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ALSEA TEXTS AND MYTHS

BY
LEO J. FRACHTENBERG



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LETTER OF TRANSMITTAL.

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., February 23, 1917.

SIR: I have the honor to transmit herewith a paper entitled "Alsea Texts and Myths," by Dr. Leo J. Frachtenberg, and to recommend its publication as a bulletin of the Bureau of American Ethnology.

Very respectfully,

F. W. HODGE,
Ethnologist-in-Charge.

Dr. CHARLES D. WALCOTT,
Secretary, Smithsonian Institution.

PREFATORY NOTE

The materials presented in the following volume are based on collections made by Dr. Leo J. Frachtenberg and Prof. Livingston Farrand, now president of the University of Colorado.

The inception of the work dates back to an enterprise in which the late Mr. Henry Villard took a lively interest. From 1898 an attempt was made to study in detail the vanishing tribes of the Pacific coast. While the late Mr. Collis P. Huntington and afterwards Mr. Archer M. Huntington contributed funds for this work in California, which subsequently was continued by the University of California in the able hands of Prof. Alfred L. Kroeber and Dr. Pliny Earle Goddard, Mr. Villard undertook to provide funds for work in Oregon. The field work at first was undertaken by Professor Farrand, who worked among the Alsea and later among the Sahaptin tribes, and by Mr. Harry Hull St. Clair, 2d, who collected material among the Coos. After Mr. Villard's death the work was discontinued, but Mrs. Villard very generously placed at our disposal funds for completing the field work among the Alsea. The completion of this work was directed jointly by the Bureau of American Ethnology and Columbia University in the City of New York, and its execution was intrusted to Dr. Leo J. Frachtenberg, who collected new material, revised the collections made by Professor Farrand, and digested the accumulated data.

Our thanks are due to Mr. and Mrs. Villard, whose generosity has enabled us to record the language and traditions of a people that are on the verge of extinction.

FRANZ BOAS.

NEW YORK, *September, 1916.*

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ALSEA TEXTS AND MYTHS

BY LEO J. FRACHTENBERG

INTRODUCTION

In the present volume are embodied materials collected at separate periods by two investigators. The older collection, consisting of three creation myths, two tales, and four stories that were obtained in English (nine traditions in all), was made by Dr. Livingston Farrand during June and July, 1900. These narratives are printed in this volume as Nos. 3, 5, 6, 11, 12, 25, 26, 27, and 28, respectively. My own material,¹ comprising five creation myths, seven folktales, three historical narratives, and four superstitious beliefs (19 tales in all), was obtained at two different periods. Tales numbered 1, 2, 4, 7-9, 10, 13-16, and 18-24 were dictated to me during July and August, 1910; the tradition numbered 17 was collected in the month of February, 1913. Both collections were obtained on the Siletz Reservation, in northwestern Oregon, where the few remaining members of the Alsea tribe, a subdivision of the Yakonan linguistic family, are still living.

Doctor Farrand's informants were Alsea George and U. S. Grant, both of whom are now dead. From the former, Doctor Farrand obtained narratives Nos. 26 and 27, and an English version of creation myth No. 5 (No. 25); the latter translated into the native tongue the above-mentioned creation myth and supplied all other traditions that form part of Doctor Farrand's collection. Of the two men Alsea George was, according to all accounts, the older and more reliable informant; this is shown by the completeness and clearness of the stories obtained from him. Doctor Farrand evidently intended to translate with the aid of U. S. Grant all three narratives told to him in English, but failed to do so for reasons unknown to me. My own informants were William Smith and Thomas Jackson. To the former I am indebted for the texts numbered 2, 7, 8, 13-16, and 18-24; from the latter I obtained the remaining traditions.

In spite of his willingness to work, William Smith was not so reliable an informant as I should have liked. He was comparatively

¹ Four additional texts were published separately in the *International Journal of American Linguistics*, vol. 1, No. 1, pp. 64-75.

an old man, possessed of an exceedingly poor memory, and having but an imperfect command of English. His chief difficulties seemed to be an inability to speak slowly, to relate facts clearly and in consecutive order, and to state definitely the subjects and objects of a given action. To be sure, the last imperfection may have been due either to his age or to the fact that he retained but a partial recollection of the traditions of his tribe. In judging Smith's usefulness as a narrator the fact must not be lost sight of that the tribal life of the Alsea Indians broke down long before he attained the age of manhood, and that the old custom of gathering the children, during the winter nights, around the fireplace and relating to them the tribal traditions and other stories was not practiced much during his childhood. For these reasons the traditions obtained from Smith are, in a majority of cases, incomplete, vague, and full of unnecessary repetitions, involving not only phrases and sentences but whole passages. This is especially true of the two creation myths dictated by him. He was more successful as a narrator of tales and was at his best in the telling of historical narratives. His best tales are *The Story of the Man Who Married the Bear-Woman* (No. 16) and his version of Grant's death (No. 20). I was more successful with Thomas Jackson, who related facts briefly but clearly and to the point, and whose knowledge of English made him a valuable factor in the rendition of the native texts obtained from William Smith. Unfortunately, he was not thoroughly familiar with all the traditions of his tribe, so that, despite incessant efforts, he was able to dictate only eight texts, some of which have been omitted from the present volume. To the long contact of the Alsea Indians with the white man and to the early discontinuance of their tribal life must be attributed the paucity of the native traditions recorded in the present volume. It is safe to state that the data collected by Doctor Farrand and myself represent practically all the information concerning Alsea mythology and folklore which it was possible to obtain.

Doctor Farrand did not have an opportunity of arranging and correcting his material, consequently the collection was placed at my disposal in the form of field notes; and since the phonetic devices adopted by him differed materially from my own system, it became necessary to revise his texts with the aid of my own informants—a task accomplished without much difficulty. Doctor Farrand's texts contain many archaic words and forms, owing to the fact that his informants were much older men than those employed by me. I found in them also occasional Yakwina and Siuslaw words which, however, were easily recognized as such by my informants. Doctor Farrand's translations were, in most cases, too free, requiring careful revision. I gave attention further to the paragraphing of the traditions, but did not attempt to make material changes in the titles

of his native texts. The three traditions told to him in English were recorded in short but loose sentences; they had no titles and were not paragraphed. In editing them I arranged the sentences in what seemed to be logical consecutive order, amplifying them whenever necessary, but trying to avoid changes in style as much as possible. I also supplied them with what seemed to be the most appropriate titles and paragraphed them in accordance with the distinct incidents which they contain. From considerations of a linguistic character, as well as from the point of view of subject matter, the material collected by Doctor Farrand forms the more important part of the present collection. His texts contain archaic forms, and are told in a style and language of which neither of my informants seemed to be capable; while the creation myths obtained by him are replete with valuable mythological data which could not have been collected through the medium of my informants. This is especially true of creation myths numbered 5 and 6, both of which, despite their numerous defects, have proved a veritable source for a clear understanding of Alsea mythology and folklore. J

In preparing this volume for publication it was deemed best to group the traditions in the most convenient way consonant with the subject matter they contain and the importance that may be attached to them. Consequently, a grouping which would have separated the traditions in accordance with the two distinct collections was disregarded. Similarly, a division based on the chronological order in which the various texts were obtained was rejected as unsuitable. Finally, it was decided to tabulate the texts in accordance with the types which they represent. For that reason all creation myths are grouped together. These are followed by the several miscellaneous tales. These, in turn, are succeeded by the narratives that contain ethnological and historical data, followed by the texts embodying superstitious beliefs. The narratives obtained in English only are grouped together at the end.

The texts recorded in the present volume can not be said to represent a complete and exhaustive collection of all the myths and traditions common to the Alsea Indians. However, in spite of this incompleteness, sufficient data are presented here to give an insight into the philosophical concepts held by these Indians concerning the cosmos and its origin, the creation of mankind, and similar subjects, and to obtain a clear understanding of the exact aspects of Alsea mythology, and of the intimate connection which exists between the folklore of the Alsea Indians and that of the neighboring tribes. No attempt was made to correlate Alsea mythology with the mythologies of the tribes inhabiting the area east of the Rocky Mountains and the South. Consequently, all comparative work was confined to a concordance between the traditions of this tribe and the folk-

lore of the tribes of California, of the North Pacific coast, and of the Northwestern Plateau.

Speaking in a general way, Alsea mythology may be said to be characteristic of that area of the Northwest which embraces northern California, Oregon, and Washington. It is typical of the Northwest in so far as it shows a total lack of migration myths such as are found among the tribes of the Southwest and among certain tribes of the East. The absence of a real creation myth makes Alsea mythology distinct from the mythologies of the tribes of southern California, while the lack of ancestor legends would seem to distinguish it from the folklore of the tribes that inhabit the Arctic coast. On the other hand, Alsea mythology is intimately connected with the mythology of the tribes of northern California (especially the Maidu) regardless of the fact that such typical stories as the Loon-Woman, Tar-Baby, Rolling-Skull, and Stump-Man are entirely missing. In like manner it shows special points of contact with the folklore of its neighbors to the north (especially the Salish), although it has no Bungling-Host story. In the Alsea account of the origin of things the creation of the world, of the sea, and the various rivers, and of the faunal and floral kingdoms, are an accomplished fact. The Culture Hero (S'ū'ku), the Black Bear, and the Beaver are among the first people that are mentioned. In due time the Culture Hero commences his long journey, during which he names the several rivers, provides them with various kinds of fish, and teaches mankind certain forms of art. Unlike the mythologies of the Maidu, Shasta, and Coos tribes, Alsea mythology is satisfied with a world already created. In this connection it may be mentioned that the Coos seem to be the most northerly Indians according to whose ideas the world was created out of a watery waste, and the original portion of land was enlarged and steadied by means of five additional cakes of mud. But, as is the case in Maidu mythology, we find in Alsea mythology a dissociation of the Culture Hero (S'ū'ku) from the Trickster (Coyote). However, this dualism of the two most important mythological characters is not so complete as in Maidu, nor do we meet any traces of the intense struggle for supremacy that is waged in Maidu mythology between Earth-Maker and Coyote. To the absence of this strife between the good and bad principles (among the Maidu) may, perhaps, be attributed the lack, in Alsea folklore, of the Origin-of-Death story.¹

The Alsea Culture Hero is by no means dignified and free from treacherous tricks. He plays on various occasions tricks that are performed just as unscrupulously by Coyote. Furthermore, Coyote plays, in spite of his trickery, just as important and benevolent

¹ The text bearing this title (No. 8) is a Coos tradition which was dictated by me in English to Smith, who retranslated it in Alsea.

a part in the creation as is assigned to the Culture Hero. Thus, to Coyote is attributed the creation of the various tribes, and he is also responsible for the naming of the several families that compose the animal kingdom. Furthermore, the removal of the many monsters and vicious beings that infest the land is accomplished not only by S'û'ku, but also by the Five Brothers, provided we assume the myth dealing with their exploits to be an Alsea tradition and not consciously taken from Salish mythology. These Five Brothers, traveling from place to place, also impart to mankind the knowledge of several useful arts, after which they disappear in the sky in the form of Thunders. Through its partial dissociation of the Culture Hero from the Trickster, on the one hand, and through the presence of a group of Transformers on the other, Alsea mythology assumes signal importance, for it represents the mythology of that area of the Northwest which has been influenced jointly and in the same degree by the folklore of the tribes of California and of those of the North Pacific coast and of the Northwestern Plateaus. Alsea mythology may be said to mark the gradual transition from the folklore of the South to the mythology of the North. Under northern influence the complete and strict dissociation of the Culture Hero from the Trickster (of California mythology) changes into a loose dualism between these two characters who, as we go farther north, become totally unified, while the multiple number of the Transformers of the North diminishes here to five and finally dwindles down to one in the folklore of the South (Coos, Takelma, Maidu). The lack of sufficient material from the tribes to the east of the Coast and Cascade Ranges does not permit of the formulation of any sweeping conclusions concerning the concordance between Alsea folklore and their own. With the exception of Nez Percé myths, published by Doctor Spinden, and the traditions collected by myself among the Molala and Kalapuya Indians, not yet published, practically nothing is available from that region. However, the material on hand would tend to show that there are practically no important points of difference between the folklore of these two regions. Alsea mythology seems to differ from the folklore of the tribes to the immediate east in so far only as it lacks the Impersonator stories so characteristic of Molala and Kalapuya mythology. Another, though secondary, point of difference has been observed in the absence from Alsea mythology of elements of European folklore. In this connection it may be noted that the influence of the Jesuit missionaries did not seem to extend to the tribes of the coast, being confined to the tribes inhabiting the area between the Coast Range and the Rocky Mountains.

It is a noteworthy fact that no traces have been found in Alsea mythology of two myths that are present in the folklore of practically every tribe of this region. These are the account of the Stealing of Fire and the Star-Husband story. But, on the other hand, all myths and incidents of Alsea mythology have been found also in the folklore of the tribes to the south, north, and east, and this similarity, so far as myths are concerned, is so great that no distinctive Alsea traditions may be said to exist. Attention has been called in footnotes that accompany each text to these similarities, but it will be well to present here a summary of the concordance between the mythologies of the Alsea Indians and of the other tribes of the Pacific coast and Northwest.

Taking up the similarities between myths, we find the myth dealing with the exploits of the Culture Hero (S'ū'ku) shared by the Coos and Maidu; the tradition about the Five Transformers has been recorded among numerous Salish tribes of the coast; the story of the Death of Grizzly Bear has been found among the Lower Umpqua, Coos, Takelma, Shasta, Yana, Kalapuya, and Molala Indians; the story dealing with the origin of the several Yakonan and Siuslawan tribes shows partial agreement with similar traditions recorded among the Maidu, Thompson River, and Lillooet Indians; the story of the Flood (the little that has been told of it) is practically identical with the Coos, Maidu, and Molala versions; the Dog-Children story, while differing in certain minor details, shows an intimate connection with like stories of the Coos, Kathlamet, Chinook, Quinaielt, Chilcotin, Lillooet, and other Salish tribes of the North; the two traditions of the Lost Hunters were also recorded by Boas in his "Sagen"; the story of Coyote in the Hollow Tree is the same as that found in the folklore of the Takelma, Maidu, Kalapuya, and Molala tribes; the tradition of the Killing of Elk is shared by the Molala, Kalapuya, and Chinook Indians, and the narrative about Vulture shows a partial agreement with the Cā'xal-myth of the Chinook.

If we consider incidents instead of whole myths, we find a much closer correlation. Thus, the Alsea share with the Tillamook, Shuswap, Thompson River, Lillooet, and other Salish tribes in the tradition of a magic-endowed girl who travels with her four brothers; Alsea folklore has the Skin Shifter episode in common with the Coos and Shoshoni; it has a similar Magic Flight incident as Molala folklore; the Diving Contest is the same as recorded among the Chinook; the ascent to heaven by means of a growing tree is similar to that found in the folklore of the Coos, Thompson River, Lillooet, Shuswap, and Chilcotin Indians, as is likewise the descent by means of a rope. We find, furthermore, the Chinook version of the origin of cammas; the Swallowed-by-a-Whale episode of Coos, Joshua, Tlingit, and Haida mythology, and the Dentata Vagina, so typical to Maidu,

Kalapuya, Molala, Shoshoni, and Salish folklore. We also meet with the Test-of-Son-in-Law incident common to the traditions of the Coos, Shasta, Maidu, Chinook, Kathlamet, and Salish tribes; with the Arrow Chain of the Coos, Tillamook, Kathlamet, Quinalt, and other Salish Indians; and we are also told of similar Coos and Chilcotin traditions about a marriage between a human being and a female bear. Other incidents in common with the Tillamook, Kalapuya, Molala, and Maidu tribes are certain adventures encountered by Coyote. In conclusion we may also mention the belief in a giant woman stealing children, which seemed to have been held in common by the Alsea, Coos, and Quileute Indians.

Having thus demonstrated the intimate degree of relationship which exists between the folklore of the Alsea and that of the other tribes of the Pacific coast and Northwest area, it only remains to be seen what, if any, distinctive traditions are to be found in Alsea mythology. Careful examination shows but few distinctive myths and traditions. Thus, the only myth not found among other tribes of this area is the story of the Universal Change (Nos. 2, 3). Among the other traditions The Avenger (which exhibits some incidents in common with a Coos tale), The Magic Hazel Twig (likewise distantly related to a Coos story), and The Runaway Couple seem to be distinctive Alsea stories. I use the expression "seem to be" purposely, because it is highly probable that similar narratives may yet be recorded among some of the other tribes. Alsea mythology proves the oft-repeated assertion that the folklore of the North American Indian consists of myths and incidents which, either through a process of dissemination (Boas) or through other causes (Brinton and Ehrenreich), are distributed over practically the whole of the North American Continent.

A prominent feature of Alsea mythology is the prevalence of the explanatory element and the importance that is attached to it. Such elements have been found in not fewer than 10 of the 20 traditions recorded in the present volume; and some tales contain as many as 12 distinct explanations. Nor is the explanatory element treated as a mere incident; the narrator seems always to be conscious of its existence and invariably draws attention to it by means of the conventionalized formula, "And this is the reason why to-day such and such a thing exists." Attention may be directed to the fact that, with a single exception (Woodpecker's red head), the explanatory element of the Alsea folktales is invariably different from the explanations contained in similar stories of the other tribes. It may prove worth while to summarize here the various explanations that have been found in the several Alsea traditions. Aside from the explanations offered (in the Universal Change myth) for the various names of

certain birds and mammals, the following additional explanatory notes have been found:

Why Robin is timid.
 Wren's small size.
 Why Crane spears fish at low tide.
 Why Snipes cry during a fog.
 Why Black Bear likes to dig up graves.
 Beaver's superiority over Black Bear.
 Why Whale never comes into the mouth of a river.
 Why Whale is washed ashore only near the village of a chief.
 Why Indians fish with poles.
 Why Snakes shed their skins.
 Why Hawk bites off heads of other birds.
 Why Woodpecker's head is red.
 Why Woodpecker's head is white.
 Why flies crawl even after they are cut in two.
 The existence of a legendary mountain that reaches to the sky.
 Why Wolves like to kill Elk.
 The origin of Salmon in the several rivers.

Names of certain places.
 Origin of cammas.
 Rocks instead of a waterfall in a certain locality.
 The differentiation of the Indians into separate tribes.
 Why Fur-Seal seeks refuge on land during a storm.
 The existence of Fleas.
 Why Indians boil and smoke salmon.
 Why Thunder lives in the sky.
 The knots on a thimble-berry stalk.
 Why it is a bad omen to hear the cry of the Kingfisher, especially as he flies over a smoking chimney.
 Why Hawk has a twisted neck.
 Why Black Bear acts occasionally like a human being.
 The origin of Elk's name ("Food").

In common with many other tribes of this area, the Alsea Indians assign in their traditions an importance to a younger brother that would not seem to be justified by the relative position which he holds in the family organization of the tribe. Thus, whenever a tradition records the exploits of several brothers, the younger brother invariably plays the leading part, either by saving those of his brothers who have come to grief or by acting as their chief counsellor. In like manner, the youngest member of the tribe (or village) is usually represented as conceiving of, leading, or executing all heavy tasks. Conventional phrases for bringing a narrative to a close, as have been observed, for example, among the Takelma, Molala, and Kalapuya, seem to be lacking in Alsea; however, a number of myths are introduced with the statement "He (or they) kept on going," and are closed by stating "Thereupon he (or they) resumed the journey."

References have been made in the footnotes to the various authors and their works consulted in the editing of the texts comprising the present volume; but in order to avoid unnecessary repetition of the full titles of these works and of the places and years of their publication, an alphabetical list is appended (see p. 19).

All references to the folklore of the Molala, Kalapuya, and Quileute Indians were taken from manuscript material collected by me for future publication.

The Alsea-English and English-Alsea vocabularies at the end of this volume are by no means complete dictionaries; however, they

include, besides the stems and vocables found in these texts, many forms and words obtained independently by Doctor Farrand and myself; also the collection of Alsea and Yakwina vocabularies made in 1884 by the late J. Owen Dorsey under the direction of the Bureau of American Ethnology, in the possession of which these vocabularies are at the present time. For the convenience of students an alphabetical list of all formative elements employed by the Alsea language is added.

L. J. F.

PORTLAND, OREG., *July, 1916.*

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ALPHABET

- a*.....like *a* in *shall*.
e.....like *e* in *helmet*.
i.....like *i* in *it*.
o.....like *o* in *sort*.
u.....like *u* in German *Furcht*.
ā.....like *a* in *car*.
ē.....like *a* in *table*, but with a strong *i* tinge.
ī.....like *ee* in *teem*.
ō.....like *o* in *rose*, but with a strong *u* tinge.
ū.....like *oo* in *too*.
aⁿ, *eⁿ*, *iⁿ*, *oⁿ*, *uⁿ*, short vowels of continental values slightly nasalized.
āⁿ, *ēⁿ*, *īⁿ*, *ōⁿ*, *ūⁿ*, long vowels of continental values slightly nasalized.
ɛ.....obscure vowel.
ɑ, *ɪ*, *o*, *u*.....resonance and epenthetic vowels. *ɪ*, *u* after *k*-sounds are whispered vowels.
ai.....like *i* in *island*.
aī.....same as preceding, but with second element long; interchanges with long *ī*.
au.....like *ou* in *mouth*.
aū.....same as preceding, but with second element long; interchanges with long *ū*.
ōu.....diphthong *ōu*.
ūi.....diphthong *ūi*.
aīⁿ.....diphthong *aī* slightly nasalized.
aīⁿ.....diphthong *aī* slightly nasalized.
ūiⁿ.....diphthong *ūi* slightly nasalized.
q.....velar *k*.
qʹ.....same as preceding, with great stress of explosion.
x.....like *ch* in German *Bach*.
k.....like *c* in *come*, but unaspirated.
kʹ.....same as preceding, with great stress of explosion.
g.....palatal *g*, like *g* in *give*.
k.....palatal *k*, like *c* in *cube*.
kʹ.....same as preceding, with great stress of explosion.
x.....like *ch* in German *ich*.
kʰ.....aspirated, like *c* in *come*.
d, *t*.....as in English; sonants and surds difficult to distinguish; surd not aspirated.
tʹ.....like *t*, with great stress of explosion.
tʰ.....aspirated, like *t* in *ten*.
s.....palatal spirant; like Polish *ś*.
ts.....palatal affricative surd; like Polish *ś*.
tsʹ.....same as preceding, with great stress of explosion.
p.....as in English.
pʹ.....same as preceding, with great stress of explosion.
pʰ.....aspirated *p*.

l, m, n.....as in English.

l'.....palatal *l*; like *l* in *lure*.

ɬ, ɬ'.....spirant laterals; subject to frequent interchange.

ɬ/.....like *ɬ*, with great stress of explosion.

ʔ.....glottal stop.

ʔ.....aspiration whose palatal or velar character depends on the character of the vowel that precedes it.

h, y, w.....as in English.

w.....like *wh* in *whether*.

'.....accent.

+.....denotes excessive length of vowels.

=.....is an etymological device indicating loose connection between stems and formative elements.

CREATION MYTHS

1. YEHA^eMİYŪ¹

CYCLONE

(Told by Tom Jackson in 1910)

- Xa'met-s-mesha'lsatslō yā'tsx. Sūdā'st ts-la'mxadōok'.
 One it is a woman old is living. Five her children her.
 Qauwā^{ea} qā'altsuxs.² Xam tai^e mukwa'sli. MEā'ltxudau'xalx.
 All male (plural). One only woman. Continually big keep on they.
 Tem mi'silx LEā'ltxudī'yū, temi'lx pxēltsūsai'nx ats-lī'ak'ilx.
 Finally when they big became, then they ask begin her that their mother their.
 "K'ēl x'ūlamtxai'm hau'k's 'k'tas le'wī'." — "K'ip-e'n ta'xti,"
 "Will we travel begin will everywhere to over this world." — "Will you what do,"
 5 ts-yeai'sk' as mukwa'slitslō. "Ā'a, i-qauwā^{ea} hī'k'e ta'xti." —
 her speech her the woman old. "Yes, we every just do." —
 "Sin ha'nyauk',³ k'ep 'Liya^e hī'k'e qauwā^{ea} ta'xti hilkwa'sa'a,
 "My mind inside, will you not just every thing do will it,
 sips⁴ ayai'mi. K'ip-e'n mūn'hi ta'xti?", ts-yeai'sk' as
 if you go will. Will you what by way of imagining do?", her speech her that
 mesha'lsatslō. — "Ā'a, k'ēl ĩpū'penhaut. K'ēlts-axa⁵
 woman old. — "Yes, will we shiny playing. Habitually we again
 LEya'n'hats'it; k'ēlts-axa ĩta^e LEMki'lhixamt."⁶ — "K'ēai'sa,
 guessing; habitually we again also dancing." — "All right,
 10 p-ayai'mi. P-spai'di ku'pin qā'sint." Temi'lx mu'n'hū
 you go shall. You take her along will this your younger sister." Then they finally
 k'e'a i'mste ĩt!a'msiyū. Temu'n'hū⁷ yeai'nx xas mesha'lsatslō
 indeed thus agree quickly. And now tells her the woman old
 ats-piya'tsek'. "K'ilx⁸ ūsta'a kuha'm hā't!ōo. K'ilx⁸
 that her daughter her. "Shalt them follow (fut.) these thy elder brothers. Shalt them
 ts!ōwai'li-slō⁹ xe'ilk'e, k'ilx 'Liya^e nā'k'ēai qa'nyekwai!
 watch (fut.) all over carefully, shall them not anywhere harm them!
 Tū! spai'tx tas ti'nexstū! K'ip qō'tse sā'lsxumī."
 Here! take along this canel Will you it (as) magic power use it (fut.)."
 15 Tsimyeai'sk'¹⁰ ats-piya'tsek' xas mesha'lsatslō.
 Her continual speech her this her daughter her the woman old.

¹ Compare Boas, Traditions of the Tillamook Indians, p. 138; Sagen, pp. 1, 16, 19, 47, 56, 63.

² qā'al MALE BEING; -tsuxs collective.

³ hain^e MIND; -auk- suffixed particle INSIDE.

⁴ sis conditional particle; -p 2d person plural.

⁵ k'ēlts temporal particle; -i first person plural; -aza suffixed particle.

⁶ L- prefix; m- prefix; k'ih- TO DANCE; -i inchoative; -zamt infinitive.

⁷ Contracted for tem mu'n'hū.

⁸ Instead of k'ēlts.

⁹ Stem ts!ōu-...-slō TO WATCH, TO NOTICE.

¹⁰ ts- possessive; m- continuative; ysa- TO SAY; -ai inchoative; -s nominal; -k- possessive.

CREATION MYTHS

1. WIND-WOMAN AND HER CHILDREN

(Once there) lived an old woman. Her children were five (in number). All (were) boys, (and) only one (was a) girl. They kept on growing, and when they attained adolescence they told their mother, "We are going to travel all over the world."—"What are you going to do?" asked the old woman. "Oh, we will do all sorts of things."—"I think," said the old woman, "(that) you will not be able to do anything when you go. What do you imagine (you can) do?" (And the boys said), "Oh, we can play shinny; we can also play the guessing game, and, moreover, we can dance a great deal." (Finally the old woman said), "Very well, you may go. (But) you shall take along your younger sister." To this, verily, (the boys) agreed quickly. Thereupon the old woman spoke to her daughter, "Thou wilt accompany thy elder brothers. Thou wilt watch over them carefully, (so that no one) shall harm them anywhere. Here, take this stick along. You will use it as a (powerful) magic." (Thus) the old woman repeatedly told her daughter.

- Temi'lx muⁿ'hū ayai'. Temi'lx muⁿ'hū wī'lx is
 Then they at last go begin. And they now come to
 xa'met-s-nā'tk¹. Temi'lx muⁿ'hū yāsau'ya'inx xas leya'tstilx,
 one it is a river. And they now are told repeatedly by the inhabitants,
 "Tqai'a/ltxap-ā lpū'penhaut?"—"Ā'a."—"Sips tqai'a/lđi, k'els¹
 "Desire you inter. "Yes."—"If you desire it, will we
 hā'alqa hī'k'e pūpenhautxai'm." Temuⁿ'hū k'e'a i'mste
 quickly just shinny play begin will." So then surely thus
 5 It la'msiyū-slō. Temuⁿ'hū lqū'iqūxwai'it lxamt² si'lkustex.
 agree quickly all. So then betting mutual is done by all.
 lqūxwa'ya'inxalx ats-qasi'ntk'ilx. Temuⁿ'hū lpū'penhaut
 Bet repeatedly her they this sister their. And now shinny playing
 si'lkustex. Xwa'ya'it'lxauwai'inxalx³ ats-qasi'ntk'ilx. 'Lalxiya'⁴
 by all is done. Stake continually her they this sister their. Not they
 qā'tse pū'penhaut,⁵ te'milx muⁿ'hū metsā'sauxa. Temuⁿ'hū
 long play shinny, when they at last win point after point. Finally
 k'ea'ī-slō lpū'penhaut. Tem mis qai'-slō, temi'lx xē'tsux^u
 stop all shinny playing. Then when day begins all over, then they start
 10 qalpai'. K'i'stenxalx ats-hatsā'stuxsk'ilx,⁶ 'k'as mukwa'sli.⁷
 again. Leave it they those winnings their, namely the women.
 Nā'mk'itxū meqaa'ī'ti, mi'silx k'i'stnx.
 Right away pregnant begin, after they leave (them).
 Temi'lx qalpai' wī'lx is xa'met-s-nā'tk¹. Tem lxats⁸ qalpai'
 Then they again arrive at one it is a river. And they would again
 halā'tsi i'mste; qalpai' k'elxats⁹ muⁿ'hū pū'penhautxai'.
 as before thus; again would they now shinny play begin.
 Halā'tsi k'elxats qalpai'nx lqūxwa'ya'inxalx ats-qasi'ntk'ilx.
 Similarly would they again her bet repeatedly her they this sister their.
 15 Qalpai'inxalx xwa'ya'it'lxauwai'inx. K'ē'tk'ē xūs qā'a'tse
 Again her they stake continually her. More a little long time
 lpū'penhaut si'lkustex. Temuⁿ'hū mis k'ea'ī-slō, tem lxats⁸
 shinny playing is done by all. And then when stop all, then they would
 muⁿ'hū qalpai' k'ilhi' is qamī's. K'uk¹⁰ts¹⁰ tai' tla'nüst plūi'
 now again dance begin at night. Would away only always stand
 k'lēts ats-qasi'ntk'ilx. Te'mlta lpaū'kūyū, mis yai'xtex as
 behind this sister their. But suspects quickly, when gone the
 qamī's. Te'milx muⁿ'hū yāsau'ya'inx ats-hā'tlōk. "K'el
 night. Then them now repeatedly tells it these brothers her. "Will we
 20 sā'nga mehilkwai'sln." I'mste lēā'laux ats-hā'tlōk'elx.
 badly dealt with will be." Thus says continually to these brothers her (pl.).
 Temi'lx muⁿ'hū k'ea'ī. Tem k'ets-axa muⁿ'hū qai'-slō
 Then they finally stop begin. Then would again now fight begin
 all over
 qalpai', tem lxats halā'tsi i'mstatxū:¹¹ k'i'stinxalx halā'tsi
 once more, and by them same way thus be done: leave it they as before
 would

¹ k'is temporal particle; -ī first person plural.

² lqūxu- TO BET; -āi inchoative; -h/lz reciprocal; -xamt infinitive.

³ xwa'ya'it/ STAKE; -x verbal sign; -au continuative; -āi inchoative; -nz direct object of 3d person; -Lz 3d person plural.

⁴ lxiya' NOT + -Lz THEY.

⁵ Abbreviated for pū'penhautxa.

⁶ Stem tsas- TO WIN.

⁷ Singular for plural.

⁸ Abbreviated for k'et'lxats; k'ets + -Lz.

⁹ k'ets + -Lz.

¹⁰ k'ets + -ukū.

¹¹ Abbreviated for i'mstatxūnz.

Finally they started out. (Soon) they came to a river, and were (thus) spoken to by the inhabitants, "Do you want to play shinny?"—"Certainly," (the travelers answered). "If you like it, we will begin to play shinny at once." To this, indeed, all agreed quickly. So then (the people) began to bet mutually, (and the travelers) placed their sister as their stake. Now all were playing shinny. (The brothers) were staking their sister. They were not playing very long when (the brothers) began to win point after point. Finally the shinny game was stopped. The next day they started out again. (Before departing) they left (behind them) the women whom they had won. (The women) became pregnant as soon as (the travelers) left them.

Then they came to another river. Again the same thing happened; they began to play shinny once more. (And) as before they bet their sister again, putting her up as their stake. (This time) the shinny game (lasted) a little longer, and at night, after they stopped (playing), they began to dance again. (During the dance) their sister was constantly standing behind (them) at a distance. When the night was (almost) gone, (the girl) suddenly began to suspect (something). So she said to her brothers, "(I am afraid) we will meet with some foul play." Thus she kept on telling her brothers. Then they stopped (dancing). The next morning they did the same thing. As before, they left the women they had won (saying), "We

"K'el muⁿ'hū tū^t'l'hūnai'xasxam. P-sūwī't lowa'txayūsxam."¹
 "Will we now make begin self will. You winds turn into will."
 Temuⁿ'hū k'e'a i'mstē. "K'i'nauk's² yu'xwīs kū'k'ūs px'ilmsai'm.
 So then indeed thus. "Will I inside self ocean into go begin will.
 YEha'miyū sin lān. Sis ū'k'eai sūⁿ'lhak'!ētēmts, k'ēs i'mstē
 Cyclone my name. If should somebody dream of me, customarily thus
 ts-hi'lkwa'isk' mūⁿ'hi' 'k'qwo'n." Tem-auk' muⁿ'hū kū'k'ūs 'k'tas
 his action his like unto me." Then inside now middle into to that
 5 qa'lōs ayai'.
 ocean goes.
 Tai^e muⁿ'hū.
 Only now.

2. NŪNS LQĒ'K'ISXAMSK³

ELK STORY HIS OWN

(Told by William Smith in 1910)

- Is xa'met-s-milhūda'is tem meyā'saux. "Tsā'men hi'k'e
 At one it is a place then says continually. "Very I just
 tqaia'ldex it!awa'it." Temuⁿ'hū qasūwai'nx ik'a'xk'edūt is
 want it to have fun." So then send begins them to assemble the
 hi'tslem. Meyā'sauxa. "Tqaia'ltxan sxas⁴ ayai'm hi'k'e
 people. Keeps on saying. "Want I that thou go shalt = just
 10 hamstī^e is milhūda'is. Xa-LEā'lauwī. 'Tqaia'ltxan hi'k'e hamstī^e
 all to places. Thou always tell it shalt. 'Desire I just all
 hi'tslem s k'exk'ai'm." Xa'met-s-hi'tslem k'is ayai'm xūtsā'
 people should assemble begin." One it is a person would go will on his part
 tsā'msik's as milhūda'is. "P-hi'k'e xe'ilk'e lhaya'nauwī, p-hi'k'e
 different to the tribe. "You just well always watch it shall, you just
 xe'ilk'e LEyā'si sin ildī's: 'Tqaia'ltxan sis k'exk'ai'm hak'au^e⁵
 well tell it shall my message: 'Want it I that assemble shall from everywhere
 hi'tslem." Antū'u xūtsā' k'is ayai'mi tsā'msik's is
 people." This one on his part habitually go 'will different to the
 15 milhūda'is. Temuⁿ'hū antū'u k'is xūtsā' ayai'm tsā'mstik's
 place. And then this one habitually on his part go will different to
 a-milhūda'is. "Xa-hi'k'e xe'ilk'e lhaya'nauwī. Xa-hi'k'e
 the place. "Thou just well watch it always shalt. Thou just
 tsai'qa LEyā'si lā'tqin tqaia'ldex. Tqaia'ltxan sis k'exk'ai'm
 correctly tell it shalt what I desire. Want it I that assemble shall
 hak'au^e tas hi'tslem. Xa-hi'k'e xe'ilk'e LEyā'si is intsk'i'sin
 from everywhere the people. Thou just well tell it shalt for something I
 tqaia'ldex hi'tslem s k'exk'ai'mi." Antū'u xūtsā' k'is
 desire people should assemble." This one on his part habitually
 20 ayai'm qaha'lk's. "K'ex ki'mhak's ayai'm. Tqaia'ltxan sis
 go will other place to. "Shalt thou there to go. Want it I that
 hi'k'e hak'au^e k'exk'ai'm tas hi'tslem." Temuⁿ'hū antū'u
 just from everywhere assemble shall the people." And then this one
 xūtsā' k'is ayai'm qaha'lk's is LEyā'tsit.
 on his part would go different to the people.

Temī'lx muⁿ'hū ik'xē'. Temī'lx muⁿ'hū hau'k's hi'k'e ik'xē'.
 Then they at last separate. And they then everywhere to just separate.
 Temī'lx muⁿ'hū wī'lx LEyā'tstek's. Hi'k'e hak'au^e pī'ūsxai tas
 And they then come inhabitants to. Just from everywhere sound begins then

¹ ūt- TO BECOME.² k'is + -n + -auk'.³ For ts-lqēw'k'isxamsk'; qēw'k'iyū STORY.⁴ sis + -x.⁵ Contracted for hak'hau^e.

will stop for them on our homeward journey." Then they started out again. Once more they came to a river. People were (living here) in greater numbers. "Where are you going?" Thus they were asked. "Oh, we are challenging people (to shinny playing)."—"Very well," they were told, "we will play (you) a game of shinny." So then all the people assembled on the bank (of the river), where the shinny game was to be played, and began to bet (with) one another. Dentalia shells were bet mostly (at first). (But the travelers) again put up their sister as their bet, whereupon similar (bets were made by) the people from the other side (of the river). And after everything had been agreed to they began to play shinny. For a long time (the game stood) a tie. At last (the brothers) succeeded in winning enough points (to give them the game). Then all stopped (playing); and after all were through eating, they began to dance, at night. They did not dance very long when again their sister began to suspect (something). So she spoke to her brothers about it, and they stopped dancing. Next morning they were again ready (to depart). "We are going to leave our winnings (here)."—"All right."—"On our way back we will stop for them." Finally they started out again.

They were not traveling very long when they came to another river. They were ferried across. "Where are you going?" Thus they were asked after they arrived on the other side. "Oh, we are challenging people."—"What kind of games do you like (most)?"—"Oh, any kind."—"All right, let us begin to play shinny." Then they agreed to it at once, and the people began to bet one another.

- Qalpai'nx k'e'lxats mu'n'hū lqūxwa'yai'nx ats-qasi'ntk'ELX.
 Again her would they now bet repeatedly her this sister their.
- Xwa'yai't'lxauwai'nx lxats ats-qasi'ntk'ELX. Tem k'ets mu'n'hū
 Stake continually her they would this sister their. Then would now
- lpū'penhaut si'lkustex. Its'lini'yū as pū'penhaut¹ qā'tse.
 shinny playing by all be done. Tie it became the shinny game long time.
- Hai'n'kilx 'liya² metsā'sauxa. Aū'l is lqami'laut mi'silx mu'n'hū
 Almost they not win many points. Near at night towards when they now
- 5 mai'mx metsā'saux. Tem mu'n'hū k'eaī'-slō. Tem mis qamli',
 at last win always. Then finally stop all. And when night begins,
- tem k'e'lxats mu'n'hū qalpai' k'ilhi'xa. K'ets ta'me hi'k'e
 then would they now again dance begin. Would as if just
- t'ili'sa² as itsai's ts-pī'ūsxamsk, mi'silx mu'n'hū k'ilhi'xa.
 sound like metal the house. its noise its; as they now dance begin.
- Yai'xtex as qamli's, mis itslō'witx-slō xats-qasi'ntk'ELX.
 Gone the night, when notice begins this sister their.
- "Hai'n'k'epin 'liya² itslōwai'tsx-slō." Tem k'ilx mu'n'hū k'eaī'.
 "Almost you I not notice thee." So will they now stop.
- 10 Hi'k'e tai' Lk-i'mis as itsai's hape'nk. Tem k'ets mu'n'hū qai'-slō
 Just only ice the house from outside. Then would now day all over
- qalpai', tem k'e'lxats halā'tsi i'mste: qalpai'nx k'e'lxats k'i'stnx
 again, then would they as before thus: again it would they leave it
- ats-tsā'stuxsk'ilx, 'k'as mukwa'sli.
 those winnings their, namely the women.
- Tem k'e'lxats mu'n'hū qalpai' xē'tsux³. 'Lalxiya² qā'tse yā'xau,
 Then would they now again start. Not they long go keep on,
- tem k'e'lxats mu'n'hū wi'lx qalpai' LEYā'tstek's. Tem k'e'lxats
 then would they now arrive again village at. Then would they
- 15 mu'n'hū qalpai'nx lq'a'inx k'au'k's. "Ā'a, ni'xap-ā' wa'sep
 now again it is done be ferried across to. "Oh, you inter. who you
- LEYā'hex³ awi'lau muk!wai'wa⁴ is hi'tslem?" — "Ā'a,
 it says come keep on overpower in the manner of the people?" — "Yes,
- qwo'nhal." — "K'eaī'sa, lpū'penhautxai'm 'k'anhū'u 'k'tas
 it is we." — "Very well, we play shinny will on this on the
- pī'tskum." — "Ā'a, lpū'penhautxai'm." Temu'n'hū k'exk'ai'-slō
 day." — "Yes, we shinny play will." So then assemble all
- ts-hi'tek kū'k'us, nā'k'eaī lpū'penhaut si'lkustoxs. Temu'n'hū
 its body its shore at, where shinny playing (by) all done will be. And then
- 20 lqū'lqūxwai'lt'xamt si'lkustex. Tem k'e'lxats mu'n'hū halā'tsi
 betting mutual by all is done. And would they now as before
- i'mste: lqūxwa'yai'nx lxats halā'tsi ats-qasi'ntk'ELX. Temu'n'hū
 thus: bet repeatedly her they would as before this sister their. So now
- lpū'penhaut si'lkustex. Its'lini'yū qā'tse as lpū'penhaut.
 shinny playing is done by all. A tie it was long time the shinny game.
- Mi'kū'kwaux⁵ is pī'tskum, te'mita hi'k'e qā'te ts'lini'tsx as
 Keeps on setting the sun, but just always a tie continually the
- lpū'penhaut. Aū'l is lqami'laut, mi'silx maimx metsā'sauxa.
 shinny game. Close to night towards, when they at last win many points.
- 25 Tem k'ets mu'n'hū k'eaī'-slō. "Tqaiā'ltxaī, sips k'ilhi'm 'k'anhū'u
 And would now stop all. "Want it we, that you dance shall on this
- 'k'tas qamli's." — "K'eaī'sa, k'el k'ilhi'mi." Temi'lx mu'n'hū
 on the night." — "All right, will we dance will." So they now

¹ Should have been *lpū'penhaut*.² Abbreviated for *t'ili'satza*.³ An example of Jackson's affected pronunciation. Should have been *LEYā'az*; stem *yā-* TO SAY.⁴ *m-* prefix; *k/ū-* TO OVERPOWER; *-ai* inchoative; *-a* modal.⁵ Contracted for *meyikū'kwauz*; *kūk'* WEST.

Again (the travelers offered to) put up their sister as their stake. Then everybody took part in the shinny game. The game was a tie for a long time, and (the brothers) hardly won enough points. It was almost night when they at last began to win consistently. Then everybody stopped, and when night came they began to dance again. While they were dancing the house seemed to emit a metal-like sound. The night was (almost) gone when the sister (of the travelers) began to realize (the danger). (So she told them). "I came near not watching over you." So they stopped (dancing) now. (When they came) outside, (the walls of) the house (seemed to have been made of) ice only. In the morning they did the same thing as before; they left once more their winnings, namely the women.

Then they started out again. They did not travel very long and came again to a village. Once more they were ferried across. "Hello, are you (the people) who, 'tis said, are coming (to different places) beating the people (at various games)?"—"Yes, it is we."—"Very well, we will play (you) on this day."—"All right! Let us play shinny." Then all the people (of the village) assembled on the bank (of the river) where the shinny game was to take place. And all began to place their bets. (The boys) did the same thing as before: they bet their sister. Then the game was started. It (stood) a tie for a long time. The sun was gradually setting, but the game remained a tie. It was almost night, when (the boys) at last succeeded in winning enough points, whereupon everybody stopped (playing). "We should like (to see) you dance to-night."—"Very well, we will dance." Then when night came they began to dance.

- k'ilhī', mis gamli'. 'Lalxiya¹ xū'si its'ō'witx-slō. Aū'l is
dance begin, when night begins. Not they a little notice begin. Near at
Lqē'yaut te'mita hi'k'e ami'ts'i yūxē'tsx as lha'ldit. Hau'k's
day towards but just suddenly disappear the onlookers. Everywhere to
mehaya'nixa ts-qasi'ntk'ELX. K'ilil tai² wa'txastex as itsai's.
keeps on looking sister their. Rock only turned into the house.
Te'mku¹ muⁿ'hū qauxa'nk's haya'ntex. Xū'si-ku² hi'k'e spaix.
Then away now high to is looking. A little up just hole is.
- 5 Tem-ku muⁿ'hū Lhi'k'li'ytux³ tsīn'k'ek's-uk⁴ ats-ti'nextsūk'. Tem
So up now puts it quickly roof to away this cane her. And
k'i'mhaisi Lowa'stiyutx⁴ ats-ti'nextsūk', tem k'i'mhaisi Lk'la'lihyū.⁵
there along follows it quickly this cane her, and there along goes out quickly.
'Liya⁶ muⁿ'hū lā^a iltqa'a ts-hā'tlōk'ELX. Muⁿ'hū megalū'qwalx
Not now something do will for her brothers her. Then circles many times
ik'as itsai's. K'ilil hi'k'e tai². 'Liya⁶ xūs nā'pai spaix as k'ilil.
around the house. Rock just only. Not a little where hole has the stone.
'Liya⁶ lā^a iltqa'a. Tem-axa muⁿ'hū yā'lsai'. Haita's'lnx-axa
Not something do it will. So back finally goes home. Is ferried again
- 10 k'au'k's. Temuⁿ'hū mis-axa wī'lx k'au'k's, tem-axa muⁿ'hū yālsai'.
across to. And then when again comes other side to, then back now goes home.
Ainaī' muⁿ'hū. K'im hi'k'e ā'niyux⁷, mis-axa wī'lx k'asi'lx
Cry begins now. There just cries constantly, when again comes where they
wili'sau. "Nā'k-e'n teha'm hā'a'tlōlx?"—"Ā'a, k'waya'lnxai."
came many. "Where those thy brothers they?"—"Yes, tricked were we."
Tem k'ets-axa haita's'lnx k'au'k's. K'ets hi'k'e ltimī'xumauhx
Then would again be ferried across to. Habitually just continually laughed at
meyalā'saux-axa muⁿ'hū. K'ets tla'nūst i'mste pxēltsūsa'lnx,
as keeps on going back now. Constantly always thus is asked,
- 15 k'ets-axa⁸ wī'lx ik'as LEYā'tsit. Temuⁿ'hū sūtā'stk'emyuk' is
whenever again comes to the dwellers. And then five times at on
pi'tskum tem-axa muⁿ'hū wī'lx. "Aū," ts-yeai'sk' as mukwa'slitslō,
day then back finally arrives. "Well," her speech her the woman old,
"temi'lx nā'k'eai teha'm hā'a'tlōlx?"—"Ā'a, ltimis'yut'lemxalx⁷
"and they where those thy brothers they?"—"Yes, closes suddenly on them
as itsai's. K'ilil Lowa'txayū⁸ as itsai's. Haiⁿ'k'in 'Liya-axa
the house. Rock became the house. Almost I not again
k'la'lihistex."—"Yāsau'yuxun xa-ts'ōwai'li-slō as hā'a'tlōlx.
came out."—"Tell frequently thee I thou watch shalt the brothers them.
- 20 I'mste tem kusi'n qasūwa'yux⁹ nix."—"Ā'ə, k'in 'Liya⁶ lā^a
Thus and this I send thee thee."—"Yes, will I not what
iltqai'xasxam, ltsa'siyūhxan."
do begin self will, overpowered became I."
- Temuⁿ'hū qai'hai' as mesha'lslatslō. Temau'x-axa muⁿ'hū ayai'.
So then ready begins the woman old. And they two again now go begin.
'Lauxiya⁹ ni'i lili'tauhx. K'aux-axa mūa'txauhx, k'ets
Not they two something constantly are told. Wherever they two back go keep on, habitually.
hi'k'e ltimī'xumauhx as mesha'lslatslō. K'ets ta'me 'Liya⁶
just always is laughed at the woman old. Constantly as if not
- 25 ts'ōwai'nx-s-le'wi'. Sūtā'stk'emt-s-pi'tskum temau'x-axa muⁿ'hū
notice it. Five times it is the day when they two again finally

¹ Tem + = uku.² xū'si + = uku.³ k'/- TO TOUCH.⁴ ūst- TO FOLLOW.⁵ k'li'h- TO GO OUT.⁶ Abbreviated for nām k'ets-axa.⁷ l- + tims- TO CLOSE + -i + -utx + -l'xm + -x + -lx.⁸ ūt = TO BECOME.⁹ 'Liya⁶ + -aux.

(The boys) paid little attention (to what was going on around them). Toward dawn those who had been looking on disappeared suddenly. The girl began to look around everywhere. The house had simply turned into a rock! So she looked upward and (beheld) a tiny hole. Then she fastened quickly her cane to the ceiling (where the hole was), followed her cane quickly and made her escape through that passage. She did not (know) what to do for her brothers. Then she went around the house several times. It was (made of) rock only. Nowhere was there (even) a tiny opening in the stone. She could not do anything. So she started home. She was ferried across (the river). When she arrived at the other side, she started on her homeward journey. (Pretty soon she) began to cry. Every time she came to a place, where (her brothers) had stopped before, she would begin to cry. (Whenever she came to a village, she would be asked) "Where are thy brothers?"—"Alas! we were tricked." Then she would again be ferried across. And as she continued her homeward journey she was constantly laughed at. She was always asked the same questions whenever she stopped at a place. Finally, on the fifth day, she arrived home. "Well?" said the old woman, "where are thy brothers?"—"Alas! The house suddenly closed on them. The house turned into a rock. I almost did not come out again (myself)."—"I told thee constantly to watch over thy brothers. That was why I sent thee (along)."—"Yes, but I could not do anything alone, I was overpowered."

Then the old woman got ready (to go). So they two started out now. (At first) nothing was said to them two. But as they two kept on going the old woman was constantly laughed at. However, she did not seem to mind it. On the fifth day they two finally

- wi'lx. Temuⁿhū tsimsalsxai' as mukwa'slitslō. K'ets xūs hi'k'e
arrive. And now try repeatedly self begins the woman old. Would a little just
lpi'k' layutx¹ ats-ti'nextsūk'. K'is hi'k'e lōqē'yūxam² kus le'wī'.
put it quickly this stick her. Would just split quickly the ground.
'Hehe', tsa^{ti} muⁿhū lā kumesha'lsatslō?', ts-yeai'sk' as
'Hey, anger now what this woman old?', his speech his the
mena'tem. Muⁿhū metsā^amauxa ts-xi'lumtxasxamsk'. Wi'lx
youngest. Now continues faster her movements own her. Comes
5 ā'aqa ki'mhak's nāk' 'k'timū'siyem ts-la'mxadōk'.
straight there to where those closes on them her children her.
Qalqwal'ya'inx as itsai's tsa'lya. lpi'k' layutx ats-ti'nextsūk'.
Goes around it repeatedly the house singing. Puts it quickly this cane her
hak'ū'k^u-slō; te'mita 'Liya' xū'lī hex'ilu'miyū as itsai's. Qalpai'nx
from south side; but not a little it moves the house. Again does it
hak'a'k^u-slō lpi'k' layutx ats-ti'nextsūk'; te'mita 'Liya' xū'si
from north side puts it quickly this cane her; still not a little
itsai'nxwiyū. 'Heⁿ, muⁿhū k'e'a xa'lxasī kus mesha'lsatslō',
it shakes. 'Look, now indeed mad begins the woman old',
10 ts-ilti'sk' as mena'tem. Tem k'ets muⁿhū qalpai'nx lpi'k' layutx
his word his the youngest. Then would now again do it put it quickly
ats-ti'nextsūk'. 'Liya' xūs itsai'nxwiyū. 'Lā'teq hi'te tsa^{ti}
this stick her. Not a little it shakes. 'What surprise anger
lhi'tsemsxamsk' qas k'wayai'nx sin la'mxadōk?', ts-yeai'sk' as
person own its he who harmed them my children?', her speech her the
mesha'lsatslō. K'es-axa muⁿhū kwidai'm, k'es-axa qalpa'a
woman old. Constantly again now dance will, constantly again do it will
lpi'k' layudi ats-ti'nextsūk'. Temuⁿhū sūdā^astk'emyuk' tem
put it quickly will this stick her. And the fifth time at then
15 muⁿhū hak'iqau'x lpi'k' layutx ats-ti'nextsūk'. 'Yeha'miyūn.'
now from above puts it quickly this stick her. 'Cyclone I.'
Xūs hi'k'e mis lpi'k' layutx ats-ti'nextsūk', tk'ila'yū as k'ilī.
As soon just as puts it quickly this stick her, it split the rock.
i'mste hi'k'e si'qutex ats-la'mxadōk'ELX, lā^a mi'silx k'ilī'hex
Thus just are standing her children they, what when they dancing are.
Temi'lx-axa k'ilhai'nx. Tem mi'silx-axa muⁿhū k'la'lhstex,
Now them again go out causes. And when they again now emerge,
temi'lx muⁿhū ayai'-axa. Wi'lxalx-axa leyā'tstik's, temi'lx
then they now go back. Come they back village to, then they
20 lōquti'nx tsā'stuxsk'ELX,³ 'k'as mukwa'sli. Temuⁿhū ayai'
take it gain their, namely the women. And now goes
lpi'k' layutx le'wī'k's ats-ti'nextsūk' xas mukwa'slitslō.
puts it quickly ground to this stick her the woman old.
Ēk'in'hik'siyū⁴ hi'k'e kus le'wī'. Ēk'iqē'xaniyū⁵ ā'mta hi'k'e as
It turns over just the ground. Underneath become all just the
leyā'tsit. Temi'lx-axa muⁿhū yālsai'. Qalpai' k'e'lxats-axa
inhabitants. Then they again now. return begin. Again would they again
wi'lx 'k'as xa'met-s-nā'tk¹. Tem k'e'lxats halā'tsi lptai'nx
come to the one it is a river. And would they as before stop for it
25 tsā'stuxsk'ELX, 'k'as mukwa'sli. Tem k'ets muⁿhū i'mste halā'tsi
gain their, namely the women. Then customarily now thus as before
as mesha'lsatslō; ā'mtalx Ēk'in'hik'siyutlem⁶ as leyā'tsit. Tem
the woman old; all them turns it over quickly on the people. Then
k'e'lxats muⁿhū qalpai' xē'tsux^u. Muⁿhū lxats-axa wi'lx,
would they now again start. Then would they again come,
k'e'lxats hi'k'e i'mstai as leyā'tstilx. Tem lx-axa muⁿhū wi'lx.
would to them just thus begin the people them. Then they back at last arrive.

¹ pk'-l= TO STAND.² wuq- TO SPLIT.³ Contracted for ts-tō'stuxsk'ELX.⁴ k'in'hī OTHER SIDE.⁵ l- + k- + qē'zan + -i + -ū.⁶ l- + k'in'hī + k's + -i + -utx + -i/lem.

arrived there. Then the old woman began to try her own (magic) several times. She would touch the ground gently with her stick, and the ground would at once split in two. "Look!" exclaimed the youngest (of her boys' captors), "what on earth is the old woman doing?" Then she gradually increased (the speed) of her motions and arrived straight (at the place) where (the rock) had closed on her children. She walked around the house several times and sang. (Then) she put her stick quickly to the southern wall; but the house did not move (even) a little. Again she put her stick on the northern wall; still it did not move (even) a little. "Look, the old woman is indeed getting angry," said the youngest (of her boys' captors). Then again she applied her (magic) cane (to the house). It did not shake a little (even). Then the old woman exclaimed impatiently, "What manner of people are those who brought harm upon my children?" Then she began to dance (after which) she applied once more her cane (to the house). Finally, at the fifth time, she touched the top (of the rock) with her (magic) cane (saying): "I am Cyclone." No sooner had she placed her cane there when the rock split open. Her children were standing (in exactly) the same (position) as they were in when they were dancing. Then she told them to leave (the house). Then after they came out they all started homeward. Whenever they stopped at a village (where they had played shinny), they took with them the women they had won previously. (At each village) she came to the old woman put her (magic) cane to the ground. The place would turn over quickly and all the inhabitants would be buried underneath. Then they would start home again. Once more they would come to a river and would stop again for the women whom (the boys) had previously won. And the old woman would do the same thing as before: she would suddenly upturn the ground on the inhabitants, whereupon they would start out again. Now (whenever) they would arrive (at a village) the old woman would thus do it to the inhabitants. At last they arrived home. "We will now fix ourselves (differently)."

"K'el muⁿ'hū tū^t'l'hūnai'xasxam. P-sūwī't lowa'txayūsxam."¹
 "Will we now make begin self will. You winds turn into will."
 Temuⁿ'hū k'e'a i'mste. "K'i'nauk's² yu'xwis kū'k'us px'ilmsai'm.
 So then indeed thus. "Will I inside self ocean into go begin will.
 YEha'miyū sin lān. Sis ū'k'eai sūⁿ'lhak'!ētēmts, k'es i'mste
 Cyclone my name. If should somebody dream of me, customarily thus
 ts-hi'lkwaī'sk' mūⁿ'hī 'k'qwo'n." Tem-auk' muⁿ'hū kū'k'us 'k'tas
 his action his like unto me." Then inside now middle into to that
 5 qa'lōs ayai'.
 ocean goes.
 Tai^e muⁿ'hū.
 Only now.

2. NŪNS LQĒ'K'ISXAMSK³

ELK STORY HIS OWN

(Told by William Smith in 1910)

Is xa'met-s-milhūdaī's tem meya'saux. "Tsā'men hī'k'e
 At one it is a place then says continually. "Very I just
 tqaia'ldex itlawa'it." Temuⁿ'hū qasūwai'nx ik'a'xk'edūt is
 want it to have fun." So then send begins them to assemble the
 hī'tslem. Meya'sauxa. "Tqaia'ltxan sxas⁴ ayai'm hī'k'e
 people. Keeps on saying. "Want I that thou go shalt = just
 10 hamstī^e is milhūdaī's. Xa-LEā'lauwī. 'Tqaia'ltxan hī'k'e hamstī^e
 all to places. Thou always tell it shalt. 'Desire I just all
 hī'tslem s k'exk'ai'm." Xa'met-s-hī'tslem k'is ayai'm xūtsā'
 people should assemble begin." One it is a person would go will on his part
 tsā'msik's as milhūdaī's. "P-hī'k'e xe'ilk'e lhaya'nauwī, p-hī'k'e
 different to the tribe. "You just well always watch it shall, you just
 xe'ilk'e LEYā'sī sin ildī's: 'Tqaia'ltxan sis k'exk'ai'm hak'au^e⁵
 well tell it shall my message: 'Want it I that assemble shall from everywhere
 hī'tslem." Antū'u xūtsā' k'is ayai'mi tsā'msik's is
 people." This one on his part habitually go 'will different to the
 15 milhūdaī's. Temuⁿ'hū antū'u k'is xūtsā' ayai'm tsā'mstik's
 place. And then this one habitually on his part go will different to
 s-milhūdaī's. "Xa-hī'k'e xe'ilk'e lhaya'nauwī. Xa-hī'k'e
 the place. "Thou just well watch it always shalt. Thou just
 tslai'qa LEYā'sī lā'tqin tqaia'ldex. Tqaia'ltxan sis k'exk'ai'm
 correctly tell it shalt what I desire. Want it I that assemble shall
 hak'au^e tas hī'tslem. Xa-hī'k'e xe'ilk'e LEYā'sī is intsk'i'sin
 from everywhere the people. Thou just well tell it shalt for something I
 tqaia'ldex hī'tslem s k'exk'ai'mi." Antū'u xūtsā' k'is
 desire people should assemble." This one on his part habitually
 20 ayai'm qaha'lk's. "K'ex ki'mhak's ayai'm. Tqaia'ltxan sis
 go will other place to. "Shalt thou there to go. Want it I that
 hī'k'e hak'au^e k'exk'ai'm tas hī'tslem." Temuⁿ'hū antū'u
 just from everywhere assemble shall the people." And then this one
 xūtsā' k'is ayai'm qaha'lk's is LEYā'tsit.
 on his part would go different to the people.

Temī'lx muⁿ'hū ik'xē'. Temī'lx muⁿ'hū hau'k's hī'k'e ik'xē'.
 Then they at last separate. And they then everywhere to just separate.
 Temī'lx muⁿ'hū wī'lx LEYā'tstek's. Hī'k'e hak'au^e pī'ūsxai tas
 And they then come inhabitants to. Just from everywhere sound begins the

¹ āt- TO BECOME.² k'is + -n + -auk'.³ For ts-lqē'k'isxamsk'; qē'k'iyū STORY.⁴ sis + -z.⁵ Contracted for hak'hau^e.

(Thus said the old woman.) "You will turn into winds." And, verily (it happened) thus. "I myself will travel in the ocean. Cyclone (will be) my name. If anyone should happen to dream of me, he will have the same power as I (possess)." Thereupon she went into the middle of the ocean.

Here now (the story ends).

2. THE UNIVERSAL CHANGE

(One day while) at a certain place (Coyote) was constantly saying, "I just want to have a great deal of fun." So then he began to send (messengers) to bring the people together, telling (each messenger thus): "I want thee to go to all the tribes. Thou shalt constantly tell (them thus): 'I just want all the people to come together.'" (Thereupon) one man would start, on his part, to a certain tribe. (And Coyote cautioned them all thus): "You just carefully shall watch (everything). You shall correctly announce my message: 'I want that people should assemble from everywhere.'" (Then) this (other messenger) was about to go, on his part, to another place, while (still) another (messenger) was about to start for a different place. (And Coyote told each messenger thus): "Thou wilt constantly watch (everything) carefully. Thou shalt correctly tell what I want. I want that the people should come together from everywhere. Thou shalt tell exactly for what reason I want the people to come together." (And then) another (messenger), on his part, was ready to go in a different direction. "Thou shalt go there. I just want the people to assemble from everywhere." And finally (still) another (messenger) made ready to go, on his part, to a different people.

Now at last they separated. They went separately into all directions. Then (pretty soon each messenger) came to a village. The noise of the people sounded from everywhere, because all sorts of



- hi'tslem ts-pi'úsxamsk', lá'itas hi'k'e hamsti^e intsk-i's lhilkwai'súnx.
 people its noise its, because just all something it is done.
 Temuⁿ'hū wí'lx nāk's 'k'as yā'xau. Hamsti^e hi'k'e intsk-i's
 So finally comes where to that one is going. All just something
 lhilkwai'súnx: lpū'penhaut sili'kwex, lqat'at sili'kwex,
 it is being done: shinny playing all are doing, target shooting all are doing,
 LEyaⁿ'hats lit sili'kwex, LEMk-i'lhixamt sili'kwex. Temuⁿ'hū
 guessing all are doing, dancing all are doing. So now
 5 meā'lauxa. "Qsa'wan¹ sin² tas wí'lx. Wahau'hitx hi'k'e
 says continually. "Sent in the manner of I since I this one come. Invites just
 hamsti^e as hi'tslem as Mō'luptsinī'sla. K-hi'k'e hak'au^e
 all the people the Coyote. Will just from everywhere
 k'exk'ai'm tas hi'tslem. I'mste tem ta'sin wí'lx." Tas xam^e
 come together the people. Thus then this I come." The one
 xūtsā' temuⁿ'hū wí'lx nāk's 'k'as yā'xau. Hi'k'e hak'au^e
 on his part then now arrives where to that one is going. Just from everywhere
 pi'úxai tas hi'tslem tspi'úsxamsk'. Meqami'nt hi'k'e tsā'me tas
 sounds the people its noise its. Many just very the
 10 hi'tslem. lqat'at sili'kwex, lpū'penhaut sili'kwex. As
 people. Target shooting all are doing, shinny playing all are doing. The
 xa'met-s-hi'tslem xūtsā' temuⁿ'hū wí'lx LEyā'tstēk's. Hamsti^e hi'k'e
 one it is the person on his part then now comes inhabitants to. All just
 intsk-i's lhilkwai'súnx: Lxā'lxauyāt sili'kwex, lpā'pesxāt
 something it is being done: spinning top all are doing, cat cradling
 sili'kwex, ltsi'tsiqhanaut sili'kwex, tskwā'tskwahalaut sili'kwex,
 all are doing, spearing all are doing, still walking all are doing,
 Ltiwī't! want sili'kwex as lā'quns, Ltiwī't! want sili'kwex as qōn'tiyū.
 making all are doing the poles, making all are doing the chisels.
 15 Temuⁿ'hū meā'lauxa. "Qsa'wan sin tas wí'lx. Mō'luptsinī'slan
 Then now keeps on telling. Sent I in the manner of since I this come. Coyote I
 ts-qa'wak'. Hamsti^e hik'e tqaia'ldex tas hi'tslem s k'exk'ai'm
 his messenger. All just he wants the people should assemble
 hak'au^e. Mō'luptsinī'slan ts-qa'wak'. P-hi'k'e hamsti^e
 from everywhere. Coyote I his messenger. You just all
 lqa'mi pin itsxa'stelī. I'mste te'min tas wí'lx."
 take it along shall your various things. Thus then I this one arrive."
 (The messenger then delivers similar messages at five
 other villages.) Hamsti^e hi'k'e tas intsk-i's lhilkwai'-
 All just the something it is being
 20 sūnx.³ (After delivering his message at the last village
 done.
 the messenger continues thus): "P-xe'ilk'e lhaya'nauwī;
 "You well always watch it shall;
 saū'tistk'emts-pi'tskum temuⁿ'hū tiūt'lhūna'm as qo'ila.
 five times it is the day then finally made will be the counting stick.
 Xa-hi'k'e⁴ xe'ilk'e lhaya'nauwī. Nāmk' sis yūxē'
 Thou just well always watch it shalt. When should disappear
 saū'tistet-s-qo'ila, hak'ta'mink'ink' krips wí'li." Hamsti^e hi'k'e
 ten it is the counting at later time shall you come there." All just
 sticks,
 25 tas intsk-i's lhilkwai'súnx.³ Hai'k' 'laxaya⁵ yā'lsa'. Hamsti^e
 the something it is being done. Almost not again returns. All
 hi'k'e tas intsk-i's lhilkwai'súnx.³
 just the something it is being done.

¹ *qasū*-TO SEND; -a modal; -n 1st person singular.

² Abbreviated for *mi'sin*.

³ An example of Smith's inefficiency as a narrator. After having lost the trend of the story he interpolates this superfluous sentence seemingly to preserve the continuity of narrating.

⁴ Should be *p-hi'k'e* YOU JUST.

⁵ *lāyot* NOT + -aza.

things were being enacted. And now (one messenger) came to where he was bound for. Everything was being enacted; people were playing shinny, some were shooting at the target, some were playing the guessing game, many were dancing. Then (the messenger) kept on saying, "As a messenger I came here. Mō'luptsini'sla is inviting all the people. People are to assemble from everywhere. For that reason I have come here." (And then) on his part the other (messenger) came to where he was going. (Again) from everywhere sounded the noise of the people. Many, indeed, were the people. They were shooting at the target; they were playing shinny. (Still) another man, on his part, came to a village. Everything was being enacted (there): Some were spinning tops; some were playing with strings; others were spearing; some were walking on stilts; many were making poles; some were fixing chisels. Then he kept on saying: "I have come here as a messenger. I am Coyote's messenger. Hē desires that all people should assemble from everywhere. I am Coyote's messenger. You will take along all your various playing utensils. For that reason I have come here." (Similar messages were then delivered at five other villages. Everywhere) everything was being enacted. (Then the last messenger delivered his message thus): "You will keep good track (of the days, for) on the fifth day the counting sticks will finally be made (ready). You will carefully watch (the days go by). After ten counting sticks are gone then you shall come there." (In each village) all sorts of games were being played. (The messengers) did not almost go back. (Everywhere) all sorts of (preparations) were being made.



- Tem-axa muⁿhū yā'lsai'. Temi'lx-axa muⁿhū wī'lx na'k'ei
 So back finally returns. So they back finally come where
 'k'as yā'tsx tsimlana'stiyūk'ELX.¹ Tiūt'lhūna'inx as qo'ila
 that one stays their chief their. Is made the counting stick
 saū'tistk'emt-s-pi'tskum. "Xe'ilk'ep LEYā'sx sin ildī's."—"Ā'a,
 ten times it is the day. "Well you it tell my message."—"Yes,
 hamstī^e hī'k'e tas intsk'i's Lhilkwai'sūnx: lemli'ūtstait² sili'kwex,
 all just the something it is being done: enjoying all are doing,
 5 Lpū'penhaut sili'kwex, lqat'at sili'kwex, LEYā'hats lit
 shinny playing all are doing, target shooting all are doing, guessing
 sili'kwex."³—"Tem nī'ilī k'in⁴ tqaia'ldex. I'mste k'in⁴
 all are doing—"So what thing I like. Thus I
 tqaia'ldex s k'exk'ai'm tas hī'tslem." Temuⁿhū hī'k'e hau'k's
 desire should assemble the people." So then just everywhere to
 lo'lqutī'yūt⁵ si'lkustex as nū'nsumxteli. Hamstī^e hī'k'e tas
 taking it it is done the eatables. All just the
 intsk'i's Lhilkwai'sūnx: it!awa'it sili'kwex, Lpū'penhaut
 something is being done: playing all are doing, shinny playing
 10 'k'sili'kwex, Lqat'at sili'kwex. Hamstī^e hī'k'e tas lā^a
 these all are doing, target shooting all are doing. All just the something
 ltiwī't'wanlnx. Pā'xtliyū ltiwī't'wanlnx, ltiwī't'wanlnx tas
 is being fixed. Shinny clubs are being made, are being made the.
 tsī'tsik', ltiwī't'wanlnx tas mū'kuts'lū, ltiwī't'wanlnx tas
 arrows, are being made the bows, are being made the
 lā'quns. K-Liya^e qā'tse tsqa'mt!iyūsxam as qo'ila.
 spears. Will not long come to end will the sticks.
 Lā'tqaisxamstauk ts-hai'k' sili'kwex. Hamstī^e hī'k'e tas
 Feeling glad inside mind his all are doing. All just the
 15 intsk'i's Lhilkwai'sūnx. Qlāi'tsitxaūnx⁷ muⁿhū as qo'ila. Hamstī^e
 something is being done. Being continually counted now the sticks. All
 hī'k'e lā^a ltiwī't'wanlnx: ltiwī't'wanlnx kī'yaī, ltiwī't'-
 just what is being made: are being made knives, are being
 'wanlnx tas pā'xtliyū, ltiwī't'wanlnx tas mū'kuts'lū. "Tsā'men
 made the shinny clubs, are being made the bows. "Very I
 hī'k'e tqaia'ldex, sis hā'a'lqa yūxē' as qo'ila." Qas mō'luptsinī'sla
 just desire it, should quickly disappear the counting sticks." The Coyote
 hau'k's hī'k'e tskwa'hal as heyā'tsit, lī'k'intxanx
 everywhere to just goes around the inhabitants, continually cautioning them
 20 ts-hī'tslemk. "Xe'ilk'ep a' Lhaya'nausxai, nāmk sis
 his people his. "Well you please always watch yourselves, when should
 k'exk'ai'm kus hī'tslem! P-hī'k'e xe'ilk'e Lhaya'nausxam.
 assemble the people! You just carefully always watch yourselves shall
 Qanī'xap me'lā'nx, tsā'me hī'k'e pilskwī'st kus hī'tslem, nā'k's⁸
 You know, very just strong the people, where to
 ku'sen wahau'hī⁹ kwas hī'tslem, lā'ltasilx hī'k'e hamstī^e intsk'i's
 this I invite the people, because they just all something
 me'lā'nx. I'mste ku'spin LEYā'saudux¹⁰: 'P-xe'ilk'e
 know. Thus this you I continually tell thee: 'You carefully
 25 Lhaya'nausxam.' K'-auk hī'k'e tsā'me pilskwī'st pin
 watch continually serves shall. Shall inside just very strong your

¹ Melana'stiyū CHIEF.² mēh'ūt ENJOYABLE.³ Smith failed to narrate the full answer of the messengers.⁴ Unnecessary use of the future prefix k'.⁵ Contracted for lti'qutīyūt; lqut- TO TAKE.⁶ lā'leg-...-auk ts-hai'k' HE IS GLAD.⁷ qū- TO COUNT.⁸ The informant used the wrong adverb in this case. hak-nī'k'ei WHENCE would have been more proper.⁹ Abbreviated from wahau'hīza.

Finally (the messengers) began to return. They finally came back to where their chief was living. On the fifth day the counting sticks were made (ready). "Did you tell my message correctly?" (asked Coyote). "Forsooth! All sorts of preparations are being made: People are having joyful times; they are playing shinny; they are shooting at the target; they are playing the guessing game."—"Verily, such things I want. For that reason do I want that the people should assemble." And now food was brought from everywhere (while) many (other) things were being done (by others). They were having fun; some of them were playing shinny, others were shooting at the target. (Furthermore), all sorts of things were being fixed. Shinny clubs were being made, arrows were being made, bows were being made, spears were being fixed. Not long (until) the counting sticks were going to run out. Everybody was feeling glad. All sorts of preparations were being made. And the counting sticks were being constantly counted. Everything was being fixed: Knives were being made, shinny clubs were being made, bows were being made. "I desire very much that the counting sticks should disappear." Coyote was going around everywhere among the inhabitants, continually advising his people: "Do you, please, watch yourselves carefully when the people will assemble! You will always keep good guard over yourselves. You know (that) the people (coming) from where I have invited them are (among) the strong(est) tribes, because they simply know all sorts of (tricks). For that reason I am continually telling you, 'You shall keep good guard over yourselves.' Your hearts shall

- k'a'lsū. Nā'mk's¹ qē'yaltxam is le'wī', p-ltsa'mtsimausxam.
 hearts. When should day continually (fut.) the world, you try repeatedly selves shall.
 P-hi'k'e hamstī² intsk'i's Lhilkwaī'sī. Temu³hū nā'mk's¹
 You just all something do it shall. And then when should
 k'exk'ai'm hi'tselem, p-hi'k'e xe'ilk'e Lhaya'nausxam. K'-auk'
 assemble people, you just carefully guard repeatedly selves shall. Shall inside
 'Liya⁴ 'k'qē'xan pin k'a'lsū, nāmk' si'lxas² wīl kus hi'tselem.
 not from below your hearts, when should they arrive the people.
- 5 Tsā'mstīlx s-hi'tselem. 'Lapiya⁵ me'lā'nx iltqa'tetīlx s-hi'tselem.
 Different they the people. Not you know what kind are they the people.
 Is i'mstē pis⁴ hi'k'e xe'ilk'e Lhaya'nausxam. K'-auk' 'Liya⁶
 For thus you shall just well guard selves shall. Shall inside not
 ilā'tstau pin k'a'lsū, nāmk' se'lxas² wī'lx kus hi'tselem.
 small very your hearts, when should they come the people.
 I'mstē k'auk's⁵ hi'k'e pilskwī'st pin k'a'lsū. Qa'nhan hi'k'e
 Thus shall inside just strong your hearts. The one I just
 hamstī² intsk'i's me'lā'nx. K'-Liya⁶ nāmk' qaū⁶ ltsa'siyudemts
 all something know. Will not ever somebody win from me
- 10 k'ets-k'a'lsūk'-auk'. I'mstē te'min 'Liya⁶ tsilō'xwax, lā'itasins⁷
 with his heart inside. Thus then I not am fearing, because customarily I
 hi'k'e me'lā'nx hamstī² intsk'i's xa'qan."—"Ā'a, tema'l mu'hū
 just know all something I."—"Yes, now we at last
 me'lā'niyux". Is i'mstē tem-axa hi'k'e pilskwī'st 'lin k'a'lsū, lā'ita-
 know thee. For thus then again just strong our hearts, because
 misa'l me'lā'niyux". Hamstī'tex hi'k'e intsk'i's me'lā'nx. Lā'xs
 we know thee. All it is thou just something knowest. Even
 hi'k'e lin ta'yāl k'helta's⁸ lqūxwa'ya'a, nāmk's wīl kus hi'tselem,
 just our last thing will we bet repeatedly will it, when will come the people,
 15 lā'itasil me'lā'niyux". Mō'luptsinī'sla ham lān, 'Liya⁶ nāmk' qaū
 because we know thee. Coyote thy name, not ever somebody
 tsā'sisalyux", lā'itamis Mō'luptsinī'sla xam lān. Hamstī'tex hi'k'e
 has beaten thee, because Coyote thy name. All thou just
 intsk'i's me'lā'nx. Lā'xs lin ta'yāl k'helta's⁸ lqūxwa'ya'a."—
 something knowest. Even our last thing will we habitually bet it repeatedly will."—
 "P-hi'k'e qā'lte ltsa'mtsimausxam. Xam⁹ tai⁹ as milhūdaī's
 "You just always try continually selves shall. One only the tribe
 temi'lx hi'k'e tsā'mē pilskwī'st, lā'itaselxan me'lā'nx.
 so they just very strong, because them I know.
- 20 'Lalxiya⁶ nāmk' qaū⁶ tsā'sisānx. Hi'k'elx-auk' tsā'mē
 Not them ever somebody has beaten them. Just they inside very
 pilskwī'st ts-k'a'lsūk'." Hamstī² hi'k'e tas lā¹⁰ ltiwī't! 'wanlnx:
 strong his mind his." All just the what are being made ready:
 tas tsī'tsik! ltiwī't! 'wanlnx. K'-Liya⁶ qā'tse k'is tsqamt! i'yūsxam
 the arrows are being made ready. Will not long will come to end will
 as qō'ila. 'Liya⁶ nāmk' hi'k'e ā'lik'an yā'tsx as Mō'luptsinī'sla.
 the sticks. Not ever just motionless stays the Coyote.
 Hau'k's hi'k'e x'ū'lam. "Nāmk' se'lxas wīl, p-hi'k'e xe'ilk'e
 Everywhere to just moves. "When should they arrive, you just carefully
 25 Lhaya'nausxam. Xa'mtīlx tai⁹ s-milhūdaī's 'Lalxaniya⁹ me'lā'nx.
 always guard selves shall. One it is they only a tribe not them I know.

¹ nāmk' + mis.² sis + -lx.³ Liya⁶ + -p.⁴ Abbreviated from k'ips; k'is + -p.⁵ k'is + -auk'.⁶ Abbreviated from qaū'k'eai; q- + ū'k'eai SOMEBODY.⁷ lā'ita + sis + -n.⁸ k'is + hū + -i.⁹ Liya⁶ + -lx + -n.

be very strong. As soon as the day will break you shall constantly practice (among) yourselves. You shall do all sorts of things. And then, when the people will assemble, you will simply watch yourselves carefully. Your spirits shall not be low when the people will arrive. They are a different people. You do not know what manner of people they are. For that reason you will have to watch yourselves carefully. You shall not be (even) a little downhearted after the people will arrive. For reasons (I mentioned before) your hearts shall habitually be strong. I know everything. No one is ever going to beat me by cleverness. It is for that that I am not afraid, because I usually know everything." (Thus Coyote kept on advising his people. And they answered): "Verily, now we know thee. For that very reason will our hearts be strong once more, because we know thee. Thou knowest everything. Even our last property are we going to put at stake when the people will arrive, because we know thee. Thy name is Mō'luptsini'sla. No one has ever overcome thee, because 'Unconquerable' is thy name. Thou knowest everything. We are going to stake (even) our (very) last property." (And Coyote kept on saying): "Just keep on practicing (among) yourselves. (There is) only one tribe of Indians, and they are very strong, because I know them. No one has ever prevailed over them. Their hearts are very, very strong." All sorts of things were being made ready; arrows were being made. Not long (afterwards) and the counting sticks were going to come to an end. (But) Coyote never remained motionless. He just moved about everywhere (telling the people): "As soon as they arrive you will (have to) watch yourselves all the time carefully. (There is) only one tribe (whom) I do not know (very well). Their hearts are

- Tsā^a·mēlx hī'k'e pīlswī'tst ts-k'a'ltūk'-auk'. Hamstī^e·lx hī'k'e
 Very they just strong his mind his inside. All they just
 intsk'ī's mēlā'nx. I'mstē k'ips hī'k'e xē'īlk'e lhaya'nauwīlx;
 something know. Thus habitually you just well watch always shall them;
 'lālxiya^e nām'k' qāū tsā'sisānx." Tsqam't!ai' muⁿhū as
 not them ever somebody has beaten." End begins now the
 qo'ila. Lā'·tqaisxamst-auk' ts-haiⁿk' ¹ as LEYā'tsit, lā'itamīs
 counting sticks. Feel glad inside their minds the people, because
 5 hī'k'e hamstī^e intsk'ī's hīlkwīsa'ln. "Hamstī^e·telxan mēlā'nx
 just all something done will be. "All them I know
 s-hī'tslemīlx; hī'k'en is qau'wai-slō mēlā'nx kus hī'tslemīlx,"
 the people them; just I at each place know the people them,"
 ts-īldī'sk' as Mō'luptsinī'sla. "Hamstī^e is pī'tskum
 his words his the Coyote. "Each on day
 p-ītsa'mtsimauxsam." Hamstī^e hī'k'e intsk'ī's l'hīlkwai'sūnx.²
 you continually try selves shall." All just something is being done.
 "Liya^e qā^a'tse k'e'lxas muⁿhū wil. Hamstī^e·tin hī'k'e intsk'ī's
 "Not long will they now come. All it is I just something
 10 mēlā'nx. 'laniya^e ³ ts-lilō'xwax. Qwon sin lān Mō'luptsinī'sla⁴
 know. Not I fear. (Of) me my name Mō'luptsinī'sla
 sin lān." Hamstī^e·lx hī'k'e intsk'ī's l'hīlkwai'sx.²
 my name." All they just something do it.
- K'-Liya^e qā^a'tse k'is muⁿhū tsqa'mt!iyūsxam as qo'ila. Tas
 Will not long will at last come to end will the sticks. These
 ltsa'mtsimauxsamst sili'kwex phīlkwai'stxusk'·lx. Nā'm'k's
 continually trying selves all are doing future actions their. When constantly
 muⁿhū wil kus hī'tslemīlx, k'is xa'met-s-hī'tslem wil qauwī's.
 now arrive the people they, habitually one it is a person comes first.
 15 Lā'·tqaisxamst-auk' ts-haiⁿk' ¹ as LEYā'tsit. K'-hamstī^e hī'k'e
 Feel glad inside his mind the people. Will each just
 intsk'ī's hīlkwīsa'ln. I'mstē te'mīlx-auk' lā'·tqaisxa ts-haiⁿk' as
 something done will be. Thus then they inside glad feel his mind the
 LEYā'tsit. Temuⁿhū wī'lx. Temuⁿhū tsqa'mt!iyū as qo'ila.
 inhabitants. So at last come. So now comes to end the sticks.
 K'-muⁿhū wī'l-slō ts-hī'tek'. Wī'lx muⁿhū xam^e hī'tslem. K'īlx
 Will now come wholly its body. Comes now one person. Will they
 muⁿhū wil. Hau'k's mētskwa'halx as Mō'luptsinī'sla.
 now arrive. Everywhere to continually goes around the Coyote.
 20 K'-muⁿhū wī'l-slō ts-hī'tek'. Tas lā'·tqaisxamst-auk' ts-haiⁿk',
 Will now come wholly its body. These glad are inside his mind,
 mis k'-hī'k'e hamstī^e intsk'ī's hīlkwīsa'ln. Temuⁿhū wī'lx-slō
 since will just all something done will be. So now comes wholly
 ts-hī'tek'.⁵ K'exk'ai'-slō ts-hī'tek' muⁿhū. Hamstī^e hī'k'e tas
 its body. Assembles everybody its body its now. All just the
 hī'tslem k'exk'ai'; ya'itxastet-s-hī'tslem k'exk'ai', hamstī^e hī'k'e
 people assemble; various it is the people assemble, all just
 iltqa^etit-s-hī'tslem. Temuⁿhū k'exk'ai'-slō ts-hī'tek'. Tem
 what kind it is the people. So now assemble wholly its body. Then
 25 meyā'saux as Mō'luptsinī'sla. "Hamstī^e hī'k'e intsk'ī'set-s-t!auyaī's
 says continually the Coyote. "All just kind it is the fun
 k'in tqaia'ltex. I'mstē te'min tqaia'ltex sis k'exk'ai'm tas hī'tslem
 will I want. Thus then I desire that assemble shall the people

¹ See note 6, p. 38.² Another case of an unnecessarily interpolated sentence.³ 'Liya + -n.⁴ Perhaps "hard to be beaten."⁵ Note the unnecessary repetition of the phrase "they come." Such repetitions are typical of Smith's mode of narrating and will be met with in each subsequent story told by him.

very strong. They know everything. For that reason you shall constantly keep good watch over them. No one has ever beaten them." At last the counting sticks began to diminish (in numbers). The hearts of the villagers were very glad, because all sorts (of games) were going to be played. "I know all those people; I know people from everywhere," (were) Coyote's words. "Do you keep on practicing (among) yourselves every day." All sorts of preparations were being made. "(It will) not be long before they will arrive at last. I know everything. I am not afraid. My name is 'Unconquerable.'" (And) they made all sorts of preparations.

It will not be long (before) the counting sticks will come to an end. All these (people) were continually practicing (among) themselves their future actions. Now, as the people were arriving, one man would come first. The minds of the villagers were glad, (for) all sorts of things were going to be done. For that reason the people felt glad (in) their own minds. At last they came. The counting sticks were (all) gone. All the people were about to assemble. (First) one man came (announcing that) they were about to arrive. Coyote was constantly walking around everywhere. The people were about to arrive in large numbers. They were glad in their own minds, because everything was going to be done. Now people came in large numbers. At last they were arriving. All the people began to assemble; different people began to assemble, just all sorts of tribes. At last people arrived in great numbers. Then Coyote was constantly saying: "I want (you to have) all manners of fun. For that reason did I desire that people should assemble from every-

- hak'au¹. K'il hī'k'e qā'tse t'lautxai'm. Yaī'tsxa'tit-s-t'lauyai's
 from everywhere. Will we just long play will. Various it is the fun
 k'lis¹ hīlkwisa'a." Temu'n'hū k'exk'ai'-slō ts-hī'tek'. "K'il
 habitually we make it will." Then now assemble wholly its body. "Will we
 qau'wis pū'penhautxai'm." Temu'n'hū tsīnī'lnx as pū'penhaū²
 first shinny play shinny begin will." So then is buried the shinny ball.
 "Xa-hī'k'e xe'ilk'e lhaya'nauwī sin hī'tslem, nāmk' lis²
 "Thou just well watch them shalt my people, when habitually we
 5 pū'penhautxai'm." Hamstī³ hī'k'e tas, lā⁴ k'a'ts!lnx. Hamstī³
 shinny play will." All just the things are put on. All
 hī'k'e meliqē'st (as) lpū'penhaut. Temu'n'hū tsk'itxē'lnx as
 just with feathers are (the) shinny players. And then is being placed the
 pū'penhaū. K'ets hā'tse mehī'yū'lnx, kī'tas³ 'Liya.
 shinny ball. Habitually in vain it is hit, but habitually not
 LEYai'yayūsxam na'k's. Temu'n'hū qas hak'i'nsk'itelx⁴ temu'n'hū
 go happen will anywhere. So then (by) the from far people them so now
 mehī'yū'lnx, te'mīta hī'k'e xūs LEA'qayū as pū'penhaū. Hī'k'e
 struck at it is, but just a little it moves the ball. Just
 10 hak'au⁵ pī'ūsxai tas tsqau'wis, sis xūs hī'k'e LEA'qayū as
 from everywhere make noise the rooters, if a little just it moves the
 pū'penhaū. K'im qalpa'a mehī'yū'Lī. Temu'n'hū mehī'yū'lnx.
 ball. There again hit it will. And then it is hit.
 Temu'n'hū yāsau'ya'lnx, "Laxīya⁵ me'lā'nx lpū'penhaut.
 And then would be told, "Not thou knowest to play shinny.
 Tkwami'lxax lpū'penhaut. 'Laxīya⁵ lhīlkwaī'sex, te'mīta xa-hī'k'e
 Ignorant thou shinny playing. Not thou action makest, and yet thou just
 tsā'mē tqai'a'ltex sxas pū'penhautxai'm." Temu'n'hū qalpa'lnx
 very desirest that thou shinny play shalt." So then again it is done (by)
 15 hak'ia'yauk'-slō⁶ temu'n'hū mehī'yū'lnx as pū'penhaū. Te'mīta
 from across people so then it is hit the ball. But
 LEYai'yayū mu'n'hū nīsk' xū'Lī. "Hāl!, i'mste sa'spin⁷
 it goes now far a little. "Seel, thus since these you I
 LEYā'saudux". Hālp! mu'n'hū hīlkwisa'a." K'-Liya⁸ qā'tse k'is
 always tell thee. There! you now do it will." Will not long will
 k'eaī'm lpū'penhaut. "L-k'eaī'm mu'n'hū. L-qat'atxai'm is
 stop will to play shinny. "We stop will now. We shoot will with
 tsī'tsik'!, hī'ye'sa⁹. Xa-tī'ūt!wantxai'm as qat'a, l-qat'atxai'm."
 arrows, friend. Thou be fixing shalt the target, we shoot begin will."
 20 Temu'n'hū lqat'at si'lkustex. "Aqā'at tsī'tsk'lik'⁸ ku hī'ye'sa⁹,
 So then target shooting by all is done. "Good arrow his that friend,
 aqā'tit-s-kwa'sta.⁹ Hī'ye'sa⁹, x-aū ihī'yemtsū xam tsī'tsik'!"
 good is the paint. Friend, thou here give it to me shalt thy arrow."
 Temu'n'hū meyā'sauxa. "Xa-ītsā'siyudī sin tsī'tsik'!. Xa-hī'k'e
 And then keeps on saying. "Thou win it (of) me shalt my arrow. Thou just
 ā'mta ītsā'siyudī sin tsī'tsik'! 'k'anhū'u 'k'tas pī'tskum. K'ist
 entirely win of (me) shalt my arrows on this on the day. Will we two
 hī'k'e hamstī³ t'lautxai'm 'k'antū'u 'k'tas pī'tskum." Hamstī³ hī'k'e
 just all have fun will on this on the day." All just
 25 intsk'ī's lhīlkwaī'sūnx qas lk'a'xk'examt. Hī'k'e hak'au¹
 something it is done (by) the assembled people. Just from everywhere

¹ k'is + -i.² Abbreviated for k'is; k'is + -i.³ k'is + ūā.⁴ Transposed for hak'ni'sk'itelx.⁵ Liya⁶ + -x.⁶ hak' + k'ia/hī + -auk'.⁷ Abbreviated for mī'sapin; mī + as + -p + -n.⁸ Abbreviated from ts-tī'tak'lik'.⁹ An ungrammatical and obscure passage. Should have been perhaps aqā'at mukwa'sta HAVING GOOD PAINT; kwa's PAINT (?).

where. We will just play for a long time. We will continually play various games." At last the people had assembled in great numbers. "We will first play shinny." Then the shinny ball was placed on the ground. (And Coyote admonished his companion), "Thou shalt carefully watch over my people, while we are playing shinny." All sorts of things were being worn (by the people). All the shinny players had feathers on. Finally the shinny ball was placed (on the ground). In vain it would be hit by (a player); it did not customarily go anywhere. So then it was hit by a person from the other side, but the ball moved just a little. The rooters were shouting from everywhere, whenever the shinny ball moved a little. Then again (another player) would strike at it. It was hit, but he would be told: "Thou doest not know (how) to play shinny. Thou art ignorant of the shinny game. Thou doest not perform (the proper action), and yet thou wantest very much to play shinny." Then the ball would be hit again by some player from across. Still it goes (only) a little ways. (Then Coyote would say): "See? For that reason I have been telling thee (thou canst not play shinny). There! You shall do it now." Not long (afterward) they were about to stop playing shinny. "We will stop now. Friend! We will shoot at the target with arrows. Thou wilt fix the target (and) we will begin to shoot." Then everybody started to shoot at the target. (Coyote's people would say): "That friend has good arrows, they are well painted. Friend, give me thy arrows!" And then (the same man) kept on saying: "Thou shalt win the arrows from me. Thou shalt gain from me all my arrows to-day. We two will have all (kinds of) fun on this day." All sorts of things were being done by the assembled people. The noise (made by the) people sounded from every-

- pīusxai' tas hi'tslem ts-pi'ūsxamsk'. Temu'n'hū LEMk'i'lhi xamt
 sounds the people its noise its. And then dancing
 si'lkustex. Hamsti^e hi'k'e tema'sx tas hi'tslem. Hi'k'e ya'i'tsxa
 is done by all. All just paint the people. Just differently
 tema'sx tas hi'tslem himk'i'lhi xamt. K'-Liya^e qā'a'tse k'is k'ei'm
 paint the people dancing. Will not long will stop will
 mu'n'hū. Tas itsi'tsqaut 'k'lhilkwai'sūnx. K'ets Lxauwai'stex
 now. The spearing (by) those it is done. Habitually thrown be-comes
 5 qauxa'nk's kus tsi'tsqau, k'ets k'i'mhak's Lxui'inx qauxa'nk's-uk'.
 upwards the grass, habitually there to is speared upwards away.
 Xa'met-s-hi'tslem tem hi'k'e tsā'me mek'li'nt,¹ qā'a'te hi'k'e
 One it is a person and just very spears, always just
 xaq'a'tse LEMk'!ē'naux. Qas xe'lk'etaux s-hi'tslem LEMk'!ē'naux
 it is he always hits it. The two are they two the people continually hit
 as tsi'tsqau.
 the grass.
 K'-Liya^e qā'a'tse k'is tsqa'mt!iyūsxam mu'n'hū. Temu'n'hū
 Will not long time will come to end will now. So now
 10 meya'saux as Mō'luptsini'sla. "K'-Liya^e qā'a'tse k'is mu'n'hū
 always says the Coyote. "Will not long habitually we then
 k'ei'mi. Nā'mk' his k'ei'm, his k'exk'ai'm xa'mtik's
 stop will. When will we stop will, will we assemble will one it is at
 le'wi'." Temu'n'hū k'e'a k'exk'ai'slō ts-hi'tek'. Temu'n'hū
 place." So then verily assemble wholly its body. And then
 meya'saux as Mō'luptsini'sla. "Tqai'a'ltxan sips hi'k'e hamsti^e
 keeps on saying the Coyote. "Want it I that you just all
 qas hi'tslem k'ts!a'a kus k'aya'siyū. K'-qa a' qau s
 the people wear it shall the horn. Will discr. please whom habitually
 15 la'mxayudi² kus k'aya'siyū." Temu'n'hū lōquti'nx qas
 fit on will the horn." So now takes it the
 Mō'luptsini'sla. Tem hi'k'e hau'k's metskwa'halxa. "Hē³, sin
 Coyote. And just everywhere to walks around. "Hey, my
 anai's, 'Laxiya^e nā'mk' laa'mxayutx sin anai's." Tem-axa k'im
 friend, not thee ever it fits on my friend." So again there
 mu'n'hū yūxē'nx. "Tqai'a'ltxan sxas qani'x k'ts!a'a, sin
 now disappear made it. "Desire I that thou thou wear it shalt, my
 anai's, metsāda't⁴." "Hē³, 'Laxiya^e laa'mxayutx sin anai's
 friend, kingfisher." "Hey not thee looks good on my friend
 20 metsāda't⁴. K'-hi'k'e metsāda't⁴ xam lān. Xa-hi'k'e qā'a'te tai^e
 kingfisher. Will just kingfisher thy name. Thou just always simply
 Lxwē'Lxwatxam as tsūdai's. Xaqani'x k'ts!a'a sin anai's,"
 be spearing shalt the fish. Thou wear it shalt my friend,"
 mu'n'hū yāsau'ya'inx qas Mō'luptsini'sla as mek'ila't⁴. Temu'n'hū
 then says again to him the Coyote the crane. So then
 k'ts!ai'nx qas mek'ila't⁴. Temu'n'hū metskwa'halxa, te'mita
 put it on the crane. And then walks around, but
 hi'k'e kō'kus ayai'sūwitxai'. Temu'n'hū yāsau'ya'inx qas
 just ocean to attempts to go. So then tells him again the
 25 Mō'luptsini'sla. "Laxiya^e laa'mxayutx, x-axa yūxē'i.⁴
 Coyote. "Not thee it looks good on, thou again disappear make it shalt.
 K'-hi'k'e mek'ila't⁴ xam lān. Xa-hi'k'e k'i'altxam
 Will just crane thy name. Thou just wade continually shalt
 is qalxai'sla. K'-hi'k'e mek'ila't⁴ xam lān." Temu'n'hū qalpai'nx
 for mud-cats. Will just continuous wader thy name." And then again does it

¹ Abbreviated for mek'li'ntx.² Contracted from lān'mxayudi'lamz- TO FIT.³ Literally, "Noise-maker."⁴ yūx- TO DISAPPEAR; -i transitive future.

where. Then everybody began to dance. The people were painted in all sorts (of ways). The dancing people were painted in different ways. Not long (afterward they) were going to stop (dancing). (Then) pole spearing would be practiced by them. A bundle of tied-up grass would be thrown upward, (and) it would be speared, (while it was still) up (in the air). One man (especially) speared very (well); he was always hitting (the target). Two (other) people were (also) continually hitting the grass.

Not long (afterward) this (game also) was going to come to an end. Then Coyote kept on saying: "It won't be long (before) we will stop. After we will stop we will assemble at another place." Then, verily, the people assembled (there) in great numbers. And now Coyote kept on saying: "I want that all the people should put on this horn. (I want to see) whom the horn will fit (best)." Then Coyote took it and walked around everywhere (with it). (But some one shouted), "Hey, my friend! it could never fit thee." So he took it off (right) there (saying), "I want that thou shouldst try it, my friend, Kingfisher." (Then Kingfisher put it on, but Coyote said): "Hey! it does not look good on thee, my friend, Kingfisher. Thy name will just be Noise-Maker. Thou shalt always be spearing salmon. (Now) thou shalt wear it, my friend," said again Coyote to Crane. Then Crane put it on. He walked around, but attempted to go to the ocean. Then Coyote said to him: "It does not look good on thee, take it off. Thy name will be just Crane. Thou wilt habitually wade around for mudcats. Continuous-Wader shall be thy name." Then again he spoke to Pelican, and Pelican put it on, but

- yāsau'yai'nx as metsa'ntsinst. Temuⁿhū k'ts'la'inx qas
again says to the pelican. So now wears it the
metsa'ntsinst, te'mitauk¹ hi'k'e kū'k's tpa'isūwitxai'. "Hē⁺,
pelican, but inside just ocean to fly attempts. "Hey,
sin anai's, 'Laxiya' L'a'mxayutx. K'-hi'k'e metsa'ntsinst xam
my friend, not thee it fits on. Will just pelican thy
lān, xa-hi'k'e tsī'kwatxam is tsalx, k'-hi'k'e metsa'ntsinst ham
name, thou just dip out shalt the smelt, will just pelican thy
5 lān." Temuⁿhū qalpai'nx yāsau'yai'nx qas Mō'luptsinī'sla as
name." And then again does it again says it the Coyote (to) the
yā'iqult!. "Xa-k'ts'la'a sin anai's." Temuⁿhū k'ts'la'inx,
diver. "Thou wear it shalt my friend." So now wears it,
te'mita hi'k'e kō'k's ayai'sūwitxai'. "Hē⁺, sin anai's, 'Laxiya'
but just ocean to go attempts. "Hey, my friend, not thee
Laa'mxayutx. K'-hi'k'e yā'iqult! ham lān." Tem qalpai'nx
looks well on. Will just diver thy name." And again does it
yāsau'yai'nx as pitskuli'nī'. "Xa-k'ts'la'a sin anai's." Temuⁿhū
again says to the sand-hill crane. "Thou wear it shalt my friend." So then
10 k'ts'la'inx. "Hē⁺, sin anai's, 'Laxiya' L'a'mxayutx, sin anai's.
put it on. "Hey, my friend, not thee it fits on, my friend.
K'-hi'k'e pitskuli'nī' xam lān. Xa-hi'k'e nū'nstxam as qōn,
Will just sand-hill crane thy name. Thou just eat shalt the blueberries,
xa-hi'k'e tai' qō'niyuxs.² Xa-hi'k'e tai' yā'tsi is k'li'la'pī,
thou just only blueberries (pick) shalt. Thou just only live on shalt the lake,
k'-hi'k'e pitskuli'nī' xam lā'ni." Temuⁿhū qalpai'nx yāsau'yai'nx
will just sand-hill crane thy name." And then again does it says again to
as qōⁿ'q^u qas Mō'luptsinī'sla. "Xa-k'ts'la'a." Temuⁿhū
the white swan the Coyote. "Thou wear it shalt." So then
15 k'ts'la'inx, temuⁿhū mepi'wisxai'xa ildi's "qōⁿ'q^u".
wears it, and then continually utters sound "qōⁿ'q^u".
"Hē⁺, sin anai's, xa-yūxō'i-axa. K'-hi'k'e qōⁿ'q^u ham lān,
"Hey, my friend, thou take it off shalt. Will just white swan thy name,
xa-hi'k'e yā'tsi is k'li'la'pī." Temuⁿhū qalpai'nx yā'sau'yai'nx
thou just live in shalt the lake." And then again does it again says to
as mī'q'lu. "Xa-k'ts'la'a sin anai's."—"Laniya' tqaia'ltex, sin
the vulture. "Thou wear it shalt my friend."—"Not I want it, my
anai's. K'in k'imha'k' 'Liya' Laa'mxayudi, sin anai's."—"Hē⁺,
friend. Will me perhaps not fit on will, my friend."—"Hey,
20 sin anai's, tqaia'ltexan s hi'k'e hamsti' qau'k'ei k'ts'la'a."
my friend, want it I that just each somebody wear it shall."
Temuⁿhū k'ts'la'inx qas mī'q'lu. "Hē⁺, sin anai's, 'Laxiya'
So now puts it on the vulture. "Hey, my friend, not thou
L'a'mxayutx. K'-hi'k'e mī'q'lu xam lān, xa-hi'k'e yā'tsi qā'lte
lookest well in it. Will just vulture thy name, thou just stay in shalt always
is Lowa'hayū. K'-wa'na' ham ildi's, k'-hi'k'e mī'q'lu xam lān."
in mountains. Will not thy speech, will just vulture thy name."
Temuⁿhū qalpai'nx yāsau'yai'nx qas Mō'luptsinī'sla as 'wa'wā'.
And then again does it says again to the Coyote the night owl.
25 "Xa-k'ts'la'a sin anai's. Meli'ūtstayū hi'k'ei lhi'lkwaixs."
"Thou wear it shalt my friend. Enjoyable things just we enact."
Temuⁿhū k'ts'la'inx, te'mita hi'k'e ildi' "wa'wā'." "Hē⁺, sin
So then put it on, but just says "wa'wā'." "Hey, my
anai's, 'Liya' i'mstē, yū'xatyai' k'im! K'-hi'k'e 'wa'wā' xam lān."
friend, not thus, take it off again there! Will just night owl thy name."
Temuⁿhū qalpai'nx yāsau'yai'nx as yā'nts'lis qas Mō'luptsinī'sla.
And then again does it again says to the buzzard the Coyote.
"Xa-k'ts'la'a qani'x, sin anai's." Temuⁿhū k'ts'la'inx qas yā'nts'lis,
"Thou wear it shalt thou, my friend." So now wears it the buzzard,

¹ temita + auk'.² Transposed for sō'nirus.

he attempted to fly into the ocean. "Hey, my friend! it does not fit thee. Just Pelican shall be thy name, thou shalt scoop out smelt; thy name will be only Pelican." Then again Coyote said to Diver, "Thou shalt wear it, my friend." Then he put it on, but he just attempted to go to the ocean. "Hey, my friend! it does not look well on thee. Diver will be thy name." Then again he spoke to Sand-Hill Crane. "Thou shalt put it on, my friend." So he put it on. "Hey, my friend! it does not look good on thee, my friend. Thy name will just be Sand-Hill Crane. Thou wilt eat blueberries; thou wilt continually pick blueberries only. Thou wilt live only on lakes; Sand-Hill Crane will be thy name." And then again Coyote spoke to White Swan, "Thou shalt be wearing it." So he put it on, but continually made the sound *qōⁿq^u*.

"Hey, my friend! take it off again. Thy name will be White Swan; thou wilt just live on lakes." Then he spoke again to Vulture. "Do thou wear it, my friend."—"I do not like it, my friend. It may not, perchance, fit me, my friend."—"Oh, my friend! I want that everybody shall put it on." Then Vulture put it on. "Hey, my friend! thou doest not look well in it. Vulture will be thy name. Thou shalt always live in the mountains. Thy speech shall leave (thee); thy name will be Vulture." Then again Coyote spoke to Night-Owl: "Thou shalt wear it, my friend. We do joyful things." So then he put it on but began to say: *'wa'wā'*. "Hey, my friend! not thus, take it off again. Thy name will be only Night-Owl." Then again Coyote said to Buzzard, "Thou shalt put it on, my friend." And now Buzzard put it on, but he only attempted

- te'mlta hī'k'e tpaī'sūwīt'xai' as yā'n'ts lis. "Hē+, 'Laxiya^ε
 but just to fly attempts the buzzard. "Hey, not thou
 laa'mxayutx sin anai's, x-axa yūxē'i. K'-hī'k'e yā'n'ts lis
 fittest it my friend, thou again take it off shalt. Will just buzzard
 xam lān." Temu'n'hū qalpai'nx yāsau'yaī'nx as la'mi'sū qas
 thy name." And then again does it says again to the day owl the
 Mō'luptsinī'sla. "Xa-k'ts!a'a sin anai's qani'x. Xaqani'x k'ts!a'a
 Coyote. "Thou wear it shalt my friend thou. Thou the one wear it shalt
 5 sin anai's." Temu'n'hū k'e'a k'ts!ai'nx, te'mlta hī'k'e ildī'
 my friend." So then indeed puts it on, but just speaks
 "La'mi'sū." "Hē+, sin anai's, x-axa yūxē'i, 'Laxiya^ε
 "Hey, my friend, thou again take it off shalt, not thee
 laa'mxayutx. K'-hī'k'e La'mi'sū xam lān, xa-hī'k'e yā'tsi is
 it fits on. Will just day owl thy name, thou just live in it shalt in
 lowa'hayū, xa-hī'k'e tai' x'ū'lamtxam is qamli's." Temu'n'hū
 mountains, thou just only travel shalt at night." And now
 qalpai'nx yāsau'yaī'nx qas Mō'luptsinī'sla as yipa'yūsia.
 again does it again says to the Coyote the screech owl.
 10 "Xa-k'ts!a'a sin anai's." Temu'n'hū k'ts!ai'nx qas yipa'yūsia,
 "Thou wear it shalt my friend." So now wears it the screech owl,
 te'mlta hī'k'e "yipa'yūsia" meili'dixa. "Hē+, sin anai's, 'Laxiya^ε
 but just "yipa'yūsia" keeps on saying. "Hey, my friend, not thee
 laa'mxayutx, x-axa yūxē'i. K'-hī'k'e yipa'yūsia xam lān.
 it fits on, thou off take it shalt. Will just screech owl thy name.
 K'ex-auk' hī'k'e yā'tsi is mu'kūtsiyū." Temu'n'hū qalpai'nx
 Wilt thou inside just live in it in forest." And then again does it
 yāsau'yaī'nx as mukwa'ltsi't. "Hē+, xa-k'ts!a'a sin anai's."
 again says to the eagle. "Hey, thou wear it shalt my friend."
 15 Temu'n'hū k'ts!ai'nx. "Hē+, 'Laxiya^ε laa'mxayutx sin anai's.
 So then puts it on. "Hey, not thee it fits on my friend.
 K'-hī'k'e mukwa'ltsi't xam lā'ni." Temu'n'hū qalpai'nx
 Will just eagle thy name." And then again does it
 yāsau'yaī'nx as k'a'nek. "Xa-k'ts!a'a sin anai's." Te'mlta
 again says to the woodpecker. "Thou wear it shalt my friend." And verily
 k'ts!ai'nx qas k'a'nek, te'mlta hī'k'e "k'a'nek" meili'dix. "Hē+,
 wears it the woodpecker, but just "k'a'nek" continually says. "Hey,
 x-axa yūxē'i sin anai's. K'-hī'k'e k'a'nek xam lā'ni,
 thou again disappear make it shalt my friend. Will just woodpecker thy name,
 20 xa-hī'k'e tai' qa'ltsiyuxs is kōx^u.
 thou just only peck shalt at trees."
 Temu'n'hū yāsau'yaī'nx qas Mō'luptsinī'sla as qatsī'liē. "Hē+, sin
 And then again says to the Coyote the wolf. "Hey, my
 anai's, xa-tsimā'a k'ts!a'a." Temu'n'hū k'e'a tsimai'nx qas qatsī'liē.
 friend, thou try it shalt wear it shalt." So now indeed tries it the wolf.
 Te'mlta 'Liya^ε ayaī' nī'sk'ik's, te'mlta hī'k'e meqamā'lalxa. "Hē+,
 But not goes far to, but just continues to be bashful. "Hey,
 xa-'Liya^ε qa'mla!, sin anai's. Xa-k'ts!a'a." Te'mlta mu'n'hū k'e'a
 thou not bashful, my friend. Thou wear it shalt." So now indeed
 25 k'ts!ai'nx, te'mlta hī'k'e ildī' "qatsī'liē". "Hē+, sin anai's,
 wears it, but just says "qatsī'liē". "Hey, my friend,
 'Laxiya^ε laa'mxayutx. Qailā^a temx qamā'lal¹ sin anai's? Qailā^a
 not thee it fits on. Why then thou bashful my friend? Why
 temx 'Liya^ε ltsiya'xusalsxa? ² Tqai'a'ltxun sxas kumkwī'm."
 then thou not movest self here and there? Want thee I that thou run shalt."
 Temu'n'hū k'e'a kumkwī'. "Hē+, 'Laxiya^ε xūs laa'mxayutx, sin
 So then verily run begins. "Hey, not thee a little it fits on, my
 anai's. K'-hī'k'e qatsī'liē xam lā'ni. X-axa yūxē'i sin anai's.
 friend. Will just wolf thy name. Thou off take it shalt my friend.

to fly. "Hey! it does not fit thee, my friend; take it off. Thy name will be only Buzzard." Then again Coyote spoke to the Day Owl: "Thou shalt put it on, my friend. Thou shalt be the one to wear it, my friend." Then, indeed, he put it on, but merely said: *la^emī'sū*. "Hey, my friend! take it off; it does not fit thee. Thy name will be only Day Owl; thou wilt live in mountains; thou wilt travel only at night." Then again Coyote spoke to Screech Owl, "Thou shalt wear it, my friend." So Screech Owl put it on but kept on saying: *yipa^eyūsła*. "Hey, my friend! it does not fit thee, thou (must) take it off again. Thy name will be only Screech Owl. Thou wilt live inside the forests." Then again he spoke to Eagle, "Here! Thou shalt wear it my friend." So he began to wear it. "Hey! it does not look well on thee, my friend. Thy name will be Eagle only." Then again he spoke to Woodpecker, "Thou shalt put it on, my friend." And, verily, Woodpecker put it on but merely kept on saying *k'a^ek*. "Hey, thou (must) take it off again, my friend. Thy name will be Woodpecker only; thou shalt customarily peck at trees."

And then Coyote said frequently to Wolf, "Hey, my friend, thou shalt try to wear it." Then, indeed, Wolf put it on. But he did not go far, when he was acting (rather) bashful. "Hey! do not be bashful, my friend! Thou (must) wear it." So then, indeed, he put it on (again), but he just said: *qatsī'li^e*. "Hey, my friend! it does not fit thee. Why art thou always ashamed, my friend? Why dost thou not move up and down? I want that thou shouldst run." Then, indeed, he began to run. "Hey, it does not fit thee (even) a little, my friend. Thy name will be only Wolf. Thou shalt take it

- Xa-hi'k'e is qauwai'-slō is ts'k'ĩ'ntsi x'ũ'lamtxam. Qatsi'li'e xam
Thou just on every place in mountains travel shalt. Wolf thy
Lā'ni." Temuⁿhū qalpai'nx yāsau'ya'inx qas Mō'luptsinī'sla as
name." And then again does it again says to the Coyote the
meqalpa't'. "Hē+, sin ana'is, xa-tsi'ma'a k' ts'la'a.
cougar. Hey, my friend, thou try it shalt wear it shalt.
Xa-mukumū'kwaxam hau'k's, nāmk' sxas k' ts'la'a." Temuⁿhū
Thou run about shalt everywhere to, when shouldst thou wear it". So now
5 k'e'a mukumū'kwaxa. "Laxiya^e L'a'mxayutx xūs sin ana'is.
indeed runs around. "Not thee it fits on a little my friend.
K'-hi'k'e meqalpa't' xam Lā'ni. Xa-hi'k'e hau'k's x'ũ'lamtxam
Will just cougar thy name. Thou just everywhere to travel shalt
is ts'k'ĩ'ntsi." Temuⁿhū as yaⁿ'qu. "Hē+, sin ana'is, xa-k' ts'la'a,
in mountains." And now the wildcat. "Hey, my friend, thou wear it shalt,
sxas L'a'mxayudī, k'xas mukumū'kwaxam." Te'mita hi'k'e
if thou look well in it shalt, habitually thou run back and forth shalt." But just
tsā'me qsuū't. "Hē+, sin ana'is, k'in 'Liya^e nāmk' k' ts'la'a.
very heavy. Hey, my friend, will I not ever wear it will.
10 Tsā'me hi'k'e qsuū'titslō."—"Hē+, sin ana'is, k'-hi'k'e yaⁿ'qu xam
Very just heavy much."—"Hey, my friend, will just wildcat thy
lān, xa-hi'k'e hau'k's x'ũ'lamtxam is nā'tk'autuxs." Temuⁿhū
name, thou just everywhere to travel shalt in river small several." And then
qalpai'nx yāsau'ya'inx as kusū'tsi. Temuⁿhū k' ts'la'inx as kusū'tsi.
again does it again says to the bear. So now put it on the bear.
Temuⁿhū mis ik' ts'la'itx, tem yāsau'ya'inx qas Mō'luptsinī'sla.
And now after had it on, then again says it the Coyote.
"Xa-mukumū'kwaxam." Te'mitauk² hi'k'e lōhai'sūwixai'
"Thou run around shalt." But away just to climb attempts
15 qauxa'nk's is kōx. K'-uk² lōhai'm qauxa'nk's 'k'as kōx. "Hē+,
upwards on tree. Will away climb will up to on the tree. "Hey,
sin ana'is, 'Laxiya^e L'a'mxayutx. K'-hi'k'e kusū'tsi xam lān,
my friend, not thee it fits on. Will just bear thy name
xa-hi'k'e tai' ta'tsk'ē'txam." Temuⁿhū qalpai'nx yāsau'ya'inx
thou just only pick berries shalt." And then again does it says again to
as Lxu'mta. "Hē+, xa-k' ts'la'a sin ana'is."—"Laniya^e nāmk'
the beaver. Hey, thou wear it shalt my friend."—"Not I ever
k'a'ts lisānx, sin ana'is. K'-tai' sis nūns sin lān, k'ins qaqa'n
have worn it, my friend. Will only if elk my name, habitually I
20 k'a'ts li. 'Laniya^e tqaia'ltex, k'in k'i'mha'k' 'Liya^e L'a'mxayudī."—
wear it will. Not I like it, will I perchance not look well in it will."—
"Ā'a, k'-hi'k'e Lxu'mta xam Lā'ni." I'mste yāsau'ya'inx qas
"Yes, will just beaver thy name." Thus again says it the
Mō'luptsinī'sla. Temuⁿhū qalpai'nx yāsau'ya'inx as qā'tsū. "Hē+,
Coyote. And then again does it says again to the raccoon. "Hey,
sin ana'is, xa-k' ts'la'a tsima'a."—"K'in k'i'mha'k' 'Liya^e L'a'mxayudī,
my friend, thou wear it shalt try it shalt."—"Will I perchance not look well in it will,
tsā'me hi'k'e qsuū't." Te'mita yāsau'ya'inx qas Mō'luptsinī'sla.
very just heavy. Nevertheless again says to him the Coyote.
25 "Xa-k' ts'la'a l'ō'tsū muⁿhū." Temuⁿhū k' ts'la'inx, te'mita hi'k'e
"Thou wear it shalt anyway now." So then wears it, but just
metskwana'talxa. "Tsā'me hi'k'e qsuū'titslō, sin ana'is. K'in
keeps on stooping. "Very just heavy much, my friend. Will I
'Liya^e nāmk' k' ts'la'a."—"Ā'a, k'-hi'k'e qā'tsū xam lān, xa-hi'k'e
not ever wear it will."—"Alright, will just raccoon thy name, thou just
sūn'q lustxam." Temuⁿhū qalpai'nx yāsau'ya'inx as k'ilū'tlin.
feel around shalt." So then again does it says again to the land-otter.
"Hē+, xa-tsi'ma'a k' ts'la'a, sin ana'is. Te'mita muⁿhū meya'saux.
Hey, thou try it shalt wear it shalt, my friend. And now keeps on saying.

¹ Literally, "a continuous roller"; qalp- TO ROLL, TO REPEAT.² temita +- uk².

off again, my friend. Thou wilt travel all over the mountains. Wolf will be thy name." Then again Coyote said to Cougar: "Hey, my friend! thou shalt try to wear it. Thou shalt run around everywhere after thou wilt have it on." Then, indeed, he ran about. "It does not fit thee (even) a little, my friend. Continuous Roller will be thy name. Thou shalt merely travel all over the mountains." And now (he spoke to) the Wildcat: "Hey, my friend! thou shalt put it on. (I want to see) if it will fit thee, as thou wilt run back and forth." However, it was very heavy (and Wildcat said): "Hey, my friend! I shall never (be able to) wear it. It is just too heavy."—"Hey, my friend! thy name will be Wildcat, thou wilt travel along the various small rivers." Then again he spoke to Bear. And now Bear (tried to) put it on. And after he had it on, Coyote said to him repeatedly, "Thou (must) run around." (He did so) but (instead) he just attempted to climb up on a tree. He was about to climb up on a tree (when Coyote stopped him). "Hey, my friend! it does not look well on thee. Thy name will just be Bear. Thou wilt only pick berries." And then again he spoke to Beaver: "Hey, do thou put it on, my friend."—"I have never worn it (before), my friend. Only if Elk were my name, I might habitually wear it. I do not like it; I will not, perchance, look well in it."—"Very well, Beaver shall be thy name." Thus Coyote said to him repeatedly. Then again he spoke to the Raccoon, "Hey, my friend! thou shalt try to wear it."—"It will not, perchance, fit me, it is very heavy." But Coyote kept on saying to him, "Now thou shalt put it on just the same." So then he put it on but gradually bent downward. "It is very heavy, my friend. I shall never (be able to) wear it."—"All right! Thy name will be just Raccoon; thou wilt always feel around with thy hands." Then again he spoke to the Land Otter, "Hey, thou shalt try to wear it, my friend." And (Otter) kept on

- "Ā'a, k'in k'ts la'a." Temuⁿhū k'ts la'inx, te'mita hī'k'e tsā'mē
 "Yes, will I wear it will." So now wears it, but just exceedingly
 qsū'titslō. K-kū'k's hī'k'e meyā'xau^sxam. "Hē+, sin anai's,
 heavy very. Will ocean to just always go will. "Hey my friend,
 xa-'Liya^e kū'k's a'ya!"—"Laniya^e tqaia'ltex sins k'ts la'a."
 thou not ocean to go!"—"Not I want it should I wear it shall."
 "K'i'msxas¹ 'Liya^e tqaia'ldi, k'is k'ilū'tlin xam la'ni." Tem-axa
 "Since thou not like it wilt, habitually land-otter thy name." So again
 5 muⁿhū yūxē'nx. "Meti'yutxaut li, xa-tsima'a k'ts la'a, sin anai's."
 now takes it off. "Rabbit, thou try it shalt wear it shalt, my friend."
 Temuⁿhū k'ts la'inx. Temuⁿhū kumū'kwal'yayusux² hau'k's.
 So then put it on. And then repeatedly runs around with it everywhere to.
 "Hē+, mūn'hiix hī'k'e lxwala'st."—"Laniya^e tqaia'ltex. K'in
 "Hey, rather thou just slim."—"Not I like it. Will I
 lā'teq-e'n sins x'ū'lamtxam hatsi'kwauk³ is ts'k'it'si? K'-tai^e
 what inter. should I travel shall inside in mountains? Will only
 sins nūns, k'ins qan k'a'ts li. Qas nūns tai^e lama'xanx."
 if I elk, habitually I I wear it will. The elk only it fits on."
 10 Temuⁿhū yāsau'ya'inx as lahai't! qas Mō'luptsini'sla.
 So then again says to the deer the Coyote.
 "K'-lā'teq-e'n xam la'ni?"—"Ā'a, k'-Lahai't!⁴ sin la'ni lā'ta sin
 "Will what inter. thy name?"—"Yes, will deer my name, because my
 hā'sat! kus nūns." Temuⁿhū qalpai'inx yāsau'ya'inx as nūns qauku⁵
 brother the elk." And finally again does it again says to the elk the
 Mō'luptsini'sla. "Xa-k'ts la'a kuha'm liqē's.⁶ Nāmk' sxas
 Coyote. "Thou wear it shalt this thy feather. When shouldst thou
 k'ts la'a, xas⁷ mukumū'kwaxam. K-'Liya^e lā'. Lā'xs
 wear it shalt, habitually thou run around shalt. Will not something. Even if
 15 qē'nxst-slō, xa'ltas⁸ x'ū'lamtxam, lā'xaxs⁹ stini'k'altxam
 bad place, still thou habitually travel shalt, even if thou habitually slink shalt
 'k'qē'xan as kōx¹⁰." Temuⁿhū mukumū'kwax xas nūns. Lā'xs
 at under the trees." And now runs around the elk. Although
 qē'nxst-s-le'wī,¹⁰ te'mita mukumū'kwaxa. Tem hī'k'e hamsti^e
 bad a place, still runs around. Then just all
 qas hī'tslem lhaya'nix. Temuⁿhū yāsau'ya'inx qas
 the people keep on looking at him. And then says again to him the
 Mō'luptsini'sla. "K'ex muⁿhū nix nūns xam la'ni. Temuⁿhū
 Coyote. "Shalt thou now thou elk thy name. And then
 20 kuha'm mū'tsik' k'is lxwala'st¹¹ ts-lānk'. K'ipst hī'k'e qas
 this thy younger brother habitually deer his name. Will you two just the
 hamsti^e hī'tslem penū'nsitxū."
 all people make food thee will."
 Tsqa'mt liyū muⁿhū.¹²
 End becomes now.

