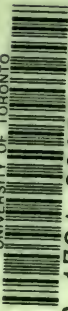


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SMITHSONIAN INSTITUTION  
BUREAU OF AMERICAN ETHNOLOGY  
BULLETIN 59

# KUTENAI TALES

BY  
FRANZ BOAS

TOGETHER WITH TEXTS COLLECTED BY  
ALEXANDER FRANCIS CHAMBERLAIN



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WASHINGTON  
GOVERNMENT PRINTING OFFICE  
1918

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LETTER OF TRANSMITTAL

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SMITHSONIAN INSTITUTION,  
BUREAU OF AMERICAN ETHNOLOGY,  
*Washington, D. C., March 3, 1915.*

SIR: I respectfully submit herewith for your consideration the manuscript of a work entitled "Kutenai Tales," by Franz Boas, "together with texts collected by Alexander Francis Chamberlain," with the recommendation that this material be published, with your approval, as Bulletin 59 of this Bureau.

Yours, very respectfully,

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

DR. CHARLES D. WALCOTT,  
*Secretary of the Smithsonian Institution.*



## PREFACE

THE following collection of Kutenai tales embraces a series of texts collected by the late Alexander F. Chamberlain in 1891, and another one collected by me in the summer of 1914. The texts collected by Dr. Chamberlain were told by two men—Paul, who, according to information received in 1914, lived near St. Eugène Mission, and who had spent some time among the Blackfeet; and Michel, who belonged to the same region. The name of the narrator of the Lower Kutenai tales is given in "The International Congress of Anthropology" (Chicago, 1894) as Angi McLaughlin. The texts recorded by Chamberlain are brief. It should be remembered that these were recorded on the first field expedition ever undertaken by Dr. Chamberlain, and that it requires a considerable amount of practice to record long tales. This accounts to a great extent for the fragmentary character of his notes.

Among the texts collected by me, one was told by Pierre Andrew, a man about 33 years of age, who has a good command of English. He is not able, however, to interpret with any considerable degree of accuracy the grammatical forms of Kutenai, so that his own translation is always a rather free rendering of the Indian sentences. Two tales were told by Pierre Numa, an older man, who, however, spoke so rapidly that the tales had to be redictated by Pierre Andrew, who served as interpreter. Three other tales were told in the same way by Mission Joe, a man about 60 years old, whose dictation was repeated by Felix Andrew, a young man who speaks English very well, but whose ability to interpret the Indian texts word by word was even less than that of Pierre Andrew. One tale was told by Felix Andrew himself and was recorded by Mr. Robert T. Aitken. The rest of the stories were told by Barnaby, a man about 60 years of age, who, after very short practice, learned to speak slowly and distinctly, and whose dictation was perfectly satisfactory. All these tales were recorded without translation; and the translation was made later on, in part with the assistance of Pierre Andrew, in part with that of Felix Andrew. All my informants were Upper Kutenai, and the revision of Chamberlain's tales was also made by Upper Kutenai; so that the dialectic forms of the Lower Kutenai have probably disappeared.

It is interesting to note that Barnaby refused to tell the Mosquito story (p. 25), because, as he said, it was proper for children, not for adults.

I wish to express my sincere thanks for much kindly assistance rendered to me in the course of my work by Rev. F. E. Lambot, O. M. I., and the Sisters in charge of the Government School of St. Eugène.

FRANZ BOAS

COLUMBIA UNIVERSITY  
*New York*





## CONTENTS

|  | Page |
|--|------|
| ALPHABET .....   | XI   |
| I. TEXTS COLLECTED BY ALEXANDER F. CHAMBERLAIN IN 1891 (Nos. 1-44)         |      |
| [NOS. 1-23 (WITH INTERLINEAR TRANSLATION). TOLD BY PAUL]                   |      |
| 1. Coyote and Fox .....  | 1    |
| 2. Coyote and Locust .....   | 1    |
| 3. Coyote and Locust .....   | 3    |
| 4. Coyote and Grizzly Bear .....   | 5    |
| 5. Coyote goes visiting .....  | 8    |
| 6. Coyote and Buffalo .....  | 12   |
| 7. Coyote and Butterfly .....  | 16   |
| 8. Coyote and Grouse .....   | 17   |
| 9. Coyote and Star .....   | 17   |
| 10. Coyote and the woman .....   | 18   |
| 11. Coyote and the manitou with the hat .....                              | 19   |
| 12. Coyote and the Ducks .....   | 19   |
| 13. Coyote and Owl .....   | 20   |
| 14. Chickadee and Elk .....  | 21   |
| 15. Frog and Partridge .....   | 21   |
| 16. Beaver and Turtle .....  | 22   |
| 17. Skunk and Panther .....  | 23   |
| 18. The Mosquito .....   | 25   |
| 19. The Man and the Wasps .....  | 26   |
| 20. Lame Knee .....  | 26   |
| 21. The youth who killed the chiefs .....                                  | 28   |
| 22. The white man .....  | 33   |
| 23. The Frenchman and his daughters .....                                  | 34   |
| [NOS. 24-31 (NOS. 24 AND 25 WITH INTERLINEAR TRANSLATION). TOLD BY MICHEL] |      |
| 24. Coyote and Owl .....   | 37   |
| 25. Coyote and Trout .....   | 38   |
| 26. Skunk and Panther .....  | 40   |
| 27. The Deluge .....   | 40   |
| 28. Chicken Hawk and Toad .....  | 42   |
| 29. Race of Frog and Antelope .....  | 42   |
| 30. The woman and the giant .....  | 42   |
| 31. The two Tsa'kap .....  | 44   |
| [NOS. 32-37, LOWER KUTENAI. TOLD BY ANGI MCLAUGHLIN]                       |      |
| 32. Chipmunk and Owl .....   | 46   |
| 33. The Sun .....  | 48   |
| 34. Fox and Skunk .....  | 48   |
| 35. Coyote and Caribou .....   | 50   |
| 36. Coyote and Owl .....   | 50   |
| 37. Coyote and Deer .....  | 50   |

| [NOS. 38-44 (WITH INTERLINEAR TRANSLATION). DESCRIPTION OF DANCES, GAMES, AND HUNTING] |  | Page |
|--|--|------|
| 38. Kissing dance.....   |  | 50   |
| 39. Sun dance.....   |  | 50   |
| 40. Manitou performance.....   |  | 52   |
| 41. Medicine performance.....  |  | 52   |
| 42. Gambling.....  |  | 52   |
| 43. Games.....   |  | 52   |
| 44. Hunting on the plains.....   |  | 52   |
| II. TEXTS COLLECTED BY FRANZ BOAS (NOS. 45-77)   |  |      |
| [NO. 45 (WITH INTERLINEAR TRANSLATION). TOLD BY PIERRE ANDREW]                         |  |      |
| 45. Rabbit, Coyote, Wolf, and Grizzly Bear.....  |  | 55   |
| [NOS. 46 AND 47. TOLD BY PIERRE NUMA AND PIERRE ANDREW]                                |  |      |
| 46. Frog and Chipmunk.....   |  | 58   |
| 47. Coyote and Buffalo.....  |  | 60   |
| [NOS. 48-50. TOLD BY MISSION JOE AND FELIX ANDREW]                                     |  |      |
| 48. The animals and the Sun.....   |  | 66   |
| 49. Coyote's contests.....   |  | 68   |
| 50. The war on the sky.....  |  | 72   |
| [NO. 51. TOLD BY FELIX ANDREW (RECORDED BY ROBERT T. AITKEN)]                          |  |      |
| 51. The giant.....   |  | 82   |
| [NOS. 52-77. TOLD BY BARNABY]  |  |      |
| 52. Nałm'qtse'.....  |  | 84   |
| 53. Ya.uk <sup>u</sup> e',ka'm.....  |  | 88   |
| (a) The birth of Ya.uk <sup>u</sup> e',ka'm.....                                       |  | 88   |
| (b) Ya.uk <sup>u</sup> e',ka'm obtains arrow wood.....                                 |  | 92   |
| (c) Ya.uk <sup>u</sup> e',ka'm obtains feathers.....                                   |  | 98   |
| (d) Ya.uk <sup>u</sup> e',ka'm obtains the arrow straightener.....                     |  | 100  |
| (e) Ya.uk <sup>u</sup> e',ka'm obtains sinew.....                                      |  | 104  |
| (f) Ya.uk <sup>u</sup> e',ka'm obtains flint.....                                      |  | 104  |
| (g) Ya.uk <sup>u</sup> e',ka'm obtains bow wood.....                                   |  | 108  |
| (h) Ya.uk <sup>u</sup> e',ka'm goes to the end of the world.....                       |  | 108  |
| 54. Coyote and Ya.uk <sup>u</sup> e',ka'm.....   |  | 110  |
| (a) Coyote and the fat.....  |  | 110  |
| (b) Coyote and the Giant.....  |  | 112  |
| (c) Coyote and the Thunderbirds.....   |  | 112  |
| (d) The animals make the Sun.....  |  | 116  |
| (e) The Lynx children.....   |  | 118  |
| (d) The animals make the Sun (continued).....  |  | 118  |
| 55. The people try to kill Ya.uk <sup>u</sup> e',ka'm.....                             |  | 120  |
| 56. Coyote and Dog.....  |  | 126  |
| (a) Coyote misses the Deer.....  |  | 126  |
| (b) Coyote roasts shrews.....  |  | 128  |
| (c) Coyote and the Beavers.....  |  | 130  |
| (d) Death of Coyote's son.....   |  | 132  |
| (e) Coyote tries to steal the Sun.....   |  | 132  |
| 57. Coyote and Grizzly Bear.....   |  | 140  |

|  | Page |
|--|------|
| 58. Coyote and Fox.....                                | 142  |
| (a) Young Coyote and Young Fox steal the hoop.....     | 142  |
| (b) Coyote gambles with Salmon.....                    | 150  |
| (c) Salmon Woman tries to drown Coyote.....            | 152  |
| (d) Salmon Woman tries to kill Coyote in her tent..... | 154  |
| (e) Fox kills Salmon.....                              | 156  |
| (f) Turtle rescues the Salmon head.....                | 160  |
| 59. Coyote and the Ducks.....                          | 160  |
| 60. Coyote kills Panther and liberates the Salmon..... | 164  |
| (a) Coyote kills Panther.....                          | 164  |
| (b) Coyote pretends to be Panther.....                 | 168  |
| (c) Coyote steals the Salmon.....                      | 170  |
| (d) Coyote liberates Salmon.....                       | 172  |
| (e) Coyote meets the fisherman Wolverine.....          | 174  |
| (f) Coyote meets the fisherman Sparrow.....            | 176  |
| (g) Coyote leads the Salmon into the fish trap.....    | 176  |
| 61. Origin of the seasons.....                         | 178  |
| 62. Coyote juggles with his eyes.....                  | 182  |
| 63. Coyote and Deer.....                               | 186  |
| 64. Coyote and Tree Chief.....                         | 190  |
| (a) Coyote becomes Tree Chief's friend.....            | 190  |
| (b) Coyote tries to kill Tree Chief.....               | 190  |
| (c) Wolf rescues Tree Chief.....                       | 194  |
| (d) Tree Chief provides food for his grandparents..... | 194  |
| (e) Tree Chief visits the town of Golden Eagle.....    | 198  |
| (f) Tree Chief provides food for the people.....       | 204  |
| (g) The end of the world.....                          | 210  |
| 65. Raven.....   | 212  |
| (a) The origin of death.....                           | 212  |
| (b) Why the ant has a thin waist.....                  | 212  |
| (c) Raven hides the game.....                          | 212  |
| 66. The Deluge.....                                    | 218  |
| 67. Wolf.....  | 224  |
| 68. Skunk.....   | 230  |
| 69. Frog and Antelope.....                             | 244  |
| 70. The Star husband.....                              | 246  |
| 71. Little Sun.....                                    | 248  |
| 72. Pine Cone.....                                     | 260  |
| 73. The Kuyo'uk <sup>ue</sup> .....                    | 266  |
| 74. The great epidemic.....                            | 268  |
| 75. The giant.....                                     | 272  |
| 76. The giant.....                                     | 272  |
| 77. The mother-in-law taboo.....                       | 278  |

## III. ABSTRACTS AND COMPARATIVE NOTES

|                                      |     |
|--------------------------------------|-----|
| Abstracts and comparative notes..... | 281 |
|--------------------------------------|-----|

## IV. VOCABULARY

|                      |     |
|----------------------|-----|
| Kutenai-English..... | 313 |
| English-Kutenai..... | 352 |



## ALPHABET

### VOWELS

|                   |                               |                |
|-------------------|-------------------------------|----------------|
| a                 | e i                           | o u            |
| (a <sup>v</sup> ) | ɛ                             | u, ü           |
| a                 | i                             | u              |
| a <sub>a</sub>    | e <sub>i</sub> i <sub>i</sub> | o <sub>u</sub> |

### CONSONANTS

|              |    |     |                     |    |      |
|--------------|----|-----|---------------------|----|------|
| —            | —  | —   | —                   | —  | (dl) |
| p            | t  | ts  | k, k <sup>u</sup>   | q  | —    |
| p!           | t! | ts! | k!, k! <sup>u</sup> | q! | —    |
| —            | s  | —   | (x) <sup>1</sup>    | x  | ɬ    |
| m            | n  | —   | —                   | —  | —    |
| h, w, y, ' . |    |     |                     |    |      |

- long sounds.
- : very long sounds.
- ˘ short sounds.
- ˈ principal stress accent.
- ˊ secondary stress accent.
- separate sounds, particularly in *ts* and *tɬ*, indicating that these sounds are not affricatives.
- ˆ high tone.
- ˆ sinking tone.

### DESCRIPTION OF SOUNDS

- e, i represent a sound which is by origin probably a somewhat open *i*. In contact with velars and palatals, it inclines toward the sound of *e*. When long, the sound is always slightly diphthongized.
- o, u represent a *u* with very slight rounding of lips. In contact with velars, it inclines toward the sound of *o*. When long, the sound is always slightly diphthongized.
- (a<sup>v</sup>), ɛ, u open vowels, often followed by long consonants.
- ü open short, about as German *ü* in *Hütte*. The pronunciation of this vowel differs very much among individuals. Some pronounce a clear *ɛ*; others a *u*. All admit that both these extreme forms are correct.

<sup>1</sup> Only in Coyote's pronunciation.



- a, i, -u vocalic resonance of consonants.  
 a, e, i, u short weak vowels, very slightly voiced.  
 E very weak vowel of indeterminate timber, lips, palate, and tongue almost in rest position, larynx not raised.  
 a<sub>a</sub>, e<sub>1</sub>, i<sub>1</sub>, o<sub>u</sub> diphthongized vowels, ending with a decided glottal stricture, so as to be set off from the following consonants, without, however, forming a complete glottal stop.  
 p, t, ts, k, k<sup>u</sup>, q strongly aspirated surd stops (*k<sup>u</sup>* labialized, *q* velar). *ts* is pronounced by many individuals as *tc*; but careful speakers, particularly old men, pronounced a clear *ts*. When followed by *w* or *y*, the stops lose some of the strength of their aspiration. Terminal *k* is somewhat palatalized, except when it follows a *u*.  
 p!, t!, ts!, k!, q! very strong glottalized consonants (fortis). *ts!* has in its continuant part a pure *s* character.  
 s as in English.  
 x velar spirant.  
 ʎ voiceless *l*.  
 dl voiced affricative, only in the word *kudlidlus* ("butterfly").  
 m, n often strongly sonant, with sonancy beginning suddenly before complete labial or lingual closure.  
 ' glottal stop.  
 ' aspiration. All surd stops are strongly aspirated, but the aspiration has been indicated only in words beginning with *a<sub>a</sub>'*.

The primary accent is always on the penultima, the weak vowels, a, i, u, not being counted.

# KUTENAI TALES

By FRANZ BOAS

TOGETHER WITH TEXTS

Collected by ALEXANDER FRANCIS CHAMBERLAIN

## I. TEXTS COLLECTED BY ALEXANDER F. CHAMBERLAIN IN 1891 (Nos. 1-44)

[Nos. 1-23. Told by Paul]

### 1. COYOTE AND FOX

Coyote started. He saw Fox. Coyote said: "Give me your blanket. Let us be friends." Coyote said: "Let us go." Fox said: "Yes, let us be friends." Then he started. He went along. He saw people. There were many tents. Then they had a race.

### 2. COYOTE AND LOCUST<sup>1</sup>

Coyote went along. He saw Locust. He said to him: "Give me your shirt. If you give it to me, you will be my younger brother.

### 1. COYOTE AND FOX

Ts!na'xe' sk'n'ku'ts. n'u'p<sub>x</sub>a'ne' na'k!yo's. qake'ine' sk'n'ku'ts  
 He started Coyote. He saw Fox. He said Coyote:  
 hamat'ktsu s't!ne's. huts!n'ala'ane' swu'timo. ta'xas qake'ine'  
 "Give me your blanket. We shall be friends." Then said  
 sk'n'ku'ts huts!naxa'la. qake'ine' na'k!yo he' ta'xas  
 Coyote: "Let us go." He said Fox: "Yes, now  
 huts!nala'ane' swu'timo. ta'xas ts!na'xe'. qana'xe'. n'u'p<sub>x</sub>a'ne'  
 we shall be friends." Then he started. He went along. He saw  
 a'qisma'k<sub>n</sub>ak!s. yunaqa'ane' a'kt.la'e's. ta'xas n'tk'n'e' 5  
 people. Many were their tents. Then he made  
 ka!nuxu'kna'm.  
 a race.

### 2. COYOTE AND LOCUST

Qana'xe' sk'n'ku'ts. n'u'p<sub>x</sub>a'ne' a'kuk.lako'wum's. qak'ine'  
 He went along Coyote. He saw Locust. He said to him:  
 hamat'ktsu a'qa'twumla'at<sub>n</sub>is. hna'mat'ktsa'p hntsxa!n'e'  
 "Give me your shirt. If you give it to me you will be

<sup>1</sup> See No. 57, p. 140.

I shall carry you." He said to him: "Don't, we shall be brothers." Coyote started. He carried Locust. The two went. He saw Grizzly Bear coming. Locust said: "Put me off." He was put off. There was a cliff, on the edge of which he staid. (Grizzly Bear Woman) arrived, and (Locust) scared her, and (Grizzly Bear) fell down. Coyote went back. He went around. He reached the place where Grizzly Bear lay. He ate her. He took her out of the fire. He took the meat and the fat. He ate. He tied it up. Coyote started. He carried Locust. He went along. He saw Grizzly Bear (Man) coming. Locust said: "Put me off." Coyote said: "It is my turn. Let me scare him." (Grizzly Bear) arrived. Coyote became a stump. Grizzly Bear arrived. He said: "Let me bite him." He saw it was Coyote. Coyote said: "I am Coyote. Let us start." He knew where Locust was. Coyote said to Grizzly Bear: "Will you eat grease?" Grizzly Bear said: "Yes, I'll eat it." Coyote untied

- ka'tsa'. a'tutsxalxon'sine'. qak.la'pse' ma'ts huts!m'ala'ane'  
 my younger brother. I shall carry you." He said to him: "Don't! we shall be
- tsa'atmo. ts!na'xe' sk'n'ku'ts. nalxo'une' a'a'kuk.lako'wum's.  
 brothers." He started Coyote. He carried the Locust.
- qa'nak'k'ne'. n'u'pxane' k.la'wlas ska'se'. qake'ine' a'a'kuk.lako'wum  
 The two went. He saw Grizzly Bear coming. He said Locust:
- psxo'unu. psxo'ine' sn'omu'k'se' 'nta's. qaosaqa'ane'. wa'xe'.  
 "Put me off!" He was put off where was a cliff, at edge. There he staid. He arrived.
- 5 naq!maxo'une'ts wa't!mta'ktse'ite'. la'qanxa'xe' sk'n'ku'ts.  
 He scared her and made her fall down. He went back Coyote.
- qakxalaka'menqa'tse'. qaoxa'xe' qa'kqa'pse' k.la'wlas. n'k'k'ne'.  
 He went around. He reached where lay Grizzly Bear. He ate it.
- la.upkak'lo'une'. tsuk'a'te' a'a'ku'la'aks a'a'q'lu'ta'ls. n'z'k'ne'.  
 He took it out of fire. He took meat fat. He ate.
- n'z'tuk!sa'ane'. ts!na'xe' sk'n'ku'ts. nalxo'une' a'a'kuk.lako'wum's.  
 He fried it. He started Coyote. He carried Locust.
- qa'na'xe'. n'u'pxane' ska'se' k.la'wlas. qake'ine' a'a'kuk.lako'wum  
 He went along. He saw coming Grizzly Bear. He said Locust:
- 10 psxo'unu. qake'ine' sk'n'ku'ts la'ts ka'min huts!sant'  
 "Put me off." He said Coyote: "In turn I myself shall
- haq!maxo'une'. qaoxa'xe' sk'n'ku'ts. n'mqa'pte'k a'a'qu'lu'k!pko.  
 scare him." He arrived Coyote. He became a stump.
- qawaka'xe' k.la'wla. qake'ine' hu'z't!xa. n'u'pxane'  
 He arrived Grizzly Bear. He said: "Let me bite him." He saw
- n'z'nse' sk'n'ku'ts. qake'ine' sk'n'ku'ts hun'z'ne' sk'n'ku'ts.  
 it was Coyote. He said Coyote: "I am Coyote.
- huts!maxa'ala. n'u'pxane' sa.usaqa'pse' a'a'kuk.lako'wum's. qa-  
 Let us start." He knew where was Locust. He said
- 15 k'ine' k.la'wlas sk'n'ku'ts kantsxa'l'e'k a'a'q'lu'tal. qake'ine'  
 to him to Grizzly Bear Coyote: "Will you eat grease?" He said
- k.la'wla he' hutsxal'z'k'ne'. n'aqte'ite' ka'l'xo' sk'n'ku'ts.  
 Grizzly Bear: "Yes, I will eat it." He untied what carried Coyote.



what he was carrying. He gave it to him. (Grizzly Bear) saw it. Grizzly Bear said: "Did you not see an old woman? She must have passed here." Coyote said that he had not seen anything. Coyote said: "It is Beaver, therefore it is fat." Grizzly Bear said: "It is not Beaver." Coyote said: "You ought to have said, 'It is the old woman.'" Coyote started to run. Coyote was going along. (Grizzly Bear) pursued him. Grizzly Bear thought: "First let me bite the little one." Grizzly Bear thought he was on the right trail. "Later on, after I have bitten him, I will bite (this one)." Grizzly Bear started. He pursued Coyote. Coyote went along. He was tired. He chased him around the tree. He fell down and thrust his hand into a (buffalo) horn. Coyote pursued Grizzly Bear. He overtook him. He struck him. Coyote turned back.

## 3. COYOTE AND LOCUST

Coyote went along. He saw Locust. He (Locust) carried his leg. Coyote saw it. Coyote thought: "Let me also break my leg."

namat'ktse'. tse<sub>1</sub>ka'te'. qake'ne'. k.la'wla k<sub>1</sub>nqa.upxa'ke'ł t'łma  
He gave it to him. He saw it. He said Grizzly Bear: "Did you not see an old woman?"

nas qa'kilqaha'xe'. qake'ne' sk'z'n'ku'ts lu'ne' la'tse<sub>1</sub>ka'te'. qake'ne'  
Here she must have passed." He said Coyote nothing he saw. He said

sk'z'n'ku'ts n'z'n'e' s'z'n'a s<sub>1</sub>laqais'k<sub>1</sub>ne'. qake'ne' k.la'wla qa.'n'e'  
Coyote: "It is beaver, therefore it is fat." He said Grizzly Bear: "It is not

s'z'n'a. qake'ne' sk'z'n'ku'ts xmanqake'ne' n'z'n'e' t'łma. no'ts<sub>1</sub>m<sub>1</sub>qku-  
beaver." He said Coyote: "Ought you to have said, 'It is old woman.'" He started

pek'me'k sk'z'n'ku'ts. qana'xe' sk'z'n'ku'ts. m<sub>1</sub>tyaxna'pse'. qalwi'yne' 5  
to run Coyote. He went along Coyote. He pursued him. He thought

k.la'wla hu'pa<sub>1</sub>aks huls'ł't!xa na ktsaqu'na. qalwi'yne' k.la'wla  
Grizzly Bear: "First let me bite this little one." He thought Grizzly Bear

ksu'kqanm'z'te'k. ta'xta hunu'ł't!xa'mi'ł kutsxa'ł't!xa. ts!ma'xe'  
he was on right trail. "Later on after I have bitten him I'll bite him." He started

k.la'wla. m<sub>1</sub>tya'x<sub>1</sub>ne' sk'z'n'ku'ts. qa'na'xe' sk'z'n'ku'ts. nuk'ulu'k<sub>1</sub>ne'.  
Grizzly Bear. He pursued Coyote. He went along Coyote. He was tired.

a<sub>1</sub>'kts!la'e'ns na'kam<sub>1</sub>na'łtnota'pse'. qanaxu'ne' qanaq!ale'xo'me'k  
A tree he chased him around it. He fell down; he thrust his hand into

a<sub>1</sub>'ku'q!e's. m<sub>1</sub>tya'x<sub>1</sub>ne' sk'z'n'ku'ts k.la'wlas. la<sub>1</sub>xanxo'ne'. 10  
a horn. He pursued Coyote (subj.) Grizzly Bear (obj.). He overtook him.

qanla'łte'. la'luq'ualqa'tse' sk'z'n'ku'ts.  
He struck him. He turned back Coyote.

## 3. COYOTE AND LOCUST

Qa'na'xe' sk'z'n'ku'ts. n'u'p<sub>1</sub>x<sub>1</sub>ne' a<sub>1</sub>'kuk.lako'wum's. nalxo'ne'  
He went along Coyote. He saw Locust. He carried

a<sub>1</sub>'ksa'q!e's. n'u'p<sub>1</sub>x<sub>1</sub>ne' sk'z'n'ku'ts. qalwi'yne' sk'z'n'ku'ts a'ke'  
his leg. He saw it Coyote. He thought Coyote: "Also

Then Coyote broke his leg. He carried it. Then Coyote started. Coyote carried his leg. He saw Locust. Locust said: "Is there any one similar to me?" Coyote said: "I am that way, too." Locust said: "We shall be friends." Then Locust said: "Now, go ahead. You go first." Then Coyote started ahead. Behind him was Locust. He went along. He thought: "I shall kill Coyote." Then Coyote ran. He went way around. He caught up with him and went ahead. He went along. He was tired. Locust reached him. He kicked him. Locust killed Coyote. Locust started. He went along. Coyote lay there for several days. Magpie flew along. He saw Coyote lying there. He thought: "Let me eat Coyote's eyes; he is dead." Then Magpie ate Coyote's eyes. Coyote came back to life. Coyote said: "A manitou passed by here. He carried

- ka'min hu'um'tsk:n kaa'a'ksaq!. ta'xas n'um'tsk'n'e a'a'ksaq'le's  
 I let me break my leg." Then he broke his leg
- sk'n'ku'ts. nalxo'ne. ta'xas ts!na'xe sk'n'ku'ts. nalxo'ne  
 Coyote. He carried it. Then he started Coyote. He carried
- a'a'ksaq'le's sk'n'ku'ts. n'u'pxane a'a'kuk.lako'wum's. qake'ne  
 his leg Coyote. He saw Locust. He said
- a'a'kuk.lako'wum a'a'ke k.lqa'qa qa'psin huya'aqqaqm'lke.  
 Locust: "Also is there something that is like me?"
- 5 qake'ne sk'n'ku'ts a'a'ke ka'min huqaqa'ane. qake'ne  
 He said Coyote: "Also I am that way." He said
- a'a'kuk.lako'wum huts!n'ala'ane swu'timo. ta'xas qake'ne  
 Locust: "We shall be friends." Then said
- a'a'kuk.lako'wum ta'xa lu'n'u n'nko u's'me'k. ta'xas ts!na'xe  
 Locust: "Now go ahead you first." Then started
- n'n'e u's'me'ks sk'n'ku'ts. ilna'ha'ks a'a'kuk.lako'wum. qana'xe.  
 he first Coyote. Behind Locust. He went along.
- qalwi'yne hu'u'pi'l sk'n'ku'ts. ta'xas ts!na'k'ne sk'n'ku'ts.  
 He thought: "Let me kill Coyote!" Then he ran Coyote.
- 10 n'tk:kqla'la'qa'tse. la'lxanxo'ne qa'yaqana'xe. qana'xe.  
 He went way around. He caught up with him he went ahead. He went along.
- nuk.lu'k'ne. la'xa'xe a'a'kuk.lako'wum. qanaql'kx'ane. n'ip'ine  
 He was tired. He reached him Locust. He kicked him. He killed him
- sk'n'ku'ts a'a'kuk.lako'wum. ts!na'xe a'a'kuk.lako'wum. qana'xe.  
 Coyote (obj.) Locust (subj.). He started Locust. He went along.
- na'qsanmi'yets qakqa'ane sk'n'ku'ts. qana'n'oxo'ne a'n'an.  
 Several days he lay there Coyote. He flew along Magpie.
- n'u'pxane sakqa'pse sk'n'ku'ts. qalwi'yne hu'l'k'mi'l a'a'kaql't'es  
 He saw him lying there Coyote. He thought: "Let me eat his eyes
- 15 sk'n'ku'ts pa'l ks't'ep. ta'xas n'k'ne a'n'an a'a'kaql't'se's  
 Coyote's, he has been Then he ate Magpie his eyes  
 dead."
- sk'n'ku'ts. sk'n'ku'ts la'tq!a'nxa'm'ne. qake'ne sk'n'ku'ts  
 Coyote's. Coyote came back to life. He said Coyote:

his leg and killed me." Coyote started and went back. He saw Locust. He slapped himself. Out came his corpses.<sup>1</sup> He said to them: "Tell me, how shall I kill him?" He was told by one of them: "He is always carrying his leg." He was told by the other one: "I shall be a knife. I shall be on the sole of your foot. When you overtake him and he says, 'You shall go ahead,' you shall say, 'You go ahead.'" Locust started. Coyote was behind. Coyote ran. He overtook Locust. He kicked him. Coyote killed Locust. Enough.

## 4. COYOTE AND GRIZZLY BEAR

Coyote went along. He saw Grizzly Bear's dung, unchewed wild rhubarb. Coyote laughed. Coyote took Grizzly Bear's dung. Coyote hung Grizzly Bear's dung on a pole in a line. He laughed. Coyote started. Grizzly Bear was staying there. He thought: "Let

na<sub>a</sub>s qaha'xe' nöp/k!a. nalxo'üne' a<sub>a</sub>'ksa'q!e's n'upla'p,ne'. ts!na'xe'  
 "Here passed a manitou. He carried his leg and killed me." He started  
 sk/n'ku'ts laxa'xe'. n'u'px<sub>a</sub>ne' a<sub>a</sub>'kuk.lako'wum's. qanla'ite'k'  
 Coyote and went back. He saw Locust. He slapped himself.  
 n'akaxo'se' a<sub>a</sub>'kuq!layet!n'e's. qak/!ne' tsxanata'pkil ka<sub>a</sub>s  
 Out came his corpses (dung). He said to them: "Tell me, how  
 kutsa<sub>a</sub>qal'u'pe'f. k!o'k!we's qak.la'pse' pe'k!a'ks n'ups!a'tiyi'lqal-  
 shall I kill him?" By one he was told: "Already always he carries  
 xo'üne' a<sub>a</sub>'ksa'q!e's. k!o'k!we's qak.la'pse' ka'min hutsxa!n'e' 5  
 his leg." By the other he was told: "I shall be  
 a<sub>a</sub>'ktsa'ma'f. a<sub>a</sub>'k.l'k!ne's hutsqa'kdq!a'ane'. hn'i'nalaxa'me'f  
 a knife. The sole of your foot I shall hang at it. When you overtake him  
 qa'k!e's n'nko u's'me'k 'n'en' hants!qak/!ne' n'nko 'n'en' u's'me'k  
 if he says, 'You first be,' you will say to him, 'You be first.'  
 ts!na'xe' a<sub>a</sub>'kuk.lako'wum ilna'ha'ks n'z'n'e' sk/n'ku'ts. ts!na'k'ne'  
 He started Locust, behind was he Coyote. He ran  
 sk/n'ku'ts. laxa'xe' a<sub>a</sub>'kuk.lako'wum's. qa'nak.l'kx<sub>a</sub>ne'. n'ip/!ne'  
 Coyote. He overtook Locust. He kicked him. He killed him  
 a<sub>a</sub>'kuk.lako'wum's sk/n'ku'ts. ta'xas. 10  
 Locust (obj.) Coyote (subj.) Enough.

## 4. COYOTE AND GRIZZLY BEAR

Qa'na'xe' sk/n'ku'ts. n'u'px<sub>a</sub>ne' a<sub>a</sub>'q!ul'z'se's k.la'wlas qaa'qtsx<sub>a</sub>ne'  
 He went along Coyote. He saw his dung Grizzly Bear's, not chewed  
 wu'm'a'is. n'uma'ts<sub>1</sub>ne' sk/n'ku'ts. tsuk<sup>a</sup>'ate' a<sub>a</sub>'q!ul'z'se's k.la'wlas  
 wild rhubarb. He laughed Coyote. He took his dung Grizzly Bear's  
 sk/n'ku'ts. ne'hilqa'hatsxomu'n'e k.la'wlas a<sub>a</sub>'q!ul'z'se's sk/n'ku'ts.  
 Coyote. He hung it on a pole in a line Grizzly Bear's dung Coyote.  
 n'uma'ts<sub>1</sub>ne'. ts!na'xe' sk/n'ku'ts. qaosaqa'ane' k.la'wla. qalwi'yne'  
 He laughed. He started Coyote. There staid Grizzly Bear. He thought:

<sup>1</sup> Two pieces of dung.



me go (and see) why Coyote is always laughing." Grizzly Bear went there. He saw his dung hanging there. Grizzly Bear became angry. He thought: "Let me go and kill Coyote." Grizzly Bear started. He saw Coyote coming. He thought: "What does Coyote like?" Grizzly Bear thought: "Let me make sisketoon<sup>1</sup> berries." He made sisketoon berries. He staid there. He thought: "I shall bite him right here." Coyote went along. He saw many sisketoon berries. He went there; he ate and spit them out again. Coyote said: "If Grizzly Bear had seen this, what an amount of dung there would be!" Coyote started. Grizzly Bear was angry. He thought: "If I don't bite you!" Coyote went along ahead. Grizzly Bear made choke cherries just at that place. Coyote went there. He ate and spit them out again. Then Coyote started. Then (Grizzly Bear thought): "I shall bite you." Coyote went along ahead. Just there Grizzly Bear made large rose hips. Coyote went there. He saw many rose hips. Then

- hułts!na'me,ł qa'psins śła'qala'tiyi'u'mats sk'n'ku'ts. qaoxa'xe.  
 "Let me go what long time laughs Coyote." He went there
- k.la'wla. n'u'p<sub>x</sub>a.ne. a<sub>a</sub>'q'lu'y'e's sakilq'la'nse. sa'ndwi'yne. k.la'wla.  
 Grizzly Bear. He saw his dung hanging. He became angry Grizzly Bear.
- qalwi'yne. hułts!na'me,ł huł'u'pe,ł sk'n'ku'ts. ts!na'xe. k.lawla.  
 He thought: "Let me go let me kill Coyote." He started Grizzly Bear.
- n'u'p<sub>x</sub>a.ne. ska'se. sk'n'ku'ts. qalwi'yne. qa'psins n'z'e'ns ktsla'ke,ł  
 He saw coming Coyote. He thought: "What does he like
- 5 sk'n'ku'ts. qalwi'yne. k.la'wla huł'e'itkn sq'ł'm'o. n'atk'ne. sq'ł'm'o.s.  
 Coyote?" He thought Grizzly Bear: "Let me make sisketoon berries." He made sisketoon berries.
- qaosaqa'ne. qalwi'yne. na'sts kutsqa<sub>a</sub>ki'y'tl<sub>x</sub>a. qa'na'xe. sk'n'-  
 He staid there. He thought: "Here I shall bite him." He went along Coy-
- ku'ts. n'u'p<sub>x</sub>a.ne. yu'naqa'pse's sq'ł'm'o's. qaoxa'xe. n'k'ne'ts  
 ote. He saw many sisketoon berries. He went there; he ate and
- la'matqlaxwa'ate. qake'ine. sk'n'ku'ts la.snatni'kte't k.la'wla  
 he spit them out again. He said Coyote: "If he had seen this Grizzly Bear,
- xma la'akasqantslaq!uxne'ide'k. ts!na'xe sk'n'ku'ts. sa'ndwi'yne.  
 how big he would have defecated." He started Coyote. He was angry
- 10 k.la'wla. qalwi'yne. hułntsxalqa'tl<sub>x</sub>an'sine. qa'na'xe. sk'n'ku'ts  
 Grizzly Bear. He thought: "If I do not bite you." He went along Coyote
- u's'me'ks. qaoxa'itk'ne. a<sub>a</sub>'ke'ima'k's k.la'wla. qaoxa'xe. skn'-  
 first. Just there he made choke cherries Grizzly Bear. He went there Coy-
- ku'ts. n'k'ne. lamatqlaxwa'ate. ta'xas ts!na'xe. sk'n'ku'ts.  
 ote. He ate he spit it out again. Then he started Coyote.
- ta'xas huts'tl<sub>x</sub>an'sine. qa'na'xe. sk'n'ku'ts u's'me'ks. qaoxa't-  
 Then "I shall bite you." He went along Coyote first. There
- k'n'e. wuq!o'pe's<sup>2</sup> k.la'wla. qaoxa'xe. sk'n'ku'ts. n'u'p<sub>x</sub>a.ne.  
 he made large rose hips (?) Grizzly Bear. He went there Coyote. He saw

<sup>1</sup> Service berries.<sup>2</sup> Similar to rose hips (*qu'wa*), but larger.

he ate. He stood there eating. He saw many rose hips in the bushes. He went to the place where there were many rose hips. There was Grizzly Bear. Then Coyote shut his eyes and chewed rose hips. He did not see Grizzly Bear. [He was lying there.] He went there to pick and eat them. Grizzly Bear took hold of him together with the bushes. Grizzly Bear said: "What did you say?" Coyote said: "I said, 'I wonder whether Grizzly Bear is hungry.'" Grizzly Bear said: "No, you said something else."—"No, I said, 'I wonder whether Grizzly Bear is hungry.'"—"No, I didn't mean that first; I said that before ??." He hit him while saying so; Coyote hit Grizzly Bear with his elbow. Coyote ran off quickly. Nothing runs so fast as he was running. Coyote started. Coyote was pursued by Grizzly Bear. Coyote went along. Grizzly Bear made many turns. Grizzly Bear caught up with him. Coyote went ahead.

yu'naqa'pse' q.lu'łwa<sub>a</sub>s. ta'xas n'z'k<sub>i</sub>ne'. ya'wtsi'nt!x'a'me'k.  
many rose hips. Then he ate. He stood eating.

n'u'p<sub>x</sub>a<sub>ne</sub>' lo'qtsqa'haks yu'naqa'pse' wuq'lo'pe's. qaoxa'xe'  
He saw in the thick (bushes) many rose hips (?). He went there

ya'k<sub>ł</sub>yu'naqa'pske' wuq'lo'pe's. saosaqa'<sub>a</sub>ne' k.la'wla. ta'xas  
to where there were many rose hips (?). There was Grizzly Bear. Then

ts'lo'p<sub>n</sub>la'te'qłłx'a'me'k sk'z'n'ku'ts wuq'lo'pe's. qa'u'p<sub>x</sub>a<sub>ne</sub>' k.la'w-  
he shut his eyes and chewed Coyote rose hips (?). Not he saw Grizzly

la's. [slqa'oxakqa'pse'.] qa'ox'alhalq'at'le'x'a'me'k. nt!qaoxa- 5  
Bear. [He was lying there.] He went there to pick and eat them. He took

q'lo'nawo'k<sub>n</sub>mun'a'pse' k.la'wla. qake'<sub>i</sub>ne' k.la'wla qa' k'z'nski'a'-  
hold of him with the bushes Grizzly Bear. He said Grizzly "What did you  
Bear:

qake'<sub>i</sub>kil. qake'<sub>i</sub>ne' sk'z'n'ku'ts ma koq'a'ke' laa'qak.la't<sub>n</sub>k<sub>k</sub>i<sub>n</sub>o'uk-  
say?" He said Coyote: "I said, 'I wonder whether he may be

tse'k k.la'wla. qake'<sub>i</sub>ne' k.la'wla wa'ha ma k<sub>n</sub>'ak'!ana'ke'. wa'ha  
hungry Grizzly Bear." He said Grizzly Bear: "No, you said differently." — "No,

ma koq'a'ke' laa'qak.la't<sub>n</sub>k<sub>k</sub>i<sub>n</sub>o'uktse'k k.la'wla. wa'ha hoqa.e-  
I said, 'I wonder whether he may be hungry Grizzly Bear.'" — "No, I did not

ł'kte' qo ho'pa'k qo' ta'x ma hu'skilqake'<sub>i</sub>ne'. nałatke'kłq'anłuk- 10  
mean that first that then I said before." He hit him while saying

xo'u'me'k nejs qaqkupnu'qtaptsek!ane'ya'x<sub>a</sub>ne' k.lawlas sk'z'n'ku'ts.  
so, that he hit him with his elbow Grizzly Bear (obj.) Coyote.

no'ts<sub>n</sub>qkupe'k'z'me'k sk'z'n'ku'ts. xa'tsqa'nuxu'nek'z'me'k kts!n-  
He ran off quickly Coyote. Nothing runs as fast running

ma'łqa. ts!na'xe' sk'z'n'ku'ts. mit<sub>y</sub>axna'pse' k.la'wla sk'z'n'ku'ts.  
together(?). He started Coyote. He was pursued by Grizzly Bear Coyote.

qa'na'xe' sk'z'n'ku'ts. n'z'k<sub>k</sub>q<sub>ł</sub>la'łalqa'tse' sk'z'n'ku'ts. la'łaxan-  
He went along Coyote. He made many turns Coyote. He caught

xo'u'ne' k.la'wla. qa'yaqa'na'xe'. qa'na'xe' sk'z'n'ku'ts. n'z'k<sub>k</sub>q<sub>ł</sub>la'- 15  
up Grizzly Bear. He went ahead. He went along Coyote. He made

He went along. Coyote made many turns. Then Coyote became tired. He asked for the help of the manitous. He said to them: "Tell me, what shall I do? Grizzly Bear is pursuing me." He was told by one of them: "I shall be a river." He was told by another one: "I shall be a tree." He was told by another one: "I shall be a tent. Then when Grizzly Bear comes, you will come out, you will say to him, 'Dead!<sup>1</sup> you wish you could bite me.'" A tree was bobbing up and down. He said to him: "I shall hold the tree with my feet." He held it with his foot. (The Bear) walked across the water. He just came to the middle. He was in the middle over the water. Coyote let go of the tree [with his foot]. Then it bobbed up and down again. Grizzly Bear fell into the water. He was drowned. Enough.

## 5. COYOTE GOES VISITING

Coyote had a tent and was married to Dog. He told his children: "Over there is the tent of your uncles; they are never hungry; you

la'lqa'tse· sk/n·ku'ts. ta'xas nuk.lu'k<sub>u</sub>ne· sk/n·ku'ts. n'akm'nte·  
many turns Coyote. Then became tired Coyote. He asked for the help  
of the manitous.

qak'ine· tsxa'nata'pkei' ka<sub>a</sub>s ku'qa'ke'n skanuta'pine· k.la'wla.  
He said to "Tell me, what shall I do? he pursues me Grizzly  
them: Bear."

k!o'k!we's qak.la'pse· ka'min hutsxal'z'n'e· a<sub>a</sub>'k<sub>n</sub>mi'tuk. k!o'k!we's  
By one he was told: "I shall be a river." By one

qak.la'pse· ka'min hutsxal'z'n'e· a<sub>a</sub>'k<sub>t</sub>s!la'e'n. k!o'k!we's qak.la'pse·  
he was told: "I shall be a tree." By one he was told:

5 ka'min hutsxal'z'n'e· a<sub>a</sub>'kit.la'nam. ta'xas h'n'wa'm k.la'wla  
"I shall be a tent. Then when he comes, Grizzly Bear

h<sub>n</sub>'ts!a'ka'xa'mne· h<sub>n</sub>tsqak'ine· n'z'pna'mne· k<sub>n</sub>qa'lwiy k<sub>n</sub>ts!-  
you will come out. You will say to him, 'some one dead you wish you will

z't!x<sub>a</sub>nap. wane'ise· a<sub>a</sub>'k<sub>t</sub>s!la'e'ns. qak'ine· hu'tsawi'tsk'z'n'e· n  
bite me.'" Moved up and a tree. He said to him: "I shall hold with my feet the  
down

a<sub>a</sub>'k<sub>t</sub>s!la'e'n. na'wts:k'z'n'e· nu'iqanka'qoq!nu'ne· qa'f'n qaya-  
tree." He held it with the foot. He climbed across water. Just in

qa'wo<sub>s</sub> qa'skaqo'q<sub>u</sub>nu'ne· p:sk'z'n'e· sk'z'n·ku'ts a<sub>a</sub>'k<sub>t</sub>s!la'e'ns.  
the middle he was on the middle of it He let go with Coyote the tree.  
on the water. the foot

10 ta'xas la'wane'ine· nonaq'u'ne· k.la'wla. n'up'u'q<sub>u</sub>ne· ta'xas.  
Then it moved again. He fell into the Grizzly Bear. He was drowned. Enough.  
water

## 5. COYOTE GOES VISITING

Kqa'ni't.la sk'z'n·ku'ts. ksa'le'ite't xa'itsins. kqa'ke'i'  
There being a tent Coyote. He was married to Dog. He told

alaqa'it!e's ne<sub>i</sub>s sa'nit.la'a'ne· alhatsan'skei' at qahuwa's<sub>a</sub>ne·  
his children: "That there is the tent your uncles, they are never hungry,

<sup>1</sup> An exclamation similar to "Confound it!"



ought to visit them." At night Coyote slept. Early the next morning Coyote said to his wife: "Where are my clothes?" Coyote was given his clothing. Coyote dressed himself. Coyote started. He went along. He saw the tent of Kingfisher. Coyote went there. Coyote entered the tent of Kingfisher. He sat down. Kingfisher said: "Where is my sharp horn?" He stretched his hand back. He brought it forward. He put it down in front of himself. Kingfisher took it. He said to his children: "Go and get a switch." His two children went out. They brought in two switches. Kingfisher took them. He tied up his hair over his forehead. Kingfisher hopped about. He made noise when he started. He jumped and stopped on the smoke hole. He jumped down. The two children thought they would look out. Their mother said to them: "Don't look out! He might not find the hole in the ice where he went in."

|  |                                       |                               |                                |                           |
|--|---------------------------------------|-------------------------------|--------------------------------|---------------------------|
| xma hənqə'nə'milk'ine.                                   | ktzdmi'yət                            | q!u'mne'ine                   | skz'n'ku'rts.                  |                           |
| ought you to visit them."                                | At night                              | he slept                      | Coyote.                        |                           |
| kkanmi'yət.ts w'lnə'ms                                   | qakz'ine                              | tlnamu'e'sts                  | skz'n'ku'rts                   |                           |
| The next morning   | early he said to                      | his wife                      | Coyote:                        |                           |
| ka <sub>as</sub> ka'ku'qla'nt!                           | namat:ktz'ine                         | a <sub>a</sub> 'kuqla'nt le's | skz'n'ku'rts.                  |                           |
| "Where are my clothes?"                                  | He was given them                     | his clothes                   | Coyote.                        |                           |
| n'ituqla'nt/le'k   | skz'n'ku'rts.                         | tslna'xe                      | skz'n'ku'rts.                  | qa'na'xe.                 |
| He dressed himself                                       | Coyote.                               | He started                    | Coyote.                        | He went along.            |
| n'u'p <sub>x</sub> ane                                   | sa'nit.la'ase                         | q!a'pqa'ls.                   | qaoxa'xe                       | skz'n'ku'rts.             |
| He saw   | there was the tent of                 | Kingfisher.                   | He went there                  | Coyote.                   |
| t <sub>i</sub> naxa'mne                                  | skz'n'ku'rts                          | a <sub>a</sub> 'kz.la'se's    | q!a'pqa'l.                     | qa <sub>a</sub> nqa'me'k. |
| He entered   | Coyote                                | the tent of                   | Kingfisher.                    | He sat down.              |
| qake'ine   | q!a'pqa:l                             | ka <sub>as</sub> ke'e'n       | ku'la'snqla'k.le.              | la'ntaqah'e'ne.           |
| He said  | Kingfisher: "Where                    | is                            | my sharp horn?"                | He put backward his hand. |
| lo'nquwa'kakz'ne.  | qaoxak <sub>i</sub> nzktz'ine.        | tsuk'a'te                     | q!a'pqa:l.                     |                           |
| He put it before himself.                                | It was put there.                     | He took it                    | Kingfisher.                    |                           |
| qakz'ine   | alaqa't le's                          | a'nyaxa'ke:l                  | la'm.                          | n'anak:sxa'mne            |
| He said to   | his children:                         | "Go out and get               | a switch!"                     | They two went out         |
| ne <sub>i</sub> ikamuk'z'ste'k.                          | la'tkaki'sdkz'ne                      | la'm's.                       | tsuk'a'te                      | 10                        |
| the two children.  | They brought in two                   | switches.                     | He took them                   |                           |
| q!a'pqa:l.   | n'ztuk <sup>u</sup> a'tsnk'lo'n/le'k. | qakqanm'tinqa'me'k            | q!a'pqa:l.                     |                           |
| Kingfisher.  | He tied his hair in front.            | He hopped about               | Kingfisher.                    |                           |
| n'a'qkupiqla'nlo'k'akz'me'k.                             | a <sub>a</sub> 'klanqo't le's         | qaowaxmt'wtsq'l-              |                                |                           |
| He made noise when starting.                             | To the smoke hole                     | he jumped and stopped         |                                |                           |
| nu'ne.   | n'o'nmeno'xunqa'ane.                  | qalwi'yne                     | ne <sub>i</sub> ikamuk'z'ste'k |                           |
| there.   | He jumped down.                       | They thought                  | the two children               |                           |
| kn'a'n'awtsk/k'ne.                                       | qak.la'pse                            | ma'e's                        | ma <sub>ats</sub> an'awtsko'i- |                           |
| they would look out.                                     | She told them                         | their mother:                 | "Don't look out!               |                           |
| ke:l. la'qa.i'ktskla'qon/le'k.                           | qaosaga'ane                           | skz'n'ku'rts.                 | la't-                          | 15                        |
| He might not find the hole in the ice where he went in." | He staid there                        | Coyote.                       | He                             |                           |

Coyote staid there. Kingfisher re-entered carrying two switches. He boiled them. Coyote ate. After eating, Coyote left for his tent. He got back at night. Coyote slept that night.

Dog said to her children: "To-morrow you ought to visit your uncles. There is their tent." Coyote slept. Early next day Coyote started. He went along. He arrived at the tent of Moose. He entered the tent of Moose. He sat down. (Moose) said to his wife: "Look this way." She looked at her husband. Moose took a knife. He cut off her nose. He took ashes. He threw them on, and it was whole again. He threw it into the fire. He rolled it in the fire. He took it out of the fire again. He said to his children: "Go and get the roots of a tree." They brought them in. He threw these roots into the fire. He rolled them in the fire. They became guts. He

kaɣa'mse. q!a'pqa'ls laa'se. la'm's. na'n mukul'si'ne. n'ɛ'ki'ne  
re-entered Kingfisher with two switches. He boiled them. He ate

sk'ɛ'n'ku'ts. ku't'e'kts la'ts!na'xe. sk'ɛ'n'ku'ts a'a'kt.la'e's.  
Coyote. After eating he left again Coyote for his tent.

laɣa'xe. ktsdmi'yɛt.s. q!u'mne'i'ne. sk'ɛ'n'ku'ts neis ktsdmi'yɛt.s.  
He got back at night. He slept Coyote that night.

Qak'ine. xa'atsin alaqa'tle's kkanmi'yɛt.s xma hɛqona'milk'ine.  
She said Dog to her children: "To-morrow ought you to visit

5 alhatsan'ske'l. neis sa'nt.la'a'ne. neis q!u'mne. sk'ɛ'n'ku'ts.  
your uncles. That there is their tent." He slept Coyote.

kanmi'yɛt wu'ina'ms ts!na'xe. sk'ɛ'n'ku'ts. qana'xe. laɣa'xe.  
Next day early he started Coyote. He went along. He arrived

sa'nt.la'a'se. nɛtsna'pko's. tɛnaɣa'mne. a'a'kt.la.'se's nɛtsna'pko's.  
where was the tent of Moose. He entered the tent of Moose.

qa'nqa'mek. qak'ine. tɛnamu'e's la'n'a qa'kaw'tsk'e'n'. tseika'te.  
He sat down. He said to his wife: "This way look." She looked at

nu'laqana'e's. tsuk'a'te. a'a'ktsa'ma'ls nɛtsna'pku. luqsala'a'te.  
her husband. He took a knife Moose. He cut off her nose.

10 tsuk'a'te. a'a'koq!mo'ko'ps.<sup>1</sup> qawaɣm'te. laq!ape'ise. xunm'te.  
He took ashes. He threw them on. It was whole again. He threw it into the fire.

qa'kqayk!o'ne. la'upkaki'n'e. qak'ine. alaqa'tle's a'nyaxa'keiɛ  
He rolled it about. He took it out of the fire again. He said to his children: "Go and get

a'a'kuk!pu'ka'm. la'tka'k'sdk'e'n'e. xunm'te. neis a'a'kuk!pu'ka'ms.  
the root of a tree." They two brought one in. He threw into those roots.  
the fire

qa'kqayk!o'ne. n'n'qapta'kse. a'a'ku'qtle's. la'u'pkak!o'ne.  
He rolled them about. They became its guts. He took them out of the fire.

<sup>1</sup> Also aakuk!mo'ko'ps.



took them out of the fire. He arose. He slapped his backside, and camas came out. They put it into the kettle. It was given to Coyote. He ate. He finished eating. Coyote said: "To-morrow you will visit my tent." Coyote started back. Coyote arrived back at his tent. On the following day Moose arrived at the tent of Coyote. Coyote was seated. He said to his wife: "Look this way!" His wife looked at him. At once he cut off her nose. At once Dog ran out howling. Dog re-entered. He threw ashes on her, but her nose was not restored. Moose took ashes. He put them on her nose and it was whole again. He said to the two children: "Bring a root." They two went out. They brought it in. He took it. He threw it into the fire. He took it out of the fire. It turned into guts. He rolled them in the fire and gave them to (Coyote). Moose said to him: "Eat." Moose started back. Enough.

|  |  |  |   |                      |           |
|--|--|--|---|----------------------|-----------|
| n'uwu'k <sub>u</sub> ne:                     | t!akpuk'xo'ne'k  | n'anant <sub>s</sub> k!a'se                            | xa'peis.  |                      |           |
| He arose.                                    | He slapped his backside,                               | it came out  | camas.  |                      |           |
| n'o'qo'xa'nt.l'sine                          | a'tso <sub>u</sub> s.                                  | qaoxak <sub>i</sub> n'kts'ine                          | sk'n'ku'ts. n'z'k <sub>i</sub> ne:                      |                      |           |
| They put it into                             | the kettle.  | It was given to  | Coyote. He ate.   |                      |           |
| ku'y'e.k.                                    | qake'ine   | sk'n'ku'ts   | kkanmi'y <sub>t</sub>                                   | hantsqona'xe         | kak't.la. |
| He finished eating.                          | He said  | Coyote:  | "To-morrow  | you will visit       | my tent." |
| lats!na'xe                                   | sk'n'ku'ts.  | la'laxa'xe   | a <sub>a</sub> 'k <sub>t</sub> .la'e's                  | sk'n'ku'ts:          |           |
| He started back                              | Coyote.  | He arrived back  | at his tent   | Coyote.              |           |
| kkanmi'y <sub>t</sub> s                      | laxa'xe  | n <sub>t</sub> sna'pku                                 | a <sub>a</sub> 'k <sub>t</sub> .la.'se's                | sk'n'ku'ts.          | 5         |
| Next day                                     | arrived  | Moose  | at the tent of  | Coyote.              |           |
| qa'nqa'me'k                                  | sk'n'ku'ts.  | qa'k'ine   | t <sub>l</sub> namu'e's                                 | la'n'a               |           |
| He sat down                                  | Coyote.  | He said to   | his wife:   | "This way            |           |
| qa'kaw <sub>t</sub> sk'ke'n'                 | tse <sub>i</sub> kata'pse                              | t <sub>l</sub> namu'e's.                               | lu <sub>k</sub> q <sub>u</sub> p <sub>s</sub> ala'a'te: |                      |           |
| look!"                                       | She looked at him                                      | his wife.  | Quickly he cut off her nose.                            |                      |           |
| n'anmu <sub>k</sub> q <sub>u</sub> pnoxo'ne  | ik <sub>k</sub> wak'me'k                               | xa'a <sub>t</sub> tsin.                                | latkaxa'mne   |                      |           |
| Quickly she ran out howling                  |  | Dog.   | She re-entered  |                      |           |
| xa'a <sub>t</sub> tsin.                      | qawa <sub>x</sub> m'te                                 | a <sub>a</sub> 'ku <sub>q</sub> lm <sub>u</sub> 'ko'ps | qa'qal <sub>h</sub> 'k!anu'q <sub>s</sub> ala'a'se:     |                      |           |
| Dog.   | He threw on her  | ashes  | her nose was not restored.                              |                      |           |
| tsuk'a'te                                    | a <sub>a</sub> 'ku <sub>q</sub> lm <sub>u</sub> 'ko'ps | n <sub>t</sub> sna'pku.                                | qawa <sub>x</sub> m'te                                  | 10                   |           |
| He took                                      | ashes  | Moose.   | He threw them on  |                      |           |
| a <sub>a</sub> 'ku <sub>q</sub> sa'la.'se's. | la <sub>q</sub> lape'ise:                              | qak'ine  | ne <sub>i</sub> s                                       | ikamuk'sta'ke's      |           |
| her nose.                                    | It was whole again.                                    | He said to   | those   | two children:        |           |
| a'nyaxa'ke <sub>l</sub>                      | a <sub>a</sub> 'kuk!p'o'kam.                           | n'a'naksxa'mne:  | latkaks'ak'ne:  |                      |           |
| "Fetch                                       | a root."   | They two went out.                                     | They brought it in.                                     |                      |           |
| tsuk'a'te:                                   | xunm'te:   | la.upkaks <sub>k</sub> lo'ne:                          | n'nqapt'a'kse:  |                      |           |
| He took it.                                  | He threw it into the fire.                             | He took two out of the fire.                           | They turned into  |                      |           |
| a <sub>a</sub> 'ku'qt <sub>l</sub> e's.      | la.upkaks <sub>k</sub> lo'ne:                          | qaoxak <sub>i</sub> n'ktse:                            | qak'ine   | e'ike <sub>l</sub> . |           |
| guts.  | He rolled them about                                   | and gave them to him.                                  | He said to  | "Eat!"               |           |
| hats!na'xe                                   | n <sub>t</sub> sna'pku.                                | ta'xas.  | him:  |                      |           |
| He started back                              | Moose.   | Enough.  |   |                      |           |

6. COYOTE AND BUFFALO<sup>1</sup>

Coyote went along. There was a bull's skull lying there, and he knocked it about. He started off. He went along. There was a hill. He went up the hill. Coyote staid there. There was noise of running. He raised his head quickly, but there was nothing. He sat down again (??). Again there was noise of running. He saw a Buffalo Bull coming. He started to run away quickly. He went along. Then they met again. He went along. Coyote said: "Oh, where are you staying, manitous?" He said: "Nephew, come, our(?)." Coyote saw burnt trees standing there. Coyote arrived, and sat down on top of them. Bull butted the tree. He broke it. Coyote started to run quickly. Coyote went along. He was tired. He said: "Where are you staying, manitous?" He was told: "Nephew, come, our(?)." Coyote went. There lay a stone. He entered it. Bull butted the stone. He broke it. Coyote

## 6. COYOTE AND BUFFALO

Qa'na'xe· skn·ku'ts. skk.la'm'ala'kse' ni'lsiks ts!naqa'ylik'n'e.  
He went along Coyote. A skull lying there a bull's he knocked it about.

ts!na'xe: qa'na'xe swtsle.'t.se. qa'ox'alyuxa'xe. qaosaqa'ane  
He started off. He went along where was a hill. He went up hill. There staid

sk'n'ku'ts. na'ukm'se. nuknuqkupq!afa'mne. lo'use  
Coyote. There was noise of running. He raised his head quickly, not there

qa'psins. laqa'a'tstakqa'ane. laha'yukm'se. n'u'p'xa'ne ska'se  
was anything. Again (?). Again there was noise of running. He saw coming

5 ni'lsiks. no'tsnqku'pek'me'k. qa'na'xe. ta'xas la'xan'xona'pse.  
a bull. He started to run away quickly. He went along. Then again they met.

qa'na'xe. qake'ine sk'n'ku'ts hal'ya k'n'aqasaqa'lqa  
He went along. He said Coyote: "Oh, where are you staying,

nöp'k!an'nte'k. tsxa'se pat! qaowakaxa'me'n' kaquxma'la.  
manitous?" He said: "Nephew, come our(?)."

tseika'te sk'n'ku'ts snq!o'mkaki'inoqaku'pse. qaoxa'xe sk'n-  
He saw Coyote burnt trees standing there. He arrived Coyote

ku'ts naqo'usaq!maxo'me'k. nako'ne a'kts!fa'ens ni'lsik. ts'k!  
he sat down on top of them. He butted the tree the bull. He

10 k'lo'ne. no'tsnqku'pek'me'k sk'n'ku'ts. qa'na'xe sk'n'ku'ts.  
broke it. He started to run away quickly Coyote. He went along Coyote.

nuk'lu'k'ne. qake'ine k'n'aqasaqa'lqa nöp'k!an'nte'k. qak.la'pse  
He was tired. He said: "Where are you staying, manitous?" He was told:

pat! qaowakaxa'me'n' kaquxma'la. qaoxa'xe sk'n'ku'ts sk'knu'k-  
"Nephew, come our(?)." He went Coyote where lay a

se. nukwaq!ma'k'kqa'ane. nako'ne nu'kwe's ni'lsik. ts'k!k'lo'ne  
stone. He entered it. He butted the stone the bull. He broke it.

<sup>1</sup> See p. 60.

started to run away quickly. Coyote went along. There was a (body of) water. Coyote jumped into the water. He dived. The Bull came to the water and drank. He stood there drinking. He drank it all. Coyote started. He went along. He said: "Where are you, manitous?" He heard speaking, and was told: "Nephew, come, our (?)." The two went. There was a little rosebush. Coyote went. He sat down on top of it. The Bull arrived. He butted it. He couldn't break it. Again he butted it. He tore it into shreds. Coyote said: "Now let me go; I will fill a pipe for you." The Bull said: "I don't smoke." Coyote said: "I will fill a pipe; I don't know what the Bull likes to smoke." Coyote was told: "I smoke tobacco. When I finish filling the pipe, I hold it up to the sun. It catches fire. It catches fire by means of the sun." (Coyote) was afraid. (The Bull) smoked. He continued to smoke. The Bull said: "I had a wife

ne. no'ts!nqkupek'me'k sk'n'ku'ts. qa'na'xe' sk'n'ku'ts sk'k-  
 He started to run away quickly Coyote. He went along Coyote where lay  
 q'lnu'kse. nu'n'nmqtqu'le'k sk'n'ku'ts. k'lanwa'ts'ne'. xuna'xe'  
 a lake. He jumped into the water Coyote. He dived. He came to  
 the water  
 ni'lsik neiqu'ine. qaw'tsku'x'ne. n'oku'ku'x'ne. ts'na'xe' sk'n'-  
 the bull and drank. He stood drinking water. He drank it all. He started Coy-  
 ku'ts. qa'na'xe'. qake'ine. kn'aqasaqa'lqa n'p:k'lan'nte'k. nu'-  
 ote. He went along. He said: "Where are you, manitous?" He  
 pa'ine. tsxa'se. qak.la'pse. pa't! qaowakaxa'me'n' kaquxma'la. 5  
 heard speaking and was told: "Nephew, come our (?)."  
 qaw'tsk'k'ine. san'qa'pse. sq'lo'mowokna'nas. qaoxa'xe' sk'n'ku'ts.  
 They went where was a little rosebush. He went Coyote.  
 nuqo<sub>u</sub>saq!maxo'ume'k. laxa'xe' ni'lsik. qo'nanoxo'nlamaneya'-  
 He sat down on top of it. He arrived the bull. He hit it with his head (?).  
 x'ane. qata'yak!o'ne. laqonaxo'nlamaneya'x'ane. n'ta'mk!o'ne  
 He could not break it. Again he hit it with his head (?). He tore it into  
 la'am's. qake'ine. sk'n'ku'ts ta'xas qa'qask'n'u. hutsku'lnak!uk-  
 shreds. He said Coyote: "Now let me go. I'll fill a pipe for  
 ts's'ine. qake'ine. ni'lsik atuqa.knoq'k'ne. qake'ine. sk'n'- 10  
 you." He said the bull: "I do not smoke." He said Coy-  
 ku'ts hutsku'lnak!o'ne. hoqa.u'pxami'ine. qa'psinsts 'e'k'noq'ko'  
 ote: "I'll fill a pipe. I do not know what he may smoke  
 ni'lsik. qakil'ine. sk'n'ku'ts wasa'qana'n huts!knoq'k'ne.  
 the bull." He was told Coyote: "Tobacco (?) I smoke.  
 nukulnak!o'ne. qaoxaw'tsx'ne. nata'n'k'is. tsuku'px'ne. s'itsu-  
 When I finish filling the I hold it up toward the sun. It catches fire. It catches  
 pipe  
 kopxam'o'ne. nata'n'k'is. n'on'ine. n'knoq'k'ne. qa'kd'kno-  
 fire by means of the sun." He was afraid. He smoked. He continued  
 qo'k'ne. qake'ine. ni'lsik. hunala'yt't'ine. hus'a'qak.lam'ala'- 15  
 to smoke. He said the bull: "I had a wife where my head



where my head lay. Let us be friends." Coyote said: "We will go to your wife." The two started. The two went along, and he saw his wife among a crowd. Coyote sharpened his friend's horns. Coyote said: "Now go ahead. When you run along, turn this way." The Bull went there. The Bull was seen running toward the place where Coyote was. He went past. Another Bull arrived. He shot him. Coyote killed him. The other Bull came back. He said: "Let us go to my wives." The two went. Coyote was told: "Which one will you take?" Coyote said: "Let me take the larger one." Coyote started with his wife. The two went along. He said to his wife: "Now go ahead; go up the valley and go across." Coyote started. He went to the valley. He staid there. He saw his wife coming. He broke a stick when his wife was coming. He hit her. It did not enter her body. He laughed at his wife. He said to her:

- k*<sub>1</sub>*ne*. huts!n'ala'n'e swu't<sub>1</sub>mo'. qake'<sub>1</sub>ne' skz'n'ku'ts huhts!na'-  
lay. We shall be friends." , He said Coyote: "We will  
xala'e's tdnamu''ne's. ts!nak'k<sub>1</sub>ne'. qa'nak'k<sub>1</sub>ne'ts n'u'px<sub>a</sub>ne'  
go to thy wife." They two started. They two went along and he saw  
sakmnalik's<sub>1</sub>ine' tdnamu''e's. la's<sub>1</sub>nq laqle'x<sub>a</sub>ne' swu'e's skz'n'-  
among a crowd his wife. He sharpened his horns again his friend's Coy-  
ku'ts. qake'<sub>1</sub>ne' skz'n'ku'ts ta'xa l'u'n'u na' hanlaqakaxa''mk-  
ote. He said Coyote: "Now go ahead here when you turn."  
5 tse'k. qaoxa'xe' ni'ise'k. n'upx<sub>a</sub>na'pse' ni'ise'ksts mityax<sub>a</sub>na'pse'  
He went the bull. He was seen the bull running  
laqaka'xe' yaqaosaqa'pske' skz'n'ku'ts. laqayaqaha'xe'. wa'xe'  
coming toward where was Coyote. He went past. He arrived  
nao'k!we' ni'ise'k. mi'tx<sub>a</sub>ne'. n'dwa'n'e' skz'n'ku'ts. lawa'xe'  
one bull. He shot it. He killed it Coyote. He went back  
nao'k!we' ni'ise'k. qake'<sub>1</sub>ne' huhts!ina'xala'e's katdna'mu. qao-  
one bull. He said: "Let us go my wife." They  
xak'k<sub>1</sub>ne'. qakil'ine' skz'n'ku'ts ka<sub>a</sub> k'ntsdtso'uk<sub>u</sub>a't. qa-  
two went. He was told Coyote: "Which will you take?" He  
10 ke'<sub>1</sub>ne' skz'n'ku'ts na' kwi'lqa huhtsdtso'uk<sub>u</sub>a'te'. ts!na'xe'  
said Coyote: "This large one let me take!" He started  
skz'n'ku'ts n'asma'ine' tdnamu''e's. qa'nak'k<sub>1</sub>ne'. qak'ine' td-  
Coyote two together his wife. They two went along. He said to his  
namu''e's ta'xa l'u'n'u qo' hank!a'm'na'ke' hantsqana!wat!a'xe'.  
wife: "Now go ahead, that the valley you will go through across."  
ts!na'xe' skz'n'ku'ts. qaoxa'xe' qo<sub>u</sub>s a<sub>a</sub>'k!a'm'n'a's. qaosa-  
He started Coyote. He went there to the valley. He staid  
qa'ane'. n'u'px<sub>a</sub>ne' ska'se' tdnamu''e's. yaqe'ite' a'<sub>a</sub>'kts wa'se'  
there. He saw coming his wife. He broke a stick coming  
15 tdnamu''e's. mi'tx<sub>a</sub>ne'. qatak!o'<sub>u</sub>ne'. n'umatsna'a'te' tdnamu''e's.  
his wife. He shot her. It did not go in. He laughed at her his wife.

"Now go ahead." She started, and he said to her: "Go up the valley and go across there." Coyote started. He ran. He got there. He stopped there. His wife came. He shot her and killed her. He butchered her and skinned her. There was a flat stone, and he sat down on it. He saw Wolf coming. He thought he would hit it. He was going to get up. He couldn't get up. He shot at that Wolf. He had no more arrows. He took off his bowstring and struck him with his bow stave. The Wolf ate that game. He ate it all. Coyote got up again. He went and took the bones. He thought he would break them up. He was told by (a bird): "Don't strike them." Coyote stood there holding an ax. Then Badger pounded them. He finished breaking the bones and put the marrow into the tripe. Coyote was told: "Take hold of my tail." Coyote took hold of (Badger's) tail. (Badger) finished putting in the marrow. Badger started to run away. Coyote followed him. He

qak'line ta'xa l'u'n'u. ts!na'se. qak'line qo<sub>u</sub> hank!a'm'na'ke.  
He said to her: "Now go ahead." She started. He said to her: "There up the valley  
qo' tax hntsqanalwat!a'xe. ts!na'xe sk'n'ku'ts. ts!n'a'ki'ne.  
there then you will go through across." He started Coyote. He ran.  
la'xa'xe. qaosaqa'a'ne. wa'se. t!namu''e's. mi'txane n'dwa'n'e.  
He got there. He stopped there. She came his wife. He shot her, he killed her.  
nu'mitse'ite. konu'q'ime. qa'kts!lanu'kse. qaoxa'!sak<sub>a</sub>nu'ne.  
He butchered her, he skinned her. There was a flat stone; he sat down on it.  
n'u'pxane ska'se ka'a'ke'ns. qalwi'yne ktsqanla'le't. ktsxa'o'u'wuk. 5  
He saw coming the wolf. He thought he would hit it. He was going to rise.  
qatal'uwu'ku'ne. mi'txane nei's ka'a'ke'ns. la'hitka'a'ne. luk'u'n'e.  
He could not rise. He shot at that wolf. He was without arrows. He took off  
t!awum'ka'e's qanfaltmu'n'e. a'a'k.la'kwo'u'te's. n'k'ine ka'a'ke'n  
his bowstring he struck with it his bow stave. He ate the wolf  
nei's iya'mu's. q!a'pxane. la.uwu'ku'ne sk'n'ku'ts. qaoxa'xe.  
that game. He ate it all. He got up again Coyote. He went and  
tsuk'a'te ma'k!se's. qalwi'yne ktsaqtsa'kxo. qak!a'pse.  
took its bones. He thought he would break them up. He was told by  
wa'ku'ks ma<sub>a</sub>ts qanla'ite'n'. qa'qaw'tskn'le'k a'a'qu'ta'ls sk'n'- 10  
(a bird with "Don't strike it." He stood holding an ax Coy-  
head):  
ku'ts. ta'xa ts'n qo<sub>u</sub>s n'aqtsaxo'u'ne na'ime't!. kulya'q!a'  
ote. Then only there he pounded Badger. Having finished  
breaking  
qana''nte a'a'k.la'qps'sqaps a'a'kinu'!mak. qakil'line sk'n'ku'ts  
he put them into tripe the marrow. He was told Coyote:  
haw'tsqatk'nu. naw'tsqatk'nka'a'ne sk'n'ku'ts. kulqana''ne't  
"Take hold of my tail." He took hold of the tail Coyote. He finished putting  
it inside  
a'a'knu'!ma'ks. nu'ts.nqkupek'me'k na'ime't!. mte;xa'momu-  
the marrow. He started to run away Badger. He followed  
k'a'a'ne sk'n'ku'ts. n'upslatnu'tm'o'muk'a'a'ne. la.ile;qa'ninmitk- 15  
him Coyote. He continued to run. It is thrown backward

continued to run. The tripe was thrown back at him. Coyote licked the tripe. He thought: "I will break it." He was told by (a bird): "I will break it." Coyote was told: "Start for the place where there is a plain on the hill, Coyote." Coyote started. He was told: "Come back when you see smoke; then you shall eat grease." (The bird) was pounding it. He finished pounding it, and put green boughs on the fire. Coyote saw the smoke. He started to come back. Coyote came back. He stood there and looked about. There was nothing there. Here (the bird) dropped a little grease. He looked up. He saw (the bird) flying off. Coyote was standing there helplessly. Coyote was without even a mouthful of (the meat of) his wife.

## 7. COYOTE AND BUTTERFLY

Coyote went along. He heard some one singing. Coyote reached there. He saw Butterfly. Coyote thought he would steal Butterfly. He said to him: "I don't steal men." Coyote started.

- ts'ine· a<sub>a</sub>'k.laqpz'sqaps. n'dta'x<sub>a</sub>ne· a<sub>a</sub>'k.laqpz'sqaps skz'n'ku'ts.  
to him the tripe. He licked the tripe Coyote.
- qalwi'yne· kuts!aqtsa'kxo· qak.la'pse· wa'kuks huts!s<sub>i</sub>ni!a'qtsa-  
He thought: "I will break them." He was told by (a bird): "I will break  
kxo'ne· qakil'ine· skz'n'ku'ts ts!n'an' qo<sub>u</sub> haq!an'uqle.'tke'  
them." He was told Coyote: "Start for there where is a plain on a hill,  
skz'n'ku'ts. ts!na'xe· skz'n'ku'ts. qakil'ine· h<sub>n</sub>'u'p<sub>x</sub>a ya'm'uts  
Coyote!" He started Coyote. He was told: "When you see smoke  
5 hntsla'tska'xe· ta'xas hntsxa!z'k<sub>i</sub>ne· t!na'mu. qa'kd'aqtsa-  
then come back, then you will eat grease." Along he pounded  
kxo'ne· wa'kuks. ko<sub>u</sub>laqtsa'kxo· x<sub>n</sub>anak'n'e· a<sub>a</sub>'ku'la's. n'u'p-  
it (the bird). Having finished he put on fire green boughs. He  
pounding it  
x<sub>a</sub>ne· ya'm'u's skz'n'ku'ts. la'ts!na'xe· la'faxa'xe· skz'n'ku'ts.  
saw the smoke Coyote. He started back. He got back Coyote.  
qa<sub>a</sub>kqa'nw'sqa'a<sub>n</sub>e· lo'use· qa'psins. na<sub>a</sub>s qa'wa<sub>a</sub>ka!okm<sub>t</sub> tse'  
He stood and looked about; not there was anything. Here she dropped a little  
t!na'mu's. wa'wtsk'k<sub>i</sub>ne· n'u'p<sub>x</sub>ane· wa'kuks nulnu'x<sub>u</sub>'se'.  
grease. He looked up. He saw (the bird) flew towards water.  
10 qakuqkatw'sqa'a<sub>n</sub>e· skz'n'ku'ts. pa'i s<sub>t</sub>z'tk<sub>k</sub>.l'lqutm'o'n'e· t!na-  
In vain he stood there Coyote. He was without even a mouthful of his wife  
mu'es skz'n'ku'ts.  
Coyote.

## 7. COYOTE AND BUTTERFLY

- Qa'na'xe· skz'n'ku'ts. nulpa<sub>n</sub>it't<sub>i</sub>ne· ka'wasxoneya'm'e's. qao-  
He went along Coyote. He heard singing. He reached  
xa'xe· skz'n'ku'ts. n'u'p<sub>x</sub>ane· ko'dli'dlus pa'i nilk'ise· qalwi'yne·  
there Coyote. He saw Butterfly it was he. He thought  
skz'n'ku'ts ktsxa'lay ko'dli'dlus. qak.la'pse· atu'qaa'yne· t'tqat!  
Coyote he would steal Butterfly. He said to him: "I do not steal men."  
15 ts!na'xe· skz'n'ku'ts.  
He started Coyote.



## 8. COYOTE AND GROUSE

Grouse was living in a tent and had many children. They were in her tent. Grouse started with her husband. They two were going along. Coyote was going along. He saw the tent of Grouse. Coyote reached there. He entered. There were many children. He took a bag, put them into it, and carried them along. He started. He went along. They broke the bag by scratching it, and went right through the hole. Coyote was going along. He thought: "Now I'll eat." He looked, and there was nothing. Coyote started.

## 9. COYOTE AND STAR

Star was going along. He saw a child eating earth. It was Goose. He started. He saw a Golden Eagle sitting on a tree. He saw him, and he was screeching. Star also said . . . (??) He went up. He reached the place where the bird was, and killed it (?).

## 8. COYOTE AND GROUSE

Qanct.la'a<sub>a</sub>ne kia'wats yunaqa'pse' alaqa'tle's. qaqa'pse' a<sub>a</sub>'kct.-  
 She lived in tent Grouse many her children. They were in her

la'e's. ts!na'xe' kia'wats n'asma'ine' nulaqana'e's. qa'nak'kne'.  
 tent. She started Grouse two together her husband. They two went  
 along.

qa'na'xe' sk'n'ku'ts. n'u'p<sub>x</sub>a<sub>a</sub>ne' sanct.la'a'se' kia'wats. qaoxa'xe'  
 He went along Coyote. He saw the tent there of Grouse. He arrived

sk'n'ku'ts. t<sub>i</sub>na<sub>x</sub>a'mne'. yunaqa'pse' lkamn'nta'ke's. tsuk'a'te'  
 Coyote. He entered. Many were the children. He took

a<sub>a</sub>'tsu'la's qana'nte' nalaxo'u<sub>u</sub>ne'. ts!na'xe'. qa'na'xe'. n'umct- 5  
 a bag, he put them he carried them. He started. He went along. They  
 into it

k'n'e' ne<sub>s</sub> a<sub>a</sub>'tsu'la's sukqanalt<sub>i</sub>na<sub>x</sub>a'mne'. qa'na'xe' sk'n'ku'ts.  
 broke by that bag, they went right there through He went along Coyote.  
 scratching a hole.

qałwi'yne' ta'xas hul'e'ek. tseka'te'ts lo'u<sub>u</sub>se'. ts!na'xe'  
 He thought: "Then let me eat." He looked, there was nothing. He started

sk'n'ku'ts.  
 Coyote.

## 9. COYOTE AND STAR

Qa'na'xe' a<sub>a</sub>'kdno'hos. n'u'p<sub>x</sub>a<sub>a</sub>ne' lka'm'u's n'z'kse' a'm'aks pal  
 He went along Star. He saw a child eating earth,

n'z'nse' kaxu'lo'ks. ts!na'xe'. n'u'p<sub>x</sub>a<sub>a</sub>ne' qawtsq'nu'se' kiaz'nu'- 10  
 who was Goose. He started. He saw standing on a tree Golden

k'uat<sub>s</sub>. n'u'p<sub>x</sub>a<sub>a</sub>ne' tlalo'u<sub>u</sub>kse'. a'a'ke qake'ne a<sub>a</sub>'kdno'hos.  
 Eagle. He saw it screeching. Also said Star.

n'iktka'xe'. laxa'xe' ne<sub>s</sub> toq'ltsq'a'mnas ya<sub>a</sub>qaosaqa'pske'  
 He went up. He reached there the bird where it was

n'upla'pse'.  
 (and) killed it.

## 10. COYOTE AND THE WOMAN

Coyote went along. There was a hill. He arrived on top. He saw a woman. Then the woman saw Coyote. She was afraid. Then she lay down. Then Coyote started. He saw the woman lying there. He thought she was dead. Coyote said: "Why is she dead? Let me see what killed her." Then he looked. He did not know what had killed her. Then Coyote started toward the backside of the woman. Coyote looked. He saw her backside. He tore it. He put his finger in. He smelled of it. He said: "It stinks. She has been dead for a long time." Then Coyote went on. The woman lay there. She thought: "Let me go to Coyote; let me marry him." Then the woman started. She got there. She said to Coyote: "Let us go to my tent." She started; she got to her tent. She staid there.

## 10. COYOTE AND THE WOMAN

- |               |              |                   |                         |                         |
|---------------|--------------|-------------------|-------------------------|-------------------------|
| Qa'na'xo.     | sk' n'ku'ts. | swtsle't.se.      | yo <sub>u</sub> 'xa'xe. | n'u'p <sub>x</sub> ane' |
| He went along | Coyote.      | There was a hill. | He got on top.          | He saw                  |
- pa'like<sub>s</sub>. ta'xas ne<sub>i</sub> pa'like<sub>i</sub> n'u'p<sub>x</sub>ane' sk' n'ku'ts'. n'oni'me'. ta'xas  
 a woman. Then that woman saw Coyote. She was afraid. Then
- n'itxo'ume'k. ta'xas ts!na'xe' sk' n'ku'ts. n'u'p<sub>x</sub>ane' pa'like<sub>s</sub>  
 she lay down. Then he started Coyote. He saw the woman
- sakqa'pse'. qalwi'yne' ks'p'e'ps. qake'ine' sk' n'ku'ts qa'psins  
 lying there. He thought she was dead. He said Coyote: "What
- 5 ks'p'e'p. hultse<sub>i</sub>ka'tmił qa'psins ks'p'e'p." ta'xas tse<sub>i</sub>ka'te'.  
 is she dead? Let me see what killed her." Then he looked.
- qa.u'p<sub>x</sub>ane' qa'psins ks'p'e'ps. ta'xas ts!na'xe' sk' n'ku'ts  
 Not he knew what killed her. Then he started Coyote
- a<sub>a</sub>'k<sub>k</sub>puk!<sub>s</sub>'se's pa'like<sub>s</sub>. tse<sub>i</sub>ka'te' sk' n'ku'ts. n'u'p<sub>x</sub>ane' a<sub>a</sub>'k<sub>k</sub>pu-  
 to her backside the He looked Coyote. He saw her back-
- k!<sub>s</sub>'se's. n'u'mitse'<sub>i</sub>se'. tsaqa'natsq lahe'ine'. nakumske'ite'. qake'ine'  
 side. He tore it. He put his finger into it. He smelled of it. He said:
- ksluku't<sub>u</sub>'e's pe'k!aks k.is'up'le'k. ta'xas ts!na'xe' sk' n'ku'ts.  
 "It stinks, long ago she has been killed." Then started Coyote.
- 10 qa'kqa'a'ne' ne<sub>i</sub> pa'like<sub>i</sub>. qalwi'yne' hults!na'mił sk' n'ku'ts  
 She lay there that woman. She thought: "Let me go to Coyote,
- kulsal'te't. ta'xas ts!na'xe' pa'like<sub>i</sub>. laxa'xe'. qak'ine' sk' n'ku'ts'  
 let me marry him." Then she started the woman. She got there. She said to Coyote:
- hults!naxa'la ka<sub>a</sub>'k't.la. ts!na'xe' laxa'xe' a<sub>a</sub>'k<sub>t</sub>.la'e's.  
 "Let us go to my tent." She started, she got to her tent,
- qaosaqa'a'ne'.  
 She staid there.



## 11. COYOTE AND THE MANITOU WITH THE HAT

Coyote went along. He saw a manitou having a hat made of belly fat. He touched it. He took a piece off. He ate it. Again he broke a piece off. Again he ate it. He was told: "Go away." He was told: "You hurt me." Coyote went off.

12. COYOTE AND THE DUCKS<sup>1</sup>

Coyote with his two children went along. There was a lake. He saw many ducks. He said to his children: "Cry!" The children cried. They cried thus: "My father's brothers-in-law!" Coyote cried thus: "My brothers-in-law!" One Mallard Duck said to his children: "Listen! a manitou is crying." Mallard Duck said: "Go to him (and listen to) what he is talking about." One of them went ashore. He came to Coyote. He said to him: "What do you refer to when you cry?" Coyote said: "Come ashore, all of you!" All the ducks came ashore. He pulled out their feathers. Enough.

## 11. COYOTE AND THE MANITOU WITH THE HAT

|   |                                |  |                         |                               |
|---|--------------------------------|--|-------------------------|-------------------------------|
| Qa'na'xe·<br>He went along                            | skz'n'ku'ts.<br>Coyote.        | n'u'p̄xane·<br>He saw                  | n̄p:'k'las<br>a manitou | k'layuk'a'se·<br>having a hat |
| a'a'kowuma'lqa <sub>a</sub> ps.<br>made of belly fat. | qunya'xane·<br>He touched it.  | qasd'uk'z'n'e·<br>He took a piece off. | n'z'k'ne·<br>He ate it. |                               |
| laqasd'uk'z'n'e·<br>Again he took a piece off.        | la.z'k'ne·<br>Again he ate it. | qak.la'pse·<br>He was told:            | yu'wa.<br>"Go away."    | qak.la'pse·<br>He was told:   |
| han'upla'p'ne·<br>"You hurt me."                      | tslna'xe·<br>He went off       | skz'n'ku'ts.<br>Coyote.                |                         |                               |

## 12. COYOTE AND THE DUCKS

|   |                                     |                                 |  |  |                          |
|---|-------------------------------------|---------------------------------|--|--|--------------------------|
| Qa'na'xe·<br>He went along              | skz'n'ku'ts<br>Coyote               | n'asma'ine·<br>with two         | xale'es<br>his children                    | skzk'lnu'kse·<br>to where was a lake.    | 5                        |
| n'u'p̄xane·<br>He saw                   | yunaqa'pse·<br>many                 | kia'qla's.<br>ducks.            | qak'ine·<br>He said to                     | xale'es<br>his child:                    | e'lan'.<br>"Cry!"        |
| n'da'n'e·<br>He cried                   | nei<br>that                         | ika'm'u.<br>child.              | qalo'uk <sub>u</sub> ne·<br>He cried thus: | alska'tle's<br>"His brothers-<br>in-law" | kat'z'tu.<br>my father!" |
| qalo'uk <sub>u</sub> ne·<br>cried thus: | alka'skat.<br>"My brothers-in-law!" | n'ok!we'ne·<br>One              | kanq'usqwe'ikak<br>Mallard Duck            | qak'ine·<br>said to                      |                          |
| alaqa'tle's<br>his children:            | tsan<br>"Only                       | k!a'palteixake'l.<br>listen ye! | n̄p:'k'la<br>A manitou                     | sd'eda'n'e.<br>is crying."               | qake'ine·<br>He said     |
| kanq'usqwe'ikak<br>Mallard Duck:        | qunam'ike'l.<br>"Go to him          | qa'psins<br>what                | q'lu'pske·<br>he talks about."             | k!o'k!we·<br>One                         | 10                       |
| tsinal'upa'xe·<br>went ashore.          | laxa'xe·<br>He came to              | skz'n'ku'ts.<br>Coyote.         | qak'ine·<br>He said to him:                | qa'psin<br>"What                         | kn'u'pske·<br>do you say |
| km'e'la.<br>do you cry?"                | qake'ine·<br>He said                | skz'n'ku'ts<br>Coyote:          | q!a'pe·<br>"All                            | upka'ke'l.<br>come ye ashore,"           | q!a'pe·<br>All           |
| kia'qla.<br>the ducks.                  | q!a'pe's<br>All                     | lu'nte·<br>he removed           | a'a'knqoa.'se's.<br>their feathers.        | ta'xas.<br>Enough.                       |                          |

<sup>1</sup> See p. 160.

13. COYOTE AND OWL<sup>1</sup>

There was a town. A child was crying. It was told: "Don't cry, Owl will take you." The child cried. Owl took it. He put it into a birch-bark basket. Then there were no more children. Coyote said: "I shall cry." At night Coyote cried. He was told: "Don't cry, else Owl will take you." Coyote cried aloud. Owl arrived. He said: "Give me the child." (Coyote) was given to him. (Owl) put him into the birch-bark basket. He carried him away. Owl arrived at his tent. Coyote saw many children dancing. He took gum. He rubbed it on Owl's eyes, and (Owl) was blind. He threw him into the fire. (Owl) was burned entirely. All the children started back to the tents of their parents.

## 13. COYOTE AND OWL

- Qa'k.huna'mne'. n'ila'n'e. lka'm'u. qakek'ine. ma<sub>a</sub>ts e'lan'  
 There was a town. It cried a child. It was told: "Don't cry;
- tsxaltsuk<sup>u</sup>at's<sub>i</sub>ne. ku'pi. n'ila'n'e. lka'm'u. tsuk<sup>u</sup>a'te. ku'pi.  
 he will take you Owl." It cried the child. He took it Owl.
- n'oqox<sup>u</sup>ak'n'e. na'he'ks. ta'xas lalo'<sub>u</sub>ne. lka'm'u. qake'ine. sk'n'-  
 He put it into a birch-bark basket. Then no more children. He said Coy-
- ku'ts ka'min hutsxal'ila'n'e. ktsdmi'y.t.s n'ila'n'e sk'n'ku'ts.  
 ote: "I I shall cry." At night he cried Coyote.
- 5 qakek'ine. ma<sub>a</sub>ts e'lan', to'xwa ku'pi tsxaltsuk<sup>u</sup>at's<sub>i</sub>ne. wak'o'ine.  
 He was told: "Don't cry, else Owl will take you." He cried aloud
- sk'n'ku'ts. wa'xe. ku'pi. qake'ine. ts!ka'k'nke<sub>1</sub> lka'm'u.  
 Coyote. He arrived Owl. He said: "Give me the child."
- namat:ks'ine. n'oqox<sup>u</sup>ak'n'e. na'he'ks. ts!nalk'n'e. laxa'xe.  
 He was given to him. He put him into the birch-bark basket. He carried him away. He arrived at
- a<sub>a</sub>'kt.la'es ku'pi. n'u'px<sub>a</sub>ne. sk'n'ku'ts yunaqa'pse. lkamn'nta'-  
 his tent Owl. He saw Coyote many children
- ke's naqw'ise. tsuk<sup>u</sup>a'te t'fwa's. yu'hak'n'e. a<sub>a</sub>'kakaql'c'se's  
 dancing. He took gum. He rubbed it on his (Owl's) eyes,
- 10 laltql'ise. xunm'te. q!apku'<sub>u</sub>ne. lats!na'xe. q!a'pe. lkamn'n-  
 and he was blind. He threw him into the fire. He was burnt entirely. They started back all the children
- te'k a<sub>a</sub>'kt.la'se's afa<sub>a</sub>kn'kle's.  
 to the tents of their parents.

<sup>1</sup> See pp. 37, 50.

## 14. CHICKADEE AND ELK

Chickadee went along a river. On the other side he saw Elk. Chickadee said: "There is a good place on the other side; I wish I could get across." Elk said he would take him across. He went across in the water. (Chickadee) was riding. Elk walked in the water. He just got ashore and (Chickadee) stabbed him. Chickadee killed Elk.

## 15. FROG AND PARTRIDGE

Frog was going along. She saw Partridge. She said to him: "You shall be my husband." He went to her tent. He arrived. He always went hunting. He killed much (game). Frog said: "Now look for your wife." Partridge started. He found his wife. He said to her: "Where are the children?" That woman said: "They are where you come from." The two started. He arrived at his tent. He staid there again.

## 14. CHICKADEE AND ELK

Qa'na'xe mts!qa'qas a<sub>a</sub>'k<sub>n</sub>mi'tuks. le'ne's n'u'p<sub>x</sub>a'ne la'wo's.  
 He went along Chickadee river. On the other side he saw Elk.  
 qake'ine mts!qa'qas: ksdsuk.le'et qo le'ine hu'e<sub>i</sub>ni'nam.  
 He said Chickadee: "A good place there on the other side if I could get across."  
 qake'ine la'wo a<sub>l</sub>qanya<sub>x</sub>aqo'u<sub>u</sub>ki<sub>l</sub>. n'a<sub>l</sub>qan<sub>u</sub>'q<sub>u</sub>ne yo<sub>u</sub>x<sub>al</sub>'isuk-  
 He said Elk he would take him across. He went across in the water, he was riding,  
 nu'n'e ts!n<sub>u</sub>nu'q<sub>u</sub>ne. qa<sub>l</sub>n n'öpanu'q<sub>u</sub>ne na<sub>a</sub>k'o'one. n'ip<sub>l</sub>'hne  
 he walked in the water. Just reaching the shore, he stabbed him. He killed  
 la'wo's mts!qa'qas. 5  
 Elk Chickadee.

## 15. FROG AND PARTRIDGE

Qa'na'xe wa'tak. n'u'p<sub>x</sub>a'ne t!a'n'qu<sub>t</sub>s. qak'ine hnts<sub>x</sub>al'ne  
 She went along Frog. She saw Partridge. She said to him: "You will be  
 kanu'a'q<sub>a</sub>na. ts!na'xe a<sub>a</sub>'k<sub>t</sub>.la'e's. la<sub>x</sub>a'xe. at n'ups<sub>l</sub>a'tiyi<sub>l</sub>'ana'xe.  
 my husband." He started for his tent. He arrived. He always went hunting.  
 ta'xas yunaqa'pse k!l'wa. qake'ine wa'tak ta'xa b'n'u itsk'len'  
 Then many he killed. She said Frog: "Now go look for  
 t<sub>d</sub>namu''ne's. ts!na'xe t!a'n'qu<sub>t</sub>s. n'u'p<sub>x</sub>a'ne t<sub>d</sub>namu''e's. qak'ine  
 your wife." He started Partridge. He found his wife. He said to her:  
 ka<sub>s</sub> lkamnz''nte.k. qake'ine ne<sub>i</sub> pa'lke<sub>i</sub> qo ta'xa h<sub>n</sub>yaqake<sub>i</sub>- 10  
 "Where the children?" She said that woman: "Then now where you  
 ka'mke<sup>1</sup> saosaqa'ane. ts!nak'k<sub>i</sub>ne. la<sub>x</sub>a'xe a<sub>a</sub>'k<sub>t</sub>.la'e's.  
 come from they are." They two started. He arrived at his tent.  
 la<sub>a</sub>ts<sub>x</sub>anit.la'ane.  
 He staid there again.

<sup>1</sup> Barnaby prefers *qo'sEnla'yaqa'keikami'ke*.



## 16. BEAVER AND TURTLE

Beaver and Turtle were living together in a tent. (Turtle) started. There was a town. He went there. He entered the tent of the chief. The chief was asleep. Turtle cut off the chief's head. He went out again; he passed outside to the rear of the tent. He crawled under the cover. He staid there. In the morning the chief was lying down. His food had been prepared. He did not arise; and the chief was shaken. He was told: "Arise, I have finished your food." He did not arise. He was shaken again. He was told: "Arise." He was looked at. He was dead. They searched for tracks (to discover) who had done it. Tracks were seen. The tracks did not go out again. They were looked at. (Turtle) was seen. He was there. He was brought out. He was carrying the head of the chief. Some one said: "Where is a knife?" Turtle said: "I do not fear a knife." Some one said: "Where is a bow?" Turtle said: "I do not fear a bow." Some one said: "Where is

## 16. BEAVER AND TURTLE

- Qa'nct.la'ane· sč'n'a n'asqunama'ine· ka'xaxs. ts!na'xe qa'k.lu-  
 He lived in a tent Beaver, they were two together Turtle. He started to where was a  
 nam'sine· qaoxa'xe· t:naxa'mne· a<sub>a</sub>'kčt.la'se's naso'uk<sup>u</sup>e'ns.  
 town. He went there. He entered the tent of the chief.  
 qa'k.le'itse· naso'uk<sup>u</sup>e'ns. lula'ma'ane· naso'uk<sup>u</sup>e'ns ka'xax.  
 Was asleep the chief. He cut off his head (of) the chief Turtle.  
 laanaxa'mne· nas qaha'xe· a'pkok'ls. qana'o<sub>o</sub>n<sub>n</sub>anaxa'mne·  
 Again out he went; here he passed outside, oppo- site the door (be- hind the tent). He crawled under the cover.
- 5 qaoasaqa'ane· kkanmi'yčts qakqa'ane· naso'uk<sup>u</sup>e'n. n'čtknč'sine·  
 He staid there. In the morning lay down the chief. It was prepared  
 ki'ek. qao'knoxa'mne· wan'kin'ine· naso'uk<sup>u</sup>e'n. qakil'ine·  
 food. Not he arose; he was shaken the chief. He was told:  
 oknoxa'men' hunok<sup>u</sup>'n'e· k'n'e·k. qao'knoxa'mne· lawan'kin'ine·  
 "Arise, I have finished your food." Not he arose. Again he was shaken.  
 qakil'ine· oknoxa'men'. tseikat'ine· pał n'č'n'e· upna'mu.  
 He was told: "Arise." He was looked at he was dead.  
 tseikat.lkčn'ine· qa'psin no'la. n'upxalkčn'ine· laqaanał'kine·  
 It was looked for tracks what did it. Tracks were seen. Again not out went tracks.
- 10 tseikat'ine· n'upxa'ine· saosaqa'ane· tunwa<sub>a</sub>ka'nulčni'ine·  
 It was looked at. He was seen. He was there. He was brought out.  
 nałamk'n'e· naso'uk<sup>u</sup>e'ns. qakiya'mne· ka<sub>a</sub>s a<sub>a</sub>'kčsa'mał. qake'ine·  
 He held the head (of) the chief. Some one said: "Where is the knife?" He said  
 ka'xax huqa.on'ine· a<sub>a</sub>'kčsa'mał. qakiya'mne· ka<sub>a</sub>s t!a'wu.  
 Turtle: "I do not fear knife." Some one said: "Where is the bow?"  
 qake'ine· ka'xax huqa.on'ine· t!a'wu. qakiya'mne· ka<sub>a</sub>s a<sub>a</sub>'u'tał.  
 He said Turtle: "I do not fear bow." Some one said: "Where is ax?"

an ax?" Turtle said: "I do not fear an ax." Some one said: "Pour water on him." Turtle said: "Don't." Some one said: "Throw him into the water." Turtle lied when he said he was not afraid of ax, knife, and bow. He lied when he said that he was afraid of water, for that was the place from which he had come ashore. He was taken to the water. He carried the chief's head. He was thrown into the water. He sank. After a while there in the middle he emerged. He shook the chief's head in the water. Some one said: "It is Turtle." Turtle started for his tent. Turtle came home. Then Beaver made holes in all directions. He bit them off (the bows), he dragged them into his hole, then the manitous went back. (Their bows) were broken. (They said:) "My bow is bad."

17. SKUNK AND PANTHER<sup>1</sup>

Skunk went along. He saw Panther. Panther was afraid of Skunk. Panther pretended to be dead. Skunk went there. He

qake'ine ka'xax huqa.on'ine aqu'tal. qakiya'mne' yu<sub>u</sub>xakulxa'kil.  
He said Turtle: "I do not fear ax." Some one said: "Pour ye water on him."

qake'ine ka'xax ma<sub>a</sub>ts. qakiya'mne' xunmitqu'lkil. slutske'ine.  
He said Turtle: "Don't." Some one said: "Throw him into the water." He lied

ka'xax ne<sub>s</sub> kqa'ke' kqa.o'nil aqu'talsts a<sub>a</sub>'ktsa'malsts t!a'wu's.  
Turtle that saying not afraid of ax and knife and bow.

slutske'ine ne<sub>s</sub> kqa'ke' k!o'ne'l wu'o's pa'l ne'sts kqake<sub>i</sub>kafu'pkam.  
He lied that saying being afraid of water that where he came ashore from.

qa'oxalxu'nanulkin'ine. nal'amk'ne' naso'<sub>u</sub>k<sup>u</sup>ns. xunmitqu- 5  
He was taken to the water. He carried the head the chief's. He was thrown

l'ine. niktsnoqu'ne'. qawunik't.se' qo's qaya<sub>a</sub>qa'wo's laqa<sub>a</sub>-  
into the water. He sank. After a while there in the middle he

kal'awa<sub>a</sub>kawa'ts'ine. wan'qo<sub>u</sub>k.la'mk'ne' naso'<sub>u</sub>k<sup>u</sup>ns. qakiya'm-  
emerged. He shook the head in the water the chief's. Some one

ne' pa'l n'e'ne' ka'xax. ts!nam'lkil a<sub>a</sub>'kt.la'e's ka'xax.  
said: "It is he Turtle. Start for his tent Turtle."

la'axa'xe' a<sub>a</sub>'kt.la'e's ka'xax. ta'xas s'na n'tqanldq!aqo'<sub>u</sub>kla-  
He got home to his tent Turtle. Then Beaver he made holes in all

mekn'le'k. q!a<sub>a</sub>nina'xane. a<sub>a</sub>qo'k!ame'es qa'naltsa'qanaw's-nuk- 10  
directions. He bit them off. His hole he dragged them into it.

qu'x<sub>u</sub>ne. laxa'xe' nöp'k!a. n'um'tskink's<sub>i</sub>ne. saha'ne' kat!a'wu.  
They the manitous. It was broken for them. "Bad is my bow."  
went back

## 17. SKUNK AND PANTHER

Qa'na'xe' xa'xas. n'u'p<sub>x</sub>a'ne' swa's. swa' n'on'ine' xa'xas'.  
He went along Skunk. He saw Panther. Panther was afraid of Skunk.

n'u'pse'k swa'. qaoxa'xe' xa'xas. tsuk<sup>u</sup>a'te' swa's nalxo'<sub>u</sub>ne'.  
He pretended Panther. He went there Skunk. He took Panther and carried him  
to be dead on his back.

<sup>1</sup> See pp. 40, 48.



took Panther. He carried him on his back. Skunk went along. Panther thought: "What shall I do with him?" He thought: "He shall put me down." He put him down. Skunk let out his fluid. Panther arose. Panther kicked Skunk's bucket. He broke his bucket. Panther started away. He went along, going in a circle. Skunk arrived. He saw the bucket there. He was angry. He started. He looked for Panther. He saw his tracks. Panther went along and came back to the same place. Skunk started. He saw the tracks where (Panther) had been going. He made tracks. He knew it was the same one. He followed the tracks. He tracked him. He saw the tracks were still there. He followed the tracks. He tracked him. There was a lake. There were tracks. He drank. Skunk looked into the water. There he was. He thought he saw him. Then he broke wind. Many times he broke wind. He looked again. There he was. He broke wind again. He looked again. There he was. Then he was tired. He lay down on his back. He saw

qa'na'xe' xa'xas. qalwi'yne' swa' ka<sub>a</sub>s hu'qa'ke'n? qalwi'yne'  
 He went Skunk. He thought Panther: "How shall I do?" He thought:  
 along

ip:sxo'nap. p:sxo'ne'. n'u'xte:k xa'xas. n'owu'k<sub>u</sub>ne' swa'.  
 "He shall put me He put him He defecated Skunk. He arose Panther.  
 down." down.

qanaql'kx<sub>a</sub>ne'. y:tsk<sub>i</sub>me'se's swa' xa'xas. n um:tsk'n'e'  
 He kicked the bucket Panther Skunk's. He broke it

y:tsk<sub>i</sub>me'se's. ts!na'xe' swa'. qa'na'xe' n'uk!qalqa'a'tse'. qaoxa'xe'  
 his kettle. He started Panther. He went along he went about in a circle. He arrived

5 xa'xas. n'u'px<sub>a</sub>ne' sa'oqa'qa'pse' y:tsk'ime's. sa'ndwi'yne'. ts!na'xe'.  
 Skunk. He saw there was his kettle. He was angry. He started.

n'itsk'ine' swa's. n'u'px<sub>a</sub>ne' a<sub>a</sub>'k.lk!se's. qa'na'xe' swa' a'a'ke  
 He looked for Panther. He saw his tracks. He went along Panther and

la.uk!qak.lati'qa'a'tse'. ts!na'xe' xa'xas. n'u'px<sub>a</sub>ne' sakilak'kse'.  
 he went around in a circle. He started Skunk. He saw tracks being there.

ka<sub>a</sub>s n'a<sub>a</sub>go'nas n'tk'n'e' a<sub>a</sub>'k.lk!se's. n'u'px<sub>a</sub>ne' o'k!ina'mus  
 Where he went he made his tracks. He saw the same as

pał n'nse'. ta'xas n'aq'las'lit'tine'. ts!nan'uqk'anxo'ne'.  
 he. Then he followed the tracks. He pursued him.

10 n'u'px<sub>a</sub>ne' sakilak'kse'. n'aq'las'lit'tine'. ts!nan'uqk'anxo'ne'  
 He saw tracks being there. He followed the tracks. He pursued him

sk:kq!nu'kse' qaoxal'kse'. n'ku'ine'. n'u'px<sub>a</sub>ne' xa'xas ne<sub>s</sub> wu'os.  
 to where was a lake where were tracks. He drank. He saw Skunk the water.

saosaga'pse'. qalwi'yne' ksi'l'u'p<sub>x</sub>a. ta'xas n'atsukp<sub>i</sub>ne' yunaqa'pse'  
 It was there. He thought he saw him. Then he broke wind; many (times)

k!a'tsu'kp. latse;ka'te' saosaga'pse'. laatsu'kp<sub>i</sub>ne'. latse;ka'te'  
 breaking wind. He looked again where he was. Again he broke wind. Again he looked

saosaga'pse'. ta'xas nuk.lu'k<sub>u</sub>ne'. tuwu'itxo'nek. n'u'px<sub>a</sub>ne'  
 where he was. Then he got tired. He lay down on back. He saw

Panther. He thought: "I will break wind against him." Then he turned his backside to him. Panther took off his last finger-nail and put it on his arrow. He shot Skunk. Panther killed Skunk.

## 18. THE MOSQUITO

Mosquito went along. He saw a town. He was told: "Come, eat choke cherries." Mosquito said: "I don't eat choke cherries." Mosquito went along. He saw a town. He was told: "Come, you shall eat service berries." Mosquito said: "I don't eat service berries." Mosquito went on. Mosquito was going along. He saw a town. He was told: "Come, you shall eat blood." Mosquito went there. He ate blood. He ate much. His belly became big. He went out again. He broke sticks and all (?). Mosquito died. Little birds flew out of him. Those were mosquitoes. "Wuu, wuu! you are a manitou; you shall be mosquitoes."

|              |                  |                            |                                 |                     |
|--------------|------------------|----------------------------|---------------------------------|---------------------|
| swa's.       | qałwi'yne'       | ktślaatsukpu'xa.           | ta'xas                          | qaoxak!a!axe'kp.ne: |
| Panther.     | He thought       | he would break wind again. | Then he turned his backside up. |                     |
| lo'k'ne'     | kiapt!aha'nłukp. | swa'.                      | qaoxak!o'ne'                    | a'a'kle's.          |
| He broke off | the claws        | Panther.                   | He pointed                      | his arrow.          |
| m'txane'     | xa'xas.          | n'up'ine'                  | xa'xas.                         | swa'.               |
| He shot      | Skunk.           | He killed                  | Skunk                           | Panther.            |

## 18. THE MOSQUITO

|                      |                    |                  |                      |                       |                 |    |
|----------------------|--------------------|------------------|----------------------|-----------------------|-----------------|----|
| Qa'na'xe'            | qatsts!a'la.       | n'u'p_xane'      | sak.lunam'si.ne:     | qakil'ine'            |                 |    |
| He went              | Mosquito.          | He saw           | a village was there. | He was told:          |                 |    |
| la'n'a               | z'ke'n'            | a_a'ke'ima'k!."  | qake'ine'            | qatsts!a'la           | hutsqa.z'ki.ne' | 5  |
| "Come,               | eat                | choke cherries." | He said              | Mosquito:             | "I do not eat   |    |
| a_a'ke'ima'k!."      | ts!na'xe'          | qatsts!a'la.     | n'u'p_xane'          | sak.lunam'si.ne:      |                 |    |
| choke cherries."     | He started         | Mosquito.        | He saw               | a village was there.  |                 |    |
| qakil'ine'           | la'n'a             | hantsxa!z'ki.ne' | sq!u'm'o.            | qake'ine'             | qatsts!a'la     |    |
| He was told:         | "Come,             | you shall eat    | service berries."    | He said               | Mosquito:       |    |
| hutsqa.z'ki.ne'      | sq!u'm'o.          | ts!na'xe'        | qatsts!a'la.         | qana'xe'              | n'u'p_xane'     |    |
| "I do not eat        | service berries."  | He started       | Mosquito.            | He went along.        | He saw          |    |
| sak.lunam'si.ne:     | qakel'ine'         | la'n'a           | hantsxa!z'ki.ne'     | wa'nmo.               |                 |    |
| there was a village. | He was told:       | "Come,           | you shall eat        | blood."               |                 |    |
| qaoxa'xe'            | qatsts!a'la.       | n'z'ki.ne'       | wa'nmo's.            | yunaqa'pse'           | n'z'ki.ne:      | 10 |
| He went there        | Mosquito.          | He ate           | blood.               | Much                  | he ate.         |    |
| wđwu'mne:            | laanaxa'mne'       | n'up!a'pse'      | lo_uk!s              | la.uk!el'anaxo'se'ts. |                 |    |
| His belly was big.   | He went out again, | he was killed    | stick                | broke him (?).        |                 |    |
| n'z'pi.ne'           | qatsts!a'la.       | tsaqona'ne'      | tuq!wtsqa'mna        | qakxa'fanano-         |                 |    |
| He died              | Mosquito.          | Little           | birds                | flew                  |                 |    |
| xu'ne                | pał n'z'ne'        | qatsts!a'la.     | wu'u, wu'u           | nöp:k!a n'z'nko.      | ke'nle,n        |    |
| out,                 | those were         | Mosquitoes.      | "Wu'u, wu'u!         | a manitou             | you.            |    |
| qatsts!a'la.         |                    |                  |                      |                       | You shall be    |    |
| mosquitoes."         |                    |                  |                      |                       |                 |    |

## 19. THE MAN AND THE WASPS

An old man went along. He defecated. Wasps stung his anus. He put his hand in. He soiled his hand. He shook his hand. There was a stone. He hurt his hand. He put his hand into his mouth. He tasted his excrement.

## 20. LAME KNEE

There was a town. The chief said they would break camp in order to plant.<sup>1</sup> They broke camp. The chief's wives went to draw water. There were the friends of Lame Knee. His friends said: "You ought to steal the chief's wife." Lame Knee started. He went there limping. The chief's wife came back carrying water. He seized her. She said to him: "Let me go; the chief wants to drink." Lame Knee said: "I will not let you go." The woman said: "Let me go;

## 19. THE MAN AND THE WASPS

Qa'na'xe nu'la'qana. qaoxa'u'xte'k. n'itk'lona'pse' yu'wat!s  
 Hewent along an old man. He defecated. They stung him wasps  
 a<sub>a</sub>'k!alax'e'kp!ēs. qa'naq!ale'ne mats'e'ne. ne<sub>s</sub> qa<sub>a</sub>na'a'ne a<sub>a</sub>'ke'es  
 his anus. He put his hand in, he soiled his hand. That he did his hand  
 (heshook)  
 swatsnu'kse. t!aqtsayxo'ume'k. naqtuq!waq!ale'ne. n'u'ktuk<sup>u</sup>e'se  
 where was a stone. He hurt his hand. He put his hand into his mouth. It smelled his  
 hand of  
 a<sub>a</sub>'q!u'le's.  
 his excrement.

## 20. LAME KNEE

- 5 Qa'k.luna'mne. qake'ne naso'uk<sup>u</sup>e'n tsu'qnaneya'mne'ts ts!t-  
 There was a town. He said the chief they would break camp to sow  
 mo'klo'ine. ta'xas n'um'tsk.luna'mne. xunyaxak!o'ise t!na-  
 in the ground. Then they broke camp. They went and dipped the  
 water  
 mu'e's naso'uk<sup>u</sup>e'n. qahaqa'a'ne a!sw'o'timo q!o'malq!a'n'k!o.  
 wives of the chief. There were friends Lame Knee.  
 qak.la'pse a!swu'e's xma'nhaw'tsnutem'ine t!dnanmu'e's  
 They said his friends: "You ought to steal the wife of  
 naso'uk<sup>u</sup>e'n. ts!na'xe q!o'malq!a'n'k!o. qaox'uaq!ank!o'te'k.  
 the chief." He started Lame Knee. He went there limping.
- 10 la<sub>a</sub>pska!ko'ise t!dnamu.'se's naso'uk<sup>u</sup>e'ns. tsnk'n'e. qak.la'pse  
 She came back carry- his wife the chief's. He took hold of She said to him:  
 ing water her.  
 p'sk'n'u ma kts!e'iko! naso'uk<sup>u</sup>e'n. qake'ne q!o'malq!a'n'k!o  
 "Let me go, he wants to drink the chief." He said Lame Knee:  
 hut!aqa'p'sk'n'sine. qak.la'pse ne<sub>s</sub> pa'ike<sub>s</sub> p'sk'n'u tu'xwa  
 "I will not let you go." She said that woman: "Let me go, almost

<sup>1</sup> The planting of tobacco is meant.



the chief might be angry; the chief wants to drink." Then they broke camp. They went to the chief. The chief was told: "Lame Knee is holding your wife." The chief said: "Go to him. Tell him to let her go because I am thirsty." They went to him. He was told: "The chief says he wants you to let her go because he wants to drink." Lame Knee said: "Go to the chief; tell him that I shall not let her go." They went to the chief. He was told: "Lame Knee says that he will not let her go." The chief said, being now angry: "Ha, ha, hoya!"—"Tell him I shall not let the chief's wife go." (The chief) took a knife. He went there. He arrived at the place where his wife was. Lame Knee was holding the wife of the chief. (The chief) said to him: "Let go of her." Lame Knee said: "I shall not let go of her." The chief went there. He cut off his head. He threw it away. The head turned over; it smiled while it was rolling

ʔsan:ʔtwey naso'uk<sup>u</sup>e'n. ma kts!e'ikoʔ naso'uk<sup>u</sup>e'n. ta'xas  
 may be angry the chief. He wants to drink the chief." Then  
 n'umʔtsk.huna'mne'. qaoxaxam:'sine' naso'uk<sup>u</sup>e'n. qakil:'ne'  
 they broke camp. They went to the chief. He was told  
 naso'uk<sup>u</sup>e'n sa:wʔtsk:'ne' q!o'maʔq!a'n'k!o tʔnamun:'smeiʔ. qa-  
 the chief: "He holds her Lame Knee your wife."  
 ke'i'ne' naso'uk<sup>u</sup>e'n qo'nam:'lkeiʔ qak:'lkeiʔ kʔp:'skei'n ma kohok<sup>u</sup>-  
 He said the chief: "Go to him tell him he shall let her go because  
 nuq!huma'meiʔ. qo'naʔam:'sine'. qakil:'ne' qake'i'ne' naso'uk<sup>u</sup>e'n 5  
 I am thirsty." They went to him. He was told: "He says the chief  
 kʔnʔpsk:'nmeiʔ ma kts!e'ikoʔ. qake'i'ne' q!o'maʔq!a'n'k!o qo'nam:'l-  
 you shall let her go he wants to drink." He said Lame Knee: "Go  
 keiʔ naso'uk<sup>u</sup>e'n. kʔnʔqak:'lkeiʔ ku's!aqa'pʔsk:'nmeiʔ. qo'naʔam:'si-  
 to the chief. Tell him I shall not let her go." They went to  
 ne' naso'uk<sup>u</sup>e'n. qakil:'ne' qake'i'ne' q!o'maʔq!a'n'k!o ks!aqa'pʔsk:n.  
 the chief. He was told: "He said Lame Knee he will not let her go."  
 qake'i'ne' naso'uk<sup>u</sup>e'n ta'xas ksa'n'twey ha'ha'ho'ya. kʔnʔqa-  
 He said the chief now being angry: "hā hā hoyā." — "Tell  
 k:'lkeiʔ ku's!aqa'pʔsk:'nmeiʔ tʔnamu''e's naso'uk<sup>u</sup>e'n. tsuk<sup>u</sup>a'te' 10  
 him I shall not let go the wife of the chief." He took  
 a'ktsa'ma'is. qaoxa'xe'. la'xa'xe' sa:wʔsqap'se' tʔnamu''e's.  
 a knife. He went there. He arrived where was his wife.  
 q!o'maʔq!a'n'k!o sa:wʔtsk:'ne' tʔnamu''e's naso'uk<sup>u</sup>e'ns. qa-  
 Lame Knee held the wife of the chief.  
 k.la'pse' pʔsk:'ne'n'. qake'i'ne' q!o'maʔq!a'n'k!o hutʔa'qapʔsk:'ne'.  
 He said to him: "Let go of her." He said Lame Knee: "I shall not let go of her."  
 qaoxa'xe' naso'uk<sup>u</sup>e'n. hula'ma'a'ne'. n'dqanm'te'. huqa'q!mak:k-  
 He went there the chief. He cut off his head. He threw it away. The head  
 la''mne' qo<sup>u</sup>s ya'qa'oʔaqa'ye'xome'i'ke' la'tuwitʔlihu'k<sup>u</sup>ena'n'e'. 15  
 turned over; there to the place where it rolled he was smiling.

along. He cut off his arm. It remained hanging down. He cut off the other arm. It was thrown away. Then both arms were off. One leg was cut off. It was thrown away. The other leg was cut off. The body fell down. Then it was cut to pieces. Then the people went away and put up the tents at Where-they-used-to-sow-Tobacco. At night the people were asleep. Some one was heard singing. The people said: "It sounds like Lame Knee, who is dead." Lamè Knee arrived. He killed the chief. He married his two wives. He took both of them.

21. THE YOUTH WHO KILLED THE CHIEFS<sup>1</sup>

An old man who had a daughter lived in a tent. A man arrived. He kept his daughter.<sup>2</sup> She had another child. It was a male. He killed him. The woman lived in the tent. She had another child.

lu'q'ak's<sub>1</sub>ne' a<sub>a</sub>'k.la't<sub>1</sub>le's. qa'qaq!ma'wzslatxo'ne'. nao'k!<sup>u</sup>e's a<sub>a</sub>'k.-  
It was cut off his arm. It remained hanging down. The other

la't<sub>1</sub>le's lu'q'ak's<sub>1</sub>ne'. n'dqanmt.l's<sub>1</sub>ne'. ta'xas xatsm<sub>1</sub>d'a<sub>1</sub>lt.la't<sub>1</sub>ne'.  
arm he cut off. It was thrown away. Then both arms were off.

nao'k!<sup>u</sup>sa'q<sub>1</sub>le's lu'saq!qa'ne'. n'dqanmt.l's<sub>1</sub>ne'. nao'k!<sup>u</sup>sa'q<sub>1</sub>le's  
One leg was cut off. It was thrown away. The other leg

lu'q'ak's<sub>1</sub>ne'. n'o'naxo'ne'. ta'xas na'n'oq<sup>u</sup>e'qa'ne'. ta'xas  
was cut off. The body fell down. Then it was cut to pieces. Then

5 no'q!naneya'mne' qaox<sup>u</sup>at.lana'mne' a<sub>a</sub>'qa'nak!alamu'k!o.  
people went away and put up the tents at Where-they-used-to-sow-Tobacco.

ktslmi'y<sub>1</sub>t kq!u'mne''na'm. nulpal<sub>1</sub>u'ne' na'wasxoneya'mne'.  
At night people were asleep. It was heard some one singing.

qakeya'mne' ndke'<sub>1</sub>ne' q!o'malq!a'n'k!o. ma ki'ip. slaxa'xe'  
People said: "It must be Lame Knee who is dead." He arrived

q!o'malq!a'n'k!o. n'ip'<sub>1</sub>ne' ne<sub>1</sub>s naso'<sub>u</sub>k<sup>u</sup>ens. n'asa'it<sub>1</sub>'t.se'.  
Lame Knee. He killed that chief. He married them.

xa'tsandsuk<sup>u</sup>a'te'.  
Both he took.

## 21. THE YOUTH WHO KILLED THE CHIEFS

10 Qant.la'a<sub>1</sub>ne' nu'a'qana naqa'te' pa'lke's. wa'xe' t'tqat!<sub>1</sub>.  
There lived in a tent an old man had a child a woman. Heard a man.

tsuk<sup>u</sup>a'te' swzn'se's. lahaqa'te' n'z'nse' t'tqat!<sub>1</sub>s. q!akpakitxo'ne'.  
He took his daughter. She also had a child, it was a male. He killed him.

qant.la'a<sub>1</sub>ne' ne<sub>1</sub> t'lna'mu. lahaqa'te' n'z'nse' na.utena'nas.  
She lived in a tent that old woman. Again she had a child; it was a girl.

<sup>1</sup> According to Barnaby, a Blackfoot tale.

<sup>2</sup> Evidently he had married the girl, and he was in the habit of preserving the lives of his daughters, but killing his sons.



It was a girl. He kept her. The chief lived there, driving game. He skinned a buffalo cow. He started to go back. He took a travois. He started off. He put the meat into it. He started to go back. He came back. That chief did not give any meat to his parents-in-law. The old woman was hungry. The old man's son-in-law did not give him anything to eat. She had another child, a male. She said: "Do not tell the chief that I have given birth." She said to her father: "Early to-morrow shoot a buffalo cow. Don't be afraid of the chief." Early the next day the old man shot a buffalo cow. He killed a cow. (The chief) went out early. He saw the old man skinning. He went in again. He took a bow. He thought: "I will kill that old man." The chief started. He arrived. He said to him: "Did you kill a cow?" The old man said: "Yes, it is mine." The chief said: "No; it is not yours, it is mine." The chief took his bow.

tsuk<sup>u</sup>a'te. qaosa<sup>ʔ</sup>qa<sup>a</sup>ne ne<sub>i</sub> naso<sup>u</sup>k<sup>u</sup>e'n naqan<sup>l</sup>'le'k. n'umitse<sup>'</sup>te  
He took her. He staid the chief driving game. He skinne.

lu'kpu's. lats!na'xe. tsuk<sup>u</sup>a'te a<sup>a</sup>'q<sup>l</sup>u'kamal<sup>'</sup>'se's. ts!na'xe. n'o-  
a cow. He started back. He took a travois. He started.

qoxa'nte a<sup>a</sup>'ku'la'ks. lats!na'xe. lalaxa'xe. qah<sup>'</sup>'se' nawaspa<sup>'</sup>'e's  
He put into it the meat. He started back. He got back. Not he gave meat to his parents-in-law

ne<sub>i</sub> naso<sup>u</sup>k<sup>u</sup>e'n. nuwa'sine ne<sub>i</sub> t!na'mu. qah<sup>'</sup>'sa'pse' nawaspa<sup>'</sup>'e's  
that chief. She was hungry the old woman. Not he gave him to eat his son-in-law

ne' nu<sup>'</sup>a'qana. lahaqa'te: t<sup>'</sup>tqat's. qak<sup>'</sup>'la'pse' ma<sup>'</sup>ts tsxana'ten' 5  
the old man. She had a child a male. She said: "Don't talk about it to again

naso<sup>u</sup>k<sup>u</sup>e'n ne<sub>i</sub>s kohaqa'pmil. qak<sup>'</sup>'lne' t<sup>'</sup>tu'e's kanmi'yit w<sup>'</sup>hna'm  
the chief that I have given birth." She said to her father: "To-morrow early

hantsm<sup>'</sup>'txane. lu'kpu'. ma<sup>'</sup>ts hants'on<sup>'</sup>'lne' naso<sup>u</sup>k<sup>u</sup>e'n.  
you will shoot a cow. Don't be afraid of the chief."

kkanmi'yets w<sup>'</sup>hna'ms m<sup>'</sup>'txane lu'kpu's ne<sub>i</sub> nu<sup>'</sup>a'qana.  
The following day early he shot a cow that old man.

n'uk!<sup>'</sup>h<sup>'</sup>dwa'ne lu'kpu's. w<sup>'</sup>hna'ms n'anaxa'mne'. n'u'p<sup>'</sup>xane sak-  
One he killed cow. Early he went out. He saw

nu'q<sup>'</sup>lme<sup>'</sup>'se ne<sub>i</sub>s nu<sup>'</sup>a'qanas. la'tnaxa'mne'. tsuk<sup>u</sup>a'te t!<sup>'</sup>awu's. 10  
skinning that old man. He went in again. He took a bow.

qalwi'yne hu<sup>'</sup>u'p<sup>'</sup>il ne<sub>i</sub> nu<sup>'</sup>a'qana. ts!na'xe ne<sub>i</sub> naso<sup>u</sup>k<sup>u</sup>e'n.  
He thought: "Let me kill that old man." He started that chief.

laxa'xe. qak<sup>'</sup>'lne' ke'zn n<sup>'</sup>'nko lu'kpu' kinsl<sup>'</sup>'lwa. qake<sup>'</sup>'ine  
He arrived. He said to him: "Is it yours a cow did you kill?" He said

ne<sub>i</sub> nu<sup>'</sup>a'qana he' n<sup>'</sup>'e'ne' ka'min. qake<sup>'</sup>'ine ne<sub>i</sub> naso<sup>u</sup>k<sup>u</sup>e'n  
that old man: "Yes, it is mine." He said that chief:

wa'ha qa<sup>'</sup>'ne' n<sup>'</sup>'nko. n<sup>'</sup>'e'ne' ka'min. tsuk<sup>u</sup>a'te t!<sup>'</sup>lawu<sup>'</sup>'e's  
"No, not it is yours. It is mine." He took his bow

He did not see the youth who was there.<sup>1</sup> He thought he would kill the old man. The youth arose. He took his bow. He shot the chief. He killed him. He said to his father: "Now take the meat and go back home." He took it. He arrived at home. The youth entered the chief's tent. At once he killed the chief's wives. He threw them outside. He said to his father: "Go in, it shall be your tent."

He said to his mother: "Are there no people?" He was told: "There is a town down the river." He was told: "The chief there is like this one was. He does not give away any food." The youth said: "I will start." The youth started. He arrived there. He entered an old woman's tent. He said to her: "I am hungry." He was told: "We are hungry." She took a dish. She put something into it. She gave it to him. She was told: "I said I am hungry." The old woman said: "We are hungry. There is much

naso'uk<sup>u</sup>e'n. qa.u'p<sup>x</sup>a<sup>n</sup>e. n<sup>t</sup>sta'ha<sup>l</sup>s saosaqa'pse. qalwi'yne.  
the chief. Not he saw the youth being there. He thought

k<sup>t</sup>su'pi' ne's nu<sup>l</sup>'a'q<sup>a</sup>nas. n'owo'k<sup>u</sup>ne. ne<sup>i</sup> n<sup>t</sup>sta'ha<sup>l</sup>. tsuk<sup>u</sup>a'te.  
he would kill the old man. He arose that youth. He took

t<sup>l</sup>awu''e's. m<sup>t</sup>'x<sup>a</sup>ne. naso'uk<sup>u</sup>e'ns. n'ip'ine. qak'ine. t<sup>t</sup>u'e's  
his bow. He shot the chief. He killed him. He said to his father:

ta'xas tsuk<sup>u</sup>a'te'n. a<sup>a</sup>'ku'la'k k<sup>n</sup>lats!n'am. tsuk<sup>u</sup>a'te. la'fa'xa'-  
"Now take the meat and go back home." He took it. He arrived at home.

5 xe. t<sup>i</sup>na<sup>x</sup>a'mne. a<sup>a</sup>'k<sup>t</sup>.la.'se's ne<sup>i</sup>s naso'uk<sup>u</sup>e'ns ne<sup>i</sup> n<sup>t</sup>sta'ha<sup>l</sup>.  
He entered his tent that chief's that youth.

t<sup>d</sup>namu.'se's n'uk'itq'akpakitxo'ne. n'anaqanm'te. qak'ine.  
His wives at once he killed them. He threw them outside. He said to

t<sup>t</sup>u''e's n'enko t<sup>i</sup>na<sup>x</sup>a'me'n'. tsxa<sup>l</sup>'n'e. a<sup>a</sup>'kit.la''ne's.  
his father: "You enter. It will be your tent."

Qak'ine ma'es ke'lu aq<sup>i</sup>sma'k<sup>i</sup>n<sup>k</sup>!. qak.la'pse ne<sup>i</sup> k<sup>l</sup>unanmi'tuk  
He said to his mother: "No people?" He was told: "That down river

sa<sup>a</sup>k.luna'mne. qak.la'pse. ya<sup>a</sup>qaqa'a'ke. na. a<sup>a</sup>'ke qaqa'a'ne.  
is a town." He was told: "The way as was this also is

10 naso'uk<sup>u</sup>e'n. at qahska'ane. qake'ine ne<sup>i</sup> n<sup>t</sup>sta'ha<sup>l</sup> huts!na'xe.  
the chief. Not he gives to eat to any one." He said that youth: "I'll start."

ts!na'xe. ne<sup>i</sup> n<sup>t</sup>sta'ha<sup>l</sup>. la'xa'xe. t<sup>i</sup>na<sup>x</sup>a'mne. a<sup>a</sup>'k<sup>t</sup>.la.'se's  
He started that youth. He arrived there. He entered her tent

t<sup>d</sup>na'mu's. qak'ine. hunuwa'sine. qak.la'pse. hunuwas'na<sup>l</sup>a'ane.  
an old woman's. He said to her: "I am hungry." He was told: "We are hungry."

tsuk<sup>u</sup>a'te. a'tsus. n'oqoxa'nte. namat'ktse. qak.la'pse.  
She took a dish. She put it in. She gave it to him. She was told:

hoq<sup>u</sup>ake'ine. hunuwa'sine. qake'ine ne<sup>i</sup> t<sup>d</sup>na'mu hunuwas'na<sup>l</sup>a'ane.  
"I said I am hungry." She said that old woman: "We are hungry."

<sup>1</sup> Evidently this is the son, who had grown up meanwhile.

food in the chief's tent, but nobody goes in there." The youth said: "I'll go." He was told by the old woman: "Don't go." The youth arose. He went there. He entered the chief's tent. (The chief) was asleep. (The youth) said to him: "I have entered your tent." (The chief) got up from his bed. He became a rattlesnake. (The youth) took his arrow. He struck him. He knocked him down. His wives at once became rattlesnakes, and he knocked them down. He went out again. He said: "Come in, all of you, and get meat."

The youth said: "Are there no other people?" He was told: "There is a town down the river." The youth said: "I will start." He was told: "The chief is bad." He started. He arrived at the town. There an old woman was living in a tent. He entered. He said to her: "I am hungry." He was told: "We are hungry." She took a dish. She put something into it. She gave it to him. He said to her: "I said I am hungry." He was told: "There is no food." He was told: "There is much food in that tent, but nobody goes in

na<sub>so</sub>'u<sub>k</sub>u<sup>e</sup>n a<sub>a</sub>'k<sub>t</sub>.la'fa'e's yunaqa'ane k<sub>i</sub>'le<sub>k</sub>el at qa<sub>a</sub>t<sub>i</sub>na<sub>x</sub>amna'mne.

The chief his tent much food, but not any one goes in."

qake'ine ne<sub>i</sub> n<sub>t</sub>sta'hal huts!na'xe. qak.la'pse ne<sub>i</sub>s t<sub>d</sub>na'mu's

He said that youth: "I'll go." He was told by that old woman:

ma<sub>a</sub>ts ts!'nan'. n'owo'k<sub>u</sub>ne ne<sub>i</sub> n<sub>t</sub>sta'hal. qaoxa'xe. t<sub>n</sub>axa'mne'

"Don't go!" He arose that youth. He went there. He entered

a<sub>a</sub>'k<sub>t</sub>.la'fa'e's na<sub>so</sub>'u<sub>k</sub>u<sup>e</sup>ns. sak.lo'tse. qak'ine husdtkaxa'mne'

the tent of the chief. He was asleep. He said to him: "I have entered

a<sub>a</sub>'k<sub>t</sub>.la'ne's. n'uk<sub>u</sub>noxa'mne'. n'nqa'pte'k w'lma'l. tsuk<sup>u</sup>a'te' 5

your tent." He got up from his bed. He became a rattlesnake. He took

a'ak<sub>i</sub>'e's. qanla'te'. q<sub>l</sub>akpakitxo'ne. ne<sub>i</sub>s alt<sub>d</sub>namu'e's

his arrow. He struck him. He knocked him down. Then his wives

n'uk'!il'zn'qapta'kse w'lma'is. n'uk'!ilq<sub>l</sub>akpakitxo'ne. la'ana-

at once became rattlesnakes. One at a time he knocked them down. He went

xa'mne'. qake'ine q<sub>l</sub>a'pe qok<sup>u</sup>ayaxa'ke<sub>i</sub>l a<sub>a</sub>'ku'la'k.

out again. He said: "All come and get meat."

Qake'ine n<sub>t</sub>sta'hal ki'lu aqlsma'k<sub>i</sub>nz<sub>k</sub>! laa'k<sub>l</sub>la'k. qakil'ine ne<sub>i</sub>

He said the youth: "Are people others?" He was told: "That

k<sub>l</sub>unam<sub>t</sub>'tuk sa<sub>a</sub>k.luna'mne'. qake'ine ne<sub>i</sub> n<sub>t</sub>sta'hal hu<sub>t</sub>ts!na'xe. 10

down river is a town." He said that youth: "I'll start."

qakil'ine saha'ne' na<sub>so</sub>'u<sub>k</sub>u<sup>e</sup>n. ts!na'xe. la<sub>x</sub>a'xe sa<sub>a</sub>k.lunam<sub>t</sub>'s<sub>i</sub>-

He was told: "Bad is the chief." He started. He arrived where was a town

ne'. san<sub>t</sub>.la'ase t<sub>d</sub>na'mu's. t<sub>n</sub>axa'mne'. qak'ine hunuwa's<sub>i</sub>ne'.

Where lived in a tent an old woman. He entered. He said to her: "I am hungry."

qak.la'pse hunuwas'na<sub>a</sub>'ane. tsuk<sup>u</sup>a'tse. a'tsur's. n'oq<sub>u</sub>xak'ns'e'

He was told: "We are hungry." She took a dish. She put it into it,

namatiktsa'pse. qak'ine hoq<sup>u</sup>ake'ine hunuwa's<sub>i</sub>ne'. qak.la'pse'

she gave it to him. He said to her: "I said I am hungry." He was told:

lo'ne ku.ik<sub>i</sub>na'la. qak.la'pse ne<sub>i</sub> hant.lana'mke. yunaqa'ane 15

"There is none our food." He was told: "That where tent is is much



there." The youth said: "I'll go." He went out. He got there. He entered, and the chief was asleep. He said to him: "Get up." The chief got up from his bed. He became a grizzly bear. The youth took his arrow and struck him. He knocked him down. At once (the chief's) wives became grizzly bears. He knocked them down. He threw them outside. The youth went out again. He said: "Take the meat." They took the meat.

The youth said: "Are there no other people?" He was told: "There is a town down the river." The youth started. He arrived at the town. He entered the tent of an old woman. He said to her: "I am hungry." He was told: "We have no food." She took a dish and put something into the dish. She gave it to him. He spoke to her, he said: "I am hungry." He was told: "There is much food in that tent, but nobody goes in there." The youth said: "I'll

k!/'ke'ł at qat:naxamna'mne: qake'ine: ne<sub>i</sub> nɪsta'hal huts!na'xe:  
 food but not any one goes in. He said that youth: "I'll go."

n'anaɣa'mne: qaoɣa'xe: t:naxa'mne: sak.le'itse naso'uk'e'n.  
 He went out. He got there. He entered. He was asleep the chief.

qak'ine: o'ku'noɣa'men'. n'okunɣa'mne: ne<sub>i</sub> naso'uk'e'n.  
 He said to him: "Arise." He got up from the bed that chief.

n'nqa'pte'k k.la'wla's. tsuk'ua'te: a'kle's ne<sub>i</sub> nɪsta'hal. qanla'lte:  
 He became a grizzly bear. He took his arrow that youth. He struck it.

5 q!akpakitɣo'ne: ne<sub>s</sub> altɰnamu.'se's no'k!d'nqapta'kse:  
 He knocked it down. Then his wives each became

k.la'wla's no'k!ilq!akpakitɣo'ne: n'anaqanm'te: laanaɣa'mne:  
 grizzly bear he knocked them down. He threw them outside. He went out again

ne<sub>i</sub> nɪsta'hal. qake'ine: qok'ayaxa'ke'ł a'ku'la'k.  
 that youth. He said: "Take ye the meat."

qok'ayaxa'ine: a'ku'la'k.  
 They took the meat.

Qake'ine: ne<sub>i</sub> nɪsta'hal ki'lu aqlsma'knk! haa'k!la'k. qakil'ine:  
 He said that youth: "Are there no people others?" He was told:

10 ne<sub>i</sub> k!unamituk sa<sub>a</sub>k.luna'mne: ts!na'xe: ne<sub>i</sub> nɪsta'hal. laxa'xe:  
 "That down river there is a town." He started that youth. He arrived;

sa<sub>a</sub>k.lunam'sine: t:naxa'mne: a'kt.la.'se's t!na'mu's. qak'ine:  
 there was a town. He entered the tent of an old woman. He said to her:

hunuwa'sine: qak.la'pse: lo'ne: ku'kna'la. tsuk'ua't.se: a'tsus n'oqo-  
 "I am hungry." He was told: "There is none our food." She took a dish; she put

ɣa''nt.se: a'tsus. namatiktsa'pse: qak'ine: hoq'ake'ine: hunuwa'sine:  
 it into it the dish. She gave it to him. He said to her: "I said I am hungry."

qak.la'pse: ne<sub>i</sub> hanɪ.lan'a'mke: yunaqa'ne: k!/'ke'ł at qat:naxam-  
 He was told: "That where tent is is much food, but not any one

go." He was told by the old woman: "Don't go there." He arose. He went out. He went there. He entered. He sat down. He said to (the chief): "Arise." The chief got up from his bed. He became a buffalo bull. (The youth) took his arrow and struck him with it. He knocked him down. (The chief's) wives at once became buffalo cows. He knocked them down. He threw them outside. He said: "Come and take the meat."

## 22. THE WHITE MAN

A white man went along. He saw (another) white man on the branch of a tree. He was chopping off the limb close to the trunk. The white man was told: "You will fall." The white man said: "I shall not fall." He said no more. This one started. (The other one) was chopping along. He chopped it off. He fell down.

na'mne: qake'ine' ne<sub>i</sub> nətsta'hał hułts!na'xe'. qak.la'pse' ne<sub>s</sub>  
 goes in." He said that youth: "I'll go." He was told by that  
 tɬna'mu's ma<sub>a</sub>ts ts!nan'. n'owo'ku<sub>ne</sub>': n'anaxa'mne'. qaxa'xe'.  
 old woman: "Don't go there." He arose. He went out. He went there  
 t.naxa'mne'. n'sak<sub>u</sub>nu'n'e'. qak'ine' oknoxa'men'. n'oknoxa'mne'  
 He entered. He sat down. He said to him: "Arise." He got up from his bed  
 ne<sub>i</sub> naso'uk<sub>u</sub>e'n. n'znqa'ptse'k n'ise<sub>i</sub>ks. tsuk<sup>u</sup>a'te' a'k<sub>a</sub>'les  
 that chief. He became a bull. He took his arrow;  
 qanaltimu'n'e'. q!akpakitxo'ne'. ne<sub>s</sub> altɬnamu.'se's n'ok!<sup>u</sup>il'n- 5  
 he struck it with it. He knocked it down. Then his wives at once  
 qapta'kse' hu'kpurs n'ok!<sup>u</sup>ilq!akpakitxo'ne'. n'anaqanm'te'.  
 became cows at once he knocked them down. He threw them outside.  
 qake'ine' qo'kaw:syaxa'ke<sub>i</sub>ł a<sub>a</sub>'ku'la'k.  
 He said: "Come and take the meat."

