a? aλwe? in ha·kʷa·λ?i, hači·scso, wa·?aλ ha·kʷa·λ?i qʷiyi? itq
 λawa·?aλ ?aye?i šī·lok. ?ah?a? aλwe? in hini·?as?aλ hači·sbiłas
 ha·wi·haλ?i. ?o·cs?aλ hini·soł kisłā. ?ocači? aλ hitinqis?i ha·wi·haλ?i.
 čo·yokšī? aλ ?o·hbal? aλ čo·yok kisłē?i čača·přsawi? aλ ha·wi·haλ?i.
 ?ah?a? aλwe? in ha·wi·haλ?i ha·inči? aλ ?o·wi·qššī? aλ wi·qsi· ha·inčił
 qʷiyi? itq λawa·?aλ ?aye?i šī·lok. wi·qsi·či? aλwe? in pıyači? aλ
 čo·čkalwe? in hoqšil šī·lok?i. kʷisto·přilwe? in moksıjı·či? aλ
 šī·lokʷit?i ?aya.

?oh? aλ qʷis? ap ha·wi·hałok ha·kʷa·λ?i wahšī? a·nit?i. ha?okʷi? aλ
 ?o·ktaqaλ ?ani wahšī? a·nitqa ?o·ktaqa·nitqa ?ani ?ini·łminh? isokʷitqa
 ta·tne?is. ?a·nasał ti·č ne?i qsak?i ha·kʷa·λ?i ya:a·nit? itq ?ona·ksařat
 małi·?is. ?ah?a? aλwe? in hitakʷalšī? aλ ha·wi·haλ?i ?ocači? aλ λa?o·
 nismā.

13. THE MAN WHO BROUGHT BACK HIS WIFE FROM THE DEAD

kʷi·sahaλwe? in qo·?as?i ?o?o?i·h? aλ hiyiqtop?i :ahmis. sa·čink qʷa·
 qomā·qʷičh? itq. qı·čıl qʷa· qı·čılh? aλwe? in ?o·yırpaλ ho·pksi·s ?oqs? aλ
 hitasaλ. qı·čılh? aλ kʷi·sahi. hitasa? aλwe? in qo·?as?i kʷi·sahi.
 hitinqsa? aλwe? in to·csme?i hinalča čakopok?i. sokʷi? aλwe? in to·csme?i
 ho·pksi·s?is?i. wa·?aλwe? in ?ani ?o·c? a·qłqa hini·so? aλwe? in.

mačino? aλ čiyi·či? aλwe? in to·csme?i ?o·?i·h? aλwe? in λiha:at?i.
 hawi? aλwe? in čiya· to·csme?i. hitinqsa? aλwe? in čokʷi·łwıłas.
 timqšī? aλ to·csme?i čokʷi? aλ. saya·čatinno? aλ timqšıl saya·čatinł timqšıl
 hin?ataλ to·csme?i. hini·so? ałat ?oh? ałat yaqʷi·l? itq čokʷił λihaq?i
 ho·pksi·s?is?i λihaq. pawałšıl to·csme?i hini·so? at. čawa·kh? aλ qo·?as
 ná·csa ?ani hin?atoqa hiłh tořal?i. wi·kałšī? aλ yaqʷac? itq to·csma.
 ?i·qho·kʷaλwe? in ?oh? aλ yaq?i·tq ná·csa. kamatsa řaλwe? in čakop?i ?ani
 kʷisto·přilokqa.

hači·sšī? aλwe? in qo·?as?i ?o·simčalwe? in ?ani náčo? al? a·qł to·csma·k.
 mo·či·łšılwe? in hači·s qo·?as?i. ?ah?a? aλwe? in ?okʷi·łšī? aλ
 :a·k:a·kšī? aλ kʷikʷi·?ihano řaλ ?oh? in? a řaλ cicih? aqłmapř.
 ?ah?a? aλwe? in ?okʷi·łšī? aλ himıks. ?ayasi·kwe? in kʷikʷi·?ihano ř.
 ?ah?a? aλwe? in hina·či? aλ qo·?as?i pawałšılok?i to·csma.
 λι·hšī? aλwe? in hina·či? aλ ?o?oqšī? aλwe? in λa?o· qo·?as. ?ocači? aλ
 čihnit?i. ?o·cs? aλwe? in čisto·pok?i. ?ah?a? aλwe? in łarıbano? aλ

where his (niece) was. The girl saw that many were moving. They were moving to where she was living. They (did so) because she had got a whale. The man, the girl's uncle, arrived.

When the many who were moving were near, the girl said, 'You (boys) go and bathe.' The boys went out of the house to bathe. They took along a chamber-pot. They went down to the beach. They started washing their hair, using the chamber-pot;¹⁴² their eyes began to smart. Then the boys called out, started calling for stormy weather, when the many who were moving were near. A storm arose and was bad; all the movers capsized. They were transformed, turning into rocks.

It was the sons of the girl who had been abandoned who caused this to happen. They took revenge because she had been abandoned on account of having little dogs as children. Only the girl's uncle, who had provided her with a house, lived. Then the boys disappeared, they went off to another land.¹⁴³

13. THE MAN WHO BROUGHT BACK HIS WIFE FROM THE DEAD¹⁴⁴

There was a man who was a hunter and hunted for all kinds of sea mammals. He always did that, every year. Thus he continued for a long time. Once he caught a young fur-seal and came to shore with it. This happened after he had been a hunter for a long time. The hunter came to shore. His wife came down to the shore to meet him. The woman took the young seal. She carried it away, saying it would be hers.

The woman entered the house and started to cut up (the young seal). She removed its skin and finished cutting it up. Then she went down to the beach to wash (the skin). She waded in to wash it. She waded far out into the water and went under. She was carried along by the skin, the fur-seal skin she was washing. She was lost, being carried off. There was one man who saw her go under. Her husband missed her. The man who had seen her informed him (of what he had seen). The husband learned that she had been transformed.

He began to bathe, training ritually that he might see his wife. He completed four days of bathing. Then he started making (stakes) out of crab-apple wood, whittling the ends sharp. Then he prepared tallow. He made many sharp (sticks). Then he went out to sea. He paddled off, went out to sea along with another man. He came to the world of ghosts. He had his rope along with him. He tied it about his waist. Then he gave directions to the one who was with him. He told him that he would pull on the rope and that he was (then) to pull (it up) quickly. 'You will pull quickly', he instructed him. Then he took his rock.

čisto·pok?i. ?ah? a? aλwe? in ha·ho·pšī? aλ ya·yaq? itq. wa? aλwe? in
 ?ani čī·čīλ? a·qλqa čisto·pok?i ?e·?e·?iša·qλqa čī·λčī·ya. ?ah? a? aλsok
 ?e·?e·?išaλ čī·čīλ, wa? aλwe? in. ha·ho·pšīλ qo·?as?i. ?ah? a? aλwe? in
 sok?i? aλ moksýa·k?i. ?ah? a? aλwe? in hin? ataλ čo·?ataλ ?o·cs? aλ
 moksýa·k?i ?e·?e·?išawítas hinasiλ ?ost? is?i. hisi·?ataλ hil? i·tq čihnil?i.

ya·csa? aλ qo·?as?i ?oyo? aλwe? in ?ani hitqa· λoł nismá wiki·t ča?ak?i
 λoł nismá q?icačīλ? itq. ?oyo? aλ? aλwe? in qo·?as?i ča?ak. ya·cšī? aλwe? in
 qo·?as?i hi·na·ńosa? aλ. ya·cokh? aλ náčo? aλ? aλ ?oyo? aλ? aλ ča·pok.
 hi·tahtiswe? in ča·pok?i k?aci·q łocimł qo·?as?i. ?i·hwe? in qo·?as?i.
 hoptšī? aλ qo·?as?i yaq? i·tq náčo? ał. hitasa? aλ ča·pok?i. hopta·? aλwe? in
 yaq? i·tq náčo? ał. hita·qłi? aλwe? in ?atwe? in ča:aš q?a· ?ačýa·p.
 λawi·čī? aλwe? in qo·?as?i yaq? i·tq náčo? ał. ?ačýa·me? ic, wa? aλwe? in
 qo·?as?i. ?ačýa·mah, wa? aλwe? in λa?o· qo·?as. ?a·qi·?atophak
 ?ačýa·p. ?ah? a? aλwe? in qo·?as?i pawatšīλok?i ło·csma ?a? a·to? aλwe? in
 ?o·k?i? aλ ?ačýa·p?i. wiki·tha hil ło·csma histaqšīλo·sik, wa? aλ
 qo·?as?i. ?i·qho·k? aλ ?ačýa·p?i, hitma· ?ah? a· ło·csma. ?o·?atomah
 ?ačýa·p. k?isto·psap? a·qλatwe? in siqa·?apálat. wa? aλwe? in qo·?as?i
 ?ani ?o·cqa· ło·csma ?ani pawatšīλokqa kamatamitqa hinatšīλokqa.

ha·ho·pšī? aλwe? in qo·?as?i ?ačýa·mīl?i. ?o? omhīčīλe? ic hinin
 λawa·? aλatqa ?ok?i·łšī? at siqa·?apát. čo·, wa? aλwe? in ?ačýa·mīl?i
 qo·?as, hi? i·s?im ča?ak?i, wa? aλwe? in ?oh? aλ ?ačýa·mīl?i hi? i·s?im
 hopta· ča?ak?i, wa? aλatwe? in ?o·k?i? aλatwe? in wa? at pawate?i
 ło·csma. ya·cšī? aλwe? in qo·?as?i. ?ah? a? aλwe? in ha·ho·pšī? aλ
 ?ačýa·mīl?i. ?o·?iλ? a·qλah ča?ak, wa? aλwe? in, ?ah? a? a·qλale? ic
 na?o·k? aλ hitacsohtaλ. ?ah? a? a·qλalah mačino? aλ ?ocačī? aλ hil? i·tq
 ?aye?i qo·?as hiłh? a·qλ? itq k?isto·psapálat. ?ah? a? aλsi hini·s? aλ
 ?o·cs? aλ ča?ak. ?ah? a? aλwe? in ya· če·?iλi?i ?i·qho·k? aλ ?o·yoq? aλ
 pawatšīλok?i? i ło·csma.

ya·cšī? aλ hitacsohtaλ mačino? aλ qo·?as?i ?ačýa·mīl?i. λawa·qh? aλ
 ?ink?i· wahpi? aλ qo·?as?i ?o·cs?i ča?ak. q?is? aλ wawa·mīl? itq
 taia·pathi. hi·łs? ataλ qo·?as?i pawatšīλok?i? i ło·csma ná·cša·λ
 hi·tok? itq ło·csma. tomaqsto? aλ mahči·?i čohi·čī? aλ ?ink?i· ?o·sa·haλ
 če·?iλi?i. mačino? aλ qo·?as?i sok?i? aλ ło·csma·k hini·swi·?as? aλ
 kamitqšī? aλ qo·?as?i hini·so? aλ ło·csma·k.

ka·mīl·i·hšī? aλat qo·?as?i ?oh? aλat ?aye?i qo·?as ?oh? aλat ya:a·nił? itq
 sok?i? atok ło·csma. kamitqok? aλ qo·?as?i hini·s? aλ ło·csma·k.
 tičī? aλqo·we? in qo·?as?i ?o·hwal? aλ :a:a·k?ihtak?i cicih? aqλmaptok?i.
 ?ah? a? aλqo·we? in k?atoqšī? aλ hisili·čī? a·h? aλqo·we? in hitapa ?aye?i
 qo·?as. hink? ałi·h? aλatwe? in ho·?i·λ?i ło·csma·k. saya·? aλwe? in
 kamitqok qo·?as?i ?ah? a? aλwe? in tičī? aλ himiksok?i. ?ah? a? aλqo·we? in

He dived down carrying the rock in order to arrive more quickly at the sandy bottom. He went down to the land of ghosts.

He touched bottom and saw that it was fine country there; there was no water and it was fine country where he had come. He saw a river. He started walking, going up river. Thus walking, he saw a man in a canoe. The man, who had his hair cut, was coming down stream stern foremost.¹⁴⁵ He was a big man. The man who had seen him hid. The canoeman came to land. The one who had seen him was in hiding. (The other) went into the woods, for, it turned out, he was out for wood. The man who had seen him now approached. 'You are after wood', he said. 'I am after wood', said the other man. 'Why do you want to get wood?' Then the man whose wife was lost questioned the one out for wood; 'Is there not a woman over there whence you come?' he said. The one getting wood said, 'There is a woman there. It is for her that I am getting wood.' He said she was to be transformed (by) being cooked. The man said that it was his wife, that she had been lost, that he knew she had come (here).

The one who had come for wood advised the man. 'You have come just in time, for they are about to cook her. Very well', he said, 'be there (in the village) by the river; be hidden there by the river'; (thus) he told the man whose wife was lost. The man started off. The wood-gatherer instructed him (further). 'I shall go for water', he said, 'then you will come out of the woods. Then I shall enter a house where there are many people and where she is to be transformed. I (shall) be carrying the water.' (Thus) the one who was after water¹⁴⁶ told the one who had lost his wife.

The man who had been after wood went off, went out of the woods and entered the house. When he was near the fire, the man carrying water stumbled. He did this as they had said in planning it out. The man who had lost his wife was at the door; he saw where his wife was in the house. It got dark in the house, the fire went out because of the man carrying water. The man entered the house, took his wife, took her outside and ran off with her.

He was pursued by the many people who had taken his wife. He ran taking his wife along. (As he ran) he threw the sharpened crab-apple sticks. They (each) turned into a thicket; the many people could not get through. They were pursuing the man who was taking his wife back. He ran far. Then he threw down his tallow. They began struggling over it, each trying to get it to eat it. Thus, because of the tallow, the many people were left behind.

*hitacsma:aqi·čičil haŭacsma:aqi·čičil. ?ah? a·?aλqo·we? in ?o·sa·haλ
himiks? i wi? ataλ ?aye? i qo·?as.*

*hinasi? aλwe? in hiłhił? itq čo·?ato. sokw i? aλ čisto·pok? i. ?e·?e·?išaλ
či·λči·či? aλ. či·či? aλwe? in qo·?as? i ?e·?e·?išaλ. hinosaλwe? in qo·?as? i
hini·s? aλ to·csma·k yaqna·hšičil? itq. hilaqsiλ čapac? i ?e·?e·?išaλ
to·hočw aλ ?ani ?ayi·qh? atqa hinkw aji·h? at. λi·hšičil aλ ?e·?e·?išaλ.
ya·twe·? in hinosaλ ya: a·nił? itq hinkw aji·h? at. ma·ma·siyākwē in ča: aš
qwa. iči? aλwe? in λa· himiksok? i. ?ah? a·?aλqo·we? in haŭacsma:aqi·čičil aλ
ma·ma·siyākwē i. λi·hačaλwe? in. ča·pok? i. lači? aλatwe? in ča·pok? i.
ho? anakšiči? aλwe? in to·csma·k? i qo·?as? i.*

14. THE JEALOUS WOMAN

*točna·kšičilokwe? in čakop ha·kwa·λ? i. hol? ataλwe? in. ?ona·k? iswe? in
iañe? is. ya·čšiči? aλwe? in ha·kwa·λ? i kanopai? aλ iañe? isok? i. ya·čšiči? aλ
ha·kwa·λ? i hita·qłiči? aλ. haya·?akšiči? aλat qwicacilxo·si ?ani hita·qłičiλqa.
ya·kšiči? aλat timaqsti yaqwac? itq to·csma točna·kšičil? i.*

*qi·kwa·ł? aλ pawatšičil ha·kwa·λ? i. hina·čiči? aλwe? in to·csa·mi·h? i
?o?o? i·h? aλwe? in pičop sahas. ne? i·čiči? aλwe? in ?oh? aλ ?o?o? i·h? i pičop
hista·tokqa :ihak naýaqak. kamatsapaλ ya·ł? i· ?o?o? i·h? i pičop ?ani
?oh? aλqa wi? akšičil? i ha·kwa·λ. ?e·?e·?išaλ watšičil ?o?o? i·h? i pičop.
kamatsapaλ ?ani ?ohqa· wi? akšičil? i ha·kwa·λ. watšiči? aλ to·csa·mi·h
?oyaqhnačaλ ?ani ?oyo? atqa :ihak naýaqak. niλkw aqšiči? aλ ma? as? i
yoxišiči? aλ na·čokw itas? aλ ?oña·hwičitas? aλ :ihak? i naýaqak. hina·čiči? aλ
?ocačiči? aλ hita·tokw it? itq. hita·qłiči? aλ ?aye? i qo·?as.*

*na·čokšiči? aλ hita·toko·si. ne? i·čiči? aλwe? in hita·tok? itq. λawi·čiči? aλ
?aye? i qo·?as wačinarpaλ. ya·čšiči? aλ. wiki·paλwe? in. yi·sta: aλwe? in
saye·? i :i·hšičil. λawi·čičiλla· ?iqsiłarpa· wačinarpa·. wiki·paλla·.
hista: aλaλla· :i·hšičil saye·? i. λawi·čičiλla· ?iqsiłarpa· wačinarpa·.
wiki·paλla· his? a·hqa načo? atik kw isto·paλqa ha·kwa·λ? i pokmis? aλqa.
watšiči? aλ ča·ni ?aye? i qo·?as ?o·no·? aλwe? in ?ani wiki·paλ.*

*ya·?ačaλatwe? in timaqsti yaqwac? itq to·csma točna·kšičil? i.
ciqšiči? aλwe? in yaqwacil? itq to·csma wa·? aλwe? in la·kšiči? atqo· hini·pačok
?ani ya·?ačaλatqa timaqsti ?ani pawatšiči? aλokqa naýaqakokw it? i
wa·? aλwe? in qo·?as? i. lačakw in? aλ ?o·kw it? aλ kw i·sahiči? i ?ohqo· hini·p
mo·qo· kw i·sahimih? i. ?ah? a·? aλwe? in hałi·sšiči? aλ mo·? i· qo·?as
kw i·sahimih? i. ?o·simčiči? aλ ?ani hini·p a·qłqa ?o·yoqwa ha·kwa·λ? i.
?ah? a·? aλwe? in yoxišiči? aλ ?aye? i qo·?as na·čokšiči? aλla·.*

*hinasi? aλwe? in hiłhił? i·tq :i·h: in. ya·čšiči? aλ hita·qłiči? aλ na? a·taħšiči? aλ
hist: aλ a·qłiči· :i·hšičil naýaqak? i. ne? i·čiči? aλ hita·tok? itq :ihak.*

He reached the place where he had dived down. He took hold of his rope. Hurriedly he began pulling. The man (in the canoe) pulled quickly. The man came out of the water bringing along his wife whom he had sought. He got into the canoe hurriedly, fearing that he was pursued by the many. They quickly paddled off. His pursuers rose to the surface. They were sharks, as it turned out. Again he threw his tallow. The sharks fought for it in order to eat it. The men in the canoe paddled off. They were allowed to escape. The man regained his wife.

14. THE JEALOUS WOMAN¹⁴⁷

The husband of a certain young woman got married (to a second wife). She was jealous. She had a little child. The young woman went off carrying the child on her back. She went off, went into the woods. They did not know where she had gone because she had gone into the woods. The one whose wife she was, the one who had married, became sore of heart.

It was now a long time since the young woman had got lost. The women embarked to go and gather cedar bark. They, the ones who were gathering bark, heard the sound of a crying child coming from there. They who were there gathering bark knew that it was the young woman, she who had got angry. Quickly the ones who were gathering bark went home. They knew that it was the woman who had got angry. The women went home with the news that they had heard a child crying. The people were all excited and made ready to go in search of the crying child. They set out and went to the place where its voice had been heard. The many people went into the woods.

They started looking for where it might be by its voice. They heard where it was making a (crying) noise. The many people came near and surrounded the place. They started out. They failed to get her. The crying sound was now coming from off yonder in the distance. Again they came near, did the same thing, surrounded her. Again they failed to get her. Now the sound came again from there in the distance. They came near again, did the same thing, surrounded her. Again they failed to get her, for they could not catch sight of her, she being now a transformed being, she being now a supernatural wild person. The many people returned home for the while because they could not get her.

The one whose wife she was, the one who had got married, was sore of heart. The one whose wife she had been spoke and said that they should please find his (child), that he was miserable because his child was lost. (That is what) the man said. He pleaded with the hunters that they find' (the child), that there be four hunters (searching). Then the four people, the hunters, started to bathe. They started to pray for power that they find the young woman. Then the many people got ready and again started searching.

They reached the place where the crying was heard from time to time. They started out, went into the woods and listened for the place where the child could

ya·cšī? aλ wācīna·pāλ wiki·pāλλa· hist:a·kāt saye·?i i·hšīλ.
 λawi·čī? aλλa· wācīna·pāλλa· wiki·pāλλa· hitak·wisčāλλa· wīkaλat
 nāčo? aλ? at ha·k·w·a·λ?i ?ani k·w·isto·pāλqa pokmis? aλqa. ?ah? a·? aλwe? in
 čawa·kh? aλ hina·si? aλ ?ok·w·i·si? aλ λaqa:as?i ?oxyo· ki·capri?i.
 hīta·sh? aλ hi·natah? aλ ?o·yoq·w·aλ i:hak?i naŷaqak. ya·cšī? aλ λaλo·?i
 ?ocačī? aλ hista·tok? itq i:hak. λawi·čī? aλ ?aye?i qo·?as. wi·kaλšī? aλλa·.

nāčo? aλ? aλ ?oh? aλ hina·s?i ?ok·w·i·s?i ki·capri?i. tox:a·? ataλwe? in
 sok·w·i? aλ qo·?as?i ?o·?i? aλ ha·k·w·a·λ?i. nāšok·w·aλwe? in ha·k·w·a·λ?i.
 wi·?akapatewe? in qo·?as?i yaq?i·itq sok·w·iλ ?ani nāšok·w·aλqa ha·k·w·a·λ?i
 pokmis? aλ. kanopāi caqa·pāl? aλ naŷaqakok·w·it?i. ?atwe·? in ča:as q·w·a·
 ?anack·w·aλ hamo·t naŷaqakit?i k·w·itri·? aλ. ha:i·nčī? aλ qo·?as?i ?o·yoq·w·aλ
 ?aye?i qo·?as ?ani wi·?akšīλqa. λawi·čī? aλ ?aye?i qo·?as hopi·čī? aλ.
 sok·w·i? aλat hini·so? aλat ha·k·w·a·λ?i hitahlas? apāλat. wi?om? aλ
 ha·k·w·a·λ?i ?o·no·? aλ ?ani k·w·isto·pāλ. wałšī? aλ mačino·pāλat
 ?oca? apāλat hitok? itq čakop. qi·? aλ wiklma· λoyačīλ. ?oya·λwe? in
 λoyačī? aλ qi·? aλ? itq wałšīλ.

hini·pāλat ha·k·w·a·λ?i mačino·pāλat čitaqso? itčapāλat. wāsna·λ ha?ok
 ha?omminh?i. ?o?i·s? aλ ha?ok iano·hčop. ?a·nasahaλ λoyačīλ ?ani
 ?o?i·sga ha?ok iano·hčop. k·w·itxri·no? aλ naŷaqakok·w·it?i. ?o·h·w·at? aλ
 hita·tap k·w·itx? atap λaqmis.

15. THE CROW GIRL

?a·qin·hak hihiščink ke·? inqe·s. hacsā noma.²⁴

16. THE GIRL WHO MARRIED THE YAI AND THE SKY MAN

?ona·kwe? in ha·k·w·a·λ qo·?as?i. wāsna·k čapxna·kšīλ.
 λa?o·qh? aλatqo·we? in λa· ?ochin·λmihsat ha·k·w·a·λ?i wāsna·λqo·we? in.
 λa?o·qh? aλqo·we? in λa· ?ochin·λmihsa ?o·k·w·it ha·k·w·a·λ?i
 wāsna·λqo·we? in λa· qi·čīλ q·w·a· ha·k·w·a·λ?i wāsna čapxna·kšīλ.

qi·qh? aλ pačta· hatin:as? aλ ha·k·w·a·λ?i ?ocačī? aλ ča?ak?is?i.
 čo·? ataλwe? in ha·k·w·a·λ?i hati·sšī? aλ. hinosaλ ha·k·w·a·λ?i.
 ?o·yo·? ałšīλwe? in hi·tapasqa qo·?as hinosaλ? itq ?oyi. ŷimha·? aλ
 ha·k·w·a·λ?i ?ani haŷahqa ?ani hayimhiqa yaqo·si ha·wīlaλ?i. hawi·? aλi
 hati·s, wa·? aλatewe? in ha·k·w·a·λ?i ?oh? aλat ha·wīlaλ?i. ?o·? i·kasa·h so·w·a
 ?ochin·λma: i·q·la·h so·w·a. mo·čičo? aλ kachaqok?i ha·k·w·a·λ?i hi·nanawī? aλ
 ha·k·w·a·λ?i hi·ninim? ak?i. hi·x·w·a·? akwe? in hi·ninim. ya·cšī? aλwe? in
 ha·wīlaλ?i hini·so? aλ ?o·yoq·w·a ha·k·w·a·λ?i. ašsa·pāλ hi·ninim? ak?i
 ha·k·w·a·λ?i. i·tī·tī·? a·l? apāλ²⁵ hi·x·w·a·? ak?i ha·k·w·a·λ?i hi·si·kaλ i·ašī·?i.
 kamata·pāλ ha·k·w·a·λ?i nā·čok·a·q·kātqa ?oh? at hačimsiqsak?i.

be heard (when it) started to cry. They heard where the crying came from. They started out, surrounded the place, again failed to get her. Far away could be heard the sound of one starting to cry. Again they came near, again surrounded her, again failed to get her. Again she escaped from among them and could not be seen, for she was now a transformed being, a supernatural wild person. Now there was one of them who got on a fallen tree that was slanting upward. He was on the lookout for the crying child while standing there on it. The others went to where there was the sound of crying. The many people came near. Again they failed to find anything.

The one on the slanting tree now saw her. The man jumped down, seized her, took hold of the young woman. She was strong now. The man who seized her was weaker than she, for she, now a supernatural wild person, was strong. She carried her former child head down on her back. It seems that the child was now nothing but bones glued to her back. The man started calling to the many people that he was helpless. They came up and helped him. The woman was taken and carried out of the woods. She was wild¹⁴⁸ now, for she was transformed. They went home and she was taken into the house where her husband was. For a long time she could not get well. Then (at last) she got well, a long time after she had returned home.

The woman was found, taken into the house, and kept in a place that was penned in at the wall. She refused to eat any kind of food. What she ate was wormwood. Only because she ate wormwood did she get well. The child had become glued to her back. They used oil to get it to come loose.

15. THE CROW GIRL¹⁴⁹

'Why are you with blood on your calves, Crow-daughter?' 'I guess I am menstruating.'

16. THE GIRL WHO MARRIED THE YAI AND THE SKY MAN¹⁵⁰

A certain man had a daughter. She was unwilling to marry. Again and again some man would want to marry her and she would always refuse. Some one would want to marry the girl and she would refuse. Thus it was for a long time.

It happened when she had been single a long time that the girl went to a little stream. She dived under and started bathing. She came up. When she came up, she caught sight of a man standing there on the ground. The girl was ashamed, because she was naked and did not know who the young man was. 'Finish bathing', he told her. 'I came to get you, I want to marry you.' She put on her robe and put her necklace about her neck. The necklace was (of) dentalia. The young man started off with the girl. She broke her necklace. She let the dentalia fall at intervals along the trail. She knew she would be sought for by her brother.

*hininquin*λ *noči*?i *hini*-s? *ałat* *ha*-k^wa-λ?i. ?*arqin*λ ?o-k^wil *noči*?i. *hiłh*?aλ *ńačo*?aλ?aλ *ha*-k^wa-λ?i ?*oyo*?aλ?aλ *ma*?as. ?*oh*?aλwe? *inča*:aš *q^wa*-*q^wi*-co?ok^wi-č. *hinasi*?aλ *hił*?i-*tq* *ma*?as?i. *mačino*?aλ *ha*-*wił*aλ?i *hini*-s?aλ *to*-*csma*-k *yaqchin*λ?i^q. ?*atwe*?*inča*:aš *q^wa*-*ya*:i-*yaqchin*λ?i^q *ha*-k^wa-λ?i *wasna*-*kił*?i *čapxna*-kšil.

wi-kałš*?*aλwe? *in* *hačimsiqso*?i. *ya*-č*š*?aλ ?*ocač*?aλ *q^wicač*il?i^q *hatin*:as. *ńa*-čokš*?*aλ. *ńačo*?aλ?aλwe? *in* *ha*-*wił*aλ?i ?*oyo*?aλ?aλ *hi*-*ninim*?ak *to*-č*ńo*-pok. *ya*-č*š*?aλ *ha*-*wił*aλ?i ?o-*ktis*?aλ *hi*-x^we-?i. *ya*-co^kaλ *ha*-*wił*aλ?i *hisi*-kał *ia*š*?*?i. *hininquin*λ *noči*?i *ha*-*wił*aλ?i *ńačo*?aλ?aλ *ma*?as?i. *ławi*-č*?*aλ *ha*-*wił*aλ?i. ?o-?i-*cs*?a^{ta}ł *ia*š*?*-ak?i *ma*?as?i *ńačo*?aλ *to*-č*ńo*-pok. *ńačo*?aλ?aλ ?*oyo*?aλ?aλ *ym*i-*qso*-č*ilok*?i. *ya*-*twe*?*in* ?*ona*-kał *ia*ńe?is. ?o-*tja*-*pał*isim *ko*-*koł*wisa *ta*-k^wi^qna^kqas?a-*ta* ?o?o?i-*h*?ałqo-s *šax*^wa-?a^{ta}qas?a-*ta* *hi*šsa-co^qas?a-*ta* *ye*-*sa*-*si*?i *ma*-*tma*-s. ?a*h*?a-?aλwe? *in* ?*oyi*-?aλ :o*y*i ?o?i-*pał* *ym*i-*qsak*?i. ?*oh*?aλ *ya*:i-?i *tataštano*pał :o*y*i. ?*oyi*-?ałł*a*-?o^xa-*p*. ?a*h*?a-?aλwe? *in* *wał*š*?*aλ *ha*-*wił*aλ?i ?e-?e-*i*š*a*ł *wał*š*il* ?o-*sa*-*hał* *ya*yaq*h*e?i^q :o*y*i.

hinasi?aλ *wał*yo-?ak?i. ?i-*q*hš*?*aλ *ha*-*wił*aλ?i ?o?ok^wi^{ka}ł *ńo*wi-*qsak*?i *hopta*-*q*h?aλ ?i-*q*hok ?*ani* *ńačo*?aλ?aλ *to*-č*ńo*-pok. ?o-*motaqa*ł ?i-*q*hok ?*ani* ?*ona*-kałq*a* *ia*ńe?is. ?o-*motaqa*ł ?i-*q*hok ?*ani* ?o-*wi*-qš?a^{ta}q*a* *ko*-*koł*wisa ?*oh*?ałat *ym*i-*qsak*?i. *hina*-č*?*aλwe? *in* *ha*-*wił*aλ?i ?o?o?i-*h*?aλ *ko*-*koł*wisa. ?o-k^wiłwe? *inča*:aš *q^wa*-*te*?*inwa* ?o?ok^wil *ko*-*koł*wisa. ?o?o?i-*h*š*il* *ha*-*wił*aλ?i. ?ał*taqim*yo-*pwe*? *in* *ni*zimyo-*p*. ?a*h*?a-?aλwe? *in* *ya*-č*š*?aλ *ńa*wa-?aλ *ha*-*wił*aλ?i. ?*ocač*?aλ *hiłok*?i^q *to*-č*ńo*-p. *hinasi*?aλwe? *in* *ha*-*wił*aλ?i *hiłok*?i^q *to*-č*ńo*-p. ?o?i-?as?a^{pa}ł *hi*ta-s?i *yaq^wi*-*tja*p?i^q *te*-?i^wwe?i *ya*-*q^wił*?i^q *ya*:i-?i *ko*-*koł*wisa *wa*-*mačino*?aλ *ha*-*wił*aλ?i. *hi*?i-s?ałok^we?ico-*ko*-*koł*wisa, *wa*-?aλwe? *in* *ha*-*wił*aλ?i. *hini*-?as?aλwe? *in* *ya*:i-?i *sok*^wiłas?aλ. *k^waty*i-*yaq*h?aλ ?*ayaqa* *ko*-*koł*wise?i *te*-?i^wwaq*h*?i. *hini*-?as?aλwe? *in* *qo*-?as?i *yaq*?i-*tq* ?o-*tja*-*p*. *sok*^wi?aλ *mačino*pał. ?a*h*?a-?aλwe? *in* *wa*-?aλ *ya*:i-?i, ?o-*tja*-*pał*isim *hisyo*-*ta*-k^wi^qna^kh?a-*ta* *hi*šsa-co ?o*ńa*-*h* *hisyo*.

*wał*š*?*aλwe? *in* *ha*-*wił*aλ?i *qo*?a^{top}?i. ?ok^wi-ł*š*?aλwe? *in* *hisyo*-?ayasi-kałwe? *in* *hisyo*-*ha*-*wił*aλ?i. ?a*h*?a-?aλwe? *in* *ńa*wa-?aλ ?*ocač*?aλ *ym*i-*qsak*?i *ya*:i-ak?i *ym*i-*qso*. *ńačo*?aλ?aλwe? *in* *hisyo*-*ya*:i-?i. *hin*?ato *ya*:i-?i ?*oyo*?ałk^wač*?*ał *hisyo*-?i *ł*a?o-*q*hck^wi?i ?ok^wi-ł. *hin*?atał *ya*:i-?i ?o-*sa*-*hał* *ł*a?o-*q*hck^wi?i ?ok^wi-ł. ?*ona*-kš*?*aλ *ya*:i-?i :o*y*ina^kš*?*ał *hisyo*-?i.

?a*h*?a-?aλwe? *in* *wi*kri?aλ *ya*-*cpa*nač*š*?aλ *ya*:i-?i. ?*ani*-*tin*ya^{pa}ł *to*-*csma*-k. *wa*-?aλwe? *in* *qo*?a^{top}?i ?*ani* *wał*š*il*?a-*q*ł*a*q*a*. *wa*-?aλwe? *in* *to*-č*ńo*-p?i ?*ani* *ńa*?o-k?a-*q*łq*a* *wał*š*il*. *wał*š*?*aλwe? *in* *ha*-*wił*aλ?i

She was taken up a mountain. They went up the mountain. There she saw a house. It turned out that that was their destination. They reached the house. The young man entered, taking along his wife whom he had married. It turned out that the one whom she married, she who had been unwilling to take a husband, was a Yai.¹⁵¹

Her brother missed her. He went to where she had gone to bathe. He looked for her. The young man saw his sister's necklace. He started off, guided by the dentalia. He went along the trail. He went up the mountain and saw the house. He approached. He reached the door of the house and saw his sister. He saw the one who had become his brother-in-law. They had a child there. 'Bring me hair-seal as a gift, for I am always unlucky in hunting and (the seals) avoid me as I (go) about yonder (among) the distant tribes.' Then he gave medicine to his brother-in-law. The Yai rubbed the medicine on his feet. He also gave him a paddle. Then the young man went home, went home quickly by virtue of the medicine on his feet.

He reached home. He told his father secretly, told him that he had seen his sister. He told him about her having a child. He told how he had been asked for hair-seal by his brother-in-law. The young man put out to sea and hunted hair-seal. It turned out that he had referred to sea-cucumbers as hair-seals. The young man hunted. He made two bundles tied together. Then he started off taking them along. He went to where his sister was. He arrived there. He placed on the ground his gift of sea-cucumbers, which the Yai had spoken of as hair-seals. He entered. 'Your hair-seals are on the ground there', he said. The Yai went outside to take them. He labored under the heavy load, for the hair-seals—they were sea-cucumbers—were many. The man who had brought the gift went outside. He took them and brought them inside. Then the Yai said, 'You will bring me shredded cedar bark as a gift; I am always unlucky wherever I look for shredded cedar bark.'

The young man, the human being, went home. He started making cedar bark and made a lot of it. Then he took it to his brother-in-law. The Yai saw the shredded cedar bark. He fainted because of seeing the shredded cedar bark which had been made by the other. He fainted because of that which had been made by the other. The Yai obtained it, got shredded cedar bark as medicine.¹⁵²

Then the Yai left the house and started walking about. He left his wife alone in the house. The human being said he would go home. His sister said that she would go home with him. He went, taking her along. She took along

hini·soʷaʷ lo·čho·pokʷi. čo·čki·csʷaʷ lo·tneʷisokʷi ha·kʷa·ʷiʷ ʷaʷeʷisok ta·tneʷis. ya·cšʷiʷaʷ hitahtasʷaʷ. ʷoyoʷalʷaʷweʷin goʷas wa·lšʷiʷi. loʷwe·ʷin goʷasʷi wi·napoʷpaʷat goʷasʷi ʷohʷaʷat loʷiʷi goʷas. ciqšʷiʷaʷweʷin loʷiʷi goʷas. ʷoʷiʷlasčimaʷ sowa lo·čho·p, waʷaʷweʷin, ʷochimaʷi·qʷčimaʷ qʷiʷaʷ sowa lo·čho·p. histaqšʷiʷweʷinčā:aš qʷa·hina·yilʷi. ʷasna·ʷweʷin ha·kʷa·ʷiʷ. wiki· ʷasna, waʷaʷweʷin goʷasʷi, qahšʷilo·seʷic wiki·tsapčipo·sah čāʷak. :aʷpokʷiʷaʷweʷin ha·kʷa·ʷiʷ to·hšʷiʷaʷweʷin wawaʷatʷiʷqʷ ʷohʷat hina·yilʷathʷiʷ goʷas.

sokʷiʷaʷatokweʷin ta·tneʷisokʷi. hitacsagstoʷaʷatokweʷin lo·tneʷisokʷi. sokʷiʷaʷat ha·kʷa·ʷiʷ hini·csoʷaʷat. hina·yipiʷaʷ goʷasʷi hini·soʷaʷat ha·kʷa·ʷiʷ. ločhinʷaʷ lo·kʷiʷl yaʷi·. hiʷaʷweʷin ha·kʷa·ʷiʷ hina·yilʷi. hiʷaʷweʷin ʷona·kšʷiʷaʷla· lo·tneʷis. ʷahʷaʷaʷweʷin wikpiʷaʷokʷa·čakop. iapatšʷiʷaʷweʷin ha·kʷa·ʷiʷ walšʷiʷaʷqo· hita·ataʷ. sokʷiʷaʷweʷin yaqʷiʷčʷiʷqʷa·la goʷasʷi močičoʷaʷweʷin ha·kʷa·ʷiʷ hita·atowilasʷaʷ. hita·ataʷweʷin ha·kʷa·ʷiʷ hini·csoʷaʷweʷin ta·tneʷisokʷi mo·. hinasiʷaʷ hiʷathokʷiʷqʷ noʷi·qso.

ʷahʷaʷaʷweʷin loččinoʷaʷ yaʷi·ʷi ʷo·qʷa·ʷaʷweʷin loččinʷaʷ hina·yilʷathʷiʷ goʷas. miłšʷiʷaʷ mačʷinʷaʷ ocačʷiʷ hiʷiʷi·tq lo·csmēʷi. ʷo·ci·čʷiʷaʷweʷin yaʷi·ʷi lo·csmā·kʷat. hileʷiʷaʷ hina·yilʷathʷiʷ goʷas.

17. THE YOUTHS WHO FOLLOWED A BIRD

ʷi·hpanačweʷin ha·tha·kʷaʷiʷ ʷoʷiʷweʷin :aʷyo·. ya·cpnačšʷiʷaʷ ha·wilaʷi. náčoʷalʷaʷ ʷoyoʷalʷaʷ ʷaʷeʷi ha·tha·kʷaʷ. ʷawi·čʷiʷ ha·wilaʷi. ʷih ʷih, waʷaʷ ha·kʷa·ʷiʷ, wikʷin ʷa·wičʷiʷ ná·csa·teʷic no·wis. wiki·čʷiʷaʷ ʷawi·čʷiʷ ha·wilaʷi. ʷaʷo·kʷaʷweʷin ʷa· ʷawi·čʷiʷ ha·wilaʷi. ʷih ʷih, waʷaʷ ha·kʷa·ʷiʷ, wikʷin ʷawi·čʷiʷ ná·csa·teʷic no·wis. ʷahʷaʷaʷweʷin ha·kʷa·ʷiʷ ciqšʷiʷaʷ lo·kʷiʷl ha·wilaʷi, nawa·yasʷaʷim koʷalʷ. ma·ma·ta·qʷah hisimʷis hitinqisʷi. ʷahʷaʷaʷim hina·čʷiʷaʷ ʷi·kʷaʷi·hwiʷiasʷaʷsok ʷo·kʷiʷl siʷa ʷoʷoʷaʷsok ya·qsčā:inʷiʷqʷak ha·wilaʷ.

ʷahʷaʷaʷweʷin ʷa·thšʷiʷaʷ weʷičoʷaʷ. koʷalʷaʷweʷin ʷopkšʷiʷ ha·wilaʷi. ya·simʷisweʷin ma·ma·ti hisimʷis hitinqisʷi. ʷopksa·paʷ ya·qsčā:inʷiʷqʷak ha·wilaʷi. čʷi·ya·paʷ čapacokʷi hina·čʷiʷaʷ hinʷi·hšʷiʷaʷ ʷoʷi·hšʷiʷaʷ ma·ma·tiʷi ʷi·kʷaʷi·hšʷiʷaʷ. ʷi·čʷi·čʷiʷaʷ ʷi·ya·qsto·lʷaʷ ma·ma·tiʷi. ta·khtačʷiʷaʷweʷin ʷi·kʷaʷi·hʷaʷweʷin čā·pokʷi. sayā·čatinʷweʷin wikʷe·ʷin lačʷiʷ hiŋkʷaʷi·h. čāni·čʷiʷaʷ wihi·ʷeʷi. hinʷataʷ ʷeʷi·hʷi nismā. ʷo·qomhaʷweʷin.

náčoʷalʷaʷweʷin nismā histoʷalʷaʷweʷin qʷi·coʷokʷiʷqʷ ma·ma·tiʷi. ʷatwe·ʷinčā:aš qʷa· ka·xniqaŋol ʷo·šatokweʷin ka·xniqaŋolʷi. ʷoyiweʷin ʷo·š: aʷ čʷi·htačʷiʷaʷqo· ki·k:aʷaʷ ʷahʷaʷaʷweʷin hitacswaʷ

both her children, her two little children. They started out and went out of the woods. They saw a man. The man was handsome; they were stopped by the handsome man. He spoke. 'I have come to get you', he said, 'I have wanted to marry you for a long time.' It turned out that he was from the sky. The girl was unwilling. 'Don't be unwilling', said the man, 'you might die; I might cause your water (supply) to disappear.' The girl was willing now; she was frightened at what the sky person said.

He took her children. He put her children inside his robe. He took the girl along. The man went up to the sky, taking the girl along. He deprived the Yai of his wife. The girl was in the sky. Again her husband left the house. The girl decided to descend and go home. She took what the man always wore and dressed herself in it in order to go down. The girl went down, taking along her four children. She arrived where her father lived.

Then the Yai went to his wife and the sky person likewise went to his wife. At the same time they entered where she was. The Yai got the wife of the two of them. The sky person lost out.

17. THE YOUTHS WHO FOLLOWED A BIRD¹⁵³

Some girls were out paddling, they went to get cedar twigs. A certain young man was walking about. He saw the two girls. He approached. 'Ee ee', said the girl, 'don't come up to us, my father will see you.' The young man stopped. Again he began to come near. 'Ee ee', said the girl, 'don't approach us, my father will see you.' Then she spoke to him, 'Be sitting outside in the morning, I will be a bird moving about there on the shore. Then you put out to sea to pursue me with bow and arrow; have your young man partner with you in the canoe.'

Then night fell and he went to sleep. In the morning he woke up. There, moving about on the beach at the shore, was a bird. He awakened his partner. They pulled their canoe on to the water and put out to sea, started pursuing the bird, started trying to get it with bow and arrow. He started shooting and at intervals hit the bird. The canoe party was going out towards the open sea in pursuing (the bird). They got far out to sea, they did not give up the pursuit. They could no longer see the dry rocky land. The big (points of) land went down. It was a fine day.

They saw a land, saw where the bird was going. But it turned out to be a line of driftwood, and there was a noise in the driftwood. It made a sound as it pulled apart, made a whistling sound; then the bird went through. Then the

ma·ma·ti?i. ?ah? a·?aλwe? in mósšši? aλka· kaxní·?i. wi·éakaλwe? in hitacswi éa·pok?i. ?o·yi? inhaλ ka?o·kʷi·kqo·. ?ah? a·?aλwe? in ki·k:aλaλ kaxní·?i. éi·htači? aλka·. ?ah? a·?aλwe? in hitacswaλ éa·pok?i. to·pši? aλ ?oyo? aλ? aλ nishá hitwe·? in éaxsaλ :opraqis. toxwíttalwe? in éawa·k ?e·?e·?iša ?o·hla·sa éo·pq? ato pawalšil qo·?as?i éawa·k.

háčo? aλ? aλ éa·pok?i ?oyo? aλ? aλ qʷiše·?i ma?as. hitasaλwe? in éa·pok?i hiposčis? aλ ha·wítaλ?i háčo? aλ? aλ ?oyo? aλ? aλ yaq? icíl? itq ma·ma·ti?i. hañahto? aλwe? in éa·as qʷa· ma·ma·ti?i kachaqok?i. háčo? aλ? aλ ha·wítaλ?i ko·píλ? aλqa. éo·éka·l? aλ qomé·? itq²⁶ éi·hati?i. mačino? aλ ha·wítaλ?i ?ochino? aλ ha·kʷa·λ?i. ?ochino? aλ ya·qʷitit? itq hinkʷáji·h lí·kʷáji·h. wik:a·kálwe? in nówi·qsak?i ha·kʷa·λ?i.

?añi·éi? aλ nauwa·ýas? aλok nówi·qsak?i ha·kʷa·λ?i. háčo? aλ? aλ ye·yisqa kʷisi·yis?i ha?okqa ?oh qo?išin. náši? ik kʷatye·t. ya·cši? aλ kʷatya·t náši? aλ qʷi?i·so·si ha?ok?i qo?išin. nishá? athmɔ·, wa·?aλwe? in kʷatya·t. ka·k²⁷ hiposčis? ap qo·?as?i. hini·cso? aλwe? in kʷatya·t mačino·paλ ?o?i·?il? a·paλ hi·tpi·?il?i. ?okʷi·sita·paλ lo?ok. ciqši? aλwe? in qo·?as?i, éawa·so·pči qahsa·p :ini·λ?i. hine·?i? aλwe? in kʷatya·t éawi·csoλ :ini·λ?i qahakáλ :ini·λ?i. ?o·?i·hšilčipáλ qasi·?at :ini·λ?i. ?o·?atoráλ qahak?i qo·?as wiki·tálat sačá·s qasi· ha?o·htani·ýapa·kátok qasi· ?ohani·ýapa·kátok qasi·?a·nit :ini·λ?i. ?óca·qstapa·kát ti·čšýa·pi. 'ti·čaci? aλwe? in qo·?as?i. qi·?aλitčasiš we?ič, wa·?aλwe? in qʷiyi·?itq ti·čaci? aλ.

?ah? a·?aλwe? in yoxłši? aλ ha·tħa·kʷaλ?i čájax? aλ. ciqši? aλwe? in ya·yil?i ?i·čim lo·csma, wik? a·qħe?ico· ha?ok ya·ya·i·h? itq čájax?i. ?o?o?i·hma hi·yi ?o?o?i·hma wa·:it čájax?i. ?ah? a·?aλwe? in ?i·čim lo·csma ?oyi·?aλ kapa·tminh?is. ?óco·?akápaλ qʷi?i·s? a·qħ? itq ha?ok wik? a·qħqa ?o?i·s hi·yi?i éiħa·qa. ?i·qhš?i? aλwe? in ?i·čim lo·csma, histaqšiláħ ýo·qʷa· histaqšil? itqso· hisa·čilítah ti·čil wimo·sčá?o·t qa?olaqħ ?o·no·?aλah si·hít hamop. nóč?o·?aλwe? in hi·yi?i wa·:it?i. siqaci? aλ nóč?e·?e?i. ?owi·?aλwe? in kʷatya·t λawi·či? aλ ha?okšil. ča·maýisnáħaλma nishá? ath?i, wa·?aλ kʷatya·t. ha?okš?i? aλ éo·ék qomá·qħas? itq. wíkaλwe? in ?o?i·s ha?ok hi·yi?i. ?o?i·s? aλwe? in ha?ok ha·wí·ħaλ?i yaqčó·?akápaλ? itq ?oh?at ?i·čim?is?i lo·csma. ?o·qla·pálatwe? in ?o?i·s? aλqa ha?ok. λoyač?i? aλatwe? in timaqsti ma?as?i ?ani ha?okqa hi·yi ha·wí·ħaλ?i. ha?okqath? a·paλatwe? in: ?ah? a·?aλwe? in hawi·? aλ ha?ok ma?as?i.

?ah? a·?aλwe? in ya·cpapačsa·pa·kát ha·wí·ħaλ?i ?oca? a·pa·kát hina·pí?as?i. hitwe·? in ?aya ha?om. sina·wa? a²⁸ coma· ča?ak?i. ?o?o?i·hš?i? aλwe? in. λo·kʷitš?i? aλatok ?oh?at qʷi·?iqsak?i. ?ayasi·k λo·yi·pítap. ?ona·kš?i? aλ táñe?is ha·wítaλ?i ?ona·kál. wa·?aλatwe? in

driftwood closed up again. The canoe was too late to get through. They waited for the time to come again. The driftwood made the whistling sound. It again pulled apart. The canoe went through. It was evening and they saw there was a land; they struck the sandy beach. One jumped out of the canoe and immediately sank into the water; he was lost.

The (remaining) canoe man saw the smoke (of) a house. The canoe came to the shore and the young man went up the bank; he saw what the bird had worn. It turned out that the bird had shed its robe. He saw it hanging there on a hook. All of the arrows were stuck in it. He entered and became the husband of the girl. He became the husband of the one whom he had been pursuing with bow and arrow. The girl's father did not say anything.

Next morning the girl's father was sitting outside. He saw a raven eating on the other beach. 'Come and see, Kwatyat.' Kwatyat went and saw what the raven was eating. 'He is a land dweller,'¹⁶⁴ called Kwatyat. 'Bring him up the bank.' Kwatyat took him into the house to the back part of the room. The man said, 'Go and kill a dog.' Kwatyat went out and took the dog, the dog was dead. They took out the dog's eyes. It was for the dead person, he was without an eye on one side. His eye was replaced with the former eye of the dog. Into his throat was put his life-principle. He came to life. 'I seem to have been asleep a long time', he said when he came to life.

Then the girls got ready to go and pick berries. An old woman in the house there spoke. 'Don't eat the berries they pick. The berry-picking is gathering snakes and frogs.' Then the old woman gave them little baskets. She had (put) in their baskets what they were to eat, for they were not to eat the snakes, because they were supernatural. The old woman told them, 'I also come from where you come, I went out to sea, fell into the water at Wimoschaohl¹⁶⁵ while out for mussels; that is why I know you.' The snakes and the frogs began to steam. Steaming on the fire, they were cooked. Kwatyat was first to come up and eat. 'The land-dwellers are about to eat something sweet', said Kwatyat. All, everyone in the house, ate. (The young men) did not eat the snakes. They ate what had been put in their (baskets) by the old woman. It was thought they were eating them. The tribe was glad that the young men were eating the snakes. It was believed they were eating them. The tribe finished eating.

Then they let the young men go about, sent them to the back of the village. There was a lot of fish. The river was full of coho salmon. They started fishing. (What they caught) was dried by the father-in-law of (the young man). They made a lot and put it on the drying frame. The young man had a child born to him. His father-in-law told him he should go home. The coho salmon had

ha·wilaλ?i ?ani waišil?a·q̄laλqa ?oh?at q^{wi}?iqsak?i. λoššil?al
 sina·wa?aqasil?i. ?ok^{wi}ino?al λapa·t?i. wi·sco·?iswe?in λapa·t?i.
 yoxlšil?alwe?in či·ya·paλ čapacok?i. ?okla·we?in ha·kwa·λ?i
 ?a·sma·po?oλ. hitaqsi?al čapacok?i ciqšil?alwe?in ha·k^wa·λ?i,
 čočoqs?ičim, wa·?al ha·k^wa·λ?i. λihšil?al nōp^{it}:alwe?in λih:al
 čatsa?al waišil?al.

18. THE BROTHERS WHO REVENGED THEIR SISTER

?ona·kwe?in to·č^{no}·p ha·wi·haλ?i. čapxna·kokwe?in?al.
 hina·čil?alqo·we?in ha·wi·haλ?i. λilimlⁿⁱ?o?o?i·h hiyiqtop ma·ma·ti.
 sa·činkwe?in q^wa· ha·wi·haλ?i. nōp^{owe}?in ha·wi·haλ?i. qaq^a·cčista
 hina·čil λilimlⁿⁱ.

qi·čil q^wa· k^{wi}·sqšil?alqo· hina·čil?alwe?in qo·?as?i ?o?oqšil?al
 to·csma·k yimi·qsak?i ha·wi·haλ?i. hinasil q^{wi}·co?ok?itq. hinočlaλ
 qo·?as?i ya·cšil?al hita·q̄li?al ?o·k^winksaλ to·csma·k. saye·?i hita·q̄liλ
 ?oyo?at?al λot?i·h homi·s. hina·si?i, wa·?al qo·?as?i ?o·k^wil to·csma·k.
 hina·si?al čo·čkaλ hina·sil hicsnop. ?ocačil?al ?arqi·?ak?i λaqa:as?i.
 hiłh?alwe?in ?ah?a· sok^{wi}·ilčipal k^{wi}·inkso to·csma·k. małpⁱčopāλ
 hiłh?apal ?arqi·?i λaqa:as?i. małšilčipal λišλin?at?i. ?ah?a·?al
 hita:ataλ qo·?as?i wi·č^{ta}·nō·paλ ?o·k^wil λaqa:as?i. wika·ta?apal
 čaqmisok?i λa·ska·nawi?al λaqa:as?i. hi·lqi·sapałat qahsa·rwⁱitasqa
 q^{wi}s?ap to·csma·kil?i. his?a·h?al hita:ato ha·k^wa·λ?i his?a·hqa ?ani
 mała·?akapal k^{wi}·inkso.

waišil?al qo·?as?i yaq^wac?itq to·csma. wik?al?al ha·wi·haλ?i
 yaq^wac?itq to·č^{no}·p ?ani qahsa·pałokqa to·č^{no}·p. ?ah?a·?alwe?in
 hina·čil?alλa· ha·wi·haλ?i λilimlⁿⁱhaλλa·. ha:inapⁱ·čil?alwe?in
 ha·k^wa·λ?i ne?i·čil?alwe?in ha·wi·haλ?i λilimlⁿⁱ?i ?oh?al ne?i·čil
 qa·ta·tikse?is?i. na?a·haso· q^wa· hista·tok?i ?o·šatokqa. wikałwe?in
 ?oca·qšil?a·ta·yi?i ?o·no·?al ?ani λi·k^wayⁱ·hqa ma·ma·ti?i yaya:ih?itq.
 ciqšil?alwe?inλa· qata·tik?i, na?a·tahaso· q^wa· hista·tok?i ha:inapⁱ?i.
 na?a·tahšil?alwe?in ta·ta·yi?i wi·napačišto?al. ne?i·čil?al ta·ta·yi?i
 hista·tok?i ha:inapⁱ. hamopšil?al ?ani ?ohok to·č^{no}·p hista·tok?i.
 lawi·čil?al λilimlⁿⁱ?i. hita·q̄li?al nā·čokšil?al hista·toko·si.
 nāč^o?al?al hił?i·tq ye·lqi·?akap^{at}we?in hiłqi·?akap^{at} małqi·?apālat
 ha·k^wa·λ?i.

?i·hšil?alwe?in ha·wi·haλ?i. his?ap^a·h hini·p ha·wi·haλ?i
 λa·ska·nolqa λaqa:as?i ?a·naħaλ :iha·qa ha·wi·haλ?i. his?ap^a·h
 ?o·šcokqa hini·pałqo· ?oyi. wišksil?alqo·we?in ha·wi·haλ?i ?o·yoq^wa
 qata·tik?isok?i?al. ča·niłqačka ?o:asł hini·p to·č^{no}·pok^{wi}itqin.
 qa·hšilšil?alwe?in ha·k^wa·λ?i małqi·?ap^{at}?i. ?a·naħapsawe?in ha·wapaš

dried. They put it into the pack basket. The basket was not quite full. They got ready and pulled their canoe out on the water. The young woman was called Great-favorite. They got into their canoe and the girl spoke. 'Put your heads down in the vessel',¹⁵⁶ she said. (The canoe) started moving, it made a sound once, sounded like something moving pointwise, and they struck the beach, got home.

18. THE BROTHERS WHO REVENGED THEIR SISTER¹⁵⁷

Some young men had a sister. She was married. The young men used to go out to sea. They went about on the water shooting, hunting all sorts of birds. They always did so. They were six. They put out to sea to go shooting on the water, three in each (of two) canoe(s).

Thus it was for a long while. When (several) years had passed, the man, the brother-in-law of the young men, put out to sea with his wife. Far off, they went into the woods and saw a big cedar. 'Climb up', said the man to his wife. Both got on, husband and wife got on. They went to the top of the tree. There he took his wife's hands. He tied them to the trunk there at the top of the tree. Then he tied her feet. Then the man came down and he made the tree bare (of branches) along its length. He removed the bark, and the tree became slippery all along. He left her there at the very top in order to kill her, this he did to his wife. The young woman could not come down, she could not because her hands were tied.

Her husband went home. The young men whose sister she was did not know that she was (being) killed. Now they put out to sea and again went shooting on the water. The young woman began to call out and the brothers shooting on the water heard her; it was the very youngest brother who heard it. 'Do you hear that?—for there is some kind of a sound.' The older brothers did not give heed, because they were pursuing their game. Again the younger brother said, 'Aren't you listening to the sound there, that calling out?' The older brothers listened, stopping on the water. They heard the one calling out there. They recognized that it was their sister. They approached. They entered the woods and started to look for the place where the sound was. They saw where it was; their (sister) was tied way up there at the top.

The young men started to cry. They were unable to get her, because the tree was slippery all along; they only cried. They could do nothing, for it would be impossible to get her. The young men scolded their little brother. 'Why aren't you the one to get our sister?' The girl tied at the top was dying. The youngest brother was only eating berries. He was eating her sweat; it turned into strawberries and the little youngest brother was eating the berries (as they

qata·tik·is·i. ʔo·i·s·u·k ʔo·p·i·haokwim?at?i kalkintapi·hš?i aʔ na·yis
 ya·i·s? aʔ itq ha·wapaš qata·tik?is?i. wiška·ʔ aʔatwe?in qata·tik?is?i
 ?oh? aʔat ta·ta·yak ?ocaqš?i aʔwe?in qata·tik?is?i ʔačmisanano? aʔ
 qata·tik?is?i hila·sok? itq lo·čmo·p. qa·hšilš?i aʔ ha·kʷa·ʔ?i.
 no·?i aʔwe?in qata·tik?is?i no·kok?i hilpřičaš? aʔ ʔaqa:as?i. no·nokš?i aʔ
 no·k?isok?i. hina·si? aʔ ʔaqa:as?i ?okw·i·si? aʔ nono·kʰ? aʔ no·k?isok?i
 ya·qsa·hi? itq sa·yačinʔ. ?o·kʷa·y·i·h? aʔ lo·čmo·pok?i. waʔhawe?in
 ʔawa·ʔ aʔ hilok? itq lo·čmo·p. hini·pš?i aʔ hila·sok? itq lo·čmo·p.
 ?okla·we?in qata·tik?is?i ho·di·ba·l?is?i.²⁹ hini·pš?i aʔwe?in hilok? itq
 lo·čmo·p. ʔisqa·paʔ hi·a·ʔ aʔaʔ ha·kʷa·ʔ?i qaħakh? aʔ. čačimhiya·paʔ
 ha·wi·haʔ?i ʔoya·ya·paʔ ʔo·čičo·paʔ. čosš?i aʔ to·kʷi·č? ita·paʔ.

mi·thimtwē?in ha·kʷa·ʔ?i ?o·yoqʷa hačimsiqsak?i mi·thimtwē?in
 qʷa·ʔ aʔ itq hačimsiqso čamih̄ta mimiłkok. ?oya·ʔqo·we?in ?okw·in·kaʔqo·
 ya·cok hačimsiqsak haya·ʔ aʔaʔatqo·we?in yaqo·si ha·kʷa·ʔ ?o·no·ʔ
 mimiłkok hačimsiqsak?i. ʔapatš?i aʔwe?in ha·wi·haʔ?i ?ani
 ha?okw·iʔ a·qʔqa ya·atok? itq qaħsa·paʔ lo·čmo·p ?oh? a·qʔqa yaqū? itq
 mimiłkok lo·čmo·pokw·i?i. ?i·naxi·č?i aʔ ha·wilaʔ?i ?o?okokš?i aʔ
 lo·čmo·pokw·i?i. ha?okw·iʔw·iʔas? aʔ ?o·kʷiʔ? aʔ ya·atok? itq qaħsa·paʔ
 lo·čmo·p.

wałš?i aʔ ha·wi·haʔ?i ʔi·hš?i aʔ hitasa? aʔ hiyaʔh? itq. ʔačo? aʔ aʔ
 qo·ʔas?i ye·ʔqa hitasaʔok lo·čsma. ya·twe·ʔin ?o·ti? itaʔ ha·wilaʔ?i
 ?oh? aʔ ?o·ti? itaʔ lo·čmo·pokw·i?i. mačino? aʔ ha·wi·haʔ?i hiyaʔh? itq.
 ?i·qʰš?i aʔ ?o?okw·in·kaʔ ʔo·wi·qsak?i aʔ ?o·motaqʔaʔ ?i·qʰokw·aʔ
 ha·wi·haʔ?i ?ani ha?okw·iʔ a·qʔqa ?oh? a·qʔqa ha?okw·iʔ mimiłkok?i
 ?o·yoqʷa lo·čmo·pokw·i?in.

ʔaia·pathiči? aʔwe?in yaq?i·tq qaħsa·p lo·čsma·kiʔ?i. wa·ʔ aʔwe?in
 sokw·iʔqo· lo·čsma·k?i. ?ohqa·th? aʔokwe?in lo·čsma. ya·twe·ʔin ?oh? aʔ
 hačimsiqsak?i ya·qʷiʔ? itq qaħsa·p. sokw·iʔ aʔatokwe?in lo·čsma·k
 ?ayačinkaʔ čo·čkinaʔ qoŋa·ʔ aʔ itq ?o·wa·tin qo·ʔas?i. ʔapa·kaʔwe?in
 ha·kʷa·ʔ?i ha·kʷa·ʔti·?i?e?i. so·ʔ aʔwe?in ʔakyaʔok?i ya·qʰwaʔ? a·qʔ? itq
 ha?okw·iʔ qaħsa·p na?o·kš?i aʔ ha·kʷa·ʔ?i ya·at? itq sokw·iʔ at. mačino? aʔ
 ?ocač?i aʔ hiyaʔh? itq ya·at? itq sokw·iʔ at. saya·we?in hiyaʔh? itq.
 wa·ʔ aʔwe?in ha·kʷa·ʔti·?i?e?i ?o·yoqʷa ʔa·i·kʷacsyaʔ ?ani
 na·twa·yasikqa ?oyi ko? aʔ ?ani ko? aʔth? a·qʔqa hitacsohtis hitacsohtis
 kʷisi·yis?i hil?i·tq ʔaš?i·?i ?ani kamitqok? a·qʔqa ?ani ?oya·qʔqa
 hini·pʔo· ya·qʷiʔ? itq ha?okw·iʔw·iʔas ?ani ?oya·qʔqa hini·pʔo·
 hi·kʰi·kʷaʔ kamitqok. ?ah? a·ʔ aʔso· wa·ʔ aʔ ?o· hini·pčaš. qʷa·ʔ aʔma
 wa·miʔ? itq ʔapatš?iʔ.

ʔol? aʔatwe?in ʔiʔaqašti qo·ʔas?i ?ani ho? anačšilqa lo·čsma·kiʔ?i.
 ya·twe·ʔin ?o·ti? ita lo·čmo·pokw·i?i ?ohqa·th? aʔok lo·čsma·kiʔ?i. wa·ʔ aʔ

fell). He was scolded by his older brothers. He gave heed, he looked up to where his sister was. She was dying. The youngest brother took up his song at the base of the tree. He started to sing his little song. He got on the tree, he got on it while singing his little song, by virtue of which he was getting up high. He was trying to get his sister. Now he was near to where she was. He got to where she was on (the tree). The little youngest brother was called Hodibahlisi.¹⁵⁸ He got where his sister was. He untied her and she fell to the ground dead. The young men fixed her up and dressed her nicely. They dug in the ground and buried her.

The young woman had been like her brother, she had looked exactly like her brother. When she had been walking with her brother, one did not know which was the girl, because she looked like her brother. The young men decided that they would take revenge on the one who had killed their sister, and that it would be the one who resembled their former sister (who would do it). He was to take revenge on the one who had killed her.

They went home, paddled off and reached the beach where they lived. The man saw that yonder was his wife landing. However, it was the young man disguised as she, as their former sister. They entered their dwelling. They told their father, the young men told him that they were going to take revenge, that 'the one who looks like our former sister' would be the one to take revenge.

The one who killed his former wife began to think it over. He said he would take his wife. He thought it was his wife. However, it was the brother of the one whom he had killed. Now the young woman was taken by many together, by all the man's relations. The young woman, the pretended young woman, was willing. She had her knife, which she was to use in killing for revenge, and she went along with those who took her. She entered the dwelling of those by whom she was taken. Where they lived was far off. The pretended girl had told her brothers that they should be sitting outside in the morning; that in the morning she would come out of the woods to the beach; that she would come out to the other beach where the trail was; that, if she got the one on whom she was to take revenge, she would run zigzag. 'Then you (will) say, "Ah, apparently he got him. He is (doing) as he said (in) planning it".'

The man was glad that he had got back his former wife. However, (the young man) was pretending to be his former sister, her (brother) was pretending

ha·wilaλ?i ?o·ti?ile?i lo·čho·pokw'it?i?at ?ani mo·či·tkwał?a·qλqa wik
 hisacsóhtis íaši·?i. čawa·k'h?áλwe?in ?i·čim čóša·?aλ ?o·yoqwa ya·l?i·
 hinin?i ha·kwa·λ. kamaíapwe?in ?i·čim?i wikqa·ha·kwa·λ. qa·ci·?aλ³⁰
 šila·?o·yoqwa ha·kwa·λ?i ?oh?aλ ?i·čim?i. náha·níčš?aλ ha·kwa·λqo·
 ?ani ýimíaqqa ča·kopi·h ?o·ca·qa šila·?ani ýimíaqqa čí·ckčí·cka ča·kopi·h.
 ?o·ca·qš?áλwe?in šila·ha·kwa·λ?i. čicki·čí?aλ ha·kwa·λ?i ná·csa·λ
 ?i·čim?i lo·csma ya·twe·?in ýimía čí·ckčí·cka šila·. kamaíapraλ ?i·čim?i
 lo·csma ?ani wikqa·ha·kwa·λ.

we?ičo?aλ mo·či·lši?aλ we?ičo?aλ ha·kwa·λíi·?ile?i. ?o?o·yipi?aλ
 ya:atok?ítq qahsa·pat lo·čho·p. we?ičo?aλ qo·?as?i čo·čkaλ we?ičoλ
 ma·tma·s?i. íqpr?aλ ha·kwa·λíi·?ile?i sokw'í?aλ :akýakok?i ?o·hta·sa
 číhta?apčip íohčiti. kamítq·i·?as?aλ ha·wilaλ?i ha·kwa·λíi·?ile?i.
 ya·čš?áλwe?in wałš?i?aλ ?iqyo·?ałhi·. ná·sš?áλwe?in λawa·no?aλ
 híyath?ítq. nawa·ýi?áλwe?in :i·kwa·csýi?i ko?at hi·stíhákoh?aλ ná·csa
 k'isi·yis?i. yi·twe·?in hitacsóhtis?aλ qwa·?aλ wa·mít?ítq íapatšil.
 kamatsapraλ nawa·ýas?i ?oyi ko?at ?ani qahsa·pmatakqa ya·q'wíł?ítq
 ha?okw'íłwías. hini·s?áλwe?in ?o·cs?aλ íohčiti. hinasi?aλ híyath?ítq.
 λoyač?i?aλat íimáqsti nówi·qsak?i ha·kwa·λít?i qahšil.

19. THE MARRIAGE OF MINK

?i·š?i·šawe?in ča·stimčít ?ocačil híyi·sh?ítq ma·mokta nó·hintas·
 minh ná·ałish ma·mokta. na·naswíłtaqsóhwe?in ?išči·p łisok λa·wíčil
 híyi·sh?ítq mamó·:aqqa ha·tha·kwaλ?i. ne·č nášš?i·č łisokokw'ah ?išči·p,
 wa·?aλ ča·stimčít. ýa·ýaqwíłtaksołh łisok?i ?a·ni ?išči·p. he·
 ka·?ałik qahše·k ía·kšil kaci·, wa·?aλat ča·stimčít ?oh?at ha·tha·kwaλ?i.
 wika·hl λami·qłokw'ah ?i·hmitokw'ah³¹ wa·?aλ ča·stimčít. take·?isak
 qahše·k kaci·, wa·?aλla ha·tha·kwaλ?i. hi ?a·?ani?aklayikqalía
 hakome ?anik :ałíla ká·łil. λami·qłokw'ah. wíki·łim ta·xta·xw'alípa·h
 prałmít nó·nó·:aqalípim,³² wa·?aλ. kaci·?aλ ?išči·pok?i ?o?i·p
 ná·ní·qso?i wikayi ?o·kw'ít ýokw'í·qso?i. wałš?i?aλ ča·stimčít.

?i·š?i·šš?i?aλ ha·kwa·λ?i qwa·?aλ wa·?at?ítq ?oh?at yaqw'acok?ítq ?išči·p
 nó·nó·:aqal prámisok?i ?išči·p?i. hawi·λ ?i·š?i·ša nó·hintas. wik qí·
 hawi·λckw'ál?ítq tí·cýa·?aλ nó·hintas. ýimha·?aλ nówi·qso?i ?ani
 hawíłhqa ticwísak ha·kwa·λ ?ani wíki·th?a·nítqa ha·ca·kat ločha·?atqo·
 ?a?a·to·?aλqo·we?in nówi·qso?i ha·kwa·łok?i yaqw'acoko·si ticwísa.
 hayimhi ha·kwa·λ?i wa·?aλqo·we?in ?ani wikýo·qa ?o·ššila ?o·šil.
 ?a?a·to·?aλqo·we?in nówi·qso?i, ?ača·atłhak?a·lá ía·was?at.
 wa·?aλqo·we?in ha·kwa·λ?i ?ani wíki·th?at?a·lá ía·was?at ?ani
 hayimhíčilqqa qw'isqho·si qw'is ticwísa.

to be his former wife. The young man pretending to be their former sister had said that he would be absent four days before coming out of the woods on the trail along the beach. There was one old woman who suspected the young woman who had come there. The old woman knew it was not a girl. She gave her some fern roots. She was observing whether she was a woman, because men cannot fix fern roots, because men do not know how to pound them. The young woman started fixing the fern roots. She started pounding them, and the old woman saw that she couldn't do it. The old woman knew that it was not a girl.

She went to sleep; on the fourth night, the pretended young woman went to sleep. She went to sleep with the one by whom her sister had been killed. The man fell asleep, and all the households went to sleep. The pretended girl got up, took her knife, and immediately cut off his head. The young man, the pretended girl, ran outside. He started off and went home (while) it was still night. When day came, he was near where they lived. The brothers sat on the ground in the morning and watched the other beach. Yonder he came out of the woods on the beach, as he said in planning it out. Those sitting on the ground in the morning knew he must have killed the one on whom he was to take revenge. He was carrying a head. He arrived where they lived. The father of the girl who died rejoiced.

19. THE MARRIAGE OF MINK¹⁵⁹

Mink was chewing gum as he went to the place on the beach where the daughters of Saw-bill Duck were working (at mat weaving); both sisters were at work. He had (strands of) white gum extending out of his mouth as he approached. 'Say! Look! My gum is white', said Mink. The pure white gum was sticking out of his mouth in long (strands). 'Heh, give it here, you rascal, please pinch off (a piece) and give it (to us)', the girls said to Mink. 'I won't. Mine is sweet inside, I prize it very much (and won't part with it)', said Mink. 'Still, you rascal, pinch off (a piece) and give it here', the girls said again. 'Well, princess, I believe I will, (but) only because you persist in asking for a piece. My (gum) is sweet inside. Don't you go spitting out its foam! Keep swallowing it!' he said. Then he pinched off some of his gum and gave it to the older sister, (but) did not give any to the younger sister. Then Mink went home.