¹ k'imais + -s.² kumku- TO RUN; -al + -yaf + -usux duplicated instrumental suffix.³ hatsi'ku + -auk'.⁴ Literally, "brother to him"; L- + hā'sat/.⁵ Harmonized for qaku.⁶ Should have been k'aya'siyū HORN.⁷ Abbreviated for k'xs; k'is + -s.⁸ Abbreviated for k'ix'ltas; k'is + -s + hū.⁹ lā'xs + -s.¹⁰ Mis-heard for qē'nxst-s-le'wī'.¹¹ Another term for DEER; literally, "slim, lean."¹² The story ends rather abruptly. Smith claimed to have forgotten the subsequent details. A continuation of this story obtained in English by Farrand will be found on p. 235 under the title "The Killing of Elk." Farrand also obtained in the native language an abbreviated version of this story. See also next story.

saying, "Forsooth, I will put it on." Then he put it on, but it was very heavy. He was constantly going toward the ocean. "Hey, my friend! do not go toward the ocean!"—"I don't want to wear it."—"Since thou dost not like it, thy customary name shall be Land Otter." So he took it off again. "Rabbit, my friend, thou shalt try to wear it." Then he put it on and ran with it in all directions. "Hey! thou art rather (too) lean (for it)."—"I do not like it (anyway). How will I be able to go around in the mountains inside (the brush)? If only my name were Elk, (then) I could wear it habitually. Only on Elk does it look well." Then Coyote said to the Deer, "What shall be thy name?"—"Oh! 'Brother-to-Him' shall be my name, because Elk is my elder brother." Then finally Coyote spoke to Elk: "Thou shalt wear thy feather. Whenever thou wilt have it on, thou shalt run around habitually. It will be nothing (to thee). Even if a place be (very) bad, thou wilt nevertheless travel on it, even if thou shouldst (have to) creep customarily under the trees." And then Elk ran around. Even in bad places he kept on running around. And now all the people were looking at him, while Coyote kept on telling him: "'Food' shall be thy name; and thy younger brother's name shall be 'Slender.' All the people will eat you two."

It ends at last.

3. THE UNIVERSAL CHANGE¹

(Collected by Farrand in 1900)

Xa'met-s-pi'takum qauwā^a hi'k'e lā^a k'exk'ai' is xa'met-s-le'wī',
ltowā'sk',² k'ai'i limk'i'lhixamt si'lkustuxs is sūdā^a'stit-s-qamli's.
Is xa'met-s-qamli's qauwā^a hi'k'e lā^a k'ilhi'.

Tem xe'lk'temxtit-s-liqē's wī'lsinx, k'ai'i hi'k'e qauwā^a
5 qau'k'ei tsuma'a. Qauwī's kus kusē'tsī k'ts!ai'nx, tem kūita'-
yususx. Temu^a'hū mis k'ei', tem hi'k'e qauwā^a qau'k'ei yēai'nx,
mis 'liya' l'a'mxayutx. Lās hi'k'e ts'ilo'xwēlnx,³ sis qō'tse
metsai'liyūt,⁴ k'is tsā'hī'sxa metsu'lxust, sis qō'tse metsai'liyūt;
nām' sis kusē'tsī lowa'txayūsxam, sis qō'tse k'ts!ayū'lī tas
10 meilā'stemxtau s-liqē's.⁵ Tem yēā'lnx, "K'-kus Lahai't! tsuma'a."
Temu^a'hū mis k'a'ts!ilx, tem kūita'yususx. Temu^a'hū mis k'ei',
tem hi'k'e qauwā^a hi'k'e qau'k'ei yēai'nx, mis tsa'ti lāa'mxayutx.
Is i'mste tem kus Lahai't! metsai'liyūt.

Temu^a'hū qalpa'lnx tsuma'lnx tas mehaihaya'temxt-s-liqē's.
15 Tem qauwī's kus sū'ln tsuma'lnx. Temu^a'hū mis k'a'ts!ilx, tem
kwita'yususx. Temu^a'hū mis k'ei', tem hi'k'e qauwā^a qau'k'ei
yēai'nx, mis 'liya' l'a'mxayutx, lās hi'k'e mis tsā'hī'sxa metsu'-
lxust, sis qō'tse metsai'liyūt, sis sū'ln lowa'txayūsxam. Temu^a'hū
qalpa'lnx kus nūns tsuma'lnx. Temu^a'hū mis k'ei', tem hi'k'e
20 qauwā^a qau'k'ei yēai'nx, mis tsa'ti l'a'mxayutx. Is i'mste tem
kus nūns metsai'liyūt. Temu^a'hū a'ng'i tem hi'k'e qauwā^a ta'xti
si'lkustex. Qauwā^a hi'k'e lā'tqat lt!awa'it si'lkustex. Temu^a'hū
mis qamli', tem k'ets qalpa' limk'i'lhixamt si'lkustex. Temu^a'hū
mis-axa qai'-slō, qalpa' tem lpū'penhaut si'lkustex, tem-axa lqat'at
25 tem-axa lxwē'lxwiyaut tem-axa lēya^a'hats!it.

Temu^a'hū⁶ mis tsqa'mt!iyū qauwā^a ta'xti, tem k'-mu^a'hū
lxama'nstoxs tas sū'ln. Tem hi'k'e is qauwai'-slō tayayū'lnx.
Qaha'lt lpū'penhaut si'lkustex, k'auk'ai'i⁷ liya' ni'¹ ts-hai'k'.⁸
Temu^a'hū tsxwa'tiyū si'lkustex, tem k'-hi'k'e qauwā^a qau'k'ei
lxamna'a. Temu^a'hū mis himlā'ntsxasx,⁹ tem tsk'ūi'tiyū tem

¹ A considerably abbreviated version of the previous story (No. 2). Another important point of difference between these two versions will be found in the fact that Farrand's informant connects this story with the episode of the "Death of Grizzly Bear," a narrative that has been obtained by me as an independent myth (see No. 4).

² A former Alsea village, situated about 8 miles north of the Sinlaw River—the present site of the Heceta Head Lighthouse.

³ The passive voice is used extensively in the Alsea language.

⁴ *tsiya'Hyū* HORN.

⁵ It will be noticed that the informant uses alternately the terms FEATHER and HORN. A similar uncertainty as to the exact identity of the object was displayed by the narrator of the previous version.

⁶ Here begins the story of the "Death of Grizzly Bear." This part of the story is told very poorly. Many incidents have been left out, which, however, may be supplied from the version obtained by me in 1910 (see p. 60).

⁷ k'ai'i + -uk'.

⁸ Literally, "so that not anything inside his mind."

⁹ *mxlān*—TO KNOW.

3. THE UNIVERSAL CHANGE

One day everybody (had) gathered at one place, (at) Ltowā'sk', in order that general dancing should be indulged in by all for five nights. (Then) on one night everybody began to dance.

Afterward one pair of feathers were brought (in) in order that everybody should try (them) on. The Bear put (the smaller feather) on first and danced with it. And after he stopped at last, then everybody told him that it did not fit him. (He was told so) because it was simply feared that, should he have a horn, he would be entirely too dangerous, if he should have a horn (on his head); (furthermore, he would be dangerous) when, after having turned into a Bear, he should always wear (even) the smaller (of) the (two) feathers. Then it was said, "Let that Deer try it on." So after having put it on, (Deer) danced with it. And after he stopped, then everybody told him that it simply fit him beautifully. And it is for (this) reason this Deer has a horn.

Thereupon again the larger (of) the (two) feathers was tried. First the Grizzly Bear tried it on. And after he had it on, he began to dance with it. And after he stopped, then everybody merely told him that he did not look well in it, (because it was feared) that he would become too dangerous, should he have a horn after turning into a Grizzly. Then finally the Elk tried it on. And after he stopped (dancing with it), then everybody told him that it fitted him very well. For that reason Elk has a horn. Thereupon next day all (sorts of) things were done. All kinds of games were played. And when night came, then dancing was indulged in once more by everybody. And when daylight appeared again, then shinny playing was indulged in by everybody, and also target-shooting, and also spearing and guessing.

And after all (these) games came to an end, then Grizzly Bear was going to be killed. So he was being watched everywhere. All (those) by whom shinny was played (only) pretended (to play) in order that he (should) not suspect anything. Then finally everybody became engaged in a (pretended) fight because everyone was going to (take part in) killing him. But when (Grizzly) knew himself (to be in

- Lpilsūi' kō'k^us. Temuⁿ'hū tsmkwa'slik¹ tem k' lē'tsik's tsk'ūi'tiyū, temuⁿ'hū as qā'alt tem kō'k^us lpilsūi'. Tem hā'a'tse lxwē'tsinx is tlewa'qtit-s-kō'x^u, tē'mita hilaī'nx, tem hī'k'e k' lū lowa'txayū tas kō'x^u. Temuⁿ'hū mis hī'sk'iyū, tem qasūwa'lnx kus mēla'hatū,²
- 5 k'-qau'wis ayai'm Wusiⁿ'k's LEā'laut, k'ai'i tai'ln, sis k'i'mhak's wil. Te'mita hī'k'e xū'sī kumkwī', tem hī'k'e plūi' tem hī'k'e yā'a'qa haya'ntex. Tem is i'mste tem kus k'ets hī'k'e xū'sī kumkwī' kus mēla'hatū, k'is k'im plūi'mi, k'is hī'k'e lhainaī'dū, lā'ita mis imi'stal kus ta'mink'ink'.³ Temuⁿ'hū qalpa'lnx qasūwa'lnx kus
- 10 meti'yutxaut!i, te'mita hī'k'e xū'sī kumkwī' tem hī'k'e lpa'ltkuyū tem hī'k'e yā'a'qa haya'ntx. Temuⁿ'hū qalpa'lnx qasūwa'lnx kus sū'stsemxt. Tem tsa'ti nisk' ayai'. Temuⁿ'hū mis wī'lx Wusiⁿ'k's, tem tsqē'wilx kwas mehaya'tau⁴ 'k'yā'tsx xamk'! haihaya't ts-itsai'sk'. Tem LEā'laux mis hī'tslem 'k' tsk'itū'lnx⁵ hak'ltowā'-
- 15 sk' tem lpū'lsa awī'lau. Tem yeaī'nx k'-tai'lī sis wī'lī. Temuⁿ'hū 'Liya'qā'a'tse temuⁿ'hū LEai'sx 'k'awī'lau. Temuⁿ'hū mis wī'lx, tem qaaī'nx ts-itsai'sk'ik's. Temuⁿ'hū tkelitsliyū'lx. Temuⁿ'hū mis tqulk'i', tem atsk'ai'. Tem k'i'stinx lx'i'ldūt as lpā'k'st!. Temuⁿ'hū mis-axa wī'lx, tem t'ilī'nx tas lpā'k'st! is xā'lux^u. Temuⁿ'-
- 20 hū tsimai'nx k'-lā sis tsk'ūi'tiyūsxam.

- K'au'k'ets⁶ qaaī' k'its-xama'liyūk', k'is-axa ts-kusnū'nhayust!-
exk'ik's' k' lilhaī'm. Temuⁿ'hū k'ets⁸ itsai'xtiyū, k'is ma'yexam.
"Hū + ,⁹ lā-e'n tsa'ti k'ex¹⁰ la'ltqaix?"¹¹—"Ta'muqwa hī'k'e sin
anaī's. Xampenū'nsatxus k'in¹⁰ tsī'n'stenx. A'tsk'ai hī'k'e qā'a'lte!"
- 25 Temuⁿ'hū mis t'ilī' lpā'k'st, tem qudi'yux^u ts-xama'liyūk'ik's.
Temuⁿ'hū mis stqwēxwai', tem lxunī'yū hata'hak' ts-itsai'sk'
temuⁿ'hū qē'ntxa.

¹ The people evidently intended to kill the male and female of the species.

² Literally, "he has a glass (eye)"; LE'he GLASS.

³ This explanatory sentence was evidently interpolated by the narrator.

⁴ Namely, Wren.

⁵ Passive.

⁶ k'ets + -sk'.

⁷ kusnū'nhayust/ NOSE.

⁸ The Aiksa prefer to use in a narration the usitative tense, employing for that purpose the particles k'ets and k'is. The latter invariably requires that the verb shall appear with a future suffix.

⁹ An imitation of the bear's growling.

¹⁰ The future prefix k'- is frequently introduced in the narration without denoting, however, a true future tense.

¹¹ lā'tay SOMETHING.

danger), he escaped at once and began to swim (out) into the sea. And his wife (also) ran away quickly inland, while the male (Grizzly) swam out into the sea. In vain (one man) was (trying to) spear him with a sharp stick, for he missed him, and the stick merely turned into a rock. So then after (Grizzly) was far (out in the sea), Robin was sent (and told that) he was to go first to Alsea to relate (the news), in order that he might be watched should he arrive there. But (Robin) began to run a little, then stopped, and just looked straight (ahead). And this is why the Robin habitually runs a little, then stops there, and always looks at you, because he acted thus at that time. So then again Rabbit was sent, but he (also) ran just a little (ways), then sat down quickly, and just looked straight (ahead). Then Weasel was finally sent. (To everybody's) surprise he went far. And after he arrived at Alsea he went to the Little Old Man (Wren), who was living alone (in) his large house. Then he kept on telling him that a man (Grizzly) previously (mentioned) had been (permitted to) escape from Ltowā'sk' and (that) he was coming here (by) swimming. Then (Wren) told (Weasel) that he would watch for him, in case he should arrive. And then not long (afterward) he saw that (man) coming nearer. And after he arrived (there) he took him into his house. Then he built a fire for him. And after (Grizzly) began to feel warm, he fell asleep. Then (Wren) left him (in the house) in order to look for pitch. And after he returned he began to heat the pitch in a clamshell. Then he began to try in what way he could escape quickly (after having killed Grizzly).

He would go into his mouth and would come out again through his nose. And when (Grizzly) would start up suddenly, he would say "Huuuh! what in the world art thou doing?" (To which Wren would reply): "Just keep still, my friend; I am cooking the food thou art going (to eat). Just keep on sleeping!" Then finally when the pitch was hot, he began to pour it into his mouth. And as (Grizzly) kept on kicking, one side of his (Wren's) house broke down (falling on Grizzly) who thereupon died.

Is i'mste tem kus i'mste ts-hilkwai'sk' kus kusū'saū,¹ lā'ta mis imi'stal kus ta'menk'ink'. Lā'k'ets hi'k'e is ilā'-slō, k'ilta's² lqaa'yūsxam.³

4. SŪ'EN TS-QĒ'K'ĪK'⁴

GRIZZLY HIS STORY

(Told by Tom Jackson in 1910)

K'exk'ai'-slō ts-hi'tek'. Mū'n'lii laū'ltstūt.⁵ Qauwā⁶ hi'k'e lā⁷
 5 k'exk'ai'. K'-lxama'nstoxs kus sū'ln. Temu'n'hū k'e'a i'mste
 it!a'nsiyū-slō. Temu'n'hū waltsa'lnx kō'kus-em. Temu'n'hū mis
 ik'a'xk'iyū-slō, tem pxēpxēltsūsi'ltlxamt si'lkustex. "K'-uk⁸ ū'k'-
 en qauwī's lōhai'm?"⁹ Temu'n'hū yāsau'ya'lnx. "K'-uk⁸ me-
 haya'tau met!ōlū¹⁰ qau'wis lōhai'm." Temu'n'hū k'e'a hilkwai'-
 10 sai'nx. Tem hak'i'm¹¹ tem qauwā⁶ hi'k'e lā'teq lōhai'xa. Temu'n'-
 hū is itōwai'-slō temu'n'hū yāsau'ya'lnx. "K'-uk⁸ kus xē'itkwat-s-
 hi'tslem lōhai'm." Tem ilasxai'xa.¹² Temu'n'hū yāsau'ya'lnx.
 "Lā's-uk⁸ kus kusū'tsi lōhai'm." Temu'n'hū k'e'a hilkwai'sainx.
 Temu'n'hū mis lō'hastex, tem tsilhai'. Tem-axa hak'eqau'x wahau'-
 15 hinx, "lō'hex-aū sin anai's!" K'u'k¹³ts¹⁰ mu'n'hū qa'halt lōhai',
 te'mlta 'liya¹⁴. K'u'k¹³ts¹⁰ qā'lte hna'x, k'is-axa k'im siptūi'm.
 Tsumū'sumyuk' is pi'tskum tem halā'tsi i'mstatxū qalpai'. Temu'n'-
 hū sūdā'stk'emyuk' is pi'tskum temu'n'hū tla'mstxam¹¹ k'-ta'āxti
 mu'n'hū lxama'nstoxs. Temu'n'hū k'e'a hilkwaisayū'lnx. Te'mlta
 20 hi'k'e 'lta'hana iltqa'lnx, temu'n'hū tsk'ūi'tiyūsxa, yi'hūyai. Qalō'-
 sik'slō¹² px'ilmisai'. Tsitsk' layū'lnx, mis tā'ptex qalō'sik's, te'mlta
 hiltxa'lnx. Temu'n'hū lpilsūi' tsa'yeqa¹³ hi'k'e kū'kus-auk'-slō.

Tem ik'a'xk'examt si'lkustex. K'-lhanai'ln, nā'k'-slō¹⁴ mu'n'hū
 px'ilmisai'm. Tsā'me nī'sk' kū'k¹⁵, temu'n'hū tsiqai' k'a'k'-slō.¹⁵
 25 Temu'n'hū pxē'pxēltsūsi'ltlxamt si'lkustex, k'-qaū'k'-ē'n mu'n'hū
 plō'xai as mehaya'tau.¹⁶ Te'mlta hi'k'e qauwā⁶ ū'k'eai silūi'xasx,

¹ An explanation of Wren's small size and his ability to enter even the smallest places.

² k'is + ūda.

³ In the original manuscript the collector left space in which to fill in the remainder of the story, but evidently did not have an opportunity to carry out this purpose; hence the rather abrupt ending of the myth. This version differs from my own (see next story) in that here Grizzly's death is accomplished by means of pouring hot pitch into his mouth instead of boiling water. For parallel stories among the other tribes of this region see Leo J. Frachtenberg, Coos Texts, in *Columbia Univ. Contrib. to Anthr.*, I, pp. 101 et seq.; Lower Umpqua Texts, *ibid.*, IV, 94; Shasta and Athapascan Myths from Oregon, in *Journ. Amer. Folk-Lore*, XXVIII, 214 et seq.; Sapir, Edward, Takelma Texts, pp. 123 et seq., and Yana Texts, pp. 203, 216. A similar story was recorded by me among the Molala Indians.

⁴ This story is a fuller version of the second episode of the previous myth. See p. 56.

⁵ wātsa- TO INVITE.

⁶ The narrator has evidently left out a considerable portion of the story, which may be supplied from the Coos version. There a toboggan-like stone structure is put up on the top of a hill, and the different animals are asked to climb up and slide down. On the top of this structure some one is stationed, armed with an ax ready to kill Grizzly should he climb up. See Frachtenberg, Coos Texts, pp. 90 et seq.

⁷ Literally, "He continually purrs."

⁸ hak- + k'im.

⁹ Literally, "He (says) no to himself."

¹⁰ k'is + ūku.

Footnotes continued on p. 61.



For that reason (it is) that Wren acts that way, because he was acting thus at that time. Even in the small(est) places he can usually squeeze himself in.

4. THE DEATH OF GRIZZLY BEAR

Many people had come together apparently to invite (Grizzly). Everybody had assembled (there, because) Grizzly Bear was going to be killed. Thus, indeed, all had agreed. Then at last he was persuaded (to come to) the edge of the ocean. And after all had assembled, then (the following) question was being asked of one another: "Who will climb up there first?" Then finally it was said repeatedly, "Little Old Man Raccoon shall climb up there first." Then, verily, he did it. And after that everybody (else) began to climb up. And afterward it was said again and again, "Some better man (Grizzly) shall climb up there." But he refused (to lend) himself (to such a thing). Then it was said again, "Let Black Bear climb up there." Then, verily, he began doing it. And after he arrived on top he began to sing. Then he called down from above to (Grizzly Bear), "Climb up here, my friend!" Now (Grizzly Bear) was pretending to climb up there, but (in reality he was) not (climbing at all). He would constantly look back (and) would (then) slide down again. And on the second day the same (thing) as before was done. Then finally on the fifth day it was agreed at that place that (Grizzly Bear) must needs be killed. Then, verily, (everything) was arranged. But it was done badly, wherefore he ran away quickly (and) disappeared. He began to go toward the sea. He was frequently shot at, after he jumped into the sea, but he was (as) frequently missed. Then (after he escaped) he began to swim straight in a western direction.

Then (again) all the people assembled together. He was going to be watched to whatever place he (might) go. (At first) he went far out westward, then he straightened (his course) in a northerly direction. Then the question was put by the people to one another, who was going to go to that Little Old Man (Wren). But everybody simply feared (for) his own (safety) because the place was exceedingly

¹¹ An obscure form. Would seem to consist of *tlams-* TO AGREE; *-stx* passive, and perhaps *-xm* suffixed particle.

¹² Contracted for *galō'sik's-slō*.

¹³ Instead of *tlal'ga*. The additional syllable is due to the affected pronunciation of the narrator.

¹⁴ Contracted for *nd'k'ik's-slō*.

¹⁵ Contracted for *k'a'kus-slō*.

¹⁶ Namely, Wren.

- lā'ltā mis tsā'hī'sxa nī'sk'-slō. Tem qau'wis qasuwa'inx kus meti'-yutxaut!i. Temuⁿ'hū k'e'a kumkwī', te'mīta k'im lpa'ltquyū. K'ets hī'k'e yā'qa hā'nx. Tem ta'āxtī qalpa'inx qasuwa'inx mēhaya'tau metlōlūt'. Temuⁿ'hū k'e'a kumkwī'. ¹Līya^ε tsā'mē qā'-
- 5 tse kumū'kwau, te'mīta k'i'lūk'slō ¹ tliyaī'xa, te'mīta hī'k'e sūn'-q'ustxa'yaī' is hak'!ē'tsāl. Temuⁿ'hū qalpa'inx qasuwa'inx kus Lahai't!. Temuⁿ'hū k'e'a wustlīnāī'. Temuⁿ'hū kumkwī', te'mīta hī'k'e metā'pīx, tem plūi' k'im. Tem qalpai' xē'tsux^u, te'mīta halā'tsī i'mstē. Tem sūdā'stk'emyuk' tem hī'k'e muⁿ'hū k'eaī'xa.
- 10 Temuⁿ'hū qalpa'inx qasuwa'inx kus mēla'hatū. Temuⁿ'hū k'e'a wustlīnāī', temuⁿ'hū kumkwī'. ¹Līya^ε qā'tse kumū'kwau, tem lpihū'yūsxā.² Yā'qa hī'k'e haya'ntex, k'ets hī'k'e nūnū'sītxa. Tem qalpai' xē'tsux^u, te'mīta hī'k'e halā'tsī i'mstatxū. Temuⁿ'hū sūdā'stk'emyuk' tem hī'k'e muⁿ'hū k'eaī'xa. Temuⁿ'hū qalpa'inx
- 15 qasuwa'inx kus pa'āp!. Temuⁿ'hū k'e'a wustlīnāī'xa, temuⁿ'hū kumkwī'xa. Mukumū'kwasyaux. ¹Līya^ε qā'tse kumū'kwau tem tpaī' k'ilū'k's, tem lpilsūi'xa. ¹Līya^ε qā'tse lpalū'n'sau, tem-axa muⁿ'hū k'liqai'. Piltkwai'xa, mis k'la'qstex. ¹Līya^ε qā'tse pila'tkwax, tem qalpai' xē'tsux^u. Mukumū'kwasyaux. ¹Līya^ε tsā'mē
- 20 qā'tse mukumū'kwasyau, te'mīta k'ets halā'tsī tpaī' k'i'lūk's. Ltūi'xa, te'mīta hī'k'e qaiti'-axa tspūi'tiyū. Te'mīta halā'tsī mēlpalū'n'sasyaux. ¹Līya^ε qā'tse lpalū'n'sau, tem-axa k'liqai', temuⁿ'hū piltkwai'. Tem tsu'nk'xek'emyuk' halā'tsī i'mstatxū. Temuⁿ'hū sūdā'stk'emyuk' tem qaaī'xa hī'k'e k'-spaī'x-slō. Tem
- 25 tai^ε muⁿ'hū. Mis qā'sal, ¹Līya^ε-axa qalpai' k'lihai'.
- Temuⁿ'hū qalpa'inx qasuwa'inx kus sū'stsemxt, k'-qō'tse ayaī'mi. Temuⁿ'hū pxē'ltūsai'. "K'in nī'-en leā'lauwī te mēhaya'dau, sins tsqē'wilī?"—"Muⁿ'hū sxas tsqē'wilī, k'exs leā'lauwī: 'Tsk'itū'inx as sū'in.' Xa-hā'īqa ayaī'mi, xa-leā'lauwī, 'Xa-wahauhītxai'm is
- 30 silō'qwīyū, k'ai'ī ¹Līya^ε k'la'qestoxs, nā'mk' sis tsqē'witsū." Temuⁿ'hū k'e'a ayaī'xa. Tai^ε muⁿ'hū. Mis kumū'kusal, ¹Līya^ε nā'k'eaī hai'haitxai'.

- Temuⁿ'hū mis tsqē'wilx, tem leā'laux. "Tsk'ētū'inx ata's plxa'-mnatxaūnx." Temuⁿ'hū pxēltūsai'nx, "Temx-e'n muⁿ'hū ta'xti?"—
- 35 "Ā'a, nīx k'in ³ lpli'xtaudux^u, ildī's k'in ³ spaā'yautemux^u." ⁴—"K'eaī'sa, k'in-e'n iltqai'mi?"—"Ā'a, le'yā'sauinxax: 'Xa-wahauhītxai'm as silō'qwīyū.'" Temuⁿ'hū k'e'a hīlkwaīsaī'nx; wahau-

¹ Simplified for k'i'lūk's-slō.

² plū- TO STAND.

³ Not a true future.

⁴ spāt- TO BRING; -Emux indirect object of second person.

far. So first the Rabbit was sent. He began to run, indeed, but sat down suddenly and kept on looking straight (ahead). So necessarily little old man Raccoon was sent again. Now he began to run, indeed. He was not running very long when he turned off toward the water and simply began to feel around with his hands along the edge of the sea. So this time Deer was sent. He, indeed, was willing (to go) and began to run. But he merely jumped (a little ways) and stopped there. Then he started out again but (did) the same (thing) as before. And at the fifth time he gave up entirely. Then next time the Robin was sent. He, verily, agreed (to go) and began to run. He was not running very long when he suddenly stopped. He just looked straight (ahead) and began to eat for a while. Then he started off again but did the same (thing) as before. Then finally after the fifth (attempt) he merely gave up entirely. Then this time the Mink was sent. He, indeed, was willing (to go) and began to run, (but) he was running slowly. (And) he was not running very long, when he jumped into the water and began to swim. Nor was he swimming very long when he went back ashore. He sat down after he came ashore. He was not sitting long when he started out again. He was running slowly. He was not running slowly very long when he jumped into the water as before. He began to swim but floated back right away (to the bank). Then again he swam slowly as before. He did not swim long when he came ashore again and sat down. At the fourth attempt the same thing was done as before. Finally, after the fifth attempt, he entered where there was a hole. And then he merely (disappeared). He did not come out again after he had gone into (that hole).

Then at last once more it was done—Weasel was sent. He was about to start and asked, "What shall I be telling that Little Old Man after I shall come to him?"—"Now when you come to him thou shalt tell him constantly: 'Grizzly Bear was (permitted to) escape.' Go thou quickly, thou wilt tell him, 'Thou shalt invite the cold weather, so that he can not come ashore, if he should come to thee.'" Now, indeed, he started off. That was all. As he ran he did not rest anywhere.

Then after he came to (Wren) he told him, "The one who was destined to be killed was (permitted to) escape." Then (Wren) asked him, "What doest thou want now?"—"Well, I am coming to see thee. I am carrying a message for thee."—"All right, what am I to do?"—"Well, thou art being told (thus), 'Thou art to call for the cold weather.'" Then, indeed, he did it; he invited the cold

hītxai' muⁿhū is silō'qwiyū. Silqwi'yū-slō yai'x-ⁿauk' is haiⁿ. Lās kus qa'lōs te'mīta lk'imī'yūsxa.¹

- I'la is itōwai'-slō te'mīta muⁿhū leai'sx kū'k^s is qa'lōs qō'tse muⁿhū kwas auli'. Hī'k'e muⁿhū tsalai'qa qō'tse lp'lī'xtaux.
- 5 Temuⁿhū mis qā'stex, tem hā's'tse k'liqai'xa. K'ets hauwī'i hī'k'e k'lēts wī'lau, k'is-axa k'im sta'lk'iyūsxam kū'k^s. Temuⁿhū sūdā'-stke'myuk' temuⁿhū k'e'a k'la'qstex. Temuⁿhū hī'k'e qayū'tau² as mehaya'dauk's ts-itsai'sk'. Temuⁿhū mis tsqē'wilx, "Yā'tsxax-ā sin anaī's?"—"Ā'a, k'in-ukⁿ-ā' tsa'ti nā'k's ayā'saltxam?"—"Tke'-
- 10 lts lit-ⁿauk' teha'm itai's! Tsā'men silō'qutsxa." Temuⁿhū k'e'a hīlkwaī'sai'nx. Pīhūi'. 'Liya^e tsā'me qā'tse pī'ūtax, temuⁿhū tqulk-i'xa. K'ets hata'me 'Liya^e ts'lōwai'nx-slō. A'tsk'aix-aū ts-hai'k', mis tqulk-i'xa. Temuⁿhū pxēltsūsai'nx. "A'tsk'aix-aū-ā' ham haiⁿ?"—"Ā'a."—"Nā'mk'sxas tqaia'ldi ltsk'i't, k'exs tsk'itxē'-
- 15 xasxam."—"K'eai'sa, k'in k'aⁿ'tsūs tsk'itxē'xasxam." Temuⁿhū k'e'a hīlkwaī'sai'nx, te'mīta hī'k'e qaiti' atsk'ai'. Hā'pa ts-xama'-hiyūk' atsk'ai'. Temuⁿhū k'ilhai' as lēyā'tsit, tem ayai' pelpā'-k'stxat.³ Temuⁿhū mis meqami'nx lpā'k'stlēxk., tem-axa muⁿhū yā'lsai', tem-axa muⁿhū wī'lx ts-itsai'sk'ik's. Te'mīta hī'k'e i'mste
- 20 tsk'i'x nā'mk' sas⁴ k'e'stanx. Temuⁿhū silxwai'nx ts-lpā'k'stexk'. 'Liya^e qā'tse lā'la⁵ ts-lqē'sk', as lpāk'stl, te'mīta lqōu'tsxa. "Heⁿ, lā-e'n tsa'ti kwa'sex la'ltqai'x?⁶ Pqēⁿ'xsex. K'in-ukⁿ tkwa'-yū."—"Liya^e, ā'tskexai qā'lte sin anaī's! Ham penū'nsatxus k'in tsīn'stenx." Temuⁿhū k'e'a atsk'ai'xa qalpai'. Tqwai'xk-ila'ts-
- 25 auk-slō atsk'ai', 'pai'nx ts-xama'hiyūk'. Temuⁿhū as mehaya'dau tsimai'xasx. K'u'kuts qaaī'xa ts-xama'hiyūk'ik's, k'is-axa lk'la'-lhiyūsxam hak'tskwai'salyust!ek'. Hī'k'e muⁿhū nā'k'eai k'ets sā'ptex, tem-axa k'imhaisi k'lila'hal. K'is-axa qalpai'm qaaī'm, k'is-axa lk'la'lhiyūsxam k'ets-kusnū'nhayustlik-slō. K'is-axa qal-
- 30 pai'm qaaī'm ts-xama'hiyūk'ik's, k'is-axa qalpai'm lk'la'lhiyūsxam hak'ts-pa'halyust!emk'. Temuⁿhū mis lxaī'nx, tem-auk' txai'nx ts-hai'k'.⁷ "Liya^e nā'mk' lla'tqademts." Temuⁿhū mis tsā'me lāā'ltex ts-lqē'sk', 'k'as lpāk'stl, tem-auk' muⁿhū k'liqayū'lx. Aya'yusx, tem-ukⁿ qutī'yuxⁿ ts-xama'hiyūk'ik's. Temuⁿhū lk'la'-
- 35 lhiyū temuⁿhū hape'nk' psank'tsūwai'nx. Temuⁿhū tslnpai'xa. Hata'hak' ts-itsai'sk' lxunī'yū. 'Liya^e qā'tse tsā'me tslnā'pal, temuⁿhū mealā'k'tūwau. 'Liya^e qā'tse temuⁿhū lea'lk'inīyū.⁸ Tem-axa muⁿhū qaaī', te'mīta muⁿhū k'e'a qē'ntex.

¹ Simplified for *lāik-imī'yūsxa*; *Lk-i'mis* ICE.

² *qaitu*-TO DROP, TO LEAK.

³ *lpāk'stl* FITCH.

⁴ Abbreviated for *misas*; *mis* WHEN; *as* demonstrative pronoun.

⁵ Abbreviated for *lāā'tatxa*.

⁶ *lā'ltq* SOMETHING.

⁷ Literally, "Inside he pulled it his mind."

⁸ *ā'lik-an* QUIET.

weather (to come). It got terribly cold all over the world. Even the ocean turned into ice.

Long, long afterward (Wren) looked westward into the sea (and saw that) it was he (Grizzly Bear) who was approaching now. He was just coming straight toward him. Then after he had entered (the bay) he (tried) in vain (to) come ashore. As soon as he would reach the shore he would quickly slide back into the sea. Finally, at the fifth attempt, he came ashore, indeed. Then he just dropped (exhausted) at (the door of) the Little Old Man's house. After he came (nearer) to it (he asked), "Art thou home, my friend?"—"Indeed, for what cause should I have gone away anywhere?"—"Build a fire in thy house! I am very cold." So he did it, indeed. (Grizzly Bear) began to warm (himself). He was not warming (himself) very long when he began (to feel) hot. He did not seem to pay much attention to (his) surroundings. He felt sleepy because he was hot. Then (Wren) asked him, "Dost thou feel sleepy?"—"Yes."—"If thou wantest to lie down, thou (canst) lay thyself down."—"All right; I'll lay myself down for a little while." Then, verily, he did it, but fell asleep right away. He began to sleep (with) his mouth open. Then (the man) who lived (in the house) came out and went to gather pitchwood. And after he had much pitch he went back and arrived once more at his house. But (his visitor) just lay (there in the) same (way as) when he left him. So then he began to melt his pitchwood. (The object of) his boiling, namely, the pitch, was not cooking very long when (Grizzly Bear) woke up. "He^a, what on earth art thou doing. It makes (a bad) smell. I'll swallow thee."—"Oh, no! Keep on sleeping, my friend! I am cooking thy future food." Then, verily, he began to sleep again. He lay on his back (and) opened his mouth. Then the Little Old Man began to practice (by) himself. He would step into his mouth (and) would come out again suddenly from his ear. Wherever there happened to be an opening, he would come out again through that (hole). (Then) he would again step into (his mouth and) would once more come out quickly. And after he was through (with) it he said to himself, "He will never (be able) to do me (any harm)." So after his (object of) cooking, namely, the pitch, was boiling very (hard), he brought it in for him. He went with it and poured it into his mouth. Then he went out quickly and began watching him from the outside. Now (Grizzly Bear) began to writhe. One side (of) his (Wren's) house fell down. (But) he was not twisting very long and gradually quieted down. (It was) not long when he became motionless (altogether). Then (Wren) went in again; but, verily, he was dead at last.

- Qalpaí'nx k'ets-axa qasuwaí'nx kwas tsqēwilt'í'wílx. "Xa-axa muⁿ'hū ayai'mi. Muⁿ'hūn lo'iltx.¹ Xa-axa ayai'm leā'laut." Temuⁿ'hū k'e'a hilkwaí'sai'nx. 'Līya^ε qā'tse paí'yux^u ts-hí'tek-slō, temuⁿ'hū tsqē'wuhnx. Hak'au^ε tas hí'tslem k'exk'ai'xa.
- 5 Pxē'pxēltsūsi'lt xamt si'lkustex. "K-lā'-en muⁿ'hū mehilkwaí'shn?" 'Līya^ε qā'tse leyō'lalinx, temuⁿ'hū t!a'mstxam, k-hau'k's hí'k'e 'k'ta's le'wí' pitsüst!xauwa'ln. "K-nā'k's-en ts-k'a'ltūk pitsüst!xauwa'ln?"—"K-ū'ku-slō, k'is-axa ita^ε k'!ē'tsk'ik-slō."² Temuⁿ'hū ts-hī'n'q!ēk k'is k'a'ku-slō pitsüst!xauwa'a. Temuⁿ'hū
- 10 ts-hatsi'lālk k'is hūn'k'i pitsüst!xauwa'a.³ Temuⁿ'hū i'mste t!a'mstam. Temuⁿ'hū tsīsa'lnx. Temuⁿ'hū mis ā'mta ltsai'shnx, tem-axa muⁿ'hū ik-xē'-slō.
- Muⁿ'hū lt!a'msiyū.

5. S'Ū'KU, THE TRANSFORMER ⁴

(Collected by Farrand in 1900)

- Tem psi'nlxat-s-hi'tslem yā'tsx, lhīya'lt!enū'tilx. Lxu'mta kwas
- 15 xam^ε, tem kusū'tsi kwas xam^ε.⁵ Temuⁿ'hū 'Līya^ε qā'tse mu'-kusilx⁶ yātsx, tem ma'yexa kuts-hi'yak'aux. "Tsā'me hí'k'e xe'ilk'e stis⁷ mēla'mxadōxam." Temuⁿ'hū k'e'a 'Līya^ε qā'tse saux⁸ muⁿ'hū k'e'a mēla'mxadōox. Qau'wis kus S'ū'ku ma'mhat-sax.⁹
- 20 Temuⁿ'hū is xa'met-s-pi'tskum tem meyā'saux kus S'ū'ku ts-qwā'nk'. "K'in ayai'm lx'i'ldūt is hí'tslem nā'k's." Temuⁿ'hū ūstaisū'yaí'nx qakuts-mū'tsk'ak,¹⁰ te'mlta 'la'yaí'nx. Te'mlta hí'k'e qā'lte yēai'nx qakuts-mū'tsk'ak. Temuⁿ'hū k'e'a spaí'tx. Temuⁿ'hū mis k'aux ayai'mi, te'maux muⁿ'hū spaí'tx kutsi'tsk'!
- 25 ik'aux.¹¹ Te'maux muⁿ'hū 'Līya^ε qā'tse yā'xar, temau'x muⁿ'hū

¹ *wil*- TO KILL.

² This, according to the narrator, accounts for the meanness of the southern and eastern tribes—the Siu-slaw and Kalapuya Indians.

³ Compare Frachtenberg, Coos Texts, p. 48.

⁴ This myth is told poorly, there being numerous omissions concerning the identity of the principal actors, due undoubtedly to the fact that the story was first narrated in English and then translated into Alsea by another informant. In spite of these deficiencies, however, it is by far the most important myth in this collection. Aside from its linguistic value, it throws considerable light on the position of Alsea mythology with relation to the folklore of the neighboring tribes. Thus it proves that, in common with the other coast tribes of northern California, Oregon, and Washington, Alsea mythology has a distinct character to whom is assigned the rôle of Culture Hero and Trickster. This Culture Hero is not to be confused with Coyote, who maintains throughout Alsea folklore a separate position as Transformer and (chiefly) Trickster. S'ū'ku is unquestionably identical with Entsi'x of Chinook mythology, "Earth-Maker" of Maidu folklore, Daldal of the Takelma, Hā'tett! of the Coos, and Xōwa'lacl of the Joshua Indians. See: Boas, Chinook Texts, pp. 113 et seq.; Dixon, Maidu Texts, pp. 4 et seq.; Sapir, Takelma Texts, pp. 21 et seq.; Frachtenberg, Coos Texts, pp. 20 et seq.; Frachtenberg, Shasta and Athapascan Myths from Oregon, pp. 224 et seq. This story contains, in addition to the cultural exploits of the Transformer, many well-known episodes recorded also among other tribes, as Stealing of Fire, Skin Shifter, Magic Flight, Diving Contest, and Growing Tree. Both my informants claimed never to have heard this myth; but their negative testimony must be taken *cum grano salis*, since Tom Jackson was, relatively speaking, a young man, and William Smith had an exceedingly faulty memory.

⁵ S'ū'ku was the third.

⁶ Abbreviated for *te'mkusilx*.

⁷ Contracted for *sis'tis*; *sis* + -*st*.

Footnotes continued on p. 67.

Now once more (Wren) sent back (the man who) had come to him. "Thou wilt go back now. I have killed him at last. Thou shalt go back to tell (this)." Then, indeed, he did so. He had not been long gone (from) his people when they gathered around him. From everywhere the people began to assemble. They were continually asking one another, "What will be done now?" It was not talked long about when it was agreed there (that Grizzly's body) was to be scattered over the world into different directions. "Where shall his heart be scattered?"—"To the south and also to the east." And his sinews (somebody) was going to scatter to the north. And his flesh he intended to issue right here. Now thus it was agreed (by the people of) that place. Now (his body) was divided. And after it was divided up entirely then all the people separated again.

Now it ends.

5. S'Ū'KU, THE TRANSFORMER

Now three persons were living; they were (related as) cousins (to) one another. Beaver (was) one and (Black) Bear was the (other) one. And now (it was) not long that these were living (together) when their (two) cousin (S'Ū'ku) said, "Very good (it would be) if we two should have children." And then, verily, (it was) not long (afterwards) when they two had at last children. First S'Ū'ku had a child.

And then one day S'Ū'ku's son was saying to (his father), "I will go to look for people somewhere." Then his younger brother repeatedly wished to follow him, but he steadfastly refused (to take) him (along). Nevertheless, his younger brother spoke to him constantly (about it). At last, indeed, he took him along. And now when they two were (ready) to start, they two took along their (dual) arrows. And now they two did not go long when they two finally arrived (at)

⁸ For *mi'saux*. For example, S'Ū'ku and Beaver.

⁹ Simplified for *mema'hatsar*.

¹⁰ For example, Beaver's son.

¹¹ Contracted for *kuts-tsi'tek'lik'auz*; *ku-* demonstrative; *ts-* . . . -*k-* possessive; *tsi'tsik'* ARROW; -*auz* 3d person dual.

- wi'lx nak'lk'a'xk'examt sili'kwex. Temuⁿhū qalpa'lnx kus lā^a,
 temuⁿhū lkumū'kwalt sili'kwex. Temuⁿhū k'ets lō'qutlnx, k'is
 muⁿhū hahayū'in. Te'maux hi'k'e muⁿhū p'lē'xai hak'-qalxa'yai'-
 slō. Temuⁿhū mis Lexe'lk'iyū kus pi'tskum,¹ temuⁿhū k'ei'-'slō
 5 ts-hi'tek', k'ai' i lñū'nst si'lkustoxs k'aⁿ'tsūs. Temuⁿhū yeā'lnx kus
 mesha'lsatslō kus pa'lkun, k'-tai'li kus qa'qalpaū² hū'etsk hiⁿ
 hi'tslem wil, sis yu'xū lñū'nst sili'kwī. Temuⁿhū piⁿ'tqex k'e'a kus
 mesha'lsatslō hak'-'hi kwas qa'qalpaū. Temuⁿhū 'Liya^e qā^a'tse
 temuⁿhū p'lī'xtestex. Temuⁿhū mi'saux tsqwa'nkutx, te'maux
 10 hi'k'e sqli'. Tem ma'yexa kus mena'tet. "Lā^a'stis lōqudī'i,
 k'i'stis-axa kumkwī'yusi." Te'mita ts'ilō'xwēlx qa'kus qala'xstet
 sis lixqē'i. Temuⁿhū 'Liya^e qā^a'tse temuⁿhū ta'āxti p'lī'xanx
 qau'kus³ qala'xstet. Temuⁿhū lōqudī'nx tem-axa aya'yusuxs.
 Temau'x-axa muⁿhū kumkwī'. Temuⁿhū hā^a'tse 'walhai' kus
 15 mesha'lsatslō, te'mita 'Liya^e xū'si tskwayū'lnx. Tem-ukⁿ hi'k'e
 muⁿhū metsiya'kauxa 'k'ets-'walhai'texk'. Temuⁿhū 'Liya^e
 qā^a'tse tem k'ets muⁿhū k'ilhai' kus mena'tet as leyā'tstilx,
 te'mita k'ets muⁿhū tskwayū'lx kus mesha'lsatslō. Tem k'ets-axa
 muⁿhū 'walhai' itsai'sik's. "Nī'tsk-'ē'n mu'kus⁴ pi'ūsxai kus
 20 mesha'lsatslō? Hata'mē-hā i'mste lōqudī'lnx kupi'n t'awa'yū."
 K'ilxa's hi'k'e phainsa'in.⁵ Temuⁿhū k'e'a p'lī'xtestex, te'mita
 k'e'a i'mste mu'kus pi'ūsxai. "Kumkwī'yuslnx-axa⁶ kupi'n t'awa'-
 yū." Temuⁿhū ltsūi'xwē'lt'xamt si'lkustex,⁵ "Ūstitai'tistaux hā'-
 lqa!" Te'maux muⁿhū k'e'a ūstita'lnx. Temuⁿhū 'Liya^e qā^a'tse
 25 te'maux muⁿhū leai'sūnx, tem k'ets muⁿhū ma'yexa kus Mō'luptsi-
 nī'sla. "Xe'ilk'istaux ha'ltqait!⁶ yū'ltistaux!" Temau'x muⁿhū
 tsqūnkwa'lnx. Temuⁿhū saux tsqē'wulnx, temuⁿhū tsxwa'diyū
 si'lkustex. Temuⁿhū 'Liya^e qā^a'tse temuⁿhū lqant'ūyū'lnx⁷ kus
 qala'xstet. Temuⁿhū tsk'ūiti'yusuxs qa'kuts-mū'tsk'ak' kuts-pa'-
 30 mintk'aux. Temuⁿhū mis tsqwanu'klnx, hints'li'nx ts-hai'n'k', tem
 tpaī' k'i'luk's. Tem hā^a'tse x'ildi'lnx, te'mita 'Liya^e xū'si nā'k's
 leai'sūnx. Temuⁿhū 'Liya^e qā^a'tse tem leai'sūnx 'k-axa aili'k'i
 nī'sk' yā'xau. Tem k'ets muⁿhū qalpa'lnx ūstita'lnx. Temuⁿhū
 mis tsqwanū'klnx, tem k'ets muⁿhū qalpai' tpaī' k'ilū'k's. Tem
 35 k'ets muⁿhū qalpa'lnx x'ildi'lnx, te'mita k'ets muⁿhū lō'tsū
 'Liya^e nā'k's leai'sūnx. Temuⁿhū 'Liya^e qā^a'tse te'mita k'ets
 muⁿhū qalpa'lnx leai'sūnx yā'xalit'xak's 'k-axa aili'k'i yā'xau.

¹ Literally, "When the day became (cut into) two."

² The Yakwina equivalent for the Alsea *pū'pənhaū*. Literally, "a thing that rolls."

³ The *u*-diphthong due to vocalic harmony.

⁴ For *te'mkus*.

⁵ Passive.

⁶ *lā'lsq* SOMETHING.

⁷ *qant'ū*- TO KNOCK SENSELESS.

where many people had assembled. Then (there) something was rolled, whereupon all were running (after it). And when (ever) it was caught much shouting would take place. Then they two finally came (out) there from (their) hiding place. Then at noon everybody stopped (playing), in order that eating (might) be indulged in by all for a little while.¹ Then (before that) the old woman Snail was told (that she would have to) guard that ball (since) perchance, people might arrive, while all the (others) were still eating. Then, verily, that old woman lay face downward alongside of that ball. And then not long (afterwards) she was (stealthily) approached. And after they two came nearer they just stood still (at a distance). Then the younger (of the two) said, "Let us two take it, (and then) we two will run back with it." But the oldest one was afraid to pass by her. Then (it was) not long before the elder (brother) at last went to her against his wish. Then he picked up (the ball) and ran back with it. Then they two began to run home. Then in vain that old woman began to shout; but she was not listened to (even) a little. (She shouted until) she simply became hoarse from her shouting. At last not long (afterwards) the youngest (of) the villagers came out (of the house) and began to listen to that old woman. Then he called back into the house: "What (does it mean) that that old woman is calling? Verily, it seems as if your toy was carried away." Everybody was going to see (what was the matter). Then at last she was reached, and, indeed, thus she was shouting, "Somebody ran away with your plaything." Then all (the people) began to coax one another, "Follow them two quickly!" Then they two were pursued indeed. Then (it was) not long before they two were seen, whereupon Coyote kept on saying: "Handle them two carefully! Get nearer (to) them two!" Then they two were (gradually) approached. And after they two were overtaken a general fight ensued. Then (it was) not long before the older (of the two) was knocked senseless. But his younger brother escaped with their (dual) booty. (Then he was pursued). And when he was (about to be) overtaken his spirits despaired (about escape), and he jumped into (the) water. Then he was looked for in vain, but nowhere was (even) a glimpse (of him) seen. Then not long (afterwards) he was espied again, traveling already far (away). Then again he would be pursued. And as he was (about to be) overtaken he would jump into (the) water once more. Then he would be looked for again, but just the same he would not be seen anywhere. Then not long (afterwards) he would be seen again on the trail where he had already passed (by). Then

Tem k'ets muⁿ'hū qalpa'lnx ūstita'lnx, te'mlta k'ets l'ō'tsū.muⁿ'hū i'mstatxū. Temuⁿ'hū k'ets sūdā'stk'emuyuk' tem yu'xū 'Liya^e tsqūna'klnx. Te'mlta k'ets muⁿ'hū qalpai' tpaī'ki'lūk's. Temuⁿ'hū mis tsqē'wulnx¹ nā'k's 'k'kus tā'psal k'ilō'k's, temuⁿ'hū hā'a'tse 5 x'ildī'lnx, te'mlta 'Liya^e nā'k's leai'sūnx. Temuⁿ'hū 'Liya^e qā'a'tse tem leai'sūnx 'k'aīlī'k'ī nīsk'. Tem-uk^u muⁿ'hū lqxa'yutlnx is hai^{ae}, temuⁿ'hū ta'āxtī lxaī'lnx. Tem-axa muⁿ'hū yipai'-slō ts-hī'tek'. Temuⁿ'hū mis-axa tsqē'wulnx¹ kus hī'tslen kwas' lxama'nlx, tem-axa tai^e ts-lō'k'ik' spaī'temux^u.²

- 10 Temuⁿ'hū-axa yā'lsai' kus pā'stuwī^t!. Temuⁿ'hū mis-axa tsqūnkwaī' nā'k's qai'kusaux³ ayā'sal temuⁿ'hū mis lxūi'nx kuts-hā'a't!ak' ts-yai'xait!exk', temuⁿ'hū ainai'. Temuⁿ'hū mis-axa wī'lx, temuⁿ'hū leā'laux kuts-tā'ak',⁴ mis qanī'yemux^u ats-hā'a't!ak'. Temuⁿ'hū ainai' kuts-tā'ak'. Temuⁿ'hū qalpa'lnx leā'laulnx kus 15 S'ū'ku, mis lxmna'yemux^u kuts-qwā'nk'. Te'mlta 'Liya^e ainai', tem-auk' hī'k'e txai'nx ts-hai'k'. "Qas lā'teq hī'te iltqai'nx asi'n qwān, tem k'in 'Laxaya^e lxu'ntidī?"⁷ Temuⁿ'hū tī'ūt!wansxai', k'ai'ī ayai'm. Temuⁿ'hū k'a'ntsūs qau'wis xai'pūi'nx kus pīya^e tem qalpai'nx kus qā'sk' līm tem-axa kusildai's. Temuⁿ'hū mis lxayai'tx, 20 temuⁿ'hū qaupaī'nx temuⁿ'hū ayai'. Temuⁿ'hū mis nī'sk'xa, temuⁿ'hū ainai'. "Qas lā'kwaīs⁸ iltqai'nx sin qwān tem k'in 'Laxaya^e lxu'ntidī?" Temuⁿ'hū 'Liya^e qā'a'tse temuⁿ'hū wī'lx nā'tk'ik's. Tem k'leai'stsilx kus kwī^e 'k'tspi'ūdīm.⁹ Temuⁿ'hū k'a'ntsūs qā'a'tse plūi', tem-auk' muⁿ'hū t!xai'nx ts-hai'k'. "K'in 25 hī'te muⁿ'hū nī'ī tqēlk'ī'ī? Ā'a, k'in tqēlk'ī'ī as Hulō'hulō."¹⁰ Temuⁿ'hū 'walhai'nx. "Hulō'hulō, lōqutai'syem!" Temuⁿ'hū k'e'a lq'laī'. Temuⁿ'hū mis wī'lyem, temuⁿ'hū pxēltsūsa'lnx. "Hanī'k'tex-e'n?"¹¹—Ā'a hak'aū'k'tin."¹²—"Tem ta'xtī-e'n muⁿ'hū sili'kwex qai'k'ex wili'tx?"—"Ā'a lqa'tūt 'k'sili'kwex."¹³—"Lā'- 30 teq-e'n ts-lhī'tslemsxamsk. 'k'lxama'nlx?"—"Ā'a, S'ū'ku ts-qwa'nk' 'k'lxama'nlx." Temuⁿ'hū mis lxaī'lnx qauwā^{ea} intsk'ī's pxē'ltsūsī'mst,¹³ temuⁿ'hū pxēltsūsa'lnx. "Lā'tqex-e'n k'la'qal,

¹ Passive.

² It is not improbable that the above episode may refer to the story of the Theft of Fire. The "ball" guarded by Snail may represent the fire, as in the Molala version, where it is watched by Snake and stolen by Coyote. My own informants claimed never to have heard any story concerning the stealing of fire, but the absolute absence of such a myth from Alsea is highly improbable in view of the fact that most of the neighboring tribes have it.

³ For qai'k'ikusau; qai'k'. Yakwina equivalent for Alsea hak'ni'k' WHENCE.

⁴ For example, Beaver.

⁵ For example, S'ū'ku's son.

⁶ 'Liya^e + -axa.

⁷ zun- TO RECOVER.

⁸ Evidently misheard by Farrand for lā'a kwas.

⁹ Contracted for tspi'ūdīyem; tspiūt- TO FLOAT; -ī inchoative; -yem transitive.

¹⁰ Rendered by Farrand's informant as "sole" and "skate." Of my own informants, William Smith rendered this word "halibut," while Tom Jackson insisted that it means "flounder," in spite of the fact that Alsea has another term for "flounder" (ma'lmī).

¹¹ For hak'ni'k'tez-en; nak' WHERE.

¹² Contracted for hak'k'ad'-auk'tin.

¹³ Contracted for pēpxē'ltūsī'yemzst.

he would be pursued once more, but just the same the same thing would be done (by him). Now after five attempts he was not yet overtaken, for he had jumped into the water once more. And now when (the place) was reached where he had jumped into the water, then in vain he was looked for; still he was not seen anywhere. Then (it was) not long when he was espied; he was already far (away). Finally (his capture) was given up in despair, and (the pursuit) was necessarily stopped. Then they turned back in a body. And when they came back to the man who was killed (previously) they only took along his head.

Then the survivor went homeward. And when he came near the place whence they two started and when he found his elder brother's tracks he began to cry. Then when he arrived home he told his (own) father that his elder brother was killed. Then his father began to cry. Then again it was said to S'ū'ku that his son was killed. But he did not cry (at all); he just began to revolve in his mind. "(I) wonder what happened to my son that I can not get him back?" Then he made himself (ready) to start out. First he rubbed some ashes in his hands for a little while, then again he did this (with) some red paint and also (with) some charcoal. And then when he finished he tied them together and started out. And when he was far he began to cry, "What (may it be) that did such a thing to my son that I can not get him back?" Then (it was) not long before he came to a river. Then he happened to look at (some one) who was floating in a canoe. So he stood (there) for quite a while revolving in his mind: "(I) wonder what shall I call him? Yes, I will call him Hulō'hulō." So he called out to him, "Hulō'hulō, take me (across) by means of the canoe!" Then (that man) crossed over indeed. And after he came (across) in the canoe he was asked (by S'ū'ku), "Where art thou from?"—"Oh! I am from the other side."—"And what are they doing from where thou art coming?"—"Oh! they are all dancing the murder dance."—"What kind of man (was he) who was killed?"—"Oh! (it was) S'ū'ku's son who was killed." And after his being asked all sorts of questions was accomplished he was asked (again). "How

mi'sex-axa wi'lal kau'k's? Yuxwi'sex-ā k'la'qal?"—"Liya.
 Hi'ken lku'walilnx, te'min ltl'lnalnx¹ k'le'tsik's." Temuⁿhū
 mis lxi'lnx, temuⁿhū lxama'nstex, temuⁿhū qhpi'lnx. Temuⁿ-
 hū mis q'lnphnx, tem lxauwai'stex k'ilū'k's, yā'sau: "K'ex² Liya³
 5 lā⁴, k-tai⁵ Hulō'hulō xam lān. K-nū'nsitxū qas hī'tslem." Temuⁿ-
 hū mis l'k'ts!ai'temux⁶ kuts-la'qusink', temuⁿhū mełantaī'nx
 kuts-lā'teqlālk' qa'kus hī'tslem.⁷ Temuⁿhū kuūi' temuⁿhū lq'laī'.
 Temuⁿhū mis wi'lyem k'au'k's, tem-auk' hī'k'e kūi'nx kuts-xwē'-
 xwēk'. Temuⁿhū Liya⁸ qā'stse temuⁿhū lkuwī'lnx. Temuⁿhū
 10 mis k'le'tskis wi'lslnx,⁹ temuⁿhū xkwai' tem ayaī' itsai'sik's.
 Temuⁿhū Liya¹⁰ qā'stse yā'tsx is itsai's, temuⁿhū mełaya'nix
 haū'k's. Temuⁿhū Liya¹¹ qā'stse tem leai'sx kuts-qwa'nk' ts-lō'k'ik'
 'k-uk¹² qalē'tsx is xwē'n'siyust!. Temuⁿhū pk'ilwai' ts-k'li'k'ik'.
 Te'mita k'ets ma'yexa kus mena'tet. "Kā'lauxtsā¹³ tem kus
 15 hata'me tem kus-uk¹⁴ leai'sx kus lōk' k'qalē'tsx, tem kus ainaī'
 kus meha'it?" Temuⁿhū ma'yexa as mehai'titslō. "Ā'a, sxas
 mehai'di, is i'mste xam hilkwai's lowa'txayūxam. Nāmk' sis
 ltsi'mxatū kus xwē'n'siyū, k'is pk'ilū'xam xams k'li'k's." Temuⁿhū
 qamli'. Temuⁿhū Liya¹⁵ qā'stse temuⁿhū ltsila'haixamst¹⁶ si'-
 20 lkustex. Qau'wis kus lemlāna'stiyūxamst tsilhai'. "Lowa'qat-
 auk' kus Sē'ū'ku ts-qwa'nk' ts-lō'k'ik'." Temau'x-uk¹⁷ muⁿhū is
 peni'k' hak'au¹⁸ pilai' kus xe'lk'it-s-mehai'dōo, kus tska'tina tem-
 axa kus Hulō'hulō,¹⁹ qauwā'taux meqē'yat. Temuⁿhū mis qau'-
 ktex²⁰ kus qē²¹, tem leā'tskuyu'xwiyūt ts-hai'k' si'lkustex. Tem-
 25 uⁿhū aul is lqē'yaut, temuⁿhū ltsila'yū kus qē'ya. Temuⁿhū
 leā'tskuyu'xwiyūt si'lkustex. Temuⁿhū mis-axa qē'lnx kus qē'ya,
 te'mita wa'na' ku Hulō'hulō.²² Te'mita tai²³ ku tska'tina pilā'tkwax
 xa'mk'!. Te'mita ita²⁴ kus lōk' wa²⁵. Temuⁿhū ltsi'ui'xwē'lt!xamt
 si'lkustex. "Hā'lqast wustitai't, k-k'im²⁶ lēni'sk'iyūxam."
 30 Temuⁿhū qau'wis kus tska'tina k'ilhai', te'mita k'im tsqwasai'.
 "Ā!, lpowa'yūxsa sin siya²⁷." Tem-uk²⁸ hī'k'e muⁿhū qā'stse
 'uyūi'xasxa,²⁹ temuⁿhū yēā'lnx, "Yu'wat'ilai'tist hī'k'e!" Te'-
 mita lxu'mtiyū,³⁰ temuⁿhū k'ilhai'. Temuⁿhū mis penk'i'sik's
 wi'lx, temuⁿhū k'lōquti'yū'lx kuts-lā'qunsk' tem lkūi'xa. Tem
 35 melimā'kwaxa kwas nāt³¹ lxwē'lxwat. Is i'mste tem kus i'mste
 ts-hilkwai'sk' kus tska'tina, nā'mk' k'ets tsliwī'x, k'is limā'-

¹ lln- TO LIFT.² Passive.³ For other Skin-Shifter episodes see Frachtenberg, Coos Texts, pp. 150 et seq.; Lowie, The Northern Shoshone, pp. 241 et seq.; Waterman, The Explanatory Element in the Folk-Tales of the North-American Indians, p. 47.⁴ Note the constant use of the passive voice, which is characteristic of Alsea style, especially when it is desired to denote actions performed by plural (and unknown) subjects.⁵ Literally, "He begins to make water"; k'i'lū WATER.⁶ Evidently misheard by Farrand for qailā zūtsā WHY HE FOR HIS PART?⁷ tsilh- TO SING.⁸ The false Hulō'hulō, that is to say, Sē'ū'ku.⁹ An obscure word. Rendered by Farrand "one-sided."¹⁰ qēh- TO BE DARK; -s nominal.¹¹ He did this purposely in order to give Sē'ū'ku a good start.¹² Lzumi- TO TEAR.

doest thou usually go ashore after thou arrivest back on the other side? Doest thou habitually go ashore by thyself?"—"No. They usually come down to the water for me and habitually lift me ashore." Then after (this) was done he was killed and afterwards skinned. And when he was skinned he was thrown into the water (by S'ū'ku, who) said: "Thou wilt not be anything; only Hulō'hulō will be thy name. The people will eat thee." Then after that man (S'ū'ku) put on his skin he secreted his (other) things. Then he entered the boat and went across. And after he arrived in the canoe at the other side he put his paddle into the canoe. Then not long (afterward) people came down to the water after him. And after he was taken ashore he got out of the canoe and went into the house. Then he did not stay in the house very long when he began to look around everywhere. And (it was) not long before he saw his son's head where it was tied way up to the smoke hole. Then his eyes began to shed tears. Thereupon the youngest (boy) said, "Why does that old man, on his part, seem to cry whenever he looks at that head which is tied way up?" And then a very old man said: "Yes, when thou shalt get old, thy actions will become similar. Whenever the smoke will work on thee, thy eyes will habitually shed water." At last night came. Then (it was) not long when all (the people) began to sing (to) themselves. First their own chief began to sing, "Dry is in (the house) the head of S'ū'ku's son." In the meanwhile the two old men, namely, Crane and the (false) Hulō'hulō, were sitting on each side of the door (and) both had torchlights. Then when darkness was falling all began to feel drowsy. Then toward daylight the torchlights went out. Then all were overcome by sleep. And when a light was lit again (it was found) that Hulō'hulō was gone. Only Crane was sitting alone, and also the head (had) disappeared. Then they began to urge one another, "Follow him quickly, perchance he will be gone far." Then first the Crane went out, whereupon he began to scream there, "Ouch! My leg caught itself fast." (He was only pretending that this happened.) He was making a barrier of himself for a long time until it was said finally, "Just trample on him!" Thereupon he tore (his foot away) quickly and went out. And when he arrived outside he took hold of his spear and went down to the river. Then he walked back and forth the river (trying) to spear. For that reason (it is) that Crane's actions (are) such (that) whenever the tide

- kwaltxam kwas nā'tk' ¹ LXwē' LXwat is tsūdayā'sautuxs, lā'ltā mis imī'stal kus ta'məng'ink'. Temuⁿ'hū hā'a'tse qauwā^a tas lā' lkū'lnx te'mltauk' hī'k'e qauwā^a sā'ptlist. Temuⁿ'hū 'Līya^e qā'a'tse temuⁿ'hū qeī'-slō. Tem lts' hū'yū, tem lq' laī'-slō ts-hī'tek'. Tem
- 5 LXūi'mux^u kuts-yai'xaitexk', temuⁿ'hū wustita'LnX. Temuⁿ'hū 'Līya^e qā'a'tse tem LEai'sūnx nī'sk'ik's, temuⁿ'hū ma'yexa kus Mō'luptsinī'sla. "Yū'ltist hā'a'lqa!, k'-k'im^e lēni'sk'iyūsxam." Temuⁿ'hū aili'k'i tsqwa'nkulnx, temuⁿ'hū lnaī'. Te'mlta 'Līya^e kumkwī'; hī'k'e muⁿ'hū mā'a'lk'sta yā'xau. Temuⁿ'hū mis tsqē'-
- 10 wulnx, temuⁿ'hū qauwī's tsx'ipai'nx kus piya^e, te'mlta 'Līya^e tsā'a'mē tsqa'mlīyū. Temuⁿ'hū qalpai'nx kus qa'sk' līm tsx'ipai'nx, tem k'ē'tk'ē xū'sī tsqa'mlīyū, te'mlta muⁿ'hū xū'li nī'sk'ik'-slō ¹ i'stik'ī. Temuⁿ'hū qalpai'nx tsx'ipai'nx kus kusildai's. Temuⁿ'hū k'ē'tk'ē lqehī'yū-slō. Tem hī'k'e qauwā^a mā'lstxa ² kuts-laū'-
- 15 stitūtek'. ³ Hi'k'e hak'au^e pī'ūsxa'yaī' tas 'walā'. Is i'mste tem kus i'mste ts-hīlkwaī'sk' ⁴ kus tsā'lōs; ⁵ k'ets kus tsqama'lx, k'is hī'k'e hak'au^e pī'ūsxaixam hak'iqau'x. Temuⁿ'hū mis LXai'LnX, temuⁿ'hū ayaī'. Temuⁿ'hū mis-axa wī'lx, tem tiūt!hūnai'nx kuts-qwa'nk'. Temuⁿ'hū mis-axa lt!a'msitx, temau'x muⁿ'hū itsai' xū'sī
- 20 qā'a'tse.

- Temuⁿ'hū is xa'met-s-pī'tskum temau'x yeaī'nx kuts-hī'yak'aux ⁶ qa'kus Sū'ku. "K'il muⁿ'hū ik'xē'mi." 'Līya^e qā'a'tse temuⁿ'hū yeaī'nx qa'kuts-hī'yak'. ⁷ "Xan sqā'tit-e'n meayai'st?"—"Ā'a, pst-auk' slī'xasxam kwas k'ilū, temuⁿ'hū sis ū'k'eaī qā'a'tsauk' slī'-
- 25 xasxam, k'is muⁿ'hū qō'tse qau'waisī." ⁸ Temau'x-auk' muⁿ'hū k'e'a slī'xasxa. Temuⁿ'hū mis lama'tx kus pī'tskum, ⁹ temuⁿ'hū LEā'mtiyū ts-hā'n'sisk' ¹⁰ kus kusū'tsī, tem-axa muⁿ'hū tspidūī' tem-axa k'liqai'. Temuⁿ'hū kus LXu'mta tem-auk' hī'k'e qā'a'lte slī'tsx, ¹¹ 'Līya^e xū'sī x'ilō'mxa. Temuⁿ'hū 'Līya^e qā'a'tse tem-auk'-axa qal-
- 30 pai' slī'xasxa kus kusū'tsī. Temuⁿ'hū mis-emku yikū'kwex kus pī'tskum, tem k'ets muⁿ'hū qalpai' LEā'mtiyū ts-hā'n'sisk' kus kusū'tsī. Tem-axa muⁿ'hū qalpai' tspidūī'. Temuⁿ'hū kus LXu'mta tem-auk' hī'k'e qā'a'lte pī'n'tqax. Temuⁿ'hū 'Līya^e qā'a'tse tem tsūsaī' qēxana'syauk' ¹² is k'ilō, temuⁿ'hū 'Līya^e qā'a'tse tem wī'lx nā'k's
- 35 'k'spai'x kus le'wī' temuⁿ'hū qaaī' k'i'mhak's. Temuⁿ'hū mis k'-qamli'm, temau'x muⁿ'hū phainsa'LnX; temau'x muⁿ'hū pxēltsū-

¹ nīsk' + k'e + -slō.

² mlh- TO LOSE.

³ tētit- TO PURSUE. A similar type of Magic Flight was obtained among the Molala Indians. See also Waterman, Magic Flight, p. 46.

⁴ Singular for plural.

⁵ Snipes had murdered Sū'ku's son.

⁶ Namely, to Beaver and Bear.

⁷ For example, Beaver to Bear.

⁸ This was said by Sū'ku.

⁹ The contestants were supposed to stay under water one whole day.

¹⁰ hā'a's BREATH.

¹¹ sl- TO DIVE. l Interchanges frequently with L, especially after s and ts.

¹² qē'zan BELOW; -asi local; -auk' INSIDE.

is low he habitually walks back and forth along the river, spearing many small fish, because he was doing this at that time. Then vainly all sorts (of canoes) were launched because each was full of holes inside. However (it was) not long when at last daylight spread all over. Then low tide set in, and the people went across in a body. Then his trail was found, whereupon he was pursued. And not long (afterward) he was espied far away, whereupon Coyote said, "Get close to him quickly, lest he get (too) far away." He was already being overtaken when he looked (back). But he did not start to run (away); he just kept on going slowly. Then when (the pursuers) came nearer to him he threw first the ashes (behind him), but it did not get foggy very (much). So again he threw the red paint (behind him), whereupon it got foggy a little more, but (still daylight) showed a little far off. Then again he threw the charcoal (behind him). Now it got darker still all over. Then all his pursuers merely became lost. From all sides the wailing went up repeatedly. For that reason the Snipes act thus; whenever it gets foggy, (they) usually begin shouting above from everywhere. Then after this was finished he went (home). And when he arrived home he began to make his son (well). Then after he got through (with) him they two staid in the house for a little while.

Then one day S'ū'ku said to his two cousins, "We are going to separate now." Then not long (afterward one of) his cousin said to (Bear), "Which of us two (is going to be more) valuable?"—"Well," (said S'ū'ku) "you two submerge yourselves into the water, and whichever will stay under the water longer he will habitually be first." Then they two, indeed, submerged themselves. And when half a day (was gone) the breath of the Bear gave out entirely, and he floated up again, whereupon he went back to the shore. But now Beaver stayed under water for a long time; he did not move (even) a little. Then not long (afterward) Bear submerged himself once more. But when the sun was (about to) set his breath gave out again. Then he floated up again. But the Beaver lay (in the water) for a long time. Then (it was) not long before he began to crawl under the water and not long (afterward) he came to where there was a hole (in) the ground, whereupon he went in there. Then when night was about to fall many people came to see them two;

- sa'lnx, qā'titau-x-ē'n muⁿ'hū qā^a'tse pīⁿ'tqax kwas k'i'lū? Temuⁿ'hū ma'yexa kus kusū^t'tsī, mis qō^t'tse qā^a'tse pīⁿ'tqax-^auk' aš k'i'lū.¹ Temuⁿ'hū qalpai' ma'yexa kus lxu'mta mis qō^t'tse qā^a'tse pīⁿ'tqē' is k'i'luwauk'. Temuⁿ'hū yeā'lnx kus kusū^t'tsī. "Xa-hi'k'e tsk'īⁿ'-
 5 tsik's ayaī'mi, xas² k'im yā'tsī. Xa-tai³ is lxatowai'-slō k'xa's is k'i'lū yā'tsī.⁴ Xa-hi'k'e muⁿ'hū tai⁵ imi'staltxam; xas² axa ita⁶ hala'qtuxs is li'k'aiⁿs, xas 'Liya⁷ tsā^a'me meayai'st." Is i'mste tem kus 'Liya⁷ meayai'st kus kusū^t'tsī, tem kus axa ita⁶ mehalqtōwa^t is li'k'aiⁿs, lā'ltas i'mste yāsau'ya'lnx. Temuⁿ'hū kuš lxu'mta tem
 10 yeā'lnx. "Xa-hi'k'e kwas k'i'lū yā'tsī qā^a'lte, xas hi'k'e tai⁵ kwas tsqali'm ts-la'qusink' nū'nstxam; xa'ltas⁴ tsā^a'me meayai'st." Is i'mste tem kus lxu'mta sinau'xk'ex⁵ kwas kusū^t'tsī.
- Temuⁿ'hū is xa'met-s-pī'tskum temuⁿ'hū yeai'nx qa'kuts-qwa'nk'. "K'ist-ē'n muⁿ'hū iltqai'mi?" Temuⁿ'hū yeai'nx. "Ā'a, i-axa
 15 ik'xē'm, k'ist nā'k's ayaī'mi lx'i'ldūt as le'wī'." Temuⁿ'hū k'e'a is xa'met-s-pī'tskum temau'x muⁿ'hū ayaī'. Temuⁿ'hū 'Liya⁷ qā^a'tse temau'x wī'lx leyā'tstik's. Temuⁿ'hū yeai'nx kuts-qwa'nk'. "K'ist hūⁿ'k'i itsai'mi. K'xas pumkūstai'm,⁸ k'-xe'lk' xam tsa'sidū." Temuⁿ'hū k'e'a xe'lk' ptsasidowai'. Temuⁿ'hū 'Liya⁷ qā^a'tse te
 20 muⁿ'hū ma'mhatsex kwas xam⁶ kuts-mukwa^sslīk'. Temuⁿ'hū qalpai' kwas xam⁶ ma'mhatsax. Temuⁿ'hū yeai'nx kuts-qwā'nk'. "Xa-hi'k'e qauwā⁹ is pī'tskum k'xas ayā'ltxam ltsi'mxayūt." Temuⁿ'hū k'e'a qauwā⁹ is pī'tskum temuⁿ'hū ayā'l. Tem k'ets muⁿ'hū itsxalsxai' kus S'ū'ku. Nā'mk' k'ets yā'tsx kuts-qwā'nk',
 25 k'is hi'k'e yaī'x-^auk' is haiⁿ mehai't. Temuⁿ'hū k'ets⁷ yū'xtex, k'ilta's hi'k'e muⁿ'lii ma'hats lowa'txayūsxam, tem k'au'xuts⁸ muⁿ'hū k'waī^sū'yaī'nx kuts-ma^stūnk'aux. Temuⁿ'hū is xa'met-s-pī'tskum temau'x lēā'laux kuts-sī'tek'aux. Temuⁿ'hū 'Liya⁷ qalpa'lnx k'istal'ya'lnx. Temuⁿ'hū qauwā⁹ as pī'tskum spā'yālⁿx,
 30 temau'x axa ita⁶ kuts-la'mxadōok' spā'yālⁿx qa'kus hī'tslem. Temuⁿ'hū wī'lx is xa'met-s-pī'tskum kuskakā'ya⁹ nā'k'eai'k' kus tsima'yuxⁿ kus hī'tslem. Temuⁿ'hū yaī'x-^auk' is haiⁿ kuntai'nx qauku's ma'hats tem yeai'nx kuts-tā'ak'. "Xa-lō'qutemtsū." Temuⁿ'hū k'e'a p!i'xanx nā'k'eai'k' kus tskulī'tsx. Temuⁿ'hū mis k'-lōqutī'i,
 35 te'mlta aqai' xū'sī qauxa'nk's. Temuⁿ'hū k'!ōhayū'lx, te'mlta muⁿ'hū halā'tsī qalpai' aqai' qauxa'nk's. Temuⁿ'hū qalpai'nx qwamiyū'lx, lā'ltas k'ets itā^a qaku's S'ū'ku'k'wī'lnx. Tem kus

¹ A similar diving contest was recorded among the Chinook, where Bluejay and Diver are the contestants. See Boas, Chinook Texts, p. 57.

² Abbreviated for k'ras; k'is + -r.

³ According to an Alsea belief there are some bears who live in the water all the time. It is furthermore held that to see them was an ill omen.

⁴ Abbreviated for k'era'ltas; k'is + -s + lād.

⁵ sa'aruk'e BETTER, MORE.

⁶ mukwa'st PAINT HAVING, WOMAN.

⁷ Abbreviated for nā'mk' k'ets.

⁸ k'ets + -aur.

⁹ In the English version of this story, obtained by Farrand, the bird is called k'i'wink k'i'wink, a term rendered by the narrator "Hudson Bay bird."

then they two were asked which one of them (dual) lay with his face down in the water for a longer period. Then Bear said that he lay in the water face down a longer time. Thereupon again Beaver said that he was the one who lay in the water face down for a longer period. Then the Bear was told: "Thou wilt go into the mountains, thou wilt habitually live there. Only occasionally wilt thou stay in the water. Only thus wilt thou usually act, and thou wilt also dig up the graves, thou wilt not customarily be very valuable." For that reason the Bear is not valuable, and for that reason, moreover, he is constantly uncovering the graves, because thus he was told (at that time). And then it was said to the Beaver, "Thou wilt constantly live in the water, only the bark of willow trees wilt thou habitually eat; nevertheless thou wilt always be very valuable." And this is why the Beaver is superior to the (Black) Bear.

Now one day his son said to him (S'ū'ku), "What are we two going to do now?" Then (S'ū'ku) said to him, "Oh, yes! we will separate (from them); we two will go somewhere to look over the world." Then, indeed, on a certain day they two started out. And not long (afterward) they two arrived at a village. Then he said to his son: "We two will stay here. Thou art going to marry; thy wives will be two (in number)." Then, indeed, he married two women. And (it was) not long before one of his wives had a child. And then again the other one gave birth to a child. Then he said to his son, "Every day thou shalt habitually go (away) to work." Then, indeed, he went away every day. Then S'ū'ku would turn himself (into a) different (person). Whenever his son was at home he would (appear as) an exceedingly old man. But whenever he was gone he would usually become rather young and would repeatedly try to cohabit with his two daughters-in-law. Finally one day they two told their (dual) husband (about it). Then (S'ū'ku) was not left behind again. (From) now on he was usually taken along. And that man also took along his children. Then one day a bird came to where that man (S'ū'ku's son) was working. And one boy fancied it very much and said to his father, "Do thou catch it for me!" So, indeed, he went toward it where that (bird) was perching (on a twig). And as he was about to catch it it moved up a little higher. Then he climbed after it, but again it moved higher up as before. Then again he went after it in spite of the fact that it was S'ū'ku who

hi'k'e metsā'kulinauxa kus kō'x^u. Temuⁿ'hū 'Liya^e qā^a'tse tem-axa hayā'ntex qxe'nk's kus hi'tslem, te'mita aili'k'i qau'x nīsk'. Tem k'-muⁿ'hū 'Liya^e lā^a iltqai'xasxam. Temuⁿ'hū 'Liya^e qā^a'tse tem-uk^u muⁿ'hū Lkula'yū kus kōts qauxa'nk's, tem-uk^u muⁿ'hū klūi'tiyū
 5 kwas lā^e. Temuⁿ'hū qau'wis kus kakā'ya^e wī'lx qauxa'nk's-ū. Temuⁿ'hū qalpai' kus hi'tslem. Tem-axa muⁿ'hū sinptūi' qxe'nk's kus kōts.¹ Tem k'ets muⁿ'hū ā'niyux^u kus Sū'ku. "Aqayusux qauxa'nk's kus kōts qa'kusin qwān."

Temuⁿ'hū hā^a'tse hau'k's x'iltxwai' is hi'tslem, te'mita 'Liya^e nā
 10 me'lxutex is hi'tslem. Temuⁿ'hū 'Liya^e qā^a'tse te'mita tink'ai'nx kus sūdā^a'stit-s-hi'tslem.² Temuⁿ'hū pxēltsūsa'lnx. "Nā'k'sex-e'n yā'xau?"—"Ā'a, 'Laniya^e nā'k's yā'xau, hi'k'en x'i'ldux^u is hi'tslem."—"Hak'ni'k'ex-e'n wili'sal?"—"Ā'a, qa'kus kōts hawa'-qsalyusemtsx qauxa'nk's hak'qē'xan, tem k'in 'Laxaya^e lā^a wīl qxe'-
 15 nk's." Temuⁿ'hū yeā'lnx. "Temx-ā' tqaia'ltex, sxas-axa ayaī'mi qxe'nk's? Sxas tqaia'ldi, k'is hi'k'e axa hā^a'lqaaya'yū qxe'nk's."—"Ā'a, tqaia'ltexan sins-axa ayaī'm qxe'nk's hani'k'eai 'k'kus-ū hawa'qsalyemtsx." Tem-axa muⁿ'hū aya'yuslnx nāk' 'k'kus-uk^u klī'ūtesal³ kus kōts. Tem-auk' muⁿ'hū qaupayū'lnx is xa'mnī ts-
 20 la'qusink', tem-auk' muⁿ'hū qali'lnx kū'ku, temuⁿ'hū axa sūyū'lnx. Temuⁿ'hū yeā'lnx. "Nāmk' sxas-axa wīl qxe'nk's, k'xas tsiya-xwī'ya'a⁴ kuxa'm qali'." Temuⁿ'hū k'e'a mis-axa tsk'itxa'yut'lem le'wī'k's, tem tsiyaxwī'yaī'nx kuts-qalō'k', temuⁿ'hū Lkūi'nx tem-axa muⁿ'hū ayaī' itsai'sik's.⁵

25 Temuⁿ'hū mis-axa wī'lx, te'maux pxēltsūsaī'nx. "Nā'k'-e'n muⁿ'hū tē'pstin titā^e'tslō!"—"Ā'a, is qā'nūk^u yā'tsx."—"Lā'tqai-e'n?"—"Ā'niyux^u hi'k'e qā'ltē."—"Tem lā'tqal-e'n mis qamī'lal."—"Ā'a, a'yal itsai'sik's tem tsila'hal tem-axa kwī'yatx hamstī^e is qamli's tem-aux axa ita^e tsk'isūyū'lx kuxa'n lī'yaux."—"Ā'a, pst-p!ē'xai,⁷
 30 pst-leā'lauwī⁷ misi'n-axa wī'lx." Temau'x muⁿ'hū k'e'a ayaī' kus la'mxadōo. Temuⁿ'hū misau'x tsqūnkwaī' kus qā'nūk's, temau'x muⁿ'hū tskwayū'lx kuts-tī'k'extik'aūx 'k'pī'ūsxaī tsila'hak',⁸ "Hawa'-qsalyusx xaskōts sin qwān qauxa'nk's." Temuⁿ'hū misau'x tsqē'wulx, temaux leā'laux mis-axa wī'lx kuts-tā'ak'aux. Te'mitau⁹ hi'k'e ye-
 35 aī'nx. "'Laxaya^e lā^a wīl, qauxa'nk's hawa'qsalyusx xas kōts."—"Ā'a, wī'lx-axa. Lhaya'nauxax tas xa'mnī wa'sxan nū'nsitxanx. Qō'tse axa ts-wili'yūk'."—"Hanhū'u, pti'sepst a'!" Temau'x

¹ For parallel stories compare: Frachtenberg, Coos Texts, pp. 21 et seq.; Boas, Indianische Sagen, p. 17; Teit, Traditions of the Thompson River Indians, p. 21; Traditions of the Lilloet, p. 308; the Shushwap pp. 622, 737; Hill-Tout, Studies of the Indians of British Columbia, p. 57; Farrand, Chilcotin, pp. 29-30; see also Waterman, The Explanatory Element, p. 45.

² For example, Thunders.

³ Klūi- TO PASS THROUGH, TO PIERCE.

⁴ tsiru- TO SHAKE.

⁵ Compare Boas, Indianische Sagen, pp. 18, 40; Frachtenberg, Coos Texts, p. 29.

⁶ The Alsea believe Sū'ku is responsible for man's sexual appetite.

⁷ Future used as an imperative.

⁸ Contracted for ts-tsila'hak'.

⁹ te'mita + -aux.

caused (the bird) to go (up thus). Now the tree kept on growing taller. And not long (afterward) the man looked down again, (when) he saw (that) he was already high up. So he could not do anything for himself. And (it was) not long before the tree reached high up and went through the sky. Now the bird reached the sky first and the man came next. Then the tree began to contract downward, while S'ū'ku was crying all the while, "The tree moved up to the sky with my son."

Then in vain (S'ū'ku's son) began to look around everywhere for people; nevertheless he did not find a person anywhere. Then not long (afterward) he came at last upon five people (by whom) he was asked, "Where art thou going?"—"Oh! I am not going anywhere; I am only looking for people."—"Whence didst thou come (here)?"—"Oh! that tree grew with me from below to the sky, and (now) I do not (know) how to get back down." So then he was told: "Wouldst thou like to go down again? If thou wantest it, we will take thee down again quickly."—"Certainly, I would like to go down again (to the place) from where that (tree) grew up with me." Then they went back with him (to the place) where that tree had pierced (the sky). Then he was wrapped up in the skin of a whale, (which) was tied in the middle, whereupon he was let down again. Then he was told, "When thou wilt arrive below again, thou shalt shake thy rope several times." Then, verily, as quickly as he reached the ground by means (of the rope) he shook his rope several times; then he untied it and went back into the house.

And after he arrived home he asked (his) two (children), "Now where is your (dual) grandfather?"—"Oh! he is staying in the sweat-house."—"What is he doing?"—"He is just crying all the time."—"Then what does he usually do whenever it gets dark?"—"He usually goes into the house and sings all the time and dances the whole night, and, moreover, he is trying to sleep with our (dual) mothers."—"Well, go you two to him (and) keep on telling him that I have come back." So the two children went, indeed. And when they two came near to the sweat-house they two began to listen to the song of their (dual) grandfather, which sounded (thus), "The tree grew up with my son to the sky." Then after they two came to him they kept on telling him that their (dual) father had returned. But he simply told them two, "There was no way (for him) to come back; the tree grew up with him to the sky."—"Oh, yes! he came back. Thou art looking at the whale which we two are eating. It is his (present which he) brought back."—"Here! Please give me some of it!" Then, indeed, they two gave him some. Then he

- muⁿ'hū k'e'a ptīnx. Temuⁿ'hū halk'wai'nx kus xa'mni temuⁿ'hū ma'yexa. "Hanhū'u k'in phainsai'm itsai'sik's, k'-qa^e axa muⁿ'hū k'e'a wili'saltxam sin qwan." Temuⁿ'hū ayai' yā'sau: "Xeī'lk'epst lhaya'naus!"¹ K'ets hi'k'e tilō'qwal yai'x-auk' is hai^{ne} meha'it.
- 5 Temuⁿ'hū mis wi'lx itsai'sik's temuⁿ'hū qaaī', tem k'au'k'ets² haiⁿk' i leyai'xayū lk'ilt'li'sik's. Temuⁿ'hū piltkwai' tem pxēltsūsai'nx kuts-qwā'nk'; "Lā'tqax-e'n axa wi'lx?"—"Ā'a, qa'kus yū'ltuxsilx axa sūyū'tsx qxe'nk's meqa'mpst!ext-auk'³ as xa'mni ts-La'qusink'." Temuⁿ'hū aili'k' i t'li'tex kus k'ilil. Temuⁿ'hū mis tsā'mē t'li'li' kus
- 10 k'ilil, temuⁿ'hū k'liqtsai'nx. Tem hi'k'e lā'mxa kul'ai'nx hi'k'e hi'tslem ts-haiaya'tisk'. Temuⁿ'hū mis lxayai'tx, temuⁿ'hū lō'-qūtestx kus meha'it tem-auk' muⁿ'hū qaupayū'lnx kwas xa'mni ts-La'qusink'. Temuⁿ'hū lxauwai'stx-em hak'qau'x kwas k'ilil. Temuⁿ'hū sinptū'yususx qaku's La'qusin.⁴ Temuⁿ'hū 'Liya' qā'tse
- 15 temuⁿ'hū 'Laxaya' ts-ha'nak'ālk' isti'k'ex. Temuⁿ'hū axa k'lō'quti-stx-em tem k'lxauwai'stx-em kō'kus. Tem hak'li'tsitxai⁵ tem lpuhū'yut!em⁶ nī'sk'ik's kō'kus. Temuⁿ'hū mis wi'lyem, tem hi'k'e qā'tse tspūti'yem kō'ku temuⁿ'hū lxupū'yū.⁷ Temuⁿ'hū-axa hayā'ntx k'!ē'tsik's tem-auk' muⁿ'hū t'lxai'nx ts-haiⁿk'. "K'in hi'te
- 20 muⁿ'hū nā'k's ayai'mi? Ā'a, k'in qau'wis xa'mni tsqainū'yem k'ilū'-wasī temuⁿ'hū si'ns-axa wil hai'ts, k'ins muⁿ'hū axa le'w'ik's ayai'mi. Nāmk' si'ns muⁿ'hū lēi'tt'li'di⁸ tas le'wī'ā'mta, k'ai'i muⁿ'hū nā'k'eai k'ets sā'nqat-s-lā' itsai'xa, k'ins muⁿ'hū qauwā⁹ yūxē'i." Temuⁿ'hū k'ū'k^u-slō ayai'. Temuⁿ'hū nā'mk'ets wi'lx nā'tk'ik's, k'is
- 25 muⁿ'hū hi'k'e qā'tse tspidūi'm, k'is mehaya'nixam. Temuⁿ'hū k'ets k'eai', k'is mūⁿ'hū xē'tsū. Temuⁿ'hū k'ets qalpai' wi'lx nā'tk'ik's, k'is muⁿ'hū l'ō'tsū qā'tse tspidūi'm. Tem hi'k'e muⁿ'hū qā'tse i'mste ayai'. Temuⁿ'hū 'Liya' qā'tse tem-axa muⁿ'hū wi'lx temuⁿ'hū hi'k'e qā'tse tspidūi' kō'ku. Temuⁿ'hū 'Liya' qā'tse tem
- 30 lēai'sūnx kus xa'mni k'tspi'ūtx kō'ku. Is i'mste tem kus i'mste ts-hilkwai'sk' kus xa'mni.¹⁰ Nā'mk' k'ets x'ū'lam, nā'mk' k'ets wi'lx haluwī'k'siyūk's, k'is k'aⁿ'tsūs qā'tse tspidūi'm.¹⁰ Temuⁿ'hū k'aⁿ'tsūs qā'tse kō'ku tspidūi' tem-auk' muⁿ'hū t'lxai'nx ts-haiⁿk'. "K'in nā'k's hi'te muⁿ'hū-slō ayai'm, sins k'!ē'tsik's wil? Ā'a, k'in
- 35 k'a'k^u-slō qau'wis ayai'm." Temuⁿ'hū k'e'a k'liqai' kus xa'mni, temuⁿ'hū mis k'!ē'tsik's wi'lx, tem-auk' muⁿ'hū k'ililhai' kus hak'-xa'mni. Temuⁿ'hū mis k'!ē'tsk'is wi'lx, tem-axa muⁿ'hū qasūwai'nx kus xa'mni kō'kus, yā'sau: "K'ex hi'k'e muⁿ'hū kō'ku x'ū'lamtxam,

¹ "Lest I fall into the fire."

² k'ets + -auk'.

³ Evidently mis-heard for *meqa'pst!ext-auk'*; *m-*...-*t* TO BE WITH; *qaupst!* BLANKET; -*x* infixed consonant; -*auk'* suffixed particle.

⁴ Because of the heated rocks.

⁵ Literally, "it begins from the East"; *hak-* + *k'ēts* + -*i* + -*tx* + -*ai*.

⁶ *pū'*- TO BLOW.

⁷ *zup-* TO SPOUT.

⁸ *l-* prefix; *ili-* TO EXAMINE; -*t* auxiliary; -*i* future.

⁹ This sentence refers to the spouting of whales in summer.

¹⁰ Here ends the explanatory sentence.

began to chew the whale (meat), whereupon he said, "Here, I am going to the house to see; perchance, indeed, my son may have come back." Then he started out, saying, "Do you two watch me carefully!" He was just staggering about (like) a very, very old man. Then after he came to the house he went inside and almost fell into the fire. Finally he sat down and asked his son, "How didst thou come back?"—"Well, the Thunders let me down again, wrapped up inside the skin of a whale." In the meantime the stones were already (getting hot). And when these stones were very hot he (S'ū'ku's son) took them out. Then he laid them down carefully, just the length of a person. And after he finished (piling them) that old man was seized and wrapped up in the whale's skin. Then he was thrown there on top of the rocks. Then the skin began to draw in with him, and not long (afterward) not a single part of his body showed anywhere. Then he was seized again and thrown into the sea. Then (a wind) from the east began (to blow) and blew him in the (wrapper) far out into the ocean. Then when he arrived in (the wrapper at the sea) he kept on floating in the sea for a long time by means (of the skin of the whale) and finally started to spout. Then he looked back to the shore and began to revolve in his mind: "I wonder where can I go now? Forsooth, I will first travel in the water (as a) whale, and then after I arrive here again I will go back to the land. (And) then I will examine the world thoroughly, so that wherever something bad will live I may cause it to disappear entirely." Then he went in a southerly direction. And whenever he came to a river he would just float (there) for a long time and would look around. And after finishing (this) he would start out again. Then he would come again to a river and would likewise float around for a long time. He traveled thus for a long time. Then not long (afterward) he came back (to the starting point) and floated in the ocean for a long time. Then (it was) not long when a whale was seen floating in the sea. This is why a whale (always) acts thus. Whenever he travels around (and) whenever he arrives at the mouth of a river he usually floats around (there) for quite a little while. Now (S'ū'ku) floated in the ocean for quite a while and then began to think in his mind: "I wonder in what direction will I go now should I arrive at the shore? Indeed, I will go first in a northerly direction." Then, indeed, the whale began to go toward the shore, and when he arrived inland, (S'ū'ku) stepped out from inside that whale. And after he arrived at the shore he sent the whale back into the sea, saying: "Thou wilt just travel in

k'-tai¹ is qauwā² is wuli's-³auk' k'xas k'la'qaltxam, k'is ai'i nū'nstxū kus hi'tslem. K'xas hi'k'e tai⁴ 'Liya⁵ ts la'wa k'liqa'xam; tai⁶ na'k's mā'qait-s-hi'tslem⁷ yā'tsi, k'xas k'imhak's k'la'qaxam."⁸ Temu⁹n'hū mis Lxaya'itx i'mstat-s-peyā'sauwist tem-axa mu¹⁰n'hū lkūi'.

- 5 I'mste tem kus 'Liya¹¹ hi'k'e ts la'wa ts-k'liqa'isk' kus xa'mni.¹²

Temu¹³n'hū k'liqa' k'le'tsik's, tem-auk' t'lxai'nx ts-hai'k'. "K'in hi'te mu¹⁴n'hū mā'lteqta?¹⁵ Ā'a, k'in mu'mkuts lūt k'ins-axa metsi'tsk' lit k'ins-axa ita¹⁶ meqli'npat." Temu¹⁷n'hū k'e'a mei'stekwalxa. Temu¹⁸n'hū mis k'ea' i'mstat-auk' ts-hai'k', temu¹⁹n'hū ayai'. Tem

- 10 'Liya²⁰ qā'tse temu²¹n'hū k'isk'ai', temu²²n'hū ma'yexa. "K'in hi'te mu²³n'hū lā'a nūnsa'a? Ā'a, k'in mek'i'lhūti nūnsa'a qau'wis." Temu²⁴n'hū mehaya'nixa, te'mita hata'me hi'k'e pā'haltxa kus le'wī' is mek'i'lhūdi.²⁵ Tem k'ets mu²⁶n'hū ts k'ip'hai' temu²⁷n'hū hi'k'e lqopūi' qā'tse. Te'mita 'Liya²⁸ xū'si tū'nstex,²⁹ temu³⁰n'hū ma'yexa. "Qa-ilā'a xūtsā' tem ta'sin 'Liya³¹ tinū'wau?" Tem-uk' mu³²n'hū hñai',

- 15 te'mita hata'me hi'k'e pā'haltxa tas mek'i'lhūdi qōma'ts-ū 'k'qō'tse, lā'itas-auk' hi'k'e quta'xa. Tem k'ets mu³³n'hū tslimk'ēxwai' is sū'lhak' tem k'ets mu³⁴n'hū pali'yūlx kuts-pa'halyust'Emk'. Tem hi'k'e xū'lī sa'pnx. Is i'mste tem kus mepelū'pelūt³⁵ kus hi'tslem

- 20 ts-pa'halyust'Emk', lā'ita muku's³⁶ pali'yūwīlx as sū'lhak'.³⁷ Tem k'ets mu³⁸n'hū qalpai' lqopūi', tem k'ē'k'ē xū'si tō'nstex. Temu³⁹n'hū 'Liya⁴⁰ qā'tse tem k'ets mu⁴¹n'hū mehaya'nixa, te'mita hi'k'e suwa'titsxa tas mek'i'lhūdi kus hak'ts-qa'lqalk'. Tem k'ets mu⁴²n'hū qalpai' tslimk'ēxwai' kwas sū'lhak', tem-uk' mu⁴³n'hū pali'yūlx kuts-qa'lqalk'. Is i'mste tem kus-uk'⁴⁴ mepū'l'pelūt⁴⁵ kus hi'tslemk' ts-qa'lqalk'. Tem k'ets axa mu⁴⁶n'hū qalpai' lqōpūi'. Temu⁴⁷n'hū k'ē'k'ē tū'rstex.⁴⁸ Temu⁴⁹n'hū mis k'ea', temu⁵⁰n'hū xē'tsux⁵¹.

- Temu⁵²n'hū 'Liya⁵³ qā'tse tem wī'lx nā'tk'ik's. Temu⁵⁴n'hū qā'tse plūi' temu⁵⁵n'hū 'Liya⁵⁶ qā'tse tem ma'yexa. "K'in hi'te mu⁵⁷n'hū lā'a qalpa'a nūnsa'a? K'-hi'te mu⁵⁸n'hū qas lā'a yā'tseli tas nā'tk'⁵⁹? Ā'a, k'-qas tsūda'is la'ntik'si."⁶⁰ Tem k'ets mu⁶¹n'hū k'e'a wahau'hītxa kwas tsūda'is. Temu⁶²n'hū 'Liya⁶³ qā'tse tem hi'k'e lpuū'yū kus nā'tk'⁶⁴, tem k'ets mu⁶⁵n'hū ma'yexa. "K'isk'ai'xan-ū, k'in nūnsa'a mu⁶⁶n'hū kus tsūda'is." Tem k'ets mu⁶⁷n'hū qalpai' ma'yexa. "K'in

¹ Contracted from *mā'qayūti-s-hi'tslem* "a person having dentalia shells, a chief."

² According to an Alsea belief whales are washed ashore only in places where a chief resides.

³ Here ends Sū'ku's rôle as a Trickster. Henceforth he takes the part of the Culture Hero, going from place to place, creating all kinds of things, naming rivers, and filling them with fish. Compare Frachtenberg, *Coos Texts*, pp. 21 et seq.; Dixon, *Maidu Texts*, pp. 27 et seq.

⁴ Transposed for *mā'lt'eqta*; *lā'teq* SOMETHING. According to the English version of this myth Sū'ku first made for himself a blanket of deerskin, which became the prototype of all blankets subsequently worn by the Alsea Indians.

⁵ It will be noticed that most creations are the result of a wish on Sū'ku's part.

⁶ *tinhu* TO BE SATIATED.

⁷ Literally, "with feathers are."

⁸ For *tem kus*.

⁹ A similar explanation is given by the Molala and Kalapuya Indians. See also Frachtenberg, *Coos Texts*, p. 33.

¹⁰ In the English version of this myth Sū'ku is not yet satiated, for the berries still drop out of his nose. He then partially closes his nostrils with grass; this accounts for the appearance of hair on man's upper lip.

¹¹ Transposed for *lā'nd'ik'isi*.

the ocean, only (once) every year wilt thou usually come ashore, so that the people (may) eat thee. Thou wilt not come ashore habitually just (at) an ordinary place; only where(ever) a person having (many) dentalia shells will live, there thou wilt usually come ashore." Then after (S^éū'ku) was through telling him this (the whale) went back into the water. And thus is it that a whale (does) not (choose for) his landing place just any ordinary spot.

Then (S^éū'ku) came out on the shore and began to think inside his mind: "I wonder what shall I (wish) on (me)? Yes, I will have a bow, I will also have some arrows, and I will likewise have a quiver." Then, verily, he had those things. And after he was through (thinking) thus in his mind he started out. Then not long (afterward) he became hungry; whereupon he said: "I wonder what shall I eat now? Verily, I will first eat kinnikinnic berries." So he looked around, and the ground just seemed to be red with kinnikinnic berries. Then he knelt down and began to munch for a long time. But he did not feel satiated (even) a little, whereupon he said, "Why is it that I, on my part, am not getting enough?" So he looked back, and the kinnikinnic berries merely appeared red right behind him, because (they) just went through him. Then he began to munch again, but still he did not feel satiated (even) a little. So (it was) not long before he looked around and (saw that) the kinnikinnic berries were just dropping out from his armpits. Then again he began to pull out some grass and put it into his armpits. For that reason (is it) that the people's armpits are hairy way up. Then he began to munch again. Now at last he was getting enough. So after he finished (eating) he started out.

Now (it was) not long before he came to a river. He stood (there) a long while, and not long (afterward) he said: "I wonder again what shall I eat now? I wonder what things shall live in this river? Yes, the salmon shall have it as (their) river." Then, indeed, he began to call (for) the salmon. Now (it was) not long before that river became full (with salmon), whereupon he said, "I am hungry; I will eat now these salmon." But (after a while) he said again: "I wonder

- hi'te muⁿ'hū lā^a lxu'ntidi? Ā'a, k'in tī'ūt!wantxai'm is pesā'x k'is-axa lā'quns." Tem k'ets muⁿ'hū k'e'a tī'ūt!wantxai'xa. Temuⁿ'hū mis itla'msitr, temuⁿ'hū lxwē'tsnx xam^e kus tsūdaī's. Temuⁿ'hū mis ik'liqai'tx, temuⁿ'hū tk'ilaī'nx tem tinū'txēnx. Temuⁿ'hū yāsau'yaī'nx. "K'-LEMī'staldū xa'kusin la'mxadōo, nā'mk'se'lxas,hi'tslem lowa'txayūsxam." Temuⁿ'hū mis k'eaī', tem k'ets muⁿ'hū xē'tsux^u. Temuⁿ'hū 'Liya^e qā'a'tse tem qalpai' wī'lx nā'tk'ik's. Tem k'ets muⁿ'hū k'e'a qā'a'tse plūi' tem-auk' txai'nx ts-hai'k'. "K'-qas lā^a hi'te muⁿ'hū la'ntik'sī anhu'u tas nā'tk'ī? Ā'a, k'-qas meqau't la'ntik'sī." Tem k'ets muⁿ'hū ma'yexa, "Laū-hex-aū!"¹ Temuⁿ'hū 'Liya^e qā'a'tse te'mita muⁿ'hū lōhai' kus meqau't. Temuⁿ'hū yaī'nx. "K'-hi'k'e tai^e qanī'x la'ntik'sī tas nā'tk'ī, k'is axa ita^e xa'mni yā'tsi kwas lqō'tsex."² Temuⁿ'hū mis k'eaī', tem k'ets muⁿ'hū xē'tsux^u. Tem 'Liya^e qā'a'tse tem qalpai' wī'lx nā'tk'ik's. Tem k'ets muⁿ'hū k'a'nsūs qā'a'tse plūi', tem-auk' t'lxai'nx ts-hai'k'. "K'-hi'te muⁿ'hū nī'i ts-lā'nk'? Ā'a, k'-Kwa'-slō³ ts-lā'nk', temuⁿ'hū 'k'ta'sin plūi'x k'-Wai'dusk'-slō⁴ ts-lā'nk'." Temuⁿ'hū mis k'eaī', tem ma'yexa. "K'in qūlīm tō'qwis, k'ins ilt'li' tas nā'tk'ī." Temuⁿ'hū 'Liya^e tsā'mē hatō'qwixa, tem k'ets muⁿ'hū k'a'nsūs wī'lx tem ma'yexa. "K'in tsimai'm tsitstai'm.⁵ Temuⁿ'hū k'e'a tsitstai'. Temuⁿ'hū 'Liya^e qā'a'tse te'mita aulī' kus akī'⁶ hā'panx ts-xama'liyūk', temuⁿ'hū pa'lhuyux^u kuts-kuntsi'sk'.⁷ Tem k'ets muⁿ'hū lxapī'yut!lx⁸ k'le'tsik's. Temuⁿ'hū 'k'tsk'itxa'yū, tem hi'k'e lama'yū kus tsk'ī'ntsi. Tem tai^e ts-sa'qauk'⁹ k'im pt'lūi'x. Temuⁿ'hū nā'k'eaī' k'kus tsk'ī'txayū kus xa'mni, tem limk'ī'lwiyū-s-le'wī'.¹⁰ Temuⁿ'hū mis k'-xē'tsū tem ma'yexa. "K'-Tsā'tstait!-slō¹¹ ts-lā'nk', lā'ltasin tas hū'k'ī tsā'tsital." Tem is ī'mste tem kus lhilkwai'sūnx kus ltsā'tstat, lā'ita mis k'ets imī'stal.
- 30 Temuⁿ'hū xē'tsux^u tō'qwis, temuⁿ'hū 'Liya^e qā'a'tse tem wī'lx nī'sk'ik's tō'qwis. Temuⁿ'hū mis lēai'sx tsqā'mt'la hi'k'e kus nā'tk'ī, tem ma'yexa. "Muⁿ'hū hi'k'e aqā^{ea}t tas nā'tk'ī, k'-hi'k'e qauwā^{ea} kus lā^a la'ntk'isi." Temuⁿ'hū mis k'-axa xamī'mi, tem haya'ntx k'au'k's, tem lēai'sx kus k'lil hi'k'e lā'xalt. Temuⁿ'hū

¹ That is to say, "Come up this river!"

² For a full explanation of this remark see note 10.

³ Simplified for *Kwa's-slō*. *Kwas* is the Alsea name for Siuslaw River.

⁴ Probably the present site of Glenada, a hamlet situated on the southern bank of the Siuslaw River, some 6 miles from the ocean. It was a Lower Umpqua village.

⁵ While translating this story from the original English dictation, the collector omitted an important incident which is here supplied. Before beginning to spear, Sū'ku decided to smoke first. Thereupon a pipe and tobacco appeared. Sū'ku filled his pipe, spilling some tobacco on the ground, and began to smoke. This is the reason why the Alsea use kinnikinnic as tobacco; because Sū'ku dropped some on the ground where it mixed with the kinnikinnic berries.

⁶ Namely, Whale.

⁷ *kunī'ts* BAIT.

⁸ *xp-* TO JERE; *-utx* accelerative.

⁹ *sa'qau* Yakwina equivalent for Alsea *sa'gal* FISH-TAIL.

¹⁰ Literally, "became with water the place;" *k'ī'lū* WATER. The lake referred to is probably Tsitcoos or Ten Mile Lake.

¹¹ Literally, "line-fishing place."

how I will catch them? Oh yes! I will make a spear and also a pole." So, indeed, he made (those things). And after he finished (them) he speared one of those salmon. Then when he landed it ashore he cut it open and began to roast it. Then he said to (the salmon) repeatedly, "My children will habitually do this to thee after they shall become people." Then after he finished he started out. And not long (afterward) he came to a river. Then he stood (there) for a long time and thought in his mind: "I wonder now what (beings) shall have this here river as (their) river. Oh, yes! the Sturgeon will have it for a river." So he said (to Sturgeon), "Climb up here!" Then not long (afterward) a Sturgeon began to climb up. Then he told him, "Only thou shalt have this river for a river, and, furthermore, the Whale will live in that lake." And after he finished (this) he went on again. Then not long (afterward) he came once more to a river. Then he stood (there) for quite a little while thinking in his mind, "I wonder now what shall be its name? Yes, Siuslaw will be its name, and (the place) where I stand now will be called 'Wai'dusk'." Then when he finished he said, "I will go upstream that I may examine the rivers." Then he did not go very (far) upstream when he stopped for a while (at a certain place) and said, "I will try to fish with a pole." So, indeed, he began to fish with a pole. But (it was) not long before a monster appeared (who) opened his mouth and bit at his bait. So he jerked him quickly to the shore, and where (that monster) fell (to the ground) it split the mountain into two, and only his tail was sticking out. And the (place) where that previously mentioned whale fell became covered with water. Then as (S^u'ku) was about to depart he said, "This place will be called Line-Fishing Ground, because I was fishing here with a line." And this is why line fishing is being done (now), because he did so (at that time).

Then he went on up the river and arrived not long (afterward) upstream. And when he saw the (several) rivers all over (this region) he said, "Now these rivers are very good; all beings will have them for (their) rivers." And then when he was about to turn back he looked across and saw a smooth rock. So he went to it

pli'xanx, tem tlimsa'inx yā'sau: "K'ai'i Lahaya'nī'yaī xa'kusin
 la'mxadōo hak'ini'k'eai qaik' tasi'n-axa xaimi'sal, nā'mk' se'lhas
 hi'tslem lowa'txayūsxam."¹ Temuⁿhū mis k'eaī' tem-axa muⁿhū
 hali'yūk'sayaī'.² Temuⁿhū mis-axa wi'lx hali'yūk's, tem k'etsmuⁿhū
 5 xē'tsux³. Temuⁿhū 'Liya⁴ qā'a'tse tem k'ets muⁿhū qalpai' wi'lx
 nā'tk'ik's, tem k'ets muⁿhū yeaī'nx. "K'-ita⁵ nīx qas tsūdaī's
 lā'ntk'istū."⁴ Temuⁿhū mis lxaī'nx i'mstat pēyā'sauwist, tem k'ets
 muⁿhū xē'tsux⁵. Temuⁿhū mis wi'lx na'k's 'k'kus wuli'tsx kus
 neqā'xamxt!, tem k'ets muⁿhū lōhai' kwas tsk'ī'ntsi. Temuⁿhū
 10 mis qauxa'nk's wi'lx, te'mīta tskwayū'lx kus akiⁿ 'k'pi'ūsxaī
 hak'iqē'xan-ū kwas tsk'ī'ntsi. Tem k'ets muⁿhū ma'yexa. "K'in
 phainsa'a lā⁶ hi'te muⁿhū?" Tem k'ets muⁿhū k'e'a ayaī' qxe'nk's,
 temuⁿhū mis wi'lx na'k's 'k'kus tskwayū'lx kus akiⁿ, te'mīta
 muⁿhū leai'sx tas lā'teq 'k'hi'k'e pūwī'x, lxat tskwī'stsuxt. Tem
 15 k'au'k'ets muⁿhū t'lxai'nx ts-hai'k'. "K'ilxa'n hi'te muⁿhū
 iltqa'a? Ā'a, k'ilxa'n hi'k'e muⁿhū imi'stī, k'ilxaī' nū'nstxaī
 xakusi'n la'mxadōo kwas tskwī'stsuxt; k'elxa's mehūi'kūistū
 ts-lā'nk', temuⁿhū kwa'silx a'ltuxt k'is xa'mnītslō ts-lā'nk'."
 Temuⁿhū mi'silx lxaī'nx, tem k'ets-axa muⁿhū lōhai', temuⁿhū
 20 xē'tsux⁵. Temuⁿhū 'Liya⁴ qā'a'tse tem k'ets-axa muⁿhū wi'lx
 qalpai' qxe'nk's. Temuⁿhū ayaī' kwas neqā'xamxt! tem wi'lx kus
 nā'tk'ik's, tem k'ets muⁿhū halā'tsi i'mste yeaī'nx. "K'-qas
 tsūdaī's ita⁶ lā'ntik'stū." Tem k'ets muⁿhū xē'tsux⁵. Temuⁿhū
 k'ets tsqē'wilx kus nā'tk', k'is muⁿhū l'ō'tsū i'mste yea'a. Is
 25 i'mste tem kus hi'k'e qauwā⁶ metsūdaī'st kus nā'tk'. Temuⁿhū
 'Liya⁴ qā'a'tse tem leai'sx kus tsk'ī'ntsi 'k'hi'k'e nī'sk'ik's kō'k'us-
 auk' yā'xex. Temuⁿhū mis lēyū'ltx, tem piltkwai'. Temuⁿhū
 'Liya⁴ qā'a'tse tem ma'yexa. "K'isk'ai'xan-ū, k'in hi'te lā⁶ nūnsa'a?
 Ā'a, k'in phainsai'm kō'k'us." Tem k'ets muⁿhū mis wi'lx k'li'lk's,
 30 tem k'ets muⁿhū leai'sx kus lā⁶ 'k'yā'tsx kwas k'lil. Tem k'ets
 muⁿhū lōqudī'nx xam⁶ temuⁿhū ma'yexa. "K'in hi'te muⁿhū
 tqēlk'ī'i? Ā'a, k'in ha'itō ts-lā'nk'." Temi'lx muⁿhū yeaī'nx.
 "K'ip hi'k'e muⁿhū 'k'tas k'lil yā'tsi. K'ips is lxatōwai'-slō
 ts'lū'walimuxs,⁵ k'ips pkū'tsitxū xa'kusin la'mxadōo, k'ips nū'-
 35 nsitxū." Temuⁿhū mi'silx lxaī'nx, tem k'ets muⁿhū lqamai'nx
 meqami'nta, tem-axa aya'yususx k'lē'tsik's, tem qaxtai'nx temuⁿhū
 nūnsai'nx. Temuⁿhū mis k'eaī', tem-axa qalpai' lkūi'. Temuⁿhū
 mis-axa wi'lx kō'k'us, tem leai'sx kus lā⁶ 'k'tsk'itxē' hata'me hi'k'e
 qōmū'qwīm. Tem k'ets muⁿhū tsimai'nx xam⁶, te'mītauk' yaī'xa
 40 is hai⁶ pā'lk'st. Tem k'ets muⁿhū stqwa'tsilx tem tpuūi'm.
 "K'-hi'k'e sa'nquk'e⁶ pin lān." Temuⁿhū mi'silx lxaī'nx, tem

¹ This rock can be still seen to-day.

² Along the northern bank.

³ Going northward.

⁴ Transposed for lānā'tk'istū.

⁵ Contracted for ts/ūwai'yamzus.

⁶ Described to Farrand as an aquatic plant which opens and closes when touched; probably anemone. Described to me as a blue oyster which opens and closes when touched; probably roseate.

and marked it, saying, "(I do this) so that my children, on becoming people, may always look at (the place) from where I turned back." Then when he finished he went back downstream. And after he arrived at the mouth of the river he started out (northward). Then not long (afterward) he came again to a river and said to it (thus), "Thee also the salmon will have for a river." And after he finished speaking thus to (the river) he went on. Then when he arrived at where the beach ends he climbed up on the mountain (that was there). And after he arrived at the top he heard some monsters singing at the lower part of that mountain. So he said, "I will go and see what it may be." So, indeed, he went down, and after he came to where he heard those previously mentioned monsters he beheld (the place) simply full (with) those beings, several of them being black. Then he began to think in his mind: "I wonder what shall I do with them? Yes, I will fix them so that my children will (be able to) eat those black ones; their name will be Sea-Lions, and the name of those big ones will be Whales." And then after he was through with them he climbed up again and went on. And not long (afterward) he came down again. Then he went (along) that beach until he came to a river and likewise spoke to it thus, "The salmon will have thee also for a river." Then he started out, and whenever he came to a river he would likewise speak to it thus. Just for that reason all the rivers have salmon. Then not long (afterward) he beheld a mountain which reached out far into the ocean. And when he came near it he sat down. Then not long (afterward) he said: "I am hungry. I wonder what shall I eat? Yes, I will go out to look at the ocean." So when he arrived at the rock he saw something that was living on the rock. So he picked up one and said: "I wonder what shall I call them? Yes, their name will be Mussels." Then he spoke to them: "Now you will stay only on this rock. Occasionally the low tide will (uncover) you; my children will gather you habitually and will eat you." Then when he finished (with) them he picked up some, went back with them to the shore, roasted them, and began to eat them. Then when he was through he went down to the water again. Then after he arrived again at the ocean he saw something on the ground seemingly bluish. So he tried one but (found it to be) exceedingly tough. So he kept on kicking at it until it fell over. "Your name will be Roseate." Then after he finished (with) them

k'ets-axa muⁿ'hū ayai' k'!ē'tsik's. Temuⁿ'hū mis-axa wī'lx k'!ē'-tsik's tem pitⁿqē', tem atsk'ai'. Temuⁿ'hū mis-axa lqōu'tsxa, temuⁿ'hū tk'i, te'mlta hī'k'e muⁿ'hū imi'stex kuts-piⁿ'tqaīt!ēxk'. Is i'mste tem hī'k'e muⁿ'hū imi'stex qā'^alte. Temuⁿ'hū mis k'eaī',
 5 tem k'-muⁿ'hū xē'tsuxⁿ. Tem k'aⁿ'tsūs plūi' tem ma'yexa. "K'-hi'te muⁿ'hū-slō nī'i ts-lā'nk'¹ k'ta'sin piⁿ'tqal? Ā'a, k'-Pū'-wik'-slō¹ ts-lā'nk'." I'mste tem kus i'mste-slō ts-lā'nk', lā'ita mis qaqa'tse tqaili'k'sanx-slō.

- Temuⁿ'hū xē'tsuxⁿ tem wī'lx nā'k's i'k'kus lkūi'x kus tsk'iⁿ'tsī,
 10 temuⁿ'hū lōhai'. Temuⁿ'hū mis wī'lx qauxa'nk's, tem hayā'ntex temuⁿ'hū leai'sx kus aqā^etit-s-le'wī'. Temuⁿ'hū qxen'k'sai'. Temuⁿ'hū mis wī'lx qxe'nk's, temuⁿ'hū ayai'. Tem 'Liya^e qā'^atse yā'xau, tem ma'yexa. "Kwa'la' sins k'aⁿ'tsūs lōhai'm, k'ins qalpa'a lhainai'dī-slō?" Temuⁿ'hū mis wī'lx qauxa'nk's, tem ayai' nā'k's
 15 i'k'kus mukwa'ntstit-s-le'wī'. Temuⁿ'hū mis wī'lx tem ma'yexa. "K'in lpila'yūxam tas hūⁿ'k'i k'ai'i metstk'i'lamxtit-slō."² Temuⁿ'hū mis k'eaī', temuⁿ'hū-axa ayai' qxe'nk's, temuⁿ'hū mis-axa wī'lx qxe'nk's, temuⁿ'hū xē'tsuxⁿ. Temuⁿ'hū 'Liya^e qā'^atse tem wī'lx kus nā'tk'ik's, tem k'-muⁿ'hū lq!ai'm. Te'mlta hī'k'e hauwī'i
 20 lkūi', te'mltaū hī'k'e aulī' tas akīⁿ' mehā'pata. Tem-axa k'im xamī'. Temuⁿ'hū 'Liya^e qā'^atse tem-axa muⁿ'hū qalpai' tsimai'; te'mlta muⁿ'hū l'ō'tsū i'mstatxū, tem k'ets muⁿ'hū-axa qalpai' xamī'. Temuⁿ'hū mis-axa wī'lx k'!ē'tsik's, temuⁿ'hū ma'yexa. "K'i'lxan hi'te muⁿ'hū iltqa'a? Ā'a, k'in-axa yipai'm lēlō'qudiyūt
 25 is inai's." Tem k'ets-axa k'e'a muⁿ'hū ayai', temuⁿ'hū mis-axa wī'lx nā'k's i'k'kus qxēnī'k'sal neqā'xamxt!ēk's, tem k'ets muⁿ'hū qwanhutxwai' is inai's. Tem-axa muⁿ'hū ayai', temuⁿ'hū nā'k'eaī i'k'suwa'tesanx kus inai's, temuⁿ'hū minqā'xamxtlit s-le'wī'. Temuⁿ'hū mis-axa wī'lx kus nā'tk'ik's hak'ini'k'eaī i'k'kus-axa
 30 xēmi'sal, temuⁿ'hū tsx'ipai'nx kuts-qwa'nū'k' k'i'lōk's, temuⁿ'hū lts!ū'yū kus nātk'¹. Temuⁿ'hū lq!ai', temuⁿ'hū mis wī'lx k'aū'k's, temuⁿ'hū ayai'. Temuⁿ'hū mis wī'lx ku lxā'yatsik's, temuⁿ'hū hau'k's metstkwa'halx, temuⁿ'hū hī'k'e is qauwai'-slō pilai'. I'mste tem kus hī'k'e is qau'wai-slō metstk'ila'maxtit-slō kus Yā'xaik',³ lā'ita
 35 mis imi'stal. Tem-axa ita^e muⁿ'hū qaqa'tse tqaili'k'sanx-slō.

Temuⁿ'hū mis k'eaī', temuⁿ'hū xē'tsuxⁿ, temuⁿ'hū wī'lx nā'tk'-auk's tem k'ets muⁿ'hū yēai'nx. "K'-qas tsūdaī's la'ntik'stū." Temuⁿ'hū mis lxai'nx i'mstat peyā'sauwist, temuⁿ'hū xē'tsuxⁿ. Temuⁿ'hū 'Liya^e qā'^atse temuⁿ'hū wī'lx qalpai' nā'tk'ik's. Temuⁿ'hū
 40 k'aⁿ'tsūs qā'^atse plūi' yā'sau. "K'-nitsk' hi'te-slō ts-lā'nk' ? Ā'a,

¹ A promontory below the Alsea River; probably Cape Apache.

² See Boas, Chinook Texts, p. 92.

³ Called now Yahach. A small creek in the most southern part of Lincoln County, Oregon. In former times an important Indian village was situated there, which served until 1876 as a reservation.

he went back to the shore. And after he came to the shore once more he lay face downward and began to sleep. And when he woke up again he arose. (To his surprise) the place where he lay face down (showed plainly) so. This is why such (a mark can be) always (seen there). Then after he finished he was going to start out. But he stood a while and said: "I wonder now what shall be the name of the place where I had been lying down? Certainly, the name of the place shall be Pū'wik'." For that reason the name of the place is so, because he was the one who named the place.

Then he went on and came to where a mountain was touching the edge of the water. So he climbed up (there). And after he came to the top he looked around and perceived a pretty valley. So he began to climb down. And after he came down he went on. But he did not go (very long) and said, "How would it be if I should climb up for a little while and look at the place once more?" So then after he came to the top he went to where that pretty place (was). Then when he arrived (there) he said, "I am going to break wind right here, so that the place may have camas." Then after he finished (doing this) he went down again, and when he came down once more he started out. Then (it was) not long before he came to a river, which he was going to cross. But just as soon as he came down to the water some monsters with their mouths open approached him. So he turned back there. Then not long (afterward) he tried again; but the same thing happened, and he (was forced to) turn back again. Finally when he came back to the shore he said: "I wonder what shall I do to them now? Yes, I will turn back and fetch some sand." So, indeed, he went back, and when he came again to where he had gone down previously to the beach he began to scoop up much sand. Then he went back, and that place where he dropped the sand became a beach. Then when he arrived again at the river from where he had previously turned back he threw out a handful (of sand) into the water, whereupon the river became dry. Then he crossed over, and after he arrived at the other side he went on. Then as soon as he came to that prairie he walked around in different directions and began to break wind all over the place. This is the reason why the Yahach prairie has camas all over, because he did so (at that time). And, moreover, he also gave its name to this place.

