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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.

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 (Sᵉū'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 (Sᵉū'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^{c}ū'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 (Sᵉū'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, Quinaielt, 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 Alsēa 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*.
a^n, e^n, i^n, o^n, u^n, short vowels of continental values slightly nasalized.
$\bar{a}^n$, $\bar{e}^n$, $\bar{i}^n$, $\bar{o}^n$, $\bar{u}^n$, long vowels of continental values slightly nasalized.
ɛ.....obscure vowel.
^{a}, ^{i}, ^{o}, ^{u}.....resonance and epenthetic vowels. ^{i}, ^{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*.
ai^n.....diphthong *ai* slightly nasalized.
$a\bar{i}^n$.....diphthong *aī* slightly nasalized.
$\bar{u}i^n$.....diphthong *ūi* slightly nasalized.
q.....velar *k*.
q!.....same as preceding, with great stress of explosion.
x.....like *ch* in German *Bach*.
k.....like *c* in *come*, but unaspirated.
k!.....same as preceding, with great stress of explosion.
g˙.....palatal *g*, like *g* in *give*.
k˙.....palatal *k*, like *c* in *cube*.
k˙!.....same as preceding, with great stress of explosion.
x˙.....like *ch* in German *ich*.
k'.....aspirated, like *c* in *come*.
d, *t*.....as in English; sonants and surds difficult to distinguish; surd not aspirated.
t!.....like *t*, with great stress of explosion.
t'.....aspirated, like *t* in *ten*.
s.....palatal spirant; like Polish *ś*.
ts.....palatal affricative surd; like Polish *ć*.
ts!.....same as preceding, with great stress of explosion.
p.....as in English.
p!.....same as preceding, with great stress of explosion.
p'.....aspirated *p*.

l, *m*, *n*.....as in English.
l'.....palatal *l*; like *l* in *lure*.
ʟ, *ł*.....spirant laterals; su' ject to frequent interchange.
ʟ*l*.....like ʟ, with great stress of explosion.
ᵉ.....glottal stop.
'.....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$^{\varepsilon}$MĪYŪ [1]

CYCLONE

(Told by Tom Jackson in 1910)

Xa'mEt-s-mEsha'lslatsLō yā'tsx. Sūdā^{a}'st ts-ła'mxadōok·.
One it is a woman old is living. Five her children her.

Qauwā$^{\varepsilon a}$ qā'altsuxs.[2] Xam tai$^{\varepsilon}$ mukwa$^{\varepsilon}$slī. MEā'łtxudau'xaLx.
All male (plural). One only woman. Continually big keep on they.

Tem mi'siLx LEā'łtxudī'yū, temi'Lx pxēltsūsaī'nx ats-LĪ'ak·iLx.
Finally when they big became, then they ask begin her that their mother their.

"K·EŁ x·ūlamtxaī'm hau'k·s ^{i}k·tas le'wī'."— "K·ip-E'n ta'xtī,"
"Will we travel begin will everywhere to over this world."— "Will you what do,"

5 ts-yEaī'sk· as mukwa$^{\varepsilon}$slītsLō. "Ā'a, ł-qauwā$^{\varepsilon a}$ hī'k·e ta'xtī."—
her speech her the woman old. "Yes, we every just do."—

"Sin ha^{n}'yauk·,[3] k·Ep ^{i}Līya$^{\varepsilon}$ hī'k·e qauwā$^{\varepsilon a}$ ta'xtī hilkwaīsa'a,
"My mind inside, will you not just every thing do will it,

sips[4] ayaī'mi. K·ip-E'n mū^{n}'łii ta'xtī?", ts-yEaī'sk· as
if you go will. Will you what by way of imagining do?", her speech her that

mEsha'lslatsLō. — "Ā'a, k·EŁ łpū'pEnhaut. K·Ełts-axa[5]
woman old.— "Yes, will we shinny playing. Habitually we again

LEya^{n}'hats!īt; k·Ełts-axa īta$^{\varepsilon}$ LEmk·i'lhīxamt."[6]—"K·eai'sa,
guessing; habitually we again also dancing." —"All right,

10 p-ayaī'mi. P-spaī'dī 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 ī'mstE łt!a'msīyū. Temu^{n}'hū[7] yEaī'nx xas mEsha'lslatsLō
indeed thus agree quickly. And now tells her the woman old

ats-pīya'tsEk·. "K·iLx[8] ūsta'a kuha'm hā't!ōo. K·iLx[8]
that her daughter her. "Shalt them follow (fut.) these thy elder brothers. Shalt them

ts!ōwaī'Lī-slō[9] xe'īLk·e, k·iLx ^{i}Līya$^{\varepsilon}$ nā'k·eai qa^{n}'yEkwai!
watch (fut.) all over carefully, shall them not anywhere harm them!

Tū! spaī'tx tas ti'nExtsū! K·ip qō'tsE sā'lsxumī."
Here! take along this cane! Will you it (as) magic power use it (fut.)."

15 TsimyEaī'sk·[10] ats-pīya'tsEk· xas mEsha'lslatsLō.
Her continual speech her this her daughter her the woman old.

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

[2] *qā'alt* MALE BEING; *-tsuxs* collective.

[3] *hain$^{\varepsilon}$* MIND; *-auk·* suffixed particle INSIDE.

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

[5] *k·Ets* temporal particle; *-ł* first person plural; *-axa* suffixed particle.

[6] *L-* prefix; *m-* prefix; *k·ilh-* TO DANCE; *-ł* inchoative; *-xamt* infinitive.

[7] Contracted for *tem mun'hū*.

[8] Instead of *k·EziLx*.

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

[10] *ts-* possessive; *m-* continuative: *yEa-* TO SAY; *-aī* 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 mu^{n}'hū ayaī'. Temi'LX mu^{n}'hū wī'lx īs
Then they at last go begin. And they now come to
xa'mET-s-nā'tk·[1]. Temi'LX mu^{n}'hū yāsau^{e}ya'łnx xas łEyā'tstiLX,
one it is a river. And they now are told repeatedly by the inhabitants,
"Tqaia'ltxap-ā LPū'pENhaut?"—"Ā'a."—"Sips tqaia'ldī, k·EIs[1]
"Desire you inter. to play shinny?"— "Yes."— "If you desire it, will we
hā'ałqa hī'k·e pūpENhautxaī'm." Temu^{n}'hū k·e'a ī'mstE
quickly just shinny play begin will." So then surely thus
5 łt!a'msīyū-slō. Temu^{n}'hū łqū'łqūxwaī'łt!xamt[2] si'lkustEX.
agree quickly all. So then betting mutual is done by all.
Łqūxwa^{e}yaī'nxaLX ats-qasi'ntk·iLX. Temu^{n}'hū łpū'pENhaut
Bet repeatedly her they this their sister their. And now shinny playing
si'lkustEX. Xwa^{e}yaī't!xauwaī'nxaLX[3] ats-qasi'ntk·iLX. [1]LaLXīya^{e}[4]
by all is done. Stake continually her they this sister their. Not they
qā^{a}'tsE pū'pENhau,[5] te'miLX mu^{n}'hū mEtsā'sauxa. Temu^{n}'hū
long play shinny, when they at last win point after point. Finally
k·eaī'-slō łpū'pENhaut. Tem mis qaī'-slō, temi'LX xē'tsux^{u}
stop all shinny playing. Then when day begins all over, then they start
10 qalpaī'. K·i'stENxaLX ats-hatsā'stuxsk·iLX,[6] [1]k·as mukwa^{e}slī.[7]
again. Leave it they those winnings their, namely the women.
Nā'mk·itxū mEqaaī'tī, mi'siLX k·i'stnx.
Right away pregnant begin, after they leave (them).
Temi'LX qalpaī' wī'lx īs xa'mET-s-nā'tk·[1]. Tem LXats[8] qalpaī'
Then they again arrive at one it is a river. And they would again
halā'tsī ī'mstE; qalpaī' k·ELXats[9] mu^{n}'hū pū'pENhautxaī'.
as before thus; again would they now shinny play begin.
Halā'tsī k·ELXa'ts qalpaī'nx łqūxwa^{e}yaī'nxaLX ats-qasi'ntk·iLX.
Similarly would they again her bet repeatedly her they this sister their.
15 Qalpaī'nxaLX xwa^{e}yaī't!xauwaī'nx. K·ē'tk·ē xūs qā^{a}'tsE
Again her they stake continually her. More a little long time
łpū'pENhaut si'lkustEX. Temu^{n}'hū mis k·eaī'-slō, tem LXats[8]
shinny playing is done by all. And then when stop all, then they would
mu^{n}'hū qalpaī' k·ilhī' īs qamłī's. K·uk^{u}ts[10] tai^{e} t!a'nūst płūi'
now again dance begin at night. Would away only always stand
k·!ēts ats-qasi'ntk·iLX. Te'młta łpaū'k·ūyū, mis yai'xtEX as
behind this sister their. But suspects quickly, when gone the
qamłī's. Te'miLX mu^{n}'hū yāsau^{e}yaī'nx ats-hā't!ōok·. "K·EI
night. Then them now repeatedly tells it these brothers her. "Will we
20 sā^{a}'nqa mEhīlkwaī'sLn." Ī'mstE LEā'laux ats-hā't!ōk·ELX.
badly dealt with will be." Thus says continually to these brothers her (pl.).
Temi'LX mu^{n}'hū k·eaī'. Tem k·Ets-axa mu^{n}'hū qaī'-slō
Then they finally stop begin. Then would again now fight begin all over
qalpaī', tem LXats halā'tsī ī'mstatxū:[11] k·i'stinxaLX halā'tsī
once more, and by them would same way thus be done: leave it they as before

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[1] *k·is* temporal particle; *-i* first person plural.

[2] *łqūxu-* TO BET; *-aī* inchoative; *-łt!x* reciprocal; *-xamt* infinitive.

[3] *xwa^{e}yaī^{e}t!* STAKE; *-x* verbal sign; *-au* continuative; *-aī* inchoative; *-nx* direct object of 3d person; *-LX* 3d person plural.

[4] *iLīya^{e}* NOT + *-LX* THEY.

[5] Abbreviated for *pū'pENhautxa*.

[6] Stem *tsas-* TO WIN.

[7] Singular for plural.

[8] Abbreviated for *k·E'LXats; k·Ets+-LX*.

[9] *k·Ets + -LX*.

[10] *k·Ets + -uk^{u}*.

[11] Abbreviated for *ī'mstatxūnx*.

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

atsā′stuxsk·iLx,[1] ⁱk·as mukwaᵉslī. "K·Eł-axa Lā′ptauwī, siłs-axa[2]
these winnings their, the women. "Will we again fetch it will, when we again
yalā′saltxam." Tem Lxats muⁿ′hū qalpaī′ xē′tsuxᵘ. Halā′tsī.
go home will." Then they would now again start. As before
k·E′Lxats wī′lx qalpaī′ īs xa′mEt-s-nā′tk·ⁱ. K·ē′tk·ē mEqami′nt tas
would they come again to one it is a river. More many the
hī′tslEm. "Nā′k·sautxap-E′n?", ī′mstaLx pxēltsūsa′łnx. "Ā′a,
people. "Where to keep on you?", thus they asked are. "Yes,
łqwi′ltsūtał."[3] —"Keai′sa," tsimyEā′łnsk·iLx,[4] "k·Eł
challenging we." —"All right," their continually being spoken to their, "will we
pū′pEnhautxaī′m." Temuⁿ′hū k·e′a-slō k·exk·aī′ kū′kᵘs, nā′k·eai
play shinny begin will." So now indeed all assemble begin shore at, where
k·is łpū′pEnhaut si′lkustoxs. Temi′Lx muⁿ′hū łqū′łqūxwaī′ł-
habitually will shinny playing be done by all. Then by them now betting
t!xamt si′lkustEx. Tas aᵉqayū Lqūxwaᵉya′łnx. Temi′Lx-axa ītaᵉ
mutual by all is done. The dentalia shells are bet repeatedly. Then they again also
ats-qasi′ntEk· Lqūxwaᵉyaī′nx. Temuⁿ′hū ītaᵉ ī′mstE as hak·ī′m-Em.[5]
this sister their bet repeatedly her. And then likewise thus the from that side.
Temuⁿ′hū mis łt!a′msīyū-slō, temuⁿ′hū łpū′pEnhaut si′lkustEx.
And then when agree all, so now shinny playing is done by all.
Qāᵃ′tsE łts!inī′yū. Temi′Lx muⁿ′hū mai′mx mEtsā′sauxa.
Long time tie it became. Then they now at last win point after point.
Temuⁿ′hū k·eaī′-slō. Tem mi′siLx k·eaī′ Lnū′nst, temuⁿ′hū k·Ets
Then finally stop all. And after they stop eating, then now would
LEmk·i′lhīxamt si′lkustEx īs qamłī′s. ⁱLaLxīyaᵉ qāᵃ′tsE k·ilī′′yEx,
dancing be done by all at night. Not they long are dancing,
tem k·Ets muⁿ′hū qalpaī′ Lpaū′k·ūyū ats-qasi′ntk·ELx. K·i′Lxas[6]
then would now again suspect at once this sister their. Would them
muⁿ′hū LEā′lauwī ats-hā′t!ōk·iLx; k·i′Lxas muⁿ′hū k·eaī′m. Tem
now always tell it will these brothers her; would they then stop will. Then
qalpaī′ qaī′-slō, tem k·E′Lxats muⁿ′hū qalpaī′ qaiⁿhaī′xa. "K·Eł
once more day all over, then would they now again ready begin. "Will we
k·istī a′łin tsā′stuxs."—"K·eai′sa!"—"Aī′słs-axa[7] yāla′sautxam,
leave it will these our winnings." —"All right!" —"If we again return will,
k·iłs-axa Lā′ptauwī." Tem Lxats muⁿ′hū qalpaī′ xē′tsuxᵘ.
will we again stop for it will." Then they would at last again start.
ⁱLaLxīyaᵉ qāᵃ′tsE yā′xau,[8] tem k·E′Lxats muⁿ′hū qalpaī′ wī′lx
Not they long keep on going, when would they now once more come
nā′tk·ik·s. Tem k·E′Lxats muⁿ′hū Lq!a′łnx. "Nā′k·sautxap-E′n?",
river to. Then would they now be taken across. "Where to always you?",
ī′mstaLx pxēltsūsa′łnx, mi′siLx k·aū′k·s wī′lx. "Ā′a, łqwi′ltsūtał."—
thus they are asked, when they across to arrive. "Yes, challenging we."—
"Iltqaᵉtit-E′n s-t!auyaī′s k·Ep tqaia′ldEx?"—"Ā′a, qauwāᵉᵃ hī′k·e
"What kind is it the fun will you like?"— "Yes, every just
ta′xtī."—"K·eai′sa, ł-pū′pEnhautxaī′mi." Temuⁿ′hū k·e′a ī′mstE
kind."— "Very well, we shinny begin will." So then verily thus
łt!a′msīyū. Tem k·Ets muⁿ′hū łqū′łqūxwaī′łt!xamt si′lkustEx.
agree quickly. Then would now betting mutual by all be done.

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[1] Contracted for *ats-tsā′stuxsk·iLx*.
[2] *sis* + *-ł* + *-axa*.
[3] *qūlts-* TO CHALLENGE.
[4] *ts-* + *m-* + *yEa-* TO SAY + *-łn* + *-s* + *-k·* + *-Lx*.
[5] Contracted for *hak·ik·ī′m-Em*.
[6] *k·is* + *-Lx*.
[7] *aīs* temporal particle; *-ł* 1st person plural; *-axa* suffixed particle.
[8] Abbreviated for *yā′xautxa*.

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.

Qalpaī'nx k·E'LxAts mu^{n}'hū łqūxwa^{c}yaī'nx ats-qasi'ntk·ELx.
Again her would they now bet repeatedly her this sister their.

Xwa^{c}yaī't!xauwaī'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. Łts!inī'yū as pū'pEnhaut[1] qā^{a}'tsE.
shinny playing by all be done. Tie it became the shinny game long time.

Haī^{n}'k·iLx ^{i}Līya^{c} mEtsā'sauxa. Aū'L īs Lqamī'łaut 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 qamłī',
at last win always. Then finally stop all. And when night begins,

tem k·E'LxAts mu^{n}'hū qalpaī' k·ilhī'xa. K·Ets ta'mE hī'k·e
then would they now again dance begin. Would as if just

t!ilī'sa[2] as ītsaī's ts-pī'ūsxamsk·, mi'siLx mu^{n}'hū k·ilhī'xa.
sound like metal the house its noise its; as they now dance begin.

Yai'xtEx as qamłī's, mis łts!ō'wītx-slō xats-qasi'ntk·ELx.
Gone the night, when notice begins this sister their.

"Haī^{n}'k·Epin ^{i}Līya^{c} łts!ōwaī'tsx-slō." Tem k·iLx mu^{n}'hū k·eaī'.
"Almost you I not notice thee." So will they now stop.

10 Hī'k·e tai^{c} Lk·i'mīs as ītsaī's hapE'nk·. Tem k·Ets mu^{n}'hū qaī'-slō
Just only ice the house from outside. Then would now day all over

qalpaī', tem k·E'LxAts halā'tsī ī'mstE: qalpaī'nx k·E'LxAts k·i'stnx
again, then would they as before thus: again it would they leave it

ats-tsā'stuxsk·iLx, ^{i}k·as mukwa^{c}slī.
those winnings their, namely the women.

Tem k·E'LxAts mu^{n}'hū qalpaī' xē'tsux^{u}. ^{i}LaLxīya^{c} qā^{a}'tsE yā'xau,
Then would they now again start. Not they long go keep on,

tem k·E'LxAts mu^{n}'hū wī'lx qalpaī' LEyā'tstEk·s. Tem k·E'LxAts
then would they now arrive again village at. Then would they

15 mu^{n}'hū qalpa'łnx Lq!a'łnx k·aū'k·s. "Ā'a, nī'xap-ā' wa'sEp
now again it is done be ferried across to. "Oh, you inter. who you

LEya'hEx[3] awī'łau muk!waī'wa[4] is hī'tslEm?" — "Ā'a,
it says come keep on overpower in the manner of the people?" —"Yes,

qwo'nhał." — "K·eai'sa, ł-pū'pEnhautxaī'm ^{i}k·anhū'u ^{i}k·tas
it is we." — "Very well, we play shinny will on this on the

pī'tskum." — "Ā'a, ł-pū'pEnhautxaī'm." Temu^{n}'hū k·exk·aī'-slō
day." —"Yes, we shinny play will." So then assemble all

ts-hī'tEk· kū'k^{u}s, nā'k·eai łpū'pEnhaut si'lkustoxs. Temu^{n}'hū
its body its shore at, where shinny playing (by) all done will be. And then

20 łqū'łqūxwaī'łt!xamt si'lkustEx. Tem k·E'LxAts mu^{n}'hū halā'tsī
betting mutual by all is done. And would they now as before

ī'mstE: łqūxwa^{c}yaī'nx LxAts halā'tsī ats-qasi'ntk·ELx. Temu^{n}'hū
thus: bet repeatedly her they would as before this sister their. So now

Lpū'pEnhaut si'lkustEx. łts!inī'yū qā^{a}'tsE as Lpū'pEnhaut.
shinny playing is done by all. A tie it was long time the shinny game.

Mī'kū'kwaux[5] is pī'tskum, te'młta hī'k·e qā^{a}'łtE ts!inī'tsx as
Keeps on setting the sun, but just always a tie continually the

Lpū'pEnhaut. Aū'L īs Lqamī'łaut, 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. "Tqaia'ltxał, sips k·ilhī'm ^{i}k·anhū'u
And would now stop all. "Want it we, that you dance shall on this

^{i}k·tas qamłī's." — "K·eai'sa, k·Eł k·ilhī'mi." Temi'Lx mu^{n}'hū
on the night."— "All right, will we dance will." So they now

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[1] Should have been *łpū'pEnhaut*.

[2] Abbreviated for *t!ūlī'satxa*.

[3] An example of Jackson's affected pronunciation. Should have been *LEya'ax;* stem *łEa-* TO SAY.

[4] *m-* prefix; *k!ū-* TO OVERPOWER; *-aī* inchoative; *-a* modal.

[5] Contracted for *mEyikū'kwaux; kūku* 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 qamłī′. ¹LaLxīya^ε xū′sī łts!ō′wītx-slō. Aū′L īs
dance begin, when night begins. Not they a little notice begin. Near at
Lqẽʼyaut teʼmłta hī′k·e amī′ts!ī yūxē′tsx as Lha′ldit. Hau′k·s
day towards but just suddenly disappear the onlookers. Everywhere to
mEhaya′nīxa ts-qasi′ntk·ELx. K·!īl tai^ε wa′txastEx as ītsaī′s.
keeps on looking sister their. Rock only turned into the house.
Te′mku [1] mu^n′hū qauxa′nk·s haya′ntEx. Xū′sī-ku [2] hī′k·e spaīx.
Then away now high to is looking. A little up just hole is.
5 Tem-ku mu^n′hū Lhi′k·!īyutx [3] tsī^n′k·ek·s-uk^u ats-ti′nExtsūk·. Tem
So up now puts it quickly roof to away this cane her. And
k·i′mhaisī Lowa′stīyutx [4] ats-ti′nExtsūk·, tem k·i′mhaisī Lk·!a′lhīyū.[5]
there along follows it quickly this cane her, and there along goes out quickly.
¹Līya^ε mu^n′hū lā^a iltqa′a ts-hā′t!ōk·ELx. Mu^n′hū mEqalū′qwalx
Not now something do will for her brothers her. Then circles many times
¹k·as ītsaī′s. K·!īl hī′k·e tai^ε. ¹Līya^ε xūs nā′k·eai spaīx as k·!īl.
around the house. Rock just only. Not a little where hole has the stone.
¹Līya^ε lā^a iltqa′a. Tem-axa mu^n′hū yā^alsaī′. Haitsa′Lnx-axa
Not something do it will. So back finally goes home. Is ferried again
10 k·aū′k·s. Temu^n′hū mis-axa wī′lx k·aū′k·s, tem-axa mu^n′hū yālsaī′.
across to. And then when again comes other side to, then back now goes home.
Ainaī′ mu^n′hū. K·im hī′k·e ā′nīyux^u, mis-axa wī′lx ¹k·asi′Lx
Cry begins now. There just cries constantly, when again comes where they
wīlī′sau. "Nā′k·-E′n tEha′m hā^a′t!ōLx?"—"Ā′a, k!waya′Lnxał."
came many. "Where those thy brothers they?"— "Yes, tricked were we."
Tem k·Ets-axa haitsa′łnx k·aū′k·s. K·Ets hī′k·e Ltīmī′xumaułnx
Then would again be ferried across to. Habitually just continually laughed at
mEyalā′saux-axa mu^n′hū. K·Ets t!a′nūst ī′mstE pxēltsūsa′łnx,
as keeps on going back now. Constantly always thus is asked,
15 k·Ets-axa [6] wī′lx ¹k·as LEyā′tsit. Temu^n′hū sūtā^a′stk·emyuk· īs
whenever again comes to the dwellers. And then five times at on
pī′tskum tem-axa mu^n′hū wī′lx. "Aū," ts-yEaī′sk· as mukwa^εslītsLō,
day then back finally arrives. "Well," her speech her the woman old,
"temi′Lx nā′k·eai tEha′m hā^a′t!ōLx?"—"Ā′a, łtimsī′yut!EmxaLx [7]
"and they where those thy brothers they?"— "Yes, closes suddenly on them
as ītsaī′s. K·!īl Lowa′txayū [8] as ītsaī′s. Haī^n′k·in ¹Līya^ε-axa
the house. Rock became the house. Almost I not again
k·!a′lhistEx." —"Yāsau′yuxun xa-ts!ōwaī′łī-slō as hā^a′t!ōLx.
came out."— "Tell frequently thee I thou watch shalt the brothers them.
20 Ī′mstE tem kusi′n qasūwa′yux^u nīx." —"Ā′ə, k·in ¹Līya^ε lā^a
Thus and this I send thee thee."— "Yes, will I not what
iltqaī′xasxam, łtsa′sīyūłnxan."
do begin self will, overpowered became I."

Temu^n′hū qaī^nhaī′ as mEsha′lslatsLō. Temau′x-axa mu^n′hū ayaī′.
So then ready begins the woman old. And they two again now go begin.
¹Lauxīya^ε [9] nī′i LīlĪ′taułnx. K·aux-axa mūa′txaux, k·Ets
Not they two something constantly are told. Wherever they two back go keep on, habitually.
hī′k·e Ltīmī′xumaułnx as mEsha′lslatsLō. K·Ets ta′mE ¹Līya^ε
just always is laughed at the woman old. Constantly as if not
25 ts!ōwaī′nx-s-le′wī′. Sūtā′^asstk·emt-s-pī′tskum temau′x-axa mu^n′hū
notice it. Five times it is the day when they two again finally

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[1] *Tem* + = *uk^u*.
[2] *xū′sī* + = *uk^u*.
[3] *′k·!-* TO TOUCH.
′ūst- TO FOLLOW.
[5] *k·!ilh-* TO GO OUT.
[6] Abbreviated for *nāmk· k·Ets-axa*.
[7] *ł-+tims-* TO CLOSE + *-ī* + *-utx* + *-t!Em* + *-x* + *-Lx*.
[8] *ūtx* = TO BECOME.
[9] *¹Līya^ε* + *-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

wī'lx. Temu^{n}'hū tsimsalsxaī' as mukwa^{e}slītsLō. K·Ets xūs hī'k·e
arrive. And now try repeatedly self begins the woman old. Would a little just
Lpi'k· !ayutx[1] ats-ti'nExtsūk·. K·is hī'k·e LōqẽʼyūsxaM[2] kus le'wī'.
put it quickly this stick her. Would just split quickly the ground.
"Hehe', tsa^{e}tī mu^{n}'hū lā kumEsha'lslatsLō?", ts-yEaī'sk· as
"Hey, anger now what this woman old?", his speech his the
mEna'tEm. Mu^{n}'hū mEtsā^{a}'mauxa ts-x·i'lumtxasxamsk·. Wī'lx
youngest. Now continues faster her movements own her. Comes
5 ā^{a}'qa k·i'mhak·s nāk· ^{i}k·timū'sīyEm ts-ła'mxadōk·.
straight there to where those closes on them her children her.
Qalqwal^{e}yaī'nx as ītsaī's tsa^{e}l'ya. Lpi'k· !ayutx ats-ti'nExtsūk·
Goes around it repeatedly the house singing. Puts it quickly this cane her
hak·ū'k^{u}-slō; te'mła ^{i}Līya^{e} xū'Lī łEx·ilu'mīyū as ītsaī's. Qalpaī'nx
from north side; but not a little it moves the house. Again does it
hak·a'k^{u}-slō Lpi'k· !ayutx ats-ti'nExtsūk·; te'mła ^{i}Līya^{e} xū'sī
from north side puts it quickly this cane her; still not a little
łtsaī^{n}'xwīyū. "He^{n}, mu^{n}'hū k·e'a xa'lxasī kus mEsha'lslatsLō",
it shakes. "Look, now indeed mad begins the woman old",
10 ts-īltī'sk· as mEna'tem. Tem k·Ets mu^{n}'hū qalpaī'nx Lpi'k· !ayutx
his word his the youngest. Then would now again do it put it quickly
ats-ti'nExtsūk·. ^{i}Līya^{e} xūs łtsaī^{n}'xwīyū. "Lā'tEq hī'tE tsa^{e}tī
this stick her. Not a little it shakes. "What surprise anger
Lhī'tslEmsxamsk· qas k!wayaī'nx sin La'mxadō?", ts-yEaī'sk· as
person own its he who harmed them my children?", her speech her the
mEsha'lslatsLō. K·Es-axa mu^{n}'hū kwīdaī'm, k·Es-axa qalpa'a
woman old. Constantly again now dance will, constantly again do it will
Lpi'k· !ayudī ats-ti'nExtsūk·. Temu^{n}'hū sūdā^{a}'stk·emyuk· tem
put it quickly will this stick her. And the fifth time at then
15 mu^{n}'hū hak·iqau'x Lpi'k· !ayutx ats-ti'nExtsūk·. "YEha^{e}mīyūn."
now from above puts it quickly this stick her. "Cyclone I."
Xūts hī'k·e mis Lpi'k· !ayutx ats-ti'nExtsūk·, tk·ila'yū as k· !īl.
As soon just as puts it quickly this stick her, it split the rock.
Ī'mstE hī'k·e sī'qultEx ats-ła'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· !ilhaī'nx. Tem mi'siLx-axa mu^{n}'hū k· !a'lhistEx,
Now them again go out causes. And when they again now emerge,
temi'Lx mu^{n}'hū ayaī'-axa. Wī'lxaLx-axa LEyā'tstik·s, temi'Lx
then they now go back. Come they back village to, then they
20 łōqutī'nx tsā'stuxsk·ELx,[3] ^{i}k·as mukwa^{e}slī. Temu^{n}'hū ayaī'
take it gain their, namely the women. And now goes
Lpi'k· !ayutx le'wī'k·s ats-ti'nExtsūk· xas mukwa^{e}slītsLō.
puts it quickly ground to this stick her the woman old.
Łk·ī^{n}'hīk·sīyū[4] hī'k·e kus le'wī'. Łk·iqẽʼxanīyū[5] ā'mta hī'k·e as
It turns over just the ground. Underneath become all just the
LEyā'tsit. Temi'Lx-axa mu^{n}'hū yālsaī'. Qalpaī' k·E'Lxats-axa
inhabitants. Then they again now return begin. Again would they again
wī'lx ^{i}k·as xa'mEt-s-nā'tk·^{i}. Tem k·E'Lxats halā'tsī łiptaī'nx
come to the one it is a river. And would they as before stop for it
25 tsā'stuxsk·ELx, ^{i}k·as mukwa^{e}slī. Tem k·Ets mu^{n}'hū ī'mstE halā'tsī
gain their, namely the women. Then customarily now thus as before
as mEsha'lslatsLō; ā'mtaLx Lk·i^{n}hī'k·sīyut!Em[6] as LEyā'tsit. Tem
the woman old; all them turns it over quickly on the people. Then
k·E'Lxats mu^{n}'hū qalpaī' xē'tsux^{u}. Mu^{n}'hū Lxats-axa wī'lx,
would they now again start. Then would they again come,
k·E'Lxats hī'k·e ī'mstaī as LEyā'tstiLx. Tem Lx-axa mu^{n}'hū wī'lx.
would to them just thus begin the people them. Then they back at last arrive.

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[1] *pk·!*— TO STAND.
[2] *wuq-* TO SPLIT.
[3] Contracted for *ts-tsā'stuxsk·ELx.*
[4] *k·ī^{n}'hī* OTHER SIDE.
[5] *l-* + *k·-* + *qẽ'xan* + *-ī* + *-ū.*
[6] *l-* + *k·ī^{n}'hī* + *-k·s* + *-ī* + *-utx* + *-!Em.*

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·Eł mu^{n}'hū tīū't!hūnaī'xasxam. P-sūwī't LOWa'txayūsxam." [1]
"Will we now make begin self will. You winds turn into will."
Temu^{n}'hū k·e'a ī'mstE. "K·i'nauk·s [2] yu'xwīs kū'k^{u}s px·ilmīsaī'm.
So then indeed thus. "Will I inside self ocean into go begin will.
YEha^{c}mīyū sin Lān. Sis ū'k·eai sū^{n}'lhak·!ētEmts, k·ES ī'mstE
Cyclone my name. If should somebody dream of me, customarily thus
ts-hī'lkwaī'sk· mū^{n}'łiī [1]k·qwo'n." Tem-auk· mu^{n}'hū kū'k^{u}s [1]k·tas
his action his like unto me." Then inside now middle into to that
5 qa'lōs ayaī'.
ocean goes.
Tai^{c} mu^{n}'hū.
Only now.

2. NŪNS LQĒ'K·ĪSXAMSK·[3]

ELK STORY HIS OWN

(Told by William Smith in 1910)

Īs xa'mEt-s-milhūdaī's tem mEyā'saux. "Tsā^{a}'mEn hī'k·e
At one it is a place then says continually. "Very I just
tqaia'ldEx łt!awa'īt." Temu^{n}'hū qasūwaī'nx łk·a'xk·edūt is
want it to have fun." So then send begins them to assemble the
hī'tslEm. MEyā'sauxa. "Tqaia'ltxan sxas [4] ayaī'm hī'k·e
people. Keeps on saying. "Want I that thou go shalt just
10 hamstī^{c} īs milhūdaī's. Xa-LEā'lauwī. 'Tqaia'ltxan hī'k·e hamstī^{c}
all to places. Thou always tell it shalt. 'Desire I just all
hī'tslEm s k·exk·aī'm.'" Xa'mEt-s-hī'tslEm k·is ayaī'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'īLk·e Lhaya'nauwī, p-hī'k·e
different to the tribe. "You just well always watch it shall, you just
xe'īLk·e LEyā'sī sin ildī's: 'Tqaia'ltxan sis k·exk·aī'm hak·au^{c} [5]
well tell it shall my message: 'Want it I that assemble shall from everywhere
hī'tEslEm.'" Antū'u xūtsā' k·is ayaī'mi tsā'msik·s is
people.'" This one on his part habitually go will different to the
15 milhūdaī's. Temu^{n}'hū antū'u k·is xūtsā' ayaī'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'īLk·e łhaya'nauwī. Xa-hī'k·e
the place. "Thou just well watch it always shalt. Thou just
tslaī'qa LEyā'sī lā'tqin tqaia'ldEx. Tqaia'ltxan sis k·exk·aī'm
correctly tell it shalt what I desire. Want it I that assemble shall
hak·au^{c} tas hī'tEslEm. Xa-hī'k·e xe'īLk·e LEyā'sī īs intsk·ī'sin
from everywhere the people. Thou just well tell it shalt for something I
tqaia'ldEx hī'tEslEm s k·exk·aī'mi." Antū'u xūtsā' k·is
desire people should assemble." This one on his part habitually
20 ayaī'm qaha'lk·s. "K·Ex k·i'mhak·s ayaī'm. Tqaia'ltxan sis
go will other place to. "Shalt thou there to go. Want it I that
hī'k·e hak·au^{c} k·exk·aī'm tas hī'tslEm." Temu^{n}'hū antū'u
just from everywhere assemble shall the people." And then this one
xūtsā' k·is ayaī'm qaha'lk·s is LEyā'tsit.
on his part would go different to the people.

Temi'LX mu^{n}'hū īk·xē'. Temi'LX mu^{n}'hū hau'k·s hī'k·e īk·xē'.
Then they at last separate. And they then everywhere to just separate.
Temi'LX mu^{n}'hū wī'lx LEyā'tstEk·s. Hī'k·e hak·au^{c} pī'ūsxaī tas
And they then come inhabitants to. Just from everywhere sound begins the

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[1] *ūtx-* TO BECOME.
[2] *k·is + -n + -auk·*.
[3] For *ts-LqēⁿK·īsxamsk·*; *qēⁿk·īyū* STORY.
[4] *sis + -x*.
[5] Contracted for *hak·hau^{c}*.

(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

hī'tslEm ts-pī'ūsxamsk·, lā'łtas hī'k·e hamstī^{e} intsk·ī's LhīlkwaĪ'sūnx.
people its noise its, because just all something it is done.

Temu^{h}'hū wī'lx nāk·s ^{i}k·as yā'xau. Hamstī^{e} hī'k·e intsk·ī's
So finally comes where to that one is going. All just something

LhīlkwaĪ'sūnx: Lpū'pEnhaut silī'kwEx, Lqat^{e}at silī'kwEx,
it is being done: shinny playing all are doing, target shooting all are doing,

LEya^{n}'hats!īt silī'kwEx, LEmk·i'lhīxamt silī'kwEx. Temu^{n}'hū
guessing all are doing, dancing all are doing. So now

5 mEā'lauxa. "Qsa'wan [1] sin [2] tas wī'lx. Wahau'hītx hī'k·e
says continually. "Sent in the manner of I since I this one come. Invites just

hamstī^{e} as hī'tslEm as Mō'luptsinī'sla. K·-hī'k·e hak·au^{e}
all the people the Coyote. Will just from everywhere

k·exk·aĪ'm tas hī'tslEm. Ī'mstE tem ta'sin wī'lx." Tas xam^{e}
come together the people. Thus then this I come." The one

xūtsā' temu^{n}'hū wī'lx nāk·s ^{i}k·as yā'xau. Hī'k·e hak·au^{e}
on his part then now arrives where to that one is going. Just from everywhere

pī'ūsxaī tas hī'tslEm tspī'ūsxamsk·. MEqami'nt hī'k·e tsā^{a}'mE tas
sounds the people its noise its. Many just very the

10 hī'tslEm. Lqat^{e}at silī'kwEx, Lpū'pEnhaut silī'kwEx. As
people. Target shooting all are doing, shinny playing all are doing. The

xa'mEt-s-hī'tslEm xūtsā' temu^{n}'hū wī'lx LEyā'tstEk·s. Hamstī^{e} hī'k·e
one it is the person on his part then now comes inhabitants to. All just

intsk·ī's LhīlkwaĪ'sūnx: LxĀ'LxauyaūT silī'kwEx, Lpā'pEsxaūt
something it is being done: spinning top all are doing, cat cradling

silī'kwEx, łtsī'tsiqhanaut silī'kwEx, tskwā'tskwahalaut silī'kwEx,
all are doing, spearing all are doing, stilt walking all are doing,

LtīwĪ't!'want silī'kwEx as lā'quns, LtīwĪ't!'want silī'kwEx as qō^{n}'tīyū.
making all are doing the poles, making all are doing the chisels.

15 Temu^{n}'hū mEā'lauxa. "Qsa'wan sin tas wī'lx. Mō'luptsinī'slan
Then now keeps on telling. Sent I in the manner of since I this come. Coyote I

ts-qsa'wak·. Hamstī^{e} hīk·e tqaia'ldEx tas hī'tEslEm s k·exk·aĪ'm
his messenger. All just he wants the people should assemble

hak·au^{e}. Mō'luptsinī'slan ts-qsa'wak·. P-hī'k·e hamstī^{e}
from everywhere. Coyote I his messenger. You just all

łqa'mī pin ītsxa^{e}stELī. Ī'mstE te'min tas wīlx."
take it along shall your various things. Thus then I this one arrive."

(The messenger then delivers similar messages at five other villages.) Hamstī^{e} hī'k·e tas intsk·ī's LhīlkwaĪ'-
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'īLk·e Lhaya'nauwī;
"You well always watch it shall;

saū'tistk·emt-s-pī'tskum temu^{n}'hū tīūt!hūna'łn as qo'łła.
five times it is the day then finally made will be the counting stick.

Xa-hī'k·e [4] xe'īLk·e Lhaya'nauwī. Nāmk· sis yūxē'
Thou just well always watch it shalt. When should disappear

saū'tistEt-s-qo'łła, hak·ta'mink·ink· k·ips wī'lī." Hamstī^{e} hī'k·e
ten it is the counting sticks, at later time shall you come there." All just

25 tas intsk·ī's LhīlkwaĪ'sūnx.[3] Haī^{n}k· ^{i}Laxaya^{e} [5] yā^{a}lsaī'. Hamstī^{e}
the something it is being done. Almost not again returns. All

hī'k·e tas intsk·ī's LhīlkwaĪ'sūnx.[3]
just the something it is being done.

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[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-hī'k·e* YOU JUST.

[5] *iLīya^{e}* NOT + *-axa.*

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'luptsinī'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. He 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 mu^{n}'hū yā^{a}lsaī'. Temi'LX-axa mu^{n}'hū wī'lx na'k·eai
So back finally returns. So they back finally come where
^{i}k·as yā'tsx tsimłana'stīyūk·ELX.[1] Tīūt!hūna'łnx as qo'īła
that one stays their chief their. Is made the counting stick
saū'tistk·emt-s-pī'tskum. "Xe'īłk·ep LEyā^{a}'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·ī's Lhīlkwaī'sūnx: łEmłī'ūtstaīt[2] silī'kwEx,
all just the something it is being done: enjoying all are doing,
5 LPū'PEnhaut silī'kwEx, łqat^{e}at silī'kwEx, LEya^{n}'hats!īt
shinny playing all are doing, target shooting all are doing, guessing
silī'kwEx."[3]—"Tem nī'iLī k·in[4] tqaia'lDEx. Ī'mstE k·in[4]
all are doing."— "So what thing I like. Thus I
tqaia'lDEx s k·exk·aī'm tas hī'tslEm." Temu^{n}'hū hī'k·e hau'k·s
desire should assemble the people." So then just everywhere to
ło'łqutī'yūt[5] si'lkustEx as nū'nsumxţELī. Hamstī^{e} hī'k·e tas
taking it it is done the eatables. All just the
intsk·ī's LHīlkwaī'sūnx: łt!awa'īt silī'kwEx, LPū'PEnhaut
something is being done: playing all are doing, shinny playing
10 ^{i}k·silī'kwEx, LQat^{e}at silī'kwEx. Hamstī^{e} hī'k·e tas lā^{a}
these all are doing, target shooting all are doing. All just the something
łtīwī't!'wanłnx. Pā'xt!īyū łtīwī't!'wanłnx, łtīwī't!'wanłnx tas
is being fixed. Shinny clubs are being made, are being made the.
tsī'tsik·!, Ltīwī't!'wanLnx tas mū'kuts!ū, łtīwī't!'wanłnx tas
arrows, are being made the bows, are being made the
lā'quns. K·-Līya^{e} qā^{a}'tsE tsqa'mt!īyūsxam as qo'īła.
spears. Will not long come to end will the sticks.
Łlā'tqaīsxamstauk· ts-hai^{n}k·[6] silī'kwEx. Hamstī^{e} hī'k·e tas
Feeling glad inside mind his all are doing. All just the
15 intsk·ī's LHīlkwaī'sūnx. Qlaī'tsitxaūnx[7] mu^{n}'hū as qo'īła. Hamstī^{e}
something is being done. Being continually counted now the sticks. All
hī'k·e lā^{a} Ltīwī't!'wanLnx: Ltīwī't!'wanLnx k·ī'yaī, Ltīwī't!-
just what is being made: are being made knives, are being
'wanLnx tas pā'xt!īyū, Ltīwī't!'wanLnx tas mū'kuts!ū. "Tsā^{a}'mEn
made the shinny clubs, are being made the bows. "Very I
hī'k·e tqaia'lDEx, sis hā^{a}'łqa yūxē' as qo'īła." Qas mō'luptsinī'sla
just desire it, should quickly disappear the counting sticks." The Coyote
hau'k·s hī'k·e tskwa'hal as łEyā'tsit, łī'k·intxanx
everywhere to just goes around the inhabitants, continually cautioning them
20 ts-hī'tslEmk·. "Xe'īLk·ep a' LHaya'nausxai, nāmk· sis
his people his. "Well you please always watch yourselves, when should
k·exk·aī'm kus hī'tslEm! P-hī'k·e xe'īLk·e LHaya'nausxam.
assemble the people! You just carefully always watch yourselves shall
Qanī'xap mEłā'nx, tsā^{a}'mE hī'k·e pilskwī^{e}st kus hī'tslEm, nā'k·s[8]
You know, very just strong the people, where to
ku'sEn wahau'hī[9] kwas hī'tEslEm, lā'łtasiLx hī'k·e hamstī^{e} intsk·ī's
this I invite the people, because they just all something
mEłā'nx. Ī'mstE ku'spin LEyā'saudux^{u}: 'P-xe'īłk·e
know. Thus this you I continually tell thee: 'You carefully
25 LHaya'nausxam.' K·-auk· hī'k·e tsā^{a}'mE pilskwī^{e}st pin
watch continually selves shall.' Shall inside just very strong your

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[1] *Melana'stīyū* CHIEF.

[2] *mEłī'ūtst* ENJOYABLE.

[3] Smith failed to narrate the full answer of the messengers.

[4] Unnecessary use of the future prefix *k·-*.

[5] Contracted for *łEłō'quīyūt; łōqut-* TO TAKE.

[6] *lā'tEq- . . . -auk· ts-hai^{n}k·* HE IS GLAD.

[7] *qlīt-* TO COUNT.

[8] The informant used the wrong adverb in this case. *hak·nī'k·eai* WHENCE would have been more proper.

[9] Abbreviated from *wahau'hītxa*.

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'ltsū. Nā'mk·s[1] qē'yaltxam is le'wī', p-łtsa'mtsimausxam.
hearts. When should day continually (fut.) the world, you try repeatedly selves shall

P-hī'k·e hamstī$^{\varepsilon}$ intsk·ī's LHīlkwaī'sī. Temu^{n}'hū nā'mk·s[1]
You just all something do it shall. And then when should

k·exk·aī'm hī'tslEM, p-hī'k·e xe'ĪLk·e LHaya'nausxam. K·-auk·
assemble people, you just carefully guard repeatedly selves shall. Shall inside

^{i}LĪya$^{\varepsilon}$ ^{i}k·qē'xan pin k·a'ltsū, nāmk· si'LXas[2] wīl kus hī'tslEM.
not from below your hearts, when should they arrive the people.

5 Tsā'mstiLX s-hī'tslEM. ^{i}Lapīya$^{\varepsilon}$[3] mEłā'nx iltqa$^{\varepsilon}$tEtiLX s-hī'tslEM.
Different they the people. Not you know what kind are they the people.

Īs ī'mstE pis[4] hī'k·e xe'ĪLk·e LHaya'nausxam. K·-auk· ^{i}LĪya$^{\varepsilon}$
For thus you shall just well guard selves shall. Shall inside not

īlā$^{\varepsilon}$tstau pin k·a'ltsū, nāmk· sE'LXas[2] wī'lx kus hī'tslEM.
small very your hearts, when should they come the people.

Ī'mstE k·auk·s[5] hī'k·e pilskwī$^{\varepsilon}$st pin k·a'ltsū. Qa'nhan hī'k·e
Thus shall inside just strong your hearts. The one I just

hamstī$^{\varepsilon}$ intsk·ī's mEłā'nx. K·-^{i}LĪya$^{\varepsilon}$ nāmk· qaū[6] łtsa'sīyudEmts
all something know. Will not ever somebody win from me

10 k·Ets-k·a'ltsūk·-auk·. Ī'mstE te'min ^{i}LĪya$^{\varepsilon}$ ts!ilō'xwax, lā'łtasins[7]
with his heart inside. Thus then I not am fearing, because customarily I

hī'k·e mEłā'nx hamstī$^{\varepsilon}$ intsk·ī's xa'qan."—"Ā'a, tema''L mu^{n}'hū
just know all something I." —"Yes, now we at last

mEłā'nīyux^{u}. Īs ī'mstE tem-axa hī'k·e pilskwī$^{\varepsilon}$tst 'Lin k·a'ltsū, lā'łta-
know thee. For thus then again just strong our hearts, because

misa''L mEłā'nīyux^{u}. Hamstī$^{\varepsilon}$tEx hī'k·e intsk·ī's mEłā'nx. Lā'xs
we know thee. All it is thou just something knowest. Even

hī'k·e łin ta$^{\varepsilon}$yāl k·łEłta's[8] łqūxwa$^{\varepsilon}$ya'a, nāmk·s wīl kus hī'tslEM,
just our last thing will we bet repeatedly will it, when will come the people,

15 lā'łtasił mEłā'nīyux^{u}. Mō'luptsinī'sla ham łān, ^{i}LĪya$^{\varepsilon}$ nāmk· qaū
because we know thee. Coyote thy name, not ever somebody

tsā'sisalyux^{u}, lā'łtamis Mō'luptsinī'sla xam łān. Hamstī$^{\varepsilon}$tEx hī'k·e
has beaten thee, because Coyote thy name. All thou just

intsk·ī's mEłā'nx. Lā'xs łin ta$^{\varepsilon}$yāl k·łEłta's[8] łqūxwa$^{\varepsilon}$ya'a."—
something knowest. Even our last thing will we habitually bet it repeatedly will."—

"P-hī'k·e qā^{a}'lte łtsa'mtsimausxam. Xam$^{\varepsilon}$ tai$^{\varepsilon}$ as milhūdaī's
"You just always try continually selves shall. One only the tribe

temi'LX hī'k·e tsā^{a}'mE pilskwī$^{\varepsilon}$tst, lā'łtasELxan mEłā'nx.
so they just very strong, because them I know.

20 ^{i}LaLxīya$^{\varepsilon}$ nāmk· qaū tsā'sisānx. Hī'k·eLX-auk· tsā^{a}'mE
Not them ever somebody has beaten them. Just they inside very

pilskwī$^{\varepsilon}$tst ts-k·a'ltsūk·." Hamstī$^{\varepsilon}$ hī'k·e tas lā^{a} Ltīwī't!'wanLnx:
strong his mind his." All just the what are being made ready:

tas tsī'tsik·! łtīwī't!'wanłnx. K·-LĪya$^{\varepsilon}$ qā^{a}'tsE k·is tsqamt!ī'yūsxam
the arrows are being made ready. Will not long will come to end will

as qo'īła. ^{i}LĪya$^{\varepsilon}$ nāmk· hī'k·e ā'lik·an yā'tsx as Mō'luptsinī'sla.
the sticks. Not ever just motionless stays the Coyote.

Hau'k·s hī'k·e x·ū'lam. "Nāmk· sE'LXas wīl, p-hī'k·e xe'ĪLk·e
Everywhere to just moves. "When should they arrive, you just carefully

25 LHaya'nausxam. Xa'mtiLX tai$^{\varepsilon}$ s-milhūdaī's ^{i}LaLXanīya$^{\varepsilon}$[9] mEłā'nx.
always guard selves shall. One it is they only a tribe not them I know.

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[1] *nāmk· + mis.*
[2] *sis + -LX.*
[3] *LĪya$^{\varepsilon}$ + -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'łta + sis + -n.*
[8] *k·is + łtā + -l.*
[9] *^{i}LĪya$^{\varepsilon}$ + -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'luptsinī'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}'mELx hī'k'e pilskwī^{e}tst ts-k'a'ltsūk'-auk'. Hamstī^{e}Lx hī'k'e
Very they just strong his mind his inside. All they just
intsk'ī's mEłā'nx. Ī'mstE k'ips hī'k'e xe'īLk'e Lhaya'nauwīLx;
something know. Thus habitually you just well watch always shall them;
^{i}LaLxīya^{e} nāmk' qaū tsā'sisānx." Tsqamt!aī' mu^{n}hū as
not them ever somebody has beaten." End begins now the
qo'īła. Łlā'tqaīsxamst-auk' ts-hai^{n}k' [1] as LEyā'tsit, lā'łtamis
counting sticks. Feel glad inside their minds the people, because
5 hī'k'e hamstī^{e} intsk'ī's hīlkwīsa'Ln. "Hamstī^{e}tELxan mEłā'nx
just all something done will be. "All them I know
s-hī'tslEmiLx; hī'k'en īs qau'waī-slō mEłā'nx kus hī'tslEmiLx,"
the people them; just I at each place know the people them,"
ts-īldī'sk' as Mō'luptsinī'sla. "Hamstī^{e} īs pī'tskum
his words his the Coyote. "Each on day
p-łtsa'mtsimausxam." Hamstī^{e} hī'k'e intsk'ī's Lhīlkwaī'sūnx.[2]
you continually try selves shall." All just something is being done.
"^{i}Līya^{e} qā^{a}'tsE k'E'Lxas mu^{n}'hū wīl. Hamstī^{e}tin hī'k'e intsk'ī's
"Not long will they now come. All it is I just something
10 mEłā'nx. ^{i}Lanīya^{e} [3] ts!ilō'xwax. Qwon sin łān Mō'luptsinī'sla [4]
know. Not I fear. (Of) me my name Mō'luptsinī'sla
sin łān." Hamstī^{e}Lx hī'k'e intsk'ī's Lhilkwaī'sx.[2]
my name." All they just something do it.

K'-Līya^{e} qā^{a}'tsE k'is mu^{n}'hū tsqa'mt!īyūsxam as qo'īła. Tas
Will not long will at last come to end will the sticks. These
łtsa'mtsimausxamst silī'kwEx philkwaī'stxusk'ELx. Nā'mk's
continually trying selves all are doing future actions their. When constantly
mu^{n}'hū wīl kus hī'tslEmiLx, k'is xa'mEt-s-hī'tslEm wīl qauwī's.
now arrive the people they, habitually one it is a person comes first.
15 Łlā'tqaīsxamst-auk' ts-hai^{n}k' [1] as LEyā'tsit. K'-hamstī^{e} hī'k'e
Feel glad inside his mind the people. Will each just
intsk'ī's hilkwīsa'łn. Ī'mstE te'miLx-auk' lā'tqaīsxa ts-hai^{n}k' as
something done will be. Thus then they inside glad feel his mind the
LEyā'tsit. Temu^{n}'hū wī'lx. Temu^{n}'hū tsqa'mt!īyū as qo'īła.
inhabitants. So at last come. So now comes to end the sticks.
K'-mu^{n}'hū wī'l-slō ts-hī'tEk'. Wī'lx mu^{n}'hū xam^{e} hī'tslEm. K'iLx
Will now come wholly its body. Comes now one person. Will they
mu^{n}'hū wīl. Hau'k's mEtskwa'halx as Mō'luptsinī'sla.
now arrive. Everywhere to continually goes around the Coyote.
20 K'-mu^{n}'hū wī'l-slō ts-hī'tEk'. Tas łlā'tsqaīsxamst-auk' ts-hai^{n}k',
Will now come wholly its body. These glad are inside his mind,
mis k'-hī'k'e hamstī^{e} intsk'ī's hilkwīsa'łn. Temu^{n}'hū wī'lx-slō
since will just all something done will be. So now. comes wholly
ts-hī'tEk'.[5] K'exk'aī'-slō ts-hī'tEk' mu^{n}'hū. Hamstī^{e} hī'k'e tas
its body. Assembles everybody its body its now. All just the
hī'tEslEm k'exk'aī'; yaī'tsxastEt-s-hī'tslEm k'exk'aī', hamstī^{e} hī'k'e
people assemble; various it is the people assemble, all just
iltqa^{e}tit-s-hī'tslEm. Temu^{n}'hū k'exk'aī'-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. Ī'mstE te'min tqaia'ltEx sis k'exk'aī'm tas hī'tslEm
will I want. Thus then I desire that assemble shall the people

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[1] See note 6, p. 38.

[2] Another case of an unnecessarily interpolated sentence.

[3] *^{i}Līya + -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·au^{e}. K·ił hī'k·e qā^{a}'tsE t!autxaī'm. Yaī'tsxa^{e}tit-s-t!auyaī's
from everywhere. Will we just long play will. Various it is the fun
k·łis [1] hīlkwīsa'a." Temu^{n}'hū k·exk·aī'-slō ts-hī'tEk·. "K·ił
habitually we make it will." Then now assemble wholly its body. "Will we
qau'wīs pū'pEnhautxaī'm." Temu^{n}'hū tsīnī'LNx as pū'pEnhaū^{e}
first play shinny begin will." So then is buried the shinny ball.
"Xa-hī'k·e xe'īLk·e Lhaya'nauwī sin hī'tslEm, nāmk· łis [2]
"Thou just well watch them shalt my people, when habitually we
5 pū'pEnhautxaī'm." Hamstī^{e} hī'k·e tas lā^{a} k·a'ts!łnx. Hamstī^{e}
shinny play will." All just the things are put on. All
hī'k·e mEłīqē'st (as) Lpū'pEnhaut. Temu^{n}'hū tsk·itxē'łnx as
just with feathers are (the) shinny players. And then is being placed the
pū'pEnhaū. K·Ets hā^{a}'tsE mEhī^{n}yū'łnx, k·i'łtas [3] ^{i}Līya.
shinny ball. Habitually in vain it is hit, but habitually not
LEyai'xayūsxam na'k·s. Temu^{n}'hū qas hak·i'nsk·itELx [4] temu^{n}'hū
go happen will anywhere. So then (by) the from far people them so now
mEhī^{n}yū^{n}'łnx, te'młta 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·au^{e} pī'ūsxaī tas tsqau'wīs, 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^{n}yū'Lī. Temu^{n}'hū mEhī^{n}yū'łnx.
ball. There again hit it will. And then it is hit.
Temu^{n}'hū yāsau^{e}ya'łnx, "Laxīya^{e} [5] mEłā'nx Lpū'pEnhaut.
And then would be told, "Not thou knowest to play shinny.
Tkwamī'Lxax Lpū'pEnhaut. ^{i}Laxīya^{e} Lhīlkwaī'sEx, te'młta xa-hī'k·e
Ignorant thou shinny playing. Not thou action makest, and yet thou just
tsā^{a}'mE tqaia'łtEx sxas pū'pEnhautxaī'm." Temu^{n}'hū qalpa'łnx
very desirest that thou shinny play shalt." So then again it is done (by)
15 hak·ī^{n}'yauk·-slō [6] temu^{n}'hū mEhī^{n}yū'łnx as pū'pEnhaū. Te'młta
from across people so then it is hit the ball. But
LEyai'xayū mu^{n}'hū nīsk· xū'Lī. "Hāl!, ī'mstE sa'spin [7]
it goes now far a little. "See!, thus since these you I
LEyā'saudux^{u}. Hālp! mu^{n}'hū hīlkwīsa'a." K·-Līya^{e} qā^{a}'tsE k·is
always tell thee. There! you now do it will." Will not long will
k·eaī'm Lpū'pEnhaut. "Ł-k·eaī'm mu^{n}'hū. Ł-qat^{e}atxaī'm īs
stop will to play shinny. "We stop will now. We shoot will with
tsī'tsik·!, hī^{e}ye'sa^{e}. Xa-tī'ūt!wantxaī'm as qat^{e}a, ł-qat^{e}atxaī'm."
arrows, friend. Thou be fixing shalt the target, we shoot begin will."
20 Temu^{n}'hū łqat^{e}at si'lkustEx. "Aqā^{ea}t tsī'tsk·!ik· [8] ku hī^{e}ye'sa^{e},
So then target shooting by all is done. "Good arrow his that friend,
aqā^{e}tit-s-kwa^{e}sta.[9] Hī^{e}ye'sa^{e}, 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-łtsā'sīyudī sin tsī'tsik·!. Xa-hī'k·e
And then keeps on saying. "Thou win it (of) me shalt my arrow. Thou just
ā'mta łtsā'sīyudī sin tsī'tsik·! ^{i}k·anhū'u ^{i}k·tas pī'tskum. K·ist
entirely win of (me) shalt my arrows on this on the day. Will we two
hī'k·e hamstī^{e} t!autxaī'm ^{i}k·antū'u ^{i}k·tas pī'tskum." Hamstī^{e} hī'k·e
just all have fun will on this on the day." All just
25 intsk·ī's Lhīlkwaī'sūnx qas łk·a'xk·examt. Hī'k·e hak·au^{e}
something it is done (by) the assembled people. Just from everywhere

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[1] *k·is + -l.*

[2] Abbreviated for *k·łis; k·is + -l.*

[3] *k·is + łtā.*

[4] Transposed for *hak·nī'sk·EtiLx.*

[5] *Līya^{e} + -x.*

[6] *hak·- + k·īn'hī + -auk·.*

[7] Abbreviated for *mi'saspin; mis + as + -p + -n.*

[8] Abbreviated from *ts-tsī'tsk·łik·.*

[9] An ungrammatical and obscure passage. Should have been perhaps *aqā^{e}at mukwa^{e}sta* HAVING GOOD PAINT; *kwa^{e}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-

pīūsxaī' tas hī'tslEm ts-pī'ūsxamsk'. Temu^{n}'hū LEmk'i'lhīxamt
sounds the people its noise its. And then dancing

si'lkustEx. Hamstī^{ɛ} hī'k'e tEma'sx tas hī'tslEm. Hī'k'e yaī'tsxa
is done by all. All just paint the people. Just differently

tEma'sx tas hī'tslEm łimk'i'lhīxamt. K'-Līya^{ɛ} qā^{a}'tsE k'is k'eaī'm
paint the people dancing. Will not long will stop will

mu^{n}'hū. Tas łtsī'tsqaut ^{i}k'Lhīlkwaī'sūnx. K'Ets LxauwaI'stEx
now. The spearing (by) those it is done. Habitually thrown becomes

5 qauxa'nk's kus tsī'tsqaū, k'Ets k'i'mhak's Lxuī'łnx qauxa'nk's-uk^{u}.
upwards the grass, habitually there to is speared upwards away.

Xa'mEt-s-hī'tslEm tem hī'k'e tsā^{a}'mE mEk' !ī'nt,[1] qā^{a}'łtE hī'k'e
One it is a person and just very spears, always just

xaqa'tsE LEmk' !ē'naux. Qas xe'Lk'Etaux s-hī'tslEm LEmk' !ē'naux
it is he always hits it. The two are they two the people continually hit

as tsī'tsqaū.
the grass.

K'-^{i}Līya^{ɛ} qā^{a}'tsE k'is tsqa'mt!īyūsxam mu^{n}'hū. Temu^{n}'hū
Will not long time will come to end will now. So now

10 mEyä'saux as Mō'luptsinī'sla. "K'-^{i}Līya^{ɛ} qā^{a}'tsE k'łis mu^{n}'hū
always says the Coyote. "Will not long habitually we then

k'eaī'mi. Nā'mk' łis k'eaī'm, łis k'exk'aī'm xa'mtik's
stop will. When will we stop will, will we assemble will one it is at

le'wī'." Temu^{n}'hū k'e'a k'exk'aī'-slō ts-hī'tEk'. Temu^{n}'hū
place." So then verily assemble wholly its body. And then

mEyā'saux as Mō'luptsinī'sla. "Tqaia'ltxan sips hī'k'e hamstī^{ɛ}
keeps on saying the Coyote. "Want it I that you just all

qas hī'tsLEm k'ts!a'a kus k'aya'sīyū. K'-qa a' qaū s
the people wear it shall the horn. Will discr. please whom habitually

15 ł^{a}a'mxayudī[2] kus k'aya'sīyū." Temu^{n}'hū łōqutī'nx qas
fit on will the horn." So now takes it the

Mō'luptsinī'sla. Tem hī'k'e hau'k's mEtskwa'halxa. "Hē$^{+}$, sin
Coyote. And just everywhere to walks around. "Hey, my

anaī's, ^{i}Laxīya^{ɛ} nā'mk' Laa'mxayutx sin anaī's." Tem-axa k'im
friend, not thee ever it fits on my friend." So again there

mu^{n}'hū yūxē'nx. "Tqaia'ltxan sxas qanī'x k'ts!a'a, sin
now disappear made it. "Desire I that thou thou wear it shalt, my

anaī's, mEtsāda^{ɛ}t'." [3]—"Hē$^{+}$, ^{i}Laxīya^{ɛ} L^{a}a'mxayutx sin anaī's
friend, kingfisher.—" "Hey not thee looks good on my friend

20 mEtsāda^{ɛ}t'. K'-hī'k'e mEtsāda^{ɛ}t' xam łān. Xa-hī'k'e qā^{a}'łtE tai^{ɛ}
kingfisher. Will just kingfisher thy name. Thou just always simply

LxwE'Lxwatxam as tsūdaī's. Xaqanī'x k'ts!a'a sin anaī's,"
be spearing shalt the fish. Thou wear it shalt my friend,"

mu^{n}'hū yāsau^{ɛ}yaī'nx qas Mō'luptsinī'sla as mEk'iLa^{ɛ}t'. Temu^{n}'hū
then says again to him the Coyote the crane. So then

k'ts!aī'nx qas mEk'iła^{ɛ}t'. Temu^{n}'hū mEtskwa'halxa, te'młta
put it on the crane. And then walks around, but

hī'k'e kō'k^{u}s ayaī'sūwītxaī'. Temu^{n}'hū yāsau^{ɛ}yaī'nx qas
just ocean to attempts to go. So then tells him again the

25 Mō'luptsinī'sla. "^{i}Laxīya^{ɛ} Laa'mxayutx, x-axa yūxē'i.[4]
Coyote. "Not thee it looks good on, thou again disappear make it shalt.

K'-hī'k'e mEk'iła^{ɛ}t' xam łān. Xa-hī'k'e k'i'łaltxam
Will just crane thy name. Thou just wade continually shalt

īs qalxaī'sla. K'-hī'k'e mEk'iła^{ɛ}t' xam łān." Temu^{n}'hū qalpaī'nx
for mud-cats. Will just continuous wader thy name." And then again does it

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[1] Abbreviated for *mEk'łī'ntx.*

[2] Contracted from *łEła'mxayudīLamx-* TO FIT.

[3] Literally, "Noise-maker."

[4] *yūx-* TO DISAPPEAR; *-li* 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$^{\varepsilon}$yaī'nx as mEtsa'ntsinst. Temu^{n}'hū k'ts!aī'nx qas
again says to the pelican. So now wears it the
mEtsa'ntsinst, te'młtauk'[1] hī'k'e kū'k^{u}s tpaī'sūwītxaī'. "Hē$^{+}$,
pelican, but inside just ocean to to fly attempts. "Hey,
sin anaī's, ¹Laxīya$^{\varepsilon}$ L^{a}a'mxayutx. K'-hī'k'e mEtsa'ntsinst xam
my friend, not thee it fits on. Will just pelican thy
łān, xa-hī'k'e tsī'kwatxam is tsalx, k'-hī'k'e mEtsa'ntsinst ham
name, thou just dip out shalt the smelt, will just pelican thy
5 łān." Temu^{n}'hū qalpaī'nx yāsau$^{\varepsilon}$yaī'nx qas Mō'luptsinī'sla as
name." And then again does it again says it the Coyote (to) the
yā'łqult!. "Xa-k'ts!a'a sin anaī's." Temu^{n}'hū k'ts!aī'nx,
diver. "Thou wear it shalt my friend." So now wears it,
te'młta hī'k'e kō'k^{u}s ayaī'sūwītxaī'. "Hē$^{+}$, sin anaī's, ¹Laxīya$^{\varepsilon}$
but just ocean to to go attempts. "Hey, my friend, not thee
Laa'mxayutx. K'-hī'k'e yā'łqult! ham łān." Tem qalpaī'nx
looks well on. Will just diver thy name." And again does it
yāsau$^{\varepsilon}$yaī'nx as pitskulī'nī$^{\varepsilon}$. "Xa-k'ts!a'a sin anaī's." Temu^{n}'hū
again says to the sand-hill crane. "Thou wear it shalt my friend." So then
10 k'ts!aī'nx. "Hē$^{+}$, sin anaī's, ¹Laxīya$^{\varepsilon}$ L^{a}a'mxayutx, sin anaī's.
put it on. "Hey, my friend, not thee it fits on, my friend.
K'-hī'k'e pitskulī'nī$^{\varepsilon}$ xam Lān. Xa-hī'k'e nū'nstxam as qōn,
Will just sand-hill crane thy name. Thou just eat shalt the blueberries,
xa-hī'k'e tai$^{\varepsilon}$ qō'nīyuxs.[2] Xa-hī'k'e tai$^{\varepsilon}$ yā'tsī is k'łi'la$^{\varepsilon}$pī,
thou just only blueberries (pick) shalt. Thou just only live on shalt the lake,
k'-hī'k'e pitskulī'nī$^{\varepsilon}$ xam łā'ni." Temu^{n}'hū qalpaī'nx yāsau$^{\varepsilon}$yaī'nx
will just sand-hill crane thy name." And then again does it says again to
as qō^{n}'q^{u} qas Mō'luptsinī'sla. "Xa-k'ts!a'a." Temu^{n}'hū
the white swan the Coyote. "Thou wear it shalt." So then
15 k'ts!aī'nx, temu^{n}'hū mEpī'wīsxaī'xa ildī's "qō^{n}'q^{u}".
wears it, and then continually utters sound "qo^{n}q^{u}".
"Hē$^{+}$, sin anaī's, xa-yūxē'i-axa. K'-hī'k'e qō^{n}'q^{u} ham łān,
"Hey, my friend, thou take it off shalt. Will just white swan thy name,
xa-hī'k'e yā'tsī is k'łi'la$^{\varepsilon}$pī." Temu^{n}'hū qalpaī'nx yā'sau$^{\varepsilon}$yaī'nx
thou just live in shalt the lake." And then again does it again says to
as mī'q!u. "Xa-k'ts!a'a sin anaī's."—"¹Lanīya$^{\varepsilon}$ tqaia'ltEx, sin
the vulture. "Thou wear it shalt my friend."— "Not I want it, my
anaī's. K'in k'imha$^{\varepsilon}$k' ¹Līya$^{\varepsilon}$ Laa'mxayudī, sin anaī's."—"Hē$^{+}$,
friend. Will me perhaps not fit on will, my friend."— "Hey,
20 sin anaī's, tqaia'ltxan s hī'k'e hamstī$^{\varepsilon}$ qaū'k'eai k'ts!a'a."
my friend, want it I that just each somebody wear it shall."
Temu^{n}'hū k'ts!aī'nx qas mī'q!u. "Hē$^{+}$, sin anaī's, ¹Laxīya$^{\varepsilon}$
So now puts it on the vulture. "Hey, my friend, not thou
L^{a}a'mxayutx. K'-hī'k'e mī'q!u xam łān, xa-hī'k'e yā'tsī qā^{a}'ltE
lookest well in it. Will just vulture thy name, thou just stay in shalt always
īs Lowa'hayū. K'-wa$^{\varepsilon}$na' ham īldī's, k'-hī'k'e mī'q!u xam Lān."
in mountains. Will not thy speech, will just vulture thy name."
Temu^{n}'hū qalpaī'nx yāsau$^{\varepsilon}$yaī'nx qas Mō'luptsinī'sla as 'wa'wā$^{\varepsilon}$.
And then again does it says again to the Coyote the night owl.
25 "Xa-k'ts!a'a sin anaī's. MEłī'ūtstayū hī'k'eł Lhī'lkwaīsx."
"Thou wear it shalt my friend. Enjoyable things just we enact."
Temu^{n}'hū k'ts!aī'nx, te'młta hī'k'e īldī' "'wa'wā$^{\varepsilon}$." "Hē$^{+}$, sin
So then put it on, but just says "'wa'wa$^{\varepsilon}$." "Hey, my
anaī's, ¹Līya$^{\varepsilon}$ ī'mstE, yū'xatyai$^{\varepsilon}$ k'im! K'-hī'k'e 'wa'wā$^{\varepsilon}$ xam Lān."
friend, not thus, take it off again there! Will just night owl thy name."
Temu^{n}'hū qalpaī'nx yāsau$^{\varepsilon}$yaī'nx as yā^{n}'ts!is qas Mō'luptsinī'sla.
And then again does it again says to the buzzard the Coyote.
"Xa-k'ts!a'a qanī'x, sin anaī's." Temu^{n}'hū k'ts!aī'nx qas yā^{n}'ts!is,
'Thou wear it shalt thou, my friend." So now wears it the buzzard,

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[1] *temłta + -auk'*.

[2] Transposed for *nō'nīxus*.

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 *qōⁿqᵘ*.

"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'wāᵉ*. "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'młta hī'k·e tpaī'sūwītxaī' as yā^{n}'ts!is. "Hē+, ¹Laxīya^{c}
but just to fly attempts the buzzard. "Hey, not thou

Laa'mxayutx sin anaī's, x-axa yūxē'i. K·-hī'k·e yā^{n}'ts!is
fittest it my friend, thou again take it off shalt. Will just buzzard

xam Lān." Temu^{n}'hū qalpaī'nx yāsau^{c}yaī'nx as ła^{c}mī'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 anaī's qanī'x. Xaqanī'x k·ts!a'a
Coyote. "Thou wear it shalt my friend thou. Thou the one wear it shalt

5 sin anaī's." Temu^{n}'hū k·e'a k·ts!aī'nx, te'młta hī'k·e īldī'
my friend." So then indeed puts it on, but just speaks

"La^{c}mī'sū." "Hē+, sin anaī's, x-axa yūxē'i, ¹Laxīya^{c}
"La^{c}mī'sū." "Hey, my friend, thou again take it off shalt, not thee

L^{a}a'mxayutx. K·-hī'k·e La^{c}mī'sū xam Lān, xa-hī'k·e yā'tsī īs
it fits on. Will just day owl thy name, thou just live in it shalt in

Lowa'hayū, xa-hī'k·e tai^{c} x·ū'lamtxam īs qamłī's." Temu^{n}'hū
mountains, thou just only travel shalt at night." And now

qalpaī'nx yāsau^{c}yaī'nx qas Mō'luptsinī'sla as yipa^{c}yūsla.
again does it again says to the Coyote the screech owl.

10 "Xa-k·ts!a'a sin anaī's." Temu^{n}'hū k·ts!aī'nx qas yipa^{c}yūsla,
"Thou wear it shalt my friend." So now wears it the screech owl,

te'młta hī'k·e "yipa^{c}yūsla" mEilī'dīxa. "Hē+, sin anaī's, ¹Laxīya^{c}
but just "yipa^{c}yūsla" keeps on saying. "Hey, my friend, not thee

Laa'mxayutx, x-axa yūxē'i. K·-hī'k·e yipa^{c}yūsla xam Lān.
it fits on, thou off take it shalt. Will just screech owl thy name.

K·Ex-auk· hī'k·e yā'tsī īs mu'kūtsīyū." Temu^{n}'hū qalpaī'nx
Wilt thou inside just live in it in forest." And then again does it

yāsau^{c}yaī'nx as mukwa'ltsī^{c}t'. "Hē+, xa-k·ts!a'a sin anaī's."
again says to the eagle. "Hey, thou wear it shalt my friend."

15 Temu^{n}'hū k·ts!aī'nx. "Hē+, ¹Laxīya^{c} L^{a}a'mxayutx sin anaī's.
So then puts it on. "Hey, not thee it fits on my friend.

K·-hī'k·e mukwa'ltsī^{c}t' xam Lā'ni." Temu^{n}'hū qalpaī'nx
Will just eagle thy name." And then again does it

yāsau^{c}yaī'nx as k·a^{nc}k·. "Xa-k·ts!a'a sin anaī's." Te'młta
again says to the woodpecker. "Thou wear it shalt my friend." And verily

k·ts!aī'nx qas k·a^{nc}k·, te'młta hī'k·e "k·a^{nc}k·" mEilī'dīx. "Hē+,
wears it the woodpecker, but just "k·a^{nc}k·" continually says. "Hey,

x-axa yūxē'i sin anaī's. K·-hī'k·e k·a^{nc}k· xam Lā'ni,
thou again disappear make it shalt my friend. Will just woodpecker thy name,

20 xa-hī'k·e tai^{c} qa'ltsīyuxs īs kōx^{u}."
thou just only peck shalt at trees."

Temu^{n}'hū yāsau^{c}yaī'nx qas Mō'luptsinī'sla as qatsī'lī^{c}. "Hē+, sin
And then again says to the Coyote the wolf. "Hey, my

anaī's, xa-tsima'a k·ts!a'a." Temu^{n}'hū k·e'a tsimaī'nx qas qatsī'lī^{c}.
friend, thou try it shalt wear it shalt." So now indeed tries it the wolf.

Te'młta ¹Līya^{c} ayaī' nī'sk·ik·s, te'młta hī'k·e mEqamā'lalxa. "Hē+,
But not goes far to, but just continues to be bashful. "Hey,

xa-¹Līya^{c} qa'mla!, sin anaī's. Xa-k·ts!a'a." Te'młta mu^{n}'hū k·e'a
thou not bashful, my friend. Thou wear it shalt." So now indeed

25 k·ts!aī'nx, te'młta hī'k·e ildī' "qatsī'lī^{c}". "Hē+, sin anaī's,
wears it, but just says "qatsī'lī^{c}". "Hey, my friend,

¹Laxīya^{c} L^{a}a'mxayutx. Qailā^{a} temx qamā'lal[1] sin anaī's? Qailā^{a}
not thee it fits on. Why then thou bashful my friend? Why

temx ¹Līya^{c} łtsiya'xusalsxa?[2] Tqaia'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+, ¹Laxīya^{c} xūs L^{a}a'maxyutx, sin
So then verily run begins. "Hey, not thee a little it fits on, my

anaī's. K·-hī'k·e qatsī'lī^{c} xam Lā'ni. X-axa yūxē'i sin anaī's.
friend. Will just wolf thy name. Thou off take it shalt my friend.

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[1] Abbreviated for *qamā'laltxa*.

[2] *tsīnxu-* TO SHAKE, TO MOVE.

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$^{\varepsilon}$mī'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$^{\varepsilon}$yūsla*. "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$^{n\varepsilon}$k·*. "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'lī$^{\varepsilon}$*. "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-hī'k'e īs qauwaī'-slō īs tsk'ī^{n}'tsī x'ū'lamtxam. Qatsī'lī^{c} xam
Thou just on every place in mountains travel shalt. Wolf thy
LA'ni." Temu^{n}'hū qalpaī'nx yāsau^{c}yaī'nx qas Mō'luptsinī'sla as
name." And then again does it again says to the Coyote the
mEqalpa^{c}t'. "Hē+, sin anaī's, xa-tsima'a k'ts!a'a.
cougar. "Hey, my friend, thou try it shalt wear it shalt.
Xa-mukumū'kwalxam hau'k's, nāmk' sxas k'ts!a'a." Temu^{n}'hū
Thou run about shalt everywhere to, when shouldst thou wear it". So now
5 k'e'a mukumū'kwalxa. "LaxīYa^{c} L^{a}a'mxayutx xūs sin anaī's.
indeed runs around. "Not thee it fits on a little my friend.
K'-hī'k'e mEqalpa^{c}t'[1] xam LA'ni. Xa-hī'k'e hau'k's x'ū'lamtxam
Will just cougar thy name. Thou just everywhere to travel shalt
īs tsk'ī^{n}'tsī." Temu^{n}'hū as ya^{n}'qu. "Hē+, sin anaī's, xa-k'ts!a'a,
in mountains." And now the wildcat. "Hey, my friend, thou wear it shalt
sxas L^{a}a'mxayudī, k'xas mukumū'kwalxam." Te'młta hī'k'e
if thou look well in it shalt, habitually thou run back and forth shalt." But just
tsā^{a}'mE qsuū't. "Hē+, sin anaī's, k'in [1]LīYa^{c} nāmk' k'ts!a'a.
very heavy. "Hey, my friend, will I not ever wear it will.
10 Tsā^{a}'mE hī'k'e qsū^{n}'titsLō."—"Hē+, sin anaī's, k'-hī'k'e ya^{n}'qu xam
Very just heavy much."— "Hey, my friend, will just wildcat thy
łān, xa-hī'k'e hau'k's x'ū'lamtxam īs nā'tk'autuxs." Temu^{n}'hū
name, thou just everywhere to travel shalt in river small several." And then
qalpaī'nx yāsàu^{c}yaī'nx as kusū^{c}tsī. Temu^{n}'hū k'ts!aī'nx as kusū^{c}tsī.
again does it again says to the bear. So now put it on the bear.
Temu^{n}'hū mis łk'ts!aī'tx, tem yāsau^{c}yaī'nx qas Mō'luptsinī'sla.
And now after had it on, then again says it the Coyote.
"Xa-mukumū'kwalxam." Te'młtauk^{u}[2] hī'k'e LōhaI'sūwītxaī'
"Thou run around shalt." But away just to climb attempts
15 qauxa'nk's īs kōx^{u}. K'-uk^{u} LōhaI'm qauxa'nk's [1]k'as kōx^{u}. "Hē+,
upwards on tree. Will away climb will up to on the tree. "Hey,
sin anaī's, [1]LaxīYa^{c} L^{a}a'mxayutx. K'-hī'k'e kusū^{c}tsī xam łān,
my friend, not thee it fits on. Will just bear thy name
xa-hī'k'e tai^{c} ta^{c}tsk'ē'txam." Temu^{n}'hū qalpaī'nx yāsau^{c}yaī'nx
thou just only pick berries shalt." And then again does it says again to
as LxU'mta. "Hē+, xa-k'ts!a'a sin anaī's."—"[1]LanīYa^{c} nā'mk'
the beaver. "Hey, thou wear it shalt my friend."— "Not I ever
k'a'ts!isānx, sin anaī's. K'-tai^{c} sis nūns sin Lān, k'ins qaqa'n
have worn it, my friend. Will only if elk my name, habitually I I
20 k'a'ts!ī. [1]LanīYa^{c} tqaia'lTEx, k'in k'i'mha^{c}k' [1]LīYa^{c} L^{a}a'mxayudī."—
wear it will. Not I like it, will I perchance not look well in it will."—
"Ā'a, k'-hī'k'e LxU'mta xam LA'ni." Ī'mstE yāsau^{c}yaī'nx qas
"Yes, will just beaver thy name." Thus again says it the
Mō'luptsinī'sla. Temu^{n}'hū qalpaī'nx yāsau^{c}yaī'nx as qā'tsū. "Hē+,
Coyote. And then again does it says again to the raccoon. "Hey,
sin anaī's, xa-k'ts!a'a tsima'a."—"K'in k'imha^{c}k' [1]LīYa^{c} LA'mxayudī,
my friend, thou wear it shalt try it shalt."— "Will I perchance not look well in it will,
tsā^{a}'mE hī'k'e qsuū't." Te'młta yāsau^{c}yaī'nx qas Mō'luptsinī'sla.
very just heavy." Nevertheless again says to him the Coyote.
25 "Xa-k'ts!a'a l'ō'tsū mu^{n}'hū." Temu^{n}'hū k'ts!aī'nx, te'młta hī'k'e
"Thou wear it shalt anyway now." So then wears it, but just
mEtskwana'talxa. "Tsā^{a}'mE hī'k'e qsū'titsLō, sin anaī's. K'in
keeps on stooping. "Very just heavy much, my friend. Will I
[1]LīYa^{c} nāmk' k'ts!a'a."— "Ā'a, k'-hī'k'e qā'tsū xam łān, xa-hī'k'e
not ever wear it will."— "Alright, will just raccoon thy name, thou just
sū^{n}'q!ustxam." Temu^{n}'hū qalpaī'nx yāsau^{c}yaī'nx as k'ilū't!in.
feel around shalt." So then again does it says again to the land-otter.
"Hē+, xa-tsima'a k'ts!a'a, sin anaī's. Te'młta mu^{n}'hū mEyā'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] *temłta* + *-uk^{u}*.

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!a'a." Temu^{n}'hū k'ts!aī'nx, te'młta hī'k'e tsā^{a}'mE
"Yes, will I wear it will." So now wears it, but just exceedingly
qsū'titsLō. K'-kū'k^{u}s hī'k'e mEyā'xauxam. "Hē+, sin anaī's,
heavy very. Will ocean to just always go will. "Hey my friend,
xa-^{i}LīYa^{ε} kū'k^{u}s a'ya!"—"Lanīya^{ε} tqaia'ltEx sins k'ts!a'a."
thou not ocean to go!"— "Not I want it should I wear it shall."
"K'i'msxas[1] ^{i}Līya^{ε} tqaia'ldī, k'is k'ilū't!in xam La'ni." Tem-axa
"Since thou not like it wilt, habitually land-otter thy name." So again
5 mu^{n}'hū yūxē'nx. "MEtī'yutxaut!ī, xa-tsima'a k'ts!a'a, sin anaī's."
now takes it off. "Rabbit, thou try it shalt wear it shalt, my friend."
Temu^{n}'hū k'ts!aī'nx. Temu^{n}'hū kumū'kwal^{ε}yayususx[2] hau'k's.
So then put it on. And then repeatedly runs around with it everywhere to.
"Hē+', mū^{n}'łiix hī'k'e Lxwala'st."—"^{i}Lanīya^{ε} tqaia'ltEx. K'in
"Hey, rather thou just slim."— "Not I like it. Will I
lā'tEq-E'n sins x'ū'lamtxam hatsi'lkwauk'[3] īs tsk'ī^{n}'tsī? K'-tai^{ε}
what inter. should I travel shall inside in mountains? Will only
sins nūns, k'ins qan k'a'ts!ī. Qas nūns tai^{ε} Lama'xanx."
if I elk, habitually I I wear it will. The elk only it fits on."
10 Temu^{n}'hū yāsau^{ε}yaī'nx as Lahai^{ε}t! qas Mō'luptsinī'sla.
So then again says to the deer the Coyote.
"K'-lā'tEq-E'n xam ła'ni?"—"Ā'a, k'-Lahai^{ε}t![4] sin La'ni lā'łta sin
"Will what inter. thy name?"— 'Yes, will deer my name, because my
hā^{εa}t! kus nūns." Temu^{n}'hū qalpaī'nx yāsau^{ε}yaī'nx as nūns qauku[5]
brother the elk." And finally again does it again says to the elk the
Mō'luptsinī'sla. "Xa-k'ts!a'a kuha'm łīqē's.[6] Nāmk' sxas.
Coyote. "Thou wear it shalt this thy feather. When shouldst thou
k'ts!a'a, xas[7] mukumū'kwalxam. K'-^{i}Līya^{ε} lā^{a}. Lā'xs
wear it shalt, habitually thou run around shalt. Will not something. Even if
15 qē'nxst-slō, xa'łtas[8] x'ū'lamtxam, lā'xaxs[9] stinī'k'altxam
bad place, still thou habitually travel shalt, even if thou habitually slink shalt
^{i}k'qē'xan as kōx^{u}." Temu^{n}'hū mukumū'kwalx xas nūns. Lā'xs
at under the trees." And now runs around the elk. Although
qēnxst-s-le'wī,'[10] te'młta mukumū'kwalxa. Tem hī'k'e hamstī^{ε}
bad a place, still runs around. Then just all
qas hī'tslEm Lhaya'nīx. Temu^{n}'hū yāsau^{ε}yaī'nx qas
the people keep on looking at him. And then says again to him the
Mō'luptsinī'sla. "K'Ex mu^{n}'hū nīx nūns xam La'ni. Temu^{n}'hū
Coyote. "Shalt thou now thou elk thy name. And then
20 kuha'm mū'tsik' k'is Lxwala'st[11] ts-łānk'. K'ipst hī'k'e qas
this thy younger brother habitually deer his name. Will you two just the
hamstī^{ε} hī'tslEm pEnū'nsitxū."
all people make food thee will."
Tsqa'mt!īyū mu^{n}'hū.[12]
End becomes now.

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[1] *k'imsis* + *-x*.

[2] *kumku-* TO RUN; *-al* + *-yaī*+*-ususx* duplicated instrumental suffix.

[3] *hatsi'lk^{u}* + *-auk'*.

[4] Literally, "brother to him"; *L* -+ *hā^{εa}t!*.

[5] Harmonized for *qaku*.

[6] Should have been *k'aya'sīyū* HORN.

[7] Abbreviated for *k'exs*; *k'is* + *-x*.

[8] Abbreviated for *k'ixa'łtas*; *k'is* + *-x*+*łtā*.

[9] *lāxs* + *-x*.

[10] Mis-heard for *qē'nxstit-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 Change [1]

(Collected by Farrand in 1900)

Xa'mEt-s-pī'tskum qauwā^{ɛa} hī'k'e lā^{a} k'exk'aī' īs xa'mEt-s-le'wī', Ltowā'sk',[2] k'ai'ī Limk'i'lhīxamt si'lkustuxs īs sūdā^{a}'stit-s-qamłī's. Īs xa'mEt-s-qamłī's qauwā^{ɛa} hī'k'e lā^{a} k'ilhī'.

Tem xe'Lk'tEmxtit-s-łīqē's wī'lsłnx, k'ai'ī hī'k'e qauwā^{ɛa} qaū'k'eai tsima'a. Qauwī's kus kusū^{ɛ}tsī k'ts!aī'nx, tem kūita'-yususx. Temu^{n}'hū mis k'eaī', tem hī'k'e qauwā^{ɛa} qaū'k'eai yEaī'nx, mis ^{i}Līya^{ɛ} L^{a}a'mxayutx. Lās hī'k'e ts!ilō'xwēłnx,[3] sis qō'tsE mEtsaī'łīyūt,[4] k'is tsā^{ɛ}hī'sxa mEts!u'lxust, sis qō'tsE mEtsaī'łīyūt; nāmk' sis kusū^{ɛ}tsī Lowa'txayūsxam, sis qō'tsE k'ts!ayū'Lī tas mEīlā'stEmxtau s-łīqē's.[5] Tem yEā'łnx, "K'-kus Lahai^{ɛ}t! tsima'a." Temu^{n}'hū mis łk'a'ts!īLx, tem kūita'yususx. Temu^{n}'hū mis k'eaī', tem hī'k'e qauwā^{ɛa} hī'k'e qaū'k'eai yEaī'nx, mis tsā^{ɛ}tī Laa'mxayutx. Īs ī'mstE tem kus Lahai^{ɛ}t! mEtsaī'łīyūt.

Temu^{n}'hū qalpa'łnx tsima'łnx tas mEhaiłaya'tEmxt-s-łīqē's. Tem qauwī's kus sū'łn tsimaī'nx. Temu^{n}'hū mis łk'a'ts!īLx, tem kwīta'yususx. Temu^{n}'hū mis k'eaī', tem hī'k'e qauwā^{ɛa} qaū'k'eai yEaī'nx, mis ^{i}Līya^{ɛ} L^{a}a'mxayutx, lās hī'k'e mis tsā^{ɛ}hī'sxa mEts!u'-lxust, sis qō'tsE mEtsaī'łīyūt, sis sū'łn Lowa'txayūsxam. Temu^{n}'hū qalpaī'nx kus nūns tsimaī'nx. Temu^{n}'hū mis k'eaī', tem hī'k'e qauwā^{ɛa} qaū'k'eai yEaī'nx, mis tsa^{ɛ}tī L^{a}a'mxayutx. Īs ī'mstE tem kus nūns mEtsaī'łīyūt. Temu^{n}'hū a'ng'ī tem hī'k'e qauwā^{ɛa} ta'xtī si'lkustEx. Qauwā^{ɛa} hī'k'e lā'tqat Lt!awa'īt si'lkustEx. Temu^{n}'hū mis qamłī', tem k'Ets qalpaī' Limk'i'lhīxamt si'lkustEx. Temu^{n}'hū mis-axa qaī'-slō, qalpaī' tem Lpū'pEnhaut si'lkustEx, tem-axa łqat^{ɛ}at tem-axa Lxwē'Lxwīyaut tem-axa LEya^{n}'hats!īt.