The young woman started chewing gum in the way she was told, kept swallowing the foam of the gum. Saw-bill's daughter finished chewing. Not long after she became pregnant. The father was ashamed that, chief as he was, his daughter had become pregnant in an irregular way, and that no one had had the courage to woman-purchase¹⁶⁰ from him. He kept asking his daughter by whom she had become pregnant. The young woman did not know, and said she had never done anything with anyone. The father asked, 'Who has been coming secretly to lie with you?' The young woman insisted that no one ever came to lie with her, that she did not know what could have caused her to become pregnant.

wača·kšīl mo·hinlas me?iλqacok. ýimha· mo·hinltaqiml q^wisok?itq hakom wabwimsi·čīl. hin?ajaqstoλ naýaqak?i. ta·ta, wawi·čīl. hišimýo·páλ ga·qla·tikok?i haubil?i ?o·c mo·hinl. nówícháh?apikin ya·naýaqak?i. hi·sikin ya· ?apwinqis?i λošingakčīs. čo·, wa·?aλ ga·qla·tik?i, q^we·?in, wa·?aλ. λošingšīl ko?al li·hšīl ?ocačīl ?apwinqis?i má?aqo?a. hačatak mo·hinltaqiml lo·ho·las so·nasqyak. ?owi·?apát čokhámit tayi·cqisim?i. čo· wa·yi· čokháma·yi·t hitinqsa?a·yi· ?ohok^wa·yi·c nówíqsa·wo· ta·ta· ta·ta,³³ wawa· no·k?i. hitinqsaλ čokhámit saya·?apát :ahačī?at :ahačīl naýaqak?i. ýimha· čokhámit ?ani :ahačī?at.

čo· wa·yi· hitinqsa?a·yi· kīhama·yi·t ?ohok^wa·yi·c nówíqsa·wo· ta·ta· ta·ta, wawa·λa· nono·k mo·hinltaqiml. saya·?apálatla· :ahačī?at kīhama·mit. ýimha·?aλla· kīhama·mit. hi?i·s?al čo·čkas?al qo·?as q^wi·yi·č ?i·qhi·qoq^wa·s ma·ma·tištop saxto·p. no·?iλla· mo·hinltaqiml, čo· wa·yi· hitinqsa?a·yi· ?axapsýima·mī·t ?ohok^wa·yi·c nówíqsa·wo· ta·ta· ta·ta· hitinqsaλ ýo·q^wa· ?axapsýimī·t. saya·?apálatla· :ahačī?at. čo· wa·yi· hitinqsa?a·yi· :imwacná·yi·t ?ohok^wa·yi·c, nówíqsa·wo· ta·ta· ta·ta· hitinqsaλ :imwacnī·t. saya·?apálatla· :ahačī?at. čo· wa·yi· hitinqsa?a·yi· čix^watinná·yi·t ?ohok^wa·yi·c nówíqsa·wo· ta·ta· ta·ta· hitinqsaλ čix^watinmī·t. saya·?apálatla· ýo·q^wa· :ahačī?at. haháčatčīlšīl q^wámé·?itq ma·ma·tištop čo·čkil?at saya·šti·pát :ahačī?at. ?o?ok^wilšī?at :ahačī?at. čo· wa·yi· hitinqsa?a·yi· čimsmitná·yi·t³⁴ ?ohok^wa·yi·c nówíqsa·wo· ta·ta· ta·ta· hitinqsaλ čimsmī·t. saya·?apálatla· ýo·q^wa· :ahačī?at. kakako·pšī?at saxto·ptaqiml. hitinqsaλ ýo·q^wa· λo·nimmī·t. saya·?apálatla· ýo·q^wa· :ahačī?at. hitinqsaλ :a·tošmī·t. ýo·q^wa·λa· saya·?apát :ahačī?at. hitinqsaλ wa·xni·mī·t. saya·?apát ýo·q^wa· :ahačī?at. hitinqsaλ λapisimī·t. ýo·q^wa·?atla· :ahačī?at. haháčatčīlšī?atla· q^wámé·?itq saxto·ptaqiml. čo·čkil?atla· :ahačīl naýaqak?i.

?a·nasami·čīlša ča·stimcmit. no·?iλla· mo·hinltaqiml, čo· wa·yi· ča·stimcná·yi·t hitinqsa?a·yi· ?ohok^wa·yi·c nówíqsa·wo· ta·ta· ta·ta· ma·li·čive?in hisyo· ča·stimcmit. hitinqsa?aλ toša·k?i. kačh?i·kqačka yaqi·k masčim, wa·?aλat. hitinqsaλ saya·?apátwe?in qatqyo·?i kī·kmatapo?al naýaqak?i hamopšī?al nówíco?at?al naýaqak?i. ?o·cahtaksa :a·pk^winawi?at ča·stimcmit sok^wiλ ča·stimcmit naýaqak?i. ?oýihlaqšī?al yaq^wayimi?itq kaci· ?išči·p. qo?i·čīl naýaqakšīl naýaqak?i ?o·no·λ ?o·c?o·wimithwe?in ?i·š?i·ša yaq^wa·l?itq hašah?at?i yaq^wayī·?alit?itq kacayī· mo·hinlas ?o·k^wil ya·qsa·hałit?itq ticwisa.

Saw-bill's daughter gave birth to a boy. The Saw-bill people were ashamed of what their princess had done; they had been disgraced. The baby became aware (of things). It began to say 'dada'. The chief of the Saw-bills gathered his younger brothers together. 'We will have that baby look for his father. We will (do it) over there in the middle of the beach on a canoe platform.'¹⁵⁷ 'Very well', said the younger brothers, 'let us do so'. In the morning they made a canoe platform and paddled off, went to the middle of the beach at Maakoā. Each one of the Saw-bill family had a board in front of him on (his canoe), was holding a beating stick. They took Wren, the senior chief, first. 'Now then, Wren, come down to the beach, that it be yours as father! Daddy! daddy!', ran the song. Wren went down to the beach; while he was yet at a distance, the child turned away from him. Wren was ashamed that he was turned away from.

'Now then, come down to the beach, Red Woodpecker, that it be yours as father! Daddy! daddy!' sang the Saw-bill band again. While he was yet at a distance, Red Woodpecker too was turned away from. Red Woodpecker too was ashamed. There on the ground were all the people, (for that was the time) when all kinds of birds and animals were still human beings. The Saw-bill people picked up the song again, 'Now then, come down to the beach, Red-headed Woodpecker, that it be yours as father! Daddy! daddy!' Red-headed Woodpecker also came down to the beach. He was turned away from while he too was yet at a distance. 'Now then, come down to the beach, Fish Hawk, that it be yours as father! Daddy! daddy!' Fish Hawk came down to the beach. He too was turned away from while yet at a distance. 'Now then, come down to the beach, Eagle, that it be yours as father! Daddy! daddy!' Eagle came down to the beach. He too was turned away from while yet at a distance. They called out the names of all the birds there were; they were all turned away from, while yet at a distance.

Now, they began calling out the names of the animal tribe. 'Now then, come down to the beach, Bear, that it be yours as father! Daddy! daddy!' Bear came down to the beach. He also was turned away from while yet at a distance. The animals were severally called by name. Elk came down the beach. He also was turned away from while yet at a distance. Deer came down to the beach. And he too was turned away from while yet at a distance. Land-otter came down to the beach. He too was turned away from while yet at a distance. Raccoon came down to the beach. He too was turned away from. They had called everyone (in) the animal tribe. The baby turned away from all of them.

Now only Mink remained.¹⁵² The Saw-bill people again took up the song, 'Now then, Mink, come down to the beach that it be yours as father! Daddy! daddy!' Mink wore shredded cedar bark about his head.¹⁵³ The rascal came down to the beach. 'I guess you would (be the princess' lover), you who are a slave', they said (in irony) to him. He came down to the beach and while the rascal was yet at a distance, the baby began waving his hands; the baby recognized him, saw him as (his) father. At once it hugged Mink about the neck, the baby took hold of Mink. It had come to be from the gum he had pinched off and given away. It had turned into a person, become a baby because he had been chewing, it is said, his private parts and because he had given a pinched off piece to Saw-bill's daughter, which had caused her to become pregnant.

hitachino⁵ aλ toša·kʔi č̣o·č̣kchinλ máʔahʔi. hi·kʷalʔat qahsa·patik č̣a·stimčmit ʔohʔat hawi·hʔi ʔo·no·λ hoti·qakat ʔani ločchinλ ʔani hakomchinλ.

waha·kʔaλi nonosči·i·hʔa·ni, wa·ʔaλ má·mí·qsoʔi mó·hinlas ʔo·kʷil čakopšilokʔi č̣a·stimčmit. hina·č̣il nonosči·i·h č̣o·č̣kista qač̣ča ʔiš naýaqakʔi. hiýahs má·mí·qsoʔi ʔapwinqsʔi č̣apacʔi. ʔocačiʔaλ móqʷari·h ʔokteʔi ʔaλqiml č̣aʔak hilʔi·itq ʔayint no·sči·. hinasiλ č̣aʔakʔi. ná·č̣ʔataλ č̣a·stimčmit náč̣oʔalʔaλ ʔaye·ʔeʔi no·sči·. wi·napoʔiλ³⁵ wi·napoʔiλ ya·tma· ʔaya·ʔa, wa·ʔaλ yaʔa·yaqʔitq máʔahʔi to·csa·mi·hokʔi. wi·napoλ máʔahʔi hawi·λ xi·hak. hañahloʔaλ č̣a·stimčmit. č̣oʔataλ hinosa to·ho·t no·sči·. la·niλahł ʔo·kʷaλaqin,³⁶ wa· ho·ʔi·ʔatoλa· heʔi·sčiʔaλʔitq haʔok č̣oʔato la·ʔo·λasla· no·sči·. hinosaλa· ʔayi·cswisasla· no·sči·. č̣a·niλahs ʔo·kʷacaqin, wa·ʔaλla· ʔoʔo·kʷaqhla· haʔok. kʷinʔalʔaλok to·csmarñin^{hokʔi} heʔi·sšiλla· λaʔo·kλa· č̣oʔato.

ná·č̣ʔataλ ýokʷi·qsoʔi ʔoh. qahʔa·če· nášʔiʔi qʷachiyi·č̣in, wa·ʔaλ má·mí·qsakʔi ʔo·kʷil. ná·č̣ʔataλ má·mí·qsoʔi náč̣oʔalʔ ya·twe·ʔin hopi·smiʔa λihin sa·si·č̣pínʔat č̣a·stimčmit. ía:e·ʔinýapikin č̣i·šcýaksama, wa·ʔaλ má·mí·qsoʔi. hinosaλa· č̣a·stimčmit ʔoʔo·kʷaqhla· heʔi·sšiλ no·sči·ʔi haʔok. λahłi·pat č̣oʔataλʔitqλa· č̣a·stimčmit toxkʷisłahs má·mí·qsoʔi ʔoʔi·qs λiče·ʔi. λa·túbi·λ máʔahʔi mó·hinlasmính λi·hšil. ía:e·ʔinýap č̣a·stimčmit. ʔo:ilweʔin č̣a·stimčmit ʔani yi·saya·ʔaλokqa to·csa·mi·h λi·hak. he·y lokʷa·łiλak hila·hl ʔoʔatopałit li·we·,³⁷ wa·ʔaλ č̣a·stimčmit ha·rinč̣il. ʔo·kʷacaqinʔaλč̣i qatqsaqo·t, wa·ʔaλ mó·hinlasmính. ʔo·kʷil ʔani·sila ʔo·λʔo·sok λi·hak máʔahinkʔi. hoʔaλaλiʔilako· ʔo·twa·yo·tahlo·,³⁸ wa·ʔaλ č̣a·stimčmit. ʔo·šwa·č̣i qatqyo·, wa· ha·tħa·kʷaλʔi. ya· ʔiʔiʔiščate· kʷañoxyak, wa·ʔaλ qatqyo·ʔi č̣a·stimčmit. koʔoqšil to·csa·mi·hokʷiʔi. λi·hakaλ máʔahinkʔi mó·hinlasmính walšil.

ía:e·ʔinýapáλ čakopokʷiʔiʔal wahšʔiʔaλ. ʔo·pí·č̣iʔaλ pí·špí·č̣il ʔani ho·pwakłintqa λinhinʔatʔi. ía:e·ʔinýo č̣a·stimčmit. ʔo·noʔaλweʔin ʔahʔa· ʔayinłal č̣a·stimč móqʷari·h. λahʔoyi ʔanič̣ hiye·ʔinýiml ʔahʔa· č̣a·stimčmit ía:e·ʔinýo. č̣o·qʷisitweʔin ʔahʔa· č̣a·stimčmit.

20. A FIGHT ABOUT HUNTING GROUNDS BETWEEN THE CHIEFS OF THE LICE AND THE WOLVES

ko·:aqλokweʔin hawit qič̣inštaraqiml :a·toš ʔoʔoʔi·h:aqλ. ʔiqsa·cak qič̣inmłit hitokʔitq ko·qot ʔayintok ko·qotokʔi. ʔaλqimłaralʔaλqo·weʔin qič̣inmłit :a·toš hitahlas. ko·qʷa·ʔaλqo·weʔin ýo·qʷa· hawitok qʷayač̣i·ktaqiml wi·kałalqo·weʔin. wiki·páλqo·weʔin :a·toš íiti·č̣aqyo

The rascal then became her husband, (indeed) became the husband of both sisters. Mink was nearly killed by the chiefs because they were jealous that he had married beautiful (women), that he had married princesses.

'Now (take us) to gather sea eggs', said the older daughter of Saw-bill to the one who had become her husband, Mink. They set out on the water to gather sea eggs, all three with the baby in a canoe. They went to the two islands called Burned-about, where there were many sea eggs. They reached the islands. Mink looked down into the sea and saw many sea-eggs on the rocks. 'You two, stop! stop! there are sea eggs on the rocks', he said to the sisters, his wives, who were with him in the canoe. The sisters stopped, they ceased paddling. Mink took off his clothes. He dived under the water and came up to the surface, holding several sea eggs in front of him. 'I will first get some for myself', he said. He dived down again when he had eaten all, he dived under in order to get some more sea-eggs. Again he came to the surface, carrying many sea eggs. 'I will first get some for myself', he said again and once more he ate them himself. His wives were longing to have some, (but) he ate them all and again dived under.

The younger sister now looked down under the water. 'You old hag,¹⁴⁴ look (and see) what our spouse is like!' she said to her older sister. The older sister looked under the water and saw—there was Mink moving about dragging hemorrhoids which extended out some distance. 'We will leave him behind on the rocks; he is too nasty', said the older sister. Mink came up to the surface again and once more ate up all the sea eggs. As soon as he dived under again, the older sister jumped out of the canoe and went to the stern. The Saw-bill sisters paddled off hard. They left Mink behind on the rocks. He found that his wives were far off yonder, paddling away. 'Say! come here now! here I have got some for you', called out Mink. 'Get some for yourself now, you with your head cut off', said the daughters of Saw-bill. They only paddled along with more force, both sisters together. 'Come back! I might say things about you', said Mink. 'Go ahead and say things, you beheaded one', said the young women. 'Ya! you with your urethras fastened on with gum', said the rascal Mink. He swore at his former wives. The Saw-bill sisters (continued) to paddle away and went home.

They left their former husband behind on the rocks, abandoned him. They disliked him for being bad in that he always put the hemorrhoids out of his anus. Mink was abandoned on the rocks. That is why the Burned-around (Islands) are now stocked with many minks, for, it is said, it was there on the rocks that Mink was stranded. Well, that is what Mink did.

20. A FIGHT ABOUT HUNTING GROUNDS BETWEEN THE CHIEFS OF THE LICE AND THE WOLVES¹⁶⁵

The chief of the Lice people was a stalker and hunter of deer. Louse had a certain place where he always did his stalking and this place was well stocked with deer. Louse would always bring two out of the woods on his back. The chief of the Wolf people likewise used to go stalking, (but) he did not find anything. The chief of the Wolf people, who was called Titichakyo, did not get

?okla· hawil?i ?o·c q^wayači·ktaqiml. ko·q^wa·?aλqo·we?inλa· qičinñit
?aλqimlapal?aλqo·we?inλa· :a·toš. wiki·satas?aλqo·we?inλa· titi·čaqyo.

naña·či·hši?al titi·čaqyo hi·stak^wa?apo·si qičinñit ?a·yip sa·čink
:a·toš. náčo?al titi·čaqyo hisi·k^was?aλλa· qičinñit ?aλqimlapal?aλλa·
:a·toš. ?o·hta·sa ho·?ak yaca· titi·čaqyo. ?ocači?al histaqšičil?itq
qičinñit ?a·ni ?aλqimti·p titi·čaqyo :a·toš. ko·qa·?aλλa· qičinñit
wiki·tiλ ko·qotok?i wiki·p. ko·qa·?aλλa· titi·čaqyo ?aλqimti·paλλa·.
ho·?akaλqo·we?in ?athi·?ap ?i·qhi· ya·cšičλ ?o·wi?·a·l?al ya·cšičλ.
?o?akλaλqo·we?in ya·cšičλ qičinñit yaq^winλ?itq wi·ki·tiλšiči·l :a·toš
ko·qotok?i ?ayint. wi·kmi·kšičλ qičinñit :a·toš ?ono·λ ?ani
?o·?a·kλintsapaatqa ?oh?at titi·čaqyo. wiki·satas?aλqo·we?in :a·toš
ko·qa·?aλqo·?ana·λqo·we?inλa· titi·čaqyo ?aλqimti·csaías.

haši·či?al qičinñit ?ani ?ana·λqaλa· titi·čaqyo ?aλqimti·csaías :a·
toš. piššo·qsto?al qičinñit. wa·yaqsto?al ?ani qaħsa·p?a·qλ ?o·k^wil
titi·čaqyo. ho·?ak ?athi·?ap ?i·qhi· ya·cšičλ. wite?iλ qičinñit wika·pa
qi·?as. hitwe·?in kaλhšičλ titi·čaqyo ?aλqimlapal :a·toš. ?o·hta·sa λičičλ
qičinñit λi·λicswanop. qaħšičλ hawil?i titi·čaqyo. napxta·. čosšičλ
qičinñit čakomc?i čoyítap yaqso·p?itq či?akλiqh?apaλ siša·t?i.
to·k^wi·č?itapaλ. hina·pawiw?al :a·toš?i ?aλqiml his?o·ktaλok. hitaħtas.
λi·?il?al ?ah?·a· masčim?ak?i. ?o·yalok^wičim. qaħsa·pčimah
hawil? q^wayači·ktaqiml, wa·?al ha·ho·pšičλ masčim?ak?i.

wika·ías titi·čaqyo. ?amī·čičλa· wika·íasλa·. ná·čokšič?al
hawilok^wi?i?at q^wayači·ktaqiml níλk^waqšič?al q^wayači·ktaqiml.
mi·sok^waλ?al hacqaýaqλiħtaštaqiml wi·kaλ. maλi·co?al hawil?i qičinñit
siše?i ?o·šck^wi·?i siša titi·čaqyo. ma·λi·c yacma·s. toše·k ha·ni
?o·wi·cma qičinñit siša·ni?i qa·hčina:in?i ?o·wi·cma siša·ni?i titi·čaq-
yo. wawa·tyo·či?al qoq^wa·s?i yaqčič?ath?itq qičinñit. ?o·činaqšič?al
ma?as?i ?ani ma·λi·co?ayin qičinñit ?o·wi·co?ayin siša·ni?i titi·čaqyo.
haši·či?al q^wayači·ktaqiml ?ani ma·λi·cqa qičinñit siša·ni?i
ya·qčič?e?itq?at pawata hawilok^wi?i. níλk^waqšič?al q^wayači·ktaqiml.
hišimýawiw?al ma?as?i q^wayači·ktaqiml łapatšič?al q^wis?·a·qλi· ha?ok^wiλ.
čo·wi·ne?in, wa·?al witwa·kok q^wayači·ktaqiml.

haši·či?al qičinštaqiml ?ani wi·tañahatqa q^wayači·ktaqiml ?oh?at.
λi·?il ýo·q^wa· qičinñit hišimýo·p masčim?ak?i. ciqšič?al hawil?i wa·?al,
čo·hoti·?i?in ya:ati·čín wi·tinħat ?okspa·s?in. čo·q^we·?in, wa·?al
masčim?i. takčič?inimso·mo·stati čiči·hati, wa·?al hawil?i. no·k^wi·łšič?al
hawil?i wa·?a·qλok?itq no·k hoti·?iλýak. haši·či?al ýo·q^wa·
q^wayači·ktaqiml ?ani ho·ti?i?at. hišimýawiw?al ýo·q^wa· k^wičič?al čičiči
witwa·kok q^wayači·ktaqiml hahamotnaqtaqiml. nopqimłčino?al
q^wayači·ktaqiml maħti· ?o?i·?il?al maħti·?akič?i hawilok^wi?i?at.
?o·ks?ato?i witwe·k, wa·?al q^wayači·ktaqiml.

any deer. Louse would go stalking, and he would bring two deer on his back. Titichakyo would bring nothing out of the woods.

Titichakyo started spying to see where Louse was always getting many deer. He saw him going along there again with two deer on his back. So he started out early. He went where Louse had come from and actually got two deer. Louse again went stalking (in) his hunting place and caught nothing. Titichakyo hunted again and once more got two. He would start out early while it was still night, he would be the first to start out. Louse would start out last and for that reason always found no deer (at) his hunting ground, (though) it was well stocked. Louse ceased to get deer because Titichakyo got ahead of him each time. He returned empty-handed when he hunted; only Titichakyo brought two (deer) out of the woods.

Louse found out that only Titichakyo was bringing two deer out of the woods. He was angry. He said to himself that he would kill Titichakyo. He started out early while it was still night. He lay in wait and did not have to be there long. Titichakyo appeared with two deer on his back. At once Louse shot and hit him under the armpit. The chief died. He died instantly. Louse dug in the ground and buried his victim after first cutting off his tail. He covered him up. He took upon his back the two deer that he had got by violence.¹⁶⁶ He came out of the woods. Then he feasted his commoners.

Titichakyo did not come out of the woods. Another day came and still he had not come out of the woods. The Wolf people began searching for their chief. They were excited. The keen-scented band went about smelling, (but) did not find him. The chief Louse tied about his head the tail that had belonged to Titichakyo. He went about with it tied around his head. 'Damn it, I say! Louse is wearing about his head the former tail of the one talked about as dead; he is wearing around his head the former tail of Titichakyo', the people, the neighbors of Louse, began saying. The tribe began talking of Louse having been seen wearing Titichakyo's tail tied about his head. The Wolf people found out that Louse had tied about his head the tail of the one whom they were unable to find, their former chief. They got excited. They gathered the tribe together to consider how they would take revenge. 'Well, let's attack', said the warriors of the Wolf people.

The Louse people heard that they were to be attacked by the Wolf people. Louse also gave a feast and collected his commoners. The chief spoke and said, 'Well, let us dance into the house of those who are about to attack us, let us anticipate them.' 'Very well, let us do so', said the commoners. 'Let us each carry a bow and arrow', said the chief. Then the chief began making a song (and deciding) what his entrance song¹⁶⁷ would say. The Wolf people in turn heard that they were (going) to come dancing into (their) house. The Wolf warriors, the Fond-of-bones band,¹⁶⁸ likewise assembled and sharpened their teeth. The Wolf people gathered in one house, they went to the house of their former chief. 'O warriors, stand at the door', they said.

iapatšix ya·cšix?ax qičinštaqiml. ?i·naxax hačatakaax so· mo·stati
 čiči·hati. wariqšix?axqo·we?in qičinštaqiml, wa·yix, wa·?axqo·we?in,
 wa·yix·hi, wa·?axqo·we?in wariqšix qičinštaqiml. hiłaqso?ax?axla·
 wariqšix mašix?i, ha·yix, wa·?ax hiłaqso?ax?ax mašix?i ak
 qʷayačiči·ktaqiml. no·?ix?ax qa·qatqyimi?i qičinštaqiml. hi·l?axha qʷa·
 ha·ha· čiči·čaqyo· he·he· yaqʷinyohšixli·s he·he· hininyohšix, wawa·?ak
 to·šyo·?i no·k. hininyohšixliqath?ax ya·qʷiči?itq qahsa·p čoxšix.
 ho·ti?ixšix?ax qičinštaqiml čirqa·?ax mo·statak?ix?at hačataka
 ta·čitol?apaxqo·we?in čiči·hatak hiyix?itq qʷayačiči·ktaqiml.

wi·:aqsto?ax qʷayačiči·ktaqiml wawa·?atok?itq no·łno·yatok
 ha·wilo·kʷi?ix?at. ?arbin?ak ha·wilo qičinštaqiml čiči·si?ix?i ho·ti?ix.
 hine?ix?axlok ha·wilo qičinštaqiml ya·łwe·?in čiči·si·čax ?a·ni si·ta·nił?i
 čiči·čaqyo. łah?ax :o·?ix?ax wi·:aqstoł qʷayačiči·ktaqiml načox?at?axłqa
 ?a·na·ł ?oh?ax si·ta·nił?i čiči·čaqyo ya·qʷi·čax?itq ha·wilo?i qičinštit
 ma·łi·c. ničinkał qʷayačiči·ktaqiml minka· ?anał?itq mašix?i
 łax·ki·pil?ax.

ha·yix?ix qičinštaqiml ho·ti?ix ?o·?i·čaqil hi·łčaqil?i ha·wilo?i ma·łi·c·
 ?i si·ta. hiłh ?ah?ax· ýo·qʷa· ho·ya·ł. čox·cskapo·h mačiči?axłin, wa·?ax
 qʷayačiči·ktaqiml. mačipita·pał ta·kčiči·ł yaqʷaholmih?itq. mašixłqo·
 ?a·ni qʷayačiči·ktaqiml ?o·no·ł miłšix łahšix mačipita·p. wika·ta mačičił
 łataqčoxqʷa čakome qʷayačiči·ktaqiml ?o·no·ł ?anahta mačičił ?ost?il?i
 čakome?i. qičani·čix?ax ma?as?i qičinštaqiml hi·si·k to·xwi·
 kokohinkstaqs?i čičiči qičinštaqiml. wiki·th ma·pi·at. :ax :ax :ax,
 wawa·we?in. ?a·našiči čiči·kʷaqʷato cocomačoxqʷa čakome
 qʷayačiči·ktaqiml. ha·yix· ha·yix· :hi·, wa·?ax qičinštaqiml hił?ax ya·
 hi·ta·s?i. łakso·qłah so·tił caqsa·pa·hi·tał so·tił qʷamihsimitqo·s
 ma·łma·yačiči·pa·hi·tał si·wa hi·tał ti·čma, wa·?ax čiqna·k qičinštaqiml
 wa·łtaqšix?ax ?ah?ax. walšix?ax :iqšixłtaqšix. ?a·nimin wi·ma·qł
 ?oks·pinł ta·čilse?in, wa·na·kał qʷayačiči·k.

21. THE STEALING OF CHILDREN BY PITCH WOMAN AND THEIR RESCUE

makit:aqawe?in i·a·tne?is hi·sh ča?owis ?okte·?i nišma. hiłwe?in
 hiłinqsał to·csma ?i·h to·csme?i łoxqotaq ?i·š?i·ša to·csme?i. ławi·čičił
 hiyisimyis?itq i·a·tne?is?i pi·sałtaqa. łaxawolo·kʷah ?e·e·yiščip,³⁹ wa·?ax
 to·csme?i ?o·kʷił i·a·tne?is?i. kʷikʷin?atsyopšix?ax ?o·kʷił i·a·tne?is?i.
 ?o·całtaksa kʷi·kʷiłxso·pšix to·csme?i ?o·kʷił i·a·tne?is?i.
 ?e?imqł?axqo·we?in kʷi·kʷiłxsa·wi?axlokqo· hičina·pałqo·we?in ?o?i·čap
 yaqʷa·pał?itq ?i·haqqaq qa?o·c. hačatčina·p i·a·tne?is?i wiłkmi·si·nyap
 ?ayimyisil?i i·a·tne?is pi·sałtaqa. ya·cšix?ax.

The Louse people came to a decision and started off. All were ready, holding bow and arrow. The Louse people would whoop, 'wa'' yi'', wa'' yi'' hi'', the Louse people said, whooping. They whooped again in front of the house, 'ha'' yi'', they said. Those rascals of lice started (their) song. 'Haha Titichakyo hihiy, whom I have come for, hihiy come for', said their song. (Louse) pretended to come for the one whom he had killed. The Louse people started dancing into the house; they all had their bows bent and pointed their arrows in the faces of the ones in the house.

The Wolf people were angry at what was being said about their former chief in the song. The chief of the Louse people was in the middle as they filed dancing into the house. He entered the house and there he was, sure enough, with Titichakyo's tail around his head. And now the Wolf people were angrier than ever, because they saw that it really was Titichakyo's tail that the chief of the Louse people had around his head. The wolves were standing packed close all around the house.

All the Louse people came dancing into the house and the chief, with the tail around his head, reached the rear of the house. There too he (continued) dancing. 'Comrades, let us now bite them!' said the Wolf people. Each singling out the one before him, they bit at them on the floor. The wolves were just as though they had collapsed, because they bent forward to bite at them on the floor. They bit nothing, (but) got their mouths full of dirt because they only bit the dirt floor. The Louse people turned into lice and jumped through the spaces between the teeth. None was (even) grazed from biting. 'Ah ah ah', said the Wolf people (who) were choked with dust, each with his mouth full of dirt. 'Ha'' yi'', ha'' yi'' hi'', said the Louse people. 'I have pity for you, I would have set you all on end¹⁶⁹ if I had wanted to, I would have bitten into your hearts', said one of the lice and, having said that, they left. They yelled and went home. 'We really cannot get the better of them. Let us just let it go', said one of the wolves.

21. THE STEALING OF CHILDREN BY PITCH WOMAN AND THEIR RESCUE¹⁷⁰

Children were playing on the beach in the country called Rolling-waves-on-the-beach. A woman, a large woman with a broad face,¹⁷¹ came down to the shore there; she was chewing gum. She came to where the children were playing about on the beach. 'I have nice gum', said she to the children. She made the children long for it. Immediately she started sealing their eyes with (the) gum. As soon as the eyes were sealed, she would throw them into a very large basket which she had on her back. She threw all the children in and left none on the beach of the many that had been playing there before. She started off.

?a·nasa čikkk^wisčo čawa·k tañe[?]is ha·k^wa·λ[?]is tača·λin. ya·cšī[?]aλ
 to·csme[?]i wałšī[?]aλ ?ocači[?]aλ maħti·[?]ak[?]i hił noči·[?]i hi·na·pī·[?]is[?]i
 ča[?]oyis.⁴⁰ wałšī[?]aλ tañe[?]is[?]i yayaqwisat[?]itq tača·[?]at ?i·qħšīλ ?ani
 hačati·so[?]atqa qa[?]o·cčino[?]pat hita·qłitar[?]pat ya·ya·qčasčiqhit[?]itq. ?i·ħšī[?]aλ
 ma[?]as[?]i homaqλ :iha·qi·čīλ ma[?]as[?]i ta·tħa·kit[?]i ?o[?]o·yokšī[?]aλ. :ihak
 to·csma čawa·k ?i·h našok :ihak ?o[?]o·yok ?ani ?a·nasakitqa čawa·k
 taña. :int[?]ataλ :i·haksaqh q^wis[?]i·tq[?]a·ta yaqo·si :ihak ?ani :int[?]ato[?]a·ta
 taqsana[?]ap to·csme[?]i :intmis[?]i yaq[?]ato[?]itq :int[?]ato. :i·haksaqh[?]aλ to·csme[?]i
 ħačo[?]at ya·pī·sxpi·sx^wa :intmis[?]i ya·q^wilit[?]itq taqšīλ. ħa·čo[?]atsa ya·t
 qo·[?]as[?]is ?apa·s[?]is hi·sim[?]yagsta :intmis[?]i. ?o·caħtaksa sok^wīλ to·csme[?]i
 ?apa·s[?]is[?]i qo·[?]as ?o[?]i·qs[?]ap kocck^wi·[?]i hoq^winksap ?o[?]i·[?]is[?]a[?]pāλ
 hiłaho[?]isok[?]i.

:i·ħšīλλa· wik qi·čīλ :ihak ħašī[?]aλ q^wi·[?]i·[?]is[?]amit[?]itq kocck^wi·[?]i
 hi[?]yahs[?]itq ?apa·s[?]is[?]i qo·[?]as ?oyo[?]at[?]aλ ?ani ya·tqa·na·λksýo·č.
 ħašī[?]aλ hiłwe·[?]in ?i·hckin[?]aλ qo·[?]as[?]is[?]i q^wiš[?]aλ ?ah[?]a·to·csme[?]i
 ?ok^wino[?]pāλ ħočck^wi·[?]i. ?iqsitar[?]pa·hoq^winksap ?iq[?]i·[?]is[?]ap[?]ħa·
 hinaho[?]isok[?]i. wik hawi·λ :ihak to·csme[?]i wiķaλλa·qi·ya·twe·[?]in
 na·λksýo·čī[?]aλλa·qo·[?]as[?]is[?]i. sok^wi[?]aλ to·csme[?]i ħitinkok[?]i
 ?o[?]i·qstanopāλ ?ah[?]a·ya·qo·[?]as[?]is[?]i. wik hawi·λ :ihak to·csme[?]i :ihak
 ?ani :ihak. wiķaλλa·qi·na·λksýo·čī[?]aλλa·ħitink[?]i ya qo·[?]as[?]is[?]i.
 ?ah[?]a·[?]aλ kamatsapāλ to·csme[?]i ani ?e·[?]i·ktaqš[?]atqa. ħašī[?]aλ to·csme[?]i
 hiłwe·[?]in ?ano·čī[?]aλ qo·[?]as[?]is[?]i ?anaħ[?]itq[?]a·ta ?a·mo·mat[?]aλqo·
 na[?]yagak. q^wis[?]aλ ?ah[?]a·to·csme[?]i sok^wi[?]aλ qo·[?]as[?]is[?]i ħinosčis[?]ap
 ħimčīλ čakopok[?]i. ?i·qħšīλ q^wis[?]i·tq ?ani :ihakħqa :int[?]ato taqsana[?]
 :intmis ?ani ?ah[?]a·?o[?]yħtaqšī[?]aλqa qo[?]i·čīλ. yoša·čoλ ?i·wačīłaya
 na[?]yagakšīλ. ?o·ħta·sa qo·[?]as[?]i čakop[?]i ?o·c to·csme[?]i kamatsap ?ani
 ?e·[?]i·ktaqš[?]atqa[?]at.

?ok^wi·łšīλ to·csme[?]i na[?]yagpāto wasq^wi·[?]ak hawiłtaqšīλ. taħčina[?]pāλ
 ya·:intmis ?o[?]yħtaqšīλ[?]i qo[?]i·čīλ ya·na[?]yagakāλ[?]i. wiķaλλa·qi·taħčo·
 na·λko·čī[?]ałatla·ħišłin :intħtin[?]i na[?]yagak. wahšīλ to·csme[?]i
 yaq^wi·tit[?]itq na[?]yagpāto. ħa[?]ok^wi·łšīλ na[?]yagpāto ?i·h[?]a[?]pāλ. wiķla·
 qi·čīλ hawi·łokħa·taħčina[?]pāλa·na[?]yagak[?]i. wiķaλλa·qi·taħčo·
 na[?]yagak[?]i na·λksýo·čī[?]aλλa·wahšīλλa·to·csme[?]i na[?]yagpāto[?]i.
 mo·pītwe[?]in to·csme[?]i ħa[?]o·k^wino[?]p na[?]yagak[?]i kamatsapāλ ?ani wiħa·qł
 taħčo·qo·na[?]yagak[?]i ?ani ?o·[?]o·pisaqa yoša·čoλ. ħawi·[?]a[?]pāλ ta·ħčint.
 ?i·wačī[?]aλ na[?]yagak[?]i tañi·čīλ[?]ičāλ yacmi·pī[?]aλ. me[?]iłqac[?]iswe[?]in
 tañe[?]is[?]i.

:iħni·qsāλλa·to·csme[?]i ħo·čī[?]aλλa·tañe[?]isok^wi[?]i ħini·cso[?]at[?]i ?oh[?]at
 ?i[?]išso[?]it. :i·ħšīλ to·csme[?]i hiłaho[?]išh[?]aλ :ihak :intħtin[?]i me[?]iłqac.
 ciqšī[?]aλ me[?]iłqac[?]i, ?a[?]a·qiyokħak :ihak ?o·mī, wa·[?]aλ. ?a·qinqħħas

Just one child, a little girl, wriggled out and escaped. The woman started off and went home to her house on the mountain back of Rolling-waves-on-the-beach. The little girl who had escaped from her went home and told (the people) that all her former playmates had been put into a basket and carried away into the woods. The whole tribe began to weep; they all began crying for their children. One woman was crying very hard because it had been her only child. She blew her nose while she was crying as one who is crying does, for one always blows one's nose, and she threw the mucus that had come out down on the beach. In the midst of her crying the woman saw the mucus moving. She actually saw there a little person moving about in the mucus. At once the woman took the little person and put him in a small mussel shell, closed it up, and put it in front of her on the beach.

She continued crying. She was not crying long (when) she looked at the small mussel with the little person inside which she had put on the beach; there it was with (two) feet sticking out. The little person was a little bigger; she therefore put it into a large mussel shell. Again she closed it up and put it in the same place in front of her. She did not stop crying, and before long the little person put out his feet again. The woman took her cape and put him inside of that. She did not stop crying. Again it was not long (before) the little person put his feet out of the cape. Now the woman realized that a miracle was happening to her. She saw that that little person had become as big as a new-born baby. She took the little person up the bank and showed it to her husband. She told him what had happened, that she had blown her nose while crying and thrown the mucus down on the beach, that out of that a person had come to be. It had grown fast, steadily getting bigger, and become an infant. The man, the husband of the woman, immediately realized that a miracle was happening to them.

The woman started making a cradle and quickly finished it. Into it she put the one who was made of mucus, who had become a person, and who was now an infant. Again the baby made of mucus was not long in the cradle before it put its feet out. The woman discarded the cradle she had made. She started making another cradle and made it big. It was not long (before) her (cradle) was finished and she again put the baby into it. Again the baby was not long in the cradle (before) it put its feet out. Again she discarded the cradle. Four times she put the baby into different cradles, and then she realized that he could not be (kept) in a cradle because he grew too fast. She stopped putting him into cradles. The baby grew big, became a little child and started walking about. The child was a boy.

The woman again went down to the beach to cry, recalling her former child who had been carried off by Pitch Woman. She started crying; the boy made of mucus was in front of her on the beach as she cried. He spoke. 'Why are you

čawa·k iáñe?is ?anis hi·sča·sčiqh?a·h?a·la pisatok ?ani wíki·tqa ła?o·
iáñe?is, wa·?aλ me?iλqac?i. ?i·nokwíl to·csme?i ?o· ?o· ?o·, wa·,
?o?o·yok^wah yaqok^wili·k má·mí·qso yaqok^wili·k ta·yi·. ?i·qhšíl to·csme?i
?ani ko·wíl?atqa ?ayiml?i iá·tñe?is ?i?išso?ilh?at hi·sči?at ča?oyis
?okle?i łaotis hitinqis. wa·?aλ me?iλqac?i ?ani nášíl?a·qλqa.

?i·wačíl me?iλqac?i kamatsapałat ?oh?at łaλo·?i qoq^wa·s ?ani
?oýih̄taqšílqqa :intmis qo?i·číl. ?o·cahtaksa?at qoq^wa·s?i ?okla·nop
:inhtin me?iλqac?i. ?i·wačíl :inhtin ha·wílałšíl hohtakšíl hači·s.
?o·simčší?aλ ?ani waha·k?a·qλ. čo· ?okwi·łšílčipáłis mo·stati ?iš
či·hati. mosi·łší?aλ nówi·qso ?okwi·łší?aλ či·hati ?ayasi·k či·hati
?ayi·ýap. ha·wílałší?aλ :inhtin. łaotaqwe?in ha·wílał łašok^waq.

ya·čñahi·či?aλ wa·ha·kñahi·či?aλ hילו·si ma?as ?i?išso?il.
?ona·kší?aλ łaqmis ?ok^wa·k ?i·h?i· yačmo·t łaqmis. q^wana·k^h?ah?a·
ya·čší?aλ ?ocači?aλ hisa?at?itq hašíl hiýathič ?i?išso?il. ya·čšíl wik
qi·číl yaca· hini·pšíl iáši·?ak?i ?o·c ?i?išso?il. hisi·kší?aλ ?ah?a·
ya·cok. wik qi· yaca· náčo?at?aλ ye·?i·s mahti· kamatsapał ?ani
?oh?aλqa q^wi·co?ok?itq ?ani ?oh?aλqa mahti·?i⁴¹ ?i?išso?il.
ya·ccaqimýawíl mahti·?i náčme·?iλ. ?oyo?at hi?i·s iáši· ?ana·ači?is.
ya·čšíl nášíl q^wicahtako·si. hitwe·?in ?o?ocama :oči?as ča?ak. wik
?i·h :oči?as?i. ła·waqsi?as łaqas?as?i wik ?i·h łaqas?as?i. kamatsap
:inhtin ?ani hista·wamatakqa ?i?išso?il ča?ak. hina·síl :inhtin
łaqas?as?is?i ko?at?i ko?alhqqa náčo?at :inhtin mahti·?i.

wíkařpat qi· hila·s łaqas?as?i :inhtin. ya·ł kałhšíl to·csma?i·h to·csme?i
přišaqaq łaqoqtaq topko·ł hił?aλwe?in ya·cok qi·šci to·csme?i ?o?ocamasa
hila·s?itq :inhtin łaqas?as?i ławe·?i ?o·k^wil?o?as?i. čax^waci·cs to·csme?i
če·?iłas. ?oh?aλ ?i?išso?il kamatařpał :inhtin ?ani ?oh?aλ ya· hinišíl?i
to·csma ?i?išso?il. hi·napi łaqas?as?i hišci·s?itq :inhtin ?ocahtak hi·na
pi :oči?as?i yaq^winł?itq ná·čsíl?as ča?ak?i :inhtin. hi·łsil?as?aλok
qo?acma ča?ak?i. łał?aλwe?in ?i·naxi :inhtin sačkyo·?aλ pa·nařok^waλ.

hinasił ?i?išso?il :oči?as?i. ?o·yo?atsa ya·łsil?as?i q^wačal hino·ł
?oyo?at?aλ qo?acmak?i :inhtin. ?e· ła·wołsa:aš he·yik^waλ,⁴² wa·?aλ
łipmałołh. ?o·cqa·th?aλ qo?acma qo?acme?i ?o·c :inhtin. ?e·
ła·wołsa:aš he·yik^waλ, wa·?aλqo·we?in či·mati·k^h. miłší?aλqo·we?in
či·?a·yokšíl na?o·kcahtačíl q^wicahtačíl?itq či·?a·yokšíl ?i?išso?il
yaq^winł?itq ?o·cqa·thsa ?i?išso?il ya·łsil?as?i qo?acma. qi·yatok^warwe?in
wawa·, ?e· ła·wołsa:aš he·yik^waλ. hi·a·?atařpał :inhtin łaqap^t.
náčmisinł ?i?išso?il ?o·yo?atsa ya·łas łaotaq ha·wílał. q^wa· ýimatčatqo·
náčo·ł?at ?o·no·ł łał łaiso·ł ha·wílał?i. ?e· ła·wote?ic he·yiwílał,⁴³
wa·?aλ ?i?išso?il. ?e·yiqin?arpa·niłhak ?o·yok^wil?at⁴⁴ ?e· ła·wote?ic
he·yiwílał ?e·yiqin?arpa·niłhak ?o·yok^wil?at, wa·?aλqo·we?in ?i?išso?il.
he·yila·ato?i,⁴⁵ wa·?aλqo·we?in.

crying, mother?' he said. '(And) why am I one child (alone) and never have anyone to play with? for there is no other child', said the boy. The woman spoke affectionately. 'Oh oh oh', she said, 'I am crying over your former older brother, your senior.' The woman told him how all the children were stolen by Pitch Woman, were taken away from the fine beachy shore called Waves-rolling-on-the-beach. The boy said he would go and see (the place).

He grew big and the other people found out that he was made of mucus and had turned into a person. So they named him Mucus-made. Mucus-made grew and became a young man and learned how to bathe. He started training in order to go to (Pitch Woman). 'Well, make me a bow and some arrows.' The father started making arrows and made a lot of them. Mucus-made came to be a young man. He was a very handsome youth, very fair.

He made ready to set out and to go where Pitch Woman might be living. He got some oil in a large bladder. This he had when he started off for the place where he had heard that Pitch Woman lived. He started off and soon found Pitch Woman's trail. He followed it. He had not been walking long (when) he saw a house (off) yonder and he realized that that was his destination, that it was Pitch Woman's house. He began walking around the house and looking about the ground. He saw a narrow trail. He went to see where it led. It led to a water hole. The water hole was not big. Standing at its edge was a tree and the tree was not large. Mucus-made realized that that was probably where Pitch Woman went for water. He climbed up the little tree in the morning, for it was morning when Mucus-made saw the house.

Mucus-made did not have to (remain) long in the tree. There appeared a woman and she was very ugly, with a very broad black face. There she was, walking with a limp and coming toward the tree close by the water hole where Mucus-made was (hiding). She was carrying a bucket to get water. It was Pitch Woman; Mucus-made knew it was Pitch Woman. The tree leaned toward the water hole, so that Mucus-made looked upon the surface of the water. His reflection was on the surface of the water. He was nicely combed and he had a piece of abalone in his nose.

Pitch Woman reached the water hole. At once she saw there on the surface of the water a beautiful face, saw the reflection of Mucus-made. 'Oh, I seem to be a beautiful girl', she said, stroking her face. She thought Mucus-made's reflection was hers. 'Oh, I seem to be a beautiful girl', she kept saying, wagging her head from side to side. At the same time he would move his head to one side, in the same direction as Pitch Woman moved, so that she just thought it was her reflection there on the water. For a long time he let her say, 'Ah, it seems I am a beautiful girl.' Then he dropped a leaf. She looked up and at once saw the very handsome youth there in (the tree). It was as though one were not in a good position to see his face, because he was handsome and fair. 'Oh, you are a handsome young man', said Pitch Woman. 'What did they do to you in making you? Oh, you are a handsome young man. What did they do in making you?' Pitch Woman kept saying. 'Come down', she said repeatedly.

hita:ato :inhtin λaqa:as?i qʷis? aλ wawa? at? itq ?oh? at ?i? išso? it. qʷismihsaħak ?ah qʷa qa: s ýo qʷa mihsaħak λoł, wa? aλ :inhtin ?o kʷil ?i? išso? it. ?e ýo ýoqʷamihsamaħ λoł λo yačičiλmihsamaħ,⁴⁶ wa? aλ ?i? išso? it. wasnawo:se?ic to hoko:se?ic qʷa? a pa ni ti s ?okʷi: l? at λo yaǵapa t. ?e λo yaǵa pa s we yi ki taħ to ýo hok λo yačičiλmihsamaħ ?o ýokʷi l? is λo yaǵa pa s,⁴⁷ wa? aλ ?i? išso? it. to hoko:se?ic, wa? aλ qo we? in :inhtin. :a čita ?i? išso? it ?a? atał qʷi sa hi mto si λo qačičiλ :inhtin qʷa? a pa ni to si ?okʷi: l? at. ?e ýa qin? a pa ni thak ?o ýokʷi l? at,⁴⁴ wawa. čo ?ani si ti kaħ ?i qhok, wa? aλ :inhtin, wasna qħe? ic to hok? a qħe? ic. čickin ka pa ni taħ ?okʷi? a qħ? a pa t to: e? e? i moksýi ?o hwi nka łat ?i h? i moksýi čickin ka pa t.

ya? akħšiči? aλ λaħ? aλ ?i? išso? it λo yačiči? a qħ ?ani ?i qhokʷa łat qa qʷi sa hi? itq λoł ha wi la λ? i :inhtin. ?o ýokʷi l? is we yi kaħ to ýo hok če yi čickin ka pa s λo yaǵa pa s,⁴⁸ wawi čiči? aλ ?i? išso? it. čo čo ?o na hšiči? a łči λo a? a qo moksýi qʷi čiči? a qħ? a pa hi s čickin ka pa so wa ?iš ?o na h? im λa λa? o qo λa ?i h moksýi qʷi hwi nka hi s čickin ka pa so wa λo yaǵa pa, wa? aλ :inhtin ?o kʷil ?i? išso? it. ya čičiλ ?i? išso? it ?o na hšiči? aλ ?a λqim ł moksýi. wik qi kʷa l hinin? aλ ?a λqim łics moksýi ?ost? ita pa ?i? išso? it moksýi mi ni h? i ?a λa. čawa ka λok mi l? a? a λo a? a čawa kok λa no ti m ł. ?a na hse? isokʷe? ic ?ah ni no ti m ł? i. wi ma qħe? ic λo yačičiλ qʷa hwi nka qo s ?ah ni ?a na hse? is? i moksýi čickin ka pa λo yaǵa pa so wa. ?i hwi nka :a ni taħ si ýa qʷi yi s čickin ka t λo yaǵa pa t, wa? aλ :inhtin. λa? o na hšičiλ ?i? išso? it moksýi ?o na h? aλ ?i h qo. wik λa qi kʷa l hinin λa ?a na λ ?o čs? aλ ?i h moksýi.

čo λaħ? a λokʷe? ic λo ł? aλ ?o? om ha λokʷe? ic ?anaħ λo yačiči? a qħa λe? ic, wa? aλ :inhtin. čo ni λo? a λi ?okʷi: lšiči? a h λo yaǵa pa so wa. ni λo λ ?i? išso? it mi l? e? e? i moksýi. sokʷi? aλ :inhtin λa? o? i moksýi mi ti m ł? i ?iča? a pa kʷa ti yi k moksýi? i. ?e? im? a pa t ?i ča? o? a λok? itq moksýi? i λo ha wi λ ?i? išso? it to hšiči? aλ. ?e we yi ka ni t qa čka qʷe yi? a pa t,⁴⁹ wa? aλ. wik? a qħaħ ?o λ? o sok, wa? aλ :inhtin, qʷa? a pa? a qħaħ ?ah? a. ha ha qčim? a λqo we? in čick ma ti nka pa moksýi mi ni h? i. ?e we yi ka ni t qa čka qʷe yi? a pa t,⁴⁹ wa? aλ λa. ?i? išso? it. ?o čo wi k mi hsa čka: a š λo yačičiλ. čo wi ka łi. ?o qta mi taħ ?a na qħ sok λo yačičiλ ma: i qħ, wa? aλ :inhtin. wi? ak šiči λ qaħ ti? ita pa moksýi? i. ?e ?e ni ya qħaħ λo yačičiλ ma: i qħ,⁵⁰ ha ĩ ha qa wi? aλ wawa ha ya qsto? aλ ?a na qħ qo wi? ak šičiλ ha wi la λ? i ?oyi wi ka t qo λo yaǵa pa t.

sokʷi λla :inhtin moksýi? i. čo wi na pa? a λi wi ki m ma ł ma ta. wi ko: se? ic λo yačičiλ, wa? aλ :inhtin. wi na po λ ?i? išso? it qʷa ĩ ta? ah? a čicki λ :inhtin kʷa ti yi ka q? i moksýi ?okʷi čiči nka pa mi l? e? e? i λo a? a moksýi. čiči kʷa čičiλ to h čiči ni l? i ?i? išso? it. qħ šičiλ ?i? išso? it na pa t a.

Mucus-made came down from the tree, as he was told by Pitch Woman. 'Do you want to become like me? do you wish to be beautiful too?' said Mucus-made to Pitch Woman. 'Oh, I do want to be beautiful too, I want to become beautiful', she said. 'You might be unwilling, you might be afraid to be treated as I was in being made handsome.' 'Oh, make me beautiful, I am not afraid of anything. I want to become beautiful. Make me beautiful', said Pitch Woman. 'You might be afraid', Mucus-made insisted. Pitch Woman persisted in asking how he had become handsome, what had been done to him in making him. 'What did they do to you in making you?' she said. 'Well, I will just tell you', said Mucus-made. 'You would be unwilling, you would be afraid. I was tapped between (two objects), a large rock was used while I rested on a smooth rock.'

Now Pitch Woman became more eager to become beautiful because of having been told how the youth Mucus-made had become handsome. 'Make me (pretty), I am not afraid, tap me between (stones) and make me pretty', Pitch Woman started to say. 'Oh well, go find a broad stone on which you may rest during the tapping and find also another large stone that I can use in tapping to make you beautiful', said Mucus-made to her. She started off to look for two stones. It was not long (before) she came carrying two stones and laid them on the ground. One of them was flat and wide and one was rounded. 'This round one of yours is too small. You could not become pretty if I used that stone, which is too small. They used a large one on me when they tapped to make me pretty', said Mucus-made. Pitch Woman looked for another stone, looked for a big one. Again she was not gone long (before) she came (back), and now she was carrying a really large stone.

'Well, now you have a good one; yours is just the right size, and you will become pretty', said Mucus-made. 'Well, lie down on your back for me to start making you pretty.' Pitch Woman lay down on her back on the smooth rock. Mucus-made took the other stone, which was round and smooth, and lifted it. It was a heavy stone. As soon as he lifted up his stone, Pitch Woman put her hands before her face; she was frightened. 'Oh, I don't think you were treated in this way', she said. 'I won't do it hard', said Mucus-made, 'I will do like this.' (And) he tapped the stones together very lightly. 'Oh, I don't think you were treated that way', said Pitch Woman again. 'Oh well, apparently you don't want to become pretty. Well, then don't. I thought you really wanted to become pretty', said Mucus-made. He pretended to get angry and dropped the stone to the ground. 'Oh, I do really want to become pretty', she began saying emphatically. She was afraid that he would get really angry if he did not make her pretty.

Mucus-made took the stone again. 'Well, remain still on the rock, don't move about. You might fail to become beautiful', he said. Pitch Woman became motionless on the rock, and while she was in this position, Mucus-made beat the very heavy stone against the broad level stone. Pitch Woman's head spattered to pieces. She died, died instantly, did not even quiver slightly. He

wikla· he·?iλ hišilckin. qwinya·paλ ?ah?a· ya·cši? aλ :inhtin.
 mačino? aλ mahi·?i ?oyo? aλ? aλ ya·t minka· ia·tne?is hihišlas to·pi?i
 kwi·kwinxso·h. ?i·qhi· titti·č. ?e?im?aprat yaci·?iλ ciqši? aλ kiste?i
 ya·yit ha·:inčil, hine·?i? atokwe?ic mahite· wi·wi·kilama?oqe·, ⁵¹ wa·
 ha·:inčil kiste?i ?i·h hasaqsoł kiste?i. ?o·cahtaksa :inhtin sokwiλ kiste?i
 kilkwa?ap ?o·?oktaqa ?ani ha·:inčilqa.

λawi či? aλ hiyil? itq ia·tne?is?i. sokwi? aλ λaqmisok?i yačmo·tčak.
 ho? ačinkši? aλwe?inča: ašqo·λa· ya· kiste?i ?e?im?aprat λawa·no? aλ? itq
 hiyil? itq ia·tne?is?i ha·:inčil? aλλa· kiste?i. has: aλa: aλqo·we?in
 ha·:inčil. sokwiλλa· :inhtin kiste?i kilkwa?apλa· λah? aλ
 ?e?inhkwa?ap? ičaλ ti? akwa?ap. λawi čilλa· hił?i·tq ia·tne?is?i :inhtin
 wasqwi· wiwi·sso·pminh λaqmis. qwa: i?at ?ah?a· hine·?i? aλ ?i?išso?il
 ti·čaci? aλwe?inča: ašqo·λa· ya·twe·?in ?e?inhkwačiλ? iča·nit λah tohčiti.
 ye·yilapil? atah te·yicma ye·yaqwinli·s we·ya ke·yahšil ?e·yatqo·s
 ke·yihšapat ?o·yošh?at ?o·noλ ?anis ye·yilapilok te·yicma. ⁵² nášil
 :inhtin náčo? ał ya·tsa·maqli kocsa·maqli ti·matapi. ?o·cahtaksa
 sokwiλ :inhtin mo·statak?i ?iš či·hatak?i. hičil či·hatak?i hičitamop
 ko·pil?i ti·čma. iyaqit ?i?išso?il qahšil qwe·?itse?isitqo· qahak. λah? aλ
 čama·s? aλ wiwi·sso·p λaqmis. λah? aλ na·yis na·pχšilqa ia·tne?is?i.
 ya·cša·paλ :inhtin ia·tne?is?i casi·cso? aλ. hi·tahilšil? aλ hišil·kał
 hišil·kil? itqλa· hi·taqšil. ?apha·s?aprałatλa· ha·:inčil? aλλa· kiste?i.
 po? akał ia·tne?is?i ?iš :inhtin hitahias wałyaqšil hoho? anakšil ma?as?i
 pawalšilminhit?i ia·tne?is. λoyači? aλok iimaqsti.

?ah?a·? ałitwe?inλa· :inhtin ?okwi·tsaprałλa· či·hati ?ayasi·kap.
 hini·?as? aλ ?ayi·či? aλok? itq či·hati. hičil? aλ hi·yi·pitarpał wik ho:a·?ato
 či·hati?i hinás hina·yil?i. sokwiλ λa?o·?ak?i či·hati hičilλa·
 hi·hi·hanopał yaqwi·čil? itq hičil či·hati. qwa·?apšil ?ah?a· hi·čli·čil
 wa·λhawwe?in ?ah?a· ya·qači? aλ či·hati?i. hi·čli·ya :inhtin wałhawwe?in
 ?ah?a·? ana·če?ičaλok. hey čaxsaλok či·hati?i ia·kλ hiłi·čink. sokwi? aλ
 :inhtin małsa·p ya·twe·?in :a·λyaqaño·λok. či·nawi? aλ. yi·twe·?in
 hina·yiril či·nol :a·λyaqaño·λi ?oγihetaqšil či·hati. hinasiλ hina·yilča
 nisna.

?oyo? ał to·cša·mi·h :inmiqasminh ma·tqo·h lołlo·ł to·cša·mi·h?i.
 ?a·qinhaso· qwa·qwa· ?ahni·, wa·? aλ :inhtin. ma·tqo·hin witwi·kitalin
 qasi· ia·kši?in ná·csi·yap qasna·ksapin, wa·? aλ to·cša·mi·h?i.
 ?o·cahtaksa ta·timtso·p :inhtin ?o·hwiink hašah?at?i. qwa·sa·hi ?ah?a·
 qasna·kšilminh ná·csi·čilminh to·cša·mi·h?i. wa·sco?okhak, wa·? ałat
 :inhtin ?oh?at to·cša·mi·h?i. ?o·co?okwał hopał?i, wa·? aλ :inhtin.
 ?o? a·łokwim ?o·šmaqakma qwi·co?okwi·čk, wa·? ałat :inhtin ?oh?at

left her that way. He started off. He entered the house and saw there children with their eyes sealed up, lying on their backs on the platform all around. They were still alive. As soon as he walked in, the chamber-pot there in the house spoke, calling out, 'Your house has been entered, O Always-absent Woman', called out the chamber-pot, and it had a very loud voice. At once Mucus-made took the chamber-pot and broke it to pieces because it had called out.

He went to where the children were in the house. He took the oil he had in his dogfish bladder. It turned out that the chamber-pot came back together again. As soon as he got near to where the children were in the house, it began calling out again. It made a very loud sound when it called out. Mucus-made again took the chamber-pot and broke it to pieces; this time he broke it into small pieces and threw them in all directions. Again he went to where the children were. Quickly he smeared oil on their eyes. Pitch Woman came inside and found him thus (occupied)—it seems she had come to life again in spite of the fact that her head had recently been (crushed) into small bits. 'I have my heart (hanging) there in the house; because of that I cannot die even though I am killed, because my heart is hanging there in the house.' Mucus-made looked and saw it there dangling from a hook on the wall. Immediately he took his bow and arrow. He shot his arrow and hit the center of the heart hanging there. Pitch Woman fell to the ground dead as though she had been dead right along. Now he applied the oil to (the children's) eyes with force. As he was doing so, the children opened their eyes. He had them start off, and he chased them along. They started out of the woods, going along the way he had gone before in coming into the woods. When they were half way, the chamber-pot started calling again. The children and Mucus-made were now running; they came out of the woods and the tribe regained the children they had lost. They were glad of heart.

Mucus-made again had (his father) make arrows, he had him make many. He went out of the house when he had many arrows. He shot at the sky and the arrow did not come back down, (for it had) reached the sky. He took another of his arrows, shot it into the end of the arrow which he had shot first. He started doing this, shooting repeatedly; the (chain of) arrows was long. Mucus-made shot repeatedly and now his (arrow chain) was (but) a little ways up. Hiy! his chain of arrows, end to end, soon reached down to the beach. Mucus-made took hold and shook it, and lo! it turned into a cedar-branch rope. He pulled along (hand over hand). He went to the sky, pulling along (hand over hand) on that which had been made out of arrows and had become a cedar-branch rope. He reached the sky-land.

He saw some women, Snail women; the women were blind (but) pretty. 'Why are you all like that?' said Mucus-made. 'We are blind because we have no eyes; please make us so we can have eyes', said the women. At once Mucus-made rubbed them at the eyes with the point of his penis. By virtue of that the women came to have eyes and could see. 'Where are you going?' Mucus-made was asked by the women. 'I am going to the sun,' said Mucus-made. 'Be careful, the one to whom you are going is terrible,' said the women to Mucus-made. 'When anyone goes to him, he never lets him live. He has a terrible

lo·csa·mi·hʔi. wi·yama ti·čap waha·kałatqo. ʔohokma ʔo·šnu·
 łaši·hi·šcitsʔatakma to·ška·siłi·k yaqi·qahqahšʔap hi·neʔiłʔa·qłaxatqo
 wa·ʔaxat ha·ho·pšiʔat :inhtin ʔohʔat lo·csa·mi·hʔi. wikim ʔoyi
 hi·neʔiłʔa·qł ka·wahapi·kqo. yocsiʔim kamitqwi·iłkasqath ʔahʔa·ʔax
 kapsčiʔax wi·napoł wika·te·ʔita mačkinksiʔi·kqo. ʔeʔimʔapaxsok
 ka·wahšiʔi·kqo. ʔi·qoʔokʔapsok ka·wahšił toxwi·ʔiʔax wičo·ʔaie·ʔica
 mačiʔat.

ʔoyi·ʔaxat :inhtin tiña. łaħʔakłaxim ʔah hine·ʔiʔi·kqo·k
 łaħe·ʔiłokma qwi·ʔi·ʔiłʔapi·ʔa·ta. kwikwi·ʔihatak ya·qsa·hiyi·ʔa·ta qahšił
 hine·ʔiʔatqo. ʔo·šh liłi·hsui kwikwi·ʔihitiłʔi łaħe·ʔił. ʔoʔakłaxim ʔah
 łaħʔakłi kʔaʔakʔačiʔe·ʔita łaħeʔiłʔi, wa·ʔaxat :inhtin ʔohʔat
 lo·csa·mi·hʔi. łaqri:ʔaweʔin tiñeʔi ʔana·qri:ʔa ʔanaħʔatʔitq hita·kłi
 qo·ʔas. ʔinkwi·sʔa·qłaxateʔicła. ʔoya·xim tiʔo·p ʔah ʔinkʔačiʔi·kqo.
 wa·ʔatła. :inhtin. ʔoyi·ʔaxat šiła. ʔa·ʔa·neʔis šiħe·ʔi wik
 yags. ʔoyi·ʔatła. kočimckwi·mih. ʔaxsa·htakʔayʔat
 ʔo·ʔaxayʔat ʔinkwi·sʔaxati·kqo. ʔeʔimʔaxaximʔa·ta łaori·čiʔi·kqo.
 ča·waximʔapaxsok ʔah šiħe·ʔi ʔiš kočimckwi·ʔi ti·ʔo·ʔap ʔinkʔi wike·ʔi
 qahšił łaore·ʔi ʔo·sa·hi. qʔaxa·yat ʔahʔa· :inhtin.

ya·cšiʔax wikał qi·čił ya·cok łačoʔatʔax mahiti. ʔo·no·ʔa·nitweʔin
 :oyiyat :inhtin ʔani wa·qa. ʔani tolo·čnimʔasqa ʔo·coʔok hopat
 haʔokwiʔaxat łačsilat ʔani na·csi·yapqa hawi·ʔapqa ma·tqo·h. ławi·čił
 :inhtin mahiti·ʔi. ya·twe·ʔin qʔa·ʔax ʔa·ni wawa·ʔa·nitʔitq
 lo·csa·mi·hʔi ʔohʔat ka·wahapi łaši·ʔi. kamitqšił :inhtin ʔeʔimqł
 ława·noʔaxʔitq kapsčił wi·napoł. ʔo·sa:ax łaši·ʔi mačk:ax wika·ta
 mačkinksił. ʔeʔimʔaxax ka·wahšiłšiʔaxʔitq toxwi·ʔiʔax wika·tała
 mačkinksił łaši·ʔi. ʔiy čatšiłma ya·ʔe·ʔihčaħeʔic, wa·ʔax hałilʔi
 ya:athʔitq mahiti·ʔi ʔohʔax hopatʔi. čokʔa, wa·ʔaxat :inhtin
 hini·csoʔaxat ʔocaʔaxat hi·lčaqilʔi mahiti·ʔi. hi·łʔi ʔah, wa·ʔaxat.
 ʔoʔi·ʔiłʔaxaxateʔinča:axqo. hiyi·ti·č łaħeʔił kwikwi·ʔihita.
 łaħʔakłinoʔax tiñeʔi łaqri:ʔa :inhtin. qʔa·qħʔax ʔahʔa· łaqrił.
 hač łaštqkʔačił łaħeʔiłiłʔi ʔaya kwikwi·ʔihita. łaħʔaxħeʔic ʔe·ʔihčał.
 wa·ʔaxła. hałilʔi. ʔo·špałax ʔani wikałqaxa. qahšił :inhtin.

sitkʔaʔaxax łaqʔi. toʔok łašokʔi ʔeʔinkwiłsapʔis. ʔinkwi·łšiʔax
 hiłħʔap ʔinkʔačił ławe·ʔi hi·łʔi·tq łaqwił :inhtin. ʔinkwi·ssa:asʔaxat
 :inhtin. ʔayaʔopax hałilʔi hita·ʔop ʔinkʔačiʔax ʔinkʔi. ʔo·sa:ax
 łačk:ax ʔo·no·ł ʔi·h ʔinkʔačił. łaori·čiʔax hi·łʔi·tq łaqwił :inhtin.
 sokwiʔax ʔo·wi·ʔax šiħe·ʔi ʔo·při·wił tičiʔax tiʔo·pax ʔinkʔi. sokwiłła·
 kočimckwi·ʔi tiʔo·pła. ʔaxsa·htakop. ʔo·cahtaksa čohi·čił ʔi·hiłʔi ʔink.
 łaʔo·kła. sitkʔaʔap toʔok ʔaya·pła. sitkʔačił. hita·ʔopła. łaħʔax
 ʔaya·ʔopax hita·ʔop łaħʔax ʔi·hʔax ʔinkʔačił ʔinkʔi ʔi·hʔax ʔinkʔačił

door, he has a "codfish-always-getting-on" at both sides, which kills anyone when he is trying to enter,' said the women to Mucus-made, and they gave him advice. 'Don't try to go in when its jaws are open. Pretend to be about to run in, and then suddenly stop so that it (bites) nothing when it snaps its jaws together. As soon as it is opening its jaws and while it is still opening, then jump inside so that it is too late to bite you.'

They gave Mucus-made a whetstone. 'Have this flatwise at your seat when you enter the house; he has stakes sticking up from the floor where he always makes (people) sit down. They are sharpened at the ends so that he dies, even if someone (does succeed in) entering, by being pierced through by the sharp pointed (stakes) sticking up in the house. Have this flatwise at your seat so that it will break the stakes to pieces,' they told him. The whetstone was flat and as wide as a person's seat. 'You will be made to eat fire.¹⁷³ When the fire blazes up, throw these on it,' they told Mucus-made. They gave him fern-roots. The fern-roots were short, not long. They also gave him small clam shells. They gave him two things to use when he should be made to eat fire. 'Always, as soon as it gets hot, use these fern-roots and clam shells, throwing them on the fire one at a time at intervals, so that you will not die because of the heat.' Mucus-made was given that many things.

He started off and before long he saw a house. Mucus-made had been given medicine because he had said he was going to the sun to get a wife. This was done to him in return for having given sight (to the Snail women), causing them to cease being blind. Mucus-made approached the house. There was the door agape, just as the women had told him. Mucus-made started running at first, (but) when he came close, he stopped suddenly. Hiy! the door made a loud sound of biting together, (but) bit together on nothing. Just as it started opening again, he jumped in and the door again closed together on nothing. 'Hiy! that was a narrow escape, you were contending with something big,' said the chief who dwelt in the house. It was the Sun. 'Come in!' he said to Mucus-made, and he took him to the rear of the house. '(Remain) here,' he told him. It turned out that he had brought him to where the sharpened stakes were. Mucus-made had put the whetstone flatwise at his seat. He sat down with it (fixed) that way. Crash! the many sharpened stakes broke to pieces. 'Now, you were contending with a big thing,' said the chief. He marveled that Mucus-made again had not died.

He now split a broad dry board into small pieces. He made a fire and made it burn near to where Mucus-made was sitting in the house. Mucus-made was about to be made to eat fire. The chief put a lot (of wood) on the fire and it started to burn. It made a loud thundering sound because it blazed up big. It got hot where Mucus-made was sitting in the house. He first took the fern-roots, took one piece and threw it on the fire. He also took a mussel shell and threw it on the fire; he threw two things on the fire. At once the fire that had been big went out. Again (the Sun) split up boards, split up a lot. Now again he put on the fire a lot (of wood) and now it burned very (hot); the fire

hi·l'·i·tq iŋq^wil :inhtin. sok^wiλλa· nō·p̄pi·w̄iλ šila·?ak?i hi^o·p̄la·
 éa·wi·λλa· kōc̄imck^wak?i ýo·q^wa·?ap̄la· íi^o·λ. ?iq̄silaλa· éohi·č̄iλ
 ?ink?i. mo·p̄itš̄iλwe^o·in q^wis ?ah?·a· hita·?op ?inkok?i hawil?i. ýo·q^wa·
 mo·p̄it :inhtin íi^o·p̄ šila·?ak?i ?iš kōc̄imck^wak?i. tak̄p̄i·taλqo·we^o·in
 íi^o·p̄aλqo· šila·?ak?i ?iš kōc̄imck^wak?i éohi·č̄iλ ?ink?i· ?atqo· ?i·h?·aλ
 tí·cqa·.

hi·nahapš̄i?·a·h?·aλ hawil?i qa·hsap?·a·qλ ?o·k^wil :inhtin.
 ha·ha·č̄atš̄ahapš̄i?·aλ ya·qsa·h̄ap?·itq?·a·ta qahsa·p ?o·šh?·aλatqo·
 mač̄ino?·at ?o?·o·nim?·atok ha·k^wa·λ. éo·k^wa·λik hō·qstaqa·?aλi?·a·ni,
 wa·?aλat :inhtin. ya·cš̄iλ ?aλe?i ?o·cs?·ap̄aλat :inhtin ?aλa λanat
 ?o·cs?·aλ ?oh hawil?i ta·q̄w̄in̄ȳak. ?e?im?·ap̄at :inhtin
 hini·?asw̄i·tas?·aλ?·itq ha·:inč̄i?·aλat ?oh?·at ?i·č̄im?i to·csma.
 ha·hō·p̄š̄i?·aλat, ?oksaq̄lim qatqo· homi·s ?a·naqo· ?ani·č̄oq^washol?·itqak
 hiłsaq̄laλsok q^wi·h̄w̄in̄ka·hi·k ta·pi·tsap. taqsitk?·a·q̄λap̄ate?·ic kicok
 māč̄kinksap. ?o?·a·lok^wa·im toč̄ha·?·a·q̄λap̄ate?·ic to·to·pata·q̄λap̄ate?·ic.
 ?aya·so·p̄aλma qahsa·p ya·t hawil?i. ?aya·λma hinatš̄iλ tolo·č̄nimmas,
 wa·?aλat ha·hō·p̄š̄i?·at :inhtin ?oh?·at ?i·č̄im?i to·csma.

ya·cš̄i?·aλ :inhtin q^wis?·aλ wa·?at?·itq ?ona·kš̄iλ motkiml ?inkš̄ȳi
 ?a·na·λok ?ani·č̄oq^washol?·itq. ?o?i·csaq̄laλ ?amashol?·at?i. q^wa·qh?·aλ
 ?ah?·a· ya·cš̄i?·aλ hinasiλ hi?i·s?·itq λok^wi·t homi·s. sok^wiλ hawil?i ?aλe?i
 λanatm̄inh̄ yaq^wi·csi?·itq :inhtin hini·cs. sok^wiλλa· ta·q̄w̄in̄ȳakok?i.
 λa·č̄li·č̄i?·aλ ha?·o·cp̄amaqsap λanatm̄inh̄ok?i. siłš̄iλ homi·s?i ?aq̄htač̄iλ.
 λa·č̄la·yasagh̄ íi·to·sa ta·q̄w̄in̄ȳakok?i íi?i·λ ta·q̄w̄in̄ȳak?i. hi·si·ksitk
 íi·a·?ato kahi·?aλok?i homi·s?i. sok^wi·ik, wa·?aλat :inhtin ?oh?·at
 hawil?i. λakiš̄iλ :inhtin sok^wiλas. hi·si·k?·a·hwe^o·in hita·po?·as?i.
 w̄iki·hi·si·k, wa·?aλat, hi·si·kik ?ah̄ hiłspi·?i. hina·siλ :inhtin homi·s?i
 kicok λok^wi·t. hi·tacste?i·č̄iλ :inhtin ?aph̄ta·k̄ap̄at hi·tacsta?·a
 mit̄sa·p̄aλ toqsa·p̄aλ λanatok?i pitqsa·:as?·ap̄aλat :inhtin. ?ani·si·ta
 :inhtin ta·pi·tsap yaqsaq̄li?·itq ?a·ne?is ?inkš̄ȳi. towi·?·aλ. ?i·y
 č̄atš̄i?·aλe?·ic qahš̄i?·a·hit, wa·?aλ hawil?i. ta·č̄iλse^o·in kwe·?·ik walš̄i?·a·ni,
 wa·?aλat :inhtin.

ya·cš̄iλ ?aλe?i walš̄i?·aλ ?ocač̄i?·aλ mah̄ti·?ak?i hawil?i. hine·?iλ
 mah̄ti·?i :inhtin ?iš hawil?i ?o?i·?i?·ap̄aλat :inhtin hi·lč̄aq̄i?·i
 ?okč̄ip̄ita·p̄aλat hi·l'·i·tq ha·k^wa·λ?i iŋq^wil tāna·k hawil?i. haš̄ahsa·p̄aλat
 :inhtin hiłach̄inop̄aλat ?o·k^wil ha·k^wa·λ?i ?o·c?i· tāna hawil?i hop̄aλ?i.
 hiłach̄inλ :inhtin ha·k^wa·λ?i hini·p̄š̄i?·aλ yaya·q̄nim̄mil?·itq hina·ȳip̄iλ.
 ?aya·λwe^o·in mi·a·t č̄a?ak?is?i λawa· ?o·k^wil mah̄ti·?ak hawil?i. moš̄
 ?osi·k :inhtin ?o?o?i·hš̄i?·aλ mi·a·t ?ayi·ȳap̄ λoš̄yaqsap. ?ah?·a·?aλ
 hita·:ataλ hač̄ȳa·kaλ ?e?i·č̄im?ak?i hił ?ah̄ hiłi·a·?ato?i hiłc̄nopaλ
 hita·:ato. wa·łaq̄š̄i?·aλ hō·a·ȳip̄i?·aλ?·itq ?ani hi·ȳath̄š̄iλsaλqa hina·ȳil?i.

burned very (hot) where Mucus-made was sitting in the house. Again he took one of his fern-roots and threw it on the fire and he also took another of his mussel shells and threw it likewise on the fire. The fire did the same thing again, went out. Four times the chief put (wood) on his fire. Four times likewise Mucus-made threw his fern-roots and mussel shells in the fire. Each time he threw his fern-roots and mussel shells in the fire, it went out, even though it had been flaming fiercely.