Then after he finished he went on and came (after a while) to a small river and said to it (thus), "The salmon will have thee for a river." And after he was through speaking to it thus, he started out. Then not long (afterward) he came again to a river. He stood (there) for quite a little while and said several times: "I wonder what shall be

- k'-Wusiⁿ-slō ts-lā'nk'." Temuⁿ-hū mis k'eaī', tem k'ets muⁿ-hū ma'yexa. "K'in qulē'm tō'qwis k'ins ilt'li'i tas nā'tk'." Tem k'ets muⁿ-hū k'e'a qulī', temuⁿ-hū wī'lx nā'k's 'k'kus meī'pstaxt-slō, temuⁿ-hū ma'yexa. "K'in lōhai'm qauxa'nk's kwas tsk'ī'nsi."
- 5 Tem k'ets muⁿ-hū k'e'a lōhai', temuⁿ-hū mis wī'lx qauxa'nk's, tem hau'k's mehaya'nīxa. Temuⁿ-hū 'Liya^e qā'a'tse te'mita qalō'sik's haya'ntex, temuⁿ-hū ma'yexa. "K'-Liya^e tas hū'n'k'i meī'pstaxt-slō, tsa'hī'sxa aū'l haluwī'k'siyūk's." Tem-axa muⁿ-hū qxenk'sai'. Temuⁿ-hū mis-axa wī'lx qxe'nk's, tem k'ets-axa muⁿ-hū qaitsixwa-
- 10 yaī'nx. Is i'mste tem kus hī'k'e meqami'nt kus a'ltuxtis-k' līl kus Texi'nk'.¹ Lās k'-k'im meī'pstaxt-slō, sis 'Liya^e imī'stalī. Temuⁿ-hū mis k'eaī', tem k'ets-axa muⁿ-hū ayai' hali'yūk's. Temuⁿ-hū mis-axa wī'lx hali'yūk's, tem k'ets muⁿ-hū xē'tsux". Temuⁿ-hū 'Liya^e qā'a'tse temuⁿ-hū wī'lx nā'k's 'k'kus mek' lī'lt-slō kō'k's.² Tem k'ets
- 15 muⁿ-hū k'a'ntūs qā'a'tse pūi'. Temuⁿ-hū lhainaī'tex kus k' līl tem hī'k'e puū't is xa'mnītslō. Tem k'ets muⁿ-hū yeaī'nx. "K'ilx hī'k'e muⁿ-hū imī'stī, k'ilxai'ī pkū'tsitxai qakusi'n la'mxadōo, k'e'lxas ai'ī nū'nsitxai." Temuⁿ-hū mis k'ets k'eaī', temuⁿ-hū xē'tsux". Temuⁿ-hū 'Liya^e qā'a'tse tem wī'lx nā'tk'ik's, tem k'ets
- 20 yeaī'nx. "K'-nīx ita^e kus tsūdaī's la'ntik'stū." Temuⁿ-hū mis lxaī'nx, temuⁿ-hū xē'tsux". Temuⁿ-hū 'Liya^e qā'a'tse tem wī'lx qalpai' nā'tk'ik's. Tem k'ets muⁿ-hū k'a'ntūs qā'a'tse pūi'; tem k'ets muⁿ-hū ma'yexa. "K'-nītsk' hī'te muⁿ-hū-slō ts-lā'nk' ? Ā'a, k'-Yaqō'n-slō ts-lā'nk'." Temuⁿ-hū mis k'eaī', temuⁿ-hū xē'tsux".
- 25 Tem hī'k'e muⁿ-hū is qau'wai-slō yā'tsxalxasxa kwas nā'tk' nak' kus wā'txal.³ Is xa'met-s-le'wī' tem hī'k'e kō'x wā'txanx kus lpū'penhaut, tem hī'k'e muⁿ-hū imī'stex tsi'ts.⁴ Temuⁿ-hū mis wī'lx 'k'kwas haihaya^et kus nā'tk' , temuⁿ-hū tqailk'ī'nx-slō yā'sau: "K'-anhū'u muⁿ-hū Mā'lōs ts-lā'nk'." Temuⁿ-hū mis lxaī'nx,
- 30 temuⁿ-hū tō'qwis ayai', temuⁿ-hū is qau'wai-slō itsxai'xasxa. Temuⁿ-hū nā'k'eaī 'k'k'a'ts lisanx qauwā⁵ tas lā^a, temuⁿ-hū imī'stex tas hī'ts.⁶

6. SŪDĀ'ASTIT-S-ĒMŪ'TSK'EXET'LENŪ'T⁶

FIVE THE BROTHERS

(Collected by Farrand in 1900)

Ik'ī'lx⁷ yā'tsx is xa'met-s-itsai's. Temuⁿ-hū is xa'met-s-lqē'st tem ayai' kuts-hū'lk'ilx hū'ntsit⁸ kō'k'us kwas nā'tk' . Tem

¹ A place on the Alsea River, about half a mile above Scott Mountain.

² A small island in the Pacific Ocean; now called Seal Rock.

³ Literally, "He became habitually."

⁴ Contracted for *tas hī'a*.

⁵ Many incidents have been left out in rendering this myth into the native language. Practically the whole account of Sū'ku's journey from Yakwina northward has been omitted. In view of the importance of this myth, it is thought well to supply the missing incidents from the English version No. 25 (see p. 233).

⁶ This is perhaps the most poorly told myth in this collection. It lacks in clearness of narration and in definiteness as to subjects and objects of the action. I am inclined to believe that this is a Salish myth vaguely remembered by Grant and narrated to Farrand as an Alsea tradition. The five Thunder Brothers are undoubtedly the Transformers (Qāls) of Salish mythology.

⁷ Namely, the Five Thunderbirds and their sister.

⁸ Simplified for *tsū'ntsit*; *hu-* TO BATHE.

the name of this place? Yes, Alsea shall be this place's name." Then after he finished he said again, "I will go upstream (and) will examine the several rivers." Then, indeed, he started up the river and came (pretty soon) to where there was a cascade, whereupon he said, "I am going to climb up on that mountain." Then, verily, he climbed up and after he came to the top he looked around everywhere. Then not long (afterward) he looked into the sea and said, "This place here will not have a waterfall. (It is) too close to the mouth of the river." So he climbed down again. And after he arrived below he began tearing (the rocks) up again. This is why there are many big rocks at Texi'nk'. Surely there would have been a waterfall there if he had not done this. Then after he finished he went once more down the river. And after he arrived downstream he went on. Then not long (afterward) he came to a place on the ocean where there was a rock. So he stood (there) quite a long while. Then he looked at the rock and (saw that) it was full of seals. Then he said of them, "Now they will just do it thus, in order that my children may catch and eat them." Then after he was through he went on. And not long (afterward) he came to a river and said to it, "Thee also the salmon will have for a river." Then after he finished (with) it he went on. Then not long (afterward) he came to another river. So he stood there quite a little while and said: "I wonder now what shall be the name of this place? Yes, Yakwina shall be the name of this place." Then after he had finished he went on. Now everywhere he performed by himself various things at those rivers, wherever he happened to come. At one place he turned the shinny players into trees, and (they still) stand thus unto this day. Finally when he came to that big river he named this place, saying, "Now Columbia will be the name (of this river)." Then when he finished (with) it he went upstream and performed various things at every place. And wherever he placed all those things (they are still there) thus unto this day.

6. THE FIVE THUNDERERS

They were living in one house. Then one morning their sister went to the bank of the river to bathe. The tide was low at that time, and

ts'uwī'x tem xa'met-s-kō'x¹ ts'k'ī'x is lōqai'-slō. Temu^ahū mis yūxē'nx kuts-la'k'ak', tem k'ī'mhak's kul'ai'nx hak'iqau'x. Tem-u^ahū Ltūi'. Temu^ahū mis-axa k'liqai', tem hak'iqau'x kwas kō'x² piltkwai'. Tem-auk' tsqaisi', tem-auk' tsqamlai'nx ts-k'ī'k'ik'.

- 5 Tem hi'k'e qā^a'tse 'Liya' hayā'ntxa. Temu^ahū mis-ū axa hayā'ntxa, te'mlta hi'k'e nī'sk' aili'k'ī kō'x³. Lā'ltas ltā^a kwī' te'mlta kō'x⁴ wa'txanx kus ts'kūi'k' ilx.¹ Temu^ahū mis lēnī'sk'iyū, tem ainai'.²

- Kus līmū'tsk'ext' lēnū't k'āu'k's-axa lā'q'!auyusx. Temu^ahū mis-axa wī'lslnx k'āu'k's, tem 'Liya' k'liqai'. Hī'k'auk' k'im kuwī'x
10 is kwē', 'Liya' yu'xū melā'nlnx k'-qau'k'ei mukūslia'a. Tem-u^ahū qasuwa'lnx kus kūi'pūna, k'-qa'tse lō'quta'a k'ai'ī qa'tse mukūslia'a. Temu^ahū mis k'-lkwī'mi, tem k'a^a'tsūs tiūt!³ 'wansxai'. K'ilt!xa'yūsx 'k' ts-a'qaik' tem-axa ts-xaū'sxaūk', temu^ahū kwa'-ida⁴ 'lkūi'. "hāx lūl, hāx lūl, hāx lūl."⁴ Temu^ahū mis tsqē'wīlx,
15 te'mlta hī'k'e hū'nk' iyūsx tem ainai'. "Hai'aitist ī, lēi'laxan ku Mālē'tst."⁵ Tem-axa k'liqai', tem lēā'lauk' kuts-hī'yak' mis mā'qaxainx xaku's mukwa'sli. Temu^ahū qalpai'nx qasuwai'nx kwas xam' kuts-mū'tsk'ak' qaku's meku'mk⁶, te'mlta l'ō'tsū mu^ahū ita' ī'mstatxū: hī'k'e hunk' ī'yūsx. Temu^ahū qalpai'nx
20 kwas xam' qasuwai'nx, te'mlta l'ō'tsū mu^ahū ita' ī'mstatxū. Temu^ahū mis qauwā^a lēā'mtiyū kuts-mū'tsk'ak', temu^ahū xas yu'xwis p'ī'xanx. Temu^ahū tsa'ti axa ūstai'nx, temu^ahū qa'tse mukūslia'nx.

- Temī'lx⁶ hī'k'e is xa'met-s-itsai's yā'tsx, k'ī'k-uk^a yā'tsx kuts-
25 hī'yak' ilx, kus kūipū'na. Tem hī'k'e qauwā^a is pī'tskum tem aya'l kō'k's tem-axa qauwā^a tas lā^a wī'lalyusx, qauwā^a hī'k'e lā^a nū'nsitxanx xaku's kūipū'na. Temu^ahū kus mukwa'sli ts-sī'tek temu^ahū ita' qauwā^a is pī'tskum aya'l, temlta-axa tai' tkwa'li'sla tem-axa lqū'ma wī'lalyusx qauwā^a is pī'tskum. Tem-auk' mu^ahū
30 axa metlāma'nīlx ik' ts-hai'k', nā'mk' k'ikuts' hayā'ntxa k'ī'k's, lā'ltā mis hī'k'e qauwā^a lā^a nū'nsitx, temī'lx mu^ahū teqō'tse temī'lx tai' tkwa'li'sla nū'nsitx.

- Temu^ahū misi'lx lemlā'ntx qau'kuts-hulūi'sūuk' kus mukwa'sli, temī'lx mu^ahū qai'hai'. Qauwā'tīlx hī'k'e ts-text' spai'tx
35 temī'lx mu^ahū lqai'. Temī'lx wīlx nā'k'ei 'k'kus mēpaa'wunt-slō,⁸ temī'lx hī'k'e qā^a'tse tspūiti'yūsx, lxai'ī lhainai'dī nā'k' slō qā^a'tsal. Temī'lx mu^ahū qaku's qala'xstet yēai'nx mis qxe'-nk' slō qā^a'tsal, te'mlta k'ets qaku's mena'tem tem yēai'nx mis qauxa'nk' slō qā^a'tsal. Nā'mk' k'au'k'ets-axa tk'ī, k'is hata'me

¹ ts'kūi- TO BE ON TOP, TO RIDE.

² The informant evidently could not relate the incidents during the journey to the land of her abductors.

³ kūi- TO DANCE.

⁴ In imitation of the sound made by the shells while he was dancing.

⁵ Probably another name for Sea-Otter.

⁶ For example, Sea-Otter and his wife.

⁷ k'ets + -uk^a.

⁸ pēa'wun SHAG.

one log lay on dry ground. So after she took off her clothes she piled them up there on top (of the log). Then she began to bathe. And after she came ashore again she sat down on top of that log. Then (soon) her eyes began to smart, so she closed them (for a little while). Then for a long time she did not open her eyes. But when she opened them again, behold! the log was already far (in the sea). It was really a canoe on which she had sat down, but she mistook it for a log. Then when she was far (out) she began to cry.

Those five brothers (her captors) were going back with her to the other side. And after they returned with her across she did not go ashore. She simply stayed there in the canoe, (since) it was not known yet who was going to marry her. So the Fur-Seal was sent (being told that) he should take her so that he might marry her. And as he was about to enter the canoe he dressed a little. He put on his neck his dentalia shells and also his (abalone?) shells, and then went down to the water dancing. *hāx luł*, *hāx luł*. But when he came to her she just covered her head and cried, "Pray tell him I refuse that Mālē'tst!" So he went back on the shore and informed his cousin that that woman refused to marry him. So that Sea-Otter sent again another of his younger brothers, but the same thing happened again; she just covered her head. Then again he sent another one, but likewise the same thing was done. So after all his younger brothers had gone he finally went to her himself. And now (to his) surprise she went back with him, and he took her as his wife.

Then they were living in one house, (and) their cousin, the Fur-Seal, lived at the other end of the house. Every day he habitually went out to the sea and usually came back with all kinds of things; all sorts of things that Fur-Seal was constantly eating. And that woman's husband he also went (out) habitually every day, but he usually came back every day with only crabs and clams. Then she was sorry in her mind about it whenever she looked at the other end of the house, because he was eating all kinds of things, while they were eating only crabs.

Now when the brothers of that woman found out (that she was carried off) they began to get ready. They took along all their (fighting) implements and went across. Then they came to where there was a snag, and they floated (around there) for a long time, so that they could see which way it (would) stay up the longest. Now the eldest brother told them that it was (staying up) for a longer time (when the waves pressed it) downward, but the youngest brother told them that it remained (on the surface) for a longer time (when the waves bore it) upward. Whenever it rose (to the surface) the abalone

- hī'k'e ha'ya'nitxam tas sī'q¹. Is i'mste tem kus k'ets ptsisa'yaī' kus mena'tem, lā'ita mis-ū aya'hanx² kus sī'q³. Tem k'ets muⁿhū metsā'saux. Temuⁿhū mis-auk' axa tk'i', temi'l^x muⁿhū mēxa'yusx. Temuⁿhū mi'silx stink'i'yem, te'mlta k'ets hī'k'e 'walhai' 5 kus kwīⁿ'tslit, "Ēē, sin xwē'xwē 'k'texina'yū, a'lk'xūp k'aⁿ'tsūs!" La'itas hī'k'e tslo'quti kwas sī'q⁴. Temuⁿhū misi'l^x tsti'nk'txem, temi'l^x muⁿhū aya'yem. Temi'l^x muⁿhū qalpai' wī'l^x nā'k'eai 'k'hī'k'e pūwī'x tas xulpa'tsit!. Nām^k k'e'l^xats ilai', k'is hī'k'e yūxē'i kus pī'tskum. Temi'l^x muⁿhū hā'stse tsitsk'layū'l^x, 10 te'mlta 'Liya^e xam^e limk'!ē'ntx. Tem k'ets muⁿhū lqamai' kus mena'tem as k'ilil tem k'elxats muⁿhū piltslī'nx, tem hī'k'e lkwāl'a'yū temuⁿhū lxat tem hī'k'e tsana'itik'saū. Tem k'ets muⁿhū lqamai'nx yā'sau: "K'-Liya^e lā^a pin lān, k'-hī'k'e tai^e xulpa'tsit!. K'ip lōwī'tlitsū xas kla'mtslēm ts-lā'mxadōok', sips 15 pxa'mintxū." Temi'l^x muⁿhū xē'tsux⁵. Tem 'Liya^e qā'stse temi'l^x leai'sx kus lā^a tspi'ūt^x qauwaīsa'ts-uk⁶ k'eqō'tsilx. Tem k'ets muⁿhū ma'yexa kus mena'tem. "Pā'len xūtsā⁷ tem kus hī'k'e lhaya'nauhn^x, tem kus 'Liya^e tsitsk'li'l^xnx?" Temi'l^x muⁿhū tsitsk'layū'l^x. Temuⁿhū 'Liya^e qā'stse tem tsqa'mliyū, 20 tem hī'k'e lēa'lk'tūyū-slō, tem-axa puqwē'ninaī-slō, te'mlta k'ilx 'Liya^e yai'xstoxs. Tem k'ets muⁿhū p'ūi'nx kus qwē'nin yā'sau: "K'-Liya^e lā^a xam lān, k'-hī'k'e tai^e qwē'nin. K'-hī'k'e limi'staldū xasuwi't." Temi'l^x muⁿhū xē'tsux⁸.
- Temuⁿhū misi'l^x wī'l^x k'au'k's, temi'l^x tink'ai'nx kō'k's xa'kuts- 25 hūlū'k'ilx temi'l^x aya'yusux itsai'sik's. Temi'l^x muⁿhū pilai'. Tem 'Liya^e qā'stse te'mlta k'ets ma'yexa kus mena'tem. "Hata'mē luū'asi'n tsi'tsik'! kwas qau'x qū'wī'x. Qaū⁹ kwaā⁹ lās lin qu'mhat ata'sil pxa'mnitxanx?" Tem k'ets muⁿhū yeā'l^xnx. "Ami'stis ta'muqwa?"—"l¹tan hī'k'e lēyā'saux."
- 30 Temuⁿhū ayaī' ts-qu'm'tik'elx lqaya'kwalsxamst.⁶ Temuⁿhū mis-axa wī'l^x, tem-axa wī'l^xsux tas tkwa'li'sla. Temuⁿhū 'Liya^e qā'stse tem lts!uwa'silx kus ts!ū'ax'au, te'mlta k'ets muⁿhū lōqudi'nx xaku's mena'tem yā'sau: "K'in i'tsūsī 'k'sin ā'hal' sin psi'pxantxus." Tem k'au'k'ets s'ai'nx qaux lk'iltli'sik's tem 35 qaxtai'nx.

¹ *tsas*- TO WIN A POINT.

² *aih*- . . . -ū TO WISH.

³ The real meaning of the preceding sentences may be suggested as follows: "A log blocked their way, moving up and down with the waves so that they had the choice of either going over the snag while the waves bore it down, or else shooting the canoe over it while it was partially submerged. A debate arose as to whether the log would remain for a longer period under or above the water. When exposed to the surface, the log was seen to be covered with abalone shells. The youngest brother wanted to obtain these shells, and insisted for that reason that it would be better to go over the log while it was exposed. He won his point."

⁴ Instead of *sti'nk'txem*.

⁵ For *qau'k'eai*.

⁶ *qai^{ku}*- TO LOOK FOR FOOD AT LOW TIDE.

⁷ Meaning obscure. The informant claimed these words are archaic and out of use owing to the fact that they resemble names of dead persons. The meaning of this sentence seems to be: "I am going to eat (these embryo crabs) even if they are my future nieces."

shells (that were on top of the log) flashed rather (prettily). For that reason the younger (brother) tried repeatedly to win (his point) because he desired those abalone shells. Finally, he won his point. So when it rose again (to the surface from) inside (the water) they paddled (toward it) with (the canoe). And when they came under it in the canoe the steersman suddenly began to shout, "Hey! that paddle of mine is caught; do you stop a little while!" In reality (he made them stop while) he was just pulling off those abalone shells. Then after they had passed under (the log) they went on in the canoe. Then the next time they came to a place that was just full of snipes. Whenever they flew up, (they darkened the horizon so that) the sun would simply disappear. Then in vain they kept on shooting at them, but they did not hit (even) one. So the youngest (brother) gathered many rocks and threw these at them; whereupon many (snipes) fell down and some of them got crippled. So he gathered them up, saying, "Your name will be nothing; it will be only Snipes. The children of the Earth-people will enjoy you whenever they will hunt you." Then they went on. And not long (afterward) they saw something floating far away in front of them. Then the youngest (brother) said, "For what reason are those (things) just looked at; why are they not shot at?" So then they began to shoot at them. Then not long (afterward) it became foggy, then a calm set in all over, then (the ocean) became foamy, and they could not get through (anywhere). So (the youngest brother) blew (at) the foam, saying: "Thy name will be nothing; it will only be Foam. The wind will always do this to thee." Then they went on.

Then after they came at last to the other side; their sister met them at the bank and went with them into the house. Then they sat down, and it (was) not long when the younger (brother) said: "It seems (to me) that (this) looks like my arrow which is sticking up (there). Who knows, (it may have been) really our brother-in-law (for) whom we have been hunting?" But he was told (by his other brothers), "For heaven's sake, keep quiet!"—"I just said this (for fun)."

Then their brother-in-law went to look for food. And when he came back he brought with him some crabs. Then not long (afterward) a little crab began to crawl upon him, and the younger (brother) caught it, saying, "I am going to eat this even if it will be my future niece." So he put it on top of the fire and began to roast it.

- Temu^ahū k'imni' kuts-qu'm'tik'ELX, tem LX-^auk' i'mste ts-hai^ak', ts-pēnū'nsatxusk'ILX, k'is Lqē'in. Lā'ltas lta qō'tse k'e'lxas Lqē'in, lā'ltā muku's¹ qaxtai'nx qaku's mena'tem kuts-si'pxanauk'.² Temu^ahū mis t'ilī' kus k'ilī, temi'lx mu^ahū lkinkt!a'inx. Temu^ahū
- 5 qauwī's kū'lnx kuts-hā'tlak'ILX, temi'lx mu^ahū qalpa'lnx xa'ment! k'ilūwī'lnx kuts-mū'tsk'ak'. Tem k'ets mu^ahū psūk' layū'sx kus mena'tem. "Hi'k'auk'-wa kwa'k'its-qalemlai'sk'³ quū'yemts, nā'mk's kus quū'yemts kwas kala'xkala!" Temu^ahū misi'lx qauwā^ak'ilūwī'lnx, temu^ahū k'ilwiyū'lnx is k'ilī. Temu^ahū mis lā'laī'
- 10 kus k'ilū, temi'lx mu^ahū lta'qusau. Qau'wis kuts-hā'tlak'ILX lta'wai'txa, "bōōm." Temi'lx hi'k'e mu^ahū tai'lx qauku'ts-qu'm'tek'ILX. Tem k'ets mu^ahū mi'silx qauwā^a lta'qusau kuts-hā'tlak' kus mena'tem, tem k'ets mu^ahū qa'halt lta'wai'txa kus mena'tem, lās k'ets hi'k'e 'k'ts-xama'liyūk'ik's ma'yexa, "bōōm." K'is
- 15 mu^ahū LXayasi'yalsxam,⁴ "I'psinxasxayauk'⁵ sins k'li'k's."⁶ Temu^ahū mi'silx qauwā^a lta'lisī'yū, temi'lx mu^ahū tūhī'lnx. Tem k'ets mu^ahū psūlai' kus mena'tem, "Hi'k'eī-wa is qalxūi'-slō tūhī'm!" Te'mita k'ets mu^ahū k'e'a. Misi'lx tūhī'lnx temi'lx hi'k'e ni'sk'ik's haitsa'lnx, temi'lx tspuyū'lnx nā'tk'auk's, LXai'ī 'Liya^e
- 20 aū'l p qē'xasaī'm. Is i'mste temi'lx qalxūi'-slō tūhī'lnx. Temu^ahū mi'silx-axa lk'i'stlnx, tem k'ets mu^ahū-axa tk'ī' kus mena'tem tem k'ets mu^ahū qauwī's kus qala'xstet tsima'yux^u ti'ūt!hūna'yux^u kuts k'li'k'ik'. Temu^ahū lLxusaī' yaī'x-^auk' ts-hai^ak' tem-axa xeltxusaī'. Temu^ahū muxwī'nalx⁷ kuts-qu'm'tik'ILX ts-itsai'sk'.
- 25 Lā'k'ets-axa hauwī'i qxe'nk's wī'lx kus kūi'pūna,⁸ k'ilta's-axa k'im qalpai'm LXūni'yūsxam. K'is-axa mu^ahū qalpai'm lōhai'm k'i'ltas-axa k'im qalpai'm.⁹ Temu^ahū k'ets wī'lx qxe'nk's, k'is tswētlaī'-xasxam.¹⁰ Temu^ahū lEya'hayū kus kō'k't-s-k'ī'lū.¹¹ Tem k'ets mu^ahū yā'tsxasx kus mena'tem. Qau'wis yeaī'nx kuts-hā'tlak'
- 30 k'-ū hayā'ntoxs, temi'lx mu^ahū qalpai'nx kwasi'lx psi'nLX qalpai'nx yeaī'nx k'ILX-aū hayā'ntoxs. Tem k'ets mu^ahū yāl'yaī'nx kus qala'xstet kuts-hā'tlak', "Mehayā'nalxayū kus pi'lqan-^auk' ts-k'!-i'k'ik'!"¹² Temu^ahū k'ets hayā'ntxa, k'is hi'k'e Lqai'yūsxam-slō.

¹ tem+kus..

² The exact meaning is as follows: "They thought their brother-in-law was going to cook food for them. He, however, made up his mind to cook them in revenge for the death of his children, who were devoured by his youngest brother-in-law."

³ Consists of kwas; k'-; ts-qalemlai'sk'.

⁴ zai- TO WHISPER.

⁵ i'pain- TO BE RAW; -as reflexive; -x verbal; -ai imperative; -auk' suffixed particle.

⁶ He did not wish his eyes to boil lest he be deprived of his sight.

⁷ zūn- TO FALL.

⁸ After having repaired the roof of the house.

⁹ That is to say, again the roof fell down.

¹⁰ Because of his exertions while trying to repair the house.

¹¹ Literally, "became high the ocean water."

¹² Ungrammatical; should have been ham k'nik'.

Then their brother-in-law made a fire, and they were thinking that their future food was about to be boiled. In reality, however, it was they who were going to be cooked, because the youngest (brother) had roasted his little niece. Finally, when the rocks where hot, they (the five visitors) were bound. Then their eldest brother was first placed in (the kettle), and then his younger brothers were put in one at a time. And the youngest (brother) was constantly wishing (to) himself, "I wish he would just put me into the curve of the pot when he puts me into that pot." Then after all were put in they began to put in the rocks. And when the water began to boil they burst. First their eldest brother began to burst, "boom!" And their brother-in-law was just watching them. Then after all the elder brothers of that younger (man) burst then he pretended to burst, although he just said with his mouth "boom!" All the time he was whispering to himself, "Don't get cooked, oh, my eyes!" Now after all became done they were spilled out. Then again the younger (brother) began to wish, "May we be spilled at some hidden place!" And, verily, thus (it was done). When they were spilled, they were carried far away and dumped into a small river, so that they should not make a bad smell close by. For that reason they were spilled at an out-of-the-way place. Then when they were left (alone) again then the younger (brother) got up again and now he tried to fix first the eyes of the eldest (brother). Thereupon it began to rain very hard, and the south wind also began to blow. Then their brother-in-law's house kept on coming down. No matter how often the Fur Seal would come down again, it would nevertheless fall there once more. Then he would climb back again, but once more the same (thing) would happen there. Then finally after he came down (for the last time) he started to defecate (all) over himself. Then the sea became rough, but the younger (brother) was (still) doing various things (by) himself. First he told his eldest brother to open his eyes, and then again he commanded those other three (brothers) that they should open their eyes. Then he said repeatedly to the oldest of his elder brothers, "Keep on opening thy rotten eye!" And whenever he opened it it would just lighten all over. Then he told those three (other) elder

- Temi'lx muⁿ'hū yeaī'nx kwasi'lx psi'nlx kuts-hā^a't'look', k'i'lx-aū mehayā'nalxam. Temuⁿ'hū misi'lx-aū axa qauwā^{ea} hayā'ntx, tem k'e'lxats muⁿ'hū yeaī'nx k'i'lx-aū qauwā^{ea} mehayā'nalxam. Temuⁿ'hū k'elxaū'ts¹ lehayā'nīyū, k'is hī'k'e lqai'yūsxam-slō.
- 5 Temuⁿ'hū mi'silx k'eaī', tem k'ets muⁿ'hū kus qau'wis pi'ūsxa^a'ya'a ts-haiⁿk',² "aaah."³ Tem k'ets muⁿ'hū mis k'eaī', tem yeaī'nx kus qala'xstet kuts-hā^a't'lak' k'-ū pi'ūsxa^a'ya'a ts-haiⁿk'.² Temuⁿ'hū mis k'eaī', tem k'elxa'ts muⁿ'hū yeaī'nx. "Ai'xap muⁿ'hū! K'il-aū xas qauwā^{ea} pi'ūsxa^a'ya'a lin hai^{ae}: 'aaaah, aaaah, aaaah.'" Tem-
- 10 uⁿ'hū qamli', temuⁿ'hū yō'ltsuxsai yixai'nx-auk' ts-haiⁿk' kus lim-la'lxusxamt. Lās hī'k'e tas lī'qxamtelī is kō'x^u, te'mlta hī'k'e qxenk'sai'. Tem k'ets muⁿ'hū kus mekū'mk^ulx ts-mena'temk' tem k'ets ma'yexa. "Kwa'lā' k'xūts as Mō'luptsinī'sla⁴ k'is i'la lxa-mā'k'ink'a'lsxam."⁵ Temi'lx muⁿ'hū phainsa'lnx, te'mlta^ulx muⁿ'-
- 15 hū k'e'a wa'na'. Temuⁿ'hū mis qai'-slō, tem hī'k'e qauwā^{ea} tas lā^a kul'al k'lēts, tem tskwayū'lnx kus hī'tslem 'k'pi'ūsxaī ts-qalī'xk' hak'ik'!ē'ts. Temuⁿ'hū phainsa'lnx, te'mlta tai^e kūi'pūna tsk'i'x hak'!ē'ts-em is kō'x^u. Tem is i'mste nā'mk' k'ets kus tsā'me sū-slōtx, k'i'kus k'liqai'xam kus kūipū'na k'is 'wala'haītxam is hī'tslem,
- 20 lā'ltā mis imi'stal kus ta'ming'ink'.
- Temi'lx muⁿ'hū ma'yexa. "K'il nā'k's-em muⁿ'hū ayaī'mi?" Temi'lx muⁿ'hū ma'yexa. "K' il tsqanūi'mi 'k'ta's le'wi' qauwī's mukwē'sta. Temuⁿ'hū slis k'eaī'mi k'lis muⁿ'hū qauxank'sai'm." Tem k'ets muⁿ'hū tī'ūt'wantxai' is kwē^e kus mena'tem. Tk'i-
- 25 lai'nx kus inī'yū tem meya'kanx.⁶ Temi'lx muⁿ'hū meqō'tseta ayaī'm. Temuⁿ'hū 'līya^e qā'tse temi'lx wī'lx leyā'tstik's. Tem k'ets muⁿ'hū ma'yexa kus mena'tem: "A'l'k'uxu^l a' k'a'ntsūs, k'in phainsai'm." Te'mlta yeā'lnx, "Ami'stis hī'k'e ta'muqwa."—"līya^e, k'in lō'tsū muⁿ'hū phainsai'm." Tem k'ets muⁿ'hū metsā'-
- 30 sex, tem k'ets muⁿ'hū k'liqai'. Temuⁿ'hū mis leai'sūnx, tem yeā'-lnx; "Xa-'līya^e a'ya! Akīn' 'k'ama'tsux^u is hī'tslem." Tem k'ets muⁿ'hū pxēltsūsayū'lx. "Nāk'-e'n muⁿ'hū? Hanhū'u k'in le-ai'si." Temuⁿ'hū tesina'yemux^u, temuⁿ'hū leai'sx, te'mlta tai^e tā'puxk'in tsinaī'x. Tem k'ets muⁿ'hū sū'pli kumū'kwalyū'lx yā'-
- 35 sau: "K'-hī'k'e limi'staldū xas kla'mtslem ts-la'mxadōok'." Tem k'ets muⁿ'hū piltkwaī' tem t!axut!ai'nx kwas k'a'ts!isau 'k'ts-yūⁿ-salyust!exk' hak'iqē'xan yā'sau: "K'ex 'līya^e lamā'tsūtēlī⁷ is hī'tslem. K'-hī'k'e tā'puxk'in xam lān." Tem k'ets muⁿ'hū me-haya'nīx, te'mlta hī'k'e lpā'ala tas hī'tslem ts-qē'kusk'. Tem
- 40 k'ets muⁿ'hū lkūi', temuⁿ'hū mis-axa wī'lx temi'lx muⁿ'hū ayaī'm.

¹ k'ets + -lx + -ū.² Literally, "will cause his mind to sound frequently."³ A sigh-like exclamation.⁴ It would seem that one of the Five Transformers was Mō'luptsinī'sla (Coyote).⁵ zamk'ink'-TO DO MISCHIEF.⁶ ya'ka CROSSPIECE.⁷ ā'mta ENTIRELY.

brothers of his that they should keep on opening their eyes (slightly). Then when they all opened their eyes again he told them that they should all blink their eyes. And whenever they would blink their eyes it would just lighten all over. And after they finished then the first (brother) emitted a sound, "Aaah!" Then after he stopped then he commanded that older of his elder brothers to bring forth a sound. Then after he stopped then he told them (all) now: "Do you go then! We will all bring forth the sound 'aaaah, aaaah, aaaah.'" Then night came, and it began to thunder very hard (and) it rained in torrents. Even those logs that were held fast came down. And then the youngest of the Sea Otters said, "It seems as if Coyote were doing so much mischief (all) by himself." So the people went to see (those Thunderers), but they were gone, indeed. And when daylight appeared all over everything was just piled up on the shore, and a man was heard (some)where (as) his shouts sounded from the beach. Then they went to see him but (saw that it was) only Fur Seal lying near the edge of the water beyond a log. And this is why, whenever it storms very hard, the Fur Seal goes ashore (and) keeps on shouting at people, because he did that at that time.

Then (the five Thunderers) said, "Where shall we go now?" Then they said: "We will first travel all over the world in a canoe. Then after we are through we will go up to the sky." So the younger (brother) began to make a canoe. He split a tule reed and put a(nother) piece across it. Then they were going to travel in that. And not long (afterward) they came to a village. Then the younger (brother) said, "Please, let us stop (here) a little while; I will go (out) and see." However, he was told, "There now! Just keep quiet!"—"No! I am going (out) to see just the same." At last he won (his point) and went ashore. And when he was seen he was told, "Do not go (any farther)! A monster is killing all the people." So he began to inquire about it. "Now, where is it? I want to see it." Then it was pointed out to him, and he saw it, but (it was) only (a bunch of) burs sticking out (from the ground). Then he scraped his feet on the ground, ran around, and said, "The children of the Earth People will do that to thee habitually." Then he sat down and began to pull out those that were sticking in the soles of his feet, saying: "Thou wilt not kill off the people entirely. Thy name will be only Bur." Then he looked around and (saw that) the people's bones were just white. Then he went down to the water and, after he came back, they went on.



Temuⁿhū 'Liya^e qā'tse temi'lx wī'lx qalpai' LEYā'tstik's. Tem k'ets muⁿhū halā'tsī ma'yexa kus mena'tem. "Wili'mxai¹ k'a^e, k'in phainsai'mi." Te'mita k'ets muⁿhū halā'tsī yeā'lnx. "Ami-stis ta^emuqwa!" Te'mita k'ets² hī'k'e muⁿhū tixūi' ma'yexa, 5 "L'ō'tsūn i muⁿhū phayā'nsex." Tem k'ets muⁿhū metsā'saux, tem k'ets muⁿhū k'liqai'. Temuⁿhū mis k'lē'tsik's wī'lx, tem yeā'lnx. "Liya^e nā'mk' ū'k'eai hai'ts wī'lal." Tem k'ets muⁿhū pxēltsūsai', "Qailā'a xūtsā'?"—"Ā'a, xe'lk'it-s-tsā'sidū k'aux yā'tsx temau'x hī'k'e amā'tsux^u is hī'tslem." Tem k'au'xuts 10 muⁿhū pxēltsūsai'nx.³ "Nā'k'aux-e'n yā'tsx, k'i'naux ai'i phain-sa'a?"—"Liya^e. 'Liya^e nā'mk' ū'k'eai ayā'sal k'i'mhak's. Amā'-tsitxanxau hī'k'e tas hī'tslem." Te'mita k'ets hī'k'e muⁿhū tixwī' ayai' yā'sau: "Lā'tqaux-e'n xūtsā' temau'x 'Liya^e xas hī'tslem ts-lawī'lsalisk'?"⁴ Temuⁿhū mi'saux tsqē'wīlx, temau'x 15 pxēltsūsai'nx, "Ta'xtex-en?"—"Hī'k'epstin phainai'stux."—"Ā'a, k'xans-en⁵ ai'i iltqa'yemts?"—"K'i'pstin ita ai'i hī'k'e LEai'stū. Lā'tqai'xapst-e'n muⁿhū?"—"Ā'a, hū'n'k'xan yā'tsx, te'mxan hī'k'e qauwā⁶ qau'k'eai lkwa'hasaldemtsx.⁷ Temuⁿhū qau'⁷ k'x'ants⁸ k'wa'yemts, k'is hī'k'e pa'lhūyū kuts-k'eli'sk' xakuxa'n spai' k'is 20 lqai'ti'yutlemxus,⁹ k'is qē'ntoxs. Tem is i'mste te'mxan 'Liya^e qau'k'eai lkwa'hasaldemtsx qalpa'yemtsx."¹⁰ Tem k'ets muⁿhū k'ilhai'-axa kus mena'tem, tem k'ets muⁿhū x'iltxwai' is k'il. Temuⁿhū mis lxūi'nx tsa'kulantit-s-k'il, tem k'ets-axa muⁿhū qalpai' qaa', tem k'au'xuts muⁿhū yeai'nx. "Hanhū'u, k'ipsti'n 25 tsima'yū k'wa'yū." Tem k'ets muⁿhū qau'wis kus qala'xstet k'wai'nx. Tem k'ets qaayu'x^u kus k'il, tem k'ets muⁿhū tixu'-yai'nx hatsi'l mis lqaa'tux^u. Temuⁿhū mis ltslila'yū, tem k'ets muⁿhū k'ē'k'ē k'wai'nx kwa'k'ets-k'eli'sk'.¹¹ Temuⁿhū mis lxa'i'nx, tem yeai'nx. "K'ex hī'k'e tai^e muⁿhū limi'stalh. Nā'mk' 30 sxas lkwa'hasalln, xas hī'k'e lōwī't!altxam, k'exau'k's¹² qauxa'nk's sā'yali¹³ hams k'lik's." Tem k'ets muⁿhū qalpai'nx kus mena'tet tem k'ets muⁿhū ita^e hī'k'e imsti'nx. Temuⁿhū mis lxayai'tx, tem k'ets-axa muⁿhū lkūi'. Temuⁿhū mis-axa wī'lx, tem k'elxa'ts muⁿhū xē'tsux^u.

¹ Contracted for *wili'yemzal*.

² Note the frequent use of the continuative particles *k'ets* and *k'is*. Practically all texts obtained by Farrand were narrated in the continuative tense.

³ *pxēltsūsai'yūlx* would have been more correct.

⁴ Literally, "Not to them two the people (had) their approach"; *aiū* NEAR.

⁵ *k'is* + *-zan* + *-en*.

⁶ *k'ā*- TO COPULATE.

⁷ Abbreviated for *qau'k'eai*.

⁸ *k'ets* + *-zan*.

⁹ *lqai't*- TO CUT OFF; *-lts* inchoative; *-utx* accelerative; *-ltsm* transitive; *-xus* future.

¹⁰ An Alsea version of the Dentata Vagina motif. Compare Boas, *Sagen*, pp. 24, 30, 66; Farrand, *Traditions of the Chilcotin Indians*, p. 13; Lowie, *The Northern Shoshone*, pp. 237, 239; Teit, *Traditions of the Lilloet Indians*, p. 292. Similar stories have been obtained among the Molala and Kalapuya Indians.

¹¹ Consists of *kwas*; *k'-*; *ts-k'eli'sk'*.

¹² *k'is* + *-x* + *-auk'*.

¹³ *st*- TO ROLL EYES.

Then not long (afterward) they came again to a village. Then the younger (brother) said, similarly, "Let us stop in the canoe a little while; I am going to see (the place)." But now he was told as before, "Do keep quiet!" However, he just insisted and said, "Just the same I am going to see." Then he won (his point) at last and went ashore. Then after he arrived at the shore he was told: "No one has ever come here (unpunished)." So he asked, "What is the reason?"—"Oh! there are two women who live (here) and just kill all the people." Then he began to inquire about them two. "Where do they two stay, so that I may go and see them two?"—"No! No one has ever gone there (safely). They two simply keep on killing off all the people." However, he insisted on going, saying: "What are they two doing that there is no (safe) approach to them for a person?" So when he came to them two, they two asked him, "What dost thou want?"—"I just came to see you two."—"Yes, in order to do us two (some harm)?"—"Really just for the purpose of seeing you two. What are you two doing now?" . . .

Then not long (afterward) they came again to a village, and now the same thing happened as before. The younger (brother) said, "Please, let us stop a little while; I am going to see (the place)." And then he was told, "No! if thou wouldst only keep quiet." But he just began to insist, "I will go just the same, so that I may see who lives (here)." And he finally won his point and went ashore. Then when he was seen he was met (at the beach) and told: "Do not go! A monster lives here. That monster is simply killing us off entirely." So then he asked: "What is it that is wiping out so many people? I want to see it." So he was invited (to come and look). Their feet were partly gone, and also their buttocks were partly eaten off. Then when he arrived (there) it just seemed as if fleas were buzzing. Soon they began to climb upon him. Then he danced up and down. "Oh! they are climbing upon me." So he rubbed his leg and went to the fire, whereupon he rubbed those fleas into the fire. Then they began to burst—*tuk tuk tuk tuk*. Then he went likewise with some to the edge of the water and rubbed them into the water, saying: "You will just turn into small deerlike (beings). When the low tide will come, you will just hop around on dry places." Then when he finished he went back to the shore. And after he arrived again at the edge of the water the fleas began to climb upon him once more. So he picked them up and put them between his teeth. Then when he closed his teeth they burst—*tuk tuk tuk tuk*. "Thou wilt not wipe out the people, the Earth People will only call thee Flea. (They) will enjoy thee whenever they will put thee between their teeth." But he did not catch all the fleas. For that reason there are fleas in the world. If he had caught all the fleas, there would be none (to-day). And now after he finished (with) them he went back into the canoe, whereupon they started out.

Then not long (afterward) they arrived once more at a village. Then the younger (brother) said as before, "Please, let us stop a while; I will go and see a while." So then he went ashore. And when he was seen he was met (at the beach) and told: "Do not go! A monster lives here; nobody comes ever out of (this) house (alive)." So now he began to ask, "What is the reason?"—"Oh! the outside (part of) the house is just full of them. For that reason the people simply die from starvation." And then he asked (again): "What is it, then? Let me see it." So then they went with him. And after they came with him to the house (he saw that) only some birds

- hape'nk' is itsai's. Tem k'ets muⁿ'hū ma'yexa. "Qailā' xūtsā' te'mip. ts'ilo'xwēlx? Lās hī'k'e 'Liya^e lā', hī'k'elx-aū k'ai'sk'itsx. Is i'mste tem kusi'lx xāti'. Qailā' te'mip 'Liya^e nū'nst!ilx?" Tem k'ets muⁿ'hū ti'ūt!wanxai' is te'xwa.
- 5 Temuⁿ'hū mis lt!a'nsitx, tem k'ets muⁿ'hū kul'ai'nx¹ tem meqali'nx kuts-pō'k'pek't!exk'. Tem k'ets-axa muⁿ'hū ayai' itsai'sik's, mis lxayai'tx pumkwē'nts!it.² Tem k'ets muⁿ'hū taya-yū'lx kuts-te'xwak'. Temuⁿ'hū 'Liya^e qā'a'tse tem-auk' muⁿ'hū siyai' tas kakā'yautuxs. Temuⁿ'hū mis meqamī'nta siyai', tem
- 10 k'ets muⁿ'hū lt!exwa'yut!ilx, temuⁿ'hū lpīn'tqayū kuts-te'xwak'. Tem k'ets muⁿ'hū ayai'. Temuⁿ'hū mis wī'lx, tem hata'me hī'k'e hī'!al kuts-te'xwak'. Tem k'ets muⁿ'hū hatai'nx tem k'ets-axa muⁿ'hū aya'yususx kus mek'ū'dūst itsai'sik's. Tem k'ets muⁿ'hū hī'k'e yaitsxa ti'ūt!hūnai'nx. Tslimk'i'yux³ 'k'qō'tse kuts-lī-
- 15 xask', tem k'im k'ets-axa qaa'yux⁴ 'k' ts-kusnū'hayust!exk'. Tem k'ets tsipstxaniyū'lx tem k'ets kūtai'nx yā'sau: "K'Liya^e lā' ham lān, k'-hī'k'e tai' mek'ū'dūst. K'is hī'k'e muⁿ'hū tai' limi'staldū xas kla'mtslem ts-La'mxadōok'. K'-hī'k'e lōwī't!itsū, sis texwai'tsū." Tem k'ets muⁿ'hū mis lxayai'tx, tem-axa tpaī'nx, tem k'e'-
- 20 lxats muⁿ'hū yeaī'nx. "Ai'xap-ū muⁿ'hū qxen'k's!" Lā'!ta mi'silx qau'x yā'tsx kus hī'tslem, lā'!ta mis hī'k'e meh'!qtst!emxt⁵ kus itsai'stuxs. Temuⁿ'hū misi'lx-axa wī'lx qxe'nk's, tem k'elxa'ts-axa muⁿ'hū k'i'stnx. Tem k'ets-axa muⁿ'hū lkwēi', tem k'elxa'ts muⁿ'hū xē'tsux⁶.
- 25 Tem 'Liya^e qā'a'tse temi'lx wī'lx leyā'tstik's qalpai'. Tem k'ets muⁿ'hū halā'tsi ma'yexa kus mena'tem. "A'lk'xul-wa k'a'ntsūs, k'in phainsai'm." Tem k'ets muⁿ'hū k'liqai', tem ayai' itsai'sik's. Tem qaa' tem pxēltsūsa'inx. "Hani'k'ex-e'n wī'lx?"—"Ā'a, tsqayunatxa'l 'k'ta's le'wī'."—"Xū'k'ep-e'n!"—"Ā'a, sin hā'a't!ōlx
- 30 k'ilxa'n lowa'staux."—"Temi'lx nā'k'-en?"—"Is kwē'lxan-auk' k'i'stnx."—"Te'mx ta'xti-e'n xam^e xamk'! k'liqai'?"—"Ila'nta⁵ hī'k'e phainai'st." Tem k'ets-axa muⁿ'hū lkwī' temi'lx leā'laux kuts-hā'at!ōk'ilx ō'k'eai 'k'yā'tsx. Temi'lx muⁿ'hū qauwā^{6a} k'liqai' temi'lx qā'a'tse itsai'. Tem k'ets muⁿ'hū is xa'met-s-pi'tskum
- 35 tem k'ets ma'yexa kus mena'tem. "Qailā' xūtsā' tem kusi'lx 'Liya^e nā'mk' qō'a't!em kus leyā'tsit?" Tem k'ets muⁿ'hū yēā'inx. "i'Liya^e a'! Sxas hī'k'e ami'stis ta'muqwa."—"Ila'nta⁵ hī'k'e yā'sau." Tem k'ets muⁿ'hū 'Liya^e qā'a'tse tem k'ets ma'yexa. "Qai hī'te lā tem kus-uk^u hī'k'e sa'ptlist kus puū'ya^e?"—"Ami'stis
- 40 hī'k'e ta'muqwa."—"I'lanta hī'k'e leyā'saux." Tem k'ets muⁿ'hū

¹ *phūi'nz* would have been more proper, since the stem *ku* can be used with plural objects only.

² *kūinda*- TO BAIT.

³ Rendered by Farrand "undermined," which rather obscures the meaning of the sentence. The informant probably meant to say "resting on posts."

⁴ *x*-discriminative; *uk* for *ū'k'eai*; -*p* 2d person plural.

⁵ *lta* + -*n*.

were in great numbers outside the house. So then he said: "Why are you, on your part, afraid of them? Really, it is nothing; they are only hungry. For that reason they are scratching with their feet. Why do you not give them food?" So then he began to make a trap of wood. And when he finished it he set it up and tied a string to its supporting stick. And then he went back into the house after he finished making a bait for it. And now he kept on watching his wooden trap. And not long (afterward) those small birds began to go into it. And when they went in he pulled quickly at it, whereupon his wooden trap fell down. So then he went (to it). And when he arrived (there) his wooden trap just seemed to move up and down. So he raised it up and went back with a bird into the house. And then just all sorts of things he did to it. He pulled out a feather from its tail and put it back into his nose. Then he tied a string to it and made it dance, saying: "Nothing will be thy name; it will be only Mek' ū'dūst. The children of the Earth People will habitually do this to thee. They will enjoy thee whenever (they) will trap thee." And then when he finished (with) it he let it fly again and told (the people), "Do you come down now!" (He said this) since these people were living above because their several houses were just resting on posts. Then after they came down again he left them once more. Then he went again into the canoe and they started out.

Then not long (afterward) they came again to a village. And then similarly the younger (brother) spoke, "(I) wish we would stop for a while; I am going to see (the place)." And then he went ashore and went to the house. Then he entered, whereupon he was asked, "Whence art thou coming?"—"Oh! we are traveling over the world."—"Who (else) is with you?"—"Well, I am accompanying my elder brothers."—"And where are they?"—"I left them in the canoe."—"Then why didst thou one (and) alone come ashore?"—"I (did this) just to see (the place)." So then he went back to the canoe and was telling his elder brothers that somebody was living (there). And then they all came ashore and stayed (there) for a long time. And then one day the younger (brother) spoke, "Why is it that these people, on their part, never drink?" So then he was told: "Please don't! If thou wouldst only keep quiet!"—"I just said this (for fun)." But not long (afterward) he spoke (again), "(I) wonder why is it that all the buckets are full of holes at the bottom?"—"Verily, keep quiet!"—"I was just saying this (for fun)." But after a while

- qai'pai' ma'yexa. "K'ikan'etxan-ū ha H. nā'k'sep-e'n tsā'nxā?" —
 "Lax'as nā'mk' tsā'nxā." — "Qailā' xūtsā!" — "Ā'a. aki' k'yā'tsx
 xas nā'tk'. Nā'mk' k'ets ayai' kus tsā'nxā. temuⁿ'hū k'ets tskwī'-
 hix kus puū'ya', k'is h'k'e tpayū'li xak'is aki'. k'is lpu'wī'yūdi'²
 5 k'is hax'ka'a. Is i'mste tem kuse'x lāyā'naux kus puū'ya'³
 qauwā'tauk' h'k'e sā'pt'ist." Tem k'ets muⁿ'hū ma'yexa. "K'im
 k'e'a ayai'mi k'inai'i lēai'si lā' muⁿ'hū qas tsxūi'tit'ix kus puū'-
 ya'." Tem k'ets muⁿ'hū k'e'a ayai' mepuū'yata. Tem k'ets
 muⁿ'hū mis wī'lx kus nā'tk'ik'a. tem k'ets piltkwai'. temuⁿ'hū qahalt
 10 tska'ix kus puū'ya'. Tem itā 'Liya' qā'tse tem lēai'sx kus tsū-
 dai's k'ū awī'tau. Tem k'ets-axa muⁿ'hū k'liqai' tem ti'ūt'want-
 xai'is lā'qas tem-axa pēsa'x. Temuⁿ'hū mis it'a'amsitx. tem k'ets
 muⁿ'hū tkūi' tem piltkwai' hak'ē'ts kwas nā'tk'. Te'mita 'Liya'
 qā'tse te'mita auti' kus tsūdai's. Tem k'ets muⁿ'hū lxwē'tsinx.
 15 Temuⁿ'hū mis tk'liqai'tx, te'mita hamsti't! ta is haya'. Tem k'ets
 muⁿ'hū kusai'nx yā'sau: "Xa-'Liya' lqaya'kwaute'li' as hi'tslem
 ts-puū'yak'; k-'Liya' lā' xam lān, k-h'k'e muⁿ'hū tai' haya'. K'is
 k'wī't'itsū kus kla'mtslem ts-lā'mxadōok', nā'mk' sis lxwē'lx-
 watxū." Tem k'ets muⁿ'hū mis lxayai'tx, tem-axa k'liqayusuxx.
 20 Temuⁿ'hū mis-axa wī'lsuxx k'ē'tsk'is, tem ts-yū'lk' k'-tk'ila'm.
 Temuⁿ'hū mis lxai'inx, temuⁿ'hū ts-yū'lk' k'-tinū'txēn. Temuⁿ'hū
 mis its'isi'yū, temuⁿ'hū nūnsa'inx. Is i'mste tem kus i'mste
 ts-l'qnsk' kus tsūdai's, lā'ita mis k'ets imi'stanx.⁴ Temuⁿ'hū mis
 k'ets k'eai', temi'lx muⁿ'hū-axa lkwī' temi'lx muⁿ'hū xē'tsuxⁿ.
 25 Temuⁿ'hū 'Liya' qā'tse tem k'ets ma'yexa kus mena'tem. "Wī'-
 lxai'ik'a'ntsūs!" Temi'lx muⁿ'hū wī'lyem, temi'lx k'liqai' temi'lx
 kul'ai'xasx. Tem k'ets muⁿ'hū 'Liya' qā'tse tem ma'yexa kus
 mena'tem. "I'in-ū ha k'isk'ai'." Tem k'ets muⁿ'hū qauwā⁵ tas
 lā' tem hūk'tsai'nx. Temuⁿ'hū 'Liya' qā'tse te'mita h'k'e qauwā⁵
 30 tas lā' Inū'nsumxta'isxamsk' wī'lx, temi'lx muⁿ'hū nūnsai'. Tem-
 uⁿ'hū mi'silx tū'nstxa, temi'lx atskwixwai'. Tem k'ets muⁿ'hū
 'Liya' qā'tse tem k'ets ma'yexa kus mena'tem. "Hē+, xa'ku to-
 mi'la wa nūnsa'a tesi'n pa'stūwīt!" Te'mita 'Liya' qā'tse tem
 tsqwayū'inx as hi'tslem hak'eqau'x is tsk'ip'tsi. "Te'mip-e'n
 35 nāk'i'yemtsuxⁿ tepi'n pa'stūwīt!, sin temā'msū?" Tem k'ets ma'-
 yexa. "Lā'-e'n tas pī'ūsxaī? Ā'a, qā'lpex i nī'i ma'yex i!" Tem-
 uⁿ'hū mis qalpai' pī'ūsxa'yaī, tem h'k'e aū'l. Tem k'ets muⁿ'hū
 ma'yexa kus mena'tem. "Hā'iqap! K'il kwēk'sai'xasxam."
 Tem k'ets muⁿ'hū qau'wīs kumkwī' yā'sau: "Kwēk'sai'xasxai,
 40 kwēk'sai'xasxai, kwēk'sai'xasxai!" Temuⁿ'hū misi'lx k'ilū'stxa,
 temuⁿ'hū qalpai' pī'ūsxa'yaī. "Te'mip nāk'i'yemtsuxⁿ-e'n tepi'n

¹ l'pā' i 4.² pū'hu- to RIK.³ qau'ku- to HARM, to SPOIL.⁴ Compare Hoss, Nagai, pp. 64, 106, 259. In these versions the water monster kills those who come after water.

he said again, "I am exceedingly thirsty; where do you get water?"—"We never go after water."—"Why so, on (your) part?"—"Well, a certain monster lives in that river. Whenever a water-fetcher goes (down to the river), and whenever a bucket is dipped into the water, that monster simply jumps at it every time, bites it quickly and chews it up. For that reason dost thou see the buckets all having many holes at the bottom." So then he said, "Verily, I will go, so that I may see what is tearing those buckets so often." And then, indeed, he went, having a bucket (in his hand). And then when he came (down) to the river, he sat down and pretended to dip the bucket into the water. But not long (afterward) he saw a salmon coming toward him. So he went back ashore and began to make a pole and also a spear. And then when he finished (them), he went down to the water and sat down on the bank of the river. And not long (afterward) the salmon appeared (again). So then he speared it. And when he brought it ashore he was surprised (to see) that it was a huge calico salmon. So he hit it on the head, saying: "Thou shalt not spoil of the people their buckets; thy name will not be anything: it will only be Calico Salmon. The children of the Earth People will enjoy thee whenever they will spear thee." And then when he finished (saying) this, he went back with it to the shore. And after he arrived with it on the shore, it was said by him that it should be cut open. Then after this was accomplished, it was (again) said by him that it ought to be roasted on a stick. Finally when it was cooked it was eaten. This is the reason why thus it is done (to) the salmon (now) because he did this (at that time). And now when he finished, they went back to their canoe and started out.

And then not long (afterward) the younger (brother) spoke, "Please let us stop for a while." So they stopped in the canoe and came ashore and piled themselves (on the ground). And then not long (afterward) the younger (brother) spoke, "I am exceedingly hungry." So then he began to wish for all sorts of things. And then not long (afterward) all kinds of eatables (made by) themselves appeared, whereupon they began to eat. And then when they had enough, they lay down to sleep. And then not long (afterward) the younger (brother) said, "Hey! (I) wish that the aunt would eat those my remnants!" Suddenly not long (afterward) a person was heard on the summit of the mountain (shouting), "Now where are you keeping for me those your remnants, my nephews?" Thereupon he spoke: "Who is saying (this)? Forsooth, (I) pray (of thee) say something again!" And then when the sounds (were heard) again, (they) were just near. Thereupon the younger (brother) spoke: "Do you (go) quickly! We will place ourselves in the canoe." And then he ran ahead, saying all the time: "Let us place ourselves in the canoe. Let us place ourselves in the canoe. Let us place ourselves in the canoe!" And when they were in the canoe, the voice (was heard) again, "And

pa'stūwīt!, sin temā'msū?" Tem k'ets muⁿhū ma'yexa kus mena'-tem. "Mā'xaisxail, mā'xaisxail, mā'xaisxail!" Tem k'ets meha'-nīx yā'sau: "K'il nāk's-e'n?" Tem k'ets muⁿhū leai'sx kus inī'yū, tem-axa, "Inī'yūk'sil-auk', inī'yūks'el-auk', inī'yūk'sel-auk', me-
 5 qēⁿhīyūxasxa'yauk',¹ meqēⁿhīyūxasxa'yauk', meqēⁿhīyūxasxa'yauk', inī'yū!" Temuⁿhū mis k'ilx 'Līya' nā'k's tsk'ūidī'yūsxam, temi'lx muⁿhū hak'i'm qauxank'sai'. Is i'mste tem kusi'lx-axa hak'eqau'x pī'ūsxaī kus yō'itsuxs, lā'itasilx k'i'mhak's tsk'īū'tesal.

7. THE ORIGIN OF THE YAKONAN AND SIUSLAWAN TRIBES²

(Told by William Smith in 1910)

Hak'eqamī'n. Nā'mk' mis qamī'n tiūt!hūna'lnx tas le'wī', tem-
 10 uⁿhū k'exk'a'lnx tas hi'tslem; ts-meqami'ntisk' tas hi'tslem. Temuⁿhū is lxat-s-hi'tslem tem ltsā'mausxa: "Is lā'teq hi'te tsa'ti tem tasi'l k'exk'a'lnx?"—"Āa, 'Lanīya' melā'nx is lā' ts-kwā'hnk'. Leyā'saulnx, k'-hī'k'e hak'au' k'exk'a'ln tas hi'tslem." Temuⁿhū mek'a'xk'aux-slō ts-hi'tek'. Xa'met-s-hi'tslem
 15 k'is amī'tsli ildi'm. "Is lā'teq hi'te tsa'ti tem tasi'l k'exk'a'lnx tas Leyā'tsit, ts-meqami'ntisk' tas hi'teslem?"

Temuⁿhū mek'axk'au'x-slō ts-hi'tek'. Hamstī' hī'k'e mukwī'sta tas hi'tslem. Hamstī' hī'k'e tas intsk'i's tem lhilkwai'sūnx. K'ets leyō'lat sili'kwex, Leyā'saulnxalx. "Nā'mk' slis lk'a'xk'i-
 20 yūsxam, k'-hau'k's qasuwa'ln tas hi'tslem." I'mste Leyā'saulnx. Ts-meqami'ntisk' tas hi'tslem mek'a'xk'aux tas hi'tslem. Tem is xa'met-s-qamli's temuⁿhū leyū'lat si'lkustex. "P-tskwa'yūts is intsk'i's tem tasi'n k'ā'xk'etnx tas hi'tslem. K'-Līya' qā'tse k'inau'k's k'āu'k's qasuwa'a hī'k'e hamstī' tas hi'tslem. K'-Līya'
 25 qā'tse k'is meqami'nxam hi'tslem tas hūⁿk'i. K'i'pin qasuwa'yū, k'i'pin hī'k'e hau'k's qasuwa'yū." Tas tskwai'xasxamt tas hi'tslem tsiqami'ntisk' "K'ip 'Līya' hā'lqa ayaī'm. Nā'mk' sins tqaia'ldī, k'i'pauk's³ lq'laī'm k'āu'k's." Lt!a'xsalt-auk' ts-haiⁿk'⁴ tas hi'tslem, "K'-qa' iltqa'tit-slō k'is muⁿhū wī'li?", ts-haiⁿk'-auk' tas
 30 hi'tslem. "Qwon ti'wit! sin lān. Qa'nhapin tiwī't!hūnsalyu'xⁿ. K'-qwon ti'wit! sin lā'ni." Ts-hīlī'daūhnsk' tas hi'tslem. Temuⁿhū mis qalpai'xatit-s-k'a'xk'etisk' tas hi'tslem, "K'-Līya' qā'tse pins⁵ muⁿhū ik'xē'yū. Nāmk' sipi'ns muⁿhū qasuwa'yū, k'is hī'k'e lem kwa'stexlt!ēnū't k'ins muⁿhū qasuwa'a. K'ipi'ns muⁿhū

¹ m-; qēⁿ/hīyū DARKNESS; -zasz reflexive; -ai imperative; -auk' suffixed particle.

² This myth has all the characteristics of Smith's faulty style of narration. It is poorly told; the identity of the Creator is not divulged, the story is full of unnecessary repetitions, it ends abruptly, and, seemingly without any reason, it is connected with another myth, that of the "Flood." This myth resembles to some extent the account of the Creation as obtained among the Maidu. See Dixon, Maidu Texts, pp. 15 et seq. See also Telt, Traditions of the Thompson River Indians, p. 20; Traditions of the Lilloet, p. 342.

³ k'is + -p + -auk'.

⁴ Singular instead of plural.

⁵ Contracted for k'i'pins.

where are you keeping for me those your remnants, oh my nephews?" Thereupon the younger (brother) shouted: "Let us paddle! Let us paddle! Let us paddle!" Then he looked around, shouting repeatedly, "Where shall we go?" And now he saw the tule reeds and once more: "Let us go into the tule reeds. Let us go into the tule reeds. Let us go into the tule reeds. Cover thyself with darkness. Cover thyself with darkness. Cover thyself with darkness, oh tule grass!" (he said). And then when they were not able to escape anywhere (else) they went up to the sky from that place. This is why the Thunderers shout back from above, because they had escaped to that place.

7. THE ORIGIN OF THE YAKONAN AND SIUSLAWAN TRIBES

(This happened) in the beginning. Long ago after the world had been made, the people were assembled; a large number of the people. And then some people there were (who) would try (to find out for) themselves, "Verily, for what reason have we been assembled here?" (And then one man would say): "Well, I do not know for what cause. It was announced that the people were going to be assembled from everywhere." And so they kept on coming together in (large) bodies. (And then again) one person would suddenly speak up, "(I wonder, indeed, for what reason have we, who live (so widely apart), been gathered here in such large numbers?"

And then they all kept on coming in (large) numbers. All the people had canoes, (and) all sorts of things were being done (by them). They did much talking, (and) it was repeatedly said, "After we shall have come together, the people are going to be sent into all directions." Thus it was said repeatedly. Many were the people who kept on assembling. Then finally one night a general discussion was started (and the Creator told them thus): "You shall hear me (tell now) for what reason I have been assembling the people here. It will not be long (before) I will send the people across (the several rivers). It will not be long (before) there will be (too) many people right here. (Therefore) I shall send you (away); I shall send you into different directions." All of those many people were listening (carefully). "You are not to go right away. (Only) when I shall want it, then shall you cross over to the other side." The people were thinking inside their minds; "To what manner of country (we) wonder are we going to come now?" (were) the thoughts (of) the people. "Of me Creator is my name. I am the one who made you. My name shall be Creator." (Thus) the people were told continually. And then when the second assembly (of) the people (took place, and he told them): "It will not be long (before) I will at last separate you. As I will now send you (away), I will always send (together two people) related as man and wife. I am now going to



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1. The first of these is the fact that the Commission has not yet received any information from the Government of the United Kingdom regarding the proposed amendments to the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) which were adopted by the General Assembly of the United Nations in December 1979.

send you (away). The two (people) related as man and wife will, on their part, go to that place. I will always call (out) the name (of the place) wherever I will send (two people) mutually related as husband and wife. I am now going to call the name of the place. Are you (ready) to go now? Wherever I will send (the people), they will mutually understand their language. Two tribes (at a time) will I thus create (of) you, (so that) you will mutually understand your language."

And then, verily, he sent two (people) related as husband and wife. "You two will go to Yakwina in order that you two may beget children there. You two will multiply there; you two will beget children there. Your (dual) children will likewise beget offspring there. And now those (other) two will, on their part, go to Alsea, they two will beget offspring there." And then they two went, indeed. "You will mutually understand your language." And thus (it is) that the (people of) Yakwina and Alsea have one language. "Your (dual) children will likewise beget offspring, when you two will live (there). (People) will also live across (the river). Thus you will live after you shall have multiplied. You will do all sorts of things when (there) will be many of you." Then they, indeed, acted accordingly. And then he sent (people) also to Yahach. "Two (people) will go there likewise (and) will also beget offspring there. Your language will be one (and the same). On three places will your language be one (and the same)." And they, indeed, understood mutually their language.

And then he sent next two (people) to Siuslaw related as husband and wife, whereupon, verily, they two went there. "You two will beget children there." And they two did so, indeed. "Those (other) two, on my part, I will send to Umpqua; they two shall go to Umpqua. They two will settle there; they two will beget offspring there. You (and) the two Siuslaw people will understand mutually your language. They will understand mutually their language. They will beget children there, (and) their children will likewise beget offspring there. Thus you will do it, whenever you will multiply at a (certain) place. You will do all sorts of things. Whatever I have been telling you, you will do it thus, whenever summer and winter will come unto you. Thus you will act. You will spear the salmon. Thus you will live. I have created you (to do) thus. And then the Siuslaw people and also their children will likewise beget offspring. Thus you will multiply, when you will live (in your allotted places). I will give you (various things so that) you will use them thus. All sorts of things will I grant you. You will habitually do thus whenever you will multiply. One person (there will be who) will know how to hunt, and he will likewise spear the salmon. I will grant you everything whenever the seasons of the



- Temuⁿhū 'Liya^ε qā'a'tse temi'lX qalpai' wī'lX LEYā'tstik's tem k'ets muⁿhū l'ō'tsū i'mstatxū. Kus mena'tem ma'yexa. "A'lk-xu! a' k'a'ntsūs, k'in phainsai'm." Tem k'ets muⁿhū YEā'lnx, "Liya^ε, sxas hī'k'e ami'stis ta'muqwa!" Te'mlta k'ets hī'k'e 5 muⁿhū tixūi'. "K'in l'ō'tsūn muⁿhū phainsai'm k'inai'i LEai'si ū'keai 'k'yā'tsx." Tem k'ets muⁿhū metsā'saux, tem k'ets muⁿhū k'liqai'. Temuⁿhū mis LEai'sūnx, tem tink'a'lnx tem YEā'lnx. "Xa-'Liya^ε a'ya! Tas akiⁿ k'yā'tsx. Amā'tsitxemtsa! hī'k'e kus akiⁿ." Tem k'ets muⁿhū pxēltsūsai'. "Lā'-e'n muⁿhū 10 tem hī'k'e tsa^ε amā'tsux^u is hī'tslem? Hanhū'u k'in LEai'si." Temuⁿhū wahau'stex. Ā'mtis-tuk^u hī'k'e ts-yūⁿsalyust!exk¹ tem-axa hī'k'e nū'nsist ts-pila'tkwayūk¹. Temuⁿhū mis wī'lX, tem hata'me hī'k'e sī'sā² tas mi'k'ilX. Tem k'ets muⁿhū Lōhayū'lnx.³ Tem k'ets muⁿhū mekya'klalx;⁴ "Ii, k'lohayū'tsxalX." Tem 15 k'ets muⁿhū lpūi'nx kuts-sī'yak' tem ayaī' Lk'ilt!i'sik's tem lpūi'nx kus mi'kilX Lk'ilt!i'sik's-auk'. Temuⁿhū ltaqwai', "tuk tuk tuk." Tem k'ets muⁿhū ita^ε ayayu'susx kō'k's temuⁿhū lpūi'nx k'ilō'k's yā'sau: "K'ip hī'k'e xuna' lhaya't!ats!ilau lowa'-txayūsxam. Nā'mk' sis ts!ūwī', k'ips hī'k'e is lōqai'-slō tsī'sītxam." 20 Temuⁿhū mis k'ets k'eaī', tem-axa muⁿhū k'liqai'. Temuⁿhū mis-axa wī'lX k'lē'tsik's; temuⁿhū qalpai'nx k'lohayū'lX kus mi'k'ilX. Tem k'ets muⁿhū Lōqudī'nx tem lkumsūi'nx. Temuⁿhū mis-ū ts!ini'lX, tem ltaqwai'txa, "tuk tuk tuk tuk." "Xa-'Liya^ε lamā'-tsūTELi is hī'tslem. K-'Liya^ε lā^a xam lan, k'-tai^ε mi'k'ilX tqē'- 25 lk'taudū xas kla'mtslem. K'is lōwī't!itsū sis lku'msitxū." ⁵ Tem 'Liya^ε xunū'disanx kus mi'k'ilX. Is i'mste tem kus ma'mk'ilxat-slō.⁶ Temuⁿhū sis qauwā^ε hī'k'e xunū'disalī, k'is wa'na' mi'k'ilX. Tem k'ets muⁿhū misi'lX lxayai'tx, tem k'ets-axa muⁿhū lkūi' temi'lX muⁿhū xē'tsux^u.
- 30 Temuⁿhū 'Liya^ε qā'a'tse tem k'ELxa'ts muⁿhū qalpai' wī'lX LEya'-tstik's. Tem k'ets halā'tsī ma'yexa kus mena'tem. "A'lk-xu! a' k'a'ntsūs, k'in k'a^ε phainsai'm." Tem k'ets muⁿhū k'liqai'. Temuⁿhū mis LEai'sūnx, tem tink'a'lnx tem YEā'lnx. "Xa-'Liya^ε a'ya! Tas akiⁿ 'k'yā'tsx; 'Liya^ε ō'k'eaī k'lila'hal hak'aitsai's." Tem 35 k'ets muⁿhū pxēltsūsai'. "Qailā' xūtsā'?"—"Ā'a, hī'k'elX pūwī'x hape'nk' is itsai's. Is i'mste tem hī'k'e ha'sk'exa tas hī'tslem k'its-yā'halk'." ⁷ Tem k'ets muⁿhū pxēltsūsai'. "Lā'-en muⁿhū? Hanhū'u k'in LEai'si." Temuⁿhū aya'yuslnx. Temuⁿhū mis wī'lslnx kus itsai'sik's, te'mlta tai^ε kus mek'ū'dūst⁸ pūwī'x

¹ Singular for plural.² Abbreviated for *sī'sātza*.³ *tsā'sive*.⁴ *kaiki*- TO RAISE FOOT.⁵ A similar episode was obtained among the Molala Indians.⁶ Transposed for *me'mi'k'ilxat-slō*.⁷ Literally, "from their necks."⁸ A small bird; the species could not be verified.

Then not long (afterward) they came again to a village, and now the same thing happened as before. The younger (brother) said, "Please, let us stop a little while; I am going to see (the place)." And then he was told, "No! if thou wouldst only keep quiet." But he just began to insist, "I will go just the same, so that I may see who lives (here)." And he finally won his point and went ashore. Then when he was seen he was met (at the beach) and told: "Do not go! A monster lives here. That monster is simply killing us off entirely." So then he asked: "What is it that is wiping out so many people? I want to see it." So he was invited (to come and look). Their feet were partly gone, and also their buttocks were partly eaten off. Then when he arrived (there) it just seemed as if fleas were buzzing. Soon they began to climb upon him. Then he danced up and down. "Oh! they are climbing upon me." So he rubbed his leg and went to the fire, whereupon he rubbed those fleas into the fire. Then they began to burst—*tuk tuk tuk tuk*. Then he went likewise with some to the edge of the water and rubbed them into the water, saying: "You will just turn into small deerlike (beings). When the low tide will come, you will just hop around on dry places." Then when he finished he went back to the shore. And after he arrived again at the edge of the water the fleas began to climb upon him once more. So he picked them up and put them between his teeth. Then when he closed his teeth they burst—*tuk tuk tuk tuk*. "Thou wilt not wipe out the people, the Earth People will only call thee Flea. (They) will enjoy thee whenever they will put thee between their teeth." But he did not catch all the fleas. For that reason there are fleas in the world. If he had caught all the fleas, there would be none (to-day). And now after he finished (with) them he went back into the canoe, whereupon they started out.

Then not long (afterward) they arrived once more at a village. Then the younger (brother) said as before, "Please, let us stop a while; I will go and see a while." So then he went ashore. And when he was seen he was met (at the beach) and told: "Do not go! A monster lives here; nobody comes ever out of (this) house (alive)." So now he began to ask, "What is the reason?"—"Oh! the outside (part of) the house is just full of them. For that reason the people simply die from starvation." And then he asked (again): "What is it, then? Let me see it." So then they went with him. And after they came with him to the house (he saw that) only some birds

- hape'nk' is itsai's. Tem k'ets muⁿ'hū ma'yexa. "Qailā' xūtsā' te'mip. ts'lilo'xwēlx? Lās hī'k'e 'Liya' lā^a, hī'k'elx-aū k'ai'sk'itsx. Is i'mste tem kusi'lx xāti'. Qailā' te'mip 'Liya' nū'nst!ilx?" Tem k'ets muⁿ'hū ti'ūt'wanxai' is te'xwa.
- 5 Temuⁿ'hū mis it!a'msitx, tem k'ets muⁿ'hū kul'ai'nx¹ tem meqali'nx kuts-pō'k'pek't!exk'. Tem k'ets-axa muⁿ'hū ayai' itsai'sik's, mis lxayai'tx pumkwē'nts lit.² Tem k'ets muⁿ'hū taya-yū'lx kuts-te'xwak'. Temuⁿ'hū 'Liya' qā^a'tse tem-auk' muⁿ'hū siyai' tas kakā'yautuxs. Temuⁿ'hū mis meqami'nta siyai', tem
- 10 k'ets muⁿ'hū it!exwa'yutlilx, temuⁿ'hū ipiⁿ'tqayū kuts-te'xwak'. Tem k'ets muⁿ'hū ayai'. Temuⁿ'hū mis wi'lx, tem hata'me hī'k'e hī'lal kuts-te'xwak'. Tem k'ets muⁿ'hū hatai'nx tem k'ets-axa muⁿ'hū aya'yususx kus mek'ū'düst itsai'sik's. Tem k'ets muⁿ'hū hī'k'e yai'tsxa ti'ūt!hūnai'nx. Tslimk'i'yux^u 'k'qō'tse kuts-lī'-
- 15 xask', tem k'im k'ets-axa qaa'yux^u 'k'ts-kusnūⁿ'hayust!exk'. Tem k'ets tsipstxaniyū'lx tem k'ets kūitai'nx yā'sau: "K'Liya' lā^a ham lān, k-hī'k'e tai^e mek'ū'düst. K'is hī'k'e muⁿ'hū tai^e limi'staldū xas kla'mtslem ts-la'mxadōok'. K'-hī'k'e lōwī't!itsū, sis texwai'-tsū." Tem k'ets muⁿ'hū mis lxayai'tx, tem-axa tpa'i'nx, tem k'e'-
- 20 lxats muⁿ'hū yēai'nx. "Ai'xap-ū muⁿ'hū qxen'k's!" Lā'ita mi'silx qau'x yā'tsx kus hī'tslem, lā'ita mis hī'k'e mēhī'lqtst!emxt³ kus itsai'stuxs. Temuⁿ'hū misi'lx-axa wi'lx qxe'nk's, tem k'elxa'ts-axa muⁿ'hū k'i'stnx. Tem k'ets-axa muⁿ'hū lkwēi', tem k'elxa'ts muⁿ'hū xē'tsux^u.
- 25 Tem 'Liya' qā^a'tse temi'lx wi'lx leyā'tstik's qalpai'. Tem k'ets muⁿ'hū halā'tsi ma'yexa kus mena'tem. "A'lk'xui-wa k'aⁿ'tsūs, k'in phainsai'm." Tem k'ets muⁿ'hū k'liqai', tem ayai' itsai'sik's. Tem qaa'i' tem pxēltsūsa'lnx. "Hanī'k'ex-e'n wi'lx?"—"Ā'a, tsqayū'natxa'l 'k'ta's le'wī'."—"Xū'k'ep-e'n!"—"Ā'a, sin hā'a't!ōlx
- 30 k'ilxa'n lowa'staux."—"Temi'lx nā'k'-en?"—"Is kwē'lxan-auk' k'i'stnx."—"Te'mx ta'xti-e'n xam^e xamk'! k'liqai'?"—"Ila'nta⁵ hī'k'e phainai'st." Tem k'ets-axa muⁿ'hū lkwi' temi'lx leā'laux kuts-hā'at!ōk'ilx ō'k'eai 'k'yā'tsx. Temi'lx muⁿ'hū qauwā^a k'li-qai' temi'lx qā^a'tse itsai'. Tem k'ets muⁿ'hū is xa'met-s-pi'tskum
- 35 tem k'ets ma'yexa kus mena'tem. "Qailā' xūtsā' tem kusi'lx 'Liya' nā'mk' qōⁿ't!em kus leyā'tsit?" Tem k'ets muⁿ'hū yēā'lnx. "'Liya' a'! Sxas hī'k'e ami'stis ta^emuqwa."—"Ila'nta⁵ hī'k'e yā'sau." Tem k'ets muⁿ'hū 'Liya' qā^a'tse tem k'ets ma'yexa. "Qai hī'te lā tem kus-uk^u hī'k'e sa'ptlist kus puū'ya^e?"—"Ami'stis
- 40 hī'k'e ta^emuqwa."—"I'lanta hī'k'e leyā'saux." Tem k'ets muⁿ'hū

¹ *phū'nz* would have been more proper, since the stem *ku^k*- can be used with plural objects only.

² *kūinta*- TO BAIT.

³ Rendered by Farrand "undermined," which rather obscures the meaning of the sentence. The informant probably meant to say "resting on posts."

⁴ *x*- discriminative; *ūk*- for *ū'k'eai*; *-p* 2d person plural.

⁵ *lta* + *-n*.

were in great numbers outside the house. So then he said: "Why are you, on your part, afraid of them? Really, it is nothing; they are only hungry. For that reason they are scratching with their feet. Why do you not give them food?" So then he began to make a trap of wood. And when he finished it he set it up and tied a string to its supporting stick. And then he went back into the house after he finished making a bait for it. And now he kept on watching his wooden trap. And not long (afterward) those small birds began to go into it. And when they went in he pulled quickly at it, whereupon his wooden trap fell down. So then he went (to it). And when he arrived (there) his wooden trap just seemed to move up and down. So he raised it up and went back with a bird into the house. And then just all sorts of things he did to it. He pulled out a feather from its tail and put it back into his nose. Then he tied a string to it and made it dance, saying: "Nothing will be thy name; it will be only Mēk ū'dūst. The children of the Earth People will habitually do this to thee. They will enjoy thee whenever (they) will trap thee." And then when he finished (with) it he let it fly again and told (the people), "Do you come down now!" (He said this) since these people were living above because their several houses were just resting on posts. Then after they came down again he left them once more. Then he went again into the canoe and they started out.

Then not long (afterward) they came again to a village. And then similarly the younger (brother) spoke, "(I) wish we would stop for a while; I am going to see (the place)." And then he went ashore and went to the house. Then he entered, whereupon he was asked, "Whence art thou coming?"—"Oh! we are traveling over the world."—"Who (else) is with you?"—"Well, I am accompanying my elder brothers."—"And where are they?"—"I left them in the canoe."—"Then why didst thou one (and) alone come ashore?"—"I (did this) just to see (the place)." So then he went back to the canoe and was telling his elder brothers that somebody was living (there). And then they all came ashore and stayed (there) for a long time. And then one day the younger (brother) spoke, "Why is it that these people, on their part, never drink?" So then he was told: "Please don't! If thou wouldst only keep quiet!"—"I just said this (for fun)." But not long (afterward) he spoke (again), "(I) wonder why is it that all the buckets are full of holes at the bottom?"—"Verily, keep quiet!"—"I was just saying this (for fun)." But after a while



- hape'nk' is itsai's. Tem k'ets muⁿhū ma'yexa. "Qailā' xūtsā' te'mip. tsilō'xwēlx? Lās hi'k'e 'Liya^e lā^a, hi'k'elx-aū k'ai'sk'itsx. Is i'mste tem kusi'lx xātī'. Qailā' te'mip 'Liya^e nūnst!ilx?" Tem k'ets muⁿhū ti'ūt!wanxai' is tē'xwa.
- 5 Temuⁿhū mis Itla'msitx, tem k'ets muⁿhū kul'ai'nx¹ tem meqali'nx kuts-pō'k'pek't!exk'. Tem k'ets-axa muⁿhū ayai' itsai'sik's, mis lxayai'tx pumkwē'nts!it.² Tem k'ets muⁿhū taya-yū'lx kuts-te'xwak'. Temuⁿhū 'Liya^e qā'a'tse tem-auk' muⁿhū siyai' tas kakā'yautuxs. Temuⁿhū mis meqami'nta siyai', tem
- 10 k'ets muⁿhū It!exwa'yut!ilx, temuⁿhū lpiⁿ'tqayū kuts-te'xwak'. Tem k'ets muⁿhū ayai'. Temuⁿhū mis wi'lx, tem hata'me hi'k'e hi'lal kuts-te'xwak'. Tem k'ets muⁿhū hatai'nx tem k'ets-axa muⁿhū aya'yususx kus mek'ū'dūst itsai'sik's. Tem k'ets muⁿhū hi'k'e yaitsxa ti'ūt!hūnai'nx. Tslimk'i'yux^u 'k'qō'tse kuts-lī'-
- 15 xask', tem k'im k'ets-axa qaa'yux^u 'k'ets-kusnūⁿ'hayust!exk'. Tem k'ets tsipstxaniyū'lx tem k'ets kūitai'nx yā'sau: "K'Liya^e lā^a ham lān, k'-hi'k'e tai^e mek'ū'dūst. K'is hi'k'e muⁿhū tai^e Limi'staldū xas klā'mtslem ts-la'mxadōok'. K'-hi'k'e lōwī't!itsū, sis texwai'-tsū." Tem k'ets muⁿhū mis lxayai'tx, tem-axa tpaī'nx, tem k'e'-
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¹ *phūi'nx* would have been more proper, since the stem *kul-* can be used with plural objects only.

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- qalpai' ma'yexa. "K'ikau'stxan-ū ha īī, nā'k'sep-e'n tsā'nxā?"—
 "Lāliya¹ nā'mk' tsā'nxā."—"Qailā' xūtsā'?"—"Ā'a, akīn' ik'yā'tsx
 kwas nā'tk'. Nā'mk' k'ets ayai' kus ltsā'nt, temuⁿ'hū k'ets tskwī'-
 lnx kus puū'ya^e, k'is hī'k'e tpayū'li xaku's akīn', k'is lpul'wī'yūdi²
 5 k'is halk'wa'a. Is i'mste tem kuse'x lhayā'naux kus puū'ya^e
 qauwā't-uk^u hī'k'e sā'ptlist." Tem k'ets muⁿ'hū ma'yexa. "K'in
 k'e'a ayai'mi k'inai'i leai'si lā^a muⁿ'hū qas tsxūi'tit!ix kus puū'-
 ya^e." Tem k'ets muⁿ'hū k'e'a ayai' mepuū'yata. Tem k'ets
 muⁿ'hū mis wī'lx kus nā'tk'ik's, tem k'ets piltkwai', temuⁿ'hū qa'halt
 10 tskūi'nx kus puū'ya^e. Tem ltā 'liya^e qā^a'tse tem leai'sx kus tsū-
 dai's k'-ū awī'lau. Tem k'ets-axa muⁿ'hū k'liqai' tem ti'ūt!want-
 xai' is lā'quns tem-axa pesa'x. Temuⁿ'hū mis ltā'msitx, tem k'ets
 muⁿ'hū lkūi' tem piltkwai' hak' lē'ts kwas nā'tk'. Te'mlta 'liya^e
 qā^a'tse te'mlta auli' kus tsūdai's. Tem k'ets muⁿ'hū lxwē'tsinx.
 15 Temuⁿ'hū mis lk'liqai'tx, te'mlta hamsti't! ta is haya^e. Tem k'ets
 muⁿ'hū kusa'nx yā'sau: "Xa-'liya^e lqayaⁿ'kwaute^{li} 3 as hī'tslem
 ts-puū'yak'; k'-liya^e lā^a xam lān, k'-hī'k'e muⁿ'hū tai^e haya^e. K'is
 lōwī'tlitsū kus kla'mtslem ts-lā'mxadōok', nā'mk' sis lxwē'lx-
 watxū." Tem k'ets muⁿ'hū mis lxayai'tx, tem-axa k'liqayusux.
 20 Temuⁿ'hū mis-axa wī'lsux k' lē'tsk'is, tem ts-yū'lk' k'-tk'ila'ln.
 Temuⁿ'hū mis lxai'lnx, temuⁿ'hū ts-yū'lk' k'-tinū'txēln. Temuⁿ'hū
 mis lts'isi'yū, temuⁿ'hū nūnsa'lnx. Is i'mste tem kus i'mste
 ts-li'qnsk' kus tsūdai's, lā'ltā mis k'ets imi'stanx.⁴ Temuⁿ'hū mis
 k'ets k'eai', temi'lx muⁿ'hū-axa lkwi' temi'lx muⁿ'hū xē'tsux^u.
 25 Temuⁿ'hū 'liya^e qā^a'tse tem k'ets ma'yexa kus mena'tem. "Wī'-
 lxail i k'aⁿ'tsūs!" Temi'lx muⁿ'hū wī'lyem, temi'lx k'liqai' temi'lx
 kul'ai'xasx. Tem k'ets muⁿ'hū 'liya^e qā^a'tse tem ma'yexa kus
 mena'tem. "I'in-ū ha k'isk'ai'." Tem k'ets muⁿ'hū qauwā^{sa} tas
 lā^a tem hūk'tsai'nx. Temuⁿ'hū 'liya^e qā^a'tse te'mlta hī'k'e qauwā^{sa}
 30 tas lā^a hū'nsumxta'ixxamsk' wī'lx, temi'lx muⁿ'hū nūnsai'. Tem-
 uⁿ'hū mi'silx tū'nstxa, temi'lx atskwixwai'. Tem k'ets muⁿ'hū
 'liya^e qā^a'tse tem k'ets ma'yexa kus mena'tem. "Hē+, xa'ku to-
 mi'la wa nūnsa'a tēsi'n pa'stūwit!" Te'mlta 'liya^e qā^a'tse tem
 tskwayū'lnx as hī'tslem hak'eqau'x is tsk'ip'nsi. "Te'mip-e'n
 35 nāk'i'yemtsux^u tepi'n pa'stūwit!, sin temā'msū?" Tem k'ets ma'-
 yexa. "Lā-e'n tas pī'ūsxaī? Ā'a, qa'lpex i nī'i ma'yex i!" Tem-
 uⁿ'hū mis qalpai' pīūsxa^eyaī, tem hī'k'e aū'l. Tem k'ets muⁿ'hū
 ma'yexa kus mena'tem. "Hā^a'lqap! K'il kwēk'sai'xasxam."
 Tem k'ets muⁿ'hū qau'wis kumkwī' yā'sau: "Kwēk'sai'xasxail,
 40 kwēk'sai'xasxail, kwēk'sai'xasxail!" Temuⁿ'hū misi'lx k'ilū'stxa,
 temuⁿ'hū qalpai' pī'ūsxa^eyaī. "Te'mip nāk'i'yemtsux^u-e'n tepi'n

¹ liya^e + j.² palhu- TO BITE.³ qainku- TO HARM, TO SPOIL.⁴ Compare Boas, Sagen, pp. 64, 196, 259. In these versions the water monster kills those who come after water.

he said again, "I am exceedingly thirsty; where do you get water?"—"We never go after water."—"Why so, on (your) part?"—"Well, a certain monster lives in that river. Whenever a water-fetcher goes (down to the river), and whenever a bucket is dipped into the water, that monster simply jumps at it every time, bites it quickly and chews it up. For that reason dost thou see the buckets all having many holes at the bottom." So then he said, "Verily, I will go, so that I may see what is tearing those buckets so often." And then, indeed, he went, having a bucket (in his hand). And then when he came (down) to the river, he sat down and pretended to dip the bucket into the water. But not long (afterward) he saw a salmon coming toward him. So he went back ashore and began to make a pole and also a spear. And then when he finished (them), he went down to the water and sat down on the bank of the river. And not long (afterward) the salmon appeared (again). So then he speared it. And when he brought it ashore he was surprised (to see) that it was a huge calico salmon. So he hit it on the head, saying: "Thou shalt not spoil of the people their buckets; thy name will not be anything: it will only be Calico Salmon. The children of the Earth People will enjoy thee whenever they will spear thee." And then when he finished (saying) this, he went back with it to the shore. And after he arrived with it on the shore, it was said by him that it should be cut open. Then after this was accomplished, it was (again) said by him that it ought to be roasted on a stick. Finally when it was cooked it was eaten. This is the reason why thus it is done (to) the salmon (now) because he did this (at that time). And now when he finished, they went back to their canoe and started out.

And then not long (afterward) the younger (brother) spoke, "Please let us stop for a while." So they stopped in the canoe and came ashore and piled themselves (on the ground). And then not long (afterward) the younger (brother) spoke, "I am exceedingly hungry." So then he began to wish for all sorts of things. And then not long (afterward) all kinds of eatables (made by) themselves appeared, whereupon they began to eat. And then when they had enough, they lay down to sleep. And then not long (afterward) the younger (brother) said, "Hey! (I) wish that the aunt would eat those my remnants!" Suddenly not long (afterward) a person was heard on the summit of the mountain (shouting), "Now where are you keeping for me those your remnants, my nephews?" Thereupon he spoke: "Who is saying (this)? Forsooth, (I) pray (of thee) say something again!" And then when the sounds (were heard) again, (they) were just near. Thereupon the younger (brother) spoke: "Do you (go) quickly! We will place ourselves in the canoe." And then he ran ahead, saying all the time: "Let us place ourselves in the canoe. Let us place ourselves in the canoe. Let us place ourselves in the canoe!" And when they were in the canoe, the voice (was heard) again, "And

pa'stūwīt!, sin temā'msū?" Tem k'ets muⁿ'hū ma'yexa kus mena'-tem. "Mā'xaisxai!, mā'xaisxai!, mā'xaisxai!" Tem k'ets meha'-nīx yā'sau: "K'itnāk's-e'n?" Tem k'ets muⁿ'hū LEai'sx kus inī'yū, tem-axa, "Inī'yūk'si-l-¹auk', inī'yūks'EL-¹auk', inī'yūk'sEL-¹auk', me-5 qēⁿ'hiyūxasxa'yauk', meqēⁿ'hiyūxasxa'yauk', meqēⁿ'hiyūxasxa'yauk', inī'yū!" Temuⁿ'hū mis k'ilx 'Liya^e nā'k's tsk'ūidī'yūsxam, temi'lx muⁿ'hū hak'i'm qauxank'sai'. Is i'mste tem kusi'lx-axa hak'eqau'x pī'ūsxaī kus yō'itsuxs, lā'itasilx k'i'mhak's tsk'ū'tesal.

7. THE ORIGIN OF THE YAKONAN AND SIUSLAWAN TRIBES ²

(Told by William Smith in 1910)

Hak'eqamī'n. Nā'mk' mis qamī'n tiūt'lhūna'inx tas le'wī', tem-10 uⁿ'hū k'exk'a'lnx tas hī'tslem; ts-meqami'ntisk' tas hī'tslem. Temuⁿ'hū is lxat-s-hī'tslem tem itsā'mausxa: "Is lā'teq hī'te tsa'ti tem tasi' 'L k'exk'a'lnx?"—"Āa, 'Laniya^e melā'nx is lā^a ts-kwā'mk'. LEyā'sauinx, k'-hī'k'e hak'au^e k'exk'a'ln tas hī'tslem." Temuⁿ'hū mek'a'xk'aux-slō ts-hī'tek'. Xa'met-s-hī'tslem 15 k'is amī'tsi ildī'm. "Is lā'teq hī'te tsa'ti tem tasi' 'L k'exk'a'lnx tas LEyā'tsit, ts-meqami'ntisk' tas hī'teslem?"

Temuⁿ'hū mek'axk'au'x-slō ts-hī'tek'. Hamsti^e hī'k'e mukwī'sta tas hī'tslem. Hamsti^e hī'k'e tas intsk'i's tem ihilkwaī'sūnx. K'ets leyō'lat sili'kwex, LEyā'saulinxalx. "Nā'mk' slis lk'a'xk'i-20 yūsxam, k'-hau'k's qasuwa'ln tas hī'tslem." I'mste LEyā'saulinx. Ts-meqami'ntisk' tas hī'tslem mek'a'xk'aux tas hī'tslem. Tem is xa'met-s-qamī's temuⁿ'hū leyū'lat si'lkustex. "P-tskwa'yūts is intsk'i's tem tasi'n k'ā'xk'etnx tas hī'tslem. K'-Liya^e qa^a'tse k'inau'k's k'au'k's qasuwa'a hī'k'e hamsti^e tas hī'tslem. K'-Liya^e 25 qā^a'tse k'is meqami'nxam hī'tslem tas hūⁿ'k'i. K'i'pin qasuwa'yū, k'i'pin hī'k'e hau'k's qasuwa'yū." Tas tskwaī'xasxamt tas hī'tslem tsimqami'ntisk' "K'ip 'Liya^e hā^a'lqa ayaī'm. Nā'mk' sins tqaia'ldi, k'i'pauk's³ Lq'laī'm k'au'k's." Lt'la'xsalt-auk' ts-hai'k' tas hī'tslem, "K'-qa^e iltqa'tit-slō k'lis muⁿ'hū wī'li?", ts-hai'k'-auk' tas 30 hī'tslem. "Qwon ti'wīt! sin lān. Qa'nhapin tiwī't!hūnsalyu'x^u. K'-qwon ti'wīt! sin lā'ni." Ts-hilī'daumsk' tas hī'tslem. Temuⁿ'hū mis qalpai'xatit-s-k'a'xk'etisk' tas hī'tslem, "K'-Liya^e qā^a'tse pins⁴ muⁿ'hū ik'xē'yū. Nāmk' sipi'ns muⁿ'hū qasuwa'yū, k'is hī'k'e LEMkwa'stexitlenū't k'ins muⁿ'hū qasuwa'a. K'ipi'ns muⁿ'hū

¹ m-; qēⁿ'hiyū DARKNESS; -asx reflexive; -ai imperative; -auk' suffixed particle.

² This myth has all the characteristics of Smith's faulty style of narration. It is poorly told; the identity of the Creator is not divulged, the story is full of unnecessary repetitions, it ends abruptly, and, seemingly without any reason, it is connected with another myth, that of the "Flood." This myth resembles to some extent the account of the Creation as obtained among the Maidu. See Dixon, *Maidu Texts*, pp. 15 et seq. See also Teit, *Traditions of the Thompson River Indians*, p. 20; *Traditions of the Lilloet*, p. 342.

³ k'is + -p + -auk'.

⁴ Singular instead of plural.

⁵ Contracted for k'i'pins.

where are you keeping for me those your remnants, oh my nephews?" Thereupon the younger (brother) shouted: "Let us paddle! Let us paddle! Let us paddle!" Then he looked around, shouting repeatedly, "Where shall we go?" And now he saw the tule reeds and once more: "Let us go into the tule reeds. Let us go into the tule reeds. Let us go into the tule reeds. Cover thyself with darkness. Cover thyself with darkness. Cover thyself with darkness, oh tule grass!" (he said). And then when they were not able to escape anywhere (else) they went up to the sky from that place. This is why the Thunderers shout back from above, because they had escaped to that place.

7. THE ORIGIN OF THE YAKONAN AND SIUSLAWAN TRIBES

(This happened) in the beginning. Long ago after the world had been made, the people were assembled; a large number of the people. And then some people there were (who) would try (to find out for) themselves, "Verily, for what reason have we been assembled here?" (And then one man would say): "Well, I do not know for what cause. It was announced that the people were going to be assembled from everywhere." And so they kept on coming together in (large) bodies. (And then again) one person would suddenly speak up, "(I) wonder, indeed, for what reason have we, who live (so widely apart), been gathered here in such large numbers?"

And then they all kept on coming in (large) numbers. All the people had canoes, (and) all sorts of things were being done (by them). They did much talking, (and) it was repeatedly said, "After we shall have come together, the people are going to be sent into all directions." Thus it was said repeatedly. Many were the people who kept on assembling. Then finally one night a general discussion was started (and the Creator told them thus): "You shall hear me (tell now) for what reason I have been assembling the people here. It will not be long (before) I will send the people across (the several rivers). It will not be long (before) there will be (too) many people right here. (Therefore) I shall send you (away); I shall send you into different directions." All of those many people were listening (carefully). "You are not to go right away. (Only) when I shall want it, then shall you cross over to the other side." The people were thinking inside their minds; "To what manner of country (we) wonder are we going to come now?" (were) the thoughts (of) the people. "Of me Creator is my name. I am the one who made you. My name shall be Creator." (Thus) the people were told continually. And then when the second assembly (of) the people (took place, and he told them): "It will not be long (before) I will at last separate you. As I will now send you (away), I will always send (together two people) related as man and wife. I am now going to



qasuwa'yū. K'aux hɛmkwaststext!ɛnū't k'au'xus xūtsā' k'i'mhak's ayai'm. K'in tqēli'k' tautū ts-lā'nk', nā'k's k'ins qasuwa'a hɛmkwaststext!ɛnū't. K'ins muⁿhū tqēlk'i'yū-slō ts-lā'nk'. K'ip-e'n muⁿ-hū ayai'mi? Nā'k's k'ins muⁿhū qasuwa'a, k'ilx tskwai'lt!oxs
5 ts-yū'lk'. Xe'lk'it-s-milhūdaī's k'ipi'n i'mste tiūt!hūna'yū, k'-tsk-wai'lt!uxs pin yūl."

Temau'x muⁿhū k'e'a qasuwai'nx as hɛmkwaststext!ɛnū't. "K'ipst ayai'm Yaqō'nak's, pstai'i k'im plamxadōwai'm. K'-k'im k'i'pstis meqami'nt lowa'txayūsxam, k'-k'im k'i'pstis plamxadō-
10 wai'm. Pstin la'mxadōo k'is-axa ita^e pla'mxadōwai'm k'im. Temau'x muⁿhū antū'u xūtsā' k'au'xus ayai'm Wusiⁿ'k's, k'au'xus k'im pla'mxadōwai'm." Temau'x muⁿhū k'e'a ayai'. "K'-tskwai'lt!oxs pin yūl." Tem i'mste tem kusi'lx xam^e ts-yū'lk'ilx kus Yaqō'n kus Wusiⁿ'. "Pstin la'mxadōo k'is-axa ita^e pla'mxadō-
15 wai'm, k'i'pstis itsai'm. K'-au'k' ita^e hak'aūk'¹ yā'tsi. K'ip i'mste itsai'm, nā'mk' sipi's meqami'nxam. P-hi'k'e hamsti^e intsk'i's lhilkwai'si, nā'mk' si'pis meqami'nxam." Temi'lx muⁿhū k'e'a lhilkwai'sex. Temuⁿhū ita^e qasuwai'nx Yā'xaik'ik's. "K'-k'i'mhak's ita^e ayai'm xe'lk', k'is k'im ita^e pla'mxadōwai'm.
20 K'-xam^e pin yōl. Is psi'nlxat-s-milhūdaī's² k'-xam^e pin yūl." Temi'lx muⁿhū k'e'a tskwai'lt!xa ts-yō'lk'.

Temuⁿhū qalpai'nx qasuwai'nx Kwa'sik's hɛmkwaststext!ɛnū'-taux. Temau'x muⁿhū k'e'a k'i'mhak's ayai'. "K'ipst k'im pla'mxadōwai'm." Temau'x muⁿhū k'e'a imsti'. "Antū'u xūtsā'
25 k'i'nauxus³ qasuwa'a Tqulma^k'k'ik's, k'aux ayai'm Tqulma^k'k'ik's. K'au'xus k'im itsai'm, k'au'xus k'im pla'mxadōwai'm. K'-tskwai'lt!oxs pin yō'laux kus Kwa'sिताux s-hi'tslem. K'ilx tskwai'lt!oxs ts-yō'lk'. K'ilx k'im pla'mxadōwai'm, ts-lā'mxadōok' k'is-axa ita^e pla'mxadōwai'm k'im. P-i'mste philkwai'sxam, nā'mk' sips meq-
30 ami'nxan k'LEYā'tsit. P-hi'k'e hamsti^e intsk'i's lhilkwai'si. Nī'tsk'epin hili'taudux⁴, pis i'mste lhilkwai'si, nā'mk' si'pauk's-axa⁴ wī'lalyemx^u is le'wī'. P-i'mste philkwai'sxam. P-lxūi'lxwatxam is tsūdaī's. K'ip i'mste itsai'm. K'ipi'n i'mste tiūt!hūna'yū. Temuⁿhū as Kwa'sitsLEM temi'lx-axa ita^e ts-lā'mxadōok' temi'lx-
35 axa ita^e pla'mxadōwai'. P-i'mste meqami'nxam, nā'mk' sips itsai'm. Pin qan i'tem, k'ip i'mste philkwai'sxam. Hamsti^e tas intsk'i's pin qan i'tem. Pis i'mste lhilkwai'si, nā'mk' sips meqami'nxam. Xa'met-s-hi'tslem k'is tskwai'lī pxami'nt,⁵ k'is-axa ita^e lxwē'lxwatxam is tsūdaī's. K'i'pin hi'k'e hamsti^e qaqa'n

¹ Consists of *hak* + *k'au* ACROSS; -*auk*.

² For example, on the Yaquina, Alsea, and Yahach Rivers. The last-mentioned place is a purely geographical subdivision.

³ *k'is* + *-n* + *-aux*.

⁴ *sis* + *-p* + *-auk* + *-aza*.

⁵ Contracted for *lxpami'ntit*; *pxami'nt* - TO HUNT.

send you (away). The two (people) related as man and wife will, on their part, go to that place. I will always call (out) the name (of the place) wherever I will send (two people) mutually related as husband and wife. I am now going to call the name of the place. Are you (ready) to go now? Wherever I will send (the people), they will mutually understand their language. Two tribes (at a time) will I thus create (of) you, (so that) you will mutually understand your language."

And then, verily, he sent two (people) related as husband and wife. "You two will go to Yakwina in order that you two may beget children there. You two will multiply there; you two will beget children there. Your (dual) children will likewise beget offspring there. And now those (other) two will, on their part, go to Alsea, they two will beget offspring there." And then they two went, indeed. "You will mutually understand your language." And thus (it is) that the (people of) Yakwina and Alsea have one language. "Your (dual) children will likewise beget offspring, when you two will live (there). (People) will also live across (the river). Thus you will live after you shall have multiplied. You will do all sorts of things when (there) will be many of you." Then they, indeed, acted accordingly. And then he sent (people) also to Yahach. "Two (people) will go there likewise (and) will also beget offspring there. Your language will be one (and the same). On three places will your language be one (and the same)." And they, indeed, understood mutually their language.

And then he sent next two (people) to Siuslaw related as husband and wife, whereupon, verily, they two went there. "You two will beget children there." And they two did so, indeed. "Those (other) two, on my part, I will send to Umpqua; they two shall go to Umpqua. They two will settle there; they two will beget offspring there. You (and) the two Siuslaw people will understand mutually your language. They will understand mutually their language. They will beget children there, (and) their children will likewise beget offspring there. Thus you will do it, whenever you will multiply at a (certain) place. You will do all sorts of things. Whatever I have been telling you, you will do it thus, whenever summer and winter will come unto you. Thus you will act. You will spear the salmon. Thus you will live. I have created you (to do) thus. And then the Siuslaw people and also their children will likewise beget offspring. Thus you will multiply, when you will live (in your allotted places). I will give you (various things so that) you will use them thus. All sorts of things will I grant you. You will habitually do thus whenever you will multiply. One person (there will be who) will know how to hunt, and he will likewise spear the salmon. I will grant you everything whenever the seasons of the



- i'tem, nā'mk' sauk's-axa wī'laltxam is le'wī'.¹ K'i'pin hī'k'e qaqa'n hamstī' i'tem nū'nsumxtelī." Temu'hū k'e'a i'mste philkwai'sex tas hī'tslem. Temi'lx² mu'hū k'e'a hamstī' hī'k'e intsk'i's lhilkwai'sex. Nā'mk'lxau'k'ets-axa³ wili'yem-slō, k'i'lxas hī'k'e
 5 hamstī' intsk'i's lhilkwai'sī. K'ets pk'i'lhīt sili'kwex, k'is-axa ita' lqa'tūt sili'kwī. Tem 'Liya' qā'tse tem meqamī'naux tas hī'tslem 'k'leyā'tsit. Nā'mk'ets⁴ axa qala'msk'ink'ai'-slō, k'i'lxas mu'hū lxūi'lxwatxam, k'is-axa lhū'n'squsūt⁵ sili'kwī, k'is-axa tspūi'tinsūt sili'kwī, k'is-axa lhi'ts'insūt sili'kwī. I'mste philkwai'sex tas
 10 hī'tslem, k'au'k'ets⁶ axa wili'yem-slō. "Xa-i'mste philkwai'sxam, nā'mk' sxau'k's' axa wī'lalyemux⁷ is le'wī'." Temu'hū k'e'a i'mste hī'k'e philkwai'sex hamstī' tas milhūdaī's. "Hamstī' hī'k'e tas lā⁸, hamstī' tas tsūdaī's, kō'kut-auk' s-tsūdaī's, k'ips nū'nsitxai. Pin qaqa'n i'tem. P-i'mste philkwai'sxam, nā'mk' sips meqamī'-
 15 nauxam." Temi'lx mu'hū k'e'a philkwai'sex. "K'-hau'k's x'ū'-lamtxam tas hī'tslem. Qan k'i'pins wī'liyū. Pis i'mste philkwai'sxam." Temu'hū k'e'a lhilkwai'sūnx i'mste.
- 'Liya'⁹ qā'tse leyā'tsit as hī'tslem, tem hī'k'e tsā'me mesanā'-qasalx is le'wī'. Hamstī't! is lla'xus tem lhilkwai'sex qas le'wī',
 20 nā'mk'auk'ets axa wī'lx s-le'wī'. K'ets qas xa'met-s-hī'tslem melā'nx, nā'mk'ets hī'k'e tsā'me lla'xusex. K'is hak'ta'ming'ink' k'is xa'met-s-hī'tslem kū'yadi. Tsā'me hī'k'e ts'ilō'xwēlnx, lā'tas hī'k'e tsā'me meqamī'nt as xū'diyū. Is i'mste k'is xa'met-s-hī'tslem kū'yadi. Temu'hū k'e'a i'mste lhilkwai'sex-slō hak'-
 25 eqamī'n, nā'mk' mis qai'hai' qamī'n 'k'leyā'tsit 'k'ta's le'wī'. Tem i'mste philkwai'sex. Xa'met-s-hī'tslem k'is i'mste philkwai'sxam. Temu'hū k'e'a i'mste philkwai'sex, nā'mk' mis meqamī'-naux tas hī'tslem.¹⁰ Tem hī'k'e hamstī' i'mste philkwai'sex tas hī'tslem.¹¹ K'is xa'met-s-hī'tslem hī'k'e tsā'me mesū'lhak'!ēt'xam.
 30 K'is hī'k'e tsā'me lā⁸, lā'ta mis hī'k'e tsā'me tskwai'lx sūn'-lhak'!ēt. I'mste philkwai'sex. Hamstī' is qau'wai-slō i'mste philkwai'sex tas hī'tslem. Xa'met-s-hī'tslem k'is i'mste philkwai'-

¹ wīl...-auk'-axa s-le'wī' THE SEASON CHANGES.

² The subject matter, beginning with this sentence and including the rest of the paragraph, has no bearing whatsoever on the rest of the story. It was evidently inserted for the sole reason that the informant did not know how to bring the story to an end.

³ Consists of nā'mk'; k'ets; -lx; -auk'; -axa.

⁴ Simplified for nā'mk'-k'ets.

⁵ Or lha'n'squsūt.

⁶ For nā'mk'-auk'-ets.

⁷ sia-x+auk'.

⁸ Here begins the account of the Flood.

⁹ A sentence inserted by Smith at random in order to give him an opportunity to pick up the lost trend of the narration.

¹⁰ Note the continuous repetition of the phrase "thus the people act." It is not at all evident what kind of actions the people performed, unless it be suggested that these actions consisted of dancing, striking with sticks against the houses, etc., in order to ward off the threatening storm. The Aisea Indians believed that by performing certain dances, by upsetting all the water buckets in the village, and especially by hitting the walls of the houses with sticks, imminent eclipses of the sun and moon, thunderstorms and rainstorms, and other celestial phenomena might be averted. See texts numbered 22, 23, 24 on pp. 226 et seq.

year will change. I will grant you all sorts of eatables." And then, indeed, thus the people did it. And they now, verily, did all sorts of things. Whenever summer or winter came unto them, they habitually did all sorts of things. They all usually made medicine songs, and they likewise danced war dances habitually. And it (was) not long before the people in the villages were multiplying. Whenever the winter season came again to a place, they would habitually spear (salmon), or they would all spear at night, or they would all catch fish in the bay, or they would all fish at low tide. Thus the people did it whenever a change of season set in. "Thou shalt do it thus whenever a change of seasons will come unto thee." And then, indeed, all the tribes were doing this. "All sorts of things, all (manner of) salmon, the salmon (that lives) inside the ocean, shall you eat habitually. I am the one who will give it to you. You shall do this thus, whenever you will multiply." Then, they, indeed, did it thus. "The people will travel everywhere. I will cause you to go (there). You will always do it thus." And then, verily it was done so. Not very long were the people living (on their allotted rivers), when the weather was getting rough all over. A terrible rain the earth brought forth, when winter set in all over the world. Then one person there was (who) knew (what to do) whenever it rained very hard. At that time usually (that) one person would dance (because of) it. (That rain) was usually held in great awe because the wind simply (blew) very hard. For that reason (that) one man was habitually dancing. And then, indeed, thus it happened in the world long ago, when those first people began to (live) in this world. Thus it happened. One person would usually act thus. And then, indeed, thus it happened when many were the people (in the world). All the people acted thus. One man (there was) who was habitually dreaming a great deal. He was a very (important) personage because he knew very well (how) to dream. Thus he acted. All the people acted thus everywhere. One man (there was who) always

- exam. K'-hī'k'e tsā'me melā'nī imstī'tit-s-intsk'ī's, nā'mk's lehilk-wai'sī qas le'wī' i'mste. Temu'hū k'e'a hamstī^ε tas intsk'ī's melā'nx, nā'mk'ets yō'tsuxsī-s-le'wī' tsā'me. K'ets hī'k'e hamstī^ε tas hī'tslem tsilō'xwax is i'mste ts-kwā'ink'. "K'-Līya^ε qā'tse k'is
- 5 Llxusai'm. K'is k'liqai'm tas k'ilū hakō'ku.¹ I'mstan leyā'-saulnx.² I'mste pis hī'k'e xe'ilk'e lhaya'nausxam, nā'mk's hī'k'e tsā'me lla'xusi is le'wī', k'-hak'ta'ming'ink' k'is k'liqai'm tas k'ilō hakō'kwauk'."³ Temu'hū hī'k'e qlai'tsitxaūnx hamstī^ε hī'k'e is wuli's-auk'. Temu'hū lili'taux hamstī^ε tas hī'tslem.
- 10 "Xe'ilk'ep lhaya'nausxai! K'-Līya^ε qā'tse k'is k'liqai'm hakū'ku tas k'ilū. K'-hak'ta'ming'ink' k'is tsixū'ln tas le'wī'." Tas ltimū'haxasxamst-auk' ts-hai'k', sas⁵ i'mste tskwai'lnx as hī'tslem. Temu'hū k'e'a nā'mk' k'au'k'ets axa wī'lx-slō, k'is i'mste hī'k'e philkwai'sxam tas hī'tslem. ltimū'haxasxamst-
- 15 auk' ts-hai'k' tas hī'tslem, lā'ta mis-auk' hī'k'e hamstī^ε qas hī'tslem k'la'tsilx⁴ k' ts-hai'k',⁶ nī'tsk'aku⁷ sūn'lhak'li as hī'tslem. Temu'hū k'e'a k'a'ntsilnx-auk' is hai'ε i'mste, sas i'mste yaā'lau k'ats-sūn'lhak'lek'-uk'. Nā'mk'ets tsila'hax, k'is hī'k'e hamstī^ε qas hī'tslem k'a'xkelī, sas yā'lautxa, k'-Līya^ε qā'tse s k'liqai'm
- 20 tas k'ilū. I'mste k'is hī'k'e hamstī^ε qas hī'tslem k'a'xkelī, sas tskwai'lnx k'-Līya^ε qā'tse k'is k'liqai'm tas k'ilō hakū'ku. Tem is i'mste tem i'mste ts-hilkwai'sk' tas hī'tslem.
- Temu'hū xa'mt-auk' is ūlī's temu'hū k'e'a 'Līya^ε qā'tse k'liqai'm tas k'ilū hakū'ku. Temu'hū k'e'a imī'stal s-le'wī.
- 25 K'la'qisal as kō'kut-s-k'ilū. Lās qau'x tas tsk'īn'tsī, te'mita hī'k'e hamstī^ε qalī'xusau⁸ mis mu'hū k'liqai' tas k'ilū. . . .⁹

¹ Simplified for *hak-ekō'ku*.

² According to the narrator the admonition contained in the preceding and following sentences was uttered by an old man who had dreamed of the approaching Flood. It is not at all improbable that this old man may be identical with S'ū'ku, the Transformer (see No. 5), and that he may have caused the Flood as a punishment for some evil act. In that case the Alsea version of the Flood would almost coincide with the Maidu conception, in which Earth-Maker causes the Flood in order to kill Coyote. See Dixon, *Maidu Texts*, pp. 39 et seq. In like manner the Molala believe that the Flood was caused by the Water People in order to avenge on Panther the death of their daughter.

³ Contracted for *hak-: kōku; -auk'*.

⁴ *ltimū' . . . -auk' ts-hai'k'* TO FEAR.

⁵ Abbreviated for *mī'sas*.

⁶ *k'ts- . . . -auk' tk-ts-hai'k'* TO BELIEVE.

⁷ Instead of *nī'tsk'-uku*.

⁸ *qalzu-* TO HIDE, TO COVER.

⁹ The story ends at the most interesting point. Smith claimed to have forgotten the rest. He also maintained that the Alsea Indians believed there were two Floods, but could throw no further light on this subject. Compare Frachtenberg, *Coos Texts*, pp. 44 et seq.

acted thus. He knew very well (what) such a thing (meant) when the elements acted thus. Indeed, he knew everything as soon as it began to thunder hard all over. And for that reason all the people were simply afraid. "It will not be long (before) it will commence to rain. The water will come ashore from the ocean. Thus I was told constantly. For that reason you shall take good care of yourselves, when it will commence to rain hard all over, (for) at that time the water will come ashore from inside the ocean." Thereupon every year was counted, and (that man) continually spoke to all the people: "Do you take good care of yourselves! It will not be long (before) the water will begin to overflow from the ocean. At that time the earth will be washed (clean)." In fear all had their minds upon themselves when that person was heard (to say) this. And verily, when the season changed once more, the people were acting thus. All the people had their minds upon themselves in fear because just all the people believed in their minds (in) what that man had dreamed (about). Verily, they believed (that it was true) when his dream spoke to him thus. (So) whenever he was singing all the people would gather around him (listening carefully) whenever he would announce that not long (afterward) the water would overflow. For that reason all the people would assemble around him whenever he was heard (tell) that it would not be long (before) the water of the ocean would come ashore. For that reason such were the actions of the people.

Finally one year (went by), and then surely not long (afterward) the water of the ocean was going to come ashore. And then, verily, thus it happened all over. The water of the ocean came ashore everywhere. No matter how high some mountains (there were), nevertheless the water would cover them all up when it finally began to come ashore. . . .

8. THE ORIGIN OF DEATH (Coos)¹

Xe'lk'aux ts-mū'tsk'ak'aux.² Yā'tsxaux k'a'axk'e. Hamstī'-
 taux mētsā'sidūt, hamstī'taux qā'alt ts-la'mxadōok'. Īs xa'met-s-
 lqē'tsit tem lqaltiyai' ats-ma'hatsk'. 'Liya³ tsā'me qā'tse lqali'-
 tex tem k'im yūxē'.⁴ Tsā'mauk' hī'k'e lqali'tex ts-k'a'ltsūk', sas
 5 yūxē' ats-ma'hatsk'. Tem lik'aīsalyū'lX. Īs xa'met-s-pī'tskum
 tem 'Liya⁵ nū'nsitxa, tem tai'lX ats-ma'hatsk', sas yūxē'. Tsū'nk'xa-
 tsuxtit-s-pī'tskum tem ayai', p'li'xanx ats-hī'yak'. "Nī'tsk'-auk'-
 e'n xam k'a'ltsū, sin hīya⁶, sas yūxē' asi'n ma'hats, sis-axa wī'li
 sūdā'astit-s-pī'tskum?" Ī'mste ilī'tesal. "Liya⁷ sin hīya⁸. Xa-
 10 nū'nsitxam hī'k'e qā'lte, sxas-axa lēaqa'yūsxam."⁹ Ī'mste ildī'-
 nx. Yāsau'yaī'nX 'Liya⁸ lā. Hī'k'auk' tai' lta'xsalx ts-hai'k-
 i'mste: "K'in-axa lōta'yū-i'mste."

'Liya⁸ tsā'me qā'tse tem k'im lqalidiyai' ats-ma'hatsk'. 'Liya⁸
 tsā'me qā'tse lqali'dex, tem k'im yūxē'. Tsā'mauk' hī'k'e lqali'-
 15 tex ts-k'a'ltsūk', sas yūxē' ats-ma'hatsk'. Meyā'sauxa, tqaia'ldex
 sis-axa wī'li ats-ma'hatsk'. Tem ayai'xa k'i'mhak's. "Sin hīya⁸,
 tsā'me hī'k'e aqā^{eat}, sau'xus-axa⁵ wī'li a'stin la'mxadū is sūdā'-
 astit-s-pī'tskum." Ī'mste yāsau'yaī'nX ats-itsai'sk'.⁶ "Liya⁸
 i'mste, sin hīya⁸. Xa-hī'k'e tai' nū'nsitxam, xas-axa lēa'qayūs-
 20 xam." Ī'mste yāsau'yaī'nX. "Tsā'men hī'k'e tqaia'ldex stin
 la'mxadōo sau'xus-axa wī'li, te'mita xa-'Liya⁸ tqaia'ldex i'mste.
 Hī'tslem yuwi'xal tem laxaya⁷ nā'mk' wī'lal, tem laxiya⁸ tqaia'-
 ldex i'mste. Tem xa-yāsau'ye'mtsx, 'Ī'mste aqā^{eat}." Ī'mstauk'
 lta'xsalx ts-hai'k'. Tem hī'k'e tsā'me aqā^{eat}, mis i'mste meya'-
 25 saux. Hī'tslem tem-axa wī'lal qōma'ts sūdā'astit-s-pī'tskum, sis
 i'mste ilī'tesaltxam. K'-hī'k'e tsā'me aqā^{eat}, sis ū'k'eai peyū'-
 xaxam,⁸ k'is-axa wīl sūdā'astit-s-pī'tskum.

Tai' mu'n'hū i'mste. Ī'mste qē'k'iyū is qamī'n.

¹ This story was dictated by me in English to William Smith, who then translated it into Alsea. This was done in order to show the relationship of type that exists between the Coos and Alsea languages. For similar myths among the neighboring tribes see Dixon, *Maidu Texts*, pp. 51 et seq.; *Shasta Myths*, pp. 14 et seq.; Sapir, *Yana Texts*, p. 91; *Takelma Texts*, pp. 99 et seq.; Frachtenberg, *Shasta and Athapascan Myths from Oregon*, p. 209.

² Should read *ze'lk'aux tmū'tak'xlt'gnū't*.

³ Literally, "he disappeared."

⁴ *a'qa WELL*.

⁵ *sis + -aux + -aza*.

⁶ Literally, "his house."

⁷ *'Liya⁸ + -aza*.

⁸ *yūx*- TO DISAPPEAR, TO DIE.

8. THE ORIGIN OF DEATH

(Once there lived) two (people who) were related as younger brothers. They two lived together. Both had wives (and) each of their (dual) children were males. On one morning the child (of one of these men) became sick. It was not sick very long and died there (and then). His heart felt very sore when his child died. Finally he (dug) a grave for it. For one (whole) day he did not eat but watched his child after it died. After four days he went, he came to see his cousin. "What is thy opinion, my cousin, (concerning) that boy of mine who died; (suppose) he should come back here in five days?" Thus he spoke. "No, my cousin. Thou shalt just keep on eating (until) thou wilt become well again." Thus he told him. (And that other man) said nothing to him. He was only thinking in his mind thus: "I will surely get even with thee again."

(Then it was) not very long (afterward) when the child (of the second man) became sick. It was not ailing very long when it died there (and then). His heart was very sore when his boy died. (So) he said (that) he wanted his boy should come back to him. Then he went there. "My cousin, it will be very good if our two children should come back to us after five days." Thus he said to his neighbor: "Not so, my cousin. Thou shalt only eat (and) thou wilt feel well again." Thus he said to him: "I wanted very much that our (dual) children should come back to us, but thou didst not want it thus. People (will) habitually die but (will) never come back, because thou didst not want it thus (at first). Thou didst tell me (before), 'It is well thus (if they do not come back).'" Thus he was thinking in his mind. And then he (felt) very good when he kept on telling him thus. People would have habitually come back after five days if he had said so (at first). It (would) be very good if anybody (who) dies would always come back after five days.