## 22. THE WHITE MAN

Qa'na'xe' soya'pe'. n'u'px<sub>a</sub>ne' soya'pe's a<sub>a</sub>'kts!la'e'ns qawtsq!  
 He went along a white man. He saw a white man a tree standing on  
 nu'se' a<sub>a</sub>'kts!k!a'laks. n'nta<sub>a</sub>kitsxo'ne'. qak.la'pse' soya'pe's  
 a branch. He chopped off the limb close to the trunk. He was told the white man:  
 hants!ona<sub>u</sub>n'e'. qake'ine' ne<sub>i</sub> soya'pe' at huqa'onaxu'n'e. la'qats- 10  
 "You will fall." He said the white man: "I (shall) not fall." He said no  
 xa'n'e'. na: ts!na'xe'. qa<sub>a</sub>nkitsxo'ne'. k!axo'ne'. n'onaxu'n'e'.  
 more. This one started. He chopped along. He chopped it off. He fell down.



## 23. THE FRENCHMAN AND HIS DAUGHTERS

There lived a Frenchman and his three daughters. He said to them: "You shall do whatever I tell you." The Frenchman went away. There was a stump. He arrived and struck it. It opened, and it was a door. Grizzly Bear came to look, and (the Frenchman) was told: "Come!" The Frenchman entered. He took food. He ate, and after eating he was told: "You will give me your child. I shall marry her." The Frenchman said to the Grizzly Bear: "I will give you my daughter." He went back. He arrived at home. He said to his eldest daughter, he said to her: "I told you, 'Whatever I tell you, that you must do.'" The girl said: "You said so." Her father said to her: "Let us go to-morrow." On the following day the Frenchman went with his daughter. He arrived at the stump. The Frenchman knocked at the stump. The door opened. The Grizzly Bear came out and said to him: "Come in!" The two entered.

## 23. THE FRENCHMAN AND HIS DAUGHTERS

- Qa'nt.la'a'ne nu'f'a'qana qalsaq'a'lte' na.u'tē's. qak'ine' ka' hu'-  
 There lived an old man three children girls. He said to "Whatever  
 (Frenchman) them:  
 n'aqak.k'ke'its qa'ln a'tnstsqa'qanapk'ine'. ts!na'xe' ne<sub>1</sub> nu'f'-  
 I tell you just, however, you shall do." He started that  
 a'qana s:nq'dukpku'pse' la'xa'xe' qanla'ite'. nuk!<sup>u</sup>n:nmu'xu'se'  
 Frenchman to where was a stump. He arrived, he struck it. It opened,  
 pa'i s:nk!ala'xwe.'ts'e'. naka<sub>a</sub>w'tsk'k'se' k.la'wias qak.la'p'se' la'n'a.  
 it was a door. Came out to look Grizzly Bear, he was told: "Come!"  
 5 t<sub>1</sub>na'xa'mne' ne<sub>1</sub> nu'f'a'qana. n'itk'n'se' ki'ek. n'i'kne' ku'f'e'k.  
 He entered the Frenchman. He took food. He ate; he finished  
 eating.  
 qak.la'p'se' h:nts'a'mat:ktsa'p'ne' a<sub>a</sub>qa'it'ne's' huts'ait't'ne'. qak'ine'  
 He was told: "You will give me your child, I shall marry her." He said to him  
 ne<sub>1</sub> nu'f'a'qana k.la'wias huts'a'mat:kts's'ine' ka'sw'n. lats!na'xe'.  
 that Frenchman Grizzly Bear: "I'll give her to you my daughter." He went back.  
 la'la'xa'xe' a<sub>a</sub>'kit.la'es. qak'ine' ne<sub>1</sub>s kw'iqaps sw'ne's. qak'ine'  
 He arrived at his tent. He said to that eldest his daughter. He said to her:  
 ma koqa'k.le's ka' hun'qa'k.le's qa'ln at k:ntsqa'qana. qake'ine'  
 "I told you whatever I tell you just, however, you must do." She said  
 10 ne<sub>1</sub> na.u'te' ma koqa'ke'. qak.la'p'se' su'ēs kkanmi'y't hutsts!-  
 that girl: "I said so." She was told by her father: "To-morrow we  
 na'xala'a'ne. kkanmi'y't.s ts!nak'k'ine' sw'ntmo ne<sub>1</sub> nu'f'a'qana.  
 shall go." Next day they two went with his daughter that Frenchman.  
 la'xa'xe' s:nq'dukpku'pse'. qanla'ite' ne<sub>1</sub> nu'f'a'qana ne<sub>1</sub>s  
 He arrived at the stump. He knocked that Frenchman that  
 a<sub>a</sub>'q'lu'k'pko'p's. nuk!<sup>u</sup>n:nmo'xo'one' lak'an'xo'una'i. n'aka'xa'mse  
 stump. It opened the door. He came out  
 k.la'wias. qak.la'p'se' tka'xa'mke<sub>1</sub>. t'na'k'sxa'mne'. n'itk'n'se'  
 the Grizzly Bear. He said to him: "Come in." The two entered. He prepared

He prepared food. They ate. After he had finished eating, he said to his daughter: "You shall marry him." The Frenchman went back. At night his daughter came back. He said to her: "Why did you come back?" His daughter said to him: "I was afraid; he is a Grizzly Bear." The Frenchman said: "He will bite us." He said to his (next) daughter: "To-morrow we shall go to him. You shall marry him." On the following day he went with his daughter. The two went there. He knocked at the door. (The Grizzly Bear) opened it. They entered. He prepared food. After they had eaten, the Frenchman went back. In the evening his daughter came back. He said to her: "Why did you come back? The Grizzly Bear will bite us." He said to the youngest daughter, he said to her: "To-morrow we shall go to the Grizzly Bear. You shall marry him." The following day they two went together. They went there together. He arrived. He knocked at the door. The Grizzly Bear opened it. They entered. He prepared the food. After they had eaten, the Frenchman went back. In the evening the woman went

ke'e'k. n'z'k<sub>i</sub>ne. ku't'e'k. qak'ine. sw'ne's hants'alit:t'ne.  
 food. They ate. They finished eating. He said to his daughter: "You will marry him."

la'ts!na'xe. ne<sub>i</sub> nu'l'a'q<sub>a</sub>na. ktsilmi'y<sub>t</sub>s la'wa'se. sw'ne's.  
 He started back that Frenchman. At night came back his daughter.

qak'ine. qa'psin k'nsd'ats!ka'm. qak.la'pse. sw'ne's hun'on'ine.  
 He said to her: "Why do you come back?" She said to him his daughter: "I was afraid;

pa<sub>l</sub> ke'en k.la'wla. qake'ine. ne<sub>i</sub> nu'l'a'q<sub>a</sub>na tsxa'lit!xana-  
 he is a Grizzly Bear." Said that Frenchman: "He will bite

wa'sine. qak'ine. sw'ne's kkanmi'y<sub>t</sub> hutsqona'xafa.'sine. h<sub>n</sub>- 5  
 us." He said to his daughter: "To-morrow we shall go to him, you

ts'alit:t'ine. kkanmi'y<sub>t</sub>s qo'nak:kma'ine. sw'ne's. la'xa'k:kma'ine.  
 I will marry him." Next day they two went together his daughter. They two went back.

qanla'te. laq'anxo'na'ls. nuk!n'k'ne. tna'xamne. n'atk'nse.  
 He knocked at the door. He opened it. They entered. He prepared

ke'ek. ku't'ek la'ts!na'xe. ne<sub>i</sub> nu'l'a'q<sub>a</sub>na. ktsdmi'y<sub>t</sub>s la'wa'se.  
 food. When they finished eating, he went back the Frenchman. In the evening came back

sw'ne's. qak'ine. qa'psin k'nsd'ats!ka'm. ts<sub>t</sub>!xanawa'sine.  
 his daughter. He said to her: "Why did you come back? He will bite us

k.la'wla. qak'ine. ne<sub>i</sub>s ktsaqu'nas sw'ne's. qak'ine. kkanmi'y<sub>t</sub> 10  
 the Grizzly Bear." He said to her that youngest one his daughter— He said to her: "To-morrow

hutsqona'xafa.'sine. k.lawla. hants'alit:t'ne. kkanmi'y<sub>t</sub>s ts!na-  
 we shall go to him the Grizzly Bear. You will marry him." Next day they two

k'kma'ine. qao'xwak:kma'ine. la'xa'xe. t.laxo'ne. laq'anxo'na'ls.  
 went together. They went there together. He arrived. He knocked at the door.

nuk!n'k'ne. k.la'wla. tna'xamne. n'atk'nse. ke'ek. ku't'ek  
 He opened the Grizzly Bear. They entered. He prepared food. When they finished eating,

la'ts!na'xe. ne<sub>i</sub> nu'l'a'q<sub>a</sub>na. ktsdmi'y<sub>t</sub>s q!u'mne'ine. ne<sub>i</sub> pa'!ke<sub>i</sub>.  
 he started back that Frenchman. In the evening she slept that woman.

to sleep. She did not see where her husband slept. Early the next morning she saw her husband. He was walking about. The Frenchman thought: "I might go to my daughter to see whether he bit her." He started. He arrived. He knocked at the door; he opened; he entered. There was his daughter; Grizzly Bear had not bitten her. He went back. He came back. He said to his wife: "Go to the Grizzly Bear." The old woman started. She arrived at her daughter's tent. She knocked at the door. The Grizzly Bear opened it. He said to her: "Come in!" The old woman entered. Food was prepared for her. She ate. After she had eaten in the evening, she staid there over night. At night she wanted to see how the Grizzly Bear slept. The old woman went to sleep. She did not see where he slept. In the morning she saw him walking about.

qa.u'p<sub>a</sub>ne' ka<sub>a</sub>s na<sub>a</sub>qa<sub>l</sub>q!u''mne<sub>1</sub>s nu'laqa<sub>a</sub>na'ēs. kkanmi'y<sub>1</sub>t.s  
Not she saw how slept her husband. Next day

w'ina<sub>1</sub>ms n'u'p<sub>a</sub>ne' nu'laqa<sub>a</sub>na'ēs slatza'a'tse'. qalwi'yne' ne<sub>1</sub>  
early she saw her husband he walked about. He thought that

nu'fa'qana hu<sub>1</sub>ts!na'mi'f ka'swin na<sub>a</sub>qanqa.č't!x<sub>a</sub>naps. ts!na'xe'.  
Frenchman: "I might go to my daughter whether he did not bite her." He started.

faxa'xe'. t!axo'ne' laq!anxo'na<sub>1</sub>s. nuk!<sub>1</sub>n'k'ne'. tna<sub>a</sub>xamne'.  
He arrived. He knocked at the door. He opened. He entered.

5 sa'osaqa'pse' sw'ne's pa'f qae't!x<sub>a</sub>na'ps'ne' k.la'wlas. la'ts!  
She staid there his daughter; he had not bitten her the Grizzly Bear. He started

na'xe'. la'faxa'xe'. qak'ine' tdnamu'e's ts!nam'le'n' k.la'wla.  
back. He went back. He said to his wife: "Go to him the Grizzly Bear."

ts!na'xe' ne<sub>1</sub> tdnamu. faxa'xe' a<sub>a</sub>'k<sub>1</sub>t.la.č'ses sw'ne's. t!axo'ne'  
She started that old woman. She arrived at her tent her daughter's. She knocked at

la'q!anxo'na<sub>1</sub>s. nuk!<sub>1</sub>n'k'ne' k.la'wla. qak'ine' tkaxa'men'.  
the door. He opened the Grizzly Bear. He said to her: "Come in!"

tkaxa'mne' ne<sub>1</sub> tdnamu. n'atk<sub>1</sub>nk'sne' ke'e'k. n'c'k<sub>1</sub>ne'. ku'l'e'k  
She entered that old woman. It was prepared food. She ate. When she finished eating

10 walkwa.iyč't.se' laqa'kiyiks'lek. ktsčmi'y<sub>1</sub>t.s qalwi'yne' ktsu'p<sub>a</sub>  
in the evening, she staid over night. At night she wanted to see

k.la'wlas. ka<sub>a</sub>s tsa'qa<sub>l</sub>q!u''mne's. q!u'mne'ine' ne<sub>1</sub> tdnamu.  
the Grizzly Bear how he would sleep. She slept that old woman.

qa.u'p<sub>a</sub>ne' ka<sub>a</sub>s na'qa<sub>l</sub>q!u''mne's. kkanmi'y<sub>1</sub>t n'u'p<sub>a</sub>ne'  
Not she saw how he slept. In the morning she saw him

slatza'a'tse'.  
walking about.



[Nos. 24-31. Told by Michel]

24. COYOTE AND OWL<sup>1</sup>

There was a tent far away. Owl was there. When a child cried, its mother said: "Don't cry. Owl may take you!" At night, however, Owl came to the tent and took many children in his bark basket in which awls were standing. With these he killed them. Coyote said: "I shall become a child." Then Coyote became a child. Coyote said: "At night you shall throw me out." At night Coyote was taken and thrown out. He was taken by Owl. Owl started back to his tent. There were many children. They were there in the tent of Owl. At night Coyote said: "To-morrow you will get gum." The following day gum was taken. At night they danced. First Owl danced there. He perspired. Coyote said: "Later on I shall speak." Coyote said: "Throw the gum into the fire." The gum was thrown into the fire. It became hot. Coyote took

## 24. COYOTE AND OWL

Qa<sub>a</sub>t.lana'mne· iłqa'ha'k. ku'pi saosaqa'a'ne'. n'e'ła lka'm'u ma'es  
 There was a tent far. Owl was there. When cried a child its mother  
 qak.la'pse· ma<sub>a</sub>ts e'lan' ltsuk<sup>u</sup>a'te's ku'pi. tsłmi'yət.sts at  
 said: "Don't cry, he may take you Owl." At night how-  
 ever  
 notsa'xe· ku'pi at tsuk<sup>u</sup>a'te· yunaqa'pse· lka'm'u's na'hi'kle's  
 came to tent Owl but took many children his bark basket  
 nakilwətsqa'pse· lo'o's. at n'upłmu'n'e'. qake'ine· sk' n'ku'ts  
 stood in it awls. But he killed them with them. He said Coyote:  
 ka'min hutsxał'ne· lka'm'u. ta'xas sk' n'ku'ts n'nqa'pte'k 5  
 "I shall be it a child." Then Coyote became  
 lka'm'u's. qake'ine· sk' n'ku'ts tsłmi'yət hnts lan'mitapk'łne'.  
 a child. He said Coyote: "At night you shall throw me out."  
 tsłmi'yət.se· tsuk<sup>u</sup>at'łne· sk' n'ku'ts. n'an'mit'łne· tsuk<sup>u</sup>ata'pse·  
 At night he was taken Coyote he was thrown out, he was taken by  
 ku'pis. łatsłna'xe· ku'pi a<sub>a</sub>'kət.la'o's. yunaqa'a'ne· lka'm'u  
 Owl. He started back Owl to his tent. There were many children  
 saosaqa'a'ne· a<sub>a</sub>'kət.la'se's ku'pis. ktsłmi'yət.s qake'ine· sk' n'ku'ts  
 they were there the tent of Owl. At night said Coyote:  
 kanmi'yət hnts ltsuk<sup>u</sup>a'te· i'łwas. kkanmi'yət.s tsuk<sup>u</sup>at'łne· i'łwas. 10  
 "To-morrow you will take gum." The next day it was taken gum.  
 ktsłmi'yət naqwłna'mne· u'sme'ks ku'pi qaosaqw'łne· naq'łako'ł-  
 At night they danced. First Owl there danced. He perspired.  
 ne· qake'ine· sk' n'ku'ts ma'qak hutsxa'n'e· qake'ine· sk' n'ku'ts  
 He said Coyote: "Later on I shall speak." He said Coyote:  
 xunak'nkil i'łwas. xunakin'łne· i'łwas. n'utime'ine· tsuk<sup>u</sup>a'te·  
 "Throw ye into the fire gum." It was thrown into the fire the gum. It became hot. He took

<sup>1</sup> See pp. 20, 50.



the gum. Coyote said: "Later on Owl (shall do so)." He closed Owl's eyes with the gum. Owl had no eyesight. He could not see. Owl was taken. Coyote himself took Owl. He threw him into the fire. Owl died. Small ones flew out. Coyote said: "You shall be owls."

## 25. COYOTE AND TROUT

There was Coyote. It was winter. Coyote went along. Some one said to Coyote: "Coyote, come, come!" He went there. He saw a woman. He stole her and slept with her. He was told: "We shall start for a water hole in the ice." The woman started. Coyote went with that woman, his wife. Then Coyote staid in the water. His wife was Trout. On the following day he was told: "We shall start to where many people are fishing; there is much food." Then they started. There were many trout. Coyote went along. They came to a fish line. All the people were fishing. They

i'lwās· sk'·n·ku'ts. qake'ine· sk'·n·ku'ts ma'qak ku'pi. n'itk'n'e·  
the gum Coyote. He said Coyote: "Later on Owl." He made  
ku'pis a<sub>a</sub>'kaql'·'se's neis i'lwās·. lo'·n·se a<sub>a</sub>'kaql'·'e's ku'pi. qa.-  
Owl his eyes the gum. None his eyes Owl. Not  
u'p<sub>x</sub>a·ne· tsuk<sup>u</sup>at'·'lne· ku'pi. sk'·n·ku'ts n'·snitsuk<sup>u</sup>a'te· ku'pis.  
he saw. He was taken Owl. Coyote himself took him Owl.  
xunm'te· a<sub>a</sub>'knq'lu'ko's. n'·'p<sub>i</sub>ne· ku'pi. tsaquna'n'e·. nułnoxo'ne·.  
He threw him into the fire. He was dead Owl. They were small. They flew out.  
5 qake'ine· sk'·n·ku'ts n'·nko knle'en ku'pi.  
He said Coyote: "You shall be an owl."

## 25. COYOTE AND TROUT

Qaosaqa'a·ne· sk'·n·ku'ts. wanuy'·t·se· qa'na'xe· sk'·n·ku'ts.  
There was Coyote. It was winter. He went along Coyote.  
qakyam'si·ne· sk'·n·ku'ts sk'·n·ku'ts la'n'a la'n'a. qaoxa'xe·.  
They said to Coyote: "Coyote, come, come!" He went there.  
n'u'p<sub>x</sub>a·ne· pa'lkeis. n'a'yne· q'lu'mnema'lne·. qak.la'pse· hutsts!na-  
He saw a woman. He stole her, he slept with her. He was told: "We shall start for  
xa'la a'a'ka·k. ts!na'xe· ne<sub>i</sub> pa'lkei. sk'·n·ku'ts qsama'lne· neis  
the water hole." She started that woman. Coyote went with her that  
10 pa'lkeis n'·nse· tdnamu''e's. taxas qaosaqa'a·ne· sk'·n·ku'ts wu'us  
woman, that his wife. Then staid Coyote (at the) water,  
n'·nse· tdnamu''e's qu'stats. kanmi'y't.s qak.la'pse· hutsts!naxa'-  
that his wife Trout. Next day he was told: "We shall start  
la neis yunaqa'pse· at naluqlawu'te· a<sub>a</sub>'qisma'kink! yunaqa'a·ne·  
that where many are fishing people; much  
klikei. taxas ts!na'xe· yunaqa'a·ne· qu'statl. qsama'lne·  
food." Then they started. Many trout. He went with them  
sk'·n·ku'ts. laxa'xe· a<sub>a</sub>'kuqla'wo's. nafuk.lawu'te· q'la'pe· a<sub>a</sub>'qis-  
Coyote. He came to a hook with line. They were fishing all

killed trout, many trout. Coyote alone broke the hook. The people made a fish hook, a thick and big fish hook. The people were fishing. The (fish) ate the bait. Coyote was pulled out of the water. Then Coyote was taken. Then Trout was no longer Coyote's wife. Coyote staid among the Indians.<sup>1</sup>

|   |   |                             |   |                         |                            |
|---|---|-----------------------------|---|-------------------------|----------------------------|
| ma'k <sub>i</sub> nək!                    | n'up <sub>i</sub> 'hne                      | qu'stət <sub>i</sub> !      | yunaqa'a <sub>a</sub> ne                  | qu'stət <sub>i</sub> !  | n'ok! <sup>u</sup> e'ine   |
| people.                                   | They killed                                 | trout.                      | Many were                                 | trout.                  | Only one                   |
| sk'n'ku'ts                                | at  | n'umitsk <sub>i</sub> 'n'e  | a <sub>a</sub> 'kuqla'wo's.               | n'itk <sub>i</sub> 'n'e | a <sub>a</sub> 'kuqla'wo's |
| Coyote                                    |   | broke                       | the hook.                                 | They made               | fish hook                  |
| a <sub>a</sub> 'qisma'k <sub>i</sub> nək! | n'ale' <sub>i</sub> se                      | wɪqa'pse                    | tsu'wak <sub>i</sub> !                    | naɪuqlawu'te            |                            |
| the people,                               | thick                                       | large                       | fish hook.                                | They fished             |                            |
| a <sub>a</sub> 'qisma'k <sub>i</sub> nək! | n'uq! <sup>u</sup> yun'ko'x <sub>u</sub> ne | n'öpkaqo'xa'ne              | sk'n'ku'ts.                               |                         |                            |
| the people.                               | They took the bait.                         | He was pulled out of water  | Coyote.                                   |                         |                            |
| ta'xas                                    | tsuk <sup>u</sup> at <sub>i</sub> 'ne       | sk'n'ku'ts.                 | ɪaqa. <sub>i</sub> 'n'e                   | sk'n'ku'ts              | tɪna- 5                    |
| Then                                      | he was taken                                | Coyote.                     | No more                                   | Coyote                  | his wife                   |
| mu''e's                                   | qu'stət <sub>i</sub> !                      | ɪaqaosaqa'a <sub>a</sub> ne | a <sub>a</sub> 'qisma'k <sub>i</sub> nək! | sk'n'ku'ts.             |                            |
| Trout.                                    |   | He staid (among)            | the Indians                               | Coyote.                 |                            |

<sup>1</sup>It was explained to me that when Coyote was caught, he was clubbed, and shouted: "I am no trout, I am Coyote!"

## 26. SKUNK AND PANTHER

- Qaosaqa<sub>a</sub>'ane. xa'xas. qa.on'ine. q!a'pe's qa'psin. qa'na'xe.  
 n'u'p<sub>x</sub>a'ne swa's. n'on'ine xa'xas. qalwi'yne: "ksa'han xa'xas;  
 kts!p!ap xa'xas." n'txo'umek. qa'na'xe xa'xas, n'u'p<sub>x</sub>a'ne  
 swa's. tseika'te. qalwi'yne: "kqasts!u'mqa'qa swa'; qa'psins  
 5 ksk!plaps?" tsuk<sup>u</sup>a'te xa'xas swa's. n'oqo<sub>x</sub>ak'n'e ytskme'e's.  
 n'alaxo'one. ts!na'xe. qa'na'xe. qalwi'yne swa': "qa'psins  
 n'o'ne! xa'xas?" qake'ine xa'xas: "n'ok!we'ine koo'ni! a<sub>a</sub>'ki-  
 lukwaxni'yam." qa'na'xe; p<sub>s</sub>sk'n'e. skana'xe. nu'xte'k xa'xas.  
 qaosaqa<sub>a</sub>'ane. na'ukwaxniyam'sne. n'on'ine xa'xas. ts!na'xe  
 10 xa'xas. swa' n'umitsk'n'e ytskme'se's. ts!na'xe swa' qalwi'yne  
 ma ksa'han xa'xas. ts!na'xe swa'. n'on'ine xa'xas. qa'na'xe  
 swa'. skikifats!la'nse. ne<sub>s</sub> skana'xe. nas laqaka'xe. ne<sub>s</sub>  
 laqana'xe. laqawa<sub>a</sub>ka'xe. yunaqa'pse. a<sub>a</sub>'k.lk!e's. ts!na'xe  
 xa'xas. qalwi'yne. naqals!tske swa'. lqa'e'p. lats!na'xe.  
 15 la'la'xa'xe ytskme'e's n'umitse'se ytsk'me's. n'u'p<sub>x</sub>a'ne lo'use  
 swa's. n'u'p<sub>x</sub>a'ne pa'i qa'pse. n'u'p<sub>x</sub>a'ne a<sub>a</sub>'k.lk!e's. ts!na'xe  
 a<sub>a</sub>'k.lk!e's. qa'na'xe xa'xas yunaqa'pse. a<sub>a</sub>'k.lk!e's. qa.u'p-  
<sub>x</sub>a'ne ka<sub>s</sub> na<sub>a</sub>qa'nas swa's. n'itsk'ine yunaqa'pse. a<sub>a</sub>'k.lk!e's.  
 n'u'p<sub>x</sub>a'ne a<sub>a</sub>'k.lk!e's. snak'kse. ts!na'xe. ts!ena'k!ine.  
 20 qalwi'yne: "kots!u'pil swa's." la'xa'xe a<sub>a</sub>'k<sub>n</sub>mi'tuks swa'.  
 wa<sub>a</sub>q!nu'ne. a<sub>a</sub>'kts!la'ens. la'xa'xe xa'xas. n'eku'ine. n'u'p<sub>x</sub>a'ne  
 swa's a<sub>a</sub>'k<sub>n</sub>mi'tuks saosaqa'pse. m't<sub>x</sub>a'ne. yunaqa'pse. kla'tsukp.  
 la'lo'use. a<sub>a</sub>q!ulu'kp!e's. at latsuk<sup>u</sup>a'te. a<sub>a</sub>'q!ulu'kp!e's, at n'itk'  
 n'e at laatsu'kp<sub>a</sub>ne. nuk.lu'k<sub>u</sub>ne, n'itxo'umek. n'u'p<sub>x</sub>a'ne swa's  
 25 a<sub>a</sub>'kts!da'ens qaosaqa'pse. m't<sub>x</sub>a'ne. n'p'ine swa's xa'xas.

## 27. THE DELUGE

- Qa<sub>a</sub>t.lana'mne. at yunaqa'ane. ka!q!a't!e<sub>i</sub> lawi'yals. naqa'p-  
 se t!namu''e's l'na'k. na!q!at!e'ise. lawi'yals. ts!na'xe  
 l'na'k. n'u'p<sub>x</sub>a'ne t!namu''e's. qa.u'p<sub>x</sub>a'ne t!namu''e's  
 yawo'nk! t!namu''e's tsuk<sup>u</sup>at.l'sine. tsuk<sup>u</sup>a't.se yawo'-  
 30 nk!s. sa'ndwi'yne. m't<sub>x</sub>a'ne. n'zsklo'one. n'eku'ine  
 yawo'nk!. la'lo'ne. latsuk<sup>u</sup>a'te. la'lo'ne. q!a'pe. wu'u.  
 n'eku'ine yawo'nk!. latsuk<sup>u</sup>a'te. l'na'k a<sub>a</sub>'k!e's. lakxa'mne  
 wu'u. nutsu'k<sub>u</sub>ne. q!a'pe. a<sub>a</sub>'q!isma'k<sub>i</sub>nk! nots'nqa'atse.  
 ta'xas la'xa'xe wu'u. qalwi'yne. q!a'pe. a<sub>a</sub>'q!isma'k<sub>i</sub>nk!  
 35 ktsxa'lep. luk<sup>u</sup>'n'e a<sub>a</sub>'knuq!mana'e's l'na'k. n'eyak'n'e.  
 qake'ine: "la'lu a<sub>a</sub>'knuq!ma'ana'nam ta'xas huts!a'una'ane."  
 ta'xas xa<sub>a</sub>tsanma'q!ilinoq!mana'ane. ta'xas n'uk!qape'se.  
 qake'ine "la'lu ka<sub>a</sub>ko'q!ilinoq!ma'ana ta'xas q!a'pe huts!-  
 upna'ane." ta'xas la'xa'xe. ts!nek'me'k wu'u. ta'xas  
 40 lakilu'k<sub>u</sub>ne. la.una'xe. a<sub>a</sub>'q!isma'k<sub>i</sub>nk!.

26. SKUNK AND PANTHER<sup>1</sup>

There was Skunk. He was not afraid of anything. He went along. | He saw Panther. He was afraid of Skunk. He thought: "Skunk is bad; | Skunk may kill me." He lay down. Skunk went along, he saw | Panther. He looked at him. He thought: "Panther is smart; what || may have killed him?" Skunk took Panther. He 5  
 put him into his bucket. | He carried him on his back. He started. He went along. Panther thought: "What | may frighten Skunk?" Skunk said: "I am afraid of one thing— | whistling." He went along. He put him down. He went along. Skunk squirted out his fluid. | He stopped there. Somebody whistled, and Skunk was scared. Skunk started. || Panther broke his bucket. Panther started. He 10  
 thought | Skunk was bad. Panther started. Skunk was afraid. Panther went along. | There were trees where he went. He came back here. | When he went along, he came back where there were many tracks. Skunk went along. | He thought Panther had lied and that he was not dead. (Skunk) started again. || He got back to 15  
 his bucket. His bucket was broken. He saw no | Panther. He knew that he was not dead. He saw his tracks. He started | (following) his tracks. Skunk went. There were many tracks. He did not | see where Panther was. He looked for him. His tracks were many. | He saw his tracks. There were tracks. He went. He went quickly. || He thought: "I'll kill Panther." Panther came to a river. | He 20  
 climbed a tree. Skunk arrived. He drank. He saw | Panther in the river. He shot him. He broke much wind. | He had no more fluid. He took back his fluid. He did it | and he broke wind again. He was tired. He lay down. Then he saw Panther || in 25  
 the tree. He shot him. Skunk killed Panther. |

27. THE DELUGE<sup>2</sup>

There was a camp. There were many who picked huckleberries. | Chicken Hawk had a wife. She picked huckleberries. Chicken Hawk went. | He saw his wife. He did not know that | Yawo'nik! had taken his wife. Yawo'nik! had taken her. || He was angry. He 30  
 shot him. He hit him. Yawo'nik! drank water. | There was no more (water). He took it again. There was no more water. | Yawo'nik! drank. Then Chicken Hawk took (pulled out) his arrow. Out came | the water. There was a flood. All the people went up the mountains. | The water reached there. All the people thought || they would die. Chicken Hawk took off his tail. He put it up. | He 35  
 said: "If there is no more tail, then we shall all be lost." | The tail had four stripes. Then there was one left. | He said: "If there is no stripe on my tail, then we shall all die." | It reached there. The water stopped. Then || it went down. The people went down.<sup>3</sup> | 40

<sup>1</sup> See pp. 23, 48.<sup>2</sup> See p. 218.<sup>3</sup> Chicken Hawk put up his tail, and said that if the water should cover the four stripes on the tail, then the people would all die.



## 28. CHICKEN HAWK AND TOAD

- Qaosaq<sub>a</sub>'ane ko'uko n'asma'ine kiaq!nu'k<sup>u</sup>a'ts. qak'ine qake'ine ko'uko: "Hu!ts!na'xala'e's; kanu!aq<sub>a</sub>nana'la 'nla'kts kiaqka'lo<sub>u</sub>k." la'xa'xe. ta'xas n'el'nse nulaq<sub>a</sub>na'e's. qastsu'm-qaqa'ane. tsuk<sup>u</sup>a'te. tsu'pqa's. kanmi'y<sub>t</sub>.s n'el'tsk'ine
- 5 tsu'pqa's. kanmi'y<sub>t</sub>.s qake'ine ko'uko: "hu!qsana'la." ta'xas ts!na'xe. n'el'tsk'ine. tsu'pqa's, q!a'pe's qa'psins kwi'iqle's. qa'na'xe. 'nla'kts ko'uko. tsemak!e'se. no'kwe's. 'nla'k qalwi'yne: "hu!el'pe!." n'ipe'ine. ko'uko's. hats!na'xe. a<sub>a</sub>'kt. la'e's 'nla'k. a!a<sub>a</sub>'k<sub>n</sub>z'k!e's ko'uko n'up<sub>x</sub>ana'pse. tsuk<sup>u</sup>ata'pse.
- 10 hats!na!kna'pse. a<sub>a</sub>'kt.la'e's. sa'nilwi'yne. ma'e's ko'uko. qake'ine. ma'e's ko'uko: "hu!ts!na'xa'la." ts!na'xe. qake'ine: "na's at kaha'xe. 'nla'k." qaosaqa'ane. ki'as ma't<sub>i</sub>mo ko'uko na'kdw!tsk'ine. 'nla'k. n'u'p<sub>x</sub>ane; ska'xe. 'nla'k. n'el.t.latsu'n'e. ko'uko ma't<sub>i</sub>mo. wa'xe. 'nla'k. tsuk<sup>u</sup>at'ine. hatsinamna!ine.
- 15 'nla'k a<sub>a</sub>'kt.lana'me's. klumnaqaqa'ane. a<sub>a</sub>'k<sub>n</sub>q!o'kops atw-seya'mne. noko'ne.<sup>1</sup> klumnaqaqa'ane. n'u'p<sub>x</sub>ane. kiaqka'lo<sub>u</sub>k klumnaqa'qaps tsa''e's. ts!na'xe. tsukwa'te. tsa''e's. hats-kalk'n'e. n'el'tk'n'e laso'kse. tsa''e's. kiaqka'lo<sub>u</sub>k. kanmi'y<sub>t</sub>.s n'el'tsk'ine. q!a'pe's qa'psins. so'ukse. qak!umnaqaqa'ane. 'n-
- 20 la'kts kiaqka'lo<sub>u</sub>k. ta'xas.

## 29. RACE OF FROG AND ANTELOPE

- Qaqa'ane. wa'tak. qake'ine: "hu!ts!na'xa'la n'el'tuk!p a<sub>a</sub>'kt.la'e's huts!nu'xonagnema!na!a'ane." na!nukupqa'ane. n'el'tuk!p. qamat'ine. na!nukupqa'ane. la'xa'xe. wa'tak. qak'ine. q!a'pe's wa'taks: "ne. qakna'pke!." n'el'txo'umek
- 25 q!a'pe. wa'tak. pskz'n'e. q!a'pe's a<sub>a</sub>'kuqla''nte's. pskz'n'e. n'el'tuk!p a<sub>a</sub>'kuqla''nte's. ta'xas na'lnu'xonagna'mne. n'itkz-wisqa'ane. ts!na'xe. qa'ts!na'kne. n'el'tuk!p. ta'xas wa'tak ts!na'kne. mat'ine. n'el'tuk!p. tsuk<sup>u</sup>at.l's<sub>i</sub>ne. a<sub>a</sub>'kuqla''nte's. hats!na'xe. wa'tak q!a'pe. sakqa'ane. nu'wa's<sub>i</sub>ne. nok!nuqlu-
- 30 ma'n'e. kwalkwa'yit.s hats!na'xe. q!a'pe. wa'tak. mat'ine. n'el'tuk!p.

## 30. THE WOMAN AND THE GIANT

- Qaosaq<sub>a</sub>'ane. a<sub>a</sub>'qlsma'k<sub>n</sub>zkl. ts!na'xe. qa'na'xe. n'u'p<sub>x</sub>ane. e'ka's; n'ipla'pse. laqawa'xe. a<sub>a</sub>'kt.la'e's. ts!na'xe. n'ok!e'ine. pa'fke. naqa'pse. a<sub>a</sub>'qa'lt!e's. qa'na'xe. n'u'p<sub>x</sub>ane. e'ka's.
- 35 qak.la'pse: "qa'psin?" qake'ine. e'ka: "ka's k<sub>n</sub>'aqa'ki'n." qak.la'pse. ne<sub>s</sub> pa'fke<sub>s</sub>: "n'el'n'e tsa''ne's." qake'ine: "ka's k<sub>n</sub>'aqa'ki'n k!saqts!xma'la." qak.la'pse: "huk<sup>u</sup>e'k<sub>n</sub>e'ts slaqts!xma!a'ane." qako'ne: "ke'k<sub>n</sub>u." qak.la'pse. ne<sub>s</sub> pa'fke<sub>s</sub>:

<sup>1</sup> This sentence is unintelligible.

## 28. CHICKEN HAWK AND TOAD

There was the Toad. With him was Golden Eagle. Toad said | [he said to him]: "Let us go! Chicken Hawk and Blue Hawk (?) shall be our husbands." | Then he was her husband. He was skillful. | He caught Deer. One morning he was watching || the Deer. In the morning Toad said: "I'll go with you." Then | he started. He watched the Deer and everything—mountain sheep, rams.<sup>1</sup> | Chicken Hawk and Toad went along. His stone was hard (?). Chicken Hawk | thought: "I'll kill her." He killed Toad. Chicken Hawk started back | to his tent. Toad was seen by her parents. She was taken. || They went to their tent. The mother of Toad was angry. | The mother of Toad said: "Let us go!" They started. She said: | "Chicken Hawk passes by here." The two, Toad and her mother, staid there. | Chicken Hawk was watched for. They saw Chicken Hawk coming along. | Toad and her mother were in hiding. Chicken Hawk arrived. He was taken. || Chicken Hawk was carried back to the tent. He was poor. He was made to perspire over the fire (?). | He was poor. Blue Hawk (?) knew | that his younger brother was poor. He went. He took his younger brother. | He went to take him. Blue Hawk (?) restored his younger brother. On the following day | he looked for all kinds (of animals). He was well. || Chicken Hawk and Blue Hawk were no longer poor. |

29. RACE OF FROG AND ANTELOPE<sup>2</sup>

There was Frog. He said: "Let us go to Antelope's | tent! We will race with him." Antelope was a fast runner. | He was never beaten in racing. Frog arrived there. | He said to all the Frogs: "Do this." || All the Frogs lay down. (Frog) put down all her clothes. | Antelope put down his clothes. Then he ran fast. | They two stood together. He started. Antelope did not run fast. Then Frog | went fast, got ahead of Antelope, and took her clothes. | She started again. All the Frogs were lying there. (Antelope) was hungry and thirsty. || In the evening all the Frogs started. They got ahead of | Antelope. |

## 30. THE WOMAN AND THE GIANT

There were the Indians. They started. They went along. They saw | a Giant, who killed them. They did not return to their tents. One | woman started. She had a child. She went along. She saw the Giant. || She said to him: "What is it?" The Giant said: "What are you doing?" | The woman said to him: "This is your younger brother." He said: "What | did you do to make him so white?" She said to him: "I cooked him | to make him white." He said:

<sup>1</sup> That means he was hunting deer, mountain sheep, and other animals.<sup>2</sup> See p. 244.

"tsuk<sup>u</sup>a'ten' luk!" tsuk<sup>u</sup>a'te' lo<sub>u</sub>k!s. ta'xas n'itk'ne' a<sub>a</sub>'k.la'xwe'k!s (sk'k.laxw'e'k!ne'). lu<sup>u</sup>nte' tsa'ha's ne<sub>i</sub> pa'lke<sub>i</sub>. tsuk<sup>u</sup>a'te' no'k<sup>u</sup>e's. tsuk<sup>u</sup>a'te' lo<sub>u</sub>k!s. ta'xas n'itxo'mek e'ka. ta'xas n'atk'nt's<sub>i</sub>ne' a'm'a'ks. yunamok'lo<sup>u</sup>ne' ne<sub>i</sub> 5 pa'lke<sub>i</sub>. n'dko'x<sub>u</sub>ne'. ta'xas qake'ine' e'ka: "skuku' skuku' skuku'." ta'xas laqatsxa'n'e' e'ka. ta'xas n'z'p<sub>i</sub>ne'. lats!na'xe' ne<sub>i</sub> pa'lki. qake'ine': "tse<sub>i</sub>ka'tke<sub>i</sub>l hun'p'e'ne' e'ka." ta'xas.

31. THE TWO TSA'KAP<sup>1</sup>

- Qaosaqa<sup>a</sup>'ne' tsa'kaps asma'ine' altsk'f'e's. qak.la'pse': "ma<sub>a</sub>ts alqa'nam."<sup>2</sup> qalwi'yne' ne<sub>i</sub>: "ho'yas ne<sub>i</sub> hulqa'nam."
- 10 ts!na'xe'. qa'na'xe'. qa<sub>a</sub>w<sub>tsq</sub>!nu'se' a<sub>a</sub>'k<sub>ts</sub>!la'e'ns ta'k!ats. m'z'x<sub>a</sub>ne'; qa<sub>a</sub>lak'lo<sup>u</sup>ne'. tsuk<sup>u</sup>a'te' n<sub>o</sub>p'k!as a<sub>a</sub>'k!e's. m'z'x<sub>a</sub>ne'. n'zsk!o<sup>u</sup>ne'. n'ip'ine'. n'zsk'ine' sakq!nu'kse' qa'ha<sub>lin</sub> qaya<sub>a</sub>qa'wos lo<sub>u</sub>kw'e'n'e' a<sub>a</sub>'koqla''nt!e's. ts!na'qne: qaoxa'xe' k!ule'etnana'se' to'hols. n'onoq!oyata'pse'.
- 15 Qaosaqa<sup>a</sup>'ne' altsk'f'e's. lo<sup>u</sup>ne' tsa'kaps. qalwi'yne' ne<sub>i</sub> pa'lke<sub>i</sub>: "qa'psin kse'i'f'o' tsa'kaps?" ts!na'xe' ne<sub>i</sub> pa'lke<sub>i</sub> ne<sub>i</sub>s a<sub>a</sub>'ko'q!no<sub>u</sub>ks. tse<sub>i</sub>ka'te' a<sub>a</sub>'kuql<sub>a</sub>wu't!e's. nakunk'e'n'e'. n'opkaqu'x<sub>a</sub>ne' to'hols. ts'k!q<sub>a</sub>ne'. tsxa'ne' tsa'kaps. qake'ine': "ts'k!k'ne'n'." ta'xas ts'k!q<sub>a</sub>ne'. ts'k!q<sub>a</sub>ne' a<sub>a</sub>'kwums. n'uk<sub>u</sub> 20 noxa'mne' tsa'kaps. lats!nak'kma'ine' altsk'f'e's tsa'kaps a<sub>a</sub>'k<sub>ts</sub>!la'e's. qak.la'pse': "ma<sub>a</sub>ts ne<sub>i</sub> qa'nam." qalwi'yne': "hults!nam." ts!na'xe'. sw<sub>tsq</sub>!nu'se' ta'k!ats. m'z'x<sub>a</sub>ne'. qalak'lo<sup>u</sup>ne'. tsuk<sup>u</sup>a'te' n<sub>o</sub>pk!aka'e's. m'z'x<sub>a</sub>ne'. n'zsk!o<sup>u</sup>ne'. n'zsk'ine' a<sub>a</sub>'k!e's. qa'na'xe'. snit.lanam'sne'. tna'xa'mne'.
- 25 snakna'kse' pa'lki<sub>s</sub>. qak.la'pse': "qa'psin." qak'ine': "hulitsk'ine' ka<sub>a</sub>k!" qak.la'pse': "hults!na'xa'la hulha'w<sub>tska</sub>xuktsia'la." qak.la'pse': "ho'ya." qak'ine': "ho'pak n'e'nko." n'zskmu'n'e'. qak'ine': "ho'pak n'e'nko." qak.la'pse': "n'e'nko ho'pak." ta'xas naw<sub>tska</sub>xo'<sub>u</sub>ktsek tsa'kaps. qaomitse'ise'. 30 la.unaxa'mne' tsa'kaps. qak'ine' ne<sub>i</sub>s pa'lke<sub>i</sub>s: "la'ts n'e'nko naw<sub>tska</sub>xo'<sub>u</sub>ktsek." n'omitse'ise'. n'z'p<sub>i</sub>ne' ne<sub>i</sub> pa'lke<sub>i</sub> lats!na'xe' tsa'kaps. la'axa'xe' a<sub>a</sub>'k<sub>ts</sub>!la'e's.
- Qak.la'pse' altsk'f'e's: "ma<sub>a</sub>ts at na' alqa'nam." ts!na'xe'. n'u'p<sub>x</sub>a'ne' n<sub>o</sub>p'k!a's. sl<sub>tski</sub>'f'e' s'e'n'as. yunaqa'pse' a<sub>a</sub>'q<sub>tsma</sub>'k<sub>i</sub>- 35 nk! n<sub>o</sub>p'k!as. qake'ine': "hultsu'k<sup>u</sup>at s'e'n'a." n'ipil's<sub>i</sub>ne', tsuk<sup>u</sup>a'te'. lats!na'xe'. m<sub>ty</sub>axna'pse' tsa'kaps. qak.la'pse': "p<sub>sk</sub>'nen', ka'min n'e'n'e'. h<sub>ns</sub>l'ayni<sub>la</sub>'pin." qake'ine': "ma<sub>a</sub>ts ka'min n'e'n'e." la'axa'xe' a<sub>a</sub>'k<sub>ts</sub>!la'e's. qak'ine' altsk'f'e's: "ke'lo<sup>u</sup>'s katituna'la'e's.?" qak.la'pse': "lo<sup>u</sup>se'." qalwi'yne': 40 "la'kakati'tu." kanmi'y<sub>z</sub>t.s qak'ine' altsk'f'e's: "sl<sub>tske</sub>'ine'.

<sup>1</sup> Chamberlain translates this word by "ghost." My informant did not know the word.

<sup>2</sup> Throughout this story the forms used by a man talking to his sister, and *vice versa*, are used.



"Cook me." The woman said: | "Bring wood." He gathered wood. Then she made | a pit (it was a pit for cooking). The woman pulled out grass. | She took stones. She took wood. Then the Giant lay down. | Then soil was taken. The woman threw it on top. || She set fire to it. Then the Giant said: "Iskuku', iskuku', | 5 iskuku'!" Then the Giant spoke no more. Then he was dead. The woman | started to go back. She said: "Look! I killed the Giant." Enough. |

### 31. THE TWO TSA'KAP

There were two Tsa'kap, brother and sister. (The brother) was told: | "Don't go there!" He thought: "I will go there." || He 10 started. He went along. There was a squirrel sitting on a tree. | He shot at it. He did not hit it. He took his manitou arrow and shot | and hit it. He killed it. He watched. There was a lake. Just | in the middle he took off his clothing. He swam. | A little ways out in the water there was a charr. It swallowed him. ||

There was his sister. The Tsa'kap had disappeared. That woman 15 thought: | "Why is there no Tsa'kap?" The woman started to | the lake. She looked at the fish-line. She pulled it up. | She pulled the charr out of the water. She cut it open. The Tsa'kap spoke (inside). He said: | "Split it." Then she split it. She split the belly. || The Tsa'kap arose. They two, the Tsa'kap brother and 20 sister, went back together | to their tent. She said to him: "Don't go there." He thought: | "I will go." He went. There was a squirrel on a tree. He shot at it. | He did not hit it. He took his manitou arrow and shot. He hit it. | He looked for his arrow. He went along. There was a tent. He entered. || A woman was 25 sitting there. She said to him: "What is it?" He said to her: "I am | looking for my arrow." She said to him: "Let us go! We'll go swinging." | He said to her: "Well." She said to him: "You first." | He sat down. He said to her: "You first." She said to him: "You | first." Then the Tsa'kap swung. (The rope) did not break. || The Tsa'kap went down again. He said to that 30 woman: "Now you | swing!" (The rope) broke, and the woman was dead. | The Tsa'kap went on and arrived at his tent. |

He was told by his sister: "Don't go that way." He started. | He saw a manitou looking for beaver. There were many || manitou 35 people. He said: "Let me take a beaver." He killed it. | He took it. He started back. The Tsa'kap was pursued. He was told: | "Put it down, it belongs to me; you stole it from me." He said: "No; | it is mine." He went home to his tent. He said to his sister: | "Have we no father?" She said to him: "No." He thought: || "Oh, if I had a father!" On the following day he said 40



1. *l̥naqa'pse· katitu'mil.*" *qak.la'pse:* "naqa'pse· t̥tu'e's.  
*n'ɥplaps'̥sine· k.la'wlas t̥tu'e's qo's sakq̥lyule.ɥ'tse.*" *kanmi'yɥt*  
*ts!na'xe· tsa'kaps. laxa'xe· tsxa'ne:* "la'n'a, huts!upl̥'sine."  
*laxa'xe· k.la'wla. qakɥ'ine:* "ka<sub>a</sub> kinaqa'ke?" *qake'ine:*  
 5 "huts!upl̥'sine." *qake'ine:* "m'tx̥an!" *m'tx̥ane· tsa'kaps*  
*a<sub>a</sub>'kts!la'e'ns. snaɥu'se: qakɥ'ine:* "tsl̥'n̥an." *ts!na'xe· k.la'wla*  
*a<sub>a</sub>'koq̥lyule'et.s. laxa'xe· n'ɥtwzsq̥a'ane· k.la'wla. wd'e.ɥ'tse*  
*m'tx̥a'ine· k.la'wla. n'ipil'ine· qaoxa'xe· tsa'kaps. n'om'ɥtsq̥ane·*  
 10 *tsuk<sup>u</sup>a'te t̥tu'e's a<sub>a</sub>'kuq̥lam'ɥ'se's. ts!na'xe· laxa'xe· a<sub>a</sub>'koq̥l-*  
*yule'et.s. qake'ine:* "k.la'wla, la'n'a, huts!upl̥'sine." *ts!na'xe·*  
*k.la'wla. laxa'xe· qake'ine:* "qa'psin?" *qake'ine· tsa'kaps:*  
*"huts!upl̥'sine." qake'ine. k.la'wla:* "m'tx̥an' a<sub>a</sub>'kts!la'e'n."  
*m'tx̥ane;* *snaɥu'ne· a<sub>a</sub>'kts!la'en. qake'ine· k.la'wla:* "ma<sub>a</sub>ts  
 huts!upl̥'sine· tsa'kaps." *qake'ine:* "huts!upl̥'sine." *qakɥ'ine·*  
 15 *k.la'wlas:* "lu'n'u." *ts!na'xe· k.la'wla a<sub>a</sub>'koq̥lyule'et.s.*  
*n'itwzsq̥a'ane· mitx̥a'ine· n'ipil'ine· ts!na'xe· tsa'kaps.*  
*tsi'k!q̥ane. tsuk<sup>u</sup>a'te· a<sub>a</sub>'koq̥lam'ɥ'se's. lats!na'xe· a<sub>a</sub>'kt.la'e's.*  
*qaosaqa'ane· kanmi'yɥt.s qakɥ'ine· aktsk'ɥ'e's:* "hufuq̥nan-  
 yala'e's." *taxas ts!na'xe· wat!a'xe.*

[Nos. 32-37. Lower Kutenai. Told by Angi McLaughlin]

### 32. CHIPMUNK AND OWL

- 20 *Qaosaqa'ane wa'tak. t̥te'e's q!u'tsats. n'ila'ne q!u'tsa'ts,*  
*nuwa'sine· qak.la'pse· t̥te'e's:* "a<sub>a</sub>'knuɥo'̥nuk ts!n̥an' le'-  
 ne." *k.la'xam q!u'tsa'ts naqa'pse· q!u'łwa. nalxo'̥ne· na'heks.*  
*ta'xas tsuk<sup>u</sup>a'te· n'uk!̥niloqo<sub>u</sub>x̥a'̥nte· ta'xas n'ɥt!qa'pse·*  
*a<sub>a</sub>q!una'̥wo<sub>u</sub>k. qaosaqa'ane q!u'tsa'ts. nulpa'ine· ku'pis, t!a-*  
 25 *lo'kse:* "la'n'a." *ta'xas ts!na'se· a<sub>a</sub>qa't!aks q!u'tsa'ts ya-*  
*qaosaqa'ake· qake'ine· ku'pi:* "hutsx̥alts!n̥axala.ɥ'sine ma''-  
 ne's." *qake'ine q!u'tsa'ts:* "wa'ha, p'k!aks ɥ'pine· ka'ma."  
*n'on'ine q!u'tsa'ts. qalwi'yne:* "ktsx̥al'ɥ'plaps."<sup>1</sup> *qake'ine*  
*q!u'tsa'ts:* "manwitsi'yin." *k!ok'ina'ane (?) ku'pi:* "ts!up-  
 30 *naql̥'ten'." laqanalts!na'xe q!u'tsa'ts. ne<sub>s</sub> qaqna'ane ku'-*  
*pi. yu'k!kaka'te ta'xa ne<sub>i</sub> q!u'tsa'ts pał k.lats!n̥am a<sub>a</sub>'kt.-*  
*la.ɥ'se's t̥te'e's. ta'xas lat:naxa''mne· qakɥ'ine t̥tu'e's:* "tsx̥al'-  
*ɥpla'pne· ɥ.latsu'to." qake'ine wa'tak. qake'ine:* "qa'psin  
 ku'ɥ'tkin?" *qanałtsuk<sup>u</sup>a'te ne<sub>i</sub> wa'tak t̥te'e's. n'oqo<sub>u</sub>naq-*  
 35 *k'ne wo'q!ka's. n'ɥ'pine q!u'tsa'ts.*

<sup>1</sup> Or *ktsx̥al'ɥ'plaps.*

to his sister: "You told a lie. | I ought to have a father." She said to him: "You have a father. | Your father was killed by Grizzly Bear. There is a mountain over there." The following day | the Tsa'kap started. He arrived. He said: "Come, I'll kill you!" | The Grizzly Bear came. He said to the two (the Tsa'kap): "What did you say?" The Bear said: || "I'll kill you!" He said: 5 "Shoot at it!" The Tsa'kap shot at | a tree. It fell down. (The Tsa'kap) said to (the Grizzly Bear): "Go!" The Grizzly Bear went | to the mountain. He got there. The Grizzly Bear stopped. From far away | he was shot and was killed. The Tsa'kap went there. He skinned it. | He took his father's hair. He started. He arrived at || the mountain. He said: "Come, Grizzly Bear, I'll 10 kill you!" Grizzly Bear started. | He got there. He said: "What is it?" The Tsa'kap said: | "I'll kill you!" The Grizzly Bear said: "Shoot that tree!" | He shot at it. The tree fell. The Grizzly Bear said: "I will not | kill you, Tsa'kap." (The Tsa'kap) said: "I will kill you." He said to || the Grizzly Bear: "Go on!" 15 The Grizzly Bear started for the mountain. | He stopped. He was shot and was killed. The Tsa'kap started. | He cut him open. He took his hair. He went back to his tent. | He staid there. The following day he said to his sister: | "Let us move camp." Then he started. He went across the mountains. ||

[Nos. 32-37. Lower Kutenai. Told by Angi McLaughlin]

### 32. CHIPMUNK AND OWL<sup>1</sup>

There was Frog. His grandmother was Chipmunk. Chipmunk 20 was crying. | He was hungry. He was told by his grandmother: "Go to the river; go to the other side." | When Chipmunk arrived, there were rose hips. He carried a bark basket. | Then he took it. He filled it at once. Then it was full. | There were willows. Chipmunk heard Owl making a noise. || "Come here!" Then he started. 25 (Owl) went to where Chipmunk | was sitting. Owl said: "Let us go home to your mother." | Chipmunk said: "No; my mother died long ago." | Chipmunk was afraid. He thought: "He will kill me." Chipmunk said: | "Cover your eyes with your hand." Owl did so. He shut his eyes. || Then Chipmunk started, going along. Owl did 30 thus.<sup>2</sup> | He could not get him. Then Chipmunk got home to the tent of | his grandmother. Then he entered. He said to his grandmother: "He will | kill me. Hide me!" Frog said: "What | shall I do?" Frog took her grandson and put him into || the soup. Chipmunk 35 died. |

<sup>1</sup> See p. 58.

<sup>2</sup> Owl stretched out his hand to catch Chipmunk, and scratched him.

## 33. THE SUN

- Qa'na'xe skz'n'ku'ts n'asma'ine' c'nla'k. qake'ine' skz'n'ku'ts: "hults!na'xa'la qo ilka'hak a\_a'qisma'knk! sakd'tkz'n'e nata'n'k!s." u's'meks skz'n'ku'ts qake'ine': "hutsxal'z'n'e nata'n'k!" qake'ine' c'nla'k: "u's'mek ka'min." qake'ine' 5 skz'n'ku'ts: "wa'ha." ta'xas ts!na'xe'. qa'na'xe' qake'ine' c'nla'k: "hantsxalhulpa'na'pne'." qake'ine' skz'n'ku'ts: "qa'psin?" qake'ine' c'nla'k: "ne\_i hutsya\_qana'xa'la'ke'." qake'ine' skz'n'ku'ts: "qa'psin?"—"ta'xa ne\_i hutsqaosa'qo-wala'ane' ne\_i anlonik.le't. tsaqa'ane' t!na'm'u; at qaha'xam 10 a\_a'qisma'knk! at qa'sxane'." ta'xas laxa'xe'. qa'sxane' c'nla'k: "ta'xa n'ngo," qake'ine' c'nla'k. ta'xas qaya-qaha'xe' c'nla'k. ta'xas tsuk'a'te' skz'n'ku'ts n'onaxu'n'e' ne\_i t!na'm'u. ne\_i's qanaqayaqa'ane' skz'n'ku'ts. ta'xas ts!na'xe' skz'n'ku'ts ta'xas ts!na'k'ne' laxa'n'xo'u'ne' c'nla'k. 15 qake'ine' c'nla'k. "hulpa'nu ka\_a huts!a\_aqa'k.le's." ta'xas qatsxa'n'e'. laxa'xe'. ta'xas tsdmiy't'ine' qake'ine' skz'n'ku'ts: "u's'mek ka'min." qake'ine' c'nla'k: "ma\_a'ts." ta'xas ts!na'xe'. w'ina'm qawunik't'ine'. walkway't'ine'. lawa'xe' skz'n'ku'ts. qake'ine' a\_a'qisma'knk!: "saha'n'e' skz'n'ku'ts." qa- 20 wunik't.se' qake'ine' c'nla'k: "ta'xa ka'min. ta'xa hutsxal's-ni!ts!na'xe'." qake'ine' c'nla'k. ta'xas yuwa'k!menuqa'n'e'. so'u'k'ne' nata'n'k! c'nla'k. sa\_anlwi'yne' skz'n'ku'ts. qalwi'yne' kinm't'xa'ne' c'nla'ks. naq!aku'pse' a\_a''kle's skz'n'ku'ts. q!apilaq!aku'pse' a\_a''kle'sts t!lawu'es. p'skz'n'e'. q!apil- 25 aq!aku'pse' a'm'a'ks. ts!na'xe' hanlukpqa'ane' q!apil'aq!-ako'u'ne'. qa.u'p'xa'ne' qa'psins l't'kin. qaosa'xe' a\_a'ki'mana'me's. qana'l'it'xo'mek. qahaq!aku'pse' a\_a'ki'mana'me's. ta'xas qake'ine' skz'n'ku'ts: "Husuk'ilq'lo'k'ne' ne\_i kuqa'e'p." ta'xas.

## 34. FOX AND SKUNK

- 30 Qana'xe' xaxastai'ya. qaqa'ane' na'k!\_iyu. nalxo'u'ne' yts-kme'e's. qalwi'yne' kts!isa'knu. p'sxo'u'ne' ytskme'e's. qa'na'-xe'. qake'ine': "lu'ne' qa'psin kuo'nil xaxastai'ya." qake'ine': "qaqal'uk!e'ne' kuo'nil ne\_i kalukwaxni'yam." ta'xas n'isak\_i nu'n'e'. qana'l'uknoxa'mne' na'k!\_iyu. qaoxal'ha'ukwax- 35 ni'le'k. nosanoxunqa'ane' xaxastai'ya. n'um'tsk'n'e' yts-kme'ze's na'k!\_iyu. ts!na'xe' na'k!\_iyu. lawa'xe' xaxastai'ya. n'u'p'xa'ne' ne\_i's klum'tse\_i's ytskme'e's. n'ila'ne'. qalwi'yne' ktsxal't'pil na'k!\_iyu. ta'xas ts!na'xe' xaxastai'ya. n'u'p'xa'ne' a\_a'knmi'tuks. n'eku'ine' xaxasta'ya. n'u'p'xa'ne' na'k!\_iyu ya'wo's 40 wu'os. ta'xas n'atsu'kpne'. n'uk.lu'k'ne' n'it'xo'me'k ne\_i's qalwa-kilwitsk'k'ne' n'u'p'xa'ne' na'k!\_iyus qo's na'atas qaosaqa'pse' ne\_i's qal'ukaxo'mek. qalwi'yne' tsxalaxaq!u'lukp, mt'xna'pse' na'k!\_iyus. ta'xas.



33. THE SUN<sup>1</sup>

Coyote went along with Chicken Hawk. Coyote said: | "Let us go there far away, where the people are making | the sun." Coyote said first: "I'll be | the sun." (Chicken Hawk said:) "I first." || Coyote said: "No." Then they started. They went along. Chicken 5 Hawk said: | "You shall listen to me." Coyote said: | "What is it?" Chicken Hawk said: "It is where we are going." | Coyote said: "What is it?" (Chicken Hawk said:) "Then we'll stay | over there. There will be grease. When people pass, || they bite off a 10 piece." They arrived there. Chicken Hawk bit off a piece. | "Now you," said Chicken Hawk. Then Chicken Hawk passed. | Then Coyote took it. The grease fell down. | Coyote went rolling along. Then | Coyote started. He went quickly. Chicken Hawk overtook him. || Chicken Hawk said: "Listen to me, what I tell you." <sup>2</sup> Then | 15 he did not speak. They arrived there. Then in the evening Coyote said: | "I first." Chicken Hawk said: "No." Then | they started early. After a little while it was evening. Coyote arrived. | The people said: "Coyote is bad." || After a little while Chicken 20 Hawk said: "Now I, now I myself shall | start." Thus spoke Chicken Hawk. Then the sun rose. | Chicken Hawk was a good sun. Coyote was angry. He thought | he would shoot Chicken Hawk. Coyote's arrow burned. | His arrow and his bow were all burned. He put it down. || The earth was all burned. He started running, and 25 everything was on fire. | He did not know what to do. He came to a trail | and lay down there. The trail did not burn. | Then Coyote said: "I am glad that I am not dead." | Enough. ||

34. FOX AND SKUNK<sup>3</sup>

Skunk was going along. There was Fox. He carried a | pot.<sup>4</sup> 30 He wanted to sit down. He put down his pot. He went along. | (Skunk) said: "There is nothing I am afraid of." He said: | "The only thing I am afraid of is whistling." Then | he sat down. Fox arose. There was the sound of whistling. || Skunk ran away. Fox 35 broke the pot. | Fox started. Skunk arrived. | He saw that his pot was broken. He cried. He thought | he would kill Fox. Then Skunk started. He saw | a river. He was going to drink. He saw Fox inside || the water. Then he squirted his fluid at him. He be- 40 came tired. He lay down and | looked up. He saw Fox, being above. Then | he turned around. He thought he would squirt his fluid at him, but Fox shot him. | Enough. |

<sup>1</sup> See pp. 66, 116.<sup>2</sup> See p. 110.<sup>3</sup> See pp. 23, 40.<sup>4</sup> That is, Fox was in the pot that Skunk was carrying.



## 35. COYOTE AND CARIBOU

N'asma'ine· na'x<sub>a</sub>ne· at ts!na'xe· na'x<sub>a</sub>ne· sa'ndwi'yne· sk'z'n-  
 ku'ts. qalwi'yne· tsxa'f'u'pil ne<sub>is</sub> na'x<sub>a</sub>ne's. qake'ine· sk'z'n'ku'ts:  
 "qa'psin at skilwunik't<sub>i</sub>ne?" qake'ine· na'x<sub>a</sub>ne·: "at husil'z'k<sub>i</sub>ne·  
 ktsaqu'na tsa'hal at huslaqalwa'sds'k<sub>i</sub>ne." n'ip'z'ine· sk'z'n'ku'ts  
 5 ne<sub>is</sub> na'x<sub>a</sub>ne's. laska'xe· sk'z'n'ku'ts. qaoxalt'na'xa'mne· ne<sub>is</sub>  
 a<sub>a</sub>'kit.la.z'se's. n'z'p<sub>i</sub>ne· na'x<sub>a</sub>ne·. n'ila'n'e· sk'z'n'ku'ts. qake'ine· "ma  
 kutsla'ke; ka'swu." ta'xas.

## 36. COYOTE AND OWL

Ku'pi sakila'yne· lkamnz'nta'ke's. qake'ine· sk'z'n'ku'ts: "huts-  
 xa'z'n'e· lka'm'u." n'da'n'e· sk'z'n'ku'ts tsihniy'z't.se. qakil'ine·:  
 10 "hnsa'nhuxlit'z't<sub>i</sub>ne, to'xwala'ntkayaxni's<sub>i</sub>ne· ku'pi." qana'qunyaxa'f-  
 ne· sk'z'n'ku'ts. qa'waxmit'z'ine· a<sub>a</sub>'k'la'axwe'et.s. qana'ltuk<sup>u</sup>ata'pse·  
 ku'pi's, ts!nalkna'pse·. qake'ine·: "hun'z'n'e· sk'z'n'ku'ts." qak'z'ine·  
 ku'pi's: "hula'qwilna'la." naqwi'ine· sk'z'n'ku'ts a'z'ke ku'pi. sk'z'n-  
 ku'ts n'ip'z'ine· ne<sub>is</sub> ku'pis. k.laa'yne· lkamnz'nta'ke's. lats!na'xe·.  
 15 qake'ine·: "hun'ip'z'ine· ku'pi." ta'xa.

## 37. COYOTE AND DEER

Qa'na'xe·. n'u'p<sub>x</sub>ane· tsu'pqa's. qalwi'yne· ktsxalmi'txa.  
 nalomi'se, sl'onela'pse· ne<sub>is</sub> qak'z'n'e·. lats!na'xe· qawzsq'a'pse·  
 n'zsqawitsla'mse·. qake'ine· sk'z'n'ku'ts: "k!zsn<sup>u</sup>yu'k<sup>u</sup>a<sup>1</sup> tztu'ne's?"  
 qake'ine· ne<sub>i</sub> qa'psin: "qa'psin? kinq!akpa'mek ne<sub>i</sub> kin'z'plap?"  
 20 qake'ine· sk'z'n'ku'ts: "huq<sup>u</sup>alwi'yne· pal'ke'lo· qa'psin." ta'xas.

[Nos. 38-44. Description of Dances, Games, and Hunting]

## 38. KISSING DANCE

|               |             |              |                     |                   |       |
|---------------|-------------|--------------|---------------------|-------------------|-------|
| Kt!amu'xo'l   | ka'qwd      | t'z'tqa't!ts | pa'lke <sub>i</sub> | kalqok!alma'xnam. | nama- |
| Drum          | dance       | men and      | women               | kiss.             | They  |
| tz'kts'z'ine· | se'z't!s.   | laa'k'laak   | nalqok!almaxa'ine·. | namatz'kts'z'-    |       |
| are given     | blankets.   | Another one  | is kissed.          | They are          |       |
| ne·           | yunaqa'ane· | qa'psin.     |                     |                   |       |
| given         | many        | things.      |                     |                   |       |

## 39. SUN DANCE

|                   |                    |                         |
|-------------------|--------------------|-------------------------|
| N'it.z.lana'mne·  | tsxalhanquxo'ine·  | ts!zsn'z'nquxonalka'ne· |
| They build a tent | will be Sun dance. | The Sun-dance leader    |
| 25 na'ksaq.       |                    |                         |
| is master.        |                    |                         |

<sup>1</sup> Or a<sub>a</sub>'kiyuka'nam.

## 35. COYOTE AND CARIBOU

There were two—(Coyote and) Caribou. Caribou started. Coyote was angry. | He thought he would kill Caribou. Coyote said: | “Why does it take you so long?” Caribou said: “I eat | small grass and I quickly get fat.” Coyote killed || Caribou. Coyote 5  
came along. He entered | (Caribou’s) tent. Caribou was dead. Coyote cried. He said: | “I loved my friend.” Enough. |

36. COYOTE AND OWL<sup>1</sup>

Owl stole children. Coyote said: | “I’ll be a child.” Coyote cried in the evening. He was told: || “You make a bad noise. Owl may al- 10  
most take you away.” | Coyote was taken. He was thrown out of the doorway. Owl took him along. | He carried him along. He said: “I am Coyote.” Owl was told: | “Let us dance!” Coyote and Owl danced. Coyote | killed Owl, who had stolen the children. They started back. || He said: “I killed Owl.” Enough. | 15

## 37. COYOTE AND DEER

He went along. He saw Deer. He thought he would kill him. | The wind was blowing and frightened him. He did thus to it. He went on. He stood there holding (in the hand) | his head thus. Coyote said: “Is that your father’s war bonnet?” | The thing said: “What is it? Do you forget that you killed me?” || Coyote said: 20  
“I thought it was nothing.” Enough.<sup>2</sup> |

[Nos. 38–44. Description of Dances, Games, and Hunting]

## 38. KISSING DANCE

The drum is beaten. Men and women dance and kiss one another. In return blankets are given. Another person is kissed and many things are given.

## 39. SUN DANCE

They build a tent to have a Sun dance. The Sun-dance leader is master.

25

<sup>1</sup> See pp. 20, 37.

<sup>2</sup> This story was not known to my informants. It seems to mean that Coyote intended to kill Deer and in pursuing him was frightened by the wind. It seems that then he shot Deer, and Deer was standing there holding his own head in his hands. He did not recognize it, and asked the Deer: “Is that your father’s war bonnet?”

## 40. MANITOU PERFORMANCE

Kq!axna'mnam. n'ɛsin'wisxa'ine. Na'qane. qak'kse. nöp'kla'e's  
 They tie up some one. He is behind a screen "He Swims."<sup>1</sup> He says his manitou  
 İatikmi'til. qak'kse. nöp'kla'e's tsxal'haqayeqa'mek.  
 when he is He says his manitou he will roll himself.  
 thrown back.

## 41. MEDICINE PERFORMANCE

T!amoxo'u'ine. sdwanaqananaqu!namna'mne. yunaqa'pse. qa'psins  
 The drum is beaten they practice medicine performances many things  
 ktso'uk<sup>u</sup>a<sub>a</sub>t xatknok<sup>u</sup>'ne.  
 who take save him.

## 42. GAMBLING

5 Kakuwa'ts!nam yunaqa'a'ne. k!ɛskaxam'itil qa'psin; kq!a!axa'a!  
 Gambling many are lost things; horses,  
 tsin, se'et!, a<sub>a</sub>'qatwu'mfa, t!a'wu, a<sub>a</sub>'ktsa'mal, n'!ko; q!a'pe.  
 blankets, shirts, bows, knives, money; all  
 qa'psin n'ɛskaxamet'ine.  
 things are lost.

## 43. GAMES

K!ɛtk'ni! kene'he, İaa'k!İa<sub>a</sub>k kawɛsk!akana'nam, k!iktsikna'm-  
 It is done dancing in circle other one down squatting, blind man's  
 hand in hand,  
 nam. at s!tkin'ine. kk.İnq!o'yam, at s!tkin'ine. qa'İa İka'm'u  
 buff. It is made a toy, it is made some child,  
 10 n'İktsi'kil ɛ'n'e'n nɛtsta'halna'na at swu'ute. a<sub>a</sub>'knu'İa'ms, na.ut-  
 if he is caught, if he is a boy, he is given as a snake; a  
 a bow  
 na'na at n'ɛ'nse. kiyukmu'İe's at n'ɛ'nse. a<sub>a</sub>'knu'İa'ms.  
 girl, however, she her digging-stick, however, it is a snake.

## 44. HUNTING ON THE PLAINS

Ne<sub>1</sub> İawat!nak ninahul'un'ɛ'snam at n'o<sub>u</sub>nik'ine.  
 Those across the moun- when they went out on however, were feared  
 tains the prairie,  
 sa'nİa. at q!untkahlawasxuneya'mne. at s!o<sub>u</sub>nik'ine. sa'nİa  
 the How- around they sing, but they were feared the Pie-  
 Piegans. ever,  
 ktsxal'a'y kq!al'axa'İtsins. at n'upsİa'tiyilqanik'tine. ninal-  
 they would steal horses. But they did this always when  
 15 hul'un'ɛ'snam İa.upkalon'ɛ'snam no'qanki'kil'akni'yam. ta'xas  
 they were on the prairie when they went out on they rounded up buffaloes. Then  
 the prairie  
 at qa<sub>a</sub>qaskİn'ine.  
 they stopped.

<sup>1</sup> Name of a man, known under the French name Louis.

## 40. MANITOU PERFORMANCE

Some one was tied up. Louis was sitting behind the blanket. His manitou spoke when he was thrown back. His manitou spoke when he would roll himself about.

## 41. MEDICINE PERFORMANCE

The drum is beaten, and somebody does medicine work. They take many things. They save (the patient).

## 42. GAMBLING

In gambling many things are lost—horses, blankets, shirts, bows, knives, money—everything is lost.

## 43. GAMES

Children play, dancing hand in hand in a circle, swinging their hands. Other games are dancing about squatting, and playing blind-man's buff. Toys are made. Some child is caught: if it is a boy, a snake is given to him for a bow; if it is a girl, a snake is given to her for a digging-stick.

## 44. HUNTING ON THE PLAINS

Across the mountains they went out on the prairie, but they were afraid of the Piegans. They sang, traveling around there. They were afraid that the Piegans would steal their horses. They did that always when they went on the prairie. They came back when they finished rounding up the buffaloes. Then they stopped.





## II. TEXTS COLLECTED BY FRANZ BOAS (NOS. 45-77)

[No. 45. Told by Pierre Andrew]

### 45. RABBIT, COYOTE, WOLF, AND GRIZZLY BEAR

There was Coyote. All at once he saw Rabbit coming. He said to him: "Why are you running?" Rabbit said: "I am running away." He went past and went on. Coyote was sitting there. He thought: "Oh, something must have happened, and I might almost have been in trouble myself!" Coyote started to run. He went along and went along. There was a little prairie. There was Wolf. Wolf was there, and saw Coyote coming. Coyote arrived, and said to Wolf: "Why are you running?"—"I am running away." Coyote went past. Wolf was sitting there. He thought: "Oh, some-

### 45. RABBIT, COYOTE, WOLF, AND GRIZZLY BEAR

|   |   |   |  |                             |                      |
|---|---|---|--|-----------------------------|----------------------|
| Qaw <sub>a</sub> saqa' <sub>a</sub> ne' | sk' <sub>a</sub> 'n'ku'ts.                            | n'uk! <sup>1</sup> ni'v'p <sub>x</sub> ane' | kianuqlu'mnas                            |                             |                      |
| He staid                                | Coyote.   | All at once he saw                          | Rabbit                                   |                             |                      |
| ska'se'.                                | qak' <sub>a</sub> 'ine'                               | qa'psin                                     | knsdts! <sub>a</sub> 'na'k.              | qake' <sub>i</sub> ne'      | kianuq-              |
| coming.                                 | He said to him;                                       | "Why  | are you running?"                        | He said                     | Rab-                 |
|   |   |   |  |                             | bit:                 |
| lu'mna                                  | hus <sub>x</sub> a''mktse'k.                          | qaya <sub>x</sub> a'xe'                     | ne <sub>i</sub> skana'xe'.               | qa <sub>a</sub> nka'-       |                      |
|   | "I am running away."                                  | He went past;                               | that                                     | one went on.                | He was               |
| me'k                                    | sk' <sub>a</sub> 'n'ku'ts.                            | qalwi'yne'                                  | a' at kts <sub>n</sub> ma'lqa            | tu'xwa                      | ku'is <sub>n</sub> - |
| sitting                                 | Coyote.   | He thought: "Oh, something happened         | almost                                   |                             | I might have         |
| qapwtska' <sub>a</sub> xa.              | sqa'lwuts! <sub>a</sub> 'n'qkupek' <sub>a</sub> 'me'k | sk' <sub>a</sub> 'n'ku'ts.                  | qa'n a'xe'                               |                             | 5                    |
| been in trouble in his place!"          | He also started to run                                | Coyote.                                     | He went along,                           |                             |                      |
| qa'na'xe'.                              | sk'knu'qle.itnana'n'e'.                               | saosaqa' <sub>a</sub> ne'                   | ka' <sub>a</sub> ke'n.                   | qa-                         |                      |
| went along.                             | There was a little prairie.                           | There was                                   | Wolf.                                    | There                       |                      |
| osaqa' <sub>a</sub> ne'                 | ka' <sub>a</sub> ke'nts                               | n'v'p <sub>x</sub> ane'                     | ska'ase'                                 | sk' <sub>a</sub> 'n'ku'ts'. | wa'se'ts             |
| was                                     | Wolf  | he saw                                      | coming                                   | Coyote.                     | He arrived           |
| qak' <sub>a</sub> 'ine'                 | qa'psin   | knsdts! <sub>a</sub> 'na'k.                 | hu <sub>x</sub> a''mktxi'k. <sup>1</sup> | qayaqa'xe'                  |                      |
| and he said to him:                     | "Why  | are you running?"                           | —"I am running away."                    | He went past                |                      |

<sup>1</sup>Coyote uses *x* (palatalized *z*) instead of *s*.

thing must have happened, and I might almost have been in trouble myself!" Wolf started to run. He went along and went along. There was a little prairie. There was Grizzly Bear. He saw Wolf coming. When he was coming along and when he arrived, he said to him: "Now, why are you running?" He was told: "I am running away." Wolf went past. Grizzly Bear staid there, and thought: "Oh, something must have happened, and I might almost have been in trouble myself!" Grizzly Bear started to run. Grizzly Bear went along and went along. There was a prairie. There he saw the three friends. He went on, and arrived there. He saw Wolf sitting there, a little farther along Coyote, a little farther along Rabbit. Grizzly Bear said to Wolf: "Now, why did you run away? There is hardly anything to run away from." Wolf said: "I was staying there, and saw Coyote coming. When he arrived, I said to him, 'Now, why are you running?' He said to me, 'I am running

- skz'n'ku'ts.    qa'nqa'me'k    ka'a'ke'n.    qalwi'yne' at    kts:nma'lqa  
Coyote.    He was sitting    Wolf.    He thought:    "Something happened,
- tu'xwa    atu'nz's:nqapwtska'a'xane'.    nuts:nqkupekz'me'k  
almost    I might be in trouble myself in his place."    He started to run
- ka'a'ke'n.    qa'na'xe'    qa'na'xe'.    skiknu'qle.itnana'se'.    saosa-  
Wolf.    He went along,    went along.    There was a little prairie.    There
- qa'a'ne'    k.la'wla.    n'u'pxane'    ska'se'    ka'a'kens    qa'waka'se'.  
was    Grizzly Bear.    He saw    coming    Wolf.    He was coming.
- 5 ki'wasts    qak'ine'    ta'xa    qa'psin    k:nsdts!na'k.    qak.la'pse'  
When he arrived    he said to him:    "Now,    why    are you running?"    He was told:
- husxa'mktse'k.    qayaqa'xe'    ka'a'ke'n.    qaosaqa'a'ne'    k.la'wlatz  
"I am running away."    He went past    Wolf.    He staid    Grizzly Bear,
- qalwi'yne'    at    kts'nma'n'ke't.    tu'xwa    atu'nz's:nqapwts-  
and he thought:    "Something happened to him.    Almost    I might be in trouble myself in
- ka'a'xane'.    nuts:nqkupekz'me'k    k.la'wla.    qa'na'xe'    k.la'wla.  
his place."    He started to run    Grizzly Bear.    He went along    Grizzly Bear.
- qa'na'xe'.    sk:knuqle.'t.se'.    n'u'pxane'    saqa'pse'    alswo'ti.mos.  
He went along.    There was a prairie.    He saw    those there    friends.
- 10 qa'oxa'xe'ts    laxa'xe'.    n'u'pxane'    qou    naqna'kse'    ka'a'kens    a'nlu'-  
He went on    and arrived.    He saw    there sitting down    Wolf;    a little
- n'o'sts    skz'n'ku'ts    a'nlu'n'o'sts    kianuqlu'mna.    k.la'wla    qak'ine'  
farther    Coyote;    a little farther    Rabbit.    Grizzly Bear    said to
- ka'a'kens    ta'xa    qa'psin    k:nsxa'mktsa'ke'li    ma'nqa'nekaxa'mk-  
Wolf:    "Now,    why    did you run away?    There is hardly anything to run away from."
- tse'k.    qake'ine'    ka'a'ke'n    huqa'osaqa'a'ne'    hun'u'pxane'    skz'n-  
He said    Wolf:    "I was staying,    I saw    Coyote
- ku'ts    ska'xe'.    ki'wamts    huqak'ine'    ta'xa    qa'psin    k:nsdts!na'k.  
coming.    When he arrived,    I said to him:    "Now,    why    are you running?"

away.'" Coyote was told: "And why did you run away?" He said: "I was staying there, and Rabbit came. When he arrived, I said to him, 'Now, why?' He said, 'I am running away.' I thought, 'Oh, something must have happened, and I myself might almost have been in trouble!' Then I ran away." Then Rabbit was told: "Now, why did you run away?"—"I was eating branches, the wind was blowing, the snow fell from the trees, and a branch broke off the tree; it almost fell on me. Then it made me run away. That is what I meant when I said, 'I am running away.'" Then they laughed and separated. Now it is ended.

qak.la'pne. huḡḡa''mktḡe.k. qakil'ine. sk'n'ku'tsts n'nko.  
 He said to me: 'I am running away.'" He was told Coyote: "And you,  
 qa'psin knsl'a'qakalts!/'na.k. qake'ine. huqa'osaqa'ane. ska'xe.  
 why were you running?" He said: "I was staying there; he came  
 kianuqlu'mnats ki'wamts huq'ak'ine. ta'ḡa qa'psints qake'ine.  
 Rabbit, when he arrived I said to him: 'Now, why?' and he said:  
 husḡa''mktse.k. huq'awiyne. at ktsnma'lqa tu'ḡwa at hu'l'e-  
 'I am running away.' I thought: 'Something almost I myself  
 happened  
 snqapw:tsqa'aḡa ta'ḡa ma kuslaqakalts!/'na.k. Qakil'ine. 5  
 might be in trouble in his then, however, therefore I ran away.' He was told  
 place,  
 kianuqlu'mnats n'nko ta'ḡa qa'psin knsl'aqakaxa''mktse.k.  
 Rabbit: "Now you, did you run away?"  
 qake'ine. huq'ak'ik'ikula't'ine. n'uk!u'nlhaḡum'ne. nupuma'k-  
 He said: "I was eating branches, at once the wind was blowing, snow fell from  
 ne'ts qake'ika'yaqatsk!ala'ak'ine; tu'ḡwa ma ksd'yuwitsḡo'u-  
 the trees and a branch broke off a tree, almost it fell on me.  
 na.p. ta'ḡa huslhutsqankaqkupek'ime.k. ta'ḡa ma ku'l'iki't  
 Then towards it made me run. Then however I meant that  
 when I said  
 kusḡa''mktse.k. ta'ḡas numats'na'm'ne'ts lapa'tsqa'tsa'm'ne. 10  
 'I am running away.'" Then they laughed and separated again.  
 ta'ḡas qaqa'sane.  
 Then it is ended.



[Nos. 46 and 47. Told by Pierre Numa and Pierre Andrew]

#### 46. FROG AND CHIPMUNK

- Qa'nit.la'a<sub>ne</sub> wa'tak n'z'nse tte'e's q!u'tsa<sub>ats</sub>. q!u'tsa<sub>ats</sub> at qqa'a<sub>tse</sub>, at n'tsk'l'ne qa'psns. qak'l'ne tte'e's wa'tak: "ma<sub>ats</sub> ne<sub>i</sub> at qa'na'n." ta'xas at laqqa'a<sub>tse</sub> q!u'tsa<sub>ats</sub>. qalwi'yne: "qa'psns s'k.la'p, ma<sub>ats</sub> ne<sub>s</sub> at kulqana'me<sub>i</sub>?" qalwi'yne: q!u'tsa<sub>ats</sub>: "ne<sub>i</sub> hulqa'na'm ne<sub>s</sub> ya'qana<sub>i</sub>qake'i<sub>ke</sub> ma<sub>ats</sub> at ku'iqana'me<sub>i</sub>." ta'xas ts!na'xe: ta'xas n'u'p<sub>x</sub>a<sub>ne</sub>. ku'pe<sub>s</sub>. ta'xas ku'pe<sub>i</sub> tsxa'n'e; qake'i<sub>ne</sub>: "kuts!t!xa lka'm'u." sda<sub>i</sub>q!atxa'me'k tsa'qa's, q!u'!wa's. ta'xas ne<sub>s</sub>ts k!aqak'le<sub>i</sub> s!aqawanxa'mne. qake'i<sub>ne</sub> ku'pe<sub>i</sub>: "qake'i<sub>ne</sub> ma''nis ku'ats!na<sub>xala</sub>"e's."—"pe'k!aks n'z'p<sub>ne</sub> ka'ma." qake'i<sub>ne</sub>: "tso''nis ku'ats!na<sub>xala</sub>"e's." qake'i<sub>ne</sub>: "pe'k!aks n'z'p<sub>ne</sub> ka'tsu." qake'i<sub>ne</sub>: "ko'kt<sub>nis</sub> ku'ats!na<sub>xala</sub>"e's."—"pe'k!aks n'z'p<sub>ne</sub> ka'ko<sub>kt</sub>."—"qak.l's<sub>ine</sub> tdt'e't!ne's ku'ats!na<sub>xala</sub>"e's."—"pe'k!aks n'z'p<sub>ne</sub> kat'!te't!"—"qak.l's<sub>ine</sub> nana'a<sub>ne</sub>'s ku'ats!na<sub>xala</sub>"e's."—"pe'k!aks n'z'p<sub>ne</sub> kana'na." qake'i<sub>ne</sub> q!u'tsa<sub>ats</sub>; qak'l'ne ku'pe<sub>s</sub>: "hn'ze<sub>i</sub>kate'i<sub>ne</sub>; hnwdk:sql'ne. ma ne'y<sub>n</sub> a<sub>a</sub>'kaql'l'ne's, ta'xas huts!ats!na'xe." mane'i<sub>ne</sub> ku'pe<sub>i</sub> a<sub>a</sub>'kaql'l'e<sub>s</sub>. ta'xas ne<sub>s</sub>ts kma'ne a<sub>a</sub>'kaql'l'e's ku'pi, lahutsn-  
 15 qkupek'z'me'k q!u'tsa<sub>ats</sub>. qaqkupq!ale'i<sub>ne</sub> ku'pi. nksiat'l'ne q!u'tsa<sub>ats</sub>. tse<sub>i</sub>ka'te a<sub>a</sub>'ku'kp!e's ku'pe<sub>i</sub>, nakumalu'kp<sub>ne</sub>ts n'dta'x<sub>ane</sub>. ta'xas la'!axa'xe a<sub>a</sub>'kt.la'ze's tte'e's. qak'l'ne: "kat'te, s'nuta'p<sub>ine</sub> ko'up<sub>i</sub>." qak.la'pse tte'e's; "hoq'u'a!o-qaltil'z's<sub>ine</sub>." tsuk'a'te tte'e's wa'tak, ts!n'oqo'xak'n'e na'h'k!e's. qa'atsk.k.lknat'l'ne q!u'tsa<sub>ats</sub> qo<sub>us</sub> u'qo<sub>uks</sub>  
 25 na''he'ks. wa'tak qalwi'yne ktsxalhawtsqo'u'x<sub>ats</sub> pa'i saha'nse. ta'xas la'aqtuq!iqaqk'n'e. qa<sub>a</sub>ku'kse na'qpo<sub>uks</sub> hu'q!ka's qana<sub>i</sub>o'qonaqk'n'e. ta'xas tsn sanqa'mik wa'tak. ta'xas tkaxa''mne ku'pi. qake'i<sub>ne</sub> ku'pi; qak'l'ne wa'ta'ks;<sup>1</sup> "kqa.u'p<sub>x</sub>a lka'm'u's?" wa'tak qake'i<sub>ne</sub>: "kusa'kqanq!a-sa'me<sub>i</sub>, hoqa.up<sub>x</sub>am'l'ne." qake'i<sub>ne</sub> ku'pi; "na<sub>a</sub> s!qa'wa-ka<sub>i</sub>'kse." qake'i<sub>ne</sub> wa'tak: "hoqa.up<sub>x</sub>am'l'ne lka'm'u's." qake'i<sub>ne</sub> ku'pi: "k.l'tuks? hunuk!nu'q !humam'l'ne." qake'i<sub>ne</sub> wa'tak: "l'tu'kse." ta'xas qake'i<sub>ne</sub> ku'pi: "k.l'tuks na'qpo<sub>uks</sub>?" qake'i<sub>ne</sub> wa'tak: "l'tu'kse; z n'z'nse hu'q!ka's." qake'i<sub>ne</sub> ku'pi: "hutseku<sub>m</sub>'l'ne." qake'i<sub>ne</sub> wa'tak: "tsxalq!atskuxaktsa'p<sub>ane</sub>." ta'xas n'e'ku'ne ku'pi. n'u'p<sub>x</sub>a<sub>ne</sub> pa<sub>i</sub> nas'w<sub>su</sub>'qse ne<sub>s</sub>ts lka'm'u's. qake'i<sub>ne</sub> ku'pi: "nas'w<sub>su</sub>'qse; pa<sub>i</sub> s!utske'i<sub>ne</sub> ne<sub>s</sub>ts kqa'ke kqa.u'p<sub>x</sub>a." tsxa'n'e wa'tak, qak'l'ne: "tsxa!so<sub>uk</sub>'l'ne ma'k!l'se's." ta'xas  
 40 n'z't!x<sub>ane</sub> ku'pi ne<sub>s</sub>ts lka'm'u's. ta'xas n'z'k<sub>ine</sub>. ne<sub>s</sub>ts ku'f'e<sub>ks</sub> ta'xas la'akaxa''mne. ta'xas n'ila'ne wa'tak ne<sub>s</sub>ts ke'ips tte'e's.

<sup>1</sup> The following is in the form of speech used between sister and brother.

[Nos. 46 and 47. Told by Pierre Numa and Pierre Andrew]

46. FROG AND CHIPMUNK<sup>1</sup>

Frog was living in a tent, and her granddaughter was Chipmunk. Chipmunk | went around. She looked for everything. Frog said to her granddaughter: | "Don't go that way." Then Chipmunk went about again. She thought: | "What did she mean me to do, that I should not walk there?" Chipmunk || thought: "I will go that way 5 where she told me not | to go." Then she went. She saw Owl. | Owl spoke, and said: "I shall bite the child." | (Chipmunk) was picking partridge berries and rose hips. On account of what had been said she did not move. Owl spoke, and said: "Your mother says we shall go || home."— "My mother died long ago." He said: "Your 10 sister (says) | we shall go home." She said: "My sister died long ago." | He said: "Your mother's sister (says) we shall go home."— | "My mother's sister died long ago." He said to her: "Your father's sister says we shall go home."— | "My father's sister died long ago."— "Your younger sister || says we shall go home."— "My younger 15 sister died long ago." Chipmunk spoke, | and said to Owl: "You look terrible; you have big eyes. | Cover your eyes with your hands, then I'll go along." Owl covered his eyes with his hands. | When Owl had covered his eyes with his hands, Chipmunk began | to run. Owl tried to kill her, and scratched || Chipmunk. Owl looked at his 20 claws, and he licked off the blood that was on his claws. | Then she got back to her grandmother. She said: | "Grandmother, Owl is pursuing me." She said to her granddaughter: "There is no place where I can hide you." | Frog took her granddaughter and put her | in a birch-bark basket. Chipmunk made a noise inside || that 25 basket. Frog thought she would hold her in her mouth, but it was very bad. | Then she took her out of her mouth. There was soup of | rotten bones. She dipped her into it. Then Frog just sat down. | Owl came in. Owl spoke, and said to Frog:<sup>2</sup> | "Did you see the child?" Frog said: "I did not look around. || I did not see her." Owl 30 said: "There are her tracks." | Frog said: "I did not see the child." | Owl said: "Is there no water? I am thirsty." | Frog said: "There is no water." Then Owl said: | "Is there no soup?" Frog said: "There is no fluid. This is || rotten bone." Owl said: "I'll drink 35 of it." Frog said: | "Leave some fluid for me." Then Owl began to drink. | He saw the child was inside. Owl said: | "She is inside; you told me a lie; you said that you had not seen her." Frog spoke, | and said to him: "You shall preserve her bones." Then || Owl bit 40 the child. Then he ate her. After he had eaten, | he went out of the house. Then Frog began to cry because her granddaughter was

<sup>1</sup> See p. 46.<sup>2</sup> Frog is Owl's sister.

ko<sub>u</sub>'e'ila wa'tak tsuk<sup>u</sup>a'te ma'k!z'se's. ne<sub>s</sub> yaqawutsiknakz'ske  
 n't!qa.oxakz'n'e. ta'xas ts!nafkz'n'e. wuu'e's. qaoxalpsuq-  
 k'z'n'e. ta'xas lat.ts!na'xe wa'tak a<sub>a</sub>'kt.la'e's. lat<sub>i</sub>naxa'mne'ts  
 45 n'zaknu'ne. qawun'ekz't.se la'tznmokkupno<sub>xun</sub>qa'mek q!u'  
 tsa<sub>a</sub>ts. ne<sub>i</sub>sts ma ya'qaqa'pske'ts o'k!luna'mu's la.z'nse. su-  
 kwdq!o'<sub>u</sub>k<sub>u</sub>ne. mctia'x<sub>a</sub>ne, nakam'nwutskz'n'e. qakz'ine: "hu-  
 sukwd'qo'<sub>u</sub>k<sub>u</sub>ne katz'te kula'upx<sub>a</sub>namna'la." ta'xas  
 slqa'qa's<sub>a</sub>ne.

## 47. COYOTE AND BUFFALO

Kqa'nam skz'n'ku'ts. n'u'p<sub>x</sub>a'ne sak.la'm'se n'!se'ks. qun-  
 ya'x<sub>a</sub>ne'ts n'dqanmz'te. ta'xas la'ts!na'xe. qa'na'xe'ts, ne<sub>i</sub>s  
 qalqa'tse'ts la'man'qa'a'tse ne<sub>i</sub>s ma ya<sub>a</sub>qana'mke. qa'na'xe'  
 slalaxa'xe ne<sub>i</sub>s ma yaqa'k.la'mske. qalao'q!<sup>u</sup>k<sup>u</sup>a qa'pse ne<sub>i</sub>s  
 5 a'<sub>a</sub>k.la'ms n'!se'ks. qalsaq.la'le!qana'xe. ta'xas qakz'ine:  
 "qa'psin p'k!lak na huqa'xe'ts nanqa'kqa'a'ne'ts knlao'k!qwa'-  
 qka." tsuk<sup>u</sup>a'te no'<sub>u</sub>kwe'ts n'aqtsxo'<sub>u</sub>ne. ne<sub>i</sub> tsuk<sup>u</sup>a'te'ts  
 pa<sub>a</sub>tsnmz'te. ta'xas ts!na'xe qa'na'xe'ts skz'kts!lanu'kse.  
 qaoxalit!namz'te s't!e's. n'txo'<sub>u</sub>mek. ne<sub>i</sub>sts haqa'a'ke'ts  
 10 n'da'ne. qake'ine, qalo'<sub>u</sub>k<sub>u</sub>ne:

"Halma't<sub>i</sub>mu x<sub>a</sub>'!tsn q!uta'ptse,k m<sub>s</sub>qulo'<sub>u</sub>wo'm  
 ha'haho'ya; we's, w<sub>s</sub>, w<sub>s</sub>."

Nulpaln<sub>t</sub>'t<sub>i</sub>ne nalo'kmz'se. nuk<sub>u</sub>ninmz'tek. tse<sub>i</sub>kalit<sub>t</sub>'t<sub>i</sub>ne'ts  
 lo'<sub>u</sub>se qa'psins. "ha; ko'qa'l<sub>u</sub>wey ksl'o'k<sub>u</sub>me'ts ts<sub>n</sub> ksl'aka'qa  
 15 o'k!<sup>u</sup>q<sub>u</sub>na kyuna'qa a<sub>a</sub>'q!utsa'ne'k k.lo'la." la'txo'<sub>u</sub>me'k.  
 qawunikz't.se la'ulpaln<sub>t</sub>'t<sub>i</sub>ne lahaluk<sub>u</sub>mz'se. lao'knuqkup-  
 q!ala'mne. n'u'p<sub>x</sub>a'ne pe'k!laks slwa'se n'!se'ks pal sdm<sub>t</sub>ya-  
 xna'pse. n<sub>t</sub>!nmuqkupno<sub>xun</sub>qa'me'k. nutsnqkupekz'me'k.  
 qananuta'pse. ta'xas q!awats!nme'k. ta'xas sluk.lu'k<sub>u</sub>ne.  
 20 tsxa'n'e skz'n'ku'ts, qake'ine: "qa'la k!un'aqalo'qniya'xnu."  
 qakil'ine: "so'<sub>u</sub>k<sub>u</sub>ne, pa<sub>a</sub>t!, qaqa'qnan' qo'<sub>u</sub>ka'n' na ka'min."  
 n'oqosaqlmaxo'<sub>u</sub>me'k. ta'xas wa'xe n'!se'k. n'u'p<sub>x</sub>a'ne ne<sub>i</sub>s  
 k!saosa'qa'ps. nako'<sub>u</sub>ne n'!se'k ne<sub>i</sub>s a<sub>a</sub>'qu!u'qpko'ps. ts<sub>k</sub>!k!  
 o'<sub>u</sub>ne. nutsnqkupekz'me'k skz'n'ku'ts. la'ts!na'xe. qawule'<sub>i</sub>t.se  
 25 la'psq!awats!nme'k; latsxa'ane; qake'ine: "ka' knaqasaqa'lqa  
 nöp'k!a; hus!dq!o'k<sub>u</sub>ne." qakil'ine: "pa<sub>a</sub>t!, tsm qaqa'qana'n'  
 qo'<sub>u</sub>ka'n' na ka'min." tse<sub>i</sub>ka'te'ts n'!nse no'<sub>u</sub>kwe'sis ta'xas  
 kuna'xe'ts n'oqosaqlmaxo'<sub>u</sub>me'k. ta'xas wa'xe n'!s'ek. nako'<sub>u</sub>-  
 ne'ts ts<sub>k</sub>!k!o'<sub>u</sub>ne ne<sub>i</sub>s no'<sub>u</sub>kwe's. n<sub>t</sub>!nmuqkupno<sub>xun</sub>qa'me'k  
 30 skz'n'ku'tsts nutsnqkupekz'me'k. qa'na'xe'ts qawule't.se  
 la'psdq!awats!nme'k. latsxa'n'e: "p'k!lak hula'ps!dq!o'k<sub>u</sub>ne."  
 tsxanamz'sine, qakil'ine: "la'n'a na qawa'kan' na ka'min."  
 n'!nse t!a'p<sub>s</sub>wukna'na's. n'oqo'vsaqlmaxo'<sub>u</sub>me'k. laxa'xe  
 n'!se'k. na<sub>a</sub>ko'<sub>u</sub>ne. qawuk!o'<sub>u</sub>ne. ta'xas qata!z'sk!o'<sub>u</sub>ne ne<sub>i</sub>s  
 35 t!a'p<sub>s</sub>wukna'na's. sdqa'alo'qalnu'k!u'ne n'!se'k. qake'ine



dead. | After Frog had cried, she took her bones. She laid them out | and put them together. She carried them to the water. Then she | threw them into the water. Frog went back to her tent. She went | in || and sat down. After a while, Chipmunk ran back into the tent | 45  
the same way as she had been before. | She was glad. She jumped  
at her. She embraced her. She said to her: | "I am glad, grand-  
mother, that we meet again." | That is the end. |

47. COYOTE AND BUFFALO<sup>1</sup>

Coyote went along. He found the head of a Buffalo Bull. He  
picked it up | and threw it away. Then he went on. He went along  
and | went about and came back the same way, there where he had  
gone before. He went along | and came back to the place where the  
head was, at the same place where the || head of the Bull was. It 5  
happened three times when he went along. Then he said to it: |  
"Why, I went here before, this way where you are lying, and you  
lie in the same place again." | He took a stone and smashed it. He  
took it and | scattered the pieces about. Then he started. He went  
and found a flat stone. | He threw his blanket over it. Then he lay  
down. While he was lying down, || he cried. He said while crying: | 10

"Their mother Dog,<sup>2</sup> Q!uta'ptsek and Mis'qulo'uwom |  
ha ha ho'ya; wes wis wis!" |

He heard noise of running. He arose. He looked around, | and  
there was nothing. "Oh, I thought I heard running; but it is  
nothing, || because there are many passers-by who did it." He 15  
lay down again. | After a little while he heard noise of running  
again. He raised | his head quickly. He saw a Bull approaching, |  
that ran after him. He jumped up quickly. | He started to run. He  
was pursued. He was out of breath and was tired. || Then Coyote 20  
spoke, and said: "Somebody shall help me." | He was told: "It is  
good, nephew, come to me." | He disappeared inside. Then the Bull  
arrived. He knew that (Coyote) | was in there. The Bull butted it.  
It was a stump. He split it in two. | Coyote ran away quickly. He  
started again. When he had gone a little ways, || he was out of breath 25  
again, and he spoke again, saying: "How far are you, | manitou? I  
am in danger." He was told: "Nephew, come to me, | come in." He  
saw it was a stone, and then | he disappeared in it. The Bull arrived.  
He butted it and | broke the stone in two. Coyote jumped up quickly ||  
and jumped away. He went along, and after a short distance | he 30  
was out of breath again. Again he spoke: "I am already in danger." |  
Somebody spoke to him, and he was told: "Come, come to me." |  
That was a small bush. He disappeared inside. The Bull arrived |  
and butted it. He missed it. He could not hit || the little bush with 35  
his horns. The Bull could just not get it. Coyote said: | "Stop, stop

<sup>1</sup> For another version see p. 12.

<sup>2</sup> Dog is Coyote's wife; Q!uta'ptsek and Mis'qulo'uwom are his children.



- sk/'n'ku:ts: "ta'xas, ta'xas qa'qask/'nu, hants:qata'upla'p-  
ne." qake'ine n'ise:k: "so'uku:ne; ta'xas hutsqa'qaskn/'s,ne." qakil'ine sk/'n'ku:ts: "ta'xa la'n'a." ta'xas qana'qa't!o<sub>u</sub>xa'xe sk/'n'ku:ts. qake'ine sk/'n'ku:ts: "hutsxalkulnak!o'ne:ts  
40 huts!knoquknala'ane." qake'ine n'ise:k: "so'uku:ne; huts!knoquknala'ane. qa'psin ko<sub>u</sub>ts:'fiknoqokna'la?" qake'ine sk/'n'ku:ts: "kq!a'wo'uka' huts!knoquknala'ane." qake'ine n'ise:k: "at huq<sup>u</sup>a'knuqu'ku:ne kq!awo'uka'." qake'ine sk/'n'ku:ts: "ta'xa qa'psin at kns:dknoqo'ko?"—"a'kmoq!o'-  
45 ma' at hus'knuqu'ku:ne." qake'ine sk/'n'ku:ts: "so'uku:ne, ta'xa huts!knuquknala'ane. naqa'ane ka'min." ta'xas kulnak!o'ne. ta'xas n'knuqu'ku:ne. qake'ine sk/'n'ku:ts: "na'sts at tsqaqa'ane, taxta'ne:is ktsyuna'qa aqlsma'knk!sa<sub>a</sub>n'lwiyne'a-ta'm at ts!knuqu'ku:ne at ktsla'so<sub>u</sub>ks a<sub>a</sub>'kdwiy'e's." qake'ine  
50 n'ise:k: "so'uku:ne. hutsxaltsxan'at/'s,ne ya'qaqa'ake ka'min. na' a<sub>a</sub>'kma'ana'm o'k!le'etna'm'u at ko'laqaha'klam'a'la'k huwaka'itil'ine. n'a'sne katdna'mu. hulahaya'xa katdna'm'u at na'sts hulaqaskam'a'ine:ts at qa'wa'ka'a'lwaxe' aqlsma'knk!ts at hun'opil'ine." qake'ine sk/'n'ku:ts: "ta'xas hants!ne  
55 ka'swu. huts!ats!nyaxnala'ane tdnamu'ne's." tseika'te a<sub>a</sub>'koqle.'se's swu'e's sk/'n'ku:ts n'ume:tsnq!ak.le'ise. tsuk<sup>u</sup>a'te a<sub>a</sub>'ktsama'ie's lae'ta'xane ta'xas la:snq!aqa'pse:qak'ine: "ta'xas huts!maxa'la." ta'xas qa:nak/'k,ne swo't<sub>i</sub>mu. ta'xas n'u'p<sub>x</sub>ane a<sub>a</sub>'k'k.luna'me's.qak'ine sk/'n'ku:ts swo'e's: "ta'xas  
60 na hutsqaosaqa'ane. lu'n'u, lats!nyaxan' tdnamu'ne's." ta'xas lats!nyaxane tdnamu'e's n'ise:k. ta'xas latsuk<sup>u</sup>a'te. ta'xas wanaqna'ine. laqa'oxa'xe n'ise:k ne:is ya'qaosaqa'ake sk/'n'ku:ts. ta'xas nawu'ku:ne sk/'n'ku:ts. n'u'p<sub>x</sub>ane sl'awa'se's swo'e's ta'xas m'tya'xane sk/'n'ku:ts ne:is aqlsma'knk!s.  
65 n'up<sub>x</sub>a'ine pal'n'a's,ne ni'ise:k sk/'n'ku:ts. n'o<sub>u</sub>nel'ine:ts ta'xas qa'qaskn'ine. ta'xas ts!n'ak/'k,ne swo't<sub>i</sub>mu. ta'xas xa'tsa'n'e, ki'as t'tqa't!ts ki'as pa'ikei. qaoxal'tqa'ane. tsxa'n'e n'ise:k; qak'ine sk/'n'ku:ts: "na ki'as katdna'mu tseika'ten', ka' hmqal'wiy hantstsuk<sup>u</sup>a'te tsxal'ne' tdnamu'ne's."  
70 ta'xas sk/'n'ku:ts tseika'te. qalwi'yne: "na ki'cn ktsaqu'n'a naqants!ma'k!e:is ma'k!e. na ki'cn kw'!qqa naqa'also<sub>u</sub>k. ta'xas na huls:ts<sub>o</sub>'u'kat, na<sub>a</sub>qa'also<sub>u</sub>k." qak'ine n'ise:k: "na huls:ts<sub>o</sub>'u'ka'te." qakila'mne: "ta'xas hutsyanqa'tsala'ane." tsxa-malktsala'mne, ke'<sub>i</sub>so<sub>u</sub>k kiyu'kiye:it. ta'xas yan'qa'atse. qa'na-  
75 k'k,ne tdnamo'ut<sub>i</sub>mu skn'ku:ts. n'u'p<sub>x</sub>ane suq!yule.'t.se. qak'ine tdnamu'e's: "qo<sub>u</sub> nak!amnaqale.'tke qo' hantskana'xe. ka'min hutsxal'uk!ena'xe." ta'xas ts!na'xe ne' lu'kpo. ta'xas ts!nal'o'k!ina'xe sk/'n'ku:ts. ts!na'k,ne'ts wa's!axa'xe ne:is tsxal'yaqana'ske tdnamu'e's. ta'xas laxa'xe'ts n'saknu'-  
80 n'e. qawunek.t.se'ts laxa'xe ne' lu'kpo. qalwi'yne sk/'n'ku:ts:

doing this to me! You can not kill me." | The Bull said: "Well, I'll let you go." | Coyote was told: "Now, come!" Then Coyote went near him. |

Coyote said: "I'll fill my pipe. || We will smoke." The Bull said: 40  
 "It is well. Let us | smoke. What shall we smoke?" Coyote said: |  
 "Let us smoke block tobacco." The Bull said: | "I don't smoke  
 block tobacco." Coyote said: | "What do you smoke?"—"I smoke  
 leaf tobacco." || Coyote said: "It is well. | Let us smoke it. I have 45  
 some." Then he | filled his pipe. Then they smoked. Coyote said:  
 "It will be this way | in later times, when there will be many people.  
 When they are angry at one another, | they will smoke to make their  
 hearts (feel) good."

The Bull said: || "It is well. I'll tell you what happened to me. | 50  
 On this road, at the same place where my head lay, | my wife was  
 taken away from me. I had two wives. When I went for my  
 wives, | I came with them to this place. Then people came here,  
 and | I was killed." Coyote said: "Now you will be || my friend. 55  
 We shall get back your wives." Coyote looked | at the horns of his  
 friend. The points were broken off. He took | his knife and sharp-  
 ened them. Their points were sharpened again.

He said to him: | "Now let us go." Then the two friends went  
 along. | They saw tents, and Coyote said to his friend: || "I'll stay 60  
 here. Go on, go and get your wives back." | Then the Bull went to  
 get back his wives. He took them back. | They made war on him.  
 The Bull went back to where Coyote was staying. | Then Coyote  
 arose. He saw his friend coming. | Then Coyote attacked the  
 people. || They saw there were two—the Bull and Coyote. They 65  
 were afraid of them, and | they left them. Then the friends went  
 along. They were four— | two men and two women. They stopped  
 there. The Bull spoke, | and said to Coyote: "Look at these my  
 two wives! | Which one do you want to take? She shall be your  
 wife." || Coyote looked at her. He thought: "This younger one | 70  
 must have strong bones. The big one must be good. | I think I  
 will take her. She must be good." He said to the Bull: "I | take  
 this one." They said to each other: "We will part now." | They  
 shook hands and said good-by. Then they parted. ||

Coyote and his wife went off. He saw a mountain in front. | 75  
 He said to his wife: "That place looks like a valley. Go there. |  
 I shall go roundabout." The Buffalo Cow went on. | Coyote went  
 another way. He went quickly. He came back quickly | to the  
 place where his wife was going. He arrived and sat down. || After a 80  
 short time the Cow arrived. Coyote thought: | "I will shoot her.

- "ta'xas hul'z'fwa; ta'xas kutsxa'f'e'k, kuhu'was." ne<sub>1</sub>sts k.la'-'  
 xam ne<sub>1</sub> lu'kpo nasqasa'se'ts km'z'txa' sk'z'n'ku'ts. ta'xas  
 n'dwa'n'e' ne<sub>1</sub>s ya<sub>a</sub>qakqa'pske' qawole'z't.se' sk'kts'lanu'kse'.  
 ta'xas qaoxa'z'saknu'n'e' ne<sub>1</sub>s a<sub>a</sub>'k'kts'la'a<sub>no</sub>ks. qa'nqa'me'kts  
 85 n'da'n'e'. sli'la'xane' t'namu'f'es ne<sub>1</sub>s kl'fwa. qawunek'z't.se'.  
 n'uk!unlhutska'se' ka'a'kens. yunaqa'pse'. n'uk!unl'z'k'ne' ne<sub>1</sub>s  
 kl'dwana'm'e's. qalwi'yne' kts!o'u'wuk sk'z'n'ku'ts; t'laptse'k-  
 pu'k!u'ne'. n'upslatwztsno'texa''mne'ts qa'tal'aluxu'se' a<sub>a</sub>'k'kpu'-  
 k!u'es. ta'xas n'z'k'ne' ne<sub>1</sub> ka'a'ke<sub>1n</sub> ne<sub>1</sub>s iya'mu's. q!a'p'xane'.  
 90 ta'xas la'o'use'. tsin'saqno'u'ne' sk'z'n'ku'ts, nawo'k'ne' sl'alo-  
 xu'se' a<sub>a</sub>'k'kpu'k!u'es. qake'i'ne' sk'z'n'ku'ts: "t'laptse'kpu'k!u'so,  
 t'laptse'kpu'k!u'so!" qaoxa'xe', ts:n ma'k!s n'z'nqapta'kse'.  
 qalwi'yne': "ta'xas hul'yaq!axa'me'k." ta'xas n'z't!qaoxa-  
 k'z'n'e' ne<sub>1</sub>s ma<sub>a</sub>k!s. ta'xas sd'yaq!a'ne'. qake'z'ne': "pa'at!,  
 95 at ma kuqa'qanla'f'tse's ma<sub>a</sub>k!." qake'i'ne': "m'z'ka ma kqanz'-  
 ke'." tse<sub>1</sub>ka'te'ts n'z'n'se' na'f'me't!s. qak.la'pse': "huts!z:zn-  
 yaq!a'ne'." qak.la'pse': "h'ntsxa'lhawztsqatkna'p'ne'." Ta'-  
 xas nawztsqatk'z'n'e'. qak.la'pse': "ma'ts tsmak!wztsk'z'n'e';  
 h'zn'na'f'mt!qatk'z'na'p." ta'xas qakna'ne'. qatsmak!wztsk'z'n'e'.  
 100 tsuk<sup>u</sup>a'te' na'f'mt! a<sub>a</sub>'kukts'ke'ns; qan'ak'z'n'e' ne<sub>1</sub>s  
 a<sub>a</sub>'knu'f'lma'ks, ne<sub>1</sub>s k!almanu'f'lma'ks. qakil'f'ne' sk'z'n'ku'ts:  
 "ye's:znwuqo<sub>u</sub>kp'z'tske'." at qasakinl's'ne' a<sub>a</sub>'k!alma'e's; a<sub>a</sub>'ke' at  
 qake'i'ne' sk'z'n'ku'ts: "huy'e's:znwu'qo<sub>u</sub>kp'z'tske'." no'ts:nqku-  
 pe'k'me'k na'f'mt!. nalk'z'n'e' a<sub>a</sub>'knu'f'lma'ks. ta'xas m'z'tya'xane'  
 105 sk'z'n'ku'ts, qaknu'te'. n'upsla't'iyl'z'k'ne' na'f'mt!, sl'alo'use'.  
 ne<sub>1</sub>s qalamanzm'z'te' ne<sub>1</sub>s a<sub>a</sub>'ko'kts'z'ke'ns. qakil'f'ne' sk'z'n'ku'ts:  
 "z'n h'zn'o'ute'." ta'xas ts!na'xe' na'f'mt!. tsuk<sup>u</sup>a'te' sk'z'n'-  
 ku'ts ne<sub>1</sub>s a<sub>a</sub>'ko'kts'z'ke'ns. n'dta'xane', pa'f kts!a'qa'ps. qa'kqa'n-  
 w:sa'a'ne' sk'z'n'ku'ts, tsin'z'nqapta'ks'e' a<sub>a</sub>'q!a'n'a'ks. qal-  
 110 wi'yne': "hul'z't!qaoxa'ke'nts kuts!aqtsa'kxo'." ta'xas n'z'sak-  
 nu'n'e' kts!aqtsa'kxo' sk'z'n'ku'ts. qakil'f'ne': "pa't!, at ma ku-  
 qaqa'na'f'tse's ma<sub>a</sub>k!." tse<sub>1</sub>ka'te' n'a's'e' pa'f'ke'is, n'z'n'se'  
 e<sub>1</sub>'qo'z'ts wa'ku'ks. qak.la'pse': "ta'xas huts!aqtsa'kxo'na-  
 la'ne'. n'z'nko' ts!z'na'nts, qo' h'ntstzuk<sup>u</sup>a'te' qa'psi'n, h'nts-  
 115 xa'ha'lu'qk'ni'lx'ne'mu'n'e'. h'z'u'p'xa na'qa'ski'f'hanq!o'ko'.  
 ta'xas h'ntslats!ka'xe'." ta'xas ts!na'xe' sk'z'n'ku'ts. n'a'ka'n-  
 k!o'ne'; n'aqtsxo'ne' n'z'tmase'ite'. qaosaqa'a'ne' sk'z'n'ku'ts,  
 n'u'p'xane', ta'xas wdz'nq!oko'pse'. ta'xas lats'na'xe'. ta'xas  
 k.la'la'xam. lo'use' qa'psn. tse<sub>1</sub>ka'te' na's a<sub>a</sub>'k'its'la'e'ns  
 120 swztsq!nu'se' wa'ko'ks, n'ao'k!we's ne<sub>1</sub>s luha'wztsq!nu'se'  
 n'ao'k!we's nalxo'use' t!na'mu's n'ao'k!we's nalxo'use'.  
 hoq!ka'z'se'. ta'xas lo'use' ke'z'k ne<sub>1</sub>s kl'fwa ne<sub>1</sub>s iya'mu's. ta'xa.



Then I will eat her. I am hungry." The | Cow arrived. As she walked along, Coyote shot her. | He killed her. There she lay. A little ways off there was a flat stone. | He sat down on the flat stone. He sat there and || began to cry. He cried for his wife whom he had 85 killed.

After a little while | many wolves arrived. They ate at once | what he had killed. Coyote thought he would stand up, but he stuck (to the stone). | He tried to get up, but he couldn't get off. | Then the wolves ate the Cow. They ate it all. || Nothing was left. Coyote 90 just got up. He arose. His backside came off from the stone. | Coyote said: "Let me stick on, | let me stick on!"

He went there, and there were only bones. | He thought: "Well, I will break the bones." He piled | the bones together, and he was about to break them. He was told: "Nephew, || I do not allow you 95 to break bones." He said: "That is so." | He looked, and there was Badger. He was told: "I'll break the bones." | He was told: "You shall hold my tail." | Then he held (Badger's) tail. He was told: "Don't hold on too tightly, | you will badger my tail." He did so. He did not hold the tail tightly. || Badger Woman took the bladder 100 and put | the marrow into it. It was a big, round piece of marrow. Coyote was told: | "I shall eat that much," and (Badger) passed her hands close to her mouth. | Coyote also said: "I'll eat that much." Then Badger | ran away quickly, carrying the marrow. Coyote pursued her. || He ran after her. Badger was eating all the time. 105. When she had finished, | she threw back the bladder. Coyote was told: | "I suppose you want that." Badger went off. Coyote took | his bladder. He licked it. It was greasy. |

Coyote was standing there. There were only the remains of broken bones. || He thought: "I will pile them together. I will pound them 110 to pieces." He | sat down. Coyote began to pound. He was told: "Nephew, I won't | allow you to break bones." He saw two women. They were | two birds.<sup>1</sup> He was told: "We will pound it. | Meanwhile go and get something that you may || use for a spoon. When 115 you see that there is a fire, | come back." Coyote started. He took a root out of the ground, | pounded it, and dried it. Coyote staid there. | Then he saw a large fire. He went back, and | when he got back, nothing was left. He looked up the tree, || and there was one 120 of the birds. The other one was on another tree. | One carried the grease; the other one, | the chopped bone. He had nothing to eat of the game he had killed. Enough. |

<sup>1</sup> Species unknown.



[Nos. 48-50. Told by Mission Joe and Felix Andrew]

## 48. THE ANIMALS AND THE SUN

Qa·k.lu'nam n'dwatltka'ane naso'uk<sup>u</sup>e'n. qake'ine: "qa'la's  
 tsxa'Yms nata'nck!s?" ta'xas nakq!y:t'ine. k!o'k!we' qake-  
 l'ine: "h'ntsxa'l'z'ne." ta'xas tsxanatamna'mne ne<sub>1</sub>s k!o'-  
 k!we' ktsxa'Yin nata'nck!s. ta'xas q!a'pe' nulpalnet'na'mne  
 5 ne<sub>1</sub> ktsaqan'ko't. ta'xas ts!na'xe' ne<sub>1</sub> k!dwa't!te'l ktsxa'Yin  
 nata'nck!s. qa'fat'ine' qo'k<sup>u</sup>i'n. ta'xas ts!n'a'xe'. ta'xas  
 ktsdmi'y<sup>t</sup>. kkanmi'y<sup>t</sup> nakilw'atskil'ine' ktsi'wakmenu'qka'.  
 ta'xas yuwa'kmnuqka'n'e' qataiso'k<sup>u</sup>aka't.ltt'ine'ne' ne<sub>1</sub>  
 k!kkt'kmnu'qka; n'u'psla't<sub>1</sub>yi'lhamqoq!u'ku'a'akate.ltt'ine'ne'  
 10 ne'ne<sub>1</sub> kzyo'kwe<sub>1</sub>t; n'upsla't<sub>1</sub>yi'lqaaqa'ane'ts kwalkwa'y<sup>t</sup>. lawa'-  
 xe'ne<sub>1</sub> nata'nck! qakya'mne: "silsaha'n'e' na'sts k!aqa'qa  
 k!upsla't<sub>1</sub>ylhamqoq!u'ku'fakat.ltt'ine'." qakya'mne'ts qa-  
 z'ne'. tsekatz'ine', n'o'k!we'ne' n'dwatlt'ine'. n'z'ne' z'nla'k.  
 ktsdmi'y<sup>t</sup>.s, ta'xas ts!n'a'xe' z'nla'k. kkanmi'y<sup>t</sup> yuwa'kme-  
 15 nuqka'n'e'. ta'xas k!kkt'kmenu'qka', namak!tsa'akate.ltt'ine'ne'  
 ne' na a'm'ak. n'upsla't<sub>1</sub>ylqaaqa'ane'ts kwalkwa'y<sup>t</sup>. ta'xas  
 ktsdmi'y<sup>t</sup>.sts lawa'xe'ne<sub>1</sub> nata'nck! qakya'mne' tsxa'lqa.z'ne'  
 sdsah'hanle.z't'ine'. kt!qaoxa'xa'mts k.laha'kq!ye't. qake'ine'  
 sk'z'n'ku'ts: "hutsxa'l'z'ne'." qakya'mne': "so'uk<sup>u</sup>ne'." tsxaltsk-  
 20 n'a'xe' sk'z'n'ku'ts. ta'xas ts!n'a'xe' sk'z'n'ku'ts. ktsdmi'y<sup>t</sup>ts  
 q!u'mne'na'mne'. kkanmi'y<sup>t</sup>ts yuwa'kmenuqka'n'e'ts kanu'q-  
 ka'. n'o'k!z'nla'til'ut<sub>1</sub>me'le.z't'ine'. ts!ma'k!e'lsd'u't<sub>1</sub>me'le.z't'ine'.  
 ta'xas kiu'k<sub>1</sub>ye't, aqisma'k<sub>1</sub>nck! n'atk'z'ne' ke'ek. tsxa'n'e' ne<sub>1</sub>  
 nata'nck!; qake'ine': "tsxa'lhaqa'ane' ka'kwe'sn'." nulpaln'ine'  
 25 ne<sub>1</sub>s k!aqa'ke' ktsxa'lha'qaps kwaz'ne's. m'ka n'oniloxa-  
 xa'mna'm n'le'ts at n'u'tme'le.z't'ine'. ta'xas at n'da'n'e' lka'm'u  
 ne<sub>1</sub>s ko'uknaps nata'nck!s. at naqktsiya'mne'. qalwi'ynam  
 ktsxa'lso<sub>u</sub>kts pa'l qaa'nal'ut<sub>1</sub>me'ik<sub>u</sub>ne'. ta'xas qaqala'tilqa-  
 qa'ane' ya'qala'til'onanuqka'ke'. luq<sup>u</sup>ala'til'u't<sub>1</sub>me'le.z't'ine' ne<sub>1</sub>  
 30 kwalkwa'y<sup>t</sup>. ktsilmi'y<sup>t</sup> qanmdxu'nena'mne'. tu'x<sup>u</sup>a  
 n'o'kwil'upkwu'mne'. lawa'xe' sk'z'n'ku'ts. qakil'ine': "hnts-  
 qa.z'ne'. hnsaha'n'e'. ts!ma'k!e'lsd'u't<sub>1</sub>me'le.z't'ine' n'z'nko'."  
 qan't.la'ane' klu'k!we' pa'lke<sub>1</sub>; n'asqa'lte'. qak.la'pse': "huts-  
 xalts!na'ala'ane' qo' ya'kd'tiya'mke' nata'nck!." ta'xas tsk-  
 35 nak'k<sub>1</sub>ne'. k.la'xamts qakil'ine': "qa'pse<sub>1</sub>n k<sub>1</sub>nse'!qa'ts?" qa-  
 ke'ine': "hu'nulpalne'tt<sub>1</sub>na'ane' ne<sub>1</sub> ksakd'z'tyam nata'nck!."  
 qakil'ine': "so'uk<sup>u</sup>ne'. hntsxaltskn'a'xe'." ta'xa n'z'ne' ne<sub>1</sub>  
 kw'!qa, ta'xas ts!na'xe'. ta'xas q!u'mne'na'mne'. kkanmi'y<sup>t</sup>  
 ta'xas yuwa'kmenuqka'n'e'. nala'te'qo't!a'ma'e'z't'ine' w'z'l-  
 40 na'm. ta'xas k!kktikmenu'qka' n'upsla't<sub>1</sub>yliso'k<sup>u</sup>il'o'xonat'ine'ne'  
 ne'. ta'xas kiu'k<sub>1</sub>yit n'ut<sub>1</sub>mt.ltt'ine'. n'atk<sub>1</sub>ni'yam n'le'ts at  
 so'uk<sup>u</sup>d'o'xona't'ne'ne'. ya'ka'qktse'k at qa'nmdxone'ne' at

[Nos. 48-50. Told by Mission Joe and Felix Andrew]

## 48. THE ANIMALS AND THE SUN

There was a town. A chief gave his commands. He said: "Who | will be the Sun?" Then they began to talk about it. One of them was | told: "You shall be the Sun." After this one had been told | that he was to be the Sun, all heard about what || was to be done. 5  
 Those who were told to be the Sun went. | The name (of this one) was Raven. Then he started. | It became dark. On the following morning they watched for him to come up. | He came up. It was not bright enough when | he came up. The day was always blackish. || It was always like evening. The Sun came back. | They said: "This 10  
 way is bad. It is always | blackish." They said that he could not be it. | Another one was looked for. Chicken Hawk was sent. | It grew dark. Then Chicken Hawk started. On the following morning he went || up. When he went up higher, the world looked yellow. | 15  
 It was always like that. He went down. | In the evening the Sun came back. They said: "You can not be it. | It looks like bad weather."<sup>1</sup> They assembled and talked it over again. Coyote said: | "I will be it." They said: "Well." Coyote was about || to start. 20  
 Coyote started. At night | they slept. On the following morning Coyote went up. | When he went up, it began to be hot. It was fairly warm, and | then it was noon and the people cooked food. The Sun spoke, and | said: "Will there be any left for me?" It was heard || what he said, and they left food for him. Even when they 25  
 went into | the shade, it was warm. The children began to cry, | for the Sun burned them. They went to the water, and they thought | it would be good, but the water was hot. It was the same | when the Sun went down. It became warmer and warmer until || sunset. 30  
 When it was dark, they felt well. They had almost | been burned to death. Coyote came back. He was told: "You can not be it; | you are bad. You were too hot." |

There was one woman with two children. They said: "We will | go there where they are playing Sun." || The two went. They ar- 35  
 rived there, and they were told: "Why do you come?" | They said: "We heard that they play Sun." | They were told: "It is good. You shall go." Then he, | the elder one, started. They slept. The next morning | he went up. In the morning it was coolish. || He went high 40  
 up, and they always felt comfortable. | At noon it became warm, and when they were in the shade | it felt comfortable. They went swimming, and they felt well. | They felt cool. Then he came down. Then

<sup>1</sup> The narrator said that many others were tried, but he did not remember their names. See pp. 48, 116.

n'tqo'tlama'ine. ta'xas k'lunanu'qka. ta'xas so'k<sup>u</sup>d'oxo'nat-  
 ne'ine o'k<sup>l</sup>q<sup>u</sup>na ksɔwɔkwa'ye't. ta'xas ktsɔmi'ye't, ta'xas  
 45 lawa'xe ne<sub>i</sub> nɔtsta'haɫ. q!a'pe qalwiyna'mne ne<sub>i</sub>sts ktsxa'Yɛn  
 nata'n'e<sub>i</sub>k!. qakil'ine ne<sub>i</sub> nɔtsta'haɫ: "hɛntsxaɫ'z'n'e nata'-  
 n'e<sub>i</sub>k!" ktsɔmi'ye't.sts ta'xas lats!n'a'xe o'k<sup>l</sup>q<sup>u</sup>na ksl'a'mat'k-  
 tseɫ ktsxa'Yɛn nata'ne<sub>i</sub>k!s. ne<sub>i</sub> nao'k<sup>l</sup>a'e nɔtsta'haɫ ne<sub>i</sub> ktsa-  
 qu'n'a saosaqa'a<sub>ne</sub>. qakil'ine: "n'anko hɛntsxaɫ!n'a'xe na  
 50 ktsɔmi'yit. hɛntsxaɫ'z'n'e ktsɔmetdnu'qka." ta'xas ts!n'a'xe.  
 qawunek't<sub>i</sub>ne ktsɔmi'ye't yuwakMENUqka'n'e ktsɔmetdnu'q-  
 ka n'upsla't<sub>i</sub>yilhu'k!uky't<sub>i</sub>ne y'ɔsɔnwunmey'tke tsɔme'ye't-  
 na'm'u. kkanmi'ye't lawa'xe. qakil'ine: "ta't<sub>i</sub>ne's tsxaɫ'-  
 z'n'e yo'kwiyetna'm'us nata'n'e<sub>i</sub>k!s. n'anko hɛntsxaɫ'z'n'e  
 55 ktsɔme'tihu'qka." na ki'a's nata'n'e<sub>i</sub>k! n'asts n'z'n'e; n'z'n'e  
 na ki'a's nɔtsta'haɫ ta'xas q'a'pe qalwiyna'mne kse'ɪɫ-  
 so<sub>u</sub>k<sup>u</sup>ts so<sub>u</sub>k<sup>u</sup>dq!okna'mne. ta'xas sloknz'ine.

Sa'handwi'yne sk'z'n'ku'ts. qalwi'yne: "hu'o'piɫ ne<sub>i</sub> nata'-  
 n'e<sub>i</sub>k!" ta'xas n't'wuk<sup>u</sup>n'le<sub>i</sub>k; ta'xas a'ke n'aimaka'a<sub>ne</sub>.  
 60 ta'xas ts!n'a'xe tsɔme'ye'tna'm'u's qo's tsxaɫya'qa'kalyuwa'k-  
 MENU'qka'ske'ts qaoxa'xe. qaoqa'a<sub>ne</sub> kkanme'yit. ta'xas  
 sukxo'ume'k ne<sub>i</sub>s qal'o'ndqakqa'a<sub>ne</sub>. ta'xas na'wtsnuɫ-  
 k!o'ne. ta'xas yu'wa'kmENUqka'n'e. ta'xas suknuɫ!o'ne.  
 ta'xas tsxaɫm'tx<sub>a</sub>ne qanaɫhaq!aku'pse a'a'kle's. ts'dq!an-  
 65 ku'pse. n'dqanm'te. ta'xas naq!a'ɫkwaz't<sub>i</sub>ne. no'sanoxun-  
 qa'a<sub>ne</sub>. qa'm'tɛnq!o'kupxu'se nas yana'ha'ks ne<sub>i</sub>s tsxaɫya'a-  
 qana'mke. ta'xas paɫ kanlu'kpqa. ta'xas nolū'q<sub>u</sub>ne. ta'xas  
 tsxaɫ'ho<sub>u</sub>ko'ne. n'u'p<sub>x</sub>a<sub>ne</sub> slqa'nama'nam's<sub>i</sub>ne. qa'oxaɫ'a'qa-  
 po'xaɫ'txo'ume'k. wa'm'tɛnq!o'kupxu'se ts!e'naɫ'u'qxaɫha'  
 70 q!a'ɫkwaz't.se. o'k<sup>l</sup>q<sup>u</sup>na ke'ɪlo's tsa'ha'ɫs a<sub>a</sub>'kmana'mists sɫ-  
 xa'tknu'k<sub>u</sub>ne. na a<sub>a</sub>'kik.lu'na'm n'upxa'ine ne<sub>i</sub> haq!alo'kwa'-  
 et.<sup>1</sup> qakya'mne qa'pse<sub>n</sub>: "ksɫ'a'qale'e't?" qakya'mne: "lo'<sub>u</sub>-  
 ne sk'z'n'ku'ts, lɛntsxaɫ'ula'n'e." qake'ine sk'z'n'ku'ts: "ne's  
 tsxaɫya'qa'nalhaqa'a'ke aqlsma'kne<sub>i</sub>k! na'sts at sqaqana'a<sub>ne</sub>  
 75 ne<sub>i</sub>s tsxaɫho'ko at tsxaɫ'txo'ume'k qa's na'qana'man'a'me'sts  
 at tsxaɫxatknu'k<sub>u</sub>ne." ta'xa na<sub>a</sub> a<sub>a</sub>'k<sub>k</sub>.lu'nam qakya'mne:  
 "ma<sub>a</sub>ts at qa'qana<sub>pm</sub>'lke<sub>i</sub>ɫ ne<sub>i</sub>s ya'qaqana'a'ke sk'z'n'ku'ts;  
 na's tsxaɫya'qa'nalhaqa'a'ke aqlsma'kne<sub>i</sub>k! ma<sub>a</sub>ts at k.lɛn-  
 qlo.'mu nata'n'e<sub>i</sub>k!s." qakya'mne: "ta'xas hɛnslu'p<sub>x</sub>a<sub>ne</sub> at  
 80 hɛntsya'qaqana'a'ke." ta'xas so<sub>u</sub>k<sup>u</sup>dq!okna'mne'ts lapa'ts-  
 qa'atsa'mne. ta'xas slqa'qa's<sub>a</sub>ne.

#### 49. COYOTE'S CONTESTS

Qa'k.luna'mne'ts kinelwi'yitik sk'z'n'ku'ts. qalwi'yne paɫ  
 ktsɫyuna'qwum ne<sub>i</sub>ts ya<sub>a</sub>qanakɫhaqwu'mke. silk<sub>i</sub>nilwiyetya'ate  
 ne<sub>i</sub>s a<sub>a</sub>'k<sub>k</sub>.luna'mɛs at ya'qaoxaqaɫpnam'ske. qak'ine aɫ-

<sup>1</sup> Or haq!alɫkwa'et.



they felt comfortable, | because the Sun was setting. At night the|| youth came back, and all thought that he should be | the Sun. The 45 youth was told: "You shall be the Sun." | In the evening he came back, because it was given to him | to be the Sun. The other youth, the younger one, | staid there. He was told: "You shall go in || the 50 evening; you shall be the Moon." Then he went off. | It had not been dark long before the Moon went up. | It was always light throughout the night. | On the following morning he came back. He was told: "Your elder brother shall be | the Sun during the day. You shall be|| the Moon." These two became the heavenly orbs [Suns]. These | 55 two youths were thought to be good, | and they were glad. Then it was decided. |

Coyote was angry. He thought: "I will kill the Sun." | Then he made his bow, and he also had two arrows. || Then he went in the 60 night to the place where the Sun was to come up. | He staid there. On the following morning he took a good seat. | He lay on his stomach. Then he aimed at the right place. | The Sun rose. He aimed well | and was about to shoot. Then his arrow was burned. || It burned 65 quickly, and he threw it away. Then everything was on fire. He ran away. | There was fire on each side where he was going along. | He ran and went into the water. | He was almost burned. He saw a trail and | lay down on it. The fire arrived, and it turned back|| because there was no grass on the trail. | He was saved. The people 70 saw that the land was burning. | Some one said: "Why is this?" They said: "Coyote is not here; | it must be he who has done it." Coyote said: | "Later generations of people will do this. || When there 75 is a fire, they will lie down on a trail. | Then they will be saved." Then the people said: | "Don't do what Coyote has done. | Later generations shall not | play Sun." Some one said: "Now you know what || to do." Then they were glad. They | scattered. That is 80 the end. |

#### 49. COYOTE'S CONTESTS

There was a town. Coyote was thinking about (the future). He thought | there would be many generations of people. He thought of | the town where the people had been killed. He said to | his friends:



swu'e's: "hułts!naʒa'la hułts!nałwats!na'la." ts!na'xe: n'z'n'e.  
 5 naso'k<sup>u</sup>e'n's sk'z'n'ku'ts; yama'kpa'ł, ma'a<sup>a</sup>ka, kiakqa'lo<sup>u</sup>k,  
 z'na'k, la'to'q! qoqu'ske. wust!la'la'ane. ne<sub>i</sub> ta'xa kts!e'nam.  
 laʒa'xe sak.lunam's<sub>i</sub>ne. qakil'ine: "qa'psin kzn'o'tke,ł?"  
 qake'ine: "ho<sub>u</sub>słwats!na'la'ane." qakil'ine tsʒalsłwa'ts!  
 na'mne kak!a'nwats!ti'yam. qakil'ine sk'z'n'ku'ts: "qa'la  
 10 ktsʒał'sn'łwa'ts!?" qake'ine, "tsʒał'z'n'e la'to'q!" ne<sub>i</sub>  
 ha<sub>a</sub>k.lo'uk<sup>u</sup>e qake'ine: "kam'na'la tsʒał'z'n'e s'z'n'a." qak-  
 ya'mne: "ta'xa." ta'xas kʒo'na'm ne<sub>s</sub> wu'o's qo's qana'xe  
 sk'z'n'ku'ts. qawa'ka'ł'u'pkaxo'na'kse yaqso'me'łs. luq!ox-  
 n'ine. qak'ine latoq!na'nas: "hus'ło'q!oxn'ine na yaq-  
 15 so'me'ł. ne<sub>i</sub> hnk!a'nwa<sub>a</sub>ts! hnts!laqawa'kawa'ts!ne hnts!  
 qa'ka'la'kawitsqo'k!un'ka'kane." ta'xas kla'n'wats! ne<sub>i</sub> ki'as.  
 ta'xas ne<sub>i</sub> kyuna'qa aqlsma'k<sub>i</sub>n<sub>k</sub>! nakłdwitsk'ine qa'las la-  
 yuwa'km'qo's ks'ł'ips, ta'xas ktsʒalts!hu'q<sup>u</sup>a. s'z'n'a n'z'n'e  
 kqa'hu'q<sup>u</sup>a'ł. at s'ł'aaqa'pse ne<sub>i</sub>sts la'xalwa'ts!xa'ts at s!qanał-  
 20 wa'ts!ne, s'ł'aaqa'pse at kqaho'q<sup>u</sup>a'ł. ta'xas na'kłdwtskeł'ł-  
 ne ne<sub>i</sub>sts s!wa'łkway't.se. qak'ine sk'z'n'ku'ts latoq!na'na's.  
 na<sub>a</sub> qa'ske,łha'łuk.lo'et ta'xas tsʒalts!a'yuwa'kme'w<sub>z</sub>su'q<sub>u</sub>ne  
 s'z'n'a. ta'xas qo' hnts!laqanawa'ts!ne. ta'xas to'xwa tsł-  
 walkway't<sub>i</sub>ne qo's kđya'qanalk!anwa'tske s'z'n'ats qakał-  
 25 a'kałts!mo'uk<sub>u</sub>ne. ta'xas k!a'kałtsu'm'o'kts qa'wune'k'ł't.se  
 la'awa'kmewisu'k<sub>u</sub>ne. ta'xas nałok.lee't<sub>i</sub>ne so'k'ıłq!o'k<sub>u</sub>na'm-  
 ne ko'qaka''nam. ta'xas lałts!n'awa'ts!ne la'tuq!na'na.  
 n'u'p<sub>x</sub>a<sub>u</sub>ne ktsđhoq<sup>u</sup>a'ka. ta'xas k.laaka'wats!.