Now the chief could do no more in trying to kill Mucus-made. He had done everything by which he killed those who entered his (house) to woo his daughter. 'Well, come let us get drying-poles,' he said to Mucus-made. The two started off and he had Mucus-made carrying two wedges; the chief carried the mallet. Just as Mucus-made was about to go outside, he was called by the old woman. She advised him, 'Have under your robe a hard (piece of) cedar as long as your chest is wide, and have it there under your clothes so that with it you can prop (things) apart. He is going to wedge you in a log which he will cause to snap together. Be very careful, you will be made to go through marriage tests. The chief there has killed many. Many now have come seeking a wife,' said the old woman in advising Mucus-made.

Mucus-made went and did as he was told, obtained a short piece of wood as long as his chest was wide. He put it under his robe at his chest. Thus (prepared), he went off to where there was a thick cedar on the ground. The chief took the two wedges which Mucus-made had carried. He also took his mallet. He started driving and relaying his wedges. The cedar split and opened wide apart. While he was still driving wedges his mallet slipped from his hand and fell to the ground. It dropped through the split of the cedar. 'Get it,' the chief told Mucus-made. Mucus-made stood up to get it. He would have gone under the log. 'Don't go that way,' he was told, 'go through the top here.' Mucus-made got up on the thick cedar log. He started down through, (but), when he was half way down, (the chief) turned his wedge flatwise to wedge Mucus-made in. Mucus-made just propped it apart with the short stick which he had under his robe. Then he jumped to the ground. 'Hiy! you had a narrow escape from death,' said the chief. 'Let's let (the matter) go, and come, let's go home,' he said to Mucus-made.

The two started off home, went to the chief's house. Mucus-made and the chief entered the house and Mucus-made was brought to the rear of the house and put next to where the daughter of the chief was. Mucus-made was accepted and allowed to marry the young woman, the daughter of the Sun chief. Mucus-made married the girl, obtained the one whom he had come to the sky to woo. There was a lot of sockeye salmon in a little stream near the chief's house. Mucus-made made a trap and started to get sockeye (until) he got a lot, (which) he smoke-dried. Then he came down bringing gifts to his parents here on the earth; husband and wife came down. When he returned to the sky, he said that he would live in the sky for good.

22. ORIGIN OF THE WOLF RITUAL DANCE OF THE YELLOW CEDAR BARK OGRE

ločna·kšič ha·wilał?i ?okla· kinna·niša⁵³ ha·ča·?athwe?in.
 kʷisq?ičhšič sa·činkšič?ał wi·qso·qł ha·kʷa·ł?i ?o?o·yok ?ani wi·ya·t
 močičopat ?ani wi·ya·tok ?o?o?i·h?atok qʷičičā·hi močič.
 wiška·?ałqo·we?in sa·čink čakopok?i ?o·ktaqa ?ani wiwiš?aqł.
 wi·:aqsto?ał ha·wilał?i ?ani sa·činkatqa wiška·?at lo·csma·k?i.
 ya·cranačšič?ał ha·wilał?i ?ocačič noči·?i ?oña·h?ał :atmapt ?o·?atop
 kachaq. ?ałči·tkʷat hinin?ał ?ayi·cs :atmapt pičopok. hinin.
 hini·?ał lo·csma·k?i. ?okʷi·t?ałim kachaq, wa·?ał. kachaqi·tšič?ał
 lo·csme?i čitakał ?ani ?ona·kšič?ał. kachaq ?o·kʷi·tšič?ał.

noři·yil čakop?i. ya·cšič?ałła· ?ocačič?ałła· noči·?i. lała?o?i·hła·
 :atmapt. mo·či·t?ał hil noči·?i. wa·tšičłšič?ał ?ayi·cs?ał :atmapt
 pičopok łano·pał?ał. ho·xs?atał ča·ni iiri·ł. wiķapał qi·?as
 ne?i·čič?ał ?o·što·p ?ani la·wasi·h?atqa. ?o·cahtaksa ya·cšič łayax?ał
 wiķał wiķa·pšič ?o·šatok?i. la·wasi?atwe?in. wi·?akšič?ałat qayapła.
 ciqšič?ał ya·at?itq la·wasi·h?at, ho·ho·ho·ho·, wa·?ał. ?o·cahtaksa
 łiya·as ha·wilał. qaqah?aqstoł ne?i·čičłkʷačič ciqšič?i. wikłmi·čič
 ya·cšič hayimhičič qʷis?a·hi. ne?i·čič?ałła· ?ani lawa·?ałatqa.
 ciqšič?ałła· čiče·?i. lah?ałwe?in :o·kʷi?ał wi·?akšič. to·hšič?ał
 ne?i·čič?ał hi·hhi·he?i hintšič.

?o·cahtaksa močqimjo·ł čo?i·ł. hinasič?at hi?i·s?itq. ciqšič?ałła·
 čiče·?i. lah?ałwe?in :o·kʷi?ał qaqah?aqstoł. hayimhi·čič qʷa·wo·si
 ti·č ?o·sa·hał ciqšič?ałqo· ani ha·s:in. ?o·ksna·:atšič?ałat mitxʷi·čič?ałat
 hi·yi·qhapat sokʷink. mo·přišič?at mitxšič?at tačič?ałat. ?oyo?at yi·t?ał
 qo·?as ?o·šmaqak ?oyo?at ?ani ?aya?alok kachaq xotmis. wa·yaqsto?ał
 :oyi·yarpqo·. hašahšič?ałok našokšič?ał hamatap ?ani čičšič?at.

ya·cšič?ałła· wa·tšič. ?oyo?at?ał ča?ak hači·sčič?ał ti·čsimčšič?ał
 qi·čič. hawi·ł hači·s. mo·čilo·?ok wa·tšič hači·shčik. wiki·cs?ał
 pičopok?i ?ono·ł ?ani čičšič?at. ?ałakʷałčičłkʷałšič?ał hinin?ał
 hisa·čič?itq. mačičł hiyath?itq ?oyi mačičł ?athi·hiyath?itq. lawi·čič
 lo·csma·k?i. ?i·qħok ?ani, ?oyo?atah čiča·, wa·?ał wikqo· ?i·qħok
 ?o?o·šink ?ani ?oya·qł kʷa·hi·yap kʷi·sq?ičhšič.

łapatšič?ał ha·wilał?i. ?okʷi·tšič?ał qʷayo?atit?itq histo?at noči·?i.
 wik qi·čič ?okʷi·t hawi·łok. łapatšičłła· ha·wilał?i ?oyi ?i·qħokʷałqo·
 yaqčič?ath?itq. hišimjo·pał ?aye?i qo·?as ?iš lo·csa·mi·h łi·?il?ał.
 ?ah?a·?ałwe?in lo·kʷa·ni·čič?ał. ?amī·čič kahlšič?ałok ?aya qa·na·ła
 ?ałi·q hitacsohta. hi·ya·qstał ha·wilał?i kahlšič. mo·či·tšič lo·kʷa·na
 ?o·ši·nakšič?ał ha·wilał?i. sokʷi?ał hoqo·mak?i hitaqawi?ał. qʷa·?ał
 qʷayo?at?itq histo?at noči·?i. hawi·ł lo·kʷa·na ?i·qħokʷał ?ani
 ?oyo?atitqa qʷa·?ał?itq hoqo·t histo?at noči·?i. ?oh?ałwe?inča·aš qʷa·
 :atmao·h topa·ti·čič?ałok.

22. ORIGIN OF THE WOLF RITUAL DANCE OF THE YELLOW CEDAR BARK OGRE¹⁷³

A certain young man named Kinnanisha married; he was of the Hachaath tribe. After a year had passed, the girl was always angry because he did not clothe her, because he never hunted for clothes for her to wear. She always scolded her husband because he was lazy. The young man got angry because of her scolding. He went walking and came to the mountain to look for yellow cedar for a robe. He was gone two days and came with a lot of yellow cedar bark. He gave it to his wife. 'Make a robe,' he said. The woman started making a robe, happy that she had got it. She started making a robe.

The husband was in the house one day. He started out again, and again he went to the mountain. He hunted for another yellow cedar. He was four days on the mountain. He started home, carrying a lot of yellow cedar bark on his back. He got tired and sat down for a while on the ground. Before he had been long on the ground, he heard something trying to approach him. At once he started off fast (but) he did not cease to hear it. It was approaching him. His legs became weak. The thing which was trying to come up to him spoke. 'Hohohoho,' it said. Thereupon the young man fell to the ground. His limbs had got weak from hearing it speaking. He was unable to walk, and he did not know what to do. Again he heard it close to him. The supernatural thing now spoke again. Now he became weaker still. He was frightened, (because) he heard it breathing (as it was) coming up.

Immediately he covered himself and bent to the ground. It reached where he was on the ground. The supernatural thing spoke again. His limbs became weaker than ever now. He did not know whether he was alive, because it sounded (so) loud when it spoke. It started playing with him, circling about him, doing all kinds of things, fooling with him. It circled him four times and it let him go. He saw there a fearful-looking person, saw that there was much slime on his robe. He said within him that he would make medicine. He kept it and became strong, he knew that he had had a supernatural experience.

He started off again for home. He saw a stream and began bathing, training for (long) life,¹⁷⁴ for a long time. He finished bathing. He was four days on his way, going home bathing along the way. He carried none of his bark, because he had had a supernatural experience. He reached the place from which he had set out, after being absent eight days. He entered his house. It was night at the time. He went to his wife. He told about it, (saying), 'I saw a supernatural thing'. He told her not to tell anyone, that he would make it known next year.

The young man thought it over. He started making the thing he had seen there on the mountain. He was not long making it and he finished it. Again the young man thought over how he would tell his neighbors. He assembled the many men and women and gave a feast. It was a Wolf Ritual. Next day his many wolves appeared; two score came out of the woods. Amongst them there the young man appeared. On the fourth day of the Wolf Ritual the young man started an imitative dance.¹⁷⁵ He took his mask and put it on his face. It was like the thing he had seen there on the mountain. The Wolf Ritual ended, and he told that he had seen (a thing) like the mask there on the mountain. It seems it was a Yellow Cedar Bark Ogre. It became his topati.¹⁷⁶

II
ETHNOLOGICAL NARRATIVES

23. THE TSAYIK, A DOCTORING RITUAL

<i>?a·niyasamin</i> Only then we are	<i>éa·yiqšǝl</i> perform Tsayik	<i>?oyi</i> when	<i>te?itnaκαλγο·</i> someone now is sick.		
<i>q^wi·sasamin?a·la</i> In the same way we are wont to do	<i>q^wisqin?a·la</i> as we are wont to do	<i>ǝi·?it?αλqon</i> when now we give a feast,	<i>éοο·k^wa:inmas.</i> go around from house to house to extend invitations.		
<i>?okta·?akin</i> Ours is called	<i>éa·y:i:l.</i> to invite Tsayik members.				
<i>?o·mí·hsta:iλma?a·la</i> It is wont to start from	<i>hi·ts?ato?it?i</i> at the door inside the house	<i>no·?iλ.</i> begin to sing.	<i>haçatakma</i> Every one is		
<i>?ok^wi·cnaκ</i> possess his own	<i>no·k</i> song,	<i>soçápi:tok</i> five songs of (one)	<i>?o·š</i> some	<i>haγo:pi:tok.</i> ten songs of.	<i>wik</i> Not
<i>mimi·θhi</i> are alike,	<i>?o·š</i> some	<i>nasqa·ýak</i> for rapid beating	<i>?o·š</i> some	<i>to·xto·x^waýak.</i> for jumping up and down.	
<i>?anicšǝlma?a·la</i> So long one is wont to	<i>nono·k</i> sing	<i>?anic?itq</i> as long as one	<i>wik</i> not	<i>:i·hšǝl</i> begin to cry,	<i>?ah?a·?αλ</i> thereupon now
<i>ǝiqpi?αλ.</i> sit down now.	<i>?ah?a·?αλ</i> Thereupon now	<i>λakišǝi?αλ</i> stand up now	<i>yaqçi·t?at?itq</i> by whom he is neighbored,	<i>ýo·q^wa·λα·</i> do like- wise again	
<i>no·?iλ.</i> begin to sing.	<i>?anicšǝl</i> So long	<i>ýo·q^wa·</i> do like- wise	<i>?anic?itq</i> as long as he	<i>wik</i> not	<i>:i·hšǝl.</i> begin to cry.
<i>?ah?a·</i> thus	<i>?o·má·qλinλ</i> reach the last	<i>ya·:aqλitse?itq.</i> who is innermost in the house.			
<i>haçi·lšǝi?αλqo·</i> When the total number of days now is finished	<i>?ah?a·?αλ</i> thereupon now	<i>soso·k^wiλme?i?αλ</i> now go from house to house to seize	<i>ya·q^wit?a·qλ?itq</i> whom they will		

<i>éa·yiqsap.</i> initiate into the Tsayik.	<i>?ayačink</i> Many to- gether	<i>?owi·htas</i> go at the head	<i>ya:ihte?itq</i> who is their leader	<i>éa·yiq.</i> Tsayik.	<i>éa·watim?ap</i> Cause to be one by one
<i>čina·qhčik.</i> take by (their) hair while moving along.	<i>?o·stokh?atwe?in?a·la</i> They were wont to be thus done to for the purpose, it is said,		<i>?oyi</i> so that	<i>wikqo·</i> they might not	<i>io·io·hčapri·k.</i> always be head- sore.
<i>minksí?axqo·</i> As now they make the cir- cuit	<i>čina·qhčik</i> take by (his) hair while mov- ing along	<i>nono·k</i> sing,	<i>?o?oyiqih</i> sing them		
<i>?o?o·štaqyoqwałšyákok?i.</i> the doctoring-songs belonging to (him).		<i>?ah?a·?ax</i> Thereupon now	<i>hac?i·qiml?axqo·</i> when now they have completed circuit (in house)		
<i>tiqrita·pał.</i> now cause him to sit up.	<i>?ah?a·?ax</i> Thereupon now	<i>ła·?o·?axła·</i> again go for another one now,	<i>?i·qharsała·</i> again cause him to be in the same way		
<i>qwa·?amit?itq.</i> as they had caused to be.	<i>hačatakšił</i> All have become	<i>qwa·ama·witas?itq</i> as many as are about to	<i>éa·yiqšił.</i> become Tsayik.		
	<i>?ah?a·?ax</i> Thereupon now	<i>čama·s?ał</i> doing properly	<i>éa·éa·yiqšił.</i> begin to sing Tsayik songs.	<i>wikał</i> Not now	<i>wik:ałšił</i> start making no sound
<i>éa·yiqšiłkhih?i</i> the ones that become Tsayik members.	<i>?a·y</i> 'Ay	<i>?a·y</i> ay	<i>?a·y</i> ay,	<i>wawa·?ax</i> now say,	<i>?o·stokh?ax</i> now do so in order
<i>?ani</i> that	<i>wik?a·qłqa</i> they should not	<i>ta:i·k.</i> be sickly.	<i>sa·čink</i> Always	<i>qwa·aya·tok</i> make that noise	<i>qwa·icačił?itq.</i> wherever they go.
<i>kwa·tok</i> Branches	<i>?o·wi·c</i> have them around head.	<i>?oh</i> that is	<i>čaprsa·htak?i</i> the males,	<i>?ana·ł</i> but now	<i>iočsa·htak?i</i> the females
<i>hisyo·</i> red- dyed shredded cedar- bark	<i>?o·wi·čax.</i> have it now around head.	<i>?ah?a·?ax</i> Thereupon now	<i>hačatakši?axqo·</i> when all now has become	<i>?i·naxi·čił</i> get ready,	

<i>hini·ʔasʔaλ</i> now go out of the house,	<i>ʔowi·hɫasʔaλ</i> is now at the head	<i>ya·yaqsʔi:a·lʔatʔitq</i> who is doctored by them	<i>ʔohʔiʃ</i> and
<i>ʔo·ʃtaqʔoʔi.</i> the shaman.	<i>minkʃiλ</i> Go around in circle,	<i>hitingiʃhčik</i> move along the beach,	<i>hacʔi·qimɫ</i> go com- pletely around,
			<i>hoʔi·ʔiλ.</i> return into the house.
<i>ho·ya·tmaʔa·la</i> They keep on dancing	<i>qʷisʔaλ</i> now do so	<i>ʔahko·.</i> this.	<i>hacʔi·lʃiʔaλqo·</i> When now total number of days become
			<i>hayočiłłiλ.</i> ten days become.
<i>wikaλ</i> Not now	<i>ʔoh</i> they are	<i>wik:a·λʃiλ</i> become not mak- ing a sound	<i>ča·yiqʃiλmihʔi</i> the ones be- coming Tsayik members
			<i>ʔo·yisaλ</i> up to the time
<i>qʷiyima:i·qλʔitq.</i> when they wish (to stop).			
<i>ʔoyimtwēinʔa·la</i> They were wont to do, it is said,	<i>wasna·λqo·</i> if they were un- willing	<i>ča·yiqʃiλ</i> become Tsayik members,	<i>hi·lasaqhʔaʔaλ</i> now cause to be in the same place and
<i>qahʃiλ.</i> die.	<i>ʔohʔaλ</i> Now it is he	<i>qʷisʔap</i> cause to do so	<i>ʔoʔo·ʃtaqyoqalʃʔi.</i> the one who is engaged in doc- toring.
			<i>qahakhʔaʔaλ</i> Now they have (him) dead as
<i>hini·s</i> (they) carry	<i>ʔocaʔap</i> cause to be thereto	<i>hiłhʔi·tq</i> at which place	<i>ča·ča·yiqʃ.</i> Tsayik doctoring ceremony takes place.
			<i>hiłhʔaλ</i> Now he is at that place while
			<i>ʔahʔa·</i> thus
<i>ti·čaʔaʔaλat.</i> (he) is now caused to be alive.	<i>ʔo·yo·čiʔaλ</i> Now he wakes up	<i>ʔo·:aqλ</i> feel happy,	<i>ʔahʔa·ʔaλ</i> thereupon now
			<i>ʔa·pokʷiʔaλ</i> he is willing
<i>ča·ča·yiqʃ.</i> take part in Tsayik.			
<i>ʔo·no·łitwēinʔa·la</i> For this reason, it is said, it was wont to be	<i>qi·čiλ</i> last long	<i>ʔanič</i> that, it is said,	<i>ʔo·ʃitʔa·la</i> some were wont to be
			<i>ʔaya·k</i> many be- long- ing to them

<i>no·k.</i> song.	<i>?o:cštħλa·</i> It also contributes thereto	<i>?ani</i> that	<i>ri·ħpīēħ</i> they cry while (singing)	<i>q^wašħtaλ</i> now be- sides	<i>ħačatak</i> every- body
<i>no·?iλ</i> begin to sing	<i>q^wčmi·l[?]itq.</i> as many as are in the house.	<i>ía·tñe[?]is[?]i</i> The children	<i>ýo·q^wa·</i> do like- wise,	<i>?a·nasa</i> only just	<i>wikał</i> be not there- to

wiktaqyo[?]i.
the unini-
tiated.

<i>wiksīnhapa·nitwe[?]in[?]a·la</i> They were not wont to be allowed, it is said,	<i>ħačaqł[?]a</i> look into the fire	<i>ča·yiqšilħīnh[?]i</i> the ones becoming Tsayik members,
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<i>?o·stokħ[?]apāt</i> they were thus caused to be in order	<i>?ani</i> that	<i>wik[?]a·qł</i> should not be	<i>qa·qa·sča:i·k.</i> apt to be sore-eyed.
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<i>wiksīnhapa·nitwe[?]inħa·?a·la</i> They were also not wont to be allowed, it is said,	<i>?o[?]i·s</i> eat	<i>si·ħpō·</i> herring eggs,	<i>?o·no·λ</i> for this reason	<i>?ani·č</i> that, it is said,
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<i>ya·yak^wiī·kamita[?]a·la.</i> they were wont to cause to be apt to be sore-bodied.	<i>wikħa·</i> Also not	<i>ħōmahs[?]is</i> drink hot water	<i>?o·?otýak</i> for fear	<i>?oyi</i> lest
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<i>či·či·ččapī·kqo·.</i> they be apt to be tooth-sore.	<i>wiksīnhapałħa·</i> Also they were not al- lowed	<i>?i·š[?]i·ša</i> be chew- ing gum	<i>?o·?otýakapāt</i> for fear that they be caused
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<i>ħo·?akqo·</i> that they be prematurely	<i>čaho·λ.</i> become wrinkle- faced.
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23. THE TSAYIK, A DOCTORING RITUAL¹⁷⁷

We perform the Tsayik doctoring ceremony only when someone is sick. We always do just what we do when we give a feast; (we) go about in the village extending invitations. Our (invitation) is called inviting Tsayik members.

Starting at the door inside the house, they begin to sing. Everyone has his own songs; some have five, (some) ten. They are not alike; some are for rapid beating, some for jumping up and down. One always sings until he begins to cry;¹⁷⁸ then he sits down. Then the one next to him gets up and likewise starts

to sing. He also does so until he begins to cry. They continue in this way until they reach the very last one.

When the full number of days is completed, they start going about in the village and seize those whom they are to initiate into the Tsayik. They (go) many together with the Tsayik leader at the head. They take (the novices) along by the hair one by one. They treat them thus, it is said, in order that they should not be subject to headaches. As they make the circuit, dragging (the novice) along by the hair, they sing the doctoring songs of (the leader). Then, when they have made the complete circuit (in the house), they have him sit up. Then they take another and do exactly as before. They go through all the novices.

Then they begin singing Tsayik songs in earnest. The novices now keep quiet. They say 'Ay ay ay',¹⁷⁹ so that they should not be sickly. They continuously make that sound wherever they go. The males wear branches around their heads, but the females have shredded cedar bark around their heads. Then, when all are ready, they go out of the house with the shaman and the one being doctored¹⁸⁰ at their head. They make a circuit moving along the beach and complete the circle, reentering the house. They keep on dancing (as they) do this. The full number of days is ten. The initiates are silent up to the time when they wish to sing.

If someone should be unwilling to be initiated, they cause him to die right there. The one who is doing the doctoring causes it. They carry him along dead to the place where the ceremony takes place. They have him there in that condition, and then they bring him to life. He wakes up feeling happy and is then willing to take part in the Tsayik.

(The ceremony) used to take long because some people would have many songs (to sing). Another reason was that they would cry while singing and, besides, everybody in the house (would) join in the singing. All the children in the house did likewise—only the uninitiated did not join in.

The initiates were not allowed to look into the fire, so they should not be subject to having sore eyes. They were not allowed to eat herring spawn, for the reason that it would cause them to be sore of body. They also did not drink hot water lest they be subject to toothache. They also were not allowed to chew gum lest their faces become prematurely wrinkled.

24. A SECRET RITUAL FOR TROLLING

?oyi :aʔi·čh čiya·qiml hitinqsa? aʔsi ?athi· hačatakaʔgo· we? ičoʔ. wik
 saye·?i ʔaʔni·qsaʔ. sokʔi? aʔ kʔa·ʔokokqas. ?owi·? aʔaʔ kʔiʔtšʔl, kff ho
 kff ho. na·čʔi·te·?isim haʔbe·l wikšahaʔpʔisim ?oʔ·a·ʔok ?a·ma·nolʔ aʔ
 ti·čsya·pakqas. mo·pʔitšʔl wa·. ?ahʔ·a·? aʔ sokʔi? aʔ kʔa·ʔokokqas
 ?ocaʔ aʔaʔ hiʔspolʔ atqas. hay wa·? aʔ kʔi·qšʔiʔhʔ aʔ kʔi·kʔi·winksatqas,
 hina·čʔi·i·kqo·s haʔbi·qstopikqas haʔomštop ?oʔsi·čʔi·atok ti·ʔa·? akqas.
 ?oʔ·? aʔsimhičʔiʔ atikqas ʔo·csa·mi·hʔ isok haʔom. nano·hačšʔiʔ atikqas
 wikaʔatqas ʔi·hšʔl haʔbi·qʔatokikqas ti·ʔa·. kimsšʔiʔ atikqas kff
 kimsšʔiʔ atikqas kff kimsšʔiʔ atikqas kff kimsšʔiʔ atikqas kff kimsšʔiʔ atikqas kff
 kimsšʔiʔ atikqas kff ?oʔ·? aʔsimhičʔiʔ atikqas kff ?oʔ·? aʔsimhičʔiʔ atikqas kff

?o·?atsimhiči?atikqas kff ?o·?atsimhiči?atikqas kff to·csa·mi·h?isok kff
to·csa·mi·h?isok kff hišsa·coqh?atikqas ?o·?atsimhat to·csa·mi·h?isok
ha?om sosinkoλmihsat.

sok^wiλλa· λa?o· k^wa·lok k^wi·qšičiλλa· hay kff wika^patqas λi·hšiči
wika^patqas λi·hšiči wika^patqas λi·hšiči wika^patqas λi·hšiči kff hay
čawi·yoqatikqas čiči·yatok čiči·cshita· wikikqas qi·k^wa·t ?a·cšiči cominλ
čapac wasq^wi· ?inštis q^wi q^wi·i·hqas ha?omštop. ya·?a?apikqas ?a·nahi
yaqčiqqas ?a·cšiči λošaksol?ap. sok^wiλλa· λa?o· k^wa·lok k^wi·qšiči
k^wi·qšičiλλa· k^wiλšičiλλa· hay kimsšiči?atikqas kimsšiči?atikqas kimsšiči?atikqas
kimsšiči?atikqas ?o·?atsimhatikqas ?e?i·čim?isok ha?omštop ha^wi·qłatok
ti·ta·.

ńopqimtiya q^wa·?ap q^wa^ma· ?athi· tatakčiči?at mo·pitiwi·?as. wik
ha?ok q^wa^ma· mo·čiči·t ha^wi·qłmaqšičiλ ha^wi·qłe·?it ýo·q^wa· ha?omštop
?o·sa·haλ ?anis qiqi· wik ha?ok. tatakčiči?at q^wa^ma·pitiwi·?as?itqak
mo·pinqsak ?ok^wi?at ńopraqimti k^wi·qšiči mo·štaqimti?i.
wi·sik^wa·t?ałatqo· q^wa^ma· ?athi· ?o·ššičiλat wikšiči·čičiλλa· ?oh?iš
wi?i·?ap^t mo·čiči·t wikstopšiči?aλ.

25. A SECRET RITUAL FOR SPEARING FISH

?oyi λawa·?aλqo· hinin ha?om hita·qłiči?ałat ?ocačiči?ałat
ča·xsimčowas?i. ?ok^wi·tšiči?ałat ča·pacti·?ila sima·csyin mitsyči ?iš
λiča·qath qo·?as. ?ok^wi·tšičiλλa· ha?omti·?ila. ?o?omhapaλ ?ana·
?o·k^wił čapacok. ?aya·p ha?omti·?ila čawa·kaλ hamat
ya·q^wa·ta?a·l?aqł?itq čaxčaxš. hawičaritar itaqšičiλ walšiči.

?ah?a·?aλ mo·čiči·tnakaλ waha·kaλ hini·cs?aλ ?i·nazmak?i ?iš
k^wi·qčakok?i. ?owi·?ap hitaqšičiλ ča·pacti·?ilak. ciciqinkšičiλ, hč? hč,
wa·?ałat. na·čiči·te·?isim ha^we·t wikšaha^pisim ?a·ma·ńol?apⁱsim
titi·čakqas. hamo^pisim ?anis si·ýassa pisatowas. mo·pitišičiλ wa·
?ah?a·?aλ ?i·naxi·čiči?aλ q^wa·qh?aqł?itq ?o·simč k^wi·čsimč. hinočičiλ
?i·naxiqh?aλ. ?o?i·?as?aλ ?appi?as?i. sok^wi?aλ k^wa·tokok
k^wi·čsimčy^akok?i mo·štaqimti. hay, wa·?aλla· k^wi·qšičiλh?aλ,
čaxšiči·i·kqo·s ha?omštop wikokqas⁵⁴ ti?a· wikokqas ti?a· wikokqas ti?a·
wikokqas ti?a·⁵⁵ k^wičičiλama ya· wa·?atikqas. ?oyi ?o·ššičimtiqo·s
ýimh^sa·pikqas. ?ayačiqhikqas ?ayačiqhikqas ča·xča·x^wi·kqo·s ha?omštop
coma·nopikqas kačšičiλ is čapac. itakasok^wikqas mitsyči wikokqas ti?a·
wikokqas ti?a· wikok^wikqas itača·λ :a·k^yak. mo·pinqsak wawa· q^wa^ma·
k^wi·qšiči.

?ah?a·?aλ ha·ha·hano?ałatqo· q^wa^ma· k^wi·qšiči hitaqšiči?at
ča·pacti·?ile?i. čiqšiči?ałat λi·ča·ti·?ile?i, čo hina·čiči·i·kin čača·wi·h.
hino?atqath?at ?aya ha?om čača·wi·hšičiλqath?ałat ?o·k^wił?at

desired, kff! may I be desired, kff! may I be desired, kff! may I be desired, kff! their little females, kff! their little females, kff! may I everywhere be desired by the little females of the fish! may they desire to take (me) by the hand!

Again (I) take branches and rub. 'Hay kff! may I not be caused to paddle away! may I not be caused to paddle away! kff hay! may it happen to me alone that my trolling line be constantly pulled at! may I not be out long (before) the canoe fills up, quickly, no matter what fish I am fishing for. May I cause the canoes that have gone out fishing with me just to look on! (may I) make them dry in the mouth!'¹⁸⁶ Again (I) take a rubbing branch and rub and spray water again. 'Hay! may I be bitten!'¹⁸⁷ may I be bitten! may I be bitten! may I be bitten! may I be desired by the dear little old fish! may they hunger for my bait!

For a month (I) do that every night, going out of the house four times each (night). (I) do not eat for all of four days,¹⁸⁸ remaining always hungry, so that the fish may likewise be hungry because (I) do not eat for long periods. Each time you go out of the house you repeat four times with one of the four sets of rubbing (branches). If one does not carry things out to completion every night, something bad happens to one and the (medicine) is in vain; and if one does not go out four days it all comes to nothing.

25. A SECRET RITUAL FOR SPEARING FISH¹⁸⁹

When it is nearly time for the fish to come, one goes into the woods to (his) training place. He makes an imitation canoe with a spear extending out from the bow and a pretended steersman. He also makes an imitation fish. He puts it at just the right distance from his canoe. He has many pretended fish, one (of which) is singled out as the one he will spear at. He just gets it ready on the ground and goes home.

He leaves it for four days and then goes there with his regalia and his rubbing medicines. First he gets into his pretended canoe. He starts to pray, saying, 'Ho! ho! Look down on me, O chief! Keep sickness away from me and keep my life principle unswervingly in its path! Recognize that (this) place is mine alone!' Four times he says it. Then he gets decked out for the marksmanship ritual. He gets out of the canoe decked out (in his regalia). He goes to the center (of the space) on the ground. He takes his marksmanship training medicines, (of which there are) four units. 'Hay!' he says again as he rubs (himself), 'when I spear at fish, may my (spear) not miss! may mine not miss! may mine not miss! may mine not miss! May it be said of me, "There is a marksman!"' When I am out on the water with anyone, may I cause him to be ashamed! May I be amongst many (fish)! may I be amongst many when I am spearing fish! may I fill the canoe in a short time! May my spear go straight! may mine not miss! may mine not miss! may my pronged fish-spear not let them escape!' He says it through four times for each rubbing medicine.¹⁹⁰

Then, when he is finished with all the rubbing bundles, he gets into the imitation canoe. He says to the pretended steersman, 'We are now going out to sea to spear.' He pretends to see many fish and to try to get them there on the

ha·?omti·?ilañinhi·?i hiye·?is hi·?i·sh·?at·?itq ?g·simčat. čaxši·?ałat
 čawa·?iat hamat ya·q·wa·ta·a·l·?at·?itq mo·pitiš·?at čaxšił. ?oyi wikqo·
 čawaqł mo·pitiš·?at čaxšił tiñi·?aqo· ho·a·s·?atła·k·wi·qš·?at ?i·qšci·ksat-
 ła·wawa·?a·nit·?itq ?e·?im. ha·ha·hano·?atła·hilaqsi·?atła·č·a·pacti·?ile·?i.
 čo ła·ne, wa·?atła·yayaqti·?ilat·?itq. čača·wi·hš·iłqath·?atła·
 ha·?omti·?ilañinhi·?i čaxši·?atła·ya·q·wa·ta·a·l·?at·?itq čawaqstoł ?e·?im.
 ho·a·s·?atła·?oyi tiñi·?aqo·. ?o·?iqsimsa:as, wa·?ałat. ho·a·s·?atła·
 k·wi·qš·ił ?o·ksti·h·?at wiktaqš·?i·kqo·ti·?a·mo·pitiš·?at čaxšił
 ?i·qha·ta·a·l·?at ha·?omti·?ile·?i. ?oyi wiktaqš·?atqo·hačatakapat
 mo·pitiš·ił čawaqł čawa·yiyat k·wi·čsimč ho·a·s·?atła·k·wi·čsimčš·ił
 ?o·ksti·h·sat wiktaqš·?ati·kqo·ti·?a·apát čaxšił ha·?omti·?ile·?i.

k·wi·čitiš·?ałsa:as, wa·?ałat ?oyi wiktaqš·?ałatqo·ti·?a·apát mo·pitiš
 čaxšił. ?ah·?a·?ał hawi·?ałat ?o·simč. ča·ni na·čalači·h·?ałat
 hišča·?ato·si k·wi·čitat. hina·či·?ałat ča·xča·xši·?ałat kačšił·?iat
 coma·nopat čapac. wiktaqš·?ał ti·?a·?o·sa·hał q·wa·?apa·nit·?itq
 ?o·simčat. čo hačaqš·?ałsa:as, wa·?ałat wiktaqš·?ałqo·ti·?a·
 ?oya·?atła·?o·simčš·ił tiñi·?i·či·?ałqo·. wikałat qi·čił ?o·simč.

26. A SECRET RITUAL FOR SEA LION HUNTING

?oyi ?o·simč·na·ha·?atqo·toko·k sa·činkat hañi·s. ława·?ałqo·hinin
 toko·k ?oya·?at hini·?as·?at hačatakałqo·ho·?ičoł. hini·?as·?ałat
 hitinqsa·?at k·wi·lš·?ałat ciciqinkš·?ałat, ho ha·we·t na·či·le·?isim
 wikšahapisim wikšahakapisim mañi·?a·ma·noł·?apisim ti·čšya·pakqas.
 ha·tiñqš·?at to·ksimčš·?at hisimñat ča·ak·?i. q·wa·?ałat q·we·?i·tq·a·ta
 toko·k. hinosiš·?at. hay, wa·?ałat, hina·či·?i·kqo·s ła·wiči·l·?atikqas
 toko·kñinhi·?is·?i. na·?o·qsmihsatikqas we·?ičo·pikqas we·?ičo·pikqas ?oh·?iš
 čačami·h·?isok toko·k čačami·h·?isok toko·k. ?oyi lihatas·?i·?i·kqo·s
 wikatokqas na·?a·lihswi·?akqas wikatokqas na·?a·. liñq·a·?ałhsokqo·s
 wika·tokokqas čapac. so·patok·wikqas čaxši·?i·kqo·s wikokqas ti·?a·
 napxta·?atikqas wikokqas saye·?i kamitqok. ?ocačiłokqas hitinqisokqas
 hiyathqas. hay, wa·?ałat, hay no·pithikqas hi·tatokš·?i·kqo·s qahsa·p.
 wikatokqas načił tok·waqiml ?oh·?iš ma·aklim·?akqas mišya·kqas.
 mo·pinqsakat ?i·qšci·k·wa·l·?at.

?ah·?a·?ałat mačino·?ałat. wikałat qi·?il hini·?as·?ałła·?o·simčš·?at
 mo·pitiš·?as·?at čawa·yiyat ?athi·. ?oyiyat hini·?as·?at hačatakałqo·
 ho·?ičoł ma·tma·s. wawa·?ałat ?ani we·?ičo·patikqa toko·k ?ani ?o·no·
 ?at ?oyiyat ?o·simčat ho·?o·čałqo·?ani we·?ičo·p·a·qłat q·wis·apát
 q·we·?i·tq hačatak we·?ič. hila·čiš·iłałat ča·ak·?i we·?iči·?ilat
 k·wik·in·qubisaksotačiš·iłat po·x·ačiš·iłat. pa·p·p·p·p·p·q·wa·?apikqas

level spot on the ground where he is training. He spears at the one that has been singled out; four times he spears. If he does not hit in spearing four times, if he misses each, he rubs himself again, saying exactly what he has said at first. He finishes and once more gets into the pretended canoe. 'All right, you!' he says again to the ones who are pretendedly in the canoe with him. He again pretends to try to get the various make-believe fish with his spear, hurls his spear at the one he hit with his spear the first time. He does it again if he keeps missing. 'Oh, I seem to need some more,' he says. He rubs again until he does not miss in four tries at the same fish. If he fails to get it in every one of four successive attempts, he trains again until he does not miss.

'I seem to have become a marksman,' he says when he does not miss in four tries. Now he has finished training. By way of test he tries to see where he stands as a marksman; he goes out spearing and in a short time fills up the canoe. He does not miss because of what he has done in training. 'Well, I seem to have completed (my training),' he says if he does not miss. He trains again when he starts to miss. He does not train very long (this time).

26. A SECRET RITUAL FOR SEA LION HUNTING¹⁹¹

When one is about to train for sea lions, he bathes constantly. As it approaches the time when the sea lions come,¹⁹² he goes out when all (the others) have gone to sleep. He goes outside, goes down to the beach, sprays water and starts praying, 'Ho, O Chief, look down upon me! keep sickness away from me! keep sickness away from my house! keep my life principle unswervingly in its path!' He starts bathing and training for sea lions and goes out in the water there. He acts like a sea lion. He goes up the beach. 'Hay!' he says, 'when I go out to sea, may the dear little sea lions approach me! May they wish to come along in my canoe! may I cause them to sleep! may I cause them to sleep, and also the dear little canoe-watcher of the sea lions,¹⁹³ the dear little canoe-watcher of the sea-lions. When I paddle hard to get close, may my wake not be heard! may mine not be heard! If I make a noise in the canoe, may my canoe not resound! May my (spear) be caught in mid-air when I spear!¹⁹⁴ may mine not miss! may my (prey) die instantly! may my (prey) not run far. May mine go to my beach, to where I live. Hay!' he says, 'hay! may I cause it to die by saying a spell once! May my float not be bitten nor my line nor my spear!' He goes through it four times, the same way each time.

Then he enters the house. He is not long in the house before he goes out again and starts to train. He goes out four times during the night. He goes out when all the households have gone to sleep. He says that he will cause the sea lions to sleep because he trains while (all) are asleep, that he will put them to sleep, cause them to be asleep like everybody. He pretends to sleep there on the water and blows bubbles from his mouth (while) floating on the water. 'PE PE PE PE,¹⁹⁵ may I do thus and put them to sleep!' There is no rubbing medicine

?ah we?içopikqas. wĭki·t ti·çim ?a·nasa ?i·h̄kome ya·qh̄wĭnkāt?itq
k^{wi}·qk^{wi}·qat hi·sta·ta?a·i?at ?a?apko·?as ?o·ksti·h̄at ?iyĭym̄hiçī?āli·kqo·
nāši?at.

maçino?aλatqo· wĭkaλat iawit yaqçha·t?itq hitink^{wi}l?aλat ?amink^{wi}l?i
?anaçīçil?aλat moçmoçaq. wĭkat we?iç ?anicçī?at?itq ?o·simçat.
hini·?as?aλatqo· ?athi·?aλqo· ?o·simçwĭtas?at toko·k^waλat hin?as he?i·?at
hitinqis hĭlh?at?itq hați·s.

27. TABOOS FOR SEA MAMMAL HUNTING

noma·kcamis

?oyi hina·çi?aλatqo· wĭki·th?aλ maçi·l mahti·?i. wĭki·t pisatok^{wi}l·h̄·
?a·niłsaλ yaqçha·t?itq we?iç. hita·sqh̄ ha·w̄a·caqçi·l yaqçiq̄las?at?itq·
?o·yisaλ maçinλ hitasa?aλqo· k^{wi}·sahi?i. wĭk m̄oç?as mahti·?i ?o·no·λ
to·hokwe?in?a·la :ahmis m̄oç?as?aλqo·, wĭkcaqsim?atsa:aš, wa·?aλ.
wĭki·t λa·sa·?ak maçinλ mahti· k^{wi}·sahaλatqo·. wĭk ýo·q^wa· yaqçha·t?itq
?o?o·štaq. wĭk hini·?as mahti·?i ?oyiya k^{wi}·sahinaκαaλqo·. wĭk ?i·š?i·ša
?o?om?ak m̄açi?atokqo· çapac ?iç q^{wi}·q^{wi}·h̄wĭnk?itq. ?a·nahi çitk^{wi}l
we?iç ?anic^watnak?itq. ?oyi pĭpi·sathiqo· hiyi·qh̄ap wĭkqo· iahak
na·csa·λat q^wa·q^wa·?ap?itq ?oh?at :ahmis?i. q^wa·q^wa·?ap̄aλ ýo·q^wa·
wĭkaλ we?iç pĭpi·sathaλ. wĭktm̄a·?aλ hini·p. k^{wi}·sahi hamatap̄aλ ?ani
?o?o·tçak yaqçhi?itq hamatap̄aλa· ?o?o·tçaλokqo· mahti·.

ýo·q^wa· λιçe·?i ?iç ?apwĭnqs?i wĭk ?o?o·t to·csa·mi·hok?i. mo·çi·t
?a·nahap hați·s q^wa·m̄a· ?athi· ?o·simç ?ani k^{wi}iqatikqa hina·çi?i·kqo·.
?oyi ha·ha·yoçwack^{wi}qo· hamatsap̄aλ ?e·?e·?iša yaq^wati·?itq ?o·ktis
yayazi·h?itq ?ani ?o?o·tçak λιça·m̄inh?i.

ýo·q^wa· nomanak k^{wi}·sahi λawa·?aλqo· ?a?a·catah. hawi·?aλ ?o?o·t
to·csma·k hi·ne?i?athçī?aλ ñopqim̄liya hopał. ?oyi wi?i·?apqo·
q^{wi}·yicçī·h?itq λawi·çil yaqçhi?itq ?ah?a·?aλ wĭkstopçi?aλok ?o·simçmis.
?e·?e·?ișatλa· ?i·qhok^wat ?oh?at yayazi·h?itq q^{wi}sc^{wi}·?itq. ?oh?iç
?o·șsiłack^{wi}qo· ?o·k^{wi}l λa?o· to·csma ?oh?aλat ?i·qhok çapxto·pok?i
çawa·kaλ kiłçil sa·çoubat ?oh?aλ q^{wi}·çoubat?itq.

ýo·q^wa· nomanak çapac. wi·ksinh̄at sop̄i:at ?oh?at to·csa·mi·h̄ ?oh?iç
ha·tyakaqλ?i ha·w̄i·haλ ?o·?omi·?ak wĭkqayayapqo·. ?oh?iç sa·çink
çi·pis çi·saqsis ?o·stokh λawi·çilqo· çih̄a· ?oñ̄a·h̄ toxyo·.

noma·kok q^{wi}·q^{wi}·h̄wĭnk?itq. m̄iłýi wĭk hitaqs çapac wĭk ?ost?is wĭk
maçi·l hiłsto:asok mahti· saya·ç̄a kica·s ?o?om̄hi wĭki·p çih̄a·. ?o?at
çisa·p, ?ana·λ maçi·l tok^waqiml ?iç ?ox^wa·p λa·sk hi·tçil?aλ hi·l?i·tq
we?iç ?opa·l?aλ çili·tok?i ?o·?omi·?ak wiłçī?atokqo· ?oh?at λa?o· k^{wi}·
sahi.

(used) except the thumb, which is used (for) rubbing back of the ear until one can hardly (turn the head to) look (at anything).¹⁹⁶

When one enters the house, he does not lie in bed with his wife. He lies in the corner, covered with only a bear skin. He does not sleep during the period of training. When he goes outside at night to train, he (moves like) a sea lion as far as the beach, where he bathes.

27. TABOOS FOR SEA MAMMAL HUNTING¹⁹⁷

When (a hunter) goes out to sea, no one remains in the house. No one is active in the home. Only (the hunter's) wife remains in the house asleep. His household prepares food outside. Only when the hunter lands do they enter the house. The door of the house is not closed because, as they say, they are afraid the sea-mammal may say, 'Apparently I am not wanted.' No stranger enters the house when one is hunting.¹⁹⁸ Also one's wife does not do any work. She does not go out of the house while her (husband) is hunting. She does not chew gum lest his canoe or equipment be bitten. She only lies on her side sleeping as long as her (husband) is absent. If she were to be active, doing various things, instead of lying still, every thing he did would be observed by the sea mammals. They would also do various things, not sleeping but being active, and he would be unable to capture any. A hunter knows if his wife is to blame and he also knows if his household is to blame.

The steersman and the center man likewise do not sleep with their wives. They just bathe every night for four days and train that they may be lucky when they go out to sea. If they were to commit adultery, the hunter would soon find out, by the (actions of) the game, that the crew were to blame.

The hunter likewise has taboos when the time approaches, when he is about to go out sea mammal hunting. He ceases to sleep with his wife and lives on the floor next to the bed platform for one month. If he approaches his wife before the time is up, his training is in vain. He is also soon betrayed in what he has done by (the actions of) his game. If he has done something to another woman, it is made known by the fact that his harpoon splinters on one side—on the side which has broken the taboo.¹⁹⁹

The canoe likewise has taboos. It should not be touched in passing by women nor by philandering young men lest they make it unlucky. They lay it on its side on the beach with a rope stretched over it, because a ghost might approach it looking for shredded cedar bark.²⁰⁰

Whatever one uses (in hunting) has its taboo. The spear is not (kept) in the canoe, nor on the beach, nor in the house, but in back of the house on a high surface, so that ghosts may not get it. A shark's fin is attached to it. Only the bladder floats and the paddle and the line are (kept), along with the outfit bag, in the house underneath one's sleeping place, lest they be greased by another hunter.

28. TROLLING FOR SPRING SALMON

?oya·t ha?ompał?αλqo· :a·hšī?αλqo· ?o·simčálat so·ha·. ?o·no·?ałat
 ?oyiyat ?o·simčat ?ani ?a·yimk?a·qłat ?oyiyat ná·mī·qso ?o·simčat.
 ?ah?a·?aλ ?oyiyálatla· ?opi·čī?αλqo· so·ha·. ?a·yimkiλqas so·ha·
 čī·cs?i·kqo·s. wiki·th?atikqas mi·thi·?at yaqčiqqas čī·csčī·cs·aqł.
 ?o·pīλqas ?a·yimk. q^wa·λqa·s ?a·nasaqo·s ti·tyo·?ak. mo·pīnqsakat
 wawa·?at. mo·pīt?atatla· čo·?atat topał?i. mo·pītīi·o?at ?a·ne?itq
 ?athi·. ?i·qsčīk^wa·t?at. ?o·hūwinkat k^wi·qk^wi·qat :αλyo· λaqaptoł ?oh?iš
 k^winỹimc.

29. FISHING FOR COD WITH BAITED KELP-LINE AND SINKER

?oyiyat ma·mi·taqsimč ?ahko· hopał?i hayaskiqimł. ?o?o?i·h?at
 tošksmapt ?ayi·yápat. ?oca?apálat :očí?e?e?i hiya·?aqh?a·qłat?itq
 ?o·simč. ?ona·kałat ?o·tī·?ila toško·h. ?ah?a·?ałat náčīλqath?apálat
 toško·h·tī·?ile?i. q^wa·?atok^wīλqas ?o?o?i·h?i·kqo·s toško·h.
 hiššy·hstaqšī?atok^wīλqas λawi·čī?at. mo·pītšī?at wa·?at mo·pīta·pátla·
 náčī?apát toško·h·tī·?ile?i ?o·k^wił?apát so·małi·?ile?i.

30. A SECRET RITUAL FOR SOMA BAIT

čosšī?at čakomc?i. ?ah?a·?ałat ?ona·kšī?ałat ho·pýakti·?ila.
 ?ah?a·?ałat ?očina·pálat hi·yi. ?ah?a·?ałat ticsta·?apálat čosyo·?i
 čakomc. ?ah?a·?ałat čī·čīλqath?apálat. ?ah?a·?ałat wa·?ałat
 q^wa·?atok^wīλqas hophopš?i·kqo·s coma·?atok^wīλqas hopýakokqas.
 hapītšī?at mo·pītšī?at wawa·?at. ?o·hūwinkat k^wi·qk^wi·qa līčičx^w?a.

31. HOW A FATHER OF TWINS CAUSED A BIG SALMON RUN

hina·čīłitwe?in ?okta· hihih?in. wikiłi?at ?ona·kšī?ał íańa. čī·cs
 hihih?in. ?αλana·kšīλ ía·tńe?is čawa·kok ha·k^wa·λ?is ?iš me?iλqac.
 hitasa?aλ pońi·qsa?at ?ayaqh?at hinalčat ha·wī·hał. wikałi timqšīλ
 wa·?ałat. wiki· hinotta. ía·ahs?a·qłamin čī·sał wa·?ałat.
 ?o·cahtaksa toxwíłta. ?a·qisimč?a·qłapáłcso· wa·?aλ. yi·tačīštwe?in
 tox^wačīšt. hi·xogšī?aλ ?aye?i ha·wī·hał. hinosčis hiyih?in. wałšīλ
 ?ocačīλ mahíi·?ak?i hine·?iλ.

?ok^wi·iší?atok ha·čato·?atok q^wa·mē·?itq qo·?as ?ok^wi·ł?atok tičim
 ?o·simčýak ha?om. čawa·kok ná·s ?ok^wi·ł?atok. šī·łok^waλ hiyih?in
 ?ocačī?aλ hita·qłas?i. hawi·?aλ ?o·k^wi·qsta ?aye?i qo·?as. hita·qłi?aλ
 ha·tinqšī?aλ qo·?asit?i. ha·:inčī?iλ

ya·· hala·· wo?o··

?aya··haha·· ha·· ha·· ha··

wa·?aλ λo·tapiqh? aλ ?ocahtakh? aλ hitso·?is? i hit?i·tq hiyath? itq hin'ko·?as
sačop coubit so·ha·kosmit.

ti·λti·či? aλ ?o·simčši? aλ hin'ko·?as sačop qwiqqwiq? itq ha·t?om.
ha·čatsimč. λahti·p'alqo·we? in λisšil ha·:inči? aλ λoyači? aλ na·s
wik:aλši? aλ. hawi·? aλ ha·:inari. λahti·p'alλa· λo·čano? aλqo·
ha·:inči? aλλa·. ti·λti·yaλ hiyih? inmit. qi·čiλ ti·λti·ya. λawi·či? at
hit?i·tq ti·λti·ya čix'atinqh? at ?ane·?is ?o?iyas mata·sil čix'atin? i.
λisok'at nača. sok'wil wik šaube?i· čix'atin? i. ?o·wino·p hi·nino·p
hisyo·. sok'wilčip ča·wi·λčip :iya·t ?o·?iλčip čimci·yakaλat? i. matši? aλ
čix'atin? i ye·l? aλ.

hašahši? aλok ?o·?i·qstis? aλaλ kačaqok? i. sok'wi? aλ ?o·?iλ ?anaħ? is
?inksyi? is. wik qi· hiyaql'ok. ?o·cahtaksa matšiλ mamatwisa
ya:aql'ok'it? itq. kamatsap hiyih? in ?ani p'išaqa ya:at? itq λawi·či? at.
wahšil :iya·l? i wikma:i·qλ hiyih? in q'w·. λo·či? aλ ?ani·č
nino·:aq'ap? a·ta ?o·no·? aλ wahšil.

λa?o·yo? aλ? aλ ?oyo? at qa·na·λa ?o?i·?is? aλatλa· hi·sh?i·tq ti·λti·ya.
λah? aλ ?oyi·? aλat λoł :oyi yaq'ayat? itq ?atšiλ qa·na·λe? i. ?owaħsoł
mo·sa·htak :oyi. ya·čši? aλ hita·q'li? aλ n'opqimtiya ha·sik? a·qλ
q'w'ama·? ak? itq tičim. ha·:inči? aλqo·we? in λo·čano? aλqo·
?o·wi·qš? aλqo·we? in hin'ko·?as hi·hiqt'op. hitacsa? aλ coubit hin'ko·?as
sačop. ?ayi·či? aλ tačkomc ?ayi·yapaλ.

na·csi·či? aλ q'w·e·?i·tq sa·min ?ani qo·?asqa ?ona·k čapac ?ona·k no·k
?aya·k. wa·? aλat ?o?oyaqh'qo· nono·k. ?o?oyaq'hi? aλ. ho·łši? aλ.
ya·? aλas? aλqo·we? in la·tne? is q'w'ame·? itq qo·?as. ?o·ti·?ilaλ ha?om.
ši·λši? aλ šiλsti·s? aλ. hinatši? aλ λošinqši? aλ. hini·?as? aλ hiyih? in
?i·naxaλ ?oqo·l? aλ hi·ssit. wikaλ timqšil to·hok'w aλ ?o·no·? aλ
kamatsapaλqa q'w·e·?i·tq ha?om. hina·si? aλ ši·λokok? i λihši? aλ.
hinolta'paλ hisyo·?ak? i ya·qok hayo·tok hisyo· :i·l:ilaħoł? aλok
p'o·qλa·ħoł? aλokλa·. λihši? aλ.

hitšwi·las? aλ ?apswi·las? i. sok'wi? aλ hisyo·?ak? i ti·ckši? aλ λihši? aλ
ši·λok? i. ha·:inči? aλ ma·λši? aλ maλi·soλas? aλ sa·min. ?o·csoλas? aλ
?ocaya:as? aλ ča·maqak? i. ti·ckši? aλ caqa·sh? aλok ticky'ak n'op'yał ?anaħ.
ticka·? aλ hi·tačino? aλ ča·maqak? i maλi·s? aλ hačatis? aλ q'w'ama·wo·si
sa·min. ma?athšil ?o?i·?ath? aλ čoq'awo'pat. hit? aλ ?o·simčši? aλλa·
ha?om ?a·yi'apšil? a·qλ ha?om. ya·čši? aλ hiyih? in. našok'at timaqsti
?ani ?aya·q'ap ha?om. ya·čši? aλ hini·so? aλ ticky'akok? i hininqano? aλ
?api·s ticky'akok? i. hininqinλ ?o·ci·yok'w aλ λimkari. hinasiλ
?appi:e?e? i wi·napo? aλ ho·xs? ato? a? aλ.

(This) he said while holding his hands out, palms up,²¹² and facing toward the sea, where dwell the dog-salmon, the tyee salmon, the cohoe salmon, the silver spring salmon, the herring.

He started to rub and to train for dog-salmon, tyee salmon, and every kind of fish. He trained for all of them. As soon as it dawned he would start calling out, and when it was full daylight he became silent. He stopped calling out. Then as soon as it was late afternoon, he started calling out again. The former Sound-of-panting kept rubbing. He rubbed for a long time. The place was approached by an eagle; it lit near by on (a branch). Its tail was white. He took the eagle, which did not attempt to escape. He placed shredded cedar bark about its neck. He took one of its feathers from the right side of its tail. The eagle flew far off.

He kept his (token), putting it in his robe. He took a little stick. He did not hold it in his hands long. What had been in his hands flew out.²¹³ Sound-of-panting knew that it was a bad thing that had come to him. He discarded the feather because he did not want such a thing. He remembered that (eagles) are said to make one a disease-thrower;²¹⁴ for that reason he discarded it.

He saw another thing, a wolf which came to the place on the beach where he was rubbing himself. Now he received good medicine; the gift consisted of the wolf's vomit. Four kinds of medicine came out. He went off into the woods for a month, trying to use up all his rubbing medicines. He started calling in the late afternoon, calling upon the dog-salmon and all sorts of things. The cohoe and the dog-salmon and the tyee-salmon came to shore. There were many sardines; he had caused them to become many.

He could see (supernaturally) what the salmon were like, that they were people owning canoes and having many songs. He was told to sing these. He started to sing them. He started to dance. The children and all the people would come and look on. He imitated the fish. Then he moved off, moved up the channel. He boarded over (a pair of) canoes.¹⁶¹ Sound-of-panting came out of the house decked out in his regalia and with blood(-colored) paint on his face. He did not wade, being afraid because he had found out what the fish were like. He got on his moving (canoe) and started off. He put his ten fathom (length of) shredded cedar bark out of the canoe; it had feathers here and there and birds' down all along it. He started off.

He was seated between (the two canoes) on the platform. He took his shredded cedar bark, and he started drumming as he moved off. He called out and carried (the fish) along (as though) towing them. He was going to bring them to the canal. He began beating on his drum, which was one fathom in height and which stood on end²¹⁵ on the (boarded-over) surface. He was drumming as he entered the canal, towing along all the salmon there were. He arrived at (the place called) Its-face-gets-washed. There he started to train for fish, trying to make the fish numerous. Sound-of-panting started off. His mind was fixed on increasing the fish. He went off up a mountain with his drum on his shoulder. He went up to (the place called) Sticking-up-beak-like. He arrived at the rocky summit and stopped to rest on the rocks.

λο·έινλ ίι·ckσί?αλ ha:ινέι?αλ. :opa·kaλ έo·ma:as. έo·έιno?αλ sačop
 hinko?as coubit ho?in λosmit. ša·xši?αλ ša·xsa·paλ hiyih?in. λahti·p
 topσίλ wik:aλσί?αλ we?ičo?αλ hi·ya·?asaλ we?ič. λίssiλ ίι·ckσί?αλλα·
 ?iqsilaλokλα· ša·xši?αλλα· sačop. qwa·?apaλok qwama:i·qλap?itq ?ani
 ?ayama:i·qλap sa·min. ?ocačιλ έa?ak?i :a·hσίλ. saye?i·p ná·s
 wik:aλσί?αλ qicyo·?ak ?anicatok?itq?a·ta. wik:a·kaλ ?a·ne?itq ná·s.
 hinasiλokλα· hi·sti·ya?a·l?itq ίι·ckσί?αλλα·. ya·hσί?αλλα· ha:ινέι?αλ.
 miłsí?αλqo·we?in ha:ινέι?αλqo·we?in ýo·qwa· to·csme?i wi·napitł?αλ
 ?oh hi·łł?αλ małłi·?ak?i. λołέo?αλ ?i·naxi to·csme?i ha:ιnapaλ
 ýo·qwa·.

wi·napo?αλλα· ?athi· hi·ya·?asaλ wikaλ wałsíλ. ίι·ckσί?αλλα·
 λisa·?αλ?itq. na?a·?αλ to·csme?i wałyaqil?i. ?o?akλαλqo·we?in
 ha:ινέι?αλ ýo·qwa·. ha:ινέι?αλλα· ?oh?αλok mamoms ?ani
 ?ayi·ýapa·qλ. ?o·no·?αλ qwa·?αλ ?ani ?ayamihsarqa ha?om ?ocačιλ
 έa·maqak?i. nono·kσί?αλ ?ani ?aya·kapaλatqa no·k ?oh?at ha?om?i.
 wíki·s?αλ ha?ok hiyih?in ?a·nasaλok púšaq?i. ná·csa·λ na?a·tał?αλ
 wawa·?at?itq ?oh?at sa·min?i. qo·?as qwa· qwa·qin.

ha:ινέι?αλλα· λο·έano?αλ?itq wik:aλσί?αλλα·.

či·?i·hi·či?ina· hahó· . . .

wíłi·?o·pina· hahó· ha·?a

ha:ιnapi·ma·na· . . .⁵⁶

?o·kwaýi·h hayočilsíλ?α·qλqa ha:ιnapi coma·nopma:i·qλ ha?om.
 našok?at timaqsti hiyih?in. ?o?i·s?αλ ha?ok ya:i·smihsarpat?itq ?oh?at
 sa·min. kowilaλ ?o?i·s?αλ ?o·sa·haλ wikaλ hawi·qstoλ. qwa·qwa·?apaλ
 wawa·?at?itq qwa·?akapaλ?itq noma·k.

ha:ινέι?αλλα· ko?at. ša·xši?αλ hinko?as hinatσίλ ?ocačιλ ?ah
 hi·ne?is?i. ha:ινέιλ λο·έινλ. ta·kwałsołhcapi ?ocačιλ hiłwałsoł?i.
 ?ayi·éi?αλ sa·činkwi·ýapaλ ša·xša·xwa mo·či·łsíλ sa·čink ša·xša·xwa.
 našoksí?αλ hiyih?in λoyačí?at timaqsti ?ani qwis?αλok qwa·simč?itq.
 wałsí?αλ mačino?αλ hiyath?itq. hawi·?αλ mamó·k wiwi·ktaqší?αλ.

32. A GIRL OBTAINS POWER FROM THE FISH

čayaxwe?in ?oh yaqokwi·?om?i·qso ?o·c po·ni. ?ocačιλ ye· hiłok?itq
 mo·na·k?i čawi·sta. hitasaλ hinołtaλ to·csme?i čayaxšíλas?αλ hita·qłiλ.
 náčmisano?αλ náčo?at ye·las qo·?as hiłsilkwás :amičapt?i. čamiłta
 ná·csi·čιλ ?ani qo·?as. ya·ł :ilqi· :i·łpi·ýas wa·ha·kcapi. qahší?αλ
 to·csme?i ná·csi·čιλ qahakh?αλ.

It was late afternoon and he started to drum and to call out. The head of the canal was calm. The tyee salmon and the dog salmon and the coho salmon and the salmon trout and the herring started coming in. They started up in schools, Sound-of-panting had caused them to start up. As soon as it got dark, he became silent and went to sleep right there on the rocks. It dawned and he again started in drumming. Again the tyee salmon did the same thing, started up in schools. His (fish) did as he wanted them to do, for he wanted them to be many. They went to the (mouth of the) river and started up river. When the day was far (advanced) he became quiet; he had a sign²¹⁶ (by which he knew) how long to keep on drumming and singing. He remained silent all day. The time arrived for him to start, and he started drumming again. Again he opened (his mouth) and started calling. At the same time (his) wife at home likewise would start calling, right where she was in their house. The woman was properly arrayed and kept calling out as he did.

Again he remained right there on the rocks through the night, he did not go home. Again he started drumming at dawn. The woman heard it at home. She started calling out with him. They again started calling, it being their task to bring about an abundance (of fish). They were (doing) thus and had gone to the head of the inlet because they wanted an abundance of fish. He started singing, for the fish had given him many songs. Sound-of-panting did not eat anything but bad (food). He heard and listened to what the salmon were saying. (Yet) he was (only) a person as we are.

He started to call out again in the late afternoon and again became quiet (at sundown).

Let us pull them, haho! . . .

Let us bring them to land, haho! yes!

We are calling out.

He was trying, in his desire to fill up (the inlet) with fish, to keep on calling for ten days. Sound-of-panting's mind was set. He ate what he wanted the salmon to eat. He was following (supernatural) instructions in eating it, and for that reason he did not get hungry. He kept on doing as directed and according to his taboos.

Again he called out in the morning. The dog salmon started up and came here to the head of the bay. He called out in the late afternoon. They turned toward (where the Somass river) empties and went to the mouth. They became many and he caused them to be constantly jumping; they kept jumping for four days. Sound-of-panting became strong and pleased in his mind because of what his training had accomplished. He went home and entered his dwelling place. He had finished his work, and he rested.

32. A GIRL OBTAINS POWER FROM THE FISH²¹⁷

They say that the late mother of Polly was (once) berry-picking. She went yonder where Alone-in-canoe's²¹⁸ mill is located. They came to the beach and the woman got out of the canoe and went into the woods to pick berries. Looking up, she saw a person up there in the crotch of a maple. She actually saw that it was a person. There he was facing away (from her) with a feather in the middle of his forehead. The woman had lost consciousness and saw this while unconscious.

há·čokší? ał yaya:at? itq ?oyo? at ?ani qahakok. sok^{wi}ł hił wik čamihta qahak. hini·soł ?ocayap yaq^{wi}·q? itq. hitaqsip ɣi·hší? ał. qahak ło·csme?i wik hinosa. hitasał hisa·čil? itq. ha·:inči? ał qo·?as ?o·wi·qš? ał. sok^{wi}?at qahak?i hini·so? ałat hinoscis? apat. qahak wikłma· ti·čačil. ɣo·čínł ?ah? a·? ał hinosał ti·čačil? a·qławe? inča:as q^wa·. ná·csi·čil ?o·nákošil ɣa?o·?i ha·k^wa·ł wi·kšahi?i wikła· te? ilłane? is. ho·ya·ł? a·qłma qí·čil? a·qłma wa·? ał qí·čilsa·qłma ho·ya·ł ?a? a·smahi ?okta· ná·csi·čí? at?i ?o·c ha·k^wa·ł mé? ihta. ɣoyačí? ał qahšilłit?i wi·kšahi·čil.

?oyi ɣopri·čh ná·csi·čil. :i·čhšilšil čočino? ał sačop hi·tačínłší? ał. šilsti·s? ał čiša·? ath ?o?i·? ath? ał ɣo·šło·šok. čayax? ał ya ná·csi·čí? at?i. ti·č wi·kšahi. ?ayistał čayax ?ocačí? ał wa·:itnit. ko? at ?o?o?i·h? ał sinmoxsýac. ya·čší? ał ha·k^wa·ł?i čawa·činkšil. hininginł náčo? at ha·k^wa·ł?i hił? ał po·:a?ato ha·wi·hał ?aya tak^wa· :i·łpri·yas p^o·p^o·qłyo. ?o·ma·?ak ?ah? a· kamat. qahší? ał ha·k^wa·łit?i ɣol ha·k^wa·ł?i.

wik kamatar ya? a·ya:at? itq ?ani qahšilłqa. ha·:inapri·čí? ałat ?oh? at ya? a·yaq? itq. wi·kałší? ał ło·csa·mi·h?i ?aya. ná·čok wik hino? at. čawa·kh? ał náčo? at ?oyo? at ?ani qahak hi?i·s qahak^was čí·tk^wa·qstas hismis. ?oh? at hisa·?at niča ?oh? at hisa·?at paři·. hišimýawi? ał ło·csa·mi·h?i. sok^{wi}? ałat hini·cso? ałat ha·?o·qłší·ł? at hi·nicso·ł? at. qahak wik hinosa. hitaqsi pat čapac?i yaq^{wi}·q? itq. ɣi·hší? ał hitap? a? ał. ha·:inči? ał ło·csa·mi·h?i qo·?as ?o·wi·qš? ał. hitinqsał ?aya qo·?as. hini·so? ałat hinoscis? apat čitkpitapat ?o?i·?il? apat čim? ilok?i.

ɣo·čínł wik hinosa. ?ayi·čí? ał qo·?as. q^wa· we? ičqo· ?a·naqh ɣo·čínł. ?oyištarił ko? at to·pšil wik hinosa. ?athi· ná·sšil wik hinosa. hi·ł? apat wi·napri? apat čim? ilok?i lahił? apat. hiše·?ičat niče? is q^wa·?atła· paři·. ?arwínł ná·s wik ɣoyačil. ɣopší? ałat čawa·kh? at ?o·štaqyo. nána·ničšči? ał ?o·štaqyo?i. wikma· qahšilło·s wa·? ał ɣo·čínł. čo· wa·? ał čawa·kh qo·?as hinsi·ýarco·min. ?ana·čínł? is hi·k^wał? ał ho·p? atoł ?o·š·ał ał. ?e· wa·? ał ha·k^wa·ł?i ?atwe·?in hinosa wílas? ał ti·čačilłas? ał. q^wis q^wis? at? itq? a·ta ɣimkší? ałatqo·.

ná·csi·čil ?o·nákošil ha?om. q^wis? ałok wa·mit? itq yayaqhít? itq ná·csi·čil ?om?i·qsak?i po·ni. ciqší? ał ha·k^wa·ł?i ho·ya·ł? a·qłwe? isi wa·? ał. čo· wa·? ał ha wíł?i čočo·k^wa·:inmascso· hišimýawi? a·ni ya·?at? a·ni wa·? ał ha wíł?i. to·pšil čočo·k^wa·:inme? il ha·wi·hał?i hiłh? ał ya· ɣo·šło·šok hiýatqh? ał. wá·q? oqší? ał ?aye?i qo·?as ya·? aýas? ał. hačatak wáq? o·. wíkał ɣoyačil ha·k^wa·ł?i. q^wa·? ał mit^wa·qł? atqo· mahi·?i. ná·csa·ł ?o·nákoš? ał q^wamé·? itq ha?om čo·čk q^wamé·? itq ɣaqa:as ha·čatinákoš? ał ná·csa.

Her canoe-mate looked for her and found her unconscious. She took her (and saw that) she was not really dead. She brought her to their canoe. She put her into the canoe and paddled off. The woman was unconscious and did not come to. She landed on the beach from which they had set out. She called out, called for people (to help her). The unconscious one was taken and carried up the bank. She was unconscious and unable to revive. In the afternoon she came to; it seems that she had been trying to (all along). She saw (in her trance) another girl, one who was perfectly well and not in the least bit sick. (Polly's mother) said, 'The one seen (in the trance), who is called Great-favorite²¹ and who is the daughter of Bitten-nose, will be dancing a long time, she will be dancing a very long time.' The one who had fainted got well, perfectly well.

She had the trance in summer. (At) the beginning of fall, the tyee salmon came in, started coming into (the inlet). The Tsishaath moved up stream and camped at Tloshtloshok. The one who had been seen (in the trance) went berry-picking. She was well, there was nothing wrong with her. A number went together in a canoe to (the place called) Stocked-with-frogs to pick berries. They were picking black blueberries in the morning. The girl started off and was soon off by herself. She came up a hill and saw there a number of young men rushing down, all of them covered with down and each wearing a feather in the center of his forehead. That was as much as she knew. Then she fainted.

Her canoe-mates did not know she had fainted. They called out. They searched without seeing her. (Finally) one of them saw her there on the ground unconscious and lying on her side in (a pool of) blood. It was her nose and ears that were bleeding. The women came together. They took her along, taking turns in carrying her. She was unconscious and did not come to. They put her into their canoe. They paddled off and crossed (the river). They called out, called for people (to come). Many people came down to the beach. (The girl) was taken up the bank and laid on her bed in the house.

In the late afternoon she had not yet come to. Many people had come (there). She was as though asleep. From morning till evening she (lay there) without coming to. The whole night (passed) and it dawned and still she had not come out of it. They kept her lying there on her belly on the bed in the house. Her nose was bleeding a little, and so were her ears. At noon she was no better. A certain doctor laid his hands on her. He examined her. 'She has not died', he said in the late afternoon. 'Well,' said one person, 'we had better start bringing her to.' The sun was about to set when there was a sound. 'Eeh', said the girl, for she was about to come to. She did as one does when waking up from sleep.

She had supernaturally seen and observed the fish. What Polly's mother, her canoe-mate, had said now took place. The girl spoke, saying, 'It is said that I am to dance.' 'Very well,' said the chief (to the young men), 'go about extending invitations so that we may assemble to witness it.' In the evening the young men started going around and inviting there at Tloshtloshok, for they were living there then. Everybody started coming in to see. All came in. The girl had not got well. It was as though the house were going around her. She was looking on at all the fish and all the trees.