Only now thus (it ends). Thus the story (was told) in the beginning.

MISCELLANEOUS TALES

9. Mī'q^{1u} 1

VULTURE

(Told by Thomas Jackson in 1910)

Hau'k's hī'k'e x'ū'lamtxa 'k'ta's le'wī'. Temuⁿ'hū is xa'met-s-le'wī' wī'lx tem itsai'xa.² Kwas tsqē'wīlx tem mēla'mxadōot. Mena'tem mukwa'sli tem qō'tsē la'yayū'lx.³ Tem yāsau'yaī'nxa'lx. "Tqai'a'ltxan kupi'n hā'kumxus."—"K'ēai'sa, xa-mukūslīya'a." 5 Temuⁿ'hū k'e'a mukūslīyaī'nx tem qā'tsē itsai'.

Sūdā'astk'emyuk' is pī'tskum temuⁿ'hū txanaī'nx ts-qu'm'tūuk'. 'K'il ayai'mi pītsai'st.'—"K'ēai'sa, pin ūsta'yū." Temi'lx muⁿ'hū k'e'a ayai'. Temi'lx muⁿ'hū wī'lx 'k'ilx³ yā'xau. Mehaya'nīxa is qauwai'slō. Hī'k'e tū'yex⁴ tas qē'kus. K'ets ta'me 'līyaī ts!- 10 ōwai'nx-slō. 'līya⁵ xūs nī'i i'ltistai. limla'ntx⁵ lā ts-qē'kusk' kwas tuwī'hix: hī'tslem ts-qē'kusk'. "Wī'lxal muⁿ'hū sin qu'm-hat. Hūⁿ'k'i teli'n tsimī'yayū."—"K'in-ē'n muⁿ'hū iltqai'm?"—"Ā'a, ī-pītsa'a tas kōts." Temuⁿ'hū k'e'a imstī' qauwā^{6a} is pī'tskum. Temi'lx-axa yālsai' is lqamī'laut.

15 Temuⁿ'hū mis-axa qai'-slō, tem lxats halā'tsī ayai' qalpai', te'mlta hī'k'e i'mstatxū qalpai'. Qalpai' lxats halā'tsī tsīltxwai': Ltōwai'-slō tem-auk' lxusū'yū⁶ as k'ila⁶. "Ā'a, sin qu'mhat, x-auk' qaayū'-li." Te'mlta hī'k'e xilt'ī'nx is kū'x". "'līya⁶ i'mste! lō'quxat- 'k'ham tā'mtem!" Temuⁿ'hū lēyū'liyūsx-au qauxa'nk's temuⁿ'hū 20 lōqudī'nx. Yu'xū 'līya⁶ ā'mta it!a'xusalsx, te'mlta lk'imsī'yū as kūts. Haī'p'k' lk'imsī'yut!em ts-tā'mtamk'-uk^u. Tem psinī'k' l'xek'-emyuk' is pī'tskum tem lxats muⁿ'hū i'mste halā'tsī. (This was done for four consecutive days.) Temuⁿ'hū sūdā'astk'emyuk' temuⁿ'hū lxu'ntlnx. Lk'imsī'yut!em hatsi'lk^u is kōts. 'līya⁶ lā ilt- 25 qai'xasxam. Qauwā^{6a} lā wahau'hīnx, k'ilta's yāsau'ya'm, "'līya⁶ lā iltqa'yū." Tem yāsau'ya'hnx, "K'in-uk^u qasuwa'a as mēhaya dau k'aⁿ'lits!" Temuⁿ'hū k'e'a wī'lx, qaltsixwai' haep'nk'. "K'in 'līya⁶ lā iltqa'yū. K'in-axa k'i'stū, k'in-uk^u qasuwa'a as k'a'k'." Temuⁿ'hū k'e'a wī'lx. "Lā'-ē'n k'ex tqai'a'ltex?"—"Ā'a, k'ex-aū 30 lēi'k'its 'k'ham hai^{6c}."—"Lā'tqaltxax-ē'n te'mx hūⁿ'k'i?"—"Ā'a, xasi'n qu'mhatilx k'!wāyē'mtsx." Temuⁿ'hū qaltsixwai' hape'nk'. 'līya⁶ qā'tsē qā'ltstixanx, te'mlta muⁿ'hū k'e'a sp!a'yū.⁸ Yahau⁶.

¹ The Alsea version of the Test of Son-in-law motif. For parallels see Boas, *Sagen*, pp. 39, 67, 70, 118, 136, 198; *Chinook Texts*, pp. 33-35; *Kathlamet Texts*, pp. 113 et seq.; Dixon, *Maidu Myths*, pp. 67 et seq. Frachtenberg: *Coos Texts*, pp. 27 et seq.; *Shasta and Athapascan Myths from Oregon*, pp. 211-212.

² *laht* - TO LOVE.

³ Abbreviated for *na'k'itx*.

Footnotes continued on p. 119.



MISCELLANEOUS TALES

9. VULTURE AND HIS BROTHERS-IN-LAW

(Vulture) was traveling all over this world. And then he came to one place and began to live (there). Those to whom he came had children. The youngest (was a) girl, and he fell in love with her. Then he told (those people), "I want (to be) your relative-in-law."—"All right; thou shalt marry her." Thereupon, indeed, he made her his wife and stayed (there) for a long time.

On the fifth day his brothers-in-law took him along (saying), "We will go to make a canoe."—"All right; I will go with you." Thereupon they went, indeed. And then they came to where they were going. (Vulture) began to look around everywhere. (He) just (saw) bones piled up. He did not seem to pay any attention to them. He did not even say anything. (However) he knew who (were) those whose bones were piled up here and there; (those were) the bones of people. "We have arrived at last, my brother-in-law. These here are our tools."—"What shall I do now?"—"Well, we will commence to split this log." Thereupon, indeed, (they) did so a whole day. Then they went back home toward night.

And then when another day came they started out again as before, but once more the same thing was done. Again they began to split as before. Long afterward the wedge (of one man) dropped inside (the log). "Oh! my brother-in-law, thou shalt go after it inside." However, he just caught it with a stick. "Not so! Seize it with thy hand!" So then (the wedge) came nearer to the top, whereupon he took hold of it. He had not yet pulled himself out entirely when the tree closed suddenly. It almost closed upon his hand. And on the third day they would (act) similarly. (This was done for four consecutive days.) Finally, at the fifth attempt he was caught. The log suddenly closed upon him (while he was still) inside. He could do nothing to (help) himself. He called everyone (to help him), but he was constantly told, "I can do nothing (for) thee." At last he was told, "I will send here the Little-Old-Man Sap-Sucker." And, verily, he arrived and began to peck from the outside. "I can not do anything (for) thee. I shall leave thee again. I will send the Woodpecker here." And then he came, indeed. "What is it thou wantest?"—"Oh! have thou pity on me in thy heart."—"And what art thou doing here?"—"Oh! my brothers-in-law tricked me." Thereupon he began to peck from the outside. He was not pecking at (the tree) long when at last, verily, there appeared a hole. He repeatedly

* Misheard for *tá' Mz.*

* *máidn*- TO KNOW.

* For *LELzusa'yú*; *Lzú*- TO DROP.

* The future tense used as an imperative; *LEik*- . . . -*ú* is *hainé* TO HAVE PITY.

* For *lep/a'yúza*.



yai'nx ts-sā'ptuxsk'. Temu^a'hū mis LEha'yayū, temu^a'hū tsimxai'-xasx. Te'mīta hī'k'e xē'lk'. Tem-axa mu^a'hū k' la'lhīstex, yālsai'-axa mu^a'hū. Tem-axa mu^a'hū wī'lx.

- ¹Liya^e qā^a'tse yā'tsx, te'mīta wī'lx as LEyā'laut, xa'mnī 'k'tsk'-itxē'. Temu^a'hū ayai' Lūi'kut as LEyā'tsit temi'lx mu^a'hū wī'lx. Ltsi'mxayūt si'lkustex. ¹Liya^eqā^a'tse ltsi'mxayūt sili'kwex, te'mīta yāsau'yā'inx. "Lxautai'nxan asi'n k'ī'yai, sin qu'mhat. X-auk' qaayū'Li." Temu^a'hū k'e'a hilkwaīsaī'nx, tem-axa mu^a'hū k'e'a lxūi'nx. Ltsi'mxayūt k'ets-axa qalpai' si'lkustex. "Qā'axasxa-
 10 yemku¹ ts!a'wa!" K'is mu^a'hū k'e'a hilkwaīsa'a. Te'mīta hī'k'e qā^a'lte tsōwai'sx-slō, k'īta's ami'ts!i lqalpi'yūsxam as xa'mnī.² Ltōwai'-slō qalpā'inx k'ets-axa tsqē'wūinx. "Lxautai'nxan qalpai'nx sin k'ī'yai." (This was repeated four times.) Temu^a'hū sūdā'stk'-emyuk' tem yāsau'yā'inx. "Qalpai'nxan lxautai'nx asi'n k'ī'yai.
 15 X-auk' qaayū'Li." Temu^a'hū k'e'a hilkwaīsaī'nx. Qaiti' ltē'msiyū as ma'lkuts. ¹Liya^e lā^a iltqai'xasxam.

- Is³ ltōwai'-slō te'mīta k'e'a-axa k' la'lhīstex mu^a'hū. Mehaya'nīxa hau'k's ¹Liya^e xūs lā^a LEai'sx, tai^e hī'k'e qa'lōs. Kū'kwauk' is qa'lōs. Temu^a'hū ainai'. Qauwā^a hī'k'e is pi'tskum tem pila'tqwx
 20 peni'k's, k'is-axa qaa'i'mi is qamli's. Iheli'ts mis LEai'sx k'lē'-tsik-slō. "Ā'a," txai'nx-auk' ts-hai'k', "k'-tsqwa axa mu^a'hū k'liqai'mi." Piltqwai' mu^a'hū peni'k', psank'tsōwai'nx. Te'mīta mu^a'hū k'e'a mek'la'qaux. Temu^a'hū mis wī'lx tiya'k'liyūk's, te'mīta axa k'im lkwī'xa. I'mste hī'k'e meyā'xaux qā^a'lte.⁴
 25 K'ets paksal'yai'nx tets-lō'k'ik', te'mīta mēhunyū'qwaux⁵ ts-lō'-sink'. Ā'aqa hī'k'e xa'mt-auk' s-wuli's tspi'ūtalyususx kū'ku. LEā'lk'tūyū-slō yai'x-auk' is hai^a. Te'mīta LEai'sx auk'li'yem as kwē^e, qō'tsek's hī'k'e tsai'qa, te'mīta k'-ta'me hī'k'e Lixqē'in. "Pst-kuū'yemts!"—"Liya^e, meqami'ntex xan k'ilwī'tū. K'-xas
 30 ti'tā'aux⁶ kuū'yū, qōma'tsaux auwī'k'lauyem." Te'mīta mu^a'hū k'e'a LEai'sx qalpai' auk'li'yem as kwē^e. Te'mīta k'ets hī'k'e halā'tsi i'mste yāsau'yā'inx. (This happened four times.) Tem sūdā'astk'emyuk' te'mīta mu^a'hū k'e'a LEai'sx as kwī^e qalpai' auk'li'yem. Tem-auk' mu^a'hū k'e'a t!xai'nx ts-hai'k': "Qō'tsaux
 35 mu^a'hū wa'saux auk'li'yem. Pst-kuū'yemts!"—"K'ei'sa." Tem-au'x mu^a'hū k'e'a wī'lyem. Kuwī' mu^a'hū, aya'yemxalx mu^a'hū k'lē'tsik-slō. Temu^a'hū misi'lx wīlx tsau'wiyūk's, 'temau'x yāsau'e-

¹ qaa- TO ENTER; -xasx reflective; -ai imperative; -emku suffixed particle.

² In order to imprison Vulture.

³ The whale in the meanwhile had taken him way out into the ocean.

⁴ That is to say, the whale kept on floating close to the shore but never gave the imprisoned Vulture an opportunity to land.

⁵ hūiq- TO FALL OUT (of hair only).

⁶ For example, Sea Gull and Pelican.

made that hole larger. And then when it became large, (Vulture) himself tried it. Verily, it just fitted. So then he came out again and went home. Then at last he came back.

He did not stay (in the house) long when a man came telling that a whale lay (on the shore). Thereupon the villagers went quickly and arrived (there). Work was started by all. They were not working together long when it was said (by one): "I lost hold of my knife, my brother-in-law. Thou wilt go inside after it." And then, verily, he did it and found it back (for him). Then again everybody went back to work. "Put thyself farther down!" So then, indeed, he did it. However, he was just watching himself all the time because the whale would always turn over suddenly. Long afterward he was again approached (by one of his brothers-in-law). "I have once more lost hold of my knife." (This was repeated four times.) Finally, he was told for the fifth time. "Again I have lost hold of my knife. Thou wilt go inside after it." And then, verily, he did it. Right away the whale closed (on him). He could do nothing to (help) himself.

Long afterward he came out again (from inside the whale). He began to look in all directions. He saw nothing at all, only the ocean. He was in the middle of the ocean. Thereupon he began to cry. Every day he was sitting outside and would go in again at night. (It was a) long time before he looked (once more) at the shore. "Yes," he thought in his mind, "(the Whale) will necessarily have to come ashore again." Then he sat down outside watching the (whale). And, verily, he kept on going ashore. However, when he came to the breakers he drifted back into the sea. Thus he kept on going for a long time. (Vulture) would now and then feel of his head, for his hair kept on falling out. For exactly one year (the whale) was floating with him back and forth in the sea. (Then one day) the weather happened to be exceedingly calm. Thereupon (Vulture) espied (some one) coming in a canoe just straight toward him, but it looked as if he were going to be passed. (So he shouted), "Do you two take me into your canoe!"—"No, our (dual) load is big. The two grandparents will take thee inside; they two are coming in a canoe behind (us)." And then, indeed, again he saw (some one) coming in a canoe. However, he would be told the same thing as before. (This happened four times.) And then for the fifth time he saw, indeed, a canoe coming (and some one was) in it. So then, verily, he began to think in his mind: "It is they two who are coming in a canoe. Do you two take me in (your) canoe!"—"All right." Then they two, indeed, arrived in the canoe. He went in, and they went toward the shore in the canoe. And then when they came to the breakers they two



- ya'inx, "X-auk' piⁿtqē'm, x-auk' tsqamā'lī hams k'lik's, x-aū 'Liya^e haya'naltxam, hū^etsk'exan qaikwa'yū." TemiⁿLx muⁿ'hū ayai'. Pxē'pxēltsū'sxasxau^x.¹ "Xa-qani'xai qau'wis stin kep."—"Liya^e, xa-qani'xai qau'wis." Temuⁿ'hū k'e'a tsa'lhītux^u as mēha'it 5 k'lā'nans. Temuⁿ'hū mis Lxai'inx, tem qalpai' tsa'lhītux^u as mēlxamniya^{tt}. K'aux lhainai'di lā'tqaitxau^x. Muⁿ'hū hī'k'e xūs lhaya'niyū. "Ahīⁿ, xa-'Liya^e hai'ne!, k'xan qaiⁿkwa'yū." Temuⁿ'hū k'e'a hīlkwaī'saiⁿx. 'Lalxiya^e qā^a'tse yā'xauyem, te'mltaLx muⁿ'hū wī'lx k'!ē'tsik's. "Muⁿ'hū xkwa'xa! Wī'lsxuxan 10 k'!ē'tsik's." Temuⁿ'hū k'e'a xkwaī'. Lkuū'yemxau^x-axa, lhainai'-txau^x muⁿ'hū. "Ā'a, imi'staltxau^x ta^e. K'au'xuts hī'k'e hī'k'enx qauxa'nk's ats-xwī'xwīk'aux."

- Temuⁿ'hū k'liqai'xa tem piⁿtqai' k'!ēts. 'Liya^e qā^a'tse pīⁿ'tqax, te'mlta LEai'sx xe'lk'aux as la'mxadō aūlī', tsī'tsik' lawau^x aūlī'. 15 Psank' tsūwai'nxau^x, temuⁿ'hū mi'sau^x tsqūnkwaī', temau'x qalpai' tsk'!ē'txa. Ā'aqa hī'k'e qō'tsek's spū'yū tsī'tsk'lik'aux.² Temau'x tsqē'wilx. "Nā'k'sipst-e'n yā'xau?"—"Laxaniya^e nā'k's."—"Ū'k-epst-e'n ts-la'mxadōok?"—"Ā'a, LEyā'sau^x xaxa'n Lī^e mis kū'kwis lkū'salyusux xas ma'lkuts xan ta^e."—"Ā'a, qwo'nhan. 20 Nā'k'-en tēpstī'n Lī^e yā'tsx? Pst-axa p!ē'xai, k'ipst LEā'lauwī k'-p!ē'xamts." Temau'x muⁿ'hū k'e'a hīlkwaī'sai'nx. Temuⁿ'hū misau'x-axa wī'lx, temau'x LEā'lau^x ts-Lī'ak'aux. "Lōhau'wītux^u xaxa'n ta^e."—"Lā'tqaitxapst-e'n tsa^etī? Pā'lauwīxapst.⁵ Ilei'ts yuwi'xsal pstin ta^e."—"Liya^e! LEā'lautemtsxaxan mis qō'tse. 25 LEā'lautemtsxaxan mis qō'tse lkū'salyusux xas ma'lkwits, hauwī'i hī'k'axa⁶ k'!a'qistex. Imstexan LEā'lautemtsx. lhaya'nauxax-ā hūⁿ'k'i? Ihi'yemtsxuxan tas xa'mnī." Temuⁿ'hū pxē'ltsūsaī'nxau^x ts-la'mxadūuk'. "Xe'lk'ētxapst-ā?"—"Ā'a, xe'lk'ētxaxan."—"Nā'k'-en xe'lk'e 'k'yā'tsx?"—"K'as k'lila'hayūk^u." Temuⁿ'hū 30 k'e'a qaiⁿhai' temuⁿ'hū ayai'. Temuⁿ'hū tsqē'wilx 'k'as yā'tsx. Haiⁿ'k' 'Liya^e lti'sliyutx.⁷ Yālsa'yusx muⁿ'hū. Temuⁿ'hū mis-axa wī'lsusx, temuⁿ'hū wusnī'nx is qa'sk'lim. Ā'mta hī'k'e tats-lō'k'ik' tqēk'ī'nx. Wa'na' hī'k'e ts-lō'sink' mēlā'ntelī. Xas pūst! ts-imi'stisk'.
- 35 Tai^e muⁿ'hū.⁸

¹ How to take back their grandson to his wife and children.

² Contracted for *ts-tsi'tsik'lik'aux*.

³ 'Liya^e + -zan.

⁴ wahau' - TO INVITE.

⁵ The Alsea were forbidden to mention a dead person by his name.

⁶ Contracted for *hī'k'e* + -aza.

⁷ Contracted for *lxi'li'sliyutx*.

⁸ This story resembles in many respects the *Cū'zal* myth recorded among the Chinook. See Boas, Chinook Texts, pp. 127 et seq.

told him repeatedly, "Thou shalt lie flat inside, thou shalt close thy eyes, thou shalt not look around lest we two harm thee." Then they started. They two asked themselves various questions. "Thou shalt begin (to sing) first, our (dual) grandson."—"No, thou shalt begin first." So then, verily, the old man Sea-Gull began to sing his song. And after he finished the Pelican began next to sing his song. (Then Vulture) was going to look at what they two were doing. So he just peeked a little quickly. "Hey, do thou not look! We two will harm thee." So then, indeed, he did it. They were not going long in the canoe when they came at last to the shore. "Now go thou out! We two have arrived with thee at the shore." Thereupon he went out, indeed. They two took (the canoe) back into the water, (as) he was watching them two. "Oh! so thus they two act. They two just hold their (dual) paddles upward all the time."

And then he came ashore and lay down flat on the shore. He did not lie on his face very long when he saw two children approaching; they two were coming (and) shooting. He watched them two, and when they two came nearer they two began to shoot again. Their two arrows dropped right (near) him. So they two came to him. "Where are you two going?"—"We two are not (going) anywhere."—"Whose children are you two?"—"Oh! our (dual) mother says that a whale has gone with our (dual) father into the sea."—"Well, I am the (man). Where does your (dual) mother stay? You two will go back to her; you two will tell her to come to me." So they two did it, indeed. And when they two came back they two kept on telling their mother, "Our (dual) father is calling thee."—"What on earth are you two doing? You two are calling misfortune down upon yourselves. Your (dual) father died long ago."—"No! He told us two that he (was alive). He was telling us two that a whale went into the sea with him, (and that) he came ashore just recently. Thus he was telling us two. Doest thou see this here? He gave us two this (piece of) whale (meat)." Thereupon she began to ask her two children, "Are you two telling the truth?"—"Verily, we two are truthful."—"Whereabouts does he stay?"—"At the mouth of the river." So then, indeed, she got ready and started out. And then she came to where he was staying. She almost did not recognize him at once. Then she went home with him. And then when she came back with him she rubbed him with red paint. All over his head she put it, (for) really his hair was simply gone. (This was caused) by the actions of the grease.

Only now (it ends).



10. THE STORY OF THE DOG-CHILDREN ¹

(Told by Thomas Jackson in 1910)

Xa'met-s-hi'tslem yā'tsx. Xam^e tai^e tsqxēⁿ'sk' ² ts'ilq. Nā'm-
 k'ets k'ilhai'xa pkō'st, k'is qūmayū'lī xatsqxēⁿ'sk'. Temuⁿ'hū
 k'ets k'eaī' pkō'st, k'is halt!a'a xatsqxēⁿ'sk' ats-pkō'sxaṭ'lik'. Qau-
 wā^{ea} hi'k'e is pī'tskum limi'stalx. 'Līya^e qā'a'tse tsā'me tem me-
 5 qaaī'dix atsqxēⁿ'sk'. Tem psank' tsūwai'nx is lā^a tem meqaaī'dix,
 lā'ita mis wa'na' tsā'ms ita^e tsqxēⁿ'sk'. Te'mlta muⁿ'hū k'e'a pla-
 mxadōwai' atsqxēⁿ'sk', te'mlta hi'tslem pla'mxadūwak' ³ atsqxēⁿ-
 sk', xe'lk'aux qauwa'taux qā'altsuxs. Temau'x xe'ilk'e halsnai'nx,
 temau'x mehi'tslemaux. 'Lauxiya^e qā'a'tse mehi'tslemau, temau'x
 10 muⁿ'hū LEA'ltuxtīyū. Tī'ūt'hūnayū'lxaux is mū'kuts'lū tem-axa
 ita^e is tsī'tsik'!. Temuⁿ'hū mi'saux LEA'ltuxtīyū, temau'x qauwā^{ea}
 hi'k'e intsk'i's hilkwaī'sai'nx.

Temau'x k'i'stnx pkwī'st. Temau'x-axa tsqē'wilx is lqami'laut,
 temau'x pxēltsūsai'nx ats-ta'ak'aux. "Hani'k'ex-en-axa?"—"Ā'a,
 15 hak'ltiwi't!wantin-axa is kwī^e." Qauwā^{ea} hi'k'e is pī'tskum te-
 mau'x lk'i'stalx ltiwi't!want. Tsumū'sumyuk' ts-ūli'sk' te'mlta
 tskwayū'lX as lā^a pī'ūsxa'yaī'. Tem tskwai'salsxaī; 'Līya^e tskwa-
 yū'lX xe'ilk'e tas pī'ūsxa'yaī'. Tem k'ets-axa yālsai'xa. Tem
 psini'k'exk'emyuk' is pī'tskum te'mlta k'ets qalpai' halā'tsi tskwa-
 20 yū'lX. Temuⁿ'hū tsai'qatx hani'k'eaī' ⁴ tas pī'ūsxaī, te'mlta 'Līya^e
 tskwai'lX nī'i as ilī'diyū. Tem-axa yālsai' is lqami'laut. Tem-
 uⁿ'hū mis qai'-slō axa, tem k'ets-axa halā'tsi qalpai' ayai' ltiwi't!
 'want. K'im hi'k'e ā'aqa wī'lau is pī'tskum, te'mlta k'ets halā'tsi
 qalpai' pī'ūsxa'yaī'. Tem tskwai'salsxaī. Te'mlta muⁿ'hū k'e'a
 25 tskwayū'lX nī'i as ilī'diyū. "Qōⁿ'tsuxs k'exs qōⁿ'tsuxs." Tem-axa
 muⁿ'hū yālsai'. 'Lauk'īya^e ⁵ xe'ilk'e ts-haiⁿk' tas tskwayū'lX.
 "Intsk'i's hi'te tsa'ti? Hani'k'in tsqwa psa'nk'tsūtūnx. K'in
 hi'te tsa'ti iltqa'ln?" Haiⁿk' ⁶ 'Līya^e-axa ayai'xa, mis-axa qai'-slō
 sūdā'stk'emyuk' is pī'tskum. LEMqamini'yūsx-aux ts-haiⁿk'.
 30 Te'mlta-axa ita'xtiya'yūsxasx, ⁷ ayai' qalpai'. 'Līya^e qā'a'tse qōⁿ-
 tsux^u, te'mlta k'ets qalpai' pī'ūsxa'yaī'. "Qōⁿ'tsuxs k'exs qōⁿ-
 tsuxs." K'ets k'eaī', k'is hau'k's mehaya'nixam, k'i'itas 'Līya^e lā^a

¹ This story differs from similar myths obtained among many other tribes in one important respect. While in all other stories the girl is impregnated by a dog or by her lover who assumes the form of a dog, in the Alsea version the process is of a reversed nature, as it were. Here a female dog is impregnated (unwittingly) by a young man. Compare particularly Boas: *Sagen*, pp. 25, 93, 114, 132, 263; *Chinook Texts*, pp. 17 et seq.; *Kathlamet Texts*, pp. 155 et seq.; *Farrand: Traditions of the Chilcotin Indians*, p. 7; *Traditions of the Quinault Indians*, p. 127; *Teit, Traditions of the Lilloet Indians*, p. 316; *Frachtenberg, Coos Texts*, p. 167.

² Contracted for *ts-ṭsqxēⁿ'sk'*; *tsqēⁿ'sk'* DOG.

³ Simplified for *ts-pla'mxadūwak'*.

⁴ For *halk'ni'k'eaī'*.

⁵ *līya^e + -auk'*.

⁶ Literally, "much became inside his mind."

⁷ *taxi* particle.

10. THE STORY OF THE DOG CHILDREN

(There was) one man was living. He had only one dog. . . .

Verily, his dog had offspring, but the offspring born to his dog were human beings; she had two (and) both were males. So (the man) took good care of them two while they two were growing up. They two were not growing long when at last they two became tall (boys). He made for them dual bows and also arrows. And then after they two grew big they two did all sorts of things.

(After a while) he left them two (going) to build a canoe. And when he came back to them two in the evening they two (would) ask their (dual) father, "Whence art thou (coming) back?"—"Oh! I (am coming) back from working (on) a canoe." Then he customarily left them two every day in order to (go to) work. In the second year he suddenly heard something repeatedly making a noise. So he himself began to listen in various directions; he did not hear distinctly (the nature of) the repeated sounds. So he went back home. But on the third day he would again hear (the sound) as before. So he went straight (to the place) whence the sound came, but he could not understand what the sound (was about). Then he went back home at night. And then when daylight came again he went back to work as on previous (days). The sun came exactly (to the same position as on previous days), when he heard the sound once more. So he himself began to listen in various directions. However, this time he understood, indeed, what the voice (said), "Keep on hewing; thou shalt habitually hew." Then he returned home. He did not (feel) well in his mind (concerning) what he heard. (In anger he spoke to himself): "(I) wonder what (it may mean). I must be watched (by someone) from somewhere. I wonder what will happen to me?" He almost did not go back, when day broke again for the fifth time. He had many things to think about. However, he (decided) to chance his own life once more (and) went (there) again. He was not hewing long when he heard a sound again, "Hewing, thou shalt always hew." (So) he would stop, he would look around everywhere, but he would not see anything. (But) whenever he would



LEai'si. K'ets hi'k'e xū'si qōⁿ'tsxwai, k'is-axa k'im qalpai'm pī'-ūsxa'yaī'm. "Qōⁿ'tsuxs k'exs qōⁿ'tsuxs." K'is muⁿ'hū qalpai'm tskwaisalsxai'm. Temuⁿ'hū sūdā^a'stk'emyuk' tem tsqē'wulnx. "Lā'tqaitex-e'n?"—"Ā'a, pkwī'sxan." Temuⁿ'hū lxama'nstex. Tsīqa'lnx-uk^u tem-axa muⁿ'hū yālsa'yemux^u ats-lō'k'ik'. Tem-
 5 uⁿ'hū mis-axa wī'lsusumux^u ats-lō'k'ik', tem k'exk'ai'-slō ts-hī'tek'. Temuⁿ'hū limtslā'xaxamt si'lkustex. Qali'lnx is tsīⁿ'k'ek^u as lōk'.²

- Sūdā^a'stk'emyuk' te'mitau^x 'Liya^e-axa tsqē'wilx. Xūts mis qai'-slō, tem yāsau'yaī'nx ats-mū'tsk'ak'. "K'ist x'ildi'i asti'n tā^e."
- 10 Temau'x muⁿ'hū k'e'a ayai'. Ūstai'nxaux nā'k'eaisi 'k'as ayā'ltxa. 'Lauxiya^e qā^a'tse lowa'staux,³ te'mitau^x k'im Lema'lhīsx.⁴ Temau'x hi'k'e ma'lhya qwulhai'. Temuⁿ'hū is lqami'laut temau'x-axa yālsaī'. Tem mis qalpai' qai'-slō, tem k'au'xuts halā'tsi ayai' qalpai'. Ūstai'nxaux qalpai'nx. K'ē'tk'aux⁵ nī'sk' wustai'nx,
- 15 te'mita k'au'xuts halā'tsi Lema'lhīsx. X'ildi'nxaux hā^a'tse. Temuⁿ'hū misau'x-uk^u lqxā'yūlx ik' ts-haiⁿ'k', temau'x-axa yālsaī'. Temuⁿ'hū mis qalpai' qai'-slō, tem k'au'xuts qalpai' ayai', te'mita k'au'xuts halā'tsi i'mste. Temuⁿ'hū sūdā^a'stk'emyuk' is pī'tskum temau'x muⁿ'hū tsqē'wilx. Qaiti'nxaux LEai'sx ats-tīwī't! 'wank',
- 20 'k'as kwī^e. Temau'x muⁿ'hū qalkwal'yaī'nx. 'Lauxiya^e qā^a'tse lqalū'kwālx, te'mitau^x LEai'sx ats-ta'ak'aux simi'xux 'k'ats-tīwī't! 'wank'. Ilt!i'nxaux. Wa'kuna⁶ tets-lō'k'ik', tsiya'qsalnx-uk^u. "K'ist-e'n muⁿ'hū lā^a iltqai'm?"—"Ā'a, k'ist x'iltxwai'm hani'k'inx muⁿ'hū." Temau'x muⁿ'hū k'e'a ūstai'nx as pō'stex nā'k'eai 'k'as
- 25 tsqai'tesal. 'Lauxiya^e qā^a'tse lowa'staux temau'x k'im Lema'lhīsx. Temau'x muⁿ'hū qalpai'nx ūstai'nx, te'mita k'au'xuts qalpai'nx Lema'lhīsx, halā'tsi hi'k'e k'im nā'k'eai 'k'a'saux mila'hāsanx. Temau'x muⁿ'hū qalpai' halā'tsi wustai'nx. Temau'x muⁿ'hū tqai'Li. K'u'k'uts⁷ ta'qusal hau'k's as mena'tem. Tem sūdā^a'stk'emyuk'
- 30 ts-x'ili'disk'aux te'mita hi'k'e is qauwai'-slō tsqai'tesal ts-pū'stexk'. Te'mita muⁿ'hū lhak'!ē'tx⁸ xas mena'tem hani'k'eai wī'li'sal as lxa'mniyūt. "Ā'a, hak'eqau'x tsqēwīlt!i'wīlnx testi'n tā^e plxa'mnitxūnst. K'ist-e'n muⁿ'hū iltqai'm?"—"K'ist lōhai'm."—"K'ist-e'n muⁿ'hū lā^a laū'hastoxs?"—"Ā'a, xani'x qau'wīs
- 35 tsk'!ē'txam qauxa'nk's." Temuⁿ'hū k'e'a hīlkwaīsaī'nx. Yu'xwau^x lhaya'naux tsī'tsk'lik',⁹ te'mitau^x axa k'im spū'yū. Tem-

¹ Contracted for tsīⁿ'k'e + -uk^u.

² Similar stories, but without the "Dog-Children" element, were recorded among the Tillamook and Coos Indians. See Boas, Tillamook Tales, pp. 136 et seq.; Frachtenberg, Coos Texts, pp. 149 et seq.

³ Ūst- TO FOLLOW.

⁴ Contracted for Lema'lhīyūszā; mil'- TO LOSE.

⁵ k'ē'tk'ē + -aux.

⁶ wa'nga + -uk^u.

⁷ k'zts + -uk^u.

⁸ k'!- TO SQUELL.

⁹ Contracted for ts-isi'tsk'lik'.

start to hew a little he would again hear the sound there, "Thou shalt keep on hewing, thou shalt hew." So again he would listen in various directions. Finally, after the fifth time somebody came to him (and asked him), "What art thou doing?"—"Oh! I am building a canoe." Then he was killed. His head was cut off and taken back (to where his murderer lived). And after he came home with his head all the people began to assemble. And then all joined in the war dance. The head was (then) tied to the ceiling.

Now on the fifth (day) he did not come back to the two (children). As soon as it got daylight the younger brother said to (the elder one), "We two will look for our (dual) father." Then they two went, indeed. They two followed him along (the trail) where he had gone (before). They two did not follow him long when they became lost there. So they two just walked around as if lost. And then toward night they two returned home. And when another day broke they two would again start out as before. Once more they two followed him. They two followed him a little farther, but in the same way they two became lost. They two looked for him in vain. Then, as they two dismissed (the success of their attempt) from their minds, they returned home. And when day broke once more they two started out again, but the same thing happened to them two as on previous occasions. Finally, on the fifth day, they two at last came upon him. Right away they two saw the object of his efforts—namely, the canoe. So they two began to walk around it. They two did not walk around it long when they saw their (dual) father lying beside the object he was making. They two examined him. His head was gone; it had been cut off. "What are we two going to do now?"—"Well, we two will commence to search for whence he had been (approached and murdered)." Then they two followed, indeed, the blood (along) where it had been dripping. They two were not following it very long when they two lost (their) own (sense of direction) there. So they two followed it again, but once more they two became lost just (at) the same (place) where they two had lost it before. Then they two followed it again as before. Then they two began to cry. The younger brother was all the time looking up everywhere. After their (dual) fifth attempt to look for him (they two found that) his blood had been dripping on several places. Then at once the younger brother smelled (the direction) from where the murderers had come. "Yes, our (dual) father was approached (by people) from above (by whom he) was destined to be killed. What shall we two do now?"—"We two are going to climb up."—"How are we two going to get on top?"—"Oh! thou shalt shoot upward first." And then, verily, he did it. They two could still see their arrows as they dropped back to them. And then after



- uⁿhū sūdā'stk'emyuk'aux tsk'isk' ¹ te'mita 'Liya^ε-axa wī'lx ats-tsi'tsk'lik'aux. Temuⁿhū qalpai' ats-mū'tsk'ak' tsk'!ē'txa, te'mita 'Liya^ε halā'tsi spū'yū-axa. Tem qalpai' ats-hā'at!ak' tsk'!ē'txa. Te'mltaux LEai'sx xūs hī'k'e LEi'stik'iyū as tsi'tsik'!l. Temuⁿhū
 5 qalpai' as mena'tem tsk'!ē'txa. Tem ha'rk' ¹ kwa'la ² le'wī'k's. Temuⁿhū qalpai' ats-hā'at!ak' tsk'!ē'txa, tem k'ē'tk' i wī'lx le'wī'k's ats-tsi'tsk'lik'aux. "Xanī'x qau'wis lōhai'm, k'in-uk' qwon qōma'ts." Temuⁿhū k'e'a qau'wis lōhai'xak' ³ ats-hā'at!ak', temuⁿhū qōma'ts ats-mū'tsk'ak' ³.
- 10 'Lauxiya^ε qā'tse Lowa'hau tem pxēltsūsai'nx ts-mū'tsk'ak'. "Kwa'lā'hax?"—"Ā'a, qā'alttest yā'xautxai!" Sūdā'stitau^x s-pī'tskum Lowa'hau, temau'x muⁿhū wī'lx qauxa'nk's. Temau'x muⁿhū mesi'qulalxa. "K'ist nā'k'slō-e'n ayaī'm?" Pxēltsūsai'nx i'mste ats-mū'tsk'ak'. "Ā'a, k'ist hai'ts-slō ayaī'mi." Temau'x
 15 muⁿhū k'e'a ayaī'. 'Lauxiya^ε qā'tse yā'xau te'mltaux Lqō'wīlx ⁴ tas hī'tslem ts-yai'xait!exk'. "K'ist ūstai'mi nā'k'eaisi ⁵ tas hī'tslem ts-yai'xait!exk'." Temau'x mūⁿhū k'e'a hīlkwaī'sai'nx. 'Lauxiya^ε qā'tse yā'xau, te'mltaux tskwai'tx 'k'tas habā' tem-axa ita^ε is tsilha'. Temau'x muⁿhū tskwai'salsxai hani'k'eai pī'ūsxaī.
 20 Te'mltaux muⁿhū k'e'a tsia'yēqatx; hak'eqau'wisa'tsax 'k'qō'tse tas pī'ūsxaī. Temau'x muⁿhū meyā'xau^x lā'mxa. Te'mlta k'ets qalpai' pī'ūsxa'fai', k'ē'tk'ē xū'si awī'fax pī'ūsxam. Meyā'xau^xaux. Qā'te metsqwinā'kwaux ts-pī'ūsxamsk'slō. ⁶ Temuⁿhū mis lēyū'liyūsxaux, temau'x melantai'xasx. Te'mltaux muⁿhū
 25 k'e'a mehā'ntex; k'i'lhyalx awī'lau. Temuⁿhū mi'silx wī'lx nā'k'eai 'k'a'saux melanā'txasx, temau'x uxwī'xa. Temi'lx k'eai' sa'silx k'ilī'hex. Temau'x muⁿhū pxēltsūsai'xa. "Lā'tqaitxa-p-e'n?"—"Ā'a, hak'limtslā'xaxamta'l-axa yalā'sau."—"Ū'k'-e'n 'k'lxamā'nlnx?"—"Ā'a, qxaīnik'si'wīlnx ⁷ a'tasaux meli't
 30 tsqeⁿ'xak's ts-ta'ak'. Hak'i'mha'l-axa yalāsau."—"Ā'a, k'ip 'Liya^ε hau'k's yū'kutxam nā'k'eai k'is lxa'mniyūt silī'kwī," tsimyeā'lnsk' - ilx mi'silx penhū'lnx is mū'kuts!ū. "K'ip 'Liya^ε lā' hī'k'e. K'ip q!u'lsin pin lān." K'ets hī'k'axa tsuwa'sal is qau'wai-slō tas me-qā'mtū. ⁸ Hī'k'e tai^ε q!u'lsin tsuwa'sal tas hī'tslemtox.
 35 Temau'x muⁿhū xē'tsux. 'Lauxiya^ε qā'tse yā'xau te'mltaux muⁿhū wīlx nā'tk'ik's te'mltaux tskwai'tx is tsilha'. Temau'x muⁿhū k'i'mhak's ayaī'. Mi'saux wī'lx nā'k'eai 'k'as pī'ūsxaī. as tsilha', temau'x 'pai'x psank'tsūwai'. K'au'xuts ⁹ hī'k'e xū'si

¹ Contracted for ts-tsk' / ts'.

² Abbreviated for kwa'tatza; kul- TO REACH.

³ For additional instances of the "Arrow-Chain" episode see Boas: Sagen, pp. 17, 31, 64, 117, 157, 173, 215, 234, 246, 278; Kathlamet Texts, pp. 11-12; Farrand, Traditions of the Quinault Indians, pp. 107 et seq.

⁴ qōu- tō- MGET, TO COME UPON.

⁵ na'k'ē'pī- tsai.

⁶ Simplified for ts-pī'ūsxamsk'ik's-slō.

⁷ Amplified for qrenk'sū'lnx.

⁸ qā'am PACK

⁹ Namely, the two Snake-Women.

their (dual) fifth shot their (dual) arrows did not come back. So then again his younger brother began to shoot, and similarly (the arrows) did not drop back. Then his elder brother shot once more. Verily, they two saw that (one) arrow began to show just a little. And now again the younger brother shot. (The arrows) almost reached to the ground. So then in his turn the elder brother shot, whereupon their two arrows came farther (down) to the ground. "Thou wilt climb up first; I will (follow) behind." Then, verily, his elder brother began to climb up first, while his younger brother (came) next.

They two were not climbing long when his younger brother asked (the elder one), "How art thou?"—"All right; let us two keep on going!" For five days they two kept on climbing, when at last they arrived at the sky. Then they two were standing (there). "In what direction shall we two go?" Thus his younger brother asked him. "Oh! we two will go in this direction." Then they two, indeed, went. They two were not going long when they two came upon the tracks of some people. "We two will follow wherever the tracks of these people (lead)." Thereupon they two did it, indeed. They two were not going long when they two heard some war-whooping and also some singing. Then they two began to listen (for) themselves (in order to find out) from where the sounds came. Then at once they two located it, indeed; the voice came from (a place) ahead of them two.. Then they two kept on going stealthily. And then again the sounds were heard, (and this time) the noise was coming nearer yet. They two kept on going. All the time (they two) kept on coming closer to the place (where) the noise (came from). And then when they two were (very) near they two hid themselves. Suddenly they two saw, indeed (the noise makers); they were coming nearer and singing. And when they came to where those two had hid themselves the two (brothers) came out. Then those who were singing stopped. And they two began to ask, "What are you doing?"—"Oh! we are returning from a war dance."—"Who was it who was killed?"—"Oh! they went down to the father of those two who have a dog as a mother (and killed him). We are returning from there."—"Well, you shall not go everywhere from place to place, wherever the people commit murder." That's what they were told as they were brushed aside with the bow. "You shall not be anything. Flies shall be your name." (Then) those who had packs were just crawling in all directions. Those several people were just crawling (as) Flies.

Then they two started. They two were not going long when they two came to a river (where) they two heard some singing. So they two went into that direction. When they two came to where that singing sounded they two began to watch on the sly. (Two Snake-

- phū'lhumaī k'au'xus-axa k'im tsilhaī'm. K'au'xuts hī'k'e Lkwī'-
tsxax ats-phū'lhumaī'aux. 'Lauxiya¹ qā'a'tse psa'nk'tsūtūnx tem
ma'yexa ata's xam². "T'ili'xan, hani'k'est tsqwa l'haya'nau-
lnx."—"K'ist qwā tsa³ti hani'k'eai psa'nk'tsūtūnst." 'Lauxiya⁴
5 qā'a'tse imi'stal temau'x mu'n'hū uxūyū'lxax. "Lā'tqaitxapst-
e'n?"—"Ā'a, xan si⁵t ayā'sal qxa'nk's-ū lxa'mniyūt, l'xamna'-
sanx ata's mela'mxadūt tsqē'n'xak's." Temau'x mu'n'hū pxē'pxēl-
tsūsau'yā'lnx qauwā⁶ hī'k'e is intsk'i's. "Lā'tqaltxapst-e'n
mi'sipst-axa yalā'sal?"—"Ā'a, qauwai'sau kusi'n sā⁷ te'min qwā'-
10 mautxa."—"Lā'tqapst-e'n philkwai'sex?"—"Ā'a, tsa⁸lhyaxan-axa
yalā'sal."—"Te'mipst-en mu'n'hū lā'tqal mi'sipst-axa wi'lal kū'-
kwis? Qali'xaltxapst-ā'?"—"Liya⁹. Hī'k'e mi'sxan awi'lal, te'-
mxan lkuū'waldemtsx."—"Sqā'titipst-e'n qau'wis kū'waltxa?"—
"Ā'a, kusi'n sā⁷ qau'wis kū'wal."—"Ltilū'qwalx-ā tets-kwi'sk?"—
15 "Liya⁹, kū'k' hī'k'e tspi'ūtalyem."—"Te'mipst-e'n mu'n'hū lā⁸
k'ili'waltxa?"—"Ā'a, hak'!ē'tsxn hī'k'e tā'pal kwī'k's-aur."—
"Tem mi'sepst-axa k'au'k's wi'laltxa, te'mipst-e'n lā⁸ hā'-
kwaltxa?"—"I'mstexan hī'k'e mu'n'hū ita¹⁰."—"Tem mi'sipst
wi'lal-axa, lā'tqaltxapst-e'n?"—"Ā'a, lkūyū'tswalxaxan² kuxa'n
20 wau'st'laūs."—"Te'mip-en mu'n'hū lā'tqal is qamli's?"—"Tsinū'-
saltxa'l."—"Nā'k'ep-e'n tsinū'saltxa?"—"Ā'a, qau'xal-aur tsinū'-
sal."—"K'ila'haltxapst-uk¹¹ ā' is qamli's?"—"Ā'a."—"Xa'mk'!
epst-ā k'ila'haltxa?"—"Ā'a."—"Lapstuk'ya¹² ā'lpā'kaudux¹³?"—"Ā'a, is l'xayaī'-slō."—"Te'mipst 'Liya⁹-ā' LEI'Lax?"—"Ā'a, tai¹⁴
25 mi'sxan tk'ai'tex, temu'n'hūxan LEI'Lax."—"Tem 'Liya⁹ itiyu'xsi-
txupst?"—"Liya⁹."—"Hi'n'sk'ek'em pst-uk¹⁵-e'n k'ila'hal is qam-
li's?"—"Qami'ntk'emxan-uk¹⁶ k'ila'hal." Temau'x mu'n'hū l'xam-
na'lnx, qauwa'taux qimpt'la'lnx. "Pst-hī'k'e 'Liya⁹ lā⁸. Pst-k'inā'q
hī'k'e pstin lān." I'mste tem kus k'inā'q it'la'xwalsx.⁵
30 Temau'x mu'n'hū 'k'qō'tse siyai'xasx. Qau'wis ats-hā'at'lak'
qaaī'xasx, tem pxēltsūsai'nx ats-mū'tsk'ak'. "Kwa'la'han? l'xali-
yūsxn-ā¹⁷ qō'tsek's?"—"Ā'a, qahā'nsex hī'k'e qō'tse."—"Tem
a'yex i qaa'xasxai xuna'has!" Temu'n'hū k'e'a hī'kwaisai'nx.
"Kwa'la'han? l'xali'yūsxn-ā' qō'tsek's?"—"Ā'a, qō'tsex hī'k'e
35 qahā'ns."—"K'ist-e'n mu'n'hū lā'tqai te'stin k'i'yaī?"—"Tsimai'-
tukwa¹⁸ qaaī'tukwa¹⁹ kuha'm qa'lqal-uk²⁰!" Temu'n'hū k'e'a hī'kwai-
sai'nx, te'mita 'Liya⁹ xū'si l'k'eai'xtsiyū.⁹ Temau'x-uk²¹ mu'n'hū
qalpai'nx qaaī'nx tskwai'salyust'lik's,¹⁰ te'mitaū hī'k'e ptūi'x nī'sk'.

¹ zku- TO GO OUT.² kūlts- TO DRY.³ 'Liya⁹ + -pst + -uku.⁴ pk-...-uku TO TOUCH PRIVATE PARTS.⁵ Literally, "Habitually pulls herself out." For references to parallel stories see note 3, p. 72.⁶ zal- TO LOOK LIKE.⁷ Contracted for tsimai't-uku-a'.⁸ Contracted for qaaī't-uku-a'.⁹ k'eizts- TO BE READY, TO FIT.¹⁰ Contracted for ts-iskwai'salyust'lik's.

Women) were digging fern roots a little and were at the same time singing. The fern roots which they two dug they were using as feathers. They two were not watched long when one of them said, "I feel hot; we two must be looked at from somewhere."—"We two could not possibly be watched from somewhere." They two did not do this for a long time, when the two (brothers) appeared before them two. "What are you two doing?"—"Oh! our (dual) husband went down to do some killing; he killed him who had children with a dog." Then they two were asked repeatedly all kinds of questions. "What are you two usually doing whenever you two get home?"—"Oh! my elder sister habitually goes ahead, and I customarily follow (her)."—"What are you two doing (then)?"—"Well, we two always go home and sing."—"And what do you two habitually do after you two arrive at the shore? Do you two always shout?"—"No. As soon as we two arrive, (our husband) always comes after us two in a canoe."—"Which of you two enters the canoe first?"—"Oh! my elder sister usually embarks first."—"Does he usually bring his canoe clear to the bank?"—"No, he just floats it offshore."—"Then how do you two get in?"—"Oh! we two habitually jump into the canoe from the shore."—"And after you two arrive at the other side, how do you two usually disembark?"—"We two do (it) in the same way."—"Then after you two arrive home what are you two habitually doing?"—"Well, we two customarily dry the (fern roots) which we two gathered."—"And what do you usually do at night?"—"We usually go to bed."—"Where do you always sleep?"—"Oh! we always sleep upstairs inside (the house)."—"Do you two frequently go out at night?"—"Yes."—"Do you two ever go out alone?"—"Yes." . . .

—"How many times do you two usually go out at night?" "We two habitually go out many times." Thereupon they two were killed; both were skinned. "You two will not be anything. Just snakes will be your (dual) name." For that reason the snake habitually sheds her own skin.

Then they two began to put themselves into (the skins of) those. First his elder brother put himself in, whereupon he asked his younger brother, "How am I? Do I begin to look like her?"—"Yes, thou art just like her."—"Then go ahead, please; put thyself in likewise!" Thereupon he did it, indeed. "How am I? Do I look like her?"—"Yes, thou art just like her."—"What are we two now going to do with our (dual) knives?"—"Try to put it into thy armpits!" Verily, he did it, but it did not fit (even) a little. Then they two put them next into their ears; however, they just stuck way out. So then he



Tem-axa k'im txwai'nx. "K'in-e'n tsa^{ti} nā'k'eai iltqa'a?"—
 "Tsimai't-^{auk} a' k' ts!ai't-^{auk} a' kuha'm kuxē's-^{auk}." Temuⁿhū
 k'e'a imstī'nx, te'mlta 'Liya^e halā'tsī ik'eai'xtsiyū. "Hatsi'lkwauk'
 taā'xti qaa't-^{auk} a' ham laqs!" Temuⁿhū k'e'a tsimai'nx k'im.
 5 "Kwa^{lā}, Lqa'lxwiyū-ā'?"—"Ā'a, metā'palxai a'!" Temuⁿhū
 k'e'a hilkwaī'sai'nx. 'Liya^e xū'sī LEI'stik'iyū. "Muⁿhū ait k'im
 xuna'has k' ts!ai't!" Temuⁿhū k'e'a k'im k' ts!ai'nx. Tī'ūt!hū-
 nai'xasxau muⁿhū.

Temuⁿhū mi'saux itīwī't!hūnxasx, temau'x muⁿhū ayai'. Xūts
 10 hī'k'e mi'saux tsqūnkwaī' k'i'lūk's, temuⁿhū auk'li'yem ats-sī'-
 tēk'aux pkūi'txaistaux.¹ Tem mis wī'lyem, tem tsi'pī'tūyem kū'k'
 nī'sk'. Temuⁿhū qau'wis ats-sa'ak' tpaī'xa kwī'k's-^{auk}, te'mlta
 hī'k'e kō'stex ā'a'qa. Temuⁿhū qalpai' ats-mū'tsk'ak' tpaī'. Hai'k'¹
 ma'ne, xūs hī'k'e sū'wiyū k'i'lūk's. "Hehe', intsk'is hī'k'e tsa^{ti}
 15 asi'n tema'xt? K'i'lūk's sū'wiyū."—"K'ets 'Liya^e ā' qali'yex?"²
 Temuⁿhū lx-axa Lq!ai'. Tem k'au'xuts muⁿhū halā'tsī i'mstatxū.
 K'liqai'xalx-axa muⁿhū itsai'sik's. Temau'x muⁿhū lōqai'nx
 ats-waū'st!aūsk'aux. Temuⁿhū mis laū'qatex, tem ayai' k'ū'wak's
 lpi'tsūt ts-laū'qak'aux, 'k'as hū'lhūm. Temuⁿhū mis wī'lsusx,
 20 tem-uk^u muⁿhū wahayai'nx as itsai's. "Tūp tasi'n pī'tsust!. Ā'a
 tū'tsepl." Yā'a'qa hī'k'e ihayā'nilt!xai'sxamst³ as LEYā'tsit.
 "Tū'tsepl."—"Hehe', lā'-e'n, hī'k'e tas qē'xantūslem." Tem-uk^u
 hī'k'e lxaū'wītex ats-pī'tsustlik'. "K'-Liya^e lā^a pin lān. K'ip
 mi'k'ilx hī'k'e lōwā'txayūsxam." K'ets hī'k'axa tai^e mi'k'ilx
 25 tsiⁿsī as LEYā'tsit. Ayai'-axa muⁿhū. Tem k'ets muⁿhū lōqatx-
 waī' 'k'ats-hū'lhūmk'. Hī'k'e muⁿhū k'u'k'uts tq!wai', k'au'k'ets
 k'ilūwī'm nā'mk' mis LEhanā'tnalx ats-ta'ak' ts-lō'k'ik' qalē'tsx-uk^u
 is tsiⁿ'k'e. "Hehē', MEK'a'it-^{auk} ta^e kusi'n tema'xt," ts-yeai'sk'
 as mena'tem. "Ā'a, ts-hilkwaī'sk' k'i'mhat-s-mukwa'sli," ts-
 30 yeai'sk' as mesha'lsatslō. "Qailā' tem kus-^{auk} k'ilī'wal kusi'n
 te'mxt, mis-uk^u tā'q!walilx kus lōk'?", ts-yeai'sk' as mena'tem.
 "Ā'a, xas xwīⁿsīyū limi'staltemtsx. K'-qē'xant-s-hī'tslēm lhilk-
 waī'sī; nā'mk's xwīⁿsīyū ts-k'!ē'k'ik's-^{auk} sā'yaltxam, k'auk's⁵
 k'ilī'waltxam," ts-ildī'sk' as mukwa'sli.

35 Temuⁿhū qamli'. Temuⁿhū k'exk'ai'-slō ts-hī'tek', temuⁿhū
 Lqā'tūt si'lkustex. Lā'k'auxkuts⁶ hauwī'i k' lila'tsxa, lxūi'nxau
 as Lamī'sūwau.⁷ Temau'x muⁿhū yāsau'yaī'nx. "Xa-qā'lte
 ltsā'lali kuha'm qē'ya. K'exs axa ita^e i'mste LEā'lauwī as meha'it

¹ kū- TO ENTER CANOE, TO EMBARK.

² Instead of qali'z.

³ hain- TO LOOK.

⁴ Contracted for mek'ī'yaī't-^{auk}.

⁵ k'is + -^{auk}.

⁶ Consists of lōk'xts + -aux + -uk^u.

⁷ Owl and Crane had been stationed outside to act as sentinels.

pulled it out again. "Where, then, am I going to put it?"—"Pray, try it by putting it into thy groins!" Indeed, he did so, but, similarly, it did not fit. "Perforce, put it inside thy dress!" So then, indeed, he tried it there. "How is it? Does it hide?"—"Yes; please jump around!" Thereupon, indeed, he did it. It did not stick out (even) a little. "Now do thou keep it there likewise!" Then, verily, he put it there. Now they two had fixed themselves (entirely).

Thereupon, after they two had fixed themselves, they two started out. As soon as they two came near to the water, their (dual) husband arrived in a canoe for the purpose of placing them two in it. Then after he arrived in the canoe he floated in it far out in the water. Thereupon the elder sister jumped first into the canoe; verily, she got into it correctly. And then his younger brother jumped in next. He almost fell short. He touched the water just a little bit: (Then the husband exclaimed) angrily: "Hm! what on earth is the matter with my sister-in-law? She (almost) slipped into the water."—"Can I not be tired occasionally?" Then they went across to the other side. They two did the same thing as before. Then they came ashore (and went) into the house. Thereupon they two began to dry (the fern roots) which they two dug. And after these were dry (one of the disguised women) went to the next house to distribute (the roots) which he had dried—namely, those fern roots. And then when he arrived with them he opened the (door of the) house. "Here is my gift (to) you. Now do you take it!" (Then) those people began to look straight at one another. "Here, take it!"—"Hoh! what? It is the people from below." Then he just threw away (from him) his gift. "Your name shall not be anything. You shall just become Fleas." Then those people began to jump just (like) fleas. Then he went back and started to dry some more (of) his fern roots. He just kept on looking up (and) he would shed tears whenever he beheld the head of his father tied up to the ceiling. "Hey! verily, my sister-in-law has a knife inside (her dress)," exclaimed the younger (brother). "Yes, it is the custom of the women from there," said an old woman. "Then why is it that my sister-in-law constantly sheds tears whenever she looks up to that head?" said the youngest (boy). (Then the supposed woman answered): "Well, the smoke does it to me thus. The people from below act (thus); whenever smoke gets into their eyes they always shed tears," said that woman.

At last it got night. Thereupon all the people assembled and a war dance was executed by all. No matter how often these two would go out they two (always) found the Little Owl (sitting by the door). So they two told her: "Thou shalt always put out thy torchlight. Thou shalt likewise say so to the Old Man Crane."



- mek'ila't.' Temuⁿ'hū k'e'a hilkwa^sai'nx. Sipt!ai'nxaux qauwā^{ea} hī'k'e as kwī^e. Lās xā'lux^u te'mltaux-uk^u sipt!ai'nx.¹ K'au'xus muⁿ'hū siyāi'm. K'is muⁿ'hū tsalal'ya'a ts-qē'yak'. "Hehe, lā'tqai-e'n ku lamī'sūwau tem kus qā'lte Ltsā'lalx kuts-qē'yak'?", 5 ts-yeai'sk' as mena'tem. K'au'xus-axa qalpai'm k' lilhai'm temau'x muⁿ'hū pta'msa'yaī. "K'i'st-e'n muⁿ'hū iltqai'm? K'ist 'Liya^e lā^a tsk'ūi'tiyūsxam. Tai^e shis tsū'nstuxs, k'i'stis muⁿ'hū Lxamna'a." Temau'x muⁿ'hū i'mste lt!a'msiyū. Tem k'au'xuts-axa muⁿ'hū siyāi'. 'Liya^e qā^a'tse lemtslā'xaxamt sili'kwex, temuⁿ'hū k'eai'-slō.
- 10 Temi'Lx muⁿ'hū ayaī' Ltsi'nūst qauxa'nk's-^{auk}. 'Lalxiya^e qā^a'tse tsū'nstex, te'mlta k'-uk^u pā'kantxaim. "'Liya^e! Tk'ai'ltxan," ts-yeai'sk' as mukwa^eslī. Te'mlta hī'k'e qaidī' a'tsk'ai. Temuⁿ'hū mis tsā'mē ā'tsk'estex, temuⁿ'hū pxēltsūsai'nx ats-mū'tsk'ak'. "K'ist muⁿ'hū Lxamna'a. K'ex qanī'x spa'yudī kusti'n tā^e ts- 15 Lō'k'ik'." Temuⁿ'hū k'e'a Lqaita'yux^u-uk^u ts-Lō'k'ik'. Temau'x muⁿ'hū Lk'!a'lhīyūsxā. Spai'txwau^x-axa ats-ta'ak'aux ts-Lō'k'ik'. Temau'x muⁿ'hū Lq!ai' k'au'k's, tsk'ūi'tiyūsxau^x-axa muⁿ'hū.
- Lqōu'tsxa as mukwa^eslitslō. "Hē, pin k'i'lū 'k'tūhī'." Wa^e lā^a. "A'tsk'uyuxup-ā' tsa^e? Pin k'i'lū 'k'tūhī'," ts-yeai'sk' as mesha'- 20 lslatslō. "Qe'it-^{auk}!", tsimyeai'sk' xas mena'tet ts-ma'hatsk'. Temuⁿ'hū k'e'a hilkwa^sai'nx. Xūts hī'k'e mis-^{auk} Lqei'yū, tem leai'sx xas mesha'lsatslō. "Hē+, pū'tstex, pū'tstex tai^e," ts-yeai'sk' as mesha'lsatslō. "Kwa'lā' hā pū'stex? I'mste sa'sin pawa'kutex, te'mltax hī'k'e yā'sauwal, 'K'i'mhat-s-ma'mkusli 25 ts-hilkwaī'sk','" ts-yeai'sk' as mena'tem. Temuⁿ'hū tk'!ē'-slō ts-hī'tek'. K'-muⁿ'hū laū'stitūt si'lkustuxs. K'ets hauwī'i lkū'-l^{nx} as kwī^e, k'is k'im sili'yūsxam. K'ets lkū'-l^{nx} xā'lux^u, k'ilta's hī'k'e melī'mlima^xam. Iltōwāi'-slō mi'silx muⁿ'hū la'q!stex. laū'stitūt k'ets muⁿ'hū si'lkustex. Wa^e lā^a. Tem mi'silx wī'l^x as 30 laū'stitūt, Lx-Liya^e lā^a iltqai'm; Lx-Liya^e lā^a qxe'nk's wīl.

Tem mi'saux-axa wī'l^x nā'k'eai 'k'a'saux Lōwa'hasal, temau'x yūxē'nx xam^e tsī'tsik'.² Wī'lsaux-axa muⁿ'hū. Temi'Lx muⁿ'hū qtūwāi'. Tī'ūt!hūnai'nxaux muⁿ'hū ats-ta'ak'aux. Lqinqē'yux-
wau^x tets-Lō'k'ik' is wāl ts-Lā'qusink'. Temau'x-axa is ts!ām mi-
35 k'!a'yux^u tats-Lō'k'ik'. "Muⁿ'hū meayā'tsixai!"³ K'is muⁿ'hū

¹ Compare Boas, Sagen, pp. 210, 242.

² They took off arrow after arrow until they had removed the entire chain.

³ *aits*- TO SHAKE HEAD.

And then, indeed, she did it. (Then) they two made holes in all the canoes. Even in the clamshells they two punched holes. Then they two were about to go (back) into (the house). Then (the Owl) kept on putting out her torchlight. "Hey! what is the matter with Little Owl that she always puts out her torchlight?" said the younger (brother). (After a while) they two came out again and began to make plans (for an escape). "What shall we two do now? (At the present time) we two will (have) no way to escape. Only after we shall have gone to bed will we two (be able to) kill him." So they agreed to it thus. And then they two went back into (the house). The people were not war-dancing long when they all stopped. And then they went to lie down upstairs in (the house). . . . And then when he was sound asleep the younger brother asked (the elder one): "We two are going to kill him now. Thou shalt take along the head of our (dual) father." Then, verily, he cut off the head of his (supposed husband), whereupon they two ran out quickly. They two took back (with them) the head of their (dual) father. Then they two went across and escaped back (to their home).

(After a while) the old woman woke up. "Hey! your (night) water is spilling." No answer. "Are you so sound asleep? Your (night) water is spilling!" shouted the old woman. "Make a light inside (the house)!" her youngest brother kept on calling. Verily, (some one) did it at last. Just as soon as it got light inside (the house), the old woman looked (around). "Hey! blood, blood only (do I see)!" exclaimed the old woman. "(Dost thou see) why it is blood? While I have been suspecting such (a possibility), thou didst just keep on saying, 'It is the custom of the women from over there (to carry knives),' " said the younger (brother). Then all the people woke up. A general chase was going to be instituted by them. But as soon as a canoe was launched, it would sink (right) there. Then the people embarked in clamshells, but they would just whirl around. (It was a) long time before they finally got across. Then the chase was commenced by all. (But they could) not (do) anything. When those who participated in the chase came (to the edge of the sky), they (found that) they could not do anything; (for) they had no ways of going down.

Then when they two came back to where they two had climbed up they (first) took off one arrow. At last they two came back with (the head of their father). And now they danced the war dance. Then they began to fix their (dual) father. They two tied his head with the bark of cedar. And they two also glued his head on with clay. "Keep on shaking thy head, now!" Verily, he now (did it).

k'e'a. K'ets xūs hī'k'e meayā'tsīx, k'is-axa k'im ltsai'qayūsxam. K'au'xus-axa muⁿ'hū qalpa'a mik' la'a-ak'. K'au'xuts qalpai'nx yāsau'yaī'nx. "Qa'lpex meayā'tsīxai!" K'is muⁿ'hū k'e'a hilk-wāisa'a, k'u'k's-axa muⁿ'hū qalpai'm ltsai'qayūsxam. Temuⁿ'hū 5 sūdā'stk'emyuk' tem muⁿ'hū lī'qayū. "Muⁿ'hūx lī'qayū, aya'-tsīxwa'xa muⁿ'hū!" Sūdā'stk'emyuk' is pī'tskum temi'lx muⁿ'hū k'eai'. Temau'x muⁿ'hū yāsau'yaī'nx ts-ta'ak'. "K'-k'a'k' ham lān. K'ex tai' xas lemki'lhixamt liqē'stū xas qalpai'xat-s-hī'-tslem." Temuⁿ'hū tpaī', k'a'k' lowā'txayū. Temau'x muⁿ'hū ats-10 la'mxadōok' temau'x tsqē'n'x lowā'txayū.

Tai' muⁿ'hū.

11. THE STORY OF THE DOG-CHILDREN

(Collected by Farrand in 1900)

Xa'met-s-hī'tslem 'k'aux yā'tsxaux ts-mukwa'slik'. Tem hī'k'e qauwā^{ea} is pī'tskum tem ayā'ltxa pxami'nt kus qā'alt; xe'lk' ts-qxēⁿ'sk',¹ xam' mukwa'sli. Temuⁿ'hū qaai'tsk'it ts-ayai'sk' tem 15 pkusūi'. Temuⁿ'hū mis k'eai', tem halt'ai'nx qa'kuts-tsqxēⁿ'x kuts pkū'sk'. Temuⁿ'hū 'Liya' qā'tse tem meqaai'dix kus tsqē'n'x. Tem aili'k'i ma'mhatst² kuts-mukwa'slik'. Temuⁿ'hū 'Liya' qā'tse temuⁿ'hū pa'mhatsai³ kutsqxēⁿ'sk'.⁴ Tem 'Liya' qalpai'nx k'aha-i'nx kuts-si'tek' qaku's mukwa'sli is pxami'nt, lā'ita muku's⁵ me-20 qaai'titxanx kutsqxēⁿ'sk'.

Temuⁿ'hū hamstī' is pī'tskum tem hī'k'e ayā'l ltiwī't'want is kwī'. Temuⁿ'hū ik'sūdā'stk'emyuk' ts-aya'l'yaisk' te'mīta tskwayū'lx kus hī'tslem 'k'pī'ūsxaī hak'eqau'x. "Qōn'tsuxs k'exs qōn'-tsuxs." K'is muⁿ'hū hā'tse mehayā'nixam, k'ilta's 'Liya' xū'si 25 lā' LEai'si. K'is-axa muⁿ'hū tsimxaixwai'm. K'ilta's hī'k'e hauwī'i qōn'tsuxwai'm, k'is-axa muⁿ'hū qalpa'ln pī'ūsxa'ya'ln: "Qōn'-tsuxs k'exs qōn'tsuxs." K'is muⁿ'hū qalpai'm mehayā'nixam, k'ilta's 'Liya' lā' LEai'si. Temuⁿ'hū sūdā'stk'emyuk' te'mīta tskwayū'lx kus lā'. Hī'k'e hata'me xū'uxwāā.⁶ Temuⁿ'hū hayā'ntxa, 30 te'mīta aili'k'i hī'k'e aū'l. Temuⁿ'hū k'imai'xasx, tem tai' ts-lō'k'ik' limk' lē'n'emuxⁿ. Tem hī'k'e tai' nā'yem pū'tstex kuts-lō'k'ik'. Is i'mste tem kus pā'halt ts-lō'k'ik' kus k'a'k'. Temuⁿ'hū sūdā'stk'emyuk' tem-uk^u muⁿ'hū tsīqa'inx. Is i'mste tem kus-uk^u me-tsi'qtuwa't' kus-k'e'n'hīla⁷ kwas kāk'a'ya'.

Tem is i'mste tem is xa'met-s-pī'tskum tem 'Liya'-axa wī'lx. 35 Temuⁿ'hū a'ng'i temau'x phainsai'nx qaku'ts-la'mxadōok', lā'ita mis 'Liya' nām'k' imi'stal. Temuⁿ'hū misau'x wī'lx nā'k'eai kus tiwī't'wan kuts-ta'ak'aux, temau'x muⁿ'hū lxūi'nx 'k' tsk' i'x yū'-

¹ Simplified for ts-tsqxēⁿ'sk'.

² Transposed for me'ma'hatsi.

³ Transposed for pxma'hatsai.

⁴ This version agrees with the previous story (No. 10) in practically every detail, with the single exception that here Woodpecker begets one child each from his wife and his dog, while in the former narrative both boys are the offspring of the dog.

Footnotes continued on p. 137.

He would shake his head just a little, whereupon it would come off. Then they two put it together again. Once more they two were telling him, "Keep on shaking it again!" Then he did it, indeed, but it came off again. Finally, after the fifth attempt, it became tight. "Now thou art tight, keep on shaking it now!" On the fifth day they finally stopped. Then they two said to their father: "Thy name will be Woodpecker. The next generation will use thy feathers only while dancing." Then he flew away (and) turned into a Woodpecker. Thereupon his two children turned into dogs.

Only now (it ends).

11. THE STORY OF THE DOG-CHILDREN

They two were living (together, namely) one man and his wife. That man was in the habit of going out hunting every day; he had two dogs, (and) one (was a) female. . . .

And then that (man) went customarily every day to make a canoe. And after his fifth arrival (at the place where he was working) he heard some person shouting from above, "Thou shalt be chiseling; thou shalt be chiseling." Then in vain he looked around, but he did not see anything at all. Then he began to work once more. However, he had just commenced to chisel, when once more it was said repeatedly, "Thou shalt be chiseling; thou shalt be chiseling." So he began to look around again; nevertheless he did not see anything at all. Finally, after the fifth time he heard something. It was just as if (the wind) were blowing. Then he looked (around) and, verily, it was already near (him). So he (tried to save) himself by dodging, whereupon only his head was hit. And just right away his head (was covered with) blood. And it is for that reason that the head of the Woodpecker is red. And then after the fifth (stroke) his head was cut off. And such is the reason why the Hawk knows how to sever the heads of the (other) birds.

Now for such reason (the Woodpecker) one day did not return home. Thereupon the next day his two children went to look for him because he had never done this (before). And then when they came to where their (dual) father had been working, they two found him lying there

⁸ Abbreviated for *tem + kus*.

⁹ Abbreviated for *zū'zwātra*.

⁷ In this version Woodpecker's murderer is identified as Hawk.



- xauk¹ ts-lō'k'ik'. Temau'x muⁿ'hū-axa ayai'nx itsai'sik's. Temuⁿ'hū mis-axa qalpai' qei'-slō, temau'x muⁿ'hū qalpai' ayai'. Temuⁿ'hū saux wi'lx nā'k'eai kusau'x lxū'yux²tanx kuts-ta'ak'aux, temau'x muⁿ'hū lxūi'nx kus pō'tstex 'k' tsqē'tesal. Temau'x muⁿ'-
- 5 hū ūstai'nx nā'k's kus ayā'sau. Te'mlta 'Liya³ qā^a'tse temau'x lema'lhix. Temau'x-axa yipai'. Temau'x muⁿ'hū-axa wi'lx nā'k's kusau'x lxuyū'x²tanx kus pū'tstex, tem k'au'xuts-axa muⁿ'hū qalpai'nx ūstai'nx kus pō'tstex. Temuⁿ'hū ainai' kus qala'xstet. "Hanī'k'-wa i axa sin ta⁴." 2 Tem k'au'xuts-axa muⁿ'hū qalpai'
- 10 wi'lx nā'k's kusau'x mila'hasanx kus pō'tstex. Tem k'au'xuts-axa muⁿ'hū qalpai' yipai'. Temau'x-axa yālsai' itsai'sik's. Temuⁿ'hū mis-axa qalpai' qai'-slō, tem k'au'xuts muⁿ'hū qalpai' ayai' nā'k's 'k'ku'saux lxuyū'x²tanx kus pū'tstex. Tem k'au'xuts muⁿ'hū qalpai'nx wusta'nx tem k'au'xuts muⁿ'hū halā'tsi lema'lhix. Nā'k'e-
- 15 ai 'k'kusau'x mila'hasanx, tem k'au'xuts muⁿ'hū yipai'. Tsū'nk'-xek'emaux hā^a'tse meā'yax, temuⁿ'hū sūdā'stk'emyuk' temuⁿ'hū kus tsqē'xak's meli'it qauwisa'. Temuⁿ'hū mi'saux wi'lx nā'k's 'k'ku'saux mila'hasanx kus pō'tstex, temuⁿ'hū meha'ltalx kus tsqē'xak's meli'it hau'k's. Temuⁿ'hū mis k'eaī', tem qauxa'nk's me-
- 20 ha'k'ltalx. Temuⁿ'hū mis k'eaī', tem ainai'. "Qauxank'sa'inx ta'stin tā⁴." (Repeated several times.) Temau'x-axa muⁿ'hū yālsai' itsai'sik's. Temuⁿ'hū mis-axa qalpai' qai'-slō, temau'x muⁿ'hū ti'ūt!wantxai' meqami'nta is tsi'tsik'!. Temuⁿ'hū mi'saux k'eaī', temau'x muⁿ'hū qalpai' ayai'. Temuⁿ'hū mi'saux wi'lx nā'k's 'k'-
- 25 ku'saux mila'hasanx kus pō'tstex, temuⁿ'hū ma'yexa kus qala'xstet. "K'ist-ū tsimai'm tsitsk'!atxai'm qauxa'nk's." Temau'x muⁿ'hū k'e'a qau'wis kus qala'xstet tsk'li'txa, te'mltaūxa³ k'im spū'yū kutsi'tsk'lik'. Temuⁿ'hū qalpai' kus mena'tet, te'mlta muⁿ'hū-axa halā'tsi spū'yū kutsi'tsk'lik'. Temuⁿ'hū qalpai' tsk'!ē'txa kus
- 30 qala'xstet, te'mlta muⁿ'hū l'ō'tsū i'mstatxū. Sūdā'stk'emaux tsitsk'!atxai', temuⁿ'hū sūdā'stk'emyuk' ts-tsk'!ai'sk' kus mena'tet te'mlta¹ laxaya³ wi'lx. Temau'x muⁿ'hū qā^a'lte tsi'tsk'!atxai'. Tem 'Liya³ qā^a'tse temau'x muⁿ'hū leai'sx kus tsi'tsik'!. Temau'x hi'k'e muⁿ'hū tsitsk'!ayū'lx. Temuⁿ'hū 'Liya³ qā^a'tse temuⁿ'hū
- 35 leyū'liyū. Temuⁿ'hū mi'saux ikwa'lilx,⁴ temau'x-uk¹ hi'k'é tuk-lhūi'nx. Temuⁿ'hū mis ikula'yū le'wi'k's, temau'x muⁿ'hū lōhai'. Temuⁿ'hū mi'saux wi'lx qauxa'nk's, temau'x muⁿ'hū ayai'. Tem 'Liya³ qā^a'tse te'mltaux tskwayū'lx tas hi'tslem. Te'mlta 'Liya³ qā^a'tse temau'x leai'sx tas hi'tslem 'k'awi'lau k'elhya. Tsila'halx
- 40 qauwā^{3a}. "K'ōlō'kwista'L, k'ōlō'kwista'L, k'ōlō'kwista'L." Qauwā^{3a} hi'k'e meqā'amt tas tsa'sidōo. Temuⁿ'hū saux wi'lx, temi'lx muⁿ'hū pxēltsūsaī'nx xaku's qala'xstet. "Nā'k'sep-e'n yā'xau?"—"Ā'a, yalā'sautxa'l-axa lin le'wi'k's."—"Hanī'k'epē'n-axa?"—"Ā'a, himtsla'xaxamta'l ayā'sal nā'k's 'k'lk'a'xk'examt sili'kwex."

¹ yūza + -uk¹.² Literally, "From where (thou art) may (it) please (thee to come) back, my father."³ Contracted for te'mlta + -aū + -aza.⁴ kul-TO REACH.

(with) his head gone. Thereupon they two took him back into the house. And when daylight appeared again, they two departed once more. And when they two came to where they had found their (dual) father, they came upon the blood which had dropped (to the ground). Then they two followed it wherever it was leading. But (it was) not long when they two became lost, whereupon they two turned back. Then they two arrived again at where they had (previously) found the blood and began to follow that blood again. And then the eldest (brother) began to cry, "Wherever thou art, my father, (I) wish thou wouldst come back!" Then they two came once more to (the place) where they had (previously) lost (the trail of) the blood. And then they two turned back again and returned to the house. And then when another day came, they two went again (to the place) where they two had (previously) found the blood. So they two followed it once more but lost themselves similarly. Then they two turned back (from) where they had lost (the trail of the blood). Four times they two went out in vain, and on the fifth day he who had a dog for a mother went first. Then when they two came to where they had (previously) lost the blood, the one with the dog as a mother began to sniff around everywhere. And when he finished he sniffed for a long time upward. Then when he was through he began to cry, "Our (dual) father was (carried) up above." (He said this several times.) Thereupon they two went back into the house. Then when daylight appeared again they two began to make many arrows. And when they two were through they went out once more. And when they two came to (the place) where they had (previously) lost their blood, the elder (brother) said, "We two will try to shoot upward (from) here." Then, verily, the elder of the two began to shoot first, but his arrows dropped back near him. So then the younger (brother shot) next, but likewise his arrows fell back. Then again the elder (brother) shot; nevertheless the same thing happened. Five times (each of) them two shot, and after the fifth shot of the younger (brother, the arrows) at last did not come back. Then they two kept on shooting for a long time. And not long (afterward) they two saw (one) arrow. Then they two just kept on shooting at it. Then (it was not) long before (the arrow chain) came nearer. And when they two (could) reach up to it they just stuck (some more arrows) into it. Finally, when it reached to the ground, they two climbed up.

And then when they two arrived above, they started out. But not long (afterward) they two heard some people. And (it was) not long when they two saw some people who were approaching (and) singing. All were singing, "We are chunky; we are chunky; we are chunky." All the women (who came with these people) had packs (on their shoulders). So when they two arrived (there), the elder (brother) asked them, "Where are you going?"—"Oh! we are going back to our home."—"Where are you (coming) back from?"—"Oh! we are on our way back from war dancing (at a place) where many people had



—“Ü’k-en ‘k’Lxama’nLnx?”—“Ä’a, tsqēn’xak’s meli’it ts-ta’ak’ qxaini’k’siwi’Lnx.”—“Ä’a, tem is i’mste-ä’ tem ta’sep-axa k’i’l’hya yälä’sau?” Temi’Lx mu’n’hü hi’k’e penhü’Lnx is mü’kuts’lū yä’sau: “K’-Liya¹ lä² pin län, k’-tai³ q’lu’lsin.” Tem hi’k’e tsuwa’salyem
 5 tas meqä’m⁴tū. Lā’k’ets hauwī’i nā’k’eai tsuwa’sau kus hi’tslem lā’k’auxuts⁵ lqaya’tist.⁶ Tem is i’mste tem kus i’mste ts-hilkwai’sk’ kus q’lu’lsin. Lā’k’auxuts lqaya’tist, k’ilta’s tsuwa’saltxam, lā’lta mi’silx imi’s⁷tal nā’mk’ mi’silx pinū’hūsallnx kus tā’ming’ink’.

- Temu’n’hü mi’silx Lxayaī’lnx, temau’x mu’n’hü xē’tsux⁸. Tem-
 10 u’n’hü ‘Liya⁹ qā’tse te’m¹⁰taux qalpai’lnx tskwayū’Lx kus hi’tslem. Temau’x mu’n’hü ayai’; te’m¹¹lta ‘Liya⁹ qā’tse temau’x leai’sx kus xe’lk’it tsā’sidōo. Temau’x mu’n’hü hak’eqalxūi’-slō lhainaī’Lnx. K’au’xuts hi’k’e xū’si mek’anū’wix³ k’au’xus k’eaī’mi, k’au’xus hi’k’e kūtsxa’ya’a⁴ kuts-qō’nk’aux, k’au’xus mu’n’hü haqā’nt’luxs-
 15 aīmi tsa’l’hya: “Hā’nehā’, hā’nehā’, hā’nehā’, hā’nehā’.” Temu’n’hü ‘Liya⁹ qā’tse tem ma’yexa kus qala’xstet kus mukwa’sli. “I’in hā t’ili’, hata’mē xas hi’tslem lhayā’nautemtsx.” Tem ma’yexa kus xam⁵. “Hauwī’ist-ä’ hū’k’i waū’s⁶taūtxai tem k’ist xas hi’tslem lhayā’nautemts hani’k’eai? T’i’la-slō hi’k’e.” Temu’n’hü ‘Liya⁹
 20 qā’tse temau’x mu’n’hü p’l’xtestex. Temu’n’hü mi’saux tsqē’-wulnx, temau’x pxēltsūsa’Lnx. “Lā’tqaitxapst-e’n mu’n’hü?”—“Ä’a, waū’s⁶taūtxaxan.”—“Te’mipst-e’n mu’n’hü lā’tqai tem kusi’pst tsila’hax?”—“Ä’a, lqa’tūt ‘k’silī’kwex ‘k’lin itsai’s, tem yu’xū ‘Liya⁹ k’ā’sal-slō.”—“Ü’k-en ‘k’Lxamā’nLnx?”—“Ä’a, ts-qēn’xak’s
 25 meli’it ts-ta’ak’ ‘k’qxēni’k’siwi’Lnx tem-axa tai⁷ ts-lō’k’ik’ wili’-salyusemux⁸ tem-uk⁹ axa qau’x qalē’tsx is itsai’s.” “Ä’a, tem-e’n mu’n’hü lā’teqstex-slō⁵ mi’sipst-axa yälä’sal?”—“Ä’a, yikū’kux-emk¹⁰ hi’k’e kus pi’tskum.”—“Lā’tqapst-e’n wi’lal?”—“Ä’a, xan si¹¹t lhaya’tsaltemtsxaxan⁶ ha’aits-auk’ tem-axa yälä’sal k’au’k’s
 30 Temu’n’hü mis yikū’kwal kus pi’tskum, te’mxan-axa lō’lqudaltemtsx.”—“Ü’k-en k’ipst si’tex?”—“Ä’a, qa’tse ‘k’qa’kus qxēni’k’siwi’Lx kus tsqēn’xak’s meli’it ts-ta’ak’.”—“Te’mipst-e’n mu’n’hü lā¹², mi’sipst k’ilū’wal?”—“Ä’a, k’ets hi’k’e kō’ku tspiū’tisx⁸ te’mxan-auk’ tsin’sal kwī’k’s.”—“Te’mipst-e’n mu’n’hü lā’tqal?”—
 35 “Ä’a, hi’k’auk’ k’ū’k’u tsk’i’x kuxa’n si¹¹t te’mxan tai⁷ qwon mā’-xayux⁹. Temu’n’hü misa’L k’au’k’s-axa wi’lal, te’mxan k’l’ē’tsik’s Lta’xwalx kus kwī¹⁰ te’mxan mu’n’hü ltsülā’qanalx⁹ kuxa’n hū’-lhum.”—“Tem-e’n mu’n’hü qau’k’eai Lhalā’snalx,¹⁰ mi’sipst lowā’-qalx?”—“Ä’a, hi’k’exan mu’n’hü xas yu’xwis.”—“Te’mipst-e’n

¹lä’k’ets + aux.²qait- TO CUT.³k’anzu- TO DIG.⁴kwi’tsz FEATHER.⁵Literally, “How does it get all over?”⁶hais- TO CROSS.⁷Transposed for lslō’qutalt⁸msz; lōqut- TO TAKE.⁸Misheard for tspiū’tiyuz.⁹tsülā’qan PACK.¹⁰halsn- TO TAKE CARE OF.¹¹Simplified for LELowā’qalx; Lōq- TO DRY.

assembled."—"Who was the one who was killed?"—"Well, they went down to the father of (him) who has a dog for a mother."—"Oh! and for such reason are you on your way home?" Then they were just brushed aside with a bow and were told: "Your name will be nothing; it will be only Flies." Then those who had packs (on their backs) just crawled around with them. Those people were crawling around everywhere, even after they were cut in two. And this is the reason why Flies act thus. Even after they are cut in two they still keep on crawling around, because they did so when they were pushed aside at that time.

And then after they were through (with these flies) they two started out. And then (it was) not long when they two heard again some people. So they two went (there); but (it was) not long before they two perceived two women. Then the two (women) were watched (by them) from a hiding place. The two (women) would dig just a little bit, would stop and would use their (dual) digging sticks as feathers (while) they two would dance on their knees singing: *Hā'nehā'*, *hā'nehā'*, *hā'nehā'*, *hā'nehā'*. But not long (afterward) the older (of) these women said: "I feel exceedingly hot. It seems as if some person is watching me continually." Thereupon the other one said: "Are we two digging here for the first time that a person should watch us two from somewhere? It is just hot all over." And then not long (afterward) they two were approached. And after they two were approached they two were asked, "What are you two doing now?"—"Oh! we two are digging roots,"—"And what do you two (mean) when you are singing?"—"Oh! in our house everybody is dancing the murder dance, but they have not finished yet."—"Who is it who was killed?"—"Oh! they went down to the father of him who has a dog for a mother, but they came back with his head only, and (now) it is hanging high up in the house."—"Oh! what time is it when you two usually go home?"—"Well, the sun is just setting."—"How do you two habitually arrive (there)?"—"Well, our (dual) husband always brings us two over to this side and then goes back to the other side. And then when the sun is in the west, he usually takes us two back."—"Who is the husband (of) you two?"—"Oh! he is the one who, as has been said before, descended to the father of that (boy) who has a dog for a mother."—"Now what do you two do when you get into the canoe?"—"Oh! he just floats with it away from the shore, and we two always jump into the canoe."—"And what are you two usually doing then?"—"Well, our (dual) husband just lies in the middle (of the canoe), while we two keep on paddling. And then whenever we arrive again at the other side we two always pull the canoe ashore, and then we two habitually carry our (dual) fern roots."—"And who looks after it usually when you two dry it?"—"Oh! just we two

- muⁿ'hū llā'tqalx, mis lowā'qal? Pitsuwā'ltxapst-ā'?"—"Ā'a, hī'k'exan qauwā^{1a} lpi'talx¹ kus leyā'tsit kwas itsai's."—"Lapstiya² ā' lts!n'salx?"—"Ā'a, lt!i'yaxxan.³ Temuⁿ'hū mis ts!n'sal, te'mxan muⁿ'hū nūnū'sit!alilx⁴ kuxa'n sī't."—"Lā'tqap-
 5 ē'n muⁿ'hū pilai'x?"—"Ā'a, hahai'kwauk' tsk'i'x, nā'mk' mi'sxan kūi'tsitxanx kuxa'n hō'lhūm. Temuⁿ'hū mis nōnō'sal, temuⁿ'hū pilā'tqwal."—"Temip-ē'n lā^a mi'sip tsinū'sal? Ū'k'-ē'n qau'wis a'yal?"—"Ā'a qwo'nxan qau'wis tsinū'sal, temuⁿ'hū qwa'ma tsī'k'al, tem-auk' haya'kwā."⁵—"Hanī'k'-ē'n-slō tsk'i'x kuha'm
 10 qti'm?"—"Ā'a, hak'ai'k'-slō tsī'k'al."—"Te'mipst-ē'n muⁿ'hū lā^a mi'sipst k'ila'hal is qamli's?"—"Ā'a, k'a'xk'exan k'ila'hal."—"Lapstiya⁶ ā' nā'mk' lowā'staltux^u xa'pstin sī't?"—"Liya⁷."—"Te'mipst-ē'n muⁿ'hū lā^a mi'sipst metslai'qestai?"—"Ā'a, is lxatōwai'-slō k'xa'ns xa'mk'e." Temuⁿ'hū mi'saux lxaai'lnx
 15 pxē'pxēltsūsa'lnst, temau'x muⁿ'hū qlnpt!a'lnx. Temau'x muⁿ'hū qa'tse-axa k'ts!a'yux^u kuts-la'qusink'. Is i'mstē tem kus i'mstē ts-hilkwai'sk' kus k'inā'q.⁸

- Temau'x muⁿ'hū ayai' nā'k's 'k'ku'saux tāsinaī'yūlx. Temuⁿ'hū mi'saux wī'lx kus nā'tk'ik's, temau'x leai'sx kus hī'tslem 'k'-
 20 tspiū'tiyem kō'k'. Hī'k'auk' k'ū'k' tsk'i'x kwaku'ts-kwisk', tsila'hax, "Qauxa'nk's-ū īī a'yex neka'xusaīs!" (Repeated several times.) Temau'x muⁿ'hū k'eai'xtsayū'lx. Temau'x-auk' muⁿ'hū tsī'sī' kus kwī'k's. Temuⁿ'hū kus qala'xstet tem sū'wiyū hata'hak' kuts-sī'yak' k'ilōk's. Temuⁿ'hū ma'yex kuts-sī'tek'aux.
 25 'Ha'ā', lā'k'ets hū te'mtsāx⁷ i'mstē?"—"Ā'a, 'Laniya⁹ ā' hī'tslem, k'ins ila qalī'tsxam?" Temi'lx-axa muⁿ'hū lq!ai'. Temuⁿ'hū mi'silx-axa wī'lx k'au'k's, temau'x muⁿ'hū xkuyū'lx kuts-sī'tek'aux temau'x muⁿ'hū tsūlqanai'nx kuts-hū'lhūmk'aux. Temuⁿ'hū silx-axa wīlx itsai'sik's, temau'x muⁿ'hū kūitsai'nx kuts-
 30 hō'lhūmk'aux. Temuⁿ'hū k'u'kuts⁸ hayā'ntxal qauxa'nk's kus qala'xstet k'is ainaī'm, lā'ita mis lhanā'tnalx kuts-ta'ak'aux ts-lō'k'ik' hī'k'uk' qalī'tsx kwas xwēⁿ'siyust!. Tem k'ets muⁿ'hū 'Liya⁹ qā'tse tem k'ets muⁿ'hū ma'yexa kus mena'tem. "Qailā' xūtsā' tem kus pk'ili'wal kuts-k'li'k'ik' kusi'n ta'maxt mu'kus-
 35 uk'⁹ hayā'nal qauxa'nk's? Hata'me ha' kus lōk' kwas lhayā'-nalx."—"Lā'tqin-en-ā',¹⁰ 'Laniya⁹ ā' hī'tslem, k'inau'k's¹¹ tsqai'-stsxam, sis ltsi'mxtemtsx xas xwēⁿ'siyū, mu'kusin ltsimī'xsalx¹² kusi'n hū'lhūm temi'n k'!a'mal kus xwēⁿ'siyū?" Tem k'ets muⁿ'hū 'mis qalpai' plūi' kus xam⁹ kus mukwa'sli temuⁿ'hū lpihi'yū¹³ kuts-

¹ *pt*- TO GIVE, TO ISSUE.² *liya*⁹ + *pst*.³ *ti'*- TO THROW INTO FIRE.⁴ Reduplicated stem *nūns*- TO EAT.⁵ *haiku* . . . -*auk*- TO BE IN MIDDLE.⁶ That is to say, "sheds her skin every now and then."⁷ Obscure. Perhaps miswritten for *tem* + *tsa'ti*.⁸ *k'ets* + *-uku*.⁹ Abbreviated for *te'mkus-uku*.¹⁰ Both suffixed particles of interrogation are used here.¹¹ *k'is* + *-n* + *-auk*.¹² *tsimx*- TO WORK.¹³ *pi'*- TO SPREAD, TO DIVIDE.

ourselves."—"And what do you two usually do after (the roots) are dry? Do you two habitually divide them?"—"Yes, we two always distribute them among the people in the house."—"Do you two never cook it?"—"Yes, we usually throw it into the fire. And after it is cooked we two usually feed it to our (dual) husband."—"And how do you sit down (to eat)?"—"Well, he lies down in the middle, while we two are drying our (dual) fern roots. And then after he eats he usually sits down."—"And how do you usually go to bed? Who goes habitually first?"—"Oh! we two go first to bed, then he always lies down afterward, and he customarily (sleeps) in the middle."—"On which side lies thy younger sister?"—"Oh! she always sleeps on the left side."—"And how do you two (act) whenever you two go out at night?"—"Oh! we always go out together."—"Does not your (dual) husband ever go with you?"—"No." . . . Then after the asking of the various questions was accomplished they two were stripped (of their skin). Then those two (brothers) put on their skins. And this is the reason why Snake acts thus.

Then they two went to (the place) to which those two (women) directed them. And when they two came to the river they saw a man floating in a canoe far from the shore. He was just lying in the middle of his canoe singing, "Come up, please, make war on me!" (He sang this song several times.) Then they two got ready for him. They two (were going to) jump now into the canoe. And then the older (brother) dropped one of his legs into the water. So their (dual) husband said, "Well, wherefore art thou (acting) thus?"—"Oh! am I not human; can I not be tired?" Then they went back across. And after they came back to the other side they two dragged (ashore) their (dual) husband (while he was still in the canoe) and thereupon packed their (dual) fern roots. Then when they came back to the house they two began to dry their (dual) fern roots. And whenever the older (brother) would look upward he would begin to cry, because he was all the time looking at the head of their (dual) father (which) was just hanging by the smoke hole. But then (it was) not long before the youngest (member of the family) said: "Why is it that my sister-in-law makes her eyes shed tears whenever she looks upward? It seems as if she is continually looking at that head."—"What am I? Am I not a person? Can not my eyes smart as the smoke works on me, because I continually stir up my fern roots, while I bend over the smoke?" And (after a while) when that same woman stood up again, her dress spread suddenly



ilqsi'sk',¹ tem LEİsti'kiyū kuts-k'iyai'. Te'mīta k'ets muⁿ'hū ma'yexa kus mena'tem. "I! Mek'ai't-²auk' ta^e kusi'n ta'maxt." Te'mīta hī'k'e psilō'qutsūsai'n^x xakuts-lī'ak'. "Ā'a, k'ila'! Qauwā^{ea} hī'k'e i'mste ts-hīlkwaī'sk' tas Qai'n'hausk'it-s-tsā'sidū, 5 qauwā't-³auk' hī'k'e mek'ai't."—"Te'mītan hī'k'e hauwī'i LEai'sx xateqwo'n." Temuⁿ'hū yai'x-⁴auk' is hai^{ne} tsīlxūi' kus mukwa'sli.

- Temuⁿ'hū mis lōqai' ts-hū'lhūmk'aux, temau'x muⁿ'hū pitsxwai' hau'k's kwas ītsai's. Temuⁿ'hū mi'saux k'eaī', temuⁿ'hū ayai' k'ū'-wak's kwas xam^e. Tem hī'k'e ihayā'nilt'xayū'slnx,⁵ mis k'īlhai'.
- 10 Temuⁿ'hū mis wī'lx k'ū'k's, temuⁿ'hū wahayaī'n^x kus peni'k'. Temuⁿ'hū mis lhainaī'lnx, tem ma'yexa kus xa'met-s-mesha'lsatslō. "Hū hū hū, tsai'kits āltqai',⁴ lī'ts-aū k'-hūn'k'i qau'x pī'tsuxs kla'-mslem." Temuⁿ'hū yai'x-⁴auk' is hai^{ne} qamlai' kus mukwa'sli. Qō'tsxuk'⁵ tai^e lōū'lxasx. Temau'x 'Liya^e pxēltsūsā'lnx kus tsā'-
- 15 sidōo sau'xus⁶ k'ū'k's ita^e pī'tsuxs. Tem-uk' hī'k'e k'īxau'wīt'hlx kus lku'nkut'is, as hō'lhūm tem-axa muⁿ'hū ayai'. Temuⁿ'hū misaxa wī'lx, tem-auk' muⁿ'hū t'lihi'. Temuⁿ'hū mi'silx k'eaī' lūnū'nst, temau'x muⁿ'hū ayai' qauxa'nk's-⁷auk' ltsinū'st. Temuⁿ'hū 'Liya^e qā'a'tse temuⁿ'hū wī'lx kuts-sī'tek'aux, temi'lx muⁿ'hū tsinsūi'. Te-
- 20 muⁿ'hū 'Liya^e qā'a'tse temuⁿ'hū hīlxwī' kuts-sī'tek'aux, tem-uk' pkaī'n^x kus qala'xstet. Tem ma'yexa kus mukwa'sli. "I! ala'-k'ūs, hī'k'e metslai'qastaītxan." Temuⁿ'hū qalpai'n^x k'īlxwīyū'lx kwas xam^e, te'mīta k'ets lō'tsū muⁿ'hū i'mste ma'yexa. "Xa-ala'-k'ūyemts hī'k'e. Nā'mk'-en k'xa'nts' i'k'xa imi'stal?"⁸ Tem-axa
- 25 muⁿ'hū qaxt'laī'xasx temuⁿ'hū atsk'ai'. Temuⁿ'hū 'Liya^e qā'a'tse temau'x muⁿ'hū k'īlhai' temau'x-uk' qauwā^{ea} sipt'laī'n^x tas kwī^e tem-axa qauwā^{ea} tas lā^a, qauwā^{ea} hī'k'e tas xā'lux^u. Temau'x-uk' sipt'laī'n^x lās tas puū'ya^e. Temuⁿ'hū mi'saux k'eaī', temau'x-axa muⁿ'hū ayai'. Te'mīta tsila'hax kuts-sī'tek'aux: "Qauxa'nk's-ū
- 30 a'yex, nekau'xsais!" Temuⁿ'hū mis-axa atsk'ai', temuⁿ'hū tk'i kus mena'tet temuⁿ'hū lqaitayū'lx kuts-ta'ak' ts-lō'k'ik'. Tem-uk' muⁿ'hū tsīqai'n^x kuts-sī'tek'aux qaku's qala'xstet.

- Temuⁿ'hū tsqēdī' kus pō'tstex qxe'nk's nā'k's 'k'ku's tsk'ī'x kus mesha'lsatslō. Temuⁿ'hū 'walhai': "Sin ma'tūn, tūhī' tēha'm
- 35 lō'qwa." Te'mīta 'Liya^e ū'k'eaī xū'sī pī'ūsxa'yaī. Temuⁿ'hū qalpai' 'walhai', te'mīta lō'tsō muⁿ'hū 'Liya^e qau'k'eaī wustlīna'yūlx. Tem-auk' muⁿ'hū qeī'n^x kus lk'ili'tla. Temuⁿ'hū mis-auk' lqēi'tex, temuⁿ'hū mis LEai'sx, tem ma'yexa. "Pū'tstex lla'." Tem k'ets muⁿ'hū ma'yexa kus mena'tem. "Nī'tsk'xat xūts pū'stex
- 40 lla' lō'xhāⁿ LEyā'saux mis hī'k'e ts-hīlkwaī'sk' tas k'ī'mhat-s

¹ laqs DRESS.² silqu- TO BE COOL.³ A phrase difficult to render literally. Consists of: i- prefix; hai- TO LOOK; -i inchoative; hīz reciprocal; -ai inchoative; -ūz accelerative; -lnx passive.⁴ Hard to render. Evidently misheard for ts-hai'k' k'ets ilqai'.

Footnotes continued on p. 145.

open and her knife stuck out. And then the younger (boy) said: "Oh! Verily, my sister-in-law has a knife inside (her dress)." But his mother tried to quiet him down (saying): "Yes, my son! Such is the custom of all the women who live in Qai'hausk'; they have all knives inside (their dresses)."—"But I see it just now myself." Then that (disguised) woman began to fear very much (lest she be recognized).

Then when their (dual) fern roots were dry they two began to distribute them all over the house. And when they were through then one of them went to the next house. And she was just stared at in surprise when she went out. And when she came to the next house she opened the door. Then when she was perceived, one old woman said, "*Hū hū hū!* This is the very first time that an Earth-person is going to distribute (roots) up here." So that woman became exceedingly bashful. Only (in so far) they two forgot themselves. The two Snake women had not been asked whether they two distributed (food) also (among the people of) the next house. So she just threw away at them the bundle, the fern roots, and went back home. And when she came back she poked (the rest) into the fire. And after they were through eating they two went upstairs in order to lie down. And then not long (afterward) their (dual) husband arrived, . . . whereupon they went to bed. But not long (afterward) their (dual) husband turned over. So he turned over on his back and began to sleep. And then not long (afterward) they two went out and began to punch holes in all the canoes and also (in) all (other) things, (even in) all the clamshells. They two punched holes even in the buckets. And then when they two finished (it) they went back (into the house). However, their (dual) husband was (still) singing, "Come up here; make war upon me!" Finally, after he fell asleep again, the younger (brother) arose and cut down the head of his father. At the same time the elder brother cut off the head of their (supposed) husband. (Then they two departed.)

And then the blood (of the killed man) began to drip down to where that old woman was lying. Thereupon she began to shout: "My daughter-in-law, *aqua tea cadet*." But nobody made any answer at all. So then she began to shout again; but in the same way nobody called back to her. Then she lit the fire in (the house). And now after it was light and when she saw (what happened), she said, "It looks like blood." Thereupon the younger (boy) said: "Now what dost thou mean (by saying) it looks like blood? I thought thou didst always maintain that it was just the fashion of the women from there

* *qō'tsaur* + *-uku*.

* *sia* + *-aur*.

* *k'ets* + *-zan*.

* That is to say, "When did we ever before have our monthlies at two separate periods?"

* Etymology obscure. Evidently a particle. Rendered by the narrator "I thought that thou."



- tsā'sidū qauwā't-*auk* hī'k'e mek'ai't? Lā-e'n k'e'xs milk'isa'a te'mx peai'nax?"¹ Tem k'ets muⁿ'hū phainsai' kus mena'tem. Temuⁿ'hū mis wī'lx qauxa'nk's-*auk*, te'mīta tai^ε kuts-hā'at!ak' Lxūi'nx 'k' tsk' i'x yū'xauk^u ts-Lō'k'ik'. Tem k'ets muⁿ'hū ma'yexa.
- 5 "Lā'tquwau^x tsīqai'nxau^x-uk^u ta^ε sin hā'et!?" Tem k'ets-axa muⁿ'-hū ayai' qxe'nk's yā'sau: "Wustitai'tistaux hā'a'lqa!" Temuⁿ'hū qauwā^ε-axa tk'i kus Lēyā'tsit temuⁿ'hū Lkū'inx kus kwī^ε temuⁿ'hū k'ilwiyū'inx. Tem-*auk* hauwī'i hī'k'e yikū'kwex, te'mīta k'im silī'yū, tem hī'k'e melpilūⁿ'salx² kuts-hī'tek'. Temuⁿ'hū qalpā'lnx
- 10 tsā'ms Lkū'lnx, te'mīta l'ō'tsū. muⁿ'hū i'mstatxū. Temuⁿ'hū hī'k'e hamsti^ε tsimā'lnx kus kwī^ε, te'mīta muⁿ'hū Lxūi'inx mis-uk^u hī'k'e qauwā^{εa} sa'ptlist. Temuⁿ'hū qalpā'lnx tsimā'lnx kus kala'xkala, te'mīta muⁿ'hū l'ō'tsū i'mstatxū: hī'k'auk' hauwī'i yikū'kwex, te'mīta k'im silī'yū. Temuⁿ'hū qauwā^{εa} tas lā^a tsimā'lnx. Lās tas
- 15 xā'lux^u tem Lkū'lnx temuⁿ'hū k'ilūwiyū'lnx, te'mīta l'ō'tsū muⁿ'hū i'mstatxū. K'ets hī'k'e hauwī'i yikū'kwiyem kus mexā'lxutū, k'is k'im sik' li'yut!emxus. Temuⁿ'hū lās tas qā'wiyū te'mīta muⁿ'hū tsimā'lnx, te'mīta muⁿ'hū ita^ε i'mstatxū. Temau'x³ muⁿ'hū Lxai'lnx, lā'ltasau^x ltā hī'k'e qauwā^ε tas lā^a sipt!ai'nx; lās tas puū'ya^ε
- 20 temau'x sipt!ai'nx.

- Temau'x-axa muⁿ'hū wī'lx k'au'k's, temau'x-axa muⁿ'hū ayai'. Temuⁿ'hū misau'x-axa wī'lx nā'k's 'k'ku'sau^x qlini'ptnx kus tsā'sidōo, nā'mk' saux yā'xau. Temau'x muⁿ'hū xē'tsux^u, spai'txwau^x-axa temau'x-axa muⁿ'hū yūxē'nx kus k'inā'q ts-La'qusink'. Temau'x-
- 25 axa muⁿ'hū ūxūi'nx kuts-mū'kuts!ūk'aux nā'k'eaī 'k'sau^x k'i'stanx, kuts-ta'ak'aux ts-Lō'k'ik'. Temuⁿ'hū mi'sau^x-axa wī'lx nā'k's ku-sau'x pā'k'lsanx kus tsī'tsik'! 'k'tsa'mtsūk'aux, nā'k'eaī kusau'x Lowa'hasal, temau'x-axa muⁿ'hū qxen'ksai'. Temau'x-axa tai^ε xe'-lk'it-s-tsi'tsik'! yūxē'nx k'u'kwaii⁴ 'līya^ε kulai' lā'ak's, nā'mk' sis
- 30 tsk'ip'tsi Lowa'txayūsxam. Is i'mste tem xa'met-s-tsk'ip'tsi nā'-k'eaī 'k'ta's le'wī' hai'k' kulai'x lā'ak's. Temuⁿ'hū mi'sau^x-axa wī'lx qxe'nk's, temau'x-axa wī'lx. Temuⁿ'hū Lqa'tūt si'lkustex. Temau'x muⁿ'hū lō'qutixwai' is lpā'k'st! k'u'kwaii k'ts!a'yū kuts-ta'ak'aux ts-Lō'k'ik'. Temuⁿ'hū li'mk'ilhixamt si'lkustex. Te-
- 35 muⁿ'hū kūita'lnx kus hī'tslem, mis-uk^u-axa lk'ts!ai'temux^u kuts-Lō'k'ik'. Mek'a'k'emxtex⁵ ta^ε is lpā'k'st. Temuⁿ'hū k'ets xū'si x'ilumī'sxai k'u'kus-axa k'im ltsai'qayūsxam. Temuⁿ'hū hyuwi'inx:

¹ The exact meaning of this sentence may be as follows: "Thou who art about to cry, what wilt thou bewail?"

² *Lpilsu*- TO SWIM.

³ For example, the two brothers.

⁴ Consists of *k'ai'i* + *uku*.

⁵ Reduplicated stem *k'imx*- TO JOIN, TO FASTEN TOGETHER.

(whereby) all had knives inside (their dresses)? Now what reason art thou going to have to cry for?" Nevertheless the younger (man) was going to see (what had happened). So when he arrived upstairs in (the house) he only found his elder brother lying there (with) his head gone. Thereupon he said, "What on earth became of those two who cut off the head of my elder brother?" So then he descended again, saying, "Run after them quickly!" And then all the people woke up, whereupon the canoes were launched and entered. But as soon as a canoe would leave the shore it would sink there immediately, and its owners (had to) swim around. So then different (vessels) were launched, but just the same it happened similarly. Then all the canoes were tried, but it was found that they were all just full of holes. Thereupon the cooking pots were tried next, but in like manner it happened thus: (One vessel) would just go away from the shore, and it (would) sink there. Thereupon everything was tried. Even the clamshells were taken down to the water and entered, but just the same thing happened. Those who had clamshells would hardly leave the shore in them, when they would sink quickly (with the people) who were in them. And then even the spoons were tried, but likewise it happened thus. Finally, they two were given up because they two had really punched holes in all sorts of things; they two punched holes even in the buckets.

So they two came back to the other side, whereupon they two started (home) again. And then when they two came back to where they two had skinned those women, they two took off the skins of the Snakes. And then they brought out once more their (dual) bows from where they two had left them when they two went (by here before). Then they two started carrying home the head of their (dual) father. And when they two came back to where they two had placed those arrows for a sign (to mark their way), where they two had climbed up, then they two went down again. And they two took off only two arrows, so that (the chain) would not reach to the sky when a mountain would happen (to rise up there). And this is why there is one mountain somewhere in this world (that) almost reaches to the sky. So when they two came back down below they went home. Then a general murder-dance took place. And they two began to gather pitch in order to put (back) the head of their (dual) father. In the meanwhile dancing was indulged in by all. Then that person was told to dance while his head was being put back. (At first) they (tried) to make it stick with pitch. But whenever he moved himself (even) a little, it would come off again. Then a song was made: "His



"Me¹alā'lt-uk¹ is lqā'tūt." (Repeated several times.) Temuⁿhū hā^a'tse qauwā^{ea} is lā^a mek'ā'k'imtxuyē'mux^u kuts-lō'k'ik'; te'mlta l'ō'tsū muⁿhū i'mstatxū: K'ets hī'k'e hauwī'i x'ilu'misxai, k'u'kus-axa k'im ltsai'qayūsxam. Temuⁿhū qalpā'lnx tsimā'lnx kus ts'ām.

- 5 K'ets sūtā'stk'emyuk' kus qamli's temuⁿhū k'ē'k'i lī'qayū. Is i'mste tem kus-uk^u kwa'xalt kuts-ya'halk' kus k'a'k', lā'ita mis is ts'ām mek'ā'k'imtxali'yemux^u kuts-lō'k'ik', nā'mk' mis-uk^u axa k'a'ts!temux^u.²

Tai^e muⁿhū.

12. KUTĀ'MIYŪ³

(Collected by Farrand in 1900)

- 10 Tem⁴ is xa'met-s-nā'tk'¹ tem yā'tsx kus LEMŪ'tsk'exlt!enū't hā'k'au'k'-auk'. Tem-auk' ita^e hā'k'au'k' yā'tsx kus LEMŪ'tsk'exlt!-enū't. Temi'lX muⁿhū kus Kudā'miyū temi'lX qauwā^{ea} hī'k'e iltqai' hamstī't-s-pī'tskum, tem-axa is qamli's temi'lX yaⁿ'hats!i'k'ets-qā'nūk'ilx-auk'. Qauwā'tilx ts-tē'xk' k'im k'a'ts!inx;
15 ts-ā'qai'k'ilx⁵ temi'lX-axa ts-yaⁿ'hats!ik'⁶ temi'lX-axa ts-k'i'yaik' tem-axa xa'met-s-qī'npa is qī'npayemxt. Qauwā^{ea} hī'k'e ts-tē'xk' k'im k'ts!ai'x: qauwā^{ea} ts-ta'mtemk' tem-axa ts-tēli'lk', tem hata'mē hī'k'e sā'lsxa, temuⁿhū hī'k'e puū't is tsī'tsik'!. Temuⁿhū kwa'silx k'au'k' yā'tsx kus LEMŪ'tsk'exlt!enū't temi'lX muⁿhū
20 ita^e hī'k'e imi'stal. Qauwā^{ea} is pī'tskum temi'lX hī'k'e qauwā^{ea} lā^a philkwai'sxa: lxwē'lxwiyautxalx temi'lX-axa qat^a.

- Tem k'ets muⁿhū is xa'met-s-pī'tskum tem ma'yexa kus mena'-tem. "Liya^e ā' si'lXas qwiltsi'ln?" Tem yeā'lnx. "Ta'muqwa hī'k'e. Ai's muⁿhū." Temuⁿhū is xa'met-s-pī'tskum te'milx-
25 emk^u pī'ūsxa'yā'lnx. "Laxiya^e ā' tqaia'ltex sins qwiltsi'yū, sin anai's?"—"Ā'a, sxa's tqaia'ldi." Temuⁿhū k'e'a is xa'met-s-pī'tskum te'milx muⁿhū lq!ai' lqwi'ltstūt kwa'silx k'au'k' kus LEMŪ'tsk'exlt!enū't. Temuⁿhū mi'silx wī'lx k'au'k's, temuⁿhū qauwā^{ea} lā'tqat lt!awa'it si'lkustex: tas lqat^aat tem-axa lxwē'-
30 lxwiyaut tem-axa ltsau'tsūwaūt. Temuⁿhū mis qamli', tem leyaⁿ'hats!it si'lkustex. Temuⁿhū mis-axa qai'-slō, temuⁿhū qalpai' qauwā^{ea} lā'tqat lt!awa'it si'lkustex. Temuⁿhū is sūdā'-stit-s-qamli's tem-axa pī'tskum tem hī'k'e muⁿhū qauwā^{ea} ta'xti sili'kwex. Temuⁿhū hā^a'tse pk'aya'xtsūstxūnx⁷ k'inā'mk's⁸ aqā^{ea}t
35 si'lXas hā'k'a'ln, k'ilxa's 'Liya^e xam^e tsk'ūi'diyūsxam, k'ilx ai'i

¹ Palal- TO WABBLE.

² Should read *k'a'ts!temuxu*.

³ A fabled animal regarded as a particularly powerful guardian spirit.

⁴ Some incidents of this myth resemble certain episodes contained in the Coos story "Spider-Old Woman." See Frachtenberg, Coos Texts, pp. 59 et seq.

⁵ Contracted for *ts-ā'qayūk'ilx*.

⁶ Contracted for *ts-yan'hatsiyūk*.

⁷ *k'caizts*- TO BE READY, TO DECIDE.

⁸ *k'is + nāmk*.

head wabbles as he dances the death dance." (This song was repeated several times.) Then in vain it was (attempted to) make his head stick with all sorts of things; nevertheless the same thing happened: As soon as he would move himself, it would come off again. Then white clay was tried next. After night (had come and gone) five times, it finally became somewhat tighter. For such reason the neck of the Woodpecker is white, because it was several times tried to make his head stick fast by means of white clay when it was put back on (his body).

Only now (the story ends).

12. THE AVENGER

Now on one river there lived, on one side (of the river), those (Kutā'miyūs), who were related to one another as younger brothers. And on the other side (of the river) there lived likewise those who were mutually related as younger brothers. And those Kutā'miyūs they just did everything each day, while again at night they would play the guessing game in their sweat house. All their belongings they were keeping there—their dentalia shells, and also their gambling sticks and, moreover, their knives, and, furthermore, one quiver (made of) a fisher's skin. (This skin still) kept all its parts (intact) there; all its claws and also its teeth, and it just seemed to be alive, although it was only full of arrows. And now concerning those mutual brothers who lived on the other side (of the river), they likewise did thus all the time. Every day they just performed all sorts of deeds; they were spearing and also shooting at the target.

Now one day the younger brother (of the Kutā'miyūs) said, "(Would it) not (be well) if they were challenged?" But he was told: "Just keep still. Later on (this will be done)." And then one day it was repeatedly called down to them, "Dost thou not want that I should challenge thee, my friend?"—"Truly, if thou wantest it." And then, verily, they crossed (the river) one day in order to challenge those mutual brothers on the other side (of the river). And then when they arrived at the other side, all sorts of games were played by all—target shooting, spearing, and also dice throwing. And after it got dark everybody played the guessing game. And when daylight appeared again then once more all sorts of games were played by all. Now for five nights and days they were doing all sorts of things. Then in vain it was attempted to determine when it would be well to kill them all, so that not one of them should escape, in order that



Lxu'ntitemux^u kuts-lā'teqłalk'ilx kusi'lx-aū ayā'hayemux^u.¹ Temuⁿ'hū 'k'sūdā^a'stk'emyuk' pī'tskum temi'lx muⁿ'hū lxaa'mayūtem,² k'ilx ai's pī'tskum hask'a'ln.

Temuⁿ'hū tsxwa'tiyū si'lkustex. Temi'lx muⁿ'hū hi'k'e amtā'lnx
5 kus leyā'tsit. Tem tai^e kus mena'tem tsk'ūi'diyū. Temuⁿ'hū
ūstidaī'nx xaku's xam^e xaku's mena'tem. Temuⁿ'hū mis leyū'ltex,
tem-auk' muⁿ'hū lqaa'yū kwas muū'lqayem. Is i'mste tem kus
muqwana'hasalt³ kus muū'lqayem, lā'ltas-auk' k'i'mhak's qā'sal.
Tem-axa muⁿ'hū yipai' kus mena'tem. Temuⁿ'hū mis-axa wī'lx
10 temuⁿ'hū hā'a'tse lx'i'ldūt si'lkustex kuts-lā'teqłalk'ilx. Te'mita
'liya^e nā'k'eai lxūi'lnx kwas itsai's, lā'ita mi'silx hi'k'e qauwā^{ea}.
ts-te'xk mełanā'tnx kwas qā'nūk'. Is i'mste temi'lx 'liya^e ts-te'xk
Lxu'ntitemux^u.

Tem tai^e kuts-lī'ak'ilx tem-axa kuts-hā'at!ak'ilx ts-ma'hatsk'
15 ĩpa'stiyū'lnx. Temau'x-axa muⁿ'hū k'i'stex. Temuⁿ'hū mehayā'-
hau^x kus tsilu'qalāqayaūk⁴ kus mesha'lsatslō. Temuⁿ'hū mis
xū'si LEhā'yayū, temuⁿ'hū mek' lila'halx, temuⁿ'hū peni'k' t!autxai'.
Temuⁿ'hū mis k'ē'tk' i xū'si LEhā'yayū, temuⁿ'hū itsai'sik's ayaī'nx
xa'kuts-ti'k'extetslōk' kus yā'n'hatsliyū qau'wis. Temuⁿ'hū tsimai'
20 yaⁿ'ts!ai kus mek'ai'nik'slau. K'ets itslini'x kuts-ti'k'extitslōk'.
K'au'xuts muⁿ'hū ya'n'hatsli'txam, lā'k'auxuts tsai'sk'! Temuⁿ'hū
'liya^e qā'a'tse temuⁿ'hū hilaī' kuts-mek'ai'nik'slauk'. Lā'k'ets
hā'a'tse yaī'tsxa itā'sinx,⁵ k'ilta's 'liya^e xū'si limk'!ē'nauwi.
Temau'x muⁿ'hū 'k'sūdā^a'stk'emyuk' temuⁿ'hū yeaī'nx xa'kuts-
25 tik'e'xtitslōk'. "Muⁿ'hūx k'lep, k'-liya^e muⁿ'hū qau'k'eai itsā'-
siyudū." Temuⁿ'hū qalpai'nx ayaī'nx itsai'sik's kus mū'kuts!ū
tem-axa tsi'tsik'!, hamsti^et hi'k'e meqī'npata. Temuⁿ'hū mis
wī'lsux itsai'sik's, temuⁿ'hū yeaī'nx kuts-k'!ē'pauk' qaku's mesha'-
lsatslō. "Haitsai'nxan-axa kuha'm ya'n'hatsliyū kuha'm tā'ak'silx
30 ts-qā'nūk'. Ai'sxas⁷ LEhayā'hayūsxam, k'ins muⁿ'hū tesina'yem,
k'ai'i k'im i'tsxastai'sxaim." Temuⁿ'hū is itsai's-auk' qau'wis
tsitsk'!atxai' kus mek'ai'nik'slau. Temuⁿ'hū mis qau'wis tsitsk'!i'-
txa, tem-auk' hi'k'e k'ū'k's xū'si lpi'k'!ayū kuts-tsi'tsk'lik'.
Temuⁿ'hū qauwā^{ea} is pī'tskum temuⁿ'hū tsā'mal, tem hi'k'e mā^a-
35 lk'sta met!i'lxau kuts-tsi'tsk'lik'. Temuⁿ'hū 'k'sūdā^a'stk'emyuk'
tem-uk^u muⁿ'hū wī'la k'ū'k's tsk'li'txa. Temuⁿ'hū mis sūdā^a'stk'em
lowā'txayū kuts-tsk'!ai'sk', temuⁿ'hū penk'i'sik's ayaī', temuⁿ'hū
qalpai' peni'k' i'mste mis qamī'n tsk'!ē'txa. Tem-auk' hi'k'e
k'ū'k' wī'lx kuts-tsi'tsk'lik' kwas itsai's. Temuⁿ'hū qauwā^{ea} is
40 pī'tskum temuⁿ'hū k' lila'hal, temuⁿ'hū tsi'tsk'!a¹ tem hi'k'e

¹ aih-...-ū TO WISH FOR.

² Verbal use of the numeral *zam* ONE.

³ qūn'- TO SWELL.

⁴ hai'- TO BE BIG, TO GROW.

⁵ Contracted for *ts-lqaa'lqayaūk*; *lqaa'lqayū* ORPHAN.

⁶ tszin- TO POINT OUT.

⁷ ais + -x.

their belongings, which were wished for by them, might be obtained. Finally, on the fifth day they agreed to it that on a such a day they were going to be killed.

And now everybody began to fight. Then the (Kutā'miyū) people were simply annihilated. And only the youngest boy escaped. Thereupon one of those, the younger (brother), began to pursue him. And when he came near him, (the Kutā'miyū) went inside yon thimbleberry bush. For that reason the thimbleberry bush has a knot here and there, because he went inside there. Thereupon the (pursuing) younger (brother) turned back. And after he came back, they looked in vain for their belongings. However, they were not found anywhere in the house, because (the Kutā'miyūs) simply hid their things in yon sweat house. For that reason their things were not taken away.

Now only their mother and the child of their elder brother were left, (because) they two remained behind. And now the orphan of that old woman kept on growing. And after he grew up a little he habitually went outside and played outdoors. And then after he grew a little bigger, then that grandmother his brought first the gambling sticks into the house. Then the little orphan tried to play the guessing game. His grandmother usually opposed him. They two then frequently played the guessing game in spite of the fact that they were alone. And then not long (afterward) she failed (to win from) her orphan. In vain she would point at him in various ways; nevertheless she would not hit him (even) a little. Then (after) they two (had tried) for five times then his grandmother told him, "Now thou (art ready) grandson; now nobody is going to win off thee." And then in turn she took into the house the bow and arrows, including the quiver. And after she came with (those things) into the house that old woman said to her little grandson: "I took back thy gambling sticks to the sweat house of thy fathers. After thou shalt have grown bigger then I will instruct thee, so that thou mayest (by) thyself perform various things." Thereupon the orphan began to shoot first inside the house. And now as he shot (for the) first (time), his arrows touched (the floor) a little (close to) the middle (of the room). So, then, he kept on trying every day until his arrows gradually kept on gaining (in distance). Finally, upon the fifth attempt, he shot (his arrow) reaching way across (the house). Thereupon, since this turned out to be his fifth shot, he went outside and once more shot outdoors in the same way as before. His arrows just reached to the middle of the house. So, then, he habitually went

mā'lk'sta menī'sk'aux² kuts-tsi'tsk' lak'. Temuⁿ'hū 'k'ts-sūdā'-
stk'emyuk' temuⁿ'hū tsqa'mt!a kwas itsai's LEYai'xayū kuts-tsi'-
tsk' lik'.