Qake'ine ne<sub>i</sub> naso'uk<sup>u</sup>e'n sk'z'n'ku'ts: "ta'xas huts!la<sub>a</sub>ts!naʒa-  
 30 la'ane. pa'ł koshhoq<sup>u</sup>na'was." laʒa'xe a'ke sa'k.lonam's<sub>i</sub>ne.  
 qakil'ine: "qa'psin kzn'o'tke,ł?" qake'ine "husłwats!na'la'ane."  
 qakil'ine: "qa'psin kałwa'ts!na'm?" qake'ine: "qa'psin hñ-  
 qałwe'yke,ł." qakil'ine: "huts'łwats!na'la'ane kđnoqo'ykaʒ-  
 na'mna'm." qakil'ine: "qa'la'n q!a'kpak'ł'x<sub>o</sub>ł tsʒaltshoq<sup>u</sup>a'ł-  
 35 ne." qak'ine sk'z'n'ku'ts ałaqal'te's: "qa'la kts'zn'łwa'ts!?"  
 qake'ine ma'a<sup>a</sup>ka: "hutsʒał'z'n'e." qakil'ine: "ma<sub>a</sub>ts, hñł-  
 q!akpak'ł'x<sub>o</sub>ł." qake'ine ktsʒa'ł'e'n n'als'nte'k. naqa'ane  
 kqastsumqa'qa ne<sub>s</sub> kđnoqo'ykaʒnamna'me's. qatałtsʒa'n'e  
 n'z'nse tsa'e's ne<sub>s</sub> ma'a<sup>a</sup>ka's. ne<sub>i</sub> ta'xa ha'k.lo'uk<sup>u</sup>e n'z'n'e  
 40 kqastsumqa'qa yu'w<sub>z</sub>sq!a'na'k. ta'xas k!ł!qaoxo'na'm. ta'xas  
 ya<sub>a</sub>kaxm'tyaʒna'mne ne<sub>i</sub> ktsk.la<sub>q</sub>na'na'm. qanaqkupałt'ine  
 ma'a<sup>a</sup>ka. ts!n'o'k!u'nalatıl'ł'kti'km'ł'x<sub>o</sub>ł'ine. n'o'k!u'na'atıy'łts-  
 ha'qayđmo'xona'titmo'ine. na'łq!ante'xa'ine k.laʒa'n<sub>x</sub>o'ł  
 lao'nił'a'qxaqku'pałt'ine ts!a'ts!n<sub>m</sub>ł'x<sub>o</sub>ł'ine. qa'nqa'mik kia-  
 45 qka'lo<sub>u</sub>kts n'u'p<sub>x</sub>a<sub>u</sub>ne ne<sub>s</sub> tsa'e's. pe'klaks pa'ł tsł'z'nse up'na'-  
 mo's. nuqo'kxamu'mek. ta'xas laʒanxo'ne ne<sub>s</sub> yu'w<sub>z</sub>sq!a'na-  
 ksts kqa'naqkupał'te. ts!nha'q!mak'ax'na'kse ne<sub>i</sub>sts kqa'na-  
 qkupał'le,t. laʒanxo'ne ts k.la<sub>q</sub>anaqkupał'le,t. ta'xas qa'sł-

“Let us go and play with them!” They started. || Coyote was their chief. Woodpecker, Flicker, Hawk, | Chicken Hawk, Duck, and Bluejay, seven of them, went. | They reached the town. They were told: “What do you want?” | (Coyote) said: “We come to play.” He was told they would play | at diving. Coyote was told: “Who || will play?” He said: “Duck shall be the one.” The | people of the town said: “Our (player) shall be Beaver.” | Some one said: “Ready!” Then they went to the shore. | Coyote went there. There on shore was a canoe. | He pulled out the calking, and he said to the little Duck: “I have taken the calking out of this canoe. || When you dive, come up here! You shall | stick your nose up through the hole.” Then the two dived, | and many people watched. Whoever | should float dead on the water, he was to lose. Beaver | never lost. Therefore he was selected when any one came to play with them. || He was never beaten. Then they were watched. | The sun was going down. Coyote had said to the little Duck: | “When (you hear) shouting, then Beaver comes up out of the water. | Then you may come up, too.” It was almost | sunset. Then at the place where Beaver had dived || bubbles came up; and not long after the bubbles had come up, | he floated on top of the water. Then there was a noise. They were glad | because he had won. Then the little Duck dived back. | He knew that he would win. Then he came up. |

Chief Coyote said: “Now we will go on. || We have won over you.” They came to another town, | and they were told: “What do you want?” (Coyote) said: “We will play.” | He was told: “What will you play?” He said: “Whatever you | like.” He was told: “We will play boxing.” | He was told: “Whoever is knocked down, he will lose.” || Coyote said to his children: “Who will play?” | Flicker said: “I’ll be it.” He was told: “No; you will be knocked down.” | He said he wanted to be the one. There was | an expert boxer. He could not speak. | Flicker was the younger brother. || The most expert one in the town was Kneecap. Then they met. | They went against each other, those who were to fight. Flicker was struck a hard blow, | and at once he was thrown upward. He was always rolling about, | and lost his senses. He was thrown back, | and he was struck again from below. He was knocked back still farther. Hawk was sitting there, || and saw that his younger brother had almost been killed. | Then he went out of his own body.<sup>1</sup> He went up to Kneecap | and struck him hard. He gave him a hard knock | when he struck him. He went up to him and struck him again. Then he | knocked a piece

<sup>1</sup> This was explained that his supernatural power went out of his own body to attack the enemy.

onm:txo'üne. ta'xas klu'pxa ktsl'o'pe:l. ta'xas lahama'te:k-  
50 ts:l'ne ma'a'ka. ta'xas laqakxal'z'n'e. ta'xas lao'kwat-  
aqana'mik ma'a'ka, pe'k'laks op'na'mus pa'l ke'e'ns. ta'xas  
a'ke slasa'nihloq'aka'ane sk'z'n'ku'ts.

Qake'ine ta'xas: "hutsla'ts!nax'ala'ane." ta'xas ktsl'na'm  
la'xa'xe sa<sub>a</sub>k.lunam'sne. qakil'ine: "qa'psin kzn'o'tke:l?"  
55 qake'ine sk'z'n'ku'ts: "husdwats!nala'ane." qakil'ine tsxalsd-  
watslna'mne kl'ke:l. n'tknl'sine kl'k.le'sts yunaqa'pse.  
qakil'ine sk'z'n'ku'ts ala'qalt't<sub>i</sub>mu: "qa'la ktsxal'zn'lwa'ts!"  
qake'ine qoqu'ske: "hutsxal'z'n'e." ta'xas t<sub>i</sub>naqanxa'mne ne<sub>s</sub>  
a<sub>a</sub>'kt.lana'me's. ta'xas n'zaknu'n'e qoqu'ske. ta'xas naqa-  
60 pa'ine'ine qo's p'k'la'ks qo's ats!m:dq la'luk!puka'm'e'sts  
lu'n'o's. ta'xas n'z'kne'its kaqalpa'ine. pa'l kslsok'a'ka'te ne<sub>i</sub>  
kl'ke:l. le'etkeka'lhaqa'lpalne'ine'ts kl'o'kxats l'etqawu'mne.  
ta'xas slhoq'aka'ane. qake'ine: "ta'xas." lats!naw:smakz'le'k.

N'ok!un'f'dkda'mne. qake'ine sk'z'n'ku'ts: ktsqa'namna'lka  
65 n'a'qa'nalhaqa'nak!aqla'ha'ls. qakil'ine sk'z'n'ku'ts: "hntsxal'-  
ok!ue'ine, tax at h'nqalt'le'kts hnske'ine." qake'ine latoq!-  
na'na: "hutsqanaxala'ane n'a'qa'nalhaq!nukna'na." qakil'ine:  
"hntsxal'ok!ue'ine tax at h'nqalt'le'kts hnske'ine." qa-  
ke'ine ma'a'ka ktsqanamna'lka n'a'qana'lhak'lak.lonukna'-  
70 na's. qakil'ine: "hntsxal'ok!ue'ine tax at h'nqalt'le'kts  
hnske'ine." qake'ine yama'kpa'l ktsqa'namna'lka n'a'qa-  
nalhaq!a'nqats!la'e'ns. qakil'ine: "hntsxal'ok!ue'ine pa'l  
at kznqa'lt'le'kts hnske'ine." qake'ine ki'aqka't.lo<sub>u</sub>k ktsqa-  
namna'lka n'a'qana'also'k'nusu'k!po'ns. ta'xas sd'z'likil'a'mne'its,  
75 sdsan'dweynata'mn'ts sda'pa'tsqa'tse. ta'xas sdqaqa'sine.

### 50. THE WAR ON THE SKY

Qa<sub>a</sub>k.luna'mne. naqa'pse luna't!e<sub>s</sub> ha'nq!o. qalwe'yne  
ktsxaltso'kat. ta'xas tsak.la'pse. sa'nilwe'yn'ts m'tx<sub>a</sub>ne at  
n'ak!la'naqa'ane a'k! sa'nak!lanak'z'n'e ne<sub>s</sub> km'txa'm'u. ta'xas  
lahosan<sub>u</sub>xunqa'ane. qak'ine papa'e's: "so'q!ne'ito." ta'xas n'u-  
5 m'tsknl'sine a<sub>a</sub>'ka'q!ne's. ta'xas wokqa'ine ne<sub>i</sub> palke<sub>i</sub> ne<sub>i</sub> ki'e'p.  
qaohu'ine ne<sub>i</sub> a'k!. neyaxa'ine wa'ta'k, n'z'n'e kq!ape'lkqa'ts  
nas a'm'a'ks. slqalwiynam'sine ktsupxa'f'e's ka's n'aqakeka-  
nk!e'ne a'k!. ta'xas t'naxa'mne ne<sub>s</sub> a<sub>a</sub>kt.lana'me's ya'qa-  
kilknl'ske ne<sub>s</sub> a'k!s. n'o'üne n'z'n'se' papa'e's ne<sub>s</sub> a'k!s.  
10 qae!o'q<sub>u</sub>aqna'ane pa'l ke'ns papa'e'sts sdqata'!tsxanatka'a'xane  
n'oqo'x<sub>a</sub>q!o'k.loma'n'e a<sub>a</sub>'ke'e'sts ne<sub>s</sub> qana'laqna'ane. qalwi-  
na'mne. k.lsa'kq<sub>a</sub> a'm'a'kne<sub>s</sub>a<sub>a</sub>'kdm'i'y't.s.k.lsa'kq!nuk. ta'xas  
qakya'mne ktsxalts!nal'anaxaka'ana'm. ta'xas kl'o'k!ue' n'z'n'e  
kwu'laq!makan'le'k. ta'xas wa'm'tak!o'üne. n'upxal'sine  
15 ka'kq!me!mo'k!ona'te't. ta'xas laa'k!la'k km'txa'ts at  
la'ask!o'üne ne<sub>s</sub> a<sub>a</sub>'q!anq!a'iks. ta'xas q!a'pe' pa'l km'txa'ts



off from him. Then he knew that he could kill him, and he was given || back to Flicker. It was he again.<sup>1</sup> Then | Flicker fought him down, 50 and that one was killed. | Thus Coyote won again in a bad manner. |

He said: "Now we will go." They went, | and arrived at a town. He was told: "What do you want?" || Coyote said: "We will 55 play." He was told | somebody would play eating. Much food was prepared. | Coyote and his children were told: "Who will play?" | Bluejay said: "I'll be it." Then they went into | the tent. Blue- 60 jay sat down and || began to talk of his great-great-grandfathers, who lived long ago, and | those before them. Then he ate and talked. There was a great pile | of food. He had not been talking very long before he had eaten it all. He was still hungry. | Then they won. (Coyote) said: "Enough!" They went along. |

At once they began to quarrel. Coyote said || he would take 65 them through swamps. Coyote was told: "You | may go there alone, for you like them, therefore you say so." Little Duck said: | "We will go through little lakes." He was told: | "You may go alone. You like them, therefore you say so." | Flicker said he would take them through young dry trees. || He was told: "You 70 may go there alone. You like them, therefore | you say so." Woodpecker said he would take them through | thickly wooded places. He was told: "You may go there alone. | You like them, therefore you say so." Hawk said he would | take them through 75 places with scattered trees. Thus they quarreled. || They became angry at one another and separated. That is the end. |

#### 50. THE WAR ON THE SKY<sup>2</sup>

There was a town. There was Muskrat's brother's widow. He thought | he would marry her. Then she refused him. He was angry and shot her. | The arrow was of a different kind. He made it in a different way, what he used for shooting her. | Then he ran away. He said to his grandmother: "—— — (?)"<sup>3</sup> Then || his face 5 was torn up. Then the dead woman was discovered. | The arrow was not known. They sent for Frog, who (was in the habit of going) all | over the world. They wanted to know where that | arrow came from. Then she (Frog) went into the house where | the arrow was kept. She herself knew that it was her grandson's arrow. || She did 10 not know what to do, because it was her grandson, and she did not want to tell on him. | She spat into her hands and nodded. | They thought there must be a country in the sky, and that there must be a lake. | Some one said they would go on the warpath. One of them | was able to shoot far. He shot upward, and a noise was heard || as the point hit. Then another one shot and | hit the notch 15 of the (first) arrow. Then all of them shot, | but they did not reach

<sup>1</sup> That is to say, Hawk's power had entered Flicker, and now left him again.

<sup>2</sup> For another version see p. 87.

<sup>3</sup> My interpreters did not understand this sentence. The word *so-q'wne'to* is derived from *aa'ka'q'ne* ("face").



s<sub>1</sub>na'laqaoqaxo'umek. qo'k<sup>u</sup>en a<sub>a</sub>'k'lunka'kle's sdqaoxak'n<sup>i</sup>ts  
 ta'xas s<sub>1</sub>tsma'kle'l'o'k<sup>u</sup>axo'umek. ta'xas ktsts!e naxa'mists  
 qake'ine a'ts!po: "h<sub>1</sub>nts<sub>1</sub>aw<sub>1</sub>tsk<sub>1</sub>paya'tap<sub>1</sub>k<sub>1</sub>'lne'. huts!ai'mats-  
 20 s<sub>1</sub>l'atk<sub>1</sub>n'lk qoqa'pmo<sub>1</sub>ts huts!aimatsw<sub>1</sub>sidnukte'le'k." n'upsa'ki-  
 l'atk<sub>1</sub>ne'le'k<sup>u</sup> qoqa'pmo<sub>1</sub>sts kts!naxa'me's. sa ndwi'yne' a'ts!po  
 k<sub>1</sub>ma'te'l. qunya'x<sub>a</sub>ne' ne<sub>1</sub>s yaqanalwa'q honam'ske'ts laq la-  
 pil'umatsk<sub>1</sub>'n'e'. lao'k<sup>u</sup>il'o'kaxo'um<sup>e</sup>ts sandwiynata'pse' pa'lke<sub>1</sub>s  
 pa'l ts!n k!nqapta'ke<sub>1</sub>s ne<sub>1</sub>s a<sub>a</sub>'k<sub>1</sub>k.luna'me's. ta'xas mte'xa'lne'  
 25 tsxal'q lakpa'ktxo'ine'. qa'k.latnut'ine' a'ts!pots ta'xas kq lawa-  
 ts!k'nme'k. qonya'x<sub>a</sub>ne' a<sub>a</sub>'k<sub>1</sub>nq!alqa'e'sts qasn<sub>1</sub>nqa'me'k. n'n-  
 qapta'kse' ta'k!a'ts. n'apak!n'nte' na's a<sub>a</sub>'ka'mt!e's qahal'aka-  
 mnlhaqa'pse'ts ta'xas qanal'antso'xa'xe' pa'l k.laqa'psdxo'um<sup>e</sup>  
 ku'k.lo<sub>1</sub>k. ta'xas k!op<sub>1</sub>nqanaxa'me'sts qakilamnam'sine': "na's  
 30 n'z'n'e' a'ts!po." qake'ine': "hoq<sup>u</sup>a<sub>1</sub>'n'e'. hoq<sup>u</sup>a'k.le'k ksn'akpa'-  
 me'k kqaqunmetkpa'me'k ka snaqan'ke'ts, na' kus!aqaqa'le-  
 k'nmek pa'l ta'k!ats kskikdm'txa." ta'xas ne<sub>1</sub> kyu'xa'xam,  
 ta'xas ts!na'xe' ha'nq!o. ta'xas n'atk<sub>1</sub>'n'e kw'!q!noks. ta'xas  
 n'tt.la'te'k pa'l at kyuna't.la m'kan o'k!ue' ta'xas kqa'kyam  
 35 ksa'k.lo<sub>1</sub>nam. ta'xas k.laxaxa'mis ne<sub>1</sub>s a<sub>a</sub>'kik.lo'e's. ta'xas  
 wanaqna'lne'. n'omatskzn'l'sne' a<sub>a</sub>'kt.la'e's. ne<sub>1</sub>sts k!omatsk'nl<sub>1</sub>s  
 ne<sub>1</sub>s hu'paksts n'upxa'lne' t'tqa't! qaka'lakaxa'mne' kulwi-  
 ya'tlne' mtxa'ka'ts a<sub>a</sub>'kwumna'me's. ta'xasts ne<sub>1</sub>s ya'qanal'-  
 omatskzn'l'ske' a<sub>a</sub>'kt.la'e's ne<sub>1</sub>sts n'o'k!la'tiydqape'k'me'k.  
 40 n'omatsk'nl<sub>1</sub>s a<sub>a</sub>'kt.la'e'sts at kulwiya'tlne'. ne<sub>1</sub> t'tqa't!  
 kmtxa'ka. ta'xas nakq!ey'tine'. qakya'mne' ln'z'n'e' o'k!-  
 na'mula'te'k. ta'xas n'upxa'lne' pa'l n'z'nlat'te'k ha'nq!o.  
 qakya'mne': "ta'xas qa'kask'ne<sub>1</sub>l n'o'knuq!me'wumk!o-  
 n'sk'ine'." ta'xas sdqa'kask<sub>1</sub>n'ine'. ta'xas k.la'ts!na'xam  
 45 ma yaqa'ka'lyo'wa'kaxa'mke'. lalo'um<sup>e</sup> pa'l'a'omatsk<sub>1</sub>n'ine'.  
 ta'xas sd'a'qa'loqa'no'k!u'nmek nup'k!an'nte'k. tsxa'n'e  
 ne<sub>1</sub> k!lanaxa'kana'lka. qake'ine': "hutsha'n'ilwukna'xnala'ane'  
 nu'm'a a<sub>a</sub>'k!akuxa'e's." ta'xas na'nilwo'k'inxa'lne'ts n'upi-  
 l'ine' ne<sub>1</sub> nu'm'a. ta'xas lo'k'inl'sine' a<sub>a</sub>'kinqawa'e's. ta'xas  
 50 namat'ktsa'mne' q!a'pe' naqanqo'wa ktsxa'y'ns a<sub>a</sub>'knqu-  
 wa'e's. naqa'ane' n'a'sne' swot<sub>1</sub>mu a<sub>a</sub>'k.lo<sub>1</sub>m'. a<sub>a</sub>'ke naqa'ane'  
 swot<sub>1</sub>mu na'laql'lkts kiaq!no'k<sup>u</sup>a<sub>1</sub>t. n'a'sne' ne<sub>1</sub> ke'so<sub>1</sub>k  
 a<sub>a</sub>'knqo'wa ne<sub>1</sub> qawoxakn'ine'. qakya'mne': "ma<sub>1</sub>ts h<sub>1</sub>ntsqa-  
 ko'kakn'ine' tsxal'c'nse' swot<sub>1</sub>mu." a<sub>a</sub>'k.lo<sub>1</sub>m'. swot<sub>1</sub>mu  
 55 qanq!ma'lwana'xo'na'mne' qalwi'yne' k!e'l'kte'l. ta'xas  
 k!o'k<sup>u</sup>dhamat'ktse'l a<sub>a</sub>'knqo'wa's. ta'xas namat'kts'ine' ne<sub>1</sub>s  
 swot<sub>1</sub>mu naso'k'ink'ste'k. ta'xas k.laqa'naxa'mne' ne<sub>1</sub> ya'qa'-  
 ka'lyu'waka'xamke'. ta'xas k.la'onaqa'n oxu'nam. a<sub>a</sub>'k.lo<sub>1</sub>m'  
 swot<sub>1</sub>mu namat'ktse'l a<sub>a</sub>'knqo'wa'sts at qayaqa'hak'n'e'  
 60 pa'l kqa'lwiy ta'x<sub>1</sub>ta ktsa'qaps n<sub>1</sub>nko'e's. ta'xas k.la'lo<sub>1</sub>sts  
 pa'l sdk!umna'qalalk'n'e' pa'l sd'o'um<sup>e</sup> n<sub>1</sub>nko'e's. ta'xas

down. When Raven put his nose there, | then it reached the ground. When they were going to start, | Wolverene said: "Wait for me. It will take me two days || to put away my things. It will take me 20 two days." He was still | putting away his things when they started. Then Wolverene became angry | because he was left. When they had gone up, he took hold of (the arrows) and | tore them down entirely. They all dropped down. Then the women became angry | at him because they were left alone in the town. They pursued Wolverene, || and he was about to be killed. They pursued 25 Wolverene, and he was out of breath. | He took up his sinews and cut himself to pieces. He changed himself | into a squirrel. He put it under the belt which was | around his waist. Then he went back somewhere, because he could do no more, | being tired. He went around, and some one said: "Here || is Wolverene." He said: "I am 30 not he; I am called | He-who-wants-to-act-differently-from-others-and-who-does-not-care-for-whatever-may-be-done. | I am shooting squirrels."

Now, Muskrat, who had gone up, | started and made a large lake. | He built tents for himself, many tents, although he was only one. || There was a village. Then the people reached the village. They | 35 began to make war. They tore up the tents. When the first one was broken up, | a left-handed man was seen to come out. | They shot (?) him in the stomach. Then, when they tore up another | tent, he came out again in the same clothing that he had worn before. || His tent was broken, and that left-handed man | was shot (?). 40 Then they began to speak, and some one said: "Maybe | he is always the same one." Then it came to be known that he was always the same one; namely, Muskrat. | Some one said: "Stop shooting him—shooting at his stomach." | Then they left him.

Then they started back || to the place where they had come from. 45 There was nothing. (The arrow chain) was broken down. | The manitous did not know how to get down. | The war chief said: "We will wait | at the drinking-place of Thunderbird." They waited for the Thunderbird and | killed him. Then his feathers were taken off. || Then they gave them to every one to be their feathers. | There were 50 two friends, the Bats; and there were | two friends, Golden Eagle and Young Golden Eagle—two of them. Then the good | feathers were laid aside. Some one said: "Don't touch | them, they are for the friends." The Bat friends || nudged each other. They thought they 55 were meant. Then | all the feathers were given out. Then the | two chief friends were given feathers. They went back to | the place where they had come up, and they began to fly down. When the Bat | friends were given feathers, they passed them on. || They thought 60 (the best ones) would be theirs. When (all the feathers) were gone, | they knew they were mistaken. There was nothing for them.



- lao'nan'uḡu'n'e a<sub>a</sub>'k.lo'm'; s<sub>i</sub>'t<sub>i</sub>l'e's ne<sub>i</sub>s qanul<sub>i</sub>'n'e. ta'ḡas  
 sdsqapn'quwa<sub>a</sub>'ne. yaqa'nla'lt ne<sub>i</sub>s qa'f<sub>i</sub>dqa'nal'akunk<sub>i</sub>'n'e.  
 a<sub>a</sub>'kuqla'e's. ta'ḡas sdsqapn'qowa<sub>a</sub>'ne at s<sub>i</sub>dk<sub>i</sub>no'ḡo'mu'n'e.  
 65 q<sub>i</sub>la'pe' kia'kḡo' ts:n lao'n<sub>i</sub>aqanm<sub>i</sub>'te'k. q<sub>i</sub>lu'me n<sub>i</sub>'ne' k<sub>i</sub>lo'  
 k!<sub>i</sub>l'aqtsḡo'<sub>u</sub>me'k. la'atk<sub>i</sub>'ne<sub>i</sub>ts at laqa'ta<sub>i</sub>'tk<sub>i</sub>n<sub>i</sub>'lne'. n<sub>i</sub>p<sub>i</sub>'k<sub>i</sub>la-  
 n<sub>i</sub>'nte'k q<sub>i</sub>la'pe' qunya'ḡane' la'e'tk<sub>i</sub>nts pa'm<sub>i</sub>k at qa'sdq<sub>i</sub>-  
 oḡak<sub>i</sub>'n'e a<sub>a</sub>'kula'kle'sts at qalwi'yne' ktsla'so<sub>u</sub>ksts at la'qa'so'<sub>u</sub>-  
 kse'. naqa'pse' lunat<sub>i</sub>'e's q<sub>i</sub>lu'me n<sub>i</sub>'nse' ya'qaoḡa'a't<sub>i</sub>y<sub>i</sub>dqa<sub>i</sub>-  
 70 we'yke' pa'm<sub>i</sub>k a'<sub>a</sub>'ke' k<sub>i</sub>lunya'ḡana'ps. ta'ḡas a<sub>a</sub>'ke'  
 qunyaḡana'pse' ne<sub>i</sub>s lunat<sub>i</sub>'e's qaoḡaxa'mse'ts ta'ḡas la-  
 q<sub>i</sub>la'piltsemak<sub>i</sub>'e'ne'. ne<sub>i</sub> y<sub>i</sub>saqapte'<sub>i</sub>ke' k<sub>i</sub>lanaḡa'ka k<sub>i</sub>laqa'  
 loqalnok!<sub>i</sub>'nme'k. qake'<sub>i</sub>ne' ktsqa'pilno'k!<sub>i</sub>'n'mo' a'm'a'ks  
 k<sub>i</sub>lanaḡa'ka. ktsḡalts!<sub>i</sub>'nam ne<sub>i</sub>s ya'qaoḡalao'nax<sub>i</sub>nak<sub>i</sub>'ske'  
 75 a<sub>a</sub>'k<sub>i</sub>mi'yets. tsḡa<sub>i</sub>'ao'mok<sub>i</sub>'f<sub>i</sub>anaḡa'ka. n<sub>i</sub>'n'e' altsa'<sub>a</sub>t<sub>i</sub>mu  
 yama'kpa<sub>i</sub>. ta'ḡas k<sub>i</sub>lats!<sub>i</sub>'na'mts k<sub>i</sub>lao'na'm qo'sts laya'qao-  
 ḡa'a'o'na'mke'. ta'ḡas lao'moka'ḡe'. ta'ḡas lake<sub>i</sub>ka'mke'  
 ne<sub>i</sub>s a<sub>a</sub>'qeya'mla'pshak<sub>i</sub>'le'tske' qa'kd<sub>i</sub>'u'pḡ<sub>a</sub>ne'ma'lne' n<sub>i</sub>p<sub>i</sub>'k<sub>i</sub>la's,  
 qak<sub>i</sub>la'pse' "n h<sub>i</sub>nts<sub>i</sub>laya'qana'mke' h<sub>i</sub>n'u'pḡ<sub>a</sub> kia'kḡo'. ma<sub>a</sub>ts  
 80 h<sub>i</sub>ntsqunya'ḡane' h<sub>i</sub>nla'a'qaoḡay<sub>i</sub>ks<sub>i</sub>'le'k." lo'q<sub>i</sub>u<sub>i</sub>lqak<sub>i</sub>'lne':  
 "ma<sub>a</sub>ts h<sub>i</sub>ntsqaoḡa'y<sub>i</sub>ks<sub>i</sub>'le'k n'a'qak<sub>i</sub>dhaq<sub>i</sub>lanqots!<sub>i</sub>la'e'n." ta'ḡas  
 s<sub>i</sub>yaha<sub>i</sub>'antsakna'mne'. ta'ḡas kts!<sub>i</sub>'na'm yama'kpa<sub>i</sub> altsa'<sub>a</sub>-  
 t<sub>i</sub>mu. qana'ḡtsqawa'qa'f<sub>i</sub>upkaqa'iluqu'se' to'ho'is. qalwi'yne'  
 yama'kpa<sub>i</sub> ktsḡa<sub>i</sub>'u'pe'<sub>i</sub>. qak<sub>i</sub>la'pse' ma'<sub>a</sub>ka's: "a' qanaqas-  
 85 nik<sub>i</sub>'t<sub>i</sub>ne'. k<sub>i</sub>n'w<sub>i</sub>'at<sub>i</sub>ts ḡma k<sub>i</sub>nts<sub>i</sub>la'ḡs<sub>i</sub>nqal<sub>i</sub>n<sub>i</sub>kt<sub>i</sub>na'te't." ta'  
 ḡasts f<sub>i</sub>'ne' ma'<sub>a</sub>ka qa'<sub>a</sub>l<sub>i</sub>n tsḡalqunya'ḡats a't a'n<sub>i</sub>aho'iqailu-  
 qu'se'ts at qawok<sub>i</sub>'n'e'. qa'<sub>a</sub>l<sub>i</sub>n ne<sub>i</sub>s laqa<sub>i</sub>'u'pka<sub>i</sub>lqaqa'pse'  
 wu'u'sts qa<sub>i</sub>'u'pḡ<sub>a</sub>ne'ts pe.<sub>i</sub>'k<sub>i</sub>laks pa<sub>i</sub> s<sub>i</sub>'o'noq<sub>i</sub>lwiyatq<sub>i</sub>la'pse'  
 yawo'<sub>u</sub>ne'k<sub>i</sub>s. ta'ḡas ne<sub>i</sub>sts n'ao'k<sub>i</sub>we; kts!<sub>i</sub>'na'm qa'na'ḡe'  
 90 qa'<sub>a</sub>l<sub>i</sub>n laḡa'ḡe' ya'kdhaq<sub>i</sub>la'nqots!<sub>i</sub>la'nske'. s<sub>i</sub>dwalkway<sub>i</sub>'-  
 ts'e'ts k<sub>i</sub>k<sub>i</sub>y<sub>i</sub>ks<sub>i</sub>'le'k. ta'ḡas kq<sub>i</sub>lu''mne' qahak<sub>i</sub>'e'<sub>i</sub>tsne'ts  
 n'o'k!<sub>i</sub>'n<sub>i</sub>l'aqsa'na'lnk<sub>i</sub>lalaq<sub>i</sub>lnux<sub>a</sub>'pse' ko<sub>u</sub>kuna'na's. qalwi'yne'  
 ḡma hakamḡune'<sub>i</sub>ke' yama'kpa<sub>i</sub> na<sub>a</sub>sts l<sub>i</sub>n'd<sub>i</sub>'kte'ts qa.<sub>i</sub>n'tse'<sub>i</sub>-  
 te'. ta'ḡas kq<sub>i</sub>lu''mne' pa<sub>i</sub> s<sub>i</sub>tl<sub>i</sub>apts<sub>i</sub>'e'se' ne<sub>i</sub>s ko<sub>u</sub>kuna'na's.  
 95 ta'ḡas s<sub>i</sub>qa'qalqaqa'<sub>a</sub>'ne. ta'ḡas pa<sub>i</sub> k<sub>i</sub>s<sub>i</sub>'o'k!<sub>i</sub>'f<sub>i</sub>'ps altsa'e's  
 yama'kpa<sub>i</sub> k<sub>i</sub>s<sub>i</sub>'u'p<sub>i</sub>la'pse's yawo'<sub>u</sub>ne'k<sub>i</sub>s. n<sub>i</sub>'t<sub>i</sub>numo'tst<sub>i</sub>'lne'  
 yama'kpa<sub>i</sub>. qake'<sub>i</sub>ne': "huluq<sub>i</sub>lma'lk<sub>i</sub>lu'nisna'<sub>a</sub>la a<sub>a</sub>'kuwuk<sub>i</sub>'le'-  
 et." ta'ḡas n'ana'ḡe'. ta'ḡas ko'k<sub>i</sub>in ke'e'k. ta'ḡas k<sub>i</sub>lats!<sub>i</sub>'kam  
 qo's a<sub>a</sub>'ko'q<sub>i</sub>lnu'ks. laqawa'<sub>a</sub>ka<sub>i</sub> yu'waqa'ḡe'. n<sub>i</sub>'saknu'n'e'.  
 100 qa<sub>a</sub>'k<sub>i</sub>l<sub>i</sub>'u'pḡ<sub>a</sub>ne' na<sub>i</sub>m<sub>i</sub>ḡ'qtse's. na<sub>i</sub>m<sub>i</sub>ḡ'qtse' n<sub>i</sub>'n'e' ne<sub>i</sub> kw<sub>i</sub>'lqa  
 t<sub>i</sub>'tqa't<sub>i</sub>. ta'ḡas sa'kilhamat<sub>i</sub>'ktse' a<sub>a</sub>'k<sub>i</sub>k<sub>i</sub>leye.'se's na<sub>a</sub>s  
 a'm'a'ks. ne<sub>i</sub>s qaha'ḡe' na<sub>a</sub>s a<sub>a</sub>'k<sub>i</sub>lale'te's ne<sub>i</sub>s k<sub>i</sub>lu'pḡ<sub>a</sub> yama'k-  
 pa<sub>i</sub>l<sub>s</sub> altsa'<sub>a</sub>t<sub>i</sub>mu's qak<sub>i</sub>'lne': "a' alkaha'tsa o'k<sub>i</sub>m<sub>i</sub>tp<sub>i</sub>sta'p-  
 ke<sub>i</sub>l." yama'kpa<sub>i</sub> sa'hantukpakta'pse' ne<sub>i</sub>s hatsa'e'sts  
 105 sa'ndwiyna'<sub>a</sub>te'ts tsuk<sub>i</sub>'a'te' a<sub>a</sub>'kte'<sub>i</sub>mo's. ḡunm<sub>i</sub>'te'ts k<sub>i</sub>ltu-  
 k<sub>i</sub>la'<sub>a</sub>ko'ps. tsuk<sub>i</sub>'a'te' a<sub>a</sub>'k<sub>i</sub>'lweys n'oqoḡak<sub>i</sub>'n'e' ne<sub>i</sub>s

Then | the Bats flew down, spreading out their blankets. | They used them for wings. The Flying Squirrel pulled out | his skin and used it for wings. He used it to fly with. || All the fish threw themselves 65  
down. The Sucker was the | only one who was broken to pieces. All tried to restore him, but it could not be done. All the manitous | touched him; and when some one tried to fix him, he put | pieces of his own flesh on. They thought it would cure him, but he was not cured. | There was Sucker's brother's widow. He always wanted her to touch him. || Then she also went to him, and | his brother's 70  
widow touched him. Then he | was well again.

Those warriors who were left behind | did not know how to get back. They said: "Being warriors, we shall finally reach the earth (?)." | They were about to start for the place where heaven and earth meet. || They were about to go to war. These were the brothers | Wood- 75  
pecker. They started back to go down to the place | where they had come down. Then they reached the ground. When they came back, | at Nelson they met the manitous, | and were told: "When you go back, you will see a fish. Don't || touch it, wherever you may stay 80  
over night." They were also told: | "Don't stay over night where there are thick trees." Then | they bewitched one another. Woodpecker and his | brothers were going along; and while they were going along, they found a charr drifted ashore. | Woodpecker thought he would kill it. He said to Flicker: "Many things || have been done. 85  
Have you a great name, and is it right that you make trouble? (?)" | Flicker was just about to touch the charr when it | went back into the water, and he did not touch it. It happened that the water was rolling in toward the shore, | and without his knowing it he was swallowed | by the Water Monster. Then the other one started and went along. || He came to a place where there were thick woods. 90  
It was getting evening, | and he camped there over night. Then, while he was asleep, | a little toad went under his blanket. Woodpecker thought | what he had been told did not mean anything, and he did not mind what was said to him. | Then he went to sleep. The little toad stuck on his body. || It was always like that. At one time 95  
the younger brother | Woodpecker died. The Water Monster had killed him. A law had been made | for Woodpecker (?).

He said: "We will go around the mountains." | Then they went hunting. When the food was done, they started to come back | to the lake. They came up and sat down. || Then he saw Nalmu'qtse.<sup>1</sup> 100  
Nalmu'qtse was a large | man. He was going about giving names | to the country. He followed this Kutenai River. He saw Woodpecker | and his brothers, and said to them: "O nephews! give me some food." | Woodpecker hated his uncle Nalmu'qtse. || He was angry at 105  
him, and took a whetstone, threw it into the fire until | it was red-hot. He took the heart of a Mountain Goat and put | the whetstone into

<sup>1</sup> See pp. 87 *et seq.*



- a<sub>a</sub>'kte'imo's. ta'xasts qak'ine. k.lma'ln'k'la'o'ma's.  
 ta'xas ts!nme'te. n'u'p<sub>x</sub>ane. nalm'otse. ne<sub>s</sub> ksdsan-  
 ndwiyna'ate'i n'sqaq!ana'q'ine'n'ine. n'a'stsnlo'xalhaq!ma-  
 110 nqa'pse. qake'ine: "he'he he'he he'." qake'ine:  
 "ksdsan'dwiyna'tap alka'tsa', ksdyu'k!k'u'ka'ta'p." k.lqa'Yat-  
 kt'tina'mkndwi'ynana'ke. ta'xas sshaoka'xe' as a<sub>a</sub>'ko'q!nu'ksts  
 n'u'p<sub>x</sub>ane. w'tswe'its. ts'!tsqo'ms. qak'ine. namat'ktse. ke'-  
 eksts qak'ine: "hantsxalya'nalu'q!nu'ku'k'ine. hantsqake'ine.  
 115 'mantsuk!na'fki!, mantsuk!na'fki!, mantsuk!na'fki!, man-  
 tsuk!na'fki!." qakil'ine: "h'nqa'eik!na'pke'i hantsk'!ku'mok-  
 k'ine." ta'xasts qake'ine. ne<sub>i</sub> kianaluq!noku'kwe. ta'xas  
 kts!n'a'm na<sub>a</sub> qaoxal'alt!na'w'tsq!no'ks. ta'xas at qa'kdhaq-  
 w'ine'ts. at sqak'ine. q!a'pe<sub>s</sub> kia'kxo's k.l'u'pa's a<sub>a</sub>'kt-  
 120 la'se's yama'kpa'is ktsxa'f'e'ks. ta'xas k.lala'xam ta'xas  
 q!a'pe. kia'kxo. n'upa'xe. qo<sub>u</sub>s a<sub>a</sub>'kt.lana'me's. qakil'ine.  
 yama'kpa'i n'upsakmoxo'one. naso'kwe'n, taxta' tsxal'!snit-  
 toq!tsqak.l'sine. naw'tskpayat'ine'ts wa'xe. k!k'lo'm'.  
 ta'xas laxa'xe. namat'kts'ine. a<sub>a</sub>'ko'fa's. ta'xas k!knu-  
 125 qo'qo. pa'i yama'kpa'i altsa'a<sub>t</sub>mu q!a'pe. ke'ni t'!tqa't!s  
 n'o'k!ita'mne. pa'fke<sub>i</sub> n'i'nse. ahana'es ka'tska'ts.  
 ta'xasts ka'tska'ts n'!snd'u'p<sub>x</sub>ane. k!k'lo'm's ne<sub>s</sub> k!e'k-  
 nuqo'qus pa'i pe'k!a'ks sdt!snme'q!a'e'kaku'pse.  
 qake'ine: "ka'as kapapana'fa k!aqa'qna." ne<sub>s</sub> qan-  
 130 m'q!al'!kako'one'ts na<sub>s</sub> qaoxal!lkaqo'one. ta'xas  
 sdt!sxa'natka'ane. ne<sub>s</sub> ksaosa'qa'ps na<sub>s</sub> a<sub>a</sub>'ko'q!no'ks.  
 ta'xasts sdhuftoq!tsqake'ine. ta'xas qakil'ine. ta'xas  
 huso'kudq!o'ku'ne: "ta'xa lu'n'u." ta'xas lahofkqpdqak<sub>a</sub>-  
 na'ane. kia'kxo. ta'xas ts!nalqana'nte. ki'e'k. at slaqa-  
 135 qa'ane. kia'kxo. na<sub>s</sub> a't kia'q!an'o'ho's n'i'nse. a<sub>a</sub>'ko'-  
 la'ks ne<sub>s</sub> ki'e'k. ta'xas n'itaqna'me'l' ktsxal'o'pil  
 yawo'one'k!s. qake'ine: "ta'xas hutsxalhu'nu'q<sub>u</sub>ne,  
 hutsxal'!ts!k'ine." ta'xas pa'i kaqa wu'saq! n'o'k!u'if-  
 qal'at'ine. nu'nu'q<sub>u</sub>ne'ts. qake'ine: "ka'min wu'saq!;  
 140 ka'min wu'saq!." ta'xasts sdhal'axwa'te'k n'u'pskdqa'wil-  
 hu'nu'q<sub>u</sub>ne. at k!ktsno'qo. ta'xas la.upka'xe. 'n'ta'sts  
 qa<sub>a</sub>kilqa'a'tse. yama'kpa'i. n'!snik!nu'q<sub>u</sub>ne. n'!tsk'ine.  
 ta'xas k!u'p<sub>x</sub>a. qalwi'yne. ktsxalq!a'kpaktqo'ke. a<sub>a</sub>'k-  
 lam'!se's ktsxalqaoxak.l'kxa. w't!qkuppqo'qlam'aki'ne'ts  
 145 yu'k!ka'ka'te. ta'xas ne<sub>s</sub> lu'qano'tqo'l'ine. ne<sub>s</sub> k.lo'-  
 quak!ale'et.s ne<sub>s</sub> laloka'xe. ya'kil'!nske. ya'qo'na'ske.  
 laqaka'xe. ne<sub>s</sub> yaknuso'kske. qalwi'yne. ktsxalqa'naltsa-  
 qa'na'm. qunaknxa'ine. n'o'la'n'e yama'kpa'i a<sub>a</sub>'ke.  
 layu'k!ka'ka'te. no'k!u'loqlaqle'k!o'ine. qakaltunwa'kalha-  
 150 nuso'ku'ne, s'fakaqa'ane. kqal'at.lkt'!tna'm ya'knoso'ku'e.  
 la<sub>a</sub>tska'xe'ts as ya<sub>a</sub>kwu'fa'ks a'ke. qa'oxal'upa'xe.

it. Then he told him to open his mouth. | Then he threw it. NaImu'qtse knew that he was | angry with him. He nodded his head, and (the whetstone) stood there just alongside of him. || He said: 110  
 "He'he he'he he'!" He said: | "My brothers are angry with me. I have escaped." | The name of that place was Little Heart.<sup>1</sup> Then he came down the lake and | saw a Water Bird<sup>2</sup> and a Water Ousel. He spoke to them and gave them | food. He said to them: "You will go along each side of the lake. You will say, || 'You are invited, you are invited, you are invited, | you are invited, you are invited.'" They were told: "If you don't come to me, your lake will be dried up." | Then those who went on each side of the lake said so. | Wherever there is a bay here, there they danced. | He said to them: "All the fish shall come ashore to the tent of || Woodpecker to eat (his food)." Then, when he came back, | 120  
 all the fish came ashore, there at the tent. Woodpecker | was told: "The chief has not come back yet. He will | tell you something." They waited for him, and the fish<sup>3</sup> arrived. | When he arrived, he was given a pipe. Then he, || Woodpecker, and his brothers, smoked. 125  
 They were all men. | Only one of them was a woman; namely, their younger sister (a bird with yellow breast and gray feathers). | Then the sister herself saw the fish smoking | and moving his eyebrows while he was smoking. | He said: "Where is our grandson?" Then || he moved his eyebrows in this direction. He moved them a little 130  
 ways. | Then he told them that (the grandson) was on this lake. | He finished telling the news. Then he was told: "Now | I am glad. Now go!" Then the fish went back into the water quickly. | Then he had some food. || The fish is like that. He is red on each side; | 135  
 that is the meat, the food (that he was given).

Now they made ready to kill | the Water Monster. Woodpecker said: "I'll go into the water; | I'll search for him." Now they saw one person named Long Legs. | He went into the water and said: "I am Long Legs, || I am Long Legs." He was proud of himself. He had not gone | far 140  
 from the lake shore when he sank down. Next Woodpecker himself went along the lake shore | and went into the water. He searched for him. | Then he saw (the monster). He thought he would kick him dead in the water. He intended to kick him | on the head, but the blow glanced off from the head. || He missed it. Then (the monster) was 145  
 chased this way along the | other big river. It came back this way by way of Windermere. | It came back to Red Water. It thought it would go along that river, | but it was stabbed by Woodpecker. The monster | escaped again. It was hit on the foot. There was some blood, || and the water turned red. Therefore it is named Red Water. | It 150

<sup>1</sup> Name of a place east of Nelson, which was given its name by NaImu'qtse owing to this incident.

<sup>2</sup> A small gray bird living on the lake shore.

<sup>3</sup> A small fish with large head and small tail.

- qa'oxal'upa'xe. a<sub>a</sub>'kil'a'laqu'no'ksts aqanaqo'xu'mne. ya-  
ma'kpa'l. namat'ktse. a<sub>a</sub>'kiyuk'a'e's nalmuxna'yi't tsu-  
klotiya'f'e's. qakz'ine: "ne<sub>s</sub> h'n'u'pxa lapska'f'aka'wats!ts  
155 hntsqaqz'ine: 'a' he'i.'" ma n'o'psawtsa'a'k'nx'a yama'kpa'l  
öpdna'we. yawo'nek!s. qakil'ine: "na<sub>s</sub>sts hntsqaqz'ine  
tsxa'itsl'o'nil'sine'ts hnts!so'kqa'oxak<sub>a</sub>na'x<sub>a</sub>ne.'" ta'xas  
n'o'naqo<sub>u</sub>q'lankz'me'k yama'kpa'l sd'ts!kdqo'k'u'n'e. ta'xas  
qakil'ine. nalme<sub>x</sub>na'yet<sup>1</sup> la<sub>a</sub>psa'kxawa'ts<sub>1</sub>ne. taxas na-  
160 wtsnu<sub>l</sub>ko'ne. qake'ine: "a, ma la'psa<sub>w</sub>tsa'k'nx'a  
nalmuxna'yi't u'pilna'we. yawo'ne'k!s." ma' kqa'k.laps  
yama'kpa'ls kts!ak!hana'ke. si'f'u'pt!enmt'lwiyxona'pse.  
pa'l ksd'zseka'te's. ta'xasts sdyu'k!k'a'ka'te. ta'xasts  
k<sub>u</sub>wu'ka't yawo'ne'k!s qak.la'pse: "ma' kul'f'm'qo'l."  
165 sd'psn<sub>nm</sub>'te. ne<sub>s</sub> ktsquna'a'kinxa'm'o. tsd'aho'usanuxun-  
qa'ane. ta'xas qakil'ine. nalmo'qtse: "fatsl'na'n'  
zn yso'xaxa'no'ke. hntsxa'la'mnuql'knat't<sub>1</sub>ne. ma<sub>s</sub>ts ln'la-  
qaya'a'qal'qa'atse.'" n'zsts ke'wa'm yzswa<sub>a</sub>kaq!nu'kske.  
sdqanaql'kx<sub>a</sub>ne. z<sub>s</sub> a<sub>a</sub>'kwuk.le'ets. sdqasd'u'n'mt'kz'n'e.  
170 ta'xas s'f'ts'nilqo<sub>u</sub>qm<sub>x</sub>umu'n'e<sup>2</sup> a<sub>a</sub>'q'ana'k!e's. ta'xas  
yama'kpa'l k.la<sub>a</sub>tskanu'tqo'l. ta'xas yunaquwu'mne. kanut-  
qu'le'i. sk'n'ku'ts pa'l n'z'n'e. kalnuku'pqa. kwa'nxo.  
nalkz'n'e. a<sub>a</sub>'knu'qle's. ta'xas kwa'nxo. tsxaltsqa'naqkup-  
la'f'te. ne<sub>s</sub> qaltse<sub>1</sub>kata'pse. qak.la'pse: "ma kul'f'm'qo'l."  
175 la'ho'sa<sub>a</sub>n<sub>x</sub>unqa'ane. na'k!lyu. ta'xasts qa'so<sub>s</sub>sa'xe. ta'xasts  
n'z'sniitsuk'a'te. ne<sub>s</sub> a<sub>a</sub>'knu'qle's. ta'xasts k.laxa'nxo. ne<sub>s</sub>  
qaltse<sub>1</sub>kata'pse. qakz'ine: "a' he'i. ke'f'lo. t'tqat!; ho'paks  
ko'snilqanla'f't yawo'ne'k!" a<sub>a</sub>'k.lam'z'se's qaoxala'f'te.  
ta'xas pa'l ksdq!aqpak'txo. ta'xas qa<sub>a</sub>kd'o<sub>m</sub>mtsqa'ine.  
180 ta'xas ts'k!qa'ine. laqakxa'anaxa'mne. ma'a'ka a'a'ke la'tuq!  
tdh<sub>amo</sub>'t<sub>1</sub>mu. na<sub>s</sub> at pa'l kqa'a'kzsq!an'menu'qlo. la'tuq!ts  
a'a'ke ma'a'ka. ta'xasts sd'z'ktoqo'ume'k. ta'xasts n'z'snil-  
qake'ine. la'tuq!ts ma'a'ka; pa'l la'tuq!tdh<sub>amo</sub>'t<sub>1</sub>mo ke'en  
k!o'noq!w<sub>i</sub>'yatqulmu'n'aps yawo'ne'k!s yaqso'm'f'e's. qake'f-  
185 ne. qo<sub>u</sub>sts haosaqa'a'ke. a<sub>a</sub>'kwum'z'se's yawo'ne'k!s at ks<sub>n</sub>-  
q!o<sub>u</sub>koxa'me'k yaqso'm'f'e's at qa'k.laps: "ma<sub>s</sub>ts k.lu'  
w'f'lnq!o'koxa'me'k. lo'q!ko'ps aqa.'se's. ta'xasts ma'a'ka  
sdqasnanukxo'ine. sl'z'ne'sqa'pte'k.

- Ta'xas n'om<sub>ts</sub>qa'ine. luq'al's<sub>1</sub>ne. a<sub>a</sub>'knoka'k!e's. ts!k!mz<sub>1</sub>.-  
190 l's<sub>1</sub>ne. na nal'o'nanmito'ne. na han'omu'k!ke. zsts n'z'nse.  
a<sub>a</sub>'knoka'k!e's. n'ao'k!pists qo<sub>s</sub> la'fuq'an<sub>n</sub>mit.l's<sub>1</sub>ne. qo<sub>u</sub>sts  
ya<sub>a</sub>kil'omitsqa'f'ke. ta'xasts sl'aqa'f'at.ltitna'mne. ya<sub>a</sub>kno-  
ka'ke. ne<sub>s</sub>sts a<sub>a</sub>'kula'k!sts ta'xas k!om<sub>ts</sub>qa'le's pa'tsn<sub>n</sub>-  
mit.l's<sub>1</sub>ne. na<sub>s</sub>sts iy'z'sa'ts qa'kilhaqa'a'ke. aqlsma'k<sub>1</sub>n'k!

<sup>1</sup> Or *nalmuxna'yet*.<sup>2</sup> Or *s'f'ts'nilqo<sub>u</sub>qm<sub>x</sub>umu'n'e*.



came back to Long-Water Bay,<sup>1</sup> and | there it went ashore. It went ashore into a cave under water. There it went in. | Woodpecker gave his war bonnet and his | spear to Flicker, and said to him: "If you see it coming out of the water, || say 'Ahei!'" Woodpecker was 155 ready | to kill the Water Monster. He was told: "You must say this, 'Ahei!'" | Then it will be afraid of you, and you will hit it in the right place." Then Woodpecker | stepped into the water. He waited for it. Then | he was told that Flicker was going there. He stood || ready to spear the monster. He said: "Ah! Flicker is waiting to 160 spear it. | He will kill the Water Monster." | Woodpecker had told him differently. He trembled for fear, for | the monster looked fierce. Then he missed it. When | the Water Monster saw him, it said to him, "I shall swallow you." || Then Flicker let go the spear and ran 165 away. |

Then Naľmu'qtse was told: "Start for | the end of the lake and shut up the water. Don't let it | go through." When he arrived at the end of the lake, | he kicked this mountain<sup>2</sup> and broke a piece off. || Then he made the mud solid with his knees. | Then Wood- 170 pecker started in pursuit. Many were pursuing | the monster. Coyote was the fastest one. He caught up with it. | He carried his tomahawk pipe. He caught up with it, and was just about to strike it. | Then the Water Monster looked at him, and said, "I'll swallow you," || and he ran away. Next Fox overtook him and | took the 175 tomahawk pipe. When he caught up to it, | he looked at it, and said: "Ahei! there is no other man like me. I shall be the first | to strike the Water Monster." He hit its head, | killed it, and it was cut to pieces. || Then it was cut open. Then Flicker and Duck | and his wife 180 came out. Duck and | Flicker were white on each side. They washed themselves. Then | Duck and Flicker and Duck's wives, | those who had been swallowed by the Water Monster in their canoe, said || that 185 while they had been in the belly of the Water Monster | they had made a fire with their canoe. They had been told: "Don't | make a big fire; it might melt the fat (of the monster)." Then Flicker | was worn down to his present size. |

Then the ribs on one side of the monster were cut off. They were thrown away || down the river. The one side of the ribs is now a cliff 190 below. | Then the other side was thrown away, there | where it was being cut up. Therefore the cliff is named Standing Rib. | Then its body was cut up and was | scattered about where there are people. ||

<sup>1</sup> South of Windermere.<sup>2</sup> Pointed out by the narrator.



- 195 ktsxa'f'ns ke'e'kts a<sub>a</sub>'kula'kle's. ta'xas k.la'fo<sub>u</sub>s a<sub>a</sub>'ku-  
la'kle'sts q!akpayo't'ine' na<sub>a</sub> aqlsma'k<sub>i</sub>n<sub>k</sub>!. qo<sub>u</sub>sts ya-  
qa<sub>a</sub>'knuq!m'fke' sa'kdqaskiki'ltu'k<sub>u</sub>ne'. qakya'mne' zsts  
ksuw'suqs a<sub>a</sub>'ko<sub>u</sub>klala'kle's. ta'xas r ksdhon'ke<sub>i</sub>t qakilam-  
na'mne': "ka<sub>a</sub>sts ktsxa'f'ns na<sub>a</sub> ha'kdhaqa'a'ke' aqls-  
200 ma'k<sub>i</sub>n<sub>k</sub>! ho'slqa<sub>a</sub>'kil'o'pilna'la' n'z's<sub>i</sub>ne' am'a'kle's." ta'xas  
latsoko'kn'ine' wa'n'mo' pa'l kpa<sub>a</sub>tsnmu'xo'. qak-  
ya'mne': "na<sub>a</sub>s tsxal'z'nse' na<sub>a</sub> aqlsma'k<sub>i</sub>ne'k!. ta'xas  
tsxal'n'z'ne' tsxaltsamna'ne' na aqlsma'k<sub>i</sub>ne'k!. tsxal-  
qayunaqa'a'ne' tsqa'telxo'ume'k. ts!upsfa't'yihaqa'a'ne'  
205 m'ka yuna'qaps kwa'naqna'napsts tsxalqata'lo<sub>u</sub>ka'pse'."  
ta'xas sdhokn'ine'. ta'xas slqaqa's<sub>i</sub>ne'.

[No. 51. Told by Felix Andrew (recorded by Robert T. Aitken)]

### 51. THE GIANT

- Qa<sub>a</sub>k.luna'mne' ki'as n<sub>t</sub>sta'hal n'zn'e tsa'a<sub>t</sub>i<sub>mo</sub>'. klo'kunmi'-  
yt.sts na'ana'xe' ne<sub>i</sub> tsa'a<sub>t</sub>i<sub>mo</sub>. qa'kqa'tse' ne<sub>i</sub> kw'!qa' n'u'p-  
x<sub>a</sub>ne' kw'!qle'sts, n'dwa'n'e' latskala'kalk'n'e'. ta'xas sdwal-  
kway't.se', ta'xas nowa's<sub>i</sub>ne'. qalwe'yne': "hul'aq!ama'ldkoxa'-  
5 mekts hutsxal'uk!moxa'me'k. hunhe'f'ktskuts'atwasklon'lek."  
ta'xas qasdxunm'te' ne<sub>i</sub>s kw'!qle'sts ku'kopsts n'z'k<sub>i</sub>ne'.  
l<sub>t</sub>k!amxonelaxn'se'ts qalwe'yne': "hulqasdoqa'mek kuluk!mo-  
xa'mek." ta'xas qasdoqa'mekts xunm'te'. ko'kopsts ta'xas  
n'z'k<sub>i</sub>ne' so'kaxne'se' laqasdoq'ne'ts laxunm'tets la'z'k<sub>i</sub>ne'.  
10 n'aimey't.sits q!apxa'mek. ta'xas ts<sub>n</sub> nqapta'kse' ma'kle's.  
ta'xas ne<sub>i</sub>s tsa'e's k.lala'xasts, kkanmi'yzt.s qalwe'yse': "hults!  
nal'tskd ka'ta't." ts!na'xe'. qa'na'xe' ne<sub>i</sub>s ma ya'kd'ana'am-  
ke'. qaoxa'xe' nulpalnit't<sub>i</sub>ne' naluk.le'z't.se' n't<sub>u</sub>wzsq'a'ne'ts  
ts<sub>n</sub> k!apalte'le'k. qahaq!yu'mina'se' qo'sts pa'l qanak!a'-  
15 palt'le'k. qaoxa'xe'ts k<sub>i</sub>yu'xam. qo'nawtsk'k<sub>i</sub>ne' sanmq!o-  
ku'pse'. qaoxa'xe' nulpal'ine' pa'l ndk'kse' ne<sub>i</sub>s ta'tle's pa'l  
qak'kse': "heyâ', ma kutsla'kd ka'tsats kutsa.imt't<sub>i</sub>mo."  
ta'xas qaoxa'xe' klu'pxana'ps mtyaxna'pse' qanfaltmona'pse'  
a<sub>a</sub>'ko'qutle.'se'sts qanmtxomona'pse'ts n'upla'pse'. qa-  
20 qwu'mne'ts qak<sub>i</sub>ya'mne': "xma h'n'tskdk'ine' ne<sub>i</sub> tsa'a<sub>t</sub>i<sub>mu</sub>."  
ts!na'se' ne<sub>i</sub> kw'!qa tdnamo'es n'tsk.la'pse'. qa'na'xe' ne<sub>i</sub>  
pa'fke<sub>i</sub>. qanak!a'palt'le'k naluk'le'z't.se'. qaoxa'xe' qonawts-  
k'ine' sanaqana'kse' pa'l qak'kse': "heyâ' ma kutsla'ki'l kan-  
xa'le'ts kutsa.imt't<sub>i</sub>mo." n'ok'nl'aa'ntsoxa'xe' ne<sub>i</sub> pa'fke<sub>i</sub>ts  
25 qakil'ine': "taps!e'itn' ak!ano'ko' a<sub>a</sub>'qatwu'mlatn'smi'l  
tsxalqanla'lt,mun's<sub>i</sub>ne' a<sub>a</sub>'ko'qutle.'e's. tsxalsla'lasqa'naps's<sub>i</sub>ne'  
ne<sub>i</sub>s no'uk'e<sub>i</sub>s. tsxa'lsqata'itsnkn's<sub>i</sub>ne'." ta'xas kta'pts!e<sub>t</sub>  
no'uk'e<sub>i</sub>s a<sub>a</sub>'qatwumla'tle's. ta'xas k!q!a<sub>a</sub>qat!o'xam qanfalt'a'p-  
se'ts q!axo'na'kse' a<sub>a</sub>'koqtle.'se's. pa'l ka'fkn ne<sub>i</sub>s aqa'tle's

Its flesh was to be their food. Then its body was gone entirely, | and 195  
 the people here had been forgotten, where | it was being carved.  
 There was no water there. Some one said: "Is that | in the water  
 there its backbone?" When it was all done, they talked | among  
 themselves. "What shall belong to these || people, because we killed 200  
 it on their own land?" Then | they picked up the blood and scat-  
 tered it. They | said: "This will belong to these people. | These peo-  
 ple will be few. They will | not be many. They will not increase,  
 but they will always remain; || even if many make war against them, 205  
 they can not be exterminated." | Now it is finished. The end. |

[No. 51. Told by Felix Andrew (recorded by Robert T. Aitken)]

### 51. THE GIANT<sup>1</sup>

There was a town. One day | two men, brothers, went out hunting.  
 The two brothers were going along. The elder one | saw a bighorn  
 sheep and shot it. He carried it down. Then toward | sunset he  
 became hungry. He thought: "I'll make a fire || and roast a piece of 5  
 meat. When I have finished eating, I will hang up the meat and  
 dry it." | Then he threw a piece of the bighorn-sheep meat into the  
 fire. When it was cooked, he ate it. | It was without taste. He  
 thought: "I'll cut a piece of my own body and I'll roast it in the  
 fire." | Then he cut a piece off of himself and threw it into the fire.  
 When it was done, | he ate it. It tasted good. He cut off another  
 piece and threw it into the fire and ate it. || After two days he had 10  
 eaten himself entirely. Only his bones were left. | Then his younger  
 brother went home, and the following morning he thought: "I will  
 go and | look for my elder brother." He started and went along to  
 the place where they had been hunting. | He arrived there and heard  
 a sound. He stood still | and listened. There was a hill. He heard  
 the sound || from that direction. He arrived there and went up. 15  
 A little ways off | there was a fire. He went there, and he heard his  
 elder brother making that noise. He was | saying: "Oh, I love my  
 brother, and it will take me two days to eat him!" | Then he arrived  
 there. The elder brother saw him and ran after him. | He struck him  
 with his intestines, and threw him down with them and killed him. || 20  
 Those at home said they ought to look for the brothers. | The elder  
 one's wife started looking for them. The woman | went along. She  
 heard a sound somewhere. She went there, and she saw him from a  
 little ways off | sitting down. He was saying: "Oh, I love | my son!  
 It will take me two days to eat him." The woman went along behind 25  
 a hill. || Something told her: "Stick sharp stones on your clothing. |  
 He will strike you with his intestines, and the stones will cut them. |  
 Then he will not be able to catch you." Then she stuck | stones on  
 her clothing. She went nearer. He struck her, | and his intestines

<sup>1</sup> See p. 272.

- 30 qawoqank'ne ne<sub>is</sub> no'laq<sub>a</sub>na'e's. lahe'tsi'nqkupe'k'me'kts  
m<sub>ty</sub>axna'pse. pa'l ke'zns ma'k!s qata'!ts!na'kse. laqa'o-  
xa'xe'ts qake'ine: "pa'l q!a'p<sub>x</sub>ane' kanu'a'q<sub>a</sub>na tsa'e's. qat-  
we'yne' a'<sub>a</sub>'ke' ktsxa'l't'xa kanxale'mil. mats tsxa'xe." ta'xas  
qakiya'mne: "hulhoq<sup>u</sup>nanya'la." qakiya'mne: "qa'la ke'z  
35 kwil'fwey tsxa'lqahaosaqa'a'ne'ts tsxa'l'up'fne' n'aqaske'f-  
was." qake'ine' sk'z'n'ku'ts: "hutsxa'l'zi'nilqaha'o'saqa'a'ne."  
qakil'fne: "ma'ats." qake'ine' qasp'f'o'k<sup>u</sup>: "hutsxa'l'zi'nilqaha'-  
osaqa'a'ne." qakil'fne: "so'<sub>u</sub>'k<sup>u</sup>ne." ta'xas qaha'osaqa'a'ne  
qasp'f'u'k<sup>u</sup>ts, a'<sub>a</sub>'ke' tdnamo'z'sts xale'e's ne<sub>i</sub> t't'qat!. ta'xas  
40 no'q<sup>u</sup>nane'ya'mne. qaosaqa'a'ne ne<sub>i</sub> kqa'isa. qawunek't.se,  
ta'xas kts!z'na'm qalsp'f'o'k<sup>u</sup>. ta'xas wa'xe' ne<sub>i</sub> t't'qat!. lafo-  
nam'sine. n'asqapta'kse' tdnamu'e'sts xale'e's. k!u'p<sub>x</sub>a tdn-  
namu'e'sts qak'fne: "tskake'nin' lka'm'u." namat'ktsa'pse,  
ktsu'<sub>u</sub>ka'ts ne<sub>is</sub> qa'f'asqaoxaya'xane'ts tsk!k'z'ne'. qalwe'yne'  
45 ktsxa'l'e'k. qak.la'pse' tdnamu'e's: "tskake'nen' hutsxa'ltsli-  
na'f'iktuq'o'ne. saha'ns<sup>e</sup> a'q'ole'e's." namat'ktse' tdnamu'e's.  
tsuk<sup>u</sup>a'te' ne<sub>i</sub> pa'fke<sub>i</sub> ts!na'l'xona'f'k'z'ne'. k!antso'xamts n'd-  
qanm'te'ts n'tsinqkupe'k'm'e'k. s!ts!nanxok<sup>u</sup>a'ne'. k.la-  
xan'xo'ka'ts qake'ine: "wa'xe' ne<sub>is</sub> yaqake'ikalhoq<sup>u</sup>nanya-  
50 m'ske. n'up'fne' xale'e's." ta'xas qakil'fne' qasp'f'o'k<sup>u</sup>:  
"la'ts!nam'f'en'ts hantsxa'l'up'fne'." ta'xas la'ats!na'xe' qas-  
p'f'o'k<sup>u</sup>. qaoxa'xe' sn'omo'k!se. qana'l'tk!a'mekn'f'e'k qa'<sub>a</sub>l'n  
y'z'snwosa'q!ke' qa'snwos<sub>u</sub>klam'se. ta'xas qa'haosaqa'a'ne.
- Ta'xas qahaosaqa'a'ne. ne<sub>i</sub> t't'qat!. laqawa'ase' tdnamu'e's.  
55 qalwe'yne: "hults!na'mi'!ts a'<sub>a</sub>'ke' kutsxa'l'u'pe'l." qaoxa'xe'  
na's ma yaqana'ske'ts lo'use' n'uk!kz'qa'pse' ne<sub>is</sub> xale'e'sts  
n'z'k<sub>i</sub>ne. ta'xas ts!na'xe' ne<sub>is</sub> yaqana'xam'ske. qana'xe'  
sn'omo'k!se. sk'kd'aq!asnamanam'sine' z'sts qaosaqa'pse'  
qasp'f'o'k<sup>u</sup>ts qaoxa'xe'ts qa.u'p<sub>x</sub>ane' ne<sub>is</sub> ksa'osa'qaps qas-  
60 p'f'o'k<sup>u</sup>s. ta'xas manq!ank'me'k ne<sub>is</sub> ak!a'a'me's. k!u'p<sub>x</sub>anaps  
qasp'f'o'k<sup>u</sup>s ne<sub>is</sub> qal't!na'qkupq!alsa'q!se'ts wat!m'te'kna'-  
pse'ts xunaqo'ne. ta'xas n'z'p<sub>i</sub>ne'ts ta'xas ts!na'xe' qasp'f-  
l'o'k<sup>u</sup>. ta'xas.

[Nos. 52-77. Told by Barnaby]

52. NALMO'QTSE<sup>1</sup>

Ho'ya's, hutsxa'lqake'ine' yaqa'l'u'pke' nalmo'qtse' kapapa-  
na'f.

Qa'naqanu'k<sub>u</sub>ne' nalmo'qtse'. ta'xas tsxa'lqawunek't.se' kts-  
xa'f'epna'sa'm'a'k's ktsxa'l'a'lo'. qalwi'yne: "ta'xas hulama'a't-  
5 ke'ts a'a'kk. liyi'e's na a'm'a'k. ktsxa'ls!dqaq!akpaya'a'ta'p afka-  
a'qa'f." ta'xas ts!na'xe'. ta'xas namat'ktse' a'a'kk.liye'e'-  
se's na's am'ak!se's a'laaqa'f!e's. ta'xas kq!a'pilhama'a'tkts

<sup>1</sup> Several times the speaker used the form *Nalmqtsin*.



were torn. She carried her child. || Her husband could not catch 30  
 her. She started to run, | and he pursued her. He was only bones.  
 He could not run fast. | She got back, and said: "My husband ate his  
 younger brother, | and he intended to bite my son. He is coming."  
 Then | they said: "We will move camp." Some one said: "Who has ||  
 enough courage to stay and kill him when he comes?" | Coyote said: 35  
 "I myself shall stay." | He was told: "Don't." Crane said: "I my-  
 self shall | stay." He was told: "That is good." | Then Crane and the  
 wife and son of that man staid. || They moved camp, but the three 40  
 staid there. It was not long before | Crane started. Then the man  
 arrived. There | was nobody left. Two only were there—his wife  
 and his son. When he saw | his wife, he said to her: "Give me the  
 child." She gave it to him. | When he took it, he took hold of it at  
 the two ends and tore it. || He thought he would eat it. His wife 45  
 said to him: "Hand it to me. I shall | go and wash it. The dung  
 is bad." He gave it to his wife. | The woman took it and  
 carried it down to the wafer. Then she went behind. | She threw it  
 away. She began to run. She followed (the other people). When |  
 she reached them, she said: "He arrived at the place where we  
 moved camp. || He has killed his boy." Then Crane was told: | "Go 50  
 back and kill him." Crane went back. | There was a steep bank. He  
 made a hole for himself. The hole was as long | as his legs. Then he  
 staid there. |

That man staid there. His wife did not come back. || He 55  
 thought: "I'll go and kill her." He went | in the direction in  
 which she had gone. There was nothing there. Only his son was  
 lying there, | and he ate him. Then he started in the direction in  
 which she had gone. He went along | the steep bank. The trail  
 passed close to the bank, and | Crane staid there. He went there,  
 and did not know that Crane was staying there. || He walked past 60  
 that hole. Crane saw him. | He stretched out his foot quickly and  
 kicked him over the bank, | and he fell into the water. Then he was  
 dead. Then Crane went off. | Enough. |

[Nos. 52-77. Told by Barnaby]

#### 52. NAĀLMU'QTSE

Well, I am going to tell how our grandfather NaĀmu'qtse | died. |  
 NaĀmu'qtse was crawling about in the water. It was not (to be)  
 long before he was | to die in this world, which was to be without  
 him. He thought: "Now let me give || names to this land, so that 5  
 my children may not forget me." | Then he started, and he gave  
 names | to the places of his children. He gave | names to this their



- a<sub>a</sub> 'kik.liye.ɿ'se's na<sub>a</sub>s am'a'k'le's; at qa.owu'k<sub>u</sub>ne ne<sub>i</sub>s ke'ikqa'ts  
 at nanu'k<sub>u</sub>ne. tu'x<sup>u</sup>a at qanalso'ukse. ne<sub>i</sub>s nɿ'nha'ks ne<sub>i</sub>sts qa'  
 10 nam o'k<sup>l</sup>q<sub>u</sub>na at ka'nuk sɿ'aaqaqa'pse. ne<sub>i</sub>s k!aɿmanmi'tuks.  
 kqa'na'm m<sup>u</sup>'ka n'o'lo'ps at qananu'k<sub>u</sub>ne. n'u'p<sub>x</sub>a<sub>ne</sub> yama'k-  
 pa'ls altsa'<sub>a</sub>t<sub>i</sub>mo's. qo<sub>us</sub> a<sub>a</sub>'kwok.le'et.s yu'no's qo<sub>us</sub> qaha'kla-  
 qomat'ɿtse. yama'kpa'ɿ sakɿsa'niłwi'yne ne<sub>i</sub>s ha'nq'lo's ne<sub>i</sub>s  
 ku'tski'ks, ta'xas kts!n'a'm k!anaɿa'ka ne<sub>i</sub>s kqa'nalwa'ha'm  
 15 k!anaɿa'ka; ta'xas k!omɿ'tskin ne<sub>i</sub>s a<sub>a</sub>'ka mana'mes a'ts!po'.  
 k!upɿa'le's pał sɿhotske'ine ha'nq'lo'. ta'xas kqalwi'ynam kts!a-  
 o'k<sup>u</sup>a'xam, pał n'umɿtskɿ'n'e a'ts!po a<sub>a</sub>'ka mana'me's. laqa'ta'ł-  
 kaɿa'mne. n'ɿtk!o'łn<sup>e</sup> no'm'a. ta'xas kama'a'tił a<sub>a</sub>'k<sub>n</sub>qo'wa  
 q!a'pe aq!o'k.łupqa. yama'kpa'ɿ altsa'<sub>a</sub>t<sub>i</sub>mu lo'use n<sub>m</sub>ko'e's.  
 20 ta'xas sa'ndwi'yne. ne<sub>i</sub>s ya'qa'naqa'nuqka'ske qana'xe at  
 yaqa'nalwat!m<sub>e</sub>nuqka'ske. laqaha'una'xe. ta'xas la'ts!ka'xe  
 am'a'k'le's. n'u'p<sub>x</sub>a aq!sma'k<sub>i</sub>n<sub>k</sub>!s ne<sub>i</sub>s layaqa'ka'mke at  
 n'u'kte. qo<sub>us</sub> qa<sub>a</sub>ki'lmɿ't<sub>x</sub>a<sub>ne</sub> kianu'kxo's qawule.ɿ'tse  
 a<sub>a</sub>'ku'q!nuks. ta'xas ke'e'k ne<sub>i</sub>s kianu'kxo's.  
 25 N'u'p<sub>x</sub>a<sub>ne</sub> ne<sub>i</sub>s u'me's haqa'nu'kske nałm<sup>u</sup>'qtsins. pał  
 sa'kilsa'nɿłwey yama'kpa'ł ne<sub>i</sub>sts k!u'p<sub>x</sub>a ne<sub>i</sub>s nu'ł'a'qana's.  
 sa'niłkpakta'pse. n'u'p<sub>x</sub>a<sub>ne</sub> ksa'kilhama'a'tki'ts a<sub>a</sub>'kik.leyɿ'se's  
 na<sub>a</sub>s a'm'a'ks. qalwi'yne: "ho'ł'u'pil n'ɿ'nse hatsa'e's." qakɿ'łne:  
 "kaha'tsa." nułpa'łne nałm<sup>u</sup>'qtsin hatsa'e's. qake'ine:  
 30 "ha'i." qakik'łne: "hutsɿalhe's:s<sub>i</sub>ne. n'dnqa'apskilqahwasi-  
 k'łme'k k<sub>n</sub>sa'ke'lat.le'ite't." qake'ine nałm<sup>u</sup>'qtsin: "Há,  
 hoso'k'ıłq!u'k<sub>u</sub>ne." qakik'łne: "małnk!ał'man."<sup>1</sup> yama'kpa'ł  
 xunak'ne no'ukwe's n'oqox<sup>u</sup>ak'ne a<sub>a</sub>'k'łwi's kianu'qxo's. ne<sub>i</sub>s  
 k!u'ti'ne's no'ukwe's. ta'xas nałm<sup>u</sup>'qtsin małnk!ałma'ne.  
 35 ta'xas yama'kpa'ł ts!mał'onmɿ'te ne<sub>i</sub>s a'k'łwi's. pał ken<sup>u</sup>p-  
 k!aqa'qa yama'kpa'ł, a'a'ke qaqa'a<sub>ne</sub> nałm<sup>u</sup>'qtsin. ta'xas  
 tu'x<sup>u</sup>a kts!axmo'xus nałm<sup>u</sup>'qtse. n'u'p<sub>x</sub>a<sub>ne</sub> pał sɿsa'niłwi-  
 nata'pse hatsa'e's. naq!an'a'q!a'ne'łne ne<sub>i</sub>s a<sub>a</sub>'k'łwe'ys, ne<sub>i</sub>s  
 luwa'x<sub>a</sub>moxu'n'e ne<sub>i</sub> a<sub>a</sub>'k'łwey. qake'ine nałm<sup>u</sup>'qtse: "e,  
 40 kılqal'at.łitɿ'ti'nam k<sub>n</sub>iłwiynana'ke." m<sup>u</sup>'ka ksɿsa'ndwiyna'a-  
 ti'ł pa'a'mik sɿ'at.łititmu'n'e o'k<sup>l</sup>q<sub>u</sub>na kse'ıłkqa<sub>a</sub>ts ktsɿal-  
 ma'tke'ts a'a'kik.liye.ɿ'se's na<sub>a</sub>s a'm'a'ks.  
 Qakik'łne: "ma<sub>a</sub>ts hentsɿalqaoxalq!u'mne'ine na qa'a'kilhaq!-  
 a'nu'qts!a'in." łu'qałqa'kilka'a<sub>ne</sub>: "ma<sub>a</sub>ts hentsɿalquyaxa-  
 45 k'łne to'ho'ł na'xqakqa'yqok'łme'k to'ho'ł." ta'xas ts!naqa-  
 nu'k<sub>a</sub>ne. ta'xas n'ɿ'nse ne<sub>i</sub>s tsema'a'kk!unuq!u'wiya'a'taps  
 yawo'unk!s ma'a'ka.  
 Qa'na'xe nałm<sup>u</sup>'qtse. qalwi'yne: "hula'q!mał'o'wo'k  
 kuł'tle'ka'a'me'k." ta'xas n'uwo'k<sub>u</sub>ne. ta'xas tsema'k!a'le't!-  
 50 naot!a'łaka'me'k. (pał koq<sup>u</sup>a'ke kw'łqa nałm<sup>u</sup>'qtse. ne<sub>i</sub>sts  
 k!o'wok a<sub>a</sub>'k<sub>i</sub>yukwa'es woɿomu'n'e a<sub>a</sub>'k<sub>i</sub>mi'yit.s ne<sub>i</sub>s

<sup>1</sup> Or małnk!ato'uman'.

country. He did not arise when he was going about, | but crawled on hands and feet. It was almost the best way, || for there is water 10 now where he crawled along. Therefore the rivers have that width.<sup>1</sup> | He crawled along, even where there was much water. He saw Woodpecker and | his brothers sitting in a row on the top of a mountain. |

Woodpecker was still angry at Muskrat, who | had lied at the time when the warriors started off, at the time when the warriors went up (to the sky), || and when Wolverine tore their trail, | and they knew 15 that Muskrat had told a lie. When they wished to come down again, | Wolverine had torn the trail, and they could not go down. | They shot the thunderbird, and they were given its feathers and | down. There were none for Woodpecker and his brothers. || Then they got 20 angry. They went to the place | where the sun goes down, and there they came down and returned | to their country. When they saw the people, as they were going home, | they killed all. Then they saw a mountain goat not far from | a lake, and they ate the goat. ||

They saw below Nałmu'qtse crawling along. | Woodpecker was still 25 angry; and when he saw the old man, | he hated him. He knew that Nałmu'qtse was still giving names | to the country. Then he wished to kill his uncle. He said to him: | "Uncle!" Nałmu'qtse heard his nephew. He said: || "Hai!" He was told: "I'll give you 30 to eat. Maybe you are hungry on account of your | going about and giving names to the land." Nałmu'qtse said: | "Oh, I am glad!" He was told: "Open your mouth." Woodpecker | put a stone into the fire and put | the hot stone into the heart of the mountain goat. Then Nałmu'qtse opened his mouth, || and Woodpecker threw the 35 heart into it. Woodpecker had manitou | power, and Nałmu'qtse was the same way. | When Woodpecker reached him, Nałmu'qtse knew that his nephew was evilly disposed | toward him. He nodded to the heart, and it | fell down on one side. Nałmu'qtse said: "E, || you will be named Little Heart." Even though somebody was 40 angry with him, | he gave names to places, because he was walking about this world | in order to give names. |

(Woodpecker) was told: "Don't sleep where there is a | thick forest." (Nałmu'qtse) turned around, and said also: "Don't touch the || charr while it is rolling in the water." Then Nałmu'qtse 45 crawled along in the water, | and there it was where Flicker was swallowed by the | Water Monster. |

Nałmu'qtse went along. . He thought: "I'll stand up for a while. | I'll stretch myself." He stood up and || stretched his back. (I said 50 Nałmu'qtse was large. When | he stood up, his war bonnet touched the sky.) His | war bonnet fell down; and when his hat fell down, |

<sup>1</sup> That is, the rivers were formed on the trail which he made by crawling along.

a<sub>a</sub>'kiyukwa'e.s.) qanaxu'n'e. ne<sub>is</sub> yaqanmoxu'ske. a<sub>a</sub>'klayu-  
kwa'e's nanko'e's a<sub>a</sub>'ke. ne<sub>is</sub> yaqanmoxu'ke. qake'ine: "ka<sub>a</sub>  
na. qawax<sub>a</sub>mu'xo ka'k'layu'kwa k.lqal'at.let'tnam w'/'tsqu.wat!."  
55 ta'xas qanaxu'n'e, pał s'lu'p<sub>a</sub>ne. naso'<sub>u</sub>k<sup>u</sup>e'n nalmo'qtse.  
ne<sub>ists</sub> na'moxu'k<sup>u</sup>e. ktsxa'l'e'pts pa'a'me'k lao'k'le'/'se  
klat.le'ite't.

Ta'xas hosdhultsxam'ine. ya'aqal'u'pke. kaa'ts<sub>i</sub>mi'lq'la'lu-  
k'lu'pukamna'la nalmo'qtse'.

### 53. YA.UK<sup>U</sup>E'IKAM

Ho'yas, hutsxaltsxanem'ine. yaqalaqa'a'ke. naso'<sub>u</sub>k<sup>u</sup>e'n ya-  
uk<sup>u</sup>e'ika'm ktuna'xa ne<sub>is</sub> p'k'la'ks.

#### (a) THE BIRTH OF YA.UK<sup>U</sup>E'IKAM

Qa'nt.la'a'ne. wa'ta'k. naqa'pse. tte'e's qak.la'kse. nilo<sub>u</sub>q<sup>u</sup>at-  
na'nas. at nalq!at!e'ine. nilo<sub>u</sub>q<sup>u</sup>atna'na. qak'ine. wa'ta'k.  
5 tte'e's: "at ma<sub>a</sub>ts hentsxal'e'ku'ine<sup>i</sup> ne<sub>i</sub> a'a'k'la'q. ta'xta.  
hnlata'k'xa'm ka<sub>a</sub>'kt.lana'la at hents'e'ku'ine."  
na<sub>a</sub>qsanmi'y<sub>ts</sub>. at qaqna'pse. tte'e's. k!o<sub>u</sub>k!unmi'y<sub>ts</sub>. la'lq!at!e'ine. ndo<sub>u</sub>q<sup>u</sup>at-  
na'na lawa'xe. nok!unuq!l<sub>u</sub>ma'ne. qalwi'yne: "ho'yas, hu'e'iko'l  
na a<sub>a</sub>'k'la'q." n'e'ku'ine. qakal'akahe'ise. t'tqa't!s n'ktsnuq-  
10 k'na'pse. qalwi'yne. ktsxalts'l'ip. n'u'p<sub>x</sub>a'ne. pał n'z'nse.  
a<sub>a</sub>'kt.lana'me's ne<sub>is</sub> ya<sub>a</sub>qa'oxal'ktsnuqkn'fke. pał sd-  
tsuk'ata'pse. t'tqa't!s. pał sdhalalit'e'ine. ne<sub>i</sub> t'tqa't!  
qa'k.le'k a<sub>a</sub>'km<sub>z</sub>nuqlu'nuk. qasaqa'a'ne. ta'xas at n'ana'se.  
ne<sub>is</sub> nulaqana'e's. k.luma'yit.s naqa'pse. aqa't!e's. ta'xa  
15 ne<sub>i</sub> lka'mu qal'at'ine. ya.uk<sup>u</sup>e'ika'm. qal'ata'pse. t<sub>tu</sub>'e's  
ma'e's ya.uk<sup>u</sup>e'ika'm's. n'u'p<sub>x</sub>a'ne. ne<sub>i</sub> t'tqa't! ktsxa'l'e'ns  
naso'<sub>u</sub>k<sup>u</sup>e'ns xale'e's slaqqa'pse kama'a'tke'ts a<sub>a</sub>'k'k.leye'se's.

Ta'xa a<sub>a</sub>'km<sub>z</sub>nuqlu'nuk naqa'pse. ta't!e's. saha'nse. ta'xa ne<sub>i</sub>  
t'tqa't! at'sanilwiynawe'ine. qal'at'ine. a<sub>a</sub>'quxma'nuks. ta'xa  
20 ne<sub>i</sub> tsa'a't<sub>i</sub>mu a<sub>a</sub>'quxma'nuk nao'k'le. at sa'nilwiynawe'ine,  
nao'k'le. ne<sub>i</sub> ktsaqu'na at qasanilwi'yne. tsemak'qa'pse.  
a<sub>a</sub>'kdlwi'ye's. ta'xas ne<sub>ists</sub> ka'qa ya.uk<sup>u</sup>e'ika'm na'qt!oxa'-  
nuk a<sub>a</sub>'quxma'nuks at nalukulwita'kse. ta'xas ke<sub>i</sub>kqats  
ya.uk<sup>u</sup>e'ika'm qak.la'pse. ma'e's: "atnsahank'kq!a<sub>a</sub>n<sub>xo</sub>'u'ne.  
25 xa'a'ne's a<sub>a</sub>'quxma'nuk. ta'xas pał kmsdwl'iq ts!nam'len' ne<sub>is</sub>  
san<sub>t</sub>.la'a'ne. papa''ne's. qa'k.le'k wa'taks; at tslak'ine. q!a'pe's  
lka'm'u's kw'iqaps q!a'pe. aqlsma'kn'k! n'z'nse. papa''e'sts  
tte'e's. n'z'n'e. kat'te. wa'ta'k. ne<sub>ists</sub> hnlaxa'nme'l n'u'p<sub>x</sub>a'ne<sub>is</sub>  
tsxalqak.l'sine: "kapa'pa, kulsl'u'p<sub>x</sub>atsxal'slak.l'sine" qo tax  
30 hntsqa'a'kilk.lnq!u'le'k."

Ta'xas ya.uk<sup>u</sup>e'ika'm ts!na'xe. san<sub>t</sub>.lanam's<sub>i</sub>ne. laxa'xe.  
t<sub>naw</sub>tsk'k'ine. n'u'p<sub>x</sub>a'ne. t<sub>dn</sub>a'mu's saosqa'pse. sla't<sub>i</sub>yi-

<sup>1</sup> Pronounced continuously: ma<sub>a</sub>tsentsxale'ku'ine.



he also fell. He said when he fell: "The place where | my hat falls  
is to be called Ear." || Then the chief fell and died. Nałmu'qtse 55  
fell and was nearly dead, and nevertheless | he named one more  
place. |

Now I have told you how Nałmu'qtse, our great-great-grandfather  
generations back, died. |

53. YA.UK<sup>U</sup>E'ĪKA'M

Well, I'll tell about Chief Ya.uk<sup>u</sup>e'Īka'm, | the Kutenai, long ago. |

(a) THE BIRTH OF YA.UK<sup>U</sup>E'ĪKA'M

Frog was living in a tent. There was her granddaughter, named  
Young Doe. | Young Doe went picking berries. Frog said to || her 5  
granddaughter: "Don't go and drink at the water hole in the ice. |  
When you come into the house, drink here." For a few days | her  
granddaughter did so. One day Young Doe was picking berries  
again. | She came to be thirsty, and thought: "Let me drink | from the  
water hole." She drank. Then a man put out his hand || to pull her 10  
into the water. She thought she would die. She saw, however, there  
was | a tent where she had been taken into the water. | The man took  
her and married her. | The name of this man was White Stone. She  
staid there. | Then her husband went hunting. In the spring of the  
year she had a child. || Then the child was called Ya.uk<sup>u</sup>e'Īka'm. His 15  
father and | his mother called him Ya.uk<sup>u</sup>e'Īka'm. That man knew  
that his son would be | a chief, therefore he gave him this name. |

Then White Stone had an elder brother. That man was bad. | He  
was quick-tempered. He was named Gray Stone. Then among  
these || brothers, Gray Stone, the one, was always angry; | the other, 20  
the younger one, was not angry. He had a strong | mind. Then  
Ya.uk<sup>u</sup>e'Īka'm was like stones striking together (?). | Gray Stone  
made noise inside. Then when he went around, | Ya.uk<sup>u</sup>e'Īka'm was  
told by his mother: || "Your father's brother, Gray Stone, does not 25  
feel good when you are here. Now you are large, go to your | great-  
grandmother's tent. Her name is Frog. She loves all | children  
and all big people who are her grandsons | and her granddaughters.  
Frog is my grandmother. When you get there and she sees you, | she  
will say to you: 'My grandchild, let me see you and love you.' || You 30  
will always play there." |

Then Ya.uk<sup>u</sup>e'Īka'm started for the tent. He arrived and | looked  
in. He saw an old woman | sitting there in the rear with her back



- f'a'n'taqanaqna'kse. n'on'ine. pał ktsaqu'na sd'aimakt'tine  
 ya.uk<sup>u</sup>e'ika'm. ta'xas tsxalsd'atk'n'e qa'psins q<sub>u</sub>na'k<sub>a</sub>na'x<sub>a</sub>ne  
 35 q!u'mne'nis ne<sub>s</sub> tđna'mu's qa'naqa'me'k wa'ta'k, atqaq!u'  
 mne'ine. n'uk<sup>u</sup>niłhats!a'laqa'ane. n'itxo'ume'k. q!u'mne'ine.  
 ta'xas tna'xa'mne. ya.uk<sup>u</sup>e'ika'm. ta'xas k.lnq!u'le'k. n'u'p-  
 x<sub>a</sub>ne ma qak.la'pse ma''e's ne<sub>s</sub>sts kqa'kx<sub>a</sub>'s. no'ne a<sub>a</sub>'k.ltt!  
 'se's ma''e's. ta'xas k.lnq!o.imu'n'e. kwalk<sub>u</sub>wa'yit.s lats!  
 40 na'xe ma''e's. k.laxa'xam qak.la'pse ma''e's: "qa'psin k'nsi-  
 lats!ka'm ma knsqaosa'qa n'ne' papa'ne's." qake'ine  
 ya.uk<sup>u</sup>e'ika'm: "hun'on'ine n'zeikate'ine ne<sub>i</sub> tđna'mu."  
 n'umats<sub>i</sub>nata'pse alakn'kle's. qak.la'pse: "taxta' hntsxałsla-  
 k'ine. q!a'pe'ika'm'u atslak'ine s tđna'mu's." qahak.le'itsine  
 45 wa'ta'k nuk<sub>u</sub>nuxa''mne. n'u'px<sub>a</sub>ne k!a<sub>a</sub>qale'e't.s ne<sub>s</sub> a'qla's  
 a<sub>a</sub>'kt.la'e's. tseika'te pał n'ula'se'ika'm'u's. qake'ine:  
 "ha'ksa, kat'te, kapa'pa, kłswa'ka'm koa'qalq!u'mne'mil."  
 Kanmi'y<sub>t</sub>.s a<sub>a</sub>'ke lats!na'xe ya.uk<sup>u</sup>e'ikam. ne<sub>s</sub>sts k!u'p<sub>x</sub>a  
 kalikina'tits ika'mu's wa'ta'k. "qa.u'px<sub>a</sub>ne qa'psins n'n'ns  
 50 sd'aqake'ine kapa'pa kat'te." ta'xas n'atk'n'e t!awu'se's  
 na'hek<sub>i</sub>nana'se's. psk'n'e. qalwi'yne: "pał kosdq!u'm-  
 ne''me'ł ne<sub>s</sub>sts ktka'xa'm. na'pit a<sub>a</sub>'ke hulaq!u'mne''mil  
 tka'xa'm, ta'xas kuts!u'p<sub>x</sub>a qa'psin n'ne'." s!aqaqa'pse  
 k!asqana'qaps kle'tkin k.lnqo'imo's. qaosaqa'ane wa'ta'k  
 55 nats!a'laqa'ane n'itxo'ume'k q!u'mne'ine. a<sub>a</sub>'ke lao'la'se'  
 ya.uk<sup>u</sup>e'ika'ms sd'a'qal'q!u'mne'ine. tna'xa'mne ya.uk<sup>u</sup>e'i-  
 ka'm. n'u'px<sub>a</sub>ne sa<sub>a</sub>kzsa'pse t!awuna'na's nahek<sub>i</sub>na'na's.  
 mit<sub>i</sub>ya'x<sub>a</sub>ne ne<sub>s</sub> t!awuna'na's pał a<sub>a</sub>'ke n'atk'nse' tsa'atsas.  
 ta'xas tsuk<sup>u</sup>a'te ne<sub>s</sub> t!awuna'na's. n'anaxa''mne. ta'xas m't-  
 60 x<sub>a</sub>ne ne<sub>s</sub> tsa'atsas. tuwo'xa kwalkwa'yit.s q!apnuq!u'mok!u'ne  
 ne<sub>s</sub> tsa'atsas. latnałk'n'e. lats!na'xe no'k'nox<sub>a</sub>'mne wa'ta'k.  
 tseika'te ne<sub>s</sub> ma ke'itkn s!a'tq!a'nse ne<sub>s</sub> nahek<sub>i</sub>na'na's. ne<sub>s</sub>  
 t!awuna'na's sk'knoq!um'se. n'u'px<sub>a</sub>ne pał n'ne' n'atstahał-  
 na'na's. qake'ine: "ha'ksa kapa'pa kapa'pa. k.le'wa'm ku-  
 65 aqalwul'e'e'tsme'ł." kanmi'y<sub>t</sub>.s qalwi'yne: "m'ka honats!a-  
 la'aqa. ma<sub>a</sub>ts kutsq!u''mne." la.tk'n'e tsa'atsas. lapałk'n'e.  
 n'itxo'ume'k. qalwi'yne: "holakqa'p'me'ł." qao'ax<sub>e</sub> ya.u-  
 k<sup>u</sup>e'ika'm. tñaw'atsk'ine. pał s!a'tkik.le'itse ne<sub>s</sub> tđna'mu's.  
 qalwi'yne: "pał ksi'q!u''mne." ta'xas tna'xa''mne. tsuk<sup>u</sup>a'te  
 70 ne<sub>s</sub> t!awuna'na's a<sub>a</sub>'ke ne<sub>s</sub> tsa'atsas. ta'xas tsxalsil'a-  
 nałk'nse tsxalk.lnq!o'imo's: n'u'px<sub>a</sub>ne wa'ta'k. suk<sub>u</sub>no-  
 hu's'e a<sub>a</sub>'kuqla'nt!se's ne<sub>s</sub> ika'm'u's so'uk'se. mit<sub>i</sub>ya'x<sub>a</sub>ne;  
 tsnk'n'e. qak'ine: "ha'ksa, kapa'pa, kapa'pa." qa-  
 k.la'pse: "ta'xa's psk'no." ta'xas n'anaxa''mse. ta'x's  
 75 m'tx<sub>a</sub>ne tsa'atsas ya.uk<sup>u</sup>e'ika'm. ta'xas wa'ta'k ak!se's  
 n'atk'n'e a<sub>a</sub>'ke tsa'atsas. ta'xas pał kslu'px<sub>a</sub>naps ya.u-  
 k<sup>u</sup>e'ika'm ne<sub>s</sub> tđna'mu's. ta'xas qaosaqa'ane pał ksak-

toward the door. He was afraid. | Ya.uk<sup>ue</sup>'ika'm was small, two  
 years old. Then he was going to throw something, to throw || sleep 35  
 into the old woman. Frog was sitting there, and did not sleep. | She  
 became sleepy and lay down. She slept. | Then Ya.uk<sup>ue</sup>'ika'm entered.  
 He began to play. | He knew, for his mother had told him,  
 how she was. He knew the belongings | of his mother. Then he 40  
 played with them in the evening and went || back to his mother. When  
 he arrived, his mother said to him: "Why do you | come back? You  
 ought to stay with your grandmother." Ya.uk<sup>ue</sup>'ika'm said: | "I was  
 afraid; that old woman looks terrible." | His parents laughed at him.  
 They said to him: "Later you will love her. | All children like that 45  
 old woman." Frog was asleep. || She arose and saw that the inside  
 of her tent looked strange. | She looked, and she found out a child  
 had been there. She said: | "Oh, my grandchild, my grandchild has  
 arrived, and therefore I slept." |

In the morning Ya.uk<sup>ue</sup>'ika'm started again, and Frog saw | the  
 evidence of a child having been there. "Nobody knows whether ||  
 it is my grandson of my granddaughter." Therefore she made a 50  
 bow and | a little basket. She put them down. She thought: "I  
 was asleep | when he came in. If I should go to sleep again, when |  
 he comes back I'll know what it is." That was the reason why | she  
 made the two kinds of toys. Frog was || sleepy. She lay down and 55  
 slept. Again | Ya.uk<sup>ue</sup>'ika'm came in. Therefore she went to sleep  
 again. | Ya.uk<sup>ue</sup>'ika'm entered. He looked, and there was the little  
 bow and the little basket. | He ran for the little bow. She had also  
 made two figures of deer (of grass). | Then he took the little bow and  
 went out. He shot || at the figure of the deer. When it was almost 60  
 evening, | the figure of the deer was torn to pieces. He carried it in  
 again and went back. Frog arose. | She looked at what she had  
 made, and the little basket was hanging there. | The little bow was  
 lying there. It was broken. Then she knew that her grand-  
 child was | a boy. She said: "O grandson, grandson! He must  
 have come while || I was sound asleep." On the following morning 65  
 she thought: "Even if I do | feel sleepy, I'll not go to sleep."  
 She made a figure of a deer (of grass) and put it down. | She lay  
 down. She thought: "Let me lie down again." There was | Ya.  
 uk<sup>ue</sup>'ika'm. He looked in, and the old woman was asleep. | He  
 thought: "She is sleeping." Then he entered. He took || the little 70  
 bow and the figure of the deer. Then he carried | them out. He was  
 about to play with them. Frog saw him. His clothing was | bright  
 red. The child was good-looking. She ran for him | and took him.  
 She said to him: "O grandchild, grandchild!" | He said to her: "Let  
 me go!" Then Ya.uk<sup>ue</sup>'ika'm went out and || shot at the figure. 75  
 Frog had made an arrow | and the figure of a deer. Then | Ya.uk<sup>ue</sup>-  
 e'ika'm was seen by the old woman; and he staid there, on the pil-

la''m̄xo's ma''e's. ta'xas wa'ta'k suk.lk<sub>1</sub>nat'it<sub>1</sub>ne a'kemo-  
 xo.'se's papa'e's. n'u'p̄x<sub>a</sub>ne ne<sub>is</sub> ksuku'qla'ns. s̄laqaqa'pse:  
 80 ktsema'k!l̄suk.lk<sub>1</sub>na'a'te't, a<sub>a</sub>'kemoxo.'se's ya.uk<sup>u</sup>e'ika'ms.

(b) YA.UK<sup>u</sup>E'IKAM OBTAINS ARROW WOOD

- Ta'xas wdqa'ane ya.uk<sup>u</sup>e'ika'm: qalwi'yne: "qa'psin  
 hu'e'tke'n?" ne<sub>is</sub> p'k!a'ks lo'ne sq!u'm'o na's y<sub>s</sub>le'tske,  
 ts<sub>n</sub>ok!k<sub>1</sub>le.'t.se yaki'laqa'a'ke. o'k!q<sub>u</sub>na kqawun'ki't.s  
 ka'qa ya.uk<sup>u</sup>e'ika'm s̄laqaqa.u'p̄x<sub>a</sub>ne na's a'm'a'ks. qake'ine:  
 85 "hya' la'qa a'k!wo'k hu'e'tk<sub>n</sub>ka'ak!" ne<sub>is</sub> p'k!a'ks at n'c'-  
 ne' a'k! sq!u'm'o a<sub>a</sub>'k!wo'k'a'e's, pa' ke'lo'us s̄a'qa'ke'ine  
 ya.uk<sup>u</sup>e'ika'm. qake'ine wa'ta'k: "ha'ksa, kapa'pa, kapa'pa,  
 ilqa'ha'ks qa'kilhaqa'ane a'k!wo'k at qa'oxa'up<sub>1</sub>na'm'ne  
 naya'xal a'k!wo'k n'csnkilw<sub>1</sub>tsk'ine k.la'wla ne<sub>is</sub> a'k!wo'ks.  
 90 qa'la laxaya'xa at n'at!x<sub>a</sub>na'pse k.la'wla's." ta'xas ts!na'xe  
 ya.uk<sup>u</sup>e'ika'm. laxa'xe sawasaqa'pse n'a'se qasp'f'uks at  
 t!alo'kse n'up̄x<sub>a</sub>'ka's. ta'xas at n'u'p̄x<sub>a</sub>ne k.la'wla  
 kskaxa'm'e's k!u'p̄x<sub>a</sub>naps qasp'f'uks ya.uk<sup>u</sup>e'ika'm qalwi'yse  
 ktsxat!a'f'uks. qak'ine: "a' ma<sub>a</sub>ts tsxana'a'tki'f k.la'wla. taxta'  
 95 hulaqa'ham h<sub>1</sub>ntst<sub>1</sub>xanat'k'ine." la<sub>a</sub>ts!na'xe. n'u'p̄x<sub>a</sub>ne n'a'-  
 se kianl'k!xo's, qalwi'yse ktsxat!a'fo<sub>u</sub>ks. qak'ine: "ma<sub>a</sub>ts  
 tsxana'a'tki'f. taxta' hulaqa'ham he'ntsxa'nat'k'ine." la<sub>a</sub>ts!  
 na'xe. n'u'p̄x<sub>a</sub>ne n'a'se s'na's. qalwi'yse ktsxat!a'fo<sub>u</sub>ks  
 qak'ine: "ma<sub>a</sub>ts t!alo'k'ue'f." ta'xas ya.uk<sup>u</sup>e'ika'm n'u'p̄x<sub>a</sub>ne  
 100 sq!u'm'o's suk'akate'ise. ta'xas tsuk'a'te a'k!wo'ks yu-  
 naqa'pse. ta'xas q!a'pe's a'm'a'ks qawa<sub>x</sub>m'te. qake'ine:  
 "taxta' pa' ktsyuna'q'wo'm na a'm'a'k xma ktsqa'qa ts<sub>n</sub>  
 xma kts!u'k!k<sub>1</sub>le'et.s am'a'k!e's sq!u'm'o." ta'xas q!a'pe's  
 a'm'a'ks at silhaqa'ane sq!u'm'o. n'ola'ne ya.uk<sup>u</sup>e'ika'm.
- 105 Ta'xas nalaxo'ne ne<sub>is</sub> a'k!wo'ks. la<sub>a</sub>ts!na'xe. la<sub>a</sub>xa'xe  
 s'na's. qak'ine: "ta'xas tsxana'a'tki'f k.la'wla." ta'xas t!alo'  
 u'ne. nulp'a'ine k.la'wla s'na's, qake'ine: "yà, yà, qa'psin  
 ks̄a'qo'lqalukulmi'yit?" qawuni'k't.se a'a'ke t!alo'k<sub>u</sub>ne.  
 kianl'k!xo. a'a'ke' laqake'ine k.la'wla qawunik't.se t!alo'  
 u'ne qasp'f'uk a'a'ke laqake'ine k.la'wla. qak'ine alaqa'it!e's:  
 110 "anaxa'mki'f. k!a<sub>a</sub>qan'ke't?" n'anaxa'mse alaqa'it!e's  
 n'u'p̄x<sub>a</sub>'s la'lo'use sq!u'm'o's a<sub>a</sub>'k!wo'k'a.'se's. qak.la'pse:  
 "la'lo'ne sq!u'm'o." sa'nilwi'yne k.la'wla. nawaxo'mek.  
 tsuk'a'te a'a'qa't<sub>u</sub>wumla't!e's. n'c'nse a'a'qa't<sub>u</sub>wumla't!e's  
 115 k.la'wla's a<sub>a</sub>'ku'qla's. qanaxa'mne. n'c'nqa'pte'k k.la'wla's.  
 n'anaxa'mne lat'k<sub>1</sub>me't<sub>1</sub>ya'x<sub>a</sub>ne alaqa'it!e's. la'ntaoxaksink!  
 ata'kse. qak'ine: "koa'qaka'te'?" qak.la'pse: "ni'n'se'ka-  
 te'ne." ta'xas la'naxa'mne k.la'wla. tse<sub>1</sub>kat.l'k!ne. n'u'p̄-  
 x<sub>a</sub>ne n'csnl'kse ya.uk<sup>u</sup>e'ika'ms. nulpahit'it<sub>1</sub>ne kula'k!e's n'c'ts-



low of | his mother. Frog made a good place | for her grandson to sit  
down on. She knew that he had good clothing. Therefore she  
made || a really good place for Ya.uk<sup>u</sup>e'ika'm to sit down. | 80

(b) YA.UK<sup>u</sup>E'IKAM OBTAINS ARROW WOOD

Now, Ya.uk<sup>u</sup>e'ika'm was growing up. He thought: | "What shall  
I do?" Long ago there were no service berries in this world. | There  
was just one place where there were some. Because it was not long |  
since Ya.uk<sup>u</sup>e'ika'm was born, therefore he did not know this world. 85  
He said: || "Hya! I wish there might be some arrow wood! Then  
I might make arrows." Long ago | arrows were made of service-  
berry shoots. There were none. Therefore | Ya.uk<sup>u</sup>e'ika'm said so.  
Frog said: "O grandchild, grandchild! | far away there is arrow  
wood. | Those who go to get arrow wood die there. Grizzly Bear  
watches the arrow wood. || Whoever goes to get it, is bitten by 90  
Grizzly Bear." Then | Ya.uk<sup>u</sup>e'ika'm started. He arrived where  
two Cranes | made a noise when they saw anybody. Then Grizzly  
Bear knew | that somebody was coming. When the Cranes saw  
Ya.uk<sup>u</sup>e'ika'm, they wanted | to make noise. He said to them: "Oh,  
don't tell Grizzly Bear! || When I pass again, then you may tell him." 95  
He started again, and saw two | Marmots. They intended to whistle.  
He said to them: "Don't | talk now! Later on, when I pass again,  
you may talk." | He started again, and saw two Beavers. They in-  
tended to make a noise. | He said to them: "Don't make a noise!"  
Then Ya.uk<sup>u</sup>e'ika'm saw || plenty of service berries. He took much 100  
arrow wood. | He threw it all over the country. He said: | "By and by  
there will be many people in this world. It would not be right if ser-  
vice berries were | only in one place in the world." Then there were |  
service berries in every country. It was he, Ya.uk<sup>u</sup>e'ika'm, who  
did it. ||

Then he put the arrow wood on his back. He started back, and 105  
came to | Beaver. He said to him: "Now tell Grizzly Bear."  
Then (Beaver) made | a noise. Grizzly Bear heard Beaver. He said:  
"Yà, yà!—what does it mean? | I hear noise going back." After a  
little while | the Marmots also made noise, and Grizzly Bear said so  
again. After a little while || the Cranes made a noise, and Grizzly 110  
Bear spoke again. He told his children: | "Go out (to see) what has  
been done!" His children went out, and | they saw there were no  
more service-berry bushes. They said: | "There are no more service-  
berry bushes." Then Grizzly Bear became angry. He sang. |  
He took his coat. The coat of || Grizzly Bear is a skin. He put 115  
it on and became a grizzly bear. | He went out and jumped near his  
children. The two (children) jumped back. | He said to them: "How  
do I look?" He was told: "You look terrible." Then Grizzly Bear |  
went out. He looked at the tracks, and he saw | that it was  
Ya.uk<sup>u</sup>e'ika'm. He had heard that || the youth had grown up and 120



- 120 ta'hals ktsxa't'ns naso'ukwe'ns. ta'xas sa'niliwiyna'ate. ta'xas ts!na'xe neis laya'qana'ske. laxa'xe s'na's. qake'ine: "ka<sub>a</sub> kina'qak<sub>1</sub>na'pke't knsdq<sub>a</sub>.upxa'ke't nak.lqaha'xam?" qak.la'pse: "hoq!u'mne'nala'ane." lahats!na'xe laxa'xe kiank'k!xo's. qake'ine: "ka<sub>a</sub> kn'a'qaqna'pke't knsdq<sub>a</sub>.up-
- 125 xa'ke't nak.lqaha'xam?" qak.la'pse: "hoq!u'mne'nala'ane hosdq<sub>a</sub>.u'p<sub>x</sub>anala'ane." lahats!na'xe. laxa'xe qasp't'uks. qake'ine: "ka<sub>a</sub> kn'a'qana'pke't knsdq<sub>a</sub>.upxa'ki't naqlqaha'xam." qak.la'pse: "ne<sub>i</sub> ma kski'twa't'ni'kit hoq!u'mne'nala'ane hosd'a'qalqa.up<sub>x</sub>anala'ane." qake'ine: "taxta' honul't!xa
- 130 ya.uk<sup>u</sup>e'ika'm ho!a'wa'm hutsxal'up!zsk'ine." sla't<sub>i</sub>yil'aqane'tsa'pse neis dwat!na'e's. taxa ne<sub>i</sub> alswo't<sub>i</sub>mu qalsp't'uk no'h<sub>u</sub>ne neis ke'e'ns ya.uk<sup>u</sup>e'ika'ms sl'aqal'o<sub>o</sub>n'ine. ta'xas k.la'wla ts!nanu'te ya.uk<sup>u</sup>e'ika'ms. ta'xas n'u'p<sub>x</sub>ane ya.uk<sup>u</sup>e'ika'm k!u'pska's k.la'wlas ktsxal'u'plaps. n'atk'n'e nöp'k!a's.
- 135 qatalaxanxona'pse. n'itk'n'e a<sub>a</sub>'qanq!iyum'n'as. ta'xas q!awats!nme'k k.la'wla. qalwi'yne ya.uk<sup>u</sup>e'ika'm: "ka<sub>a</sub> hula'a'qa'o'xam lqa'tal't!xnap k.la'wla?" qalwi'yne: "ho!ats!na'mi't ka'ma. ma ksa'han ka'xa a<sub>a</sub>'quxma'nuk." ta'xas la!axa'xe ya.uk<sup>u</sup>e'ika'm ma'e's. qake'ine: "skanuta'pane
- 140 k.la'wla." a<sub>a</sub>'quxma'nuk qake'ine: "hê:." n'owo'ku<sub>u</sub>ne a<sub>a</sub>'quxma'nuk. nawasxo'ume'k. n'atk'n'e nöp'k!a's. qake'ine: "hutsxal'up'ine k.la'wla." ta'xas n'znqa'pte'k no'uk<sup>u</sup>e's a<sub>a</sub>'quxma'nuk. ta'xas tsuk'a'te t!na'mu's q!apdts!aqa'me'k. la'wli'il-kul'sine. n'itxo'ume'k neis aq!a'saks a<sub>a</sub>'kznq!u'kups. qawune-
- 145 k't.se ta'xas laxa'xe k.la'wla. qake'ine, "o'k!u'znk'nki't laq!anxo'una't." qake'ine ya.uk<sup>u</sup>e'ika'ms: "qoquaw'zsqan' a<sub>a</sub>'ku'q!yuk!alaxwe'et." ta'xas wa'xe k.la'wla. n'u'p<sub>x</sub>ane ya.uk<sup>u</sup>e'ika'ms sawzsqap'se neis a<sub>a</sub>'ku'q!yuk!alaxwe'et.s. qake'ine k.la'wla: "hà, k.lse,lhonmela'k.le ya.uk<sup>u</sup>e'ika'm na-
- 150 so'uk<sup>u</sup>e'nts kutsxal'o'pi't." ta'xas a<sub>a</sub>'quxma'nuk n'owo'ku<sub>u</sub>ne. lats neis luq'alitxo'ume'k pa't k!znqa'pte'k no'uk<sup>u</sup>e's. ta'xas sd'u't<sub>i</sub>meku'me'k. tsema'k!t'u't<sub>i</sub>me tsxalt!anoko'one. ta'xas k.la'wla qake'ine: "hoya'sults!o'pin'laa'tqldx<sub>a</sub>ni'yat ya.uk<sup>u</sup>e'ika'm naso'uk<sup>u</sup>e'n." ta'xas mit<sub>i</sub>ya'xane. n't!xane. a<sub>a</sub>'qux-
- 155 ma'nuk neis loxaq!ana'q!anin'ine ya.uk<sup>u</sup>e'ika'ms neis lo!aq!mawzsqane a<sub>a</sub>'ko'q!yuk!alaxwe'e'ts ya.uk<sup>u</sup>e'ika'm. ta'xas pa't kts!opna'qlil k.la'wla. n't!xane sq!amaw'ztsxane a'ma'le't.s. malnaql'ine, pa't n'e'nse a'ma'le'ts neis kaw'ztsxa. tseika'te ya.uk<sup>u</sup>e'ika'ms neis lon'k!q!yok!alaxwe'e't.s swzsqap'se.
- 160 qake'ine k.la'wla: "ho'yas, ho!ts!o'pinla<sub>a</sub>tqldx<sub>a</sub>ni'yat ya.uk<sup>u</sup>e'ika'm naso'uk<sup>u</sup>e'n." ta'xas a'a'ke la'z!xane. a<sub>a</sub>'quxma'nuk latsneislo'xaq!anaq!min'ine, ya.uk<sup>u</sup>e'ika'ms neis lo'aq!mawzsqap'se. malnaql'ine k.la'wla pa't sw'ztsxane a<sub>a</sub>'ku'q!yo- k!alaxwe'e't.s. tseika'te ya.uk<sup>u</sup>e'ika'ms neis sd'oaq!mawzsqaf-

that he was to be a chief. Then he was angry at him. Then | he started after the one who was going back. He came to the Beavers. He said to them: | "What have you done to me? Why did you not know that somebody passed by?" | He was told: "We were asleep." He went on, and he came to | the Marmots. He said to them: "What have you done to me? Why didn't you || know that somebody passed 125 by?" He was told: "We were asleep, | therefore we did not know." He went on, and he came to the Cranes. | He said to them: "What have you done to me? Why did you not know that somebody passed by?" | They said: "There was a snowstorm at that time, and we were asleep. | Therefore we did not know." He said to them: "After I have bitten || Ya.uk<sup>u</sup>e'ika'm, I'll come back and I'll kill you." 130 His servants were fooling him. | Then those friends the Cranes | knew it was Ya.uk<sup>u</sup>e'ika'm. Therefore they were afraid of him. Then | Grizzly Bear pursued Ya.uk<sup>u</sup>e'ika'm. Then Ya.uk<sup>u</sup>e'ika'm knew that Grizzly Bear | was coming to kill him. He called his manitou, || and Bear could not catch up with him. He made a hill. Then Grizzly 135 Bear | became tired. Ya.uk<sup>u</sup>e'ika'm thought: "Where | shall I go so that Grizzly Bear can not bite me?" He thought: "I'll | go back to my mother, but my uncle Gray Stone is bad." Then | Ya.uk<sup>u</sup>e'ika'm came to his mother. He said: "Grizzly Bear || is pursuing me." 140 Then Gray Stone said: "Hé!" | Gray Stone arose. He sang. He called his manitou, and he said: "I shall † kill the Grizzly Bear." Then Gray Stone became stone. | He took grease and rubbed himself all over. | A large fire was made. He lay down near the fire. It was not long || before Grizzly Bear arrived. He said: "Open | the 145 door!" They said to Ya.uk<sup>u</sup>e'ika'm: "Stand there by | the doorway." Then Grizzly Bear arrived. He saw | Ya.uk<sup>u</sup>e'ika'm standing there by the doorway. | Grizzly Bear said: "Há! Chief Ya.uk<sup>u</sup>e'ika'm is a full-grown man. || I shall kill him." Then Gray Stone arose and | lay 150 down the other way. He became stone. | He heated himself by the fire. He became very hot, and was about to burst from the heat. Then | Grizzly Bear said: "Well, I'll close my eyes. I will bite Chief | Ya.uk<sup>u</sup>e'ika'm." Then he attacked him. He bit him. || Gray Stone 155 made signs to Ya.uk<sup>u</sup>e'ika'm, who | (then) stood a little to the other side of the doorway. | Grizzly Bear had his eyes shut when he bit him, and he stood biting the post. | He opened his eyes and had the post in his mouth. | He looked at Ya.uk<sup>u</sup>e'ika'm. He stood on the other side of the doorway. || Grizzly Bear said: 160 "Well, I'll close my eyes and bite | Chief Ya.uk<sup>u</sup>e'ika'm." Then he bit again. Gray | Stone just made a sign to Ya.uk<sup>u</sup>e'ika'm, who | jumped to the other side. Grizzly Bear opened his eyes, and he stood there biting the doorway. He looked | for Ya.uk<sup>u</sup>e'ika'm, who was standing on the other side. || Now Gray 165

- 165 pse. ta'xasa quxma'nuktsema'k!d'utime'ine. qake'ine k.la'w-  
la: "ta'xas hulak'lwtsk'kxane'iyat ya.uk<sup>u</sup>e'ika'm naso'u-  
k<sup>u</sup>e'n." ta'xas malenk!alma'ne k.la'wla. ta'xas a quxma'nuk  
tlanoko'ne. k.la'wla a'k!alma''es qanaltseqan'm'nxo'qa'a-  
ne. a quxma'nuk. n'upsd'oqo'name't'ine. a'k!alaxkp!/-
- 170 se's. laqa'naf'anaxa''mne a quxma'nuk. k.la'wla tuwu'nin-  
muxu'ne. a quxma'nuk qo's qana'qayqa'mek. qake'ine la-  
ma'tsxmalataksa'pane. ta'xas sd'opili'ine k.la'wla. ta'xa ne<sub>1</sub>  
k.la'wla pal k!nqa'pte'k k.la'wla's. laqa.'n'e aqisma'k,n'k!s  
qo'sts kts!/'ka'm a'kt.la'es. ta'xas pal k!nqa'pte'k k.la'wla's.
- 175 ta'xas n'upsla't,yil'/'n'e k.la'wla's ne<sub>1</sub>s k!u'plaps a quxma'-  
nuks. laqa.'n'e t'tqat!s.  
Qo wtsqa'ane ya.uk<sup>u</sup>e'ika'm. qalwi'yne: "pal sdqasts!o<sub>u</sub>mqa-  
qa'ane ka'xa a quxma'nuk. k!u'pi'l k.la'wla's. le'lo a quxma'-  
nuk xma na'qan'u'plap k.la'wla." qalwi'yne ya.uk<sup>u</sup>e'ika'm:
- 180 "ho'yas, hultse'ika't kapa'pa wa'ta'k, ka<sub>a</sub>s xma n'aqa'qana ne<sub>1</sub>s  
hul'aqaoxa'mi'l a'kt.la'es." qake'ine: "ho'yas hulama'a'ki'l n  
k.la'wla. hutsts!nano'k'itm'ine kapa'pa wa'ta'k, ka<sub>s</sub> xma a-  
qaha'te'na'lap." ta'xas hulama'ane k.la'wla a'a'ke a'keisi'y'es.  
ta'xas ts!nanok<sup>u</sup>e'ite ya.uk<sup>u</sup>e'ika'm. latnaxa''mne papa''es.
- 185 qak'ine: "kapa'pa skanuta'pane k.la'wla." qake'ine wa'ta'k:  
"ha'ksa kapa'pa, kapa'pa. ka ko'fa'qa'k'n'es koqo'q'ahaq!-  
a'p'en'. kqa'qana k'nsil'a'qa'wa'ka'xa''mktse'k. xma he'n-  
laqao'xam'ine alak<sub>1</sub>n'k!ne's. m'ksan qasts!o<sub>u</sub>mqaqa'ane xa''-  
ne's a quxma'nuk. xma n'up'ine k.la'wla's." n'uwo'k<sub>u</sub>ne wa'-
- 190 ta'k. nawaxo'ume'k. tsuk'a'te nam't'a's n'tnosla'q!tsa'ame'k.  
tsuk'a'te a'k'nuq!fa'nuk!/'n'es. qao'xak'ne a'k!alaxwit'/'t!-  
e's. tsuk'a'te popo''es. ta'xas nawtsinulxo'ne k.la'wla's. qa-  
wuka'te wa'ta'k ne<sub>1</sub>s a'kts!/'ka's kanukwe't<sub>1</sub>mo's ya.uk<sup>u</sup>e'ika'm  
kams qusdqaqattkaxuna'kse. ta'xas k!u'paxa ya.uk<sup>u</sup>e'ika'm
- 195 kulat'q<sub>1</sub>naps papa''es. ta'xas n'a'konk'ne' ne<sub>1</sub>s a'kts!/'ka's.  
ta'xas k.la'wla a'k.la'm'es n'o'nika'xu'ne qo's laq!anxo'una'is.  
qaskaitkak!unka'k,ne k.la'wla n'u'p'xane wa'ta'k ta'xas ktkal-  
la'ms k.la'wlas ne<sub>1</sub>s ya'qahakqa'pske a'knu'q!lanok!/'n'es.  
ta'xas tu'x<sup>u</sup>ats q!a'piltkano'xo'nlamse' k.la'wla's. qalwi'yne
- 200 wa'ta'k: "ta'xas tu'x<sup>u</sup>a p'a'pko'k!na'm'te'xa kapapa'mi'l."  
ta'xas qanaqupla'te a'k.lam'/'se's k.la'wla's. ta'xas ksa'qxa'-  
lat!xo'ume'k wa'ta'k, ya.uk<sup>u</sup>e'ika'm n'akonqkupk'ne' ne'is  
a'kts!/'ka's. tk<sub>1</sub>m'txane a'k.lam'/'se's k.la'wla's wa'ta'k  
ts'ne<sub>1</sub>s qao'xaxkupla'te a'k'nu'q!lanuk!/'n'es. nan'u'qo.i-
- 205 xo'ne a'k'nu'q!lanuk!/'n'es. n'u'p'xane wa'ta'k pal sd-  
k!umna'nta'pse papa''es. n'da'ne pal ksd'dkilxamqana'-  
na'ksaps papa''es sd'aqal'da'ne.



Stone had become very hot. Grizzly Bear said: | "I'll watch and bite Chief Ya.uk<sup>u</sup>e'ika'm." | Then Grizzly Bear opened his mouth, and Gray Stone | burst from the heat.<sup>1</sup> He flew into the mouth of Grizzly Bear. | Gray Stone went right through him, and came out || at 170 his backside. Then Grizzly Bear fell back. | Gray Stone rolled himself about and said: | "I have soiled my flesh." Thus Grizzly Bear was killed. Then | Grizzly Bear was changed into a grizzly bear. He was not a person | when he started from the tent. Then he changed into a grizzly bear, || and he remained a grizzly bear when Gray Stone 175 had killed him. | He was no longer a man. |

Chief Ya.uk<sup>u</sup>e'ika'm stood there. He thought: "My uncle Gray Stone is skillful. | He killed the grizzly bear. If it had not been for Gray | Stone, Grizzly Bear would have killed me." Ya.uk<sup>u</sup>e'ika'm thought: || "Well, let me see my grandmother Frog. What may she 180 do | if I go back to her tent?" He said: "Well, cut off the head of | the grizzly bear. I'll drag it to my grandmother Frog. What | may she do for me?" Then the head of the grizzly bear and its paws | were cut off. Ya.uk<sup>u</sup>e'ika'm dragged it along. He entered his grandmother's || tent. He said to her: "Grandmother, Grizzly Bear is 185 pursuing me." Frog said: | "O grandson, grandson! what can I do for you? | What am I? Why do you come back to me? | You should go back to your parents. Your uncle | Gray Stone is very skillful. He ought to kill Grizzly Bear." Frog arose. || She sang(?). She 190 took red paint and painted her legs. | She took a sharp flat stone and put it up by the doorway. | She took her hammer and stood ready to strike Grizzly Bear. Frog did not | see the rawhide strap with which Ya.uk<sup>u</sup>e'ika'm was dragging the head. | (The head) was lying in the doorway. When Ya.uk<sup>u</sup>e'ika'm || saw his grandmother 195 ready (to strike), he pulled the strap. | Then the grizzly-bear head dropped down under the door. | Grizzly Bear put his nose into the tent. Then Frog saw | Grizzly Bear put in his head where the flat stone lay. | Almost the whole head of Grizzly Bear came in. Frog thought: || "The head might jump at my grandson," | and she struck 200 the grizzly-bear head. | When Frog was striking it, Ya.uk<sup>u</sup>e'ika'm pulled hard at | the strap and pulled the grizzly-bear head in. Just then Frog | struck it and hit her flat stone. She broke || the flat stone. 205 Then Frog saw that her grandson | was fooling her. She cried because | her grandson had done some damage. Therefore she cried. |

<sup>1</sup> Here the narrator indicated the flying about of the stone by clapping his hands.



(c) YA.UK<sup>u</sup>E'<sub>i</sub>KA'M OBTAINS FEATHERS

- Ta'xas qao'saqa'a<sub>a</sub>ne' ya.uk<sup>u</sup>e'<sub>i</sub>ka'm. qake'ine': "la'q'a a<sub>a</sub>'kzn-qo'wa hul'tka<sub>xn</sub>'fik." qake'ine' wa'ta'k: "n'dqa'laqa'a<sub>a</sub>ne' a<sub>a</sub>'-
- 210 kznqo'wa ne<sub>i</sub>s sakq!<sub>a</sub>nu'k<sub>u</sub>ne' sakdhaqa'a<sub>a</sub>ne' kia'q'la lu'n'qo's, at qa'halhaqa'a<sub>a</sub>ne' at qa'upka'xe'. yakaya'xa a<sub>a</sub>'kznqo'wa's at tszn tsu'kuqk'n'e' ne<sub>i</sub>s a<sub>a</sub>'q'la'so'ks, at qa'hala'qa'a<sub>a</sub>ne' a<sub>a</sub>'kzn-qo'wa n'z'nse' k.lunqowa'xo' kia'q'la." ta'xas ya.uk<sup>u</sup>e'<sub>i</sub>ka'm ts!na'xe'.
- 215 k.la'xa'm nal'k'n'e' a<sub>a</sub>'ku'k!pma'k'ls. n'u'p<sub>x</sub>a<sub>a</sub>ne' pal tsemak!k'k'se' papa'e's lo'n'qo's qa'laqa'pse' kia'q'la's. ta'xa n'z'ne' qo kw'!qa wu'o ne<sub>i</sub>s yaqao'xa'mke' ya.uk<sup>u</sup>e'<sub>i</sub>ka'm qo's a'q'la'so'ks. qahanqa'me'k. qaa'lo'qalnu'k!<sub>u</sub>ne. kia'q'la's. n'u'p<sub>x</sub>a<sub>a</sub>ne' na's a'qa't!aks pal n'uk!wilsla'hatqa'nwisqu'kse', m'ksa'n qo's kiyuna'qaps wdka'nilpalme'xu'se' k.lnq!u'kse'.
- 220 n'u'p<sub>x</sub>a<sub>a</sub>ne' ne<sub>i</sub> k!o'k!u'e' kia'q'la ne<sub>i</sub>s a<sub>a</sub>'q'la'sq!nuks t'tqa't!s sla'hatqa'tse'. ta'xas n'z'sak<sub>i</sub>nu'se'. suk<sub>u</sub>nusxu'se' at qa.u'p<sub>x</sub>a<sub>a</sub>ne' ne<sub>i</sub>s t'tqa't!s. pal at k!ups!a't<sub>i</sub>yil'axaya'xal a<sub>a</sub>'kznqo'wa. sl'aqqa'pse' kqao'ho' ne<sub>i</sub> kia'q'la ne<sub>i</sub>s t'tqa't!s. qake'ine' ya.uk<sup>u</sup>e'<sub>i</sub>ka'm, qak'!ne' ne<sub>i</sub>s k!o'k!u'e's kia'q'la's: "haq!ma' u'pka'n'." qalwi'yne' ne<sub>i</sub> kia'q'la: "lnts!up!a'p<sub>i</sub>ne'." qatal'upa'xe'. qake'ine' ya.uk<sup>u</sup>e'<sub>i</sub>ka'm: "ma<sub>a</sub>ts on'lo'. hutsxalqa. up!e's<sub>i</sub>ne'. hutsxal'tk<sub>i</sub>n's<sub>i</sub>ne'. nntsxa'!so'k<sub>u</sub>ne'." ta'xas n'upa'xe' ne<sub>i</sub> kia'q'la. n'u'p<sub>x</sub>a<sub>a</sub>ne' tszn!a'kate'ise' ne<sub>i</sub>s n'tsta'hal's. qak.la'pse': "hutsxaltsuk<sup>u</sup>a'te' a<sub>a</sub>'kznqowa'ne's. hunalts'o'kwa't
- 230 hutsxal'itnmakand'e's<sub>i</sub>ne'." ta'xas qalwi'yne' ne<sub>i</sub> kia'q'la: "pal ksdsuku'q!a'nt na<sub>a</sub> n'tsta'hal. naqa'ntsxa'suk<sup>u</sup>nmakan'e'la'p." qake'ine': "ho'yas tsuk<sup>u</sup>a'te'n'." ta'xas ya.uk<sup>u</sup>e'<sub>i</sub>ka'm lu'nte' a<sub>a</sub>'kznqowa.e'se's ne<sub>i</sub>s kia'q'la's. kulq!a'pil'o'vne't. ta'xas tsuk<sup>u</sup>a'te' a<sub>a</sub>'kuk!pma'k'ls ya.uk<sup>u</sup>e'<sub>i</sub>ka'm. ta'xas t!apts!a'ante' ne<sub>i</sub>s yaqake'ika'uk<sup>u</sup>'nke' a<sub>a</sub>'kznqowa.e'se's. qak'!ne': "ta'xa lu'n'u'lahulu'q<sup>u</sup>e'n'." ta'xas ne<sub>i</sub> kia'q'la lahulu'q<sub>u</sub>ne' qo's a:n!o'nqo's. qak'!ne': "ho'yas, ne<sub>i</sub> qalwanw'e't!e'n'." ta'xas kia'q'la nit!na'ksw'e't!ne' ne<sub>i</sub>s qalwanw'e't!ne'. tse'n!akate'ise' a<sub>a</sub>'kznqowa'e's. ta'x qo' kiyuna'qa kia'q'la n'u'p<sub>x</sub>a<sub>a</sub>ne' qo's hana'qanak'e'ske' t'tqa't!s. qo's k!o'k!il'dqaw'sqo'k<sup>u</sup>es sa'qxa'opa'qse'. n'u'p<sub>x</sub>a<sub>a</sub>ne. k.laqauk.la'pse's qo's t'tqa't!s k!u'pa's. ta'xas k.lats!ka's nas a:n!o'n!qo's n'u'p<sub>x</sub>a<sub>a</sub>ne' wanw'e't!se'. q'c'n'a tszn!a'kate'ise'. ha', ne'sts k.laho'loqs ya.uk<sup>u</sup>e'<sub>i</sub>ka'm qak'!ne': "laqo-nam'e'ne' qo a<sub>a</sub>'kznk!namo'ne's. tsxal'upka'xe'. na'sts yaqqa'a'ke' ku.atk'n'e's q!a'pe' hutsxalqal'tk'e'n'e'." ta'xas k.lala'xa'm a<sub>a</sub>'kznk!namu'e's m'tsu'k. ta'xa ne<sub>i</sub> ko'!atk'naps ya.uk<sup>u</sup>e'<sub>i</sub>ka'ms. qal'ate'!ne' m'tsu'k. k.lala'xa'm qo's yaqa'halyunaqa'pske' kia'q'la's, n'up<sub>x</sub>a<sub>a</sub>na'pse' yaqa'qa'pske' a<sub>a</sub>'kznq<sub>u</sub>wa'e's la'lo'vse' n'ak.la'na'qapqa'pse' so'v'kse'. qake'ine' m'tsu'k: "tse<sub>i</sub>-
- 250 kata'pki'!ka<sub>a</sub> koa'qa'qa'." qakil'!ne': "nnts'nlakat<sub>i</sub>mu'n'e' zn kqa<sub>a</sub>kdha'qa a<sub>a</sub>'kwet!n'e's<sub>i</sub>mi't." qak.l'!ne': "ho'yas ne<sub>i</sub> qalwanw'e't!o'n'." ta'xas m'tsuk wanksw'e't!ne'. n'upxal's<sub>i</sub>ne' n'ze!t-

(c) YA.UK<sup>u</sup>E'IKAM OBTAINS FEATHERS

Then Ya.uk<sup>u</sup>e'ika'm staid there. He said: "If there were | feathers, I should feather my arrow." Frog said: "There are || feathers 210 far off. There is a lake, and there are some ducks way out on the lake. | They stay there and do not come ashore. Those who go to get feathers | just pick them up along the shore. | The feathers are there. They come off from the ducks." Then Ya.uk<sup>u</sup>e'ika'm | started. When he arrived there, he carried ear ornaments. He discovered that his grandmother || had spoken the truth. Way out on the lake 215 were some ducks. | It was a large (body of) water. Then Ya.uk<sup>u</sup>e'ika'm | went to the shore and sat down. He did not know how to get the ducks. | He saw one there swimming not far away; | but many ducks were making a noise with their mouths, playing. || One Duck 220 saw the man | walking along the shore. Then (Ya.uk<sup>u</sup>e'ika'm) sat down. He was bright red. The Duck had never seen | a man. They always went to get feathers on shore. | Therefore the Duck did not know (what) a man (was). | Ya.uk<sup>u</sup>e'ika'm said to the one Duck: "Come ashore for a while." || Duck thought: "He might kill me," and 225 did not come ashore. | Ya.uk<sup>u</sup>e'ika'm said: "Don't be afraid of me, I won't kill | you. I will make you (look) nice. You will be handsome." | Then Duck came ashore. It saw that the youth looked nice. | He said to Duck: "I'll take your feathers. When I have taken them, || I'll pay 230 you for them." Then Duck thought: "This youth | is well dressed. Maybe he will reward me well." | He said: "Well, take them!" Then Ya.uk<sup>u</sup>e'ika'm | plucked out the feathers of the Duck. | He took them all off. Then Ya.uk<sup>u</sup>e'ika'm took the ear ornament and stuck it on || where he had plucked off the feathers. He said: 235 "Now | go, swim away!" Then Duck swam away there, | far out to sea. (Ya.uk<sup>u</sup>e'ika'm) said (to Duck): "Well, move your wings!" Then | the Duck stretched out its wings and moved them. | Its feathers looked pretty. Then many ducks saw the man sitting there away off. || That one floating about alone started to swim 240 ashore. | They knew that the man must have called it ashore. | When they saw it coming back, farther out to sea, they saw it spreading its wings. Oh, | they were pretty, ha! When (the Duck) began to swim back, Ya.uk<sup>u</sup>e'ika'm said to it: | "Go back there to your relatives! They shall come ashore. I'll make them all (look) in the same way || in which I made you." Then, when (the 245 diver<sup>1</sup>) came back | to its relatives after it had been finished by Ya.uk<sup>u</sup>e'ika'm, | it was called Diver. When it arrived back where the many ducks were, | they saw how its feathers were. | It had pretty new ones. Diver said: || "Look at me, how I am!" They said to 250 him: "You look pretty on account of the things that are on | your wings." He was told: "Go on, move your wings!" | Then Diver

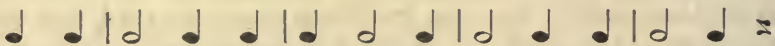
<sup>1</sup> The duck had been transformed into a diver called *mitsuk*, smaller than a loon, with a long slender neck, white belly, and dark back.



- so'ukse. qake'ine. m'ztsuk: "qake'ine. qo. nctsta'hał, knł-  
 upam'łkił na'sts ya'xqał'itkına'pke, a'a'ke tsxałqał'atk-  
 255 nask'ine." ta'xas q'la'pe. kia'q'la n'upa'xe. ta'xas ya.uk<sup>u</sup>e'ı-  
 ka'm lok<sup>u</sup>'n'e. a'a'knqowa.ı'se's q'la'pe's. qak'ine: "ta'xas  
 lahułqa'a'tskił, knła.k.lnqo'lo'ykił. na's tsxałqaqa'a'ne. tsłup'-  
 na'kot tsxaławuq<sup>u</sup>'a'ane. a'a'knqowan'skił. luma'yit.s tsxał'a-  
 luxu'n'e. laa'k'la'k at tsxał'aka'lak.le'ine." ta'xas qak'ine.  
 260 kia'q'la's: "ta'xas atinholnořok<sup>u</sup>'ine. suk.le'ı'tine. neı ı'nta.  
 q'la'pe. naqa'a'ne. a'a'ko'q'lnuk na. yzse'ı'tke. a'tentsqlapilka-  
 tske'ine. tařta' tsłupna'ko't atentslawak'ine. na. am'akı'n'skił  
 m'ı'ksa'n qo. dqa'ha'k at n'ı'sqa't'le.ı'tine." ta'xas laholqa'  
 a'tse. kia'q'la. suk<sup>u</sup>ı'q'lu'ku'ne. ksuk<sup>u</sup>ı'ı'tkına'ktsaps ya.uk<sup>u</sup>e'  
 265 ıka.ms. ta'xas tse.ıkata'mne. pał q'la'pe. so'ukse. a'a'knqowa''e's  
 aaku'k!pma'kıs. ta'xas ya.uk<sup>u</sup>e'ıka'm tsuk<sup>u</sup>'a'te. a'a'knqo'was,  
 la'slna'xe. ta'xas sđ'ıtkı'n'e. ya.uk<sup>u</sup>e'ıka'm na's yzse.ı't.ske. at  
 sđı'ape'ı'qa'a'ne. kia'q'la a'a'qsu'k'ı'tna'mo's. neı's pı'k'la'ks kia'-  
 q'la at qa.upka'xe. qo's kw'ı'qaps wu'o's. lałaxa'xe. a'a'kt.-  
 270 la'e's ya.uk<sup>u</sup>e'ıka'm.

(d) YA.UK<sup>U</sup>E'ıKA'M OBTAINS THE ARROW STRAIGHTENER

- Qaosaqa'a'ne. qake'ine: "la'qa. koapzswoklonz'ımo." qake'-  
 ine. wa'ta'k: "lo'ı'ne. at qa'oxał'upna'mne. ya.keı'ı'qa'a'ke.  
 a'pe'swoklonz'ımo.ı. n'ı'snkı'k'ı'n'e. kw'ı'qle; at qaořa'qał'-  
 opđka'a'ne. lařa'yaxa'le's." tsłna'xe. ya.uk<sup>u</sup>e'ıka'm. qałwi'yne:  
 275 "hults!na'm, me'ka n'u'plap kaha'tsa." n'ı'nse. ałtsk'ı'ı'e's  
 ma.ı'se's ya.uk<sup>u</sup>e'ıka'ms kw'ı'qle. lařa'xe. san'ıt.lanam'ı'sıne.  
 tınařa''mne. sanaqana'kse. nuł'a'qana's wuq'la''mse. ta'xa neı  
 nuł'a'qana neı'sts k'ı'se.ı'wu'q'la'm sđ'aqał'at'ı'ne. kw'ı'qle's.  
 qake'ine. kw'ı'qle: "qa'psin k'ı'n'ou't?" qake'ine. ya.uk<sup>u</sup>e'ıka'm:  
 280 "hun'o'ı'te. a'p:swok'lo'ı'na.ı." qake'ine. kw'ı'qle: "lo'ı'ne. nas  
 kakı'la''mı'ı qo's le'ı'nes a'a'knm'tu'ks saq!a'n'e. hutsxał'atqa-  
 na'nt'ı'sıne." ta'xas n'ı'qana'nte. neı'sts kts!k'a'm ya.uk<sup>u</sup>e'ı-  
 ka'm papa''e's tsřane'ta'pse. tsřaıyaqakna'pske. neı's nuł'a'qa-  
 na's tsřaıyaqak'ı'n'ke. ta'xas neı's k!ı'qana'ntaps qak.ı'pse:  
 285 "ta'řa lu'n'u. n qa'nalyu'ı'x'an' ı's a:ı'nu'n'us saq!a'n'e. hantsř-  
 ałtskalk'ı'n'e." ta'xas n'u'přane. ya.uk<sup>u</sup>e'ıka'm. ta'xas kts!u'p-  
 łaps. yo'řa'xe. qo's a:nqana'xe. layuř'a'xe. tseıka'te. neı's  
 nuł'a'qana's pał sđ'ıho'ı'qu'ı'se. qo's qayaqa'wo's. tsuk<sup>u</sup>'a'tse.  
 qa'psins. nđe'křaqk'ı'nse. wanuqk'ı'nse. nawasřuna'kse.  
 290 qak'kse:



"al- qan- me'- nit- ka'- na- we- he- he- ha- he- he- ha."

ıaoo'ı'řaqk'ı'nse. ta'xas la's!naqu'ı'se. ta'xas ya.uk<sup>u</sup>e'ıka'm  
 suk<sup>u</sup>'ı'ı'přane. yaqaqana'pske. neı's nuł'a'qana's. pał ksuk<sup>u</sup>'ı'ı'ts-

moved his wings, and they saw that he looked nice. | Then Diver said: "That youth said, 'You shall | go to the shore there. He will make you look the same way as I am.'" || Then all the ducks 255 went ashore. Ya.uk<sup>u</sup>e'ika'm | took off the feathers of all of them. He said to them: "Now | swim out again and play. It will be this way: | in the fall your feathers will be long again; in the spring they will | come off, and others will grow." Then he said || to the ducks: 260 "You may fly to a nice place there back from the shore. There are | lakes all over that place, and you shall visit all of them. | Then in the fall come back here to this your country; | but there far away it is very cold." Then the ducks swam away. | They were glad. Ya.uk<sup>u</sup>e'ika'm made them look nice. || Then they looked at one an- 265 other, and all the ear ornaments had become pretty feathers. | . Then Ya.uk<sup>u</sup>e'ika'm took the feathers | and went back. Then Ya.uk<sup>u</sup>e'ika'm did this. There are | ducks all over the country in the summer time. Long ago | the ducks did not come ashore out on the big sea. || Ya.uk<sup>u</sup>e'ika'm went back to his tent. | 270

(d) YA.UK<sup>u</sup>E'IKAM OBTAINS THE ARROW STRAIGHTENER

There he staid. He said: "I wish I had an arrow straightener!" Frog said: | "There is none, but people die where there are | arrow straighteners. Mountain-sheep Ram has them. He kills those | who go to get them." Ya.uk<sup>u</sup>e'ika'm started. He thought: || "Let me 275 start, even if my uncle should kill me." The Ram was | the brother of Ya.uk<sup>u</sup>e'ika'm's mother. He arrived there, and there was a tent. | He entered. An old man with long hair was seated there. Now, this | old man with long hair was called Bighorn. | Bighorn said: "What do you want?" Ya.uk<sup>u</sup>e'ika'm said: || "I want an arrow 280 straightener." Bighorn said: "There is none here | in my tent. It is hanging on the other side of the river. I'll take you across in my canoe." | Then he took him across. When Ya.uk<sup>u</sup>e'ika'm was about to come, | his grandmother had told him what the old man | would do to him. When he had taken him across, Ya.uk<sup>u</sup>e'ika'm was told: || "Now go on, climb up the mountain! Farther along it hangs. You | 285 shall bring it." Then Ya.uk<sup>u</sup>e'ika'm knew that (Bighorn) intended to kill him. | He went up and went on some distance. Then he went up again. He looked at the | old man, who was going back in his canoe. When he was in the middle of the water, he took | something, put it into the water, and shook it in the water, and sang, || saying: | 290

"I always take them across in my canoe, he he ha, he he ha!"<sup>1</sup> |

Then he put it back into the canoe and went back. Now, Ya.uk<sup>u</sup>e'ika'm | knew very well what the old man had done. He had been

<sup>1</sup> My interpreter could not translate the words of this song, but explained it in the way given here.