ħakiši? aħ ha·kʷa·ħ?i. ciqši? aħ čawa·k qo·?as la·kšič? a·qħe?ico·
hopi· ho·ya·t holi·ta wa·?aħ. ciqši? aħ ħa?o·. qʷa·?a·qħlin :apa·kin
holi·ta wa·?aħ. ?inħaħ ?i·ħ?i· ?ink. no·?i? aħ

ya· hyay?iya· ...

qʷa·?i ?aħko qʷa·qini we·?a· ...⁵⁷

kaniħ ho·ya·t co·cco·ca hi·sta·ta? a·t ?apciħim?at?i. ?o·čaħok no·k ya·i·
hiya· hye·ha·?a hale·?ye·

hiya· hye·ho·ŋo· hisco·qste·s

ya:ane· čiči·še·no·ho·ŋo·⁵⁸

wawa·?aħ nono·k. ho·ya·t? aħ ħa·kʷa·ħ?i ho·tšič? aħ qʷaħe·?itq qo·?as
?a·taħ ho·ya·t ?aħ ?anaħ?i. ħišičħ ħawi·?aħ ho·ya·t.

qʷa·?aħ ħa·kʷa·ħ?i qʷe·?i·itq? a·ta yaqo·si naqčo·. ħičħa·?at qasi·
?o·?polačačat topkri·čanim?at?i. ħa·cša·ħ ?oħ? ačhat qʷa·?a·pāčat
sačop ħinħko·?as couħit ho·pin ħosmit iačkomc so·ħa· te·?inwa :ini·ħ.
čočo·kʷa·inme?iħħa· ?ami·čič? aħ?itq. wa·q?oqšičħħa·. homaqħaħqo·we?in
qʷaħe·?itq qo·?as. ?i·naxi·čič? aħħa· ħa·kʷa·ħ?i hi·si·kʷa·akwe?in :iya·t
kachaqok?i hol?in?ak?i ?okta·?ak hol?in. ħata·čič? aħ ħe·?iħta ča·wačič
ħa·wītaħ wa·?aħ ?oyi ħol?atokqo· ?o·a·tokʷat iaħa·k?i so·?atokqo·
sa·čičk ?anicšič? a·qħi· ho·ya·t. ho·tšič? aħ.

ya·?e· hya·?i· ya·?e·

wikýo·he·n ħina·si· :a:a·qmaqa?is?i·yi ...

ya·?e· ...

niwa·qi·n ya·qi·n ħa·ħči·yinh niwa·?i·yis ...⁵⁹

wa·?aħ nono·k.

wi·napo?aħlin ča·na·ħ ħa?okšič? a·qħaħlin wa·?aħ ħa·kʷa·ħ?i.
ičpri? aħ ?o·?i·it? aħ ħawe·?i ?ink?i·. ičpri? aħ qʷaħe·?itq qo·?as.
ħa·wācaqšič? aħlin wa·?aħ ho·kʷi? aħ ħa·kʷa·ħ?i. to·?i? aħ qawašak?i
ħintmis ?o·?i·sčič? aħ ħa?ok ?oħ?iš tomi·s. wīkaħ kamaħap qʷa·wo·si
ħopa·t. ħa?okʷaħ ?ink?i· ?o·?i·s. ħawi·?aħlin ħa?ok wa·?aħ. ?o·?owaħ
ħa?ok sačop ħinħko·?as qʷaħe·?itq sa·min.

ho·tšič? aħ

?oyiwe· ħa?o· ?oyiwe· ħa?a· ...

?ane·qo·s wīka·t? a· ma·ma·yata· yaqi·s tačwī·n?is

?oyiwe· ħa?o· ?oyiwe· ... ?oyiwe.⁶⁰

?o·čaħok :ini·ħ no·k?i·.

he·?e·yħine·ya· ?inne·ya· ?oħi·?i·?i· ?inne·ya· ?inne·wa· ...

niwa·:a·ħi·n yaqi·n čača·xtimse· ...⁶¹

ħiši·kaħqo·we?in miħxʷa· ?ink?i qʷa· qʷe·?i·itq sačop ħi·ħi·ħata.
wa·?aħqo·we?in ?ani ?oħ?at qʷa·?apāt.

The girl arose. One person spoke up and said, 'You will please join her and be her dancers.' Others spoke, saying, 'We are willing to be her dancers.' A large fire was burning. She started to sing,

ya hiyay iya
Be like this, like us,²²⁰ wea.

They danced kneeling and scratching at the sides of the head. Their song was obtained from the Yai.

hiya hiye haa halenge
hiya hiye hongo
(I am) on the ground holding Yais clasped under the arms,
Both of them dark-skinned along their (bodies).²²¹

(Thus) they said in the song. The girl danced and all the people started in dancing, even those who were so big.²²² They stopped dancing at dawn.

The girl was like a drunk person. Her eyes were turned back with the pupils underneath. She was seeing what the tyeed salmon and the dog-salmon and the coho and the salmon trout and the herring and the sardines and the spring salmon and the sea-cucumbers and the dogs were doing. The next day they again went around inviting. They again started coming in. All the people came. The girl again dressed up, and her dancing robe had feathers all along the edge; her (robe) was called a dancing garment. Bitten-nose paid a young man and told him to take good care of his child, keeping close to her continually, as long as she was dancing.²²³ She started to dance.

yae hiyai yae
Have we not yet reached the grass-grown beaches?
It is we little ones who have just entered the inlet.²²⁴

(Thus) said the song.

'We pause a bit now and we shall eat',²²⁵ said the girl. She sat down close to the fire. All the people sat down. 'We are having our meal now', said the girl, and she started to eat. She scooped up the glowing-hot ashes and started to eat that and (also) charcoal. She did not know how hot it was. It was fire she was eating. 'We have finished eating', she said. She had been eating with the tyeed, dog-salmon, and all the salmon. She started to dance,

Should I? hao Should I? haa ...
I alone refrain from throwing air-worms, I who am ill-treated?
Should I? hao Should I? ... Should I?

Her song was obtained from the dogs.²²⁶

heey nineya inneya ohii inneya innawa ...
We are the ones who make people feel happy.

She circled along the edge of the fire, acting like a tyeed salmon jumping. She kept saying that it was they who caused her to act in this way.

hihi· hi·?e·ye· hihi· hi?e·ye· ...

ʔoqwa·?i·ki·n no·kna·k yaqi·n ?a?·a·ma·ʔe·ye· ...⁶²

?o·čaxok no·k te·?inwa. ciqšič?ax čič·sa?axin wi·napsa?axin wa·?ax.
tičič?ax ha·kwa·x?i hi·sta·ta?·a·l?at xaxaxim?at?i ti·xiti·ya. qwa·?apax
?ani hi·sta·ta?·a·tqa ti·xiti·ya nač·a·t?i sačop. hawi·?ax čiqri?ax
ha·kwa·x?i. ciqšič?axat ?oh?at sačop coubit wiwiš?axxhak ho·ya·t
wa·?axat. čoqšič?axat čoqmatawi?axat ?o·ktaqaxat ?ani čiqrixaq.
xaxakawi?ax.

noššič?ax aspaωopał ?o·kwił ?aye?i qo·?as ?oh?ax me?ihta. ?o·?inł-
?ax hi·yiqtop ričop :atmapt to?ok hi·xwa· xanat. wi·napo?ax ča·na·x.
to·pšičxax. čočo·kwa:inme?ičxax. wa·q?oqšič?axxax. ho·łšič?axxax.
hinasi?axok hi·sti·ya?·a·l?itq.

he·hehe·?a· yi?e· hehe·?a· ...

wi·napi·sana· niwe·?ana· ...

ya·qi·n couba·t niwe·?a· ...⁶³

xa·?o·?axxax.

naše·ke·tika·hen yoyo·m?e·sikahen.⁶⁴

?o·čaxok no·k :amičapt.

wi·napi?axxax. ha?okšič?axxax. ?o?i·s?ax qwe·?i· qwe·?i·tq xicmis.
haya·?axaxatok qwiqoko·si ?oh?axat hinke·?as ha?okwapat. ciqšič?axat
?oh?axat hinke·?as wiwiš?axxhak wa·?axat čoqmatawi?axatxax.
:i·hšič?ax. ?a·qinxhak wiwiš?axxhak ho·ya·t wa·?axat. qaxsa·p?a·qax
so·titł ?oyi wiwiš?axxqok ho·ya·t wa·?axat. ?o?o·yokšič?ax. wixax
ha?ok ha·kwa·x?i qi·?ax ?ani·s?ax ha?ok xintmis tomi·s. ?ah?a·
qwa·sa·xax ti·č. we?ičo?ax čo·čkax we?ičoł qwa?e·?itq qo·?as ?o·no·?ax
?ani wikyo· we?ičoł.

nopečič?ax wiwi·ktaq. qaxsa?axat. to·pšičxax. čočo·kwa:inme?ičxax.
wa·q?oqšičx coma·no?axqo·we?in maxičič?i qo·?as. ho·łšič?axxax. ho·ya·t
?athi· wixax we?ičoł wixax wi·nappił. hisimłčaxatqo·we?in
kwikwinkso wik močaxšičx. ?oh?axat qwa·?apat ya:at?itq ho·ya·t?apat.
ciqšič?ax sačop qi·čič?ax·qxe?ic ho·ya·t. wasni·čičqok qaxsa·p?a·qax
so·titł wa·?axat. :i·hšič?ax ha·kwa·x?i ?o?o·yokšič?ax wawa·?at?itq.
hawi·?ax xoγaxapał qaxšičqo· ?ani la·kwixnak ?ani wi·ya ha?ok.
wasni·čič?ax ho·ya·t. qaxčax?ičhšič?ax ho·ya·t. hawi·x ho·ya·t.
čoqšič?axat. čo· wiwiš?axxaxi ho·ya·t wa·?axatxax. čočoqpałšič?axat.
qaxšič?ax ha·kwa·xič?i ?o·yi·hasax hayoxyi·xax.

hihi hieye hihi hieye

We sea-cucumbers will also have songs.

(This) song of hers was obtained from the sea-cucumbers. She spoke, saying, 'We are pulling up and stopping at the beach.' The girl rubbed herself on the soles of her feet. She did so because the tye salmon always rub their tails. She finished and sat down. The tye and the cohoe spoke to her and said, 'Are you (too) lazy to dance?' She was punched all over her face because she had sat down. Her face swelled up.

Bitten-nose distributed property and paid the many people. He distributed all sorts of things: yellow cedar bark, boards, dentalia, wedges. They then stopped for a while. Evening came again and once more they went around inviting. (People) came in again. They danced again. Her time (for starting in dancing) had arrived.

hehehea yie hehea

We remain on the beach,

We who are cohoe.

And again she took up a song,

They will be glad over us.

We will be blowing about on the ground.

Her song was derived from the maple tree.

She paused again. Again she ate things like white clay. She did not realize what (sort of food) it was that the dog-salmon made her eat. The dog-salmon spoke to her and said, 'Are you lazy?' and started punching her in the face. She started to cry. 'Why are you too lazy to dance?' she was asked. 'I shall kill you if you are too lazy to dance.' For that reason she started to cry. The girl did not eat long and she only ate ashes and charcoal. It was this that kept her alive. Now all the people fell asleep because they had not slept yet.

For a day she did nothing. She was being beaten (by the fish). (When) it was evening, they went around inviting again and the people came in and filled the house. She started dancing again and danced all night without going to sleep and without pausing. She would move her hands about over the fire without their getting burnt. She was made to be that way by the (spirits) who were compelling her to dance. The tye salmon spoke, saying, 'You are to dance a long time. If you cease to be willing, I shall kill you.' The girl started to cry because of what she was told. (Eventually she did) stop (dancing) and was willing to die, for she was miserable because of never eating. She was unwilling to dance. She had danced for three years. She stopped dancing. They punched her. 'Very well, be too lazy to dance', they told her. They punched at her from all sides. The girl died, her death being caused entirely by the spirits that possessed her.

33. HISAWISTATH AND HITATSOATH WOLF RITUAL RIGHTS ARE HANDED OVER TO TOM'S FATHER

?o·kʷi·nóʔa ?ochinλ čo·póʔoλ hitačoʔaqsopʔi hisa·wisíatsopλa·
 íanánakšíʔaλ ya:i·ʔaqs meʔiλqacok. λo·kʷa·naλ qʷi·qoʔo·t ?o·ʔowa
 ?appilačísł ?okčiqλas. haší·číʔaλ hitačoʔaθ hišimýo·p ?o·ba·tínʔakʔi
 hitačoʔaθ. ciqšíʔaλ haβilʔi. ?o·ʔatomah si·híł λo·kʷa·nača
 ka·ʔo·cokqin hi·sajó·číλʔi číša·ʔaθ. čo·máwa·ʔaλin qʷayačik ?ani
 ?o·cqa·ʔohokqin ta·yi·. ?o·týa·páλin ?aniλi· ka·hýa·:i·tok mahči·
 ?aniλi· pó·sčí·łʔat qʷayačik λo·kʷa·naqo· ?ani qʷa·ʔak ?ahko·
 hiʔi·sʔaλqo· λo·kʷa·na yaqckʷi·ʔitq ?ani wawa·ʔakλa· hisa·wisíath
 hisíath ?ani pó·sčí·łʔatok mahči·, ?ani ?o·no·λ ?ohok :imti· hina·sčíʔat
 ?ani hi·nasčí·łʔat qʷayačik. čo·wa·ʔaλ čo·čkaλ ?o·ba·tínʔi.

?a·nowa ía·ía·pata hisa·wisíath ?iš hitačoʔaθ. čočo·kʷa·inmeʔiλ
 haβi·h ha·yo·λ yo·toʔilʔaθi·cʔi haβi·h haya·λ ýo·qʷa· hitačoʔaθ
 haβi·h. čo·wa·ʔaλ haβi·hʔi yo·toʔilʔaθ :apa·kin wa·ʔaλ.
 ?a·kʷatščiʔat pínwał ha·yo·qʷap ?ohok :imti· haβilʔi. ?i·hok pínwał
 ?okla·ʔak :imtina·k wiłwi·ʔis. hitaqsíλ pínwał haβi·hʔi koʔat ?okʷiqsʔaλ
 wiłwi·ʔis. λi·hšíʔaλ ?ocačíʔaλ hi·kʷis. hitasaʔaλ hi·kʷis. hawi·ʔaλ
 ?apwín ná·s λo·čanoʔaλ. hinósčis yo·toʔilʔaθ mačínλ. ?i·qhšíʔaλat
 qʷi·qoʔo·t ya:i·ʔaqs máwa·ʔaλin so·tíl qʷayačikokʔitqak ?anik so·ba·s
 ?anik so·ba·q ta·yi·. hišimýo·pi yaqčíʔaθi·k wa·ʔaλat ?ohʔat
 yo·toʔilʔaθʔi. hišimýo·p yaqčíʔaθʔitq qʷi·qoʔo·t. ya·cšíʔaλ číša·ʔaθ
 ?e·ʔe·ʔišaλ ya·cšíλ lo·csa·mi·h qo·ʔas. hita·qłiʔaλ yo·toʔilʔaθ ?iš
 hitačoʔaθ. hayo hita·qłiλ haβi·hʔi hayoλa· wi·napil mahči·ʔi.

małšíʔaλ hayoʔi qʷayačikšíʔaλ. ?i·qhokʷaλ haβilʔi yo·toʔilʔaθ
 ?o·kʷił číša·ʔaθ ha·yo·qʷap ?okle·ʔi haβilʔi ?ohʔaλ ?i·qhok máwa·min
 qʷayačik ya:i·ʔaqs qʷayačikok ?ani ?o·c wawa·ʔaλ. pohíasʔaλ
 qʷayačik ki·k hayoqomłʔaλ qʷayačik. ?okla·nisméʔi pilpícaqmasas
 hilokʔitq maʔas qʷi·qoʔo·t. pó·sčíʔaλ qʷayačik mahči·ʔi. níλsa·páλ
 čítmeʔi pó·yi·ʔiʔaλ qʷayačik poksti·łʔaλ qʷayačik ka·hýa·asʔaλ mahči·ʔi.
 níλkʷaqšíʔaλ číša·ʔaθ. po·ní·qsaλ po·čísłoλ číša·ʔaθ šarba·ʔaλ
 qʷayačik ?o·kʷił.

mé·ʔiʔaλat nówi·qsakitqas ?anaʔis íaheʔis. ?ah qʷaʔo·ktokʷah ?ona·k
 pó·yi·ʔi·łʔat ?a·nasa síya. wíki·t číša·ʔaθ qʷa·ʔap ?a·nasa síya·sʔi
 nówi·qso qʷa·ʔap. ?o·týa·páλ čí·qýak ?o·týa·páλ qʷiqqʷiqcamis
 λokʷatqmis qʷi·qʷi·nákaʔa·qłʔitq λo·kʷa·ni·kqo· :i·:ilýak. ?ah
 qʷaʔo·ktokʷah ?ona·k hisíathʔaλok hisa·wisíath. ?ohok sosa· qʷayačik
 ?i·h. ?ohʔaλok sa·nákyak. ?ohokqas :asicínak. ?ohʔaλok
 capitqínakýak. ?ohʔaλok hotmisi·nákyak. ?ohʔaλok qišarpqínakýak

33. HISAWISTATH AND HITATSOATH WOLF RITUAL RIGHTS ARE HANDED OVER TO TOM'S FATHER²²⁷

Along-it-on-the-rocks²²⁸ married Carried-face-down-on-the-back, who was a woman of the Hitatsoath and Hisawistath septs. Yai-woman²²⁹ gave birth to a child, a boy. Kwikoohl,²³⁰ acting together with Midwater, with whom he lived, gave a Wolf Ritual. The Hitatsoath tribe found out about it and assembled their relatives. The chief spoke. 'I have (assembled) you for the sake of our grandson, the one just born amongst the Tsishaath, who is said to be giving a Wolf Ritual. So let us take the wolves there, since they belong to him as our senior.'²³¹ Let us present it so that his house will always be broken open, so that his roof will always be overrun by wolves when he is giving a Wolf Ritual; for that was the manner of his ancestors here when giving a Wolf Ritual, and it is also the tradition of the Hisawistath to have the roof of their house overrun. It is indeed because their roof is always overrun by the wolves that their (house) has the name of Roof-overrun.' 'Very well', said all the relatives.

It was just the Hitatsoath and the Hisawistath bands who took part in this council. They went around inviting chiefs and called ten Ucluelet chiefs; there were also ten Hitatsoath chiefs. 'Very well', said the Ucluelet, 'we are willing.' Ten-score-in-the-air—that was the name of the chief—was asked for the loan of a war canoe. His war canoe was a large one and was called Dry-bow. The chiefs got into the canoe Dry-bow in the morning. They paddled off and went to Hikwis. They landed on the beach. The middle of the day was past and it was late afternoon. The Ucluelet went up the bank and entered the house. They informed Kwikoohl and Yai-Woman, 'We have brought you your wolves, for they are yours as (our) senior.' The Ucluelet (further) said, 'Assemble your neighbors!' Kwikoohl assembled his neighbors. The Tsishaath started out at once, men and women. The Ucluelet and Hitatsoath went into the woods. Ten of the chiefs went into the woods, but ten remained in the house.

The ten tied on (their wolf blankets) and became wolves. The Ucluelet chief, the one called Ten-score-in-the-air, told the Tsishaath, 'We are bringing Yai-woman her wolves, for they are hers.' Ten wolves now rushed out of the woods calling, 'ki-k.'²³² The country where Kwikoohl's house was located was called Pihlpitsakmapt-bushes-on-the-ground. The wolves ran onto the roof of the house. (Some) wolves laid flat the wall-boards and rushed into the house (while other) wolves came through the roof of the house that was now broken open. The Tsishaath were in an uproar. Frightened at the wolves, they ran down the bank and into the water.

My father, then a little child, was bitten away.²³³ In this way the right, exclusively mine, of having (wolves) rush into my house was obtained. No Tsishaath other than my father was (bitten away). They then presented Tsika songs and all sorts of Wolf Ritual practices, including different things to imitate in imitative dances²³⁴ during the Wolf Ritual and a ritual for tracing the novices who have been bitten away. In that way were my Hisawistath (privileges) obtained. (I) have (from this source) the swimming of a big wolf. (I) have a crawling imitative dance.²³⁵ I have a bee imitative dance. (I) have a sawbill

no·tim éak^wqwi·nák. ?oh[?]αλοκ λαρισαγιήνάκ[?]ák. ?oh[?]αλοκ
 caci·skoqwi·nák[?]ák. ?oh[?]αλοκ ti·ti·nák[?]ák. ?oh[?]αλοκ hawit q^wayaci·k
 ?o·c kisiml. ?oh[?]αλοκ hiyiqiñák. ?oh[?]αλοκ :amiqiñák. ?oh[?]αλοκ
 éixwatingiñák. ?oh[?]αλοκ qo[?]išitiñák. ?oh[?]αλοκ λiημαγιήνάκ[?]ák.
 ?oh[?]αλοκ :atmaqo·h. q^wama·?akqacsa histath hitačo[?]ath.

hisa·wistath[?]αλοκ^wah ?ahko·minh[?]i ca·ca·witiñák ho·tariqiñák éa·nák
 no·kna·k ?ah éa·nák[?]ák[?]i éa[?]o·yisiñák ná·si·nák soq^wi·nák kawatqiñák
 haxwitiqiñák kwi·ck^wa·yapši·l mahi· haxwinmac[?]i. tak^wa· no·kna·k.
 soq^wi·nák[?]i λica:okwⁱnák éastogwⁱnák k^wak^wiriñák. mo·ti·?iλok torpat
 sa·ya·éapis. tickatqiñák hicsti·l hi[?]iλi·k. ?ah q^wa·máçitah kamatap.

34. TOM GETS WEALTH FROM THREE SUPERNATURAL BEINGS

nawa·yasah to·psil hiyahs ?i·h[?]i· éapac ?okéiqs ?ale[?]i qoq^wa·s.
 ?a·thšil. qacéaqiml ma[?]as hitqin. ya·t qo·?as kalhšil ?i·h qo·?as.
 λo·tλo·ta ya·cok qo·?as[?]i. éani·?aλ qoq^wa·s[?]i ?aλa ýo·q^wa· ?ocahtakat
 qasi·. éawa·kałsi ná·csa. hinasil hitokqin ma[?]as. λiksohta qo·?as[?]i
 sok^wil mitsýi[?]i ?iça[?]apal. qi· ná·csa ?i·éa·rap mitsýi[?]i. ?osta·scip
 mitsýi[?]i qo·?as[?]i. sok^wilλa· λa[?]o· mitsýi ?içayapla·. ?osta·scipla·.
 wikmari·qsto[?]ałsi ciqšil moqmo·q[?]ati·çi[?]ałsi. ya·cš[?]ałla· qo·?as[?]i
 ?ocaçi[?]ał k^wisaqčo·?akqin ma[?]as. čok^wil qo·?as[?]i. q^wa· hisiaqstołqo·
 kicok[?]i nih[?]akli. wíki·tšil qo·?as[?]i. éi·sk[?]atapalasi q^wicaçi[?]at[?]itq
 k^wik^winkso sok^wi[?]at mitsýi[?]i čimmiš[?]i.

?ah[?]a·?ałitahla· ?oyo[?]at[?]ał kača·macsoł. hit[?]h[?]ałsi hi·na·noi[?]i
 te[?]itsi. ?i·h[?]si· te[?]il. λopka·?ałsi ?athi· ná·csa·łsi ?inkokqas
 ?anah[?]içał ?ink. palksi[?]ał ?ink[?]i·. imisinł ?ačknah[?]is[?]i ?ink
 ya·qsa·hiqas náčmisinł. ya·t iañe[?]is ?anah[?]is hi·t[?]pi·?il[?]i. ?ahko·
 čimc[?]i·qiml ?ink[?]i· ?o·k^wil. q^wa·?ap ?ah[?]a· iañe[?]is[?]i ná·csa·łsi siya·q
 kamatsapsi ?oh[?]ał ?ohok[?]i :imti· kača·macsoł. hitok ?ah λapatakli[?]is
 yaqwinł[?]itq ?o·?içap ?ah q^wiq^wi[?]il[?]itq mahi·?i. his[?]a·h[?]ałsi tiqpił.
 nášokš[?]i ałatsi limaqsti tiqpi[?]ałsi. ?o·sa·himtah hawit ?ayims[?]ap
 hawitmis hin[?]i ałatoksi hawitmis mahi·?akqas.

?o·walitahla· :a·sic ?e[?]i·h[?]i :a·sic topka·pi·h[?]i. ?ah hi·tsi· we[?]ič
 ?ahko·?αλοκ ho·pak^wanim. hita·s[?]ał λapa·t[?]i ?aλhta·k ?očo·?ał λisał
 cocom[?]ał. hitčo·qh[?]ał λapa·t[?]i iañanakšil :a·sic[?]i. ?oyiya čo[?]ičh[?]i
 iañanakš[?]i ał :a·sic[?]i. wi·yaga ?oyiya iañanakšil čo[?]ičh[?] sa·činkqa
 ?oyiya iañanakšil λopi·čh[?]ałqo· ?o·no·łqa ?ohok :imti· :a·sicas nopqiml
 hopat λopi·čh[?]. ?atimtiš hit[?]h[?]atok iañanakšil λapa·tokqas. ?ah
 q^wa·no·?ałitah našok hawit sa·činkal ?aya·k hawitmis.

dance. I have a dance-spirit²³⁶ dance. I have a Wolf Ritual crazy dance, a Nohlim²³⁷ (dance), a lover-signalling²³⁸ dance. (I) have a raccoon dance. (I) have a Tsatsiskomts bird dance. (I) have a devil-fish dance. (I) have a wolf chief's gray blanket. (I) have all sorts of imitative dances. (I) have a horse-clam dance. (I) have an eagle dance. (I) have a raven dance. (I) have a red-woodpecker dance. (I) have a Yellow Cedar Bark Ogre.²³⁹ I believe that is all I have from the Hitatsoath sept.

From the Hisawistath I have these: a Tsatsawihl dance,²⁴⁰ a quivering-in-the-air dance,²⁴¹ a river dance—this one, the river dance, has a song—, a breakers dance, a day dance, a spring-salmon dance, a killer-whale dance, a wren dance (in which) the wrens always dig about in the house. All (these dances) have songs. (There is also) the spring-salmon dance, a rat dance, a mink dance, a black oyster-catcher dance. (I) have (the topati of representing) the sea high up on the beach flooding into the house. (There is also) a thunder dance with the lightning serpent crawling in through the roof. That is as many as I can remember.

34. TOM GETS WEALTH FROM THREE SUPERNATURAL BEINGS²⁴²

One evening I was sitting casually with two people in a large canoe (which was pulled up) on the ground. Night fell. There were three houses where we were. A large person appeared. He was walking very slowly. The two people, (though) their eyes were directed the same way, did not see him. I alone saw him. He got to my house. He reached out, took a spear, and lifted it. He held the spear up, looking at it for a long time. He put the spear on the roof. He took another spear and lifted that also. He put that one on the roof too. I was unable to speak, I had become speechless. The person started going again and went to the other end of our house. He stooped. He seemed to go into an uprooted tree. He disappeared. I scraped off the spear where the wealth-being's²⁴³ hands had held it.

Another time I saw (a being called) Full-eyed. I was sick while up river. I was very sick. Being awake at night I watched my fire, which was a little one. The fire blazed up. Tiny sparks were thrown up, and because of this I looked up. There was a little child in the center of the room. He went around the fire counter-clockwise. The child did that, and I knew it was the one whose name is Full-eyed. He had a little storage basket here (on his breast), and was putting into this whatever there was on the floor of the house. I could not sit up. Then my will became strong and I sat up. It is because of this that I am wealthy and have an abundance of wealth coming into my house.

I also obtained bees of the large black kind²⁴⁴ (as a source of power). I was sleeping here by the box at the head of my bed. On it were two storage baskets full of white blankets. The bee had young while in the storage basket. It was in the winter that the bee had young. But they do not (ordinarily) have young in winter, for they always do so in summer; that is why the name of one of the summer months is Daughter-of-the-Bee. Nevertheless she had young there in my storage basket. For that reason I have always been a powerful chief, with much wealth.

35. TOM HAS TWO UNCANNY EXPERIENCES

?o?o?i hitah yača. ?ocačič nishā·k ho·čogħis?ath histagšič hiko·t
 ?okle·?i nishā. walšičsi to·psič hitago·?asi hitok?itq ma?as
 ho·čogħis?ath. wikath go·?as ?ana?ath mahī·?i. ya·t ?ink čawa·k
 mahī· ?i·h ?ink. nē?i lak łaga:as?i. łimqa· mahī·?i q^we·?i·tq
 ?ink^w·itqo· cici·qyo ?aya·tok mahī·. wa·?ałoksi timagsti
 ho·pačas?athgo histagšičgo· čo·ma:as?ath katšičgo·. ?i·h?al ?ink mahī·
 ?aya·tok cici·qyo go·?as. wiksi· kamatsap wawa·wo·si. hitagstołsi
 ?arqo·?e?i. wi·qsi·čič?al ?i·h wi·qsi·čič?al. ho?acačičin, wa·?ałsi
 yayaqqas čāpa·kqas, hogšičo·sin, wa·?ałsi. ?e·?inhāč?isni coma· yača·
 čapac?i. hitago·?ani hitit?itq ?ink?i·. ya·t wīkī·t ?inkit?i.
 kamatsapałsi ?ani čīha·. wīkī·t ?inkit?i. wīkī·t ?ayim?i cici·qyo.
 ?o·šmagšičh?alatsi. hitapīqsi to·hšič?ałsi. ?ocačič?ałsi hit?i·tq ma?as
 ho·čogħis?ath. hā·sšič?al walšič?ałsi.

?o?o?i hitah łočim ?ocačič?al saye·?i hit?i·tq łočim ?aya ča·ča·k?i.
 łi·haksi ?athi· hinasiłsi ho·čogħis nishē?i. hista·tok na?a·?at ?aya
 go·?as cici·qyo. cici·qyo ?aya·tok go·?as nishē?i. čo· čo· čo· ha·li čo·,
 wa·?ał ?aya·tok. ča·y šo·? šo? wa·?ał ?aya·ł go·?as wa·. wik qi·
 q^wi?i·itq šo? wa·?ał, ča·y šo·? šo?, ?o·š:ałal nishē?i. Ow, wa·?ał
 nishē?i ti·čičto?al to?at?i. ?inksy?i q^we·?i· q^waya·tok?itq·a·ta ?i·h?i·
 ?inksy?i. ?athi· čīha·?ałła·.

36. TOM WASHES AWAY HIS NEPHEW'S LOW BIRTH

hašičičsi ?ani·č lahanakšič ?o·ba·tin?akqas ?o·c?i· qala·tik nō·wīs
 ?ohok nōwi·qso. qox^wa·?al matok^wał. hałi·sšičsi. ?o·simčičsi ?ani·s
 nōššič?a·qł. q^wiš?alqo· q^we·?i·tq ?inksy?i hapsyopatqas ?o·no·ł qox^wa·.
 ?o·simčičsi ?anis ?ayi·yīp?a·qł hawīłmis. ?ayi·yapsi hawīłmis.

šičo·k^wałni ?ocačič?al hi·k^wis. čo·čkał go·?as ?ocačič?al hi·k^wis.
 ya·tsi· wahšičit ?o·ba·tin?akqas ?o·no·ł ?ani masčimchīnł sok^wi?ałsi
 ?o·ba·tin?akqas ?oca?apałsi mahī·?akqas. hišīnka?apałsi paýaqakok?i
 ?iš čakopok?i. wīkyo·si ločna·kšič wi·kpi·čsi ?i·qhi·. hišimyo·pałsi
 q^wašā·?akqas ?o·ba·tin caqī·c ?iš hayo. ?i·qho·k^wałsi ?anis sok^wi?ał
 paýaqak?i ?anis hawi·?ał pīšso·qł. wa·?ałsi ?o·ba·tin?akqas,
 čok^wił?a·qłah ya· paýaqak?i ?ani masčim?ak nōwi·qso. no·?ił?a·qłah
 no·k, wa·?ałsi ?o·ba·tin?akqas ?alpi·tma yaqī· no·k wa·?ałsi.

35. TOM HAS TWO UNCANNY EXPERIENCES²⁴⁵

I was fishing for dogfish and went to the country of the Hochoktlisath from the country called Hikohl.²⁴⁶ In the evening I returned home, I came around the point where I had my Hochoktlisath house.²⁴⁷ There were no people living at that place, only the houses were there. One of the houses was lit up with a big fire. The trees shone (with reflected light). (From) the house there came a sound of building a fire and of many talking. I said to myself that perhaps some Hopachasath people had come from the Somass band and had camped there. The house was lit up (with) a big fire and there was the sound of many people talking. I did not understand what they were saying. I came inside the point. The wind began to blow very (hard). 'Let's turn back!' I said to my companion, my son. 'We might capsize', I said. We had but a small margin to the gunwale (because) the canoe was full of dogfish. We rounded the point where the fire had been. The fire that had been there had disappeared. I realized that it was supernatural. The fire that had been there had disappeared. The many who had been talking were gone. The (place) became fearsome to me. I went past it and I was frightened. I went to the Hochoktlisath tribe. (When) it dawned, I went home.

I was after mussels and went to a distant place where there were many mussels on the islands. I was paddling at night and I reached the Hochoktlisath country. I heard many people talking there. The land resounded with many people talking. 'Now! now! now! ready! now!' said the many (voices). 'Heave ho! ho!' said many people. Not long after they said, 'Ho! heave ho! ho!' there was a sound hww (from) the land and (something) fell into the sea. It was a log and sounded like a large one. It was at night. This too was supernatural.²⁴⁸

36. TOM WASHES AWAY HIS NEPHEW'S LOW BIRTH²⁴⁹

I heard that a relative of mine—her father was a younger brother of mine—had given birth to a child. It was cold and freezing at the time. I started in bathing. I trained that I might distribute wealth. My hair would become like sticks from freezing. I trained that I might get much wealth. I did produce a lot of goods.

All the people went to Hikwis. Although I had abandoned my relative, because she had married a common person, I now took her to my house. I took her together with her child and her husband. I had not yet married (then), I was still a bachelor. I gathered together all my relatives, a score and ten. I told them I accepted the child and that I had ceased to be angry. I told my relatives, 'I shall wash this child, since his father is a common person. I shall sing songs. There are two of these songs', I said.

έο λοτμα· νο·?ι?ι, wa·?αλατ έο·έκκ?αλατσι ?ουβα·τιν?ακqas. νο·?ιλσι,
 hwa·ηα· hi·γι· he·ηε· ... ha·ho·ηο·
 ?a·hi·γι· ... ho·ηο· ... hi·ye·ηε· ... wα·ηο·
 ki·nδowe·ηε· he·ne·y ki·na·yγα
 ia·q?α?e·ηε·he·ηε·ηε·ts ηαβι·ηι·ι ... wα·ηο·
 ?o·wa?e·yα·λs hi·na·ηα ...⁶⁵

ho·ya·ι?αράλσι παγαqαk?i. έok^wi?αλσι ρα·λρι·έι?αλσι ?aye?i qo·?as.
 mo·πι·toksi po· ράεak. έα·λέα·wayαλσι λισαl q^wame·?ιtq qo·?as.
 ηawi·λσι ρα·λρα·γα. ?αλρι·ιtma ?ah no·k?i, wa·?αλσι ?aye?i qo·?as.
 wahξιλιταη ?ahko· ?ουβα·τιν?ακqas το·csma ?o·no·λ ?ani masεitmhιnλqα.
 ?ona·ksαράλαη ?αλρι·ι?i no·k.
 yaqok^wa·ηiti· τα·γι· yo·kom.

37. TOM GIVES HIS FIRST WOLF RITUAL

?ah?α·?αλιταη λο·k^wa·naλ. ?o·ηάκαλσι τι·έκκιν. ?a·ye?inl?αλσιλα·.
 ?αλριtξι?αλσι ηόξξιλ. sa·λsa·yasi ?o?oyaqηsi nono·k sa·λsa·yαέak?i,
 wal li·xcιyα?e·y λα?ans q^wali·y
 qama?e·λα ki·qama?a·y ?o ηayγα· ηayγα·y ?e·?o· ...
 ?a·hi· ya·?α?α· ... hi· ... yo·
 ηayγαw ηayγαw hoho·

wawa·σι sa·λsa·γα. mo·πιt sa·έιλ. ?αλρι·ι no·k?i·,
 ha·hi·γα· ... he·?ahi·γα· ...
 ha·?ahi· ... he·γα· ... hi· ...
 ηayγαw ηayγαw hoho·.

kimλkimλα na?ouba?athi·c,
 yaya?ehehe· ... ye ... hoηο· ... we
 ?aha·qis?αηα·qλha·k λοk^wana· ...
 έayxξιλ?α·qλ ...⁶⁶
 ya·?αγα?e· ... ?α?α?α· ... hi·γα? hi·γα? ...
 έawa·cha·tmots wi·nat qi·σίμα?α?e· ...⁶⁷

?o·k^wispitar ηaya·τιn ?oηok?i ?imti·.
 ya·ηαηα·ηaw ... hahe·w ...
 hoho?oηο ... yi·?i· ... we
 ya·ηα·ηα· ho?o·ksohta·ks toto·ηsohta· mahia·a·yi·?i
 ?a·nays λακι·myιto·k έiha· mahia·a·yi·
 ?a·nays qi·ξι·m wa?i·yaya· hi?i·yaya· ...⁶⁸

έαυαqλγak hi·ιταqγak.

'Very well, that's fine!' said all my relatives. I sang,

hwanga hiyi hange ... ha hongo
 ahiyi ... hongo ... hiyenge ... wongo
 hinshowenge henev kinayya
 I drop straight down wealthy from time to time.
 I have obtained the Quartz Being.²⁵⁰

I had the child dance.²⁵¹ I washed him (by) giving potlatch gifts to the many people. I had four guns for potlatch gifts. I gave one blanket to each person. I finished potlatching. Then I told the many people, 'Here are two songs. I abandoned this kinswoman because she married a commoner. I now give (the child) the two songs.'

(This child) would be the older brother of Yokom.²⁵²

37. TOM GIVES HIS FIRST WOLF RITUAL²⁵³

Then I gave a Wolf Ritual. I performed an eagle imitative-dance. I also feasted (the guests) with much (property). It was now the second time I had distributed property. I performed a crawling dance and sang the crawling dance song,

wahl lihtsiyaey
 kamaetla kikomaay o
 hayya hayyay eo ...
 ahi yaaa ... hi ... yo
 hayyaw hayyaw ho ho.²⁵⁴

(Thus) I said in the crawling dance. Four times (I) danced it. The songs were two, (the preceding and the following,)

hahiya ... heahiya ...
 haahi ... heya ... hi ...
 hayyaw hayyaw hoho.²⁵⁵

(I) danced a kimtlkimtla of the Naowaath tribe:

yayaehhe ... ye ... hongo ... we
 What will you Wolf Ritual members do?
 Will you spear?²⁵⁶
 yaayae ... aaa ... hiya hiya ...
 I alone was visited by the Wolf Ritual Crazy Spirit.

They were setting up the thing called the Crazy Spirit.

yangangangaw ... hahew ...
 hohoongo ... yii ... we
 yanganga
 My house is fear-inspiring because it has something supernatural walking about in it,
 For I am a Wolf Ritual Crazy Spirit.
 waiyaya hiiyay ...

It is a song for self-torture, for having a spear stuck into one.

38. TOM MARRIES

nane[?]iqsɔ, wa[?]ałsi, ci:as[?]ci[?]ri[?]ke[?]ico, hayo[?]i ha[?]bił ni[?]ti[?]na[?]ath. ɔo, wa[?]ał ha[?]wi[?]h[?]i ni[?]ti[?]na[?]ath nane[?]iqsakqas. caqi[?]ci[?]nkał ci:as. ciqš[?]i[?]ał[?]o[?]hok :imti[?] ko:[?]ałjik. na[?]a[?]tah[?]is ha[?]be[?]ł, wa[?]ał, siya[?]sah go[?]as ya:ati[?]k q[?]amihsat ya:ati[?]k ci:as[?]at. siya[?]sah ia[?]na qatwa[?]tqa ni[?]ti[?]na[?]ath qatwa[?]tqa ci:sa[?]ath yaq[?]in[?]li[?]k wik[?]a[?]qł wa, [?]a[?]qin[?]ɛac k[?]isa[?]thok ci:as. [?]anis siya[?]s ia[?]na ɔo[?]ɛki[?]c ia[?]na hi[?]i[?]s ha[?]wi[?]h hayo[?]i ha[?]bił. sok[?]wi[?]łci[?]ri[?]a[?]qłe[?]ic ti[?]maqsti si[?]ɛil ha[?]be[?]ł [?]anik qi[?]ałok [?]ona[?]k [?]ałko[?] [?]ani[?]li[?]k q[?]aya[?]to[?]k[?]at hin[?]hin[?]at [?]ona[?]k[?]si[?]ałqo[?]k ha[?]k[?]wa[?]ł sou[?]wa:[?]ałqo[?]k ha[?]bił [?]anik wik[?]yo[?] ti[?]ya[?]s[?]ap q[?]aya[?]to[?]k[?]ałatqo[?]k [?]ałko[?] q[?]aya[?]to[?]k[?]ałqas sok[?]wi[?]łci[?]ri[?]sim ti[?]maqsti ha[?]be[?]ł [?]anik qa[?]ni[?]m[?]ak [?]ałko[?] hi[?]i[?]shqas q[?]aya[?]tok. łoya[?]ci[?]atim ti[?]maqsti [?]anik q[?]a[?]q[?]ay[?]i[?]k sou[?]wa:[?]ałqo[?]k ha[?]bił. lakso[?]qsto[?]isim na[?]si[?]im hi[?]i[?]s to[?]pa[?]ti[?]i sou[?]wa[?]s[?]i to[?]pa[?]ti [?]anik ya[?]ɛa[?]qste[?]i[?]atok [?]ałko[?] to[?]pa[?]tak[?]itqak. hayoqomłoksi [?]ink to[?]pa[?]ti [?]o[?]hoksi hi[?]i[?]li[?]k to[?]pa[?]ti.

hawi[?]ałsi ci:as. hi[?]i[?]s to[?]pa[?]takqas mo[?]ɛi[?]yas. hišimyo[?]pał[?] no[?]wi[?]qso[?]i ɔo[?]ɛki[?]ał [?]owa[?]tin[?]ak[?]i ci:sa[?]ath[?]taqimł. sok[?]wi[?]ał to[?]pa[?]ti[?]i ci:sa[?]ath[?]taqimł. ma[?]wa[?]ałi[?]ɛak to[?]pa[?]ti[?]i hi[?]i[?]s, wa[?]ałok no[?]wi[?]qso ha[?]k[?]wa[?]ł[?]i. ma[?]wa[?]ał to[?]pa[?]ti[?]i ci:sa[?]ath[?]taqimł hinasi[?]ał hi[?]yathqas. ɔo[?] q[?]wis[?]ałi q[?]ayakoko[?]sik [?]ałko[?] to[?]pa[?]ti[?]i. lo[?]ɛhok[?]wi[?]ałi [?]am[?]i[?]lik, wa[?]ał ci:sa[?]ath[?]taqimł. hišimyo[?]pałsi [?]owa[?]tin[?]akqas [?]athi[?]. sok[?]wi[?]ałsi wanin[?]ath sok[?]wi[?]ałsi na[?]s[?]as[?]ath sok[?]wi[?]ałsi ma[?]k[?]li[?]i[?]ath. [?]ok[?]wi[?]łsi[?]ałsi no[?]k [?]athi[?]. na[?]s[?]sił ɛi[?]a[?]atał lo[?]ok łošin[?]qš[?]i[?]ał pin[?]wał[?]i[?] [?]o[?]htani[?]ɛi[?]ał lo[?]ok. hina[?]si[?]ał go[?]as [?]ałqimł łošin[?]qak. hita[?]qo[?]ani,

hiyayya[?]ya[?] hahaha[?]ya[?]

hi[?]i[?]ɛa[?]ya[?] nk[?]isoksi[?]ni[?]š hi[?]i[?]li[?]ni[?]k

lo[?]ɛhaya[?]łqo[?]s matmaya[?]s ... wałwa[?]ya[?]k[?]si[?]š hi[?]i[?]li[?]ni[?]k

lo[?]ɛhaya[?]łqo[?]s matmaya[?]s ...⁶⁹

hita[?]ta[?]pał hinki[?]cim[?]ak[?]i hi[?]th[?]ał ma[?]ci[?]ł[?]i. ha[?]na[?]htoł ka[?]ɛhaqok[?]i hi[?]i[?]li[?]k[?]i. hišin[?]ka[?]pał ka[?]ɛhaqok[?]i [?]iš hinki[?]cim[?]ak[?]i. hini[?]as[?]ał ɔo[?]ɛkał. ła[?]o[?]ałsi no[?]k,

hi hi he ... haha ...

hayo[?]qoma[?]łoks

pana[?]haywa[?] ... hi hi hi[?]⁷⁰

ła[?]o[?]ałsiła[?] no[?]k,

he[?]yo[?]o[?]ɛi[?]qqima[?] ... ηɔ ... hayo[?]ɔiqqima[?] ... hayo[?]ηo[?] ...

ɛe[?]me[?]ia[?]kqalɔ[?] ... he[?]ηe[?] ...⁷¹

ho[?] ... [?]a[?] hayya[?] ... hoho [?]a[?]hayya[?] ... wa[?]la[?]x [?]im[?]la[?]c

xa[?]ma[?]likala[?]

38. TOM MARRIES²⁵⁷

'Uncles,' said I to the ten Nitinat chiefs,²⁵⁸ 'you are to woo for me.' 'Very well', said the Nitinat chiefs, my uncles. Twenty went together to woo. The one whose name was Koayik spoke, 'Listen to me, O chief, the one who desires to woo you is my tribesman. He is my son, half Nitinat and half Tsishaath; consequently, you are not to say, "I wonder why he has another tribe wooing (for him)."' Indeed he is my son and the son of all the ten chiefs here on (your) ground. You will take my thought, O chief, since you have had this (ceremony) for a long time and will always be addressed in this way, when you have a daughter, by (people) taking her away; since you are a chief who never casts out (suitors) when addressed in this way, take my thought, O chief, for you have this sacred (ritual) in this place where I am now speaking. Let your mind become favorable, for you are always that way if you are a chief. Take pity on me and look on this topati here on the ground, your topati, for this topati of yours has been stepped within. I have ten fires as a topati and I have the lightning-serpent.'

I now finished wooing. My topati remained on the ground there for four days.²⁵⁹ Then the father gathered together absolutely all of his relatives of the Tsishaath tribe. The Tsishaath tribe accepted the topati. 'Come and take the topati back there', said the father of the girl. The Tsishaath brought back the topati and arrived at my residence. 'Very well, perform your ritual, this topati. Start the marriage ceremony tomorrow', said the Tsishaath band. I assembled my relatives at night. I took the Waninath band and I took the Nashasath, and I took the Maktliath. I got (my) songs ready. At daybreak boards were pulled down and war canoes were boarded over with the boards. The people got onto two canoe platforms. We rounded the point.

hiyayanga hahahanga

My lightning-serpents face each other on the beach

When I marry from tribe to tribe.

My lightning-serpents glide about

When I marry from tribe to tribe.²⁶⁰

They took off their head-masks there in the house. The Lightning Serpents took off their robes. They piled their robes and head-masks together. All came outside. I took up another song,

hi hi he ... haha ...

I have ten abalones.²⁶¹

I took up another song,

He has (feathers) on his head,

Our chief.²⁶²

ho ... ahayya ... hoho ahayya ...

walah imtlats hamalikala

himla·c ya·?o·qšlala·
 hayya . . . haho haho . . .
 toto·tšya·?i· he·heyo· . . .⁷²

mo·pitišil q^wa·?ap hawi·?aλ. mo·sa·htak topa·ti siya·s q^wiya·s ločha·
 wi·cah.

?ah? a·?aλita sok^wi? aλ topa·tak?i noubi·qsak wi·cah ?okla·?ak :imti·
 topa·tak?i nisxatya·k. ya·q ?ah λa·smapt?i ?ah ?anikit?i. λaqmis
 hišinkal λa·smapt?i. yaca·si? aλoksi ?oūa·tin yaqi·s ločha·. ?ah? a·
 ?ane?i·? aλqo· iisaλ nisxši? aλqo· λa·smapt?i. wik qi·čil hini·paλoksi
 ?oūa·tin ya·cšil ?ah ?ocačil wik ti·a·?ato. hini·paλsi topa·ti?i
 siya·si·či? aλsi topa·ti?i. hini·?as λa?o· topa·ti λasaλ hitinqis topa·ti?i
 lo? o^kw aλ. čičkčičkšiči? aλ ?oūa·tin? akqas ?oūa·h? aλ yaqo·si našok
 čičkšičil yaq? a·qλi· čalša·p lo?ok?i. čalša·paλ našok?i.
 siya·si·či? aλsiλa· topa·ti?i.

39. TOM GIVES VARIOUS POTLATCHES

?ah? a· k^wisq? ičhšičil iča·tšiči? aλoksi lo·čmo·p. :i·cío·laλsi. noššiči? aλsi
 čiša·?ath.

?ah? a·? aλsi najaqnakšiči? aλ. noššiči? aλsi čiša·?ath :i·mat:inl? aλsi
 ?iqsa·cash hi·k^wis. čawa·koxsi hopal ?aλpitišil noššičil.

?ah? a·si ma·koxsi qo·t k^wisq? ičhšiči? aλ? itq. hayo·:isoxsi λisał.
 čawa·koxsi čo? ičh qoŋna·k. čiči·tsa·paλatoksi qo·l?i· watsa·pał
 q^wi?ath? itq. ?athi· ?oyi čiči·tšičil čo·čkaλ we?ič qo·?as. na·čoxsi
 na·sšiči? aλ? itq hayostasi qo·?as. ho?acačiči? aλsi ?athi· to·pšičil. no·k^wissi
 ha·:insi čiša·?ath. noššičiλsiλa·. wa·?aksi ičmaqsti hi·xoqqa qo·l?i·
 noššiči? aλsi.

?ah? a·? aλitah ha·:in? as? aλ yo·lo? il? ath ?a·ye? inlšičil haubitmis.
 ?ah? a·? aλsi pačiči? atsi ?oh? at haubitok ?a·ho·s?ath. ?oyi·?atsi mo·pi·t
 no·k. ?ah? a·? aλsi hinata? as ?a·ho·s?ath ?o·?inl? atsi ?aλpito·q hayo·q
 λisał. ha·:inšičil qo·mo·xšiči? ath.⁷³ ?o?i·s?apsi hayo·q ?iš sočiči·q λisał.

?ah? a·? aλsi ?ona·kšiči? aλ ha·k^wa·λ. ?oūa·hšiči? aλsi nitop. wa·? aλoksi
 ičmaqsti ?anis ?ok^wi·t? a·qλ mahči· q^wa·miti·č hi?i·siča mahči· čiša·.
 ?oūa·h? aλsi λok^wi·t?i homi·s. ?o·x?o·xsa·paλsi homi·s ?oūa·h? aλsi nitop.
 caqi·čiči·pqi·sapsi homi·s. k^wačiči? aλqo· homi·s?i wičmaqsto? aλqo·λa·
 ?a·naqimliti·č hi?i·siča čiša· mahči· ?anič hayo·tok^wit nitop ?iš sočiči·t.
 q^wi·s? a·paλsi k^wačiči? aλqo·λa· homi·s?i. ?osami·čiči? aλqo·λa· ?aλyał
 qačiči·t. ?ah? a·? aλsi hini·paλ histi·paλ ?ah ?ane·?is?i. ?ohok?i :imti·
 :a·aqmaqis.

himtlats yaokshlala
 hayya ... haho hoho ...²⁶³

Thunderer yai heheyo ...²⁶⁴

Four times they did it and then they stopped. There were four topatis of mine when I married Witsah.

Then the father of Witsah took his topati, called springy-device. This was a long sapling this big around. There was oil with the sapling. My people, since I was the one marrying, got on it. They would go so far and then fall to the beach when the sapling bent. It was not long before one of my people made it, walked it without falling down. I obtained the topati as mine. Another topati was brought out and set up on the beach; it consisted of a board on the beach. My people began throwing at it to find out who could throw hard (enough to) split it. A strong one split it. The topati became mine.

39. TOM GIVES VARIOUS POTLATCHES²⁶⁵

Then, next year, my sister had her first courses. I gave a girl's puberty potlatch. I distributed property to the Tsishaath.

Then a child was born to me. I distributed property to the Tsishaath and gave a navel cord feast²⁶⁶ while still at the same place, at Hikwis. In one month I had made two distributions of property.

Next year I bought a slave. He cost ten score blankets. I had him for one winter. Then someone made him run away from me and go home to his tribe. He ran off at night when everybody was asleep. I went with ten men in a canoe looking for him next day. We returned that night. I sang a canoe song and invited the Tsishaath. I again distributed property. I said to myself that a slave didn't amount to much and I made a distribution of property.²⁶⁷

Then I went to the Ucluelet to invite them (to a feast) and I feasted them also with a lot of wealth.²⁶⁸ Then I received a potlatch gift from the chief of the Ahousat. So I went to the Ahousat to call out names,²⁶⁹ and I feasted them with twice ten score blankets. I also invited the Comox. I let them consume fifteen score blankets.

Then a daughter was born to me. I started looking for beams. I said to myself that I would make a house like the one that was said to have stood at Tsisha. I looked for stout cedar logs.²⁷⁰ I started felling a great many cedars, getting house beams. I brought down a score of cedars. They would break and could not be (made into beams) as long as those of the house that had stood at Tsisha, whose beams were fifteen fathoms long. I tried to make them that size, but the cedar logs would break. They would be lacking two or three fathoms. Finally I obtained (what I needed) at a place close by, called Grassy-beach.

?ah? a? aλsi xo·kwa·naλ hiłh? aλ xokw atqowis. ?ah? a? aλ kwisq? ičhš? aλ hinata? aλsi yo·to? ił? ath. ?ah? a? aλsi hinata? as? aλ qo·mo·xš. ?ah? a? aλsi hinata? as ? a·ho·s? ath pāci? atsi no·k mo·pī·t haubitok ? a·ho·s? ath. ?ah? a? aλsi mamokš? aλ timaqsti. ?ona·kš? aλsi ha·kwa·λ wa·? aλoksi timaqsti ? anis ? o·poλ? a·qλ i·cío·ta čo·čk? i·ma·tma·s hišsa·tł? i. hi·šsapš? aλsi haubitmis. λisat hi·csapš? aλsi. hi·šsapš? aλsi ta·na·. ?oħa·si ma·kok mo·čiq ni·sýak ?ah? a? ?e? inħ. ?o·? atopaλsi i·cío·ti·kqo·s siqa·? aπi·kqo·s ha? om ha? okw aπi·kqo·s ma·tma·s hiłh? i·kqo·s ? i·hokqas mahli· wa·? aλoksi timaqsti. hišinkapsi ? o·? o·xwa homi·s ? oħa·h? aλ nitop. wikaλqo·s we? ič ? athi· mamok timaqsti. ?o? o? i·h? aλsi yača· hatma. ?o·co? okw aπaλsi makol? i č? ya· hatma. sa·čiyapitapsi makol? i ? o·? i? ił? ap.

?owi·? aψi hini·p nitop histi·p i a·a·čhin ? oħok i imti· nistħe? i. sokw iλas? aλsi nitop? i ho·čogλis? ath. ?okw inkaλsi caqi·c ho·čogλis? ath qo·? as. hina·yap hitaħias? ap ho·čogλis? ath ?oca? ap topał? i xokw i·t? i nitop ? i·h? i· hayo·ł? aλ nitop? i ? iš soči·t. hinatsapsi ?oca? aπaλsi ? ah·ko·. ča·na·λsi i aspo·p ho·čogλis? ath ha? okw aπaλsi ? aye? i ha? om. wik ? i·h xot nitop? i yaqw inλqas qatwa·tat timaqsti. wikaλ xot ? ah? a? ?o·no·? aλ čihħta? aπaλsi qwiγiqas ? o·y? i pāλ xot homi·s. hayo·ł? aπaλsi ta·hyo· čihħtaγa pāλsi ya·qwa ias? amil? itq ho·čogλis? ath. ?o·no·λsi ? a·a·čap mahli· ? anis ? a·y? i·λ? a·qλ ma·tma·s i·cío·ta. ya·? akaλatsi timaqsti wikna·kw i? atqo·s mahli· i·cna·kš iλ yaqw inλqas ? e·? e·? isaλ ? oħa·h nitop.

ħe? i·xoksi nitop qač? i čiq xokw aqak sosočapri i aqλ iħta qač? i čiq qwa· nitop ? ah? a? aλ ? aλ čiq qaqač čo p i aqλ iħta haħayo·ł? aλħa· ? iš soči·t. ?ah? a? aλsi ? o? o? i·hš? aλ i aqos č? i ? a? aλ p i aqλ iħta xoksi. ?ah? a? aλsi ? o? o? i·hš? aλ to·ksačos. ?ah? a? aλsi ? okw i·łš? aλ λama. ? a? aλ p i w iłma·? aλoksi. qwa· ýo·qwa· hiłsto·as? i. i a·qos č i q a q i t i m? i ? oħoksi λamanak. mo·p i t ħ n o t o k s i ? a n a c s k . ? a ħ ? a ? a λ h i m t q i · n o ? a λ q w a · ý o · q w a · k w i s a q č o · ? a k n i t o p ? i . h i s č i · s i ? a λ n i t a · s i ? a λ i a · q o s č i q a q i t i m ? i . q w a · ý o · q w a · h i · t s ? a t o ý o · q w a · m o · p i · t o k λ a m a i a · q o s č i q s ? a t i m ? i . ? a ħ ? a ? a λ s i ? o k w i · ł š ? a λ q o · ? a s λ a m a ? o ħ ? a λ y a : a n i t i · č ? o k w i · ł š ? a t č i š a · ? a t ħ h i l ? a λ y a · ? a p p i · q w i l ? i . n i t q i · ? a λ n i t o p ? i .

nit·a·? ataksi ho·a·? ato mahš iλ. hi·kw ałš i xoksi taħa ? o·soqta. sokw iλsi ha p ħ t i · ? a k q a s ? o č a k o k q a s n i t o p . ? i · n a x i · č i λ s i k o ? a t . λ a w i · č i λ s i h o · p a č a s ? a t ħ h i n o · s h o · č o g λ i s ? a t ħ h i n a t a ? a s ? o · k w i t h o · p a č a s ? a t ħ . t a · k š i ? i s h o p i · č i λ , ? i · n a x y o q ħ ? a λ s i w a w a · ? a λ h i t a · č i š t ħ ? a λ s i h i t i n q i s o k h o · p a č a s ? a t ħ . ? a ħ ? a · n a k s i k a · q λ s a · t a ? a ħ h i · s i m t a p a λ ? a ħ i y a · ł ? i h i n m i · x w ? a q λ s a t a λ s i . č o · q w a · λ i n w a t a · k i λ i n , w a · ? a λ h o · p a č a s ? a t ħ ý o · q w a · ? a λ w a · h o · č o g λ i s ? a t ħ h i n o · s ? i . h i n a t š i ? a λ m o · č i q č a p a c

I had given a Wolf Ritual at Wolf-Ritual-beach. The next year I had called out names (in inviting) amongst the Ucluelet. Then I had called out names amongst the Comox. Then I had called out names amongst the Ahousat; I had received the gift of ten songs from the chief of the Ahousat. My mind started working when my daughter was born and I said to myself that I would surpass all the tribes in (her) puberty potlatch. I started collecting wealth. I started collecting blankets. I started saving money. I bought four cauldrons of this²⁷¹ size. I got them to use when I would be giving the puberty potlatch and when I would have food cooking to feed the tribes which would be in my big house; (this is what) my mind said. I was doing everything at once, felling cedar logs and looking for beams. I did not sleep nights (because of) the working of (my) mind. I gathered dog-fish oil. I took the oil to the store and measured it out. I always took it to the store.

At first I got a beam on my (piece of) land called Claspings-at-the-ends. Then I went to the Hochoktlisath to get a beam. I was with a score of Hochoktlisath men. They put a large fifteen fathom beam on the water and brought it out of the woods to the sea. Then I brought it here. First I paid the Hochoktlisath; I fed them a lot of food. It was not a very good beam, so I was undecided. Because it was not a good beam, I sawed it apart (later) when I had found good cedars. I sawed it off to ten fathoms, the one that the Hochoktlisath had brought out of the woods. I made a wide house because I was going to invite many tribes to the puberty potlatch. My mind was troubled lest my daughter's first courses find me without a house; consequently, I hastened about seeking beams.

I (finally) got all the beams (I needed): three very thick ones, each five spans in diameter—three such beams; also two of them, each three spans in diameter and fifteen fathoms long. Then I started collecting cross-beams, each two spans in diameter. Then I started getting rafters. Then I started making posts. My (posts) were to be in pairs in the house. My rear cross-beam was that way also, it had posts. They were placed four spans apart. Then cross-pieces were set on top, and in the same way at the other end of the beam. The rear cross-beam was set on (the cross-pieces). In the same way there were four posts at the door for the door cross-beam. Then I started making a figure post, (representing) the creator of the Tsishaath in the middle of the house. He held the beam on his head.

My beam collapsed and fell down again. My child came near getting hurt. I took my ritual for warding off evil from beams. I dressed up in the morning. I went to the Hopachasath on a visit and called out the names of Hopachasath people. 'Please help me!' I said, all arrayed in regalia on the water down the bank from the Hopachasath. I had a feather sticking out on my forehead and dangling about in the air, I was wearing feather-dance regalia on my forehead. 'Very well, we'll do so, we'll go', said the Hopachasath, and the Hochoktlisath who were visiting them said likewise. Four canoes came, each canoe containing

?a? a·yistaλ qo·?as éapac?i. yaçi·?aλ ?o?i·?as?aλ. hína·si? aλsi
 ?o?i·yas? aλ nitop?i. éo·, wa·?aλsi ho·pačas?ath, ho·, ⁷⁴ wa·?aλsi, ho·. ⁷⁶
 ki·k. ⁷⁴ yaca·s? aλsi nitopokqas pa·nahsok^waλsi p̄o·qlyo·?aλsi.
 mo·p̄itšilsi, ho·, ho·, wawa·?aλsi. éo·ékaλ ho·pačas?ath ho·éogλis?ath
 wawa·?aλ. ?i·éačiλ nitop?i λoyaçi? aλat timaqsti ?o·sa·haλ q^wa·qa·s
 ?i·naxyo haph̄ti·?akqas. ho·, wa·?aλ ho·éogλis?ath ho·pačas?ath.
 ki·k, ⁷⁴ wa·?aλ ki·tqyakokqas. ?i·éačiλ nitop?i hitaqinλ λame?i.
 ná·csa·λatsi ho·pačas?ath ho·éogλis?ath wik ýo·q^wa· ma·tma·s
 ni·tasi·p̄aλqo·. hína·siλoksiλa·k^wisaqéo·?i. q^winýa·p̄aλsi hitawi·?is? aλ
 šilwi·?is? aλ.

?ah? a·?aλsi to·k^wasi·ýas? aλ qa·wac. ?ah? a·?aλsi q^wa·?aλ éitkpi? aλsi
 thoçqo·p̄iλsi kachaçokqas. mamok^wsi? aλsi timaqsti ya·kš̄i? aλatsi timaqsti
 ?anis wikna·k^wiλ? a·q̄lat mah̄ti· :icna·kš̄iλ. wawa·?aλoksi timaqsti.
 q^wa·i? aλatah yaqçiqas hine·?i? aλ. :icna·kš̄i? aλin tiqpi?i, wa·?aλatsi.
 tiqpiλsi. ?i·naxi·éiλsi ma·λi·coλsi hisyo·?akqas λixo·λsi. ?i·naxi·éiλsi.
 hitahtisni hinasilsi ho·pačas?ath hiýath? itq. éi·qš̄iλsi éi·qa·si hitaqo·?a
 ho·pačas?ath. éo :icna·kš̄i? aλma na·we·?i·k, wa·?aλ ho·pačas?ath.
 hini·?as éo·éka·s. :icna·kš̄i? aλah, ho·pačas?ath wa·?aλsi ciqš̄iλ.
 hinosçissi histi·?iλsi q^wa·nitox. hine·?itapsi ho·pačas?ath éo·éka
 to·csa·mi·h qo·?as ía·tne?is. ?anawin? atah timaqsti ?anis wikna·k^wi? at
 mah̄ti· :icna·kš̄iλ, wa·?aλsi ho·pačas?ath ciqš̄iλ. hawi·éaλok ?aya·λok
 hawil̄mis :i·cotýak, wa·?aλsi ho·pačas?ath.

?ok^wi·lš̄iλsi hiçma mo·qoml hini·?asni hi·çapasni. so·?apsi :i·ca·tš̄iλ?i
 piko·o· ma·ma·:in. mamok^witah, wa·?aλ ciqš̄iλ, kamal̄amitah ?anis
 :i·ca·tš̄iλ? a·q̄λ. ?ah ?o·éo·?aλma ?ahko· piko·o· yaq^wi·titi·s mamok·
 caqi·c̄taqimlçoma ma·tma·s, wa·?aλ. ?ah? a·?aλ hawi·?aλ ciqš̄iλ.
 hini·éi·p̄aλsi ho·pačas?ath hawi·h mo·qoml hiçma.

?ah? a·?aλsi hitawi·?is? aλ ?ok^wino? aλ ?ane·?is?i wi·napoλ hiýath? itq
 ma?as ho·tho·wa ?okte·?i nis̄ma. λihš̄i? aλni ?aλçi·aλ p̄inwał ?a? a·yista
 ?iš yašmaçac éapac. hitaqo·?ani ho·tho·wa hi·niso·?ok ?i·hto·p ?ok^wiqs
 ?anahs?is?i éapac so·tah? aλ ?aλçi?i p̄inwał so·tah? aλ ?o·k^wił
 hi·niso·?ok?i. sima·cyin? aλ hi·na·h̄ohsim?ak?i. ?ohapoł? aλ
 k^wi·sa·hiçi·ti·ca ?o·mi·ki·ca. ye·?i·s? aλ matas? aλ mata·s ti·çkin.
 hi?i·s? aλ ?i·hto·papoł ya·q^wił? itq h̄in̄ik^watah ti·çkin?i. ?ah q^wa·ma·?aksi
 topa·ti. hi·tasa? aλsi hiýathqas. hawi·λ ?i·hto·p?i éapacçiqs hawi·λ
 maçinλ ti·çkin?i.

?i·naxi·çi? aλλa· λa?o· topa·ti. hinoltaλ éi·ni·?ath mo·hoqo·h
 hoqo·ma. ?aλawih̄ta ?aλaλa· ya·akλi? itq. ?ah q^wa· éa·çmatap̄iqçik
 éi·ni·?ath. ho· ho·, wawa·qçik. hinosçis? a·p̄aλat :i·ca·tš̄iλ?i ?oh? aλat
 éi·ni·?ath?i. ?oca? a·p̄aλsi mah̄ti·?akqas éo·éka qo·?as to·csa·mi·h.

many people. (w.) stopped ashore and came to the place on the ground. I got on the beam. 'Now', I said to the Hopachasath, 'ho'' ho'' ki''k.' I was standing on my beam with abalone in my septum and covered with down. Four times I said, 'ho ho.' All the Hopachasath and Hochoktlisath said it. The beam was lifted up and my heart was glad because of the way I was decked out and because of my ritual for warding off evil. 'Ho', said the Hochoktlisath and the Hopachasath. 'Ki''k', said my whistle. The beam was lifted up and placed on top of the posts. The Hopachasath and the Hochoktlisath, but no other tribes, saw me as they were putting the beam in place. The other end of (the beam) was then put in place also. I left it that way and moved down to the coast.

Then I planted potatoes. I lay down in the house and covered my face with my robe. I was thinking and I was worried lest I be caught without a house when my daughter came of age. My mind was talking. My wife came in and found me like that. 'Sit up!' she said, 'our daughter is menstruating.' I sat up. I put on my regalia, put shredded cedar bark about my head, put red paint on my face. We went down stream and reached the place where the Hopachasath were living.²² I started to sing a Tsika song and came around the point (to) the Hopachasath, singing it. 'Well, Naweik's (daughter) is menstruating', said the Hopachasath. Everyone came outside. 'My daughter has come of age', said I to the Hopachasath. I came up the bank and went into the house of Kwanitoh. I had all the Hopachasath enter—women, men, and children. 'The only thing in the center of my mind is that I have been caught without a house', I said to the Hopachasath. 'I have already a lot of wealth prepared for (my daughter's) puberty', I said.

I made four torches and we went outside, holding the torches up in the air.²³ I had the one who had come of age carry a small fancy basket with a cord handle. 'I was working,' she said, 'and I found out that I was going to start menstruating. The thing I was working on is in this basket. There are a score of tribes in it.' She finished speaking. I gave my four torches to the Hopachasath chiefs.

Then I went toward the sea a little ways and stopped where the tribe was living in the place called Homowa. We started out in two war-canoes, with many people in each, and a sealing canoe. We came around the point at Homowa going along whale fashion in the small canoe and, (in) the two war canoes, holding spears poised at the one going along whale fashion. Their whaling spears were poised in the bow. It represented the reputed constant hunter and whaler. There on the bank, perched on a tree, was Thunder. Thunder was there, ready to pounce on the whale representation with his claws. Thus many were my topatis. I was now landing at my home. The whale stopped in the canoe; Thunder stopped and entered the house.

I got ready with another topati. Four supernatural woods people got out of a vessel wearing head-masks. There were two ahead and two others behind. The supernatural woods people went along brandishing spears like this. 'Ho ho', they said as they went along. The menstruating girl was brought up the bank by the supernatural woods people. I brought all the men and women to my house.

wa·?aλsi ?anis hi·?apas?a·qλaλ. ?i·naxi·?apαλsi hičma mo·qoml.
 ?ah? a·?aλsi hini·?as?aλ hi·?apas?aλ so·?aλλα· piko?o·?i. ?iqwa·?aλλα·
 we·?i·tq ho·pačas?ath. mamokwitaħ čiša·?e·th, wa·?aλ ciqšil,
 kamatamitaħ ?anis :iča·tšil?a·qλ. ?očo·?aλma yaqwi·titi·s mamok.
 caqi·ctaqimlčaλma ma·tma·s. hini·siła· hičma hawi·h. sokwila·?a·qλaħ
 ma·tma·s hawi·?aki·kqo·s maħli·. sokwi·?aλsi ?aλpito·q hayo·q hi·t
 hiko·l. ?o?i·sh? aλsi ha?ok čo·čkaλ qo·?as ha?ok.

?okwi·tšil?aλsi hi?i·s maħti·?i. nita·sipsi ?i·h?i· nitop. ?akwalatsi
 čisto·p mamatni. ?anaqh?atsi ?oyi·?at čisto·p lokwi·t ?ah ?anikit.
 haħilokni ?o·c qo·?asqin ?ohok :imti· Mr. Gillette. ma·kokwatoksi
 čisto·p?i caqi·cqimjisoκwαpatsi čisto·p?i ya·qhūbal?aλqas hi·nasip nitop?i.
 ni·tapopsi λa?o· nitop. ?okwi·si? aλλα· čilkwācos. čawāčištaλ ča?ak?i
 mo·čiq?i nitop. čitkwa·si?aλ ?i·h?i· nitop čitkšil?aλ. qacčaqimjisoκsi
 qwa·?aksi qwa·?ak?itq caxtqi· čisap?i iayo·sim. ?okwi·tšil?aλsi
 ni·nitasipšil?aλsi. λari?aλ qo·?as?i λama ?ohok?i :imti· hakwičak.
 λari?aλ yo·qwa· hi·tcaqil?i ?oh? aλok :imti· na·siya:ato. hisa:ato
 na·s?i· qo·?as ya:atqas ?osi·kat yaqwi·nλ?itq ?oh? aλok :imti· na·siya:ato
 yaqwi·nλ?itq hi·t?aλ λame?i hi·th?atqas ?osi·kat. ?o·?owasi ?aλa
 qa·yo·kwaħ ?oh?atsi hopi·?at ?iš čawa·k hiškwi·?ath. hinsil?aλ nitop?i.
 ki·k, wa·?aλoksi nitop. hiħ? aλoksi haħti·?akqas tomisotsi pa·naħsoksi
 qwa·?akqas haħti· ?o·ksna:at?aλqo·s nitop. hina·sipαλsi iagosči
 lo·ksačos lo·sčilpaλsi.

ħiħšil?aλsi ?ocačil mito·ni. hinasilsi pa·čina?a. hił haħil mamatni
 ?okla· Jack ?o?o?i·hok kilaño·s ko·na ?aλqiml. hašiči?aλ Jack ?anis
 ?ayaqs ta·na· ?anis ?aλpitoκ ta·wisin ta·na· ?o·co?ok mito·ni
 makw·atowitas. hi·t?aλsi haħilok pa·čina?aħ hił hine·?il mamatni?i.
 wa·siħa Tom, wa·?atsi. ye·yilma, wa·?aλatsi. λawi·čil?atsi Jack.
 ?o?i·?il ?ahko· iħpřil. ?a·naqhak ?ayic·s ta·na· ?o·co?ok mito·ni,
 wa·?aλ Jack?i. ?a·nimah ?aλpitoκ ta·wisin ta·na·, wa·?aλsi Jack.
 čo na?o·qsikaħ, wa·?aλatsi mamatni?i, ?anamah ?aya·k ħisał piskit
 šo·kwa· ?aλqimlōkqas ko·na·. ?aniyo·shsok wikkwa·tšil siya·si·?arpqo·k
 ta·na· wiłi·tqa ko·na:ol. ?okwa·tšilō·shsok sočiq ta·na· λa?o· ko·na·
 hała·čilo·shsok sočiqwāyiwō·shsok. wikkwa·tšil?alo·shsok
 siya·si·?arpqo·k ?aλpit ta·wisin ta·na·. ?okwiqs?aλoko·shsok siya·s?i
 ko·na· pātqok, wawa·?aλatsi Jack.