- Temuⁿ'hū pqa'ya'txan!nx hak'aū'k'. Tem k'ets muⁿ'hū ma'yexa
5 kus mena'tem. "Pā'len xūtsā' tem kus hī'k'e la'ltqauh.³ K'-lk'i-
tsa'yūsxam⁴ hī'tslem lowā'txayūsxam. 'Līya⁵ ā' sis muⁿ'hū lq'la-
yū'ln k'is hahawiya'ln?" Tem k'ets muⁿ'hū yeā'lnx. "Ta⁶muqwa
hī'k'e. Aī's muⁿ'hū k'a'tsūs xū'sī LEhaya'hayūsxam, lis muⁿ'hū
lq'layū'Lī." Temuⁿ'hū mis tsqa'mt!iyū kuts-tsk' ai'sk' kus mek'ai'-
10 nīk'slau, tem k'ets-axa muⁿ'hū haitsa'yuxⁿ kuts-tsi'tsk' lik' qa'nūk's
qakuts-ti'k'extitslōk'. Temuⁿ'hū-axa spaī'tx kus k'i'yaī itsai'sik's,
temuⁿ'hū mis-axa wi'lsusx itsai'sik's, temuⁿ'hū yeai'nx kuts k'lē'-
pauk'. "Hūn'k'i teha'm tā'alx ts-k'i'yaik'." Temuⁿ'hū yeai'nx
kuts-ti'k'extitslōk'. "Xa-tšima'yemts tsha'yemts kwas k'i'yaī. Xa-
15 hī'k'e k'a'tsūs mā'alk'stayemts." Temuⁿ'hū k'e'a hamstī' is pī'ts-
kum temuⁿ'hū tsama'l'eyainx. Temuⁿ'hū 'k'ts-sūdā'-stk'emyuk'
temuⁿ'hū yeai'nx. "Xa-muⁿ'hūyemts. Xa-'Līya⁵ simpā'yemts.
Xa-hī'k'e tsā'mē paxt!a'yemts kwas k'i'yaī." Temuⁿ'hū k'e'a
imstī'nx. Nā'k'ei k'ets plūi', k'is muⁿ'hū k'imhak's tpayū'Lī
20 qakuts-ti'k'extitslō. K'ets muⁿ'hū paxt!a'a kwas k'i'yaī, k'ilta's
'Līya⁵ xū'sī lx'imsidi,⁵ k'ets hī'k'axa nā'yem tsā'ms plūi'x. K'is-
axa muⁿ'hū qalpa'a k'imhak's tpayū'Lī, k'is paxt!a'a, k'ilta's tai'
le'wi' limk'lē'nti. Sūdā'-stk'em hā'tse tsimai'nx. Temuⁿ'hū
lxai'nx temuⁿ'hū yeai'nx. "Muⁿ'hūx k'lēp, k'-Līya⁵ qaū'k'ei ilt-
25 qa'yū." Temuⁿ'hū aya'yususx kus qā'nūk's muⁿ'hū yeai'nx.
"Hūn'k' ilx yā'tsaxxasx ham tā'alx. Xa-muⁿ'hū hūn'k'i i'tsxastai-
sxai'mi." Temuⁿ'hū lxūi'nx qa'kus mek'ai'nik'slau kuts-tā'ak'ilx
lk'!wa'ank'⁶ tem-axa ts-ā'qaik'ilx tem-axa kwas tsā'ms kuts-ya'-
hatslik'ilix. Temuⁿ'hū qauwā^{7a} is qamlī's temuⁿ'hū k'im metsī'-
30 k'alx.⁷ K'ets hī'k'e qei'tsx kus qā'nō kwas⁸ qī'npa ts-tlēli'lk',
lā'ita mis tā'mē xā'wāā.⁹ Temuⁿ'hū qauwā^{7a} is pī'tskum temuⁿ'hū
k'lila'hal. K'ets muⁿ'hū hape'nk' kwa'k'ets-itsai'sk'¹⁰ qauwā^{7a} ts-
tēxk' k'a'tslnx. Tsūlā'qanilx kuts-qī'npak' tem-axa qē'lnx kuts-
k'i'yaik' tem-axa lqwaai'lx kuts-k'iyūn'salyust!ēxk'.

- 35 Tem k'etsmuⁿ'hū mis LEai'sxqa'kus mena'tem hak'aū'k', tem k'ets
muⁿ'hū ma'yexa. "K'-Līya⁵ hī'k'e lā'ā' iltqa'ln? Hī'tslem muⁿ'-
hū lowā'txayū. K'-ha'alqa hī'k'e lq'layū'ln." Temuⁿ'hū k'e'a

¹ Abbreviated for tsī'tsk'atza.

² nīk' FAR.

³ lā'teq SOMETHING, WHAT.

⁴ k'ets temporal particle.

⁵ x-ims- TO TOUCH, TO FEEL OF.

⁶ Simplified for ts-lk'wa'ank'.

⁷ ts-k'- TO BE IN A HORIZONTAL POSITION, TO SLEEP.

⁸ The objective form of the demonstrative pronoun *kus* is used here to denote instrumentality.

⁹ Abbreviated for xā'wāā.

¹⁰ Consists of *kwas* + *k'ts-* + *itsai'sk'*.

outside every day and shot, and his arrows just gradually kept on going farther. Finally, upon his fifth attempt, his arrows fell clear to the end of the house.

All this time he was watched on the sly from across (the river). And then the younger (brother) said: "Why is it that yon (boy) is all this time left alone? He will, perchance, become a (strong) man. (Would) it not (be well) if some one went across and got the best of him?" However, he was told: "Just keep quiet. When after a while he shall have grown a little bigger, then we will go across to him." Then when this orphan ceased his shooting, his grandmother carried his arrows back into the sweat house. Thereupon she took back into the house the knife, and after she came with it into the house, she told her little grandson, "Here is the knife of thy fathers." Then he said to his grandmother: "Thou shalt try to stab me with this knife. Thou shalt just carefully do it to me." Thereupon, verily, she tried it repeatedly every day. And then upon her fifth attempt he told her: "Thou shalt do it to me now. Thou shalt not be careful with me (any longer). Thou shalt just strike me hard with this knife." Thereupon she did so, indeed. Wherever he was standing, his grandmother would just jump at him there. She would strike him with the knife; nevertheless she would not touch him (even) a little, and he would right away stand again (in) another (place). Thereupon she would again jump at him there and strike him, but she would only hit the ground. Five times she tried it in vain. Finally she gave it up and said to him, "Now, grandson, thou (art all right); nobody is going to do anything to thee." And then she went with him to the sweat house and told him: "Here thy fathers were habitually doing various things (by) themselves. Thou shalt now begin to perform different deeds (by) thyself here." And then that orphan found the pipe of his fathers and also their dentalia shells and, moreover, their other (set of) gambling sticks. Thereupon he habitually slept there every night. The sweat house was continually light by means of the quiver's teeth, because it seemed to growl. And then every day he habitually went outside. He always put on all his things outside of his house. He carried on his back his quiver and (on his side) he caused his knife to hang, while across the shoulder he wore his tobacco pouch.

Now when the younger (brother) from across (the river) saw him, he said: "Is not anything going to be done to him? He has become a person now. Somebody ought to go across at once." Thereupon,



sik' lxuyū'lnx as ildī's pxē'ltstaux sis tqaia'ldī leya'n'hats'lit, k'is lq'layū'ln. Temu'n'hū wust'linaī'. Temu'n'hū qauwā' itsai'sik's ayai'nx kuts-lā'teqalk', temu'n'hū ti'ūt'hūnai'nx kuts-la'tsxāk'. Mis yu'xū 'Liya' tsqaiwi'lt'laī'lnx,¹ hak'eqē'xan-ū qaa'nx kuts-
 5 k'i'yaik' kwa'k'ets-la'tsxāk',² temu'n'hū kuts-q'npak' tem hak'ī'hi tsk'itxayū'lx, temu'n'hū kuts-ik'wa'ank' tem hak'ī'hi-slō tsk'itxē'nx tem-axa kuts-k'iyū'n'salyust'lexk'. Temu'n'hū p'li'xanx qa'kuts-ti'-k'extitslōk' kuts-hū'luk'³ 'k'yā'tsx peā'lauwist, mis k'-tsqē'wuīn pqwi'ltstxūnst kuts-k'ē'pauk' aux hak'aū'k'.

- 10 Temu'n'hū mis-axa wī'lx, te'mlta aili'k' i k'a'xk'estex-slō. Temu'n'-hū lqūxwayū'lnx is a'n'qayū, temu'n'hū xūtsā' lqūxwaixwai' is a'n'-qayū. Te'mlta 'Liya' tqaia'ldemux⁴ kuts-ān'qai'k'; tqaia'ldemux⁴ sis lqūxwa'ya'a kuts-ik'wa'ank' tem-axa kuts-q'npak'. Te'mlta 'Liya' tqaia'ltex sis lqūxwa'ya'a. Temu'n'hū yeā'lnx. "K'ei'sa,
 15 k'-hi'k'e mu'n'hū taik' a'n'qayū līn lqū'xwa." Lā'ita mis melā'nlx, lāxs 'Liya' itsā'siyutem kuts-lk'wa'ank' tem-axa kuts-q'npak' tem-axa kuts-qani'nalk',⁴ k'ilxa'ltas⁵ mu'n'hū lxu'ntitem, nā'mk' sis lxa-mā'nstoxs.

- Temu'n'hū leya'n'hats'lit si'lkustex. Qauwī'silx tsilhai' kus hak'-
 20 aū'kitilx, temu'n'hū qwa'ma tsilhai' kus Kutā'miyū. Temu'n'hū 'Liya' qā'tsē tem itsasiyū'lnx. Temu'n'hū aū'l is lama'tit-s-qam-
 li's temu'n'hū taxtai'nx kuts-k'ilhi'k' tem-axa kuts-qā'altk'-auk'.⁶ Temu'n'hū hilaī'.⁷ Lā'k'ets mu'n'hū hā'tsē hau'k's ita'sinlnx, k'ilta's
 'Liya' xū'si limk' !ē'naun.⁸ Tem k'ets mu'n'hū ma'yexa kus mena'-
 25 tem. "Xe'ilk'est ita'siniyū kus leqa'lqayaū!. K'il ik'itsa'yutemts⁹ qa'kus leqa'lqayū." Te'mlta hi'k'e mu'n'hū tsistxwai'. Tai' hi'k'e mu'n'hū xam' kuts k'i'lhik' ihī'waux:¹⁰ "K'in Kutā'miyū, k'in Kutā'miyū." Temu'n'hū k'ets lqa'lhīyū, k'is mu'n'hū qa'halt limk' !ē'nh. K'ilta's mu'n'hū xūtsā' kus hak'ī'mariyauk'¹¹ qalmī'm.¹²
 30 K'is mu'n'hū hyuwī'ln: "Hāānā', hāānā', k'il ik'itsa'yutemts, k'il ihaqwa'yutemts¹³ qaku's leqa'lqayaū." Temu'n'hū mis tsqūnkwaī'

¹ Passive.

² Consists of *kwas* + *ik'ets-la'tsxāk'*.

³ For example, Kingfisher.

⁴ *qani'nal* KNIFE, a Siuslaw word. Grant occasionally used Siuslaw words and phrases.

⁵ *k'is* + *-Lx* + *-lū*.

⁶ *qā'alt* MALE, a term applied to the marked stick employed during the "guessing game." For a full description of this pastime see p. 204.

⁷ *hūl*- TO MISS, a term indicating that the guesser failed to point out the hand in which his opponent kept the marked stick.

⁸ *mek'lin*- TO HIT, denotes that the guesser succeeded in indicating the hand in which his opponent kept the marked stick.

⁹ *k'ets* particle.

¹⁰ *hūw*- TO WHISPER.

¹¹ Consists of *hak*- FROM; *k'im* THERE; *-lī* nominal; *-auk*- suffixed particle.

¹² *qalm*- TO PLAY, refers to that stage of the game in which the losing player turns over the sticks to his opponent for further play.

¹³ *xqu*- TO TAKE, TO DRAG.

verily, a message was sent asking them two (that), if (the boy) wanted to play the guessing game, they would cross over. So then he was willing. Thereupon he took into the house all his belongings and began to fix his spread for the guessing game. Since those people had not yet arrived, he placed his knife beneath his spread, then on one side of it he put down his quiver, while on the other side he laid down his pipe and also his tobacco pouch. And then his grandmother went to where her brother lived, in order to inform him that their (dual) little grandson was going to be visited (by the people) from across (the river) for the purpose of being challenged.

And then after she arrived back, the people had already assembled. And now dentalia shells were placed as bets, whereupon he, on his part, (also) bet some dentalia shells. But his dentalia shells were not wanted; it was desired of him that he should repeatedly bet his pipe and also his quiver. But he did not want to bet (these things). Thereupon it was said, "All right, then only dentalia shells will be our bets." (This was said) because it was known that, even if his pipe and his quiver and also his knife (could) not be won off him, they would nevertheless be taken away from him after he should be killed.

Thereupon all took part in the guessing game. First the people from the other side (of the river) began to sing, and afterward the Kutā'miyū began to sing. Then (it was) not long before he began to lose. Then close to midnight he changed his song and also his marked stick. Thereupon he began to win. Now in vain he was repeatedly pointed at in different directions, but not (even) a little was he hit. So then the younger (brother) said: "Point carefully at that orphan! That orphan may accidentally beat us." However, he just continued to win. He had only one song (which) he kept on whispering to himself: "I am Kutā'miyū, I am Kutā'miyū." And then whenever he became tired he would pretend to be hit. So then, on their part, the people from yonder would begin to play. Then a song would be made: "*Hāānā*", *hāānā*', that orphan might succeed against us; he may beat us." So then when what was going

- kus pqē'stxus,¹ tem k'ets muⁿ'hū ma'yexa kus mena'tem. "K'-Lī-ya^e pqē'tsūsai'in-slō,² k'-hā'alqa l^xamā'nstoxs." K'ilta's hī'k'e yeā'ln: "Ta'muqwa hī'k'e, k'i'mli k'a^e." Lā'k'ets hauwī'i ma'yexa. "Hīi, k'in qanha'yū³ kuts-Lk!wa'ank'." K'is muⁿ'hū 'Lī-ya^e qā'tse k'ismuⁿ'hū qalpai'mma'yexa. "K'in taha' kuts-q'npak qanha'yū." K'is muⁿ'hū xū'sī hī'k'e ltā'mqwayūsxam,⁴ k'is-axa k'im qalpai'm ma'yexa. "K'in taha' tsa'ti kuts-qanī'naik' qanha'yū." Tem k'ets muⁿ'hū 'Līya^e qā'tse tem qalpai' ma'yexa. "K'in taha' kuts-k'iyūⁿ'salyust!exk'." Temuⁿ'hū leyāⁿ'hats!it
- 10 sili'kwex qā'lte. Tem k'ets muⁿ'hū 'Līya^e qā'tse tem k'ets muⁿ'hū ma'yexa. "A'lk'ūtep a'! K'in qan qā'lte tesina'a kus leqa'lqayū." Tem k'ets muⁿ'hū k'e'a qō'tse qā'lte tesinaī'nx. Lā'k'ets hauwī'i kūlai'xasx, hī'k'e-uk^u mets!wa'saux⁵ kuts-Lō'k'ik' 'k' ts-kwa'ixasxamsk'; lā'itas kuts-qā'alt-auk' lkwa'laltemux⁶ kwa'k'ets-Lō'-
- 15 k'ik',⁷ te'mlta 'Līya^e melā'nx.

- Temuⁿ'hū 'Līya^e qā'tse temuⁿ'hū wahayā'lnx kus penī'k', te'mltaū ilxī' kus mehaya'dau. Temuⁿ'hū hī'k'e qaux tskuli' kwas ya^eqa k'ets hī'k'e lqauwā'xalsx.⁸ Temuⁿ'hū 'Līya^e qā'tse tem-auk' muⁿ'hū tpaī' k'ū'k'us, temuⁿ'hū hak'ī'w'hi lpa'ltquyū kwa'k'ets-k'!ē'pek'.
- 20 K'ets lqauwā'xalsxa mis pa'ltqustex. Temuⁿ'hū 'Līya^e qā'tse temuⁿ'hū tsilhai' kus mehaya'tau. "Ha'ltcate nī'i, ha'ltcate nī'i, lā'kutsxatci kwitū'!"⁹ Tem-uk^u muⁿ'hū ayai' k'ū'wak's kus mesha'lsatslō tem-uk^u k'an'wī'nx kus le'wī'. Temuⁿ'hū mis l^xayai'tex, tem-axa muⁿ'hū ayai' kuts-k'!ē'pik's; temuⁿ'hū mis-axa wī'lx,
- 25 tem-uk^u muⁿ'hū tpaī' qauxa'nk's kus mehaya'tau i'ltā, tem-uk^u muⁿ'hū xwēⁿ'siyust!exk's lk'!a'lhīyū. Is i'mste tem kus i'mste ts-hilkwai'sk' kus metsāda't'. Tai^e k'ets yaahai', k'is i'lstaitxam kwas qamli's temuⁿ'hū ita^e Lk'a'mk'imaux¹⁰ kwas xwēⁿ'siyū.

- Temuⁿ'hū tsxwa'tiyū si'lkustoxs. Tem k'ets muⁿ'hū kus āⁿ'qayū
- 30 tpayū'l^x qa'kus mena'tem, te'mlta tai^e piya^e tsxuli'tx. Tem k'ets muⁿ'hū qalpai'nx tpayū'l^x kus lk!wa'an, te'mlta muⁿ'hū l'ō'tsū muⁿ'hū i'mstatxū. Tem-auk' muⁿ'hū hāⁿ'tse ūstal'ya'lnx is itsai's kus hī'tslem pā'xt!a is k'ī'yaī, te'mlta 'Līya^e xū'sī nā'k's x'imā'slnx, lā'itas hī'k'e tsa^ema'siyū ūtxai'xasx. Temuⁿ'hū 'Līya^e qā'tse tem

¹ qēns LIGHT.² qē- IT GETS LIGHT.³ qan I.⁴ la^emuqwa TO BE STILL.⁵ ts/hūs- TO BE BUSHY.⁶ kul- TO REACH, TO TOUCH.⁷ For kwas + ik' ts-Lō'k'ik'.⁸ qaux ABOVE.⁹ Farrand claims that this sentence consists of Siuslaw words. This assertion is only partially correct. The first word (ha'ltcate) is not a Siuslaw vocable, nor can it be etymologized as an Alsea word. The second word is an Alsea pronoun SOMETHING. la'kutsatci is a Siuslaw word and consists of laku- TO TAKE; -tsz imperative; -tci 2d person plural. kwitū' is a corruption for the French couteau, KNIFE, borrowed through the medium of Chinook jargon.¹⁰ k'im- TO EXPOSE.

to be daylight approached, the younger (brother) said, "It shall not be waited until daylight; he shall be killed at once." However, he was just told: "Just keep still. After a while (he will be killed)." However, soon he said, "Hey! I am going to be the one who will get his pipe." And then not long (afterward) he would say again, "I'd rather be the one to obtain his quiver." Then he would keep still (for) just a little (while), and would speak again, "By all means I prefer to get his knife." And then not long (afterward) he would say again, "I shall prefer his tobacco pouch." So now they were playing the guessing game for a long time. And not long (afterward) that younger brother said: "Do you leave him alone, please! I am going to point always at the orphan." Then, verily, he continually pointed at him. Every little while he would scratch himself, (and) his head merely kept on getting bushy because of his own scratching (and) because he frequently applied his marked gambling-stick to his head, although he did not know it.

Not long (afterward) the door was opened, and that little old man (Kingfisher) peeked in this way. Then he just perched high on yon crossbeam and kept on raising himself higher. And then not long (afterward) he jumped (down) into the middle, whereupon he sat down alongside of his grandson. He kept on raising himself after he sat down. Then (it was) not long before the little old man began to sing, "Do you take your knives!" Then the old woman went to the other end (of the house) and dug a hole in the ground. And after she ceased, she went back to her grandson; and when she came back, yon little old man jumped upward, talking, and went out through the smoke hole. For that reason such are the actions of Kingfisher. He usually makes a bad omen only (when) he talks at night and also (when) he customarily exposes himself to the smoke.

And now they were going to be engaged in fighting. Then the younger (brother) jumped at the dentalia shells, but he seized only ashes. So next he jumped at the pipe, but similarly the same thing happened. So in vain that man was pursued all over the house (and) struck with knives, for he was not touched anywhere (even) a little because he merely turned himself into a shadow. And then not long

lōtai'nx. K'ets paxt!ā'inx kus hī'tslem, k'u'kus¹ hī'k'e lēyai'-xayūsxam ts-lō'k'ik', k'is muⁿ'hū lōquti'yudī² qā'kus mēsha'ls-lātslō, k'u'kus muⁿ'hū qauxa'nk's aya'yusī, k'is-axa hak'eqau'x lxau'widī k'ets-k'ū'n'wāk'ik's,³ k'u'kus muwī'liwī⁴ "bum." K'is-
 5 axa muⁿ'hū qalpa'a lōquda'a kwas tsā'ms, k'u'kus muⁿ'hū lxau'widī kus lōk' k'its-k'ū'n'wāk'ik's, k'u'kus muⁿ'hū l'ō'tsō muwī'liwī. Temuⁿ'hū 'Liya^e qā^a'tse tem tai^e kus mena'tem lpa'stiyū. Temau'x muⁿ'hū tsxūdaī' qā^a'tse. Temuⁿ'hū 'Liya^e qā^a'tse tem-uk^u tsxil-ta'yemux^u ts-ya'halk', tem-uk^u hī'k'e lēyu'lxuyū. Temuⁿ'hū
 10 ts-k'ūi'diyū temuⁿ'hū wustitā'inx. Temuⁿ'hū mis hī'ntslinx ts-hai'k', temuⁿ'hū hī'k'e k'ehī'la tpaī'. Is i'mste tem kus-uk^u lix-ya't' kus k'ehī'la. Is i'mste tem kus i'mste ts-hilkwai'sk' kus lēqa'lqayū; nā'mk'ets hī'tslem lōwā'txayū, k'is sa'nxuk'iyūsxam, lā'ita muk^s imi'stal kus Kutā'miyūlx ts-ma'hatsk'.

13. THE LOST ELK HUNTERS⁵

(Told by William Smith in 1910)

- 15 Psi'nlxalx as lemū'tsk'exlt!enū't temi'lx meya'sauxa. "K'il ayai'm pxami'nt." Tem as qōma'tseli ts-mū'tsk'ak' tem yāsauf-yaī'nx. "Lā'xins⁶ 'Liya^e hā'alqa wīl, xalta's 'Liya^e ha'ntlits." Temi'lx muⁿ'hū ayai' nā'k's 'k'as lxūyu'x^utanx as nūns ts-yai'xaītexk'. "L-k'i'mhaisi ayai'mi." Temi'lx muⁿ'hū k'e'a k'i'mhaisi
 20 ayai'. "K'-ū'k'-e'n linā'hautxam? K'-linā'hautxam kusti'n hā^{at}l. K'in qwa'mautxam teqwo'n."—"K'inau'k's hyaⁿ'kwī⁷ qwon." Hamstī'lx hī'k'e metsimī'xlat. Temi'lx muⁿ'hū wī'lx nā'k's 'k'as lxūyu'x^utanx as nū'ns ts-yai'xaītexk'; te'mlta¹ 'Liya^e qā^a'tse temi'lx lxūi'nx as nū'ns ts-yai'xaītexk', saū'ita hī'k'e. "Xa-hī'k'e xe'ilk'e
 25 lhaya'nauwī kuli'n tsqax. Tsā'a'me hī'k'e suwa'lt ts-yai'xaītexk'." Temi'lx muⁿ'hū wī'lx. Xe'lk'aux as nū'ns lxū'yux^ulx ts-k'i'texk'.⁸ "Xa-xe'ilk'e lhayā'nauwī kus tsqē'n'x. K'-tai^e sau'xus ildūi'mi, k'is muⁿ'hū qatsqē'n'x wustita'a." K'ilx muⁿ'hū wastau'ya'a. Tsā'a'me hī'k'e haihaya^t kus nū'ns ts-yai'xaītexk'. "K'liya^e nī'sk' k'lis
 30 muⁿ'hū qwa'milī. Tsā'a'me hī'k'e saū'ita. Tsā'a'me tsqwa hī'k'e haihaya^ttit-s-nū'ns. Lās pa'lk'stit-s-le'wī', te'mlta lō'lal ts-yai'-

¹ k'is + -uku.

² For lēlōquti'yudī.

³ Consists of k- prefix; ts-...-k- possessive 3d person singular; k-ū'n'wa nominal stem obtained from k'anzu- TO DIG; k's local.

⁴ m- prefix; wī'liyū PLACE OF THE DEAD; -i future. This phrase refers to a belief held by the Alsea Indians that a bad spirit on arriving at the other world fell into a grave dug for its reception and burst with a loud noise. See Farrand in *American Anthropologist*, III, 240, 1901.

⁵ For parallels see Boas, Sagen, pp. 87, 119, 191 and next story in present volume. The narrator was not certain as to the actual number of dogs taken along. Similarly, he seemed to be confused as to the number of elks pursued. Sometimes he would refer to one dog and one elk, while at other times he would mention two dogs and two elks.

⁶ lāxs + -n.

⁷ hīnku-...-auk- TO BE IN MIDDLE.

⁸ Simplified for ts-lsk-i'texk'.

(afterward that man) began to return (the blows). Whenever a man would be hit, his head would fall off, whereupon that old woman would seize it quickly and go with it high up, (whence) she would throw it down from above into the hole she had dug, and (the head) would (arrive) at the place of the dead (making a noise), *Bum!* Then she would again catch a different (head), and throw that head into the place she had dug, (which) would then in the same way (arrive) at the place of the dead. And then (it was) not long before the youngest (brother) was left. Thereupon they two (the Kutā'miyū and the youngest brother) fought for a long time. And not long (afterward) the neck of (the youngest brother) was cut a little, whereupon it became drawn to one side. Then he escaped and was pursued. And when he despaired (of being able to escape) he simply flew (up as) a Hawk. And for that reason the Hawk has a crooked neck. Now in such manner did the orphan act; as soon as he became a (grown up) person he proved himself superior (to others), because he was acting (as) a child of the Kutā'miyūs.

13. THE LOST ELK HUNTERS

They (were) three (hunters) related to one another as brothers, and they kept on talking, "We are going to go (out) hunting." Thereupon the last brother said to his (elder brother), "Even if I do not come (back) quickly, thou shalt nevertheless not wait for me." And then they went to where (the younger brother) had (previously) found the tracks of an elk. "We will go along this (trail)." Then, verily, they went along this (trail). "Who is going to walk ahead? Our (dual) elder brother will always lead. I will habitually walk behind." (Then the youngest brother said), "I will continually be in the middle." All of them had quivers. And then they came to where that (youngest brother) had (previously) found the tracks of an elk; truly, (it was) not long before they found the tracks of the elk, still fresh. "Thou shalt carefully guard our dog. His tracks are just very fresh." And then they arrived (there). They found the sleeping place of two elks. "Thou shalt always watch the dog carefully. Only after they two will be scared out (of their lair), will the dog pursue (them)." Then they began to track (the elks). (Those were) the tracks of a very large elk. "It will not be far (from here where) we are going to overtake him. (The tracks) are simply very fresh. It must be a very large elk. Although the ground (here) is hard, nevertheless his tracks

- xaite¹exk'. Īliya² nā'mk' lxaai'. Lā'xs hī'k'e nī'sk'ik's ayaī'm, k'īlta's³ hī'k'e wastau'ya'a." Temuⁿhū yāsau'yaī'nx ats-hā'-atlak'. "Lāniya⁴ tqaia'ldex, sins nī'sk'ik's ayaī'mi. K'in k'ik'!ūyū'-lī tas tsqēⁿ'x." Temuⁿhū k'e'a k'ik'!ūyū'lnx as tsqēⁿ'x, k'-qas 5 tsqēⁿ'x wastal'ya'a as nū'ns. Te'mīta 'Līya⁵ nā'k's ayaī' as tsqēⁿ'x; hī'k'e tai⁶ qwamsalyū'lx ts-meīanā'stīyūk' as tsqēⁿ'x. Tem ma'yexa ts-mū'tsk'ak'. "Līya⁶ nā'mk' imī'stal as tsqēⁿ'x. 'Līya⁶ xe'īlk'e phīlkwaī'sex as tsqēⁿ'x." Lā'k'auxauts³ ayaī' nī'sk'ik's as tsqēⁿ'x k'īlta'xus-axa⁴ k'im wī'lī.
- 10 K'-līya⁶ qā'tse k'is qamī'm. Yikū'kwex muⁿhū kus pī'tskum. Tem hī'k'e tsā'mē suwa'lt ts-yai'xaite¹exk' kus nū'ns. Temuⁿhū meyā'sauxa ts-hā'atlak'aux. "K'īl muⁿhū minstaī'm hūn'k'i." Temī'lx muⁿhū minstaī'. Temuⁿhū meyā'sauxa ts-hā'atlak'aux. "Lā'xs nī'sk'ik's ayaī'm, k'-līliya⁶ nā'mk' lxaai'." Temuⁿhū 15 meyā'sauxa ts-mū'tsk'ak'aux. "Līya⁶ nā'mk' imī'stal kus tsqēⁿ'x. Hata'maux ts līlō'xwex kus tsqēⁿ'x. 'Līya⁶ nā'mk' imī'stal kus tsqēⁿ'x lās qā'tse. Tsā'mē tsqwa mā'k'stit-s-nū'ns. Ī'mste mu'kusaux lō'lal, lā'sis⁵ pīlk'staī' s-le'wī'." Temī'lx muⁿhū minstaī'. "Lā'xs nī'sk'ik's ayaī'mi, k'-līliya⁶ nā'mk' lxaai'." Temuⁿhū qe'ī s-le'wī'.
- 20 Tem mis qe'ī-slō, te'mīlx ltūin'xa. Temuⁿhū meyā'saux ats-hā'atlak'aux. "K'-qas tsqēⁿ'x wastal'ya'a k'antū'u k'ta's pī'tskum." Temī'lx muⁿhū xē'tsux⁴. Temī'lx muⁿhū lxūī'nx nā'k'eai tsk'ī'texk' as nū'ns, saū'īta hī'k'e. Temuⁿhū meyā'saux ats-mū'tsk'ak'. "K'-qasuwa'ln as tsqēⁿ'x." Temuⁿhū k'e'a imstī'-25 lnx. Temī'lx k'im k'aⁿ'tsūs qā'tse ītsaī', k'īlxaī'ī hak'ī'm tskwaī'salyū'lī as tsqēⁿ'x. Te'mīta 'Līya⁶ qā'tse mis-axa wī'lx as tsqēⁿ'x. Tem k'im ma'yexa ats-mū'tsk'ak'aux. "Līya⁶ nā'mk' imī'stal kus tsqēⁿ'x." Temī'lx muⁿhū wastau'yaī'nx kus nū'ns. Hī'k'e tsā'mē saū'īta. "Lā'xs nī'sk'ik's ayaī'm, hīlta's⁶ 'Līya⁶ nā'mk' lxaai'.
- 30 Tsā'mē hī'k'e a'ltuxtīt-s-nū'ns tem hī'k'e tsā'mē tsqwa mā'k'st kus nū'ns, tem kus lō'lal, lā'sis pīlk'staī'-slō."

Temī'lx muⁿhū lōhai' qauxa'nk's k'as tsk'ī'ntsi. Temī'lx muⁿhū wastau'yaī'nx, temī'lx muⁿhū qtī'xa k'as lowā'hayū. Temī'lx-axa muⁿhū qxen'k'saī' k'as lowā'hayū. Nā'k'eaisī 35 k'asau'x qxaīnī'k'saī, k'ets hī'k'e tk'ala'sal-slō. Tem ma'yexa ats-hā'atlak'aux. "Nī'tsk'-auk'-ē'n pstin hai⁵? L-hī'k'e ā' qā'lte qwāmauyū'lī tas nū'ns?" Temuⁿhū ma'yexa ts-mū'tsk'ak'. "Īlīliya⁶ nā'mk' lxaai'. Tqaia'ltxan sins lxaamna'a." Temuⁿhū saū'ltīyū ts-yai'xaite¹exk' as nū'ns. Temī'lx muⁿhū lēai'sx hī'k'aux lowa'hau 40 as nūns. Temuⁿhū meyā'sauxa ts-mū'tsk'ak'aux. "K'īl muⁿhū

¹ Līya⁶ + -ī.² k'is + -ī + lū.³ lā'k'ets + -aux.⁴ k'is + lū + -aux + -axa.⁵ lās + mis.⁶ Abbreviated for k'īlta's; k'is + lū + -ī.

continually show. We will never give up (the chase). No matter how far he may go, we will nevertheless keep on following him." Thereupon his elder brother said to him: "I do not wish that he should go far. I am going to let the dog loose on him." Then, verily, the dog was unleashed, (and) the dog was going to chase the elk. However, the dog did not go anywhere; the dog just followed his master here and there. Then his younger brother said: "Never (before) did the dog act thus. The dog does not act right." No matter how far the two dogs would go, they two invariably came back there.

(Then) not long (afterward) it was about to get dark. The sun was going west. And the tracks of the elk (began to appear) very fresh. Thereupon their (dual) elder brother kept on saying, "We are going to camp here now." So they camped. Then their (dual) elder brother kept on saying, "Even if he should go far, we will nevertheless not give up (the chase)." Then their (dual) younger brother kept on saying: "Never (before) did the dog act thus. The two dogs seemed to be scared. Never (before), for a long time, did the dogs act thus. It must be a very fat elk. For that reason are they two showing (their tracks), although the ground is hard." Then they camped. "Although he may go far, we will nevertheless not give up (the chase)." And then daylight appeared all over. So after daylight appeared, they began to bathe. And then their (dual) elder brother kept on saying, "The dog will track him on this day." Thereupon they started. And now they found where the elk (had) his sleeping place; (it was) just fresh. Then the younger brother spoke, "The dog shall be sent (after him)." Then, verily, it was done thus. Then they stayed there quite a while, so that they might listen from there to the (barking of) the dog. However, (it was) not long before the dog came back. So their (dual) younger brother said there, "The dog never acted thus (before)." Then they began to track the elk. (The tracks) were just fresh. "No matter how far he may go, we will never give up (the chase). It is a very large elk; it must just be a very fat elk, since (his tracks) show all the time, although the ground is hard."

And now they began to climb up on a mountain. Then they kept on following (the elks), and they (had to) go over that mountain. So they went down again on that mountain. Wherever those two (elks) went down, (their hoofs) would just tear up the ground. Then their (dual) elder brother spoke: "We will never give up (the chase). I want to kill him." And then the tracks of the elks began to get fresher. So (pretty soon) they saw two elks just climbing up. Thereupon their (dual) younger brother kept on saying, "Now we



- tsqwa lqwami'li." Temi'lx muⁿhū wī'lx nā'k's 'k'a'saux lowa'hau as nū'ns. "Pst-hī'k'e xe'ilk'e lhayā'nauwī. K'-qauk'-e'n ltsi'-k'!yai' qau'wis? Ū'k'-e'n hī'k'e tsā'mē ā'aqa tsitsk'!a'yai'sk'?"²
- 5 Temuⁿhū yāsau'yai'nx ts-mū'tsk'ak'. "K'in qaqa'n ltsi'k'!yai."
- 10 Temi'lx muⁿhū qalpai'nx leai'sx hī'k'aux lowa'hau haihaya'tit-s-nū'ns; tsā'maux hī'k'e a'ltuxt. Temi'lx muⁿhū lqwa'milx as nū'ns, tsā'maux hī'k'e a'ltuxt. "K'in iltqa'-e'n kus tsqē'n'x?" Tem ma'yexa ts-hā'at!ak'. "K'-tai'sins lxaaī' pti'stsk'!ēlist." Temi'lx muⁿhū tsqē'wilx. Ts-hamsti't!ūuk'³ tas nū'ns. Temi'lx muⁿhū
- 15 tsqē'wilx hī'k'e aū'l. Tem meyā'saux. "Pst-xe'ilk'e a' ltsi'-k'!yai, nā'mk' sins lxaaī' pti'stsk'!ēlist." Temuⁿhū k'e'a tsitsk'!-ayū'inx as nū'ns. Temau'x muⁿhū tsitsk'!ayū'inx. Temi'lx muⁿhū tsitsk'!atxai' hī'k'e hamsti'. "Laniya' ā'aqa lem'k'!i'ntex. Hila'yuxun-auk' ts-k'a'!tsūk'."
- 20 Temau'x muⁿhū ūstixwai' as tsqē'n'x. 'lālxiya' qā'tse heyā'-xauwist temi'lx lxūi'nx as pū'tstex. "L-hī'k'e mā'lk'sta muqwā'-mauxam." Temi'lx muⁿhū k'e'a imsti'. 'lālxiya' lā' tskwayū'lx, meqami'nt ts-pū'tstexk' as nū'ns. Nā'k'eai 'k'a'saux ayā'sal, k'ets hī'k'e tk'alā'sal s-le'wī'. "L-hī'k'e mā'lk'sta muqwā'mauxam."
- 30 'liya' nā'mk' ayā'sal nī'sk'. K'ets qas tsqē'n'x wa'stitxanx, 'liya' nā'mk' ayā'sal nī'sk'ik's. K'-līliya' tsā'mē yā'xautxam. K'il hī'k'e mā'lk'sta muqwā'mauxam. Me'lā'nxapst qani'x, nā'mk' sis lqa'lhīyūsxam, k'-liya' nā'mk' qalpai'm nā'k'sayaī'm. I'mstē k'lis hī'k'e mā'lk'sta muqwā'mauxam."
- 40 Temuⁿhū meyā'xauxa nā'k's hak'inī'k'eai kus mēpū't!al⁴ kus pī'tskum. K'i'mhak's ayaī'. K'ets xū'sī hī'k'e pī'ūsxaī as tsqē'n'x ts-pī'ūsxamsk'. "K'il muⁿhū tsqwa aūli'im. Pī'ūsxa'yai' muⁿhū as tsqē'n'x ts-pī'ūsxamsk'. Pst-hī'k'exe'ilk'e lhayā'nauwī. 'laniya' nā'mk' lxūyux^utanx as nū'ns imsti't ts-haihaya'tisk'. K'in mai'mx
- 35 muⁿhū lxūi' nū'ns imsti't ts-haihaya'tisk'. Pī'ūsxa'yai' muⁿhū as tsqē'n'x. Wī'lx tsqwa muⁿhū kus nū'ns. Aūli' muⁿhū ts-pī'ūsxamsk' kus tsqē'n'x. Pst-xe'ilk'e lhayā'nauwī. 'laniya' nā'mk' lxūyux^utanx imsti'tit-s-nū'ns." Temi'lx muⁿhū tsqūnkwaī 'k'as tsqē'n'x ts-pī'ūsxamsk'. Tem hī'k'e aū'l pī'ūsxa'yai' muⁿhū as tsqē'n'x
- 40 ts-pī'ūsxamsk'. Temi'lx muⁿhū leai'sx as nū'ns, k'a'xk'exaux as nū'ns. Temi'lx muⁿhū pilai', temi'lx muⁿhū hak'i'm tsitsk'!atxai'. Tsitsk'!atxai'xalx muⁿhū hak'i'm. Te'mlta 'liya' qā'tse tem xē'tsux^u muⁿhū as nū'ns. Nā'k'eaisi 'k'yā'xau, te'mlta hī'k'e qā'lte lō'lal as nū'ns, lās pa'lk'st s-le'wī'. 'liya' qā'tse k'ilxa's
- 40 yūxē' tsī'tsk'lik'. Temuⁿhū meyā'saux ats-hā'at!ak'aux. "Liliya' nā'mk' lxaaī'. Lā'xs nī'sk'ik's ayaī'm, l-hī'k'e qā'lte qwā'mauwīlī." Temi'lx hī'k'e muⁿhū meyā'xaux mā'lk'sta. Nā'k'ets⁵

¹ For ltsi'k'!li; ts-k'!- TO SHOOT.² For ts-tsitsk'!a'yai'sk'.³ Used as an exclamation in the sense "What a size!"⁴ pī'u- TO RISE (of sun only).⁵ Simplified for nā'k'ets.

will necessarily overtake (them).” Soon they came to where those two elk were climbing up. “You two shall watch (them) carefully. Who is going to shoot at (them) first? Whose shooting is very accurate?” Then his younger brother said to him, “I will be the one who will shoot (them).” And then they saw once more two large elk in the act of climbing up; they two were simply very large. So they gained on the elk, both of which were very large. “What shall I do with the dog?” Then said his elder brother, “Only after I shall cease shooting at (them, shalt thou release the dog).” Then they came nearer to (them). The elk were exceedingly large. Then they came very close to (the elk). So (the elder brother) kept on saying, “Pray, do you two shoot carefully (at them), after I will cease shooting at (the elk).” And then the elk were, indeed, shot at. They two were being shot at. So all of them were shooting now: “I did not hit him straight. I missed his heart.”

Then the two dogs began to follow (the elk). They did not go after (them) long, when they came upon the blood. “We will just slowly keep on following.” Then, verily, they did so. They did not hear anything; the elk (seemed to have lost) much of their blood. Wherever those two went by, (their hoofs) simply tore up the ground everywhere. “We will just slowly follow (them). (They) did not go far. The dog is following (them) all the time; (they) never went far. We will not keep on going very (fast). We will just follow slowly. You two know, that after (they) become tired (they) will never go again anywhere. For that reason we are going to follow just slowly.”

Thereupon (they) kept on going to the place whence the sun habitually rises. To that place (they) came. The barking of the dog would sound just a little. “We must be coming near. The barking of the dog sounds continually. You two shall always watch carefully. I have never (before) found an elk of such a size. At last I have found an elk of such a size. The dog keeps on barking. He must have come upon the elk. The barking of the dog is coming nearer. You two shall watch him carefully. Never (before) have I come upon such an elk.” And the barking of the dog was repeatedly sounding nearer. Finally they saw the elk, two elk (were standing) together. Then they sat down and began to shoot from there. Now they were shooting from there. But not long (afterward) the elk departed (unhurt). Wherever those previously mentioned (elk) went by, the tracks would always show, no matter how hard the ground was. Not long (afterward) those (hunters) were going to be out of arrows. Thereupon their (dual) elder brother said: “We will never give up the chase. No matter how far (they two) may go, we will simply keep on following (them).” So they continued to go slowly.



haiⁿk'. "Muⁿhū ā' qwon was k'in himlā'nti hamstī^e intsk'i's."—
 "Nā'mk' sxas limlā'ntemts qwōn, k'is hamstī^e hī'k'e lā^a a'it nī'xak's.
 Āⁿqayū k'is hī'k'e a'it nī'xak's, nū'nsumxtelī k'is hī'k'e a'it nī'-
 xak's. K'in qaqā'n i'tem. Hamstī^e hī'k'e intsk'i's k'in qaqā'n
 5 i'tem. Xa-xe'ilk'e Lhaya'nausxam. Xa-ⁱLīya^e ū'k'eai hīlī'dauwī.
 K'in hī'k'e qā^a'lte Lhayā'naudū qaqā'n." Nā'mk'ets atsk'ai', k'is
 hī'k'e qā^a'lte i'mste sūⁿ'lhak' lētxam. Temuⁿ'hū k'e'a hīlkwaī'sex
 qas hī'tslem. I'lauk' lauwa'lxamt ts-haiⁿk', sas k'-hī'k'e hamstī^e
 intsk'i's himlā'nti. "Muⁿhū ā' qwon was k'in hī'k'e hamstī^e in-
 10 tsk'i's limlā'nti?"—"Xa-ⁱLīya^e nā'mk' hā'alqa p'lī'xamts, nā'k'eai
 k'in yā'tsx. Nā'mk' sins tqaia'ldū, k'xas 'k'ta'meng'ink' ayaī'm
 qwo'nhak's." Nā'mk'ets atsk'ai', k'is mūⁿ'hī hī'k'e qas hī'tslem
 hīlī'dauwī. "K'in qā^a'lte hī'k'e Lhayā'naudū qaqā'n," tsimyeai'sk'
 qassūⁿ'lhak' i'yū. "Nā'mk' sins ihī'yem qaqā'n, k'au'k's hī'k'e tsā^a-
 15 me pilskwī'st xam k'a'ltū. Xa-ⁱLīya^e nā'mk' hā'alqa p'lē'xamts.
 K'-tai^e sins tqaia'ldū, xas muⁿ'hū 'k'ta'meng'ink' p'lī'xamts."
 I'lauk' lauwa'lxamt ts-haiⁿk' as hī'tslem. Nā'mk'ets atsk'ai'xa,
 k'is mūⁿ'hī hī'k'e yā'tsī k'im Lhayā'niyaīsk'.¹ K'au'k'ets it!a'xsalx
 ts-haiⁿk' qas hī'tslem. "Lā'tqin ā' hā'alqa k'imhak's wīl?"
 20 Hamstī^e hī'k'e intsk'i's k'is Lhayā'nī, nā'mk'ets atsk'ai'. K'-Līya^e
 qā^a'tse k'is muⁿ'hū tsqā'mt!i'yūsxam. Lā'tqaisxamst-auk' ts-haiⁿk'
 as hī'tslem.

Is xa'met ts-atsk'ai'sk' tem haiⁿk' ⁱLīya^e Lqōū'tsxa. K'-Līya^e ²
 qā^a'tse k'is ² muⁿ'hū ayaī'm. K'-muⁿ'hū tsqē'yemxus ⁱLīya^e qā^a-
 25 tse. K'-yāsau'ya'a ts-hī'tslemk'.³ "K'-Līya^e qā^a'tse pins ⁴ k'i's-
 tū." Yuxwī'st hī'k'e ts-hī'tslemk' tem Leyā'saux. "K'in ⁱLīya^e
 qā^a'tse yā'tsī, k'i'pin k'i'stū. K'in ayaī'm pxami'nt."—"Xa-nā'-
 k's-e'n ayaī'm?"—"Ā'a, k'in pxami'nt ayaī'm. Lā'xins ⁵ pīhai'mi,
 p-Līya^e nā'mk' hā'nt!aīts." Tsimyeai'sk' ts-hī'tslemk'. "K'i'-
 30 msins ⁱLīya^e hīlkwi'sa'a, xas ⁱLīya^e Lhayā'ntemts 'k'ta's le'wī."
 K'-i'mste hīlī'dauwī ats-hī'tslemk'. "Xa-ⁱLīya^e ū'k'eai hīlī'dauwī,
 lā'xins qā^a'tse pīhai'm." K'-i'mste hīlī'dauwī ats-hī'tslemk'. Te-
 muⁿ'hū qaiⁿhai' pxami'nt.

K'-muⁿ'hū ayaī'mi. K'-Līya^e lā^a Lhayā'nī xū'sī, mis muⁿ'hū
 35 ayaī'xa. K'-muⁿ'hū meyā'xauxam. Nī'tsk'ets ⁶ Leyā'saux ats-
 sūⁿ'lhak' lik',⁷ tem mūⁿ'hī hī'k'e qō'tse Lhayā'nix. Temuⁿ'hū
 meyā'xauxa. Tai^e muⁿ'hū Lahai't! temuⁿ'hū Lhayā'nix. Nā'mk's
 minstaī'xa, temuⁿ'hū atsk'ai'xa. "Xa-lxū'yemts muⁿ'hū 'k'anhū'u
 'k'ta's pī'tskum." Temuⁿ'hū mis tk'i' is Lqē'st, temuⁿ'hū ayaī'xa

¹ Literally, "his vision."

² The future elements do not impart here a strict future sense.

³ Singular instead of plural.

⁴ Simplified for k'i'pins; k'is+p+n.

⁵ lāxs + -n.

⁶ Contracted for nī'tsk' k'ets.

⁷ Contracted for sūⁿ'lhak' i'yūk'.

Wherever (those elks) went down the mountain, (their hoofs) would simply tear up the ground. Now their (dual) younger brother was not saying anything at all. He just went very far. Even for a long time (before) did not an elk act thus. However, he was not saying anything to his two companions. "It will not be long before our arrows will give out." Still they did not hear anything. "We will keep on following slowly. Probably it won't be long before he will become tired. What, truly, manner of elk is it that will never stop?" Then they camped at a certain place when night came. Then one of his younger brothers said, after they became tired: "What (thoughts have) you two in your (dual) hearts? It (could) never (be) an elk. Elks never acted like that (before). Even for a long time did an elk never act thus." (Thus) they were continually talking among themselves: "I will never follow that elk (to the end). I am going to give up; I went very far (already)." Thereupon his younger brother said: "Yes, this is my opinion (also). We have gone very far. It will not be long before my arrows will give out. My lunch is gone." And now spoke their (dual) elder brother, "We will again follow him for only one day." Then, verily, they did so. Their (dual) dogs became tired. The dogs were not going to hunt any longer. They two quit. Then (only the hunters) kept on following (the elk). At last they sat down, whereupon their (dual) elder brother said: "I am going to quit now. We will now give up (the chase)." Then they sat down and began to talk there among themselves: "Never before did an elk act like that. If it had been really an elk, we would have overtaken it long ago. I have gone very far. Even way back (within the memory of men) did not (an elk) act thus. I have been gone (from home) for a long time." And then night came upon them. "We will turn back." So after daylight appeared they turned back.

Now they were going home. Their appearance was not the same; their looks simply became different. Perhaps for five days they were going home. They kept on going back. Many elks (they saw on the journey homeward). Then their (dual) elder brother said: "(Never mind these elks). We are going home." Then, verily, they did so. Then one of his younger brothers said, "It seems as if am looking continually at elks." Now at last they approached the place from which they had started out. It was not going to be long before they were going to come back to their home. Finally, they came close to their house. Now they came back to their canoe. Now they came back to their house. And all their wives were simply crying. The hair of each of their wives was gone. Then at last they gave up (the chase).

Now at last it comes to an end.



14. THE LOST SEAL HUNTERS¹

(Told by William Smith in 1910)

- Nā'mk' mis LEYā'tsit sili'kwex kwas Qtau',² xe'lk'it-s-itsai's tem-
 axa xe'lk'it-s-kwi³ k'ilxa'ts yā'tsx qami'nteli LEYā'tsisalxa'mteli³
 kwas Qtau'. Temi'lx hi'k'e qā'a'lte yā'tsx i'mste. K'ets hi'k'e
 hamsti⁴ tas lā⁵ tiwī't! wantxa 'k'as kwī⁶. K'ets ti'ūt! hūna'inx kus
 tsuwī'x. Xa'mni ts-hi'q!ak' itiwī't! wansxamsk' it!a'xust!
 5 xasxamsk'.⁴ Mis hi'k'e tsā'a'me pa'lk'st, 'Liya⁶ nā'mk' LXwā'sal.
 I'mste tem i'stekwā it!a'xust!inx, nā'mk'ets LXwē'lxwatxaūnx kus
 mā'lkuts.⁵ Nā'mk'ets it!a'msiyū kus lā'quns tem-axa kus tsuwī'x
 tem-axa kus LXamā'niyū, imsti't ts-meqami'ntisk' k'ets Lhā'-
 ldemxusx⁶ qas xa'met-s-kwi⁶. Temau'x⁷ mu'n'hū 'Liya⁶ qā'a'tse
 10 LEYā'tsit, k'au'xuts lūi'lxasxa.⁸ "Hak'i'mstis⁹ 'Liya⁶ hamsti⁴
 mūili'waltxam,¹⁰ k'i'stis pī'tsilt!oxs. S¹¹ xam⁶ tai⁶ mūili'waltxam
 is xa'mni, k'ist hi'k'e pī'tsilt!oxs." K'au'xuts i'mste yō'latxa,
 k'au'xuts mu'n'hū itsai'.
- Temu'n'hū mis qe'i s-le'wī', temu'n'hū hi'k'e wa'na' xō'diyū is
 15 Lqē'tsit. Tas xa'mni LEYā'tsit 'k'as k'ilil. Temau'x mu'n'hū lkūi'.
 Temi'lx mu'n'hū aya'yem, temi'lx mu'n'hū tsqūnkwaī' k'il'lik's.
 LX-mu'n'hū mēxa'yūsxam hā'a'qā. Nā'mk'ELxats mu'n'hū wili'yem
 k'il'lik's, k'au'xuts xe'lk'it-s-hi'tslem tsī'si'xa hak'ekwī'yauk'
 k'il'lik's. K'au'xuts mu'n'hū lōhaī', k'au'xuts tsūi'xūi't!lxa.
 20 K'ilxa's mu'n'hū tk'i'yemxus as xa'mnītslō, k'ilx-auk' tsī'si
 Lqō'tsxak's¹² as xa'mnītslō. K'au'xauk's¹³ mu'n'hū sqūli'm xe'lk'-
 itaux s-hi'tslem kwas haluwī'k'siyūk', k'au'xuts yūli't!lxa. "K'-
 tai⁶ sis haihaya⁶TELī haluwī'k'sai'm, xas mu'n'hū LXwē'tsi." K'au'-
 xuts i'mste yūli't!lxa. K'au'xuts si'qultxa, k'au'xuts qlai'tsitxanx.
 25 Temu'n'hū mā'yexa as xa'mELī. "Aūhī-x-aū mu'n'hū haihaya⁶TELī.
 Xa-qō'tse mu'n'hū LXwē'tsi." Temu'n'hū mis wī'lx haluwī'k'siyūk's,
 temu'n'hū LXwē'tsinx qō'tse. Temau'x-axa mu'n'hū ayai' as kwī'k's.
 Xe'ilk'e miltqai'sex kus xa'mni. K'ilxa's mu'n'hū aya'yemxus.
 K'au'k'ets mu'n'hū plūi' as qā't!ōu ts-hi'tek'. Te'mīta 'Liya⁶
 30 qā'a'tse mis LEai'sūnx as lā'quns 'k'yā'xau. K'ets qauxa'nk's tpaī'
 ha'k'as¹⁴ k'ilū. Lās i'la aū'lik's, te'mīta i'stik'i. K'-k'ū'k'-slō
 ayai'm as xa'mni. "MEXai'sxai!" Temi'lx mu'n'hū k'e'a. Temi'lx
 tsqūnkwaī'nx as lā'quns. K'ets hi'k'e xū'si ō'xwal as xa'mni

¹ See note 5, p. 158.² A rock in the Pacific Ocean, some 8 miles north of the present town of Newport.³ *its*. TO LIVE.⁴ *ti'u'rust!* ROPE.⁵ This story would make it appear as if the Alsea Indians occasionally engaged in actual whale hunting.⁶ *hā'ldemxus* LOOKS, PROPERTY.⁷ Smith was not sure of the exact number of the hunters.⁸ For *igyō'lxasxa*.⁹ *hak'ims* + *-st*.¹⁰ For *mēuili'waltxam*; *wil*- TO KILL.

Footnotes continued on p. 167.

14. THE LOST SEAL HUNTERS

When all lived together at Seal Rock, those who lived in former days severally at Seal Rock, (had) two houses and two canoes. Thus they always lived like that. (They) were habitually making all sorts of things for those previously mentioned canoes. Ropes were usually made. Ropes were made of the sinews of seals. Since (those sinews) were very strong, (the ropes) never broke. For that reason were such ropes used, whenever a whale was being speared. As soon as a pole was finished and also a rope, as well as some killing tool, such a number (of implements) would be the property of one canoe. And now (there were two people who) were not living (there) long when they two talked among themselves. "Should both of us two not kill habitually (a seal), we two will divide mutually (our catch). If one (of us) only should happen to kill (a seal), we two will simply share mutually (in the catch)." Thus they two were habitually talking while they were staying (at Seal Rock).

Now (one day) after daylight appeared, the wind just disappeared in the morning. Seals were staying on that previously mentioned rock. Then they two launched their canoes. And then they went in canoes and came close to the rock. They were going to paddle quickly. Now when they came in their canoes to the rock, two people jumped on the rock from inside the canoe. Then they two climbed up and began to coax each other (to throw the spear). And then some big seals raised themselves (and) those large seals were about to jump into the ocean. Then the two people took positions at the mouth of the river (and) said to each other, "Only when (a) big (seal) will come into the mouth of the river, then shalt thou spear him." Thus they two were talking to each other. They two were standing (there); they two were counting (the seals). And then one of them said: "A big one is coming this way now. Now thou shalt spear him." So then after (the seal) arrived at the mouth of the river, he speared him. And then they two went into the boat. The seal had a carefully (planted) wound. Now they went by means of (their) canoes. Then he who had charge of the harpoon stood up. Verily, (it was) not long before the pole was seen as it kept on going (into the body of the seal). (The seal) jumped upward from the water. Although (the seal was going) very far, nevertheless (the pole) was sticking out. That seal was about to go in a southerly direction. "Let us paddle!" Then, verily, they (did so). Now they began to come close to the pole. The seal floated up just a little from the

¹¹ Abbreviated for *sis*.

¹² *galō'sik's* INTO THE OCEAN would have been more proper.

¹³ *k'is* + *-auz* + *-auk'*.

¹⁴ The prefix *hak'-* has been transposed here from the following noun.



hak'i'lū. Misi'lX muⁿhū tsqwa'nku'yaī'nx as lā'quns, lpō'lXamt-
 auk' ¹ as qā'tlōu ts-hi'tek'. Tsqūnkwaī'xalX muⁿhū as xa'mnik's.
 "Yū'ltel!" Xa'met-s-hi'tslem k'ets hi'k'e qā'lte i'l distai.
 Temi'lX muⁿhū metsqē'wulX as lā'quns. K'ets xū'si hi'k'e o'xwal
 5 as xa'mni. Temi'lX muⁿhū tsqē'wilX. Temuⁿhū qt'lā'lnx as
 lā'quns, temuⁿhū lk' lō'qutīlnx. Temuⁿhū lōqudī'xa tas hi'k'e
 tsā'me tskwaī'lX lt!a'xut is xa'mni. Temuⁿhū k' lō'qutiyū'lX.
 'Liya' xū'si qaha'lk'saxa as xa'mni, hi'k'e yā'xau tsai'qa. "Liya'
 imi'stal as xa'mni, mis hi'k'e tsā'me ni'sk'ik's ayaī'." K'ets
 10 i'mste heyū'lnx. K'ets hi'k'e xū'si ūxūi' as xa'mni. K'ets 'Liya'
 xū'si tsqūna'ku'lnx, nā'mk'ets ōxūi'. 'Liya' nā'mk' imi'staltxa.
 K'ets muⁿhū txwayū'lnx. lpū'lXamt-auk' ¹ as lXamā'niyū ts-hi'-
 tek'. K'ELxa'ts muⁿhū tsqūnkwaī'nx. 'Liya' xū'si o'xwal.

Te'mlta mi'kukwauX ² as pi'tskum. Penqai'inst ³ muⁿhū as
 15 xa'mni. Ni'sk'ik's hi'k'e tsā'me ayaī' tas xa'mni. 'Liya' nā'mk'
 imi'staltxa. Tsqa'mliyū s-le'wī'. 'Liya' nā'mk' qahalk'sa'xa as
 xa'mni, hi'k'e tsai'qa yā'xau. K'ets xū'li hi'k'e aūli'lnx. K'is
 muⁿhū k'i'mhak's lxwē'stoxs. ⁴ "Ts-yaī'tsxatisk' 'Liya'!", ts-
 ildī'sk' as melana'stiyū. "Ni'sk'ik'sil muⁿhū ayaī'. 'Liya' nā'mk'
 20 k'lxautai'li," ts-ildī'sk' as melana'stiyū. Hā'a'tse pelxwē'lXwatx-
 aūnst as xa'mni. "K'-auk' 'Liya' ilā'tstau pin k'a'ltū." Ts-ildī'sk'
 ats-melana'tstiyūk'ilX. "K'-qa' nā'k's ayaī'm tas xa'mni," ts-
 ildī'sk' ata's neqa'txa 'k'as tsuwī'x. "K'-Liya' k'lxautai'ln,
 ni'sk'ik'sil muⁿhū aya'yusemtsx qata's xa'mni." Temuⁿhū
 25 qamli'xa. Penqai'inst muⁿhū as xa'mni. "Ts-yaī'tsxatisk'
 'Liya'! 'Liya' nā'mk' imi'stal." Ts-hūi'lxasxamsk'ilX. "K'-Liya'
 k'lxautai'ln." Temuⁿhū pilq!ai'xa is qamli's. "K'-llxusaī'm ta',"
 ts-ildī'sk' ats-melana'tstiyūk'ilX. Penqai'inst muⁿhū as xa'mni.
 "K'-auk' 'Liya' ilā'tstau pin k'a'ltū." Temi'lX muⁿhū muā'-
 30 txauxa. Temuⁿhū meqei' s-le'wī', tem xa'met-s-hi'tslem tem
 ma'yexa. "K'il tsqwa aya'yusemts hak'ini'k'eai 'k'ku's wili'sal.
 K'i'l k'i'mhak's tsqwa aya'yusemts." Temi'lX i'mste muⁿhū
 ma'yex. "Muⁿhū tsqwa k'e'a. Neqai'ist! ⁵ K'-Liya' k'lxaudai'ln.
 K'il qa' nā'k's aya'yusemts." Ts-ildī'sk' tsimlanā'stiyūk'ilX. Tem-
 35 uⁿhū k'e'a k'i'mhak's ayaī', hak'ini'k'eai 'k'as wili'sal. Temuⁿhū
 k'e'a k'i'mhak's ayaī'. "Ni'sk'ik'sil muⁿhū ayaī'. Wafna' tsau'-
 wiyū, yūxē'tsx muⁿhū tsau'wiyū. Hi'k'e ala'k'tūtxa s-le'wī',
 yūxē'tsx as tsau'wiyū." Ts-ildī'sk' as melanā'stiyū. "K'-qa
 iltqai'sik's-slō k'is muⁿhū wil?" Ts-hūi'lxasxamsk'ilX. K'ets

¹ plu- TO STAND.

² For *meyiku'kaur*.

³ neq- TO HOLD.

⁴ For *lxwē'tsitors*.

⁵ neq- TO HOLD; -ai inchoative; -i indirect object of 3d person; -st imperative.

water. Now as they kept on approaching to the pole he who had charge of the harpoon stood up inside (the canoe). At last they were coming nearer to the seal. "Let us get close to him!" One man kept on speaking (thus). Now they continued to approach the pole. The seal floated up just a little. At last they came close to him. Thereupon the pole was hooked and taken hold of. And then he took it, who knew well how to pull a seal. Now he took hold of it. The seal did not swerve (even) a little in various directions; he just kept on going straight (ahead). "A seal does not habitually act thus when he goes very far." Thus it was said. The seal floated up just a little. (However) he was not approached (even) a little whenever he floated up. (No seal) ever acted like that. Then he was pulled. He who had charge of the killing tool stood up inside (the canoe). At last they began to come nearer him. (Still) he did not float up (even) a little.

However, the sun was setting. The seal was (still) held on to. That seal went very far. (No seal) ever acted like that. It became foggy all over. (Still) the seal never swerved in various directions; he just kept on going straight (ahead). (At last) he was come to a little closer. He was going to be speared right there. "What do you think of that?" (was) the chief's remark. "We have gone far now. We will never lose hold of him." (Such was) the chief's speech. In vain they tried to spear the seal. "Your hearts shall not be little." (Such was) the speech of their chief. "(I) wonder where the seal is going to go?" spoke he who held on to that previously mentioned rope. "He will not be let loose; that seal has gone with us to a far place." Then it began to get dark. (Still) they held fast to the seal. "What do you think of that? He never acted like that (before)." (Such was) their talk among themselves. "He will not be abandoned." And then at night a mist arose. "Verily, it is going to rain," (such was) the speech of their leader. Still they held fast to the seal. "Your hearts shall not be little." So they kept on going. Finally when daylight appeared all over, one man said: "He must be taking us to the place from where that referred-to (seal) came. He must be going with us there." Thus they said now: "Now, verily, it must be (so). Hold on to him! He will not be let loose. (I) wonder to which place he is going with us?" (Thus were) the words of their leader. And then, verily, (the seal) went there, whence he came, as has been related before. Verily, he went there. "Now we have gone to a far place. Gone are the breakers; the breakers have disappeared now. It is just calm everywhere; the breakers have disappeared." (These were) the words of the leader. "(I) wonder at what place he is at last going to stop?" (Such was) their talk



txwayū'lnx, te'mlta aū'L kwas kwī^e lowā'txayū. Temuⁿhū k'i-mhak's LXwē'LXwatxaūnx, sas muⁿhū aū'L lowā'txayū. "Yūxē'tsx muⁿhū as tsau'wiyū." Ts-ildī'sk' as tas neqa'txa 'k'as tsuwē'x. Te'mltaLx muⁿhū k'e'a tsqūnkwaī' nāk' 'k'as mek'!ē'lt s-le'wī'.

- 5 "Muⁿhū ta^e k'e'a muⁿkusex i'ldistaī i'mste. K'-Liya^e qā^a'tse k'his wī'lsemts." Temuⁿhū mā^a'lk'sta ayaī' tas xa'mnī. K'is muⁿhū ma'yexam as kwīⁿ'ts'lit. "Nī'sk'ik'sil aya'yusemtsx." Temi'Lx muⁿhū k'e'a tsqūnkwaī' nāk' 'k'as yā'tsx as xa'mnī.

- Mūⁿ'lilx yā'xau is xa'met-3-pī'tskum. Qlāī'tsitxaūnx. Muⁿ'hī
10 is xe'lk'et-s-pī'tskum tem-axa xa'met-s-qē's. Temi'Lx muⁿhū wī'lx nāk' 'k'as mek'!ē'lt s-le'wī'. Temuⁿhū yā'tsx tas xa'mnī meqam-
i'nt. Temuⁿhū ma'yexa tsimlana'stiyūk'ilx. "K'-muⁿhū k'!xau-
tayū'Li." Te'mlta k'im ma'yexa ata's neqa'txa 'k'as tsuwē'x.
"Liya^e. K'in Liya^e nā'mk' k'!xautayūⁿLi. Hauā'? Mis nī'sk'-
15 ik's aya'yusemtsx, tem k'in k'!xautayūⁿLi? K'in Liya^e nā'mk'
k'!xautayūⁿLi, sin anaī's. K'in Lxamna'a. Nī'sk'ik's hī'k'e tsā^a'-
me aya'yusemtsx. I'mste k'ins Liya^e nā'mk' k'!xautayūⁿLi." K'is i'mste ita^e ildī'm as kwīⁿ'ts'lit. Sa'silx muⁿhū muā'txauxa,
hī'k'e yūxē'tsx as tsau'wiyū. K'-Liya^e qā^a'tse sis lqē'lhīyūsxa.
20 Temi'Lx muⁿhū wī'lx as k'!i'lik's. Temuⁿhū k'im mā^a'lk'sta ayaī'.
"K'in muⁿhū Lxamna'a. Aī'sins¹ Lxamnaī'dī, k'ins k'i'stī, mis
tas hī'k'e tsā^a'me nī'sk'ik's aya'yusemtsx." Ts-ildī'sk'. Temi'Lx
muⁿhū k'isk'ai'. I'mste ts-qā'tsatisk² LALxiya^e nū'nsitxa. Temi'
Lx muⁿhū Lxamnaī'nx as xa'mnī. Temuⁿhū txwayū'lnx. Te-
25 muⁿhū meyā'sauxa tsimlana'stiyūk'ilx. "K'-Lamā'ln as tsuwē'x."
Temuⁿhū k'e'a Lamā'lnx.

- Hī'k'elx wa^e ts-nū'nsu^mxtaik' as hī'tslem. Temi'Lx muⁿhū
ilūi'xasxa. "Hak'ENī'k'eai 'k'ku's mēpū't'al kus pī'tskum, k'il k'i-
mhak's aya'yemxus. K'il qa^e Liya^e hī'tslemk's wī'?" Lxats
30 muⁿhū i'mste yō'la. "K'-auk' Liya^e ilā'tstau pin k'a'ltsū. Lā'xs
nā'k'eai lpildai'-slō, his k'!ē'tsik's wī'li, k'hīlta's-axa yālsai'm k'!ē'-
tsaisī." Ts-hīlī'dausxamsk'ilx. Temi'Lx muⁿhū k'e'a k'!ē'tsik's
wī'lx. LALxiya^e muⁿ'hī hī'tslem lowā'txayū as hī'tslem 'k'ts-
k'ai'sk'uxsk'ilx as hī'tslemilx. Temi'Lx muⁿhū wī'lx k'!ē'tsik's.
35 Temi'Lx muⁿhū wī'lx haluwī'k'siyūk's-ukⁿ, k'ELxa'ts yō'latxa.
Xa'met-s-hī'tslem tem hī'k'e tsā^a'me melā'nx hamstī^e intsk'i's.
Liya^e nā'mk' ta^emuqwa. Qā^a'lte hī'k'e i'ldistaī. Nā'mk'silx muⁿhū
qaa'yem 'k'as nā'tk'ⁱ, tas LEyā'tstilx muⁿhū wī'lx. Temuⁿhū silx
wī'lx LEyā'tstik's, temi'Lx muⁿhū ilū'lnx. "Ma'ai^li xwe'nayat-s-
40 hī'tslem." Temi'Lx muⁿhū ma'yexa. "Tsā^a'men-ū hī'k'e k'ai'sk'-

¹ Contracted for *ais misin*.

² A nominalized form of the adverb *qā^a'tse* LONG TIME.

among themselves. (The rope) was pulled, whereupon (the seal) came close to the canoe. At then he was speared there, when he happened to come close. "The breakers have disappeared now," (were) the words of the one who held fast to the rope. Then at last, verily, they came close to where there was a rocky place. "Why! it is, truly, as thou didst say. It will not be long before he will stop with us." And now the seal was going slowly. Thereupon the steersman said, "He went with us far." Verily, they were at last close to where yon seal was living.

They had been going for perhaps one day. It was counted. It seemed (more) like two days and one night. And then they came to where that previously mentioned rocky place was. Not many seals were living (there). Then their chief said, "(The man with the rope) will now let go of it." But thereupon spoke he who held fast to the rope: "No! I will never let him loose. Why? After he went with me (so) far shall I let go of him? I will never let him loose, my friend. I am going to kill him. He simply went with me to a far place. For that reason I shall never let him loose." Then the steersman likewise said thus. Now as they kept on going, the breakers had simply disappeared. (Then) not long (afterward it seemed as if the seal) were going to become tired. So then they came to the rock. And (the seal) went slowly there. "Now I am going to kill him. After I shall have killed him I will leave him, because that one merely went with me to a far place." (Those were) his words. And now they were hungry. For such a (long) period they did not eat (anything). So then they finally killed the seal, whereupon he was pulled (close to the canoe). And then their chief kept on saying, "The rope shall be cut." Thereupon, indeed, it was cut.

The food of those people was simply gone. So then they began to talk among themselves: "From where the sun usually rises we will go in boats there. Are we then not going to come upon people?" Now thus they were talking continually: "Your hearts shall not be little. Even though (we may have come) somewhere (to) a bad place, we will nevertheless reach the shore and will go back along the shore." (Such was) their talk among themselves. Then finally, indeed, they reached the shore. Those people did not seem to look like people, because of their privations. Now they came to the shore. And then they came to the mouth of the river (and) they kept on talking. One man (especially) was there who knew everything very (well). He never kept quiet. He was talking all the time. Then after they came in their boats into that river, they arrived at people. And when they came to the village they were (thus) talked (about). "Perhaps (those are) people from across the ocean." And then they said (separately): "I am simply very hungry, my friend. For per-



- itsxa, sin itsai's. Mū'nlii is xe'lk'it-s-pi'tskum tem-axa is xe'lk'it-s-qamli's yā'tsxaan-auk' kō'k". Ayā'salyusemtsx xas xa'mni nī'sk'ik's." Temi'lx muⁿhū pti'inx as nū'nsumxteli. Temi'lx muⁿhū nūnsai'. K'ets i'ldistaī atsimlana'stiyūk'ilx. "L-axa k'le' 5 tsaisi yālsai'm." Temi'lx-axa k'i'stnx ats-kwī'sk' nāk' 'k'as le-yā'tsit sili'kwex. "Qani'xax melā'nx sin le'wī'-slō ts-lā'nk'. Qtau'-slō ts-lā'nk' sin le'wī'. K'in-axa k'i'mhak's yālsai'm k'le'tsaisi, sin anai's. K'in-axa k'i'sti hak'p'k'i tesi'n kwī'e, sin anai's. Meli'-lk'stan-ū is hai^{ne} philkwīsaī', sin anai's." K'-i'mste i'ldistaītxam 10 ts-hi'teqhnsk' atsimlana'stiyūk'ilx. Temi'lx-axa muⁿhū yālsai' k'le'tsaisi. Hi^{ne}sk' ts-meqami'ntisk' tas pi'tskum sa'silx ayā'salyem kū'kwaisi, tem imsti'tit-s-pi'tskum silx-axa yālsai' k'le'tsaisi. 'La-lxiya^e qā^a'tse leyalā'saut, temi'lx-axa muⁿhū wī'lx. Hi'k'e hamsti^e wa^e ts-lō'sink' ats-hi'tslemk'ilx, silx-axa muⁿhū wī'lx. K'ilx 15 muⁿhū tqē'tqailitxa ats-hi'tslemk'ilx, silx-axa wī'lx muⁿhū. Hi'k'e hamsti^e wa^e ts-lō'sink' tas hi'tslem. Temi'lx-axa muⁿhū wī'lx ts-itsai'sk'ik's.
- Temuⁿhū tsqa'mtliyū. Imi'saltxalx kus Qtau'teslem, qami'-ntit-s-hi'tslem. I'mste tai^e muⁿhū.

15. THE DREAMER

(Told by William Smith in 1910)

- 20 Xa'met-s-hi'tslem tem sūⁿlhak'litxa iheli'ts. Nā'mk'ets atsk'ai'xa, k'ets hi'k'e qā^a'lte k'i'mhak's¹ silk' lūiⁿ'xa. Hamsti^e hi'k'e tas intsk'i's silk' lūiⁿ'x, nā'mk'ets atsk'ai'. Nā'mk' mesūⁿlhak'li i'mste, tem 'liya^e nā'mk' ilā'tstau ts-k'a'ltisūk'. Nā'mk'ets atsk'ai'xa, k'is qā^a'lte hi'k'e leai'si as nū'ns. "K'i'msxas² tqaia'ldi 25 hamsti^e hi'k'e intsk'i's, xas hi'k'e qā^a'lte lhayā'nautemts qwon, nā'mk' sxas ā'tsk'altxam. K'in qan ihī'yem hamsti^e hi'k'e intsk'i's. Xa-hi'k'e hamsti^e intsk'i's lemlā'nti. Xa-'liya^e ū'k'ei hili'dauwi, nā'mk' sxas ā'tsk'exam³ qwo'nhak's." Nā'mk'ets atsk'ai', k'is hi'k'e hamsti^e leai'si tas hi'teslem. Hamsti^e intsk'i's lhilkwai'- 30 sūnx, nā'mk'ets atsk'ai'xa. "Xa-xe'ilk'e lhayā'nausxam. Nā'mk' sins ihī'yem antū'u qaqā'n, xas hamsti^e intsk'i's melā'ni." Nā'mk'ets ilā'tex 'k'as lt!awa'it, k'is hi'k'e qā^a'lte qō'tse qauwai'sex. 'liya^e ū'k'ei hili'daux. Lās meqami'nt ts-hi'tslemk', te'mita 'liya^e hili'daux ts-hi'tslemk'. 'liya^e xū'si ilā'tstau ts-haiⁿ'k'-auk'. 35 Tsā'mauk' hi'k'e ila aū'l-⁴auk' ts'haiⁿ'k'. "Muⁿhū ā' qwon was k'in hi'k'e hamsti^e intsk'i's lemlā'nti⁵?", ts-haiⁿ'k'-auk'. K'ets 'liya^e ū'k'ei hili'daux, nā'mk'ets atsk'ai'xa. K'ets mūⁿlii hi'k'e kus hi'tslem hili'daux, nā'mk'ets atsk'ai'. I'lauk' ⁶lauwa'lxamt⁶ ts-

¹ Literally, "thereto, toward there."² k'i'msie + x.³ Literally, "sleep."⁴ Literally, "very near inside his mind."⁵ Contracted for i'La-ⁿauk'.⁶ aūL NEAR; ila aūL-auk' is haiⁿ TO BE EXCEEDINGLY GLAD.

haps two days and likewise two nights did I stay in the ocean. A seal went with me to a far place." Thereupon they were given some food. And then they began to eat. Their leader would say, "We will go home along the shore." Then they left their boat behind, where those people who were mentioned before were living. "Thou knowest the name of my place. The name of my home is Seal Rock. I am going to go back there along the shore, my friend. I am going to leave behind my canoe here, my friend. I met with bad luck, my friend." Thus their leader was telling what had befallen them. Then they went back along the shore. As many days as they traveled in their boats on the ocean, they (spent) the same (number of) days (upon) going back along the shore. They were not going back long when at last they arrived home. The hair of all their people was simply gone when they came home. Their people were crying when they came home. All those people had lost their hair. Now at last they came back to their home.

And now it ends. Thus the Seal Rock people always acted, the people (of) long ago. Thus only now (it ends).

15. THE DREAMER

Long ago one man was dreaming. Whenever he fell asleep, he would just always dream in a certain way. Of all sorts of things he dreamed whenever he fell asleep. Since he continually dreamed thus, his heart was never little. Whenever he fell asleep he would just always see an elk (in his dream), who was habitually telling him (thus): "Shouldst thou simply want all sorts of things, thou shalt continually look to me (for them) whenever thou wilt sleep. I will give thee all sorts of things. Thou shalt just come to know everything. Thou shalt not tell it to anybody when thou shalt be dreaming about me." Whenever he fell asleep, that person would just see everything. All sorts of things were being done whenever he slept. "Thou shalt always take good care of thyself. Since I am going to grant thee those (things), thou wilt come to know all things." Whenever he joined those who were playing, he was always first (among them). (However) he did not customarily tell anyone (how he obtained his prowess). Although his people were many, still he did not habitually tell it to his people. His spirit was not small (even) a little. He was merely very glad in his mind (as he thought). "Now am I (not) going to be the one who will just know all sorts of things?" (Such were) his thoughts. He never told anyone whenever he slept (and dreamed). (His guardian spirit) habitually spoke to him just as if it were a person whenever he fell asleep. His mind was exceedingly glad.

- haiⁿk'. "Muⁿ'hū ā' qwon was k'in limlā'ntī hamstī¹ intsk'ī's."—
 "Nā'mk' sxas limlā'ntēmts qwōn, k'is hamstī¹ hī'k'e lā^a a'it nī'xak's.
 Ā^wqayū k'is hī'k'e a'it nī'xak's, nū'nsumxtelī k'is hī'k'e a'it nī'xak's. K'in qaqā'n i'tem. Hamstī¹ hī'k'e intsk'ī's k'in qaqā'n
 5 i'tem. Xa-xe'ūlk'e Lhaya'nausxam. Xa-ⁱLiya¹ ū'k'eai hīlī'dauwī. K'in hī'k'e qā^a'lte Lhayā'naudū qaqā'n." Nā'mk'ets atsk'ai', k'is hī'k'e qā^a'lte i'mste sūⁿ'lhak' !ēt^xam. Temuⁿ'hū k'e'a ihilkwai'sex qas hī'tslem. I'Lauk' Lauwa'lxamt ts-haiⁿk', sas k'-hī'k'e hamstī¹ intsk'ī's limlā'ntī. "Muⁿ'hū ā' qwon was k'in hī'k'e hamstī¹ in-
 10 tsk'ī's limlā'ntī?"—"Xa-ⁱLiya¹ nā'mk' hā'alqa p'lī'xamts, nā'k'eai k'in yā'tsx. Nā'mk' sins tqaia'ldū, k'xas 'ik'ta'meng'ink' ayaī'm qwo'nhak's." Nā'mk'ets atsk'ai', k'is mūⁿ'hī hī'k'e qas hī'tslem hīlī'dauwī. "K'in qā^a'lte hī'k'e Lhayā'naudū qaqā'n," tsimyeaī'sk' qassūⁿ'lhak' !iyū. "Nā'mk' sins ihī'yem qaqā'n, k'au'k's hī'k'e tsā^a'-
 15 me pilskwīst xam k'a'lt^sū. Xa-ⁱLiya¹ nā'mk' hā'alqa p'lē'xamts. K'-tai¹ sins tqaia'ldū, xas muⁿ'hū 'ik'ta'meng'ink' p'lī'xamts." I'Lauk' lauwa'lxamt ts-haiⁿk' as hī'tslem. Nā'mk'ets atsk'ai'xa, k'is mūⁿ'hī hī'k'e yā'tsī k'im Lhayā'nīyaīsk'.¹ K'au'k'ets it la'xalx ts-haiⁿk' qas hī'tslem. "Lā'tqin ā' hā'alqa k'ī'mhak's wīl?"
 20 Hamstī¹ hī'k'e intsk'ī's k'is Lhayā'nī, nā'mk'ets atsk'ai'. K'-Liya¹ qā^a'tse k'is muⁿ'hū tsqā'mt !iyūsxam. Lā'tqaisxamst-auk' ts-haiⁿk' as hī'tslem.

- Is xa'met ts-atsk'ai'sk' tem haiⁿk' ⁱLiya¹ lqōū'tsxa. K'-Liya² qā^a'tse k'is ² muⁿ'hū ayaī'm. K'-muⁿ'hū tsqē'yemxus ⁱLiya¹ qā^a'-
 25 tse. K'-yāsau'ya'a ts-hī'tslemk'.³ "K'-Liya¹ qā^a'tse pins ⁴ k'ī's-tū." Yuxwīst hī'k'e ts-hī'tslemk' tem leyā'saux. "K'in ⁱLiya¹ qā^a'tse yā'tsī, k'ī'pin k'ī'stū. K'in ayaī'm pxami'nt."—"Xa-nā'-k's-e'n ayaī'm?"—"Ā'a, k'in pxami'nt ayaī'm. Lā'xins ⁵ pīhai'mi, p-Liya¹ nā'mk' hā'nt!aīts." Tsimyeaī'sk' ts-hī'tslemk'. "K'ī-
 30 msins ⁱLiya¹ hīlkwisa'a, xas ⁱLiya¹ Lhayā'ntēmts 'k'ta's le'wī." K'-i'mste hīlī'dauwī ats-hī'tslemk'. "Xa-ⁱLiya¹ ū'k'eai hīlī'dauwī, lā'xins qā^a'tse pīhai'm." K'-i'mste hīlī'dauwī ats-hī'tslemk'. Temuⁿ'hū qai'hai' pxami'nt.

- K'-muⁿ'hū ayaī'mi. K'-Liya¹ lā^a Lhayā'nī xū'sī, mis muⁿ'hū
 35 ayaī'xa. K'-muⁿ'hū meyā'xauxam. Nī'tsk'ets ⁶ leyā'saux ats-sūⁿ'lhak' !ik',⁷ tem mūⁿ'hī hī'k'e qō'tse Lhayā'nīx. Temuⁿ'hū meyā'xauxa. Tai¹ muⁿ'hū Lahai¹t! temuⁿ'hū Lhayā'nīx. Nā'mk's minstai'xa, temuⁿ'hū atsk'ai'xa. "Xa-lxū'yemts muⁿ'hū 'k'anhū'u 'k'ta's pī'tskum." Temuⁿ'hū mis tk'ī' is lqē'st, temuⁿ'hū ayaī'xa

¹ Literally, "his vision."

² The future elements do not impart here a strict future sense.

³ Singular instead of plural.

⁴ Simplified for k'ī'pins; k'is + -p + -n.

⁵ lāxs + -n.

⁶ Contracted for nī'tsk' k'ets.

⁷ Contracted for sūⁿ'lhak' !iyūk'.



"Now am I (not) going to be the one who will know all sorts of things?" (His guardian spirit told him.) "After thou shalt come to know me, all things will simply be easy for thee. (The acquisition of) dentalia shells will just be easy for thee; (the obtaining of) food will just (come) easy to thee. I am going to grant thee (this power). I am going to grant thee all sorts of things. Thou shalt continually take good care of thyself. Thou shalt not customarily tell it to anybody. I will always look out for thee." Whenever he fell asleep, he would always be dreaming thus. Thereupon that man did as (the spirit told him). He was exceedingly glad because he was going to know everything. "Now am I (not) the one who will just know everything?" (Then the spirit told him): "Thou shalt never come to me right away where I am staying. When I shall want thee, at that time thou shalt come to me." Whenever he fell asleep, (his spirit) would continually speak to him just as if it were a person. "I shall always look out for thee," (those were) the words of the spirit. "After I shall have given thee (the power), thy heart will habitually be very strong. Thou shalt never come to me right away. Only if I should want thee, shalt thou come to me at that time." The man was exceedingly glad. Whenever he fell asleep, it seemed as if his guardian spirit were always staying with him there. That man was habitually revolving in his mind, "In what manner can I arrive there right away?" He habitually looked at all sorts of things whenever he fell asleep. Now not long (after this, his waiting) was going to come to an end. The man was glad in his own mind.

Once upon a time after he fell asleep he almost did not wake up. Then it was not long before he was going to go. (His waiting) was about to come to an end not long (afterward). (Then) he said to his people, "Not long (after this) I am going to leave you." To his own relatives he said then (thus): "I am not going to stay here long; I am going to leave you. I am going hunting."—"Where wilt thou go?"—"Oh! I shall go hunting. Even if I should be absent (for a long time), you shall never wait for me." (Thus was) his speech (to) his people. "If I should not do it, thou shalt not look for me in this world." Thus he constantly said to his people, "Thou shalt not tell this to anybody, even if I should be gone for a long time." Thus he continually spoke to his people. Thereupon he made ready to (go) hunting.

He was about to go now. He did not see anything at all as he started to go now. So he kept on going. Whatever his dream had been telling him, just these (things) he seemed to be perceiving. So then he kept on going. And then he saw deer only. Whenever he camped he fell asleep (dreaming that his spirit spoke to him thus), "Thou wilt at last find me on this here day." So after he awoke in the morning he went to bathe. And after he ceased



- lūn'tsit. Temuⁿhū mis k'ā'tex lūn'nst, temuⁿhū xē'tsux^u, temuⁿhū ayaī'xa. Te'mlta 'Līya^ε qā'tse yā'xautxa, temuⁿhū tsqē'wīlx as nū'ns ts-yai'xaitexk'. Temuⁿhū ūstai'nx. Ts-hamstī^ε!atisk' as nū'ns ts-yai'xaitexk'. Temuⁿhū wastau'yaī'nx. "K'-qa^ε nā'mk' 5 sins muⁿhū lqwa'mīlī?" Temuⁿhū meyā'xauxa. K'ets hauwī'i hī'k'e saū'ltā. K'-muⁿhū yāxau'ya'a. K'ets hauwī'i hī'k'e tī'k'sal. K'ets muⁿhū tsqē'wūlx. Xam^ε tai^ε as nū'ns, ts-hai'aya^ε-tisk' tas nū'ns. K'-muⁿhū yāxau'ya'a. Is lxatōwai'-slō k'is 'Līya^ε haiⁿk' lxū'yux^utaldū ts-yai'xaitexk'. K'-muⁿhū yāxau'ya'a.¹
- 10 K'ets hī'k'e saū'ltā melā'ntelī. "K'-qa^ε iltqa^εt sins muⁿhū leai'sī[?]," ts-haiⁿk'-auk' as hī'teslem. Mūⁿhī hī'k'e lhayā'nīx as nū'ns. Temuⁿhū wastau'yaī'nx. Melā'nx muⁿhū nī'tsk' līlī'daux. "Ta'me hī'k'e meqami'ntit-s-hī'tslem," ts-mahai'xasxamsk'-auk' ts-haiⁿk'. Te'mlta 'Līya^ε qā'tse mis muⁿhū tskwayū'lx as kū'x^u.
- 15 K'-auk' txa'a ts-haiⁿk' qas hī'tslem. "Mūⁿhū tsqwa tsqūnkwaī'." K'-muⁿhū mā'lk'sta meyā'xau^uxam. K'au'k'ets i'mste ts-haiⁿk'. "K'-qa^ε iltqa^εt sins muⁿhū leai'sī[?]" Te'mlta 'Līya^ε qā'tse mis muⁿhū leai'sx. K'-lhayā'nauwī muⁿhū, mis leai'sx as nū'ns. Hakⁿ'hī tai^ε ts-k'ayā'sīyūk' 'k'as nū'ns. Temuⁿhū mis leai'sx,
- 20 'lauk'īya^ε tlxayū'lx 'k' ts-haiⁿk', k'-ltsī'k'!yaī.² Temuⁿhū ayaī' as nū'ns. K'-spai'dī nā'k's k'as sūn'lhak'!ī.³ K'-k'ī'mhak's spai'dī. K'-muⁿhū meyā'xau^uxam. Temuⁿhū yekū'kwī⁴ as pī'tskum, k'-muⁿhū qamk'!ī'yemxus. Temuⁿhū minstai'xa. Melā'nx muⁿhū k'-lā^a mehīlkwaī'sī qas nū'ns. Temuⁿhū mis atsk'ai'xa, temuⁿhū
- 25 silk'!ūi'. Melā'nx muⁿhū nī'i līlī'dau qas nū'ns. "K'in spai'dū k'ī'mhak's nāk' kus lt!awa'it sili'kwex. K'in k'ī'mhak's spai'dū. Xa-'Līya^ε lxaa'yextayemts.⁵ Lā'ns⁶ nī'sk'ik's ayaī'm, xa'ltas⁷ hī'k'e qā'lte lowa'stautemts. Tqaia'ldxax hī'k'e hamstī^ε kus intsk'ī's. K'in k'ī'mhak's spai'dū nāk' kus lt!awa'it sili'kwex."
- 30 Temuⁿhū mis qe'ī s-le'wī', k'-ltūi'mi. Lau'k'īya^ε tla'xsax ts-haiⁿk'. K'-hī'k'e tai^ε qā'lte lk!wā'nītxam. Temuⁿhū k'e'a i'mste phīlkwaī'sex. Qā'lte hī'k'e lhayā'nīx, mis qwā'mauwīlx. Temuⁿhū qwamauyū'lx. "K'in k'ī'mhak's spai'dū nāk' kus lt!awa'it sili'kwex." Lā'tqaīsxamst-auk' ts-haiⁿk' as hī'teslem, mis k'-
- 35 hamstī^ε intsk'ī's līmlā'ntī. Tem-auk' hī'k'e tsā'me lā'tqaīsx ts-haiⁿk', mis k'-hamstī^ε hīmlā'ntī tas intsk'ī's.
- Temuⁿhū k'ī'mhak's spai'tx qas nū'ns. Te'mlta 'Līya^ε qā'tse mī'saux muⁿhū tsqūnkwaī'. "K'-auk' 'Līya^ε qē'lhya xam k'a'-ltsū!⁸ Lā'xstis⁹ 'Līya^ε hā'a!qa wīl hī'teslemk's, k'-auk' 'Līya^ε

¹ Note the frequent use of the future tense in an aoristic sense.

² For k'-ltsī'k'!ī; ts-k'!- to shoot.

³ Abbreviated from sūn'lhak'!ītxa.

⁴ Abbreviated from yekū'kwīza.

⁵ Simplified from LELxaa'yextayemts; Lxaa'yex- reduplicated stem Lxai- to give up.

⁶ lās + -n.

⁷ Abbreviated from k'exa'ltas; k'is + ltā + -x.

⁸ Literally, "Shall inside not tire thy heart."

⁹ lāxs + -st.

bathing he started out and went on. But he was not going long when he came upon the tracks of an elk. Thereupon he followed them. (Those) were the tracks of a very large elk. So he continually followed them. "(I) wonder whether I am ever going to overtake him?" And then he kept on going. (The tracks) were still fresh. So he kept on going toward them. (The elk must have) just recently gotten up. And now he was coming nearer. (There was) only one elk, an elk of a (very) large size. So he kept on going after it. Sometimes he would almost not find the tracks (of the elk). Then he continually went after it. (Those tracks) were really fresh. "(I) wonder what (he will look like) when I will see him?" (were) the thoughts of the man. It just seemed as if he saw the elk. So then he kept on following him. He knew now what (his spirit) had been telling him. "It seems as if many people (are here)." (Such were) his own thoughts. Then (it was) not long when at last he heard some (noise in the) brush. The man was thinking in his mind, "He must be approaching now." So then he kept on going slowly. Thus (he thought in) his mind, "(I) wonder what (he will look like) when I should see him?" But (it was) not long before he perceived him. Then he kept on looking at him (carefully) after he espied the elk. That mentioned elk had a horn on one side only. So when he saw him he did not think in his mind that he was going to shoot at him. Thereupon the elk started to go. He was going to take him to the place of which (the man) had dreamed. He was going to take him there. Now he kept on going. And then the sun went west, and night was about to overtake him. Thereupon he camped. He knew now what the elk was going to do. So after he fell asleep he began to dream. He knew now what the elk had been telling him: "I will take thee there, where everybody is playing. I am going to take thee there. Thou shalt not cease (following) me. Even if I should go far, thou shalt nevertheless follow me continually. Thou desirest (to know) all sorts of things. I will take thee where everybody is playing." And then when daylight appeared, he began to bathe. He did not think (of anything) in his mind. He just kept on smoking. Now, verily, thus he acted. He just always looked (for the elk), as he kept on following him. And then he continued to follow him. "I shall take thee where everybody is playing." That man was glad because he was going to know everything. For that reason he was very glad, because he was going to learn all sorts of things.

And now the elk took him there. And not long (afterward) they two began to approach. "Thou shalt not let thy heart become impatient! Even if we two do not come to people right away, thy heart

- Ts-sūdā'stk'emyuk' te'mlta 'Liya^ε lowa'hayayū'sxa-axa. Hā'a'-tse muⁿ'hū yāsauwal'yaī'nx, "Lowā'hayayū'sxai!" Wa^ε tas lā^a. 'Liya^ε melā'nxasx k'-lā^a muⁿ'hū iltqai'm. Qauwā^{εa} lā^a wahau'hinx, te'mlta k'-Liya^ε lā^a iltqā'in. Temuⁿ'hū wahau'hinx mehaya'dau
 5 k'aⁿ'hits!. Temuⁿ'hū k'e'a tsqē'wulx, temuⁿ'hū qaltsixwai' hape'-nk'. Te'mlta 'Liya^ε lā^a iltqā'a, tem yāsau'yaī'nx. "K'eai'xan, k'in 'Liya^ε lā^a iltqā'yū." Temuⁿ'hū yāsau'yaī'nx. "X-aū qasūwa'a as k'a^εk'." Temuⁿ'hū k'e'a tsqē'wulx, temuⁿ'hū qaltsixwai' hape'nk'. 'Liya^ε qā'a'tse qaltsi'yuxⁿ, temuⁿ'hū spa'yūsxa. Tem k'ets muⁿ'hū
 10 LEai'sx xas Mō'luptsini'sla. Temuⁿ'hū ya'x-¹auk' is hai^ε kuntai'nx temuⁿ'hū yāsau'yaī'nx. "X-aū ts!a^εwa lqā'alsxam¹ nīsk'." Temuⁿ'hū yāsau'yaī'nx. "Aī's xū'si lēha'yayūsxam, k'i'nuk's² muⁿ'hū nī'sk' qā'alsxaimi." Tem mis muⁿ'hū lēha'yayū, tem yāsau'yaī'nx. "Qā'axasxai wa' qā'lpex!" Temuⁿ'hū k'e'a hīlkwaīsaī'nx, temuⁿ'hū
 15 lō'qutī'yutxa hak'aītsai's-ū. Temau'x muⁿ'hū tsxūdaī'xa. 'Lauxiya^ε qā'a'tse tsxwati', te'mlta-axa muⁿ'hū tslikūi'nx, tem-axa muⁿ'hū tsk'ūi'diyū. Hā'a'-tse-axa wahau'hinx. Wa^ε tas lā^a. Itsxalsxai' muⁿ'hū hā'a'tse. 'Liya^ε melā'nxasx k'-lā^a muⁿ'hū iltqai'xasxam.
 Temuⁿ'hū taā'xti tsilpai'xasx. Tem hī'k'e yelī'nt!³ lxuūi'nx
 20 penk'i'sik's qauwā^{εa} hī'k'e ts-te'xk'. Yu'xū 'Liya^ε ā'mta k' lila'-hasal, te'mlta wī'lx qwula'xt. Tem yāsau'yaī'nx. "Qa'l'k'exai! Hūn'tsk'ex sin teq k'insti'yemtsū." Temuⁿ'hū mis ā'mta lk' la'-lhixasx, tem hau'k's mehaya'nix. Wa'na' ū'k'eai nā'k'eai. Tem k'ets muⁿ'hū qalpalsxai', tem-axa muⁿ'hū lk'a'xk'iyūsxa. Tem-
 25 uⁿ'hū mēpū'lalxa,⁴ tem hau'k's mehaya'nixa. Te'mlta 'Liya^ε xe'ilk'e hā'nx nī'sk'ik's. Tem-auk' muⁿ'hū paksal'yaī'nx tats-k' lī'k'ik'. Te'mlta wa'na' hata'hak'. Tem k'ets muⁿ'hū ma'yexa. "Xas qūla'xt tsqwa k'insti'nx xam^ε kusi'ns k' lī'k's." 'Liya^ε lā^a iltqā'a. Tem k'ets muⁿ'hū ayai'. 'Liya^ε qā'a'tse yā'xau, tem
 30 lēyā'xai'lx qami'nt tas tsima'ma'. Tem k'ets muⁿ'hū pkūtsūi'nx, tem tsimai'nx nūnsai'nx. Mēqē'n'xat.⁵ Temuⁿ'hū mēyā'xau. 'Liya^ε qā'a'tse yā'xau, te'mlta LEai'sx as lēyā'tsit, tem k'i'mhak's ayai'xa.

- Temuⁿ'hū mis wī'lx itsai'sik's, temuⁿ'hū qaaī'xa. Wa'na' hī'-
 35 tslem, xa'met tai^ε mukwa'slitslō yā'tsx. Tem pxēltsūsai'nx xa'kus mukwa'slitslō. "Hani'k'ex-e'n?"—"Hak'i'nsk'in⁶ wī'lx."—"Te'-mex-e'n nā'k'sau?"—"Hī'k'en hau'k's x'ū'lamtxa. K'in xadiya'-yem tesi'n mīlx." Temuⁿ'hū k'e'a ihī'yuxⁿ. "Lā-e'n?" ts-yeai'sk'

¹ qaa- TO ENTER.² k-is + -n + -uku.³ ū- TO BE SMALL; -ent! distributive.⁴ plu- TO STAND.⁵ Literally, "It has an odor"; qēax SCENT, ODOR.⁶ Transposed for hīk'nī'sk'in.

shall not become impatient. I will give thee all sorts of things." That man kept on thinking in his mind: "I like that very much. Now at last I have found such a thing." Then he went on. Just like a human being (the spirit) continually talked to him, although (it was) his dream (which) thus kept on speaking to him. His thoughts (were always upon what his spirit told him). "If thou shouldst want to know everything, I will take thee where everybody is having fun." So then he kept on going. "Since thou desirest all manner of fun, thou shalt always follow me. I am going to take thee to where I live." That man was continually thinking thus, "Now such a thing do I desire."—"If thou shouldst fail (to obey) me (in) what I have been telling thee, thou wilt not live. Shouldst thou not do what I have been telling thee, thou wilt not live any longer." He was just always spoken to by what seemed to be a human being, whenever he camped (and) whenever he fell asleep. He seemed (to be torn by) many feelings. "I wish to arrive quickly at the place thou art taking me; I wish to arrive there right away." That man seemed to have various (feelings) in his heart. He was glad because he was going to know all sorts of things. "Even if thou dost not come to people right away thou shalt not give me up; thou shalt just keep on following me." That man was always thinking in his mind: "Now just such a thing I like. Thus I want it." Whenever daylight appeared (and) wherever that mentioned (man) was going, (the spirit would tell him), "Thou shalt always bathe, so that thy skin shall be clean." He was always revolving in his mind: "Now this is what I like. Such a thing have I wanted."—"I shall take thee to where all sorts of things are being done. I shall take thee there." That man was continually thinking: "Now just such a thing do I want. Such a thing have I desired. And now at last I found it." Thus that man was always thinking. "Should we two come to people, he will always talk to thee like a human being." (Thus were) his own thoughts. Whenever darkness came upon him, he did not notice his tiredness (even) a little. "I will just give thee all the things which thou desirest. Just like those (other people wilt) thou (act) when thou wilt play. Nobody shall ever overcome thee. Thou shalt always (be) above the (other) people after thou shalt come to know me. Thy heart shall never be small when thou shalt desire all sorts of games. I am going to take thee where everybody is having fun. I shall take thee there. For a long time didst thou fare very poorly."

Then it was not going to be long before they two were going to arrive where everybody was having fun. "It will not be long before I shall arrive with thee at the place where everybody has assembled. We two are approaching now." Just like a human being he always



as mukwa^εslitslō. "Ā'a, tsima^εma'. Nū'nsit!" Temuⁿhū k'e'a.
 nūnsai'nx. "Hani'k't-e'n ham lā'tqa?"¹—"Ā'a, qami'nt tashūⁿ'k'i
 'k'ta's lxayā'ts."—"I'mstē ta^ε? Tem k'in aū'l pkūtsū'u."—
 "Liya^ε. Xa-Liya^ε lā^ε lxu'ndidi. Tai^ε kwas tka'hītist hī'tslem qas
 5 xunū'dinx. Sxas tqaia'ldi pkū'tsitxaist, k'i'nauks² yūxa'yem xam^ε
 kuha'ms k'ik's."—"K'eai'sa." Temuⁿhū k'e'a imstī'nx. Tem-
 auk' muⁿhū k'ts!a'yuxⁿ ats-k'!i'k'ik' tem-axa muⁿhū tsk'ūi'diyū.³

¹ Literally, "Whence is thy somethingness?"

² k'is + -n + -auk'.

³ Jackson was of the opinion that the story contained additional episodes which, however, he did not remember.

talked to him, although (it was) the guardian spirit that was continually talking to him. That man's thoughts (were): "Now just (such) a thing do I like. At last I have found it. For a long time have I desired just such a thing."—"Should we two arrive at people, thy heart shall not be small. Since thou desirest all sorts of things, all these (different) things are being done (at the place) to where I here am taking thee." That man was continually revolving in his mind, "(I) wonder to what sort of a place will he come with me?" He was continually talking (to) himself, although he was alone: "Now just (this) thing do I want. Such a thing am I going to like."—"When we two shall arrive at where those many people have assembled, thou wilt just see all sorts of things. All sorts of things are being done." Then they two were coming nearer. "It will not be long before we two will arrive at last. (It will be) as I have been telling thee. Thou wilt see something." Then again he camped. Whenever he camped (and) whenever he fell asleep, (the spirit) would talk to him as if it were a human being. And then when daylight appeared all over he gradually woke himself up. "We two are approaching now. We will at last arrive on this here day." Thereupon he woke himself up, ready to go bathing. And then, verily, he bathed. Every once in a while that man's thoughts (were upon that) thing, which was said to him, "We two will at last arrive on this here day." (He thought to himself), "Now am I (not) going to be the one who will just know all sorts of things?" Then he started. He always watched closely the one who was taking him along. That elk had only one horn. "When we two will come close to where I am going with thee, thou wilt hear there (people). I shall leave thee there. I have now come with thee to this place; thou wilt listen from here." It looked like some sort of a big place. "Thou shalt not go there during daytime. Thou shalt go there at night. I am going to leave thee here. Thou shalt always think of me in thy own mind for ever so long a period. I will always watch over thee. Thou shalt always take good care of thyself whenever thou shalt hunt (for) elks. I will grant thee everything forever. Thy heart shall not be small. Thy heart shall always (be directed) toward me. I am going to leave thee now." Now after he left him he fell asleep. Then when he fell asleep, he kept on talking to him as if he were a human being. "When I shall come to thee (again), thou shalt go at that time to where many people have assembled."

And then he woke up. It seemed (to him) as if the noise made by people came from somewhere, the shouting of the people. Then he sat down, but (it was) not long before he saw a person. "To me it must be to whom that man is coming." At last (the man) came (to him). "I have come to thee now, my friend. I know thee. As soon as thou didst come here I knew thee. Thy heart shall not be small." Then they two went back. Then they two arrived at the house. The noise of the people sounded from somewhere



CUSTOMS AND HISTORICAL NARRATIVES

18. GAMES OF THE ALSEA INDIANS ¹

(Told by William Smith in 1910)

I. LPŪ'PENHAŪT ²

SHINNY

Nā'mk'auk'ets-axa wī'lyem s-le'wī', hak'au'k'-auk' yā'tsx kwas
 nā'tk' ¹ tas hī'tslem, temuⁿ'hū k'i'lXats tqaia'ldex lt!awa'it. Te-
 mau'x xe'lK' tsimlāna'stiyūk' temuⁿ'hū qō'tse k'au'xuts ilūi'. "K'il
 hak'ta'ming'ink' k'lis t!au'txaīm." Ts-yū'lk'aux ats-mēlāna'sti-
 5 yūk'ilx as milhūdaī's. Nā'mk'ilxas tqaia'ldex lt!awa'it, k'au'xus
 ilūi'm kuts-mēlāna'stiyūk'ilx qau'wis. "K'is ta'meng'ink'it-s-pī'-
 tskum k'lis pū'penhaūtxai'm. L-qau'wis k'au'k's lpū'penhaūt."
 Ts-yō'lk'aux atsimlāna'stiyūk'. Hamstī^e hī'k'e tas lā^a k'ets ti'ūt!
 hūna'lNx. K'is-axa ti'ūt!hūna'lN tas pā'xt!iyū. K'ets qlita'lNx
 10 as pī'tskum. "Nā'mk's tsqa'mt!iyūsxam sūdā'stit-s-pī'tskum, k'is
 hak'ta'ming'ink' k'lis muⁿ'hū k'exk'ai'm, k'lis muⁿ'hū t!autxai'm."
 Lā'tqaisxamst-auk' ts-hai'n'k' tas La'mxadōt-s-hī'tslem.³ "Hā'alqa
 lpū'penhaūtxai'm."

K'is muⁿ'hū k'e'a 'Līya^e qā^a'tse k'ets muⁿ'hū tsqa'mt!iyū as
 15 pī'tskum, k'is muⁿ'hū Lq!ai'm-slō ts-hī'tek' k'au'k's, k'is muⁿ'hū
 ayaī'm-slō ts-hī'tek' nā'k's k'is lpū'penhaūt si'lkustoxs. K'ets qau'-
 wis ayaī' as hak'au'k'it, k'ets k'i'mhak's qau'wis k'exk'ai' as hak'-
 au'k'it. K'is 'Līya^e qā^a'tse k'ets muⁿ'hū wī'lX as leyā'tsit as
 hak'au'k'itauk'slēm.⁴ K'is muⁿ'hū k'exk'ai'm-slō ts-hī'tek'. K'is
 20 muⁿ'hū tsimā'lN as puxwa^eyaī't!xautoxs,⁵ k'is muⁿ'hū pk'!a'lN as
 kō'x^u hak'au^e. K'is muⁿ'hū Lqūxwai'it!xamt si'lkustoxs. K'au'-

¹ This narrative has again all the earmarks of Smith's faulty style of narration. Some descriptions are, incomplete and at times hopelessly confused.

² Was played by men exclusively. For a full description of this almost universal game, see Stewart Culin *American Indian Games*, Twenty-fourth Rept. Bur. Amer. Ethn., pp. 616 et seq.

³ Literally, "the children people."

⁴ Consists of *hak'*; *k'auk'* ACROSS; *-t*; *-auk'*; *-slēm*.

⁵ *xwa^eyaī!* GOAL.

"Thou shalt sit down right here. It is known that thou didst arrive here. Thou shalt hear from right here. Thou art not (the) only (one) who has come here. (There are) just many people here; the people are constantly taking turns. One (person) quits (and) goes back home." Now he was watching the people. All sorts of things were being done. "Thou shalt see a shinny game." Then, verily, he looked. Whenever the shinny ball was put into play, all the people would simply shout. The people were swift runners, the people were different (from those he knew at home). The people (had) only feathers (in their hair). "Am I (not) going to be the one who will now know all sorts of things?"—"(After) one night thou shalt again watch there, where many people are playing the guessing game. Enjoyable things are being enacted. Those people who play the guessing game make (loud) noises. Thou shalt see all sorts of things. Thou shalt be the one who (after a while) will do everything. For that reason hast thou come here. A large number of dentalia shells are bet by those who play, a large number of dentalia shells. (Then) in turn thou shalt go where everybody is shooting at the target." Thereupon he went there. All the people just tied their hair on top (of their heads). Now he began to look on. "Thy heart shall not be small; thou art not the same person (as before), after thou hast come here." This much he was told continually. In every house all sorts of things were being done. "It is not going to be long before thou wilt go home. Now thou hast seen all sorts of things. It is not a very small matter which thou hast come to know. Thou wilt just know everything. Thy guardian spirit will help thee. Thou shalt go home to-morrow." All those who were dancing had painted (themselves) in various ways. That man was rather glad. "Now am I (not) going to be the one who will just know all these things?"—"Thou shalt be the one, my friend, who will do what is being done right here. All the games (which) thou seest right here thou shalt enact (also). When thou shalt come back to thy home, thou wilt do all (these things)." (Thus) that man was told continually. "We will always watch thee, when thou wilt do it, what we are giving thee (here). Thou wilt just beat all the people. For that reason hast thou come here now. Even if thou shalt become old, nevertheless thy heart will always be strong. Now thou shalt go home. Thy shinny club (thou) shalt always paint thus whenever thou wilt play shinny. We are the ones who grant (this) to thee. Thou shalt go home now. Thy heart shall always (be directed) toward me."

Now he was about to go home. That man almost did not go back. (But after a while) he kept on going. (He saw) a great number of

- meyā'xauxa. K'-auk' muⁿ'hū lk' ts'layū'telī¹ 'k' ts-haiⁿ'k'. "Muⁿ'hū tsqwa k'e'a i'mste te'min tas muⁿ'hū leai'sx meqami'nt tas nū'ns." Tem-axa muⁿ'hū tsqūnkwaī' ts-itsai'sk'ik's. Tem-axa muⁿ'hū wī'lx hak'nī'k'eai 'k'as ayā'saltxa. Tem-axa muⁿ'hū wī'lx ts-itsai'-
 5 sk'ik's. Hamstī^e hī'k'e tqē'tqailī ats-hī'tslemk', mis-axa muⁿ'hū wī'lx. "P-Liya^e tqē'tqailīxam. 'Laniya^e yuwi'xsal, hī'k'en ayā'sal nāk' kus It!awa'it silī'kwex. K'i'mhak's spaya'salyemtsx xas nū'ns. Hak'i'min-axa wī'lx. Hamstī^etin hī'k'e intsk'i's leai'sx k'im." Nā'mk' mis-axa muⁿ'hū wī'lx, tem-axa muⁿ'hū yāsau'yaī'nx ts-mū'-
 10 tsk'ak'. "Hak'i'mshis² lehilkwaī'si antū'u tas intsk'i's, k'-līliya^e qaū tsā'siyemts. Sin pā'xtliyū k'ins temā'sī, nā'mk' slis pū'penhautxam. K'-līliya^e nā'mk' qaū tsā'siyemts." Temi'lx muⁿ'hū k'e'a i'mste philkwaisai'. "K'-līliya^e i'mste lhilkwaī'si is yu'xwis lin k'inā'xait!. K'-tai^e is tsā'msit-s-milhūdaī's k'lis muⁿ'hū i'mste
 15 mehilkwa'yasi.³ K'-Liya^e yu'xwis sin k'inā'xait! i'mste mehilkwa'yasi." Ts-hī'teqmsk' ts-līlī'dauhnsk' ats-mū'tsk'ūk'aux. K'ilx muⁿ'hū leā'lauwī atsimlana'stiyūk': Tem meyā'sauxa ts-melanā'stiyūk'ilx. "Mis intsk'i's melā'nī qas xam^e, k'is hī'k'e tsā'me aqā⁴t. K'in mūⁿ'hī qau'x sin x'ā'mxasxam. Nā'mk' sins ayā'ltxam
 20 tsā'msik's is milhūdaī's, k'-Liya^e nā'mk' qaū tsā'siyemts." Ts-ildī'sk' atsimlana'stiyūk'ilx. "Tsā'me hī'k'e aqā⁴t sips xam^e intsk'i's melā'nī. K'in muⁿ'hī hī'k'e qau'x qwōn." Ts-ildī'sk' atsimlana'stiyūk'ilx. "Qā⁵'lten hī'k'e tsā'stūnx. Nā'mk'ents⁴ ayaī' qaha'lk's is milhūdaī's, k'ins hī'k'e qā⁵'lte tsā'sī. Tem tsa'tī
 25 sip melā'nx xas xam^e intsk'i's t!auyaī's. Lā'xs nī'sk'ik's li'ltas⁵ ayā'ltxam It!auwa'it." Ts-ildī'sk' atsimlana'stiyūk'ilx.
 Tai^e muⁿ'hū.

16. QAS QĀ'ALT MUKŪSLĪYĀI'NX AS KUSŪ^eTSĪ⁶

THE MAN MARRIED HER THE BEAR

(Told by William Smith in 1910)

- Temau'x muⁿ'hū yāsau'yaī'nx ats-tā'ak'. "K'-xan muⁿ'hū ayaī'm. Xan-ayaī'm lxwē'lxwat is tsūdaī's, sxans⁷ k'eaī'm
 30 hū'nst." Temuⁿ'hū meyā'saux ats-lī'yak'aux. "K'-tsa'tī si'pstis ayaī'm lxwē'lxwat. Tsā'men hī'k'e tqaia'ldex tsūdaī'ssūltā'stelī." Temau'x muⁿ'hū ayaī', temau'x muⁿ'hū wī'lx is nā'tk'auk's. Temau'x muⁿ'hū muq'lwē'laux⁸ 'k'as nā'tk'au. Temau'x k'i'stnx ats-kwī'sk', k'au'x hī'k'e tskwā'hal ayaī'm. Temau'x muⁿ'hū k'e'a
 35 ayaī'. 'Lauxiya^e lā^a lhayā'nix, mi'saux muⁿ'hū muq'lwē'lauxa 'k'as nā'tk'au. Temau'x muⁿ'hū meyā'xauxa. K'ets hī'k'e sau'lt

¹ k'is/-...-auk' is hain^e TO BELIEVE.² hak'i'msis + -l.³ That is to say, "Use the tamanamous shinny sticks."⁴ Contracted for nām^k k'ents.⁵ Abbreviated from k'lttas. Consists of k'is + -l + ttā.

Foot notes continued on p. 185.

elks where he was going back. Then his mind believed in (what he saw). "Verily, it must be so, since I see now many elks." So then he came closer to his house. Now he came back (to the place) from where, as was told previously, he had started out. Now he came back to his house. All his people were just crying when he arrived home. "You shall not cry. I have not died; I just went to where those many people were having furr. An elk went with me there. I have (now) come back from there. I have seen there all sorts of things." Now as soon as he came back he began to talk to his younger brother. "Should we do those things (which I learned), no one is ever going to beat us. I shall always paint my shinny stick (as I was told) whenever we will play shinny ball. Nobody is ever going to beat us." Then, verily, they did so. "We will not act thus toward our own neighbors. Only against an (entirely) different tribe will we act thus. We will not act thus against our own neighbors." This much his two younger brothers were told (by him). So then they told their chief about it. Thereupon their chief kept on saying: "Since one (of us) knows (those) things, it will just be very good. My spirits will be rather high. Whenever I shall go to a different place, nobody will ever beat me." (Such was) the speech of their chief. "It is very good, that one of you knows something. I will be rather high (in the estimation of others)." (Those were) the words of their chief: ("Until now) I was always beaten. Whenever I went to a different place, I usually lost (in every contest). Now (I am) glad that one of you knows different contests. No matter how far (we may have to travel), we will nevertheless habitually go to play (against other tribes)." (Those were) the words of their chief.

Only now (it ends).

16. THE MAN WHO MARRIED THE BEAR-WOMAN

So then they two said to their father: "We two are going to start now. We two will go to spear salmon after we two shall finish eating." Thereupon their (dual) mother kept on saying: "(I) shall be glad if you two will go spearing. I like very (much) fresh salmon."

Then they two started, and soon they two came to a small river. So then they two kept going upstream along that mentioned creek. And (soon) they two left their canoe (because) they two intended to go on foot. So, verily, they two started. They two did not see anything while they two were going upstream along that mentioned creek. Then they two kept on going. The spawning grounds of the

* The marriage between a human being and a female bear seems to be a popular theme in the folklore of certain tribes of the Northwest. See, for example, Frachtenberg, *Coos Texts*, p. 171; Farrand, *Traditions of the Chilcotin Indians*, p. 23.

¹ sis+zan.

² q'ul- TO GO UPSTREAM.

- is tsūdaī's ts-wā'lt!exk'.¹ K'au'xuts muⁿ'hū yō'la. "Hatō'qwī tsqwa yā'tsx tas tsūdaī's. I'mste tem tas wa'na' tas halī'yū." K'au'xuts i'mste yū'la, k'au'x muⁿ'hū meyā'xauxam. K'ets hī'k'e saū'ltā tas tsūdaī's ts-wā'lt!exk'. Temau'x muⁿ'hū hatō'qwīxa,
- 5 temau'x LEai'sx as lke'yā'tiyū 'k'itsai'x. Temuⁿ'hū meyā'saux tas xam^ε. "Hī'k'e tsa^ε hūⁿts sā'anqa, 'Liya^ε aqā^εat. Xa-hī'k'e alak'ū'-wī, xa-'Liya^ε LXwē'yai!" Ts-yū'lk'aux. "Hatō'qwī tsqwa yā'tsx tas tsūdaī's." Temau'x muⁿ'hū meyā'xaux. K'ets hī'k'e saū'ltā tas tsūdaī's ts-wā'lt!exk', mi'saux muⁿ'hū muq!wī'lauxa. Te'mīta
- 10 'Liya^ε qā^a'tse temau'x LEai'sx as tsūdaī's 'k'itsai'x. Temuⁿ'hū LXwī'tsinx, te'mīta 'Liya^ε Limk'!ē'ntex. Hilai'nx. Temau'x muⁿ'hū meyā'xauxa, te'mīta 'Liya^ε qā^a'tse temau'x qalpai'nx LEai'sx as tsūdaī's xē'lk'aux. K'au'x muⁿ'hū LXwē'tsī, te'mītaux hī'k'e hilai'nx hamst^ε. Temau'x muⁿ'hū ayai' 'k'as lqwē' s-le'wī'.
- 15 K'au'xuts hā^a'tse khayā'nix nā'k's 'k'as ayai' as tsūdaī's. Temau'x muⁿ'hū meyā'sauxa. "St-xē'tsū." Temau'x muⁿ'hū xē'tsux^u. K'ets hī'k'e saū'ltā tas tsūdaī's ts-wā'lt!exk'. Te'mīta 'Liya^ε qā^a'tse mi'saux LXū'yux^u as kusū^εtsī ts-yai'xaitexk'. Temau'x muⁿ'hū k'im meyā'sauxa. "Qas i'stekwal tsqwa lō'tsitxanx² tem
- 20 tas wa'na' tas tsūdaī's." Temau'x muⁿ'hū mehatō'qwīyauxa. Te'mīta 'Liya^ε qā^a'tse mi'saux qalpai'nx LXū'nx as kusū^εtsī ts-yai'-xaitexk', saū'ltā hī'k'e tsā'mē. Yu'xū k'a^εqst s-le'wī' 'k'as-aū k'!a'qesal 'k'as nā'tk'. Te'mīta 'Liya^ε qā^a'tse temau'x LEai'sx as tsūdaī's, psi'nLxat-s-tsūdaī's, 'k'itsai'x, hī'k'e tsā'mē ā'qatsuxt as
- 25 tsūdaī's. Temau'x muⁿ'hū LXwē'tsinx, temau'x xē'lk' LXu'ntitex. Temau'x k'!ē'tsik's kul'ai'nx 'k'as nā'tk'au, temau'x k'im ilūi'xa. "K'ist muⁿ'hū tsqwa LXūi' tas tsūdaī's. K'ist muq!wē'lauxam." K'ets hī'k'e saū'ltā as kusū^εtsī ts-yai'xaitexk', sau'x muⁿ'hū muq!wī'lauxa 'k'as nā'tk'au. Tsā'mē hī'k'e meqami'nt as tsūdaī's
- 30 ts-yā'tst!exk', ts³ hī'k'e saū'ltā. 'Lauxiya^ε qā^a'tse LEyā'xaut, temau'x muⁿ'hū LEai'sx as tsūdaī's meqami'nt hī'k'e. Hau'k's kumū'kwalyem as tsūdaī's 'k'as nā'tk'au. K'ets ta'mē xū'pa as k'i'lū k'!ē'tsik's 'k'as nā'tk'au. Tas tsūdaī's ts-meqami'ntisk'. Te'mīta 'Liya^ε qā^a'tse mi'saux LEai'sx as hī'tslem k'a'fal hatō'
- 35 qwīyū 'k'as nā'tk'au. Temuⁿ'hū mi'saux LEai'sx hak'ta'mink'ink' temau'x muⁿ'hū ltsā'msiyū. K'au'k'ets hī'k'e qā^a'lte ltlxai'sx 'k' ts-haiⁿ'k' ats-tā'ak' qas tas xam^ε. Temuⁿ'hū mi'saux sqūli', tem yāsau'yaī'nx ats-mū'tsk'ak'. "Xa-tas hūn'k'i yā'tsī, k'in-uk^u k'a^ε tō'qwīs ayai'm nī'sk'ik'sa^εt."

¹ wāl! SPAWNING GROUNDS.² ilu- TO SCARE, TO DRIVE AWAY.³ Abbreviated from k'ets.

salmon were just fresh. Then they two were talking: "The salmon must stay upstream. For that reason are there none here below." Thus they two were talking while they kept on going. The spawning place of the salmon was just fresh. So they two kept on going upstream when (suddenly) they two saw some old salmon, where it lay (in the sand). Thereupon one (of them) said: "This is probably very bad; it is not good. Thou shalt just leave him alone; thou shalt not spear him!" (Such was) their (dual) talk. "The (good) salmon must stay upstream." And then they two kept on going. The spawning place of the salmon was just fresh as they kept on going upstream. However, not long (afterward) they saw a salmon where it lay (in the sand). Thereupon (one of them) speared him, but did not hit him. He missed him. So they two kept on going, but (it was) not long before they two saw again two salmon. Then they speared (them), but both of them missed. Thereupon they two went to a deep place. In vain they two looked (in order to find out) where those mentioned salmon had gone. So then they two kept on saying, "We two will depart." Then they two departed. The spawning places of the salmon were simply fresh. Suddenly not long (afterward) they two came upon the tracks of a bear. Thereupon they two kept on saying there, "This thing must have scared them away, so that there are no salmon here." Then they two kept on going upstream. But (it was) not long before they two found again the footprints of a bear, just very fresh. The ground was still wet where that referred-to (bear) came ashore in the river. But not long (afterward) they two saw salmon—three salmon—where they lay; just very good (were) the several salmon. Then they two speared them and caught two. So they two laid them down on the bank of that river, whereupon they two began to talk there. "Now we two must have come upon the salmon. We two will keep on going upstream." The footprints of the bear were just fresh, as they two continued to go upstream along that mentioned creek. (They two saw) very many signs of the salmon, (and they) were always just fresh. They two were not going long when they two saw many salmon. The salmon were running around in different directions in that creek. (There was) a large number of the salmon. But (it was) not long before they two espied a person upstream wading around in the small river. Then when they two saw (that person), from that time on they seemed to have become different. One of (them) was always thinking of his father. So as they two stood (there), he (the elder boy) said to his younger brother: "Thou shalt stay right here. I will go farther upstream for a little while."