Temu^{n}'hū[6] mis tsqa'mt!īyū qauwā^{ɛa} ta'xtī, tem k'-mu^{n}'hū Lxama'nstoxs tas sū'łn. Tem hī'k'e īs qauwaī'-slō tayayū'łnx. Qaha'lt Lpū'pEnhaut si'lkustEx, k'auk'ai'ī[7] Līya^{ɛ} nī'^{i} ts-hai^{n}k'.[8] Temu^{n}'hū tsxwa'tīyū si'lkustEx, tem k'-hī'k'e qauwā^{ɛa} qaū'k'eai Lxamna'a. Temu^{n}'hū mis łimłā'ntsxasx,[9] tem tsk'ūi'tīyū tem

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[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 Siuslaw River—the present site of the Heceta Head Lighthouse.

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

[4] *tsiya'łiyū* 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'ī* + *-auk'*.

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

[9] *mEīlān-* 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^{u}s. Temu^{n}′hū tsimkwa^{c}slīk·[1] tem k· !ē′tsik·s tsk·ūi′tīyū, temu^{n}′hū as qā′alt tem kō′k^{u}s LpilsūI′. Tem hā^{a}′tsE LxwẽI′tsinx īs t!Ewa′qtit-s-kō′x^{u}, te′młta hīlaī′nx, tem hī′k·e k· !īl LOwa′txayū tas kō′x^{u}. Temu^{n}′hū mis łni′sk·īyū, tem qasūwa′łnx kus mEła′hatū,[2] k·-qau′wīs ayaī′m Wusī^{n}′k·s LEā′laut, k·ai′ī taī′Ln, sis k·i′mhak·s wīl. Te′młta hī′k·e xū′sī kumkwī′, tem hī′k·e płūi′ tem hī′k·e yā^{a}′qa haya′ntEx. Tem īs ī′mstE tem kus k·Ets hī′k·e xū′sī kumkwī′ kus mEła′hatū, k·is k·im płūi′mi, k·is hī′k·e Lhainaī′dū, lā′łta mis imī′stal kus ta′mink·ink·.[3] Temu^{n}′hū qalpa′łnx qasūwa′łnx kus mEtī′yutxaut!ī, te′młta hī′k·e xū′sī kumkwī′ tem hī′k·e Lpa′ltkuyū tem hī′k·e yā^{a}′qa haya′ntx. Temu^{n}′hū qalpa′Lnx qasūwa′Lnx kus sū′stsEmxt. Tem tsa^{c}tī nīsk· ayaī′. Temu^{n}′hū mis wī′lx Wusī^{n}′k·s, tem tsqē′wiLx kwas mEhaya′tau[4] ¹k·yā′tsx xamk·! haihaya^{c}t ts-ītsaī′sk·. Tem LEā′laux mis hī′tslEm ¹k·tsk·itū′Lnx[5] hak·Ltowā′-sk· tem Lpū′lsa awī′łau. Tem yEaī′nx k·-taī′LI sis wī′lī. Temu^{n}′hū ¹LīYa^{c}qā′^{a}tsE temu^{n}′hū LEai′sx ¹k·awī′Lau. Temu^{n}′hū mis wī′lx, tem qaaī′nx ts-ītsaī′sk·ik·s. Temu^{n}′hū tkEłłts!īyū′Lx. Temu^{n}′hū mis tqulk·ī′, tem atsk·aī′. Tem k·i′stinx Lx·i′ldūt as Lpā′k·st!. Temu^{n}′-hū mis-axa wī′lx, tem t!īlī′nx tas Lpā′k·st! īs xā′lux^{u}. Temu^{n}′-hū tsimaī′nx k·-lā^{a} sis tsk·ūi′tīyūsxam.

K·au′k·Ets[6] qaaī′ k·its-xama′łīyūk·, k·is-axa ts-kusnū′nhayust!-Exk·ik·s[7] k· !ilhaī′m. Temu^{n}′hū k·Ets[8] łtsaī^{n}′xtīyū, k·is ma′yExam. "Hū +,[9] lā-E′n tsa^{c}tī k·Ex[10] ła′ltqaīx?"[11]—"Ta^{c}muqwa hī′k·e sin anaī′s. Xampenū′nsatxus k·in[10] tsī^{n}′stEnx. A′tsk·ai hī′k·e qā^{a}′ltE!" Temu^{n}′hū mis t!īlī′ Lpā′k·st, tem qudī′yux^{u} ts-xamá′łīyūk·ik·s. Temu^{n}′hū mis stqwēxwaī′, tem Lxunī′yū hata′hak· ts-ītsaī′sk· temu^{n}′hū qē′ntxa.

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

[2] Literally, "he has a glass (eye)"; *La′ha* GLASS.

[3] This explanatory sentence was evidently interpolated by the narrator.

[4] Namely, Wren.

[5] Passive.

[6] *k·Ets + -auk·*.

[7] *kusnū′nhayust!* NOSE.

[8] The Alsea 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′tEq* 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 ʟtowā'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.

Īs ī'mstE tem kus ī'mstE ts-hīlkwaī'sk' kus kusū'saū,[1] lā'łta mis imī'stal kus ta'mEnk'ink'. Lā'k'Ets hī'k'e īs īlā'-slō, k'iłta's[2] łqaa'yūsxam.[3]

4. Sū'łn ts-qē'k'īk'[4]

GRIZZLY HIS STORY

(Told by Tom Jackson in 1910)

K'exk'aī'-slō ts-hī'tEk'. Mūⁿ'łiī Laū'ltsūt.[5] Qauwāᶜᵃ hī'k'e lāᵃ k'exk'aī'. K'-Lxama'nstoxs kus sū'łn. Temuⁿ'hū k'e'a ī'mstE łt!a'msīyū-slō. Temuⁿ'hū waltsa'łnx kō'kus-Em. Temuⁿ'hū mis łk'a'xk'īyū-slō, tem pxēpxēltsūsī'łt!xamt si'lkustEx. "K'-ukᵘ ū'k'-En qauwī's Lōhaī'm?"[6] Temuⁿ'hū yāsauᶜya'łnx. "K'-ukᵘ mEhaya'tau mEt!ōlūᶜt'[7] qau'wīs Lōhaī'm." Temuⁿ'hū k'e'a hīlkwaī'-saī'nx. Tem hak'i'm[8] tem qauwāᶜᵃ hī'k'e lā'tEq Lōhaī'xa. Temuⁿ'-hū īs łtōwaī'-slō temuⁿ'hū yāsauᶜya'łnx. "K'-ukᵘ kus xē'łtkwat-s-hī'tslEm Lōhaī'm." Tem īLasxaī'xa.[9] Temuⁿ'hū yāsauᶜya'łnx. "Lāᵃ's-ukᵘ kus kusūᶜtsī Lōhaī'm." Temuⁿ'hū k'e'a hīlkwaī'saīnx. Temuⁿ'hū mis Lō'hastEx, tem tsilhaī'. Tem-axa hak'Eqau'x wahau'-hīnx, "Lō'hEx-aū sin anaī's!" K'u'kᵘts[10] muⁿ'hū qa'halt Lōhaī', te'młta ⁱLīyaᶜ. K'u'kᵘts[10] qāᵃ'ltE łnaī'x, k'is-axa k'im sipłūi'm. Tsumū'sumyuk' īs pī'tskum tem halā'tsī ī'mstatxū qalpaī'. Temuⁿ'-hū sūdāᵃ'stk'emyuk' īs pī'tskum temuⁿ'hū t!a'mstxam[11] k'-ta'āxtī muⁿ'hū Lxama'nstoxs. Temuⁿ'hū k'e'a hilkwaīsayū'łnx. Te'młta hī'k'e ⁱLta'hana iltqa'łnx, temuⁿ'hū tsk'ūi'tīyūsxa, yi'hūyaī. Qalō'-sik'slō[12] px'ilmīsaī'. Tsitsk' !ayū'łnx, mis tā'ptEx qalō'sik's, te'młta hīltxa'łnx. Temuⁿ'hū Lpilsūi' tsla'yEqa[13] hī'k'e kū'kus-auk'-slō.

Tem łk'a'xk'examt si'lkustEx. K'-Lhanaī'łn, nā'k'-slō[14] muⁿ'hū px'ilmīsaī'm. Tsāᵃ'mE nī'sk' kū'kᵘ, temuⁿ'hū tslīqaī' k'a'kᵘ-slō.[15] Temuⁿ'hū pxē'pxēltsūsī'łt!xamt si'lkustEx, k'-qaū'k'-E'n muⁿ'hū p!ē'xaī as mEhaya'tau.[16] Te'młta hī'k'e qauwāᶜᵃ ū'k'eai silūi'xasx,

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

[2] *k'is + ltāᵃ*.

[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. Contribs. 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] *walts-* 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'Ets-+-ukᵘ*.

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

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

[12] Contracted for *qalō'sik·s-slō*.

[13] Instead of *tslaï'qa*. The additional syllable is due to the affected pronunciation of the narrator.

[14] Contracted for *nā'k·ik·s-slō*.

[15] Contracted for *k·a'kus-slō* .

[16] Namely, Wren.

lā'łta mis tsā^{e}hī'sxa nī'sk'-slō. Tem qau'wīs qasuwa'łnx kus mEtī'-yutxaut!ī. Temu^{n}'hū k'e'a kumkwī', te'młta k'im Lpa'ltquyū. K'Ets hī'k'e yā^{a}'qa hā'nx. Tem ta'āxtī qalpa'łnx qasuwa'łnx mEhaya'tau mEt!ōlū^{e}t'. Temu^{n}'hū k'e'a kumkwī'. ^{i}Līya^{e} tsā^{a}'mE qā^{a}'-
5 tsE kumū'kwau, te'młta k'i'lūk'slō[1] t!īyaī'xa, te'młta hī'k'e sū^{n}'-q!ustxa^{e}yaī' īs hak'!ē'tsāl. Temu^{n}'hū qalpa'łnx qasuwa'łnx kus Lahai^{e}t!. Temu^{n}'hū k'e'a wust!inaī'. Temu^{n}'hū kumkwī', te'młta hī'k'e mEtā'pīx, tem płūi' k'im. Tem qalpaī' xē'tsux^{u}, te'młta halā'tsī ī'mstE. Tem sūdā^{a}'stk'emyuk' tem hī'k'e mu^{n}'hū k'eaī'xa.
10 Temu^{n}'hū qalpa'łnx qasuwa'łnx kus mEła'hatū. Temu^{n}'hū k'e'a wust!inaī', temu^{n}'hū kumkwī'. ^{i}Līya^{e} qā^{a}'tsE kumū'kwau, tem Lpiłū'yūsxa.[2] Yā^{a}'qa hī'k'e haya'ntEx, k'Ets hī'k'e nūnū'sītxa. Tem qalpaī' xē'tsux^{u}, te'młta hī'k'e halā'tsī ī'mstatxū. Temu^{n}'hū sūdā^{a}'stk'emyuk' tem hī'k'e mu^{n}'hū k'eaī'xa. Temu^{n}'hū qalpa'łnx
15 qasuwa'łnx kus pa'āp!. Temu^{n}'hū k'e'a wust!inaī'xa, temu^{n}'hū kumkwī'xa. Mukumū'kwasyaux. ^{i}Līya^{e} qā^{a}'tsE kumū'kwau tem tpaī' k'ilū'k's, tem Lpilsūi'xa. ^{i}Līya^{e} qā^{a}'tsE Lpalū^{n}'sau, tem-axa mu^{n}'hū k'!iqaī'. Piltkwaī'xa, mis k'!a'qstEx. ^{i}Līya^{e} qā^{a}'tsE pila'tkwax, tem qalpaī' xē'tsux^{u}. Mukumū'kwasyaux. ^{i}Līya^{e} tsā^{a}'mE
20 qā^{a}'tse mukumū'kwasyau, te'młta k'Ets halā'tsī tpaī' k'i'lūk's. Łtūi^{n}'xa, te'młta hī'k'e qaitī'-axa tspūi'tīyū. Te'młta halā'tsī mELpalū^{n}'sasyaux. ^{i}Līya^{e} qā^{a}'tsE Lpalū^{n}'sau, tem-axa k'!iqaī', temu^{n}'hū piltkwaī'. Tem tsu'nk'xEk'emyuk' halā'tsī ī'mstatxū. Temu^{n}'hū sūdā^{a}'stk'emyuk' tem qaaī'xa hī'k'e ^{i}k'-spaī'x-slō. Tem
25 tai^{e} mu^{n}'hū. Mis qā'sal, ^{i}Līya^{e}-axa qalpaī' k'!ilhaī'.

Temu^{n}'hū qalpa'łnx qasuwa'łnx kus sū'stsEmxt, k'-qō'tsE ayaī'mi. Temu^{n}'hū pxē'ltsūsaī'. "K'in nī'-En LEā'lauwī tE mEhaya'dau, sins tsqē'wiLī?"—"Mu^{n}'hū sxas tsqē'wiLī, k'Exs LEā'lauwī: 'Tsk'ītū'łnx as sū'łn.' Xa-hā^{a}'łqa ayaī'mi, xa-LEā'lauwī, 'Xa-wahauhītxaī'm is
30 silō'qwīyū, k'ai'ī ^{i}Līya^{e} k'!a'qEstoxs, nā'mk' sis tsqē'witsū.'" Temu^{n}'hū k'e'a ayaī'xa. Tai^{e} mu^{n}'hū. Mis kumū'kusal, ^{i}Līya^{e} nā'k'eai hai'haitxaī'.

Temu^{n}'hū mis tsqē'wiLx, tem LEā'laux. "Tsk'ētū'łnx ata's pLxa'-mnatxaūnx." Temu^{n}'hū pxēltsūsaī'nx, "Temx-E'n mu^{n}'hū ta'xtī?"—
35 "Ā'a, nīx k'in[3] Lp!ī'xtaudux^{u}, ildī's k'in[3] spaā'yautEmux^{u}."[4]—"K'eai'sa, k'in-E'n iltqaī'mi?"—"Ā'a, LEyā'saułnxax: 'Xa-wahau-hītxaī'm as silō'qwīyū.'" Temu^{n}'hū k'e'a hīlkwaīsaī'nx; wahau-

[1] Simplified for *k'i'lūk's-slō*.
[2] *płū-* TO STAND.
[3] Not a true future.
[4] *spait-* TO BRING; *-Emux^{u}* 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

hītxaī' mu^{n}'hū is silō'qwīyū. Silqwī'yū-slō yaī'x-auk· īs hai$^{n\varepsilon}$. Lās kus qa'lōs te'młta łk·imī'yūsxa.[1]

Ī'LA īs·łtōwaī'-slō te'młta mu^{n}'hū LEai'sx kū'k^{u}s īs qa'lōs qō'tsE mu^{n}'hū kwas aułī'. Hī'k·e mu^{n}'hū tslaī'qa qō'tsE LP!ī'xtaux. Temu^{n}'hū mis qā'stEx, tem hā^{a}'tsE k·!iqaī'xa. K·Ets hauwī'i hī'k·e k·!ēts wī'lau, k·is-axa k·im sta'lk·īyūsxam kū'k^{u}s. Temu^{n}'hū sūdā^{a}'-stk·emyuk· temu^{n}'hū k·e'a k·!a'qstEx. Temu^{n}'hū hī'k·e qayū'tau[2] as mEhaya'dauk·s ts-ītsaī'sk·. Temu^{n}'hū mis tsqē'wiLx, "Yā'tsxax-ā sin anaī's?"—"Ā'a, k·in-uk^{u}-ā' tsa$^{\varepsilon}$tī nā'k·s ayā'saltxam?"—"TkE'-łts!it-auk· tEha'm ītsaī's! Tsā^{a}'mEn silō'qutsxa." Temu^{n}'hū k·e'a hilkwaīsaī'nx. Pīłūi'. [1]Līya$^{\varepsilon}$ tsā^{a}'mE qā^{a}'tsE pī'ūłax, temu^{n}'hū tqulk·ī'xa. K·Ets hata'mE [1]Līya$^{\varepsilon}$ ts!ōwaī'nx-slō. A'tsk·aīx-aū ts-hai^{n}k·, mis tqulk·ī'xa. Temu^{n}'hū pxēltsūsaī'nx. "A'tsk·aīx-aū-ā' ham hai$^{n\varepsilon}$?"—"Ā'a."—"Nā'mk· sxas tqaia'ldī łtsk·ī't, k·Exs tsk·itxē'-xasxam."—"K·eai'sa, k·in k·a^{n}'tsūs tsk·itxē'xasxam." Temu^{n}'hū k·e'a hīlkwaīsaī'nx, te'młta hī'k·e qaitī' atsk·aī'. Hā^{a}'pa ts-xama'-łīyūk· atsk·aī'. Temu^{n}'hū k·!ilhaī' as łEyā'tsit, tem ayaī' pELpā'-k·stxat.[3] Temu^{n}'hū mis mEqami'nxa LpA'k·st!Exk., tem-axa mu^{n}'hū yā^{a}lsaī', tem-axa mu^{n}hū wī'lx ts-ītsaī'sk·ik·s. Te'młta hī'k·e ī'mstE tsk·ī'x nā'mk· sas[4] k·ē'stanx. Temu^{n}'hū silxwaī'nx ts-LpA'k·stExk·. [1]Līya$^{\varepsilon}$ qā^{a}'tsE LA^{a}'ła[5] ts-LqE'sk·, as LpAk·st!, te'młta łqōu'tsxa. "He^{n}, lā-E'n tsa$^{\varepsilon}$tī kwa'sEx ła'ltqaīx?[6] PqE^{n}'xsEx. K·in-uk^{u} tkwa'-yū."—"[1]Līya$^{\varepsilon}$, ā'tskExai qā^{a}'ltE sin anaī's! Ham pEnū'nsatxus k·in tsī^{n}'stEnx." Temu^{n}'hū k·e'a atsk·aī'xa qalpaī'. Tqwai'xk·ila$^{\varepsilon}$ts-auk·-slō atsk·aī', 'paī'nx ts-xama'łīyūk·. Temu^{n}'hū as mEhaya'dau tsimaī'xasx. K·u'kuts qaaī'xa ts-xama'łīyūk·ik·s, k·is-axa Lk·!a'-lhīyūsxam hak·tskwai'salyust!Ek·. Hī'k·e mu^{n}'hū nā'k·eai k·Ets sā'ptEx, tem-axa k·i'mhaisī k·!ila'hal. K·is-axa qalpaī'm qaaī'm, k·is-axa Lk·!a'lhīyūsxam k·Ets-kusnū'nhayust!ik·-slō. K·is-axa qal-paī'm qaaī'm ts-xama'łīyūk·ik·s, k·is-axa qalpaī'm Lk·!a'lhīyūsxam hak·ts-pa'halyust!emk·. Temu^{n}'hū mis Lxaī'nx, tem-auk· txaī'nx ts-hai^{n}k·.[7] "[1]Līya$^{\varepsilon}$ nā'mk· łla'tqadEmts." Temu^{n}'hū mis tsā^{a}'mE LAā'łtEx ts-LqE'sk·, [1]k·as LpAk·st!, tem-auk· mu^{n}'hū k·!iqayū'Lx. Aya'yusx, tem-uk^{u} qutī'yux^{u} ts-xama'łīyūk·ik·s. Temu^{n}'hū Lk·!a'-lhīyū temu^{n}'hū hapE'nk· psank·tsūwaī'nx. Temu^{n}'hū tslnpaī'xa. Hata'hak· ts-ītsaī'sk· Lxunī'yū. [1]Līya$^{\varepsilon}$ qā^{a}'tsE tsā^{a}'mE tslnā'pal, temu^{n}'hū mEalā'k·tūwaux. [1]Līya$^{\varepsilon}$ qā^{a}'tsE temu^{n}'hū LEa'lk·inīyū.[8] Tem-axa mu^{n}'hū qaaī', te'młta mu^{n}'hū k·e'a qē'ntEx.

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[1] Simplified for *łEłk·imī'yūsxa*; *Lk·i'mīs* ICE.

[2] *qaitu-* TO DROP, TO LEAK.

[3] *LpAk·st!* PITCH.

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

[5] Abbreviated for *LaA'łatxa*.

[6] *łA'tEq* SOMETHING.

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

[8] *A'łik·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^{n}, 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.

Qalpaī'nx k·ets-axa qasuwaī'nx kwas tsqēwīłt!ī'wiLx. "Xa-axa mu^{n}'hū ayaī'mi. Mu^{n}'hūn Lo'īltx.[1] Xa-axa ayaī'm LEā'laut." Temu^{n}'hū k·e'a hīlkwaīsaī'nx. ^{i}Līya^{e} qā^{a}'tsE paī''yux^{u} ts-hī'-tEk·-slō, temu^{n}'hū tsqē'wułnx. Hak·au^{e} tas hī'tslEm k·exk·aī'xa. Pxē'pxēltsūsī'łt!xamt si'lkustEx. "K·-lā'-En mu^{n}'hū mEhīlkwaī'-słn?" ^{i}Līya^{e} qā^{a}'tsE LEyō'lalłnx, temu^{n}'hū t!a'mstxam, k·-hau'k·s hī'k·e ^{i}k·ta's le'wī' pitsūst!xauwa'łn. "K·-nā'k·s-En ts-k·a'ltsūk· pitsūst!xauwa'łn?"—"K·ū'ku-slō, k·is-axa īta^{e} k·!ē'tsk·ik·-slō."[2] Temu^{n}'hū ts-hī^{n}'q!Ek· k·is k·a'ku-slō pitsūst!xauwa'a. Temu^{n}'hū ts-hatsī'lālk· k·is hū^{n}'k·i pitsūst!xauwa'a.[3] Temu^{n}'hū ī'mstE t!a'mstam. Temu^{n}'hū tsīsa'łnx. Temu^{n}'hū mis ā'mta łtsaī'słnx, tem-axa mu^{n}'hū īk·xē'-slō.

Mu^{n}'hū łt!a'msīyū.

5. S^{e}ū'ku, the Transformer[4]

(Collected by Farrand in 1900)

Tem psi'nLxat-s-hī'tslEm yā'tsx, łhīya^{e}łt!Enū'tiLx. Lxu'mta kwas xam^{e}, tem kusū^{e}tsī kwas xam^{e}.[5] Temu^{n}'hū ^{i}Līya^{e} qā^{a}'tsE mu'-kusiLx[6] yātsx, tem ma'yExa kuts-hī'yak·aux. "Tsā^{a}'mE hī'k·e xe'īlk·e stis[7] mEła'mxadōxam." Temu^{n}'hū k·e'a ^{i}Līya^{e} qā^{a}'tsE saux[8] mu^{n}'hū k·e'a mEła'mxadōox. Qau'wīs kus S^{e}ū'ku ma'mhat-sax.[9]

Temu^{n}'hū īs xa'mEt-s-pī'tskum tem mEyā'saux kus S^{e}ū'ku ts-qwā'nk·. "K·in ayaī'm Lx·i'ldūt īs hī'tslEm nā'k·s." Temu^{n}'hū ūstaīsū^{e}yaī'nx qakuts-mū'tsk·ak·,[10] te'młta ^{i}La^{e}yaī'nx. Te'młta hī'k·e qā^{a}'łtE yEaī'nx qakuts-mū'tsk·ak·. Temu^{n}'hū k·e'a spaī'tx. Temu^{n}'hū mis k·aux ayaī'mi, te'maux mu^{n}'hū spaī'tx kutsī'tsk·!-ik·aux.[11] Te'maux mu^{n}'hū ^{i}Līya^{e} qā^{a}'tsE yā'xau, temau'x mu^{n}'hū

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[1] *wīl-* to kill.

[2] This, according to the narrator, accounts for the meanness of the southern and eastern tribes—the Siuslaw 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^{e}ū'ku is unquestionably identical with Ents!x of Chinook mythology, "Earth-Maker" of Maidu folklore, Daldal of the Takelma, Hä'tcīt! of the Coos, and Xōwa^{e}läci 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^{e}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. Sᵉū'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 (Sᵉū'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 Sᵉū'ku had a child.

And then one day Sᵉū'ku's son was saying to (his father), "I will go to look for people somewhere."[8] 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, Sᵉū'ku and Beaver.

[9] Simplified for *mɛma'hatsax*.

[10] For example, Beaver's son.

[11] Contracted for *kuts-tsī'tsk·!ik·aux*; *ku-* demonstrative; *ts-* . . . *-k·* possessive; *tsī'tsik·!* ARROW; *-aux* 3d person dual.

wī'lx nak· łk·a'xk·examt silī'kwEx. Temu^{n}'hū qalpa'Lnx kus lā^{a}, temu^{n}'hū Lkumū'kwalt silī'kwEx̄. Temu^{n}'hū k·Ets LŌ'qutLnx, k·is mu^{n}'hū hahayū'łn. Te'maux hī'k·e mu^{n}'hū p!ē'xaī hak·-qalxa^{e}yaī'-slō. Temu^{n}'hū mis LExe'Lk·īyū kus pī'tskum,[1] temu^{n}'hū k·eaī'-slō ts-hī'tEk·, k·ai'ī Lnū'nst si'lkustoxs k·a^{n}'tsūs. Temu^{n}'hū yEā'łnx kus mEsha'lslatsLō kus pa'lkun, k·-taī'LI kus qa'qalpaū[2] hū^{e}tsk· hī^{n} hī'tslEm wīl, sis yu'xū Lnū'nst silī'kwī. Temu^{n}'hū pī^{n}'tqEx k·e'a kus mEsha'lslatsLō hak·ī^{n}'hī kwas qa'qalpaū. Temu^{n}'hū ^{i}LIya^{e} qā^{a}'tsE temu^{n}'hū p!ī'xtEstEx. Temu^{n}'hū mi'saux tsqwa'nkutx, te'maux hī'k·e squlī'. Tem ma'yExa kus mEna'tet. "Lā^{a}'stis LōqudI'i, k·i'stis-axa kumkwī'yusī." Te'młta ts!ilō'xwēLx qa'kus qala'xstet sis LIxqē'i. Temu^{n}'hū ^{i}LIya^{e} qā^{a}'tsE temu^{n}'hū ta'āxtī p!ī'xanx qau'kus[3] qala'xstet. Temu^{n}'hū LōqudI'nx tem-axa aya'yususx. Temau'x-axa mu^{n}'hū kumkwī'. Temu^{n}'hū hā^{a}'tsE 'walhaī' kus mEsha'lslatsLō, te'młta ^{i}LIya^{e} xū'sī tskwayū'łnx. Tem-uk^{u} hī'k·e mu^{n}'hū mEtsiya'kauxa ^{i}k·Ets-'walhaī'tExk·. Temu^{n}'hū ^{i}LIya^{e} qā^{a}'tsE tem k·Ets mu^{n}'hū k·!ilhaī' kus mEna'tet as LEyā'tstiLx, te'młta k·Ets mu^{n}'hū tskwayū'Lx kus mEsha'lslatsLō. Tem k·Ets-axa mu^{n}'hū 'walhaī ītsaī'sik·s. "Nī'tsk·-E'n mu'kus[4] pī'ūsxaī kus mEsha'lslatsLō? Hata'mE hą ī'mstE LōqudI'łnx kupi'n t!awa'yū." K·iLxa's hī'k·e phainsa'łn.[5] Temu^{n}'hū k·e'a p!ī'xtEstEx, te'młta k·e'a ī'mstE mu'kus pī'ūsxaī. "Kumkwī'yusLnx-axa[5] kupi'n t!awa'-yū." Temu^{n}'hū Ltsūi^{n}xwē'łt!xamt si'lkustEx,[5] "Ūstitaī'tistaux hā^{a}'-łqa!" Te'maux mu^{n}'hū k·e'a ūstita'Lnx. Temu^{n}'hū ^{i}LIya^{e} qā^{a}'tsE te'maux mu^{n}'hū LEai'sūnx, tem k·Ets mu^{n}'hū ma'yExa kus Mō'luptsi-nī'sla. "Xe'īLk·istaux ha'łtqaīt!,[6] yū'Ltistaux!" Temau'x mu^{n}'hū tsqūnkwa'łnx. Temu^{n}'hū saux tsqē'wuLnx, temu^{n}'hū tsxwa'dīyū si'lkustEx. Temu^{n}'hū ^{i}LIya^{e} qā^{a}'tsE temu^{n}'hū łqant'ūyū'łnx[7] kus qala'xstet. Temu^{n}'hū tsk·ūitī'yususx qa'kuts-mū'tsk·ak· kuts-pa'-mintk·aux. Temu^{n}'hū mis tsqwanu'kłnx, hints!ī'nx ts-hai^{n}'k·, tem tpaī' k·i'luk·s. Tem hā^{a}'tsE x·ildī'Lnx, te'młta ^{i}LIya^{e} xū'sī nā'k·s LEai'sūnx. Temu^{n}'hū ^{i}LIya^{e} qā^{a}'tsE tem LEai'sūnx ^{i}k·-axa 'aili'k·ī nī'sk· yā'xau. Tem k·Ets mu^{n}'hū qalpa'Lnx ūstita'Lnx. Temu^{n}'hū mis tsqwanū'kLnx, tem k·Ets mu^{n}'hū qalpaī' tpaī' k·ilū'k·s· Tem k·Ets mu^{n}'hū qalpa'Lnx x·ildī'Lnx, te'młta k·Ets mu^{n}'hū l·ō'tsū ^{i}LIya^{e} nā'k·s LEai'sūnx. Temu^{n}'hū ^{i}LIya^{e} qā^{a}'tsE te'młta k·Ets mu^{n}'hū qalpa'Lnx LEai'sūnx yā'xalīt!xak·s ^{i}k·-axa aili'k·ī yā'xau.

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[1] Literally, "When the day became (cut into) two."
[2] The Yakwina equivalent for the Alsea *pū'pEnhaū*. Literally, "a thing that rolls."
[3] The *u*-diphthong due to vocalic harmony.
[4] For *te'mkus*.
[5] Passive.
[6] *lā'tEq* 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. 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 mu^{n}'hū qalpa'LNX ūstita'LNX, te'młta k·Ets l·ō'tsū mu^{n}'hū ī'mstatxū. Temu^{n}'hū k·Ets sūdā^{a}'stk·emyuk· tem yu'xū ^{i}LĪya^{ε} tsqūna'kłnx. Te'młta k·Ets mu^{n}'hū qalpaī' tpaī' k·i'lūk·s. Temu^{n}'hū mis tsqē'wuLNX[1] nā'k·s ^{i}k·kus tā'psal k·ilō'k·s, temu^{n}'hū hā^{a}'tsE x·ildī'LNX, te'młta ^{i}LĪya^{ε} nā'k·s LEai'sūnx. Temu^{n}'hū ^{i}LĪya^{ε} qā^{a}'tsE tem LEai'sūnx ^{i}k·aili'k·ī nīsk·. Tem-uk^{u} mu^{n}'hū LQxa'yutLNX īs hai^{nε}, temu^{n}'hū ta'āxtī LXaī'LNX. Tem-axa mu^{n}'hū yipaī'-slō ts-hī'tEk·. Temu^{n}'hū mis-axa tsqē'wuLNX[1] kus hī'tslEn kwas LXama'nLNX, tem-axa tai^{ε} ts-LŌ'k·ik· spaī'tEmux^{u}.[2]

Temu^{n}'hū-axa yā^{a}lsaī' kus pā'stuwī^{ε}t!. Temu^{n}'hū mis-axa tsqūnkwaī' nā'k·s qai'kusaux[3] ayā'sal temu^{n}'hū mis LXūi'nx kuts-hā^{a}'t!ak· ts-yai'xaīt!Exk·, temu^{n}'hū ainaī'. Temu^{n}'hū mis-axa wī'lx, temu^{n}'hū LEā'laux kuts-tā'ak·,[4] mis qanī'yEmux^{u} ats-hā^{a}'t!ak·.[5] Temu^{n}'hū ainaī' kuts-tā'ak·. Temu^{n}'hū qalpa'LNX LEā'lauLNX kus S^{ε}ū'ku, mis LXamna'yEmux^{u} kuts-qwā'nk·. Te'młta ^{i}LĪya^{ε} ainaī', tem-auk· hī'k·e txaī'nx ts-hai^{n}k·. "Qas lā'tEq hī'tE iltqaī'nx asi'n qwān, tem k·in ^{i}LaxayaE[6] LXu'ntidī?"[7] Temu^{n}'hū tī'ūt!'wansxaī', k·ai'ī ayaī'm. Temu^{n}'hū k·a^{n}'tsūs qau'wīs xaipūi'nx kus pīya^{ε} tem qalpaī'nx kus qa'sk· !īm tem-axa kusildaī's. Temu^{n}'hū mis LXayaī'tx, temu^{n}'hū qaupaī'nx temu^{n}'hū ayaī'. Temu^{n}'hū mis nī'sk·xa, temu^{n}'hū ainaī'. "Qas lā'kwaīs[8] iltqaī'nx sin qwān tem k·in ^{i}LaxayaE LXu'ntidī?" Temu^{n}'hū ^{i}LĪya^{ε} qā^{a}'tsE temu^{n}'hū wī'lx nā'tk·ik·s. Tem k·!Eai'stsiLX kus kwī^{ε} ^{i}k·tspī'ūdīm.[9] Temu^{n}'hū k·a^{n}'tsūs qā^{a}'tsE płūi', tem-auk· mu^{n}'hū t!xaī'nx ts-hai^{n}k·. "K·in hī'tE mu^{n}'hū nī'i tqēlk·ī'i? Ā'a, k·in tqēlk·ī'i as Hulō'hulō."[10] Temu^{n}'hū 'walhaī'nx. "Hulō'hulō, LŌqutaī'syEm!" Temu^{n}'hū k·e'a łq!aī'. Temu^{n}'hū mis wī'lyEm, temu^{n}'hū pxēltsūsa'LNX. "Hanī'k·tEx-E'n?"[11]—Ā'a hak·aū'k·tin."[12]—"Tem ta'xtī-E'n mu^{n}'hū silī'kwEx qai'k·Ex wilī'tx?"—"Ā'a LQa'tūt ^{i}k·silī'kwEx."—"Lā'-tEq-E'n ts-Lhī'tslEmsxamsk. ^{i}k·LXama'nLNX?"—"Ā'a, S^{ε}ū'ku ts-qwa'nk· ^{i}k·LXama'nLNX." Temu^{n}'hū mis LXaī'LNX qauwā^{εa} intsk·ī's pxē'ltsūsī'mst,[13] temu^{n}'hū pxēltsūsa'LNX. "Lā'tqEx-E'n k·!a'qal,

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[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·ikusaux*; *qaik·* Yakwina equivalent for Alsea *hak·nī'k·* WHENCE.

[4] For example, Beaver.

[5] For example, S^{ε}ū'ku's son.

[6] *^{i}LĪya^{ε}* + *-axa*.

[7] *run-* TO RECOVER.

[8] Evidently misheard by Farrand for *lā^{a} kwas*.

[9] Contracted for *tspī'ūdīyEm*; *tspūit-* 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·nī'k·tEx-En*; *nak·* WHERE.

[12] Contracted for *hak·k·aū'-auk·tin*.

[13] Contracted for *pEpxē'ltsūsī'yEmxust*.

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 Sᵉū'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 Sᵉū'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) Sᵉū'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 wī'lal kaū'k·s? Yuxwī'sEX-ā k·!a'qal?"—"ⁱLīyaᵉ. Hī'k·en łkū'walīLnx, te'min Lt!ī'LnalLnx[1] k·!ē'tsik·s." Temuⁿ'hū mis LxaĪ'Lnx, temuⁿ'hū Lxama'nstEx, temuⁿ'hū qłnpī'Lnx. Temuⁿ'hū mis qł'npłnx, tem Lxauwaī'stEx k·ilū'k·s, yā'sau: "K·Ex ⁱLīyaᵉ lāᵃ, k·-taiᵉ Hulō'hulō xam Lān. K·-nū'nsitxū qas hī'tslEm." Temuⁿ'hū mis łk·ts!aī'tEmuxᵘ[2] kuts-La'qusink·, temuⁿ'hū mEłantaī'nx kuts-lā'tEqłāl̥k· qa'kus hī'tslEm.[3] Temuⁿ'hū kuūi' temuⁿ'hū łq!aī'. Temuⁿ'hū mis wī'lyEm k·aū'k·s, tem-auk· hī'k·e kūi'nx kuts-xwē'-xwēk·. Temuⁿ'hū ⁱLīyaᵉ qāᵃ'tsE temuⁿ'hū Lkuwī'Lnx. Temuⁿ'hū mis k·!ē'tsk·is wī'lsLnx,[4] temuⁿ'hū xkwaī' tem ayaī' ītsaī'sik·s. Temuⁿ'hū ⁱLīyaᵉ qāᵃ'tsE yā'tsx īs ītsaī's, temuⁿ'hū mEhaya'nīx haū'k·s. Temuⁿ'hū ⁱLīyaᵉ qāᵃ'tsE tem LEai'sx kuts-qwa'nk· ts-Lō'k·ik· ⁱk·-ukᵘ qalē'tsx īs xwēⁿ'sīyust!. Temuⁿ'hū pk·ilwaī'[5] ts-k·!ī'k·ik·. Te'młta k·Ets ma'yExa kus mena'tet. "Kā'lauxtsā[6] tem kus hata'mE tem kus-ukᵘ LEai'sx kus Lōk· ⁱk·qalē'tsx, tem kus ainaī' kus mEha'īt?" Temuⁿ'hū ma'yExa as mEhaī'titsLō. "Ā'a, sxas mEhaī'dī, īs ī'mstE xam hilkwaī's Lowa'txayūsxam. Nāmk· sis łtsi'mxatū kus xwēⁿ'sīyū, k·is pk·ilū'xam xams k·!ī'k·s." Temuⁿ'hū qamłī'. Temuⁿ'hū ⁱLīyaᵉ qāᵃ'tsE temuⁿ'hū łtsila'haīsxamst[7] si'-lkustEx. Qau'wīs kus LEmłāna'stīyūsxamst tsilhaī'. "Lowa'qat-auk· kus Sᵉū'ku ts-qwa'nk·ts-Lō'k·ik·." Temau'x-ukᵘ muⁿ'hū īs pEnī'k· hak·auᵉ pilaī' kus xe'Lk·it-s-mEhaī'dōo, kus tska'tina tem-axa kus Hulō'hulō,[8] qauwā'taux mEqē'yat. Temuⁿ'hū mis qaū'-ktEx[9] kus qēⁿs,[10] tem LEā'tskuyu'xwīyūt ts-haiⁿk· si'lkustEx. Temuⁿ'hū aūL īs Lqē'yaut, temuⁿ'hū łtsila'yū kus qē'ya. Temuⁿ'hū LEā'tskuyu'xwīyūt si'lkustEx. Temuⁿ'hū mis-axa qē'Lnx kus qē'ya, te'młta waᵉna' ku Hulō'hulō.[8] Te'młta taiᵉ ku tska'tina pilā'tkwax xa'mk·!. Te'młta ītaᵉ kus Lōk· waᵉ. Temuⁿ'hū Lts!ūⁿxwē'łt!xamt si'lkustEx. "Hāᵃ'łqast wustitaī't, k·-k·imᵉ łEni'sk·īyūsxam." Temuⁿ'hū qaū'wīs kus tska'tina k·!ilhaī', te'młta k·im tsqwasaī'. "Ā!, Lpowa'yūsxa sin sīyaᵉ." Tem-ukᵘ hī'k·e muⁿ'hū qāᵃ'tsE 'uyūi'xasxa,[11] temuⁿ'hū yEā'Lnx, "Yu''wat!ilaī'tist hī'k·e!" Te'-młta Lxu'mtīyū,[12] temuⁿ'hū k·!ilhaī'. Temuⁿ'hū mis pEnk·ī'sik·s wī'lx, temuⁿ'hū k·!ōqutīyū'Lx kuts-lā'qunsk· tem Lkūi'xa. Tem mEłimā'kwalxa kwas nātk·[1] Lxwē'Lxwat. Īs ī'mstE tem kus ī'mstE ts-hīlkwaī'sk· kus tska'tina, nā'mk· k·Ets ts!ūwī'x, k·is Limā'-

[1] *tłLn-* 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 *qailāᵃ xūtsā'* WHY HE FOR HIS PART?

[7] *tsilh-* TO SING.

[8] The false Hulō'hulō, that is to say, Sᵉū'ku.

[9] An obscure word. Rendered by Farrand "one-sided."

[10] *qēⁿh-* TO BE DARK; *-s* nominal.

[11] He did this purposely in order to give Sᵉū'ku a good start.

[12] *Lxumt-* 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^{e}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^{e}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^{e}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'łta mis imī'stal kus ta'MEng·ink·. Temu^{n}'hū hā^{a}'TSE qauwā^{ca} tas lā^{a} łkū'łnx te'młtauk· hī'k·e qauwā^{ca} sā'pt!list. Temu^{n}'hū ^{i}LĪya^{c} qā^{a}'TSE temu^{n}'hū qeī'-slō. Tem łts!ū^{n}'yū, tem łq!aī'-slō ts-hī'TEK·. Tem
5 LXūi'mux^{u} kuts-yai'xaiTEXk·, temu^{n}'hū wustita'LNX. Temu^{n}'hū ^{i}LĪya^{c} qā^{a}'TSE tem LEai'sūnx nī'sk·ik·s, temu^{n}'hū ma'YEXa kus Mō'luptsinī'sla. "Yū'łtist hā^{a}'łqa!, k·-k·im^{c} łEni'sk·īyūsxam." Temu^{n}'hū aili'k·ī tsqwa'nkuLNX, temu^{n}'hū łnaī'. Te'młta ^{i}LĪya^{c} kumkwī'; hī'k·e mu^{n}'hū mā^{a}'lk·sta yā'xau. Temu^{n}'hū mis tsqē'-
10 WULNX, temu^{n}'hū qauwī's tsx·ipaī'nx kus pīya^{c}, te'młta ^{i}LĪya^{c} tsā^{a}'ME tsqa'mLīyū. Temu^{n}'hū qalpaī'nx kus qa'sk·!īm tsx·ipaī'nx, tem k·ē'tk·ē xū'sī tsqa'młīyū, te'młta mu^{n}'hū xū'LĪ nī'sk·ik·-slō[1] ī'stik·ī. Temu^{n}'hū qalpaī'nx tsx·ipaī'nx kus kusildaī's. Temu^{n}'hū k·ē'tk·ē LQehī'yū-slō. Tem hī'k·e qauwā^{ca} mā'lstxa[2] kuts-LAŪ'-
15 stitūTEK·.[3] Hī'k·e hak·au^{c} pī'ūsxa^{c}yaī' tas 'walā'. Īs ī'mstE tem kus ī'mstE ts-hīlkwaī'sk·[4] kus tsā'lōs;[5] k·Ets kus tsqama'LX, k·is hī'k·e hak·au^{c} pī'ūsxaītxam hak·iqau'x. Temu^{n}'hū mis LXaī'LNX, temu^{n}'hū ayaī'. Temu^{n}'hū mis-axa wī'lx, tem tīūt!hūnaī'nx kuts-qwa'nk·. Temu^{n}'hū mis-axa łt!a'msitx, temau'x mu^{n}'hū ītsaī' xū'sī
20 qā^{a}'TSE.

Temu^{n}'hū īs xa'MEt-s-pī'tskum temau'x YEaī'nx kuts-hī'yak·aux[6] qa'kus S^{c}ū'ku. "K·ił mu^{n}'hū ik·xē'mi." ^{i}LĪya^{c} qā^{a}'TSE temu^{n}'hū YEaī'nx qa'kuts-hī'yak·.[7] "Xan sqā'tit-E'n MEayai'st?"—"Ā'a, pst-auk· SLĪ'xasxam kwas k·i'lū, temu^{n}'hū sis ū'k·eai qā^{a}'tsauk· SLĪ'-
25 xasxam, k·is mu^{n}'hū qō'TSE qau'waisī."[8] Temau'x-auk· mu^{n}'hū k·e'a SLĪ'xasxa. Temu^{n}'hū mis LAma'tx kus pī'tskum,[9] temu^{n}'hū LEā'mtīyū ts-hā^{n}'sisk·[10] kus kusū^{c}tsī, tem-axa mu^{n}'hū tspīdūi' tem-axa k·!iqaī'. Temu^{n}'hū kus LXu'mta tem-auk· hī'k·e qā^{a}'łTE slī'tsx,[11] ^{i}LĪya^{c} xū'sī x·ilō'mxa. Temu^{n}'hū ^{i}LĪya^{c} qā^{a}'TSE tem-auk·-axa qal-
30 paī' SLĪ'xasxa kus kusū^{c}tsī. Temu^{n}'hū mis-EMku yikū'kwEX kus pī'tskum, tem k·Ets mu^{n}'hū qalpaī' LEā'mtīyū ts-hā^{n}'sisk· kus kusū^{c}tsī. Tem-axa mu^{n}'hū qalpaī' tspīdūi'. Temu^{n}'hū kus LXu'mta tem-auk· hī'k·e qā^{a}'łTE pī^{n}'tqax. Temu^{n}'hū ^{i}LĪya^{c}qā^{a}'TSE tem tsūsaī' qēxana'syauk·[12] īs k·i'lō,temu^{n}'hū ^{i}LĪya^{c} qā^{a}'TSE tem wī'lx nā'k·s
35 ^{i}k·spaī'x kus le'wī' temu^{n}'hū qaaī' k·i'mhak·s. Temu^{n}'hū mis k·-qamłī'm, temau'x mu^{n}'hū phainsa'LNX; temau'x mu^{n}'hū pxēltsū-

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[1] *nīsk·* + *-k·s* + *-slō*.

[2] *milh-* TO LOSE.

[3] *ūstit-* 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 S^{c}ū'ku's son.

[6] Namely, to Beaver and Bear.

[7] For example, Beaver to Bear.

[8] This was said by S^{c}ū'ku.

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

[10] *hāns* BREATH.

[11] *SL-* TO DIVE. *l* interchanges frequently with *L*, especially after *s* and *ts*.

[12] *qē'xan* BELOW; *-asī* 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^{e}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^{e}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'titaux-E'n mu^{n}'hū qā^{a}'tsE pī^{n}'tqax kwas k·i'lū? Temu^{n}'hū ma'yExa kus kusū^{c}tsī, mis qō'tsE qā^{a}'tsE pī^{n}'tqax-auk· as k·i'lū.[1] Temu^{n}'hū qalpaī' ma'yExa kus LXu'mta mis qō'tsE qā^{a}'tsE pī^{n}tqē' īs k·i'luwauk·. Temu^{n}'hū yEā'LNX kus kusū^{c}tsī. "Xa-hī'k·e tsk·ī^{n}'-
5 tsīk·s ayaī'mi, xas[2] k·im yā'tsī. Xa-tai^{c} īs LXatowaī'-slō k·xa's īs k·i'lū yā'tsī.[3] Xa-hī'k·e mu^{n}'hū tai^{c} imī'staltxam; xas[2] axa īta^{c} hala'qtuxs is li'k·aī^{n}s, xas [1]LīYa^{c} tsā^{a}'mE mEayai'st." Īs ī'mstE tem kus [1]LīYa^{c} mEayai'st kus kusū^{c}tsī, tem kus axa īta^{c} mEhalqtōwa^{c}t^{c} is li'k·aī^{n}s, lā'łtas ī'mstE yāsau^{c}ya'LNX. Temu^{n}'hū kus LXu'mta tem
10 yEā'LNX. "Xa-hī'k·e kwas k·i'lū yā'tsī qā^{a}'lte, xas hī'k·e tai^{c} kwas tsqalī'm ts-La'qusink· nū'nstxam; xa'łtas[4] tsā^{a}'mE mEayai'st." Īs ī'mstE tem kus LXu'mta sinau'xk·Ex[5] kwas kusū^{c}tsī.

Temu^{n}'hū īs xa'mEt-s-pī'tskum temu^{n}'hū yEaī'nx qa'kuts-qwa'nk·. "K·ist-E'n mu^{n}'hū iltqaī'mi?" Temu^{n}'hū yEaī'nx. "Ā'a, ł-axa
15 ik·xē'm, k·ist nā'k·s ayaī'mi LX·i'ldūt as le'wī'." Temu^{n}'hū k·e'a īs xa'mEt-s-pī'tskum temau'x mu^{n}'hū ayaī'. Temu^{n}'hū [1]LīYa^{c} qā^{a}'tsE temau'x wī'lx LEyā'tstik·s. Temu^{n}'hū yEaī'nx kuts-qwa'nk·. "K·ist hū^{n}'k·i ītsaī'mi. K·xas pumkūstaī'm,[6] k·-xe'LK· xam tsa'sidū." Temu^{n}'hū k·e'a xe'LK· ptsasidowaī'. Temu^{n}'hū [1]LīYa^{c} qā^{a}'tsE te
20 mu^{n}'hū ma'mhatsEX kwas xam^{c} kuts-mukwa^{c}slīk·. Temu^{n}'hū qalpaī' kwas xam^{c} ma'mhatsax. Temu^{n}'hū yEaī'nx kuts-qwā'nk·. "Xa-hī'k·e qauwā^{ca} īs pī'tskum k·xas ayā'ltxam łtsi'mxayūt." Temu^{n}'hū k·e'a qauwā^{ca} īs pī'tskum temu^{n}'hū ayā'l. Tem k·Ets mu^{n}'hū ītsxalsxaī' kus S^{c}ū'ku. Nā'mk· k·Ets yā'tsx kuts-qwā'nk·,
25 k·is hī'k·e yaī'x-auk· īs hai^{nc} mEhaī't. Temu^{n}'hū k·Ets[7] yū'xtEx, k·iłta's hī'k·e mu^{n}'łiī ma'hats LOwa'txayūsxam, tem k·au'xuts[8] mu^{n}'hū k·waīsū^{c}yaī'nx kuts-ma^{c}tūnk·aux. Temu^{n}'hū īs xa'mEt-s-pī'tskum temau'x LEā'laux kuts-sī'tEk·aux. Temu^{n}'hū [1]LīYa^{c} qalpa'LNX k·istal^{c}ya'LNX. Temu^{n}'hū qauwā^{ca} as pī'tskum spā'yalLNX,
30 temau'x axa īta^{c} kuts-ła'mxadōok· spā'yalx qa'kus hī'tslEm. Temu^{n}'hū wī'lx īs xa'mEt-s-pī'tskum kus kakā'ya^{c}[9] nā'k·eai [1]k·kus tsima'-yux^{u} kus hī'tslEm. Temu^{n}'hū yaī'x-auk· īs hai^{nc} kuntaī'nx qauku's ma'hats tem yEaī'nx kuts-tā'ak·. "Xa-LŌ'qutEmtsū." Temu^{n}'hū k·e'a p!ī'xanx nā'k·eai [1]k·kus tskułī'tsx. Temu^{n}'hū mis k·-LōqutI'i,
35 te'młta aqaī' xū'sī qauxa'nk·s. Temu^{n}'hū k·!ōhayū'LX, te'młta mu^{n}'hū halā'tsī qalpaī' aqaī' qauxa'nk·s. Temu^{n}'hū qalpaī'nx qwamīyū'LX, lā'łtas k·Ets łtā^{a} qaku's S^{c}ū'ku [1]k·wī'lnx. Tem kus

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[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·xas; k·is + -x.*

[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·Exa'łtas; k·is + -x + łtā.*

[5] *sa'nxuk·e* BETTER, MORE.

[6] *mukwa^{c}st* PAINT HAVING, WOMAN.

[7] Abbreviated for *nā'mk· k·Ets.*

[8] *k·Ets + -aux.*

[9] In the English version of this story, obtained by Farrand, the bird is called *k·ī''wink k·ī''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 (Sᵉū'ku), "What are we two going to do now?" Then (Sᵉū'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 Sᵉū'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 (Sᵉū'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 (Sᵉū'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 Sᵉū'ku who

hī'k'e mEtsā'kułinauxa kus kō'x^{u}. Temu^{n}'hū ¹LīYa^{ɛ} qā^{a}'tsE tem-axa hayā'ntEx qxe'nk's kus hī'tslEm, te'młta aili'k'ī qau'x nīsk'. Tem k'-mu^{n}'hū ¹LīYa^{ɛ} lā^{a} iltqaī'xasxam. Temu^{n}'hū ¹LīYa^{ɛ} qā^{a}'tsE tem-uk^{u} mu^{n}'hū Lkula'yū kus kōts qauxa'nk's, tem-uk^{u} mu^{n}'hū kłūi'tīyū kwas lā^{ɛ}. Temu^{n}'hū qau'wīs kus kakā'ya^{ɛ} wī'lx qauxa'nk's-ū. Temu^{n}'hū qalpaī' kus hī'tsLEm. Tem-axa mu^{n}'hū sinptūi' qxe'nk's kus kōts.[1] Tem k'Ets mu^{n}'hū ā'nīyux^{u} kus S^{ɛ}ū'ku. "Aqa'yususx qauxa'nk's kus kōts qa'kusin qwān."

Temu^{n}'hū hā^{a}'tsE hau'k's x'iltxwaī' īs hī'tslEm, te'młta ¹LīYa^{ɛ} nā mE'LxutEx is hī'tslEm. Temu^{n}'hū ¹LīYa^{ɛ} qā^{a}'tsE te'młta tink'aī'nx kus sūdā^{a}'stit-s-hī'tslEm.[2] Temu^{n}'hū pxēltsūsa'Lnx. "Nā'k'sEx-E'n yā'xau?"—"Ā'a, ¹Lanīya^{ɛ} nā'k's yā'xau, hī'k'en x'i'ldux^{u} is hī'-tslEm."—"Hak'nī'k'Ex-E'n wīlī'sal?"—"Ā'a, qa'kus kōts hawa'-qsalyusEmtsx qauxa'nk's hak'qē'xan, tem k'in ¹Laxaya^{ɛ} lā^{a} wīl-qxe'-nk's." Temu^{n}'hū yEā'Lnx. "Temx-ā' tqaia'ltEx, sxas-axa ayaī'mi qxe'nk's? Sxas tqaia'ldī, k'iłs hī'k'e axa hā^{a}'łqa aya'yū qxe'nk's."—"Ā'a, tqaia'ltxan sins-axa ayaī'm qxe'nk's hanī'k'eai ¹k'kus-ū hawa'qsalyEmtsx." Tem-axa mu^{n}'hū aya'yusLnx nāk' ¹k'kus-uk^{u} kłī'ūtEsal[3] kus kōts. Tem-auk' mu^{n}'hū qaupayū'Lnx īs xa'mnī ts-La'qusink', tem-auk' mu^{n}'hū qalī'Lnx kū'k^{u}, temu^{n}'hū axa sūyū'Lnx. Temu^{n}'hū yEā'Lnx. "Nāmk' sxas-axa wīl qxe'nk's, k'xas tsiya-xwī^{ɛ}ya'a[4] kuxa'm qalī'." Temu^{n}'hū k'e'a mis-axa tsk'itxa'yutlEm le'wī'k's, tem tsiyaxwī^{ɛ}yaī'nx kuts-qalē'k', temu^{n}'hū Lkūi'nx tem-axa mu^{n}'hū ayaī' ītsaī'sik's.[5]

Temu^{n}'hū mis-axa wī'lx, te'maux pxēltsūsaī'nx. "Nāk'-E'n mu^{n}'hū tE'pstin tītā^{ɛ}tsLō!"—"Ā'a, īs qā'nūk^{u} yā'tsx."—"Lā'tqaī-E'n?"—"Ā'nīyux^{u} hī'k'e qā^{a}'ltE."—"Tem lā'tqal-E'n mis qamī'łal."—"Ā'a, a'yal ītsaī'sik's tem tsila'hal tem-axa kwī'yatx hamstī^{ɛ} īs qamłī's tem-aux axa īta^{ɛ} tsk'īsūyū'Lx kuxa'n Lī'yaux."[6]—"Ā'a, pst-p!ē'xaī,[7] pst-LEā'lauwī[7] misi'n-axa wī'lx." Temau'x mu^{n}'hū k'e'a ayaī' kus La'mxadōo. Temu^{n}'hū misau'x tsqūnkwaī' kus qā'nūk's, temau'x mu^{n}'hū tskwayū'Lx kuts-tī'k'extik'aūx ¹k'pī'ūsxaī tsila'hak',[8] "Hawa'-qsalyusx xas kōts sin qwān qauxa'nk's." Temu^{n}'hū misau'x tsqē'wuLx, temaux LEā'laux mis-axa wī'lx kuts-tā'ak'aux: Te'młtaux[9] hī'k'e yE-aī'nx. "'¹Laxaya^{ɛ} 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-wīlī'yūk'."—"Hanhū'u, ptī'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 Lillooet, 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] *kłūit-* TO PASS THROUGH, TO PIERCE.

[4] *tsīxu-* TO SHAKE.

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

[6] The Alsea believe S^{ɛ}ū'ku is responsible for man's sexual appetite.

[7] Future used as an imperative.

[8] Contracted for *ts-tsila'hak'*.

[9] *te'młta + -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^{e}ū'ku was crying all the while, "The tree moved up to the sky with my son."

Then in vain (S^{e}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

mu^{n}'hū k·e'a ptīnx. Temu^{n}'hū halk!waī'nx kus xa'mni temu^{n}'hū ma'yExa. "Hanhū'u k·in phainsaī'm ītsaī'sik·s, k·-qa^{c} axa mu^{n}'hū k·e'a wīlī'saltxam sin qwan." Temu^{n}'hū ayaī' yā'sau: "Xeī'LK·epst Lhaya'naus!" [1] K·Ets hī'k·e tilō'qwal yaī'x-auk· īs hai^{nc} mEha'īt. Temu^{n}'hū mis wī'lx ītsaī'sik·s temu^{n}'hū qaaī', tem k·au'k·Ets[2] haī^{n}k·[1] LEyai'xayū LK·ilt!ī'sik·s. Temu^{n}'hū piltkwaī' tem pxēltsūsaī'nx kuts-qwā'nk·; "Lā'tqax-E'n axa wī'lx?"—"Ā'a, qa'kus yū'ltsuxsiLx axa sūyū'tsx qxe'nk·s mEqa'mpst!Ext-auk·[3] as xa'mni ts-La'qusink·." Temu^{n}'hū aili'k·ī t!ī'ltEx kus k·!īl. Temu^{n}'hū mis tsā^{a}'mE t!īlī' kus k·!īl, temu^{n}'hū k·!iqtsaī'nx. Tem hī'k·e Lā^{a}'mxa kul^{c}aī'nx hī'k·e hī'tsLem ts-haihaya^{c}tisk·. Temu^{n}'hū mis Lxayaī'tx, temu^{n}'hū LŌ'-qutEstx kus mEha'īt tem-auk· mu^{n}'hū qaupayū'Lnx kwas xa'mni ts-La'qusink·. Temu^{n}'hū Lxauwaī'stx-Em hak·qau'x kwas k·!īl. Temu^{n}'hū sinptū'yususx qaku's La'qusin.[4] Temu^{n}'hū [1]Līya^{c} qā^{a}'tsE temu^{n}'hū [1]Laxaya^{c} ts-ha'nak·ālk· istī'k·Ex. Temu^{n}'hū axa k·!ō'qutistx-Em tem k·!xauwaī'stx-Em kō'kus. Tem hak·!ī'tsītxaī[5] tem Lpuhū'yut!Em[6] nī'sk·ik·s kō'k^{u}s. Temu^{n}'hū mis wī'lyEm, tem hī'k·e qā^{a}'tsE tspūitī'yEm kō'k^{u} temu^{n}'hū Lxupū'yū.[7] Temu^{n}'hū-axa hayā'-ntx k·!ē'tsik·s tem-auk· mu^{n}'hū t!xaī'nx ts-hai^{n}k·. "K·in hī'tE mu^{n}'hū nā'k·s ayaī'mi? Ā'a, k·in qau'wīs xa'mnī tsqainū'yEm k·ilū'-wasī temu^{n}'hū si'ns-axa wīl haī'ts, k·ins mu^{n}'hū axa le'w'īk·s ayaī'mi. Nāmk· si'ns mu^{n}'hū LEī'łt!idī[8] tas le'wī' ā'mta, k·ai'ī mu^{n}'hū nā'k·eai k·Ets sā^{a}'nqat-s-lā^{a} ītsaī'xa, k·ins mu^{n}'hū qauwā^{ca} yūxē'ī." Temu^{n}'-hū k·ū'k^{u}-slō ayaī'. Temu^{n}'hū nā'mk·Ets wī'lx nā'tk·ik·s, k·is mu^{n}'hū hī'k·e qā^{a}'tsE tspīdūi'm, k·is mEhaya'nīxam. Temu^{n}'hū k·Ets k·eaī', k·is mū^{n}'hū xē'tsū. Temu^{n}'hū k·Ets qalpaī' wī'lx nā'-tk·ik·s, k·is mu^{n}'hū l·ō'tsū qā^{a}'tsE tspīdūi'm. Tem hī'k·e mu^{n}'hū qā^{a}'tsE ī'mstE ayaī'. Temu^{n}'hū [1]Līya^{c} qā^{a}'tsE tem-axa mu^{n}'hū wī'lx temu^{n}'hū hī'k·e qā^{a}'tsE tspīdūi' kō'k^{u}. Temu^{n}'hū [1]Līya^{c} qā^{a}'tsE tem LEaī'sūnx kus xa'mnī [1]k·tspī'ūtx kō'k^{u}. Īs ī'mstE tem kus ī'mstE ts-hīlkwaī'sk· kus xa'mni.[9] Nā'mk· k·Ets x·ū'lam, nā'mk· k·Ets wī'lx haluwī'k·sīyūk·s, k·is k·a^{n}'tsūs qā^{a}'tsE tspīdūi'm.[10] Temu^{n}'hū k·a^{n}'-tsūs qā^{a}'tsE kō'k^{u} tspīdūi' tem-auk· mu^{n}'hū t!xaī'nx ts-hai^{n}k·. "K·in na'k·s hī'tE mu^{n}'hū-slō ayaī'm, sins k·!ē'tsik·s wīl? Ā'a, k·in k·a'k^{u}-slō qau'wīs ayaī'm." Temu^{n}'hū k·e'a k·!iqaī' kus xa'mnī, temu^{n}'hū mis k·!ē'tsik·s wī'lx, tem-auk· mu^{n}'hū k·!ilhaī' kus hak·-xa'mnī. Temu^{n}'hū mis k·!ē'tsk·is wī'lx, tem-axa mu^{n}'hū qasūwaī'nx kus xa'mnī kō'k^{u}s, yā'sau: "K·Ex hī'k·e mu^{n}'hū kō'k^{u} x·ū'lamtxam,

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[1] "Lest I fall into the fire."

[2] *k·Ets* + *-auk·*.

[3] Evidently mis-heard for *mEqau'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·łłts* + *-ī* + *-tx* + *-aī*.

[6] *pū'-* TO BLOW.

[7] *xup-* TO SPOUT.

[8] *L-* prefix; *łłt!-* TO EXAMINE; *-t* auxiliary; *-ī* 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^{e}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^{e}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^{e}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·-tai$^{\varepsilon}$ īs qauwā$^{\varepsilon}$ īs wulī's-auk· k·xas k· !a'qaltxam, k·is ai'ī nū'nstxū kus ḥī'tslem. K·xas hī'k·e tai$^{\varepsilon}$ ¹Līya$^{\varepsilon}$t s !a$^{\varepsilon}$wa k· !iqa'xam; tai$^{\varepsilon}$ na'k·s mā'qaīt-s-hī'tslem [1] yā'tsī, k·xas k·i'mhak·s k· !a'qaxam." [2] Temu^{n}'hū mis lxayaī'tx ī'mstat-s-pEyā'sauwīst tem-axa mu^{n}'hū lkūi'. Ī'mste tem kus ¹Līya$^{\varepsilon}$ hī'k·e ts !a$^{\varepsilon}$wa ts-k· !iqaī'sk· kus xa'mni.[3]

Temu^{n}'hū k· !iqaī' k· !ē'tsik·s, tem-auk· t !xaī'nx ts-hai^{n}k·. "K·in hī'te mu^{n}'hū mā'lteqta? [4] Ā'a, k·in mu'mkuts !ūt k·ins-axa metsī'-tsk· !it k·ins-axa īta$^{\varepsilon}$ meqli'npat." Temu^{n}'hū k·e'a meī'stekwalxa. Temu^{n}'hū mis k·eaī' ī'mstat-auk· ts-hai^{n}k·, temu^{n}'hū ayaī'. Tem ¹Līya$^{\varepsilon}$ qā^{a}'tse temu^{n}'hū k·īsk·aī', temu^{n}'hū ma'yexa. "K·in hī'te mu^{n}'hū lā^{a} nūnsa'a? Ā'a, k·in mek·ī'lhūtī nūnsa'a qau'wīs." Temu^{n}'hū mehaya'nīxa, te'młta hata'me hī'k·e pā'haltxa kus le'wī' īs mek·ī'lhūdī.[5] Tem k·ets mu^{n}'hū tsk·ī^{n}haī' temu^{n}'hū hī'k·e lqopūi' qā^{a}'tse. Te'młta ¹Līya$^{\varepsilon}$ xū'sī tū'nstex,[6] temu^{n}'hū ma'yexa. "Qa-ilā'^{a} xūtsā' tem ta'sin ¹Līya$^{\varepsilon}$ tinū''wau?" Tem-uk^{u} mu^{n}'hū łnai', te'młta hata'me hī'k·e pā'haltxa tas mek·ī'lhūdī qōma$^{\varepsilon}$ts-ū ¹k·qō'tse, lā'łtas-auk· hī'k·e quta'xa. Tem k·ets mu^{n}'hū tslimk·ēxwaī' is sū'lha$^{\varepsilon}$k· tem k·ets mu^{n}'hū palīī'yūlx kuts-pa'halyust !emk·. Tem hī'k·e xū'lī sa'pnx. Īs ī'mste tem kus mepelū''pelūt [7] kus hī'tslem ts-pa'halyust !emk·, lā'łta muku's [8] palīī'yūwīlx as sū'lhak·.[9] Tem k·ets mu^{n}'hū qalpaī' lqopūi', tem k·ē'k·ē xū'sī tō'nstex. Temu^{n}'hū ¹Līya$^{\varepsilon}$ qā^{a}'tse tem k·ets mu^{n}'hū mehaya'nīxa, te'młta hī'k·e suwa'-titsxa tas mek·ī'lhūdī kus hak·ts-qa'lqalk·. Tem k·ets mu^{n}'hū qal-paī' tslimk·ēxwaī' kwas sū'lha$^{\varepsilon}$k·, tem-uk^{u} mu^{n}'hū palīīyū'lx kuts-qa'lqalk·. Īs ī'mste tem kus-uk^{u} mepū'l'pelūt [7] kus hī'tslemk· ts-qa'lqalk·. Tem k·ets axa mu^{n}'hū qalpaī' lqōpūi'. Temu^{n}'hū k·ē'k·ē tū'lstex.[10] Temu^{n}'hū mis k·eaī', temu^{n}'hū xē'tsux^{u}.

Temu^{n}'hū ¹Līya$^{\varepsilon}$ qā^{a}'tse tem wī'lx nā'tk·ik·s. Temu^{n}'hū qā^{a}'tse płūi' temu^{n}'hū ¹Līya$^{\varepsilon}$ qā^{a}'tse tem ma'yexa. "K·in hī'te mu^{n}'hū lā^{a} qalpa'a nūnsa'a? K·-hī'te mu^{n}'hū qas lā^{a} yā'tselī tas nā'tk·¹? Ā'a, k·-qas tsūdaī's łaˈntik·sī." [11] Tem k·ets mu^{n}'hū k·e'a wahau'hītxa kwas tsūdaī's. Temu^{n}'hū ¹Līya$^{\varepsilon}$ qā^{a}'tse tem hī'k·e lpuū'yū kus nā'tk·¹, tem k·ets mu^{n}'hū ma'yexa. "K·īsk·aī'xan-ū, k·in nūnsa'a mu^{n}'hū kus tsūdaī's." Tem k·ets mu^{n}'hū qalpaī' ma'yexa. "K·in

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[1] Contracted from *mEa$^{\varepsilon}$'qayūtit-s-hī'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 S$^{\varepsilon}$ū'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 *mElā'tEqta*; *lā'tEq* SOMETHING. According to the English version of this myth S$^{\varepsilon}$ū'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 S$^{\varepsilon}$ū'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 S$^{\varepsilon}$ū'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 *łenā'tk·isī*.

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^{e}ū'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^{e}ū'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

hī'tE mu^{n}'hū lā^{a} LxU'ntidī? Ā'a, k'in tī'ūt!'wantxaī'm is pEsā'x k'is-axa lā'quns." Tem k'Ets mu^{n}'hū k'e'a tī'ūt!'wantxaī'xa. Temu^{n}'hū mis łt!a'msitx, temu^{n}'hū LxwE'tsnx xam^{e} kus tsūdaī's. Temu^{n}'hū mis łk' !iqaī'tx, temu^{n}'hū tk'ilaī'nx tem tinū'txēnx. Temu^{n}'hū yāsau^{e}yaī'nx. "K'-LEmī'staldū xa'kusin La'mxadōo, nā'mk' sE'Lxas hī'tslEm Lowa'txayūsxam." Temu^{n}'hū mis k'eaī', tem k'Ets mu^{n}'hū xē'tsux^{u}. Temu^{n}'hū [1]Līya^{e} qā^{a}'tsE tem qalpaī' wī'lx nā'tk'ik's. Tem k'Ets mu^{n}'hū k'e'a qā^{a}'tsE płūi' tem-auk' txaī'nx ts-hai^{n}k'. "K'-qas lā^{a} hī'tE mu^{n}'hū La'ntik'sī anhū'u tas nā'tk'[1]? Ā'a, k'-qas mEqaū't La'ntik'sī." Tem k'Ets mu^{n}'hū ma'yExa, "Laū'hEx-aū!"[1] Temu^{n}'hū [1]Līya^{e} qā^{a}'tsE te'młta mu^{n}'hū LōhaI' kus mEqaū't. Temu^{n}'hū yEaī'nx. "K'-hī'k'e tai^{e} qanī'x La'ntik'sī tas nā'tk'[1], k'is axa īta^{e} xa'mnī yā'tsī kwas Lqō'tsEx."[2] Temu^{n}'hū mis k'eaī', tem k'Ets mu^{n}'hū xē'tsux^{u}. Tem [1]Līya^{e} qā^{a}'tsE tem qalpaī' wī'lx nā'tk'ik's. Tem k'Ets mu^{n}'hū k'a^{n}'tsūs qā^{a}'tsE płūi', tem-auk' t!xaī'nx ts-hai^{n}k'. "K'-hī'tE mu^{n}'hū nī'i ts-Lā'nk'? Ā'a, k'-Kwa'slō[3] ts-łā'nk', temu^{n}'hū [1]k'ta'sin płūi'x k'-'Wai'dusk'-slō[4] ts-L'ank'." Temu^{n}'hū mis k'eaī', tem ma'yExa. "K'in qūlī'm tō'qwis, k'ins īłt!ī'i tas nā'tk'[1]." Temu^{n}'hū [1]Līya^{e} tsā^{a}'mE hatō'qwīxa, tem k'Ets mu^{n}'hū k'a^{n}'tsūs wī'lx tem ma'yExa. "K'in tsimaī'm tsitstaī'm.[5] Temu^{n}'hū k'e'a tsitstaī'. Temu^{n}'hū [1]Līya^{e} qā^{a}'tsE te'młta aułī' kus akī^{n}'[6] hā'panx ts-xama'łīyūk', temu^{n}'hū pa'lhuyux^{u} kuts-kuntsī'sk'.[7] Tem k'Ets mu^{n}'hū LxapI'yut!iLx[8] k'!ē'tsik's. Temu^{n}'hū [1]k'tsk'itxa'yū, tem hī'k'e łama'yū kus tsk'ī^{n}'tsī. Tem tai^{e} ts-sa'qauk'[9] k'im pt!ūi'x. Temu^{n}'hū nā'k'eai [1]k'kus tsk'ī'txayū kus xa'mnī, tem Limk'i'lwīyū-s-le'wī'.[10] Temu^{n}'hū mis k'-xē'tsū tem ma'yExa. "K'-Tsā'tstaī^{e}t!-slō[11] ts-La'nk', lā'łtasin tas hū^{n}'k'i tsā'tsital." Tem īs ī'mstE tem kus Lhīlkwaī'sūnx kus Ltsā'tstat, lā'łta mis k'Ets imī'stal.

Temu^{n}'hū xē'tsux^{u} tō'qwīs, temu^{n}'hū [1]Līya^{e} qā^{a}'tsE tem wī'lx nī'sk'ik's tō'qwis. Temu^{n}'hū mis LEai'sx tsqā'mt!a hī'k'e kus nā'tk'[1], tem ma'yExa. "Mu^{n}'hū hī'k'e aqā^{e}at tas nā'tk'[1], k'-hī'k'e qauwā^{e}a kus lā^{a} ła'ntk'isī." Temu^{n}'hū mis k'-axa xamī'mi, tem haya'ntx k'aū'k's, tem LEai'sx kus k'!īl hī'k'e Lā'xalt. Temu^{n}'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, S^{e}ū'ku decided to smoke first. Thereupon a pipe and tobacco appeared. S^{e}ū'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 S^{e}ū'ku dropped some on the ground where it mixed with the kinnikinnic berries.

[6] Namely, Whale.

[7] *kunī'ts* BAIT.

[8] *xp-* TO JERK; *-utx* accelerative.

[9] *sa'qau* Yakwina equivalent for Alsea *sa'qal* FISH-TAIL.

[10] Literally, "became with water the place;" *k'i'lū* WATER. The lake referred to is probably Tsiltcoos 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 (Sᵉū'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

p!ī'xanx, tem t!imsaī'nx yā'sau: "K'ai'ī Lahaya'nīᵉyaī xa'kusin La'mxadōo hak'inī'k'eai qaik' tasi'n-axa xaīmī'sal, nā'mk' se'Lxas hī'tslEm Lowa'txayūsxam." [1] Temuⁿ'hū mis k'eaī' tem-axa muⁿ'hū halī'yūk's ayaī'.[2] Temuⁿ'hū mis-axa wī'lx halī'yūk's, tem k'Ets muⁿ'hū xē'tsuxᵘ.[3] Temuⁿ'hū ¹Līyaᵉ qāᵃ'tse tem k'Ets muⁿ'hū qalpaī' wī'lx nā'tk'ik's, tem k'Ets muⁿ'hū yEaī'nx. "K'-ītaᵉ nīx qas tsūdaī's łā'ntk'istū." [4] Temuⁿ'hū mis Lxaī'nx ī'mstat pEyā'sauwīst, tem k'Ets muⁿ'hū xē'tsuxᵘ. Temuⁿ'hū mis wī'lx na'k's ¹k'kus wulī'tsx kus nEqā'xamxt!, tem k'Ets muⁿ'hū Lōhaī' kwas tsk'īⁿ'tsī. Temuⁿ'hū mis qauxa'nk's wī'lx, te'młta tskwayū'Lx kus akīⁿ' ¹k'pī'ūsxaī hak'iqē'xan-ū kwas tsk'ī'tsī. Tem k'Ets muⁿ'hū ma'yExa. "K'in phainsa'a lāᵃ hī'tE muⁿ'hū?" Tem k'Ets muⁿ'hū k'e'a ayaī' qxe'nk's, temuⁿ'hū mis wī'lx na'k's ¹k'kus tskwayū'Lx kus akīⁿ', te'młta muⁿ'hū LEai'sx tas lā'tEq ¹k'hī'k'e pūwī'x, Lxat tskwī'stsuxt. Tem k'au'k'Ets muⁿ'hū t!xaī'nx ts-haiⁿk'. "K'iLxa'n hī'tE muⁿ'hū ¹ltqa'a? Ā'a, k'iLxa'n hī'k'e muⁿ'hū imī'stī, k'iLxai'ī nū'nstxaī xakusi'n La'mxadōo kwas tskwī'stsuxt; k'ELxa's mEhūiⁿ'kūistū ts-Lā'nk', temuⁿ'hū kwa'siLx a'łtuxt k'is xa'mnītsLō ts-Lā'nk'." Temuⁿ'hū mi'siLx Lxaī'nx, tem k'Ets-axa muⁿ'hū Lōhaī', temuⁿ'hū xē'tsuxᵘ. Temuⁿ'hū ¹Līyaᵉ qāᵃ'tse tem k'Ets-axa muⁿ'hū wī'lx qalpaī' qxe'nk's. Temuⁿ'hū ayaī' kwas nEqā'xamxt! tem wī'lx kus nā'tk'ik's, tem k'Ets muⁿ'hū halā'tsī ī'mstE yEaī'nx. "K'-qas tsūdaī's ītaᵉ ła'ntik'stū." Tem k'Ets muⁿ'hū xē'tsuxᵘ. Temuⁿ'hū k'Ets tsqē'wiLx kus nā'tk', k'is muⁿ'hū l'ō'tsū ī'mstE yEa'a. Īs ī'mstE tem kus hī'k'e qauwāᵉ mEtsūdaī'st kus nā'tk'. Temuⁿ'hū ¹Līyaᵉ qāᵃ'tse tem LEai'sx kus tsk'īⁿ'tsī ¹k'hī'k'e nī'sk'ik's kō'kᵘs-auk' yā'xEx. Temuⁿ'hū mis łEyū'łtx, tem piltkwaī'. Temuⁿ'hū ¹Līyaᵉ qāᵃ'tse tem ma'yExa. "K'isk'aī'xan-ū, k'in hī'tE lāᵃ nūnsa'a? Ā'a, k'in phainsaī'm kō'kᵘs." Tem k'Ets muⁿ'hū mis wī'lx k'!ī'lk's, tem k'Ets muⁿ'hū LEai'sx kus lāᵃ ¹k'yā'tsx kwas k'!īl. Tem k'Ets muⁿ'hū Lōqudī'nx xamᵉ temuⁿ'hū ma'yExa. "K'in hī'tE muⁿ'hū tqēlk'ī'i? Ā'a, k'in ha'ītō ts-Lā'nk'." Temi'Lx muⁿ'hū yEaī'nx. "K'ip hī'k'e muⁿ'hū ¹k'tas k'!īl yā'tsī. K'ips īs Lxatōwaī'-slō ts!ū'walīmuxs,[5] k'ips pkū'tsitxū xa'kusin La'mxadōo, k'ips nū'-nsitxū." Temuⁿ'hū mi'siLx Lxaī'nx, tem k'Ets muⁿ'hū łqamaī'nx mEqami'nta, tem-axa aya'yususx k'!ē'tsik's, tem qaxtaī'nx temuⁿ'hū nūnsaī'nx. Temuⁿ'hū mis k'eaī', tem-axa qalpaī' łkūi'. Temuⁿ'hū mis-axa wī'lx kō'kᵘs, tem LEai'sx kus lāᵃ ¹k'tsk'itxē' hata'mE hī'k'e qōmū'qwīm. Tem k'Ets muⁿ'hū tsimaī'nx xamᵉ, te'młtauk' yaī'xa īs haiⁿᵉ pā'Lk'st. Tem k'Ets muⁿ'hū stqwa'tsiLx tem tspuūi'm. "K'-hī'k'e sa'nquk'e[6] pin Lān." Temuⁿ'hū 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 *łEnā'tk'istū*.
[5] Contracted for *ts!ūwalī'yEmxus*.
[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 mu^{n}'hū ayaī' k'!ē'tsik's. Temu^{n}'hū mis-axa wī'lx k'!ē'-tsik's tem pit^{n}qē', tem atsk'aī'. Temu^{n}'hū mis-axa LQōu'tsxa, temu^{n}'hū tk'ī, te'młta hī'k'e mu^{n}'hū imī'stEx kuts-pi^{n}'tqaīt!Exk'. Īs ī'mstE tem hī'k'e mu^{n}'hū imī'stEx qā^{a}'lte. Temu^{n}'hū mis k'eaī', tem k'-mu^{n}'hū xē'tsux^{u}. Tem k'a^{n}'tsūs pLūi' tem ma'yExa. "K'-hī'tE mu^{n}'hū-slō nī'i ts-łā'nk'[1] k'ta'sin pī^{n}'tqal? Ā'a, k'-Pū'-'wīk'-slō[1] ts-La'nk'." Ī'mstE tem kus ī'mstE-slō ts-łā'nk', lā'łta mis qaqa'tsE tqaīlī'k'sanx-slō.

Temu^{n}'hū xē'tsux^{u} tem wī'lx nā'k's [1]k'kus Lkūi'x kus tsk'i^{n}'tsī, temu^{n}'hū LōhaĪ'. Temu^{n}'hū mis wī'lx qauxa'nk's, tem hayā'ntEx temu^{n}'hū LEai'sx kus aqā^{e}tit-s-le'wī'. Temu^{n}'hū qxenk'saī'. Temu^{n}'hū mis wī'lx qxe'nk's, temu^{n}'hū ayaī'. Tem [1]Līya^{e} qā^{a}'tsE yā'xau, tem ma'yExa. "Kwa^{e}la' sins k'a^{n}'tsūs LōhaĪ'm, k'ins qalpa'a Lhainaī'dī-slō?" Temu^{n}'hū mis wī'lx qauxa'nk's, tem ayaī' nāk's [1]k'kus mukwa'ntstit-s-le'wī'. Temu^{n}'hū mis wī'lx tem ma'yExa. "K'in LpiLa'yūsxam tas hū^{n}'k'i k'ai'ī mEtsk'i'lamxtit-slō."[2] Temu^{n}'hū mis k'eaī', temu^{n}'hū-axa ayaī' qxe'nk's, temu^{n}'hū mis-axa wī'lx qxe'nk's, temu^{n}'hū xē'tsux^{u}. Temu^{n}'hū [1]Līya^{e} qā^{a}'tsE tem wī'lx kus nā'tk'ik's, tem k'-mu^{n}'hū LQ!aī'm. Te'młta hī'k'e hauwī'i LkūI', te'młtaū hī'k'e auLī' tas akī^{n}' mEhā'pata. Tem-axa k'im xamī'. Temu^{n}'hū [1]Līya^{e} qā^{a}'tsE tem-axa mu^{n}'hū qalpaī' tsimaī'; te'młta mu^{n}'hū l'ō'tsū ī'mstatxū, tem k'Ets mu^{n}'hū-axa qalpaī' xamī'. Temu^{n}'hū mis-axa wī'lx k'!ē'tsik's, temu^{n}'hū ma'yExa. "K'i'Lxan hī'tE mu^{n}'hū iltqa'a? Ā'a, k'in-axa yipaī'm łEłō'qudīyūt is īnaī's." Tem k'Ets-axa k'e'a mu^{n}'hū ayaī', temu^{n}'hū mis-axa wī'lx nā'k's [1]k'kus qxēnī'k'sal nEqā'xamxt!Ek's, tem k'Ets mu^{n}'hū qwanhutxwaī' is īnaī's. Tem-axa mu^{n}'hū ayaī', temu^{n}'hū na'k'eai [1]k'suwa'tEsanx kus īnaī's, temu^{n}'hū minqā'xamxt!it s-le'wī'. Temu^{n}'hū mis-axa wī'lx kus nā'tk'ik's hak'inī'k'eai [1]k'kus-axa xēmī'sal, temu^{n}'hū tsx'ipaī'nx kuts-qwa'nū'k' k'i'lōk's, temu^{n}'hū łts!ū'yū kus nātk'[1]. Temu^{n}'hū łq!aī', temu^{n}'hū mis wī'lx k'aū'k's, temu^{n}'hū ayaī'. Temu^{n}'hū mis wī'lx ku Lxā'yatsik's, temu^{n}'hū hau'k's mEtskwa'halx, temu^{n}'hū hī'k'e īs qauwaī'-slō piLaī'. Ī'mstE tem kus hī'k'e īs qau'waī-slō mEtsk'ila'maxtit-slō kus Yā'xaik',[3] lā'łta mis imī'stal. Tem-axa īta^{e} mu^{n}'hū qaqa'tsE tqaīlī'k'sanx-slō.

Temu^{n}'hū mis k'eaī', temu^{n}'hū xē'tsux^{u}, temu^{n}'hū wī'lx nā'tk'-auk's tem k'Ets mu^{n}'hū yEaī'nx. "K'-qas tsūdaī's ła'ntik'stū." Temu^{n}'hū mis LxaĪ'nx ī'mstat pEyā'sauwīst, temu^{n}'hū xē'tsux^{u}. Temu^{n}'hū [1]Līya^{e} qā^{a}'tsE temu^{n}'hū wī'lx qalpaī' nā'tk'ik's. Temu^{n}'hū k'a^{n}'tsūs qā^{a}'tsE pLūi' yā'sau. "K'-nītsk' hī'tE-slō ts-ła'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'"wīk·." 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'-Wusīⁿ'-slō ts-ła'nk'." Temuⁿ'hū mis k'eaī', tem k'Ets muⁿ'hū ma'yExa. "K'in qulē'm tō'qwīs k'ins iłt!ī'i tas nā'tk'[1]." Tem k'Ets muⁿ'hū k'e'a qulī', temuⁿ'hū wī'lx na'k's [1]k'kus mEī'pstaxt-slō, temuⁿ'hū ma'yExa. "K'in LōhaI'm qauxa'nk's kwas tsk'īⁿ'tsī."
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 [1]LIya^{e} qā^{a}'tsE te'młta qalō'sik's haya'ntEx, temuⁿ'hū ma'yExa. "K'-LIya^{e} tas hūⁿ'k'i mEī'pstaxt-slō, tsa^{e}hī'sxa aū'L haluwī'k'sīyūk's." Tem-axa muⁿ'hū qxenk'saī'. Temuⁿ'hū mis-axa wī'lx qxe'nk's, tem k'Ets-axa muⁿ'hū qaītsīxwa^{e}-
10 yaī'nx. Īs ī'mstE tem kus hī'k'e mEqami'nt kus a'łtuxtit-s-k'!īl kus Texi'nk'.[1] Lās k'-k'im mEī'pstaxt-slō, sis [1]LIya^{e} imī'stalī. Temuⁿ'hū mis k'eaī', tem k'Ets-axa muⁿ'hū ayaī' halī'yūk's. Temuⁿ'hū mis-axa wī'lx halī'yūk's, tem k'Ets muⁿ'hū xē'tsux^{u}. Temuⁿ'hū [1]LIya^{e} qā^{a}'tsE temuⁿ'hū wī'lx na'k's [1]k'kus mEk'!ī'lt-slō kō'k^{u}s.[2] Tem k'Ets
15 muⁿ'hū k'aⁿ'tsūs qā^{a}'tsE płūi'. Temuⁿ'hū LhainaI'tEx kus k'!īl tem hī'k'e puū't īs xa'mnītsLō. Tem k'Ets muⁿ'hū yEaī'nx. "K'iLx hī'k'e muⁿ'hū īmī'stī, k'iLxai'ī pkū'tsitxaī qakusi'n La'mxadōo, k'E'Lxas ai'ī nū'nsitxaī." Temuⁿ'hū mis k'Ets k'eaī', temuⁿ'hū xē'tsux^{u}. Temuⁿ'hū [1]LIya^{e} qā^{a}'tsE tem wī'lx nā'tk'ik's, tem k'Ets
20 yEaī'nx. "K'-nīx īta^{e} kus tsūdaī's ła'ntik'stū." Temuⁿ'hū mis LxaI'nx, temuⁿ'hū xē'tsux^{u}. Temuⁿ'hū [1]LIya^{e} qā^{a}'tsE tem wī'lx qalpaī' nā'tk'ik's. Tem k'Ets muⁿ'hū k'aⁿ'tsūs qā^{a}'tsE płūi', tem k'Ets muⁿ'hū ma'yExa. "K'-nītsk' hī'tE muⁿ'hū-slō ts-łā'nk'? Ā'a, k'-Yaqō'n-slō ts-łā'nk'." Temuⁿ'hū mis k'eaī', temuⁿ'hū xē'tsux^{u}.
25 Tem hī'k'e muⁿ'hū īs qau'waī-slō yā'tsxalxasxa kwas nā'tk'[1] nak' kus wā'txal.[3] Īs xa'mEt-s-le'wī' tem hī'k'e kō'x^{u} wā'txanx kus łpū'pEnhaut, tem hī'k'e muⁿ'hū imī'stEx tsłī'ts.[4] Temuⁿ'hū mis wī'lx [1]k'kwas haihaya^{e}t kus nā'tk'[1], temuⁿ'hū tqaīlk'ī'nx-slō yā'sau: "K'-anhū'u muⁿ'hū Mā'Lōs ts-ła'nk'." Temuⁿ'hū mis LxaI'nx,
30 temuⁿ'hū tō'qwīs ayaī', temuⁿ'hū īs qauwaī'-slō ītsxaī'xasxa. Temuⁿ'hū nā'k'eai [1]k'k'a'ts!isanx qauwā^{ea} tas lā^{a}, temuⁿ'hū imī'stEx tas łī'ts.[5]

6. SūDā'ASTIT-S-ŁMū'TSK'EXŁT!ENū'T[6]

FIVE THE BROTHERS

(Collected by Farrand in 1900)

Ik'i'Lx[7] yā'tsx īs xa'mEt-s-ītsaī's. Temuⁿ'hū īs xa'mEt-s-łqē'st tem ayaī' kuts-hū'lk'iLx łūⁿ'tsit[8] kō'k^{u}s kwas nā'tk'[1]. 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 łīts*.
[5] Many incidents have been left out in rendering this myth into the native language. Practically the whole account of S^{e}ū'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 *łEłūⁿ'tsit*; *łtu-* 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!ūwī'x tem-xa'mEt-s-kō'x^{u} tsk'ī'x īs łōqaī'-slō. Temu^{n}'hū mis yūxē'nx kuts-la'k'ak', tem k'i'mhak's kul^{e}aī'nx hak'iqau'x. Temu^{n}'hū LtūI'. Temu^{n}'hū mis-axa k'!iqaī', tem hak'iqau'x kwas kō'x^{u} piltkwaī'. Tem-auk' tsqaisī', tem-auk' tsqamLaī'nx ts-k'!ī'k'ik'. Tem hī'k'e qā^{a}'tsE ^{1}LīYa^{e} hayā'ntxa. Temu^{n}'hū mis-ū axa hayā'ntxa, te'młta hī'k'e nī'sk' aili'k'ī kō'x^{u}. Lā'łtas łtā^{a} kwī^{e} te'młta kō'x^{u} wa'txanx kus tskūi'k' !ILx.[1] Temu^{n}'hū mis łEnī'sk'īyū, tem ainaī'.[2]

Kus Lmū'tsk'Exłt!Enū't k'aū'k's-axa łā'q!auyusx. Temu^{n}'hū mis-axa wī'lsLnx k'aū'k's, tem ^{1}LīYa^{e} k'!iqaī'. Hī'k'auk' k'im kuwī'x īs kwē^{e}, ^{1}LīYa^{e} yu'xū mEłā'nLnx k'-qaū'k'eai mukūslīya'a. Temu^{n}'hū qasuwa'Lnx kus kūi'pūna, k'-qa'tsE łō'quta'a k'ai'ī qa'tsE mukūslīya'a. Temu^{n}'hū mis k'-łkwī'mi, tem k'a^{n}'tsūs tīūt!'wansxaī'. K'īlt!xa'yūsx ^{1}k'ts-a^{e}'qaīk' tem-axa ts-xaū'sxaūk', temu^{n}'hū kwa'-īda[3] Lkūi'. "hāx Luł, hāx Luł, hāx Luł." [4] Temu^{n}'hū mis tsqē'wiLx, te'młta hī'k'e hū'nk' !īyūsx tem ainaī'. "Hai'aitist ī, LEī'Laxan ku Mālē'tst." [5] Tem-axa k'!iqaī', tem LEā'laux kuts-hī'yak' mis mā'qaxaīnx xaku's mukwa^{e}slī. Temu^{n}'hū qalpaī'nx qasuwaī'nx kwas xam^{e} kuts-mū'tsk'ak' qaku's mEku'mk^{u}, te'młta l'ō'tsū mu^{n}'hū īta^{e} ī'mstatxū: hī'k'e hunk' !ī'yūsx. Temu^{n}'hū qalpaī'nx kwas xam^{e} qasuwaī'nx, te'młta l'ō'tsū mu^{n}'hū īta^{e} ī'mstatxū. Temu^{n}'hū mis qauwā^{ea} LEā'mtīyū kuts-mū'tsk'ak', temu^{n}'hū xas yu'xwīs p!ī'xanx. Temu^{n}'hū tsa^{e}tī axa ūstaī'nx, temu^{n}'hū qa'tsE mukūslīyaī'nx.