- xana''taps papa''e's tsxalya'qaqna'ake. ta'xas kultse'ikat neis  
 295 nul'a'qana's. neis qana'xe' k'lunanm'ituks. n'u'p<sub>x</sub>ane' san<sub>t</sub>-  
 lanam's,ne'. t<sub>n</sub>axa''mne'. ta'xas wa'minik't.se'. tsema'k'd'  
 sqat'le.'t<sub>i</sub>ne'. qak.la'pse' neis kt<sub>i</sub>na'xa'm: "há, qa'psins  
 xma ksilaqaha'kqa ka'pa't!?" qak.la'pse' aqsakaxa'm'le'n'.  
 alk<sub>n</sub>u'k'lko'xa'ma'í. ta'xas ya.uk<sup>u</sup>e'ika'm n'itxo'umek.  
 300 ta'xas n'o'v<sub>u</sub>yank<sub>i</sub>na'pse'. qao'saqa'ane'. qanla'ite' a'a'kmaq!  
 a'n'e's. k.layo'xam kw'íqle'. n'txo'umek yo<sub>u</sub>xaqanm'te'  
 k'lo'ya's. yo<sub>u</sub>xaqanmitxa'mek. ta'xas sdqa.it'ko'one' at  
 qa'ka'qal'atk'n'e'. qa'hakqa'ane' ne<sub>i</sub> nul'a'qana neis qanla'lit  
 a'k'maq'la'n'e's qo hanit.la'ake'. qake'ine' ne<sub>i</sub> nul'a'qana: "hoi,  
 305 sk'kq'ime'qo'ku'muql'íko'." ya.uk<sup>u</sup>e'ika'm ku'n'me'la'k.le'  
 ntsta'ha' wunek't.se' a'a'ke' k.laqanla'lit a'a'k'maq'la'n'e's qo  
 hanit.la'ake' a'a'ke' laqake'ine' kw'íqle' neis ma s<sub>d</sub>ya'qake'ike'.  
 qake'ine': "ta'xas ma<sub>a</sub>ts la.sqat'le'e't." ta'xa ne<sub>i</sub> nul'a'qana  
 at s<sub>d</sub>'atk'n'e' n<sub>ö</sub>p'k'las. qakil'ine' ya.uk<sup>u</sup>e'ika'm: "ta'xa  
 310 lu'n'u. wa's<sub>d</sub>aqunam'le'n'. ne<sub>i</sub> nul'a'qana pe'k'la'kstsxa'a-  
 alqa'kaqu'ine' h<sub>n</sub>la'xa'm'il. n'upka'qo'í ma<sub>a</sub>ts tsup<sub>x</sub>an's,ne'.  
 ta'xas yu'v<sub>u</sub>x'a'm n'antso'v<sub>u</sub>x'a'm; ta'xas n'enko' h<sub>n</sub>tsxa'aoqo-  
 xaxa''mne' yaqso''mil. ta'xas n<sub>n</sub>tslaho'qu'ine' neis ya<sub>a</sub>qaq-  
 na'ake' neis kqa'íwi'y ktsxa'lu'ple's. h<sub>n</sub>tsxa'qak'e'ine'. ta'xas  
 315 h<sub>n</sub>laalqana'qo'í h<sub>n</sub>layo'v<sub>u</sub>xwa'm. ta'xas h<sub>n</sub>tsxalyo<sub>u</sub>xwaqa'n-  
 mitxa'mek k'lo'ya qa'psin. h<sub>n</sub>tsa'wutsk'lapa'it'le'k h<sub>n</sub>u'p<sub>x</sub>a  
 nakq'imeqo<sub>u</sub>ku'muql'íko. a'a'ke' laha'q'ime'qo<sub>u</sub>ku'muql'íko.  
 ta'xas h<sub>n</sub>tsxa'qake'ine': 'ta'xas ma<sub>a</sub>ts la.sqat'le'e't.'  
 ta'xas h<sub>n</sub>tsxa'aa'lqakaqu'ine' h<sub>n</sub>tsxalyo<sub>u</sub>xax'e'. tsxalsak-  
 320 qa'ane'. tsxa'lnqa'pte'k kw'íqle'. ta'xas h<sub>n</sub>tsxa'itsuk<sup>u</sup>a'te'  
 a'pe'swok'lo'na'í." ta'xas nulqakil'ine' ya.uk<sup>u</sup>e'ika'm. ta'xas  
 lats'na'xe'. laqao'xax'e'. n'u'p<sub>x</sub>ane' neis nul'a'qana's qa:'ln  
 slu'pkaqu'ise' qa.up<sub>x</sub>ana'pse'. ta'xas yo<sub>u</sub>xa'se' neis a'a'kuq'lyu-  
 muk'ls. ta'xas n<sub>n</sub>enko'e's ya.uk<sup>u</sup>e'ika'm la.oqoxaxa''mne' laho-  
 325 qu'ine'. sak<sub>d</sub>'oqoha'kqa'pse' neis kwanu'qkins n'ne' a'  
 kulats'le'se's neis at kwanu'qk<sub>n</sub>s. ta'xas tsuk<sup>u</sup>a'te' ya.uk<sup>u</sup>e'í-  
 ka'm. tse'ika'te' ne<sub>i</sub> nul'a'qana yaqso'm'e'í'e's pa'í pe'k'la'ks  
 s<sub>d</sub>'ahulqu'ise' ya.uk<sup>u</sup>e'ika'ms. pa'í qata'op'e'ine'. qak'ine':  
 "la.upkaqu'le'n'." qatse'ikat'ine' ne<sub>i</sub> nul'a'qana. yunaq'lan-  
 330 ke'ine'. ta'xas qayaqa'w<sub>o</sub>us qa'o'xal't<sub>u</sub>witsqu'ine' ya.uk<sup>u</sup>e'í-  
 ka'm. tsuk<sup>u</sup>a'te' a'a'kulats'le'se's neis nul'a'qana's. qake'ine'  
 ne<sub>i</sub> nul'a'qana: "ma<sub>a</sub>ts qunya'xan' n<sub>n</sub> hakqa'ake' xale'ine'."  
 ta'xas kqunya'xa qake'ine': "ma<sub>a</sub>ts xunaqk'ne'n'." ta'xas  
 kxuna'qke'n. nawaxo'umek ya.uk<sup>u</sup>e'ika'm. qake'ine':  
 335 "alqanme'nitka'nawe', he he ha, he he ha!"

Ta'xas n'da'n'e' ne<sub>i</sub> nul'a'qana. ya.uk<sup>u</sup>e'ika'm la.upaqu'ine'.  
 lat.naxa''mne' a'a'kt.la.'se's. n'txo'umek. yo'xa'qa'nm<sub>t</sub>xa'-

told | by his grandmother what he would do. Then, after he had  
 looked at the || old man, he went down the river. He saw a tent | 295  
 standing there, and entered. Then there was a snowstorm. It was  
 very | cold. He was told to come in. "Ha! why | should my  
 nephew be lying here?" He was told: "Come in here | to your  
 brothers and sisters!" Then Ya.uk<sup>u</sup>e'ika'm lay down, || and they 300  
 warmed him. He staid there and struck his testicles. | When  
 Bighorn went up again, he lay down and threw warm things on  
 him, | and he threw them on himself. Thus he was not cold. |  
 He always did so. The old man lay there while the tent owner  
 was striking | his testicles. The old man said: "Hoi, || there is noise 305  
 of bursting eyes!" Ya.uk<sup>u</sup>e'ika'm was a full-grown | man. After  
 a long time the tent owner again struck his testicles, | and Big-  
 horn said again what he had said before. | Now he said: "Don't let  
 it be cold any more!" Then the old man | called his manitous.  
 Ya.uk<sup>u</sup>e'ika'm was told: || "Go on; go there quickly! The old man 310  
 will soon be on this side of the water. | When you get there and he  
 comes ashore, don't let him see you. Then, | when he goes up, go  
 behind and get into | his canoe. Then go back in the canoe. Do the  
 same as he did | when he wanted to kill you. You shall do the same.  
 When || you get across in the canoe, then go up and throw | warm 315  
 things on yourself. Then listen; and when you hear | again noise of  
 eyes bursting, | then say: 'Don't let it be cold any more.' | Then come  
 back in your canoe and go up. || He will be lying there, and he will be- 320  
 come a mountain sheep. Then take | the arrow straightener." Thus  
 Ya.uk<sup>u</sup>e'ika'm had been told. Then | he started. He got there, and  
 he saw the old man just | coming back to this side in his canoe. (The  
 old man) did not see him. He went up the cliff | on the bank of the  
 river. Now Ya.uk<sup>u</sup>e'ika'm went aboard and went back. || His penis 325  
 that he had moved in the water | and that he shook in the water was  
 lying in the canoe. Then Ya.uk<sup>u</sup>e'ika'm took it. | The old man  
 looked at his canoe, and Ya.uk<sup>u</sup>e'ika'm was already | on the water.  
 (The old man) had not been able to kill him. He said to him: | "Come  
 back to the shore!" (Ya.uk<sup>u</sup>e'ika'm) did not look at the old man, who  
 said this many times. || When he was in the middle of the water, he 330  
 stopped there | and took the old man's penis. The old man said: |  
 "Don't touch the thing that lies there, son." | Then, when he touched  
 it, he said: "Don't put it into the water." When | he put it into the  
 water, Ya.uk<sup>u</sup>e'ika'm sang. He said: ||

"I always take them across in my canoe, he he ha, he he ha!" |

335

Then the old man cried. Ya.uk<sup>u</sup>e'ika'm went back ashore. |

- me'k klo'yas qa'psins. qahakqa'ane'. ta'xas tsema'k li'psqat!le-  
 /t.se. nulpa'ine' n'asq!a'liha'kq!me'qo<sub>u</sub>ku'muql'dku'pse' nei's  
 340 nul'a'qana's. qake'ine' ya.uk<sup>u</sup>e'ika'm: "ta'xas ma<sub>a</sub>ts la.sqat!-  
 le'e't." ta'xas lao'ku<sub>u</sub>nu<sub>a</sub>"mne'. laalqanaqu'ine' ya.uk<sup>u</sup>e'ika'm.  
 yo<sub>u</sub>xa'xe'. sakqa'pse' pal n'znqapta'kse' ku<sub>w</sub>e'iqle's nei's nul'-  
 a'qana's. p:tsxo<sub>u</sub>ne' a<sub>a</sub>'kuqle.'se's. ta'xas tsxa'/'nse'  
 345 xma ktsxa'/'ens yaqao'xa'qa'/'up<sub>i</sub>nam'/'ske'. ta'xas la'axa'xo'  
 papa''e's. qao'saqa'ane'.

(e) YA.UK<sup>U</sup>E'IKAM OBTAINS SINEW

- Qake'ine': "la'qa' a<sub>a</sub>'knq!a'lqa', ta'xas xma ko'ztkaxane'le'k."  
 qake'ine' wa'ta'k: "ha'ksa kapa'pa, kapa'pa; lo'ne' a<sub>a</sub>'kn-  
 q!a'lqa'. ts!nam'le'n' nei' san<sub>t</sub>.la'ane'; qa'k.le'k t'/'tqa't! /'n-  
 350 tsu'k!s. sawzsqap'se' a<sub>a</sub>'kt.la'e's. kaq!a'le's to'x<sup>u</sup>a tsxa'/'omts-  
 k!o'us'e' a<sub>a</sub>'kt.la'e's. hantsxa'/'dwam'ine' hantsxa'/'tsuk<sup>u</sup>a'te'  
 a<sub>a</sub>'knq!a'lqa'." ta'xas ts!na'xe' ya.uk<sup>u</sup>e'ika'm. la'axa'xe'  
 a<sub>a</sub>'kt.la.'se's /'ntsuk!s a<sub>a</sub>'qo'la'aka's. t'na<sub>a</sub>'mne'. qake'ine'  
 /'ntsuk!: "qa'psin k'/'n'o<sub>u</sub>t?" n'u'p<sub>x</sub>a'ne' ke'e'ns ya.uk<sup>u</sup>e'ika'ms.  
 355 nulpalnit'/'tine' ka'qaps n<sub>t</sub>sta'ha'ls kqaqla'ke's ya.uk<sup>u</sup>e'ika'ms,  
 ktsxa'le'ns naso'uk<sup>u</sup>e'ns nei's tsqqa'k.laps /'ntsuk!s: "qa'psin  
 k'/'n'o<sub>u</sub>t?" nalatsuk<sup>u</sup>'kse'. qake'ine' ya.uk<sup>u</sup>e'ika'm: "husdwa'-  
 xe'." wdke'ine' nei's ke'/'tsxa' ya.uk<sup>u</sup>e'ika'm. qake'ine' /'ntsuk!:  
 "ma<sub>a</sub>ts w<sub>l</sub>ki'km'len'. to'x<sup>u</sup>a tsxa'/'o'mtsk!o'ne' ka'kit.-  
 360 lanala'e's kaq!a'le'." qake'ine' ya.uk<sup>u</sup>e'ika'm: "ho'yasts  
 tskak'/'ne'n' t!lawu''ne's." namat'/'ktsa'pse'. tse'ka'te', pal  
 saha'nse'. lawaq!wu'se' tsa.'se's. qak'ine' nei's k.lawa'q!wo's:  
 "tskak'/'ne'n' t!lawu''ne's." namatiktsa'pse'. tse'ka'te'. to'x<sup>u</sup>a  
 pal so'uk<sup>u</sup>se'. ta'xas la.anaxa'/'mne' ya.uk<sup>u</sup>e'ika'm. m'/'t<sub>x</sub>ane'  
 365 nei's kaq!a'le's a'ke' lam'/'t<sub>x</sub>ane'. ta'xas n'dwa'n'e'. qak'ine':  
 "ta'xas tsuk<sup>u</sup>a'tki'l a<sub>a</sub>'ku'la'k a'ke' a<sub>a</sub>'ku'q!a. hants!alasqa  
 k'ine' na a<sub>a</sub>'ku'q!a. ka'mi'n tsn tsuk<sup>u</sup>'e'ine' a<sub>a</sub>'knq!a'lqa'.  
 hutstsuk<sup>u</sup>a'te'." ta'xas n'umtse'ite' /'ntsuk! altsa'atimo. ta'-  
 xas la's!na'xe' ya.uk<sup>u</sup>e'ika'm. k.lala'xam papa''e's. qao'sa-  
 370 qa'ane'. ta'xas n'ztk'/'n'e' a'k!e's. ta'xas q!a'pe's no'k<sup>u</sup>'/'n'e'.

(f) YA.UK<sup>U</sup>E'IKAM OBTAINS FLINT

- Qake'ine': "hol'u'p<sub>x</sub>a ka<sub>s</sub> naqa'ki'ha'qa a'qa'/'tsko'. hula-  
 ya'xa." qake'ine' wa'ta'k: "ha'ksa, kapa'pa, kapa'pa.  
 wule.'t.se' ya<sub>a</sub>kilaqa'ake' a'qa'/'tsko'. n'/'n'e' t'/'tqa't!s nei'  
 a'qa'/'tsko'. pal ke'e'n no'uk<sup>u</sup>e'is nei'sts la'xam t'/'tqa't! qalwi'y  
 375 ktsxa'/'tsu'kwat, nei's no'uk<sup>u</sup>e's at n'znqap'te'k t'/'tqa't!s.  
 ta'xas at qa'/'ta'/'tsuk<sup>u</sup>at'ine'." qalwi'yne' ya.uk<sup>u</sup>e'ika'm: "hul-  
 ts!na'me'l nei' no'uk<sup>u</sup>e'." ta'xas ts!na'xe'. la'axa'xe' a<sub>a</sub>'kt.-



He entered the old man's tent and lay down. He threw | something warm on himself and lay there. Then it became very cold. | Twice he heard the bursting of eyes of the || old man. · Ya.uk<sup>ue'</sup>i- 340  
ka'm said: "Don't let it be cold any more." | He arose. Ya.uk<sup>ue'</sup>i-  
ka'm went across. | He went up, and there he was lying. The old man  
had turned into a mountain sheep. | Ya.uk<sup>ue'</sup>i,ka'm chopped off its  
horn, which was to be | his arrow straightener. Then he started,  
and he also killed that || which was to be killed by the people. Then 345  
he went back to | his grandmother. He staid there. |

(e) YA.UK<sup>ue'</sup>I,KA'M OBTAINS SINEW

He said: "If there were sinew, I should put feathers on my  
arrow." | Frog said: "O grandson, grandson! there is no sinew. | Go  
there. There is a tent. The name of the man is Mouse. || His tent 350  
stands there. Bull Moose almost breaks | his tent. You will kill him.  
You will take | the sinew." Then Ya.uk<sup>ue'</sup>i,ka'm started and came |  
to the tent of Mouse at A<sub>a</sub>'qo'la'ka's.<sup>1</sup> He entered. Mouse said: |  
"What do you want?" He knew it was Ya.uk<sup>ue'</sup>i,ka'm. || He had 355  
heard that there was a youth named Ya.uk<sup>ue'</sup>i,ka'm | who was to be  
chief. When Mouse spoke to him, "What | do you want?" he  
whispered. Ya.uk<sup>ue'</sup>i,ka'm said: "I have come." | When Ya.uk<sup>ue'</sup>i-  
ka'm spoke, he spoke loud. Mouse said: | "Don't speak loud. Bull  
Moose might break our tent." || Ya.uk<sup>ue'</sup>i,ka'm said: "Give me | your 360  
bow." He gave it to him. He looked at it. | It was bad. (Mouse's)  
younger brother carried meat. He said to the one who brought the  
meat: | "Give me your bow." He gave it to him. He looked at it.  
It was almost | good. Then Ya.uk<sup>ue'</sup>i,ka'm went out. He shot || the 365  
Bull Moose, shot it again, and killed it. He said to them: | "Take  
the meat and the skin. You shall split | this skin. I shall take only  
one thing. I shall take the sinew." | Then Mouse and his brothers  
cut it up. | Ya.uk<sup>ue'</sup>i,ka'm went back, and arrived at his grand-  
mother's (tent). || He staid there. Then he made an arrow. 370  
Then it was all finished. |

(f) YA.UK<sup>ue'</sup>I,KA'M OBTAINS FLINT

He said: "If I knew where there is some flint, I should get it." |  
Frog said: "O grandson, grandson! | it is far away where the flint is.  
The flint is a man. | It is a stone. When a person arrives and intends ||  
to take it, then the stone becomes a man. | Then it can not be taken." 375  
Ya.uk<sup>ue'</sup>i,ka'm thought: "I'll | go after that stone." Then he started,

<sup>1</sup>This is a small hill on the south side of St. Marys River, an isolated part of the lowest terrace in the valley of the Kootenay River. The hill is called A<sub>a</sub>'qo'la'ka's.

- 380 la'se's. ta'xas pe'k'laks n'nqapta'kse. t'e'tqa'tls ne<sub>s</sub>  
 no'uk<sup>u</sup>e's, ne<sub>1</sub>sts klu'p<sub>x</sub>anaps k.la'xa'm n'nqapta'kse. no'uk<sup>u</sup>  
 e<sub>s</sub>. a'a'ke' ne<sub>s</sub> qa'wts<sub>1</sub>nu'kse at qa'ke'ka'knl'sne.  
 ta'xas at sdqanlahtmul'sne. qa'la n'tnma'ka ta'xas at  
 sdtsuk<sup>u</sup>a'te ne<sub>s</sub> no'uk<sup>u</sup>e<sub>s</sub>. ta'xa ne<sub>1</sub> no'uk<sup>u</sup>e<sub>y</sub> at qake-  
 kakn'ine ndko'uts!ap a<sub>a</sub>'ktsa'ma'l. at sd'aqqa'a'ne at  
 k!t'it'n'ma'k ne<sub>1</sub>sts n'itnma'ka'n'le'l a'qa'tsko at qatal'm-  
 385 qa'pte'k no'uk<sup>u</sup>e<sub>s</sub>. qa.itnmakan'le'l at n'nqa'pte'k t'e'tqa'tls.  
 at qa'ma'a'te a<sub>a</sub>'kula'k'le's. ta'xas ya.uk<sup>u</sup>e'ika'm kt.na'xa'm,  
 pe'k'laks pa'l n'nqapta'kse t'e'tqa'tls. qalwi'yne. a'qa'tsko:  
 "pa'l ke'ens naso'uk<sup>u</sup>e'ns ya.uk<sup>u</sup>e'ika'ms ktsxa'w<sub>d</sub>nmakan'-  
 laps." qake'ine. a'qa'tsko: "qa'psin k'n'o<sub>u</sub>t?" qake'ine  
 390 ya.uk<sup>u</sup>e'ika'm: "hun'o'ute a'qa'tsko." qake'ine a'qa'-  
 tsko: "h<sub>nt</sub>!t<sub>n</sub>maka'ne, ta'xas hutsnqa'pte'k no'uk<sup>u</sup>  
 e<sub>y</sub>, ta'xas hntstsuk<sup>u</sup>ata'p<sub>1</sub>ne." qa'nqa'me'k ya.u-  
 k<sup>u</sup>e'ika'm. qalwi'yne: "hul'a'qane'ts." ta'xas la.anaxa"  
 mne. qao'xa'xe tuwukxo'una'ls. qak'ine: "qake'ine  
 395 a'qa'tsko at knqata'a'xo." qake'ine tuwukxo'una'l: "ha-  
 slutske'ine a'qa'tsko, pa'l kutsma'k'le at wdqal'unm<sub>t</sub>-  
 xo'one husa<sub>n</sub>lwi'y<sub>n</sub>a<sub>t</sub>, k.laqa'ke?" la.anaxa"mne ya.u-  
 k<sup>u</sup>e'ika'm. laqao'xa'xe a'qa'tsko's. qak'ine: "tuwukxo'una'l  
 sla't<sub>1</sub>yilqake'ine. at kw<sub>d</sub>qa'l'unm<sub>t</sub>nukxo'one's." qake'ine  
 400 a'qa'tsko: "a, slutske'ine tuwukxo'una'l. at qataxona'p<sub>1</sub>ne  
 ne<sub>1</sub> huts!aqa'me'k at hutsemak'le'ine." la.anaxa"mne  
 ya.uk<sup>u</sup>e'ika'm. qao'xa'xe tuwukxo'una'ls. qak'ine: "qake'i-  
 ne a'qa'tsko at knqata'a'xo. knslutsk'k<sub>1</sub>mi'l. ne<sub>s</sub>  
 kts!aqa'me'k, ta'xas at ktsema'k'le." qake'ine tuwu-  
 405 kxo'una'l: "qonam'le'n' knlqa'ke'l kutsk.laqa'nane'ma'l." la-  
 anaxa"mne ya.uk<sup>u</sup>e'ika'm. qak'ine a'qa'tsko's: "qake'ine  
 tuwukxo'una'l, knk.laqa'nane'ma'l." ta'xas tsuk<sup>u</sup>a'te a<sub>a</sub>'ktsa-  
 ma'f'es tuwukxo'una'l, a<sub>a</sub>'ke a'qa'tsko. qake'ine: "ho'ya  
 hul.k.laqa<sub>n</sub>amna'la." ta'xas mit<sub>1</sub>ya'xna'mne qanla'ta'mne.  
 410 q'n'a, a'qa'tsko hitixust'le'k. wdqa'l'unm<sub>t</sub>nukxo'una'ne.  
 ta'xas ya.uk<sup>u</sup>e'ika'm tso'kok<sup>u</sup>'n'e a'qa'tsko'sts tuwuk-  
 xo'una'ls. ta'xas yunaqa'pse sakilk.laqa'nana'mse. ta'xas  
 tsuk<sup>u</sup>a'te a'qa'tsko'sts tuwukxo'una'ls. pa'tsnm'te na's  
 a'm'a'ks. qake'ine: "ta'xas k.lq!a'pe'ha'qa a'qa'tsko'sts  
 415 tuwukxo'una'l na's a'm'a'ks. pa'l ktsxa'iwun'ke't.s ktsxa'l-  
 qahakdha'qa aqlsma'k<sub>1</sub>n<sub>1</sub>k! na's a'm'a'ks. at xma kts-  
 xa'lsdk'n'e's naya'xa a'qa'tsko'sts tuwukxo'una'ls." sakil-  
 k.laqa<sub>n</sub>a'mne sw'o't<sub>1</sub>mo. qa.u'p<sub>x</sub>ane p'k'laks sla't<sub>1</sub>yilpa'tsn-  
 m't.se ya.uk<sup>u</sup>e'ika'ms. ta'xas kul'e'tkin qa'psins ya.uk<sup>u</sup>e'i-  
 420 ka'm. qak'ine sw'o't<sub>1</sub>mo's: "ta'xas qaqa<sub>s</sub>ina'mki'l.  
 ma kusd'aqanets'ke'l. ta'xas at'ntsxa'laqa.nk'ine aqls-  
 ma'k<sub>1</sub>n<sub>1</sub>k! ne<sub>s</sub> naya'xan'ke'l. ta'xas hus'ul<sub>t</sub>ke'n'e tsxa'l'-

and arrived at | the house, and already the stone had become a man. |  
 When the stone saw him coming, it had changed its form, || and there 380  
 was another stone there where they get it from, | which is used to hit  
 (the flint). Those who pay | can take the stone. Then it is a stone |  
 from which they get arrow points and knives. For this reason | they  
 pay for it; namely, that || the flint may not transform itself. When 385  
 they do not pay, it turns into a man | who does not give his flesh.  
 When Ya.uk<sup>u</sup>e'i,ka'm entered, | the stone had already turned into a  
 man. Flint thought: | "Ya.uk<sup>u</sup>e'i,ka'm is a chief; he will pay a great  
 deal." | Flint said: "What do you want?" Ya.uk<sup>u</sup>e'i,ka'm said: || "I 390  
 want flint." Flint said: | "You will pay for it. Then I'll become a  
 stone. | Then you may take me." Ya.uk<sup>u</sup>e'i,ka'm sat down. | He  
 thought: "I'll fool him." Then he went out. | He went to Diorite,<sup>1</sup>  
 and said to him: "Flint says || you can not break him." Diorite said: 395  
 "Oh, | Flint lies, I am strong. I break him into big pieces | when I  
 get angry. Why did he say so?" Ya.uk<sup>u</sup>e'i,ka'm went out. | He  
 went back to Flint. He said to him: "Diorite | always says he will  
 break you into big pieces." Flint said: || "Oh, Diorite lies, he can not 400  
 break me. | When I grease my body, I am strong." Ya.uk<sup>u</sup>e'i,ka'm  
 went out again | and came to Diorite. He said to him: "Flint | says  
 you can not break him. He says you are lying. When he | greases  
 himself, then he is strong." Diorite said: || "Go back and tell him 405  
 that I'll fight with him." | Ya.uk<sup>u</sup>e'i,ka'm went out again and said  
 to Flint: "Diorite says | you shall fight with him." Then Diorite  
 took his knife, | and also Flint. They said: "Well, | let us fight!"  
 They attacked each other and struck each other. || Oh, Flint lost. 410  
 Big pieces of stone were coming off from him. | Then Ya.uk<sup>u</sup>e'i,ka'm  
 took the flint and diorite. | He had much because they were fighting.  
 Then | he took the flint and diorite and scattered them over | this  
 world. He said: "Let flint and || diorite occur all over this world. 415  
 For a long time people will be | here in this world. It might be | diffi-  
 cult for them to get flint and diorite." | The friends were fighting.  
 They did not know that | Ya.uk<sup>u</sup>e'i,ka'm had scattered the stones.  
 When Ya.uk<sup>u</sup>e'i,ka'm finished doing this, || he told the friends: "Now 420  
 stop doing this to each other. | I cheated you. You will not be | peo-  
 ple any more when they come to get you. Now I have put an end

<sup>1</sup> Or some other tough stone.



ya'qaqa'a'ke ne<sub>is</sub> u's'me'ks." ta'xas lap:skna'mne' swo'ti<sub>mo</sub>.  
 ta'xas lats!nalxo'vne' a'qa'tsko's ya.uk'e'ika'm. ta'xas  
 425 a'qa'tsko' q!apilaqa'a'ne. na's a'm'a'ks.

(g) YA.UK<sup>U</sup>E'IKAM OBTAINS BOW WOOD

Ta'xas n'uk!qa'p'f'o'vse' tawu''e's. k'la'la'xam ya.uk'e'ika'm  
 papa''e's. qake'ine': "hol'u'p'xa ka<sub>s</sub> na' qa'k'ha'qa a<sub>a</sub>'k.la'k'uo'.  
 ho<sub>v</sub>laya'xa." qake'ine' wa'ta'k: "ha'ksa kapa'pa, kapa'pa.  
 wule:'t.se' ya'k'haqa'a'ke a<sub>a</sub>'k.la'k'uo' at qa'o'xa'op,na'mne'  
 430 naya'xa'l." ts!na'xe' ya.uk'e'ika'm. wule:'t.se' yaqana'mke'.  
 qana'xe'. nulpa'net:'t.ne' nak.le:'t.se'. qak.la'pse' papa''es.  
 ne<sub>ists</sub> qa'qaps ta'xas ktsxalsda'xam. qa'na'xe'. nulpa'ne'.  
 ta'k!a'ts' t!alo'v'kse'. tax ne<sub>i</sub> ta'k!a'ts at n't!xaka'a'ne'.  
 n'u'p'xane' ya.uk'e'ika'm ne<sub>is</sub> a<sub>a</sub>'kmana'm'e's ne<sub>is</sub> qalya'n'ts!  
 435 la:'nse' ya<sub>a</sub>k'xala'tqa'no'xu'nqa'pse'. n'se'kate'ise' at n'up'd-  
 ka'a'ne' ne<sub>i</sub> a<sub>a</sub>'k'ts!la'e'n. qata'up:'lka ta'xas ta'k!a'ts at  
 n't!xaka'a'ne' ne<sub>is</sub> p'k!a'ks' y:'ske' k.la'wla's at qa's'ne'.  
 ta'k!a'ts. at n'se'kate'ine'. tsuk'a'te' tsuk!otiya'f'e's ya.u-  
 k'e'ika'm ne<sub>is</sub> qa'l'ayan'mo'xu'n'e' ne<sub>i</sub> a<sub>a</sub>'k'ts!la'e'n qao'xa-  
 440 q!alk'n'e' tsuk!otiya'f'e's ya.uk'e'ika'm. laqawane'ise'. ta'xas  
 qayaqana'xe' ta'k!a'ts. ta'xas sa'ndwi'yne'. qalwi'yne' ktsxal-  
 't!xa ya.uk'e'ika'ms. n'a'ko'v'ne' ta'k!a'ts. n'upil'ine'. ne<sub>ists</sub>  
 ki'e'p ta'k!a'ts qakxaxq!anu'n'e' tuqltsqa'mna. na's qa'n'ts!la-  
 'nse' qana'wa'haq!anu'n'e'. qake'ine' ya.uk'e'ika'm: "a;  
 445 m tax k'nie'e'n ta'k!a'ts. pa'l' ktsyu'na'q'uo'm. taxta' at  
 xma ke'nts'xalt!xa'ka m'ksa'n k.l'nq!oymu'n'e's lka'm'u,  
 atn'ts!'t!xane' a<sub>a</sub>'ke'y'e's." ta'xas q!axo'vne' ya.uk'e'ika'm  
 a<sub>a</sub>'k.la'k'uo'v't!e's. ta'xas pa'ts'nm:'te'. qake'ine': "ta'xas k.lq!a-  
 pilha'qa 't's!na't! na's a'm'a'ks." ta'xas sl'aqaqa'a'ne' kq!a-  
 450 pilha'qa 't's!na't!, at ke'e'ns a<sub>a</sub>'k.la'k'uo'v't!e's aqlsma'kn'k!.  
 ta'xas lats!na'xe' ya.uk'e'ika'm.

(h) YA.UK<sup>U</sup>E'IKAM GOES TO THE END OF THE WORLD

Lalaxa'xe' papa''e's. qak'ine': "kapa'pa, k!a'qa's na  
 a'm'a'k?" qake'ine' wa'ta'k: "tsaq'vna'ne' a'm'a'k." qake'ine'  
 ya.uk'e'ika'm: "qa'psins a'm'a'ks at qake'ika'm nata'n'k!?"  
 455 qake'ine' wa'ta'k: "wule:'t.se'." qake'ine' ya.uk'e'ika'm: "ka<sub>s</sub>  
 at k!a'qa'o'xam nata'n'k!" qake'ine' wa'ta'k: "wule:'t'ine'  
 at yaqao'xa'mke' nata'n'k!" qake'ine' ya.uk'e'ika'm: "huts-  
 xal'u'p'xane' ka<sub>s</sub> at n'a'qake'ika'm nata'n'k! a'ke' hutsxal-  
 u'p'xane' ka<sub>s</sub> at n'aqa'o'xa'm nata'n'k! taxta'."  
 460 Ta'xas husdqaqaso'xal'up'xam'ine' yaqal'ttk'n'ek naso'v-  
 k'e'n ya.uk'e'ika'm ne<sub>i</sub> p'k!a'k'n'k! aqlsma'k'n'k!.

to this as | it was going to be first." Then the friends let go of each other. | Ya.uk<sup>ue'</sup>ika'm carried the flint along, and now || there is 425 flint everywhere in this world. |

(g) YA.UK<sup>ue'</sup>ika'm OBTAINS BOW WOOD

Now, there was one thing that he did not have, a bow. When Ya.uk<sup>ue'</sup>ika'm came back | to his grandmother, he said: "Let me see where there is bow wood. | I'll get it." Frog said: "O grandson, grandson! | it is far away where bow wood is found, and those who try to get it are killed." || Ya.uk<sup>ue'</sup>ika'm started. He went a long ways. | 430 He went along and heard a noise. His grandmother had told him | that he would be near by when it would be like that. He went along and heard | squirrels making a noise. That squirrel bit everybody. | Ya.uk<sup>ue'</sup>ika'm saw a tree standing on each side of the trail. || They 435 struck each other continually. It looked terrible. The trees killed | every one. If they could not kill him, the squirrels | bit him. Long ago they were of the size of grizzly bears. | The squirrel was big and looked terrible. Ya.uk<sup>ue'</sup>ika'm took his spear, | and, when the trees went apart, he || put his spear across. Then they did not move any 440 more, and | he went through. Then the squirrels were angry and tried | to bite Ya.uk<sup>ue'</sup>ika'm, but the squirrel was stabbed and killed. Then | the squirrel was dead, and from it crept a little animal, which | climbed up the tree here. Ya.uk<sup>ue'</sup>ika'm said: "Oh, || you shall be 445 Squirrel. There shall be many of you. | You may continue to bite, but you may bite only the hands of children | that play with you." Then he chopped down | the bow wood and scattered it. He said: | "Let cedar grow all over this world." Therefore || cedar, that is 450 the bow wood of the people, grows everywhere. | Then Ya.uk<sup>ue'</sup>ika'm started back. |

(h) YA.UK<sup>ue'</sup>ika'm GOES TO THE END OF THE WORLD

He came back to his grandmother, and he said to her: "Grandmother, how big is this | world?" Frog said: "The world is small." Ya.uk<sup>ue'</sup>ika'm said: | "From what place does the sun start?" || Frog 455 said: "It is far." Ya.uk<sup>ue'</sup>ika'm said: "Where | does the sun go to?" Frog said: "It is far | where the sun goes to." Ya.uk<sup>ue'</sup>ika'm said: "I shall | look for the place where the sun starts from, and later on I | shall look for the place where the sun goes." ||

That is all I know about what Chief Ya.uk<sup>ue'</sup>ika'm did | among the 460 people of ancient times. |

54. COYOTE AND YA.UK<sup>ue</sup>'<sub>i</sub>KA'M

## (a) COYOTE AND THE FAT

- Ts!na'xe sk' n'ku'ts n'as'ma'fne ya.uk<sup>ue</sup>'<sub>i</sub>ka'ms. qake'ine ya.uk<sup>ue</sup>'<sub>i</sub>ka'm, qak'fne sk' n'ku'ts: "saqla'n'e t!na'm'u, at n'o'k<sup>u</sup>!qnalqasxa'fne ne<sub>i</sub> t!na'mu." ta'xas laxa'xe. ta'xas qa'sx<sub>a</sub>ne ya.uk<sup>ue</sup>'<sub>i</sub>ka'm. ta'xas ts!na'xe. laxa'xe sk' n'ku'ts
- 5 a'a'ke qasdu'x<sub>u</sub>ne. ta'xas a'a'ke ts!na'xe. ta'xas n'unuq!wiya'a'te. sukwa'xane'ise. no'k<sup>u</sup>ma'nxa'me'k. qatsxana'a'te ya.uk<sup>ue</sup>'<sub>i</sub>ka'ms. laloqalqa'a'tse sk' n'ku'ts. lalaxa'xe ne<sub>i</sub>s t!na'mu's ya<sub>a</sub>qaqla'nske. ta'xas n'k'ine. nuqaxu'se ne<sub>i</sub>s t!na'm'u's. yaqlei't.se ne<sub>i</sub>s yaqaqla'nske ne<sub>i</sub>s t!na'mu's ne<sub>i</sub>sts koqa'xo'
- 10 ts!naqayqa'a'ne. ta'xas mitiya'x<sub>a</sub>ne sk' n'ku'ts. qasdu'x<sub>u</sub>ne. nanoqlwiya'a'te. n'u'px<sub>a</sub>ne pa'l tsxalxunaku'se ne<sub>i</sub>s t!na'm'u's. no<sub>u</sub>lu'se. ta'xas lamitiya'x<sub>a</sub>ne a'a'ke laqasdu'x<sub>u</sub>ne. p'sx<sub>a</sub>ne lamitiya'x<sub>a</sub>ne a'a'ke laqasdu'x<sub>u</sub>ne; a'a'ke lap'sx<sub>a</sub>ne. ta'xas xunaku'se. ta'xas niktsinoku'se ne<sub>i</sub>s t!na'mu's. qaw:sqa'a'ne
- 15 sk' n'ku'ts. qalwi'yne: "ta'xas hulats!na'm, ta'xas kul'e'k ne<sub>i</sub> koq'asd'u'x<sup>u</sup>a." ta'xas lats!na'xe sk' n'ku'ts. laqaoxa'xe ne<sub>i</sub>s ya<sub>a</sub>kdp:sxa'ke ne<sub>i</sub>s t!na'mu's. laqa.'nse' t!na'mu's; n'zqapt'a'k-se. n'o'k<sup>u</sup>veys kamnu'qlu's. ta'xas qa'w:sqa'a'ne sk' n'ku'ts. n'unuq!w'atsta'pse ne<sub>i</sub>s t!na'mu's ne<sub>i</sub>s kxuna'qo's. qalwi'yne:
- 20 "hul'ito<sub>u</sub>kwi'ke'n." ta'xas n'tk'ine. ta'xas kuno'ko'ps, ta'xas qunalqunok!o'ne ne<sub>i</sub>s yaqa'w:so'qske ne<sub>i</sub>s t!na'mu's.
- Qana'xe ya.uk<sup>ue</sup>'<sub>i</sub>ka'm lamanw'atsk'k'ine n'u'px<sub>a</sub>ne lo'use sk' n'ku'ts. qalwi'yne ma kqaap'se sk' n'ku'ts. lats!na'xe ya.uk<sup>ue</sup>'<sub>i</sub>ka'm. lalaxa'xe qo's yaqaqla'nske t!na'mu's. lo'use
- 25 ne<sub>i</sub>s t!na'mu's. qaw:sqa'a'ne pa'l kiyaqle'et.s. n'u'px<sub>a</sub>ne ne<sub>i</sub>s pa'l sdqana'una'q!mal'k'se sk' n'ku'ts. a'a'ke ne<sub>i</sub>s t!na'mu's pa'l sdqana'q!mal'k'ma'ise. ta'xas ts!na'una'xe. n'u'px<sub>a</sub>ne qo's u'me's nanq!oku'pse. n'u'px<sub>a</sub>ne sk' n'ku'ts qo<sub>u</sub>s pa'l n'z'nse. qaoxa'una'xe. n'u'px<sub>a</sub>ne pa'l sdqa'oxalqunok!o'use
- 30 ne<sub>i</sub>s yaqaw:su'qske t!na'mu's. qa'sd'awak!muw:su'qse ne<sub>i</sub>s t!na'mu's. sk' n'ku'ts qsako'xamu'n'e ne<sub>i</sub>s t!na'mu's. k.la'xa'm ya.uk<sup>ue</sup>'<sub>i</sub>ka'm. qawukatka'a'ne sk' n'ku'ts. n'u'px<sub>a</sub>ne ya.uk<sup>ue</sup>'<sub>i</sub>ka'm pa'l sdk'lumnaqalts!a'kikta'k'se sw'o'es. qak'fne: "qa'psins k'n'u'pskei'n?" naq!mana'xwat'fne sk' n'ku'ts.
- 35 qake'ine: "sukwa'x<sub>a</sub>ne nela'p<sub>a</sub>ne." qakil'fne: "ma.uqak.l'si'ne at tse'n k!o'k'!qna'lqa'silu'xwa'i." ta'xas tsuk'a'te ya.uk<sup>ue</sup>'<sub>i</sub>ka'm a'a'ki'ts. qa'oxalt!laptak'ine a'a'ktsa'ma'ls. ta'xas qunakna'x<sub>a</sub>ne qo's t!na'mu's. ta'xas n'umitse'ine ne<sub>i</sub> t!na'm'u. ta'xas n'awak!mo<sub>u</sub>su'q<sub>u</sub>ne<sup>2</sup> ne<sub>i</sub> t!na'mu. ta'xas qakil'fne
- 40 sk' n'ku'ts: "ta'xas k'ke'n' q!a'pe." ta'xas sk' n'ku'ts n'upka'nqu'fne ne<sub>i</sub>s t!na'mu's.

<sup>1</sup> I heard: K'lowo'k!qna'lqa'silu'xwil.<sup>2</sup> Creston dialect: n'awakaqu'ne.



54. COYOTE AND YA.UK<sup>u</sup>e'ika'm(a) COYOTE AND THE FAT<sup>1</sup>

Coyote went along with Ya.uk<sup>u</sup>e'ika'm. Ya.uk<sup>u</sup>e'ika'm said, | he said to Coyote: "Fat is hanging there. | They bite that fat once." Then they got there. | Ya.uk<sup>u</sup>e'ika'm bit off a piece. Then he started. Coyote arrived || and bit off once. Then he went on. Then 5 he swallowed. | It tasted good, and he wanted more. He did not tell | Ya.uk<sup>u</sup>e'ika'm. Coyote turned back. He came back to where | the fat was hanging. Then he ate of it. The fat fell down. | It was steep where the fat was hanging. When it fell, || it began to roll. Then Coy- 10 ote ran after it. He bit a piece off | and swallowed it. He saw that the fat was about to roll into the water | where it was deep. Then he ran after it and bit off another piece. He put it down with his mouth, | ran after it, and bit off another piece, and he put it down with his mouth. Then | the fat fell into the water and sank. Coyote re- 15 mained there. || He thought he would go back and eat | what he had bitten off. Then Coyote started back. He arrived | where he had put down the fat with his mouth. There was no fat. It had become | a white stone. Then Coyote stood there. | He wanted to swallow the fat which was in the water. He thought: || "Let me heat stones." 20 Then he did so. When they were red-hot, | he took them with sticks to where the fat was in the water. |

Ya.uk<sup>u</sup>e'ika'm was going along. He looked back, and he saw there was no | Coyote. He thought Coyote was not acting right. Ya.u- 25 k<sup>u</sup>e'ika'm went back. | He came to where the fat had been hanging. There was no || fat. It was steep there. He saw the | tracks of Coyote going down, and also the fat | and the tracks going along with it. Then he started down. Way below he saw | a fire. He saw Coyote, who was there. | He went down. He saw him carrying the stones with sticks || to the place where the fat was in the water. A piece of 30 the fat came up to the top of the water. | Coyote took a mouthful of the fat. | When Ya.uk<sup>u</sup>e'ika'm arrived, Coyote did not see him. Ya.u- k<sup>u</sup>e'ika'm saw | his friend suffering. He said to him: | "Why did you do that?" Coyote was scared. || He said it tasted good. He was 35 told: "I told you | they take just one bite." Then Ya.uk<sup>u</sup>e'ika'm took | a pole. He fastened a knife to it. He speared | the fat. Then the fat was broken up. | The fat came to the top of the water. Then Coyote was told: || "Now eat all." Then Coyote took | the fat ashore. | 40

<sup>1</sup> See p. 48.

## (b) COYOTE AND THE GIANT

- Ta'xas ts!na'xe: ne<sub>1</sub>sts ya'xkana'mke: qana'xe: qake'ine:  
 ya.uk<sup>u</sup>e'<sub>1</sub>ka'm, qakz'ine: skz'n'ku:ts: "sa'q la'ne' lka'm'u nank!o-  
 ma'ine: at n'ila'ne' ne<sub>1</sub> lka'm'u. at qa'ts:n'k!apa'htexa'ine:  
 45 ma'<sub>a</sub>tsentsts:n'k!apa'htiya'xane:" ta'xas laxa'xe: n'ulpa'ine:  
 skz'n'ku:ts ne<sub>1</sub>s lka'm'u's. se<sub>1</sub>l'da'se: ta'xas k.la'xam ya.uk<sup>u</sup>e'<sub>1</sub>-  
 ka'm qayaqana'xe: qatse<sub>1</sub>ka'te: ne<sub>1</sub>s lka'm'u's: ta'xas k.la'xam  
 skz'n'ku:ts a'<sub>a</sub>'ke: qatse<sub>1</sub>ka'te: ne<sub>1</sub>s lka'm'u's. qayaqana'xe: qa-  
 wu!nqa'a'tse: k'lumnanle'kpayaxwata'pse'<sup>1</sup> ne<sub>1</sub>s lka'm'u's. la!o'  
 50 q<sup>u</sup>alqa'a'tse: laqaoxa'xe: naqtu'q!<sup>u</sup>atsq!ahe'ine: a<sub>a</sub>'kalma.'se's.  
 ta'xas tsutifa'pse: ne<sub>1</sub>s a<sub>a</sub>'kztsqahe'e's ne<sub>1</sub>s lka'm'u's. so<sub>u</sub>kikq!a-  
 na'xna'pse: ta'xas laqa.ifa'se: ne<sub>1</sub>s lka'm'u's. ta'xas ts!nanu-  
 q<sup>u</sup>e<sub>1</sub>xuna'pse: ta'xas n'u'p<sub>x</sub>ane' pa'l tsxaltsil'unuq!wiyata'pse:  
 ta'xas n'akunla't!ne: laqa'ta'akala't!ne:
- 55 Ta'xas n'u'p<sub>x</sub>ane' ya.uk<sup>u</sup>e'<sub>1</sub>ka'm lam'anwi'tskz'k<sub>ne</sub>: lo'<sub>u</sub>se:  
 skz'n'ku:ts swu'e's. pa'l silaqa.ifa'se: ne<sub>1</sub>s lka'm'u's. la!oqa'i-  
 qa'a'tse: ya.uk<sup>u</sup>e'<sub>1</sub>ka'm. la!axa'xe: ne<sub>1</sub>s lka'm'u's skz'n'ku:ts. pa'l  
 sd'unuq!wiyata'pse: ne<sub>1</sub>s lka'm'u's. tsuk<sup>u</sup>a'te: ya.uk<sup>u</sup>e'<sub>1</sub>ka'm  
 a<sub>a</sub>'ktsa'm'a'ls n'a'komu'n'e' ne<sub>1</sub>s lka'm'u's a<sub>a</sub>'klam.'ses.  
 60 ta'xas n'z'p<sub>ine</sub>: ne<sub>1</sub> lka'm'u. ya.uk<sup>u</sup>e'<sub>1</sub>ka'm tsuk<sup>u</sup>a'te: skz'n-  
 ku:ts a<sub>a</sub>'k.lat!se's la'litq!uxmala't!ne: skz'n'ku:ts. n'u'p<sub>x</sub>ane'  
 skz'n'ku:ts pa'l qaz'nse: lka'm'u's, pa'l n'z'nse: e'ka's.  
 ta'xas lats!na'xe: swu't<sub>1</sub>mu: nao'k!<sup>u</sup>e: la'ltq!u'xmala't!ne:

## (c) COYOTE AND THE THUNDERBIRDS

- Qa'na'xe: swu't<sub>1</sub>mu: qakil'ine: skz'n'ku:ts: "ne' hu'tsya'x-  
 65 qanaxala'a'ke: nantsxahulpa'ine: to<sub>u</sub>q!<sup>u</sup>tsqa'mna. ma'<sub>a</sub>-  
 tsentsts:n'k!apa'htiya'xane:" ta'xas qa'na'xe: ta'xasts  
 nulpa'ine: ne<sub>1</sub>s tuq!<sup>u</sup>tsqa'mna's. ta'xas t!a!o'<sub>u</sub>kse: ta'xas  
 qayaqana'xe: ya.uk<sup>u</sup>e'<sub>1</sub>ka'm, a'<sub>a</sub>'ke: skz'n'ku:ts qatsnklapa'i-  
 tiya'xane: ne<sub>1</sub>s tuq!<sup>u</sup>tsqa'mna's. ta'xas t!a!o'<sub>u</sub>kse: qake'ine:  
 70 skz'n'ku:ts: "a: kulse'qa'tsink!apa'hte'ixats la:ko'lsak, ko'lsak,  
 ko'lsak." ta'xas ne<sub>1</sub>s k!aqa'ke: skz'n'ku:ts, ta'xas qa.u'p<sub>x</sub>ane'  
 pe'k!aks pa'l laqa'wum'ekz'n'e: swu't<sub>1</sub>mu: pa'l slkktka'xe:  
 ta'xas laxa'xe: qo's toq!<sup>u</sup>tsqa'mna: ta'xas n'oqoxa'xe: ne<sub>1</sub>s  
 a<sub>a</sub>'kuq!no'kat!se's. pa'l n'z'nse: no'm'ananakzsta'ke's. xa'ts'-  
 75 ne'l'o'qoxa'xe: swu't<sub>1</sub>mu skz'n'ku:tsts ya.uk<sup>u</sup>e'<sub>1</sub>ka'm. ta'xas  
 qao'saqa'a'ne: qakz'ine: ya.uk<sup>u</sup>e'<sub>1</sub>ka'm ne<sub>1</sub>s lka'm'u's: "at  
 k!aqa'swo'k sla'wam a'lakne'k!ne'iske'f?" qak.la'pse: nao'k!<sup>u</sup>e:  
 "tu.'x<sup>u</sup>a at walkwayz't.se: la'wam nao'k!we:, at walkwa-  
 yz't.se: a<sub>a</sub>'ke: la'wam. n'ze<sub>1</sub>kat.l'tetne'ise: pa'l ke'e'ns  
 80 a<sub>a</sub>'kwuk.le'et.s lawoq!o'ha'ks a<sub>a</sub>'knukxuna'ke's." qakz'ine:  
 swu'e's ya.uk<sup>u</sup>e'<sub>1</sub>ka'm: "hantsxahulpa'ina'p<sub>ine</sub>: hnqa.-

<sup>1</sup> Felix Andrew: k'lumnanlu'kpayaxwata'pse'.

## (b) COYOTE AND THE GIANT

Then they started to where they were going. They were going along. | Ya.uk<sup>ue</sup>'i<sub>1</sub>ka'm said, he said to Coyote: "A child is hanging in a cradle. | The child is crying. One does not listen to it. || Don't 45 listen to it!" Then they arrived there. Coyote heard | the child crying. Then, when Ya.uk<sup>ue</sup>'i<sub>1</sub>ka'm arrived, | he went past. He did not look at the child. When | Coyote arrived, he also did not look at the child, and went past; | but he had not gone past far when he took pity on the child. || He turned back and arrived there. He put his finger 50 into the child's mouth. | The child sucked his fingers and | found them nice. The child did not cry. Then his hand began to go into the mouth, | and he knew that the child was going to swallow him. | He pulled at his arm, but could not pull it out. ||

Then Ya.uk<sup>ue</sup>'i<sub>1</sub>ka'm knew it. He looked back, and | his friend 55 Coyote was not there. The child was not crying. | Ya.uk<sup>ue</sup>'i<sub>1</sub>ka'm turned back, and he came to the child | which was swallowing Coyote. Ya.uk<sup>ue</sup>'i<sub>1</sub>ka'm took | his knife and stabbed the child's head with it. || Then the child was dead. Ya.uk<sup>ue</sup>'i<sub>1</sub>ka'm took | Coyote's arm. 60 There was no flesh on Coyote's arm. Coyote saw | that it was no child, but a giant. | Then the friends went on. One of them had no flesh on his arm. |

## (c) COYOTE AND THE THUNDERBIRDS

The friends were going along. Coyote was told: "The way where we || are going along you will hear birds. Do | not listen to them." 65 Then they went along. Then | they heard the birds. They made a noise. | Ya.uk<sup>ue</sup>'i<sub>1</sub>ka'm went past, and also Coyote. He did not | listen to the birds that made a noise. || Coyote said: "I am not listening to 70 you, but lāko'lsak, ko'lsak, | ko'lsak!" When Coyote said so, the friends, without knowing it, | were already raised from the ground. They were going up. | Then they arrived there where the birds were. They had gone into | their nest. These were two young thunderbirds. Both || friends went in, Coyote and Ya.uk<sup>ue</sup>'i<sub>1</sub>ka'm. Then | they 75 staid there. Ya.uk<sup>ue</sup>'i<sub>1</sub>ka'm said to the children: | "Where is the sun when your parents come back?" One of them said: | "It is almost evening when the one comes back, and it is evening | when the other comes back. They look terrible." It was || on rocks on 80 one side of the mountain, and Ya.uk<sup>ue</sup>'i<sub>1</sub>ka'm said | to his friend: "Listen to me! If you do not | listen to me, we shall die. You know |



- ulpa'nap, ta'xas hutsxal'upnala'ane pa'i kn'u'pxa pa'i  
ksd'zseka'le't:tine. la'wam nao'k<sup>l</sup>e' tsxalqake'ine. 'ha:  
ku'sukw'iq'lo'k. ta'xas ksd'tpötske'me'k afkaa'qa'it.'''
- 85 n'u'p<sub>x</sub>ane ne<sub>s</sub> ke'ens naso'u'k<sup>u</sup>e'ns ya.uk<sup>u</sup>e'ika'ms sd'aqake'ine.  
kso<sub>u</sub>kwi'iq'lo'k k!u'pe'ls alaqa'it!e's. ta'xas waloq!k<sup>u</sup>ku'tine.  
t!alo'ku'ne nu'm'a. ta'xas n'u'p<sub>x</sub>ane lawanuxu'n'e nu'm'a  
qake'ine nu'm'a: "ha: ku'sokw'iq'lo'k. ta'xas ksdsma-  
k!e'npötsk'nme'k afkaa'qalt." (paluqa'silq!akpa'me'k. qaki-
- 90 l'ine sk'n'ku'ts: "ne<sub>s</sub>ts qa'ke nu'm'a<sup>1</sup> kso<sub>u</sub>kwi'iq'lo'k.  
tsxalqake'ine: 'qa'la at kuk.lokkak'me'k, hutsxal'o'qoka-  
xa'ktse.'" qakil'ine sk'n'ku'ts: "ne<sub>s</sub>ts qak.la'wa's nu'm'a  
'hntsxalo'wo'ku'ne;' hntsxalqake'ine; 'ko<sub>u</sub>q<sup>u</sup>a'sak'me'k,  
ko<sub>u</sub>q<sup>u</sup>a'sak'me'k, at kl'sne'lsakniya'we ka'tsa o'k<sup>l</sup>q<sub>u</sub>na
- 95 ksa'ne'ik!one'iq<sup>u</sup>." ta'xas la.zaknu'n'e sk'n'ku'ts. qaki-  
l'ine ya.uk<sup>u</sup>e'ika'm: "a: znqaka'it!nasa'q!e'n'. hutsxal'oqo-  
kaxakts'sine.'" ta'xas n't!nasa'q!ane ya.uk<sup>u</sup>e'ika'm. ta'xas  
qaoxak!alma'ne nu'm'a. qa'psqa'qa'pse laltinu'k!ne  
ya.uk<sup>u</sup>e'ika'm. quna'kznxamu'n'e tsu'ko'tiya'f'es a<sub>a</sub>'kuk!p-
- 100 la'mkak!se's ne<sub>s</sub> nu'm'a's. n'up'ine ne<sub>s</sub> nu'm'a's. ne<sub>s</sub>  
a<sub>a</sub>'koq!nok<sup>u</sup>at'ze's n'umtsxo'use yaqa'naf'unaxu'ske. ta'xas  
qaosaqa'ane. qak'ine ne<sub>s</sub> ikam'uk<sup>u</sup>zsta'ke's: "la'wam  
t:tun'ske! qa'ke: 'qa'psins ksl'um'tse kak.t.lana'la,' hntsxal-  
qakil'ine: 'zs qa'ka'iyuwaka'ke'sqkat'le'k'" en'a'ke'sn-
- 105 qame'ike nöp'k!a sd'umtsloxonat'tine. ta'xas qawuni-  
k't.se ta'xas a<sub>a</sub>'ke lawaluxko'ku'tine a<sub>a</sub>'ke lat!alo'k<sup>u</sup>ne  
nu'm'a. ta'xas a<sub>a</sub>'ke lawanoxu'n'e nu'm'a ne<sub>s</sub> ma ski'lya-  
qake'ike nao'k<sup>l</sup>e' a<sub>a</sub>'ke qake'ine. qake'ine nu'm'a: "qa'la at  
ksak'me'k, hutsxalwuqoqaxa'ktse,'" nuwu'k<sup>u</sup>ne sk'n'ku'ts ne<sub>s</sub>
- 110 ma ski'lyaqake'ike. a<sub>a</sub>'k!aqake'ine. naquw'ine. qake'ine:  
"ko'qwa'sak'me'k ko'qwa'sak'me'k. kl'sne'lsak<sub>a</sub>niya'we  
ka'tsa, o'k<sup>l</sup>q<sub>u</sub>na ksa'nik!one'qa." la.zaknu'n'e sk'n'ku'ts.  
qake'ine nu'm'a: "znqa'ka'it!nasa'q!e'n'. hutsxalwu'qo'qa-  
xakts'sine.'" ta'xas n't!nasa'q!ane ya.uk<sup>u</sup>e'ika'm ne<sub>s</sub>
- 115 ma sk!yaqaka'pske a<sub>a</sub>'ke laqaqa'pse a<sub>a</sub>'kinulma'k!e's;  
a<sub>a</sub>'ke laquna'kznan'xane a<sub>a</sub>'ke n'up'ine.  
Qak'ine ne<sub>s</sub> ikam'uk<sup>u</sup>zsta'ke's. ta'xas la.una'nuxuma'ina-  
wa'sno. qake'ine nao'k<sup>l</sup>e' ne<sub>i</sub> lka'm'u. ta'xas yuwa'kal'-  
zsa'k<sub>a</sub>nu. ta'xas ya.uk<sup>u</sup>e'ika'm yu'xalzak<sub>a</sub>nu'n'e nao'-
- 120 k<sup>l</sup>e's. qak'ine sw'o'es: "hntsxalaluk<sup>u</sup>lit'le'k.'" ta'xas nu-  
nuxu'n'e nom'ana'na, ne<sub>s</sub> qa'nafwanuxu'n'e. ta'xas nak-  
wutsk'k<sub>i</sub>ne sk'n'ku'ts. ta'xas w'li'lwannuxu'n'e. ta'xas na-  
luk.liti'le'k sk'n'ku'ts. ta'xas lats!kal'ok<sup>u</sup>anuxu'n'e laqayaqa-  
hanuxu'n'e. ta'xas la.u'nanuxu'n'e qo's a'm'a'ks. qakil'ine
- 125 sk'n'ku'ts: "ta'xas a<sub>a</sub>'ke n'uko. yu'wakal'zsa'k<sub>a</sub>nu sk'n'-

<sup>1</sup> Felix Andrew: nu'm'a.

they look terrible. When one of them arrives, he will say, | 'I am glad, now my children have something to eat.'" || He knew that 85  
 Ya.uk'e',ka'm was chief. | Therefore he said that he was glad that his children killed him (?). Now it began to rain. | The Thunderbird made a noise. Then they saw the Thunderbird flying home. | Thunderbird said: "I am glad, now | I have something to eat for my children." (I forgot something. || Coyote was told that when the Thunderbird would say he was glad, | he would say, "Who is tired from walking? I shall take the marrow out of his leg." | Coyote was told: "When the Thunderbird says this to us, | get up and say, 'I don't get tired, | I don't get tired; my younger brother always gets tired because || he is shaped badly.'" ) Then Coyote sat down again. 90  
 Ya.uk'e',ka'm was told: "Stretch your leg this way, I will pull out | the marrow with my mouth." Then Ya.uk'e',ka'm stretched out his leg. Then | Thunderbird put his mouth there, and it was just as if Ya.uk'e',ka'm had no more marrow. | Then (Ya.uk'e',ka'm) threw his spear and stabbed || the Thunderbird with it in the nape of the 100  
 neck. He killed the Thunderbird, who | broke his nest while he was falling down. Then | he was there. The two children were told: "When your father comes, | and if he says, 'Why is our nest broken?' | tell him: 'That happened when they came up.'" || The two 105  
 manitous were sitting down in the place that was broken. It was not | long before it began to rain again, and the Thunderbird made a noise again. | Then the Thunderbird flew back; and this one | spoke in the same way as the other one had spoken. The Thunderbird said: "Who | is tired from walking? I shall pull out the marrow from his leg." Coyote arose || and said this. He said the same as before. He 110  
 danced and said: | "I don't get tired from walking, I don't get tired from walking; my younger brother always gets tired | because he is badly shaped." Then Coyote sat down again. | Thunderbird said: "Stretch your leg this way, I will pull the marrow out of it." | Ya.uk'e',ka'm stretched out his leg || the way he had done before, and 115  
 his marrow was as it had been before. | He threw his spear at him and killed him. |

Then he said to the two children: "Now fly down with us." | One of the children said: "Sit down on my back." | Then Ya.uk'e',ka'm sat on the back of the one. || His friend was told: "You shall make. 120  
 a noise." Then | the young Thunderbird flew away. He flew upward. | Coyote was looking on. He flew way up. Then | Coyote shouted, and he began to come down. | He flew by. Then he flew down to the land. Coyote was told: || "Now it is your turn. Sit on me, 125

ku'ts." yux<sup>u</sup>al'sak<sub>a</sub>nu'n'e nao'k<sup>l</sup>e's. ta'xas a'<sub>a</sub>'ke' wa'noxu'n'e.  
 ta'xas a'<sub>a</sub>'ke' la'luk<sup>u</sup>lit'le'k. ta'xas a'<sub>a</sub>'ke' la.unanuxu'ne' na's  
 a'm'a'ks. suk<sup>u</sup>dq<sup>l</sup>u'k<sup>u</sup>ne' swo't<sub>i</sub>mu sk<sup>u</sup>'n'ku'ts. qak'ine': "ta'xas  
 at ma<sub>a</sub>ts hntslasa'ndwiyna'<sub>a</sub>te' aqlsma'k<sub>i</sub>ne'k<sub>i</sub>! qa'la nutske-  
 130 qa'k'k.le's at en'tsaqlmaxo'une'." ta'xas sdtsxa'ma'ine' ya.u-  
 k<sup>u</sup>e'ika'm. ta'xas s<sub>i</sub>lalo'ne' no'm'a ne<sub>i</sub>s a'<sub>a</sub>'ka'mana'm'e's at  
 la'qao'p<sub>i</sub>ka'<sub>a</sub>ne' na's. ta'xas ts<sub>n</sub> at t<sub>i</sub>lalo'k<sup>u</sup>ne' no'm'a

## (d) THE ANIMALS MAKE THE SUN

Ta'xas la'ts!na'xe' swo't<sub>i</sub>mu ne<sub>i</sub>s ts!na'mke' swo't<sub>i</sub>mu  
 sk<sup>u</sup>'n'ku'ts nulpalne't<sub>i</sub>ne' tsxal'itk<sub>i</sub>ne'ine' nata'ne'k<sub>i</sub>! ta'xas  
 135 sdts!na'xe'. tsxal'c'ne' nata'ne'k<sub>i</sub>! na'qa'ntsxa'its<sub>u</sub>kwa'te'<sub>i</sub>  
 tsxa'f'en nata'ne'k<sub>i</sub>! ta'xas s<sub>i</sub>l'aqanak'k<sub>i</sub>ne' saki'it!qaoxa-  
 xa'mne'. tsxal'c'na'mne' nata'ne'k<sub>i</sub>! qala ne'n so<sub>u</sub>k tsxaltsu-  
 k<sup>u</sup>at'ine', tsxal'c'ne' nata'ne'k<sub>i</sub>! ta'xas laxa'xe' ne<sub>i</sub>s a'<sub>a</sub>'ki-  
 k.luna'me's. qakil'ine': "kanmi'yit hntsxalts!na'xe'." n'ilik-  
 140 t<sub>i</sub>'ine' ya.uk<sup>u</sup>e'ika'm. ta'xas ktsilmi'y'e't. wo'lna'ms ts!na'xe'  
 ya.uk<sup>u</sup>e'ika'm. ta'xas naw'tskpayat'ine'. ta'xas yu'wa'-  
 kme'nuqka'ne'. nanoho's<sub>i</sub>ne' nata'ne'k<sub>i</sub>! nula'se' ya.uk<sup>u</sup>e'<sub>i</sub>-  
 ka'm n'ups<sub>i</sub>la't<sub>i</sub>yil'tnu'ste' a'<sub>a</sub>'kuqla'tle's. ta'xas n'ups<sub>i</sub>la't<sub>i</sub>yil'-  
 suk<sup>u</sup>'nuhu's<sub>i</sub>ne' a'<sub>a</sub>'k.lo'k<sub>i</sub>wa. qa.ut<sub>i</sub>m<sub>i</sub>de't<sub>i</sub>ne'. so'<sub>u</sub>k<sub>u</sub>ne'. ne<sub>i</sub>sts  
 145 k.la'wa'm qakil'ine': "n<sub>n</sub> so'<sub>u</sub>k<sub>u</sub>ne'; ts<sub>n</sub>ok<sup>l</sup>e'ine' q!lapilso<sub>u</sub>-  
 k<sup>u</sup>'nuhu's<sub>i</sub>ne' q!ape qa'pse'n nula'ne' ne<sub>i</sub> kenano'ho's ya.u-  
 k<sup>u</sup>e'ika'm; at qa'tal'itk<sub>i</sub>ne'ine' qa'psin o'k<sup>l</sup>u'na q!lapilso<sub>u</sub>k<sup>u</sup>-  
 no'ho's.

Qakil'ine' sk<sup>u</sup>'n'ku'ts: "kanmi'yit ta'xas n'eko'." ta'xas  
 150 q<sub>l</sub>u'mne'na'mne'. wo'lna'ms ts!na'xe' sk<sup>u</sup>'n'ku'ts. ta'xas yu-  
 wa'kme'nuqka'ne'. ta'xas n'u'k<sup>l</sup>ni<sup>u</sup>'t<sub>i</sub>mile.'t<sub>i</sub>ne'. ta'xas  
 kiyu'k<sup>u</sup>yit ta'xas t<sub>s</sub>ma'k<sup>l</sup>e'f<sub>i</sub>ut<sub>i</sub>mile.'t<sub>i</sub>ne'. n'tk<sub>i</sub>'ne'f<sub>i</sub>n'le', at  
 nups<sub>i</sub>la't<sub>i</sub>yil'f<sub>i</sub>ut<sub>i</sub>mil'e.'t<sub>i</sub>ne'. xunaqk<sub>i</sub>'ne'f<sub>i</sub>lka'm'u a'<sub>a</sub>'k<sub>i</sub>nm<sub>i</sub>'tu'ks  
 at no'ku'na'pse' ne<sub>i</sub>s wu'o's. q!lapil'ut<sub>i</sub>me'<sub>i</sub>k<sub>i</sub>ne'. me'ka ne<sub>i</sub>  
 155 k!sqa't!o'k qaqa'nal'ut<sub>i</sub>me'<sub>i</sub>k<sub>i</sub>ne'. ta'xas n'upsat<sub>i</sub>yiltsxa'ne'  
 ne<sub>i</sub> nata'ne'k<sub>i</sub>! ne<sub>i</sub>sts k<sub>l</sub>u'p<sub>x</sub>a sk<sup>u</sup>'n'ku'ts ta'xas k<sub>l</sub>e'<sub>i</sub>la's  
 lka'm'u's, qake'ine' k.lxonaqk<sub>i</sub>'n<sub>e</sub>'s k!sqa't!o'ks. a'<sub>a</sub>'ke' n'u'p<sub>x</sub>a  
 n'c'k<sub>i</sub>le's at qake'ine': "hntsxalh<sub>s</sub>ap<sub>k</sub>'ine' tsxalaqa'<sub>a</sub>ne'ka-  
 kw<sub>i</sub>'se'n'. hutsxal'c'k<sub>i</sub>ne' ts<sub>i</sub>me'yit hula'la'xa." ta'xas n'upsa'-  
 160 t<sub>i</sub>ydtsxanatk<sub>a</sub>'ane' ka<sub>a</sub>s n'a'qanc'ke<sub>i</sub>ts ne<sub>i</sub> nata'ne'k<sub>i</sub>! ta'xas  
 naso'<sub>u</sub>k<sub>u</sub>e'n sa'ndwi'yne'. qake'ine' sk<sup>u</sup>'n'ku'ts qo'ksd'a'ynam  
 pa'fke<sub>i</sub>; a'<sub>a</sub>'ke' ne<sub>i</sub>s ksdts<sub>n</sub>k<sub>i</sub>'na'm t<sub>i</sub>'tqa't<sub>i</sub>ts pa'fke<sub>i</sub>. ta'xas  
 kwa'f<sub>l</sub>u'wa'yi't, ne<sub>i</sub> tu'xwa kts<sub>u</sub>walk<sub>u</sub>wa'yi't n'ups<sub>i</sub>la't<sub>i</sub>yil'-  
 ut<sub>i</sub>mile.'t<sub>i</sub>ne'. ts<sub>i</sub>me'y<sub>i</sub>t.s lawa'xe' sk<sup>u</sup>'n'ku'ts. ta'xas quna'xe'  
 165 ne<sub>i</sub>s ma ya'kil<sub>k</sub>.'ske'. ta'xas s<sub>i</sub>lquna'xe' ktsxa'f'e'k kuwi-  
 s'n'e's, ma kqa'ke' ktsxala'qa'ps ku's'n'e's.



Coyote." Coyote sat on the bird's back. | He sat on the back of the other one, and he also flew up. | Then he shouted again, and he flew back down to | the ground. The two friends, Coyote (and Ya.uk<sup>ue'</sup>ika'm) were glad. He said to the (Thunderbird): | "Don't be angry with the people. || You may scare whoever lies about you." 130 That was Ya.uk<sup>ue'</sup>ika'm's prayer. | Then there were no more thunderbirds. That is the reason | why they do not kill any one now. The thunderbirds only make a noise. |

(d) THE ANIMALS MAKE THE SUN

The friends went along. The way the friends Coyote (and Ya.uk<sup>ue'</sup>ika'm) were going along | they heard that the sun was being made. Then || they started. He was to be the sun. Perhaps the 135 one who was to be taken | would be the sun. Therefore the two went on together. | Some one was to be the sun. The one who was good was to be taken. | He was to be the sun. Then they arrived at that town. | They were told: "To-morrow you will start." || They meant 140 Ya.uk<sup>ue'</sup>ika'm. Then night came. Early in the morning Ya.uk<sup>ue'</sup>ika'm started. | They waited for him, and he went up. | The sun was red. Because Ya.uk<sup>ue'</sup>ika'm | always painted his clothing with ochre, | therefore his shadow was bright red. It was not hot. It was good. When || he came back, he was told: "You are good. There is 145 only one thing, everything | is entirely red. Your red paint has done it." | Ya.uk<sup>ue'</sup>ika'm could not do it because he was | bright red. |

Then Coyote was told: "To-morrow you shall go." Then || they 150 slept. Early in the morning Coyote started. Then | he went on. At once it was hot. | At noon it was very hot. Shade was made, but | it was always hot. The children were put into the water of the river, | but the water burned them. The water was entirely hot. Even || cold water was hot. Then the Sun always talked. | When 155 Coyote saw a child crying, | he said: "Put it into cold water;" and when he saw | the people eating, he said: "You will give me something to eat, something must be left for me. | I shall eat in the evening when I return." Then the Sun || told everything that was 160 being done. Then | the chief was angry. Coyote said: "Somebody stole | a woman, also the man and the woman catch each other." Then | it was evening; and when the sun had almost gone down, it remained | always hot. At night Coyote came back. Then he went to || where they were eating. He went there to eat | what was left. 165 He said it should be left for him. |

## (e) THE LYNX CHILDREN

- A'a'ke' la'xa'xe' klo'q!u'nenanak'ste'k. qanit.la'a'ne' klo'q!u'ne' naqa'it.se' tdnamu''e's n'asoqo'u'se. ts!na'xe' klo'q!u'ne' sdt's!na!ts!k'ine' na'qpo'ks. tsxa'l'e'ko'ls tdnamu''e's tsxa'la'ko'ls  
 170 tsu'o's. ta'xas la'xa'xe' yaki'laqa'pske' s\_u'wa'q!\_a'mo's. ta'xas n'its!k'ine' klo'q!u'ne'. klo'kunmi'ye't.s at n'uk'ke'kdz'n'e' at q!a'p\_x\_a'ne'. a!aqa'hakey'ks'le'k. kanmi'yet.s at la.its!k'ine', a'a'ke' at la'o'k!u'kik'!kin. ta'xas wune'k't.se' n'upsa't\_i'yil'o'u'se; at n'o'u'k!u'naqan\_x\_a'ne'. ta'xas wdqa'a'ne' ne\_i'lkam'uk'u'ste'k.  
 175 qak'ine' ma'e's: "qa'la ke'e'n katituna'la?" qak.la'pse' ma'e's: "ne\_i's qa'na'xe' titun'ske'l." qak'ine' ma'e's: "qa'psins ksl'ts!ki'i?" qak.la'pse' ma'e's: "sd'ts!k'ine' s\_u'wa'q!\_a'mo's n'zstsk'ine'. laqawa'xe'." ne\_i'lkam'uk'u'ste'k nu!palni't'e't\_i'ne' ksaki'f't!qaoxa'ame's ktsxa'l'ina'me's nata'ne'kls. qake'ine'  
 180 ne\_i'lkam'uk'u'ste'k ktsxa!ts!e'na'm, ktsxa'f'n nata'ne'k!. ta'xas ts!na'xe'. qa'na'xe'. n'u'p\_x\_a'ne' sakq!\_a'nu'kse' sa'u'-sa'qa'pse' nu!a'q\_a'na's. n'u'p\_x\_a'ne' sil'its!k'!se' kia'kxo's. no'h\_u'ne' ke'e'ns titu'e's. klumnaqaqa'pse'. qak'ine': "qa'psin k'nsil'qaosa'qa?" qake'ine' klo'q!u'ne'. qak'ine':  
 185 "pe'k!a'ks neqa'a'ne' kaa'qa'it n'a'sne', ta'xa husdtska'xe', husya'x\_a'ne' na'qpo'k'u, tsxa'l'e'iko'l kat!na'mu tsxa'!tsu'it kaa'qa'it. huq'a'ta'up'ine'." qak.la'pse' ne\_i's n'tsta'ha'ls: "hu'ya's a'a'ke' laqak'le'n'." qake'ine' klo'q!u'ne': "hutsku'l-mune'iki'l." ta'xas n'u'p\_x\_a'ne' ne\_i' n'tsta'halk'ste'k notsu'kse'.  
 190 qake'ine' klo'q!u'ne': "ta'xas lakilku'l-mune'iki'l." ta'xas la.unakxu'n'e'. ta'xas n'u'p\_x\_a'ne' ne\_i' n'tsta'halk'ste'k yuna-qa'pse' s\_u'wa'q!\_a'mo's. ta'xas tsuk'ua'te' a\_a'knq!a'woks. ta'xas q!akpa'kitne\_i'n\_x\_o'u'ne' ne\_i' s\_u'wa'q!\_a'mo. n'u'p\_x\_a'ne' titu'e's slat'qkatk'n'se'. n'uk!lat'qkatk'n'se'. ta'xas n'umatsna'a'te'.  
 195 tse'ka'te' klo'q!u'ne' sanmu'xuna'kse' s\_u'wa'q!\_a'mo. qak.la'pse': "ta'xas hentsxa'l'etmase'te'." ta'xas no'h\_u'ne'. mitiya'x\_a'ne' suk'udq!o'u'k\_u'ne' klup\_x\_a' a\_a'qa'it'le's. qak.la'pse' "hutsts!na'xa-la'a'ne' ne\_i' ya'a'ki'f'itiya'mke' nata'ne'k!. ta'xas n'n'ko slats!-nam'ine' tdnamu''ne's."

## (d) THE ANIMALS MAKE THE SUN (CONTINUED)

- 200 Ta'xas ts!na'xe' n'tstahalk'ste'k. la'xa'xe' ne\_i's a\_a'k'k.lu-na'me's. ta'xas qak.la'pse' naso'k'u'e'n: "kanmi'yit hentsxa!ts!na'xe'." nao'k!u'e' ta'xas ksilmi'yit, w'u'ina'ms ts!na'xe'. ta'xas yu'wakme'nuqka'n'e'. to'x'ua' n'zsqat.le.'t\_i'ne'. ta'xas tska'nuqka'n'e'. ta'xas to'x'ua' n'ut\_i'mile.'t\_i'ne'. ta'xas  
 205 to'x'ua' kiyu'k\_i'yit. n'ut\_i'mile.'t\_i'ne'. ta'xas kiyu'k\_i'yit. ta'xas n'ut\_i'mile.'t\_i'ne'. n'itkzn'ine' n'le'. ta'xas laqa'haq!akwu'm-

## (e) THE LYNX CHILDREN

The two young Lynxes (Short Faces) arrived. There was the tent of Lynx. | His wife had two children, twins. Lynx started | to look for soup. His wife was to drink it in order to get milk. He 170 arrived where the salmon were. | Lynx looked for them. One day he got one. | He ate it all. He staid there another night. On the following day he looked again, | and he got one more. He was there a long time, but he kept nothing | because he ate it at once. Then the two children grew up. || One of them said to his mother: "Who 175 is our father?" His mother said: | "Your father went that way." He said to his mother: "What | is he looking for?" His mother said: "He is looking for salmon for you, | but he did not come back." The two children listened, | and went together where somebody was to be the sun. || The children said: "We will go, we shall be the sun." | 180 Then they started. They went. They saw a lake. | There was an old man. He was looking for fish. | They knew it was their father. He was poor. They said to him: | "What are you here for?" Lynx said, he said to them: || "Long ago I had two children. Then I 185 started | to look for soup, which my wife was to drink to get milk | for my children. I can not kill them." He was told by the youths: | "Well, say that again." Lynx said: "I | raise the water with you." Then the two youths saw the water rising. || Lynx said: "Let the 190 water go down with you." And | the water went down. Then the two youths saw | many salmon. They took sticks and | killed the salmon. They saw their father | going after them. He went after one to kill it, and they laughed at him. || Lynx looked at the pile of 195 salmon. He was told: | "Now you try!" Then he knew it. He ran after them. | He was glad. He knew they were his children. He was told: "We are going | wherè they are playing sun. You | go back to your wife." ||

## (d) THE ANIMALS MAKE THE SUN.(CONTINUED)

Then the two youths started, and they arrived at the town. | They 200 were told by the chief: "To-morrow you | will go." One night passed, and early he started. | Then he went up. It was almost cool. Then | he came up, and it was almost warm. When || it was almost noon, it 205 was warm. Then at noon | it was warm. Shade was made. Then



- ne. naq!a'k<sub>u</sub>wum at naqtsiya'mne. a!aqahaq!ak<sub>u</sub>wu'mne.  
 n'upsat<sub>i</sub>yd'isqat!o'k<sub>u</sub>ne. at qatsxa'n'e. nata'ne'k!. ta'xas  
 k!onanu'qk<sup>u</sup>a. ta'xas to'x<sup>u</sup>a laqa.ut<sub>i</sub>mile.'t<sub>i</sub>ne. ta'xas kwal-
- 210 kwa'y'e't. ta'xas laqa.ut<sub>i</sub>mile.'t<sub>i</sub>ne. ta'xas wune'k<sub>i</sub>'t<sub>i</sub>ne.  
 kwat!me'nu'qka. wune'k<sub>i</sub>'t<sub>i</sub>ne. ta'xta. ta'xas ktsdmi'y'e't,  
 ta'xas lawa'xe. ne<sub>i</sub> n'tsta'hal. qake'ine. naso'uk<sup>u</sup>e'n: "s!so'uk<sub>u</sub>  
 ne. nata'ne'k!. ta'xas tsxa!'e'n'e. nata'ne'k!s." qakil'ine.  
 nao'k!e': "tsdme'y'e't n:n'ko. nnts!na'xe. ntsxa!'e'n'e. tsd-
- 215 miy:tna'mu." ta'xas ktsdmi'yit. ta'xas ts!na'xe. nao'-  
 k!e'. k!o'q!u'ne'na'na. ta'xas yu'wakme'nuqka'n'e. ta'xas  
 noqluky'e't<sub>i</sub>ne. sukwilo'k!uky'e't<sub>i</sub>ne; at to'x<sup>u</sup>a n'ohu'ine. q!a'-  
 pe. qa'psin ne<sub>i</sub> tsdme'y:tna'mu. to'x<sup>u</sup>a wule'it at wo'kat'ine.  
 qa'psin. ta'xas s!so'uk<sub>u</sub>ne. ts!me'y:tna'mu nata'ne'k!. ta'xas
- 220 a'a'ke. s!tsuk<sup>u</sup>at'ine. tsxa!'e'n. nata'ne'k! ts!me'yitna'mu.  
 Ta'xas kanmi'y'e't wo'ha'ms ts!na'xe. sk'e'n'ku'ts. s!sa-  
 ndwiyna'a'te. nata'ne'k!s, o'k!u'quna kma'ta'ps naso'uk<sup>u</sup>e'ns.  
 laxa'xe. qo's yaqa'ka'iyu'wakme'nuqk<sup>u</sup>a'sko. qaw!saqa'ane.  
 naw!tsnulk!o'ne. nata'ne'k!s. ta'xas kiy<sub>u</sub>wa'kmenu'qk<sup>u</sup>a
- 225 n'upxana'pse. nata'ne'k!s ne<sub>i</sub>s ks!sa'ni!wi'yna't. ta'xas luq<sup>u</sup>a'-  
 sa'ni!wiynata'pse. naq!ako'ptse'itse. a'kle's n'u'p<sub>x</sub>a'ne. pa'f  
 pe'k!a'ks s!daq!aku'pse. a'kle's. ta'xas nelqanm'te. a'kle'sts  
 t!lawu'e's. ta'xas nutsnqkupe'k'ime'k ne<sub>i</sub>s ya'qawaxm'tke.  
 a'kle'sts t!lawu'e's. ta'xas naq!alikwa.'tse. ta'xas nanuta'p-
- 230 se. ne<sub>i</sub>s a'a'k:nq!o'ko'ps. n'u'p<sub>x</sub>a'ne. pa'f pe'k!a'ks s!daxa'ane-  
 xo'na'pse. a'a'k:nq!o'ko'ps. n'u'p<sub>x</sub>a'ne. s!dqa'hamanam's!ne.  
 qa'oxa'itq!ankkqa'ane. yu'halhaqaku'pse. se'tle's. ta'xas  
 qa'talhoko'ne. qayaqanm'te'nq!o'kupxu'se. ta'xas at s!d-  
 qaqa'ane. at qa'talhaq!a'likwa'it a'a'kama'nam. ta'xas
- 235 s!e'n'e. nata'ne'k!s k!o'q!u'ne'nanak'ste'k.  
 Hus!q!a'pqa!q!a'nu'xwa'te

55. THE PEOPLE TRY TO KILL YA.UK<sup>u</sup>E'IKAM

Ho'ya's a'a'ke. hutsxa'atsxamu'n'e. ya.uk<sup>u</sup>e'ika'm yaqa'upi-  
 k!ke'ts k!a.itq!a''nxa'm.

- Qahak.luna'mne. saosaqa'ane. ya.uk<sup>u</sup>e'ika'm ne<sub>i</sub>s a'a'k:k.luna'-  
 me's. n'ok!uni!sa'hanilwiynata'pse. aq!sma'k<sub>i</sub>n:k!s. ta'xas n'e'-
- 5 n'e. k<sub>u</sub>w'e'lqa n'tsta'hal n'u'p<sub>x</sub>a'ne. ktsxa'up'e'le'f. qalwi'yne:  
 "ma'atsu'f'o'ni!l, ma'atsulsa'ni!wi'ynat ka<sub>a</sub>kin:k!na''mu, m'ksa'n  
 ne<sub>i</sub> yaksa'han qa'psin pa'f at ku'si'f'u'pe'f." n'onila'pse. aq!s-  
 ma'k<sub>i</sub>n:k!s. qa.upxa'se. ka<sub>a</sub>s laa'qak'e'n'a'ps. ta'xas n'upla'p-  
 se. xunm'tq!a'pse. a'a'k:nm'tu'ks. ta'xas aq!sma'k<sub>i</sub>n:k! sukwl-
- 10 q!u'k<sub>u</sub>ne. k!u'pi'f ya.uk<sup>u</sup>e'ika'ms. ta'xas nuqona'me'k q!a'pe.  
 qakil'ine. qasp'e'f'uk: "hntsxa'fhanokwi''te. a'a'ku'flu'pin. hnts-  
 xa'f!s!e'kxok<sup>u</sup>a'ane." ta'xas ts!n'afu'nisna'mne. n'e'n'e

they were not perspiring any more. | When they were perspiring,  
 they swam in the water, and they stopped perspiring. | The water  
 was always cool. The Sun did not talk. Then, | when he went down,  
 it was not warm. Then || he went down, and it was not hot. After 210  
 some time | he went down. Some time passed, and it became dark. |  
 Then the youth came back. The chief said: | "The Sun is good.  
 He shall be the Sun." The other one was told: | "You shall go at  
 night." He was to be || the Moon. Then it was dark. Then the 215  
 other | young Lynx started. He went up, and | the Moon shone  
 brightly. Almost everything could be seen | by the Moon. They  
 could almost recognize things at a distance. | Then the Moon was  
 good, and || he also was taken. He was to be the Moon. | 220

Early the next day Coyote started. | He was angry at the Sun,  
 because the chief had rejected him. | He arrived at the place where  
 the Sun rises. He staid there, | aiming at the Sun. Then, || when he 225  
 saw the Sun coming up, he was angry. Then (the Sun) | was angry  
 with him, and made his arrow burn. (Coyote) saw that | his arrow  
 was burning. Then he threw away his arrow and his | bow. Then he  
 ran, after he had thrown away | his bow and his arrow. Then the  
 ground began to burn, and || the fire pursued him. He saw that | the 230  
 fire had almost caught up with him. He saw there was a trail. |  
 Then he lay down quickly, and his blanket was burned over, but |  
 he could not burn, and the fire went by him. | Therefore the trails do  
 not burn. || Then the two young Lynxes were Sun and Moon. | 235  
 It is all finished. |

#### 55. THE PEOPLE TRY TO KILL YA.UK<sup>u</sup>e'ika'm

Now I will talk more about Ya.uk<sup>u</sup>e'ika'm, how he | was killed and  
 came to life again. |

There was a village, and there was the tent of Ya.uk<sup>u</sup>e'ika'm. | At  
 one time the people became angry at him. He was now || a full-grown 5  
 man, and he knew that he would be killed. He thought: | "Don't let  
 me be afraid. Don't let me be angry at my people, only | at those  
 bad things that I have killed." The people were afraid of him, | and  
 did not know what to do with him. Then they killed him | and threw  
 him into the river. The people were glad || because they had killed 10  
 Ya.uk<sup>u</sup>e'ika'm. Then they all broke camp. | Crane was told: "You  
 shall drag a young tree. | You shall cover our tracks." Then they  
 started. It was | winter time, and they made tracks on the snow.

- wanu'yitna'm'o ne's a<sub>a</sub>'k!aluk<sup>u</sup>/'P'e's. naqsanmi'yzt kuqnani'yam  
 qao<sup>w</sup>wsu'q<sub>u</sub>ne' qo's ya'wo's ya.uk<sup>u</sup>e'ika'm. qa.u'p<sub>x</sub>a<sub>ne</sub>'  
 15 aqlsma'k<sub>i</sub>n<sub>k</sub>! ne<sub>i</sub>s p<sub>r</sub>'k!a'ks mae'se's ya.uk<sup>u</sup>e'ika'ms ma kts!<sub>r</sub>'nas  
 ya'wo's wu'o's, ma kqahakilha'qaps ya.uk<sup>u</sup>e'ika'ms qo'sts ma  
 kqake'ika's wu'o's. sd'aqak/'n'e' k<sub>x</sub>unm<sup>t</sup>'tqo'l ya.uk<sup>u</sup>e'ika'ms.  
 ta'xas qawisu'q<sub>u</sub>ne' ya.uk<sup>u</sup>e'ika'm. ta'xas n<sub>k</sub>i<sub>n</sub>a'pse' kia'k<sub>x</sub>o's  
 o'k!<sup>u</sup>q<sub>u</sub>na ke'e'n up'na'mo's, sd'aq<sub>a</sub>q<sub>a</sub>na'ane' ne<sub>i</sub> kia'k<sub>x</sub>o' ke'-  
 20 e'k a<sub>a</sub>'kulak!<sub>r</sub>'se's. n'u'p<sub>x</sub>a<sub>ne</sub>' ya.uk<sup>u</sup>e'ika'm pa<sub>r</sub> p<sub>r</sub>'k!a'ks sla-  
 t<sub>i</sub>yil'ek<sub>a</sub>na'pse' kia'k<sub>x</sub>o's a<sub>a</sub>k.l<sub>r</sub>'k!e's. qanaql<sub>r</sub>'k<sub>x</sub>a<sub>ne</sub>'. qak<sub>r</sub>'lne':  
 "qa'psin k<sub>n</sub>sd'ik<sub>i</sub>na'pki'l?" qak.la'pse' ne's kia'k<sub>x</sub>o's: "huqa-  
 a'psi'lsa nilwi'ynatawa'sane'. qa'psi'n k<sub>n</sub>sdqana'ql<sub>r</sub>k<sub>x</sub>a<sub>ne</sub>' was?  
 hosd'ae'tk<sub>n</sub>awa'sane.'" ta'xas la.up<sub>x</sub>a'me'k ya.uk<sup>u</sup>e'ika'm.  
 25 qak.la'pse' ne<sub>i</sub>s kia'k<sub>x</sub>o's. "ta'xas la.u'pan'. hantsxalts!na'xe'.  
 ne<sub>i</sub> qana<sub>x</sub>a'mne'. ma<sub>a</sub>ts qalwi'ye'n kwun'ke't kuqnani'yam.  
 nula'n'e' qasp<sub>r</sub>'t'uk nanuk<sup>u</sup>e'ite' a<sub>a</sub>'kuqlu'pins. sdt!<sub>r</sub>sl<sub>k</sub>xo-  
 ka'ane'. qalwi'yne' k<sub>n</sub>tsqa.up<sub>x</sub>a'me'l yaqanalu'n'isnam'ke'."  
 ta'xas ya.uk<sup>u</sup>e'ika'm la.upa'xe' ne<sub>i</sub>s ko'o's. ta'xas tse<sub>i</sub>ka'te'.  
 30 n'u'p<sub>x</sub>a<sub>ne</sub>' yaqanak!alukil'ske'. ta'xas ts!na'xe'. naqanqalsan-  
 mi'yzt.s xa'tsas klup<sub>x</sub>a ko'o's. ta'xas n'u'p<sub>x</sub>a<sub>ne</sub>' qa'qa-  
 n<sub>n</sub>q!oku'pse' ne<sub>i</sub>s ko'o's. n'u'p<sub>x</sub>a<sub>ne</sub>' ne<sub>i</sub>s w<sub>r</sub>'l<sub>n</sub>a'ms k<sub>k</sub>skdqak<sub>x</sub>a-  
 lu'n'isna'me's. ts!na'xe' qaha'na'xe'. nulpa'fne' qasp<sub>r</sub>'t'uks  
 s<sub>u</sub>wasxuna'kse'. la<sub>x</sub>a'n<sub>x</sub>o'<sub>u</sub>ne'. qak<sub>r</sub>'lne': "qa'psins k<sub>n</sub>u'pske<sub>i</sub>n  
 35 na<sub>a</sub> a<sub>a</sub>'kuqlu'pin?" qake'<sub>i</sub>ne' qasp<sub>r</sub>'t'uk: "sd'aqsanmi'yzt.s  
 n'upili'fne' ya.uk<sup>u</sup>e'ika'm xunmitqul't'ne'. sd'onil'fne', na'pit  
 la.e'tqla'n'xa'm tsxala'n<sub>x</sub>olun'z'stka; tsxal'o'k<sup>u</sup>tka'ane'. husd-  
 qakil'fne' kulano'k<sup>u</sup>e'it na a<sub>a</sub>'kuqlu'pin; na'pit la.itqla'n<sub>a</sub>xa'm  
 ya.uk<sup>u</sup>e'ika'm tsxalqa.u'p<sub>x</sub>a<sub>ne</sub>' a<sub>a</sub>'ka'mana'me's." qlakpakit-  
 40 xo'<sub>u</sub>ne' qasp<sub>r</sub>'t'uks. ts!na'xe' ya.uk<sup>u</sup>e'ika'm la<sub>x</sub>a'n<sub>x</sub>o'<sub>u</sub>ne'  
 t<sub>d</sub>namu.'se's. a<sub>a</sub>'ke' qlakpakitxo'<sub>u</sub>ne'. ts!na'xe', n'u'p<sub>x</sub>a<sub>ne</sub>'  
 s<sub>n</sub>axa'm's<sub>i</sub>ne'. la<sub>x</sub>a'n<sub>x</sub>o'<sub>u</sub>ne'. n'u'p<sub>x</sub>a<sub>ne</sub>' pa<sub>r</sub> n'z'nse' atsawa-  
 ts!e's. sla'hat<sub>i</sub>yil'ila'se', qak<sub>r</sub>'kse': "na'as at ma qa nilala'p<sub>a</sub>ne'  
 kaatsa'wats! ya.uk<sup>u</sup>e'ika'm; at ma o'nila'pse' aqlsma'k<sub>i</sub>n<sub>k</sub>!<sub>r</sub>.  
 45 na'sosanme'yzt'ske' k!u'plaps, ta'xas kok!umnaqa'qa, koho'was.  
 k.laqaon'z'laps aqlsma'k<sub>i</sub>n<sub>k</sub>!<sub>r</sub>. kanul'a'qana k.la'lo's tsa'e's."  
 nalxo'use' a<sub>a</sub>'qalt!<sub>r</sub>'se's. ta'xa ne<sub>i</sub> lka'm'u qa'k.l<sub>e</sub>k ne'itsluqls.  
 ya.uk<sup>u</sup>e'ika'm qunatsa'a<sub>x</sub>a<sub>ne</sub>' ne<sub>i</sub>s lka'm'u's. tse<sub>i</sub>kata'pse',  
 nup<sub>x</sub>a<sub>ne</sub>'pse'. qak<sub>r</sub>'lne' ma'e's ne'itsluql: "ne<sub>i</sub>s n'z'n'e'  
 50 ya.uk<sup>u</sup>e'ika'm ka'xa." ta'xa ma'e's ne'itsluql! luq<sup>u</sup>aq!a'nke-  
 kdwitsk<sub>r</sub>'k<sub>i</sub>ne'. sn<sub>r</sub>ts!la'z'nse'. nantso'xa'xe' ya.uk<sup>u</sup>e'ika'm.  
 ne<sub>i</sub>s ktse<sub>i</sub>ka'taps ne<sub>i</sub>s atsawa'ts!e's, lo'<sub>u</sub>ne'. qalwi'yne' ne<sub>i</sub>  
 pa'lke<sub>i</sub> ks<sub>d</sub>'aq<sub>a</sub>n'z'saps xale'e's. qanla'fne'. qak<sub>r</sub>'lne': "a.;  
 qa.u'p<sub>x</sub>a ka<sub>a</sub>s n'a'qa nikitnala'pe's k!up<sub>r</sub>'le's kaatsawa'ts!mil.  
 55 kso<sub>u</sub>salk!o'mna'qalts lak'ktaksawa'se's aqlsma'k<sub>i</sub>n<sub>k</sub>!." ta'xas  
 lae'la'naxwa'te'k ne<sub>i</sub>s ke'at ya.uk<sup>u</sup>e'ika'ms, a<sub>a</sub>'ke' laqak/'n'e'  
 ne<sub>i</sub>s lka'm'u's ya.uk<sup>u</sup>e'ika'm; a<sub>a</sub>'ke' laqaqna'ane' ne<sub>i</sub> pa'lke<sub>i</sub>



A few days after they had broken camp | in winter, Ya.uk<sup>u</sup>e'ika'm was  
down below. The people did not know || that Ya.uk<sup>u</sup>e'ika'm's mother 15  
had gone | down into the water, and that Ya.uk<sup>u</sup>e'ika'm was born  
there | and had come from the water. Now, when they had thrown  
Ya.uk<sup>u</sup>e'ika'm | into the water in winter, then the fish ate him | be- 20  
cause he was dead. Therefore the fish did so. || They ate up his body.  
Ya.uk<sup>u</sup>e'ika'm knew at once that the fish | were eating of his feet,  
and he kicked them. He said: | "Why are you eating me?" The  
fish said to him: "We are | not angry at you. Why do you kick  
us? | We are restoring you." Then Ya.uk<sup>u</sup>e'ika'm knew himself. 25  
The fishes said to him: "Go ashore! You shall go. | The people  
went in that direction. | Don't think that it is a long time since they  
broke camp. | Crane dragged a young tree along to cover their tracks.  
They thought you would not know which way they went." | Then 30  
Ya.uk<sup>u</sup>e'ika'm went ashore to the village site. He looked at it || and  
saw which way they had gone. He started. After about | three or  
four days he saw a village site. He saw that there was | some fire  
left at the village site. He knew that they had started from there  
early in the morning. | He started and went along. He heard  
Crane | singing. He reached him, and said to him: "What are you  
doing || with that young tree?" Crane said: "Several days ago | 35  
Ya.uk<sup>u</sup>e'ika'm was killed and was thrown into the water. We are  
afraid he may | come back to life, and he will go the way we are  
going and will kill everybody. | I have been told to drag along this  
young tree, so that, if he should come back to life, | he may not rec-  
ognize the trail." Then (Ya.uk<sup>u</sup>e'ika'm) knocked || Crane down. 40  
Ya.uk<sup>u</sup>e'ika'm went on, and reached | Crane's wife. Then he knocked  
her down. He started, and saw | somebody going along. He  
reached that person, and saw that it was his sister-in-law. | She went  
along crying. She said: "My brother-in-law Ya.uk<sup>u</sup>e'ika'm used to  
take me along this way. | The people were afraid of him, || and the 45  
other day they killed him. Now I am poor. I am hungry, | for the  
people are not afraid of him. My husband's brother is no more." |  
She carried her child on her back. Her child's name was Duck,<sup>2</sup> |  
Ya.uk<sup>u</sup>e'ika'm poked the child with a stick. The child looked at  
him | and saw him; and Duck said to his mother: || "Uncle Ya.u- 50  
k<sup>u</sup>e'ika'm is here." Then the mother of Duck turned around and  
looked. | There was a tree, and Ya.uk<sup>u</sup>e'ika'm had gone behind it |  
when his sister-in-law looked at him. There was nothing there.  
The woman thought | her child had told a lie. She struck him.  
She said to him: "Oh, | don't you know how I feel because my  
brother-in-law has been killed? || The people make us suffer." | She 55  
was crying while she was naming Ya.uk<sup>u</sup>e'ika'm; | and Ya.uk<sup>u</sup>e'ika'm

<sup>1</sup> Probably "came to his senses."<sup>2</sup> Species unknown.

- qanla'lte xale'e's. qake'ine ya.uk<sup>u</sup>e'ika:m: "qa'psins kn<sup>o</sup>'ps-  
 ke'n ika'm'u? hntlaktsxo'one." lo'q<sup>u</sup>a'q!ankik'lwitsk'k<sub>i</sub>ne  
 60 ma'e's ne'itsluq! pal tsemak!k'kse' xale'e's pal sdwa'se  
 ya.uk<sup>u</sup>e'ika:ms, pa'a.itq!anxa'mse'. qake'ine ne<sub>i</sub> pa'ike<sub>i</sub>:  
 "hoso'k<sup>u</sup>ilq!u'k<sub>u</sub>ne' ke''nwa'm. hok!umna'qaqwa'a'ane'. tsa'a-  
 ne's n'z'wa iya'mo's at tsuk<sup>u</sup>al's<sub>i</sub>ne'. ka'min tax na huna'mke'  
 hula'xe' hutsxal'itk'ne' ka<sub>a</sub>'k't.la, tsxaltsuk<sup>u</sup>at'ine' laa'k'l-  
 65 la'k a'a'ke' atula.tlik<sub>i</sub>nat't<sub>i</sub>ne', honu'kwe' a'a'ke' at latsuk<sup>u</sup>  
 at'ine'. ta'xas tsilmi'yct, ta'xas at lo'ne' ka<sub>a</sub>'k't.la. k.la'-  
 wa'm kla''nam at yunaqa'ane' ka'ix<sub>o</sub>l aku'lak tsu'pqa,  
 tsa'ane's at n'o'k<sup>u</sup>il'o'use', pal at n'o<sub>u</sub>k<sup>u</sup>iltsuk<sup>u</sup>al's<sub>i</sub>ne' n'z'wa  
 tsu'pqa's. ta'xas ato'nowas<sub>a</sub>na'a'ane'. tsdmi'yct.s n'u'xte'k  
 70 naso'<sup>u</sup>k<sup>u</sup>e'n at naqank'ine' ne'itsluq!s. at niktxonemu'n'e'  
 a<sub>a</sub>'k.la'm'z'se's ne'itsluq!s." qake'ine' ya.uk<sup>u</sup>e'ika:m: "ta'xa  
 lu'n'u. ts!na'ke'it' hnlaxa'ke'it'. hzn'e'tkin a<sub>a</sub>'kz.la'ne's  
 qalanqa'lwiy tsxaltso'<sup>u</sup>k<sup>u</sup>at ne<sub>i</sub>s k<sub>i</sub>nik'nat'tme'it atntsqan-  
 la'lte'. a'a'ke' ne'itsluq!s qao'xal'tk'ne' a<sub>a</sub>'qa'tsko's a<sub>a</sub>'k.la-  
 75 m'z'se's." qak'ine': "naqa'nk.la's naso'<sup>u</sup>k<sup>u</sup>e'n, qa'k.la's  
 kts'ktxone''mo' a<sub>a</sub>'k.la'mn'z's'mi'it, hntsxalqa'oxalqa'luqka'-  
 la'm'ine'." ta'xas ts!na'xe' ma'a<sub>t</sub>imo' ne'itsluq! ts!na'xe'  
 ya.uk<sup>u</sup>e'ika:m ne<sub>i</sub>s yaqa'nak!alukwe'l'ske'. n'u'px<sub>a</sub>ne' tsa'e's  
 qak'ine': "kn'z'wa iya'mo?" qake'ine': "p'k'la'ks hon'it<sub>u</sub>-  
 80 wa'n'e'. tsuk<sup>u</sup>at'ine'. a'a'ke' hos'raana'xe' at qaqalqaqa'ane'.  
 hon'z'luwa iya'mo at tsuk<sup>u</sup>at'ine'. mi'ka yuna'qa at n'o'ku'ltsu-  
 k<sup>u</sup>at'ine'. ta'xas tsdmi'yct.s hulala'xa'm atonowa'sine'ts a'a'ke'  
 kat'lna'muts kaa'a'qa'it. hok!umnaqaqa'ane'." qak'ine' tsa'e's  
 ya.uk<sup>u</sup>e'ika:m: "ta'xa lu'n'u la.e'tslk'le'n' tsu'pqa. a'a'ke'  
 85 hnlac'luwa qa'la qa'lwiy ktsxaltso'<sup>u</sup>k<sup>u</sup>at hntsxalmitiya'xane'.  
 hntsqanla'lte'. hntsqak'ine': 'ma'ats tsuk<sup>u</sup>a'te'n', hnqa'lwiy  
 kntstso'<sup>u</sup>k<sup>u</sup>at hutsmtxan's<sub>i</sub>ne'." qake'ine' ya.uk<sup>u</sup>e'ika:m:  
 "ka'min hutsxalqam'txane' tsu'pqa. taxta." kanme'yct.s  
 hutsxalm'txane'." ta'xas ts!na'xe' ne<sub>i</sub> t'z'qat'l. n'up'ine'  
 90 tsu'pqa's, nutsa'se' qa'la's qalwi'yse' ktsxaltso'<sup>u</sup>k<sup>u</sup>at.s. mit-  
 ya'xane' qanfaltmu'n'e' a<sub>a</sub>'knq'la'wo'ks. qak'ine': "na'pit  
 hnqa'lwiy kntstso'<sup>u</sup>k<sup>u</sup>at na ko'luwa huts'upl's<sub>i</sub>ne'. ma  
 kn'up'iki'it ka'ta't. ta'xas hutsxalsa'nilwiynat'sk'ine'."  
 n'o<sub>u</sub>nil'ine' ne<sub>i</sub>s klaqa'qana. k.la'xa'm ma'a<sub>t</sub>imo ne'itsluq!  
 95 ta'xas nilik<sub>i</sub>nat't<sub>i</sub>ne' tsxalyaqa'nit.la'a'ke'. ta'xas kul'o'itki'n,  
 ta'xas a'a'ke' n'z'k'ne' lo<sub>u</sub>k'ls. qalwi'ynam's<sub>i</sub>ne' ktsxaltsu-  
 k<sup>u</sup>a't.la's. mte'ixaka'ane'. tu'x<sup>u</sup>a qanfalt<sub>i</sub>mumok<sup>u</sup>a'ane' a<sub>a</sub>'qu-  
 ta'ye's. (ne<sub>i</sub>s p'k'laks aqlsma'k<sub>i</sub>nk! at n'z'n's'e' aguta'ye's  
 no'<sup>u</sup>k<sup>u</sup>e'ys popo'e's; a<sub>a</sub>'q'la'le's at n'z'n's'e' ktsk!ts'la.cnxo'um<sub>o</sub>.)  
 100 n'o'ne'ine', at.skilqaaqana'a'ane'ts klaqa'qana. sd'a'qal'o'nil'-  
 ine'. to'x<sup>u</sup>a ktsuwalkwa'yit.s wa'se' nulaqana'e's. naq'lawu'se'.  
 nznko'e's suk.la'z't.se' yaqa'nt.la'a'ke'. yunaqa'pse' a<sub>a</sub>'koxne'-

did the same thing to the child; and the woman did the same again,  
 she struck her child. Then Ya.uk<sup>ue'</sup>ika'm said: "Why do you |  
 do that to the child? You hurt him." The mother of Duck turned  
 round quickly, || and it was true what her son had said. Ya.uk<sup>ue'</sup>ika'm 60  
 had arrived | and had come back to life. Then the woman said: |  
 "I am glad that you arrived. We are poor. | When your brother  
 kills game, they take it away from him. When I go along | and put  
 up my tent, it is taken away from me; || and when I go to another 65  
 place and make my tent and finish it, | it is taken away again. Then  
 it is dark and I have no tent. | When the hunters come back and  
 bring much deer meat, | your brother alone has not any, for they  
 take away all | the deer he kills. Then in the evening we are hungry.  
 When the chief defecates, || they call Duck, and he must rub him | 70  
 with his head." Ya.uk<sup>ue'</sup>ika'm said: "Now | go on! When you  
 get there, make your tent, | and if any one wants to take the place  
 that you have arranged, strike him; | and put flint on the head of  
 Duck." || He said to him: "When the chief calls you, and when he 75  
 tells you | to rub him with your head, then hit him with your  
 head." | Then Duck and his mother started. Ya.uk<sup>ue'</sup>ika'm  
 started | and went along where the snow was trodden down. He saw  
 his younger brother. | He said to him: "Don't you kill any game?"  
 He said: "I have killed some, || but it was taken away from me; and 80  
 I went hunting again, but it is like that always. | If I kill game, it is  
 taken away from me. Even if it is much, it is all taken away from  
 me. | Then in the evening, when I get home, I and my wife and  
 child are hungry. | I am poor." Then Ya.uk<sup>ue'</sup>ika'm said to his  
 brother: | "Go on; look for deer! and || if you kill it and some one tries 85  
 to take it away from you, go after him | and strike him, and say:  
 'Don't take it. If you try | to take it, I'll shoot you.'" Ya.uk<sup>ue'</sup>ika'm  
 said: | "I shall not shoot deer. Later on in the morning | I'll shoot  
 some." Then the man started and killed || a deer. Somebody went 90  
 up to him and intended to take it. He went after him | and struck  
 him with a stick. He said to him: "If | you try to take what I  
 kill, I'll kill you. | You have killed my elder brother; now I'll get  
 angry with you." | Then they were afraid of what he had done.  
 When Duck and his mother arrived, || she cleaned a place for their 95  
 tent; and when she had finished, | she got firewood. Then they  
 wanted to take it away from her, | but she went after them and  
 struck them with her ax. | (In former times the people had for their  
 axes | stone hammers and antler wedges, which they used for split-  
 ting trees.) || The people were afraid, for she had not done before 100  
 as she did now; therefore they were afraid of her. | It was almost  
 evening when her husband arrived. He carried meat. | She had a  
 good place for their tent, and much wood. | Then at night the chief



- yi'e's. ta'xas ktsdmi'yat.s n'anaxa'mne. naso'uk<sup>u</sup>e'n n'u'xte.k.  
 naqank'ine. ne'its!uq!s. qak'ine: "ne:ts!uq!, p'k!ako-  
 105 n'zt!ko':<sub>u</sub>ne." n'anaxa'mne. ne'its!uq!, qao'xal'qafuqkala'mne.  
 a<sub>a</sub>'k!ala'x'kp!e'se's ne<sub>is</sub> naso'uk<sup>u</sup>e'ns. qak.la'pse: "ma'qa'k,  
 ma'qa'k n'upla'pane. qa'psin l<sub>ns</sub>aq!a'n'e a<sub>a</sub>'k.la'mn'e's'mi'l."  
 qatsnk!apalt'e'k ne'its!uq!. qa'wax<sub>a</sub>moxu'n'e ne<sub>i</sub> naso'uk<sup>u</sup>e'n.  
 pal's'upla'pse. ne'its!uq!s. ta'xas sdqa'lsa'p'updka'ne xa'a'ti.mo  
 110 ne'its!uq!. ma klup'e'fi'l qasp:'p'uk tdnamo'ti.mo, a'ke'klup'e'fi'l  
 ne<sub>i</sub> naso'uk<sup>u</sup>e'n. qao'xaxa'mne. tse<sub>i</sub>kat'ine. sao'saqa'ne  
 ya.uk<sup>u</sup>e'ika'm. n'upxa'ine. pal'awa'xo. tsxanatamna'mne.  
 qakiya'mne: "pal'wa'xo. ya.uk<sup>u</sup>e'ika'm, pal'aetq!anxa'mne  
 pal's'aaqana'ne ne'its!uq! ala'k<sub>i</sub>n'k!ti.mo ksaha'nse'k." ta'xas  
 115 a:n'onel'ine. ya.uk<sup>u</sup>e'ika'm. ta'xas n'e'ne. kw'e'lqa naso'uk<sup>u</sup>e'  
 ns ne<sub>is</sub> a<sub>a</sub>'k.k.luna'me's.

Ta'xas husdq!apqalpalnem'ine. yaqaqana'ke. ne<sub>is</sub> p'e'k!a'ks  
 ya.uk<sup>u</sup>e'ika'm.

## 56. COYOTE AND DOG

### (a) COYOTE MISSES THE DEER

- Qa'nt.la'ane. sk'e'n'ku'ts, n'e'nse' tdnamu''e's xa'a'tsin. n'e'n'e  
 wa'nuyztna'mu. xa'a'tsints a'ke'<sup>1</sup> a'laqa't!e's qsama'ine. naya-  
 xaq!anu'ku'ne. qa'nquluk!pku'pse. q!axo'ne. ne<sub>is</sub> p'e'k!a'ks  
 tsu'pqa at ne'k!a'k<sub>i</sub>ne. ne<sub>is</sub> kq!a'xo' xa'a'tsin a'qulu'k!pkups  
 5 n'aqtsxuna'ktse' tsu'pqa', pa'l sank!a'k<sub>i</sub>ne. ne<sub>is</sub> k!aqtsxuna'ke's  
 qakxalanaqu'mla'sxu'ne. pa'l kw'e'lko's mit<sub>i</sub>ya'x<sub>i</sub>ne. xa'a'tsin  
 laxa'nxo'ne. tsmqatke'n'e ne<sub>is</sub> tsu'pqa's. qak'ine. alaqa't!e's:  
 "lats!nyaxa'ke'l ala'k<sub>i</sub>ne'k!en'e'ski'l. tsxalm'e'tx<sub>a</sub>ne." la'ats!n-  
 ksqku'pek'e'me'k ne<sub>i</sub> lkam'uk<sup>u</sup>e'ste'k. nao'k!e' qa'k.le'k m<sub>s</sub>-  
 10 qolo'wum, nao'k!e' qa'k.le'k q!o'ta'ptse'k! m<sub>s</sub>qolo'wum  
 n'e'n'e n'zsta'ha'l, q!o'ta'ptse'k! n'e'n'e na.u'te. la'laxa'xe  
 a<sub>a</sub>'kt.la'e's. qak'ine' t'z'u'e's. qake'ine: "ka'ma knts!na'me'l  
 tsnk'e'n'e' tsu'pqa's." sk'e'n'ku'ts n'anmuqkupnu'xo'nka'me'k.  
 tsck!k'e'n'e a<sub>a</sub>'kuqlu'pe'ns, a'ke' n'asdyaqe'ite' m<sub>s</sub>tsqo'ko-  
 15 k'ina's. lat<sub>i</sub>naxa'mne. loq!a'k'ne' a<sub>a</sub>'ko'k!u'atsnko''e's.  
 qaoxa'xe. yk!taxo'ne. q!u'l<sub>u</sub>wa's qaqa'sqapta'kse' ki'e'k.  
 n'e'k<sub>i</sub>ne. ta'xas n'itk'e'n'e' t!awu''e's a'ke' nai'maq!makaxn'-  
 le'k m<sub>s</sub>tsqokol'ina's. ta'xas ts!na'xe. laxa'xe. saw'ztsqatke'n-  
 se' tdnamu''e's. nalikin'e'k. pal'ku'w'e'lko's ne<sub>is</sub> yaqa'wts-  
 20 k'e'n'ske' tdnamu''e's tsu'pqa's. u's'me'ks qa'kiit!ats!a'ni'uk<sup>u</sup>e'  
 n'e'. qak'ine: "ta'xas p'sla:t'k'e'n'en'." ta'xas xa'a'tsin  
 p'sla:t'k'e'n'e. qanak'zsluxun'e'k tsu'pqa'. m'e'tx<sub>a</sub>ne' sk'e'n'ku'ts.  
 qa'le'n tsulu'xo'use. yuna'k<sub>i</sub>n'ine. ta'xas naoko'qapka'a-

<sup>1</sup> Or za'atsin a'ke', also without -ts a'ke'.

went out. | He called Duck and said to him: "Duck, || I am cold." 105  
 Duck went out and hit | the chief with his head. He said: "Stop, |  
 stop! It hurts me. Something must be on your head." | Duck did  
 not mind it. Then the chief fell down. | Duck had killed him.  
 Thus three were killed by Duck and his uncle || — Crane and his wife 110  
 were killed, | and the chief was killed. They went there and looked,  
 and there was | Ya.uk<sup>ue'</sup>ika'm. They knew he had arrived. They  
 talked to one another, | and they said to one another: "Ya.uk<sup>ue'</sup>ika'm  
 has arrived. He has come back to life. | That is the reason why  
 Duck and his parents have done so, for they were angry." Then||  
 they were more afraid of Ya.uk<sup>ue'</sup>ika'm. He was a great chief | in 115  
 the town. |

Now I have finished telling what | Ya.uk<sup>ue'</sup>ika'm did long ago. |

## 56. COYOTE AND DOG

### (a) COYOTE MISSES THE DEER

Coyote lived in a tent. His wife was Dog. It was | winter  
 time. Dog and her children with her went out | for fuel. There was  
 a stump. She chopped it down. For a long time | a deer used to  
 have a hole there in the stump that Dog chopped down. || The deer 5  
 was hit when it fell. There was its hole. It was broken. | The deer  
 jumped out quickly. There was snow on the ground, and Dog fol-  
 lowed the deer. | She caught up with it and caught it by the tail. She  
 said to her children: | "Go and get your parent. He shall shoot it." |  
 The two children started to run. One was named || Misqolo'wum; 10  
 the other one was named Q!ota'ptsek!. Misqolo'wum | was a boy;  
 Q!ota'ptsek! was a girl. They arrived | at their tent and spoke to  
 their father. They said: "Mother says you should come | and take  
 the deer." Coyote ran out quickly. | He split a little tree<sup>1</sup> and he  
 broke in two a bush.<sup>2</sup> || He went in again and pulled off quickly his 15  
 hair band. | He went there. He spilled rose hips, which were all the  
 food that they had. | He ate them. Then he made a bow, and he  
 quickly made two arrows | out of the bush.<sup>2</sup> Then he started. He  
 got there, and his wife stood there | holding the tail. He had snow-  
 shoes on his feet. There was much snow where || his wife was hold- 20  
 ing the deer. First he tramped down the snow in front of her, and |  
 said to her: "Now let go!" Then Dog | let go of the deer. The  
 deer was running in the deep snow. Coyote shot. | Just then (the  
 deer) broke through the snow and fell. The arrow went over

<sup>1</sup> Species unknown.

<sup>2</sup> Species unknown; a bush with white berries that are not edible.

ne. a'ke lam'txane. qa'le'n yu haqama w'sqa'pse n'o'ne'ina-  
 25 kn'ine. ta'xas latka'ane sk'n'kurts. ta'xas ts'pqa  
 ts!na'xe. ta'xas sk'n'ku'ts sdyu'k!k'aka'te. qa'qaw'sqa'ane  
 xa'atsin. nunuq!le'k. sk'n'ku'ts luq!alk'n'e t!a'wumka''-  
 e's. qanaqku'paltmu'n'e a'k.la'kwu'tle's neis ts'pqa's.  
 t!a'wumka''e's lae'tu'k!a'ts:nk!une'mu'n'e. nuts:nqkupek'-  
 30 me'k neis yaqana'ske ts'pqa's. pal k.lal'tu'wout qa'psins  
 a'qana.

Qak'ine xa'atsins: "n'ntsxa'f'u'psinama'ine'n' ikam-  
 n'nte'k." qa'psin tsxa'f'ots tdnamu'e's alaqa'tle's. pal  
 ko'k.lo'ok xa'atsints a'a'qa'tle's. n'z'nse a'a'quta't'es nao'-  
 35 k!e's n'z'nse popo'e's sdq!axomu'n'e. neis lo'ok!us. qa'qak-  
 qa'pse. lats!na'xe a'kz.la'e's. k.lala'xa'm tseika'te ki'e'k  
 la:fo'se q!u'f\_u'wa's. qak'ine alaqa'tle's: "qa'psins ksila'luko-  
 kna'la." qak.la'pse: "nula'n'o' alka'kinz!na'la." ta'xas nu-  
 quna'me'k. nuwa'sne pal klunuq!u'wu'le'k. kiyuk!ka'aka't  
 40 ts'pqa's neists a'ke k!okxa'le's q!u'f\_u'wa's. ta'xas sd'itqa-  
 wumxo'ume'k.

## (b) COYOTE ROASTS SHREWS

Ta'xas ts!nalanz'sine. nalxo'une a'a'quluma'e's. q!uta'p-  
 tse'k! yuk'kxo'ine. ta'xas ts!na'xe neis yaqa'na'q!mal'k-  
 ma'iske sk'n'ku'tsts ts'pqa's. qa:na'xe sk'n'ku'ts. ta'xas  
 45 n'anike'se. a'a'klaqa'yt!e's. tseika'te. n'u'p'xane pal yuna-  
 qa'pse ts!nana'na's, pal slaqaqa'pse k!anz'ke's a'a'klaqa'y-  
 t!e's. tsuk'a'te a'a'kznq!a'wo'ks. t!axo'une a'a'klaqa'yt!e's. palts  
 yunaqa'pse neis laqa'nalik,n'le'k, a'ke layunaqa'pse. lat!a-  
 xo'une. ta'xas wdkanmoxona'kse qanqu'huk!pku'pse. sn-  
 50 m'te. naqtsxo'una'kse. n'z'fkine. ta'xas luk!mo'une. qan  
 moxuna'kse a'ke qao'xa'nte. ta'xas n'z'kine.

Qanalon'sine xa'atsin. tinoxa'xe skeik!a'nqalu'se. qake'i-  
 ne q!uta'ptse'k! o'k!qu'na kalxo'unaps ma'e's s!aqa'su-  
 k'il'u'p'xane. qak'ine ta'tle's: "qo's nznq!okup'xan'kse t'atu'-  
 55 e's." (O, palutsik!mal'nk'n'e. m'ka q!uta'ptse'k! n'z'sinil'o-  
 mosa'xe; m'squ'lo'wo'm n'z'sinil'ha'xona'pse ma'e's.) qak'l-  
 ne tsu'e's: "qo's nznq!okup'xan'kse a'ika'k,n'k!nala'e's."  
 qa'na'xe xa'atsin qalwi'yne ne ika'm'u ke'e'ns neis ka'no'ts  
 t'atu'e's ts'pqa's. pal kano'ho's neis aq!ulu'k!pkups slaqake'i-  
 60 ne. qalwi'yne skumale'ts. ta'xas n'aqat!o'xa'xe. ta'xas  
 suk'dq!anke'ne ne i kam'uk'z'ste'k. ta'xas k!aqat!o'xam qa-  
 naw'tsk'kine xa'atsin. n'u'p'xane pal tsema'k!k'kse ala-  
 qa'tle's. pal nakumale't'se. ta'xas to'x'a laxa'xe. suk'il-  
 q!u'k'ne xa'atsin pal ko'wa's. ma k.la'lo'us ki'e'k. laqatsxa'se.  
 65 alaqa'tle's. k.la'xam latseika'te pal n'u'p'xane. pal qa'z'nse.



it. Then he had one more arrow, | and he shot again. Just then (the deer) stood right on the snow, and the arrow went under it. || Coyote had no more arrows. Then the deer | left, and it escaped 25  
from Coyote. There stood | Dog. She was hungry. Coyote pulled off the bowstring. | He struck the deer with his bow stave. | He again used the bowstring as his hair band. Then the deer ran along. || He was without a bow with which to do | anything. | 30

He said to Dog: "Take the children along." | What should his wife and his children go to get? | Dog and her children were tired. She had an ax || and a hammer, with which she chopped the wood. | 35  
It was left there. She went back to her house. When she came back, she looked for food, | and there were no more rose hips. She said to her children: "How does it happen that all our food is gone?" | She was told: "Our parent did it." Then | they moved camp. They were hungry because they had nothing to eat, the deer having been saved || and the rose hips also having been eaten. Then 40  
they had | nothing to eat. |

(b) COYOTE ROASTS SHREWS

They started, going away. She carried her parflèche. Q!ota'-ptsek! | was on top of it. Then Coyote started, and | went the way in which the deer tracks went. Coyote went along. Then || his snowshoes were heavy. He looked, and saw that there were many | shrews. Therefore his snowshoes were heavy. | He took a stick. He shook his snowshoes. There were a great many. | When he went on on his snowshoes, there were many more, and he shook them again. | There was a great pile. There was a stump. He threw it down, and || it broke. He started a fire. Then he roasted the shrews. 45  
There was a pile of them, | and he added more to them. Then he ate. | 50

Dog was going along. She walked through soft snow. | Q!ota'ptsek! said, because her mother carried her she could see well, | she said to her elder brother: "There our father is eating near a fire." || (I made a mistake. It was Q!ota'ptsek! who | was going along, and it was Misqolo'wum who was being carried by his mother.) He said | to his sister: "Our parent is eating by the fire." | Dog was going along. The child thought it was | the deer that his father pursued, for the stump looked red. Therefore he said so. || He thought 60  
the ground was bloody. They went near. | The two children talked, being happy. When they came near, | Dog looked that way. She saw that her children had told the truth. | The ground was bloody. Now they were almost there. | Dog was glad, for she was hungry. She had nothing to eat. || The children did not say any more. When 65  
they arrived, she looked again, and she saw that it was not | meat

a<sub>a</sub>'ku'la'ks ne<sub>i</sub>s ma kqa'łwi'y ksdkuma'ł'o's, pał n'ł'nse a'q'lu-  
lu'k!pko'ps. n'e't<sub>u</sub>w<sub>z</sub>sq<sub>a</sub>'ane'. tu'x<sub>u</sub>a nala'ane' o'k!u<sub>q</sub>na ko'wa's  
słaq<sub>a</sub>qa'pse'. n'u'p<sub>x</sub>ane' pał ne<sub>i</sub>s s<sub>n</sub>m<sub>u</sub>xona'kse' ka'łta'ts. tse<sub>i</sub>-  
kata'pse' sk<sub>i</sub>'n'ku'ts. ta'xas at łats!alama'ame'k sk<sub>i</sub>'n'ku'ts.

- 70 qak.la'pse': "a: qa'psin k<sub>n</sub>sl'a'tstaw'ł'sqa p<sub>i</sub>'k'la'ks xma ha'n-  
p<sub>s</sub>xo'ne' lka'm'u k<sub>n</sub>ł'k<sub>a</sub>ma'ł nalaqa'ake'. tsxal'ł'nse' n<sub>n</sub>-  
kuma'łne's l<sub>k</sub>amn'nte'kts na ka'mi'n." tsuk<sup>u</sup>a'te' ne<sub>i</sub>s ka'łxo'  
xa'łtsin qo's qa'o'xal'unm'ł'te'. tsuk<sup>u</sup>a'te' ne<sub>i</sub>s kłomow'ł'sa's,  
ala<sub>xo</sub>'ne'. qak'łne': "łao'kq!a'le'łqas'ł'o'q!i'yam ina koho'-  
75 was."

Ta'xas ts!na'xe' qaqa'kqa'p<sub>a</sub>na<sub>x</sub>wa'te'k. kle'ła m<sub>s</sub>qulo'wo-  
wo'm. ta'xas sčmat'łne' t<sub>t</sub>tu'ti<sub>mo</sub> m<sub>s</sub>qulo'wo'm. ts!na'ł-  
xe' ma'a<sub>t</sub>imo q!uta'ptse'k!. pał ki'e'n n<sub>t</sub>sta'halna'na m<sub>s</sub>qu-  
lo'wo'm, sła'qa'qa'pse' kamat'łksi'ł sk<sub>i</sub>'n'ku'ts xale'e's.

- 80 q!ota'ptse'k! pał ki'e'n na'utena'na's, sła'qa'qa'pse' ts<sub>u</sub>k<sup>u</sup>a'-  
ta'ps ma''es ta'xas qata'qa.e'la'n'e' m<sub>s</sub>qulo'wo'm. n'u'p-  
x<sub>a</sub>ne' ksčma'ta'ps ma''es. ts<sub>u</sub>k<sup>u</sup>a'te' xale'e's sk<sub>i</sub>'n'ku'ts.  
qak'łne': "ta'xas ma<sub>a</sub>ts lae''lan'. ne'ina'm' naqa'sina'm'  
ma''ne's n'łno'us k!alasxa'ma'ł tsxalatska'xe.'" pał ke'ł<sub>o</sub>us  
85 ki'e'ksts k!aqa'ke'. qa'psins xma se'łalasxa'ma'łs. ta'xas  
n'kma'łne' xale'e's ne<sub>i</sub>s ka'łta'ts. ta'xas ko<sub>u</sub>ł'k<sub>i</sub>ma'ł. nala-  
xo'ne'. ts!na'xe', qa'na'xe'.

(c) COYOTE AND THE BEAVERS

Sakł<sub>a</sub>qa'pse' s'łna's. p<sub>s</sub>xo'ne' xale'e's. qak'łne':  
"hutsxalupka<sub>n</sub>qu'łne'ts kul'k<sub>i</sub>na'ła." ta'xas n'umts-

- 90 k<sub>i</sub>'ne' a<sub>a</sub>'k<sub>t</sub>.la'ł'se's ne<sub>i</sub>s s'łna's a'ake' a<sub>a</sub>'q!anktsqa-  
ł'se's. ta'xas łaltu'kse'. ta'xas n'umtsk<sub>i</sub>'ne' a<sub>a</sub>'qok!  
am'ł'se's. n'upkaqk<sub>i</sub>'ne' mo''q!ne's. a'ake' la.upkaqk<sub>i</sub>'-  
ne' mo''q!ne's. t!apt<sub>s</sub>łaxa'ktse' xale'e's. suk<sup>u</sup>atsk!aklu'-  
se'. n'u'p<sub>x</sub>ane' s'łna pał tsxalk!umna'nta'pse'. no'ł<sub>u</sub>ne'  
95 pał n'ł'nse' sk<sub>i</sub>'n'ku'ts. qakila'mne': "tsxal'ł'ktawa's<sub>i</sub>ne'  
ho'ł'ups<sub>i</sub>ya'łe's." ta'xas s'łna n'upkaqk<sub>i</sub>'ni'ł at nałnu-  
ku'x<sub>u</sub>ne'. ta'xas suk<sup>u</sup>iq!u'k<sub>u</sub>ne' sk<sub>i</sub>'n'ku'ts. ta'xas yuna-  
qa'pse' k!upka'ngo'ł s'łna's. ta'xas qa'qask<sub>i</sub>'ne'. ta'xas  
n'łtsk'łne' lo'k!us. ta'xas n'łqana'xe'. n'u'p<sub>x</sub>ane' s'łna  
100 k!łqa'na's sk<sub>i</sub>'n'ku'ts. qakila'mne': "ta'xas hula'xuna-  
xa'ła wu'ł." ta'xas q!a'pe s'łna łaxo'n'aqanm<sub>t</sub>qu'łe'k.  
pał kqa'e'p ts<sub>n</sub> pał ksi'ł'aa'qa'ps ne<sub>i</sub>s wa''nmo's. m<sub>s</sub>-  
qulo'wo'm a<sub>a</sub>'kok!a'łsk!ak!o'we's a'ake' łaxunmitqu'kse'.  
łaqanawa'ts!se' a<sub>a</sub>'qok!am'ł'se's. nanuk'e'ta'pse' m<sub>s</sub>qolo'wo-  
105 wo'm. tsqa'nanuk'ita'pse'. sa'qxa'łya'n'qo'k!ame'ise'. ła-  
asqanawa'ts!se'. naqank'łne' t<sub>t</sub>tu''es. nulpa'łne' xale'e's  
sk<sub>i</sub>'n'ku'ts. qak'łkse': "kate:tu, kate:tu." łayikłts!na'-  
m'ok!am,ni'łe'k." n'u'p<sub>x</sub>ane' sk<sub>i</sub>'n'ku'ts łqa'ha'ks qa<sub>a</sub>kila-

what she thought was bloody, but it was a stump. | She stopped and almost fainted from hunger. It was so because she was hungry. | She saw that it was a pile of shrews. | Coyote looked at her. Then Coyote rubbed [it on] his hair. || She was told: "Why are you standing 70 about there? You ought to have put down | the child. Eat with them those that are spread out there. They will be | for you and the children. This will be mine." Dog took what she carried | and threw it down. She took it walking about. | She put it on her back. She said to him: "There is another disappointment. I was || hungry." | 75

Then she started. She left Misqolo'wum crying. | Then father and son, Misqolo'wum, were left behind. | Q'lota'ptsek! and his mother left him. Misqolo'wum was a boy, | therefore he was given to Coyote. || Q'lota'ptsek! was a girl, therefore | she was taken by her 80 mother. Then Misqolo'wum could not help crying. | He knew that he was left by his mother. Coyote took his son | and said to him "Don't cry! As your mother is going along there, | if she does not find anything to eat, she will come back." She had nothing || to eat, 85 therefore he said so. What should she have to eat? Then | he and his son ate shrews. They finished eating together. He put the boy on his back | and started. He went along. |

## (c) COYOTE AND THE BEAVERS

There were some Beavers. He put down his son. He said to him: | "I'll take them out of the water, and we shall eat them." Then he broke || the dens of the Beavers and the beaver dams. | Then there 90 was no more water. He broke open the dens | and took a young Beaver out of the water. He took another | young Beaver out of the water. He tied them on his child as ear ornaments. | Beaver saw him. He was going to get the best of him. He knew || it was Coyote. 95 They said to one another: "He will kill us all. | Let us pretend to be dead." When the Beavers were taken out of the water, they bled from the mouth. | Then Coyote was glad. He had taken | many Beavers out of the water. Then he stopped. | He looked for fuel. Then he went away. The Beavers saw || Coyote going away, and they 100 told one another: "Let us go back | into the water!" Then all the Beavers went into the water. All jumped back quickly into the water. | They were not dead. It only looked like blood. | Misqolo'wum's ear ornaments also went into the water. | They dived into their holes. They dragged Misqolo'wum in. || They dragged him in. 105 There were two holes, one on each side, and one dived into each. | Then he called his father. Coyote heard his son | saying: "Father, father!" There was a turn | in the tunnel (into which they had gone). Coyote knew from far away that his | son was calling him. He ran



- qank.la'pse· xale'e's. la.utsinqkupek' me'k. laqao'xa'xe:  
 110 lo' use· xale'e's. nulpa'ine· ne<sub>is</sub> ya'wo's qak.lɔq!anlo'u'kse:  
 qao'xa'xe· s'la'kak' s<sub>u</sub>wɛts'a'q!ase· nakunk'n'e· la'akak'n'e.  
 q!akpakitksxo'ne· ne<sub>is</sub> mo'q!ne's. tse<sub>1</sub>ka'te· ne<sub>is</sub> ki<sub>y</sub>u-  
 na'qaps qa'qa'hake'lhakoma'le.ɛ't.se· paɫ s'la'sk'k'k'ne.  
 mo'q!ne'na'naksta'ke's.
- 115 Ta'xas n'to'k<sub>u</sub>we'y<sub>i</sub>k'ne· ta'xas nank!amu'kupkin-  
 mu'n'e· ta'xas ku'kups. ta'xas n'a'qtsqane's'kse· tsɛn  
 aq!u'ta'ɫs sɔqao'xant'ktse· xale'e's., o'k!q<sub>u</sub>na ktspo'q!u-  
 x<sub>u</sub>ne's. nɛko'e's sk' n'ku'ts tsɛn aku'la'ks tsxalsɫ'-  
 ɛ'kne· ta'xas n'k'ne· latse<sub>1</sub>ka'te· xale'e's. n'uno'q<sub>u</sub>wix<sub>a</sub>-  
 120 na'pse· tsɛn aq!u'ta'ɫs paɫ ks'p'e'ks. qak'ine· xale'e's:  
 "ho'yas lɛm'k'le'st." qao'x'a'nt'ktse· ne<sub>is</sub> aku'la'ks. lats<sub>u</sub>-  
 k'a'te· n'k'ne· n'ila'x<sub>a</sub>ne· xale'e's. ku'p'ik. la'ts!na'-  
 lon's<sub>1</sub>ne· sk' n'ku'ts xale.ɛ't<sub>i</sub>mu.

## (d) DEATH OF COYOTE'S SON

- Qa'na'xe· na· takxaxo'ne· sk' n'ku'ts. pa'me'k wɫ-  
 125 ninmoxu'n'e· ktsɛnxo'me'k. tse<sub>1</sub>ka'te· xale'e's. n'uma'tse:  
 qalwi'yne: "a; kulsuk.lɪkpa'kit ka'nxa'le· huɫa'q!ama'ɫ-  
 ha:mdu'qk<sup>u</sup>at'le'k." qa:kilha:miɫu'qk<sup>u</sup>at'le'k. ta'xas laqa'-  
 wdikq!u'se· xale'e's. tsɛn'a'witsɫdnukuna'se· qalwi'yne·  
 ta'xas laqao'xa'xe· qalwi'yne· ktsɫaala'xo· qunya'x<sub>a</sub>ne·  
 130 paɫ n'z'nse· up'na'm'o's, paɫ sɫhot!an'nmitqa'pse:  
 n'ila'n'e· qa'kil'ila'n'e· qake'ine: "a; ta'xas qala ma'-  
 qa'ɫa'lo<sub>u</sub>sk k!utsxo'unaps ma qa'lqa'so'k<sup>u</sup>ɫ'q!o'k." ta'xas  
 tsxakɫmat.lit'le'k, paɫ ks'p'e'ps xale'e's. qake'ine: "a:  
 na's at k.lqa'q<sub>a</sub>na aqlsma'k'ne'k! n'ne'ps a'kn'k'namo'e's  
 135 at tsxalɫse: lqasa no'xo'nxonap'se· o'p'namo'e's." ko'ɫmat.lit'le-  
 k' sk' n'ku'ts, ta'xas ts!na'xe· ta'xas ts!na'k'ne· la'lo' use·  
 kklutsxo'unaps.