Temuⁿhū k'e'a ayaī'. Te'mīta LEai'sx as mukwa^sSTELI, te'mīta
 Lōhau'wix¹ qas mukwa^sSTELI. Temuⁿhū ayaī' k'i'mhak's. Tem-
 uⁿhū mis tsqwa'nkutEX, temuⁿhū yūxē'. Temuⁿhū mis-axa
 Its!au'wītex s-le'wī',² tem hī'k'e aqā^stit-xū'mstan pilā'tqwax
 5 hak'īn'hī. Temuⁿhū ildī'nx qas xū'mstan. "Qa'nhan hī'k'e
 wī'lyux^u, tem ta'sEX ha'aits ayaī'."—"K'in 'Liya^s nā'mk' mukū-
 sLiya'a³ kusū^stsī," k'-i'mste ma'yEXam. "'Laniya^s kusū^stsī,"
 k'-i'mste yāsau'yaī' qas xū'mstan. "K'in-axa spai'dū sin itsai'-
 sik's, k'in sidiya'yū."⁴ Tem-axa muⁿhū k'e'a spai'tx ts-itsai'sk'-
 10 ik's. Temau'x muⁿhū yālsaī'. "K'-Liya^s imsti^t xam hā'ldemxus,
 k'EX Itsā'msiyūsxam." TsimyEai'sk', mī'saux-axa muā'txauxa.
 Aqā^stit-s-mukwa^sSTELI qas-axa spai'tx. Temau'x-axa muⁿhū wī'lx
 itsai'sik's. "Imsti^t-slō k'in tas yā'tsx. K'ist plā'mxadōwai'm tas
 hūn'k'i. Xa-'Liya^s imsti^t xam hā'ldemxus. K'in sidiya'yū, k'ist
 15 tas hūn'k'i itsai'm." TsimyEai'sk' ats-sī'tek' qas mukwa^sSTELI.
 Temau'x muⁿhū itsai'. Te'mīta 'Liya^s qā^stse hak'LEYā'tsit,
 temuⁿhū pamhatsai' kus mukwa^sSTELI. 'Lauk'iya^s xū'sī It!xai'-
 sx-axa 'k'ts-hai'k' ats-tā'ak' qas hī'tslem, temuⁿhū k'im itsai'.
 Temau'x muⁿhū plā'mxadōwai' k'im. K'au'x-ak'ETS muⁿhū
 20 wī'lyem s-le'wī', k'au'xuts muⁿhū meqami'nxam ts-la'mxadōok',
 sa'saux muⁿhū itsai'. 'Liya^s qā^stse LEYā'tstaux, te'mītaux nā'mk'
 meqami'nxā ts-la'mxadōok'. Yā'tsxaux mū'lii saū'dist wulī's-
 auk' tem-axa xē'lk', tem ita^s imsti^t ts-meqami'ntisk' ats-la'-
 mxadōk'aux. Temuⁿhū is i'mste tem kus LEYā'sauhnx, mis hī'-
 25 tslem kus kusū^stsī, lā'īta mis sī'tesal is hī'tslem. K'i'mhak's
 muⁿhū tai^s wulī'tsx.⁵

Hak'ENī'k'eai 'k'as k'ī'stnx ats-mū'tsk'ak', tem-axa hī'k'e
 yālsaī' hak'i'm. Tsā'mE hī'k'e Itsli'lxūyū yaī'x-ak' is hai^{ne},
 temuⁿhū is i'mste tem 'Liya^s qūmīyū'lx ats-hā'at!ak'. Tem-axa
 30 hī'k'e k'im yālsaī' hak'i'm. Nā'mk' mis-axa yālsaī', tem hī'k'e
 ā'niyux^u. 'Laxaya^s spaitx as tsūdaī's ats-LXwē'k'aux, tem-axa
 hī'k'e yālsaī'. Ā'niyux^u sas-axa yālā'sau. Tem-axa muⁿhū wī'lx
 ats-kwī'sk'ik'saux, tem-axa muⁿhū hak'i'm mukwē'sta yālsaī'.
 Temuⁿhū aū'l is qamli's mis-axa wī'lx. Temuⁿhū tskwayū'lx qats-
 35 tā'ak'. Ā'niyux^u sas-axa aūk'li'yem. K'-k'im yāsau'ya'a ts-
 mukwa^sSTELik'. "Qailā' hī'tE tsa^ti tem kus ā'niyux^u ku'stin
 ma'hats mu'kus-axa awī'Lau?"—"Ā'a, qas lā'teq tsqwa iltqai'nx."
 Temau'x muⁿhū tskwai'lx nī'tsk' tk'entk'i'ntxanx ats-hā'at!ak'.
 Temau'x muⁿhū Ikūi' kō'k's ats-tā'ak' tem-axa ats-Lī'yak'. Tem-
 40 au'x muⁿhū tsqē'wulx ats-ma'hatsek'. "Qas kusū^stsī Lōqudī'nx
 a'sin hā^{at}!l. 'Laniya^s tsalai'qa melā'nx qas lā'teq hī'tE iltqai'nx

¹ wahu'- TO INVITE, TO BECKON.

² Literally, "When again he watched all over"; ts/ō-...-slō TO WATCH.

³ For mukwa^sSTELiya'a.

⁴ Literally, "I will make thee (my) husband"; sī't HUSBAND.

⁵ That is to say, that part of the story which concerns the man who married the Bear-Woman.

Then, verily, he went. But (soon) he saw a woman, and that woman beckoned to him. Thereupon he went there. But when he approached she disappeared. And then when he came again to his senses a pretty girl was sitting beside him. Then the girl addressed him, "I am the one who just caused thee to come, so that thou didst go here."—"I shall never take a bear as a wife"; thus he spoke. "I am not a bear"; thus spoke the girl. "I shall take thee back into my house. I will marry thee." Thereupon she took him, indeed, into her house. Then they two came home. "Thy appearance will not (remain the) same; thou wilt become different." (Such was) her speech as they two kept on going home. It was a pretty woman who was taking him home. Finally, they two arrived at her house. "(In) such a place do I live. We two are going to have children right here. Thy appearance will not remain the same. I will marry thee; we two will live right here." (Such was) the speech of that woman to her husband. And then they two stayed (there). But they two did not live there long when the woman gave birth to a child. That man did not think in his own mind (even) a little of his father, while he lived there. And then they two had (more) children there. As the seasons of the year kept on changing, their (dual) children were gradually multiplying, while they two lived (there). They two were not living (there) long, when their (dual) children kept on multiplying. They two lived (there) for perhaps ten years and two, and similarly such was the number of their (dual) children. Now for that reason is it always said that the bear is a human being, because she took a human being as a husband. Now only thus far (this part of the story) has reached.

From where that mentioned (man) left his younger brother, (that younger brother) started to go home from there. He was exceedingly afraid; so for that reason he did not follow his elder brother. He just went home from there. As he was going back he just continually cried. He did not take back (with him) the salmon, the object of their (dual) spearing (trip), but he just went home (alone). He was continually crying as he kept on going home. And then he arrived again at their (dual) canoe, whereupon he went home from there by boat. (It was) close to evening when he came back. And then his father heard him. He was continually crying as he was coming nearer. (Then) his wife spoke to him there, "(I) wonder greatly why our (dual) boy is continually crying and why is he coming back (alone)?"—"Oh! something must have happened to him." And then they two heard as he kept on calling the name of his elder brother. So they two went down to the shore, his father and his mother. And they two came close to their child. "A bear has taken away my elder brother. I don't know for sure what happened to my elder brother. In vain I

- Ts-sūdā'stk'emyuk' te'mlta 'Liya^ε lowa'hayayū'sxa-axa. Hā'a'-tse muⁿ'hū yāsauwal^εyai'nx, "lowa'hayayū'sxai!" Wa^ε tas lā^a. 'Liya^ε melā'nxasx k'-lā^a muⁿ'hū iltqai'm. Qauwā^{εa} lā^a wahau'hinx, te'mlta k'-Liya^ε lā^a iltqā'in. Temuⁿ'hū wahau'hinx mehaya'dau 5 k'a'n'lits!. Temuⁿ'hū k'e'a tsqē'wulx, temuⁿ'hū qaltsixwai' hape'nk'. Te'mlta 'Liya^ε lā^a iltqā'a, tem yāsau'yai'nx. "K'eai'xan, k'in 'Liya^ε lā^a iltqā'yū." Temuⁿ'hū yāsau'yai'nx. "X-aū qasūwa'a as k'a'k'." Temuⁿ'hū k'e'a tsqē'wulx, temuⁿ'hū qaltsixwai' hape'nk'. 'Liya^ε qā'a'tse qaltsi'yux^u, temuⁿ'hū spa'yūsxa. Tem k'ets muⁿ'hū 10 LEai'sx xas Mō'luptsinī'sla. Temuⁿ'hū ya'x-^{auk'} is hai^{ne} kuntai'nx temuⁿ'hū yāsau'yai'nx. "X-aū ts!a'wa lqā'alsxam¹ nīsk'." Temuⁿ'hū yāsau'yai'nx. "Ai's xū'si leha'yayūsxam, k'i'nuk^{us} 2 muⁿ'hū nī'sk' qā'alsxaimi." Tem mis muⁿ'hū leha'yayū, tem yāsau'yai'nx. "Qā'axasxai wa' qā'lpex!" Temuⁿ'hū k'e'a hilkwaī'sai'nx, temuⁿ'hū 15 lō'quti'yutxa hak'aitsai's-ū. Temau'x muⁿ'hū tsxūdaī'xa. 'Lauxiya^ε qā'a'tse tsxwati', te'mlta-axa muⁿ'hū tslikūi'nx, tem-axa muⁿ'hū tsk'ūi'diyū. Hā'a'-tse-axa wahau'hinx. Wa^ε tas lā^a. Itsxalsxai' muⁿ'hū hā'a'tse. 'Liya^ε melā'nxasx k'-lā^a muⁿ'hū iltqai'xasxam.
- Temuⁿ'hū taā'xti tsilpai'xasx. Tem hi'k'e yeli'nt!³ Lxuūi'nx 20 penk'i'sik's qauwā^{εa} hi'k'e ts-tē'xk'. Yu'xū 'Liya^ε ā'mta k' lila'-hasal, te'mlta wi'lx qwula'xt. Tem yāsau'yai'nx. "Qa'l'k'exai! Hū'tsk'ex sin teq k'insti'yemtsū." Temuⁿ'hū mis ā'mta Lk'!a'-lhixasx, tem hau'k's mehaya'nix. Wa'na' ū'k'eai nā'k'eai. Tem k'ets muⁿ'hū qalpalsxai', tem-axa muⁿ'hū lk'a'xk'iyūsxa. Tem- 25 uⁿ'hū mepū'lxaxa,⁴ tem hau'k's mehaya'nixa. Te'mlta 'Liya^ε xe'il'k'e hā'nx nī'sk'ik's. Tem-^{auk'} muⁿ'hū paksai'yai'nx tatsk' i'k'ik'. Te'mlta wa'na' hata'hak'. Tem k'ets muⁿ'hū ma'yexa. "Xas qūla'xt tsqwa k'insti'nx xam^ε kusi'ns k' i'k's." 'Liya^ε lā^a iltqā'a. Tem k'ets muⁿ'hū ayai'. 'Liya^ε qā'a'tse yā'xau, tem 30 leya'xai'lx qami'nt tas tsima'ma'. Tem k'ets muⁿ'hū pkūsūi'nx, tem tsimai'nx nūnsai'nx. Meqē'n'xat.⁵ Temuⁿ'hū meya'xaux. 'Liya^ε qā'a'tse yā'xau, te'mlta LEai'sx as leya'tsit, tem k'i'mhak's ayai'xa.
- Temuⁿ'hū mis wi'lx itsai'sik's, temuⁿ'hū qaaī'xa. Wa'na' hi'- 35 tslem, xa'met tai^ε mukwa'slitslō yā'tsx. Tem pxēltsūsai'nx xa'kus mukwa'slitslō. "Hani'k'ex-e'n?"—"Hak'i'nsk'in⁶ wi'lx."—"Te'-mex-e'n nā'k'sau?"—"Hi'k'en hau'k's x'ū'lamtxa. K'in xadiya'-yem tesi'n milx." Temuⁿ'hū k'e'a ihī'yux^u. "Lā-e'n?" ts-yeai'sk'

¹ qaa- TO ENTER.² k-is + -n + -uku.³ il- TO BE SMALL; -Ent! distributive.⁴ plu- TO STAND.⁵ Literally, "It has an odor"; qēnz SCENT, ODOR.⁶ Transposed for hzk'ni'sk'in.

waited for him where he left me. He told me when he left me, 'Thou shalt stay right here; I am going upstream for a little while.' Thus he told me when he left me. A bear, indeed, seized him! I did not see it well." Then the two old people began to cry. Then his father said there, "The next day I will go to see from where he left thee." So (the next day) they went, perhaps three people and the boy. They just had (bows and) arrows. Then they came to where he had left (his younger brother). "From here (it was) that he left me." So they started out from there. They were now following his footprints. His footprints were showing just a little on several places. So one man said, "(Do you believe that) just without reason did he do this here?" (Such was) their talk. "How are we going to track him anywhere?" Now, verily, thus they talked. Then they went home. They were also afraid to follow the bear, because (it was known that) a bear always takes away the people. Then they went home (from) there, and then they came back into the house. The people were beginning to assemble there. "His tracks were not found at all anywhere." Thus they kept on speaking after they came back to the house. Now the man whose son had disappeared was told. "What, indeed, can we do for him? We shall always think of him in our inner minds."

Now thus only (it ends).

17. COYOTE IN A HOLLOW TREE

One day it snowed exceedingly hard. (Coyote) could not go anywhere at all. Then he saw a cedar tree which had a hole below. So he went (into that hole) there and stayed there. He was not inside very long when the snow simply began to fill up gradually (the hole). Then (Coyote) said to the cedar tree, "Turn thyself around!" And then, verily, it turned around; however, the wind blew again from there as before, and once more the snow gradually filled up (the hole). So he said to the cedar tree again, "Pray, close up!" Thereupon it closed up, indeed. Nowhere was there another hole at all. Then (Coyote) began to laugh. "Ha ha! the wind will never beat me. Pray, open up again!" Then, verily, (the tree) became open. "Pray, close up again!" And (the tree) would close once more.

- Ts-sūdā^a'stk'emyuk' te'mlta 'Liya^e lowa'hayayū'sxa-axa. Hā^a'-tse muⁿ'hū yāsauwal'yaī'nx, "Lowā'hayayū'sxai!" Wa^e tas lā^a. 'Liya^e melā'nxasx k'-lā^a muⁿ'hū iltqai'm. Qauwā^{ea} lā^a wahau'hinx, te'mlta k'-Liya^e lā^a iltqā'hn. Temuⁿ'hū wahau'hinx mehaya'dau
 5 k'aⁿ'lits!. Temuⁿ'hū k'e'a tsqē'wulx, temuⁿ'hū qaltsixwai' hape'-nk'. Te'mlta 'Liya^e lā^a iltqā'a, tem yāsau'yaī'nx. "K'eai'xan, k'in 'Liya^e lā^a iltqā'yū." Temuⁿ'hū yāsau'yaī'nx. "X-aū qasūwa'a as k'a'k'." Temuⁿ'hū k'e'a tsqē'wulx, temuⁿ'hū qaltsixwai' hape'-nk'. 'Liya^e qā^a'tse qaltsi'yux^u, temuⁿ'hū spa'yūsxa. Tem k'ets muⁿ'hū
 10 LEai'sx xas Mō'luptsini'sla. Temuⁿ'hū yaī'x-^{auk}' is hai^{ne} kuntai'nx temuⁿ'hū yāsau'yaī'nx. "X-aū ts!a^ewa lqā'alsxam¹ nisk'." Temuⁿ'hū yāsau'yaī'nx. "Aī's xū'sī lēha'yayūsxam, k'i'nuk^{us}² muⁿ'hū nī'sk' qā'alsxaimi." Tem mis muⁿ'hū lēha'yayū, tem yāsau'yaī'nx. "Qā'axasxai wa' qā'lpex!" Temuⁿ'hū k'e'a hīlkwaīsaī'nx, temuⁿ'hū
 15 lō'qutī'yutxa hak'aītsai's-ū. Temau'x muⁿ'hū tsxūdaī'xa. 'Lauxiya^e qā^a'tse tsxwati', te'mlta-axa muⁿ'hū tslikūi'nx, tem-axa muⁿ'hū tsk'ūi'di'yū. Hā^a'tse-axa wahau'hinx. Wa^e tas lā^a. Itsxalsxai' muⁿ'hū hā^a'tse. 'Liya^e melā'nxasx k'-lā^a muⁿ'hū iltqai'xasxam.
 Temuⁿ'hū taā'xtī tsilpai'xasx. Tem hī'k'e yeli'nt!³ lxuūi'nx
 20 penk'ī'sik's qauwā^{ea} hī'k'e ts-tē'xk'. Yu'xū 'Liya^e ā'mta k'īla'-hasal, te'mlta wī'lx qwula'xt. Tem yāsau'yaī'nx. "Qa'l'k'exai! Hūn'tsk'ex sin teq k'instī'yemtsū." Temuⁿ'hū mis ā'mta Lk'īa'-lhixasx, tem hau'k's mehaya'nix. Wa'na' ū'k'eai nā'k'eai. Tem k'ets muⁿ'hū qalpalsxai', tem-axa muⁿ'hū lk'a'xk'iyūsxa. Tem-
 25 uⁿ'hū mēpū'lalxa,⁴ tem hau'k's mehaya'nixa. Te'mlta 'Liya^e xe'ilk'e hā'nx nī'sk'ik's. Tem-^{auk}' muⁿ'hū paksal'yaī'nx tats-k'ī'k'ik'. Te'mlta wa'na' hata'hak'. Tem k'ets muⁿ'hū ma'yexa. "Xas qūla'xt tsqwa k'instī'nx xam^e kusi'ns k'ī'k's." 'Liya^e lā^a iltqā'a. Tem k'ets muⁿ'hū ayai'. 'Liya^e qā^a'tse yā'xau, tem
 30 lēyā'xai'lx qami'nt tas tsima'ma'. Tem k'ets muⁿ'hū pkūtsūi'nx, tem tsimai'nx nūnsai'nx. Mēqēⁿ'xat.⁵ Temuⁿ'hū mēyā'xau. 'Liya^e qā^a'tse yā'xau, te'mlta LEai'sx as lēyā'tsit, tem k'ī'mhak's ayai'xa.
 Temuⁿ'hū mis wī'lx itsai'sik's, temuⁿ'hū qaaī'xa. Wa'na' hī'-
 35 tslem, xa'met tai^e mukwa'slitslō yā'tsx. Tem pxēltsūsai'nx xa'kus mukwa'slitslō. "Hani'k'ex-e'n?"—"Hak'ī'nsk'in⁶ wī'lx."—"Te'-mex-e'n nā'k'sau?"—"Hī'k'en hau'k's x'ū'lamtxa. K'in xadiya'-yem tesi'n milx." Temuⁿ'hū k'e'a ihī'yux^u. "Lā-e'n?" ts-yeai'sk'

¹ qaa- TO ENTER.² k'is + -n + -uku.³ il- TO BE SMALL; -ent! distributive.⁴ plu- TO STAND.⁵ Literally, "It has an odor"; qēnz SCENT, ODOR.⁶ Transposed for hīk-nī'sk'in.

However, upon his fifth (command) it would not come open again. In vain (Coyote) kept on speaking to (the tree). "Come open!" There was not any (compliance with his request). He did not know what he was going to do (for) himself. He called all beings, but nothing was going to be *done*. Thereupon he hailed the little old man Sap-Sucker. And then he came to him, indeed, and began to peck from the outside. But he could not accomplish anything, whereupon he said to (Coyote), "I quit; I can not do anything for thee." So then (Coyote) told him, "Thou shalt send the Woodpecker here." And then he came to him, indeed, and began to peck from the outside. He was not pecking long when a hole began to appear. And then (Coyote) saw (the Woodpecker). Thereupon he took a great fancy to him and said, "Thou shalt put thyself farther in this way." But (the Woodpecker) told him, "After (the hole) shall become bigger a little, I will put myself farther in." And then after it became bigger (Coyote) said to him, "I wish thou wouldst put thyself in again!" So then he did it, indeed, whereupon (Coyote) took hold of him quickly from the inside. And then they two began to fight. They two did not fight long when (Coyote) lost his hold on him, whereupon (the Woodpecker) escaped. In vain he called him back. There was no answer (to his pleadings). Then (Coyote) did various things to himself in vain. He did not know how he was going to help himself.

So necessarily he dismembered himself. Just a little at a time he forced all parts of his (body) outside. He had not yet come out entirely when the Raven arrived. But he said to him: "Run away! Perchance thou mayest steal of me (some of) my (body) parts." And after he had put himself out entirely he began to look around everywhere. There was nobody in sight anywhere. So then he rolled himself around and began to reassemble (his parts). Then he stood for a long time and looked around. However, he could not see well far off. Thereupon he began to feel of his eyes. Verily, on one side (of his face his eye) was gone. So he said, "The Raven must have stolen one of my eyes." He could not do anything. So he went on. He was not going long when he came upon many grasshoppers. So he gathered (some) and tried to eat them. They tasted good. Then he kept on going. He was not going long when he saw a house, whereupon he went there.

And when he arrived at the house he went in. The people were gone; only one old woman stayed (there). Then that old woman asked him, "Whence art thou (coming)?"—"I have come from afar."—"And where art thou going?"—"I just travel all over. I am going to show thee my lunch." Thereupon he gave it to her, indeed. "What is it?" (were the) words of the old woman. "Oh!

as mukwa'slitslō. "Ā'a, tsima'ma'. Nū'nsit!" Temuⁿhū k'e'a.
 nūnsaī'nx. "Hanī'k t-e'n ham lā'tqa?"¹—"Ā'a, qami'nt tas hūⁿ'k i
 'k ta's lxayā'ts."—"I'mste ta? Tem k'in aū'l pkūtsū'u."—
 "'Liya'. Xa-'Liya' lā^a lxu'ndidī. Tai^e kwas tka'hitist hī'tslem qas
 5 xunū'dinx. Sxas tqaia'ldī pkū'tsitxaist, k'i'nauks² yūxa'yem xam^e
 kuha'ms k'ik's."—"K'ei'sa." Temuⁿhū k'e'a imstī'nx. Tem-
 auk' muⁿhū k'ts!a'yux^u ats-k'ik'ik' tem-axa muⁿhū tsk'ūi'dīyū.³

¹ Literally, "Whence is thy somethingness?"

² k'is + -n + -auk'.

³ Jackson was of the opinion that the story contained additional episodes which, however, he did not remember.

grasshoppers. Eat it!" Then, verily, she began to eat some. "Whence didst thou obtain them?"—"Oh! there are many right here on that prairie."—"Is that so? Then I shall (be able to) gather them close by."—"No. Thou wilt not be able to obtain any. Only those people who are one-eyed (can) catch them. If thou desirest to obtain them, I will take off thee one of thy eyes."—"All right." Then, verily, he did this. Then he put her eye inside (his socket); whereupon he escaped.

CUSTOMS AND HISTORICAL NARRATIVES

18. GAMES OF THE ALSEA INDIANS ¹

(Told by William Smith in 1910)

I. LPŪ'PENHAŪT ²

SHINNY

Nā'mk'auk'ets-axa wī'lyem s-le'wī', hak'au'k'-auk' yā'tsx kwas
 nā'tk' ¹ tas hī'tslem, temuⁿ'hū k'i'lXats tqaia'ldex lt!awa'it. Te-
 mau'x xe'lk' tsimlāna'stiyūk' temuⁿ'hū qō'tse k'au'xuts ilūi'. "K'il
 hak'ta'ming'ink' k'lis t!au'txaim." Ts-yū'lk'aux ats-me'lāna'stī-
 5 yūk'ilx as milhūdaī's. Nā'mk'ilxas tqaia'ldex lt!awa'it, k'au'xus
 ilūi'm kuts-me'lāna'stiyūk'ilx qau'wis. "K'is ta'meng'ink'it-s-pī'-
 tskum k'lis pū'penhaūtxai'm. L-qau'wis k'aū'k's lpū'penhaūt."
 Ts-yō'lk'aux atsimlāna'stiyūk'. Hamstī^e hī'k'e tas lā^a k'ets tī'ūt!
 hūna'lnx. K'is-axa tī'ūt!hūna'ln tas pā'xt!iyū. K'ets qlīta'lnx
 10 as pī'tskum. "Nā'mk's tsqa'mt!iyūsxam sūdā^a'stī-s-pī'tskum, k'is
 hak'ta'ming'ink' k'lis muⁿ'hū k'exk'ai'm, k'lis muⁿ'hū t!autxai'm."
 L-lā'tqaisxamst-auk' ts-hai'k' tas la'mxadōt-s-hī'tslem.³ "Hā'a!qa
 lpū'penhaūtxai'm."

K'is muⁿ'hū k'e'a 'Līya^e qā^a'tse k'ets muⁿ'hū tsqa'mt!iyū as
 15 pī'tskum, k'is muⁿ'hū lq!ai'm-slō ts-hī'tek' k'aū'k's, k'is muⁿ'hū
 ayai'm-slō ts-hī'tek' nā'k's k'is lpū'penhaūt si'lkustoxs. K'ets qau'-
 wis ayai' as hak'aū'k'it, k'ets k'i'mhak's qau'wis k'exk'ai' as hak'-
 aū'k'it. K'is 'Līya^e qā^a'tse k'ets muⁿ'hū wī'lx as lēyā'tsit as
 hak'aū'k'itauk'slem.⁴ K'is muⁿ'hū k'exk'ai'm-slō ts-hī'tek'. K'is
 20 muⁿ'hū tsimā'ln as puxwa^eyai't!xautoxs,⁵ k'is muⁿ'hū pk'!a'ln as
 kō'x^a hak'au^e. K'is muⁿ'hū lqūxwai't!xamt si'lkustoxs. K'au'-

¹ This narrative has again all the earmarks of Smith's faulty style of narration. Some descriptions are, incomplete and at times hopelessly confused.

² Was played by men exclusively. For a full description of this almost universal game, see Stewart Culin American Indian Games, Twenty-fourth Rept. Bur. Amer. Ethn., pp. 616 et seq.

³ Literally, "the children people."

⁴ Consists of *hak'*; *k'auk'* ACROSS; -*t*; -*auk'*; -*slēm*.

⁵ *xwa^eyaū!* GOAL.



CUSTOMS AND HISTORICAL NARRATIVES

18. GAMES OF THE ALSEA INDIANS

I. SHINNY BALL

Whenever spring came unto (this) region, (and wherever) the people lived on (both) sides of the river, they would customarily want to have (some) fun. So the two chiefs would be the ones who would begin to talk. "We shall commence to play at that time." (Such was) the talk of the chiefs of the two tribes. Whenever they desired to have fun, their two chiefs would habitually first begin to talk. "On such a day will we begin to play shinny ball. We will first (go over) to the other side for the purpose of playing shinny." (Such were) the words of the two chiefs. (Then) all sorts of things would be prepared. The shinny clubs would be fixed over. The days would be counted. "After five days shall come to an end, we will then assemble at that time, and we will commence to play." The young people (especially) were glad in their own minds. "Soon we shall begin to play shinny ball.

Then, verily, not long (afterward) the (allotted) days came to an end, (and) now all the people were going to go across in a body, all the people were about to go in a body (to the place) where shinny playing was to be indulged in by all. First would come the people from the other side; there the people from across would assemble. Then (it was) not going to be long before the villagers, the people from the other side (of the river), would arrive. At last the people would assemble in a body. Then (the space between) the intended goals would be measured, whereupon sticks would be put (into the ground) on both sides (of the field). Then mutual betting would be

xuts qau'wīs Lqū'luxwai'lt!xa kus limlāna'stiyūsxamstaux.¹ "Xa-sūdā'stk'em ltsā'siyūtemts," k'is muⁿ'hū meyā'sauxam xa'melī. "K'-ita' i'mste teqwo'n sin Lqū'xwa."

- K'is muⁿ'hū k'exk'ai'm-slō ts-hi'tek'. Hak' iⁿ'hiliyauk' k'ets
 5 saū'dist k'is-axa xam', temuⁿ'hū ita' i'mste as hak'au'k'it saū'tist
 tem-axa xam'.² K'is muⁿ'hū tsini'ln as pū'penhaū. K'-liya'
 qā'tse k'is muⁿ'hū lpū'penhaut si'lkustoxs. K'au'xus muⁿ'hū
 ilūi'm atsimlāna'stiyūk'ilx as lpū'penhaūxamt. "Xa-xe'ilk'e lha-
 yā'nauwī kuxa'm hi'tslem. K'-liya' pa'xt!ailt!oxs tas hi'tslem."
 10 K'is muⁿ'hū i'mste ma'yexam tsimlāna'stiyūk' kwas xam'. K'is
 muⁿ'hū i'mste hamsti' ilūi'm tas hi'tslem. "Liliya' pā'xt!ailt!oxs.
 P-tai' kus pū'penhaū lpā'xt!ai. L-hi'k'e xe'ilk'e t!auwai'txam,
 liliya' tsxwā'ta, k'-liya' ltsi'xudeta'ln³ hi'tslem." K'is muⁿ'hū
 tsini'ln as pū'penhaū. Sis ū'k'eai hi'k'e tsā'mē lpā'xt!aln, k'is
 15 lpī'talln.⁴ K'is hi'k'e hamsti' ha'pistelī. Hak'au' yā'tsi' k'as
 lpū'penhaūxamt.

- K'-liya' qā'tse k'is muⁿ'hū halqā'ln as pū'penhaū. K'ets muⁿ'hū
 sqūlē'-slō ts-hi'tek'. K'is muⁿ'hū wustalyā'ln. K'ets hau'k's
 wastalyā'lnx. K'ets 'liya' nī'sk'ik's xū'si leyai'xayū. K'ets
 20 hi'k'e xe'ilk'e hayā'nauwilt!xa tas limhi'mhaxasxamst.⁵ Tem-axa
 ita' pūn'wā'lnx. Ts-meqami'ntisk' tas hi'tslem. Temuⁿ'hū lpū'-
 penhaū si'lkustex. Hamsti' hi'k'e mukumū'kwalya't'elī. K'ets
 'liya' qā'tse lkumū'kwali'txamt sili'kwex, k'is k'im muⁿ'hū lō'qu-
 tistoxs. K'is muⁿ'hū sqūlī'm-slō ts-hi'tek' tas ltsūn'xūilt!xamt.
 25 Te'mita 'liya' qā'tse k'ets muⁿ'hū 'wa'itsxa.⁶

- K'is-axa muⁿ'hū ayaī'm-slō ts-hi'tek' nāk' k'as ltsinā'lnx as
 pū'penhaū. K'au'xus muⁿ'hū ilūi'matsimlāna'stiyūk'ilx. "P-liya'
 pā'xt!ailt!oxs lā'mxadōo." K'is muⁿ'hū ma'yexam atsimlāna's-
 tiyūk'ilx tas xam'. "Ā'a, i'mstauk' ita' sin hai'ne teqwo'n. P-xe'-
 30 ilk'e lhayā'nauwī." K'is muⁿ'hū halqā'ln as pū'penhaū, k'is muⁿ'-
 hū wastalyā'ln hau'k's. Tas limhi'mhaxasxamst k'sili'kwex.
 K'ets pī'ūsxaī atsimlāna'stiyūk'ilx. "Xe'ilk'ep lhayā'nauwī.
 K'ip 'liya' haxū'nsplūi' k'pi'n tsli'nīyū. P-hi'k'ek'a'axk'e si'-
 qultxam." K'ilxa's muⁿ'hū tsqē'wulī qas pū'penhaū. Tas limhi'-
 35 mhaxasxamst tem-axa tas ltsūi'xwai't!xamt. "Xe'ilk'ep lhayā'-
 nauwī pin tsli'nīyū." K'ets muⁿ'hū hau'k's wastalyā'lnx as pū'-
 penhaū. K'ets muⁿ'hū tsūi'xwē'lt!xa as lpū'penhaū. "Pū'n'wa-
 xatep!" Ltsūi'xwē'lt!xamt as lpū'penhaū i'mste. Hau'k's lo-
 wa'stallnx as pū'penhaū. K'ets hi'k'e hak'enī'k'eai pī'ūsxaī tas

¹ maldina'stiyū CHIEF, LEADER.

² The number of players on each side was not necessarily restricted to 11.

³ tsitua- TO PUSH.

⁴ pā- TO GIVE, TO PAY BLOOD MONEY.

started by all. First the two chiefs would bet (against) each other. "Thou shalt win off me five times," kept on saying one (of the chiefs). "Similarly, (of) such a (value) shall be my bet."

Now all the people were assembled in a body. (On) one side (there) would be ten and one players, and likewise thus (on) the other side (there) would be ten and one (players). Then the shinny ball would be put on the ground. It was not going to be long before shinny playing would be done by all. Then the two chiefs of the shinny players would begin to talk. "Thou shalt watch thy people well. The people shall not strike one another." Thus one of their chiefs would say. Now all the people would talk thus: "We will not strike one another. You shall only hit the shinny ball. We will play carefully; we will not fight; no person will be often pushed." At last the ball would be placed on the ground. If any (of the players) was hit very hard, he was usually given blood money. All (the players) were usually fast people. (The shinny players would usually) stand on both sides (of the ball).

Now not long (afterward) the shinny ball would be uncovered. All (the players) would stand (arranged in two groups). Now (the ball) would be pursued. It would be followed all over (the field). (It would be hit back and forth, so that) it would not go far anywhere. Those that did the hitting would usually watch one another carefully. Now (the ball) is again shoved back (with a club). The number of the people was (usually) great. Now shinny playing is done by all. All are simply (good) runners. They would not run after one another for a long time, when the ball would be finally picked up. Now those who are coaching one another would stand (together) in a body. And not long (afterward) a tally would be made.

Then all (the players) would go back in a body where the shinny ball was (again) placed on the ground. Now their two chiefs would begin to talk. "You shall not strike one another, children." And then (the other) one of their chiefs would say: "Yes, such is likewise my opinion. You shall pay strict attention to (the game)." Then the ball would be declared free, whereupon it would be pursued everywhere. Everybody is trying to hit (the ball) himself. Their chiefs would warn (them): "You shall watch it carefully. You shall not stand behind your opponents. You shall just stand together." Then the ball would come near. (The players) are trying to hit it themselves and are likewise encouraging one another, "You shall always watch your opponents well." Now the ball would be followed all over (the field). The shinny players would be encouraging one another, "Do you shove it!" Thus the shinny players are encouraging one another. The ball is all the time followed everywhere. The

⁵ *mehimh*-reduplicated form of *meh*- TO STRIKE.

⁶ *hih*- TO SCORE, TO TALLY.

⁷ The plural form *si'qul*- should have been used here.

hi'tslem tsqauwī'sk'. K'ets muⁿ'hū kumū'kwali't!xa as lpū'penhaut. K'ets xū'sī hi'k'e minai'x xwa'ya'i't!xak's. "Xe-'ilk'ep lhayā'nausxai!" K'is muⁿ'hū k'e'a xe'ilk'e lhayā'nauhn tas ltsū-in'xūilt!xamt. K'ets 'Liya^e qā'a'tse k'ets muⁿ'hū 'wa'itsxa.

- 5 K'ets i'mste lpū'penhaūt sili'kwex. Is lxatōwai'-slō k'ets sūdā'stk'em kus pū'penhaūyaī's. K'ets Lqūxwai'it!xa tas hi'tslem 'k'tsū'lquk',¹ k'is-axa ts-qā'qāt!exk', k'is-axa ā'n'qayū. K'ets qai'tsk'it tsimai's xa'met-s-Lqū'xwa. K'is-axa ita^e k'i'yaī ts-Lqū'xwak'. K'ets-axa ita^e kumtūi's Lqūxwā'lnx, k'is-axa ita^e Lqūxwā'ln tsī'tsik'!, qauwā^{ea} lā^a k'is Lqūxwā'ln.

II. LQAT^eAT²

TARGET-SHOOTING

- Nā'mk's muⁿ'hū Lqat^eat si'lkustoxs, k'i'lXas muⁿ'hū ilūi'xasxam tsimlāna'stiyūk'ilx. "L-qat^eatxai'm, k'il i'mste t!au'txaim." K'is muⁿ'hū ma'yexam atsimlāna'stiyūk'ilx. "Ā'a, k'il k'exk'ai'm is xa'met-s-pī'tskum, k'il qat^eatxai'm. K'is hak'ta'ming'ink' k'is k'exk'ai'mi." K'i'lXas muⁿ'hū k'exk'ai'm. K'ets k'exk'a'yuslnx 15 tas tsī'tsik'!. K'ets muⁿ'hū k'exk'ai'-slō ts-hi'tek'. "K'-auk' 'Liya^e tsā'a'me nī'sk'ent! stin qat^ea." Ts-hūi'lXasxamsk'³ atsimlāna'stiyūk'ilx. K'is muⁿ'hū ti'ūt lhūna'ln as qat^ea. K'ets lkunkwī'-lnx kus sū'lhak', tsaai'ts! ts-lā'nk', kus qat^ea. Imstī'tit-s-sū'lhak' ts-lā'nk' k'ets lkunkwī'lnx pqata'txus, kus tsaai'ts!. K'is muⁿ'hū 20 qalī'ln is kō'xⁿ hak'au'wauk'⁴ kus qat^ea, 'Liya^e tsā'a'me qau'x kus le'wī'. Nā'mk'ets Lemk' li'nlnx, k'is metsiyā'xwēxam⁵ kus qat^ea. K'is muⁿ'hū tsiniyū'ln hak'au'wauk'. K'ets muⁿ'hū Lqūxwai'it!xamt si'lkustex; tas ā'n'qayū k'ets Lqūxwā'yā'lnx, tas tsī'tsik'! k'ets Lqūxwā'yā'lnx. K'i'lXas muⁿ'hū qai'hai'm.
- 25 Hak'īn'yauk' tem laqai'stit-s-hi'tslem as Lqat^eaxamt, tem ita^e i'mste hak'īn'yauk'-slō. K'ilx muⁿ'hū wīl nā'k's 'k'as k'ilx qat^eatxai'm. K'i'lXas muⁿ'hū Lqū'Lqūxwai'it!lox. K'i'lXas muⁿ'hū sqūli'mi. K'is muⁿ'hū ltsī'tsk'!at si'lkustoxs. K'is muⁿ'hū tsitsk'!ayū'ln kus qat^ea. K'ets qau'wis tsī'tsk'!atxai kus hak'īn'- 30 'yauk' s-le'wī'. Xa'met-s-hi'tslem tem sūdā'st tsī'tsk'lik'. Hamstī'lX hi'k'e i'mste tsī'tsk'lik' ts-meqami'ntisk' as Lqat^eaxamt!lx. Temi'lX muⁿ'hū sqūli'. "K'-ū'k'-ē'n qau'wis tsk'!i'txam? Ā'a, xani'x." Temi'lX muⁿ'hū k'e'a tsitsk'!atxai'. K'ets xa'met-s-hi'tslem k'eaī', k'is xa'met-s-hi'tslem qalpai'm. Nā'mk' k'ets 35 himk' li'nlnx, k'is tsqaūsiyū'ln. Temuⁿ'hū tsitsk'!ayū'lnx. Xa'met-

¹ Simplified for k'its-tsū'lquk'; k'-; ts-...k'; tsū'lqu BLANKET.

² Played by men only.

³ Contracted for ts-eyū'lzasamsk'.

⁴ Consists of hak'-; hau^e EVERYWHERE; -auk'.

⁵ tsizu- TO SHAKE, TO TREMBLE.

shouts of the people would just sound from everywhere. Then the shinny players would run after one another. (Then the ball) would fall just a little short within the goal. "Do you watch yourselves carefully!" Then, verily, (the ball) would be carefully watched by those who were encouraging one another. (But) not long (afterward another) tally would be made.

Thus they would be playing shinny ball. Sometimes the shinny game would (have to be played) five times. The people usually bet against one another their blankets and their shirts and also dentalia shells. One yard (of dentalia shells) would (make) one bet. Their bets likewise (consisted of) knives. Also bead money was bet; arrows were likewise bet; all sorts of things were usually bet.

II. SHOOTING AT TARGET WITH ARROWS

Before they were about to shoot at the target, their chiefs would commence to talk, "We will shoot at the target; thus we will play." Then the chief of (the other people) would say, "Yes, we will assemble on one day; we will shoot at the target. At such a time will we come together." Then they would assemble. The arrows would be brought together. Then all would assemble in a body. "Our (dual) targets shall not be very far apart." (Those) would be the own words of their chiefs. Then the targets would be arranged. Some grass would be tied (together) for a target; its name (was) swamp grass. The swamp grass, the grass (known by) such a name, would be tied (as an) intended target. Then the target would be tied from all sides to a stick not very high (from) the ground. Whenever the target was hit, it would continue to shake. Then (such a stick with a target on it) would be buried on both sides (of the field). Then mutual betting would be done; dentalia shells would be bet; arrows were bet repeatedly. Then they would be ready.

Six people were shooting at the target on one side, and likewise (the same number) on the other side. Then they would arrive at where those mentioned (people) were going to shoot at the target. Then they would begin to bet with one another. Then they would stand (ready). Shooting would now be done by all. The target was shot at now. First (a man) from this side would begin to shoot. One man had five arrows. All the target shooters had the same number of arrows. So they stood (ready). "Who shall be shooting first? Yes, thou." Then, indeed, they began to shoot. Whenever one man finished, another man would begin again. Whenever (the target) was hit, (the man who hit it) would be cheered. And now (the target)

s-hi'tslem k'is muⁿ'hū tsitsk'layū'lī, k'ets 'līya⁶ limk'lē'ntex. K'is muⁿ'hū qalpai'm qas xa'melī. Qlai'tsitxaūnx muⁿ'hū hī'sk' ts-meqami'ntisk' tas aili'k'ī tsī'tsk'!a. Tem tai⁶ qas xa'melī limk'lē'ntex as qat⁶a.

- 5 Temi'lX muⁿ'hū qalpai' as hak'īⁿ'hīlx-auk' tsitsk'layū'lX as qat⁶a, te'mlta 'līya⁶ limk'lē'ntex xū'sī. Temuⁿ'hū qalpai'nX qas xa'melī. Nā'mk'ets limk'ī'nīlx, k'is tsqaūsiyū'ln. K'is muⁿ'hū qalpa'a qas xa'melī. K'is muⁿ'hū meyā'saux xa'melī. "Xani'x xūnā'." K'is muⁿ'hū k'e'a tsitsk'latxai'm. Xa'met-s-hi'tslem tem
- 10 hī'k'e tskwai'lX tsī'tsk'!at is tsī'tsik'!. K'ets lXā ts!um hemk'lē'ntex as qat⁶a qas hī'tslem sas muⁿ'hū tsitsk'layū'lX. K'is muⁿ'hū qalpa'a qas xa'melī k'is muⁿ'hū tsitsk'latxai'm. Nā'mk' k'ets limk'lē'ntex, k'is tsqaūsiyū'ln. Temuⁿ'hū meyā'xauX i'mste. K'ets qlai'tsitxaūnx muⁿ'hū. Qau'k'eai hī'k'e tsā'me tskwai'lX
- 15 tsī'tsk'!at is tsī'tsik'!, tem hī'k'e qā'lte limk'lē'nauX as qat⁶a. K'is muⁿ'hū taxtai'm xa'melī qalpai'm, k'is muⁿ'hū tsitsk'latxai'm.¹

I'mste qami'n philkwai'sex tas hī'tslem. I'mste t!auwai' tas hī'tslem hak'eqami'n. Nā'mk' mis meqami'nxa tas hī'tslem, tem

20 i'mste t!auwai', temi'lX qat⁶a is tsī'tsik'!.

III. Ltsī'tsqaūt²

SPEAR THROWING

- K'ets lqinqē'lnx kus sū'lha⁶k', nā'mk' k'ī'lXats muⁿ'hū k'exk'aī'. K'ī'lXas muⁿ'hū ilūi'xasxam. "S³ ū'k'eai hī'k'e tsā'me mek'ī'nt⁴ is tsūdaī's, k'is qā'lte hī'k'e limk'lē'nauwī qaqa'tse kus tsī'tsqaū." K'ets muⁿ'hū lXwē'lnx kus tsī'tsqaū. K'ets qau'xank's lXauwai'-
- 25 stex kus tsī'tsqaū, k'ets k'ī'mhak's k'lxwik'lxwai'lt!xayūshx.⁵ S qau'k'eai hī'k'e tsā'me tskwai'lī lXwē'lXwat is tsūdaī's, k'is hī'k'e qā'lte limk'ī'nauwī. K'ī'lXats muⁿ'hū tsītsqaūtxai'. K'ets muⁿ'hū lXauwai'stex qau'xank's as tsī'tsqaū. K'ets qlai'tsitxaūnx hī'sk' tas hī'tslem ts-meqami'ntisk' qas limk'lē'nauX as
- 30 tsī'tsqaū. K'ī'lXats muⁿ'hū i'mste philkwai'sex. Sūdā'st-auk' hak'īⁿ'hī temuⁿ'hū ita⁶ sūdā'st hak'īⁿ'yauk'; tem saū'tist ts-meqami'ntisk'ilX. 'LaLXīya⁶ melqū'xwat.

¹ And thus the game went on until both sides had spent their arrows.

² Played by men only. In this kind of archery the target is not stationary, and the players use spears instead of arrows.

³ For *sia*.

⁴ Abbreviated from *mak'ī'nta*.

⁵ *Lwē* - TO SPEAR: -*hī* reciprocal; -*ai* inchoative; -*ūz* accelerative; -*īz* passive.

was shot at. One man would shoot at it, (but) he would not hit it. So in turn the other man would begin. Then it was counted how many times that one already shot. But only one man had hit the target.

Now in turn those from the other side would begin to shoot at the target, but (the first man) did not hit it (even) a little. Then again another man began. Whenever (the target) was hit, (the man who hit it) would be cheered. Now another man was going (to shoot) again. Then one man kept on saying, "Now thou in turn (shalt shoot)." Then, indeed, he would begin to shoot. One man knew (well) how to shoot with arrows. (And) that man sometimes hit the target twice, as he kept on shooting at it. And then in turn another man would begin to shoot. Whenever (the target) was hit, (the man who hit it) would be cheered. Then thus it kept on going. It would be counted. He who knew how to shoot well with arrows would always keep on hitting the target. Then again another man would exchange (his place); he would now begin to shoot.

Thus the people acted long ago. Thus the people from the early (days) had fun. Whenever many people (came together), then (they would) thus play; they (would) shoot at the target with arrows.

III. SPEAR THROWING

Some grass would be tied (together), whenever they came together. Then they would begin to talk. "If anybody (knows) well how to spear the salmon, he will be the one who will always hit the target." Then that target would be speared. The target would be thrown up high (and) would be speared there with (spears). If anybody knew well how to spear the salmon, he would always hit it. Then they would throw the spears (at the target). The target would be thrown up high. It was usually counted how much was the number of the people who were hitting the target. Now thus they would act. Five (people would be) on one side and likewise five (people) on the other side; and ten (was) their (entire) number. They did not (place any) bets.

IV. LŦSĪ'ŦSIQHANAŦ¹

CUP-AND-PIN GAME

- Nā'mk'ets-axa tsqē'wyem kus ō'xun,² k'is muⁿ'hū lŦsĪ'ŦsiqhanaŦ si'lkustoxs. K'ets hĭ'k'e k'exk'ai' tas hĭ'tslem. K'ets qā'lte hĭ'k'e mis qamli's k'ets lhĭlkwaĭ'sūnx. K'ets qlai'tsitxaŦx muⁿ'hū. K'ets qas xa'met-s-hĭ'tslem tsā'me tskwaĭ'lX lŦsĪ'ŦsiqhanaŦ. K'ELxa'ts muⁿ'hū k'exk'ai'. "Tsā'me hĭ'k'e hai-haya'tit-s-intsk'i's 'k'qwo'nha'l Lin t!auyai's." Nā'mk'auk'ets-axa wi'lyem xa'met-s-ō'xun, k'is i'mste l!lauwa'it si'lkustoxs, lā'ĭta mis qē'k'iyū tem hĭ'k'e tsā'me lā^a, nā'mk'ets l!lauyai'sinx i'mste, lā'ĭta mis hĭ'k'e hamsti^e qas hĭ'tslem k'a'ts!lX-^auk' ts-haiⁿ'k'.
- 10 Xa'met-s-hĭ'tslem k'ets hĭ'k'e tsā'me tskwaĭ'lX. K'ets qlai'tsitxaŦx. Nāmk' k'i'lXats muⁿ'hū k'exk'ai', k'ets qas xa'met-s-hĭ'tslem qlai'tsitxanx. 'Liya^e tsā'me meqamiⁿt tskwaĭ'lX a lŦsĪ'ŦsiqhanaŦ. K'is muⁿ'hū qō'tse LEyā'sauln tsā'me hĭ'k'e Lqē'tk'ix a lŦsĪ'ŦsiqhanaŦ. Sūtā'stit-s-hĭ'tslem k'i'lXats pilaĭ'x, k'is-axa
- 15 ita^e sūdā'st hak'p'ya^uk'. K'i'lXats muⁿ'hū tsĪ'ŦsiqhanaŦxai'. K'ets muⁿ'hū tĭ'ūt!hūnā'lnx kus tsĪ'ŦsiqhanaŦ, kus q!ayūl^e ts-la'-mxadōok'. K'au'k'ets qlitū'lnx kō'k^u is kō'x^u, k'is hak'im qalĭ' is tsk'exē'yū. Hĭ'k'e hamsti^e i'mste tĭwĭ't!hūntex kuts-tsi'ŦsiqhanaŦ.-k'ĭlX.

V. LEYAN'HATS'ĬT³

GUESSING GAME

- 20 Mū'liyaux xe'lĭk'it-s-hĭ'tslem melāna'tstiyū. Nā'mk' k'i'lXas tqaia'ldex LEyan'hats'Ĭt, k'au'xus muⁿ'hū ilūi'm. "K'ĭl ya'ts!-aĭ'm ta'menk'ink'." K'i'lXas muⁿ'hū k'exk'ai'm, k'i'lXas muⁿ'hū Lqū'Lqūxwai'ĭt!oxs. K'au'xuts muⁿ'hū MEyā'sauxa as melāna'-stiyū. "St-xe'ĭlk'e hĭ'k'e hayā'nauwĭlt!oxs, hĭ'k'e xe'ĭlk'e t!awa'-
- 25 itxam." K'i'lXas muⁿ'hū Lqū'Lqūxwai'ĭt!xam. Tas āⁿ'qayū k'ets Lqū'xwa'yā'lnx, k'is-axa tas k'ĭ'yaĭ, k'is-axa tsĪ'tsk'ĭyust!, k'is-axa ita^e tsĪ'tsik'!, k'is-axa k'im ts-mū'kuts!ūk'. K'i'lXas muⁿ'hū yaⁿ-ts!aĭ'm tas hū'lat.⁴ "P-Liya^e yaĭ'tsxawĭ'ĭt!oxs, p-hĭ'k'e xe'ĭlk'e t!awai'txam. 'Liya^e ū'k'eaĭ tsā'msit-s-hĭ'tslem, xa'mtēĭ s-milhū-
- 30 daĭ's. I'mste k'ĭis hĭ'k'e xe'ĭlk'e t!awai'txam." K'i'lXas muⁿ'hū yaⁿ'ts!aĭ'm. Temuⁿ'hū ĭkwĭ'ntsinst⁵ ats-qā^a'alt-^auk'. Tem-^auk'

¹ No clear conception of the nature of this game can be gained from Smith's description, nor was he able to describe it to me clearly in English. It seems to have been a variety of the cup-and-pin game.

² That is to say, the month for playing this game. The Alsea divided the year into periods corresponding more or less to our months. The name of each month was usually determined by the particular berries picked or by the varieties of games played during the period. Thus, February was called "the month for spearing"; March was known as "the month for top spinning"; April was referred to as "the month for rolling hoops"; May was called "the month for picking salmonberries"; July was indicated as the "month for picking salal-berries," etc.

³ Played by men only. Smith's description of this game is lacking in clearness and completeness. See Culin, op. cit., pp. 239 et seq.

⁴ Transposed for *lŦyō'lat*.

⁵ Should have been *ĭkainū'tsant*.

IV. THE CUP-AND-PIN GAME

Whenever the (appointed) month came again, the cup-and-pin game would be played by all. The people would just come together. Usually when night (came, this game) would be played. Then (the score) would be counted. One man usually knew well how to play the cup-and-pin game. Then they would assemble. "Our game is a very big thing to us." Whenever (that) one month would come again, such a fun would be had by all, because (according to) tradition it was a very (big) thing whenever fun was had with such (a game), since simply all the people believed in it. One man usually knew it very (well). (The score) would be counted. Whenever (the players) came together, one man would usually count (the score). Not very many (people) knew (about) the cup-and-pin game. So he was always spoken of (who) understood well the cup-and-pin game. Five people would usually sit down (on one side) and likewise five on the other side. Then they would begin to play the cup-and-pin game. Now (first) the cup would be fixed; (it consisted of) the blossoms of skunk cabbage. (These) were pierced in the middle with a stick and were tied there with a string. All (the people) made their cups thus.

V. THE GUESSING GAME

Suppose two men are chiefs. (So) whenever they would want to play the guessing game they two would begin to talk (first). "We will play the guessing game at such a time." Then they would assemble and would begin to bet against one another. Then the two chiefs would be saying, "We two will watch each other well; (we two) will play truthfully." Then they would place their mutual bets. Dentalia were habitually bet, and also knives; likewise guns, and also arrows; similarly (they would bet) their bows. Then those who had been talking would begin to play the guessing game. "You shall not (do) various (tricks) to each other; you shall just play truthfully. Nobody (here belongs to) a different tribe; we are (all from) one (and the same) place. For that reason we will play truthfully." Then they would begin to play the guessing game. Now (one side) has a black (painted) stick. And likewise (the people)

ita⁶ hak'i'm¹ i'mste muⁿhū. K'ets hi'k'e hamstī⁶ qlai'tsitxaūnx
ats-Lqō'xwak'ilx. "K'imstī⁶t ts-meqami'ntisk' sxas ltsa'siyudī,"
k'au'xuts i'mste yō'latxa a lts'i'nilt'ēnū't. Saū'tist hi'k'e hamstī⁶
hak'i'n'hīlyauk' tem hak'i'n'hīlyauk' tem saū'tist ita⁶.² "K'im-
5 stī⁶t ts-meqami'ntisk' lis t!au'txaīm," k'au'xuts yūli'lt!xaux. "K'-
imstī⁶t ts-meqami'ntisk' āⁿ'qayū sxas ltsa'siyudī." K'au'xuts muⁿ-
hū Lqū'Lqūxwai'lt!xa. "Xa-ltsa'siyudī sin tsī'tsik'!. K'-hi'k'e
tai⁶ tsī'tsik'!stin Lqū'xwa." Temau'x muⁿhū xūtsā'xe'lk'elī k'au'-
xus k'i'yaī ts-Lqū'xwak'. K'i'lxats muⁿhū yaⁿ'ts!ai'. K'i'lxats
10 muⁿhū tsā'tsasilt!xa. Hamstī⁶ hi'k'e tas limtsa'lhixamt. K'ets
hi'k'e hak'ēnī'k'-slō pī'ūsxaī tas hi'tslem ts-pī'ūsxamsk'. K'ets
saū'tist kus qō'ila k'is-axa xe'lk'. K'ets imstī⁶t ts-meqami'ntisk'.
K'is muⁿhū yaⁿ'ts!ai'm xa'met-s-hi'tslem. K'is muⁿhū tēsina'm.
K'ets muⁿhū qelmi'xa. K'is muⁿhū ltā'sinm. Xa'met-s-hi'tslem
15 k'ets psi'nk'xek'em hilaī'. K'is muⁿhū qalpai' hak'i'n'yauk' s-le-
'wī'. K'ets hilaī' tsū'nk'xek'em. K'ets ta'ming'ink' k'ets muⁿhū
limk'!i'nlnx. K'ets qlai'tsitxaūnx muⁿhū. Xa'met-s-hi'tslem
k'ets saūdā'stk'em hilaī'. Qas hi'k'e tsā'mē tskwai'lx lēyaⁿ'ha-
ts!it. K'is muⁿhū qalpai'm qalmi'm hak'i'n'yauk'-slō. K'ets Lxā
20 tai⁶ tsūm hilaī' kus hi'tslem. Tas limtsa'lhixamt as lēyaⁿ'hats!it.
Tai⁶ muⁿhū.

VI. L TSAŪ'TSŪWAŪT³

DICE GAME

Nā'mk'auxauts muⁿhū qaiⁿhai', k'au'xuts tī'ūt!hūnai'nx ats-pqo'-
ilatxusk'. K'au'xuts hi'k'e qas meqami'nt qas hi'tslem Lhayā'-
naux. K'au'xuts muⁿhū k' ltsxa'yūsxa.⁴ Temau'x hi'k'e melā'nx
25 hamstī⁶ qas hi'tslem, mi'saux hi'k'e tsā'mē lqē'tk'ēx ltsaū'tsūwaūt.
K'ets hi'k'e hak'au⁶ k'exk'ai' tas hi'tslem, k'au'xaii Lhaldā'm,
lā'ltasaux hi'k'e tsā'mē tskwai'lx ltsaū'tsūwaūt. K'ets xa'met-
s-hi'tslem k'ets mēyā'saux. "K'in melqū'xwaxam 'k'qō'tse."
K'ets i'mste lūi'lxasxamst si'lkustex. "Teqwo'n k'in xūtsā'
30 melqū'xwaxam 'k'qō'tse." Hamstī⁶ hi'k'e tas hi'tslem k'ets
i'mste ilūi'.

K'au'xuts muⁿhū qaiⁿhai'. K'ets hi'k'e k'a'axk'e kul'ai'x kus
pelqū'xwatxus. K'au'xuts muⁿhū pilai'. K'ets qas xe'lk'it-s-
hi'tslem Lqa'minx⁵ kus qō'ila. K'au'xuts qaqa'tse qlai'tsitxanx,
35 nā'mk'auxauts muⁿhū tsaū'tsūwaūtxaī'. K'ets hilaī' kus xa'melī.

¹ Contracted for hak'ek'in'hiyem.² The number of players on each side is not definitely fixed, nor is it necessary that each side have the same number.³ One of the several varieties of dice games played by the North American Indians. It was played among the Alsea by two players, using four dice or cards. These dice were wooden sticks about 6 inches long, flat on one side while the other side was rounded and tapered somewhat toward both ends. The sticks were marked in sets of two, one called qā'ait MALE and the other mēsha'lēla or mukwa'sit FEMALE.⁴ lats- TO SPREAD.⁵ Literally, "make many."

from the other side (have) such (a stick). All their bets are (first) counted. "It will be such an amount which thou shalt win," thus the two mutual opponents would talk. (The number of) all the (players) on one side would be 10, and likewise 10 people were usually on the other side. "(In) such numbers will we play (on each side)," they two would talk to each other. "Such an amount of dentalia shells shalt thou win." Then two (people) would bet each other: "Thou shalt win (of me) my arrows. Our (dual) bet shall (consist of) arrows only." Then in turn two (other) people would (place) knives as their bet. Then they would begin to play the guessing game. Then they would win from one another. All those (players were usually) singing. The noise of the people would sound all over. (They) would have ten and two tally sticks. Such would be their number.

Now one man would begin to play. (He would arrange the sticks in his hands behind his back and would then rest them on the ground.) Then he would be pointed at. (If his opponent made a correct guess, the other side) would obtain possession of the guessing sticks. Thereupon (the other player) would be guessed at. One man (who was doing all the guessing) would miss three times. Then another man from this side (would take up the guessing). (But) he would miss four times. At last (after) this (the fourth) time (the player who had possession of the guessing sticks) was hit. Then a tally would be kept. One man would five times (in succession) succeed in keeping possession of the sticks. He usually was an expert at the guessing game. Finally (a player) from the other side would in turn obtain possession of the guessing sticks. That man would sometimes only twice obtain tally sticks. During a guessing game the players were usually singing. Only here (it ends).

VI. THE DICE GAME

Whenever two (people) got ready (to play the dice game), they two (would first) make their future tally sticks. Many (would be) the people who would watch them two. Now they two spread (their) own (playing mats). All the people knew (of) those two that they knew well how to play the dice game. From everywhere the people would come together, so that they two might be watched, because they two simply knew well how to play the dice game. Then one man would keep on saying, "I shall bet on him." Thus they would be talking among themselves. "And I, on my part, will bet on him." All the people would speak thus.

Then they two would get ready. The intended bets would lay together. Then they two would sit down. Two people usually counted the tally sticks. They two were the ones who usually counted them whenever two (men) were playing the dice game.

K'ets Lxā tai⁶ xam⁶ pā'stex kus qo'ila. K'ets Lemk' li'niyū. K'is muⁿ'hū qalpai'm xa'melī, k'ets hilaī' mūⁿ'lii sūdā'stk'em. K'is-axa muⁿ'hū qalpai'm xa'melī. K'ets hilaī' mūⁿ'lii laqai'stk'em. K'is-axa qalpai'm as tas xam⁶. K'ets Lxā hilaī' psi'nk' lex'em
 5 laqai'stk'em¹ as tas xam⁶. K'au'xuts muⁿ'hū metsau'tsūwaūtxai'. K'au'xuts Lhā'lditxaūnx. K'is-axa muⁿ'hū qalpai'm tas xam⁶; k'ets hi'k'e tsā'me hilaī' qā'tse. K'ets ā'mtanx kus qo'ila.

Tsū'nk'xatsuxt ts-meqami'ntisk' kus tsau'tsūwaū, tem hi'k'e hamsti⁶ tlemā'sex. Xe'lk'eliyau^x leyā'sau^hnx qā'altsuxs temau'-
 10 x-axa xe'lk'elī tem leyā'sau^hnx tsā'sidūu. Temi'lx muⁿ'hū tsau'-tsūwaū kwas tsū'nk'xatsuxtit-s-tsau'tsūwaū. Temuⁿ'hū qilai'tsit-xaūnx kus qo'ila. Sau'tist tem-axa xe'lk' ats-qo'ilak'lx kus ltsau'-tsūwaūt. Qā'lte hi'k'e nū'ns ts-la'qusink' k'au'xuts la'tsxax, nā'mk'auxuts tsau'tsūwaū. Nā'mk'ets qauxa'nk's tqwai'xk'iliyū kus
 15 qā'altsuxs, k'ets xe'lk' ihī'inx kus qo'ila. Nā'mk'ets xe'lk' lpīⁿ-tqayū, k'is ihī'ln xe'lk' kus qo'ila. K'ets ltqwaya'xk'iltxa kwas xam⁶, k'ets xam⁶ pīⁿ'tqax, k'ets 'liya⁶ ihī'yemux^u kus qo'ila. Nā'mk'ets hi'k'e hamsti⁶ lpīⁿ'qayūtlem, k'is tsū'nk'xatsuxtit-s-qo'ila ihī'ln. Temuⁿ'hū k'ets tqwai'xk'ili'yūtlem, k'is tsū'nk'xatsuxtit-
 20 s-qo'ila ihī'ln. K'ets laā'mtiyū kus qo'ila, k'is ltsa'siyūsxam kus hi'tslem.

VII. LXĀ/LXAŪYAŪT²

WHIPPING-TOP

K'i'lxats muⁿ'hū k'exk'ai', k'ilxats muⁿ'hū ilūi'. "K'il Lxā'-Lxaūyaūtxai'm." K'i'lxats muⁿ'hū melxā'Lxaūyaūtxai'. Wāl ts-t!ē'xk' ltiwī't!wanxamsk' tem ltiwī't!wan^hnx Lxā'Lxaūyaū, lā'ita
 25 mis hi'k'e tsā'me tskwai'lx himkwai'txamt³ qas wāl ts-t!ē'xk'. Is i'mste tem hi'k'e hamsti⁶ qas hi'tslem ltiwī't!wanx, lā'ita mis hi'k'e tsā'me aqā⁶t Lxā'Lxaūyaūsxamsk'. Kus i'stekwāl Lxā'Lxaūyaūsxamsk', wāl ts-t!ē'xk'. I'mste tem hi'k'e qas hi'tslem qas hamsti⁶ Lxā'Lxaūyaūx. 'Lalxiya⁶ melqū'xwat. K'i'mhak's
 30 muⁿ'hū wulī'tsx.

VIII. LOWA'SAT

SPINNING-TOP

K'ets lowa'sat sili'kwex. Hi'k'e hamsti⁶ tas hi'tslem tem-axa ita⁶ la'mxadōo k'i'lxats muⁿ'hū wa'satxai. K'ets hi'k'e meqami'nt k'a'xk'ex tas hi'tslem, k'ets lowa'sat sili'kwex. Nā'mk'ets-axa mamā'taux⁴ kus ō'xun, k'is muⁿ'hū lowa'sat sili'kwex. Tem

¹ The compound numeral has been dismembered here into its component elements; it should have been, *psi'nlx laqai'stk'em*.

² The tops used in this particular game were made of cedar knots and were round, not unlike the whipping tops used by the Crow and Cheyenne Indians. They were kept in motion by whipping with a small quirt.

³ Literally, "How to dance"; *kūit*-TO DANCE.

⁴ For *mā'matauz*; *d'mta* ENTIRELY.

Then one of the players would lose. Sometimes only one tally stick would be left. He would be hit (too often). Then in turn (the other) one would lose about five times (in succession). So again the (other) one (player) would commence (to play). He would probably lose six times. Then the other one would (resume) again. That one would sometimes lose eight times. (Still) they two would keep on playing the dice game. They two would be watched continually. Now again this one would begin to (play); he would just be losing for a very long time. (At last) he took away all the tally sticks (from his opponent).

The dice were four in number, and each was painted. Two of them (painted similarly) were spoken of as males, while, on the other hand, two were spoken of as females. Now they always played the dice game with four dice. And the tally sticks were always counted (by some one not playing). The dice players had ten and two tally sticks. The two (dice players) always spread out (in front of them) hides of elk whenever they two played the dice game. Whenever the two male (dice) happened to fall with marks up (the player who threw them) would be given two tally sticks. Whenever two (dice) happened to fall with (their mark) turned down, he would be given two tally sticks. Whenever one (die) would fall with face down while the other one fell with face up, he would not be given any tally sticks. Whenever all (the dice) fell with face up, he would be given four tally sticks. And when (they) fell with face down, he would be given four tally sticks. When all the tally sticks (of one player) were gone, that man would lose (the game).

VII. WHIPPING TOP

Now they would assemble; whereupon they would talk. "We will whip tops." Then they would begin to whip the tops. The tops were fixed, being made of cedar knots, because the cedar knots had the property of whirling well. For that reason all the people made them (out of cedar knots), because tops made out of (cedar knots) were very good. (For that reason they used) tops made out of such (material, namely) of cedar knots. Thus, then, all the people were whirling tops. They did not bet. Now here it ends.

VIII. SPINNING TOP

Everybody was spinning tops. All the (grown-up) people and also the children would spin tops. Whenever many people came together they would all spin tops. As long as the (appointed) month (had not yet) gone entirely, everybody would spin tops. Now the tops were

Itiwi't!wanlnx kus wa'sa, kus kuxwaā'tū ts-lō'xlōk' tem-axa ita' qalxā'tsit! ts-lō'xlōk' tem-axa ita' kus pō'qu ts-lō'xlōk'. K'ets lō'pallnx¹ kus wa'sa, k'is mu'n'hū kūidaī'm kus wa'sa. I'mste It!auyai'slnx kus wa'sa.

IX. LPĀ'PESXAŪT

CAT'S CRADLE

- 5 K'ets qau'wis kus la'mxadōo pā'pesxaŭtxai'. K'is mu'n'hū yās-
au'yā'm kus ma'hats. "Laxiya' tskwai'lx. Xa-lhayā'nauwī, k'in
pā'pesxaŭtxai'm." Tsimyēā'lnsk' as ma'hats. "Xa-lhayā'nauwī
k'in tī'ūt!hūna'a kus mēk'ila't'. Xa-lhayā'nauwī k'in tī'ūt!hūna'a
kus itsai's tem-axa ita' kus k'ūi' tem-axa ita' kus mexū'n." K'ets
10 mu'n'hū pā'pesxaŭtxai' hī'k'e hamstī' kus hī'tslem. K'ets hī'k'e
hamstī' tsiyā'sex² kus hī'tslem ts-pā'pesxaŭk'. Tsqali'm ts-la'-
qusink' i'stekwal lpā'pesxaŭsxamsk'. Nā'mk'ets lpā'pesxaŭt
si'lkustex, k'ets hamstī' hī'k'e qauwā³ lā⁴ Itiwi't!wanlnx: k'ea'-
k'elaū tem ita' Itiwi't!wanlnx kus qōn'qu tem ita' kus pitskuli'nī,
15 hamstī' hī'k'e kus kakā'ya⁵; Itiwi't!wanlnx kus mukwa'lti't' tem
ita' kus mī'q⁶ tem ita' kus 'wā'wā'. Hamstī' hī'k'e tas lā⁴ Itiwi'-
t!wanlnx, k'ets mu'n'hū Lqā'pesxaŭt si'lkustex.

X. LXĒ'XELTAŪT⁷

GRACE STICKS

- K'ets qē'ltex⁴ qau'xak⁵ hak'au'. K'ets mu'n'hū qai'hai'-slō
ts-hī'tek'. K'ets mu'n'hū k'exk'ai' tas tsā'sidōo, k'ets mu'n'hū LXē'-
20 xeltaŭt si'lkustex. K'ets mu'n'hū halqā'lnx, k'ets mu'n'hū hau'k's
ūsta'fya'lnx. K'ets mu'n'hū kumū'kwa'fya'lnx. Nā'mk'ets xeldi'-
lnx nī'sk'ik's, k'is LEyai'xayūsxam nī'sk'ik's, k'is k'ī'mhak's
wusitā'ln. K'ī'lxats i'mste tsā'silt!xa. K'ets 'Liya' hamstī'
pilskwī'tsit kus hak'īn'yauk' s-le'wī'. K'ī'lxats mu'n'hū xē'xeltaū-
25 txai'. Tsā'sidōo ts-t!auyai'sk' xūtsā'. I'mste tai' kus tsā'sidō
ts-t!auyai'sk' xūtsā'.⁶

¹ lpā- TO RUB BETWEEN HANDS.

² tsi- TO OBTAIN, TO SUPPLY.

³ Smith forgot again the real object of this narration and failed to describe the game. Judging from a description obtained from him in English, this game may be best compared to the game of "grace-sticks" or "grace-hoops" played by the children in some parts of the United States. Two short sticks are linked together by means of a string about 4 inches long. These sticks are thrown up high into the air and as they descend the player tries to catch them on the string and toss them up again. This game was played by women exclusively.

⁴ qal- TO TIE.

⁵ Dissimilated for qauz-uk⁶.

⁶ This narrative by no means exhausts all the games known to the Alsea Indians. Among those that Smith failed to enumerate may be mentioned stilt-walking, hoop-rolling, etc.

made (of) spruce bark and also (of) alder bark and likewise of fir bark. The top was usually rubbed between the hands, whereupon it would begin to whirl. Thus fun was had with a spinning top.

IX. CAT'S CRADLE

First the children would play the game of cat's cradle. Then a child would be told: "Thou dost not know it. Thou shalt watch; I will amuse (myself) with the game of cat's cradle." (Thus) a child would be told: "Thou shalt watch (while) I am going to make a crane. Thou shalt watch (as) I will make a house and also dead timber and likewise a salmon trap." Now all the people would (amuse themselves with) the game of cat's cradle. All the people would supply (themselves with) their (own) cat's cradles. Such cradles were made out of willow bark. Whenever all the people were playing the game of cat's cradle, all sorts of things would be made (by them): Fish traps; also swans would be made, and sand-hill cranes; all (sorts of) birds; eagles were made and also vultures and likewise owls. All sorts of things were made whenever the game of cat's cradle was indulged in by all the people.

X. GRACE STICKS

(The people) would tie (two sticks) on both ends. Then they would be ready. Now the women would assemble, and the game of grace sticks would be played by all. (The sticks) would now be declared free; whereupon they would be followed everywhere. They would be run after repeatedly. Whenever they were thrown far (and) whenever they would go far, they would be followed there. Thus they would win from one another. The players on one side would not all be strong. Then they would play the game with the grace sticks. (This) was a game on the part of the women. This was a game on the part of the women only.

19. THE BIG FIRE¹

(Told by William Smith in 1910)

Te'ma'L-axa yālā'sau hak'iKwa's, mis qamī'n tke'lts!i s-le'wī';
 sin tā^{ea} tem-axa sin lī^e tem-axa sin hā^{ea}t!, tem sin tā^{ea} ts-lī'yak'
 tem muⁿ'hū sin tā^{ea} ts-mū'tsk'ak' tem ts-lā'qask'²—psi'nLx ts-
 mukwa'sTELik'—tem-axa xa'MELi tsumkwa'sTELik' xam ma'hatsk',
 5 tem-axa xa'MELi ts-mukwa'sTELik' xe'lk' ts-ma'hatsk';³ tem-axa
 xa'MELi tsumkwa'sTELik' tem psi'nLx ts-ma'hatsk'; tai^e muⁿ'hū
 ts-meqami'ntisk'. Tem mūⁿ'hī meqēⁿ'yauX s-le'wī'. Te'min
 ma'hats is ta'ming'ink'.⁴ Tema'L muⁿ'hū meyā'xauX. Lās qau'x
 as pī'tskum,⁵ te'mlta qamlisūwītxai'. Temi'Lx muⁿ'hū meyā'-
 10 sauxa. "K'-līliya^e nā'k's nī'sk'ik's ayaī'm. Intsk'i's hī'te tsa'tī
 k'is hīlkwisa'a qas le'wī'?" K'i'lXats i'mstē yō'la. "K'il hī'k'e
 qxenk'sai'm Ltōwai'sk'ik's,⁶ Lis k'im tkelts!i'yūsXam." Temi'Lx
 muⁿ'hū k'e'a tkelts!i'yūsXa k'im. Temuⁿ'hū qamli' s-le'wī'.
 Hī'k'e mēpa'halauXa ts-hainai'sk' as pī'tskum. 'Līya^e aqā'tit-s-
 15 intsk'i's k'is hīlkwisa'a qas le'wī'; Lk'ilī't!a k'is aūlī'm. Temuⁿ'hū
 qamli' s-le'wī'. Hata'mē hī'k'e ya'lal tas Lk'ilī't!a, mis muⁿ'hū
 qamli'-slō. Tkelts!i's 'k'aūlī'. Lqēⁿ'hiyū s-le'wī', hata'mē hī'k'e
 lpa'haliyū s-le'wī'. K'ets LEYai'xayū kus Lk'ilī't!a. Nāk' k'ets
 sipū'yū, k'is k'im tkelts!i'm. Hata'mē hī'k'e ya'lal ta⁷ Lk'ilī't!a,
 20 hata'mē hī'k'e tskō'la ts-pī'ūsXamsk'. "K'-līliya^e nā'k's ayaī'mi,
 k'il hī'k'e tas hūⁿ'k'i itsai'm ā'lik'an." Tem meyā'sauxa sin tā^{ea}.
 "K'-līliya^e nā'mk' nā'k's ayaī'm. Tke'lts!axa is le'wī'."

Wi'lX muⁿ'hū kus yai'xaitxak's ku Lk'ilī't!a. Temuⁿ'hū hī'k'e
 Lqēⁿ'hiyū s-le'wī', hata'mē hī'k'e lpa'haliyū s-le'wī'. Te'mlta
 25 'Līya^e qā^a'tse mis LEai'sūnx as nū'ns haluwi'k'sautxau 'k'as nā'tk'¹.
 Temuⁿ'hū k' lō'qudīyū'Lx tsī'tsk'!iyust!exk' qā'sin tā^{ea}. Temuⁿ'hū
 qā'sin tā^{ea} ts-mū'tsk'ak' tem k' lōqudī'yūLx xūtsā' tsī'tsk'!iyust!-
 exk'. Tem hī'k'e k'im plūi' ā'lik'an as nū'ns. Te'maux muⁿ'hū
 k'i'mhak's ayaī', temau'x muⁿ'hū tsī'tsk'!ayūLx, temau'x muⁿ'hū
 30 LXamnai'nx k'im. Tkelts!i'st as nū'ns ts-pelū'pelūk', tem-axa ita^e
 ts-sī'yak' tke'lts!itsit. Temuⁿ'hū Luū'lnx tem tsīsā'lnx hamstī^ehik'e
 ts-hats!i'lālk; temuⁿ'hū haihaitsau'yā'lnx⁸ Lk'ilī't!i'sik's. 'Līya^e aū'lī
 is kō'x^u LEYā'tsit sili'kwex. Kō'k^u hī'k'e LEYā'tsit sili'kwex is i'nais.
 Hata'mē hī'k'e tas kakā'ya^e ya'lal tas Lk'ilī't!a. Hī'k'e Lqēⁿ'hiyū
 35 s-le'wī'. Wa'na' hī'k'e as pī'tskum. Hī'k'e hamstī^e tke'lts!axa

¹ It is interesting to note that the same story was obtained among the Coos as a Creation myth. See Frachtenberg, Coos Texts, p. 52. This fire, which raged over a large part of Oregon, took place some sixty years ago, and traces of it can still be seen.

² The plural form *ts-ts'idūk'* would have been more proper.

³ The plural form *ts-lā'mzadōok'* would have been more proper.

⁴ He was about 14 years old.

⁵ Literally, "the sun was high."

⁶ The present site of the Cape Cetea lighthouse.

⁷ For *tas*.

⁸ Reduplicated stem *hāts*- TO CARRY, TO BRING.

19. THE BIG FIRE

We were coming back from Siuslaw, when, long ago, the world was in flames. (The party consisted of) my father and my mother and also my elder brother, and my father's mother and my father's younger brother and his wives—he had three wives—and also one child of one of his wives, and likewise two children of (the other) one of his wives and, moreover, three children of (another) one of his wives; (such) only was the number of (the party). Then it seemed to be getting dark all over. And I was young at that time. We kept on going. Although the sun stood high, nevertheless it threatened to get dark. Then they kept on saying: "We will not go far anywhere. What on earth is nature going to do?" Thus they would talk. "We will just go down to Łtōwai'sk', (and) we will build our own fire there." Then, verily, they built their own fire there. And then darkness fell all over the world. The surface of the sun just kept on getting red. The universe was not going to enact a good thing; (a) fire was beginning to approach. Then it got dark all over. The fire seemed to be flying in all directions as soon as darkness enveloped the world. That spoken-of big fire was coming. It became dark all over; the world seemed to be getting red. The fire was falling (all around us). Wherever it would drop (another) fire would start there. The fire seemed to be flying in all directions; its crackling just seemed to make a roaring noise. "We will not go anywhere; we will just stay motionless right here." Then my father kept on saying: "We will never go anywhere. The world is on fire."

Then the fire came to the trail. It was just dark all over; the world just seemed to be getting red. But (it was) not long before some elks were seen coming downstream along that river. Thereupon my father took his gun for them. Then, on his part, my father's younger brother reached for his gun (also). But the elks just stood there motionless. So they two went there and began to shoot at them, whereupon they two killed one (elk) there. The elk's hair was partially burned and also his legs were partially burned. Then (the elk) was skinned and all his flesh was distributed, whereupon it was carried to the fire. The people did not remain near the woods. Everybody was staying (near) the ocean on the beach. The fire was flying around just like the birds. It was just dark all over. The sun had disappeared. All the hills were on fire. Even the hills

kus tsk'ĩn'tsĩ. Lās kō'k^u kus tsk'ĩn'tsĩ, te'mlta tkē'lts!axa, mis muⁿhū wī'lx kū'k^s a Lk'ili't!a. Hi'k'e na^e ts-qau'xatisk' tas kōts ts-k'!ē'pauk' tkellts!i'sk'.¹ "K'il lā^a hī'te tsa'ti iltqai'xasxam?² K'-ū'k'-ē'n haī'ts wī'lī, k'his qaū LEā'lautemts?"—"Ā'a, ū'k'eai
5 hī'te tsa'ti k'au'k's² wa^e ts-k'a'ltsūk', k'is 'Liya^e ayaī'm k'i'lūk's?" K'i'lxats i'mste yō'latxa, nā'mk'ets qamli' is le'wī'. Hata'me hi'k'e tskō'la s-le'wī' Lk'ili't!a ts-pī'ūsxamsk'. "Tem k'il hī'k'e muⁿhū itsai'mi. K'il hī'te lā^a muⁿhū na'k's ayaī'mi?"

K'ets ā'nīyux^u a'sin ti'k'ext. Ts-hī'tslemk' 'k'ayā'nīlx. "K'-
10 hī'k'e tsqwa tkellts!i'm hamstī^e sin hī'tslem." K'is k'im yāsau^e-ya'a qats-ma'hatsk'. "Xa-'Liya^e ā'nīyuxs, k'-auk' ilā'tstau sin k'a'ltsū lōwā'txayūsxam. 'Liya^e lā'teq sxans qwon tai^e sā'lxam-axa ku'sin mū'tsk'exan." K'ets i'mste yāsau'yaī'nx ats-Lī'yak' qa'sin tā^{ea}. Hamstī^e hī'k'e tas lā^a kō'k^s ayaī'xa: tas nū'ns, kusū'tsī,
15 tem meqalpa't', tkellts!i'tsit hī'k'e hamstī^e ts-pelū'pelūk'. Lim-tsa'lhixamt a'sin ti'k'ext. "Intsk'i's hī'te tsa'ti k'is hīlkwisa'a qas le'wī'." Nā'mk' mi'sin ā'tsk'exa, k'-hīliya^e nā'mk' qas Lk'ili't!a tsqē'wuts. K'ets i'mste ildī' a'sin ti'k'ext. "K'-auk' 'Liya^e ilā'-tstau pstin k'a'ltsū. Hī'k'e Lqē'hī'yū s-le'wī'. K'-hī'te tsa'ti
20 nām'k's-axa Lqai'yūsxam s-le'wī'. Mūⁿhī sūdā'stit-s-qamli's mis tkellts!a'xa s-le'wī'." Tas Lk'ili't!a ts-pī'ūsxamsk'. Nā'k'ets³ tsk'ix kus kōts kwas i'naīs, k'ets k'imhak's sipū'yū ku Lk'ili't!a, k'is k'im tkellts!i'm.

Te'mlta-axa hata'me metsā'laux ats-pī'ūsxamsk' a Lk'ili't!a.
25 K'ets ta'me hī'k'e tas kakā'ya^e ts-ha'haink'.⁴ Lk'ili't!a hau'k's ya'fal. K'ets ta'me hī'k'e iltqa^{ea} ts-haiha^etisk' ku Lk'ili't!a. K'ets hī'k'e aū'l sipwī'yū ku Lk'ili't!a nā'k'eai ku'si'l yā'tsx. Xe'-ilk'e⁵ lhayā'nauwī kus la'mxadōo, 'Liya^e nā'k's k'ahai' xam^e. Hī'k'e k'a'axk'e yā'tsī kus la'mxadōo. K'au'xuts⁶ muⁿhū ilwī'.
30 "K'-hīliya^e nā'k's iltqai'm,⁷ meqami'nt lin nū'nsumxtēlī." K'au'xuts muⁿhū ilwī'. "K'ist hī'te lā^a iltqai'xasxam? Sā'nqat-s-intsk'i's hīlkwaīsaī'nx qas le'wī'. K'ist hī'k'e tas hū'k'i itsai'm qā'a'tse. K'-tai^e s yūxē' ku Lk'ili't!a, k'i'stis-axa phainsai'm hak-nī'k'eai wīlī'sal." K'au'xuts i'mste lūi'lxasxa. K'i'lxats hī'k'e
35 hamstī^e i'mste ilūi'. "Līliya^e sqā'tit nā'k's ayaī'm, k'i'l hī'k'e k'a'axk'e yā'tsī."

Hī'k'e tlē'la yaī'x-auk' is hai^e as tkellts!i's. Hī'k'e lpā'alta pqē'xsai'-slō⁸ tas xwē'n'siyū ts-qē'n'xask'. 'Liya^e nī'sk'ik's qē'tsx s-le'wī'. Na^e 'k' as yā'xex as yā'xali't!, tem hī'k'e hamstī^e tkellts!

¹ Simplified from *ts-ikelts!i'sk'*. The exact sense of this sentence is as follows: "(Every) where (even) the blossoms of the highest trees burned down." Literally, "Just (everywhere) its height (of) the trees their blossoms its fire."

² k-is + -auk'.

³ Contracted for *nā'k' k'zts*.

⁴ *ha'hain* reduplicated stem *hain-* TO LOOK, used here nominally.

⁵ Supply *k-is* before *ze'ūk'e*.

⁶ For example, my father and his younger brother.

⁷ Should have been *ayaī'm*.

⁸ *qē'ax* ODOR, SMELL.

(that were near the) sea were burning as soon as the fire arrived at the sea. Everywhere even the blossoms of the highest trees burned down. "What, indeed, can we do (to help ourselves)? Who is going to come here to tell us (of the conditions in other places)?"—"Yes, (I) wonder if anybody will be so void of sense that he will not (know enough to) go to the water?" Thus they would talk as soon as darkness fell over the world. The crackling of the fire just seemed to roar all over. "Now we are just going to stay (here). (I) wonder how we can go anywhere (else)?"

My grandmother was crying all the time. She was crying for her people. "All my people must have perished in the flames." Her child would there speak to her continually. "Thou shalt not cry all the time (or else) my heart will become small. It is nothing (even if) we two only (myself) and my younger brother have survived." Thus my father was continually speaking to his mother. All sorts of (animals) were coming to the sea: elks, black bears, and cougars—the hair of all (of them) was just partially burned. My grandmother was singing, "(I) wonder, indeed, what nature is going to do." When I slept, the fire never came to us. My grandmother would speak thus: "Your (dual) hearts shall not be small. It simply got dark all over. (I) wonder when it is going to get light again. Probably for five nights will the world be in flames." The crackling of the fire (was heard everywhere). Wherever a log lay on the beach (and) whenever the fire dropped there, it would (instantly) catch fire.

But (at last) the crackling of the fire seemed to be dying out. It seemed to have the appearance of birds. The fire was flying in all directions. The fire seemed to be of such a size. The fire was dropping close to where we were staying. (My mother) was watching the children carefully, she never allowed one (to go away from our camp). The children just (had to) stay together. Then they two began to talk: "We shall not go anywhere, we have plenty of food." Then they two spoke (again): "What are we two going to do (to help) ourselves? Something bad has happened to the universe. We two will just stay here for a long time. Only after the fire shall have disappeared will we two go to see whence it had started." Thus they two would talk among themselves. Then all would speak thus: "None of us will go anywhere; we will just stay together."

The fire was just terribly hot. The smell of the smoke made an awful odor all over. (But) not far away it was getting light. Where that trail was leading, the ground had burned entirely. All the



- a'xa s-le'wī'. Hamstī^e kō'k^us ayai' tas kusū^etsi, hamstī^e hī'k'e lā'teq Lahai^et! tem kō'k^us ayai'xa. Tem-axa ita^e meqalpa^et, tem-axa ita^e qatsi'li, tem-axa ita^e pā'yem, tem-axa ita^e yā'n^q; hamstī^e hī'k'e tkelts li'tsit ts-pelū'pelūk¹ tem-axa ita^e ts-yūn^qsalyust!exk².
- 5 Ts-hī'teqlnsk' tkelts li'tsit qōla'hayux^u hak' lē'ts is k'i'lū. "Liya^e qaū ltsi'mxax, meli'lk'stilx-aū is hai^e. K'ist hī'k'e alā'k'ūwī." K'au'xuts i'mste ilwī'xasxa. "Liya^e nā'mk' imi'stal s-le'wī," k'ets i'mste meyā'sauxa a'sin tī'k'ext. "Lās qā'tse te'mlta 'Liya^e imi'stal s-le'wī." Nā'mk'auxuts tskwayū'lx ats-lā'mxadōok,
- 10 k'au'xuts yō'la. "K'ist hī'k'e muⁿhū tas hūn^qk'i yā'tsi. Nā'mk' sis yūxē' ku lk'ili'tla, hak'ta'mink'ink' k'i'stis phainsai'm."

- Qlai'tsitxanxau^u muⁿhū is hīn^qsk'it-s-pī'tskum mis qēn^qtsx s-le'wī'. Mūn^qlii saū'tistit-s-pī'tskum mis qēn^qtsx-slō. "K'-Liya^e qā'tse k'is-axa yūxē' lk'ili'tla, temuⁿhū k'e'a ais a'ng'i k'i'stis ayai'm
- 15 phainai'st." Temi'lx muⁿhū k'e'a ilūi'm hī'k'e hamstī^e. "Xe'ilk'e Lhayā'nauxxam, nā'mk' si'pstis muⁿhū ayai'm," k'ets i'mste ildi'm sin tī'k'ext. Temuⁿhū mis-axa qamlī', yūxē'tsx muⁿhū lk'ili'tla tas hūn^qk'i. Temau'x muⁿhū meyā'sauxa. "K'ist muⁿhū a'ng'i ayai'm phainai'st is Lqē'st." Temau'x muⁿhū nūnsai' is
- 20 Lqē'st. "Hak'i'msxans muⁿhū ayai'mi, p-Liya^e nī'sk'ik's x'ū-lamtxam. P-hī'k'e ā'lik'an yā'tsi." K'aux i'mste hili'dauwī atsā-sidūk'aux. "K'-xan axa wīl a'ng'i."—"Pst-xe'ilk'e Lhayā'nauxxam," k'ets i'mste i'ldistaī sin tī'k'ext. Temau'x muⁿhū ayai'. Na^eik'as lowa'hayū, tem 'Liya^e tkelts li'-slō k'im. Temau'x muⁿhū
- 25 meyā'xau^u k'as yā'xali^et!, temau'x muⁿhū wī'lx nā'k'eai k'as mesū'lha^ek'it-slō. Tem k'im tai^e tkali'ts!al-slō. Temau'x-axa muⁿhū qxenk'sai'. Tem-axa muⁿhū mā'lk'sta meqē'yau^u s-le'wī'; xū'lī hī'k'e isti'k-i-slō nī'sk'ik's. Temau'x muⁿhū wī'lx qxe'nk's, temau'x muⁿhū ayai' k'as neqā'xamxt!. Temau'x muⁿhū neqā'xamxt!-
- 30 ixwai'. K'ets hī'k'e na^e ts-qau'xadisk' tas kōts ts-k' lē'pauk' tkelts li'sk', mis k'la'qalyusux k' lē'tsik's qas k'i'lū. Te'mlta 'Liya^e qā'tse temau'x LEai'sx as kusū^etsi tskwa'hal hak' lē'ts is k'i'lō, tkelts li'tsit hī'k'e. Temau'x muⁿhū wī'lx haluwi'k'siyūk's-uk^u k'as Kwas. Tkelts li'tsit hī'k'e ā'mta as mōlā'xamiyū. Hī'k'axa tai^e
- 35 pī'yā^e-slō, mis hī'k'e hamstī^e tkelts li' as mōlā'xamiyū.

- Temau'x muⁿhū wī'lx LEyā'tstik's temau'x muⁿhū yāsau'yā'lnx. "Sā'lsxapst-ā' muⁿhū?"—Ā'a, sā'lsxaxan, hī'k'exan yā'tsx Ltō-wai'sk'. Hak'i'mxan mis ta'xan wī'lx, phainai'stxan."—Ā'a, meli'lk'stil-ū is hai^e philkwīsaī'. Hī'k'e'L kū'k^u yā'tsx, hī'k'e'L
- 40 kō'k^us hai'haitsau'yai'nx l-lā'teqāl.² Hamstī^e hī'k'e kō'k^u itsai'.

¹ Singular instead of plural.

² The prefixed personal pronoun is used here as a possessive form.

black bears went toward the sea; all kinds of deer went toward the ocean. And also cougars, likewise wolves, and, moreover, foxes and wildcats; the hair of all (of them) was partially burned and also their legs. (Such) of their number (as were) partially burned were coming to the water from the east. "No one shall touch (them); they fared poorly. We two will just leave them alone." Thus they two would talk among themselves. "Never did nature act thus," thus my grandmother kept on saying. "No matter how long (back I can remember), nature did not act like that." When her two children heard her (speak thus), they would say: "Now we two will just stay here. When the fire will disappear, at that time will we two depart."

Then they two were counting for how many days darkness prevailed all over. For probably ten days it was dark all over. "Not long (afterward) the fire is going to disappear; then, indeed, we two will go away to-morrow." Now, verily, all (the people) were speaking (thus). "(You two) shall watch yourselves carefully when you two will go now," thus my grandmother would speak. Then after it got dark again the fire disappeared right there. Then they two kept on saying, "Now we two will go to-morrow in the morning to have a look." Then in the morning they two ate. "After we two shall have gone, you shall not go far away. You shall just stay (here) motionless." Then they two were speaking to their (dual) wives. "We two are going to come back to-morrow"—"You two shall take good care of yourselves," thus said my grandmother. Then they started. Where there was a mountain, that place there did not burn. So they two kept on going on that trail, and they arrived at where there was a place (covered) with grass. And only there did the fire reach. Then they two ascended. Now it was gradually getting light all over; just a little (light) showed far away. At last they came below, whereupon they two started to walk on that beach. Then they two kept on going along the beach. Everywhere even the blossoms of the highest trees had burned down, (as could be seen) after the water came with them to the beach. Now not long (afterward) they two saw a bear walking along the edge of the water, just partially burned. At last they two arrived at the mouth of the Siuslaw River. All the pine trees (there) were partially burned. Only ashes (could be seen) all over, because all the pine trees had caught fire.

Then they came to a village; whereupon they two were spoken to. "Did you two survive?"—"Yes, we two survived; we just stayed at Łtōwai'sk'. (It is) from there that we two have arrived; we are on our way to have a look."—"Yes, we have fared (here) very poorly. We just stayed close to the sea; we brought all our belongings to the beach. All the people stayed close to the ocean. The people stayed

tās LEYā'tsit. Mukwī'sta itsai' tas hī'tslem kō'k^u is k'i'lū. I'mste'L itsai'. Lās is k'i'lū tsk'i'x kus kōts, te'mita tkeltsi'. I'msta'L philkwisai'. 'Liya^e ū'k'eai tkeltsi', hī'k'e hamstī^e aqā^{eat}. Xe'-lk'it-s-ts!auwī'stelī-slō hī'k'aux hamstī^e is qamī's kūya'tex.
 5 Lā'ita mis tqaia'ldex sis limlā'nti is le'wī', i'mste tem a'saux kūya'tex as xe'lk' ts'lōya'telī is le'wī', hak'nī'k'eai mis aūlī' kus lk'ili't!a. I'msta'L philkwai'sex." K'aux i'mste ts-hī'teqlnsk' LEā'lauln.

Tem-axa muⁿ'hū meistī'k'aux-slō nī'sk'ik's, tem-axa muⁿ'hū
 10 yūxē'tsx a lk'ili't!a. Mūⁿ'hī saūtistit-s-pī'tskum mis Lqē'hī'yū s-le'wī'. K'au'x-axa muⁿ'hū yālsaī'm a'ng'ī. Lās hāihaya^etit-s-le'wī', te'mita hī'k'e tkeltsi' as le'wī', tkeltsi' as Lowa'hayū is qau'wai-slō. Temau'x-axa muⁿ'hū yālsaī'. Temau'x-axa wī'lx na^e 'k'a'saux yā'tsx. Tem xe'lk'it-s-hī'tslem yā'tsx. Hī'k'e hamstī^e
 15 kō'k^u itsai' tas hī'tslem. "Phainai'stxan tem ta'sxan wī'lx. 'Liya^e ū'k'eai tkeltsi'; hī'k'e hamstī^e aqā^{eat} tas hī'tslem. Ts-sā'nqatisk' intsk'i's 'k'hilkwaīsaī'nx qas le'wī'. 'Liya^e nā'mk' imi'stal s-le'wī'." Temi'lx¹ muⁿ'hū xē'tsux^u hak'i'm, temi'lx-axa meyā'xauxa. Temi'lx muⁿ'hū ma'yexa. "Ē-muⁿ'hū minstaī'mi." Hamstī^e hī'k'e
 20 tas lā^a lhayā'nīlnx kō'k^u tkeltsi'!tsit, te'mita tskwa'hal. Temi'lx muⁿ'hū minstaī' k'im, Ts!ā^am.² Temi'lx muⁿ'hū xē'tsux^u hak'i'm, mis qe'i s-le'wī'. Hī'k'elx tsā^a'me tsōlā'qantxa. Temi'lx-axa meyā'xauxa. "Ē-Yā'xaik'ik's minstaī'm." Temuⁿ'hū k'e'a yikū;
 kwex as pī'tskum, temi'lx minstaī' k'i'mhak's, Yā'xaik'ik's. Tem
 25 mis qeī'-slō, te'milx muⁿ'hū xē'tsux^u. Temi'lx muⁿ'hū meyā'xauxa 'k'as neqā'xamxt!. Te'mita 'Liya^e qā^a'tselx-axa muⁿ'hū wī'lx Wusiⁿ'k's. Tem LEYā'tsit sili'kwex is haluwī'k'siyū^k, temi'lx-axa muⁿ'hū wī'lx.

Temuⁿ'hū tsqa'mt!iyū.

20. THE DEATH OF U. S. GRANT, AN ALSEA INDIAN³

(Told by William Smith in 1910)

30 Temuⁿ'hū mi'sin-ū wīlī'sal hak'iRock Creek,⁴ temuⁿ'hū wa'na' k'e'a as Glant;⁵ ayā'sal Tolē'dok's⁶ "K'-axa hī'hūⁿ is Lqamī'laut wīl," k'-i'mste yāsauye'mtsx qas me'lāna'tstiyū. "K'-ex-axa qal-pai'm a'ng'ī wīl." Te'min-axa yālsaī'.

¹ The two people whom they found at the Stuslaw River joined them.

² A small creek, south of Yahach River, called at the present time Ten Mile Creek.

³ From a linguistic point of view this narrative is the most important and interesting text in the present collection. It is a good example of colloquial Alsea and shows the beginnings of a disintegrating process that has taken place in the native tongue owing to the introduction of English. For the convenience of the reader all English words or parts of words have been italicized.

⁴ A small creek about 10 miles north of the Siletz Agency.

Grant was Farrand's informant. Smith refers to him as "younger brother," although no actual relationship existed between the two. It was common among the Alsea to refer to members of the tribe as brothers and sisters.

⁵ The county seat of Lincoln County, situated 9 miles east of the agency.

close to the water with (their) canoes (in readiness). Thus we stayed. Even the trees (that) lay in the water caught fire. Thus we did it. Nobody (from here) burned; everybody is well. There were two medicine men who were just dancing every night. For that reason those two medicine men were dancing, because they two wanted to find out (what happened) all over the world, (especially) whence the fire originated. Thus we acted." Thus they two were told by a number (of people).

Then it kept on clearing off far away, and the fire disappeared again. For probably ten days darkness prevailed all over. Then they two were going to return the next day. No matter how large a place was, nevertheless that place burned down (entirely); the mountains caught fire everywhere. Then they two went back. Then they arrived again at where they two were living. And (only) two people stayed (there). All (the other) people stayed near the ocean. "We two have come here to have a look (at our home). Nobody was burned; all the people are well. Nature (seems to have been) doing its worst thing. Never (before) did nature act like that." Then they started from there and kept on going back (to the place where we stayed). Then (after a long walk) they said, "We will camp here." All sorts of things were seen close to the water partly burned, but walking around. Then they camped there (at) Ts!ā'm. Then, as soon as daylight appeared again, they started from there. They had very (heavy) packs. Then they kept on going back. "We will camp at Yahach." Then, verily (after) the sun set they camped there, at Yahach. And when daylight appeared they started out. Then they kept on going along the previously mentioned beach. And (it was) not long before they came back to the Alsea River. Then all settled down at the mouth of the river after they came back (there).

And now it comes to an end.

20. THE DEATH OF U. S. GRANT, AN ALSEA INDIAN

Now (one day) after I had come back here from Rock Creek, Grant had, verily, disappeared; he had gone to Toledo. "He may come back in the evening," thus the agent told me. "Thou shalt come again to-morrow." Then I went home.

Te'min-axa wī'lx sin ītsai'sik's. "K'in qalpai'm-axa ayaī'm a'ng' i Agencyk's." Temuⁿhū mis qai'-slō, te'min yāsau'yaī'nx a'sin mukwa^εsteli. "Xa-hā'īqa penūnsayaī'm, k'in-axa qalpai'm ayaī'm Agencyk's." Te'min muⁿhū nūnsai'. Temuⁿhū sins k'ā'tx lū'nst, 5 te'min muⁿhū lī'dī¹ sins ayaī'm. Te'min muⁿhū yāsau'yaī'nx a'sin mukwa^εsteli. "K'in-axa ta'mni is qamli's wil."

Te'min muⁿhū ayaī'. Te'min 'Liya^ε qā'a'tse leyā'xaut, te'min muⁿhū wī'lx Agencyk's. Te'min muⁿhū leai'sx xe'lk'it-s-hī'tslem si'qultxau. Temuⁿhū nām^k mis leai'stemtsx qas *Tom Hollis*, 10 "Me'lā'nxax-ā' as *Glant* l^xamā'nstex 'k'as qamli's?"—"Nā'k'-ē'n 'k'l^xamā'nstex?" Te'mlta mek'a'xk'aux-slō ts-hī'tek'. Tema' l muⁿhū ayaī', nā'k's 'k'as l^xamā'nstex. Hū'n'qusal^{nx} k'i'lūk's. Tem hī'k'e isti'k'i ts-pū'tstex^k, nāk' kus hū'n'qusal^{nx} k'i'lūk's. Tema' l muⁿhū wī'lx k'i'mhak's. Te'min muⁿhū leai'sx nāk' 'k'as 15 hū'n'qusal^{nx} as k'i'lūk's. Hī'k'e tai^ε pū'stex s-le'wī', nāk' 'k'as l^xamā'n^{nx}. Te'mlta 'Liya^ε qā'a'tse tem muⁿhū wī'lx tas hī'tslem meqami'nta. Tema' l muⁿhū aya'yem mepū'teta² hali'yūk's. Temi'lx muⁿhū yō'la. "Sis leai'tiyūsxam, k'is 'Liya^ε nī'sk'ik's." Xū'si' l hī'k'e hali'yūk's aya'yem, tem muⁿhū yāsau'yaī'nx. 20 "Hū'n'k'i muⁿhū." Temuⁿhū lōquti'nx k'i'mhak's, tem-auk' muⁿhū kū'nx as pū'tik's,³ tema' l muⁿhū wī'lsusx-axa nak' 'k'as hū'n'qusal^{nx} k'i'lūk's.

Te'mlta k'im wī'lx as *Agent* tem yāsau'ye'mtsx, "Xa-'Liya^ε k'īā'qai nī'sk'ik's! Xa-hī'k'e tas hū'n'k'i tsk'itxé'. K'in meyā'- 25 saux muⁿhū is ilī'diyū *Tolēdo*'k's. Tqai'ltxan sis hā'īqa wīl as qō'na,⁴ k'ai'ī qaqa'tse īlt'ī'i." Tem muⁿhū yāsau'ye'mtsx qas *Agent*. "Xa-xe'īlk'e hī'k'e lhayā'nausxam."

Aili'k'in me'lā'nx qau'k'eai qas l^xamnaī'nx: *Abe Logan* tem-axa *Albert Martin*. Is k'ī'lau^x mek'ai'stxanx. Hī'k'e hamstī^ε sā'ptlist 30 ats-lō'k'ik'. Te'min muⁿhū yāsau'yaī'nx as *Agent*. "Aili'k'in lī'dī 'k'si'n tsī'tsk'iyust!. K'inau'x tsitsk'īayū'n'li. Psi'n^{lx}at-s-hī'tslem aili'k'i lī'dī is tsī'tsk'iyust!." Temuⁿhū yāsau'ye'mtsx qas *Agent*. "'Liya^ε. Xa-'Liya^ε ī'mstē! Hak'i'msxas īmstī', k'is hī'k'e tsā'mē tlo'bīl⁵ 'k'nī'x. Ts-aqā^εtisk', sxas hī'k'e lhayā'nauwī 35 kus *law* nī'ī īltistaī. Me'lā'nīyux^u hī'k'e hamstī^ε qas an'ū'n's. K'-sawa'yūtsū kus *law*." K'-ī'mstē yāsau'ye'mtsx qas *Agent*. "Xa-hī'k'e mā'alk'sta, xa-xe'īlk'e lhayā'nausxam. Tsā'men hī'k'e tqai'ldux^u, lā'īta mī'sex me'lā'nx qanī'x kus *law*. Tem-axa qanī'x judge⁶ 'k'xa'm hī'tslem." Te'min muⁿhū ayaī'nx ītsai'sik's, 40 te'min yāsau'ye'mtsx qas *Agent*. "Xa-a'ng'ī tsinī'ī le'wī'k's."

¹ A corruption of the English word "ready."

² m- prefix; pūt corrupted for English "boat"; -t auxiliary; -a modal.

³ pūt corrupted for English "boat"; -k's local of motion.

⁴ Corrupted for English "coroner."

⁵ Corrupted for English "trouble."

⁶ In the early days of reservation life Smith was appointed police judge, in which capacity he served more than four years.

Then I came back to my house. "I will go back to the agency to-morrow." Then after daylight came I said to my wife, "Thou shalt prepare the food quickly; I am going to go back to the agency." Then I began to eat. And when I finished eating I was ready to start out. Then I said to my wife, "I shall come back late in the evening."

Then I started out. And I was not going long when I arrived at the agency at last. Then I perceived two people standing (in the road). And when Tom Hollis (who was one of those two men) saw me (he shouted), "Dost thou know (that) Grant was killed last night?"—"Where was he killed?" In the meanwhile people kept on assembling in a body. Then we went to (the place) where that previously mentioned (man) was killed. He had been dragged into the water. His blood just showed where he was dragged into the water. At last we arrived there. Then I saw where he was dragged into the water. There was only blood all over the place where he had been killed. In the meanwhile (it was) not long before many people arrived (there). Then we went in boats downstream. And now they spoke, "If (the body) should float, it (would) not (go) far away." We went in boats just a little downstream when it was said, "Now here (it is)." Thereupon (the body) was caught there and placed inside the boat, and then we went back with it (to) where it was dragged into the water.

In the meantime the agent arrived and said to me: "Do thou not go off far! Thou shalt just stay here. I am going to talk now to Toledo through the telephone. I want that the coroner should come right away, so that he may examine (the body)." And then the agent told me (quietly), "Thou shalt just take good care of thyself."

I knew already who killed (Grant): Abe Logan and Albert Martin. They two clubbed him (to death) with rocks. His head was just full of holes. So then I told the agent: "I am already prepared with my gun. I am going to shoot those two. Three (other) people are already prepared with their guns." And then the agent said to me: "No. Thou shalt not (do) this! Shouldst thou do this, much trouble will (come) upon thee. (It would be) best if thou shouldst pay attention to what the law will say. All the white people (around here) know thee. The law will assist thee." Thus the agent was saying to me: "Thou shalt just go slowly (about this affair); thou shalt take good care of thyself. I like thee very much, because thou knowest the law. Moreover, thou art judge over thy people." Then I took (the body) into the house, and the agent told me, "Thou shalt bury him in the ground to-morrow." And then, verily (I did so). But I



Temuⁿ'hū k'e'a. Tem-*auk'* hī'k'e tsā^a'me Lqalī'tx sin k'a'ltsū.
 K'ents mūⁿ'hī silō'qutsxa ¹k'si'n La'isxam, ¹k'si'n x'ā'mxasxam,
 sas yāsau'ye'mtsx qas *Agent*, "Xa-¹Līya^e Lō'qutai xam tsī'tsk' !-
 iyust!, xa-¹Līya^e qas yuxwī's pō'nīsī'¹ kus xe'Lk'itau s-hī'tslem.
 5 K'aux spaī'Ln Pū'lnk's,² k'au'xai ilū'ln."³

Temuⁿ'hū tai^e i'mste nā'mk' mis Lxamā'nlnx a'sin mū'tsik'.
 Mūⁿ'hīn-*auk'* ¹Līya^e meļā'nx sin k'a'ltsū is xa'met-s-silqwī's.

Tai^e muⁿ'hū i'mste.

¹ English "punish"; -i future.

² English "Portland"; -k's local of motion.

³ Literally, "shall be talked to."

was very sick in my heart. (Still) I rather cooled down in my indignation, in my feelings, when the agent kept on telling me: "Thou shalt not take thy gun! Thou shalt not punish (with) thy own (hands) those two people. They two will be taken to Portland, so that they two may be tried."

Now only thus (it happened) when my younger brother was killed. I did not know my (own) mind for probably one winter.

Only now thus (it ends).

SUPERSTITIOUS BELIEFS

21. Ā'SIN¹

THE MONSTER-GIRL

(Told by William Smith in 1910)

Hak'eqamī'n. Nā'mk' mis qamī'n itsai' tas hī'tslem, tem qā'lte hī'k'e melā'nīmux² ts-lā'nk'.³ Tsā'mē hī'k'e ts'ilō'xwēlnx, lā'ita mis hī'k'e qā'lte lō'qudīnx hī'tslem. Tem is i'mste tem hī'k'e tsā'mē ts'ilō'xwēlnx. Qā'lte hī'k'e yā'tsx hatsi'lkwauk'.⁴
 5 'Liya⁵ nā'mk' xamk'! ayā'sal nā'k's kus la'mxadō nī'sk'ik'sa't, lā'ita mis melā'nīnx mis qā'lte hī'k'e lō'qudīnx la'mxadō. Tem is i'mste tem hī'k'e xē'ilk'e Lhayā'nauhnx is qau'wai-slō, lā'ita mis hī'k'e hamstī⁶ Lqā'mtinx la'mxadō is qau'wai-slō. I'mste tem 'Liya⁵ lk'i'stallnx la'mxadō is itsai's, mis qā'lte hī'k'e Lqā'mtinx la'mxadō
 10 tai'.⁵

Mu'n'hū mis melā'nīnx, tem 'Liya⁵ menū'nsitxaūnst kus Lī'k'in. Nā'mk'ets nū'nsitxaūnx hī'k'e tsā'mē meqamī'nta, k'au'k'ets mūn'hi yūxē'tsx ts-k'a'itsūk' kus hī'tslem, k'au'k'is mūn'hi hatsi'lk's⁶ ayai'sūwitxai'm. Lā'ita mis melā'nīnx, mis qaqa'tse tiwī't!-
 15 hūnsanx kus Lī'k'in. Temu'n'hū ita⁵ kus ts'linī'x⁷ nā'mk' mis itsi'mxaīnx⁸ is qamli's, k'au'k'is haī'k' yūxē'tsx ts-k'a'itsūk' kus hī'tslem; lā'ita mis Ā'sin ts-sū'ha'k'ik'. Tem is i'mste tem 'Liya⁵ itsi'mxaīnx is qamli's kus ts'linī'x, lā'ita mis melā'nīnx, hak'i'ms itsi'mxaūn is qamli's, k'-auk' yuwī'xaltxam ts-k'a'itsūk' kus
 20 hī'tslem. Hamstī⁶tin hī'k'e Lhayā'nauh nī'tsk'-auk' it!a'xsalx ts-hai'n'k' qas hī'tslem.⁹ Is i'mste hak'eqamī'n tem hī'k'e tsā'mē ts'ilō'xwēlnx, lā'ita mis i'mste ilī'tesal mis hawā'qsanx is le'wī':

¹ Smith was not very certain about the power attributed to this girl. My other informant, Jackson, claimed that her exact name was *Lzaiwa'na* A PERSON LIVING IN THE WOODS.

² Contracted from *mēlā'nīyemuxu*.

³ Smith evidently meant to state that her real name was known to the old people only.

⁴ Contracted from *hatsi'iku* + *-auk'*.

⁵ This habit of the Monster-Girl of stealing helpless children may prove her to be identical with the Giant Woman of Coos mythology. See Frachtenberg, Coos Texts, pp. 71, 77.

⁶ Contracted from *hatsi'iku*'s.

⁷ *Aspidium achrostichoides*; known also as Christmas fern.

⁸ Literally, "he touches it."

⁹ This is an interpolated sentence, in which Smith intended to state that he was familiar with all superstitious beliefs of his tribe.

SUPERSTITIOUS BELIEFS

21. THE MONSTER-GIRL OF THE WOODS

(This happened) long ago. When in the early days the people lived, they always knew her (correct) name. She was held in fear (very) much because she always carried off people. And it was for that reason that she was feared very (much). She always lived in the woods. The children never went anywhere far alone, because it was known that she always carried off children. So for that reason she was watched everywhere carefully, because she obtained (by force) all the children everywhere. And for that reason children were usually not left (alone) in the house, because she always obtained (by force) children only.

Now since it was known (to be bad luck), the red huckleberries were not usually eaten. Whenever they were eaten (by a person) a very great deal, the reason of that person would probably disappear and he would probably attempt to go into the woods. (Therefore they were not eaten) because it was known that she was the one who created the red huckleberries. And now likewise the Oregon fern, whenever it was plucked (by a person) at night, the reason of that person would almost disappear, because (this was) the grass of A'sin. And for that reason (one) did not pluck Oregon fern at night, because it was known that if it were plucked at night (by a person) the reason of that person would invariably disappear. I always pay attention to all (beliefs) which the people usually thought of in their minds. For that reason she was feared very (much) long ago, because thus she said when she caused the world to grow: "If

"Hak'i'msins qaqa'n tqaia'ldi hi'tslem, k'au'k'is ami'ts!i yuwī'-xaltxam ts-k'a'ltūk'."

Tem hi'k'e qā'lte qau'x-uk^u yā'tsx is nā'tk'¹. Tem is i'mste tem tqē'lk' taulnx Á'sin¹ ts-lā'nk'. I'mste tem hi'k'e tsā'me ts!ilō'-
 5 xwēlnx hatsi'lkwal-auk² qamī'ni, lā'ita mis tskwai'lnx, mis i'mste ts-ildī'sk'. Temuⁿhū qamī'ni tem Lō'qutanx xe'lk'it-s-lā'mxadō. Is i'mste tem 'Liya^e mek'ā'inst³ la'mxadō penk'ī'sik's is qamī's, lā'ita mis hi'k'e is qau'wai-slō yā'tsx. Is i'mste qamī'ni tem qā'lte hi'k'e meqē'yat itsā'nt is qamī's. Is Lxatōwai'-slō k'ets tskwai'lnx
 10 k'ets pi'ūsxaītxa. Muⁿhū k'ets tskwayū'lnx, k'is muⁿhū tqaīlk'-i'im ts-lā'nk'; "Laxiya^e lā^a, Á'sin xam lān, qā'ltex-auk' hi'k'e yā'tsx hatsi'lk'." Is i'mste tem hi'k'e tsā'me ts!ilō'xwēlnx.

Nā'mk' mis melā'nx⁴ qas hi'tslem, mis qaqa'tse ipī'talx is sūn'-lhak'liyū, k'is hi'k'e tsā'me sā'nqa kus hi'tslem, k'is hi'k'e
 15 ts!ōwiya^eTELī s-le'wī' lowā'txayūsxam. Nā'mk'ets qaqa'tse ihī'yux^u kus Lqalhi'sxam, k'is Lq!ai'kūyūsxam kus mukwa'sTELī. Lā'ita mis qaqa'tse LEī'yaldux^u i'mste kus Lqaldiyai's, k'au'-k'ets ayaī' hatsi'lk's kus hi'tslem. Hamstī^e hi'k'e qas hi'tslem melā'nx, mis i'mste ts-hilkwai'sk' as ts!ūwiya^eTELī s-le'wī'. Is
 20 i'mste tem i'mste ts-hilkwai'sk' tas hi'tslem qamī'n, lā'ita mis hi'k'e qas hamstī^e qas hi'tslem k'a'ts!ilx-auk' 'k' ts-hai'k'. Nā'mk'ets peyū'xa'yaī'⁵ kus hi'tslem, qa'k'ets melā'nx, k'is ami'ts!i tskwayū'lnx kus Á'sin lowa'hayūk's. K'ets ā'nīyux^u. Nā'mk'ets peyū'xa'yaī', qa'k'ets melā'nx. K'ets tskwayū'lnx, k'ets muⁿliī
 25 mukwa'sTELī k'ets ā'nīyux^u: "Hēⁿ, hēⁿ, hēⁿ."

Tai^e muⁿhū.

22. EXORCISMS DURING A MOON ECLIPSE

(Told by William Smith in 1910)

Nā'mk'silx yā'tsx, 'Liya^e nā'mk' xam^e tai^e itsai's; k'ets psi'nlxat-s-itsai's, nā'k'ELxats⁷ yā'tsx. Nā'mk' k'E'lxats LEai'sx kus ō'xun, k'ets qas xa'met-s-hi'tslem qauwī's LEai'sx is qamī's. K'is hi'k'e
 30 tsā'me pi'ūsxa'yaī'm. "K' lili'yexap-auk', k' lili'yexap-auk'!, Lxamā'nstex k'ets muⁿhū kus ō'xun." Tem LEyā'sauhnx, mis qas āl Lxama'nalx kus ō'xun tem-axa ita^e qas mukwaltsī't' tem-axa ita^e qas qoqō'mūs tem-axa ita^e qas Lamī'n'sū. Hiⁿsk' ts-meqami'-ntisk' te'milx hi'k'e hamstī^e k'a'hak'al⁸ kus kakā'ya^e, nā'mk' mi'-
 35 silx Lxama'nalx kus ō'xun.

¹ That is to say, "The one who lives in creeks."

² hatsi'lk' WOODS, FOREST; -al continuative; -auk' suffixed particle.

³ k'a'- TO ALLOW.

⁴ Literally, "knows."

⁵ i'- TO GIVE.

⁶ yūz- TO DISAPPEAR, TO DIE.

⁷ Contracted from nāk' + k'ets + -Lx.

⁸ k'ezk'- TO ASSEMBLE.

I should want a person, (that person's) reason will invariably disappear without any apparent cause."

And she always lived up the river. So for that reason her name was habitually called Ā'sin. For that reason was it feared long ago to walk in the woods, because her words were always heard (there). And (also) she carried off two children long ago. For that reason were the children not allowed (to go) outside at night, because she just stayed everywhere. For that reason (those who) long ago went after water at night always had torchlights. Sometimes she would be heard as she was making noises. Now whenever she was heard, (a person) would call her name (speaking thus), "Thou art nothing; thy name is Ā'sin, thou shalt always live in the woods." For that reason she was feared very (much).

Whenever a person dreams of her, whenever she gives him power, that person is usually very bad; he habitually becomes a medicine-man. Whenever he is giving (to any woman) some sickness, that woman customarily becomes crazy. (A person also feared to go into the woods) because she was always the one who thus usually gave sickness whenever a person went into the woods. All the people know that such are the actions of a medicine-man. For that reason the people (of) the early days acted thus, because they all believed (this to be true). Whenever a person was going to die she always knew it, (and) the Ā'sin would suddenly be heard in the mountains. She would be crying. Whenever (a person) was about to die, she always knew it. She would be heard, she would be crying like a woman: Hē! hēⁿ! hē!

Only now (it ends).

22. EXORCISMS DURING A MOON ECLIPSE

When they lived (in a village), (they) never had one house only; there were usually three houses wherever they lived (in a village). Whenever they saw the moon (darkened), one man would usually see it first at night. He would just shout loud, "Do you come out (from) inside; do you come out (from) inside; the moon is now killed." And it is said that the crow usually kills the moon, and also the eagle, and likewise the chicken hawk and, moreover, the owl. In such a number all the birds habitually assemble whenever they kill the moon.

K'is muⁿ'hū k' ilhai'm hī'k'e hamstī^e kus LEYā'tsit. K'is muⁿ'hū
 lhainai'ln. K'is muⁿ'hū pī'ūsxaīm ts-ili'diyūk' kus hī'tslem.
 "P-hī'k'e hamstī^e tspuū'yūlī pin k'i'lū," ts¹ i'mste pī'ūsxaī ts-ili'-
 diyūk' as hī'tslem. K'is muⁿ'hū k'e'a imstī'ln. K'is muⁿ'hū
 5 quxwa'ln kus itsai's, k'is muⁿ'hū hamstī^e hī'k'e imstī'ln as itsai's,
 k'is muⁿ'hū ildī'im ats-melāna'stiyūk'ilx as LEYā'tsit. "K'-hī'te
 tsa'ti intsk'i's hilkwisa'a qas le'wī' ? 'Liya^e nā'mk' muk!wā'nisla
 lxama'nlnx kus ō'xun. Tai^e k'ets meā^eqait-s-hī'tslem² plxa'-
 mnatxaūnx, k'is lxa'mnitxaūn kus ō'xun." Muⁿ'hū k'ets k'eaī'
 10 LEI'ldistaīt,³ k'is muⁿ'hū MEYā'sauxam. "P-tsimai'xasxam, p-hain^e-
 ya'a s-le'wī', p-k'ilhī'mi." K'ets muⁿ'hū quxwa'lnx as itsai's,
 phayā'naulnst⁴ muⁿ'hū as ō'xun. K'-liya^e qā^a'tse k'is la'mtiyū-
 sxam,⁵ k'ets muⁿ'hū meqēⁿ'yau-x-slō ts-hā'ldemxusk'. K'ets
 muⁿ'hū limtsā'lhixamt sili'kwex. K'is muⁿ'hū ildī'i kus ts'lūya-
 15 TELI-slō. "'Liya^e intsk'i's. Lā'xs yūxē', k'ilta's hī'k'e axa i'mste
 ltiwī't!wanīyūsxam iltqa^etit ts-hā'ldemxusk' kus ō'xun." Xa'met-
 s-hī'tslem k'ets ma'yexa. "'Liya^e intsk'i's, sā'nqat-s-intsk'i's
 wa'na'; hī'k'e aqā^{ea}t-s-le'wī'. K'-auk' 'Liya^e nī'i pin hai^{na}," K'i-
 lxa^s muⁿ'hū k'eaī'mi lhayā'naulnst muⁿ'hū as ō'xun. Xa'met-s-
 20 hī'tslem k'ets MEYā'sauxa. "Lxai'lnx muⁿ'hū, k'il-axa muⁿ'hū
 sī'yaīm itsai'sik's." Temi'lx-axa muⁿ'hū sī'yaī ts-itsai'sk'ik's as
 LEYā'tsit.