Temi'Lx[6] hī'k'e īs xa'mEt-s-ītsaī's yā'tsx, k'ī'k-uk^{u} yā'tsx kuts-hī'yak'iLx, kus kūipū'na. Tem hī'k'e qauwā^{ea} īs pī'tskum tem aya'l kō'k^{u}s tem-axa qauwā^{ea} tas lā^{a} wī'lalyusx, qauwā^{ea} hī'k'e lā^{a} nū'nsitxanx xaku's kūipū'na. Temu^{n}'hū kus mukwa^{e}slī ts-sī'tEk temu^{n}'hū īta^{e} qauwā^{ea} īs pī'tskum aya'l, temłta-axa tai^{e} tkwa^{e}lī'sla tem-axa Lqū'ma wī'lalyusx qauwā^{ea} īs pī'tskum. Tem-auk' mu^{n}'hū axa mEt!āma'nīLx ik'ts-hai^{n}k', nā'mk' k'ikuts[7] hayā'ntxa k'ī'k^{u}s, lā'łta mis hī'k'e qauwā^{ea} lā^{a} nū'nsitx, temi'Lx mu^{n}'hū tEqō'tsE temi'Lx tai^{e} tkwa^{e}lī'sla nū'nsitx.

Temu^{n}'hū misi'Lx LEmłā'ntx qau'kuts-hulūi'sūuk' kus mukwa^{e}slī, temi'Lx mu^{n}'hū qai^{n}haī'. Qauwā'tiLx hī'k'e ts-tExk' spai'tx temi'Lx mu^{n}'hū łq!aī'. Temi'Lx wīlx nā'k'eai ^{1}k'kus mEpaa'wunt-slō,[8] temi'Lx hī'k'e qā^{a}'tsE tspūitī'yūsx, Lxai'ī Lhainaī'dī nā'k'slō qā^{a}'tsal. Temi'Lx mu^{n}'hū qauku's qala'xstet yEaī'nx mis qxe'-nk'slō qā^{a}'tsal, te'młta k'Ets qaku's mena'tEm tem yEaī'nx mis qauxa'nk'slō qā^{a}'tsal. Nā'mk' k'au'k'Ets-axa tk'ī, k'is hata'mE

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[1] *tskūił-* 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] *kūił-* 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^{u}.*

[8] *paa'wun* SNAG.

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 ʟul, hāx ʟul.* 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^{e}ya'nītxam tas sī'q^{u}. Īs ī'mstE tem kus k·Ets ptsisa^{e}yaī' [1] kus mEna'tem, lā'łta mis-ū aya'hanx [2] kus sī'q^{u}.[3] Tem k·Ets mu^{n}'hū mEtsā'saux. Temu^{n}'hū mis-auk· axa tk·ī', temi'Lx mu^{n}'hū mExa'-yusx. Temu^{n}'hū mi'siLx stink·ī'yEm, te'młta k·Ets hī'k·e 'walhaī' kus kwī^{n}''ts!it, "Ēē, sin xwē'xwē ¹k·tsxina'yū, a'lk·xūp k·a^{n}'tsūs!" La'łtas hī'k·e tslō'qutī kwas sī'q^{u}. Temu^{n}'hū misi'Lx tsti'nk·txEm,[4] temi'Lx mu^{n}'hū aya'yEm. Temi'Lx mu^{n}'hū qalpaī' wī'lx nā'k·eai ¹k·hī'k·e pūwī'x tas xulpa^{e}tsit!. Nāmk· k·E'Lxats īłaī', k·is hī'k·e yūxē'i kus pī'tskum. Temi'Lx mu^{n}'hū hā^{a}'tsE tsitsk·!ayū'Lx, te'młta ¹Līya^{e} xam^{e} Limk·!ē'ntx. Tem k·Ets mu^{n}'hū Lqamaī' kus mEna'tem as k·!il tem k·ELxa'ts mu^{n}'hū pilts!ī'nx, tem hī'k·e łkwal^{e}a'yū temu^{n}'hū Lxat tem hī'k·e tsana'łtik·saū. Tem k·Ets mu^{n}'hū łqamaī'nx yā'sau: "K·-Līya^{e} lā^{a} pin Lān, k·-hī'k·e tai^{e} xulpa^{e}tsīt!. K·ip łōwī't!ītsū xas kla'mtsLem ts-ła'mxadōok·, sips pxa'mintxū." Temi'Lx mu^{n}'hū xē'tsux^{u}. Tem ¹Līya^{e} qā^{a}'tsE temi'Lx LEai'sx kus lā^{a} tspī'ūtx qauwaīsa^{e}ts-uk^{u} k·Eqō'tsiLx. Tem k·Ets mu^{n}'hū ma'yExa kus mena'tEm. "Pā'lEn xūtsā' tem kus hī'k·e Lhaya'naułnx, tem kus ¹Līya^{e} tsitsk·!ī'Lnx?" Temi'Lx mu^{n}'hū tsitsk·!ayū'Lx. Temu^{n}'hū ¹Līya^{e} qā^{a}'tsE tem tsqa'mLīyū, tem hī'k·e łEa'lk·tūyū-slō, tem-axa puqwē'ninaī-slō, te'młta k·iLx ¹Līya^{e} yai'xstoxs. Tem k·Ets mu^{n}'hū p'ūi'nx kus qwē'nin yā'sau: "K·-Līya^{e} lā^{a} xam Lān, k·-hī'k·e tai^{e} qwē'nin. K·-hī'k·e Limī'staldū xasuwī't." Tēmi'Lx mu^{n}'hū xē'tsux^{u}.

Temu^{n}'hū misi'Lx wī'lx k·aū'k·s, temi'Lx tink·aī'nx kō'k^{u}s xa'kuts-hūlū'k·iLx temi'Lx aya'yususx ītsaī'sik·s. Temi'Lx mu^{n}'hū pilaī'. Tem ¹Līya^{e} qā^{a}'tsE te'młta k·Ets ma'yExa kus mena'tEm. "Hata'mE Luū' asi'n tsī'tsik·! kwas qau'x qū^{n}wī'x. Qaū[5] kwaā' lās łin qu'mhat ata'sił pxa'mnītxanx?" Tem k·Ets mu^{n}'hū yEā'Lnx. "Ami'stīs ta^{e}muqwa?"—"¹Ltan hī'k·e LEyā'saux."

Temu^{n}'hū ayaī' ts-qu'm'tik·ELx Lqaya'kwalsxamst.[6] Temu^{n}'hū mis-axa wī'lx, tem-axa wī'lsusx tas tkwa^{e}lī'sla. Temu^{n}'hū ¹Līya^{e} qā^{a}'tsE tem łts!uwa'sīLx kus ts!ū'ax·au, te'młta k·Ets mu^{n}'hū LōqudI'nx xaku's mEna'tem yā'sau: "K·in ī'tsūsī ¹k·sin ā'hal[7] sin psī'pxantxus." Tem k·au'k·Ets s'aī'nx qaux Lk·ilt!ī'sik·s tem qaxtaī'nx.

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[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 *qaū'k·eai.*

[6] *qaiku-* 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^{n}'hū k'imnī' kuts-qu'm'tik'ELX, tem LX-auk' ī'mstE ts-hai^{n}k', ts-pENū'nsatxusk'iLX k'is LQē'łn. Lā'łtas łtā qō'tsE k'E'LXas LQē'łn, lā'łta muku's [1] qaxtaī'nx qaku's mena'tEm kuts-sī'pxanauk'.[2] Temu^{n}'hū mis t!ilī' kus k'!īl, temi'LX mu^{n}'hū łkinkt!a'łnx. Temu^{n}'hū qauwī's kū'LNX kuts-hā't!ak'iLX, temi'LX mu^{n}'hū qalpa'LNX xa'mEnt! k'ilūwī'LNX kuts-mū'tsk'ak'. Tem k'Ets mu^{n}'hū psūk' !ayū'sx kus mena'tEm. "Hī'k'auk'-wa kwa'k'its-qalEmłaī'sk' [3] quū'yEmts, nā'mk's kus quū'yEmts kwas kala'xkala!" Temu^{n}'hū misi'LX qauwā^{ca}k'ilūwī'LNX, temu^{n}'hū k'ilwīyū'LNX is k'!īl. Temu^{n}'hū mis LĀ^{a}łaī' kus k'i'lū, temi'LX mu^{n}'hū łta'qusau. Qau'wīs kuts-hā't!ak'iLX łtqwaī'txa, "bōōm." Temi'LX hī'k'e mu^{n}'hū taī'LX qauku'ts-qu'm'tEk'iLX. Tem k'Ets mu^{n}'hū mi'siLX qauwā^{ca} łta'qusau kuts-hā^{a}'t!ak' kus mEna'tem, tem k'Ets mu^{n}'hū qa'halt łtqwaī'txa kus mena'tEm, lās k'Ets hī'k'e [4]k'ts-xama'łīyūk'ik's ma'yExa, "bōōm." K'is mu^{n}'hū LXayasī'yalsxam,[4] "I'psinxasxayauk'[5] sins k'!ī'k's."[6] Temu^{n}'hū mi'siLX qauwā^{ca} łts!isī'yū, temi'LX mu^{n}'hū tūhī'LNX. Tem k'Ets mu^{n}'hū psūłaī' kus mena'tEm, "Hī'k'eł-wa īs qalxūi'-slō tūhī'łn!" Te'młta k'Ets mu^{n}'hū k'e'a. Misi'LX tūhī'LNX temi'LX hī'k'e nī'sk'ik's haitsa'LNX, temi'LX tspuyū'LNX nā'tk'auk's, LXai'ī [1]LĪya^{c} aū'L pqē'xasaī'm. Īs ī'mstE temi'LX qalxūi'-slō tūhī'LNX. Temu^{n}'hū mi'siLX-axa łk'i'stLNX, tem k'Ets mu^{n}'hū-axa tk'ī' kus mena'tEm tem k'Ets mu^{n}'hū qauwī's kus qala'xstet tsima'yux^{u} tī'ūt!hūna'yux^{u} kuts k'!ī'k'ik'. Temu^{n}'hū LLxusaī' yaī'x-auk' ts-hai^{n}k' tem-axa xEłtxusaī'. Temu^{n}'hū muxwī'nalx [7] kuts-qu'm'tik'iLX ts-ītsaī'sk'. Lā'k'Ets-axa hauwī'i qxe'nk's wī'lx kus kūi'pūna,[8] k'iłta's-axa k'im qalpaī'm LXūnī'yūsxam. K'is-axa mu^{n}'hū qalpaī'm LōhaI'm k'i'łtas-axa k'im qalpaī'm.[9] Temu^{n}'hū k'Ets wī'lx qxe'nk's, k'is tswētłaī'xasxam.[10] Temu^{n}'hū LEya'hayū kus kō'k^{u}t-s-k'i'lū.[11] Tem k'Ets mu^{n}'hū yā'tsxasx kus mena'tEm. Qau'wīs yEaī'nx kuts-hā't!ak' k'-ū hayā'ntoxs, temi'LX mu^{n}'hū qalpaī'nx kwasi'LX psi'nLX qalpaī'nx yEaī'nx k'iLX-aū hayā'ntoxs. Tem k'Ets mu^{n}'hū yāl^{c}yaī'nx kus qala'xstet kuts-hā^{a}'t!ak', "MEhayā'nalxayū kus pi'lqan-auk' ts-k'!ī'k'ik'!" [12] Temu^{n}'hū k'Ets hayā'ntxa, k'is hī'k'e LQaī'yūsxam-slō.

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[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-qalEmłaī'sk'*.

[4] *xais-* TO WHISPER.

[5] *I'psin-* TO BE RAW; *-xas* 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] *xūn-* 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'ñk'*.

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 mu^{n}'hū yEaī'nx kwasi'LX psi'nLX kuts-hā^{a}'t!ōok', k'i'LX-aū mEhayā'nalxam. Temu^{n}'hū misi'LX-aū axa qauwā^{ea} hayā'ntx, tem k'E'LXats mu^{n}'hū yEaī'nx k'i'LXa-aū qauwā^{ea} mEhayā'nalxam. Temu^{n}'hū k'ELXaū'ts[1] LEhayā'nīyū, k'is hī'k'e LqaI'yūsxam-slō. Temu^{n}'hū mi'siLX k'eaī', tem k'Ets mu^{n}'hū kus qau'wīs pī'ūsxa^{e}ya'a ts-hai^{n}k',[2] "aaah."[3] Tem k'Ets mu^{n}'hū mis k'eaī', tem yEaī'nx kus qala'xstEt kuts-hā^{a}'t!ak' k'-ū pī'ūsxa^{e}ya'a ts-hai^{n}k'.[2] Temu^{n}'hū mis k'eaī', tem k'ELXa'ts mu^{n}'hū yEaī'nx. "Ai'xap mu^{n}'hū! K'ił-aū xas qauwā^{ea} pī'ūsxa^{e}ya'a łin hai^{ne}: 'aaaah, aaaah, aaaah.'" Temu^{n}'hū qamLī', temu^{n}'hū yō'ltsuxsaī yixaī'nx-auk' ts-hai^{n}k' kus łimła'lxusxamt. Lās hī'k'e tas LI'qxamtELī is kō'x^{u}, te'mła hī'k'e qxenk'saī'. Tem k'Ets mu^{n}'hū kus mEkū'mk^{u}LX ts-mena'tEmk' tem k'Ets ma'yExa. "Kwa^{e}lā' k'xūts as Mō'luptsinī'sla[4] k'is i'La LXamā'k'ink'a'lsxam."[5] Temi'LX mu^{n}'hū phainsa'Lnx, te'młtaLX mu^{n}'hū k'e'a wa^{e}na'. Temu^{n}'hū mis qaī'-slō, tem hī'k'e qauwā^{ea} tas lā^{a} kul^{e}al k' !ēts, tem tskwayū'Lnx kus hī'tslEm [1]k'pī'ūsxaī ts-qalī'xk' hak'ik' !ē'ts. Temu^{n}'hū phainsa'Lnx, te'mła tai^{e} kūi'pūna tsk'ī'x hak' !ē'ts-Em īs kō'x^{u}. Tem īs ī'mstE nā'mk' k'Ets kus tsą^{a}'mE sū'-slōtx, k'i'kus k' !iqaī'xam kus kūipū'na k'is 'wala'haītxam īs hī'tslEm, lā'łta mis imī'stal kus ta'ming'ink'.

Temi'LX mu^{n}'hū ma'yExa. "K'ił nā'k's-Em mu^{n}'hū ayaī'mi?" Temi'LX mu^{n}'hū ma'yExa. "K' ił tsqanūi'mi [1]k'ta's le'wī' qauwī's mukwē'sta. Temu^{n}'hū słis k'eaī'mi k'łis mu^{n}'hū qauxank'saī'm." Tem k'Ets mu^{n}'hū tī'ūt!'wantxaī' is kwē^{e} kus mena'tEm. Tk'ilaī'nx kus inī'yū tem mEya'kanx.[6] Temi'LX mu^{n}'hū mEqō'tsEta ayaī'm. Temu^{n}'hū [1]LIya^{e} qā^{a}'tsE temi'LX wī'lx LEyā'tstik's. Tem k'Ets mu^{n}'hū ma'yExa kus mena'tEm: "A'lk'uxuł a' k'a^{n}'tsūs, k'in phainsaī'm." Te'mła yEā'łnx, "Ami'stīs hī'k'e ta^{e}muqwa."—"[1]LIya^{e}, k'in l'ō'tsū mu^{n}'hū phainsaī'm." Tem k'Ets mu^{n}'hū mEtsā'-sEX, tem k'Ets mu^{n}'hū k' !iqaī'. Temu^{n}'hū mis LEai'sūnx, tem yEā'-łnx; "Xa-[1]LIya^{e} a'ya! Akīn' [1]k'ama'tsux^{u}[7] is hī'tslEm." Tem k'Ets mu^{n}'hū pxēltsūsayū'LX. "Nāk'-E'n mu^{n}'hū? Hanhū'u k'in LEai'sī." Temu^{n}'hū tEsina'yEmux^{u}, temu^{n}'hū LEai'sx, te'mła tai^{e} tā'puxk'in tsinaī'x. Tem k'Ets mu^{n}'hū sū'pLī kumū'kwalyū'LX yā'-sau: "K'-hī'k'e Limī'staldū xas kla'mtslEm ts-ła'mxadōok'." Tem k'Ets mu^{n}'hū piltkwaī' tem t!axut!aī'nx kwas k'a'ts!isau [1]k'ts-yū^{n}'-salyust!Exk' hak'iqē'xan yā'sau: "K'Ex [1]LIya^{e} łamā'tsūtELī[7] is hī'tsLEm. K'-hī'k'e tā'puxk'in xam łān." Tem k'Ets mu^{n}'hū mEhaya'nīx, te'mła hī'k'e LpA'ala tas hī'tsLEm ts-qē'kusk'. Tem k'Ets mu^{n}'hū Lkūi', temu^{n}'hū mis-axa wī'lx temi'LX mu^{n}'hū ayaī'm.

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[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'luptsinīsla (Coyote).

[5] *xamk'ink'*- TO DO MISCHIEF.

[6] *ya'ka* CROSSPIECE.

[7] *ā'mła* 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.

Temu^{n}'hū ¹LĪya^{e} qā^{a}'tsE temi'Lx wī'lx qalpaī' LEyā'tstik·s. Tem k·Ets mu^{n}'hū halā'tsī ma'yExa kus mEna'tem. "Wīlī'mxał[1] k·a^{e}, k·in phainsaī'mi." Te'mła k·Ets mu^{n}'hū halā'tsī yEā'Lnx. "Amī'-stīs ta^{e}muqwa!" Te'mła k·Ets[2] hī'k·e mu^{n}'hū tīxūi' ma'yExa, "L·ō'tsūn ī mu^{n}'hū phayā'nsEx."[1] Tem k·Ets mu^{n}'hū mEtsā'saux, tem k·Ets mu^{n}'hū k·'liqaī'. Temu^{n}'hū mis k·!ē'tsik·s wī'lx, tem yEā'Lnx. "¹Līya^{e} nā'mk· ū'k·eai haī'ts wī'lal." Tem k·Ets mu^{n}'hū pxēltsūsaī', "Qailā'a xūtsā'?"—"Ā'a, xe'Lk·it-s-tsā'sidū k·aux yā'tsx temau'x hī'k·e amā'tsux^{u} īs hī'tsLEm." Tem k·au'xuts mu^{n}'hū pxēltsūsaī'nx.[3] "Nā'k·aux-E'n yā'tsx, k·i'naux ai'ī phain-sa'a?"—"¹Līya^{e}. ¹Līya^{e} nā'mk· ū'k·eai ayā'sal k·i'mhak·s. Amā'-tsitxanxaux hī'k·e tas hī'tslem." Te'mła k·Ets hī'k·e mu^{n}'hū tīxwī' ayaī' yā'sau: "Lā'tqaux-E'n xūtsā' temau'x ¹Līya^{e} xas hī'tslem ts-ławī'łsalīsk·?"[4] Temu^{n}'hū mi'saux tsqē'wiLx, temau'x pxēltsūsaī'nx, "Ta'xtEx-En?"—"Hī'k·epstin phainai'stux^{u}."—"Ā'a, k·xans-En[5] ai'ī iltqa'yEmts?"—"K·i'pstin łta ai'ī hī'k·e LEai'stū. Lā'tqaīxapst-E'n mu^{n}'hū?"—"Ā'a, hū^{n}'k·xan yā'tsx, te'mxan hī'k·e qauwā^{ea} qaū'k·eai łkwa'hasalDEmtsx.[6] Temu^{n}'hū qaū[7] k·x'ants[8] k'wa'yEmts, k·is hī'k·e pa'lhūyū kuts-k·ełī'sk· xakuxa'n spaī' k·is łqaītī'yut!Emxus,[9] k·is qē'ntoxs. Tem īs ī'mstE te'mxan ¹Līya^{e} qaū'k·eai łkwa'hasalDEmtsx qalpa'yEmtsx."[10] Tem k·Ets mu^{n}'hū k·'lilhaī'-axa kus mena'tEm, tem k·Ets mu^{n}'hū x·iltxwaī' is k·'lil. Temu^{n}'hū mis LxūI'nx tsa'kułantit-s-k·'lil, tem k·Ets-axa mu^{n}'hū qalpaī' qaaī', tem k·au'xuts mu^{n}'hū yEaī'nx. "Hanhū'u, k·ipsti'n tsima'yū k'wa'yū." Tem k·Ets mu^{n}'hū qau'wīs kus qala'xstet k'waī'nx. Tem k·Ets qaayu'x^{u} kus k·'lil, tem k·Ets mu^{n}'hū t!xu^{e}-yaī'nx hatsi'l mis łqaaī'tux^{u}. Temu^{n}'hū mis łts!ła'yū, tem k·Ets mu^{n}'hū k·ē'k·ē k'waī'nx kwa'k·Ets-k·ełī'sk·.[11] Temu^{n}'hū mis LxaI'nx, tem yEaī'nx. "K·ex hī'k·e tai^{e} mu^{n}'hū łimī'stalłn. Nā'mk· sxas łkwa'hasalłn, xas hī'k·e łōwī't!altxam, k·Exau'k·s[12] qauxa'nk·s sā'yalī[13] hams k·'lik·s." Tem k·Ets mu^{n}'hū qalpaī'nx kus mena'tEt tem k·Ets mu^{n}'hū īta^{e} hī'k·e īmstī'nx. Temu^{n}'hū mis LxayaI'tx, tem k·Ets-axa mu^{n}'hū łkūi'. Temu^{n}'hū mis-axa wī'lx, tem k·ELxa'ts mu^{n}'hū xē'tsux^{u}.

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[1] Contracted for *wilī'yEmxal.*

[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] *pxēltsūsa'yūLx* would have been more correct.

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

[5] *k·is* + *-xan* + *-En.*

[6] *k'ū-* TO COPULATE.

[7] Abbreviated for *qaū'k·eai.*

[8] *k·Ets* + *-xan.*

[9] *łqait-* TO CUT OFF; *-I* inchoative; *-utx* accelerative; *-t!Em* 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 Lillooet Indians, p. 292. Similar stories have been obtained among the Molala and Kalapuya Indians.

[11] Consists of *kwas*; *k·-*; *ts-k·eł'sk·.*

[12] *k·is* + *-x* + *-auk·.*

[13] *sī-* 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?" . . .

Temu^{n}'hū ¹LĪya^{ε} qā^{a}'tsE temi'LX qalpaī' wī'lx LEyā'tstik'S tem k'Ets mu^{n}'hū l'ō'tsū ī'mstatxū. Kus mena'tEm ma'yExa. "Ā'lk'-uxuł a' k'a^{n}'tsūs, k'in phainsaī'm." Tem k'Ets mu^{n}'hū yEā'łnx, "¹LĪya^{ε}, sxas hī'k'e ami'stīs ta^{ε}muqwa!" Te'młta k'Ets hī'k'e mu^{n}'hū tīxūi'. "K'in l'ō'tsūn mu^{n}'hū phainsaī'm k'inai'ī LEai'sī ū'k'eai ¹k'yā'tsx." Tem k'Ets mu^{n}'hū mEtsā'saux, tem k'Ets mu^{n}'hū k'łiqaī'. Temu^{n}'hū mis LEai'sūnx, tem tink'a'łnx tem yEā'łnx. "Xa-¹LĪya^{ε} a'ya! Tas akī^{n}' k'yā'tsx. Amā'tsitxEmtsał hī'k'e kus akī^{n}'." Tem k'Ets mu^{n}'hū pxēltsūsaī'. "Ḷā'-E'n mu^{n}'hū tem hī'k'e tsa^{ε} amā'tsux^{u} is hī'tslEm? Hanhū'u k'in LEai'sī." Temu^{n}'hū wahau'stEx. Ā'mtis-tuk^{u} hī'k'e ts-yū^{n}'salyust!Exk' [1] tem-axa hī'k'e nū'nsist ts-pila'tkwayūk'.[1] Temu^{n}'hū mis wī'lx, tem hata'mE hī'k'e sī'sā [2] tas mi'k'iLx. Tem k'Ets mu^{n}'hū LōhayŪ'łnx.[3] Tem k'Ets mu^{n}'hū mEkya'kłalx;[4] "Īī, k'łōhayū'tsxaLx." Tem k'Ets mu^{n}'hū Lpūi'nx kuts-sī'yak' tem ayaī' Lk'ilt!ī'sik's tem Lpūi'nx kus mi'kiLx Lk'ilt!ī'sik's-auk'. Temu^{n}'hū łtaqwaī', "tuk tuk tuk tuk." Tem k'Ets mu^{n}'hū īta^{ε} ayayu'susx kō'k^{u}s temu^{n}'hū łpūi'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 īs łōqaī'-slō tsī'sītxam." Temu^{n}'hū mis k'Ets k'eaī', tem-axa mu^{n}'hū k'łiqaī'. Temu^{n}'hū mis-axa wī'lx k'łē'tsik's, temu^{n}'hū qalpaī'nx k'łōhayū'Lx kus mi'k'iLx. Tem k'Ets mu^{n}'hū LōqudĪ'nx tem łkumsūi'nx. Temu^{n}'hū mis-ū ts!inī'Lx, tem łtqwaī'txa, "tuk tuk tuk tuk." "Xa-¹LĪya^{ε} łamā'-tsūtELĪ is hī'tslEm. K'-LĪya^{ε} lā^{a} xam Lan, k'-tai^{ε} mi'k'iLx tqē'-lk'taudū xas kla'mtsLem. K'is łōwī't!ītsū sis łku'msitxū." [5] Tem ¹LĪya^{ε} xunū'disanx kus mi'k'iLx. Īs ī'mstE tem kus ma'mk'iLxat-slō.[6] Temu^{n}'hū sis qauwā^{ε} hī'k'e xunū'disalī, k'is wa^{ε}na' mi'k'iLx. Tem k'Ets mu^{n}'hū misi'Lx LxayaĪ'tx, tem k'Ets-axa mu^{n}'hū Lkūi' temi'Lx mu^{n}'hū xē'tsux^{u}.

Temu^{n}'hū ¹LĪya^{ε} qā^{a}'tsE tem k'ELxa'ts mu^{n}'hū qalpaī' wī'lx LEya'-tstik's. Tem k'Ets halā'tsī ma'yExa kus mena'tEm. "A'lk'xuł a' k'a^{n}'tsūs, k'in k'a^{ε} phainsaī'm." Tem k'Ets mu^{n}'hū k'łiqaī'. Tem-u^{n}'hū mis LEai'sūnx, tem tink'a'Lnx tem yEā'Lnx. "Xa-¹LĪya^{ε} a'ya! Tas akī^{n}' ¹k'yā'tsx; ¹LĪya^{ε} ō'k'eai k'łila'łhal hak'aītsaī's." Tem k'Ets mu^{n}'hū pxēltsūsaī'. "Qailā' xūtsā'?"—"Ā'a, hī'k'eLx pūwī'x hapE'nk' is ītsaī's. Īs ī'mstE tem hī'k'e ha'sk'Exa tas hī'tsLem k'its-yā'halk'." [7] Tem k'Ets mu^{n}'hū pxēltsūsaī'. "Lā'-En mu^{n}'hū? Hanhū'u k'in LEai'sī." Temu^{n}hū aya'yusLnx. Temu^{n}'hū mis wī'lsLnx kus ītsaī'sik's, te'młta tai^{ε} kus mEk'ū'dūst [8] pūwī'x

[1] Singular for plural.
[2] Abbreviated for *sī'sātxa*.
[3] Passive.
[4] *kaīkł-* TO RAISE FOOT.
[5] A similar episode was obtained among the Molala Indians.
[6] Transposed for *mEmi'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 ītsaī's. Tem k'Ets mu^{n}'hū ma'yExa. "Qailā' xūtsā' te'mip ts!ilo'xwēLx? Lās hī'k'e ¹Līya^{ε} lā^{a}, hī'k'eLx-aū k'aī'sk'itsx. Īs ī'mstE tem kusi'Lx xātī'. Qailā' te'mip ¹Līya^{ε} nū'nst!īLx?" Tem k'Ets mu^{n}'hū tī'ūt!'wanxaī' is tE'xwa. Temu^{n}'hū mis łt!a'msitx, tem k'Ets mu^{n}'hū kul^{ε}aī'nx[1] tem mEqalī'nx kuts-pō'k'pEk't!Exk'. Tem k'Ets-axa mu^{n}'hū ayaī' ītsaī'sik's, mis Lxayaī'tx pumkwē'nts!it.[2] Tem k'Ets mu^{n}'hū tayayū'Lx kuts-tE'xwak'. Temu^{n}'hū ¹Līya^{ε} qā^{a}'tsE tem-auk' mu^{n}'hū sīyaī' tas kakā'yautuxs. Temu^{n}'hū mis mEqamī'nta sīyaī', tem k'Ets mu^{n}'hū łt!Exwa'yut!īLx, temu^{n}'hū łpī^{n}'tqayū kuts-tE'xwak'. Tem k'Ets mu^{n}'hū ayaī'. Temu^{n}'hū mis wī'lx, tem hata'mE hī'k'e hī'łal kuts-tE'xwak'. Tem k'Ets mu^{n}'hū hataī'nx tem k'Ets-axa mu^{n}'hū aya'yususx kus mEk'ū'dūst ītsaī'sik's. Tem k'Ets mu^{n}'hū hī'k'e yaī'tsxa tī'ūt!hūnaī'nx. Tslimk'ī'yux^{u} ¹k'qō'tsE kuts-Lī'xask', tem k'im k'Ets-axa qaa'yux^{u} ¹k'ts-kusnū^{n}'hayust!Exk'. Tem k'Ets tsipstxanīyū'Lx tem k'Ets kūitaī'nx yā'sau: "K'Līya^{ε} lā^{a} ham Lān, k'-hī'k'e tai^{ε} mEk'ū'dūst. K'is hī'k'e mu^{n}'hū tai^{ε} Limī'staldū xas kla'mtslEm ts-La'mxadōok'. K'-hī'k'e łōwī't!ītsū, sis tExwaī'tsū." Tem k'Ets mu^{n}'hū mis Lxayaī'tx, tem-axa tpaī'nx, tem k'E'Lxats mu^{n}'hū yEaī'nx. "Ai'xap-ū mu^{n}'hū qxen'k's!" Lā'łta mi'siLx qau'x yā'tsx kus hī'tslEm, lā'łta mis hī'k'e mEhī'lqtst!emxt[3] kus ītsaī'stuxs. Temu^{n}'hū misi'Lx-axa wī'lx qxe'nk's, tem k'ELxa'ts-axa mu^{n}'hū k'i'stnx. Tem k'Ets-axa mu^{n}'hū Lkwēi', tem k'ELxa'ts mu^{n}'hū xē'tsux^{u}.

Tem ¹Līya^{ε} qā^{a}'tsE temi'Lx wī'lx LEyā'tstik's qalpaī'. Tem k'Ets mu^{n}'hū halā'tsī ma'yExa kus mena'tEm. "A'lk'xuł-wa k'a^{n}'tsūs, k'in phainsaī'm." Tem k'Ets mu^{n}'hū k'!iqaī', tem ayaī' ītsaī'sik's. Tem qaaī' tem pxēltsūsa'łnx. "Hanī'k'ex-E'n wī'lx?"—"Ā'a, tsqayu'natxa'L ¹k'ta's le'wī'."—"Xū'k'Ep-E'n!"[4]—"Ā'a, sin hā^{a}'t!ōLx k'iLxa'n Lowa'staux."—"Temi'Lx nā'k'-En?"—"Īs kwē'Lxan-auk' k'i'stnx."—"Te'mx ta'xtī-E'n xam^{ε} xamk'! k'!iqaī'?"—"ILa'nta[5] hī'k'e phainaī'st." Tem k'Ets-axa mu^{n}'hū Lkwī' temi'Lx LEā'laux kuts-hā'at!ōk'iLx ō'k'eai ¹k'yā'tsx. Temi'Lx mu^{n}'hū qauwā^{εa} k'!iqaī' temi'Lx qā^{a}'tsE ītsaī'. Tem k'Ets mu^{n}'hū īs xa'mEt-s-pī'tskum tem k'Ets ma'yExa kus mena'tEm. "Qailā' xūtsā' tem kusi'Lx ¹Līya^{ε} nā'mk' qō^{n}'t!Em kus LEyā'tsit?" Tem k'Ets mu^{n}'hū yEā'łnx. "¹Līya^{ε} a'! Sxas hī'k'e ami'stīs ta^{ε}muqwa."—"ILa'nta[5] hī'k'e yā'sau." Tem k'Ets mu^{n}'hū ¹Līya^{ε} qa^{a}'tsE tem k'Ets ma'yExa. "Qai hī'tE lā tem kus-uk^{u} hī'k'e sa'pt!ist kus puū'ya^{ε}?"—"Ami'stīs hī'k'e ta^{ε}muqwa."—"I'Lanta hī'k'e LEyā'saux." Tem k'Ets mu^{n}'hū

[1] *płūi'nx* would have been more proper, since the stem *kul^{ε}-* can be used with plural objects only.

[2] *kūints!-* 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 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

qalpaī' ma'yEXa. "K'ikau'stxan-ū ha īī, nā'k'sEp-E'n tsā'nxa?"—"Łałīya$^{\varepsilon}$[1] nā'mk' tsā'nxa."—"Qailā' xūtsā'?"—"Ā'a, akī^{n}' ⁱk'yā'tsx kwas nā'tk'[1]. Nā'mk' k'Ets ayaī' kus łtsā'nt, temu^{n}'hū k'Ets tskwī'łnx kus puū'ya$^{\varepsilon}$, k'is hī'k'e tpayū'LĪ xaku's akī^{n}', k'is Lpul'wī'yūdī[2] k'is halk!wa'a. Īs ī'mstE tem kusE'x Lhayā'naux kus puū'ya$^{\varepsilon}$ qauwā't-uk^{u} hī'k'e sā'pt!ist." Tem k'Ets mu^{n}'hū ma'yEXa. "K'in k'e'a ayaī'mi k'inai'ī LEai'sī lā^{a} mu^{n}'hū qas tsxūi'tit!īx kus puū'ya$^{\varepsilon}$." Tem k'Ets mu^{n}'hū k'e'a ayaī' mEpuū'yata. Tem k'Ets mu^{n}'hū mis wī'lx kus nā'tk'ik's, tem k'Ets piltkwaī', temu^{n}'hū qa'halt tskūi'nx kus puū'ya$^{\varepsilon}$. Tem łtā ⁱLīya$^{\varepsilon}$ qā^{a}'tsE tem LEaī'sx kus tsūdaī's k'-ū awī'łau. Tem k'Ets-axa mu^{n}'hū k'!iqaī' tem tī'ūt!'wantxaī' is lā'quns tem-axa pEsa'x. Temu^{n}'hū mis łt!a'msitx, tem k'Ets mu^{n}'hū łkūi' tem piltqwaī' hak'!ē'ts kwas nā'tk'[1]. Te'młta ⁱLīya$^{\varepsilon}$ qā^{a}'tsE te'młta auLī' kus tsūdaī's. Tem k'Ets mu^{n}'hū LxwE'tsinx. Temu^{n}'hū mis łk'!iqaī'tx, te'młta hamstī't! ta is haya$^{\varepsilon}$. Tem k'Ets mu^{n}'hū kusaī'nx yā'sau: "Xa-ⁱLīya$^{\varepsilon}$ łqaya^{n}'kwautELī[3] as hī'tslEm ts-puū'yak'; k'-Līya$^{\varepsilon}$ lā^{a} xam Lān, k'-hī'k'e mu^{n}'hū tai$^{\varepsilon}$ haya$^{\varepsilon}$. K'is łōwī't!ītsū kus kla'mtsLEm ts-ła'mxadōok', nā'mk' sis LxwE'Lxwatxū." Tem k'Ets mu^{n}'hū mis Lxayaī'tx, tem-axa k'!iqa'yususx. Temu^{n}'hū mis-axa wī'lsusx k'!ē'tsk'is, tem ts-yū'lk' k'-tk'ila'łn. Temu^{n}'hū mis Lxaī'łnx, temu^{n}'hū ts-yū'lk' k'-tinū'txēłn. Temu^{n}'hū mis łts!isī'yū, temu^{n}'hū nūnsa'łnx. Īs ī'mstE tem kus ī'mstE ts-lī'qłnsk' kus tsūdaī's, lā'łta mis k'Ets imī'stanx.[4] Temu^{n}'hū mis k'Ets k'eaī', temi'Lx mu^{n}'hū-axa Lkwī' temi'Lx mu^{n}'hū xē'tsux^{u}. Temu^{n}'hū ⁱLīya$^{\varepsilon}$ qā^{a}'tsE tem k'Ets ma'yEXa kus mena'tEm. "Wī'lxaił ī k'a^{n}'tsūs!" Temi'Lx mu^{n}'hū wī'lyEm, temi'Lx k'!iqaī' temi'Lx kul$^{\varepsilon}$aī'xasx. Tem k'Ets mu^{n}'hū ⁱLīya$^{\varepsilon}$ qā^{a}'tsE tem ma'yEXa kus mena'tEm. "Ī'īn-ū ha k'īsk'aī'." Tem k'Ets mu^{n}'hū qauwā$^{\varepsilon a}$ tas lā^{a} tem hūk'tsaī'nx. Temu^{n}'hū ⁱLīya$^{\varepsilon}$ qā^{a}'tsE te'młta hī'k'e qauwā$^{\varepsilon a}$ tas lā^{a} łnū'nsumxtaīsxamsk' wī'lx, temi'Lx mu^{n}'hū nūnsaī'. Temu^{n}'hū mi'siLx tū'nstxa, temi'Lx atskwīxwaī'. Tem k'Ets mu^{n}'hū ⁱLīya$^{\varepsilon}$ qā^{a}'tsE tem k'Ets ma'yEXa kus mena'tEm. "Hē+, xa'ku tomi'La wa nūnsa'a tEsi'n pa'stūwīt!" Te'młta ⁱLīya$^{\varepsilon}$ qā^{a}'tsE tem tskwayū'Lnx as hī'tslEm hak'Eqau'x īs tsk'ī^{n}'tsī. "Te'mip-E'n nāk'ī'yEmtsux^{u} tEpi'n pa'stūwīt!, sin tEmā'msū?" Tem k'Ets ma'yEXa. "Lā'-E'n tas pī'ūsxaī? Ā'a, qa'lpEX ī nī'i ma'yEX ī!" Temu^{n}'ū mis qalpaī' pīūsxa$^{\varepsilon}$yaī', tem hī'k'e aū'L. Tem k'Ets mu^{n}'hū ma'yEXa kus mena'tEm. "Hā^{a}'łqap! K'ił kwēk'saī'xasxam." Tem k'Ets mu^{n}'hū qau'wīs kumkwī' yā'sau: "Kwēk'saī'xasxaił, kwēk'saī'xasxaił, kwēk'saī'xasxaił!" Temu^{n}'hū misi'Lx k'ilū'stxa, temu^{n}'hū qalpaī' pī'ūsxa$^{\varepsilon}$yaī. "Te'mip nāk'ī'yEmtsux^{u}-E'n tEpi'n

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[1] *Līya$^{\varepsilon}$ + -l.*

[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 mu^{n}'hū ma'yExa kus mena'-tEm. "Mā'xaīsxaił, mā'xaīsxaił, mā'xaīsxaił!" Tem k'Ets mEha'-nīx yā'sau: "K'ił nāk's-E'n?" Tem k'Ets mu^{n}'hū LEai'sx kus inī'yū, tem-axa, "Inī'yūk'sił-auk', inī'yūks'EL-auk', inī'yūk'SEL-auk', mE-
5 qē^{n}'hīyūxasxa'yauk',[1] mEqē^{n}'hīyūxasxa'yauk', mEqē^{n}'hīyūxasxa'-yauk', inī'yū!" Temu^{n}'hū mis k'iLx ¹Līya^{ε} nā'k's tsk'ūidī'yūsxam, temi'Lx mu^{n}'hū hak'i'm qauxank'saī'. Īs ī'mstE tem kusi'Lx-axa hak'Eqau'x pī'ūsxaī kus yō'łtsuxs, lā'łtasiLx k'i'mhak's tsk'īū'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 tīūt!hūna'łnx tas le'wī', tem-
10 u^{n}'hū k'exk'a'Lnx tas hī'tslEm; ts-mEqami'ntisk' tas hī'tslEm. Temu^{n}'hū is Lxat-s-hī'tslEm tem łtsā'mausxa: "Īs lā'tEq hī'tE tsa^{ε}tī tem tasi''L k'exk'a'Lnx?"—"Ła, ¹Lanīya^{ε} mEłā'nx īs lā^{a} ts-kwā'łnk'. LEyā'saułnx, k'-hī'k'e hak'au^{ε} k'exk'a'Ln tas hī'-tslEm." Temu^{n}'hū mEk'a'xk'aux-slō ts-hī'tEk'. Xa'mEt-s-hī'tslEm
15 k'is amī'ts!ī īldī'm. "Īs lā'tEq hī'tE tsa^{ε}tī tem tasi''L k'exk'a'Lnx tas LEyā'tsit, ts-mEqami'ntisk' tas hī'tEslEm?"

Temu^{n}'hū mEk'axk'au'x-slō ts-hī'tEk'. Hamstī^{ε} hī'k'e mukwī'sta tas hī'tslEm. Hamstī^{ε} hī'k'e tas intsk'ī's tem Lhilkwaī'sūnx. K'Ets łEyō'lat silī'kwEx, LEyā'saułnxaLx. "Nā'mk' słis łk'a'xk'ī-
20 yūsxam, k'-hau'k's qasuwā'Ln tas hī'tslEm." Ī'mstE LEyā'saułnx. Ts-mEqami'ntisk' tas hī'tslEm mEk'a'xk'aux tas hī'tslEm. Tem īs xa'mEt-s-qamłī's temu^{n}'hū łEyū'lat si'łkustEx. "P-tskwa'yūts īs intsk'ī's tem tasi'n k'ā'xk'etnx tas hī'tslEm. K'-Līya^{ε} qa^{a}'tsE k'inau'k's k'aū'k's qasuwa'a hī'k'e hamstī^{ε} tas hī'tslEm. K'-Līya^{ε}
25 qā^{a}'tsE k'is mEqami'nxam hī'tslEm tas hū^{n}'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 ¹Līya^{ε} hā^{a}'łqa ayaī'm. Nā'mk' sins tqaia'ldī, k'i'pauk's[3] Lq!aī'm k'aū'k's." Łt!a'xsalt-auk' ts-hai^{n}k'[4] tas hī'ts-lEm, "K'-qa^{ε} iltqa^{ε}tit-slō k'łis mu^{n}'hū wī'lī?", ts-hai^{n}k'-auk' tas
30 hī'tslEm. "Qwon tī'wīt! sin łān. Qa'nhapin tīwī't!hūnsalyu'x^{u}. K'-qwon tī'wīt! sin łā'ni." Ts-łīlī'daułnsk' tas hī'tslEm. Temu^{n}'hū mis qalpaī'xatit-s-k'a'xk'etisk' tas hī'tslEm, "K'-Līya^{ε} qā^{a}'tsE pins[5] mu^{n}'hū ik'xē'yū. Nāmk' sipi'ns mu^{n}'hū qasuwa'yū, k'is hī'k'e LEmkwa^{ε}stExłt!enū't k'ins mu^{n}'hū qasuwa'a. K'ipi'ns mu^{n}'hū

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[1] *m-; qē^{a}'hīyū* DARKNESS; *-xasx* 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 Lillooet, 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 łEmkwa$^{\varepsilon}$tstExłt!Enū't k'au'xus xūtsā' k'i'mhak's ayaī'm. K'in tqēlī'k'tautū ts-łā'nk', nā'k's k'ins qasuwa'a łimkwa$^{\varepsilon}$-stExłt!Enū't. K'ins mu^{n}'hū tqēlk'ī'yū-slō ts-La'nk'. K'ip-E'n mu^{n}'-hū ayaī'mi? Nā'k's k'ins mu^{n}'hū qasuwa'a, k'iLx tskwaī'łt!oxs ts-yū'lk'. Xe'Lk'it-s-milhūdaī's k'ipi'n ī'mstE tīūt!hūna'yū, k'-tskwaī'łt!uxs pin yūl."

Temau'x mu^{n}'hū k'e'a qasuwaī'nx as łimkwa$^{\varepsilon}$stExłt!Enū't. "K'ipst ayaī'm Yaqō'nak's, pstai'ī k'im płamxadōwaī'm. K'-k'im k'i'pstis mEqami'nt Lowa'txayūsxam, k'-k'im k'i'pstis płamxadō-waī'm. Pstin La'mxadōo k'is-axa īta$^{\varepsilon}$ pLa'mxadōwaī'm k'im. Temau'x mu^{n}'hū antū'u xūtsā' k'au'xus ayaī'm Wusī^{n}'k's, k'au'xus k'im pła'mxadōwaī'm." Temau'x mu^{n}'hū k'e'a ayaī'. "K'-tskwaī'-łt!oxs pin yūl." Tem ī'mstE tem kusi'Lx xam$^{\varepsilon}$ ts-yū'lk'iLx kus Yaqō'n kus Wusī^{n}'. "Pstin La'mxadōo k'is-axa īta$^{\varepsilon}$ pła'mxadō-waī'm, k'i'pstis ītsaī'm. K'-au'k' īta$^{\varepsilon}$ hak'aūk'[1] yā'tsī. K'ip ī'mstE ītsaī'm, nā'mk' sipi's mEqami'nxam. P-hī'k'e hamstī$^{\varepsilon}$ intsk'ī's Lhilkwaī'sī, nā'mk' si'pis mEqamī'nxam." Temi'Lx mu^{n}'hū k'e'a Lhilkwaī'sEx. Temu^{n}'hū īta$^{\varepsilon}$ qasuwaī'nx Yā'xaik'ik's. "K'-k'i'mhak's īta$^{\varepsilon}$ ayaī'm xe'Lk', k'is k'im īta$^{\varepsilon}$ pła'mxadōwaī'm. K'-xam$^{\varepsilon}$ pin yōl. Īs psi'nLxat-s-milhūdaī's[2] k'-xam$^{\varepsilon}$ pin yūl." Temi'Lx mu^{n}'hū k'e'a tskwaī'łt!xa ts-yō'lk'.

Temu^{n}'hū qalpaī'nx qasuwaī'nx Kwa'sik's łimkwa$^{\varepsilon}$tstExłt!Enū'-taux. Temau'x mu^{n}'hū k'e'a k'i'mhak's ayaī'. "K'ipst k'im pła'mxadōwaī'm." Temau'x mu^{n}'hū k'e'a imstī'. "Antū'u xūtsā' k'i'nauxus[3] qasuwa'a Tqulma$^{\varepsilon}$k'ik's, k'aux ayaī'm Tqulma$^{\varepsilon}$k'ik's. K'au'xus k'im ītsaī'm, k'au'xus k'im pła'mxadōwaī'm. K'-tskwaī'-łt!oxs pin yō'laux kus Kwa'sitaux s-hī'tslEm. K'iLx tskwaī'łt!oxs ts-yō'lk'. K'iLx k'im pLa'mxadōwaī'm, ts-ła'mxadōok' k'is-axa īta$^{\varepsilon}$ pLa'mxadōwaī'm k'im. P-ī'mstE phīlkwaī'sxam, nā'mk' sips mEq-ami'nxan [1]k'LEyā'tsit. P-hī'k'e hamstī$^{\varepsilon}$ intsk'ī's Lhilkwaī'sī. Nī'tsk'epin łīlī'taudux^{u}, pis ī'mstE Lhilkwaī'sī, nā'mk' si'pauk's-axa[4] wī'lalyEmx^{u} is le'wī'. P-ī'mstE phīlkwaī'sxam. P-LxūI'Lxwatxam is tsūdaī's. K'ip ī'mstE ītsaī'm. K'ipi'n ī'mstE tī'ūt!hūna'yū. Temu^{n}'hū as Kwa'sitsLem temi'Lx-axa īta$^{\varepsilon}$ ts-ła'mxadōok' temi'Lx-axa īta$^{\varepsilon}$ pła'mxadōwaī'. P-ī'mstE mEqami'nxam, nā'mk' sips ītsaī'm. Pin qan ī''tEm, k'ip ī'mstE phīlkwaī'sxam. Hamstī$^{\varepsilon}$ tas intsk'ī's pin qan ī''tEm. Pis ī'mstE Lhīlkwaī'sī, nā'mk' sips mEqamī'nxam. Xa'mEt-s-hī'tslEm k'is tskwaī'Lī pxami'nt,[5] k'is-axa īta$^{\varepsilon}$ LxwE'Lxwatxam is tsūdaī's. K'i'pin hī'k'e hamstī$^{\varepsilon}$ qaqa'n

[1] Consists of *hak'-+k'aū* 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' + -axa*.

[5] Contracted for *Lpxami'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

ī''tem, nā'mk· sauk·s-axa wī'laltxam is le'wī'.[1] K·i'pin hī'k·e qaqa'n hamstī^{e} ī''tem nū'nsumxteli.'' Temu^{n}'hū k·e'a ī'mste phīlkwaī'sex tas hī'tslem. Temi'lx[2] mu^{n}'hū k·e'a hamstī^{e} hī'k·e intsk·ī's lhilkwaī'sex. Nā'mk·ilxau'k·ets-axa[3] wīlī'yem-slō, k·i'lxas hī'k·e hamstī^{e} intsk·ī's lhilkwaī'sī. K·ets pk·i'lhīt silī'kwex, k·is-axa īta^{e} lqa'tūt silī'kwī. Tem ¹līya^{e} qā^{a}'tse tem meqamī'naux tas hī'tslem ¹k·leyā'tsit. Nā'mk·ets[4] axa qala'msk·ink·aī'-slō, k·i'lxas mu^{n}'hū lxūi'lxwatxam, k·is-axa lhū^{n}'squsūt[5] silī'kwī, k·is-axa tspūi'tinsūt silī'kwī, k·is-axa lhī'tslinsūt silī'kwī. Ī'mste philkwaī'sex tas hī'teslem, k·au'k·ets[6] axa wīlī'yem-slō. ''Xa-ī'mste phīlkwaī'-sxam, nā'mk· sxau'k·s[7] axa wī'lalyemux^{u} is le'wī'.'' Temu^{n}'hū k·e'a ī'mste hī'k·e phīlkwaī'sex hamstī^{e} tas milhūdaī's. ''Hamstī^{e} hī'k·e tas lā^{a}, hamstī^{e} tas tsūdaī's, kō'k^{u}t-auk· s-tsūdaī's, k·ips nū'nsitxaī. Pin qaqa'n ī''tem. P-ī'mste phīlkwaī'sxam, nā'mk· sips meqamī'-nauxam.'' Temi'lx mu^{n}'hū k·e'a phīlkwaī'sex. ''K·-hau'k·s x·ū'-lamtxam tas hī'tslem. Qan k·i'pins wī'līyū. Pis ī'mste phīlkwaī'-sxam.'' Temu^{n}'hū k·e'a lhīlkwaī'sūnk ī'mste.

¹līya^{e}[8] qā^{a}'tse leyā'tsit as hī'tslem, tem hī'k·e tsā^{a}'me mesanā'-qasalx is le'wī'. Hamstī't! is łla'xus tem lhilkwaī'sex qas le'wī', 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^{a}'me lla'xusex. K·is hak·ta'ming·ink· k·is xa'met-s-hī'tslem kū'yadī. Tsā^{a}'me hī'k·e tslilō'xwēłnx, lā'łtas hī'k·e tsā^{a}'me meqami'nt as xū'dīyū. Īs ī'mste k·is xa'met-s-hī'tslem kū'yadī. Temu^{n}'hū k·e'a ī'mste lhilkwaī'sex-slō hak·-eqamī'n, nā'mk· mis qai^{n}haī' qamī'n ¹k·leyā'tsit ¹k·ta's le'wī'. Tem ī'mste phīlkwaī'sex. Xa'met-s-hī'tslem k·is ī'mste phīlkwaī'-sxam. Temu^{n}'hū k·e'a ī'mste philkwaī'sex, nā'mk· mis meqamī'-naux tas hī'tslem.[9] Tem hī'k·e hamstī^{e} ī'mste philkwaī'sex tas hī'tslem.[10] K·is xa'met-s-hī'tslem hī'k·e tsā^{a}'me mesū^{n}'lhak· !ētxam. K·is hī'k·e tsā^{a}'me lā^{a}, lā'łta mis hī'k·e tsā^{a}'me tskwaī'lx sū^{n}'-lhak· !ēt. Ī'mste phīlkwaī'sex. Hamstī^{e} īs qau'waī-slō ī'mste phīlkwaī'sex tas hī'tslem. Xa'met-s-hī'tslem k·is ī'mste philkwaī'-

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[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 *nāmk·k·ets.*

[5] Or *lhū^{n}'squtsūt.*

[6] For *nā'mk·auk·ets.*

[7] *sis+-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 Alsea 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

sxam. K'-hī'k'e tsā^{a}'me mełā'nī imstī'tit-s-intsk'ī's, nā'mk's LEhilkwaī'sī qas le'wī' ī'mste. Temu^{n}'hū k'e'a hamstī^{e} tas intsk'ī's mełā'nx, nā'mk'Ets yō'ltsuxsī s-le'wī' tsā^{a}'me. K'Ets hī'k'e hamstī^{e} tas hī'tslem ts!ilō'xwax īs ī'mste ts-kwā'łnk'. "K'-Līya^{e} qā^{a}'tse k'is
5 Llxusaī'm. K'is k'!iqaī'm tas k'i'lū hakō'k^{u}.[1] Ī'mstan LEyā'-sauLnx.[2] Ī'mste pis hī'k'e xe'īLk'e Lhaya'nausxam, nā'mk's hī'k'e tsā^{a}'me Lla'xusī is le'wī', k'-hak'ta'ming'ink' k'is k'!iqaī'm tas k'i'lō hakō'kwauk'." [3] Temu^{n}'hū hī'k'e qlaī'tsitxaūnx hamstī^{e} hī'k'e is wulī's-auk'. Temu^{n}'hū łilī'taux hamstī^{e} tas hī'tsLem.
10 "Xe'īLk'ep Lhaya'nausxai! K'-Līya^{e} qā^{a}'tse k'is k'!iqaī'm hakū'k^{u} tas k'i'lū. K'-hak'ta'ming'ink' k'is ts!xū'Ln tas le'wī'." Tas łt!imū'haxasxamst-auk' [4] ts-hai^{n}k', sas [5] ī'mste tskwaī'Lnx as hī'teslem. Temu^{n}'hū k'e'a nā'mk' k'au'k'Ets axa wī'lx-slō, k'is ī'mste hī'k'e phīlkwaī'sxam tas hī'tslem. Łt!imū'haxasxamst-
15 auk' ts-hai^{n}k' tas hī'tslem, lā'łta mis-auk' hī'k'e hamstī^{e} qas hī'tslem k'!a'ts!īLx ^{i}k'ts-hai^{n}k',[6] nī'tsk'ak^{u} [7] sū^{n}'lhak'!ī as hī'tslem. Temu^{n}'hū k'e'a k'a^{n}'ts!īLnx-auk' īs hai^{ne} ī'mste, sas ī'mste yaā'lau ^{i}k'ats-sū^{n}'lhak'!ēk'-uk^{u}. Nā'mk'Ets tsila'hax, k'is hī'k'e hamstī^{e} qas hī'tslem k'a'xk'eLī, sas yā'lautxa, k'-Līya^{e} qā^{a}'tse s k'!iqaī'm
20 tas k'i'lū. Ī'mste k'is hī'k'e hamstī^{e} qas hī'tslem k'a'xk'eLī, sas tskwaī'Lnx k'-Līya^{e} qā^{a}'tse k'is k'!iqaī'm tas k'i'lō hakū'k^{u}. Tem īs ī'mste tem ī'mste ts-hīlkwaī'sk' tas hī'tslem.

Temu^{n}'hū xa'mt-auk' īs ūlī's temu^{n}'hū k'e'a ^{i}Līya^{e} qā^{a}'tse k'!iqaī'm tas k'i'lū hakū'k^{u}. Temu^{n}'hū k'e'a imī'stal s-le'wī.
25 K'!a'qisal as kō'kut-s-k'i'lū. Lās qau'x tas tsk'ī^{n}'tsī, te'młta hī'k'e hamstī^{e} qalī'xusau [8] mis mu^{n}'hū k'!iqaī' tas k'i'lū. . . .[9]

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[1] Simplified for *hak'Ekō'k^{u}*.

[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^{e}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'-; kōk^{u}; -auk'*.

[4] *t!imū'- . . . -auk' ts-hai^{n}k'* TO FEAR.

[5] Abbreviated for *mi'sas*.

[6] *k'ts!- . . . -auk' ^{i}k'-ts-hai^{n}k'* TO BELIEVE.

[7] Instead of *nī'tsk'-uk^{u}*.

[8] *qalxu-* 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$^{\varepsilon}$-taux mEtsā'sidūt, hamstī$^{\varepsilon}$taux qā'alt ts-ła'mxadōok'. Īs xa'mEt-s-LQē'tsit tem LQaltīyaī' ats-ma'hatsk'. ¹LīYa$^{\varepsilon}$ tsā^{a}'mE qā^{a}'tsE LQalī'-tEx tem k'im yūxē'.[3] Tsā^{a}'mauk' hī'k'e LQalī'tEx ts-k'a'ltsūk', sas yūxē' ats-ma'hatsk'. Tem lik'aīsalyū'Lx. Īs xa'mEt-s-pī'tskum tem ¹LīYa$^{\varepsilon}$ nū'nsitxa, tem taī'Lx ats-ma'hatsk', sas yūxē'. Tsū'nk'xa-tsuxtit-s-pī'tskum tem ayaī', p!ī'xanx ats-hī'yak'. "Nī'tsk'-auk'-E'n xam k'a'ltsū, sin hīya$^{\varepsilon}$, sas yūxē' asi'n ma'hats, sis-axa wī'lī sūdā'astit-s-pī'tskum?" Ī'mstE īlī'tEsal. "LīYa$^{\varepsilon}$ sin hīya$^{\varepsilon}$. Xa-nū'nsitxam hī'k'e qā^{a}'lte, sxas-axa łEaqa'yūsxam."[4] Ī'mstE īldī'-nx. Yāsau$^{\varepsilon}$yaī'nx ¹LīYa$^{\varepsilon}$ lā^{a}. Hī'k'auk' tai$^{\varepsilon}$ łt!a'xsalx ts-hai^{n}k-ī'mstE: "K'in-axa łōta'yū ī'mstE."

¹LīYa$^{\varepsilon}$ tsā^{a}'mE qā^{a}'tsE tem k'im łqaldīyaī' ats-ma'hatsk'. ¹LīYa$^{\varepsilon}$ tsā^{a}'mE qā^{a}'tsE LQalī'dEx, tem k'im yūxē'. Tsā^{a}'mauk' hī'k'e LQalī'-tEx ts-k'a'ltsūk', sas yūxē' ats-ma'hatsk'. MEyā'sauxa, tqaia'ldEx sis-axa wī'lī ats-ma'hatsk'. Tem ayaī'xa k'i'mhak's. "Sin hīya$^{\varepsilon}$, tsā^{a}'mE hī'k'e aqā$^{\varepsilon a}$t, sau'xus-axa[5] wī'lī a'stin La'mxadū īs sūdā'-astit-s-pī'tskum." Ī'mstE yāsau$^{\varepsilon}$yaī'nx ats-ītsaī'sk'.[6] "¹LīYa$^{\varepsilon}$ ī'mstE, sin hīya$^{\varepsilon}$. Xa-hī'k'e tai$^{\varepsilon}$ nū'nsitxam, xas-axa łEā'qayūs-xam." Ī'mstE yāsau$^{\varepsilon}$yaī'nx. "Tsā^{a}'mEn hī'k'e tqaia'ldEx stin ła'mxadōo sau'xus-axa wī'lī, te'młta xa-¹LīYa$^{\varepsilon}$ tqaia'ldEx ī'mstE. Hī'tslEm yuwī'xal tem LaxayaE[7] nā'mk' wī'lal, tem LaxīYa$^{\varepsilon}$ tqaia'-ldEx ī'mstE. Tem xa-yāsau$^{\varepsilon}$yE'mtsx, 'Ī'mstE aqā$^{\varepsilon a}$t.'" Ī'mstauk' łt!a'xsalx ts-hai^{n}k'. Tem hī'k'e tsā^{a}'mE aqā$^{\varepsilon a}$t, mis ī'mstE mEyā'-saux. Hī'tsLEm tem-axa wī'lal qōma$^{\varepsilon}$ts sūdā'astit-s-pī'tskum, sis ī'mstE ilī'tEsaltxam. K'-hī'k'e tsā^{a}'mE aqā$^{\varepsilon a}$t, sis ū'k'eai pEyū'-xaxam,[8] k'is-axa wīl sūdā^{a}'stit-s-pī'tskum.

Tai$^{\varepsilon}$ mu^{n}'hū ī'mstE. Ī'mstE qē'k'īyū īs qamī'n.

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[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 *xe'Lk'aux łmū'tsk'EXłt!Enū't.*

[3] Literally, "he disappeared."

[4] *ā'qa* WELL.

[5] *sis* + *-aux* + *-axa.*

[6] Literally, "his house."

[7] *¹LīYa$^{\varepsilon}$* + *-axa.*

[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!u [1]

Vulture

(Told by Thomas Jackson in 1910)

Hau'k·s hī'k·e x·ū'lamtxa ⁱk·ta's le'wī'. Temuⁿ'hū īs xa'mEt-s-le'wī' wī'lx tem ītsaī'xa. Kwas tsqē'wiLx tem mELa'mxadōot. Mena'tEm mukwaᶜslī tem qō'tsE la'yayū'Lx.[2] Tem yāsauᶜyaī'nxaLx. "Tqaia'ltxan kupi'n hā'kumxus."—"K·eai'sa, xa-mukūslīya'a." Temuⁿ'hū k·e'a mukūslīyaī'nx tem qāᵃ'tsE ītsaī'.

Sūdā'astk·emyuk· īs pī'tskum temuⁿ'hū txanaī'nx ts-qu'm'tūuk·. "K·ił ayaī'mi pītsaī'st."—"K·eai'sa, pin ūsta'yū." Temi'Lx muⁿ'hū k·e'a ayaī'. Temi'Lx muⁿ'hū wī'lx ⁱk·iLx [3] yā'xau. MEhaya'nīxa īs qauwaī'-slō. Hī'k·e tū''yEx [4] tas qē'kus. K·Ets ta'mE ⁱLīyaī ts!-ōwaī'nx-slō. ⁱLīyaᶜ xūs nī'i ī'ltistaī. Limła'ntx [5] lāᵃ ts-qē'kusk· kwas tuwī'hīx: hī'tsLEm ts-qē'kusk·. "Wī'lxał muⁿ'hū sin qu'm-hat. Hūⁿ'k·i tEłi'n tsimī'xayū."—"K·in-E'n muⁿ'hū iltqaī'm?"—"Ā'a, ł-pītsa'a tas kōts." Temuⁿ'hū k·e'a imstī' qauwāᶜᵃ īs pī'-tskum. Temi'Lx-axa yālsaī' īs Lqamī'łaut.

Temuⁿ'hū mis-axa qaī'-slō, tem Lxats halā'tsī ayaī' qalpaī', te'młta hī'k·e ī'mstatxū qalpaī'. Qalpaī' Lxats halā'tsī tsīłtxwaī': Łtōwaī'-slō tem-auk· Lxusū'yū [6] as k·iłaᶜ. "Ā'a, sin qu'mhat, x-auk· qaayū'-Lī." Te'młta hī'k·e xilt!ī'nx īs kū'xᵘ. "ⁱLīyaᶜ ī'mstE! Lō'quxat ⁱk·ham tā'mtEm!" Temuⁿ'hū łEyū'łīyūsx-aū qauxa'nk·s temuⁿ'hū Lōqudī'nx. Yu'xū ⁱLīyaᶜ ā'mta łt!a'xusalsx, te'młta łk·imsī'yū as kūts. Haīⁿk· łk·imsī'yut!Em ts-tā'mtamk·-ukᵘ. Tem psinī'k· !xEk·-emyuk· īs pī'tskum tem Lxats muⁿ'hū ī'mstE halā'tsī. (This was done for four consecutive days.) Temuⁿ'hū sūdā'astk·emyuk· tem-uⁿ'hū Lxu'ntłnx. Łk·imsī'yut!Em hatsi'lkᵘ is kōts. ⁱLīyaᶜ lāᵃ ilt-qaī'xasxam. Qauwāᶜᵃ lāᵃ wahau'hīnx, k·iłta's yāsauᶜya'łn, "ⁱLīyaᶜ lāᵃ iltqa'yū." Tem yāsauᶜyā'łnx, "K·in-ukᵘ qasuwa'a as mEhaya dau k·aⁿ'łits!" Temuⁿ'hū k·e'a wī'lx, qaltsīxwaī' haEp'nk·. "K·in ⁱLīyaᶜ lāᵃ iltqa'yū. K·in-axa k·i'stū, k·in-ukᵘ qasuwa'a as k·aᶜk·." Temuⁿ'hū k·e'a wī'lx. "Lā'-E'n k·Ex tqaia'ltEx?"—"Ā'a, k·Ex-aū łEi'k·īts ⁱk·ham haiⁿᶜ." [7]—"Lā'tqaltxax-E'n te'mx hūⁿ'k·i?"—"Ā'a, xasi'n qu'mhatiLx k!wāyE'mtsx." Temuⁿ'hū qaltsīxwaī' hapE'nk·. ⁱLīyaᶜ qāᵃ'tsE qa'ltsitxanx, te'młta muⁿ'hū k·e'a sp!a'yū.[8] Yahauᶜ-

[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] *lahī-* TO LOVE.

[3] Abbreviated for *nā'k·iLx*.

Footnotes continued on p. 119.

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

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[4] Misheard for *tū'hīx*.

[5] *mɛlān-* TO KNOW.

[6] For *LɛLxusū'yū*; *Lxsū-* TO DROP.

[7] The future tense used as an imperative; *LɛIk'-. . . -ū īs hai*^{ne} TO HAVE PITY.

[8] For *īsp/a'yūsxa*.

yaī'nx ts-sā'ptuxsk'. Temu^{n}'hū mis LEha'yayū, temu^{n}'hū tsimxaī'-xasx. Te'mła hī'k'e xe'LK'. Tem-axa mu^{n}'hū k'!a'lhīstEX, yālsaī'-axa mu^{n}'hū. Tem-axa mu^{n}'hū wī'lx.

[1]LīYa^{ɛ} qā^{a}'tsE yā'tsx, te'mła wī'lx as LEyā'laut, xa'mnī [1]k'tsk'-itxē'. Temu^{n}'hū ayaī' LūI'kut as LEyā'tsit temi'LX mu^{n}'hū wī'lx. Łtsi'mxayūt si'lkustEX. [1]LīYa^{ɛ}qā^{a}'tsE łtsi'mxayūt silī'kwEX, te'mła yāsau^{ɛ}yā'łnx. "LXautaī'nxan asi'n k'ī'yaī, sin qu'mhat. X-auk' qaayū'LĪ." Temu^{n}'hū k'e'a hīlkwaīsaī'nx, tem-axa mu^{n}'hū k'e'a LXūi'nx. Łtsi'mxayūt k'Ets-axa qalpaī' si'lkustEX. "Qā'axasxa-yEmk^{u} [1] ts!a^{ɛ}wa!" K'is mu^{n}'hū k'e'a hīlkwaīsa'a. Te'mła hī'k'e qā^{a}'łtE ts!ōwaī'sx-slō, k'iłta's amī'ts!ī LqalpI'yūsxam as xa'mnī.[2] Łtōwaī'-slō qalpā'łnx k'Ets-axa tsqē'wułnx. "LXautaī'nxan qalpaī'nx sin k'ī'yaī." (This was repeated four times.) Temu^{n}'hū sūdā^{a}'stk'-emyuk' tem yāsau^{ɛ}yā'łnx. "Qalpaī'nxan LXautaī'nx asi'n k'ī'yaī. X-auk' qaayū'LĪ." Temu^{n}'hū k'e'a hīlkwaīsaī'nx. Qaitī' łt!E'msīyū as ma'lkuts. [1]LīYa^{ɛ} lā^{a} iltqaī'xasxam.

Īs[3] łtōwaī'-slō te'mła k'e'a-axa k'!a'lhīstEX mu^{n}'hū. MEhaya'nīxa hau'k's [1]LīYa^{ɛ} xūs lā^{a} LEai'sx, tai^{ɛ} hī'k'e qa'lōs. Kū'kwauk' īs qa'lōs. Temu^{n}'hū ainaī'. Qauwā^{ɛa} hī'k'e īs pī'tskum tem pila'tqwax pENī'k's, k'is-axa qaaī'mi īs qamłī's. ĪłEłī'ts mis LEai'sx k'!ē'-tsik'slō. "Ā'a," txaī'nx-auk' ts-hai^{n}k', "k'-tsqwa axa mu^{n}'hū k'!iqaī'mi." Piltqwaī' mu^{n}'hū pENī'k', psank'tsōwaī'nx. Te'mła mu^{n}'hū k'e'a mEk'!a'qaux. Temu^{n}'hū mis wī'lx tiya'k'!īyūk's, te'mła axa k'im łkwī'xa. Ī'msteE hī'k'e mEyā'xaux qā^{a}'łtE.[4] K'Ets paksal^{ɛ}yaī'nx tEts-LŌ'k'ik', te'mła mEhunyū'qwaux [5] ts-LŌ'-sink'. Ā'^{a}qa hī'k'e xa'mt-auk' s-wulī's tspī'ūtalyususx kū'k^{u}. LEā'lk'tūyū-slō yaī'x-auk' īs hai^{n}^{ɛ}. Te'mła LEai'sx auk'!ī'yEm as kwē^{ɛ}, qō'tsEk's hī'k'e tslaī'qa, te'mła k'-ta'mE hī'k'e LIxqē'łn. "Pst-kuū'yEmts!"—"[1]LīYa^{ɛ}, mEqami'ntEX xan k'ilwī'tū. K'-xas tī^{ɛ}tā'aux [6] kuū'yū, qōma^{ɛ}tsaux auwī'k'!auyEm." Te'mła mu^{n}'hū k'e'a LEai'sx qalpaī' auk'!ī'yEm as kwē^{ɛ}. Te'mła k'Ets hī'k'e halā'tsī ī'msteE yāsau^{ɛ}yā'łnx. (This happened four times.) Tem sūdā'astk'emyuk' te'mła mu^{n}'hū k'e'a LEai'sx as kwī^{ɛ} qalpaī' auk'!ī'yEm. Tem-auk' mu^{n}'hū k'e'a t!xaī'nx ts-hai^{n}k': "Qō'tsaux mu^{n}'hū wa'saux auk'!ī'yEm. Pst-kuū'yEmts!"—"K'eai'sa." Tem-au'x mu^{n}'hū k'e'a wī'lyEm. Kuwī' mu^{n}'hū, aya'yEmxaLX mu^{n}'hū k'!ē'tsik-slō. Temu^{n}hū misi'LX wīlx tsau'wīyūk's, temau'x yāsau^{ɛ}-

[1] *qaa-* TO ENTER; *-xasx* reflective; *-ai* imperative; *-Emk^{u}* 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] *hūinq-* 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

yaī'nx, "X-auk' pi^{n}tqē'm, x-auk' tsqamā'LĪ hams k'!ik's, x-aū ¹LĪya^{ɛ} haya'naltxam, hū^{ɛ}tsk'Exan qaikwa'yū." Temi'LX mu^{n}'hū ayaī'. Pxē'pxēltsū'sxasxaux.[1] "Xa-qanī'xaī qau'wīs stin k'ep."—"¹LĪya^{ɛ}, xa-qanī'xaī qau'wīs." Temu^{n}'hū k'e'a tsa'lhītux^{u} as mEha'īt k!a'nans. Temu^{n}'hū mis LXaī'nx, tem qalpaī' tsa'lhītux^{u} as mELXamnīya^{ɛ}t'. K'aux Lhainaī'dī lā'tqaītxaux. Mu^{n}'hū hī'k'e xūs Lhaya'nīyū. "Ahī^{n}', xa-¹LĪya^{ɛ} hai'nE!, k'xan qai^{n}kwa'yū." Temu^{n}'hū k'e'a hīlkwaī'saīnx. ¹LaLXīya^{ɛ} qā^{a}'tsE yā'xauyEm, te'młtaLX mu^{n}'hū wī'lx k'!ē'tsik's. "Mu^{n}'hū xkwa'xa! Wī'lsxuxan k'!ē'tsik's." Temu^{n}'hū k'e'a xkwaī'. Łkuū'yEmxaux-axa, Lhainaī'-txaux mu^{n}'hū. "Ā'a, imī'staltxaux ta^{ɛ}. K'au'xuts hī'k'e hī'k'Enx qauxa'nk's ats-xwī'xwīk'aux."

Temu^{n}'hū k'!iqaī'xa tem pi^{n}tqaī' k'!ēts. ¹LĪya^{ɛ} qā^{a}'tsE pī^{n}'tqax, te'młta LEai'sx xe'Lk'aux as La'mxadō aūLī', tsī'tsik'!awaux aūLī'. Psank'tsūwaī'nxaux, temu^{n}'hū mi'saux tsqūnkwaī', temau'x qalpaī' tsk'!ē'txa. Ā'aqa hī'k'e qō'tsEk's spū'yū tsī'tsk'!ik'aux.[2] Temau'x tsqē'wiLX. "Nā'k'sipst-E'n yā'xau?"—"¹Laxanīya^{ɛ}[3] nā'k's."—"Ū'k'-Epst-E'n ts-la'mxadōok'?"—"Ā'a, LEyā'saux xaxa'n LĪ^{ɛ} mis kū'kwis łkū'salyususx xas ma'lkuts xan ta^{ɛ}."—"Ā'a, qwo'nhan. Nā'k'-En tEpsti'n LĪ^{ɛ} yā'tsx? Pst-axa p!ē'xaī, k'ipst LEā'lauwī k'-p!ē'xamts." Temau'x mu^{n}'hū k'e'a hilkwaīsaī'nx. Temu^{n}'hū misau'x-axa wī'lx, temau'x LEā'laux ts-LĪ'ak'aux. "LōhauwītuxU[4] xaxa'n ta^{ɛ}."—"Lā'tqaītxapst-E'n tsa^{ɛ}tī? Pā'lauwīsxapst.[5] ĪłEłī'ts yuwī'xsal pstin ta^{ɛ}."—"¹LĪya^{ɛ}! LEā'lautEmtsxaxan mis qō'tsE. LEā'lautEmtsxaxan mis qō'tsE LKū'salyusx xas ma'lkwits, hauwī'i hī'k'axa[6] k'!a'qistEx. Ī'mstExan LEā'lautEmtsx. Lhaya'nauxax-ā hū^{n}'k'i? Ihī'yEmtsxuxan tas xa'mnī." Temu^{n}'hū pxē'ltsūsaī'nxaux ts-ła'mxadūuk'. "Xe'Lk'ētxapst-ā?"—"Ā'a, xe'Lk'ētxaxan."—"Nā'k'-En xe'ĪLk'e ¹k'yā'tsx?"—"K'as k'!ila'hayūk^{u}." Temu^{n}'hū k'e'a qaī^{n}haī' temu^{n}'hū ayaī'. Temu^{n}'hū tsqē'wiLX ¹k'as yā'tsx. Haī^{n}k'¹ ¹LĪya^{ɛ} Lti'slīyutx.[7] Yālsa'yusx mu^{n}'hū. Temu^{n}'hū mis-axa wī'lsusx, temu^{n}'hū wusnī'nx īs qa'sk'!im. Ā'mta hī'k'e tats-LŌ'k'ik' tqēk'ī'nx. Wa^{ɛ}na' hī'k'e ts-LŌ'sink' mEłā'ntELī. Xas pūst! ts-imī'stisk'.

Tai^{ɛ} mu^{n}'hū.[8]

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

[2] Contracted for *ts-tsī'tsik'!ik'aux.*

[3] *¹LĪya^{ɛ} + -xan.*

[4] *wahau'-* TO INVITE.

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

[6] Contracted for *hī'k'e + -axa.*

[7] Contracted for *łsłti'slīyutx.*

[8] This story resembles in many respects the *Cā'xaL* 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-hī'tslEm yā'tsx. Xam^{e} tai^{e} tsqxē^{n}'sk' [2] ts!ilq. Nā'm-k'Ets k'!ilhaī'xa pkō'st, k'is qūmayū'LĪ xatsqxē^{n}'sk'. Temu^{n}'hū k'Ets k'eaī' pkō'st, k'is halt!a'a xatsqxē^{n}'sk' ats-pkō'sxat!ik'. Qauwā^{ea} hī'k'e īs pī'tskum Limī'stalx. ¹Līya^{e} qā^{a}'tsE tsā^{a}'mE tem mE-
5 qaaī'dīx atsqxē^{n}'sk'. Tem psank'tsūwaī'nx īs lā^{a} tem mEqaaī'dīx, lā'łta mis wa^{e}na' tsū'ms īta^{e} tsqxē^{n}'sk'. Te'młta mu^{n}'hū k'e'a pła'-mxadōwaī' atsqxē^{n}'sk', te'młta hī'tsLem pła'mxadūwak' [3] atsqxē^{n}'-sk', xe'Lk'aux qauwa'taux qā'altsuxs. Temau'x xe'īLk'e halsnaī'nx, temau'x mEhī'tslEmaux. ¹Lauxīya^{e} qā^{a}'tsE mEhī'tslEmau, temau'x
10 mu^{n}'hū LEa'łtuxtīyū. Tī'ūt!hūnayū'Lxaux is mū'kuts!ū tem-axa īta^{e} is tsī'tsik'!. Temu^{n}'hū mi'saux LEa'łtuxtīyū, temau'x qauwā^{ea} hī'k'e intsk'ī's hilkwaīsaī'nx.

Temau'x k'i'stnx pkwī'st. Temau'x-axa tsqē'wiLx īs Lqamī'Laut, temau'x pxēltsūsaī'nx ats-ta'ak'aux. "Hanī'k'Ex-En-axa?"—"Ā'a,
15 hak'Ltīwī't!'wantin-axa is kwī^{e}." Qauwā^{ea} hī'k'e īs pī'tskum te-mau'x łk'ī'stalx Ltīwī't!'want. Tsumū'sumyuk' ts-ūlī'sk' te'młta tskwayū'Lx as lā^{a} pī'ūsxa^{e}yaī'. Tem tskwaī'salsxaī; ¹Līya^{e} tskwa-yū'Lx xe'īLk'e tas pī'ūsxa^{e}yaī'. Tem k'Ets-axa yālsaī'xa. Tem psinī'k'Exk'emyuk' īs pī'tskum te'młta k'Ets qalpaī' halā'tsī tskwa-
20 yū'Lx. Temu^{n}'hū tslaī'qatx hanī'k'eai [4] tas pī'ūsxaī, te'młta ¹Līya^{e} tskwaī'Lx nī'i as ilī'dīyū. Tem-axa yālsaī' īs Lqamī'Laut. Tem-u^{n}'hū mis qaī'-slō axa, tem k'Ets-axa halā'tsī qalpaī' ayaī' łtīwī't!-'want. K'im hī'k'e ā'aqa wī'lau is pī'tskum, te'młta k'Ets halā'tsī qalpaī' pī'ūsxa^{e}yaī'. Tem tskwaī'salsxaī. Te'młta mu^{n}'hū k'e'a
25 tskwayū'Lx nī'i as ilī'dīyū. "Qō^{n}'tsuxs k'Exs qō^{n}'tsuxs." Tem-axa mu^{n}'hū yālsaī'. ¹Lauk'īya^{e} [5] xe'īLk'e ts-hai^{n}k' tas tskwayū'Lx. "Intsk'ī's hī'tE tsa^{e}tī? Hanī'k'in tsqwa psa'nk'tsūtxūnx. K'in hī'tE tsa^{e}tī iltqa'Ln?" Hai^{n}k' [1] ¹Līya^{e}-axa ayaī'xa, mis-axa qaī'-slō sūdā^{a}'stk'emyuk' īs pī'tskum. LEmqaminī'yūsx-auk' ts-hai^{n}k'.[6]
30 Te'młta-axa łta'xtiya'yūsxasx,[7] ayaī' qalpaī'. ¹Līya^{e} qā^{a}'tsE qō^{n}'-tsux^{u}, te'młta k'Ets qalpaī' pī'ūsxa^{e}yaī'. "Qō^{n}'tsuxs k'Exs qō^{n}'-tsuxs." K'Ets k'eaī', k'is hau'k's mEhaya'nīxam, k'i'łtas ¹Līya^{e} lā^{a}

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[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 Lillooet Indians, p. 316; Frachtenberg, Coos Texts, p. 167.

[2] Contracted for *ts-tsqxē^{n}'sk'; tsqē^{n}x* DOG.

[3] Simplified for *ts-pła'mxadūwak'*.

[4] For *hak'nī'k'eai*.

[5] *¹Līya^{e} + -auk'*.

[6] Literally, "much became inside his mind."

[7] *taxtī* 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'sī. K'Ets hī'k'e xū'sī qō^{n}'tsxwaī, k'is-axa k'im qalpaī'm pī'-ūsxa^{e}yaī'm. "Qō^{n}'tsuxs k'Exs qō^{n}'tsuxs." K'is mu^{n}'hū qalpaī'm tskwaīsalsxaī'm. Temu^{n}'hū sūdā^{a}'stk'emyuk' tem tsqē'wuLnx. "Lā'tqaītEx-E'n?"—"Ā'a, pkwī'sxan." Temu^{n}'hū LXama'nstEx. Tsīqa'Lnx-uk^{u} tem-axa mu^{n}'hū yālsa'yEmux^{u} ats-LŌ'k'ik'. Temu^{n}'hū mis-axa wī'lsusumux^{u} ats-LŌ'k'ik', tem k'exk'aī'-slō ts-hī'tEk'. Temu^{n}'hū Limtslā'xaxamt si'lkustEx. Qalī'lnx īs tsī^{n}'k'ek^{u} [1] as LŌk'.[2]

Sūdā^{a}'stk'emyuk' te'młtaux ^{1}Līya^{e}-axa tsqē'wiLx. Xūts mis qaī'-slō, tem yāsau^{e}yaī'nx ats-mū'tsk'ak'. "K'ist x'ildī'i asti'n tā^{e}." Temau'x mu^{n}'hū k'e'a ayaī'. Ūstaī'nxaux nā'k'eaisī ^{1}k'as ayā'ltxa. ^{1}Lauxīya^{e} qā^{a}'tsE LOwa'staux,[3] te'młtaux k'im LEma'lhīsx.[4] Temau'x hī'k'e ma^{e}lhya qwulhaī'. Temu^{n}'hū īs Lqamī'Laut temau'x-axa yālsaī'. Tem mis qalpaī' qaī'-slō, tem k'au'xuts halā'tsī ayaī' qalpaī'. Ūstaī'nxaux qalpaī'nx. K'ē'tk'aux[5] nī'sk' wustaī'nx, te'młta k'au'xuts halā'tsī LEma'lhīsx. X'ildī'nxaux hā^{a}'tsE. Temu^{n}'hū misau'x-uk^{u} Lqxā'yūLx ik'ts-hai^{n}k', temau'x-axa yālsaī'. Temu^{n}'hū mis qalpaī' qaī'-slō, tem k'au'xuts qalpaī' ayaī', te'młta k'au'xuts halā'tsī ī'mstE. Temu^{n}'hū sūdā^{a}'stk'emyuk' īs pī'tskum temau'x mu^{n}'hū tsqē'wiLx. Qaitī'nxaux LEai'sx ats-tīwī't!'wank', ^{1}k'as kwī^{e}. Temau'x mu^{n}'hū qalkwal^{e}yaī'nx. ^{1}Lauxīya^{e} qā^{a}'tsE Lqalū'kwalx, te'młtaux LEai'sx ats-ta'ak'aux simī'xux ^{1}k'ats-tīwī't!-'wank'. Ilt!ī'nxaux. Wa^{e}kuna'[6] tEts-LŌ'k'ik', tsiya'qsallnx-uk^{u}. "K'ist-E'n mu^{n}'hū lā^{a} iltqaī'm?"—"Ā'a, k'ist x'iltxwaī'm hanī'k'lnx mu^{n}'hū." Temau'x mu^{n}'hū k'e'a ūstaī'nx as pō'stEx nā'k'eai ^{1}k'as tsqaī'tEsal. ^{1}Lauxīya^{e} qā^{a}'tsE LOwa'staux temau'x k'im LEma'lhīsx. Temau'x mu^{n}'hū qalpaī'nx ūstaī'nx, te'młta k'au'xuts qalpaī'nx LEma'lhīsx, halā'tsī hī'k'e k'im nā'k'eai ^{1}k'a'saux mila'hasanx. Temau'x mu^{n}'hū qalpaī' halā'tsī wustaī'nx. Temau'x mu^{n}'hū tqaī'Lī. K'u'k^{u}ts[7] ta'qusal hau'k's as mena'tEm. Tem sūdā^{a}'stk'emyuk' ts-x'ilī'dīsk'aux te'młta hī'k'e īs qauwaī'-slō tsqaī'tEsal ts-pū'-stExk'. Te'młta mu^{n}'hū Lhak'!ē'tx[8] xas mena'tEm hanī'k'eai wī-lī'sal as Lxa'mnīyūt. "Ā'a, hak'Eqau'x tsqēwīłt!ī'wīłnx tEsti'n ta^{e} pLxa'mnitxūnst. K'ist-E'n mu^{n}'hū iltqaī'm?"—"K'ist LōhaI'm."—"K'ist-E'n mu^{n}'hū lā^{a} LaŪ'hastoxs?"—"Ā'a, xanī'x qau'wīs tsk'!ē'txam qauxa'nk's." Temu^{n}'hū k'e'a hīlkwaīsaī'nx. Yu'-xwaux Lhaya'naux tsī'tsk'lik',[9] te'młtaū axa k'im spū'yū. Tem-

[1] Contracted for *tsī^{n}'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'lhīyūsxa; mil'-* TO LOSE.

[5] *k'ē'tk'ē + -aux.*

[6] *wa^{e}na'+ -uk^{u}.*

[7] *k'Ets + -uk^{u}.*

[8] *'k'!-* TO SMELL.