ħiħšil?aλsi pa·čina?a na?o·qsi?aλatsi mamatni?i. si·kšil?ałni.
 wi·qsiqaq. ?o?i·qs ?ahko· Jack. siya·si·?apřis ta·na·k?itqak.
 ?a·qinqłokħak ħisał čawa·k, wa·?aλsi Jack. ħopřimyaqłokwaħ ?iš
 kaħwa·t čawa·kħ ħisał, wa·?aλatsi. wikmiħsamah qwe?i·sokqo·s.
 ?o·ci·?arp?a·qłah ya:atiki·s ħopřimjisoκwαpāt. čo ħopřimjisoκwαpřilah,

I said that I would hold a raised-torch ceremony. I prepared four torches. Then I went out with the torches raised and (the girl) again held the basket. Again she said what she had said to the Hopachasath. 'I was working, O Tsi-shaath', she said. 'I knew that I would menstruate. What I was working on is in (this). There are one score tribes contained in it.' Again I gave the torches to chiefs. 'I will get the tribes when I have finished the house.' I got twice ten score (fish) at Hikohl. I 'consumed' them as all the people ate.

I started preparing the house there on the ground. I put up the big beams. A rope was loaned to me by a white man. A stout rope this big²⁷¹ was given me by just him. He was the chief over us Indians, and his name was Mr. Gillet. The rope which we used in placing the beam was bought for me and cost twenty dollars. I raised another beam. It also was placed on rollers. There were four beams pointing end-wise into the water. The large beam was rolled up on them. I had (a device), which cost three dollars, like the thing on a ship that pulls up the anchor. I started pulling up beams. My figure post, called For-famine,²⁷⁴ was put up. One in the rear, named Come-down-in-daylight, was also put up. The person by whom I was created²⁷⁵ came down from heaven, and it is for that reason that the post's name is Come-down-in-daylight; also it was in that part of the house that I was created. I worked along with two Kyu-quot and one Hesquiat helping me. The beam was being raised. My beam went ki-k. My ritual for warding off evil was there all the time; I had my face blackened, abalone in my nose according to my ritual for warding off evil while handling beams. I placed the cross beams and put the roof boards on.

I started out in a canoe to go to Victoria. I reached Port San Juan. A rich white man was there; his two schooners were after fur-seals. Jack heard that I had a lot of money in my canoe, that I was taking twice a thousand dollars down to Victoria to trade. I was in the house of the San Juan chief and the white man came in. 'Where is Tom?' he asked. 'There he is', they told him. Jack came to me. He came here and sat down. 'Are you really taking a lot of money to Victoria?' said Jack. 'I actually have twice a thousand dollars', I told Jack. 'Well, I'll go along in your canoe', the white man said. 'I am the only one who has a lot of blankets, biscuits, sugar, and I have two schooners. You can get it without cost (for delivery) only if you let me have the money, because there is no one else who has a schooner as a conveyance. It would cost you a hundred dollars for another schooner; you would have to pay a hundred dollars. It won't cost you anything if you let me have the two thousand dollars. Your goods would be carried in my vessel', said Jack to me.

I started out from Port San Juan accompanied by the white man. We sailed off. It was very windy. Jack sat there in the canoe. 'Let your money become mine', said Jack. 'What is the price of one of your blankets?' I asked him. 'They are worth a dollar and a half apiece', he told me. 'I don't want them if they cost that much. I'll let (my money) become the property of whoever lets

wa·?aλatsi. čo ka·?aλi λayim, wa·?aλsi, ?aλqiml piskit čawa·k iarpqiml
 λisat λayim, wa·?aλsi. wika·h, wa·?aλatsi, čo nōpqiiml λahiqs λayim
 nōphta·k iarpqiml, wa·?aλatsi mamałni·?i. wika·h, wa·?aλsi, čawa·katah
 tiłaqsti wa·?at ?aλqiml λayim λahiqs nōphta·k iarpqiml λisat.
 ?o·ci·?ap·?a·qłah ta·na·?akqas ya:atikiki·s ?aλqimlayat λayatši·?at
 nō·phtacha iarpqiml. wa·?aλ Jack wikqa·?aλqimtok λahiqs λayim?ak
 to·hok ?o·k·wıl ?aλqiml λahiqs ?oh·ap łol nōpqiiml λayim. mak·inksi
 ?a·ne·?itq nā·s.

hinasilsi mito·ni. ya·?akapał Jack ?o·ci·čilma:i·qł ?aλpit ta·wisin.
 hini·s·?aλatsi ?oca·?apat makotok·?i. nāsša·paλatsi λisat iarpqari·h coma·
 małti·?i makol·?i. čo ka·?aλi ?aλqiml λahiqs λayim, wa·?aλsi. wika·h,
 wa·?aλatsi. hisča·k nōpqiiml λahiqs λayim. wasna Jack ?aλqiml
 λahiqs λayim. mak·inksi·?aλsi. to·si·?aλ ta·ne·?i. nāna·ničššapałsi
 ta·na·?akqas soči·q tak·a· ko·na cacaqicqimyaqł·?i. wasna Jack.
 ?ana·p łol čawa·k λahiqs λayim. wa·?aλsi caqi·c iarpqiml ?anis
 ?oha·?a·qł caqi·c iarpqiml. wik Jack wasna ?aλqiml λahiqs λayim.
 hini·s·?aλqo· mamałniłinił hine·?itap małti·?ak·?i nāsša·pałqo·
 ta·na·?akqas ?o·k·wıl. ?o·ča· ya·ł go·?as·?i ta·na·. ?o·cqa·, wa·?aλqo·
 Jack. mak·inksi·?aλsi Jack mo·či·łsiłsi mak·ink. ?o·kšsi· ?aλqiml
 λahiqs čawa·k iarpqiml. wasna Jack. ?oya·katah qwiγiqas mo·či·łsi·?aλ
 mak·ink ciqši·?aλatsi Jack, čo ?ocači·?aλči ?aye·?i ma·makol. ?ah·?a·?aλim
 hinatsi·?aλ hasi·ki·kqo·k ma·makol·?i, wa·?aλatsi Jack. ?oya·λ
 wa·?aλ mo·či·łsi·?aλ·itq mak·ink. wiksi· we·?ič ?athi· hitačinkalasi
 Jack. ?aλči·ł wik we·?ičoł Jack. ?ah·?a·?aλ wi·?akši·?aλat qasi·
 we·?ičo·?aλ.

sok·wıl λa·?o· mamałni ya·qpa·ł·?itq ?o·c makol·?i. čawa·kałok ?athi·
 ?iš qatwa·t we·?ičo·?aλ λa·?o·?i mamałni. ?ah·?a·?aλ wiksi· we·?ičoł mo·?i·
 ?athi· mo·?i· nā·s. ?ah·?a·?aλ wa·?aλ Jack, ma·makol·?i ?ocači·?aλči
 hiyił ta·win·?i. ?ah·?a·?aλsok ho·acačił ?ahko· małti·?akqas, wa·?aλatsi
 Jack. čo ?ah·?a· wa·?aλhak, wa·?aλsi. kitalano·sok·apałčeka:as ta·na·
 si·čil. wa·qhsok·?a·ta kitalano·s ?o·k·wıl ?ah·?a·?aλqa·?a·ta ho·acači·?aλ
 kitalano·s. ?ahni· ?o·sa·hi wawa·?aλ·?itqak, wa·?aλsi Jack,
 ?ah·?a·?aλsok·?a·ta ta·?atapał. čo· čo hini·?as·?i·kah, wa·?aλsi.
 łošok·wālat hinaksol Jack. wik·?a·qłah ho·?i·?ił. wikitah ?o·co·ok
 souba. ?o·co·ok·wıtah hista·we·?itq ma·makol·?i wa·?aλsi Jack.
 ?oya·ło·šhsok ho·?i·?iłqo·s ?ah·?a·?aλsok ?ičaci·?aλok. q·a·?apaphsok
 kitalano·s wiki·s·?apałhsok·?a·ta ho·?i·?i·?aλatqo·k. wik·?a·qłah ho·acačił.
 tača·?aλe·?ic ?ah ta·ne·?i, wa·?aλsi Jack. qwis·?apałsi kwik·winkšo
 hišimyo·psi ta·na·?akqas. ?o·ci·čil·?a·qłalma ?i·h·?i· makol
 hista·we·?itq ma·makol·?i, wa·?aλsi Jack. sok·wılsi λahiqs·?isokqas

me buy them for one dollar.' 'All right, I'll let you have them at one dollar', he told me. 'All right, give me something to boot, two boxes of crackers for each bale of blankets', I said. 'I won't', he said. 'Well, one box of crackers to each bale,' the white man said. 'I will turn my money over to whoever gives me two with each bale.' Jack said that he did not have two boxes to boot, that he was afraid about two boxes, that he considered one good enough. I bargained with him all day.

We reached Victoria. Jack wanted to get the two thousand. He took me to his store. He showed me the store chamber full of bales of blankets. 'Well, give me two boxes to boot', I said. 'I won't', he told me. His (price) was right there at one box to boot. Jack was unwilling (to give) two boxes. I started bargaining. I spread the money on (the table). I had him examine my money, all of it twenty-dollar gold pieces and a hundred of them. Jack was unwilling. He thought just one box good enough. I said I would buy twenty bales. Jack did not want (to give) two boxes to boot. He would bring in different white people into his house and show them my money. 'Does that belong to the Indian?' 'It does indeed belong to him', Jack would say. I bargained with Jack, did so for four days. I demanded two boxes (with) each bale. Jack refused. After I had been bargaining with him for four days, Jack said, 'All right, go to the many stores. Then come here when you have finished the stores.'

He said that on the fourth day of bargaining. I had not slept nights, (bargaining) with Jack. Jack did not sleep for two nights. Then his eyes got weak and he fell asleep. He got another white man, his partner in the store. The other white man went a night and a half and he fell asleep. I did not fall asleep the four nights and four days. Then Jack said, 'Go to the different stores in the town. Then you will return here to my house.' 'Well, have you said that now?'²⁷⁶ I said. 'Apparently you are treating my money like a fur-seal.'²⁷⁷ You always say that of the fur-seal because the fur-seals always come back. That is why you are saying as you are; you always let (the price) float away then. Very well, I'll go out.' Jack was dry in the mouth now. 'I won't come back. I was not coming to you. I was going to the place where the stores get (their goods)',²⁷⁸ I told Jack. 'If I were to return, you would raise your (price). You always treat the fur-seals that way; you always make it cheap when they return to you. I shan't return. You have let this money get away.' I used (my) hands to gather up my money. 'It is going to become the property of the big store from which all the stores get goods', I told Jack. I took my little box and put it back in. 'Iii ... Don't! Don't! Don't!' said Jack. 'Take two boxes to boot

ho²aqsi²pa²λsi. ?i²?i² . . . wiki²· wiki²· wiki²·, wa²·a²λatsi Jack. čo· ma²·
 ?a²λqiml² λahi²qs λayim² ?ok²wi²?a²l, wa²·atsi ok²wi²?a²l n²oph²ta·k² λarpqiml² λa-
 yim². q²wis²?a²pa²λ Jack ?a²λqiml²sa²pa²λ λahi²qs λayim². hita²?a²pa²λsi Jack.
 caqi·ch²tak² λarpqiml² ma²·koxsi moyi·q² λahi²qs riskit² ?oh²?i²š hayoqoml² ma-
 λiml² šo·k²wa· hahayoqom²yis ta·na². so²či·qk²wal²š²λsi ta·na²· šo·k²wa· ?oha²·

?anaqsi²?a²λsi xaxaškok. hinatš²?a²λsi walš²il. hil²?a²lim na·wahi²
 pa²·či·na²?a hita²·čištok²qas ko·na. ?ok²wisok²wi²·ke²?ic λa²?o²?ak²qas ko·na,
 wa²·a²λatsi Jack. λι·hš²?a²λsi. hinasi²λsi pa²·či·na²?a. wi·napo²λsi
 mo·či·t²si wi·nari hil² pa²·či·na²?a. na·waha²λsi Jack. hitago²?a²λ ko·na
 pa²·či·na²?a. λahink²wacišto²a²λ ?i·hok²?i ko·na. pa²tq²wi²lta²λ ko·ne²?i
 ?oca²či²?a²λ ?i·h²?i ko·na. ?o²?i·qs²?a²λ pa²·t:ah²si²λš²?a²λ comin²λ ?i·h²?i·
 ko·na ?ap²wi²ngs²?i. hina·si²pa²λat²ni čo·čkas²pa²λat²ni hil² ?i·h²?i· p²ri²n²wa²l
 yo·q²wa· hina·si²pa²t.

λihš²?a²λni to·pš²il pa²·či·na²?a. ?ana·qh²?isni na·sš²il ho·mo·wa
 hitago²?ani ho·mo·wa hil²?i·tq² ma²?as čiša·?ath. layo·k²wi²λ ko·na ?ok²wi²n²λ
 hitačos²?i ho·mo·wa. či·po²λ ?i·h²?i· p²ri²n²wa²l kilačišto²λ. ciqš²?a²λsi,
 ka²?ačak² ?a²λči²qgo· p²ri²n²wa²l, wa²?a²λsi. hina·či²λ ?a²λči²q p²ri²n²wa²l.
 pa²·tq²wi²lta²·či²λ ko·ne²?i. ?o²?i·qsi²pa²λ p²ri²n²wa²l²?i qač²?i·či²q²?i. wik²
 ?e²?e²?iša pa²·tq²wi²lta. hinatsa²p²i²λa· λa²?o·qo· p²ri²n²wa²l mo·či²qš²?e²?it
 p²ri²n²wa²l. wi·hisa²λš²?a²λ pa²tqok. λiha·wa²λ p²ri²n²wa²l²?i mo·či²q²?i.
 pa²tqš²?a²λ yačas²?i. na·yis²čis²?a²pa²λ čo·čka²λ qo²?as²?i ?o·co²?ok²wapa²λ
 ma²hi²?ak²qas. čo·čkw²i²lta pa²tqok ko·ne²?i caqi·ch²tak² λarpqiml² λisat² ?i²š
 so²či·q² λahi²qs xaxaškok ?i²š hayoqoml² šo·k²wa· ma²λiml². hintsapš²?a²λsi
 pa²tqok ho·:i²?ath²·c ?o·h²watsi q²wa· q²wē²?i·tq ko·na². ?o·co²?oksa²pa²λsi
 ?ahko· pa²tqok čo·čk hinatš²il pa²tqok.

?ah²?a²?a²λsi to·sči²pa²λ ma²hi²?i² hišim²yo·pa²λsi. čo· ?oca²či²λ²?a·q²hē²?ic
 mačta·th. ?oca²či²λ²?a·q²hē²?ic λa²?o·k²wi²?ath yo·to²?i²?ath, wa²?a²λsi.
 ?oca²či²λ²?a·q²hē²?ic ni·ti·na²?ath. ?oca²či²λ²?a·q²hē²?ic λa²?as²?ath.
 ?oca²či²λ²?a·q²hē²?ic či·ya·nox²?ath mito·ni²?ath sa·nič²?ath q²wi²·čin²?ath.
 ?ani·kah² si²ya² ?oca²či²?a²λ nanaymo²x²?ath qo·mo²?oxš²?ath hi·q²wi²lta²?ath
 ?i²š q²wa·y²i²λim²?ath mič²wi²yim²?ath ?i²š qo·xo·miš²?ath. λihš²?a²λoksi
 ?owa·lin yaqči²?athqas čo·čk. wiki·tš²il qo²?as sok²wi²λas²?a²λ mačta²?ath
 λa²?o·k²wi²?ath yo·to²?i²?ath to²k²wa²?ath ho·čo²q²lis²?ath ho·:i²?ath ni·ti·na²?ath
 pa²·či·na²?ath λa²?as²?ath ši·ya·nox²?ath mito·ni²?ath sa·nič²?ath q²wi²·čin²?ath.
 si²ya²:a²λsi ?oca²či²λ nanaymo²x²?ath qo·mo²?oxš²?ath hi·q²wi²lta²?ath.

ti·pstown hil²?a²λ ma·tma·s piš²in²?a²λ. hi·šacha²λsi ča·ša²:i²?a²λ
 ?o²:i²?a²λsi ?ani he·psi·yas²?a²λ ma·tma·s. wi·čaka²hē²?ic ?o·co²?ok²wali²n
 he·ps, wa²·a²λatsi. ?a²λačink²ni tiči·nim. ya·čš²λsi hisi·ka²λ i²š²?i²
 ?oca²či²?a²λsi Vancouver qo·xo·miš²?ath. ya²?aka²λatsi li²maqsti ?anis
 wiki·p ma·tma·s mito·ni²?ath sa·nič²?ath q²wi²·čin²?ath hi·q²wi²lta²?ath.

with each bale', he said. Jack made it two boxes. I had overcome Jack. I bought twenty bales, eighty boxes of biscuits, and ten barrels of sugar at ten dollars each. I spent one hundred dollars for sugar.

I took only the crackers in the canoe. I came home. 'Wait at Port San Juan where my other schooner is. Your goods will be in my other schooner', Jack said to me. I paddled off. I reached Port San Juan. I stopped and I waited at Port San Juan for four days. The schooner came round the point at San Juan. It came alongside his big schooner. The goods were taken out of the schooner and put in the large schooner. They started loading it and the middle part of the big schooner filled up. Then we were all put aboard and the large war-canoe was likewise put aboard.

We started out from Port San Juan in the evening. Just before daybreak we came round the point at Homowa where the Tsishaath tribe was. The schooner anchored in the bay at Homowa. The big war-canoe was pulled up and put on the water. I said, 'Give me a couple of war-canoes!' Two war-canoes put out on the water. They started unloading the schooner. They put it into the three war-canoes. It was not unloading rapidly (enough). 'Have another war-canoe come, so that there are four.' They started landing the goods on the beach. The four war-canoes were making repeated trips to get (the goods). The ones on land packed the goods. The people took it all up the bank immediately to my house. All the goods were unloaded from the schooner—twenty bales of blankets and a hundred boxes of crackers and ten barrels of sugar. Then I started bringing it here; I used (something) like a schooner which belonged to the Hoiath. I started bringing all the goods here; it (all finally) got here.

I put the roof boards on and I assembled everybody. 'Now, you will go to the Machhlaath, you will go to the Clayoquot and Ucluelet', I said. 'You will go to the Nitinat. You will go to the Makah. You will go to the Chiyanoath, the Victoria, the Saanitch, and the Cowichan. I myself will go to the Nanaimo, the Comox, the Hikwihltaath and also the Kwayitlimath, the Mihkwiymath and the Kohomishath.' All my relatives and neighbors started out in vessels. There were no people left; they went to get the Machhlaath, the Clayoquot, the Ucluelet, the Tokwaath, the Hochoktlisath, the Hoiath, the Nitinat, the Pachena, the Makah, the Shinanoath, the Victoria, the Saanitch, the Cowichan. I went to the Nanaimo, the Comox, the Hikwihltaath.

At Stevestown the tribes were fishing. I went there to invite them for immediate response and I found that they were going to make hops. 'You are too late, we are going to the hop (fields)', they told me. We were two, (I and) Tichinim. I started out, going along the trail to Vancouver to the Kohomishath. My heart was sore at having failed to get the different tribes, the Victoria, the Saanitch, the Cowichan, and the Hikwihltaath. I reached the chief of the

hinasilčipsi haʷil qo·xo·mišʷath. ʷoʷoqsi hi·waqim nanaymoxʷath
ya:atqas hi·mi·csʷat hi·lʷi·tq maʷas. hinałčínłni ʷathi· haʷilʷi ʷoʷok
:imti·co·nɸin. łopkšil co·nɸin. wa·ʷalsi ʷanis sokʷiłasʷał ča·ša·iʷał.
ʷi·qʰoksi ʷanis wiki·p ma·tma·s. ye· ma·tma·s, wa·ʷał haʷilʷi,
ʷoʷčwa· nani·qso he·ps qʷa·qʰi· ʷoʷap ʷi·h ʷani ʷi·hqa· ni·wa·sʷi
nani·qso ʷahni· qʷa·ʷałʷitqak ʷanik ʷo·ksna·ałʷał nani·qsakʷitqak.
wiki·tokča:aš ti·maqsti ma·tma·s ʷanik ʷi·hok ʷahni· qʷa·qʷe·ʷitqak.
wa·ta·kiłah siya hini·sikał yaqčiʷathqas, wa·ʷał haʷilʷi. ča
qʷa·mi·łʷa·qłi·k. ka·ʷałi ha·yo·q qo·ʷas. hoksčiʷał qo·ʷas
qʷa·ma·yi·č qo·ʷas. sitsa·p homi·s ʷahʷa·ʷał hoksčiʷał homi·sʷi.
ʷahʷa·ʷał ʷi·hmi·saʷałni hišsa·co maʷas. čo·čk :apa·k qo·ʷasʷi.
łoyačiʷałatsi ti·maqsti. ʷoyi·ʷatsi haʷilʷi soča ʷisał.
ya·ya·kałhi·ya·pałsi. čawa·kʰʷatsi ʷoyi·ʷat po· čawa·kʰʷatsiła·
ʷoyi·ʷat ha·yoqomł ta·na· ʷaʷo· haʷil. qacčaqʰšičiʷatsi pačičiʷat ha·wi·h.
čo·čk :apa·k qo·xo·mišʷath wa· ʷani waqʷo·ʷa·qł čo·čk qo·xo·mišʷath.
wałsiʷałsi. hinasilsi hinko·ʷasnit hi·s ʷayi·s wi·na ha·yočiqis
wi·na. hi·nicsołšičiłsi. hinataʷasšičiłsi ma·manaqinʷath. ʷoʷ
ło·csa·mi·h ʷasna waqʷo· wi·čako·sin he·ps. ya·čšičiʷałsi wiki·pšičiłsi
ha·yočiqiʷi ča·pok. miłsiʷałsi hitasał hitacsohtałsi yo·qʷa· ʷocačičiłiʷi
mačła·th. čawa·kʷałčičiłkʷałsi na·s. hi·nołsiʷałsi ma·tma·s. hitasaʷał
yo·qʷa· ʷocačičiłiʷi ʷa·ʷasʷath ʷocačičiłiʷi ni·ti·naʷath ʷocačičiłiʷi
ho·ri·ʷath ʷocačičiłiʷi ʷaʷo·kʷiʷath ʷocačičiłiʷi yo·ło·ilʷath ʷocačičiłiʷi
łokʷa·ʷath ʷocačičiłiʷi ho·čogłisʷath. hi·nołsiʷałsi ma·tma·s. hininʷał
qo·xo·mišʷath ʷiš nanaymoxʷath ʷiš qo·mo·ʷošʷath hininʷał mačła·th
hininʷał ʷaʷo·kʷiʷath hininʷał yo·ło·ilʷath hininʷał ʷokʷa·ʷath hininʷał
ho·čogłisʷath hininʷał pa·čiči·naʷath hininʷał ni·ti·naʷath hininʷał
ho·ri·ʷath. ʷahʷa·ʷał wiki·t hinatšičił ʷa·ʷasʷath he·psi·yas. wiki·t
hinatšičił čiči·ya·noxʷath šoʷokʷath wiki·t hinatšičił sa·ničʷath wiki·t hinatšičił
qiwī·čičiʷath wiki·t hinatšičił pi·la·łaxačaʷath wiki·t hinatšičił mickʷiyimʷath
wiki·t hinatšičił qʷa·yiłimʷath wiki·t hinatšičił hi·qʷałtaʷath ʷahʷa· qʷa·ma·
wiki·t hinatšičił.

hininʷał ʷoyaqʰmis ʷocačičiʷał małti·ʷakqas coma·noʷał qo·ʷas hitatis.
ʷoʷa·ti·čičiʷałweʷin yacowis. coma·noʷałweʷin qo·ʷas hi·šco·wałtał
yacowisʷati·čičiʷał ma·tma·s. haya·qstopmiłsałatsi ya·łsi· ʷołʷat
ti·maqsti ʷanis qʷa·stokʰ ʷa·yi·ł ma·tma·s hinqtaʷas hi·šsa·thʷił.
hašičiʷałweʷin ʷoyaqʰmis ma·tma·s, hini·ʷasʷapałweʷin na·we·ʷi·k
yaya·qčiqłasi·č. čawa·qłpiʷałweʷin małti·ʷak. wa·łʷi·čičiʷałweʷin
ma·tma·s mošʷiʷałokweʷin małti·. mošyaqčinoʷałweʷin, čiqšičiʷałweʷin
hinʷałyaqłiʷi ʷoʷok :imti· ča·haqsoł kamałapʷi čiči·qa. naʷa·tałʷałhak
ma·tme·s hininʷi ʷoyaqʰmis mošʷiʷałokweʷin małti· na·we·ʷi·k. čo

Kohomishath. I was in the canoe of Hiwakim, the Nanaimo, who showed me the way to the tribe. We arrived at night at the chief's house; his name was Shonhin. Shonhin awoke. I told him that I had come to invite for immediate response. I told him that I had failed to get the tribes. 'Fie on the tribes', said the chief, 'I wonder if hops are their grandparents,²⁷⁹ since they consider them important, for our grandparents are important. That is how you are, for you are now handling your grandparents. The tribes apparently have no sense, for that which you are doing is important. I'll go to my neighbors', said the chief. 'Let's see how many you will invite.' 'Give me²⁸⁰ ten score people.' He counted all the people there were said to be. He split cedar (sticks) and counted the sticks.²⁸¹ Then we went around from place to place, wherever there was a tribe. All the people were willing. My heart rejoiced. I was given five blankets by the chief. I was provided with canoe matting.²⁸² I was given a gun by one (chief) and ten dollars by another chief. I was given gifts by three chiefs. All the Kohomishath chiefs were willing and said that all the Kohomishath would come.

I went home. I arrived at Stocked-with-dog-salmon. There on the beach were many war parties, ten parties. I began trying to take them along. I began calling names in invitation to the Mamanakinath. The women were unwilling to come. 'We might be late for the hops.' I started to go. I had failed to get the ten canoe parties. I came out of the woods at the same time as the one who had gone to the Machhlaath landed. I had been gone nine days. I began to expect the tribes. The one who had gone to the Makah also landed, and the one who had gone to the Pachena, the one who had gone to the Nitinat, the one who had gone to the Hoiath, the one who had gone to the Clayoquot, the one who had gone to the Ucluelet, the one who had gone to the Tokwaath, the one who had gone to the Hochoktlisath. I began to expect the tribes. The Kohomishath came and the Nanaimo and the Comox; the Machhlaath came, the Clayoquot came, the Ucluelet came, the Tokwaath came, the Hochoktlisath came, the Pachena came, the Nitinat came, the Hoiath came. No Makah came; they had gone to pick hops. No Chiyanohath or Sooke came, no Saanitch, no Cowichan, no Pilalahatsaath, no Mihkwiyimath, no Kwayitlimath, no Hikwihltaath; that many did not come.

The news came to my house (that) the place downstream was full of people. It was said that they had run out of space on the beach. It was said that people had filled up both sides of the river and the tribes had run short of space on the beach. They wanted me to be troubled in mind, but my heart rejoiced because that was why I had invited many tribes, called out names in invitation and invited all the tribes. It was said that the tribes had heard the news, 'It is said that Naweik has made everybody who lived with him go outside. It is said that he is now alone in the house. The tribes have heard (that) his house is closed. He has gone into the (closed) house', said Tough-mouthed, the one who knew. 'Have you heard, O tribes, the news that has arrived? Naweik's house is said to have been closed up. Well, think it over. Naweik is giving a

ίαραταqsto?αλι ιι·cίo·tama na·we·?i·k. ?okwi·tši?αλμα topa·ti.
kamataphak q^{wa}· ma·tme·s wike·?ic wiki·p. ýimhiçilo·se?ic
wiki·pgo·k. to·patsna:a·l?·a·qłate?ic. ýimħa·?a·qłe?ic ħamaía·pałah
siya wiki·p?·a·qłe?ic topa·tak na·we·?i·k.

λiħši?αλ ma·tma·s coma·qçik wi·na hi·naħoł ċa?ak?i ma·tma·s.
no·k^{wi}·s?αλ ċo·ċk ma·tma·s. ?i·naxyał ċiša·?ath ho·ċoqlis?ath
ho·pačas?ath q^{wa}ħa·?ah?·a·?i·naxyo. hitasa?αλ hitinqis?i ma·tma·s.
?aħa·psi ?o?·a·tok wi·ne?i hił kohwanim?is?i so·?ałsi ĩaši·?akqas
hi·ts?atałsi. ĩa·csa·łsi yaqwi·?a·qłi· hine·?ił. ħayo łisat ĩoçĳcał
ħame?i ?iš mocmoħaq. so·?ał pačsa·kom ?oγak^w·ałok ħayo?i łisat.
?o·ci·çil?·a·qł ?atqo·?i·ċimqħ hine·?ił ?atqo·to·csma ?i·ċim hine·?ił.
ħin?i?·ałċa:aš q^{wa}· hi·sti?i?·ał kohwanim?i. ħa·yi·?i?·ałma, wa·?ałatsi
Douglas. wiki·tał histi·?ił ĩaši·?i ċo·ċkał histi·?ił kohwanim?i.
wiki·pši?αλ topa·takqas ma·tma·s. so·si· ĩoš?asim?i. ĩa·csasi
ħinataši?i·kqo·qo·?as ?anis kohsa·p?·a·qł. ĩaši·?akqas ħini·pał ?ah?·a·
ħayo?i łisat. ċo·ċki·?i?·ałma, wa·?ał Douglas.

?ah?·a·?ałsi ?o·š:ałał ċim?o·pałsi yaqok^{wi}·?okta·qo·?as ċim?o·p.
ċi·skmatqš?i?·ałsi ?i·?i·?i·?i·?i·. maħsa·pałsi ti·capilγak?i ħayo·q?i
łisat kohsa·pałsi ĩaši·?akqas. no·?i?·ałsi no·k,
hi·ya?o·we· ħisi·γiyi·ki wa·ħa?o·we·
ħisi·γiyi·kqas wa·ħa·?o·we·yaħa·...
ħi·yi·ħa?o·we·yaħa·... ħi·na?o·we·yaħa·
?aħko·?iš ĩa·ša·wiya·

?aħko·wowo·?aks ĩa·ša·wiya·yaħa·...¹⁶

kamatsapał ma·tma·s ?ani wiki·p topa·ti?i. ħoti·?i?·ał ċiša·?ath ċo·ċk
to·csa·mi·ħ ħoli·?i?·ał ħo·ċoqlis?ath ċo·ċk to·csa·mi·ħ ħoli·?i?·ał
ho·pačas?ath ċo·ċk to·csa·mi·ħ. λa?o·kšila·?imtsił no·k?i·,

?aħko·wowo·?iš ?aħko·wowo·?aks ĩa·ša·wi·ye·

ħisi·γiyi·kqas wa·ħa?o·we·.

ýimħš?αλ ma·tma·s kamatsapał ?ani wiki·p topa·ti?i. ?ałpi·toksi
no·k,

ħe·yo·ħela·... ħi·yo·ħela·...

we·sakhana· ĩa·ši·hana·

qo?·e·ċlop hana·¹⁷

çiqš?i?·ałħa· ħin?·aγaqł?i qo·?as yo·to?it?ath, wikithas wa· ma·tme·s
wikħa·k ýimħa·. na?·a·taħ?i no·k?i·. ħisi·kiłsok ?ah ?anik wawa·?ałat.
na?·a·taħ?·ałħak ma·tme·s. ħe·y. wiki·me?ic topa·ti?i. ħini·?as?αλ
ċo·ċk ċiša·?ath ħo·ċoqlis?ath ho·pačas?ath. hine·?i?·ał ?e·?·e·išā
wiki·tałok no·k ya·ci·?iłsał. çiqsa·pałsi q^{wa}·ya·çikš·i. wiki·me?ic
ħopa·ti?i ma·tme·s, wa·?ał q^{wa}·ya·çikš·i. ?aqiřhak histi·?ił ya·

girl's puberty potlatch. He has set a topati. Do you know how, O tribes, you may avoid failing to get it? You might be ashamed if you don't get it. A topati will be performed for you. You will be ashamed. Now, I know you will fail to get Naweik's topati.'

The tribes started out and came up the river in full canoe-loads. All the tribes were singing canoe songs. The Tsishaath and Hochoktlisath and Hopachasath were all dressed up. The tribes arrived at the beach. I had two (people) looking after the war-parties at the little side door (while) I held my door at the entrance (proper). I was watching to see who would be the first to enter. The post was clothed with ten blankets and a bearskin. It held a potlatch handle²⁸³ covered with ten blankets. They were to become the property of whoever should enter (first), even though he be an old person or a woman. It turned out that they were entering by the side entrance. 'They have all entered', Douglas told me. No one had entered by the door, all had entered by the side entrance. The tribes had failed to get the topati. I was holding the door.²⁸⁴ I was watching for a person to enter so that I might open my door (for him). He should then get the ten blankets. 'All have entered', said Douglas.

I gave a shout of triumph, what Indians call 'fixing things up on the rocks'. I started rattling with a scrape-rattle (and shouted), 'i· i· i· i·' I dropped a screen of ten score blankets and I opened my door. I took up a song,

Hiyaowe Say! Go this way! wangao
 The way I go. wangae weyanga
 hiyingao weyanga ... hinaoweyanga
 This is the door,
 This is my door yanga ...²⁸⁵

(This) made it known to the tribes that they had failed to get the topati. All the Tsishaath women came dancing in, all the Hochoktlisath women came dancing in, all the Hopachasath women came dancing in. I again sang the words of the song,

This is it. This is my door,
 The way I go. wangaowe.

The tribes were ashamed (when) they found out that they had failed to get the topati. I had two songs.

Where is our door? say!
 Say! Human being.²⁸⁶

The clever man of the Ucluelet spoke and said, 'Did I not say, O tribes, "Are you not ashamed?" Listen to the song. You will come this way, for you are being told. Have you listened, O tribes, hey? You did not get the topati.' All the Tsishaath and Hochoktlisath and Hopachasath went outside. They entered quickly without a song; they simply walked in. I had Turn-into-wolf speak. He said, 'You did not get the topati, O tribes. Did you enter at that side entrance? Did you see the wide doorway there? You are to enter there,

kohwanim?i. na·csa·xhak ya·t̄ taši·?i ?a·qs^oato^oi. histi·?iyi·ksok ?ani histi·?i?atok?a·ta hawi·h wāq?o:as? ałatqo·, wawa·?apałsi qwa·ya·cikši·t. wi·ya·t histi·?i?at kohwanim?i. hayočičma łisat łame?i ?iš mocmoħaq?i. qwa·yipa·hite?ic hayo·yipa·hite?ic łisat ?iš mocmoħaq.

qwisitwe?in ?ah?a· yaqckwi·qas. hayimhičixit v̄ in yo·qwa· ?ahni· qwis?ał?itqak yo·qwa·. hi·tałokši?ałqo·we?in hiłh?ał saya·čato?i. wikałqo·we?in ?oca·qa ?i·hto·p?i. čičihinkši?ałqo·we?in. wikałqo·we?inłax· ?oca·qa ?i·hto·p?i. čo·čištał wi·napačištał hiłh?ał ye· saya·čato?i. mo·či·tačišth?ał ne?i·či?ał ?ani tama·. ?o·cahtaksa no·?ił qo·?as?i iap̄yak?i ?ałpi·l?i iap̄yak. ?o·cahtaksa małši?ał ?i·hto·p?i ciqšil ki·tq:ał, w w :o·, wa·?ał ?i·hto·p?i. ?o·aqsto?ał ?ani no·?i? ałatokqa no·k,

hi·ya ?owe· yaħa . . .

hisi·yi·qas wa·ħa . . .

kamitqšē?ał ?i·hto·p?i wihi·?o?ał hi·ki·kši?ał taši·?ak?i wawa·?ak?itq no·k. wihi·?o?ał hiłh?ał qahši?ał wihi·?e?i ?i·hto·p?i. ?ahko· qwa?o·ktokwah ?ona·k ?ahko· no·k?i. ?i·hto·picokwah ?ahko· iap̄yak?i. ho·čogħis?ath hiłathokwah, wawa·?apałsi qwa·ya·cikši·t.

yimhši?ał ma·tma·s wik:ałax. hawi·x ci·qci·qa qwa·ya·cikši·t. sokwiłsi ła?o· hawił ciqsa·psila· ?o·c nōwi·qso pi·ta qi·šqiš.⁷⁸ hini·sila. limaqsti ciqayisiłax. wikha·k yimħa· na·we·?e·k. wa·sakhak ha?om ?ah maħi·?i. minka·?akithwe?in?a·ta na·we·?i·kiča yaqwi·?itq na·we·?i·k. minka·?ałokqo·we?in łaqmis łax·qa·št maħi·?ak?i. ?aqi·s?a·qłħa ha?ok hi·t ?aye?i qo·?as ?anik wiki·tok ha?om. wikha·k yimħa· ?ayaqħokwičaks ha?om ?ayil ma·tma·s hinata?as. yimħa·?ałqa čiša·?ath čo·čkał ?anik wiki·tok ha?om. hawi·?ał ci·qci·qe?i. sokwiłsila· ła?o· hawił ciqsa·psila·, sokwił?a·qłwe?inco· hawi·he·x hił?iswe?in ha?om, wa·?apałsi. hini·?as hawi·ħał čo·čk qo·?as hini·?as. hine·?i?ał łahiqs xaxaškokwahs qwa· ča·čilqo· taši·?i. hine·?i?ał łahiqs xaxaškokwahs soči·q łahiqs hine·?ił.

sokwiłsila· hawił?i ?okta· imłši?at ciqsa·psila·, ?aqinħak qwa·?ak ?ah?a· ha?om ?anik ?okta· na·we·?i·k łaxači·ħiča łax·q. ?aqaqħa ya·yil ha?om?i ?ani qwa· qwe·?i·tq łošok?i ?inkšy. ?aqis?a·qłaxħa ?ocačil :ospato?i. ?ani hił?a·qłqa wani·q ?ahko· łoštqakqa. ?oħa·hšilčipi łaqmisqo· qwi·sa·ħa·ħi· ?ocačil :ospato?i. hawi·?apsi ci·qci·qa imłši?at ?okta· ci·qci·qe?i. sokwiłsi ła?o· hawił ciqsa·psila·, sokwił?a·qłwe?inco· hawi·he·x hił?iswe?in ?ah?a· łaqmis, wa·?apałsi ła?o·?i hawił. hini·?as hawi·ħał hine·?ił šo·kwa· hayoqomł małimł łisok?i šo·kwa·. ħahayoqomijisckwaksi ta·na· ħopqimł małimł hayoqomł soči·isckwi ta·na·. yimhši?ałok hawi·ħok ma·tma·s. saya·čax ye· kima·s?ał łahiqs?i ħakwičak ?oh?ał kima·s qo·?as?i łama.

for that is where one always enters a chief's (house) when one goes to a feast. One never enters at the side entrance. The post is clothed in ten blankets and the bearskin. You would have got all that, you would have got the ten blankets and the bearskin.'

'It is said that my²⁸⁷ ancestor did that. He also lost his bearings as you did. He pronounced incantations while far out at sea. He paid no attention to the whale. He prayed, paid no attention to the whale. It lay face downward on the water far out at sea. After four days on the water, he heard that it was singing (a) tama (song). At once he took up the tama songs, of which there were two. Immediately the whale moved and spoke, made a bellowing sound; "w w o'," said the whale. It was pleased that its song had been taken up,

hiya owe yanga ...

The way I go ...

The whale started running and went to dry land; it started going its way, as the song says. The whale reached dry land and died on the rocks there. That is how this song of mine was obtained. This tama song of mine belonged to a whale. I have it from (my) Hochoktisath (ancestors).' (Thus) I had Turn-into-wolf say.

The tribes were ashamed and said nothing when Turn-into-wolf finished speaking. I took another chief, I had the father of Peter Kishkish speak. I gave him also a thought, I told him what to say. 'Are you not ashamed, Naweik? Where is your food in this house? That of the Naweik of legend, the first Naweik, used to be all around. He would have oil and dried blubber all around his house. What are the many people here going to eat if you have no food? Are you not ashamed? It turns out that you had a lot of food when you invited many tribes. All the Tsishaath are truly ashamed that you have no food.' The one who was speaking finished. I took another chief and I had him speak, saying, 'He says you young men are to go after it; there is a little food.' All the young men went out. Boxes of biscuits started coming in like a stream flowing through the door. Five score boxes of biscuits came in.

I got another chief, called Mentioned-by-name, and I had him say, 'Why is that food of yours like this, though you are named for Naweik, who is supposed to have been a hunter of fat blubber? What is that food there, for it is like dry firewood? How will one get it to the stomach? It will certainly stay here in the throat, for it is very dry. Look for some oil for us, so that it may go to the stomach.' I let the speaker, called Mentioned-by-name, finish speaking. I took another chief and had him say, 'He says you young men are to go after it; there is a little oil.' The young men went out, and in came sugar, ten barrels of white²⁸⁸ sugar. Each barrel had cost me ten dollars, the ten had cost me a hundred dollars. The chiefs of the tribes were abashed. It was piled up high there; For-famine, the figure post, rested his chin on the boxes.

?in^kwa^{ci}?aλ mah^{ti}?i ni·s^yak hayoqoml ?ah ?eⁱinhⁱ?i. ?o·ca·qaλ ti·ha?okšil[?]a·q^hal ma·tma·s. hinaho·λ ti·?i·s^yak čo·čk q^wamē·?itq go·?as. ?o·ci·čil^{sa}. wiwi^pakah soλso·kqo·s. ?o·hsasa^{le}?ic so·so^{ba}·si·čile^{?ic} ?ah^{hi}· ti·?i·s^yakⁱ, wa·?aλsi n^op^{it} ta·wisin go·?as ?iš ?a^hak^wa^lp^{it} sočⁱ·q hi·k^waλ ?a^hp^{it}ik ta·wisin. ?osim ?a^hp^{it} sočⁱ·q ?a^hp^{it}ik ta·wisin go·?as q^wamā· ?ah[?]a· ti·?i·s^yak ?ona·kšil[?]. caqi·cqimlk^wačil[?] λahiqs n^op^{it} ha?ok ma·tma·s ?iš n^op^qiml maliml šo·k^wa· wikčino^λ n^op^{it} ha?ok ti·?i·s. ?ah[?]a·?aλsi pačⁱ?aλ hayo·qčino^{psi} go·?as hayo·qk^wačil^{si} λisa^l. ná·csa·λsi ?ani yimha·?a^lat timaqsti ma·tma·s ha^{wi}·hok ?ani wik^yo· q^wa·?apok ha^{wi}·h ma·tma·s ?anis čo·čkil ?o·?apolanop hišsa·thi·cⁱ?i ha^{wi}·h

n^op^či·l[?]apsi ná·sšⁱ?aλ λa·?o·k ?o·ksna·:alšⁱ?aλsi ti·čkin. ya·?a^l?aλ ma·tma·s.

hwa·yi·ka·he· hwa·yi·ka·co·š náyswa he·ye·ye· . . .

hwa·ha· ?ohoksi·š wa·ha· nani·qso

wa·ha· hay ticka·?aλqo·č náyiswa he·ye·ye·ye· . . .⁷⁹

čičihinkokma ho·čoqlis[?]ath ti·čkin. wikmihsa^litah ?o·h^wal. ?ah[?]a·?aλ ?a^lčⁱ·yiri[?]aλ. ha?oksa^palqo·s^{la}· caqi·cqiml λahiqs ?oⁱ·sšⁱ?aλqo·ma·tma·s. n^op^qiml maliml šo·k^wa· wikčino[?]aλqo· n^op^{it} ha?ok ti·?i·s. hine·?i[?]aλla· ma·tma·s qacč^ačilšⁱ?aλ[?]itq. ?o·csi[?]i[?]aλ ?ah čiša·?ath hoti·?i^λ,

h^o· h^o·?o·?o q^wasasa·niš ?e· . . .

h^o· . . . ha·ηa·w hi·yiga . . . he·

?o^ha·h[?]a·q^hsa[?]imš ná·čo·k

ha^{wi}·hok ma·tma·s q^wasasa·niš ?a·ηa·w hi·ya h^o· h^o·č^o·

q^wasasa·niš ha·ηa·w hi·ya he·

kipšⁱλ[?]a·q^hsa[?]imš ?aⁱ·h[?]i ma·tma·s ?a·ηa·w

hi·ya . . . h^o· h^o·y.⁸⁰

?a·wh^o·wa yi·yah^o· h^o·wa yi·yah^o·?o·

nášⁱ?a·hⁱ·s q^wa·?a^lok^wi·s ha^hawibi

?a·w . . . ?ay, nášⁱ?e·hⁱ·s q^wa·a^lo·k^wi·s ha^hawibi·ti· . . .⁸¹

m^ošⁱ?i[?]aλ mah^{ti}?i. watqšⁱ?a^late^{?ic} ma·tme·s, wa·?a^pal^{si}la·q^wa·ya·čikšⁱ·t. to·ška·sili·kma ya·ts[?]ato išⁱ·?i. ti·to·pma ya·ts[?]ato[?]i išⁱ·?i. m^ošⁱ?i[?]a^late^{?ic}, wa·?a^pal^{si}la· q^wa·ya·čikšⁱ·t. mo·čⁱ·l[?]a·q^he^{?ic} wik hini·?as. kipšⁱ?a^lma ?ah mah^{ti}?i n^o:aqšⁱ?a^late^{?ic} ma·tme·s. ?a^la ?i·na^xyo[?]i ?ok^wič mocmo^haq k^wa·ti·c to·h^mapt hisyo·?a^lla· ?ahko· hi·na·p^{al}?i p^o·q^hyo·?a^l p^o·q^hi·tim. ?a^le[?]i qo^wa·s so·?a^l čax^yak y^a:ih^{te}?i čax^yak. ya·cšⁱ?aλqo· go·?as hini·?aswitas ka^hšⁱ?aλqo· čax^yak[?]i. ki·k, wa·?aλqo· λili^hpa^lšⁱ?a^lokqo· čax^yakok[?]i. ti·to·p^{al} to^pa·ti[?]i so·?i· čax^yak y^o·q^wa·?aλ kipa·?aλ to·ška·sili·k[?]i

Fires were started in the house and ten kettles this big²⁷¹ (were put on) to cook tea for the people to eat. Tea-cups were put before all the people. They were simply given to them. 'I am too lazy to collect them each time. You will just keep them. Those tea-cups have become yours', I said to the eighteen hundred, almost two thousand, people. There were two hundred short of two thousand people; they got that many tea-cups. Twenty boxes (of crackers) were distributed for one helping and one barrel of sugar was emptied in one helping of tea. Then I potlatched to ten score people, I distributed ten score blankets. I saw that the chiefs of the tribes were abashed, for they had never done that; I had put the chiefs of all the tribes below (me).

After one day I again performed as Thunder. The tribes looked on.

Praise the day.
He is my grandfather.
The day thundered.²⁸⁹

The Hochoklisath had a (song of) prayer to Thunder. I did not want to use it. They had been in the house two days. I fed the tribes and they would eat twenty boxes (of crackers). One barrel of sugar would be emptied at each tea drinking. The tribes came in on the third day. The Tsishaath came dancing in, bringing along this (song),

ho hoo We are just thus. e ...
ho ... hangaw hiyia ... he
I shall be searching, seeking
The chiefs of tribes. We are just thus.
We are just thus. hangaw hiya he
I shall simply set my mouth in a grin at the big tribes. angaw
hiya ... ho hoy²⁹⁰

awhowa yiyaho howa yiyahoo
Look at me, the sort of wealth I have.
aw ... ay. Look at me, the sort of wealth I have.²⁹¹

The door of the house was closed. 'You are swallowed, O tribes', I had Turn-into-Wolf say. 'There at the door is Codfish-always-getting-on-it. There at the door is a devil-fish. You are closed in', (thus) I had Turn-into-wolf say. 'For four days you will not go out.'²⁹² This house has closed his mouth and swallowed you, O tribes.' There were two dressed up, dressed in bearskins and wearing spruce twigs and also shredded cedar bark around their heads; here at the back they were covered with down. The two men each had a long-pointed spear. People would start to go outside and the spears would appear. 'ki·k',²⁹³ they would go as their spears came together. The topati consisted of a devil-fish holding a spear and likewise the Codfish-always-getting-on-it with his mouth closed. The house was closed. The people would turn back; they were afraid of

hóšʔasʔaλ maħi·ʔi. hoʔacačiʔaλqo· qo·ʔas to·hšiʔaλqo· ʔo·sa·haλ
čax̄jak ki·k wa·ʔaλqo·. sač̄aql̄riʔaλ qo·ʔas hišʔa·hʔaλ hini·ʔas.
wa·ʔaṗaλsi qʷa·ya·čikš̄i·t, wikma· ʔoh̄ ya:i·sq̄in haʔok ti·to·p
ʔačkʔinhʔisʔi ti·to·p. ya· topa·tiʔi· ʔoh̄ma· ʔeʔi·h̄č̄a.
kʷi·niʔa·nokʷitweʔin so·tahtiṗat ma·ʔak hopksaqstoʔaλ ti·to·pʔi
ʔo·kʷit ma·ʔakʔi. ya·tač̄išt̄aλ qʷa· čaʔak ʔo·č̄išt̄qo· ti·to·pʔi. hi·kʷałš̄iλ
qaħš̄i·k č̄a·pokʔi. ʔani·h̄st̄w̄iseʔičat hi·kʷałš̄iλ hini·ṗatik. ʔahʔa·
ʔohokʷah ʔi·h̄č̄a· ti·to·p. ʔahʔa· qʷaʔo·ktokʷah ʔona·k topa·ti ya·
ti·to·pʔi, wawa·ʔaṗaλsi qʷa·ya·čikš̄i·t.

ʔahʔa·ʔaλsi no·ʔiʔaλ no·k,

ho·wa·ʔe· yi·ya·ʔe· yi·ya·ʔe·

ho·wa·ʔe· yi·ya·ʔe· yi·ya·ʔe·

ho·wa·ʔe· yi·ya·ʔa· ho·wa·ʔe· yi·ya·ʔe·

ho·wa·ye· yi·ya·ʔe·

ho ho· ho· ho· ho· ho

ʔapi·sʔa·λa·to·kqo·s ṗacsa·ko·mʔa·kqa·sʔe·

yi·ya·ʔe· . . .

mama·tma·ta·ṗa·ksʔe· yi·ya·ʔe·

ħaṗi·tmi·so·kqa·sʔe· yi·ya·ʔe·

ʔo·ña·hʔe·λo·ksa·ʔimš̄ yaqč̄i·q̄ho·si·s qʷa·ʔe· yi·ya·ʔe·

ħaṗa·ʔe·yi·ya·ʔa·t ho· . . .⁸²

hoqo·tʔaλ hiŋki·cimʔi qoʔač̄aql̄ t̄i·č̄kinʔi hoqo·ma hitaql̄ ʔoksṗi·
λopk̄jakʔi. so· :ak̄jak ʔaλč̄iq :ak̄jakʔi qʷisʔaλqo· ʔahʔa· ħa·kʷa·λʔi.
hiłʔaλ ho·ya·t hiŋki·č̄aλ ʔi·qca·ṗat hiłʔaλ ho·ya·t hiŋki·č̄aλ yo·kom
hiš̄cpa·ʔaλ ħa·kʷa·λʔi so·ʔi· :ak̄jakʔi ʔaλč̄iq. ciqsa·ṗaλsi qʷa·ya·čikš̄i·t,
ʔo·š̄maqakma hił ho·ya·tʔi ħakom ma·tme·s ʔani wik̄ ṗo·qʷa· qʷa·
ho·ya·tʔaλqo· ħat̄k̄mi·h̄ ʔani so·qʷa· :ak̄jak ʔaλč̄iq ʔani ʔo·š̄maqak
ho·ya·tʔi :ak̄jakʷaql̄ħokqa. to·ħokʷah ma·tme·s ho·ya·tʔi ʔani
ʔo·š̄maqak. wik̄ ṗo·qʷa· yaqo·si ħakom ho·ya·tʔaλqo·,

mama·tma·ta·ṗa·ksʔe· yi·ya·ʔe· . . .

ħaṗi·tmi·so·kqa·sʔe· yi·ya·ʔe· . . .

ho·ña·hi·λo·ksa·ʔimš̄ yaqč̄i·q̄ho·si·s qʷa·ʔe· yi·ya·ʔe· . . .

ħaṗa·ʔe·yi·ya·ʔa·t . . .

wahš̄iʔaλsi no·kʔi· λa·ʔo·ʔaλsi,

ho·wa·ṗe· hi·li· . . .

wiṗi·ṗi·k̄iṗi·thʔa·ts

miṗi·ṗi·t ħayi·ʔe·t

ʔani·ṗi·s ħaṗi·ṗi·t

ki·ki·hi·qamaṗaṗa·ṗe· . . .⁸³

the spears. 'Ki-k', they would go. The people were locked in the house, unable to go outside. I had Turn-into-wolf say, 'That is not the small devil-fish that we eat. That topati is the big (kind) that one hears about. It is said that his California whale was taken away by a devil-fish who fastened it to him and brought it within his tentacles just when he was about to spear it. There it was as though the devil-fish were an island on the water. The canoemen nearly died. It got close to them under the surface of the water and nearly got them. Mine is one of those big devil-fish. That is how my topati of the devil-fish was obtained', (thus) I had Turn-into-wolf say.

Then I took up a song,

howae yiyae yiyae
 howae yiyae yiyae
 howae yiyaa howae yiyae
 howaye yiyae
 ho ho ho ho ho ho.
 My potlatch handle is being carried along on the shoulder.
 yiyae ...
 Mine is flying about in the air, yiyae
 My wealth, yiyae
 It is looking for the one who is like it, yiyae
 Wealthy. ho ...²⁹³

There was a person inside masked with a head mask, with the Thunder mask; it had a beak on it. A girl was holding two knives and would do this.²⁹⁴ Faced-still was there, dancing with the head mask, and there was Yokom dancing on both sides of the girl who was holding the two knives. I had Turn-into-wolf speak and say, 'The dancing princess is terrible to behold, O tribes, for she is not doing as princesses (ordinarily do when they) dance; she is holding two knives and is fear-inspiring, with knives in her hands. I am afraid, O tribes, of the one dancing, for she is fear-inspiring. Princesses are not like that when they are dancing.'

Mine is flying about in the air ...
 My wealth. yiyae ...
 It is looking for the one who is, like it, ...
 Wealthy ...

I left the song and took up another,

howange hili ...
 By no one am I
 Equalled.
 I am indeed wealthy.
 kiki hikamayangange ...²⁹⁵

I jumped up to the pile of blanket bales. I shoved one over and let it fall. The Tsishaath and Hochoktlisath and Hopachasath were singing,

tox^wasi? aλsi hi·tokqas λiλisałco· iapqari·h?i. εapritsapsi
ti:a? atapaλsi. nono·k^waλ ciša? ath ho·εoqlis? ath ho·pačas? ath,

wi·ni·ni·ki·ni·th? a·ts

mi·ni·ni·ł hayi·? e·t

? ani·ni·s ha·bi·ni·ł

ki·ki·hi·qamaγaγa·ne·

ho·no·no· . . . ⁸³

λα? o·kλα· i·imtiλ,

hwaγa·γa·yi·ya·ne· ho·wa·ne·

ho·no·no·yi·ya·ne· hi·li·ni·

haγo·no·štaqe·so·ks

pαγa·γa·ca·ci·ni·m

? ani·ni·s ha·bi·ni·ł

ki·ki·?i·qamaγaγa·ne·

ho·no·no· . . . ⁸⁴

εapritsapaλsi iapqimł mo·hta·atapsi εaq:a? atap iapqimł λisał.
nono·k^waλ ciša? ath našok^waλ nono·k.

γimha? aλ ma·tma·s. sok^wi? aλ :akγak?i ?i·qca·pat sok^wi? aλ yo·kom
:akγak?i. εoxsi? aλ iapqimł?i εoxsiλ yo·kom iapqimł?i εoxsiλ Douglas
λα? o· iapqimł. ?atxi? aλ λisał?i. iici? aλ Douglas ?o?i·?i?i? a·paλ
hi·ł?i·tq λame?i. iici? aλλα· yo·kom λisał?i. ?a·λowaλ ti·li·ni·ya
haγo·q λisał?i. haγociq ni·sγak pa·ciλsi ma·tma·s ha·bi·hok.
pa·λpi·ci? aλsi ma·tma·s ?o·λ?o·yasi ?a·λa λisał ta·ta·yak?i ha·bi·h.
γimha? aλ ha·bi·hok?i ma·tma·s ?anis ?i·h? aλ ha·cho·ta. hasi·ksi
pa·λpa·ya haγo·qci·nop qo·?as. ?o·špałax qo·xo·miš? ath?i ha·bił ?ohok
:imti· co·laxin ?o·špałax na·na·ymox? ath?i ha·bił ?ohok :imti· k^wiγi·min
?o·špałax λa?o· ha·bił na·na·ymox? ath ?ohok :imti· ciłqa·mit. q^wa·pi
?ah? a· ?o·pi ha·bił εo·εk ma·tma·s. wa·?ak ti·maqsti k^wiγi·min ?ani
?o·paλqa ha·bił εo·εkil ma·tma·s.

nono·kši? aλsi ci·ci·hinkγakokqas,

he·?ehe·w . . . hi·ya·yowa·ne· he·ane·y he·ane·

wawa·sči·?i·ł :i? imtiša·γa·γa· he·?e·

wawa·sči·ł :i? imtiše·γa·γa·λ he·w

hi·ya·yowa·ne· ha·γa·y ha·γa·y

to·maqλa·?a· yaγasči·?i·ł :e·? imtiša·γa·λ . . .

λok^wałca· yaγasči·?i·ł :i? imtiše·γa·λ . . .

?a·λakni·t yaγasči·ł :i? imtiše·γe·λ . . .

to·xqaqni·t yaγasči·ł :i? imtiše·γe·ne·λ . . .

ma·časqe· yaγasči·ł :i? imtiše·γe·λ . . . ⁸⁵

By no one am I
 Equalled.
 I am indeed wealthy.
 kikihikamayangange
 hongongo ...

And again sang the words,

hwanganga yiyange howange
 hongongo yiyange hilingi
 I have ten
 Potlatch handles.
 I am indeed wealthy.
 kikihikamayangange
 hongongo ...

I pushed over four bales of blankets. The Tsishaath were singing, singing strongly.

The tribes were ashamed.²⁹⁶ Faced-still took a knife and Yokom took a knife. They slashed at the bales; Yokom slashed at one bale and Douglas at another. The blankets came apart. Douglas threw them to the post. Yokom also threw the blankets. Both together were throwing the ten score blankets.²⁹⁷ I potlatched ten pots to the chiefs of the tribes. I started potlatching the tribes, handing out two blankets to each of the senior chiefs. The chiefs of the tribes were abashed, for I was displaying wealth in a large way. I finished potlatching to the ten score people. The Kohomishath chief, whose name was Sholahin, looked on with admiration; the Nanaimo chief, whose name was Kwiylimin, looked on with admiration; another Nanaimo chief, whose name was Tsihlkamit, looked on with admiration. They were that far ahead of all the tribes in wealth. Kwiylimin believed that he was the wealthiest of all the tribes.

I started singing my spirit-communicating song,

heehew ... hiyayowange heangey heange
 What place did you mention? hee
 What place did you mention? hew
 hiyayowange hangay hangay
 I mentioned Dark-on-the-rocks ...
 I mentioned Thick-against-the-cliff ...
 I mentioned Stocked-with-two ...
 I mentioned Stocked-with-sand-fleas ...
 I mentioned Louse-on-head ...²⁹⁸

?o·šokma haŋiŋmis?i ?a·yir?a·qʰat. ?e?i·h?atma qasi· haŋiŋmis?i, wa·?aʎsi. čoša·ma ya·qʷiŋ?itq čoša·, wa·?aʎsi. lak?o·ktokʷah ?ayi·yap. ?o·simčəaʎsi ?anis :icna·kšičʰ?a·qʰ ?anis ha·wilaŋh?a·qʰ :icna·kšičʰ. wa·?aʎ ciqšičʰ siŋaŋinim, ŋaŋoqʰe?ic wawa· haŋe·l ?a·nima ?e?i·h?at qasi· haŋiŋmis. čoša·ma ?a·ni ya·qʷiŋ?itq čoša·. načatah ?ahni· haŋiŋmis?i ŋaŋoqʰe?ic wawa·. ?a·nima hi·xʷaŋaʎ ?a·nima ?o·šok ?ayi·yapmihsaŋatqo· haŋiŋmis, wa·?aʎ siŋaŋinim ciqšičʰ. ?o·šokqa po:inwa ?ocok wi·k?aqʰat we?ičo?at ?athi·?aʎqo·. ?ocokqa hiŋ topaŋ?i maŋ?ahs?i yaŋaqʷiŋk?itq tiŋaŋsti wi?ak pišso·qʰat. ?o?okʷiŋkat hi·s topaŋ?i ?iš po:inwa ?o?okʷiŋkat ha?om. wikat ha?okʷat ha?om mo·na·s. ?ah qʷa·qʷačičiŋkat pišso·qʰat ?oyi ?ayi·pmihsaŋatqo· haŋiŋmis ya·qʷiŋ?itq qo?as to·hok wiko·?i haŋiŋh?i wi·k?i· našokʷat tiŋaŋsti. ničkʷa·?aʎah so·til haŋe·l. ?a·nime?ic našokʷat tiŋaŋsti ?anis načal ?ah haŋiŋmis?i ?a·yir?a·qʰaŋatqo·. qʷa·čičiŋ?aʎah so·til ničkʷa·, wa·?aʎ ciqšičʰ siŋaŋinim haŋiŋ?i sihta·?aʎsi, ?ani :ihakco· ?oŋa·tiŋhŋo· na·csa qʷi·ciŋnaŋat?itq a·la čitasšičʰaŋatqo· qoxʷa·?aʎqo· na·s kʷisa·?aʎqo· qʷa·yi·?at?itq a·la haŋi·s?at ?o·simčəat ?ani ?ayi·yap?a·qʰat haŋiŋmis qʷa·qʷatyaŋk?itq to·hok wiko·?i qo?as. ?ah ?o·no·?aʎah so·til ničkʷa· haŋe·l qʷiŋsataŋh?itq ya·yil haŋiŋmis?i ?aya·ŋ?i ya·yil haŋiŋmis?i ya·qʷiŋ?aʎqas na·csa ma·tma·sqas ya·yil ?aʎpiŋaŋ?i ta·wisin haŋiŋmis ya·yil sočiči·q?i ʎahiŋs xaxaškok ya·yil haŋoŋomŋ?i maŋiml šo·kʷa·. ?ah qʷa·čičiŋ?aʎah so·til ničkʷa·. ?a·nime?ic našokʷat tiŋaŋsti haŋe·l. ?oca?ame?ic ?ah haŋi·h ?ah qʷaŋa·wo·si haŋiŋ hišsa·co?i, wa·?aʎ siŋaŋinim našok?i haŋiŋ.

?oyi ho?ak ?a·nimtqa haŋiŋ yaŋqʷiŋŋ?itq kamaŋap ?ani ?o·šok haŋiŋmis ?ayi·yap. ?ah?a·?a·nawa ciqšičʰ haŋi·?aʎ. našokʷa·niŋa tiŋaŋsti. wi·yimitah ha?ok wi·yimitah we?ič ?o·simčəaʎsi ?anis haŋiŋ?a·qʰ. no·piŋaŋqo·s ha?ok ko?at?aʎqo·. ?ah?a·?aʎqo·s ya·čičiŋ?aʎ ?ocačičiŋ saye?i hiŋh?aʎqo·s haŋi·s. ?ah?a·?aʎqo·s waŋšičiŋ?aʎ to·pšičiŋ?aʎqo· we?ičo?aʎqo·s ?a·thšičiŋ?aʎqo·. ?ah?a·?aʎqo·ŋa· na·sšičiŋ?aʎ ?ah?a·?aʎqo·sŋa· ha?okšičiŋ?aʎŋa· ko?at?aʎqo· ?ah?a·?aʎqo·sŋa· ya·čičiŋ?aʎ ?ocačičiŋ?aʎŋa· saye?i. ?o?o·taŋhnaŋimtaŋh qʷiŋyi·s qo?ičičiŋ ?o·no·ŋ ?ani ?ot?o·mi·kok siŋa·s?i nani·qso noŋo·wiŋsak?i. mo·q?ičhšičiŋma haŋi·s ?o·?otaŋhnaŋaŋqo· qo?as ha·wilaŋšičiŋ?aʎqo· ?e?im wiŋyó·?aʎqo· ločna·kšičʰ. mo·mo·čičiŋkʷaŋš ya·čmo·p haŋi·s. haŋo·piŋičiŋŋ ča·ča·k haŋi·s mo·čičiŋŋaŋ mo·čičiŋkʷaŋš wiŋ waŋšičiŋ ?anis ?ah?a· wiŋ ha?ok mo·čičiŋ. haŋočičiŋ?aʎŋa· wi·napil maŋiŋi·?ak?i ?ah?a·?aʎŋa· ya·čičiŋŋa·. mo·čičiŋkʷaŋš ha·yo·piŋsiŋkʷa·čičiŋ ča·ča·k haŋi·s. mo·q?ičhšičiŋ qʷaŋqʷa· haŋi·s.

?ah?a·?aʎitaŋ ma·koŋkʷaʎsi qo·l. haŋo·:isoksi ?iš sočiči·q. ?ah?a·?aʎitaŋ čičiŋsa·paŋatok. qʷiŋh?aʎitaŋ to·hšičiŋ ?o·kʷiŋ?aʎsi

'It is difficult to get a lot of wealth. Wealth has big eyes', I said. 'He is wary of those he suspects',²⁹⁹ I said. 'Mine was obtained through hardship. I trained that I have a daughter come of age and that I be (still) a young man when it came about.'³⁰⁰ Tail-for-the-head spoke, 'You speak the truth, O chief, wealth certainly has big eyes. He really is wary of those he suspects. I have had that experience with wealth. You speak the truth. It is really hard, it is really difficult, if one wants to produce a lot of wealth', said Tail-for-the-head. 'Sleepiness is hard (to ward off); the thing that is difficult is to try not to fall asleep at night. The cold water and the sea, with which one's mind is angry, are difficult. One contends with the sea and sleepiness on the beach, and one contends with (lack of) food.'³⁰¹ One does not eat food for four days. This is the sort of thing one contends with; one is angry inside when one is trying to get wealth, which nerveless people, even though they may be chiefs, and those whose mind is not strong are afraid of. I admire you, O chief. You certainly have a strong heart, for you have experienced this, when trying to get a lot of wealth. I admire you for the quality', said Tail-for-the-head, the chief. 'One's relatives cry, looking on what one suffers when one is cold in freezing weather, when it is snowing, in the kind of weather in which one bathes and trains that one may acquire much wealth, which nerveless people are afraid to do. It is because of the kind of difficulty in it that I admire you, O chief, (the kind of difficulty in) that wealth there, the quantity of wealth which we tribes see there, the wealth of two thousand (dollars), the hundred boxes of biscuits, the ten barrels of sugar. That is the quality that I admire. You have put them here,³⁰² these chiefs, all the chiefs from everywhere,' said Tail-for-the-head, the powerful chief.

He knew that wealth was difficult to get, because he had been wealthy long before. He said thus much, then stopped speaking. My heart was strong. I never ate, I never slept. I trained that I might be wealthy. I would eat once in the morning. Then I would start off and go to the distant place where I was bathing. I would return home in the evening and go to sleep at nightfall. In the morning at daybreak I would eat and again go off to the distant (place). I was intending to be a whaler when I was growing up, because all the (fore)fathers of my grandfather were whalers. A person bathes for four years if he intends to be a whaler; he bathes for four years after he is grown up and before he marries. He goes off for four days at a time to walk about and to bathe. He goes to ten different rivers to bathe for four days. He is away four days; he does not return home and does not eat for that long. He stays in his house for ten days and then goes out again. Again he is away for four days and finishes bathing (in) ten rivers each time. He bathes in that way for four years.

Then I bought a slave. He cost three hundred (dollars). (Someone) caused him to run away. For that reason I was afraid; I was afraid to be a whaler.

?o?o-tahqo·s to·hšī?αλsi ?anis hot?atatqas. qahšīλo·ssa:as, wa·?αλoksi
timaqsti, wisšī?atoko·ssa:as pinwat, wa·?αλsi.

?ah?α·?αλsi ?i·naxi·yapαλ topa·takqas. ti·capiri?αλsi. qwa·cha·λ
?ah?α· hine·?i?αλ ma·tma·s. ?i·naxi·yapαλsi kapkimyis
?i·naxi·yapαλsi ?i·ca:om ?i·naxi·yapαλsi na·sayitim ?i·naxi·yapαλsi
čičo·?ath. sokwi?apαλsi čito·t ?i·ca:om. hitokwapsi maλa· ?ahko·
iyatayakat?i kiksui?αλ ?ah. ?ah ?oca·s?i qaca·s?i hit?at čito·t ?i·ca:
om. so?αλ ?ah ta:atmak?i ?oqwi·?ak hopat ta:atmak?i. qo?as?αλ ?ah
haya·λ ?ah qo·?as. hit?at λišλin ?ah qo·?as?i čō·čk qwa· hayo. hit?αλ
?o·kwī·hol?αλ ta:atmak?i ?i·ca:om. kwicsa·pαλsi. hi·t?αλ ma·tma·s
načo?at?αλ ma·tma·s ya·yit qoqwa·s. hopčaqsto?αλ ma·tma·s (?ohokwin
ciqyak m m m wikałatqo· na?α·?at wawa·wo·si).

ciqšī?αλ qwa·ya·čikšī·t, na·csa·λhak ma·tme·s, wa·?αλ, hi·t?αλokma
nani·qso yazati·k hinatsapat. iapatšī?αλi čo qwiqi· hiyi·t. čō·čki·
iapatšīλ ma·tme·s. ča·čawasčimah. iapatšī?i ýo·qwa· čiša·?e·th
ho·pačas?e·th. iapatšī?αλ ma·tma·s. ia·ia·patšī?αλ ma·tma·s čō·čkowa
ia·ia·pata ma·tma·s čiša·?ath ho·pačas?ath. ?i·naxyaλ kapkimyis, ?ah
hit?at we?i·qqim. ?ah hit ?i·ca:om hita·s?αλ ?ah akýak ?anah?is. ?ah
qwa·?αλ ýo·qwa· na·sayitim hit?αλ ýo·qwa· čičo·?ath hišcaqčō· so· topa·ti·
?i. hit?αλ ?ah ?αλqiml čakwa·si. wiki·t hini·p ma·tma·s. ia·ia·pataλ
ma·tma·s ciqšī?αλqo· qwa·ya·čikšī·t, čō·čki· iapatšīλ čiša·?e·th
ho·pačas?e·th, wa·?αλqo· qwa·ya·čikšī·t. ia·ia·pataλ ma·tma·s wiki·t
hini·p ma·tma·s. ?oqhma·, wa·?αλqo· wiki·t hini·p.

ciqšī?αλλα· ?ah?α· qwa·ya·čikšī·t, wiki:ašte?ic hini·p ma·tme·s, wa·?αλ
qwa·ya·čikšī·t. čo hawi·?αλi wik:αλšī?αλi wiki·me?ic, wa·?αλ
qwa·ya·čikšī·t. ?ah?α·?αλsi siya·?αλ ciqšīλ. λakišī?αλsi.
sokwiłčipαλsi ta:atma ?i·ca:om sokwiłčipαλsi čito·t. ciqšī?αλsi ma·tma·s.
wiki·me?ic ma·tme·s, wa·?αλsi. čo na?α·tahšī?αλi ?i·qhok?α·qłalaλ
so·tił. ?oh?αλma hi·t ya:ati·s ?okwi·tšī?at. ?i·čimma hi·t. ?okta·ma
hi·t ?i·ca:om. ?okta·ma ?ahko· kapkimyis. ?o·štaqyoma ?ahko·
kapkimyis. ?ah hit?at topkokwat. ?owi·si·katma ?ahko·. λopkšīλ
?ahko· ha·kwa·λ?i ?oyo?at načo?at ?i·čim?i qo·?as. ?oyo?at načo?at ya·
topkokwat ?ah we?i·qqi čača·laqλsol. hi·t mahti· ?oyo?at hi·čaqit?i
histo?at λopkšīλ ha·kwa·λ?i ya· ?appi·qo?it?i. hi·t to?ok ?ah ?ani·čol
hita·s?itq ?i·čim?i. sokwi?αλ akýak?i. čiči?αλ ?ah hista·ta qaca·s?i.
hiššī?αλ ča·siλ hismis to?at?i yaqtqi·t?itq. sokwiλ kapkimyis hismis?i
qwis?at kwikwinkso ?ah?α· čī·sšīλ hišimýo·p hismis?i. qwis?αλ kapkimyis
hw hw, wa·?αλ po·tqšī?αλ. ya·t qo?i·čīlok kapkimyis hismis?i
?ohiani·yapαλ.

because someone was jealous of me. I said to myself, 'It seems after all that I might die, that my war-canoe might be rubbed (with bad medicine).'