23. EXORCISMS DURING A SUN ECLIPSE

(Told by William Smith in 1910)

Nā'mk'ets Lxamā'nstex kus pī'tskum, k'is muⁿ'hū LEai'sūn.
 K'ets ta'mē hī'k'e lpa'haliyū ts-hainai'sk' kus pī'tskum. K'is
 25 muⁿ'hū ilū'ln. "Lā'tqatit hī'te tsa'ti s-intsk'i's k'is hilkwisa'a qas
 le'wī'?" K'ets i'mste ilūi'-slō ts-hī'tek'. Lā'lta mis mūⁿ'hī qau'-
 xat-s-meā^eqaitit-s-hī'tslem kus pī'tskum, tem hī'k'e tsā^a'mē lā^a,
 nā'mk' mis LEai'sūnx i'mste kus pī'tskum. Ltimū'axasxamst-auk'
 ts-haiⁿ'k' tas hī'tslem, nā'mk'ets LEai'sūnx i'mste kus pī'tskum,
 30 lā'lta mis hī'k'e hamstī^e qas hī'tslem k'a'ts!lX-auk' 'k' ts-haiⁿ'k':
 lā'lta mis qaqa'tse qe'īlX tas hī'tslem hī'k'e hamstī^e is qau'wai s-le-
 'wī'. Tem-au'k' hī'k'e hamstī^e qas hī'tslem k'a'ts!lX 'k' ts-haiⁿ'k'
 i'mste. Lā'lta mis i'mste, nā'mk's yūxē' kus pī'tskum, k'is hī'k'e
 hamstī^e ha'sk'i tas hī'tslem, nā'mk' sis Lqēⁿhi'yūsxam s-le'wī'.
 35 Tem-axa ita^e Ltūwī'ya'lnx⁶ kus k'i'lū; k'ets hī'k'e hamstī^e tspūt!a'-
 lnx tas puū'ya, lā'lta mis 'Liya^e tqaia'ltlnx sis mēpū'stxaxam⁷ kus
 k'i'lū, nā'mk'ets Lxamā'nstex kus pī'tskum. Is i'mste ts-kwā'lnk'
 k'is tspūt!a'ln kus puū'ya.

I'mste muⁿ'hū tai^e.

¹ Abbreviated from *k'ets*.

² Contracted from *meā^eqayūt-s-hī'tslem* A PERSON
 HAVING DENTALIA SHELLS.

³ *ildist*- TO SAY.

⁴ *hain*- TO LOOK.

⁵ *a'mta* ENTIRELY.

⁶ *tū*- TO SPILL, TO POUR.

⁷ *pū'stex* BLOOD.

Then all the people would come out now (from their houses). (The moon) would be now looked at. Then the words of a man would be heard, "You shall all spill your water;" thus the speech of a man would sound. Now thus, verily, it would be done. Then the houses would be hit with sticks, to all the houses it would be done thus, and the chief of these people would say: "(I) wonder greatly what is going to happen to the world? The moon is never killed without any cause. Only when a person having dentalia shells is about to be killed, is the moon murdered." Now after he would finish saying this he would keep on talking, "You shall try (to bring the moon back to life with your) own (exorcisms); you shall look all around the world; you shall dance." Then the houses would be hit with sticks, and it would be attempted to look at the moon. It would not be long before (the moon) would be gone entirely; its surface would seemingly be getting dark (and darker). Then all the people would dance. Now the medicine-man would say (to the people): "(This) is nothing. Even if the moon should disappear, nevertheless he will again fix his own appearance just as it (was before)." One man would say: "(It) is nothing. The bad thing is gone; nature is well (again). You shall not (think of) anything in your minds." Then they would come together in order that the moon should be looked at. One person would keep on saying, "It is accomplished now; I am going to go back into the house." Thereupon the people would enter their houses again.

23. EXORCISMS DURING A SUN ECLIPSE

Whenever the sun was killed (this fact) would be noticed (at once). The face of the sun would seem to be getting red. Then it would be talked about. "(I) wonder greatly what sort of thing is nature going to do to (the sun)?" Thus all the people would talk in a body. In view of the fact that the sun was probably a person living in the sky (and) having (many) dentalia shells, (for that reason) it was just a big affair whenever the sun was thus noticed (darkened). The people were afraid whenever the sun was seen (in) such (a condition), because all the people believed in their minds (that the sun was an important person) in view of the fact that he was the one who always makes light for all the people everywhere. Now all the people believe thus in their minds. Because it will always (happen) thus (that), should the sun disappear, (and) should darkness prevail all over the world, all the people would simply die. Now again (on this occasion) the water is habitually poured out; all the buckets are usually upset, because it is not desired that the water should become bloody whenever the sun is killed. For such a reason are all the buckets upset.

Thus now only (I know it).

24. EXORCISMS DURING A THUNDERSTORM

(Told by William Smith in 1910)

- Nā'mk' k'e'lxats muⁿhū yā'tsx 'k'ts-itsai'sk',¹ is lxatōwai'-slō k'ets hi'k'e tsā'mē lla'xusex, nā'mk'ets-axa qala'minsk'ink'ai' s-le'wī'; k'ets hi'k'e qā'lte xū'da; k'ets hi'k'e hamsti^e lhilkwai'-sex qas le'wī'; k'ets ita' ts'i'li s-le'wī'; k'ets-axa qala'minsk'ink'ai' s-le'wī'. K'ets muⁿhū melā'nlnx iltqa'tit-s-ō'xun, mis hi'k'e tsā'mē sā'nqa k'au'k'ets yai'x-slō is hai^{ne} xū'da. K'is-a'xa ita' lla'xusi yai'x-auk'-slō is hai^{ne}. Nā'mk'ets lla'xusex, k'is mūⁿlii lla'xusi psi'nlxat-s-pi'tskum. Temuⁿhū is xa'met-s-lqami'laut k'au'k'ets yai'x-slō is hai^{ne} lla'xusex, k'is-a'xa ita' ts'ili'txam s-le'wī'. K'is muⁿhū meqami'lau^xam s-le'wī'; k'is muⁿhū qamli'm. Muⁿhū k'ets qa'mltex, k'is muⁿhū pi'ūsxa'yai'm mā'lk'sta hi'k'e xū'li as yū'ltuxs. K'au'k'is² muⁿhū i'mste txayū'ln is hai^{ne}: "Xuts tsqwa muⁿhū yū'ltuxsai'm s-le'wī'." K'ets muⁿhū pi'ūsxa'yai'xa, k'is muⁿhū mēhaya'naxam s-le'wī'. K'is mūⁿhū metsā'mauxam.
- 15 Nā'mk'ets tsā'mē hi'k'e pi'ūsxa'yai', k'ets pi'ūsxa'yā'lnx, k'is muⁿhū mēyā'sauxam kus hi'tslem. "Xe'ilk'ep lhayā'nauxai!" Nāmk' k'ets lhaya'niyūsxa, k'ets ta'mē hi'k'e tas lk'ili'tla. K'is muⁿhū pi'ūsxa'yā'ln, "Hya'lxasxayū,³ sin anai's! X-aū 'liya^e lpūⁿk'luxasxam, sin anai's!" K'ets tsā'mē pi'ūsxa'yai' qalpai' ts-pi'ūsxamsk'. K'is k'im yāsau'yā'ln. "Hya'lxasxayū, sin anai's!"
- 20 K'is muⁿhū k' ilhai'm lxat kus leyā'tsit. Nā'mk'ets lhaya'niyū, k'ets haiⁿk' lxuni'yū kus itsai's. K'is muⁿhū quxwā'ln as itsai's; k'ets muⁿhū k'ilhi'-slō ts-hi'tek peni'k'. Nā'mk'ets quxwa'lnx kus itsai's, "Tūhi'tep ku'pin k'i'lō, p-hamsti^e hi'k'e tūhi'i pin k'i'lū, k'is-axa ita' piⁿtqit!a' ku'pin puū'ya." Nā'mk'ets lhaya'niyūsxa s-le'wī', k'ets muⁿlii lqta'i'txa kus itsai's. K'ets xa'met-s-hi'tslem hi'k'e qā'lte i'ldistaī, k'ets imi'stal s-le'wī'. "liya^e lā^a, yū'ltuxs hi'k'e. 'liya^e nā'mk' lā'tqal s-le'wī'."

- K'is-axa muⁿhū malā'k'tuwauxam⁴ s-le'wī'. Ik'limk'i'lhixamt as leyā'tsit. Hauk's lhayā'nīlnx. Nā'mk' k'ets imi'stal s-le'wī', is lxatōwai'-slō k'ets hi'k'e tsā'mē yū'ltuxsītxa; i'mste k'au'k'is hi'k'e tsā'mē temū'hūiln is hai^{ne}, nā'mk' k'ets yū'ltuxsītxa. K'ets mūⁿlii xe'lk'it-s-hi'tslem i'ldistaī, nā'mk'ets imi'stal s-le'wī'. "liya^e hi'k'e qā'lte imi'stal s-le'wī'. Is lxatōwai'-slō k'ets yū'ltuxsī s-le'wī'." K'ets i'mste ildi' kus xa'met-s-hi'tslem, "liya^e intsk'i's philkwai'satxanx qas le'wī', muk'wā'lnisla hi'k'e i'mste philkwai'sex s-le'wī'."
- 35

Temuⁿhū i'mste ts-hilkwai'sk'⁵ kus hi'tslem qami'nī.¹ Singular instead of plural.² k'is + -auk'.³ Contracted from *hya'lxasxai-ū*; *hi-l*-tq miss.⁴ *alk-tū*-TO BE STILL, CALM.⁵ Singular instead of plural.

24. EXORCISMS DURING A THUNDERSTORM

Now when the people lived in their homes, it would sometimes rain very (hard) whenever the winter season came back (to) this region; it would always blow; the elements would do all (sorts of things); it would also hail a great deal whenever winter came back to this region. Now it was usually known what month it was when it would blow hard a great deal. It would also rain very much. Whenever it (began to) rain it would rain (incessantly) for probably three days. Then one night it would rain terribly hard, and hail would also fall (on) the ground. Then it would be getting dark all over, until it finally got dark (entirely). Now after it got dark, thunder would roar repeatedly (at first) just a little slowly. Then it would thus be thought (by the people), "It must be thundering all over now." Then it would roar repeatedly, and the world would be rent by lightning. (The thunder) would be getting stronger.

Whenever (the thunder) began to roar loud, the people would usually shout, and would keep on saying, "Do you take good care of yourselves!" Whenever it would lighten, it would seem just like fire. Then (the lightning) would be shouted at, "Dodge thyself, my friend! Thou shalt not put thyself right behind (me), my friend!" Then again the noise (of the thunder) would roar. It would be said to him there, "Dodge thyself, my friend!" Then some of the people would go out. Whenever it lightened, it would almost rent the house (in two). Then the house would be hit with sticks, while all the people would be dancing outside in a body. Whenever the house was hit with sticks, (the people would say), "Do you pour out your water; all of you shall pour out your water; you shall also upturn all your buckets." Whenever it lightened, the house would seem to crack. One man would be talking all the time while the elements acted thus: "(It) is nothing; (it is) just the thunder. Never (will any harm) befall the world."

Then the storm would gradually calm down. Those people (would be still) dancing. They looked in all directions. Whenever the elements acted thus, it would sometimes thunder very (hard); people were always afraid very (much) whenever it began to thunder. One man would probably say (thus) whenever the elements acted like that: "Nature does not always act like that. (Only) occasionally does it thunder all over." Thus that one man would talk, "The world is not doing anything (wrong); nature acts thus just without any (bad) cause."

Now such were the actions of the people of early days.



APPENDIX: TALES COLLECTED BY FARRAND IN ENGLISH

25. S'Ū'KU, THE TRANSFORMER¹

After going up the Yahach River he stopped at a certain place and said, "I'll make a fish trap here so as to enable the people to catch salmon." So he laid some rocks down at the riffles and said, "I'll lay here a tree across the river." Then he went up a hill to cut a tree. But when he arrived at the top of the hill he heard the ocean roar and said, "No, I'll not build a salmon trap here; it is too close to the ocean." Then he went back down the river. While going back he left his footprints on the rocks, which can be still seen to-day. Pretty soon he came to a place called Qtaū (Otter Rock), where he saw Crows in great numbers killing the Sea Lions. But he said nothing until he came to Yakwina. There he turned back and said to the Crows: "You shall not kill the Sea Lions any longer. Only the next people, whom I shall create, will kill Sea Lions." Then he went on destroying monsters wherever he found them. Pretty soon he came to K'ilxa'mexk'. This place was inhabited by many people. But S'ŭ'ku changed them into Sea Gulls, saying: "Somebody else will take your place here. You will not always be able to obtain food for yourselves and will just pick up whatever comes ashore." Then he went on until he came to the mouth of the Siletz River, passing on without doing anything.

Thence he went to Salmon River, which he named Si'sinqau. He put many salmon into that river. He also found some Seals but told them, "You shall live under the cliff here." Then he looked northward and said, "This is a bad-looking place." Still he went on until he reached the Nestucca River. The mouth of this river was closed; so he kicked the rocks to make a channel, and they fell to pieces. He threw the biggest rock on the north side of the bay, where it can be still seen unto this day. Then he crossed the bay and came to the beach. On looking northward again, he saw a man (Raccoon) working and piling rocks out toward the ocean. He went to the man and asked him, "What are you doing this for?" And the man answered, "I am trying to make a bridge across the ocean in order to enable the people to travel back and forth." But S'ŭ'ku kicked the rocks apart and told the man to desist, whereupon he called this place Simtūi's. Then he went to the other side of the cape, where he found a number of people playing shinny. He watched them a while. Pretty soon two men began to fight. Then S'ŭ'ku

¹ See p. 90, note 5.



stepped in and said: "You must not fight while playing shinny. I'll turn you into trees." He did so, and there are a lot of stumps to-day in this place arranged just as they were when they were playing shinny. Then he went on and came to a place full of mosquitoes. He named the other side of this place Yā'la. While resting there he saw two sisters. One was a small girl, while the other had attained the age of puberty. He liked the older girl et desiderabat cum ea copulare. So he made a cradle and turned himself into a boy. Then he shoved the cradle into the water and got into it, hoping the girls would find him downstream. The cradle floated down the river. Only his hands were free, and those he waved about like a baby. Pretty soon the girls perceived the cradle, and the younger waded into the river, bringing it ashore. At first the younger sister took the baby into her arms, which kept on crying. But whenever the older girl had the baby it would be quiet. So the older sister decided to carry the baby. Soon the baby began moving its hands down her bosom atque vaginam eius intrare conabatur. Then the girl ran with the baby to the river and threw it into the water. As soon as the girls were out of sight S'ū'ku assumed his natural form and went on. He became thirsty and wondered what kind of water it would be best to drink. Finally he found a small spring and decided that this would be the best water, since it came from under the ground. So he laid down his arrows and stooped down on his knees to drink. But just as he was about to drink he noticed something in the water. So he raised his head, and the monster disappeared. Then he stooped down, but again the monster was seen. Then S'ū'ku began to wonder, "What kind of an animal is it that comes up whenever I bend down but recedes whenever I straighten up?" So he twisted his head, and to his surprise the monster did the same thing. Then he discovered that it was his own reflection in the water that had scared him. So he drank and said: "Now I know who you are. My children will not be afraid to drink out of a well even when the sun shines and they see themselves in the water."

Then he went on and came upon a man (Wolf) lying down with his face on his arm and sleeping. And S'ū'ku thought: "Shall I kill him or let him go? I think I will kill him with an arrow." So he took out an arrow and drew the bowstring, but he could not make up his mind to kill the man. He did this several times. Then he decided to kill him with the knife. But every time he raised the knife he could not bring himself to perform the deed. Then he decided to stone him, but again his will failed him. So, finally, he said: "What is the use of killing him? I'll leave him alone." So he went on. After a while he felt sleepy. He sat down against a log and fell asleep. Soon he felt something crawling on his eyelids. He opened his eyes, but no

one was in sight. This happened several times, until he caught Wolf in the act of tickling him with a feather. He got angry and changed him into a wolf.

Then he went on until he came to a big bay. He walked around it several times and said: "This shall be the biggest river. People will call it Mālō's (Columbia River). I will not do anything on this place, but leave it as it is. This shall be the best place." Then he crossed the river and came to another big bay, which he did not change into a river, because it was too near another big river. He just left it as a bay (Shoalwater Bay). Then he came to another river. He was very hungry and decided to make a salmon trap to catch the salmon as they were coming down the river. So he told the river, "Make thyself small so that I can get my trap in!" Then he said, "I must have salmon." So he shouted, "Salmon, come upstream and get into my trap!" And the salmon came in shoals and entered the trap. Then he took out one salmon and opened the trap. Then he cooked the fish, but just as he was about to eat it he heard someone shout, "Hey, thy trap is getting full of salmon again." So he ran down to the river and upon seeing the full trap he said, "Verily, these two rivers shall be the best fishing places."

Then he went back southward until he came to his starting point. And whenever he came to a river he commanded, "There shall live here a man and a woman." And this is why there are so many different tribes, because he created different people at each river.

26. THE KILLING OF ELK¹

Once upon a time five Wolves were living together; they were brothers. One day the eldest brother said, "Let us invite the people of the different tribes to come here to a dance, and after they arrive here we will kill the chiefs and will devour them." The other brothers liked this plan; whereupon the youngest Wolf was sent out with invitations to the chiefs of the different tribes. He visited the Elks, Grizzly Bears, Black Bears, Deer, and other animals, and all promised to appear on the appointed day. He especially asked the chiefs to bring their feathers and dancing-clothes along.

On the appointed day the various tribes, led by their chiefs, arrived at the house of the Wolves, who welcomed them warmly. They filed into the house, where everything was ready for the dance. The chief of the Grizzly-Bear tribe was leading in the singing. He sang, *ēē'āwēē'yū, ēē'āwēē'yū*. Soon old man Coon came into the house, dressed in clothes of coon skin and carrying a quiver of the same material, and began to dance. He kicked around like an old man. As soon as he entered the house Mō'luptsinī'sla² began to make fun

¹ This narrative is undoubtedly a continuation of Creation myth No. 2. Stories not dissimilar were obtained among the Molala and Kalapuya tribes. See also Boas, *Chinook Texts*, p. 119.

² The usual name for Coyote, but apparently applied in this story to the youngest brother of the Wolves.

of him, saying, "Oh! look at the little old man kicking." But Coon paid no attention to his remarks and kept on dancing. Soon he had all the people applauding him because he was an expert dancer. In the meantime Mō'luptsinī'sla kept on cautioning his brothers: "Do you watch the people well while they are dancing. Do not go to sleep!" After Coon was through dancing, Grizzly Bear stepped in front and began to dance. But the people did not applaud because they were afraid of him. Then the chief of the Elks came out from among the dancers, and the people liked his dancing and also his dress and the feathers on his head.

Toward morning the Wolves fell asleep. The guests were enjoying themselves immensely because the dance was getting better, especially after the chief of the Elks began to sing. He sang a song which caused the Wolves to sleep soundly. As soon as daylight appeared the guests made a hole in the house, through which all the children were told to escape. But the older people kept on dancing. After a while all the other guests went out through the hole, leaving only the chief of the Elks and a few others. Among those who left was also the chief of the Grizzly Bears. The Elk kept on dancing until he, too, left the house, in which only the sleeping Wolves and Old Woman Buzzard remained.

As soon as the last guest left the house, Old Woman Buzzard began to shout, with the intention of waking the Wolves. The guests had been gone quite a while when the Wolves woke up at last. As soon as they found out what happened they rushed out after the disappearing guests. They followed them for a long time. Finally, they were beginning to catch up with them. The chief of the Elks was walking behind all the other people. As soon as the Wolves overtook their fleeing guests they began to shoot. They directed their shots especially at Elk. But he disappeared, seemingly unhurt. Thereupon the Wolves sat down in despair and said to Old Man Raven: "Do thou go and see if Elk is not lying somewhere pierced by an arrow. Shouldst thou find him, thou shalt eat his eyes out and then climb upon a tall tree and shout loud." So Raven did as the Wolves told him. He soon came upon the wounded Elk and after eating his eyes out he ascended a tall tree and began to shout.

Then the Wolves came up to where Elk was lying. They cut him up and divided his meat among themselves, which they were going to carry home. They also offered some meat to Old Woman Buzzard. But she refused to accept any other part but the hip bone. So they gave her the hip bone. Then they started on their homeward journey. The Old Woman Buzzard was walking behind them. Soon they missed her, whereupon they decided to wait for her. They waited for a long time and still she did not appear. So Mō'luptsinī'sla said to his brothers: "Let some one go back and see what is the matter with her. She might spoil the meat." Thereupon they all

went back. . . . Then they made fun of her, and Mō'luptsinī'sla said, "That was the reason why she wanted to stay behind."

After the Wolves came back to their house the oldest Wolf said: "After this we must not be people any longer. We will turn into Wolves and will always hunt for Elk, whom we will kill and devour." Now this is the reason why wolves like to kill elk, and why the people call elk *nūns*.¹

27. THE MAGIC HAZEL TWIG²

Five brothers were once living together. Their father was a very old man, and he wore a blanket made of the skin taken from the necks of elk. Each of the five brothers had children. One of these was a girl.

One day the children took a hazel twig and began twisting it until it was soft. Only the inner part of the twig remained hard. This they separated and wrapped up in skins until it looked like a doll, which they gave to their younger sister. The girl took the doll and hid it away. Once in a while she would go to the hiding place to have a look at her doll. One day when she took out her doll she found it possessed of skin just like a human being. The next day the doll appeared with a human face and even opened its eyes. On the third day it had legs and arms and looked just like a person; on the fourth day she found it smiling and raising its hands, and on the fifth day it was talking and said: "You liked me when I was the heart of a hazel tree. Will you like me now after I have turned into a human being?" Then the next day, before daylight appeared, the girl went to look at her doll. As soon as she unwrapped the blankets the doll arose and walked around in the shape of a fine-looking boy.

Thereafter the boy ran around with the other children and became their playmate. One day one of the other boys got into a fight with him, and he fought back. So that boy went home and told his parents that Tēū'lsā³ was mean to him. Then Tēū'lsā became ashamed and thought, "I guess they don't want me to be a person." Then he took his foster grandfather's blanket and wrapped himself up in it until no part of his body showed. Then he lay down and refused to get up when called by his foster parents. On the third day they spoke harshly to him: "Here! what is the matter with thee? Get up!" But he answered: "No! Just leave me alone. I am getting to be different again." Then next night toward midnight

¹ That is to say, "food."

² This narrative contains two separate themes. One is the story of the Hazel Twig that Turned into a Boy, which seems to be distinctive of Alsea folklore. At least I was unable to trace it in any of the mythologies of the other tribes, although it seems to have some incidents in common with the Coos story, The Girl and her Pet. See Coos Texts, pp. 84 et seq. The other theme is the story of the Test of Son-in-law, which shows a wide distribution. See note 1, p. 118.

³ The name of the boy. Farrand claims that this means "heart of twisted hazel."

they heard a noise as if some one were kicking, and pretty soon they heard the boy say, "Now I have split hoofs already." Throughout the day he refused to come out of his corner. At night he addressed the old man, saying, "Old man, look out! I have horns now." Then they became afraid of him and did not come near him any longer. They kept away from him. On the fifth night they heard him kicking around and tramping the ground, and pretty soon they saw him get up, looking like a natural elk. When they got up in the morning, he was standing in the shape of an elk. After sunrise he tore the house down with his horns and as he left he hooked the oldest brother and carried him off on his horns. The other people pursued him, shooting at him with arrows, but he did not seem to be hurt. Soon he turned on his pursuers and hooked another man, leaving only three brothers. After a while he succeeded in hooking another brother. Then the two remaining men began to cry, "That Tēū'lsā has killed our elder brothers." Still they kept on pursuing him, and as one of the remaining brothers was about to overtake him he turned on him suddenly and hooked him with his horns. This left only one brother, whose name was Mō'luptsinī'sla. Then Mō'luptsinī'sla kept on following him clear to Otter Rock. When they arrived there, the boy who turned into an elk stopped and spoke to his pursuer, "Why dost thou not shoot me in the heart so as to kill me?" Thereupon Mō'luptsinī'sla killed him. And while Tēū'lsā was dying he said: "Do thou cut off my ears and nose and eyes and also all my sinews and keep them." Then Mō'luptsinī'sla followed these directions and put all those things into his quiver.

Then Mō'luptsinī'sla ascended the mountain and came to a village. And when the people living in this village saw him they said: "Here comes our brother-in-law." So he married one of the girls belonging to that village and stayed there for a long time. One day his brothers-in-law asked him to accompany them to the place where they were usually working. So in the morning Mō'luptsinī'sla took his quiver and went with his brothers-in-law. When they arrived at the place, he looked around and thought: "So this is what they are doing? They are gathering mussels." Then he helped them for a long time. When the canoe was full, one of his brothers-in-law said, "Let us go out farther!" So they went out farther into the sea until they came to a rock. They left the canoe and climbed upon the rock, looking for some more mussels. After a while his brothers-in-law said to him, "Do thou wait here while we take these mussels to the canoe!" Thereupon they left him. Mō'luptsinī'sla waited for them a long time in vain. Then he descended, but when he came to where the canoe was, he found himself to be alone. He did not know how to get back to the shore. He began to cry. After a while he remembered what Tēū'lsā told him prior to his death. So he took out the ears

and nose and eyes of the dead elk and spread them out on the rock. Then he took the largest sinew and lashed the rock with it. Behold! A canoe appeared in front of him. Then he placed the nose in the bow of the canoe alongside of the eyes and ears, and the tail he commanded to act as a steersman. He himself stood in the middle of the boat. Then the canoe started to move. It went very fast. As they went along the eyes of the dead elk acted as lookouts. Soon they came within sight of the shore.

When his brothers-in-law saw him, they said, "Here comes our brother-in-law." But he did not go ashore right away. He kept on floating close to the shore without landing. Finally he said to himself: "What am I doing here? I am going to go back to the land." Thereupon he came ashore. As soon as he got out of the canoe he hit it on the ground and it disappeared. Then he put the nose, ears, eyes, and sinews of the dead elk back into his quiver and left his treacherous brothers-in-law for good.

This is all.

28. THE RUNAWAY COUPLE ¹

Once a young man and his parents were living together. His uncle was also living in the same house with him. The uncle had a daughter with whom the young man was in love. But his uncle would not let him marry her because she was his cousin. So they decided to run away. One day the two young people left the house and ran into the woods. After a long journey they located on a creek. Here the man made a salmon trap and supplied his wife with the fish that was caught in the trap. After a while his wife gave birth to a boy. When the boy grew up he took his father's place as a fisherman. In due time another boy was born, and when he was big enough he helped his brother. The two boys used to go downstream every night to catch salmon.

One night they caught other things besides salmon in their trap. Broken shinny clubs, broken arrows, bows, gambling-sticks were caught in the trap. Then the younger brother said: "There must be some people up the creek who are causing these things to be caught in our trap. Let us go and see." So they got ready and told their parents they were going upstream. They traveled a whole day, and when night came they felt very tired. Every once in a while they found shinny-sticks, gambling-sticks, and other playing paraphernalia floating down the creek. It was late in the evening when they finally heard people shouting and cheering. As they kept on going, the noise seemed to grow nearer. At last they came to an open prairie where they saw a number of people playing shinny. Then they stopped at the edge of the prairie in order to watch the game from

¹ Among Farrand's notes I found one stating that this story is a Siuslaw tradition. This statement would seem to be contradicted by the fact that the names occurring in this narrative are Alsea (not Siuslaw) terms.

here. The players were divided into two sides. The people of one side had patches on the left side of their bodies; the opposing players had heads twisted to one side. As it was growing darker, the Patched People (Mek'ū'watk'itslem)¹ were losing, and every time they went back to start the game anew, one of them would say: "I feel hot. It seems as if some one were looking at me." But the speaker would be reproved, "This is not the first time we have felt that way." When it was too dark to continue the game, the winning side said: "Let us stop now. We will play the guessing game to-night." The Patched People agreed to this and were told to present themselves after supper at the house of the winners.

Then the two brothers began to discuss among themselves which house to go to. Finally, the younger brother said, "We will go to the winner's house." So they entered the house of the people who had twisted heads. As soon as they came in, these people knew them. They received them warmly and made a hole for them through which they could watch the game without being seen. Soon the Patched People came in, and the game commenced. At first the Patched People were winning; but toward midnight the other side changed the gambling sticks and doubled the bets, so as to win back everything in one game. The change of gambling sticks brought luck to the people who had twisted heads. They not only won back what they had previously lost, but they also began to win the stakes of their opponents. Toward daylight the Patched People were heavy losers. Thereupon the game was stopped, and the winners said, "We will play shinny in the morning." To this the Patched People agreed. Then the winners prepared breakfast and asked the brothers to join them. After the meal was over the brothers made ready to go home. The people who had twisted heads instructed them how to play various games and how to trap salmon successfully. Then they gave them plenty of food; whereupon the two brothers left for their home. As soon as they came to the trail which they had followed previously they saw the Patched People come out of their house shouting and yelling. Upon perceiving the brothers, one of the Patched People yelled: "Didn't I say yesterday that some one was looking at me? Look at those two boys, the children of a dog! They have gone already! They were mocking us without daring to show themselves. Let us run after them and kill them!" Thereupon all the Patched People began to pursue them. When the brothers saw that the pursuers were gaining on them, they turned themselves into chipmunks and laid behind a rock. From this hiding place they watched the Patched People pass by, bent on killing those whom they held responsible for their losses on the previous day. Soon they heard the pursuers coming back and saying, "Those children of a dog have hid themselves somewhere."

¹ k'ū'watk' PATCH.

When the Patched People were out of sight, the brothers changed themselves into their former form and continued their homeward journey. Upon their arrival home they told their parents of their experience. After this the two boys were practicing every day at all sorts of games. When they thought they were proficient enough, the elder brother wanted to know where his parents had come from. Thereupon his father told him everything: How he and his wife were first cousins and were forced to leave their people in order to become married, and how he was uncertain whether his parents were living or dead. Then the boys told their father that if he would give them the directions, they would undertake to look for his people. So the old man gave them the necessary directions, and told them that it would probably require a whole day's journey to reach the place of their grandfather. Then the elder boy wanted to know the name of his grandfather. He was told that his name was Muxā'meut.¹

Then the boys got ready. They packed all their gambling implements and left for their grandfather's house. By following their father's directions they arrived at the looked-for place late in the evening and asked for Muxā'meut. They were immediately taken to his house. When they came in they asked for their uncle and found that he lived in the same house. Then the people asked them where they came from. The boys told them their names and the names of their parents. Thereupon all the people in the house began to cry for sheer joy, because they thought the runaway couple dead long ago. Then the boys wanted to know of their uncle and what he was doing. So he told them that another tribe was at present visiting his village for the purpose of playing various games; that his tribe had played shinny against the visitors this morning and was beaten badly, losing practically all their possessions. Then they asked "What are you going to play to-night?"—"We will play the guessing game," he told them. And the boys said to him, "To-night thou shalt bet all thy possessions; we are going to help thee to win great wealth."

Their grandfather was exceedingly glad when he found out that his daughter was living. After a while the boys asked him how he was obtaining food for his people, and he told them that he was usually supplying the village with herring. Then they wanted to know whether he had caught any lately. "No," said he. "We are starving most of the time." So they asked him whether he had any new paddles. And he answered, "Yes, one."—"Show it to us!" Then the elder brother spit on one side of it, while the younger boy spit on the other. Then they said to the old man: "Go now to thy trap and put this paddle into the water, and after taking it out put it back

¹ That is to say, "He who has whale (meat)"; Farrand undoubtedly misheard this word for *mza'mni*: *za'mni* SEAL, WHALE.

into the canoe. Then go to sleep and wait!" The old man did so. And after he woke up he found his trap full of herring. So he took them out with the dipnet, filled the canoe, and went home; whereupon the whole village had as much food as it wanted.

As soon as night came the visitors filed into the house, and the guessing game was begun. At first the villagers let the visitors win. But about midnight the brothers told their uncle, "Double now thy bets, and we will help thee!" The visitors were continually making fun of the two boys. Soon after midnight the villagers, with the aid of the boys, began to win back their previous stakes, and before morning the former winners were practically cleaned out. The visitors were angry and said to the boys: "We will play shinny in the morning. You may help your uncle again, and we shall see if you are as good at that game." The boys said nothing. After breakfast everybody went to the shinny grounds, and the game was started. At first the visitors were winning. But after the boys joined the game the visitors were helpless. The younger brother would take the ball from one end of the field to the other without any serious interference on the part of his opponents. Thus they played throughout the day. The visitors were badly beaten. At night they played the guessing game again, and once more the boys proved themselves unbeatable. Then the visitors said: "You must be good at target shooting. Let us try that contest and see whether you can beat us." So they shot at the target a whole day, and the visitors were again beaten. In the afternoon the visitors proposed a game of dice, in which they were also bested. Then they tried their skill at throwing spears. In this contest, too, the boys proved themselves superior. Finally, the visitors declared they had had enough.

The next morning the boys went back to their parents and told them how they found their grandfather and uncle and how they had helped them in various games. So a few days afterward, the parents of the boys went back to their old home and were once more united with their relatives—and tribe.¹

¹ The narrative seems to have much in common with the story of the Dog Children so prevalent among the tribes of the North. See particularly Farrand: *Traditions of the Chilcotin*, p. 7; *Traditions of the Quinault*, p. 127; Teit: *Traditions of the Lilloet Indians*, p. 316.

VOCABULARIES

INTRODUCTION

Convinced of the importance and usefulness of a vocabulary, I have published word-lists in my previously published Coos Texts and Lower Umpqua Texts (see Authorities Cited, p. 19), adding to the Indian-English vocabulary also an English-Indian glossary, as well as an alphabetical list of all formative elements of these two languages.

There exists another and more important reason for appending a vocabulary to the present volume of texts. In the present volume we deal with an Indian language which, if not yet totally extinct, is on the verge of extinction. At the time this collection of texts was made (in 1910) less than half a dozen natives were left who still had a speaking knowledge of their language. And they did not use their original tongue in the every day conversations, preferring to use for that purpose English or the Chinook jargon. The extent to which the Alsea language was becoming a thing of the past may be judged from the fact that I was unable to obtain the native terms for some of the most important and simple animal and other names. Furthermore, my informants could not recollect many of the older stems that had been used by the informants of the previous investigators of this language. Thus the collection of myths made by Dr. Livingston Farrand only 10 years previously to my own collection (in 1900) could not be translated fluently and intelligently by my informants; and a large number of stems and terms contained in the vocabularies that were collected by Mr. J. Owen Dorsey in 1884 were totally unknown to the present-day Alsea Indians. Moreover, the children of the Alsea Indians of to-day neither understand nor use the tongue of their forefathers; so that we are perfectly safe in considering this language of the Pacific coast as practically extinct.

Knowing, then, that it is impossible to obtain in the future additional linguistic data from this field, it was thought best to bring together in one single volume all available material on the Alsea language, not only for the guidance of the future student but also for the preservation in print of this highly interesting language. And in order to present a more complete vocabulary I included in it not only the stems and nouns that occur in these texts, but also such radicals and terms as were and could be obtained by other means. Furthermore, all other previous collections of Alsea vocabularies were consulted, and stems and nouns not obtained during the course of my own investigations extracted and added to the present vocabu-

lary. These earlier collections include short vocabularies of the Yakona language obtained by John I. Milhau (date not given), two extensive glossaries of the Alsea and Yakona languages collected in 1884 by J. Owen Dorsey, and a fair collection of Alsea vocables made in 1900 by Livingston Farrand. Farrand's manuscript collection is the property of Columbia University in the City of New York, while the other data are in the possession of the Bureau of American Ethnology. Thus the present vocabulary, while by no means exhaustive, presents a fairly good collection of the average number of words used by a native Alsea Indian in his daily intercourse with his fellow tribesmen.

The phonetic transcription of the previous investigators differed materially from my own system. It, therefore, became necessary to systematize the spelling, which task was accomplished without any difficulties. Only occasionally it was impossible to verify a stem or noun contained in one of the older collections. All such stems are given here in their original spelling and are followed by the initials of the collector. Thus (F) stands for Farrand, (D) for Dorsey, etc.

The stems are classed according to their initial sounds, and the order in which the sounds are given is the following:

<i>E</i>	<i>p m</i>	<i>d n s</i>	<i>k k'</i>	<i>q</i>	<i>l l' L</i>
<i>a, aⁿ, ā, āⁿ, ai, aiⁿ, au, auⁿ</i>	<i>p!</i>	<i>t ts</i>	<i>kw k'!</i>	<i>qw</i>	<i>l' L!</i>
<i>e, eⁿ, ē, ēⁿ,</i>	<i>p'</i>	<i>t! ts!</i>	<i>k!</i>	<i>q!</i>	
<i>i, iⁿ, ī, īⁿ, ai, aiⁿ, y</i>		<i>t'</i>	<i>k'</i>	<i>x</i>	
<i>o, oⁿ, ō, ōⁿ, ōu, u, uⁿ, ū, ūⁿ, aū, ūi, ūiⁿ, w, 'w, h</i>				<i>x</i>	

The long diphthong *aī* has purposely been placed after the long *ī*-vowel, with which it interchanges frequently, as well as with the long *ē*-vowel. In the same way the *aū* diphthong interchanges frequently with the long *ō* and *ū* vowels, for which reason it has been placed immediately after these two vowels. The numerals that follow each word refer to line and page of the present volume. Certain stems—not exemplified in the present volume—were found in the four texts that were published by me previously in the *International Journal of American Linguistics* (*Myths of the Alsea Indians of Northwestern Oregon*, 1917, vol. 1, pp. 64-75). All such stems are indicated by the initials JL preceding the numerals. Thus "136.14" indicates that the stem is exemplified on page 136, line 14, of the present volume; "JL 75.3" indicates that the example will be found in the texts published in the *Journal of American Linguistics*, on page 75, line 3, of the first volume. I tried, wherever possible, to give at least two examples demonstrating the actual occurrence of a given stem or noun.

Derivatives of stems which occur in simple forms in this vocabulary when following in alphabetical order the simpler form have been



indented; when separated from the simpler form of the stem on account of their phonetic form, they have been placed in parentheses and referred to the simpler form of the stem. This is particularly the case in forms in which the vowel of the stem is modified.

In conclusion I wish to express my thanks to the Secretary of the Smithsonian Institution for his understanding and appreciation of the scientific value of this linguistic appendix, as well as to the present Chief of the Bureau of American Ethnology for his keen interest in and active support of my investigations among the Indians of the Northwest coast. The publication of this volume, in its present form, is due largely to the permission and support afforded me by these two savants.

ALSEA-ENGLISH

- a'*, a suffix expressing a request, like Latin "*utinam*."
a'it, easy 174.2, 3 (-t, *adjectival suffix*).
(ayah- . . . -ū, see ai'- . . . -ū, to wish, to desire).
ayal'ya'i's, frequent arrival 136.22 (-*ya'i*, *repetition*; -s, *nominal*).
(ayān-, see ain-, to cry, to weep, to lament.)
(ayāts-, see aits-, to shake [head].)
ayai's, start, trip, journey 136.14 (-s, *nominal*).
(awil-, awil-, see aūl, near, close by; to approach); also awik'!.
ahi', interjection hey! 122.7.
ami'stis, particle expressing indignation and anger 94.28; 98.28.
ami'ts'li, particle suddenly, once in a while 30.2; 120.11.
ata's, he who, that one 62.33; 94.28.
anā', interjection.
ana'i's, friend 46.17; 48.3 (-s, *nominal*).
an'ū'us, white man, American 220.35 (-s, *nominal*).
anhū'u, this here, this one 28.17; 44.23.
antū'u, that there, that one 34.14; 44.24.
a'ng'i, to-morrow, next day 56.21; 136.36.
as, the, a, that 22.5, 7; 24.18.
a'sin, this my 70.16; 94.27.
a'stin, this our two selves (*incl.*) 116.17; 126.10.
atskwixu-, to sleep (*pl.*) 106.31.
atsk'-, ātsk'-, to sleep 58.18; 64.13 (*related to tsk'-*).
aki', monster 84.22; 86.10.
(ak's-, past time.)
ak'sa'ng'i, yesterday.
ak'sqa'sk'i, day before yesterday.
ak'sqai'si, last year.
aq-, to go, to move 44.9; 76.35.
aq-, to be well 116.10, 19; JL 75.9.
aqā^{est}, good, pretty 44.20; 84.32 (-t, *adjectival*).
aqā^{etis}, good quality, goodness, beauty 220.34 (-s, *nominal*).
ā^a'qa, well, carefully, straight, exactly 32.5; 120.26 (-a, *adverbial*).
a^{eq}qayū, aⁿ'qayū, beads, dentalia shells 26.8; 154.11 (*evidently related to aq-, to be well; -ū, instrumental noun*).
(alāk'tū-, see alk'tū-, to be quiet, calm, motionless.)
alk'-, to be motionless, to stop 94.5; 98.27.
alk'tū-, alāk'tū-, to be quiet, calm, motionless 64.37; 94.20
ā'lik'an, quiet, motionless 40.23; 64.37
a'tin, this our 26.17.
a'tuxt, a'duxt, big, large, tall (*pl.*) 22.2; 86.18 (-t, *adjectival*).
ā'a, particle yes, indeed 22.5; 24.3.
ā'mta, particle all, wholly, entirely, completely 32.22; 44.23.
ā'mtist, gone, entirely 102.11 (-t, *adjectival*).
(ān-, see ain-, to cry, to weep, to lament.)
Ā'sin, proper name 224.17; 226.4.

- pī'ūsx-, pīwīsx-, to sound, to be noisy 34.24; 36.9.
 pī'ūsxam, sound, noise 28.7; 36.1; 128.22.
 (piūl-, *see* piū-, to be warm.)
 (pīwīsx-, *see* piūsx-, to sound, to be noisy.)
 piwī'ins, shouting, greeting JL 72.29 (-in, *passive*; -s, *nominal*).
 pī'-, pai'-, to be absent, to be away 66.3; 164.27.
 pīt-, *see* pt-, to give, to pay blood-money.
 pīts-, to split, to distribute, to divide, to give 118.13; 132.19 (*related to* pt-).
 pī'tsust!, gift, present, potlatch, division 66.7, 8; 132.20, 23 (-ust!, *instrumental*).
 pī'tskum, day, sun 28.18, 23; 30.16.
 pī'tskumsk', summer.
 pił, palm of hand.
 piū-, piūl-, to be warm 64.11.
 pi'tq-, to lie face down 68.7; 74.33.
 pō-, (?) 72.31.
 pō'stex, pū'stex, pū'tsīt, blood 126.25, 31; 134.23.
 pō'k'pek't!, supporting stick (of trap) 104.6 (-t!, *local noun*).
 pō'q", fir 210.1.
 pō'la, oak.
 puu-, to be full; to fill 82.32; 190.26.
 puū't, full 90.16 (-t, *adjectival*).
 puū'yač, bucket 104.39; 106.4.
 puwačt, poor (-t, *adjectival*).
 pū'-, to blow (*tr.*) 80.17.
 pūwī'x, full 86.14; 94.8.
 Pū'wik', *proper name* 88.6, 7.
 pūpenhau-, to play shinny ball 22.8; 24.4.
 pū'penhaū, shinny ball 44.3; 182.7 (-ū, *instrumental*).
 pūpenhaūyač's, shinny game 200.6 (-s, *nominal*).
 lpūpenhaut, lpūpenhaūt, shinny game, shinny player 28.22; 36.3.
 (pūn'wa-, *see* penhu-, to push, to brush aside.)
 (pūt!-, *see* pt!u-, to stick out, to show.)
 pūst!, grease, fat, butter 122.33.
 pū'kwalt, yellow (-t, *adjectival*).
 pū'xtsū, paint (-ū, *instrumental*).
 (pūr-, *see* plū-, to be in upright position, to stand, to stop.)
 pūk'u-, pawak'u-, to suspect 24.18; 26.14.
 pt-, pīt-, to give, to pay blood-money 78.37; 80.1.
 ptu-, pt!u-, pūt!-, to stick out, to show 84.25; 130.38.
 psayāⁿ/sal, slave.
 psa'nk'tsū-, to watch 64.35; 120.22.
 (psinik'lx-, *see* psinlx, three; k'!-l, *consonantic change*).
 psinlx, psinik'lx-, three 66.14; 96.30.
 psi'nk'!exk'em saū'tist, thirty.
 psinlx laqai'st, eight 208.4, 5.
 psinlx laqai'stk'em saū'tist, eighty.
 psūl-, psūk'!-, to wish 96.6, 17.
 pstin, your two 110.10; 122.24.
 (ptsitsk'!ač't, arrow-maker; *see* tsī'tsik'; -č't, *nomen actoris*).
 pk-, pak-, to feel of, to touch 120.25; 130.23.
 pkan-, pākan-, to touch, to feel 134.11.
 pkōs-, pkūs-, to urinate; urine 124.2; 136.15, 16.
 pkō'sxat!, place where one urinates 124.3 (-t!, *local noun*).
 pkūts-, to pick, to gather 86.34; 192.30; 194.3 (*from* kōts).

- its-, yāts-, to be, to live, to stay, to reside 22.1; 74.19.
 itsai's, aitsai's, house, dwelling, residence, abode; inside 28.7; 30.3 (-s, *nominal*).
 mepitsai'sa't, carpenter, builder (-st, *nomen actoris*).
 leya'tsit, leya'tsit, dweller, resident, inhabitant, people, village 24.2; 28.14; 30.15.
 itsx-, yātsx-, to be different, to act differently 76.24; 90.25, 30.
 itsxa'est, yai'txa'est, different, various 36.18; 150.31 (-st, *adjectival*).
 i'k'xa, separately 144.24 (-a, *adverbial*).
 il-, to be small 60.2.
 ilā'est, ilā'est, small, little 40.7; 56.10 (-t, *adjectival*).
 ilāt(?), to join 172.32.
 (ilit-, *see* ild-, to tell, to speak.)
 ili'diyū, talk, speech, noise; telephone 124.21, 25; 220.25 (-ū, *instrumental*).
 ild-, ilt-, ilit-, to talk, to speak 30.23; 50.5.
 iltist-, ilst-, to speak 118.10; 156.27.
 il-, to fly (*pl.*) 94.8; *see* yał-.
 lēli'ts, long afterwards, long ago 120.20; 122.23 (*initially reduplicated from* lits).
 il, ila, ilta, *emphatic particle* 64.3; 98.13.
 ilt!, ilt!, to examine 80.22; 84.19.
 mēilt!i't', examiner (m-, *prefix*; -t', *nomen actoris*).
 ais, *particle* when, until, after, later on 26.17; 148.24.
 ais a'ng'i, to-morrow 216.14.
 aitsai's, *see* itsai's, house, dwelling, abode; inside (ai-i, *vocalic change*).
 yea-, to say, to tell, to speak 22.11; 56.10; 86.24.
 yzai's, speech, talk, address 22.5; 30.16 (-s, *nominal*).
 yeha'miyū, cyclone 32.15; 34.3 (-ū, *instrumental*).
 yek'ai's (D), perforation in ear.
 ya'-, to be big 96.30; 118.32.
 yaa'-, to presage ill 156.27.
 ya'ka, ya'qa, crosspiece, bar, beam 98.26; 156.17 (-a, *verbal noun*).
 yaq-, to touch.
 ya'qayū, needle (-ū, *instrumental*).
 Yaqō'n, *proper name* Yakwina 90.24; 110.14.
 yalās, *see* yāls-, to come back, to return, to go home.
 yał-, to fly 212.16, 18; 212.26 (*related to* il-).
 (ya'hats!-, *see* ya'ts!-, to guess; to gamble.)
 ya'ts!-, ya'hats!-, to play the guessing-game, to guess, to gamble 22.9; 150.20.
 ya'hats!iyū, gambling-stick 148.15; 150.19 (-ū, *instrumental*).
 leya'hatslit, leya'hatslit, guessing-game 36.4; 38.5.
 mīn'tsla't', gambler (-st', *nomen actoris*).
 ya'qu, wildcat 52.7, 10; 216.3.
 yā'hal, neck 102.37; 148.6.
 yās-, to say, to tell, to speak, to address 24.2, 19; 30.19.
 (yāts-, *see* its-, to be, to live, to stay, to reside).
 yātst!, sign, mark 186.30 (-t!, *local noun*).
 (yātsx-, *see* itsx-, to be different, to act differently.)
 yā'qa, straight 58.7; 62.3 (-a, *adverbial*).
 yāx-, to go 26.19; 28.13.
 yā'xali't!, road, trail, path 68.37; 214.39 (-st!, *local noun*).
 Yā'xaik', *proper name*, Yahatc 110.18; 218.23.
 yā'xau, return JL 72.35; 73.19.
 yāl-, to say, to speak 114.17, 19 (*related to* āl-).
 Yā'la, *proper name* 234.5.

- yāls-, yā^als-, yalās-, to come back, to return, to go home 26.2; 30.9.
yā^alqult!, diver 48.6, 8 (-^atl!, *local noun*).
yā^atslis, buzzard 48.28, 29; 50.1 (-s, *nominal*).
yāix-, to go, to move; to fall 44.8; 80.6.
yāi'xā^atl!, tracks 70.12; 74.5 (-^atl!, *local noun*).
yāi'xtex, particle gone, after 24.18; 28.8.
yihū-, to disappear, to run away 60.20.
yip-, to turn back, to go back 70.7; 88.24.
yipa^ayūsla, screech-owl 50.9, 11 (-sla, *nominal suffix*).
yipa^ats-slō, backwards (-slō, *indefinite place*).
yiptsi'yū, whip (-ū, *instrumental*).
yikūk^a-, to go west, to leave shore, to set (of sun) 74.30; 140.30 (*related to kū'k^a, west*).
yixa^ats-slō, forward (*related to yāx-, -slō, indefinite place*).
yāi'tsxa, differently, variously 46.2; 104.14 (-a, *adverbial*).
yāi'tsxa^atl, itsxa^ast, different, various 44.1 (-t, *adjectival*).
yāi'tsxa^ast, different, other 42.23; 182.8 (-t, *adjectival*).
yāi'x-auk' is hai^a, exceedingly, very much 64.1; 76.25.
yōl-, yūl-, to talk, to speak (*pl.*) 66.6; 108.19.
(yuwix-, *see* yūx-, to disappear; to take off.)
yu'watlil-, to trample 72.32.
yux-, yūx-, yuwix-, to disappear; to take off 30.2; 36.23.
yū'xū, still, yet 68.7; 70.2.
yū'xwīs, particle self 34.2; 72.1.
yū'xwīst, own 174.26; 182.19 (-t, *adjectival*).
yulx-, to be crooked, twisted; to twist 158.9.
yūku-, to travel about 128.31.
yū'xa, without, gone 136.38-138.1.
yūl, yōl, speech, word, talk 106.20; 110.6.
yū'ltuxs, yō'ltuxs, thunder, thunderbird 80.7; 98.10 (-tsuxs, *collective*).
yūl-, yūl-, to be near, to approach 68.26; 74.7 (*related to aūl*).
yū^asalyust!, sole of foot, foot 98.36, 37; 102.11 (-ust!, *instrumental*).
ō'k'eai, *see* ū'k'eai, who, somebody (ō-ū, *vocalic change*).
ōq-, *see* wuq-, to split (*neutral*) (ō-wu, *vocalic change*).
ō'xun, moon, month 204.1, 7; 208.34.
ū'yū, u'yū, fence, barrier 72.32 (-ū, *instrumental*).
ūtx-, watx-, to become, to change, to turn into 30.3; 90.26; 156.34.
ūst-, wast-, wust-, to follow 22.12; 66.22.
ūstit-, wustit-, to pursue, to follow 74.14, 15.
laū'stitūt, pursuer 134.30.
ūk', ū'k'eai, ō'k'eai, who, somebody 34.3; 60.7.
ūxu-, ōxu-, uxu-, to come out, to show, to appear; to float up 128.26; 130.5; 168.4.
ūli's, *see* wuli's, arrival, year (ū-wu, *vocalic change*).
ū'lain, maple-tree.
aū, *interjection* well! 30.16.
aūl, aūl, awīl-, awīl-, near, close by; to approach 28.4; 30.1.
aūl- . . . auk' is hai^a, to be glad 172.33; 174.8 (-auk', *inside, between*).
aū'lik', right away.
wa^a, particle no, gone 72.28; 134.18.
wa'-, to open 132.20; 144.10.
wahau'-, to invite, to call 36.5; 38.23.
(watx-, *see* ūtx-, to become, to change, to turn into.)

- wa'na', *particle* no, not, gone, absent 48.23; 72.27.
 was, this one, who 28.15; 78.36 (*objective form of 'as*).
 was-, to spin tops 208.32.
 lowa'sat, lowa'sat, the game of spinning tops 208.31.
 wa'sa, a spinning top 208.35; 210.2 (-a, *verbal noun*).
 (wast-, *see* ūst-, to follow.)
 wala'k'is (D), bat (-s, *nominal*).
 walt!, spawning-grounds 186.4, 9 (-t!, *local noun*).
 walts-, to invite 60.6.
 wā'sak'ink', February, March (-k'ink', *season*).
 wā'sis, cat (-s, *nominal*).
 wā!, cedar 134.34; 190.24.
 wil-, wili-, to kill 66.2; 166.12.
 wil-, to arrive, to come, to stop 24.1; 36.24.
 wil- . . . -auk' s-le'wi', the season changes 112.1; 114.13 (-auk', *inside, between*).
 (wili-, *see* wil-, to kill.)
 wi'liyū, underworld, country of the souls 158.4, 6 (-ū, *nominal suffix*).
 Wusi', *proper name* Alsea 58.5; 110.14.
 wust-, *see* ūst-, to follow (wu-ū, *vocalic change*).
 wustit-, ūstit-, to follow, to pursue 146.6; 150.6.
 wustlin-, to agree, to affirm, to answer (*sing.*) 62.11, 15; 144.36.
 wusn-, to rub, to daub, to paint 122.32.
 wuq-, ōq-, to split (*neutral*) 32.2.
 wul-, to come, to end 86.8; 208.30.
 wulā'tat, frog JL 74.5.
 wuli's, ūli's, arrival; year 82.1; 114.9 (-s, *nominal*).
 wu'lhais, thigh (-s, *nominal*).
 waüst!-, to dig (roots) 140.18, 22.
 waū'st!āūs, dug-up roots 130.20; 132.18 (-s, *nominal*).
 ('wa-, *see* hū-, to score, to tally.)
 'wa'wā', night-owl 48.24, 26; 210.15.
 'wal'-, 'wala'-, to shout, to lament 68.14; 70.26.
 'walā', shouting, wailing 74.15 (-a, *verbal noun*).
 'wa'lhait', shouting, lamentation 68.16.
 Wai'dusk', *proper name* 84.17.
 hen, *interjection* JL 69.6.
 ha, *particle* 106.1, 28; 142.35.
 ha'aits, here 140.29; 180.24 (*related to haits*).
 ha'itō, mussels 86.32.
 haya', calico-salmon 106.15, 17.
 (hayan-, *see* hain-, to look, to see, to perceive.)
 haya'niyayust!, eye (-ust!, *instrumental*).
 hī'yan-, to flash, to lighten 94.1; 230.14, 21.
 haya'na, lightning (-a, *verbal noun*).
 (hayats-, *see* haits-, here.)
 (hayā', *see* hai', to be large, to rest.)
 (hayān- . . . -ū, *see* hain- . . . -ū, to open eyes.)
 (hawaq-, *see* hauq-, to grow.)
 haha-, to shout 68.3; 128.18.
 hahaw-, to deride, to scorn, to best 150.8.
 hahā'lū, hā'hālō, black swan, wild goose.
 ha'hain, appearance, looks 214.25, *see* hain- (*initial reduplication*).

- hahai'kwauk', in the middle 142.5.
 hape'nk', from outside 64.35; 28.10.
 ha^εpist, swift, fast 198.15 (-t, *adjectival*).
 ha^εpistis, swiftness, velocity 182.7, 8 (-s, *nominal*).
 ham, xam, thy 40.15, 16; 48.3, 4.
 hamsti^ε, all, each, every; whole, entirely 34.10; 36.1.
 hamstit!, enormous, terrible, great 112.19.
 hamsti't!, such, this kind 162.9.
 hamstist^ε!atis, such a size 176.3 (-s, *nominal*).
 hat-, to raise up 104.12.
 hata'hak', on both sides, 58.26; 64.36.
 hata'mε, as if, kind of, like 64.12; 92, 39.
 hatō'qwi, upstream 84.19; 186.4.
 hatō'qwi'yū, upstream 186.34, 35 (-ū, *nominal*).
 han-, hān-, to see, to look 60.23; 192.28 (*related to hain-*).
 ha'nak'al, body-part 80.15.
 hanhū'u, *particle* please! pray! 78.37; 80.2.
 hant!-, to wait, to expect 158.17; 174.29.
 hask'-, to die (*pl.*) 102.36; 148.35.
 ha'ski'st, dead (-t, *adjectival*).
 hatsi'l, inside 100.27.
 hatsi'lk', inside; forest 54.8; 118.24; 224.13, 14.
 hatsi'lāl, flesh, meat 66.10; 212.32.
 hatsi'li'yū, shirt (-ū, *nominal*).
 (haku-, *see* xku-, to leave [canoe], to land).
 hakō'kwiyū, west wind (-ū, *nominal*).
 hak'ē'tsi'yū, east wind (-ū, *nominal*).
 hak'i'ms, *particle* if, in case 164.24; 226.1.
 hak'i'msis, *particle* if, in case 178.29.
 hak'i'msins, *see* hak-i'msis and -n *infix*.
 hak'i'mstis, *see* hak-i'msis and -st *infix*.
 hak'i'msxans, *see* hak-i'msis and -xan *infix*.
 hak'ia'hī, from there, from other side, from across, alongside 44.15; 63.8.
 hak'ia'k'i, here, from here 172.8; 180.24.
 hak'ai'k'-slō, on the left side 142.10.
 hak'aū'k', on the other side, from across 148.11; 152.5.
 (hak'!-, *see* 'k'!-, to touch, to feel, to smell.)
 hak'lē'tsāl, edge of sea, shore, beach 62.6.
 haqā'nt!uxs, knee 140.14.
 haqu-, to leave JL 72.35; 73.20.
 (haqu-, *see* xqu-, to drag.)
 haxū'ʔts, behind 198.33.
 (halaq-, *see* halq-, to take out, to uncover, to open; to put into play.)
 (halāsn-, *see* halsn-, to raise, to take care.)
 halā'tsi, as before, similarly 24.13; 26.2.
 ha'lik'a, salmon-berries.
 halī'yū, mouth of river, downstream 86.4; 90.12 (-ū, *nominal*).
 haluwi'yū, mouth of river (-ū, *nominal*).
 haluwi'k'siyū, mouth of river 80.32; 90.8 (-ū, *nominal*).
 halt-, to look on, to watch, to witness 30.2.
 halt!-, to lick 124.3; 136.15.
 halsn-, halāsn-, to raise, to take care 124.8.
 halk!u-, to chew 80.1; 106.5.
 halq-, halaq-, to take out, to uncover, to open; to put into play 76.7, 8; 182.6.

- hāl-, hāk'lt-, to sniff 138.18, 20 (l-k', consonantic change).
hā, particle 68.21; 134.23.
hā'alqa, quickly, suddenly, in a hurry, at once 24.4; 38.18 (-a, adverbial).
hā'anā, interjection 154.30.
hāhi'naū, glass, window, looking-glass (from hain- with initial reduplication; -ū, instrumental).
(hā'p-, see 'p-, to hide.)
hā'tl, older brother 22.12; 54.12.
hān-, to look, to see 128.35; 132.27 (related to hain-).
hā'tse, in vain, vainly 44.7; 58.2.
(hāku-, see xku-, to leave [canoe], to land).
hā'kumxus, relative by marriage 118.4 (-xus, collective).
hāl, interjection see!, there! 44.16, 17.
hā'lētxaū, flower (-ū, nominal).
hā'ldemxus, looks, appearance 164.30, 31; 166.9, 10; 188.10 (-xus, collective).
hā'lqa'st, fast, swift (-t, adjectival).
hā's, breath 74.27, 31 (-s, nominal).
hai'ait, particle 92.15.
hai', hayā-, to rest 62.32.
hai', hayā-, to be large 120.1; 150.17 (related to ya'-).
haihaya't, big, large, high, tall 56.14; 58.13 (-t, adjectival).
haihaya'tis, size, height 80.11; 162.5 (-s, nominal).
hain-, hayān-, to look, to see, to perceive 30.3; 122.7.
ha'hain, appearance, looks (initial reduplication).
hāhi'naū, glass, window, looking-glass.
hain- . . . -ū, hayān- . . . -ū, to open eyes 96.32, 33 (-ū, verbal suffix, by origin designating first person demonstrative).
hainai's, face, surface 212.14; 228.24 (-s, nominal).
hais-, to cross 30.9; 96.19.
haiku- . . . -auk', hī'ku . . . -auk', to be in the middle 142.9; 158.21.
hai^{ae}, mind, thought, sound 22.6; 38.14; 70.7.
hau^e, everywhere, all over 22.4; 34.13.
hauā', particle what? 170.14.
hauwī'i, recently, often 64.5; 88.19.
hauwī'st, first time 140.18 (-t, adjectival).
hauwī't, young JL 75.23 (-t, adjectival).
hauq-, hawaq-, to grow (intr.) 78.13, 32; 224.22.
hehe', interjection 32.3; 132.14.
he^a, interjection 32.9; 64.22.
hē, interjection 46.16; 48.2.
hitu- . . . -ū, to have sexual desire JL 73.35 (-ū, verbal suffix, by origin first person demonstrative).
hints!- . . . is hai^{ae}, to despair, to abandon hope 68.30.
hila'ts-slō, sideways (from hīl-).
hils', to hit (with fist).
hiya^e, cousin 66.14; 116.8.
hi'ye'sa, friend 44.19.
hiw-, hyuw-, to whisper 154.27.
hyu- 146.37.
hī'hixxaū, heirloom JL 68.12 (initial reduplication).
hit, body 28.19; 42.18.
hi'te, particle denoting surprise and wonder 32.11; 70.16.
hi'teqins, that much 172.8; 182.19 (-ln, passive; -s, nominal).

hints!- . . . -auk' is hai^{ae}, to despair, to give up hope 153.10.11 (-auk', inside between).

hi^{ix}, *particle* more.

hi'tslem, hi'tslem, hi'tslem, human being, person, people; Indian 26.4; 28.16.

hi'ts!ins-, to fish at low tide 112.9.

hi'k'e, *particle* just 22.5, 6; 24.4.

(hi'k'!-, see 'k'!-, to touch, to feel, to smell.)

hi!-, hyal-, to miss (the mark) 58.3; 60.22.

hila^{ts}-slō, sideways.

hi!ku-, to do, to perform.

hi!kwai's, hi!kwai's, action, deed 22.6; 34.4; 72.17 (-s, *nominal*).

hi!-, to move up and down, to shake 104.12.

hi^a, *particle* probably, maybe, perchance 68.6.

hi^ahū^a, *particle* probably, maybe, perchance 164.6.

hi^ask', a few 130.26; 172.11.

hi^aq!, sinew 66.9; 166.5.

hai'ts, here 30.21; 100.7.

hai^ak', almost 28.4; 30.18.

hya^q-, to whine JL 69.10.

(hyal-, see hi!-, to miss the mark.)

hyu-, hyuw-, see hiw-, to whisper.

hunk!^e, steelhead-salmon.

Hulō'hulō, *proper name* (?), sole, skate, halibut, flounder 70.25; 72.5.

hulūi'sūu, brothers and sisters 92.33 (see hū^l!; -ūu, *plural*).

hū, *interjection* 58.23; 142.25.

hū-, 'wa-, to score, to tally 198.25; 200.4.

xwa^qya!t!, goal, tally, stake 24.7, 15; 196.20 (-t!, *local noun*).

hū'pyū, dirt (-ū, *nominal*).

hūnk'!-, to cover (head) 92.15, 19.

hū^{ts}sk', *particle* maybe, perhaps, perchance, lest 68.6; 122.2.

hūk'ts-, to wish 106.29.

hū^l!, sister 90.34; 94.25.

hū'lhūm, fern-roots 132.19; 142.6.

hū^squs-, to spear fish at night 112.8.

hū^ats, close here 186.6.

hū^ak'i, here 66.10; 76.18.

(hū^aqu-, see xqu-, to drag.)

hū^aqutxayū, wagon (-ū, *instrumental*).

hūi^aku-, hūyūku-, to tie hair in a knot 182.17.

hūi^akūis, knot (in hair) (-s, *nominal*).

hūi^aqu-, to fall out (of hair) 120.25.

'p-, to open (mouth) 64.16, 25.

'p-, hā^ap-, to hide 128.38.

'k'!-, hak'!-, hik'!-: to touch, to feel, to smell 30.5; 126.32.

peni'tsli, trout.

peni'k', outside, outdoors; door 72.22; 120.20.

peni'k'li, berries (-li, the one-, those-).

(penūnsai't!, eating-place, table [see nūns, to eat; p-, *prefix*: -t!, *local noun*].)

penhū-, pinūhu-, pūn'wa-, to push, to brush aside 128.32; 140.8.

pesā'xauk'ink', February, December (-k'ink', *season*).

pesā'x, spear 84.1; 106.21.

pekūi's, silver-side salmon (-s, *nominal*).

pelā'qt, rotten (-t, *adjectival*).

- pelü''pelü, feather; hair 82.19; 212.30.
 paa'wun, snag, log 92.35.
 pa'ap!, mink 62.15.
 (pawak'-u-, *see* paük'-u-, to suspect.)
 pa'wint (D), cinnamon bear.
 pahal-, to be red 212.14, 18.
 pa'halt, pā'halt, red 82.12; 136.32 (-t, *adjectival*).
 pa'halyust!, anus 64.31; 82.18 (-tl, *local noun*).
 (pa'piltkü't!, chair (*see* pil-, to sit; p-, *prefix*: -'tl, *local noun*).
 pa'mint, booty 68.29, 30.
 past-, to remain, to survive 150.15; 158.7.
 (pak-, *see* pk-, to feel of, to touch.)
 paxt!-, to hit, to strike (with stick) 152.19, 21; 158.1.
 palhu-, to bite 84.22; 100.19.
 (paltku-, paltqu-, *see* piltku-, to sit.)
 pa'lkun, snail 68.6
 palr-, to stick, to place 82.18.20.
 palk'st, palk'st, hard 158.31; 160.31 (-t, *adjectival*).
 pā'yem, fox 216.3.
 pā'pesxau-, to play the game of cat's-cradle 36.12; 210.6.
 pā'pesxaü, string (for game of cat's-cradle) 208.11.
 lpa'pesxaut, lpa'pesxaüt, the game of cat's-cradle 36.12; 210.16.
 pā'pesxaüsk'ink', December (-k'ink', season).
 pā'stuwī't!, pa'stūwīt!, survivor, remnant 70.10; 106.33 (-'tl, *local noun*).
 (pākan-, *see* pkan-, to touch, to feel.)
 (pāk'!-, *see* pk'!-, to touch, to place.)
 pā'qst, blue, green (-t, *adjectival*).
 pā'xtliyū, shinny club 38.11; 182.36 (-ū, *instrumental*).
 pā'len, *particle* why?, for what reason? 94.17; 152.6
 pālau-, to mention name of dead relative 122.23.
 pā'lis, skunk.
 pā'lqa, medicine-man.
 palk'st, tough, hard 86.40 (-t, *adjectival*).
 pitkwai'st, lame (-t, *adjectival*).
 pin, your 38.25; 86.41.
 (pinūhu-, *see* penhu-, to push, to brush aside.)
 pitskuli'nī, sand-hill crane 48.9, 11; 210.13.
 pil-, to sit (*pl.*) 72.22; 94.25.
 (pilatku-, *see* piltku-, to sit.)
 pila'tkwayū, hind-quarters, buttocks 102.12 (-ū, *nominal*).
 pa'piltkü't!, chair.
 piltku-, piltqu-, pilatku-, paltku-, paltqu-, to sit 58.10; 62.19.
 (pi'laq!, *see* pilq!, mist.)
 pi'lauk' (D), palm of hand.
 pilskwī'st, pilskwī'st, strong, powerful 38.22; 40.8, 12 (-t, *adjectival*).
 pilskwī'stis, strength (-s, *nominal*).
 pilts!-, to throw 94.11.
 pi'lkauks (D), bladder.
 pi'lqan, sore, rotten 96.33.
 pilq!, pi'laq!, mist 168.27.
 pil-, pil-, to break wind 88.16, 33; JL 66.5.
 piya', ashes 70.18; 74.10.
 pi'yats, female child, girl, daughter 32.12.

- pī'ūsx-, pīwīsx-, to sound, to be noisy 34.24; 36.9.
 pī'ūsxam, sound, noise 28.7; 36.1; 128.22.
 (piūl-, *see* piū-, to be warm.)
 (pīwīsx-, *see* piūsx-, to sound, to be noisy.)
 pīwī'ins, shouting, greeting JL 72.29 (-in, *passive*; -s, *nominal*).
 pī'-. pāi'-. to be absent, to be away 66.3; 164.27.
 pīt-, *see* pt-, to give, to pay blood-money.
 pīts-, to split, to distribute, to divide, to give 118.13; 132.19 (*related to* pt-).
 pī'tsustl, gift, present, potlatch, division 66.7, 8; 132.20, 23 (-ustl, *instrumental*).
 pī'tskum, day, sun 28.18, 23; 30.16.
 pī'tskumsk', summer.
 pił, palm of hand.
 piū-, piūl-, to be warm 64.11.
 pī'tq-, to lie face down 68.7; 74.33.
 pō-, (?) 72.31.
 pō'stex, pū'stex, pū'tsaitx, blood 126.25, 31; 134.23.
 pō'k'pek'tl, supporting stick (of trap) 104.6 (-tl, *local noun*).
 pō'q", fir 210.1.
 pō'la, oak.
 puu-, to be full; to fill 82.32; 190.26.
 puū't, full 90.16 (-t, *adjectival*).
 puū'yač, bucket 104.39; 106.4.
 puwačt, poor (-t, *adjectival*).
 pū'-. to blow (*tr.*) 80.17.
 pūwī'x, full 86.14; 94.8.
 Pū'wik', *proper name* 88.6, 7.
 pūpenhau-, to play shinny ball 22.8; 24.4.
 pū'penhaū, shinny ball 44.3; 182.7 (-ū, *instrumental*).
 pūpenhaūyač's, shinny game 200.6 (-s, *nominal*).
 lpūpenhaut, lpūpenhaūt, shinny game, shinny player 28.22; 36.3.
 (pūn'wa-, *see* penhu-, to push, to brush aside.)
 (pūt!-, *see* pt!u-, to stick out, to show.)
 pūst!, grease, fat, butter 122.33.
 pū'kwalt, yellow (-t, *adjectival*).
 pū'xtsū, paint (-ū, *instrumental*).
 (pūr-, *see* plu-, to be in upright position, to stand, to stop.)
 pūk'u-, pawak'u-, to suspect 24.18; 26.14.
 pt-, pīt-, to give, to pay blood-money 78.37; 80.1.
 ptu-, pt!u-, pūt!-, to stick out, to show 84.25; 130.38.
 psayāⁿ/sal, slave.
 psa'nk'tsū-, to watch 64.35; 120.22.
 (psinik'lx-, *see* psinlx, three; k'!-l-, *consonantic change*).
 psinlx, psinik'lx-, three 66.14; 96.30.
 psi'nk'lexk'em saū'tist, thirty.
 psinlx laqai'st, eight 208.4, 5.
 psinlx laqai'stk'em saū'tist, eighty.
 psūl-, psūk'!-, to wish 96.6, 17.
 pstin, your two 110.10; 122.24.
 (ptsitsk'lačt', arrow-maker; *see* tsi'tsik'; -čt', *nomen actoris*).
 pk-, pak-, to feel of, to touch 120.25; 130.23.
 pkan-, pākan-, to touch, to feel 134.11.
 pkōs-, pkūs-, to urinate; urine 124.2; 136.15, 16.
 pkō'sxat!, place where one urinates 124.3 (-tl, *local noun*).
 pkūts-, to pick, to gather 86.34; 192.30; 194.3 (*from* kōts).

- pk'-l-, pāk'-l-, to touch, to place 150.33; 196.20 (*related to plu-, pk-*).
 pqani'sex, s'death, forsooth JL 75.31.
 pqaitxan-, pqa'yatxan-, to watch on the sly, to watch secretly 152.5; JL 74.8.
 pxamint-, to hunt 94.15; 110.38.
 mēpxamintxēt', wolf (m-, *prefix*; -ēt', *nomen actoris*).
 pxa'stū, blind.
 pxēltsūs-, to ask, to inquire 22.3; 26.4.
 (pxō'xlaēt', box-maker, carpenter; *see* xōxl!; -ēt', *nomen actoris*).
 pxu-, to chop wood.
 pxū'yaēt', wood-chopper (-ēt', *nomen actoris*).
 px'i'nt, thin, lean (-t, *adjectival*).
 (px'ilmis-, to go in a certain direction 34.2; 60.21; *see* x'ilum-).
 plu-, plu-, pūl-, to be in upright position, to stand; to stop 24.17; 58.6.
 plūi's, companion 164.4; JL 67.37 (-s, *nominal*).
 plēx-, plix-, to go to, to visit 62.2; 64.4.
 p'-, to spread, to divide 142.39.
 (phains-, phayāns-, phainais-, to go and see 68.21; 74.36; *see* hain-).
 p'u-, to swell (*intr.*) JL 74.24.
 p'u-, to blow (*tr.*) 94.21.
 (phū'lhūm-, to dig fern-roots 130.1, 2; *see* hū'lhūm).
 meayai'st, valuable 74.23; 76.7 (-t, *adjectival*).
 mei'lditū, mouse.
 (meilt'liēt', examiner; *see* ilt!; -ēt', *nomen actoris*).
 meyai'txaut, rabbit.
 me'-, to strike, to hit 196.20, 31.
 meha'it, old, old man 72.16; 122.4 (-t, *adjectival*).
 mehaya'tau, little old man 58.13; 60.8, 9 (-au, *diminutive*).
 meha'lk'atxusk'ink', June (-k'ink', season).
 mehi'qststemxt, resting on posts 104.21 (-emxt, the one, that-).
 mehi^a-, to hit, to strike 44.7, 9.
 mehūi^akūistū, sea-lion 86.17 (*see* hūi^aqu-, hair falls out).
 (mēpisa'i'saēt', carpenter, builder; *see* itsai's; -ēt', *nomen actoris*).
 (mēpsa'yūwaēt', basket-maker; *see* sa'yū; -ēt', *nomen actoris*).
 (mēpxamintxēt', wolf; *see* pxamint-, to hunt.)
 meti'yūtxautli, rabbit 54.5; 58.10.
 metlōlūēt', raccoon 60.9; 62.4 (-ēt' *nomen actoris*; from t'lōl-, to spatter?).
 mena'tem, the youngest 32.4; 94.11.
 mena'tet, younger 68.10, 17 (-t, *adjectival*).
 (menūnsaēt', eater; *see* nūns-; -ēt', *nomen actoris*).
 (menū'xstū, snail, slimy; *see* nūx, slime.)
 (mesilk'!ūēt', a dreamer; *see* silk'!u; -ēt', *nomen actoris*).
 (mesū^aq'!ustxayaēt', raccoon; *see* sūq'!ust-, to feel; m- *prefix*; -ēt', *nomen actoris*).
 mesha'lsia, woman, female being 22.1 (-sla, *nominal*).
 metsa'ntsinst, nasty, ugly, dirty; pelican 48.1, 2 (*reduplicated*; -t, *adjectival*).
 metsādaēt', kingfisher 46.19, 20; 156.27 (m-, *prefix*; -ēt', *nomen actoris*).
 metsā'mtxusk'ink', July (-k'ink', season).
 (metsimx-, to doctor JL 74.33; 75.8; *see* tsimx-).
 (metsilhaēt', a singer; *see* tsil'-; -ēt', *nomen actoris*).
 (metsiqtuwaēt', he who cuts off heads, executioner 136, 33, 34; *see* tsiq-; m-, *prefix*; -ēt', *nomen actoris*).
 metslax-, to dance the war-dance (*pl.*) 126.7; 128.28.
 metslai'qast, monthly courses, menstruation 142.13; 144.22.
 (metslu'lxust, fearful, dangerous 56.8, 17; *see* ts'ilixu-; -t, *adjectival*).

- mekōtalyastʼ, mole (*m-*, *prefix*; -stʼ, *nomen actoris*).
meku^u/mk^u, sea-otter 92.18; 98.12; *see* kumku-.
(mekumküstʼ, runner; *see* kumku-; -stʼ, *nomen actoris*).
mek^ʼais-, to hit, to strike (with rock) 218.29.
mek^ʼēʼltsitū, cattle.
mek^ʼilastʼ, crane 46.22, 23; 134.1; *see* k^ʼil-; -stʼ, *nomen actoris*).
mek^ʼiʼlhūti, kinnikinnic berries 82.11, 16.
mek^ʼai^ʼnik^ʼslāū, little orphan 150.20, 22; 152.10, 11 (-āū, *diminutive*).
mek^ʼai^ʼk^ʼist, liar.
mek^ʼū^ʼdūst, bird (*species unknown*) 102.39; 104.13.
mek^ʼlin-, mek^ʼlən-, to hit, to spear 46.6; 94.10.
meqaa^ʼt, pregnant 24.11; 124.5 (-t, *adjectival*).
meqaa^ʼyatū, head-band made of woodpecker feathers.
(qamint, much *q. v.*)
meqamin-, to multiply, to increase 108.25; 110.35.
meqami^ʼnt, many, much 26.3; 36.9 (-t, *adjectival*).
meqami^ʼntis, number, amount 108.10; 164.33 (-s, *nominal*).
meqami^ʼnta, much, a great deal 138.23; 220.17 (-a, *adverbial*).
(meqalpastʼ, cougar 52.3, 6; 214.15; *see* qalp-; -stʼ, *nomen actoris*).
meqau^ʼtsqauts, Chinook salmon.
(meqū^ʼʼlislislā, one who abstains from drinking, teetotaler; *see* qōstʼ!-; -slā, *nominal*).
meqau^ʼt, sturgeon 84.10, 12.
(mexai-, māx-, to paddle 94.3, 4; 108.2; *see* xwē^ʼxwē).
mexū^ʼn, salmon-trap 210.8.
mela^ʼi, jealous.
mela^ʼhatū, mela^ʼhatū, robin 58.4; 62.10 (*see* la^ʼha).
mela^ʼtint, eel.
melana^ʼstiyū, melana^ʼstiyū, melanā^ʼtstiyū, chief, leader 38.2; 160.6; 168.38.
melant-, melant-, melanāt-, to hide, to secrete 72.6; 128.24.
mela^ʼʼqlatxusk^ʼink^ʼ, October (-k^ʼink^ʼ, season).
[melān-, melān-, to know 38.22; 40.5.
melā^ʼnt, thick (-t, *adjectival*).
melā^ʼnteli, particle really 122.33; 176.10.
(meli^ʼūtst, enjoyable 38.4; 48.25; *see* lōt-).
melilk^ʼst- . . . -ū is hai^{ae}, to fare badly, to have misfortune, to fail 172.8, 9; 173.37
(-ū, *verbal suffix, by origin designating first person demonstrative*).
melqa^ʼʼqautxusk^ʼink^ʼ, August (-k^ʼink^ʼ, season).
(melxamniyastʼ, murderer, pelican 122.6; *see* lxxamn-; *m-*, *prefix*; -stʼ, *nomen actoris*).
maai^ʼʼtsit, nice, pretty, beautiful JL 74.9 (-t, *adjectival*).
ma^ʼaili, particle perhaps 170.39.
mayex-, to say, to speak 58.22; 66.16.
mayū^ʼs, cap (-s, *nominal*).
ma^ʼ- . . . -auk^ʼ is hai^{ae}, to think 176.13, 14; 178.30 (-auk^ʼ, inside).
mahaya^ʼs-auk^ʼ is hai^{ae}, thought, opinion 178.5.
mahai^ʼxaxam-auk^ʼ is hai^{ae}, thought, opinion 178.30.
ma^ʼhats, child, young boy 66.18; 76.26.
maha^ʼlaitū, deer.
ma^ʼmkusli, women, female beings (*pl. stem*) 134.24; *singular*, mukwa^ʼsteli.
ma^ʼtūn, daughter-in-law 76.27; 144.34.
ma^ʼn-, min-, to fall short, to fail 132.14; 200.2.
matsō^ʼkus, salmon-berries (-s, *nominal*).
matsō^ʼkustxusk^ʼink^ʼ, May, April (-k^ʼink^ʼ, season).
ma^ʼlkuts, ma^ʼlkwits, whale 120.16; 122.19.
maki, parent-in-law.



- ma'l'ya, differently (*probably related to mil'-*).
 ma'lmī, flounder.
 mā'alk'sta, slowly, carefully, gradually 74.9; 150.34, 35 (*see malk'st; -a, adverbial*).
 mānt-, to wait JL 70.13.
 māk'st, fat, stout 160.17, 30; JL 71.14 (-t, *adjectival*).
 mā'qax-, to refuse (marriage), to jilt 92.17.
 (māx-, *see mexai-*, to paddle.)
 (māl'-, *see mil'-*, to lose.)
 Mālē'tst, *proper name*, sea-otter 92.16.
 mā'lūkst, pretty (-t, *adjectival*).
 malk'st, slow.
 mā'alk'sta, slowly, carefully, gradually 74.9; 150.34, 35.
 Mā'lōs, *proper name* Columbia River 90.29 (*see Chinook émal*).
 maim-, *particle* at last, finally 26.11; 28.5.
 minst-, to camp 160.12; 164.8.
 mis, *conjunction* when, as, since, after 22.3; 24.9.
 mi'k'ilx, flea 102.13, 16; 132.24.
 mik'!, mk'!-, to put together, to join, to glue 134.34, 35; 136.2; JL 75.2.
 mil'-, mila'-, mal'-, to lose 74.14; 126.28.
 milhūdaī's, place, tribe 34.7; 40.18 (-s, *nominal*).
 miltq-, to wound.
 miltqai's, wound, scar, sore 166.29 (-s, *nominal*).
 milk'is-, to lament, to wail 146.1.
 mi'lax, milx, lunch 192.38.
 mi'kwa, arrow-shaft.
 mi'q!u, vulture 48.18, 21; 210.15.
 (mi'ⁿ'ts!a't', gambler; *see ya'ⁿ'ts!-*.)
 mōlā'xamiyū, pine tree (*pl.*) 216.34, 35.
 mō'luptsinī'sla, coyote 36.6; 38.18 (-sla, *nominal*).
 muū'lqayem, thimble-berry bush 150.8 (-yem, *plural for plants*).
 (mukumū'kwalya't', runner 198.22; *see kumku-*; -t', *nomen actoris*).
 (mukus, *see tem and kus*.)
 mu'kutsiyū, timber forest, woods (*pl.*) 50.13 (*related to kōts*).
 mukwa'ntsit, pretty, beautiful 88.15; JL 74.14 (-t, *adjectival*).
 mukwa'stēli, woman, female being 188.1, 2 (m-, *prefix*; -li, the one who-).
 mukwa'sli, female being, woman, wife 22.2; 24.10; ma'mkusli (*pl.*).
 mukwa'ltset', eagle 50.14; 210.14 (m-, *prefix*; -t', *nomen actoris*).
 mukwa'ltset!, crawfish.
 muk!wā'lnisla, *particle* without cause 190.12; 228.7.
 Muxā'meut, *proper name* 241.15.
 (muxsūi'ⁿstū, skunk; *see xsu-*, to break wind.)
 mu'ⁿhū, now, then, finally, at last 22.10; 24.1.
 muatx-, to keep on going, to go 30.23; 168.29, 30.
 mūn, son-in-law.
 mū'tsik', younger brother 54.20; 66.22.
 mū'kuts!ū, bow 38.12; 124.10 (*related to kōts*; -ū, *instrumental*).
 mū'ⁿlii, *particle* like, kind of, similarly, rather 22.7; 34.4; 54.7.
- te- —
- teha'm, this thy 3012; 64.10.
 tepī'n, this your 106.35, 41.
 tepeti'n, this your two 78.26; 122.20.
 tesi'n, this my 106.33; 172.8.
 testi'n, this our dual (*incl.*) 126.33; 130.35.
 teti'n, this our 118.12.

- temā'mis, nephew 106.35; 108.1.
 tēms-, t!ims-, tēmās-, to paint, to mark 46.2; 86.1.
 timsai's, paint, color (-s, *nominal*).
 tesi'n, nose.
 tesin-, tāsīn-, to show, to point out 98.34; 150.30.
 tekwa'nkust, spotted (-st, *adjectival*).
 teq, *particle* something, what? 92.34; 192.24.
 texu-, to trap, to hunt by trapping 104.18.
 te'xwa, trap 104.4, 8 (-a, *verbal noun*).
 ta, ta^ε, *particle* indicating surprise 106.15; 122.11.
 ta'axti, *particle*, necessarily 60.18; 62.3.
 ta^εyā'l, last thing, last possession 40.14, 17.
 tawa^εyū, horse.
 taha', *particle* rather 156.5, 7.
 ta't-, to buy.
 taha'tali^t!, trading post, store, village (-^εt!, *local noun*).
 ta'mε, *particle* as if, kind of, like 28.6; 30.24.
 ta'mink'ink', ta'meng'ink', at that time 58.9; 60.2 (-k'ink', *season*).
 ta^εmuqwa, *particle*, to be quiet 58.23; 94.29.
 ta'mni, later on 220.6.
 ta'msa, plan, idea 134.6 (*related to* t!ams-; -a, *verbal noun*).
 tas, the, this, that 22.4; 26.3.
 tas lits, telits, to-day, at present 90.27, 32.
 ta^εtsk'-, to pick berries 52.17.
 (taqu- . . . -uk^u, *see* tq- . . . -uk^u, to look upward, to gaze.)
 (taxu-, *see* txu-, to pull.)
 taxt-, tāxt-, to change, to take turns 154.22; 182.3.
 ta'xti, *particle*, what?, something 22.4, 6; 26.23 (*related to* teq).
 taltsi's, calf of leg (-s, *nominal*).
 tā^ε, ta^ε, father 70.13; 122.19.
 (tāp-, *see* tp-, to fly, to jump.)
 tā'puxk'in, bur 98.35, 38.
 tāps, wings (-s, *nominal*).
 tā'psk'ink', March, May, September (-k'ink', *season*).
 tā'mtēm, hand, claw 118.19, 21; 148.17.
 tā'tk'au, trap (-ū, *instrumental*).
 tā'nxtsiyū, wound.
 (tāsin-, *see* tesin-, to show, to point out.)
 tā'kutist, spotted (-st, *adjectival*).
 tā'lkust!, receptacle JL 75.19, 21 (-ust!, *instrumental*).
 tai^ε, *particle* only, merely 22.2; 24.17.
 tai-, to watch 56.27; 58.5.
 tepl-, to copulate JL 69.38.
 tem, *conjunction* then, and, so, finally, at last 22.3, 10; 24.12.
 tema'xt, temxt, brother-in-law, sister-in-law 132.15, 28; 142.34.
 (temu^uhū, *see* tem and mu^uhū.)
 te'mita, *particle* but, however, still, nevertheless 24.18; 28.23.
 Texi'nk', *proper name* 90.11.
 Tēū'lsā, *proper name* 237.30.
 tiya'k'liyū, surf, breakers 120.23 (-ū, *instrumental*).
 tipx-, to offer food JL 74.27.
 tims-, timūs-, to close, to shut 30.17; 190.30 (*related to* t!ams-).
 tūmsa, door.
 (timsai's, paint, color, *see* tēms-.)

- ti'nextsū, cane, stick 22.14; 30.5 (-ū, *instrumental*).
- tinūtx-, to roast on spit 84.4; 106.21
- tinhu-, tinū'-, tūn-, to be satiated, to have enough, to be satisfied 82.14, 15; 106.31.
- tink'-, to meet, to encounter 78.10; 94.24.
- tial-, to recognize 122.31.
- tilqu-, tilōqu-, to stagger 80.4.
- tilqu-, to land close to shore, to beach 130.14.
- (tiyux-, *see* tixu-, to insist.)
- tiyu'xsiyū, force, power (-ū, *instrumental*).
- tiūt'hūn-, tiwī't! 'wan-, to make, to prepare, to create 34.1; 36.22.
- ti'wit!, creator, maker 108.30, 31.
- tiwī't! 'wan, object of work, work 126.20, 22.
- timxum-, timixum-, to make fun of, to jeer, to deride 30.13.
- tīt (F), grandparent.
- ti'tā, grandparent 78.26; 120.30 (*evidently reduplicated form of tā'*).
- ti'k'ext, grandparent 78.32; 150.19.
- tixu-, tiyux-, tq insist 100.4, 13; 102.5.
- taik', *particle* nothing but, solely, exclusively 154.15.
- taīl-, to rub.
- tomi'la, aunt 106.32, 33.
- toklinai's, wrist (-s, *nominal*).
- tō'qwis, upstream 84.18; 90.2.
- (tuwī'-, *see* tū'-, to spill, to pour, to pile.)
- tute'li (D), boy.
- tuklnu-, to stick in 138.35, 36.
- tu'lau (D), crown of head.
- tū, tūts, *particle*, here! 22.14; 132.21, 22.
- tū'-, tuwī'-, to spill, to pour, to pile 96.18; 118.9.
- (tū'msa, door JL 71.40; *see* tims-; -a, *verbal noun*.)
- (tūn-, *see* tinhu-, to be satiated, to have enough, to be satisfied.)
- tp-, tāp-, to fly, to jump 48.2; 50.1.
- tkelīts!-, tkaliīts!-, to burn, to build a fire 58.17; 64.9, 10; 212.1.
- tkelīts!i's, fire, flame 212.19; 214.3 (-s, *nominal*).
- tkelīts!i'st, tkelīts!i'tsit, partly burned, half-burned 212.30; 214.37 (-st, *adjectival*).
- tka'hīst, one-eyed 194.4 (-st, *adjectival*).
- (tkaliīts!-, *see* tkelīts!-, to burn, to build a fire.)
- tkā'k'iyū, hammer (-ū, *instrumental*).
- tkinaī's, relative, tribesman (-s, *nominal*).
- tkō'ust, deaf (-st, *adjectival*).
- tkōts, niece.
- tku- . . -uk^a, to swallow 64.22, 23 (-uk^a, away, up).
- tkwehī', elbow.
- tkwam-, to be ignorant 44.13.
- tkwa'li'sla, crab 92.28, 32; 94.31 (-sla, *nominal*).
- tkwi'm, hazelnut.
- tk'-, to stand up, to rise 88.3; 92.39.
- tk'a'mk'la, girl who had attained maturity JL 74.23; 75.36.
- (tk'al-, *see* tk'il-, to split, to cut open.)
- tk'in-, to call by name, to mention 188.38.
- tk'is-, to break JL 68.12, 17.
- tk'il-, tk'al-, to split, to cut open 84.4; 98.24, 25.
- tk'aiī-, to menstruate 130.25; 134.11.
- tk'le'lyem, vine-maple.
- tqaialt-, to desire, to wish, to like, to prefer 24.3; 26.22.

tqauli'ts!, pitch wood JL 70.5, 7.
 tqé'sa, flour (-a, *verbal noun*).
 tqēk'-, to daub, to paint 122.33.
 tqēlk'-, tqailk'-, tqēlik'-, tqailik'-, to call, to name 70.25; 86.32.
 tqēl-, tqail-, to weep, to lament, to cry (*pl.*) 126.29; 164.40.
 tqē'sa, board (-a, *verbal noun*).
 tqu- . . . -uk^a, taqu- . . . -uk^a, to look upward, to gaze 126.30; 132.26 (-uk^a, away, up).
 Tqulma^εk', *proper name* Umpqua 110.25.
 tqulk'-, to be warm 58.18; 64.12.
 tqwaixk'il- . . . -auk', tqwayaxk'il-, to lie face up 64.24; 208.14 (-auk', inside, between).
 tx- . . . is hai^ε, t!x- . . . is hai^ε, to think 64.31, 32; 70.16.
 txan-, to take along 118.6.
 txu-, taxu-, to pull 132.1; JL 66.36.
 txū'txū, to cough.

t!zwa'qt, sharp 58.3 (-t, *adjectival*).
 t!lil'l, tooth 148.17; 152.31.
 t!lawayū, plaything, horse 68.20 (-ū, *instrumental*).
 t!lām- . . . -auk' is hai^ε, t!lāman-, to be sorry 92.30 (-auk', inside, between).
 t!lams-, to agree, to decide, to close, to shut (*pl.*) (*see* ta'msa, tims-) 22.11; 24.5; 66.13.
 t!a'mxa, belt (-a, *verbal noun*).
 t!a'nūst, always 24.17; 30.14.
 (t!laxu-, *see* t!xu-, to pull.)
 t!a'xus (D), septum of nose.
 t!a'xust!, rope 166.5, 7 (-ust!, *instrumental*).
 t!a'xwaił, red fox; fisher.
 (t!lāman-, *see* t!lām-, to be sorry.)
 t!ā'tsa, tāts, maternal uncle.
 t!lau-, to play, to have fun 34.8; 44.1.
 t!auyai's, fun, game 26.22; 42.25 (-s, *nominal*).
 t!lēx, knot of tree 208.24, 25.
 t!limū'- . . . -auk' is hai^ε, to fear 114.12, 14, 15; 228.28 (-auk', inside, between).
 t!lilx-, to gain 150.35.
 t!l'ixus, snow; to snow 190.23, 26.
 t!li-, to turn 62.7.
 t!li'-, to throw into fire 142.3; 144.17.
 t!lil-, to be hot; to heat 58.19; 80.9.
 t!lil's, metal; to sound like metal 28.7 (-s, *nominal*).
 t!liln-, to lift, to carry 72.2.
 t!löl-, to spatter.
 t!x- . . . is hai^ε, to think 70.24; 80.19.
 t!xu-, t!laxu-, to pull 98.36; 100.26.

nehā'tsitan, finger-ring.
 neka'xus, war, warfare 142.21; 144.30 (-s, *nominal*).
 neq-, to hold fast 168.14, 25; 170.3.
 neqā'xamxt!, beach, sand 86.9, 21; 88.26 (-t!, *local noun*).
 nā, na^ε, *particle* where, somewhere 78.9; 214.2.
 nā'yem, already, right away 136.31; 152.22.
 nām^k-, *particle* when, whenever 36.23; 38.20.
 nā'mk'itxū, right away, at once, immediately 24.11.
 (nām^k's, *see* nām^k' and *mis.*)

nā'tk'í, river, stream 24.2; 72.34.

nā'tk'au, small river, creek 184.32, 33, 36 (-au, *diminutive*).

Nā'tk'itslō, *proper name* Big River, Siletz River (-tslō, *augmentative*).
nāk', nak', nik', *particle* where 26.4; 30.12.

nā'k'eai, na'k'eai, *particle* where 22.13; 26.6; 38.1.

nau'tsxamsla, dish.

ni'í, *particle* something, what? 30.23; 38.6.

nisk', far, distant 44.8, 16; 50.23.

nitsk', *particle* something, what 68.19; 110.31.

ni'tsk'xat, *particle* 144.39.

(nik', *see* nak'.)

nix, thou, thee 30.20; 54.19.

ni'xap, you 28.15.

ni'xapst, ye.

nüns-, to eat 220.4; 48.11.

menünsa't', eater.

nüns, elk 52.19; 54.9.

nū'nsist, eaten up 102.12 (-st, *adjectival*).

nū'nsumxt, food, provisions 106.30; 170.27 (-emxt, the one that-).

nū'nsumxtēlī, food, provisions 38.8; 112.2 (-lī, the one that-).

penünsait!, eating-place, table (-t!, *local noun*).

nūx, slime.

menūxstū, snail, slimy.

Nl'hā'itsū, *proper name* Nestucca River.

s, *conditional particle* if, should 34.11; 36.16.

s, a, the 22.1; 24.2.

semī'tist, tame (-st, *adjectival*).

sa'yū, basket JL 73.6, 26.

mepsa'yūwa't', basket-maker (m-, *prefix*; -t', *nomen actoris*).

sya'txuwaū, basket.

saw-, to help, to assist, to aid, to save 182.24; 218.36.

(sap-, *see* sp-, to dig holes.)

sa'ptlist, full of holes 104.39; 106.6; *see* sāptlist (-st, *adjectival*).

(sanāq-, *see* sānq-, to be bad, to be ugly.)

sa'nquk'e, anemone; roseate 86.41.

sa'nxuk'e, *particle* more, better 76.12; 158.13.

sa'qal, sa'qau, tail of fish 84.24.

saxt!el-, to open up (anus) JL 65.20; 67.30.

sa'lsxum (D), heart.

sāē, older sister 130.9, 14; JL 70.7.

(sāp-, *see* sp-, to dig holes.)

sā'ptxus, hole 120.1 (-tuxs, *collective*).

sā'ptlist, full of holes 74.3; 146.12; *see* sa'ptlist (-st, *adjectival*).

sānq-, sanāq-, to be bad, to be ugly 112.18, 19.

sā'nqa, badly, ugly 24.20; 186.6 (-a, *adverbial*).

sā'nqat, bad, ugly 80.23; 214.31 (-t, *adjectival*).

sā'nqatis, badness, bad quality 218.16 (-s, *nominal*).

(sā'tiyū, comb; *see* st-; -ū, *instrumental*.)

sālsx-, to be alive, to survive 148.18; 178.11.

sā'lsxum, magic power 22.14.

(sauxs, *see* sis and -aux *infix*ed.)

(sips, *see* sis and -p *infix*ed.)

(sipstis, *see* sis and -pst *infix*ed.)

- (sīptl-, to dig many holes 144.26; *see* sp-; -tl, *plural object*.)
 sīplu-, sīplu-, sūpl-, to slide 60.16.
 (sīmīxu-, *see* simxu-, to lie alongside.)
 simp-, to be careful 152.18.
 Simtūi's, *proper name* 233.35.
 simqu-, to cut.
 simxu-, sīmīxu-, to lie alongside 126.22.
 sin, my 22.6; 32.12.
 (sins, *see* sis and -n *infixed*.)
 sinptu-, to contract 78.6; 80.14.
 sis, *conditional particle* if, should, in case 34.3; 36.23.
 sila'st, fat (-st, *adjectival*).
 (siliku-, *see* silku-, they all.)
 silō'kut, thin (-t, *adjectival*).
 (silōqu-, *see* silqu-, to be cold.)
 silō'qwi'yū, cold weather, cold wind 62.30, 37; 64.1 (-ū, *instrumental*).
 silu-, to fear 62.2.
 silku-, siliku-, *particle* they all 24.5, 7; 26.13.
 silqu-, silōqu-, to be cold 64.1; 144.3.
 si'lqust, cold (-st, *adjectival*).
 silqwi's, cold season, winter 222.5 (-s, *nominal*).
 silxu-, to melt 64.20.
 sīl-, sīk'!-, to sink 134.27; 146.9, 17 (l-k'!, *consonantic change*).
 (sīls, *see* sis and -l *infixed*.)
 (silxas, *see* sis and -lx *infixed*.)
 sīlxu-, sīk'!xu-, to send, to dispatch 154.1; JL 74.12 (l-k'! *consonantic change*).
 sī-, sai-, to enter (*pl.*) 104.9; 130.30.
 sī-, to roll eyes 100.31.
 siya's, leg 72.31; 102.15.
 siya'syust!, trousers (-ust!, *nominal suffix*).
 sīpk', paternal uncle.
 sī'pxan, niece 94.34; 96.3.
 sī't, husband 76.28; 130.6.
 sis-, to buzz 102.13.
 Sī'sinqau, *proper name* Salmon River 229.21 (-au, *diminutive*).
 sī'q", abalone shell 94.1, 2.
 (sīqul-, *see* squl-, to stand [*plural*].)
 silk'!u-, to dream 172.21; 176.25.
 mesilk'!ūst', a dreamer (m-, *prefix*; -st', *nomen actoris*).
 sīⁿ'k'em, red cedar.
 (sya'txuwaū, basket; *see* sāyu.)
 (suwat-, *see* sūt-, to drop, to let fall.)
 (suwalt-, *see* saūlt, fresh, new.)
 sūw-, to slip, to slide 132.14, 15; 142.23.
 sūwi't, wind 34.1; 94.23.
 sūwi'tiyust!, sail (-ust!, *nominal suffix*).
 sūpl-, to scrape 98.34.
 (sūpl-, *see* sīplu-, to slide.)
 sūdā'st, sūtā'st, five 22.1; 30.15.
 sūtā'stk'em saū'tist, fifty.
 sūt-, suwat-, to drop, to let fall 82.22; 88.28.
 sū'stsemxt, weasel 58.12; 62.26 (-emxt, the one who-).
 sūslō-, to storm 98.18, 19.
 Sū'ku, *proper name* 66.18; 70.15.

- sū'lha^{sk}, grass 82.18; 200.19.
 sūltāst, fresh, new 184.31; *see* saūlt (-st, *adjectival*).
 sū'ln, grizzly bear 56.15; 60.5.
 sū^q!ust-, to feel 52.28; 62.5, 6.
 mesū^u'q!ustxayast, raccoon (m-, *prefix*; -st, *nomen actoris*).
 sū^lhak'!-, to dream 34.3; 112.29, 30.
 sū^u'lhak'liyū, dream, spirit, guardian spirit, supernatural power 174.14; 226.13, 14
 (-ū, *nominal*).
 saū'tist, ten 36.22; 38.3.
 saū'tist tem-axa xam^ε, eleven 198.5, 6.
 saū'tist tem-axa xe'lk', twelve 208.12.
 saū'tistk'em saū'tist, hundred.
 saū'tt, suwałt-, fresh, new 158.24; 160.23 (-t, *adjectival*).
 sūltāst, fresh, new.
 sūi-, to lower 78.20; 80.8.
 s'-, to put, to place 94.34.
 s'ai'x, over.
 sp-, spl-, sap-, sāp-, to dig holes 64.28; 118.32.
 sipt!-, to dig many holes.
 spast, having a hole 190.24 (-t, *adjectival*).
 spal, bracelet.
 spai', splai', hole, opening; female organ, vulva 30.4; 60.26; 100.19.
 spait-, to take along, to carry, to bring, to fetch 22.10, 14; 66.23.
 spu-, sipu-, to drop, to fall 122.16; 126.37.
 st-, to comb.
 sā'tiyū, comb (-ū, *instrumental*).
 stin, our two (*incl.*) 116.20; 122.3.
 stink-, stinik-, to slink, to slouch, to walk under 54.15; 94.4.
 (stis, *see* sis and -st *infixed*).
 stila'k'yayust!, tongue (-ust!, *nominal suffix*).
 stilk-, stalk-, to slide 64.6.
 stustu-, to spit.
 stqu-, to kick 58.26; 86.40.
 sqa'tit, *particle* someone 74.23; 130.13.
 squl-, siqul-, to stand, to be in upright position (*pl.*) 32.17; 68.10.
 (sxans, *see* sis and -xan *infixed*).
 (sxas, *see* sis and -x *infixed*).
 sl-, sl-, to submerge 74.24, 26, 28.
 sliyā'kayū, rudder (-ū, *nominal*).
 tseni'sū, ridge of mountain.
 tsexai', partition JL 74.34; 75.7.
 tsa^ε, very, very much 102.10; 168.9.
 tsa'ak'tsik'au, fish-net (*reduplicated*; -ū, *instrumental*).
 tsaai'ts, swamp grass 198.19, 20.
 (tsam-, tsām-, *see* tsim-, to try, to attempt, to endeavor, to measure.)
 tsa'ma'siyū, shadow, ghost 156.34 (-ū, *nominal*).
 tsa'mtsū, sign, token, signal, mark 146.27 (-ū, *nominal*).
 tsa^εti, *particle* expressing anger, wonder, and astonishment 30.3; 56.12.
 tsan-, tsān-, to fetch water 106.1, 2.
 tsana'ttik', crippled 94.12.
 tsanitkast, lame (-st, *adjectival*).
 tsas-, tsis-, tsās-, to win, to beat, to gain 24.8; 30.21; 40.16.
 tsa'sidū, tsa'sitōo, female beings, women (*pl.*) 86.18; 100.8 (-ōo, *plural*).

- tsa'kulant, large, high, tall 78.1; 100.23 (-t, *adjectival*).
 tsak- (D), saliva.
 (tsal-, tsāl-, *see* tsil-, to go out [light].)
 (tsal'-, *see* tsil'-, to sing.)
 tsalx, smelt 48.4.
 tsā'hi'sxa, exceedingly, very much 56.8; 62.1.
 tsā'mē, very, very much 32.4; 34.7.
 tsā'mt, elderberry.
 tsāms, different 34.12; 124.6.
 tsā'mst, different, divergent 34.15; 40.5 (-t, *adjectival*).
 tsā'msli, *particle*.
 tsā'mtsū, tail (of quadrupeds).
 tsāt-, to be noisy.
 (tsās-, *see* tsas-, to win, to beat, to gain.)
 tsāsaī's, game (-s, *nominal*).
 tsā'stuxs, winnings, stake, gain 24.10; 26.17 (-tuxs, *collective*).
 (tsātst-, *see* tsitst-, to fish with pole.)
 tsā'tsiyū, fish-line (-ū, *instrumental*).
 Tsā'tsai'tl, *proper name* 84.27.
 tsā'lōs, snipe 74.16.
 tsai'hin, right side.
 tsau'wiyū, surf, breakers 120.37; 168.38.
 tsau'ten, chisel.
 tsau'lit (D), eyelash.
 (tsiyaku- . . . -uk^u, *see* tsik- . . . -uk^u, to be home.)
 (tsiyaq-, *see* tsīq-, to cut off.)
 tsiya'liyū, horn 56.8.
 (tsiyāxu-, *see* tsī^{xu}-, to shake, to tremble, to move.)
 tsipetxan-, to tie to a string 104.16.
 tsim-, tsam-, tsām-, to try, to attempt, to endeavor, to measure 32.1; 50.22; 196.20
 tsimai's, yard, measure 200.8 (-s, *nominal*).
 tsima'ma', grasshopper 192.30; 194.1.
 (tsimix-, *see* tsimx-, to work.)
 tsimx-, tsimix-, to work 72.18; 76.22.
 tsimi'xayū, tools, utensils 118.12 (-ū, *instrumental*).
 metsimx-, to doctor JL 74.33 (m-, *intransitive prefix*).
 tsin-, to show, to stick out 98.34.
 tsinsu-, tsinūs-, tsūns-, to sleep (*pl.*) 130.20, 21; 144.19.
 tsinū'st!, bed (-tl, *local noun*).
 tsiśi^ut, ripe (-t, *adjectival*).
 tsisi^uLi, bread (-Li, the one that-).
 tsitst-, tsātst-, to fish with pole 84.20, 21.
 (tsitak'!-, *see* tsak'!-, to shoot; *reduplicated*.)
 tsitak'!a'yaī's, constant shooting 162.3 (-syaī, *repetitive*; -s, *nominal*).
 tsil-, tsal-, tsāl- to go out (of light) 72.25; 132.38.
 (tsila'-, *see* tsil'-, to sing.)
 tsila'ha, tsilha', song 78.32; 128.29 (-a, *verbal noun*).
 tsila't-, to reach out JL 75.29, 30.
 tsila^utalyust!, finger (-ust!, *nominal suffix*).
 tsila'mltist, curly (-st, *adjectival*).
 tsilā'ts!, flint, bottle.
 tsilu'xt, thin (-t, *adjectival*).
 tsil'-, tsila'-, tsal'-, to sing 32.6; 60.14.
 metsilha^ut', a singer (m-, *prefix*; -t', *nomen actoris*).

- tsilhū'na, nasty JL 75.35.
 tsilp-, to cut up, to dismember 192.19.
 tsi'lxastum, toe.
 tsiw-, to hate.
 tsi'petxant!, bridle.
 tsimi'xla, quiver 158.22.
 tsin-, to bury, to cover 44.3; 198.6.
 tsina'a, limb of tree.
 tsis-, tsis-, to hop, to jump 102.19; 132.25.
 tsis-, tsais-, to divide, to issue, to distribute, to supply, to obtain 66.11; 208.10.
 tsi'tsikhanau, spear; to shoot at targets with spear 36.13.
 tsi'tsik'!, arrow 38.12; 40.22; *see* tsik'!, to shoot.
 tsi'tsk'liyust!, gun, revolver 204.26; 212.26 (-ust!, *instrumental*).
 ptsitsek'la't', arrow-maker (p-, *prefix*; -t', *nomen actoris*).
 tsi'tsiqhan-, to play the ball-and-pin game 204.1, 15.
 tsi'tsiqhanaū, cup (for ball-and-pin game) 204.16 (-ū, *instrumental*).
 tsē'tsiqhanaūt, ball-and-pin game 36.13; 204.14.
 tsi'tsqau-, to shoot at target with spears 46.4; 202.27.
 tsi'tsqau, target for spears 46.6; 202.24 (-ū, *instrumental*).
 (tsiku-, *see* tsku-, to dip; to hear, to listen, to understand.)
 tsik- . . . -uk^a, tsiyaku- . . . -uk^a, to be hoarse 68.16 (-uk^a, *away, up, at end*).
 (tsik'-, *see* tsk'-, to be in horizontal position, to lie.)
 tsiq- . . . -uk^a, tsaiq- . . . -uk^a, tsiaq-, to cut off, to sever 126.5; 136.33 (-uk^a, *away, up, at end*).
 metsiqtuwa't', he who cuts off heads, executioner (m-, *prefix*; -t', *nomen actoris*).
 tsiqu-, to laugh, to deride 190.31; JL 75.25.
 tsixut-, to push 196.13.
 tsil, hail, beads.
 tsil-, tsil-, to split (*tr.*) 118.16; JL 70.4.
 tsis-, tsis-, to cook, to prepare, to boil; to ripen 58.24; 64.24; 96.18.
 tsin'k'em (F), muskrat.
 tsin'k'e, roof, ceiling 126.7; 132.28.
 tsin'xu-, tsai'xu-, tsia'xu-, to shake, to tremble, to move 32.9; 50.27.
 tsai'sk'!, *particle* alone, self 150.21.
 tsai'xt-, to wake suddenly 58.22.
 ts-ya'i'tsxatisk' 'Liyas', *particle* 168.18, 25, 26.
 (tsuwas-, *see* tsūs-, to crawl.)
 tsuwē'x, tsuwī'x, rope 166.5; 168.23.
 tsum, tsūm, ts!um, twice 60.17; 124.16; 202.10.
 tsūm saū'tist, twenty.
 tsu'nk'x-, tsūnk'x-, four 62.23; 138.15, 16.
 tsū'nk'xatsuxt, four 116.6, 7; 208.8, 11.
 tsu'nk'xak'em saū'tist, forty.
 tsūdai's, fish, salmon 46.21; 82.31 (-s, *nominal*).
 (tsūns-, *see* tsinsu-, to sleep.)
 tsūs-, ts!ūs-, tsuwas-, to crawl 74.33; 94.32.
 tsūlā'qan, pack, load 140.37; 142.28; JL 73.25.
 tsū'lqu, blanket 200.7.
 tsū'ut'wau, dice, cards; to play, to throw dice 208.8, 10; 206.35.
 tsū'ut'wau, dice game, throwing dice 148.30; 206.25.
 tsū'xu-, ts!ū'xu-, to coax, to urge 68.24; 72.28.
 tswētl-, to defecate 96.27.
 ts'-, to hit (with knife), to stab 152.15.
 tshai'lixt, bow-legged (-t, *adjectival*).

- (tspiūt-, *see* tspiūt-, to float.)
 tspi'utesal, island.
 tspidu-, to float, *see* tspiūt-.
 tspuu-, to fall, to topple 86.40.
 tspūt!-, to pour, to spill 228.35, 38.
 tspui-, to spill, to dump, to upset 96.19; 228.3.
 tspiūt-, tspiūt-, to float 62.21.
 tspiūtins-, to fish in bay 112.8.
 tska'tina, crane 72.22, 27.
 tskaⁿ/ka, hat.
 tskaila'tlist, crooked (-st, *adjectival*).
 tskol-, to crackle 212.20; 214.7.
 tskolē', forehead.
 tsko'ltskolaū, hoop, wheel (-ū, *instrumental*).
 tsko'ltskolaūk'ink', March, April (-k'ink', season).
 tsku-, tsiku-, tskwa-, to dip 48.4; 106.3, 10.
 tsku-, tsiku-, to hear, to listen, to understand 68.16; 110.5; JL 72.28.
 tskwai'salyust!, ear 64.27; 130.38 (-ust!, *instrumental*).
 tsku!, to perch 76.34; 156.17.
 tskünt-, tskwanat-, to stoop, to bend down 52.26.
 tsküil-, tsküik'!-, to be on top, to ride 92.7 (-k'!-, *consonantic change*).
 (tskwa-, *see* tsku-, to dip.)
 tska'hal-, to walk on stilts, to walk around 36.13; 38.19.
 tskwā'tskwahalau, stilts 36.13 (-u, *instrumental*).
 tskwā'tskwahalaut, stilt walking 36.13.
 (tskwanat-, *see* tskünt-, to bend down.)
 tskwa'k'!, crabapple, apple tree.
 (tskwai'salyust!, ear 64.27; 130.38; *see* tsku-, -ust!, *instrumental*).
 tskwis, black 86.14, 17.
 tskwī'sist, black (-st, *adjectival*).
 tskwits, relative by marriage after death of person causing the relationship.
 tsk-, tsik-, to be in horizontal position, to lie 44.6; 64.14.
 tsk'it!, resting-place, bed, lair (-t, *local noun*).
 tsk'ewi'n, iron *from Chinook jargon* tcikamin; Tillamook pronunciation tsikawin).
 tsk'exē'yū, string 204.18 (-ū, *instrumental*).
 tsk'ila'mxat, camas 88.16, 34.
 (tsk'itū-, *see* tsk'uit-, to escape, to run away.)
 tsk'it!, resting-place, bed, lair 158.26; 160.23 (*see* tsk'-; -t!, *local noun*).
 tsk'inⁿ-, to bend, to kneel 82.13.
 tsk'inⁿ/tsi, mountain, hill 52.1; 54.8.
 tsk'uit-, tskitū-, to escape, to run away 56.30; 58.1.
 tsk'!-, tsitsk'!-, to shoot 60.21; 122.16; *see* tsī'tsik'!, arrow.
 tsk'li's, tsk'lai's, shot 128.1; 138.31 (-s, *nominal*).
 (tsqayun-, *see* tsqainu-, to travel on water.)
 (tsqamar-, *see* tsqaml-, to be foggy.)
 tsqamt!-, to come to an end, to close, to finish 38.13; 40.22.
 tsqaml- . . . -auk', to close, to shut (eyes) 92.4; 122.1 (-auk', inside, between).
 tsqaml-, tsqaml-, tsqamal-, to be foggy 74.11, 12; 94.19.
 tsqamlai's, fog (-s, *nominal*).
 tsqax, dog. 158.25
 tsqali'm, willow 76.11; 210.10.
 (tsqwanku-, *see* tsqūnku-, to approach, to come near.)
 tsqwas-, to scream 72.30.
 tsqā'mt!a, from end to end, clear across 84.31; 152.3 (-a, *adverbial*).



- tsqainu-, tsqayun-, to travel (on water) 80.20; 98.22.
 tsqais-, to smart (eyes) 92.4; 142.36, 36.
 tsqau'wis, tsqau'wis, shouter, rooter, partisan; shouting 44.10; 180.37.
 tsqêw-, tsqaiw-, to approach, to come near 58.13; 62.30.
 tsqê^ax, dog 124.1; 130.7.
 tsqêt-, tsqait-, to drip 126.26, 31; 138.4.
 tsqûnku-, tsqwanku-, tsqunaku-, tsqwinaku-, to approach, to come near 68.9; 70.11.
 tsqûnkwat^aslô, close by.
 tsqaûs-, to shout, to yell, to cheer 182.7; 200.36.
 tsqwa, *particle* necessarily 120.21; 160.17.
 (tsqwinaku-, *see* tsqûnku-, to approach, to come near).
 tsxin-, — 94.5.
 tsxilt-, to wound, to hurt 158.8, 9.
 tsxul-, to seize 156.30.
 tsxût-, tsxwat-, to fight 56.29; 158.8.
 tsxûit-, to tear 106.7.
 tsxû'tit, torn (-t, *adjectival*).
 tsxûi'tist, half torn (-st, *adjectival*).
 (tsxwat-, *see* tsxût-, to fight.)
 tsxwâ'tsxwataut, wrestling JL 68.3.
 tsx'ip-, to throw 74.10, 11; 88.30.
 (tslayeq-, tsliyaq-, *see* tsliq-, to straighten.)
 tslimk-, to pluck, to pull out 82.17, 24; 104.14.
 tsliku-, to lose hold of 192.16.
 tsliq-, tsalaiq-, tslayeq-, tsliyaq-, to straighten 60.24; 124.20.
 tslai'qa, tsalai'qa, tsla'yeqa, straight, correctly 34.17; 60.22 (-a, *adverbial*).
 tsalai'qast, straight (-st, *adjectival*).
 tsloqut-, to pull off, to pluck 94.6.
 tslnp-, tslnâp-, to writhe, to twist 64.35.

 ts!a^awa, more 82.2; 120.10.
 ts!a^ants!ina, slime.
 ts!â'ait, slimy, slick (-t, *adjectival*).
 ts!âm, white clay 134.34; 148.4.
 Ts!â'm, *proper name* 218.21.
 ts!in-, to tie (a game), to oppose (in a game) 26.11; 28.23.
 ts!in-, ts!in-, to oppose 150.20; 206.3.
 ts!i'niyû, opponent 198.33, 36.
 ts!in- . . . -û, to close (teeth) 102.23 (-û, *verbal suffix, by origin designating first person demonstrative*).
 ts!ini'x, Oregon fern 224.15, 18.
 ts!ins- . . . -auk^a is hai^{ne}, to be repulsive JL 67.29 (-auk^a, inside, between).
 ts!ilq, female dog, bitch 124.1.
 [ts!ilxu-, ts!ilôxu-, to fear, to be afraid 40.10; 42.10; 144.6; 188.28.
 mets!u'lxust, fearful, dangerous 56.8, 17 (m-, *prefix*; -st, *adjectival*).
 ts!it- — 100.27.
 ts!il, hail 230.9.
 ts!ô- . . . -slô, tsô- . . . s-le'wi', to watch, to guard, to notice, to cure, to doctor 22.13; 28.8; 30.25.
 ts!uû'x, skin (human) 178.22.
 ts!û'ax'au, crab (small) 94.32 (-au, *diminutive*).
 ts!ûwi'x, dry (of river), low tide 72.35; 92.1.
 ts!û^a-, low tide; to dry 74.4; 86.34; 88.31.

- ts!aūwī'steli-slō, ts!ōya'teli-slō, ts!ōwīya'teli-slō, ts!uwiya'teli s-le'wī', medicine.
 man, shaman 218.4, 6; 226.15, 19 (-lī, one who-; -slō, *indefinite place*).
 ts!hūs-, to be bushy 156.13.
 ts!xwā'st, bushy (-st, *adjectival*).
 ts!xu-, to wash, to clean 114.11.
- ka'atketa, chair.
 ka'tsits, eel.
 kakā'ya', duck, bird 76.31; 78.5.
 kala'xkala, pot, kettle 96.8; 146.12.
 ka'ha, rat.
 kā'yūk'ink', autumn (-k'ink', season).
 kā'wil, basket.
 kink-, kunku-, qinq-, to tie, to bind 96.4; 134.33; 198.20.
 lku'nkut!is, bundle 144.16.
 kaikl-, kyakl-, to raise (foot) 102.14.
 kōs, mamma.
 kōts, kūts, tree, log 78.4; 118.13.
 kōx^u, kūx^u, wood, tree, stick 50.20; 52.15.
 (ku, *see kus*.)
 kuha'm, ku'xam, this thy 22.12; 54.13.
 ku'pin, this your 22.10; 68.20.
 ku'pstin, this your (*dual*).
 ku-, qu-, to enter (boat), to launch canoe 72.7; 74.2.
 (kumūku-, *see kumku-*, to run.)
 kumū'kwali!, race track (-t!, *local noun*).
 kump-, to throw dice.
 kumtūi's, beads; money 200.9 (-s, *nominal*).
 kumku-, to run 50.27; 52.8.
 meku'mkⁱ, sea-otter (*perhaps meku'mku^{et}*).
 mekumkū^{et}, runner (m-, *prefix*; -^{et}, *nomen actoris*)
 mukumūkwalya^{et}, runner.
 lku'kumkwaut, running, race JL 68.3.
 Kutā'miyū, *proper name* 148.12; 154.20.
 kuni'ts, bait 84.22.
 kunt-, to like, to fancy 76.32; 192.10.
 kus, this, the, that 30.20; 32.2.
 kusi'n, this my 86.1; 130.9.
 ku'stin, this our two (*dual*) 184.14; 158.2).
 ku'xan, this our two (*excl.*) 78.29; 100.19.
 ku'i'n, this our 158.25; 164.5.
 kus-, to hit on head 106.16.
 kusi'ntai (D), head.
 kusildai's, charcoal 70.19; 74.13 (-s, *nominal*).
 kusū'saū, wren 60.1 (-aū, *diminutive*).
 kusū^{et}tsi, bear 52.12, 16; 56.5.
 kusū'hayust!, nose 58.21; 64.29 (-ust!, *nominal*).
 kutsi'tsāl, bow of canoe.
 kuxē's, groins 132.2 (-s, *nominal*).
 kuxwā^atū, spruce 208.35.
 kul-, kwal-, to reach 78.4; 128.5.
 kul^{et}-, to gather, to pile (*pl.*) 80.10; 92.2.
 kul'ai's, windfall JL 71.11 (-s, *nominal*).
 kū'tupa, sweat-house.