[9] Contracted for *ts-isī'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

u^{n}'hū sūdā^{a}'stk·emyuk·aux tsk·!īsk·[1] te'młta ^{i}Līya^{ɛ}-axa wī'lx ats-tsī'tsk·!ik·aux. Temu^{n}'hū qalpaī' ats-mū'tsk·ak· tsk·!ē'txa, te'młta ^{i}Līya^{ɛ} halā'tsī spū'yū-axa. Tem qalpaī' ats-hā'at!ak· tsk·!ē'txa. Te'młtaux LEai'sx xūs hī'k·e LEi'stik·īyū as tsī'tsik·!. Temu^{n}'hū qalpaī' as mena'tEm tsk·!ē'txa. Tem haī^{n}k·^{i} kwa'la[2] le'wī'k·s. Temu^{n}'hū qalpaī' ats-hā'at!ak· tsk·!ē'txa, tem k·ē'tk·ī wī'lx le'wī'k·s ats-tsī'tsk·!ik·aux. "Xanī'x qau'wīs Lōhaī'm, k·in-uk^{u} qwon qōma^{ɛ}ts." Temu^{n}'hū k·e'a qau'wīs Lōhaī'xak^{u} ats-hā'at!ak·, temu^{n}'hū qōma^{ɛ}ts ats-mū'tsk·ak·.[3]

^{i}Lauxīya^{ɛ} qā^{a}'tsE Lowa'hau tem pxēltsūsaī'nx ts-mū'tsk·ak·. "Kwa^{ɛ}lā'hax?"—"Ā'a, qā'altEst yā'xautxai!" Sūdā^{a}'stitaux s-pī'-tskum Lowa'hau, temau'x mu^{n}'hū wī'lx qauxa'nk·s. Temau'x mu^{n}'hū mEsī'qulalxa. "K·ist nā'k·slō-E'n ayaī'm?" Pxēltsūsaī'nx ī'mstE ats-mū'tsk·ak·. "Ā'a, k·ist haī'ts-slō ayaī'mi." Temau'x mu^{n}'hū k·e'a ayaī'. ^{i}Lauxīya^{ɛ} qā^{a}'tsE yā'xau te'młtaux Lqō'wīLx[4] tas hī'tslEm ts-yai'xait!Exk·. "K·ist ūstaī'mi na'k·eaisī[5] tas hī'tslEm ts-yai'xait!Exk·." Temau'x mu^{n}'hū k·e'a hīlkwaīsaī'nx. ^{i}Lauxīya^{ɛ} qā^{a}'tsE yā'xau, te'młtaux tskwaī'tx ^{i}k·tas hahā' tem-axa īta^{ɛ} is tsilha'. Temau'x mu^{n}'hū tskwaī'salsxaī hanī'k·eai pī'ūsxaī. Te'młtaux mu^{n}'hū k·e'a tsla'yEqatx; hak·Eqau'wīsa^{ɛ}tsaux ^{i}k·qō'tsE tas pī'ūsxaī. Temau'x mu^{n}'hū mEyā'xaux Lā'mxa. Te'młta k·Ets qalpaī' pī'ūsxa^{ɛ}yaī', k·ē'tk·ē xū'sī awī'łax pī'ūsxam. MEyā'-xauxaux. Qā^{a}'ltE mEtsqwīnā'kwaux ts-pī'ūsxamsk·slō.[6] Temu^{n}'hū mis łEyū'łīyūsxaux, temau'x mEłantaī'xasx. Te'młtaux mu^{n}'hū k·e'a mEhā'ntEx; k·ī'lhyaLx awī'łau. Temu^{n}'hū mi'siLx wī'lx nā'k·eai ^{i}k·a'saux mEłanā'txasx, temau'x uxwī'xa. Temi'Lx k·eaī' sa'siLx k·ilī'hEx. Temau'x mu^{n}'hū pxēltsūsaī'xa. "Lā'tqaītxa-p-E'n?"—"Ā'a, hak·łimtslā'xaxamta'L-axa yalā'sau."—"Ū'k·-E'n ^{i}k·Lxamā'nłnx?"—"Ā'a, qxaīnīk·sī'wīLnx[7] a'tasaux mEłī't tsqE^{n}'xak·s ts-ta'ak·. Hak·i'mha'L-axa yalāsau."—"Ā'a, k·ip ^{i}Līya^{ɛ} hau'k·s yū'kutxam nā'k·eai k·is Lxa'mnīyūt silī'kwī," tsimyEā'łnsk·-iLx mi'siLx pEnhū'Lnx īs mū'kuts!ū. "K·ip ^{i}Līya^{ɛ} lā^{a} hī'k·e. K·ip q!u'lsin pin Lān." K·Ets hī'k·axa tsuwa'sal īs qau'waī-slō tas mE-qā^{a}'mtū.[8] Hī'k·e tai^{ɛ} q!u'lsin tsuwa'sal tas hī'tslEmtoxs.

Temau'x mu^{n}'hū xē'tsux^{u}. ^{i}Lauxīya^{ɛ} qā^{a}'tsE yā'xau te'młtaux mu^{n}'hū wīlx nā'tk·ik·s te'młtaux tskwaī'tx is tsilha'. Temau'x mu^{n}'hū k·i'mhak·s ayaī'. Mi'saux wī'lx nā'k·eai ^{i}k·as pī'ūsxaī as tsilha', temau'x 'paī'x psank·tsūwaī'. K·au'xuts[9] hī'k·e xū'sī

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[1] Contracted for *ts-tsk·!ī'sk·*.

[2] Abbreviated for *kwa'latxa*; *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-* TO MEET, TO COME UPON.

[5] *na'k·eai* + *-aisī*.

[6] Simplified for *ts-pī'ūsxamsk·ik·s-slō*.

[7] Amplified for *qxenk·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'ḳ'e LKwī'-tsxax ats-phū'lhumak'aux. ¹Lauxīyaᶜqāᵃ'tsE psa'nk'tsūtxūnx tem ma'yExa ata's xamᶜ. "T!ilī'xan, hanī'k'Est tsqwa' Lhaya'nau-Lnx."—"K'ist qwā tsaᶜtī hanī'k'eai psa'nk'tsūtxūnst." ¹Lauxīyaᶜqāᵃ'tsE īmī'stal temau'x muⁿ'hū uxūyū'Lxaux. "Lā'tqaītxapst-E'n?"—"Ā'a, xan sīᶜt ayā'sal qxa'nk's-ū Lxa'mnīyūt, Lxamna'-sanx ata's mEła'mxadūt tsqēⁿ'xak's." Temau'x muⁿ'hū pxē'pxēl-tsūsauᶜyā'Lnx qauwāᶜᵃ hī'k'e is intsk'ī's. "Lā'tqaltxapst-E'n mi'sipst-axa yalā'sal?"—"Ā'a, qauwaī'sau kusi'n sāᶜ te'min qwā'-mautxa."—"Lā'tqapst-E'n phīlkwaī'sEx?"—"Ā'a, tsaᶜlhyaxan-axa yalā'sal."—"Te'mipst-En muⁿ'hū lā'tqal mi'sipst-axa wī'lal kū'-kwis? Qalī'xaltxapst-ā'?"—"¹Līyaᶜ. Hī'k'e mi'sxan awī'łal, te'-mxan Lkuū'waldEmtsx."—"Sqā'titipst-E'n qau'wīs kū'waltxa?"—"Ā'a, kusi'n sāᶜ qau'wīs kū'wal."—"Ltilū'qwalx-ā tEts-kwī'sk'?"—"¹Līyaᶜkūᵘhī'k'e tspī'ūtalyEm."—"Te'mipst-E'n muⁿ'hū lāᵃ k'!ilī'waltxa?"—"Ā'a, hak'!ē'tsxan hī'k'e tā'pal kwī'k's-auk'."—"Tem mi'sEpst-axa k'aū'k's wī'laltxa, te'mipst-E'n lāᵃ hā'-kwaltxa?"[1]—"I'mstExan hī'k'e muⁿ'hū ītaᶜ."—"Tem mi'sipst wī'lal-axa, lā'tqaltxapst-E'n?"—"Ā'a, Lkūyū'tswalxaxan[2] kuxa'n waū'st!aūs."—"Te'mip-En muⁿ'hū lā'tqal īs qamłī's?"—"Tsinū'-saltxa'L."—"Nā'k'ep-E'n tsinū'saltxa?"—"Ā'a, qau'xał-auk' tsinū'-sal."—"K'!ila'haltxapst-ukᵘ ā' īs qamłī's?"—"Ā'a."—"Xa'mk'!-epst-ā k'!ila'haltxa?"—"Ā'a."—"Lapstukᵘyaᶜ[3] ā' Lpā'kaudux^u?"[4]—"Ā'a, īs Lxayaī'-slō."—"Te'mipst ¹LīyaᶜLā' LEī'Lasx?"—"Ā'a, taiᶜmi'sxan tk'aī'łtEx, temuⁿ'hūxan LEī'Lax."—"Tem ¹Līyaᶜ łtīyu'xsī-txupst?"—"¹Līyaᶜ."—"Hīⁿ'sk'ek'em pst-ukᵘ-E'n k'!ila'hal īs qam-Lī's?"—"Qami'ntk'emxan-ukᵘ k'!ila'hal." Temau'x muⁿ'hū Lxam-na'Lnx, qauwa'taux qłnpt!a'łnx. "Pst-hī'k'e ¹LīyaᶜLāᵃ. Pst-k'inā'q hī'k'e pstin łān." I'mstE tem kus k'inā'q łt!a'xwalsx.[5]

Temau'x muⁿ'hū ¹k'qō'tsE sīyaī'xasx. Qau'wīs ats-hā'at!ak' qaaī'xasx, tem pxēltsūsaī'nx ats-mū'tsk'ak'. "KwaᶜLa'han? Lxalī-yūsxan-ā'[6] qō'tsEk's?"—"Ā'a, qahā'nsEx hī'k'e qō'tsE."—"Tem a'yEx ī qaa'xasxai xuna'has!" Temuⁿ'hū k'e'a hīlkwaīsaī'nx. "KwaᶜLa'han? Lxalī'yūsxan-ā' qō'tsEk's?"—"Ā'a, qō'tsEx hī'k'e qahā'ns."—"K'ist-E'n muⁿ'hū lā'tqaī tE'stin k'ī'yaī?"—"Tsimaī'-tukwa[7] qaaī'tukwa[8] kuha'm qa'lqal-ukᵘ!" Temuⁿ'hū k'e'a hīlkwaī-saī'nx, te'młta ¹Līyaᶜxūᶜsī Lk'eai'xtsīyū.[9] Temau'x-ukᵘ muⁿ'hū qalpaī'nx qaaī'nx tskwaī'salyust!ik's,[10] te'młtaū hī'k'e ptūi'x nī'sk'.

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[1] *xku-* TO GO OUT.
[2] *kūits-* TO DRY.
[3] *¹Līyaᶜ + -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] *xal-* TO LOOK LIKE.
[7] Contracted for *tsimaī't-ukᵘ-a'*.
[8] Contracted for *qaaī't-ukᵘ-a'*.
[9] *k'eaixts-* TO BE READY, TO FIT.
[10] Contracted for *ts-tskwaī'salyust!ik'ik'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 txwaī'nx. "K'in-E'n tsa^{e}tī nā'k'eai iltqa'a?"—"Tsimaī't-auk' a' k'ts!aī't-auk' a' kuha'm kuxē's-auk'." Temu^{n}'hū k'e'a imstī'nx, te'młta ¹LĪya^{e} halā'tsī łk'eai'xtsīyū. "Hatsi'lkwauk' taā'xtī qaaī't-auk' a' ham laqs!" Temu^{n}'hū k'e'a tsimaī'nx k'im. "Kwa^{e}lā', LQa'lxwīyū-ā'?"—"Ā'a, METā'palxai a'!" Temu^{n}'hū k'e'a hīlkwaīsaī'nx. ¹LĪya^{e} xū'sī LEi'stik'īyū. "Mu^{n}'hū ait k'im xuna'has k'ts!aī't!." Temu^{n}'hū k'e'a k'im k'ts!aī'nx. Tī'ūt!hū-naī'xasxaux mu^{n}'hū.

Temu^{n}'hū mi'saux łtīwī't!hūnxasx, temau'x mu^{n}'hū ayaī'. Xūts hī'k'e mi'saux tsqūnkwaī' k'i'lūk's, temu^{n}'hū auk'!ī'yEm ats-sī'-tEk'aux pkūi'txaīstaux.[1] Tem mis wī'lyEm, tem tspī'tūyEm kū'k^{u} nī'sk'. Temu^{n}'hū qau'wīs ats-sa'ak' tpaī'xa kwī'k's-auk', te'młta hī'k'e kō'stEx ā^{a}'qa. Temu^{n}'hū qalpaī' ats-mū'tsk'ak' tpaī'. Haī^{n}k'[1] ma^{e}nE, xūs hī'k'e sū'wīyū k'i'lūk's. "Hehe', intsk'ī's hī'k'e tsa^{e}tī asi'n tema'xt? K'i'lūk's sū'wīyū."—"K'Ets ¹LĪya^{e} ā' qalī'yEx?"[2] Temu^{n}'hū LX-axa Lq!aī'. Tem k'au'xuts mu^{n}'hū halā'tsī ī'mstatxū. K'!iqaī'xaLX-axa mu^{n}'hū ītsaī'sik's. Temau'x mu^{n}'hū łōqaī'nx ats-waū'st!aūsk'aux. Temu^{n}'hū mis Laū'qatEx, tem ayaī' k'ū'wak's LpĪ'tsūt ts-Laū'qak'aux, ¹k'as hū'lhum. Temu^{n}'hū mis wī'lsusx, tem-uk^{u} mu^{n}'hū wahayaī'nx as ītsaī's. "Tūp tasi'n pī'tsust!. Ā'a tū'tsEp!." Yā^{a}'qa hī'k'e łhayā'nīłt!xaī'sxamst[3] as LEyā'tsit. "Tū'tsEp!."—"Hehe', lā'-E'n, hī'k'e tas qē'xantūslEm." Tem-uk^{u} hī'k'e LXaū'wītEx ats-pī'tsust!ik'. "K'-LĪya^{e} lā^{a} pin Lān. K'ip mi'k'iLX hī'k'e LOwā'txayūsxam." K'Ets hī'k'axa tai^{e} mi'k'iLX tsī^{n}'sī as LEyā'tsit. Ayaī'-axa mu^{n}'hū. Tem k'Ets mu^{n}'hū LōqatX-waī' ¹k'ats-hū'lhumk'. Hī'k'e mu^{n}'hū k'u'k^{u}ts tq!waī', k'au'k'Ets k'ilūwī'm nā'mk' mis LEhanā'tnalx ats-ta'ak' ts-LŌ'k'ik' qalē'tsx-uk^{u} īs tsī^{n}'k'e. "Hehē', mEk'a'īt-auk'[4] ta^{e} kusi'n tema'xt," ts-yEaī'sk' as mena'tEm. "Ā'a, ts-hīlkwaī'sk' k'i'mhat-s-mukwa^{e}slī," ts-yEaī'sk' as mEsha'lslatsLō. "Qailā' tem kus-auk' k'ilī'wal kusi'n te'mxt, mis-uk^{u} tā'q!walīLX kus LōK'?," ts-yEaī'sk as mena'tEm. "Ā'a, xas xwī^{n}'sīyū LimĪ'staltEmtsx. K'-qē'xant-s-hī'tslEm LhīlK-waī'sī; nā'mk's xwī^{n}'sīyū ts-k'!ē'k'ik's-auk' sā'yaltxam, k'auk's[5] k'ilī'waltxam," ts-ildī'sk' as mukwa^{e}slī.

Temu^{n}'hū qamłī'. Temu^{n}'hū k'exk'aī'-slō ts-hī'tEk', temu^{n}'hū LQā'tūt si'lkustEx. Lā'k'auxkuts[6] hauwī'i k'!ila'tsxa, LXūi'nxaux as LamĪ'sūwau.[7] Temau'x mu^{n}'hū yāsau^{e}yaī'nx. "Xa-qā^{a}'lte Ltsā'lalī kuha'm qē'ya. K'Exs axa īta^{e} ī'mstE LEā'lauwī as mEha'īt

[1] *kū-* TO ENTER CANOE, TO EMBARK.
[2] Instead of *qalī'x*.
[3] *hain-* TO LOOK.
[4] Contracted for *mEk'ī'yaīt-auk'*.
[5] *k'is* + *-auk'*
[6] Consists of *lāk'Ets* + *-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'iła$^{\varepsilon}$t'." Temu^{n}'ḥū k'e'a hīlkwaīsaī'nx. Sipt!aī'nxaux qauwā$^{\varepsilon a}$ hī'k'e as kwī$^{\varepsilon}$. Lās xā'lux^{u} te'młtaux-uk^{u} sipt!aī'nx.[1] K'au'xus mu^{n}'hū sīyaī'm. K'is mu^{n}'hū tsalal$^{\varepsilon}$ya'a ts-qē'yak'. "Hehe', łā'tqaī-E'n ku LamI'sūwau tem kus qā^{a}'lte Ltsā'lalx kuts-qē'yak' ?,"
5 ts-yEaī'sk' as mena'tEm. K'au'xus-axa qalpaī'm k' !ilhaī'm temau'x mu^{n}'hū pta'msa$^{\varepsilon}$yaī. "K'i'st-E'n mu^{n}'hū iltqaī'm? K'ist ^{i}LīYa$^{\varepsilon}$ lā^{a} tsk'ūi'tīyūsxam. Tai$^{\varepsilon}$ slis tsū'nstuxs, k'i'stis mu^{n}'hū Lxamna'a." Temau'x mu^{n}'hū ī'mstE łt!a'msīyū. Tem k'au'xuts-axa mu^{n}'hū sīyaī'. ^{i}LīYa$^{\varepsilon}$ qā^{a}'tsE LEmtsla'xaxamt silī'kwEx, temu^{n}'hū k'eaī'-slō.
10 Temi'Lx mu^{n}'hū ayaī' Ltsi'nūst qauxa'nk's-auk'. ^{i}LaLxīYa$^{\varepsilon}$ qā^{a}'tsE tsū'nstEx, te'młta k'-uk^{u} pā'kantxaīm. "^{i}LīYa$^{\varepsilon}$! Tk'aī'łtxan," ts-yEaī'sk' as mukwa$^{\varepsilon}$slī. Te'młta hī'k'e qaidī' a'tsk'aī. Temu^{n}'hū mis tsā^{a}'mE ā'tsk'EstEx, temu^{n}'hū pxēltsūsaī'nx ats-mū'tsk'ak'. "K'ist mu^{n}'hū Lxamna'a. K'Ex qanī'x spa'yudī kusti'n tā$^{\varepsilon}$ ts-
15 LŌ'k'ik'." Temu^{n}'hū k'e'a Lqaita'yux^{u}-uk^{u} ts-LŌ'k'ik'. Temau'x mu^{n}'hū Lk' !a'lhīyūsxa. Spai'txwaux-axa ats-ta'ak'aux ts-LŌ'k'ik'. Temau'x mu^{n}'hū Lq!aī' k'aū'k's, tsk'ūi'tīyūsxaux-axa mu^{n}'hū.

Lqōu'tsxa as mukwa$^{\varepsilon}$slītsLō. "Hē, pin k'i'lū ^{i}k'tūhī'." Wa$^{\varepsilon}$ lā^{a}. "A'tsk'uyuxup-ā' tsa$^{\varepsilon}$? Pin k'i'lū ^{i}k'tūhī'," ts-yEaī'sk' as mEsha'-
20 lslatsLō. "Qe'īt-auk'!," tsimyEaī'sk' xas mena'tet ts-ma'hatsk'. Temu^{n}'hū k'e'a hīlkwaīsaī'nx. Xūts hī'k'e mis-auk' Lqeī'yū, tem LEai'sx xas mEsha'lslatsLō. "Hē+, pū'tstEx, pū'tstEx tai$^{\varepsilon}$," ts-yEaī'sk' as mEsha'lslatsLō. "Kwa$^{\varepsilon}$lā'' hā pū'stEx? Ī'mstE sa'sin pawa'k'utEx, te'młtax hī'k'e yā'sauwal, 'K'i'mhat-s-ma'mkuslī
25 ts-hīlkwaī'sk','" ts-yEaī'sk' as mena'tEm. Temu^{n}'hū tk' !ē'-slō ts-hī'tEk'. K'-mu^{n}'hū Laū'stitūt si'lkustuxs. K'Ets hauwī'i Lkū'-Lnx as kwī$^{\varepsilon}$, k'is k'im siLī'yūsxam. K'Ets Lkū'Lnx xā'lux^{u}, k'ilta's hī'k'e mELī'mLimauxam. Iłtōwaī'-slō mi'siLx mu^{n}'hū La'q!stEx. Laū'stitūt k'Ets mu^{n}'hū si'lkustEx. Wa$^{\varepsilon}$ lā^{a}. Tem mi'siLx wī'lx as
30 Laū'stitūt, Lx-LīYa$^{\varepsilon}$ lā^{a} iltqaī'm; Lx-LīYa$^{\varepsilon}$ lā^{a} qxe'nk's wīl.

Tem mi'saux-axa wī'lx nā'k'eai ^{i}k'a'saux Lowa'hasal, temau'x yūxē'nx xam$^{\varepsilon}$ tsī'tsik' !.[2] Wī'lsxaux-axa mu^{n}'hū. Temi'Lx mu^{n}'hū qtūwaī'. Tī'ūt!hūnaī'nxaux mu^{n}'hū ats-ta'ak'aux. Lqinqē'yux-waux tEts-LŌ'k'ik' īs wāł ts-LĀ'qusink'. Temau'x-axa īs ts!ām mi-
35 k' !a'yux^{u} tats-LŌ'k'ik'. "Mu^{n}'hū mEayā'tsīxai!"[3] K'is mu^{n}'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 łtsaī'qayūsxam. K'au'xus-axa mu^{n}'hū qalpa'a mik' !a'a-auk'. K'au'xuts qalpaī'nx yāsau^{c}yaī'nx. "Qa'lpEx mEayā'tsīxai!" K'is mu^{n}'hū k'e'a hīlkwaīsa'a, k'u'k^{u}s-axa mu^{n}'hū qalpaī'm łtsaī'qayūsxam. Temu^{n}'hū sūdā^{a}'stk'emyuk' tem mu^{n}'hū LĪ'qayū. "Mu^{n}'hūx LĪ'qayū, aya^{c}tsīxwa'xa mu^{n}'hū!" Sūdā^{a}'stk'emyuk' īs pī'tskum temi'LX mu^{n}'hū k'eaī'. Temau'x mu^{n}'hū yāsau^{c}yaī'nx ts-ta'ak'. "K'-k'a^{c}k' ham łān. K'EX tai^{c} xas LEmk'i'lhīxamt łīqē'stū xas qalpaī'xat-s-hī'tslEm." Temu^{n}'hū tpaī', k'a^{c}k' LOwā'txayū. Temau'x mu^{n}'hū ats-ła'mxadōok' temau'x tsqē^{n}'x LOwā'txayū.

Tai^{c} mu^{n}'hū.

11. The Story of the Dog-Children

(Collected by Farrand in 1900)

Xa'mEt-s-hī'tslEm ^{1}k'aux yā'tsxaux ts-mukwa^{c}slīk'. Tem hī'k'e qauwā^{ca} īs pī'tskum tem ayā'ltxa pxami'nt kus qā'alt; xe'LK'ts-qxē^{n}'sk',[1] xam^{c} mukwa^{c}slī. Temu^{n}'hū qaai'tsk'it ts-ayaī'sk' tem pkusūi'. Temu^{n}'hū mis k'eaī', tem halt!aī'nx qa'kuts-tsqxē^{n}'x kuts pkū'sk'. Temu^{n}'hū ^{1}LĪya^{c} qā^{a}'tsE tem mEqaaī'dīx kus tsqē^{n}'x. Tem aili'k'ī ma'mhatst[2] kuts-mukwa^{c}slīk'. Temu^{n}'hū ^{1}LĪya^{c} qā^{a}'tsE temu^{n}'hū pa'mhatsaī[3] kutsqxē^{n}'sk'.[4] Tem ^{1}LĪya^{c} qalpaī'nx k'ahaī'nx kuts-sī'tEk' qaku's mukwa^{c}slī īs pxami'nt, lā'łta muku's[5] mEqaaī'tītxanx kutsqxē^{n}'sk'.

Temu^{n}'hū hamstī^{c} īs pī'tskum tem hī'k'e ayā'l LtīwĪ't!'want is kwī^{c}. Temu^{n}'hū ik'sūdā^{a}'stk'emyuk' ts-aya'l^{c}yaīsk' te'młta tskwayū'LX kus hī'tslEm ^{1}k'pī'ūsxaī hak'Eqau'x. "Qō^{n}'tsuxs k'Exs qō^{n}'tsuxs." K'is mu^{n}'hū hā^{a}'tsE mEhayā'nīxam, k'iłta's ^{1}LĪya^{c} xū'sī lā^{a} LEai'sī. K'is-axa mu^{n}'hū tsimxaixwaī'm. K'iłta's hī'k'e hauwī'i qō^{n}tsuxwaī'm, k'is-axa mu^{n}'hū qalpa'łn pī'ūsxa^{c}ya'łn: "Qō^{n}'tsuxs k'Exs qō^{n}'tsuxs." K'is mu^{n}'hū qalpaī'm mEhayā'nīxam, k'iłta's ^{1}LĪya^{c} lā^{a} LEai'sī. Temu^{n}'hū sūdā^{a}'stk'emyuk' te'młta tskwayū'LX kus lā^{a}. Hī'k'e hata'mE xū'uxwaā.[6] Temu^{n}'hū hayā'ntxa, te'młta aili'k'ī hī'k'e aū'L. Temu^{n}'hū k'imaī'xasx, tem tai^{c} ts-LŌ'k'ik' Limk' !ē'ntEmux^{u}. Tem hī'k'e tai^{c} nā''yEm pū'tstEx kuts-LŌ'k'ik'. Īs ī'mstE tem kus pā'halt ts-LŌ'k'ik' kus k'a^{c}k'. Temu^{n}'hū sūdā^{a}'stk'emyuk' tem-uk^{u} mu^{n}'hū tsīqa'łnx. Īs ī'mstE tem kus-uk^{u} mEtsī'qtuwa^{c}t' kus k'e^{n}'hīLa[7] kwas kāka'ya^{c}.

Tem īs ī'mstE tem īs xa'mEt-s-pī'tskum tem ^{1}LĪya^{c}-axa wī'lx. Temu^{n}'hū a'ng'ī temau'x phainsaī'nx qaku'ts-La'mxadōok', lā'łta mis ^{1}LĪya^{c} nāmk' īmī'stal. Temu^{n}'hū misau'x wī'lx nā'k'eai kus tīwīt!'wan kuts-ta'ak'aux, temau'x mu^{n}'hū LxūI'nx ^{1}k'tsk'ī'x yū'-

[1] Simplified for *ts-tsqxē^{n}'sk'*.
[2] Transposed for *mEma'hatst*.
[3] Transposed for *pEma'hatsaī*.
[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

[5] Abbreviated for *tem* + *kus*.
[6] Abbreviated for *xū'xwātxa*.
[7] In this version Woodpecker's murderer is identified as Hawk.

xauk^{u} [1] ts-LŌ'k'ik'. Temau'x mu^{n}'hū-axa ayaī'nx ītsaī'sik's. Temu^{n}'hū mis-axa qalpaī' qeī'-slō, temau'x mu^{n}'hū qalpaī' ayaī'. Temu^{n}'hū saux wī'lx nā'k'eai kusau'x LXŪ'yux^{u}tanx kuts-ta'ak'aux, temau'x mu^{n}'hū LXūi'nx kus pō'tstEX ^{i}k'tsqē'tEsal. Temau'x mu^{n}'hū ūstaī'nx nā'k's kus ȁyā'sau. Te'młta ^{i}LĪya^{ɛ} qā^{a}'tsE temau'x LEma'lhīsx. Temau'x-axa yipaī'. Temau'x mu^{n}'hū-axa wī'lx nā'k's kusau'x LXuyū'x^{u}tanx kus pū'tstEX, tem k'au'xuts-axa mu^{n}'hū qalpaī'nx ūstaī'nx kus pō'tstEX. Temu^{n}'hū ainaī' kus qala'xstet. "Hanī'k'-wa ī axa sin ta^{ɛ}." [2] Tem k'au'xuts-axa mu^{n}'hū qalpaī' wī'lx nā'k's kusau'x mila'hasanx kus pō'tstEX. Tem k'au'xuts-axa mu^{n}'hū qalpaī' yipaī'. Temau'x-axa yālsaī' ītsaī'sik's. Temu^{n}'hū mis-axa qalpaī' qaī'-slō, tem k'au'xuts mu^{n}'hū qalpaī' ayaī' nā'k's ^{i}k'ku'saux LXuyū'x^{u}tanx kus pū'tstEX. Tem k'au'xuts mu^{n}'hū qalpaī'nx wustaī'nx tem k'au'xuts mu^{n}'hū halā'tsī LEma'lhīsx. Nā'k'eai ^{i}k'kusau'x mila'hasanx, tem k'au'xuts mu^{n}'hū yipaī'. Tsū'nk'-xEk'emaux hā^{a}'tsE mEā'yalx, temu^{n}'hū sūdā^{a}'stk'emyuk' temu^{n}'hū kus tsqē^{n}'xak's mEłī'it qauwīsaī'. Temu^{n}'hū mi'saux wī'lx nā'k's ^{i}k'ku'saux mila'hasanx kus pō'tstEX, temu^{n}'hū mEha'łtalx kus tsqē^{n}'xak's mEłī'it hau'k's. Temu^{n}'hū mis k'eaī', tem qauxa'nk's mEha'k'!talx. Temu^{n}'hū mis k'eaī', tem ainaī'. "Qauxank'sa'łnx ta'stin tā^{ɛ}." (Repeated several times,) Temau'x-axa mun^{n}'hū yālsaī' ītsaī'sik's. Temu^{n}'hū mis-axa qalpaī' qaī'-slō, temau'x mu^{n}'hū tī'ūt!'wantxaī' mEqamī'nta is tsī'tsik'!. Temu^{n}'hū mi'saux k'eaī', temau'x mu^{n}'hū qalpaī' ayaī'. Temu^{n}'hū mi'saux wī'lx nā'k's ^{i}k'ku'saux mila'hasanx kus pō'tstEX, temu^{n}'hū ma'yExa kus qala'xstet. "K'ist-ū tsimaī'm tsitsk'!atxaī'm qauxa'nk's." Temau'x mu^{n}'hū k'e'a qau'wīs kus qala'xstet tsk'!ī'txa, te'młtaūxa [3] k'im spū'yū kutsī'tsk'!ik'. Temu^{n}'hū qalpaī' kus mena'tet, te'młta mu^{n}'hū-axa halā'tsī spū'yū kutsī'tsk'!ik'. Temu^{n}'hū qalpaī' tsk'!ē'txa kus qala'xstet, te'młta mu^{n}'hū l'ō'tsū ī'mstàtxū. Sūdā^{a}'stk'emaux tsitsk'!atxaī', temu^{n}'hū sūdā^{a}'stk'emyuk' ts-tsk'!aī'sk' kus mena'tet te'młta^{i} LAxaya^{ɛ} wī'lx. Temau'x mu^{n}'hū qā^{a}'lte tsi'tsk'!atxaī'. Tem ^{i}LĪya^{ɛ} qā^{a}'tsE temau'x mu^{n}'hū LEai'sx kus tsī'tsik'!. Temau'x hī'k'e mu^{n}'hū tsitsk'!ayū'LX. Temu^{n}'hū ^{i}LĪya^{ɛ} qā^{a}'tsE temu^{n}'hū łEyū'łīyū. Temu^{n}'hū mi'saux łkwa'līLX,[4] temau'x-uk^{u} hī'k'e tukłnūi'nx. Temu^{n}'hū mis łkula'yū le'wī'k's, temau'x mu^{n}'hū LōhaĪ'.

Temu^{n}'hū mi'saux wī'lx qauxa'nk's, temau'x mu^{n}'hū ayaī'. Tem ^{i}LĪya^{ɛ} qā^{a}'tsE te'młtaux tskwayū'LX tas hī'tslEm. Te'młta ^{i}LĪya^{ɛ} qā^{a}'tsE temau'x LEai'sx tas hī'tslEm ^{i}k'awī'Lau k'ī^{ɛ}lhya. Tsila'haLX qauwā^{ɛa}. "K'ōlō'kwista'L, k'ōlō'kwista'L, k'ōlō'kwista'L." Qauwā^{ɛa} hī'k'e mEqā'amt tas tsa'sidōo. Temu^{n}'hū saux wī'lx, temi'LX mu^{n}'hū pxēltsūsaī'nx xaku's qala'xstet. "Nā'k'sEp-E'n yā'xau?"—"Ā'a, yalā'sautxa'L-axa Lin le'wī'k's."—"Hanī'k'EpE'n-axa?"—"Ā'a, łimtsla'xaxamta'L ayā'sal nā'k's ^{i}k'łk'a'xk'examt silī'kwEX."

[1] *yūxa+ -uku.*
[2] Literally, "From where (thou art) may (it) please (thee to come) back, my father."
[3] Contracted for *te'młta + -aū + -axa.*
[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

—"Ū'k'-EN ⁱk'LXama'nLnx?"—"Ā'a, tsqē^{n}'xak's mEłī'it ts-ta'ak' qxaīnī'k'sīwī'Lnx."—"Ā'a, tem īs ī'mstE-ā' tem ta'sEp-axa k'īᵉlhya yālā'sau?" Temi'LX mu^{n}'hū hī'k'e pEnhū'Lnx īs mū'kuts!ū yā'sau: "K'-Līyaᵉlāᵃpin Lān, k'-taiᵉ q!u'lsin." Tem hī'k'e tsuwa'salyEm tas mEqāᵃ'mtū. Lā'k'Ets hauwī'i nā'k'eai tsuwa'sau kus hī'tslEm lā'k'auxuts[1] łqaya'tist.[2] Tem īs ī'mstE tem kus ī'mstE ts-hīlkwaī'sk' kus q!u'lsin. Lā'k'auxuts łqaya'tist, k'iłta's tsuwa'saltxam, lā'łta mi'siLx imī'stal nā'mk' mi'siLx pinū'hūsalLnx kus tā'ming'ink'.

Temu^{n}'hū mi'siLx LxayaĪ'łnx, temau'x mu^{n}'hū xē'tsuxᵘ. Temu^{n}'hū ⁱLīyaᵉqāᵃ'tsE te'młtaux qalpaī'nx tskwayū'LX kus hī'tsLEm. Temau'x mu^{n}'hū ayaī'; te'młta ⁱLīyaᵉqāᵃ'tsE temau'x LEai'sx kus xe'Lk'it tsā'sidōo. Temau'x mu^{n}'hū hak'Eqalxūi'-slō Lhainaī'Lnx. K'au'xuts hī'k'e xū'sī mEk'anū''wīx[3] k'au'xus k'eaī'mi, k'au'xus hī'k'e kūtsxaᵉya'a[4] kuts-qō'nk'aux, k'au'xus mu^{n}'hū haqā'nt!uxs-aīmi tsaᵉlhya: "Hā'nehā', hā'nehā', hā'nehā', hā'nehā'." Temu^{n}'hū ⁱLīyaᵉqāᵃ'tsE tem ma'yExa kus qala'xstet kus mukwaᵉslī. "Ī'īn hā t!īlī', hata'mE xas hī'tsLEm Lhayā'nautEmtsx." Tem ma'yExa kus xamᵉ. "Hauwī'ist-ā' hū^{n}'k'i waū'st!aūtxaī tem k'ist xas hī'tsLEm Lhayā'nautEmts hanī'k'eai? T!ī'la-slō hī'k'e." Temu^{n}'hū ⁱLīyaᵉqāᵃ'tsE temau'x mu^{n}'hū p!ī'xtEstEx. Temu^{n}'hū mi'saux tsqē'-wuLnx, temau'x pxēltsūsa'Lnx. "Lā'tqaītxapst-E'n mu^{n}'hū?"—"Ā'a, waū'st!aūtxaxan."—"Te'mipst-E'n mu^{n}'hū lā'tqaī tem kusi'pst tsila'hax?"—"Ā'a, Lqa'tūt ⁱk'silī'kwEx ⁱk'Lin ītsaī's, tem yu'xū ⁱLīyaᵉk'ā'sal-slō."—"Ū'k'-EN ⁱk'LXamā'nLnx?"—"Ā'a, ts-qē^{n}'xak's mEłī'it ts-ta'ak' ⁱk'qxēnī'k'sīwī'Lnx tem-axa taiᵉ ts-LŌ'k'ik' wīlī'-salyusEmuxᵘ tem-ukᵘ axa qau'x qalē'tsx īs ītsaī's." "Ā'a, tem-E'n mu^{n}'hū lā'tEqstEx-slō[5] mi'sipst-axa yālā'sal?"—"Ā'a, yikū'kux-Emkᵘ hī'k'e kus pī'tskum."—"Lā'tqapst-E'n wī'lal?"—"Ā'a, xan sīᵉt Lhaya'tsaltEmtsxaxan[6] ha'aits-auk' tem-axa yalā'sal k'aū'k's Temu^{n}'hū mis yikū'kwal kus pī'tskum, te'mxan-axa łō'łqudaltEm-tsx."[7]—"Ū'k'-EN k'ipst sī'tEx?"—"Ā'a, qa'tsE ⁱk'qa'kus qxēnī'-k'sīwīLx kus tsqē^{n}'xak's mELī'it ts-ta'ak'."—"Te'mipst-E'n mu^{n}'hū lāᵃ, mi'sipst k'ilū'wal?"—"Ā'a, k'Ets hī'k'e kō'kᵘ tspīū'tīsx[8] te'mxan-auk' tsī^{n}'sal kwī'k's."—"Te'mipst-E'n mu^{n}'hū lā'tqal?"—"Ā'a, hī'k'auk' k'ū'kᵘ tsk'ī'x kuxa'n sīᵉt te'mxan taiᵉ qwon mā'-xayuxᵘ. Temu^{n}'hū misa''L k'aū'k's-axa wī'lal, te'mxan k'!ē'tsik's Lta'xwalx kus kwīᵉ te'mxan mu^{n}'hū łtsūlā'qanalx[9] kuxa'n hū'-lhum."—"Tem-E'n mu^{n}'hū qaū'k'eai Lhalā'snalx,[10] mi'sipst LowĀ'-qalx?"[11]—"Ā'a, hī'k'exan mu^{n}'hū xas yu'xwīs."—"Te'mipst-E'n

[1] *lā'k'Ets* + *-aux.*
[2] *qait-* TO CUT.
[3] *k'anxu-* TO DIG.
[4] *kwī'tsEx* FEATHER.
[5] Literally, "How does it get all over?"
[6] *haits-* TO CROSS.
[7] Transposed for *łELō'qutalEmtsx; łōqut-* TO TAKE.
[8] Misheard for *tspīū'tīyusx.*
[9] *tsūla'qan* PACK.
[10] *halsn-* TO TAKE CARE OF.
[11] Simplified for *LELowā'qalx; łōq-* 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

mu^{n}'hū łlā'tqalx, mis LOWā'qal? Pītsuwā'ltxapst-ā'?"—"Ā'a, hī'k·exan qauwā$^{\varepsilon a}$ LPī'talx[1] kus LEyā'tsit kwas ītsaī's."—"^{i}Lapstīya$^{\varepsilon}$[2] ā' LTs!ī^{n}salx?"—"Ā'a, łt!ī''yalxaxan.[3] Temu^{n}'hū mis ts!ī^{n}'sal, te'mxan mu^{n}'hū nūnū'sit!alīLX[4] kuxa'n sī$^{\varepsilon}$t."—"Lā'tqapE'n mu^{n}'hū pilaī'x?"—"Ā'a, hahaī'kwauk· tsk·ī'x, nā'mk· mi'sxan kūi'tsitxanx kuxa'n 'hō'lhum. Temu^{n}'hū mis nōnō'sal, temu^{n}'hū pilā'tqwal."—"Temip-E'n lā^{a} mi'sip tsinū'sal? Ū'k·-E'n qau'wīs a'yal?"—"Ā'a qwo'nxan qau'wīs tsinū'sal, temu^{n}'hū qwa$^{\varepsilon}$ma tsī'k·al, tem-auk· haya'kwal."[5]—"Hanī'k·-E'n-slō tsk·ī'x kuha'm qtī'm?"—"Ā'a, hak·aī'k·-slō tsī'k·al."—"Te'mipst-E'n mu^{n}'hū lā^{a} mi'sipst k·!ila'hal īs qamłī's?"—"Ā'a, k·a'xk·exan k·!ila'hal."—"^{i}Lapstīya$^{\varepsilon}$ ā' nā'mk· LOWā'staltux^{u} xa'pstin sī$^{\varepsilon}$t?"—"^{i}LīYa$^{\varepsilon}$."—"Te'mipst-E'n mu^{n}'hū lā^{a} mi'sipst mETslaī'qEstaī?"—"Ā'a, īs LXatōwaī'-slō k·xa'ns xa'mk·e." Temu^{n}'hū mi'saux LXaaī'łnx pxē'pxēltsūsa'łnst, temau'x mu^{n}'hū qłnpt!a'łnx. Temau'x mu^{n}'hū qa'tsE-axa k·ts!a'yux^{u} kuts-ła'qusink·. Īs ī'mstE tem kus ī'mstE ts-hīlkwaī'sk· kus k·inā'q.[6]

Temau'x mu^{n}'hū ayaī' nā'k·s ^{i}k·ku'saux tāsinaī'yūLX. Temu^{n}'hū mi'saux wī'lx kus nā'tk·ik·s, temau'x LEai'sx·kus hī'tsLEm ^{i}k·tspīū'tīyEm kō'k^{u}. Hī'k·auk· k·ū'k^{u} tsk·ī'x kwaku'ts-kwīsk·, tsila'hax, "Qauxa'nk·s-ū īī a'yEX nEka'xusaīs!" (Repeated several times.) Temau'x mu^{n}'hū k·eai'xtsayū'LX. Temau'x-auk· mu^{n}'hū tsī^{n}sī' kus kwī'k·s. Temu^{n}'hū kus qala'xstet tem sū'wīyū hata'hak· kuts-sī'yak· k·i'lōk·s. Temu^{n}'hū ma'yEX kuts-sī'tEk·aux. 'Ha^{n}ā^{n}', lā'k·Ets hū te'mtsāx[7] ī'mstE?"—"Ā'a, ^{i}Lanīya$^{\varepsilon}$ ā' hī'tsLEm, k·ins iLa qalī''tsxam?" Temi'LX-axa mu^{n}'hū Lq!aī'. Temu^{n}'hū mi'siLX-axa wī'lx k·aū'k·s, temau'x mu^{n}'hū xkuyū'LX kutsī'tEk·aux temau'x mu^{n}'hū tsūlqanaī'nx kuts-hū'lhumk·aux. Temu^{n}'hū siLX-axa wīlx ītsaī'sik·s, temau'x mu^{n}'hū kūitsaī'nx kutsō'lhumk·aux. Temu^{n}'hū k·u'kuts[8] hayā'ntxal qauxa'nk·s kus qala'xstet k·is ainaī'm, lā'łta mis Lhanā'tnalx kuts-ta'ak·aux tsLō'k·ik· hī'k·uk^{u} qalī'tsx kwas xwē^{n}'sīyust!. Tem k·Ets mu^{n}'hū ^{i}LīYa$^{\varepsilon}$ qā^{a}'tsE tem k·Ets mu^{n}'hū ma'yExa kus mena'tEm. "Qailā' xūtsā' tem kus pk·ilī'wal kuts-k·!ī'k·ik· kusi'n ta'maxt mu'kusuk^{u}[9] hayā'nal qauxa'nk·s? Hata'mE ha' kus LōK· kwas Lhayā'nalx."—"Lā'tqin-En-ā',[10] ^{i}Lanīya$^{\varepsilon}$ ā' hī'tsLEm, k·inau'k·s[11] tsqaī'stsxam, sis łtsi'mxtEmtsx xas xwē^{n}'sīyū, mu'kusin łtsimī'xsalx[12] kusi'n hū'lhum temi'n k·!a'mal kus xwē^{n}'sīyū?" Tem k·Ets mu^{n}'hū 'mis qalpaī' płūi' kus xam$^{\varepsilon}$ kus mukwa$^{\varepsilon}$slī temu^{n}'hū łpihī'yū[13] kuts-

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[1] *pt-* TO GIVE, TO ISSUE.

[2] *^{i}LīYa$^{\varepsilon}$ + -pst.*

[3] *t!ī'-* TO THROW INTO FIRE.

[4] Reduplicated stem *nūns-* TO EAT.

[5] *haīku-. . . .-auk·* TO BE IN MIDDLE.

[6] That is to say, "sheds her skin every now and then."

[7] Obscure. Perhaps miswritten for *tem+tsa$^{\varepsilon}$tīr.*

[8] *k·Ets + -uk^{u}.*

[9] Abbreviated for *te'mkus-uk^{u}.*

[10] Both suffixed particles of interrogation are used here.

[11] *k·is+-n+-auk·.*

[12] *tsimx-* TO WORK.

[13] *p'-* 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

ilqsī'sk',[1] tem LEīsti'kīyū kuts-k'īyaīk'. Te'młta k'Ets mu^{n}'hū ma'yEXa kus mena'tEM. "Ī! MEk'aī't-auk' ta^{e} kusi'n ta'maxt." Te'młta hī'k'e psilō'qutsūsaī'nx[2] xakuts-LĪ'ak'. "Ā'a, k'īla'! Qauwā^{ea} hī'k'e ī'mstE ts-hīlkwaī'sk' tas Qai^{n}'hausk'it-s-tsā'sidū, qauwā't-auk' hī'k'e mEk'aī't."—"Te'młtan hī'k'e hauwī'i LEai'sx xatEqwo'n." Temu^{n}'hū yaī'x-auk' īs hai^{ne} ts!ilxūi' kus mukwa^{e}slī.

Temu^{n}'hū mis łōqaī' ts-hū'lhumk'aux, temau'x mu^{n}'hū pitsxwaī' hau'k's kwas ītsaī's. Temu^{n}'hū mi'saux k'eaī', temu^{n}'hū ayaī' k'ū'-wak's kwas xam^{e}. Tem hī'k'e łhayā'nīłt!xayū'sLnx,[3] mis k'!ilhaī'. Temu^{n}'hū mis wī'lx k'ū'k's, temu^{n}'hū wahayaī'nx kus pEnī'k'. Te-mu^{n}'hū mis Lhainaī'Lnx, tem ma'yEXa kus xa'mEt-s-mEsha'lslatsLō. "Hū hū hū, tsaī'kits āltqaī',[4] łī'ts-aū k'-hū^{n}'k'i qau'x pī'tsuxs kla'-msLEM." Temu^{n}'hū yaī'x-auk' īs hai^{ne} qamlaī' kus mukwa^{e}slī. Qō'tsxuk^{u}[5] tai^{e} łōū'lxasx. Temau'x ¹Līya^{e} pxēltsūsa'Lnx kus tsā'-sidōo sau'xus[6] k'ū'k's īta^{e} pī'tsuxs. Tem-uk^{u} hī'k'e k'!xau'wīt!iLx kus łku'nkut!īs, as hō'lhum tem-axa mu^{n}'hū ayaī'. Temu^{n}'hū misaxa wī'lx, tem-auk' mu^{n}'hū t!ihī'. Temu^{n}'hū mi'siLx k'eaī' Lnū'nst, temau'x mu^{n}'hū ayaī' qauxa'nk's-auk' Ltsinū'st. Temu^{n}'hū ¹Līya^{e} qā^{a}'tsE temu^{n}'hū wī'lx kuts-sī'tEk'aux, temi'Lx mu^{n}'hū tsinsūi'. Te-mu^{n}'hū ¹Līya^{e} qā^{a}'tsE temu^{n}'hū łīlxwī' kuts-sī'tEk'aux, tem-uk^{u} pkaī'nx kus qala'xstet. Tem ma'yEXa kus mukwa^{e}slī. "Ī'ī! ala'-k'ūs, hī'k'e mEtslaī'qastaītxan." Temu^{n}'hū qalpaī'nx k'!ilxwīyū'Lx kwas xam^{e}, te'młta k'Ets l'ō'tsū mu^{n}'hū ī'mstE ma'yEXa. "Xa-ala'-k'ūyEmts hī'k'e. Nā'mk'-En k'xa'nts[7] ī'k'xa imī'stal?"[8] Tem-axa mu^{n}'hū qaxt!aī'xasx temu^{n}'hū atsk'aī'. Temu^{n}'hū ¹Līya^{e} qā^{a}'tsE temau'x mu^{n}'hū k'!ilhaī' temau'x-uk^{u} qauwā^{ea} sipt!aī'nx tas kwī^{e} tem-axa qauwā^{ea} tas lā^{a}, qauwā^{ea} hī'k'e tas xā'lux^{u}. Temau'x-uk^{u} sipt!aī'nx lās tas puū'ya^{e}. Temu^{n}'hū mi'saux k'eaī', temau'x-axa mu^{n}'hū ayaī'. Te'młta tsila'hax kuts-sī'tEk'aux: "Qauxa'nk's-ū a'yEx, nEkau'xsaīs!" Temu^{n}'hū mis-axa atsk'aī', temu^{n}'hū tk'ī kus mena'tet temu^{n}'hū łqaitayū'Lx kuts-ta'ak' ts-Lō'k'ik'. Tem-uk^{u} mu^{n}'hū tsīqaī'nx kuts-sī'tEk'aux qaku's qala'xstet.

Temu^{n}'hū tsqēdī' kus pō'tstEx qxe'nk's nā'k's ¹k'ku's tsk'ī'x kus mEsha'lslatsLō. Temu^{n}'hū 'walhaī': "Sin ma^{e}tūn, tūhī' tEha'm łō'qwa." Te'młta ¹Līya^{e} ū'k'eai xū'sī pī'ūsxa^{e}yaī. Temu^{n}'hū qal-paī' 'walhaī', te'młta l'ō'tsō mu^{n}'hū ¹Līya^{e} qaū'k'eai wust!ina'yūLx. Tem-auk' mu^{n}'hū qeī'nx kus Lk'ilī't!a. Temu^{n}'hū mis-auk' Lqeī'-tEx, temu^{n}'hū mis LEai'sx, tem ma'yEXa. "Pū'tstEx łla'." Tem k'Ets mu^{n}'hū ma'yEXa kus mena'tEM. "Nī'tsk'xat xūts pū'stEx Lla'? LŌ'xhā^{n}[9] LEyā'saux mis hī'k'e ts-hīlkwaī'sk' tas k'i'mhat-s-

[1] *laqs* DRESS.

[2] *silqu-* TO BE COOL.

[3] A phrase difficult to render literally. Consists of: *l-* prefix; *hain-* TO LOOK; *-i* inchoative; *łt!x* reciprocal; *-ai* inchoative; *-ūsx* accelerative; *-Lnx* passive.

[4] Hard to render. Evidently misheard for *ts-hain^{n}k' k'Ets iltqaī'*.

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^{n}'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

[5] *qō'tsaux + -uku.*
[6] *sis + -aux.*
[7] *k·Ets + -xan.*
[8] That is to say, "When did we ever before have our monthlies at two separate periods?"
[9] Etymology obscure. Evidently a particle. Rendered by the narrator "I thought that thou."

tsā'sidū qauwā't-auk' hī'k'e mek'aī't? Lā-e'n k'e'xs milk'īsa'a te'mx pEai'nax?" [1] Tem k'Ets mu^{n}'hū phainsaī' kus mena'tem. Temu^{n}'hū mis wī'lx qauxa'nk's-auk', te'mła tai^{e} kuts-hā'at!ak' lxūi'nx ^{i}k'tsk'ī'x yū'xauk^{u} ts-lō'k'ik'. Tem k'Ets mu^{n}'hū ma'yExa. "Lā'tquwaux tsīqaī'nxaux-uk^{u} ta^{e} sin hā^{e}t!?" Tem k'Ets-axa mu^{n}'hū ayaī' qxe'nk's yā'sau: "Wustitaī'tistaux hā^{a}'łqa!" Temu^{n}'hū qauwā^{e}-axa tk'ī kus leyā'tsit temu^{n}'hū lkū'łnx kus kwī^{e} temu^{n}'hū k'ilwīyū'łnx. Tem-auk' hauwī'i hī'k'e yikū'kwex, te'mła k'im siLī'yū, tem hī'k'e mELpilū^{n}'salx [2] kuts-hī'tek'. Temu^{n}'hū qalpā'lnx tsā'ms lkū'lnx, te'mła l'ō'tsū mu^{n}'hū ī'mstatxū. Temu^{n}'hū hī'k'e hamstī^{e} tsimā'lnx kus kwī^{e}, te'mła mu^{n}'hū lxūi'łnx mis-uk^{u} hī'k'e qauwā^{ea} sa'pt!list. Temu^{n}'hū qalpā'łnx tsimā'lnx kus kala'xkala, te'mła mu^{n}'hū l'ō'tsū ī'mstatxū: hī'k'auk' hauwī'i yikū'kwex, te'mła k'im siLī'yū. Temu^{n}'hū qauwā^{ea} tas lā^{a} tsimā'lnx. Lās tas xā'lux^{u} tem lkū'lnx temu^{n}'hū k'ilūwīyū'lnx, te'mła l'ō'tsū mu^{n}'hū ī'mstatxū. K'Ets hī'k'e hauwī'i yikū'kwīyem kus mexā'lxutū, k'is k'im sik'!ī'yut!emxus. Temu^{n}'hū lās tas qā'wīyū te'mła mu^{n}'hū tsimā'lnx, te'mła mu^{n}'hū īta^{e} ī'mstatxū. Temau'x [3] mu^{n}'hū lxaī'lnx, lā'łtasaux łtā hī'k'e qauwā^{e} tas lā^{a} sipt!aī'nx; lās tas puū'ya^{e} temau'x sipt!aī'nx.

Temau'x-axa mu^{n}'hū wī'lx k'aū'k's, temau'x-axa mu^{n}'hū ayaī'. Temu^{n}'hū misau'x-axa wī'lx nā'k's ^{i}k'ku'saux qłinī'ptnx kus tsā'sidōo, nā'mk' saux yā'xau. Temau'x mu^{n}'hū xē'tsux^{u}, spai'txwaux-axa temau'x-axa mu^{n}'hū yūxē'nx kus k'inā'q ts-La'qusink'. Temau'x-axa mu^{n}'hū ūxūi'nx kuts-mū'kuts!ūk'aux nā'k'eai ^{i}k'saux k'ī'stanx, kuts-ta'ak'aux ts-lō'k'ik'. Temu^{n}'hū mi'saux-axa wī'lx nā'k's kusau'x pā'k'!sanx kus tsī'tsik'! ^{i}k'tsa'mtsūk'aux, nā'k'eai kusau'x lowa'hasal, temau'x-axa mu^{n}'hū qxenk'saī'. Temau'x-axa tai^{e} xe'lk'it-s-tsī'tsik'! yūxē'nx k'u'kwaiī [4] ^{i}Līya^{e} kulaī' lā'ak's, nā'mk' sis tsk'ī^{n}'tsī lowa'txayūsxam. Īs ī'mste tem xa'met-s-tsk'ī^{n}'tsī nā'k'eai ^{i}k'ta's le'wī' hai^{n}k' kulaī'x lā'ak's. Temu^{n}'hū mi'saux-axa wī'lx qxe'nk's, temau'x-axa wī'lx. Temu^{n}'hū Lqa'tūt si'lkustex. Temau'x mu^{n}'hū łō'qutīxwaī' is lpā'k'st! k'u'kwaiī k'ts!a'yū kuts-ta'ak'aux ts-lō'k'ik'. Temu^{n}'hū Li'mk'ilhīxamt si'lkustex. Temu^{n}'hū kūita'lnx kus hī'tslem, mis-uk^{u}-axa łk'ts!aī'temux^{u} kuts-lō'k'ik'. Mek'a'k'emxtex [5] ta^{e} īs lpā'k'st. Temu^{n}'hū k'Ets xū'sī x'ilumī'sxaī k'u'kus-axa k'im łtsaī'qayūsxam. Temu^{n}'hū hyuwī'łnx:

[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'aī'ī+-uk^{u}*.

[5] Reduplicated stem *k'īmx-* 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

"MEłᶜalā'lt-ukᵘ [1] is LQa'tūt." (Repeated several times.) Temuⁿ'hū hāᵃ'tsE qauwāᶜᵃ is lāᵃ mEk·ā'k·īmxtxuyE'muxᵘ kuts-LŌ'k·ik·; te'młta l·ō'tsū muⁿ'hū ī'mstatxū: K·Ets hī'k·e hauwī'i x·ilu'mīsxaī, k·u'kus-axa k·im łtsaī'qayūsxam. Temuⁿ'hū qalpā'LNx tsimā'LNx kus ts!ām. K·Ets sūtāᵃ'stk·emyuk· kus qamłī's temuⁿ'hū k·ē'k·ī LĪ'qayū. Īs ī'mstE tem kus-ukᵘ kwa'xalt kuts-ya'halk· kus k·aⁿk·, lā'łta mis īs ts!ām mEk·ā'k·īmxtxalī'yEmuxᵘ kuts-LŌ'k·ik·, nā'mk· mis-ukᵘ axa k·a'ts!tEmuxᵘ.[2]

Taiᶜ muⁿ'hū.

12. KUTĀ'MĪYŪ [3]

(Collected by Farrand in 1900)

Tem [4] īs xa'mEt-s-nā'tk· [1] tem yā'tsx kus LEmū'tsk·Exłt!Enū't hak·aū'k·-auk·. Tem-auk· ītaᶜ hak·aū'k· yā'tsx kus LEmū'tsk·Exłt!-Enū't. Temi'LX muⁿ'hū kus Kudā'mīyū temi'LX qauwāᶜᵃ hī'k·e iltqaī' hamstīᶜt-s-pī'tskum, tem-axa īs qamłī's temi'LX yaⁿ'hats!ī ¹k·Ets-qā'nūk·iLX-auk·. Qauwā'tiLX ts-tE'xk· k·im k·a'ts!inx; ts-āᶜ'qaīk·iLX [5] temi'LX-axa ts-yaⁿ'hats!īk· [6] temi'LX-axa ts-k·ī'yaīk· tem-axa xa'mEt-s-qł'npa is qł'npayEmxt. Qauwāᶜᵃ hī'k·e ts-tE'xk· k·im k·ts!aī'x: qauwāᶜᵃ ts-ta'mtEmk· tem-axa ts-t!Eli'lk·, tem hata'mE hī'k·e sā'lsxa, temuⁿ'hū hī'k·e puūᶜt īs tsī'tsik·!. Temuⁿ'hū kwa'siLX k·aū'k· yā'tsx kus LEmū'tsk·Exłt!Enū't temi'LX muⁿ'hū ītaᶜ hī'k·e īmī'stal. Qauwāᶜᵃ īs pī'tskum temi'LX hī'k·e qauwāᶜᵃ lāᵃ phīlkwaī'sxa: LXwē'LXwīyautxaLX temi'LX-axa qatᶜa.

Tem k·Ets muⁿ'hū īs xa'mEt-s-pī'tskum tem ma'yExa kus mena'-tEm. "¹Līyaᶜ ā' si'LXas qwiltsī'LN?" Tem yEā'łnx. "Taᶜmuqwa hī'k·e. Aī's muⁿ'hū." Temuⁿ'hū īs xa'mEt-s-pī'tskum te'miLX-Emkᵘ pī'ūsxaᶜyā'LNx. "¹Laxīyaᶜ ā' tqaia'ltEx sins qwiltsī'yū, sin anaī's?"—"Ā'a, sxa's tqaia'ldī." Temuⁿ'hū k·e'a īs xa'mEt-s-pī'tskum te'miLX muⁿ'hū LQ!aī' LQwi'ltsūt kwa'siLX k·aū'k· kus LEmū'tsk·Exłt!Enū't. Temuⁿ'hū mi'siLX wī'lx k·aū'k·s, temuⁿ'hū qauwāᶜᵃ lā'tqat łt!awa'īt si'lkustEx: tas łqatᶜat tem-axa LXwē'-LXwīyaut tem-axa łtsaū'tsūwaūt. Temuⁿ'hū mis qamłī', tem LEyaⁿ'hats!īt si'lkustEx. Temuⁿ'hū mis-axa qaī'-slō, temuⁿ'hū qalpaī' qauwāᶜᵃ lā'tqat łt!awa'īt si'lkustEx. Temuⁿ'hū īs sūdāᵃ'-stit-s-qamłī's tem-axa pī'tskum tem hī'k·e muⁿ'hū qauwāᶜᵃ ta'xtī silī'kwEx. Temuⁿ'hū hāᵃ'tsE pk·aya'xtsūstxūnx [7] k·inā'mk·s [8] aqāᶜᵃt si'LXas hask·a'łn, k·iLXa's ¹Līyaᶜ xamᶜ tsk·ūi'dīyūsxam, k·iLX ai'ī

[1] *lᶜalal-* TO WABBLE.

[2] Should read *łk·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'hatsłīyūk·*.

[7] *k·eaixts-* 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'mīyūs), 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'mīyūs 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'mīyūs) 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] Temu^{n}'hū ¹k'sūdā^{a}'stk'emyuk' pī'tskum temi'LX mu^{n}'hū LXaa'mayūtEm,[2] k'iLX aī's pī'tskum hask'a'Ln.

Temu^{n}'hū tsxwa'tīyū si'lkustEx. Temi'LX mu^{n}'hū hī'k'e amtā'LnX kus LEyā'tsit. Tem tai^{c} kus mena'tEm tsk'ūi'dīyū. Temu^{n}'hū ūstidaī'nx xaku's xam^{c} xaku's mena'tEm. Temu^{n}'hū mis łEyū'łtEx, tem-auk' mu^{n}'hū Lqaaʼyūʼkwas muū'lqayEm. Īs ī'mstE tem kus muqwana'hasalt[3] kus muū'lqayEm, lā'łtas-auk' k'i'mhak's qā'sal. Tem-axa mu^{n}'hū yipaī' kus mena'tEm. Temu^{n}'hū mis-axa wī'lx temu^{n}'hū hā^{a}'tsE LX'i'ldūt si'lkustEx kuts-lā'tEqłalkiLX. Te'młta ¹Līya^{c} nā'k'eai LXūi'LnX kwas ītsaī's, lā'łta mi'siLX hī'k'e qauwā^{ca} ts-tE'xk' mEłanā'tnx kwas qā'nūk'. Īs ī'mstE temi'LX ¹Līya^{c} ts-tE'xk' LXu'ntitEmux^{u}.

Tem tai^{c} kuts-LI'ak'iLX tem-axa kuts-hā'at!ak'iLX ts-ma'hatsk' łpa'stīyū'LnX. Temau'x-axa mu^{n}'hū k'ī'stEx. Temu^{n}'hū mEhayā'-haux[4] kus tsilu'qalāqayaūk'[5] kus mEsha'lslatsLō. Temu^{n}'hū mis xū'sī LEhā'yayū, temu^{n}'hū mEk'!ila'halx, temu^{n}'hū pEnī'k' t!autxaī'. Temu^{n}'hū mis k'ē'tk'ī xū'sī LEhā'yayū, temu^{n}'hū ītsaī'sik's ayaī'nx xa'kuts-tī'k'extEtsLōk' kus yā^{n}'hats!īyū qau'wīs. Temu^{n}'hū tsimaī' ya^{n}''ts!aī kus mEk'aī'nīk'slaū. K'Ets łts!inī'x kuts-tī'k'extitsLōk'. K'au'xuts mu^{n}'hū ya^{n}'hats!ī'txam, lā'k'auxuts tsaī'sk'! Temu^{n}'hū ¹Līya^{c} qā^{a}'tsE temu^{n}'hū hīlaī' kuts-mEk'aī'nīk'slauk'. Lā'k'Ets hā^{a}'tsE yaī'tsxa łtā'sinx,[6] k'iłta's ¹Līya^{c} xū'sī Limk'!ē'nauwī. Temau'x mu^{n}'hū ¹k'sūdā^{a}'stk'emyuk' temu^{n}'hū yEaī'nx xa'kuts-tīk'e'xtitsLōk'. "Mu^{n}'hūx k'!ēp, k'-Līya^{c} mu^{n}'hū qaū'k'eai łtsā'-sīyudū." Temu^{n}'hū qalpaī'nx ayaī'nx ītsaī'sik's kus mū'kuts!ū tem-axa tsī'tsik'!, hamstī^{c}t hī'k'e mEqł'npata. Temu^{n}'hū mis wī'lsusx ītsaī'sik's, temu^{n}'hū yEaī'nx kuts-k'!ē'pauk' qaku's mEsha'-lslatsLō. "Haītsaī'nxan-axa kuha'm ya^{n}'hats!īyū kuha'm tā'ak'siLX ts-qā'nūk'. Aī'sxas[7] LEhayā'hayūsxam, k'ins mu^{n}'hū tEsina'yEm, k'ai'ī k'im ī'tsxastaī'sxaīm." Temu^{n}'hu īs ītsaī's-auk' qau'wīs tsitsk'!atxaī' kus mEk'aī'nīk'slau. Temu^{n}'hū mis qau'wīs tsitsk'!ī'-txa, tem-auk' hī'k'e k'ū'k^{u}s xū'sī Lpi'k'!ayū kuts-tsī'tsk'!ik'. Temu^{n}'hū qauwā^{ca} īs pī'tskum temu^{n}'hū tsā'mal, tem hī'k'e mā^{a}'-lk'sta mEt!ī'LXau kuts-tsī'tsk'!ik'. Temu^{n}'hū ¹k'sūdā^{a}'stk'emyuk' tem-uk^{u} mu^{n}'hū wī'la k'ū'k's tsk'!ī'txa. Temu^{n}'hū mis sūdā^{a}'stk'em Lowā'txayū kuts-tsk'!aī'sk', temu^{n}'hū pEnk'ī'sik's ayaī', temu^{n}'hū qalpaī' pEnī'k' ī'mstE mis qamī'n tsk'!ē'txa. Tem-auk' hī'k'e k'ū'k^{u} wī'lx kuts-tsī'tsk'!ik' kwas ītsaī's. Temu^{n}'hū qauwā^{ca} īs pī'tskum temu^{n}'hū k'!ila'hal, temu^{n}'hū tsī'tsk'!a[1] tem hī'k'e

[1] *aih-...-ū* TO WISH FOR.
[2] Verbal use of the numeral *xam^{c}* ONE.
[3] *qūn'-* TO SWELL.
[4] *hai'-* TO BE BIG, TO GROW.
[5] Contracted for *ts-lEqa^{c}lqayaūk'*; *lEqa^{c}lqa'yaū* ORPHAN.
[6] *tEsin-* TO POINT OUT.
[7] *aīs* + *-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'mīyū) 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'mīyū) 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'mīyūs) 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^{a}'lk'sta mEnī'sk'aux[2] kuts-tsī'tsk'!ak'. Temu^{n}'hū [1]k'ts-sūdā^{a}'-stk'emyuk' temu^{n}'hū tsqa'mt!a kwas ītsaī's LEyai'xayū kuts-tsī'-tsk'!ik'.

Temu^{n}'hū pqa^{c}ya'txanLnx hak'aū'k'. Tem k'Ets mu^{n}'hū ma'yExa kus mena'tEm. "Pā'lEn xūtsā' tem kus hī'k'e ła'ltqaułn.[3] K'-łk'itsa'yūsxam[4] hī'tsLEm LowA'txayūsxam. [1]LīYa^{c} ā' sis mu^{n}'hū łq!ayū'łn k'is hahawīya'łn?" Tem k'Ets mu^{n}'hū yEā'łnx. "Ta^{c}muqwa hī'k'e. Aī's mu^{n}'hū k'a^{n}'tsūs xū'sī LEhaya'hayūsxam, łis mu^{n}'hū łq!ayū'LĪ." Temu^{n}'hū mis tsqa'mt!īyū kuts-tsk'!aī'sk' kus mEk'aī'-nīk'slaū, tem k'Ets-axa mu^{n}'hū haītsa'yux^{u} kuts-tsī'tsk'!ik' qa'nūk's qakuts-tī'k'extitsLōk'. Temu^{n}'hū-axa spaī'tx kus k'ī'yaī ītsaī'sik's, temu^{n}'hū mis-axa wī'lsusx ītsaī'sik's, temu^{n}'hū yEaī'nx kuts k'!ē'-pauk'. "Hū^{n}'k'i tEha'm tā'aLx ts-k'ī'yaīk'." Temu^{n}'hū yEaī'nx kuts-tī'k'extitsLōk'. "Xa-tsima'yEmts tsha'yEmts kwas k'ī'yaī. Xa-hī'k'e k'a^{n}'tsūs mā'alk'stayEmts." Temu^{n}'hū k'e'a hamstī^{c} īs pī'ts-kum temu^{n}'hū tsama'l^{c}yaīnx. Temu^{n}'hū [1]k'ts-sūdā^{a}'stk'emyuk' temu^{n}'hū yEaī'nx. "Xa-mu^{n}'hūyEmts. Xa-[1]LīYa^{c} simpa'yEmts. Xa-hī'k'e tsā^{a}'mE paxt!a'yEmts kwas k'ī'yaī." Temu^{n}'hū k'e'a īmstī'nx. Nā'k'eai k'Ets płūi', k'is mu^{n}'hū k'i'mhak's tpayū'LĪ qakuts-tī'k'extitsLō. K'Ets mu^{n}'hū paxt!a'a kwas k'ī'yaī, k'iłta's [1]LīYa^{c} xū'sī łx'i'msidī,[5] k'Ets hī'k'axa nā''yEm tsā'ms płūi'x. K'is-axa mu^{n}'hū qalpa'a k'i'mhak's tpayū'LĪ, k'is paxt!a'a, k'iłta's tai^{c} le^{c}wī' Limk'!ē'ntī. Sūdā^{a}'stk'em hā^{a}'tsE tsimaī'nx. Temu^{n}'hū LxaĪ'nx temu^{n}'hū yEaī'nx. "Mu^{n}'hūx k'!ēp, k'-LīYa^{c} qaū'k'eai ilt-qa'yū." Temu^{n}'hū aya'yususx kus qā'nūk's mu^{n}'hū yEaī'nx. "Hū^{n}'k'iLx yā'tsxalxasx ham tā'aLx. Xa-mu^{n}'hū hū^{n}'k'i ī'tsxastaī-sxaī'mi." Temu^{n}'hū LxūI'nx qa'kus mEk'aī'nīk'slaū kuts-tā'ak'iLx łk!wa'ank'[6] tem-axa ts-ā^{c}qaīk'iLx tem-axa kwas tsā'ms kuts-ya^{n}'-hats!īk'iLix. Temu^{n}'hū qauwā^{ca} īs qamLī's temu^{n}'hū k'im mEtsī'-k'alx.[7] K'Ets hī'k'e qeī'tsx kus qā'nō kwas[8] qł'npa ts-t!Eli'lk', lā'łta mis ta'mE xā^{n}'waā.[9] Temu^{n}'hū qauwā^{ca} īs pī'tskum temu^{n}'hū k'!ila'hal. K'Ets mu^{n}'hū hapE'nk' kwa'k'Ets-ītsaī'sk'[10] qauwā^{ca} ts-tExk' k'a'ts!inx. Tsūlā'qanīLx kuts-qł'npak' tem-axa qē'lnx kuts-k'ī'yaīk' tem-axa łqwaaī'łx kuts-k'īyū^{n}'salyust!Exk'.

Tem k'Ets mu^{n}'hū mis LEai'sx qa'kus mena'tEm hak'aū'k', tem k'Ets mu^{n}'hū ma'yExa. "K'-LīYa^{c} hī'k'e lā^{a} ā' iltqa'łn? Hī'tsLEm mu^{n}'-hū LowA'txayū. K'-ha'ałqa hī'k'e LQ!ayū'łn." Temu^{n}'hū k'e'a

[1] Abbreviated for *tsī'tsk'latxa*.
[2] *nīsk'* FAR.
[3] *lā'tEq* SOMETHING, WHAT.
[4] *k'Ets* temporal particle.
[5] *x'ims-* TO TOUCH, TO FEEL OF.
[6] Simplified for *ts-łk!wa'ank'*.
[7] *tsk'-* 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^{n}'watxa*.
[10] Consists of *kwas* + *k'ts-* + *ītsaī'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' !xuyū'łnx as īldī's pxē'ltsūstaux sis tqaia'ldī LEya^{n}'hats !īt, k'is Lq !ayū'Ln. Temu^{n}'hū wust !inaī'. Temu^{n}'hū qauwā^{ea} ītsaī'sik's ayai'nx kuts-lā'tEqłalk', temu^{n}'hū tī'ūt !hūnaī'nx kuts-ła'tsxāk'. Mis yu'xū ^{1}LīYa^{e} tsqaīwī'łt !ālī'Lnx,[1] hak'Eqē'xan-ū qaaī'nx kuts-
5 k'ī'yaīk' kwa'k'Ets-ła'tsxāk',[2] temu^{n}'hū kuts-qł'npak' tem hak'ī^{n}'hī tsk'itxayū'Lx, temu^{n}'hū kuts-łk !wa'ank' tem hak'ī^{n}'hī-slō tsk'itxē'nx tem-axa kuts-k'īyū^{n}'salyust !Exk'. Temu^{n}'hū p !ī'xanx qa'kuts-tī'-k'extitsLōk' kuts-hū'l^{u}k'[3] ^{1}k'yā'tsx pEā'lauwīst, mis k'-tsqē'wułn pqwi'ltsitxūnst kuts-k'ē'pauk'aux hak'aū'k'.

10 Temu^{n}'hū mis-axa wī'lx, te'młta aili'k'ī k'a'xk'estEx-slō. Temu^{n}'-hū łqūxwayū'Lnx is a^{n}'qayū, temu^{n}'hū xūtsā' łqūxwaīxwaī' is a^{n}'-qayū. Te'mLta ^{1}Līya^{e} tqaia'ldEmux^{u} kuts-ā^{n}'qaīk'; tqaia'ldEmux^{u} sis łqūxwa^{e}ya'a kuts-łk !wa'ank' tem-axa kuts-qł'npak'. Te'młta ^{1}Līya^{e} tqaia'lTEx sis łqūxwa^{e}ya'a. Temu^{n}'hū yEā'łnx. "K'eai'sa,
15 k'-hī'k'e mu^{n}'hū taīk' a^{n}'qayū Lin Lqū'xwa." Lā'łta mis mELā'nLnx, lāxs ^{1}Līya^{e} łtsā'sīyutEm kuts-Lk !wa'ank' tem-axa kuts-qł'npak' tem-axa kuts-qanī'nałk',[4] k'iLxa'łtas[5] mu^{n}'hū Lxu'ntitEm, nā'mk' sis Lxa-mā'nstoxs.

Temu^{n}'hū LEya^{n}'hats !īt si'lkustEx. Qauwī'siLx tsilhaī' kus hak'-
20 aū'k'itiLx, temu^{n}'hū qwa^{e}ma tsilhaī' kus Kutā'mīyū. Temu^{n}'hū ^{1}Līya^{e} qā^{a}'tsE tem łtsasīyū'łnx. Temu^{n}'hū aū'L īs Lama^{a}'tit-s-qam-łī's temu^{n}'hū taxtaī'nx kuts-k'ilhī'k' tem-axa kuts-qā'altk'-auk'.[6] Temu^{n}'hū hīlaī'.[7] Lā'k'Ets mu^{n}'hū hā^{a}'tsE hau'k's łta'sinLnx, k'iłta's ^{1}Līya^{e} xū'sī Limk' !ē'naułn.[8] Tem k'Ets mu^{n}'hū ma'yExa kus mena'-
25 tEm. "Xe'īłk'est łta'sinīyū kus lEqa^{e}lqayaū!. K'ił łk'itsa'yu-tEmts[9] qa'kus lEqa^{e}lqayū." Te'mLta hī'k'e mu^{n}'hū tsistxwaī'. Tai^{e} hī'k'e mu^{n}'hū xam^{e} kuts k'i'lhīk' łhī'wausx:[10] "K'in Kutā'mīyū, k'in Kutā'mīyū." Temu^{n}'hū k'Ets Lqa'lhīyū, k'is mu^{n}'hū qa'halt Limk' !ē'nłn. K'iłta's mu^{n}'hū xūtsā' kus hak'ī'maLīyauk'[11] qalmī'm.[12]
30 K'is mu^{n}'hū hyuwī'łn: "Hāānā', hāānā', k'ił łk'itsa'yutEmts, k'ił łhaqwa'yutEmts[13] qaku's lEqa^{e}lqayaū." Temu^{n}'hū mis tsqūnkwaī'

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[1] Passive.

[2] Consists of *kwas* + *łk'ts-ła'tsxāk'*.

[3] For example, Kingfisher.

[4] *qanī'nał* KNIFE, a Siuslaw word. Grant occasionally used Siuslaw words and phrases.

[5] *k'is* + *-Lx* + *-łtā*.

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

[8] *mEk'łn-* TO HIT, denotes that the guesser succeeded in indicating the hand in which his opponent kept the marked stick.

[9] *k'Ets* particle.

[10] *hīw-* 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'mīyū 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'mīyū, I am Kutā'mīyū." 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 mu^{n}'hū ma'yEXa kus mena'tEM. "K'-LĪ-
ya$^{\varepsilon}$ pqē'tsūsaī'łn-slō,[2] k'-hā'ałqa LXamā'nstoxs." K'iłta's hī'k'e
yEā'LN: "Ta$^{\varepsilon}$muqwa hī'k'e, k'i'młī k'a$^{\varepsilon}$." Lā'k'ETS hauwī'i ma'-
yEXa. "Hīīī, k'in qanha'yū [3] kuts-LK!wa'ank'." K'is mu^{n}'hū ¹LĪ-
5 ya$^{\varepsilon}$qā^{a}'tSE k'is mu^{n}'hū qalpaī'm ma'yEXa. "K'in taha' kuts-qł'npak'
qanha'yū." K'is mu^{n}'hū xū'sī hī'k'e łtā'mqwayūsxam,[4] k'is-axa
k'im qalpaī'm ma'yEXa. "K'in taha' tsa$^{\varepsilon}$tī kuts-qanī'nałk' qan-
ha'yū." Tem k'ETS mu^{n}'hū ¹LĪya$^{\varepsilon}$ qā^{a}'tSE tem qalpaī' ma'yEXa.
"K'in taha' kuts-k'īyū^{n}'salyust!Exk'." Temu^{n}'hū LEyā^{n}'hats!īt
10 silī'kwEX qā^{a}'łtE. Tem k'ETS mu^{n}'hū ¹LĪya$^{\varepsilon}$ qā^{a}'tSE tem k'ETS mu^{n}'hū
ma'yEXa. "A'lk'ūtEP a'! K'in qan qā^{a}'łtE tEsina'a kus lEqa$^{\varepsilon}$lqayū."
Tem k'ETS mu^{n}'hū k'e'a qō'tSE qā^{a}'łtE tEsinaī'nx. Lā'k'ETS hauwī'i
kūłaī'xasx, hī'k'e-uk^{u} mETS!'wa'saux[5] kuts-LŌ'k'ik' ¹k'ts-kwa'łxas-
xamsk'; lā'łtas kuts-qā'alt-auk' łkwa'laltEmux^{u}[6] kwa'k'ETS-LŌ'-
15 k'ik',[7] te'młta ¹LĪya$^{\varepsilon}$ mEłā'nx.

Temu^{n}'hū ¹LĪya$^{\varepsilon}$ qā^{a}'tSE temu^{n}'hū wahayā'LNx kus pEnī'k', te'm-
łtaū ilxī' kus mEhaya'dau. Temu^{n}'hū hī'k'e qaux tskułī' kwas ya$^{\varepsilon}$qa
k'ETS hī'k'e łqauwa'xalsx.[8] Temu^{n}'hū ¹LĪya$^{\varepsilon}$ qā^{a}'tSE tem-auk' mu^{n}'-
hū tpaī' k'ū'k^{u}s, temu^{n}'hū hak'ī^{n}'hī LpA'ltquyū kwa'k'ETS-k' !ē'pEK'.
20 K'ETS łqauwā'xalsxa mis pa'ltqustEX. Temu^{n}'hū ¹LĪya$^{\varepsilon}$ qā^{a}'tSE
temu^{n}'hū tsilhaī' kus mEhaya'tau. "Ha'ltcatc nī'i, ha'ltcatc nī'i,
ła'kutsxatcī kwitū'!"[9] Tem-uk^{u} mu^{n}'hū ayaī' k'ū'wak's kus mE-
sha'lslatsLŌ tem-uk^{u} k'an'wī'nx kus le'wī'. Temu^{n}'hū mis LXayaī'-
tEX, tem-axa mu^{n}'hū ayaī' kuts-k' !ē'pik's; temu^{n}'hū mis-axa wī'lx,
25 tem-uk^{u} mu^{n}'hū tpaī' qauxa'nk's kus mEhaya'tau ī'lta, tem-uk^{u}
mu^{n}'hū xwē^{n}'sīyust!Exk's łk' !a'lhīyū. Īs ī'mstE tem kus ī'mstE ts-
hīlkwaī'sk' kus mEtsāda$^{\varepsilon}$t'. Tai$^{\varepsilon}$ k'ETS yaahaī', k'is ī'lstaītxam kwas
qamłī's temu^{n}'hū īta$^{\varepsilon}$ LK'a'mk'imausx[10] kwas xwē^{n}'sīyū.

Temu^{n}'hū tsxwa'tīyū si'lkustoxs. Tem k'ETS mu^{n}'hū kus ā^{n}'qâyū
30 tpayū'LX qa'kus mena'tEM, te'młta tai$^{\varepsilon}$ pīya$^{\varepsilon}$ tsxulī'tx. Tem k'ETS
mu^{n}'hū qalpaī'nx tpayū'LX kus łk!wa'an, te'młta mu^{n}'hū l'ō'tsū
mu^{n}'hū ī'mstatxū. Tem-auk' mu^{n}'hū hā^{a}'tSE ūstal$^{\varepsilon}$yā'łnx īs ītsaī's
kus hī'tsLEM pā'xt!a īs k'ī'yaī, te'młta ¹LĪya$^{\varepsilon}$ xū'sī nā'k's x'imā'sLNx,
lā'łtas hī'k'e tsa$^{\varepsilon}$ma'sīyū ūtxaī'xasx. Temu^{n}'hū ¹LĪya$^{\varepsilon}$ qā^{a}'tSE tem

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[1] *qēns* LIGHT.

[2] *qē-* IT GETS LIGHT.

[3] *qan* 1.

[4] *la$^{\varepsilon}$muqwa* 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'ltcatc*) is not a Siuslaw vocable, nor can it be etymologized as an Alsea word. The second word is an Alsea pronoun SOMETHING. *la'kutsxatcī* is a Siuslaw word and consists of *łaku-* TO TAKE; *-tsx* imperative; *-tcī* 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

łōtaī'nx. K'Ets paxt!ā'łnx kus hī'tsLEm, k'u'kus[1] hī'k'e LEyai'-xayūsxam ts-LŌ'k'ik', k'is mu^{n}'hū LōqutĪ'yudī[2] qa'kus mEsha'lslatsLō, k'u'k^{u}s mu^{n}'hū qauxa'nk's aya'yusī, k'is-axa hak'Eqau'x LxauʼwidĪ k'Ets-k'ū'n'wāk'ik's,[3] k'u'k^{u}s muwī'līwī[4] "bum." K'is-axa mu^{n}'hū qalpa'a łōquda'a kwas tsā'ms, k'u'k^{u}s mu^{n}'hū LxauʼwidĪ kus LōK' k'its-k'ū'n'wāk'ik's, k'u'k^{u}s mu^{n}'hū l'ō'tsō muwī'līwī. Temu^{n}'hū 'LĪya^{e} qā^{a}'tsE tem tai^{e} kus mena'tEm Lpa'stīyū. Temau'x mu^{n}'hū tsxūdaī' qā^{a}'tsE. Temu^{n}'hū 'LĪya^{e} qā^{a}'tsE tem-uk^{u} tsxiłta'yEmux^{u} ts-ya'halk', tem-uk^{u} hī'k'e LEyu'lxuyū. Temu^{n}'hū tsk'ūi'dīyū temu^{n}'hū wustitā'łnx. Temu^{n}'hū mis hī'nts!īnx tshai^{n}k', temu^{n}'hū hī'k'e k'ehī^{n}'La tpaī'. Īs ī'mstE tem kus-uk^{u} lix'-ya^{e}t' kus k'ehī^{n}'La. Īs ī'mstE tem kus ī'mstE ts-hīlkwaī'sk' kus lEqa^{e}lqayū; nā'mk'Ets hī'tsLEm LowĀ'txayū, k'is sa'nxuk'īyūsxam, lā'łta muk^{u}s īmī'stal kus Kutā'mīyūLx ts-ma'hatsk'.

13. The Lost Elk Hunters[5]

(Told by William Smith in 1910)

Psi'nLxaLx as łEmū'tsk'Exłt!Enū't temi'Lx mEyā'sauxa. "K'ił ayaī'm pxami'nt." Tem as qōma^{e}tsELī ts-mū'tsk'ak' tem yāsau^{e}-yaī'nx. "Lā'xins[6] 'LĪya^{e} hā'ałqa wīl, xałta's 'LĪya^{e} ha'nt!its." Temi'Lx mu^{n}'hū ayaī' nā'k's 'k'as Lxūyuʼxutanx as nūns ts-yai'xaītExk'. "Ł-k'i'mhaisī ayaī'mi." Temi'Lx mu^{n}'hū k'e'a k'i'mhaisī ayaī'. "K'-ū'k'-E'n Linā'hautxam? K'-Linā'hautxam kusti'n hā^{ea}t!. K'in qwa'mautxam tEqwo'n."—"K'inau'k's hya^{n}'kwī[7] qwon." Hamstī^{e}Lx hī'k'e mEtsīmī'xłat. Temi'Lx mu^{n}'hū wī'lx nā'k's 'k'as Lxūyuʼxutanx as nū'ns ts-yai'xaītExk'; te'młta' LĪya^{e} qā^{a}'tsE temi'Lx LxūiʼnX as nū'ns ts-yai'xaītExk', saū'łta hī'k'e. "Xa-hī'k'e xe'īłk'e Lhaya'nauwī kułi'n tsqax. Tsā^{a}'mE hī'k'e suwa'łt ts-yai'xaītExk'." Temi'Lx mu^{n}'hū wī'lx. Xe'Lk'aux as nū'ns LxūyuxuLx tsk'ī'tExk'.[8] "Xa-xe'īLk'e Lhayā'nauwī kus tsqē^{n}'x. K'-tai^{e} sau'xus ildūi'mi, k'is mu^{n}'hū qatsqē^{n}'x wustita'a." K'iLx mu^{n}'hū wastau^{e}ya'a. Tsā^{a}'mE hī'k'e haihaya^{e}t kus nū'ns ts-yai'xaītExk'. "K'Līya^{e} nī'sk' k'łis mu^{n}'hū qwa'miLī. Tsā^{a}'mE hī'k'e saū'łta. Tsā^{a}'mE tsqwa hī'k'e haihaya^{e}tit-s-nū'ns. Lās pa'łk'stit-s-le'wī', te'młta łō'lal ts-yai'-

[1] *k'is* + *-uku*.

[2] For *łEłōquti'yudī*.

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

[4] *m-* prefix; *wī'līyū* PLACE OF THE DEAD; *-l* 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-tsk'ī'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'mīyū 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'mīyūs.

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

xaītEXk'. Łiłīya$^{\varepsilon}$ [1] nā'mk' LXaaī'. Lā'xs hī'k'e nī'sk'ik's ayaī'm, k'łiłta's [2] hī'k'e wastau$^{\varepsilon}$ya'a." Temu^{n}'hū yāsau$^{\varepsilon}$yaī'nx ats-hā'-at!ak'. "LanīYa$^{\varepsilon}$ tqaia'ldEx, sins nī'sk'ik's ayaī'mi. K'in k'ik!ūyū'-LI tas tsqē^{n}'x." Temu^{n}'hū k'e'a k'ik!ūyū'LnX as tsqē^{n}'x, k'-qas tsqē^{n}'x wastal$^{\varepsilon}$ya'a as nū'ns. Te'młta ^{i}LīYa$^{\varepsilon}$ nā'k's ayaī' as tsqē^{n}'x; hī'k'e tai$^{\varepsilon}$ qwamsalyū'LX ts-mEłanā'stīyūk' as tsqē^{n}'x. Tem ma'yExa ts-mū'tsk'ak'. "LīYa$^{\varepsilon}$ nā'mk' imī'stal as tsqē^{n}'x. ^{i}LīYa$^{\varepsilon}$ xe'īLk'e phīlkwaī'sEX as tsqē^{n}'x." Lā'k'auxauts [3] ayaī' nī'sk'ik's as tsqē^{n}'x k'iłtau'xus-axa [4] k'im wī'lī.