Now, I prepared my topati. I got behind a screen. Thus it was when the tribes came in. I prepared Kapkimyis, I prepared Old-man-on-the-rocks, I prepared Daylight-in-the-sky, I prepared Cut-person. I made Old-man-on-the-rocks hold a war-club. I tied it here to the elbow, with his hand sticking through (the wrapping). The war-club was in Old-man-on-the-rocks' left hand. He was holding his staff here with a moon on top of the staff. There were ten men here. The people, ten like that, were all at this foot. They were along the length of Old-man-on-the-rocks' staff. I took away the screen. The tribes saw the people, the different people there. The tribes began to 'hopchaktl'. That is our word for 'm m m' when one does not hear what is being said.³⁰³

Turn-into-wolf spoke, saying, 'Do you see, O tribes? there is his grandfather, by whom' he' was brought here. Now guess what they are. All of you guess, O tribes. I am alone against you. You guess too, Tsishaath and Hopachasath.'³⁰⁴ The tribes now guessed. The tribes started guessing; the Tsishaath and the Hopachasath were guessing along with everybody (else). Kapkimyis was dressed up with a tufted ornament here on him. There was Old-man-on-the-rocks and there was a little knife on this (box). Daylight-in-the-sky and Cut-person were like this, holding the topati at both ends. Here were two dorsal fins of whales. No one among the tribes got (the topati). The tribes guessed when Turn-into-wolf said, 'All of you guess, (including you) Tsishaath and Hopachasath.' The tribes guessed (but) no one got it. 'It is such and such a thing', they would say, but no one got it.

Then Turn-into-wolf spoke again and said, 'You have not got it, O tribes. So stop! say no more! you have not got it', said Turn-into-wolf. Then I myself spoke. I stood up. I took the staff from Old-man-on-the-rocks and I took his war-club. I spoke to the tribes. 'You have not got it, O tribes', I said. 'Well, listen and I will tell you. That is the one by whom I was created. That is an old man. He is called Old-man-on-the-rocks. He is called Kapkimyis. This Kapkimyis is a shaman. He is black in this part of him. This one was the first (person) to be created. This girl came to consciousness and saw the old man. She saw him there with his black marking here, with a tufted ornament on his head, and with markings about his eyes.'³⁰⁵ The girl woke up there in the rear of the house and from there saw him at the center of the rear platform.³⁰⁶ There was a board this wide, on which the old man was. He took the knife. He cut on the left side. He started to bleed and the blood flowed on the board that was under him. Kapkimyis took the blood. He did like this³⁰⁷ with his hands and swept the blood together. "Hw, hw," he said, breathing into it. Kapkimyis' blood turned into a man; he made him out of that.

ya·t me?iλqac?is qo?as?i ya·qwi?itq po·tqšil kapkimyis. ná·csa·λ
 ?ah ha·kwa·λ?i ?okwi·tšil ?i·čim?i timaqsti. ya·t hayo·ýap qoqwa·s
 ?i·ča:om. ?ah?a·?aλ hitagsto?aλ qoqwa·s?i tixspi·no?aλ. ná·csa·λ
 ha·kwa·λ?i ná·sayitim ?okta·?aλ ?ah hitagstopaλ ?i·čim?i ?i·ča:om.
 wa·?aλ ?o·kwil ná·sayitim, timaqstaλma. ?oya·qλma?a·ta wik ?ocačil
 qwicamihsē?itq qatwa·tqo· wasna wikaλ ?ocačil. čo·čkaλ :apa·k hayo?i
 ?ah?a·?aλ ?ocačil?aλ qwicačil?aλ?itq. ?ah hitagstopaλ ?oca?apaλ ?ahko·
 timaqsti·ýapaλ. λa·?o·kλa· čičil sokwila· kapkimyis hismis?i. hw
 hw, wa·?aλλa· po·tqšil. ya·t qo?i·čilokla·. ?okta·?aλma ti·čšýa·pi,
 wa·?aλλa· ?o·kwil ná·sayitim. hitagstopaλ tohčiti?i. ?okta·?aλma
 ti·čšýa·pi, wa·?aλ ?i·ča:om. yaqwiniλi· hil ?ah qwa· ?okta·?aλokwin
 ti·čča·sqim.

λopkšil?aλ me?iλqac?i ya·t ti·čačil. qo?i·čil?aλ. ná·csa·λ ná·sayitim
 qwe·?i·tq mamo·k ?i·čim?i ?okwi·t qo?as. ?oh?aλ ná·sayitim ?okta·no·
 paλ čičo·?ath. ?ah qwašihataš?i aλma?ačknax?ičaλ mitššil ciqyak čiša·?ath
 wawi·čil?aλ. qo?i·čil wasqwi· ?i·wačilaya. ýo·qwa·?aλ ?i·wačilaya
 ná·sayitim. ná·csi·čil?aλ hil ča?ak ?okwi·tšil?aλλa· ?i·čim?i.
 čačimhiýap ča?ak qwa·?a·qλok?itq ča?ak ?onil?a·qλok mi:a·t.
 hitma·?aλok ?ap?agsot λihowa. ča·maqakaλok hil?aλok :a?ok čiša·.
 wawa·?aλ ?ani ?onil?a·qλqa mi:a·t ?ayint. wika·h kamaatar
 qwi·činaqšilito·si qatšilwe?in. wi?akšil?aλ kapkimyis ni·sxkwa?ap.
 ?ah qwis?ap ča·maqakaλokwil?i wiki·ýap ča?akaλokwil?i. to·kšil
 :a?okwailil?i yaqwiniλi·č :a?okwaglaλ čiša·. ?oh?aλ kapkimyis qwis?ap
 yaqwiniλi· wi·ýa wiššil yaqi· ča?a·čot ?okta·?aλ. ?ah ?ana·qh?ičaλ koh
 hi·sohsot?aλ ča?ak ?okta·?aλ ča?a·čot :imtna·k. wi·ýa·λ wiššil.
 hi·staqšil?aλ hitaqλ?i :a?ok ya·qwi?itq kapkimyis hitagstop. sokwi?aλλa·
 kapkimyis hi·sh?aλ hitinqis?i ?ahko·qo· mahiti· ?osi·kaλ ča?ak.
 časañapaλ ya:aλi· ?okta·?aλ kapkimyis yaqi· ča?ak wišči·s?aλ.
 ?oh?aλok :imti· kapkimyis ?o·no·λ ?ani ?ohqa· ?osi·k ča?ak?i kap·
 kimyis.

na?a·tah?aλ ma·tma·s. wik:aλaλ ma·tma·s. ?ahko· hisi·kaλsi ?i·qhok
 ma·tma·s. čo·yoxtpi?aλi ma·tme·s pisatok?a·qλaλe?ic, wa·?apaλsi
 qwa·ya·čikšil·t. topa·taλma hi·t ma·tme·s, wa·?aλ qwa·ya·čikšil·t.
 :i·:ichim?aλma hi·t. so·?aλ ná·sayitim so·?aλ čičo·?ath topa·ti?i.
 hitwin čakwa·si hil ?ah λa?o· čakwa·si ?aλqiml čakwa·si. ?anikit ?ah?a·
 λame?i λe?il?aλ. hilλa· λa?o·λa· λama λe?ilλa·. ?anikit?isok ?arqi·
 λame?i. kohswi·?aλok hita·kλi λoštlo·p?i čo·pało?i. qwa· ýo·qwa· ?ah
 ?ocaqčo·?i kohswi·?aλ. λihswi·?aλ čo·pało?i. čo himtšil?aλi, wa·?aλ
 čawa·k čiša·?ath. kaλhšil tokwagimlčkwil hita·kλickwil. λihčiniλ tohčiti
 maλšil?aλ ?ah. ?ah ?oca?apaλat ?a·ha·piqh. ?a·ha·piqh?apaλat sokwila

'There (before her eyes) that which Kapkimyis had breathed upon was a little boy, a person. The girl watched the old man make a mind. Old-man-on-the-rocks made ten people. Then the people were put into a covering. The girl, called Daylight-in-the-sky, saw the old man, Old-man-on-the-rocks, put (the mind) inside of him. He said to Daylight-in-the sky, "It is the mind. When he does not go where he wants to go, half of them are unwilling and he doesn't go there. (When) all ten are willing, then he goes where he (wants to) go."³⁰⁸ He put it in here and placed it here; he made it into a mind. Kapkimyis again cut (himself) and took the blood. "Hw hw", he said, breathing into it. There it again turned into a person. "It is called the life principle", he said to Daylight-in-the-sky. He put it in inside the head. "It is called the life principle", said Old-man-on-the-rocks. Because this thing of ours is like that, it is called life at the crown of the head.

"The boy awoke, came to life. He became a person. Daylight-in-the-sky saw how the old man worked in creating the person. It was Daylight-in-the-sky who named him Cut-person. That was the origin, but the word *Chichoath* was then slightly twisted and they started saying *Tsishaath*. (After) he turned into a man, he rapidly grew bigger. Daylight-in-the-sky was also growing bigger. They saw the old man make a river. He fixed up a river in the way that their river was to be; it was to be stocked with sockeye salmon. The mouth was to be at Red-rock-face. Its channel was at the lake at *Tsisha*. He said it would be stocked with many sockeye. I do not know what they were discussing, (but) they quarreled. Kapkimyis got angry and disordered it. He did this to the channel and destroyed the river. He threw dirt in the lake, and it is because of this that, as is said, there is a lake under the surface at *Tsisha*. It was Kapkimyis who did this, and therefore the (spring) called *Water-on-a-cliff* never dries up. The water comes out of a hole this big; it is called by the name of *Water-on-a-cliff*. It never dries up. It comes from the lake, which Kapkimyis put inside. Again Kapkimyis took and made an island on the beach, (saying) "Houses could be (built) here." He made a beachy island which is now called Kapkimyis and which is on the dry beach.³⁰⁹ Its name is Kapkimyis for the reason that Kapkimyis made it.' The tribes listened. They said nothing. I continued this way, informing the tribes.

'Get ready, O tribes, you are going to play', I had Turn-into-wolf say. 'There is a *topati*', said Turn-into-wolf. 'It is something for a girl's puberty potlatch. Daylight-in-the-sky and Cut-person hold the *topati*. In the middle is a whale's dorsal-fin and here another dorsal-fin, two dorsal fins (in all). The posts stuck up in the house are that thick. The posts have slender tops. The end of the cross-piece, the dorsal-fin holder, is pierced through. This end is likewise pierced through in the same way. The dorsal-fin holder has the points (of the posts) sticking through it.' 'Well, show it to them', said one *Tsishaath*. There was produced the back part of an old skin-float. One's head was put into it and it was tied here. Thus (blindfolded), one was brought up to (the Dorsal-fin holder) but facing away from it. While facing away from the Dorsal-fin holder, one was given the two dorsal-fins (on the cross-piece). Then, holding it, one

čo·pało?i čak^wa·si?i ?aλqimł. ?ah? a·?aλ so·qh? aλ mitxšil hitaqinopał
 λe?ił?i. ti?a· hisi·k saye·?i ?ah? a· ?ana·qčik ti?a·?ak himtšil?i.

ciqš?i aλ q^wa·ya·čikš?i-ł, ?ah q^wa·?ap? a·qłe? ic ma·tme·s
 pisatok? a·qłaxle? ic. čo λakiš?i ałi. λakišil ma?as?i. λihčínł
 tok^waqimłck^wi?i małš?i ałła· małto·p?i. maqawi? aλ čani·č?i aλ.
 ?ah? a·?aλ hini·?ałat čak^wa·si?i topa·ti. so·qh? ałła· mitxšil čani·?aλ
 maqo·ł? aλ. hitaqinop λe?ił?i ?aλp?i-ł?i λame?i. saya·?ak ti?a·
 λiqsa·pałtok qasi·. hitak^wisčo tok^waqimłck^wi?i. λa? o·ła· hitačopil
 ma·tma·s. ?iqsilałła· maqo·łła·. :a·ha·p?iqh maqo·ł. hini·?ałła·
 topa·ti?i. so·qh? ałła· mitxšil topa·ti?i. hitaqinopał λame?i.
 saya·?ałła· ti?a·?ak. λa? o·ła· λakišil ma·tma·s. :ahaýa·pałła·
 maqawopałła·. hini·?ałła· topa·ti?i. so·qh? ałła· mitxšil. hitaqinop
 λame?i. ti?a·?aλokła· sa·ya·sałokła· ti?a·. λakišil čikin ?okte·?i
 ho·:i·?ath. :ahaýa·pałła· maqawopałła·. so·qh? ałła· mitxšil čikin.
 hitaqinopałła· λame?i. λah? aλ λawa·?aλok qaqacčinksam?i·č?iλok
 hini·p?il. ?a·nasa·čawa·k q^wis tak^wa· saya·?ak ma·tma·s. ?o? o·?i·hýak
 λihswi·qo· kohswi·?i čo·pało?i ?o·?i·h·hayo λisał yaq? a·qłi· λihswi·
 ?ak. ?o·ý?i·pał soča λisał λawa·?ak?i ?ani ?aniya·qł λihswi·qo·
 čo·pało?i ?ah? a·?aλ ?o·ý?i·pał hayo λisał. wiki:ašt ma·tma·s.

?ah? a·?ałsi ?i·qhš?i aλ ma·tma·s, ?asčihma ?i·hto·p ma·tme·s, wa·?aλ-
 si. ?o·no·łah ?ohok topa·ti ?anis ?oktaqyo·č?iλok nani·qso. q^wa·?akwe? in
 ?ah? a· λama ?i·hto·p ?ah q^we·?i·tq ?ah λame?i. kohswi·?akwe? in nitop
 λihswi·?ak ?ah ?ocačó·?i. q^wa· ýo·q^wa· k^wisaqčó·?i ýo·q^wa· kohswi·
 ?ah ?o·no·łah q^wa·?ak topa·ti. λała·qok^wap ?ohma·hini·p ?ah topa·ti-
 ?i. ná·csi·č?il po·wica, wa·?ałsi ?i·qhok ma·tma·s. č?i·csimsi takhtač?il.
 wikač?ištoł no·čyo· λaskš?il tak^wi·č?il topał. hinasi? ałsi hiti·č ?i·hto·p
 wi·napi. nič?ink q^wa· ?i·hto·p?i q^wa· wiłakqo· ye· ná·csa. ?o·?i·
 wi·čal ma:aqł?i. čo·č?išto? aλ. ýo·q^wa· hita·č?ištał ?ah? a· wi-
 napač?ištał q^wayač?ištał ýo·q^wa· q^wayač?iš?i itq ?aye?i ?i·hto·p. hita·č?iš
 mo·č?i·tač?iš. ne?i·č?i? aλ wawe·?itq ?i·hto·p cici·qyo ?o·qłok hak^wičak
 ?okta·?ak?i x^wišimł. ne?i·č?il hista·tok nono·k ?a·?a·stimx^wa ?aλp?i·lok
 ?astimxýak. ne?i·č?il č?i·č?ihinkýak ?aλp?i·ł. ?oh? aλ ma:aqł?i nono·k.

?ałqš?i ?i·č?i·t?i, wa·?aλ nówi·qsak?i λała·qok^wap ?okta·?ak čapoqš?il
 :imtna·k. ?ana·łok kamałap hopał?i hi·sa·k^wisač?išto·ł? itq
 ho·p^wi·sač?išto·ł topał?i. kamałap ?ani hi·sa·k^wisč?išto·ł ni·wa·s?i nisma
 yaq^winł? itq wa·?ak iłmaqsti ?ani ?ocałtak? a·qł li·hak ?oyi wikałqo·
 ma·wa·?at wihi·?opał. ne?i·č?i? aλ ?ah nono·kqa ma:aqł?i. małata? a·pał
 nismaqšýak?i. hi·tałokš?i aλ λała·qok^wap ?okš?i aλ nismaqšýak?i
 hi·tałokš?il. ciqš?il ?i·hto·p?i, ph: o·wa·. xičaqimýo·ł hin? ato·ia·?atap
 tok^waqapi·h?i. hinosała· ?iqsilałła· ki·tq: aλ ?i·hto·p?i. č?imcač?il

turned around and (tried to) slip it on the sticking-up points. The one who demonstrated it missed, went past it by a considerable distance; his (attempt) missed it so far.

Turn-into-wolf spoke, 'You will do like that, O tribes, you will now play it. Well, stand up!' One from among the various tribes stood up. He got into the float skin and they tied the string. He was blindfolded, so he could not see. Then he was given the dorsal-fins, the topati. As he held it and turned round, he could not see, being blindfolded. He (tried to) put it on top of the two poles sticking up. He missed it by a good deal. His eyes were uncovered. He came out of the float skin. Another one from among the tribes came out to the center of the room. He was blindfolded in the same way. He was blindfolded while facing the other way. He was given the topati. Holding it he turned round. He (tried to) put it on top of the posts. He also missed it by a good deal. Another one among the people stood up. He too was turned round and blindfolded. He was given the topati. He turned round while holding it. He (tried to) put it on top of the post. He missed also, by a very great deal. A Hoiath named Chicken got up. He also was turned round and was blindfolded. He turned round with it. He (tried to) put it on top of the posts. He was close, he lacked (but) three finger widths of getting it. He was the only one who did this, all the others of the different tribes (were) far off. The object was to get the (posts) through the holes in the dorsal-fin holder; the prize for the one who would get them through was ten blankets. The one who had got close got five blankets, for he would have got ten blankets only if he had pierced the dorsal-fin holder through. The tribes did not succeed.

Then I told the tribes, 'The whales were parent and child. I have that topati because my grandfather obtained power from them. They say that whales' (house) posts are like these posts. They say, their beams have holes through them and are stuck through at this end. The other end is likewise perforated through. For that reason my topati is like that. It was Makes-oily that obtained this topati. He saw it in a dream.' Thus I told the tribes. 'I¹⁰ was pulled along out to sea. The mountains disappeared on the water, they became smooth; nothing (could be seen) but the sea. Then I arrived where the whales were staying. The whales were packed so close together that it was like dry (land) as far as one could see. The speared (whale) reached there. He remained face down on the water. There he remained on the water like the many (other) whales. He was there on the water for four days. He began to understand what the different whales were saying, "The whaling spear inside him is called For-famine." He heard two lullabies sung. He heard two spirit-communicating songs. It was the speared whale singing.

'"Open the outfit bag", said the father of Makes-oily, who was called Pierced-with-a-lance. Only he knew the moon, where it came up out of the sea each time. He knew that it always rises from our land, for which reason his mind told him that they should paddle in that direction if they were not brought back to dry land. (Makes-oily) heard that the speared whale was singing. He unfastened his medicine for (bringing to) land. Makes-oily pronounced an incantation, using his land medicine. The whale said, "phh-o". He gathered himself together and dived, pulling the floats down under. He came up and did the same thing again, screamed. He turned toward the right. Makes-oily seated

mitxšil. k^wa·pi·yáhsⁱ?aλ λαλα·qok^wap. no·?i? aλ no·k ?o·c^o?i· ?i·hto·p·
 ?i no·k. hi·sti·yo·hiλah,⁸⁶ wa·?ak no·k, čoci·t ?anis hiłok haıınqot,
 wawa·?ak no·k :imt:imta. ya·qo?actor q^wi·?aλana·ko·sčk čink^wa·nołok
 qo?actor, wawa· λa?opıł?i no·k čičihink^wyak?i. ?o·ma·sasi ?aλpi·t
 čičihink^wyak?i ?iš ?aλpi·t ?astimx^wyak. ?ah wawa·?aλsi ma·tma·s ?i·q·
 hok. na? a·taħ? aλ ma·tma·s. λiλo·qłčā ?i·hto·p cawıın ?oħok :imti·.
 yo·yox^wačištok hamo·t naλaqataħ?i ?o·no·λ λac tak^wa· λims hamo·l?i.
 ?ah wawa·?aλsi ?i·qħok ma·tma·s.

?ah? a·?aλsi ha?oksa·paλsiλa· ma·tma·s. ?o?i·ssa·paλqo·s caqi·cqimł
 λahiqs nópıł ha?ok. ?ah? a·?aλ šo·k^wa· wikčıınλ nópıł maλimł nópıł
 ha?ok. ?ah? a·?aλsi nónošataħšⁱ?aλ. kaλhšⁱ?aλ λısal. sowa·?e·m
 hoksa· ma·tme·s, wa·?aλsi. :ita·ko·se?icas siya·qgo·s q^wa·mı·qok^wi·taħ
 wa·qo·s. ?o·no·?im hoksa· so·wáqsa. taqšⁱ?aλ λısal hoksa·?aλ
 ma·tma·s. ?aλi·qšⁱ?aλm^w·, wa·?aλqo· ma·tma·s. moyi·qšⁱ?aλm^w·,
 wa·?aλqo· ma·tma·s. sočⁱ·qšⁱ?aλm^w·, wa·?aλqo· ma·tma·s.
 λa?o·k^waλma·la· sočⁱ·qšⁱλ, wa·?aλqo· ma·tma·s. hinasiλ ?aλpit ta·wisıın
 ?iš mo·pıł sočⁱ·q pačak ?iš mo·čiq ?e?ınh?i ni·s^wyak. λa?o·ksiλa·
 ha?oksap ma·tma·s ?o?omčosi nópıł ta·wisıın qo·?as ?iš ?aλak^wałpıł
 sočⁱ·q. he?i·ssa·paλsi ha?om?akqas xaxaškok. ?o·po? aλ sočaqimł
 maλimł šo·k^wa·. ?ah? a·?aλsi ko·kna·ksa·paλ ma·tma·s. ?ah? a·
 ?anaħoksi čı·ya·yáħ to·:a. čı·λčı·čı? aλ šo·k^wa· nópčiq to·:a čawa·k
 qo·?as ?iš to·čsa·mi·h. čo·čk wiwi·kčıınλ sočaqimł?i maλimł šo·k^wa·.
 ?o?i·sčıλ sočaqimł maλimł ha?ok ma·tma·s. ?oyi·?aλsi ko·k šo·k^wa·
 ?o·?aλayaλsi wa·łšⁱ?i·kgo· ma·tma·s.

nóššⁱ?aλsi λısal. hayo·s?apsi ya·ıhte?ıtq haıııl ma·tma·s ?iš soča·
 hayo·s?apsi λa?o·?i haıııl. ?aλak^waýis?apsi λa?o·?i haıııl qata·tik?i.
 ?aλa·λok λaııı·?okt masčım?i. nóš?i·?aλoksi maħtı· q^wačıqħ? aλsi nóša·
 ma·tma·s. hi·ts?ato?ıł? aλ tašⁱ?i ti·to·p topa·ti ?iš to·ška·sıłı·k.
 watqšⁱ?ałate?ic ma·tme·s, wa·?a·paλsi q^wa·ya·čıkšⁱ·ł. sačaqħpı? aλe?ic
 mo·čı·l? a·qħe?ic wik hıni·?as. kipa·?aλma ya·ts?ato to·ška·sıłı·k?i,
 wa·?aλ q^wa·ya·čıkšⁱ·ł. k^wi·na·?ałate?ic ya·ts?ato ti·to·p?i. wikma· ?oh
 ya·ts?ato ti·to·p?i ya·ısqıın ha?ok wikma· ?oh. ?ohma· ?i·hčā ti·to·p.
 k^wi·ni?atok^waħ ma·?ak so·taħtıpat. λaı·kšⁱ?at ma·?ak?i ?oh? ałat
 ?i·h?i ti·to·p. q^wa?o·kto·k^waħ ?ah? a· ?ona·k topa·ti ya·ł ti·to·p?i,
 wawa·?aλ ?i·qħok q^wa·ya·čıkšⁱ·ł. na? a·taħ? aλ ma·tma·s. ?ah? a·y
 ?i·qħok^waλım^w· haııe·ł. ya·cšıλ ho·:i·?aqso·p?i hıni·?asıııtas. kaλħsa·p
 čax^wyakok ti·to·p?i. ki·k, wa· cıqšıλ. ho?acačıλ to·hšıλ to·csmē?i.
 pačıłsi λısal ?aλa. ?ah? a·?aλsi nóššⁱ?aλ ma·tma·s. nóššⁱ?aλsi
 čıša·?aħ ho·pačas?aħ qo·xo·mıš?aħ na·na·ymox?aħ qo·mo·?oxš?aħ
 ni·ti·na?aħ ho·:i·?aħ ho·čoqħis?aħ iok^wa·?aħ yo·to?ıł?aħ λa?o·k^wi?aħ
 mačta·th ?ah q^wa·mıa· ma·tma·s.

himself on the thwarts. He started singing the whale's songs. "I shall make for Tsotsit, for that is my bathing place", said the words of the song. "There is a human being, I wonder why the human being has along with him a long twisted thing", said the other spirit-communicating song. I brought back two spirit-communicating songs and two lullabies.' This I told the tribes. The tribes listened. 'It was a Tsawin whale of the kind called Liver-inside. Its rib bones float on the water because they are fat, all marrow bones.' This I told the tribes.

Then I fed the tribes again. I regularly gave them twenty boxes (of biscuits) to eat at each meal. One barrel of sugar was emptied at each meal. Then I got ready to distribute property. Blankets were brought forth. 'You are to count, O tribes', I said. 'You might not believe me if I said how many I had. Therefore you yourselves are to count.'¹¹ The blankets were thrown down and the tribes counted them. 'It is now two score', they would say. 'It is now four score', they would say. 'It is now five score', they would say. 'It is now another five score', they would say. It reached two thousand four hundred potlatch gifts and four small kettles. Again I fed the tribes; the ones I fed were the one thousand and eight hundred people. I gave them all my food, the biscuits, to eat. There were five barrels of sugar left over. I then gave the tribes something to take along as lunch. I had a pan this big for a measure. The sugar was measured out, one pan to each man and woman. All five barrels of sugar were emptied. The tribes had consumed five barrels of sugar. I gave them sugar as lunch to be used on their way home.

I distributed blankets. I let the leading chief of each tribe consume fifteen I had the second chief consume ten. I had the others, the junior chiefs, consume eight (each). A commoner got two as 'pay for helping to paddle'. My house was closed and I was in it in the condition in which it was when I was distributing wealth. At the door was the devil-fish topati and Codfish-always-gets-on-it. I had had Turn-into-wolf say, 'You are swallowed up, O tribes. You will be confined in the house, for four days you will not go outside. There at the door is Codfish-always-gets-on-it. You will be held in by the devil-fish there at the door. That devil-fish at the door is not the kind we eat, that is not what it is. It is the large kind of devil-fish one hears about. My California whale was held fast and taken away while the spear was poised over it. The big devil-fish wound itself around the California whale. That is how that topati was obtained', Turn-into-wolf had explained. The tribes listened. 'Yes, yes, keep on telling, O chief!' A Hoiath woman started to go outside. The devil-fish's spear came forth. 'Ki·k', he said. The woman returned frightened. I gave her two blankets as a potlatch gift. Then I distributed property to the tribes. I distributed property to the Tsishaath, the Hopachasath, the Kohomishath, the Nanaimo, the Comox, the Nitinat, the Hoiath, the Hochoktisath, the Tokwaath, the Ucluelet, the Clayoquot, the Machhlaath—that many tribes.

éawa·kalkok^witah éo[?]ičh wi·wi·ktaq. λa[?]o·k λopri·čhšil sok^wi[?]ałsiła·
qa·ýo·k^wath ?i·h[?]i·ma[?]as hayo·q qo·[?]as ?iš soč[?]i·q. hinatšilła·waq[?]o·as.
?i·nazi·čilsiła· ?o[?]i·?iloksi hi·tcaqil[?]i ?i·hto·p topa·ti. hina·s[?]ał
ti·čkin[?]i ?ałqiml. mač[?]inλ qa·ýo·k^wath. k^wi·capoλ ticapit[?]yak[?]i.
na·csi·č[?]i[?]ał qa·ýo·k^wath ya·yil ?i·hto·p[?]i. na·csi·č[?]i[?]ał ya·yil ti·čkin[?]i
?ałqiml. hiš[?]i[?]ał ?i·hto·p[?]i ?ičač[?]i[?]ał ?i·hto·p. risatš[?]i[?]ał ti·čkin[?]i.
ho w, wa·[?]ał ti·čkin[?]i. mo·p[?]ilšil risatš[?]i[?]ał ti·čkin[?]i mo·p[?]it hiš[?]i[?]ał
?i·hto·p[?]i. hawi·λ liqk^wač[?]il ti·čkin[?]i. kałhšilła· λa[?]o· topa·ti.
noč[?]i[?]ał topa·ti[?]i ?oh[?]ał :o[?]:oq^wacqi. minka·[?]ał hi·na :o[?]:oq^wacqi.
no·[?]i[?]ałsi ?ah no·k,

hay[?]i·[?]i·hyaýa[?]e·ne ...

hay[?]i·naya[?]a·[?]a·

hay[?]i·[?]i ya·ýa[?]ne ...

ya·ýa[?]na·[?]eksi[?]ni·

hi[?]i[?]ni· he[?]i·[?]i·naya[?]a·[?]a·

he[?]i·[?]i·naya[?]a· hay[?]i·[?]i·

hya[?]a[?]ne·ýeksi[?]ni·š

hayoqo·[?]o·mýa[?]eksi[?]ni·š ...⁸⁷

risatš[?]i[?]ał hi·ne[?]i hayoqoml hi·na mitx^wa·. ?oh[?]ał :o[?]:oq^wacqi ?ani·č
q^wa· ?o[?]ohwák^wa[?]a hayoqoml hi·na :o[?]:oq^wacqi. ya·[?]ał[?]ał qa·ýo·k^wath.
hawi·łsiła·.

kałhšilła· λa[?]o· topa·ti. hinmi·x[?]ał mi·xtač[?]ał ?o·ti[?]ilał ?o·čalqa
:iya·l mi·xtač[?]i ya·:aqłsał[?]ilq. no·[?]iłsi qa·ýo·k^wath,

ya[?]na· ya[?]ni· ya[?]na· ya[?]ni· ya[?]na· ya[?]na·

yo·wi·č[?]i[?]ałsi·[?]iš ya[?]a·lcoč[?]i[?]a·yil

soso·tah[?]ałi·his ya[?]na· ya[?]ni·

mama·tič[?]ilo·ks :iya·lok^witqa·yis

ya[?]ne· ya[?]na· ... ya[?]na· ya[?]ni·

hisca·k^waýarpsi·[?]iš ti[?]a·k^waýarpsi·[?]iš

haw[?]i·tmi·sokqa·yis ya[?]ne· ya[?]na· ...

yo·wi·č[?]i[?]ałsi·[?]iš ya[?]a·lcoč[?]i[?]a·yil.⁸⁸

kałhšilłoksiła· topa·ti. hawiýom[?]ałoksi. hi·tcaqitoksi mah[?]ti·[?]akqas.
łaki·łoksi hawiýom li·kmi·sinłoksi ?o·ýaqłnokoksi. ?oca·s[?]ałok
łapałakli qaca·s[?]i čimca·s[?]ałok ta:atma. q^waýo[?]ał ?ah[?]a· náč[?]o[?]ał
sa·ya·čapis yaqwi·yi·č sa·ya·čapis histo[?]ał noč[?]i·[?]i. no·[?]i[?]ałsi no·k,

to·tya·[?]a[?]aksi·[?]iš hawiyo·[?]aksi·[?]i·š (bis)

hya·ha·níma·[?]a·[?] hayaqok^wi·si· hawiyo·[?]aksi·š

q^waýa·[?]a·ha·to·ko·k^wi·s hawiyo·[?]m[?]aksi·[?]i·š

to·tya·[?]aksi·š ...⁸⁹

I spent one winter in which I did nothing. Summer came again and then I took the Kyuquot, which is a big tribe of fifteen score people. They responded to the invitation. I got ready and my whale topati was brought to the rear of the house. Two thunderbirds were on a platform. The Kyuquot entered. The screen was removed. The Kyuquot beheld the whale there. They saw the two thunder birds there. The whale blew and lifted up. The Thunderbird stirred. 'Ho ww', said the Thunderbird. (When) the Thunderbird stirred four times, the whale blew four times. The Thunderbird undid himself (of his regalia). Another topati appeared. It was a mountain, it was Bladders-on-top.³¹³ There were quartz-beings all around it. I took up this song,

hayii There on the rocks are ...
 Quartz beings.
 hayii There, on the rocks,
 I have there on the rocks ...
 hiingi Quartz beings.
 Quartz beings hayyii
 I have there on the rocks.
 I have ten on the rocks ...³¹³

The quartz beings started to move, turning about. It was Bladders-on-top that they were all around. The Kyuquot looked on. I finished.

Another topati appeared. It was a feather dance imitating a supernatural mallard duck, for the feather that was at his forehead belongs to the supernatural mallard duck. I started singing for the Kyuquot,

yanga yangi yanga yangi yanga yanga
 Now I fill with surprise, it compels attention.
 Be ready to catch me. yanga yangi
 What was my feather has turned into a bird.
 yange yanga ... yanga yangi
 I have scattered it everywhere, I have thrown it all about,
 My wealth. yange yanga ...
 Now I fill with surprise, it compels attention.³¹⁴

Another topati of mine appeared. It was my Wealth-on-the-rocks. It was at the rear of my house. My Wealth-on-the-rocks stood in the house and raised his hands at intervals, holding something in them. He had a small storage basket at his left side and a staff at his right. The first High-on-the-beach³¹⁵ saw a thing like that, saw it on the mountain. I took up a song,

Mine is thundering on the rocks. Mine is Wealth-on-the-rocks.
 It is really the one that is my Wealth-on-the-rocks.
 The way mine is sounding, it is my Wealth-on-the-rocks.
 Mine is thundering ...³¹⁵

wa·?aλsi qa·?yo·k^wath. λa·?o·ksiλa· ciqšil, qa·?yo·k^we·th, wa·?aλsi, wi·ki·na·kohe·?ic na·csa. wiki·tma hisimyił ?ah toko·k hi·no·sa·?a·ł. ?ah hisimyiłtok^wah·?a·ta toko·k ?aλqimł ha·cho·taλqo·s. nopqimłh·?aλ ha·?omi·p toko·k·?i ?o·?yip ti·to·p ha·?omi·p toko·k·?i. tiči·?aλ ?ah q^wis toko·k·?i ?o·k^wil ti·to·p·?i. ma·poλ λa·?oqomł·?i toko·k. ?ah q^wa·?akah topa·ti·?i ?e·?i·ktaqyak ha·cho·taλqo·s. ?ah ?o·k^wite·?ic wi·ki·na·kohe qa·?yo·k^we·th. ?okta·?akah ?ahko· nitop·?i ha·síaħsañot. ?okta·?akah na·na·cpalat ya· λa·?o·?i nitop kicsa·?atitim·?i. ?okta·?akah ya· qa·latk^wap ya· kicok^wilim·?i.

ciqš·?aλ ?ah·?a· qa·?yo·k^wath·?i ?i·čim ha·wıl ?okta· mayata·?aq kama·?ap·?i ci·qci·qa yaqok·?itq qa·?yo·k^wath ciqi·ta. ?ahñe· na·wa·?e·k, wa·?aλat·si, na·?a·taħ ?aλma hi·ł qa·?yo·k^wath·?i. ?o·šhlinma ma·?as na·?a·taħ ?aħate·?ic ?ahñi· wawe·?itgak na·we·?i·k. ?o·špałtaħ yaqi·s qa·?yo·k^wath. hinħapsara·ħah·?a·ta hinatši·?aλqo·s waq·?o·as yaqi·s qa·?yo·k^wath ?o·no·λ ?anis čawi·c no·k to·topati. ?o·?a·ti·yamah·?a·ta no·k ma·tma·s hinatši·?aλqo·s. so·wa·qčka·aš ha·wıl hi·s ?ahko· ?apwinqis·?i. ?o·pałtaħ ?ahñi· wawe·?itgak ?anik ?aya·k topa·ti ?anik ?aya·k no·k. ?a·na·ħe·?ic ha·wıl. wikyo·mah q^wayo·at ?ah ?ocpa·no·?aλqo·s waq·?o·as hitaq·kicpe·?i. pa·kaλqas na·?a·taħ ?ahñi· wawe·?itgak q^wa·na·kohe·čipalqas so·til to·topatak·?itgak no·kno·kok·?itgak. ?a·na·ħe·?ic ha·wıl·?aλ ha·wi·tsaqħqa·?a·ta wiki·tok topa·ti no·k. ?ah ?o·pałtaħ ?ahko· ?o·špa·la, qa·?yo·k^wath ?oh·?aλ wawa·?aλ mayata·?aq :a·?a·tiqal.

λa·?o·ksiλa· no·?iλ no·k. pa·čilsi hayohtak li·čickok. čawa·k ha·wıl ?oyi·si hayohtak li·čickok. λa·?o·λa· ha·wıl pa·čilsiλa· hayohtakalla·. pa·čilsiλa· λa·?o· ha·wıl hayohtakalla·. pa·čilsiλa· λa·?o· ha·wıl hayohtakalla·. mo·si·h·?i·psi ha·wıl qa·?yo·k^wath ha·hayohtakok^wapsi. λah·?aλ ?o·špałsi·?aλ qa·?yo·k^wath ?anič wikyo· q^wa·?apatok ha·wi·h ?oh·?at ma·tma·s. ?o·piča·aš ha·wıl na·we·?i·k, wa·?aλ qa·?yo·k^wath hi·šil ma·tma·s, wa·?aλ qa·?yo·k^wath. ha·?oksapałsiλa· ?a·li·qoksi λahiqs pa·kaškok. moš·?i·?aλoksiλa· mahli· q^wa·?apokqas. ciqsa·pałsi q^wa·ya·čikši·ł, watqš·?aħate·?ic qa·?yo·k^we·th. našši·?a·li moš·?i·?aλma mahli·?i, wa·?apalısi ciqšil q^wa·ya·čikši·ł. to·ška·si·li·kma ya·?aši·?i. ti·to·ma ya·ts·ato·?ił ?aši·?i. mo·či·?i·?a·qħe·?ic wik hini·?as. wika·h so·til tičiλ ?ahko· pa·csa·kom·akqas, wawa·?aλsi qa·?yo·k^wath. ?ah·?a·?aλsi nošši·?aλ ha·hayoqomýisok^wapsi ta·na· haya·k hinata·okt ha·wıl qa·?yo·k^wath. so·čaqimł·?aλok λatwi·?okt ya·q^witqas λa·twi·?iλ. ?o·?i·s·?apsi ?aλak^watpıl so·či·q ?o·?iłinýaλoksi.

hinata·assilā· hišk^wi·?ath k^wisq·ičħsi·?aλ·?itq. nopciqčal waq·?o·as hayosta ?iš soča. ha·hayoqomýis·?apsiλa· ta·na· hayohtak pa·čak li·čickok čawa·k ha·wıl. pa·čilsiλa· λa·?o· ha·wıl hayohtakla· li·čickok. ?ah·?a· q^wa·ma·?aksi pa·čak. hawi·?aλsi. watši·?aλ hišk^wi·?ath.

(Thus) I told the Kyuquot. Again I spoke, saying, 'O Kyuquot, it is nothing that you are watching. There is nothing moving about here in the house, (no) sea lions coming up to the surface. I always had two sea lions moving about in the house when I was displaying wealth. One of the sea lions got fish as food (and one) got devil-fish as food. It was thrown and the sea lion did this to the devil-fish. The other sea lion would bite it in the air. My topati was like that, a marvelous thing when I was displaying wealth. In this you are looking on at nothing, O Kyuquot.³¹⁷ This beam of mine is called Bright-along-it. My other beam is called Looked-at-from-all-sides. My other house beam is Younger-brother-in-the-air.'

Then the old Kyuquot chief called Air-worms-at-the-side, one who knew how to speak and the spokesman of the Kyuquot, said, 'There they are, Naweik.' He said to me, 'The Kyuquot are listening. They are a sensible people, they are listening to what you, Naweik, are saying. I, a Kyuquot, look on admiringly. I, a Kyuquot, always make people unable to use anything when I come to a feast, because all the songs and topatis belong to me alone. I make the tribes run out of songs when I come. It turns out that you are the chief in the center of this beach. I admire what you say, because you have many topatis and many songs. You are truly a chief. I have never seen the like of this when coming this way to the down-coast district in response to an invitation. I indeed listen intently to what you say of the kind of songs and topatis of yours which I am witnessing. You are really a chief, though there are some chiefs who have no topati or songs. I admire this.'³¹⁸ (Thus) said Air-worms-on-the-side, the Kyuquot, in thanking (me).

Again I took up a song. I potlatched ten sacks of flour. I gave ten sacks of flour to one chief. There was another chief and I potlatched ten to him also. I potlatched ten sacks to another chief. (And) I potlatched ten sacks to (still) another chief. I gave presents to four chiefs of the Kyuquot, I caused each of them to have ten sacks. Now the Kyuquot were impressed, for their chiefs had never been treated in that way by any of the tribes. 'It turns out that Naweik is superior among all the tribes as a chief', said the Kyuquot. I had two score boxes of biscuits. My door closed as it always does. I had Turn-into-wolf speak and say, 'You are swallowed up, O Kyuquot. See! the house has closed up. There at the door is Codfish-gets-on-it. There at the door is a devil-fish. For four days you will not go outside. I do not throw this potlatch handle to you.' (Thus) I said to the Kyuquot. Then I distributed wealth, caused the ten chiefs of the Kyuquot to have ten dollars as payment to the invited. Those who came in as accompanying paddlers had five dollars as payment to the paddlers. I let them consume eight hundred (dollars). I (still) had (something) left over in the house.

Again, I called out invitations among the Hesquiat the next year. Fifteen came in one canoe to the feast. I let them have ten dollars apiece and (I gave) a potlatch gift of ten sacks of flour to each chief. I also potlatched ten sacks of flour to another chief. Thus many were my potlatch gifts. I finished. The Hesquiat went home.

?ah?a? aλsi k^wisq? ičhšī? aλ λo·k^wa·naλλa· ?i·h? aλsi λo·k^wa·na.
ma·kšī? aλsi ha? om ?aya.

hitapačasiš. ?owi·? amitaḥ ī·yi·?i? at ḥi·na. ḥi·l? aλ čo·čkaλ qo·? as.
λo·pī·čḥ ?oya·t. ki·k, wa· ḥi·né? i ī·yi·? iλ maḥti·? akqas. ya·t ḥi·na
matpitapsi. na·csa·λhak q^wa· čiša·? e·th ho·pačas? e·th matsti·tma
ḥi·né? i ?ah ?ocačīλ maḥti·? i.

?ah?a? aλ čo? ičhšī? aλ λi·? iλ? aλsiλa·. hine·? itapaλ qo·? as ho·pačas? ath
čiša·? ath īa·tḥe? is čo·čk. čo čimprī? aλi ma·tme·s. pisatok? a·qλaλe? ic
īičīλ? a·qλaλah so·tīl ?ahko· pačsa·kom? akqas. ḥičsno paλ pačsa·kom? i.
to·csa·me·ḥ ýo·q^wa·? aλi λakišīλ. no·? i? aλsi no·k. īičī? aλsi
pačsa·kom? akqas. īičī? aλsiλa· to·csa·mi·ḥ. pisatšī? aλ qo·? as
pačaksmā: aqi·čī? aλ to·čsa·mi·ḥ pačaksmā: aqi·čī? aλ. ḥīλk^waqšī? aλ
qo·? as. q^waḥta·? aλ ?ah?a· po·yi·? i? aλ q^wayačī·k. ḥe·? i? aλat
ta·yi·? akqas īaḥa ḥišinka paλat yaqchi? itq ḥišinka paλat Aleck.

40. CAPTAIN BILL'S MARRIAGE

ci:as ya·c:a? a·t ?ocačīλ yox^wa·yča ḥo·ho·l? ath ḥa·ḥi·qsak? i īaḥa.
?okta·mita qe·? as. ?ah?a? aλ λa·? o·kλa· ci:as. ?ah?a? aλ topa·taλ
λa? as q^wa· q^we·? i·tq qo·? as :i·tpri·yas ci:as yák? i. ho? aca? a paatok.
λa·? o·kλa· ci:as. ho? acačī? aλλa· točha·? aλi, wa·? aλ.

to·čhok^wi? aλ čo·čkaλ q^waḥe·? itq qo·? as q^waḥe·? itq to·čsa·mi·ḥ
q^waḥe·? itq īa·tḥe? is. ?o·ksna·: aλ? aλ topa·ti. hopaλ ?o·tī? itaλ hopaλ
topa·tī? i. īi·čkin? aλλa· λa? o· topa·ti ?ok^wink ḥi? iλi·k. ?i·ḥto·p
λa? o·? iλa· topa·ti. qačči·čī? aλ topa·ti. ?ah?a·? aλin ?o·ksna·: aλ? at
yaqwi·qin. mo·? aλok. ?ink ḥi·tacswi? a·qλ. wīkī·t hitacswi ?a·nasa
:imtšī? at ?oh? iš čī? isiml. λa? o·λa· topa·ti. λe? i·? aλ ?inksyī ?aλ pi·t
q^wa·? ah?a· čisspo? is ḥil? aλ čisto·p? i ?ok^wi? at λa? as? i ?aλ pi·t. ḥinoḥtaλ
qo·? as ḥinoḥtaλ wi·sa·? apšī·t sok^wi? aλ čisto·p? i. wa·? aλ yaq^wac? itq
topa·ti ?o·k^wiλ ?ani ḥi·nasiλ? a·qλ ?arqi·? i λa? as? i so·ḥotqčik čisto·p
ḥinasiλ ?arqi·? i. sok^wi? aλ qo·? as? i wi·sa·? apšī·t čī·čī? aλ čisto·p? i.
?e? imqḥ? aλ ?i·čāčīλ : aššī? aλ topa·tī? i. ḥini·paλ qo·? as? i topa·tī? i.

λa? o·λa· qicyo· ?ohḥin to? ok ḥi·tacswi? a·qλ. q^wa·? ap ?ah?a· čī·tinkšī·t
to? ok. wa·? aλ ?i·qḥok yox^wa·yča yaq^wac? itq topa·tī? i ?ani ?o·tī? itak
ḥina·yił? i toško·ḥ ?okta·? aλ toškayitimča. ?o: aštaλ ḥini·p
ḥi·niyoq^wapi? a ?o·pa·t īopčiqλiḥta. ?ah?a·? aλ ḥawi·? aλ sok^wi? aλ
ḥa·k^wa·λ? i ḥini·pšī? aλ. ?oh? aλok^win točḥim λisaλ caqi·c ?iš ḥayo ?ah
q^waḥa·. ?o·tḥa·paλ q^wi·čičk^wispiλ? itq. hoksi·čī? aλ ḥoš ča? ak? i ḥil
?o yák coubit λa? o·λa· : ačak ?o yák ḥinko·? as sačop.

The next year I gave another Wolf Ritual. I gave a big Wolf Ritual. I bought up a lot of food.

[I find I have skipped (something): First a quartz being was thrown into my house. All the people were in the house. It was in summer. 'Ki··k', said the quartz being as it came flying into my house. There I let it light on the floor. 'Did you see how the quartz being flew down through the (smoke-hole) into this house, O Tsishaath and Hopachasath?'²¹⁹]

The next winter I gave another feast. I had the Hopachasath and Tsishaath, children and all, enter my house. 'Now, get ready, O tribes. I shall throw this potlatch handle of mine to you and you will get busy. The potlatch handles are husband and wife. Women, you stand up too!' I took up a song. I threw my potlatch handle. I also threw (one) to the women. The men started in scrambling for a potlatch gift and the women started in scrambling for a gift. The people were in an uproar. While they were like that, wolves rushed in. My oldest child was bitten away along with his wife and Aleck.

40. CAPTAIN BILL'S MARRIAGE²²⁰

Walk-down-at-intervals²²¹ acted as wooer; he went to Yohwaytsa of the Burnt-front sept (to ask for) his oldest daughter. Her name was Keas. Then he wooed again. He put up his wooing topati, which stood erect on the beach and looked like a man with feathers on both sides of his head. It was returned to him. He wooed again. They came back again and said, '(Come and) get the girl now!'²²²

All the men, women, and children began the ceremony of getting the girl. They performed a topati. The topati represented the moon. Another topati was Thunder along with lightning serpents. Still another was a whale. There were three topatis.²²³ Then they performed for us, who had performed first. They had four fires (torches) which one tried to get through.²²⁴ None got through except Mentioned-by-name and Braided-hair. There was another topati. Two sticks were set up like this²²⁵ on the ground with a rope in between fastened to the two poles sticking up from the ground. A man, Kills-them-before-they-come-out, got out of a canoe and took hold of the rope. The owner of the topati told him to try to reach the top of the poles by climbing the rope hand over hand. Kills-them-before-they-come-out took hold and pulled on the rope. As soon as he started lifting himself, the topati broke. He succeeded.²²⁶

Another was a painted (device) made of boards which one tried to get through. The boards did like this, came together edgewise at intervals. Yohwaytsa, the owner of the topati, said that it represented the sky cod-fish, who is said to be called Sky-cod. Attacking-from-overhead and Distending-nostrils made it. Thus they finished (the tests) and obtained the girl. Our marriage payment consisted of thirty blankets. (Later the father) brought the dowry gift. He enumerated dam-traps on the river for coho and also funnel-traps for dog-salmon and tye salmon.

41. FRANK WILLIAMS' WOLF RITUAL EXPERIENCE

λο·κ^ω·ναλ na·we·?i·k. to·pšil waci?alāt qā·na·λa λi·?iyil?i.
 čohi·čil? ink?i. poromyiril. ho ho ho ho ho :ini·λma :ini·λma,
 wawa·tyaλ. to·hok^ω·aλsi ?a·naqhath?ap qā·na·λa nā·csaqh ?ani wik.
 ?ink^ω·a·apatλa· ?ink?i. ?iqsilaλa· po·yi·?il qā·na·λe?i. čohi·čilλa·
 ?ink?i. sok^ωi·aλatsi nō·wis hi·ts?atinopat iaši·?i. me·?i?ate?ic,
 wa·?aλatsi ?oh?at hin?i·tmih?i. ?o·?i·?ilsapaλatsi hoptšil ?opa·l?apat
 yaya·qpati·cs sok^ωiλin. nā·csa·λni q^ω·a·q^ω·a·?ap?itq ?a·a·naγo·čilh?al
 tohciti.

čo, wa·?aλ čawa·k qo·?as, nā·čokšič yaqk^ω·a·to·si. ?aλa·λ qo·?as
 nā·čokšil mitx^ω·a· hilqh mači·l?i. ?ok^ω·a·tma, wa·?aλqo· ?o?ok^ωil?aλqo·
 yaya·qčitqas hoptil λi·wagi·čil?aλqon. ?o?ok^ωil?aλatsiλa· :iha·qi·čil?al
 to·csa·mi·h ?o?om?iqsakqin ?o?o·yokšič?al me·?iλinqin. hini·?as?apatni
 hopta·qhčika·pat hita·qčitapatni. ?ayačinkaλ qoqo·ihhtaštaqiml.
 hohšič?al čawa·k waλ ?aya·aλaλ hohšič. ča·watim?alni, sok^ωi?isakō·
 ?om?e·, wa·?aλqo· ?o·š. γo·q^ω·a·?aλqo·s, sok^ωi?isakō· nōwe·, wa·
 ?ah?a·?aλ hohšič?aλqo·λa· qā·na·λamihqath?i. na?a·?aλni či·:aqe?i
 waγo·. k^ωisacčič?aλqonλa· hina·pi·?as?i ma·maħi hiħ?aλqonλa·
 so·k^ωiλawi·qš ?o?om?iqsakqin nōnōwiqsakqin. ho·ħho·ħaλ
 q^ωayačič·kminh?i. λi·čli·yaλatqon ?o?očoq^ω·aλqo· ki·kγak po·xpo·x^ω
 ?o·š.

wałsa·paλatni wa·?aλatni wikqon ?i·qhok q^ω·a·nakoħitqin ?o·k^ωil
 λaλo·?i ia·tne?is. we?ičo?alni. ko?i·čil λopksa·paλatsi nō·wis.
 ?oca?apaλat hiħ?i·tq hišiml ya·qpa·lqas me·?iλin. ?oyo?al?aλsi
 qā·na·λaqtī·?itamih k^ω·a·ti·copaλatsi k^ω·a·twin?apatλa·. γo·q^ω·a·?aλ
 yaya·qpatqas. hitacsoħtaλni ia·kλ. nāčo?al?aλatni či·:aqe?i.
 hi·ta·qstihni hiye·?isqin. hohhohšič?al ?o?omacsk qā·na·λaqtī·?itamih?i.
 mo·pītsoħtisni.

wałšič?alni hopta·qčika·paλatni nōpqi·mčino·pat maħi· hišiml?apat.
 to·tmiso·h?apat. mo·čiči·tsapatni. :atoγis?apa·nitin?a·la. wawe·?ičim
 λaλo· ia·tne?is ča?oγissapat ia·qok^ω·il?a·qčapat?at. mo·čiči·lšič?al?itq
 ?oyi·hink^ω·aγi·hšič?aλatni qoq^ω·a·s?i. ?aλaqh?aλatsi sok^ωi?at γo·q^ω·a·?aλat
 yayaqhpa·tmihqas sok^ωi?at. ?ayačinkaq qo·?as nīλa·kqathmih?al
 qā·na·λamih?i. wałsa·patni mačino·pat hi·stiča·nitqin mā·me·?i?at.
 ?o?očoq^ω·apatni ki·kγak ma·čint mamaqat k^ω·a·tk^ω·ačyo. ?oca?apatni
 hi·čaqil?i hišiml?apat. kaħaqa qoq^ω·a·s?i ?i·qhok q^ω·a·o·kīapatqin
 hini·pat.

?a·thšič hi·yi·tsapatni ki·ka·?alni ha·?okhšič·l ?a·ne?itq ?athi·.
 ko?i·čilλa· ha?oksapaλatni ?ani·ssapaλat ha?omašt. noma·ka·pat
 k^ω·isto·p?is. mo·čiči·yil?apaλatni hi·l wa·λ ?o·šič·nāksič?al.

41. FRANK WILLIAMS' WOLF RITUAL EXPERIENCE³²⁷

Naweik (Tom) was giving a Wolf Ritual. In the evening the feasters were attacked by wolves. The fire went out. They started rushing about in the house. 'Ho ho ho ho, it's dogs, it's dogs', people were saying. I was scared, thinking they were real wolves, then (I) noticed that they were not. The fire was started again. Again the wolves did the same thing, rushed into the house. The fire went out again. I was taken by my father and placed at the door. 'You are bitten away',³²⁸ I was told by the ones who were coming into the house at intervals. I was hidden right there in the house along with those whom they pretended to take along with me. We watched what they were doing, with just our heads sticking out (from the coverings).

'Well', said one man, 'look and see who is missing'. Two people went about in the house searching. 'So and so is missing', they would say and they would mention the ones who, with me, were hidden in the house, and we would laugh among ourselves. I too was mentioned. The women, our mothers, began to cry because we had been bitten away. We were taken outside and taken along under cover into the woods. There were many of the bony-nosed band³²⁹ together. One howled, and then many howled together. Some of us would yell out, one at a time, 'Come get me, mother!' I too called, 'Come get me, father!' The pretended wolves kept howling. We heard concerted Tsika singing in the house. We kept going to different places back of the houses and calling for our mothers and fathers to take us. The wolves kept howling. People were shooting at us and some were whistling with small whistles.

We were taken home (after) being told not to tell the other children what we had seen. We went to sleep. In the morning I was awakened by my father. He took me to a place where my bitten-away partners were assembled. I saw the pretended wolves, who put (hemlock) twigs about my head and about my middle. (They did this to) my companions also. We came out of the woods in a row. The ones who were singing Tsika songs caught sight of us. Each of us went into the bush right where he was. The pretended wolves howled from time to time. We came out into the open four times.

We returned home under cover and were all put into one house. Each of us had his face blackened. They treated us in this way for four days. They gave us deer meat to eat.³²⁹ 'You are to say to other children (that you were) fed raw meat and (you are) to make them believe it.' On the fourth day we were pursued by the people. I was seized by two people and my companions were also seized. A great many people together pretended to fight the wolves. We were taken home and brought into the house from which we had been bitten away. Whistles had been put into our mouths; we came in tied and all covered over with branches. We were grouped at the rear of the room. The people were noisily telling how they had got us.

Night came and we were simply kept in the house there; we kept whistling, taking turns at it all night. In the morning they fed us, they gave us only dried fish. We were forbidden to eat anything else. We were kept in the house for

qaqorinák? a·qłe?ic, wa·?ałatsi nō·wīs. ýo·q^wa·?ał ya·ya·qra·tínhqas
 ?i·qho·k^wałat nōnōwīqsak?i qwi·q^wi·nák? a·qł?itq. to·pšī·łšī·łła·
 ho·htakšī·hsapá·łatsi q^wa·?apáti·č? a·ta qaqorinákát. hayo·činkni
 ha·wī·hał hohtakšī·łni. ?o·šī·nák? a·qłe?ico· ?a·mī·łik, wa·?ałatni
 qoq^wa·s?i. ?o·šī·nákšī·łni ?a·mī·čī? ał?itq. ha·?o·čopi·ł? a·pátni
 mo·pī·tčopi·ł? a·pátni ha·?okšī·ł. mo·čī·tsapá·łatni q^wa·?ap tatakčī? ał
 q^wa·ma· to·pšī·ł. ?o·špī·łtałqo·s hinim? as? a·pát ?ok^win·kapat
 ya·ya·qra·tínhqas. čo hawi·?a·łe?ico·, wa·?ałatni qoq^wa·s?i.
 ?a·čšī·ka·qł·a·łe?ico· ko?atik ho·?aksýo·čī·čim.

ko?i·čī·ł hīna·čī·łni hī·na·nō·ł ?ayīsta·łni. ho?aca·čī·łni. čo·čogs?i·čim,
 wa·?ałatni. :e· :e·, wawa·?apátni ya·ka·h·si·ł? a·pát. ná·csa·łatni
 na·tba·ýas?i. ?o·ýahsma ?o·šī·ma na? a·?at ?a·čšī·łil?i, wa·?ałatni
 na? a·?at. mo·pī·tsapátni, :e·, wawa·?apát. ho?aca·čī·łni·ka·
 q^wa·łq^w·aca·čī·łni. hačata·ka·łła· qoq^wa·s ?i·š to·csa·mi·h ná·šī·łas?atni
 q^wi·ýi·po·sin. čawa·ka·ł qo·?as ciqšī·ł, ?o·ýima, wa·?ał, ha?om ?a·čšī·łil?i.
 na·?o·? a·qłe?ico· ka·h?oyi ka·h?oyi. ka·h? a·qłma si·a·čī·ł. haya·?a·ka·łsi
 wa·qho·si wa· wiki·p·qin ha?om. hawi·ł ci·qci·qa qo·?as?i ya·le·?i·čim
 na·ýis ka·łhšī·ł siqī·čī·ł siqā·čī·ł. ha?okšī·ł ha·čato·. hawi·ł ha·wa·qa.
 ciqšī? a·łła· qo·?as čawa·k, ?o·ýima ya·i·s? a·łqin ?a·čšī·łil?i, wa·?ałatni.
 wał? a·qa.

wi·napī·tinh·pá·łatni q^wa·ma·qin mē·?i·łck^wat. ?o·pa·ýi·ł? a·ł
 nōnōwīqsakqin. ha·ho·pšī? a·łatni ya·q^wi·ł? a·qłqin wik ha?ok noma·k
 ?o?i·s nōp·q?i·čh ?i·š wik hawi·ł to·misol. wiko·łqo·so· to·mi·s
 ča·psinqa·qłok^w·apá·te?ico· nana·niqso wiko·łqo·so· to·mi·s, wa·?ałatni
 nōnōwīqsakqin. hawi·?a·łe?ico· pī·satšī? a·łco·. ?o·?aqsto? a·łsi ?anis
 pī·sato·k^w·a·qł·a·ł ?a·na·ha·ł to·misol·łh.

nōp·q?i·čh? a·łni na·wā·hī ho?actō·p. hinasi·ł k^wi·sq?i·čhšī·ł·łi·?i·ł? a·łła·
 ya·atqin·ło·k^wa·na·pát. ho·hšī·ł q^waya·čī·k na? a·?at ha·wa·q·a·łqin ?oyi.
 ha?ha?, wa·?ał čawa·k qo·?as ka·ki·šī·łh. ?aq·qha hista·tok pā·pī·q·h? a·thas.
 ciqšī? a·ł čawa·k qo·?as, :i·i·imle?ic, wa·?ałat. wika·h, wa·?ał, q^wa·ma·
 q^waya·čī·kqo· ho·hšī·ł. :i·ta·qłe?ic, wa·?ałat·ka·. wi·kčī·na·qšī·ł
 ha·wa·qi·čī·łła·. ?e·?im·štī·psat ha·wa·qi·čī·łła· ho·hšī? a·łła· q^waya·čī·k.
 na? a·? a·łhaso·, wa·? a·łła· ?i·q·h, ?ani ho·hšī·ł q^waya·čī·k. ?i·ý ho·še·k
 ?a·na·ke?ic na? a·?at. ho·q^wa·?ap ya·i·smī·nh?itq ha?ok. nī·łk^w·a·qšī·ł.
 čo·čo·čo·čo. wa·?ał qo·?as čawa·k, na? a·ta·hšī?i·č nana?oh?i·h? a·qłma
 na? a·? a·kqin. na? a·ta·hšī·ł hačatak. ho·hšī·łła· q^waya·čī·k. na? a·? a·łah,
 wa·?ał, hīni·pšī·łah we·?i·łq. ciqšī·ł čawa·k qo·?as, :i·ta·qłma ?anama·h
 na? a· wa·ýi·. čo na? a·ta·hšī?i·č·ka·. ho·hšī·łła· q^waya·čī·k.
 hīni·pšī? a·łah wa·ýi· :i·ta·qo·q·ah. čo na? a·ta·hšī? a·łi·č wawa·ýi·.
 hawi·? a·pā·łi to·tmiso·h?i·ka·h?oyi ?a·thi·?i ?ah. hawi·ł ci·qci·qa.

four days, then the imitative dances took place. My father told me, 'You will dance a swan dance.' In the same way my companions were told by their fathers what each of them would dance. In the evening they had me practice doing the swan dance. Ten of us boys together learned it. The men told us, 'You will do the imitative dances tomorrow.' We did the imitative dances the next day. They had us take turns going to the center of the floor, each of us doing so four times. They had us do so every evening for four days. Sometimes they had me go about in the village together with my companions. 'Well, you are through', the people told us. 'You will go out fishing tomorrow morning, (so) be up early.'

In the morning we set out and went up river, many together in a canoe. We returned. 'Bend down in the vessel!'³³⁰ we were told. They had us say, 'E...e...', and they had us appear out of the vessel at intervals. Those who were sitting about on the ground saw us. We heard them say of us, 'Those who went fishing seem to have caught something, they are bringing something back in their vessel.' They had us say 'E...' four times. We returned again to the place where we had gone from time to time. All the men and women were there again, (this time) in order to see what we had caught. One person said, 'The ones who went out fishing caught fish. You will eat with them immediately, immediately. It will be cooked right now.' I did not know what he meant by what he said, because we had not got any fish. The man finished speaking and there appeared some rice; they put it on to cook and cooked it. Everybody ate. They finished eating. Another man said of us, 'The ones who went out fishing caught what we are eating.' Everybody went home.

All of us who had been bitten away were left in the house. Our fathers remained with us in the house. They started instructing us as to what we were not to eat, (things which) were tabooed for one year, and that we were not to stop keeping our faces (painted) black. 'If you do not have charcoal on your faces, your grandparents will be speared in the belly', our fathers told us. 'You are now finished with your Wolf Ritual (initiation). Go and play.' I was happy that I could play except for putting the black on my face.

We waited a year for the Wolf Ritual Return.³³¹ The next year came and again a feast was given by the giver of the Wolf Ritual. Wolves were heard to howl while we were feasting. 'Ha! ha!' one person said, 'what is that sounding? is it my ears (that are making the sound)?' Another spoke, saying, 'You have earrings.' 'I haven't', he said, 'it was like a wolf howling.' 'You are lying', (the other) returned. They dropped the subject and commenced feasting again. No sooner had they resumed their eating than the wolves howled again. 'Do you hear now that wolves are howling?' said the same one again. 'Well, you rascal, you were actually right.' They upset everything they were eating. (Everybody) got excited. 'Now! now! now! now!' said another man, 'listen! some one of us who understands (the wolves) will listen.' Everybody listened. The wolves howled again. 'I understand', (someone) said, 'I caught what they said.' Someone (else) said, 'He's a liar, only I understand what they said.' 'Well, (everybody) listen again!' The wolves howled again. 'I caught what they said, I am not lying.' 'Well, listen to what they are saying now.' 'Stop having black-painted faces tonight', (they said). They stopped speaking.

hišimjó·pátni q^wa^ma·qin tomiso·λ. ?i·naxi·ýápat. ?o·ši·náksí? aλni
 ha·?o·cōpi·l nōrci·tší? aλniλa· ?o·ši·nák. ?ah? a·?aλ hawi·?aλ? itq
 nōrci·l hišimjó·pálatni ha·čato·? aλni. ha·, wawa·, he· he·, mo·pítšil
 wa·. čo·, wa·? ałatni, hawi·? aλqin wikawil? a·qłaxe? ico· tomi·s,
 wa·? ałatni. ha? okšil? a·qłaxe? ico· ya· q^wiiti? itqso· wik ha? ok q^wiq^wištōp.
 hawi·? ałe? ico· λo·k^wa·na, wa·? ałatni. hawi·? aλni.

42. A FIGHT FOR A DRIFT WHALE

?oh? ałitwe? in tañanakšil hi·tatokso? is ha·witaλ. ?o·simčaal ho·ní·
 qahak? i ma·?ak. náčo? ał? aλ ho·ní· wik ?ok^wi nis^me? i ya·l topat ?ok^wi.
 hina·čí? aλ načimwas? ath? i hišinkaal ma·kλi·? ath? i. náčo? ał? aλ ýo·q^wa·
 čiša·? ath? i ho·ní·? i. hina·čí? aλ čiša·? ath ?o·ča· ho·ní·? i. miłší? aλ
 sok^wiλ ho·ní· čiša·? ath ma·kλi·? ath. małší? aλ :aλyo·? i čo· čkaλ małšil.
 ?o·co? ok^wa·páaλ ýo·q^wa· čiša·? ath ?o·co? ok^wa·páaλ hiłok? itq ma? as čiša·
 ýo·q^wa·? aλ ?o·co? ok^wa·páaλ hiłok? itq ma? as ma·kλi·. níλk^waqší? aλ.

sok^wi? aλ wi? ak? i ma·kλi·? ath :aλyo·? i iiti·:in. čih^ta? a·páaλ :aλyo·? i.
 ýo·q^wa·? aλ čiša·? ath? i wi? ak sok^wi? aλ :aλyo·? i čih^ta? a·páaλ ýo·q^wa·
 čiša·? ath. ho? a·sła· małšil ma·kλi·? ath. ho? a·sła· małšil čiša·? ath.
 λi·hakaλ ?o·co? ok^wa·páaλ nis^ma·k? i ma·kλi· ýo·q^wa·? aλ ?o·co? ok^wa·páaλ
 nis^ma·k? i čiša·. małsma:aqaλ. λa·?o·k čih^taýap iiti·:in wi? ak? i
 ma·kλi·? ath. ýo·q^wa· λa·?o·k čiša·? ath. mo·pítšil^we? in čih^taýap
 :aλyo· hi·šcōbat. wi·? akší? ałwe? in ma·kλi·? ath. ?oh? ałwe? in
 našokší? aλ čiša·? ath. tačí? aλ ma·kλi·? ath. λotstatitwe? in ?o·k^wil
 čiša·? ath ma·kλi·? ath.

43. REVENGE ON THE SEA LIONS AND SEA OTTERS

?ona·kitwe? in taña. k^wi·sahim^twe? in ?oh ya·pínat ?o? o? i·h toko·k
 ?o? o? i·h k^waak^waλ ?o? o? i·h ko·kohwisa. čawa·kok ha·witaλ. ?i·čaqší? aλ
 wiwiš:aqsto? aλ hałi·s ?o·simč toko·k ?o·simč k^waak^waλ. čo· íapałaqsto? aλ
 wa·? ałok ti^maqsti ?ani ?ohi·ýap? a·qłaal taña·k? i. q^wis? a·páaλ q^wa·mił? itq
 ?ani ?o? o? i·hit toko·k k^waak^waλ ko·kohwisa.

hincištołší? aλ ha·witał? i ?o·c? i· ha·witaλ ya·pínat. hinačiš^tma·? ałaaλ
 k^wisq? ičhší? i·kqo· q^wa·čil tapil ya·na·kšil. našok takok te? ił.
 hi·nahapšilší? ałā·h sa·čici·ýok. hi·yiqhapat ti·čayap? a·qłat.
 wikt^ma· ti·čačil qahšil ha·witał? i. hana·k^h? aλ tokýak. qahšilok
 taña·kit? i čawa·kok yaq^winł? itq ?i·h ya·? akat ti^maqsti. íapałaqsto? aλ
 ya·pínat ?ani takpa·to ?ani wikt^aqšilok ?o? o? i·h yaya·i·hwiłtasok^wił? itq
 tañimt. wa·? ałok ti^maqsti ?ani čič^mo·? a·qłap wiktⁱ·tsap? a·qł toko·k
 k^waak^waλ.

?ona·kə qahšīlok iañimt čočitok kʷaʎaq. sokʷiʔaʎ čočitokʔi qʷiyiʔitq qahšīʔaʎok ha·wilaʎok. ?okʷičašsip taiʔičop. ?o·šʔi·laʎ yč·pinať wīki·tsa:as ?o·no·ʎ ?ani ?oʔoʔi·hwiʎasokʔitq iaña·kitʔi. hina·čiʔaʎ ya·pinať koʔatʔi·hʔi· ha·yi·. ?oña·hšīʔaʎ čīha· hini·p histi·p hitačiteʔi. hitahtačīʔaʎ ?ocačīʔaʎ tokouʔa ?ayintʔi toko·k. sa·čink coma· qʷameʔitq na·s hit weʔičʔo·no·ʎ ?ayint. yačo·ʔaʎ hini·sʔaʎ čīha·ʔakʔi. hini·yi·p čī·winksteʔeʔis ?oʔi·ʔapaʎ čī·naqʎop. hitma:op ʎa·qʎo·p ?o·no·ʎ hitma·p ?ani qi·ʔa·ʔawīasʔarqa wīknītsa:asʔaʎ hawi·ʎwīasʔar ?ocačīʎ.

kʷisqʔičhšīʎ wīki·tšīʔaʎ. hinasiʔaʎok qʷiyiyimtʔitqʔa·la hitaʔa wi·ki·tšīʎsa hawi·ʎ ?ocačīʎ. ?ahʔa· qʷa·sa·hīma wīknītsīʔaʎ wīki·tšīʎ toko·k wīki·tšīʎ kʷakʷaʎ. ?ohʔaʎ qʷisʔar ?ani ?o·šʔi·laqa. ʎahʔaʎita hoʔintšīʔaʎ. wīkaʎ ?i·qhi·ʔaʎ qʷa·miti·č kañe·ʔičaʎ toko·k kʷakʷaʎ. ?a·nasaʎita kʷa·ca·pi ?oʔoʔi·hʔaʎ. ?oyi qʷiyi· ha·wilaʎ čawa·kaʎ ?oʔoʔi·h kʷakʷaʎ. ?ahʔa·ʔaʎ wīki·tšīʎ hawi·ʔaʎʔitq ?oʔoʔi·h kʷa·ca·pi wi·ki·tšīʎsaʎ. ?ana·ʎma hoʔintšīʔaʎ toko·k ʎahʔoyaʎ ?aya·ʎ ?a·naqh·ʔaʎ ?ayičīʎaq. ?ana·ʎ kʷakʷaʎ wi·ki·tšīʎsa.

44. TOM GIVES ADVICE TO HIS GRANDSON

wīki·ʔa·la weʔič. naqčo·qhʔiʔa·la čaʔak weʔičoʎ ?o·yoʔaʎšīʔe·ʔič ʎopkšīʎ ?oyi :oqma:i·qstoʔi·kqo·k ?oyi. nopīti haʔok ?arwanoʔaʎqo· na·s qʷa·qʎhʔaʎsok ?ahʔa· weʔičoʎ wīkeʔič hacok weʔič. ʎahti·pʎaʎsok weʔičoʔaʎqo· maʔas hini·ʔasʔaʎsok ha·tinqšīʔaʎ. we· na·siyoqo·k ya·cpanač sayeʔi·ʔaʎsok čaʔakqo· ?oña·h. ?o·hwaʎsok ʎatmapt ti·ʎti·ya wīke·ʔiča yimha· yaqčiqhʔitqak ha·wi·haʎ yimha·wo·shsok ?oyi wīkmaqakqo·k ?oyi ?anaqo· ?omaqšīʎ ya· ya·qʷiʔitqak mi·tok qo·ʔičīʎ. mamok·sok tīnaqsti ?a·neʔitq ?athi· ha·ʔo·ksna:atšī·l ?oña·h qʷi·čīʔa·hi·k :a·pokʷiʎ ?oʔoʔi·h ?o·kʷiʎqo·k :asmis hohtakšīʎ ?o·kʷiʎqo·k čačimʔakmis hohtakšīʎ ?o·kʷiʎqo·k ha·cokʷiʎ ?oʔo·taħmis ?o·kʷiʎqo·k haħawīli ha·cokʷiʎ hañitma:i·qʎqo·k.

?oyi qʷisma:i·qʎqo·k qʷa·miti·s qʷiyi·s qo·ʔas qʷis ?i·h hañit wīki·ʔa·yičas weʔič hacšīʎo·shsok weʔič ?oyi ?a·yičasqo·k weʔič ?oyi ?anik ?oya·qʎ ?a·yičas. ?oyi hine·ʔiʔi·kqo·k čitasšīʎh ?oqʎhokok homi·sʔis sipto·p ?o·ʔotýakħweʔin to·hok čīha· sipto·p ?oqʎhokʷaʎatqo·č. ?oyi ya·cokʷat ?athi·ʔaʎqo· ?iš ?a·mīnkstakʎatqin kī·čakʎi wi·kčī·pat hīcac ?o·ʔotýakaʎ ?ahʔa· čīha· na·činkstakʎaʎqo· ?oyi to·hokʷaʎ čīhaťatqohweʔin ?o·noʎ qo·ʔas ?oyi wīkaʎqo·č qʷa· ?a·tīpanačaʎqo· ?oyi. wīkmatotħʔaʎsok ?ahʔa· weʔičīʎhʔaʎsok na·sšīʎ ?atqo·k qʷa·ʔa·qʎʎa· ʎa·ʔo·kʷi·kqo·ʎa· ?a·tšīʎ. hayimhaʎ ?ahʔa· yaqčiqhʔaťitq ha·wilaʎ ta·qa·kaʎ ?o·kʷiʎʔaʎ ya· we·ʔičī·kqathʔi.