- kû'k^a, kô'k^a, shore, away from shore, ocean, middle, west 26.6; 34.4; 60.24.
 kûl-, kwal-, to scratch 156.13.
 kûi'pûna, fur-seal 92.11, 25; 96.25.
 kûit, kwid-, kûyad-, to dance (*sing.*) 32.13; 56.5.
 kûits-, to dry 130.19; 142.6.
 kûints!-, to bait 104.7.
 (kûyad-, *see* kûit-, to dance [*sing.*].)
 kxai (D), lip, mouth.
 kla'mtslēm, kla'mslēm, earth-people, people from below 94.14; 98.35 (-slēm
 people of-).
 klûit-, klûit-, to pierce, to go through 78.4, 19.
 kwaā, (?) 94.27.
 (kwa'-, *see* k'û-, to have intercourse, to cohabit.)
 Kwas, *proper name* Siuslaw 84.17; 110.22.
 kwas (*objective form of kus*), the, that 38.23; 58.13.
 kwa^{as}, paint 44.21.
 kwa'xalt, white 148.6 (-t, *adjectival*).
 (kwal-, *see* kul-, to reach.)
 kwa'tla'', *particle* how? 88.13; 98.13.
 (kwal-, *see* kûl-, to scratch.)
 kwā'lem, white cedar.
 kwāln, kwāln, reason, excuse 108.13; 114.4 (-ln, *passive*).
 kwē^t, kwī^t, canoe, boat 70.23; 92.6.
 kwitū' (*Chinook jargon for French "couteau"*), knife 156.22.
 kwi'tskuts, brains.
 kwi'k'in (D), scalp, lock of hair.
 kwi'lōl, cheek.
 kwilkwī^t!, tears.
 kwiyaiⁿ'tū, mosquito.
 kwi^tti'yū, clam-shell.
 kwi'tsex, feather (for ornamental purposes) 130.1; 140.14.
 kwixa'liyū, waves, breakers.
 kwiⁿ'tslit, steersman 94.5; 170.7 (-t', *nomen actoris*).
 kla'nans, sea-gull 122.5 (-s, *nominal*).
 k'ai'st!, club.
 klins, kqints (D), beard.
 klū-, kl'wa-, to overpower, to harm, to fool, to cheat, to trick, to best 28.16; 30.12.
 klūi', windfall, dead timber 208.8.
 k'û-, k'wa-, kwa'-, to have intercourse, to cohabit 76.26; 100.18, 19.
 (k'ets, *see* k'ets and -n *infix*ed.)
 (k'es, *see* k'is.)
 k'ets, *particle* customarily, usually, repeatedly, would 24.21; 26.12.
 (k'elts, *see* k'ets and -i *infix*ed.)
 (k'elxats, *see* k'ets and -lx *infix*ed.)
 k'a^s, a little while 100.2; 156.3.
 (k'a-, k'ā-, *see* k'ea-, to stop, to complete, to finish.)
 k'aya'siyū, horn 46.14; 176.19.
 k'a'-, to allow, to permit 136.18; 214.28.
 k'amā'siyū, north wind.
 k'anxu-, k'anū'-, k'an'w-, k'in'wa-, to dig 140.13; 156.23.
 k'un'wa, a dug place, a hole 158.4, 6.

- (k'as, *see k'- and as.*)
 (k'ats!-, *see k'ts!-, to have on, to put on, to wear.*)
 k'a'k^u, north 32.8; 60.24.
 k'a'k'ink'tauk'ink', January (-k'ink', season).
 k'a'kūhat!, ladder (-t!, *local noun*).
 k'a'qst, wet, moist 186.22 (-st, *adjectival*).
 (k'axk'-, *see k'exk'-, to assemble, to gather, to convene, to come together.*)
 k'a'xk'e, together 116.1; 142.11.
 k'a'xk'etis, assembly, gathering, meeting 108.32 (-s, *nominal*).
 k'a'ltsū, heart, mind 40.1; 66.7.
 (k'al-, *see k'il-, to wade.*)
 k'a'ⁿtsūs, a little while 64.15; 68.5.
 k'a'ⁿk', woodpecker 50.17, 18; 118.28.
 k'a'ⁿlits!, sapsucker 118.27.
 k'ā'txusk'ink', November (-k'ink', season).
 k'ā'k'ematū, story, tradition.
 k'ai'i, ai'i, *particle so that, in order that* 56.2; 58.5.
 (k'au'k'ets, *see k'ets and -auk' infixed.*)
 (k'au'k'aii, *see k'aii and -auk' infixed.*)
 (k'au'k'is, *see k'is and -auk' infixed.*)
 (k'au'xaii, *see k'ai'i and -aux infixed.*)
 (k'au'xuts, *see k'ets and -aux infixed.*)
 (k'auxs, *see k'is and -aux infixed.*)
 k'e'a, surely, certainly, indeed 22.11; 24.4.
 k'ea-, k'a-, k'ā-, to stop, to complete, to finish 24.9; 26.12.
 k'ea'ⁿk'elaū, fish-trap 210.12, 13; JL 69.19.
 k'ea'isa, *particle all right, very well* 22.9; 26.5.
 k'eaixts-, to be ready, to fit, to decide 130.37; 132.3.
 k'eu'ts!, chief, rich man.
 k'ewa'pa, quahog.
 k'ep, k'ēp, k'!ēp, grandson 122.3; 150.25.
 k'exk'-, k'axk'-, to assemble, to gather, to convene, to come together 26.6; 28.18.
 k'eli's, male organ, penis 100.19, 28; JL 69.34 (-s, *nominal*).
 k'e'ⁿhīra, hawk 136.34; 158.11.
 k'ē'tk'ē, *particle more* 24.15; 26.3.
 k'ē'k'ē, *particle more* 82.21; 100.28.
 k'ē'k'ristxaū, heirloom, inheritance JL 66.34, 35; 67.17, 18 (*related to k'ist-*).
 k'ē'ⁿhist!, fir-tree.
 k'iwai'semx (D), parting of hair.
 k'i'pil, k'ipl (D), liver, navel.
 k'i'pais, salmon-berries (-s, *nominal*).
 (k'ips, *see k'is and -p infixed.*)
 (k'i'pstis, *see k'is and -pst infixed.*)
 k'im, there, over there 26.9; 30.11.
 k'im', *particle perhaps, perchance* 72.29; 74.7.
 k'imha'k', *particle perhaps, maybe, perchance* 48.19; JL 68.29.
 k'im-, to dodge 136.30.
 k'im-, to expose, to show, to reveal 156.28.
 k'i'mil, aunt.
 k'imn-, to light a fire 96.1.
 k'imn-, to shut, to close 118.20, 24 (*related to tims-*).
 k'imsis, *conditional particle if, in case* 54.4; 174.29, 30.
 (k'i'ⁿmsins, *see k'i'ⁿmsis and -n infixed.*)
 (k'i'ⁿmxas, *see k'i'ⁿmsis and -x infixed.*)

- k'imx-, to join, to fasten together 146.36; 148.2.
 k'i'mli, soon 156.3.
 k'inā'q, snake 130.28, 29; 142.17.
 k'inā'xait!, neighbor, tribesman 184.14, 15.
 (k'inai'i, see k'ai'i and -n infixed.)
 (k'i'nauk's, see k'is and -auk' and -n infixed.)
 k'inwi, money.
 (k'in'wa-, see k'anxu-, to dig.)
 (k'ins, see k'is and -n infixed.)
 k'inst-, to steal 192.22, 28.
 k'is, particle habitually, customarily, usually 26.7; 32.2.
 k'ist-, k'ist-, k'ëst-, to leave, to depart 24.10, 11; 26.17.
 (k'i'stis, see k'is and -st infixed.)
 k'ikau- . . . -û, to be thirsty 106.1 (-û, verbal suffix, by origin designating first person demonstrative).
 k'ik'u-, to unfasten, to untie, to loosen, to unleash 160.3, 4; JL 73.25.
 k'i'xwalaus, eggs (-s, nominal).
 k'ile'st (F), fork.
 kiluwi'yust!, kettle, water-receptacle (from k'i'lû; -ust!, instrumental).
 (k'ilî-, see k'il-, to dance [plural].)
 k'i'lû, k'i'lô, water 62.5; 74.34.
 k'i'lû-, k'ilwi-, to be inside, to enter, to place (pl.) 96.6, 9; 106.40.
 k'ilû'tlin, land-otter 52.28; 54.4.
 k'i'laû, knee.
 k'ilwi'tû, load, weight 120.29.
 k'il-, k'il-, k'ilî-, to dance (pl.) 22.9; 24.17.
 k'ilhî', song 154.22.
 K'ilxa'mexk', proper name 233, 15.
 k'il-, k'il-, k'al-, to wade 46.26; 186.33.
 mek'ilas't, crane (m-, prefix; -st', nomen actoris).
 k'ilas, k'ilas, wedge 118.17.
 (k'iltas, see k'is and ltâ infixed.)
 (k'ils, k'lis, see k'is and -l infixed.)
 (k'ilxas, see k'is and -lx infixed.)
 (k'ilxai'i, see k'ai'i and -lx infixed.)
 k'i'yaî, knife 38.16; 120.7.
 k'i'û'sa, tobacco.
 k'iyû'salyust!, tobacco-pouch 152.35; 154.7 (-ust!, nominal).
 k'iwā'pā, lower end of ulna.
 k'i'k's-, to turn over 190.27, 28 (from k'i'a'hi; -k's, motion).
 (k'ist-, k'ëst-, see k'ist-, to leave, to depart.)
 k'isk' . . . -û, k'aïsk'- . . . -û, to feel hungry 82.10; 86.28 (û, verbal suffix, first person demonstrative).
 k'i'k', over there, at other end, opposite 92.24, 30.
 k'ila' (voc.) son 144.3.
 k'ilt!x-, to hang around neck, to ornament 92.13.
 k'i'a'hi, other side, upside down 32.22.
 k'ô'lôkwî'st, chunky, fat 138.40 (-st, adjectival).
 (k'u'k's, see k'is and -uk' infixed.)
 (k'u'kuts, see k'ets and -uk' infixed.)
 k'û'watik', patch 240.4.
 (k'û'wāl, neighbor; see k'û, k'aû.)
 (k'û'n'wa, a dug place, hole 158.4, 6; see k'anxu-; -a, nominal.)

k'ū'k^a, south, middle 32.7; 66.8; 142.20.

k'ūk^a . . . -auk', in the middle 140.35; 142.20 (-auk', inside, between).

k'aū, k'ū, across the river, next house; neighbor 26.21; 110.15; 132.18.

k'ū'wāl, neighbor.

k'ts!-, k'ats!-, to have on, to put on, to wear 44.5; 46.14.

k'ts!- . . . -auk' is hai^{ne}, to believe 114.16, 17; 184.1 (-auk', inside, between).

(k'xans, *see k'is and -xan infixed.*)

(k'xants, *see k'ets and -xan infixed.*)

(k'xas, k'exs, *see k'is and -x infixed.*)

(k'tis, *see k'is and -i infixed.*)

(k'!eais-, *see LEais-*, to see, to perceive; k'!-L, *consonantic change.*)

(k'!ayāt-, *see leait-*, to float [*intr.*]; k'!-L, *consonantic change.*)

(k'!aq-, *see k'!iq-*, to come ashore.)

(k'!il'-; *see k'!il'*-, to go out, to come out, to emerge.)

k'!ā'wixāl, oyster.

k'!ē'pau, leaf 214.3; 216.30.

k'!ēts, east, ashore, inland, behind 24.18; 58.1.

k'!ē'tsit-s-hi'tslem, eastern people, Kalapuya Indian.

k'!im-, k'!am-, to stoop, to bend over 142.38.

(k'!in-, *see in-*, to look; k'!-l, *consonantic change.*)

(k'!itsx-, *see latsx-*, to spread; k'!-l, *consonantic change.*)

k'!iq-, k'!aq-, to come ashore, to land 62.22; 64.5.

k'!iqai's, landing, landing-place 82.5 (-s, *nominal*).

(k'!ila'-, *see k'!il'*-, to go out, to come out, to emerge.)

k'!ila'hayū, mouth of river 122.29.

k'!ila'pī, lake 48.12, 17.

(k'!ilxu-, *see ilxu-*, to turn over; k'!-l, *consonantic change.*)

k'!il'-, k'!al'-, k'!ila'c, to go out, to come out, to emerge 30.6; 32.18.

k'!ik, k'!ēk, eye 72.13; 100.31.

k'!il, rock, stone, boulder 30.8; 32.16.

(k'!lō'-, *see Lō'-*, to climb up, to ascend; k'!-L, *consonantic change.*)

(k'!lōqut-, *see Lōqut-*, to take, to catch, to seize; k'!-L, *consonantic change.*)

(k'!xau-, *see Lxau-* to throw; k'!-L, *consonantic change.*)

(k'!xaut-, *see Lxaut-*, to drop [*tr.*]; k'!-L, *consonantic change.*)

(k'!xwi-, *see Lxwē-*, to spear; k'!-L, *consonantic change.*)

qa^s, *particle denoting uncertainty* 80.2; 108.29.

qaa-, qā-, to enter (*sing.*) 58.17; 62.24.

qaai'tsk-it, once, first 136.14; 198.9, 10.

qa'ilt!, goose (wild).

(qayaku-, *see qai ku-*, to look for food at low tide.)

(qayaⁿku-, *see qaiⁿku-*, to harm, to hurt, to spoil.)

qayaⁿ'kwal, razor-clam.

(qayūt-, *see qaitu-*, to drop, to leak.)

qahal-, different, other 34.20; 168.10.

qa'halt, *particle* to pretend 56.28; 60.15.

qahā'ns, *particle* like, unto 130.32, 35; 178.13.

(qamāl-, *see qaml-*, to be bashful, to feel ashamed.)

qami'nt, much, plenty 192.30, 194.2 (-t, *adjectival*).

qami'n, in the beginning, long ago 108.9; 112.25.

(qamīr-, qamīl-, *see qaml-*, to be dark.)

(qamk'!-, *see qaml-*, to be dark; k'!-l, *consonantic change.*)

qaml-, qamāl-, to be bashful, to feel ashamed 50.23, 24; 144.13.

- qaml-, qaml-, qamīl-, qamīl-, to be dark 28.5; 30.1; *see* qamk'-l-
 qamī's, night, evening 24.17; 26.13 (-s, *nominal*).
 qat-, to dance the murder-dance 70.29.
 qatʰ-, to shoot at target 36.3; 44.18.
 Lqatʰat, lqatʰat, target shooting 36.3, 38.5.
 qatʰa, target 44.19; 200.19 (-a, *nominal*).
 qan-, qēn-, to die 58.27; 70.13.
 qan, I 54.9; 110.36.
 qanī'nal (*Siuslaw loan-word*) knife 154.17; 156.7.
 qanī'x, thou 46.18; 48.29.
 qanī'xap, you 38.22.
 qanī'xapet, ye.
 qa'nhan, I 40.8; 188.5.
 qa'nhas, we two (*incl.*).
 qa'nha'l, qa'nhal, we 182.37.
 qa'nxan, we two (*excl.*).
 qan'ū-, to knock senseless 68.28.
 (qas, *see* q- and as.)
 qasū-, to send, to dispatch 30.20; 34.8.
 qsa'wa, messenger 36.16 (-a, *nominal*).
 qa'sk'lim, red paint, ochre 70.19; 74.11.
 qa'tse, he, she, it 92.11; 140.31.
 qa'tsaus, they two.
 qa'tsailx, they.
 qatsi'liʰ, wolf 50.21, 22; 52.1.
 qaqa'n, I 52.19; 110.39.
 aqa'tse, he, she, it 88.8; 202.23.
 qa'qalpaū, shinny ball 68, 6, 8 (-ū, *instrumental*).
 qaxt-, to roast 86.36; 96.3.
 qaxt!-, to turn over on back 144.25.
 qal-, qēl-, to be suspended, to be in perpendicular position, to hang, to tie 72.13; 78.20.
 qalēmlai's, curve 96.7 (-s, *nominal*).
 qala'msk'ink', qala'minsk'ink', winter season 112.7 (-k'ink', *season*).
 qalaʰtis, strength (*related to* qā'alt).
 qala'xstet, older, oldest 68.13; 92.37 (-t, *adjectival*).
 qali', qalā', rope 78.22, 23.
 (qali'-, *see* qal'-, to be tired.)
 (qali'x, shouting, yelling; to shout 98.16; 130.12; *see* qalx-.)
 (qalixu-, *see* qalxu-, to hide, to cover.)
 qalō'na, stomach, abdomen JL 74.25.
 qa'lōs, ocean, salt, sea 34.5; 60.20 (-s, *nominal*).
 (qalūqu-, *see* qalqu-, to circle, to walk in a circle.)
 qal', qali'-, qēl'-, to be tired 132.15; 142.26.
 qalhi's, tired feeling, fatigue 178.31 (-s, *nominal*).
 qal'k-, to run away, to escape 192.21; JL 69.35.
 qalp-, *particle* again, once more; to roll 24.10, 12; 26.14.
 qalpai'xat, another, second 108.32; 136.8 (-t, *adjectival*).
 meqalpaʰt', cougar (m-, *prefix*; -ʰt', *nomen actoris*).
 qalm-, to take up the game 154.29; 206.14.
 qalts-, to peck 50.20; 118.27.
 qa'lqus (D), fox.
 qa'lqal, armpits 82.23, 26; 130.36.
 qalqu-, qalūqu-, to circle, to walk in a circle 30.7; 32.6.

- qalx-, to shout JL 74.17.
 qal'x, shouting, yelling, to shout.
 (qalxā'yai'-slō, a hiding-place, ambush 68.3, 4.)
 qalxā'tsit!, alder 210.1; JL 72.12.
 qalxai'sla, mudcat 46.27 (-sla, *nominal*).
 qalxu-, qalixu-, to hide, to cover 96.17; 114.26.
 qalxūi'-slō, a hidden place, a secluded spot 96.17, 20; 140.12.
 qalxā'yai'-slō, a hiding-place, ambush 68.3, 4; (-slō, *indefinite place*).
 (qaⁿye^kku-, *see* qaiⁿku-, to harm, to hurt, to spoil.)
 (qā-; *see* qaa-, to enter.)
 qā'am, pack, load 128.34; 138.41.
 qā'alt, strong, male being, man 22.2; 58.2 (-t, *adjectival*).
 qā'wiyū, spoon 146.17 (-ū, *instrumental*).
 qā'tit, *particle* some one 76.1.
 (qā'tlōu, harpoon 166.30; 168.2; *see* qt!-; -ū, *instrumental*).
 (qā't!qut!a, chain; *see* qt!-.)
 qā'nū, sweat-house, sweat-lodge 78.26, 31; 152.30.
 qānts, little finger.
 qā'sint, younger sister 22.10; 24.6.
 qāⁿtse, a long time, a while 24.8, 15; 26.11.
 qā'tsatis, long time, period, season 170.24 (-s, *nominal*).
 qā'tsū, raccoon 52.22, 27.
 qā'qāt!, shirt 200.7.
 qā'xat!, net.
 qāⁿlte, always, continually 28.23; 40.18.
 qai^e (D), lip.
 qaiti', right away, at once, immediately 62.21; 64.16.
 qaitu-, qayūt-, to drop, to leak 64.7.
 qai'si, next year.
 qaiⁿku-, qayaku-, to look for food at low tide 94.30.
 qaik-, whence 70.11, 29; 86.2.
 qailā', *particle* why? 50.26; 82.14, 15; 100.8.
 qaiⁿ-, qaiⁿ-, to be ready, to be prepared, to prepare 26.16; 30.22.
 Qaiⁿ'hausk, *proper name*.
 qaiⁿku-, qaiⁿku-, qayaⁿku-, qaⁿye^kku-, to harm, to hurt, to spoil 22.13; 106.16.
 (qauwa'x, *see* qaux, high, up, above, top.)
 qauwā^e, *particle* all, every, whole 22.2; 26.22.
 qau'wiyū, spoon (-ū, *instrumental*).
 qau'wis, qau'wais, first, ahead 42.14; 44.3.
 qaup-, to roll up, to wrap 70.20; 78.19 (*related to* qalp-).
 qaupst!, qampst!, blanket 80.8 (-st!, *instrumental*).
 qaux, qauwa'x, high, up, above, top 32.15; 60.14; 78.2.
 qau'xatis, height 214.2, 216.30 (-s, *nominal*).
 qau'xan, high, up, above; sky 30.4; 46.5.
 qeⁿ-, to be dark 74.14; *see* qēⁿ-.
 qē's, darkness, night 170.11 (-s, *nominal*).
 qē-, qāi-, to be light, daylight, dawn, daybreak 24.9; 40.1; 214.38; *see* qēⁿs.
 qē, light, torch 72.23.
 qē'ya, light, torchlight 72.25; 132.38.
 Lqē'st, lqē'st, Lqē'tsit, morning 90.33; 116.3.
 qē'st!, arrow-point.
 (qēn-, *see* qan-, to die.)
 qē'nxst, black, ugly, bad, dangerous 54.15, 17 (-st, *adjectival*).
 qē'kus, bone 98.40; 118.9 (-s, *nominal*).

- qē'k'iyū, story, narrative, tradition, myth, legend, custom 116.28; 204.8 (-ū, *instrumental*).
- qē'xan, below, under, underneath 32.22; 40.4; 190.25.
- (qēl-, *see* qal-, to be suspended, to be in perpendicular position, to hang, to tie.)
- (qēl'-, *see* qal'-, to be tired.)
- qēn'-, to be dark 212.7, 17; 214.19; *see* qe'-.
- qēn'hist, dark (-st, *adjectival*).
- qēn'hiyū, darkness 108.5.
- qēn's, darkness, night 72.24 (-s, *nominal*).
- qēn's, light 156.1 (*see* qē-; -s, *nominal*).
- qē'n'x, qē'n'xas, smell, odor 64.22; 96.20; 192.31.
- (qinq-, *see* kink-, to tie, to bind.)
- qai', starting-point.
- qo'ila, counting-stick 36.22; 38.2 (-a, *nominal*).
- qoqō'mūs, chicken-hawk 226.33.
- qōma's, after, behind, second 82.16; 116.25.
- qōmū'qut, blue (-t, *adjectival*).
- qōmū'qwim, bluish 86.39 (-yem, *distribution*).
- qōn, digging-stick 140.14.
- qōn, blueberries 48.11.
- qō'tsæ, he, she, it 22.14; 56.7.
- qō'tsoux, they two 144.14.
- qō'tslix, they.
- qōl'-, to go upstream 216.5.
- qōu-, to meet, to encounter 128.15.
- qō't-, to chisel, to hew 124.25; 126.2.
- qō'n'temst!, basket (-t!, *local noun*).
- qō'n'tiyū, chisel 36.14 (-ū, *instrumental*).
- qō't!-, to drink 104.36.
- mēqū't!lislisla, one who abstains from drinking, teetotaler (-sla, *nominal*).
- qō'n't!emxt, a drink (-emxt, *verbal noun*).
- qō'n'qu, white swan 48.14, 15; 210.13.
- (qu-, *see* ku-, to enter [boat], to launch canoe.)
- qu'mhat, brother-in-law 94.27; 118.17.
- qut-, to go through 82.17.
- qut-, qud-, to pour, to spill 58.25; 64.34.
- quxu-, to hit (with stick) 228.5, 11; 230.22.
- qul-, qūl-, to go upstream 84.18; 90.2.
- qū't!ist, half-emptied (*from* qō't!-; -st, *adjectival*).
- qūm-, qōm-, qwam-, to follow, to overtake 76.37; 124.2.
- qūn'-, to swell (*intr.*) 150.8.
- qūlts-, qwilts-, to challenge 26.5; 148.23.
- qū'n'x-, qū'n'wi'x-, to stick up 94.27.
- qaū (q- and ūk-), *particle* somebody, who 40.9; 46.14.
- (qaū'k'eai, *see* q- and ū'k'eai.)
- qūis-, to place in front JL 74.34.
- (qwam-, *see* qūm-, to follow, to overtake.)
- qwa'sma, behind, afterwards 142.8; 154.20 (-a, *adverbial*).
- qwa'naha, knot (in trees) 150.8 (*from* qūn'-).
- qwanhut-, to scoop 88.27.
- qwa'nū', fistful, handful 88.30.
- qwa'nliyū, finger-nail.
- qwā, *particle* 130.4.
- qwān, son, child, boy 66.21; 70.17.

- qwē'nin, foam 94.20, 21.
 (qwilts-, *see* qũlts-, to challenge.)
 qwima'sts, roasting-spit.
 qwon, I, me 34.4; 42.10.
 qwo'nhan, I 122.19.
 qwo'nhas, we two (*incl.*).
 qwo'nhał, qwo'nhał, we 28.17; 204.6.
 qwo'nxan, we two (*excl.*) 142.8.
 qwula'xt, qũla'xt, raven 192.21, 28.
 qwul'-, to walk around (*pl.*) 126.13.
 qt-, to climb over, to go over 160.33; JL 71.72.
 Qtaũ', *proper name* 166.1; 172.6.
 qtĩm, younger sister 142.10.
 qtũ-, to dance the war-dance 134.33.
 qtl-, to hook 168.5.
 qat'loũ, harpoon 166.30; 168.2 (-ũ, *instrumental*).
 qã't'qut'la, chain.
 (qsa'wa, messenger 36.16; *from* qasũ-; -a, *nominal*).
 qsi'qsũt, bitter, sour (-t, *adjectival*).
 qsuũ't, heavy 52.9, 10 (-t, *adjectival*).
 qsũ'wis, weight (-s, *nominal*).
 qxe'nk's, downward 78.2; 80.8 (-k's, *motion*).
 qxenk's-, qxaĩnk's-, to go downward, to descend 128.29; 140.2.
 qlit-, qłait-, to count 38.15; 114.8; 196.9.
 qlitũ-, to pierce 204.17.
 qlõ-, to buy JL 72.24.
 qlĩp-, qlĩnip-, to skin 72.3; 130.28.
 q'ĩnpa, quiver 82.8; 148.16 (-a, *nominal*).
 q'ĩnpayemxt, fisher 148.16 (-emxt, *verbal noun*).
 q'layũł, skunk-cabbage 204.16.
 q'laiku-, to be crazy 226.16.
 q'lul-, q'łwēl-, to go upstream 184.35; 186.2 (*related to* qũl'-).
 q'ulĩ's, salmon-trout.
 q'ul'lain, flea 128.33, 34; 140.4.
 xeltuxs, xē'ltuxs, south wind 96.24 (-tuxs, *collection*).
 (xayas-, *see* xais-, to whisper.)
 (xap-, *see* xp-, to jerk.)
 xam-, xaim-, xēm-, to turn back, to return 84.33; 88.21.
 (xam, *see* ham, thy.)
 xamē, one 22.1, 2; 36.7.
 xamwaē, xamwaēlask' saũ'tist, nine.
 xamwaēla'sk'e saũ'tistk'em saũ'tist, ninety.
 xama' liyũ, xama' liyũ, mouth 58.21; 64.16, 17.
 (xama'k'ink'-, *see* xamk'ink'-, to do mischief.)
 xa'mni, seal, sea-lion, whale 78.19; 80.1.
 (xa'mk'e, individually, separately 142.14; *see* xamk'!).
 xamk'ink'-, xamāk'ink'-, to do mischief 98.14; JL 75.32.
 xamk'!, *particle* self, alone 58.13; 72.28.
 xamk'e, individually, separately.
 xat-, to show 192.37.
 xan, we two (*excl.*) 74.23; our two (*excl.*) 120.29; 122.19.
 (xas, *see* x- and as.)
 xa'sil. buckskin.

- (xatsuwí's, a start, beginning JL 67.2, 31; *see* xětsu-.)
 xaqá'n, I 40.11.
 xaqani'x, thou 46.21; 50.4.
 xaqá'tsə, he, she, it 46.7.
 xal-, to look like, to resemble 130.31, 34.
 xa'lxas, mad, angry; vulva 32.9; JL 69.26.
 xalxsa'st, wild, terrible (-st, *adjectival*).
 xalt!, squirrel.
 xāt-, to scratch (with feet) 104.3.
 xā'lux, clam-shell 58.19; 134.2.
 xā"xwa-, to growl 152.32.
 xaipu-, to rub 70.18.
 xais-, xayas-, to whisper 96.15.
 xe'ilk'e, xe'ilk'e, well, carefully, guardedly, approximately, distinctly 22.13; 34.12
 (*probably related to xelk'*).
 xeld-, to throw (grace-sticks) 210.20.
 lxē'xeltaūt, the game of grace-sticks 210.18, 19.
 xelk', well, fitting, suitable, truthful; to tell the truth 120.2; 122.28.
 xelk'í'i, truth.
 xelk', two 46.7; 68.5.
 xe'lk'temxt, twins, a pair 56.4 (-emxt, *verbal noun*).
 xe'lk' laqai'st, seven. .
 xe'lk' laqai'stk'em saū'tist, seventy.
 xětsu-, to start, to begin moving, to set in motion 24.9; 26.2.
 xa'tsuwis, a start, beginning JL 67.2, 31 (-s, *nominal*).
 xē'xeltaū-, to play the game of grace-sticks 210.23.
 xē'ltkwa, *particle*, better 60.11.
 (xaīm-, xēm-, *see* xam-, to turn back, to return.)
 xilt!-, to seize, to catch 118.18.
 xōxl!, box.
 pxōxla'st', carpenter, box-maker (p-, *prefix*; -st', *nomen actoris*).
 xup-, to spout, to buzz, to swim (of fish) 80.18; 186.32; JL 73.30.
 xuma'tsit, youngest (-t, *adjectival*).
 xun-, xūn-, to break, to come apart 58.26; 64.36; 96.26.
 xuna', xūnā', *particle* now, turn 102.18; 202.9.
 xuna'has, *conjunction* likewise 130.33; 132.7.
 xunt-, xunūt-, to obtain, to receive, to catch, to recover 70.17; 102.26.
 xuts, *particle* 230.12.
 xulpa'stit!, snipe 94.8, 14.
 xū'mstan, girl 188.4, 8.
 xūd-, to blow (*of* wind) 190.28; 230.6.
 xū'diyū, xō'diyū, wind 112.23; 166.15.
 xūxu-, wind blows.
 xū'nts, the back.
 xūs, xū'si, a little, a few 24.15; 30.1, 8; *see* xūL, xū'Lī.
 xūta, *particle* as soon as 32.16; 134.21.
 xūtsā', *particle* on my part, on his part 34.11; 36.8.
 xūxu-, to blow (*of* wind) 136.29; *see* xūd-.
 xūL, xū'Lī, a little, a few 32.7; 44.16; *see* xūs, xū'si.
 xaū'sxaū, abalone shell 92.13.
 (xwa'yaí't!, goal, tally, stake 24.7, 15; 196.20; *see* hū-, -t!, *local noun*).
 xwas-, to vomit.
 xwe'naya, across the ocean (*probably Coos loan-word*) 170.39.
 xwē'xwē, xwí'xwí, paddle 72.8, 9; 94.5.

- mexai-, to paddle.
 xwēⁿs-, to smoke (*intr.*).
 xwēⁿsiyū, smoke 72.18; 132.32.
 xwēⁿsiyust^l, smoke-hole, chimney 72.13; 142.32 (-ust^l, *nominal*).
 xp-, xap-, to jerk 84.23.
 xsu-, to break wind.
 muxsuiⁿstū, skunk (m-, *prefix*).
 xku-, haku-, hāku-, to leave (canoe), to land 72.10; 122.9.
 xqu-, haqu-, hūⁿqu-, to drag 142.27; 218.12.

 (x'ā'mxasxam, feeling 178.14; 184.19; *see* x'ims-.)
 x'ims-, x'imās-, to touch, to feel 152.22; 156.33.
 x'ā'mxasxam, feeling 178.14; 184.19.
 (x'ilī'dis, glance, look 126.31; *see* x'ilt-.)
 x'ilum-, x'ilōm-, to move 32.7; 74.29; *see* x'ū'lam-.
 x'ilu'mtxasxam, movement 32.4.
 pxilmis-, to go in a certain direction 34.2; 60.21.
 x'ilt-, to search, to look for 58.18; 66.21.
 x'ilī'dis, glance, look 126.31 (-s, *nominal*).
 x'i'tsū (D), eyebrow.
 xū'la-m-, to travel, to journey 22.4; 40.24 (*related to* x'ilum-).
 x'ū'lamit^l, road (-t^l, *local noun*).

 lēqa^llqa'yaū, orphan 150.16; 154.25.
 la^lwus, yellow-jacket JL 73.4, 30.
 jahī-, to love 118.3.
 la'k'a, dress, clothes 92.2.
 laqs, dress, skirt 132.4; 144.1 (-s, *nominal*).
 lalx, brass.
 la'la, mud.
 lā^l, *particle* what, how, something 30.7; 32.3.
 lā^l, sky, heavens, horizon, firmament 78.5; 146.31.
 lāpa'tsi (D), crown of head.
 lā'teq, *particle* what, something 32.11; 34.17.
 lā'teq . . . -auk' is hai^l, to feel glad 38.14; 42.4, 16 (-auk', *inside, between*).
 lā'teq^lāl, things, property 72.7; 150.1.
 lā'tū, bow-string JL 67.18.
 (lā'tqat, *see* iltqa^t.)
 (lāns, *see* lās and -n *infixed*.)
 lās, *particle* even, although 56.7; 64.1.
 (lā'k'ets, *see* lā'k'ets and -n *infixed*.)
 lā'k'ets (lā + k'ets), *particle* although, even if 60.2; 96.25.
 (lā'k'auk'ets, *see* lā'k'ets and -auk' *infixed*.)
 (lā'k'auxuts, *see* lā'k'ets and -aux *infixed*.)
 lā'quns, pole, spear 36.14; 38.13 (-s, *nominal*).
 lāxs, *particle* even, although, albeit, no matter 40.13; 54.14.
 (lā'xaxs, *see* lāxs and -x *infixed*.)
 (lā'xauxs, *see* lāxs and -aux *infixed*.)
 (lā'xins, *see* lāxs and -n *infixed*.)
 lā'ta, *particle* because, since, as 54.11.
 lā'tamis (lā'ta + mis), *particle* because 40.12, 13; 42.4.
 lā'tas (lā'ta + mis), *particle* because, since 36.1; 38.23.
 le'wi', ground, place, world, universe, soil 22.4; 32.2.
 le'wi'yust^l, wall (-ust^l, *nominal*).
 lik'a'yest, lame (-st, *adjectival*).

lik'ai's, grave 76.7, 9; 116.5 (-s, *nominal*).

lik'ai'syail, graveyard (-t!, *local noun*).

lix'ya't', crooked, one-sided 158.11, 12 (-t, *adjectival*).

li'qin, action, custom 106.23 (-ln, *passive*).

(lôt-, *see* iltu-, to scare, to frighten.)

l'ô'tsū, *particle*, anyway, just the same, nevertheless 52.25; 68.35.

LEait-, laait-, to float (*intr.*) 220.18; JL 71, 19; *see* k'lyāt-.

LEais-, to see, to perceive 58.16; 64.3; *see* k'leais-.

LEik- . . . -ū is hai^{ae}, to have pity, to be merciful 118.30 (-ū, *verbal suffix, first person demonstrative*).

(LEyaⁿ'hatslit, ləyaⁿ'hatslit, guessing-game 36.4; 38.5; *see* yaⁿ'hats!-; L-, *prefix*; -t, *suffix*.)

(lēyā'tsit, lēyā'tsit, dweller, resident, inhabitant; people; village 24.2; 28.14; 30.15; *see* its-.)

lēmūlt!-, to stay behind, to remain JL 66.9, 25; 68.1.

la'isxam, indignation 220.42 (*see* il-).

la'ha, glass.

lahai't!, lhaya't!, deer 54.10; 56.10 (*related to* hā't!).

(¹lapiya^{ae}, *see* ¹liya^{ae}, no, and -p *infix*ed.)

(¹lapstiya^{ae}, *see* ¹liya^{ae}, no, and -pst *infix*ed.)

lam, lam-, to split, to come apart, to cut in two 82.24; 170.25, 26.

lama't, lama't, *particle* half 74.26; 154.21 (-t, *adjectival*).

la^{ae}mi'sū, la^{ae}mi'su, day-owl 50.3, 7; 132.37.

lami'ts, pouch.

l'amx-, laamx-, to suit, to fit 46.15, 17; 48.3.

la'mxadōo, la'mxadū, la'mxatō, blossoms, children (*pl.*) 22.1; 32.5, 12; 204.16, 17 (-ōo *plural*).

(¹laniya^{ae}, *see* ¹liya^{ae}, no, and -n *infix*ed.)

(¹lastiya^{ae}, *see* ¹liya^{ae}, no, and -st *infix*ed.)

latsx-, to spread 206.24; 208.23; *see* k'litx-.

la'tsxa, spread, place for gambling 154.3, 5 (-a, *nominal*).

la^{ae}qa't, blackberries.

laqai'st, six 200.26; 208.3.

laqai'stk'em saū'tist, sixty.

la'qusin, la'qusin, skin, bark 72.6; 76.11.

(laq!-, *see* Lq!-, to cross.)

(¹laxaya^{ae}, *see* ¹liya^{ae}, no, and -axa *infix*ed.)

(¹laxaniya^{ae}, *see* ¹liya^{ae}, no, and -xan *infix*ed.)

(¹laxiya^{ae}, *see* ¹liya^{ae}, no, and -x *infix*ed.)

la'xlaxast, broad (-st, *adjectival*).

l'alal-, to wobble 148.1.

la!t!, star.

(la'lxus, *see* llxus-, to rain.)

(¹lalxiya^{ae}, *see* ¹liya^{ae}, no, and -lx *infix*ed.)

(lapt-, lāpt-, *see* lipt-, to fetch, to take.)

lā^{ae}mxā, slowly, carefully, stealthily 80.10; 128.21 (-a, *adverbial*).

lān, lān, la'ni, lā'ni, name 34.3; 40.16.

lā's, *particle* please!, pray!, let! 60.13; 68.10.

(lā^{ae}'stis, *see* lā's and -st *infix*ed.)

lāqs, wife 212.3.

(lāq!-, *see* Lq!-, to cross.)

lā'xalt, smooth 84.34 (-t, *adjectival*).

lā'q-, to cook, to boil 64.21, 33; 96.9.

(¹lauk'iyas, *see* ¹liyas, no, and -auk' infixed.)

(¹lauxiyas, *see* ¹liyas, no, and -aux infixed.)

lipt-, läpt-, läpt-, to fetch, to take 26.1; 32.24.

lim-, to whirl 134.28.

(limaku-, *see* limku-, to walk to and fro.)

limi'lxwa, rope.

limi't, round (-t, *adjectival*).

limku-, limaku-, to walk to and fro 72.35, 36; 74.1.

lit (D), bladder.

'lin, lin, our 40.12, 14; 94.27.

lin'-, linä'-, to walk ahead, to take the lead, to lead 158.20.

linha'st-slö, ahead.

Lika'tiyü, saw (-ü, *instrumental*).

(liliyas, *see* ¹liyas, no, and -l infixed.)

li^e, li^e, mother 22.3; 78.29; 122.18.

li'yeyqa, tightly JL 73.10 (-a, *adverbial*).

¹liyas, particle no, not 22.6, 13; 28.4 (*related to* ila-).

li'wis, mussels.

lits, now 144.12.

li'k'in, red huckleberries 224.11, 15.

(li'k'in-, *see* ik'in-, to admonish, to advise, to caution.)

liq-, to be tight 136.5; 148.5.

liqxa'mteli, fastened, tight (-li, *suffix*).

li'qayü, roots JL 72.13, 16.

liq^e's, feather 44.6; 54.13; *see* lix.

li'qwayust!, basket, wooden plate (-ust!, *instrumental*).

(li'qxamteLi, fastened, tight 98.11; *see* liq-.)

lix, tail-feather 104.14, 15; *see* liq^e's.

lixq-, to pass by 68.12; 120.28.

liixu-, to turn over 144.20, 22; *see* k'liixu-.

laihi'sü, messenger.

lōō'kust, soft (-st, *adjectival*).

lowa'hayü, mountain 48.23; 50.8 (*from* lō'-).

(lowa'sat, lowa'sat, the game of spinning tops 208.31; *see* was-; L-, *prefix*; -t, *suffix*.)

(lowāq-, *see* lōq-, to dry.)

lowa'qat, dry 72.20; JL 72.23 (-t, *adjectival*).

lōül-, to forget 144.14.

(lōwit!-, *see* lōt!-, to enjoy.)

lō'-, to climb up, to ascend 52.14, 15; 60.8; *see* k'lō'-.

lō'pīpaü, fire-drill (-ü, *instrumental*).

lōt-, to get even, to revenge, to avenge 116.12; 158.1.

lōt!-, lōwit!-, to enjoy 94.14; 100.30.

melī'utst, enjoyable 38.4; 48.25 (-st, *adjectival*).

lō'nūin, tide.

lō'sin, hair 120.25, 26; 122.33.

lōk', lōk', head 70.9; 72.15.

lōq-, lōq-, laūq-, lowāq-, to dry 92.1; 102.19.

lōqut-, lōqud-, to take, to catch, to seize 32.20; 38.8; *see* k'lōqut-.

lō'qwa, urine 144.35.

lō'xlōx, bark 208.35; 210.1.

lōl-, to show 158.31; 160.18.

luu-, to skin 210.31.

luū', particle perhaps, (I) guess 94.27.

lunq!u-, lunq!u-, to snore JL 71.34, 35.

- (lū^{ts}-, lū^{ts}-, *see* ltu-, to bathe, to swim.)
 laūⁱ-, *see* lōⁱ-, to climb.
 (laūⁱstūtūt, pursuer 134.30; *see* ūst-; L-, *prefix*; -t, *suffix*.)
 lūiⁱkut, quickly 120.5.
 (lhayaⁱt!, *see* lahaiⁱt!, deer.)
 lhayaⁱniyai^s, vision, guardian spirit 174.18; (*see* hain-; L-, *prefix*; -s, *nominal*).
 lhald-, ihalt-, to look on 180.18; 208.6.
 lhaⁱldit, onlooker, audience 30.2 (-L, *prefix*; -t, *suffix*).
 lpaⁱxlpax, shoulder blade.
 (lpalū^{ts}-, *see* lpilsu-, to swim.)
 lpāⁱal-, to be white 98.39.
 (lpāⁱpēsaxaut, lpāⁱpēsaxūt, the game of cat's-cradle 36.12; 210.16; (*see* pāⁱpēsaxau-; L-, *prefix*; -t, *suffix*.)
 lpāⁱka, board.
 lpāⁱkst!, pitch, pitchwood 58.18; 64.18.
 lpāⁱlt, bad, awful (-t, *adjectival*).
 (lpilū^{ts}-, *see* lpilsu-, to swim.)
 lpilt, bad 170.31 (*identical with* lpāⁱlt-; -t, *adjectival*).
 lpilsu-, lpalū^{ts}-, lpilū^{ts}-, lpūls-, to swim 58.1; 60.22.
 lpu-, lpu-, to rub 102.15, 16; 210.2.
 (lpūⁱpēnhaut, lpūⁱpēnhaut, shinny game, shinny-player 28.22; 36.3; *see* pūⁱpēnhau-; L-, *prefix*; -t, *suffix*.)
 (lpūls-, *see* lpilsu-, to swim.)
 lpūⁱnk^{lu}-, to walk behind, to follow 230.19; JL 65.18.
 'ltahaⁱna, ittaⁱhana, badly, wrongly 60.20.
 itaⁱhanat, bad, wrong (-t, *adjectival*).
 (ltaqu-, *see* ltu-, to burst [*intr.*].)
 ltāⁱ, *particle* but, nevertheless 76.37; 96.4.
 ltōwāⁱskⁱ, *proper name* 56.2; 58.14, 15.
 ltōwaiⁱ-slō, ltōwaiⁱ-slō, long afterwards 118.16, 17; 120.12.
 ltu-, ltu-, lū^{ts}-, lū^{ts}-, to bathe, to swim 62.21; 92.3.
 ltqu-, ltaqu-, to burst (*intr.*) 96.12, 13; 102.16.
 lt!awaⁱit, lt!awaⁱit, fun, game 38.9; 148.29 (*see* t!au-).
 ln-, ln-, to look 60.16; 74.8; *see* kⁱlin-.
 ltsāⁱn-, to go after water 226.9; JL 70.9.
 ltsimx-, to touch, to pluck 216.6; 224.15, 16.
 ltsiⁱyōnalts (F), brass.
 (ltsiⁱtsiqhanaūt, the ball-and-pin game 36.13; 204.14; *see* tsitsikⁱ; -i, *prefix*; -t, *suffix*.)
 (ltsaūⁱtsūwaūt, dice game, throwing the dice 148.30; 206.25; *see* tsaūⁱtsūwaū; -i, *prefix*; -t, *suffix*.)
 lkeⁱyāⁱtiyū, old salmon, dog-salmon 186.5.
 lku-, lku-, to go down to water 72.2; 86.37.
 lku-, to untie 78.23.
 lkums-, to place between teeth, to bite 102.22, 25.
 (lkuⁱnkut!is, bundle 144.16; *see* kink-; i-, *prefix*; -s, *nominal*.)
 (lkuⁱkumkwaut, running, race JL 68.3; *see* kumku-; i-, *prefix*; -t, *suffix*.)
 lkuⁱxst, light (-st, *adjectival*).
 lkwawⁱtem, shoulder.
 lkwāⁱ, breast (of man).
 lkwⁱntsinst, black 204.31 (-st, *adjectival*).
 lkwⁱntsinst, short (-st, *adjectival*).
 lkwⁱ?kwinkaū, bucket (-ū, *instrumental*).

- ɬk!wa'an, ɬk!wa'an, pipe 152.29; 154.6.
 ɬk!wān-, to smoke (*tr.*) 176.31.
 ɬk'ēt!, bag.
 ɬk'i'mis, ɬk'imi's, ice 28.10; 64.2.
 ɬk'in-, ɬi'k'in-, to admonish, to advise, to caution 38.19.
 ɬk'ilī'tla, fire 80.6; 144.37.
 ɬk'ilī'tayust!, fire-place (-ust!, *nominal*).
 ɬq-, to boil 96.4.
 ɬqēs, boiling food 64.21, 33 (-s, *nominal*).
 (ɬqaya'tist, partially cut, cut in two 140.6, 7; *see* ɬqait-; -st, *adjectival*).
 ɬqam-, ɬqam-, ɬqam-, to take along, to gather, to pick, to carry off (*pl.*) 86.35; 94.13.
 ɬqa'mlōtax, bob-tailed.
 ɬqat'at, ɬqat'at, target shooting 36.3; 38.5 (*see* qat'-; ɬ-, *prefix*).
 ɬqalt-, ɬqald-, ɬqalit-, to be sick 116.3, 13.
 ɬqalhi'sxam, sickness, disease 226.16.
 ɬqaldiyai's, sickness, disease 226.17 (-s, *nominal*).
 ɬqa'ɬqaut, salal-berries.
 ɬqai-, to break JL 69.11.
 ɬqait-, to cut off 100.20; 134.15.
 ɬqaya'tist, partially cut, cut in two 140.6, 7 (-st, *adjectival*).
 ɬqainū'tsā'nt, short (-t, *adjectival*).
 ɬqētk-, ɬqētk-, to understand, to be an expert, to know 204.13; 206.25 (*probably related to* k'ē'tk'e).
 ɬqē's, boiling (food) 64.21, 33 (*see* ɬq-; -s, *nominal*).
 (ɬqē'st, ɬqē'st, ɬqē'tsit, morning 90.33; 116.3; *see* qē-).
 ɬqopu-, to munch 82.13, 21.
 ɬqōu-, ɬqōu-, ɬqu-, to wake up 64.21; 88.2; 180.17.
 ɬqō'tsex, lake 84.13; 166.22.
 ɬqū'ma, clams 92.29.
 ɬqūxu-, ɬqūxu-, to bet, to stake 24.5, 6; 26.8.
 ɬqū'xwa, ɬqō'xwa, ɬqū'xwa, bet, stake 154.15; 198.3.
 ɬqwaait-, to carry, to pack 152.35.
 ɬqwē'slō, a deep place, a deep hole 186.14 (-slō, *indefinite place*).
 ɬqt-, to crack, to quake 230.26.
 ɬqx- . . . is hai^{ae}, to despair 70.6, 7; 126.17.
 ɬq!-, ɬq!-, ɬaq!-, ɬāq!-, to cross 26.20; 28.15.
 ɬx-, to give up, to finish 64.31; 70.7.
 ɬxamn-, ɬxaman-, to kill 56.27; 126.33.
 melxamniya^{et}', murderer, pelican.
 ɬxamā'nīyū, killing-tool 166.9; 168.12 (-ū, *instrumental*).
 ɬxa'mniyūt, murderer 126.33.
 ɬxat (-ɬx- + -t), some 86.14; 94.12.
 ɬxalwa^{na}, a mythical being.
 ɬxā, sometimes 202.10; 206.19.
 ɬxā'yats, prairie 88.32; 194.3.
 ɬxā'mexk', *proper name* Beaver Creek.
 ɬxā'ɬxaūyaū-, to whip tops; spinning top 36.12; 208.23, 29.
 ɬxā'ɬxaūyaūt, the game of spinning tops 36.12; 208.22, 23.
 ɬxau-, to throw 46.4; 72.4; *see* k'ɬxau-.
 ɬxaut-, to drop (*tr.*) 120.7, 12; *see* k'ɬxaut-.
 (ɬxē'xeltaūt, the game of grace-sticks 210.18, 19; *see* xeld-.)
 ɬxu-, to find 70.11; 74.5.
 ɬxuu-, to force, to push 192.21.

lxumt-, to tear 72.33.

lxu'mta, beaver 52.18; 66.14.

lxūs-, lxwas-, to come apart, to tear 166.6.

lxwala'st, thin, lean 54.7, 20 (-st, *adjectival*).

lxwē-, lxūi-, to spear 46.5; 58.2.; *see* k'!xwī-.

lxwē'lxwiyaut, lxwī'lxwiyaut, the spearing-game 56.25; 148.29, 30.

lxšū-, to drop 118.17.

lla', lla', *particle* it looks like, as if, apparently, seemingly 144.38, 40.

llaq!, huckleberries.

lla'xus, lla'xus, rain 112.19.

l!xus-, l!xus-, la'!xus, to rain 96.23; 112.21

ALPHABETICAL LIST OF FORMATIVE ELEMENTS

[n. nominal; v. verbal: suffixes marked with an asterisk (*) are elements reconstructed by analogy; those marked with a dagger (†) are formative elements not exemplified in the texts. Prefixes are followed by a hyphen (-), suffixes are preceded by a hyphen.]

- E, v. *prohibitive*.
- EM, v. *indirect object of second person*.
- EM, *nominal*.
- EM, *suffixed particle place*.
- EMUX^u, v. *indirect object of second person*.
- EMUX^u, v. *passive with pronominal and possessive interrelations of subject*.
- EMTS, v. *direct object of first person*.
- EMTSUX^u, v. *indirect object of first person*.
- EMTSÜ, v. *indirect object of first person*.
- EMTSX, v. *he—me*.
- EMTSXAP, v. *you—me*.
- EMTSXAPST, v. *ye—me*.
- EMTSXAST, v. *he—us two (incl.)*.
- EMTSXASTAUX, v. *they two—us two (incl.)*.
- EMTSXASTILX, v. *they—us two (incl.)*.
- EMTSXAX, v. *thou—me*.
- EMTSXAXAN, v. *he—us two (excl.)*.
- EMTSXAXANAP, v. *you—us two (excl.)*.
- *-EMTSXAXANAPST, v. *ye—us two (excl.)*.
- EMTSXAXANAX, v. *thou—us two (excl.)*.
- EMTSXAXANALX, v. *they—us two (excl.)*.
- EMTSXAXANAUX, v. *they two—us two (excl.)*.
- EMTSXAL, v. *he—us*.
- EMTSXALAP, v. *you—us*.
- *-EMTSXALAPST, v. *ye—us*.
- EMTSXALAX, v. *thou—us*.
- EMTSXALALX, v. *they—us*.
- EMTSXALAU, v. *they two—us*.
- EMTSXALX, v. *they—me*.
- EMTSXAUX, v. *they two—me*.
- EMK^u, *suffixed particle downward*.
- EMXT, *nominal*.
- EN, *suffixed particle of interrogation*.
- ENT!, n. *distributive*.
- a-, *demonstrative*.
- a, v. *prohibitive*.
- a, n. *modal*.
- a, n. *verbal noun*.
- a, *suffixed particle denoting command*.
- aa, v. *transitive future*.
- ast, n. *comparative*.
- a^{si}, n. *local*.
- al, v. *continuative*.
- altx, v. *continuative*.
- axa, *suffixed particle time*.
- ā, *suffixed particle of interrogation*.
- āl, *nominal*.
- ai, v. *intransitive imperative*.
- ai, v. *imperative*.
- ai^ε, *suffixed particle indicating command*.
- aisi, n. *local*.
- au, v. *continuative*.
- au, n. *diminutive*.
- aut, n. *adverbial of time*.
- autx, v. *continuative*.
- auk', *suffixed particle inside*.
- aux, v. *they two*.
- ē, *see -ī*.
- ī, *see -āī*.
- ī, -ii, v. *transitive future*.
- ī, *nominal*.
- ist, v. *transitive infinitive*.
- ai, v. *inchoative*.
- ^εai, v. *repetitive*.
- ai, *nominal*.
- yem, v. *transitive*.
- yem, n. *distributive*.
- yem, n. *plural*.
- yemxt, v. *transitive infinitive*.
- yast, n. *comparative*.
- yai^ε, *suffixed particle expressing command*.
- ^εyai, v. *repetitive*.
- yuk', n. *ordinal*.
- ōo, n. *plural*.
- ut, v. *accelerative*.
- utx, v. *accelerative*.
- ust!, n. *instrumentality*.
- usx, v. *instrumental*.
- uk^u, *suffixed particle away*.
- ux^u, v. *he—thee*.
- ux^u, v. *indirect object of third person*.
- ü, v. *direct object of second person*.

-û, *v.* *indirect object of third person.*
 -û, *v.* *neutral.*
 -û, *v.* *accelerative.*
 -û, *v.* *transitional.*
 -û, *n.* *instrumentality.*
 -û, *n.* *plural.*
 -û, *suffixed particle here.*
 -ûu, *v.* *transitive future.*
 -ûnx, -ûn, *v.* *passive.*
 -ûs, *verbal.*
 -ûsx, *v.* *neutral.*
 -ûsx, *v.* *accelerative.*
 -ûsx, *v.* *transitional.*
 -aû, *see* -û.
 -aûnx, -aûn, *see* -ûnx, -ûn.
 -ûi, *v.* *inchoative.*
 -wa, *suffixed particle expressing desire.*
 ha-, *locative.*
 hak-, *locative.*

p-, *verbalizing and intentional.*
 -p, *v.* *you.*
 -pst, *v.* *ye.*
 m-, *intransitive and continuative.*
 -m, *v.* *intransitive future.*
 -mek-, *nominal.*
 t-, *demonstrative.*
 -t, *v.* *auxiliary.*
 -t, *v.* *transitive imperative.*
 *t-, *v.* *infinitive.*
 -t, *v.* *intransitive infinitive.*
 -t, *n.* *adjective.*
 -temtsûst, *v.* *transitive infinitive.*
 -temst, *v.* *transitive infinitive.*
 -temst, *v.* *transitive infinitive.*
 -tau, *v.* *plural subject.*
 -tist, *v.* *transitive infinitive.*
 -tuxt, *n.* *collective.*
 -tuxs, *n.* *collective.*
 -tûst, *v.* *transitive infinitive.*
 -tnx, *v.* *continuative.*
 -tx, *v.* *intransitive.*
 -txamtst, *v.* *transitive infinitive.*
 -txanx, *v.* *continuative.*
 -txûst, *v.* *transitive infinitive.*
 -txaist, *v.* *transitive infinitive.*
 -txûnx, -txûn, *v.* *passive.*
 -t!, *v.* *plural object.*
 -t!, -t!, *n.* *locality.*
 -t!em, *v.* *transitive.*
 -t', *noun of agency.*

-n, *v.* *I.*
 *-n, *v.* *passive.*

-n, *nominal.*
 -nx, *v.* *he—him.*
 -nxap, *v.* *you—him.*
 -nxan, *v.* *I—him.*
 -nxanaux, *v.* *I—them two.*
 -nxapst, *v.* *ye—him.*
 -nxast, *v.* *we two (incl.) —him.*
 -nxax, *v.* *thou—him.*
 *-nxaxan, *v.* *we two (excl.) —him.*
 -nxa!, *v.* *we—him.*
 -nxa!x, *v.* *he—them.*
 -nxa!x, *v.* *they—him.*
 *-nxa!xap, *v.* *you—them.*
 *-nxa!xapst, *v.* *ye—them.*
 -nxa!xan, *v.* *I—them.*
 *-nxa!xan, *v.* *we two (excl.) —them.*
 *-nxa!xast, *v.* *we two (incl.) —them.*
 -nxa!xax, *v.* *thou—them.*
 *-nxa!xal, *v.* *we—them.*
 *-nxa!xalx, *v.* *they—them.*
 *-nxa!xaux, *v.* *they two—them.*
 -nxaux, *v.* *he—them two.*
 -nxaux, *v.* *they two—him.*
 *-nxauxap, *v.* *you—them two.*
 *-nxauxapst, *v.* *ye—them two.*
 *-nxauxan, *v.* *we two (excl.) —them two.*
 *-nxauxast, *v.* *we two (incl.) —them two.*
 *-nxauxax, *v.* *thou—them two.*
 *-nxauxal, *v.* *we—them two.*
 *-nxauxalx, *v.* *they—them two.*
 *-s, *v.* *modal.*
 -s, *v.* *transitive imperative.*
 -s, *n.* *objective case.*
 -s, *nominal.*
 -sanx, *v.* *past.*
 -sal, *v.* *distributive.*
 -sal, *v.* *past.*
 -saltx, *v.* *past.*
 -sau (tx), *v.* *plural object.*
 -syautx, -syau, *v.* *retardative.*
 -sûwîtx, -sûwîx, *v.* *tentative.*
 -st, *v.* *we two (incl.).*
 -st, *v.* *transitive imperative.*
 -st, *v.* *intransitive infinitive.*
 -st, *n.* *adjective.*
 -stx, *v.* *passive.*
 -stoxs, -stuxs, *v.* *passive.*
 -sx, *v.* *instrumental.*
 -sx, *v.* *reflexive.*
 -slem, -slem, *nominal.*
 -sla, *nominal.*
 -slô, *suffixed particle generally.*

ts-, *possessive.*

-ts, *v.* indirect object of first person.

-ts, *v.* modal.

-ts, *nominal*.

ts . . . -k', *n.* possessive his.

ts . . . k'aux, *n.* possessive their (*dual*).

ts . . . -k'ilx, *n.* possessive their.

-tsux^u, *v.* indirect object of second person.

-tsuxt, *n.* collective.

-tsuxs, *n.* collective.

-tsü, *v.* indirect object of second person.

-tsüst, *v.* transitive infinitive.

-tsx, *v.* indirect object of first person.

-tsx, *v.* continuative.

-tslō, *n.* augmentative.

-tsilautx, -tsilau, *v.* imitative.

ku-, *demonstrative*.

k'-, *locative*.

k'-, *adverbial*.

k'-, *future*.

-k', *possessive*.

-k', *nominal*.

-k'em, *n.* multiplicative.

-k'ink', *n.* adverbial of time.

-k's, *n.* local of motion.

q-, *discriminative*.

-q, *nominal*.

x-, *discriminative*.

-x, *v.* thou.

-x, *verbal sign*.

-x, *v.* intransitive imperative.

-x, *n.* comparative.

-x, *nominal*.

-xamt, *v.* intransitive infinitive.

-xamt, *v.* intransitive infinitive.

-xat, *v.* transitive imperative.

-xan, *v.* we two (*excl.*).

-xasx, *v.* reflexive.

-xu, *v.* continuative.

-xup, *v.* he—you.

-xupal, *v.* we—you.

-xupaux, *v.* they two—you.

-xupin, *v.* I—you.

-xupilx, *v.* they—you.

-xupst, *v.* he—ye.

-xupsta'l, *v.* we—ye.

*-xupstaux, *v.* they two—ye.

-xupstin, *v.* I—ye.

-xupstilx, *v.* they—ye.

*-xupstxan, *v.* we two (*excl.*)—ye.

*-xupxan, *v.* we two (*excl.*)—you.

-xun, *v.* I—thee.

-xus, *v.* intransitive future.

-xus, *nominal*.

-xuxan, *v.* we two (*excl.*)—thee.

-xul, *v.* we—thee.

-xulx, *v.* they—thee.

-xwau, *v.* they two—thee.

-l, *nominal*.

L-, l-, *verbalizing*.

-l, -'L, *v.* we.

-l, *nominal*.

-lī, -li, *v.* indirect object of third person.

-lī, -li, *nominal*.

-lt!enüt, *v.* reciprocal.

-lt!x, *v.* reciprocal.

-lnx, -lnx, -ln, -ln, *v.* passive.

-lx, *v.* they.

-lx, -lx, *v.* indirect object of third person.

ENGLISH-ALSEA

a, as, is, s.
 abalone-shell, si'q^u, xau'sxaū.
 abandon, to, lx-.
 abandon hope, to, hints!- is hai^{ne},
 hints!- . . . -auk is hai^{ne}.
 abdomen, qalō'na.
 abode, itsai's.
 above, qau'x, qau'xan.
 absent, wa'na'.
 absent, to be, pi'-, pai'-.
 across the ocean, xwe'naya.
 across the river, k'au, k'ū.
 action, imi'stis, hilkwai's, li'qin.
 active, to be, xup-.
 address, yeai's.
 address, to, yās-.
 admonish, to, lk'in-.
 advise, to, lk'in-.
 affirm, to, wustlin-.
 after, yai'xtex, ais, mis, qōma'ets.
 afterwards, is itōwai'-slō, qwa'ema.
 again, qalp-.
 agree, to, wustlin-, t'lama-.
 ahead, qau'wis, linha'ets-slō.
 albeit, lās.
 alder, qalxā'etsit!.
 alder-berries, tsā'mt.
 alive, to be, sālsx-.
 all, ā'mta, hamsti^e, silku-, qauwā^e.
 all over, is qau'wai'-slō, hau^e.
 allow, to, k'a'-.
 all right, k'ei'sa.
 almost, hai'k'.
 alone, tsai'sk'!, xamk'!.
 alongside, hak'i'hī.
 already, aili'k'i, nā'yem.
 Alsea, Wusi'v.
 also, ita^e.
 although, lās, lā'k'ets, lāxs.
 always, t!a'nūst, qā'ltē.
 ambush, qalxa'yai'-slō.
 American, anēū's.
 amount, meqami'ntis.
 and, ita^e, axa, tem.
 anemone, sa'nquk'e.
 angry, xa'lxas.
 another, qalpai'xat.
 answer, to, wustlin-.
 anus, pa'halyust!.
 anyway, l'ō'tsū.
 apart, to come, xun-, lam-, lxūs-.

apparently, hata'mē, qa'halt, lla'.
 appear, to, uxu-, ōxu-.
 appearance, ha'hain, hā'ldemxus.
 approach, to, aūl-, yūl-, tsqēw-,
 tsqūnku-.
 approximately, xe'ilk'e.
 April, matsō'kustxusk'ink', tsō'ltskō-
 laūk'ink'.
 armpits, qa'lqal.
 arrival, wuli's.
 frequent, aya'l'eyai's.
 arrive, to, wil-.
 arrow, tsai'tsik'!.
 arrow-maker, ptsitsk'!a'et'!.
 arrow point, qē't!.
 arrow shaft, mi'kwa.
 as, mis, lā'ta.
 as before, halā'tsi.
 as if, hata'mē, ta'mē, lla'.
 as soon as, xūts.
 ascend, to, lō'-.
 ashamed, to feel, qaml-.
 ashes, piya^e.
 ask, to, pxēltsūs-.
 assemble, to, k'exk'-.
 assembly, k'a'xk'etis.
 assist, to, saw-.
 at, is.
 at last, maim-, mu'hū, tem.
 at once, hā'alqa, nā'mk'itxū, qaiti'.
 at that time, ta'ming'ink'.
 attempt, to, tsim-.
 audience, lha'ldit.
 August, me'qa'lqautxusk'ink'.
 aunt, tomi'la, k'i'mil.
 autumn, kā'yūk'ink'.
 avenge, to, lōt-.
 away, to be, pi'-, pai'-.
 awful, lpā'lt.

back, the, xū'nts.
 backwards, yipa'ets-slō.
 bad, sā'nqat, qē'nxst, lpā'lt, lpilt,
 ita'hanat.
 bad, to be, sānq-.
 bad quality, sā'nqatis.
 badly, sā'nqa, lta'hana.
 badly, to fare, melilk'st- . . . -ū is
 hai^{ne}.
 badness, sā'nqatis.
 bag, Lk'!ēt!.

bait, kuni'ts!
 bait, to, küints!
 bar, a, ya'ka, ya^aqa.
 bark, la'qusiu, lö'xlöx.
 barrier, ü'yü.
 bashful, to be, qaml.
 basket, sa'yü, sya'txuwaü, kã'wil,
 qõⁿ'temst!, li'qwayust!
 basket maker, mepsa'yüwaft'.
 bat, wala'k'is.
 bathe, to, itu-.
 be, to, its-.
 beach, hak'le'tsäl, neqã'xamxt!
 beach, to, tilqu-.
 beads, a^aqayü, tsil, kumtúi's.
 beam, ya'ka, ya^aqa.
 bear, cinammon, pa'wint.
 grizzly, sü'ln.
 black, kusü^atsi.
 beard, kqi'nts, klins.
 beat, to, tsas-.
 beautiful, aqã^at, maai'tsit, mukwa'
 ntait.
 beauty, aqã^atis.
 beaver, lxu'mta.
 because, lä'íta, lä'itamis, lä'itas.
 become, to, üt-.
 bed, tsinü'st!, tsik'it!
 beginning, qami'n.
 behind, haxü'ts, k'lets, qõ^amats,
 qwa^ama.
 believe, to, k'ts!- . . . -auk' is hai^a.
 below, qẽ'xan.
 belt, tla'mxa.
 bend down, to, tsik'ĩ^a-, tsikünt-.
 over something, to, k'lim-, k'lam.
 berries, peni'k'li.
 best, to, hahaw-, k'li-.
 bet, Lqũ'xwa.
 bet, to, Lqũxu-.
 better, sa'nxuk'e, xẽ'itkwa.
 big, a'ituxt, haihaya^at.
 big, to be, ya'-.
 Big River, Nã'tk'itslõ.
 bind, to, kink-, qinq-, kinku-.
 bird, kakã'ya^a.
 bite, to, palhu-, ikums-.
 bitter, qsi'qsout.
 black, tskwĩ'sist, ikwĩ'ntsinst, qẽ'nxst.
 blackberries, la^aqa^at.
 bladder, pi'lkauks, lit.
 blanket, tsü'lqu, qaupst!, qampst!
 blind, pxa'stũ.
 blood, pu'stex.

blood-money, to pay, pt-.
 blossom, la'mxadõ.
 blow, to (tr.), pũ'-, p'u-.
 blow, to (of wind), xũd-, xũxu-.
 blue, pã'qst, qõmũ'qut.
 blueberries, qõn.
 bluish, qõmũ'qwim.
 board, tqẽⁿ'sa, ipã'ka.
 boat, kwẽ^a.
 bob-tailed, lqa'mlõtsx.
 body, hit.
 boil, to, tsĩ^as-, lã^al-, lq-.
 boiling food, Lqẽ's.
 bone, qẽ'kus.
 booty, pa'mint.
 both sides, on, hata'hak'.
 bottle, tsilã'ts.
 boulder, k'li.
 bow, mü'kutsli.
 bow of canoe, kutsi'tsäl.
 bow-legged, tshai'lixt.
 bow-string, lä'tũ.
 box, xõxt!
 box maker, pxõ'xla^at'.
 boy, ma'hats, tute'li, qwãn.
 bracelet, spal.
 brain, kwi'tskuts.
 brass, la'lx, tsĩ'yõnalts.
 bread, tsisiⁿ'li.
 break, to, tk-is-, xun-, lqai-.
 break wind, to, pi-, xsu-.
 breakers, tiya'k'liyü, tsau'wiyü.
 breast, ikwã^a.
 breath, hã^as.
 bridle, tsĩ'pstxant!
 bring, to, spait-.
 broad, la'xlaxast.
 brother, elder, hã^at!
 younger, mü'tsik'.
 brothers and sisters, hulüi'süu.
 brother-in-law, tema'xt, qu'mhat.
 brush aside, to, penhũ-.
 bucket, puü'ya^a, ikwi'kwinkau.
 buckskin, xa'sil.
 build a fire, to, tkelits!-.
 builder, mepitsaisa^at'.
 bundle, iku'nkutlis.
 bur, tã'puxk'in.
 burn, to (tr.), tkelits!-.
 burned, partly, tkelits!i^ast.
 burst, to, itqu-.
 bury, to, tsin-.
 but, te'mita, itã^a.
 butter, pũ'st!

- buttocks, pila'tkwayū.
 buy, to, ta't-, qlo-.
 buzz, to, sis-, xup-.
 buzzard, yāⁿ/ts'is.
 calf (of leg), taltsi's.
 call, to, wahau', tqēlk'-.
 call by name, to, tk'in-.
 calm, alk'tū-.
 camas, ts'ila'mxat.
 camp, to, minst-.
 cane, ti'nextsū.
 canoe, kwēⁿ.
 cap, mayū's.
 cards (dice), tsau'tsūwaū.
 careful, to be, simp-.
 carefully, ā'qa, mā'alk'sta, xe'ilk'e,
 Lāⁿ/mxā.
 carpenter, pxō'xlaⁿt', mēpitsai'saⁿt'.
 carry, to, t'iln-, spait-.
 across shoulders, lq, waail-.
 off, to, lqam-.
 cascade, i'psetx.
 cat, wā'sis.
 catch, to, xilt'-, xunt-, lōqut-.
 cat's-cradle game, to play, pā'pesxau-.
 cat's-cradle game, lpā'pesxaūt.
 cattle, mek'ē'ltisū.
 caution, to, lk'in-.
 cedar, wāl.
 red, siⁿ/k'em.
 white, kwā'lem.
 ceiling, tsīⁿ/k'e.
 certainly, k'e'a.
 chain, qā't'qut'a.
 chair, pā'piltkūⁿt', ka'atketa.
 challenge, to, qwilts-.
 change, to, ūtx-, taxt-.
 change of season, wil-auk' axa s-le'wī'.
 charcoal, kusildai's.
 cheat, to, k'lū-.
 cheek, kwi'lōl.
 cheer, to, tsqaūs-.
 chew, to, halk'u-.
 chicken hawk, qoqō'mūs.
 chief, mēlana'stiyū, k'eu'ts'.
 child, female, pī'yats.
 male, ma'hats, qwān.
 children, la'mxadōo.
 chimney, xwēⁿ/siyust'.
 chisel, tsau'ten, qōⁿ/tiyū.
 chisel, to, qō't-.
 chop wood, to, pxu-.
 chunky, k'ōlō'kwiⁿst'.
 circle around, to, qalqu-.
 clams, lqū'ma.
 razor, qayaⁿ/kwal.
 clamshell, kwiⁿtiyū, xā'lux.
 claw, tā'mtem.
 clear across, tsqā'mt'la.
 climb, to, qt-, lō'-.
 close, to, tims-, t'lams-, k'ims-.
 eyes, to, tsqaml- . . . -auk'.
 close by, aūl, tsqūnkwaⁿts-slō.
 close here, hūⁿts.
 clothes, la'k'a.
 club, k'ai'st'.
 coax, to, tsūiⁿxu-.
 cohabit, to, k'ū-.
 cold, si'lqust'.
 cold, to be, silqu-.
 cold season, silqwi's.
 cold weather, silō'qwi'yū.
 cold wind, silō'qwi'yū.
 color, timsai's.
 Columbia River, Mā'lōs.
 comb, sā'tiyū.
 comb hair, to, st-.
 come, to, wil-, wul-.
 come back, to, yāls-.
 near, to, tsqūnku-.
 out, to, ūxu-, k'il'-.
 together, to, k'exk'-.
 companion, plūi's.
 complete, to, k'ea-.
 completely, ā'mta.
 consequently, is i'mste.
 continually, qāⁿ/lte.
 contract, to, sinptu-.
 contradict, to, il-.
 convene, to, k'exk'-.
 cook, to, tsīⁿsa-, ts'is-, Lāⁿl-.
 coon, mesūⁿ/q'ustxayaⁿt'.
 copulate, to, tepl-.
 correctly, tsiai'qa.
 cougar, meqalpaⁿt'.
 cough, to, txūtxū-.
 count, to, qlit-, qlait-.
 counting stick, qo'ila.
 country of the souls, wī'liyū.
 cousin, hiyaⁿ.
 cover, to, tsin-, qalxu-.
 cover head, to, hūnk'-.
 coyote, mō'luptsini'sla.
 crab, tkwaⁿli'sla.
 crabapple, tskwaⁿk'.
 crack, to, lqt-.
 crackle, to, tskol-.
 crane, tska'tina, mek'ilaⁿt'.
 crane, sand-hill, pitskuli'nīⁿ.
 crawfish, mukwa'ltait'.
 crawl, to, tsūs-, ts'ūs-.

crazy, to be, q!aiku-.
 creator, ti'witl.
 creek, nā'tk'au.
 crippled, tsana'ttik'.
 crooked, tsakaila'tlist, li'x'yast'.
 crooked, to be, yulx-.
 cross, to, haits-, Lq!-.
 crosspiece, ya'ka, yastqa.
 crow, āl.
 crown of head, tu'lau, lāpa'tsi.
 cry, to, ain-, tqail-.
 cup (for cup-and-pin game), tsī'tsiqha-
 naū.
 cup-and-pin game, ltsī'tsiqhanaūt.
 cup-and-pin game, to play, tsī'tsiqhan-
 curly, tsila'mitist.
 curve of a pot, qalemlai's.
 custom, qē'k'iyū, li'qln.
 customarily, k'ets, k'is.
 cut, to, simqu-, lqait!-.
 in two, to, lam-.
 cut in two, lqaya'tist.
 cut off, to, tsīq- . . . -uk^a, tsaiq- . . .
 -uk^a, lqait-.
 open, tk'il-.
 up, tsilp-.
 cyclone, yehastmiyū.
 dance, to, kūit, kwid-, k'il'-.
 dance the murder-dance, to, qat-,
 metslax-.
 dance the war-dance, to, qtū-.
 dangerous, mets!u'lxust, qē'nxst.
 dark, qē^ahist.
 dark, to be, qaml-, qē', qē^a-.
 darkness, qē's, qē^as, qē^ahi'yū.
 daub, to, wusn-, tqēk'-.
 daughter, pi'yats.
 daughter-in-law, masttūn.
 dawn, qai-, qē-.
 day, pi'tskum.
 day before yesterday, ak'sqa'sk'i.
 daybreak, qai-, qē-.
 daylight, qai-, qē-.
 dead, ha'sk'ist.
 dead timber, k'lui'.
 deaf, tkō'ust.
 December, pesa'xauk'ink', pā'pesx-
 aūsk'ink'.
 decide, to, t!ams-, k'eaixts-.
 deed, hilkwai's.
 deep hole, Lqwē'-slō.
 deep place, Lqwē'-slō.
 deer, maha'laitū, Lahaist!.
 defecate, to, tawēl-.
 dentalia shells, astqayū.

depart, to, k'ist-.
 deride, to, hahaw-, timxum-, tsiqu-.
 descend, to, qxenk's-, qxaink's-.
 desire, to, tqaialt-, ai' . . . -ū.
 despair, to, hints!- is haist, hints!- . . .
 auk' is haist, Lqx- is haist.
 dice, tsau'tsūwaū.
 dice, to throw, kump-.
 dice game, ltsau'tsūwaūt.
 die, to, hask'-, qan-.
 different, itsxast, yaī'tsxast, yaī'-
 tsxast, tsāms, tsā'mst, qahal-.
 different, to be, itsx-.
 different things, to do, itsx-.
 differently, yaī'tsxa, ma'l'ya.
 dig, to, sp-, sp!-, sipt!-, k'anxu-.
 dig fern-roots, to, phūllum-.
 roots, waūst!-.
 digging-stick, qōn.
 dip, to, tsku-.
 dirt, hū'pyū.
 dirty, metsa'ntsinst.
 disappear, to, yihu-, yūx-.
 disease, Lqalhi'sxam, Lqaldiya'is.
 dish, nau'tsxamsia.
 dismember, to, tsilp-.
 dispatch, to, silxu-, sik'!xu-, qasū-.
 distant, nisk'.
 distinctly, xe'ilk'e.
 distribute, to, pīts-, tsīs-.
 diver, yā'lqult!.
 divergent, tsā'mst.
 divide, to, pīts-, p'-.
 do, to, hilku-.
 doctor, to, metsimx-.
 dodge, to, k'im-.
 dog, tsqax, tsqē^ax.
 door, peni'k', tū'msa.
 downstream, hali'yū.
 downward, qxe'nk's.
 drag, to, xqu-.
 dream, sū^alhak'!iyū.
 dream, to, silk'!u-, sū^alhak'!-.
 dreamer, mesilk'!ūst'.
 dress, la'k'a, laqs.
 drink, a, qō^at!emxt.
 drink, to, qō^at!-.
 drip, to, tsqait-, tsqēt-.
 drop, to, sūt-, spu-, sipu-, qaitu-, Lxaut-,
 Lxsū-.
 dry, Lowa'qat.
 dry, to, Lōq-, Laūq-, kūits-.
 duck, kakā'yast.
 dug place, k'ū'n'wa.
 dump, to, tspui-.
 dwell, to, its-.

dweller, *leyā'tsit*, *LEYā'tsit*.
dwelling, *itsai's*.

each, *hamsti'*.
eagle, *mukwa'tsi't'*.
ear, *tskwai'salyust'*.
earth, *le'wī'*.
earth-people, *kla'mslem*, *kla'mtslem*.
east, *k'lēts*.
east wind, *hak'!ē'tsiyū*.
eastern people, *k'!ē'tsit-s-hi'tslem*.
easy, *a'it*.
eat, to, *nūns*.
eatables, *nū'nsumxteli*.
eaten up, *nū'nsist*.
eater, *menū'nsa't'*.
eating-place, *penūnsai't'*.
edge of sea, *hak'!ē'tsal*.
eel, *mela'tint*, *ka'tsits*.
egg, *k'i'xwalaus*.
eight, *psinlx laqai'st*.
eighty, *psinlx laqai'stk'em saū'tist*.
elbow, *tkwehi'*.
eleven, *saū'tist tem-axa xam'*.
elk, *nūns*.
emerge, to, *k'ilil'*.
encounter, to, *tink'*, *qōu-*.
end, to, *wul-*, *tsqamt!-*.
endeavor, to, *tsim-*.
enjoy, to, *lōt!-*.
enjoyable, *mei'ūtst*.
enormous, *hamsti't'*.
enough, to have, *tinhu-*.
enter, to, *si-*, *qaa-*, *k'ilū-*.
enter (boat), to, *ku-*, *qu-*.
entirely, *ā'mta*, *hamsti'*.
escape, to, *tsk'ūt-*, *qal'k'-*.
even, *lās*, *lāxs*.
even, to get, *lōt-*.
even if, *lā'k'ets*.
evening, *qamli's*.
every, *hamsti'*, *qauwā'*.
everywhere, *is qauwai'-slō*, *hau'*.
exactly, *ā'qa*.
examine, to, *ilt!-*, *ilt!-*.
examiner, *mei'lt!i't'*.
exceedingly, *ii*, *yai'x-auk' is hai'ne*,
tsā'hi'sxa.
exclusively, *taik'*.
executioner, *meti'qtuwa't'*.
expect, to, *hant!-*.
expert, to be, *lqētk'-*.
expose, to, *k'im-*.
eye, *haya'niyust!*, *k'lik'*.
eyebrow, *x'i'tsū*.
eyelash, *tsau'it*.

face, *hainai's*.
fail, to, *melik'st-* . . . *ū is hai'ne*, *ma'ne-*.
fall, to, *yaix-*, *spu-*.
fall, to let, *sūt-*.
fall out (of hair), to, *hūi'qu-*.
fall over, to, *tspuu-*.
fancy, to, *kunt-*.
far, *nisk'*.
fast, *hā'aiqast*, *ha'pist*.
fasten, to, *k'imx-*.
fastened, *li'qxamteLi*.
fat, the, *pūst!*.
fat, *mā'k'st*, *sila'est*, *k'ōlō'kwiet*.
father, *tā'*.
fatigue, *qalhi's*.
fear, to, *tlimū'-* . . . *-auk' is hai'ne*, *silu-*.
fearful, *meti'u'lxust*.
feather, *pelū'pelū*, *kwi'tsex*, *liqē's*.
feather (of tail), *li'x(as)*.
February, *wā'sak'ink'*, *pesa'xauk'ink'*.
feel, to, *k'!-*, *sū'q'ust-*.
feel of, to, *pk-*, *pkan-*, *x'ims-*.
feeling, *x'ā'msxasxam*.
female being, *mesha'lsia*, *mukwa'eli*,
mukwa'steLi.
female beings, *ma'mkusli*, *tsa'sidū*.
female organ, *spai'*.
fence, *ū'yū*.
fernroots, *hū'lhūm*.
fetch, to, *spait-*, *hipt-*.
fetch water, to, *tsān-*.
few, *hi'sk'*.
few, a, *xūs*, *xū'si*, *xūl*, *xū'li*.
fifty, *sūtā'stk'em saū'tist*.
fight, to, *tsxūt-*.
fill, to, *puu-*.
finally, *maim-*, *mu'hu*, *tem*.
find, to, *lxu-*.
finger, *tsila'talyust!*.
finger (small), *qānts*.
finger-nail, *qwa'nliyū*.
finger-ring, *nehā'tsitan*.
finish, to, *tsqamt!-*, *k'ea-*, *lx-*.
fir, *pōqu*, *k'ē'hist!*.
fire, *tkelits!i's*, *lk'ili't!a*.
fire-drill, *lō'pupaū*.
fireplace, *lk'ili't!ayust!*.
firmament, *lā'*.
first, *qai'tsk'it*, *qau'wis*.
first time, *hauwi'ist*.
fish, *tsūda'i's*.
fish in bay, to, *tspūitins-*.
 at low tide, to, *hūtsins-*.
 at night, to, *hū'squs-*.
 with line, to, *tsitst-*.
fishline, *tsā'tsiyū*.

fish-net, tsa'ak'tsik'au.
 fish-trap, k'ea'lk'elaü.
 fisher, tla'xwai, q!npayemxt.
 fistful, qwa'nü'.
 fit, to, k'eaixts-, laamx-.
 fitting, xe'lk'.
 five, südä'st.
 flame, tkelltsi's.
 flash, to, ha'yan-, haya'n-.
 flea, mi'k'ix, q!u'lsin.
 flesh, hatsi'läl.
 flint, tsilä'ts.
 float, to, tspüit-, tspidu-, leait-.
 float up, to, üxu-.
 flounder, hulö'hulö, ma'lmī.
 flour, tqé'sa.
 flower, hālē'txaü.
 fly, to, il-, ya!, tp-.
 foam, qwē'nin.
 fog, tsqamlai's.
 foggy, to be, tsqamī-.
 follow, to, üst-, üstit-, qüm-, lpü'k'lü-.
 food, nü'nsumxt, nü'nsumxteli.
 fool, to, klü-.
 foot, yū'salyust!.
 for what reason, is intsk'i's, is i'mstē,
 is lā*, is lā'teq, pā'len.
 force, tiyu'xsiyü.
 force, to, lxuu-.
 forehead, tskolē'.
 forest, hatsi'lk', mu'kütsiyü.
 forget, to, löül-.
 fork, k'ile'st.
 forsooth, pqani'sex.
 forty, tsu'nk'xak'em saü'tist.
 forward, yixa'ts-slö.
 four, tsu'nk'xatsuxt, tsünk'x-.
 fox, pā'yem, qa'lqus.
 red, tla'xwai.
 fresh, saü't, sültä'st.
 friend, hiya', hi'ye'sa.
 frighten, to, iltu-.
 frog, wulä'tat.
 from across, hak'au'k'.
 from here, hak'ia'k'i.
 from outside, hape'nk'.
 full, puü't, püw'x.
 full, to be, puu-.
 fun, tlauyai's, tlawaw'it.
 fun, to have, tlau-.
 fun, to make, timxum-.

 gain, tsä'stuxs.
 gain, to, tsas-, t!ilx-.
 gambler, min'ts!äst'.

gambling-place, la'taxa.
 gambling-stick, yā'hatsiyü.
 game, tlauyai's, tsasai's, tlawaw'it.
 game of grace-sticks, to play, xē'xeltaü-.
 gather (roots), to, pkötsit-.
 gather, to, kulē-, k'exk'etis-, lqam-.
 gathering, k'a'xk'etis.
 ghost, tsa'ema'siyü.
 gift, pi'tsust!
 girl, pi'yats, xū'mstan.
 after maturity, tk'a'mk'ia.
 give, to, i', pits-, pt-.
 give up, lx-.
 glad, to be, aüt- . . . -auk' is hai'ae.
 to feel, lā'teq- . . . -auk' is hai'ae.
 glance, x'ilī'dis.
 glass, hāhi'naü, la'ha.
 glue, to, mik'!-.
 go, to, ai-, aq-, müatx-, yāx-, yaix-.
 after water, ltsān-.
 ashore, k'liq-.
 back, yip-.
 down to river, lku-.
 downward, qxenk's-.
 home, yā'is-.
 in a certain direction, px'ilmiē-.
 out, k'ilī'-.
 out (of light), tsil-.
 through, klüit-, qut-.
 toward, plēx-.
 under something, stink'-.
 go, to, upstream, qul-, q!wēl-.
 west, yikuku-.
 and see, phains-.
 goal, xwa'ya'i't!.
 gone, ya'i'xtex, yū'xa, wa', wa'na'.
 gone entirely, ā'mtiē.
 good, aqā'et.
 goodness, aqā'etis.
 good quality, aqā'etis.
 goose (wild), hahā'lü, hāhā'lö, qa'ilt!.
 grace-sticks, game of, lxē'xeltaüt-.
 gradually, mā'alk'sta.
 grandparent, tit, ti'tā, ti'k'ext.
 grandson, k'lēp, k'ēp, k'ep.
 grass, sü'lha'k'.
 grasshopper, tsima'ema'.
 grave, li'k'ai's-.
 graveyard, li'k'aisyai't!.
 grease, püst!.
 great, hamstit!.
 great deal, mēqamī'nta.
 green, pā'qst.
 greeting, piwi'ins.
 groins, kuxē's.

ground, le'wí'.
 grow (*intr.*), to, hauq-.
 growl, xā'xwa-.
 guardedly, xē'ilk'e.
 guardian spirit, sū'lhak'liyū, lhayā'-
 niyai's.
 guess, to, ya'ntsl-.
 guessing-game, lēyā' hatslit.
 guessing-game, to play, ya'ntsl-.
 (I) guess, Luū'.
 gun, tsí'tsk'liyustl.
 habitually, k'is.
 hail, tsil.
 hair, pelū'pelū, lō'sin.
 half, lama't.
 half-burned, tkellts'íest.
 half-emptied, qū'tlist.
 half-torn, tsxūi'tist.
 halibut, hulō'hulō.
 hammer, tkā'k'iyū.
 hand, tā'mtem.
 handful, qwa'nū'.
 hang, to, qal-.
 hang around neck, to, k'iltx-.
 hard, pā'lk'st.
 harm, to, k'lū-, qai'ku-.
 harpoon, qā'tlōu.
 hat, tska'ka.
 hate, to, tsiw-.
 have on, to, k'tsl-.
 hawk, k'e'hila.
 hazelnut, tkwi'm.
 he, qa'tse, qaqa'tse, qō'tse, xaqa'tse.
 he who, ata's.
 head, kusi'ntsi, lōk'.
 head-band, meqa'yātū.
 hear, to, tsku-.
 heart, sā'lexum, k'a'ltisū.
 heat, to, t'ilil-.
 heaven, lāf.
 heavy, qsuū't.
 height, haihaya'tis, qau'xatis.
 heirloom, hī'hixxā, k'ē'k'istxā.
 help, to, saw-.
 hence, is í'mste.
 here, ha'ait, hak'ín'k'í, hai'ts, hū'k'í.
 here!, tū, tūts.
 hew, to, qō't-.
 hey!, ahí'v'.
 hidden place, qalxūi'-slō.
 hide, to, 'p-, melant-, qalxu-.
 hiding-place, qalxa'yai'-slō.
 high, haihaya't, tsa'kulant, qaux,
 qau'xan.

hill, ts'k'ín'tsi.
 hind quarters, pila'tkwayū.
 hit, to, me'-, me'-, mehi'-, mek'-lin-.
 on head, kus-.
 with fist, hile-.
 with knife, ts'-.
 with rock, mek'-ais-.
 with stick, paxt!-, quxu-.
 hoarse, to be, tsik- . . . uk'.
 hold fast, to, neq-.
 hole, sā'ptxus, k'ū'n'wa.
 hole, having a, spa't.
 holes, full of, sa'ptlist.
 hook, to, qtl-.
 hoop, ts'kō'ltskōlaū.
 hop, to, tsis-, tsí's-.
 horizon, lāf.
 horizontal position, to be in, ts'k-.
 horn, tsiya'liyū, k'aya'siyū.
 horse, tawa'yū, tlawayū.
 hot, to be, t'ilil-.
 house, itsai's.
 how?, kwa'la', lā'.
 however, te'mita.
 huckleberries, lla'q!.
 red, lí'k'in.
 human being, hī'tslem.
 hundred, saū'tistk'em saū'tist.
 hungry, to feel, k'is'ki- . . . -ū, k'a'isk'-
 . . . -ū.
 hunt, to, pxamint-, tēxu-.
 hurriedly, hā'alqa.
 hurt, to, tsxilt-, qai'ku-.
 husband, siet.
 I, qan, qa'nhan, qaqa'n, qwo'nhan,
 xaqa'n.
 ice, lk'í'mis.
 idea, ta'msa.
 if, hak'í'ms, hak'í'msis, s, sis, k'í'msis.
 ignorant, to be, tkwam-.
 ill, to presage, yea'-.
 immediately, nā'mk'itxū, qaití'.
 in, is.
 in case, hak'í'ms, hak'í'msis, sis,
 k'í'msis.
 in this manner, í'mste.
 in vain, hā'v'tse.
 increase, to, meqamin-.
 indeed, ā'a, k'e'a.
 Indian, hī'tslem.
 indicate, to, tesin-.
 indignation, la'isxam.
 inhabitant, lēyā'tsit.
 inheritance, k'ē'k'istxā.

inland, k'lets.
 in order that, k'ai'i.
 inquire, to, pxeltsūs.
 inside, itsai's, hatsi'l, hatsi'lk'.
 inside, to be, k'ilū.
 insist, to, tixu-.
 intercourse, to have, k'ū.
 interjections.
 anā'.
 ēē.
 hen.
 hā'ānā.
 hehe'.
 he'.
 hē.
 hū.
 invite, to, wahau', walt-.
 iron, tsk'ewin.
 island, tsi'ūtēsal.
 it, qa'tse, qaqa'tse, qō'tse, xaqa'tse.
 January, k'a'k'ink'tauk'ink'.
 jealous, mela'i.
 jeer, to, timxum-.
 jerk, to, xp-.
 jilt, to, māqax-.
 join, to, mik'!-.
 journey, aya'i's.
 journey, to, ai-, x'ū'lam-.
 jump, to, tp-, tsis-.
 July, metsā'mtxusk'ink'.
 June, meha'lk'atxusk'ink'.
 just, hi'k'e.
 just the same, l'ō'tsū.
 Kalapuya Indian, k'!ē'tsit-s-hi'tslem.
 kettle, kala'xkala, k'iluwī'yust!
 kick, to, stqu-.
 kill, to, wil-, Lxamn-.
 killing-tool, Lxamā'nīyū.
 kind of, hata'mē, mū'n'ii, ta'mē.
 kindle, to, tkellts!-.
 kingfisher, metsādā't'.
 kinnikinnic berries, mek'i'lhūtī.
 knee, haqā'nt!xus, k'i'laū.
 kneel, to, tsk'īn'-.
 knife, kwi'tū, k'i'yaī, qanī'naī.
 knock senseless, to, qant'ū-.
 knot (in hair), hūi'n'kūis.
 knot (in tree), tlēx, qwa'naha.
 know, to, melān-, Lqētk'-.
 ladder, k'a'kuhat!.
 lair, tsk'i't!.
 lake, k'li'la'pī, Lqō'tsex.
 lame, pitkwai'st, tsa'ntka'st, lik'a'yest.

lament, to, milk'is-, ain-.
 land, to, k'liq-, xku-.
 close to shore, tilqu-.
 land-otter, k'ilū'tlin.
 landing, k'liqai's.
 landing-place, k'liqai's.
 large, a'tuxt, haihaya't, tsa'kułant.
 large, to be, hai'-.
 last possession, ta'fyāl.
 last thing, ta'fyāl.
 last year, ak'sqai'sī.
 later on, ais, ta'mni.
 laugh, to, tsiqu-.
 launch (canoe), to, ku-, qu-.
 leader, melana'stiyū.
 leaf, k'!ē'pau.
 leak, to, qaitu-.
 lean, px'i'nt, Lxwala'st.
 leave, to, haqu-, krist-.
 leave (canoe), to, xku-.
 leave (shore), to, yikūku-.
 left side, hak'ai'k'-slō.
 leg, siya'.
 legend, qē'k'iyū-.
 lest, hū'tsk'.
 let, Lā's.
 liar, mek'ai'k'ist.
 lick, to, halt!-.
 lie, to, tsk'-, qal-.
 lie alongside, to, simxu-.
 face downward, pi'ntq-.
 face up, tqwaixk'il- . . -auk'.
 lift, to, tliLn-.
 light, qē, qē'ya, qē's.
 light, lku'xst.
 light, to get, qai-, qē-.
 light fire, to, k'imn-.
 lighten, to, ha'yan-, haya'n-.
 lightning, haya'na.
 like, hata'mē, mū'n'ii, ta'mē, qahā'ns.
 like, to, tqaialt-, kunt-.
 likewise, ita', xuna'has.
 limb of tree, tsina'a.
 lip, kxai', qai'.
 listen, to, tsku-.
 little, ilā'est, ilā'etst.
 little, a, xūs, xū'sī, xūL, xū'Lī.
 little while, a, k'a', k'a'nt'sūs.
 live, to, its-.
 liver, k'i'pil.
 load, tsūlā'qan, k'ilwī'tū, qā'am.
 lock of hair, kwi'k'in.
 log, paa'wun, kōts.
 long afterwards, ilēlī'ts, itōwai'-slō.
 long ago, aili'k'i, ilēlī'ts, qamī'n.

long time, qā'tsə, qā'tsatis.
 look, x'ili'dis.
 look, to, hān-, hain-, ĩn-.
 for, x'ilt-.
 for food at low tide, qaiku-.
 in, ilx-.
 like, xal-.
 on, halt-, lhalld-.
 upward, tqu- . . . -uk^u.
 looks, ha'hain, hā'ldemxus.
 looks like, ħa', lla'.
 loosen, to, k'ik'u-.
 lose, to, mil'-.
 lose hold of, to, tsliku-.
 love, to, la'hi-.
 lower, to, sūi-.
 lunch, mi'fax, milx.
 mad, xa'lxas.
 magic power, sā'lxum.
 make, to, tiūtlhūn-.
 maker, ti'witl.
 male being, qā'alt.
 mamma, kōs.
 man, qā'alt.
 many, meqami'nt.
 maple tree, ū'lsin.
 March, wā'sak'ink', tā'pə'ink', tskö'-
 ltskōlaūk'ink'.
 mark, tsā'ntsū.
 mark, to, tems-.
 marks, yā'tstl.
 May, matsō'kustxusk'ink'.
 maybe, hi^a, hi^ahū^a, hū'etsk'.
 me, qwon.
 measure, tsimai's.
 measure, to, tsim-.
 meat, hatsi'lāl.
 medicine-man, pā'lqa, ts!ōwiya^ateLi-slō.
 meet, to, tink', qōu-.
 meeting, k'a'xk'etis.
 melt, silxu-.
 menstruate, to, tk'aıl-.
 menstruation, metslai'qast.
 mention, to, tk'in-.
 mention name of dead relative, pālau-.
 mercy, to show, Leilk'- . . . -ū is hai^{ae}.
 merely, tai^e.
 message, ildi's.
 messenger, qsa'wa, laihiⁿsū.
 metal, tlii's.
 middle, kūk', k'ū'k'.
 middle, in the, hahai'kwauk', k'ūk'-
 . . . -auk'.
 middle, to be in, haiku- . . . -auk',
 hiku- . . . -auk'.

mind, hai^{ae}, k'a'ltsu.
 mink, pa'ap!.
 mirror, hāhi'naū.
 mischief, to do, xamk'ink'.
 misfortune, to have, melilk'st- . . . -ū
 is hai^{ae}.
 miss (mark), to, hil-.
 mist, pilq!, pila'q!.
 moist, k'a'qst.
 mole, mekōtalya^at'.
 money, kumtūi's, k'i'nwi.
 monster, akiⁿ.
 month, ō'xun.
 monthly courses, metslai'qast.
 moon, ō'xun.
 more, hisx, sa'nxuk'e, k'ē'tk'ē, k'ē'k'ē.
 moreover, ita^e.
 morning, Lqē'st, Lqē'tst.
 mosquito, kwiyaⁿtū.
 mother, li^e.
 motion, to set in, xetsu-.
 motionless, ā'lik'an.
 motionless, to be, alk', alk'tū-.
 mountain, tsk'iⁿtsi, lowa'hayū.
 mouse, mei'lditū.
 mouth, kxai, xama'liyū.
 mouth of river, hali'yū, haluwī'yū,
 haluwī'ki'k'siyū, k'hila'hayū.
 move, to, yaix-, aq-, tsī^axu-, x'ilum-.
 move up and down, to, hil-.
 movement, x'ilu'mtxasxam.
 moving, to begin, xetsu-.
 much, meqami'nt, qami'nt.
 muchly, meqami'nta.
 mud, la'la.
 mudcat, qalxai'sla.
 multiply, to, meqamin-.
 munch, to, Lqopu-.
 murderer, melxamniya^at', Lxamni'yūt.
 murderous weapon, Lxamā'nīyū.
 muskrat, tsīⁿkem.
 mussels, ha'itō, li'wis.
 my, a'sin, te'sin, sin, ku'sin.
 myth, qē'k'iyū.
 name, iān, la'ni.
 name, to, tqēlk'-.
 narrate, to, āl-.
 narrative, qē'k'iyū.
 nasty, metsa'ntsinst, tsilhū^ena.
 navel, k'ipl.
 near, aūl.
 near, to be, yūl-, yūl-.
 necessarily, tā'axti, tsqwa.
 neck, yā'hal.
 needle, ya^eqayū.

neighbor, k'inā'xait!, k'aū, k'ū, k'ū'wāl.
 nephew, temā'mis.
 Nestucca River, nLlhā'itsū.
 net, qā'xat!.
 nevertheless, te'mita, l'ō'tsū, itā.
 new, sūltā'st, saū'it.
 next day, a'ng'i.
 next house, k'aū, k'ū.
 next year, qai'si.
 nice, maai'tsit.
 niece, tkō'ts, si'pxan.
 night, qamli's, qē's, qē's.
 night owl, 'wa'wā.
 nine, xamwā, xamwā'lask' saū'tist.
 ninety, xamwā'lask'e saū'tistk'em saū'tist.
 no, 'Liya, wa, wa'na'.
 no matter, lā'xs.
 noise, ili'diyū, pi'ūxam.
 noise, to make, piwisx-.
 noisy, to be, piūsx-, tsāt-.
 north, k'a'k'.
 north wind, k'ama'siyū.
 nose, tesi'n, kusnū'nhayust!.
 not, wa'na', 'Liya.
 nothing but, taik'.
 November, k'ā'txusk'ink'.
 now, mu'hū, xuna', xūnā', lits.
 number, meqami'ntis.
 oak, pō'la.
 object of work, tiwi'tl'wan.
 obtain, to, tsis-, xunt-.
 occasionally, is lxayai'-slō, is lxatowai'-slō.
 ocean, kū'k', kō'k', qā'lōs.
 ochre, qā'sk'lim.
 October, mela'lq'latxusk'ink'.
 odor, qē'x, qē'xs, qēxs-, qē'xas.
 offer food, to, tipx-.
 often, hauwi'i.
 old, meha'it.
 old man, meha'it.
 older, qala'xstet.
 oldest, qala'xstet.
 on, is.
 on his part, xūtsā'.
 on my part, xūtsā'.
 once, qai'tsk'it.
 once in a while, ami'tsli.
 once more, qalp-.
 one, qai'tsk'it, xam.
 one-eyed, tka'hitist.
 one side, on, hata'hak'.
 one-sided, lix'ya't'.
 onlookers, lha'ldit.

only, tai.
 open, to, wa'.
 open (of anus), to, sa'xtlel-.
 open (eyes), to, hain- . . . -ū.
 (mouth), to, 'p-.
 (play), to, halq-.
 opinion, mahai'xaxam-auk' is haine,
 mahayai's-auk' is haine.
 opposite, k'i'ku.
 orphan, mek'ai'nik'slaū, leqa'lqa'yaū.
 other, ya'itxast, qahal-.
 other end, at, k'i'ku.
 other side, k'i'hi.
 other side, on, hak'aū'k'.
 ouch! i, ii.
 our, a'lin, teli'n, kuli'n, 'lin, lin.
 our two (incl.), a'stin, te'stin, stin,
 kū'stin.
 our two (excl.), ku'xan, xan.
 outdoors, peni'k'.
 outside, peni'k'.
 over, s'ai'x.
 over, to go, qt-.
 overpower, to, klū-.
 overtake, to, qūm-.
 over there, k'im, k'i'ku.
 owl, day, la'mi'sū, la'mi'sū.
 own, yuxwi'st.
 oysters, k'lā'wixāl.
 pack, tsulā'qan, qā'am.
 pack, to, lqwaail-.
 paddle, xwē'xwē, xwi'xwi.
 paddle, to, mexai-.
 paint, pū'xtsū, timsai's, kwa's-.
 paint, red, qā'sk'lim.
 paint, to, tems-, tlims-.
 pair, a, xe'lk'temxt.
 palm of hand, pil, pi'lauk'.
 parent-in-law, makl.
 part, to, ik'x-, ik'x-.
 part of the body, ha'nak'al.
 partially cut, lqaya'tist.
 particles:
 ami'stia, *particle expressing indignation and anger.*
 il, ila, ilta, *emphatic particle.*
 ha.
 hā.
 hai'ait.
 hi'te, *particle denoting surprise and wonder.*
 ta, ta, *particle indicating surprise.*
 ni'tsk'xat.
 tsa'ti, *particle expressing anger, wonder, and astonishment.*

particles—continued.

tsā'mslī.

qa^ε, *particle denoting uncertainty.*

qwā.

xuts.

parting of hair, k'iwai'semx.

partisan, a, tsqau'wis.

partition, tsexai'.

pass by, to, L'xq-.

patch, a, k'ū'watik'.

path, yā'xaliēt!.

peck at, to, qalts-.

peek in, to, ilx-.

pelican, melxamniya^εt'.

penis, k'eli's.

people, hi'tslem, l'eyā'tsit.

people below, kla'mslem, kla'mtslem.

perceive, to, hain-, leais-.

perch, to, tskul-.

perchance, hū'tsk', k'im^ε, k'imha^εx',
hiⁿ, hiⁿhūⁿ'.

perforation in ear, yek'ai's.

perform, to, hilku-.

perhaps, hiⁿ, hiⁿhūⁿ' , hū'tsk', ma'aiⁿi,
k'im^ε, k'imha^εk'.

period, qā'tsatis.

permit, to, k'a'-.

perpendicular position, to be in, qal-.

person, hi'tslem.

pick, to, pkūtsit-, lqam-.

pick berries, to, ta^εtsk'-.

pierce, to, klūit-, qlitū-.

pile, to, tū'-.

pile up, to, kul^ε-.

pine tree, mōlā'xamiyū.

pipe, lk'wa'an.

pitch, lpā'k'st!, tqauli'ts!.

pitchwood, lpā'k'st!.

pity, to have, leik'- . . . -ū is hai^ε.

place, milhūdaī's, le'wi'.

place, to, palr-, pk'-, s'-, k'ilū-.

place between teeth, to, lkums-.

place in front, to, quīs-.

plan, ta'msa-.

plate (wooden), li'qwayust!.

play, to, t!au-.

plaything, t!awa'yū.

please!, i, ait, hanhū'u, lā's.

plenty, qami'nt.

pluck, to, tsłōqut-, tslimk'-, łtsimx-.

point out, to, tesin-.

pole, lā'quns.

poor, puwa^εt.

pot, kala'xkala.

pouch, łami^εts.

pour, to, tū'-, tspūt!-, qut-.

power, tiyu'xsiyū.

powerful, pilskwi^εst.

prairie, lxā'yats.

pray!, i, hanhū'u, lā's.

prefer, to, tqaialt-.

pregnant, meqa'ai^t.

prepare, to, tiūt!hūn-, tsīⁿs-, ts!is-, qaiⁿ'-.

prepared, to be, qaiⁿ'-.

present, a, pi'tsüst!.

presently, ts!its.

pretend, to, qa'halt.

pretty, aqā^εt, maai''tsit, mā'lūkst,
mukwa'ntsint.

probably, hiⁿ, hiⁿhūⁿ'.

proper names:

Ā'sin.

Yā'ia.

'Wai'dusk'.

Pū'wik'.

Mālē'tst.

Muxā'ment.

Texi'nk'.

Tēū'lsā.

Simtūi's.

Sēū'ku.

Tsā'tstaiēt!.

Ts!ā'm.

Kutā'miyū.

K'ilxa'mexk'.

Qaiⁿ'hausk'.

Qtau'.

Łtōwā'sk'.

property, lā'teqāl.

provisions, nū'nsumxt, nū'nsumxtelī.

pull, to, txu-, t!xu-.

pull off, to, tsłōqut-.

pull out, to, tslimk'-.

pulling tool, t!a'xust!.

pursue, to, ūstit-.

pursuer, laū'stitūt.

push, to, tsixut-, lxuu-.

push aside, to, penhū-.

put, to, s'-.

put into play, to, hālq-.

put on, to, k'ts!-.

put together, to, mik'!-, mk'!-.

quahog, k'ewa^εpa.

quake, to, łqt-.

quickly, hā'alqa, lūi'kut.

quiet, ā'lik'an.

quiet, to be, alk'tū-, ta^εmuqwa.

quiver, tsimi'xla, q'npa.

rabbit, meyai'tsaut, meti'yutxaut!i.

raccoon, met!lōlū^εt', qā'tsū.

race, lku'kumkwaut.
 race track, kumū'kwālit!.
 rain, lla'xus, lla'xus.
 rain, to, ilxus, ilxus-.
 raise, to, halan-.
 raise foot, to, kaikl-.
 raise up, to, hat-.
 rat, kaⁿha.
 rather, mūⁿtiī, taha'.
 raven, qwula'xt, qūla'xt.
 raw, to be, i'psin-.
 reach, to, kul-.
 reach out, to, tsila't-.
 ready, to be, k'caixts-, qaiⁿ-, qaiⁿ-.
 really, meīā'nteli.
 reason, kwāln, kwāln.
 receive, to, xunt-.
 recently, hauwī'i.
 receptacle, tā'lkust!.
 recognize, to, tisl-.
 recover, to, xunt-.
 red, pa'halt, pā'halt.
 refuse, to, il-, il-.
 refuse (marriage), to, mā'qax-.
 relative, tkinaī's.
 relative (by marriage), hā'kumxus.
 relative by marriage after death of person
 whose marriage established relation-
 ship, tskwits.
 remain, to, past-, lemūlt!-.
 remnant, pā'stuwī'et!.
 repeatedly, k'ets.
 resemble, to, xal-.
 reside, to, ite-.
 residence, itsaī's.
 resident, lēyā'tsit.
 rest, to, hai'-.
 resting on posts, mehi'lqtst!emxt.
 resting-place, ts-k'i't!.
 return, yā'xau.
 return, to, yāls-, xam-.
 reveal, to, k'im-.
 revenge, to, lōt-.
 revolver, tsī'tsk'liyust!.
 ride, to, ts-kūil-, ts-kūik!-.
 ridge of mountains, tseni'sū.
 right away, aū'lik, nā'yem, nā'mk-
 itxū, qaiti'.
 right side, tsai'hin.
 ripe, tsisiⁿt.
 river, nā'tk'.
 road, yā'xali't!, x'ū'lamit!.
 roast on spit, to, tinūtx-, qaxt-.
 roasting stick, qwi'mats.
 robin, mela'hatū.

rock, k'il.
 roll, to, qalp-.
 roll eyes, to, si-.
 roll up, to, qaup-.
 roof, tsīⁿk'e.
 rooter, tsqau'wis.
 roots, Li'qayū.
 roots (dug up), wau'etlaūs.
 rope, tla'xust!, tsuwi'x, qali', limi'lxwa.
 roseate, sa'nquk'e.
 rotten, pelā'qt, pi'lqan.
 round, limi't.
 rub, to, wusn-, tai-, xaipu-, lpu-.
 rudder, sliyā'k'iyū.
 run, to, kumku-.
 run away, to, yihū-, ts-k'uit-, qal'k'-.
 runner, mekumkū'et!, mukumū'kwali-
 yast'.
 running, Lku'kumkwaut.
 sail, sūwī'tiyust!.
 salalberries, lqa'lqaut.
 saliva, tsak'.
 salmon, tsūdaī's.
 calico, hay^e.
 Chinook, meqau'tsqauts.
 old, lkefyā'etiyū.
 silverside, pekūi's.
 steelhead, hunk!^e, hūⁿk!.
 trout, qhuli's.
 salmon berries, ha^eli'k'a, matsō'kus,
 k'i'pāis.
 Salmon River, si'sinqau.
 salmon-trap, mexū'n.
 salt, qa'lōs.
 sand, neqā'xamxt!.
 sand beach, inai's.
 sapsucker, k'aⁿlits!.
 satiated, to be, tinhu-.
 satisfied, to be, tinhu-.
 save, to, saw-.
 saw, lika'tiyū.
 say, to, ilū-, iltist, ilst-, yās-, yāl-,
 mayex-.
 scalp, kwi'k'in.
 scare, to, iltu-.
 scoop, to, qwanhut-.
 score, to, hū-.
 scorn, to, hahaw-.
 scratch, to, kūl-.
 scream, to, tsqwas-.
 screech-owl, yipa'fyūsla.
 s'death!, pqani'sex.
 sea, qa'lōs.
 sea-gull, k'a'nans.

- sea-lion, mehûiⁿ/kûistû, xa'mnî.
 sea-otter, mekû'mk^a, mālê'tst.
 seal, xa'mnî.
 seal, fur, kûi'pûna.
 search, to, x'ilt-.
 season, qā'tsatis.
 secluded spot, qalxûi'-slô.
 second, qalpai'xat, qôma'ts.
 secrete, to, melant-.
 see, to, hain-, hân-, Leais-.
 see!, hâl.
 seemingly, qa'halt, Ha'.
 seize, to, tsxul-, xilt!-, lôqut-.
 self, yu'xwîs, tsai'sk'!, xamk'!
 send, to, silxu-, sik'!xu-, qasû-.
 separate, to, ik'x-.
 separately, i'k'xa, xa'mk'e.
 September, tâ'psk'ink'.
 septum, t!a'xus.
 set, to (of sun), yikûku-.
 seven, xe'lk'laqai'st.
 seventy, xe'lk'laqai'stk'em saû'tist.
 sever, to, tsiq- . . . uk^a.
 sexual appetite, to have, hitu- . . . -û
 shadow, tsa'ma'siyû.
 shake, to, hîl-, tsî'xu-.
 head, aits-.
 sharp, t!ewa'qt.
 she, qa'tse, qaqa'tse, qô'tse, xaqa'tse.
 shell, xaû'sxaû.
 shinny ball, pû'penhaû, qa'qalpaû.
 to play, pûpenhaû-.
 club, pâ'xtliyû.
 game, pûpenhaûyais, lpû'penhaût.
 -player, lpû'penhaût.
 shirt, hats!ilyû, qā'qât!
 shoot, to, tsk'!-.
 at target, qat^e-.
 at target with spears, tsî'tsikhanau-,
 tsî'tsqau-.
 shooting (constant), tsitsk'!a'yaî's.
 shore, hak'!ê'tsâl, kû'k^u.
 shore, away from, kû'k^u.
 shore, on, k'!êts.
 short, lkwî'ntsinst, lqainû'tsâ'nt.
 short, to fall, ma'n-.
 shot, tsk'!i's, tsk'!ai's.
 should, sis, s.
 shoulder, lkwawî'tem.
 shoulder blade, lpa'xlpax.
 shout, to, haha-, 'wal'-, tsqaûs-, qalx-.
 shouter, tsqau'wis, tsqaû'wis.
 shouting, 'walâ', 'wa'lhait!, piwî'ns,
 tsqau'wis, qali'x.
 show, to, istik'-, ûxu-, ptu-, pt!u-,
 tesin-, tsin-, k'im-, xat-, lôl-.
 shuffle, xât-.
 shut, to, tims-, t!ams-, k'ims-.
 eyes, tsqamî- . . . -auk'.
 sick, to be, lqalt-, lqad-.
 sickness, lqalhi'sxam, lqaldiyaî's.
 sideways, hila'ts-slô.
 sign, tsa'mtsû, yâ'tst!.
 signal, tsa'mtsû.
 Siletz River, nâ'tk'itslô.
 similar, imsti't.
 similarly, halâ'tsî, mü'fîi.
 since, mis, lâ'ta, lâ'tas.
 sinew, hi'q!.
 sing, to, tsil'-, k'il'-.
 singer, metsilha't'.
 sink, to, sir-, sik'!-.
 sister, hû'el.
 elder, sâ^e.
 younger, qâ'sint, qtim.
 sister-in-law, tema'xt, temxt.
 sit, to, pil-, piltku-.
 Siuslaw River, Kwas.
 six, laqai'st.
 sixty, laqai'stk'em saû'tist.
 size, haihaya'tis.
 skate, hulô'hulô.
 skin, la'qusin.
 skin, to, qînp-, Luu-.
 skirt, laqs.
 skunk, pâ'lis, muxsûi'ntû.
 -cabbage, q!ayû'el.
 sky, qau'xan, lâ^e.
 slave, psayâ'nal.
 sleep, to, atsk'-, atskwîxu-, tsinsu-.
 sleepy, to feel, âtskuyuxu- . . . is hai'ne.
 slide, to, siptu-, sûw-, stik'-.
 slime, nûx.
 slink, to, stink'-.
 slip, to, sûw-.
 slouch, to, stink'-.
 slow, māl'k'st.
 slowly, māl'k'sta, lâ'mxa.
 small, ilâ'st, ilâ'tst.
 small, to be, il-.
 smart (of eyes), to, tsqais-.
 smell, qê'xas, qê'x, qê'xs.
 smell, to, 'k'!-.
 smelt, tsalx.
 smoke, to (tr.), lkwân-.
 smoke, to (intr.), xwê's-.
 smoke, xwê'siyû.
 smoke-hole, xwê'siyust!.
 smooth, lâ'xalt.
 snag, paa'wun.
 snail, pa'lkun, menû'xstû.
 snake, k'inâ'q.

sniff, to, halt-, hak'it-.
 snipe, tsā'lōs, xulpə'tait!.
 snore, to, lunq'u-.
 snow, tli'ixus.
 so, tem.
 so that, k'ai'i.
 soft, loō'kust.
 sole, hulō'hulō.
 sole of foot, yūⁿ/salyust!.
 solely, taik'.
 some, lxat.
 somebody, ū'keai, ūk', qaū.
 someone, sqā'tit, qā'tit.
 something, intsk'i's, ta'xti, teq, lā',
 lā'teq, ni'i, nitsk'.
 sometimes, is ltōwai'-slō, is lxayai'-slō,
 is lxatowai'-slō, lxā.
 somewhere, nā, na^ε.
 son, qwān, k'ila'.
 son-in-law, mūn.
 song, tsila'ha, tsilha', k'ilhi'.
 soon, k'i'mli.
 sore, a, miltqai's.
 sore, pi'lqan.
 sorry, to be, t!amn- . . . -auk' is hai^{ne}.
 sound, ildi's, ilti's, hai^{ne}, pi'ūsxam.
 sound, to, piūsx-.
 sound like metal, to, t!ilis-.
 sour, qsi'qsōut.
 south, k'ū'k^u.
 south wind, xē'ltuxs, xē'ltoxs.
 spatter, t!ōl-.
 spawning-grounds, walt!.
 speak, to, āl-, mayex-, ilu-, ilu-, ilt-,
 ilt-, iltist-, yea-, yās-, yāl-, yōl-.
 spear, pesā'x, lā'quns.
 spear, to, mek'lin-, lxwē-, lxuī-.
 spearing-game, lxwē'lxwiyaūt.
 speech, ildi's, ilti's, ili'diyū, yēai's,
 yūl, yōl.
 spill, to, tū'-, tspūt!-, tspui-, qut-.
 spin tops, to, was-, lxā'lxayau-.
 spinning top, a, wa'sa, lxā'lxauyaū.
 spinning top, game of, lowa'sat, lxā'f
 lxauyaūt.
 spirit, sūⁿ/lhak'liyū.
 spit, to, stustu-.
 split, to, wuq-, tk'il-, tsil-, tsil-, lam-,
 lam-.
 spoil, to, qaiⁿku-.
 spoon, qā'wiyū, qau'wiyū.
 spotted, tekwa'nkust, tā'kutist.
 spout, to, xup-.
 spread, to, p'-, latsx-.
 spread, a, la'tsxa.
 spruce, kuxwāⁿtū.

squirrel, xalt!.
 stab, to, ts'-.
 stagger, to, tilqu-.
 stake, tsā'stuxs, xwa'ya'i't!, lqū'xwa.
 stake, to, lqūxu-, lqūxu-.
 stand, to, plu-, squl-.
 stand up, to, tk'-.
 star, la'tt!.
 start, ayai's, xatsuwi's.
 start, to, xētsu-.
 starting-point, qai'.
 stay, to, its-.
 stay behind, to, lēmūlt!-.
 steal, to, k'inst-.
 stealthily, lā'mxa.
 steersman, kwiⁿ'tslit.
 stick, kō'xⁿ, kū'xⁿ, pō'k'pek't!,
 ti'nextsū.
 stick, to, pal-.
 in, tuklun-.
 out, istik'-, istik'-, ptu-, ptlu-, tsin-.
 up, qū'x-.
 still, te'mita, yu'xū.
 stilt walking, tskwā'tskwahalaūt.
 stilts, tskwā'tskwahalaūt.
 stomach, qalō'na.
 stone, k'ilil.
 stoop, to, takūnt-, k'lim-.
 stop, to, alk'-, wil-, plu-, k'ea-.
 store, taha'tali^ε!.
 storm, to, sūslō-.
 story, k'ā'k'ematu, qēk'iyū.
 stout, mā'k'st.
 straight, ā'qa, tsalai'qa, tsalai'qast, yā'qa.
 straighten out, to, tsliq-, tsalaiq-.
 stream, nā'tk'.
 strength, pilskwi'stis, qala'tis.
 strike, to, me'-, mehiⁿ-.
 with rock, mek'ais-.
 with stick, paxt!-.
 string, tsk'exē'yū, pā'pesxaū.
 strong, pilskwi'st.
 sturgeon, meqaū't.
 submerge, sl-, sl-.
 -uch, imsti't, hamsti't!
 such a size!, hamsti't!atis.
 such a thing, i'stekwāl.
 suddenly, ami'tsli, hā'alqa.
 suit, to, l'amx-, laamx-.
 suitable, xē'lk'.
 summer, pi'tskumak'.
 sun, pi'tskum.
 supernatural power, sūⁿ/lhak'liyū.
 supply, to, tsis-.
 surely, k'e'a.
 surf, tiya'k'liyū, tsau'wiyū.

surface, haina's.
 survive, to, past-, sālsx-.
 survivor, pā'stuwī't!
 suspect, to, paūk-u-.
 suspended; to be, qal-.
 swallow, to, tku- . . . -uk^u.
 swamp grass, tsai'ts.
 swan (black), hahā'lū, hāhā'lō.
 (white), qō^u/q^u.
 sweat-house, kū'tupa, qā'nū.
 sweat-lodge, qā'nū.
 swell, to, p'u-, qūn'-.
 swift, hā'pist, hā'īqā'st.
 swiftness, hā'pistis.
 swim, Lpilsu-, ltu-, ltu-.
 swim (of fish), to, xūp-.

table, penū'nsait!
 tail (of fish), sa'qal, sa'qau.
 (of quadrupeds), tsā'mtsū.
 take, to, līpt-, lōqut-.
 along, spaīt-, txan-, lqam-, Lqam-.
 care of, halsn-.
 off, yux-, yūx-.
 out, halq-.
 the lead, līn'-.
 up a game, qalm-.

talk, ildī's, iltī's, ilī'diyū, yeaī's, yūl, yōl.
 talk, to, ild-, ilt-, yōl-, yūl-.
 tall, a'tuxt, tsā'kulant.
 tally, to, hū-.
 tame, semī'ist.
 target, qat'fa.
 target for spears, tsī'tsqau.
 target shooting, Lqat'fat.
 tear, to, tsxūit-, Lxumt-, Lxūs-.
 tears, kwilkwī't!
 teetotaller, meqū'tlīsalī'sla.
 telephone, ilī'diyū.
 tell, to, āl-, yea-, yās-.
 ten, saū'tist.
 terrible, hamstī't!, xalxsā'st.
 that is, as, tas, kus, kwas.
 that much, hī'teqīns.
 that one, ata's, antū'u.
 that there, antū'u.
 the, as, tas, s, is, kus, kwas.
 thee, nix.
 then, mu^u/hū, tem.
 there, k'im.
 there!, hāl.
 therefore, is ī'mste.
 they, silku-, qā'tsilx, qō'tsilx.
 they two, qō'tsau, qā'tsau.

thick, mefā^u/nt.
 thigh, wu'lhaīs.
 thimbleberry-bush, muū'lqayem.
 thin, px'ī'nt, silō'kut, tsilu'xt, Lxwala'st.
 things, lā'teqīāl.
 think, to, ma'- . . . -auk' is hai^{ne}, tx-
 is hai^{ne}, t!x- is hai^{ne}.
 thirsty, to be, k'ikau- . . . -ū.
 thirty, psī'nk'!exk'em saū'tist.
 this, tas, kus.
 this here, anhū'u.
 this kind, hamstī't!
 this my, a'sin.
 this one, anhū'u, was.
 this our, a'lin.
 this our two, a'stin.
 thou, nix, qanī'x, xaqanī'x.
 thought, hai^{ne}, mahai'xasxam-auk' is
 hai^{ne}, mahayaī's-auk' is hai^{ne}.
 three, psinlx.
 throw, to, pīts!-, tsx'ip-, Lxau-.
 throw grace-sticks, to, xeld-.
 throw into fire, to, t!ī'-.
 throwing the dice, ltsau' tsūwaut.
 thunder, yū'ltsuxs.
 thunderbird, yū'ltsuxs.
 thus, ī'mste.
 thy, ham, xam, teha'm, kuha'm, kuxa'm.
 tie, to, kink-, qinq-, kunk^u.
 hair in a knot, hūi^u/ku-.
 to a string, tsīpstxan-.
 tide, Lō'nlin.
 tight, to be, Līq-.
 tightly, lī'yēqa.
 timber, mu'kutsiyū.
 timber, dead, k'ūi'-.
 tired, to be, qal'-.
 tired feeling, qalhī's.
 to, is.
 tobacco, k'ī'ū^u/sa.
 tobacco-pouch, k'iyū^u/salyust!
 to-day, tas līts, tsi'ts.
 toe, tsi'lxastum.
 together, k'a'xk'e.
 toilet, pkō'sxat!
 token, tsā'mtsū.
 to-morrow, a'ng'ī, aīs a'ng'ī.
 tongue, stila'k'ayust!
 tools, tsimī'xayū.
 tooth, t!ēlī'l.
 top, qaux.
 top, to be on, tskūil-, tskūik'!-.
 topple, to, tspuu-.
 torch, qē.
 torchlight, qē'ya.

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