## (e) COYOTE TRIES TO STEAL THE SUN

- Qa'na'xe· laxa'xe· sa'k.lunam's<sub>1</sub>ne· tɛna'xa'mne· qanit-  
 fanam's<sub>1</sub>ne· n'z'sakenu'ne· n'u'p<sub>x</sub>ane· pa'lke<sub>is</sub> s'la't<sub>i</sub>yil-  
 140 a'ntaqanaqna'kse· n'u'p<sub>x</sub>ane· lka'm'u's sanaqna'kse· wɫ-  
 wu'mse· qalwi'yne· sk' n'ku'ts: "paɫ sɫso'kse· ma'e's,  
 ksɫsa'han qo lka'm'u." qake'ine· ne<sub>1</sub> lka'm'u: "ka'ma,  
 qalwi'yne· na nöp'k!a: 'kse'ɫso<sub>u</sub>ks ma'e's, na lka'm'u  
 ksɫsa'han." qalwi'yne: "a: ksɫsa'han ne<sub>1</sub> lka'm'u. k!up-  
 145 xalwi'ytap." qake'ine· ne<sub>1</sub> lka'm'u: "ka'ma, qalwi'yne·  
 na nöp'k!a: 'a: ksɫsa'han na lka'm'uts k!upxalwi'ytap."  
 qalwi'yne· sk' n'ku'ts: "a: hutskilpaq!ame'woma'ke." qake'ine·  
 ne<sub>1</sub> lka'm'u: "qalwi'yne· na nöp'k!a: 'a: ksɫsa'han, huts-

quickly. He got there. || His son had disappeared. He heard him 110  
making noise in the water. | He went there. His legs stuck out.  
He pulled at them, and took him out. | Then he knocked down the  
young Beavers. He looked for | the many Beavers, but only the  
bloody ground was left. | The two young Beavers were all he got. ||

He made a hole in the ground. Then he made a fire and put the 115  
meat into it. | When it was cooked, he took it out. | He put the  
fat there for his son because it was soft. | He himself, Coyote, was  
going to eat the meat. | Then they ate. He looked again at his  
son, and he wished to eat || what his son was eating, who was eating 120  
fat. He said to his son: | "Let us change!" He put the meat there  
and took back (the fat). | Then he ate. He made his son cry.  
After they had eaten, | Coyote and his son moved camp. |

(d) DEATH OF COYOTE'S SON

He went along. Coyote slipped and fell. || He slid down a long 125  
distance until something stopped him. He looked at his son. He  
laughed at him. | (Coyote) thought: "Let me make my son glad.  
I'll | slide down on the snow for a little while." Then he slid  
down. | His son did not laugh aloud. He just smiled. Then (Coyote)  
thought | he would go back. He thought he would put him again  
on his back. He touched him || and he saw him. He was frozen to 130  
death. | He cried all the time. He said: "There is | nothing that  
should prevent him from being glad (?)" Then | he threw his things  
away because his son was dead. He said: "Ah! | This is what people  
shall do when their relatives die. || Then the dead will not be put 135  
into bad condition." After | Coyote had thrown his things away, he  
started. He went fast. There was nothing | to keep him back. |

(e) COYOTE TRIES TO STEAL THE SUN

He went along, and he came to a town. He entered a tent  
there. | He sat down. He saw a woman sitting || with her back toward 140  
the fire. He saw a child sitting there | which had a big belly. Coyote  
thought: "The mother is good, | but the child is bad." The child  
said: "Mother, | this manitou thinks his mother is good, but her  
child | is bad." He thought: "The child is bad; || it knows my mind." 145  
The child said: "Mother, | the manitou thinks this child is bad; it  
knows my mind." | Coyote thought: "I'll burst his belly by kicking  
him." | The child said: "The manitou thinks he is bad. | I will

- kilpaq!<sub>a</sub>me'woma'ke.'" qatsxa'n'e' ne<sub>1</sub> pa'lke<sub>1</sub>. n'u'p<sub>x</sub>a<sub>ne</sub>'
- 150 skz'n'ku'ts: k!es<sub>1</sub>n't.la's naso'<sub>v</sub>k<sup>u</sup>e'ns. laa'<sub>a</sub>k!la'k na la'a qa-  
n<sub>t</sub>.lana'mne'; qawdt.lana'mne'. tka<sub>x</sub>a'mne' pa'lke<sub>1</sub> ne<sub>1</sub>s yaqa'  
w<sub>s</sub>saqa'<sub>a</sub>ke' skz'n'ku'ts. tse<sub>1</sub>ka'te' skz'n'ku'ts n'z'nse' t<sub>d</sub>namu''-  
e's. qak.la'pse': "ka<sub>s</sub> k<sub>z</sub>n'a'qal'ati'ke'i lka'm'u ksd'a'qala-  
ti'ke'. n'z'n'e' papa'ne's. ka<sub>s</sub> ke'e'n lka'm'u ma kinqsa'ma'i."
- 155 skz'n'ku'ts qa'wa'x<sub>a</sub>mit<sub>1</sub>na<sub>x</sub>a'wa'te'k. n'da'n'e'. qake'<sub>1</sub>ne': "nu-  
t!a'n<sub>z</sub>n'me'tqap<sub>a</sub>mona'p<sub>1</sub>ne'." qak.la'pse' ne<sub>1</sub>st<sub>d</sub>namu''e's: "na  
a'qa't!a'k hus<sub>z</sub>nt.la'<sub>a</sub>ne'. hu!ts!na<sub>x</sub>a'la." ta'xas sdqqa'pse'  
ne<sub>1</sub>s ma yaqak'lke' xafe'e's ne<sub>1</sub>s ki'e'ps: "ma kqa'ki'e'na'm  
ma'ne's n'z'nlo<sub>s</sub>k!alasxa'ma'i tsxal'ats!ka<sub>x</sub>e'." ta'xas sd'o'<sub>u</sub>se'
- 160 k!alasxa'ma'i xa'a'itsin s<sub>d</sub>aloq<sup>u</sup>alqa'a'tse'. skz'n'ku'ts ta'xas la-  
ts<sub>v</sub>k<sup>u</sup>a'te'. ta'xas t<sub>1</sub>na<sub>x</sub>a'mne' xa'a'its<sub>z</sub>ns a<sub>a</sub>'kt.la'z'se's. ta'xas  
n'z'k<sub>1</sub>ne. qak.la'pse' t<sub>d</sub>namu''e's: "sak<sub>x</sub>a'xe' kala'q<sub>a</sub>ni'i.  
wa!k<sub>v</sub>wa'yi't tsxal'awa'xe'. ma<sub>s</sub>ts h<sub>z</sub>ntst<sub>1</sub>na<sub>x</sub>a'mne'. ta'xta'  
kanmi'yit a'<sub>a</sub>'ke' laqan'ki't. ta'xas h<sub>z</sub>ntst<sub>1</sub>na<sub>x</sub>a'mne'.
- 165 tsdmi'yet h<sub>z</sub>nt<sub>1</sub>na'xa'm h<sub>z</sub>ntsqtatse<sub>1</sub>kat'ine'. at qaq<sub>a</sub>'ane' at  
qaqana'<sub>a</sub>ne' na naso'<sub>v</sub>k<sup>u</sup>e'n. n'z'ne' nata'n<sub>z</sub>k!." ta'xas tselimi'-  
yit. la'wa'xe' kala'q<sub>a</sub>ni'i. ta'xas q!a'pe' qao'xaxa'mne' ne<sub>1</sub>s na-  
so'<sub>v</sub>k<sup>u</sup>e'n a<sub>a</sub>'kt.la'e's. n'z't!qao'xalxo'<sub>v</sub>lne' tsu'pqa. ta'xas tsxa-  
na'mne'. ta'xas k.lanmu'ko'i a<sub>a</sub>'ku'la'k. ta'xas q!a'pe' t't'qat!
- 170 quna'xe' ne<sub>1</sub>s a<sub>a</sub>'kit.lana'me's. ta'xas nanmoku'ine'. lkam-  
n'z'nte'k q!a'pe' quna'xe'. n'upkawi'sd<sub>1</sub>ku'ine' ne<sub>1</sub>s kanmuku'le's.  
ta'xas skz'n'ku'ts a'<sub>a</sub>'ke' quna'xe'. ta'xas s<sub>d</sub>ma't'e' ke'itsxa's  
t<sub>d</sub>namu''e's. ta'xas qsama'ine' lkamn'nta'ke's k!lpka'fko'is. qo's  
a'pko'k!s qawa<sub>x</sub>a'm<sub>t</sub>e' s'z't!e's. ta'xas k!lpka'w<sub>s</sub>:fko'i tsu-
- 175 k<sup>u</sup>al's<sub>1</sub>ne' s'z't!e's. laqawa'x<sub>a</sub>m<sub>t</sub>.l's<sub>1</sub>ne' qo's a<sub>a</sub>'k!ala'x<sub>a</sub>wu'e't.s.  
lat<sub>1</sub>na'fko'i skz'n'ku'ts n'u'p<sub>x</sub>a<sub>ne</sub>' s<sub>t</sub>l'z'se's. lka'm'o's ne<sub>1</sub>s  
a<sub>a</sub>'k!ala'x<sub>a</sub>wu'e'ts pa'me'k at qa'o'xalyik!aku'ine'; a'<sub>a</sub>'ke' at  
qa'o'xal'upq!<sub>v</sub>ma!k<sub>x</sub>o'<sub>v</sub>me'k. ta'xas ku'ko' a<sub>a</sub>'ku'la'k, ta'xas  
n'i'k'ine'. ta'xas pa! tsxalo'k!<sub>v</sub>ilqahis'ine' skz'n'ku'ts: ne<sub>1</sub>s
- 180 yaqa'hanqame'<sub>1</sub>ke' at qanahisa'mnam's<sub>1</sub>ne' at manq!ale'<sub>1</sub>ne' at  
qakil'ine': "hinqa.zst'ine' ne<sub>1</sub>st'ine' z<sub>n</sub> lu'n'u." hanqame'ke'  
laa'k!la'ks at n'atska'ikz'n'e'. at qakil'ine': "hinqa.ist'ine',  
ne<sub>1</sub>st'ine' z<sub>n</sub> lka'm'u." ta'xas pa! s'alo'<sub>u</sub>se' a<sub>a</sub>'ku'la'ks pa!  
slo'k!<sub>v</sub>ilqahis'ine'. ta'xas laana<sub>x</sub>a'mna'mne'. yunaqan-
- 185 qa'<sub>a</sub>ne' k<sub>v</sub>wis'z'n'a. skz'n'ku'ts nuk!<sub>v</sub>ilo'<sub>u</sub>se' k<sub>v</sub>w<sub>s</sub>z'n'e's o'k!<sub>v</sub>q<sub>v</sub>-  
na'ts qahis'ine'. ta'xas q!a'pe' la.ana<sub>x</sub>a'mna'mne'. qake'<sub>1</sub>ne'  
skz'n'ku'ts: "ts!kakz'nki'i ka'si't! e's ma kwz'ski'fqa'o'xa'ke'n."  
qalwi'yne'a'pko'k!s ksa'kqa'ps s'z't!e's s'f'aqake'<sub>1</sub>ne'. qakil'ine':  
"is lu'n o's skikqa'<sub>a</sub>ne'." tse<sub>1</sub>ka'te' skz'n'ku'ts ne<sub>1</sub>s a<sub>a</sub>'k!ala'x<sub>a</sub>-
- 190 wu'e't.s skz'qa'pse' s'z't!e's. skz'q!<sub>v</sub>ma'ise'; skz'kqoq<sup>u</sup>ts!ala'ise'.  
latsuk<sup>u</sup>a'te'; laana<sub>x</sub>a'mne'. lat<sub>1</sub>na<sub>x</sub>a'mne' a<sub>a</sub>'kt.la'z'se's t<sub>d</sub>na-  
mu''e's. qak.la'pse': "ki'n'e'k? k<sub>z</sub>n'w'fwo'm?" qake'<sub>1</sub>ne' skz'n-  
ku'ts: "a: waha'. hoq<sup>u</sup>ahis'ine'; husdyanxu'n'e'." numats<sub>1</sub>nata'p-



burst his belly by kicking him." The woman did not speak. Coyote knew || that it was the tent of a chief. There was another | tent, 150 which was not large. A woman came in | where Coyote was. Coyote looked, and it was his wife. | She said to him: "Why did you say what the child said? | This is your grandson. Where is the child that went with you?" || Coyote fell down crying. He said: | "He 155 froze to death." His wife said: | "My tent is near by. Let us start." Then it was | as he had told his dead son. He told him: "Your mother is going; | but if she has no one to share with her what she eats, she will turn back." Then Dog had no one || to share with 160 her what she ate. Then she turned back. Then Coyote took her back. | He entered Dog's tent. Then | she ate. His wife said to him: "They have | started deer driving." In the evening they will come back. Don't go in. | In the morning they will do it again. Then you may go in. || If you go in in the evening, they will not look at 165 you. | The chief always does that way. He is the Sun." | At night the deer drivers came back. Then all went to | the chief's tent. They piled up the deer. | Then they talked, and they boiled the meat. All the men || went to the tent. Then (the meat) was being boiled. | 170 All the children went there, carrying water where the meat was being boiled. | Coyote always went there. He disobeyed his wife. | He went with the children who were bringing water. | There at the head of the tent he threw down his blanket. They brought in water. || His blanket was taken and was thrown back to the door. | When 175 Coyote took water into the tent, he saw his blanket. The child | near the door always spilled water on it | and cleaned his feet on it. When the meat was done, | it was eaten, but nothing was given to Coyote. || They were passing the food by the place 180 where he was sitting. He stretched his hand out, | but he was told: "It is not for you; it is for the next one." | Another one who was sitting there took it. He was told: "It is not for you; | it is for him, for that child." Then all the meat was gone, | and he did not receive anything to eat. Then all went out, and there was much || food left over. Coyote had nothing left over, because | he 185 was not given anything. Then all went out. Coyote said: | "Give me my blanket; I put it there." | He thought that his blanket was lying at the head of the tent; therefore he said so. He was told: | "It lies over there." Coyote looked, and there was || his blanket lying 190 at the door. It was dirty and wet. | Then he took it and went out. He went into the tent of his wife. | He was told: "Did you eat? Are you satiated?" Coyote said: | "Oh, no! I was not given anything.

- se tInamu'e's. qak.la'pse: "ma kinqa'qa'lqa'qa ne<sub>i</sub> p'e'k'la'k,  
 195 at ma ke'n'upsia'ti'yilmal ko'utsxa. ma hoqaql's<sub>i</sub>ne: 'ma<sub>a</sub>ts  
 kintstna'xa.' at qahis'ine t'tqat! ne'nwam na's a<sub>a</sub>'kik.lu-  
 na'me's. ta'xta kanmi'yit a'<sub>a</sub>'ke laqan'ke. ta'xa at t<sub>i</sub>na-  
 xa'mne. ta'xas at na'lq'la'lhowu'mne. swakalkin'ine  
 200 a<sub>a</sub>'ku'la'k kutsxal'k<sub>i</sub>na'la. huskilhanmu'k<sub>u</sub>ne. is kikqa'a<sub>a</sub>ne  
 ta'xas t'ke'n.'" ta'xas sk'z'n'ku'ts tsxa'kil'k<sub>i</sub>ne. ta'xas no-  
 wu'm'ne. ta'xas q!u'mne'ne. w'Ina'ms naqlamale'itsne  
 sk'z'n'ku'ts. nulpaht't<sub>i</sub>ne a<sub>a</sub>'k.luk.le'et.s. qakiyam's<sub>i</sub>ne: "hú,  
 hú, hú." qake'ine sk'z'n'ku'ts ne<sub>i</sub>s kulpaht'te't k<sub>l</sub>a<sub>a</sub>qakya-  
 m'e's, qake'ine: "hú, hú, hú. kul'twa k.le'a's wa'mat!  
 205 k.lak'se'Inoho'sk lumk.luw:st la'lama'lqalt'le'k k.la'wla." nul-  
 pah'ine sk'z'n'ku'ts ne<sub>i</sub>s k<sub>l</sub>a'qa'ke. n'slikpayaxawa't<sub>i</sub>ne'k-  
 t't<sub>i</sub>ne: "pa'l klan'ke ne<sub>i</sub>s ke'as wa'mat! a'<sub>a</sub>'ke ne<sub>i</sub>s kwist la'la  
 k.la'wla. tsxalqa.ik't!wo pal at qaha'q<sub>l</sub>awo'ktsamna'mne qo  
 ta'xa hak.luna'mke.'" ta'xas ts!na'xa'mne. a<sub>a</sub>'ke sk'z'n'ku'ts  
 210 ts!na'xe. qana'xa'mne. n'asakemu'n'e naso'u<sub>u</sub>k<sup>u</sup>e'n. ta'xas  
 ne<sub>i</sub>s ya'qaha'nqame'ke naso'u<sub>u</sub>k<sup>u</sup>e'n. ina'hak qake'ikala'qa-  
 wu'mne. la'xa'xe sk'z'n'ku'ts. qayaqana'xe qo's yaqanaqa-  
 nak'ske naso'u<sub>u</sub>k<sup>u</sup>e'n u's'me'ks. qa'o'xal'asakenu'n'e qalwi-  
 na'mne ks!sana'q<sub>a</sub>na sk'z'n'ku'ts. ts<sub>z</sub>n ya'kqasts!emqa'qa at  
 215 k!s<sub>i</sub>ni'f'us'mo'ka'nqa'me'k. k<sub>l</sub>a'qa'q<sub>a</sub>na sk'z'n'ku'ts. ta'xas  
 q!a'pe k.laxa'xam. qake'ine nata'nk!: "ta'xas lu'n'u ts!na'-  
 ke'l ne<sub>i</sub> wa'kaq!yule.'tke ya'knts!dk!aku'k<sup>u</sup>i'f hantsxal'nk'f-  
 ne.'" n'ilikt'ine sk'z'n'ku'ts. o'k!u<sub>u</sub>na ne<sub>i</sub>s k!aqa'k<sub>a</sub>na s!aqa-  
 kiya'mne. ta'xas n'owo'k<sub>u</sub>ne naso'u<sub>u</sub>k<sup>u</sup>e'n. ta'xas sk'z'n'ku'ts  
 220 a'<sub>a</sub>'ke n'owo'k<sub>u</sub>ne. ta'xas ts!na'xe naso'u<sub>u</sub>k<sup>u</sup>e'n. ta'xas  
 tsu'k<sub>u</sub>ne. nalk'ne a<sub>a</sub>'kno'q<sup>u</sup>a'a'kops. qao'xanq!o'kup-  
 q!o'ne. tseikat'ine sk'z'n'ku'ts. lo'use a<sub>a</sub>'kno'q<sup>u</sup>a'a'ko'ps.  
 k'a'lk<sub>n</sub>. qalwiyna'mne tsxalqaqal'o'k!e nata'nk! ktsxal-  
 tsu'ko. ta'xas sk'z'n'ku'ts qao'xak'ne ma'aka's la'n'e's,  
 225 a<sub>a</sub>'k<sub>n</sub>qowa.'se's ma'aka's. nutsinqupek'me'k. tseikat'ine  
 ne<sub>i</sub>s ya'qanaqlmale'ike qanaqlma'k.lnq!oku'pse. nula'se  
 ne<sub>i</sub>s ma'aka's. ta'xas qakilaqlmaxoka'a'ne sk'z'n'ku'ts. tse-  
 kat'ine naso'u<sub>u</sub>k<sup>u</sup>e'n nata'nk!. taxta' na's qasna'xe  
 pe'k'la'ks sk'z'n'ku'ts, qo'us n!qana'xe. ta'xas ts!na'xe  
 230 kala'q<sub>a</sub>ni'f qana'xa'mne. n'upxa'ine sk'z'n'ku'ts, pe'k'la'ks  
 ne<sub>i</sub>s pal s!awa'xe pal slakamnqa'a'tse n'upski'qa.dqana'xe  
 ne<sub>i</sub> naso'u<sub>u</sub>k<sup>u</sup>e'n. sk'z'n'ku'ts lao'k!qana'xe. ta'xas matxa'ine  
 tsu'pqa ne<sub>i</sub>s yaqa'nalhanq!oku'pske o'qo'ks. qana'xe sk'z'n-  
 ku'ts. n'u'p<sub>x</sub>ane wa'mat!s n'a's'e. xa'tsn!dwa'n'e. qana'xe  
 235 a'<sub>a</sub>'ke n'u'p<sub>x</sub>ane w:st la'lama'lqa'lt'k'se k.la'wla's, a'<sub>a</sub>'ke n'u'-  
 kte. ta'xas k.lats!na'xa'mne. n'u'p<sub>x</sub>ane sk'z'n'ku'ts at na's  
 laqoqu'aha'nluqpqa'pse t'tqat!s. at lo'use qa'psi'ns. sanmo'f-

I am starving." His wife laughed at him. | She said to him: "You are always like that. || You always disobey me. I told you not | to go 195 in. A man who comes to this town is not given anything to eat. | At a later time, another day, when they do so again, then he may go in. | Then he is given enough to eat. Meat has been brought in | for us to eat. I have boiled it. It is there. || Eat." Then Coyote began to 200 eat. Then | he was satiated and slept. Early Coyote awoke. | He heard a noise. People were saying: "Hu, hu, | hu!" Coyote said when he heard it (the same as) what they said. | He said: "Hu, hu, hu! let me kill two bucks || and red (?) an old grizzly bear with seven young 205 ones." | They heard what Coyote was saying. It was frightful | what he said. "Two bucks and seven | grizzly bears are too heavy. Those will be nine. The people of that town don't carry meat for one another." | Then they started, and Coyote || started, too. They were 210 going along. The chief sat down. Then | behind where the chief was sitting a row of men started. | Coyote got there. He went past the place where | the chief was sitting. Farther ahead he sat down. The people thought: | "Coyote is doing wrong. Only those who are skillful || may sit at the head. Why does Coyote do so?" | Then they all ar- 215 rived. Sun said: "Go on | to the end of this mountain. Those who go quickly shall do it." | Coyote was meant. Because he had done so, therefore they said it. | Then the chief arose, and Coyote also || arose. Then the chief started. | He started a fire. He carried pitch- 220 wood and he started a fire. | They looked at Coyote. He did not carry pitchwood. | They thought Sun would be the only one who would light a fire. | Then Coyote put flicker feathers on his moccasins. || He ran. They looked at him; | and wherever he stepped, a fire started. | 225 The flicker did so. Then Coyote scared them. | Then they looked at Chief Sun. He had not gone far | before Coyote was way over there. Then the deer drivers started || and went along. Coyote was seen 230 coming back already. | He went around in a circle. | The chief had not gone far when Coyote went the same way again. Then a deer was shot | where the fire was, in the circle of fire. Coyote went along, | and saw two bucks. He killed both of them. He went along, || and he 235 saw seven grizzly bears—an old one and young ones. He killed them all | and started back. The men had nothing, and Coyote saw them |



kɛ'n'e ne<sub>is</sub> k!ʔwa. qaaʔuq<sup>u</sup>akɛ'n'e. qakɛ'ine: "a: ɛnlo'ne  
 kɛn'ɛ'wa xma'nɛha'q!woktsa'p<sub>i</sub>ne." qakikɛ'ine: "at qaha'q!<sub>a</sub>  
 240 wo'kktsamha'mne." ta'xas ɛɛɛɛɛɛ'ne. qaaʔuq<sup>u</sup>akɛ'n'e paɛ  
 kqa.ikɛ't!<sub>u</sub>wo's. n'uklu'niɛ'ak<sub>i</sub>me''nte. qakɛ'ine ne<sub>is</sub> k!a-  
 k<sub>i</sub>me''ne't: "a: tsxanata'pkiɛ ka<sub>s</sub> ko'ɛ'a'qa'ki'n na ko'ɛ-  
 wa?" qak.ɛa'pse: "kɛnqalwi'yme,ɛ ke'ɛlo<sub>s</sub> k!ʔwa? na k.ɛa-  
 qahaqa'nqa'ts? at nɛkupxo'ne at tseqapqona'ne at ɛa-  
 245 pak!e'nkin'ine a<sub>a</sub>'ka'wuta'me's." ta'xas skɛ'n'ku'ts nɛkup-  
 xo'ne.<sup>1</sup> tseqapqona'se. ta'xas ɛaapak!ne''nte ne<sub>is</sub> kuwst!a-  
 ɛa's k.ɛa'wɛa'sts ne<sub>is</sub> ke'a's wa'ma'ts. ɛa'utsnqkupeke'me'k.  
 qalwiynamɛ's<sub>i</sub>ne ktsxalɛa'ke'ks skɛ'n'ku'ts paɛ kɛi'ɛyuna'qa'ps  
 k!ʔwa. qanaɛa'mne. paɛ kaɛnoku'pqa skɛ'n'ku'ts n'ɛpski'ɛa-  
 250 qalɛaɛamɛ's<sub>i</sub>ne k.ɛaqaɛa'na'momo'k<sup>u</sup>. k.ɛaɛa'xam lo'nte  
 k.ɛa'ka'ɛxo.<sup>2</sup> qanaql'kx<sub>a</sub>ne; t<sub>i</sub>nmit<sub>i</sub>kɛ'n'e ne<sub>is</sub> a<sub>a</sub>'kɛt.ɛana'me's  
 q!a'pe's lawdqa'pse sa'me'ɛnmuxu'naks ne<sub>is</sub> qa.ikɛ't!<sub>u</sub>wo's.  
 ta'xas a'ke' ɛahaq!maɛoka'a'ne skɛ'n'ku'ts.

Ta'xas tsɛmi'yit ɛae't!qao'xaxa'mne naso'k<sup>u</sup>e'n a<sub>a</sub>'kɛt-  
 255 ɛa'e's. ɛae'k'ine. skɛ'n'ku'ts ɛaqat<sub>i</sub>naɛa'mne at nulpalɛ'ine  
 skɛ'n'ku'ts. paɛ k.ɛa'lo<sub>u</sub> t'ɛqat! ne<sub>is</sub> a<sub>a</sub>'kik.ɛuna'me's; at qo-  
 q<sup>u</sup>a'kqa'ɛɛɛɛɛɛ'ne skɛ'n'ku'ts tɛnamune'nta'ke's. s'ɛon'ine  
 wa'ɛk<sub>u</sub>wa's ma kqo'na'm ma kqah'siɛ. ɛat<sub>i</sub>naɛa'mne skɛ'n-  
 ku'ts tɛnamu'e's. qak.ɛa'pse: "qa'psin kinsilqao'na'm ne<sub>i</sub>  
 260 k!tqao'xal'ke'ɛ?" qake'ine: "a: wa'ɛk<sub>u</sub>wa' ma k<sup>u</sup>qo'na'm  
 ma ko'matsqana'ne'ya'ɛti'." ts!na'xe ne<sub>is</sub> ya'qa'ha'qa-  
 womɛ'ske. t<sub>i</sub>naɛa'mne, qao'saq<sup>u</sup>a'ne. ta'xas k!kinoqoku'ɛs.  
 ta'xas wunikɛ't<sub>i</sub>ne. ktsɛmi'yit, ta'xas ɛana'xamna'mne.

N'u'p<sub>x</sub>a'ne skɛ'n'ku'ts ne<sub>is</sub> yaqaha'nqame'ke qa'hanin'qo-  
 265 ma'ɛse a<sub>a</sub>'kuqlat!se's nawaspa'ɛe's. so'k<sup>u</sup>se. qalwi'yne:  
 "kutsxal'a'yni'ɛ." ta'xas qake'ine skɛ'n'ku'ts: "a: kusɛ'aqa-  
 ta'ɛana'xam. kutsxalqaha'k.ɛe'ts na a<sub>a</sub>'kɛt.ɛa'na'm." ta'xas  
 q!u'mne'ne nata'nk!. n'upxalwiyta'pse nawaspa'ɛe' ne<sub>is</sub>  
 k!qa'ɛwiy ktsxal'a'yni'ɛ. qatsxa'n'e nata'nk!. ta'xas wu-  
 270 nikɛ't<sub>i</sub>ne ktsɛmi'yit, n'u'p<sub>x</sub>a'ne skɛ'n'ku'ts q!u'mne's nawas-  
 pa'ɛe's. nuwo'k<sub>u</sub>ne. ts<sub>u</sub>k<sup>u</sup>a'te ne<sub>is</sub> a<sub>a</sub>'kuqla'nta'me's n'aqsana-  
 kɛ'n'e. ɛana'xamne. ta'xas ts!na'xe. qa'na'xe. ta'xas qal-  
 wi'yne. ta'xas ksd'wde'e'ts. n'itxo'me'k, q!u'mne'ne paɛ  
 ku'k.ɛu'k qahak.ɛe'tsne skɛ'n'ku'ts. naqlmale'itsne. n'u'p<sub>x</sub>a-  
 275 ne a<sub>a</sub>'kɛ'kq!yet.s. n'uk<sub>u</sub>nuxa'mne, n'u'p<sub>x</sub>a'ne paɛ n'ɛ'nse ne<sub>is</sub>  
 a<sub>a</sub>'kɛt.ɛa'ɛe's nata'nk!s. ma kwde'e'ts yaqana'mke. k!a'qa-  
 qa'ps tsuk<sup>u</sup>a'te ne<sub>is</sub> a<sub>a</sub>'kuqla'nta'me's. qake'ine: "a: k!e'k-  
 paya'ɛta'p na a<sub>a</sub>'kuqla'nta'm." ɛaq!ayake'n'e. ɛana'xamne  
 skɛ'n'ku'ts. tsɛme'yit a<sub>a</sub>'ke ɛat<sub>i</sub>naɛa'mne. qahaqowu'mne.  
 280 ta'xas a<sub>a</sub>'ke ɛana'xamna'mne skɛ'n'ku'ts. qake'ine: "a<sub>a</sub>'ke

<sup>1</sup> Or qunamuqlota'ɛɛane.<sup>2</sup> Or k!apak!nzo.

running by. | He had a pile of (game) what he killed. He did not know what to do with it. He said to them: "Evidently you have no game. | You ought to carry some meat home for me." He was told: "We do not || carry meat for one another." Then there was 240 nobody left, and he did not know what to do with it, | with the nine animals. At once he called his manitous. He told those whom he had called: | "Tell me what to do with my game." | They said to him: "You think that they, those who went by, killed nothing. | They blow on it and it becomes small. || Then they put it into their belts." 245 Then Coyote. | blew on it, and (the game) became small. Then he put on | the seven bears and the two bucks. He ran back quickly. | They thought Coyote would not come home before night, because he had much game. | They went along, but Coyote was able to run fast. || They were not home yet before he passed them. He got home. He 250 pulled off | what he carried on his belt. He kicked it into the tent, and | it was all big again, and the nine animals were piled up there. | Then Coyote scared them again. |

In the evening they assembled again in the chief's || tent and ate 255 again. Coyote did not go in. They heard | Coyote. There were no other men in the town. | Somewhere Coyote made a noise where the women were. Coyote was afraid; | for when he had gone there the day before, he was not given anything to eat. Coyote entered | his wife's tent, and she said to him: "Why don't you go there || where 260 they are assembled to eat?" He said: "Oh, yesterday I went there, | and they made fun of me." He went to the place where they were assembled. | He went in and staid there. Then they were smoking. | After a long time, in the evening, they went out again. |

Where he was sitting, Coyote saw a skin-drying || frame (?) belong- 265 ing to his father-in-law. It was pretty. He thought: | "I'll steal it." Then Coyote said: "I can not go out; | I'll sleep here in this house." Then | the Sun was asleep. His father-in-law knew | what he was thinking about, that he was going to steal it. The Sun did not speak. Then, || after a while, in the evening Coyote saw that his 270 father-in-law was asleep. | He arose and took the drying frame and put it under his blanket. | He went out again, started, and went along. | He thought he was far away, and he lay down and went to sleep. | Being tired, Coyote slept there. He woke up and heard || people talking. He arose, and he saw that it was | the tent of the 275 Sun. He had gone far, but this happened because he | had taken the drying frame. He said: "Ah! | I long for this drying frame." He hung it up. Then | Coyote went out. In the evening he came in again. They were assembled there. || Then all went out again. 280

- kutslaqa'ha'k.le'ts." n'itxo'ume'k. n'u'p<sub>x</sub>ane' ta'xas kq!u'mne's  
 nata'nk!s. qawunek't.se: ktslmi'yit ta'xas latsuk<sup>u</sup>'a'te. ne<sub>is</sub>  
 a<sub>a</sub>'kuqla'nta'me's. n'anaxa'mne: ts!na'xe: qalwi'yne: "ta'xas  
 285 dqa'hak hulqa'na'm." ta'xas ts!na'xe: qa'na'xe' at nanlukp-  
 qa'ane: ta'xas silkanmey'et.se: qalwi'yne: "ta'xas ksdwu-  
 le'et.s." n'etxo'ume'k. pa! ko'k.lo<sub>u</sub>k. ta'xas n'u'k!ni!q!akpa'ki-  
 tile'itsne: qahak.le'et'si:ne: na'q!noka'na'xwat'ine: nu'ku-  
 nuxa'mne; pa! n'et'ne: ne<sub>is</sub> ma ya<sub>a</sub>'qakxa'mke: ts<sub>u</sub>k<sup>u</sup>'a'te: ne<sub>is</sub>  
 a<sub>a</sub>'kuqla'nta'me's. qake'ine: "a: k!a'qala'te<sub>ik</sub>'n'a'p?" laq!aya-  
 290 k'ne: qak.la'pse' nawaspa'Ye's nata'nk!s: "qa'psin kinsla-  
 t'qana? k<sub>n</sub>qa'fwiy k<sub>n</sub>tsxa'ana'xa'm' n'et'ne: ka'k'et.la. na h<sub>n</sub>-  
 ts!na'm na a'qla ka'k'et.la at<sub>n</sub>laqa'haki'itxo'ume'k; h<sub>n</sub>qa'f-  
 wiy ktsxa'Y<sub>n</sub> a<sub>a</sub>'kuqla'ntine's, ta'xas ts<sub>u</sub>k<sup>u</sup>'a'te' n' k<sub>n</sub>ts!  
 na'n'. ma<sub>2</sub>ts h<sub>n</sub>tsxa'f'to<sub>sa</sub>'qa'ane' tsdme'yit. y<sub>z</sub>'s<sub>n</sub>wun'me-  
 295 y<sub>z</sub>'tke' tsdme'yitna'mu. h<sub>n</sub>ts lupsla't<sub>iy</sub>ilqqa'atse: kanmi'yit  
 ma<sub>2</sub>ts h<sub>n</sub>ts!etxo'ume'k. y<sub>z</sub>'s<sub>n</sub>wun'miy'tke' yu'k<sup>u</sup>cytna'm'u.  
 ma<sub>2</sub>ts h<sub>n</sub>ts!to<sub>sa</sub>'qa'ane' a<sub>a</sub>'ke' latsilmi'yit; a<sub>a</sub>'ke' h<sub>n</sub>ts!la-  
 kanmok<sub>u</sub>nat'et'ine' kanmi'yit. qaha'fi'n kiyu'kiyit, ta'xas  
 h<sub>n</sub>ts!sak<sub>a</sub>nu'n'e: h<sub>n</sub>qa'fwiy h<sub>n</sub>q!u'mne' so'ku<sub>n</sub>ne: ta'xas  
 300 h<sub>n</sub>ts!ana'xa'mne' ka'ki'et.la. ta'xas hutslaqa'tsuk<sup>u</sup>'a'te."  
 Ta'xas. husdq!a'pqa'iq!a'nuxwa'te.

## 57. COYOTE AND GRIZZLY BEAR

- Qa.na'xe: sk'et'ku'ts. qaq!a'yumena'se: yuxa'xe: n'u'p<sub>x</sub>ane  
 k.la'wla's sawtsqap<sub>x</sub>na'kse: qalwi'yne: sk'et'ku'ts: "hulk.l<sub>n</sub>-  
 qlo'ymo:" qak'ine: "k.lawla, k!a'ntsu." laa'ntsuxaxa'mne:  
 nulpa'ine: sk'et'ku'ts: sdtsxa'se: k.la'wla sd'ata'pse: sa'nil'a-  
 5 ta'pse: qalwi'yne: k.la'wla: "pa! a<sub>a</sub>'ke' k<sub>n</sub>tsxa'f'aa'ke:"  
 qaqana'wtsk'et'kine: k.la'wla. wunik<sub>t</sub>.se: latse,ka'te: sk'et'-  
 ku'ts k.la'wlas. qak'ine: "k.la'wla kko'lwiy'yat!" ta'xas  
 n'u'p<sub>x</sub>ane: k.la'wla na's a<sub>a</sub>'kuq!yome'nas qa'kilhaqank.la'pse:  
 sk'et'ku'ts. ta'xas n'e'ktse'k, nak.latsulwitsk'ine: sk'et'ku'ts.  
 10 qawunik'et'et'ne: sk'et'ku'ts lala'n'yunawitsk'ine: k.la'wla's. qa-  
 k'ine: "k.la'wla, ktsaqilna'na." sk'et'ku'ts laa'ntsuxaxa'mne:  
 ta'xas nuts<sub>n</sub>qkupek'et'ne'k k.la'wla: mitiya'xane: sk'et'ku'ts.  
 qawunik'et'et'ne: lala'n'yunawitsk'ine: ka's x<sub>a</sub>ma ts!a'qa'ki'f  
 k.la'wla's. qake'ine: sk'et'ku'ts: "k.la'wla —," qaq!ma'filq!  
 15 anlo'ku<sub>n</sub>ne: n'u'p<sub>x</sub>ane: p'et'k!a'ks pa! sdyuwa'kemi'tiyaxna'pse:  
 k.la'wla's sk'et'ku'ts. no:sano'xo<sub>n</sub>na'ane: sk'et'ku'ts. miti-  
 ya'xanaps k.la'wla's. qake'ine: sk'et'ku'ts: "qa'xatsqano'xone-  
 k'et'ne'k qa'psin ktspulwina'atam." ta'xas matka'ane: sk'et'ku'ts.  
 qana'xe: sk'et'ku'ts. laloq'adqa'atse: lalaxa'nxo'ume' k.la'wla's.  
 20 qana'xe: k.la'wla ne<sub>is</sub> a<sub>a</sub>'k.lk's'et'se: sk'et'ku'ts. nulpa'ine: na-  
 ku'wa'se'kna'kse: sk'et'ku'ts. pa! s'afaxa'nxonap'se: qalwi'y-



Coyote said: | "I'll sleep here again." He lay down. Then he knew that Sun was asleep. | It was not long before it was night. Then he took the | drying frame. He went out and started. He thought: | "Let me go far away." Then he started. He went along. || He ran. Then in the morning he thought | that he was far away. He lay down. He was tired. Then at once he fell asleep. | He continued to sleep. Then he was awakened by the noise of talking. | He arose, and there he was where he had started from. He took the | drying frame. He said: "What is he trying to do with me?" and hung it up. || His father-in-law, Sun, said to him: "Why are you | doing that? Do you want to go out of this my tent? | If you start here from the inside of my tent, when you lie down there, and if you | think this will be your clothing, then take it and go. | Don't stop at night. Keep on walking || a whole day and a whole night, until morning. | Do not lie down the whole day and the whole night. | Don't stop anywhere until the next night. | Then walk through that night until the morning. Just at noon | you may sit down, if you think that you will sleep. Then it will be good. || You will be out of my tent. Then I shall not take it back." |

Now I have told you all. |

#### 57. COYOTE AND GRIZZLY BEAR

Coyote went along. There was a hill. He went up, and saw | Grizzly Bear eating there. Coyote thought: "I'll play with him." | He said to him: "Grizzly Bear, Short Tail!" | He hid behind (the hill). Grizzly Bear heard Coyote talking, calling him bad names. || Grizzly Bear thought: "You are sure to say that again." | Grizzly Bear did not look. After a while Coyote looked again | at Grizzly Bear. He said to him: "Grizzly Bear, Left-handed One!" Then | Grizzly Bear knew that Coyote was on the hill calling him. | He pretended to eat again. He was looking without letting Coyote see it. || It was not long before Coyote looked over the hill at Grizzly Bear. | He said to him: "Grizzly Bear, Small Eyes!" Coyote hid again. | Then Grizzly Bear ran. He pursued Coyote. | It was not long before he looked over the hill again to say something | to Grizzly Bear. Coyote said: "Grizzly Bear"— He stopped quickly in his speech. || Coyote saw that Grizzly Bear was already coming right up to him. | Then Coyote began to run away. | He was pursued by Grizzly Bear. Coyote said: "Things that want to catch each other | do not run fast together." Then Coyote left him behind. | Coyote was going along. He turned in a circle and got up to Grizzly Bear from behind. || Grizzly Bear was going along in the tracks of Coyote. Coyote heard him | panting. He was getting near him. | He thought

- ne' ktsʰaʎts/ʎne' a'k<sub>u</sub>wiya'tle's. lo'naqu'mlasxu'ne' skz'n-  
ku'ts ne<sub>is</sub> kuku't'e's. luq<sup>u</sup>anz'n'me' te<sub>i</sub>ʰalit/t<sub>i</sub>ne' k.la'wla.  
qayaqana'xe' skz'n'ku'ts. qana'xe' k.la'wla. a'a'ke' laqa'qa-  
25 na'a'ne' skz'n'ku'ts. qalwi'yne' k.la'wla: "ta'xas kutsts/ʎne' n  
skz'n'ku'ts. kuts!t!x<sub>a</sub>." lats! ne<sub>is</sub> lunk!le'e'ts lūnaqu'mlas-  
xu'n'e' skz'n'ku'ts k.la'wla lats! ne<sub>is</sub> a'a'kuya'tle's luq<sup>u</sup>anz'n-  
me'te'ʰalit/t<sub>i</sub>ne'. a'a'ke' laqa'wok<sup>u</sup>'n'e'. qana'xe' k.la'wla  
qawule./t.se'. n'u'p<sub>x</sub>a'ne' skz'n'ku'ts. s'na'se' pa'l sluk.lu'kse'.  
30 laxa'nxo'ne'. ta'xas ya'kaqa'lwtske'k'inc'k skz'n'ku'tsts la-  
wafuna'kle's. swtsnu'kse'. qalwi'yne' skz'n'ku'ts: "ta'xas  
ktsʰaʎt'!t!x<sub>a</sub>na'p k.la'wla." qana'akamnuta'pse' ne<sub>is</sub> a'a'kw'z-  
ts<sub>no</sub>ks. ta'xas tsʰaʎts'nk<sub>i</sub>na'pse' k.la'wla's. ta'xas n'a'mil-  
q'luna'ki'n'e' skz'n'ku'ts. qana'xu'n'e' skz'n'ku'ts' qakqa'a'ne'  
35 wunik't.se'. qalwi'yne': "qa'psins kslqa./t!x<sub>a</sub>na'p k.la'wla?"  
na'l<sub>x</sub>unenala'pse' qap'sins a'a'ke'i'e's. tse'ka'te'. n'u'p<sub>x</sub>a'ne' pa'l  
sdqana'ke' swtse'i'ne' a'a'ku'qle./se's n'ise'ks. tse'ka'te' k.la'wla's.  
pa'l na's swsq'a'pse' a'a'k.l'kle's. nu'k<sub>u</sub>n'nmuqkupno'xunka'me'k.  
mitiya'x<sub>a</sub>ne'. qakz'ine' ne<sub>is</sub> a'tiya'xqak'kske' n'ise'ks. qake'ine'  
40 skz'n'ku'ts: "fff."<sup>1</sup> ta'xas n'u'p<sub>x</sub>a'ne' skz'n'ku'ts pa'its oni-  
la'pse'. ta'xas mitiya'x<sub>a</sub>ne'. ta'xas k.la'wla ne<sub>is</sub> ma skilyaqaqa-  
na'pske' skz'n'ku'ts. ta'xas a'a'ke' qa'qna'a'ne' ya'kaqa'l<sub>u</sub>wts-  
k'laka'a'me'k k.la'wla. s'nmitu'kse'. nulu'q<sub>u</sub>ne' n'akaha'ne'.  
skz'n'ku'ts nao'k!e's a'a'ku'qle's. n'asnalho'lu'qske' k.la'wla's.  
45 qanaqku'pla't<sub>i</sub>mu'n'e' maqku'pkpo'kx<sub>u</sub>mu'n'e' lats!nao'k!e's,  
a'a'ke' n'akaha'ne'; a'a'ke' maqku'pkpo'kx<sub>u</sub>mu'n'e'. qaoxa'al-  
qana'k<sub>u</sub>ne' k.la'wla. n'zsa'k<sub>a</sub>nu'n'e' skz'n'ku'ts. k!u'pa'q k.la'wla  
laqana'witsk'k<sub>i</sub>ne'. skz'n'ku'ts sla:t<sub>a</sub>naqana'kse'. qake'ine'  
skz'n'ku'ts: "k.la'wla, ma kants!t!x<sub>a</sub>na'p k.luk!l<sub>a</sub>'le'iqakya'me's  
50 k.la'wla n'z't<sub>x</sub>a'ne' skz'n'ku'ts." k.la'wla qatsxa'n'e' sd'-  
on'f<sub>i</sub>ne'. tsemak!k'kse' at qa'it!x<sub>a</sub>naps'sne' k.la'wla's,  
a'a'ke' pa'l ksilqsamunala'pse's swu'ze's n'ise'ks. ta'xa's.  
Husdq!a'pka'lq!anuxwa'te'.

## 58. COYOTE AND FOX

Ho'yas, hutsʰalhaqaq!anuxwa'te' swu't<sub>i</sub>mu - skz'n'ku'tsts'  
na'a'k!e'yu yaqaqana'a'ke' ne<sub>is</sub> p'k!a'ks.

## (a) YOUNG COYOTE AND YOUNG FOX STEAL THE HOOP

- Qa'nt.la'a'ne' swu't<sub>i</sub>mo. naqa'fte' n<sub>t</sub>sta'hals, a'a'ke' naqa'fte'  
n<sub>t</sub>sta'hals. skz'n'ku'ts tsɬme'y<sub>t</sub>s at n'ananu'te'. qakz'ine':  
5 "tsk'le'n' nöp'k!a." ta'xas skz'n'ku'tsna'na tsɬme'y<sub>t</sub>s at  
n'anaxa'mne'. at qa'um'nenam'sne' latka'xa'm. ta'xas  
n'u'p<sub>x</sub>a q!u'mne's swu'e's na'a'k!e'yu, ta'xas at qakz'ine'  
xale'e's: "ts!nal'tsk'le'n' nöp'k!a." ta'xas na'a'k!e'yuna'na at

he would catch up with him on the right side. Then Coyote jumped along his side. | Then he jumped around on the left side of Grizzly Bear. | Coyote went past. Grizzly Bear was going along, and || Coyote did the same again. Grizzly Bear thought: "Now I'll catch | Coyote. I'll bite him." Then Coyote jumped along on the other side. | Then Grizzly Bear turned to the right side quickly | to catch him, but again he could not catch him. Grizzly Bear went along | a short distance, and saw Coyote. He was going along tired. || He overtook him. Then Coyote was looking from one side to the other. | His tongue was lolling. There was a big stone. Coyote thought: "Now | Grizzly Bear will bite me." He chased him around that stone. | Then Grizzly Bear was about to catch him, and | Coyote was out of breath. Coyote fell down there. He lay there || for a time, and thought: "Why doesn't Grizzly Bear bite me?" | Then he felt something on his hands. He looked at it, and saw | that he had his hands in the horns of a buffalo bull. He looked at the Grizzly Bear. | He was standing by his feet. (Coyote) stood up quickly | and ran after him. He spoke to him in the way a bull bellows, and Coyote said: || "Fff!" Then Coyote knew that (Grizzly Bear) was afraid of him. | He pursued him. The way Grizzly Bear had done, that way | Coyote did to him. He also did the same. | Grizzly Bear looked from side to side over his shoulders. There was a river. He started to swim. Coyote put out | one of his hands with the horn where Grizzly Bear was swimming ahead. || He hit him with it. He hit his backside, and he put out the other one | and with it also he hit his backside. | Grizzly Bear swam across there. Coyote sat down. When Grizzly Bear was across, | he looked back. Coyote was sitting down. Coyote said: | "Grizzly Bear, you were going to bite me. || It should be once that that Grizzly Bear bit Coyote." Grizzly Bear did not speak. He was afraid. | It is true, Coyote was never bitten by Grizzly Bear, and | he was helped by his friend Buffalo Bull. Enough. |

It is finished. |

#### 58. COYOTE AND FOX

Well, I'll tell you about the friends, Coyote and | Fox—what they did long ago. |

#### (a) YOUNG COYOTE AND YOUNG FOX STEAL THE HOOP

There were the friends. The one had a young son, and the other one also had a young son. | Coyote sent out his son in the evening, and said to him: || "Look for manitou power." Then Young Coyote went out at night. | The people were not yet asleep when he came back into the tent. When | Fox knew that his friend was asleep, he told | his son to go and look for manitou power. Then Young



n'anaḡa'mne. y:snwunmiy:t.ske ts:łmi'y:tna'm'o's. to'x<sup>u</sup>a  
 10 at kanmiy:t.se łatkaḡa'm. ta'ḡas sk'n'ku'ts nokunu'ḡa at  
 tse<sub>1</sub>ka'te swu''e's at sła'tke:k:sl'e'łtsma'łse ḡale.'se's. ta'ḡas  
 wune'k:t.se kqa'qana na'qsa's nata'nk:łs.

Qake'ine sk'n'ku'ts: "ta'ḡas hun'u'pḡane nak:sqlđḡuna'pse  
 nöp:k'la's kanḡa'le." ta'ḡas łaya'ḡa kk.łnq'loymu'le's. nulpał-  
 15 nit'tine ksakil'ne's ke'iso'ks kk.łnq'loymu'le's. ta'ḡas sd'-  
 aqak'ine swu''e's na'ak'e<sub>1</sub>yu's. ta'ḡa's namat'ktse ḡale.'e's  
 sk'n'ku'ts nöp:k'la'e's, n'łnse nöp:k'la'e's qasqłmamu'xo's  
 a''ke' h'k'lo'ks. na'ak'le<sub>1</sub>yu namat'ktse ḡale.'e's k<sub>u</sub>włdmu'xo's.

Ta'ḡas tsłna'ḡe. qa'na'ḡe. naqsanmi'yit.s ke'łkqa'ts ta'ḡas  
 20 łaxa'ḡe ne<sub>1</sub>s a'k:k.łuna'me's. qahotsa'ḡe n'dqa'ak:su'usa'qa'a-  
 ne. ta'ḡas kanmi'yit.s k!unanu'qka's, ta'ḡas nulpałne't'tine  
 tsxanam'sine a'k:k.łuna'me's. qakiyam'sine: "ta'ḡas k.łn-  
 q!o'yki'ł, ma ka'qa k:nk.łnq'loymu'ke'ł." ta'ḡas n'u'pḡane ne<sub>1</sub>s  
 a'kik.łuna'me's n'anaḡa'mnam'sine. q!a'pe's t'łtqa'tłsts  
 25 pa'łke<sub>1</sub>sts łka'm'u's. qao'ḡaxam'sine qo<sub>u</sub>s łłqa'ha'ks qa<sub>a</sub>nt.łana-  
 nam'sine. nakałkinł'sine. ta'ḡas n'oqoḡa'łk:nł'sine a'k:k.łu-  
 na'me's. ta'ḡas naqts!ł'uk<sup>u</sup>aneyam'sine. n'u'pḡane. ta'ḡas  
 tsłnaqayt.ł'sine. n'u'pḡane. so<sub>u</sub>k'k.łe't'kse ne<sub>1</sub>s yaqa'naqay<sub>1</sub>-  
 qa'pske. ta'ḡas mte'ḡal'sine. łaxa'nxo'le's at qa'na'łłkḡa-  
 30 ł'sine. at so<sub>u</sub>k:k.łit'kse. mte<sub>1</sub>ḡa'le's tsn ya'kkaln'uku'pqa-  
 ntsta'halni'nte'k. at n'snıłaxanxo'ne. suk'łnu'k!yokłaka-  
 te'ise. ta'ḡas k<sub>u</sub>walkuwa'yi'ts qa<sub>a</sub>qa'sk:nł'sine. łatsłna'łk:nł'-  
 sine qo<sub>u</sub>s k!łqa'nt.łana'me's. ta'ḡas ktsłmi'yits n'opskılqats-  
 ma'k!łtsdme'y:t.se qake'ine sk'n'ku'tsna'na: "ta'ḡas hułts!-  
 35 naxa'ła kułtsuk<sup>u</sup>ata'ła." qak.ła'pse swu''e's: "ma<sub>a</sub>ts pał k!up-  
 ski'łqaq!u'mne'nam, hułs!upḡana'lat'ine." qawunek't.se qak-  
 e'ine sk'n'ku'tsna'na: "ta'ḡas hułts!naxa'ła kułtsuk<sup>u</sup>ata'ła."  
 a''ke' łaqak.ła'pse swu''e's: "huq<sup>u</sup>ake'ine ma<sub>a</sub>ts ka<sub>a</sub>s ksłq!u'-  
 mne' aqłsma'k:nk!." ta'ḡas qao'saqa'ane. ta'ḡas k<sub>u</sub>wun'ke't.s  
 40 ta'ḡas n'u'pḡane na'ak'e<sub>1</sub>yuna'na ta'ḡas k.łalıt.łuk.łe'et.s q!a'pe's  
 k.łq!u'mne'na'me's. qakil'ine sk'n'ku'tsna'na: "ta'ḡas hułts!ł-  
 naxa'ła." n'upḡal'sine sk'n'ku'tsna'na pał sk:k.łe'łtsne. nu-  
 ła'se ne<sub>1</sub>s at k<sub>u</sub>wa'sł'a'wam n'ł'ts!ke'ł nöp:k'la's. s!aqaqapse  
 k<sub>u</sub>w'łe'ts. qakil'ine: "ma<sub>a</sub>ts q!u'mne'n'. ta'ḡas hułqo'naxa'-  
 45 ła." ta'ḡas q!a'pe' q!u'mne'ne' aqłsma'k:ne'k! ta'ḡas tsłna-  
 a'ḡe. łaxa'ḡe qo<sub>u</sub>s k!đqa'nit.łana'ms. tınaḡa'mne. n'u'pḡane  
 mika ktsłmi'y:t.s qa.atsqa'pse o'k!q<sub>u</sub>na ksu'k'łnu'k!yukłak-  
 a'te ne<sub>1</sub> kk.łnq!o'ymuł. n'u'pḡane ne<sub>1</sub>s a'k!a'łaxwu'e'ts pał  
 slyakłe'łtse tđna'muk:sta'ke's. ḡa'tsni'łhake'łk'nse po'po's  
 50 yake'ay tsḡalq!a'kpa'ki'tḡumuna'pse ne<sub>1</sub>s po'po's tđna'mu's.  
 natsqł<sub>a</sub>na'ane. qao'ḡa'ḡe ne<sub>1</sub>s yaqa'haq!a'ha'nske. tsuk<sup>u</sup>a'te  
 q!a'qane a'kuqło'kwats!se's. ta'ḡas nao'k!e' nuk!e'n'-  
 w:tsk'ne' łaq!anxo'na'łs. ta'ḡas sdqawo<sub>u</sub>o.'se ne<sub>1</sub>s a'k!a-

Fox | went out. He staid out the whole night. || When it was almost 10  
 morning, he came back into the tent. Then Coyote arose and |  
 looked at his friend. He was sleeping with his son. | They did so a  
 long time for several months. |

Then Coyote said: "I can tell by his eyes that my son has | mani-  
 tou power. Now let him go and get the toy." He had heard || that 15  
 some one had a good toy. Therefore | he said so to his friend Fox.  
 Coyote had given to his son | his own manitou power, and his mani-  
 tou power was Moonlight-just-touching-the-Ground. | Fox gave his  
 to his son. (It was) Darkness-of-Night. |

Then they started. They went along. After they had gone along  
 for several days, || they came to a town. They arrived there, and 20  
 they staid at a distance. | The following afternoon they heard | the  
 people talking. They said: "Now | play with your toy." Then they  
 saw | the people coming out—all the men, || women, and children. 25  
 They all went there a little distance from their tents. | They brought  
 it out. Then they carried it into the camp. | Then they began to  
 shout. They saw how | they began to roll it about. They heard  
 (saw) that the thing they were rolling about had a nice sound. |  
 Then they went for it. They caught up with it and kicked it. || It 30  
 made a good sound. They ran for it. Only youths who were very  
 fast could catch up with it. | It was pretty and bright. | Some time  
 in the evening they stopped. They took it back | to the farthest  
 tent. At night before it was very dark | Young Coyote said: "Now  
 let us go || and let us take it!" His friend said to him: "No, | they 35  
 are not yet asleep, they will see us." It was not long before | Young  
 Coyote said: "Now let us go! Let us get it!" | The friend said  
 again: "I said no, the people are not asleep yet." | Then they staid  
 there. After some time || Young Fox knew that it was quiet. All | 40  
 were asleep. Young Coyote was told: "Now let us go!" | Then it  
 was seen that Young Coyote was asleep. | This happened because  
 he returned early when he was looking for manitou power. There-  
 fore | he slept soundly. He was told: "Don't sleep! Let us go  
 there!" || Then all the people were asleep. Then | they started. 45  
 They got there to the farthest tent. They entered; and they saw |  
 that, although it was dark, it was easily seen, because the toy  
 looked bright. | They saw two old people asleep in the doorway. |  
 Each held a hammer. || They were to knock down with the hammer 50  
 whoever came to steal it. | They went in secretly. (The one) went to  
 the place where it was hanging, | took hold of it, and cut the string  
 with which it was hung up. The other one | held the door open.

- laḡwi'e'ts ne<sub>1</sub>s ts<sub>1</sub>wu'xo'sts ḡ<sub>a</sub>ma n'č'skik.let'kse'. ta'ḡas  
 55 laan'aḡa'mne' qo<sub>u</sub>s a:n'dqa'ha'ks. wu'q!maḡo'ne' na'q!ma-  
 kik.let'kse'. ne<sub>1</sub> tđnamuk'č'ste'k n'o'k'ink'č'sinm'te'k ne<sub>1</sub>s  
 kak.le'e'ts. tse<sub>1</sub>ka'te' ne<sub>1</sub>s a<sub>a</sub>'k!a'Imo'ks pa'lo'ne' ne<sub>1</sub> kk.ln-  
 q!oymo'ł. qal'at'łne' a<sub>a</sub>'k!a'Imo'k. qakila'mne' tđna'm'u:  
 "pa'lo'ne' a<sub>a</sub>'k!a'Imok. pa' n'ayna'mne'." ta'ḡas n'anaks-  
 60 ḡa'mne'. qake'ne': "n'ayna'mne', n'ayna'mne' a<sub>a</sub>'k!a'Imo-  
 k." w'łke'ne' ne<sub>1</sub>s ke'itsḡa. ta'ḡas ne<sub>1</sub> a<sub>a</sub>'k'k.lu'na'm  
 qakiya'mne': "yoq'ake'ke' tđnam'uk'č'ste'k." n'anaxa'm-  
 na'mne'. qakil'łne': "ka<sub>a</sub>s k!a'qa'nalk'n'e'ł." ne<sub>1</sub>s qanank!o-  
 n'łne'. qake'ne': "ne<sub>1</sub>s qa'ke'łhaq!make'k.let'le'k." ta'ḡas  
 65 wanaqna'łne' swo'tımo'. qanaḡa'mne' n'u'pḡal ne<sub>1</sub>s na'mke'.  
 qak.la'pse' swu''es sk'č'n'ku'tsna'na: "ma kamat'č'ktse's  
 t'čtu'ne's qa'psins. čtk'ne'n'." ta'ḡas sk'č'n'ku'tsna'na naqte'ıte'  
 qasq!mamu'xo's. n'čsq'aḡame't'łne'. qawunek't.se'ts lakanmi-  
 y't.se'. qak.la'pse': "a'ke' ma kamat'č'ktse's laa'k!la'ks'."  
 70 a'ke' la<sub>a</sub>aqte'ıte' n'č'nse' h'k!o'ks. qa.atsqa'ne' swo'tımu.  
 ta'ḡas tsḡaltsnkı'n'łne'. qak.la'pse' swu''es sk'č'n'ku'tsna'na.  
 "ta'ḡas ts!kak'ne'n' čn kina'łke'n." ta'ḡas ts<sub>u</sub>k'ua'te' na'a'k!e<sub>y</sub>u-  
 na'na ne<sub>1</sub>s a<sub>a</sub>'k!a'Imo'ks. ta'ḡas na'a'k!e<sub>y</sub>una'na naqte'ıte'  
 k<sub>u</sub>wđmu'xo's. ta'ḡas n'čsq'aḡamet'łne'. nulpaln'łne'. qa.atski'k-  
 75 notḡon'le'k. qakiya'mne': "łun'č!le'et.s sk'č'knotḡon'le'k."  
 qanaḡa'mne'. ta'ḡas laḡa'nḡo'ne' sk'č'n'ku'tsna'na. tsčnkı-  
 n'łne'. n'čsq'aḡamit'łne' na'a'k!e<sub>y</sub>una'na. n'o'la'se' ne<sub>1</sub>s kta-  
 mu'xo's. qakilamna'mne': "ma<sub>a</sub>ts up'łki'ł. tsḡal'i'n'e' kčnk-  
 80 k'ne' a<sub>a</sub>'ka'Imo'ks. sk'č'n'ku'tsna'na ts<sub>u</sub>k'ua't'łne'. n'čtuk!-  
 sa'łne' sk'č'n'ku'tsna'na. ta'ḡas laq!u'mne'na'mne'. łats!na'ḡe'  
 na'a'k!e<sub>y</sub>una'na. qa'na'ḡe'. kanmiy't.se' n'u'pḡane' ma  
 ktsčnk'ne's swu''es. ma kulpaln'te't ma kqak'łamna'me's  
 ma<sub>a</sub>ts k.lup'le's. ta'ḡas laqa'na'ḡe' tsđmiy't.se'. to'ḡuats  
 85 kanmiy't.se' ta'ḡas to'ḡuats laḡa'na'ḡe' a<sub>a</sub>'kit.la'e's. ta'ḡas  
 laqa'yte' ne<sub>1</sub>s a<sub>a</sub>'ka'Imo'ks. sukk'č.k.let'kse'. ta'ḡas n'u'pḡane'  
 ktsulpa'łnaps alakı'n'k!e's. ta'ḡas nawasḡo'ne'k. qake'ne':



sk'č'n'ku'ts, sk'č'n'ku'ts nu- pč- le'ł- ne' ḡa-ł e'- ne's.

sk'č'n'ku'ts qake'ne': "hi'yá' kanxa'le'" a'ke. qake'ne:

90

na'a'k!e<sub>y</sub>, na'a'k!e<sub>y</sub> nup'le'łne' ḡale'ne's.<sup>1</sup>

qake'ne. sk'č'n'ku'ts: "tse<sub>1</sub>ka'te'n' ne<sub>1</sub>s at ke'nqa'k<sub>ı</sub>yukpu'k-  
 tse't ḡale'ne's. sd'up'č'łne'." a'ke' laqake'ne' na'a'k!e<sub>y</sub>-  
 na'na:

sk'č'n'ku'ts, sk'č'n'ku'ts nup'le'łne' ḡale'ne's.<sup>1</sup>



Then it did not touch the doorway. | If it had touched it, it would have given a loud sound. Then || they went out. There far off they 55 just touched it a little, | and it gave a slight sound. The old couple at once got up quickly | when it sounded. They looked for the hoop, but the toy had disappeared. | The toy was called "hoop." The old woman said: | "The hoop is gone. Some one stole it." Then || both of them went out, and said: "Some one has stolen the hoop, 60 some one has stolen the hoop!" | They shouted their words. Then the people in the town | said to one another: "Listen to what the old couple are saying!" They went out. | They were asked: "Which way has it been taken?" It was pointed out to them. | They said: "There was a little sound of it in that direction." Then || the friends 65 were pursued. The people went out. They saw them going. | Then Young Coyote was told by his friend: "Your father gave you | something, use it." Then Young Coyote untied | Moonlight-just-touching-the-Ground, and their tracks were lost. It was not long before | it was daylight again. He said: "He gave you something, too." The other one || then untied his moonlight. The friends were not 70 visible. | When they were about to be caught, Young Coyote was told by his friend: | "Give me what you are carrying." Then Young Fox took | the hoop. Then Young Fox untied | Darkness-of-Night. Then he was lost (to his pursuers). They heard only a rattling noise. || They said to one another: "The other way is a rattling noise." | 75 They went that way and overtook Young Coyote. | He was caught. Young Fox was lost because he had the | Darkness-of-Night. The people spoke to one another. "Don't kill him! He shall be your | toy." Then Young Fox went back, carrying || the hoop. Young 80 Coyote was captured. | Young Coyote was tied up. Then they slept again. Young Fox started back | and went along. In the morning he knew | that his friend had been taken. He heard them talking together and saying | not to kill him. Then he went along at night. When it was almost || morning, he almost arrived at his 85 tent. Then | he began to roll the hoop. It made a good sound. Then he knew | that his parents would hear it. He sang, and said: |

"Coyote, Coyote, your child has been killed!" |

Coyote said: "Hiya', my son!" Then he said: ||

"Fox, Fox, your child has been killed!" |

90

Coyote said: "See! You didn't send your son to get manitou power, | and now he has been killed." Young Fox said | again: |

"Coyote, Coyote, your child has been killed!" ||

- 95 qake'ine sk'n'ku'ts: "hyá', kanxalna'na." qake'ine na'ak!e.yu:  
 "qa'psin k'nse'itsxa sk'n'ku'ts? ma<sub>a</sub>ts he'itsxan'. ta'xta' la-  
 wa'xa'm hutsxa'f'upx<sub>a</sub>nal<sub>a</sub>ne' qa'la n'z'sni'f'up'f'es xale'e's."  
 ta'xas sk'n'ku'ts laqatsxa'ne. tsnanqa'me'k. ta'xas nulpa'ine  
 swu'timo sk'n'ku'ts a'kik.fite.ye'ze's a'k!a'imo'ks. suk<sub>u</sub>nik'  
 100 te'nalap'se. a'ke' to'x<sub>u</sub>a at lae'la'ne' nulpaln'te't kqakiya'm-  
 ne's klup'f'es xale'e's. ta'xas aqa't!a'ks laqaskakik.fet'le'k  
 a'k!a'imo'k. qakil'f'ne' sk'n'ku'ts: "ok!nk'ne' n' laqlan-  
 xo'nal'" ta'xas sk'n'ku'ts nowu'k<sub>u</sub>ne'. n'uk!e'nk'ne',  
 la.sak<sub>i</sub>nu'ne'. ta'xas waqa'yne' a'k!a'imo'k. tkaqa'yne'  
 105 ne<sub>i</sub>s a'k<sub>t</sub>.lana'me's. qawa'kaqa'yne'. sla:tkikqa'ne' na'ak!e.yu.  
 qawanxa'mne' ne<sub>i</sub>s kulpaln'te't kawaxomeya'me's. qaoxa-  
 qa'yse' yaqakqa'ke' na'ak!e.yu ne<sub>i</sub>s a'k!a'imo'ks. to'x<sub>u</sub>a  
 qanaxu'se' qakxaqa'yse' sk'n'ku'ts yaqa'hanqame'ike.  
 qa'o'xalqanaxu'se' ne<sub>i</sub>s a'k!a'imo'ks. ta'xas s'itsxanata'pse'  
 110 k!s'n'f'eps xale'e's sk'n'ku'ts. qa'waxamitnaxwa'te'k k!e'la.  
 qake'ine: "hiyá' kanxalna'na, kanxalna'na." ta'xas lawa'xe'  
 na'ak!e.yuna'na. latkaxa'mne'. qake'ine: "hoq<sub>u</sub>a. u'p<sub>x</sub>a'ne' ka'n'-  
 aqan'ke't m'ksa'n honulpalnet'tine' ne<sub>i</sub>s kts:nk'ne'í.  
 k!u'p<sub>x</sub>a'f' ta'xas ku'sd:sqaxam'te'f' qaklamna'mne': 'ma<sub>a</sub>ts  
 115 up'f'ki'f', pal k'nse'itsqaxam'tki'f' k'nk.lnq!o'ymo'k'í'f' tsxa'f'-  
 nqa'pte'k k'nk.lnq!oym'o'k'í'f' ta'xas kul'ats!ka'm."

- Ta'xas qanet.la'ne' swu'timo sk'n'ku'ts at la'apsilqake'ine  
 sk'n'ku'ts: "ta'xas hufts!nal'anaxakana'la." naqa'snwun'-  
 ke'ts qak.la'pse' swu'e's: "ta'xas hufts!na'f'anaxakana'la.  
 120 ta'xas lnlaqao'k'í'qa'ne' aqlsma'k'ne'k!" ta'xas ts!nak'k'ne'  
 swu'timo. nuk!qape'ine' na'ak!e.yuna'na pal ka'qa'ps kk.ln-  
 q!o'ymo' qao'k.likap'me'k. ta'xas laxa'xe' swu'timo' a'k'k.lu-  
 na'me's. qawitsa'xe' qa'aksu'w'sa'qa'ne'. k!unanu'qkwa's  
 nulpalnet'tine'. tsxanam'sine' qo<sub>u</sub>s a'kik.luna'me's. qakiya-  
 125 m'sine: "ta'xas anaxa'mki'f' k'nlík.linq!o'yke'f'." qawun-  
 k't.se, ta'xas n'akaxa'mnam'sine'. q!a'pe's ne<sub>i</sub>s at  
 yaqane'k'tske' ne<sub>i</sub>s a'k!a'imo'ks tsxalk.lnq!oymu'f'e's qanik'-  
 tse'. ta'xas dna'haks n'akaxa'mnal'd'sine' xale'e's. nalqo-  
 ma'til'sine'. n'u'p<sub>x</sub>a'ne' na'q!apq!li'sa'kse' ma wuq!la'mse',  
 130 k!a'qa'qa'ppaps. ta'xas qanaqkupi'k'xal'sine'. nutsnqkupek-  
 na'kse', ta'xas mitexal'sine'. laxa'nxo'f'le's at qanaql'k'xa-  
 l'sine'. ta'xas sk'n'ku'ts klumna'nl'kpakta'pse'. qake'ine:  
 "ta'xas hulqonaxa'la', kul'atsuk'ata'la." qake'ine' na'ak!e.yu:  
 "ma'qa'k. hutsxa'f'tk'ne'." naq!naq!ne'ine' na'ak!e.yu.  
 135 ta'xas sk'n'ku'tsna'na n'o'k!u'nihalnokupqa'ne'. laqa'laxa'ne'  
 xo'f'ne'. lats!naq!anaq!ne'ine' na'ak!e.yu. lats!na'xe' sk'n-  
 ku'tsna'na. laqa'laxa'nxo'f'ne'. lalo'q'alaqa'tse'. ta'xas na'ak!e-  
 yu ts!e'q!a'naq!ne'ine'. ta'xas sk'n'ku'tsna'na nutsqa'nkaqu-  
 pe'k'me'k. ta'xas q!a'pe' n'umats!na'mne' k.laqalaxa'na'xo'f'

Coyote said: "Hiya', my little son!" Fox said: | "Why did you 95  
 talk, Coyote? Don't talk! Later on, | when he arrives, we shall know  
 whose child has been killed." | Then Coyote said no more. He was  
 just sitting there. Then | Coyote and his friend heard the noise of the  
 hoop. || They felt glad, but they also almost cried when they heard 100  
 some one saying | that his child had been killed. Then there was  
 noise of | the hoop. Coyote was told to open the door. | Then Coyote  
 arose and opened it. | He sat down, and the hoop came rolling in.  
 It rolled || into the tent. It came along rolling. Fox was lying 105  
 down. | He did not move. Then they heard some one singing. | The  
 hoop rolled to where Fox was lying. It almost | fell down, but went  
 rolling on to where Coyote was sitting down. | There the hoop fell  
 down. Then they told him || that Coyote's son was dead. He fell 110  
 down crying, | and said: "Hiya', my little son, my little son!"  
 Then Young Fox arrived. | He entered the tent, and he said: "I do  
 not know what has happened, | but I heard that he was taken. | He  
 was seen when they lost sight of me. They said among themselves:  
 'Don't || kill him! Since you have lost sight of your toy, he shall | 115  
 become your toy.' Then I went back." |

Then Coyote and his friends lived in the tent. Coyote often said: |  
 "Let us make war on them!" After some time | his friends said to  
 him: "Now let us make war on them! || Probably the people are no 120  
 longer uneasy." Then the two friends started. | Young Fox was left  
 alone. Because he had the toy, | he was not lonesome. Then the  
 friends reached the town. | They did not go near. The two stopped. |  
 When the sun was going down, they heard talking there in the town. ||  
 It was said: "Now go out to play!" It was not | long before they 125  
 came out. Everything that | used to be done with the hoop when  
 they were going to play with it was done now. | Then his son was  
 taken out. They were all around him. | They saw that his hair was  
 all cut. || He used to have long hair, but now he was changed. Then 130  
 they kicked him hard. | He started to run, and they pursued him.  
 When they caught up with him, he was kicked again. | Then Coyote  
 pitied him. He said: | "Let us go nearer! Let us take him back!"  
 Fox said: | "Wait, I'll do something!" He made a sign with his  
 head. || Then all of a sudden Young Coyote ran fast. They could not 135  
 overtake him. | Fox again made a sign with his head, and Young  
 Coyote started again. | They could not catch up with him. He made  
 a turn. | Fox made a quick sign with his head. Then Young Coyote  
 ran their way. | Then all laughed because they could not overtake ||



- 140 sk'n'ku'tsna'na. me'ka yaka'lnoku'pqa laqalaxa:'nxo'ne, sla'qaqa'ane'k'lomatsluata'mnam. qawaka'xe' sk'n'ku'tsna'na; ta'xas tsema'k'li'laqamte'xa'ine' ne<sub>is</sub> yaqa'k'sosaqa'pske' alak<sub>in</sub>'kle's. la<sub>laxa</sub>'xe'. nowok<sup>u</sup>'ste'k swo't<sub>1</sub>mo' na'ak<sub>e</sub>'yu. n'upxa'ine' pal sd'ats<sub>u</sub>k<sup>u</sup>'ate'xale'e's. qakilamna'mne': "ta'-
- 145 xas ma<sub>ts</sub> tse<sub>1</sub>ka'tke'1 swo't<sub>1</sub>mo' sk'n'ku'ts. at sa'ha'ne'. xma ts<sub>1</sub>lup<sub>l</sub>awa's<sub>1</sub>ne." ta'xas lats!<sub>1</sub>na'xe' swo't<sub>1</sub>mo'. Hiyá', q!<sub>1</sub>a'pe' n'ilana'mne'. k.<sub>1</sub>la'lok.<sub>1</sub>lnq lo'y<sub>1</sub>mo'1 ne<sub>1</sub> a<sub>1</sub>'k<sub>1</sub>k.<sub>1</sub>lu''na'm. ta'xas laqa'na'xe' sk'n'ku'ts swo't<sub>1</sub>mo'. la<sub>laxa</sub>'x'e'. ta'xas so<sub>u</sub>k<sup>u</sup>'il-q!<sub>1</sub>o'k<sub>1</sub>ne'.

## (b) COYOTE GAMBLES WITH SALMON

- 150 Qa'nt.la'ane' swo't<sub>1</sub>mo'. ta'xas naqa'pse' kk.lnq!<sub>1</sub>o'y<sub>1</sub>mo. nulpalne't<sub>1</sub>t<sub>1</sub>ne' qaye<sub>1</sub>k!<sub>1</sub>na'mo<sup>1</sup> qa'qa<sub>aps</sub> a<sub>1</sub>'k!<sub>1</sub>a'<sub>1</sub>lmo'ks swo't<sub>1</sub>mo's sk'n'ku'tsts na'ak<sub>e</sub>'yu's. ts!<sub>1</sub>na'xe'. ts!<sub>1</sub>nal<sub>1</sub>uwa'ts!<sub>1</sub>xne'. qalwi'yne' ktsxalho'q<sup>u</sup>a<sub>1</sub>ne<sub>is</sub> a<sub>1</sub>'k!<sub>1</sub>a'<sub>1</sub>lmo'ks. suk<sup>u</sup>a<sub>1</sub>k<sub>1</sub>'n'e' qaye<sub>1</sub>k!<sub>1</sub>na'mo, sl'aaqa'na'ane' kts!<sub>1</sub>nal<sub>1</sub>uwa'ts!<sub>1</sub>xa. p'<sub>1</sub>k!<sub>1</sub>a'ks
- 155 n'upxal's<sub>1</sub>ne' suk<sup>u</sup>a<sub>1</sub>k<sub>1</sub>'n'e' sk'n'ku'ts at qawulaxa''mne'. ta'xas sdtspo'lwiy<sub>1</sub>nat'<sub>1</sub>ine', m'<sub>1</sub>ksa'n na'ak<sub>e</sub>'yu at qa'halwa'ts!<sub>1</sub>ne'. qalwiynam'<sub>1</sub>s<sub>1</sub>ne' ksa<sub>1</sub>na'a'ki'n. ta'xas la<sub>laxa</sub>'xe' qaye<sub>1</sub>k!<sub>1</sub>na'mo. naqu'ine' ntsta'ha<sub>1</sub>ln''nte'k, nok!<sup>u</sup>e'<sub>1</sub>se' a'<sub>1</sub>al<sub>1</sub>tsk'<sub>1</sub>'e's' qsama'ine'. k.<sub>1</sub>la'xa'm qak'<sub>1</sub>ine' swo't<sub>1</sub>mo's sk'n'ku'ts: "ho'ya's
- 160 hula'<sub>1</sub>u'wats!<sub>1</sub>na'la." qake'<sub>1</sub>ine' sk'n'ku'ts: "qa'psin kutsalwats!<sub>1</sub>na'la?" qakil'ine': "kalq!<sub>1</sub>a'ha'lt." qake'<sub>1</sub>ine' sk'n'ku'ts: "so'<sub>1</sub>u'k<sub>1</sub>ne'. hutsalwats!<sub>1</sub>na'la'ane'." ta'xas n'ana'<sub>1</sub>tku'ine'. ta'xas nal<sub>1</sub>u'wats!<sub>1</sub>na'mne'. qake'<sub>1</sub>ine' na'ak<sub>e</sub>'yu: "ma<sub>ts</sub> lha'<sub>1</sub>u'wats!<sub>1</sub> xale''ne's. kanxa'le' hnts!<sub>1</sub>sni'ik<sub>1</sub>ne'ma'ine'." ta'xas nal-
- 165 wats!<sub>1</sub>na'mne'. qawunik'<sub>1</sub>t<sub>1</sub>ine' nuq<sup>u</sup>a'ine' sk'n'ku'ts. a'<sub>1</sub>'ke' la'ha'<sub>1</sub>u'wats!<sub>1</sub>na'mne' a'<sub>1</sub>'ke' lahoq<sup>u</sup>a'ine' sk'n'ku'ts. ta'xas q!<sub>1</sub>a'pe'luq<sup>u</sup>a'ine' xa'<sub>1</sub>t<sub>1</sub>mo na'ak<sub>e</sub>'yuna'na. pe'<sub>1</sub>k!<sub>1</sub>a'ks nuq<sup>u</sup>a'ine' a<sub>1</sub>'k!<sub>1</sub>a'<sub>1</sub>lmo'k<sup>u</sup>a'e's. pal ne<sub>1</sub>sts klo't<sub>1</sub>mo'1. ta'xas qa'nqa'me'k sk'n'ku'ts. qak'<sub>1</sub>ine' na'ak<sub>e</sub>'yuna'nas: "ts!<sub>1</sub>nam'<sub>1</sub>le'n' t<sub>1</sub>tu''ne's,
- 170 hntsxalqak'<sub>1</sub>ine' k.lan<sub>1</sub>at'ktsap kma<sub>1</sub>u'q!<sup>u</sup>li'is." ts!<sub>1</sub>na'xe' na'ak<sub>e</sub>'yuna'na. qak'<sub>1</sub>ine' t<sub>1</sub>tu''e's: "qake'<sub>1</sub>ine' ka'xa k<sub>1</sub>nlama'<sub>1</sub>tkets kma<sub>1</sub>u'q!<sup>u</sup>li'is." qalwi'yne' na'ak<sub>e</sub>'yu: "qa'psins k!<sub>1</sub>'lke't? ksdqaha mat'<sub>1</sub>ksa'p qa'psins k!<sub>1</sub>aq!<sub>1</sub>'ke'." qak'<sub>1</sub>ine' xale'e's: "ts!<sub>1</sub>nam'<sub>1</sub>le'n', k<sub>1</sub>nlqa'ke'1 qa'psins n'<sub>1</sub>'lke't."
- 175 lats!<sub>1</sub>na'xe'. qakil'ine' sk'n'ku'ts: "qake'<sub>1</sub>ine' kat'<sub>1</sub>tu qa.u'p<sub>1</sub>xa qa'psins h<sub>1</sub>n'<sub>1</sub>tk'<sub>1</sub>t<sub>1</sub>mi'1." qake'<sub>1</sub>ine' sk'n'ku'ts: "a: xma lqsa'nmu'ki'la.u'p<sub>1</sub>xa? ts!<sub>1</sub>nam'<sub>1</sub>le'n' k<sub>1</sub>nlqa'ki'1, ma<sub>ts</sub> k<sub>1</sub>tslak'<sub>1</sub>lksa'p." lats!<sub>1</sub>na'xe' ne<sub>1</sub> lka'm'u laquna'xe' t<sub>1</sub>tu''e's. qak'<sub>1</sub>ine': "qake'<sub>1</sub>ine' ma<sub>ts</sub> ke'n<sub>1</sub>tslak'<sub>1</sub>lki'ts k<sub>1</sub>nlama'<sub>1</sub>tki'ts.
- 180 mi'ka h<sub>1</sub>nwil'lwiy<sub>1</sub>na'a'tme'1. ktsxa'lst'<sub>1</sub>le'k." n'u'p<sub>1</sub>xa'ne' na'a-

<sup>1</sup> Story name of salmon; modern name *swa'q'mo*.

Young Coyote. Even the fastest runners could not catch up 140  
 with him. | Therefore they laughed about it. Young Coyote came  
 along. | They could not catch up with him at all. Then he came  
 to | where the parents were. Fox and his friend arose. | Then it  
 was known that he had taken back his son. They told one another: ||  
 "Don't look at Coyote and his friend! They are bad. | They might 145  
 kill us." Then the friends started back. Hiya! they all | cried,  
 because they had no toy in that town. | Coyote and his friend went  
 on. They arrived at home, and | they were glad. ||

(b) COYOTE GAMBLES WITH SALMON

Then the friends lived in their tent. They had the toy. | The Salmon 150  
 heard that the friends | Coyote and Fox had the hoop. He started  
 to gamble with them. | He thought he would win the hoop. Salmon  
 was a good | gambler, therefore they started to gamble. Long ago || it 155  
 was known that Coyote was a good gambler, but he did not keep it  
 up. | Therefore they tried their luck with him; but Fox never gam-  
 bled. | They thought he was a bad gambler. Then Salmon arrived, |  
 traveling by canoe. They were young men, and one (woman) their  
 sister | went with them. When they arrived, (Salmon) said to Coyote  
 and his friend: "Let us || play!" Coyote said: "What shall we play?" | 160  
 He was told: "The hiding game (lehal)." Coyote said: | "Well, let  
 us gamble!" Then they made a fire outside, | and they began to  
 gamble. Coyote said: "Don't | let him gamble! Your son and my  
 son shall be partners." Then || they played. It was not long before 165  
 Coyote lost the game; and | he played again, and Coyote lost. Then |  
 he lost everything. Young Fox and his uncle had lost | the hoop.  
 That is what they wanted to get. Coyote sat down, | and said to  
 Young Fox: "Go to your father || and tell him to give me the thing 170  
 striped crosswise." Young Fox went. | He said to his father: "Uncle |  
 says you shall give him the thing striped crosswise." Fox thought:  
 "What | does he mean? He did not give me anything. Why should  
 he say that?" He said | to his son: "Go to him and ask him what  
 he means." || He went back, and Coyote was told: "My father says he 175  
 doesn't know | what you mean." Coyote said: "Oh, how should |  
 he not know it? Go to him and tell him not | to keep it from me  
 because he likes it." The child went back and came to his father. | He  
 said to him: "He says you should not keep it back because you like it,  
 but give it to him, || even if you should like it very much. He wants 180  
 to bet with it." Then Fox knew (what it was). | Then he gave it to

- k!e<sub>y</sub>u p<sub>r</sub>'k!a'ks ma kamatz'ktsaps t!a'nqo'ts: a<sub>a</sub>'kznuq!<sup>u</sup>ma'a-na's. "ktsxal'z'iki'ts." nakak'ne' ne<sub>i</sub>s t!a'nqo'ts: a<sub>a</sub>'kznuq!<sup>u</sup>ma'a'na's. namatz'ktse. qake'ine': "xma ha'k!a'mxone'ike'na's tszntslik'kte." lats!nak'ne'. namatz'ktse'ine' sk'ne'ku'ts.
- 185 qakil'ine': "qake'ine' kat'tu na<sub>a</sub>sts h<sub>n</sub>'aqan'dk'ti'mi'l." qake'ine' sk'ne'ku'ts: "ka<sub>a</sub> xma ku'fket." qake'ine' na'a'k!e<sub>y</sub>u: "ma<sub>a</sub>tsntsa'q!ma'aha'lwats!k'ine'. huts!ts!na'xe'." qakil'ine' sk'ne'ku'ts: "qake'ine' kat'tu kantsa'wtskpa'ya't ktsxalts!z'ka." ta'xas n'z'tilmo'malqana'me'k na'a'k!e<sub>y</sub>u.
- 190 qawunek'z't.se' sk'ne'ku'ts na'a'qanke'ine'. qake'ine': "a: h<sub>n</sub>-k!utsta'pne'. p<sub>r</sub>'k!a'k xma hu'a'q<sup>u</sup>a'me'k." qao'xa'xe' na'a'k!e<sub>y</sub>u. qake'ine' sk'ne'ku'tsna'na's: "huts!asna'a'ne'." ta'xas quna'xe'. ta'xas na<sub>u</sub>wa'ts!ne'. na'ndk'ne'. nawaxo'u-me'k. qalq!anz'ine'.

195 "hun'a'qa'na'me'ne'le'its k.lqa'e'nwu'ne'."

Laa'k!a'ks a'a'ke' nawaxo'u-me'k. qalq!anz'ine'.

"huno'q<sup>a</sup>'its k.f'u'p<sub>i</sub>na'm."

- Qawunek'z't.se' nu'q<sup>a</sup>aka'ane'. lae'tetz'le'k qaye'k!na'mo. a'a'ke' la'lu'wa'ts!ne', a'a'ke' laoq<sup>a</sup>aka'ane'. n'z'nihandk<sub>n</sub>ma'ine'.
- 200 sk'ne'ku'tsna'na's, m<sub>r</sub>'ksa'n na'a'k!e<sub>y</sub>una'na sk'ne'ku'ts n'z's<sub>n</sub>nlhoq<sup>a</sup>'ine'. ta'xas q!a'pilhoq<sup>a</sup>'ine' qaye'k!na'mo. qake'ine' qaye'k!na'mo: "xma ke'nqawakate'iki'l alk<sub>a</sub>'le'tskilna'la." qake'ine' na'a'k!e<sub>y</sub>u: "so'u<sub>k</sub>ne'; pal k'nsilqake'iki'l." ta'xas st'le'k, a'a'ke' la.uq<sup>a</sup>'ine' qaye'k!na'mo. ta'xas lalitst'le'k.
- 205 lats!na'xe' n'da'ne' o'k!u<sub>q</sub>na ku'q<sup>a</sup>'i nana''e's. qake'ine' na'a'k!e<sub>y</sub>u: "xale''ne's tsxal'z'nse' t<sub>d</sub>namu''e's, kanxa'le' pal k!u'pski'tsa'qu'n'a." ta'xas sk'ne'ku'ts naqa'pse' papa''e's. nalalit'z't.se' xale''e's.

(c) SALMON WOMAN TRIES TO DROWN COYOTE

- Qa'nt.la'ane' swo'ti'mo'. ta'xas naqa'lte' sk'ne'ku'tsna'na.
- 210 n'o'k!u'ni'fifa'ne' ne<sub>i</sub> pa'fke<sub>i</sub>. pal ka'qaps yaqso'mz'f'e's. o'k!u<sub>q</sub>na ko'q<sup>a</sup>'ka na'a'k!e<sub>y</sub>u sd'a'qa'qa'pse' qa'qaps yaqso''mi'ls. n'ok!u'ni'f'etaq<sub>a</sub>na'me'k ne<sub>i</sub> pa'fke<sub>i</sub>. n'u'p<sub>x</sub>ane' sk'ne'ku'ts pal tsxa'ksil'ats!na'se' ne<sub>i</sub>s papa''e's, a'a'ke' n'itaq<sub>a</sub>na'me'k sk'ne'ku'ts tsxalqsama'ine' xale''e's ne<sub>i</sub>s
- 215 ktsts!na's. qaiwi'yne' na'a'k!e<sub>y</sub>u: "ma ksa<sub>a</sub>ne'et ne<sub>i</sub> a<sub>a</sub>'k<sub>n</sub>mz'tuk. hu'qsa'ma'l. xma ktsxa'f'e'p xale'ti'mo sk'ne'ku'ts." ta'xas a'a'ke' n'itaq<sub>a</sub>na'me'k na'a'k!e<sub>y</sub>u. ta'xas lao'qoxaxa''mne' ne<sub>i</sub> pa'fke<sub>i</sub> yaqso''mi'ls. qake'ine': "ma'qa'k, huts!oqoxaxa''mne'." ta'xas n'da'ne' ne<sub>i</sub> pa'fke<sub>i</sub>.
- 220 qake'ine' xale''e's na'a'k!e<sub>y</sub>u: "hantsqa'o'sa'qa'ane'. hutsxalqsama'ine'. xma tsxal'upek'ine' xale'it<sub>i</sub>mu sk'ne'ku'ts." ta'xas n'oq'oxaxa''mne' na'a'k!e<sub>y</sub>u. ta'xas ts!naqu'ine'. n'us'moka'n-



him. | "He must mean the partridge tail." Then he took out the partridge | tail and gave it to him. He said to him: "I think he meant just this. | He must have meant it." (The boy) took it back and gave it to Coyote. || He was told: "My father says you must 185 have meant this." | Coyote said: "What else should I mean?" | Fox said: "Don't gamble for a while. I shall go." | Coyote was told: "My father said you should wait for him. | He is coming." Then Fox got ready. || It was not long before Coyote shouted, saying: "You | 190 let me wait. I ought to have back already what I have lost." Fox arrived there, | and said to Young Coyote: "Let us be partners!" Then | he went there, and they gambled. He moved his hands in the game and sang. | He sang thus: ||

"Whenever I am pointed out, the gambling bone will disappear." | 195

And he sang also another song. He sang thus: |

"If I lose, they'll die." |

It was not long before he began to win. Salmon bet again. | They gambled, and Fox won another game. Young Coyote was his partner. || While Young Fox and Coyote themselves had lost, | now Sal- 200 mon lost everything. Salmon said: | "You ought to stake against our sister." | Fox said: "It is well, since you say so." | They staked, and Salmon lost again. They had nothing else to stake. || He started 205 home, and cried because he had lost his younger sister. | Fox said: "She shall be your son's wife. My son | is still too young." Then Coyote had a daughter-in-law. | She married his son. |

(c) SALMON WOMAN TRIES TO DROWN COYOTE

The friends lived together. Then Young Coyote had a child. || At 210 once the woman began to cry. She had a canoe. | Because Fox had won, therefore they had | a canoe. The woman got ready at once. Coyote saw | that his daughter-in-law was going home. Then | Coyote also got ready to accompany his son where || he was going. Fox 215 thought: "There are bad places in that | river. Let me go along. Coyote and his son might die." | Then Fox also got ready. | The woman went aboard the canoe. She was told: | "Wait; I'll get aboard." Then the woman cried. || Fox said to his son: "You stay 220 here; I'll go along. | Coyote and his son might be killed." Then | Fox went aboard, and the canoe started. | The woman was seated in the

- qa'mo'k ne<sub>1</sub> pa'łke<sub>1</sub>. qa:naqu'łne'. sanłaxapqle'ıse. łaxaqu'ł-  
 ne'. qake'ıne' sk'n'ku'ts: "maqa'k upaqu'łe'n' hutsxal'ntanał-  
 225 xo'ıne' łka'm'u." qaqałwi'yne' ne<sub>1</sub> pa'łke<sub>1</sub>. n'ıla'n'e'. ta'xas  
 łaxaqu'łne' ne<sub>1</sub>s a'kaxa'pqle's. n'u'pıxane' na'ak!e<sub>1</sub>yu ksdsanđ-  
 wiyna'a'taps ne<sub>1</sub>s pa'łke<sub>1</sub>s. naqa'pse' a'kukts'ke'ns na'ak!e<sub>1</sub>yu.  
 qak'łne' ne<sub>1</sub>s xale'tımo's sk'n'ku'ts: "qanaxa"mke'ł na a'-  
 kukts'ki'n." ta'xas qanaxa"mne' xale'tımo sk'n'ku'tsts  
 230 na'ak!e<sub>1</sub>yu. ma'nwitskaxan'le'k ko's na'ak!e<sub>1</sub>yu. ta'xas watł-  
 qu'n'e' yaqso"mi'ł. n'iktsnoqu'n'e'. qałwi'yne' ne<sub>1</sub> pa'łke<sub>1</sub>  
 ta'xas ktslu'pıl. ne<sub>1</sub> a'kukts'ki'n yo'kuqu'n'e'. a:nk!onanm'ł-  
 tuks ła'wa'kaqu'n'e' yaqso"mi'ł. manwıtsk'ki'ne. ne<sub>1</sub> pa'łke<sub>1</sub>  
 sła'tke'k!aqo'mat'łtse' pał qa.u'pse'.
- 235 Ła:tsłnaqu'łne'. qa'wule'łt.se' a'a'ke' ła'psanłaxapqle'ıse.  
 a:n'łse'kalet'łne'ıse. qake'ıne' sk'n'ku'ts: "ma'qa'k, hutsxal-  
 nta'nalxo'ıne' kapa'pa." qa'tsekata'pse' ne<sub>1</sub>s pa'łke<sub>1</sub>s. ta'xas  
 łaxaqu'łne'. a'a'ke' ła.tk'łn'e' na'ak!e<sub>1</sub>yu ne<sub>1</sub>s a'kukts'ke'ns.  
 łao'qoxaxa"mne' xale'tımo sk'n'ku'tsts na'ak!e<sub>1</sub>yu. łama'n-  
 240 wıtskaxn'le'k ko's, a'a'ke' łakts'nuqu'se' yaqso'm'ł'e's.  
 a:nk!onanm'łtuks łaa'wa'kkem'ıxo'nu'qıne' yaqso"mi'ł. łaka-  
 qanxa"mne' na'ak!e<sub>1</sub>yuts sk'n'ku'ts xale'tımo. tseıkata'pse'  
 ne<sub>1</sub>s pa'łke's. sła'tke'k!aqo'mat'łtne', a'a'ke' pał'ıqa.upł'a'pse'.

## (d) SALMON WOMAN TRIES TO KILL COYOTE IN HER TENT

- Ta'xas słałaxa'xe' a'a'k'łt.ła'e's ne<sub>1</sub> pa'łke<sub>1</sub>. qałwi'yne': "ta'xas  
 245 kaal'łtske'ł ktsxal'łsnı'ı'ok'ı't." qa'q!a'nmoqts!nu'kse', qa'o'-  
 xal'upaqu'łne'. ła'e'le'kxaxa"mne' ne<sub>1</sub> pa'łke<sub>1</sub>. qanak.ł'kxane'  
 ne<sub>1</sub>s yaqso"mi'łs. qałwi'yne' ktsxal'ł'k!talqoku'm'ıo'. n'asqa'nal-  
 hotsinqa'a'tse' sahanle'łt.se'. qaa'loqaqana'a'ne' ałsw'łımo' pał  
 ksaħanle'łt.s. na'ak!e<sub>1</sub>yu qao'xaxa'nme'txo'ıne' ya'q!e'ıts. ta'xas  
 250 qana'xe' ałsw'łımo' yo'ıxa'xe'. s'nt.łanam'łsıne'. k.łatına'ıxa'm  
 ne<sub>1</sub> pa'łke<sub>1</sub> qake'ıne': "husıłwam'a'łne' kn'ok'ı'łki'ł." n'e'ł'kte'  
 ta'łe's. ta'xas ktına'ıxa'm ne<sub>1</sub> ałsw'łımo' ne<sub>1</sub>s qaakqa'pse'  
 n'łsta'ħa'łs, nuwu'kse' n'anaxa"mse'. nuwu'kse' n'a's'e' tđna'-  
 mo's tsu'k'ıat.se' a'łtsu's n'anaxa"mse'. wunek'łt.se' łatka'-  
 255 k'sıxa"mse' nalk'łns'e' n'łt!qa'pse' aaq!ul'ł'se's x'a'łtsıns.  
 xonalye'k!tal'łsıne'. ta'xas q!a'pe'ł'đnk!omatıyam'łsıne'. n'ıt-  
 xonıyam'łsıne'. ta'xas naq!ako'ıne' ne<sub>1</sub>s a'a'q!u'ł'e's x'a'łtsıns.  
 ta'xas saħanoqu'n'e'. a'a'kılqak'łn'e' ne<sub>1</sub>s a'a'kukts'ke'ns  
 na'ak!e<sub>1</sub>yu. wunek'łt.se', ta'xas łaqasa'ħanoqu'se'. łao'k!ı'ınkı-  
 260 n'łne' se'ıt! tseıkat'łne' na'ak!e<sub>1</sub>yu. sła'tke'k!aqo'mat'łtne'. pał  
 a'a'ke' sđ'ıqa'ta'łokt'łne'.

Ta'xas tsđmiy'łt.se'. qak.ła'pse' ne<sub>1</sub>s nuł'a'qana's: "ło'ıne'  
 qayeık!na'mo. tsđmi'y'et ħ'ntsıłnu'q'ıak'łne'. ħ'nts!e'k'łne'."  
 ta'xas tsđmi'y'łtne'. ta'xas tsłna'xe' na'ak!e<sub>1</sub>yu, tsxalħaqu'łne'.

bow. They traveled along. There was a cascade. They came to it. | Coyote said: "Wait; paddle ashore! I'll carry the child along-shore." || The woman did not want to do it. She cried. | Then they 225 arrived at the cascade. Fox knew | that the woman was angry with them. Fox had a bladder. | He told Coyote and his son: "Go into this | bladder." Then Coyote, his son, and Fox went in. || Fox had his 230 pipe in the hole of the bladder. Then | the canoe upset and sank. The woman thought | they were dead, but the bladder floated. Farther down the river | the canoe came up again. The woman looked back, | and there they were sitting together. They were not dead. ||

She turned back. Not far away there was another cascade, | a still 235 more terrible one. Coyote said: "Wait; I'll | carry my grandchild along the shore." The woman did not look at him. Then | they arrived there, and Fox worked again at his bladder. | Coyote, Fox, and the boy went in again. || He held the pipe at the edge of the 240 hole. Then their canoe went down again. | A little farther down the river the canoe emerged again. | Coyote, Fox, and the child came out. The woman looked at them, | and they all sat down together, and again she had not killed them. |

(d) SALMON WOMAN TRIES TO KILL COYOTE IN HER TENT

Then the woman got back to her tent. She thought: || "My brother 245 shall kill all of them." There was a smooth precipice there. | They went ashore. The woman landed, and kicked | the canoe. She thought she would upset it. | Then they climbed up a bad place. The friends did not know what to do | when they came to the bad place, but Fox had thrown tobacco on it. Then || they went on, and the friends 250 reached the top. There was a tent. When the woman entered, | she said: "I bring them all; kill them all." She meant (spoke to) | her elder brother. When the friends arrived there, a young man was lying down. | He arose and went out. Two old women also arose. | Each took a dish and they went out. After some time || the two 255 came back again, carrying (the buckets) filled with dog manure. | They threw it into the fire. Then all the people covered their heads and | lay down. The dog manure was burning, | and there was bad smoke in the house. Fox did the same thing with the bladder. | After some time there was no smoke. They took off || their blankets 260 and they looked at Fox. They were all sitting there together, | and again they had been unable to kill them. |

Then at night they were told by an old man: "There is no | salmon. At night you shall carry torches. Then you shall eat." | In the even-



- 265 skɛ'n'ku'tsna'na. tsɣal'a<sub>a</sub>ko'u<sub>ne</sub> n'o'k'ue'ine nɛtsta'halna'na. tsɣalhalnu'q<sub>u</sub>ne skɛ'n'ku'ts tsɣalqawu'sa'qa'ane. qakil'ine skɛ'n'ku'ts: "ma<sub>a</sub>ts hɛntsq!u'mne'ine hɛnts!upsa't<sub>i</sub>yiltseika'te a<sub>a</sub>'kɛnq!o'ko. hɛnq!u'mne tsɣal'upl'sine." ta'ɣas ts!naqu'ine na'a'k!e<sub>y</sub>u n'z'n'e ka'qo'l. skɛ'n'ku'tsna'na tsɣal'z'n'e k!a'ko
- 270 qaye'k!na'mo's. ne<sub>i</sub> nɛtsta'halna'na tsɣal'z'n'e kawtsnu'q<sub>u</sub>a-ku'pk!o. ta'ɣas skɛ'n'ku'ts qao'sa'qa'ane. ta'ɣas wune'k't.se at laa'na'wtsk'k<sub>i</sub>ne skɛ'n'ku'ts. qakil'ine skɛ'n'ku'ts: "hɛn'u'pɣa laqawd<sub>a</sub>nq!u'ko, ta'ɣas hɛntslaa'naɣa'mne. ta'ɣas hu'tsil'updamnala'ane; tsɣatsil'aq<sub>a</sub>qa'ane ne<sub>i</sub> a<sub>a</sub>'kɛnq!u'ko." qa-
- 275 wunek't.se laa'na'wtsk'k<sub>i</sub>ne. n'u'pɣane, ta'ɣas laqawd<sub>a</sub>nq!u-ko'pse qo<sub>u</sub>s yaqso''mi's. ta'ɣas n'u'pɣane. ta'ɣas k.l'up'lam-na'me's. qo<sub>u</sub>s a<sub>a</sub>'k!a'laɣwe'ets ya'wɛsqap'se tɛdna'mo's nawts'-nulɣomuna'pse po'po's. la'qa'nam tsɣalyaqɣa'lafta'pse. ne<sub>i</sub>sts k!u'pɣa ktsɛqapqu'na's a<sub>a</sub>'k!almokuwa'e'ts qo<sub>u</sub>s yaqso''-
- 280 mi's, qalwi'yne ta'ɣas ktslaa'na'ɣam. qawunek't.se latk<sub>a</sub>muq-kup<sub>i</sub>no'ɣunaqna'kse ne<sub>i</sub>s nɛtsta'halna'na's. qak'kse: "n'pla-wa'sine nɔ'p'k!a." ta'ɣas skɛ'n'ku'ts qalwi'yne: "qaz'n'e hułtsqa'e'p, pał ksd'se'ka'te qo po'po. m'ka ke'en tɛdna'mo qo k'aw'tske'n, m'ksa pał ke'en no'uk'ey qo po'po. ktsɣal'o'-
- 285 pilmu'na'p." ta'ɣas laqao'ɣaqu'mlasɣu'n'e skɛ'n'ku'ts. qalwi'yne: "huł'a'q<sub>a</sub>ne'ts." klo'pɣana'ps ne<sub>i</sub>s tɛdna'mo's ta'ɣas ktsɣaltsd'aana'ɣa'm. ta'ɣas ne<sub>i</sub> tɛdnamuk'z'ste'k yu'waka'lat!-ɣunia'a'te ɣa'tsɛn'asqawa'ɣame'tnsaq!ɣu'neya'a'te skɛ'n'ku'ts ktsɣalq!akpak'tɣo. ta'ɣas lafa'ɣaqu'mlasɣu'n'e skɛ'n'ku'ts.
- 290 n'itqkupq!anw'sqa'ane. ta'ɣas tɛdnamuk'z'ste'k qalwi'yne ta'ɣas ktsɣaltsd'aqayaqa'wa'aqumla'a'sɣo's, ta'ɣas qana'qkup-fa'ite, pał skɛ'n'ku'ts klitqkupq!anw'sqa. ta'ɣas ne<sub>i</sub> tɛdnamu-k'z'ste'k ya'halqanaqku'plafat'mne. qaha'le'n a<sub>a</sub>'k!a'm'e's qao'ɣalɣuna'mne. ɣa'tsɛnilq!akpakitɣona'mne. ta'ɣas lats!-
- 295 na'ɣe skɛ'n'ku'ts. qo<sub>u</sub>s yaqa'ha'fa.upaq!am'ske laqao'ɣa'ɣe. laɣa'ɣe. ta'ɣas na'a'k!e<sub>y</sub>uts skɛ'n'ku'tsna'na la.upaqu'ine. qa'a-le'n sdqa'kila'mnam'sine: "qaz'nse lqa'q!a'kpakitɣo'na'ps tɛ-na'mu's skɛ'n'ku'ts, sd'aqa!aqawa'ɣe na<sub>a</sub>s z'nta's." sdtsɣa'n'e skɛ'n'ku'ts, qake'ine: "a: husd'awa'ɣe, qa.upla'p<sub>i</sub>ne tɛdnamu-
- 300 k'z'ste'k. hułuq<sub>u</sub>a'fk!umna'nte." ta'ɣas n'uma'tsine wdke'i-ne. at qakq!u'n'e skɛ'n'ku'ts: "ɣo:ɣo:ɣo:" n'u'pɣane na'a'k!e<sub>y</sub>u k.l'upe'is tɛdna'mu's, klu'pske'ks klu'm'a'ts. qak'ine: "ta'ɣas wo'a'sa'qanan' la'oqo'wakaxa'm'e'n'. to'ɣ<sub>u</sub>a le'wam kwa'n<sub>a</sub>-qnanawa's."

## (e) FOX KILLS SALMON

- 305 Ne<sub>i</sub>sts wa'fk<sub>u</sub>wa's ke'i'wam na'a'k!e<sub>y</sub>u ne<sub>i</sub>sts kt<sub>i</sub>na'ɣa'm a<sub>a</sub>'k!t.lana'me's, ma klu'pɣa nɛtsta'hal's ma k!aka'ɣa'ms. ta'ɣas ne<sub>i</sub> nɛtsta'ha'ɣa'ɣe ne<sub>i</sub>s a<sub>a</sub>'kɛnm'tuks. ta'ɣas n'itk'z'n-

ing they started. Fox was to paddle, || Young Coyote was to spear 265  
 (the fish), and the boy was to carry the torch. | Coyote was to remain (in  
 the tent). Coyote was told: | "Don't sleep. Look at the | fire. If  
 you should fall asleep, they will kill you." Then they paddled away. |  
 Fox paddled. Young Coyote was the one to spear || the salmon, and 270  
 the boy was to hold the torch. | Coyote remained (in the tent) for  
 some time. | Coyote looked out. Coyote was told: | "If you should  
 see a small fire, then come out. Then | we are about to kill one an-  
 other. For that reason the fire will be thus." || It was not long before 275  
 he looked out again. Then he saw that the fire | in the canoe was  
 small. Then he knew that they were about to kill | one another.  
 There on each side of the doorway stood an old person. | They were  
 holding a hammer each, ready to strike with it | if any one should  
 want to go there. Then they would strike from each side. When  
 he saw the light in the canoe getting smaller, || he intended to go out. 280  
 It was not long before | the boy came running in, and said: | "The  
 manitous have killed us!" Coyote thought: | "I shall certainly die.  
 That hammer is terrible. Although only an old woman | is holding  
 it, nevertheless the hammer is made of stone, and she will || kill me 285  
 with it." Coyote jumped there. He thought: | "I'll fool them!"  
 When that old woman saw that he | was about to go out, then the  
 old people lifted their hammers | to hit him. They both stood with  
 legs apart, ready to strike Coyote. | They were about to knock him  
 down. Then Coyote jumped there. || He stopped quickly. The 290  
 old people thought | he would jump through between them, and  
 they struck; | but since Coyote stopped quickly, the old people |  
 struck each other right on their heads. They | hit each other and  
 killed each other. Then || Coyote started to go to the place where they 295  
 had landed. He went there | and got there. Then Fox and Young  
 Coyote paddled ashore. | They were just telling each other: "Certainly  
 the old woman has knocked down | Coyote, therefore he has not come  
 to the shore." | Then Coyote talked, and said: "I am here. The  
 old people have not killed me. || I have made trouble for them." Then 300  
 he laughed aloud. | He laughed thus: "So, so, so!" Fox knew now |  
 that he had killed the old people, and that he laughed for this reason.  
 He said to him: | "Hurry up! Come aboard! Those who | make war  
 on us are coming." ||

## (e) FOX KILLS SALMON

Then Fox saw a youth coming out—the same one | whom he had seen 305  
 the day before when he arrived and entered the tent. | The youth  
 went down to the river. Then | he transformed himself into a salmon.

- me'k, n'nqa'pte'k qaye'k!na'mo's. tsxalsa nilwiyna'ate' swu'ti mo's na'ak!e'yu's. qalwi'yne' ktsxa'lu'pi' ma kqa'ke'f-  
 310 k'lumna'ntaps neis k.la'xalwa'ts!xa. (pa' husla'ti yilts'k!ma'-  
 l'nk'ne'. m'ka sk' n'ku'tsna'na n'z'sine'haqu'ine'; na'ak!e'yu  
 n'z'sine'ha'ko'ne' qaye'k!na'mo's.) ta'xas neis kulqo'i. qana-  
 qu'ine'. n'u'p'xane' qaye'k!na'mo's. no'hune' na'ak!e'yu ke'e'ns  
 neis wa'lk'wa's ma k'laka'xa'ms n'tsta'hals. n'u'p'xane'  
 315 k.f'enqapta'ke's qaye'k!na'mo's. tsxa'f'a'ko' at neis luq'ua-  
 q!a'lk'ne' ne' n'tsta'halna'na a'k'z'nu'ko'ps. sa'qana'ane'  
 ma'ats k.lukqa'o'xal'a'ko's na'ak!e'yu's. pa' ke'e'ns ta't!e's  
 neis ktsxa'f'a'ko'le's. n'u'p'xane' na'ak!e'yu ya'q'na'p-  
 pske' neis n'tsta'halna'nas. qalwi'yne': "hu'a'qane'is."  
 320 neis luk'ika'se' neis kia'kxo's neis lu'q'ank'lon'ine'.  
 qak'ine' neis n'tsta'hals neis n'ne' ka'mke' qaye'k!na'-  
 mo. s'f'aqan'tse' neis yaqaka'ske'. qanaq!alk'ne' a'k'z-  
 q!u'ko'ps ne' n'tsta'hal. ta'xas suk.la'ko'ne' na'ak!e'yu.  
 klu'p'xa ne' n'tsta'hal pa' sla'qane'tsa'pse' na'ak!e'yu's  
 325 qak'ine': "ma'ats qa'o'xal'a'ko'n' a'ku'wum'e's. qa'-  
 o'xal'a'ko'n' a'qat!e's." a'ke' ne' n'tsta'hal s'f'aqalwi'yne'  
 ktsxa'lu'pi' na'ak!e'yu's. ne'is qa'o'xal'a'ko' a'qat!e's  
 na'ak!e'yu. ta'xas xma yk!ta'se' yaqso'm'e'f'e's. neis kqa'k.laps:  
 "ma'ats a'ku'wum'e's." qats'nk!apaitiya'xane' qao'xal'a'ko'-  
 330 ne' a'ku'wum'e's. n'u'k!uni'f'u'k!qanuxonu'q'ne' qaye'k!na'-  
 mo. n'u'p'xane' ne' n'tsta'hal pa' s'f'up'z's,ne' ta't!e's. ta'xas  
 qao'xal'ank'ne' me'k neis o'k!e'haks yaqso'm'is. yk!talqo-  
 k'ne'. ta'xas n'nqa'pte'k qaye'k!na'mo's ne' n'tsta'halna'na.  
 ta'xas lats!na'upa'xe' a'k'z.la'e's k.lala'xa'm. ta'xas s'f'aq-  
 335 ke'ine': "n'up'lawas'ane'," qalwi'yne' m'ksa ta'xas ktsup'le's  
 neis k'luk!qa'pe's. a'ke' n'a'sil'up'la'pse'; ta'xas qalsa'kilkina'-  
 pse'. ta'xas na'ak!e'yu swu'ti mo lats!naqu'ine' neis klu'pil n'ts-  
 ta'ha'ls. naqa'pse' a'ko'k!atsk!ak!o'z'se's. lolama'ane' n'oqo-  
 xak'ne' yaqso'm'e'f'e's. a'ke' wu'q!la'mse'. (at qaqana'ane'  
 340 neis p'k!a'ks aqlsma'k'izk!. wa'naqana'nam qa'la n'u'pil  
 naso'ku'e'ns at lolama'ne' at lats!nal'k'ne' am'a'k!e's.)  
 ta'xas s'dkanmiy't.se' qakil'ine' xale'ti mo sk' n'ku'ts: "ma'ats  
 hantslama'nu'wtski'k'ine'." qanaqu'ine'. ta'xas yuwa'km-  
 nuqka'se'; ta'xas yu'naqa'ane' ne' aqlsma'k'izk! ne' ha'ka'lo'u'-  
 345 ke'. taxas wanaqana'ne' na'ak!e'yu's. qalwi'yne' sk' n'ku'ts:  
 "m'ka p'k!a'k huna'qanla.dqana'qulna'la." lama'nu'wts-  
 k'k'ine'. qake'ine': "suk'akate'ne' ku'wanaqanana'wa's."  
 qak.la'pse' na'ak!e'yu's: "qa'psin at k'nsdqatso'ku'at ko'utsxa  
 ma huq'ak.l'sine': 'ma'ats k'nl'a'qanaw'ts'ke'." ta'xas  
 350 n'tw'wtsqu'ine' swu'ti mo sk' n'ku'ts. m'ka k'lals'nte'k ka'qol  
 qatal'awanxa'mse' yaqso'm'e'f'e's. ta'xas laxa'se' ku'wana-  
 qna'naps. tsuk'ate' neis a'k.lam'e'se's neis n'tsta'ha'ls.



He was going to attack | Fox and his friends. He thought he would  
 kill them, because he had been beaten || when he had gone to play 310  
 with them. (I have been all the time making a mistake. | It was  
 Young Coyote who paddled, and Fox | who speared the salmon.)  
 Then they paddled along. | They saw a salmon. Fox knew it was |  
 the youth who had come out the day before. He knew || that he had 315  
 turned into a salmon. When Fox was ready to throw his spear, |  
 the boy put the torch to the other side. He did this so | that Fox  
 should not hit the salmon, | for the one to be speared was his elder  
 brother. Fox knew what | the boy was doing. He thought: "I'll  
 fool him!" || The fish was coming along on one side, but he pointed 320  
 the other way. | He said to the youth: "Salmon is coming there." |  
 He fooled him in regard to the side whence it was coming. | The  
 youth turned the torch, and Fox speared him. | When the youth saw  
 that Fox had fooled him, || he said to him: "Don't hit it in the belly; | 325  
 hit its tail!" The youth thought | the salmon would kill Fox if he  
 should hit its tail, | because then he would upset the canoe. When  
 Fox was told: | "Don't hit its belly," he would not listen, but he  
 hit it || in the belly. The salmon at once turned sideways. | The boy 330  
 saw that his brother was killed. Then | he stepped on one side of the  
 canoe, fell into the water, | and became a salmon. | Then he went back  
 to his tent and arrived there. Then || he said: "They have killed us." 335  
 He thought the one remaining might also be killed, | as two had been  
 killed. Then three had been killed.<sup>1</sup> | Then Fox and his friends went  
 on paddling. | The youth who had been killed wore ear ornaments.  
 They cut off his head | and put it into the canoe. He also had a long  
 braid. || (In olden times the people used to do this. When they 340  
 made war and some one killed | a chief, they cut off his head and took  
 it back to their country.) | Then in the morning Coyote and his son  
 were told: "Don't | look back!" They paddled on. At sunrise |  
 many people from a large camp || came to make war on Fox. Coyote 345  
 thought: | "They are already paddling after us." He looked back |  
 and said: "A great many are making war on us." | Fox told him:  
 "Why don't you obey me and do | what I tell you? Don't look  
 back!" Then || Coyote and his friends stopped. No matter how hard 350  
 they tried, | they could not move their canoe. Then the warriors  
 arrived. | (Fox) took the head of the youth. | He lifted it up and

<sup>1</sup>The two old people and the Salmon.

n'ktkake'n'e qake'ine: "a: na: kən'o'tki'l?" p:suqk'e'n'e.  
 n'iktse nuqu'se. lahaqu'ine. n'u'k!n'il'awa'nxa'mse yaqso'-  
 355 m'e's. pał sɬatkm'u'k<sub>u</sub>ne. ne<sub>i</sub> k<sub>i</sub>yu'na'qa ta'xas qa'o'xal'-  
 t'witsqu'ine ne<sub>i</sub>s ya'qa'nal'ktsenoqu'ske a<sub>a</sub>'k.lam'z'se:s  
 ntsta'hals. ta'xas na'a'k<sub>e</sub>lyu sɬats!na'xe laqatse<sub>i</sub>kat'ine.

## (f) TURTLE RESCUES THE SALMON HEAD

Qake'ine<sub>i</sub> ne<sub>i</sub> yaqa'snqa'ltke ne<sub>i</sub>s ntsta'hals: "qa'la  
 latso'uk<sup>a</sup>t na<sub>a</sub>s a<sub>a</sub>'k.lam'z'se:s kanxale"mi'l. ma ko'o'k!qa'p-  
 360 qa'lt na.u'te. tsxalsale't'tine." ta'xas q!a'pe aqlsma'k<sub>i</sub>n<sub>e</sub>k!  
 n'an<sub>u</sub>wa'ts!ne. pał k!o'ulo. qatak<sub>i</sub>n'ine. ta'xas qa:ln  
 kiyu'k<sub>i</sub>yit qake'ine. ka'xax—n'uk!<sup>u</sup>e'ine ntsta'ha'l qa'a-  
 t'ine ka'xaxs— "hutsxalk!an<sub>u</sub>wa'ts!ne. qak.la'p<sub>a</sub>ne ka'xax  
 ne<sub>i</sub> tuq!tsqa'mna ka'xax, at ku'tsqaq<sub>a</sub>na'p<sub>m</sub>il, pał k<sub>i</sub>nupxa'-  
 365 kil ka'xax at kqasts!u'mqa'qa k!a'n<sub>u</sub>wats!. hutsxal'ako-  
 k'nm'ine, ke'itsxa ka'xax." ta'xas ne<sub>i</sub> ntsta'hal qake'ine:  
 "hutsxalk!an<sub>u</sub>wa'ts!ne. ta'xas hantsla.upa'qu'k'ine a<sub>a</sub>'kt.la-  
 n'z'ski'l. kanmi'yit, qa'ln kiyu'k<sub>i</sub>yit ta'xas hutslaa'wa<sub>a</sub>ka-  
 wa'ts!ne. ta'xas he<sub>i</sub>n'ts!a<sub>qo</sub>'kwaqo'ik'ine." ta'xas lats!naxa'-  
 370 mne. kanmi'yit qa'lin kiyu'k<sub>i</sub>yit qakiya'mne: "ta'xas ma  
 ktsxal'aa'wa<sub>a</sub>ka'wa'ts! ka'xax. ta'xas laqunam'likil." ta'xas  
 q!a'pe laholq!a'mne. na'wtskpayat'ine. qa:lin kiyu'k<sub>i</sub>yit  
 laa'wa<sub>a</sub>ka'wa'ts!ne. lahalk'ne a<sub>a</sub>'k.lam'z'se:s ne<sub>i</sub>s ntsta'hals.  
 ta'xas ts<sub>u</sub>k<sup>a</sup>te ne<sub>i</sub>s na.u'te's. naqsanme'yit.s ke'e'ns  
 375 tlnamu'e's. naqan'okunmi'yit.s a's at qatsxa'se. ta'xas  
 at ts:n'malatik'ne k.le'itsxa's at qat!aq!tala'pse. ta'xas  
 q!utse'ite. n'uma'tse pał n'uktuk'e'ise a<sub>a</sub>'k!alma.z'se.s.  
 lama'te.

Ta'xas husdq!apqalq!anuxwa'te qaye,k!na'mo.

## 59. COYOTE AND THE DUCKS

Ho'ya's, hutsxal'haqalq!anux<sup>a</sup>te sk'z'n'ku'ts xale'it<sub>i</sub>mo ne<sub>i</sub>s  
 p'k!a'ks ya<sub>a</sub>qaletk'ne kia'q!la's.

Qahana'xe sk'z'n'ku'ts. nałxo'ne xale'e's. xuna'xe. sk'zq!a-  
 nu'kse. qak.layi'z'tine ya<sub>a</sub>qa'wzsilqo'k!awa'ts!e'kina'x<sub>a</sub>nam-  
 5 na'mke. n'u'p<sub>x</sub>a'ne sk'z'n'ku'ts qo<sub>u</sub>s lu'n'qo's yunaqa'pse  
 kia'q!la's. nonu'q!w<sub>i</sub>tsta'pse. qaa'lo'qalnu'k!ne. qalwi'yne:  
 "ho'yas hul'a'q<sub>a</sub>ne'ts kia'q!la." qake'ine xale'e's: "ho'yas,  
 e<sub>i</sub>'la'n'. qalo'uk'in': 'a:iská'tles katótó.'" ta'xas ne<sub>i</sub> lka'm<sub>u</sub>  
 qake'ine ne<sub>i</sub>s yaqak.la'pske t'itu'e's. ta'xas sk'z'n'ku'ts a'a'ke'  
 10 n'e<sub>i</sub>'la'ne. qalo'uk<sub>u</sub>ne: "a:l'ka'skat, a:l'ka'skat." ta'xas  
 n'uk!e'ine kia'q!la qo<sub>u</sub>s a:ndqa'ha'ks qawzqu'le'k. qake'ine  
 alaqa'it!e's: "ma'qa'k tsnk!apa'te<sub>i</sub>xaki'l qo<sub>u</sub>s n'e'ne nüp'k!a  
 yo'quake'ike." ta'xas ne<sub>i</sub> k<sub>i</sub>yuna'qa kia'q!la tsnk!apalt'le'k  
 pał s!da'se qo<sub>u</sub>s nüp'k!a's. qakila'mne: "ts!na'upam'likil,

said to them: "Is this what you want?" He put it into the water. | It sank. Again they paddled, and their canoe moved right away. || They were saved. Then the crowd stopped | on the water when the head of the youth sank. | Fox went on. They did not look back again. | 355

(f) TURTLE RESCUES THE SALMON HEAD

Then the one who was the father of the youth said: "Who | will get this head of my son? I have one more child, || a daughter. He shall marry her." Then all the people | dived. They went into the water, but could not get it. Just at | noon Turtle—a young man called | Turtle—said: "I'll dive. Turtle, | the animal, said to me | I should do it, because you know || Turtle is an expert diver. I'll try." | Thus said Turtle. Then that youth said: | "I'll dive. You shall paddle back to the shore to your tents. | To-morrow, just at noon, I'll come out of the water; | then paddle back here." Then they went back. || On the following day, just at noon, they said to one another: | "Turtle was to come up at this time. Go back to him." Then | they all paddled back and waited for him. Just at noon | he emerged, carrying the head of the youth. | Then he took the girl. For several days she was || his wife. For one or two days she did not talk. Then | he teased her to make her talk, but she wouldn't talk with him. Then | he tickled her, and she laughed. Her mouth had a bad smell. | He left her. | 360 365 370 375

Now, I have told you about the Salmon. |

59. COYOTE AND THE DUCKS<sup>1</sup>

Well, I'll tell you about Coyote and his children |—what they did, a long time ago, to the Ducks. |

Coyote was going along, carrying his son. He went down to a lake. | It is named Where-they-fight-with-Broken-Pieces-of-Wood-in-the-Lake. || Coyote knew that far away there were many | Ducks. He was hungry for them, but had no way of getting at them. He thought: | "I'll fool the Ducks." He said to his son: "Go on; | shout, 'O my father's brothers-in-law!'" Then the child | said what his father had told him. Then Coyote also || cried. He shouted: "O my brothers-in-law! O my brothers-in-law!" Then | one Duck was swimming farther away on the water. He said | to his children: "Wait; listen [to] what the manitous | are saying!" There were many Ducks. They listened | to what the manitous were crying. 5 10

<sup>1</sup> See p. 19.



- 15 hantsxal'a'k.lil'k'ine' qa'psins." ta'xas n'ok!<sup>u</sup>e'ine' ts!na'f'u-  
pa'xe. qak'ine': "qa'psin knske'ike'?" qake'ine' sk' n'ku'ts:  
"ha: hnsdydna'nstawa's<sub>1</sub>ne' k!aqa'also<sub>u</sub>k ke'nk.lnq!o'yke'f.  
koa'qa'lqa'talhoqatsa'la." lats!na'xe' ne<sub>1</sub> kia'q!la. qake'ine':  
"palo'silydna'nstala'ane' kok.lnq!oyala'es." qake'ine' ne<sub>1</sub>
- 20 k!u'k!<sup>u</sup>e': "lu'n'o's upam'fki'f. hantsxaltsuk<sup>u</sup>atk'ine'. knt-  
k.lnq!oyma'tki'f." ta'xas n'upa'xe' kia'q!la. n'atk' n'e' xale'ti-  
mo's sk' n'ku'ts ktsxalqa.kts<sub>1</sub>nu'qos m'ksa'n qa'hamat'ktse'  
a<sub>a</sub>'knqowa.'se's. qakil'ine' sk' n'ku'ts xale'ti<sub>1</sub>mo: "ta'xas  
hulqsana'la." ta'xas qsama'ine' kia'q!la's sk' n'ku'ts xale'ti-
- 25 mo. ta'xas k.lunq!oyma'ine' kia'q!la's. na<sub>a</sub> kilk.lnq!u'fik kia'q!la  
at nulqan'o'xu'n'e' ne<sub>1</sub>s k.loha'kq!anu<sub>u</sub>ks n'alo<sub>u</sub>xaqa'n'u'xu'n'e'.  
sk' n'ku'ts at la.upa'xe' at n'ntana'xe'. xo'na'm at nulu'q<sub>u</sub>ne',  
at laho'lqa'n'u'xu'n'e' kia'q!la. at la'ts<sub>1</sub>ne's lalo<sub>u</sub>xaqa'n'u-  
xu'n'e'. tse:n'o'k!unil'tnu'mo'tst'ine' sk' n'ku'ts. qak'ine':
- 30 "saha'n'e' at kznulqa'n'oxo'k<sup>u</sup>if. ta'xas at ma<sub>a</sub>ts laqa'qa'-  
na'pki'f. ata'qki'f pal k!oho'psi'f qaya<sub>a</sub>qa'a'ha'k. at ne<sub>1</sub> qa'f'a-  
al'qalaqa'pki'f, at q!a'pe' hntsawats!k'ine'." ta'xas qaki-  
la'mne' kia'q!la: "pal sds<sub>u</sub>'k<sup>u</sup>se' qo<sub>u</sub>s ya<sub>a</sub>qake'ike' n'p'k!a.  
hulqa'qanawala'es." ta'xas kia'q!la at qa<sub>a</sub>na'ane'. ne<sub>1</sub>s tsd-
- 35 mi'y<sub>1</sub>ts at la.upa'xe' sk' n'ku'ts. at qusqa<sub>a</sub>k<sub>1</sub>yiks'le'k 'nta's.  
ta'xas n'atk' n'e' sk' n'ku'ts a<sub>a</sub>'k<sub>1</sub>ts n'alqanamxon'ine' ne<sub>1</sub>s  
a<sub>a</sub>'knuxo'<sub>u</sub>nuks. ta'xas kia'q!la qaha'wats!. at qa<sub>q</sub>o<sub>u</sub>qak' n'e'  
u's'me'ks. at q!a'pe's n'tuk!sa'ane'. a<sub>a</sub>'ke' laqaha'wats!s  
qaqak' n'e'. dna'haks laqaha'wats!s at la.'tuk!sa'ane'. qak'ine'
- 40 kia'q!la's: "ta'xa ne<sub>1</sub> hants!nawa'ts!ki'f at ts!upena'ql'fki'f.  
ma<sub>a</sub>ts ata'kilwi'tske'fki'f." ta'xas sd'fkdwi'yne' sk' n'ku'ts.  
xma ktsxalwo'<sub>u</sub>kats a<sub>a</sub>'kak!o''es kia'q!la's. ta'xas naqsan-  
mi'y<sub>1</sub>ts kqa'ke<sub>1</sub>n, ta'xas yunaqa'pse' ke'e'k sk' n'ku'ts.  
tse:n n'u'p<sub>x</sub>ane' kia'q!la pal laqaso'k<sup>u</sup>a<sub>a</sub>kate'ine'. qakila'mne':
- 45 "palu'sdtsa'mnaqapta'teyala'ane'." qake'ine' k!o'k!<sup>u</sup>e' kia'q!la:  
"ne<sub>1</sub> qakalo'<sub>u</sub>me' ya<sub>a</sub>qa<sub>a</sub>nit.la'ake' sk' n'ku'ts at ts!an'mse'  
k!a'likwa.'t<sub>1</sub>ne'. ho'yas, ts!nam'tki'f, knttse<sub>1</sub>katm'fki'f a<sub>a</sub>-  
kt.la''es." ta'xas n'uk!<sup>u</sup>e'ine' kia'q!la qaf'at'ine' m'tso<sub>u</sub>k  
ts!nawa'ts!ne'. k.la'xa'm a<sub>a</sub>'kt.la.'se's. n'upa'xe'. n'u'p<sub>x</sub>ane'
- 50 yunaqa'pse' k!tma'se'ts kia'q!la's. n'u'p<sub>x</sub>ane' pal n'e'nse'  
sk' n'ku'ts. lats!na'xe'. k.lala'xam qake'ine': "pal n'e'n'e'  
sk' n'ku'ts pal sdo'ktawa's<sub>1</sub>ne'." ta'xas n'da'n'e' kia'q!la.  
qakila'mne' kia'q!la: "kanmi'y<sub>1</sub>ts a<sub>a</sub>'ke' laqa<sub>a</sub>na'was.  
hantsxalhakdw'tski'fki'ine'. ne<sub>1</sub> hants!nawa'ts!ki'f hntstse'f-
- 55 katk'ine' qa'psin na<sub>a</sub>qantsxa'a<sub>1</sub>lo ne<sub>1</sub>s a<sub>a</sub>'knoxo'<sub>u</sub>nuks." ta'xas  
kanmi'y<sub>1</sub>ts ts!na'f'u'wa'ts!te'k kia'q!la ne<sub>1</sub>s k.lua'kq!nuks.<sup>1</sup>  
ne<sub>1</sub> u's'me'k q!a'pe' nakdw'tsk'k<sub>1</sub>ne'. qawile.'t.se' n'u'p<sub>x</sub>ane'

<sup>1</sup> Barnaby: k.luha'kq!nuks.

Some one said: "Go ashore || and ask him something." Then one of 15  
them went ashore. | He said to him: "Why do you say that?"  
Coyote said: | "We wanted you. You are playing nicely. | We are  
not able to go on the water." The Duck started, and said: | "They  
are wishing for us. They want to have our way of playing." Then ||  
one of them said: "Go ashore. Take them | and play with them." 20  
Then the Ducks went ashore. They made it so that | Coyote and his  
son should not sink, but they did not give them | their feathers.  
Coyote and his son were told: "Now | let us go together!" Then  
they went out together—Coyote, his son, and the Ducks. || Then they 25  
played with the Ducks. While they were at play, all the Ducks | flew  
along to another lake. They flew there. | Coyote went ashore over-  
land. When he came to the water, he swam, | but the Ducks flew  
again to the other lake. | All at once Coyote laid down a rule. He 30  
said to them: || "It is bad for you to fly away. Don't do it any  
more. | Swim there through the middle of the water. | Arrange your-  
selves in a line right across, and all of you dive together." Then | the  
Ducks said to one another: "It is good, what the manitou says. | Let  
us do it!" Then the Ducks did so. || At night Coyote went ashore. 35  
He stepped on shore. | Then Coyote made something to stretch  
across | the brook. Then the Ducks came diving along, and did not do  
anything. | The first one he tied, the next one that came diving  
along | he let go, and the last one that dived coming along he tied  
again. He said || to the Ducks: "When you start diving, close your 40  
eyes. | Don't look!" Coyote was clever. | (He thought) they might  
see his trap. They | did so for several days. Then Coyote had much  
food. | The Ducks just knew that they ceased to be many. They  
said among themselves: || "We are getting few in number." One Duck 45  
said: | "The wind is blowing from the place where Coyote's tent is. |  
It gives a smell of burnt fat. Now go and look into his | tent." One  
Duck was called Great Diver.<sup>1</sup> | He dived and came to Coyote's  
tent. He went ashore, and saw || many dried ducks. Then he 50  
knew that it was | Coyote. He went back; and when he came  
back, he said: "It is | Coyote. He is killing all of us." Then the  
Ducks cried. | The Ducks said among themselves: "He will do the  
same to us to-morrow. | Look out when you dive! You will see ||  
whether there is anything in the stream." Then | on the following 55  
day the Ducks started diving to another lake. | The first ones all  
looked, and it was not long before they saw | something right across

<sup>1</sup> Mol-head (?).

- sa'laqao'na'kse' qa'psins. lahuqawa'ts!ne'. qake'ine' skz'n-  
ku'ts: "a: hna'l<sub>u</sub>wiyktse'k'!ne'<sup>1</sup> ma.ots!o<sub>u</sub>ktzskz'!ne'." ta'xas  
60 laqa'qa'qna'ane' kia'q!la. ta'xas at laho'!noxu'n'e'.  
Qa<sub>a</sub>nit.la'ane'<sup>2</sup> klo'q!u'ne'. n'anaxa'mne' ne<sub>is</sub> qakalom'ze'.  
n'aqlu'k!u'ne' ts!an'z'mse' kla'likwa.'tse'. ts!n'mek!u'n'e'.  
la'xa'xe' ne<sub>is</sub> a<sub>a</sub>'ku'q!<sup>u</sup>no<sub>u</sub>ks. n'u'p<sub>x</sub>ane' pal snda'xna'kse' skz'n-  
ku'ts. qona'k<sub>i</sub>na'x<sub>a</sub>ne' q!u'mne''nis. xa'ts<sub>i</sub>nilq!u'mne'ine'  
65 xale't<sub>i</sub>mo skz'n'ku'ts. tsuk'a'te' ne<sub>is</sub> kia'q!la's klo'q!u'ne'.  
qonya'x<sub>a</sub>ne' a<sub>a</sub>'qatl'ze's skz'n'ku'ts. nakunkz'n'e'. wo'qapqa't.se'  
a'ke' xale.'ze's. qakz'n'e'. tsuk'a'te' a<sub>a</sub>'kaqlane.'ze's. nakun-  
kz'n'e'. wo'qapq!ane'ise'. lats!na'xe'. naq!ama'ie'tse' xale'e's  
skz'n'ku'ts. tse<sub>i</sub>kata'pse' sak.ie'tsne'. n'up<sub>x</sub>ana'pse'. wo'qap-  
70 q!ne'ine', wo'qapqa'tine'. ta'xas n'umats<sub>i</sub>nata'pse' xale''e's  
ne<sub>is</sub> k!aqaqa'pka. naq!nuka'!na'xwata'pse'. tse<sub>i</sub>ka'te' xale''e's.  
n'u'p<sub>x</sub>ane' k!aqa'qa'pqa'ps ne<sub>is</sub> ya<sub>a</sub>qa'qa'ke'. a'ke' qa'qa'p-  
se'. tse<sub>i</sub>ka'te' ne<sub>is</sub> kia'q!la's. la'lo'use' ke'e'k. qahao'sa'qa'ane'.  
qakz'!ne' xale''e's: "ne<sub>i</sub> hu'tsqana'xe'." ts!na'xe' skz'n'ku'ts.  
75 n'u'p<sub>x</sub>ane' sanct.lanam'sine'. n'u'p<sub>x</sub>ane'. n'snit.la'ase' k!oq!<sup>u</sup>-  
ne's. n'u'p<sub>x</sub>ane' pal n'z<sub>i</sub>nil'aynda'pse' ki'e'k. q!u'mne'tse'ite'.  
latsuk'a'te' ne<sub>is</sub> kia'q!la's. qonya'x<sub>a</sub>ne' a<sub>a</sub>'qatl'ze's tsa-  
qanakz'ne'. a'ke' qakz'ne' xale.'ze's. ts<sub>n</sub> qasda'kaqa'p<sub>u</sub>wts-  
qatnana'se'. qonya'x<sub>a</sub>ne' a<sub>a</sub>'kaqlne.'ze's ne<sub>is</sub> qalyaptsakz'ne'.  
80 klo<sub>u</sub>qa'pq!nenana'se'. lats!na'xe'. naq!amale'itsine' xale'i-  
t<sub>i</sub>mo klo'q!u'na, n'u'p<sub>x</sub>ane' ya<sub>a</sub>qaqapqa'a'ke' la'lo'use' ki'e'k.  
ta'xas slaqaqa'ane' skz'n'ku'ts k<sub>u</sub>wok!u'nka'k k<sub>u</sub>wo'qat.  
n'ula'se' klo'q!<sup>u</sup>ne's. sa'qa'qa'ane' klo'q!<sup>u</sup>ne' kk!o'qu'na's  
a<sub>a</sub>'k!unka'k!e's kk!o'qu'na's a<sub>a</sub>'qa't!e's. n'ula'se' skz'n'ku'ts.  
85 Ta'xas husdq!apqalq!anuxwa'te' skz'n'ku'ts yaqa'rtkz'nke'  
kia'q!la's ne<sub>is</sub> pz'k!a'ks.

## 60. COYOTE KILLS PANTHER AND LIBERATES THE SALMON

Ho'yas, hutsqalq!anuxwa'te' swa' klu'p!aps skz'n'ku'ts.

## (a) COYOTE KILLS PANTHER

- Qa'nt.la'ane' skz'n'ku'ts salet'tine' xa'a'tsins. ts!mi'yit.s  
qake'ine' xa'a'tsin: "kanmi'yit.s xma hnts!na'melkz'!ne' ala-  
tsa'n'ski'f ne<sub>i</sub> sanct.la'ane'. qa'k.le'k swa's. at qahuwa'sine'  
5 m'ksa'n at n'u'p<sub>i</sub>yit!e'ine'." kanmi'yit.s no'kuno'xa'mne'-  
skz'n'ku'ts. qake'ine': "ts!kakz'ne' ka'ku'q!a'nt." ta'xas xa'-  
a'tsin namatz'ktse' n'tuqla'nt'k.le'k skz'n'ku'ts. ta'xas ts!z-  
na'xe'. la'xa'xe' sanct.la'e's swa's. t<sub>i</sub>naxa'mne'. ha: yunaqa'pse'  
a<sub>a</sub>'ku'!a'ks. t!namo.'ze's sla'tants!lko'se'. ala'qalt!ze's la:l'-  
10 tkins a'qu'qt!e's, swa's la't<sub>i</sub>nilkaxan'kse'. qatse,kata'pse'.

<sup>1</sup> Barnaby: hna'a'l<sub>u</sub>wiyktse'ek'!ne'.

<sup>2</sup> Barnaby: qahand.la''ne'.



the wäter. They dived and went back. Coyote said: | "Oh, you have a (good) mind! I was going to kill you all." || The Ducks did 60 not do it any more, but flew again. |

There was the tent of Lynx. He went out. The wind was blowing this way, | and he smelled the burning fat. He started, following the smell, | and arrived at the lake. He saw that Coyote had much to eat. | Then he made him sleep; and both slept, ||—Coyote and 65 his son. Lynx took the Ducks. | He took Coyote by his tail and pulled it. Then he had a long tail; | and he also took his son. He took his face and pulled it | so that he had a long face. Then he started back. Coyote's son woke up, | and he saw (his father) sleeping. He saw that he had a long face || and a long tail. Then the 70 son laughed at him | because he was that way. He woke him up. He looked at his son, | and he saw that he was different from what he had been; | and he looked at the Ducks, and there was no food. They staid there. | He said to his son: "I'll go that way." Coyote started || and saw a tent. He knew it was the tent of Lynx. | He 75 knew that he had stolen the food. He made him sleep, | and he took back the Ducks. He took hold of his tail | and pushed it in, and he did the same to his son. Just a little piece of the tail remained sticking out. | He took his face and pushed it in, || and he had a short 80 face. Then he went back. Lynx and his son awoke. | They saw how they were, and that there was no food. | Therefore Coyote has a long nose and a long tail. | Lynx did it. And therefore Lynx | has a short nose and a short tail. Coyote did it. ||

Now I have told you about Coyote, what he did to | the ducks 85 long ago. |

#### 60. COYOTE KILLS PANTHER AND LIBERATES THE SALMON

Well, I'll tell you a story how Panther was killed by Coyote. |

##### (a) COYOTE KILLS PANTHER

Coyote had a tent. He was married to Dog. In the evening | Dog said: "To-morrow you shall go to your uncle. | His tent is there. His name is Panther. He is not hungry, but || he is very 5 stingy." On the following morning Coyote arose. | He said: "Give me my clothes." Dog gave | Coyote his clothing. Then he started, and arrived | where the tent of Panther was. He entered. Oh, there was much meat. | His wife was scraping fat off a skin. His children were cleaning guts. || Panther was putting feathers on his 10 arrows. They did not look at him. He sat down, and | thought:

qa:nqa'me'k. qalwi'yne': "Inqawo'kata'pne.'" la'anaxa'mne.  
 laqa'o'xalkkq'lowasxoneyik'me'k. latinaxa'mne'. pal sdqa-  
 tse<sub>i</sub>kata'pse'. qa'nqa'me'k. nanuq!w'le'k. pal ko'was. ne<sub>i</sub>s  
 k!u'p<sub>x</sub>a a'ku'la'ks tsema'k liliwa'sane'. laa'naxa'mne'. sda-  
 15 ts!na'xe' l<sub>t</sub>qawumxo'u'me'k. k.lala'xa'm a'kt.la'e's.

Tsdmi'y<sub>t</sub>s qake'ine': "kanmi'yit hutsuqna'neyala'ane'.  
 naqa'ane' kak<sub>u</sub>w'ze'. hoq<sup>u</sup>ats!kalxo'ane'." qalwi'yne' xa'atsin:  
 "ma n'up<sub>i</sub>yit!e'ine' k.laqa'qana.'" kanmi'y<sub>t</sub> nuquna'me'k.  
 k.laxalo'ne's qak'ine' sk'z'n'ku'ts t<sub>t</sub>namu''e's: "a: wa'silqun-  
 20 yaxam'lin' a'ku'la'ks. l<sub>n</sub>'z'k<sub>i</sub>ne'." ta'xas xa'atsin ts!na'xe'  
 qo<sub>s</sub> a'kt.lana'me's. t<sub>i</sub>naxa'mne', qatse<sub>i</sub>kat'ine'. qa'nqa'-  
 me'k; qake'ine': "husiyaxam'ine' k<sub>u</sub>w'ze'n'e's sk'z'n'ku'ts."  
 qatse<sub>i</sub>kat'ine'. kwune'ike'ts la.a'naxa'mne'. nonoq!w'le'k,  
 pal ko'was. ne<sub>i</sub>sts k!u'p<sub>x</sub>a a'ku'la'ks k!umnaqaqa'ane'.  
 25 lalaxa'xe'. qake'ine': "hoq<sup>u</sup>a mate'kts'ine'."

Qake'ine' sk'z'n'ku'ts: "pa'mek k<sub>n</sub>lamat'ktse<sub>i</sub>. es a'k!a-  
 laxawu'e'ts ma ksa'q!a'nqakilho'itkin'ine'." laqao'xa'xe'  
 xa'atsin. t<sub>i</sub>naxa'mne' a'a'ke' laqa'tse'kat'ine'. wa'ha'wts-  
 k'k<sub>i</sub>ne'. n'up'xane' na<sub>s</sub> pal sq!a'nse'. pal nulu'ksal's<sub>i</sub>ne'.  
 30 qake'ine': "nasts ke'e'ns?" ta'xas tsuk<sup>u</sup>a'te'. luq<sup>u</sup>awts-  
 k'k<sub>i</sub>ne' swa'. nu'p<sub>x</sub>ane' pe'z'k!aks pal tsxa'ltsi'o'k'vak'nse'.  
 na<sub>s</sub> qa'kqa'pse' no'uk<sup>u</sup>eys. ts<sub>u</sub>k<sup>u</sup>a'te'. pal k<sub>u</sub>waha'la't!  
 xa'atsin qanaqkupa<sub>l</sub>lt<sub>i</sub>mu'ine' ne<sub>i</sub>s no'uk<sup>u</sup>eys. qa'ln tsuo''e's  
 qao'xaqkupilxo'ane'. qake'ine' swa': "a: ksa'nla't<sub>i</sub>ya'ka'te'  
 35 hul<sub>n</sub>'z'ste'. alkaqa'lt<sub>i</sub>mi' at ko'sil'anak'z't<sub>i</sub>mi'." laa'n-  
 muqkupnoxo'nilkikwak'me'k xa'atsin.