K'-LīYa$^{\varepsilon}$ qā^{a}'tsE k'is qamłī'm. Yikū'kwEX mu^{n}'hū kus pī'tskum. Tem hī'k'e tsā^{a}'mE suwa'łt ts-yai'xaītExk' kus nū'ns. Temu^{n}'hū mEyā'sauxa ts-hā'at!ak'aux. "K'ił mu^{n}'hū minstaī'm hū^{n}'k'i." Temi'LX mu^{n}'hū minstaī'. Temu^{n}'hū mEyā'sauxa ts-hā'at!ak'aux. "Lā'xs nī'sk'ik's ayaī'm, k'-łiłīya$^{\varepsilon}$ nā'mk' LXaaī'." Temu^{n}'hū mEyā'sauxa ts-mū'tsk'ak'aux. "^{i}LīYa$^{\varepsilon}$ nā'mk' imī'stal kus tsqē^{n}'x. Hata'maux ts!ilō'xwEx kus tsqē^{n}'x. ^{i}LīYa$^{\varepsilon}$ nā'mk' imī'stal kus tsqē^{n}'x lās qā^{a}'tsE. Tsā^{a}'mE tsqwa mā'k'stit-s-nū'ns. Ī'mstE mu'kusaux łō'lal, lā'sis [5] piłk'staī' s-le'wī'." Temi'LX mu^{n}'hū minstaī'. "Lā'xs nī'sk'ik's ayaī'mi, k'-łiłīya$^{\varepsilon}$ nā'mk' LXaaī'". Temu^{n}'hū qe'ī s-le'wī'. Tem mis qe'ī-slō, te'miLX LtūI^{n}'xa. Temu^{n}'hū mEyā'saux ats-hā'at!ak'aux. "K'-qas tsqē^{n}'x wastal$^{\varepsilon}$ya'a ^{i}k'antū'u ^{i}k'ta's pī'-tskum." Temi'LX mu^{n}'hū xē'tsux^{u}. Temi'LX mu^{n}'hū LxūI'nx nā'k'eai tsk'ī'tExk' as nū'ns, saū'łta hī'k'e. Temu^{n}'hū mEyā'saux ats-mū'tsk'ak'. "K'-qasuwa'łn as tsqē^{n}'x." Temu^{n}'hū k'e'a imstī'-łnx. Temi'LX k'im k'a^{n}'tsūs qā^{a}'tsE ītsaī', k'iLxai'ī hak'i'm tskwaī'-salyū'LI as tsqē^{n}'x. Te'młta ^{i}LīYa$^{\varepsilon}$ qā^{a}'tsE mis-axa wī'lx as tsqē^{n}'x. Tem k'im ma'yExa ats-mū'tsk'ak'aux. "^{i}LīYa$^{\varepsilon}$ nā'mk' imī'stal kus tsqē^{n}'x." Temi'LX mu^{n}'hū wastau$^{\varepsilon}$yaī'nx kus nū'ns. Hī'k'e tsā^{a}'mE saū'łta. "Lā'xs nī'sk'ik's ayaī'm, łiłta's [6] ^{i}LīYa$^{\varepsilon}$ nā'mk' LXaaī'. Tsā^{a}'mE hī'k'e a'łtuxtit-s-nū'ns tem hī'k'e tsā^{a}'mE tsqwa mā'k'st kus nū'ns, tem kus łō'lal, lā'sis paLk'staī'-slō."

Temi'LX mu^{n}'hū LōhaI' qauxa'nk's ^{i}k'as tsk'ī^{n}'tsī. Temi'LX mu^{n}'hū wastau$^{\varepsilon}$yaī'nx, temi'LX mu^{n}'hū qtī'xa ^{i}k'as Lowā'hayū. Temi'LX-axa mu^{n}'hū qxenk'saī' ^{i}k'as Lowā'hayū. Nā'k'eaisī ^{i}k'asau'x qxaīnī'k'saī, k'Ets hī'k'e tk'ala'sal-slō. Tem ma'yExa ats-hā'at!ak'aux. "Nī'tsk'-auk'-E'n pstin hai$^{n\varepsilon}$? Ł-hī'k'e ā' qā^{a}'ltE qwāmauyū'LI tas nū'ns?" Temu^{n}'hū ma'yExa ts-mū'tsk'ak'. "Łiłīya$^{\varepsilon}$ nā'mk' LXaaī'. Tqaia'ltxan sins LXamna'a." Temu^{n}'hū saū'łtīyū ts-yai'xaītExk' as nū'ns. Temi'LX mu^{n}'hū LEai'sx hī'k'aux LOwa'hau as nūns. Temu^{n}'hū mEyā'sauxa ts-mū'tsk'ak'aux. "K'ił mu^{n}'hū

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[1] *LīYa$^{\varepsilon}$ + -l.*
[2] *k'is + -l + łtā.*
[3] *lā'k'Ets + -aux.*
[4] *k'is + łtā + -aux + -axa.*
[5] *lās + mis.*
[6] Abbreviated for *k'łiłta's*; *k'is + łtā + -l.*

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 LQwamī'LĪ." Temi'LX mu^{n}'hū wī'lx nā'k·s ¹k·a'saux LOwa'hau as nū'ns. "Pst-hī'k·e xe'īLk·e LhayA'nauwī. K·-qaūk·-E'n łtsī'-k· !yaī[1] qau'wīs? Ū'k·-E'n hī'k·e tsā^{a}'ME ā'aqa tsitsk· !a^{c}yaī'sk· ?" [2] Temu^{n}'hū yāsau^{c}yaī'nx ts-mū'tsk·ak·. "K·in qaqa'n łtsī'k· !yaī." Temi'LX mu^{n}'hū qalpaī'nx LEai'sx hī'k·aux LOwa'hau haihaya^{c}tit-s-nū'ns; tsā^{a}'maux hī'k·e a'łtuxt. Temi'LX mu^{n}'hū łqwa'mīLX as nū'ns, tsā^{a}'maux hī'k·e a'łtuxt. "K·in iltqa'-E'n kus tsqē^{n}'x?" Tem ma'yEXa ts-hā'at!ak·. "K·-tai^{c} sins LXaaī' ptsī'tsk· !ēłīst." Temi'LX mu^{n}'hū tsqē'wiLX. Ts-hamstī't!ūuk· [3] tas nū'ns. Temi'LX mu^{n}'hū tsqē'wiLX hī'k·e aū'L. Tem mEyā'saux. "Pst-xe'īLk·e a' łtsī'-k· !yaī, nā'mk· sins LXaaī' ptsī'tsk· !ēLīst." Temu^{n}'hū k·e'a tsitsk· !-ayū'łnx as nū'ns. Temau'x mu^{n}'hū tsitsk· !ayū'łnx. Temi'LX mu^{n}'hū tsitsk· !atxaī' hī'k·e hamstī^{c}. "¹LanīYa^{c} ā'aqa LEmk· !ī'ntEX. Hīla'-yuxun-auk· ts-k·a'ltsūk·."

Temau'x mu^{n}'hū ūstitxwaī' as tsqē^{n}'x. ¹LaLXīya^{c} qā^{a}'tsE łEyā'-xauwīst temi'LX LXūi'nx as pū'tstEX. "Ł-hī'k·e mā^{a}'lk·sta muqwā'-mauxam." Temi'LX mu^{n}'hū k·e'a imstī'. ¹LaLXīya^{c} lā^{a} tskwayū'LX, mEqami'nt ts-pū'tstExk· as nū'ns. Nā'k·eai ¹k·a'saux ayā'sal, k·Ets hī'k·e tk·alā'sal s-le'wī'. "Ł-hī'k·e mā^{a}'lk·sta muqwā'mauxam. ¹LīYa^{c} nā'mk· ayā'sal nī'sk·. K·Ets qas tsqē^{n}'x wa'stitxanx, ¹LīYa^{c} nā'mk· ayā'sal nī'sk·ik·s. K·-łiłīya^{c} tsā^{a}'ME yā'xautxam. K·ił hī'k·e mā^{a}'lk·sta muqwā'mauxam. MEłā'nxapst qanī'x, nā'mk· sis LqA'lhīyūsxam, k·-LīYa^{c} nā'mk· qalpaī'm nā'k·s ayaī'm. Ī'mstE k·łis hī'k·e mā^{a}'lk·sta muqwā'mauxam."

Temu^{n}'hū mEyā'xauxa nā'k·s hak·inī'k·eai kus mEpū't!al[4] 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·ił mu^{n}'hū tsqwa aūłī'im. Pī'ūsxa^{c}yaī' mu^{n}'hū as tsqē^{n}'x ts-pī'ūsxamsk·. Pst-hī'k·exe'īLk·eLhayā'nauwī. ¹LanīYa^{c} nā'mk· LXūyu'x^{u}tanx as nū'ns imstī^{c}t ts-haihaya^{c}tisk·. K·in mai'mx mu^{n}'hū LXūi' nū'ns imstī^{c}t ts-haihaya^{c}tisk·. Pī'ūsxa^{c}yaī' mu^{n}'hū as tsqē^{n}'x. Wī'lx tsqwa mu^{n}'hū kus nū'ns. Aūłī' mu^{n}'hū ts-pī'ūsxamsk· kus tsqē^{n}'x. Pst-xe'īLk·e LhayA'nauwī. ¹LanīYa^{c} nā'mk· LXūyu'-x^{u}tanx imstī^{c}tit-s-nū'ns." Temi'LX mu^{n}'hū tsqūnkwaī' ¹k·as tsqē^{n}'x ts-pī'ūsxamsk·. Tem hī'k·e aū'L pī'ūsxa^{c}yaī' mu^{n}'hū as tsqē^{n}'x ts-pī'ūsxamsk·. Temi'LX mu^{n}'hū LEai'sx as nū'ns, k·a'xk·exaux as nū'ns. Temi'LX mu^{n}'hū pilaī', temi'LX mu^{n}'hū hak·i'm tsitsk· !atxaī'. Tsitsk· !atxaī'xaLX mu^{n}'hū hak·i'm. Te'młta ¹LīYa^{c} qā^{a}'tsE tem xē'tsux^{u} mu^{n}'hū as nū'ns. Nā'k·eaisī ¹k·yā'xau, te'młta hī'k·e qā^{a}'ltE łō'lal as nū'ns, lās pa'Lk·st s-le'wī'. ¹LīYa^{c} qā^{a}'tsE k·iLXa's yūxē' tsī'tsk· !ik·. Temu^{n}'hū mEyā'saux ats-hā'at!ak·aux. "Łiłīya^{c} nā'mk· LXaaī'. Lā'xs nī'sk·ik·s ayaī'm, ł-hī'k·e qā^{a}'lte qwā'mau-wīLī." Temi'LX hī'k·e mu^{n}'hū mEyā'xaux mā^{a}'lk·sta. Nā'k·Ets [5]

[1] For *łtsī'k·ii; tsk·!-* TO SHOOT.
[2] For *ts-tsitsk·!a^{c}yaī'sk·*.
[3] Used as an exclamation in the sense "What a size!"
[4] *pt!u-* TO RISE (of sun only).
[5] Simplified for *nāk· k·Ets*.

will necessarily overtake (them)." Soon they came to where those two elks 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 elks in the act of climbing up; they two were simply very large. So they gained on the elks, 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 elks were exceedingly large. Then they came very close to (the elks). So (the elder brother) kept on saying, "Pray, do you two shoot carefully (at them), after I will cease shooting at (the elks)." And then the elks 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 elks). 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 elks (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 elks, two elks (were standing) together. Then they sat down and began to shoot from there. Now they were shooting from there. But not long (afterward) the elks departed (unhurt). Wherever those previously mentioned (elks) 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.

qxenk'saī'xa īs LOWA'hayū, k'is hī'k'e tk'ala'saltxam as le'wī'. Temu^{n}'hū ats-mū'tsk'ak'aux ¹LĪya^{e} xūs nī'i ī'ldistaī. Tsā^{a}'mE hī'k'e nī'sk'ik's ayaī'. Lās qā^{a}'tsE, te'młta ¹LĪya^{e} imī'stal as nū'ns. Te'młtaux ¹LĪya^{e} nī'i łīlī'daux as płūi'sk'aux. "K'-LĪya^{e} qā^{a}'tsE k'is yūxē' kuł'n tsī'tsik'!." K'iLxa'ts ¹LĪya^{e} lā^{a} tskwaī'LX. "K'ił hī'k'e mā^{a}'lk'sta muqwā'mauxam. K'-LĪya^{e} qā^{a}'tsE k'is hī^{n}hū^{n}' LQa'lhīyūsxam. Lā'tEq-E'n tsa^{e}tī łnū'nsisxamsk', tem k'-LĪya^{e} nā'mk' wī'lī?" Temi'LX mu^{n}'hū minstaī' īs xa'mEt-s-le'wī', mis mu^{n}'hū qamłī'. Temu^{n}'hū xa'mELī ats-mū'tsk'ak' temu^{n}'hū ma'-yEXa, nā'mk'siLX LQa'lhīyūsxam.[1] K'iLX yōlalsxaī'm mu^{n}'hū, nā'mk'siLX k'eaī' łnū'nst. "Nī'tsk'-auk'-E'n mu^{n}'hū pstin k'a'ltsū? ¹LĪya^{e} nā'mk' nū'ns. ¹LĪya^{e}nā'mk' imī'stal nū'ns. Lās qā^{a}'tsE te'młta ¹LĪya^{e} imī'stal as nū'ns." K'iLX yō'lalsxaīm mu^{n}'hū. "K'in ¹LĪya^{e} nā'mk' LOWa'stauwī tas nū'ns. K'in k'eaī'mi, tsā^{a}'mEn hī'k'e nī'sk'ik's ayaī'." Temu^{n}'hū mEyā'saux ats-mū'tsk'ak'. "Ā'a, ī'mstauk' sin hai^{ne} tEqwo'n. Tsā^{a}'mEł hī'k'e nī'sk'ik's ayaī'. K'-LĪya^{e} qā^{a}'tsE k'is yūxē' sin tsī'tsik'! tEqwo'n. Yūxē'tsx tEsi'n mi'łax." Temu^{n}'hū ma'yExa ts-hā'at!ak'aux. "K'ił tai^{e} īs xa'mEt-s-pī'tskum qalpa'a qōmīyū'LĪ." Temi'LX mu^{n}'hū k'e'a imstī'nx. LQalhī'yūsxaux mu^{n}'hū atsqxē^{n}'sk'iLX. K'-LĪya^{e} qalpaī' pxamintxī' as tsqē^{n}'x. K'eaī'xaux. Temi'LX hī'k'e muqwā'maux. Temi'LX mu^{n}'hū pilaī', temu^{n}'hū ma'yExa ts-hā'at!ak'aux. "K'in k'eaī'm mu^{n}'hū. K'ił mu^{n}'hū LXaaī'." Temi'LX mu^{n}'hū pilaī', temi'LX mu^{n}'hū k'im yō'lalsxaī. "¹LĪya^{e} nā'mk' imī'stal as nū'ns. Hak'i'ms hī'k'e xe'īLk'et-s-nū'ns, k'ił ī'łEłīts qwamīyū^{n}'LĪ. Tsā^{a}'mEn hī'k'e nī'sk'ik's ayaī'. Lās qā^{a}'tsE te'młta ¹LĪya^{e} nā'mk' imī'stal. Tsā^{a}'-mEn hī'k'e qā^{a}'tsE pīhaī'." Temi'LX mu^{n}'hū qamk'lī'yEmxa. "K'ił-axa mu^{n}'hū xamī'mi." Temu^{n}'hū mis qaī'-slō, temi'LX-axa mu^{n}'hū xamī'xa.

Temi'LX-axa yālsaī'xa. ¹LaLXīya^{e} imstī^{e}t ts-hā'ldEmxusk', hī'k'e łtsā'msīyū ts-hā'ldEmxusk'. Mū^{n}łiī' sūdā^{a}'stit-s-pī'tskum misi'LX-axa mEyalā'sauxa. LX-axa mEyā'xauxam. Ts-mEqami'ntisk' tas nū'ns. K'-mu^{n}'hū ma'yExa ats-hā'at!ak'aux. "K'ił-axa yālsaī'mi." Temi'LX mu^{n}'hū k'e'a imstī'xa. Temu^{n}'hū xa'mELī ts-mū'tsk'ak'. "Mū^{n}'łiīn hī'k'e qā^{a}'lte Lhayā'naux as nū'ns." Temi'LX-axa mE-tsqūnkwaī'[2] hak'nī'k'eai ¹k'asi'LX ayā'saltxa. K'-LĪya^{e} qā^{a}'tsE k'iLxa's-axa mu^{n}'hū wīl ts-ītsaī'sk'ik's. Temi'LX mu^{n}'hū tsqūnkwaī' ts-ītsaī'sk'ik'siLX. Temi'LX-axa mu^{n}'hū tsqē'wiLX ats-kwī'sk'iLX. Temi'LX-axa mu^{n}'hū wī'lx ts-ītsaī'sk'ik'siLX. Temi'LX hī'k'e hamstī^{e} tqē'tqaīLī[3] atsā'sidōk'iLX.[4] Hī'k'e hamstī^{e} wa^{e} ts-LŌ'sink' atsā'si-dōk'iLX.[5] Temi'LX mu^{n}'hū LXaī'nx.

Temu^{n}'hū tsqa'mt!īyū.

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[1] Smith failed to record the words of the speaker.
[2] Contracted from *mun'hū tsqūnkwaī'*.
[3] Reduplicated stem *tqēL-* TO CRY.
[4] Simplified for *ats-tsā'sidōok'iLx.*
[5] As a token of mourning.

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 Hunters [1]

(Told by William Smith in 1910)

Nā'mk· mis LEyā'tsit silī'kwEx kwas Qtau',[2] xe'Lk·it-s-ītsaī's tem-axa xe'Lk·it-s-kwī^{e} k·iLxa'ts yā'tsx qamī'ntELī LEyā'tsisalxa'mtELī[3] kwas Qtau'. Temi'Lx hī'k·e qā^{a}'lte yā'tsx ī'mstE. K·Ets hī'k·e hamstī^{e} tas lā^{a} tīwī't!'wantxa [i]k·as kwī^{e}. K·Ets tī'ūt!hūna'łnx kus tsuwī'x. Xa'mnī ts-hī^{n}'q!ak· łtīwī't!'wansxamsk· łt!a'xust!-xasxamsk·.[4] Mis hī'k·e tsā^{a}'mE pa'Lk·st, [i]Līya^{e} nā'mk· Lxwā'sal. Ī'mstE tem ī'stEkwal łt!a'xust!łnx, nā'mk·Ets Lxwē'Lxwatxaūnx kus ma'lkuts.[5] Nā'mk·Ets łt!a'msīyū kus lā'quns tem-axa kus tsuwī'x tem-axa kus Lxamā'nīyū, imstī^{e}t ts-mEqami'ntisk· k·Ets Lhā'-ldEmxusx[6] qas xa'mEt-s-kwī^{e}. Temau'x[7] mu^{n}'hū [i]Līya^{e} qā^{a}'tsE LEyā'tsit, k·au'xuts łūi'lxasxa.[8] "Hak·i'mstis[9] [i]Līya^{e} hamstī^{e} mūilī'waltxam,[10] k·i'stis pī'tsīłt!oxs. S[11] xam^{e} tai^{e} mūilī'waltxam is xa'mnī, k·ist hī'k·e pī'tsīłt!oxs." K·au'xuts ī'mstE yō'latxa, k·au'xuts mu^{n}'hū ītsaī'.

Temu^{n}'hū mis qe'ī s-le'wī', temu^{n}'hū hī'k·e wa^{e}na' xō'dīyū īs Lqē'tsit. Tas xa'mnī LEyā'tsit [i]k·as k·!īl. Temau'x mu^{n}'hū Lkūi'. Temi'Lx mu^{n}'hū aya'yEm, temi'Lx mu^{n}'hū tsqūnkwaī' k·!ī'lik·s. Lx-mu^{n}'hū mExa'yūsxam hā'ałqa. Nā'mk·ELxats mu^{n}'hū wīlī'yEm k·!ē'lik·s, k·au'xuts xe'Lk·it-s-hī'tsLem tsī^{n}sī'xa hak·Ekwī'yauk· k·!ē'lik·s. K·au'xuts mu^{n}'hū Lōhaī', k·au'xuts tsūi^{n}xūi'łt!xa. K·iLxa's mu^{n}'hū tk·ī'yEmxus as xa'mnītsLō, k·iLx-auk· tsī^{n}sī Lqō'tsxak·s[12] as xa'mnītsLō. K·au'xauk·s[13] mu^{n}'hū sqūlī'm xe'Lk·-itaux s-hī'tsLem kwas haluwī'k·sīyūk^{u}, k·au'xuts yūlī'łt!xa. "K·-tai^{e} sis haihaya^{e}tELī haluwīk·saī'm, xas mu^{n}'hū Lxwē'tsī." K·au'-xuts ī'mstE yūlī'łt!xa. K·au'xuts sī'qultxa, k·au'xuts qlaī'tsitxanx. Temu^{n}'hū ma'yExa as xa'mELī. "Aūłī'x-aū mu^{n}'hū haihaya^{e}tELī. Xa-qō'tsE mu^{n}'hū Lxwē'tsī." Temu^{n}'hū mis wī'lx haluwī'k·sīyūk·s, temu^{n}'hū Lxwē'tsinx qō'tsE. Temau'x-axa mu^{n}'hū ayaī' as kwī'k·s. Xe'īLk·e miltqaī'sEx kus xa'mnī. K·iLxa's mu^{n}'hū aya'yEmxus. K·au'k·Ets mu^{n}'hū płūi' as qā't!ōu ts-hī'tEk·. Te'młta [i]Līya^{e} qā^{a}'tsE mis LEai'sūnx as lā'quns [i]k·yā'xau. K·Ets qauxa'nk·s tpaī' ha'k·as[14] k·i'lū. Lās i'La aū'łik·s, te'młta i'stik·ī. K·-k·ū'k^{u}-slō ayaī'm as xa'mnī. "MExai'sxaił!." Temi'Lx mu^{n}'hū k·e'a. Temi'Lx tsqūnkwaī'nx as lā'quns. K·Ets hī'k·e xū'sī ō'xwal as xa'mnī

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[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] *t!a'xust!* 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 *łEyō'lxasxa.*

[9] *hak·ims + -st.*

[10] For *mEwīlī'waltxam*; *wīl-* 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

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[11] Abbreviated for *sis*.

[12] *qalō'sik·s* INTO THE OCEAN would have been more proper.

[13] *k·is* + *-aux* + *-auk·*.

[14] The prefix *hak·-* has been transposed here from the following noun.

hak'i'lū. 'Misi'LX mu^{n}'hū tsqwa'nku^{e}yaī'nx as lā'quns, LPō'LXamt-auk' [1] as qā't!ōu ts-hī'TEK'. Tsqūnkwaī'xaLX mu^{n}'hū as xa'mnīk's. "Yū'łTEł!." Xa'met-s-hī'TSLEM k'ETS hī'k'e qā^{a}'łTE ī'ldistaī. Temi'LX mu^{n}'hū METSQē'WULX as lā'quns. K'ETS xū'sī hī'k'e ō'xwal as xa'mnī. Temi'LX mu^{n}'hū tsqē'wiLX. Temu^{n}'hū qt!ā'łnx as lā'quns, temu^{n}'hū łk' !ō'qutīLNX. Temu^{n}'hū LŌQUDĪ'XA tas hī'k'e tsā^{a}'ME tskwaī'LX łt!a'xut is xa'mnī. Temu^{n}'hū k' !ō'qutīyū'LX. [1]LĪya^{e} xū'sī qaha'lk'saxa as xa'mnī, hī'k'e yā'xau tslaī'qa. "[1]LĪya^{e} imī'stal as xa'mnī, mis hī'k'e tsā^{a}'ME nī'sk'ik's ayaī'." K'ETS ī'mstE łEyū'łłnx. K'ETS hī'k'e xū'sī ūxūi' as xa'mnī. K'ETS [1]LĪya^{e} xū'sī tsqūna'kułnx, nā'mk'ETS ōxūi'. [1]LĪya^{e} nā'mk' imī'staltxa. K'ETS mu^{n}'hū txwayū'łnx. LPū'LXamt-auk' [1] as LXamā'nīyū ts-hī'-TEK'. K'ELXa'ts mu^{n}'hū tsqūnkwaī'nx. [1]LĪya^{e} xū'sī ō'xwal.

Te'młta mī'kukwaux [2] as pī'tskum. PENqaī'łnst [3] mu^{n}'hū as xa'mnī. Nī'sk'ik's hī'k'e tsā^{a}'ME ayaī' tas xa'mnī. [1]LĪya^{e} nā'mk' imī'staltxa. Tsqa'młīyū s-le'wī'. [1]LĪya^{e} nā'mk' qahalk'sa'xa as xa'mnī, hī'k'e tslaī'qa yā'xau. K'ETS xū'LĪ hī'k'e aūłī'LNX. K'is mu^{n}'hū k'i'mhak's LXWē'stoxs.[4] "Ts-yaī'tsxatisk' [1]LĪya^{e}!," ts-īldī'sk' as MEłana'stīyū. "Nī'sk'ik'siL mu^{n}'hū ayaī'. Łiłīya^{e} nā'mk' k' !xautaī'LĪ," ts-ildī'sk' as MEłana'stiyū. Hā^{a}'TSE PELXWē'LXwatx-aūnst as xa'mnī. "K'-auk' [1]LĪya^{e} īlā'tstau pin k'a'łtsū." Ts-īldī'sk' ats-MELana'tstīyūk'iLX. "K'-qa^{e} nā'k's ayaī'm tas xa'mnī," ts-īl-dī'sk' ata's NEqa'txa [1]k'as tsuwī'x. "K'-LĪya^{e} k' !xautaī'LN, nī'sk'ik'sił mu^{n}'hū aya'yusEmtsx qata's xa'mnī." Temu^{n}'hū qamłī'xa. PENqaī'łnst mu^{n}'hū as xa'mnī. "Ts-yaī'tsxatisk' [1]LĪya^{e}! [1]LĪya^{e} nā'mk' imī'stal." Ts-łūi'łxasxamsk'iLX. "K'-LĪya^{e} k' !xautaī'łn." Temu^{n}'hū pilq!aī'xa īs qamłī's. "K'-łłxusaī'm ta^{e}," ts-īldī'sk' ats-MEłana'tstīyūk'iLX. PENqaī'łnst mu^{n}'hū as xa'mnī. "K'-auk' [1]LĪya^{e} īlā'tstau pin k'a'łtsū." Temi'LX mu^{n}'hū muā'-txauxa. Temu^{n}'hū MEqeī' s-le'wī', tem xa'MET-s-hī'TSLEM tem ma'yEXa. "K'ił tsqwa aya'yusEmts hak'inī'k'eai [1]k'ku's wīlī'sal. K'i'L k'i'mhak's tsqwa aya'yusEmts." Temi'LX ī'mstE mu^{n}'hū ma'yEX. "Mu^{n}'hū tsqwa k'e'a. NEqaī'łst!.[5] K'-LĪya^{e} k' !xaudaī'łn. K'ił qa^{e} nā'k's aya'yusEmts." Ts-īldī'sk' tsimłanā'stīyūk'iLX. Tem-u^{n}'hū k'e'a k'i'mhak's ayaī', hak'inī'k'eai [1]k'as wīlī'sal. Temu^{n}'hū k'e'a k'i'mhak's ayaī'. "Nī'sk'ik'siL mu^{n}'hū ayaī'. Wa^{e}na' tsau'-wīyū, yūxē'tsx mu^{n}'hū tsau'wīyū. Hī'k'e ala'k'tūtxa s-le'wī', yūxē'tsx as tsau'wīyū." Ts-īldī'sk' as MEłānā'tstīyū. "K'-qa iltqaī'sik's-slō k'is mu^{n}'hū wīl?" Ts-łūi'łxasxamsk'iLX. K'ETS

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[1] *plu-* TO STAND.

[2] For *MEyīku'kwaux*.

[3] *NEq-* TO HOLD.

[4] For *LXwē'tsitoxs*.

[5] *NEq-* TO HOLD; *-aī* inchoative; *-L* 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'łnx, te'młta aū'L kwas kwī^{e} LOWā'txayū. Temu^{n}'hū k'i'-mhak's LXWē'LXwatxaūnx, sas mu^{n}'hū aū'L LOWa'txayū. "Yūxē'tsx mu^{n}'hū as tsau'wīyū." Ts-īldī'sk' as tas NEqa'txa ^{i}k'as tsuwē'x. Te'młtaLX mu^{n}'hū k'e'a tsqūnkwaī' nāk' ^{i}k'as MEK'!ē'lt s-le'wī'. "Mu^{n}'hū ta^{e} k'e'a mu'kusEX ī'ldistaī ī'mstE. K'-LīYa^{e} qā^{a}'tsE k'łis wī'lsEmts." Temu^{n}'hū mā^{a}'lk'sta ayaī' tas xa'mnī. K'is mu^{n}'hū ma'yEXam as kwī^{n}''ts!it. "Nī'sk'ik'siL aya'yusEmtsx." Temi'LX mu^{n}'hū k'e'a tsqūnkwaī' nāk' ^{i}k'as yā'tsx as xa'mnī.

Mū^{n}'łīLX yā'xau īs xa'mEt-s-pī'tskum. Qlaī'tsitxaūnx. Mu^{n}'łiī īs xe'Lk'et-s-pī'tskum tem-axa xa'mEt-s-qē's. Temi'LX mu^{n}'hū wī'lx nāk' ^{i}k'as MEK'!ī'lt s-le'wī'. Temu^{n}'hū yā'tsx tas xa'mnī MEqam-i'nt. Temu^{n}'hū ma'yEXa tsimłana'stīyūk'iLX. "K'-mu^{n}'hū k'!xau-tayū'LĪ." Te'młta k'im ma'yEXa ata's NEqa'txa ^{i}k'as tsuwī'x. "^{i}LīYa^{e}. K'in ^{i}LīYa^{e} nā'mk' k'!xautayū^{n}'LĪ. Hauā'? Mis nī'sk'-ik's aya'yusEmtsx, tem k'in k'!xautayū^{n}'LĪ? K'in ^{i}LīYa^{e} nā'mk' k'!xautayū^{n}'LĪ, sin anaī's. K'in LXamna'a. Nī'sk'ik's hī'k'e tsā^{a}'-ME aya'yusEmtsx. Ī'mstE k'ins ^{i}LīYa^{e} nā'mk' k'!xautayū^{n}'LĪ." K'is ī'mstE īta^{e} īldī'm as kwī^{n}''ts!it. Sa'siLX mu^{n}'hū muā'txauxa, hī'k'e yūxē'tsx as tsau'wīyū. K'-LīYa^{e} qā^{a}'tsE sis LQe'łhīyūsxam. Temi'LX mu^{n}'hū wī'lx as k'!ī'lik's. Temu^{n}'hū k'im mā^{a}'lk'sta ayaī'. "K'in mu^{n}'hū LXamna'a. Aī'sins[1] LXamnaī'dī, k'ins k'i'stī, mis tas hī'k'e tsā^{a}'ME nī'sk'ik's aya'yusEmtsx." Ts-īldī'sk'. Temi'LX mu^{n}'hū k'īsk'aī'. Ī'mstE ts-qā'tsatisk'[2] ^{i}LaLXīYa^{e} nū'nsitxa. Te-mi'LX mu^{n}'hū LXamnaī'nx as xa'mnī. Temu^{n}'hū txwayū'łnx. Te-mu^{n}'hū MEyā'sauxa tsimłāna'stīyūk'iLX. "K'-LamāłN as tsuwī'x." Temu^{n}'hū k'e'a LamāłNx.

Hī'k'eLX wa^{e} ts-nū'nsumxtaīk' as hī'tsLEm. Temi'LX mu^{n}'hū ilūi'xasxa. "Hak'EnĪ'k'eai ^{i}k'ku's MEpū't!al kus pī'tskum, k'iL k'i'-mhak's aya'yEmxus. K'ił qa^{e} ^{i}LīYa^{e} hī'tslEmk's wīl?" LXats mu^{n}'hū ī'mstE yō'la. "K'-auk' ^{i}LīYa^{e} īlā'tstau pin k'a'ltsū. Lā'xs nā'k'eai łpildaī'-slō, łis k'!ē'tsik's wī'lī, k'łiłta's-axa yālsaī'm k'!ē'-tsaisī." Ts-łilī'dausxamsk'iLX. Temi'LX mu^{n}'hū k'e'a k'!ē'tsik's wī lx. ^{i}LaLXīYa^{e} mu^{n}'łiī hī'tsLEm LOWā'txayū as hī'tsLEm ^{i}k'ts-k'aī'sk'uxsk'iLX as hī'tsLEmiLX. Temi'LX mu^{n}'hū wī'lx k'!ē'tsik's. Temi'LX mu^{n}'hū wī'lx haluwī'k'sīyūk's-uk^{u}, k'ELXa'ts yō'latxa. Xa'mEt-s-hī'tslEm tem hī'k'e tsā^{a}'ME MEłā'nx hamstī^{e} intsk'ī's. ^{i}LīYa^{e} nā'mk' ta^{e}muqwa. Qā^{a}'lte hī'k'e ī'ldistaī. Nā'mk'siLX mu^{n}'hū qaa'yEm ^{i}k'as nā'tk'[1], tas LEyā'tstiLX mu^{n}'hū wī'lx. Temu^{n}'hū siLX wī lx LEyā'tstik's, temi'LX mu^{n}'hū īlū'łnx. "Ma'aiLī xwe'nayat-s-hī'tsLEm." Temi'LX mu^{n}'hū ma'yEXa. "Tsā^{a}'mEn-ū hī'k'e k'aī'sk'-

[1] Contracted for *aīs misin*.

[2] A nominalized form of the adverb *qāa'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 ītsaī's. Mūⁿ'łiī īs xe'LK'it-s-pī'tskum tem-axa īs xe'LK'it-s-qamłī's yā'tsxan-auk' kō'kⁿ. Ayā'salyusEmtsx xas xa'mnī nī'-sk'ik's." Temi'LX muⁿ'hū ptī'łnx as nū'nsumxtELī. Temi'LX muⁿ'-hū nūnsaī'. K'Ets ī'ldistaī atsimłana'stīyūk'iLX. "Ł-axa k'!ē'-tsaisī yālsaī'm." Temi'LX-axa k'i'stnx ats-kwī'sk' nāk' ¹k'as LE-yā'tsit silī'kwEX. "Qanī'xax mEłā'nx sin le'wī'-slō ts-łā'nk'. Qtau'-slō ts-ła'nk' sin le'wī'. K'in-axa k'i'mhak's yālsaī'm k'!ē'tsaisī, sin anaī's. K'in-axa k'i'stī hak'īⁿ'k'ī tEsi'n kwīᵉ, sin anaī's. MEłī'-lk'stan-ū īs haiⁿᵉ phīlkwīsaī', sin anaī's." K'-ī'mstE ī'ldistaītxam ts-hī'tEqłnsk' atsimłāna'stīyūk'iLX. Temi'LX-axa muⁿ'hū yālsaī' k'!ē'tsaisī. Hīⁿsk' ts-mEqami'ntisk' tas pī'tskum sa'siLX ayā'salyEm kū'kwaisī, tem imstīᵉtit-s-pī'tskum siLX-axa yālsaī' k'!ē'tsaisī. ¹LA-LXīyaᵉqāᵃ'tsE LEyalā'saut, temi'LX-axa muⁿ'hū wī'lx. Hī'k'e hamstīᵉ waᵉ ts-LŌ'sink' ats-hī'tsLEmk'iLX, siLX-axa muⁿ'hū wī'lx. K'iLX muⁿ'hū tqē'tqaīłītxa ats-hī'tsLEmk'iLX, siLX-axa wī'lx muⁿ'hū. Hī'k'e hamstīᵉ waᵉ ts-LŌ'sink' tas hī'tsLEm. Temi'LX-axa muⁿ'hū wī'lx ts-ītsaī'sk'ik's.

Temuⁿ'hū tsqa'mt!īyū. Imī'staltxaLX kus Qtau'tEsLEm, qamī'-ntit-s-hī'tsLEm. Ī'mstE taiᵉ muⁿ'hū.

15. The Dreamer

(Told by William Smith in 1910)

Xa'mEt-s-hī'tslEm tem sūⁿ'lhak' !ītxa īłEłī'ts. Nā'mk'Ets ats-k'aī'xa, k'Ets hī'k'e qāᵃ'lte k'i'mhak's ¹ sīlk' !ūiⁿ'xa. Hamstīᵉ hī'k'e tas intsk'ī's sīlk' !ūiⁿ'x, nā'mk'Ets atsk'aī'. Nā'mk' mEsūⁿ'lhak' !ī ī'mstE, tem ¹Līyaᵉ nā'mk' īlā'tstau ts-k'a'ltsūk'. Nā'mk'Ets atsk'-aī'xa, k'is qāᵃ'lte hī'k'e LEai'sī as nū'ns. "K'i'msxas ² tqaia'ldī hamstīᵉ hī'k'e intsk'ī's, xas hī'k'e qāᵃ'lte Lhayā'nautEmts qwon, nā'mk' sxas ā'tsk'altxam. K'in qan ihī'yEm hamstīᵉ hī'k'e intsk'ī's. Xa-hī'k'e hamstīᵉ intsk'ī's LEmłā'ntī. Xa-¹Līyaᵉ ū'k'eai łīlī'dauwī, nā'mk' sxas ā'tsk'Exam ³ qwo'nhak's." Nā'mk'Ets atsk'aī', k'is hī'k'e hamstīᵉ LEai'sī tas hī'tEslEm. Hamstīᵉ intsk'ī's Lhīlkwaī'-sūnx, nā'mk'Ets atsk'aī'xa. "Xa-xe'īłk'e łhayā'nausxam. Nā'mk' sins ihī'yEm antū'u qaqa'n, xas hamstīᵉ intsk'ī's mEłā'nī." Nā'-mk'Ets īlā'tEx ¹k'as łt!awa'īt, k'is hī'k'e qāᵃ'lte qō'tsE qauwaī'sEx. ¹Līyaᵉ ū'k'eai łīlī'daux. Lās mEqami'nt ts-hī'tsLEmk', te'młta ¹Līyaᵉ łīlī'daux ts-hī'tslEmk'. ¹Līyaᵉ xū'sī īlā'tstau ts-haiⁿ'k'-auk'. Tsāᵃ'mauk' hī'k'e iLa aū'ł-auk' ts'haiⁿk'.⁴ "Muⁿ'hū ā' qwon was k'in hī'k'e hamstīᵉ intsk'ī's LEmLā'ntī?", ts-haiⁿ'k'-auk'. K'Ets ¹Līyaᵉ ū'k'eai łīlī'daux, nā'mk'Ets atsk'aī'xa. K'Ets mūⁿ'łiī hī'k'e kus hī'tslEm łīlī'daux, nā'mk'Ets atsk'aī'. I'Lauk' ⁵ Lauwa'LXamt ⁶ ts-

¹ Literally, "thereto, toward there."
² *k'i'msis* + *-x*.
³ Literally, "sleep."
⁴ Literally, "very near inside his mind."
⁵ Contracted for *i'La-auk'*.
⁶ *aūL* NEAR; *iLa aūL-auk' ts haiⁿᵉ* 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.

hai^{n}k'. "Mu^{n}'hū ā' qwon was k'in łimłā'ntī hamstī$^{\varepsilon}$ intsk'ī's."—"Nā'mk' sxas LimLa'ntEmts qwon, k'is hamstī$^{\varepsilon}$ hī'k'e lā^{a} a'īt nī'xak's. Ā^{m}'qayū k'is hī'k'e a'īt nī'xak's, nū'nsumxtELī k'is hī'k'e a'īt nī'-xak's. K'in qaqa'n ī'''tEm. Hamstī$^{\varepsilon}$ hī'k'e intsk'ī's k'in qaqa'n
5 ī'''tEm. Xa-xe'īLk'e Lhaya'nausxam. Xa-^{i}Līya$^{\varepsilon}$ ū'k'eai łīlī'dauwī. K'in hī'k'e qā^{a}'ltE Lhayā'naudū qaqa'n." Nā'mk'Ets atsk'aī', k'is hī'k'e qā^{a}'lte ī'mstE sū^{n}'lhak' !ētxam. Temu^{n}'hū k'e'a łhīlkwaī'sEx qas hī'tslEm. I'Lauk' Lauwa'Lxamt ts-hai^{n}k', sas k'-hī'k'e hamstī$^{\varepsilon}$ intsk'ī's łimLā'ntī. "Mu^{n}'hū ā' qwon was k'in hī'k'e hamstī$^{\varepsilon}$ in-
10 tsk'ī's LimLa'ntī?"—"Xa-^{i}Līya$^{\varepsilon}$ nā'mk' hā'ałqa p!ī'xamts, nā'k'eai k'in yā'tsx. Nā'mk' sins tqaia'ldū, k'xas ^{i}k'ta'mEng'ink' ayaī'm qwo'nhak's." Nā'mk'Ets atsk'aī', k'is mū^{n}'łiī hī'k'e qas hī'tslEm łīlī'dauwī. "K'in qā^{a}'lte hī'k'e Lhayā'naudū qa'qan," tsimyEaī'sk' qas sū^{n}'lhak' !īyū. "Nā'mk'sins ihī'yEm qaqa'n, k'au'k's hī'k'e tsā^{n}'-
15 mE pilskwī$^{\varepsilon}$st xam k'a'ltsū. Xa-^{i}Līya$^{\varepsilon}$ nā'mk' hā^{a}'łqa p!ē'xamts. K'-tai$^{\varepsilon}$ sins tqaia'ldū, xas mu^{n}'hū ^{i}k'ta'mEng'ink' p!ī'xamts." I'Lauk' łauwa'łxamt ts-hai^{n}k' as hī'tslEm. Nā'mk'Ets atsk'aī'xa, k'is mū^{n}'łiī hī'k'e yā'tsī k'im Lhayā'nīyaīsk'.[1] K'au'k'Ets łt!a'xsalx ts-hai^{n}k' qas hī'tEslEm. "Lā'tqin ā' hā'ałqa k'i'mhak's wīl?"
20 Hamstī$^{\varepsilon}$ hī'k'e intsk'ī's k'is Lhayā'nī, nā'mk'Ets atsk'aī'. K'-Līya$^{\varepsilon}$ qā^{a}'tsE k'is mu^{n}'hū tsqa'mt!īyūsxam. Łlā'tqaīsxamst-auk' ts-hai^{n}k' as hī'tEslEm.

Īs xa'mEt ts-atsk'aī'sk' tem hai^{n}k' ^{i}Līya$^{\varepsilon}$ Lqōu'tsxa. K'-Līya$^{\varepsilon}$[2] qā^{a}'tsE k'is[2] mu^{n}'hū ayaī'm. K'-mu^{n}'hū tsqē'yEmxus ^{i}Līya$^{\varepsilon}$ qā^{a}'-
25 tsE. K'-yāsau$^{\varepsilon}$ya'a ts-hī'tslEmk'.[3] "K'-Līya$^{\varepsilon}$ qā^{a}'tsE pins[4] k'i's-tū." Yuxwī'st hī'k'e ts-hī'tslEmk' tem LEyā'saux. "K'in ^{i}Līya$^{\varepsilon}$ 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] pīhaī'mi, p-Līya$^{\varepsilon}$ nā'mk' hā'nt!aīts." TsimyEaī'sk' ts-hī'tslEmk'. "K'i'-
30 msins ^{i}Līya$^{\varepsilon}$ hīlkwīsa'a, xas ^{i}Līya$^{\varepsilon}$ Lhayā'ntEmts ^{i}k'ta's le'wī'." K'-ī'mstE łīlī'dauwī ats-hī'tslEmk'. "Xa-^{i}Līya$^{\varepsilon}$ ū'k'eai łīlī'dauwī, lā'xins qā^{a}'tsE pīhaī'm." K'-ī'mstE łīlī'dauwī ats-hī'tslEmk'. Temu^{n}'hū qai^{n}haī' pxami'nt.

K'-mu^{n}'hū ayaī'mi. K'-Līya$^{\varepsilon}$ lā^{a} Lhayā'nī xū'sī, mis mu^{n}'hū
35 ayaī'xa. K'-mu^{n}'hū mEyā'xauxam. Nī'tsk'Ets[6] LEyā'saux ats-sū^{n}'lhak' !īk',[7] tem mū^{n}'łiī hī'k'e qō'tsE Lhayā'nīx. Temu^{n}'hū mEyā'xauxa. Tai$^{\varepsilon}$ mu^{n}'hū Lahai$^{\varepsilon}$t! temu^{n}'hū Lhayā'nīx. Nā'mk's minstaī'xa, temu^{n}'hū atsk'aī'xa. "Xa-Lxū'yEmts mu^{n}'hū ^{i}k'anhū'u ^{i}k'ta's pī'tskum." Temu^{n}'hū mis tk'ī' īs Lqē'st, temu^{n}'hū ayaī'xa

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[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! or *nī'tsk' k'Ets.*
[7] Contracted for *sūn'lhak'īyūk'.*

"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

LŪ^{n}'tsit. Temu^{n}'hū mis k'ā'tEX LNū'nst, temu^{n}'hū xē'tsux^{u}, temu^{n}'hū ayaī'xa. Te'młta ¹LīYa^{ɛ} qā^{a}'tsE yā'xautxa, temu^{n}'hū tsqē'wiLX as nū'ns ts-yai'xaītExk'. Temu^{n}'hū ūstaī'nx. Ts-hamstī^{ɛ}t!atisk' as nū'ns ts-yai'xaītExk'. Temu^{n}'hū wastau^{ɛ}yaī'nx. "K'-qa^{ɛ} nā'mk' sins mu^{n}'hū LQwa'mīlī?" Temu^{n}'hū mEyā'xauxa. K'Ets hauwī'i hī'k'e saū'łta. K'-mu^{n}'hū yāxau^{ɛ}ya'a. K'Ets hauwī'i hī'k'e tī'k'sal. K'Ets mu^{n}'hū tsqē'wuLX. Xam^{ɛ} tai^{ɛ} as nū'ns, ts-haihaya^{ɛ}-tisk' tas nū'ns. K'-mu^{n}'hū yāxau^{ɛ}ya'a. Īs LXatōwaī'-slō k'is ¹LīYa^{ɛ} haī^{n}k' LXū'yux^{u}taldū ts-yai'xaītExk'. K'-mu^{n}'hū yāxau^{ɛ}ya'a.[1] K'Ets hī'k'e saū'łta mEłā'ntELī. "K'-qa^{ɛ} iltqa^{ɛa}t sins mu^{n}'hū LEai'sī?," ts-hai^{n}'k'-auk' as hī'tEslEm. Mū^{n}'łiī hī'k'e Lhayā'nīx as nū'ns. Temu^{n}'hū wastau^{ɛ}yaī'nx. MEłā'nx mu^{n}'hū nī'tsk' łīlī'daux. "Ta'mE hī'k'e mEqami'ntit-s-hī'tslEm," ts-mahaī'xasxamsk'-auk' ts-hai^{n}k'. Te'młta ¹LīYa^{ɛ} qā^{a}'tsE mis mu^{n}'hū tskwayū'LX as kū'x^{u}. K'-auk' txa'a ts-hai^{n}k' qas hī'tslEm. "Mū^{n}'hū tsqwa tsqūnkwaī'." K'-mu^{n}'hū mā^{a}'lk'sta mEyā'xauxam. K'au'k'Ets ī'mstE ts-hai^{n}k'. "K'-qa^{ɛ} iltqa^{ɛa}t sins mu^{n}'hū LEai'sī?" Te'młta ¹LīYa^{ɛ} qā^{a}'tsE mis mu^{n}'hū LEai'sx. K'-Lhayā'nauwī mu^{n}'hū, mis LEai'sx as nū'ns. Hak'ī^{n}'hī tai^{ɛ} ts-k'ayā'sīyūk' ¹k'as nū'ns. Temu^{n}'hū mis LEai'sx, ¹Lauk'īya^{ɛ} t!xayū'LX ¹k'ts-hai^{n}k', k'-łtsī'k' !yaī.[2] Temu^{n}'hū ayaī' as nū'ns. K'-spai'dī nā'k's k'as sū^{n}'lhak' !ī.[3] K'-k'i'mhak's spai'dī. K'-mu^{n}'hū mEyā'xauxam. Temu^{n}'hū yEkū'kwī[4] as pī'tskum, k'-mu^{n}'hū qamk' !ī'yEmxus. Temu^{n}'hū minstaī'xa. MEłā'nx mu^{n}'hū k'-lā^{a} mEhīlkwaī'sī qas nū'ns. Temu^{n}'hū mis atsk'aī'xa, temu^{n}'hū silk' !ūi'. MEłā'nx mu^{n}'hū nī'i łīlī'dau qas nū'ns. "K'in spai'dū k'i'mhak's nāk' kus łt!awa'īt silī'kwEx. K'in k'i'mhak's spai'dū. Xa-¹LīYa^{ɛ} LXaa'yExtayEmts.[5] Lā'ns[6] nī'sk'ik's ayaī'm, xa'łtas[7] hī'k'e qā^{a}'lte LOwa'stautEmts. Tqaia'ldxax hī'k'e hamstī^{ɛ} kus intsk'ī's. K'in k'i'mhak's spai'dū nāk' kus łt!awa'īt silī'kwEx." Temu^{n}'hū mis qe'ī s-le'wī', k'-łtūi'mi. Łau'k'īya^{ɛ} t!a'xsalx ts-hai^{n}k'. K'-hī'k'e tai^{ɛ} qā^{a}'lte łk!wā'nītxam. Temu^{n}'hū k'e'a ī'mstE phīlkwaī'sEx. Qā^{a}'lte hī'k'e Lhayā'nīx, mis qwā'mauwīLX. Temu^{n}'-hū qwamauyū'LX. "K'in k'i'mhak's spai'dū nāk' kus łt!awa'īt silī'kwEx." Łlā'tqaīsxamst-auk' ts-hai^{n}k' as hī'tEslEm, mis k'-hamstī^{ɛ} intsk'ī's LimLā'ntī. Tem-auk' hī'k'e tsā^{a}'mE lā'tqaīsx ts-hai^{n}k', mis k'-hamstī^{ɛ} łimLā'ntī tas intsk'ī's.

Temu^{n}'hū k'i'mhak's spai'tx qas nū'ns. Te'młta ¹LīYa^{ɛ} qā^{a}'tsE mi'saux mu^{n}'hū tsqūnkwaī'. "K'-auk' ¹LīYa^{ɛ} qē'lhya xam k'a'-ltsū![8] Lā'xstis[9] ¹LīYa^{ɛ} hā'ałqa wīl hī'tEslEmk's, k'-auk' ¹LīYa^{ɛ}

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

[2] For *k'-łtsī'k'łł*; *tsk'!-* TO SHOOT.

[3] Abbreviated from *sūn'lhak'łłxa*.

[4] Abbreviated from *yEkū'kwīxa*.

[5] Simplified from *LELxaa'yExtayEmts*; *Lxaa'yEx-* reduplicated stem *Lxai-* TO GIVE UP.

[6] *lās + -n*.

[7] Abbreviated from *k'Eza'łtas*; *k'is + łtā + -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

qē'lhya xam k'a'ltsū!. K'in hī'k'e hamstī^{e} ihī'yEM intsk'ī's." K'au'k'Ets łt!a'xsalx ts-hai^{n}'k' qas hī'tEslEm. "Tsā^{a}'mEn tqaia'ltEx ī'mstE. Te'min mu^{n}'hū LxūI'nx imstī^{e}tit-s-intsk'ī's." K'-mu^{n}'hū ayaī'mi. Hata'mE hī'k'e qas hī'tslEm łīlī'daux, lās qats-sū^{n}'lhak' !īk' ī'mstE łīlī'daux. Ts-mahayaī'sk'-auk' ts-hai^{n}k'. "K'i'msxas hī'k'e tqaia'ldī hamstī^{e} intsk'ī's sxas mEłā'nī, k'in spai'tū nā'k'eai kus łt!awa'īt silī'kwEx." Temu^{n}'hū mEyā'xauxa. "K'i'msxas hī'k'e hamstī^{e} tqaia'ldī t!auyaī's, k'xa's qwā'mauyūts. K'in spai'dū k'i'-mhak's nāk' kusi'n yā'tsx." K'au'k'Ets ī'mstE łt!a'xsalx ts-hai^{n}k' qas hī'tEslEm. "Tem intsk'ī'sLī k'in tqaia'ldEx."—"K'i'msxas hīla'yEmts[1] nī'tsk'in łīlī'dautux^{u}, xa-^{l}LīyaE sā^{a}'lsxam. Sxas ^{l}LīyaE hilkwīsa'a, nī'tsk'in łīlī'daudux^{u}, xa-^{l}LīyaE sā^{a}'lsxam." K'Ets ta'mE hī'k'e qa'hāns[2] łīlī'daułnx, nā'mk'Ets minstaī'xa, nā'mk'Ets atsk'-aī'xa. K'Ets ta'mE hī'k'e mEqami'nt ts-x'ā'mxasxamsk'. "Hā'-łqan-a' wīl nā'k's ku'sEx spā'yautEmtsx, hā'łqan-a' k'i'mhak's wīl." K'au'k'Ets hata'mE hī'k'e ītsxa'xa ts-k'a'ltsūk' as hī'tslEm. Łlā'-tqaīsxamst-auk' ts-hai^{n}'k' mis k'-hamstī^{e} hī'k'e intsk'ī's łimLā'ntī. "Lā'xaxs[3] ^{l}LīyaE hā'ałqa wīl hī'tslEmk's, xa-^{l}LīyaE LxaaayEXtayEmts, xa-hī'k'e qā^{a}'ltE qwā'mauwīts." K'au'k'Ets łt!a'xsalx ts-hai^{n}k' qas hī'tEslEm. "Tem intsk'ī'sLī hī'k'en tqaia'ldEx. Ī'mstEn tqaia'ldEx." Nā'mk'Ets qe'ī s-le'wī' nāk' ^{l}k'as muā'txauxa, "Xa-qā^{a}'ltE hī'k'e Lū^{n}'tsxam, k'-hī'k'e ai'ī aqā^{e}^{a}t xam ts!uū'x." K'au'-k'Ets łt!a'xsalx ts-hai^{n}k'. "Tem intsk'ī'sLī hī'k'en tqaia'ldEx. Imstī^{e}tit-s-intsk'ī's k'in tqaia'ldEx."—"K'in spai'dū nā'k's hī'k'e hamstī^{e} kus intsk'ī's Lhīlkwaī'sūnx. K'in k'i'mhak's spai'dū." K'au'k'Ets łt!a'xsalx ts-hai^{n}k' qas hī'tEslEm.[4] "Tem intsk'ī'sLī hī'k'en tqaia'ldEx. Imstī^{e}tit-s-intsk'ī's k'in tqaia'ldEx. Te'min mu^{n}'hū mai'mx LxūI'nx." Tem-auk' ī'mstE łt!a' xsalx ts-hai^{n}k' qas hī'tEslEm. "Hak'i'mstis wīl hī'tslEmk's, k'Ets ta'mE hī'k'e qas hī'tslEm łīlī'dautux^{u}." Ts-mahaī'xasxamsk'-auk' ts-hai^{n}k'. Nā'-mk'Ets qamk' !ī'yEmxa, ^{l}LīyaE xūs mEłā'nx ts-qalhī'sk'. "K'in hī'k'e hamstī^{e} ihī'yEm intsk'ī's k'Ex tqaia'ldEx. Xa-mū^{n}'łiī hī'k'e qō'tsE[5] sxas t!auwaī'txam. K'-LīyaE nā'mk' qaū tsā'sīyū. Xa-qā^{a}'ltE hī'k'e hak'Eqau'x īs hī'tslEm, nā'mk' sxas mEłā'nīyEmts qwon. K'-auk' ^{l}LīyaE īlā'tstau xam k'a'ltsū, sxas tqaia'ldī hī'k'e hamstī^{e} t!auyaī's. K'in spai'dū nāk' kus łt!awa'īt silī'kwEx. K'in k'i'mhak's spai'dū. Qā^{a}'tsEx-ū hī'k'e tsā^{a}'mE mEłī'lk'sta īs hai^{n}^{e} phīlkwaī'sEx."

K'-LīyaE qā^{a}'tsE nā'mk' sau'xus mu^{n}'hū wīl nāk' kus łt!awa'īt silī'-kwEx. "K'-LīyaE qā^{a}'tsE k'ins mu^{n}'hū wī'lsū nāk's ku[6] łk'a'x-k'examt silī'kwEx. Tsqūnkwaī'xast mu^{n}'hū." Hata'mE hī'k'e qas

[1] Literally, "If thou shouldst miss me."
[2] Supply *hī'tslEm*.
[3] *łdxs* + *-x*.
[4] Note the frequent repetition of this and the following sentence.
[5] Singular instead of plural.
[6] Instead of *kus*.

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

hī'tslEm łīlī'taux, lās qas sū^{n}'lhak' !īyū łīlī'daux. Ts-hai^{n}'k'-auk' as hī'tslEm. "Tem intsk'ī'sLī hī'k'en tqaia'ldEx. Te'min mu^{n}'hū LxūI'nx, qā^{a}'tsEn hī'k'e tqaia'ldEx imstī^{e}tít-s-intsk'ī's."—"Stis [1] wīl hī'tslEmk's, k'-auk' ^{i}Līya^{e} īlā'tstau xam k'a'ltsū. Sxas tqaia'ldī hī'k'e hamstī^{e} intsk'ī's, nāk's kusi'n spā'ayauduxu hamstī^{e} hī'k'e intsk'ī's Lhīlkwaī'sūnx." K'au'k'Ets łt!a'xsalx ts-hai^{n}k' qas hī'tslEm. "K'-qa^{e} iltqa^{e}ṭit-s-le'wī' k'is mu^{n}'hū wī'lsEmts?" K'Ets łīlī'dausx, lā'k'Ets xamk'!. "Te'min intsk'ī'sLī hī'k'e tqaia'ldEx. Imstī^{e}tit-s-intsk'ī's k'in tqaia'ldEx."—"Hak'i'mstis tsqūnkwaī'm nāk' kus łk'a'xk'examt silī'kwEx, xa-hī'k'e hamstī^{e} intsk'ī's LEai'sī. Hamstī^{e} hī'k'e tas intsk'ī's Lhīlkwaī'sūnx." K'aux mu^{n}'hū tsqūnkwaī'm. "K'ist ^{i}Līya^{e} qā^{a}'tsE k'i'stis mu^{n}'hū wīl. Ī'mstE mu^{n}'hū ku'sin LEyā'sauduxu. Xa-LEai'sī intsk'ī's." K'-qalpaī'm minstaī'm. Nā'mk'Ets minstaī'xa, k'Ets mū^{n}'łiī hī'k'e qas hī'tslEm łīlī'taux, nā'mk'Ets atsk'aī'. Temu^{n}'hū mis qe'ī s-le'wī', tem LōqwaU'xasxaī [2] mu^{n}'hū. "Tsqūnkwaī'xast mu^{n}'hū. K'ist mu^{n}'hū wīl ^{i}k'antū'u ^{i}k'ta's pī'tskum." Temu^{n}'hū Lqūi'xasxa, k'-ayaī'm łū^{n}'tsit. Temu^{n}'hū k'e'a Ltūi^{n}'xa. Lā'k'auk'Ets hauwī'i nī'i ts-hai^{n}k' as hī'tslEm, sas LEyā'saułnx, 'K'ist mu^{n}'hū wīl ^{i}k'anhū'u ^{i}k'tas pī'tskum.' "Mu^{n}'hū ā' qwon was k'in hī'k'e hamstī^{e} intsk'ī's łimLa'ntī." K'-mu^{n}'hū xē'tsū. Qā^{a}'lte hī'k'e aū'ł Lhayā'naux as spā'yaux. Xam^{e} tai^{e} ts-k'ayā'sīyūk' as nū'ns. "Nā'mk' stis tsqūnkwaī'm nā'k's k'ins wī'lsū, xas k'im tskwaī'toxs. K'in-axa k'im k'i'stū. Haaī'tsik'sin mu^{n}'hū wī'lsusuxu, xa-hak'ī^{n}'k'ī tskwaī'toxs." Hata'mE hī'k'e iltqa^{e}^{a}t ts-haihaya^{e}tisk'-slō. "Xa-^{i}Līya^{e} īs pī'tskum ayaī'm k'i'mhak's. Xa-īs qamłī's ayaī'm k'i'mhak's. K'in-axa k'i'stū hak'ī^{n}'k'ī. K'Ex-auk' hī'k'e qā^{a}'lte łt!Exaī'stEmts ^{i}k'ham hai^{n}^{e}, lā'xs qā^{a}'tsE. K'in hī'k'e qā^{a}'lte Lhayā'naudū qaqa'n. Xa-xe'īLk'e Lhayā'nausxam, nā'mk' sxas pxami'ntxam as nū'ns. K'ins hī'k'e qaqa'n ī''tEm hamstī^{e} intsk'ī's. K'-auk' ^{i}Līya^{e} īlā'tstau xam k'a'ltsū. K'-auk' hī'k'e qā^{a}'lte qwo'nhak's ham k'a'ltsū. K'in mu^{n}'hū k'i'stū." Nā'mk' mis mu^{n}'hū k'i'stnx, temu^{n}'hū atsk'aī'xa. Nā'mk' mis mu^{n}'hū atsk'aī'xa, tem mu^{n}'hū hata'mE hī'k'e qas hī'tslEm łīlī'taux. "Nā'mk' sins tsqē'witsū, k'xas hak'ta'mEng'ink' ayaī'm nā'k's kus łk'a'xk'examt silī'kwEx."

Temu^{n}'hū Lqōu'tsxa. Hata'mE hak'Enī'k'eai pī'ūsxaī tas hī'tEslEm ts-pī'ūsxamsk', tsqaūwī'sk' [3] tas hī'tEslEm. K'-mu^{n}'hū Lpilā'tkwaxamt, te'młta ^{i}Līya^{e} qā^{a}'tsE LEai'sx tas hī'tEslEm. "Qwo'nhak's tsqwa mu^{n}'hū kus hī'tslEm kwas aūłī'." Temu^{n}'hū wī'lx. "Tsqē'wutsxun mu^{n}'hū, sin anaī's. MElā'nīyuxun. Nā'mk' mis ta'sEx haaī'ts wī'lx, mEłā'nīyuxun. K'-auk' ^{i}Līya^{e} īlā'tstau xam k'a'ltsū." Temau'x-axa mu^{n}'hū ayaī'. Temau'x mu^{n}'hū wī'lx ītsaī'sik's. Tas hī'tslEm ts-pī'ūsxamsk' hī'k'e hak'Enī'k'-slō pī'ūsxaī.

[1] Simplified from *si'stis; sis + -st.*
[2] *Lōqu-* TO WAKE UP.
[3] Simplified from *ts-tsqaūwī'sk'.*

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.

"Xa-tas hūⁿ'k·i piltkwaī'mi. MEłā'nłnxax SEX tas wī'łx haī'tsik·s. Xa-tas hak·īⁿ'k·ī tskwaī'xasxam. ¹LAXīyaᵉ taiᵉ nīx SEX tas haīⁿ'ts wī'łx. MEqami'nt hī'k·e tas hī'tslEm, tā'xtau tas hī'tslEm. Xa'-MELī k·eaī', k·is-axa yālsaī'm." K·-muⁿ'hū hayā'ntoxs as hī'tslEm. Hī'k·e hamstīᵉ intsk·ī's LHīlkwaī'sūnx. "K·EX hayā'ntoxs kwas LPū'PENhaut." Temuⁿ'hū k·e'a hayā'ntEX. Nā'mk·Ets halqā'łnx as pū'PENhaū, k·Ets hī'k·e hamstīᵉ tsqaūsī' tas hī'tESLEm. Ts-haᵉpistisk·-ū tas hī'tslEm, tas yaī'tsxastit-s-hī'tslEm. Hī'k·e taiᵉ łīqē's as hī'tslEm. "Muⁿ'hū ā' qwon was k·in łimLa'ntī hamstīᵉ tas intsk·ī's."—"Xa'MEt-s-qamłī's nā'k·eai kus LEyāⁿ'hats!īt silī'kwEX xa-k·imhak·s qalpaī'm hayā'ntoxs. Tas MEłī'ūtstayū LHīlkwaī'-sūnx. Tas hī'tESLEm ts-pī'ūsxamsk· tas łEyaⁿ'hats!īt. Xa-hī'k·e hamstīᵉ tas intsk·ī's LEai'sī. Xa-hī'k·e qanī'x hamstīᵉ LHīlkwaī'sī. Ī'mstE tem ta'SEX ha'aīts ayaī'.[1] Tas āⁿ'qayū tsimqami'ntisk· LQūxwā'LNx was łt!awa'īt, ts-MEqami'ntisk· tas āⁿ'qayū. Xa-qalpaī'm ayaī'm nāk· kus łqatᵉat silī'kwEX." Temuⁿ'hū ayaī' k·i'm-hak·s. Hamstīᵉ hī'k·e qauxa'nk·s hūyūⁿ'kwEX tas hī'tslEm. K·-muⁿ'hū łhaldaī'm. "K·-auk· ¹LīyaᵉīlĀ'tstau xam k·a'ltsū, ¹Lauk·ī-yaᵉ yu'xwīst xam k·a'ltsū[2] SEX tas haī'ts ayaī'." Ts-hī'tEqłnsk· łīlī'daułnsk·. Īs qauwaī'-slō hī'k·e hamstīᵉ intsk·ī's LHīlkwaī'sūnx. "K·-Līyaᵉqāᵃ'tSE xas-axa MEyālsaī'm.[3] HamstīᵉtEX intsk·ī's muⁿ'-hū LEai'sx. K·-LīyaᵉqāᵃtSE xas-axa muⁿ'hū yālsaī'm. ¹LīyaᵉīlĀ'tstaut-s-intsk·ī's was k·EX LIMLa'ntī. Xa-hī'k·e hamstīᵉ lāᵃ LIMLa'ntī. K·-sa'wītsū qaxa'm sūⁿ'lhak·!īyū. Xa-axa yālsaī'm a'ng·ī." Hamstīᵉ hī'k·e yaī'tsxa tEmā'sx tas łimk·i'lhīxamt. K·au'k·Ets ta'ME hī'k·e nā'k·eai ts-haiⁿk·[4] as hī'tslEm. "Muⁿ'hū ā qwon wa'sin hī'k·e łimłā'ntEX hamstīᵉ kus intsk·ī's."—"Xa-qanī'x LHīlkwaī'sī sin anaī's, was LHīlkwaī'sūnx tas hūⁿ'k·i. Ha-mstīᵉtEX hī'k·e LEai'sx tas t!auyaī's tas hūⁿ'k·i, xa-qanī'x LHīlkwaī'sī. Nā'mk· sxas-axa wīl xam ītsaī'sik·s, xas hī'k·e qanī'x LHīlkwaī'sī hamstīᵉ." Ts-łīlī'daułnsk· as hī'tslEm. "K·i'L LHaya'-naudū, nā'mk· sxas LHīlkwaī'sī, wa'si'L ihī'yEmuxᵘ. Xa-hī'k·e hamstīᵉ tas hī'tslEm tsā'sī. Ī'mstE muⁿ'hū tem ta'SEX haī'ts ayaī'. Lā'xaxs MEha'īt LOWā'txayūsxam, k·au'k·iłtas[5] qāᵃ'ltE hī'k·e pilskwīᵉtst xam k·a'ltsū. Xa-axa muⁿ'hū yālsaī'mi. K·-qāᵃ'ltE hī'k·e ī'mstE tEmā'sī xam pā'xt!īyū, nā'mk· sxas pū'PENhautxam. Xaqa'nha'L ihī'yEmuxᵘ. Xa-axa muⁿ'hū yālsaī'm. K·-auk· hī'k·e qāᵃ'ltE qwo'nhak·s ham k·a'ltsū."

K·-axa muⁿ'hū yālsaī'm. Haīⁿk· ¹Laxayaᵉyālsaī' as hī'tESLEm. Hī'k·axa muā'txauxa. Ts-MEqami'ntisk· tas nū'ns nāk· ¹k·-axa

[1] *wīlx* would have been more proper.
[2] Literally, "not inside (thy) own it is thy heart."
[3] Contracted from *muⁿ'hū yālsaī'm*.
[4] Literally, "just as if his inner thoughts were somewhere (else)."
[5] *k·is* + *łīā* + *-auk·*.

"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' mu^{n}'hū łk'ts!ayū'tELī[1] ¹k'ts-hai^{n}'k'. "Mu^{n}'hū tsqwa k'e'a ī'mstE te'min tas mu^{n}'hū LEai'sx mEqami'nt tas nū'ns." Tem-axa mu^{n}'hū tsqūnkwaī' ts-ītsaī'sk'ik's. Tem-axa mu^{n}'hū wī'lx hak'nī'k'eai ¹k'as ayā'saltxa. Tem-axa mu^{n}'hū wī'lx ts-ītsaī'-
5 sk'ik's. Hamstī^{n} hī'k'e tqē'tqaīLī ats-hī'tslEmk', mis-axa mu^{n}'hū wī'lx. "P-Līya^{e} tqē'tqaīLīxam. ¹Lanīya^{e} yuwī'xsal, hī'k'en ayā'sal nāk' kus łt!awa'īt silī'kwEx. K'i'mhak's spaya'salyEmtsx xas nū'ns. Hak'i'min-axa wī'lx. Hamstī^{e}tin hī'k'e intsk'ī's LEai'sx k'im." Ṇā'mk' mis-axa mu^{n}'hū wī'lx, tem-axa mu^{n}'hū yāsau^{e}yaī'nx ts-mū'-
10 tsk'ak'. "Hak'i'msłis[2] LEhīlkwaī'sī antū'u tas intsk'ī's, k'-łiłīya^{e} qaū tsā'sīyEmts. Sin pā'xt!īyū k'ins tEmā'sī, nā'mk' słis pū'pEnhautxam. K'-łiłīya^{e} nā'mk' qaū tsā'sīyEmts." Temi'LX mu^{n}'hū k'e'a ī'mstE phīlkwīsaī'. "K'-łiłīya^{e} ī'mstE Lhīlkwaī'sī īs yu'xwīs Lin k'inā'xaīt!. K'-tai^{e} īs tsā'msit-s-milhūdaī's k'łis mu^{n}'hū ī'mstE
15 mEhīlkwa'yasī.[3] K'-Līya^{e} yu'xwīs sin k'inā'xaīt! ī'mstE mEhīlkwa'-yasī." Ts-hī'tEqłnsk' ts-łīlī'daułnsk' ats-mū'tsk'ūk'aux. K'iLx mu^{n}'hū LEā'lauwī atsimłana'stīyūk'. Tem mEyā'sauxa ts-mEłanā'-stīyūk'iLx. "Mis intsk'ī's mEłā'nī qas xam^{e}, k'is hī'k'e tsā^{a}'mE aqā^{ea}t. K'in mū^{n}'łiī qau'x sin x'ā'mxasxam. Nā'mk' sins ayā'ltxam
20 tsā'msik's is milhūdaī's, k'-Līya^{e} nā'mk' qaū tsā'sīyEmts." Ts-īldī'sk' atsimłana'stīyūk'iLx. "Tsā^{a}'mE hī'k'e aqā^{ea}t sips xam^{e} intsk'ī's mEłā'nī. K'in mu^{n}'łiī hī'k'e qau'x qwon." Ts-īldī'sk' atsi'młana'stīyūk'iLx. "Qā^{a}'łtEn hī'k'e tsā'stūnx. Nā'mk'Ents[4] ayaī' qaha'lk's īs milhūdaī's, k'ins hī'k'e qā^{a}'łtE tsā'sī. Tem tsa^{e}tī
25 sip mEłā'nx xas xam^{e} intsk'ī's t!auyaī's. Lā'xs nī'sk'ik's łi'łtas[5] āyā'ltxam łt!auwa'īt." Ts-īldī'sk' atsimłana'stīyūk'iLx.

Tai^{e} mu^{n}'hū.

16. Qas Qā'alt Mukūslīyaī'nx as Kusū^{e}tsī[6]

THE MAN MARRIED HER THE BEAR

(Told by William Smith in 1910)

Temau'x mu^{n}'hū yāsau^{e}yaī'nx ats-tā'ak'. "K'-xan mu^{n}'hū ayaī'm. Xan-ayaī'm Lxwē'Lxwat is tsūdaī's, sxans[7] k'eaī'm
30 łnū'nst." Temu^{n}'hū mEyā'saux ats-Lī'yak'aux. "K'-tsa^{e}tī si'pstis ayaī'm Lxwē'Lxwat. Tsā^{a}'mEn hī'k'e tqaia'ldEx tsūdaī's sūłtā^{e}stELī."

Temau'x mu^{n}'hū ayaī', temau'x mu^{n}'hū wī'lx īs nā'tk'auk's. Temau'x mu^{n}'hū muq!wē'laux[8] ¹k'as nā'tk'au. Temau'x k'i'stnx ats-kwī'sk', k'au'x hī'k'e tskwā'hal ayaī'm. Temau'x mu^{n}'hū k'e'a
35 ayaī'. ¹Lauxīya^{e} lā^{a} Lhayā'nīx, mi'saux mu^{n}'hū muq!wē'lauxa ¹k'as nā'tk'au. Temau'x mu^{n}'hū mEyā'xauxa. K'Ets hī'k'e saū'łt

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[1] *k'ts!- . . . -auk' īs hai^{n}^{e}* TO BELIEVE.

[2] *hak'i'msis + -l.*

[3] That is to say, "Use the tamanamous shinny sticks."

[4] Contracted for *nāmk' k'Ents.*

[5] Abbreviated from *k'łiltas.* Consists of *k'is + -l + łtā.*

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 fun. 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

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

[7] *sis+-xan.*

[8] *q!ul-* TO GO UPSTREAM.

is tsūdaī's ts-wā'lt!Exk'.[1] K'au'xuts mu^{n}'hū yō'la. "Hatō'qwī tsqwa yā'tsx tas tsūdaī's. Ī'mstE tem tas wa$^{\varepsilon}$na' tas halī'yū." K'au'xuts ī'mstE yū'la, k'au'x mu^{n}'hū mEyā'xauxam. K'Ets hī'k'e saū'łta tas tsūdaī's ts-wā'lt!Exk'. Temau'x mu^{n}'hū hatō'qwīxa, temau'x LEai'sx as łke$^{\varepsilon}$yā$^{\varepsilon}$tīyū ¹k'ītsaī'x. Temu^{n}'hū mEyā'saux tas xam$^{\varepsilon}$. "Hī'k'e tsa$^{\varepsilon}$ hū^{n}ts sā'anqa, ¹Līya$^{\varepsilon}$ aqā$^{\varepsilon a}$t. Xa-hī'k'e alak'ū'-wī, xa-¹Līya$^{\varepsilon}$ LxwE'yai!" Ts-yū'lk'aux. "Hatō'qwī tsqwa yā'tsx tas tsūdaī's." Temau'x mu^{n}'hū mEyā'xaux. K'Ets hī'k'e saū'łta tas tsūdaī's ts-wā'ltExk', mi'saux mu^{n}'hū muq!wī'lauxa. Te'młta ¹Līya$^{\varepsilon}$ qā^{a}'tsE temau'x LEai'sx as tsūdaī's ¹k'ītsaī'x. Temu^{n}'hu Lxwī'tsinx, te'młta ¹Līya$^{\varepsilon}$ Limk'!ē'ntEx. Hīlaī'nx. Temau'x mu^{n}'hū mEyā'xauxa, te'młta ¹Līya$^{\varepsilon}$ qā^{a}'tsE temau'x qalpaī'nx LEai'sx as tsūdaī's xe'Lk'aux. K'au'x mu^{n}'hū LxwE'tsī, te'młtaux hī'k'e hīlaī'nx hamstī$^{\varepsilon}$. Temau'x mu^{n}'hū ayaī' ¹k'as LqwE' s-le'wī'. K'au'xuts hā^{a}'tsE Lhayā'nīx nā'k's ¹k'as ayaī' as tsūdaī's. Temau'x mu^{n}'hū mEyā'sauxa. "St-xE'tsū." Temau'x mu^{n}'hū xE'tsux^{u}. K'Ets hī'k'e saū'łta tas tsūdaī's ts-wā'lt!Exk'. Te'młta ¹Līya$^{\varepsilon}$ qā^{a}'tsE mi'saux Lxū'yux^{u} as kusū$^{\varepsilon}$tsī ts-yai'xaītExk'. Temau'x mu^{n}'hū k'im mEyā'sauxa. "Qas ī'stEkwal tsqwa lō'tsitxanx[2] tem tas wa$^{\varepsilon}$na' tas tsūdaī's." Temau'x mu^{n}'hū mEhatō'qwīyauxa. Te'młta ¹Līya$^{\varepsilon}$ qā^{a}'tsE mi'saux qalpaī'nx LxūI'nx as kusū$^{\varepsilon}$tsī ts-yai'-xaītExk', saū'łta hī'k'e tsā^{a}'mE. Yu'xū k'a$^{\varepsilon}$qst s-le'wī' ¹k'as-aū k'!a'qEsal ¹k'as nā'tk'^{i}. Te'młta ¹Līya$^{\varepsilon}$ qā^{a}'tsE temau'x LEai'sx as tsūdaī's, psi'nLxat-s-tsūdaī's, ¹k'ītsaī'x, hī'k'e tsā^{a}'mE ā'qatsuxt as tsūdaī's. Temau'x mu^{n}'hū LxwE'tsinx, temau'x xe'Lk' LxU'ntitEx. Temau'x k'!ē'tsik's kul$^{\varepsilon}$aī'nx ¹k'as nā'tk'au, temau'x k'im īlūi'xa. "K'ist mu^{n}'hū tsqwa LxūI' tas tsūdaī's. K'ist muq!wē'lauxam." K'Ets hī'k'e saū'łta as kusū$^{\varepsilon}$tsī ts-yai'xaītExk', sau'x mu^{n}'hū muq!-wī'lauxa ¹k'as nā'tk'au. Tsā^{a}'mE hī'k'e mEqami'nt as tsūdaī's ts-yā'tst!Exk', ts[3] hī'k'e saū'łta. ¹Lauxīya$^{\varepsilon}$ qā^{a}'tsE LEyā'xaut, temau'x mu^{n}'hū LEai'sx as tsūdaī's mEqami'nt hī'k'e. Hau'k's kumū'kwalyEm as tsūdaī's ¹k'as nā'tk'au. K'Ets ta'mE xū'pa as k'i'lū k'!ē'tsik's ¹k'as nā'tk'au. Tas tsūdaī's ts-mEqami'ntisk'. Te'młta ¹Līya$^{\varepsilon}$ qā^{a}'tsE mi'saux LEai'sx as hī'tsLEm k'a'łal hatō'-qwīyū ¹k'as nā'tk'au. Temu^{n}'hū mi'saux LEai'sx hak'ta'mink'ink' temau'x mu^{n}'łiī łtsā'msīyū. K'au'k'Ets hī'k'e qā^{a}'łtE łt!xaī'sx ¹k'ts-hai^{n}'k' ats-tā'ak' qas tas xam$^{\varepsilon}$. Temu^{n}'hū mi'saux sqūlī', tem yāsau$^{\varepsilon}$yaī'nx ats-mū'tsk'ak'. "Xa-tas hū^{n}'k'i yā'tsī, k'in-ùk^{u} k'a$^{\varepsilon}$ tō'qwīs ayaī'm nī'sk'ik'sa$^{\varepsilon}$t."

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[1] *walt!* SPAWNING GROUNDS.

[2] *iltu-* 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."

Temu^{n}'hū k'e'a ayaī'. Te'młta LEai'sx as mukwa^{e}stELī, te'młta LōhauʼʼwīX [1] qas mukwa^{e}stELī. Temu^{n}'hū ayaī' k'i'mhak's. Temu^{n}'hū mis tsqwa'nkutEX, temu^{n}'hū yūxē'. Temu^{n}'hū mis-axa łts!aū'wītEX s-leʼwī',[2] tem hī'k'e aqā^{e}tit-xū'mstan pilā'tqwax hak'ī^{n}'hī. Temu^{n}'hū īldī'nx qas xū'mstan. "Qa'nhan hī'k'e wī'lyux^{u}, tem ta'sEX ha'aīts ayaī'."—"K'in [1]Līya^{e} nā'mk' mukūsLīya'a [3] kusū^{e}tsī," k'-ī'mstE ma'yExam. "[1]Lanīya^{e} kusū^{e}tsī," k'-ī'mstE yāsau^{e}yaī' qas xū'mstan. "K'in-axa spai'dū sin ītsaī'sik's, k'in sidīya'yū." [4] Tem-axa mu^{n}'hū k'e'a spai'tx ts-ītsaī'sk'ik's. Temau'x mu^{n}'hū yālsaī'. "K'-Līya^{e} imstī^{e}t xam hā'ldEmxus, k'EX łtsā'msīyūsxam." TsimyEaī'sk', mi'saux-axa muā'txauxa. Aqā^{e}tit-s-mukwa^{e}stELī qas-axa spai'tx. Temau'x-axa mu^{n}'hū wī'lx ītsaī'sik's. "Imstī^{e}t-slō k'in tas yā'tsx. K'ist pła'mxadōwaī'm tas hū^{n}'k'i. Xa-[1]Līya^{e} imstī^{e}t xam hā'ldEmxus. K'in sidīya'yū, k'ist tas hū^{n}'k'i ītsaī'm." TsimyEaī'sk' ats-sī'tEk' qas mukwa^{e}stELī. Temau'x mu^{n}'hū ītsaī'. Te'młta [1]Līya^{e} qā^{a}'tsE hak'LEyā'tsit, temu^{n}'hū pamhatsaī' kus mukwa^{e}stELī. [1]Lauk'īya^{e} xū'sī łt!xaī'sx-axa [1]k'ts-hai^{n}'k' ats-tā'ak' qas hī'tslEm, temu^{n}'hū k'im ītsaī'. Temau'x mu^{n}'hū pła'mxadōwaī' k'im. K'au'x-auk'Ets mu^{n}'hū wī'lyEm s-leʼwī', k'au'xuts mu^{n}'hū mEqami'nxam ts-ła'mxadōok', sa'saux mu^{n}'hū ītsaī'. [1]Līya^{e} qā^{a}'tsE LEyā'tstaux, te'młtaux nā'mk' mEqami'nxa ts-ła'mxadōok'. Yā'tsxaux mū^{n}'łii saū'dist wulī's-auk' tem-axa xe'Lk', tem īta^{e} imstī^{e}t ts-mEqami'ntisk' ats-ła'mxadōk'aux. Temu^{n}'hū īs ī'mstE tem kus LEyā'saułnx, mis hī'tslEm kus kusū^{e}tsī, lā'łta mis sī'tEsal is hī'tslEm. K'i'mhak's mu^{n}'hū tai^{e} wulī'tsx.[5]

Hak'Enī'k'eai [1]k'as k'ī'stnx ats-mū'tsk'ak', tem-axa hī'k'e yālsaī' hak'i'm. Tsā^{a}'mE hī'k'e łts!i'lxūyū yaī'x-auk' īs hai^{n}^{e}, temu^{n}'hū īs ī'mstE tem [1]Līya^{e} qūmīyū'Lx ats-hā'at!ak'. Tem-axa hī'k'e k'im yālsaī' hak'i'm. Nā'mk' mis-axa yālsaī', tem hī'k'e ā'nīyux^{u}. [1]Laxaya^{e} spaitx as tsūdaī's ats-Lxwē'k'aux, tem-axa hī'k'e yālsaī'. Ā'nīyux^{u} sas-axa yālā'sau. Tem-axa mu^{n}'hū wī'lx ats-kwī'sk'ik'saux, tem-axa mu^{n}'hū hak'i'm mukwē'sta yālsaī'. Temu^{n}'hū aū'L īs qamłī's mis-axa wī'lx. Temu^{n}'hū tskwayū'Lx qats-tā'ak'. Ā'nīyux^{u} sas-axa aūk'!ī'yEm. K'-k'im yāsau^{e}ya'a ts-mukwa^{e}stELīk'. "Qailā' hī'tE tsa^{e}tī tem kus ā'nīyux^{u} ku'stin ma'hats mu'kus-axa awī'Lau?"—"Ā'a, qas lā'tEq tsqwa iltqaī'nx." Temau'x mu^{n}'hū tskwaī'Lx nī'tsk' tk'entk'i'ntxanx ats-hā'at!ak'. Temau'x mu^{n}'hū łkūi' kō'k^{u}s ats-tā'ak' tem-axa ats-Lī'yak'. Temau'x mu^{n}'hū tsqē'wuLx ats-ma'hatsEk'. "Qas kusū^{e}tsī LōqudĪ'nx a'sin hā^{e}at!. [1]Lanīya^{e} tslaī'qa mEłā'nx qas lā'tEq hī'tE iltqaī'nx

[1] *wahau'-* TO INVITE, TO BECKON.

[2] Literally, "When again he watched all over"; *ts!ō-* . . . *-slō* TO WATCH.

[3] For *mukwa^{e}stELīya'a.*

[4] Literally, "I will make thee (my) husband"; *sī^{e}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

a'sin hā^{ea}t!. Hā^{a}'tsEn ha'nt!iLx nāk' k'i'stEmtsx. Yā'sauyEmtsx, mis k'i'stEmtsx. 'Xa-tas hū^{n}'k'i yā'tsī, k'in k'a^{e} phainsaī'm tō'-qwēs-uk^{u}.' Ī'mstE yā'sauyEmtsx, mis k'i'stEmtsx. Qas kusū^{e}tsī hī'tE lōqudī'nx, ^{i}Lanīya^{e} Lhayā'nīx tslaī'qa." Temau'x mu^{n}'hū
5 ainaī' as mEhaī'dōo. K'im mEyā'saux mu^{n}'hū ats-tā'ak'. "K'in a'ng'ī phainsaī'm hak'Enī'k'eai ^{i}k'ku's k'ī'stalyux^{u}." Temi'Lx mu^{n}'hū ayaī'; mū^{n}'łiī psi'nLxat-s-hī'tslEm tem-axa as ma'hats. Hī'k'eLx mEtsī'tsk'!it. Temi'Lx mu^{n}'hū wī'lx nā'k's ^{i}k'as k'ī'stanx. "Tas hak'ī^{n}'k'ī mis k'ī'stEmtsx." Temi'Lx mu^{n}'hū xē'tsux^{u} hak'-
10 i'm. K'iLx mu^{n}'hū wusta'yū ts-yai'xaītExk'. K'Ets xū'sī hī'k'e istī'k'ī īs qau'waī s-le'wī' ats-yai'xaītExk'. Te'młta xa'mEt-s-hī'tslEm tem ma'yExa. "Hī'k'e ā' muk!wā'łnīsla mis tas ī'mstE philkwīsaī'." Ts-yū'lk'iLx. "K'łis lā^{a} nā'k's wasitala'a." Temi'Lx mu^{n}'hū k'e'a ī'mstE īlūi'. Temi'Lx-axa mu^{n}'hū yālsaī'. Temi'Lx
15 īta^{e} ts!ilō'xwēLx paū'sitalīst[1] as kusū^{e}tsī, lā'łta mis hī'k'e qā^{a}'łtE lōqudī'nx hī'tEslEm qas kusū^{e}tsī. Temi'Lx-axa k'im yālsaī', temi'-Lx-axa mu^{n}'hū wī'lx ītsaī'sik's. K'iLx mu^{n}'hū k'exk'aī'm k'i'mhak's tas hī'tslEm. "'^{i}Līya^{e} xū'sī nā'k's Lxūi'mux^{u} ts-yai'xaītExk'." Lx-mu^{n}'hū ī'mstE mEā'lauxam, nā'mk'siLx-axa wī'lx ītsaī'sik's.
20 K'-mu^{n}'hū īldī'łn as hī'tslEm a'tas yūxē'tsx ts-ma'hatsk'. "K'ił hī'tE lā^{a} iltqa'a? K'łau'k'is[2] łt!xaī'sī ^{i}k'łi'n hai^{ne}."

Ī'mstE tai^{e} mu^{n}'hū.

17. Coyote in a Hollow Tree[3]

(Told by Thomas Jackson in 1913)

Īs xa'mEt-s-pī'tskum tem yaī'x-auk' īs hai^{ne} t!iłxusaī'txaī. K'-Līya^{e} xū'sī nā'k's ayaī'mi. Te'młta LEai'sx as wāł k'u'k^{u}[4] spa^{e}t
25 qē'xan. Temu^{n}'hū k'i'mhak's ayaī'. Temu^{n}'hū k'im ītsaī'. ^{i}Līya^{e} tsā^{a}'mE qā^{a}'tsE qaaī'x, te'młta hī'k'e mEpuū'waux tas t!i'łxus. Tem yāsau^{e}yaī'nx as wāł. "K'ī'hīk'sxasxai!" Temu^{n}'hū k'e'a k'ī'k'saī'; te'młta halā'tsī hak'i'm qalpaī' xūdūi', tem k'Ets mu^{n}'hū qalpaī' mEpuū'waux as t!i'łxus. Tem yāsau^{e}yaī'nx as wāł. "Łti'-
30 msīyūsxaya'!"[5] Te'młta mu^{n}'hū k'e'a łti'msīyū. ^{i}Līya^{e}-axa nā'k'eai xū'sī spaī'x. Tem k'Ets mu^{n}'hū tsīqūi'xa. "Haha', ^{i}Līya^{e} nāmk' łtsā'sīyūtEmts sūwī't. A'yEx a' łEwa'hayayū'sxai!"[6] Tem k'Ets mu^{n}'hū k'e'a łowa'hayayū. "Łti'msīyūsxaya' axa!" Tem k'Ets mu^{n}'hū qalpaī' łti'msīyū.

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[1] *ūsi-* TO FOLLOW.

[2] *k'is + -l + -auk'*.

[3] This story is probably a continuation of a narrative omitted from this volume. According to the Kalapuya version the Frog-Women, enraged at a trick played on them by Coyote, cause a snowstorm to come up. Coyote seeks safety in flight; but seeing that he can not elude the swift wind he crawls into a cedar tree. This type of "Disintegration" motif has been found thus far only in northern California and Oregon. See Dixon, Maidu Texts, pp. 37-38; Sapir, Takelma Texts, pp. 91 et seq. A similar story was recorded also among the Molala.

[4] *k'-* adverbial; *-uku* suffixed particle.

[5] Contracted from *łtimsī'yūsxai+a'*.

[6] Literally, "Go on, please, become open!"

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.