At the time that his son died he had a sea otter skin drying in the house. When his son died he took the drying skin. He dressed (the corpse) in the burial box with the half-dried (skin). He did this to 'poison' (the sea otters) because his son had been about to hunt them. Yapinat went out to sea in the morning during low ebb. He looked for ghost (poison) in the place uncovered by the tide. Then he put out to sea and went to Sea-lion-rocks,³³⁶ a place stocked with many sea lions. All day it was full of sleeping sea lions because there were many of them (there). He stepped out on the rocks, carrying his ghost (poison). He found little crevices and put it in, plugging it into the rocks. He stuck it firmly into the rocks. He made it firm because he intended it to remain a long time to empty the place (of sea lions), he was going to make them stop coming there.

By the next year they had disappeared. When their usual time for appearing on the rocks there came around, there simply weren't any; they had stopped coming there. That is why there ceased to be any sea lions and sea otters. He brought this about by poisoning them. Lately they have returned. There are still not as many as there used to be; the sea lions and sea otters are few. Facing-back is the only one who has hunted them. When he was a young man, he was the only one who hunted sea otters. Then they disappeared. When Facing-back stopped hunting them, they had disappeared completely. Only the sea lions have returned recently; there are many and they have really become quite numerous. The sea otters disappeared entirely.

44. TOM GIVES ADVICE TO HIS GRANDSON³³⁷

Don't sleep all the time. Go to bed only after having drunk water, so that you will wake up when you need to urinate. Eat once at midday, then go to sleep with that much (food) in you so that you will not sleep soundly. As soon as everybody goes to sleep, go out and bathe. Further, if you go for a walk in the daytime, go looking for a stream far away. Rub yourself with yew wood so that you will not be shamed by your fellow youths; for you would be shamed if you were not manly, if only your fellows were manly. Work (your) mind all night taking up one thing after another to decide what you will strive for, whether you should learn wood-working or sea-mammal hunting, or become bold in whaling or in the accumulation of wealth.

If you want to become very wealthy, as I was in my prime, don't sleep with many coverings, for you might then sleep (too) soundly; indeed you will if you have many covers on. When you come in while cold, hold a cedar stick in your hands, for it is said ghosts are afraid if one is holding a stick. If one is walking at night and his anus is not covered, then ghosts are afraid when they look between the buttocks; they get scared off if a person is not (covered) when walking about at night. When day comes, be sleeping in the house with your face hidden, even though you will again be (active) at night. In that way, your fellows do not know and think you are a sleepy-head.

*kʷi·qkʷi·qasok čo·čkapsok kʷa·tok qʷiqqʷiqʷisʷitq wa·ʷanik ʷoya·qɫ
hamatšikok qʷa·hʷalʷa·qɫʷitqak ʷa·yimke·ʷic ma·ma·ti ʷa·yimke·ʷic
:a:ačaxsqo·k ʷoyi kʷičičite·ʷic ʷoyi ʷičiči·yaqo·k ʷa·yimke·ʷic ʷoyi
qa·qa·milšqo·k. wi·kmi·kweʷinʷa·ta yaqo·si ʷa·pina:inhi ha·wī·haɫ.
ʷana takokʷaɫqo· ʷo·kʷa·na qo·ʷičiʷaɫqo· ʷo·simč qʷiqqʷiqʷisʷitq ʷo·simč
so·ha·čiči·cssimč ʷo·simč sačop ča·xča·xwi·kqo· ʷani kʷičičiʷa·qɫqo ʷo·simč
ʷoyi hiča·ki·kqo· ʷani kʷičičiʷa·qɫ ʷa·yimkʷa·qɫ ʷo·simč ʷačiči·pī·kqo·
ʷani kʷičičiʷa·qɫ ʷo·simč ča·xhseʷeʷi·kqo· čims. we· ʷani
čo·čki·nakʷa·qɫqo qo·ʷasʷi·kqo· ʷo·simč wa·xni· sosačičiʷa·qɫarqa
ʷi·hseʷi·kqo· ʷoyi ʷo·simč ʷoyi hi·smisʷi·kqo· ʷapisim ʷani ʷayaqsʷa·qɫ
ʷo·simč :a:i·xʷasʷi·kqo· toško·h ʷani čiči·tkʷapa·qɫ ʷo·simč mami·ti·kqo·
toško·h ʷani ʷaphʷaʷačolʷa·qɫqo ʷo·simč kʷa·tasokʷi·kqo· čixʷatīn
ʷoʷoʷi·h ʷičiči·ya ʷo·simč kʷa·timlʷi·kqo· ʷičiči·ya ma·ma·ti ʷoʷoʷi·h
ma:akɫakqa čiči·hati ʷeʷinʷi·pʷis hiɫ ya·qsimčʷitq kʷa·timlʷaɫqo· ʷoyi
ʷo·simč kʷa·yisʷi·kqo· ʷoyi ma·ma·ti ʷoʷoʷi·h ʷo·simč to·to·časʷi·kqo·
čims ʷoʷoʷi·h ʷo·simč qa·qa·milšʷi·kqo· ʷoyi ʷiɫma ʷoʷoʷi·h ʷo·ʷator
ʷi·naɫma weʷi·qqim ʷo·ʷotaɫsimčyjak ʷo·simč qʷa·no·ɫʷa·qɫʷitq
ʷošʷaqɫok ʷo·xsaɫi·kqo· homi·s :as:asšh ča·paca·ʷator. ʷo·no·ɫin
ʷahko· ʷohi·čiči·kqo· imti· kʷi·sa·hičiči·l mo·xtsimčqin qʷiqqʷiq. so·meʷisʷi
ʷo·simčatɫa· ʷoyi :a:ačaxsqʷa·qɫaɫatqo·č ʷoyi.*

*mitxʷa·weʷin homi·s pīša:atʷi ʷo·nakohʷap wimaɫap ʷoyi wikaɫatqo·
ʷo·simččoqhʷat ʷoña·hʷat yaqʷinɫi·č ʷatitqo· ʷah hisi·kʷas ya· wikčō·qhʷi
homi·s ʷoña·h hisi·kʷasitaɫ ʷat ʷahʷa· wi·kaɫitaɫ wa·ʷaɫ. ʷatqo·
ʷoʷakɫak hisi·kʷas ya· qʷačō·ʷi ʷačōʷatʷaɫ ye·ʷi·s ʷolʷi· homi·s.*

*kamatokʷahɫa· :o·yisimčyjak. hisi·k ʷah tasci·l ʷičiči·nʷi ya:asqčikʷitq
yačasqčik ʷičiči·n wik ʷo·cogsap ʷah ya:asqčikʷitq yačas hi·lʷa·čolseʷi
ʷoma·k ʷoyi čiči·hšiči·satqo· yaqʷinɫi·č :o·yūyioʷatʷi·kat ʷoyi
qʷaʷaqɫtaqhʷaɫatqo·č ʷoyi ya·cpaɫačat. čiči·ha·seʷi ʷo·yīpātweʷinʷa·ta
ʷoyi ʷoʷi·ʷačolʷaɫatqo· ʷoyi. tasšiči·at :o·yūyī ʷani·hcosaɫat hihi·ni·cʷi
ʷaɫaɫtimʷi.*

*wikso·k mačičiɫ šiči·kamč ʷoyi ʷo·šoʷatqo·k wawa· ha·ho·pačak.
mo·čiči·yassok ʷoyi ʷi·hsa·htakoʷatqo·k ʷoyi. yaqʷinɫiti· qʷa· yaqwi·miti·
ha·wī·haɫ ya·cok wik čawa·čiči·nokʷinok ʷoyi ʷi·kaɫqo· ʷoyi we·ɫa· ʷoyi
naʷanaɫaɫqo· ʷoyi ʷanič ʷayimsit yaqwi·mit toxšiči·hoti·qšiči· ya· wiki·
qʷa· qʷe·ʷi·tq ya· ʷaʷo·ʷi ha·wī·laɫ. ʷahʷa· qʷa·qʷatɫjak wik čawa·čiči·
ha·kʷaɫi·h ʷo·šiči·n ya·cpaɫačaɫqo· ʷoyi.*

*wikmaqaɫaɫqo ya· wikmaqaɫʷi wa·wasahʷaɫat hoqo·lʷaɫat po:inwa
ya· wikmaqaɫʷi ha·wī·laɫ. čamasʷaɫ po:inwa wikmihsaɫ
yīmčiči·hšiči·qo· ʷoyi weʷič ya· wikmaqaɫʷi ha·wī·laɫ. čaqkʷaɫpapsok*

Rub your hands, make all the branches and every little thing tell you what to use when your (occupation) becomes known (to you), so that you may become a getter of many birds, so that you may get many by snaring, so that you may be a marksman in shooting, so that you may get many in trapping. They say that a young man who (just) waits for the right time does not get anything. (He succeeds) only if he has the Wolf Ritual spirit from the start and trains for various little things while growing up—for trolling spring salmon, for unerring (aim) when spearing tye salmon, for unerring (aim) and a large catch when torch-light spearing,³³⁸ for unerring (aim) when catching (fish) with the pronged spear, for spearing bear along the bank; furthermore, that he perform all sorts of imitative dances when he is a man, that he have land otter swimming on the water when he goes along the bank, that he bring back many raccoons in (his) canoe when he goes clubbing raccoons along the beach, that (his canoe) get filled to the gunwales when he goes decoy-fishing for cod, that his canoe get half full when he fishes for cod with live bait, that he be successful in shooting eagles from behind a screen of branches, in shooting birds with (his canoe) covered over with branches—one has (a line) tied to the back of one's arrow and gets close to the bird, in getting birds from (behind) branches on the beach, in getting bear in trapping, in getting red-headed woodpecker when snaring—getting it for tufted head-dress regalia used in training for whale, that his (logs) be closed inside³³⁹ when he fells cedars and adzes them for canoes. We have the term 'changes into hunter at intervals' for the reason that we train for everything. One even trains for the little soma when one is going to fish with live bait.

It is said that a cedar turns about, it does not like the one who looks for it without having trained and therefore shows its bad (side); consequently even though he has recently gone along that way, the one who seeks cedars without having trained says, 'I have gone along that way and have found nothing.' Even though he is the last one to go along that way, the one who has trained sees a good cedar there.

There is also known to me (a ritual) for training for medicine. It is rubbed here along the side of the foot. One does not let it (spread) that way on the bottom of the foot where it touches the ground in walking, lest a real ghost appear to him; for that reason, it is said, one always sees medicine when one goes for a walk with that on one's foot. It is said one finds a real ghost if one puts it on the sole of the foot. One rubs the medicine on only at the sides of the foot.

To (continue) giving advice, don't you come into the house, my dear fellow, when you see something (supernatural). Stay out four days if you see something big. That is why young men of former days did not walk alone if they were brothers or if they had an uncle, for, it is said, those who were not like other young men would often get jealous and commit murder in the old days. For fear of that sort of thing, they did not go alone and always went along with someone (else) when they went walking about.

Now a young man is unmanly (if) sleep alights on his face while he is being spoken to. The unmanly youth considers sleep sweet and does not want to be bothered (when) sleeping. Push sleep apart, push at (your) eyes, go outside,

po:inwa čača qmatso λ hini? as ?omaqaķe?ica. wikha·k ná·csa ?anik
 čawa činkšilħsok wíki·tšilokħsok qala·tik yaqko·hoł? a·hi·k wíkiλ :ayaqa
 qo?as? a·qλ. wíki·tšiloksoκ lo·čmo·p yaqok^wa·hi·k ?o·šatim.
 qi?apαλqo·we?in wíkap ha?ok ya·?aya·k?i la·tña mo?ak?i soča·k?i
 ha·wí·ħaλa·?aλ. ?ah? a·?aλqo·we?in ha?oksapaλ ?oyi ?i·ħ? aλokqo·
 haú·qλ. λaħti·pαλqo·we?in ya·?akħšil ha?ok náš?i·ičak hitaqa?awe?in
 wi·na wa·?aλqo·we?in nówi·qso?i. hiyi kamitqk^wispi?aλqo·we?in ?ah? a·
 ?o·?áoqħ ?o·špit q^wis kamitqk^wispiλ. ?atqa·kaλ ?oh ya·ta·ta·yimiñh?i
 ?ani haú·qλħmíñhqa haú·qa. ?o·?ok^winop? a·qλsa:aš ?ah? a·
 ciciqakqas wa·?aλ ?ah? a· nówi·qso?i. ?atqo·qa·?o·h wa·wi·nawe?in
 hitaqa? a wa·náña·níčš yaqoko·si qo?acama·?aλ. hamatsapaλ ?ah? a·
 ?ani ?ohqa·qo·?acama·?aλ ya·wik?i·?atqa·k ha?om?i ?o·k^wil. ?atqo·
 ?i·ħqħ haú·qλ taka·?ah? a·toxk^wispiλ wik ?atqa·k ha?om?i.
 ?e?inħti·pαλqo·we?in ?e?inħ? aλ?itq no·txas?akλištaqiml q^wa·?ap ?ah
 náña·níčš. ?oh? a·qħoksa:aš ?ah? a·?o·mi·k. ?ok^winop? a·qλsa:aš
 ciciqakqas wik?i·?atqa·k ?ani haú·qλħ ha?ok taka·?ah? a·kamitq^wi·?as.
 ?atqa·kaλ ?oh ya·ta·ta·yí?i ?ani ha·twi·qλħqa ha?ok.

moxtakma ?ah? a·k^wa·tña·k q^wa·mímtaqaλqas. ýo·q^wa·k^wa·tña·k
 qasi·q^wa·no·λħ? a·qħat?itq wíkat po:al?atat q^wa·no·λ? a·qħat?itq
 λo·pki·kat. k^wa·tña·k ýo·q^wa·mátýi·ħamis q^wa·no·λ? a·qħat?itq wíkat
 má·mátýiħe?i·kat. k^wa·tña·k čí·čini·kmis q^wa·no·λħ? a·qħat?itq ta·l?at
 ?atqo·mátýiat yaq^winλ?itq wíkat čí·tasšilš?at ?atqo·qox^wa·yiyat
 sosp? a·?at čača·was?at toko·k. q^wa·?aλ ?a·ni λopi·čhiyatqo·wik?al?aλat
 ?ani málokqa qox^wa·qa. yox^wa·?aλ k^wik^winkso ?atqo·mátýi·ħaλ λaλo·?i
 qoq^wa·s.

?ohqa·?ona·k k^wa·tok čí·tñaqsimč. čí·?asim ?ona·k. ħayo·stas
 qo?acapoł hitaqašo?as?aλ ya·mahíqapoł?is?i hi·lčaqil?aλ yi·čí·?i·
 qo?as?aλ ýo·q^wa·yaq?i·tq čí. q^wa·no·λ ?ah? a·hi·stí·ħ?at ?oyi
 čí·lš?i?aλqo·č ?oyi qo·ł ma·tma·s. qičí·s?apαλqo·we?in qo·tok?i ?oyi
 qoł?ahso?al?aλqo·?oyi. ?ah? a·?aλqo·we?in má?atarčipaλ hi·stí·lčipaλ
 ?ahko·?i čimciim?i ?oh ya·qičí·s?i. wik?al?aλ ya·qičí·s?at?i ?ani
 q^wis?atqa ?ani máħta?apatokqa ħapsýop ya!at?itq qičí·s?at ?oh?at.
 náyi·cs?aqłi?aλ ?ah? a·?oca?apαλ hi?i·sok?itq ?i·naxya:as maλataýapaλ
 ?ah? a·ħapsýop?i. ?ok^wi?ataýapaλ čí·?asim?ak?i wa·?aλ ?ani
 hini·cšk^wispiλikqa yaqčiqħ?itq qaqa·ł. hinatš?i hinatšilmiħsi·čí?i
 ħati·l?i yaqčiqħ?itqak qaqa·ł wa·?aλ. ħa·inčil mo·pít:aλ. q^wa·no·λ
 ?ah? a·ħaha·tíl náyi·?ak ?oyi ħitasa?aλqo·ħa·pí?atok?i. ?ocač?ičín
 čí·lšil. ?anama ħawíl wawa·takok ?e?im?aλqo·ħitasaλ. ?ah? a·
 q^wa·no·łitwe?in yaqck^wi·yi·čín sa·čink ?ocač?at čí·lšil qo·lñinħ ?ayis-
 taλ čí·lšil.

so as to be manly. Do you not see that you are left alone and you cease to have younger brothers from whom you might expect help when you do not try hard to be a man?³⁴⁰ You cease to have sisters who might be a help to you. A man who had a number of sons, four or five (growing up) to be young men, used to keep them for a long time without feeding them. Then he would feed them when they were very hungry. As soon as they were eating ravenously, the father would say, 'You (boys) go look, they say a canoe party has rounded the point.' Hiy,³⁴¹ they would jump up; perhaps the middle brother would do so. The older brothers prize (food), for they are each eating hungrily. 'So!' the father says, 'I guess I will give him my secret lore.' Though he pretends to tell them, 'A canoe party has rounded the point', he is (actually) looking them over to see which of them is going to be a man. He knows that that one is going to be a man who does not make much of the food. Even though very hungry, he still jumps up, does not prize the food. They do that to them, observe them, when they were the size of Curly-tail and his brother.³⁴² 'So it will be that one of my (children) who will be a getter of whales. So I will give my lore to him, the one who does not prize (food), for, even though he was eating hungrily, he still ran outside. It is those older ones who prize (food), for they are eating hungrily.'

Everything that I am telling you about has branches, (i.e., rubbing-medicine). The eyes likewise have branches, by virtue of which one will not be sleepy, by virtue of which one will always be awake. Coldness of the limbs has branches, by virtue of which one is not given to having cold limbs. Coldness of the body has branches, by virtue of which one will be warm even when (out) in cold weather; he therefore does not get cold even if he swims across (the river) in freezing weather to spear sea lions. It is really as though it were in summer, one does not feel that it is cold (or) freezing. The hands are warm even though the other people are cold in the limbs.

Indeed, training for truant slaves has branches. It requires a thing that one pulls along the ground, ten pretended men in a canoe at the door of the little pretended house, the man pulling being at the rear of the house. When a slave runs away from any tribe he makes for that place. When one would see a slave in a canoe, he would have his (own) slave pick lice from (the other slave's) head. Then the one picking lice would bite off (something) of his, taking it from here on the right side of the head. The one from whom he is picking lice does not feel it, for it is his hair that is bitten off. At once he takes the hair into the woods to the place fixed up on the ground and attaches it. He attaches it to his pulling thing on the ground and says he will pull the slave out of the house, bringing along his fellow slaves. 'Come here! start wanting to come here! ask your fellow slaves to come along with you!' he says. He makes the invitation four times. Because of that, the one whose hair was taken, on landing at the beach, at once asks the different ones to come along. 'Let us all run away to that one. He is the only chief', he says from the time he first lands. For that reason, they say, different slaves always ran off to our ancestors; they ran off many together in a canoe.

̇o·čkto·pokma ȳo·q^wa· ?o·štaqyosimč k^wi·qa· hačatakok ča·ni
 q^wiqq^wi·q[?]itq k^wa·tok ?o·h^wink k^wi·qa· ?ah[?]a· q^wa·sa·hi ?o·štaqyo·čič.
 ?ona·kšiča· na·ȳaqi·tsimčȳak ?o·štaqyo q^wa·sa·hiȳi·s wi·ȳa·la[?]o·qh[?]atok
 naȳaqnaksarpatok ha·?oqsaci[?]aλqo·s ?oyi. ?ohita ?i·h[?] ?o·štaqyo yaqok^wi·ti·s
 nani·qso na·ȳaqi·tma:ok. wiki·tȳihtaqsīč ȳičȳa·λ kosaqakȳihtaqsīč.
 ?ochiqh[?]aλ ȳičȳa·λ yaqiti· ?iyo·xom ?okta. ne·?i·?oksi[?]aλ hi[?]i·sqh[?]aλ
 hi·k^wis. ̇o·čko·?aλ q^wa^we·?itq ?o·ma:ok ?o·?o·štaqyo. mo·či·tšī[?]aλ
 qaqahcamī·čī[?]aλ to·csme[?]i ta·pošqi·po[?]oλ. ?ah[?]a·?aλ sok^wi[?]aλat
 nani·qsakitqas. la·čitšī[?]aλ nani·qsakitqas tīckpi·yaqhšī[?]aλ.
 k^wi·hahs[?]atwe[?]inča:asqo· ta·paqča:acim[?]atč to·csa·mi·h.
 q^waq^wa·čī·qawe[?]inča:asqo· ?ah[?]a· wikīma· hitanakšič naȳaqak[?]i.
 ?o[?]ha·h[?]aλ yaq^wi:as[?]to^wk^wa·hi· ne[?]i·čič no·kno·kok[?]i. haya·?akalah
 ?a·nahi yaq^wi:as[?]ta^wok^wi·to·si no·k ne[?]i·čī[?]aλ lačitȳak. nō·p[?]pi·tsahaλok
 toše·k[?]i no·k lačitȳak ne[?]i·čī[?]aλ. ?o·hta·sa čī·čič čī·k^wisiahs[?]ap po·skšič
 ta·paqča:acim[?]i ?ičačič. ?o·hta·sa hitacs[?]ato. ?a·nimtwe[?]inčk
 ?o[?]o·k^wa[?]hi ta·paqča:acim[?]i. ?ah[?]a·?aλ ti·čačī[?]aλ to·csme[?]i ?ani
 hitacs[?]ataλqa naȳaqak[?]i.

?o·hsasamaλa· ?ah ya·qmītaqas towahsol[?]ap hamo·t hi·tačo[?]aqso[?]pič.
 hana·kck^wišti·paλwe[?]in hamo·t taqk^wa[?]ap[?]al naȳaqak[?]i. tici·tšič^we[?]in
 to·csme[?]i ?o·hta·sa tapiλ to·csme[?]i sačicačič tapič. λihaqsīčič
 tak^wami·čič hamo·t. λo·pa·?aλat ?o·?o·štaqyo[?]i na·ȳaqma:ok[?]minh[?]i
 yo·to[?]il[?]ath lačičin[?]aλ hisiti·ȳapa[?]la·h[?]aλ. ?ah[?]a·?aλ šičsti·s[?]aλ
 ?o·co[?]oksi[?]aλ namīnt. ka[?]nathšī[?]aλ ?o·?i·?ath[?]aλ kinahis hiȳath[?]itq
 nani·qsakqas čax^wi·nak. ?a·thšič šī[?]athšī[?]aλ[?]itq ya· hitačo[?]ath[?]i.
 ?ah[?]a·?aλ na·sšī[?]aλ pa·kī[?]aλ nani·qsakqas to·csma·k čax^wi·nak ya:i·?aq
 ?okta. nani·qsakqas to·csma. ?ocačī[?]aλ ya· ka[?]nathšič[?]i hitačo[?]ath
 načo[?]at[?]aλ ya·ȳil te[?]il[?]i hohopas[?]aλ qasi·minh[?]i ?a[?]anas[?]aλ ?o·no·λ
 λihaqsī[?]aλ ?i·h. ?a·qin[?]ha ya· te[?]il[?]ha ya· wa·?aλ ya:i·?aq ?a·?ato·čič.
 wikma· te[?]il ta·qk^wa[?]ap[?]k^wačič[?]ma ?ah[?]a· q^wis wa·?aλat. ha·motaqa
 hitačo[?]aqso[?]pi ?om[?]i·qsak ya· ha·k^wa·λ[?]i te[?]il[?]i wa· ?ani
 hisiti·ȳapšī[?]a[?]la·h[?]aλatqa ?ani lačičin[?]aλqa ?o·?o·štaqyo ?oh[?]at.
 ya·kšī[?]aλat tīmaqsti ya:i·?aq ?ani ?o[?]aqso[?]pa ?ani ?o[?]aqso[?]pokqa
 ?om[?]i·qso hitačo[?]aqso[?]pok. ča·niλso·wa:as[?] ?ah[?]ni· hi·t[?]i·hsap yaqchiqas
 ?ani ?o·ma:okqa wa·?aλ ya:i·?aq. la·kšič[?]a·q[?]λamin ?anin q^wa·?aλ
 ?ah[?]a· hi·?iλšī[?]a·h[?]aλ. la·kšič[?]a·q[?]λe[?]ic ni·hil hopi· tatak^win wikha·
 ?a·naqh[?] ?o·ma:ok wa·?aλ ya· hitačo[?]aqso[?]pi. ?o·ma:okqa wikȳo·qhqa·čō
 ?ah[?]ni· q^wa·csna:at q^we·?i·tq ?ah[?]ni· ?o·ma:ok^waqqa ča·h^wim:ok wa·?aλ
 ya:i·?aq. hitasa[?]aλ ?ah[?]a· nani·qsakitqas ?ani ?acyo·qa ko[?]at[?]i.
 kamatšī[?]aλat. ?ah[?]a· to·pšī[?]aλ[?]itq λawi·čič nani·qsakitqas. čohi·ȳap
 ?ink[?]i to[?]maqstop. q^wis[?]ap q^we·?i·tq[?]a·ta yaqo·si ?o[?]o·taq ?ani

Training for being a rubbing doctor requires everything, it requires everything; first one rubs one's hands with every kind of branches, and through that becomes a doctor. I also have a training ritual for delivering babies as a doctor, by reason of which I have never had my (wife) delivered of child by another when I entered another generation.³⁴³ My former grandfather was a great maternity doctor. (A woman) became pregnant after being childless. She was married to the one named Iyohom when she (became) pregnant. She began her labor while at Hikwis. All the doctors (there) worked together. On the fourth day the woman, Cross-piece-on-top-woman, was about to die. Then they got my grandfather. My grandfather started to doctor to the accompaniment of drum-beating. It seems, they say, that she had sticking to the bottom of her vagina that which is called the cross-bone of women's private parts. It seems that she had been prevented by that from bearing the child. He sought one of his songs which might succeed, and started listening to the songs. I do not know just which of his doctoring songs succeeded; he began to feel it. The rascal³⁴⁴ began to feel it by virtue of one of his songs. At once he pulled out, bent, and lifted up the cross-bone. At once (the child) was delivered. It certainly must have been caused by the cross-bone. After that the woman got well, for the child had been delivered.

The very one of whom I have been speaking also took bones out of a Hitatsoath woman. She had all the bones (in her), having squeezed the (unborn) baby to pieces. The woman had become pregnant and at once got sick and continued to be sick. She became thin, nothing but bones. Various Ucluelet maternity doctors treated her and, being unable to do anything, let her go. Then they moved inland, going toward Namint. They camped at Kinahis where my grandfather, Spear-dancing, lived. Next day the wife of my grandfather, Spear-dancing, who was called Yai-woman, went after fire. She went to the Hitatsoath people who had camped there and saw in the house the sick one, her eyes rolling on her cheeks; they alone stood out because she was very thin. 'What is the matter with her? is she sick?' asked Yai-woman. 'She is not sick, she has become like this from squeezing', they told her. The Hitatsoath woman, the mother of the young woman, told her all about it, that the doctor had been unable to do anything for her and had let her go. Yai-woman was sore of heart, for she was of that tribe, her mother was a Hitatsoath woman. 'You ought to just let my husband try, for he is a maternity doctor', said Yai-woman. 'We will thankfully let him, for here we are unable to get anyone. Please help us plead. Is he not really a maternity doctor?' said the Hitatsoath woman. 'Indeed he is a maternity doctor, though he has not yet handled (a case) like that. But he is very good', said Yai-woman. Then my grandfather landed on the beach, for he had been out fishing in the morning. They asked him to doctor. In the evening my grandfather went to her. He put out the fire and made it dark. He made it as it always is (with) those who do this sort of work, for they try to have no noise. He began handling her; he could feel the bones strewn inside her. He took hold and moved them along with his hands to the place where he would take them out. First he took out the little remains of ribs, he took out all the rib remnants. Then he took out the remains of the head. Then he took out the remains of the limbs. At intervals he looked closely with a torch to see if all

wi·kʷaqʷa·la kaka·naqoʷat. ʔo·ksna:atšix hił tokso·qʷ naʷaʷat
hamo·t. sokʷix łimi·cs ʔocaʷap hiso·hsotʷa·qʷapʷitq. ʔowi·ʷap.
hi·tohsotsap nałqatickʷiʷisʷi hito·hsot hačatwahsolʷ nałqatickʷiʷi.
ʔahʷaʷał hito·hsotʷapał tohčitickʷiʷi. ʔahʷaʷał hito·hsotʷapał
ʔahʷaʷa kaka·tapickʷiʷi. hičhičšʷał nałna·šʷał ʔoyi hačatwahsolʷałqo·
qʷaqʷa·masahtakʷałqo·sin hamo·t. hawahsolʷap wikkʷa·łšix ʔah
ča·skʷinʷatqin qa·tʷaplatqin wi·kałšʷiʷałat kʷikʷinkso ło·tok. čo·
wi·kałšʷiʷałah naʷaʷat wi·kałšʷiʷałah hawahsolʷałma naʷaʷat waʷał
ča·wʷi·nak. ʔo·hta·sa ti·čačix. ʔa·nimtweʷinčk ʔoyi·hawbitas.

ʔaya·kah ciciqi ʔah ʔočak. ʔo·no·łah wik yiyimwisa
čahwi·hayihaqʷat. noptaqakokʷah si·yassa načʷo·ktok kʷa·tok.
ʔateʷiš ʔayimsʷał łah ʔoyi ʔoyi·hał čahwi·ha. wi·ktaqšixsama ʔoyi·ha·
nak ʔanic·ti·č yaqokʷiti·s nani·qso ʔo·no·ł ʔi·h ʔo·ma:ok ča·hwi:m:ok
yaqokʷiti·s nani·qso.

wikso·k hayimhičix timaqsti ʔaniciki·k qoʷas. tiqʷatčitsok mamok
timaqsti ʔo·ksna:at qʷa·no·łhiki·k wik no·ptaqil hayimhičix ʔaniłi·k
wik piššitamihsa ʔaniłi·k wik łi·winʷap ya·lqo·ʔi·čim qoʷas ʔaniłi·k
wik łi·winʷap ya·lqo·ʔi·čim to·csma. ho·pkilšok qaqi·ʔakʷi taheʷis
kʷa·čiʷisqaqa wa·wiki·tokʷi ʔomʷi·qso wiki·tokʷi nowi·qso taheʷis.
hini·sołsok ʔocaʷap hiyathʷitqak łotʷapsok haʷok ʔi·sakateʷic.
ło·čiʷałatsok ʔahʷa·ya·qʷiłitʷitqak qʷa·qoʷi·čiʷi·kqo·ta·tneʷisʷi.
ʔahʷeʷi·kʷick hopi·ʔałat ʔinksiyiahsqo·k hitasał waša·wi·čiʷałatoksok
ʔahʷa·hopi·ʔati·kʷick či·saňap čapac. qičiči·sšixsok qaqi·ʔakʷi taheʷis.
qičiči·sšixsok ʔi·čimʷisʷi hiʷi·s ło·pwinʷas ha·ho·pšiʷati·kʷick
ʔoyi·ʔati·kʷick ʔi·hʷi·ciciqi.

hopi·čixsok ya·ča·woʷi ʔo·šsna:at. patqʷi·ti·čixsok ši·łokʷi
ča·woʷi patqšix ło·šinqšix ʔi·sa·kateʷic hawitnakateʷic wikateʷic
pišš: ałat wikateʷic koʷoqšʷat ʔanič kʷiłšʷat qoʷas kʷikʷi·łajalʷat
ʔoyi wimakalqo·haqi·noʷeʷic qoʷas ti·č. wi·ya haqi·noł yaqo·si
wimakma: i·qʷ qoʷas. hini·siʷixsok yeʷi·s łatakkoʷasʷi ʔi·čim.
čokʷa·qahše·k haʷokʷa·ni mi·mitowa wa·sok hini·siʷix.
a: a·pakʷhisok hi·yi·qhap wi·ciqnakeʷica wikeʷic łata·kʷapi
ʔohsa·witasʷateʷica nayi·łcat ʔohʷat ya·ł ʔi·čimʷi ʔoqsʷi·kqo·k
qʷiqqʷiqʷitq haʷom.

wikso·k ʔi·sa·k. wikmaqakmaʷa·ta yaqo·si ʔi·ʔi·siʷi. ʔoʷoʷi·hsok
łočim čeʷinwa ʔoʷoʷi·hsok hičin ʔoʷoʷi·hsok teʷinwa ʔayi·yap ʔoʷoʷi·h·
sok :apsyin točop hawitnakateʷic yaqčiʷathʷitqak. ʔanasimma qoʷas
haha·pakšixʷi siqaʷap haʷom. ʔona·kšʷiʷał ʔahʷa·hawitnakšix qoʷas
ya:atʷitq ʔoʷa·tokʷat. ʔanasimqa ʔo·no·ł qʷisokʷa·hi·siqačix qoʷas
ʔah qʷi·qʷi·soʷeʷitq haʷom yaʷakhʷał ʔahʷa·haʷok ʔoyi siqačʷiʷałqo·

the bones had come out. He took them out until none were missing—the spine, the legs, (and so forth); his hands feeling about now found nothing. 'Well, I can find nothing (more), I now feel nothing; it feels as if everything has come out', said Spear-dancing. She got well at once. Certainly she would have died.

I have much secret lore for this. Because of this I do not let them die in childbirth. I have one thing of my very own, a rubbing medicine obtained (in a dream). Often now (women) die in childbirth. None did so as long as my grandfather was alive, because he was a great maternity doctor.

Do not lose account of your mind as long as you are a person. Sit against the wall in the house working your mind, handling it in such a way as not to forget (even) one thing, that you may not wish to do evil, that you may not mock an old man, that you may not mock an old woman. Take up the orphan child who has no mother or father and say, 'Dear little fellow!' Take him to your home and feed him well so that he will think highly of you. The children to whom you do so remember you when they grow up. Then they will help you; if you come to the beach with a canoe-load of wood, they will start unloading it for you and they will help pull the canoe up on the beach. Take to lousing the little orphan child. Take to lousing the little old man warming his back on the ground; he will then give you advice and important secret lore.

Give aid to the one handling something alone. Carry moving goods for the one who is moving or the one who is packing goods alone or boarding over canoes, so that he will think well of you, so that he will have you as chief, so that he will not speak ill of you, so that he will not curse you; for it is said that (people) curse after one if one is bad, so that he does not reach the peak of life.⁴⁴ A person who wants to be bad never reaches the peak. Take in the pitiable-looking old person. Say as you take him in, 'Come, my good fellow, that we may eat together!' Be willing to do everything so as to be well off and not poor, so that (old people) may come to you at once when you bring in different kinds of fish in your canoe, desiring to eat it.

Do not make yourself important. Anyone who makes himself important is not manly. Gather mussels and sheep's-feet, gather clams, gather many sea-cucumbers, gather abalone and sea-eggs, so that your neighbors will have you as chief. It only requires an energetic person to cook it as food. People have as chief the one who looks after them. All one needs is a way of cooking the food, because they will eat enthusiastically the various (shell) fish of the rocky seabottom if they are cooked; even that which looks bad when raw has a good taste (when) cooked.

?oyi wiwimakkok?i ?at ha?om ?oyi ča?o-š?axqo-?i-qhi- si:aci?ax ?ah?a-čami-či?ax.

wikso-k łanaqšixmihsa ya-t ha-k^wa-ł?i sok^winkšixłmihsa yimha-?apo-šhsok ?o-no-ł yaq^wac?itq iaña ?anasilaqo-k ?oyi hitachinłčir iaña. wikso-k :ixna-kčirpmihsa ya-t ločna-k?i k^wiłš?ato-šhsok ?o-no-ł ko?oqš?at. wikso-k ?o?o-k^wiyałšix ya- q^we-?i- ha-wilał łanaqak?i. q^wa-?apsok kowila ?ani q^wa-qa- ł^wa?o-?athok sowba timaqsti ?anik hawil łol?e-?ica hawil ?i-sa-kate-?ica ?i-sa-kate-?ic ?anik ýo-q^wa-?a-qłaxat q^wa-?axat. q^wiqs?i-tq yaqč?ath?itqak qa-ci-?axatsok ?ah?a- ýo-q^wa- ha-:in?a-qłaxatsok ?ah?a- ča-wi-?at ya:at?itqak q^wamihsat ha?omqs?i q^wa-?akqa law qo-?as ha?ok^wil ya- ya:at?itq ?o?a-lok^wat ho-?asaq^w?ax ?ah?a- ya-?axaxat ?oh timaqsti ya-t ł^wa?o-?i hawil wikałatqo- ?oh q^wa-?at.

ńilkw^waqšixokqo-k ?ah?a- ?o-šči?athmis či:aqi-čixokqo-k wiktaqšix ?ah?a- ł^wa?o-?i hawil či-qhta?ap?aqł ha-wil?a-qłap ńila-k yachñawi-?axsok ?ah?a- hin?i-ħš?axsok ?ah?a- hil?i-tq ńila-k yi-?appi-łčo?i. ło-łlo-łasok ciqšix :i-ñahwal. čo- hawi-?axič hawe-h hawi-?axič hawi-?axič, wa-sok. hi-šcowatiyoq^wasok, hawe-h wa- na?a-?ate-?ic ?oyi :iña-khqo-k ?oyi wa- hawi-?axi wa- wikatqa ?o-noł na?a-?at qo-?as to-čihwal?i čo- hawi-?axi wa- łol?e-?ic łol?apate-?ic yaqč?ath?itqak. ci-qci-qš?axsok ?ah?a- łah?aqle?ico- łoyačixłstax ?aniso- ?okč?athstax hawi-hqhs- wawa-?axsok q^wa-mitqa yaqok^witi-s nananiqso wiktaqšixqa hapsitkat k^wik^winksoñih čina- ?anaýak ya-čhña-koł hawi-?ap ńila-kaxokqo- yaqč?ath.

q^wa-?axa-ñitah?a-ła q^wiyoqas qo-?as ?opi-č?axok na-ma čiša-?ath ma-tma-s. ha?oqh?axatqo-sła- čok^wa- la-kšix ya-ła-h qaha-kaxok čakor wa-?at hitahla?ap. ?ah?a- yi-łła- ł^wa?o-qhła- ńilkw^waqšix. q^wa-?axsi q^wa-q^wa-?akitqas nananiqsimit ?anaýakñihitqa či-qhta?apýak.

wawa-ł^wa- ?oyi ?ona-kaxqo-s ?oyi ha-k^wa-ł ha-ho-pa ?ani čo-čkitikqa ýo-q^wa- :a:ap^whi čayax hačýimt we-?e-?ica ?e?i-čim?i ?o-k^wił k^we-?i-čak ha?ok wa-?ate-?ica k^we-?ičak ?ohsa-wilas?a-ni yi-tma- ?ayi-łok hačýimt hakom?i wa-?ate-?ic ?ayačoma hačýimt hakom?i. čo-čkitsok ho-htakših q^wañe-?itq mamoačsýi wik?aqłhsok ?o-no-ł hini-csi-?il ?ahñi-?om?i-qsak?itqak ?oyi ?o-šh?atqo-k ?oyi qoli-ł?at ?omaqsape-?ica ?oyi ?o-šchinłqo-k ?atqo-k wikmaqchinł yimha-wo-sqas ?o-no-ł ?oyi wikmaqsarqo-k ?oyi ?o-šchinłqo-k.

ta-k^wačitsok ho-htakših q^wiyoqamis?itq mamoačsýi. :iña-ksoq qo?aco?atqo-k ?atqo-k lačo-č wíkatē-?ic ?ax:axat. ?ax:axatwe?in?a-ła ha-t^wa-k^wax ?oyi wik:axaxqo- ?oyi no-ni-qaxatqo- lačixsok mamoačsýi mamoačsýi?atqo-k ?oyi qo?aci-?i?at. sok^wixsok łol?i- lihal ?oktapitapsok.

Do not desire to do a rash thing with a girl, to want to take hold of her, for you might cause her parents to be ashamed because of it, if you should only have intercourse with their daughter. Do not want to be a lover of (the wife) of a married man, for he might curse you because of it. Do not follow the young man who is a bad bully. You might do what he wants you to do, for that is his nature, while you have another mind, since you are a chief, that you may be a good chief, that you may be respected; for they will then also be that way to you. What your neighbor has brought home in his canoe he will likewise give you. The one who has brought food in his canoe and wants to do so will invite you alone; for it is the law of the Indians to return (kindnesses) to the one who looks after them. Then the other chief who is not so treated feels badly.

If your neighbors begin to fight and to wrangle, the other chief is unable to separate them and to make them stop fighting; then you step between them, make for the middle of (the crowd) where they are fighting. Speak gently, using a kindly voice. Say, 'Now stop, O chiefs, stop, stop!' Say, 'O chiefs' to both sides, that they may heed you when you say in a gentle voice, 'Now stop;' because people do not need one who uses a harsh voice to say 'Now stop!;' (use a kindly voice) so that you may be good, so that your neighbors may consider you good. Then start talking, saying, 'Now you will become good toward each other, for you are neighbors to one another, for you are chiefs', for your former grandfathers were like that; they never had hair between their fingers (in) hair-pulling. They were only for stepping between and stopping them, while their neighbors were fighting.

They always used to be that way toward me when I was a person, when whiskey came to be in season among the Tsishaath and the other tribes. They would always (come and) tell me, 'Please come and get them apart, my husband is dead there.' And off yonder others would start to fight. I was like my former grandfathers, for they were only for getting the fighters apart.

(I would) say in advising her, if I had a girl, that she should also be willing to pick all kinds of berries and fruit, so that you may say to the old people, 'Come and eat!' so that they may say of you, 'Come and eat—the princess has a lot of fruit in her house', so they may say of you, 'The princess has brought home a lot of fruit in her basket.' Learn everything, all there is of weaving work, for you will not take your mother along when you are made a slave by someone;⁴⁶ so that you may make a man of (your husband), even though you should marry someone who is not manly, for I would be ashamed if you made him unmanly.

Learn to do every kind of weaving work. If you see a man, speak kindly to him even though he be a stranger, so that he may not swear at you. They say that girls are always sworn at if they are silent when spoken to. If a person enters your house while you are weaving, let your work basket go. Take a good mat and have him sit on it. Don't hesitate because you happen to have clean

wikso·k ?atqa·k ?anik λoτλo·t'nok:i?at. wa·sok ?anik čočink? a·qλ ?oyi
hawi·?i·kqo·k ha·?omcaqa ha?oksapsok.

?o·a·toksok ?o·šči·qstapilxqo·k ýo·qwa·?aie·?ica ?o·a·tokwat ?oyi
?o·šči·qstapilxqo·k. ?o·?iλsasok iúpri?i·kqo·k sokwiλ ?inksýi
?inkw·a?apsok ?ink. čokwa·čak ha?ok, wa·sok ha?okwap
hi·sčiqsta·p'il?itqak. ?ah? a·?aλsok čočinko? aλ sokwi·aλsok ?ah? a·
mamo·?ak?itqak ?oyi hawi·?aλqo·k ha?okwap hi·sčiqstapil?itqak.
?ah wawa·?akma ýo·qwa· ha·ho·pačak hakwaλsahitak ?ona·kat.
qwa·kwa·ía·nita ?ah ha·kwa·λokwitqas ?i·h? at ya·čá·iat qwiyi?itq qahši? aλ
?oh? at yo·to?i?ath hin?i? aλatqo·we?inkwa?at ha·wi·haλ ?e?i·čim
hawi·s?at čo·čkto·paλokqo·skwa?at wata·kok ha?om qa·wac ta·nops
kanac šila· :a:i·co ličšýop kwanis saca·št si·si·čkok sarpnin. tí·ta·ksotín
na·we·?i·k čo· wa·?aλatsi qwiyiqas qahši? aλok ha·kwa·λokwitqas.

we· ?ocáya·paλisla· sowá čapxamis?i ha·ho·pačak. :ačikim
?o·ma:okwim pínubal čapac wikmaqmisoshsok ?oyi ?ona·hmisqo·
?akwatnáhmis qwiyi·:a·hi·k hina·čil. ?o·ma:okwim miltýi ?oxwa·p
?o·ma:okwim mo·stati či·hati ?o·ma:okwim hayim ?o·ma:okwim čočýak
mityo· čima λosýak?i čima wikmaqako·shsok ?o·no·λ ?o·a·taqo·k ?oyi
qwa·cokši? aλqo· ha?om mimityaqš?e·?ic ?oyi mimityaqšsami·či? aλqo·
?ah ča?ak?i ?opi·či? aλqo· mi·a·t ?opi·či? aλqo· cowit ?i·čhšilšil? aλqo·
?opi·či? aλqo· qiwah čo?ičhšil? aλqo· ?opi·či? aλqo· λaλims? aλ λaqšil? aλqo·.
we· wíke·?icla· ?o·a·ta čočýak λospi·či? aλqo· čo?ičhšil? aλqo· hitwi·?is?i
?oyi hitwi·?is?i hiyathqo·k ?oyi.

hini·pnaκ ?ah? a· ča·pok ?eýa·p'h hih'i·č níλxwa· λosmit titit:aqle?e?i
qwa· λimq:aλqo· ?o·no·λ níλkwaqšil ma?as?i. sokwi? aλ ?ah? a· čima·k?i
ya·t čimanak?i. qwa·ma·?aλ λo·sawaλ qwa·mi·c?itq čimanak mah'ti·
wi·kawa? aλ mah'ti·?i wikaqλas čima. čapxo·l?i λiha?oml'ni wiki·tok?i
čima ?o·kwil ya· čimanak?i ?okta·?aλ ho·ho·pał?i·h. ?o?owaqh? aλ ?ani
hi·ta·pałhqa ho·ksotap λosmit ?oyi či·waqsaλqo· ?oyi ya·t čimanak?i.
?oh'ta· ya· ?i·hok?i čima ?ani ławokwiλqa cominλok yaqwi·q?itq ya·
?i·hok?i čima ?iqčinyapaλqa. hini·?aλat ya· wika·nak?i čima ?oh? aλat
ya· ławokwi? aλ?i ?i·hok?i ?oh čima. ?atikqo· ýo·qwa· hi·kwałšil ýo·qwa·
cominλ ya· wika·nak?i čima. :očahs? aλ ya· wika·čilil?i hó·pi·p'i·?aλ
qa?o·c :očahs.

?ahko· qwaqwa·mawa·nita? a·ta ha·ho·pat yaqokwiti·s ?aya nananiqso.
yaqwinłiti·s qwa·?aλ qwiyi·s qo·?as? aλ naýinqis? aλqo·s. ?atqo· ?aλiste?is
hitasaλ ča·pok hini·s'wisčis ha?okwap. ?atqo· ?aλčiqčiči ?a? a·yista taka·
hačati·s'wisčis hinósčis?ap. ?atqo· hayočiqčiči ?a? a·yista taka·
hačati·s'wisčis ha?okwap. qwiyi·?a·ta λi·hakpałok ma·tma·s hilitin:ato?ath
qwa·no·łitah ?ah? a· sisiwi·či?at :imti·či?at ma·tma·s. λi·?i? aλqo·s

hands. Say that you will wash your hands; when you are through cooking, let him eat.

When you marry into a family, look after them, so that you will likewise be looked after. When you get up, go at once and get wood and start the fire. Say, 'Come and eat!' and feed the ones amongst whom you have married. Then, when you have finished feeding them, wash your hands and take up your work. Here is some advice to one who has daughters. The Ucluelet were sorry for my former daughter, they were very sorry when she died, for young and old would always come in to her and eat, because I always had all sorts of food there—potatoes, turnips, carrots, fern roots, wild clover, clover-root, wild onions, dried tye salmon, rice, flour. 'Naweik has dropped out of our (lives)', they said of me when my daughter died.

Further, let me bring to you advice as to men's things. Be a carpenter, be a maker of canoes, for you would not be manly if (you had to) go about the beach seeking to borrow something in which to go out to sea. Be a maker of spears and paddles; be a maker of bows and arrows; be a maker of bailers; be a maker of herring-rakes and scoop-nets for herring, for it would not be manly to lack them when you came to need things of that sort in order to get fish by net-fishing in the season of net-fishing (in) this river, when the season for sockeye salmon comes, when the season for coho salmon comes in the fall, when the season for steel-head comes in winter, when the silver salmon come into season in the spring. Furthermore, (make your equipment) so that you also will not be in want of a rake when herring come into season in winter, when you are living by the sea.

A canoe party, while out for wood, gets herring at a place where they are in a turmoil in the rocky coves as though making a noise; because of it the tribe gets excited. Then the one who has a scoop-net takes his net. All the houses that own a scoop-net get herrings. The houses that do not contain a scoop-net do not get any. The lively one who has no scoop-net but follows behind the one that has is referred to as trying to get what is spilled out at the back. That means that he is right behind when the one with the scoop-net lets herring spill over to another vessel when (the net) is full. He (follows) one who has a big scoop-net, for one with a big scoop-net fills up his vessel and still leaves some (fish) in (the net). He then gives it to the one who has no scoop-net in his canoe. The ones who did not go out to sea take one pack-basket as a neighborly share.

All this used to be said to me as advice by my many grandparents. For that reason, when I was a man, I would be down on the beach (to welcome strangers). Even though the canoe party consisted of a small two, (I) would take them up the beach and feed them. Even though there were many in each of two canoes, I still took them up and fed them. Even though there were many in each of ten canoes, I still took them up the beach and fed them. In the days when the tribes of the north coast people paddled about, the tribes came to speak of me

?ah? a. hi·th yaqok^witi·s ma·ka· ?okta· mah̄ti· ?ok^wi lok^watqowis.
 čo·čkarpaλqo·s lo:aqnak ?atqo· ?iqso·qlat maγaqak moyi·qin ?oyi qo·?as
 ?a·nasaqh čakop moyi·q. čo·čkok^warpaλqo·s lo:aqnak ya· ?a·?ayak?i
 ta·tña. ?aλciqil? aλqo· či·?il ?e?i·hs?i čaγa·pac taλaqspi·?il si·si·čkok.
 wiki·t ?i·qhi· mamalñi ?ah nisma·kqin. mito·ni hi·stini? aλqo·s ?ani
 ?ani·hcimtqa šiλas. ?ocači? aλqo·s ha?omhaγas. hiy ?a?ayi·či? aλokqo·
 ma·mot ya· ?a?ayak?i ta·tña. ?a?ayis?arpaλqo·sλa· ya· wiki·tok?i
 taña hicsnop ?a·nañi. tañe?inpašok^warpaλqo·s. haħačγayakšiči? aλokqo·
 ?ocačičγakšičok ho·pačas?ath ya· ?a·?ayi·čičsak?i ma·mot.

?a·pcγakitqacsa. ?aλpitaħ wi·ktis?at wāq?o·?at homaqλinakat
 ?anahsathiti· ma?as čiša·?ath. wikγo· q^wis?at ?ah? a. haubi·h.
 ?aλaqh?ičat mačino?at mo·qh?ičat ?ayaqh?at?i hauba·s?at. hisa·čičsi
 mi·:atiλ hiko·t :a?ok?i ho·čogλis ?ocačič čo?ičh. k^wi·hna:ī? aλni mi:a·t.
 so·šnaqi·tsi :a·toš ?iħaqaq. hica?arpa·hsi ho·ñiqitγap ?anis ?o·c nismē?i
 :a?ok?i ho·čogλis. wik:a·λ haubi·h?i ho·čogλis?ath ?anis ?o·c nismē?i.
 hitasaλni ?ah? a. ?athiyasaλ hiko·t. nawa·γi? aλ ?ah? a. čiša·?ath
 na·sšiči? aλ?itq hiγa·?aqh? aλ ?ah? a. ?aλ ?o·činaqšiči? aλ ?anin ?a?ayaqsqin
 mi:a·t. ?okčiqck^wisi γimħa·?amit mi·:atiλ. hiy ?ači·h?i co·hinweč
 mi:athsawīlas ?a?ayaqsča mi:a·t. he· ?o?i·?in ?anama loč?at tiħaqsti
 miħak hicsnop wa·?aλatsi. wiko·?akma ?oh γimħa·?ap to·csma
 wi·khi·?akma wa·?aλat ?oh γimħa·?ap. hačo· hačo· wa·?aλ. hiy
 pok^wisīas? aλ ?a·no?atsaqas kaħaqe?i na? a·?at. ħimšyaqhsawīlasin
 ħimšyaqhsawīlasin ni·sipi mi:a·t wawa·tyoqčikma. hi·hiqi·?iλ
 comiñ mah̄ti·?akqas ?i·ħoksi mah̄ti·.

hi·y loγačiččaso·š wa·?aλah čiqšič wi·ca·ka·hitqas ħimšya:isita:īλ
 si·hič ?ani ħihspałqa ?ahñi· hisa·čičiči?i hiγath?itqso· wa·?aλah.
 wa·qinqo· tapatšičqin ?i:a·?aqh hiγe·?imtqin nawa·γa? a
 wawa·tyo·či? aλma. motšič? aλat mi:a·nit?i motšič? aλat to·csa·mi·h
 ?a·yo·. ni·si? aλ ni·sγak?i ?e?i·h. mo·čiqok^witah ?e?i·h?i.
 ?o·ma·kaλqo·s ?oyi takma·sqo·s ?ak^watñahmas. haħayoqomγaqłoksi
 ?iš ?aλqimł ta·na· mo·čiq?i ni·sγakmīnh ?e?i·h. q^waq^we?isck^waksi
 ma·kok hisaha mito·ni. tak^wa·ma coma· ni·sγakmīnh?i ni·siλ mi:a·t.
 na·šok^wi? aλ qo·?as talħsa·? aλk^wa?at. hiy siqacīλ mi:a·nit?i hiñahawi? aλ
 qo·?as. :o·ma·snaκαλah ya· yaqk^wa·l?itq wikck^wi·?i nawa·γas. ?a·na·λ
 ya·?akh? aλ čiša·?ath ha?ok mi:a·t?i wiwi·kaħsip yaqčiqh?arqas lo·:a.
 ?a? a·λo·?apsi čawa·k to·:a. mak^wħa·γasnaksi ?ah? a. ?aλħtaħaγasnak
 šiλasqa hi?i·s hiko·t qaqacčaqimγaqł ħopħta·kħ si·si·čkok?i. ni·si? aλħa·
 mo·čiq?i ni·sγak ?e?i·h. ?a·?a·λciqčinił ni·sγak ħopħta·kħ na·γis.

and mention my name because of it. I would give feasts in my former house,³⁴⁷ called Suspended, at Wolf-Ritual-beach. I would give plates to all, even children still in the womb, when we were eighty men (not counting women and children). I would let all of them have plates, (even in the case of) those who had many children. There used to be two big canoes pulled up in the house, each filled to the gunwales with rice. There were then still no white men in our land. I would feast them with (food obtained) from Victoria, for that was the only town at that time. I would go there in order to buy food. Oh, they would get a lot of 'left-over',³⁴⁸ those that had many children. I would also give a lot to each of those who had no children, who were only husband and wife. Some who received a great lot of left-over would use it to go to the Hopachasath on a gift-visit.³⁴⁹

I think I did the right thing. On two occasions the whole tribe of Tsishaath, as large as it then was, came uninvited to me to feast. Never (before) had this been done to a chief. (Ordinarily) one's house is entered by a mere two or four. I set out from Hikohl to go to the lake at Hochoktlis to get sockeye in winter. We went to get old sockeye. I found a very big deer swimming. I could not present it anywhere as drift-food,³⁵⁰ because the Hochoktlis lake belongs to me. The Hochoktlisath chiefs said nothing, because it was my land. We landed at Hikohl at night. Next day, the Tsishaath were sitting around on the rocks talking about (how) we had each brought home many sockeye in our canoes. The late Making-ashamed had gone along in his canoe to get sockeye. 'Oh say, to which of those who are said to have brought home many sockeye shall we go to eat sockeye?' 'Oh, let's go to him; he is the only good-hearted one, and the wife as well as the husband', they said of me. 'Making-ashamed's wife is not good, she is stingy', they said of Making-ashamed. 'Now! now!' Hiy! they started up in a body! I had only heard them making a noise. 'We have come to eat boiled food, we have come to eat boiled food, set the pot of sockeye on (the fire)', they said, all talking together as they came along. They all came in, filling my house, (though) my house was a big one.

'Ah', I said, 'I see you have done something good, for I would have been hesitant about inviting you to come and eat boiled (food), because the one who set out from where you live had a full canoe.' 'So we said and decided while we were sitting on the rocks', they started saying. Many women working together cut up the sockeye. The big pots were put on (the fire). I had four big vessels. I used to be afraid lest I should (have to) go about pitifully seeking to borrow some. My four big pots were each worth twelve dollars. They had each cost me that much (when) I had bought them at Victoria. All the pots were filled with sockeye and were placed on (the fire). The people were gladdened because they were to eat fresh (fish). Hiy! the sockeye got cooked and was placed before the people. I had someone go around inviting those who were not there, those who had not been sitting around and talking. The Tsishaath were certainly eating the sockeye enthusiastically; they emptied the plates in which I had it. I had them (eating) two together to each plate. Then I sent someone to buy two sacks of rice, each worth three dollars, for there was a store at Hikohl. Then the four big pots were put on (the fire). Each of the sacks was put into two pots.

ciqš'i? aλ ?ah? a? i:miłš'i? at. q'w a? aλe? ic q'w e? i? i? q? a? ta yaqo? si wiki? cahoł
 ?ayaqħok ia? tħa ?anik q'w a? a p a λ hi? t ?aye? i ċiša? ?ath.
 ?oħa? ħci? p a λ sok? a? ta q'w i? i? s? a p a ħi? k ha? ok ni? ħił q'w i? i? sok? w i? ko? scsλa?
 ħiyił ?aya? kqas qaqa? q i? ?ak ia? tħa ?anik wa? ýaqstoλħkokħsok? a? ta
 ha? om ħahš i λ ċ i p ni? ħił wi? mił q'w is ?ah ħi? ħa w i? ħ q'w is? a λ? i t q a k. wikħa? k
 ħisa? o? ħsoł? a λ ħiyi? t ?aye? i ħa w i? ħ wi? caqλ? i. ?oh q'w is q'w ishco? ?i t q
 ħaħa w ił k o k š i λ. ni? wi? ka λ e? ic so w a wi? caqλ. ?oca? i? a λ sok so w a yi? t
 saye? ? i ? o? ? i? a λ sok ?ah ha? om? i ya? i? s? a λ q i n. ħa? csa? λ ħ sok ħi? t ni?
 λ o p ý i? ħ a λ? i ha? ok k? a ċ i λ ha? om? ak? i t q a k. ?o? ħsasama ?o? saqimł ?ahko?
 ?oh? a p a λ q o? ?ayims yaqo? si ħa w ił. ħo w i? qsaλħsok ħo w i na? ka λ q i n
 sotna? ka λ. ni? ħiła? s? a λ ma λ a? λ a? o? a λ λ a? ni? s ha? om ya? q'w i t q i n
 ni? w a wi? caqλ yaq q i n wi? s ħa w ił ħiy? a? ya? k? a š i λ sa w o? s q a s ?ani ?ayaqλ?
 qa ha? om? i wa? q i n? a? ta ni? w a. ya? t? a λ sok so w a wi? k mi s? a p a λ yaq i? k so w a
 na š o k? w a t i ħ i ma q s t i. wi? ca? t q a q o? wi? ħta? sak? i lo? c s m a ħa w i? ħ ?iy
 wi? ma k? a q s o l o k m a lo? c s m a wi? k i n wa? ?at q a. ?anama mi t i n k lo t ħ o? i? ?at
 i ħ i ma q s t i wa? ?at yaq o? si q'w a? ?ah ħi? q'w a? a λ? i t q a k ya? q'w i? a λ? i t q a k
 na š a? ka λ. na š a? k m a t a k a λ ħ s o k ?ah q'w a? a λ q i n. ka? ka ħ i n? i? ? a λ n i
 na? š a? ca λ n i ?ahko? ya? i? s? a p? i t q a k ha? om ni? ħił. ?o? no? ? a λ n i ya? ? a k ħ? a λ
 ?i? ħ ha? ok ?anik ħi s i a t ħ? a λ o k ħ s o k ċ a? a k o k? i t q a k ni s ħ a? k? i t q a k
 q'w i? a t ħ? i t q a k. ?a t i k i t q o n wi? k wa? ?aq i s ħ ċ i n š ? a? ni? s s a p s a t ?ah
 yaq ħ s a? w i t a s i t q i n mi: a? t? i q'w a? ċ i t? a λ λ a? λ a? o? a λ λ a? ħ i t a? s? a λ λ a? ni? s
 ha? om. ?o ý a? ka λ o k s o k q'w e? i? i t q a k ħa w ił.

?a λ q i m ł? a t o s i t a? ta? na? ċ a? m a s s i t ?o ħ a? m a? k o k. ċ a? n i m t i n ċ a? m a s s i t
 ?o? w i n k? w i s na? y i s ? o? i? s. ħ i n a ħ a w i? a λ λ a? ?ah? a? t a k i n k a p a λ s i
 q'w a ħ e? ? i t q q o? ? a s lo? : a. ħ a? m o t n a k s a p a λ s i ?ani ħ e? i? s š i λ q a
 yaq ħ s a? w i t a s i t? i t q mi: a? t. ?ah? a? q'w i s i t a ħ w a q? o q k? a ċ i? a λ ċ i š a? ? a t ħ
 to š i n k a λ ħ a? m o t.

we? ħ i s a? ċ i? a λ i t a ħ λ a? λ o k? a t q o w i s ? o c a ċ i? a λ s i λ a? ħ o? ċ o q λ i s
 : i? ħ š i λ i y a λ s i. lo t? a λ mi: a? t wi? ka λ k? w i ħ n i n ħ o ħ o š i n k a λ o k ħ o? ċ o q λ i s? a t ħ.
 qa? qa? c a t s i n a n e? i q s a k i t q a s ħ a y o ? o? λ? o? y a t a ħ qa? qa? c a y a t n a n e? i q s a k i t
 q a s. ħ o? š ħ a c k? w a λ. ħ i? k? w a l? a m a ħ q'w a? ħ i m s i? ċ i λ q a s qa? qa? c i? o k t.
 m a? k š i λ a ħ ? a λ q i m ł? a t o c a c a q i ċ i s o k ? i š ħ a y o yaq? w i n λ? i t q q a ċ ċ i? q š i λ
 mi: a? t? i ? a λ q i m ł? i ħ i t a q š i λ ta? na? ħ i ý a t ħ? a λ ħ o? p ċ i k a p i s ċ i š a? ? a t ħ
 ħ o m a q λ a t ħ. ? a? n a? a t ħ s a λ s i ħ o p t a q i m ý a t ħ ħ i ý a t ħ λ o k? a t q o w i s.
 ħ i t a s a? a λ s i ?ah? a? to? p š i λ λ o k? a t q o w i s. ħ a š i? ċ i? a λ a t w e? i s i ? a n i s
 ? a y a q s q a s mi: a? t. ħ a? ċ o? mi: a t ħ s a w i t a s? i n mi: a t ħ s a w i t a s? i n
 w a w a? t y o? ċ i? a λ λ a? ċ i š a? ? a t ħ. ? o? ħ t a? s a ħ i? q s i λ ħ o? p ċ i k a p i s? a t ħ
 ħ o m a q λ a ċ i š t o? a λ λ a? ?ani ħ o m a q λ a t ħ q a ħ i ý a t ħ ħ o? p ċ i k a p i s.

ħ i l? a λ m a ħ i t a q o? ? i s ċ a? p o k ? a λ i s t a k o c k? w a? t. ya? t m a? ?oh t o? m a k i n
 yaq i t i? o k t a? ? o? o q m a s a y a? ħ o p yaq i t i? o k t a? λ a ċ k i n k ? o? c ħ o w i? q s o.

Then Mentioned-by-name spoke. 'You are like one who is not given anything, though having many children, for you are that way toward the many Tsishaath in (this) house.³⁶¹ You always look for something with which to feed us. "I wonder what my many orphan children there will eat", thus you always seem to think as you seek food for us. Those chiefs find it hard to do what you have done. Have you not come out from among the many chiefs here in the house, who think it too much to attempt? They on their part do what they should in order to come to look like a chief. See! you on your part do not think it too much. You go off yonder to the distant place and you get this food that we are now eating. You see now here in the house people perspiring from eating your food. Any chief is swift if he can make (food) thus plentiful. You are now a father, for we have come to consider you our father. See! there is some more food on (the fire) which we think is too much, we chiefs who are not equal to it, for we always say, "Hiy, I might spend too much, for food is expensive." But there you are, you consider it nothing, for you are strong of heart. One is afraid of chiefs whose wives are not good, for one says, "Oh, his wife is always saying bad words, let's not (go to him)." "They alone are good-hearted", one says of those who are that way, as you are, and you are now glad of it. I think you are indeed glad that we (felt) that way. We are now making a noise in the house, we are glad (because) of this food which you have given us to eat. We are eating very enthusiastically because you have your river, your land with which you have tribal connection. Although we would not have said, "I wonder why we are fed only the sockeye that we came to eat", nevertheless you have another pot of food on (the fire). That is a mark of the kind of chief you are.'

I also spent two dollars to buy molasses. For a while we ate molasses mixed with rice. Then they had plates placed before them, I gave one to each of them. I gave them sockeye, that which they had come to eat, as left-over, for they had eaten everything (that had been served to them). I did that and the Tsishaath dispersed from the feast; they each had left-over.

Another time I set out from Wolf-Ritual-beach and again went to Hochoktlis; I did so in the early fall. The sockeye was good, not old salmon, and the Hochoktlisath were engaged with their traps. Each of my ten uncles made presents to me; each of my uncles made me a present. They had been to their traps. What I had obtained as presents, I felt, was short of the number I (wanted) to take home. I bought (more fish), spending two dollars and getting thirty for each (dollar), so that there were sixty obtained with two dollars. The entire tribe of the Tsishaath were then living at Noptsikapis. My family alone was living at Wolf-Ritual-beach. I landed there in the evening. Then they found out that I had brought back many sockeye. 'Now! let's go eat sockeye, let's go eat sockeye', the Tsishaath all started saying. At once those living at Noptsikapis got into canoes, again the whole tribe put out on the water, for the whole tribe was living there.

There came around the sandy point in the late part of the morning a canoe with two in it. There was the one who was called Tomakin; with him was the

he·hi·:inmin wa·ma·?at hitasaλ λih?ihtamin. hil?aλma wi·na
 mi:athsa·witas?ate?ic wa·?atah ?aλe?i. hiy ?ink^wa?apsi
 ?inko·?amihhokqas hōporqomtok^witqa ?inko·?a yaqok^witi·s ma·?a·?okla·
 mahi·. hiy hitaqa·?is?aλ wi·na ?a·ni yaq^waci·č ?a·ni λih?ihtim?i
 ?aλe?i. ?aλqimlma λōraqak mači·l hōrqimlma hitinqis λōraqak sarpnin.
 ?oḡakaλma ?oh ya· hitinqis?i λō·maqλsaλaya. hiy hitasa?aλ wi·na
 ?a·?a·yista čapac ?o?oyi·q. ha?okri?aλatma ya· ?aλe?i λih?ihle?i
 he·hi·:inwitas?i. hiy paλšiši?aλ. ?o·wi·caqamah :a:i·čo. hiy hōč?o·λ
 :ari·čiml?i. ?o·?o·šcimmita he·čis tak^wa·?akita?a·ta ?aya hačyiml
 ?o·k^wi·pa?acsyi. hiy k^wicšiši?at :a:i·čo?i cakašiši?aλ λaqmis. hinaho·λ
 qo·?as lo·tɬapi·hita?a·ta ?e?i·h ča·wachajak qo·?as hinahawiw?aλ.
 ha?okšiši?aλ ya·?akh?aλ ha?ok čiša·?ath ko·lčaris?aλ λaqmis?i.

ča·makšišiši?ickom wi·ktis?atok hine·?i?at mahi· wawa·tyatah
 ?o·š qo·?as. čo·hawiti·cate?ic ?a·ni timaqsti wawa·tyo?i ?o·š. hiy
 hawa·to :ači·s. ma·mota·?aλsmi·čilma wikma·he?i·ščiλ ?ani ?a?ayisqa.
 wikaλma ča·ni takok hōč?o·λ ya·l mi:a·t?i yaqhsa·witas?itq. ča·na·pin
 čimqstoλ wika·rim λi·hassa ha?okšišiλ ?ani wawa·tyo·čilqa. ?ah?a·?aλni
 k^wa·yina·kaλ his?atqmapt ?o·?iλna·kaλni. ?oktqa·?aqhma?a·ta
 his?atqmapt hōč?a·?aλqo· ?oyi mi:a·t. ?o?apo?oλ lohčiti?i
 k^wa·k^wa·tsaqλaλ ?oh ya· wačin?i wi·k^wh?aqλaλ k^witixinkšišiλ. he·y
 hō·č?opšiši?aλat mi:a·nit?i hi·ta?opšiši?aλat. hiy hōyoqšiši?aλat tici·č?o?aλ
 ?ah?a· kinwa·t ?ayaqsaqič?a?a tihal?i. q^wa·sa·haλ ?ah?a· siqači?aλ
 ha?om?i mox^wa·?aλqa moko·?im?i hōč?a·?e?i si·qayapāt.

wi·yimtah wi·napit. ?ok^wimyi?aλqo·s yacmi·l ?oyi ?o?o·šimčalqo·s
 haha·wiličimhiqa?a·ta wi·napit niλčo·l yaqo·si λi·?il. k^wicšiši?aλ ?ah?a·
 ?o?omhiyapāλ siqačilmatakaλ?itq ?oyi. ?o·hwa·tsaλ hi·naho·p
 yaya·qhna·k^we?e?itq k^wa·tok?i. hōšiši·čišiši?aλni hi·naho·pšiši?aλ ?aye?i
 qo·?as. taqsaqλisma lohčiti qo·?as ?aλqimyišqčikma lohčiti.
 čiši·sqwa·tɬayis?aλma ?a·načil ?ositi?i. ha?okšiši?aλ ma?asi?i qoq^wa·sit?i
 hōhōrqimyišišiλma lohčiti?i ?a·ta·hōtqa :icsyīn?i ?atahōtaqac^wi.
 ?o·šma· ?a·ni·šišiλsa čišqwa·t?i. homaqλaλok ma·mot hōpčiq?i mi:a·t
 ?iška· ?aλpī·l?i :icsyīn. hiy hawa·to niswačišiλ ma?as?i ha?ok.
 si·qsi·qaλat yō·q^wa· sarpnin?i hitinqis?i mo·hta·k sarpnin ?o·ca·qamin.
 wika·rim?a·ta λa·wassa ha?okšišiλ ?okla·qin ?ok^wi·hōl^w
 wawa·tyo·či?aλmaλa·.

wa·λha λo·čano?aλ λawa·čano?aλ hōpał ?o·yis̄ta:il ko?at ha?ok.
 hiy hasi·kat siqa·?apat sarpnin?i ?ah?a·?aλma hinosčiši?aλ qaqo·o·čičih?aλ
 siqyo·qh?aλ. tica·hawiw?aλla· ?ah?a· yaqok^witi·?a·ta tica·homhinh he·čis
 yags hāhāhimsak ?aniks?itq mahi· ?ak^wa·tāhāitqa?a·ta tica·hom titinkom
 hawi·h wikmaqakok?i lo·csma. hayo·timtita ?iš qáčča ma·?a·mil ?ah?a·

one who was called Sayanop, the father of Crushed-together. 'We are warning you', they said (as) they landed, 'we came on ahead.' The two told me, 'There is a (large) canoe party and they are coming to eat sockeye.' Hiy! I started a fire in my fire-places, for my former house, called Suspended, had six fire-places. Hiy! The canoe party to which the two advance paddlers belonged really came around the point. There were two heating-stones in the house, and there was one down on the beach. The one down on the beach heating the sand was for (cooking) bread. Hiy! now the canoe party landed at the beach, many in each canoe. The two who had paddled ahead to give warning they found eating. Hiy! the fires started up. First I cooked wild clover. Hiy! the wild clover began to steam. Hechis³⁵² was a good worker and she always had plenty of fruit stored up. Hiy! the wild clover was uncovered and grease was poured in. It was placed before the people in big bunches for each one. The Tsishaath started enthusiastically eating it, dipped in oil.

Some people told me, 'Your house has been entered enough without invitation.' There were some who said, 'You certainly have the heart of a chief.' Hiy! they finished eating wild clover. They saved some for left-over; they did not eat all, for they had each been given a lot. The sockeye that they had come to eat was not steamed right away; for they said, 'Let us first get it settled in (our stomachs). Don't make us follow so closely with the eating.' We then sent after blueberry twigs. Blueberry (twigs) are always placed underneath when sockeye is steaming. The heads are placed at the bottom. Twigs are (placed) inside each fish to prevent it from sticking together. Hiy! they started to put the sockeye on to steam. Hiy! they poured water here and there, then they covered it with many layers of bark mats. By that means the fish was cooked, for the rocks on the fire boiled (the water) and the (food) was cooked by the steam.