K.lala'xa'm kulpa'le'n sk'z'n'ku'ts t<sub>t</sub>namu''e's. nal<sub>n</sub>q!o'ylo-  
 k<sup>u</sup>a'ame'k. n'anmuqkupnu'xoqa'me'k. ts<sub>k</sub>qlo<sub>p</sub>na'xnaktse'ite'.  
 n'ztk'ne' tlawu'e's; a'a'ke' xale''e's n'ztk'ne' tlawuna-  
 40 na.'se's; t<sub>t</sub>namu''e's n'ztk'ne' popo.'se's; a'a'ke' sw'z'n'e's  
 n'ztk'ne' poponana.'se's. qak'ine': "ta'xas hults!naxa-  
 la'e's. hutsxal'ute'ma'ine' ka'nt<sub>t</sub>qa't!ma'!; n'z'ko' hantsxal'-  
 ute'ma'ine' pa'!ke<sub>i</sub>ma'ine's; n'z'ko' hantsxal'ute'ma'ine':  
 n<sub>t</sub>sta'halna'nama'ine's; n'z'ko' hantsxal'ute'ma'ine' na.u'te-  
 45 na'nama'ine's." ta'xas ts!na'xe'. qao'xa'xe'. qak'ine' t<sub>t</sub>-  
 namu''e's: "hantsxalo'k!ue'la.tikiniktsa'p<sub>a</sub>ne' laq!anxo'na'!"  
 ta'xas xa'atsin o'k!z'ken'ktse' nulaqana'e's. t<sub>n</sub>aq!axo'x<sub>u</sub>ne'  
 swa's; a'a'ke' lat<sub>i</sub>naq!axo'x<sub>u</sub>ne'. ta'xas t<sub>n</sub>mit<sub>i</sub>ya'xane' swa's  
 sk'z'n'ku'ts. tsmk'ne'. qa'wtski'ne'. ta'xas n'up'xane' pal  
 50 sd'z'pse'. psk'ne'. tse<sub>i</sub>ka'te'. qa'ha'le'n pal sd'wak<sub>i</sub>ni-  
 k's<sub>i</sub>ne' t<sub>t</sub>namu''e's popo.'se's. tsxalsdqanalt<sub>i</sub>mul's<sub>i</sub>ne'. mit-  
 ya'xane' lawak<sub>i</sub>n'ine' ne<sub>i</sub>s pa'!ke<sub>i</sub>s. lawak<sub>i</sub>n'ine' qanaqkup-  
 la'ite'. q!akpa'kitxo'ane'. tse<sub>i</sub>ka'te'. qa'ha'le'n pal tsxalsdmi't-  
 xamul's<sub>i</sub>ne' tlawu.'se's xale''e's. wak<sub>i</sub>n'ine' ne<sub>i</sub>s lka'm.u.  
 55 m'tx<sub>a</sub>ne' a'a'ke' n'up'z'ine'. tse<sub>i</sub>ka'te' sw'z'n'e's. n'up'xane'

"Maybe they did not see me." He went out again. He went back coughing. | He went in again. They did not look at him, | and he sat down. They did not give him anything to eat, and he was hungry when he saw the meat. | He was very hungry. He went out and went home without anything to eat. || He arrived at his tent. | 15

In the evening he said: "To-morrow we will move. | My food is there. I did not bring it." Dog thought: | "He was stingy, therefore he did so." On the following morning they moved their camp. | When they got there, Coyote said to his wife: "Oh, go quickly || and get meat, that you may eat!" Dog left | for that tent. She entered, but they did not look at her. She sat down. | She said: "I came for the food that you gave to Coyote." | They did not look at her. After a long time she went out. She did not get anything to eat. | She was hungry when she saw the meat. She was poor. She went back || and said: "They didn't give me anything." | 20 25

Coyote said: "Try again. It may be given to you. It is | hanging ready made by the doorway." Dog went there again. | She entered, and they did not look at her. She looked up. | She saw it hanging here. It was all tied up. || She said: "Is this it?" Then 30 she took it. | Panther looked around, and saw that she was taking it down. | A stone was lying there. He took it; and when Dog put her arm up, | he struck her with the stone. He struck her hard right on the breast. | Panther said: "Oh, you bad-looking one! || This is 35 not for you. I am hunting for my children." | Then Dog ran out quickly, howling. |

When she came back, Coyote heard his wife. He uttered his war cry | and ran out quickly. He split a young tree | to make a bow, and made a small bow for his son. || He made a hammer for his wife, 40 and for his daughter | a small hammer. He said to them: "Let us go now! | I'll go against my fellow man;—you go against | your fellow woman.—You shall go against | your boy companion,—and you shall go against your girl || companion." Then they started. They reached 45 there, and he said | to his wife: "Open the door for me." | Then Dog opened the door for her husband, and he shot into the tent of | Panther. He shot in again. Then Coyote attacked Panther. | He took him and held him. When he knew that || he was dead, he put him down. 50 He looked, and just then (the female Panther) was taking | the hammer from his wife. She was about to strike her with it. | Then he attacked her and took it from that woman. He took it from her and | struck her down. He looked, and just then his son was about to shoot | with his bow. (The Panther boy) took it from him. || (Coyote) shot him and killed him. He looked at his daughter, and saw | 55



qa'a'le'n pał tsxa'lsdqanlat<sub>i</sub>muł's<sub>i</sub>ne' po'ponana.'se's. mit<sub>i</sub>-  
ya'xa'ne' q'lakpakitxo'ne' ne<sub>i</sub>s na.ute'na'nas. ta'xas nao'kte'.

- Qak'ine': "ta'xas k'nla'qlak'n'ki'l. ma<sub>a</sub>ts um'et<sub>s</sub>k'n'ki'l."  
ta'xas n'etk'e'ne'. q'lap'đuqla'a'te'. ta'xas qanaxa''mne' ts!na-  
60 ws'nok'u'e'ite' qo<sub>u</sub>s qa<sub>a</sub>nk!alu'k'lo'poka'mse'. ta'xas t<sub>i</sub>nalu-  
n's<sub>i</sub>ne' ne<sub>i</sub>s a<sub>a</sub>'k'et.la.'se's swa's sk'e'n'ku'ts. ta'xas n'etkaxa'n'le-  
le'k. tđnamu''e's sla:t'ants!dk'lo'use'; alaqa'tle's sla:t'đ'etk'ns  
a<sub>a</sub>'qu'qt'le's.

(b) COYOTE PRETENDS TO BE PANTHER

- Ta'xas tsđmi'y'et.s n'u'p<sub>x</sub>a'ne' xa'a'tsin at yaqana'pske'  
65 swa's. ta'xas tsxana'a'te' sk'e'n'ku'ts. ta'xas qaqana'a'ne'  
ne<sub>i</sub>s at yaqaqana'pske' swa's. nowo'k<sub>u</sub>ne' q!a'pe'. ta'xas  
naqanke'ine'. naqank'ine' iya'm'o's. qake'ine': "o: kumE-  
no'ktsa'yki'l." n'o'k!u'nilhulpałnit't<sub>i</sub>ne' ne<sub>i</sub>s a<sub>a</sub>'k<sub>u</sub>wok.le'e'ts  
nak.le.'tse' xunanoqokupk'n'e'. tka'xams iya'm'o; ne<sub>i</sub>s  
70 u's'me'ks m't<sub>x</sub>a'ne'. ta'xas tsxa'ki'tkaxa''mse'. đna'ha'ks  
a'a'ke' lam't<sub>x</sub>a'ne'. ta'xas sđalo'use'. q!u'mn'e'ine'. kan-  
mi'yit n'anaxa''mne'. ske'kzsq'a'pse' n'lya'ps. nom'tse'ite'.  
ta'xas n'itkaxa'n'le'k sk'e'n'ku'ts. xa'a'tsin lots!dk'lo'ne';  
alaqa'tle's n'etk'n'se' a<sub>a</sub>'qu'qt'le's. tsđmi'y'et.s a'a'ke'  
75 laqaqana'a'ne'. qake'ine' sk'e'n'ku'ts: "a:, ksakqanqla'le-  
n'ke't." ta'xas laha'qank'ine' iya'm'o's. ta'xas kka'-  
xa'ms m't<sub>x</sub>a'ne'. ta'xas tsxakilm't<sub>x</sub>a'ne'; q!a'pe's m't<sub>x</sub>a'ne';  
m't<sub>x</sub>a'ne'; m't<sub>x</sub>a'ne'. ne<sub>i</sub>s yisa'ske' a'a'k'le's qa'le'n la'lo'use';  
a'a'ke' k.la'lo<sub>u</sub>s ne<sub>i</sub>s iya'm'o's. q!u'mn'e'ine'. kanmi'y'et.s  
80 n'anaxa''mne'. n'askikqa'pse'; ne<sub>i</sub>s ma ksuk'aka'te's lo'use'.

- Tsđmi'y'et nulpałnit'ine' a<sub>a</sub>'k.luk.le'it.s ne<sub>i</sub>s a<sub>a</sub>'k<sub>u</sub>wok.le'e'ts.  
nđk'kse' ne<sub>i</sub>s ma km't<sub>x</sub>a sđukaxa'n'met't.se'. ta'xas  
ktsđmi'y'et.s qak.la'mne' iya'm'o: "l'nqa.'n'e' swa'.sđaqak'na-  
wa's<sub>i</sub>ne'. ts!na'ki'l. hmtstse<sub>i</sub>katk'ine' qa'la ke'e'n." ts!na'xe'  
85 kanu'q!laqlena'na. k.la'xa'm ne<sub>i</sub>s qa'na'xe' yaqanawitso-  
m'iske'. n'aqlu'k!u'ne' n'u'ktok.le.'t.se'. qao'xa'xe'. n'u'p<sub>x</sub>a'ne'  
sanmo<sub>x</sub>una'kse' swa's alaqałt't<sub>i</sub>mo's. qao'xa'xe' a<sub>a</sub>'k'et.la.'se's.  
t'naw'et<sub>s</sub>k'k<sub>i</sub>ne'. n'u'p<sub>x</sub>a'ne' pał n'e'n'se' sk'e'n'ku'ts. ta'xas la-  
ts!na'xe' laqawu'li'qana'xe' t!lanukqlo'k'ne'. qake'ine' sk'e'n'-  
90 ku'ts: "hoy, qa'psins k!u'pski iya'm'u." a.nuwunik't.se'  
a.n'ilqa'haks a'a'ke' lat!a'nukqlo'k<sub>u</sub>ne'. a'a'ke' laqake'ine'  
sk'e'n'ku'ts: "hoy, k!o'k<sub>u</sub>na'k iya'm'u." ta'xas lałaxa'xe'  
ka'nuq!laqlena'na. a'a'ke' n'k'đnamu''e's qak'ine': "pał  
laqa.'n'e' swa', pał n'e'n'e' sk'e'n'ku'ts. huwu'kq<sub>u</sub>ne' swa' ala-  
95 qałt't<sub>i</sub>mu' sa'nmo<sub>x</sub>o'k. pał n'o'vkt'ine'."

Qake'ine' q!a'pe' iya'm'u: "hulsa'nilweynata'la sk'e'n'ku'ts."  
q!a'pe' qake'ine': "ho'ya." ta'xas laowo'k<sub>u</sub>ne' sk'e'n'ku'ts

that she was about to be struck with her little hammer. | (Coyote) attacked that girl and knocked her down. He had killed them all. |

He said to them: "Now pull their skins off. Don't tear them." | They did so. They skinned them entirely. Then they put them outside. || They dragged them to an old fallen stump, and | Coyote 60 moved into Panther's tent. Then he put feathers on his arrows. | His wife scraped the fat off the skin, and his children cleaned | the guts. |

(b) COYOTE PRETENDS TO BE PANTHER

Then it was evening. Dog knew what Panther used to do, || and 65 she told Coyote about it. Then they did | what Panther used to do. He arose, and called all of them. | He called the Game. He said: "Oh, | come down quickly!" At once they heard noise coming down from the mountains. | They put pitchwood on the fire, and the Game came in. || The first one he shot. They began to come in, and the 70 last one | he also shot. Then there was no more. They slept. | The following morning they went out, and there were two sheep lying there. He skinned them. | Then Coyote put feathers on his arrow. Dog cleaned | the fat off the skin, and the children cleaned the guts. When it was dark, Coyote || did the same. He said: "Oh, it's no use 75 to try to do what you ought to do!" | Again he called the Game. Then, | when it came in, he shot. He kept on shooting all. | He shot, he shot, he shot, until his arrows were spent | and there was no more game. Then he slept. On the following morning || he went out. 80 There were only two of them. The big number (which he had shot) were not there. |

In the evening he heard a sound on the mountains. | Those whom he had shot were making a noise. It was the noise of their suffering. | Then in the evening the Game Animals said to one another: "That is not Panther. Why does he do that to us? | Go and look and see who it is." Little Flathorn started. || When he arrived, he 85 went where the wind was blowing. | He smelled a stench. He went there, and saw | Panther and his children piled up. He came to his tent, | looked in, and saw that Coyote was there. Then | he started back. He was not far away when he began to snort. Coyote said: || "Oh, what does the Game say?" After a little while, | when he was 90 farther away, he snorted again; and Coyote said again: | "Oh, the Game found something!" Then Little Flathorn got back | and told his relatives: | "That is not Panther; it is Coyote. I found Panther|| 95 and his children piled up there, all killed." |

Then all the Game Animals said: "Let us make war on Coyote!" | All said: "Well." Then Coyote and his children arose. | He called

- ala'qalt'ṭ<sub>i</sub>mu. ta'xas laha'qank'ṭ<sub>i</sub>ne. iya'm'u's. ta'xas  
 nulpalnet'ṭ<sub>i</sub>ne. a<sub>a</sub>'kik.le'et.s ne<sub>i</sub>s n'a'ata's a<sub>a</sub>'k<sub>u</sub>wok.le'et.s.  
 100 qalwi'yne. sk'ṭ<sub>n</sub>'ku'ts: "ktsxalsdts!ka'ṭ<sub>o</sub>'k<sub>u</sub>as iya'm'u's."  
 n'ok'lunilwat!no'k<sub>u</sub>ne. q!a'pe. iya'm'u q!a'pilwat!no'k<sub>u</sub>'in-  
 xa'ṭ<sub>i</sub>ne. sk'ṭ<sub>n</sub>'ku'ts. ta'xas n'u'p<sub>x</sub><sub>a</sub>ne. sk'ṭ<sub>n</sub>'ku'ts pal sdsanil-  
 wiynta'pse. iya'm'u's. ta'xas n'o'k<sub>u</sub>nd'ṭ<sub>i</sub>demu'ma'ṭ<sub>i</sub>qana'-  
 me'k ne<sub>i</sub>s at yaqaqana'a'ke. wanaq<sub>a</sub>na'me'k. nutsqanq!ṭ<sub>i</sub>ala'a-  
 105 kinxa'me'k. n'apa'kle'ṭ<sub>o</sub>nk!onemu'ne. ma'a'ka's a<sub>a</sub>'k<sub>u</sub>nuq!  
 ma'a'na's. ta'xas na'lat.ṭ<sub>i</sub>nq!oylo'ka'me'k. ta'xas naqa'nkik-  
 qa'me'k. ta'xas q!a'pe'ṭ<sub>o</sub>mi'tsit.laxumu'ṭ<sub>i</sub>ne. no'ṭ<sub>u</sub>k<sub>u</sub>eys. ta'-  
 xas q!akpakitxo'ṭ<sub>u</sub>ṭ<sub>i</sub>ne. q!uta'ptse'k!. ta'xas qalsaq'a'pte'k m<sub>s</sub>sqo-  
 lo'ṭ<sub>u</sub>wum ala'kin'ṭ<sub>i</sub>mo. qa'kqanq!ṭ<sub>i</sub>ala'ṭ<sub>i</sub>nk!a'te'k. ta'xas a'a'ke'  
 110 q!akpakitxo'ṭ<sub>u</sub>ṭ<sub>i</sub>ne. m<sub>s</sub>sqolo'ṭ<sub>u</sub>wum. ta'xas n'asqa'pte'k ṭ<sub>i</sub>namo'ṭ<sub>u</sub>-  
 ṭ<sub>i</sub>mo sk'ṭ<sub>n</sub>'ku'ts. qa'a'k<sub>s</sub>sqank!a'te'k. ta'xas a'a'ke' q!akpakit-  
 xo'ṭ<sub>u</sub>ṭ<sub>i</sub>ne. xa'ṭ<sub>i</sub>sin. n'uk!qape'ṭ<sub>i</sub>ne. sk'ṭ<sub>n</sub>'ku'ts. qakqa'nke<sub>i</sub>kqa'-  
 me'k. ta'xas laṭ<sub>o</sub>'ṭ<sub>u</sub>ne. no'ṭ<sub>u</sub>k<sub>u</sub>eys ne<sub>i</sub>s n'a'ata's a'a'kuk.le'et.s.  
 ta'xas laqawa't!no'ṭ<sub>u</sub>k<sub>u</sub>ne. iya'm'u. ta'xas at latsukok<sub>u</sub>'n'e,  
 115 at wune'ke't.se. lawu'k<sub>u</sub>qa no'ṭ<sub>u</sub>k<sub>u</sub>eys. ta'xas laṭ<sub>o</sub>'ṭ<sub>u</sub>ne. qa-  
 w<sub>s</sub>qa'a'ne. sk'ṭ<sub>n</sub>'ku'ts. ta'xas sdqata'nuk!ṭ<sub>i</sub>ne.

- Qo<sub>s</sub> laqana'xe. kanuq!ṭ<sub>i</sub>aqle'na'na. qa'kqa'pse. a<sub>a</sub>'k<sub>u</sub>nuq!a'-  
 nuks tsaqona'se. ṭ<sub>i</sub>!na'ṭ<sub>i</sub>unalaṭ<sub>i</sub>mu'n'e. sk'ṭ<sub>n</sub>'ku'ts. qake'ṭ<sub>i</sub>ne:  
 "ho'ya, hakṭ<sub>w</sub>tsk'ṭ<sub>i</sub>ṭ<sub>i</sub> sk'ṭ<sub>n</sub>'ku'ts." qa'w<sub>s</sub>qa'a'ne. sk'ṭ<sub>n</sub>-  
 120 ku'ts. nulpal'ṭ<sub>i</sub>ne. naluk.lee'ṭ<sub>i</sub>se. qake'ṭ<sub>i</sub>ne: "hóy." pal kpaqtse-  
 na'na ne<sub>i</sub> no'ṭ<sub>u</sub>k<sub>u</sub>eys nala't.ṭ<sub>o</sub>k.lit'le'k n'ilk'k<sub>s</sub>e. ne<sub>i</sub>s qalmaq!  
 ala"mne. sk'ṭ<sub>n</sub>'ku'ts. sqanq!a'ṭ<sub>i</sub>lapalṭ<sub>i</sub>ya'xane. ne<sub>i</sub>s kaluk-  
 lit'ke's. maqku'ṭ<sub>i</sub>la'mxomo'ṭ<sub>i</sub>ne. q!akpakitxo'ṭ<sub>u</sub>ṭ<sub>i</sub>ne. sk'ṭ<sub>n</sub>'ku'ts.  
 sa'ka'xmoxu'n'e. a<sub>a</sub>'k<sub>i</sub>n<sub>m</sub>moxo'e's qake'ṭ<sub>i</sub>ne: "ku'ṭ<sub>i</sub>nqa'pte'k  
 125 a<sub>a</sub>'k<sub>u</sub>nuq!ṭ<sub>i</sub>ala'k!a'ko." qakax<sub>a</sub>moxu'ne. a<sub>a</sub>'k<sub>u</sub>nuq!ṭ<sub>i</sub>ala'k!a'ko.  
 s<sub>n</sub>m<sub>t</sub>u'k<sub>s</sub>e. qa'oxalxunaku'n'e. ne<sub>i</sub> a<sub>a</sub>'k<sub>u</sub>nuq!ṭ<sub>i</sub>ak!a'ko.

## (c) COYOTE STEALS THE SALMON

- ṭ<sub>i</sub>!naqu'ne. qa'naqu'ne. sa'k.ṭ<sub>i</sub>nam's<sub>i</sub>ne. s<sub>n</sub>k<sub>t</sub>sqap'se.  
 qao'xaltsinoqo'ṭ<sub>u</sub>me'k. at yaqa'o'xalqsa'k!ok'ske. qaw<sub>s</sub>saqa'a'ne.  
 na.utek'ste'k. ṭ<sub>i</sub>!nyaxha'k!o'ṭ<sub>u</sub>ne. n'u'p<sub>x</sub><sub>a</sub>ne. ne<sub>i</sub>s lo<sub>u</sub>k!ṭ<sub>u</sub>s so'ṭ<sub>u</sub>-  
 130 kse. qake'ṭ<sub>i</sub>ne: "ho'ya's huṭ<sub>s</sub>ṭ<sub>u</sub>'k<sub>u</sub>a't. ktsxa'ṭ<sub>e</sub>n' kaa'tsu."  
 ṭ<sub>i</sub>!nal<sub>k</sub>'n'e. ta'xas n'o'qo'xak'ṭ<sub>i</sub>ne. kia'kxo's ne<sub>i</sub>s atsu'we's.<sup>1</sup>  
 qao'ka'xane. ṭ<sub>i</sub>!mi'y<sub>t</sub> q!ayak'ṭ<sub>i</sub>ne, ktsilmi'y<sub>t</sub> ta'xas n'ṭ<sub>i</sub>k<sub>i</sub>ne.  
 sk'ṭ<sub>n</sub>'ku'ts ne<sub>i</sub>s kia'kxo's. n'aqsanaxa'mne. ne<sub>i</sub>s na.u'te's. kan-  
 mi'y<sub>t</sub>.s n'u'p<sub>x</sub><sub>a</sub>ne. ne<sub>i</sub>s atsu'we's n'aqsa'kṭ<sub>i</sub>ne. nao'k<sub>u</sub>e.  
 135 qak.la'pse. ala'e's: "qe'na, nd<sub>n</sub>o'k<sub>u</sub>a'xane. ka'k<sub>u</sub>w<sub>s</sub>en'a'ṭ<sub>i</sub>."  
 ta'xas la.u'pkaqk<sub>i</sub>ne. ya'qa. lae'k'ṭ<sub>i</sub>ne. ṭ<sub>i</sub>!mi'y<sub>t</sub>.s a'a'ke'  
 laq!a'yak'ṭ<sub>i</sub>ne. k<sub>u</sub>w<sub>s</sub>'n'e's. kq!u'mne. sk'ṭ<sub>n</sub>'ku'ts a'a'ke'  
 la'k<sub>i</sub>ne. ne<sub>i</sub>s kia'kxo's kloqoha'kqa'ps. klo'k<sub>x</sub>a n'aqsa-

<sup>1</sup> Felix Andrew: atsu'e's.



again for Game. Then | noise was heard high up on the mountains. || Coyote thought the Game would begin to come down, | but all at once 100 all the Game Animals threw down stones. They all threw stones at | Coyote. Then Coyote knew that | the Game Animals were making war on him. At once he got ready. | He did as he always does when going to war. He put stripes on himself || and pinned tail feathers 105 of the red flicker on himself. | Then he gave a war cry and jumped sideways. | His whole tent was torn up by the stones. | His son Qluta'ptsek! was knocked down. Then three, Misqolo'wum | and her parents, were left over. They were jumping back and forth. Then || Misqolo'wum was knocked down. Now two were left, Coyote and 110 his wife. | They two jumped back and forth. Then Dog also was knocked down, | and Coyote alone was left over. He was jumping back and forth. | Then there were no more stones up on the mountain, | and the Game Animals did not roll down any more. They picked up some more, || and after some time they found stones. Then 115 there were no more. Coyote was standing there. | They could not kill him. |

Little Flathorn went that way. There a small sharp flat stone was lying. | He hit Coyote with it. He said: | "Well, look out, Coyote!" Coyote was standing there. || He heard a noise. He said: 120 "Hey!" It was a | thin stone which made the noise. Then he put his | head sideways quickly. He was listening for the noise. | He was hit hard on the head and was knocked down. | He began to fall, and as he was falling he said: "I'll turn into || a piece of wood." Then 125 a piece of wood fell from his body, and he fell | into the river in the form of a plank. |

(c) COYOTE STEALS THE SALMON

He drifted down. He drifted along. He came to a town. There was a fish trap. | He stopped where they went to dip water. There were | two girls, who went to get water. They saw a good piece of wood, || and one said: "Well, let me take it to use it for my dish!" | 130 She carried it and put fish into her dish. She did not eat all. | In the evening she put it up. At night | Coyote ate the fish. He went under the girl's blanket. | On the following morning the one looked for the dish, and it was with her. || Her friend said to her: "Oh, 135 you must have eaten all that was left over!" | They took the fish trap ashore and ate again. At night they again | put up the food that was left. When they were asleep, Coyote | ate again the fish that was in the dish; and when he had eaten all, | he went under the

naʒa'mne ne<sub>is</sub> nao'k<sup>l</sup>u'e's na.u'te's. wɪ'lna'ms k<sup>l</sup>ok<sub>u</sub>nu'x<sup>u</sup>a'm  
 140 latsnao'k<sup>l</sup>u'e' na.u'te's. naqsakdk<sub>ina</sub>'pse ne<sub>i</sub> a<sub>a</sub>'kinu'qla'k<sup>l</sup>a'a-  
 ko. qakila'mne ne<sub>i</sub> na.u'te': "qin<sup>a</sup> n<sup>i</sup>lin'ok<sup>u</sup>a'x<sub>ane</sub> ka'k<sub>u</sub>-  
 wse na'la." qake'ine: "atoq<sup>u</sup>a'e'k<sub>in</sub>ala'ane. at k<sup>l</sup>laqa'qa?"  
 qalwi'yne sk<sup>l</sup>'n'ku'ts: "a: qake'iki'l, 'k<sup>l</sup>n<sup>l</sup>qa'e'n sk<sup>l</sup>'n'ku'ts,  
 k<sup>l</sup>n<sup>l</sup>xunmitq<sup>l</sup>a'pki'l." qake'ine ne<sub>i</sub> na.u'te': "a: k<sup>l</sup>n<sup>l</sup>qa'e'n  
 145 sk<sup>l</sup>'n'ku'ts." laʒunmitqu'ine. latslna<sup>l</sup>qu'u'e sk<sup>l</sup>'n'ku'ts.  
 qa'naqu'ne.

## (d) COYOTE LIBERATES SALMON

N'u'p<sup>x</sup>ane n'a'se na.u'te's sak<sup>l</sup>ha<sup>l</sup>q<sup>l</sup>at<sup>l</sup>e'ise n'upa'xe  
 sk<sup>l</sup>'n'ku'ts. n'atk<sup>l</sup>'nme'k lka'm'u's qo<sub>us</sub> qana'xe. at la'qa'  
 naʒu'n'e pa<sup>l</sup> ktsa'qu'na ne<sub>i</sub> lka'm'u. nup<sup>x</sup>ana'pse ne<sub>is</sub>  
 150 na.u'te's. qake'ine ne<sub>i</sub> na.u'te': "qo<sub>us</sub> n'z'n'e lka'm'u pa<sup>l</sup>  
 sds<sup>o</sup>'u<sub>k</sub>ne. hulmiti'yaʒna'la qa'lam'a'tka tsʒalsqa'ite."  
 ta'ʒas mit<sub>i</sub>ya'x<sub>ane</sub> ne<sub>i</sub> ala't<sub>i</sub>mu. nao'k<sup>l</sup>u'e qa'k<sup>l</sup>le'k p<sup>l</sup>e'q<sup>l</sup>s;  
 nao'k<sup>l</sup>u'e qa'k<sup>l</sup>le'k wu'tswi'ts. pe'q! ho'paks n'sni<sup>l</sup>aʒa'xe.  
 ts<sub>u</sub>k<sup>u</sup>a'te ne<sub>is</sub> lka'm'u's. qake'ine: "hutsʒa<sup>l</sup>asʒomu'neya-  
 155 la'ane." ta'ʒas lats!nalk'n'e ne<sub>is</sub> lka'm'u's. su'k<sup>u</sup>ilq<sup>l</sup>u'  
 k<sub>u</sub>ne ka'qa'ps a<sub>a</sub>'qa't<sup>l</sup>e's ke'e'ns ntsta'halna'na's. kts!  
 tak<sup>l</sup>e'ikin wɪ'qaps at kts!<sup>l</sup>a'ana's. ta'ʒas k<sup>l</sup>ala'xa'm, ta'ʒas  
 qawsaqa'ane. kanmi'y<sup>t</sup>s qa'iq<sup>l</sup>at<sup>l</sup>e'ine. kanmi'y<sup>t</sup>s a'a'ke.  
 laqa'iq<sup>l</sup>at<sup>l</sup>e'ine. s<sup>l</sup>dkluts<sup>x</sup>ona'pse ne<sub>is</sub> a<sub>a</sub>'qa't<sup>l</sup>es, pa<sup>l</sup> kla-  
 160 n'ke's. s<sup>l</sup>dqatalha<sup>l</sup>x<sup>o</sup>'u'ne a'a'ke. pa<sup>l</sup> klupskilqa'e'ns x<sub>ma</sub>  
 l'u'k<sup>l</sup>qa'pe's. ta'ʒas slaqaqa'pse k<sup>l</sup>laqa'ta'ha<sup>l</sup>q<sup>l</sup>at<sup>l</sup>e'. n'u'p-  
 x<sub>ane</sub> sk<sup>l</sup>'n'ku'ts yaqaqana'pske nao'k<sup>l</sup>u'e's at lan'taqa-  
 he'yse at q<sup>l</sup>akpa'kitx<sup>o</sup>'use s<sub>u</sub>wa'q<sup>l</sup>amo's. at n'k<sub>in</sub>ala'pse  
 walk<sub>u</sub>wa'yi'ts. lats!nao'k<sup>l</sup>u'e's at lan'taqahe'yse at q<sup>l</sup>akpakit-  
 165 x<sup>o</sup>'use. tunwaka'kins at n'z'nse a<sub>a</sub>'k<sup>l</sup>nq<sup>l</sup>u'tsa'ks. at n'k<sub>in</sub>-  
 nala'pse. so'v<sub>k</sub>se ne<sub>is</sub>ts k<sup>l</sup>laqa'qa'ps. ta'ʒas yuna'nmiy't<sup>l</sup>se.  
 k<sup>l</sup>laqa'ha<sup>l</sup>q<sup>l</sup>at<sup>l</sup>e' ne<sub>i</sub> na.u'te'k<sup>l</sup>ste'k, o'k<sup>l</sup>u<sub>na</sub> ke'e'ns a<sub>a</sub>'qa't-  
 t<sup>l</sup>e's. ne<sub>is</sub> ts<sup>l</sup>mi'y<sup>t</sup>s nao'k<sup>l</sup>u'e at n'a'skik<sup>l</sup>e<sup>l</sup>tsma'ine, lats<sup>l</sup>-  
 mi'y<sup>t</sup>s lats!nao'k<sup>l</sup>u'e at n'a'skik<sup>l</sup>e<sup>l</sup>tsma'ine. qakila'mne:  
 170 "ta'ʒas s<sup>l</sup>tsa'mnaqapta'te'k a<sub>a</sub>'kuq<sup>l</sup>le'e't kuek<sup>l</sup>na'la. ho'ya's  
 hultse<sub>i</sub>kata'la na lka'm'u x<sub>ma</sub> n'a'qa'nhoq<sup>l</sup>u'tsko ne<sub>is</sub> ho<sup>l</sup>a-  
 q<sup>l</sup>at<sup>l</sup>lak<sub>u</sub>wala'e's." nao'k<sup>l</sup>u'e qo<sub>us</sub> qa'o<sup>x</sup>anq<sup>l</sup>okupko'ne. qa-  
 k<sup>l</sup>'ine ne<sub>is</sub> lka'm'u's: "ho'ya's hoq<sup>l</sup>u'tsko'n'." ne<sub>i</sub> lka'm'u  
 ts<sub>u</sub>k<sup>u</sup>a'te a<sub>a</sub>'k<sup>l</sup>nq<sup>l</sup>la'wo'ks; nuq<sup>l</sup>u'tsk<sub>u</sub>ne. qake'ine ne<sub>i</sub> na.u-  
 175 tek<sup>l</sup>'ste'k: "pa<sup>l</sup> silqa'sts!o'mqaqa'ane. ta'ʒas lqaosa'qa  
 kula'iq<sup>l</sup>at<sup>l</sup>nalala'e's." ta'ʒas ts!na'xe la'ha<sup>l</sup>q<sup>l</sup>at<sup>l</sup>e'ine. tse<sup>l</sup>ka'te  
 sk<sup>l</sup>'n'ku'ts qo<sub>us</sub> la'nta's. n'u'p<sup>x</sup>ane pa<sup>l</sup> sk<sup>l</sup>kq<sup>l</sup>lu'kse pa<sup>l</sup>  
 s<sup>l</sup>it!qa'pse s<sub>u</sub>wa'q<sup>l</sup>amo's. qao'xa'xe nao'k<sup>l</sup>u'e's. tse<sup>l</sup>ka'te  
 qo<sub>us</sub> la'nta's. n'u'p<sup>x</sup>ane pa<sup>l</sup> s<sup>l</sup>it!qa'pse a<sub>a</sub>'k<sup>l</sup>nq<sup>l</sup>u'tsaks. ta'ʒas  
 180 qalwi'yne: "hule'ay!" ta'ʒas n'atk<sup>l</sup>la'mok<sup>l</sup>o'ne. qa'o'xa-  
 k<sup>l</sup>lamok<sup>l</sup>o'ne ne<sub>is</sub> a<sub>a</sub>'k<sup>l</sup>nm<sup>l</sup>'tuks. k<sub>u</sub>walk<sub>u</sub>wa'y<sup>t</sup>s lawa'se

blanket of the other girl. Early the other || girl arose. The plank 140  
 was with her. | Then the girls said to each other: "Oh, you must  
 have eaten all the food that was left!" | They said: "We did not eat  
 it. How does it happen?" | Coyote thought: "Oh, say: 'May you not  
 be Coyote?' | Throw (the dish) into the water!" Then the girls said:  
 "Oh, may you not be || Coyote?" and they threw it into the water. 145  
 Coyote swam on and | drifted along. |

(d) COYOTE LIBERATES SALMON

He saw two girls picking berries. Coyote went ashore | and trans-  
 formed himself into a baby. He went there. | A small child fell  
 from his body, and a girl saw him. || The girl said: "There is a child. | 150  
 It is nice. Let us run for it, and the one who gets there first shall  
 have it for her child!" | Then the friends ran for it. One was  
 named Night Hawk, | the other was named Snipe.<sup>1</sup> Night Hawk  
 reached there first | and took the child. She said: "We will both  
 own it." || Then she carried the child back. She was glad | to have 155  
 the child. She was going to raise the boy; | and when he was big, he  
 was to hunt. Then they got home and | staid there. In the morning |  
 she did not pick berries, and also the following day | she did not pick  
 berries. She was prevented by her child. || It was heavy. She 160  
 could not carry him on her back, and | he could not stay alone.  
 Therefore she could not pick berries. | Coyote saw what the one was  
 doing. She put her hands behind | the tent and knocked down  
 salmon. Then she ate with him. | In the evening the other one put  
 her hand back behind the tent. She knocked at it, || and she took out 165  
 a fawn. He ate with her. | That was a nice way. For many days  
 the two girls | did not go to pick berries on account of that child. |  
 When it was dark, he staid with the one; | and when it was dark  
 again, he staid with the other one. (The girls) said to each other: ||  
 "There are not many berries left for us to eat. Let us | see whether 170  
 the boy can put out a fire if our home should be on fire." | The one  
 then started a fire, and said | to the child: "Now put out the fire."  
 The child | took a stick and put out the fire. Then the two girls said: ||  
 "He is clever. He may stay here. | Let us go and pick berries." 175  
 Then they started to pick berries. Coyote looked | there at the back  
 of the tent, and he saw a lake | there which was filled with salmon.  
 He went to the other side and looked | behind the tent, and he saw  
 that it was full of fawns. Then || he thought: "Let me steal them." | 180  
 He dug a ditch along toward the river. In the evening | his mother

<sup>1</sup>The species is uncertain. It was described as a bird smaller than a snipe, whose call is "Hust!"



- ma'e's. suk'ilq!u'kse. kqaha`q!at.la'ako. naqsanmi'yzt.s at  
 qaqana'ane. ta'xas sk'n'ku'ts qaya`qak!amok!o'ne tsdmi'-  
 yzt.s. qalwi'yne. sk'n'ku'ts. "ta'xas kanmi'yzt.s kutsxa'l'ay."  
 185 tsdmi'yzt.s. kkanmi'yzt.s lats!e'nalq!at!e'ine. ta'xas laqa`-  
 pitsqalwi'yne. pal ta'xas kqasts!u'mqa'qaps xale'e's. sk'n'-  
 ku'ts no'y't!te. suwa'q!amo'sts aaknq!u'tsa'ks. ta'xas tu-  
 no'xa'xe. neis k!a'lma'nm'tuks suwa'q!amo. n'o'k!u'iq!a'k-  
 pakitxo'ne. aaknq!u'tsa'ks. ta'xas naq!akuptse'ite. neis  
 190 aak't.lana'me's. neis aaknq!u'tsa'ks xunm'te. ta'xas  
 ts!ma'xe. qaakilhalq!at!e'ine. ala'timo. nao'k!e. laqana-  
 witsk'kine. n'u'p'xane. aaknq!u'kups aak't.la'e's. qake'ine:  
 "a:ma ko'p'xa'mi'l to'xu' ktsxalqala'ike'n's lka'm'u's.  
 tseika'te'n' yo'q'ale.'tke. kak't.lana'la naq!ako'ne." ta'xas  
 195 lats!na'xe. lalaxa'xe. n'u'p'xane. lalo'se. aak't.la'e's q!ap-  
 ku'pse. qo's qayaqa'wo's swzsku'pse. xale'e's mak!se's.  
 pal noku'pse. qa.u'p'xane. neis ke'ens aaknq!u'tsa'ks  
 mak!se's. ta'xas n'da'n'e. nao'k!e. qao'xa'xe. neis ke'e'k.  
 tseika'te. la:lo'se. aaknq!u'tsa'ks. nao'k!e. qao'xa'xe.  
 200 tseika'te. a'ke. lalo'se. suwa'q!amo's. k!aqa'le'e't.s pal  
 sdqakxanmitu'kse. qao'xanmitu'kse. neis k!almanm'tuks.  
 tseika'te. n'u'p'xane. qo's sluyt!t.se. sk'n'ku'ts neis ke'e'k  
 pal sd'ay'na'pse. qakila'mne: "pal n'z'n'e. sk'n'ku'ts ne  
 lka'm'u qo's n'z'n'e. pal sd'ayndawa'sine." ta'xas miti-  
 205 ya'xane. nao'k!e. qananlukupqa'ane. naqaps lka'm'u's. nao'-  
 k!e. qananlukupqa'ane; a'ke. naqa'pse. lka'm'u's. qa.u'p'xane.  
 neis at ma k!askik.le'it'smal pal sdhaqa'l'ta'la'pse. qak'ine.  
 sk'n'ku'ts. qake'ine: "hoy, pa'me'k lae'sawa'sano. naqa'ane  
 lka'm'u." sk'n'ku'ts n'anuxo'niatimo'me'k. tsamna'se. lalu-  
 210 qalqa'atse. neis yzsa'ske. qak'ine: "hayo:, ho." ta'xas  
 q!a'pe's noy't!t. ta'xas n'ila'n'e. ne. ala'timo. k!ayn'laps  
 sk'n'ku'ts ke'e'k.

## (e) COYOTE MEETS THE FISHERMAN WOLVERENE

- Ta'xas qa'na'xe. sk'n'ku'ts. n'u'p'xane. sa'nktsqa pse.  
 qak'ine. suwa'q!amo's "ma'qa'k, hutsxal'u'p'xane. na aqlsma'-  
 215 k!nk!." ta'xas suwa'q!amo qahaqa'ane. qao'xa'xe. sk'n'ku'ts  
 qakilhaqawi'ise. laxaxe. n'up'xana'pse. neis na.u'ten'nta'ke's.  
 laxa'xe. n'up'xana'pse. nok!e'ine. n'tsta'halna'na qak.la'pse.  
 altsu'es: "lu'n'u's la ts'na'n titu'es. tsxalqak'ine. ke'wa's  
 nu'p'k!a's." lats!na'xe. k.lala'xa'm. qak'ine. titu'es:  
 220 "wa'xe. nu'p'k!a. qake'ine. alka'tsu kulatska'mi'l." qake'ine.  
 a'ts!pu: "ka's k!aqa'qa?" qake'ine. ne. n'tstaha'na: "slama'l-  
 ne. a'q!u'na'qs, n'apa'k!inluk!unemu'ne. ma'ka's a'kinuq!u-  
 ma'ana's. nutsqanq!alake'nme'k." qake'ine. a'ts!pu: "n'i'n'e.  
 sk'n'ku'ts. at qa.apse'ine. ma'ats tse'ka'tke.l." lats!na'xe. ne

arrived. She was glad, for the tent was not burned. It happened thus several days. | Then Coyote had completed the ditch. At night | Coyote thought: "To-morrow I shall steal them." || It was night. 185  
 On the following day they went again to pick berries. | They were not afraid now, because their child was clever. | Then Coyote began to drive the salmon and the fawns. | The salmon reached the large river. At once he knocked down | the fawn. Then he burned || the 190  
 tent. He threw the fawn into the fire. Then | he started. The friends had gone to pick berries. One of them | looked back and saw their tent on fire. She said: | "Oh, I almost knew what would happen to the child! | Look how our tent looks! It is burning." Then || they 195  
 went back. When they arrived there, they saw that their tent was gone. | It was all burned, and there in the middle the child's bones | were burning. He was burned. They did not know that they were the fawn's | bones. They cried. The one went to get food. | She looked, and there were no more fawns. The other one went there, || and she also saw that there were no more salmon, | and she saw the 200  
 water running down in a stream to the wide river. | She looked, and she saw that Coyote was driving their food | which he had stolen from them. Then they said to each other: "Oh, that child was Coyote, | he who robbed us!" Then || they pursued him. The one ran along, 205  
 and gave birth to a child. | The other one was running along, and also gave birth to a child. They did not know | that he had slept with two. They said to Coyote, | they said: "Coyote, oh, leave us something to eat for this child! There are | children." Coyote shook his blanket, and a few turned back. || He said to the others, "Hayo ho!" 210  
 Then | he drove all of them. Then the friends cried because | Coyote had stolen their food. |

(e) COYOTE MEETS THE FISHERMAN WOLVERENE

Then Coyote went along. He saw people fishing. | He said to the Salmon: "Wait until I see the people!" || Then the Salmon stopped. 215  
 Coyote went there, | and arrived where they were dancing. Some girls saw him; | and when he arrived, a boy was told by | his elder sisters: "Go to your father and tell him that | a manitou has arrived." The boy went back. When he came there, he said to his father: || "A manitou has arrived. My elder sister told me to come." 220  
 Wolverine said: | "How does he look?" The boy said: | "He has a white blanket, and tail feathers of the flicker are pinned to it. | He is striped." Wolverine said: "That is | Coyote. He is not straight.

225 nɛtstahafna'na. lafa'xa'm. qakz'ine' altsu''e's: "qakz'kse' katitu'mil ke'e'ns skz'n'ku'ts. ma<sub>a</sub>ts k.ltse'ika't at kqa-ap'ese's." ta'xas lahaq<sub>u</sub>w'ine'. lats!na'xe' skz'n'ku'ts. qakz'ine' s<sub>u</sub>wa'q!<sub>a</sub>mo's: "ta'xas ts!na'ki'i. tsak.l<sub>u</sub>wa's<sub>a</sub>ne' a'ts!pu." ne<sub>i</sub> ta'xa hak.luna'mke' qa'k.le'k naso'<sub>u</sub>k<sup>u</sup>e'n ats!pu.

(f) COYOTE MEETS THE FISHERMAN SPARROW.

- 230 Qa'na'xe' skz'n'ku'ts. laxa'xe' sa'k.lunamz'sine'. ne<sub>i</sub> ta'xa hak.luna'mke' qa'k.le'k naso'<sub>u</sub>k<sup>u</sup>e'n mɛts!qa'qa's. qakz'ine' s<sub>u</sub>wa'q!<sub>a</sub>mo's: "ma'qak hutsqonamz'ine' na aqlisma'k<sub>i</sub>nk!" qao'xa'xe' skz'n'ku'ts. n'u'p<sub>x</sub>ane' sakilaq<sub>u</sub>w'ise' na.utenz'n-ta'ke's. klu'p<sub>x</sub>ana'ps no'k!<sup>u</sup>e''se' nɛtstahafna'nas. qakil'sine':
- 235 "lats!na'm tɛtu''e's tsxalqakz'ine' ke''wa's nɔp'k!a's." lats!na'xe' ne<sub>i</sub> nɛtstahafna'na. k.lafa'xa'm tɛtu''e's qakz'ine': "wa'xe' aqlisma'k<sub>i</sub>nk!" qak.la'pse' tɛtu''e's: "ka's k!a'qa'qa'?" qakz'ine': "slama'ine' a'q!o'<sub>u</sub>na'qs setsa'<sub>a</sub>ne' ma'<sub>a</sub>ka's. nutsqa'nq!a'lakz'nme'k." qake'ine' mɛts!qa'qa's:
- 240 "lu'n'u's lats!namz'ine' altsu''ne's. tsxalts<sub>u</sub>k<sup>u</sup>a'te'. n'z'nse' skz'n'ku'ts. ka'as n'alkkz'n'e' kl'k.le's:" ta'xas lats!na'xe'. lafa'xa'm qakz'ine' altsu'we's: "pa' n'z'nse' skz'n'ku'ts; qakz'kse' su''e's k.ltsu'k<sup>u</sup>at. ka'a's atkkz'ike'ns kl'kle's." ta'xas ts<sub>u</sub>k<sup>u</sup>a'te' a'key'z'se's skz'n'ku'ts ne<sub>i</sub> na.utenz'nte'k.
- 245 yawtlat!kz'n'e'. ta'xas naq<sub>u</sub>wilma'ine'. ne<sub>i</sub>sts ka'q<sub>u</sub>wil qalq!an'ine': "pa' n'z'n'e' skz'n'ku'ts; huksa'te'tna'la." ta'xas kula'q<sub>u</sub>we'l. ta'xas lats!na'xe'. laqao'xalxuna'xe' skz'n'ku'ts. qakz'ine' s<sub>u</sub>wa'q!<sub>a</sub>mo's: "hoq<sup>u</sup>a'tsakz'nalatz'ine'."

(g) COYOTE LEADS THE SALMON INTO THE FISH TRAP

- Ta'xas qao'saqa'ane'. tsɛmi'yzt.s na'wasxo'<sub>u</sub>me'k skz'n'ku'ts.
- 250 qake'ine': "xma lqsa'nma'k<sub>i</sub>n'ke't; xma lqsa'nma'k<sub>i</sub>n'ke't; kqa'k<sub>i</sub>yam ksano'kts<sub>i</sub>znkz'tsq<sub>a</sub> xma ktsqa'qxalxatk<sub>i</sub>nu'k<sub>u</sub>nam." ta'xas kqu'mne' skz'n'ku'ts. wz'lna'ms qakz'ine' s<sub>u</sub>wa'q!<sub>a</sub>mo's: "hɛntsxal'o'k!<sup>u</sup>ilo'qoxakz'ine' ne<sub>i</sub>a<sub>a</sub>'kz'tsq<sub>a</sub>." wz'lna'ms qakz'ine' tɛnamu''e's: "qakz'le'n' su''ne's k.lqo'<sub>u</sub>na'm a<sub>a</sub>'kz'tsq<sub>a</sub>qa'e's." qakz'ine' ne<sub>i</sub> pa'lke<sub>i</sub> su''e's. qakiya'mne': "knlxu'na'm a<sub>a</sub>'kz'tsq<sub>a</sub>ne's." ts!na'xe' mɛts!qa'qa's. xuna'xe'. n'u'p<sub>x</sub>ane' n'o'k!<sup>u</sup>e''se' s<sub>u</sub>wa'q!<sub>a</sub>mo's sawzsq<sub>a</sub>pse'. ta'xas la.upa'xe'. tsxa'n'e'. qake'ine': "upkaqk!o'<sub>u</sub>ke'! s<sub>u</sub>wa'q!<sub>a</sub>mo. n'o'k!<sub>u</sub>wzsq<sub>a</sub>'ane' a<sub>a</sub>'kz'tsq<sub>a</sub>ps." ta'xas n'a<sub>a</sub>ko'<sub>u</sub>ine'. ta'xas n't!qa'o'xal'kz'ine'. tsɛ-
- 260 mi'yzt.s a'<sub>a</sub>'ke' laha'wasxo'<sub>u</sub>me'k skz'n'ku'ts. qakz'ine' s<sub>u</sub>wa'q!<sub>a</sub>mo's. "tsɛmi'yzt hɛntsxal'a'sdo'qoxakz'ine' a<sub>a</sub>'kz'tsq<sub>a</sub>." wz'lna'm's qakz'ine' tɛnamu''e's: "qakz'le'n' su''ne's k.lxu'na'm a<sub>a</sub>'kz'tsq<sub>a</sub>qa'e's." qao'xa'xe' mɛts!qa'qa's. n'u'p<sub>x</sub>ane' n'aswzsq<sub>a</sub>pse' s<sub>u</sub>wa'q!<sub>a</sub>mo's. la.upa'xe'. tsxa'n'e'. qake'ine': "a<sub>a</sub>'ko'<sub>u</sub>ke'!
- 265 s<sub>u</sub>wa'q!<sub>a</sub>mo. n'a'swzsq<sub>a</sub>'ane'. ta'xas xo'naxa'mne'. n'ako'<sub>u</sub>ine'.



Don't look at him." The boy went back. || When he came back, he 225  
 said to his sisters: "Father said, 'That is | Coyote. Don't look at  
 him. | He is not straight.'" They continued to dance, and Coyote  
 started on. | He said to the Salmon: "Go ahead! Wolverine does  
 not want us." | The chief of that town was named Wolverine. ||

(f) COYOTE MEETS THE FISHERMAN SPARROW

Coyote went along. He came to a town. | The chief of that town 230  
 was named Sparrow. He said to | the Salmon: "Wait! I'll go to  
 the people." | Coyote went there, and he saw the girls dancing. |  
 When they saw him, they said to a boy: || "Go to father and tell him 235  
 that a manitou has arrived." | The boy started; and when he ar-  
 rived at his father's, | he said to him: "A person has arrived." His  
 father said to him: "How | does he look?" He said to him: "His  
 blanket is white, and he has tail feathers | of the flicker pinned to it.  
 He is striped." Then Sparrow said: || "Go back to your sisters and 240  
 tell them to take him. It is | Coyote. Sometimes he carries food."  
 Then the boy went back. | When he arrived, he said to his sisters:  
 "That is Coyote. | Your father says you should take him. Some-  
 times he carries food." | Then the girls took Coyote's hand. || They 245  
 took him by the arms and danced with him; and while they danced, |  
 they sang, "This is Coyote; we will marry him." After | they had  
 danced, they went there. Coyote went back to the river, | and said  
 to the Salmon: "They want us here." |

(g) COYOTE LEADS THE SALMON INTO THE FISH TRAP

Then they staid there. In the evening Coyote sang. || He said: 250  
 "It would look strange (?). | Although they have a trap, they are  
 starving. They ought to be saved (?)." | Then Coyote slept. Early  
 he said to the Salmon: | "One of you shall go into the trap." Early |  
 he said to his wife, 'Tell your father to go to his trap.'" || The  
 woman said so to her father. She said: "Go to the water, | to 255  
 your trap." Sparrow started and went down, and he saw one | sal-  
 mon in it. Then he went ashore and spoke, | and said: "Take the  
 salmon ashore. There is one in the trap." | Then it was speared.  
 They assembled and ate it. || In the evening Coyote sang again, he 260  
 said to the Salmon: | "In the evening two of you shall go into the  
 trap." | In the morning he said to his wife, 'Tell your father to go  
 down | to his trap.'" Sparrow went there, and he saw the salmon in  
 the trap. | He went ashore, spoke, and said: "Go and spear || the 265  
 salmon in the trap." Then they went to the water. The two were

- n'upkak:silk<sub>i</sub>z'Ine. a'a'ke' la.ɬ!qao'ʃa'ik'Ine. tsdmi'yɬ a'a'ke' laha'wasxo'u me'k sk'z'n'ku'ts. qakz'Ine' s<sub>u</sub>wa'q<sub>l</sub>a mo's: "tsdmi'yɬ hɛntsɤalqalsalo'qohak'Ine' a'a'k'ɬsqa." ta'ʃas q<sub>l</sub>u'mne'Ine' sk'z'n'ku'ts. w'Ina'ms qakz'Ine' tɬnamu'e's: "qakz'le'n' su''ne's
- 270 k.lɤu'na'm a'a'kɬsqa'e's." qao'ʃa'xe' mɬts!qa'qa's. n'u'pɤane' qalsa'se' s<sub>u</sub>wa'q<sub>l</sub>a mo's. la.upa'xe'. tsɤa'n'e'. qake'Ine': "a<sub>a</sub>ko'u'ke'l s<sub>u</sub>wa'q<sub>l</sub>a mo qalsa'n'e' a'a'k'ɬsqa'ps." ɤunaɤa'mne', n'a<sub>a</sub>ko'u'Ine'. a'a'ke' la.it!qa'o'ʃa'ik'Ine'. ta'ʃas to'ɤ'ua' no-wumna'mne' o'k!<sup>u</sup>q<sub>u</sub>na kqa'Isa s<sub>u</sub>wa'q<sub>l</sub>a mo. tsdmi'yɬ ɤu-
- 275 na'xe' sk'z'n'ku'ts. qakz'Ine' s<sub>u</sub>wa'q<sub>l</sub>a mo's: "ta'ʃas hɛntsɤal'ɬɬ!qapkz'Ine' a'a'k'ɬsqa." w'Ina'ms qakz'Ine' tɬnamu'e's: "qakz'le'n' su''ne's k.lɤwa'silɤu'na'm' a'a'kɬsqa'e's." w'Ina'ms ɤuna'xe' mɬts!qa'qa's. n'u'pɤane' n'ɬt!qa'pse' s<sub>u</sub>wa'q<sub>l</sub>a mo's ne'Is yɬle.ɬ'tske. la.upa'xe', tsɤa'n'e'. qake'Ine': "nɬtsta'hahz''nte'k,
- 280 tsuk<sup>u</sup>a'te'n' kn'a<sub>a</sub>ko''mo' s<sub>u</sub>wa'q<sub>l</sub>a mo. knɬupkanu'qk!o' s<sub>u</sub>wa'q<sub>l</sub>a mo. to'ɤ'ua' tsɤal'omɬslu'xo'natz't<sub>i</sub>ne' a'a'k'ɬsqa'ps. suk<sup>u</sup>akate'Ine'." ta'ʃas ɤunaɤa'mne'. n'upɤa'Ine' tu'ɤ<sup>u</sup>a tsɤal'omɬslu'xo'natz't<sub>i</sub>ne' s<sub>u</sub>wa'q<sub>l</sub>a mo. ta'ʃas n'a<sub>a</sub>ko'u'Ine' q<sub>l</sub>a'pe' t'ɬqat!. pa'lke<sub>i</sub>n''nte'k n'upkawz'silɤo'u'ne'. ta'ʃas
- 285 n'itk!a'nel'Ine'. ta'ʃas suk<sup>u</sup>akate'Ine' k!ɬt<sub>i</sub>mase'ɬil. qao'sa-qa'a'ne' sk'z'n'ku'ts. pe'k!a'ks naqa'nqo'u'q<sup>u</sup>a'ɬ'a'sqa'ɬt.
- Qake'Ine': "ta'ʃas hutɬlaqo<sub>u</sub>qana'xe'." ta'ʃas sɬ'amatka'a'ne'. ta'ʃas ktɬlama'tka sk'z'n'ku'ts ma'nilyaqk'z'nme'k.<sup>1</sup> qakz'Ine' s<sub>u</sub>wa'q<sub>l</sub>a mo's: "ma<sub>a</sub>ts at na<sub>a</sub> hintsqanakz'Ine'. na<sub>a</sub> k.lɤu'q<sup>u</sup>an-
- 290 m'ɬtuk atznsqanakz'Ine'."

Ta'ʃas husɬq!apqalq!a'nuxwa'te'.

## 61. ORIGIN OF THE SEASONS

Ho'yas, hutsɤalhaqa!palne'Ine' ne<sub>i</sub> p'k!a'k yaqale'tke' na a'm'a'k. qa'hakilaqawu'mne' ne<sub>i</sub> p'k!a'k at wuku't<sub>i</sub>ne' wanu-yɬtna'mots aqsu'k!witna'm'o.

- Qa'hak.luna'mne'. n'z'n'e' wanu'yitna'm'o. n'ok!<sup>u</sup>e'Ine' t'ɬt-5 qa't! qak.le'k sk'z'n'ku'ts. tɬnaɤa'mne' tɬna'mu's namatiktsa'pse' ke'e'ks. ta'ʃa ne<sub>i</sub> tɬna'm'u qa'k.le'k ta'k!a'ts. qake'Ine' ta'k!a'ts: "ta'ʃa's si'ɬalo'u'ne' ko'e'k. pa'l k!u'pski'ɬwun'ke't ktsɤal'uma'yit. ka<sub>a</sub> kuts!aqa'qana la'lo<sub>u</sub> ko'e'k." qake'Ine' sk'z'n'ku'ts: "ho'yas, e''lan'. ta'ʃas tkaxa''mna'm hɛn'qakz'le'ɬ:
- 10 'qa'psin kɛnsil'e'ɬ'la?' atzntsqatsɤa'n'e'. la'lo'u'na'm hɛn'o'kulqa-k'le'ɬ ta'ʃas tɬna'hak hutsɤalqak.k's<sub>i</sub>ne': 'kz'n'u'pske' k!a'qa'ɬ-wun'ke't ktsɤal'uma'yit ksil'a'lo' k'z'n'e'k. hɛntsɤalqake'Ine': 'h'e'i.'" ta'ʃas sk'z'n'ku'ts laanaɤa'mne'.

- Ta'ʃas ta'k!a'ts qalwi'Ine' pa'l silso'u'kse' nas yaqake'ke'. 15 ta'ʃas n'i'la'n'e'. wɬke'Ine' k!e'ɬla. ne<sub>i</sub> a'a'kz'k.lɤu''nam qaki-

<sup>1</sup> This is the portage between Columbia Lakes and the Kutenai River.

speared | and were taken up. Then they assembled and ate them. In the evening | Coyote sang again. He said to the Salmon: | "In the evening three of you shall go into the trap." Then Coyote slept. | In the morning he said to his wife: "Tell your father || to go 270 down to his trap." Sparrow went there, and saw | three salmon. He went ashore, spoke, and said: | "Spear the three salmon in the trap." They went down | and speared them. Then they assembled and ate them. Then they had almost | enough to eat, because there were three salmon. In the evening || Coyote went down and said to 275 the Salmon: "Now | fill up the fish trap. In the morning he said to his wife, | 'Tell your father to go down early to his trap.'" In the morning | Sparrow went down. He saw that the fish trap was full at | that place. Then he went ashore, spoke, and said: "Boys, || take your 280 spears and spear and throw | ashore the salmon. They are almost breaking the trap. | There are plenty of them." Then they went down. It was seen that the salmon almost | broke it. Then all the men speared them, | and the women carried them ashore. Then || they 285 were cut. Then they were plenty, and they were dried. | Coyote staid there. He already had two children. |

He said: "Now I'll go to some other place." Then he left his wife. | When Coyote was about to leave, he put himself across the water. He said to the | Salmon: "Don't go this way. You shall go || the other way."<sup>1</sup> | 290

Now I have told the whole story. |

#### 61. ORIGIN OF THE SEASONS

Well, I will tell you a story of what happened long ago in this | world. They were staying at a certain place a long time ago, | and summers and winters were long. |

There was a town. It was winter time. A man || named Coyote 5 went into the tent of an old woman, who gave him | food. The old woman was named Squirrel. Squirrel said: | "There is no more food, and it is a long time | before spring will come. What shall I do? There is no more food." Coyote said: | "Well, cry. Then if the people come in and ask you, || 'Why do you cry?' don't answer. 10 When they have all spoken to you, | I shall say to you, 'Do you say | that your food will be gone long before spring comes?' Then you will say, | 'Yes!'" Then Coyote went out. |

Squirrel thought that what he had said was good. || Then she 15 cried. She cried aloud. The people in the town said: | "What is

<sup>1</sup> This is the portage between Columbia Lakes and Kootenay River.



ya'mne: "qa'psins k!u'pske t'dna'mu?" qunaḡam'si'ne.  
 n'ak.lil'ine, at qatsḡa'n'e ts:n o<sub>u</sub>k!e'ise k!e'ila wdke'ine.  
 ta'ḡas.q!a'pe's n'ak.lil'ine. qatsḡa'n'e t'dna'mu. quna'ḡe  
 sk' n'ku'ts. qak'ine ne<sub>is</sub> t'dna'mu's: "k'n'u'pske k!a'qa'iwu'  
 20 ko't ksd'a'lo' k' n'e'k?" laqa.ifa'n'e ne<sub>i</sub> t'dna'mu. qake'ine:  
 "hê'." qakiya'mne: "ka<sub>s</sub> ku!a'qakina'lats k.luma'yit."

A'ke' laa'k!la'k sa<sub>a</sub>k.luna'mne' qo<sub>u</sub>sts qa'ha'kil'ine  
 a<sub>a</sub>'kil'aku'ko't. ta'ḡa's n'et!womla'a's nata'n'k!, ta'ḡas qo  
 aqlsma'k<sub>i</sub>n'k! at naqte'ite' huma'yitna'mo's, aqsuk!itna'mo's,  
 25 ts!upna'ku'tna'mo's. ta'ḡas at la'tuk!sa'ane' wanu'yitna'mo's.  
 sd'aqakiya'mne: "ka<sub>s</sub> ts!a'qak<sub>i</sub>n'i'l." qakiya'mne: "hults!  
 nalayna'la."

Ta'ḡas ts!naḡa'mne'. ta'ḡas ne<sub>i</sub> haq!a n'ukk'a'ke'. sd' n'mi-  
 sa'n'e nata'n'k! k<sub>i</sub>wanu'yit, tsḡal'a. nme'sa'n'e nata'n'k! ktsḡa-  
 30 l'uma'yit. laḡaḡa'mne' ne<sub>i</sub> a<sub>a</sub>'k'k.lu''na'm. qakiya'mne: "qa'la  
 ya'k!a'tsqana, tsḡal' s'iniqana'ḡe." n'ok!e'ine' n'etsta'ha'l.  
 n'upḡa'ine' ke'e'n k!a'tsqana. qakil'ine: "s'ni' a'yen'." ta'ḡas  
 ts!na'ḡe. to'ḡa' ktsḡala'ḡam ne<sub>is</sub> a<sub>a</sub>'kit.lana'me's, n'etk'n'e'  
 nöp'k!a's. ta'ḡa's ku!e'tke'n tsḡana!ta'pse' nöp'k!a's tsḡalya-  
 35 qaqa'na'ke' t<sub>i</sub>na'ḡa'm qo<sub>u</sub>s yaqahaq!a'nske'. tsuk'a'te' t'wa's.  
 t'naḡa'mne' ne<sub>is</sub> a<sub>a</sub>'kit.lana'me's. ta'ḡa' ne<sub>i</sub> k.laḡa'ḡam qa-  
 kiya'mne: "ya:k<sub>u</sub>wuk'le'k tsḡal' s'ini!tsuk'a'te' ne<sub>is</sub> n'a'ka-  
 k'ne's. tsḡal'dqanm'te'. ya<sub>a</sub>ktsema'k!qa qo<sub>u</sub>s tsḡalqa<sub>a</sub>sa'qa'a-  
 ne' qo<sub>u</sub>s haq!a'nuqle'tske' tsḡalqawaḡam t.l'si'ne'. natska'ke'n  
 40 tsḡal'u'k!ni' o'm'atsk'n'e'."

N'ok!e'ine' t'etqat! tsema!qa'ane' n'z'nse' nöp'k!a'e's  
 k.la'wla's. qakil'ine: "n' n'ko' h'nts! s'ini' o'm'atsk'n'e'." ta'ḡas  
 ne<sub>i</sub> n'etsta'ha'l ktina'ḡa'm. n'u'pḡane' sawsqa'pse' t'dna'mu's.  
 qak.la'pse: "ta'ḡas sd' n'e' qayaqa'wok'anu'ye't." qak'ine:  
 45 "ka<sub>s</sub> ke'e'n huma'yitna'mu." qak.la'pse: "ne<sub>is</sub> q!a'n'e."  
 qak'ine: "ka<sub>s</sub> ke'e'n aqsuk!itna'mu?" a'ke' tsḡaneta'pse.  
 naw'tsk'n'e' ne<sub>is</sub> t'wa's. qao'ḡaw'tse'ine' a<sub>a</sub>'k'nq!o'kups. qal-  
 wi'yse' ne<sub>is</sub> t'dna'mu's ksd'u't<sub>i</sub>miyaku'mek pa'l k!sqat!e'et.s.  
 qa.upḡa'se' ne<sub>is</sub> ksd'ut<sub>i</sub>m'nko' ne<sub>is</sub> t'wa's. wune'k't.se' ta'ḡas  
 50 tsema'kil' oq' nku'pse'. mit<sub>i</sub>ya'ḡane' ne<sub>is</sub> t'dna'mu's, t!ap!ts!  
 e'ite' a<sub>a</sub>'k!alma' se's. ta'ḡa's mit<sub>i</sub>ya'ḡane' ne<sub>is</sub> kqa'kiks ke'e'ns  
 lumayitna'mu's. luk' n'e', n'analk'n'e'. ta'ḡas ne<sub>i</sub> t'dna'mu' n'a'n-  
 muqkupnuḡunqa'me'k. qalwi'yne' ktsḡa'!tsḡa. qa'taltsḡa'ne'.  
 pa'l kt!a'pts!e' a<sub>a</sub>'k!alma'e's. Tse:n'upḡal'si'ne' pa'l qo<sub>u</sub>s n'z'n'e'  
 55 t'dna'm'u at wan!a't!ne' at ne's qa'nank!un'ine'. m'te'ḡa'ine'.  
 k.laḡaḡa'me's qao'ḡank!un'ine' a<sub>a</sub>'k't.la'e's ne<sub>is</sub> qanank!un' l-  
 ne'; t'naw'tsk'knam'si'ne' lo' use' ne<sub>is</sub> lumayitna'mo's. tse!ka-  
 t'ine', n'upḡa'ine' pa'l qo<sub>u</sub>s n'z'n'e' aqlsma'k<sub>i</sub>n'k! nalk'n'e'.  
 wanaqa'na'ine'. qalwiyna'mne' ktsḡal'o'kti' l ne<sub>i</sub> ki'ay. ta'ḡas  
 60 to'ḡa' tsḡal'ḡa'nḡo'ine' pa'l qo<sub>u</sub>s n'z'n'e' laa'k!la'k nuq!e'yu'n-

the old woman saying?" They went there, and questioned her. She did not speak. She was just crying aloud. | Then all had questioned her, but the old woman did not speak. Coyote went there. | He said to the old woman: "Do you say || that you will have no more 20 food for a long time?" Then the old woman cried no more. She said: | "Yes!" The people said: "What shall we do to make spring come?" |

There was another town, and there they kept | the seasons. After twelve months had passed, these | people would untie the springtime and the summer time and || the fall of the year. Then they would tie 25 up again the winter. | Therefore they said: "What shall we do with them?" They said among themselves: | "Let us go and steal it!" |

Then they started. Now, those up in the sky counted that the winter would last six | months, and that six months more would pass || before spring came. They arrived at that town, and said: "Who- 30 ever | can walk secretly shall go there." There was a boy. | It was known that he could walk secretly. He was told: "You shall steal it." Then | he started. He almost came to the tent. He worked | his

manitou power. After he had done so, his manitou spoke to him, and told him || what he was to do when he entered, and where it was 35 hanging. He took some gum. | He entered the tent; and when he arrived, they said: | "Whoever can throw farthest shall take it, after it has been thrown out. | Then he shall throw it away; and the one who is strongest shall stay on | the prairie on the hillside. It will be thrown there; and when he catches it, || he shall tear it at once." | 40

There was one very strong man. His manitou was | Grizzly Bear. He was told: "You shall tear it." Then | the youth went in. He saw an old woman standing there. | She said to him: "It is midwinter." Then he said to her: || "Where is the springtime?" He was 45 told: "It is hanging there." | He said to her: "Where is the summer?" and she told him. | He was holding the gum. He held it in his hand close to the fire. | The old woman thought that he was warming his hands, for it was cold. | She did not know that he was heating the gum. After some time || it melted. Then he attacked the 50 old woman and stuck | (the gum) on her mouth. Then he went to get the thing in which she had said | the springtime was kept. He pulled it off and carried it out. Then the old woman | ran out quickly. She intended to speak, but could not speak. | (The gum) was stuck on her mouth. It was just seen that || the old woman was moving her 55 arms, pointing in a certain direction. They went that way. | When they got there, she pointed to her tent. She pointed that way. | They looked in, and the springtime was gone. They looked for it, | and it was known that the people were carrying it away. | Then they made war on them. They wanted to kill all those who had stolen it. When || they were about to overtake them, another one | 60

k'z'n'e ne<sub>is</sub> kalk'nd'e.s. ta'xas n'z'n'e ne<sub>i</sub> kwulz'le'k pał ta'xas  
 tu'x<sup>u</sup>a ktsxala'xa's kwanaqna'naps. ts!nmz'te qo<sub>us</sub> aq!a nuk.le.z'-  
 tske. sla:twzsq<sup>a</sup>'ane' ne<sub>i</sub> ktsema'k!qa. n'ztk'z'n'e nöp:k!a'e's.  
 n'nqa'pte'k k.la'wla's. natskalk'z'n'e. pał ktsema'k!qa tsema-  
 65 kle''se' ne<sub>is</sub> k!oqoha'kqaps n'umztsk'z'n'e. nalumz'se. qa'talye-  
 ku'ne' kqawunz'kit k.lalz't.lu. ta'xas sd'umayz'tine. ta'xas at  
 sd'aqaqa'ane' k!nmz'sa nata'nk! luma'yit a'a'ke' at k!n'mz'sa  
 nata'nk! wanu'yit. nula'n'e ne<sub>i</sub> tđna'mu. k.la'lo's ke'e'k.

Ta'xas husłq!apqalq!anux<sub>u</sub>wa'te' ne<sub>i</sub> pz'k!ak yaqale.z'tke' na'  
 70 a'm'ak.<sup>1</sup>

## 62. COYOTE JUGGLES WITH HIS EYES

Ho'yas, hutsxaltsxamz'ine' yaqaqa'pske' kle'tkin skz'n'ku'ts  
 a<sub>a</sub>'kaqlilna'me's ne<sub>is</sub> pz'k!a'ks.

Qana'xe' skz'n'ku'ts. n'u'p<sub>x</sub>ane' t'z'tqat!s qo<sub>us</sub> qaha'n-  
 lukppa'pse. n'itwzsq<sup>a</sup>'pse. qao'xa'xe' skz'n'ku'ts. n'u'p<sub>x</sub>ane'  
 5 ne<sub>is</sub> t'z'tqat!s nutsznqkupikna'kse. la'zwzsq<sup>a</sup>'pse. n'u'p<sub>x</sub>ane'  
 pał ne<sub>i</sub>'s qanalwa<sub>a</sub>hakzwtzskz'kse. lahats!na'se.<sup>2</sup> ta'xas laxa'-  
 xe. qa.up<sub>x</sub>ana'pse. n'u'p<sub>x</sub>ane' la.zwzsq<sup>a</sup>'pse. pał sd'akakz'nse'  
 a<sub>a</sub>'kaqlz'z'se's. pał sd'zktikmz't.se' ne<sub>is</sub> yaqanmoxu'ske' a<sub>a</sub>'ka-  
 qlz'z'se's qanmuqkup'noxonakna'kse. n'ztwzsq<sup>a</sup>'pse' ne<sub>is</sub> qa-  
 10 nalwa'kzwtzskz'kse. laqawa<sub>a</sub>kal'ukaxu'se' a<sub>a</sub>'kaqlilz'se's. la-  
 haqlz'ise'.

Qalwi'yne' skz'n'ku'ts: "hoya'suitsuk<sup>u</sup>a'tmeł a<sub>a</sub>'kaqlz'Pe's."  
 ta'xas lunikqao'xa'xe. qawo<sub>u</sub>kata'pse' a'a'ke' la.ztwzsq<sup>a</sup>'p-  
 se. n'akakz'nse. n'iktikmz't.se. nutsznqkupikna'kse' a'a'ke'  
 15 skz'n'ku'ts mit<sub>i</sub>ya'xane. n'atskalk'z'n'e' ne<sub>is</sub> a<sub>a</sub>'ka'qilna'me's.  
 ta'xa ne<sub>i</sub> t'z'tqat! qanalwa'wztsla''mne. laqao'kaxu'se'  
 a<sub>a</sub>'kaqlz'Pe's. pał sil'aktqlz'ine. ts!na'xe. ta'xa ne<sub>i</sub> k.lalz'tqlil  
 qal'atz'ine' nu'ktsnaq!a''nkam. lahitzqlz'ine' nuktsnaq!a''nkam.  
 ts!na'xe. qo<sub>us</sub> u's'me'ks qao'xa'xe' skz'n'ku'ts n'ztwzsq<sup>a</sup>'ane'.  
 20 qaka'wztszsq!ahe'yne' qa'h<sub>a</sub>lin' a<sub>a</sub>'kaxapak!z'se's. qao'xats-  
 q!ahe'yne. tu'x<sup>u</sup>a qanaxu'ne' nuktsnaq!a''nkam. la'hats!na'xe'  
 a'a'ke' laqaqana'ane' skz'n'ku'ts, a'a'ke' tu'x<sup>u</sup>a la'q!akpakit-  
 k!o'ne' a<sub>a</sub>'kaxapak!z'se's. qalwi'yne' nuktsnaq!a''nkam "pał  
 sdqapsqaqa'ane' naqa'ane' nula'n'e. napit a'a'ke' laqa'qa,  
 25 m'ka n'z'se' ma<sub>a</sub>ts ku'tsxalz'ntse,t ku'tsxalqanaq!a'ley." a'a'ke'  
 laqa<sub>a</sub>haqlana'ane'<sup>3</sup> skz'n'ku'ts m'ka k!z'se's nuktsnaq!a''nkam  
 nas qana'qkupq!ale'yne. n'u'p<sub>x</sub>ane' t'z'tqat!s nalz'ne'ise'  
 tsz'nk'z'n'e. k!u'p<sub>x</sub>a skz'n'ku'ts ksđtsz'nkz'ne'ł qake'ine: "a:  
 ma<sub>a</sub>ts qo<sub>u</sub>qakz'nu. hutsxal'ama'tiktz'sine' a<sub>a</sub>'kaqlz'ine's." qa-  
 30 tsz'nk!a'paltz'le'k nu'ktsnaq!a''nkam. tsz'nkz'ine' skz'n'ku'ts.

<sup>1</sup> The youth who stole the spring was Lynx (*k!o'ugune*).

<sup>2</sup> Pierre: *lahats!na'se*.

<sup>3</sup> Pierre: *laqaqlana'ane*.



took hold of what they were carrying. It was he who could throw farthest. When the pursuers were almost | about to overtake them, he threw it. There on the prairie on the hill | the strong one was standing. He worked his manitou power | and turned into a Grizzly Bear. He caught it because he was strong. || The thing that contained it was strong. He tore it. | There was wind. It was not long before there was no more snow, and it was spring. | Therefore spring has six months, and there are six | months winter. The old woman did it when there was no food. |

Now I have told you how || the world was long ago.<sup>1</sup> | 70

## 62. COYOTE JUGGLES WITH HIS EYES

Well, I'll tell you what Coyote did with | eyes long ago. | Coyote went along. He saw a man | running along and stopping. Coyote went there. He saw || the man running along and stopping again. 5 He saw | that he was looking up. He went on and arrived there. | The man did not see him. He saw that he stopped again and that he was taking out | his eyes to throw them up. | Then he ran to the place where the eyes were going. The man stopped || and looked up. 10 His eyes came back down, and | he had his eyes again. |

Coyote thought: "Well, I'll take his eyes." | Then he went behind him. (The man) did not see him. He stopped again. | He took them out and threw them up. He started to run. || Coyote also 15 ran after them and caught the eyes. | Then the man looked up, but his eyes did not come down again. | He was without eyes. He went on. The one without eyes was named Snipe. | Now Snipe had no eyes. | He went on. Coyote went ahead there and started. || He stretched 20 out his fingers and just put them into Snipe's orbits. | Snipe almost fell down. Then he went on, | and Coyote did the same again, and he almost put his fingers again | into his orbits. Snipe thought: "It is just as though | somebody was doing this. If it should happen again, || even if it hurts, I shall not mind it. I shall just stretch my 25 hands out." | Coyote did so again: Even though it hurt him, | Snipe just stretched out his hands. He felt that there was a man, | and he took hold of him. When Coyote knew that he was caught, he said: "Oh, | don't do anything to me! I will give you your eyes." || Snipe 30 would not listen. Coyote was caught. | His eyes were taken out, and

<sup>1</sup> The young man who stole the bag containing the spring was Lynx.

- nakaqlik<sub>i</sub>n'e. t!aptslak'e n'e nuktsnaq!a''nkam ne<sub>i</sub>s a'<sub>a</sub>'ka-  
 qld'e'se's sk'e n'ku'ts. ta'xas lawo<sub>u</sub>kat.lit'e't<sub>i</sub>ne. n'u'p<sub>x</sub>a<sub>ne</sub> s<sub>u</sub>wz-  
 tsk'e n'se a<sub>a</sub>'kaql'e's. wak<sub>i</sub>n'e n'e nutsnqkupek'me'k nuk  
 tsnaq!a''nkam. lafitql'e n'e sk'e n'ku'ts. lats!na'xe' nuktsna-  
 35 q!a''nkam a<sub>a</sub>'kik.luna'me's. k.lala'xa'm qake'<sub>i</sub>ne' huwalknm'e'l-  
 ne' a<sub>a</sub>'kaql'e's sk'e n'ku'ts. qaha'na'xe' sk'e n'ku'ts. ta'xas  
 k'lumnaqaqa'a<sub>ne</sub>. n'u'p<sub>x</sub>a<sub>ne</sub> k.lats!la'e'ns. qalwi'yne' at ma  
 ke'<sub>i</sub>so<sub>u</sub>ks' e'f'was qakqankike'<sub>i</sub>ne'. n'u'p<sub>x</sub>a<sub>ne</sub> pal sq!a'n'se'  
 e'f'was. huk'e'n'e' n'oqo<sub>u</sub>xak'e'n'e'. wo<sub>u</sub>kat.le't'e't<sub>i</sub>ne'. n'etzk'e'ne'  
 40 laa'k!haks. ta'xas ke'<sub>i</sub>so<sub>u</sub>ks. tsuk'a'te'. t!aptslak'e n'e. lahaq-  
 l'e n'e sk'e n'ku'ts. ts!na'xe'. n'u'p<sub>x</sub>a<sub>ne</sub> ya<sub>a</sub>qake<sub>i</sub>ka'ske' nukts-  
 naq!a''nkam. qahana'xe'. pal k!ut<sub>i</sub>mele'it.s, luq'u'n'ku'pse' ne<sub>i</sub>s  
 e'f'was. n'unaxu'se'. laqtql'e n'e sk'e n'ku'ts. qa'hana'xe'. ta'xas  
 lak'lumnaqaqa'a<sub>ne</sub>. n'u'p<sub>x</sub>a<sub>ne</sub> naknuxonu'kse'. qalwi'yne' at  
 45 ma ke'<sub>i</sub>so<sub>u</sub>k a<sub>a</sub>'qo<sub>u</sub>ql'e'l'lop. qanaqa'nkike'<sub>i</sub>ne'. n'upxalkne'ite'  
 t!aptslak'e n'e. lahaql'e n'e sk'e n'ku'ts. ts!na'xe' qahana'xe'. pal  
 at ktspu'q<sup>l</sup>e' ne' a<sub>a</sub>'qo'q<sup>l</sup>e'l'lop. paq!<sub>a</sub>me'ise' laa'psila'it-  
 ql'e n'e sk'e n'ku'ts. qa'na'xe'. nulpa'ine' lka'm'u's sqank'e'kse'.  
 qak'e'kse': "tsu'ã:." a'<sub>a</sub>'ke' naqankiyam'e's<sub>i</sub>ne'. "qa'psin?"  
 50 qake'<sub>i</sub>ne' ne<sub>i</sub> lka'm'u. "na<sub>s</sub> sk'e'ki'w<sup>l</sup>dk!ala'xapa'kse'." qal-  
 wi'yne' sk'e n'ku'ts: "k.la'qa lawi'ya'f." qanaqankike'yne'.  
 n'u'p<sub>x</sub>a<sub>ne</sub> pal naqa'pse' lawi'yals. huk'e'n'e' ne's kw'e'iqaps.  
 n'oqo<sub>u</sub>xak'e'n'e' a<sub>a</sub>'kaql'e's. lahaql'e n'e sk'e n'ku'ts. laapsaql'e'l-  
 ne' lawi'yals. qalwi'yne': "ta'xas ku'sd'aha'qilil." qao'xa'xe'  
 55 ne<sub>i</sub>s lka'm'u's ne<sub>i</sub>s ma kaqa'nki'ls tsu'e'se's. qalwi'yne' ne' lka'-  
 m'u ke'e'ns tsu'we's. qatse<sub>i</sub>ka'te'. ta'xas k.la'xam sk'e n'ku'ts  
 tsnk'e'n'e' ne<sub>i</sub>s lka'm'u's. huk'e'n'e' a<sub>a</sub>'kaql'e'se's. ta'xas laha-  
 qa'pse' a<sub>a</sub>'kaql'e's. qo<sub>u</sub>s qao'xa'xe' qa<sub>a</sub>kilyunaqa'pse' lawi'-  
 yals. qake'<sub>i</sub>ne': "tsu'ã:'. na's ski'ki'w<sup>l</sup>dk!ala'xapa'kse'." ta'-  
 60 xas n'zaknu'ne'. ta'xas qao'xa'xe' ne<sub>i</sub> na.u'te'. n'zsqana-  
 kana'kse' tsiya'e's. ta'xas nalq!at!e'<sub>i</sub>ne'. n'owo'k<sub>u</sub>ne' sk'e n'ku'ts.  
 qao'xa'xe'. tsnk'e'n'e' ne's na.u'te's. nakak'e'ne' a<sub>a</sub>'kaql'e'se's.  
 Ts!na'xe'. laxa'xe' a<sub>a</sub>'k<sub>k</sub>.luna'me's. qo<sub>u</sub>s a:n'ilqa'haks  
 qa'n't.la's t<sub>d</sub>na'mu's. t<sub>n</sub>a<sub>x</sub>a'mne'. ta'xas n'e'k<sub>i</sub>ne'. qak'e'ne':  
 65 "ka at k!a<sub>a</sub>qan'kit na ha<sub>a</sub>k.luna'mke'?" qak.la'pse' qakilwal-  
 k<sub>n</sub>l'e's<sub>i</sub>ne' sk'e n'ku'ts a<sub>a</sub>'kaql'e's sa'k<sub>dk</sub>.lukmul'e's<sub>i</sub>ne'. a:n-  
 wun'kit.s tsxalwa'xe' alkat'e'te'. tsxalts!nalxuna'p<sub>i</sub>ne'. qa-  
 k'e'ne': "at kinawasxo'ume'k?" qake'<sub>i</sub>ne' ne<sub>i</sub> t<sub>d</sub>na'mu. "pal  
 ku'silhu'a'k.le; ts<sub>n</sub>ya<sub>a</sub>ke'<sub>i</sub>so<sub>u</sub>k t'e'tqa't!ts pa'fke<sub>i</sub> at n'e's<sub>i</sub>-  
 70 n'ilhaqaw'e'ne'." q!akpakitxo'ne' ne<sub>i</sub>s t<sub>d</sub>na'mu's. luqla'a'te'.  
 n'dqanm'e'te' ne's a<sub>a</sub>'kuqla'e'se's qana'xa'mne'.  
 n'zaknu'ne'. qawunek'e't.se' ta'xas wa'se' ne<sub>i</sub>s t<sub>d</sub>te'e'se's.  
 n'a's<sub>a</sub>ne' ne<sub>i</sub> na.u'te'. ke'wam qak'e'ne': "kat'e'te' ta'xas  
 husyaxnawa's<sub>i</sub>ne'. ta'xasts laha'q<sub>u</sub>w<sub>d</sub>na'mne'. hutsts!nalxu-  
 75 nawa's<sub>i</sub>ne'." ta'xas nalaxo'ne' sk'e n'ku'ts. ts!nalxo'ne'.

Snipe put on | Coyote's eyes. Then he could see again. He knew (Coyote) | had taken his eyes from him. Then Snipe ran away, | and Coyote had no eyes. Snipe went back || to his town. When he ar- 35 rived, he said: "I brought | here Coyote's eyes." Coyote went along. | He was poor. He knew there were trees. He thought | the gum would be good. He felt for it, and noticed gum hanging down. | He took it off and put it in. He could see with it. He looked for || another one. Then it was good. He took it and stuck it on. | Then 40 Coyote had his eyes back. He started. He saw the place from which Snipe | had come. He went along. It was hot, and the gum melted. | It fell down, and Coyote was again without eyes. He went along. Then | he was poor again. He knew there was a creek there. He thought: || "The foam will be good." He felt for it. He found it 45 and | stuck it on, and Coyote had eyes again. He started and went along. | The foam was soft. It burst, and Coyote was again without eyes. | He went along and heard a child speaking. | He said: "Sister!" He also heard some one calling. "What is it?" || said 50 that child. "Here is a big berry patch." | Coyote thought: "There must be huckleberries." He felt for them with his hands. | He knew there were huckleberries. He picked off a big one | and put it in his eyes. Then Coyote had eyes again. He had huckleberries for his eyes. | He thought: "Now I have eyes again." He went to where || the child was calling for his sister. The child thought | that 55 his sister was coming. He did not look. When Coyote arrived, | he took hold of the child, took out his eyes, and so | he had eyes again. Then he went there where there were many huckleberries. | He said: "Sister, here is a big berry patch." Then he || sat down. The girl 60 went there where | her younger brother was sitting. She picked berries. Coyote arose and | went there. He took hold of the girl and took out her eyes. |

Then he started and came to the town. There at one end | was the tent of an old woman. He entered and ate. He said to her: || "What are they doing in this town?" He was told: | "Coyote's eyes 65 were brought here. They are using them to obtain good luck. | After a little while my granddaughters will come. They will carry me." | He said to her: "Do you sing?" The old woman said: | "I am old. Only young men and women dance." || Then he killed the 70 old woman, took off her skin, | and threw away her body. He went into her skin | and sat down. After a short time her granddaughters, | two girls, came. When they arrived, they said: "Grandmother, | we came to get you. They are dancing again. We will take you over there." || Then they took Coyote on the back. He was carried 75



k.laxa'lxo<sub>u</sub>l qakz'ine ne<sub>1</sub>s na.u'te's: "hutsxalhawaxo'<sub>u</sub>me'k, a'a'ke' hutsxalhaq<sub>u</sub>wz'ine'."

- Ta'xas k.la'xa'm qake'ine ne<sub>1</sub> na.u'tekz'ste'k; qake'ine: "t'ina' a'a'ke' ktsa'quwi'l." qake'ine nuktanaq!a''nkam:  
80 "so'ukse' a'a'ke' tsxalhaq<sub>u</sub>wz'ine' t'dna'mu." ta'xas naquwilna'mne. ta'xas skz'n'ku'ts n'u'p<sub>x</sub>ane yaqane'kz'tske. qakil'ine' t'dna'mu: "ta'xas n'z'nko' hawasxo'<sub>u</sub>na'm." ta'xa ne<sub>1</sub> ha'kilhaq<sub>u</sub>wz'ina'mke' at qakiya'mne.:

"a: ksak.lukmo'le's skz'n'ku'ts skz'n'ku'ts a'a'kaql'ye's."

- 85 Ta'xas t'ina' nawaxo'<sub>u</sub>me'k ne<sub>1</sub>s ya<sub>a</sub>qakiyamz'ske. a'a'ke' qake'ine. pa'l kqa'e'n t'dna'mu, pa'l ke'e'n skz'n'ku'ts. ltk!a'l-muk<sup>a</sup>.c'tine' ne<sub>1</sub> ya<sub>a</sub>kilhaq<sub>u</sub>wilna'mke'. qakil'ine' ne<sub>1</sub> na.u'tekz'ste'k: "owokz'nki'l t'dna'mu, k'nhanu'kz'nki'l, pa'l k'lumnaqa'qa." ta'xas ne<sub>1</sub> na.u'tekz'ste'k n'owokz'n'e' t'ite'ye's. ta'xas  
90 naquwilna'mne. n'alsntiya'mne; o'k!<sup>u</sup>qu'na t'dna'mu k'ls<sub>1</sub>ni'ha-waxo'<sub>u</sub>me'k. suk<sup>u</sup>ilq'lukna'mne'. ta'xas wo'nikz'tine' ka'quwz'ina-m. ta'xas qake'ine' ne<sub>1</sub> t'dna'mu: "k.lp<sub>s</sub>skz'n'i'l ya<sub>a</sub>kawas-xo'<sub>u</sub>me'k." at nalkz'n'e' ne<sub>1</sub>s a<sub>a</sub>kzql'ye's skz'n'ku'ts. ta'xas skz'n'ku'ts nalkz'n'e' ne<sub>1</sub>s a<sub>a</sub>'kzql'ye's. q<sub>a</sub>kilha'quwdna'mne'.  
95 ta'xas n'upxal'sine' ne<sub>1</sub> t'dna'mu laqaa'psilpaln'xu'ne'. ta'xas slq'lawa'ts ne<sub>1</sub>na'xwa'te'k. ta'xas to'x<sup>a</sup> t'laqawz'ipaln'ine'. ta'xa's laxa'li'lq'lanlo'<sub>u</sub>ku'ne' a<sub>a</sub>'k'la'la'xwe'ets. ta'xas laltke'ine'. n'tu'wzsq<sub>u</sub>wu'mne'. laqaha'quwilna'mne'. qakiya'mne'. "tsukomz'iki'l, tseika'tki'l t'dna'mu. lmsd'upeke'me'k."  
100 ku'ine'. tseikat'ine' ne<sub>1</sub> t'dna'mu. n'upxa'ine' sakqa'pse' a<sub>a</sub>'kuqla'ye's ne<sub>1</sub> t'dna'mu. lo'ne' tszn a<sub>a</sub>'kuqla'ye's n'znqap-ta'kse. nulpaln'ine' skz'n'ku'ts qo<sub>u</sub>s a:n'dqa'ha'ks. sd'u-ma'ts,ne'. qakiya'mne': "pa'l n'z'n'e' skz'n'ku'ts, pa'l qa.z'n'e' ne<sub>1</sub> t'dna'mu ka'quwil. pa'l n'upz'ine' skz'n'ku'ts, pa'l tszn  
105 n'z'n'se' a<sub>a</sub>'kuqlaz'se's."

Ta'xas husd'q'la'pqaqla'nu'xwa'te' skz'n'ku'ts yaqa'l'tkz'nke' a<sub>a</sub>'kzql'ye's.

### 63. COYOTE AND DEER

Hutsxalhaqaqlanuxwa'te' skz'n'ku'ts ne<sub>1</sub>s yaqa'l'tkz'nke' tsu'pqa's.

- Qa'hak.luna'mne'. ne<sub>1</sub>s p'k'la'ks tsu'pqa at n't!xaka'ane'. at qa.upsla'tiyil'anaxa'mne'. tszn ya'kqasts!umqa'qa t'tqa't!  
5 at n'z<sub>1</sub>ni'l'ana'xe'. ya<sub>a</sub>k.litaka'te' at n't!xana'pse' tsu'pqa's. ta'xa ne' hak.luna'mke' o'k!<sup>u</sup>qu'na ksa'han tsu'pqa nowas,na'mne'. qalwi'yne' skz'n'ku'ts: "hu'ls!na!a'ana'm." qakil'ine': "ma<sub>a</sub>ts a'na'n' l'z't!xane's tsu'pqa." qake'ine' skz'n'ku'ts: "a' hutsxal'tkz'n'e' n'p'z'kla. tsxalqa.et!xana'p,ne' tsu'pqa." ta'xas  
10 ts!na'xe' skz'n'ku'ts. qo<sub>u</sub>s qana'xe' n'itkz'n'e' n'p'z'klas.

along. | While he was being carried there, he said to the girls:  
 "I will sing, | I will dance." |

When the two girls arrived, they said: | "The old woman also  
 wants to dance." Snipe said: || "Well, she also shall dance." Then 80  
 they danced. | Coyote knew what was done. | The old woman<sup>1</sup> was  
 told: "Now you sing!" Then, | while the dancing was going on,  
 they sang— |

"Try to get good luck out of Coyote's, Coyote's eyes!" ||

The old woman sang that which was said. She also | said so. She 85  
 was not an old woman; she was Coyote. There was no | light where  
 they were dancing. The two girls were told: | "Let the old woman  
 stand up. Lead her. She is poor." | Then the two girls made their  
 grandmother stand up. || They danced. They tried hard, because 90  
 the old woman was singing. | They were glad. They danced for a  
 long time. | Then the old woman said: "Let go what you sing about." |  
 They carried the eyes of Coyote. Then Coyote carried | his eyes.  
 They were dancing about. || Then it was noticed that (the voice) of 95  
 the old woman was going down. | She was almost out of breath.  
 Almost they could hear her no more. | Then she was heard singing  
 by the doorway. Then she was not heard any more. | They stopped,  
 and did not dance any more. They said: | "Bring a light! Look for  
 the old woman! She may have died of fatigue." || Light was made, 100  
 and they looked for the old woman. Then they saw the skin lying  
 there. | The old woman was gone. | Only her skin remained. They  
 heard Coyote some distance away. He laughed, | and they said: "It  
 was Coyote, it was not the old woman, | who danced. Coyote killed  
 her. It was only || her skin." | 105

Now I have told you what Coyote did to | his eyes. |

### 63. COYOTE AND DEER

I'll tell you how Coyote made the | Deer. |

There was a town. Long ago the Deer used to bite the people. |  
 They never went out hunting. Only the men who were skillful || went 5  
 hunting. Those who were unskillful were bitten by the Deer. | There  
 was that town. They were hungry because the Deer was bad. |  
 Coyote thought: "Let me go hunting!" He was told: | "Don't go  
 hunting! The Deer might bite you." Coyote said: "Oh, | I'll work  
 my manitou power. The Deer shall not bite me." || Coyote started. 10

<sup>1</sup> That is, Coyote.

- qake'ine nöp:kla': "tsxana''tu ka<sub>a</sub>s kuts!aqa'ke'n tsu'pqa. ho-  
qalwi'yne hutsxal'itk'n'e. ta'xta' nei yuna'qa aqlsma'k<sub>i</sub>nk!  
na<sub>a</sub>s a'm'a'ks ka<sub>a</sub>s at kts!aqa'qana. pał kt<sub>s</sub>xa'l'e'ns ke'e'k at  
xma ktsxal'upsła't<sub>i</sub>yil'u'pla'ps." qak.la'pse' nöp:kla'e's: "so'u-  
15 k<sup>u</sup>ne. hutsxalqak.l'sine. ta'xa lu'n'u. ts!na'n' mit<sub>i</sub>ya'x<sub>a</sub>-  
ne's tsu'pqa. hntsxałtsnk'n'e hntsxał'uk<sup>u</sup>inm'ine' a<sub>a</sub>'q!o-  
na'n'e's. hnts!tkinm'ine' a<sub>a</sub>'kula'kle's tsxalso'ukse; a<sub>a</sub>'ke'  
hnts!tkinm'ine' a'qa't'e's." ta'xas ts!na'xe' sk' n'ku'ts. qo<sub>u</sub>s  
qa'na'xe' at n'a'qlo'k! tsu'pqa. ta'xas at mte'xaka'ane'. qa'ha-  
20 kq!anqlup' nse' nei<sub>s</sub> ya<sub>a</sub>qa'kalom'ske'. nei<sub>s</sub> luna'xe' sk' n'ku'ts.  
n'u'p<sub>x</sub>a'ne' nei<sub>s</sub> a'q!a's nak.luxonat' tse' tsu'pqa's n'u'p<sub>x</sub>a'ne'  
ksdm<sub>i</sub>t<sub>i</sub>ya'x<sub>a</sub>naps. psk'n'e' tlawu'e's. ta'xas n'u'p<sub>x</sub>a'ne' tun-  
waka'se' tsu'pqa's mit<sub>i</sub>ya'x<sub>a</sub>ne'; tsnk'n'e'. qao'xaya'x<sub>a</sub>ne'  
a<sub>a</sub>'k!alma' se's. luk<sup>u</sup>'n'e' a<sub>a</sub>'q!onan' se's. ta'xas nawtsk'n'e'.  
25 q!apilso'k<sup>u</sup>'n'e' a<sub>a</sub>'kulak' se's. tsuk<sup>u</sup>'a'te' tsa'ha'is, so'ukse' nei<sub>s</sub>  
tsa'ha'is. t!apts!ak'n'e'. kul'e'tki'n lap<sub>s</sub>sk'n'e'. qak'ine':  
"hó'ya's t!anukqlo'k<sup>u</sup>e'n' na ke'n!qa'na'n'." ta'xas tsu'pqa  
t!anukqlo'k<sup>u</sup>'n'e' nei<sub>s</sub> qana'xe'. nei<sub>s</sub> qalyuwa'kaq!alqa't<sub>i</sub>ne'.  
tsn!akate'ine' tsu'pqa. pał ke'so'uks a<sub>a</sub>'kula'kle's, ke'iso'uks  
30 a<sub>a</sub>'qa't'e's. qak'ine' sk' n'ku'ts tsu'pqa's: "ta'xas hosdułtki-  
n'sine' tse<sub>i</sub>ka'ta'm' hnyuq<sup>u</sup>'a'tsn!akate'ike'. ta'xas at ma<sub>a</sub>ts  
hnts!a' t!x<sub>a</sub>ne' aqlsma'k<sub>i</sub>nk!. ta'xas atnts!o<sub>u</sub>n'ine' hn'u'p<sub>x</sub>a  
atntsxał!anukqlo'k<sup>u</sup>ne'; atntsxałhosanu'xon'qa'ane'. tsn  
ya'kqasts!umqa'qa at tsi<sub>s</sub>niłupł'sine'. ya'k.litaka'te'. at tsxał-  
35 qa.upl'sine'. taxta' yuna'qa aqlsma'k<sub>i</sub>nk! pał ktsyuna'qaps  
k!u'plaps a<sub>a</sub>'ke' at xma knts!u'pe'ł." ta'xas sdhołtk'n'e'  
sk' n'ku'ts ke'iso'uks qa'psins.

- Łahats!na'xe' sk' n'ku'ts, n'u'p<sub>x</sub>a'ne' tsu'pqa's. n'dwa'ne'.  
a<sub>a</sub>'ke' la'ts!na'xe'. a<sub>a</sub>'ke' la'e'łwa'n'e' laa'k!łaks. ta'xas  
40 lahats!na'xe' la.aimaxo'ne'. tsu'pqa's. lałaxa'xe' a<sub>a</sub>'kk-  
luna'me's qo<sub>u</sub>s a:ndqa'haks qahaqa'pse' łkamn'nta'ke's.  
tse'n tse<sub>i</sub>kata'pse'. si'laq!mařomu'n'e' nei<sub>s</sub> k.la.aima'xo' tsu'p-  
qa's; o'k!q<sup>u</sup>na at k!up'łka's. qak'ine' nei<sub>s</sub> łkamn'nta'ke's:  
"qa'psin tsn k'nsiłtse<sub>i</sub>kata'pke'ł; awu'tke'ł. at tsxałqake'ine'  
45 łkamn''nte'k taxta' yuna'qa aqlsma'k<sub>i</sub>nk! n'u'p<sub>x</sub>a łkam-  
n''nte'k ławaq<sub>a</sub>wu'na'me's at tsx<sub>a</sub>:fawu'te' ta'xa nei a<sub>a</sub>'kk-  
lu''nam. at tsxał'up<sub>x</sub>a'ine' k.lapska'q<sub>a</sub>wu'na'me's k!u'pske'  
łkamn''nte'k." qa.u'p<sub>x</sub>a'ne' nei<sub>s</sub> łkamn''nte'k ka<sub>a</sub>s ł'aaqa'ke'.  
qak.la'pse' sk' n'ku'ts. qake'ike'ł: "hó' hó' wú." ta'xas łkam-  
50 n''nte'k q!a'pe' qake'ine' nei<sub>s</sub> kulpa'nił łkamn''nte'k nei<sub>s</sub>ts  
k!aqa'ke'. qakiya'mne': "qa'psin sk!u'pske' łkamn''nte'k."  
n'anaxa'mna'mne'. qakiya'mne': "tse<sub>i</sub>ka'tke'ł sk' n'ku'ts  
sd'awaq<sub>a</sub>wu'n'e'. la.aimaxo'ne' tsu'pqa's." tse<sub>i</sub>kat'ine'  
sk' n'ku'ts pał sd'awaq<sub>a</sub>wu'n'e'. qake'ine' sk' n'ku'ts: "ta'xas



Then he worked his manitou power. | He said to the manitou power:  
 "Tell me, what shall I do to that Deer? | I want to change it. Later  
 on there will be many people | in this world. What will they do for  
 their food? | It might always kill them." His manitou said: "It is  
 good. || I will tell you. Go on! and if the Deer runs after you, | take 15  
 it and pull out its teeth | and make it so that its meat shall be good,  
 and | make a tail for it." Then Coyote started. | He went, and the  
 Deer smelled him. Then the Deer pursued him. || There was a bunch 20  
 of little trees in the direction from which the wind came. Coyote  
 went around this way. | He saw a thicket. Deer made noise, and he  
 noticed | that it would go for him. He put down his bow. Then he  
 saw | the Deer coming out. Coyote ran after it and took it. He took  
 it. | by the mouth and pulled out its teeth. Then he held it, || and he 25  
 made its body good. He took grass, nice | grass, and stuck it on.  
 After he had changed it, he let it go, and said to it: | "Go on, snort!  
 Go this way!" Then Deer | snorted and went along. It put up its  
 tail quickly. | The Deer was nice. Its body was nice. Its tail was  
 nice. || Coyote said to the Deer: "Now I have finished with you. | 30  
 Look at yourself! Look how nice you are! Now don't | bite people!  
 You shall be afraid of them. When you see them, | you shall snort.  
 You shall run away. | Only skillful people shall kill you. Unskillful  
 ones || shall not kill you. Later on, when there are many people and 35  
 when there will be enough | to kill animals, you may be killed." |  
 Then Coyote finished making things good. |

Coyote started on, and he saw a Deer and killed it. | He went on  
 and killed another one. Then || he went back. He carried two Deer. 40  
 He reached the town. | A little ways from the town, children | were  
 playing. They just looked at him, and he scared them with the two  
 Deer he was carrying, | because they used to kill people. He said to  
 the children: | "Why are you looking at me? Shout for joy! || That 45  
 is what children will say. Later on, when there are many people and  
 when children see | somebody carrying meat, they will shout for joy.  
 Then it will be known in the town | that somebody is bringing meat.  
 Therefore the children shall shout." | The children did not know how  
 to do it. | Coyote said to them: "Say 'Hohowu!'" Then || the chil- 50  
 dren all said so. When they heard what the children were saying,  
 they all said: | "Why do your children say that?" | They came out  
 and said: "Look at Coyote! | He is carrying two Deer." Coyote  
 was looked at. | He was carrying meat. Coyote said: "Now || go out 55

55 ana'ke<sub>1</sub>l. hun'itk'ne' tsu'pqa tsxal'aqa.t!x<sub>a</sub>nisk'ne' n'o'-  
kwe'iqapqa'ane' tsu'pqa."

Ta'xas husdq!a'pqaqlanuxwa'te' sk'ne'ku'ts ne<sub>1</sub>s p'k!a'ks  
yaqa!itk'ne' tsu'pqa's.

#### 64. COYOTE AND TREE CHIEF

Ho'ya's hutsqa'lanuxwa'te' k!a'k!lan'aq!o'x<sub>u</sub>male'et.

##### (a) COYOTE BECOMES TREE CHIEF'S FRIEND

Qao'sa'qa'ane' sk'ne'ku'ts. nulpalnet't<sub>i</sub>ne' ka'qa'ps n<sub>t</sub>sta'  
ha'ls ka'qa'ps n<sub>t</sub>sta'ha'ls ksao'sa'qa'ps. qalwi'yne': "hults!  
zna'm'ri. ktsxa'f'e'n ka'swu ne<sub>1</sub> n<sub>t</sub>sta'hal pal kqa'kyam  
5 kqasts!o'mqa'qa." ta'xa ne<sub>1</sub> n<sub>t</sub>sta'hal qal'at'ine' k!a'k!lan'  
n'aq!o'x<sub>u</sub>male'et. ts!na'xe' sk'ne'ku'ts. qo<sub>us</sub> qana'xe'. n'atk'ne'  
k<sub>u</sub>w'!q<sub>u</sub>wa't!e's. n'u'pste' sk'ne'ku'ts yu'hanqa'me'k. pal k.l<sub>t</sub>-  
q!uxma'saq! tsuk<sup>u</sup>a'te' a'f'a's. qanak'ne' a<sub>a</sub>'ksa'q!e's. ta'xas  
w!k'!sq!e'k!a'ine'. qa<sub>a</sub>nm<sub>t</sub>u'kse' yaqa<sub>a</sub>net.la'a'ke' k!a'k!lan'a-  
10 q!o'x<sub>u</sub>male'et. le'ine's qo<sub>us</sub> qa'qalxona'pse' kw'!q<sub>u</sub>wat!s  
sk'ne'ku'ts. k!u'p<sub>x</sub>a ma'e's k!a'k!lan'aq!o'x<sub>u</sub>male'et, qake'ine'  
ne<sub>1</sub> t<sub>d</sub>na'mu: "a: kse'!so<sub>u</sub>k qo ha'mke' le'ins swu'e's  
kanxa'le." nulpalnit't<sub>i</sub>ne' qo<sub>us</sub> ktsxana'me's sk'ne'ku'ts.  
qayaqana'xe'. ma'te' ne<sub>1</sub>s xalts'ne's k<sub>u</sub>w'!q<sub>u</sub>wat!s. laxa'xe'  
15 ne<sub>1</sub>s t<sub>d</sub>na'mu's. t<sub>n</sub>a<sub>x</sub>a''mne'. qak'ine': "ka' k'nskil'a<sub>a</sub>qa'ke'  
qo<sub>u</sub> ku'q<sup>u</sup>a'ham le'ine'." n'u'p<sub>x</sub>a<sub>a</sub>ne' ne<sub>1</sub> t<sub>d</sub>na'mu ne<sub>1</sub>s pal  
n'z'nse' ne<sub>1</sub>s n<sub>t</sub>sta'ha'ls. ma kskdydna'antstaps. qak'ine'  
sk'ne'ku'ts: "a: ma koq<sup>u</sup>a'ke' le'e'ns swu'e's kanxa'le." qao'  
20 qo'ne' ne<sub>1</sub>s ke'e'ns sk'ne'ku'ts. ta'xas sla'qa'qa'pse'  
kts'o'uk<sup>u</sup>at ktsxa'f'e'ns swu'se's xale''e's. n'u'p<sub>x</sub>a<sub>a</sub>ne' ne<sub>1</sub>s  
xale''e's ktsxa'f'e'ns naso'kwe'ns. qao'sa'qa'ane' sk'ne'ku'ts  
a<sub>a</sub>'kt.la.'se's swu'e's.

##### (b) COYOTE TRIES TO KILL TREE CHIEF

Naqsanmi'y<sub>t</sub>s qak'ine' swu'e's: "hults!na<sub>x</sub>a'la a<sub>a</sub>'kzk.lo'na'  
na'm." n'u'p<sub>x</sub>a<sub>a</sub>ne' pal tsmak!kiyam's<sub>1</sub>ne' pal tsxal'itk'nse'  
25 qa'psins ne<sub>1</sub>s n<sub>t</sub>sta'ha'ls. nulpalnet't<sub>i</sub>ne' qo<sub>us</sub> a<sub>a</sub>'kzk.luna'me's  
ne<sub>1</sub>s kqao'wza'qa qaki'kse' naso'kwe'ns ktsxalhama'tkts'  
swin'z'se's ne<sub>1</sub>s n<sub>t</sub>sta'ha'ls. ta'xas s!daqqa'pse' kqa'fwi'y ksxa'  
e'tkn swu'e's ktsxa'f'u'pils ktsxa'f'e's<sub>1</sub>ni<sub>t</sub>su'k<sup>u</sup>at ne<sub>1</sub>s naso'uk<sup>u</sup>-  
k<sup>u</sup>e'ns swn'z'se's. ta'xas ts!na'xe' ne<sub>1</sub>s a<sub>a</sub>'kmana'me's. ta'xa  
30 ne<sub>1</sub> n<sub>t</sub>sta'hal at qa.dqana'xe' a<sub>a</sub>'kt.la.'se's ma'e's. at qa<sub>a</sub>qo-  
na'xe' ya<sub>a</sub>'kilw!k.lunam'ske'. sk'ne'ku'ts ta'xas ke'e'ns swu'e's,  
ta'xas n'dqanama'ine'. n'u'p<sub>x</sub>a<sub>a</sub>ne' sk'ne'ku'ts ksank!a'me's. ke'-  
e'ns a<sub>a</sub>'kinu'kwe't!se's ka'a'ke'n's. qalwi'yne' sk'ne'ku'ts: "ne<sub>1</sub>s  
ku'tsxalqa'a'kil'u'pil ka'swu." ta'xas laxa'xe'. ta'xas yuna'qalpal-

hunting. I will change the Deer, and it will not bite you; | but the Deer is wild." |

Now I have told what Coyote did long ago | to the Deer. |

#### 64. COYOTE AND TREE CHIEF<sup>1</sup>

Well, I will tell you about Tree Chief. |

##### (a) COYOTE BECOMES TREE CHIEF'S FRIEND

There was Coyote. He heard about a youth. | There was a youth. He thought: "I'll go, | and the youth shall be my friend, because it is said || that he is clever." The name of this youth was Tree Chief. | 5  
Coyote started. He went along. He met | a mule. Coyote took him and rode him. Because his legs were lean, | he took moss and stuffed his legs. Then | he had big calves. Tree Chief's tent was on a river. || Coyote came riding along on the mule | opposite (the tent). When 10  
Tree Chief's mother saw him, the old woman said: | "Oh, I wish the passer-by would be my son's friend!" | Coyote heard her talking. | He went past. He left his mule and came || to the old woman. He 15  
entered, and said to her: "What did you say | when I passed there on the other side?" The old woman saw that | he was a youth. She was pleased with him. She said | to Coyote: "I said this: 'I wish you would be my son's friend.'" | She did not know that it was Coyote. Therefore || she took him to be her son's friend. She 20  
knew that | her son was to be a chief. There was Coyote | in his friend's tent. |

##### (b) COYOTE TRIES TO KILL TREE CHIEF

After several days he said to his friend: "Let us go to the town!" | He knew that it was true that || the youth was going to do something. 25  
He had heard there in the town | while he was there [he was told] that the chief would give | his daughter to that youth. Therefore he thought | he would make him his friend. He wanted to kill him and take the | chief's daughter for himself. They went along a trail. || The youth did not want to leave his mother's tent. He would never 30  
go | to the big town. When Coyote had become his friend, | he took him along. Coyote saw a pit. It was | a trap of Wolf. Coyote thought: "Here | I shall kill my friend." Then they arrived there.

<sup>1</sup> Literally, "different kind of tree."



- 35 n'z ne skz'n'ku'ts. at qo<sub>u</sub>q<sup>u</sup>anaqa'lenk'lonz'fne'. ta'xas saq<sub>a</sub>na''-  
ne ma<sub>a</sub>ts k.ltse:kat.le'ite'ts nasts yaqao'xaxa'nq'lankinakz'ske'.  
ta'xas to'x<sup>u</sup>a tsxal'axa'xe' ne<sub>is</sub> a<sub>a</sub>'k'l'a'mes. ta'xa ne<sub>i</sub> a<sub>a</sub>'k'l'a'me'  
natsle:z't<sub>ne</sub> o'k<sup>u</sup>!q<sub>u</sub>na ke'en a<sub>a</sub>'ka'k'lo. qa'nam qa'psin, at  
qao'xalaqapwax<sub>a</sub>moxu'n'e' q'l'a'pe' qa'psin, tsu'pqa, k.la'wla;  
40 q'l'a'pe' qa'psin at qao'xal'z'p<sub>ne</sub> ne<sub>is</sub> a<sub>a</sub>'k'l'a'me's. qao'xak'z'k-  
ne swu't<sub>mo</sub>. ta'xas laxa'xe' ne<sub>is</sub> laqa'nank'lonz'fne' skz'n'ku'ts  
wuqkuxo'ne swu'e's. na<sub>a</sub>qapwax<sub>a</sub>m'x<sub>o</sub>'ne ne<sub>is</sub> a<sub>a</sub>'k'l'a'me's.  
tse:ka'te' skz'n'ku'ts. qake'ine': "hyá:ka'swo. hutsxal'a-  
qa'lo<sub>u</sub>qaluk'ln'sine' pal kslwit!k'l'a'me'." tsnske'ine' pal ksil-  
45 qoqu'nte'k. qakz'fne': "yuwa<sub>a</sub>kaqan'm'te'n' a<sub>a</sub>'kuqla''ntne's.  
ta'xas hutslayuwa<sub>a</sub>kakz'sine'." pa:'me'k skz'n'ku'ts nakun-  
kz'n'e' swu'e's. laqa'talyuwa<sub>a</sub>kaken'mu'n'e' a<sub>a</sub>qa'tle's. s'tle's  
n'z'nse' a<sub>a</sub>qa'tle's. ta'xas s'd'aqakz'fne' ksd'aqata'a'ke'n. sluts-  
ke'ine'. qa.akunxa''mne'. ta'xas k'lak'fan'aq'lo<sub>x</sub>male'et yuwa-  
50 kmz'te' a<sub>a</sub>'k<sub>i</sub>yukwa'e's. q'l'a'pe's qa'psins yuwa'kmz'te'. ta'xas  
laqtqla''nte'. qake'ine' skz'n'ku'ts: "a<sub>a</sub>'ke yuwa<sub>a</sub>kaqan'mit-  
q'luk'lo'mak'lo<sub>u</sub>nam." ta'xas laqtq'luk.luma'ne' k'lak'fan'aq'lo-  
x<sub>u</sub>male'et. ne<sub>is</sub> a<sub>a</sub>'q'luk.luma'e's at n'ngapta'kse' k'l'u''mtsaks.  
a<sub>a</sub>'k.la'm'e's at qa<sub>a</sub>wztsq'lanu'se' kiaq'laku'tats ne<sub>is</sub>ts n'ilqa'n-  
55 mitq'luk.lumak'lo<sub>u</sub>mek pal at k'ngapta'ke's k'l'u''mtsaks, ne<sub>is</sub>ts  
kiak'laku'tats at n'z'kse' ne<sub>is</sub> k'l'u''mtsaks. ta'xas kq'l'a'piltso'<sub>u</sub>-  
k<sup>u</sup>at skz'n'ku'ts qa'psins. ta'xas ts!na'xe'. na'ate' qa'snal's  
naqa'pse' a<sub>a</sub>'knuql'e'it'le's; nayu'kwa'ane'. na'ate' kiak'laku'-  
tats. q'lapdhaqoka'mse' a<sub>a</sub>'kuqla''ntle's.
- 60 Laxa'xe' ne<sub>is</sub> a<sub>a</sub>'kz'k.luna'me's. tunoxa'xe' a<sub>a</sub>'kinuql'e'ts  
naqts!duk<sup>u</sup>a'me'k. qak<sub>i</sub>ya'mne': "ho'yas wa'xe' k'lak'fan'aq'lo-  
x<sub>u</sub>male'et." tse:katz'fne' qo<sub>u</sub>ka'mke'. qawaka'xe'. wa'xe' a<sub>a</sub>'-  
kz'k.luna'me's. qakil'fne': "qo<sub>us</sub> s'nt.la'ane' naso'<sub>u</sub>k<sup>u</sup>e'n." qal-  
wi'ynam'sine' ta'xas ksdqo'<sub>u</sub>kam ne<sub>is</sub> klaqa'ke'ks naso'<sub>u</sub>k<sup>u</sup>e'ns  
65 ktsxal'sal'tit sw'n'z'se's. t<sub>i</sub>naxa''mne'. pe:'k'l'a'ks nu'so<sub>u</sub>k<sub>i</sub>nl'sine'  
a<sub>a</sub>'kmoxo'e's, o'k<sup>u</sup>!q<sub>u</sub>na ke'en naso'<sub>u</sub>k<sup>u</sup>e'ns. t'dnamu''e's naso'<sub>u</sub>-  
k<sup>u</sup>e'n su'k<sup>u</sup>dq'lu'kse' ne<sub>is</sub> ke''wam. qa.u'p<sub>x</sub>ane' ne<sub>i</sub> na.u'te' ne<sub>is</sub>  
ke'e'ns skz'n'ku'ts. p:'k'l'a'ks qakilqao'sa'qa'pse' na<sub>a</sub>s a<sub>a</sub>'kik-  
luna'me's. ne<sub>is</sub> k.laqo'<sub>u</sub>k<sup>u</sup>a's. laqa.o'ne' n'z'nse' nulaqana''e's.
- 70 suk<sup>u</sup>dq'lu'k<sub>u</sub>ne'. n'z'saknu'n'e' skz'n'ku'ts. na'ate' kiak'laku'tats.  
n'ilqanmitq'luk.lumak'lo<sub>u</sub>me'k. at n'unanuxu'se' ne<sub>is</sub> kiak'lak-  
ku'tats at n'z'kse' ne<sub>is</sub> k'l'u''mtsaks. at laqao'xanuxu'se'  
a<sub>a</sub>'k.la'm'e's. ta'xas k'l'u'p<sub>x</sub>ana'ps a'atsawa'ts!e's ne<sub>is</sub>  
k'l'aqa'qa'ps a<sub>a</sub>q'luk.luma''e's. at ts<sub>u</sub>k<sup>u</sup>a't.se' at laqa.z'kse' ne<sub>is</sub>  
75 tuqltsqamna'e's. qawunek't.se' yanxu'se' ne<sub>is</sub> kiak'laku'tats.  
ta'xas skz'n'ku'ts yanxu'se' kiaq'laku'tats, a<sub>a</sub>'ke' lafitq'lu'k.luma'  
ne'. ta'xas sdk'lumnaqalalk'ne' ne<sub>i</sub> naso'<sub>u</sub>k<sup>u</sup>e'n. ta'xa ne<sub>i</sub>  
naso'<sub>u</sub>k<sup>u</sup>e'n qal'at'fne' kiaq'!ano'kwa<sub>a</sub>t.

Coyote was talking all the time. || He pointed at everything, so that 35  
 his friend should | not look at the place where he was to step. | Then  
 they had almost arrived at the pit. The pit was | hardly visible  
 because it was a trap. If anything goes along there, | it falls into it;  
 everything—deer, grizzly bear, || everything—dies there in the pit. 40  
 The friends went there. | They arrived; and while Coyote was point-  
 ing at different things, | he pushed his friend. He threw him into  
 the pit. | Coyote looked, and said: "Hya, friend! I shall have no |  
 way of getting you out, for the pit is deep." He just said so on  
 purpose. || He said to him: "Throw up your clothing, | then I'll get 45  
 you up." Coyote pulled | his friend slightly. He could not get him  
 up with his tail. His blanket | was his tail. Therefore he told him  
 that he could not do any more, | but he was telling him a lie.  
 He did not pull. Then Tree Chief || threw up his war bonnet. 50  
 He threw up everything. | Then he was without clothing. Coyote  
 said: "Spit up your spittle." | Then Tree Chief had no more spittle. |  
 It became sea shells. | A sparrow hawk was sitting on his head.  
 When || he spat, his spittle changed into shells, and | the sparrow 55  
 hawk ate them. When | Coyote had taken everything, he left. He  
 had | a shield. He had a tomahawk. He had a war bonnet.  
 He had the sparrow hawk. | His clothing was fringed. ||

He arrived at the town. He came out on a prairie, | and shouted. 60  
 The people said: "Oh, Tree Chief has arrived!" | He was coming  
 along. He came nearer, and arrived at | the town. He was told:  
 "There is the tent of the chief!" They thought | that he was coming  
 to marry the chief's || daughter, according to what the chief had said. 65  
 He entered, and the place was ready prepared for him, | because he  
 was a chief. His wife | was glad when he came. The girl did not  
 know | that he was Coyote. He had staid at this town already. |  
 When he came back, she did not know that he was (not) her hus-  
 band. || She was glad. Coyote sat down. He had the sparrow hawk. | 70  
 When he spat, the sparrow hawk would fly down | to eat the shells.  
 Then it flew back | to his head. When his sisters-in-law knew that |  
 his spittle was thus, they took it, and || the bird would not eat any 75  
 more. It was not long before the sparrow hawk was starving. | Then  
 Coyote let the sparrow hawk starve, and he had no saliva. | Now,  
 the chief had made a mistake. | The name of the chief was Golden  
 Eagle. |

## (c) WOLF RESCUES TREE CHIEF

- Qao'sa'qa'ane' ne<sub>i</sub> nu'l'a'qana qa'k.lik ka'a'ke'ns. qasts!o'm-  
 80 qaqa'ane' k!ana'ktse'k s!aqa'at'ine' ka'a'ke'ns. kanmi'y't.s  
 ts!na'xe' a'a'knok'u'e'it!e's ka'a'ke'n. la'xa'xe' n'umtsle.'t.se'.  
 qalwi'yne' ktsxal'ha'qa qa'psin la'nyonawtsk'k'ine' ne<sub>i</sub>s  
 aak!a'ame's. n'u'p'xane' sanaqana'kse' lka'm'u's tsa'qona'se'.  
 qak'ine': "a: mats!t'xana'p'ane'." qalwi'yk'ina'pse' ne<sub>i</sub>s  
 85 lka'm'u's: "ma'ats u'plo'. lats!nam'le' tdnamo'ne's. hnts-  
 xalts!kakikma'ine'." lats!na'xe' ka'a'ke'n. la'la'xa'xe' a'a'kt-  
 la'e's. qak'ine' tdnamu'e's: "huts!na'xala'e's. sao'sa'qa'ane'  
 lka'm'u ka'a'kn'ok'u'e'it!e'mil. hutsxal'akak'ina'ane'." ta'xas  
 ts!nak'k'ine' tdnamo'ut!mo. k.la'xam tse!ka'te' ne<sub>i</sub> tdnam'u  
 90 ne<sub>i</sub>s lka'm'u's. qalwi'yne' pa! sdqa'psqak'sql'ine' k!a'k'lan'a-  
 q!o'x'umale'et. qalwi'yne' ne<sub>i</sub> lka'm'u: "halwa'ts!ke'! qal'la  
 ho'paks n'zsnltsuk'u'a'ta'p tsxal'ne' kapa'pa." ta'xas  
 qake'ne' ne<sub>i</sub> tdnamu's: "hula'lwats!na'la. qo' qa'o'xa'n  
 knlts!ka'kitsm'ke'n'. ka'min ne<sub>i</sub> hutsqao'xa'xe' a'a'ke' huts-  
 95 xa'tskak'!tsme'k'ne'. qala ho'pa'ks n'znd'a'xa'kitsm'ke'n  
 tsxaltsuk'u'a'te'. na'pit ho'pa'k hn'z'sinlts'o'u'kat hntsxal'-  
 up'ine'. na'pit hun'z'sinilwa'sil'a'xa'kitsm'ke'n tsxal'ne'  
 kapa'pa." qake'ne' ka'a'ke'n: "ho'ya." qalwi'yne' ka'a'ke'n:  
 "pa! kilsa'han na lka'm'u. kutsxalq!akpak't'xo'." ta'xas  
 100 nalwa'ts!ne' tdnamu's nula'qana. ts!nak'!tsmek'ne'. xi'n'a  
 ne<sub>i</sub> t'tqa't! pa! tsxalts!na'k'ine'. ne<sub>i</sub> tdnamu' qats!e'k'tsme-  
 k'ne'. naqla'naqla'ne'ne'. ta'xas qa'k'xal'wasaqana'ne' ne<sub>i</sub> tdnamu-  
 mu. ne<sub>i</sub> nu'l'a'qana la'qawasa'qana'ne'. qaha'le'n' qaya'qa'na-  
 q!ale'yne' ne<sub>i</sub> tdnamu'ne<sub>i</sub>s a'a'k!a'ame's. s!k'ne'ise' ne<sub>i</sub>s lka'mu's  
 105 nakunk'ne'. n'e'lqa'kak'ne'. ne<sub>i</sub> nu'l'a'qana ta'xas a'a'ke'  
 qaya'qanaq!ale'yne'; lo'use' ne<sub>i</sub>s lka'm'u's. qake'ne': "ya:  
 hoyu'k!k'u'a'ka'te'." ta'xas laana'ks'xa'mne'. tse!ka'te' ne<sub>i</sub>s  
 lka'm'u's tdnamu'. qalwi'yne': "p'k!aks maon'u'p'xane' k!a'k'-  
 lan'aq!o'x'umale'et nas tsemak!qa'ksql'ine' ne<sub>i</sub>s ke'e'n lka'-  
 110 mu's." ta'xas lats!na'xe' a'a'kt.la'e's ka'a'ke'n. laso'k'u'ne'  
 a'a'kn'ukwe'it!e's. k.la'la'xa'fkin ne<sub>i</sub>s lka'm'u's ne<sub>i</sub> tdnamu'  
 ta'xas n'ktuqo'ne'. suk'dq!u'k'ne' ka'qaps papa'e's.

## (d) TREE CHIEF PROVIDES FOOD FOR HIS GRANDPARENTS

- Ta'xas to'ux'a wdqa'ne' ne<sub>i</sub> lka'm'u. qak'ine' papa'e's:  
 "kapa'pa, ke'!lo' a'a'knq!a'lqa?" qak.la'pse': "a: kapa'pa,  
 115 lo'ne' ne<sub>i</sub> n'ula'qana." qak'ine' ne<sub>i</sub>s lka'm'u's: "ka's  
 xma k!a'qa'ke'ika'ke'n?" n'ztsk'ine' ne<sub>i</sub> tdnamu' wu'kqu'ne'  
 tsaqona'se'. namat'ktse' papa'e's. n'itk'ne' t!aqu'mo's ne<sub>i</sub>  
 lka'm'u. nanawtsk!o'ne', latskak'ne'. q!apxo'use' w'!suk'us.  
 lu'nte' a'a'ke' la'ana'wtsk!o'ne'. latskak'ne'. a'a'ke' laq!ap-



## (c) WOLF RESCUES TREE CHIEF

An old man named Wolf lived there. He was an expert || hunter. 80  
 Therefore he was named Wolf. In the morning Wolf | started for his  
 trap. He got there, and it was broken. | He thought that there must  
 be something in his trap. | He looked down into the pit and saw a small  
 child sitting there. | He said to him: "You soiled this place for me."  
 The child caused him to think: || "Don't kill me. Go back to your 85  
 wife, | then come back with her." Wolf started back, and arrived at  
 his tent. | He said to his wife: "Let us go! There is | a child in my  
 trap. We will take him out." Then | the couple went. They arrived,  
 and the old woman looked || for the child. She thought his eyes looked 90  
 like those of Tree Chief. | The child thought: "Bet who | will get me  
 first. He shall be my grandparent." Then | the old woman said:  
 "Let us bet! Go over there | and start to dig, and I'll go here and ||  
 I will also begin to dig. Whoever first gets down to him | shall take 95  
 him. If you take him first, you may kill him. | If I get him first,  
 he shall be | my grandson." Wolf said: "Well." Wolf thought: |  
 "The child is bad; I will kill him." Then || the old woman and her 100  
 husband raced digging. Oh, | the man was digging fast! The woman  
 was not digging fast. | She nodded her head. Then the old woman  
 began to dig fast, | and her husband was not fast. The old woman  
 just went through | to the pit. She felt of the child || and pulled him 105  
 out. She pulled him away. Then the old man also | pushed his hand  
 through, but there was no child. He said: "Ya, | I missed it." Then  
 both went out. The old woman looked | at the child. She thought:  
 "Long ago I saw Tree Chief. | His eyes were like those of this || child." 110  
 Then Wolf went back to his tent. He fitted up | his trap. When  
 the old woman brought back the child, | she washed him. She was  
 glad to have a grandson. |

## (d) TREE CHIEF PROVIDES FOOD FOR HIS GRANDPARENTS

Then the child was almost grown up. He said to his grandmother: |  
 "Grandmother, is there no sinew?" She said to him: "O grand-  
 son! || there is none here." The old man said to the child: "Where | 115  
 should he get it from?" The old woman looked for it and found | a  
 small piece. She gave it to her grandchild, and the child made a  
 netted ring. | He held it outside on the point of a stick. He brought  
 it in, and it was loaded with birds.<sup>1</sup> | He took them off and held it

<sup>1</sup> A bird smaller than a robin, yellow at the tips of the feathers, with a single feather on top of its head.

- 120 xo'use w'suk!us. qak'ine papa'es: "kapa'pa". qanawts-  
k'kine nei tdna'm'u. s:n moxuna'kse tuq!tsqa'mna's. qak-  
la'pse "tk'ne'n' kul'ikina'la." suk'ilqu!k'ne nei tdna'm'u.  
Kanme'yit.s qak'ine papa'es: "ke'lo a'k!a'q!yu  
qayaqa'la'm?" qake'ine nei tdna'm'u: "lo'ne." qake'ine nei  
125 nul'a'qana: "tdna'm'u k:nsuwaka'wisilk'ne'ts xma ksila'-  
qaps." n'tsk'ine nei tdna'm'u. n'u'pxane sawtsqa'pse. qak-  
k'ine: "na's n'e' tsaquna'ne." qake'ine nei lka'm'u: "pa-  
me'k tskak'ne'n'." n'itk'ne' t!aqo'mo's nei lka'm'u. n'ana'-  
k'ne'. nuk!i'nk'ne' laq!an'xo'unals qo's a:n'dqa'ha'ks' qao'-  
130 xa'xe. qak'ine papa'es: "hnts!ink!oma'tek." ts!naqa'yte  
neis t!aqo'mo's qo's a'k!alaxwe't.s. qak'ine neis t!aqo'-  
mo's: "pa'me'k hnts!luqlaxo'ne nei nul'a'qana. at qatslak-  
la'pane." qao'xaq!a'yne nei t!aqo'mo. qake'ine nei ntsta'-  
halna'na: "yu'wa, yu'wa, yu'wa, kapa'pa. tsxa'a'konz'sine  
135 iya'mo." nalokum'se. qa.okunoxa'mne nei tdna'm'uts nei  
nul'a'qana. n'ok!inq!alk'ne' s't!e's. n'u'pxane iya'mo's pal  
sdtka'qumlasxu'se a'k't.la'e's. ta'xas to'xu'a ts!aakuna'pse.  
nei ntsta'halna'na quna'kina'xane. n'up'ine. laqao'xa'xe.  
qak'ine: "kapa'pa. ta'xas om'tse'itke'l." n'ukunoxa'mne  
140 nei tdna'm'u. n'u'pxane sakqa'pse qayaqa'la'ms. suk'il-  
qu!k'ne. ta'xas n'omitse'ite. qak'ine papa'es: "ma'ats  
y'k!tan' a'k'uwum'a'lq!o! la'ntaoxak'ne'n', a'ke a'ku'-  
qla'm." n'oqo'xak'ne' ya't!aps. qak'ine: "kapa'pa, a'ke  
la'ntaoxak'ne'n'." ta'xas tdna'm'u n'tk!an'ine. n'itma-  
145 se'ite. tsdm'yit.s q!o'mne'ine. w'ina'ms n'ukunoxa'mne nei  
ntsta'halna'na. qak'ine: "kapa'pa, hutsxa'l'kine k'ku'lka."  
qake'ine nei tdna'mu: "lo'ne kilku'lka." qake'ine nei  
lka'm'u: "ma kmla'ntaa'xake'n. tseika'te'n'." qao'xa'xe nei  
tdna'm'u. tseika'te' neis a'k'uwum'a'lq!o'is. n'znqapta'kse kil-  
150 ku'lka's. qasduk!o'uktse papa'es a'ke nei nul'a'qana.  
a'ke n'e'kine kilku'lka's. kanmi'yit qake'ine nei ntsta'-  
halna'na: "kapa'pa, ke'lo a'k!a'q!iyu lu'kpo'." qake'ine:  
"lo'ne." qake'ine nei nul'a'qana: "ma ka'qaps. lka'm'u hama-  
t'ktse'n'." n'tsk'ine. wu'kqane. qak'ine papa'es: "na's  
155 n'e' tsa'quna'ne." qak'ine papa'es: "pa'me'k tskak'-  
ne'n'." namat'ktsa'pse. n'tk'ne' a:nwdqa'pse t!aqo'mo's neis  
ma qa'kilya'qak'ne'ke', a'ke laqak'ne' neis wa'lk'was k!o'pi  
qayaqa'la'ms n'e'nse' s't!e's. nei ntsta'halna'na nei tso'sa'an-  
miy't.ske k!o'pil lu'kpo's n'tk'ne' s't!e's papa'es.  
160 Neis ya'qa'nit.la'ke le'ine's a'k'nm'tuks qa'k.lunam'sine  
neis ts qa'o'xaltsuk'atka'ane sk'n'ku'ts nei ntsta'hal qak'ine  
papa'es: "kapa'pa; hamat'ktsu kilku'lka. hutsts!nyaxa-  
k!o'ne." namat'ktsa'pse papa'es kilku'lka'ps. pe'k!aks  
n'u'pxane nei ntsta'halna'na neis a'k'nm'tuks tsxa'lu'pxane

out again. He took it in, and again || it was loaded with birds. He 120  
 said to his grandmother: "Grandmother!" | The old woman looked,  
 and there was a pile of birds. | She was told: "Prepare them. Let  
 us eat." The old woman was glad. |

In the morning he said to his grandmother: "Is there no leg skin |  
 of a yearling buffalo calf?" The old woman said: "There isn't  
 any." The old man said: || "Old woman, do you bring it, that there 125  
 may be some!" | The old woman looked for it. She saw some. She  
 said to him: | "Here it is. It is a little piece." The child said: |  
 "Give it, anyhow." The child made the netted ring. He took it  
 out. | He opened the door a little farther. He went there. || He said 130  
 to his grandmother: "Cover your head with your blanket." Then  
 he began to roll | the netted ring to the door. He said to the ring: |  
 "Surprise them a little; the old man does not like me." | Then the  
 netted ring rolled along there. The boy said: | "Go away, go away,  
 go away, grandmother! The game will hook you." || There was noise 135  
 of running, but the old woman and the | old man would not get up.  
 When he threw back his blanket, he saw the game | jumping into the  
 tent. It was about to hook them. Then the | boy threw his lance  
 and killed it. He went there. | He said to her: "Grandmother, cut  
 it up." The old woman arose, || and saw a yearling. She was glad. | 140  
 Then she skinned it. He said to his grandmother: "Don't | spill the  
 guts. Put them behind in the tent, and also the hair." | She put the  
 coagulated blood inside. He said to her: "Grandmother, put it also  
 behind in the tent." | Then the old woman cut it up and dried the  
 meat. || In the evening they slept. Early next morning the boy 145  
 arose, | and he said: "Grandmother, I'll eat pemmican." | The old  
 woman said: "There is no pemmican." The | child said: "You put  
 it away. Look!" The old woman went there. | She looked at the  
 guts. They had become pemmican. || His grandmother took a piece, 150  
 and also the old man, | and they all ate pemmican. In the morning  
 the boy said: | "Grandmother, is there no edge piece of the skin of a  
 buffalo cow?" She said: | "There is none." The old man said:  
 "There is some; give it to the child." | She looked and found it.  
 She said to her grandson: "There is a || small piece." He said to his 155  
 grandmother: "Anyway, give it to me." | She gave it to him. He  
 made a larger netted ring, | the same as before, and he made it in the  
 same way as the day before, when he killed | the yearling. That was  
 his blanket. On the same day the boy | killed a cow and made a  
 blanket for his grandmother. ||

Across the river from where the tent was there was the town | 160  
 where Coyote was married. The youth said to | his grandmother:  
 "Grandmother, give me pemmican; I'll draw water." | His grand-  
 mother gave him pemmican. | The youth knew already that at the



165 naso'uk<sup>u</sup>e'nssuw:n'c'se's. ta'xassdts<sub>u</sub>k<sup>u</sup>a'te'kdku'ika's. ts!na'xe. xona'xe. n'u'p<sub>x</sub>ane' na.u'te's. namatik<sub>tse</sub>. qak'ine: "lats!na'k'ne'n'. hantsxal'e'k'ine'. ma<sub>ts</sub> tsxal'u'p<sub>x</sub>ane' ne<sub>i</sub> t'tqa't!. qa'k.le's ma''ne's 'qa'la k!c'se'n na<sub>s</sub> kilku'ika's,' hantsxalqak'ine: 'n'c's,ne'lamatik<sub>tsa</sub>'p<sub>i</sub>ne' xunya<sub>x</sub>ak!ona'we:."

170 ta'xas lats!na'xe' ne<sub>i</sub> na.u'te'. n'c'nse' suw:n'e's kiaq!anu'k<sup>u</sup>at naso'uk<sup>u</sup>e'n. a'a'ke' ne<sub>i</sub> nctsta'hal lats!na'xe'.

Kanmi'yit.s qak'ine' papa''e's: "ke'lo' a'a'k!a'q!i<sub>1</sub>yu n'c'se'k?" qake'ine' ne<sub>i</sub> tdnam'u: "lo'one'." qake'ine. ne<sub>i</sub> nu'la'qana: "ma'ka'qa'ps. hamat'ktse'n'ika'm'u." wu'kq<sub>u</sub>ne:

175 namat'ktse'. qak'ine: "na<sub>s</sub> n'c'n'e' tsaq<sub>u</sub>na'ne'." qake'ine: "me'ka'ktsa'qu'na hamat'ktsu." n'c'tkn t!aqo'mo's wdqa'pse'. at sd'itk'e'n'e' nöp'k!a's at sd'aaqa'pse' mi'ka' ts<sub>u</sub>qu'nas ne<sub>i</sub>s ak!a'q!i<sub>1</sub>yu's at k<sub>u</sub>w'la'qa'ps t!aqo'mo's. ne<sub>i</sub>s at ya<sub>x</sub>qak'n'ke' ne<sub>i</sub>s qaya<sub>a</sub>qa'la'ms qa'lin at laqa'latik'e'n'e' n'up'ine' n'c'se'ks.

180 ta'xas a'a'ke' naqa'pse' s't!e's ne<sub>i</sub> nu'la'qana. qaya<sub>a</sub>qa'wa<sub>a</sub>-q!anq!l'c'se'. ne<sub>i</sub>s n'oq<sub>u</sub>xa'ke'n ya't!aps a'a'ku'qla's. nupa'ke'n. kanmi'yet.s latu'nwa<sub>a</sub> ka'ke'n at n'ncqapta'kse' k!c'tq!anxo'v<sub>1</sub>lis; at qaya<sub>a</sub>qawa<sub>a</sub>q!anq!l'c'se' s't!e's. ta'xas n'o<sub>u</sub>kuhalama'ine' alpapa'timo. ta'xas yunaqa'pse' kilku'ika's, yunaqa'pse' a'a'qulo-ma''e's.

Qak'ine' papa''e's: "hamat'ktsu' kilku'ika. hutsts!nya'xak!o'one'. hutsxalp'tsek'me'k." qak.la'pse' papa''e's: "atnsd-wa'sdq!a'p<sub>x</sub>ane'." qak'ine: "atunamat'ktse' xunya<sub>x</sub>ak!ona'we:." ta'xas ts!nyaxak!o'one'. kxu'na'm a'a'ke' laxokwa'-

190 se' ne<sub>i</sub>s na.u'te's. namat'ktse'. qak'ine: "hantsxal'e'k'ine'. qa'k.le's ma''ne's: 'qa'la at k!snilamat'ktse's,' hantsxal-qak'ine: 'at n'c'snilamatik<sub>tsa</sub>'p<sub>i</sub>ne' xunya<sub>x</sub>ak!ona'we:.'" qak'ine' "ma<sub>ts</sub> atntsxalh'c'k'ine' ne<sub>i</sub> t'tqa't! ne<sub>i</sub>s nu'laq'na''e's tsu''ne's."