Tš-sūdāᵃ'stk·emyuk· te'młta ⁱLīyaᵉ łowa'hayayū'sxa-axa. Hāᵃ'-tsE muⁿ'hū yāsauwalᵉyaī'nx, "Łowa'hayayū'sxai!" Waᵉ tas lāᵃ. ⁱLīyaᵉ mEłā'nxasx k·-lāᵃ muⁿ'hū iltqaī'm. Qauwāᵉᵃ lāᵃ wahau'hīnx, te'młta k·-Līyaᵉ lāᵃ iltqā'łn. Temuⁿ'hū wahau'hīnx mEhaya'dau k·aⁿ'łits!. Temuⁿ'hū k·e'a tsqē'wuLx, temuⁿ'hū qaltsīxwaī' hapE'-nk·. Te'młta ⁱLīyaᵉ lāᵃ iltqa'a, tem yāsauᵉyaī'nx. "K·eaī'xan, k·in ⁱLīyaᵉ lāᵃ iltqa'yū." Temuⁿ'hū yāsauᵉyaī'nx. "X-aū qasūwa'a as k·aᵉk·." Temuⁿ'hū k·e'a tsqē'wuLx, temuⁿ'hū qaltsīxwaī' hapE'nk·. ⁱLīyaᵉ qāᵃ'tsE qaltsī'yuxᵘ, temuⁿ'hū spa'yūsxa. Tem k·Ets muⁿ'hū LEai'sx xas Mō'luptsinī'sla. Temuⁿ'hū yaī'x-auk· īs haiⁿᵉ kuntaī'nx temuⁿ'hū yāsauᵉyaī'nx. "X-aū ts!aᵉwa łqā'alsxam [1] nīsk·." Temuⁿ'hū yāsauᵉyaī'nx. "Aī's xū'sī łEha'yayūsxam, k·i'nukᵘs [2] muⁿ'hū nī'sk· qā'alsxaīmi." Tem mis muⁿ'hū łEha'yayū, tem yāsauᵉyaī'nx. "Qā'axasxai wa' qa'lpEx!." Temuⁿ'hū k·e'a hīlkwaīsaī'nx, temuⁿ'hū łō'qutī'yutxa hak·aītsaī's-ū. Temau'x muⁿ'hū tsxūdaī'xa. ⁱLauxīyaᵉ qāᵃ'tsE tsxwatī', te'młta-axa muⁿ'hū tslīkūi'nx, tem-axa muⁿ'hū tsk·ūi'dīyū. Hāᵃ'tsE-axa wahau'hīnx. Waᵉ tas lāᵃ. Ītsxalsxaī' muⁿ'hū hāᵃ'tsE. ⁱLīyaᵉ mEłā'nxasx k·-lāᵃ muⁿ'hū iltqaī'xasxam.

Temuⁿ'hū taā'xtī tsilpaī'xasx. Tem hī'k·e yEli'nt! [3] Lxuūi'nx pEnk·ī'sik·s qauwāᵉᵃ hī'k·e ts-tE'xk·. Yu'xū ⁱLīyaᵉ ā'mta k·!ila'-hasal, te'młta wī'lx qwula'xt. Tem yāsauᵉyaī'nx. "Qa'l'k·Exai! Hūⁿ'tsk·Ex sin tEq k·instī'yEmtsū." Temuⁿ'hū mis ā'mta Lk·!a'-lhīxasx, tem hau'k·s mEhayā'nīx. Waᵉna' ū'k·eai nā'k·eai. Tem k·Ets muⁿ'hū qalpalsxaī', tem-axa muⁿ'hū łk·a'xk·īyūsxa. Temuⁿ'hū mEpū'łalxa,[4] tem hau'k·s mEhayā'nīxa. Te'młta ⁱLīyaᵉ xe'īłk·e hā'nx nī'sk·ik·s. Tem-auk· muⁿ'hū paksalᵉyaī'nx tatsk·!ī'k·ik·. Te'młta waᵉna' hata'hak·. Tem k·Ets muⁿ'hū ma'yExa. "Xas qūla'xt tsqwa k·īnstī'nx xamᵉ kusi'ns k·!ī'k·s." ⁱLīyaᵉ lāᵃ iltqa'a. Tem k·Ets muⁿ'hū ayaī'. ⁱLīyaᵉ qāᵃ'tsE yā'xau, tem łEyā'xaīLx qami'nt tas tsimaᵉma'. Tem k·Ets muⁿ'hū pkūtsūi'nx, tem tsimaī'nx nūnsaī'nx. MEqēⁿ'xat.[5] Temuⁿ'hū mEyā'xaux. ⁱLīyaᵉ qāᵃ'tsE yā'xau, te'młta LEai'sx as łEyā'tsit, tem k·i'mhak·s ayaī'xa.

Temuⁿ'hū mis wī'lx ītsaī'sik·s, temuⁿ'hū qaaī'xa. Waᵉna' hī'-tslEm, xa'mEt taiᵉ mukwaᵉslītsLō yā'tsx. Tem pxēltsūsaī'nx xa'kus mukwaᵉslītsLō. "Hanī'k·Ex-E'n?"—"Hak·i'nsk·in [6] wī'lx."—"Te'-mEx-E'n nā'k·sau?"—"Hī'k·en hau'k·s x·ū'lamtxa. K·in xadīya'-yEm tEsi'n miLx." Temuⁿ'hū k·e'a ihī'yuxᵘ. "Lā-E'n?" ts-yEaī'sk·

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[1] *qaa-* TO ENTER.
[2] *k·is + -n + -ukᵘ.*
[3] *īl-* TO BE SMALL; *-Ent!* distributive.
[4] *płu-* TO STAND.
[5] Literally, "It has an odor"; *qēⁿx* SCENT, ODOR.
[6] Transposed for *hak·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$^{\epsilon}$slītsLō. "Ā'a, tsima$^{\epsilon}$ma'. Nū'nsit!." Temu^{n}'hū k'e'a nūnsaī'nx. "Hanī'k't-E'n ham lā'tqa?" [1]—"Ā'a, qami'nt tas hū^{n}'k'i ^{i}k'ta's LxayĀ'ts."—"Ī'mstE ta$^{\epsilon}$? Tem k'in aū'L pkūtsū'u."—"^{i}Līya$^{\epsilon}$. Xa-^{i}Līya$^{\epsilon}$ lā^{a} Lxu'ndidī. Tai$^{\epsilon}$ kwas tka'hītist hī'tslEm qas xunū'dinx. Sxas tqaia'ldī pkū'tsitxaīst, k'i'nauks [2] yūxa'yEm xam$^{\epsilon}$ kuha'ms k'!ik's."—"K'eai'sa." Temu^{n}'hū k'e'a imstī'nx. Temauk' mu^{n}'hū k'ts!a'yux^{u} ats-k'!ī'k'ik' tem-axa mu^{n}'hū 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, temu^{n}'hū k·i'LXats tqaia'ldEX Lt!awa'īt. Temau'x xe'Lk· tsimłāna'stīyūk· temu^{n}'hū qō'tsE k·au'xuts īlūi'. "K·ił hak·ta'ming·ink· k·Lis t!au'txaīm." Ts-yū'lk·aux ats-mEłāna'stī-
5 yūk·iLX as milhūdaī's. Nā'mk·iLXas tqaia'ldEX łt!awa'īt, k·au'xus īlūi'm kuts-mEłāna'stīyūk·iLX qau'wīs. "K·is ta'mEng·ink·it-s-pī'-tskum k·Lis pū'pEnhaūtxaī'm. Ł-qau'wīs k·aū'k·s Lpū'pEnhaūt." Ts-yō'lk·aux atsimłāna'stīyūk·. Hamstī^{c} hī'k·e tas lā^{a} k·Ets tī'ūt!-hūna'LnX. K·is-axa tī'ūt!hūna'Ln tas pā'xt!īyū. K·Ets qlīta'łnx
10 as pī'tskum. "Nā'mk·s tsqa'mt!īyūsxam sūdā^{a}'stit-s-pī'tskum, k·is hak·ta'ming·ink· k·łis mu^{n}'hū k·exk·aī'm, k·łis mu^{n}'hū t!autxaī'm." Łlā'tqaīsxamst-auk· ts-hai^{n}'k· tas La'mxadōt-s-hī'tslEm.[3] "Hā'ałqa łpū'pEnhaūtxaī'm."

K·is mu^{n}'hū k·e'a ^{i}Līya^{c} qā^{a}'tsE k·Ets mu^{n}'hū tsqa'mt!īyū as
15 pī'tskum, k·is mu^{n}'hū Lq!aī'm-slō ts-hī'tEk· k·aū'k·s, k·is mu^{n}'hū ayaī'm-slō ts-hī'tEk· nā'k·s k·is Lpū'pEnhaūt si'lkustoxs. K·Ets qau'-wīs ayaī' as hak·aū'k·it, k·Ets k·i'mhak·s qau'wīs k·exk·aī' as hak·-aū'k·it. K·is ^{i}Līya^{c} qā^{a}'tsE k·Ets mu^{n}'hū wī'lx as LEyā'tsit as hak·aū'k·itauk·slEm.[4] K·is mu^{n}'hū k·exk·ai'm-slō ts-hī'tEk·. K·is
20 mu^{n}'hū tsimā'Ln as puxwa^{c}yaī't!xautoxs,[5] k·is mu^{n}'hū pk·!a'Ln as kō'x^{u} hak·au^{c}. K·is mu^{n}'hū LqūxwaīłtIxamt si'lkustoxs. K·au'-

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[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·aūk·* ACROSS; *-t; -auk·; -slEm.*

[5] *zwa^{c}yaīt!* 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'łquxwaī'łt!xa kus łimłāna'stīyūsxamstaux.[1] "Xa-sūdā^{a}'stk'em łtsā'sīyūtEmts," k'is mu^{n}'hū mEyā'sauxam xa'mELī. "K'-īta^{e} ī'mstE tEqwo'n sin LQū'xwa."

K'is mu^{n}'hū k'exk'aī'm-slō ts-hī'tEk'. Hak'ī^{n}'hīLīyauk' k'Ets saū'dist k'is-axa xam^{e}, temu^{n}'hū īta^{e} ī'mstE as hak'aū'k'it saū'tist tem-axa xam^{e}.[2] K'is mu^{n}'hū tsīnī'Ln as pū'pEnhaū. K'-Līya^{e} qā^{a}'tsE k'is mu^{n}'hū Lpū'pEnhaut si'lkustoxs. K'au'xus mu^{n}'hū īlūi'm atsimłana'stīyūk'iLx as Lpū'pEnhaūxamt. "Xa-xe'īłk'e łhayā'nauwī kuxa'm hī'tslEm. K'-Līya^{e} pa'xt!aīłt!oxs tas hī'tslEm." K'is mu^{n}'hū ī'mstE ma'yExam tsimłāna'stīyūk' kwas xam^{e}. K'is mu^{n}'hū ī'mstE hamstī^{e} īlūi'm tas hī'tslEm. "Łiłīya^{e} pā'xt!aīłt!oxs. P-tai^{e} kus pū'pEnhaū Lpā'xt!aī. L-hī'k'e xe'īłk'e t!auwaī'txam, łiłīya^{e} tsxwā'ta, k'-Līya^{e} łtsī'xudEta'łłn[3] hī'tslEm." K'is mu^{n}'hū tsīnī'Ln as pū'pEnhaū. Sis ū'k'eai hī'k'e tsā^{a}'mE Lpā'xt!aLn, k'is Lpī'talLn.[4] K'is hī'k'e hamstī^{e} ha^{e}pistELī. Hak'au^{e} yā'tsī ^{i}k'as Lpū'pEnhaūxamt.

K'-Līya^{e} qā^{a}'tsE k'is mu^{n}'hū halqā'łn as pū'pEnhaū. K'Ets mu^{n}'hū sqūlē'-slō ts-hī'tEk'. K'is mu^{n}'hū wustal^{e}yā'Ln. K'Ets hau'k's wastal^{e}yā'łnx. K'Ets ^{i}Līya^{e} nī'sk'ik's xū'sī LEyai'xayū. K'Ets hī'k'e xe'īLk'e hayā'nauwīłt!xa tas łimhi'mhaxasxamst.[5] Tem-axa īta^{e} pūn'wā'łnx. Ts-mEqami'ntisk' tas hī'tslEm. Temu^{n}'hū Lpū'-pEnhaūt si'lkustEx. Hamstī^{e} hī'k'e mukumū'kwalya^{e}t'ELī. K'Ets ^{i}Līya^{e} qā^{a}'tsE Lkumū'kwalīłt!xamt silī'kwEx, k'is k'im mu^{n}'hū łō'qu-tistoxs. K'is mu^{n}'hū sqūlī'm-slō ts-hī'tEk' tas łtsū^{n}'xūiłt!xamt. Te'młta ^{i}Līya^{e} qā^{a}'tsE k'Ets mu^{n}'hū 'wa'ītsxa.[6]

K'is-axa mu^{n}'hū ayaī'm-slō ts-hī'tEk' nāk' ^{i}k'as łtsīnā'LnX as pū'pEnhaū. K'au'xus mu^{n}'hū īlūi'm atsimłāna'stīyūk'iLx. "P-Līya^{e} pā'xt!aīłt!oxs Lā'mxadōo." K'is mu^{n}'hū ma'yExam atsimłāna's-tīyūk'iLx tas xam^{e}. "Ā'a, ī'mstauk' īta^{e} sin hai^{ne} tEqwo'n. P-xe'-īLk'e Lhayā'nauwī." K'is mu^{n}'hū halqā'łn as pū'pEnhaū, k'is mu^{n}'-hū wastal^{e}yā'łn hau'k's. Tas łimhi'mhaxasxamst ^{i}k'silī'kwEx. K'Ets pī'ūsxaī atsimłāna'stīyūk'iLx. "Xe'īLk'ep Lhayā'nauwī. K'ip ^{i}Līya^{e} haxū^{n}'ts płūi'[7] ^{i}k'pi'n ts!ī'nīyū. P-hī'k'e k'a'axk'e sī'-qultxam." K'iLxa's mu^{n}'hū tsqē'wuLī qas pū'pEnhaū. Tas łimhi'-mhaxasxamst tem-axa tas łtsūi^{n}'xwaīłt!xamt. "Xe'īLk'ep Lhayā'-nauwī pin ts!ī'nīyū." K'Ets mu^{n}'hū hau'k's wastal^{e}yā'łnx as pū'-pEnhaū. K'Ets mu^{n}'hū tsūi^{n}xwē'łt!xa as Lpū'pEnhaūt. "Pū'n'wa-xatEp!" Łtsūi^{n}xwē'łt!xamt as Lpū'pEnhaūt ī'mstE. Hau'k's LO-wa'stallnx as pū'pEnhaū. K'Ets hī'k'e hak'Enī'k'eai pī'ūsxaī tas

[1] *mełāna'stīyū* CHIEF, LEADER.

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

[3] *tsīxut-* TO PUSH.

[4] *pt-* 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

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[5] *mɛhimh-* reduplicated form of *mɛh-* TO STRIKE.

[6] *hīl-* TO SCORE, TO TALLY.

[7] The plural form *sī'qul-* should have been used here.

hī'tslem tsqauwī'sk'. K'ets mu^{n}'hū kumū'kwalīłt!xa as lpū'penhaut. K'ets xū'sī hī'k'e minaī'x xwa^{c}yaī't!xak's. "Xe-'īlk'ep lhayā'nausxai!" K'is mu^{n}'hū k'e'a xe'īlk'e lhayā'naułn tas łtsūi^{n}'xūiłt!xamt. K'ets ^{i}līya^{c} qā^{a}'tse k'ets mu^{n}'hū 'wa'ītsxa.

K'ets ī'mste lpū'penhaūt silī'kwex. Īs lxatōwaī'-slō k'ets sūdā^{a}'stk'em kus pū'penhaūyaī's. K'ets lqūxwaī'łt!xa tas hī'tslem ^{i}k'tsū'lquk',[1] k'is-axa ts-qā'qāt!exk', k'is-axa ā^{n}'qayū. K'ets qaī'tsk'it tsimaī's xa'met-s-lqū'xwa. K'is-axa īta^{c} k'ī'yaī ts-lqū'xwak'. K'ets-axa īta^{c} kumtūi's lqūxwā'łnx, k'is-axa īta^{c} lqūxwā'łn tsī'tsik'!, qauwā^{ca} lā^{a} k'is lqūxwa'łn.

II. LQAT^{c}AT [2]

TARGET-SHOOTING

Nā'mk's mu^{n}'hū lqat^{c}at si'lkustoxs, k'i'lxas mu^{n}'hū ilūi'xasxam tsimłāna'stīyūk'ilx. "Ł-qat^{c}atxaī'm, k'ił ī'mste t!au'txaīm." K'is mu^{n}'hū ma'yexam atsimłāna'stīyūk'ilx. "Ā'a, k'ił k'exk'aī'm īs xa'met-s-pī'tskum, k'ił qat^{c}atxaī'm. K'is hak'ta'ming'ink' k'łis k'exk'aī'mi." K'i'lxas mu^{n}'hū k'exk'aī'm. K'ets k'exk'a'yusłnx tas tsī'tsik'!. K'ets mu^{n}'hū k'exk'aī'-slō ts-hī'tek'. "K'-auk' ^{i}līya^{c} tsā^{a}'me nī'sk'ent! stin qat^{c}a." Ts-łūi'lxasxamsk'[3] atsimłāna'stīyūk'ilx. K'is mu^{n}'hū tī'ūt!hūna'łn as qat^{c}a. K'ets łkunkwī'łnx kus sū'lha^{c}k', tsaai'ts! ts-łā'nk', kus qat^{c}a. Imstī^{c}tit-s-sū'lha^{c}k' ts-łā'nk' k'ets łkunkwī'łnx pqata^{c}txus, kus tsaai'ts!. K'is mu^{n}'hū qalī'łn īs kō'x^{u} hak'au'wauk'[4] kus qat^{c}a, ^{i}līya^{c} tsā^{a}'me qau'x kus le'wī'. Nā'mk'ets lemk'!ī'nłnx, k'is metsiyā'xwēxam[5] kus qat^{c}a. K'is mu^{n}'hū tsīnīyū'łn hak'au'wauk'. K'ets mu^{n}'hū lqūxwaī'łt!xamt si'lkustex; tas ā^{n}'qayū k'ets lqūxwa^{c}yā'łnx, tas tsī'tsik'! k'ets lqūxwa^{c}yā'łnx. K'i'lxas mu^{n}'hū qai^{n}haī'm.

Hak'ī^{n}''yauk' tem łaqaī'stit-s-hī'tslem as lqat^{c}axamt, tem īta^{c} ī'mste hak'ī^{n}''yauk'-slō. K'ilx mu^{n}'hū wīl nā^{c}k's ^{i}k'as k'ilx qat^{c}atxaī'm. K'i'lxas mu^{n}'hū lqū'lqūxwaī'łt!oxs. K'i'lxas mu^{n}'hū sqūlī'mi. K'is mu^{n}'hū łtsī'tsk'!at si'lkustoxs. K'is mu^{n}'hū tsitsk'!ayū'łn kus qat^{c}a. K'ets qau'wīs tsī'tsk'!atxaī kus hak'ī^{n}''yauk' s-le'wī'. Xa'met-s-hī'tslem tem sūdā^{a}'st tsī'tsk'!ik'. Hamstī^{c}lx hī'k'e ī'mste tsī'tsk'!ik' ts-meqami'ntisk' as lqat^{c}axamtilx. Temi'lx mu^{n}'hū sqūlī'. "K'-ū'k'-e'n qau'wīs tsk'!ī'txam? Ā'a, xanī'x." Temi'lx mu^{n}'hū k'e'a tsitsk'!atxaī'. K'ets xa'met-s-hī'tslem k'eaī', k'is xa'met-s-hī'tslem qalpaī'm. Nā'mk' k'ets łimk'!ī'nłnx, k'is tsqaūsīyū'łn. Temu^{n}'hū tsitsk'!ayū'łnx. Xa'met-

[1] Simplified for *k'its-tsū'lquk'*; *k'-*; *ts-...k'*; *tsū'lqu* BLANKET.
[2] Played by men only.
[3] Contracted for *ts-łeyū'lxasxamsk'*.
[4] Consists of *hak'-*; *hau^{c}* EVERYWHERE; *-auk'*.
[5] *tsīxu-* 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-hī′tslEm k·is mu^{n}′hū tsitsk· !ayū′LĪ, k·Ets ^{i}LĪya^{ɛ} Limk· !ē′ntEx. K·is mu^{n}′hū qalpaī′m qas xa′mELĪ. Qlaī′tsitxaūnx mu^{n}′hū hī^{n}sk· ts-mEqami′ntisk· tas aili′k·ī tsī′tsk· !a. Tem tai^{ɛ} qas xa′mELĪ łimk· !ē′ntEx as qat^{ɛ}a.

Temi′Lx mu^{n}′hū qalpaī′ as hak·ī^{n}′hīLx-auk· tsitsk· !ayū′Lx as qat^{ɛ}a, te′młta ^{i}LĪya^{ɛ} Limk· !ē′ntEx xū′sī. Temu^{n}′hū qalpaī′nx qas xa′mELĪ. Nā′mk·Ets Limk· !ī′nLnx, k·is tsqaūsīyū′Ln. K·is mu^{n}′hū qalpa′a qas xa′mELĪ. K·is mu^{n}′hū mEyā′saux xa′mELĪ. "Xanī′x xūnā′." K·is mu^{n}′hū k·e′a tsitsk· !atxaī′m. Xa′mEt-s-hī′tslEm tem hī′k·e tskwaī′Lx łtsī′tsk· !at īs tsī′tsik· !. K·Ets Lxā ts!um łEmk· !ē′ntEx as qat^{ɛ}a qas hī′tslEm sas mu^{n}′hū tsitsk· !ayū′Lx. K·is mu^{n}′hū qalpa′a qas xa′mELĪ k·is mu^{n}′hū tsitsk· !atxaī′m. Nā′mk· k·Ets łimk· !ē′ntEx, k·is tsqaūsīyū′łn. Temu^{n}′hū mEyā′xaux ī′mstE. K·Ets qlaī′tsitxaūnx mu^{n}′hū. Qaū′k·eai hī′k·e tsā^{a}′mE tskwaī′Lx łtsī′tsk· !at īs tsī′tsik·!, tem hī′k·e qā^{a}′ltE Limk· !ē′naux as qat^{ɛ}a. K·is mu^{n}′hū taxtaī′m xa′mELĪ qalpaī′m, k·is mu^{n}′hū tsitsk· !atxaī′m.[1]

Ī′mstE qamī′n phīlkwaī′sEx tas hī′tslEm. Ī′mstE t!auwaī′ tas hī′tslEm hak·Eqamī′n. Nā′mk· mis mEqami′nxa tas hī′tslEm, tem ī′mstE t!auwaī′, temi′Lx qat^{ɛ}a īs tsī′tsik· !.

III. ŁTSĪ′TSQAŪT [2]

SPEAR THROWING

K·Ets łqinqē′łnx kus sū′lha^{ɛ}k·, nā′mk· k·i′Lxats mu^{n}′hū k·exk·aī′. K·i′Lxas mu^{n}′hū īlūi′xasxam. "S [3] ū′k·eai hī′k·e tsā^{a}′mE mEk· !ī′nt [4] is tsūdaī′s, k·is qā^{a}′ltE hī′k·e łimk· !ē′nauwī qaqa′tsĒ kus tsī′tsqaū." K·Ets mu^{n}′hū Lxwē′łnx kus tsī′tsqaū. K·Ets qau′xank·s Lxauwaī′stEx kus tsī′tsqaū, k·Ets k·i′mhak·s k· !xwīk· !xwaī′łt!xayūsłnx.[5] S qaū′k·eai hī′k·e tsā^{a}′mE tskwaī′Lī Lxwē′Lxwat is tsūdaī′s, k·is hī′k·e qā^{a}′ltE łimk· !ī′nauwī. K·i′Lxats mu^{n}′hū tsītsqaūtxaī′. K·Ets mu^{n}′hū Lxauwaī′stEx qau′xank·s as tsī′tsqaū. K·Ets qlaī′tsitxaūnx hī^{n}sk· tas hī′tslEm ts-mEqami′ntisk· qas łimk· !ē′naux as tsī′tsqaū. K·i′Lxats mu^{n}′hū ī′mstE phīlkwaī′sEx. Sūdā^{a}′st-auk· hak·ī^{n}′hī temu^{n}′hū īta^{ɛ} sūdā^{a}′st hak·ī^{n}′′yauk·; tem saū′tist ts-mEqami′ntisk·iLx. ^{i}LaLxīya^{ɛ} mELqū′xwat.

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[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 *sis*.

[4] Abbreviated from *mEk·!ī′ntxa*.

[5] *Lxwē-* TO SPEAR: *-łt!x* reciprocal; *-aī* inchoative; *-ūsx* accelerative; *-łnx* 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. ŁTSĪ'TSIQHANAŪT [1]

CUP-AND-PIN GAME

Nā'mk'Ets-axa tsqē'wyEm kus ō'xun,[2] k'is mu^{n}'hū łtsī'tsiqhanaūt si'lkustoxs. K'Ets hī'k'e k'exk'aī' tas hī'tslEm. K'Ets qā^{a}'łtE hī'k'e mis qamłī's k'Ets Lhīlkwaī'sūnx. K'Ets qlaī'tsitxaūnx mu^{n}'hū. K'Ets qas xa'mEt-s-hī'tslEm tsā^{a}'mE tskwaī'Lx łtsī'-
5 tsiqhanaūt. K'ELxa'ts mu^{n}'hū k'exk'aī'. "Tsā^{a}'mE hī'k'e hai-haya^{e}tit-s-intsk'ī's ¹k'qwo'nha'L Lin t!auyaī's." Nā'mk'auk'Ets-axa wī'lyEm xa'mEt-s-ō'xun, k'is ī'mstE łt!auwa'īt si'lkustoxs, lā'łta mis qē'k'īyū tem hī'k'e tsā^{a}'mE lā^{a}, nā'mk'Ets łt!auyaī'słnx ī'mstE, lā'łta mis hī'k'e hamstī^{e} qas hī'tslEm k'a'ts!īLx-auk' ts-hai^{n}'k'.
10 Xa'mEt-s-hī'tslEm k'Ets hī'k'e tsā^{a}'mE tskwaī'Lx. K'Ets qlaī'-tsitxaūnx. Nāmk' k'i'Lxats mu^{n}'hū k'exk'aī', k'Ets qas xa'mEt-s-hī'tslEm qlaī'tsitxanx. ¹Līya^{e} tsā^{a}'mE mEqami'nt tskwaī'Lx a łtsī'-tsiqhanaūt. K'is mu^{n}'hū qō'tsE łEyā'saułn tsā^{a}'mE hī'k'e Lqē'tk'īx a łtsī'tsiqhanaūt. Sūtā^{a}'stit-s-hī'tslEm k'i'Lxats pilaī'x, k'is-axa
15 īta^{e} sūdā^{a}'st hak'ī^{n}''yauk'. K'i'Lxats mu^{n}'hū tsī'tsiqhanaūtxaī'. K'Ets mu^{n}'hū tī'ūt!hūnā'łnx kus tsī'tsiqhanaū, kus q!ayūl^{e} ts-ła'-mxadōok'. K'au'k'Ets qlītū'łnx kō'k^{u} īs kō'x^{u}, k'is hak'i'm qalī' īs tsk'exē'yū. Hī'k'e hamstī^{e} ī'mstE tīwī't!hūntEx kuts-tsī'tsiqhanaū.-k'iLx.

V. LEYA^{N}'HATS!ĪT [3]

GUESSING GAME

20 Mū^{n}'łīyaux xe'Lk'it-s-hī'tslEm mEłāna'tstīyū. Nā'mk' k'i'Lxas tqaia'łdEx LEya^{n}'hats!īt, k'au'xus mu^{n}'hū īlūi'm. "K'ił ya^{n}'ts!-aī'm ta'mEnk'ink'." K'i'Lxas mu^{n}'hū k'exk'aī'm, k'i'Lxas mu^{n}'hū Lqū'Lqūxwaī'łt!oxs. K'au'xuts mu^{n}'hū mEyā'sauxa as mEłāna'-stīyū. "St-xe'īLk'e hī'k'e hayā'nauwīłt!oxs, hī'k'e xe'īLk'e t!awa'-
25 ītxam." K'i'Lxas mu^{n}'hū Lqū'Lqūxwaī'łt!xam. Tas ā^{n}'qayū k'Ets Lqū'xwa^{e}yāłnx, k'is-axa tas k'ī'yaī, k'is-axa tsī'tsk'!īyust!, k'is-axa īta^{e} tsī'tsik'!, k'is-axa k'im ts-mū'kuts!ūk'. K'i'Lxas mu^{n}'hū ya^{n}'-ts!aī'm tas łūi'lat.[4] "P-Līya^{e} yaī'tsxawī'łt!oxs, p-hī'k'e xe'īLk'e t!awaī'txam. ¹Līya^{e} ū'k'eai tsā'msit-s-hī'tslEm, xa'mtEł s-milhū-
30 daī's. Ī'mstE k'łis hī'k'e xe'īłk'e t!awaī'txam." K'i'Lxas mu^{n}'hū ya^{n}'ts!aī'm. Temu^{n}'hū łkwī'ntsinst[5] ats-qā^{a}'alt-auk'. Tem-auk'

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[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 *łEyō'lat.*

[5] Should have been *łkaīnū'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)

ītaᵉ hak·ī′m [1] ī′mstE muⁿ′hū. K·Ets hī′k·e hamstīᵉ qlaī′tsitxaūnx ats-LQō′xwak·iLX. "K·-imstīᵉt ts-mEqami′ntisk· sxas łtsa′sīyudī," k·au′xuts ī′mstE yō′latxa a łts!ī′nīłt!Enū′t. Saū′tist hī′k·e hamstīᵉ hak·īⁿ′hīLīyauk· tem hak·īⁿ′hīLīyauk· tem saū′tist ītaᵉ.[2] "K·-imstīᵉt ts-mEqami′ntisk· łis t!au′txaīm," k·au′xuts yūlī′łt!xaux. "K·-imstīᵉt ts-mEqami′ntisk· āⁿ′qayū sxas łtsa′sīyudī." K·au′xuts muⁿ′hū LQū′LQūxwaī′łt!xa. "Xa-łtsa′sīyudī sin tsī′tsik·!. K·-hī′k·e taiᵉ tsī′tsik·!stin LQū′xwa." Temau′x muⁿ′hū xūtsā′ xe′Lk·eLī k·au′xus k·ī′yaī ts-LQū′xwak·. K·i′Lxats muⁿ′hū yaⁿ′ts!aī′. K·i′Lxats muⁿ′hū tsā′tsasīłt!xa. Hamstīᵉ hī′k·e tas Limtsa′lhīxamt. K·Ets hī′k·e hak·Enī′k·-slō pī′ūsxaī tas hī′tslEm ts-pī′ūsxamsk·. K·Ets saū′tist kus qo′īła k·is-axa xe′Lk·. K·Ets imstīᵉt ts-mEqami′ntisk·.

K·is muⁿ′hū yaⁿ′ts!aī′m xa′mEt-s-hī′tslEm. K·is muⁿ′hū tEsinā′łn. K·Ets muⁿ′hū qElmī′xa. K·is muⁿ′hū łtā′sinłn. Xa′mEt-s-hī′tslEm k·Ets psi′nk·xek·em hīlaī′. K·is muⁿ′hū qalpaī′ hak·īⁿ′′yauk·-s-le-′wī′. K·Ets hīlaī′ tsū′nk·xek·em. K·Ets ta′ming·ink· k·Ets muⁿ′hū łimk·!ī′nłnx. K·Ets qlaī′tsitxaūnx muⁿ′hū. Xa′mEt-s-hī′tslEm k·Ets saūdāᵃ′stk·em hīlaī′. Qas hī′k·e tsāᵃ′mE tskwaī′Lx łEyaⁿ′hats!īt. K·is muⁿ′hū qalpaī′m qalmī′m hak·īⁿ′′yauk·-slō. K·Ets Lxā taiᵉ tsūm hīlaī′ kus hī′tslEm. Tas łimtsa′lhīxamt as łEyaⁿ′hats!īt. Taiᵉ muⁿ′hū.

VI. ŁTSAŪ′TSŪWAŪT [3]

DICE GAME

Nā′mk·auxauts muⁿ′hū qaiⁿhaī′, k·au′xuts tī′ūt!hūnaī′nx ats-pqo′-īłatxusk·. K·au′xuts hī′k·e qas mEqami′nt qas hī′tslEm Lhayā′-naux. K·au′xuts muⁿ′hū k·!itsxa′yūsxa.[4] Temau′x hī′k·e mEłā′nx hamstīᵉ qas hī′tslEm, mi′saux hī′k·e tsāᵃ′mE łqē′tk·ēx łtsaū′tsūwaūt. K·Ets hī′k·e hak·auᵉ k·exk·aī′ tas hī′tslEm, k·au′xaiī Lhaldā′łn, lā′łtasaux hī′k·e tsāᵃ′mE tskwaī′Lx łtsaū′tsūwaūt. K·Ets xa′mEt-s-hī′tslEm k·Ets mEyā′saux. "K·in mELqū′xwaxam ¹k·qō′tse." K·Ets ī′mstE łūi′lxasxamst si′lkustEx. "TEqwo′n k·in-xūtsā′ mELqū′xwaxam ¹k·qō′tsE." Hamstīᵉ hī′k·e tas hī′tslEm k·Ets ī′mstE īlūi′.

K·au′xuts muⁿ′hū qaiⁿhaī′. K·Ets hī′k·e k·a′axk·e kulᵉaī′x kus pELqū′xwatxus. K·au′xuts muⁿ′hū pilaī′. K·Ets qas xe′Lk·it-s-hī′tslEm Lqa′minx [5] kus qo′īła. K·au′xuts qaqa′tsE qlaī′tsitxanx, nā′mk·auxuts muⁿ′hū tsaū′tsūwaūtxaī′. K·Ets hīlaī′ kus xa′mELī.

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[1] Contracted for *hak·Ek·īn′hīyEm*.

[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′alt* MALE and the other *mEsha′lsla* or *mukwaᵉslī* FEMALE.

[4] *łatsx-* 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 taiᵉ xamᵉ pā'stEX kus qo'īła. K'ETS LEmk' !ī'nīyū. K'is muⁿ'hū qalpaī'm xa'mELī, k'ETS hīlaī' mūⁿ'łiī sūdāᵃ'stk'em. K'is-axa muⁿ'hū qalpaī'm xa'mELī. K'ETS hīlaī' mūⁿ'łiī łaqaī'stk'em. K'is-axa qalpaī'm as tas xamᵉ. K'ETS LXĀ hīlaī' psi'nk' !xek'em łaqaī'stk'em [1] as tas xamᵉ. K'au'xuts muⁿ'hū mETsaū'tsūwaūtxaī'. K'au'xuts LHā'lditxaūnx. K'is-axa muⁿ'hū qalpaī'm tas xamᵉ; k'ETS hī'k'e tsāᵃ'mE hīlaī' qāᵃ'tsE. K'ETS ā'mtanx kus qo'īła.

Tsū'nk'xatsuxt ts-mEqami'ntisk' kus tsaū'tsūwaū, tem hī'k'e hamstīᵉ t!Emā'sEX. Xe'LK'ELīyaux LEyā'saułnx qā'altsuxs temau'-x-axa xe'LK'ELī tem LEyā'saułnx tsā'sidūu. Temi'LX muⁿ'hū tsaū'-tsūwaū kwas tsū'nk'xatsuxtit-s-tsaū'tsūwaū. Temuⁿ'hū qlaī'tsit-xaūnx kus qo'īła. Saū'tist tem-axa xe'LK' ats-qo'īłak'iLX kus łtsaū'-tsūwaūt. Qāᵃ'lte hī'k'e nū'ns ts-LA'qusink' k'au'xuts ła'tsxax, nā'-mk'auxuts tsaū'tsūwaū. Nā'mk'ETS qauxa'nk's tqwaī'xk'ilīyū kus qā'altsuxs, k'ETS xe'LK' ihī'łnx kus qo'īła. Nā'mk'ETS xe'LK' LPīⁿ'-tqayū, k'is ihī'łn xe'LK' kus qo'īła. K'ETS LtqwAya'xk'iltxa kwas xamᵉ, k'ETS xamᵉ pīⁿ'tqax, k'ETS ¹LīyAᵉ ihī'yEmuxᵘ kus qo'īła. Nā'-mk'ETS hī'k'e hamstīᵉ LPīⁿ'qayūt!Em, k'is tsū'nk'xatsuxtit-s-qo'īła ihī'łn. Temuⁿ'hū k'ETS tqwaī'xk'ilī'yūt!Em, k'is tsū'nk'xatsuxtit-s-qo'īła ihī'łn. K'ETS łaā'mtīyū kus qo'īła, k'is łtsa'sīyūsxam kus hī'tslEm.

VII. LXĀ'LXAŪYAŪT [2]

WHIPPING-TOP

K'i'LXats mūⁿ'hū k'exk'aī', k'iLXats muⁿ'hū ilūi'. "K'ił LXā'-LXaūyaūtxaī'm." K'i'LXats muⁿ'hū mELXā'LXaūyaūtxaī'. Wāł ts-t!ē'xk' LTīwī't!'wansxamsk' tem łtīwī't!'wanłnx LXā'LXaūyaū, lā'łta mis hī'k'e tsāᵃ'mE tskwaī'LX łimkwaī'txamt [3] qas wāł ts-t!ē'xk'. Īs ī'mstE tem hī'k'e hamstīᵉ qas hī'tslEm LTīwī't!'wanx, lā'łta mis hī'k'e tsāᵃ'mE aqāᵉᵃt LXā'LXaūyaūsxamsk'. Kus ī'stEkwal LXā'LXaūyaūsxamsk', wāł ts-t!ē'xk'. Ī'mstE tem hī'k'e qas hī'tslEm qas hamstīᵉ LXā'LXaūyaūx. ¹LALXīyaᵉ mELqū'xwat. K'i'mhak's muⁿ'hū wulī'tsx.

VIII. ŁOWA'SAT

SPINNING-TOP

K'ETS LOwa'sat silī'kwEX. Hī'k'e hamstīᵉ tas hī'tslEm tem-axa īta^e LA'mxadōo k'i'LXats muⁿ'hū wa'satxaī. K'ETS hī'k'e mEqami'nt k'a'xk'ex tas hī'tslEm, k'ETS LOwa'sat silī'kwEX. Nā'mk'ETS-axa mamā'taux [4] kus ō'xun, k'is muⁿ'hū łowa'sat silī'kwEX. Tem

[1] The compound numeral has been dismembered here into its component elements; it should have been *psi'nLx łaqaī'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 *mEā'mataux*; *ā'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

łtīwī't!'wanłnx kus wa'sa, kus kuxwaā'tū ts-łō'xłōk' tem-axa īta^{e} qalxā^{e}tsit! ts-łō'xłōxk' tem-axa īta^{e} kus pō'q^{u} ts-łō'xłōxk'. K'Ets łō'palłnx [1] kus wa'sa, k'is mu^{n}'hū kūidaī'm kus wa'sa. Ī'mstE łt!auyaī'słnx kus wa'sa.

IX. LPĀ'PESXAŪT

CAT'S CRADLE

K'Ets qau'wīs kus ła'mxadōo pā'pESxaūtxaī'. K'is mu^{n}'hū yāsau^{e}yā'łn kus ma'hats. "'LaxīYa^{e} tskwaī'LX. Xa-Lhayā'nauwī, k'in pā'pESxaūtxaī'm." TsimyEā'łnsk' as ma'hats. "Xa-Lhayā'nauwī k'in tī'ūt!hūna'a kus mEk'iła^{e}t'. Xa-Lhayā'nauwī k'in tī'ūt!hūna'a kus ītsaī's tem-axa īta^{e} kus k!ūi' tem-axa īta^{e} kus mExū'n." K'Ets mu^{n}'hū pā'pESxaūtxaī' hī'k'e hamstī^{e} kus hī'tslEm. K'Ets hī'k'e hamstī^{e} tsiyā'sEx [2] kus hī'tslEm ts-pā'pESxaūk'. Tsqalī'm ts-La'qusink' ī'stEkwal łpā'pESxaūsxamsk'. Nā'mk'Ets Lpā'pESxaūt si'lkustEx, k'Ets hamstī^{e} hī'k'e qauwā^{ea} lā^{a} łtīwī't!'wanłnx: k'ea^{n}'k'ełaū tem īta^{e} łtīwī't!'wanłnx kus qō^{n}'q^{u} tem īta^{e} kus pitskulī'nī^{e}, hamstī^{e} hī'k'e kus kakā'ya^{e}; łtīwī't!'wanłnx kus mukwa'ltsī^{e}t' tem īta^{e} kus mī'q!^{u} tem īta^{e} kus 'wā'wā^{e}. Hamstī^{e} hī'k'e tas lā^{a} łtīwī't!'wanłnx, k'Ets mu^{n}'hū Lqā'pESxaūt si'lkustEx.

X. LXĒ'XELTAŪT [3]

GRACE STICKS

K'Ets qē'ltEx [4] qau'xak^{u} [5] hak'au^{e}. K'Ets mu^{n}'hū qai^{n}haī'-slō ts-hī'tEk'. K'Ets mu^{n}'hū k'exk'aī' tas tsā'sidōo, k'Ets mu^{n}'hū LxE'xeltaūt si'lkustEx. K'Ets mu^{n}'hū halqā'łnx, k'Ets mu^{n}'hū hau'k's ūstal^{e}yā'łnx. K'Ets mu^{n}'hū kumū'kwal^{e}yā'łnx. Nā'mk'Ets xeldī'łnx nī'sk'ik's, k'is LEyai'xayūsxam nī'sk'ik's, k'is k'i'mhak's wusitā'łn. K'i'Lxats ī'mstE tsā'sīłt!xa. K'Ets 'LīYa^{e} hamstī^{e} pilskwī'tsit kus hak'ī^{n}'yauk' s-le'wī'. K'i'Lxats mu^{n}'hū xē'xeltaūtxaī'. Tsā'sidōo ts-t!auyaī'sk' xūtsā'. Ī'mstE tai^{e} kus tsā'sidō ts-t!auyaī'sk' xūtsā'.[6]

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[1] *łpū-* TO RUB BETWEEN HANDS.

[2] *tsīs-* 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 *qaux-uku*.

[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 Fire [1]

(Told by William Smith in 1910)

Te'ma'L-axa yāłā'sau hak·iKwa's, mis qamī'n tkE'łłts!ī 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 mu^{n}'hū sin tā^{ea} ts-mū'tsk·ak· tem ts-łā'qask· [2]—psi'nLX ts-mukwa^{e}stELīk·—tem-axa xa'mELī tsumkwa^{e}stELīk· xam ma'hatsk·, tem-axa xa'mELī ts-mukwa^{e}stELīk· xe'Lk· ts-ma'hatsk·,[3] tem-axa xa'mELī tsumkwa^{e}stELīk· tem psi'nLX ts-ma'hatsk·; tai^{e} mu^{n}'hū ts-mEqami'ntisk·. Tem mū^{n}'łii mEqē^{n}'·yaux s-le'wī'. Te'min ma'hats īs ta'ming·ink·.[4] Tema'·L mu^{n}'hū mEyā'xauxa. Lās qau'x as pī'tskum,[5] te'młta qamłīsūwītxaī'. Temi'LX mu^{n}'hū mEyā'-sauxa. "K·-łiłīya^{e} nā'k·s nī'sk·ik·s ayaī'm. Intsk·ī's hī'tE tsa^{e}tī k·is hīlkwīsa'a qas le'wī'?" K·i'Lxats ī'mstE yō'la. "K·iL hī'k·e qxenk·saī'm Łtōwai'sk·ik·s,[6] Lis k·im tkEłłts!ī'yūsxam." Temi'LX mu^{n}'hū- k·e'a tkEłłts!ī'yūsxa k·im. Temu^{n}'hū qamłī' s-le'wī'. Hī'k·e mEpa'halauxa ts-hainaī'sk· as pī'tskum. [1]Līya^{e} aqā^{e}tit-s-intsk·ī's k·is hīlkwīsa'a qas le'wī'; Lk·ilī't!a k·is aūłī'm. Temu^{n}'hū qamłī' s-le'wī'. Hata'mE hī'k·e ya'łal tas Lk·ilī't!a, mis mu^{n}'hū qamłī'-slō. TkEłłts!ī's [1]k·aūLī'. Lqē^{n}'hīyū s-le'wī', hata'mE hī'k·e-Lpa'halīyū s-le'wī'. K·Ets LEyai'xayū kus Lk·ilī't!a. Nāk· k·Ets sipū'yū, k·is k·im tkEłłts!ī'm. Hata'mE hī'k·e ya'łal ta [7] Lk·ilī't!a, hata'mE hī'k·e tskō'la ts-pī'ūsxamsk·. "K·-łiłīya^{e} nā'k·s ayaī'mi, k·iL hī'k·e tas hū^{n}'k·i ītsaī'm ā'lik·an." Tem mEyā'sauxa sin tā^{ea}. "K·-łiłīya^{e} nā'mk· nā'k·s ayaī'm. TkE'łłts!axa is le'wī'."

Wī'lx mu^{n}'hū kus yai'xaītxak·s ku Lk·ilī't!a. Temu^{n}'hū hī'k·e Lqē^{n}'hīyū s-le'wī', hata'mE hī'k·e Lpa'halīyū s-le'wī'. Te'młta [1]Līya^{e} qā^{a}'tsE mis LEai'sūnx as nū'ns haluwī'k·sautxau [1]k·as nā'tk·[1]. Temu^{n}'hū k·!ō'qudīyū'Lx tsī'tsk·!īyust!Exk· qa'sin tā^{ea}. Temu^{n}'hū qa'sin tā^{ea} ts-mū'tsk·ak· tem k·!ōqudī'yūLx xūtsā' tsī'tsk·!īyust!-Exk·. Tem hī'k·e k·im płūi' ā'lik·an as nū'ns. Te'maux mu^{n}'hū k·i'mhak·s ayaī', temau'x mu^{n}'hū tsī'tsk·!ayūLx, temau'x mu^{n}'hū Lxamnaī'nx k·im. TkEłłts!ī^{e}st as nū'ns ts-pElū'·pElūk·, tem-axa īta^{e} ts-sī'yak· tkE'łłts!ītsit. Temu^{n}'hū Luū'łnx tem tsīsā'łnx hamstī^{e} hīk·e ts-hats!ī'lālk; temu^{n}'hū haīhaītsau^{e}yā'łnx [8] Lk·ilt!ī'sik·s. [1]Līya^{e} aū'ł īs kō'x^{u} LEyā'tsit silī'kwEx. Kō'k^{u} hī'k·e LEyā'tsit silī'kwEx īs ī'naīs. Hata'mE hī'k·e tas kakā'ya^{e} ya'łal tas Lk·ilī't!a. Hī'k·e Lqē^{n}'hīyū s-le'wī'. Wa^{e}na' hī'k·e as pī'tskum. Hī'k·e hamstī^{e} tkE'łłts!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-tsā'sidūk·* would have been more proper.

[3] The plural form *ts-łx'mxadōok·* 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 Ceteha lighthouse.

[7] For *tas*.

[8] Reduplicated stem *haits-* 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'ī^{n}'tsī. Lās kō'k^{u} kus tsk'ī^{n}'tsī, te'młta tkE'łłts!axa, mis mu^{n}'hū wī'lx kū'k^{u}s a LK'ilī't!a. Hī'k'e na^{e} ts-qau'xatisk' tas kōts ts-k'!ē'pauk' tkEłłts!ī'sk'.[1] "K'ił lā^{a} hī'tE tsa^{e}tī iltqaī'xasxam^{e}? K'-ū'k'-E'n haī'ts wī'lī, k'łis qaū LEā'lautEmts?"—"Ā'a, ū'k'eai hī'tE tsa^{e}tī k'au'k's [2] wa^{e} ts-k'a'ltsūk', k'is [1]Līya^{e} ayaī'm k'i'lūk's?" K'i'Lxats ī'mstE yō'latxa, nā'mk'Ets qamłī' is le'wī'. Hata'mE hī'k'e tskō'la s-le'wī' LK'ilī't!a ts-pī'ūsxamsk'. "Tem k'iL hī'k'e mu^{n}'hū ītsaī'mi. K'ił hī'tE lā^{a} mu^{n}'hū na'k's ayaī'mi?"

K'Ets ā'nīyux^{u} a'sin tī'k'ext. Ts-hī'tslEmk' [1]k'ayā'niLx. "K'-hī'k'e tsqwa tkEłłts!ī'm hamstī^{e} sin hī'tslEm." K'is k'im yāsau^{e}-ya'a qats-ma'hatsk'. "Xa-[1]Līya^{e} ā'nīyuxs, k'-auk' īlā'tstau sin k'a'ltsū łowā'txayūsxam. [1]Līya^{e} lā'tEq sxans qwon tai^{e} sā'lsxam-axa ku'sin mū'tsk'Exan." K'Ets ī'mstE yāsau^{e}yaī'nx ats-Lī'yak' qa'sin tā^{ea}. Hamstī^{e} hī'k'e tas lā^{a} kō'k^{u}s ayaī'xa: tas nū'ns, kusū^{e}tsī, tem mEqalpa^{e}t', tkEłłts!ī'tsit hī'k'e hamstī^{e} ts-pElū''pElūk'. Łim-tsa'lhīxamt a'sin tī'k'ext. "Intsk'ī's hī'tE tsa^{e}tī k'is hīlkwīsa'a qas le'wī'." Nā'mk' mi'sin ā'tsk'Exa, k'-łiłīya^{e} nā'mk' qas LK'ilī't!a tsqē'wuts. K'Ets ī'mstE īldī' a'sin tī'k'ext. "K'-auk' [1]Līya^{e} īlā'-tstau pstin k'a'ltsū. Hī'k'e Lqē^{n}hī'yū s-le'wī'. K'-hī'tE tsa^{e}tī nāmk's-axa Lqaī'yūsxam s-le'wī'. Mū^{n}'łii sūdā^{a}'stit-s-qamłī's mis tkEłłts!a'xa s-le'wī'." Tas LK'ilī't!a ts-pī'ūsxamsk'. Nā'k'Ets [3] tsk'īx kus kōts kwas ī'naīs, k'Ets k'i'mhak's sipū'yū ku LK'ilī't!a, k'is k'im tkEłłts!ī'm.

Te'młta-axa hata'mE mEtsā'laux ats-pī'ūsxamsk' a LK'ilī't!a. K'Ets ta'mE hī'k'e tas kakā'ya^{e} ts-ha'haink'.[4] LK'ilī't!a hau'k's ya'łal. K'Ets ta'mE hī'k'e iltqa^{ea}t ts-haihaya^{e}tisk' ku LK'ilī't!a. K'Ets hī'k'e aū'L sipwī'yū ku LK'ilī't!a nā'k'eai ku'si'L yā'tsx. Xe'-łłk'e[5] łhayā'nauwī kus ła'mxadōo, [1]Līya^{e} nā'k's k'ahaī' xam^{e}. Hī'k'e k'a'axk'e yā'tsī kus La'mxadōo. K'au'xuts[6] mu^{n}'hū ilwī'. "K'-łiłīya^{e} nā'k's iltqaī'm,[7] mEqami'nt łin nū'nsumxtELī." K'au'-xuts mu^{n}'hū ilwī'. "K'ist hī'tE lā^{a} iltqaī'xasxam? Sā'nqat-s-intsk'ī's hilkwaīsaī'nx qas le'wī'. K'ist hī'k'e tas hū^{n}'k'i ītsaī'm qā^{a}'tsE. K'-tai^{e} s yūxē' ku LK'ilī't!a, k'i'stis-axa phainsaī'm hak'-nī'k'eai wīlī'sal." K'au'xuts ī'mstE łūi'lxasxa. K'i'Lxats hī'k'e hamstī^{e} ī'mstE īlūi'. "Łiłīya^{e} sqa'tit nā'k's ayaī'm, k'i'L hī'k'e k'a'axk'e yā'tsī."

Hī'k'e t!ē'la yaī'x-auk' īs hai^{ne} as tkEłłts!ī's. Hī'k'e Lpā'alta pqē^{n}xsaī'-slō[8] tas xwē^{n}'sīyū ts-qē^{n}'xask'. [1]Līya^{e} nī'sk'ik's qē'tsx s-le'wī'. Na^{e} [1]k'as yā'xEx as yā'xalī^{e}t!, tem hī'k'e hamstī^{e} tkEłłts!-

[1] Simplified from *ts-tkEłłts!ī'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 *nāk' k'Ets*.

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

[5] Supply *k'is* before *xe'łłk'e*.

[6] For example, my father and his younger brother.

[7] Should have been *ayaī'm*.

[8] *qēnx* 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^{u}s ayaī' tas kusū^{e}tsī, hamstī^{e} hī'k'e lā'tEq LahaI^{e}t! tem kō'k^{u}s ayaī'xa. Tem-axa īta^{e} mEqalpa^{e}t', tem-axa īta^{e} qatsī'lī, tem-axa īta^{e} pā'yEm, tem-axa īta^{e} yā^{n}'q^{u}; hamstī^{e} hī'k'e tkEłłts!ī'tsit ts-pElū''pElūk [1] tem-axa īta^{e} ts-yū^{n}'salyust!Exk'. Ts-hī'tEqłnsk' tkEłłts!ī'tsit qōla'hayux^{u} hak'!ē'ts īs k'i'lū. "'LīYa^{e} qaū łtsi'mxax, mEłi'lk'stiLx-aū īs hai^{ne}. K'ist hī'k'e alā'k'ūwī." K'au'xuts ī'mstE ilwī'xasxa. "'LīYa^{e} nā'mk' imī'stal s-le'wī'," k'Ets ī'mstE mEyā'sauxa a'sin tī'k'ext. "Lās qā^{a}'tsE te'młta 'LīYa^{e} imī'stal s-le'wī'." Nā'mk'auxuts tskwayū'Lx ats-ła'mxadōok', k'au'xuts yō'la. "K'ist hī'k'e mu^{n}'hū tas hū^{n}'k'i yā'tsī. Nā'mk' sis yūxē' ku Lk'ilī't!a, hak'ta'mink'ink' k'i'stis phainsaī'm."

Qlaī'tsitxanxaux mu^{n}'hū is hī^{n}'sk'it-s-pī'tskum mis qē^{n}''tsx s-le'wī'. Mū^{n}'łiī saū'tistit-s-pī'tskum mis qē^{n}''tsx-slō. "K'-LīYa^{e} qā^{a}'tsE k'is-axa yūxē' Lk'ilī't!a, temu^{n}'hū k'e'a aīs a'ng'ī k'i'stis ayaī'm phainaī'st." Temi'Lx mu^{n}'hū k'e'a īlūi'm hī'k'e hamstī^{e}. "Xe'-īLk'e Lhayā'nausxam, nā'mk' si'pstis mu^{n}'hū ayaī'm," k'Ets ī'mstE īldī'm sin tī'k'ext. Temu^{n}'hū mis-axa qamLī', yūxē'tsx mu^{n}'hū Lk'ilī't!a tas hū^{n}'k'i. Temau'x mu^{n}'hū mEyā'sauxa. "K'ist mu^{n}'-hū a'ng'ī ayaī'm phainaī'st īs Lqē'st." Temau'x mu^{n}'hū nūnsaī' īs Lqē'st. "Hak'i'msxans mu^{n}'hū ayaī'mi, p-LīYa^{e} nī'sk'ik's x'ū'-lamtxam. P-hī'k'e ā'lik'an yā'tsī." K'aux ī'mstE łīlī'dauwī atsā'-sidūk'aux. "K'-xan axa wīl a'ng'ī."—"Pst-xe'īłk'e Lhayā'naus-xam," k'Ets ī'mstE ī'ldistaī sin tī'k'ext. Temau'x mu^{n}'hū ayaī'. Na^{e} 'k'as Lowa'hayū, tem 'LīYa^{e} tkEłłts!ī'-slō k'im. Temau'x mu^{n}'hū mEyā'xaux 'k'as yā'xalī^{e}t!, temau'x mu^{n}'hū wī'lx nā'k'eai 'k'as mE-sū'lha^{e}k'it-slō. Tem k'im tai^{e} tkalī'łts!al-slō. Temau'x-axa mu^{n}'hū qxenk'saī'. Tem-axa mu^{n}'hū mā^{a}'lk'sta mEqē'yauxa s-le'wī'; xū'Lī hī'k'e istī'k'ī-slō nī'sk'ik's. Temau'x mu^{n}'hū wī'lx qxe'nk's, temau'x mu^{n}'hū ayaī' 'k'as nEqā'xamxt!. Temau'x mu^{n}'hū nEqā'xamxt!-īxwaī'. K'Ets hī'k'e na^{e} ts-qau'xadisk' tas kōts ts-k'!ē'pauk' tkEł-łts!ī'sk', mis k'!a'qalyususx k'!ē'tsik's qas k'i'lū. Te'młta 'LīYa^{e} qā^{a}'tsE temau'x LEai'sx as kusū^{e}tsī tskwa'hal hak'!ē'ts īs k'i'lō, tkEłłts!ī'tsit hī'k'e. Temau'x mu^{n}'hū wī'lx haluwī'k'sīyūk's-uk^{u} 'k'as Kwas. TkEłłts!ī'tsit hī'k'e ā'mta as mōlā'xamīyū. Hī'k'axa tai^{e} pī'yā^{e}-slō, mis hī'k'e hamstī^{e} tkEłłts!ī' as mōlā'xamīyū.

Temau'x mu^{n}'hū wī'lx LEyā'tstik's temau'x mu^{n}'hū yāsau^{e}yā'Lnx. "Sā'lsxapst-ā' mu^{n}'hū?"—Ā'a, sā'lsxaxan, hī'k'exan yā'tsx Łtō-waī'sk'. Hak'i'mxan mis ta'sxan wī'lx, phainaī'stxan."—"Ā'a, mEłī'lk'stił-ū īs hai^{ne} phīlkwīsaī'. Hī'k'e'L kū'k^{u} yā'tsx, hī'k'e'L kō'k^{u}s haī'haītsau^{e}yaī'nx ł-lā'tEqłāl.[2] Hamstī^{e} hī'k'e kō'k^{u} ītsaī'

[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

tas LEyā'tsit. Mukwī'sta ītsaī' tas hī'tslEm kō'k^{u} īs k·i'lū. Ī'mstE'L ītsaī'. Lās īs k·i'lū tsk·ī'x kus kōts, te'młta tkEłłts!ī'. Ī'msta'L phīlkwīsaī'. ^{i}Līya^{e} ū'k·eai tkEłłts!ī', hī'k·e hamstī^{e} aqā^{ea}t. Xe'-Lk·it-s-ts!aūwi'stELī-slō hī'k·aux, hamstī^{e} īs qamłī's kūya'tEx. Lā'łta mis tqaia'ldEx sis LimLā'ntī is le'wī', ī'mstE tem a'saux kūya'tEx as xe'Lk· ts!ōya'tELī is le'wī', hak·nī'k·eai mis aūLī' kus Lk·ilī't!a. Ī'msta'L philkwaī'sEx." K·aux ī'mstE ts-hī'tEqLnsk· LEā'lauLn.

Tem-axa mu^{n}'hū mEistī'k·aux-slō nī'sk·ik·s, tem-axa mu^{n}'hū yūxē'tsx a Lk·ilī't!a. Mū^{n}'łiī saū'tistit-s-pī'tskum mis Lqe^{n}hī'yū s-le'wī'. K·au'x-axa mu^{n}'hū yālsaī'm a'ng·ī. Lās haihaya^{e}tit-s-le'wī', te'młta hī'k·e tkEłłts!ī' as le'wī', tkEłłts!ī' as Lowa'hayū īs qau'waī-slō. Temau'x-axa mu^{n}'hū yālsaī'. Temau'x-axa wī'lx na^{e} ^{i}k·a'saux yā'tsx. Tem xe'Lk·it-s-hī'tslEm yā'tsx. Hī'k·e hamstī^{e} kō'k^{u} ītsaī' tas hī'tslEm. "Phainaī'stxan tem ta'sxan wī'lx. ^{i}Līya^{e} ū'k·eai tkEłłts!ī'; hī'k·e hamstī^{e} aqā^{ea}t tas hī'tslEm. Ts-sā'nqatisk· intsk·ī's ^{i}k·hilkwaīsaī'nx qas le'wī'. ^{i}Līya^{e} nā'mk· imī'stal s-le'wī'." Temi'Lx[1] mu^{n}'hū xē'tsux^{u} hak·i'm, temi'Lx-axa mEyā'xauxa. Temi'Lx mu^{n}'hū ma'yExa. "Ł-mu^{n}'hū minstaī'mi." Hamstī^{e} hī'k·e tas lā^{a} Lhayā'nīLnx kō'k^{u} tkEłłts!ī'tsit, te'młta tskwa'hal. Temi'Lx mu^{n}'hū minstaī' k·im, Ts!ā^{a}m.[2] Temi'Lx mu^{n}'hū xē'tsux^{u} hak·i'm, mis qe'ī s-le'wī'. Hī'k·eLx tsā^{a}'mE tsōlā'qantxa. Temi'Lx-axa mEyā'xauxa. "Ł-Yā'xaik·ik·s minstaī'm." Temu^{n}'hū k·e'a yikū'-kwEx as pī'tskum, temi'Lx minstaī' k·i'mhak·s, Yā'xaik·ik·s. Tem mis qeī'-slō, te'miLx mu^{n}'hū xē'tsux^{u}. Temi'Lx mu^{n}'hū mEyā'xauxa ^{i}k·as nEqā'xamxt!. Te'młta ^{i}Līya^{e} qā^{a}'tsELx-axa mu^{n}'hū wī'lx Wusī^{n}'k·s. Tem LEyā'tsit silī'kwEx īs haluwī'k·sīyūk^{u}, temi'Lx-axa mu^{n}'hū wī'lx.

Temu^{n}'hū tsqa'mt!īyū.

20. The Death of U. S. Grant, an Alsea Indian[3]

(Told by William Smith in 1910)

Temu^{n}'hū mi'sin-ū wīlī'sal hak·i*Rock Creek*,[4] temu^{n}'hū wa^{e}na' k·e'a as *Glant;*[5] ayā'sal *Tolē'do*k·s[6] "K·-axa hī^{n}hū^{n}' īs Lqamī'łaut wīl," k·-ī'mstE yāsauyE'mtsx qas mEłāna'tstīyū. "K·Ex-axa qal-paī'm a'ng·ī wīl." Te'min-axa yālsaī'.

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[1] The two people whom they found at the Siuslaw 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.

[6] 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^{a}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 ītsaī'sik'ɜ. "K'in qalpaī'm-axa ayaī'm a'ng'ī *Agency*k'ɜ." Temu^{n}'hū mis qaī'-slō, te'min yāsau^{c}yaī'nx a'sin mukwa^{c}stELī. "Xa-hā^{a}'łqa pENūnsayaī'm, k'in-axa qalpaī'm ayaī'm *Agency*k'ɜ." Te'min mu^{n}'hū nūnsaī'. Temu^{n}'hū sins k'ā'tx łnū'nst, te'min mu^{n}'hū *li'dī* [1] sins ayaī'm. Te'min mu^{n}'hū yāsau^{c}yaī'nx a'sin mukwa^{c}stELī. "K'in-axa ta'mni īs qamłī's wīl."

Te'min mu^{n}'hū ayaī'. Te'min ^{l}LīYa^{c} qā^{a}'tsE LEyā'xaut, te'min mu^{n}'hū wī'lx *Agency*k'ɜ. Te'min mu^{n}'hū LEai'sx xe'Lk'it-s-hī'tslEm sī'qultxaux. Temu^{n}'hū nāmk' mis LEai'stEmtsx qas *Tom Hollis*, "MEłā'nxax-ā' as *Glant* LxamA'nstEx ^{l}k'as qamłī's?"—"Nā'k'-E'n ^{l}k'LxamA'nstEx?" Te'młta mEk'a'xk'aux-slō ts-hī'tEk'. Tema''L mu^{n}'hū ayaī', nā'k's ^{l}k'as LxamA'nstEx. Hū^{n}'qusalłnx k'i'lūk'ɜ. Tem hī'k'e isti'k'ī ts-pū'tstExk', nāk' kus hū^{n}'qusalłnx k'i'lūk'ɜ. Tema''L mu^{n}'hū wī'lx k'i'mhak'ɜ. Te'min mu^{n}'hū LEai'sx nāk' ^{l}k'as hū^{n}'qusalłnx as k'i'lūk'ɜ. Hī'k'e tai^{c} pū'stEx s-le'wī', nāk' ^{l}k'as LxamA'nłnx. Te'młta ^{l}LīYa^{c} qā^{a}'tsE tem mu^{n}'hū wī'lx tas hī'tslEm mEqami'nta. Tema''L mu^{n}'hū aya'yEm mE*pū't*Eta [2] halī'yūk'ɜ. Temi'Lx mu^{n}'hū yō'la. "Sis LEai'tīyūsxam, k'is ^{l}LīYa^{c} nī'sk'ik'ɜ." Xū'si'L hī'k'e halī'yūk'ɜ aya'yEm, tem mu^{n}'hū yāsau^{c}yā'łnx. "Hū^{n}'k'i mu^{n}'hū." Temu^{n}'hū LōqutI'łnx k'i'mhak'ɜ, tem-auk' mu^{n}'hū kū'łnx as *pū't*ik'ɜ,[3] tema''L mu^{n}'hū wī'lsusx-axa nak' ^{l}k'as hū^{n}'qusalłnx k'i'lūk'ɜ.

Te'młta k'im wī'lx as *Agent* tem yāsau^{c}yE'mtsx, "Xa-^{l}LīYa^{c} k'łā'aqai nī'sk'ik'ɜ! Xa-hī'k'e tas hū^{n}'k'i tsk'itxē'. K'in mEyā'-saux mu^{n}'hū īs īlī'dīyū *Tolēdo*'k'ɜ. Tqaia'ltxan sis hā'^{a}łqa wīl as *qō'na*,[4] k'ai'ī qaqa'tsE īłtłī'i." Tem mu^{n}'hū yāsau^{c}yE'mtsx qas *Agent*. "Xa-xe'īLk'e hī'k'e Lhayā'nausxam."

Aili'k'in mEłā'nx qaū'k'eai qas LxamnaI'nx: *Abe Logan* tem-axa *Albert Martin*. Īs k'łī'laux mEk'ai'stxanx. Hī'k'e hamstī^{c} sā'ptłist ats-LŌ'k'ik'. Te'min mu^{n}'hū yāsau^{c}yaī'nx as *Agent*. "Aili'k'in *li'dī* ^{l}k'si'n tsī'tsk'łīyustł. K'inau'x tsitsk'łayū^{n}'LI. Psi'nLxat-s-hī'tslEm aili'k'ī *li'dī* īs tsī'tsk'łīyustł." Temu^{n}'hū yāsau^{c}yE'mtsx qas Agent. "^{l}LīYa^{c}. Xa-^{l}LīYa^{c} ī'mstEł Hak'i'msxas īmstī', k'is hī'k'e tsā'mE *tlo'bil* [5] ^{l}k'nī'x. Ts-aqā^{c}tisk', sxas hī'k'e Lhayā'nauwī kus *law* nī'i ī'ltistaī. MEłā'nīyux^{u} hī'k'e hamstī^{c} qas an^{c}ū^{n}'s. K'-sawa'yūtsū kus *law*." K'-ī'mstE yāsau^{c}yE'mtsx qas *Agent*. "Xa-hī'k'e mā'alk'sta, xa-xe'īLk'e Lhayā'nausxam. Tsā^{a}'mEn hī'k'e tqaia'ldux^{u}, lā'łta mi'sEx mEłā'nx qanī'x kus *law*. Tem-axa qanī'x *judge* [6] ^{l}k'xa'm hī'tslEm." Te'min mu^{n}'hū ayaī'nx ītsaī'sik'ɜ, te'min yāsau^{c}yE'mtsx qas *Agent*. "Xa-a'ng'ī tsīnī'i le'wī'k'ɜ."

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[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

Temu^{n}'hū k·e'a. Tem-auk· hī'k·e tsā^{a}'mE LqalI'tx sin k·a'ltsū. K·Ents mū^{n}'łiī silō'qutsxa ^{1}k·si'n La'īsxam, ^{1}k·si'n x·ā'mxasxam, sas yāsau^{e}yE'mtsx qas *Agent*, "Xa-^{1}LīIya^{e} Lō'qutai xam tsī'tsk·!-īyust!, xa-^{1}LīIya^{e} qas yuxwī's *pō'nisī'* [1] kus xe'Lk·itaux s-hī'tslEm.
5 K·aux spaī'Ln *Pū'Lnk·s*,[2] k·au'xaiī ilū'łn." [3]

Temu^{n}'hū tai^{e} ī'mstE nā'mk· mis LxamA'nłnx a'sin mū'tsik·. Mū^{n}'łiīn-auk· ^{1}LīIya^{e} mEłā'nx sin k·a'ltsū īs xa'mEt-s-silqwī's.

Tai^{e} mu^{n}'hū ī'mstE.

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[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'SIN [1]

THE MONSTER-GIRL

(Told by William Smith in 1910)

Hak'EqamI'n. Nā'mk' mis qamI'n ītsaI' tas hI'tslEm, tem qāᵃ'lte hI'k'e mełā'nīmuxᵘ [2] ts-łā'nk'.[3] Tsāᵃ'me hI'k'e ts!ilō'xwēłnx, lā'łta mis hI'k'e qāᵃ'lte Lō'qudīnx hI'tslEm. Tem īs I'mste tem hI'k'e tsāᵃ'me ts!ilō'xwēłnx. Qāᵃ'lte hI'k'e yā'tsx hatsi'lkwauk'.[4] 5 ¹Līyaᵉ nā'mk' xamk'! ayā'sal nā'k's kus ła'mxadōo nī'sk'ik'saᵉt, lā'łta mis mełā'nłnx mis qāᵃ'lte hI'k'e Lō'qudīnx ła'mxadō. Tem īs I'mste tem hI'k'e xe'īłk'e Lhayā'naułnx īs qau'waī-slō, lā'łta mis hI'k'e hamstīᵉ Lqā'mtinx ła'mxadō īs qau'waī-slō. Ī'mste tem ¹Līyaᵉ łk'I'stalłnx ła'mxadō īs ītsaI's, mis qāᵃ'lte hI'k'e Lqā'mtinx ła'mxadō 10 taiᵉ.[5]

Muⁿ'hū mis mełā'nłnx, tem ¹Līyaᵉ menū'nsitxaūnst kus LI'k'in. Nā'mk'ets nū'nsitxaūnx hI'k'e tsāᵃ'me meqami'nta, k'au'k'ets mūⁿ'łiī yūxē'tsx ts-k'a'ltsūk' kus hI'tslEm, k'au'k'is mūⁿ'łiī hatsi'-lk's [6] ayaī'sūwītxaī'm. Lā'łta mis mełā'nłnx, mis qaqa'tse tīwī't!-15 hūnsanx kus LI'k'in. Temuⁿ'hū ītaᵉ kus ts!inī'x [7] nā'mk' mis łtsi'-mxaīnx [8] īs qamłī's, k'au'k'is haīⁿk' yūxē'tsx ts-k'a'ltsūk' kus hI'tslEm; lā'łta mis Ā'sin ts-sū'lhaᵉk'ik'. Tem īs I'mste tem ¹Līyaᵉ łtsi'mxaīnx īs qamłī's kus ts!inī'x, lā'łta mis mełā'nłnx, hak'i'ms łtsi'mxaūn īs qamłī's, k'-auk' yuwī'xaltxam ts-k'a'ltsūk' kus 20 hI'tslEm. Hamstīᵉtin hI'k'e Lhayā'naux nī'tsk'-auk' łt!a'xsalx ts-haiⁿ'k' qas hI'tslEm.[9] Īs I'mste hak'Eqamī'n tem hI'k'e tsāᵃ'me ts!ilō'xwēLnx, lā'łta mis I'mste ilī'tesal mis hawā'qsanx is le'wī':

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

[2] Contracted from *mełā'nīyEmuxu*.

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

[4] Contracted from *hatsi'lkᵘ* + *-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'lkᵘk'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 Ā'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'ldī hī'tEslEm, k·au'k·is amī'ts!ī yuwī'-xaltxam ts-k·a'ltsūk·."

Tem hī'k·e qāᵃ'ltE qau'x-ukᵘ yā'tsx īs nā'tk·[1]. Tem īs ī'mstE tem tqē'lk·taułnx Ā'sin[1] ts-łā'nk·. Ī'mstE tem hī'k·e tsāᵃ'mE ts!ilō'-xwēłnx hatsi'lkwal-auk·[2] qamī'ni, lā'łta mis tskwaī'łnx, mis ī'mstE ts-īldī'sk·. Temuⁿ'hū qamī'ni tem LŌ'qutanx xe'Lk·it-s-ła'mxadō. Īs ī'mstE tem ⁱLīyaᶜ mEk·ā'ʻłnst[3] ła'mxadō pEnk·ī'sik·s īs qamłī's, lā'łta mis hī'k·e īs qau'waī-slō yā'tsx. Īs ī'mstE qamī'ni tem qāᵃ'ltE hī'k·e mEqē'yat łtsāᵃ'nt īs qamłī's. Īs Lxatōwaī'-slō k·Ets tskwaī'łnx k·Ets pī'ūsxaītxa. Muⁿ'hū k·Ets tskwayū'łnx, k·is muⁿ'hū tqaīlk·-ī'im ts-ła'nk·; "ⁱLaxīyaᶜ lāᵃ, Ā'sin xam łān, qāᵃ'ltEx-auk· hī'k·e yā'tsx hatsi'lkᵘ." Īs ī'mstE tem hī'k·e tsāᵃ'mE ts!ilō'xwēłnx.

Nā'mk· mis mEłā'nx[4] qas hī'tslEm, mis qaqa'tsE łpī'talx is sūⁿ'-lhak·!īyū, k·is hī'k·e tsāᵃ'mE sāᵃ'nqa kus hī'tslEm, k·is hī'k·e ts!ōwiyaᶜtELī s-le'wī' Lowā'txayūsxam. Nā'mk·Ets qaqa'tsE ihī'-yuxᵘ kus Lqalhī'sxam, k·is Lq!aī'kūyūsxam kus mukwaᶜstELī. Lā'łta mis qaqa'tsE LEī'ʻyalduxᵘ[5] ī'mstE kus Lqaldīyaī's, k·au'-k·Ets ayaī' hatsi'lk·s kus hī'tslEm. Hamstīᶜ hī'k·e qas hī'tslEm mEłā'nx, mis ī'mstE ts-hīlkwaī'sk· as ts!ūwiyaᶜtELī s-le'wī'. Īs ī'mstE tem ī'mstE ts-hīlkwaī'sk· tas hī'tslEm qamī'n, lā'łta mis hī'k·e qas hamstīᶜ qas hī'tslEm k·a'ts!iLx-auk· ⁱk·ts-haiⁿ'k·. Nā'-mk·Ets pEyū'xaᶜyaī'[6] kus hī'tslEm, qa'k·Ets mEłā'nx, k·is amī'ts!ī tskwayū'łn kus Ā'sin Lowa'hayūk·s. K·Ets ā'nīyuxᵘ. Nā'mk·Ets pEyū'xaᶜyaī', qa'k·Ets mEłā'nx. K·Ets tskwayū'łnx, k·Ets muⁿ'łiī mukwaᶜstELī k·Ets ā'nīyuxᵘ: "Hēⁿ⁺, hēⁿ⁺, hēⁿ⁺."

Taiᶜ muⁿ'hū.

22. Exorcisms During a Moon Eclipse

(Told by William Smith in 1910)

Nā'mk·siLx yā'tsx, ⁱLīyaᶜ nā'mk· xamᶜ taiᶜ ītsaī's; k·Ets psi'nLxat-s-ītsaī's, nā'k·ELxats[7] yā'tsx. Nā'mk· k·E'Lxats LEai'sx kus ō'xun, k·Ets qas xa'mEt-s-hī'tslEm qauwī's LEai'sx īs qamLī's. K·is hī'k·e tsāᵃ'mE pī'ūsxaᶜyaī'm. "K·!ilhī'yExap-auk·, k·!ilhī'yExap-auk·!, Lxamā'nstEx k·Ets muⁿ'hū kus ō'xun." Tem LEyā'saułnx, mis qas āł Lxama'nalx kus ō'xun tem-axa ītaᶜ qas mukwaltsīᶜt' tem-axa ītaᶜ qas qoqō'mūs tem-axa ītaᶜ qas Lamīⁿ'sū. Hīⁿsk· ts-mEqami'-ntisk· te'miLx hī'k·e hamstīᶜ k·a'hak·al[8] kus kakā'yaᶜ, nā'mk· mi'-siLx Lxama'nalx kus ō'xun.

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

[2] *hatsi'lkᵘ* WOODS, FOREST; *-al* continuative; *-auk·* suffixed particle.

[3] *k·a'-* TO ALLOW.

[4] Literally, "knows."

[5] *ī'-* TO GIVE.

[6] *yūx-* TO DISAPPEAR, TO DIE.

[7] Contracted from *nāk·* + *k·Ets* + *-Lx*.

[8] *k·exk·-* 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! hē^{n}! 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 mu^{n}'hū k' !ilhaī'm hī'k'e hamstī^{e} kus LEyā'tsit. K'is mu^{n}'hū LhainaĪ'LN. K'is mu^{n}'hū pī'ūsxaīm ts-īlī'dīyūk' kus hī'tsLEM. "P-hī'k'e hamstī^{e} tspuū'yūLī pin k'i'lū," ts[1] ī'mstE pī'ūsxaī ts-īlī'-dīyūk' as hī'tslEm. K'is mu^{n}'hū k'e'a imstī'łn. K'is mu^{n}'hū quxwa'łn kus ītsaī's, k'is mu^{n}'hū hamstī^{e} hī'k'e imstī'LN as ītsaī's, k'is mu^{n}'hū īldī'im ats-mEłāna'stīyūk'ILX as LEyā'tsit. "K'-hī'tE tsa^{e}tī intsk'ī's hilkwīsa'a qas le'wī'? [1]LīYa^{e} nā'mk' muk!wā'łnīsla LXama'nłnx kus ō'xun. Tai^{e} k'Ets mEā^{e}qaīt-s-hī'tslEm[2] pLXa'-mnatxaūnx, k'is LXa'mnītxaūn kus ō'xun." Mu^{n}'hū k'Ets k'eaī' LEī'ldistaīt,[3] k'is mu^{n}'hū mEyā'sauxam. "P-tsimaī'xasxam, p-hain^{e}-ya'a s-le'wī', p-k'ilhī'mi." K'Ets mu^{n}'hū quxwa'łnx as ītsaī's, phayā'naułnst[4] mu^{n}'hū as ō'xun. K'-LīYa^{e} qā^{a}'tsE k'is ła'mtīyū-sxam,[5] k'Ets mu^{n}'łiī mEqē^{n}''yaux-slō ts-hā'ldEmxusk'. K'Ets mu^{n}'hū łimtsa'lhīxamt silī'kwEX. K'is mu^{n}'hū ildī'i kus ts!ūya^{e}-tELī-slō. "'[1]LīYa^{e} intsk'ī's. Lā'xs yūxē', k'iłta's hī'k'e axa ī'mstE łtīwī't!'wanīyūsxam iltqa^{e}tit ts-hā'ldEmxusk' kus ō'xun." Xa'mEt-s-hī'tslEm k'Ets ma'yExa. "'[1]LīYa^{e} intsk'ī's, sā'nqat-s-intsk'ī's wa^{e}na'; hī'k'e aqā^{e}a^{t}-s-le'wī'. K'-auk' [1]LīYa^{e} nī'i pin hai^{ne}." K'i'-LXas mu^{n}'hū k'eaī'mi Lhayā'naułnst mu^{n}'hū as ō'xun. Xa'mEt-s-hī'tslEm k'Ets mEyā'sauxa. "LXaī'łnx mu^{n}'hū, k'ił-axa mu^{n}'hū sī'yaīm ītsaī'sik's." Temi'LX-axa mu^{n}'hū sī'yaī ts-ītsaī'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 mu^{n}'hū LEai'sūn. K'Ets ta'mE hī'k'e LPa'halīyū ts-hainaī'sk' kus pī'tskum. K'is mu^{n}'hū ilū'łn. "Lā'tqatit hī'tE tsa^{e}tī s-intsk'ī's k'is hilkwīsa'a qas le'wī'?" K'Ets ī'mstE ilūi'-slō ts-hī'tEk'. Lā'łta mis mū^{n}'łiī qau'-xat-s-mEa^{e}qaītit-s-hī'tslEm kus pī'tskum, tem hī'k'e tsā^{a}'mE lā^{a}, nā'mk' mis LEai'sūnx ī'mstE kus pī'tskum. Łtimū'axasxamst-auk' ts-hai^{n}'k' tas hī'tslEm, nā'mk'Ets LEai'sūnx ī'mstE kus pī'tskum, lā'łta mis hī'k'e hamstī^{e} qas hī'tslEm k'a'ts!īLX-auk' [1]k'ts-hai^{n}'k': lā'łta mis qaqa'tsE qe'īLX tas hī'tslEm hī'k'e hamstī^{e} īs qau'waī s-le-'wī'. Tem-au'k' hī'k'e hamstī^{e} qas hī'tslEm k'a'ts!īLX [1]k'ts-hai^{n}'k' ī'mstE. Lā'łta mis ī'mstE, nā'mk's yūxē' kus pī'tskum, k'is hī'k'e hamstī^{e} ha'sk'ī tas hī'tsLEm, nā'mk' sis LqēⁿhīyūsXam s-le'wī'. Tem-axa īta^{e} Ltūwī'ya'łłnx[6] kus k'i'lū; k'Ets hī'k'e hamstī^{e} tspūt!a'-łnx tas puū^{e}ya, lā'łta mis [1]LīYa^{e} tqaia'ltłnx sis mEpū'stxaxam[7] kus k'i'lū, nā'mk'Ets LXamā'nstEX kus pī'tskum. Īs ī'mstE ts-kwā'łnk' k'is tspūt!a'łn kus puū^{e}ya.

Ī'mstE mu^{n}'hū tai^{e}.

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[1] Abbreviated from *k'Ets*.

[2] Contracted from *mEa^{e}qayūt-s-hī'tslEm* A PERSON HAVING DENTALIA SHELLS.

[3] *īldist-* TO SAY.

[4] *hain-* TO LOOK.

[5] *ā'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 mu^{n}'hū yā'tsx [1]k'ts-ītsaī'sk',[1] īs Lxatōwaī'-slō k'Ets hī'k'e tsā^{a}'mE Lla'xusEx, nā'mk'Ets-axa qala'minsk'ink'aī' s-le'wī'; k'Ets hī'k'e qā^{a}'lte xū'da; k'Ets hī'k'e hamstī^{e} Lhīlkwaī'-sEx qas le'wī'; k'Ets īta^{e} ts!ī'lī s-le'wī'; k'Ets-axa qala'minsk'ink'aī' s-le'wī'. K'Ets mu^{n}'hū mEłā'nłnx iltqa^{e}tit-s-ō'xun, mis hī'k'e tsā^{a}'-mE sā^{a}'nqa k'au'k'Ets yaī'x-slō īs hai^{ne} xū'da. K'is-a'xa īta^{e} Lla'xusī yaī'x-auk'-slō īs hai^{ne}. Nā'mk'Ets łla'xusEx, k'is mū^{n}'łiī Lla'xusī psi'nLxat-s-pī'tskum. Temu^{n}'hū īs xa'mEt-s-Lqamī'Laut k'au'k'Ets yaī'x-slō īs hai^{ne} Lla'xusEx, k'is-a'xa īta^{e} ts!īlī'txam s-le'wī'. K'is mu^{n}'hū mEqamī'Lauxam s-le'wī'; k'is mu^{n}'hū qamłī'm. Mu^{n}'hū k'Ets qa'młtEx, k'is mu^{n}'hū pī'ūsxa^{e}yaī'm mā'lk'sta hī'k'e xū'Lī as yū'ltsuxs. K'au'k'is [2] mu^{n}'hū ī'mstE txayū'łn īs hai^{ne}: "Xuts tsqwa mu^{n}'hū yū'ltsuxsaī'm s-le'wī'." K'Ets mu^{n}'hū pī'ūsxa^{e}yaī'xa, k'is mu^{n}'hū mEhaya^{e}nalxam s-le'wī'. K'is mū^{n}'hū mEtsā^{a}'mauxam. Nā'mk'Ets tsā^{a}'mE hī'k'e pī'ūsxa^{e}yaī', k'Ets pī'ūsxal^{e}yā'łnx, k'is mu^{n}'hū mEyā'sauxam kus hī'tslEm. "Xe'īłk'ep Lhayā'nausxai!." Nāmk' k'Ets Lhaya^{e}nīyūsxa, k'Ets ta'mE hī'k'e tas Lk'ilī't!a. K'is mu^{n}'hū pī'ūsxal^{e}yā'łn, "Hya'lxasxayū,[3] sin anaī's! X-aū [1]Līya^{e} Lpū^{n}'k!uxasxam, sin anaī's!" K'Ets tsā^{a}'mE pī'usxa^{e}yaī' qalpaī' ts-pī'ūsxamsk'. K'is k'im yāsau^{e}yā'łn. "Hya'lxasxayū, sin anaī's!" K'is mu^{n}'hū k'!ilhaī'm Lxat kus LEyā'tsit. Nā'mk'Ets Lhaya^{e}nīyū, k'Ets haī^{n}'k' Lxunī'yū kus ītsaī's. K'is mu^{n}'hū quxwā'łn as ītsaī's; k'Ets mu^{n}'hū k'ilhī'-slō ts-hī'tEk' pEnī'k'. Nā'mk'Ets quxwa'łnx kus ītsaī's, "Tūhī'tEp ku'pin k'i'lō, p-hamstī^{e} hī'k'e tūhī'i pin k'i'lū, k'is-axa īta^{e} pī^{n}'tqit!a'a ku'pin puū^{e}ya." Nā'mk'Ets Lhaya^{e}nīyūsxa s-le'wī', k'Ets mu^{n}'łiī łqtaī'txa kus ītsaī's. K'Ets xa'mEt-s-hī'tslEm hī'k'e qā^{a}'lte ī'ldistaī, k'Ets imī'stal s-le'wī'. "[1]Līya^{e} lā^{a}, yū'ltsuxs hī'k'e. [1]Līya^{e} nā'mk' lā'tqal s-le'wī'."

K'is-axa mu^{n}'hū malā'k'tuwauxam [4] s-le'wī'. Ik'Limk'i'lhīxamt as LEyā'tsit. Hauk's Lhayā'nīłnx. Nā'mk' k'Ets imī'stal s-le'wī', īs Lxatōwaī'-slō k'Ets hī'k'e tsā^{a}'mE yū'ltsuxsītxa; ī'mstE k'au'k'is hī'k'e tsā^{a}'mE tEmū'hūiłn īs hai^{ne}, nā'mk' k'Ets yū'ltsuxsītxa. K'Ets mū^{n}'łiī xe'Lk'it-s-hī'tslEm ī'ldistaī, nā'mk'Ets imī'stal s-le'wī'. "[1]Līya^{e} hī'k'e qā^{a}'lte imī'stal s-le'wī'. Īs Lxatōwaī'-slō k'Ets yū'-ltsuxsī s-le'wī'." K'Ets ī'mstE īldī' kus xa'mEt-s-hī'tslEm, "[1]Līya^{e} intsk'ī's philkwaī'satxanx qas le'wī', muk!wā'łnīsla hī'k'e ī'mstE phīlkwaī'sEx s-le'wī'."

Temu^{n}'hū ī'mstE ts-hīlkwaī'sk' [5] kus hī'tsLem qamī'nī.

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[1] Singular instead of plural.
[2] *k'is* + *-auk'*.
[3] Contracted from *hya'lxaszai-ū; hīl-* TO 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^{c}ū'ku, the Transformer[1]

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^{c}ū'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 Sī'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^{c}ū'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^{c}ū'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 Sᵉū'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 Sᵉū'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 Sᵉū'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 Elk [1]

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'sla [2] 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 Twig [2]

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'lsā [3] 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."

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[1] *k·ū'watik·* 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 *mɛxa'mnit; xa'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 Lillooet 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:

E	*p*	*m*	*d*	*n*	*s*	*k*	*k'*	*q*	*l*	*ł*, L
a, *a*ⁿ, *ā*, *ā*ⁿ, *ai*, *ai*ⁿ, *au*, *au*ⁿ	*pl*		*t*		*ts*	*kw*	*k'l*	*qw*	*l'*	L!
e, *e*ⁿ, *ē*, *ē*ⁿ,	*p'*		*tl*		*tsl*	*kl*		*ql*		
i, *i*ⁿ, *ī*, *ī*ⁿ, *aī*, *aī*ⁿ, *y*			*t'*			*k'*		*x*		
o, *o*ⁿ, *ō*, *ō*ⁿ, *ōu*, *u*, *u*ⁿ, *ū*, *ū*ⁿ, *aū*, *ūi*, *ūi*ⁿ, *w*, *'w*, *h*								*x'*		

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′ît, easy 174.2, 3 (-t, *adjectival suffix*).
(ayah- . . . -ū, *see* ai′- . . . -ū, to wish, to desire).
ayaJ$^{\varepsilon}$yaī′s, frequent arrival 136.22 (-$^{\varepsilon}$yaī, *repetition;* -s, *nominal*).
(ayān-, *see* ain-, to cry, to weep, to lament.)
(ayāts-, *see* aits-, to shake [head].)
ayaī′s, start, trip, journey 136.14 (-s, *nominal*).
(awīL-, awīł-, *see* aūL, near, close by; to approach); *also* awīk·!-.
ahī^{n}′, *interjection* hey! 122.7.
ami′stīs, *particle expressing indignation and anger* 94.28; 98.28.
amī′ts!ī, *particle* suddenly, once in a while 30.2; 120.11.
ata′s, he who, that one 62.33; 94.28.
anā′, *interjection.*
anaī′s, friend 46.17; 48.3 (-s, *nominal*).
an$^{\varepsilon}$ū^{n}′s, 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·ī, 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.
atskwīxu-, to sleep (*pl.*) 106.31.
atsk·-, ātsk·-, to sleep 58.18; 64.13 (*related to* tsk·-).
akī^{n}′, monster 84.22; 86.10.
(ak·s-, past time.)
ak·sa′ng·ī, yesterday.
ak·sqa′sk·ī, day before yesterday.
ak·sqai′sī, last year.
aq-, to go, to move 44.9; 76.35.
aq-, to be well 116.10, 19; JL 75.9.
aqā$^{\varepsilon a}$t, good, pretty 44.20; 84.32 (-t, *adjectival*).
aqā$^{\varepsilon}$tis, good quality, goodness, beauty 220.34 (-s, *nominal*).
ā^{n}′qa, well, carefully, straight, exactly 32.5; 120.26 (-a, *adverbial*).
a$^{\varepsilon}$qayū, a^{n}′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′łin, this our 26.17.
a′łtuxt, a′łduxt, 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.

