

Tradition of  $seks$  ( $gunaxnotk$ ),  $qitxa'ka$ .  
Sam Lewis ( $la's'i$ ) to Beynon, 1916.

Beynon:  $seks$  has a tradition of his own as to how and why they left Temlaham, which the house of  $he:l$  does not have:

Abstr. At Temlaham the  $qispaudwa'ds$  lived in company with  $laxski'k$ ,  $laxqibu$ , and  $ganha'ds$ , ~~with~~ with whom they intermarried. A woman of the royal house of  $gunaxnotk$ , who was married to a  $ganha'ds$  chief, was carrying on an illicit love affair with a  $laxqibu$  prince. One night while her husband was away, she awoke and asked her lover to get her a drink of water from the river. In getting it, he fell through the ice and drowned. After some time the woman, alarmed, ~~told~~ <sup>confessed to</sup> another woman what had happened and asked her to look for him. The woman followed his tracks to the hole in the ice and came back with the sad news.

The princess cried and sang a dirge song, and gave the woman her berry patches, the highest gift possible, swearing her to secrecy. The  $laxqibu$  gave their chief up as lost, saying, "the  $na'nox's$  have taken him."

The people wondered, as time passed, why the woman claimed the princess's territory and would allow only her brothers to go there. One day  $gunaxnotk$  invited her to his house and asked her how it was that she owned his sister's former territory. "Your sister loves me and gave them to me to show her love," she said, and he was satisfied and invited her to live in his house. One day the two women

quarrelled, and in anger the woman revealed the whole secret. She even told the relatives of the laxqibu chief.

The laxqibu attacked the gispwudwa'do to get revenge, and gunaxno.tk and his group fled downriver. They came to gitxa'ta, knowing that tsibase had preceded them there, and became an independent house of royal rank.