(e) TREE CHIEF VISITS THE TOWN OF GOLDEN EAGLE

195 Ne<sub>i</sub> a'a'kik.lu''na'm ta'xas tsema'kle'lowask.luna'mne'. lo'one' iya'm'u lu'kpo'. sd't.latsu'te' k!a'k!lanaq!o'x<sub>u</sub>male'et. sds<sub>a</sub>nilweyna'ate' sk'e'n'ku'ts'. sd'aaqa'pse'. k!t.la'atsut lu'kpo's. qak'ine' ne<sub>i</sub>s na.u'te's: "kanmi'yit hantsxal<sub>s</sub>o<sub>u</sub>k<sup>u</sup>e'n'e' kala'xa. hutsaxa'xe' a'a'kt.lan'ski'l." lats!na'xe' ne<sub>i</sub>

200 na.u'te'. k.lati'na'xa'm a'a'kit.la'e's namat'ktse' ma''e's ne<sub>i</sub>s kilku'ika's. ta'xas n'c'kse'; a'a'ke' n'c'kse' su''e's. a'a'ke' namat'ktse' ne<sub>i</sub>s tsu''we's, ne<sub>i</sub>s sk'e'n'ku'ts' tdnamu''e's, ne<sub>i</sub>sts ksk'e'k.l'ets sk'e'n'ku'ts'. nuk'na'kane, n'upinqanawitsk'ine' tilnamu''e's. qak'ine: "qapsqaqa'a'ne' n'nsd'c'k<sub>i</sub>ne' qa'psin."

205 qatse<sub>i</sub>taka'pse' tdnamu''e's. qak.la'pse' ma''e's: "qa'la k!c'sin na<sub>s</sub> kilku'ika's?" qak'ine: "n'c's,nihamatik<sub>tsa</sub>'p<sub>i</sub>ne' xunya<sub>x</sub>ak!ona'we:." kiaq!anu'kwa't naso'uk<sup>u</sup>e'n qalwi'yne: "ta'xas hol'u'p<sub>x</sub>a qa'la k!c'sin na<sub>s</sub> ko'k<sub>i</sub>mil." n'a'naxa''mne'

river he was going to see || the chief's daughter. He took the pemmi- 165  
 can, started, | and went to the river. He saw the girl and gave it to  
 her. He said to her: | "Take it back home and eat it. Don't let  
 that man see it. | If your mother asks who owns this pemmican, say  
 to her, | 'The one who draws water all the time gave it to me.'" ||  
 Then the girl started back. She was the daughter of the | chief 170  
 Golden Eagle. The youth also went back. |

In the morning he said to his grandmother: "Is there no leg part  
 of the skin | of a bull?" The old woman said: "There is none."  
 The old man said: | "There is some; give it to the child." She  
 found it || and gave it to him. She said to him: "Here! It is small." 175  
 He said: | "Even though it is small, give it to mè." He made a large  
 netted ring. | He worked his manitou power; and although the edge  
 of the skin was small, | it became a large netted ring. He did the  
 same way | as he had done with the yearling. Just as he had done  
 that, he killed the bull. || Then the old man also had a blanket. 180  
 There was a painting in the center of it. | When she had put the  
 coagulated blood in the skin and put it away, | and when she  
 brought it out the next day, it was tanned, | and there was a paint-  
 ing in the center of the blanket. Then the grandparents and the  
 grandson all had blankets. | They had much pemmican and many ||  
 parflèches. | 185

He said to his grandmother: "Give me pemmican. I'll draw  
 water. | I'll eat it on my way." | She said to her grandson: "You  
 eat it too quickly." He said to her: "I give it to the water carrier." |  
 Then he went to draw water. When he came to the water, || the girl 190  
 also came. He gave it to her. He said to her: "Eat it. | If your  
 mother asks you who gave it to you, then | say to her, 'That one  
 gave it to me himself who goes to the river to draw water.'" He  
 said to her: | "Don't give any of it to the man, your | elder sister's  
 husband." ||

(e) TREE CHIEF VISITS THE TOWN OF GOLDEN EAGLE

The people in that town were very hungry. There were no | buffa- 195  
 loes. Tree Chief had hidden them. | He was angry at Coyote.  
 Therefore he had hidden the buffaloes. | He said to the girl: "To-  
 morrow prepare | my seat; I'll go to your tent." The girl went  
 back. || When she entered the tent, she gave the pemmican to her 200  
 mother. | Then she ate. Her father also ate, and | she gave some to  
 her elder sister, Coyote's wife, while | Coyote lay asleep. He felt  
 uneasy. He looked sideways | at his wife. He said to her: "It looks  
 as though you were eating something." || His wife did not look at 205  
 him. Her mother said: "Who owns | this pemmican?" She said  
 to her: "The one who always draws water gave it to me." | Chief  
 Golden Eagle thought: | "Now I'll see who owns what I eat."

- kiaq!anu'kwa't. luk<sup>u</sup>'n'e. a<sup>a</sup>'q!u'k.lupqa''e's. n'ktikm'/'te'.  
 210 qa<sub>a</sub>n<sub>t</sub>s!la'/'nse. qawa<sub>x</sub>a<sub>m</sub>'/'te'. n'znqapta'/'kse. kiaq!anu'k<sup>u</sup>a't.s.  
 ne<sub>i</sub>s at qaka!/'itk'/'n'e. kiaq!anu'k<sup>u</sup>a't.s; s!aqaqa'/'pse. kqa'/'k.lik  
 kiaq!anu'k<sup>u</sup>a't.s. ts<sub>x</sub>a'/'n'e. qake'/'ne: "na<sub>a</sub>s sw<sub>t</sub>sq!anu'/'ne  
 kiaq!anu'k<sup>u</sup>a't. m<sub>t</sub>x<sub>a</sub>'/'ke! q!a'/'pe. lka'/'m'uts n<sub>t</sub>sta'/'ha'/'ts  
 kw'/'lqa t'/'tqa't!ts kul'a'/'k.le t'/'tqa't!l. qa'/'la n'/'tk!o. ts<sub>x</sub>al'/'nse.  
 215 t<sub>d</sub>namu''e's kasw'/'nmi'l. ma klok!qa'/'pe's." ta'/'xas q!a'/'pe tsu-  
 k<sub>u</sub>at'/'ine. t!a'/'wu. n'ana<sub>x</sub>a'/'mna'/'mne. ne<sub>i</sub> a<sub>a</sub>'/'kik.lo'/'na'm pa!l  
 k<sub>u</sub>w<sub>d</sub>k.lo'/'na'm. yunaq<sub>u</sub>wu'/'mne. lka'/'m'uts n<sub>t</sub>sta'/'ha'/'ts  
 t'/'tqa't!ts kul'a'/'k.le; q!a'/'pe. m<sub>t</sub>x<sub>a</sub>'/'ine. qake'/'ne. kiaq!anu'/'-  
 k<sup>u</sup>a't. "at ts<sub>x</sub>al'o'/'k!q!anq!axu'/'xwa'/'ine." ta'/'xas m<sub>t</sub>x<sub>a</sub>'/'ine.  
 220 sk'/'n'ku'ts n'o'/'k!ilm'/'t<sub>x</sub>ane; m'/'t<sub>x</sub>ane; m'/'t<sub>x</sub>ane. ta'/'xas  
 numatsnat'/'ine. sk'/'n'ku'ts. ta'/'xas q!a'/'pe. m<sub>t</sub>x<sub>a</sub>'/'ine. lo'/'une.  
 k!/'sk!o. n'u'/'p<sub>x</sub>ane. k!a'/'k!lanaq!o'/'x<sub>u</sub>male'/'et ksakilm<sub>t</sub>x<sub>a</sub>'/'le's  
 kiaq!ano'/'k<sup>u</sup>a't.s. qats<sub>x</sub>anat'/'ine. pa!l ktsaqu'/'na. qalwiyna'/'mne.  
 kqa'/'nkqa'/'k<sub>a</sub>na. ts<sub>n</sub>öpk!a'/'qal'u'/'p<sub>x</sub>ane. ne<sub>i</sub>s k!aqan'/'ke'ts.  
 225 n'/'tk'/'n'e. t!awunana'/'e's a<sub>a</sub>'/'k!nana'/'e's. ts!na'/'xe. qao'/'xa'/'xe.  
 la<sub>x</sub>a'/'xe. ne<sub>i</sub>s a<sub>a</sub>'/'k<sub>k</sub>!luna'/'me's, pa!l q!a'/'pe. k!alaha'/'q<sub>u</sub>wom.  
 n'up<sub>x</sub>a'/'ine. qo<sub>u</sub>s qaka'/'xe. lka'/'m'u sla<sub>a</sub>tqa'/'nmita<sub>a</sub>k!on'/'le'/'k  
 qo<sub>u</sub>s y<sub>s</sub>al!ha'/'q<sub>u</sub>wom'/'ske. qo<sub>u</sub>sts qake!kaq!axo'/'u<sub>x</sub>u'/'ne. tsa-  
 mna'/'ne. k!u'/'p<sub>x</sub>a. ne<sub>i</sub>s lka'/'mu's. sk'/'n'ku'ts n'u'/'k!u'/'slaha'/'t<sub>i</sub>-  
 230 yilm'/'t<sub>x</sub>ane. m'/'t<sub>x</sub>ane. qaha'/'ln lam'/'t<sub>x</sub>ane. sk'/'n'ku'ts ne<sub>i</sub>sts  
 k<sub>n</sub>m'/'t<sub>x</sub>a'/'s lka'/'m'u's n'up<sub>x</sub>a<sub>l</sub>'/'s<sub>i</sub>ne. ne<sub>i</sub> lka'/'m'u n'/'sk!o'/'une.  
 ne<sub>i</sub>s kiaq!anu'k<sup>u</sup>a't.s. ske<sub>i</sub>kmitk!o'/'une. n'u'/'p<sub>x</sub>ane. sk'/'n'ku'ts  
 ske<sub>i</sub>kmu'/'xos. m<sub>t</sub>ya'/'xane. k!oka'/'xus n'u'/'q!yunk'/'n'e. n'u'/'p<sub>x</sub>a-  
 ne. ne<sub>i</sub>s kqa'/'e'ns a'/'kle's. n'a'/'kaq!alk'/'n'e. a'/'kle's, lo'/'q<sub>u</sub>alqana-  
 235 q!alk'/'n'e. lahotsn<sub>q</sub>kupek'/'me'/'k. laha!k!o'/'une. qake'/'ne.:  
 "nawa'/'spa'l, nawa'/'spa'l." wdke'/'ne. qak'/'ine. nawaspa'/'e's:  
 "hon'/'itk!o'/'une. kiaq!anu'k<sup>u</sup>a't." n'uk!e'/'ine. t'/'tqa't! qak'/'ine:  
 "sk<sub>n</sub>'/'ko'/'uts, at qo<sub>u</sub>q<sup>u</sup>a<sub>a</sub>kilso'/'u<sup>u</sup>k<sup>u</sup>e'/'n' na<sub>a</sub>qan'/'ke't ka<sub>a</sub>s ks'/'l'en  
 tse<sub>i</sub>ka'/'te'n'; n'/'n'e. kts!/'q!la n k<sub>n</sub>a'/'k!o. qo<sub>u</sub>s s<sub>d</sub>k!o'/'une.  
 240 lka'/'m'u ma ks<sub>d</sub>'/'tk!o." tse<sub>i</sub>ka'/'te. sk'/'n'ku'ts ne<sub>i</sub>s ka'/'k!o; pa!l  
 n'/'nse. kts!/'q!la's. ta'/'xas numatsna'/'mne. ne<sub>i</sub>s k!aqa'/'q<sub>a</sub>na  
 sk'/'n'ku'ts. qalwi'/'yne. a'/'ke. kts!/'atsu'/'u<sup>u</sup>k<sup>u</sup>a't. kiaq!anu'k<sup>u</sup>a't.s  
 kqa'/'lwiy  
 x<sub>m</sub>a k<sub>x</sub>a'/'tsnilsal'/'tet sw<sub>n</sub>'/'se's. ta'/'xas lat<sub>i</sub>naxa'/'mna'/'mne.  
 245 a<sub>a</sub>'/'kt.la'/'na'm. qakiya'/'mne: "pa!l s<sub>d</sub>tsaqu'/'na'/'ne. ne<sub>i</sub> lka'/'m'u  
 kts<sub>x</sub>al!ha'/'qaps t<sub>d</sub>namu''e's." m'/'ksan. kiaq!anu'k<sup>u</sup>a't. qalwi'/'y-  
 ne: "m'/'ka ktsaqu'/'na. ne<sub>i</sub> lka'/'m'u kutstso'/'u<sup>u</sup>k<sup>u</sup>at. kts<sub>x</sub>a'/'ins  
 nul'/'aq<sub>a</sub>na'/'e's ka'/'swi'n."

Ta'/'xas ts<sub>d</sub>mi'/'yit q!o'/'mne'/'na'/'mne. k!alalaxa'/'m k!a'/'k!lana-  
 250 q!o'/'x<sub>u</sub>male'/'et papa'/'e's la<sub>a</sub>lk'/'ne. kiaq!anu'k<sup>u</sup>a't.s. qak.la'/'p-  
 se. papa'/'e's: "qa'/'la k!/'s<sub>i</sub>nil'/'tk!o?" qake'/'ne: "ka'/'min."  
 qak.la'/'pse: "qapsins k<sub>n</sub>s<sub>d</sub>'/'itk!o'/'umo?" qak'/'ine: "na<sub>a</sub>s n'/'n'e  
 kat!a'/'wu." pa!l ktsaqu'/'na's ne<sub>i</sub>s t!awu'/'e's. qalwi'/'yne. ne<sub>i</sub>



Golden Eagle went out, | took a feather of his body, and threw it up. || There was a tree. Where he threw it, (the feather) became an eagle. | He always used to make eagles, and therefore his name was | Golden Eagle. He spoke, and said: "Here on the tree | a golden eagle is sitting. Let all the children, youths, | big men, and old men, shoot at it! Whoever kills it shall || marry my daughter, the one who remains." Then they all | took their bows. The people of that town went out. | It was a big town. There were many boys, youths, | men, and old men, and all shot at it. Golden Eagle said: | "Every one shall have one shot." Then they all shot. || Coyote shot once. He shot, shot. Then | they laughed at him. They all shot, but no one | hit it. Tree Chief knew that they were shooting | at the golden eagle. He was not told about it because he was small. They thought | he would not be able to do it. He just discovered through his manitou power what was happening. || He made a small bow and a small arrow. He started. He went there. | He arrived, and all the people were outside. | They saw the boy coming, shooting away while he was coming along. | Then just from the edge where they were he shot. | Only a few saw the boy. Coyote was still shooting, || shooting. Coyote just shot again. When | the child shot, they knew that he had hit | the golden eagle. It fell down. Coyote saw it fall down. | He ran after it. When it reached the ground, he took hold of it. He | saw that it was not his arrow. Then he took out his arrow and exchanged it (for Tree Chief's arrow). || He began to run. He had (the bird) on his arrow. He said: | "Father-in-law, father-in-law!" He shouted. He said to his father-in-law: | "I killed the golden eagle." One man said to Coyote: | "Try to be sensible. Whatever may have happened, this is not it. | Look at it! It is a prairie chicken you are carrying. There, that || boy has it on his arrow. He shot it." Coyote looked at what he was carrying. | It was a prairie chicken. Then they all laughed at what Coyote had done. | He thought he would take Eagle's other | daughter, because he had fooled Golden Eagle before. He thought he | ought to marry both his daughters. Then all went into || the tent. They said: "The boy | is too small to have a wife." But Golden Eagle thought: | "Even if the boy is small, I'll take him to be | the husband of my daughter." |

At night, when the people slept, Tree Chief's || grandmother came. She carried the golden eagle. | His grandmother said to him: "Who killed it?" He said: "I did." | She said to him: "What did you kill it with?" He said to her: "With | my bow here." His bow was

255 tdn̄a'm'u: "ta'xas naqan tsłama'tap kapa'pa pal kqa'e'n  
k.l'/'tklam kiaq!anu'k<sup>u</sup>a't naso'<sup>u</sup>k<sup>u</sup>e'n. qa.e'nsilqao'la'."

Kwalkwa'yets ts!nyaxa<sub>a</sub>k!o'ne. la.u'p<sub>x</sub>a<sub>ne</sub> ne<sub>is</sub> na.u'te's.  
qakz'ine: "kanmi'yit kiyu'kiyit hutslaxa'xe." n'u'p<sub>x</sub>a<sub>ne</sub>  
ne<sub>i</sub> na.u'te ne<sub>is</sub> k!/'tklo's kiaq!anu'k<sup>u</sup>a't.s ne<sub>ists</sub>

260 ke'e'ns ne<sub>is</sub> at k'e'saps kdku'lka's. ta'xas łats!na'xe. kan-  
mi'yit.s qakz'ine' papa'es: "ta'xas hutstaxal'ama'tskz'ine'.  
wa'lkuwa ne<sub>i</sub> kuwa'lke'n kiaq!anu'k<sup>u</sup>a't n'/'n'e' kohoq<sup>u</sup>a'ka  
nalwats!na'mne'. hunoq<sup>u</sup>aq<sup>u</sup>'ne' pa'lke<sub>i</sub> hutstaxalts!na'xe."  
qake'ine' ne<sub>i</sub> tdn̄a'm'u: "qa'la suwz'n'es?" qake'ine' ne<sub>i</sub>

265 n̄tsta'halna'na. "kiaq!anu'k<sup>u</sup>a't swz'n'es." qake'ine' ne<sub>i</sub>  
tdn̄a'm'u: "lqa'e'n naso'<sup>u</sup>k<sup>u</sup>e'n xma hoq<sup>u</sup>aha'mat'sine'."  
n'ila'n'e' ne<sub>i</sub> tdn̄a'm'u qak.la'pse' papa'es: "ma<sub>a</sub>ts  
e'la'n'. hutstaxalqamat'sine'." qake'ine' ne<sub>i</sub> tdn̄a'm'u: "kzn-  
tsxala'lxo' a<sub>a</sub>'ku'la'k?" qake'ine' ne<sub>i</sub> n̄tsta'halna'na: "kan-

270 mi'yit tsxalyu'naqa'ne' a<sub>a</sub>'ku'la'k ne<sub>i</sub> a<sub>a</sub>'kik.lu''na'm.  
hutstaxal'tkz'n'e'." qake'ine' ne<sub>i</sub> tdn̄a'm'u: "so'<sup>u</sup>k<sup>u</sup>ne'. tdn̄a-  
mu'ne's tsxaltskaya'xane' a<sub>a</sub>'ku'la'ks. tsxal'/'kine' kiaq!  
anu'k<sup>u</sup>a't."

Tsdmi'yit.s taxas ts!na'xe' ne<sub>i</sub> n̄tsta'halna'na. n'an-  
275 tsuxa'xe. ta'xas la.tkz'nme'k ne<sub>is</sub> ma ya<sub>a</sub>qaqa'a'ke' ne<sub>is</sub>  
qa'wisa'qa ma'e's. laqaqa'ne' naqoka'mse' a<sub>a</sub>'koqla''ntle's.  
naqa'pse' qasna'l'e's a<sub>a</sub>'ke' lahaqa'pse' a<sub>a</sub>'kinuql'e'it'le's.  
naqa'pse' poponana'e's. lahaqa'pse' a<sub>a</sub>'kiyuk<sup>u</sup>a'e's; lahaqa'pse'  
ak.la'm'e's kiak!aku'ta't.s a<sub>a</sub>'ke' la.'nse' a<sub>a</sub>'q!uk.huma'e's

280 k!u''mtsaks. ta'xas q!a'pe's lahaqa'pse' ne<sub>is</sub> ma ya<sub>a</sub>qa-  
qa'pske' a<sub>a</sub>'k.lz't'le's, ne<sub>is</sub> kqao'sa'qa ma'e's. ta'xas ts!na'xe'  
a<sub>a</sub>'kik.luna'me's; a<sub>a</sub>'ke' la.'n'e' k<sup>u</sup>wz'lqa n̄tsta'hals. ktina'-  
xa'm a<sub>a</sub>'kznuql'e'et.s naqts!du'k<sup>u</sup>a'mik. nulpalnz'ine' qo<sub>u</sub>s  
a<sub>a</sub>'kik.luna'me's. qakiya'mne': "ho'ya's sdwa'xe' k!a'k!la-

285 naq!o'x<sub>u</sub>male'et." tse<sub>i</sub>katz'ine'. n'upxa'ine' ska'xe'. ta'xas  
n'anaxa'mna'mne'. qawaqa'xe'. qakil'ine': "qo<sub>u</sub>s sn't-  
la'ane' naso'<sup>u</sup>k<sup>u</sup>e'n." qa.oho'ine' ne<sub>is</sub> wa'lkuwa's ma  
k!/'tklo' kiaq!anu'k<sup>u</sup>a't.s mz'ksan ne<sub>i</sub> na.u'te' a<sub>a</sub>'ke'  
kiaq!anu'k<sup>u</sup>a't n'u'p<sub>x</sub>a<sub>ne</sub> ne<sub>ists</sub> ke'zns ne<sub>is</sub> wa'l-

290 kuwa's ma k!/'tklo's kiaq!anu'k<sup>u</sup>a't.s ta'xas ne<sub>i</sub> na.u'te'  
t!axo'ne' laxa.'se's suk.lk<sub>i</sub>natz'tine' tsxalyaqa<sub>a</sub>na'qanak'ske'  
nu'aqana'e's. ta'xas qona'xe'. tznaxa'mne'. pe'k'laks  
nulzkna.'tse' a<sub>a</sub>'kmoxo'e's. ta'xas n'zsak<sub>i</sub>nu'ne'. p'k'laks  
ne<sub>i</sub> na.u'te' n'/'tkz'n'e' tsxalyaqa<sub>a</sub>wztsq!anu'ske' kiaq!  
a-

295 ku'ta't.s sanqa'me'k skz'n'ku'ts. ta'xas n'a'sane' ki'haat  
kiaq!aku'ta't.s suwz'timo. at wunekz't.se' n'dqanmz-  
q!ok.lmak!o'mik, at n'zqapta'kse' k!u''mtsaks, at  
t!alo'ku'ne' kiaq!aku'ta't. at n'unanoxu'ne'. at n'/'kine'  
ne<sub>is</sub> k!u''mtsaks. ta'xas skz'n'ku'ts sa'nilwi'yne'. nalnu'kp<sub>i</sub>ne'.

small. || The old woman thought: "Now my grandson may leave me, | 255  
because Eagle Chief was not without high rank. | Maybe he did not  
do it." |

In the evening he went to get water, and again he saw the girl. |  
He said to her: "To-morrow at noon I shall come." The girl knew |  
that he had shot the golden eagle. || It was he who had given her 260  
peminican. Then she started again. | On the following day he said  
to his grandmother: "I shall give you | the golden eagle that I brought  
yesterday. This is what I won | by playing. I won a woman. I  
shall go there." | The old woman said: "Whose daughter is she?"  
The youth said: || "She is Golden Eagle's daughter." The old woman 265  
said: | "If he were not chief, I should not give you up." | The old  
woman cried. Her grandson said to her: "Don't | cry! I shall not  
leave you." The old woman said: | "Do you want to carry meat  
along?" The boy said: || "To-morrow there will be much meat in 270  
that town. | I shall make it." The old woman said: "It is well. |  
Your wife will come for meat. The eagle will eat | it." |

In the evening the boy started. || He went behind the tents. He 275  
made himself look the way he used to be | when he was with his  
mother. His clothing was fringed. | He had a shield and he had a  
tomahawk. | He had a little hammer and he had a war bonnet, and |  
on his head was a sparrow hawk. His saliva was || shells. He had 280  
everything that he used to have | when he was with his mother. He  
started | for the town, and he was a large youth. | When he came  
out of the prairie, he shouted, and the people in the town heard it. |  
They said: "Well, Tree Chief arrives." || They looked at him, and 285  
they saw him coming. Then | they went out. He arrived. He was  
told: "There is the | chief's tent." On the day before, | when he shot  
the eagle, he was not recognized. Only the girl and | Golden Eagle  
knew that he was the one who had || shot the golden eagle on the pre- 290  
vious day. Then the girl | shook his bed. She prepared the seat |  
where her husband was to sit. Then he went there. He entered. |  
His place was prepared. He sat down. | The girl had prepared the  
place for Sparrow Hawk to sit down. || Coyote was sitting there.  
Then there were two | friends who had each a sparrow hawk. After  
some time he spat, | and his saliva turned into shells. | The Sparrow 295  
Hawk screeched, flew down, and ate | the shells. Then Coyote was  
angry. He was ashamed. ||



## (f) TREE CHIEF PROVIDES FOOD FOR THE PEOPLE

- 300 Tsdmi'yits kq!o''mne n'u'p<sub>x</sub>ane k!a'k!lanaq!o'x<sub>u</sub>male'et nowas'nam<sub>s</sub>'sine neis a<sub>a</sub>'kik.luna'me's. w:l'na'ms qak'!ne' tdnamu''es: "hnts<sub>x</sub>alqak'!ne' su''ne's, ts<sub>x</sub>altse<sub>i</sub>ka'te' a<sub>a</sub>'ku-q!lilme'e's." ta'xas ts!na'xe. w:l'na'ms qak'!ne' su''e's ne<sub>i</sub> pa'!ke<sub>i</sub>: "qak<sub>i</sub>ya'mne' k<sub>n</sub>tstse'<sub>i</sub>kat' a<sub>a</sub>'kuq!lilme''nis." ta'xas
- 305 kiaq!<sub>a</sub>nu'k<sub>u</sub>a't tse<sub>i</sub>ka'te' a'<sub>a</sub>'kuq!lilme'e's. n'u'p<sub>x</sub>ane yuna-l'kse' lu'kpo's. n'anaxa''mne' kilpa'!nek'!me'k. qake'<sub>i</sub>ne' n<sub>t</sub>sta'h<sub>n</sub>z''nte:k: "latsema'k!k<sub>i</sub>'ne'n' a<sub>a</sub>'kuqla'!a<sub>a</sub>k." ta'xas latsema'k!k<sub>i</sub>n<sub>i</sub>'!ne' a<sub>a</sub>'kuqla'!a<sub>a</sub>k. qa:na'xe' k!a'k!lanaq!o'x<sub>u</sub>male'et. sk<sub>i</sub>ks!h<sub>a</sub>'nuql<sub>e</sub>.z't.se. ts<sub>x</sub>a'k'd'itqana'a<sub>a</sub>ane' a<sub>a</sub>'q!ul'!se's
- 310 lu'kpo's. yunaqa'pse' klitqana'qa. ta'xas kul'itqana''qa. ta'xas naluk.l<sub>t</sub>iya'x<sub>a</sub>ne. qak'!ne': "hú'hú'hu'yá'." ta'xas neis a<sub>a</sub>'q!u'l'!e's lu'kpo' q!a'pe' n'uwo'k<sub>u</sub>ne' n'zqa'pte'k lu'kpo'. ta'xas nanuxu'nqa''ne. ta'xas ts!na'xe. qa:l'n kiyu'k<sub>i</sub>yi't.s ta'xas laxa'xe' a<sub>a</sub>'kuqla'!a<sub>a</sub>ks. n'up<sub>x</sub>a'!ne' ska'xe' yunaqa'a'ne'
- 315 lu'kpo'. qakilamna'mne': "ska'xe' lu'kpo' so<sub>u</sub>k<sub>i</sub>'nki'!l. ma<sub>a</sub>ts lsa''nqa." ta'xas wa'xe' lu'kpo'. ta'xas qasa'nqa''ne. q!a'pe' wat!qa'me'k. sanmoxo'<sub>u</sub>me'k lu'kpo'. yunaqa''ne' n't!qa'a'ne' neis a<sub>a</sub>'kuqla'!a'ks. ta'xas q!a'pe' aqlsma'k<sub>i</sub>n<sub>i</sub>!k! tsuk<sub>u</sub>a'te. qak<sub>i</sub>ya'mne': "q!a'pe' tsukwa'tki'!l, hntsqaqa'naltsukwat<sub>i</sub>'!ne'
- 320 a<sub>a</sub>'ku'q!a." ta'xas tsuk<sub>u</sub>at'!ne' q!a'pe' qo<sub>u</sub>s yu'n'o's a<sub>a</sub>'kuq!-yum'n'a's. laqawa<sub>a</sub>qalyuwa<sub>a</sub>ka'xe' k!a'k!lanaq!o'x<sub>u</sub>male'et. n'zak<sub>i</sub>nu'ne. ta'xas q!a'pe' tsuk<sub>u</sub>at'!ne'. kiaq!<sub>a</sub>nu'k<sub>u</sub>a't naso'<sub>u</sub>k<sub>u</sub>e'n ts<sub>u</sub>k<sub>u</sub>a'te' s<sub>i</sub>'kse' lu'kpo's. n'u'p<sub>x</sub>ane nawaspa'l'e's qaok<sub>u</sub>a'se. qo<sub>u</sub>s slat<sub>i</sub>naq<sub>a</sub>na'kse. ta'xas q!a'pe's tsuk<sub>u</sub>at.l<sub>s</sub>'i'ne'
- 325 ke'<sub>i</sub>s<sub>i</sub>ks lu'kpo's. qak'!ne' sw<sub>i</sub>'n'e's: "pa! ku'k.lo'k k!a'k!lanaq!o'x<sub>u</sub>male'et, sdqao'kwa'xe' na<sub>a</sub>s. n'!ne' ke'<sub>i</sub>se'k lu'kpo'. ts<sub>u</sub>k<sub>u</sub>a'te'n'. a'<sub>a</sub>'ke' sukq<sub>u</sub>wa'a'te. ts<sub>x</sub>al'!n'e s<sub>i</sub>'t!ne's." neis tsk.la'wam k!a'k!lanaq!o'x<sub>u</sub>male'et, dna'haks wa'xe' lu'kpo' n'uk!we''ne, nu!ak.l<sub>e</sub>'i'ne; tuna'k<sub>a</sub>ne' q!apq!ulqa''ne. a'<sub>a</sub>'ke'
- 330 wat!kaxo'ne' qo<sub>u</sub>s na'<sub>a</sub>ta<sub>a</sub>s. qawa<sub>a</sub>kalts!n<sub>x</sub>o'<sub>u</sub>me'k at qa.ik<sub>i</sub>'!ne' qo<sub>u</sub> kqa'qa pa! kshu'a'k.le. sd'a'qalqatse<sub>i</sub>kat'!ne'. n'u'p<sub>x</sub>ane k!a'k!lanaq!o'x<sub>u</sub>male'et neis k!aqa'ke<sub>i</sub>ks nawaspa'l'e's ktso'<sub>u</sub>-k<sub>u</sub>ats k!u'k!e's ke'<sub>i</sub>siks lu'kpo's. ta'xas la.una'xe. qao'xa'xe' neis ktu'<sub>u</sub>na'ks lu'kpo's q!apq!u'lqaps. wat!k<sub>i</sub>m<sub>i</sub>'te. qawa-
- 335 ka'xe' tdnamu''e's. qak'!ne': "qa'psins k<sub>n</sub>sdtso'<sub>u</sub>k<sub>u</sub>at na lu'kpo' pa! kiyuna'qa aqlsma'k<sub>i</sub>n<sub>i</sub>!k! xma tsuk<sub>u</sub>a'te' qo<sub>u</sub> k<sub>u</sub>wa't!-k<sub>i</sub>me't. hulqonaxa'!a, huts<sub>x</sub>al'umitse'ite." ta'xas qona'xe' n'umitse'ite. ta'xas numatsnata'pse' sk<sub>i</sub>'n'ku'ts, k!o'k!lil-q!apq!u'lqaps ks<sub>i</sub>'um<sub>i</sub>'tse't. ta'xas ts<sub>x</sub>a'ne' sk<sub>i</sub>'n'ku'ts.
- 340 qak'!ne': "qa'psins k<sub>n</sub>'u'pske'n? at qa.ik<sub>i</sub>'!ne' z<sub>n</sub> kqa'qa. ma'te'n' neis skikqa'pse' lu'kpos ma ks<sub>i</sub>dtso'<sub>u</sub>k<sub>u</sub>at kiaq!<sub>a</sub>nu'-k<sub>u</sub>a't s<sub>i</sub>'kse; a'<sub>a</sub>'ke' sukq<sub>u</sub>wa'a'te. ts<sub>x</sub>alstama'!ne' tdnamu''ne's."

## (f) TREE CHIEF PROVIDES FOOD FOR THE PEOPLE

At night, when Tree Chief slept, he knew | that the people in the 300  
town were starving. In the morning he said | to his wife: "Tell your  
father to look at the fortune-telling place." | Then she started. In the  
morning the woman said to her father: | "He says you shall look at  
your fortune-telling place." Then || Golden Eagle looked at his fortune- 305  
telling place. He saw many | tracks of buffalo cows. He went out  
and shouted. Then | the youths said: "Make the buffalo fence  
strong." Then | the buffalo fence was made strong. Tree Chief went  
along. | There was a large prairie. He began to pile up the manure  
of || buffaloes, much of the same kind. After he had piled it up, | he 310  
shouted at it. He said to it: "Hu, hu, hu, ya!" Then | all the buffalo  
dung arose and became buffalo cows. | Then he rounded them up.  
Then he started. Just as soon as he arrived | at the buffalo fence, he  
saw many buffaloes coming. || The people told one another: "The buffa- 315  
loes are coming. Be careful! Don't | let them disperse!" The buffaloes  
arrived. They did not disperse, and they all | went over the precipice.  
They were piled up. Many buffaloes filled up | the buffalo drive.  
Then all the people took them. | They said: "Take everything.  
Take even || the skin." Then they were all taken up the hillside. | 320  
Tree Chief came up the hill. | He sat down, and all were taken.  
Chief Golden Eagle | had taken the fat of the buffaloes. He saw his  
son-in-law, | who did not go down. He remained sitting on top. Then  
all the || fat buffaloes had been taken. (The chief) said to his daughter: 325  
"Tree Chief is tired. | Therefore he did not come down. Here is  
a fat cow. | Take it. It also has good hair. That shall be your  
blanket." | When Tree Chief came back, one buffalo cow came along  
behind the others. | It was old, thin, and full of sores. It also ||  
slid down from above. It stopped up there. It was so old that 330  
it was not good to be eaten, | therefore it was not looked at. Tree  
Chief knew | what his father-in-law had said when he took | one fat cow.  
Then he went down. He went to | the lean buffalo, the sore one.  
He let it slide down. || His wife came, and he said to her: "Why did 335  
you take that | buffalo? There are many people. They ought to take  
what slides down. | Let us go and skin it!" She went and | skinned  
it. Then Coyote laughed | at them because they skinned one sore one.  
Coyote spoke, || and said to him: "Why do you do that? That kind 340  
is not eaten. | Leave this cow lying there. Eagle has taken | a fat  
one with good hair on it for a blanket for your wife." | They did not

qatse<sub>1</sub>kat<sub>1</sub>'lne' sk<sub>1</sub>'n'ku'ts. ne<sub>1</sub>sts k<sub>1</sub>laqa'ke'. qalwi'yne' k<sub>1</sub>iaq<sub>1</sub>la-  
nu'k<sub>1</sub>u'a't pał ks<sub>1</sub>dqa'łwiyts, ksa'q<sub>1</sub>na qatsxa'ne' m<sub>1</sub>'ksa'n  
345 sk<sub>1</sub>'n'ku'ts nomats<sub>1</sub>natka'ne'. ta'xas n'umtse'ite' k<sub>1</sub>la'k<sub>1</sub>-  
łanaq<sub>1</sub>lo'x<sub>1</sub>male'et.

Namat<sub>1</sub>'ktse' a'k<sub>1</sub>'e's t<sub>1</sub>namu''e's k<sub>1</sub>la'k<sub>1</sub>łanaq<sub>1</sub>lo'x<sub>1</sub>male'et.  
qak<sub>1</sub>'lne': "at ma<sub>1</sub>ts wuxo'umun' xa'ałtsin a'a'ke'łka'm'u." ta'xas  
n'umitse'ite'. tse<sub>1</sub>ka'te' naso'u<sub>1</sub>k<sub>1</sub>e.n qa'łas n'n'e'ns u's'me'ks  
350 ke'isiks k<sub>1</sub>lom<sub>1</sub>'tse<sub>1</sub>ts q<sub>1</sub>la'pe's s<sub>1</sub>'kse'. qao'xa'xe' nawaspa'f'e's.  
ma ks<sub>1</sub>'um<sub>1</sub>'tse<sub>1</sub>ts ku'la'k<sub>1</sub>.e's. tse<sub>1</sub>ka'te' pał n'ł'nse u's'me'ks  
ke'ise'ks lu'kpo's.

N'u'p<sub>1</sub>xane' sk<sub>1</sub>'n'ku'ts ne<sub>1</sub>s kama'ałtkits t<sub>1</sub>namu'se's a<sub>1</sub>k<sub>1</sub>'se's  
swu'e's. a'a'ke' namat<sub>1</sub>'ktse' t<sub>1</sub>namu''e's a'k<sub>1</sub>'e's. qak<sub>1</sub>'lne':  
355 "haw<sub>1</sub>tsk<sub>1</sub>'n'e'n'. ma<sub>1</sub>ts at wuxo'umo'n' qa'psin." qa'w<sub>1</sub>sq<sub>1</sub>'pse'  
t<sub>1</sub>namu''e's k<sub>1</sub>la'k<sub>1</sub>łanaq<sub>1</sub>lo'x<sub>1</sub>male'et. q<sub>1</sub>łakpa'me'k ne<sub>1</sub> pa'łki  
ne<sub>1</sub>s ma' k<sub>1</sub>laqa'k<sub>1</sub>łaps n<sub>1</sub>łaq<sub>1</sub>na''e's. pał ko'wa's xa'ałtsin ne<sub>1</sub>s  
k<sub>1</sub>lu'p<sub>1</sub>xa a<sub>1</sub>ku'la'ks. ta'xas n'alt<sub>1</sub>'n'te'k ke'e'k wa'nmo's.  
qa.u'p<sub>1</sub>xane' ne<sub>1</sub> pa'łke<sub>1</sub> pał s<sub>1</sub>wuxomu'n'e ne<sub>1</sub>s kaw'łtske'n' a<sub>1</sub>k<sub>1</sub>s.  
360 qanaxu'se' pał s<sub>1</sub>'u'pse'. qak<sub>1</sub>'lne' t<sub>1</sub>namu''e's k<sub>1</sub>la'k<sub>1</sub>łana-  
q<sub>1</sub>lo'x<sub>1</sub>male'et: "ma hoqak.ł's<sub>1</sub>ne' ma<sub>1</sub>ts k<sub>1</sub>nłwu'xo'. ne<sub>1</sub>s łaqal-  
wuxo'umon' s a<sub>1</sub>k<sub>1</sub>s." ławuxomu'n'e' ne<sub>1</sub> pa'łke<sub>1</sub> ne<sub>1</sub>s xa'ał-  
tsins a<sub>1</sub>k<sub>1</sub>s ła.łtq<sub>1</sub>la'nxa''mse'.

N'u'p<sub>1</sub>xane' sk<sub>1</sub>'n'ku'ts ne<sub>1</sub>s k<sub>1</sub>laqan'ke'ts. na<sub>1</sub>s qaha'se'  
365 xa'ałtsins qanaqkupałte'. q<sub>1</sub>łakpakitxo'one'. qak<sub>1</sub>'lne' t<sub>1</sub>na-  
mu''e's: "qa'psins k<sub>1</sub>n<sub>1</sub>'pske'n' maoqak.ł's<sub>1</sub>ne' ma<sub>1</sub>ts k<sub>1</sub>nłwu-  
xo'umo' s kaa'a<sub>1</sub>k<sub>1</sub>łmi'ł. ne<sub>1</sub>s łaqalwuxo'umon'." ne<sub>1</sub> pa'łke<sub>1</sub> ne<sub>1</sub>s  
łaqalwuxomu'n'e'. slaha'tkikqa'pse'. łaqa.itq<sub>1</sub>la'nxa''mse'.

Qak<sub>1</sub>'lne' t<sub>1</sub>namu''e's k<sub>1</sub>la'k<sub>1</sub>łanaq<sub>1</sub>lo'x<sub>1</sub>male'et: "qonam<sub>1</sub>'le'n'  
370 ne<sub>1</sub>s k<sub>1</sub>nłqalwuxo'mo' s kaa'a<sub>1</sub>k<sub>1</sub>łmi'ł qo<sub>1</sub> xa'ałtsin. qa'ła n'łs<sub>1</sub>ł-  
ntslak<sub>1</sub>'lne'." qao'xa'xe' ne<sub>1</sub> pa'łke<sub>1</sub> ne<sub>1</sub>s qalwoxomu'n'e' ne<sub>1</sub>s  
ak<sub>1</sub>s xa'ałtsins. ła.itq<sub>1</sub>la'nxa''mse'. ta'xas sk<sub>1</sub>'n'ku'ts n'umats<sub>1</sub>-  
nat<sub>1</sub>'lne' ne<sub>1</sub>s k<sub>1</sub>yunaq<sub>1</sub>xowu'me's.

Ta'xas ku'um<sub>1</sub>'tse<sub>1</sub>t k<sub>1</sub>la'k<sub>1</sub>łanaq<sub>1</sub>lo'x<sub>1</sub>male'et qak<sub>1</sub>'lne':  
375 "ta'xas qo<sub>1</sub> naw<sub>1</sub>silk<sub>1</sub>'nen' a<sub>1</sub>'ku'łak ka<sub>1</sub>kt.łanałe's." pał  
k<sub>1</sub>łs<sub>1</sub>ku'ma'łs qa.ło<sub>1</sub>qak<sub>1</sub>'n'e' ne<sub>1</sub> pa'łke<sub>1</sub>. qak<sub>1</sub>'lne' t<sub>1</sub>namu''e's  
k<sub>1</sub>la'k<sub>1</sub>łanaq<sub>1</sub>lo'x<sub>1</sub>male'et: "oqo<sub>1</sub>nalxo'umon' s<sub>1</sub>łn<sub>1</sub>'smi'ł."  
ta'xas ne<sub>1</sub> pa'łki<sub>1</sub> noqo<sub>1</sub>na'w<sub>1</sub>sq<sub>1</sub>lowomu'n'e' s<sub>1</sub>'tle's. qalwi'yne'  
ne<sub>1</sub> pa'łke<sub>1</sub> k<sub>1</sub>tsxały'k<sub>1</sub>łta a<sub>1</sub>'k<sub>1</sub>wum'atq<sub>1</sub>łols. qak.ła'pse': "ma<sub>1</sub>ts  
380 y<sub>1</sub>'k<sub>1</sub>łta. qaqa'nalts!nalxo'umon' s a'a'k<sub>1</sub>wu<sub>1</sub>ms." ta'xas ne<sub>1</sub>  
pa'łke<sub>1</sub> ts!nalxo'one' ne<sub>1</sub>s a'a'k<sub>1</sub>wu<sub>1</sub>ms qa.y<sub>1</sub>'k<sub>1</sub>łta'ane'  
a<sub>1</sub>'q<sub>1</sub>łul'łse's.

Ta'xas tsłmi'y<sub>1</sub>łts pał k<sub>1</sub>łsku'ma'łs s<sub>1</sub>'tle's. ne<sub>1</sub> pa'łke<sub>1</sub> qal-  
wi'yne' k<sub>1</sub>tsxał'kt<sub>1</sub>'qo' s<sub>1</sub>'tle's. qak.ła'pse' n<sub>1</sub>łaq<sub>1</sub>na''e's: "ma<sub>1</sub>ts  
385 łkt<sub>1</sub>'qo'n'. qaqa'nal'upak<sub>1</sub>'ne'n'; a'a'ke' ne<sub>1</sub> a'a'k<sub>1</sub>wum ne<sub>1</sub>  
qa'qaps a<sub>1</sub>'q<sub>1</sub>łu'f'e's a'a'ke' upak<sub>1</sub>'nen'; a'a'ke' ne<sub>1</sub> a<sub>1</sub>'ku'ła



look at Coyote, (and did not listen to) what he said. Golden Eagle thought: | "He wants it, therefore he did not speak." But || Coyote 345 laughed at them. Then Tree Chief | skinned it. |

Tree Chief gave his arrow to his wife. | He said to her: "Don't touch it! Don't touch the dogs and children with it!" Then | he skinned it. The chief looked (to see) who had most || fat when they 350 scraped off all the fat. He went to his son-in-law. | He was skinning the old cow. Then he saw that it was | the fattest buffalo. |

Coyote saw that his friend had given his arrow | to his wife, and he also gave his arrow to his wife. He said to her: || "Keep it. Don't 355 let it touch anything." | The wife of Tree Chief stood there. The woman forgot | what she had been told by her husband. When her hungry dog | saw the meat, it tried to eat the blood. | The woman did not know that she touched it with the arrow that she was holding;|| (but when she did so, the dog) fell down and died. Tree Chief said 360 to his wife: | "I told you not to touch it. | Touch it again with your arrow." The woman touched the dog | with the arrow, and it came to life again. |

Coyote saw what had happened. He passed by || a dog, struck it, 365 and killed it. He told his wife: | "Why did you do that? I told you not to touch it | with the arrow. Touch it again with it." The woman | touched it again, but it still lay there. It did not come to life again. |

Tree Chief said to his wife: "Go there and || touch the dog with my 370 arrow! Whoever owns a dog likes it." | The woman went there and touched | the dog with the arrow. It came to life again. Then Coyote was laughed | at by the crowd. |

Tree Chief said to his wife after she had skinned (the buffalo):|| "Carry the meat there into our tent!" | It was bloody, and the woman 375 did not know what to do. Tree Chief said to his wife: | "Carry it in your blanket!" | The woman carried it in her blanket. The woman thought | she would spill the guts. He said to her: "Don't || spill 380 them! Carry them in with the stomach." Then | the woman carried the stomach, and did not spill | the guts. |

Night came. Her blanket was bloody. Then the woman thought | she would wash her blanket. Her husband said to her: "Don't || wash 385 it! Just put it aside; and also the stomach | and the guts, put them

oqo<sub>u</sub>xakz'ne'n'; ya'tlap a'a'ke kɛn'upa'ke'n." ta'xas qaqa-na'ne' nei pa'лке<sub>i</sub> nei<sub>s</sub> ya'qak.la'pske nulaq<sub>na</sub>"e's.

Skz'n'ku'ts klu'pxa nei<sub>s</sub> k!aqa'q<sub>na</sub>naps s<sub>u</sub>wu'e'sts ats<sub>wa</sub>'ts!e's  
390 a'a'ke qakz'ine' tɛnamu''e's lqa'q<sub>na</sub>naps noqo<sub>na</sub>'wzsq!o<sub>u</sub>-  
womu'se' sɛt!e'se's. ta'xas tsɛmi'yɛt.s nei<sub>s</sub> yaqaq<sub>na</sub>'pske.  
tɛnamu't<sub>i</sub>mo's kla'kɛlan'aq!o'x<sub>u</sub>male'e't.s a'a'ke qala'ta'qnap-  
ma'ine' tɛnamu''e's.

Kanmi'yɛt.s wɛ'ina'ms k!ok<sub>u</sub>nu'x<sub>u</sub>a'm tɛnamu't<sub>i</sub>mo kla'kɛlan-  
395 n'aq!o'x<sub>u</sub>male'e't. ta'xas n'z'k<sub>i</sub>ne'. qakz'ine' tɛnamu''e's:  
"ka<sub>s</sub> ke'en kɛku'ika hutsxal'e'k<sub>i</sub>ne'." qak.la'pse: "tu<sub>x</sub><sup>u</sup>a la'q'a  
kɛku'ika?" numa'ts<sub>i</sub>ne'. qakz'ine': "ts'ma<sub>p</sub>'quk'ualxo'ne' z  
kz'qa"ne'." qak.la'pse' tɛnamu''e's: "tu<sub>x</sub><sup>u</sup>a le'en' kɛku'ika  
ma n'z'n'se' a<sub>a</sub>'q!u'f'e's." qakz'ine': "tunwakakz'n'e'n'. kɛntse'i-  
400 kat." ta'xas nei<sub>i</sub> pa'лке<sub>i</sub> tunwaka'qkatkz'n'e' paɫ klan'ke<sub>i</sub>s.  
tse<sub>i</sub>ka'te' paɫ n'zqapta'kse' kɛku'ikas. laqa.'n'se' a<sub>a</sub>'q!u'f'e'se's  
lu'kpo's. ta'xas n'ikz'ine'. qakz'ine': "tunwakakz'n'e'n' sɛ't!ne's."  
qak.la'pse: "tu<sub>x</sub><sup>u</sup>a la'q'a ksa'kqa; ma n'ok!e'ine' ma q!apku-  
ma'ine'." qakz'ine': "tu'nwakakz'n'e'n'. kɛntse'ika't." ts<sub>u</sub>k<sup>u</sup>a'te'  
405 nei<sub>i</sub> pa'лке<sub>i</sub> nei<sub>s</sub> ma k!z'ku'ma'is sɛ't!e's. laqaq<sub>u</sub>qaqa'pse'  
n'zqapta'kse' wu'p<sub>i</sub>n'k!s! sukuq!l'f'se'. qakz'ine' tɛnamu''e's:  
"a'a'ke' nei<sub>i</sub> ma kin'upa'ke'n tse<sub>i</sub>ka'te'n'." tse<sub>i</sub>ka'te' nei<sub>i</sub>  
pa'лке<sub>i</sub> nei<sub>s</sub> a<sub>a</sub>'ku'q!a's ma k!upa'ke'n. n'zqapta'kse'  
k!tq!anxo'ules. qaya<sub>a</sub>qa'wa<sub>a</sub>q!anq!l'f'se'. nei<sub>s</sub> ma kq!apq!u'f-  
410 qaps ma ksa<sub>na</sub>qo'wa'ts, o'k!q<sub>u</sub>na ma ksɛhu'a'k.le's nei<sub>s</sub>  
lu'kpo's, q!a'p!so'ukse' a<sub>a</sub>'quwat!e'se's.

Ta'xas skz'n'ku'ts kulatk'ki'wɛ'tsɛkɛɫ swu''e's yaqaqa-  
na'pske. ta'xas a'a'ke qaqa<sub>na</sub>'ane'. litiqqa'pse'. xasɛnmi-  
tu'qse' sɛt!e'se's tɛnamu''e's, nei<sub>s</sub> a<sub>a</sub>'ku'q!a's ma k!upa'ke'n  
415 qa<sub>a</sub>qala'til'z'n'se' a<sub>a</sub>'ku'q!a's; nei<sub>s</sub> a'a'ku'wums ma k!upa'ke'n  
qaoqala'til'z'n'se' a<sub>a</sub>'q!u'f'e'se's lu'kpo's. nei<sub>la</sub>'se' tɛnamu''e's  
nei<sub>s</sub> kla'qalk'umna'net. qakz'ine' nei<sub>s</sub> ats<sub>u</sub>wa'ts!e's kla'kɛlan-  
n'aq!o'x<sub>u</sub>male'e't: "ma<sub>ts</sub> lae'ila'n' la.upa''nte'n'." ta'xas nei<sub>i</sub>  
pa'лке<sub>i</sub> skz'n'ku'ts tɛnamu''e's la.upa''nt.se' nei<sub>s</sub> qa'qalsɛt!-  
420 se's ma kxasɛnm'ɛtuqs; nei<sub>s</sub> a<sub>a</sub>'ku'q!a's nei<sub>s</sub> a<sub>a</sub>'kwum'a'lq!oɫ.  
m'ksa'n kiaq!a<sub>nu</sub>'k<sup>u</sup>a't qa:lɛn ya'qaqa'pske' kla'kɛlan'a-  
q!o'x<sub>u</sub>male'e'ts kle'tkzns, a'a'ke' qal'z'tk<sub>i</sub>n'ktsa'pse' suk'ni-  
kit'nala'pse' k!u'pxa nawaspa'f'e's yaqaqa'pske' kle'tkzns.  
m'ksa'n nao'k!e's nawaspa'f'e's nalnu'kp<sub>i</sub>tsta'pse' nei<sub>s</sub>  
425 k!a'qal'aɛnukpqa<sub>a</sub>ka'te'na'la<sub>a</sub>ps.

Ta'xas nei<sub>s</sub> kwun'kit.s qakz'ine' ats<sub>u</sub>wa'ts!e's kla'kɛlana-  
q!o'x<sub>u</sub>male'e't: "ta'xas latse<sub>i</sub>ka'te'n' nei<sub>i</sub> kɛn'upa'ke'n. kɛn'z'k<sub>i</sub>-  
mà'f'lkam'ne''nte'k kɛku'ika's." tse<sub>i</sub>ka'te' nei<sub>i</sub> pa'лке<sub>i</sub>. paɫ n'z-  
qapta'kse' kɛku'ika's nei<sub>s</sub> skz'n'ku'ts ma kqatal'e'itkin. a'a'ke  
430 nei<sub>s</sub> ki'a's sɛ't!e's, a'a'ke' tse<sub>i</sub>ka'te' a'a'ke' xa'ts<sub>i</sub>ni<sub>l</sub>so'ukse'. ta'-  
xas sɛhoɫ'atkz'n'e' ke''so<sub>u</sub>ks qa'psins kla'kɛlan'aq!o'x<sub>u</sub>male'e't.

aside too, also the skin; | put the coagulated blood into it and put it aside." Then | the woman did as her husband told her. |

Coyote saw what his friend and his sister-in-law were doing, || and 390  
he told his wife to do the same. She carried it | in her blanket. When evening came, Coyote's wife did the same | as Tree Chief's wife was | doing. |

Early in the morning Tree Chief and his wife arose. || Then they 395  
ate. He said to his wife: | "Where is the pemmican? I'll eat." She said to him: "Is there any | pemmican?" He laughed, and said to her: "You brought it in. | There it is." His wife said to him: "Is that pemmican? | Those were guts." He said to her: "Bring it out and look at it." || Then the woman pulled it out slowly. It was 400  
heavy. | She looked at it, and it had turned into pemmican. There were no more | buffalo guts. Then it was eaten. He said to her: "Pull out your blanket." | She said to him: "Is there one? There was one, but it was all bloody." | He said to her: "Pull it out and look at it." The woman took || the bloody blanket. It was no more 405  
that way. | It had become a new one with beautiful stripes. He said to his wife: | "Look also at the other things we put aside." The woman looked | at the skin which she had put aside. It had become | a tanned skin with a painting in the middle, although it had been full of sores || with bad hair, for it had been an old | buffalo cow. 410  
Its fur was very good. |

After Coyote had watched what his friend was doing, | he did the same, but nothing happened. | His wife's blanket remained stiff, and the skin that she had put aside || remained rawhide, and the stomach 415  
which she had put aside | remained as before. It was buffalo dung. His wife cried, | because he had given her trouble. Tree Chief said to his sister-in-law: | "Don't cry! Put them back again." Then the | woman, the wife of Coyote, put back again her || own blanket, the rawhide, and the guts, | but Golden Eagle did just the same as Tree 420  
Chief. | He did the same to him. He was glad | when he saw what his son-in-law had done, | but his other son-in-law made him ashamed. || He was ashamed on account of what he had done. | 425

After a while, Tree Chief told his sister-in-law: | "Look again at the things you have put aside. Eat | pemmican with the children." The woman looked at it, and it had turned | into pemmican. Coyote had not been able to do it. And there || were also two blankets. She looked at them, and both were good. Then | Tree Chief finished 430  
his good work. |



- Tsdmi'yit.s qak'ine tdnamu''e's sk'n'ku'ts: "a: hants-  
 qak'ine su'ne's tsxaltse<sub>i</sub>ka'te a<sub>a</sub>ku'q'filme'e's." ts!na'xe  
 sk'n'ku'ts. ta'xas tsxals<sub>i</sub>sk'n'ku'tstik. w'lna'ms tse<sub>i</sub>ka'te  
 435 a<sub>a</sub>'kuq'filme'e's kiaq!a<sub>nu</sub>'k<sup>u</sup>a't. lt.h'kse' qa'psins. lat<sub>i</sub>na-  
 xa'mne: qana'xe' sk'n'ku'ts. skikilhaqa'pse' a<sub>a</sub>q'lul'/'se's.  
 tsxa'kil'tqana'qane: kul'itqana'aqa ta'xas naluk.fit<sub>i</sub>ya'xane  
 lu'kpo's. qawana'xa'mse' ne<sub>i</sub>s a<sub>a</sub>q'lul'/'se's lu'kpo's. qak.la'ti-  
 yil'd<sub>u</sub>wa't!te, pal's<sub>i</sub>qatal'/'nse' lu'kpo's. lahutsinqupek'/'me'k.  
 440 la qana'xe: lalaxa'xe'a'k<sub>k</sub>.luna'me's. layuxa'xe a<sub>a</sub>'koq'lyu-  
 m'/'n'as. qake'ine: "kqa's<sub>i</sub>sa''nqa iya'mu." Wdke'ine' ne<sub>i</sub>s  
 ke'/'tsxa. qake'ine: "wu'ptse<sub>i</sub> l'/'psa'ke'so<sub>u</sub>sa'qapna'ka''ne."  
 nk'/'kte' k!a'k'flan' aq!o'x<sub>u</sub>male'/'et.s ne<sub>i</sub>sts k!a'qa'ke'. (ne<sub>i</sub> k!a'qa'k-  
 ya'm wu'ptso<sub>i</sub> at qakya'mne' qawun'/'ke't.s kts<sub>u</sub>k<sup>u</sup>a'tka.)  
 445 ta'xas la.una'xe' a<sub>a</sub>'k<sub>k</sub>.luna'mes ne<sub>i</sub>s k!a'qa'ke' sk'n'ku'ts.  
 ta'xas n'umatsnat'/'ine' pal'wa'lk<sub>u</sub>was k<sub>i</sub>yuna'qa lu'kpo k'lup'/'-  
 le<sub>i</sub>. slaqaqa''ne' kqawan'xa''mnam. n'/'tkn<sub>i</sub>'/'ine' a<sub>a</sub>'ku'la'kts  
 a'/'ke' a<sub>a</sub>'ku'qla: ta'xas sk'n'ku'ts lat<sub>i</sub>na'xa''mne' a<sub>a</sub>'k<sub>t</sub>.la''e's.  
 sla<sub>a</sub>:'tkikqa'a'ne' k!a'k'flana'q!o'x<sub>u</sub>male'/'et. a'/'ke' laqa<sub>a</sub>ke'/'ine'  
 450 sk'n'ku'ts ne<sub>i</sub>s ma yaqake'/'ike'. qo<sub>u</sub>s kqa<sub>a</sub>ke'/'itsxa a<sub>a</sub>'kuq'lyu-  
 m'/'n'a's n'uk<sub>u</sub>nuxa''mse' k!a'k'flan' aq!o'x<sub>u</sub>male'/'et qak.la'pse':  
 "ka<sub>a</sub> k<sub>n</sub>'n' aq'/'ke'? a'/'ke' laqa'ke'n'. k<sub>n</sub>l<sub>t</sub>ke'kq!a'naq<sub>a</sub>'na'me<sub>i</sub>k  
 ne<sub>i</sub> ma k<sub>n</sub>'na'qapwa'x'/'mitxo'/'u'nap a<sub>a</sub>'kinokwe'/'tle's ka'/'ke'n'?"  
 ta'xas tsuk<sup>u</sup>a'te' a<sub>a</sub>'kuk!paxma'kups k!a'k'flan' aq!o'x<sub>u</sub>male'/'et,  
 455 lqa'/'lwi'y ktsxal'/'u'pe<sub>i</sub> sk'n'ku'ts'ts xma n'up'/'ine' slaqaqa'pse'  
 ks<sub>i</sub>tso'/'u'k<sup>u</sup>at a<sub>a</sub>'kuk!paxma'kups. ta'xas qanla'lt'/'ine' sk'n'ku'ts.  
 la.a'naqa'yilxo'/'u'ine'. qakil'/'ine: "ta'xas hutsxal'/'aqa.upx<sub>a</sub>'na'mna-  
 la'/'ane. h<sub>n</sub>q<sub>a</sub>'/'lwi'y k<sub>n</sub>tsxa'/'ip hantsxal'/'a<sub>u</sub>ku'/'a'xe' na ka'min."  
 Ta'xas huslq!a'pqaq!anuxwa'te' k!a'k'flan' aq!o'x<sub>u</sub>male'/'et.  
 460 to'x<sup>u</sup>a n'/'n'e' k<sub>u</sub>w'/'lqa qa'psins ne<sub>i</sub>sts lqa'k.laqa<sub>a</sub>nane'/'mał  
 sk'n'ku'ts ka<sub>a</sub>sts xma n'/'aqa'qa.

## (g) THE END OF THE WORLD

Ho'ya's, ta'xas hutsxalq!apqaq!anux<sup>u</sup>a'te' k!a'k'flan' aq!o'x<sub>u</sub>-  
 male'/'e't naso'/'u'k<sup>u</sup>e'n kk.laqa<sub>a</sub>nane'/'mał sk'n'ku'ts.

- Ta'xas ne<sub>i</sub>sts kk.laqa<sub>a</sub>'na'm sk'n'ku'ts swo't<sub>i</sub>mo' ts!n'a-  
 465 qayilxo'/'u'ine' sk'n'ku'ts, ne<sub>i</sub>s ya<sub>a</sub>qa'n'aqa'n'/'uqka'ske' qa-  
 naqayilxo'/'u'ine' sk'n'ku'ts. pal'koq<sup>u</sup>a'/'o'p<sub>x</sub>a'na'la ka<sub>a</sub> n'/'n'e'ns  
 at yaqa'/'o'xal'aona'mke' nata'n'k! qa'/'o'xalqa'qask<sub>i</sub>n'/'ine'  
 sk'n'ku'ts. qakil'/'ine: "na ta'xa qao'sa'qa: ma<sub>a</sub>tsntslak-  
 qa'/'a'tse' q!a'pe' a'm'a'k. taxta'/'o'ne'k kiyu'/'k<sub>i</sub>yit ta'xas  
 470 hutsla'upx<sub>a</sub>n'/'s<sub>i</sub>ne'. ka'min ne<sub>i</sub> hutslaqana'xe' qo's at ya-  
 qa'qa'lyuwaka'mke' nata'n'k!. qo' hutsqa<sub>a</sub>nqa'mik. ta'xas  
 ne'ntsxa naso'/'u'k<sup>u</sup>e'n ktsxal'/'a'lo' na a'm'a'k, ta'xas hutsla<sub>o</sub>-  
 wo'/'k<sub>u</sub>ne'. hutslatska'xe'. n'/'nko' sk'n'ku'ts a'/'ke' hantsla-

At night Coyote said to his wife: "Oh, | tell your father to look at his fortune-telling place." Coyote started. | Now, Coyote was going to play. Early in the morning || Golden Eagle looked at his fortune- 435 telling place. There were no tracks. He came in again. | Coyote went along. There was some manure. | He piled it up; and after piling it up, he yelled | at the buffaloes; but the buffalo manure did not move. He tried to drive the buffaloes, | but he could not move them. He ran back. || He went along, and came to the town. 440 He went up a hill, | and he said: "The buffaloes have dispersed." He shouted | his words. He said: "The bridegroom is staying with his wife!" | He meant Tree Chief by these words. (They | used to call bridegrooms those who had not been married long.) || Then the people 445 of the town went down when Coyote had said this. | They laughed at him, because the day before many buffaloes had been killed; | but now they did not move. The people prepared the meat | and the skins. Then Coyote entered his tent, | and Tree Chief lay there. Coyote said also || what Tree Chief had said before, when he spoke on 450 the hill. | Tree Chief arose. He said to Coyote: | "What did you say? Say it again: Don't you know what you did | when you pushed me into the trap of Wolf?" | Then Tree Chief took a firebrand. || He 455 wanted to kill Coyote. He might have killed him. Therefore | he took up the firebrand. Then Coyote was struck. | He was struck while he was running out. He was told: "We shall never meet again. | If you want to die, come back to me." |

That is the end of the story of Tree Chief. || He would have been 460 the greatest one | if he had not fought with Coyote. |

(g) THE END OF THE WORLD

Now I'll finish the story of Tree | Chief's fight with Coyote. |

When Coyote and his friend fought, || Coyote was beaten away west- 465 ward. | Coyote was being beaten. Although we do not know | the place where the sun goes down, there Coyote was left. | He was told: "You shall stay here. Don't | go about any more through the whole world. Later on, at the end of the world, || I'll see you again. I shall 470 go back that way | where the sun rises. There I shall stay. When | the chief says that this world shall be no more, then I'll | arise. I'll

owo'k<sub>u</sub>ne. a'<sub>a</sub>'ke hntslats!kna'xe qaya<sub>a</sub>qa'wo a'm'a'k huts-  
 475 xalqa'<sub>a</sub>kil'upx<sub>a</sub>namnala'<sub>a</sub>ne, hutsxaltsxamalktsalam'nala'<sub>a</sub>ne." Ta'xas hutsemak!klsdq!a'piltaxam'ine yaxqal'ctk'ne swu'timo klak!la'n'aq!o'x<sub>u</sub>male'e'tts sk'n'ku'ts neis p'k!a'ks a'<sub>a</sub>'ke neis taxta' tsxalya'qa'qna'<sub>a</sub>ke o'n'ks kiyu'kiyit.s.

## 65. RAVEN

Ho'ya's hutsqatq!anuxwa'te qu'k<sub>u</sub>en.

## (a) THE ORIGIN OF DEATH

Qa.k.luna'mne. tsxa'ne naso'<sub>u</sub>k<sub>u</sub>en, qake'ine: "at tsxa-  
 la'sq!a'yilupna'mne." q!a'pe: qalwiyna'mne. neis yaqake'ike  
 naso'<sub>u</sub>k<sub>u</sub>en. qu'k<sub>u</sub>en qaqa'wi'yne, o'k!'<sub>u</sub>quna at ke'e'k a<sub>a</sub>-  
 5 ka'qle'ls, pal ke'en naso'<sub>u</sub>k<sub>u</sub>ens tsuk<sub>u</sub>at.l'sine ke'tsxa.

Naqsanmi'yit tsxa'ne naso'<sub>u</sub>k<sub>u</sub>en. qake'ine: "hul'ipilna-  
 la'e's alaqa'itle's qu'k<sub>u</sub>en." qakiya'mne: "m'txa'ki'l tsa'tsa,  
 a'<sub>a</sub>'ke na.uten:'nte'k ctakupk'nikil. hntsxala'qatsk!o'mi'l-  
 k'ine xale'e's qu'k<sub>u</sub>en; a'<sub>a</sub>'ke hntsxalyu witsxomdk'ine  
 10 su'wu'n'e's." ta'xas m'txa'ine tsa'tsa. naqatsk!ul'sine xale'e's  
 qu'k<sub>u</sub>en; ne<sub>i</sub> kan'ts!la'n'xo' na.uten:'nte'k neis tsxal-  
 yaqa'nmoxu'ske a<sub>a</sub>'kts!la'e'ns qawaxm't.l'sine swu'n'e's qu'-  
 k<sub>u</sub>en. tsxana'mne. qakiya'mne: "na'qatsk!ul'sine. xale'e's  
 qu'k<sub>u</sub>en." a'<sub>a</sub>'ke latsxana'mne. qakiya'mne: "yuwitsxu'se  
 15 swu'n'e's qu'k<sub>u</sub>en." qake'ine qu'k<sub>u</sub>en: "ta'xas at'a'sq!a'yil-  
 up'na'me's." qak.l'ine: "pal k'n'e'n naso'<sub>u</sub>k<sub>u</sub>en. p'k!a'k  
 ma ke'ntsxa."

## (b) WHY THE ANT HAS A THIN WAIST

Ta'xa ne<sub>i</sub> ha'kilhakq!ay'tke, ta'xas ts!axu'na at tsemak!  
 ka'mt'le'k, sa'qana'<sub>a</sub>ne k!t'et'da'mna'me's. tu'xu'a n'alasxa'-  
 20 m'e'k. n'o'ktsqapxomna'ne.

## (c) RAVEN HIDES THE GAME

Ta'xas qata'k'n'e qu'k<sub>u</sub>en pal qa'qa'y'a'sqa'it. ta'xas  
 sa<sub>a</sub>n!wi'yne qu'k<sub>u</sub>en. n'e'atsu'n'e. q!ape'l'datsu'te iya'm'u's  
 lu'kpo's, kamqoq!u'ko'ls iya'm'u's. ta'xas n'skax<sub>a</sub>me't'ine  
 qu'k<sub>u</sub>ents a'<sub>a</sub>'ke i'ya'm'u. q!a'pe'lkqa<sub>a</sub>tsa'mne pal sd'skax<sub>a</sub>-  
 25 met'ine. qa.upxa'ine ka<sub>a</sub>s naqa'nam qu'k<sub>u</sub>en. n'upxal'si-  
 ne klo'la. ta'xas wune'k'tine nowasna'mne. wune'k'tine;  
 ta'xas q!a'pe tunaki'na'mne.

Qalwi'yne qu'k<sub>u</sub>en: "hults!na'm a<sub>a</sub>kik.lu'nam na'qanha'qa  
 kiya'n'xo." ta'xas ts!kna'xe. n'tk'n'me'k qu'k<sub>u</sub>ens. nu'nu-  
 30 xu'n'e. laxanoxu'n'e a<sub>a</sub>'k'k.luna'me's. na'ata's qanu'xu'n'e,



come back. You, Coyote, will also | arise, and you shall come back. In the middle of the world || we shall meet. Then we shall shake 475 hands." |

This is the very last of the story of what | the friends Tree Chief and Coyote did | long ago, and what they will do at the end of the world. |

### 65. RAVEN

Well, I'll tell you about Raven. |

#### (a) THE ORIGIN OF DEATH

There was a town. The chief spoke, and said: | "Everybody shall die twice." Everybody wished for what the chief said; | but Raven did not want it because he eats || eyes. Since he was chief, his word 5 was taken. |

After some days the chief spoke, and said: "Let us kill | Raven's children!" They said: "Shoot at a grass figure, | and the girls shall get fuel. Then you shall shoot | Raven's son, and you shall chop a tree down and make it fall on || his daughter." Now they shot at the 10 grass figure, and Raven's son was shot. | The girls chopped down a tree; and when the tree was about | to fall, Raven's daughter was thrown under it. | They talked, and said: "Raven's son has been shot," | and they said: "A tree fell || on Raven's daughter." Raven 15 said: "Now they shall die twice." | He was told: "You are a chief, and already | you have spoken." |

#### (b) WHY THE ANT HAS A THIN WAIST

Then, when they were talking, Ant tightened his belt | in order to bury the dead. He almost || cut himself in two, and was small after 20 that. |

#### (c) RAVEN HIDES THE GAME

Then Raven could not succeed. He had had two children. Then | Raven was angry. He hid himself and hid all | the buffaloes. (Both) were lost, | Raven and the game. All went on, but he was lost. || It 25 was not known where Raven had gone. It was known | that he had done it. For a long time they were hungry. After a long time | they all became thin. |

Raven thought: "Let me go to the town to see if | they are starving." Then he started. He transformed himself into a raven. He flew || away and flew back to the town. He flew about above 30

n'u'p<sub>x</sub>a<sub>n</sub>e' l<sub>t</sub>q<sub>l</sub>a'n<sub>l</sub>e.'t<sub>s</sub>e'. n'u'p<sub>x</sub>a<sub>n</sub>e' k<sub>l</sub>o'wasna'me's. lats<sub>l</sub>na-  
no<sub>x</sub>u'n'e'.

Qakiya'mne': "ka<sub>s</sub> ku<sub>f</sub>a'qak<sub>l</sub>na'la qu'k<sub>u</sub>e'n ku<sub>l</sub>ts<sub>n</sub>k<sub>l</sub>na'la?"  
qakiya'mne': "kanmi'yit ma<sub>s</sub>ts<sub>n</sub>ts<sub>l</sub>na'na<sub>x</sub>ak<sub>l</sub>'lne'. s<sub>l</sub>'n'a  
35 ts<sub>x</sub>alqaqalo'k<sub>l</sub>'e'ne' k<sub>l</sub>ana'xa pa<sub>l</sub> k<sub>l</sub>dk<sub>l</sub>'lwi<sub>y</sub>. ts<sub>x</sub>al'u'p<sub>x</sub>a<sub>n</sub>e'  
ka<sub>s</sub> ts<sub>x</sub>al'a'qa'qana." ta'xas kanmi'yit qawanxa'mna'm-  
ne'. n'anaxa'mne'. qo<sub>u</sub>s a:n'ilqa'haks qao'xa'xe n'itxo'u-  
me'k, ne<sub>s</sub> qaltowukqa'a<sub>n</sub>e' pa<sub>l</sub> ko'wa's. laktqawu'mne' qaps-  
qakqa'a<sub>n</sub>e' op'na'mo's.

40 Qaw<sub>s</sub>a'qa'a<sub>n</sub>e' qu'k<sub>u</sub>e'n. qalwi'yne': "a'a'ke' hulats<sub>l</sub>e'nam  
a<sub>a</sub>'k<sub>l</sub>ku'na'm." a'a'ke' lae:tk<sub>l</sub>'nme'k qu'k<sub>u</sub>e'ns. nu<sub>l</sub>nu<sub>x</sub>u'n'e'.  
la<sub>x</sub>a<sub>n</sub>o<sub>x</sub>u'n'e' a<sub>a</sub>'k<sub>l</sub>ku'luna'me's. n'u'p<sub>x</sub>a<sub>n</sub>e' s<sub>l</sub>'n'a's qo<sub>u</sub>s  
a:n'ilqa'haks sakqa'pse'. qalwi'yne': "há, ma k<sub>l</sub>dk<sub>l</sub>'lwi<sub>y</sub>  
s<sub>l</sub>'n'a. qa.u'p<sub>x</sub>a ka<sub>s</sub> naqa'a<sub>l</sub>kila'qaps lu'kpo's." pa<sub>l</sub> k<sub>l</sub>nqa'pte'k  
45 qu'k<sub>u</sub>e'ns, slaqa'qa'pse' qalwi'yne': "hule'e'k a<sub>a</sub>'kaql'e'f'e's  
s<sub>l</sub>'n'a." ta'xas n'unanu<sub>x</sub>u'n'e'. yuwa<sub>x</sub>am<sub>t</sub>nka'me'k a'a'ku-  
wum't'se's s<sub>l</sub>'n'a's. pa<sub>l</sub> kqa'lwiy ks'l'e'ps. qa.on'lne'. ts<sub>n</sub>k-  
ina'pse' s<sub>l</sub>'n'a's. qake'ine' s<sub>l</sub>'n'a: "huts<sub>n</sub>k<sub>l</sub>'n'e' qu'k<sub>u</sub>e'n."

Ta'xas q<sub>l</sub>a'pe' n'anaxana'mne'. mitiyaxa'ine' qu'k<sub>u</sub>e'n.  
50 tu'x<sub>u</sub>a at xatki'n'e' s<sub>l</sub>'n'a pa<sub>l</sub> ko'wa's qatsemak<sub>l</sub>qa'a<sub>n</sub>e'.  
qu'k<sub>u</sub>e'n pa<sub>l</sub> ke'ise'k tsemak<sub>l</sub>qa'a<sub>n</sub>e'. ta'xas la<sub>x</sub>axa'mne'.  
ta'xas tsinkin'lne' qu'k<sub>u</sub>e'n. ts<sub>l</sub>ina<sub>l</sub>kin'lne' naso'<sub>u</sub>k<sub>u</sub>e'ns  
a<sub>a</sub>'kit.la.'se's. ta'xas q<sub>l</sub>a'pe' qona<sub>x</sub>a'mne'. tuk<sub>l</sub>xo'u'ine'  
a<sub>a</sub>'kit.la'na'm. pa<sub>l</sub> ku<sub>w</sub>dk<sub>l</sub>o'u'na'm q<sub>l</sub>ape'iq<sub>l</sub>u'ntkalhaq<sub>u</sub>wu'm-

55 ne'. sk<sub>l</sub>'n'ku'ts wa'q<sub>l</sub>anu'n'e' a<sub>a</sub>'k<sub>l</sub>la'nqo's. ta'xas qa'nal-  
t<sub>n</sub>ak<sub>l</sub>'lwtsk<sub>l</sub>'k<sub>l</sub>ne' sk<sub>l</sub>'n'ku'ts. ta'xas ts<sub>x</sub>ana'mne'. qaki-  
l'lne' qu'k<sub>u</sub>e'n: "ta'xas ts<sub>x</sub>anatawa's<sub>n</sub>u' ka<sub>s</sub> k<sub>n</sub>'aq<sub>l</sub>'ke'n  
iya'm. nowas'na'mne'. k<sub>n</sub>'it.la'atso't. k<sub>l</sub>umnaq<sub>l</sub>qa'a<sub>n</sub>e'  
lka'm." qatsxa'n'e' qu'k<sub>u</sub>e'n. yk<sub>l</sub>ta'kse' a<sub>a</sub>'kaql'e'f'e's. s<sub>l</sub>'i-  
60 la'n'e' kts<sub>x</sub>a'f'e'p. ts<sub>x</sub>alqa.u'pel'lne' pa<sub>l</sub> ke'en naso'<sub>u</sub>k<sub>u</sub>e'n,  
pa<sub>l</sub> ke'en a<sub>a</sub>'k<sub>l</sub>ku'na'm. n'<sub>l</sub>'nse' a'na'e's a<sub>a</sub>'ka'qle'ls lu'k-  
po's. ta'xas luk<sub>n</sub>l's<sub>l</sub>ne' a'na'e's. n'ikl's<sub>l</sub>ne'. qakil'lne':  
"wasa'qana'n' he'its<sub>x</sub>an." qatsxa'n'e' qu'k<sub>u</sub>e'n. wa'wtsk<sub>l</sub>'k<sub>l</sub>-  
ne'. n'u'p<sub>x</sub>a<sub>n</sub>e' sk<sub>l</sub>'n'ku'ts pa<sub>l</sub> n'<sub>l</sub>'nse' qo<sub>u</sub>s a<sub>a</sub>'k<sub>l</sub>la'nqo's.

65 n'u'p<sub>x</sub>a<sub>n</sub>e' ma kqaw<sub>l</sub>'lwiys sk<sub>l</sub>'n'ku'ts. qalwi'yne': "ta'xas  
pa<sub>l</sub> huts<sub>x</sub>atki<sub>n</sub>u'k<sub>u</sub>ne'." qake'ine' qu'k<sub>u</sub>e'n: "ka<sub>s</sub> ku<sub>f</sub>a'q<sub>l</sub>-  
qa'fa'm." wdke'ine'. n'u'p<sub>x</sub>a<sub>n</sub>e' sk<sub>l</sub>'n'ku'ts nank<sub>l</sub>ata'kse'.  
qalwi'yne': "ta'xas palutsqa.'p<sub>l</sub>ne'." qakil'lne': "wasa'-  
qana'n' he'its<sub>x</sub>an." a'n'<sub>l</sub>'silpalne'xu'n'e'. qake'ine': "ka<sub>s</sub>

70 ku<sub>f</sub>a'q<sub>l</sub>qa'fa'm." lahu<sub>l</sub>nu<sub>x</sub>u'n'e' sk<sub>l</sub>'n'ku'ts. lao'klon<sub>n</sub>'-  
me'n<sub>x</sub>o<sub>u</sub>nqa'a<sub>n</sub>e' qu'k<sub>u</sub>e'n. laananu<sub>x</sub>u'n'e'. yuk<sub>l</sub>ku'aka-  
t'lne'. sk<sub>l</sub>'n'ku'ts ta'xas n'dkil'lne'.

Qala'k'ne's qa'nalwanu<sub>x</sub>u'n'e' qu'k<sub>u</sub>e'n. ta'xas laqawo-  
kat'lne'. a'n'a'n naqts!<sub>q</sub>l'lne'. qake'ine': "qò. qò. qò."  
75 sa<sub>n</sub>ilwi'yne' sk<sub>l</sub>'n'ku'ts. ts<sub>u</sub>k<sub>u</sub>a'te' a'm'a'ks qawa<sub>x</sub>am<sub>l</sub>'te'

the town. | He saw that there was nothing moving. He knew that they must be hungry. | Away he flew. |

They said: "What shall we do with Raven that we may catch him?" | They said: "Don't go out to-morrow. Beaver || shall be the 35 only one to go out, for he is wise. He will know | what to do." Then the next day they did not move. | He went out. He went some distance, lay down, | and lay on his back hungry. His stomach was empty, and he lay there | just like dead. ||

Raven staid there. He thought again: "I'll go back to | the 40 town." He transformed himself into a raven. He flew away | and flew to the town. He saw Beaver lying | a little ways off. He thought: "Oh, Beaver is wise, | but he doesn't know where the buffaloes are." Since he had become || a raven, he thought: "Let me eat 45 Beaver's eyes." | He flew down. He sat down on Beaver's belly. | Because he thought he was dead, he was not afraid. | Beaver took him. Then Beaver said: "I caught Raven." |

All ran out to get Raven. || He almost got away from Beaver, 50 because Beaver was hungry and weak. | Raven was fat and strong. Then the people arrived. | Raven was caught and taken to the chief's | tent. They all went in. The tent was ballasted. | It was a big tent, and they were all around it. || Coyote climbed up to the top 55 of the tent. | Coyote was looking in through the smoke hole. Then they spoke. | They said to Raven: "Now, tell us, what did you do with | the game? The poor children are hungry. You have hidden it." | Raven did not speak. He wept. || He cried, because he was to 60 die. They were not to kill him, because he was a chief, | because it was a town. He wore around his neck the eyes of buffaloes. | They took off his neckwear and ate it. They told him: | "Quick, speak!" Raven did not speak. He looked up, | and saw Coyote there in the smoke hole. || He knew that Coyote was a coward. He thought: 65 "Now | I'll be saved." Raven said: "Which way | shall I put my head?" He shouted. He saw Coyote, who was scared. | He thought: "Now I shall not die." They said to him: "Quick, | speak!" He shouted louder, and said: "Which way || shall I put my head?" Then 70 Coyote flew up, and | Raven jumped out. He flew out. | He was saved. Coyote was scolded. |

Raven flew straight up, and was lost to sight. | Magpie had clear eyes. He said: "Qo, qo, qo!" || Coyote became angry. He took dirt and threw 75



a<sub>a</sub>'kaqlil'/'se's. qats!upenaql/'lne' a'n'a'n. snakdw'atsk/'k<sub>i</sub>ne'. ta'xas yiklta'kse' a<sub>a</sub>'kaql/'fe's pal kl/'tqa'ps a'm'a'ks sd'aqa-qap'se'. qake'/'ine': "ne<sub>i</sub>s lalū'q'anoxu'n'e'."

- Ta'xas ts'dmi'y'yt nakq!ey:'/t<sub>i</sub>ne'. qakiya'mne': "qa'la' ktsxa!-  
 80 ts!/'na'm ne<sub>i</sub>s layaqananoxu'ske'?" qakiya'mne' qaqanu'k.lo' a'ke' tilna'ko'. kanmi'y'yt ts!na'xe' ne<sub>i</sub> n'tsta'halk/'ste'k. qa:na'xe'. sdqawa'kanmitu'kse' qakaltunwa'kawi'tsom'/'se'. na'qtse'k!a's!aka'k<sub>a</sub>ne'. ta'xas ts!na!ts<sub>a</sub>qana'xe'. qa:na'xe'. n'u'p<sub>x</sub>a'ne' sant.la'nam'/'s<sub>i</sub>ne'. n'zsnit.la'/'ase' t'dnamukzsta'ke's.  
 85 la'xa'xe'. qa.u'p<sub>x</sub>a'ne' ka<sub>a</sub>s at naqa'q<sub>a</sub>naps. n'u'p<sub>x</sub>a'ne' yuna-l'kse' lu'kpo'. qakiya'mne': "ka<sub>a</sub>s kul'a'qakina'la'?" qake'/'ine': "hul'tk'na'la' nöp:'k!a." nao'k!e'. n'nqa'pte'k qaqa-nu'k.lo's, nao'k!e' n'nqa'pte'k no'k'ueys. qao'sa'qa'ane' t'dna'm'u' nao'k!e' ts!nyaxak!o'/'une'. xuna'xe' a'/'k!a<sub>a</sub>qs.  
 90 n'u'p<sub>x</sub>a'ne' ts<sub>a</sub>qu'na's xa'/'a!tsins sao'sa'qa'p'se' qo<sub>u</sub>s a'/'k!a<sub>a</sub>qs. sa'nkpkakta'p'se'. xunaqk'/'n'e' ne<sub>i</sub>s a'/'k!a<sub>a</sub>qs. ta'xas net!ko'/'une' ne<sub>i</sub> ts!t!na'na. !ats!na'xe' ne<sub>i</sub> t'dna'm'u' nao'k!e' t'dna'-m'u' a'ke' ts!nyaxak!o'/'une'. n'u'p<sub>x</sub>a'ne' ts!t!na'nas; qo<sub>u</sub>s a'/'k!a<sub>a</sub>qs sao'sa'qa'p'se'. tu'x'ua tsxalhut!n'/'nmitqa'p'se'. k!u-  
 95 mna'nli'kpakta'p'se'. tunaknana'se'. tsuk'a'te', ts!na!k'/'n'e'. k.la!tina'xa'm qak.la'p'se' ne<sub>i</sub>s t'dnamuma'/'e's: "qa'psins kzn'-u'pske'n?" qak'/'lne': "k!umnaqaqa'ane' at tsxal'/'k<sub>i</sub>ne' ma'k!s. ta'xas q!a'pe'ln'o'/'k<sub>i</sub>noktsiyam'/'s<sub>i</sub>ne'; sdtksa'xe' na ts!t!na'na." nao'k!e' t'dna'm'u' ts!nyaxane' a'/'qanu'ks tsxal'a'qtsxo'.  
 100 wa'tskana's. qana'xe'. sk:kqa'p'se' so'/'u'kse' a'qanu'ks. ts!na!k- k'/'n'e'. qa.u'p<sub>x</sub>a'ne' ma'kskilxunm'/'tqui ne<sub>i</sub>s n'tsta'hals, nao'-'k!e's n'/'nse' ne<sub>i</sub>s a'qanu'ks. t'na!k'/'n'e'. ta'xas sd'tk'/'n'e' nöp:'k!as ne<sub>i</sub> n'tsta'halk/'ste'k. ta'xas qao'sa'qa'ane' a'/'k-t.la.'/'se's t'dna'mu's a'q!a's. qao'sa'qa'ane' naqsanmi'y'yt.s,  
 105 ta'xas n'/'k<sub>i</sub>ne' ne<sub>i</sub> n'tsta'halk/'ste'k. at qa.u'p<sub>x</sub>a'ne' ne<sub>i</sub> t'dna'-muk'/'ste'k at n'askik.la'/'tse' ne<sub>i</sub>s ts'dmi'y'yt.s. kanmi'y'yt.s at la'/'n'se' nao'k!e's xa'/'a!tsins, nao'k!e's at la'/'n'se' no'k'ueys. ta'xas n'u'p<sub>x</sub>a'ne' ne<sub>i</sub> n'tsta'halk/'ste'k at yaqaqna'pske' at lawa'se' lu'kpo's ne<sub>i</sub>s a<sub>a</sub>'k<sub>t</sub>.la.'/'se's ne<sub>i</sub>s ts'dme'y'yt'na'mu's.  
 110 nao'k!e's qo<sub>u</sub>s qaqla'n'se' a<sub>a</sub>'ko'kts'/'ke'ns a<sub>a</sub>'k!a'la'xwe'/'e'ts, nao'k!e's qo<sub>u</sub>s qaqla'n'se' a<sub>a</sub>'kilq!a'/'lukps. ta'xas k.la'wa's lu'kpo's ta'xas at wank'/'n'se' nao'k!e's a<sub>a</sub>'kokts'/'ke'ns, nao'-'k!e's at wank'/'n'se' a<sub>a</sub>'kilq!a'/'lukps.

- Ts'dmiy'/'t.se' qak.la'mne': "ta'xa's hulats!na'xa'la' a<sub>a</sub>'kik.lu'/'-  
 115 na'm ma'kowa's'na'm. hul'atsuk'ata'la' lu'kpo'." ta'xas ts!na'xe'. n'u'p<sub>x</sub>a'ne' pal su'k'akate'/'ise' lu'kpo's. nao'k!e' ne<sub>i</sub> n'tsta'haf paq!a'me'k!o'/'une' ne<sub>i</sub>s a<sub>a</sub>'kok'/'ts'/'ke'ns. nao'k!e' ts<sub>u</sub>'k'ua'te' ne<sub>i</sub>s a<sub>a</sub>'kilq!a'/'lukps. ta'xas ts!na'xe' nao'k!e'. ta'xas la'/'n'e' u's'me'ks. nao'k!e' ts!na'xe'. qo<sub>u</sub>s ts<sub>a</sub>qa'haks  
 120 y:so'xa'haqa'pske' lu'kpo's. ta'xas wank'/'n'e' a<sub>a</sub>'kilq!a'/'lukps.

it | into his eyes. Magpie did not shut his eyes. He was looking up. | Then his eyes began to water. They were filled with dirt. Therefore | they are this way. He said: "Raven flew back this way." |

Then at night they held a council. They said: "Who will || go the way he flew back?" Then they said: "Jack Rabbit | and Hare." On the following day the two youths started. | They went along. There was a river there. The wind blew toward them, | and they took his scent. Then they started, going up the river. | They saw a tent. It was the tent of two old women. || They arrived there. 85 They did not know what it was. They saw many | tracks of buffaloes. They said to each other: "What shall we do?" | One said: "We will work our supernatural powers." One turned into a jack rabbit.<sup>1</sup> | The other became a stone. They staid there. | One of the old women went to draw water. She went to a water hole in the ice. || There she saw a little dog near the water hole. | She did 90 not like it, and pushed it into the water hole. Then | the young dog was cold. The old woman went back. The other old woman | also went to draw water. She saw the pup there at the | water hole. It was almost frozen to death. || She pitied it. It was thin. She took 95 it and started carrying it. | She went in, and said to her companion: "Why did you | do that?" She said to her: "It is poor; it will eat bones. | They must all be starved. Therefore this pup came here." | The other old woman went to get an anvil stone to pound || dried 100 meat. She went along, and there was a good stone. | She started to carry it. She did not know that she had thrown into the water the one young man, | and that the other one was a stone. She carried it in. Then | the two youths worked their manitou powers. They staid there | in the tent of the old women. They staid there several days. || Then the two youths ate. The old women did not 105 know it. | The two slept together during the night. On the following morning | the one was again a dog, and the other was a stone. | The two youths saw what happened | when the buffaloes came to that tent every night. || There was a bladder hanging by the door, | and 110 there was a bunch of claws hanging there. When | the buffaloes came back, they shook the bladder | and the claws. |

At night they said to each other: "Let us start back to the town || where they are hungry! Let us take back the buffaloes!" Then | they 115 started. They saw a great number of buffaloes. One | of the youths burst the bladder with a stick; the other | took the bunch of claws. Then the one started. That one was | first. Then the other one started. There at the source of the river, || where the buffaloes were, 120

<sup>1</sup> Evidently an error, for later on he is a pup.

ta'xas nawasxo'u me'k. qake'ne: "qwa:, qwa:, qaqanu'k.lu; qwa:, qwa:, qaqanu'k.lu ts!ka'm'a'le' iya'm'u."

N'u'p<sub>x</sub>ane' tdnamuk<sup>u</sup>'ste'k pa'l s'daqayaqaha'se' iya'm'u's. qakila'mne: "a: pa'l s'daqayaqa'xe' iya'm'u'." nao'k<sup>l</sup>e' wan-  
 125 k'ne' a<sub>a</sub>'kuqts'k'ens. ltk'k.le't'kse' pa'l kpa'q<sub>l</sub>ame'k'lo'ule's. nao'k<sup>l</sup>e' mit<sub>i</sub>ya'xane' a<sub>a</sub>'kiq<sub>l</sub>la'lukps. lo'use'. tse<sub>i</sub>ka'te' ne<sub>i</sub>s ts'etlna'nas. qalwi'yne' ktsdwa'tle't ktsxal'ama'nme'te'xa's. lo'use'. n'u'p<sub>x</sub>ane' nawasxona'kse'. pa'l n'ilk'kse'. qake'ne: "qa'psin kinsdtso'u'k<sup>u</sup>at ne<sub>i</sub> ts'etlna'na? n'ula'ne' s'daynila-  
 130 wa'sine' iya'm'u's. ma hun'o'k'sql't!ne' qaqanu'k.lo'. ma husdxunaqk'ne'. kntka'lke'n."

Ta'xas tdnamuk<sup>u</sup>'ste'k ts<sub>u</sub>k<sup>u</sup>a'te' popo'e's. qao'xa'xe' ne<sub>i</sub>s a<sub>a</sub>'k'la'loko'z'se's iya'm'u's. yaoxal'etuw'sqa'ane'. ta'xas naw'ts<sub>i</sub>nulxo'one'. qalwi'yne' ktsxalq'lakpak'txo' qaqanu'k.-  
 135 lo's.

N'uklu'mat'!ne' kaqlu'lqa. ta'xas lala'xa'xe' ne<sub>i</sub> ntsta'hal n'u'p<sub>x</sub>ane' ne<sub>i</sub>s tdnamuk<sup>u</sup>'ista'ke's pa'l qo<sub>u</sub>s n'z'nse' naw'ts-nulxona'pse'. mit<sub>i</sub>ya'xane' ne<sub>i</sub>s kaqlu'lqa'ps. n'z'k'z'nme'k qaqanu'k.lo's. ts'na'xane' a<sub>a</sub>'kulats!z'se's. qayaqa'wo's a<sub>a</sub>'ksaq!z'-  
 140 se's qa'wisnuxo'nxu'ne'. qanaqkupa'lte' ne<sub>i</sub> t'dna'm'u. n'it'z'nme'tnu'qlasaq'xo'one'. nao'k<sup>l</sup>e' t'dna'm'u a'ke' qanla'lte' nao'k<sup>l</sup>e'saq!z'se's; a'ke' n'it'z'nme'tnu'qlasaq'xo'one'. ta'xas ne<sub>i</sub>s a<sub>a</sub>'kt.la'e's q!a'pe's a<sub>a</sub>'qulo'ma'we's ts!naqayqa'pse'. o'k<sup>l</sup>q<sub>u</sub>na'ts ho'q<sup>l</sup>ka'e's ts!naqayqa'pse' nao'k<sup>l</sup>e' mit<sub>i</sub>ya'xane'  
 145 ne' t!namo'we's. tsnk'ne' qo<sub>u</sub>s qana'k<sub>a</sub>nuqxuna'pse'. nao'k<sup>l</sup>e' mit<sub>i</sub>ya'xane' ne<sub>i</sub>s qa'qayqa'pse' ho'q<sup>l</sup>ka'e's. tsnk'ne' qo<sub>u</sub>s qanak<sub>a</sub>nuqxuna'pse'. ta'xas xa'tsmlxa'tke'n. qo<sub>u</sub>s qao'xakz'nmtna'xowa'tik k!e'la'.

Ta'xas hu'sdq'lapqalq'lanuxwa'te' qu'k<sup>u</sup>e'n ki'ay iya'm'u's.

## 66. THE DELUGE

Ho'ya's, hutsqalq'lanuxwa'te' z'nla'k yawo'one'k! ne<sub>i</sub>s k!u-pz'lam.

Qa'nt.la'ane' z'nla'k n'z'n'se' tdnamu'we's kia'wa'ts; at n'a-na'xe'. z'nla'k; kia'wa'ts at na'lq'lat!e'ne' lawi'ya'ls. naqsan-  
 5 mi'yit.s qa<sub>a</sub>q!anu'kse' at yaqa'o'xalq'lat!e'ke' kia'wa'ts. ta'xas tsxal'ats!na'xe' naq!ako'one', a'ke' tsxal'iku'ne'. qao'xalxuna'xe' ne<sub>i</sub>s a<sub>a</sub>'ku'q!nuks kia'wa'ts. ta'xas n'iku'ne', ta'xas a'ke' na'qtse'k. qa.kila'qktse'k ta'xas la.upka'xe'. n'u'p<sub>x</sub>ane' ne<sub>i</sub>s wu'os n'o'k<sup>l</sup>ni'hotsu'kse'.  
 10 tse<sub>i</sub>ka'te' pa'l qo<sub>u</sub>s n'z'nse' kal'upka'ske' qapsins n'upka'se'. n'u'p<sub>x</sub>ane' pa'l n'z'n'se' yawo'one'k!s. ta'xas n'upka'se'. qak-la'pse: "hun'otz'sine'. hutsxaltsuk<sup>u</sup>at'z'sine'." pa'l ktsla'kil



there he shook the claws | and sang, saying: "Qwa, qwa, Jack Rabbit! |  
Qwa, qwa, Jack Rabbit! Bring the game!" |

The two old women saw the game going by. | They said to each  
other: "The game is passing along." The one shook || the bladder. 125  
It made no noise. It had burst. | The other one went to get the  
claws. They were not there. She looked for | the dog. She thought  
she would send it in pursuit to get them back. | It was not there.  
Then she knew that he was singing, and that he was the one. She  
said: | "Why did you take that little dog? He has done it. He has  
stolen || our game. I knew by his eyes that he was Jack Rabbit. | 130  
Therefore I put him into the water, and you brought him in." |

Then the two old women took hammers, and they went | to the  
trail of the game in the snow. They stood on each side, ready to  
strike with their hammers. | They thought they would strike Jack ||  
Rabbit. | 135

One scabby bull was left behind. The youth came back, | and saw  
the two women ready to strike him. | Then he ran after the scabby  
bull. He transformed himself into a | jack rabbit. He held on with  
his teeth to the bull's testicles, and was || hanging down between his 140  
legs. One of the old women struck it | and flattened out one leg (of  
the scabby bull). The other old woman struck him | on the other leg  
and made it flat. Then | all the parflèches in the tent began  
to roll out; and | because the fat and marrow began to roll, the other  
old woman ran after it. || She caught it, and it dragged her along. | 145  
The other one ran after it, and the fat and marrow were rolling this  
way. She took it, | and it dragged her along. They could not hold  
it. | They fell down crying. |

Now I have told how Raven stole the game. |

#### 66. THE DELUGE<sup>1</sup>

Well, I'll tell how Chicken Hawk | killed the Water Monster. |

There was the tent of Chicken Hawk and his wife Grouse. |  
Chicken Hawk went hunting, and Grouse picked huckleberries. || For 5  
several days Grouse picked berries near a lake. | Then she would  
start again. She perspired and wanted to drink. | Grouse went to  
the water of that lake. Then | she drank and she swam. After swim-  
ming, | she went to the shore again. Then she noticed that the water  
was rising. || She looked at it, and there it was where something came 10  
ashore. | She saw that it was the Water Monster. He came ashore,  
and | said to her: "I want you; I'll take you!" She loved | Chicken

<sup>1</sup> See p. 40.

15 *ʻnla:ks; ne:sts k!aqaʻk.laps yawoʻunikls nʻo:nʻlne: pał at k!u-  
 pʻlkaʻs. taʻxas qalwiʻyne; qak.laʻpse* “hutsxałʻkine. la-  
*wiʻyał.” taʻxas namatʻktse. taʻxas pał ktsdwalkwaʻyts*  
*taʻxas ktslats!ʻnaʻm pał ktslaʻkil nulaqanaʻʻeʻs ʻnla:ks. lałoʻu-  
 se lawiʻyałs ktsxaʻʻeʻks ʻnla:ks. mʻka ksdwalkwaʻyit.s la-  
 halq!at!eʻine. saʻhankʻnʻe. taʻxas lats!naʻxe aʻkət.laʻeʻs. k.la-  
 laʻxam tsemaʻk!litsdmeʻt.se. k.lalaʻxam pe.ʻk!a:ks la<sub>a</sub>psa<sub>a</sub>-  
 20 *osaqaʻpse ʻnla<sub>a</sub>ks. namatʻktse. nʻo:nʻlne. qakʻlne:* “hoqʻaso<sub>u</sub>-  
*kuʻnʻe na lawiʻyał. husaʻhanilxoneʻine. huqʻaʻhalq!at!eʻine.  
 honupslatqaʻnkikqaʻane. yz:nwunmeʻyʻtke.” ne:sts k.lats!ʻ-  
 nam kiaʻwaʻts nʻuʻpxane ne:is tuq!tsqaʻmnaʻs kiaʻwaʻts, nʻʻnʻse  
 nüpək!aʻeʻs. sdʻaqaʻk.lək kiaʻwaʻts. q!akpakitxoʻune. tsu-  
 25 *kuʻate; qaʻsdtsukwaʻte. ne:is ktsilmiʻyit.s nʻaqtuq!uwakʻnʻe.  
 qakeʻine:* “nʻiseʻine. kaaʻk.laʻmʻ. hutsxałqa.ʻkine.” taʻxas  
*nʻitxoʻume.k. nalokaxanmitʻtine. at qawunekʻt.se, at  
 laoʻkunuxaʻʻmne. at lawaʻlne. at nʻʻnʻse aʻkmaʻk!tsuks  
 ne:is kuwaʻlnaʻʻt. nʻʻnʻse ne:is ma k!aqtuk!waʻkin tuq!ts-  
 30 *qaʻmnaʻs. qa<sub>a</sub>psilsaʻnilxoneʻine. oʻk!uquna ksdʻoʻnil nula-  
 qana.ʻʻeʻs, sdʻaqaqaʻpse k!aʻqaneʻts.****

Kanmiʻyets laanaʻxe ʻnla<sub>a</sub>k. qakeʻine kiaʻwaʻts: “mʻka  
 koqʻapsdʻxoʻne hutslats!eʻnalq!at!eʻine ma ksaʻhankʻnʻe.k  
 lawiʻyał ne:is waʻfk<sub>u</sub>waʻs.” taʻxas ts!naʻxe kiaʻwaʻts, aʻaʻke  
 35 *laqa.lʻtknmaʻlne yawoʻunikls. aʻaʻke laqaqaʻpse kałq!at!eʻi-  
 keʻts ʻnla<sub>a</sub>ks. k.laxaʻxam aʻkət.laʻeʻs taʻxas a.nʻzse.dʻukʻaxaʻn-  
 mətʻtine kiaʻwaʻts. kanmiʻyets wʻlnaʻms qakeʻine kiaʻwaʻts:  
 “paʻme.k hutsxałʻaʻhalq!at!eʻine mʻka kusaʻnilxoʻune. toʻxʻa  
 huleʻeʻp pał knts!aqaʻe.k qaʻpsin aʻkoq!leʻet hunalq!aʻtle.”  
 40 *aʻaʻke lats!naʻxe kiaʻwaʻts.**

Taʻxas nukoʻyilxoneʻine ʻnla.k. qalwiʻyne: “pał sdqapsqaʻ-  
 qaʻpse qa<sub>a</sub>pse!saʻnilxoneʻine katdnaʻmu. hoʻyaʻs hułts!ʻnaʻm  
 qo<sub>u</sub>s at yaqaʻoʻxalq!at!eʻike.” taʻxas ts!naʻxe ʻnla<sub>a</sub>k. laxaʻxe  
 saoʻsaʻqaʻpse tdnamuʻʻeʻs sla:t<sub>i</sub>yilhawasxonaʻkse. qalwiʻyne.  
 45 *nʻuʻpxane pał qasaʻnilxoneʻise. qaoʻsaʻqaʻane. taʻxas tuʻxʻa  
 wałkuwayʻt.se. ts!naʻxe kiaʻwaʻts qo<sub>u</sub>s aʻkuʻq!nuks.  
 qakeʻine: “hoʻyaʻs hułts!naʻlpeʻst kanuʻaʻqana yawoʻunik!”  
 tseikaʻte ʻnla<sub>a</sub>k qo<sub>u</sub>s yaqaoʻxaʻske nawasxonaʻkse tdn-  
 muʻʻeʻs. kxoʻnaʻs nʻuʻpxane qo<sub>u</sub>s wuʻoʻs qawa<sub>a</sub>kaʻupkaʻse  
 50 *yawoʻunikls. qaoʻxaʻxe kiaʻwaʻt nałkʻnʻe lawiʻyałs. taʻxas  
 k!uʻpkaʻm yawoʻunik! małenk!almaʻnʻe nʻaqtuq!waqaxaʻktse  
 ne:is lawiʻyałs. taʻxas nʻsak<sub>i</sub>nuʻnʻe kiaʻwaʻts ne:is qawa<sub>a</sub>qa-  
 lupkaqoʻume.k yawoʻunik! taʻxas at wdkeʻine kiaʻwaʻts  
 k!oʻmaʻts wdkaʻnilpaʻlneʻxomaʻlne yawoʻunikls. taʻxas  
 55 *toʻxʻa ktswalk<sub>u</sub>waʻyit.s taʻxas laʻhulqaʻaʻtse yawoʻunik!  
 taʻxas lats!kaʻxe kiaʻwaʻts. nawaxoʻune. qakeʻine: “taʻxas***

Hawk when the Water Monster spoke to her. She was afraid that he would | kill her. Then she thought thus, she was told: "I'll eat || huckleberries." Then she gave them to him. In the evening | she 15 started back. She loved her husband, Chicken Hawk. | There were no huckleberries which Chicken Hawk was to eat. Even though she had picked until the evening, | she had done badly. Then she went back to her tent, | and arrived when it was very dark. When she arrived, Chicken Hawk || was already there. She gave it to him. She 20 was afraid. She said to him: "I did not | get many huckleberries. I felt ill. I did not pick berries. | I have been lying down all day." When Grouse was going back, | she saw the bird grouse, who was | her manitou. Therefore she was called Grouse. She knocked it down. || She took it, and at night she took a piece of it into her mouth. | She 25 said: "I have a headache; I will not eat." | She lay down. She groaned. After a little while | she got up again. She vomited. She vomited yellow water. | That was the bird that she had swallowed. || She was not sick at all. She did so because she was afraid 30 of | her husband, whom she deceived. |

In the morning Chicken Hawk went out hunting. Grouse said: "Even | though I am not feeling well, I'll go to pick berries. | Yesterday I did badly picking huckleberries." Grouse left, and || she did the 35 same with the Water Monster. She did also the same, and | picked berries for Chicken Hawk. When she arrived at the house, she groaned still more. | Early the next day Grouse said: | "Although I am sick, I'll go and pick berries. | If I should happen to die, you would not eat any more of the fruit that I pick." || Then Grouse 40 started again. |

Chicken Hawk felt uneasy. He thought: "Maybe | my wife is not sick. I'll go there | where she is picking berries." Chicken Hawk started. He came to | the place where his wife was. She was singing. He thought || he knew that she was not sick. He stood there. 45 When it was almost | evening, Grouse started for the lake. | She said: "I'll give something to eat to my husband the Water Monster." | Chicken Hawk looked on, (and saw) his wife going and singing. | She went to the shore. He saw the Water Monster coming out of the water. || Grouse went there. She carried the huckleberries. | When 50 the Water Monster came ashore, he opened his mouth, and she emptied | the huckleberries into his mouth. Then Grouse sat down. | The Water Monster was coming ashore. Then Grouse shouted, | and she and the Water Monster laughed and made noise. || When it was almost 55 evening, the Water Monster went back into the water. | Then Grouse started for home. She sang. She said: | "It is getting evening,



ksdwałkuwa'yit me'ka husa:nkz'nmił kuwałq!atle'ike'ts  
lawi'yals kanuł'a'qana z'nla'k."

- Ta'xas sa<sub>a</sub>ndwi'yne' z'nla'k. łats!na'xe'. qalwi'yne' z'nla'k:  
60 "kutsxal'u'pił yawo'unik! pał at ksa'ha'n; pał at k!upz'łka.  
ksdqal'wiy ktsxal'u'pla'p ksd'aqa'ke'n katdnamo''mił." ta'xas  
łats!na'xe'. łalaxa'xe' a<sub>a</sub>'kz.ła'e's. wo'q!u<sub>a</sub>ma<sub>a</sub>ne'k't.se ktsd-  
mi'yzt.s nulpa'łne' tdnamu''e's ne<sub>is</sub> a<sub>a</sub>'kmana'me's. nałuk<sup>u</sup>a-  
xa'nmetz'tse'. n'u'p<sub>x</sub>a<sub>a</sub>ne' ma' kqa<sub>a</sub>psilsa'hanilxo'ne's. łatkaxa'-  
65 mne' kia'wa'ts. na'łuk'uatsla''mne'. namatz'ktse' nulaqana''e's  
lawi'yals. qakz'łne': "ta'xas a'nutse<sub>a</sub>mak!łsa'ndxone'ıne'.  
a'a'ke łasaha'n'e' z'n lawi'yal." qa.z'k<sub>ı</sub>ne' z'nla'k ne<sub>is</sub> lawi'yals.  
łaqao'xak'ne'. qakz'łne' tdnamu''e's: "hutsxalqa.z'k<sub>ı</sub>ne' at  
saha'n'e' a<sub>a</sub>'qo<sub>u</sub>łaqpika'e'sts a<sub>a</sub>'q!utsk!a'ła'kna'na. hznqa'łwiy  
70 kule'e'k iktu'qo'n'. ta'xta huts!z'k<sub>ı</sub>ne'." n'txo'ıme'k kia'-  
wa'ts. qake'ıne': "hutsxalqa.zktuqo'ıne'. hutsema'k!łq<sub>a</sub>psil-  
xone'ıne'. hutsakqa'a'ne'." ta'xas kq!u''mne' w'łna'ms  
qake'ıne' kia'wa'ts: "a'a'ke' hutsłaha'łq!atle'ıne'. yunaqa'a'ne'  
lawi'yal sđ'a'qalyzna'ntsta'p<sub>a</sub>ne'."
- 75 Qake'ıne. z'nla'k: "at suk<sup>u</sup>a'qana'n'." ta'xas łaqatsxa'ne'  
łaa'k!łaks z'nla'k. ta'xas sđtsxanatz'łne' kia'wa'ts ktsxa'ł'e'p  
a<sub>a</sub>'ke yawo'unik!s. ta'xas ts!na'xe' kia'wa'ts. tsuk<sup>u</sup>a'te' z'nla'k  
a'kle's n'a'se'. n'tkz'ne' nöp'k!łas ne<sub>is</sub> a'kle's. pał kqasts!-  
o'mqa'qa yawo'unik! sđ'aqqa'pse' z'nla'k kle'ıtke'n nöp'k!łas  
80 ne<sub>is</sub> a'kle's, ktsxalmitxa'm'o yawo'unik!s. ta'xas ts!na'xe'.  
k.łaxam qao'sa'qa'a'ne' nulpa'łne' kia'wa'ts sła<sub>a</sub>tıyilawasxo-  
na'kse'. ta'xas qao'xa'se'. ta'xas a'a'ke n'upka'se' yawo'-  
nik!s. ta'xas n'upxana'mse'. łaxa'xe'. qawo<sub>u</sub>kata'pse' k.łaxa-  
xa'm. pe.z'k!łaks nuł'z'k<sub>ı</sub>ne' yawo'unik! ne<sub>is</sub> lawi'yals kałq!a'-  
85 tle<sub>is</sub> kia'wa'ts. łaxa'xe' z'nla'k. qakz'łne': "a: swo'." tse;kata'p-  
se' yawo'unik!s pał pe.z'k!łaks sđmz'tx<sub>a</sub>ne'. qake'ıne' yawo'-  
nik!: "hoyasulu''mqo'ı." z'nla'k qa.onıłap'se'. ta'xas mztxa'łne'  
yawo'unik!. ta'xas łahułqa'a'tse' ne<sub>is</sub> wu'o's. kia'wa'ts mitıya'-  
x<sub>a</sub>ne' z'nla'ks. qakz'łne': "kanuł'a'qna z'nla<sub>a</sub>k. ma kuts!ak-  
90 łe's." qake'ıne' z'nla'k: "hntsxalqak!u'mna'nlikpayaxwuta'-  
p<sub>a</sub>ne'. nznk!umna'nta'p<sub>a</sub>ne'." mitxa'łne' kia'wa'ts. n'upi-  
ł'łne' ne<sub>is</sub>sts yaqa'hakqa'a'ke kia'wa'ts qakxanoxu'ne' toq!ts-  
qa'mna. qake'ıne' z'nla'k: "ta'xas hntsxak'ne' kia'wa'ts.  
atntsxal'kz'łne'."
- 95 Ta'xas łats!na'xe' z'nla'k. yawo'unik! ne<sub>is</sub> k.ła.zkts'ınqa'ts  
wu'o's qo<sub>us</sub> qayaqa'wo's a<sub>a</sub>'ko'q!nuks qa'o'xal'itxo'ıme'k  
pał k!sk<sub>u</sub>wu'm'a'ł. natstkilqa.ö'pıne'. ta'xas n'e'ku'łne' ne<sub>is</sub>sts  
ysq!nu'kske'. n'o<sub>u</sub>koku'x<sub>u</sub>ne' na a<sub>a</sub>'qanmz'tu'k a<sub>a</sub>'qan'oxu'-  
nukna'na a<sub>a</sub>'qana'q!nukna'na. q!apeł'ale'tu'k<sub>ı</sub>ne'. n'aqsanmi'ı-  
100 yit ta'xas n'tskil'łne' wu'o pał sđq!a'pi'łhoma'sle.z'ıne'. ta'xas  
to'x<sup>u</sup>a tsxalo'ku'ınuk<sub>u</sub>na'mne'. n'ola'ne' ko'k!ınuq!łuma'nam

and I have done badly picking | huckleberries for my husband  
Chicken Hawk." |

Then Chicken Hawk was angry. He went back. Chicken Hawk  
thought: || "I'll kill the Water Monster. He is bad. He kills people. | 60  
He wants to kill me doing this to my wife." Then | he went back.  
He arrived at home. After a while, | when it was dark, he heard his  
wife groaning on the trail. | He knew that she was not sick. Grouse  
came in. || Her head was tied up. She gave huckleberries to her 65  
husband, | and said to him: "I was still more sick, | and the berries  
are bad." Chicken Hawk did not eat the huckleberries. | He put  
them back, and said to his wife: "I'll not eat them. | The leaves  
and twigs are bad. If you want || me to eat them, wash them. Then 70  
I'll eat them." Grouse lay down. | She said: "I will not wash them.  
I am very ill. | I will lie down." Then, after she had slept, in the  
morning | Grouse said: "I'll pick berries again. There are many |  
huckleberries. I like to do it." ||

Chicken Hawk said: "Take care!" Chicken Hawk did not say | 75  
anything else. Then it was said that Grouse | and the Water Monster  
should die. Grouse started. Chicken Hawk took | his two arrows,  
and he worked his manitou power over his arrows. | The Water Mon-  
ster is skillful. Therefore Chicken Hawk worked his manitou power ||  
over his arrow, to shoot the Water Monster with it. Then he started. | 80  
When he arrived where she was, he heard Grouse singing along. |  
Then he went there. The Water Monster also came ashore. | Then  
they met on shore. He arrived there. They did not see him | when  
he came there. The Water Monster had already eaten the huckle-  
berries || which Grouse had picked. Chicken Hawk arrived. He said 85  
to him: "O friend!" | The Water Monster looked at him, and at  
once he shot at him. The Water Monster said: | "I'll swallow him."  
Chicken Hawk was not afraid of him. The Water Monster was hit. |  
Then he went towards the water. Grouse went to | Chicken Hawk,  
and said to him: "My husband Chicken Hawk, I love you." || Chicken 90  
Hawk said: "I will not take pity on you. | You brought me into  
trouble." Grouse was shot and | was killed. There where Grouse lay  
a bird flew up. | Chicken Hawk said: "You shall be grouse. | You  
shall be eaten." ||

Then Chicken Hawk started. When the Water Monster sank 95  
down | in the water in the middle of the lake, he lay down, | for he was  
wounded in the belly. After a while he died. He drank | the whole  
lake. He drank all the rivers and all | the creeks and little lakes.  
There was no more water. || For several days the people looked for 100  
water, but everything was dry. | They were about to die; it happened

- 110 *ɕ'nl̥a:k paɫ klo'ɯla. qake'ine:* "hutsx̥aɫak<sub>u</sub>k<sub>u</sub>'n'e wu'o, na'-  
 pe't hoq<sup>u</sup>asts<sub>l</sub>u'mqa'qa, hutsx̥aɫ'ae'ko'lnaɫ'a<sub>a</sub>ne. m'ksa'n no-  
 kuyakate'ine yawo'ɯnik!. a:nts!ak.la'nalsan<sub>d</sub>wiynata'p<sub>a</sub>ne."  
 105 *nawasxo'ɯme:k ɕ'nl̥a:k. ta'xas ts!naxa'mne. qo<sub>s</sub> yaqa'hak-*  
*qa'a<sub>a</sub>ke yawo'ɯnik!. tsuk<sup>u</sup>a'te ɕ'nl̥a:k a'kle's laakak'ne ne<sub>is</sub>*  
*a<sub>a</sub>'k.fuktsu<sup>o</sup>.ɕ'n'e's yawo'ɯnik!. qakaɫ'akanoxunu'k<sub>u</sub>ne.*  
*ta'xas n'e'kuɫ'ine. paɫ s:ɕxa'tk<sub>i</sub>nuk<sub>u</sub>na'mne. ta'xas lats!naɫ-*  
*upaɕa''mne a<sub>a</sub>'kik.lu''na<sup>m</sup>.*  
 110 *N'upx̥a'ine p:ɕ'kla:k paɫ sɕhotsu'k<sub>u</sub>ne. a:n'u'paɫu'nisna'mne.*  
*laɕaq!asu'k<sub>u</sub>ne. a:n'upalu'nisna'mne. a'a'ke laɫa'x̥aq!asu'k<sub>u</sub>-*  
*ne. ta'xas nuts<sub>n</sub>qatsa'mne a<sub>a</sub>'k<sub>u</sub>wuk.le'et. ta'xas notsu'k<sub>u</sub>ne,*  
*notsu'k<sub>u</sub>ne, notsu'k<sub>u</sub>ne. ta'xas'yo<sub>u</sub>xaxa'm'ne a<sub>a</sub>'k<sub>u</sub>wuk.le'et.*  
*n'upsna'hotsu'k<sub>u</sub>ne. ta'xas tsx̥aɫqawunek't<sub>i</sub>ne ktsx̥aɫ'a'lo*  
 115 *a'm'a.k. o:k!<sup>u</sup>wina'm'o ɕ'nl̥a:k nawasxo'ɯme:k. ɕ'nl̥a:k n'ɕ'n'se*  
*nöp:k!a'e's ne<sub>is</sub> tuq!tsqa'mna's ɕ'nl̥a:ks sɕ'aqaɫ'at'ine ɕ'nl̥a:ks.*  
*n'akak'ne a<sub>a</sub>'k<sub>n</sub>uq!ma'a<sub>a</sub>na's ne<sub>is</sub> tuq!tsqa'mna's ɕ'nl̥a:ks.*  
*n'eyak'ne. qak'ine aq!sma'k<sub>i</sub>nɕ:k!s: "hak<sub>d</sub>witsk'iki'ɫ na<sub>a</sub>*  
*a'a'k<sub>n</sub>uq!ma'a<sub>a</sub>na. na'peit n'asqa'lsama'q!le<sub>i</sub>no<sub>u</sub>ke'ɫqaya'qa-*  
 120 *qa'q!a'so<sub>u</sub>k, ta'xas tsx̥aɫa'lo'ɯne na a'm'a.k. hutsx̥aɫa'lonala'a<sub>a</sub>ne.*  
*ts!o<sub>u</sub>ktawa's<sub>a</sub>ne yawo'ɯnik!. na'peit hoq<sup>u</sup>asts!o'mqa'qa tsx̥aɫ-*  
*a'unakxo'ɯne; hutsx̥aɫk<sub>i</sub>nuknaɫ'a<sub>a</sub>ne." ta'xas nakilwitskil'ine*  
*ne<sub>is</sub> kleya'ke n ɕ'nl̥a:k a<sub>a</sub>'kenuq!ma''na's. ta'xas nawasxo'ɯme:k*  
*ɕ'nl̥a:k. ta'xas n'ok!<sup>u</sup>ɫqayaqa'qaq!aso'ɯk<sub>u</sub>ne ne<sub>is</sub> a<sub>a</sub>'kuq!ɫ'le's*  
 125 *a'a'ke qayaqaaq!aso'ɯk<sub>u</sub>ne kqayaqa'wuha'q!ɫiɫ. nawasxo'ɯmek*  
*ɕ'nl̥a:k. a'a'ke laɕaq!asu'k<sub>u</sub>ne ne<sub>i</sub> k!o<sub>u</sub>koqa'p<sub>q</sub>ɫiɫ. n'upx̥a'ine*  
*ts<sub>n</sub>ukxo'ɯme:k. qakil'ine ɕ'nl̥a:k ts<sub>n</sub>ukxo'ɯme:k. qake'ine:*  
*"hakilwitsk'iki'ɫ." nawasxo'ɯme:k ɕ'nl̥a:k. qakil'ine: "la.una-*  
*kxu'n'e." qake'ine: "ta'xas hosɕqa'ta'ɫ'u'pnaɫ'a<sub>a</sub>ne." nawas-*  
 130 *xo'ɯme:k. ta'xas lats!naɫ'unakxu'ne. ta'xas lats!naɫ'unalo-*  
*n<sub>s</sub>na'mne. ta'xas la.unaxa'mne a<sub>a</sub>'kuk!p<sub>le</sub>'et. ta'xas wu'o*  
*laɫaɕaq!asu'k<sub>u</sub>ne ne<sub>i</sub> ma yisaq!aso'ɯk<sub>u</sub>e. so<sub>u</sub>k'ɫiɫ!uk<sub>u</sub>na'mne.*  
*Ta'xas husɕq!a'pqaɫ!anuxwa'te ɕ'nl̥a:k yawo'ɯnik yaqaɫ'ɕ-*  
*k'ne ne<sub>is</sub> p:ɕ'kla'ks.*

## 67. WOLF

Ho'ya's, hutsx̥aɫtsx̥a'ne yaqaɫ'ɕk'ne ka'a'ke n ne<sub>is</sub> p:ɕ'kla'ks.

- 5 *Qa'hak.luna'mne. qak.ɫik tɕ'tqat! ka'a'ke<sub>n</sub>s. saɫit't<sub>i</sub>ne laa'-*  
*k!faks a<sub>a</sub>'kik.luna'me's pa'ɫke<sub>is</sub> qak.la'kse n<sub>d</sub>o'ɯqats. n'e'tk<sub>n</sub>s*  
*at so'ɯkse. sa'nilwi'yne ka'a'ke n. lama'te tɕnamu'e's. lats!-*  
*na'xe ne<sub>is</sub> a<sub>a</sub>'kik.lu'e's. k.laɫa'x̥am qake'ine: "hults!na'x̥ala'e's*  
*a<sub>a</sub>'k<sub>k</sub>.lu'e's katɕna'm'u. hutsx̥aɫwanaq<sub>a</sub>nanala'a<sub>a</sub>ne." ta'xas*  
*ts!na'xe. k.la'x̥am n'upx̥a'se ska'tle's. ne<sub>is</sub> ska'tle's nöp:k!a-*  
 10 *qa'qa'pse; sa'qa'qa'pse. k!u'p<sub>x</sub>a's ne<sub>is</sub> ksa'hanilwi'y<sub>n</sub>a<sub>t</sub>.*



on account of thirst. | Chicken Hawk did it. He said: "I'll try to get back the water. | If I am clever, we shall drink again, but | it is dangerous. The Water Monster may make war on me in another way." || Chicken Hawk sang, then he went along to the place where | the 105  
Water Monster lay. Chicken Hawk pulled his arrow | out of the wound of the Water Monster. Then the water came flowing out, and | the people drank. They were all saved. Then | the people of the town went back to the shore. ||

Now, it was seen that the water was rising. They went farther 110  
away from the shore. | The water reached up there. They went still farther away from the shore, and again the water reached there. | They climbed the mountains. The water rose, | rose, rose. They went to the top of a mountain. | It was still rising, and it seemed that in a little time all the land would be gone. || Then Chicken Hawk 115  
sang in the same way. The chicken hawk was | his manitou; that is, the bird chicken hawk. Therefore he was called Chicken Hawk. | He opened his sacred bundle (which contained) the tail of the bird chicken hawk. | He placed it upright, and said to the people: "Watch this | tail. If the water passes the three stripes of the tail, || then the world will come to an end. We shall all be drowned. | The 120  
Water Monster will kill us all. If I am clever, | the water will go down, and we shall be saved." Then they watched | the tail that Chicken Hawk had put up. Chicken Hawk sang. | Then the water reached the first stripe. || The water also passed the second stripe. 125  
Chicken Hawk was singing, | and the water also reached the third stripe. Then it was seen | that the water ceased to rise. They said to Chicken Hawk that it had ceased to rise. He said: | "Watch it!" Chicken Hawk was singing. He was told: | "The water is going down again." Then he said: "Now we shall not die." He sang. || Then the water went down. Then they all went down. | They came 130  
down to the foot of the mountain. Then the water | reached back to its own place, and everybody was glad. |

Now I have told you what Chicken Hawk and the Water Monster | did in olden times. |

#### 67. WOLF

Well, now I will tell you what Wolf did | long ago. |

There was a town, and a man was named Wolf. He was married | to a woman in another camp. Her name was Doe. || When his wife 5  
made moccasins for him, they were bad. When she made moccasins for her elder brothers, | they were good. Wolf was angry. He left his wife. | He went back to his town. When he arrived, he said: "Let us start for | my wife's town. Let us fight them!" Then | they started. When they arrived, his brother-in-law knew it. He had manitou || power. Therefore he knew that they were angry at him. | 10

- nawasxo'umik kianq!alena'na. qak'ine. tlnamu'es: "p'k!aks tsxalsa nilwi'natawa'sane ka'aken. n'etk'lame'ne. qanaxa'ntse'ite tlnamu'es a'a'ke xale'es. ta'xas laxa'xe ne<sub>1</sub> ki yuna'qa kuwanaqana'mik ne<sub>1</sub>s a'a'kmoxo'es kianq!alna'na. o'k!qu<sub>na</sub> ks'd'e'tkn nöp'k!a's n'etk'nmi'k tsu'pqa's. n'nqa'pte'k ne<sub>1</sub>s yaqak.le'i'ke. n'iktka'xe qo<sub>us</sub> qa'witsq!ayule.'t.se. qao'xal'yuxa'xe qan'yu'n'o's. ta'xas ka'aken klo'k'z'tka. n'tsk'ine ska't!e's ne<sub>1</sub>s ya'qanmu'xo'nak'ske ne<sub>1</sub>s klo'k'z'te's. n'u'p'xane pa'o'use ska't!e's. n'u'p'xane ma k<sub>1</sub>nöp'k!laqa'qaps. qalwi'yne: "ku'tsxalqatanu'k!e'n." qao'xax'xe a'a'kmoxo.'se's. nawasxo'ume'k, n'nqa'pte'k ka'aken. wo<sub>u</sub>ka'te. o'k!qu<sub>na</sub> ks'd'e'tken nöp'k!a's sl'aaqa'pse k<sub>u</sub>wo'uka't a'a'k.hik!se's ska't!e's. ne<sub>1</sub>s yaqanal'kske qanawisk'kine. wo<sub>u</sub>ka'te qo<sub>us</sub> qa'witsq!ayule.'t.se. qo<sub>us</sub> qanyu'n'o's s!qaka'o-w<sub>z</sub>qa'pse ska't!e's. n'etka'xe ka'aken. n'u'p'xane ne<sub>1</sub> k!nqa'ptek kianq!alna'nas ks'dts!n'as ka'aken. n'anko'es n'etka'xe. qa'a'lin'iktka'xe laxa'se ka'aken ne<sub>1</sub>s la'witsq!ayule.'t.se. qao'xal'una'xe'ts layo'xa'xe qanyu'n'o's ne<sub>1</sub>sts k!u'n'a'm ka'aken qo<sub>us</sub> ma yaqa'wisqa'pske ska't!e's. sawsl'kse. tseika'te qo<sub>us</sub> le'ine's haw'tsq!ayule.'t.ske qo<sub>us</sub> qanyu'n'o's suw'sqa'pse. a'a'ke la.iktka'xe ka'akn. n'u'p'xane kianq!alna'na ks'dts!na's ka'aken. ts!na'una'xe a'a'k'nm'tuks. qalwi'yne: "hults!na'm'il kapa'pa k!k!lo<sub>u</sub>m." k!k!lo<sub>u</sub>m san't.la'ane qo<sub>us</sub> le'ine a'a'k'nm'tuks. ta'xas ka'aken k.laxal-wulikina'ate' qo<sub>us</sub> ma yaqa'w'sqa'pske ska't!e's. lo'use. sdqana'unaq!mal'kse. m<sub>ti</sub>ya'xane. qalwi'yne ka'aken: "ma ksa'han k!k!lo<sub>u</sub>m. qa.ms'dtsxalhamat'ktsa'p. na'pe't huq'alaxa''nxo' t<sub>1</sub>na'xa'm<sup>1</sup> papa'es, ta'xas kuts'dyuk!ka'ka't." ts!naxe. k.la'xam kianq!alna'na kt<sub>1</sub>na'xa'm<sup>2</sup> la<sub>t</sub>nqa'mik k!k!lo<sub>u</sub>m qak.la'pse papa'es: "a: qo<sub>u</sub>qalet'ro. s<sub>1</sub>nuta'pane ka'aken." qatseikatka'ane k!k!lo<sub>u</sub>m. a'a'ke laqake'ine. kianq!alna'na. qatse'ikata'pse k!k!lo<sub>u</sub>ms. ne<sub>1</sub>sts n'k<sub>1</sub>no'qu'ko k!k!lo<sub>u</sub>m at qake'ine: "sa<sub>a</sub>k, sa'k sak sa'k sak." a'a'ke laqake'ine: "wasqa'napm'le'n'. a<sub>a</sub>qa't!a'ks ma qaska'xe ka'aken." qake'ine k!k!lo<sub>u</sub>m: "ksa'nla'huk.le'ite't; ma ke'en ska't'ne's, ma kintslakile'mal. qa'psins ks'dsa'ndwiyna'ate's." qake'ine kianq!alna'na: "wasa'qanan'. tox'ua tsxalwa'xe ka'aken. tsxal'tlxna'pane." qake'ine k!k!lo<sub>u</sub>m: "ke'en ka'aken's?" qake'ine. kianq!alna'na: "hê, n'nqa'pte'k ka'aken." qake'ine k!k!lo<sub>u</sub>m: "n'nko kn'etk'nme'k iya'm'u tsu'pqa?" qake'ine kianq!alna'na: "hê, ta'xta na'la'a hus'da. etk'nme'k t'tqat! ta'xas hus'dtkaxa'mne." qake'ine k!k!lo<sub>u</sub>m: "n qao'xal'txo'una'm." n'txo'ume'k kianq!alna'na. qunya'-

<sup>1</sup> Felix: tina'zam.<sup>2</sup> Felix: kina'zam.

The two-year-old Buck sang. He said to his wife: | "The Wolves are mad at us." He dug a hole, | and let his wife and his son go in. Then | the many warriors arrived where the young Buck was sitting. || Because he was working his manitou power, he had become a deer, | 15 and he became what his name was. He went up a mountain. | He went up there to the top. Wolf | killed all the people. He looked for his brother-in-law. Where those who had been killed were piled up, | he did not see his brother-in-law. He knew that he had manitou power. || He thought: "I shall not be able to kill him." He went | 20 to his seat and sang. Then he became a wolf. | He looked; and because he was working his manitou power, he saw | the tracks of his brother-in-law. Then he went that way. | He looked, and saw him on top of a mountain. || His brother-in-law was standing there, facing 25 this way. Wolf went up. Then the one | who had become a young buck saw him. Wolf started to go up to him. | He just began to go up; and when Wolf arrived, there was another high mountain. | He went down, and went up toward the top. | When Wolf was going down, at the place where his brother-in-law had been standing, there were his tracks. || He saw another high mountain on the other side, and he 30 was standing on top. | Again Wolf went up. The Buck saw | the Wolf starting, and went down to a river. | He thought: "I'll go to my father's mother, Fish."<sup>1</sup> Fish's | tent was on the other side of the river. When Wolf stepped || down to the place where his brother-in- 35 law had been standing, he was not there. | He saw his tracks going down. He followed them. Wolf thought: | "Fish is bad. Maybe he will not give him to me. If I | do not catch him, and if he enters his grandfather's tent, I shall not be able to get him." | He started. When the Buck arrived and went in, Fish was sitting inside. || Fish 40 was told by his grandson: "Put me somewhere. | Wolf is pursuing me." Fish did not look at him. Buck spoke again. | Fish did not look at him. | He said while he was smoking: "Sak, sak, sak, sak, sak!" | (Buck) said again: "Hurry up! The Wolf is close by. He is coming along." || Fish said: "What you say is bad. He is | your brother-in- 45 law. You loved each other. Why is he angry at you?" | Buck said: "Hurry up! Wolf has almost arrived. | He'll bite me." Fish said: "Is he a wolf?" | Buck said: "Yes, he has become a wolf." || Fish 50 said: "Can you transform yourself into a deer?" | Buck said: "He is just outside. I became | a man again when I came in." Fish said: | "Lie down there!" The Buck lay down. | Fish touched his

<sup>1</sup> Species unknown; a small fish with large head and small tail.



- x<sub>a</sub>ne', k!:/k'lo<sub>u</sub>m a<sub>a</sub>'q!at!:/n'e's; n'z'n'se' a<sub>a</sub>'q!at!:/n'e's tsu'p-  
 55 qa's. yuwa<sub>x</sub>amet'ktse' kianq!afna'na's. qakz'fne': "ma<sub>a</sub>ts  
 wan<sub>x</sub>a<sub>m</sub>'le'n'." qalwi'yne' kianq!afna'na: "koq<sub>u</sub>'alwi'yimi'f  
 ktsqoq<sub>u</sub>'akz'n'ap, kus<sub>z</sub>tkaxa''mi'f." pa'f tsn k!o'k'!e'is pa'f'ya's  
 kiwa<sub>x</sub>ame't k!:/k'lo<sub>u</sub>m. pa'f k<sub>u</sub>w'fqa kianq!afna'na. tunwaka-  
 k<sub>z</sub>swi'ts'a'q!ane'. ta'xas n'u'p<sub>x</sub>ane' t<sub>i</sub>kaxa''mse' ka'ake'ns.
- 60 Qalwi'yne' kianq!afna'na taxas kts!u'k!ni'f'u'p<sub>x</sub>anaps ka'a-  
 ke'ns. qaps'nola'akatq!:/t!fne'. qatse<sub>i</sub>kata'pse'. a'a'ke' ka'a-  
 ke'n fa.tkz'nme'k tz'tqa'tls. ne<sub>i</sub>sts ktsxalt!na'xa'm a<sub>a</sub>'kt.fa-  
 z'se's k!:/k'lo<sub>u</sub>m's. qakz'fne': "kznqa.u'p<sub>x</sub>a kianq!afna'na?"  
 qatse<sub>i</sub>kata'pse' ne<sub>i</sub>s ma skilyaqak'nske<sub>i</sub> kiaq!afna'nas, a'a'ke'  
 65 qa'kina'pse'. natstawitsnu'te'. taxta'ts ke'itsxa k!:/k'lo<sub>u</sub>m.  
 qakz'fne': "ksa'nafuk.fei'te't ma ke'e'n ska't'ne's; ma kintsfa'-  
 ke'ei'ma'f. qa'psins kinsdsanilwi'yina't?" qake'ine' k!:/k'lo<sub>u</sub>m:  
 "k!:/tkz'nme'k iya'm'u's kianq!afna'na?" qake'ine' ka'ake'n:  
 "hê, n'znqa'pte'k." qake'ine' k!:/k'lo<sub>u</sub>m: "qa'psins tsma'qsi'f-  
 70 ka'xa'm ka<sub>a</sub>kt.fa''mi'f. pa'f ke'e'n tsu'pqa's, at tkaxa''mne'  
 ka<sub>a</sub>kt.fa''mi'f ne<sub>i</sub>s ke'e'n tz'tqa'tls. ana<sub>x</sub>a'm'le'n'. In xunmt-  
 qu'fe'ik. at qa<sub>q</sub>ana''ne' iya'm'u." laana<sub>x</sub>a''mne' ka'ake'n. n'tkz'-  
 n'e' tsa'atsa's k!:/k'lo<sub>u</sub>m. wasa'qana'ane'. a<sub>a</sub>'k!anqu't!e's qanaf-  
 anm'te'. n'znqapta'kse' tsu'pqa's ne<sub>i</sub>s tsa'atsa's qo<sub>u</sub>s le'ine's  
 75 qawtsinu'qse'. ne<sub>i</sub>s k.fanaaxam ka'ake'n, n'u'p<sub>x</sub>ane' qo<sub>u</sub>s  
 le'ine's pa'f s<sub>u</sub>wtsinu'qse' ne<sub>i</sub>s kianq!afna'nas. lat!na<sub>x</sub>a''mne'  
 ka'ake'n. qakz'fne' k!:/k'lo<sub>u</sub>m's: "hamatz'ktsu yaqso''mil. hun'-  
 u'p<sub>x</sub>ane' tsu'pqa qo<sub>u</sub>s le'ine's." qake'ine' k!:/k'lo<sub>u</sub>m: "pa'f kn-  
 qa'ke' kn'znqa'pte'k ka'ake'n; a'a'ke' kianq!afna'na k!znqa'p-  
 80 te'k tsu'pqa's. taxta' ka'ake'n mte'ixa tsu'pqa's xunmtqu'-  
 k<sub>u</sub>e's a<sub>a</sub>'kznm'tu'ks, a'a'ke' ka'ake'n at tsxalalqana'qane'."  
 qake'ine' ka'ake'n: "ha: pa'fqaqa'ane'." laana<sub>x</sub>a''mne' ka'ake'n.  
 n'tkz'nme'k. ka'ake'ns n'znqa'pte'k. ta'xas n'alqana'qane'. s'f'a-  
 qan'tsa'pse' k!:/k'lo<sub>u</sub>m's pa'f kqa'e'ns tsu'pqa's qo<sub>u</sub> sawtsnu'q-  
 85 ske; pa'f ke'e'ns tsa'ha's k!e'tkzns tsu'pqa's. qa.z'n'e' tsu'pqa  
 qawtsnu'qk<sub>u</sub>e'; n'z'n'e' tsa'ha'f. ne<sub>i</sub>sts k.fanaaxams ka'akens;  
 kianq!afna'na fao'k<sub>u</sub>nu<sub>x</sub>a''mne'. qakz'fne' k!:/k'lo<sub>u</sub>m's: "alqana-  
 n'ntap'm'le'n'. hutsxal'up'fne'. pa'f k!o'k'uit ka'akznk!na-  
 mo'umil." ta'xas k!:/k'lo<sub>u</sub>m n'owo'k<sub>u</sub>ne'. tsuk<sub>u</sub>'a'te' s't!e's.  
 90 nalak'n'e'. tsuk<sub>u</sub>'a'te' aka'mt!e's. tsuk<sub>u</sub>'a'te' a'k!a'yuk<sub>u</sub>'a'e's. tsu-  
 k<sub>u</sub>'a'te' pa'f'ya''e's. qake'ine' kianq!afna'na: "wasa'qana'n,  
 p'k'laks tsxal'alqana'qane'." qake'ine' k!:/k'lo<sub>u</sub>m: "kaà: taxta'  
 na's n'z'n'e'." ta'xas n'anaxa''mne'. xun'aqkz'n'e' yaqso'm'f'e's.  
 qawasa'qna'ane'. ta'xas tu'x<sub>u</sub>a tsxal'alqana'qane' ka'ake'n.  
 95 ta'xas n'oq<sub>u</sub>xaxa''mne' k!:/k'lo<sub>u</sub>m a'a'ke' kianq!afna'na. tsu-  
 k<sub>u</sub>'a'te' lso'ie's k!:/k'lo<sub>u</sub>m. xunaqkz'n'e' nakun'k'n'e'. tu'x<sub>u</sub>a  
 fa'xa'nxo'ne' ka'ake'ns ne<sub>i</sub>s lo<sub>u</sub>x'akz'n'e' lse'ie's. naqu'fne'.  
 ta'xas faxa'nxo'ne' ka'ake'ns. ta'xas kianq!afna'na tsxalm't-

mitten, which were mittens of deer (skin). || He threw them on Buck, 55  
and said: "Don't | move!" Buck thought: "I thought he | would  
do something for me, therefore I came in." There was just one  
mitten | which Fish threw on him. Buck was big, | and his legs  
stuck out. Then he saw Wolf come in. ||

Buck thought he would be seen by Wolf, | and did not turn 60  
his eyes from those of Wolf, who did not see him. Now Wolf |  
retransformed himself into a man. When he was about to enter the  
tent | of Fish, he said to him: "Didn't you see Buck?" | He did  
not look at him. He did the same as he had done with Buck. || He did 65  
the same. (Wolf) was coaxing him. After a while Fish spoke, | and  
said to him: "Your talk is bad. He is your brother-in-law. |  
You loved each other. Why are you angry at him?" Fish said: |  
"Did Buck transform himself into game?" Wolf said: | "Yes, he  
transformed himself." Fish said: "Why should he || come into my 70  
tent if he is a deer? If he should come | into my tent, he would  
become a man. Go out. Maybe | he went into the water. Game  
does that." Then Wolf went out. | Fish made a figure of grass.  
He hurriedly threw it out of the smoke hole. | The figure became  
a deer, which stood there on the other side of the water. || When 75  
Wolf went out, he saw | Buck standing in the water on the other side.  
Wolf went in again, | and said to Fish: "Give me a canoe. I | see  
a deer on the other side." Fish said: "You | said you became a  
Wolf, and Buck became || a deer. Later on, when a wolf runs after a 80  
deer and it goes into the water | of a river, then a wolf also will swim  
across." | Wolf said: "Is that so?" Wolf went out. |

He transformed himself into a wolf. He became one. Then he  
swam across. | Fish had told a lie. It was not a deer standing in  
the water; || it was grass that he had made into a deer. It was not 85  
a deer | that was standing in the water; it was grass. When Wolf  
had gone out again, | Buck arose, and said to Fish: | "Take me  
across, so that I may kill him, for he killed all my relatives." |  
Then Fish arose, took his blanket, || and put it on him. He took his 90  
belt and took his hat. He took | his mittens. Buck said: "Hurry  
up! | He is about to swim across." Fish said: "He is still here." |  
Then he went out and launched his canoe. | He did not hurry. The  
Wolf had almost gotten across. || Then Fish and Buck went aboard. | 95  
Fish took his paddle, put it into the water, and pushed with it. He  
almost | caught up with Wolf. Then he put the paddle in on the  
other side. He paddled, | and caught up with Wolf. Then Buck

- 100  $\dot{x}_a$ ne ka'ake'ns. qawukata'pse ne<sub>s</sub> qal<sub>u</sub>woxo'one yaqso'-  
 tse<sub>i</sub>ka'te ne<sub>s</sub> ma sw<sub>t</sub>s<sub>i</sub>nu'qse kianq!alna'nas: p<sub>r</sub>'k!a'ks pał  
 tsxalsdm<sub>t</sub>x<sub>a</sub>na'pse. qak<sub>r</sub>'lne: "a: ska't<sub>u</sub>wa ma kutsla'k.le's  
 ma<sub>a</sub>ts ü'plo." qake'ne kianq!alna'na: "h<sub>n</sub>'tsqak!u'mnan-  
 l<sub>l</sub>kpayaxwuta'p<sub>a</sub>ne. h<sub>n</sub>'o'kt'e ka<sub>a</sub>k<sub>i</sub>n<sub>k</sub>!na"mu." ta'xas mit-  
 105  $\dot{x}$ a'ine ka'ake'n. n'upil'ine. qake'ine k!e'k!o<sub>u</sub>m: "ta'xas lats!-  
 nam'le'n' t<sub>d</sub>namu"ne's. xale"ne's k lumnaqqa'a'ne."  
 Ta'xas husł!apke'ine yaqanik'tke ne<sub>i</sub> p<sub>r</sub>'k!ak.