(ātsk·-, *see* atsk·-, to sleep.)
ātskuyuxu- īs hai^{ng}, to feel sleepy (*plural*) 72.24, 26; 134.19 (*related to* ātskwīxu-).
(ā^{a}'qa, *see* aq-, well, carefully, straight, exactly.)
āl-, to tell, to speak, to narrate 24.20; 26.15.
(ā'lik·an, *see* alk·-, quiet, motionless.)
āł, crow 226.32.

ai-, to go 22.7; 24.1.
ai'ī, *see* k·ai'ī, so that, in order that.
ait, *particle* please! 132.6.
ain-, ayān-, ān-, to cry, to weep, to lament 30.11; 70.12.
ai'- . . . -ū, ayah- . . . -ū, to wish, to desire 94.2; 150.1 (-ū, *verbal suffix, by origin designating first person demonstrative*).
aits-, ayāts-, to shake (head) 134.35; 136.1.
aili'k·ī, already, long ago 68.32; 70.6.
auk·!-, *see* aūł (*interchange of* ł *and* k·!).

ēē, *interjection* 94.5.

(imīst-, *see* īmstE, thus in this manner.)
imī'stis, action 122.34 (-s, *nominal suffix*).
imstī't, such, similar 114.1; 162.29 (-t, *adjectival*).
inī'yū, tule reed 98.25; 108.4 (-ū, *nominal*).
intsk·ī's, *particle* something, what? 36.1; 42.2.
is, a, the, that 28.16; 34.7.
istik·-, īstik·-, to stick out, to show 74.13; 80.15.
ik·x-, īk·x-, to separate, to part 34.23; 66.12.
ilu-, īlu-, to speak, to say 170.28; 186.26 (*related to* yōl-).
ildī's, īltī's, word, sound, speech, talk, message 32.10; 34.13 (-s, *nominal*).
iltu-, lōt-, to scare, to frighten 158.27; 186.19.
(iltq-, *see* lā'tEq.)
iltqa^{s}t, lā'tqat (*from* lā'tEq), what kind, what manner 26.22; 40.5 (-t, *adjectival*).
ilx-, to look in, to peek 156.17.
iL-, īL-, to contradict, to refuse 60.12; 66.22.

ī, *particle* please! pray! 92.15; 100.5.
ī, īī, *interjection* ouch! 102.14.
īī, *emphatic particle* exceedingly 106.1, 28; 140.16.
ī'-, to give 44.21; 110.36.
ī'pstEX, waterfall, cascade 90.3, 7.
īpsin-, to be raw 96.15.
ī'mstE, imīst-, thus, in this manner 22.11; 24.4.
īta^{s}, and, also, likewise, moreover 22.9; 26.8.
īnaī's, sand, beach 88.25, 27; 212.33 (-s, *nominal*).
īs, at, in, on, to, upon, with 24.1; 34.18.
īs intsk·īs, for what reason 34.18; 108.22, 23.
īs īmstE, for that reason, therefore, consequently, hence 40.6; 56.13.
īs qau'waī-slō, everywhere, all over 42.6; 52.1 (-slō, *indefinite place*).
īs LxayaĪ'-slō, sometimes, occasionally 130.24.
īs LxatowaĪ'-slō, sometimes, occasionally 76.5; 86.33.
īs lā^{a}, īs lā'tEq, for what reason?, why? 108.11, 12, 15.
īs łtōwaĪ'-slō, sometimes, afterwards 60.11; 64.3.
ī'stEkwa, such a thing 82.8; 166.7.

īts-, yāts-, to be, to live, to stay, to reside 22.1; 74.19.
  ītsaī′s, aītsaī′s, house, dwelling, residence, abode; inside 28.7; 30.3 (-s, *nominal*).
  mEpītsaī′saᵉt, carpenter, builder (-ɛt, *nomen actoris*).
  łEyā′tsit, LEyā′tsit, dweller, resident, inhabitant, people, village 24.2; 28.14; 30.15.
ītsx-, yātsx-, to be different, to act differently 76.24; 90.25, 30.
  ītsxaᵉst, yai′tsxaᵉst, different, various 36.18; 150.31 (-st, *adjectival*).
ī′k·xa, separately 144.24 (-a, *adverbial*).
īl-, to be small 60.2.
  īlāᵉtst, īlāᵉst, small, little 40.7; 56.10 (-t, *adjectival*).
īlāt-(?), to join 172.32.
(īlīt-, *see* īld-, to tell, to speak.)
  īlī′dīyū, talk, speech, noise; telephone 124.21, 25; 220.25 (-ū, *instrument*).
īld-, īlt-, īlīt-, to talk, to speak 30.23; 50.5.
  īltist-, īlst-, to speak 118.10; 156.27.
īł-, to fly (*pl.*) 94.8; *see* yał-.
łEłī′ts, long afterwards, long ago 120.20; 122.23 (*initially reduplicated from* łīts).
īL, īLa, īLta, *emphatic particle* 64.3; 98.13.
īłt!-, īLt!-, to examine 80.22; 84.19.
mEīLt!īᵉt‘, examiner (m-, *prefix-*; -ᵉt‘, *nomen actoris*).

aīs, *particle* when, until, after, later on 26.17; 148.24.
  aīs a′ng·ī, to-morrow 216.14.
aītsaī′s, *see* ītsaī′s, house, dwelling, abode; inside (aī-ī, *vocalic change*).

yEa-, to say, to tell, to speak 22.11; 56.10; 86.24.
  yEaī′s, speech, talk, address 22.5; 30.16 (-s, *nominal*).
yEhaᵉ′mīyū, cyclone 32.15; 34.3 (-ū, *instrumental*).
yEk·aī′s (D), perforation in ear.
ya‘-, to be big 96.30; 118.32.
yaa‘-, to presage ill 156.27.
ya′ka, yaᵉqa, crosspiece, bar, beam 98.26; 156.17 (-a, *verbal noun*)
yaq-, to touch.
yaᵉqayū, 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* īł-).
(yaⁿhats!-, *see* yaⁿ‘ts!-, to guess; to gamble.)
yaⁿ‘ts!-, yaⁿhats!-, to play the guessing-game, to guess, to gamble 22.9; 150.20.
  yaⁿ′hats!īyū, gambling-stick 148.15; 150.19 (-ū, *instrumental*).
LEyaⁿ′hats!īt, łEyaⁿ′hats!īt, guessing-game 36.4; 38.5.
  mīⁿ‘ts!aᵉt‘, gambler (-ɛt‘, *nomen actoris*).
yaⁿ′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* īts-, to be, to live, to stay, to reside).
yātst!, sign, mark 186.30 (-t!, *local noun*).
(yātsx-, *see* ītsx-, to be different, to act differently.)
yāᵃ′qa, straight 58.7; 62.3 (-a, *adverbial*).
yāx-, to go 26.19; 28.13.
  yā′xalīᵉt!, road, trail, path 68.37; 214.39 (-ᵉt!, *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^{a}ls-, yalās-, to come back, to return, to go home 26.2; 30.9.
yā'łqult!, diver 48.6, 8 (-$^{\varepsilon}$t!, *local noun*).
yā^{n}'tslis, buzzard 48.28, 29; 50.1 (-s, *nominal*).
yaix-, to go, to move; to fall 44.8; 80.6.
yai'xaī$^{\varepsilon}$t!, tracks 70.12; 74.5 (-$^{\varepsilon}$t!, *local noun*).
yai'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$^{\varepsilon}$yūsla, screech-owl 50.9, 11 (-sla, *nominal suffix*).
yipa$^{\varepsilon}$ts-slō, backwards (-slō, *indefinite place*).
yiptsī'yū, whip (-ū, *instrumental*).
yikūk^{u}-, to go west, to leave shore, to set (of sun) 74.30; 140.30 (*related to* kū'k^{u}, west).
yixa$^{\varepsilon}$ts-slō, forward (*related to* yāx-, -slō, *indefinite place*).
yaī'tsxa, differently, variously 46.2; 104.14 (-a, *adverbial*).
yaī'tsxa$^{\varepsilon}$t, ītsxa$^{\varepsilon}$st, different, various 44.1 (-t, *adjectival*).
yaī'tsxast, different, other 42.23; 182.8 (-t, *adjectival*).
yaī'x-auk· īs hai$^{n\varepsilon}$, exceedingly, very much 64.1; 76.25.
yōl-, yūl-, to talk, to speak (*pl.*) 66.6; 108.19.
(yuwīx-, *see* yūx-, to disappear; to take off.)
yu'watłil-, to trample 72.32.
yux-, yūx-, yuwīx-, to disappear; to take off 30.2; 36.23.
yu'xū, still, yet 68.7; 70.2.
yu'xwīs, *particle* self 34.2; 72.1.
yu'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'ltsuxs, yō'ltsuxs, thunder, thunderbird 80.7; 98.10 (-tsuxs, *collective*).
yūL-, yūł-, to be near, to approach 68.26; 74.7 (*related to* aūL).
yū^{n}'salyust!, 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.
ūlī's, *see* wulī's, arrival, year (ū-wu, *vocalic change*).
ū'lsin, maple-tree.

aū, *interjection* well! 30.16.
aūL, aūł, awīL-, awīł-, near, close by; to approach 28.4; 30.1.
aūł- . . . auk· īs hai$^{n\varepsilon}$, to be glad 172.33; 174.8 (-auk·, inside, between).
aū'łīk·, right away.

wa$^{\varepsilon}$, *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^{c}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.
Łowa′sat, łowa′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*).
wāł, cedar 134.34; 190.24.
wīl-, wīlī-, to kill 66.2; 166.12.
wīl-, to arrive, to come, to stop 24.1; 36.24.
wīl- . . . -auk· s-le·wī′, the season changes 112.1; 114.13 (-auk·, inside, between).
(wīlī-, *see* wīl-, to kill.)
wī′līyū, underworld, country of the souls 158.4, 6 (-ū, *nominal suffix*).
Wusī^{n}′, *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.
wustłin-, 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.
wulī′s, ūlī′s, arrival; year 82.1; 114.9 (-s, *nominal*).
wu′lhaīs, thigh (-s, *nominal*).
waūst!-, to dig (roots) 140.18, 22.
waū′stłaūs, dug-up roots 130.20; 132.18 (-s, *nominal*).

('wa-, *see* hū-, to score, to tally.)
'wa'wā^{c}, 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′lhaīt^{c}, 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* haīts).
ha′ītō, mussels 86.32.
haya^{c}, calico-salmon 106.15, 17.
(hayan-, *see* hain-, to look, to see, to perceive.)
haya′nīyaust!, eye (-ust!, *instrumental*).
ha^{c}yan-, to flash, to lighten 94.1; 230.14, 21.
haya^{c}na, lightning (-a, *verbal noun*).
(hayats-, *see* haīts-, 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.
haha′lū, hā′hālō, black swan, wild goose.
ha′hain, appearance, looks 214.25, *see* hain- (*initial reduplication*).

hahaī'kwauk·, in the middle 142.5.
hapE'nk·, from outside 64.35; 28.10.
ha^{c}pist, swift, fast 198.15 (-t, *adjectival*).
ha^{c}pistis, swiftness, velocity 182.7, 8 (-s, *nominal*).
ham, xam, thy 40.15, 16; 48.3,4.
hamstī^{c}, all, each, every; whole, entirely 34.10; 36.1.
hamstīt!, enormous, terrible, great 112.19.
hamstī't!, such, this kind 162.9.
hamstī^{c}t!atis, such a size 176.3 (-s, *nominal*).
hat-, to raise up 104.12.
hata'hak·, on both sides, 58.26; 64.36.
hata'mE, as if, kind of, like 64.12; 92, 39.
hatō'qwī, upstream 84.19; 186.4.
hatō'qwīyū, upstream 186.34, 35 (-ū, *nominal*).
han-, hān-, to see, to look 60.23; 192.28 (*related to* hain-).
ha'nak·āl, 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^{u}, inside; forest 54.8; 118.24; 224.13,14.
hatsī'lāl, flesh, meat 66.10; 212.32.
hats!ī'līyū, shirt (-ū, *nominal*).
(haku-, *see* xku-, to leave [canoe], to land).
hakō'kwīyū, west wind (-ū, *nominal*).
hak·ē'ts!īyū, 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 *infixed*.
hak·i'nstis, *see* hak·i'msis *and* -st *infixed*.
hak·i'msxans, *see* hak·i'msis *and* -xan *infixed*.
hak·ī^{n}'hī, from there, from other side, from across, alongside 44.15; 68.8.
hak·ī^{n}'k·ī, here, from here 172.8; 180.24.
hak·aī'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·!ē'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^{n}'ts, 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'tsī, as before, similarly 24.13; 26.2.
ha^{c}lik·a, salmon-berries.
halī'yū, mouth of river, downstream 86.4; 90.12 (-ū, *nominal*).
haluwī'yū, mouth of river (-ū, *nominal*).
haluwī'k·sīyū, 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.

hałt-, hak'łt-, to sniff 138.18, 20 (ł-k'ł, *consonantic change*).
hā, *particle* 68.21; 134.23.
hā'ałqa, quickly, suddenly, in a hurry, at once 24.4; 38.18 (-a, *adverbial*).
hā'ānā, *interjection* 154.30.
hāhī'naū, glass, window, looking-glass (*from* hain- *with initial reduplication;* -ū, *instrumental*).
(hā$^{\varepsilon}$p-, *see* 'p-, to hide.)
hā$^{\varepsilon}$tł, older brother 22.12; 54.12.
hān-, to look, to see 128.35; 132.27 (*related to* hain-).
hā^{a}'tsɛ, 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'ldɛmxus, looks, appearance 164.30, 31; 166.9, 10; 188.10 (-xus, *collective*).
hā^{a}'łqa$^{\varepsilon}$st, fast, swift (-t, *adjectival*).
hā^{n}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$^{\varepsilon}$t, big, large, high, tall 56.14; 58.13 (-t, *adjectival*).
haihaya'tis, size, height 80.11; 162.5 (-s, *nominal*).
hain-, hayan-, to look, to see, to perceive 30.3; 122.7.
ha'hain, appearance, looks (*initial reduplication*).
hāhī'naū, glass, window, looking-glass.
hain- . . . -ū, hayān- . . . -ū, to open eyes 96.32, 33 (-ū, *verbal suffix, by origin designating first person demonstrative*).
hainaī's, face, surface 212.14; 228.24 (-s, *nominal*).
haits-, to cross 30.9; 96.19.
haiku- . . . -auk', hī^{n}ku . . . -auk', to be in the middle 142.9; 158.21.
hai$^{n\varepsilon}$, mind, thought, sound 22.6; 38.14; 70.7.
hau$^{\varepsilon}$, 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^{n}, *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!- . . . īs hai$^{n\varepsilon}$, to despair, to abandon hope 68.30.
hila$^{\varepsilon}$ts-slō, sideways (*from* hīl-).
hils', to hit (with fist).
hīya$^{\varepsilon}$, cousin 66.14; 116.8.
hi$^{\varepsilon}$ye'sa, friend 44.19.
hīw-, hyuw-, to whisper 154.27.
hyu- 146.37.
hī'hīsxaū, heirloom JL 68.12 (*initial reduplication*).
hīt, body 28.19; 42.18.
hī'tɛ, *particle denoting surprise and wonder* 32.11; 70.16.
hī'tɛqłns, that much 172.8; 182.19 (-łn, *passive;* -s, *nominal*).

hīnts!- . . . -auk· īs hai^{nt}, to despair, to give up hope 158.10.11 (-auk·, inside between).
hīsx, *particle* more.
hī'tslem, hītslem, hī'teslem, human being, person, people; Indian 26 4; 28.16.
hīts!ins-, to fish at low tide 112.9.
hī'k·e, *particle* just 22.5, 6; 24.4.
(hīk·!-, *see* 'k·!-, to touch, to feel, to smell.)
hīl-, hyal-, to miss (the mark) 58.3; 60.22.
hila^{t}ts-slō, sideways.
hīlku-, to do, to perform.
hīlkwaī's, hilkwaī's, action, deed 22.6; 34.4; 72.17 (-s, *nominal*).
hīł-, to move up and down, to shake 104.12.
hī^{n}, *particle* probably, maybe, perchance 68.6.
hī^{n}hū^{n}', *particle* probably, maybe, perchance 164.6.
hī^{n}sk·, a few 130.26; 172.11.
hī^{n}q!, sinew 66.9; 166.5.
haī'ts, here 80.21; 100.7.
haī^{n}k·, almost 28.4; 30.18.
hya^{t}q-, to whine JL 69.10.
(hyal-, *see* hīl-, to miss the mark.)
hyu-, hyuw-, *see* hīw-, to whisper.
hunk!^{t}, steelhead-salmon.
Hulō'hulō, *proper name* (?), sole, skate, halibut, flounder 70.25; 72.5.
hulūi'sūu, brothers and sisters 92.33 (*see* hū^{t}l; -ūu, *plural*).
hū, *interjection* 58.23; 142.25.
hū-, 'wa-, to score, to tally 198.25; 200.4.
xwa^{t}yaī'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^{t}tsk·, *particle* maybe, perhaps, perchance, lest 68.6; 122.2.
hūk·ts-, to wish 106.29.
hū^{t}l, sister 90.34; 94.25.
hū'lhum, fern-roots 132.19; 142.6.
hū^{n}squs-, to spear fish at night 112.8.
hū^{n}ts, close here 186.6.
hū^{n}k·i, here 66.10; 76.18.
(hū^{n}qu-, *see* xqu-, to drag.)
hū^{n}'qutxayū, wagon (-ū, *instrumental*).
hūi^{n}ku-, hūyūku-, to tie hair in a knot 182.17.
hūi^{n}'kūis, knot (in hair) (-s, *nominal*).
hūi^{n}qu-, to fall out (of hair) 120.25.

'p-, to open (mouth) 64.16, 25.
'p-, hā^{t}p-, to hide 128.38.
'k·!-, hak·!-, hīk·!-: to touch, to feel, to smell 30.5; 126.32.

penī'ts!ī, trout.
penī'k·, outside, outdoors; door 72.22; 120.20.
penī'k·lī, berries (-lī, the one-, those-).
(penūnsaī'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.
pesa'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*).

pɛlū′ʻpɛlū, feather; hair 82.19; 212.30.
paa′wun, snag, log 92.35.
pa′ap!, mink 62.15.
(pawak·u-, *see* paūk·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 (-t!, *local noun*).
(pa′piltkū^{e}t!, chair (*see* pil-, to sit; p-, *prefix*; -^{e}t!, *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
palɛ-, to stick, to place 82.18.20.
pałk·st, palk·st, hard 158.31; 160.31 (-t, *adjectival*).
pā′yɛm, fox 216.3.
pā′pɛsxau-, to play the game of cat's-cradle 36.12; 210.6.
pā′pɛsxaū, string (for game of cat's-cradle) 208.11.
ɛpā′pɛsxaut, łpā′pɛsxaūt, the game of cat's-cradle 36.12; 210.16.
pā′pɛsxaūsk·ink·, December (-k·ink·, season).
pā′stuwī^{e}t!, pa′stūwīt!, survivor, remnant 70.10; 106.33 (-^{e}t!, *local noun*).
(pākan-, *see* pkan-, to touch, to feel.)
(pāk·!-, *see* pk·!-, to touch, to place.)
pā′qst, blue, green (-t, *adjectival*).
pā′xtłiyū, shinny club 38.11; 182.36 (-ū, *instrumental*).
pā′lɛn, *particle* why?, for what reason? 94.17; 152.6
pālau-, to mention name of dead relative 122.23.
pā^{e}lis, skunk.
pā′lqa, medicine-man.
pālk·st, tough, hard 86.40 (-t, *adjectival*).
pitkwai′st, lame (-t, *adjectival*).
pin, your 38.25; 86.41.
(pinūhu-, *see* pɛnhu-, to push, to brush aside.)
pitskulī′nī^{e}, 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′piltkū^{e}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^{e}st, pilskwī^{e}tst, strong, powerful 38.22; 40.8, 12 (-t, *adjectival*).
pilskwī^{e}stis, strength (-s, *nominal*).
pilts!-, to throw 94.11.
pi′lkauxs (D), bladder.
pi′lqan, sore, rotten 96.33.
pilq!, pi′laq!, mist 168.27.
piɛ-, pił-, to break wind 88.16, 33; JL 66.5.
pīya^{e}, ashes 70.18; 74.10.
pī′yats, female child, girl, daughter 22.12.

pī'ūsx-, pīwīsx-, to sound, to be noisy 34.24; 36.9.
pī'ūsxam, sound, noise 28.7; 36.1; 128.22.
(pīūł-, *see* pīłu-, to be warm.)
(pīwīsx-, *see* piūsx-, to sound, to be noisy.)
pīwī'łns, shouting, greeting JL 72.29 (-łn, *passive;* -s, *nominal.*)
pī'-, paī'-, 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.
pīl, palm of hand.
pīłu-, pīūł-, to be warm 64.11.
pī^{n}tq-, to lie face down 68.7; 74.33.
pō-,(?) 72.31.
pō'stEx, pū'stEx, pū'tsitx, blood 126.25, 31; 134.23.
pō'k'pEk'tl, supporting stick (of trap) 104.6 (-tl, *local noun*).
pō'q^{u}, fir 210.1.
pō'la, oak.
puu-, to be full; to fill 82.32; 190.26.
puū't, full 90.16 (-t, *adjectival*).
puū'ya$^{\varepsilon}$, bucket 104.39; 106.4.
puwa$^{\varepsilon}$t, poor (-t, *adjectival*).
pū'-, to blow (*tr.*) 80.17.
pūwī'x, full 86.14; 94.8.
Pū''wīk', *proper name* 88.6, 7.
pūpEnhau-, to play shinny ball 22.8; 24.4.
pū'pEnhaū, shinny ball 44.3; 182.7 (-ū, *instrumental*).
pūpEnhaūyaī's, shinny game 200.6 (-s, *nominal*).
łpūpEnhaut, łpūpEnhaūt, shinny game, shinny player 28.22; 36.3.
(pūn'wa-, *see* pEnhu-, to push, to brush aside.)
(pūtł-, *see* ptłu-, to stick out, to show.)
pūstł, grease, fat, butter 122.33.
pū'kwalt, yellow (-t, *adjectival*).
pū'xtsū, paint (-ū, *instrumental*).
(pūł-, *see* płu-, to be in upright position, to stand, to stop.)
paūk'u-, pawak'u-, to suspect 24.18; 26.14.
pt-, pīt-, to give, to pay blood-money 78.37; 80.1.
ptu-, ptłu-, pūtł-, to stick out, to show 84.25; 130.38.
psayā^{n}'sal, slave.
psa'nk'tsū-, to watch 64.35; 120.22.
(psinīk'łx-, *see* psinłx, three; k'łł-ł, *consonantic change.*)
psinłx, psinīk-łx-, three 66.14; 96.30.
psi'nk'łExk'em saū'tist, thirty.
psinłx łaqai'st, eight 208.4, 5.
psinłx łaqai'stk'em saū'tist, eighty.
psūł-, psūk'łł-, to wish 96.6, 17.
pstin, your two 110.10; 122.24.
(ptsītsk'la$^{\varepsilon}$t', arrow-maker; *see* tsī'tsik'; -$^{\varepsilon}$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'sxatl, place where one urinates 124.3 (-tl, *local noun*).
pkūts-, to pick, to gather 86.34; 192.30; 194.3 (*from* kōts).

pk·!-, pāk·!-, to touch, to place 150.33; 196.20 (*related to* płu-, pk-).
pqanī'sex, s'death, forsooth JL 75.31.
pqaitxan-, pqa$^{\varepsilon}$yatxan-, to watch on the sly, to watch secretly 152.5; JL 74.8.
pxamint-, to hunt 94.15; 110.38.
mepxamintxē$^{\varepsilon}$t', wolf (m-, *prefix;* -$^{\varepsilon}$t', *nomen actoris*).
pxa'stū, blind.
pxēltsūs-, to ask, to inquire 22.3; 26.4.
(pxō'xla$^{\varepsilon}$t', box-maker, carpenter; *see* xōxl!; -$^{\varepsilon}$t', *nomen actoris*.)
pxu-, to chop wood.
pxū'ya$^{\varepsilon}$t', wood-chopper (-$^{\varepsilon}$t', *nomen actoris*).
px·i'nt, thin, lean (-t, *adjectival*).
(px·ilmīs-, to go in a certain direction 34.2; 60.21; *see* x·ilum-.)
płu-, plu-, pūl-, to be in upright position, to stand; to stop 24.17; 58.6.
płūi's, companion 164.4; JL 67.37 (-s, *nominal*).
p!ēx-, p!īx-, 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'lhum-, to dig fern-roots 130.1, 2; *see* hū'lhum).

meayai'st, valuable 74.23; 76.7 (-t, *adjectival*).
meī'ldītū, mouse.
(meīlt!ī$^{\varepsilon}$t', examiner; *see* īlt!-; -$^{\varepsilon}$t', *nomen actoris*.)
meyai'tsxaut, rabbit.
me'-, to strike, to hit 196.20, 31.
meha'īt, 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).
mehī'lqtst!emxt, resting on posts 104.21 (-emxt, the one, that-).
mehī^{n}-, to hit, to strike 44.7, 9.
mehūi^{n}'kūistū, sea-lion 86.17 (*see* hūi^{n}qu-, hair falls out).
(mepīsaī'sa$^{\varepsilon}$t', carpenter, builder; *see* itsaī's; -$^{\varepsilon}$t', *nomen actoris*.)
(mepsa'yūwa$^{\varepsilon}$t', basket-maker; *see* sa'yū; -$^{\varepsilon}$t', *nomen actoris*.)
(mepxamintxē$^{\varepsilon}$t', wolf; *see* pxamint-, to hunt.)
metī'yūtxaut!ī, rabbit 54.5; 58.10.
met!ōlū$^{\varepsilon}$t', raccoon 60.9; 62.4 (-$^{\varepsilon}$t' *nomen actoris; from* t!ōl-, to spatter?).
mena'tem, the youngest 32.4; 94.11.
mena'tet, younger 68.10, 17 (-t, *adjectival*).
(menūnsa$^{\varepsilon}$t', eater; *see* nūns-; -$^{\varepsilon}$t', *nomen actoris*.)
(menū'xstū, snail, slimy; *see* nūx, slime.)
(mesilk·!ū$^{\varepsilon}$t', a dreamer; *see* sīlk·!u; -$^{\varepsilon}$t', *nomen actoris*.)
(mesū^{n}'q!ustxaya$^{\varepsilon}$t', raccoon; *see* sūq!ust-, to feel; m- *prefix;* -$^{\varepsilon}$t', *nomen actoris*.)
mesha'lsla, woman, female being 22.1 (-sla, *nominal*).
metsa'ntsinst, nasty, ugly, dirty; pelican 48.1, 2 (*reduplicated;* -t, *adjectival*).
metsāda$^{\varepsilon}$t', kingfisher 46.19, 20; 156.27 (m-, *prefix;* -$^{\varepsilon}$t', *nomen actoris*).
metsā'mtxusk·ink·, July (-k·ink·, season).
(metsimx-, to doctor JL 74.33; 75.8; *see* tsimx-.)
(metsilha$^{\varepsilon}$t', a singer; *see* tsil'-; -$^{\varepsilon}$t', *nomen actoris*.)
(metsīqtuwa$^{\varepsilon}$t', he who cuts off heads, executioner 136, 33, 34; *see* tsīq-; m-, *prefix;* -$^{\varepsilon}$t', *nomen actoris*.)
metslax-, to dance the war-dance (*pl.*) 126.7; 128.28.
metslaī'qast, monthly courses, menstruation 142.13; 144.22.
(mets!u'lxust, fearful, dangerous 56.8, 17; *see* ts!ilxu-; -t, *adjectival*.)

mekōtalyaᵉt', mole (m-, *prefix;* -ᵉt', *nomen actoris*).
mekuʼmkᵘ, sea-otter 92.18; 98.12; *see* kumku-.
(mekumkūᵉt', runner; *see* kumku-; -ᵉt', *nomen actoris.*)
mek·aisʼ-, to hit, to strike (with rock) 218.29.
mek·ēʼltsītū, cattle.
mek·ilaᵉt', crane 46.22, 23; 134.1; *see* k·il-; -ᵉt', *nomen actoris.*)
mek·īʼlhūtī, kinnikinnic berries 82.11, 16.
mek·aīʼnīk·slaū, little orphan 150.20, 22; 152.10, 11 (-aū, *diminutive*).
mek·aīʼk·ist, liar.
mek·ūʼdūst, bird (*species unknown*) 102.39; 104.13.
mek·ʼlīn-, mek·ʼlēn-, to hit, to spear 46.6; 94.10.
meqaaīʼt, pregnant 24.11; 124.5 (-t, *adjectival*).
meqaᵉyatū, head-band made of woodpecker feathers.
(qamint, much *q. v.*)
meqamin-, to multiply, to increase 108.25; 110.35.
meqamiʼnt, many, much 26.3; 36.9 (-t, *adjectival*).
meqamiʼntis, number, amount 108.10; 164.33 (-s, *nominal*).
meqamīʼnta, much, a great deal 138.23; 220.17 (-a, *adverbial*).
(meqalpaᵉt', cougar 52.3, 6; 214.15; *see* qalp-; -ᵉt', *nomen actoris.*)
meqauʼtsqauts, Chinook salmon.
(meqūʼtlisalīsla, one who abstains from drinking, teetotaller; *see* qōⁿtl-; -sla, *nominal.*)
meqaūʼt, sturgeon 84.10, 12.
(mexai-, māx-, to paddle 94.3, 4; 108.2; *see* xwēʼxwē.)
mexūʼn, salmon-trap 210.8.
melaʼī, jealous.
mełaʼhatū, melaʼhatū, robin 58.4; 62.10 (*see* laʼha).
mełaʼtint, eel.
mełanaʼstīyū, melanaʼstīyū, mełanāʼtstīyū, chief, leader 38.2; 160.6; 168.38.
mełant-, melant-, mełanāt-, to hide, to secrete 72.6; 128.24.
mełaʼłqłatxusk·ink·, October (-k·ink·, season).
mełān-, melān-, to know 38.22; 40.5.
mełāᵃnt, thick (-t, *adjectival*).
mełāʼntelī, *particle* really 122.33; 176.10.
(mełīʼūtst, enjoyable 38.4; 48.25; *see* łōt-.)
mełīlk·st- . . . -ū īs haiⁿᵉ, to fare badly, to have misfortune, to fail 172.8, 9; 173.37 (-ū, *verbal suffix, by origin designating first person demonstrative*).
mełqaʼłqautxusk·ink·, August (-k·ink·, season).
(melxamnīyaᵉt', murderer, pelican 122.6; *see* lxamn-; m-, *prefix;* -ᵉt', *nomen actoris.*)
maaīʼ'tsit, nice, pretty, beautiful. JL 74.9 (-t, *adjectival*).
maʼailī, *particle* perhaps 170.39.
mayex-, to say, to speak 58.22; 66.16.
mayūʼs, cap (-s, *nominal*).
maʼ- . . . -auk· īs haiⁿᵉ, to think 176.13, 14; 178.30 (-auk·, inside).
mahayaīʼs-auk· īs haiⁿᵉ, thought, opinion 178.5.
mahaīʼxasxam-auk· īs haiⁿᵉ, thought, opinion 178.30.
maʼhats, child, young boy 66.18; 76.26.
mahaʼlaītū, deer.
maʼmkuslī, women, female beings (*pl. stem*) 134.24; *singular*, mukwaᵉstelī.
maᵉtūn, daughter-in-law 76.27; 144.34.
maᵉn-, min-, to fall short, to fail 132.14; 200.2.
matsōʼkus, salmon-berries (-s, *nominal*).
matsōʼkustxusk·ink·, May, April (-k·ink·, season).
maʼlkuts, maʼlkwits, whale 120.16; 122.19.
makł, 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* mālk'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*).
mālk'st, slow.
mā'alk'sta, slowly, carefully, gradually 74.9; 150.34, 35.
Mā'lōs, *proper name* Columbia River 90.29 (*see Chinook* ēmal).
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'l-, mk'l-, 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.
miltqaī's, wound, scar, sore 166.29 (-s, *nominal*).
milk'īs-, to lament, to wail 146.1.
mi'łax, milx, lunch 192.38.
mī'kwa, arrow-shaft.
mī'qlu, vulture 48.18, 21; 210.15.
(mī^{n}'tsla^{c}t', gambler; *see* ya^{n}'tsl-.)
mōlā'xamīyū, pine tree (*pl.*) 216.34, 35.
mō'luptsini'sla, coyote 36.6; 38.18 (-sla, *nominal*).
muū'lqayem, thimble-berry bush 150.8 (-yem, *plural for plants*).
(mukumū'kwalya^{c}t', runner 198.22; *see* kumku-; -^{c}t', *nomen actoris*.)
(mukus, *see* tem *and* kus.)
mu'kutsīyū, timber forest, woods (*pl.*) 50.13 (*related to* kōts).
mukwa'ntsit, pretty, beautiful 88.15; JL 74.14 (-t, *adjectival*).
mukwa^{c}stelī, woman, female being 188.1, 2 (m-, *prefix;* -lī, the one who-).
mukwa^{c}slī, female being, woman, wife 22.2; 24.10; ma'mkuslī (*pl.*).
mukwa'ltsī^{c}t', eagle 50.14; 210.14 (m-, *prefix;* -^{c}t', *nomen actoris*).
mukwa'ltsitl, crawfish.
muklwā'lnīsla, *particle* without cause 190.12; 228.7.
Muxā'meut, *proper name* 241.15.
(muxsūi^{n}'stū, skunk; *see* xsu-, to break wind.)
mu^{n}'hū, now, then, finally, at last 22.10; 24.1.
mūatx-, to keep on going, to go 30.23; 168.29, 30.
mūn, son-in-law.
mū'tsik', younger brother 54.20; 66.22.
mū'kutslū, bow 38.12; 124.10 (*related to* kōts; -ū, *instrumental*).
mū^{n}'łiī, *particle* like, kind of, similarly, rather 22.7; 34.4; 54.7.

te- —
teha'm, this thy 3012; 64.10.
tepi'n, this your 106.35, 41.
tepsti'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.
teli'n, this our 118.12.

tEmā'mis, nephew 106.35; 108.1.
tEms-, tlims-, tEmās-, to paint, to mark 46.2; 86.1.
timsaī's, paint, color (-s, *nominal*).
tEsi'n, nose.
tEsin-, tāsin-, 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$^{\varepsilon}$, *particle indicating surprise* 106.15; 122.11.
ta'āxtī, *particle*, necessarily 60.18; 62.3.
ta$^{\varepsilon}$yā'l, last thing, last possession 40.14, 17.
tawa$^{\varepsilon}$yū, horse.
taha', *particle* rather 156.5, 7.
ta't-, to buy.
taha'talī$^{\varepsilon}$tl, trading post, store, village (-$^{\varepsilon}$tl, *local noun*).
ta'mE, *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$^{\varepsilon}$muqwa, *particle*, to be quiet 58.23; 94.29.
ta'mni, later on 220.6.
ta'msa, plan, idea 134.6 (*related to* tlams-; -a, *verbal noun*).
tas, the, this, that 22.4; 26.3.
tas łits, tsłits, to-day, at present 90.27, 32.
ta$^{\varepsilon}$tsk·-, to pick berries 52.17.
(taqu- . . . -uk^{u}, *see* tqu- . . . -uk^{u}, to look upward, to gaze.)
(taxu-, *see* txu-, to pull.)
taxt-, tāxt-, to change, to take turns 154.22; 182.3.
ta'xtī, *particle*, what?, something 22.4, 6; 26.23 (*related to* tEq).
taltsī's, calf of leg (-s, *nominal*).
tā$^{\varepsilon}$, ta$^{\varepsilon}$, 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'mtEm, hand, claw 118.19, 21; 148.17.
tā'tk·aū, trap (-ū, *instrumental*).
tā'nxtsīyū, wound.
(tāsin-, *see* tEsin-, to show, to point out.)
tā'kutist, spotted (-st, *adjectival*).
tā'lkustl, receptacle JL 75.19, 21 (-ustl, *instrumental*).
tai$^{\varepsilon}$, *particle* only, merely 22.2; 24.17.
tai-, to watch 56.27; 58.5.
tepł-, 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^{n}'hū, *see* tem *and* mu^{n}'hū.)
te'młta, *particle* but, however, still, nevertheless 24.18; 28.23.
Texi'nk·, *proper name* 90.11.
Tēū'lsā, *proper name* 237.30.
tiya'k·łīyū, 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* tlams-).
tūmsa, door.
(timsaī's, paint, color, *see* tEms-.)

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.
tisl-, to recognize 122.31.
tilqu-, tilōqu-, to stagger 80.4.
tilqu-, to land close to shore, to beach 130.14.
(tīyux-, *see* tīxu-, to insist.)
tīyu'xsīyū, force, power (-ū, *instrumental*).
tīūtlhūn-, tīwī't!'wan-, to make, to prepare, to create 34.1; 36.22.
tī'wīt!, creator, maker 108.30, 31.
tīwī't!'wan, object of work, work 126.20, 22.
tīmxum-, tīmīxum-, to make fun of, to jeer, to deride 30.13.
tīt (F), grandparent.
tī^{e}tā, grandparent 78.26; 120.30 (*evidently reduplicated form of* tā^{e}).
tī'k'ext, grandparent 78.32; 150.19.
tīxu-, tīyux-, to insist 100.4, 13; 102.5.
taīk', *particle* nothing but, solely, exclusively 154.15.
taīL-, to rub.
tomi'La, aunt 106.32, 33.
tokłinaī's, wrist (-s, *nominal*).
tō'qwīs, upstream 84.18; 90.2.
(tuwī'-, *see* tū'-, to spill, to pour, to pile.)
tute'łłi (D), boy.
tukłnu-, 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.
tkełłts!-, tkalīłts!-, to burn, to build a fire 58.17; 64.9, 10; 212.1.
tkełłts!ī's, fire, flame 212.19; 214.3 (-s, *nominal*).
tkełłts!ī^{e}st, tkełłts!ī'tsit, partly burned, half-burned 212.30; 214.37 (-st, *adjectival*).
tka'hītist, one-eyed 194.4 (-st, *adjectival*).
(tkalīłts!-, *see* tkełłts!-, to burn, to build a fire.)
tkā'k'īyū, hammer (-ū, *instrumental*).
tkinaī's, relative, tribesman (-s, *nominal*).
tkō'ust, deaf (-st, *adjectival*).
tkōts, niece.
tku- . . -uk^{u}, to swallow 64.22, 23 (-uk^{u}, away, up).
tkwehī', elbow.
tkwam-, to be ignorant 44.13.
tkwa^{e}lī'sla, crab 92.28, 32; 94.31 (-sla, *nominal*).
tkwī'm, hazelnut.
tk'-, to stand up, to rise 88.3; 92.39.
tk'a'mk'ła, 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'aīł-, to menstruate 130.25; 134.11.
tk'lē'lyem, vine-maple.
tqaialt-, to desire, to wish, to like, to prefer 24.3; 26.22.

tqaułī'ts!, pitch wood JL 70.5, 7.
tqē'sa, flour (-a, *verbal noun*).
tqēk·-, to daub, to paint 122.33.
tqēlk·-, tqaīlk·-, tqēlīk·-, tqaīlīk·-, to call, to name 70.25; 86.32.
tqēL-, tqaił-, to weep, to lament, to cry (*pl.*) 126.29; 164.40.
tqē^{n}'sa, board (-a, *verbal noun*).
tqu- . . . -uk^{u}, taqu- . . . -uk^{u}, to look upward, to gaze 126.30; 132.26 (-uk^{u}, away, up).
Tqulma$^{\varepsilon}$k·, *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- . . . . īs hai$^{n\varepsilon}$, t!x- . . . īs hai$^{n\varepsilon}$, 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!EWa'qt, sharp 58.3 (-t, *adjectival*).
t!Eli'l, tooth 148.17; 152.31.
t!awa'yū, plaything, horse 68.20 (-ū, *instrumental*).
t!amn- . . . -auk· īs hai$^{n\varepsilon}$, t!āman-, to be sorry 92.30 (-auk·, inside, between).
t!ams-, 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!axu-, *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!āman-, *see* t!amn-, to be sorry.)
t!ā^{a}'tsa, tāts, maternal uncle.
t!au-, to play, to have fun 34.8; 44.1.
t!auyaī's, fun, game 26.22; 42.25 (-s, *nominal*).
t!ēx, knot of tree 208.24, 25.
t!imū'- . . . -auk· īs hai$^{n\varepsilon}$, to fear 114.12, 14, 15; 228.28 (-auk·, inside, between).
t!iLx-, to gain 150.35.
t!i'łxus, snow; to snow 190.23, 26.
t!ī-, to turn 62.7.
t!ī'-, to throw into fire 142.3; 144.17.
t!īl-, to be hot; to heat 58.19; 80.9.
t!īlī's, metal; to sound like metal 28.7 (-s, *nominal*).
t!iLn-, to lift, to carry 72.2.
t!ōl-, to spatter.
t!x- . . . . īs hai$^{n\varepsilon}$, to think 70.24; 80.19.
t!xu-, t!axu-, to pull 98.36; 100.26.

nEhā'tsītan, 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$^{\varepsilon}$, *particle* where, somewhere 78.9; 214.2.
nā''yEm, already, right away 136.31; 152.22.
nāmk·, *particle* when, whenever 36.23; 38.20.
nā'mk·itxū, right away, at once, immediately 24.11.
(nāmk·s, *see* nāmk· and *mis.*)

nā'tk·[1], 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·, nīk·, *particle* where 26.4; 30.12.
nā'k·eai, na'k·eai, *particle* where 22.13; 26.6; 38.1.
nau'tsxamsla, dish.
nī'i, *particle* something, what? 30.23; 38.6.
nīsk·, far, distant 44.8, 16; 50.23.
nītsk·, *particle* something, what 68.19; 110.31.
nī'tsk·xat, *particle* 144.39.
(nīk·, *see* nak·.)
nīx, thou, thee 30.20; 54.19.
nī'xap, you 28.15.
nī'xapst, ye.
nūns-, to eat 220.4; 48.11.
mEnūnsa$^{\varepsilon}$t', eater.
nūns, 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'nsumxtELī, food, provisions 38.8; 112.2 (-LI, the one that-).
pEnūnsaītl, eating-place, table (-tl, *local noun*).
nūx, slime.
mEnūxstū, snail, slimy.
NLlhā'ltsū, *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$^{\varepsilon}$t', basket-maker (m-, *prefix;* -$^{\varepsilon}$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.
saxtlel-, to open up (anus) JL 65.20; 67.30.
sa'lsxum (D), heart.
sā$^{\varepsilon}$, 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^{a}'nqa, badly, ugly 24.20; 186.6 (-a, *adverbial*).
sā^{a}'nqat, bad, ugly 80.23; 214.31 (-t, *adjectival*).
sā'nqatis, badness, bad quality 218.16 (-s, *nominal*).
(sā'tīyū, 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 *infixed.*)
(sips, *see* sis *and* -p *infixed.*)
(sipstis, *see* sis *and* -pst *infixed.*)

(sipt!-, to dig many holes 144.26; *see* sp-; -t!, *plural object.*)
sipłu-, siPLu-, sūpł-, to slide 60.16.
(simīxu-, *see* simxu-, to lie alongside.)
simp-, to be careful 152.18.
Simtūi'ś, *proper name* 233.35.
simqu-, to cut.
simxu-, simīxu-, 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$^{\varepsilon}$st, fat (-st, *adjectival*).
(silīku-, *see* silku-, they all.)
silō'kut, thin (-t, *adjectival*).
(silōqu-, *see* silqu-, to be cold.)
silō'qwīyū, cold weather, cold wind 62.30, 37; 64.1 (-ū, *instrumental*).
silu-, to fear 62.2.
silku-, silīku-, *particle* they all 24.5, 7; 26.13.
silqu-, silōqu-, to be cold 64.1; 144.3.
si'lqust, cold (-st, *adjectival*).
silqwī'ś, cold season, winter 222.5 (-ś, *nominal*).
silxu-, to melt 64.20.
siL-, sik·!-, to sink 134.27; 146.9, 17 (L-k·!, *consonantic change*).
(siłs, *see* sis *and* -ł *infixed.*)
(siLxas, *see* sis *and* -Lx *infixed.*)
siLxu-, sik·!xu-, to send, to dispatch 154.1; JL 74.12 (L-k·! *consonantic change*).
sī-, saī-, to enter (*pl.*) 104.9; 130.30.
sī-, to roll eyes 100.31.
sīya$^{\varepsilon}$, leg 72.31; 102.15.
sīya$^{\varepsilon}$yust!, trousers (-ust!, *nominal suffix*).
sīpk·, paternal uncle.
sī'pxan, niece 94.34; 96.3.
sī$^{\varepsilon}$t, husband 76.28; 130.6.
sīs-, to buzz 102.13.
Sī'sinqau, *proper name* Salmon River 229.21 (-au, *diminutive*).
sī'q^{u}, abalone shell 94.1, 2.
(sīqul-, *see* squl-, to stand [*plural*].)
sīlk·!u-, to dream 172.21; 176.25.
mEsilk·!ū$^{\varepsilon}$t', a dreamer (m-, *prefix;* -$^{\varepsilon}$t', *nomen actoris*).
sī^{n}'k·Em, red cedar.
(sya'txuwaū, basket; *see* sāyu.)
(suwat-, *see* sūt-, to drop, to let fall.)
(suwałt-, *see* saūłt, fresh, new.)
sūw-, to slip, to slide 132.14, 15; 142.23.
sūwī't, wind 34.1; 94.23.
sūwī'tīyust!, sail (-ust!, *nominal suffix*).
sūpL-, to scrape 98.34.
(sūpł-, *see* sipłu-, to slide.)
sūdā^{a}'st, sūtā^{a}'st, five 22.1; 30.15.
sūtā^{a}'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.
S$^{\varepsilon}$ū'ku, *proper name* 66.18; 70.15.

sū'lha$^{\varepsilon}$k·, grass 82.18; 200.19.
sūłtā$^{\varepsilon}$st, fresh, new 184.31; *see* saūłt (-st, *adjectival*).
sū'łn, grizzly bear 56.15; 60.5.
sū^{n}q!ust-, to feel 52.28; 62.5, 6.
mesū^{n}'q!ustxaya$^{\varepsilon}$t', raccoon (m-, *prefix;* -$^{\varepsilon}$t', *nomen actoris*).
sū^{n}lhak·!-, to dream 34.3; 112.29, 30.
sū^{n}'lhak·łīyū, 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$^{\varepsilon}$, eleven 198.5, 6.
saū'tist tem-axa xe'lk·, twelve 208.12.
saū'tistk·em saū'tist, hundred.
saū'łt, suwałt-, fresh, new 158.24; 160.23 (-t, *adjectival*).
sūłtā$^{\varepsilon}$st, fresh, new.
sūi-, to lower 78.20; 80.8.
s'-, to put, to place 94.34.
s'ai'x, over.
sp-, sp!-, sap-, sāp-, to dig holes 64.28; 118.32.
sipt!-, to dig many holes.
spa$^{\varepsilon}$t, having a hole 190.24 (-t, *adjectival*).
spal, bracelet.
spaī', sp!aī', hole, opening; female organ, vulva 30.4; 60.26; 100.19.
spaīt-, 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'tīyū, comb (-ū, *instrumental*).
stin, our two (*incl.*) 116.20; 122.3.
stink·-, stinīk·-, 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-, sīqul-, 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.
slīyā'kayū, rudder (-ū, *nominal*).

tsenī'sū, ridge of mountain.
tsexaī', partition JL 74.34; 75.7.
tsa$^{\varepsilon}$, very, very much 102.10; 168.9.
tsa'ak·tsik·aū, 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$^{\varepsilon}$ma'sīyū, shadow, ghost 156.34 (-ū, *nominal*).
tsa'mtsū, sign, token, signal, mark 146.27 (-ū, *nominal*).
tsa$^{\varepsilon}$tī, *particle expressing anger, wonder, and astonis hment* 30.3; 56.12.
tsan-, tsān-, to fetch water 106.1, 2.
tsana'łtik·, crippled 94.12.
tsanłtka$^{\varepsilon}$st, 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*).

tɜɹ'kułant, 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.
tsāᶜhī'sxa, exceedingly, very much 56.8; 62.1.
tsāᵃ'mE, very, very much 32.4; 34.7.
tsāᵃmt, elderberry.
tsāms, different 34.12; 124.6.
tsā'mst, different, divergent 34.15; 40.5 (-t, *adjectival*).
tsā'msLī, *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'tstīyū, fish-line (-ū, *instrumental*).
Tsā'tstaīᶜt!, *proper name* 84.27.
tsā'lōs, snipe 74.16.
tsai'hin, right side.
tsɜu'wīyū, surf, breakers 120.37; 168.38.
tsaū'tEn, chisel.
tsau'łīt (D), eyelash.
(tsiyaku- . . . -ukᵘ, *see* tsīk- . . . -ukᵘ, to be home.)
(tsiyaq-, *see* tsīq-, to cut off.)
tsiya'łīyū, horn 56.8.
(tsiyāxu-, *see* tsīⁿxu-, to shake, to tremble, to move.)
tsipstxan-, to tie to a string 104.16.
tsim-, tsam-, tsām-, to try, to attempt, to endeavor, to measure 32.1; 50.22; 196.20
tsimaī's, yard, measure 200.8 (-s, *nominal*).
tsimaᶜma', grasshopper 192.30; 194.1.
(tsimīx-, *see* tsimx-, to work.)
tsimx-, tsimīx-, to work 72.18; 76.22.
tsimī'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 (-t!, *local noun*).
tsisīⁿ't, ripe (-t, *adjectival*).
tsisīⁿ'Lī, bread (-Lī, the one that-).
tsitst-, tsātst-, to fish with pole 84.20, 21.
(tsitsk·!-, *see* tsk·!-, to shoot; *reduplicated*.)
tsitsk·laᶜyaī's, constant shooting 162.3 (-ᶜyaī, *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''talyust!, finger (-ust!, *nominal suffix*).
tsila'młtist, curly (-st, *adjectival*).
tsilā'ts!, flint, bottle.
tsilu'xt, thin (-t, *adjectival*).
tsil'-, tsila'-, tsal'-, to sing 32.6; 60.14.
mEtsilhaᶜt', a singer (m-, *prefix;* -ᶜt', *nomen actoris*).

tsilhū$^{\varepsilon}$na, nasty JL 75.35.
tsilp-, to cut up, to dismember 192.19.
tsi'lxastum, toe.
tsīw-, to hate.
tsī'pstxant!, bridle.
tsīmī'xła, quiver 158.22.
tsīn-, to bury, to cover 44.3; 198.6.
tsīna'a, limb of tree.
tsīs-, tsī^{n}s-, to hop, to jump 102.19; 132.25.
tsīs-, tsaīs-, to divide, to issue, to distribute, to supply, to obtain 66.11; 208.10.
tsī'tsikhanau, spear; to shoot at targets with spear 36.13.
tsī'tsik·!, arrow 38.12; 40.22; *see* tsk·!-, to shoot.
tsī'tsk·!īyust!, gun, revolver 204.26; 212.26 (-ust!, *instrumental*).
ptsītsk·!a$^{\varepsilon}$t', arrow-maker (p-, *prefix;* -$^{\varepsilon}$t', *nomen actoris*).
tsī'tsiqhan-, to play the ball-and-pin game 204.1, 15.
tsī'tsiqhanaū, cup (for ball-and-pin game) 204.16 (-ū, *instrumental*).
łtsE'tsiqhanaūt, ball-and-pin game 36.13; 204.14.
tsī'tsqau-, to shoot at target with spears 46.4; 202.27.
tsī'tsqaū, target for spears 46.6; 202.24 (-ū, *instrumental*).
(tsīku-, *see* tsku-, to dip; to hear, to listen, to understand.)
tsīk- . . . -uk^{u}, tsiyaku- . . . -uk^{u}, to be hoarse 68.16 (-uk^{u}, away, up, at end).
(tsīk·-, *see* tsk·-, to be in horizontal position, to lie.)
tsīq- . . . -uk^{u}, tsaīq- . . . -uk^{u}, tsiyaq-, to cut off, to sever 126.5; 136.33 (-uk^{u}, away, up, at end).
mEtsīqtuwa$^{\varepsilon}$t', he who cuts off heads, executioner (m-, *prefix;* -$^{\varepsilon}$t', *nomen actoris*).
tsīqu-, to laugh, to deride 190.31; JL 75.25.
tsīxut-, to push 196.13.
tsīl, hail, beads.
tsił-, ts!ił-, to split (*tr.*) 118.16; JL 70.4.
tsī^{n}s-, ts!is-, to cook, to prepare, to boil; to ripen 58.24; 64.24; 96.18.
tsī^{n}'k·Em (F), muskrat.
tsī^{n}'k·e, roof, ceiling 126.7; 132.28.
tsī^{n}xu-, tsaī^{n}xu-, tsiyāxu-, to shake, to tremble, to move 32.9; 50.27.
tsaī'sk·!, *particle* alone, self 150.21.
tsaī^{n}xt-, to wake suddenly 58.22.
ts-yaī'tsxatisk· ^{1}Līya$^{\varepsilon}$, *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.
tsūdaī'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.
tsaū'tsūwaū, dice, cards; to play, to throw dice 208.8, 10; 206.35.
łtsaū'tsūwaūt, dice game, throwing dice 148.30; 206.25.
tsūi^{n}xu-, ts!ūi^{n}xu-, to coax, to urge 68.24; 72.28.
tswētł-, to defecate 96.27.
ts'-, to hit (with knife), to stab 152.15.
tshaī'līxt, bow-legged (-t, *adjectival*).

(tspīūt-, *see* tspūit-, to float.)
tspī'ūtEsal, island.
tspīdu-, to float, *see* tspūīt-.
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.
tspūit-, tspīūt-, to float 62.21.
tspūitins-, to fish in bay 112.8.
tska'tina, crane 72.22, 27.
tska^{n}'ka, hat.
tskaila't!ist, crooked (-st, *adjectival*).
tskōl-, to crackle 212.20; 214.7.
tskōlē', forehead.
tskō'ltskōlaū, hoop, wheel (-ū, *instrumental*).
tskō'ltskōlaūk·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*).
tskuł-, to perch 76.34; 156.17.
tskūnt-, tskwanat-, to stoop, to bend down 52.26.
tskūił-, tskūik·!-, to be on top, to ride 92.7 (-k·!-ł, *consonantic change*).
(tskwa-, *see* tsku-, to dip.)
tskwa'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* tskūnt-, to bend down.)
tskwa^{c}k·!, crabapple, apple tree.
(tskwai'salyust!, ear 64.27; 130.38; *see* tsku-; -ust!, *instrumental*.)
tskwīs-, black 86.14, 17.
tskwī'sist, black (-st, *adjectival*).
tskwīts, relative by marriage after death of person causing the relationship.
tsk·-, tsīk·-, to be in horizontal position, to lie 44.6; 64.14.
tsk·it!, resting-place, bed, lair (-t, *local noun*).
tsk·ewī'n, iron *from Chinook jargon* tcikamīn; Tillamook pronunciation tsikawīn).
tsk·exē'yū, string 204.18 (-ū, *instrumental*).
tsk·ila'mxat, camas 88.16, 34.
(tsk·ītū-, *see* tsk·ūit-, to escape, to run away.)
tsk·īt!, resting-place, bed, lair 158.26; 160.23 (*see* tsk·-; -t!, *local noun*).
tsk·i^{n}'-, to bend, to kneel 82.13.
tsk·ī^{n}'tsī, mountain, hill 52.1; 54.8.
tsk·ūit-, tskītū-, to escape, to run away 56.30; 58.1.
tsk·!-, tsitsk·!-, to shoot 60.21; 122.16; *see* tsī'tsik·!, arrow.
tsk·!ī's, tsk·!aī's, shot 128.1; 138.31 (-s, *nominal*).
(tsqayun-, *see* tsqainu-, to travel on water.)
(tsqamaL-, *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-, tsqamł-, tsqamał-, to be foggy 74.11, 12; 94.19.
tsqamłaī's, fog (-s, *nominal*).
tsqax, dog. 158.25
tsqalī'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'wīs, tsqaū'wīs, shouter, rooter, partisan; shouting 44.10; 180.37.
tsqēw-, tsqaīw-, to approach, to come near 58.13; 62.30.
tsqē^{n}x, dog 124.1; 130.7.
tsqēt-, tsqaīt-, to drip 126.26, 31; 138.4.
tsqūnku-, tsqwanku-, tsqunaku-, tsqwīnaku-, to approach, to come near 68.9; 70.11.
tsqūnkwa^{e}ts-slō, close by.
tsqaūs-, to shout, to yell, to cheer 182.7; 200.36.
tsqwa, *particle* necessarily 120.21; 160.17.
(tsqwīnaku-, *see* tsqūnku-, to approach, to come near).
tsxin-, —— 94.5.
tsxiłt-, to wound, to hurt 158.8, 9.
tsxul-, to seize 156.30.
tsxūt-, tsxwat-, to fight 56.29; 158.8.
tsxūit-, to tear 106.7.
tsxū'tit, torn (-t, *adjectival*).
tsxūi'tist, half torn (-st, *adjectival*).
(tsxwat-, *see* tsxūt-, to fight.)
tsxwā'tsxwataut, wrestling JL 68.3.
tsx·ip-, to throw 74.10, 11; 88.30.
(tslayEq-, tsliyaq-, *see* tslīq-, to straighten.)
tslimk·-, to pluck, to pull out 82.17, 24; 104.14.
tslīku-, to lose hold of 192.16.
tslīq-, tslaīq-, tslayEq-, tsliyaq-, to straighten 60.24; 124.20.
tslaī'qa, tsLaī'qa, tsla'yEqa, straight, correctly 34.17; 60.22 (-a, *adverbial*).
tslaī'qast, straight (-st, *adjectival*).
tslōqut-, to pull off, to pluck 94.6.
tslnp-, tslnāp-, to writhe, to twist 64.35.

ts!a^{e}wa, more 82.2; 120.10.
ts!a'ntslina, slime.
ts!ā'ałt, slimy, slick (-t, *adjectival*).
ts!ām, white clay 134.34; 148.4.
Ts!ā^{a}m, *proper name* 218.21.
ts!in-, to tie (a game), to oppose (in a game) 26.11; 28.23.
ts!in-, ts!īn-, to oppose 150.20; 206.3.
ts!ī'nīyū, opponent 198.33, 36.
ts!in- . . . -ū, to close (teeth) 102.23 (-ū, *verbal suffix, by origin designating first person demonstrative*).
ts!inī'x, Oregon fern 224.15, 18.
ts!ins- . . . -auk· īs hai$^{n\epsilon}$, to be repulsive JL 67.29 (-auk·, inside, between).
ts!ilq, female dog, bitch 124.1.
ts!ilxu-, ts!ilōxu-, 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!ił- —— 100.27.
ts!il, hail 230.9.
ts!ō- . . . -slō, tsō- . . . s-le'wī', to watch, to guard, to notice, to cure, to doctor 22.13; 28.8; 30.25.
ts!uū'x, skin (human) 178.22.
ts!ū'ax·au, crab (small) 94.32 (-au, *diminutive*).
ts!ūwī'x, dry (of river), low tide 72.35; 92.1.
ts!ū^{n}-, low tide; to dry 74.4; 86.34; 88.31.

ts!aūwi'stELī-slō, ts!ōya'tELī-slō, ts!ōwiya$^{\varepsilon}$tELī-slō, ts!uwiya$^{\varepsilon}$tELī 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^{a}'st, bushy (-st, *adjectival*).
ts!xu-, to wash, to clean 114.11.

ka'atkEta, chair.
ka'tsits, eel.
kakā'ya$^{\varepsilon}$, duck, bird 76.31; 78.5.
kala'xkala, pot, kettle 96.8; 146.12.
ka^{n}'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.
łku'nkut!īs, bundle 144.16.
kaīkł-, kyakł-, 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'kwalīt!, 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'mk^{u}, sea-otter (*perhaps* mEku'mku$^{\varepsilon}$t').
mEkumkū$^{\varepsilon}$t', runner (m-, *prefix;* -$^{\varepsilon}$t', *nomen actoris*)
mukumūkwalya$^{\varepsilon}$t', runner.
LKu'kumkwaut, running, race JL 68.3.
Kutā'mīyū, *proper name* 148.12; 154.20.
kunī'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*) 134.14; 158.20.
ku'xan, this our two (*excl.*) 78.29; 100.19.
kułi'n, this our 158.25; 164.5.
kus-, to hit on head 106.16.
kusi'ntsi (D), head.
kusildaī's, charcoal 70.19; 74.13 (-s, *nominal*).
kusū'saū, wren 60.1 (-aū, *diminutive*).
kusū$^{\varepsilon}$tsī, bear 52.12, 16; 56.5.
kusnū'nhayust!, nose 58.21; 64.29 (-ust!, *nominal*).
kutsī'tsāl, bow of canoe.
kuxē's, groins 132.2 (-s, *nominal*).
kuxwaā'tū, spruce 208.35.
kul-, kwal-, to reach 78.4; 128.5.
kul$^{\varepsilon}$-, to gather, to pile (*pl.*) 80.10; 92.2.
kul$^{\varepsilon}$aī's, windfall JL 71.11 (-s, *nominal*).
kū'tupa, sweat-house.

kū'k^{u}, kō'k^{u}, shore, away from shore, ocean, middle, west 26.6; 34.4; 60.24.
kūł-, kwał-, to scratch 156.13.
kūi'pūna, fur-seal 92.11, 25; 96.25.
kūit-, kwīd-, kūyad-, to dance (*sing.*) 32.13; 56.5.
kūits-, to dry 130.19; 142.6.
kūints!-, to bait 104.7.
(kūyad-, *see* kūit-, to dance [*sing.*].)
kxai (D), lip, mouth.
kla'mtslem, kla'mslem, earth-people, people from below 94.14; 98.35 (-slem people of-).
kłūit-, kłīūt-, to pierce, to go through 78.4, 19.

kwaā, (?) 94.27.
(kwa'-, *see* k'ū-, 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^{e}s, paint 44.21.
kwa'xalt, white 148.6 (-t, *adjectival*).
(kwal-, *see* kul-, to reach.)
kwa^{e}la'', *particle* how? 88.13; 98.13.
(kwał-, *see* kūł-, to scratch.)
kwā'lem, white cedar.
kwāłn, kwāln, reason, excuse 108.13; 114.4 (-łn, *passive*).
kwē^{e}, kwī^{e}, 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^{e}t!, tears.
kwīyaī^{n}''tū, mosquito.
kwī^{e}tī'yū, clam-shell.
kwī'tsex, feather (for ornamental purposes) 130.1; 140.14.
kwīxa'līyū, waves, breakers.
kwī^{n}''ts!it, steersman 94.5; 170.7 (-t', *nomen actoris*).

k!a'nans, sea-gull 122.5 (-s, *nominal*).
k!ai'st!, club.
k!ins, kqints (D), beard.
k!ū-, k!wa-, to overpower, to harm, to fool, to cheat, to trick, to best 28.16; 30.12.
k!ūi', windfall, dead timber 208.8.

k'ū-, k'wa-, kwa'-, to have intercourse, to cohabit 76.26; 100.18, 19.

(k·ents, *see* k·ets *and* -n *infixed.*)
(k·es, *see* k·is.)
k·ets, *particle* customarily, usually, repeatedly, would 24.21; 26.12.
(k·elts, *see* k·ets *and* -l *infixed.*)
(k·elxats, *see* k·ets *and* -lx *infixed.*)
k·a^{e}, a little while 100.2; 156.3.
(k·a-, k·ā-, *see* k·ea-, to stop, to complete, to finish.)
k·aya'sīyū, horn 46.14; 176.19.
k·a'-, to allow, to permit 136.18; 214.28.
k·amā'sīyū, north wind.
k·anxu-, k·anū'-, k·an'w-, k·in'wa-, to dig 140.13; 156.23.
k·ūn'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·imk·tauk·ink·, January (-k·ink·, season).
k·a′kūhat!, ladder (-t!, *local noun*).
k·a$^{\varepsilon}$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·etīs, assembly, gathering, meeting 108.32 (-s, *nominal*).
k·a′ltsū, heart, mind 40.1; 66.7.
(k·ał-, *see* k·ił-, to wade.)
k·a^{n}′tsūs, a little while 64.15; 68.5.
k·a$^{n\varepsilon}$k·, woodpecker 50.17, 18; 118.28.
k·a^{n}′łits!, sapsucker 118.27.
k·ā′txusk·ink·, November (-k·ink·, season).
k·ā′k·Ematū, story, tradition.
k·ai′ī, ai′ī, *particle* so that, in order that 56.2; 58.5.
(k·au′k·Ets, *see* k·Ets *and* -auk· *infixed.*)
(k·au′k·aiī·, *see* k·aiī *and* -auk· *infixed.*)
(k·au′k·is, *see* k·is *and* -auk· *infixed.*)
(k·au′xaiī, *see* k·ai′ī *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^{n}′k·ełaū, fish-trap 210.12, 13; JL 69.19.
k·eai′sa, *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$^{\varepsilon}$pa, quahog.
k·ep, k·ēp, k·łēp, grandson 122.3; 150.25.
k·exk·-, k·axk·-, to assemble, to gather, to convene, to come together 26.6; 28.18.
k·elī′s, male organ, penis 100.19, 28; JL 69.34 (-s, *nominal*).
k·e^{n}′hīła, 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·istxaū, heirloom, inheritance JL 66.34, 35; 67.17, 18 (*related to* k·ist-).
k·ē^{n}′hist!, fir-tree.
k·iwai′sEmx (D), parting of hair.
k·i′pil, k·ipl (D), liver, navel.
k·i′paīs, 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$^{\varepsilon}$, *particle* perhaps, perchance 72.29; 74.7.
k·imha$^{\varepsilon}$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′mił, aunt.
k·imn-, to light a fire 96.1.
k·ims-, to shut, to close 118.20, 24 (*related to* tims-).
k·imsis, *conditional particle* if, in case 54.4; 174.29, 30.
(k·i′msins, *see* k·i′msis *and* -n *infixed.*)
(k·i′msxas, *see* k·i′msis *and* -x *infixed.*)

k·imx-, to join, to fasten together 146.36; 148.2.
k·i′młī, soon 156.3.
k·inā′q, snake 130.28, 29; 142.17.
k·inā′xaît!, neighbor, tribesman 184.14, 15.
(k·inai′ī, *see* k·ai′ī *and* -n *infixed.*)
(k·i′nauk·s, *see* k·is *and* -auk· *and* -n *infixed.*)
k·inwī, 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·īst-, k·ēst-, to leave, to depart 24.10, 11; 26.17.
(k·i′stis, *see* k·is *and* -st *infixed.*)
k·ikau- . . . -ū, to be thirsty 106.1 (-ū, *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.
k·iluwī′yust!, kettle, water-receptacle (*from* k·i′lū; -ust!, *instrumental*).
(k·ilī‘-, *see* k·il‘-, to dance [*plural*].)
k·i′lū, k·i′lō, water 62.5; 74.34.
k·i′lū-, k·ilwī-, to be inside, to enter, to place (*pl.*) 96.6, 9; 106.40.
k·ilū′t!in, land-otter 52.28; 54.4.
k·i′laū, knee.
k·ilwī′tū, load, weight 120.29.
k·il‘-, k·īl‘-, k·ilī‘-, to dance (*pl.*) 22.9; 24.17.
k·ilhī′, song 154.22.
K·ilxa′mexk·, *proper name* 233, 15.
k·ił-, k·iL-, k·ał-, to wade 46.26; 186.33.
mEk·iLa$^{\varepsilon}$t, crane (m-, *prefix;* -$^{\varepsilon}$t‘, *nomen actoris*).
k·iła$^{\varepsilon}$, k·iLa$^{\varepsilon}$, wedge 118.17.
(k·iłtas, *see* k·is *and* łtā *infixed.*)
(k·iłs, k·łis, *see* k·is *and* -ł *infixed.*)
(k·iLxas, *see* k·is *and* -Lx *infixed.*)
(k·iLxai′ī, *see* k·ai′ī *and* -Lx *infixed.*)
k·ī′yaī, knife 38.16; 120.7.
k·ī′ū^{n}sa, tobacco.
k·īyū^{n}′salyust!, tobacco-pouch 152.35; 154.7 (-ust!, *nominal*).
k·īwā′pā, lower end of ulna.
k·ī‘k·s-, to turn over 190.27, 28 (*from* k·ī^{n}′hī; -k·s, *motion*).
(k·īst-, k·ēst-, *see* k·ist-, to leave, to depart.)
k·īsk· . . . -ū, k·aīsk·- . . . -ū, to feel hungry 82.10; 86.28 (ū, *verbal suffix, first person demonstrative*).
k·ī′k^{u}, over there, at other end, opposite 92.24, 30.
k·īla′ (*voc.*) son 144.3.
k·īlt!x-, to hang around neck, to ornament 92.13.
k·ī^{n}′hī, other side, upside down 32.22.
k·ō′lōkwī$^{\varepsilon}$st, chunky, fat 138.40 (-st, *adjectival*).
(k·u′k^{u}s, *see* k·is *and* -uk^{u} *infixed.*)
(k·u′kuts, *see* k·Ets *and* -uk^{u} *infixed.*)
k·ū′watik·, patch 240.4.
(k·ū′wāl, neighbor; *see* k·ū, k·aū.)
(k·ū′n‘wa, a dug place, hole 158.4, 6; *see* k·anxu-; -a, *nominal.*)

k·ū′k^{u}, south, middle 32.7; 66.8; 142.20.
k·ūk^{u}- . . . -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· īs 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·łis, *see* k·is *and* -ł *infixed.*)
(k.!eais-, *see* leais-, to see, to perceive; k·!-l, *consonantic change.*)
(k·!layāt-, *see* łeait-, to float [*intr.*]; k·!-l, *consonantic change.*)
(k·!laq-; *see* k·liq-, to come ashore.)
(k·!al′-; *see* k·lil′-, to go out, to come out, to emerge.)
k·!ā′wīxāl, oyster.
k·!ē′pau, leaf 214.3; 216.30.
k·!ēts, east, ashore, inland, behind 24.18; 58.1.
k·!ē′tsit-s-hī′tslem, eastern people, Kalapuya Indian.
k·!im-, k·!am-, to stoop, to bend over 142.38.
(k·!in-, *see* łn-, to look; k·!-ł, *consonantic change.*)
(k·!itsx-, *see* łatsx-, to spread; k·!- ł, *consonantic change.*)
k·!iq-, k·!aq-, to come ashore, to land 62.22; 64.5.
k·!iqaī′s, landing, landing-place 82.5 (-s, *nominal*).
(k·!ila′-, *see* k·lil′-, to go out, to come out, to emerge.)
k·!ila′hayū, mouth of river 122.29.
k·!ila^{e}pī, lake 48.12, 17.
(k·!ilxu-; *see* łilxu-, to turn over; k·!-ł, *consonantic change.*)
k·!il′-, k·!al′-, k·!ila′-, 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·!ō′-, *see* lō′-, to climb up, to ascend; k·!- l, *consonantic change*).
(k·!ōqut-, *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·!xwī-, *see* lxwē-, to spear; k·!- l, *consonantic change.*)

qa^{e}, *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′ītł!, goose (wild).
(qayaku-, *see* qaiku-, to look for food at low tide.)
(qaya^{n}ku-, *see* qai^{n}ku-, to harm, to hurt, to spoil.)
qaya^{n}′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*).
qamī′n, in the beginning, long ago 108.9; 112.25.
(qamīl-, qamīł-, *see* qamł-, to be dark.)
(qamk·!-, *see* qamł·, to be dark; k·!-ł, *consonantic change.*)
qaml-, qamāl-, to be bashful, to feel ashamed 50.23, 24; 144.13.

qamL-, qamł-, qamīL-, qamīł-, to be dark 28.5; 30.1; *see* qamk'!-
qamłī'S, night, evening 24.17; 26.13 (-S, *nominal*).
qat-, to dance the murder-dance 70.29.
qat$^{\varepsilon}$-, to shoot at target 36.3; 44.18.
LqatEat, łqatEat, target shooting 36.3, 38.5.
qatEa, target 44.19; 200.19 (-a, *nominal*).
qan-, qēn-, to die 58.27; 70.13.
qan, I 54.9; 110.36.
qanī'nał (*Siuslaw loan-word*) knife 154.17; 156.7.
qanī'x, thou 46.18; 48.29.
qanī'xap, you 38.22.
qanī'xapst, ye.
qa'nhan, I 40.8; 188.5.
qa'nhast, we two (*incl.*).
qa'nha'L, qa'nhał, 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'līm, red paint, ochre 70.19; 74.11.
qa'tsE, he, she, it 92.11; 140.31.
qa'tsaux, they two.
qa'tsiLx, they.
qatsī'lī$^{\varepsilon}$, 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.
qalEmłaī's, curve 96.7 (-s, *nominal*).
qala'msk'ink', qala'minsk'ink', winter season 112.7 (-k'ink', season).
qala$^{\varepsilon}$tis, strength (*related to* qā'alt).
qala'xstet, older, oldest 68.13; 92.37 (-t, *adjectival*).
qalī', qalā', rope 78.22. 23.
(qalī'-, *see* qal'-, to be tired.)
(qalī'x, shouting, yelling; to shout 98.16; 130.12; *see* qalx-.)
(qalīxu-, *see* qalxu-, to hide, to cover.)
qalō'ṇa, 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'-, qalī'-, qēl'-, to be tired 132.15; 142.26.
qalhī'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.
qalpaī'xat, another, second 108.32; 136.8 (-t, *adjectival*).
mEqalpa$^{\varepsilon}$t', cougar (m-, *prefix;* -$^{\varepsilon}$t', *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.
qalī'x, shouting, yelling, to shout.
(qalxā'yaī'-slō, *see* qalxu-, a hiding-place, ambush 68.3, 4.)
qalxā'tsit!, alder 210.1; JL 72.12.
qalxai'sla, mudcat 46.27 (-sla, *nominal*).
qalxu-, qalīxu-, to hide, to cover 96.17; 114.26.
qalxūi'-slō, a hidden place, a secluded spot 96.17, 20; 140.12.
qalxa'yaī'-slō, a hiding-place, ambush 68.3, 4; (-slō, *indefinite place*.)
(qa^{n}yEku-, *see* qai^{n}ku-, 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'wīyū, spoon 146.17 (-ū, *instrumental*).
qā'tit, *particle* some one 76.1.
(qā'tlōu, harpoon 166.30; 168.2; *see* qtl-; -ū, *instrumental*.)
(qā'tlqutla, chain; *see* qtl-.)
qā'nū, sweat-house, sweat-lodge 78.26, 31; 152.30.
qānts, little finger.
qā'sint, younger sister 22.10; 24.6.
qā^{s}'tsE, 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.
qā^{s}'ltE, always, continually 28.23; 40.18.
qai' (D), lip.
qaitī', right away, at once, immediately 62.21; 64.16.
qaitu-, qayūt-, to drop, to leak 64.7.
qai'sī, next year.
qaiku-, 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.
qai^{n}'-, qaī^{n}'-, to be ready, to be prepared, to prepare 26.16; 30.22.
Qai^{n}'hausk', *proper name*.
qai^{n}ku-, qaī^{n}ku-, qaya^{n}ku-, qa^{n}yEku-, to harm, to hurt, to spoil 22.13; 106.16.
(qauwa'x, *see* qaux, high, up, above, top.)
qauwā', *particle* all, every, whole 22.2; 26.22.
qau'wīyū, spoon (-ū, *instrumental*).
qau'wīs, qau'waīs, 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.
qe'-, to be dark 74.14; *see* qē^{n}'-.
qē's, darkness, night 170.11 (-s, *nominal*).
qē-, qaī-, to be light, daylight, dawn, daybreak 24.9; 40.1; 214.38; *see* qē^{n}s.
qē, light, torch 72.23.
qē'ya, light, torchlight 72.25; 132.38.
Lqē'st, łqē'st, Lqē'tsit, morning 90.33; 116.3.
qē't!, 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·īyū, 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.)
qē^{n}'-, to be dark 212.7, 17; 214.19; *see* qe'-.
qē^{n}'hist, dark (-st, *adjectival*).
qē^{n}'hīyū, darkness 108.5.
qē^{n}'s, darkness, night 72.24 (-s, *nominal*).
qē^{n}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.)
qaī', starting-point.
qo'īła, counting-stick 36.22; 38.2 (-a, *nominal*).
qoqō'mūs, chicken-hawk 226.33.
qōma^{c}ts, after, behind, second 82.16; 116.25.
qōmū'qut, blue (-t, *adjectival*).
qōmū'qwīm, bluish 86.39 (-yem, *distribution*).
qōn, digging-stick 140.14.
qōn, blueberries 48.11.
qō'tse, he, she, it 22.14; 56.7.
qō'tsaux, they two 144.14.
qō'tsilx, they.
qōl'-, to go upstream 216.5.
qōu-, to meet, to encounter 128.15.
qō^{n}t-, to chisel, to hew 124.25; 126.2.
qō^{n}'temst!, basket (-t!, *local noun*).
qō^{n}'tīyū, chisel 36.14 (-ū, *instrumental*).
qō^{n}t!-, to drink 104.36.
meqū't!isalīsla, one who abstains from drinking, teetotaller (-sla, *nominal*).
qō^{n}'t!emxt, a drink (-emxt, *verbal noun*).
qō^{n}'q^{u}, 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^{n}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}wī'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^{c}ma, 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'nłīyū, finger-nail.
qwā, *particle* 130.4.
qwān, son, child, boy 66.21; 70.17.

qwē'nin, foam 94.20, 21.
(qwilts-, *see* qūlts-, to challenge.)
qwīma$^{\varepsilon}$ts, roasting-spit.
qwon, I, me 34.4; 42.10.
qwo'nhan, I 122.19.
qwo'nhast, we two (*incl.*).
qwo'nhał, qwo'nhaL, we 28.17; 204.6.
qwo'nxan, we two (*excl.*) 142.8.
qwula'xt, qūla'xt, raven 192.21, 28.
qwul'-, to walk around (*pl.*) 126.13.
qt-, to climb over, to go over 160.33; JL 71.72.
Qtaū', *proper name* 166.1; 172.6.
qtīm, younger sister 142.10.
qtū-, to dance the war-dance 134.33.
qtł-, to hook 168.5.
qatłoū, harpoon 166.30; 168.2 (-ū, *instrumental*).
qā'tłqutła, chain.
(qsa'wa, messenger 36.16; *from* qasū-; -a, *nominal.*)
qsī'qsōut, bitter, sour (-t, *adjectival*).
qsuū't, heavy 52.9, 10 (-t, *adjectival*).
qsū^{n}'wīs, weight (-s, *nominal*).
qxe'nk's, downward 78.2; 80.8 (-k's, *motion*).
qxenk's-, qxaīnk's-, to go downward, to descend 128.29; 140.2.
qlīt-, qlaīt-, to count 38.15; 114.8; 196.9.
qlītū-, to pierce 204.17.
qłō-, to buy JL 72.24.
qłnp-, qłinīp-, to skin 72.3; 130.28.
qł'npa, quiver 82.8; 148.16 (-a, *nominal*).
qł'npayEmxt, fisher 148.16 (-Emxt, *verbal noun*).

qłayūl$^{\varepsilon}$, skunk-cabbage 204.16.
qłaīku-, to be crazy 226.16.
qłul-, qłwēl-, to go upstream 184.35; 186.2 (*related to* qōl'-).
qłulī's, salmon-trout.
qłu'łsin, flea 128.33, 34; 140.4.

xEłtuxs, xē'Ltoxs, south wind 96.24 (-tuxs, *collection*).
(xayas-, *see* xais-, to whisper.)
(xap-, *see* xp-, to jerk.)
xam-, xaīm-, xēm-, to turn back, to return 84.33; 88.21.
(xam, *see* ham, thy.)
xam$^{\varepsilon}$, one 22.1, 2; 36.7.
xamwa$^{\varepsilon}$, xamwa$^{\varepsilon}$lask' saū'tist, nine.
xamwa$^{\varepsilon}$la'sk'e saū'tistk'em saū'tist, ninety.
xama' łīyū, xama' Līyū, mouth 58.21; 64.16,17.
(xama'k'ink'-. *see* xamk'ink'-, to do mischief.)
xa'mnī, 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.

(xatsuwī'ʀ, a start, beginning JL 67.2, 31; *see* xētsu-.)
xaqa'n, I 40.11.
xaqanī'x, thou 46.21; 50.4.
xaqa'tsɛ, 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$^{\varepsilon}$st, wild, terrible (-st, *adjectival*).
xałt!, squirrel.
xāt-, to scratch (with feet) 104.3.
xā'lux, clam-shell 58.19; 134.2.
xā^{n}xwa-, to growl 152.32.
xaipu-, to rub 70.18.
xais-, xayas-, to whisper 96.15.
xe'ɪLk·e, xe'ɪłk·e, well, carefully, guardedly, approximately, distinctly 22.13; 34.12 (*probably related to* xeLk·).
xeld-, to throw (grace-sticks) 210.20.
Lxē'xɛltaūt, the game of grace-sticks 210.18, 19.
xełk·, well, fitting, suitable, truthful; to tell the truth 120.2; 122.28.
xeLk·ī'i, truth.
xeLk·, two 46.7; 68.5.
xe'Lk·tɛmxt, twins, a pair 56.4 (-ɛmxt, *verbal noun*).
xe'Lk· łaqai'st, seven.
xe'Lk· łaqai'stk·em saū'tist, seventy.
xētsu-, to start, to begin moving, to set in motion 24.9; 26.2.
xa'tsuwīs, 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$^{\varepsilon}$t', carpenter, box-maker (p-, *prefix;* -$^{\varepsilon}$t', *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$^{\varepsilon}$tsit!, snipe 94.8, 14.
xū'mstan, girl 188.4, 8.
xūd-, to blow (*of* wind) 190.28; 230.6.
xū'dīyū, xō'dīyū, wind 112.23; 166.15.
xūxu-, wind blows.
xū'nts, the back.
xūs, xū'sī, a little, a few 24.15; 30.1, 8; *see* xūL, xū'LĪ.
xūts, *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'sī.
xaū'sxaū, abalone shell 92.13.
(xwa$^{\varepsilon}$yaī'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, xwī'xwī, paddle 72.8, 9; 94.5.

mEXai-, to paddle.
xwē^{n}s-, to smoke (*intr.*).
xwē^{n}'sīyū, smoke 72.18; 132.32.
xwē^{n}'sīyustl, smoke-hole, chimney 72.13; 142.32 (-ustl, *nominal*).
xp-, xap-, to jerk 84.23.
xsu-, to break wind.
muxsui^{n}'stū, skunk (m-, *prefix*).
xku-, haku-, hāku-, to leave (canoe), to land 72.10; 122.9.
xqu-, haqu-, hū^{n}qu-, 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'dīs, 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.
px·ilmīs-, to go in a certain direction 34.2; 60.21.
x·ilt-, to search, to look for 58.18; 66.21.
x·ilī'dīs, glance, look 126.31 (-s, *nominal*).
x·ī'tsū (D), eyebrow.
xū'la·m-, to travel, to journey 22.4; 40.24 (*related to* x·ilum-).
x·ū'lamītl, road (-tl, *local noun*).

lEqa^{c}lqa'yaū, orphan 150.16; 154.25.
la^{c}wus, yellow-jacket JL 73.4, 30.
łahī-, to love 118.3.
la'k·a, dress, clothes 92.2.
laqs, dress, skirt 132.4; 144.1 (-s, *nominal*).
lalx, brass.
la'ła, mud.
lā^{c}, *particle* what, how, something 30.7; 32.3.
lā^{c}, 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· īs hai^{nc}, to feel glad 38.14; 42.4, 16 (-auk·, inside, between).
lā'tEqłāl, things, property 72.7; 150.1.
lā'tū, bow-string JL 67.18.
(lā'tqat, *see* iltqa^{c}t.)
(lāns, *see* lās *and* -n *infixed*.)
lās, *particle* even, although 56.7; 64.1.
(lā'k·Ents, *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'łta, *particle* because, since, as 54.11.
lā'łtamis (lā'łta + mis), *particle* because 40.12,13; 42.4.
lā'łtas (łā'łta + mis), *particle* because, since 36.1; 38.23.
le'wī', ground, place, world, universe, soil 22.4; 32.2.
le'wī'yustl, wall (-ustl, *nominal*).
lik·a'yEst, lame (-st, *adjectival*).

lik·ai^{n}'s, grave 76.7, 9; 116.5 (-s, *nominal*).
lik·ai'syaît!, graveyard (-t!, *local noun*).
lix·ya$^{\varepsilon}$t', crooked, one-sided 158.11, 12 (-t, *adjectival*).
lī'qłn, action, custom 106.23 (-łn, *passive*).
(lōt-, *see* iltu-, to scare, to frighten.)

l·ō'tsū, *particle*, anyway, just the same, nevertheless 52.25; 68.35.

LEait-, łaait-, to float (*intr.*) 220.18; JL 71, 19; *see* k·łyāt-.
LEais-, to see, to perceive 58.16; 64.3; *see* k·łEais-.
LEik·- . . . -ū īs hai$^{n\varepsilon}$, to have pity, to be merciful 118.30 (-ū, *verbal suffix, first person demonstrative*).
(LEya^{n}'hatsłīt, łEya^{n}'hatsłīt, guessing-game 36.4; 38.5; *see* ya^{n}hatsł-; L-, *prefix;* -t, *suffix.*)
(łEyā'tsit, LEyā'tsit, dweller, resident, inhabitant; people; village 24.2; 28.14; 30.15; *see* īts-.)
łEmūlt!-, to stay behind, to remain JL 66.9, 25; 68.1.
La'īsxam, indignation 220.42 (*see* īL-).
La'ha, glass.
Lahai$^{\varepsilon}$t!, Lhaya't!, deer 54.10; 56.10 (*related to* hā$^{\varepsilon}$t!).
(^{1}Lapīya$^{\varepsilon}$, *see* ^{1}Līya$^{\varepsilon}$, no, *and* -p *infixed.*)
(^{1}Lapstīya$^{\varepsilon}$, *see* ^{1}Līya$^{\varepsilon}$, no, *and* -pst *infixed.*)
łam, Lam-, to split, to come apart, to cut in two 82.24; 170.25, 26.
Lama't, łama't, *particle* half 74.26; 154.21 (-t, *adjectival*).
ła$^{\varepsilon}$mī'sū, La$^{\varepsilon}$mī'su, day-owl 50.3, 7; 132.37.
łamī$^{\varepsilon}$ts, pouch.
ł^{a}amx-, Laamx-, to suit, to fit 46.15, 17; 48.3.
ła'mxadōo, La'mxadū, ła'mxatō, blossoms, children (*pl.*) 22.1; 32.5, 12; 204.16, 17 (-ōo *plural*).
(^{1}Lanīya$^{\varepsilon}$, *see* ^{1}łīya$^{\varepsilon}$, no, *and* -n *infixed.*)
(^{1}Lastīya$^{\varepsilon}$, *see* ^{1}Līya$^{\varepsilon}$, no, *and* -st *infixed.*)
łatsx-, to spread 206.24; 208.23; *see* k·litsx-.
ła'tsxa, spread, place for gambling 154.3, 5 (-a, *nominal*).
ła$^{\varepsilon}$qa$^{\varepsilon}$t, blackberries.
łaqai'st, six 200.26; 208.3.
łaqai'stk·em saū'tist, sixty.
La'qusin, ła'qusin, skin, bark 72.6; 76.11.
(Laq!-, *see* Lq!-, to cross.)
(^{1}Laxaya$^{\varepsilon}$, *see* ^{1}Līya$^{\varepsilon}$, no, *and* -axa *infixed.*)
(^{1}Laxanīya$^{\varepsilon}$, *see* ^{1}Līya$^{\varepsilon}$, no, *and* -xan *infixed.*)
(^{1}Laxīya$^{\varepsilon}$, *see* ^{1}Līya$^{\varepsilon}$, no, *and* -x *infixed.*)
La'xLaxast, broad (-st, *adjectival*).
ł$^{\varepsilon}$alal-, to wobble 148.1.
łałt!, star.
(ła'łxus, *see* łłxus-, to rain.)
(^{1}LaLxīya$^{\varepsilon}$, *see* ^{1}Līya$^{\varepsilon}$, no, *and* -Lx *infixed.*)
(Lapt-, łāpt-, *see* łipt-, to fetch, to take.)
Lā^{a}'mxa, slowly, carefully, stealthily 80.10; 128.21 (-a, *adverbial*).
Lān, łān, ła'ni, Lā'ni, name 34.3; 40.16.
Lā^{a}s, *particle* please!, pray!, let! 60.13; 68.10.
(Lā^{a}'stis, *see* Lā^{a}s *and* -st *infixed.*)
łāqs, wife 212.3.
(łāq!-, *see* Lq!-, to cross.)
Lā'xalt, smooth 84.34 (-t, *adjectival*).
Lā^{a}ł-, to cook, to boil 64.21, 33; 96.9.