I never remained still in the house. I would wait on them myself when I was regaling people, although (others) giving a feast always put on airs of being a chief and lie on their backs. They uncovered it when they thought it was cooked just right. In placing it before (the guests), they just used the twigs that had been in layers between them. We then began distributing it, placing it before the many people. The people were given it with the head inside; they each received two heads. They were given this to eat with just one half side of the body. The tribe of people ate only the body, they each ate one of the heads, for the spine was thick (with meat)—they had been very thick. Some just ate the half side. They then had as left-over the whole sockeye and also the two spines. Hiy! they finished eating, the people were filled up. Down on the beach bread was being cooked, one (loaf) after another; we were baking four sacks of flour down on the beach. They again began saying, 'Don't always make us follow so closely in eating, for we are (what is) called "while before one's own".'³⁵³

It was now afternoon, the sun not high up, and they had started eating in the morning. Hiy! the cooking of the bread was finished, it was brought up the beach in pack baskets. Then again was spread before them Hechis's eating spreads, which were long one-piece lengths as long as the house. Chiefs whose wives were not smart used to (have to) borrow eating spreads and hand-wipers. The former (house) Suspended was thirteen fathoms long and the eating spreads

?aniksok^wita licahom he čis. ?aλpo·tsa:atimtaλa. ?ana·qčo ?ah? a·
?a·na·kλa· licahom hi·lcaqitjak. λawas? aλqo·titinkom? i toxyo·licaho·λ
ýo·q^wa· ?aniks. ?ah? a·?aλqo· hinahawi? aλ ha?om licahoł? aλqo·
čisahoł? aλqo·titinkom? i. ca·kahsiłšzi? aλ ýo·q^wa· kó·tsac? i ča·massit.
ňošahawi? aλ ?aλi·sqčikma sapnin ?iš qatwa·t čawa·k qo·?as. ha?okšzi? aλ
ma?asit? i kó·łšzi? aλ ča·massit.

?ah? a·?aλah ciqšzi? aλ siya·:aλah ciqšzi? aλ. ?o·šýakšziłe? ico·?a·ta ?ahni·
q^wis? aλqo·so· si·čit wa·?aλah. na·šokwiλa:atah? a·ta timaqsti ?oyi
q^wis? aλqo·so·. ?i·ha·h? a·ta λoyačit? at timaqsti čim? o·kiaphso· ?o?ath? ap
ya·lčo· ma?as? i nasqa? okiaphso· ?aniso· nasqa· hi·tačínλ ?oha·ýasso·
mahima točha·ýas siya·s? aλ? i nani·qso yaq^wac? itq ča?ak yaq^wac? itq ha?om
yaqnit? itq ya·yis ča?ak? i yaq^winλqas wi·ýa wa·přičh hitačino? aλqo·s
?o·?i? aλqo·s yaqnit? itq ya·yis ča?ak? i. ?ah ?o·no·λah? a·ta λoyačit? at
timaqsti. ?o·šýakšziłhso·? a·ta wa·qh? aλatqas? a·ta ya·yis histi·cisqas
qo·?as wikaλqo·wa·?ak ho·čogλis? ath. qa·ci·?atsi ha?om? i ?o·no·λ ?anik
?i·h? o·kiaphsok si·čit hi·saýo·ýap ?ah nismé? i kamata·paλatqo·s ?anis
?o·?ošowa·qλ ha?ok ?ah hitase? i·kqo·s ?ah qa·cinqsaniapaλatqo·s
ha?omayat wa·ma·h ci·qci·qa :a·a·tiqa.

ciqšzi? aλ ?ah? a· ta·při·tap te·ýis hoiwi·qsakit. ?apsči·kałe? ic haube·t
wa·?aλatah ?a·nimtqin q^wa· q^wa·mitqa ?a·ni nananiqsakitqin
ya·yaqck^wiqin nasqa·qa ?a·ni nananiqsakqin hi·tačínλ ho·čogλis.
?o·k^wa·yi·h? atsok ?ah q^wa·?aλqas ?anis ?o?i·s? aλ k^wi·xk^wi·xa sowa
yaqnitok? itqak nisma. λakišink na·we·?i·kúčā yaqčiqh? itq ha·yomi·k
?i·hlo·p. ?a·na·t hini·?at na·we·?i·k yaqčiqh? itq ?o·mi·k yaqštal? aλit? itq
kolštal? okslal? aλ λa·q ?ani q^wa·mit yaqwi·mit ?oyi ?o?i·?aλqo· ločha·
yaqčiqh? itq ?o·mi·k ?anis qi·?aλ ?inma. q^wa·si·?inmaqo·s ?o·čis·sowa.
ni·saya·?aλqa ?ah? a· nani·mit ho·čogλis? aqsomit? i. ?ah? a· ?o·mínλma
ci·qci·qa ta·při·tamit.

hiy yoztšzi? aλ to·pši? aλ? itq wałšziλas? aλ. hiy čačamakca? ake? ickom
q^waq^wa·?a·niti·k wawa·tyaλatah ?o·š ?o·no·λ ?i·h na·šačo.
?o·š? asinýakapsa:aš wawa·miti· ci·qci·qa ta·při·tap. hini·pałe? ic
?e? i·ča:inýak? i haubi·h ?oyaqhmis. hi·lapo? ałe? ic yi·
wiki·thšzi? ałate? ic mi·thi·?at. ?o·sa·hałe? ic ?ah q^wa·?arqin. ni·
?aλpitišzi? aλ so·tit waq? o·wik? ałhta? ap homaqλ q^wa·ma·qin qo·?as. ?ah? a·
?o·sa·hałe? ic hita? a·paλ haubi·h yi·?e·? incasakaλo·si ?oyaqhmis haubi·h
?a·nasaqa ?oyaqhmis ?ani λi·:i·kitqa ?i·wačil hašijin haubi·h yaqwi·mit.
wika·t ?oyaqhmis ?ah? a· ?ah q^wa·?a·paλqin so·tit. ?o·k^wa·yi·i·l? aλni
waq? o· so·tit ?aλpitišzi? aλ. čo· ?e? i·ča:inýak? a·qłāłe? ic. wikýo·ma
hinasiλ ?ahko·?i q^wa·?apšzi? at haubi·hok ma·tma·s λi·:i·kħso·kčō·
?a·?o·pitaño·hghsok λi·?il mačinksap yaq^winλ? itqak loł? a·qłāł
?oyaqhmis ha·λho·qsač.

of Hechis were that long. The width (of the house) was seven fathoms and her eating spread for the back end of the house was that long. Close (thereupon) followed the hand-wipers of fine-shredded cedar bark, which were also spread out in front, each of them that long.³⁷¹ The food was placed before them when the hand-wipers had been stretched out in front of them. They started pouring molasses into the relish vessels. Two and a half loaves were distributed to each person. The former³⁴⁴ tribe ate, dipping it into the molasses.

Then I myself spoke. 'You always do me good when you do that', I said. 'It always makes my heart very glad when you do so. My heart becomes very glad, for you obtained (me) by goodness, making (me) belong to the tribe in the harbor there, for you obtained (me) by going into the harbor beating with sticks, when you went to get Mahima in marriage, my grandmother, who owns the river and who owns the fish that are in the river there; for this reason I am never ashamed when I go in and get what is stocked in the river there. For this reason my heart is always gladdened. You always do me good when you mention the place where I belong and when you are not ashamed of the Hochoktlisath.'³⁵⁵ I was given the fish because you caused me to obtain it by being great, causing me to appear in that land. When it is known I am going to eat with someone, they came down to the beach to give me food', (this) I said in expressing thanks.

Hlaphitap, the father of Teyis, spoke. He told me, 'You are going along the right way, O chief. We certainly did that, for our grandfathers from whom we are descended did so, they really did beat sticks entering the harbor at Hochoktlis. People pursue you, as I now am, suckling from you, eating what is found in your land. The Naweik of tradition stood up together with his fellow getters of ten whales. Naweik was really given blubber, which they gave to each other, by his fellow whalers, for the people of olden times did that when they went to a fellow whaler for a marriage (ceremony). I have been suckling a long time. I am as though suckling, consuming your (milk). See, it is now far from your grandparent, the Hochoktlisath woman.'³⁵⁶ The former Hlaphitap spoke thus much.

Hiy! they got ready to go home in the evening. Hiy! 'You, on your part, are kind in what you did to me', some of them said to me, because they were very glad. I have omitted some of what Hlaphitap said in speaking. 'You have got the story of the old chiefs. You have now got way up there. You have come to be unequalled. You are (that) because of what we are doing. See, twice now, the whole tribe, all of us people, have come in to feast without notice. By that you are made to excel those chiefs of all the generations of tradition, for the tradition is that only the early chiefs who were constantly giving feasts became very famous. There is nothing in tradition of this that we have done to you. We have of ourselves entered your house to feast twice. Well, you will become a legend. The chiefs of the various tribes have never attained this, to be thus treated. You do give feasts frequently, for you give feasts many times in the course of the year's circuit; and for this you will be a good story, generation after generation.'

wawa·?aλma ?ah ci·qci·qe?i ha·ca·tači·tca:as qo·?as q^wis?aλqo· ?ahni·
 ?i·h? aλqo· haubi·čič ?anik ni·ha·ca·t? aλ ?o·šmaqakqo· haubi·h ?o·no·λ-
 qa wi·ya·t hačawi?at yaqo·si haubił. q^wa·čič? aλni ?ah? a·wiwi·ksohta paλ
 so·tit. wa·qh? aλni? a·ta ?anik wika·qλ pišso·qstoλ ?anik λoyačič? a·qłat
 timaqsti ?ani·sita ?anik haubił. ni·to·pši? aλma ?anicši? aλi·k ha?ok^wap
 ni·hil. čo· čo· čo čo čo wiki·thši? ačate?ic mi·thi·?at ma·tma·s.
 qaččisahatakakok ma·mot qo·?as :a:i·čo mi:a·t sapnin.

ni·na·csa·łi q^wa·yi· ?o·pi λoł λoł?at ?o·k^wił qo·?as yaqči? ah?at? itq.
 ?o·sa·hałsi q^wis?at ?ah? a· ?anis λołitqas wiktqas λanaqak.
 na? a·tah? is? a·ta ci·qmalapil? aλqo·s so·tit hi·tohsol? aλqo·s q^wa·?atqas
 timaqsti q^wa·sa·himtqas ?i·h haubi·čič. wik? a·qłah q^wa·ma·ssa ?ah.
 ?ahko·mah ?i·čim? aλ ?o·no·?is? a·ta ?ah? a·na? a·tah ha·šahsap wa-
 wa·qas. pišaqma ko·wiłmis. wiktim ko·wił? a·h mo·xhči·?ato·se?ic.
 mo·xhči·ma? a·ta yaqo·si pawata ko·wił? atok. ?ah? a·?aλo·se?ic
 ýimha·? aλ ?oyi wikči? atqo·k ?oyi moxšił ýimha·? aλ q^wama·čink? itqak
 ?o? ałhta paλqo· ko·wiłčip ya·hamalap?i moxmis. ?atqo· wik? at
 ya:atoko·si ko·wił? at taka· moxsa·p. ?o·cs? aqłič ya·t yaqčičinkck^wi? itq
 ya·:i? atok? itq ko·wił. ?o·k^wił? aλ ?ah? a· mo·xhči·? aλ ?ocačič? aλ
 pč·yisin?i ya·t yaq?i·tq ko·wił. na·csa·λ ya·t yaq?i·tq mo·xhči·
 yaq? a·qłi· q^wis moxšił ?ani wik? at hayimhi ya:atok^wi· ko·wił? at lok^wi·tšič
 ?ah hinaksol?i ?ičkšič x^wako·λ co·cco·čšič k^wičšič mo·xšičšič? aλqo· ?oyi.
 ?o·yi·hasa wipaxýiha moxšičšič? aλpo· mo·xhči·? ałatqo·č qo·?as. qahšič
 wipaxýiha po·matýiha q^wis? atqa ýo·q^wa· hitaqł x^wakk^wačič? at. ?ah
 q^wa·no·?im wik wa·yaqł ?oyi ko·wiłqo·k. ?ok^wi? atačič ya· λa? o·čšič? aλqo·
 ko·wi·ktck^wi?i hiy moxšič ?ah? a· yaq^wacšič? itq ko·wi·ktck^wi?i. ?ana λoł
 ?oyi ti·ya·pat wahšič? at wikał λa? o·qh moxšič. ?ačič·chaso· ?ah wa·sok
 himčič ?oyi ?o·šna·pgo·k kinyá·p. ?ahko·mah ?i·čaqšič? aλ wikýo· ?o·?ił
 q^wi qck^wi·? iso·si wi·kýosa.

?ah? a·?aλma ?opi·čič? aλ na·ma mamatni hitacsa? aλ? itq. hamatsa pałsi
 ?ani ?ohokqa pišaq mamatni na·ma. hamatsa pałsi ?ani ?ohokqa ýo·q^wa·
 pišaq :ixna·kmis mamatni. ta·tñana kakałsi. hamatsapsi ?ani na·ma
 ?o·yi·ha? a·lqa mamatni ?ani małil mamatni ?o?okom naqčo·qh? aλqo·
 pišsita ?o·k^wił yaqčiqh? itq mamatni. wawi·čič? ałsi ?ah? a· ha·ho·pa
 ?o·k^wił ta·tña·kqas ?oyi wikqo· na:ik ?ani pišaqqa na·me?i.
 wik? a·qłhakqo· na:ikšič ?anic? a·qłi·k qo·?as. wikqo· :ixna·kmihsa
 hił?i· mito·ni to·csa·mi·h hiyiqsaqsop. kamatsa pałsi ?ani ?ayaqa
 mamatni te?it :ičspol hił?i· mito·ni. ?ayała· ti·ta· naqčo·qh hatmi·ha.
 ?ah? a· wawa·? ałsi ha·ho·pa ?o·k^wił ta·tña yaq^winλqas wikýo·? ak hine·?ił
 małilowil?i ia·tña yaq^winλqasła· wikýo· pišič·p te?it?i lo·csma ?o·sa·hi
 :ičspol?i. q^wa·mácsna·a·t? aλqo·s ?ah? a· ta·ta·patat timaqsti q^wame·? itq
 ?athi· q^wa·sa·himah ?ah? a· wiktaqšič x^winšprij pišmis.

The one who was speaking said this, 'It seems that one ceases to be feared when he gets to be very wealthy, for see! you are not feared, but (other) chiefs inspire fear and because of that (people) never look into the face of a chief. Nevertheless we look upon you as harmless. We always do (as we did), saying that you will not get angry, that your heart will become glad because you are a chief. See, it is now evening; (that is) how long you have been feeding us. Right! right! you are equalled by no one among the tribes.' The people had three kinds of left-over—wild clover, sockeye, bread.

There! see how exceedingly good it is to be good to people, (to) one's neighbors. They did that to me because I had been good, because I was not a rough bully. Always listen to me when I am talking, when I am coming out with the state of my mind, which has caused me to become very rich. I shall not always be about on this ground. Here I am an old man now; for that reason always listen and treasure up what I say. Stealing is bad. Do not steal; they might practice stealing-detection on you. Anyone who has something lost by stealing always practices stealing-detection. You might then be ashamed if you alone should break out with the tell-tale symptoms, and all your relatives (would) be ashamed if (you) were to steal (something) belonging to one who understands stealing-detection. Even if he does not know who stole his (property), nevertheless he causes him to break out with the symptoms. He takes into the woods (something) that was with the thing stolen. With that he practices stealing-detection and the poison goes to the one who stole. The one who practices stealing-detection watches (to see) who will break out with the symptoms, for he doesn't know who stole his (property). The lips get thick, the teeth get bare, the face swells up, one starts scratching and one's face gets full of sores when one starts breaking out. Just from that one suffocates, one starts breaking out when a person practices stealing-detection on him. He dies from suffocation and from itching, for his insides also swell up. For this reason never think of stealing. Stolen property has (the taint) attached (even) when it becomes some one else's property. Hiy! then the one who gets possession of the stolen article breaks out. It is good only if it is thrown out on the water and discarded; then the one does not break out (with sores). 'Which of you owns this?' you must say, should you find something. Here I am grown old and I have never taken the least bit of a thing, absolutely never.

When white men came to land from a far off (country), then whiskey came into season. I found out that the whiskey of the white man was bad. I also found out that the white man's philandering was bad. I had children then. I found out that white men at times died of whiskey, that white people were in prison for doing something bad to their companions while drunk. I started telling and advising my children not to be drunkards, that whiskey was bad. 'Don't you become fond of drinking, as long as you are people.' (I advised them) not to desire as sweethearts the women of all nations at Victoria. I had found out that many of the white people at Victoria were sick with rotting-between-the-legs. Many also fall overboard and drown while drunk. I then talked to my children and gave them advice. Because of that none of my children ever entered prison, and also because of that they never got a woman who was badly sick with rotting-between-the-legs. All these things my mind used to handle, thinking about them every night. For that reason I never touched a bad thing (even) slightly.

wiki·tši? aλma hisci·qstimti·s ča·wiml? aλah. we·noptaqa·kaλma
 ?o·šcok yaqya·no? aλi·s λah? aλ, hayimhaλsi hisi·ka·hi·s ha·ho·pa ?o·kwil
 ia·tña kako·c. ha·yimhisaλsi ?o·no·λ hayimhi yaqi·?okla·mino·qyak.
 wiki·nita·mino·qyak ?o·no·λ ?ani qahsa·mitqa?·a·la ?e·?e·?iša yaqwi·mit
 yaq?·i·tq·mino·aqstoλ. ?opi·či? aλ ?ah? a·mamatñi λah? oyaλ
 hayoxšiši? aλ ha·wib?i histi·c maλitowil?i wa·čmin. qahsa·paλqo·ya
 ?o·kwil ?o·štaqyo?i ya·qahsa·patok?i iaña. kamata·apaλqo·?oyi ?ani
 ?oh? atokqa qahsa·pat iaña ?ah? a·?oya·λqo·qahsa·paλ ?ah? a·?o·štaqyo?i
 yaqwi·mit. soλso·kši? aλ ?ah? a·ma·λpi·tsapaλ wa·čmin ya·qahsa·p?i
 mino·aqλ?i ?o·kwil. ?ah qwa·no·?aλin hisitapa·h? aλ qahsa·pi·k yaqi·
 hil? aλ ?ah? aλa·λ pišaq ?o·štaqyo. ?anicma wiki·t mino·qyak ?anici·
 ha·wib mistimt. wiki·tsap mino·qyak to·hsa·p mitmino·aqλ. wa·?ani
 maλil? a·qλapqa ?i·čaqyihap yaq?·a·qλi·hamatšil ?ani mino·aqλqa.
 qwišhok ?ah? a·?a·ni wikpi·čil mino·qyak. ?ah? a·?aλ qahši? aλ mistimt.
 λa?o·či? aλ ?ah? a·ha·wib qo·?ačawa·lok. ita·kaλ ?ah? a·mino·qyak.
 qwišh? aλ ?ah? a·ho?ari·či? aλλa·?ah? a·mino·qyak. ?ahko·?o·kwil? aλah
 hayimhi hilča·ha·wib ?a·towa ?anič ha·wi?ap pała·č·loł?i·?oh wik
 ?o·kwil hawi·?ap wiki·tsap ?o·kwil pišaqminh?i ?o?o·štaqyo.

?ayaqλah iimaqsti ha·ho·pčak lołcamis?i. ?a·načil? aλsiš hayimhi
 pišcamis?i ?o·š?i·lacamis. haya·?akah qwis?ato·si? a·la ?o·š?i·lat qo·?as
 haya·?akah qwišh?ato·si? a·la mino·aqsto?at. ?o·no·λ? a·qλah ?ah? a·
 so·til wiktaqšil pišwa·qwis?im ?o·š?i·la ?oyi wi·aqstoλqo·k ?o·šil wa·
 so·til ?o·no·λ ?anis wi·kitqas kamata·p. ?ohma·pišaq itmis.
 wiktaqši? a·qλhakqo·?i·tmotaqa ?i·qhok ya·yaqčiqh?itqak ha·wilaλ.
 mi·thi·ma wa·wimsa ?o·kwil ko·wiltmis yaqo·si itaqλ. wikso·k ?i·qhok
 wawa·yo?at?itqak ?o·no·λ ?ohwe·?in ?o·mitaqa wa·?ato·šhok
 yimha·?aλsok ?ah? a·ciqšyo·čilqo·k ?oyi. čo·?ahko·hisi·kokwah
 ha·ho·pačak.

The ones amongst whom I was have disappeared, and I alone remain. And there is one difficult thing that I have lately become bothered with. I do not know which course to follow in advising children and grandchildren. I simply do not know what it was that was called disease-throwing³⁵⁷ for the (following) reason. There was no disease-throwing, for they of old always quickly killed one who became capable of disease-throwing. Then the white men came to be current, and now the chiefs of the prison and the policemen have become crazy. He whose child was killed would kill the shaman. When they knew their child had been killed, those of former times would kill the shaman. Then the policemen started taking and putting into jail the ones who killed the disease-throwers. For this reason we are unable to kill the two bad shamans that are here now. There was no disease-throwing as long as the late Mista³⁵⁸ was chief. He eliminated disease-throwing, frightened the disease-throwers. He said that he would keep in jail till he died of old age whoever should be discovered to be a disease-thrower. His (device) really caused disease-throwing to go out of use. Then Mista died. There came to be another Indian agent chief. He did not believe in disease-throwing. Because of that disease-throwing again became current. I do not understand why the one who is supposed to be chief at Ottawa, as is said, is trying to stop the potlatch, which is a good (thing), and does not try to eliminate the bad shamans.

I have in my mind much advice (as to) good things. But I do not know the bad things, (such as) poisoning. I do not know what one does to poison people, I do not know how one becomes a disease-thrower. I will therefore never tell you a bad thing, saying, 'Poison him, if you become angry with someone', because I do not know anything about it. Lying is bad. Will you never tell an untrue story to your fellow young men? A liar is just as disgraceful as (one who) steals. Don't tell what you hear said because they might say of you, 'He is said to have told about it.' Then you are ashamed if you have made it known. Well, this is the course of my advice.

NOTES TO THE TEXTS

¹ See note 95.

² Normal form of words: *hopa·cyin hopa·cyin tohčitakit?i q^wayaci·kit*. Deer regularly changes *s* and *š* sounds to *l* sounds; *s* and *š* become *l*, *c* and *č* become *λ*, *é* and *č* become *ǎ*. (See Sapir, Abnormal Types of Speech in Nootka, Geological Survey of Canada, Memoir 63, Anthropological Series 6.) Frank Williams, in telling this story, forgot to make these changes. *-mo·t* is for *-it* 'past, former'; cf. prose *-mit* after vowels.

³ According to Hamilton George this word, which is the common word for 'sand' among the Tsishaath, should not be used in this story. The proper word is *sopicmis*, which is used further up the coast.

⁴ Calling-out form for *?i·ma·?ags*, which is the name of Deer's wife. Among the Tsishaath it is customary to make calling-out forms by changing an *a* or *a·* of the stem to *e·*, while further up the coast *-e·* or *-a·* is added. Thus, the above form would be *?i·ma·?e·qs* among the Tsishaath.

⁵ Normal form: *?ana·sok^wapičasim qinagac*.

⁶ *pa·šhak* or *pa·šhok* is a sort of nickname for Raven's wife. It was said by the interpreter to mean 'light-minded, frivolous, nosy, to be first to show up at any gathering'. It would seem to correspond to our 'gad-about'.

⁷ These words are supposed to be in Neah Bay (i.e., Makah) dialect. *?axidisa·ya·* is said to be equivalent to normal *?a·nimtah* 'it was really I (who killed Wolf)'. *d* is used for *n* in Nitinat and Makah.

⁸ *-x-* is often inserted in words spoken by Kwatyat. See Sapir, Abnormal Types of Speech in Nootka, Geological Survey of Canada, Memoir 63, Anthropological Series 6.

⁹ Rhetorical form of *-?i*. *-e··* is held out very long and gradually falls in pitch.

¹⁰ *-e·š* for *-aš*. Vocative form.

¹¹ *-x-* is inserted. Kwatyat's brother talks like Kwatyat (see note 8).

¹² or:



¹³ This bar is sung twice.

¹⁴ Prose form: *hi·nose ?i ha·ube·?ipši·t ?o·kʷit šiŷa·kaqa ?o·walēkaklak* *ēiyop, haha, haha*. Notice Kwatyat's characteristic *-x-*. He does not laugh *haha*, as ordinarily, but *haxaxa*. *?o·walēkaklak* is also used for a man (not woman) who limps; the regular word for this, however, is *qišʷakli*.

¹⁵ Normal laughter: *?a·hahaha*.

¹⁶ Literally, 'cooked'.

¹⁷ Note the inserted *-x-*, properly characteristic of Kwatyat's speech. The proper insert for Raven is *-čx-*.

¹⁸ This name may be a form of the Kwakiutl trickster-hero name *o·ma·t* (cf. F. Boas, Kwakiutl Tales, Columbia University Contributions to Anthropology 2, 217-45).

¹⁹ *xʷa·šxʷi·p* is the word for 'bluejay' used by the more northerly Nootka tribes. Among the Barkley Sound tribes *xʷa·xʷašqi* is the more common term. The latter term contains the local suffix *-qiʷ* 'on the head' and is evidently connected in the minds of the Indians with *xʷišqim* 'crest, tuft on the head'. On the other hand, the bluejay was said to be named from its cry, *xʷi·š*.

²⁰ *-x-* is inserted. The first vowel is modified according to the rules of vocative vocalism, the second vowel shortened, from *?ano·čilʷis*.

²¹ Normal form: *?i·wačil*.

²² Normal form: *kʷatyi·kšil*.

²³ The text of the song was supplied by William, the narrator's brother. *?omake·* is a lullaby-form for *?omʷi*; *čitake·* for *čitʷa·*.

²⁴ A modified form of *noma·k* 'tabooed', used as a euphemism for *ičʷat* 'menstruating'.

²⁵ 'Dropped (them) one after another'. The interpreter preferred *tʷi·tʷi·?a·ihčikapaλ* 'dropped (them) one after another while moving along'.

²⁶ Frank Williams, the interpreter, suggests as preferable *qoma·?akʷitq* 'as many as he had'.

²⁷ For *ka·?ak*.

²⁸ A myth word for *cowit* 'coho salmon'.

²⁹ A Makah name.

³⁰ Better *?oyi·?aλ*, according to the interpreter.

³¹ Note that Mink changes *s-* and *š-*sounds to corresponding *ł-*sounds.

Normal: *wika·h(s) čami·qłokʷah ?i·hmisokʷah*.

³² Normal: *ho ?a·?aniʷaksayikqacsa hakome· ?anik :ačila ka·cił čami·qłokʷah. wiki·čim ta·xta·xʷačipa·h pačmis no·no·:aqačipim*.

³³ In this chant the final vowels are split and lengthened. Normal: *čoknāmit* (or vocative *-mē't*) *hitinqse?i ?oħokʷe·?ic nōwī·qso*.

³⁴ The suffix *-mī't* 'son; mythical person' appears twice here, in its normal form and as rhetorically lengthened to *-mā·yi·t*.

³⁵ Normal: *wi·napo?ič*.

³⁶ Normal: *ča·niłah(s) ?o·kʷacaqin*.

³⁷ Normal: *čokʷa·łičak hita·h(s) ?o·?atopaxit si·wē·*.

³⁸ Normal: *ho?acači?ičak ?o·šwa·yo·sah(s)*.

³⁹ The ogress has the speech peculiarity of reduplicating the first syllable of a word or of expanding it into two by dieresis. Normal: *łolokʷah ?iščī·p*.

⁴⁰ Better *ča?owis*.

⁴¹ Better probably *małti·?ak?i*.

⁴² Normal: *łolsa·:aš ha·kʷa·ł*.

⁴³ Normal: *łote·?ic ha·wilał*.

⁴⁴ Normal: *?a·qin?apā·nithak ?o·kʷil?at*.

⁴⁵ Normal: *hita:ato?i*.

⁴⁶ Normal: *ýo·qʷa·mihsamah łol łoyačīłmihsamah*.

⁴⁷ Normal: *łoyaýapris wi·kitał to·ħok łoyačīłmihsamah ?okʷi·l?is łoyaýapris*.

⁴⁸ Normal: *?okʷi·l?is wika·h to·ħok čickinkapris łoyaýapris*.

⁴⁹ Normal: *wika·nitqačka qʷa·?apat*.

⁵⁰ Normal: *?a·naqahah łoyačīłma:i·qł*.

⁵¹ A vocative form in *-e·* of a female name in *-ama?oq*, one of the suffixes used to form names for women. The name is based on *wi·wikil?i·k* 'to be wont not to be in the house, to be always absent'.

⁵² Normal: *ya·łapil?atał ti·čma yaqʷinłi·s wi·ýa qahšil ?atqo·s qahsa·pat ?o·šh?at ?o·no·ł ?anis ya·łapilok ti·čma*.

⁵³ Not a Nootka name. Said to mean 'always killing'.

⁵⁴ The proper form in the ritual. The more normal form would be *wikokʷikqas* with future *-ik-*.

⁵⁵ The last two repetitions of *wikokqas ti?a·* are pronounced in a harder and more fervent tone.

⁵⁶ Prose: *či·či?in wiłi·?opin ha·:inapimīn*.

⁵⁷ Prose: *qʷe·?i· ?ahko· qʷa·qin*.

⁵⁸ Prose: *hišcoqstas ya:i· čiči·šałol*.

⁵⁹ Prose: *wikýo·hīn hīnasil :a:a·qmaqe?is?i ni·wā·qin yaqin łahčīnł ni·wē?is*.

⁶⁰ Prose: *?oyiwa ?anaqo·s wikał ma·ma·yala yaqi·s takʷin?is*.

⁶¹ Prose: *ni·wā·:alīn yaqin čačaxtimsa*.

⁶² Prose: *ʔo·q^we·ʔi·kin no·kna·k yaqin ʔaʔamaʔa*. The last word of this song is peculiar to myths and songs. It is the equivalent of the prose *te·ʔinwa* 'sea-cucumber'.

⁶³ Prose: *wi·napisin ni·wa yaqin cobit ni·wa*.

⁶⁴ Prose: *naša·katikin yoyomʔasikin*.

⁶⁵ This is a typical 'potlatch song' of the Tsishaath Indians. The bulk of such a song is burden and the significant words are greatly changed by the introduction of meaningless syllables right into the body of them. As this song was not taken down on the phonograph, it was practically impossible to note every recurrence of burden syllables. The rows of dots indicate that such syllables are repeated from among the burden syllables that precede. This rule applies to other song texts in this volume. The first two lines of the song are burden; the third line is not in Nootka but is in either Kwakiutl or some Coast Salish dialect, doubtless very much garbled, as usual; the significant words of the song are in the last two lines, corresponding to the prose forms:

*ía·q:aʔa·lah haʔit
ʔo·waʔah hi·na.*

⁶⁶ Only the second and third lines contain meaningful syllables. Prose form:

*ʔaqisʔa·qʔhak lo·k^wa·na
éaxšéʔa·qʔhak.*

⁶⁷ Prose form of second line:

éa·wacha·nitaḥ wi·na·t qi·šim.

-mot-s is a poetic analogue of *-it-ah* past time, first person singular.

⁶⁸ Prose form of significant syllables:

*ʔoʔo·ksohtakah toto·hsohta maḥti·
ʔanis lakimyiłok éiḥa· maḥti·
ʔanis qi·šim.*

⁶⁹ Prose form of significant syllables:

*hičink^wisok^wah hiʔiłi·k
łoḥa·ʔałqo·s ma·tma·s wa·łwa·yakah hiʔiłi·k
łoḥa·ʔałqo·s ma·tma·s.*

⁷⁰ Prose: *ḥayoqomłok^wah panaḥo·*

⁷¹ Prose: *ḥayočiqqima ča·ma·łakqin.*

⁷² Prose: *toto·tš.*

⁷³ Also known as *całi·łoxʔath.*

⁷⁴ In a high pitch.

⁷⁵ In a low pitch.

⁷⁶ The prose form of the significant syllables of the first two and last two lines of this song is:

hisi·ki we·
hisi·kqas
?ahko·ma íaši·
?ahko·?akah íaši·.

⁷⁷ Prose:

wa·sakhin íaši· hane·
qo?actop hane·.

⁷⁸ An Indianized form of the English and Anglicized name Peter Kishkish. The proper Nootka name is *qi·šqi·ša* 'Limping'.

⁷⁹ Prose form of significant syllables:

wayka·co·š ná·s
?ohok^wah nani·qso.
íicka·?αλγο·č ná·s.

The element *wayka·-*, which occurs so often in Nootka songs, is probably borrowed from Kwakiutl *wéqa*, *waiqa*.

⁸⁰ Prose:

q^wa·sasamin
?ońa·h?α·qλah?im ná·čok
hawi·hok ma·tma·s q^wa·sasamin
q^wa·sasamin
kipsiλ?α·qλah?im ?e?i·h?i ma·tma·s.

⁸¹ Prose:

ńaši?αńis q^wa·?αlok^wi·s hahawiti
ńaši?αńis q^wa·?αlok^wi·s hahawiti.

⁸² Prose:

?api·s?αλatokqo·s pačsa·kom?akqas
mama·tmatapakah
hawitmisokqas
?ońa·h?αlok^wah?im yaqčiqho·sis q^wa·
hawit.

Observe how the last significant word (*hawit*) is expanded to *hawita·?e·yi·ya·?a·t* so as to balance the phonetic and prosodic pattern of the burden (*ho·wa·?e·yi·ya·?a·*). Here is illustrated the principle which underlies the treatment of words in song texts. The burden is always the primary, form-determining, syllable-group of the song, to which the significant words must be accommodated.

- ⁸³ The prose form of the significant syllables is:

wiki·thʔatah
mi·thiʔat
ʔanis hawil.

The fifth line is expanded from *ki·ki·qamaŷa*, which often occurs in Nootka songs and is obviously from the Kwakiutl *qi·qi·gameʔ* 'chiefs'.

- ⁸⁴ Prose of the third, fourth, and fifth lines:

hayoštaqisokʷah
ṗacsa·čim
ʔanis hawil.

- ⁸⁵ Prose form of significant syllables:

wa·wa·sčilthak :imtsiλ
toṃaqλa ya·ya·sčilah :imtsiλ
λokʷalca ya·ya·sčilah :imtsiλ
ʔalaknit ya·ya·sčilah :imtsiλ
tozcaqnit ya·ya·sčilah :imtsiλ
mačasqi ya·ya·sčilah :imtsiλ.

- ⁸⁶ Normal prose form: *hi·sči·hilaḥ.*

- ⁸⁷ The prose equivalent of the greatly distorted words is:

hiŷa·ʔa
hi·ńa
ya·ŷaʔa
ya·ŷaʔakah
hi·ńa
hayoqomŷaʔakah.

- ⁸⁸ The prose form of the significant lines is:

yowi·čičiʔalah ya·ʔalco·čičiʔal
soso·tahʔalɿs
ma·ma·ti·čilokʷah :iya·tokʷitqas
hišca·kʷaŷamaḥ ičakʷaŷamaḥ
hawilmisokqas
yowi·čičiʔalah ya·ʔalco·čičiʔal.

- ⁸⁹ Prose:

to·ta·ʔakah hawiyomʔakah
ʔa·nima yaqokʷi·s hawiyom
qʷaya·tokokʷi·s hawiyomʔakah
to·ta·ʔakah.

NOTES TO THE TRANSLATIONS

⁹⁰ Text dictated and interpreted by Hamilton George, a young man of the Hopachasath.

⁹¹ That is, the cedar strip bandaged on his forehead which, by constant, though gentle, pressure was intended to bring about frontal head-flattening. The Nootka Indians, like other West Coast tribes, regularly flattened in this fashion the foreheads of their infants.

⁹² He had been bathing in a slough so as to wash the wounds from the spears still stuck to his body. The loons drank the bloody water.

⁹³ The origin of mosquitoes from the ashes of one that has been burned to death is known also among the Kwakiutl. See F. Boas, Kwakiutl Tales, Columbia University Contributions to Anthropology 2.397 (1910).

⁹⁴ Text dictated by Frank Williams, a young man of the Tsishaath. It was interpreted and slightly revised by Hamilton George.

⁹⁵ Literally 'deer-son'. In these myths the animal characters are frequently designated as 'son of so and so', very much as in the Uncle Remus stories we have 'Bre'r Rabbit'.

⁹⁶ A place-name.

⁹⁷ The last part of the sentence is spoken in a lower tone.

⁹⁸ 'My friend' translates an epithet based on the stem *qah-* 'to die', but expressing friendliness. It is used by men in speaking to men.

⁹⁹ He is calling to his wife, for he believes he has reached his home in spite of the unfamiliar look of the sand.

¹⁰⁰ Dictated and interpreted by Frank Williams.

¹⁰¹ Skate, a thin and broad-bellied fish, was standing up on his tail with his breadth exposed to Raven, who thus found no difficulty in taking aim. As soon, however, as Raven let go, Skate quietly wheeled through an angle of 90 degrees, thus causing Raven's missile to fall foul.

¹⁰² Like a tilted board. Raven did not wish to have Skate stand erect, so as not to allow him to wheel around so easily.

¹⁰³ ?a· in a high falsetto, according to Frank Williams.

¹⁰⁴ This is a common Nootka oath, used chiefly by men in speaking to men or women, in which case it is not taken too seriously. A man, however, does not like to have a woman use it in speaking to him, as he would be afraid that his head might indeed be cut off some day.

¹⁰⁵ Dictated and interpreted by Frank Williams.

¹⁰⁶ Hair seals, sea lions, and land otters, when they catch a cod, eat only the body and reject the head. These codfish heads (*tóh'ni* 'head moving on the water') often drift to shore and, when found by the Indians and still fresh, are cooked or roasted. In the story the Wolf Chief had the 'flotsam and jetsam' right to such codfish heads.

¹⁰⁷ Kwatyat is the culture-hero of the Nootka Indians. He was supposed, according to Frank Williams, to have been the creator of all things and to have had the power of transforming himself into anything. Prayers, however, are not addressed to him. He is said to be still alive, but his dwelling-place is not known. The rock carvings or petroglyphs of animals and supernatural beings at Great Central Lake and Sproat Lake are supposed to have been made by him. The last thing known of him is that he took a river with him to the south.

¹⁰⁸ Something has evidently been omitted here. Wolf is supposed to have regained his land from Kwatyat by force.

¹⁰⁹ The reference is to the custom of *?o·simč*, bathing, washing with hemlock branches, and praying in the woods or some other secluded spot, in order to procure power for any purpose desired (success in hunting or fishing, long life, wealth, power to withstand evil wishes of others, or other desired end).

¹¹⁰ The chief of the Wolves is believed by the Nootka to have four messengers whose names refer to the rapidity of their movements. These names are: 'Sound-of-a-stick-breaking-on-the-ground' (i.e. he takes no more time to get to his goal than for a stick to break as one steps on it), 'Water-drips-down-from-a-standing-bush' (i.e. he gets there as quickly as it takes a drop of water to fall to the ground from a bush), 'Adze-chips-falling-down-on-the-ground' (i.e. he gets there as quickly as it takes a chip that flies off a piece of wood that one is adzing to fall on the ground), and 'Muddy-water-that-has-been-stirred-up-settles-down' (i.e. he gets there no more quickly than it takes the water of a muddy pool that has been stirred to clear again). The messengers are given in the order of their rapidity and rank. It is interesting to note that these Wolf messengers are impersonated by four of the 'wolves' of the *λo·k^wa·na* or Wolf Ritual and that, when they appear, they come out in the order named. Frank Williams has himself played the part of the fastest of the Wolf messengers. The Nootka names are comparable to those of certain Wolf messengers among the Koskimo—Quick-spark, Quick-Raindrop, Quick Stonethrow (see F. Boas, *Kwakiutl Tales* 183).

¹⁰⁵ Dictated and interpreted by Frank Williams.

¹⁰⁶ Hair seals, sea lions, and land otters, when they catch a cod, eat only the body and reject the head. These codfish heads (*iohni* 'head moving on the water') often drift to shore and, when found by the Indians and still fresh, are cooked or roasted. In the story the Wolf Chief had the 'flotsam and jetsam' right to such codfish heads.

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¹¹¹ They wanted to ascertain the slayer by the singing of medicine-men's divining songs (*nána·čšyák*). The medicine-man or diviner generally sits down and sings with his eyes closed, shouting *hay hay hay* every now and then and waving his arms about. He is supposed to see, as though in a trance, what has taken place or is taking place at a distance, or where the object sought is to be found.

¹¹² This is a myth name of an animal; the interpreter did not know which. Perhaps Panther is meant. The interpretation long-tailed was supplied by the informant; the actual form cannot be completely analyzed but may contain the stem *sit-* 'tail' (or the homonymous *sit-* 'to split') and a suffix related to *'ak̄li* 'at the rear'.

¹¹³ Told and interpreted by Frank Williams. The first words of the story are used as its title. It seems that this is a common type of title for a story.

¹¹⁴ This translation is not exact. The analysis of the name is uncertain. It was said by the interpreter to be equivalent to the normal *̄xi·̄xi·qskók* 'looking like many people in a canoe', for he swallowed canoes with people in them. This may be merely a popular etymology, however.

¹¹⁵ The typical marplot younger brother of the culture hero, so common in American mythology. Wherever Kwatyat went, he went too. He was not much good himself, generally made fun of his brother, and often spoiled things.

¹¹⁶ He was testing himself, so as to be able to stand the heat of the monster's body.

¹¹⁷ In the country of the Ucluelet Indians.

¹¹⁸ The animal referred to was explained as being round-backed, about eight inches long, reddish in color, and somewhat like an abalone but without a (hard) shell; he is always found stuck on to the rocks and is believed to have very long intestines. Probably the chiton, a soft-shelled mollusc used by the Indians as food, is meant.

¹¹⁹ The first animal-people had no intestines before this time. It is because the Chiton came first that he now has the longest intestines.

¹²⁰ Dictated in 1913 by Big Fred, a Tsishaath Indian.

¹²¹ In other words, in the presence of the girls Kwatyat was really immersed in intense sunlight.

¹²² Written down with interlinear translation by Frank Williams. Some revision, particularly of vocalic quantities, proved necessary.

¹²³ Dictated and interpreted by Frank Williams in 1913.

¹²⁴ A reference to ceremonial wailing.

¹²⁵ Written down with interlinear translation by Frank Williams.

¹²⁶ An anachronism, since pot boiling was not known to the old Nootka. The word *ni·sʹjak* itself is obviously a recent formation meaning 'vessel-on-a-surface-instrument' and may be based on the use of stoves.

¹²⁷ Dictated by Big Fred in 1913, interpreted by Frank Williams.

¹²⁸ Another name for Mahlitiya, the transformer. Clearly not a Nootka name. The Transformer of this tale is looked upon as Kwatyat in disguise.

¹²⁹ The term 'sacrifice' does not adequately convey the meaning of the Indian word which it translates. This word may be roughly rendered as a person or object which is destroyed or discarded or injured or changed about to assuage one's grief for the loss of a beloved person, whether he (or it) is responsible for the loss or not, in other words, a scapegoat. Thus, it applies equally to what is thrown away into the river after a death or is buried with the dead, to a house which is burned down or a village which is abandoned, to anyone who is killed in revenge for the death of a relative, whether related to the slayer or not, even to the whales or sea otters of the ocean which may be hunted to give expression to one's despair. In the story the Transformer goes about his work of changing the world in the same spirit in which one takes the life of the slayer of one's kin. The motivation is typical of Nootka feeling and habits of thought.

¹³⁰ Another name for the Transformer (*hi·naqsimiyis* is irregular in formation, probably archaic, corresponding to a normal *hihitagsmayis*). The word translated as 'the Transformer' is *kʷi·kʷistopsapʹi*, 'the one who makes things different'.

¹³¹ The tail of a land otter, remarked the interpreter, is exactly like a spear.

¹³² In other words, claws as nails, not as a freely movable tool.

¹³³ Dictated and interpreted by Frank Williams in 1913.

¹³⁴ Woodpecker's wife. The name as given in the text is literally 'Sparrow-daughter', the 'daughter' being a myth-tag equivalent to the 'son' of the male characters (see note 95). Awipikwas is a bird which is supposed to say *qawi* (cf. *qawi* 'salmonberry') when the salmonberries ripen in June. These birds are supposed to create the berries when they sing. The belief is likely to be due to a popular etymology based on the phonetic resemblance between *awi-* (from older **qawi-*) and *qawi-*. The name of the bird may be interpreted, or misinterpreted, as 'always making salmonberries'.

¹³⁵ There are four Thunderbirds, named *toto-tš* 'Thundering-(drumming)-now-and-then', *no·no·pitšmi·k* 'Catching-such-(whales)-as-(come-out)-once-in-a-while', *toto-tš'ap* 'Causing-to-thunder-at-intervals,' and *no·pitacil* 'Goes-out-once-to-sea' (i.e., is so good a hunter that he does not need to go out more than once to get his quarry).

¹³⁶ It is said that stones at Maakoa as big as marbles are the transformed representatives of these mythical hailstones. If one plays with them, bad weather results. Once an Indian took some of them up to Somass river as ballast in his canoe, and it stormed for two or three months. These stones are called 'myth stones'.

¹³⁷ Whales and other sea-mammals are supposed to be like ordinary people when staying in their own houses. But when they go out fishing, they get into their canoes or skin 'divers' (*ah'in*), and it is these which we see as the living whales, seals, sea lions, and sea otters.

¹³⁸ Dictated by Big Fred, October 6, 1913.

¹³⁹ Fern roots were thrown on the fire and allowed to warm up until done in a few minutes. Then they were beaten on a smooth stone with a fern-root beater of bone or yew-wood. The roots were pounded up soft and cut into strips about five inches long, which were then chewed, without the black skin having been removed, as a relish with dried salmon eggs. The chewed out remnants, which had been thrown away and dried up, burned like punk, holding fire for a very long time, even after a rain. They were sometimes used by the Indians for a slow-fire, say in hunting trips.

¹⁴⁰ When they move, the Indians take their house boards with them (leaving the house frames standing).

¹⁴¹ The crying woman was the wife of the girl's uncle.

¹⁴² It was considered an effective method of getting power to wash one's hair with urine that had been in the pot (box-shaped wooden container of red cedar) for four days.

¹⁴³ According to William, they went to Neah Bay and became the ancestors of the Makah Indians. The Makah are the best whalers because they are descended from dogs. They are light-complexioned because the dogs were all white.

¹⁴⁴ Dictated by Big Fred, October 7, 1913.

¹⁴⁵ When a dead man is carried in a canoe, it is always turned stern first.

¹⁴⁶ Evidently an error of the narrator.

¹⁴⁷ Dictated by Big Fred, Oct. 7, 1913.

¹⁴⁸ People become wild (*pokmis*) from cold and exposure in the woods, on the water in a canoe, or in the water for 3 or 4 days.

¹⁴⁹ Told by William, October 11, 1913.

¹⁵⁰ Dictated by Big Fred, October 7, 1913.

¹⁵¹ Yais are supernatural small people of the woods.

¹⁵² Shredded cedar bark is regarded as medicine by supernatural beings.

¹⁵³ Dictated by Big Fred, October 8, 1913. This story is classed as a myth (*himowičo*) despite its reference to particular persons and places.

¹⁵⁴ Refers to the second young man, who was drowned (?). The raven had eaten his eye.

¹⁵⁵ A place on the Hoiath side, according to William.

¹⁵⁶ So as not to see where they were going.

¹⁵⁷ Dictated by Big Fred, October 8, 1913.

¹⁵⁸ A Makah name.

¹⁵⁹ Dictated by Tom, Tsishaath, recorded by Alex Thomas, submitted Jan. 21, 1914.

¹⁶⁰ Referring to the regular marriage ritual for people of high rank. For details of such a ceremony see texts 38, 40.

¹⁶¹ An arrangement of boards across two parallel canoes so as to make a large flat surface, used for moving household goods and for ceremonial purposes.

¹⁶² Mink, being a slave and lowest in rank, was called last.

¹⁶³ He was trying to prevent the baby from recognizing him.

¹⁶⁴ This epithet is not to be taken literally, but expresses the surprise and disgust at what she has just seen. In other words the expression here combines a vocative with the emotional tone of an oath.

¹⁶⁵ Told by Tom, recorded by Alex Thomas. Received Jan. 28, 1914.

¹⁶⁶ *his²o·kt* 'obtained by striking', one of the recognized modes of gaining property, whether material goods or ceremonial rights.

¹⁶⁷ Refers to the custom of ceremonial entry into a house while singing and dancing, a custom followed in potlatches or ceremonial visits.

¹⁶⁸ An epithet. Cf. p. 24

¹⁶⁹ I.e., would have killed you.

¹⁷⁰ Dictated by Douglas Thomas, recorded by Alex Thomas. Received January 31, 1914.

¹⁷¹ This description identifies a certain ogress of Nootka mythology. She is referred to as Pitch Woman in the translation, but the literal

meaning of her name is 'pitch about the inner walls of the house'. The name probably refers to the pitch which she had stuck on the walls of her house.

¹⁷² Refers to the custom of testing a suitor by making him endure great heat.

¹⁷³ Told by Peter Kishkish, recorded by Alex Thomas. Received July 27, 1915.

¹⁷⁴ I.e., carrying on a ritual and prayer to gain long life and freedom from disease. Different beings give different kinds of supernatural power; the Yellow Cedar Bark Ogre gives power for health and long life. When one has a supernatural experience, one does not go home until one has trained an appropriate time, say four days, so as to make effective the power gained and so as to avoid possible ill effects.

¹⁷⁵ Imitative dances, representing different beings, supernatural and natural, encountered in supernatural experiences, are a regular feature of the Wolf Ritual. The various families possess imitative dances as topatis, or ceremonial privileges, which go back to ancestors who acquired them in such ways as that described in the present legend.

¹⁷⁶ 'Topati' is a general term for various kinds of ceremonially recognized property (names, songs, dances, ceremonies, hunting territory, specified parts of a captured whale) whose use is restricted to a given family and is subject to certain principles of ownership, inheritance, and transfer. Peter Kishkish, the narrator of the text, is the present possessor of the Yellow Cedar Bark Ogre masked dance described, it having descended to him by inheritance.

¹⁷⁷ Dictated by Hamilton George, fall of 1910.

¹⁷⁸ In singing Tsayik songs, one introduces a sobbing effect into the voice, very slightly at first and then more and more.

¹⁷⁹ *Ay* or *hay*, uttered breathily and with force, is a vocable used in cases where power is sought, e.g., in the Tsayik, in secret power rituals, in the hand game.

¹⁸⁰ The Tsayik is held for the benefit of someone who is sick by one of his relatives. Other people are initiated during the course of the ceremony and are thereby supposed to acquire some of the immunity from disease that goes with membership in the Tsayik, but the original purpose of the ceremony is to cure a particular sick person.

¹⁸¹ Dictated by Frank Williams, October 2, 1913.

¹⁸² The rubbing medicines consist of four bundles, each containing four kinds of 'branches.' These may be actual branches, about three inches long, or other things, such as certain kinds of small fish, salmon

heads, seaweed. The nature of the 'branches' differs according to the family and the thing being prayed for.

¹⁸³ *Kff* is here used to represent the sound of water sprayed out between the closed lips.

¹⁸⁴ The Nootka say that a man walks ahead as though on a straight line as slender as a hair. If he misses a step, he drops down and dies.

¹⁸⁵ Pronounced more slowly and more fervently each time.

¹⁸⁶ From envious watching.

¹⁸⁷ The omission of *kff* this time is no mere inadvertence. The precise details of wording are important in these spells.

¹⁸⁸ One eats a little after four days, then fasts again, and so on for a month. They used to have medicines to make one feel full, so as not to feel like eating.

¹⁸⁹ Dictated by Frank Williams, October 3, 1913.

¹⁹⁰ I.e., four times for each bundle, once for each medicine in the bundle.

¹⁹¹ Dictated by Frank Williams, October 4, 1913.

¹⁹² They come to the inlets and bays late in October to follow the herrings.

¹⁹³ The Indians believe that sea lions have one of their number who looks out for canoes. He has a long neck which he sticks out when they all bask on the rocks. Hunters always look out to see if this one is asleep.

¹⁹⁴ I.e., may the spear hit the mark.

¹⁹⁵ Out-breathed *pe*·· said four times.

¹⁹⁶ So that the sea-lion likewise may not be able to turn and see the hunter approaching.

¹⁹⁷ Dictated by Frank Williams, October 4, 1913.

¹⁹⁸ If people come and make a noise, they wake up the sleeping wife and thus also wake up the sea lions. If the wife does not sleep, the sea lions show it by sticking their heads up out of the water instead of 'sleeping' on the surface. If there are strangers in the house, lions show it by acting wild and not allowing the hunter to come close.

¹⁹⁹ The harpoon has two prongs, a longer one called the male and a shorter one called the female. If the male barb breaks, it shows that the hunter has committed adultery; if the female barb breaks, his wife has. If he, or even someone in his house, has slept with another woman, say within a month of his hunting, one can tell it by the actions of the sea lions when one gets close. Sea lions, and fur seals even more so, engage in sex play, lying on their backs with feet apart and biting.

²⁰⁰ A line is stretched from the bow around a stick placed in the middle of the gunwale, to the stem. The line rests tight on the canoe turned half over. It keeps spirits away, for, if they come to the canoe, they might be caught on the line and killed.

²⁰¹ Dictated by Captain Bill, January 2, 1914.

²⁰² In March.

²⁰³ Dictated by Captain Bill, January 2, 1914.

²⁰⁴ The leaves of this plant are also used for rubbing the bait-fish to make them white, since the cod will not bite on them otherwise.

²⁰⁵ A small species of fish used as live bait.

²⁰⁶ Dictated by Captain Bill, January 2, 1914. This ritual is for use when one intends to fish with a basket trap.

²⁰⁷ Dictated by William, January 7, 1914.

²⁰⁸ A Tsishaath man, actually remembered by William's father.

²⁰⁹ A man having twins must keep away from water for a year, else he will scare the fish away. Even if one has only one child, he should keep away from water; if twins, he has even more taboos to observe. A father of twins must not eat fish. The mother must not cut or eat salmon or go out berrying.

²¹⁰ Implying that he is not afraid, that he will bring the fish by ritual training. To have twins shows that the fish want to come to see you. If you train properly, they will be glad to come to you; if you do not, they will punish you—your children will die.

²¹¹ Referred to as 'former' because he has withdrawn from the community.

²¹² To hold hands palms out is bad luck, because it indicates that one shoves the fish back; to hold hands palms up calls the fish to one.

²¹³ It flew out because the eagle is a doctoring bird. This would do him no good, because he was not seeking doctoring power. The feather would only keep the fish away.

²¹⁴ Disease-throwing is a practice in which, by secret ritual, one causes an invisible disease element to enter the body of someone whom one wishes to harm.

²¹⁵ Probably a box drum, and probably made by the man himself, since a father of twins cannot use things which have already been in use.

²¹⁶ He went by the position of the sun.

²¹⁷ Dictated by William, Jan. 8, 1914.

²¹⁸ Alone-in-canoe is a white man (Mr. Bird), so called because he came to Alberni alone in his tugboat.

²¹⁹ Great-favorite was not at the same village at the time this hap-

pened. Polly's mother was at Adzed-in-the-middle-of-the-beach; Great-favorite was with her father at Hikwis.

²²⁰ These are the instructions of the fish to the girl, that she dance and sing in the way she has seen them do. The song is now frequently used by women as a potlatch entry song. They dance as Great-favorite used to. They come in dancing in swaying fashion and scratching at their hair, both hands always to one side. They continue until they circle the inside of the house, then kneel down.

²²¹ Yais are long and slim, just like sticks, and are almost black in color. They have no bones and turn into foam when one tries to catch them.

²²² Gesture indicating small children.

²²³ He did not want her to hurt herself in her ecstasy.

²²⁴ A spirit song of the type derived from fish, trees, or animals. This one, belonging to the fish, speaks of their coming up Alberni Canal.

²²⁵ The girl, possessed by the spirit of the fish, is with them, though she appears to be present among the people. The unusual food she eats goes with the notion that supernatural beings have different kinds of food from human beings. The fish spirits are not fish as people ordinarily see them, but beings who travel in canoes, which are the fish as we know them.

²²⁶ 'Air-worms' are disease entities used by spirits, particularly salmon and dogs, in the same way that shamans use invisible disease entities to harm people.

²²⁷ Dictated by Tom, Jan. 12, 1914. Texts 33 to 39 inclusive constitute a sort of autobiography of Tom's ceremonial activities. The Hitatsoath and Hisawistath are septs of the Ucluelet tribe.

²²⁸ Tom's father's father.

²²⁹ Same as Carried-face-down-on-the-back. This name she acquired subsequent to her marriage.

²³⁰ A later name of Along-it-on-the-rocks.

²³¹ Seniority is reckoned by lineage and not by age. The newly born child belonged to a senior branch of the family. The Hitatsoath chiefs were uncles to Yai-woman. Taking the wolves to the boy is a way of speaking of handing over a topati involving wolves—in this case, the ceremonial right of having the wolves come in through openings made by removing wall and roof boards.

²³² This imitates the sound of a whistle.

²³³ I.e., taken away 'in the mouths' of the wolves.

²³⁴ Part of the Wolf Ritual, performed by the novices after they are

initiated, is a series of dances imitating animals, supernatural beings, and various other things.

²³⁵ This dance imitates the wolf.

²³⁶ A kind of supernatural being, which dances all the time. If one sees one of them, it gives him power to dance well so as to inspire admiration and rapt attention.

²³⁷ A kind of supernatural being.

²³⁸ In this dance the dancers make a peculiar sound by placing the tip of the tongue against the inside of the lower lip and withdrawing the tongue with suction (supposed to imitate mating). This is a sign given by a man to a girl to indicate that he wishes to meet her in the woods.

²³⁹ See text 22.

²⁴⁰ A kind of supernatural people living in the woods, also called Chiniath.

²⁴¹ A dance imitating the quivering of heated air in summer.

²⁴² Dictated by Tom, November 17, 1913.

²⁴³ *Āmmis*, a kind of supernatural being, which gives power for obtaining wealth.

²⁴⁴ Bumble bees.

²⁴⁵ Dictated by Tom, November 17, 1913.

²⁴⁶ On Seddall Island, Rainy Bay.

²⁴⁷ At a place called Salmonberry-place (*qawašot*) near the mouth of Uchucklesit Harbor (right side as you go out), where there used to be a Hochoktlisath village.

²⁴⁸ Tom's wife was along but did not hear the sounds. Some ghostly beings were evidently pulling logs into the water.

²⁴⁹ Dictated by Tom, November 18, 1913. Tom's first cousin (Johnny Yokom's mother) was dear to him. She married a commoner, and Tom was very angry, vowing he would never speak to her. When she got a child, he relented and went to give his first potlatch for the child in order to wash away its disgrace.

²⁵⁰ A Tsishaath wealth display song.

²⁵¹ I.e., someone danced in place of the child.

²⁵² But had died.

²⁵³ Dictated by Tom, Nov. 18, 1913, immediately after the preceding text.

²⁵⁴ The words of this song are apparently Kwakiutl. The meaning is unknown. A crawling dance is one representing a wolf and is used in connection with the Wolf Ritual when wealth is to be distributed.

²⁵⁵ This second song, accompanying the last two circuits of the Wolf dancer, consists apparently of burdens only. It belongs with the preceding song.

²⁵⁶ This and the two following songs make a set of three, of the type known as *kiml'kimla*. They accompany a masked dance in which the dancer steps as though about to fall first on one side, then on the other, as though balancing himself. The left foot is kept in front of the right, the two hopping together in time to a fairly rapid beat. At the same time the hands, which are held out to the sides and covered over with a blanket, sway up and down. At the beginning of the dance there is a rapid continuous beat, to which the dancer steps quickly.

²⁵⁷ Dictated by Tom, Nov. 18-19, 1913.

²⁵⁸ Tom wanted to marry a girl in his own tribe, but arranged for his Nitinat relatives to act for him. 'Uncles' includes relatives of parents' generation, whether or not they are blood brothers to one's parents. Tom is called 'son' by the Nitinat speaker, but this is only rhetorical.

²⁵⁹ All this time Tom was camping with the Nitinat.

²⁶⁰ A marriage song accompanying a dance with a lightning-serpent mask coming into the house. Of Hisawistath origin.

²⁶¹ A marriage song for a swaying dance, also of Hisawistath origin.

²⁶² A marriage song of Hisawistath origin.

²⁶³ A song of the type called 'for changing masks'. The dancer wears a face mask which is held in place by the teeth. In the middle of the song he turns around, quickly drops it into a blanket, and puts on another face mask which is lying ready for him. Then he turns around and continues his dance. This song is of Hisawistath origin, but the words are in a Salish dialect of the east coast of Vancouver Island.

²⁶⁴ A marriage song of Hochoktlisath origin. It goes with a thunder-bird dance.

²⁶⁵ Dictated by Tom, November 18, 1913 to January 12, 1914, beginning immediately after the preceding.

²⁶⁶ This is the designation of the feast given on the birth of a chief's child. It shows the child is high-born.

²⁶⁷ I.e., Tom was so wealthy that losing a slave would not seriously disconcert him. Some rival had caused Tom's slave to run away, because he was jealous. Tom sang his burnt-timber Tsika song, and all but one of the guests looked glad. The latter sat back and looked ashamed, so Tom knew it was he who had caused the slave to run away.

²⁶⁸ Property given away is spoken of as being consumed by the guests.

²⁶⁹ In inviting to a potlatch, one calls out the names of the chiefs as honored guests who will receive special presents. The invitation also includes the chief's people.

²⁷⁰ This was done incidentally to other pursuits, such as fishing and trading. Over the years between the birth of his daughter and the time of her puberty, Tom kept on the lookout for suitable materials for his potlatch house.

²⁷¹ Size indicated by a gesture.

²⁷² Tom went to the Hopachasath reserve because there were no Tsishaath around then; they were all away.

²⁷³ This is a ceremony connected with a girl's puberty feast.

²⁷⁴ This is a taboo-substituted name. The proper name of the post was Prop-on-the-beach (*te-?isim*). A month or two previous to the building of the house a brother of 'Bearhead' Joe, a Tsishaath Indian still living when this text was dictated, died. His name had been *te-?isim* or something similar. Hence the post-name at once became 'spirit-named', in other words tabooed. Tom substituted the name 'Used for famines', which was properly a name for a whaling harpoon that was used only in times of great distress. Tom's action showed that he claimed the privilege of using this name, employing this particular opportunity of making his titular whaling privilege public because he was not personally in the habit of going out whaling. The name itself seemed equally appropriate for the post.

²⁷⁵ I.e., the creator of the first Tsishaath. Ancestors are frequently referred to in the first person, since ancestor and descendant are regarded as the same.

²⁷⁶ I.e., 'Is that your last word?'

²⁷⁷ Jack would bargain with Indians coming to sell fur-seal skins. He would tell them to go to other stores to find out the prices offered; they would come back to Jack and then he'd put his prices still lower.

²⁷⁸ I.e., to wholesale houses.

²⁷⁹ I.e., 'Are hops more important than ancestral customs?'

²⁸⁰ I.e., 'Invite for me', as Tom would not know just whom it would be necessary to invite.

²⁸¹ These sticks are made for the convenience of the host, so he can remember how many he has invited and prepare accordingly.

²⁸² A figurative reference to gifts presented to one who extends invitations. Such gifts are repaid double in the potlatch.

²⁸³ A 'potlatch-handle' is a spindle-shaped object which people scramble for, the one who gets it receiving a gift or prize.

²⁸⁴ The door was of wood hinged at the top. In the old days they had a mat hanging down to cover the opening.

²⁸⁵ A whale tama song of Hochoktlisath origin. Songs of this type are accompanied by a rapid drum-beat; they are spirited and allow of characteristic gestures, derisive or gleeful, on the part of the dancers. The greater part of a tama song consists of burden. In this particular song the dancers point to the doorway at the appropriate part of the song text, the drummer or drummers meanwhile suspending the accompaniment.

²⁸⁶ The mate to the preceding song.

²⁸⁷ The spokesman for the potlatch giver uses the same wording that the latter himself would use. Note that Tom has also instructed other chiefs to address their words to him.

²⁸⁸ This was highly prized, since brown sugar was more common in those days.

²⁸⁹ A Tsishaath song, of the 'spirit-communicating' type, sung to a Hochoktlisath Thunderbird dance. The words of the song imply that Tom's ancestor obtained Thunder as a topati.

²⁹⁰ A Tsishaath 'wealth-display' song. It is supposed to be sung by the house. The words bid defiance to other chiefs who consider themselves wealthy. The text refers to seeking out the wealthy chiefs and smiling at them. The beating accompaniment is suspended during the singing of the third, fourth, and seventh lines of the text, so that the words may be distinctly audible. The final *hoy* is shouted by all the host party.

²⁹¹ The mate of the preceding song.

²⁹² This is only pretense.

²⁹³ This is one of the wealth-display songs most often heard at Tsishaath potlatches. 'Potlatch-handle' is explained in note 283. The notion of one's wealth seeking its equal is a way of saying it is great.

²⁹⁴ Actions indicated by gestures. Probably slashing movements.

²⁹⁵ A wealth-display song of Hisawistath origin. The last line contains the Kwakiutl word for chief with added burden syllables.

²⁹⁶ Alex Thomas claims that an invited tribe often feels humiliated when looking on at a dance that surpasses what they have done themselves.

²⁹⁷ The ten blankets which were to go to the first one to enter the main door had already been distributed to ten chiefs on the first day.

²⁹⁸ A spirit-communicating song of Hochoktlisath origin. This song was first sung, according to legend, by the mamasiyak, a species of

dogfish. A young man of the Hochoktlisath named Hlohlotshap, saw the dogfish who was chief of his finny tribe and whose back opened and closed like a basket. The young man jumped into the fish's back and was carried to the village of the Dogfish people. In return for red-dyed shredded cedar bark, which all supernatural beings crave, he was given a whaling spear and lanyard of supernatural power. On his way home he was taken on the Dogfish chief's back all up and down the length of Alberni Canal, the deepest inlet of the west coast of Vancouver Island, the Dogfish meanwhile singing the song in the text and rising to the surface every now and then to name the point of land he was at. The place names mentioned in the song give some idea of how fast the Dogfish was traveling, the distance covered during the singing of the song being about 45 miles. The young man landed at Machaski, a point inside the harbor of Hochoktlis, and became a great whaler. The song is primarily intended to be used by whalers who wish to induce the whale they are hunting to make for the shore. Like other songs of its type, however, it may be used at a girl's puberty potlatch or in connection with one of the 'tests' at a marriage ceremony. The 'test' in this case, which constitutes a topati or ceremonial privilege going with the song and which was actually performed by Tom in the potlatch described in the text, consists of a rope six feet high or more, high enough to prevent the contestants from jumping over. Various young men of the guests try to jump while the song is being sung, supposedly into the basket-like receptacle on the legendary Dogfish's back. Thus, as always, the ceremonial 'test', which is naturally but a fiction, dramatizes a legendary incident. The same spirit-communicating song can also be used in the ceremony known as *čóča·lš*, driving the whale-spirit out of the dorsal fin of the whale that has drifted to shore; further, as a doctoring song when the ailment does not yield to an ordinary medicine-man's song or a Tsayik song. Such transferences of function of songs, names, and other features is very common in Nootka ceremonialism. Tom acquired the right to this song and to the accompanying rope-jumping topati by inheritance from his maternal grandmother, Mahima.

²⁹⁹ I.e., dodges when one wants to get hold of it.

³⁰⁰ I.e., so as to be able to cope with difficulties and give a big puberty potlatch. It is considered more or less essential, if one wants to hold one's head high, to give a puberty potlatch for his daughter. This is the most important event in the life of the family.

³⁰¹ They say, if you eat in the morning after a night of ritual training, that you chew up your prayers, so that your efforts are in vain.

³⁰² Accompanied by gesture indicating low or inferior position.

³⁰³ I.e., to murmur.

³⁰⁴ In this type of game, a representation is made of topatis belonging to the host. The guests try to guess what is represented, the one who guesses correctly receiving a prize. The import of the last three sentences is that the people of Tom's own tribe may guess as well as those visiting from a distance.

³⁰⁵ The black markings and the headdress show he is a shaman.

³⁰⁶ This is why the image was placed in the middle of the rear of the house.

³⁰⁷ Scooping motion indicated by gesture.

³⁰⁸ This is intended as a general theory of decision and indecision. 'Going' is taken to exemplify any prospective action.

³⁰⁹ I.e., is an island at high tide.

³¹⁰ First person form used to refer to one's ancestor.

³¹¹ At the end of the potlatch, the host announces the amount of goods given away. Tom asks the guests to count so that they will know he has not exaggerated in the final statement.

³¹² The name of a mountain in the Tsishaath country.

³¹³ A spirit-communicating song used in a representation of the supernatural quartz-like being. This song may also be used in the Wolf Ritual.

³¹⁴ A song used in a representation of the fabulous duck-like bird known as *mi·xtač*.

³¹⁵ I.e., the first of Tom's ancestors who had this name. Tom himself had it at the time he dictated these texts.

³¹⁶ A wealth-display song accompanying a dance with face mask. It is of Hisawistath origin.

³¹⁷ The first High-up-on-the-beach used to have real sea lions come up in his house as a topati. Tom points out that his present doings are nothing compared to what his Hisawistath ancestor used to do.

³¹⁸ The Kyuquot spokesman's meaning is that the topatis of his tribe are so numerous that they have been distributed all over and it was hard for chiefs who invited them to show them anything new. Some topatis, though not derived by inheritance from the Kyuquot, are modeled after theirs, and the chiefs of other tribes would be ashamed to show such topatis to them. Tom, however, is presenting things

which are new to them. The expression 'chief in the center of the beach' means high ranking chief.

³¹⁹ This took place in the anticipatory feast, held a year before the Wolf Ritual itself. Nothing is said of the Wolf Ritual that is planned, but a sign is given, as, in this case, the appearance of the quartz beings.

³²⁰ Dictated by Captain Bill, December 30, 1913. The marriage referred to is with his first wife.

³²¹ Probably Captain Bill's older brother.

³²² The suit is not always accepted at first. Acceptance is indicated by taking in the suitor's topati. Return of the topati does not indicate rejection (unless it is done with undue alacrity), but the wooing party must try again.

³²³ These were all Maktliath topatis obtained through Captain Bill's mother.

³²⁴ The torches are held by one or two men on each side. They stand face to face holding the lit ends about an inch apart. This is outside the house; the one who gets through runs into the house.

³²⁵ Indicating by gesture that the two poles converge above.

³²⁶ Breaking the topati is considered equivalent to meeting the test in the regular way.

³²⁷ Dictated by Frank Williams, September 29, 1913. These events happened about twenty five years before, two years before Frank started school.

³²⁸ An epithet for wolves.

³²⁹ The coast Indians rarely ate deer-meat in the old days. They had children eat it in the Wolf Ritual to show they were living on the same food as the wolves.

³³⁰ So as to be hidden by the gunwale.

³³¹ A brief repetition of the ceremony a year after the main event.

³³² Dictated by Captain Bill, December 30, 1913.

³³³ In a secret ritual he prayed that a dead whale might drift up on his beach. In the present narrative the whale did not reach shore and so it belonged to whoever towed it in. Once a whale reaches shore or close in, it belongs to the chief who has the rights to that section of shore.

³³⁴ I.e., this contest was friendly and not such as might lead to war. They merely wanted to see who would get the whale.

³³⁵ Dictated by William, October 21, 1913. Yapinat was William's father's uncle. He was a Tsishaath living at Tsisha. This story was

termed half legend, *ʔeʔi-čai:n* 'story of old times, legend' and half *ʔoyaqhmis* 'news, narration of events'.

³³⁶ Two rocks west of the center of Storm Island, close to shore. When the tide is high, there is water between the rocks. The 'poison' was put on the eastern rock.

³³⁷ Dictated by Tom and recorded by Alex Thomas, his grandson. Received April 18, 1916.

³³⁸ This is done at night, the torch being held over the water to attract the fish.

³³⁹ I.e., not hollow.

³⁴⁰ That is, one loses the aid of one's brothers (and cousins).

³⁴¹ *Hiy* is an exclamation of the narrator to indicate alacrity, excitement, or some other impressive feature.

³⁴² Literally 'the curly-tail band'. The two boys referred to were five or six years old at the time.

³⁴³ An expression based on the supposed identity of ancestor and descendant.

³⁴⁴ *toše'k* 'head drop off' is an epithet used in various senses. Here it expresses admiration.

³⁴⁵ I.e., does not live out the full span of life.

³⁴⁶ A way of referring to marriage.

³⁴⁷ Tom's big potlatch house broke down in 1912.

³⁴⁸ The host provided more than enough food to eat, so that each guest might take something home.

³⁴⁹ Referring to the custom of going with gifts to visit relatives by marriage.

³⁵⁰ Things found afloat near shore or drifted up on land belong to the chief who has the flotsam and jetsom rights to the territory.

³⁵¹ I.e., Tom cares for the tribe as one cares for one's children, though no one gives anything to Tom.

³⁵² Tom's wife.

³⁵³ The force of this expression is not clear.

³⁵⁴ The force of 'former' is that they were quite overwhelmed by the manner in which they were feasted.

³⁵⁵ This statement is to be taken as hyperbole. Tom means that he is happy when people speak with pride of his Hochoktlisath connections. Tom graciously thanks the Tsishaath for his Hochoktlisath connections on the basis of the fact that he would not have them if his Tsishaath grandfather, aided by other Tsishaath chiefs, had not obtained his Hochoktlisath grandmother in marriage.

³⁵⁶ I.e., Hlapitap and his forebears have received benefits from Tom and his forebears for a long time, since the time when his grandfather married the Hochoktlisath woman.

³⁵⁷ A form of black magic, in which a disease element is caused by secret ritual to enter the body of the victim.

³⁵⁸ The name applied by the Indians to Mr. Gillette, who was formerly Indian agent; *mista* is derived from English *mister*.

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