(¹Lauk·īya^{e}, *see* ¹Līya^{e}, no, *and* -auk· *infixed.*)
(¹Lauxīya^{e}, *see* ¹Līya^{e}, no, *and* -aux *infixed.*)
łipt-, Lāpt-, łāpt-, to fetch, to take 26.1; 32.24.
Lim-, to whirl 134.28.
(Limaku-, *see* łimku-, to walk to and fro.)
Limī'lxwa, rope.
Limī't, round (-t, *adjectival*).
łimku-, Limaku-, to walk to and fro 72.35, 36; 74.1.
łit (D), bladder.
'Lin, łin, our 40.12, 14; 94.27.
Lin'-, Linā'-, to walk ahead, to take the lead, to lead 158.20.
Linha^{e}ts-slō, ahead.
Lika'tīyū, saw (-ū, *instrumental*).
(łiłīya^{e}, *see* ¹Līya^{e}, no, *and* -ł *infixed.*)
Lī^{e}, łī^{e}, mother 22.3; 78.29; 122.18.
łī'yEqa, tightly JL 73.10 (-a, *adverbial*).
¹Līya^{e}, *particle* no, not 22.6, 13; 28.4 (*related to* īLa-).
łī'wīs, mussels.
łīts, now 144.12.
Lī'k·in, red huckleberries 224.11, 15.
(łī'k·in-, *see* łk·in-, to admonish, to advise, to caution.)
Līq-, to be tight 136.5; 148.5.
Līqxa'mtELī, fastened, tight (-Lī, suffix).
Lī'qayū, roots JL 72.13, 16.
łīqē's, feather 44.6; 54.13; *see* Līx.
Lī'qwayust!, basket, wooden plate (-ust!, *instrumental*).
(Lī'qxamtELī, fastened, tight 98.11; *see* Līq-.)
Līx, tail-feather 104.14, 15; *see* łīqē's.
Līxq-, to pass by 68.12; 120.28.
łīlxu-, to turn over 144.20, 22; *see* k·łilxu-.
łaīhī^{n}'sū, messenger.
Loō'kust, soft (-st, *adjectival*).
Lowa'hayū, mountain 48.23; 50.8 (*from* Lō'-).
(Lowa'sat, łowa'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*).
łōūl-, to forget 144.14.
(łōwīt!-, *see* łōt!-, to enjoy.)
Lō'-, to climb up, to ascend 52.14, 15; 60.8; *see* k·łō'-.
łō'pLpaū, fire-drill (-ū, *instrumental*).
łōt-, to get even, to revenge, to avenge 116.12; 158.1.
łōt!-, łōwīt!-, to enjoy 94.14; 100.30.
mEłī'utst, enjoyable 38.4; 48.25 (-st, *adjectival*).
Lō'nLin, tide.
Lō'sin, hair 120.25, 26; 122.33.
Lōk·, łōk·, head 70.9; 72.15.
Lōq-, łōq-, Laūq-, Lowāq, to dry 92.1; 102.19.
łōqut-, Lōqud-, to take, to catch, to seize 32.20; 38.8; *see* k·łōqut-.
łō'qwa, urine 144.35.
łō'xłōx, bark 208.35; 210.1.
łōl-, to show 158.31; 160.18.
Luu-, to skin 210.31.
Luū', *particle* perhaps, (I) guess 94.27.
łunq!u-, Lunq!u-, to snore JL 71.34, 35.

(łū^{n}ts-, Lū^{n}ts-, *see* łtu-, to bathe, to swim.)
LAŪ'-, *see* LŌ'-, to climb.
(LAŪ'stitūt, pursuer 134.30; *see* ūst-; L-, *prefix;* -t, *suffix.*)
LŪi'kut, quickly 120.5.
(Lhaya't!, *see* Lahai^{e}t!, deer.)
Lhayā'nīyaī's, vision, guardian spirit 174.18; (*see* hain-; L-, *prefix;* -s, *nominal*).
Lhald-, łhalt-, to look on 180.18; 208.6.
Lha'ldit, onlooker, audience 30.2 (-L, *prefix;* -t, *suffix*).
Lpa'xLpax, shoulder blade.
(Lpalū^{n}s-, *see* Lpilsu-, to swim.)
Lpā'al-, to be white 98.39.
(Lpā'PEsxaut, łpā'PEsxaūt, the game of cat's-cradle 36.12; 210.16; (*see* pā'PEsxau-; L-, *prefix;* -t, *suffix.*)
łpā'ka, board.
Lpā'k·st!, pitch, pitchwood 58.18; 64.18.
Lpā^{a}lt, bad, awful (-t, *adjectival*).
(Lpilū^{n}s-, *see* Lpilsu-, to swim.)
łpilt, bad 170.31 (*identical with* Lpā^{a}lt-; -t, *adjectival*).
Lpilsu-, Lpalū^{n}s-, Lpilū^{n}s-, Lpūls-, to swim 58.1; 60.22.
Lpu-, łpu-, to rub 102.15, 16; 210.2.
(Lpū'PEnhaut, łpū'PEnhaūt, shinny game, shinny-player 28.22; 36.3; *see* pū'PEnhau- L-, *prefix;* -t, *suffix.*)
(Lpūls-, *see* Lpilsu-, to swim.)
Lpū^{n}k!u-, to walk behind, to follow 230.19; JL 65.18.
'Ltaha'na, iłta'hana, badly, wrongly 60.20.
łta'hanat, bad, wrong (-t, *adjectival*).
(łtaqu-, *see* łtqu-, to burst [*intr.*].)
łtā^{a}, *particle* but, nevertheless 76.37; 96.4.
LtōWā'sk·, *proper name* 56.2; 58.14, 15.
łtōwaī'-slō, Ltōwaī'-slō, long afterwards 118.16, 17; 120.12.
łtu-, Ltu-, łū^{n}ts-, Lū^{n}ts-, to bathe, to swim 62.21; 92.3.
łtqu-, łtaqu-, to burst (*intr.*) 96.12, 13; 102.16.
Lt!awa'īt, łt!awa'īt, fun, game 38.9; 148.29 (*see* t!au-).
łn-, Ln-, to look 60.16; 74.8; *see* k·lin-.
łtsā^{a}n-, to go after water 226.9; JL 70.9.
łtsimx-, to touch, to pluck 216.6; 224.15, 16.
łtsī'yōnalts (F), brass.
(łtsī'tsiqhanaūt, the ball-and-pin game 36.13; 204.14; *see* tsītsik·; -ł, *prefix;* -t, *suffix.*)
(łtsaū'tsūwaūt, dice game, throwing the dice 148.30; 206.25; *see* tsaū'tsūwaū; ł-, *prefix;* -t, *suffix.*)
łke^{e}yā^{e}tīyū, old salmon, dog-salmon 186.5.
Lku-, łku-, to go down to water 72.2; 86.37.
Lku-, to untie 78.23.
łkums-, to place between teeth, to bite 102.22, 25.
(łku'nkut!īs, bundle 144.16; *see* kink-; ł-, *prefix;* -s, *nominal.*)
(Lku'kumkwaut, running, race JL 68.3; *see* kumku-; ł-, *prefix;* -t, *suffix.*)
łku'xst, light (-st, *adjectival*).
łkwawī'tEm, shoulder.
łkwā^{n}, breast (of man).
łkwī'ntsinst, black 204.31 (-st, *adjectival*).
łkwī'ntsinst, short (-st, *adjectival*).
łkwī'łkwinkaū, bucket (-ū, *instrumental*).

łk!wa'an, LK!wa'an, pipe 152.29; 154.6.
łk!wān-, to smoke (*tr.*) 176.31.
LK·ēt!, bag.
LK·i'mīs, łk·imī's, ice 28.10; 64.2.
łk·in-, łī'k·in-, to admonish, to advise, to caution 38.19.
LK·ilī't!a, fire 80.6; 144.37.
LK·ilī'tayust!, fire-place (-ust!, *nominal*).
LQ-, to boil 96.4.
LQēs, boiling food 64.21, 33 (-s, *nominal*).
(łqaya'tist, partially cut, cut in two 140.6, 7; *see* łqait-; -st, *adjectival.*)
LQam-, łqam-, LQam-, to take along, to gather, to pick, to carry off (*pl.*) 86.35; 94.13.
łqa'mlōtsx, bob-tailed.
LQat$^{\varepsilon}$at, łqat$^{\varepsilon}$at, target shooting 36.3; 38.5 (*see* qat$^{\varepsilon}$-; ł-, *prefix.*)
LQalt-, łqald-, LQalit-, to be sick 116.3, 13.
LQalhī'sxam, sickness, disease 226.16.
LQaldīyaī's, sickness, disease 226.17 (-s, *nominal*).
łqa'łqaut, salal-berries.
łqai-, to break JL 69.11.
łqait-, to cut off 100.20; 134.15.
łqaya'tist, partially cut, cut in two 140.6, 7 (-st, *adjectival*).
łqainū'tsā^{a}nt, short (-t, *adjectival*).
LQētk·-, łqētk·-, to understand, to be an expert, to know 204.13; 206.25 (*probably related to* k·ē'tk·e).
LQē's, boiling (food) 64.21, 33 (*see* LQ-; -s, *nominal*).
(LQē'st, łqē'st, LQē'tsit, morning 90.33; 116.3; *see* qē-.)
LQopu-, to munch 82.13, 21.
łqōu-, LQōu-, LQu-, to wake up 64.21; 88.2; 180.17.
LQō'tsEX, lake 84.13; 166.22.
LQū'ma, clams 92.29.
łqūxu-, LQūxu-, to bet, to stake 24.5, 6; 26.8.
LQū'xwa, LQō'xwa, łqū'xwa, bet, stake 154.15; 198.3.
łqwaaił-, to carry, to pack 152.35.
LQwē'-slō, a deep place, a deep hole 186.14 (-slō, *indefinite place*).
łqt-, to crack, to quake 230.26.
LQX- . . . īs hai$^{n\varepsilon}$, to despair 70.6, 7; 126.17.
LQ!-, łq!-, LaQ!-, łāq!-, to cross 26.20; 28.15.
LX-, to give up, to finish 64.31; 70.7.
LXamn-, LXaman-, to kill 56.27; 126.33.
mELXamnīya$^{\varepsilon}$t', murderer, pelican.
LXamā'nīyū, killing-tool 166.9; 168.12 (-ū, *instrumental*).
LXa'mnīyūt, murderer 126.33.
LXat (-LX- + -t), some 86.14; 94.12.
LXalwa$^{\varepsilon}$na, a mythical being.
LXā, sometimes 202.10; 206.19.
LXā'yats, prairie 88.32; 194.3.
LXā'mEXk·, *proper name* Beaver Creek.
LXā'LXaūyaū-, to whip tops; spinning top 36.12; 208.23, 29.
LXā'LXaūyaūt, the game of spinning tops 36.12; 208.22, 23.
LXau-, to throw 46.4; 72.4; *see* k·!xau-.
LXaut-, to drop (*tr.*) 120.7, 12; *see* k·!xaut-.
(LXē'XEltaūt, the game of grace-sticks 210.18, 19; *see* xeld-.)
LXu-, to find 70.11; 74.5.
LXuu-, to force, to push 192.21.

LXumt-, to tear 72.33.
LXu'mta, beaver 52.18; 66.14.
LXûs-, 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·lxwī-.
LXwē'LXwīyaut, łxwī'łxwīyaūt, the spearing-game 56.25; 148.29, 30.
LXsū-, to drop 118.17.
łła', Lla', *particle* it looks like, as if, apparently, seemingly 144.38, 40.
łlaq!, huckleberries.
łla'xus, Lla'xus, rain 112.19.
Llxus-, łlxus-, ła'łxus, 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.*
-EMTSŪ, *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.*).
-EMTSXAł, *v.* he—us.
-EMTSXAŁAP, *v.* you—us.
*-EMTSXAłAPST, *v.* ye—us.
-EMTSXAłAX, *v.* thou—us.
-EMTSXAłALX, *v.* they—us.
-EMTSXAłAUX, *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.*
-ENTł, *n. distributive.*

a-, *demonstrative.*
-a, *v. prohibitive.*
-a, *n. modal.*
-a, *n. verbal noun.*
-a, *suffixed particle denoting command.*
-aa, *v. transitive future.*
-a$^{\varepsilon}$t, *n. comparative.*
-asī, *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$^{\varepsilon}$, *suffixed particle indicating command.*
-aisī, *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* -aī.
-ī, -ii, *v. transitive future.*
-ī, *nominal.*
-īst, *v. transitive infinitive.*
-aī, *v. inchoative.*
-$^{\varepsilon}$aī, *v. repetitive.*
-aī, *nominal.*
-YEM, *v. transitive.*
-YEM, *n. distributive.*
-YEM, *n. plural.*
-YEMXT, *v. transitive infinitive.*
-ya$^{\varepsilon}$t, *n. comparative.*
-yai$^{\varepsilon}$, *suffixed particle expressing command.*
-$^{\varepsilon}$yaī, *v. repetitive.*
-yuk', *n. ordinal.*

-ōo, *n. plural.*
-ut, *v. accelerative.*
-utx, *v. accelerative.*
-ustł, *n. instrumentality.*
-usx, *v. instrumental.*
-uk^{u}, *suffixed particle* away.
-ux^{u}, *v.* he—thee.
-ux^{u}, *v. indirect object of third person.*
-ū, *v. direct object of second person.*

-ū, *v.* *indirect object of third person.*
-ū, *v.* *neutral.*
-ū, *v.* *accelerative.*
-ū, *v.* *transitional.*
-ū, *n.* *instrumentality.*
-ū, *n.* *plural.*
-ū, *suffixed particle* here.
-ūu, *v.* *transitive future.*
-ūnx, -ūn, *v.* *passive.*
-ūs, *verbal.*
-ūsx, *v.* *neutral.*
-ūsx, *v.* *accelerative.*
-ūsx, *v.* *transitional.*
-aū, *see* -ū.
-aūnx, -aūn, *see* -ūnx, -ūn.
-ūi, *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.*
-msk·, *nominal.*

t-, *demonstrative.*
-t, *v.* *auxiliary.*
-t, *v.* *transitive imperative.*
*-t, *v.* *infinitive.*
-t, *v.* *intransitive infinitive.*
-t, *n.* *adjective.*
-tEmtsūst, *v.* *transitive infinitive.*
-tEmst, *v.* *transitive infinitive.*
-tEmst, *v.* *transitive infinitive.*
-tau, *v.* *plural subject.*
-tīst, *v.* *transitive infinitive.*
-tuxt, *n.* *collective.*
-tuxs, *n.* *collective.*
-tūst, *v.* *transitive infinitive.*
-tnx, *v.* *continuative.*
-tx, *v.* *intransitive.*
-txamtst, *v.* *transitive infinitive.*
-txanx, *v.* *continuative.*
-txūst, *v.* *transitive infinitive.*
-txaīst, *v.* *transitive infinitive.*
-txūnx, -txūn, *v.* *passive.*
-tl, *v.* *plural object.*
-ᵉtl, -tl, *n.* *locality.*
-tlEm, *v.* *transitive.*
-ᵉt', *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.
-nxał, *v.* we—him.
-nxaLx, *v.* he—them.
-nxaLx, *v.* they—him.
*-nxaLxap, *v.* you—them.
*-nxaLxapst, *v.* ye—them.
-nxaLxan, *v.* I—them.
*-nxaLxan, *v.* we two (*excl.*) —them.
*-nxaLxast, *v.* we two (*incl.*) —them.
-nxaLxax, *v.* thou—them.
*-nxaLxał, *v.* we—them.
*-nxaLxaLx, *v.* they—them.
*-nxaLxaux, *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.
*nxauxał, *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.*
-sūwītx, -sūwīx, *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.*
-slō, *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.*
-tsū, *v.* *indirect object of second person.*
-tsūst, *v.* *transitive infinitive.*
-tsx, *v.* *indirect object of first person.*
-tsx, *v.* *continuative.*
-tsLō, *n.* *augmentative.*
-tslilautx, -tslilau, *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.*
-xamst, *v.* *intransitive infinitive.*
-xat, *v.* *transitive imperative.*
-xan, *v.* we two (*excl.*).
-xasx, *v.* *reflexive.*
-xu, *v.* *continuative.*
-xup, *v.* he—you.
-xupał, *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.
-xuł, *v.* we—thee.
-xuLx, *v.* they—thee.
-xwaux, *v.* they two—thee.
-l, *nominal.*
L-, l-, *verbalizing.*
-ł, -'L, *v.* we.
-ł, *nominal.*
-Lī, -łī, *v.* *indirect object of third person.*
-Lī, -łī, *nominal.*
-łtlEnût, *v.* *reciprocal.*
-łtlx, *v.* *reciprocal.*
-łnx, -Lnx, -łn, -Ln; *v.* *passive.*
-Lx, *v.* they.
-Lx, -łx, *v.* *indirect object of third person.*

a, as, is, s.
abalone-shell, sī'q^{u}, xaû'sxaû.
abandon, to, LX-.
abandon hope, to, hintsl- īs hai^{nc}, hintsl- . . . -auk' īs hai^{nc}.
abdomen, qalō'na.
abode, ītsaī's.
above, qau'x, qau'xan.
absent, wa^{c}na'.
absent, to be, pī'-, paī'-.
across the ocean, xwe'naya.
across the river, k'aû, k'û.
action, imī'stis, hīlkwaī's, lī'qln.
active, to be, xup-.
address, yEaī's.
address, to, yās-.
admonish, to, łk'in-.
advise, to, łk'in-.
affirm, to, wustlin-.
after, yai'xtEx, aīs, mis, qōma^{c}ts.
afterwards, īs łtōwaī'-slō, qwa^{c}ma.
again, qalp-.
agree, to, wustlin-, tlams-.
ahead, qau'wīs, LInha^{c}ts-slō.
albeit, lās.
alder, qalxā^{c}tsitl.
alder-berries, tsā^{a}'mt.
alive, to be, sālsx-.
all, ā'mta, hamstī^{c}, silku-, qauwā^{c}.
all over, īs qau'waī'-slō, hau^{c}.
allow, to, k'a'-.
all right, k'eai'sa.
almost, haī^{n}k'.
alone, tsaī'sk'l, xamk'l.
alongside, hak'ī^{n}'hī.
already, ailī'k'ī, nā''yEm.
Alsea, Wusī^{n}'.
also, īta^{c}.
although, lās, lā'k'Ets, lāxs.
always, tla'nûst, qā^{a}'lte.
ambush, qalxa^{c}yaī'-slō.
American, an^{c}ū^{n}'s.
amount, mEqami'ntis.
and, īta^{c}, axa, tem.
anemone, sa'nquk'e.
angry, xa'lxas.
another, qalpaī'xat.
answer, to, wustlin-.
anus, pa'halyustl.
anyway, l'ō'tsū.
apart, to come, xun-, łam-, Lxûs-.
apparently, hata'mE, qa'halt, łla'.
appear, to, uxu-, ōxu-.
appearance, ha'hain, hā'ldEmxus.
approach, to, aûL-, yûł-, tsqēw-, tsqûnku-.
approximately, xe'īLk'e.
April, matsō'kustxusk'ink', tskō'ltskō-laûk'ink'.
armpits, qa'lqal.
arrival, wulī's.
frequent, aya'l^{c}yaī's.
arrive, to, wīl-.
arrow, tsī'tsik'l.
arrow-maker, ptsītsk'la^{c}t'.
arrow point, qē^{c}tl.
arrow shaft, mī'kwa.
as, mis, lā'łta.
as before, halā'tsī.
as if, hata'mE, ta'mE, Lla'.
as soon as, xūts.
ascend, to, LŌ'-.
ashamed, to feel, qaml-.
ashes, pīya^{c}.
ask, to, pxēltsûs-.
assemble, to, k'exk'-.
assembly, k'a'xk'etīs.
assist, to, saw-.
at, īs.
at last, maim-, mu^{n}'hū, tem.
at once, hā'ałqa, nā'mk'itxū, qaitī'.
at that time, ta'ming'ink'.
attempt, to, tsim-.
audience, Lha'ldit.
August, mEłqa'łqautxusk'ink'.
aunt, tomi'La, k'i'mił.
autumn, kā'yūk'ink'.
avenge, to, łōt-.
away, to be, pī'-, paī'-.
awful, Lpā'lt.

back, the, xū'nts.
backwards, yipa^{c}ts-slō.
bad, sā^{a}'nqat, qē'nxst, Lpā^{a}'lt, łpilt, łta'hanat.
bad, to be, sānq-.
bad quality, sā'nqatis.
badly, sā^{a}'nqa, ^{1}Lta'hana.
badly, to fare, mEłīlk'st- . . . -ū īs hai^{nc}.
badness, sā'nqatis.
bag, Lk'lētl.

bait, kunī'ts!.
bait, to, kūints!-.
bar, a, ya'ka, ya$^{\varepsilon}$qa.
bark, LA'qusiu, łō'xłōx.
barrier, ū'yū.
bashful, to be, qaml-.
basket, sa'yū, sya'txuwaū, kā'wil, qō^{n}'TEmst!, LĪ'qwayust!.
basket maker, MEpsa'yūwa$^{\varepsilon}$t'.
bat, wala'k·is.
bathe, to, łtu-.
be, to, īts-.
beach, hak·!ē'tsāl, NEqā'xamxt!.
beach, to, tilqu-.
beads, a$^{\varepsilon}$qayū, tsīl, kumtūi's.
beam, ya'ka, ya$^{\varepsilon}$qa.
bear, cinammon, pa'wint.
grizzly, sū'łn.
black, kusū$^{\varepsilon}$tsī.
beard, kqi'nts, k!ins.
beat, to, tsas-.
beautiful, aqā$^{\varepsilon}$t, maai''tsit, mukwa'ntsit.
beauty, aqā$^{\varepsilon}$tis.
beaver, LXu'mta.
because, lā'łta, lā'łtamis, lā'łtas.
become, to, ūtx-.
bed, tsinū'st!, tsk·īt!.
beginning, qamī'n.
behind, haxū'ts, k·!ēts, qō$^{\varepsilon}$mats, qwa$^{\varepsilon}$ma.
believe, to, k·ts!- . . . -auk· īs hai$^{n\varepsilon}$.
below, qē'xan.
belt, t!a'mxa.
bend down, to, tsk·ī^{n}'-, tskūnt-.
over something, to, k·!im-, k·!am.
berries, PEnī'k·LĪ.
best, to, hahaw , k!ū-.
bet, LQū'xwa.
bet, to, LQūxu-.
better, sa'nxuk·e, xē'łtkwa.
big, a'łtuxt, haihaya$^{\varepsilon}$t.
big, to be, ya'-.
Big River, Nā'tk·itsLō.
bind, to, kink-, qinq-, kinku-.
bird, kakā'ya$^{\varepsilon}$.
bite, to, palhu-, łkums-.
bitter, qsī'qsōut.
black, tskwī'sist, łkwī'ntsinst, qē'nxst.
blackberries, ła$^{\varepsilon}$qa$^{\varepsilon}$t.
bladder, pi'lkauxs, łit.
blanket, tsū'lqu, qaupst!, qampst!.
blind, pxa'stū.
blood, pu'stEX.
blood-money, to pay, pt-.
blossom, ła'mxadō.
blow, to (*tr.*), pū'-, p'u-.
blow, to (of wind), xūd-, xūxu-.
blue, pā'qst, qōmū'qut.
blueberries, qōn.
bluish, qōmū'qwīm.
board, tqē^{n}'sa, łpā'ka.
boat, kwē$^{\varepsilon}$.
bob-tailed, łqa'mlōtsx.
body, hīt.
boil, to, tsī^{n}s-, LĀ^{a}ł-, LQ-.
boiling food, LQē's.
bone, qē'kus.
booty, pa'mint.
both sides, on, hata'hak·.
bottle, tsilā'ts.
boulder, k·!il.
bow, mū'kuts!ū.
bow of canoe, kutsī'tsāl.
bow-legged, tshaī'līxt.
bow-string, lā'tū.
box, xōxL!.
box maker, pxō'xLa$^{\varepsilon}$t'.
boy, ma'hats, tute'łli, qwān.
bracelet, spal.
brain, kwi'tskuts.
brass, la'lx, łtsī'yōnalts.
bread, tsisī^{n}'LĪ.
break, to, tk·is-, xun-, łqai-.
break wind, to, piL-, xsu-.
breakers, tiya'k·!īyū, tsau'wīyū.
breast, łkwā^{n}.
breath, hā^{n}s.
bridle, tsī'pstxant!.
bring, to, spaīt-.
broad, LA'xLaxast.
brother, elder, hā$^{\varepsilon}$t!.
younger, mū'tsik·.
brothers and sisters, hulūi'sūu.
brother-in-law, tema'xt, qu'mhat.
brush aside, to, PEnhū-.
bucket, puū'ya$^{\varepsilon}$, łkwī'łkwinkaū.
buckskin, xa'sil.
build a fire, to, tkEłłts!-.
builder, MEpītsaīsa$^{\varepsilon}$t'.
bundle, łku'nkut!īs.
bur, tā'puxk·in.
burn, to (*tr.*), tkEłłts!-.
burned, partly, tkEłłts!ī$^{\varepsilon}$st.
burst, to, łtqu-.
bury, to, tsīn-.
but, te'młta, łtā^{a}.
butter, pū'st!.

buttocks, pila'tkwayū.
buy, to, ta't-, qłō-.
buzz, to, sīs-, xup-.
buzzard, yā^{n}'ts!is.

calf (of leg), taltsī's.
call, to, wahau'-, tqēlk·-.
call by name, to, tk·in-.
calm, alk·tū-.
camas, tsk·ila'mxat.
camp, to, minst-.
cane, ti'nextsū.
canoe, kwē^{e}.
cap, mayū's.
cards (dice), tsaū'tsūwaū.
careful, to be, simp-.
carefully, ā'qa, mā'alk·sta, xe'īlk·e, lā^{n}'mxa.
carpenter, pxō'xla^{e}t', mepītsaī'sa^{e}t'.
carry, to, t!īln-, spaīt-.
across shoulders, łq, waaił-.
off, to, łqam-.
cascade, ī'pstex.
cat, wā'sis.
catch, to, xilt!-, xunt-, łōqut-.
cat's-cradle game, to play, pā'pesxau-.
cat's-cradle game, lpā'pesxaūt.
cattle, mek·ē'ltsītū..
caution, to, łk·in-.
cedar, wāł.
red, sī^{n}'k·em.
white, kwā'lem.
ceiling, tsī^{n}'k·e.
certainly, k·e'a.
chain, qā't!qut!a.
chair, pa'piltkū^{e}t!, ka'atketa.
challenge, to, qwilts-.
change, to, ūtx-, taxt-.
change of season, wīl-auk· axa s-le'wī'.
charcoal, kusildaī's.
cheat, to, k!ū-.
cheek, kwi'lōl.
cheer, to, tsqaūs-.
chew, to, halk!u-.
chicken hawk, qoqō'mūs.
chief, melana'stīyū, k·eu'ts!.
child, female, pī'yats.
male, ma'hats, qwān.
children, ła'mxadōo.
chimney, xwē^{n}'sīyust!.
chisel, tsau'ten, qō^{n}'tīyū.
chisel, to, qō^{n}t-.
chop wood, to, pxu-.
chunky, k·ōlō'kwi^{e}st.
circle around, to, qalqu-.
clams, lqū'ma.
razor, qaya^{n}'kwal.

clamshell, kwī^{e}tīyū, xā'lux.
claw, tā'mtem.
clear across, tsqā'mt!a.
climb, to, qt-, lō'-.
close, to, tims-, t!ams-, k·ims-.
eyes, to, tsqamL- . . . -auk·.
close by, aūL, tsqūnkwa^{e}ts-slō.
close here, hū^{n}ts.
clothes, la'k·a.
club, k!ai'st!.
coax, to, tsūi^{n}xu-.
cohabit, to, k'ū-.
cold, si'lqust.
cold, to be, silqu-.
cold season, silqwī's.
cold weather, silō'qwīyū.
cold wind, silō'qwīyū.
color, timsaī's.
Columbia River, Mā'lōs.
comb, sā'tīyū.
comb hair, to, st-.
come, to, wīl-, wul-.
come back, to, yāls-.
near, to, tsqūnku-.
out, to, ūxu-, k·!il'-.
together, to, k·exk·-.
companion, płūi's.
complete, to, k·ea-.
completely, ā'mta.
consequently, īs ī'mste.
continually, qā^{e}'lte.
contract, to, sinptu-.
contradict, to, īL-.
convene, to, k·exk·-.
cook, to, tsī^{n}s-, ts!is-, lā^{n}ł-.
coon, mesū^{n}'q!ustxaya^{e}t'.
copulate, to, tepł-.
correctly, tslaī'qa.
cougar, meqalpa^{e}t'.
cough, to, txūtxū-.
count, to, qlīt-, qlaīt-.
counting stick, qo'ił̄a.
country of the souls, wī'līyū.
cousin, hīya^{e}.
cover, to, tsīn-, qalxu-.
cover head, to, hūnk·!-.
coyote, mō'luptsinī'sla.
crab, tkwa^{e}lī'sla.
crabapple, tskwa^{e}k·!.
crack, to, łqt-.
crackle, to, tskōl-.
crane, tska'tina, mek·ila^{e}t'.
crane, sand-hill, pitskulī'nī^{e}.
crawfish, mukwa'ltsit!.
crawl, to, tsūs-, ts!ūs-.

crazy, to be, qłaīku-.
creator, tī'wītł.
creek, nā'tk·au.
crippled, tsana'łtik·.
crooked, tskaila'tłist, lī'x·ya$^{\varepsilon}$t'.
crooked, to be, yulx-.
cross, to, haits-, LQł-.
crosspiece, ya'ka, ya$^{\varepsilon}$qa.
crow, āł.
crown of head, tu'lau, lāpa'tsi.
cry, to, ain-, tqaīL-.
cup (for cup-and-pin game), tsī'tsiqhanaū.
cup-and-pin game, łtsī'tsiqhanaūt.
cup-and-pin game, to play, tsī'tsiqhan-.
curly, tsila'młtist.
curve of a pot, qaLEmłaī's.
custom, qē'k·īyū, lī'qłn.
customarily, k·ETS, k·is.
cut, to, simqu-, łqaitł-.
in two, to, LAM-.
cut in two, łqaya'tist.
cut off, to, tsīq- . . . -uk^{u}, tsaīq- . . . -uk^{u}, łqait-.
open, tk·il-.
up, tsilp-.
cyclone, yEha$^{\varepsilon}$mīyū.

dance, to, kūit-, kwīd-, k·īl'-.
dance the murder-dance, to, qat-, mEtslax-.
dance the war-dance, to, qtū-.
dangerous, mEtsłu'łxust, qē'nxst.
dark, qē^{n}'hist.
dark, to be, qamL-, qe'-, qē^{n}'-.
darkness, qē's, qē^{n}'s, qē^{n}hī'yū.
daub, to, wusn-, tqēk'-.
daughter, pī'yats.
daughter-in-law, ma$^{\varepsilon}$tūn.
dawn, qaī-, qē-.
day, pī'tskum.
day before yesterday, ak·sqa'sk·ī.
daybreak, qaī-, qē-.
daylight, qaī-, qē-.
dead, ha'sk·ist.
dead timber, kłūi'.
deaf, tkō'ust.
December, pEsa'xauk·ink·, pā'pEsxaūsk·ink·.
decide, to, tłams-, k·eaixts-.
deed, hīlkwaī's.
deep hole, LQwē'-slō.
deep place, LQwē'-slō.
deer, maha'laītū, LAhai$^{\varepsilon}$tł.
defecate, to, tswētł-.
dentalia shells, a$^{\varepsilon}$qayū.
depart, to, k·ist-.
deride, to, hahaw-, tīmxum-, tsīqu-.
descend, to, qxenk·s-, qxaīnk·s-.
desire, to, tqaialt-, ai' . . . -ū.
despair, to, hintsł- īs hai$^{n\varepsilon}$, hīntsł- . . . auk· īs hai$^{n\varepsilon}$, LQx- īs hai$^{n\varepsilon}$.
dice, tsaū'tsūwaū.
dice, to throw, kump-.
dice game, łtsaū'tsūwaūt.
die, to, hask·-, qan-.
different, ītsxa$^{\varepsilon}$st, yaī'tsxa$^{\varepsilon}$st, yaī'tsxa$^{\varepsilon}$t, tsāms, tsā'mst, qahal-.
different, to be, ītsx-.
different things, to do, ītsx-.
differently, yaī'tsxa, ma'l'ya.
dig, to, sp-, spłł-, sipłł-, k·anxu-.
dig fern-roots, to, phūlhum-.
roots, waūstł-.
digging-stick, qōn.
dip, to, tsku-.
dirt, hū'pyū.
dirty, mEtsa'ntsinst.
disappear, to, yihu-, yūx-.
disease, LQalhī'sxam, LQaldīyaī's.
dish, nau'tsxamsła.
dismember, to, tsilp-.
dispatch, to, siLxu-, sik·łxu-, qasū-.
distant, nīsk·.
distinctly, xe'īLk·e.
distribute, to, pīts-, tsīs-.
diver, yā'łqultł.
divergent, tsā'mst.
divide, to, pīts-, p'-.
do, to, hīlku-.
doctor, to, mEtsimx-.
dodge, to, k·im-.
dog, tsqax, tsqē^{n}x.
door, pEnī'k·, tū'msa.
downstream, halī'yū.
downward, qxe'nk·s.
drag, to, xqu-.
dream, sū^{n}'lhak·łīyū.
dream, to, sīlk·łu-, sū^{n}'lhak·ł-.
dreamer, mEsilk·łū$^{\varepsilon}$t'.
dress, la'k·a, laqs.
drink, a, qō^{n}'tłEmxt.
drink, to, qō^{n}tł-.
drip, to, tsqaīt-, tsqēt-.
drop, to, sūt-, spu-, sipu-, qaitu-, LXaut-, LXsū-.
dry, LOwa'qat.
dry, to, LōQ-, LaūQ-, kūits-.
duck, kakū'ya$^{\varepsilon}$.
dug place, k·ū'n'wa.
dump, to, tspui-.
dwell, to, īts-.

dweller, łeyā'tsit, LEYĀ'TSIT.
dwelling, ītsaī's.

each, hamstīᵉ.
eagle, mukwa'ltsīᵉt'.
ear, tskwaī'salyust!.
earth, le'wī'.
earth-people, kla'mSLEM, kla'mtSLEM.
east, k·!ēts.
east wind, hak·!ē'ts!īyū.
eastern people, k·!ē'tsit-s-hī'tSLEM.
easy, a'īt.
eat, to, nūns-.
eatables, nū'nsumXTELĪ.
eaten up, nū'nsist.
eater, MENū'nsaᵉt'.
eating-place, PENūnsaī't!
edge of sea, hak·!ē'tsal.
eel, MEła'tint, ka'tsits.
egg, k·i'xwalaus.
eight, psinLX łaqai'st.
eighty, psinLX łaqai'stk·em saū'tist.
elbow, tkWEHĪ'.
eleven, saū'tist tem-axa xamᵉ.
elk, nūns.
emerge, to, k·!il'-.
encounter, to, tink·-, qōu-.
end, to, wul-, tsqamt!-.
endeavor, to, tsim-.
enjoy, to, łōt!-.
enjoyable, MEłī'ūtst.
enormous, hamstī't!
enough, to have, tinhu-.
enter, to, sī-, qaa-, k·ilū-.
enter (boat), to, ku-, qu-.
entirely, ā'mta, hamstīᵉ.
escape, to, tsk·ūit-, qal'k·-.
even, lās, lāxs.
even, to get, łōt-.
even if, lā'k·ETS.
evening, qamłī's.
every, hamstīᵉ, qauwāᵉ.
everywhere, īs qauwaī'-slō, hauᵉ.
exactly, āᵃ'qa.
examine, to, īLt!-, īłt!-.
examiner, MEī'LT!īᵉt'.
exceedingly, īī, yaī'x-auk· īs haiⁿᵉ, tsāᵉhī'sxa.
exclusively, taīk·.
executioner, METSī'qtuwaᵉt'.
expect, to, hant!-.
expert, to be, LQētk·-.
expose, to, k·im-.
eye, haya'nīyust!, k·!īk·.
eyebrow, x·ī'tsū.
eyelash, tsau'łīt.

face, hainaī's.
fail, to, MEłīk·st- . . . ū īs haiⁿᵉ, maᵉn-.
fall, to, yaix-, spu-.
fall, to let, sūt-.
fall out (of hair), to, hūiⁿqu-.
fall over, to, tspuu-.
fancy, to, kunt-.
far, nīsk·.
fast, hā'ałqast, haᵉpist.
fasten, to, k·imx-.
fastened, LĪ'qxamtELĪ.
fat, the, pūst!
fat, mā'k·st, silaᵉst, k·ōlō'kwiᵉst.
father, tāᵉ.
fatigue, qalhī's.
fear, to, t!imū'- . . . -auk· īs haiⁿᵉ, silu-.
fearful, METS!u'lxust.
feather, PELū''PELū, kwī'tsEX, łīqē's.
feather (of tail), LĪ'x(as).
February, wā'sak·ink·, PESA'xauk·ink·.
feel, to, 'k·!-, sūⁿq!ust-.
feel of, to, pk-, pkan-, x·ims-.
feeling, x·ā'msxasxam.
female being, MESha'lsla, mukwaᵉslī, mukwaᵉstELĪ.
female beings, ma'mkuslī, tsa'sidū.
female organ, spaī'.
fence, ū'yū.
fernroots, hū'lhum.
fetch, to, spaīt-, łipt-.
fetch water, to, tsān-.
few, hīⁿsk·.
few, a, xūs, xū'sī, xūL, xū'LĪ.
fifty, sūtāᵃ'stk·em saū'tist.
fight, to, tsxūt-.
fill, to, puu-.
finally, maim-, muⁿ'hū, tem.
find, to, LXU-.
finger, tsila''talyust!
finger (small), qānts.
finger-nail, qwa'nłīyū.
finger-ring, NEHā'tsītan.
finish, to, tsqamt!-, k·ea-, LX-.
fir, pōqᵘ, k·ēⁿ'hist!
fire, tkEłłts!ī's, Lk·ilī't!a.
fire-drill, łō'PLpaū.
fireplace, Lk·ilī't!ayust!
firmament, lāᵉ.
first, qaai'tsk·it, qau'wīs.
first time, hauwī'ist.
fish, tsūdaī's.
fish in bay, to, tspūitins-.
at low tide, to, hīts!ins-.
at night, to, hūⁿsqus-.
with line, to, tsitst-.
fishline, tsā'tstīyū.

fish-net, tsa'ak·tsik·aū.
fish-trap, k·ea^{n}'łk·ełaū.
fisher, tła'xwaīł, qł'npayEmxt.
fistful, qwa'nū'.
fit, to, k·eaixts-, LaamX-.
fitting, xe'Lk·.
five, sūdā^{a}'st.
flame, tkEłłtsłī's.
flash, to, ha^{c}yan-, haya^{c}n-.
flea, mi'k·iLx, qłu'łsin.
flesh, hatsłī'lāl.
flint, tsilā'ts.
float, to, tspūit-, tspīdu-, LEait-.
float up, to, ūxu-.
flounder, hulō'hulō, ma'lmī.
flour, tqē'sa.
flower, hālē'txaū.
fly, to, īł-, yał-, tp-.
foam, qwē'nin.
fog, tsqamłaī's.
foggy, to be, tsqamL-.
follow, to, ūst-, ūstit-, qūm-, Lpū^{n}kłū-.
food, nū'nsumxt, nū'nsumxtELī.
fool, to, kłū-.
foot, yū^{n}'salyust!.
for what reason, īs intsk·ī's, īs ī'mstE, īs lā^{a}, īs lā'tEq, pā'lEn.
force, tīyu'xsīyū.
force, to, LXuu-.
forehead, tskōlē'.
forest, hatsi'lk^{u}, mu'kūtsīyū.
forget, to, łōūl-.
fork, k·ile'st.
forsooth, pqanī'sEX.
forty, tsu'nk·xak·em saū'tist.
forward, yixa^{c}ts-slō.
four, tsū'nk·xatsuxt, tsūnk·x-.
fox, pā'yEm, qa'lqus.
red, tła'xwaīł.
fresh, saū'łt, sūłtā^{a}'st.
friend, hīya^{c}, hī^{c}ye'sa.
frighten, to, iltu-.
frog, wulā'tat.
from across, hak·aū'k·.
from here, hak·ī^{n}'k·ī.
from outside, hapE'nk·.
full, puū't, pūwī'x.
full, to be, puu-.
fun, tłauyaī's, Ltława'īt.
fun, to have, tłau-.
fun, to make, tīmxum-.

gain, tsā'stuxs.
gain, to, tsas-, tłiLx-.
gambler, mī^{n}'tsła^{c}t'.
gambling-place, ła'tsxa.
gambling-stick, yā^{n}'hatsłīyū.
game, tłauyaī's, tsasaī's, Ltława'īt.
game of grace-sticks, to play, xē'xełtaū-.
gather (roots), to, pkōtsit-.
gather, to, kul^{c}-, k·exk·-, łqam-.
gathering, k·a'xk·etīs.
ghost, tsa^{c}ma'sīyū.
gift, pī'tsust!
girl, pī'yats, xū'mstan.
after maturity, tk·a'mk·ła.
give, to, ī'-, pīts-, pt-.
give up, LX-.
glad, to be, aūł- . . . -auk· īs hai^{nc}.
to feel, lā'tEq- . . . -auk· īs hai^{nc}.
glance, x·ilī'dīs.
glass, hāhī'naū, La'ha.
glue, to, mik·!-.
go, to, ai-, aq-, mūatx-, yāx-, yaix-.
after water, łtsān-.
ashore, k·łiq-.
back, yip-.
down to river, Lku-.
downward, qxenk·s-.
home, yā^{a}ls-.
in a certain direction, px·ilmīs-.
out, k·łil'-.
out (of light), tsil-.
through, kłūit-, qut-.
toward, płēx-.
under something, stink·-.
go, to, upstream, qul-, qłwēl-.
west, yikūku-.
and see, phains-.
goal, xwa^{c}yaī't!.
gone, yai'xtEx, yū'xa, wa^{c}, wa^{c}na'.
gone entirely, ā'mtist.
good, aqā^{ac}t.
goodness, aqā^{c}tis.
good quality, aqā^{c}tis.
goose (wild), haha'lū, hāhā'lō, qa'īłt!.
grace-sticks, game of, LXē'xEłtaūt.
gradually, mā'alk·sta.
grandparent, tīt, tī^{c}tā, tī'k·ext.
grandson, k·łēp, k·ēp, k·ep.
grass, sū'lha^{c}k·.
grasshopper, tsima^{c}ma'.
grave, li'k·aī^{n}s..
graveyard, li'k·aisyaī't!.
grease, pūst!.
great, hamstīt!.
great deal, mEqamī'nta.
green, pā'qst.
greeting, pīwī'łns.
groins, kuxē's.

ground, le'wī'.
grow (*intr.*), to, hauq-.
growl, xā^{n}xwa-.
guardedly, xē'īłk·e.
guardian spirit, sū^{n}'lhak·!īyū, LHayā'-nīyaī's.
guess, to, ya^{n}'ts!-.
guessing-game, LEyā^{n}'hatslīt.
guessing-game, to play, ya^{n}'ts!-.
(I) guess, LUū'.
gun, tsī'tsk·!īyust!.

habitually, k·is.
hail, tsīl.
hair, PELū''PELū, LŌ'sin.
half, LAma't.
half-burned, tkEłłts!ī^{e}st.
half-emptied, qū't!ist.
half-torn, tsxūi'tist.
halibut, hulō'hulō.
hammer, tkā'k·īyū.
hand, tā'mtEM.
handful, qwa'nū'.
hang, to, qal-.
hang around neck, to, K·īltx-.
hard, pā'LK·st.
harm, to, k!ū-, qai^{n}'ku-.
harpoon, qā't!ōu.
hat, tska^{n}'ka.
hate, to, tsīw-.
have on, to, k·ts!-.
hawk, k·e^{n}'hīLA.
hazelnut, tkwī'm.
he, qa'tsE, qaqa'tsE, qō'tsE, xaqa'tsE.
he who, ata's.
head, kusi'ntsi, LŌk'.
head-band, mEqa^{e}yātū.
hear, to, tsku-.
heart, sā'lsxum, k·a'łtsū.
heat, to, t!īl-.
heaven, lā^{e}.
heavy, qsuū't.
height, haihaya^{e}tis, qau'xatis.
heirloom, hī'hisxaū, k·ē'k·istxaū.
help, to, saw-.
hence, īs ī'mstE.
here, ha'aits, hak·ī^{n}'k·ī, haī'ts, hū^{n}'k·i.
here!, tū, tūts.
hew, to, qō^{n}t-.
hey!, ahī^{n}'.
hidden place, qalxūi'-slō.
hide, to, 'p-, mEłant-, qalxu-.
hiding-place, qalxa^{e}yaī'-slō.
high, haihaya^{e}t, tsa'kułant, qaux, qau'xan.

hill, tsk·ī^{n}'tsī.
hind quarters, pila'tkwayū.
hit, to, mE'-, mE'-, mEhī^{n}-, mEk·!īn-.
on head, kus-.
with fist, hils-.
with knife, ts'-.
with rock, mEk·ais-.
with stick, paxt!-, quxu-.
hoarse, to be, tsīk- . . . uk^{u}.
hold fast, to, nEq-.
hole, sā'ptxus, k·ū'n'wa.
hole, having a, spa^{e}t.
holes, full of, sa'pt!ist.
hook, to, qt!-.
hoop, tskō'łtskōlaū.
hop, to, tsīs-, tsī^{n}s-.
horizon, lā^{e}.
horizontal position, to be in, tsk·-.
horn, tsiya'łīyū, k·aya'sīyū.
horse, tawa^{e}yū, t!awa'yū.
hot, to be, t!īl-.
house, ītsaī's.
how?, kwa^{e}la', lā^{a}.
however, te'młta.
huckleberries, łła'q!.
red, LĪ'k·in.
human being, hī'tslEM.
hundred, saū'tistk·em saū'tist.
hungry, to feel, k·īs·kī- . . . -ū, k·aīsk·- . . . -ū.
hunt, to, pxamint-, tExu-.
hurriedly, hā'ałqa.
hurt, to, tsxiłt-, qai^{n}ku-.
husband, sī^{e}t.

I, qan, qa'nhan, qaqa'n, qwo'nhan, xaqa'n.
ice, LK·i'mīs.
idea, ta'msa.
if, hak·i'ms, hak·i'msis, s, sis, k·i'msis.
ignorant, to be, tkwam-.
ill, to presage, yea'-.
immediately, nā'mk·itxū, qaitī'.
in, īs.
in case, hak·i'ms, hak·i'msis, sis, k·i'msis.
in this manner, ī'mstE.
in vain, hā^{a}'tsE.
increase, to, mEqamin-.
indeed, ā'a, k·e'a.
Indian, hī'tslEM.
indicate, to, tEsin-.
indignation, LA'īsxam.
inhabitant, łEyā'tsit.
inheritance, k·ē'k·istxaū.

inland, k'łēts.
in order that, k'ai'ī.
inquire, to, pxēltsūs-.
inside, ītsaī's, hatsi'l, hatsi'lk^{u}.
inside, to be, k'ilū-.
insist, to, tīxu-.
intercourse, to have, k'ū-.
interjections.
anā'.
ēē.
hɛn.
hā'ānā.
hehe'.
he^{n}.
hē.
hū.
invite, to, wahau'-, walts-.
iron, tsk'ewī'n.
island, tspī'ūtɛsal.
it, qa'tsɛ, qaqa'tsɛ, qō'tsɛ, xaqa'tsɛ.

January, k'a'k'imk'tauk'ink'.
jealous, mɛla'ī.
jeer, to, tīmxum-.
jerk, to, xp-.
jilt, to, māqax-.
join, to, mik'l-.
journey, ayaī's.
journey, to, ai-, x'ū'lam-.
jump, to, tp-, tsīs-.
July, mɛtsā'mtxusk'ink'.
June, mɛha'lk'atxusk'ink'.
just, hī'k'e.
just the same, l'ō'tsū.

Kalapuya Indian, k'łō'tsit-s-hī'tslɛm.
kettle, kala'xkala, k'iluwī'yustł
kick, to, stqu-.
kill, to, wīl-, lxamn-.
killing-tool, lxamā'nīyū.
kind of, hata'mɛ, mū^{n}'łiī, ta'mɛ.
kindle, to, tkɛłłtsł-.
kingfisher, mɛtsūdā^{c}t'.
kinnikinnic berries, mɛk'ī'lhūtī.
knee, haqū'ntłxus, k'i'laū.
kneel, to, tsk'ī^{n}'-.
knife, kwi'tū, k'ī'yaī, qanī'nał.
knock senseless, to, qant'ū-.
knot (in hair), hūi^{n}'kūis.
knot (in tree), tłēx, qwa'naha.
know, to, mɛłān-, lqētk'-.

ladder, k'a'k'uhatł.
lair, tsk'ī'tł.
lake, k'łī'la^{c}pī, lqō'tsɛx.
lame, pitkwai'st, tsa'ntka^{c}st, lik'a'yɛst.
lament, to, milk'īs-, ain-.
land, to, k'łiq-, xku-.
close to shore, tilqu-.
land-otter, k'ilū'tłin.
landing, k'łiqaī's.
landing-place, k'łiqaī's.
large, a'łtuxt, haihaya^{c}t, tsa'kułant.
large, to be, hai'-.
last possession, ta^{c}yūl.
last thing, ta^{c}yāl.
last year, ak'sqai'sī.
later on, aīs, ta'mni.
laugh, to, tsīqu-.
launch (canoe), to, ku-, qu-.
leader, mɛłana'stīyū.
leaf, k'łō'pau.
leak, to, qaitu-.
lean, px'i'nt, lxwala'st.
leave, to, haqu-, k'ist-.
leave (canoe), to, xku-.
leave (shore), to, yikūku-.
left side, hak'aī'k'-slō.
leg, sīya^{c}.
legend, qō'k'īyū.
lest, hū^{c}tsk'.
let, lā^{n}s.
liar, mɛk'aī'k'ist.
lick, to, haltł-.
lie, to, tsk'-, qal-.
lie alongside, to, simxu-.
face downward, pī^{n}tq-.
face up, tqwaixk'il- . . -auk'.
lift, to, tłīłn-.
light, qē, qē'ya, qē^{n}s.
light, łku'xst.
light, to get, qaī-, qē-.
light fire, to, k'imn-.
lighten, to, ha^{c}yan-, haya^{c}n-.
lightning, haya^{c}na.
like, hata'mɛ, mū^{n}'łiī, ta'mɛ, qahā'ns
like, to, tqaialt-, kunt-.
likewise, īta^{c}, xuna'has.
limb of tree, tsīna'a.
lip, kxai', qai^{c}.
listen, to, tsku-.
little, īlā^{c}st, īlā^{c}tst.
little, a, xūs, xū'sī, xūł, xū'łī.
little while, a, k'a^{c}, k'a^{n}'tsūs.
live, to, īts-.
liver, k'i'pil.
load, tsūlā'qan, k'ilwī'tū, qā'am.
lock of hair, kwi'k'in.
log, paa'wun, kōts.
long afterwards, īłełī'ts, łtōwaī'-slō
long ago, ailī'k'ī, īłełī'ts, qamī'n.

long time, qā^{a}'tsE, qā'tsatis.
look, x·ilī'dīs.
look, to, hān-, hain-, łn-.
for, x·ilt-.
for food at low tide, qaiku-.
in, ilx-.
like, xal-.
on, halt-, Lhald-.
upward, tqu- . . . -uk^{u}.
looks, ha'hain, hā'ldEmxus.
looks like, łła', Lla'.
loosen, to, k·ik!u-.
lose, to, mil'-.
lose hold of, to, tslīku-.
love, to, la'hī-.
lower, to, sūi-.
lunch, mi'łax, mILx.

mad, xa'lxas.
magic power, sā'lsxum.
make, to, tīūt!hūn-.
maker, tī'wīt!.
male being, qā'alt.
mamma, kōs.
man, qā'alt.
many, mEqami'nt.
maple tree, ū'lsin.
March, wā'sak·ink·, tā'psk·ink·, tskō'-ltskōlaūk·ink·.
mark, tsa'mtsū.
mark, to, tEms-.
marks, yā'tst!.
May, matsō'kustxusk·ink·.
maybe, hī^{n}, hī^{n}hū^{n}', hū^{e}tsk·.
me, qwon.
measure, tsimaī's.
measure, to, tsim-.
meat, hatsī'lāl.
medicine-man, pā'lqa, ts!ōwiya^{e}tELī-slō.
meet, to, tink·-, qōu-.
meeting, k·a'xk·etīs.
melt, silxu-.
menstruate, to, tk·aīł-.
menstruation, mEtsłaī'qast.
mention, to, tk·in-.
mention name of dead relative, pālau-.
mercy, to show, LEilk·- . . . -ū īs hai^{ne}.
merely, tai^{e}.
message, ildī's.
messenger, qsa'wa, łaīhī^{n}'sū.
metal, t!ilī's.
middle, kūk^{u}, k·ū'k^{u}.
middle, in the, hahaī'kwauk·, k·ūk^{u}- . . . -auk·.
middle, to be in, haiku- . . . -auk·, hīku- . . . -auk·.
mind, hai^{ne}, k·a'ltsū.
mink, pa'ap!.
mirror, hāhī'naū.
mischief, to do, xamk·ink·-.
misfortune, to have, mEłīlk·st- . . . -ū īs hai^{ne}.
miss (mark), to, hīl-.
mist, pilq!, pila'q!.
moist, k·a^{e}qst.
mole, mEkōtalya^{e}t'.
money, kumtūi's, k·i'nwī.
monster, akī^{n}'.
month, ō'xun.
monthly courses, mEtsłaī'qast.
moon, ō'xun.
more, hīsx, sa'nxuk·e, k·ē'tk·ē, k·ē'k·ē.
moreover, īta^{e}.
morning, LqĒ'st, LqĒ'tst.
mosquito, kwīyaī^{n}'tū.
mother, Lī^{e}.
motion, to set in, xētsu-.
motionless, ā'lik·an.
motionless, to be, alk·-, alk·tū-.
mountain, tsk·ī^{n}'tsī, Lowa'hayū.
mouse, mEī'ldītū.
mouth, kxai, xama'łīyū.
mouth of river, halī'yū, haluwī'yū, haluwī'kī'k·sīyū, k·łila'hayū.
move, to, yaix-, aq-, tsī^{n}xu-, x·ilum-.
move up and down, to, hīł-.
movement, x·ilu'mtxasxam.
moving, to begin, xētsu-.
much, mEqami'nt, qami'nt.
muchly, mEqamī'nta.
mud, la'ła.
mudcat, qalxaī'sla.
multiply, to, mEqamin-.
munch, to, Lqopu-.
murderer, mELxamnīya^{e}t', Lxamnī'yūt.
murderous weapon, Lxamā'nīyū.
muskrat, tsī^{n}'kEm.
mussels, ha'ītō, łī'wīs.
my, a'sin, tE'sin, sin, ku'sin.
myth, qē'k·īyū.

name, Lān, ła'ni.
name, to, tqēlk·-.
narrate, to, āl-.
narrative, qē'k·īyū.
nasty, mEtsa'ntsinst, tsilhū^{e}na.
navel, k·ipl.
near, aūL.
near, to be, yūL-, yūł-.
necessarily, ta'āxtī, tsqwa.
neck, yā'hal.
needle, ya^{e}qayū.

neighbor, k·inā′xaīt!, k·aū, k·ū, k·ū′wāl.
nephew, tEmā′mis.
Nestucca River, nL!hā′ltsū.
net, qā′xat!.
nevertheless, te′młta, l·ō′tsū, łtāᵃ.
new, sūłtāᵉst, saū′łt.
next day, a′ng·ī.
next house, k·aū, k·ū.
next year, qai′sī.
nice, maaī′′tsit.
niece, tkō′ts, sī′pxan.
night, qamłī′s, qē′s, qēⁿ′s.
night owl, ′wa′wāᵉ.
nine, xamwaᵉ, xamwaᵉlask· saū′tist.
ninety, xamwaᵉlask·e saū′tistK·em saū′-tist.
no, ¹Līyaᵉ, waᵉ, waᵉna′.
no matter, lā′xs.
noise, īlī′dīyū, pī′ūsxam.
noise, to make, pīwīsx-.
noisy, to be, pīūsx-, tsāt-.
north, k·a′kᵘ.
north wind, k·ama′sīyū.
nose, tEsi′n, kusnū′nhayust!.
not, waᵉna′, ¹Līyaᵉ.
nothing but, taīk·.
November, k·ā′txusk·ink·.
now, muⁿ′hū, xuna′, xūnā′, łīts.
number, mEqami′ntis.

oak, pō′la.
object of work, tīwī′t!′wan.
obtain, to, tsīs-, xunt-.
occasionally, īs Lxayaī′-slō, īs Lxatowaī′--slō.
ocean, kū′kᵘ, kō′kᵘ, qa′lōs.
ochre, qa′sk·!īm.
October, mEła′lq!atxusk·ink·.
odor, qēⁿx, qēⁿxs, qēxs-, qēⁿ′xas.
offer food, to, tipx-.
often, hauwī′i.
old, mEha′īt.
old man, mEha′īt.
older, qala′xstet.
oldest, qala′xstet.
on, īs.
on his part, xūtsā′·.
on my part, xūtsā′.
once, qaai′tsk·it.
once in a while, amī′ts!ī.
once more, qalp-.
one, qaaī′tsk·it, xamᵉ.
one-eyed, tka′hītist.
one side, on, hata′hak·.
one-sided, lix·yaᵉt′.
onlookers, Lha′ldit.
only, taiᵉ.
open, to, wa′-.
open (of anus), to, sa′xt!el-.
open (eyes), to, hain- . . . -ū.
(mouth), to, ′p-.
(play), to, halq-.
opinion, mahaī′xasxam-auk· īs haiⁿᵉ, mahayaī′s-auk· īs haiⁿᵉ.
opposite, k·ī′ku.
orphan, mEk·aī′nīk·slaū, lEqaᵉlqa′yaū.
other, yaī′tsxast, qahal-.
other end, at, k·ī′ku.
other side, k·īⁿ′hī.
other side, on, hak·aū′k·.
ouch! ī, īī.
our, a′lin, tEłi′n, kułi′n, ′Lin, łin.
our two (*incl.*), a′stin, tE′stin, stin, kū′stin.
our two (*excl.*), ku′xan, xan.
outdoors, pEnī′k·.
outside, pEnī′k·.
over, s′ai′x.
over, to go, qt-.
overpower, to, k!ū-.
overtake, to, qūm-.
over there, k·im, k·ī′ku.
owl, day, łaᵉmī′sū, LaᵉmI′sū.
own, yuxwī′st.
oysters, k·!ā′wīxāl.

pack, tsūlā′qan, qā′am.
pack, to, łqwaaīł-.
paddle, xwē′xwē, xwī′xwī.
paddle, to, mExai-.
paint, pū′xtsū, timsaī′s, kwaᵉs.
paint, red, qa′sk·!īm.
paint, to, tEms-, t!ims-.
pair, a, xe′Lk·tEmxt.
palm of hand, pīl, pi′lauk·.
parent-in-law, makł.
part, to, ik·x-, īk·x-.
part of the body, ha′nak·āl.
partially cut, łqaya′tist.
particles:
ami′stīs, *particle expressing indignation and anger.*
īL, īLa, īLta, *emphatic particle.*
ha.
hā.
hai′ait.
hī′tE, *particle denoting surprise and wonder.*
ta, taᵉ, *particle indicating surprise.*
nī′tsk·xat.
tsaᵉtī, *particle expressing anger, wonder, and astonishment.*

particles—continued.
tsā'msLī.
qa$^{\varepsilon}$, *particle denoting uncertainty.*
qwā.
xuts.
parting of hair, k·iwai'sEmx.
partisan, a, tsqau'wīs.
partition, tsExaī'.
pass by, to, LīXq-.
patch, a, k·ū'watik·.
path, yā'xalī$^{\varepsilon}$t!.
peck at, to, qalts-.
peek in, to, ilx-.
pelican, mElxamnīya$^{\varepsilon}$t'.
penis, k·ełī's.
people, hī'tslEm, łEyā'tsit.
people below, kla'msLEm, kla'mtslEm.
perceive, to, hain-, LEais-.
perch, to, tskuł-.
perchance, hū$^{\varepsilon}$tsk·, k·im$^{\varepsilon}$, k·imha$^{\varepsilon}$k·, hī^{n}, hī^{n}hū^{n}'.
perforation in ear, yEk·aī's.
perform, to, hīlku-.
perhaps, hī^{n}, hī^{n}hū^{n}', hū$^{\varepsilon}$tsk·, ma'aīLī, k·im$^{\varepsilon}$, k·imha$^{\varepsilon}$k·.
period, qā'tsatis.
permit, to, k·a'-.
perpendicular position, to be in, qal-.
person, hī'tsLEm.
pick, to, pkūtsit-, łqam-.
pick berries, to, ta$^{\varepsilon}$tsk·-.
pierce, to, kłūit-, qlītū-.
pile, to, tū'-.
pile up, to, kul$^{\varepsilon}$-.
pine tree, mōlā'xamīyū.
pipe, łk!wa'an.
pitch, Lpā'k·st!, tqaułī'ts!.
pitchwood, Lpā'k·st!.
pity, to have, LEik·- . . . -ū īs hai$^{n\varepsilon}$.
place, milhūdaī's, le'wī'.
place, to, palL-, pk·!-, s'-, k·ilū-.
place between teeth, to, łkums-.
place in front, to, qūis-.
plan, ta'msa..
plate (wooden), LI'qwayust!.
play, to, t!au-.
plaything, t!awa'yū.
please!, ī, ait, hanhū'u, Lā^{a}s.
plenty, qami'nt.
pluck, to, tslōqut-, tslimk·-, łtsimx-.
point out, to, tEsin-.
pole, lā'quns.
poor, puwa$^{\varepsilon}$t.
pot, kala'xkala.
pouch, łamī$^{\varepsilon}$ts.
pour, to, tū'-, tspūt!-, qut-.
power, tīyu'xsīyū.
powerful, pilskwī$^{\varepsilon}$st.
prairie, Lxā'yats.
pray!, ī, hanhū'u, Lā^{a}s.
prefer, to, tqaialt-.
pregnant, mEqa'aīt.
prepare, to, tīūt!hūn-, tsī^{n}s-, ts!is-, qaī^{n}'-.
prepared, to be, qaī^{n}'-.
present, a, pī'tsūst!.
presently, tsłīts.
pretend, to, qa'halt.
pretty, aqā$^{a\varepsilon}$t, maai''tsit, mā'lūkst, mukwa'ntsint.
probably, hī^{n}, hī^{n}hū^{n}'.
proper names:
Ā'sin.
Yā'La.
'Wai'dusk·.
Pū''wīk·.
Mālē'tst.
Muxā'ment.
Texi'nk·.
Tēū'lsā.
Simtūi's.
S$^{\varepsilon}$ū'ku.
Tsā'tstaī$^{\varepsilon}$t!.
Ts!ā^{a}m.
Kutā'mīyū.
K·ilxa'mexk·.
Qai^{n}'hausk·.
Qtau'.
LtōwA'sk·.
property, lā'tEqłāl.
provisions, nū'nsumxt, nū'nsumxtELī.
pull, to, txu-, t!xu-.
pull off, to, tslōqut-.
pull out, to, tslimk·-.
pulling tool, t!a'xust!.
pursue, to, ūstit-.
pursuer, LaŪ'stitūt.
push, to, tsīxut-, Lxuu-.
push aside, to, pEnhū-.
put, to, s'-.
put into play, to, halq-.
put on, to, k·ts!-.
put together, to, mik·!-, mk·!-.

quahog, k·ewa$^{\varepsilon}$pa.
quake, to, łqt-.
quickly, hā'ałqa, LŪi'kut.
quiet, ā'lik·an.
quiet, to be, alk·tū-, ta$^{\varepsilon}$muqwa.
quiver, tsīmī'xła, qł'npa.

rabbit, mEyaī'tsxaut, mEtī'yutxaut!ī.
raccoon, mEt!ōlū$^{\varepsilon}$t', qā'tsū.

race, LKU'kumkwaut.
race track, kumū'kwalīt!.
rain, łla'xus, LLA'xus.
rain, to, LLxus-, łlxus-.
raise, to, halsn-.
raise foot, to, kaīkł-.
raise up, to, hat-.
rat, ka^{n}'ha.
rather, mū^{n}'łiī, taha'.
raven, qwula'xt, qūla'xt.
raw, to be, ī'psin-.
reach, to, kul-.
reach out, to, tsila't-.
ready, to be, k·eaixts-, qai^{n}'-, qaī^{n}'-.
really, MEłā'ntELī.
reason, kwāłn, kwāLN.
receive, to, xunt-.
recently, hauwī'i.
receptacle, tā'lkust!.
recognize, to, tisl-.
recover, to, xunt-.
red, pa'halt, pā'halt.
refuse, to, IL-, īL-.
refuse (marriage), to, mā'qax-.
relative, tkinaī's.
relative (by marriage), hā'kumxus.
relative by marriage after death of person whose marriage established relationship, tskwīts.
remain, to, past-, łEmūlt!-.
remnant, pā'stuwī$^{\varepsilon}$t!.
repeatedly, k·ETS.
resemble, to, xal-.
reside, to, īts-.
residence, ītsaī's.
resident, łEyā'tsit.
rest, to, hai'-.
resting on posts, MEhī'lqtst!Emxt.
resting-place, tsk·ī't!.
return, yā'xau.
return, to, yāls-, xam-.
reveal, to, k·im-.
revenge, to, łōt-.
revolver, tsī'tsk·!īyust!.
ride, to, tskūił-, tskūik·!-.
ridge of mountains, tsENī'sū.
right away, aū'łik·, nā''yEm, nā'mk·itxū, qaitī'.
right side, tsai'hin.
ripe, tsisī^{n}'t.
river. nā'tk·.
road, yā'xalī$^{\varepsilon}$t!, x·ū'lamīt!.
roast on spit, to, tinūtx-, qaxt-.
roasting stick, qwī$^{\varepsilon}$mats.
robin, MEła'hatū.
rock, k·īl.
roll, to, qalp-.
roll eyes, to, sī-.
roll up, to, qaup-.
roof, tsī^{n}'k·e.
rooter, tsqau'wīs.
roots, LĪ'qayū.
roots (dug up), waū'st!aūs.
rope, t!a'xust!, tsuwī'x, qalī', Limi'lxwa.
roseate, sa'nquk·e.
rotten, pELā'qt, pi'lqan.
round, LIMī't.
rub, to, wusn-, taīL-, xaipu-, łpu-.
rudder, SLīyā'k·īyū.
run, to, kumku-.
run away, to, yihū-, tsk·ūit-, qal'K·-.
runner, MEkumkū$^{\varepsilon}$t', mukumū'kwalya$^{\varepsilon}$t'.
running, LKU'kumkwaut.

sail, sūwī'tīyust!.
salalberries, łqa'łqaut.
saliva, tsak·.
salmon, tsūdaī's.
calico, hay$^{\varepsilon}$.
Chinook, MEqau'tsqauts.
old, łke$^{\varepsilon}$yā$^{\varepsilon}$tīyū.
silverside, pEkūi's.
steelhead, hunk!$^{\varepsilon}$, hū^{n}'k!.
trout, q!ulī's.
salmon berries, ha$^{\varepsilon}$li'k·a, matsō'kus, k·i'paīs.
Salmon River, sī'sinqau.
salmon-trap, MEXū'n.
salt, qa'lōs.
sand, nEqā'xamxt!.
sand beach, īnaī's.
sapsucker, k·a^{n}'łits!.
satiated, to be, tinhu-.
satisfied, to be, tinhu-.
save, to, saw-.
saw, Lika'tīyū.
say, to, īlū-, īltist, īlst-, yās-, yāl-, mayEX-.
scalp, kwi'k·in.
scare, to, iltu-.
scoop, to, qwanhut-.
score, to, hū-.
scorn, to, hahaw-.
scratch, to, kūł-.
scream, to, tsqwas-.
screech-owl, yipa$^{\varepsilon}$yūsla.
s'death!, pqanī'sEX.
sea, qa'lōs.
sea-gull, k!a'nans.

sea-lion, mɛhūi^{n}'kūistū, xa'mnī.
sea-otter, mɛkū'mk^{u}, mālē'tst.
seal, xa'mnī.
seal, fur, kūi'pūna.
search, to, x·ilt-.
season, qā'tsatis.
secluded spot, qalxūi'-slō.
second, qalpaī'xat, qōma^{ɛ}ts.
secrete, to, mɛłant-.
see, to, hain-, hān-, LEais-.
see!, hāl.
seemingly, qa'halt, łła'.
seize, to, tsxul-, xilt!-, łōqut-.
self, yu'xwīs, tsaī'sk·!, xamk·!
send, to, siLxu-, sik·!xu-, qasū-.
separate, to, īk·x-.
separately, ī'k·xa, xa'mk·e.
September, tā'pɛk·ink·.
septum, t!a'xus.
set, to (of sun), yikūku-.
seven, xe'Lk·łaqaī'st.
seventy, xe'Lk·łaqai'stk·em saū'tist.
sever, to, tsīq- . . . uk^{u}.
sexual appetite, to have, hitu- . . . -ū
shadow, tsa^{ɛ}ma'sīyū.
shake, to, hīł-, tsī^{n}xu-.
head, aits-.
sharp, t!ɛwa'qt.
she, qa'tsɛ, qaqa'tsɛ, qō'tsɛ, xaqa'tsɛ.
shell, xaū'sxaū.
shinny ball, pū'pɛnhaū, qa'qalpaū.
to play, pūpɛnhau-.
club, pā'xt!īyū.
game, pūpɛnhaūyaī's, Lpū'pɛnhaūt.
-player, Lpū'pɛnhaut.
shirt, hats!ilīyū, qā'qāt!
shoot, to, tsk·!-.
at target, qat^{ɛ}-.
at target with spears, tsī'tsikhanau-, tsī'tsqau-.
shooting (constant), tsitsk·!a^{ɛ}yaī's.
shore, hak·!ē'tsāl, kū'k^{u}.
shore, away from, kū'k^{u}.
shore, on, k·!ēts.
short, łkwīī'ntsinst, łqainū'tsā^{a}nt.
short, to fall, ma^{ɛ}n-.
shot, tsk·!ī's, tsk·!aī's.
should, sis, s.
shoulder, łkwawī'tɛm.
shoulder blade, Lpa'xLpax.
shout, to, haha-, 'wal'-, tsqaūs-, qalx-.
shouter, tsqau'wīs; tsqaū'wīs.
shouting, 'walā', 'wa'lhaīt!, pīwī'łns, tsqau'wīs, qalī'x.
show, to, istik·-, ūxu-, ptu-, pt!u-, tɛsin-, tsin-, k·im-, xat-, łōl-.
shuffle, xāt-.
shut, to, tims-, t!ams-, k·ims-.
eyes, tsqamL- . . . -auk·.
sick, to be, Lqalt-, łqad-.
sickness, Lqalhī'sxam, Lqaldīyaī's.
sideways, hila^{ɛ}ts-slō.
sign, tsa'mtsū, yā'tst!.
signal, tsa'mtsū.
Siletz River, nā'tk·itsLō.
similar, imstī't.
similarly, halā'tsī, mū^{n}'liī.
since, mis, lā'łta, lā'łtas.
sinew, hī^{n}q!.
sing, to, tsil'-, k·īl'-.
singer, mɛtsilha^{ɛ}t'.
sink, to, siL-, sik·!-.
sister, hū^{ɛ}l.
elder, sā^{ɛ}.
younger, qā'sint, qtīm.
sister-in-law, tema'xt, temxt.
sit, to, pil-, piltku-.
Siuslaw River, Kwas.
six, łaqaī'st.
sixty, łaqai'stk·em saū'tist.
size, haihaya^{ɛ}tis.
skate, hulō'hulō.
skin, La'qusin.
skin, to, qłnp-, Luu-.
skirt, laqs.
skunk, pā^{ɛ}lis, muxsūi^{n}'stū.
-cabbage, qlayū^{ɛ}l.
sky, qau'xan, lā^{ɛ}.
slave, psayā^{n}'sal.
sleep, to, atsk·-, atskwīxu-, tsinsu-.
sleepy, to feel, ātskuyuxu- . . . īs hai^{nɛ}.
slide, to, sipłu-, sūw-, stilk·-.
slime, nūx.
slink, to, stink·-.
slip, to, sūw-.
slouch, to, stink·-.
slow, mā'lk·st.
slowly, mā'lk·sta, lā^{a}'mxa.
small, īlā^{ɛ}st, īlā^{ɛ}tst.
small, to be, īl-.
smart (of eyes), to, tsqais-.
smell, qē^{n}'xas, qē^{n}x, qē^{n}xs.
smell, to, 'k·!-.
smelt, tsalx.
smoke, to (*tr.*), łk!wān-.
smoke, to (*intr.*), xwē^{n}s-.
smoke, xwē^{n}'sīyū.
smoke-hole, xwē^{n}'sīyust!.
smooth, Lā'xalt.
snag, paa'wun.
snail, pa'lkun, mɛnū'xstū.
snake, k·inā'q.

sniff, to, hałt-, hak·!t-.
snipe, tsā'lōs, xulpa^{e}tsit!.
snore, to, łunq!u-.
snow, t!i'łxus.
so, tem.
so that, k·ai'ī.
soft, Loō'kust.
sole, hulō'hulō.
sole of foot, yū^{n}'salyust!.
solely, taīk·.
some, Lxat.
somebody, ū'k·eai, ūk·, qaū.
someone, sqa'tit, qā'tit.
something, intsk·ī's, ta'xtī, tEq, lā^{a}, lā'tEq, nī'i, nītsk·.
sometimes, īs łtōwaī'-slō, īs Lxayaī'-slō, īs Lxatowaī'-slō, Lxā.
somewhere, nā, na^{e}.
son, qwān, k·ila'.
son-in-law, mūn.
song, tsila'ha, tsilha', k·ilhī'.
soon, k·i'młī.
sore, a, miltqaī's.
sore, pi'lqan.
sorry, to be, t!amn- . . . -auk· īs hai^{ne}.
sound, ildī's, īltī's, hai^{ne}, pī'ūsxam.
sound, to, pīūsx-.
sound like metal, to, t!ilīs-.
sour, qsī'qsōut.
south, k·ū'k^{u}.
south wind, xE'łtuxs, xē'Ltoxs.
spatter, t!ōl-.
spawning-grounds, walt!.
speak, to, āl-, mayEx-, ilu-, īlu-, īlt-, īlst-, īltist-, yEa-, yās-, yāl-, yōl-.
spear, pEsā'x, lā'quns.
spear, to, mEk·!īn-, Lxwē-, Lxuī-.
spearing-game, Lxwē'Lxwīyaūt.
speech, ildī's, īltī's, īlī'dīyū, yEaī'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's Lxaūyaūt.
spirit, sū^{n}'lhak·!īyū.
spit, to, stustu-.
split, to, wuq-, tk·il-, tsīł-, ts!īł-, Lam-, łam-.
spoil, to, qaī^{n}ku-.
spoon, qā'wīyū, qau'wīyū.
spotted, tEkwa'nkust, tā'kutist.
spout, to, xup-.
spread, to, p'-, łatsx-.
spread, a, ła'tsxa.
spruce, kuxwaā'tū.
squirrel, xałt!.
stab, to, ts'-.
stagger, to, tilqu-.
stake, tsā'stuxs, xwa^{e}yaī't!, Lqū'xwa.
stake, to, łqūxu-, Lqūxu-.
stand, to, płu-, squl-.
stand up, to, tk·-.
star, la'łt!.
start, ayaī's, xatsuwī's.
start, to, xētsu-.
starting-point, qaī'.
stay, to, īts-.
stay behind, to, łEmūlt!-.
steal, to, k·inst-.
stealthily, Lā'mxa.
steersman, kwī^{n}''ts!it.
stick, kō'x^{u}, kū'x^{u}, pō'k·pEk·t!, ti'nExtsū.
stick, to, palL-.
in, tukłnu-.
out, istik·-, īstik·-, ptu-, pt!u-, tsin-.
up, qū^{n}x-.
still, te'młta, yu'xū.
stilt walking, tskwā'tskwahalaūt.
stilts, tskwā'tskwahalaūt.
stomach, qalō'na.
stone, k·!īl.
stoop, to, tskūnt-, k·!im-.
stop, to, alk·-, wīl-, płu-, k·ea-.
store, taha'talī^{e}t!.
storm, to, sūslō-.
story, k·ā'k·Ematu, qēk·īyū.
stout, mā'k·st.
straight, ā'qa, tslaī'qa, tslaī'qast, yā'qa.
straighten out, to, tslīq-, tslaīq-.
stream, nā'tk·.
strength, pilskwī^{e}stis, qala^{e}tis.
strike, to, mE'-, mEhī^{n}-.
with rock, mEk·ais-.
with stick, paxt!-
string, tsk·exē'yū, pā'pEsxaū.
strong, pilskwī^{e}st.
sturgeon, mEqaū't.
submerge, sl-, sL-.
-uch, imstī't, hamstī't!
such a size!, hamstī^{e}t!atis.
such a thing, ī'stEkwāl.
suddenly, amī'ts!ī, hā'ałqa.
suit, to, ł^{a}amx-, Laamx-.
suitable, xe'Lk·.
summer, pī'tskumsk·.
sun, pī'tskum.
supernatural power, sū^{n}'lhak·!īyū.
supply, to, tsīs-.
surely, k·e'a.
surf, tiya'k·!īyū, tsLu'wīyū.

surface, hainaī's.
survive, to, past-, sālsx-.
survivor, pā'stuwī^{e}t!
suspect, to, paūk·u-.
suspended, to be, qal-.
swallow, to, tku- . . . -uk^{u}.
swamp grass, tsaai'ts.
swan (black), haha'lū, hāhā'lō.
(white), qō^{n}'q^{u}.
sweat-house, kū'tupa, qā'nū.
sweat-lodge, qā'nū.
swell, to, p'u-, qūn'-.
swift, ha^{e}pist, hā^{a}'łqa^{e}st.
swiftness, ha^{e}pistis.
swim, LpîlsuE, łtu-, Ltu-.
swim (of fish), to, xūp-.

table, pENū'nsaīt!
tail (of fish), sa'qal, sa'qau.
(of quadrupeds), tsā'mtsū.
take, to, łipt-, łōqut-.
along, spaīt-, txan-, łqam-, Lqam-.
care of, halsn-.
off, yux-, yūx-.
out, halq-.
the lead, Lin'-.
up a game, qalm-.
talk, ildī's, īltī's, ·īlī'dīyū, yEaī's, yūl, yōl.
talk, to, īld-, īlt-, yōl-, yūl-.
tall, a'łtuxt, tsa'kułant.
tally, to, hū-.
tame, sEmī'ist.
target, qat^{e}a.
target for spears, tsī'tsqaū.
terget shooting, Lqat^{e}at.
tear, to, tsxūit-, Lxumt-, Lxūs-.
tears, kwilkwī^{e}t!.
teetotaller, mEqū't!isalī'sla.
telephone, īlī'dīyū.
tell, to, āl-, yEa-, yās-.
ten, saū'tist.
terrible, hamstīt!, xalxsa^{e}st.
that is, as, tas, kus, kwas.
that much, hī'tEqłns.
that one, ata's, antū'u.
that there, antū'u.
the, as, tas, s, is, kus, kwas.
thee, nīx.
then, mu^{n}'hū, tem.
there, k·im.
there!, hāl.
therefore, īs ī'mstE.
they, silku-, qa'tsiLx, qō'tsiLx.
they two, qō'tsaux, qa'tsaux.
thick, mEłā^{a}'nt.
thigh, wu'lhaīs.
thimbleberry-bush, muū'lqayEm.
thin, px·i'nt, silō'kut, tsilu'xt, Lxwala'st.
things, lā'tEqłāl.
think, to, ma'- . . . -auk· īs hai^{ne}, tx-īs hai^{ne}, t!x- īs hai^{ne}.
thirsty, to be, k·ikau- . . . -ū.
thirty, psi'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'łin.
this our two, a'stin.
thou, nīx, qanī'x, xaqanī'x.
thought, hai^{ne}, mahaī'xasxam-auk· īs hai^{ne}, mahayaī's-auk· īs hai^{ne}.
three, psinLx.
throw, to, pilts!-, tsx·ip-, Lxau-.
throw grace-sticks, to, xeld-.
throw into fire, to, t!ī'-.
throwing the dice, łtsaū'tsūwaut.
thunder, yū'łtsuxs.
thunderbird, yū'łtsuxs.
thus, ī'mstE.
thy, ham, xam, tEha'm, kuha'm, kuxa'm.
tie, to, kink-, qinq-, kunk^{u}-.
hair in a knot, hūi^{n}ku-.
to a string, tsipstxan-.
tide, LŌ'nLin.
tight, to be, Līq-.
tightly, łī'yEqa.
timber, mu'kutsīyū.
timber, dead, k!ūi'.
tired, to be, qal'-.
tired feeling, qalhī's.
to, īs.
tobacco, k·ī'ū^{n}sa.
tobacco-pouch, k·īyū^{n}'salyust!.
to-day, tas łīts, tsłī'ts.
toe, tsi'lxastum.
together, k·a'xk·e.
toilet, pkō'sxat!.
token, tsa'mtsū.
to-morrow, a'ng·ī, aīs a'ng·ī.
tongue, stila'k·ayust!.
tools, tsimī'xayū.
tooth, t!Eli'l.
top, qaux.
top, to be on, tskūił-, tskūik·!-.
topple, to, tspuu-.
torch, qē.
torchlight, qē'ya.

torn, tsxū'tit.
touch, to, yaq-, 'k·!-, pk-, pk·!-, x·ims-, łtsimx-.
tough, pā'ʟk·st.
tracks, yai'xaīᵉt!.
tradition, k·ā'k·ᴇmatū, qē'k·īyū.
trail, yā'xalīᵉt!.
trample, to, yu'wat!ī!-.
trap, tā'tk·aū, tᴇ'xwa.
trap, to, tᴇxu-.
travel, to, x·ūlam-.
about, yūku-.
in water, tsqainu-.
tree, kōts, kō'xᵘ.
tremble, to, tsīⁿxu-, tsaīⁿxu-.
tribe, milhūdaī's.
tribesman, tkinaī's, k·inā'xaīt!.
trick, to, k!ū-.
trip, ayaī's.
trousers, sīyaᵉyust!.
trout, pᴇnī'ts!ī.
truth, xeʟk·ī'i.
truth, to tell, xeʟk-.
truthful, xe'ʟk·.
try, to, tsim-.
tule reed, inī'yū.
turn, xuna', xūnā'.
turn, to, t!ī-.
turn back, to, yip-, xam-.
turn into, to, ūtx-.
turn over, to, k·ī'k·s-, łīlxu-, k·!ilxu-.
turn over on back, to, qaxt!-.
turns, to take, taxt-.
twelve, saū'tist tem-axa xe'ʟk·.
twenty, tsūm saū'tist.
twice, tsum, ts!um, tsūm.
twins, xe'ʟk·tᴇmxt.
twist, to, yulx-.
two, xe'ʟk·.

ugly, mᴇtsa'ntsinst, sāᵃ'nqa, sāᵃ'nqat, qē'nxst.
ugly, to be, sānq-.
ulna, lower end of, k·īwā'pā.
Umpqua, Tqulmaᵉk·.
uncle, maternal, t!āᵃtsa, tāts.
uncle, paternal, sīpk·.
uncover, to, halq-.
under, qē'xan.
underneath, qē'xan.
understand, to, tsku-, ʟqētk·-, łqētk·-.
underworld, wī'līyū.
unfasten, to, k·ik!u-.
universe, le'wī'.
unleash, to, k·ik!u-.
untie, to, k·ik!u-, ʟku-.
until, aīs.
up, qaux, qau'xan.
upon, īs.
upright position, to be in, płu-, squl-.
upset, to, tspui-.
upside down, k·īⁿ'hī.
upstream, hatō'qwīyū, tō'qwīs.
urge, to, tsūiⁿxu-.
urinate, to, pkōs-.
urine, pkōs, pkūs, łō'qwa.
usually, k·ᴇts, k·is.
utensils, tsimī'xayū.

vainly, hāᵃ'tsᴇ.
valuable, mᴇayai'st.
various, ītsxaᵉst, yai'tsxaᵉst, yaī'tsxaᵉt.
variously, yaī'tsxa.
velocity, haᵉpistis.
very, tsaᵉ, tsāᵃ'mᴇ.
very much, yaī'x-auk· īs haiⁿᵉ, tsāᵃ'mᴇ, tsaᵉ, tsāᵉhī'sxa.
very well, k·eai'sa.
village, taha'talīᵉt!, łᴇyā'tsit.
vine maple, tk·!ē'lyᴇm.
vision, ʟhayā'nīyaī's.
visit, to, p!ēx-.
vomit, to, xwas-.
vulture, mī'q!u.
vulva, spaī', xa'lxas.

wade, to, k·ił-, k·iʟ-.
wagon, hūⁿ'qutxayū.
wail, to, ain-, 'wal'-, milk·īs-.
wailing, 'walā', 'wa'lhaītᵉ.
wait, to, hant!-, mānt-.
wake suddenly, tsaīⁿxt-.
wake up, to, ʟqu, ʟqōu-.
walk ahead, to, ʟin'-.
around, tskwahal-, qwul'-.
behind, ʟpūⁿk!u-.
on stilts, tskwahal-.
in a circle, qalqu-.
to and from, łimku-.
upstream, qōl'-.
wall, le'wī'yust!.
war, nᴇka'xus.
warfare, nᴇka'xus.
warm, to be, pīłu-, tqulk·-.
watch, to, halt-, psank·tsū-, tai-, pqaitxan-.
water, k·i'lū.
water receptacle, k·iluwī'yust!.
waterfall, ī'pstᴇx.
waves, kwīxa'līyū.

we, qa'nha'L, qa'nhał, qwo'nha'L, qwo'-nhał.
we two (*incl.*), qwo'nhast, qa'nhast.
we two (*excl.*), qa'nxan, qwo'nxan, xan.
wear, to, k·ts!-.
weasel, sū'stsEmxt.
wedge, k·iła^{e}, k·iLa^{e}.
weep, to, ain-, tqaīL-.
weight, k·ilwī'tū, qsū^{n}'wīs.
well, ā^{a}qa, xe'īLk·e, xe'Lk·.
well, to be, aq-.
well!, aū.
west, kū'k^{u}, kō'k^{u}.
west wind, hakō'kwīyū.
wet, k·a^{e}qst.
whale, ma'lkuts, ma'lkwits, xa'mnī.
what, nītsk·.
what?, intsk·ī's, tEq, ta'xtī, nī'i, nī'tsk·E, lā^{a}, lā'tEq.
what!, hauā'.
what kind, iltqa^{e}t.
what manner, iltqa^{e}t.
wheel, tskō'ltskōlau.
when, aīs, mis, nāmk·.
whence, qaik·, hak·nī'k·eai, hanī'k·eai.
whenever, nāmk·.
where, nak·, nāk·, nā'k·eai, nā, na^{e}, nik·, na'k·eai.
while, a, qā^{a}'tsE.
whine, to, hya^{e}q-.
whip, yī'ptsīyū.
whip tops, to, LxāLxaūyaū-.
whirl, to, Lim-.
whisper, to, hīw-, hyu-, xais-.
white, kwa'xalt.
white, to be, pahal-, Lpāal-.
white man, an^{e}ū^{n}'s.
who, ū'k·eai, ūk·, was, qaū, qaū'k·eai.
whole, hamstī^{e}, qauwā^{e}.
wholly, ā'mta.
why, pā'lEn, qailā^{a}'.
wife, mukwa^{e}slī, łā'qs.
wild, xalxsa^{e}st.
wildcat, ya^{n}'qu.
willow, tsqalī'm.
win, to, tsas-.
wind, sūwī't, xū'dīyū.
windfall, kul^{e}aī's, k!ūi'.
window, hāhī'naū.
wings, tā'ps.
winnings, tsā'stuxs.
winter, silqwī's, qala'msk·ink·, qala'-minsk·ink·.
wish, to, ai'- . . . -ū, hūk·ts-, psūł-psūk·!-, tqaialt-.
with, īs.
without, yū'xa.
without cause, muk!wā'łnīsla.
witness, to, halt-.
wobble, to, ł^{e}alal-.
wolf, mEpxamintxē^{e}t', qatsī'lī^{e}.
woman, mEsha'lsla, mukwa^{e}slī, mukwa^{e}stELī.
woman in the woods, Lxalwa^{e}na.
women, ma'mkuslī, tsa'sidū.
wood, kō'x^{u}, kū'x^{u}.
wood-chopper, pxū'ya^{e}t'.
woodpecker, k·a^{ne}k·.
woods, mu'kutsīyū.
word, ildī's, iltī's, yūl, yōl.
work, tīwī't!'wan.
work, to, tīūt!hūn-, tsimx-.
world, le'wī'.
would, k·Ets, k·is.
wound, miltqaī's, tā'nxłsīyū.
wound, to, miltq-, tsxiłt-.
wrap, to, qaup-.
wren, kusū'saū.
wrestling, tsxwā'tsxwataut.
wrist, toklinaī's.
writhe, to, tslnp-.
wrong, łta'hanat.
wrongly, ¹Lta'hana, łta'hana.

Yahatc, yā'xaik·.
Yakwina, yaqō'n.
yard, tsimaī's.
ye, nī'xapst, qanī'xapst.
year, wulī's.
yell, qalī'x.
yell, to, tsqaūs-, qalx-.
yellow, pūkwa'lt.
yellow-jacket, la^{e}wus.
yes, ā'a.
yesterday, ak·sa'ng·ī.
yet, yu'xū.
you, nī'xap, qanī'xap.
young, hauwī'it.
younger, mEna'tet.
youngest, mEna'tem, xuma'tsit.
your two, pstin, tE'pstin, ku'pstin.
yours, pin, tEpi'n, ku'pin.

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