## 68. SKUNK

- Ho'ya's, hutsxalhaqałpalne'ine ya<sub>a</sub>qqa'pske k!e'tke'n tsa'a-  
 t<sub>i</sub>mo  $\dot{x}$ a'xas'ts wu'qt!e ne<sub>s</sub> p<sub>r</sub>'k!a'ks.  
 Qa'hanit.la'ane tsa'a<sub>t</sub>i<sub>mo</sub>  $\dot{x}$ a'xas n'ne'se tsa'es wu'qt!e's.  
 a'a'ke qanit.la'ane wa'ta'k n'a'se ałt<sub>t</sub>e"e's, n'ne'se na'mlat!ts  
 5 q!u'tsa'ts.  
 Nuwa'sine q!u'tsa'ts. a<sub>a</sub>'ku'la'ks. qake'ine: "hao'm'  
 hao'm'." qak.la'pse t<sub>t</sub>e"e's: "ha:k'sa kate'te, kate'te,  
 qa'psin k<sub>n</sub>'u'pske?" qake'ine q!u'tsa'ts: "hunuwa'sine."  
 qak.la'pse t<sub>t</sub>e"e's: "tsuk<sup>a</sup>'te'n' qa'psin k<sub>n</sub>s<sub>d</sub>ho'was."  
 10 qake'ine q!u'tsa'ts: "a<sub>a</sub>'ku'lak husłowa'sine." qak.la'pse  
 t<sub>t</sub>e"e's: "tsuk<sup>a</sup>'te'n' n<sub>a</sub>'k<sub>n</sub>xamulu'la'k k<sub>n</sub>le'e'k." qats-  
 k<sup>a</sup>'te q!u'tsa'ts. qak.la'pse: "k<sub>n</sub>s<sub>i</sub>lho'was na qa'tsuk?"  
 qak'ine: "héi." qak.la'pse t<sub>t</sub>e"e's wa'ta'ks: "tsln'am'łkił  
 wu'qt!e. tsxal'e'ne nula'q<sub>a</sub>nan'skił. ma<sub>a</sub>tsntsxtaltse, katk'ine  
 15  $\dot{x}$ a'xas. at saha'ne. tsntsxtalok!e'ine wu'qt!e nulaq<sub>a</sub>nan's-  
 kił. at qahowa'sine wu'qt!e. qasts!u'mqaqa'ane kla'na'm."  
 Ta'xas ts!na'xe nana'a<sub>t</sub>i<sub>mo</sub> na'mlat!ts q!u'tsa'ts. qak.la'pse  
 t<sub>t</sub>e"e's: "h<sub>n</sub>'łaxa'kił dqa'hak h<sub>n</sub>tsqao's'qapk'ine. taxta'  
 walk<sub>u</sub>wa'yit.s h<sub>n</sub>'upxam'łkił la'wa'm wu'qt!e. ta'xas  
 20 h<sub>n</sub>'tsu'tsamik'ine." k.la'xam nana'a<sub>t</sub>i<sub>mu</sub> a'n'dqa'haks  
 qana'o'saqa'ane. n'u'p<sub>x</sub>ane  $\dot{x}$ a'xas pe.<sub>r</sub>'k!a'ks ka<sub>a</sub>qat!o'<sub>u</sub>-  
<sub>x</sub><sup>a</sup>'s na.u'te k<sub>s</sub>ta'ke's pał k<sub>i</sub>n<sub>ö</sub>pk!aqa'qa. slaqqa'pse  
 kl<sub>u</sub>'p<sub>x</sub>a qaho'saqa'ane. sla'a<sub>t</sub>i<sub>yil</sub>'aqtsakxo'one. n'łtk'ne  
 n<sub>ö</sub>p<sub>r</sub>'k!a's. tsuk<sup>a</sup>'te s<sub>t</sub>ł!se's tsa'es. n'ala'k'ne. n'ana<sub>x</sub>a'mne  
 25 ne<sub>s</sub> n<sub>ö</sub>pk!a'es ta'xas naqtsakxo'use. qake'ine q!u'tsa'ts:  
 "ta'xas hołhutsaxa'la qo<sub>u</sub>s n'ne' wu'qt!e. pał saho'-  
 saqa'ane." qak.la'pse tsu"we's: "qa'ne' wu'qt!e qo<sub>u</sub>  
 klaka'xam. n'ne'  $\dot{x}$ a'xas." qake'ine q!u'tsa'ts: "qo<sub>u</sub>sts  
 klaka'xam wu'qt!e. sla<sub>t</sub>i<sub>yil</sub>kikk.luxonat'tine  $\dot{x}$ a'xas qo<sub>u</sub>s  
 30 a'qla's." qak.la'pse tsu"e's: "qao'la'ne'  $\dot{x}$ a'xas qo<sub>u</sub>  
 k<sup>a</sup>'k.ło'xuna'a'te. n'ula'se n<sub>ö</sub>p<sub>r</sub>'k!a'es  $\dot{x}$ a'xas." wune'k't.se,  
 ta'xas n'als'nte'k q!u'tsa'ts. qak.la'pse tsu"e's: "ta'xa lu'n'o  
 hoł'qunaxa'la. ma<sub>a</sub>tsntsqo'q<sup>a</sup>łwi'yne qa'en wu'qt!e pał



was about to shoot | Wolf, who did not see him. He touched his canoe, || and it made a little noise. Wolf heard the canoe. | He looked 100 at it, and Buck was standing in the water, | about to shoot him. Wolf said to him: "O brother-in-law! I love you. | Don't kill me!" Buck said: | "I shall not take pity on you, for you have killed all my relatives." || The Wolf was shot and killed. Fish said: | "Go 105 back to your wife. Your son is poor." |

Now I have told all that happened in olden times. |

#### 68. SKUNK

Well, I'll tell you what happened, what the brothers | Skunk and Fisher did long ago. |

Skunk and his brother lived in a tent. Fisher was his younger brother. | There also was the tent of Frog and her granddaughters, Chipmunk and || Big Chipmunk. |

Chipmunk was hungry for meat, and said: "Haom, | haom!" Her grandmother said to her: "O granddaughter, granddaughter! | what do you mean?" Chipmunk said: "I am hungry." | Her grandmother said to her: "Take whatever you hunger for." || Chipmunk said: 10 "I am hungry for meat." | Her grandmother said to her: "Take a little piece of dried meat. Eat it." | Chipmunk did not take it. She was told: "Do you want fresh meat?" | She replied: "Yes." Then her grandmother, Frog, said to her: "Go to | Fisher. He shall be your husband. Don't look at || Skunk. He is bad. Only Fisher 15 shall be your husband. | Fisher never is hungry. He is a skillful hunter." |

Then the sisters Chipmunk and Big Chipmunk started. | Their grandmother said to them: "When you get there, stay at a distance. After a while, | in the evening you will see Fisher coming back. Then || you may go near." When the sisters arrived (at the tent), | they 20 staid at a little distance. Skunk knew already | that the two girls were coming. He had manitou power; therefore | he knew that they were there. He was always pounding bones. He worked | his manitou power. He took his younger brother's blanket, put it on, and went out, || and his manitou pounded bones. Chipmunk said: | 25 "Let us go near! There is Fisher. | He is at home." She was told by her elder sister: "That is not Fisher | who came out, it is Skunk." Chipmunk said: | "Where Fisher came out, there is always the noise of Skunk pounding (bones) || inside." She was told by her elder sister: 30 "It is not Skunk who | makes the noise. Skunk's manitou does it." After a while | Chipmunk insisted. Then her elder sister said: "Well, | let us go, but do not feel badly about it if it is not Fisher. |

k'nsd'als'nte'k. ma kqa'ke' kat'tena'la ta'xta' walk<sub>u</sub>wa'yi't.s  
35 kutsquna'ala'e's la'wa's wu'qtle's."

Ta'xas ts!na'xo'. k.la'xa'm t<sub>1</sub>na'xa''mne' n'u'p<sub>x</sub>ane'  
nok!e'yse' xa'xa's. lunam'z'sine'. namat'ktsa'pse' a<sub>a</sub>'ku'la'ks  
xa'xa's. ta'xas n'z'k<sub>1</sub>ne'. qak.la'pse': "le'n'o'tikts'zsk'!ne'  
kam'nmil t'te'ne'ski'l." n't.lk<sub>1</sub>nat't<sub>1</sub>ne' xa'xa's qo<sub>u</sub>s la'nta's.  
40 qak'!ne': "na qahosaqa'pki'l." ta'xas ne<sub>1</sub> nana'at<sub>1</sub>mo la'n-  
tao'xa'xe'. qaksusa'qa'ane'. ta'xas xa'xa's sla:t<sub>1</sub>yi'!a'qts-  
xo'one' wa'tsk<sub>a</sub>na's.

Ta'xas la'wa'xe' wu'qtle'. qak'!ne' ta'tle's: "ts!nyaxa'a-  
klo'ne'. hutse<sub>1</sub>ku'!ne'." qawa'ame'tz'ktse' a<sub>a</sub>'ku'qle'tle's.  
45 wule't.se' wuo'e's wu'qtle'. qalwi'yne' xa'xa's qa.'n'se'  
!ts'xalqatso'uk<sup>a</sup>'at na<sub>a</sub>s na.u'te's wu'qtle'. ta'xas klo'wo'k,  
tsuk<sup>a</sup>'ate' wa'tsk<sub>a</sub>na's xa'xa's. la'ntawa'ame'tz'ktse' ne<sub>1</sub>s  
nana'at<sub>1</sub>mo's. qake'!ne' xa'xa's: "a'!aseSES, a'!aseSES."  
ta'xas tu'x<sup>a</sup> kts!ana'xa'm qake'!ne': "ma<sub>a</sub>t<sub>s</sub> wa'nkzskzskz."  
50 ta'xas kts!na'm xa'xa's qalwi'yne': "pal ksdwule'et.s  
wuo'e's wu'qtle'. hulqa'o'xam kawu'o'." ta'xas la'xa'xe'.  
qsa<sub>a</sub>klo'one'. la'huts'zqku'pek'm'ek xa'xa's. qalwi'yne': "hul-  
was'dalaxa'mi'l. qaz'nsdtsqatso'uk<sup>a</sup>'at ne<sub>1</sub>s na.utekzsta'ke's."  
la'la'xa'xe'. namat'ktse' tsa''e's ne<sub>1</sub>s wu'o's. tsuk<sup>a</sup>'ate'  
55 wu'qtle'. n'u'p<sub>x</sub>ane' pal n'z'n'se' wuo.'se's xa'xa's. qo<sub>u</sub>s la'qa-  
wa'xam'te'. qakil'!ne' xa'xa's: "ka<sub>a</sub>s ks'!e'n kawu'o'.  
n'z'n'e' wuo'ne's." namatikts'!ne' laa'k!laks a<sub>a</sub>'ku'qle's.  
qakil'!ne': "ts!nyaxa'a'klo'n' kawu'o'." ts!na'xe' xa'xa's.  
qsa<sub>a</sub>klo'one'. la'ska'xe'. ta'xas !ats!na'k<sub>1</sub>ne' yz'k!taqalku-  
60 kuz'n'e'. na ta'xa' sakilhaqa'naq!nu'k<sub>1</sub>ne' ne<sub>1</sub>s nula'se' ne<sub>1</sub>s  
kuy'k!taqalku'k<sup>e</sup>'e' xa'xa's. ta'xas k.la'la'xa'm. namat'ktse'  
tsa''e's wu'o's.

Kul'e'!ku' wu'qtle' qakil'!ne' xa'xa's: "ts!nyaxa'q!u'wun'."  
ne<sub>1</sub>sts ksak<sub>a</sub>mu'xo' wu'qtle' n'u'p<sub>x</sub>ane' k.la'xa's na.u'tekzsta'-  
65 ke's. klo'utaps, xa'xa's pz'k!laks ktso'uk<sup>a</sup>'at.s. ta'xas sdsal-  
handwiyna'ate' ta'tle's. tsuk<sup>a</sup>'ate' a<sub>a</sub>'qu'qtle's wu'qtle'.  
n'itnu'ste' ne<sub>1</sub>s a<sub>a</sub>'qu'qtle's iya'm'u's. ta'xas ne<sub>1</sub> aqu'qtle'  
at qal'at'!ne' wdma'pes. ne<sub>1</sub>sts kqak'!il xa'xa's k.lts!nyaxa'-  
q!o'. namatikts'!ne' ne<sub>1</sub>s k!tnu'sle's a<sub>a</sub>'qu'qtle's. qakil'!ne':  
70 "hnts'xalts!na'k<sub>1</sub>ne' pal ksdwalk<sub>u</sub>wa'yi't." ta'xas qalwi'yne'  
xa'xa's ta'xas qa.'n'siltsqatso'uk<sup>a</sup>'at wu'qtle' na<sub>a</sub>s na.u'tekz-  
ta'ke's. a'ke' !atsuk<sup>a</sup>'ate' wa'tsk<sub>a</sub>na's. qana'la'nta'wa'x-  
m'te'. qak'!ne': "a'!aseSES, a'!aseSES. ma<sub>a</sub>t<sub>s</sub> wa'nkzskzskz."  
ta'xas ts!na'xe' xa'xa's. k.la'xam ne<sub>1</sub>s ya<sub>a</sub>qa<sub>a</sub>ha'kqa'pske'<sup>1</sup>  
75 a<sub>a</sub>'ku'la'k. ta'xas n'z'tuq!uk!samu'n'e' ne<sub>1</sub>s a<sub>a</sub>'kts!ka's.<sup>2</sup>  
qa.u'p<sub>x</sub>ane' ne<sub>1</sub>s ke'e'ns a<sub>a</sub>'qu'qtle's. qalwi'yne' ke'e'ns  
a<sub>a</sub>'kts!ka's. pal k!tnu'sle's. ta'xas n'alaxo'one'. k.lao'wo'k

<sup>1</sup> Pierre: ya<sub>a</sub>qa<sub>a</sub>ka'pske'.<sup>2</sup> Pierre: a<sub>a</sub>'kts!ka's.

You urge me very much. Our grandmother said after a while, in the evening, || when Fisher comes home, then we should go there." | 35

Then they started. When they arrived, they entered, and saw | Skunk alone, nobody else. Skunk gave them meat. | Then they ate. He said: | "Your grandmother wants me to marry you." Skunk prepared a place in the rear of the tent. || He said to them: "Stay 40 here." Then the sisters | went to the rear of the tent and staid there. Skunk was | pounding dried meat all the time. |

Then Fisher came home. He said to his elder brother: "Go | and get some water. I want to drink." He threw his drinking horn to him. || Fisher's water was far away. Skunk thought: | "Fisher might take 45 the girls." Then he arose. | Skunk took dried meat and threw it backward to | the sisters. Skunk said: "Divide-de-de-de it." | When he was almost going out, he said: "Don't move-ve-ve-ve!" || Then 50 Skunk started. He thought: | "Fisher's water is far away. I shall go to my water." Then he arrived there | and dipped it up. Skunk started to run. He thought: "I | want to get back quickly. He might take those girls." | He came back and gave the water to his younger brother. Fisher took it, || and knew that it was Skunk's 55 water. Therefore he threw it back. | Skunk was told: "This is not my water, | it is your water." He was given another horn, | and was told: "Draw some of my water." Skunk started. | He just dipped up the water and came back. He came back quickly, || and 60 spilled it while running. Now there remain many little lakes, the result of | what Skunk spilled while walking. Then he came home and gave | the water to his brother. |

After Fisher had drunk, he said to Skunk: "Go and get my game." | Fisher had known while he was away that the two girls had arrived, || and that they wanted him, and that Skunk had already taken them. 65 Therefore | he was angry at his elder brother. Fisher took entrails. | He painted the entrails of the game red. These entrails | are called "rectum." Then Skunk was told to bring in | the meat. He was given the painted entrails. He was told: || "Go quickly, because the 70 sun is getting low." Then Skunk thought | that Fisher might take those two girls. | Again he took dried meat and threw it backward. | He said: "Divide-de-de-de it. Don't move-ve-ve-ve!" | Then Skunk started. When he came to the place where the meat was, || he 75 tied it with that line. | He did not know that it was entrails. He



- q!aqa'pse' ne<sub>is</sub> a<sub>a</sub>'kts!/'ka's. qake'ine' xa'xa's: "hyà. ko'q!u'a'kak'/'nmo ka'tsa." ta'xas n'e'sqa't.le.'t<sub>i</sub>ne'.
- 80 Ta'xas ne<sub>is</sub> kts!/'nam xa'xa's. qake'ine' wu'qt!e': "ta'xas tu'n<sub>o</sub>waka'ki'l. qa'psin k<sub>ens</sub>dwa'se'lhutska'ki'l. ta'xta' kula'wam ta'xta xma'h<sub>nh</sub>hutskak'/'ine'. ta'xas e'<sub>i</sub>ke'l a<sub>a</sub>'ku'la'k. h<sub>cn</sub>nu'l'e'<sub>i</sub>ke'l hutsu'q<sub>a</sub>naniyala''ne'." ta'xas n'/'k<sub>i</sub>ne' nana'a-t<sub>1</sub>mo a<sub>a</sub>'ku'la'ks.
- 85 Ku'f'e'k qakil'/'ine': "ta'xas ho'luqna'neya'la. saha'n'e' xa'xa's. n<sub>ö</sub>pk!aqaqa'a'ne'. tsxal'o'ktawa's<sub>a</sub>ne'." qake'ine' wu'qt!e': "es'la''nta's q!a'pilhaqa'pse' hoq!ka'e's. q!a'pe's akä'kin'm'/'ki'l." ta'xas ne<sub>1</sub> nana'a-t<sub>1</sub>mo naka''nte' ne<sub>is</sub> huq!ka.'se's xa'xa's.
- 90 Qake'ine': "ka<sub>a</sub> ko'f'a'qanaxa'la no<sub>u</sub>lit'/'t<sub>i</sub>ne' ka<sub>a</sub>kit.la'a<sub>1</sub>mil xa'xa's." qake'ine' q!u'tsa'ts: "hults!naxa'la ka<sub>a</sub>k'/'t.la." ta'xas ts!na'xe'. t<sub>1</sub>naxa''mne'. qa'talt<sub>1</sub>naxa''mne' wu'qt!e' pal tsa'le.t<sub>1</sub>nana'se'. qake'ine' na'mlat!: "hults!naxa'la ka<sub>a</sub>k'/'t.la." k.la'xam kt<sub>1</sub>na'xa'm, a'<sub>a</sub>'ke' qa'talt<sub>1</sub>naxa''mne' wu'qt!e'.
- 95 qake'ine' wu'qt!e': "ta'xa's hults!naxa'la ka<sub>a</sub>k'/'t.la, m'ksa'n no<sub>1</sub>le't'/'t<sub>i</sub>ne' xa'xa's ka<sub>a</sub>k'/'t.la''mil." ts!na'xe' n'itk'/'n'e' n<sub>ö</sub>p'/'k!a's wu'qt!e'. qa<sub>a</sub>k'/'sn<sub>ts</sub>!la.'nse'. n'/'tk'/'nme'k. n'/'nqa'pte'k ne<sub>is</sub> tsema'k!i'lwu'qt!e's. n'/'tk'/'n'e' nao'/'k!u'es t<sub>1</sub>namu''e's. n'/'nqapta'kse' ne<sub>is</sub> tsema'k!i'lna'mlat!s. a'<sub>a</sub>'ke'.
- 100 n'/'tk'/'n'e' nao'/'k!u'es t<sub>1</sub>namu''e's. n'/'nqapta'kse' ne<sub>is</sub> tsema'k!i'lq!u'tsa'ts. ta'xas waq!anu'n'e' ne<sub>is</sub> a<sub>a</sub>'kts!la'e'ns. Qahosaqa'a'ne'. ta'xas xa'xa's ne<sub>is</sub> kwa'a'miln'/'ke'ts, nuha'n'e' wu'qt!e', sd'a'qal'/'zsqat!le.'t.se', qalwi'yne' ktsxalhot!n<sub>cn</sub>mitqa'ptseit ta'tle's. ta'xas xa'xa's n'/'t!ko'/'u'ne'. at laq!a<sub>a</sub>kqa'pse' ne<sub>is</sub> a<sub>a</sub>'kts!e'ka'e's. qa.u'p<sub>x</sub>ane' ne<sub>is</sub> ke'e'ns wdma'pis. qalwi'yne': "ta'xas hule'<sub>i</sub>ma't na<sub>a</sub> a<sub>a</sub>'ku'la'k." pal ta'xas ks<sub>ds</sub>t<sub>1</sub>mi'y't.s ta'xas ma'te'. lats!na'xe'. k.lala'xam n'u'p<sub>x</sub>ane' pal nuq<sub>u</sub>na'ne'yám's<sub>i</sub>ne'. l<sub>1</sub>tnq!oku'pse'. ta'xas n'da'ne'. qalwi'yne': "kultsxa'f'e'p pal ksif'/'s'qat!le'et."
- 110 qake'ine' xa'xa's: "ka'yap! naso'/'u'k<sub>u</sub>e'n, naso'/'u'k<sub>u</sub>e'n." tseika'te' hoq!ka'e's. lalo'/'u'se'. q!a'pe'is lo'/'u'se'. n'u'p<sub>x</sub>ane' n'o'k!u'/'se' saw<sub>ts</sub>qa'pse' hoq!ka'e's. ts<sub>a</sub>qanaxa''mne'. sukwi'lq!u'/'k<sub>u</sub>ne'. qalwi'yne': "ta'xas kus<sub>d</sub>xa'tk<sub>i</sub>no'/'k<sub>u</sub>." qaw<sub>z</sub>saqa'a'ne' ne<sub>is</sub> kts<sub>d</sub>me'y't.s. w'/'hna'ms nulpaln'/'ine' s<sub>ds</sub>tsxa'ne'.
- 115 qakil'/'ine' ne<sub>1</sub> nana'a-t<sub>1</sub>mo na'mlat!: "k<sub>cn</sub>'o'ku'akak<sub>cn</sub>m'/'ki'l hoq!ka'e's?" qake'ine' na'mlat!: "ma kuo'/'k<sub>u</sub>i'f'aka'/'k'/'n'mi'l." qake'ine' q!u'tsa'ts: "ma kou'/'k!u'i'f'qaakak'/'nmi'l." qake'ine' wu'qt!e': "ta'xas tsxal'o'/'u'ktawa's<sub>i</sub>ne' xa'xa's. saha'n'e'. n'/'n'se' n<sub>ö</sub>pk!a'e's ne<sub>is</sub> hoq!ka'e's. ta'xas sdqa'tal'/'p<sub>i</sub>ne'.
- 120 ta'xas tsxalsa<sub>nd</sub>wiynatawa's<sub>i</sub>ne'." Łaakaxa''mne' xa'xa's. nawaxo'/'u'me'k. n'/'tk'/'n'e' n<sub>ö</sub>p'/'k!a's. n'/'nqa'pte'k ne<sub>is</sub> tsema'k!i'l<sub>x</sub>a'xa's. ne<sub>is</sub> p'/'k!a'ks wdqa'a'ne'

thought it was | a line. It was painted red. He put it on his back. When he arose, | the tump line broke. Then Skunk said: "Oh, | I broke my brother's tump line!" Then it became cold. ||

When Skunk started, Fisher said: "Now | come out! Why did you 80  
come here early? Later on, | when I came back, then you ought to  
have come. Now eat meat! | After you have eaten, we will move  
away." Then the sisters ate | meat. ||

When they had eaten, they were told: "Now let us move! Skunk 85  
is bad. | He has manitou power. He will kill us all." Fisher said: |  
"There in the corner of the tent are all his rotten bones. Take  
them all out." | Then the sisters took out Skunk's | bones. |

Fisher said: "Where shall we go? Skunk knows the place where 90  
my tent is." | Chipmunk said: "Let us go to my tent!" | Then  
they started. They entered; but Fisher could not | go in, for it was  
too small. Then Big Chipmunk said: "Let us go | to my tent!"  
When they arrived, they went in, but Fisher could not go || in. Fisher 95  
said: "Then let us go to my tent, | although Skunk knows the place  
of my tent!" | Then Fisher worked his manitou power, and two trees  
stood there. He transformed himself, | and became a real fisher. He  
transformed one | of his wives, and she became a real big chipmunk; ||  
and he transformed his other wife, and she became | a real chipmunk. 100  
Then they climbed one of the trees. |

They staid there. Then Skunk, when there was a wind storm, |  
which Fisher had made, and therefore it was cold, thought his | elder  
brother would cause him to freeze to death. Then Skunk was cold. ||  
He left his tump line at the door. He did not know that it was 105  
entrails. | He thought: "I'll leave this meat." | Then, when it was  
dark, he left it. He went on. When he came back, | he knew that  
they had moved camp. There was no fire. Then | he cried. He  
thought: "I'll die, because it is cold." || Skunk said: (?) "Chief, 110  
chief!"<sup>1</sup> | He looked for his rotten bones. They were all gone.  
Then he saw | that there was one rotten bone in a hole. He went in.  
He was glad. | He thought: "Now I am saved." | He staid there  
that night. Early in the morning he was heard talking. || Then the 115  
sisters were asked: "Big Chipmunk, did you take out all | his rotten  
bones?" Big Chipmunk said: "I took them all." | Chipmunk said:  
"There is one bone that I did not take." Then Fisher said: | "Then  
Skunk will kill us all. He is bad. | That rotten bone is his manitou.  
Now he can not die. || He will make war on us." | 120

Skunk came out. He sang. He worked his manitou power. | Then  
he became a real skunk. Long ago the skunk was large. | He killed

<sup>1</sup> My interpreter could not translate this sentence.

xa'xa's. at n'up'e'ine q'la'pe's qa'psins, m'ka tsema'k'le's.  
 ne<sub>1</sub>sts k'l'nqa'pte'k tsema'k'li'lx'a'xas. nawasxo'ume'k. qake'i-  
 125 ne: "a'q'!ono'uko' no'uko'ey, a'q'!ono'uko' no'k'ue; a'ki'lq'la-  
 n'otsa'ko ma'a'k!" kulawasxo'ume'k. qake'ine: "pa'me'k  
 k.laqa'ka'luqle'et ne<sub>1</sub>s lunik'le'et.s." luq'ua'q'lo'lu'kp<sub>a</sub>ne. la:li-  
 t:ts'la.'nse. ne<sub>1</sub>s lunik'le'et.s luq'ua'q'lo'lu'kp<sub>a</sub>ne, a'a'ke'  
 la:lt:ts'la.'nse. n'asqa'p<sub>a</sub>nts'la.'nse; nao'k'le's qao'xaq'lo-  
 130 lu'kp<sub>a</sub>ne. n'akaqku'pilaqana'pse. alt'dnamo'uti'mo's wu'qt'le's  
 ne<sub>1</sub>s k.lohan'ats'la'e'ns qahoxaqa'n'muqlu'k'!u'atsq'la'nse.<sup>1</sup> la'tsi-  
 ne'is lo'xa'q'lolu'kp<sub>a</sub>ne. la'tsi,ne<sub>1</sub>s la'lu'qwaqkupi'lqana'ne'  
 alt'dnamo'uti'mo wu'qt'le'. qahakilatsu'kp<sub>a</sub>ne.<sup>2</sup> xa'xa's. nuk.lu'-  
 k<sub>u</sub>ne' q'lu'tsa'ts. n'uk'ua'xu'n'e'. qao'xa'xe' xa'xa's ne<sub>1</sub>s q'lu'-  
 135 tsa'ts qanaqa'n'q'lo'lu'kp<sub>a</sub>ne a'a'k'la'ma.'se's q'lu'tsa'ts. nutka'-  
 wumaku'pse. ta'xas lam'et'x<sub>a</sub>ne ne<sub>1</sub>s t'dnamo'uti'mo's wu'qt'le's.  
 a'a'ke' n'uk'ua'xu'n'e' namlat!. ne<sub>1</sub>s ma skilya'qak'nke' q'lu'-  
 tsa'ts. a'a'ke' qak'n'e'. ta'xas n'uk'!u'qape'ine' wu'qt'le'.  
 wune'k't.se' k'la'tsukpu'x<sub>a</sub>naps xa'xa's. ta'xas ku'k.luk  
 140 wu'qt'le' a'a'ke' n'uk'ua'xu'n'e' n'o'ukt'ine' alt'dnamo'uti'mo  
 wu'qt'le'.

Qao'xa'xo'xa'xa's. tsuk'ua'te' ne<sub>1</sub>s nana'atimo's, la:tk'ne'.  
 la:ttq'la'nxa'mse'. ta'xas n'ne'se' t'dnamu'e's.

Qake'ine' xa'xa's: "ta'xas ka' ko'la'anaqa'la? saha'n'e'  
 145 wu'qt'le'. la:ttq'la'nxa'm' tsxa'!o'uktawa'sine'." qake'ine'  
 na'mlat!: "hults!na'xa'la ka'k't'la." ne<sub>1</sub>sts k'lo'uk'tka xa'xa's  
 ta'xas la:tk'ne'me'k t'tqa't's. a'a'ke' la:tk'ne' pa'ike's ne<sub>1</sub>s  
 nana'atimo's. laqa.'nse' ne<sub>1</sub>s tsema'k'!dna'mlat'sts q'lu'tsats.  
 ta'xas ts!na'xe' a'k'kt'la'e's na'mlat!. t'naxa'mne'. tsale'itna-  
 150 na'se'. qake'ine' xa'xa's: "laa'kaxa'm'e'n'." laakaxa'mne'  
 na'mlat!. ta'xas xa'xa's n'atsu'kp<sub>a</sub>ne. ta'xas n'um'tsk'n'e'  
 no'uko'ey's. ta'xas wd'e't.se'.<sup>3</sup> t'naxa'mne'. ta'xas kts'dmi'y'et.s  
 n'txo'ume'k. qaya'qawahakqa'ne'<sup>4</sup> xa'xa's, yanaxuna'kse'  
 alt'dnamu'e's. ta'xas wune'k't.se'. kts'dmi'y'et.s qaq'lu'mne'i-  
 155 se' alt'dnamu'e's. qak'ine': "ta'xas hu'q'lu'mne'na'la.  
 hunuk.lu'k<sub>u</sub>ne'." qats'n'k!apaitiyaxna'pse' at q'lutseta'pse'.  
 sk'na'pse' ma'ats k.lq'lu'mne'. ta'xas tsema'k'li'hats!alaqa'ne'  
 xa'xa's. qak'ine': "ta'xas, taxta' atutsla'k.linq'loyala'ne';"  
 at laq'lutse'itap'pse'. ta'xas q'lu'mne'ine' xa'xa's; m'ka kq'lu-  
 160 tse'itil qa'ta'ha'q'lmale'itsin. n'u'p'x<sub>a</sub>ne' ne<sub>1</sub> nana'atimo  
 ta'xas ksdtsema'k'li'lq'akpak't'le'its xa'xa's. qakila'mne':  
 "ta'xas hol'ats!na'xala'e's wu'qt'le'. ta'xas laowo'k<sub>u</sub>ne'. tsuk'  
 at'ine' xa'xa's. pa'ke'e'n a'a'k<sub>u</sub>wuk.le'et ne<sub>1</sub>s ya'qahank'lan-  
 me'ike';<sup>5</sup> ne<sub>1</sub>s loq'ua'k'ne' xa'xa's. n'ne'se' a'a'k' la'm'e's ne<sub>1</sub>s

<sup>1</sup> Pierre: qao'xaqa'n'muqlu'k'!u'atsq'la'nse.

<sup>4</sup> Pierre: qaya'qawahakqa'ne'.

<sup>2</sup> Pierre: qahakilatsu'kp<sub>a</sub>ne'.

<sup>5</sup> Pierre: ya'qahank'lanme'ike'.

<sup>3</sup> wd'e'tse' FAR.



everything, even strong animals. | When he became a real skunk, he sang, || and said: "Burnt rocks, burnt rocks, remains of a burnt | bone!" 125  
 He finished singing. He said: | "There is a faint sound on the other side." Then he sent out his fluid, | and the tree was no longer standing there. Then he sent his fluid to the other side, and | the tree was no longer standing there. There were two trees left. He sent his fluid to one of them. || Fisher and his wives came out quickly | and jumped 130  
 across to the other tree. | He sent his fluid to the other side, and | they jumped again to the other tree, Fisher and his wives. Skunk sent out his fluid. | Then Chipmunk was tired and fell down. Skunk went to Chipmunk || and sent his fluid into her mouth. | Then her 135  
 belly swelled up. Then he shot with his fluid at Fisher's (other) wife, | and Big Chipmunk also fell down; and as he had done to Chipmunk, | he did to her also. Then only Fisher remained. | After some time Skunk shot his fluid again. Then Fisher became tired || and 140  
 also fell down. He killed Fisher's wives and | Fisher. |

Skunk staid there. He took the sisters, and he restored them to life. | Then they became his wives. |

Skunk said: "Where shall we go now? Fisher is bad. || If he should 145  
 come to life, he will kill us all." Big Chipmunk said: | "Let us go to my tent!" When Skunk had killed them all, | he became a man again, and the sisters became women. | They were no more a real big chipmunk and a chipmunk. | Then Big Chipmunk started for her tent. They entered. || It was too small. Skunk said: "Come out!" Big Chip- 150  
 munk came out. | Then Skunk shot his fluid, and the stone broke. | Then it was a large place. They entered. At night | they lay down. Skunk lay in the middle, | and his wives were on each side. After some time, when it was dark, || his wives did not sleep. He said to 155  
 them: "Let us sleep! | I am tired." They did not listen to him, but they tickled him. | They did this so that he should not go to sleep. Then Skunk became very sleepy. | He said to them: "It's enough. Let us play later on." | They tickled him again. Then Skunk slept; and even though they tickled him, || he did not wake up. The sisters 160  
 saw | that Skunk was really dead asleep; and they said to each other: | "Now let us go to Fisher!" They arose. | They took Skunk. The help was on a mountain, | and they turned Skunk the other way. His

- 165 a<sub>a</sub>'k!a'la'xwi'e'ts, ne<sub>is</sub> ya<sub>a</sub>kil'nske. a<sub>a</sub>'k<sub>a</sub>wuk.le'et.s n'z'n'se. a<sub>a</sub>'ksa'q!e's. ta'xas laana'xa''mne. ne<sub>i</sub> nana'a<sub>t</sub>imo. nawaxo'u-me'k. n'atk'z'n'e. nūp'k!a's ne<sub>is</sub> ma y'sk!ame'i'ke. na'mlat! qasqaple.'t.se. xa'xa's. q!a'piltsm'xuna'pse. no'k<sup>u</sup>ey's. ta'xas hats!na'xe. na'mlat! nana'a<sub>t</sub>imo ya<sub>a</sub>qa<sub>a</sub>kqa'pske. wu'qt!e's.
- 170 K.lala'xam laetk'z'n'e. la.'tq!a''n'xa'ms, ta'xas k.lao'u'wuk wu'qt!e. n'u'p'x<sub>a</sub>ne. alt'dnamu''e's. qak'z'ne.: "ka<sub>s</sub> ke'e'n xa'xa's." qak.la'pse.: "qo<sub>u</sub> saw'tsqa'a'ne. a<sub>a</sub>'k<sub>a</sub>wuk.le'et.s." qak'z'ne.: "ta'xas hults!na'xa'la dqa'ha'k a'm'a'k. at saha'n'e. xa'xa's; m'ka ne<sub>is</sub> ktsema'kle's no'k<sup>u</sup>ey's kzn'.
- 175 t'k'nm:/ki'f tsxa'l'um'tsk'z'n'e. tsxa'l'aakaxa''mne." ta'xas ts!na'xe. alt'z'namo'u<sub>t</sub>imo wu'qt!e. ma'te. am'a'kle's.
- Qahak.le'it's'ne. xa'xa's. naq!male'it's'ne. n'u'p'x<sub>a</sub>ne. pał sdsaxuna'pse. t'dnamu''e's. qake'ine.: "a:nl'u'n'u qa'ha-xone'i'ki'f, hentsaxu'napk'z'ne." qawan'xa'a'mse. a'a'ke. laqa-
- 180 k'z'ne.: "a:nl'u'n'u qa'ha'xune'i'ki'f." ne<sub>is</sub> qałwan'xo'ne; n'u'p'x<sub>a</sub>ne. tsemak!e'se. ta'xas wan'xa''mne. pał q!a'pil-haw'tsxuna'pse. pał s<sub>u</sub>w'tsqa'a'ne. no'k<sup>u</sup>ey's, pał q!a'pil-q!u'ntkaxuna'kse. ne<sub>is</sub> y'ske. yana'ha'ksts nas yu'n'u-n'k!xo'e's. pał sd'aqa'talwan'xa''mne. ta'xas n'ila'ne,
- 185 qałwi'yne.: "ta'xas kul'ts'f'e'p." n'u'p'x<sub>a</sub>ne. m'ka at ma k!um'z'skin no'k<sup>u</sup>ey's. ta'xas n'atsu'kp<sub>a</sub>ne. qa<sub>a</sub>kil'atsu'k-p<sub>a</sub>ne. n'atsu'kp<sub>a</sub>ne, n'atsu'kp<sub>a</sub>ne. wune'k'z't.se. k!a'a'atsukp, ta'xas la'wansa'q!a'ne. qahakil'atsu'kp<sub>a</sub>ne, ta'xas laq!a'pilwan'xa''mne. na'tstkil'atsu'kp<sub>a</sub>ne. ta'xas wd'e.'t.se. pał
- 190 sdqa'ta'a'u'p'x<sub>a</sub>ne. kiyu'ki'yit.s. qałwi'yne.: "ne<sub>i</sub> hulinfu'-qu'a'xo'u'me'k." ne<sub>is</sub> luq<sup>u</sup>a'xa''mne. ta'xas laatsu'kp<sub>a</sub>ne. wun'k'z't.se. n'u'p'x<sub>a</sub>ne. tsa<sub>a</sub>k!a<sub>a</sub>lmi'yitnana'se. pał sd'a-tsu'nok!o'ne. qake'ine.: "hà: ma qa'psqawe:'sdno'hos."<sup>1</sup> ta'xas a'a'ke. laatsu'kp<sub>a</sub>ne. ta'xas a:n'al'mak!anu'kse. ta'xas
- 195 nuk.lu'k<sub>u</sub>ne. k!a'a'atsukp. qałwi'yne.: "ho'ya's hultse'i'ka't naqa'sim'ak!a'a'nu'k." n'akak'z'n'e. a<sub>a</sub>q!ulu'kp!e's. qao'xak'z'n'e. a'a'k.la'a'k<sub>u</sub>wu'ut!e's ne<sub>is</sub> a<sub>a</sub>'q!ulu'kp!e's n'anak!o'ne.
- Qahana'xe qu'k<sup>u</sup>e'n. n'u'p'x<sub>a</sub>ne. ya<sub>a</sub>qak<sub>a</sub>na'pske. xa'xa's qo<sub>u</sub>s qaw'sqa'a'ne. la'a's. ne<sub>is</sub>sts k!ana'k!o. a<sub>a</sub>'q!ulu'kp!e's
- 200 xa'xas. na<sub>s</sub> a<sub>a</sub>'kaq!ne'e's qu'k<sup>u</sup>en na<sub>s</sub> qahak!o'ne.<sup>2</sup> qatse'ka'te. kwun'ke't.s lat<sub>i</sub>nak!o'ne. xa'xa's a<sub>a</sub>'q!ulu'k-ple's. naku'm'seke'ite. qake'ine.: "k.lit'z'm's'kql'f'xo. qu'k<sup>u</sup>e'n k.lqa'qoq'a'kam at k!u'k!u'f. qaò'k!qaxo'u'me'k." pał kqa-tse'i'ka't.s n'up'xa'se. ne<sub>is</sub>sts ktsxa'l'a'kum's'ke'it. sd'a'qał-
- 205 qatse'ka'te. laan'ak!o'ne. qake'ine. xa'xa's, nawaxo'u-me'k. qake'ine.:

"Ha'p ho'he'ha; ha'p ho'he'ha; ha'p hó'he'ha."

<sup>1</sup> Pierre more quickly: qapsqaw'st'no'hos.

<sup>2</sup> Pierre: qaak!o'use'.

head was || toward the door, and his legs lay toward the mountains. | 165  
 Then the sisters went out again. They sang. | They worked their  
 manitou power, and the size of Big Chipmunk's hole | was almost the  
 size of Skunk. The stones squeezed him all over. Then | Big Chip-  
 munk and her sister went back to where Fisher lay. ||

When they got there, they restored him to life; and when Fisher 170  
 arose, | he saw his wives. He said to them: "Where is | Skunk?"  
 They said to him: "He is in a hole in the mountain." | He said to  
 them: "Let us go to a far-away country. | Skunk is bad. No matter  
 how strong the stones || you made, he will break them, he will come out 175  
 again." Then | Fisher and his wives started and left the country. |

Skunk was asleep. He woke up, and knew | that his wives hurt him.  
 He said: "Move away a little! | You hurt me!" They did not move;  
 and || he said again: "Move away a little!" He pushed them, | and 180  
 he noticed that (what he touched) was hard. Then he moved, | and  
 everything was tight on his body. He was in a hole in the rock. It  
 was all | around him on each side of his body and on top of his body. |  
 He could not move. Then he cried. || He thought: "I must die." He 185  
 knew that he even | used to break rocks. Then he sent out his fluid.  
 He went on sending out his fluid, | sending out his fluid, sending out  
 his fluid. After he had sent out his fluid for some time, | he could  
 move a leg. He went on sending out his fluid, and | he could move  
 all around. For a long time he sent out his fluid, and then the space  
 was large. || He could not see the daylight. He thought: "Let me | lie 190  
 the other way," and he turned the other way. Then he sent out his  
 fluid again. | After some time he saw a little hole. The rocks opened. |  
 He said: "Oh, it looks like a star!" | He sent his fluid again. Then  
 the hole was larger. Now || he was tired sending out his fluid. He 195  
 thought: "Now let me see | how large the hole is." He took out his  
 musk bag and put it on the end of | his bow. He stuck it out. |

Raven was going along at this time. He saw what Skunk was  
 doing. | He stood there outside; and when Skunk put out his musk  
 bag || here in front of Raven, he passed it in front of him. | He did not 200  
 look at it. After some time Skunk took his musk bag in again. | He  
 smelled of it, and said: "It might smell like the eye of Raven. |  
 Maybe he is coming this way. He is one who is always going about."  
 (Raven) had not looked at it, | because he knew that (Skunk) would  
 smell of it. Therefore || he had not looked at it. (Skunk) put it out 205  
 again. Skunk sang, | and said: |

"Hap ho he ha! hap ho he ha! hap ho he ha!" |



- N'ɪtkɪ'nme:k qu'kʷens. n'ɪnqɑ'pte:k neɪs tsema'kɪlɪqu'kʷins.  
 nuq!ɪyʉ'k!o'ʉne neɪs aɑ'q!uɪlʉkp!ɪ'se's ʃɑ'ʃɑ's. nuɪnuʃu'n'e.  
 210 paɪ kɪnqɑ'pte:k neɪs tsema'kɪlɪqu'kʷins, sɔ'aqɑɪhʉnuʃu'n'e.  
 n'u'pʃɑne ʃɑ'ʃɑ's neɪs aɑ'kɪkqɑpʃuneyɪ'se's qu'kʷins. qake'ɪne:  
 "Yà:." ɪatkaq!ɑkɪ'n'e aɑ'k.lakʉwo'utɪe's. lo'ʉse aɑ'q!oɪu'kpɪ-  
 e's. ta'ʃɑs n'ɪɪa'n'e. qake'ɪne: "ka'yap! naso:'kʉe'n, ka'yap!  
 naso:'kʉe'n, naso:'kʉe'n." paɪ ke'e'ns ktsema'k!qɑ'pɪmo neɪsts  
 215 ktsukʉa'tɪe's sɪɪ'a'qɑɪwdke'ɪne kɪe'ɪɪa. qake'ɪne: "hɪn'-  
 upslɑ'tɪɪɪma'n'loʉk!ɑ'pɑɪnuʃ'watɪ'ɪk. tse'n k!ɑ'pɑɪtɪ'ɪa'm' ka.  
 kts!ɑɑqɑ'nalu'kʉɪɪmɪ'yit." ta'ʃɑs tsɪn k!ɑ'pɑɪtɪ'ɪk ʃɑ'ʃɑ's.  
 n'u'pʃɑne qɑ'ɪakna'sqɑ'nɑɪwaɑkikqɑ'pʃuna'kse qu'kʷins. ɪɑps-  
 ke,kaɪ'okʉa'kikqɑpʃuna'kse. ta'ʃɑs q!ɑ'kqɑpʃuna'kse. qɑ-  
 220 ke'ɪne: "qoʉ lu'n'u at ma kuqɑ'hɑ'ɑlkqɑats nɑɑ ɪɑ:n'a  
 qɑ'o'ʃɑɪ'a.u'n'ɑɪu'kʉɪmɪ'yit." qɑhɑkqɑ'ne ʃɑ'ʃɑ's. tsukʉa'te  
 aɑ'ktsɑma'ʔe's. lu'qʉne aɑ'ksɑ'q!e's. n'anakɪ'n'e. paɪ k!u'kts-  
 ɪe.ɪnɑ'nas. tsʃɑɪ'aqɑ'tɑ'anaʃɑ'mne. sɔ'aqɑqɑna'ne k.lu'qʉa  
 aɑ'ksɑ'q!e's. k!ana'ke'n. a'ɑ'ke lu'qʉne nɑo'k!e's. a'ɑ'ke  
 225 n'anakɪ'n'e. lu'qʉne aɑ'k.ɪɑ't!e's. a'ɑ'ke n'anakɪ'n'e. neɪs  
 k!uk!qɑ'pe's aɑ'k.ɪɑ't!e's. lu'qʉne. n'anaqayqɑ'pse. ta'ʃɑs  
 ɪɑlo'ʉse aɑ'q!onakɪɪma'k!e's. nɑwasʃo'ʉme'k. qake'ɪne:

"Hul'a:nɑqɑ'yuk!ɑ'ɪɑ'kka'm'e'k;  
 hul'a:nɑqɑ'yuk!ɑ'ɪɑ'kka'm'e'k."

- 230 Ta'ʃɑs sa'kʃɑqayqɑ'pse aɑ'koʉk!ɑɪɑ'k!e's. ta'ʃɑs ɪɑ.ɑ-  
 nɑqayqɑ'pse. qɑo'ʃɑqayqɑ'm'e'k nɑo'k!e's aɑ'k.ɪɑ't!e's  
 tsukʉa'te nɑo'k!e's ɪɑt!ɑpts!akɪ'n'e. tsukʉa'te aɑ'ksɑ'q!e's  
 a'ɑ'ke ɪɑʃɑ'tsɪnɪɪt!ɑpts!akɪ'n'e. ta'ʃɑs ɪɑo'wo'kʉne ʃɑ'ʃɑ's.  
 ta'ʃɑs ʃɑ'ʃɑ's qawɪsqɑ'ane. saha'n'se. k.ɪɑ'lo's aɑ'quqt!e'e's.  
 235 qɑo'ʃɑ'ʃe. tsukʉa'te aɑ'ku'ɪɑ'ɪs. qanɑkɪ'n'e. to'ʉʃʉa so'ʉkʉse.  
 Ts!nɑ'ʃe neɪs ma yɑɑqɑnɑnuʃu'ske qu'kʷins. neɪs ɪɑwatɪ-  
 ɪ'naks. qɑnɑ'ʃe. wat!ɑ'ʃe. ts!nɑɪhʉdqa'tse. aɑ'knuqɪe't.s.  
 wɪɪe.ɪt.se. ta'ʃɑs ɪɑʃɑ'ʃe aɑ'kik.luna'me's. neɪsts k.ɪɑ'ʃɑm  
 qu'kʷɪn ɪɑ.ɪtkɪ'nme:k tɪ'tqɑ't!s qu'kʷɪn. ta'ʃɑs qake'ɪne:  
 240 "hʉsdwɑɪknɪmɪ'ɪne aɑ'q!oɪu'kp!e's ʃɑ'ʃɑ's." ta'ʃɑs q!ɑ'pe  
 suk'ɪɪq!uknɑ'mne. qakɪyɑ'mne: "ta'ʃɑs ʃɑ'ʃɑ's at tsʃɑɪ'a-  
 qɑ.up'ɪne q!ɑ'pe's qɑ'psɪns. k.ɪɑ'loʉs aɑ'q!oɪu'kp!e's." ta'ʃɑs  
 at k.ɪnq!oymol'sɪne. ta'ʃɑs wunɪkɪ't.se. k.k.ɪnq!o'ymo'ɪ,  
 ta'ʃɑs ɪɑʃɑ'ʃe ʃɑ'ʃɑ's. n'upʃɑ'ɪne k.ɪɑ'ʃɑm tɪ'tqɑ't! qakɪɪɪ-  
 245 ne: "qɑ'ɪɑ kɪ'n'e'nɪ?" qake'ɪne ʃɑ'ʃɑ's: "neɪ lu'n'qo' aɑ'kɪ-  
 nuqɪe'et hoqʉɑqɑ'ʃe. hoqʉɑ'k.ɪe'k k.lu'n'qo'ke'ɪkaqts!ɪɑ-  
 m'ɑ'ɪwʉʃonɪ'ɪkɪhɪnna'wo." qakɪɪ'ɪne: "qoʉs sn'ɪt.ɪɑ'ne  
 nɑso'ʉkʉe'n qɑ'k.ɪe'k qu'kʷins. n'ɪ'n'e ta'ʃtɑ. ke'wam nɑɑs  
 aɑ'kik.luna'me's, nɑkɪ'n'e ʃɑ'ʃɑ's aɑ'q!uɪlʉkp!ɪ'se's. a'ɑ'ke  
 250 n'ɪ'n'e nɑso'ʉkʉe'n qɑ'k.ɪe'k k.ɪɑ'wɪɑ. n'ɑ'sɪne nɑso'ʉkʉe'n  
 nɑ aɑ'kik.ɪu"nam." qunɑ'ʃe ʃɑ'ʃɑ's aɑ'kɪt.ɪɑ'ɪse's qu'kʷins.

Raven transformed himself into a raven. He became a real raven. | He took hold of Skunk's musk bag with his bill. Then he flew away, || because he had become a real raven, therefore he could fly. | Skunk 210 noticed the flapping of the wings of Raven, and said: | "Oh!" He pulled in his bow quickly. His musk bag was gone. | Then he cried, and said: "(?) . . . chief, | chief!" for his power || had been taken 215 away from him; therefore he cried. He said (to himself); | "You always make too much noise about your ears. Now, listen whether | the sky will make noise!" Then Skunk listened. | He noticed that Raven went right up. | Then it came down making a noise. Then the noise stopped. || He said: "There, farther along, I walk about. 220 Here, on this side, | went down the noise from the sky." Skunk was lying there. He took | his knife and cut off his leg. He pushed it out. | Because the hole was small, he could not get out. Therefore he did so. He cut off | his leg. He pushed it out. He also cut off the other one and || pushed it out. He cut off his arm and put it out, 225 too. | Now there was one arm left. He cut it off, and it rolled out. Then | all his limbs were gone. He sang, and said: |

"Let my back roll out, |  
Let my back roll out." ||

Then his back rolled out. Then he rolled out. | He rolled himself 230 on his one arm. He took | the other one and stuck it on. He took his leg, and he | stuck on both of them. Then Skunk arose. Then | Skunk stood up. He was bad. He had no entrails. || Then he 235 went and took leaves and put them in. Then he was almost good. |

He started to the place where Raven had flown, there across the mountains.<sup>1</sup> | He went along. He went across the mountains, and he went along the prairie. | Far away he came to a town. When Raven had arrived, | he had transformed himself into a man. Then he said: || "I have brought with me Skunk's musk bag." Then 240 they were all | glad. They said: "Now Skunk will | no longer kill everything. He has no musk bag." Then | they played with it. They played with it for a long time. | Then Skunk came. A man was seen coming along. He was told: || "Who are you?" Skunk said: 245 "I come from that prairie | over there. I am named | Coming-from-the-Prairie-far-away-with-Head-washed-with-White-Clay-carrying-my-Bow-Sideways." He was told: "Over there is the tent | of the chief. His name is Raven. He just came | to this town and brought Skunk's musk bag. Now, || there is also a chief named Grizzly 250 Bear." There were two chiefs | in this town. Skunk went to Raven's

<sup>1</sup> Through Crow's Nest Pass.

- ne<sub>is</sub> k.laxa'fke'n qu'k<sup>u</sup>in a<sub>a</sub>'q!ufukp!t'se's xa'xa's n'tk'ne',  
 n'znqapta'kse' ts:t!na'nas. ne<sub>ists</sub> kt<sub>1</sub>na'xa'm xa'xa's na<sub>as</sub>  
 a<sub>a</sub>'ka'faxwu'e'ts qa<sub>a</sub>n<sub>luk</sub>!u'a'tse' ts:t!na'nas. mit<sub>1</sub>ya'xna'pse'.  
 255 suk<sup>u</sup>iq!u'kse'; qake'ine': "k!a<sub>a</sub>qak'e'n'ap tso<sub>ut</sub>?" s<sub>d</sub>'o<sub>u</sub>na'pse'  
 ts'if'aqak'na'pse'. m'ksa'n qu'k<sup>u</sup>in qao'ne' qalas n'e'n's.  
 ta'xas n'saknu'ne' xa'xa's. namat'kts'ine' ke'e'k. ta'xas  
 n'z'k<sub>1</sub>ne'. saha'n'se' ne<sub>is</sub> ke'e'k pał k.la'lo<sub>us</sub> qa'psins  
 oqon'k!e's. qawd'il'z'k<sub>1</sub>ne'. k.laqa'e'k. saha'n'se' oqon'k!e's,  
 260 o'k!u<sub>q</sub>na k!oqo'usaxas:nm'tko. qakil'ine'. qake'ine' k.la'wla:  
 "kzn<sub>ts</sub>!na'mi'f." n'owo'k<sub>u</sub>ne'. laana'xa''mne' xa'xa's ne<sub>is</sub>  
 ya<sub>a</sub>qa'kxa'owo'k<sub>u</sub>e' qaha'kqa'pse' a<sub>a</sub>'ku'la'ks. qake'ine' fka'  
 m'u: "wa'nasksk'kqa a<sub>a</sub>'ku'la'k." qake'ine' qu'k<sup>u</sup>in: "ma<sub>ats</sub>  
 z'ke'n'. n'z'n'e' kxa'tkxa'f. at qa.z'k<sub>1</sub>ne' fka'm'u. huts!s'  
 265 ni'z'k<sub>1</sub>ne." t<sub>1</sub>na'xa''mne' xa'xa's a<sub>a</sub>'kz.la.z'se's k.la'wla's a'ke'  
 namat'kts'ine' ke'e'k. a'ke' qawd'il'z'k<sub>1</sub>ne'. kqa'qa'ske'n  
 laana'xa''mne', a'ke' qaha'kqa'pse' a<sub>a</sub>'ku'la'ks ne<sub>is</sub> ya<sub>a</sub>qa'  
 kxa'owo'k<sub>u</sub>e'. a'ke' n'z<sub>1</sub>ni'z'k<sub>1</sub>ne' k.la'wla. n'z'nse' ne<sub>is</sub> ke'e'k  
 xa'xa's ne<sub>is</sub> at'k!z'k<sub>1</sub>e's o'k!u<sub>q</sub>na k.la'lo<sub>us</sub> a<sub>a</sub>'ku'wu'm'e's. ne<sub>is</sub>  
 270 n'z'n'e'k. at s<sub>d</sub>'aqa'ya'aqanmu'xo'se'.

- Ta'xas tu'x<sup>u</sup>a tsaxalwalkwayz't.se' n'anaxa''mne' qu'k<sup>u</sup>in.  
 qake'ine': "ta'xa's akaxa''mki'f kznla'k.lnq!o'yki'f, ma ka'qa  
 k'nk.lnq!oymu'k<sup>u</sup>i'f." ta'xas q!a'pe' n'anaxa'mna'mne'. ta'xas  
 n'analkin'ine' ne<sub>1</sub> ts:t!na'na. qo<sub>us</sub> a:n'dqa'haks p<sub>sk</sub>zn'ine'.  
 275 ta'xas qanaqlkxa'ine'. nutsnqku'pe'k'z'mek. mit<sub>1</sub>ya'xane'.  
 laxa''n<sub>xo</sub>ł at qanaqlkxa'ine'. ta'xas xa'xa's k!umna'n<sub>luk</sub>  
 pakitmu'ine' a<sub>a</sub>'q!ufu'kp!e's. ne<sub>ists</sub> k!u'p<sub>x</sub>anaps to'x<sup>u</sup>a mit<sub>1</sub>  
 ya'xna'pse' laqu'laq!ana'q!nen'ine'. qalwi'yne' xa'xa's. "pa'  
 ko'xas:nm'tko', xma ktsxa'lo'płap. ta'xta: kanmi'yit.s kutsłat  
 280 tso'uk<sup>u</sup>a't." tsłmi'yit.s qa:'qaskzn'ine' kk.lnq!o'ya'm. ta'xas  
 xa'xa's xuna'xe' a<sub>a</sub>'kznm'tuks. xunakuxu''mne'. nt<sub>z</sub>k.lu'mqu'f-  
 ne'. kanmi'yit.s q!apenma'tswzsk.lo'mqu'lek. k!o'nanu'qkwas  
 ta'xas k.lak.lnq!o'yam. qalwi'yne': "ta'xas kutsłatso'uk<sup>u</sup>a't  
 ka'q!o'fukp." qa:kilk.lnq!oya'mne'. ta'xas xa'xa's qo<sub>us</sub>  
 285 a:n'dqa'haks qa'o'xal'zaknu'ne'. ta'xas qalwi'yne': "qa.z'n-  
 sdtsqa.u'płap." na<sub>as</sub> laqahanut.l's<sub>1</sub>ne'. qo<sub>us</sub> w'fif'łqana'se'.  
 lafu'q'aldqa'tse'. la<sub>ts</sub>!ka'se'. ta'xas n'aq!ana'q!ane'n'ine' lahuts-  
 qa'nkaqkup:kina'kse'. qawaka'se'. laqalaxa''n<sub>xo</sub>ł's<sub>1</sub>ne'. ta'xas  
 xa'xa's qana'we'tsnk!a'k<sub>1</sub>ne'. laqao'xa'se' a<sub>a</sub>'q!ofu'kp!e's.  
 290 la<sub>ts</sub>aqana'xa''mse' qanmitxuna'pse'. la.owo'k<sub>u</sub>ne' xa'xa's. qaki-  
 lamna'mne': "ta'xas ma<sub>ats</sub> tse<sub>1</sub>katemo'k<sup>u</sup>i'f xa'xa's pał n'ne'  
 s<sub>d</sub>'atsuk<sup>u</sup>a'te' a<sub>a</sub>'q!ofu'kp!e's." lafo'ne' kk.lnq!o'ymuł.

Ta'xas husd<sub>h</sub>ults<sub>x</sub>amu'ne' ya<sub>a</sub>qa'qna'a'ke' tsa'a<sub>t</sub>mo xa'xa's.



tent. | Raven brought out the musk bag. He worked over it, | and it became a pup. Skunk did not go in. | The pup was tied up at the doorway. It went to him || and was glad. He said: "What did they 255 do to me, Tso't?" It knew him; | therefore it did so. But Raven did not know that it was he. | Then Skunk sat down. He was given food. Then | he ate. The food was bad, for there was nothing | in him. He did not eat much. He did not eat more, because his insides were bad, || because he was dry inside. He was told by Grizzly 260 Bear: | "You should go on." He arose. Skunk went out, and where | he stood up, there was meat. A child said: | "There lies some meat." Raven said: "Don't | eat it. He dropped it from his mouth. Children must not eat it. I'll || eat it myself." Skunk 265 entered Grizzly Bear's tent and | was given food. Here again he could not eat much. When he stopped, | he went out; and there was meat again where he stood up, | and Grizzly Bear himself ate it. It was what Skunk had eaten. | Because he had no belly, when he ate, || it went right through him. | 270

Then, when it was about evening, Raven went out. | He said: "Come out and play! | You have a toy." Then they all went out. Then | they brought out the pup. A little distance away they put it down. || Then they kicked it. It ran, and they ran after it. | When they 275 caught up with it, they kicked it. Then Skunk had pity | on his musk bag. When it saw him, it almost | ran up to him. Then he nodded his head the other way. Skunk thought: | "I am thirsty. It might hurt me. Later on, to-morrow, || I'll take it back." At 280 night they stopped playing. Then | skunk went to the river. He jumped in and soaked himself. | In the morning and all day he soaked himself. When the sun was going down, | they played again. He thought: "I'll take back | my musk bag." They went on playing. Then Skunk || sat down a little ways off. He thought: | "It 285 might hurt me." They chased it toward him, and it went there. | Then it turned back and came back. Then he nodded his head to it, | and it came running this way. It came, and they could not catch up with it. Then | Skunk turned himself toward it, and his musk bag went to him. || It got into him again and threw him down. 290 Skunk got up. | They said to one another: "Don't look at him, for it is Skunk. | He himself took back his musk bag." Their toy was gone. |

Now I have told what Skunk and his brother did. |

## 69. FROG AND ANTELOPE

Ho'ya's hutsxalhaqalpalne'ine neis'pe'k!a'ks ya<sub>a</sub>qalhoq<sup>u</sup>a'ke.  
n'ltuk!<sup>u</sup>pts wa'tak.

- Qa<sub>a</sub>hak.luna'mne. qa'at.lititna'mne. ts!<sub>o</sub>ts!<sub>u</sub>q!<sup>u</sup>a. n'z'n'e  
naso'<sub>u</sub>k<sup>u</sup>e'ns n'ltuk!<sup>u</sup>p. ndnukupqa'<sub>a</sub>ne n'ltuk!<sup>u</sup>p. m'ka ya<sub>a</sub>-  
5 kalnuku'pqa at nuq<sup>u</sup>na'pse n'ltuk!<sup>u</sup>ps. ta'xas q!<sub>a</sub>'pe nuq<sup>u</sup>a'ine  
nöp'k!a. qa<sub>a</sub>k.lo'<sub>u</sub>ne wa'takn'nte'k. ta'xa naso'<sub>u</sub>k<sup>u</sup>e'n  
wa'tak qalwi'yne: "ho'ya's hul'a'yne'l n'ltuk!<sup>u</sup>p." qakz'ine  
a<sub>a</sub>'kik.lu'<sup>e</sup>s: "holafwats!malna'la n'ltuk!<sup>u</sup>p." qak.la'pse:  
"ka<sub>s</sub> kul'a'qakina'la n'ltuk!<sup>u</sup>p? pa! kalnuku'pqa." qakz'ine:  
10 "hults!na<sub>x</sub>ala'e's q!<sub>a</sub>'pe hutsxalhafwats!malnafa'<sub>a</sub>ne:" ta'xas  
qakz'ine a<sub>a</sub>'kzk.lu'<sup>e</sup>s tsxalya<sub>a</sub>qagna'pske. qake'ine q!<sub>a</sub>'pe  
wa'tak: "ho'ya's pa! s!<sub>o</sub>'<sub>u</sub>k<sub>u</sub>ne k<sub>n</sub>k<sub>n</sub>dwi'yte'k." qake'ine  
ne<sub>i</sub> naso'<sub>u</sub>k<sup>u</sup>e'n: "hutsts!na'xe; huts!uk!<sup>u</sup>e'ine. taxta' na'pit  
qa'lwiy kanmi'yit.s ta'xas hutsquna<sub>x</sub>ala'ne:" qake'ne  
15 wa'tak: "so'<sub>u</sub>k<sub>u</sub>ne." ta'xas ts!<sub>a</sub>'xe. k.la'xam n'ltuk!<sup>u</sup>ps  
qakz'ine n'ltuk!<sup>u</sup>p wa'taks: "qa'psin k<sub>n</sub>sdqo'<sub>u</sub>kam ka<sub>a</sub>'t.la?"  
qake'ine wa'tak: "hosdqok<sup>u</sup>a'xe h<sub>n</sub>'a'qantsqaon'lap kutsa'ly-  
wats!na'la." n'uma'tsine ndtuk!<sup>u</sup>p. qalwi'yne: "ts'namts  
ya<sub>a</sub>kkalnuku'pqa kuse'imat. k!aqa'ke wa'tak." qakiz'ine  
20 wa'tak: "tsn'a'pe't h<sub>n</sub>qal'wiy k.le'e'n ka<sub>a</sub>'k.le'ite't a<sub>a</sub>'k.lit/-  
tine's. tsn tsamatiktsa'p'ne:" qake'ine wa'tak: "ha' hosu-  
k'ilq!<sub>u</sub>'<sub>u</sub>k<sub>u</sub>ne kutstso'<sub>u</sub>k<sup>u</sup>at a<sub>a</sub>'k.lit'tine's." ta'xas n'omatsina-  
t'ine pa! kqa'e'n ke'ma't n'ltuk!<sup>u</sup>ps k!aqa'ke. qake'ine  
wa'tak: "kanmi'yit qa'<sub>a</sub>lin<sup>1</sup> kiyu'kiyit hutsxalwa'xe huts-  
25 qsama'ine ka<sub>a</sub>'k'k.lu'." ta'xas lats!na'xe wa'tak. k.lala'xam  
qakz'ine a<sub>a</sub>'kzk.lu'<sup>e</sup>s: "ta'xas huts!aynimala'ne n'ltuk!<sup>u</sup>p  
ala'<sub>a</sub>qalt'timo." kanmi'yit.s ts!<sub>a</sub>'xe wa'tak. q!<sub>a</sub>'pe yuna-  
qa'<sub>a</sub>ne pa'ike<sub>i</sub> kqsa'mal neis t'tqa't!s wa'taks. ta'xas tu'x<sup>u</sup>a  
ktsla'xam a<sub>a</sub>'kzk.lu'<sup>e</sup>s. qake'ine wa'tak ne<sub>i</sub> naso'<sub>u</sub>k<sup>u</sup>e'n.  
30 "su'k'ilqaakaxana'mne. ta'xas ts!<sub>a</sub>'ki'l h<sub>n</sub>ts!<sub>l</sub>'txone<sub>i</sub>k'ine  
ne<sub>i</sub> at ya<sub>a</sub>qana<sub>x</sub>a'mke. qa'<sub>a</sub>lin atny<sub>s</sub>nwon<sub>n</sub>mitklone<sub>i</sub>k'lk<sub>e</sub>  
h<sub>n</sub>tsqa'sin'wun'ilkik'lamk'ine." ta'xas quna'xe watakn'-  
nte'k qo<sub>s</sub> at ya<sub>a</sub>qa'k<sub>x</sub>a'xam'ske. ta'xas n'txo'<sub>u</sub>me'k q!<sub>a</sub>'pe.  
ne<sub>i</sub>s at ya<sub>a</sub>qa'naxam'ske laxanoqoy.qa'<sub>a</sub>ne qo<sub>s</sub> at ya<sub>a</sub>qa'o'-  
35 xalakam<sub>n</sub>qatsam'ske ta'xas kul'e'tke'n. ta'xas ne<sub>i</sub> ysa'ke  
quna'xe a<sub>a</sub>'kik.luna'mis. qakiya'mne: "ta'xas wa'takn'nte'k  
sdwa'xe; ma ktsalwats!nala'<sub>a</sub>was." ta'xas n'anaxa'mna'mne  
q!<sub>a</sub>'pe. ta'xas quna<sub>x</sub>a'mne at ya<sub>a</sub>qak<sub>x</sub>a'xam'mke. ta'xas  
n'it'itya'mne<sup>2</sup> suk.lit'tine wa'tak. q!<sub>a</sub>'pe's na k!aqa'x'ma-  
40 qa'pse a<sub>a</sub>'k.lit'tle's. ta'xas n'it'itak'ine. wd'tiya'mne pa!  
kqalwi'yna'm ktsxalhu'q<sup>u</sup>a'l wa'tak. n<sub>n</sub>ko'e's pa! klu'pxa  
ktsxalhoq<sup>u</sup>a'ka, qakiya'mne. ta'xas n'ltuk!<sup>u</sup>p n'itw'sqa'<sub>a</sub>ne.

<sup>1</sup> Barnaby: qaha'lin.<sup>2</sup> Pierre: n'it'ya'mne.

69. FROG AND ANTELOPE<sup>1</sup>

Well, I'll tell you how, long ago, | Frog won over Antelope. |

There was a town. It was named Fish Hawk Nest.<sup>2</sup> | Antelope was chief. Antelope runs fast. Even || the best runners were beaten 5  
by Antelope. He was a manitou, and won over everybody. | There was a town of Frogs. Then Chief | Frog thought: "I'll cheat Antelope." He said to | his tribe: "Let us play with Antelope!" They said to him: | "What shall we do with Antelope? He runs fast." He said to them: || "We shall go, all of us. We shall play with him." 10  
Then | he told his people what to do. All the Frogs said: | "Well, your thoughts are good." That chief said: | "I'll go alone. Later on, if | he agrees, to-morrow we shall go." The Frog said: || "It is 15  
well." Then he started. When he arrived at Antelope's (tent), | Antelope said to Frog: "Why do you come to my tent?" | Frog said: "I come here to see if you are not afraid to run a race with me." | Antelope laughed. He thought: | "Even if he runs fast, I can easily do (leave behind) what Frog says." Frog was told: || "If you agree, 20  
my property shall be your property. | You may give it to me." Frog said: "Go; | I am glad. I'll take your property." Then they laughed at him | because he could not do (leave) what Antelope said. Frog said: | "To-morrow just at noon I'll come, || accompanied by my 25  
tribe." Then Frog started. When he came home, | he said to his tribe: "Now we will cheat Antelope | and his children." On the following morning the Frogs started, all of them. | There were many. The women went along with the men Frogs. When they almost | came to the town, the chief Frog said: || "Before any one comes out, go and 30  
lie down | on the trail they go. Just at that distance jump! | You shall be that far apart." Then the Frogs went | to the starting place, and all of them lay down | on the way they were to run. || They lay down up to the point where the track turned. When this 35  
was all done, others went | to the town. They said: "The Frogs | have come to play with us." Then all of them went out. | They went to the starting place. Then | the Frogs bet their property. All their clothing was blue. || Then they bet with them. They staked 40  
much, | because they thought the Frogs would be beaten. They thought | they themselves would win. Thus they spoke among them-

<sup>1</sup> See p. 42.<sup>2</sup> A place in Tobacco Plains.



- n'umatsna<sup>a</sup>te'ne'ne'kle's. sakqa<sup>a</sup>ne'wa'tak. ta'xas tse<sub>1</sub>ka'te'  
n'ltuk!<sup>u</sup>ps. qakiya'mne.: "ta'xa lu'n'u." ta'xas wa'tak  
45 pe'k'laks n'ktk<sub>1</sub>km<sub>1</sub>n<sub>1</sub>xo'nqa<sup>a</sup>ne'. ta'xas n'ltuk!<sup>u</sup>p n'uma'ts<sub>1</sub>ne'.  
suk.likpaktap<sup>se</sup>. n'ne'ne'kle's. qats!<sub>1</sub>na'k<sub>1</sub>ne', ne<sub>1</sub>sts k.la-  
x<sub>a</sub>m<sub>1</sub>n<sub>1</sub>xo'n<sub>a</sub>qa wa'tak, n'txo<sup>u</sup>me'k laa'k'lak wa'tak. n'k-  
t<sub>1</sub>km<sub>1</sub>n<sub>1</sub>xo<sub>u</sub>nqa<sup>a</sup>ne'. ta'xas q!<sub>a</sub>pe' qaqa<sup>a</sup>na<sup>a</sup>ne' wa'tak. ta'xas  
n'ltuk!<sup>u</sup>p qats!<sub>1</sub>na'k<sub>1</sub>ne'. qawule.'t.se', ta'xas mata'pse.  
50 ta'xas a:nts!<sub>1</sub>na'k<sub>1</sub>ne' n'ltuk!<sup>u</sup>p. ta'xas tsema'k'ilmata'pse.  
ta'xas ts!<sub>1</sub>na'k<sub>1</sub>ne'. m'ka kts!<sub>1</sub>na'k n'ltuk!<sup>u</sup>p, ta'xas wa'tak  
u's'me'ks n'ne'. ta'xas k.la'xam tsx<sub>1</sub>ya'kilakam<sub>1</sub>nqa<sup>a</sup>tske'.  
ne<sub>1</sub>sts wuk<sub>1</sub>na<sup>a</sup>te't wa'tak at ne<sub>1</sub>s lahu'q<sup>u</sup>al'itxo<sup>u</sup>me'k. ta'xas  
k.lahu'q<sup>u</sup>a'tqa'ts n'ltuk!<sup>u</sup>p. ta'xas pe'k'laks wa'tak wdd'a.d-  
55 qana'xe'. ta'xas tsema'klil'als'n'te'k n'ltuk!<sup>u</sup>p. n'u'px<sub>a</sub>ne'  
pal tsx<sub>1</sub>alsdmata'pse: n'u'pskil'alta'kxa'xe' n'ltuk!<sup>u</sup>p. k.la-  
xa'xam wa'tak ta'xas n'umats<sub>1</sub>na'mne' q!<sub>a</sub>pe', m'ksa'n  
n'se'<sub>1</sub>ne' a<sub>a</sub>'kdwi'ynam ne<sub>1</sub>s kuq<sup>u</sup>a'ka wa'ta'k. tse<sub>1</sub>kat'!ne'  
wa'ta'k. qaq!<sub>1</sub>wats!<sub>1</sub>e'<sub>1</sub>nmik,<sup>1</sup> o'k!<sup>u</sup>quna na<sub>a</sub>s kqao'xa'qum-  
60 la<sup>a</sup>sxo'. kqaqa'nal'laqawa'nxa'm. k.laqa'ke'ka'qo<sup>u</sup>m'la'sxo'  
sla'qa'qa'pse' kqaqawats!<sub>1</sub>n'me'k, m'ksa'n n'ltuk!<sup>u</sup>p n'se'<sub>1</sub>-  
kik<sub>u</sub>wa's<sub>a</sub>ne'. ne<sub>1</sub>s qa'o'xaltu'wul'txo<sup>u</sup>me'k. qake'<sub>1</sub>ne': "sdho-  
q<sub>u</sub>na'p<sub>1</sub>ne' wa'tak." ta'xas ts<sub>u</sub>k<sup>a</sup>a'te' ne<sub>1</sub>s kuq<sup>u</sup>a'ka wa'ta'k.  
lats!<sub>1</sub>na'xe' ne<sub>1</sub> kqa'nanoqo'yqa laqawanxa'mne'. ta'xas ktsd-  
65 mi'y<sub>1</sub>t.s, ta'xas lats!<sub>1</sub>na'xe' q!<sub>a</sub>'pilki!palne'nam's<sub>1</sub>ne' kma'taps  
wa'taks n'ltuk!<sup>u</sup>p.

Ta'xas husiq!<sub>1</sub>apqalpalnem'!ne' ya<sub>a</sub>qalhuqna'mke' wa'takts  
n'ltuk!<sup>u</sup>p ne<sub>1</sub>s pe'k'laks.

#### 70. THE STAR HUSBAND

Ho'ya's, hutshaqalpalne'<sub>1</sub>ne' yaqalsalit'<sub>1</sub>tkē' klo'k!<sup>u</sup>e'  
na.u'te' a<sub>a</sub>'kdno'ho's.

- Qanit.la<sup>a</sup>ne' p<sub>1</sub>k!<sub>1</sub>la'knk!<sub>1</sub>. n'a's<sub>a</sub>ne' na.u'te' n'anaxa'mne'.  
ta'xas ktsx<sub>1</sub>alq!<sub>1</sub>u'mne' nao'k!<sup>u</sup>e' wa<sub>a</sub>witsk'<sub>1</sub>k<sub>1</sub>ne'. n'u'px<sub>a</sub>ne'  
5 yunalnoho'se'. n'u'px<sub>a</sub>ne' klo'k!<sup>u</sup>e's tsa'qona'se'. qake'<sub>1</sub>ne':  
"pal sdsukuqts!<sub>1</sub>ta'te'k qo'aq!<sub>1</sub>la'ninoho'ske' hulsal'tit." ta'xas  
n'uma'ts<sub>1</sub>ne' ne<sub>1</sub> na.u'tek'stik ne<sub>1</sub>sts k!<sub>1</sub>aq!<sub>1</sub>ke'. ta'xas lat<sub>1</sub>na-  
xa'mne'. kq!<sub>1</sub>u'mne'. w'!na'ms naq!<sub>1</sub>male'<sub>1</sub>ts<sub>1</sub>ne'. nakq!<sub>1</sub>y'tse'.  
n'u'px<sub>a</sub>ne' qa.dk'<sub>1</sub>kse' a!<sub>1</sub>ak<sub>1</sub>n'kle's. n'o'k<sub>u</sub>no'xa'mne'. n'u'px<sub>a</sub>ne'  
10 qa.o'h<sub>u</sub>ne' ne<sub>1</sub>s aq!<sub>1</sub>isma'k<sub>1</sub>nck!<sub>1</sub>s. nul'ak'le'ise' qa'ksna'q<sub>a</sub>nema'-  
!ne'. n'u'px<sub>a</sub>ne' pal salit'<sub>1</sub>t<sub>1</sub>ne'. laa'k'laks n'u'px<sub>a</sub>ne' yunaqa'-  
pse' nctsta'hain'ta'ke's. qalwi'yne.: "qa'psin ks!<sub>1</sub>aq!<sub>1</sub>qa ksd-  
yuna'qa nctsta'hain'tantik. kqa.'s<sub>1</sub>niltuk<sup>u</sup>a'tap? ksdhu'a'k.le'  
na<sub>a</sub> kanu'a'qana." qak.la'pse': "ta'xa na<sub>a</sub> hun'ne' ne<sub>1</sub> ktsd-  
15 mi'yit ma k<sub>1</sub>nqa'k.la'p: 'ku'sdsukuqts!<sub>1</sub>eta'te'k he<sub>1</sub>ndsalta'a-  
tap.' ta'xas husitsuk<sub>a</sub>at's<sub>1</sub>ne'." tse<sub>1</sub>ka'te' ne<sub>1</sub> k<sub>u</sub>w'!qa a<sub>a</sub>'kilno'-

<sup>1</sup> Pierre: qaq!<sub>1</sub>wats!<sub>1</sub>e'<sub>1</sub>nmik.

selves. Then Antelope stood up. | He laughed at his enemy. Frog was lying there. Then he looked | at Antelope. They said: "Now start!" Then Frog || jumped up. Antelope laughed. | His enemy 45 looked funny to him. (Antelope) did not run fast | when Frog gave his first jump. Then another Frog lay there and | jumped up, and all the Frogs did so. Then | Antelope did not go very fast. He had not gone far when he was left behind. || Then Antelope ran more 50 quickly. He was left far behind. | He ran fast; but even when he ran fast, the Frogs | were ahead of him. Then he arrived at the turning place; | and when he got there, the Frogs lay down in the opposite direction. Then | Antelope turned back, but the Frogs were always ahead of him. || Then Antelope tried hard. He knew | 55 that he would be beaten. Antelope was not yet near the starting point | when Frog arrived. Then all laughed; but | the people were sick at heart, because Frog had won. Frog was looked at. | He was not out of breath; because he had just given one jump || and then had 60 not moved any more. He just jumped back from there. | Therefore he was not out of breath, but Antelope was puffing. | He lay on his back, and said: | "You beat me, Frog." Then Frog took what he had won. | He went back, and those who lay down did not move. || In the evening they went back, and it was heard by all that | Frog 65 had beaten Antelope. |

Now I have told how Frog beat | Antelope in olden times. |

#### 70. THE STAR HUSBAND

Well, I'll tell a story of how a girl was married | to a star. |

The people of olden times lived in a tent. Two girls went out. | When they were about to go to sleep, one of them looked up. She saw || many stars. She saw a small one, and said: | "That is a 5 nice little star [hanging] there. I'll marry him." Then | the two girls laughed when she said so. They went in again. | After they had slept, early in the morning she woke up. There was talking, | and she knew that those were not the voices of her parents. She arose, and she saw || that she did not know the people. She was sit- 10 ting down next to an old man. | She knew that she was married to him. She saw many other | young men. She thought: "When there are many | youths, why don't they marry me? My husband is old." | He said to her: "Here I am! The other || night you said to me, 15 'You little nice one! Marry me.' | Now I have taken you." She looked

- hos. ta'xas n'ɛ'n'e zn nɛtsta'hahn'nte'k. ne<sub>1</sub> ktsaqu'n'a  
 a<sub>a</sub>'kiŋno'ho's, n'ɛ'n'e ku'la'k.le'. ta'xas n'ila'n'e' ne<sub>1</sub> na.u'te',  
 klu'pɣa ke'i'mat am'a'k!e's. qao'saqa'ane'. n'akak!o'ne'  
 20 a<sub>a</sub>'kuqle its a<sub>a</sub>'kiŋno'ho's palke'n'nte'k. qsama'he' ne<sub>1</sub>  
 na.u'te'. qakil'ine': "at ma'atsantsomɛtskɛ'n'e' a'm'a'k na  
 qa'hanq!una'wo'k." qalwi'yne' ne<sub>1</sub> na.u'te': "qa'psins klu'ps-  
 ki a<sub>a</sub>'kiŋno'ho's?" qa'hanq!unawo'ukse' qana'omɛtskɛ'n'e'  
 a'm'a'ks. pal pa'qtsnana'se' a'm'a'ks. qaya<sub>a</sub>qa'nawɛtskɛ'k<sub>1</sub>ne'.  
 25 n'u'pɣane' qo<sub>u</sub>s u'm'e's pa' n'ɛ'n'se' am'a'k!e's. no'h<sub>u</sub>ne'  
 a<sub>a</sub>'k<sub>1</sub>nɛ'k!namo'e's sɛ:ɛtq!una'xoq'ua'tse'. ta'xas n'ila'n'e'.  
 n'ɛtkɛ'n'e' qa'psins. n'ituk!sa'a'mik, ɛa.unaxa'mek'. ɛa.u'pɣa-  
 ne'ma'he' a<sub>a</sub>'k<sub>1</sub>nik!namo'e's. qak.ɛa'pse': "ka<sub>a</sub> kinaqa'-  
 na'm? kusɛ'isqa'xamita'was." qake'ine': "ne<sub>1</sub> ma koq'ua'ke';  
 30 huɛsɛ'tit ne<sub>1</sub> ktsaqu'na a<sub>a</sub>'kiŋno'ho's, ta'xas kuqlu'mne' ku-  
 haq!ma'a'le'ts, hun'u'pɣane' a<sub>a</sub>'kɛno'ho's. pa' nuka'yaxana'p<sub>1</sub>ne'.  
 husalit't<sub>1</sub>ne' a<sub>a</sub>'kiŋno'ho's ne<sub>1</sub> ma ktsaqu'na pa' n'ɛ'n'e' ku-  
 la'k.le'; ne<sub>1</sub> kuwɛ'lqa a<sub>a</sub>'kɛno'ho's pa' n'ɛ'n'e' nɛtsta'ha'."  
 ta'xas qake'ine' yaqaqana'ake'ts ksɛa'o'k'um'. n'u'pɣane'  
 35 a<sub>a</sub>'kiŋno'ho's ɛaqawa'se' ne<sub>1</sub>s na.u'te's. tse<sub>1</sub>ka'te' pa' ɛa'na'se'.  
 tsɛmi'yit.s kq!u'mne'nam, k!o'k<sub>u</sub>nuɣa'mnam. wɛ'ɛna'ms n'up-  
 xa'he' ne<sub>1</sub> na.u'te' qa.o'k<sub>u</sub>nuɣa'mne'. wunek't.se' tse<sub>1</sub>kat'ine'.  
 n'upxa'he' pa' n'ɛ'n'e' upna'mo. pa' n'upɛa'pse' a<sub>a</sub>'kɛno'ho's  
 n.e<sub>1</sub>s k.ɛa'mat pa' nuk'ua'ɛa'ta'pse'.  
 40 Ta'xas husɛq!a'pqa'pahnem'he' ya<sub>a</sub>qaqana'ake' k!o'k'ue'  
 na.u'te'.

## 71. LITTLE SUN

Ho'ya's, hutsaqalq!anuxwa'te' nata'nk!na'na.

- Qa<sub>a</sub>k.luna'mne' ts!o<sub>u</sub>ts!u'q'ua. qake'ine' naso'uk'ue'n: "huts-  
 xa'anaxaka'ane'. qa'ɛa nɛtsta'hahn'ntik ya<sub>a</sub>kamöku'pka?"  
 qake'ine' nata'nk!na'na: "hutsxalts!na'xe'." ta'xas pɛ'k!a'ks  
 5 sɛyuk'iyɛ't<sub>1</sub>ne' qats!na'xe'. qalwiyna'mne' ksɛqats!na'm.  
 ta'xas n'unanuq'ua'n'e', ta'xas qaiɣuktsiya'mne'. ta'xas kqa'-  
 qask'n'i'ɛ' qo<sub>u</sub>s qana'xe' nata'nk!na'na. qalwiyna'mne' ktsɛaɛ-  
 qala'xa'm pa' kwuɛ'et.s. qa'ɛat.hi'tɛtnam'z's<sub>1</sub>ne' ne<sub>1</sub>sts ya<sub>a</sub>qao'-  
 xa'mke' kqawa'kam'tuk. qa'hak.luna'mne' kqawa'kam'tuk.  
 10 k!unanu'q'ua kqaiɣuktsiya'mne'. qa'kilkqaiɣuktsiya'mne' n'up-  
 xa'he' nata'nk!na'na ne<sub>1</sub>s qaka'xe' ɛa:t<sub>1</sub>nu'k.ɛatmu'me'k.  
 qalwiyna'mne' wa'ɛk'ua's ksiltsl'ka'm ts!o<sub>u</sub>ts!u'q'ua's. pa' qqa<sub>a</sub>p-  
 sa<sub>a</sub>ka'te' tsa'quna'ne'. sɛq<sub>a</sub>.upxat's<sub>1</sub>ne' pa'ɛ'na'nu'kupqa'ane'.  
 qakil'ine': "qo<sub>u</sub>s sɛɛt.ɛa'ane' naso'uk'ue'n." ta'xa ne<sub>1</sub> naso'uk'ue'n  
 15 qa'k.le'k qa.e'txa'me'nqa'me'k. tɛnaxa'mne'. ta'xas tɛnaxa'mna-  
 m'z's<sub>1</sub>ne' ktsɛaɛtuq!ɛtsqa'ke' ne<sub>1</sub>s ya<sub>a</sub>qakya'mke' ne<sub>1</sub>s naso-  
 uk'ue'n'e's nata'nk!na'na qala.at.l'z's<sub>1</sub>ne' ku'p'p'qa tɛna'm'u.



at the large stars. | Now, these were the young men. The little | stars were the old ones. Then the girl | cried when she saw that she had [left] been taken away from her country. She staid there. || The star women were digging roots. The girl went along with them. | 20 She was told: "Don't break the ground where | there is a tree." The girl thought: "What do | the stars mean?" There was a tree, and she dug up | the ground. The ground was just thin. She thought she would look; || and down below she saw this world. She recog- 25 nized | her relatives walking about. Then she cried. | She made something, and tied herself to it, and let herself down. | Then she met her relatives. They said to her: "Where did you go? | We lost you." She said: "When I said || I would marry the little star, then 30 after I had slept, | when I woke up, I saw a star coming down for me. | I married the star. That little one was an | old man. The large stars were young people." | Then she told what she had done and how she had come down. || The Star noticed that the girl was not 35 coming back. He looked for her. She had gone down again. | At night they slept. The next morning when they got up, | it was noticed that the girl would not rise. They looked at her for a long time. | Then it became known that she was dead. She was killed by the Star | whom she had left. He struck her down. ||

Now I have told you what a | girl did. |

40

#### 71. LITTLE SUN

Well, I'll tell you about Little Sun. |

There was a town, Chicken Hawk Nest. The chief said: "I'll | go out to fight. Who among the young men can run fast?" | Little Sun said: "I'll start." It was already || noontime, but he did not 5 start. They thought he would start. | When the sun was nearly setting, they began to play ball. | When they had finished, Little Sun went there. They thought he would | not get there, for it was far. The place where he was to go was called | Kqawakmituk ([?] River). There was a town at Kqawakmituk. || When the sun was setting, 10 they played football. The game was going on, | and Little Sun was seen going along dragging his blanket. | They thought: "He must have started from Fish Hawk Nest." | He did not look as though he were strong. He was small. They did not know that he was a fast runner. | They said to him: "There is the tent of the chief." The name of this chief was || Not-sitting-down-Long. He went in. Then 15 they all went in | to hear the news. The chief from whom | Little Sun came was called Crazy Old Woman. |

- Ta'xas kulna'k!uktsa'pse naso'uk<sup>u</sup>e'n qa.etxamnaqa<sub>a</sub>na'ke's.  
 qake'ine naso'uk<sup>u</sup>e'n: "ta'xas he'itsxan'. qa'psin knse'ilk-  
 20 qa'ts?" qake'ine nata'nk!na'na: "a: n'd<sub>u</sub>wat!tka'ane naso'uk<sup>u</sup>-  
 k<sup>u</sup>e'nk.itskaxa'me's k.itsxal'anaxa'ka l't!s:nik't'ine, hus!ts!  
 ka'xe." qa'hanqa'me'k naso'uk<sup>u</sup>e'n. qake'ine: "kts!aqsanmi'-  
 yit.s ktsxalts!na'm k!anaxa'ka?" qake'ine nata'nk!na'na:  
 "w'!na'ms pa! kskilse'!tsxa. qake'ine tsxalqa'lsanmiy't.se.  
 25 kts!tmase'te'l a'k!wo<sub>u</sub>kts a<sub>a</sub>'k.la'ak<sub>u</sub>wo, kts!tkaxni'yam.  
 ta'xas q!aptsxalo'l'itk!ne'ine. ta'xas kxa'tsa'nmi'y'it, ta'xas tsxal-  
 ts!naxa'mne." qakil'ine nata'nk!na'na: "kzn'aqaso'salts!  
 kam!" qake'ine: "taxta na<sub>a</sub>klunanu'qk<sup>u</sup>a." n'upxal'sine pa!sd-  
 halnukupqa'ane. qakil'ine: "a'ke tsxalqaqa"ne. tsxalqa'  
 30 lsanmiy't'ine. ta'xas a'ke tsxalts!naxa'mne. q!a'pe lntsu'-  
 ne'k't'ine. kxa'tsa'nmi'y'it tsxalqawu'hil'dqa'nakupma'na'mne'  
 kiyek<sub>u</sub>nmi'y'it ta'xas tsxal'upxanamna'mne. a<sub>a</sub>'k!am'n'a."  
 Ts'dmi'y'it qa'kiy'ks'le'k nata'nk!na'na. kanmi'y'it.s  
 qao'saqa'ane. kiyu'kiy'it qawana<sub>a</sub>kate'ine nata'nk!na'na.  
 35 klunanu'qk<sup>u</sup>a's ta'xas sd'ats!na'xe. lat,nu'k.lati,mu'm'e.k.  
 la'til'!two'kaxan'le'k a'k!wo<sub>u</sub>kts qa.k.luna'mne ts!o<sub>u</sub>ts!u'-  
 q<sup>u</sup>a. klunanu'qk<sup>u</sup>a kqai'xuktsiya'mne. qa'le'n s'lo'ikqai'xuktsi-  
 ya'mne n'upxa'ine nata'nk!na'na ne<sub>i</sub> laka'nuk.lati,mume'ke.  
 tznaxa'mne naso'uk<sup>u</sup>e'ns a<sub>a</sub>'k.t.la.'se's. n't!qaoxaxa'mne'  
 40 ktsxalhulpa'ni! qa'stsxalaqa'ki'ks naso'uk<sup>u</sup>e'ns. qake'ine:  
 "wa'lk<sub>u</sub>wa ne<sub>i</sub> ma kuts!n'am qa'le'n sdo'ikqai'xuktsiya'mne'  
 kula'xam." qakil'ine: "kqa's<sub>u</sub>wo'kts knla'xa'm?" qake'ine:  
 "tsus!dqa'ine." qakil'ine: "ts!m'ase'ikqai'xuktsiya'mne'  
 knts!na'm." qake'ine: "tsqa'psints qo<sub>u</sub> ta'xo'yaqao'xa'm-  
 45 ke' sdo'itqai'xuktsiya'mne kula'xam." n'upxal'sine pa!  
 sdhalnukupqa'ne. qakil'ine: "qa<sub>a</sub>sts kla'qa'ke naso'uk<sup>u</sup>-  
 k<sup>u</sup>e'n?" qake'ine: "qaha'fin he'nyaqakim'!ke a'ke'  
 game'l'le'k. na ho'sanmiy't'ke ta'xas sdxa'tseqa'pte'k ki-  
 yu'kiy'it kints!upxana'mki'l a<sub>a</sub>'k!am'n'a. tsxalqats!na'xe'  
 50 naso'uk<sup>u</sup>e'n. xale'e's tsxal'esini!ts!na'se. ta'xas hus!o-  
 tuq!tsqake'ine." q!a'pe'leheta'mne.

Ta'xas n'tkin'ine a<sub>a</sub>'k!ts t!a'wu. kxa'tsanmi'y'it, ta'xas  
 ts!na'lwats!xakana'mne.<sup>1</sup> qao'xaku'pma'na'mne. a'ke ka-  
 qawa'ka<sub>m</sub>'tuk ts!naxa'mne. a'ke qaw'li'l'!qanakup-  
 55 ma'na'mne. kanmi'y'it a<sub>a</sub>'k!am'n'a, qa'fin kiyu'kiy'it qao'-  
 xalya'qaxa'mne. ts!naxa'mne yunaqawu'mne. qana-  
 xa'mne at ts!na'xe k!e'itik ka<sub>a</sub>ke'ns. at qa.upxa'ine qa'psin.  
 qanaxa'mne. ta'xas nuwasna'mne.

N'aqa'ane s<sub>u</sub>wu't<sub>i</sub>mo, nao'k!e' qa'k.lik ktsuku'p<sub>a</sub>. p'k!a'ks  
 60 qak'ine s<sub>u</sub>wu'e's ktsuku'p<sub>a</sub> tsxalya<sub>a</sub>qaqa'na'ke. q!akpa'kse

<sup>1</sup> Pierre says the modern word would be *ts!nsl'a'naxakana'mne*.

Then they filled the pipe for Chief Not-sitting-down-Long. | The Chief, said: "Now speak! Why did you come?" || Little Sun said: 20  
 "The chief made a request | that some one should go on the warpath. Nobody wanted to come, but I came." | The chief was seated. He said: "After how many days | shall the warriors start?" Little Sun said: | "He spoke this morning, and said, 'For three days || work on 25  
 arrow wood and bow staves. Put feathers on your arrows. | Then, when everything is done, on the fourth day they shall start.'" | They said to Little Sun: "When did you start?" | He said: "This evening." Then it was known that he was a runner. | They said to him: "It shall be so. In three days they || also shall start. They 30  
 will all be ready. | On the fourth day they will not go far and stop. | On the fifth day they will meet on Low Hills." |

It was dark, and Little Sun staid over night. He staid there in the morning. | At noon Little Sun was not ready to go. || At sun- 35  
 set he started back, dragging his blanket. | They began to peel their arrow wood. In the town Fish Hawk Nest | they played ball in the evening. Just when they had finished their game, | Little Sun was seen. He came dragging his blanket. | He entered the tent of the chief. They assembled, || and they were going to listen to what the 40  
 chief would say. He said: | "Yesterday after I started, I reached there just after the game was over." | He was asked: "How high was the sun when you got there?" He said: | "I just said so." He was told: "They were playing ball | when you started." He said: "Why, at the place to which I went || they had just finished their game 45  
 when I arrived." Then it was known | that he was a runner. He was told: "What did the chief say?" | He said: "He will do just as you said. | Four days from to-day | you will meet at Low Hills. The chief will not go, || but his son will go. Now I have told the news." | 50  
 And all said: "Yes." |

Then they made arrows and bows. After four days | they went on the warpath. They stopped over night. | The people of Kqawakmituk started also. They did not go far, and staid over night. || In 55  
 the morning they went to Low Hills, and just at noon | they met. Many started—a crowd—and they went along. | Scouts went ahead. They did not see | anything. They went on. Now they were hungry. |

There were two friends. One was called Pipe Lighter. Some time before this, || Pipe Lighter had told his friend what he would do . His 60



- s<sub>u</sub>wu'e's. ta'xas nuwa'se' swu'e's ktsuku'p̄xa. tse:n naqa'tsi-  
 ne'kpa'kse' ne<sub>i</sub>s ma k!aqa'ke'ł. qana'xa'mne'. qalwi'yse'  
 swu'e's ktsuku'p̄xa: "ho'ya's hu'ako'k<sup>u</sup>e'n." qan'ats!la-  
 'n'e' qaha'qkupq!a'n!up̄xamako'ne'. qakil'ine' ktsuku'p̄xa:  
 65 "ktsuku'p̄xa." qake'ine': "qa'psin?" qakil'ine': "nū'pqo:"  
 qake'ine': "ka<sub>a</sub>s ke'e'n?" qakil'ine': "lu'n'u's suwtsqa-  
 nu'n'e." qakilamna'mne'. ma'qa'k nalatsukiya'mne' o'k!<sup>u</sup>  
 q<sub>u</sub>na k!oko'yqa nū'pqo. sd'aqahala'tsu'kkdamna'mne'.  
 Itsxa'oy'at!axwa'te'ł. tse<sub>i</sub>kat!ł's<sub>i</sub>ne' ne<sub>i</sub>s ya<sub>a</sub>qalk'ł'tke'. sq!an-  
 70 lup̄x<sub>a</sub>maku'pse'. taxas n'akak'ne' a'k!e's ktsuku'p̄xa.  
 qao'xal'atsqana'a'ne'. qak!amna'mne': "q'n'a' tsxa'łsk!um-  
 naqa'łalk'ne'." ta'xas tse<sub>i</sub>kat'ine'. ta'xas n'umatsinat'ine'.  
 qawdkiyam's<sub>i</sub>ne' ne<sub>i</sub>s k!omats!na'a'te'ł. qao'xa'xe' ktsuku'p̄-  
 xa, at !ao'p:nqana'wtsk'ine'. ta'xas suk<sub>u</sub>nuk!o'ne'.  
 75 ta'xas n'umatsna'mne'. m'łtxane'. sqku'pki'kq!mukupk!o'ne'.  
 a<sub>a</sub>"ke' p'k!aks !ao'qu'wakm'ł'tink!akxo'ne'. ta'xas tsema-  
 k!il'omats!na'mne', o'k!<sup>u</sup>q<sub>u</sub>na ks!dm'łtxa !o<sub>u</sub>k!s. a'a'ke.  
 lam'łtxane' sqkupkikmulupk!o'ne'. sq!ma'wi'tsl'nq!a''ntse'  
 sqku'pkikwa'se' nū'pqo's. n'up̄xa'ine' ne<sub>i</sub> !o<sub>u</sub>k! wan'xa'mne'.  
 80 qalwa'me'ktsqum'lasxu'ne' nū'pqo' n'et<sub>u</sub>wtsq!anu'n'e'. qa-  
 xamkik'ł<sub>u</sub>wtskil'ine' qa'łski'ka'moxu'n'e' nū'pqo'. pal' sd'-  
 dwana'mne'. ta'xas n'łt!uq'łaxok'a'ne' ktsuku'p̄xa swu't<sub>i</sub>mu.  
 tsxakxa'ine' nū'pqo'.

- Kō:latkikx<sub>a</sub>ni'yam !a:ts!na'xa'mne'. qa:na'xa'mne' nupsla-  
 85 t<sub>i</sub>yil'qa.up̄xa'ine' qa'psin; a'a'ke' !ahuwasna'mne'. a'a'ke'  
 n'a'sne' swu't<sub>i</sub>mo' a'n!aa'k!la'k, n'u'p̄xane' nao'k!<sup>u</sup>e' ma  
 ya<sub>a</sub>'qak!a'pske' swu'e's. qa:nuxuno'k<sub>u</sub>ne'. xona'xa'mne'.  
 qak!a'pse' swu'e's: "ne<sub>i</sub> ma k'łntsxa." (huq<sup>u</sup>a.up̄xam'ine'  
 ka<sub>a</sub>s na qa'k!e'k ne<sub>i</sub> swu't<sub>i</sub>mo.) qak!a'pse' swu'o: "s<sub>u</sub>wo'."  
 90 qak'ine': "qa'psin?" qakil'ine': "łs wtsqa'ane' to'ho'ł."  
 qake'ine': "ma'qa'k, ta'xa ne<sub>i</sub> k<sub>i</sub>yuna'q<sub>u</sub>wum." qakilam-  
 na'mne': "ma'qa'k, sawtsqa'ane' to'ho'ł." ta'xas tse<sub>i</sub>kat'ine'  
 swu't<sub>i</sub>mo. nao'k!<sup>u</sup>e' t!aptslak'ne' ne<sub>i</sub>s tsxa!a'ko'um<sub>o</sub>.  
 qawo'kal's<sub>i</sub>ne' at qo<sub>u</sub>s !aqa'o'xakqkupkik'ł<sub>u</sub>wtsk'k<sub>i</sub>ne'  
 95 wu'o's. ta'xas qao'xal'atsqana'na. ta'xas n'up̄xal's<sub>i</sub>ne'  
 pal' tsxa!o'ute' qo<sub>u</sub>s !o<sub>u</sub>k!s. ta'xas n'umatsna'mne' nala-  
 tsuk'ya'mne'. ta'xas qu'na'kna'xane'. qkupkikmu'łupuqk!o'ne'  
 ne'. wa'nxa'mne' ne<sub>i</sub> !o<sub>u</sub>k!<sup>u</sup>, n'nqa'pte'k to'ho'ł. n'upkaq-  
 k!o'ne'. ta'xas n'łk'ine'. pal' ktsaqu'n'a qao'wumna'mne'  
 100 pal' k<sub>i</sub>yuna'q<sub>u</sub>wum.

- !a:ts!na'xa'mne'. ts!na'xe'. k!e'te<sub>i</sub>kka'kin. !awa'xe'.  
 qa.u'p̄xane' qa'psin. ta'xas ts!dmiy't<sub>i</sub>ne'. qa:na'xa'mne' ne<sub>i</sub>  
 ts!dmiy't<sub>i</sub>na'mu. ne<sub>i</sub> to'x<sup>u</sup>a !na'hak tsxana'mne'. qakiya-  
 mne': "ma'qa'k. snamsikqa'ane' aqlsma'k<sub>i</sub>n!k!" pal' kta-  
 105 mo'xo. sd'aqlu'k!<sub>u</sub>nat'ine' aqlsma'k<sub>i</sub>n!k!. qao'xaxa'mne'.

friend had forgotten. | Then the friend of Pipe Lighter became hungry. At once | he remembered what he had been told. They were going along, and | the friend of Pipe Lighter thought: "Well, let me try!" There was a tree, | and there was a burl on it. Pipe Lighter was addressed: || "Pipe Lighter!" He said: "What is it?" He was told: 65  
 "A bear." | He said: "Where is it?" He was told: "Farther on, on a tree." | They said to one another: "Hold on!" They whispered, | because the bear was wild. Therefore they whispered, | so as not to scare it away. They looked at what they referred to. || It was a 70  
 burl. Then Pipe Lighter took out his arrow. | He went there softly. Then they said to one another: "Behold, he will make a mistake!" | Then they looked at it, and they laughed at him. | They did not make any noise when they laughed at him. Pipe Lighter went there | and looked around to see it. Then he aimed at it. || The people were 75  
 laughing. He shot. There was a noise of an arrow striking wood, | but already he had another arrow ready to shoot. Then they laughed aloud, | because he was shooting at wood. | He shot again, and hit something soft. His arrow stuck out, | and there was the noise of a bear. It was seen that the wood was moving. || The bear started to 80  
 run up the tree. It stopped; | and while they were looking at it for a little while, it fell down. | It was killed. Then Pipe Lighter and his friend scared the people. | They began to eat the bear. |

After they had eaten it, they went on. They went along. || Nothing 85  
 was seen yet, and they were again hungry. Now, | there were two other friends. The one knew | what his friend had told him. There was a brook, and they went to the water. | His friend said to him: "What did you say?" (I do not know | the names of the friends.) The friend said: "Friend!" || He said: "What?" He was told: 90  
 "There is a charr." | He said: "Wait, wait! There are many." They said to each other: | "Wait! There are charrs." Then the friends were looked at. | The one put on what he was going to use as a spear. | He did not look. He was not looking there at || the water. Then he 95  
 went along softly. Then it was seen | that he was about to spear wood. Now they laughed | and whispered. Then he threw his spear, and it struck something soft. | It moved and became a charr. | It was taken out of the water. It was eaten. It was small. They were not satiated, || because there were many. | 100

They started again. They wanted to see what was happening. They arrived, | and did not see anything. Then in the evening they went on. | At night those who were the last talked, and said: | "Wait! It smells like people." || It was very dark. Then they smelled the 105

tsu'kupk!o'<sub>u</sub>lne'. n'upxa'lne' sdqahama'a'ne' aqlsma'k<sub>i</sub>nk!  
 qake'ine' ka'ke'n-k!ayu'k<sup>u</sup>a: "ta'xas hults!naxa'la. na  
 hutsyaqana'mke' hantsqanaki'lne'." pal ktamu'xo'. ta'xas  
 ts!na'xe' ka'ke'n-k!ayu'k<sup>u</sup>a. qa:naxa'mne'. na'nims'kqane'  
 110 ne<sub>i</sub>s aqlsma'k<sub>i</sub>nk!s ka'ken-k!ayu'k<sup>u</sup>a. qa:naxa'mne'. ta'xas  
 kanmiy'tine', n'upxa'lne' n'almanma'ne' k!anaxa'ka. a'a'ke'  
 pal n'z'n'e' k!anaxa'ka tsxalts!na'fana'xane' ktuna'xa's.  
 ts!na'nmanek'lne'. qa:naxa'mne'.

Ts!na'xe' kle'ite'kka'ke'ns swu'timo. nao'k<sup>u</sup>e' qa'k.le'k  
 115 ku'tet!-k!ayu'k<sup>u</sup>a, nao'k<sup>u</sup>e' qa'k.le'k qu'k<sup>u</sup>e'n-k!ayu'k<sup>u</sup>a.  
 qana'xe' snk!am'na'se'. qanalwat!a'xe'. pe.'k!a'ks layaxawu-  
 xa'xe'. nao'k<sup>u</sup>e' qake'ine': "hyá:' hula'hitqana'watal'sine'  
 swu'o." n'upxane' pal na<sub>s</sub> u'me's ske<sub>1</sub>kk.lunam'sine'.  
 skzkei'fita'qanapa'xaneyam'sine'. k!o'k<sup>u</sup>e<sub>i</sub>s qa'le'n qaka'nk!  
 120 on'ise'. ta'xas n't<sub>u</sub>wzsqa'a'ne' ku'tet!-k!ayu'k<sup>u</sup>ats qu'k<sup>u</sup>en-  
 k!ayu'k<sup>u</sup>a. a'a'ke' n't<sub>u</sub>wzsqa'a'ne'. ta'xas ne<sub>i</sub> kqa'ka'nk!o'ni.  
 ta'xa ne<sub>i</sub> kiyuna'qa q!a'pe' qakawtskz'kine'. qa'wzsqa'a'ne'  
 ku'tet!-k!ayu'k<sup>u</sup>a. qakz'lne' swu'e's: "ni!nqa'apske'f<sub>a</sub>qa-  
 qa'a'ne'." lu'q'a'iqak.la'pse' su'wu'e's: "wa's n'anko n'linga'aps-  
 125 ke'f<sub>a</sub>qaqa'a'ne'." ta'xas tse<sub>n</sub> tse<sub>1</sub>katz'lne' ne<sub>i</sub> klu's'mo-  
 k<sup>u</sup>awz'sqa. qa'luqu'anzm'te'k qa'qxalhuts!nqa'tse' ku'tet!  
 n'nqa'pte'k ku'tet!s ta'xa n'z'n'e' ku'tet!-k!ayu'k<sup>u</sup>a.  
 ne<sub>i</sub> k!lawz'sqa qa'wzsqa'a'ne'. ne<sub>i</sub>s qa'nuxu'n'e' to'q!uts-  
 qa'mna. n'z'n'e' e'qo'l. qao'xanoxu'n'e' qo's sawzsqapske'  
 130 a'a'k.lam'z'se's. qawaxam't<sub>u</sub>wzsq!anu'n'e'. lahohnoxu'n'e'.  
 ta'xa n'z'n'e' qu'k<sup>u</sup>en-k!ayu'k<sup>u</sup>a n'nqa'pte'k a'a'qulu'k!p-  
 kups. ta'xas n'umatsina'mne'. k!umnaqalpalne'f<sub>1</sub>xo' ne<sub>i</sub> tz't-  
 qat! kqa'ke' p'k!aks ksd'aya'xawa'a'ka's aqlsma'k<sub>i</sub>nk!  
 qakil'lne': "ma ku'siq<sub>a</sub>kilm'x<sub>a</sub>nala'e's afak<sub>i</sub>n'k!e's qo  
 135 ku'tet! sd'aqa'ha'wosa'qa'a'ne'. qo<sub>u</sub> nao'k<sup>u</sup>e' smquluk!p-  
 ko'ne'. hn'u'pxane' tuq!tsqa'mna sdqao'xanoxu'n'e'."  
 ta'xas n'umatsina'mne'. qalwi'yne ne<sub>i</sub> yaqa'sinil'upxa'ke':  
 "ma ke'e'n aqlsma'k<sub>i</sub>nk!k! qo<sub>s</sub> la<sub>ant</sub>so'uxam ne<sub>i</sub> ku'tet! ta'xas  
 n'nqa'pte'k tz'tqat!s. a'a'ke' qo<sub>s</sub> k.la.tqananu'xo' ne<sub>i</sub> tuq!ts-  
 140 qa'mna, a'a'ke' la'nqa'pte'k tz'tqat!s."

La.upxana'mne' swu'timo kutet!-kayu'k<sup>u</sup>a qu'k<sup>u</sup>en-k!a-  
 yu'k<sup>u</sup>a. qak.la'mne': "pa'mek hun'a'qaqna'a'ne'." nao'k<sup>u</sup>e'  
 qake'ine': "a'a'ke' pa'mek hun'a'qaqna'a'ne'." qakila'mne':  
 "pa'mek hulakilw'zskilna'la." ta'xas laqao'xa'xe'. na'k.la-  
 145 tsu'lwztskz'lne' ne<sub>i</sub>s zen'k!e's. wune'kz'tse' n'upxane'  
 ta'xas la'tsxal'taqnapaxna'kse'. qakila'mne': "ta'xas hulats!  
 naxa'la." lats!na'xe'. qa:na'xe'.

To'x<sup>u</sup>a sdsdmiy'tse' n'upxane' ska'se' ne<sub>i</sub>s kiyuna'-  
 qa'ps alswu'e's. k.lala'xam qakz'lne': "hun'upxana'la'a'ne'.  
 150 ka.nenk!na'la. n'upxana'wasi'ne'. pa'mek hok!umnaqa'ka'



people. They went there, | and started a fire. Then they saw tracks of people. | Wolf Hat said: "Let us start, here | where I am going. You go along." It was very dark. Then | Wolf Hat started. He went along. Wolf Hat smelled || the people. They went along. 110 Then | in the morning the wide trail of the warriors was seen. | There also were warriors. They were going to fight against the Kutenai. | They followed the trail, going along. |

The friends went ahead to see what was going on. One was named || Lamb Hat, the other was named Raven Hat. | They went to a val- 115 ley and went on. After they reached the other side, | one of them said: "Go, friend! I can not do much with you, | friend." He saw that down below there was a town. | They were about to put up a tent. One man pointed right toward them. || Then Lamb Hat and 120 Raven Hat stopped. | They stood there. When the one person pointed their way, | many looked at them. | Lamb Hat was standing there. He said to his friend: "You might be in some difficulty." | His friend said to him also: "You might be in some difficulty." || Then the one 125 standing ahead was looked at. | He jumped around, and a lamb started up the mountain. | Lamb Hat had become a lamb. | Then the one standing behind stood there. Then a bird flew that way. | A small magpie flew that way to the head of the one standing there. || It stopped there and flew away again. | Then Raven Hat had turned 130 into a stump. | The people all laughed, because that man had made a mistake | when he said that people had appeared on the one side. | They said to him: "We shot the parents of the lamb. || Therefore it 135 is there. The other one is a stump. | You see, a bird flew to it." | Then they laughed. The one who had seen it thought: | "They were persons. When the lamb goes behind there, | it will become a man; and when the bird flies away, || it will also become a man again." | 140

Then the friends Lamb Hat and Raven Hat | saw each other. They said: "Indeed, I did something." The other one | said: "Indeed, I also did something." They talked together. | "Indeed, let us watch for a while!" Then they looked secretly || at their enemies. 145 After a while they saw | that they were beginning again to make their tents ready. They said to each other: "Let us | start back!" Then they started and went along. |

When it was almost dark, their many | friends saw them coming. When they arrived there, they said: "We saw || our enemies. They 150

- te'nafa'ane." ta'xas tslnaxa'mne. ta'xas tsdmiy:t'ine,  
 qa:naxa'mne. laxaxa'mne ne<sub>is</sub> ya<sub>a</sub>qa'hak.lo'ke'ne'n'k'l-  
 nam. pa'f sa'hanle.'t'ine. q!u'ntkathak'lancl'k'line. qa'ta'f-  
 unaxa'mne. qake'ine o'k!na'mu ku'tet!-klayu'kua: "ta'xa  
 155 la'n'a nawtsyaqana'mke. qaka'kil." ta'xas ts!na'xe.  
 qake'ine ku'tet!-klayu'kua: "nawtsya'qa'o'xaqanq!ankime'i-  
 ke', a'a'ke' qaka'ki'f." ta'xas ts!na'f'una'xe. ltkk'no'k'u'ine.  
 m'ka kanxamukna'na qa'talha'kino'k'u'ine. ta'xas q!a'-  
 pe'qayaqalqatsa'mne. ysalso'k'u'lakowa'ike. ta'xas q!u'nt-  
 kathaqowu'mne ne<sub>is</sub> yaqa'hak.lohu'k'ue' min'k'lna'm. ta'xa's  
 160 n'ctk'kink!a'le'xa'ine. qa'ku'wu'mne. ta'xas klatawakan-  
 mi'yit, at lae'kt'kme't'ine qa'psin. ta'xas su'k'u'wo-  
 kat'ine. qakiya'mne: "ta'xas wanaqana'ki'f." ta'xas nala-  
 t.lokaxaniya'mne ku'sto'f. ta'xa's wanaqana'ine'ne'n'k'l-  
 165 nam.

- Kop'o'qa-t'ina'mu xale'e's n'oklufts<sub>a</sub>quna'se at n'upsi'k'qa-  
 u'p'xane' ku'wanaqana'namna'me's. qalwi'yne: "kutsxa'f'asma'f'  
 qa.e'txam'nqa'me'k naso'k'ue'n ka<sub>s</sub> na'qa'qana kutsxa'f'qa'-  
 qana." ta'xas m'te'xalit't'ine qa.e'txam'nqa'me'k. a'a'ke' ne<sub>1</sub>  
 170 n'tsta'hal qa'k.le'k ka'kiyaxa'kukp. ta'xas qapznu'ka'te'  
 ne<sub>is</sub> naso'k'ue'ns qa.e'txam'nqa'na'ke's. ta'xas nupalit't'ine.  
 ta'xas k'lumitsk'nie's a<sub>a</sub>'kik.luna'me's, at qakiyam'sine:  
 "ha'he'i', ke'nlo' t'tqa't! ko'q'ua'qaw'tsk!o' naso'k'ue'n ka-  
 k!a'kit! ktsik!e'nqo'k'ua'mle'ite't." qanak'k'ine' swu'timo  
 175 qa.e'txam'nqa'me'kts ka'kiyaxa'kukp. p'k'laks wd'uq!ts-  
 qana'xe. qatse'ka'tse' su'wu'e's a<sub>a</sub>'kt.lana'me's. ta'xas qaya-  
 qawuxa'xe. sa'nt.lanam'sine' qo<sub>s</sub> qayaqa'wo<sub>s</sub>. a'pkok!s  
 qawoxaqu'm'iasxu'n'e qa.e'txam'nqa'me'k. qana'ako'ne.  
 qake'ine: "ha'he'i', ke'nlo' t'tqa't! ho'pa'ks koq'ua'qa-  
 180 w'tsk!o' naso'k'ue'n kak!a'kit!." ta'xas ka'kiyaxa'kukp  
 a'a'ke' tsxa'ne. qake'ine: "ha'he'i', ke'nlo' t'tqa't! ho'paks  
 kohek!std'ke't qa.e'txam'nqa'me'k naso'k'ue'n." ta'xas la-  
 qaa'kak'n'e tsuk!oteya'f'e's qa.e'txam'nqa'me'k. a'a'ke' ka'-  
 kiyaxa'kukp a'a'ke' ne<sub>is</sub> k!a'ko' a'a'ke' laqaa'kak'n'e  
 185 tsuk!oteya'f'e's. ta'xas q!afuk.le.'t.se.

- Ta'xas tsema'kli'f'ata'wakanmiy't.se. klo'ktil'nen'k'l-  
 nam. sak<sub>s</sub>wisqa'ane' su'wu'timo. qao'xaxam'sine. tse'kat-  
 l'sine. n'upxal'sine' pa'f sd'upe'ine' naso'k'ue'ns qo<sub>u</sub> swu'-  
 timo qa.e'txam'nqa'me'kts ka'kiyaxa'kukp. ta'xas n'upxa'ine'  
 190 kst'f'e'n naso'k'ue'ns ka'kiyaxa'kukp. ta'xas lats!naxa'mne.  
 Ne<sub>1</sub> wa'fk<sub>u</sub>wa's ma klo'k'na'k ma k!u'p'xa aqisma'k'nik!s  
 n'upsa't'iyilqalwi'yne: "ma kusd'u'p'xa aqisma'k'nik! ma  
 ktsemak!fe'n k!aqa'qa k!nqa'pte'k ku'te't!ts toq!tsqa'mna.  
 ma<sub>s</sub>ts kutsq!u'mne' tsdmi'y't." ta'xas qaqa'na'ane. ta'xas  
 195 ktsdmi'y't, ta'xas kq!u'mne'na'mne's, n'ct.latsu'n'e. n'dqana'-

saw us. We tried unsuccessfully | to do something." Then they started. Now it was night. | They went along, and they arrived at the town of their enemies. | It was a bad place. There were rough bowlders around there. They could not | go down. The same one, Lamb Hat, said: || "Come here, the way I am going!" They went 155 that way, and started. | Lamb Hat said: "When I am going to step, | come this way also." Then they started, going down. They did not make any noise on the stones. | Even though there were small stones, they did not make any noise stepping on them. Then | they all went down to the place where there was good grass, and || they sur- 160 rounded the place where the enemy was encamped. Then | they watched for them. They stood there. Early in the morning | they threw up something. They saw it clearly, | and they said: "Now fight them!" Then | they blew whistles and fought the || enemy. | 165

Crazy Old Woman's son was the youngest one. He had not seen | any fighting. He thought: "I'll go with Chief | Not-sitting-down-Long. Whatever he does, I'll do." | Then Not-sitting-down-Long began to pursue them, and the || youth named Rattling Claws did not 170 turn his eyes from | the chief, Not-sitting-down-Long. Then he heard | that the town was being destroyed. They said: | "Ha, he! There is nobody like me [no man]. I hold Chief Harelip with my knife. | His clothing is fringed on one side." The two friends, || Not-sitting-down- 175 Long and Rattling Claws, went along. The friends were already | way in the town. They did not look at the tents. | They went to the middle. There was a tent there in the middle. | Not-sitting-down-Long jumped quickly to the head of the tent and stabbed him there. | He said: "Ha, he! There is nobody like me. I am the first to hold down with my knife || Chief Harelip." Then Rattling Claws | 180 also spoke, and said: "Ha, he! There is nobody like me. I am the first | to count coup for Chief Not-sitting-down-Long." Then | Not-sitting-down-Long did not pull out his spear, and | Rattling Claws also did not pull out his spear || from the place where he had stabbed 185 him. Then the noise stopped. |

Very early in the morning all the enemies had been killed. | The two friends stood there. The people went there. | They looked, and it was seen that | the friends Not-sitting-down-Long and Rattling Claws had killed the chief. Then it was seen || that it was Chief 190 Harelip. Then they started back. |

The one who had seen the people the day before | always thought: "I have seen people. | It is sure that they have turned into a lamb and a bird. | I shall not sleep to-night." Then he did so. || At night 195 when they slept, he hid himself. He went away | higher up. There



- xe' ne<sub>1</sub>s a:n'a'a'ta's. qa:lats!la'z'nse' qa'o'xal'txo'u'me'k. qa-  
 q!u'mne''ne'. qao'saqa'a'ne'. n'u'p<sub>x</sub>a'ne' ta'xas s<sub>d</sub>kanmiy't.-  
 se' nulpaknt't<sub>1</sub>ne' k<sub>l</sub>a'qalo<sub>u</sub>k.le'e't.s. pa'l s<sub>d</sub>wana'q<sub>a</sub>na<sub>l</sub>'s<sub>1</sub>ne'  
 a<sub>a</sub>'k<sub>1</sub>'k.lu'e's. qalwi'yne': "kul'tk.l'ske'l?" qa'w<sub>1</sub>tsk<sub>l</sub>a'palt'le'k  
 200 ta'xas tsema'klil'atawaka'nmiy't.se' n'u'p<sub>x</sub>a'ne' pa'l s<sub>d</sub>'o-  
 k'uil's<sub>1</sub>ne'. la.et!qao'xa'se' znen'kle's, ta'xas nawaxuna'kse.  
 n'alq<sub>l</sub>anqalo'ukse'. ta'xas lats!nas n'ila'n'e'. nulpaln'ine' ne<sub>1</sub>s  
 na'ata's. qakilam'nam's<sub>1</sub>ne': "a: ma<sub>1</sub>ts tse<sub>1</sub>ka'tki't tsxa'a-  
 ha'lpalne'ine' pa'l ks<sub>d</sub>o'k!qa'pe'." qa:qakqa'ilq<sub>l</sub>lanlo'uk<sub>u</sub>ne'.  
 205 Lats!naxa'mne'. naqsa'nmi'yit lalaxaxa'mne' ne<sub>1</sub> ma  
 qa'kilya<sub>a</sub>kakxaxa'mke'. n'sa'k<sub>a</sub>nuna'mne'. ta'xa ne<sub>1</sub> yisan-  
 miy'tke' k<sub>u</sub>wana'q<sub>a</sub>nana'mnam. n'ups<sub>l</sub>a't<sub>1</sub>yilqaki'kse' alta't!e's  
 ka'k<sub>1</sub>yaxa'kukp: "ha: ka'k<sub>1</sub>yaxa'kukp, k'kle'std'ke't  
 qa.e'txamnaqna'ke's ka'k<sub>1</sub>yaxa'kukp." ta'xas s<sub>d</sub>'t'n'e' naso'u-  
 210 k<sub>u</sub>e'ns. ta'xa ne<sub>1</sub> k<sub>l</sub>!sak<sub>1</sub>nu'nam ktsxa'ayanqa'atsam, lats-  
 xa'se' alta't!e's ka'k<sub>1</sub>yaxa'kukp. qak'kse': "ha: ka'k<sub>1</sub>yaxa'-  
 kukp k<sub>1</sub>kle'std'kta'ps naso'u<sub>u</sub>k<sub>u</sub>e'ns qa.e'txamnaqna'ke's. qa-  
 qaw'tsklo' naso'u<sub>u</sub>k<sub>u</sub>e'ns kak!a'ke't!s." ta'xas k.lahuwo'k<sub>u</sub>nam.  
 qake'ine' qa.e'txamnaqna'me'k: "qa'psin k<sub>1</sub>ns<sub>d</sub>'aqake'ike'l, m'ka  
 215 ts'n'e<sub>1</sub>s k'kle'stil'kta'p. pe.'k!a'ks hun'itk'n'e' ktsxa'f'e'n  
 kanaso'u<sub>u</sub>k<sub>u</sub>e'n ka'k<sub>1</sub>yaxa'kukp pa'l ke'e'n n<sub>1</sub>tsta'haina'na  
 na'sts k!aqa'q<sub>a</sub>na. na ta'xa k<sub>1</sub>n'aque'ike'l ta'xas tsxa'aqa-  
 z'n'e' kanaso'u<sub>u</sub>k<sub>u</sub>e'n. at qa'waq!wut'ine' k.lu'wla." ta'xas  
 sa'nke'ine' qa.e'txamnaqna'me'k. ta'xas laya'nqatsa'mne'.  
 220 Lalaxaxa'mne' ts!o<sub>u</sub>ts!u'q!ua. nalq<sub>l</sub>anq!a'yukna'mne'. n'ana-  
 xa'mna'mne' ne<sub>1</sub> a<sub>a</sub>'kik.lo''nam. n'upxa'ine' ksda'wa'm  
 k!anaxa'ka. tse<sub>1</sub>kat'ine' qa'la ktsxa'f'ne' naso'u<sub>u</sub>k<sub>u</sub>e'n. n'up-  
 xa'ine' ne<sub>1</sub>s yaqa'hahaqum'ske' a:n'u'sme'ks laqasosa'xe'  
 k!u'k<sub>u</sub>e'. n'upxa'ine' qo<sub>u</sub>sts ktsxa'f'e'n naso'u<sub>u</sub>k<sub>u</sub>e'n. qo<sub>u</sub>hu'l-  
 225 ne'. ta'xas lawaxa'mne'. ta'xas nohu'ine' pa'l n'z'n'e'  
 ka'k<sub>1</sub>yaxa'kukp. ta'xas t<sub>1</sub>na'xanam's<sub>1</sub>ne' kop<sub>u</sub>'qa-t<sub>1</sub>na'mu.  
 tsxa'ne' kop<sub>u</sub>'qa-t<sub>1</sub>na'mu: "ho'ya's, tuq!tsqak.la'pki't ka<sub>a</sub>  
 k!a'qan'ke't." tsxa'ne' ne<sub>1</sub> k.la'wa'm. qake'ine': "ka<sub>a</sub> xa<sub>a</sub>ma ku-  
 a<sub>a</sub>'qak<sub>1</sub>yafa'. ka'k<sub>1</sub>yaxa'kukp qa'qaw'tsk!o'ne' naso'u<sub>u</sub>k<sub>u</sub>e'ns  
 230 kak!a'kit!s. ktsk!ke'nqo'k<sub>u</sub>amle'tts." ta'xas suk'iq!o'uk<sub>u</sub>-  
 k<sub>u</sub>ne' kup<sub>u</sub>'qa-t<sub>1</sub>na'mu xale'e's. ke'e'ns naso'u<sub>u</sub>k<sub>u</sub>e'ns wana-  
 q<sub>a</sub>nanamna'me's. pa'l k!upsk'f'ns n<sub>1</sub>tsta'haina'nas. taxta'  
 ktsxa'q<sub>a</sub>sts!um'qa'qaps. ta'xas la<sub>a</sub>naxa'mna'mne'. ts<sub>1</sub>mi'yit  
 n'anaxa'mne' naso'u<sub>u</sub>k<sub>u</sub>e'n. tsxa'n'e'. qake'ine': "alkaa'qa!t.  
 235 husuk'iq!o'uk<sub>u</sub>ne' na k<sub>1</sub>nla'wa'm, k<sub>1</sub>nqa'e'p k<sub>1</sub>n'anaxa'ka,  
 k<sub>1</sub>n'upile'te't. kanmi'yit h<sub>1</sub>ntsxa'qawanxa'mne'. lu'n'u kan-  
 mi'yit ta'xas h<sub>1</sub>nts!aqahuk.lu'k<sub>u</sub>ne'. ta'xas h<sub>1</sub>ntsxa'ana'xe'.  
 h<sub>1</sub>nts!ana'xane' k<sub>u</sub>w'!qle'. tsxalsuk<sub>u</sub>n<sub>1</sub>mse'ik!aqape'k'me'k  
 alt<sub>1</sub>namu'ne's. ts!al<sub>1</sub>amane'mo k<sub>u</sub>w'!qle's a<sub>a</sub>'k'z'nqa'ts."  
 240 Ta'xas kanmi'yit qawanxa'mna'mne'. ka'nmi'yit ta'xas

were trees where he lay down. He did not | sleep. Then he staid there. When he saw that it was morning, | he heard some noise. His people were fighting. | He thought: "Didn't I tell you?" Then he listened. || Very early in the morning he saw that they were all 200 killed. | The enemies assembled and sang. | They shouted for joy. When they went back, he cried. He was heard | above. They said to one another: "Don't look at him! | He will carry the news back. He is the only one left." He was left there crying. ||

They started back. After several days they arrived at | the place 205 from which they had started. They sat down. | During the days when they were fighting, the elder brothers | of Rattling Claws always said: "Oh, Rattling Claws counted coup for | Not-sitting-down-Long." Now he was chief. || Then, when they sat down to separate, | 210 the brothers of Rattling Claws spoke again, and said: "O Rattling Claws! | Chief Not-sitting-down-Long first counted coup for him. | He held down with his spear Chief Harelip." Then they arose again. | Not-sitting-down-Long said: "Why do you say that? He just || counted coup for me. I have made Rattling Claws | my chief, for 215 he did this, although he was a youth. | Now, if you say this, he shall not be | my chief. The grizzly bear will never be taken away from him." Thus | Not-sitting-down-Long spoke badly. Then they separated. ||

They went home to Fish Hawk Nest. They shouted with joy. | 220 The people of the town went out. The warriors were seen coming home. | They looked to see who was chief. | The file of people was seen, and one was walking far ahead. | It was seen that he was to be the chief. || He was not recognized. When they arrived, it was 225 known that it was | Rattling Claws. Then they entered the tent of Crazy Old Woman. | Crazy Old Woman spoke (and said): "Well, tell the news! | What has been done?" Those who arrived spoke, and said: "What must we say? | Rattling Claws held down with his spear || Chief Harelip. He counted coup." Then | Crazy Old Woman 230 was glad on account of his son, who was chief | warrior, although he was still a boy. | He was going to be clever. Then they went out. At night | the chief went out. He spoke, and said: "My children, || I am glad that you have arrived, that your warriors are not dead, | 235 that you have killed (the enemy). To-morrow you shall not go out. The day after to-morrow | you will not be tired any more, and you may go out hunting. | You will hunt bighorn sheep. It will give good smell | to your wives. They will grease their hair with the tail fat of the bighorn sheep." ||

On the next day they did not go out. On the following day | one 240 son of Crazy Old Woman went out. | He ran fast. Then the hunter

- n'anaxa'mne: ne<sub>is</sub> klo'k!e's xale'e's kupö'qa-tdna'mu.  
 nalnokupqa'pse: ta'xas ts!na'xe: k!a'ana'm. qalwi'yne: ne<sub>i</sub>  
 kalnoku'pqa ktsxalwa'sil'awa'q!a'wo. qa:na'xe: n'u'p<sub>x</sub>ane:  
 kuw'!qle's. mit<sub>i</sub>ya'xane: q!apnmatnu'te: qala'xan'xo'u'ne:  
 245 ka'k<sub>i</sub>yaxa'kukp n'a'sma'ine: klo'k!e's ta't!e's. qa:na'xe:  
 qalwi'yse: ne<sub>is</sub> ta't!e's ka<sub>s</sub> xma n'a'qaka'te: ka'k<sub>i</sub>yaxa'-  
 kukp. "ho'ya's hul'a'qane'ts." qak!ine: "p!k!a'ks s<sub>d</sub>mi-  
 t<sub>i</sub>yaxnawa'sane: k.la'wla, ka'k<sub>i</sub>yaxa'kukp." nutsnqkupe'k'-  
 me'k. n'umatsnata'pse: ta't!e's. laha'ts!nak!k<sub>i</sub>ne: n'u'p-  
 250 xane: ne<sub>i</sub> kw'!qa pa! pe.'k!a'ks s<sub>d</sub>mit<sub>i</sub>yaxana'pse:  
 k.la'wla's. qak!ine: ts'a'e's: "p!k!a'ks s<sub>d</sub>mit<sub>i</sub>yaxnawa'sane:  
 k.la'wla." nutsnqku'pek'!me'k ne<sub>i</sub> kw'!qa. ka'k<sub>i</sub>ya'xkukp  
 qalwi'yne: "ma ksd'aqane'tsa'p." qapsla't!qana'ne: tsnk<sub>i</sub>-  
 na'pse: k.la'wla's. n'it!xana'pse: ne<sub>is</sub> klo'k!e's ta't!e's  
 255 wat!axu'se:  
 Tsdmi'y<sub>t</sub> lalaxaxa'mne: tsxana'mne: "ka'k<sub>i</sub>yaxa'kukp  
 n't!xana'pse: k.la'wla's." qawunik't!ne: tsxana'mne: qaki-  
 ya'mne: "kupö'qa-tdna'mu xale'e's wat!axu'se." wunik't!ne:  
 ktslmi'y<sub>t</sub> n'anaxa'mne: kupö'qa-tdna'mu naso'uk'e'n. qa-  
 260 ke'ine: "ka: k!aqan'ke't? hnlnqo'qaqana'ane: ne: kn'ana-  
 xa'ka. slaqqa'ane: knsa'nwtsqu'xa at qaqqa'ane." ta'xas  
 lat<sub>i</sub>naxa'mne: a<sub>a</sub>'kit.la'e's. t<sub>i</sub>naxa'mnam's!ne: qakil'ine:  
 "qaqa'ane; qa.e'txamnqa'me'k naso'uk'e'n qaqawtsk!o'ne:  
 naso'uk'e'ns kak!a'ke't!s ktsi'k!ke'nqokamle't!ts. k.lats!-  
 265 ka'xa'm ta'xas n'upsla't<sub>i</sub>yilqakiya'mne: 'qa.e'txamnqa'me'k  
 qa'qawtsk!o'ne: naso'uk'e'ns.' ta'xas k.lawa'xam a<sub>a</sub>'k!a-  
 m'n'a qa'kilt<sub>s</sub>xana'mne: 'ka'k<sub>i</sub>yaxa'kukp qa'qawtsk!o'ne:  
 naso'uk'e'ns kak!a'ke't!s.' qae'txamnqa'me'k nk!stil'kte:  
 ka'k<sub>i</sub>yaxa'kukps. ta'xas qa'kilt<sub>s</sub>xane. qake'ine: 'qawa'q!a-  
 270 wut!ine: k.la'wla.'"  
 Ta'xas hosdq!a'pqa!q!anuxwa'te.

## 72. PINE CONE

Ho'ya, hutsaqalq!anux<sup>u</sup>a'te: kalqu'pa!.

- Qa:nalunisna'mne: qao'xak.luna'mne: a<sub>a</sub>'kzkqla'lak!aq-  
 lu'nuk. ts!na'ana'xe: swo't<sub>i</sub>mo qal'at.lititna'mne: a<sub>a</sub>'ko'q<sub>u</sub>-  
 wit! laxa'xe: ne<sub>i</sub> swo't<sub>i</sub>mo. qa'kdm'txane: n'uk!i'il'ihwa'ne:  
 5 n'!ya'ps. qa'nukxuna'kse: lawuq!o'ha'ks. qa'nzq!u'kup-  
 xan'le'k. swo't<sub>i</sub>mo. nao'k!e: qa'k.lek ku'tet!-k!ayu'k<sup>u</sup>a,  
 nao'k!e: qa'k.le'k a'ts!pu-k!ayu'k<sup>u</sup>a. nao'k!e: sd'!k<sub>i</sub>ne:  
 a<sub>a</sub>'kxa'ska'ks. qa'nqapxa'me'k qakila'mne: "a: swo'  
 ka<sub>a</sub> xma kn'a'qa'qana." n'u'p<sub>x</sub>ane: ne<sub>is</sub> ksa'hanle'et.s ne<sub>is</sub>  
 10 yaqaka'mke: qa:qa'sama! suk.le.itnana'se: s!aqake'la'mne:  
 qakila'mne: "ka<sub>a</sub> xma kn'aqa'qana hul'wanaqana'nala'ti'l."  
 qake'ine: ku'tet!-k!ayu'k<sup>u</sup>a: "há: swo'. ts xma hun'tk!n'e'



started. The fast runner thought | he would bring home meat early. He went along and saw | a bighorn sheep. He followed it the whole day, but he could not catch it. || Rattling Claws went with one of his 245  
elder brothers. He went along. | His elder brother thought: "How is Rattling Claws going to look? | Let me deceive him." Then he said to him: | "Grizzly Bear is following us, Rattling Claws." He ran away quickly. | Then his elder brother laughed at him. They went on. || Now, the elder brother saw that a grizzly bear was follow- 250  
ing them. | He said to his younger brother: "A grizzly bear is following us." | The elder one ran away. Rattling Claws | thought: "He is deceiving me." And he did not mind him. | Then the grizzly bear took him and killed him. The elder brother || rolled 255  
down to the water. |

At night they came home. They told: "Rattling Claws | has been bitten by a grizzly bear." It was not long before they spoke, | and said: "Crazy Old Woman's son fell down." After some time, | late at night, Chief Crazy Old Woman went out, || and said: "What has 260  
happened? You must have done something when you were out fighting; | therefore the misfortune happened. That is the reason." Then | he went back into his tent. They went in, and he was told: | "It is this way: Chief Not-sitting-down-Long held with his spear | Chief Harelip and counted coup. || When they started back, they 265  
always said: 'Not-sitting-down-Long | held down with his spear the chief.' Then, when they arrived at | Low Hill, they said: 'Rattling Claws held down with his spear | Chief Harelip. Not-sitting-down-Long counted coup for | Rattling Claws.' Then (Not-sitting-down-Long) spoke there, and said: | 'The grizzly bear || will never be taken 270  
away from him.'" |

Now, I have told it. |

## 72. PINE CONE

Now I'll tell about Pine Cone. |

There was a party traveling. They were encamped at Timbered Hollow. | Two friends went hunting to a place named Bottle. | The friends went along and shot a mountain goat. || There were rocks in 5  
the center of the precipice. They made a fire to roast the game. | One of the friends was called Lamb Hat, | the other one was called Wolverine Hat. The one was eating | the brisket. They were sitting there eating. They said to each other: "O friend! | what would you do?" They knew that the place that they had passed was bad. The || only good place was narrow. Therefore they said so to each 10  
other. | They said to each other: "What would you do if we should be attacked?" | Lamb Hat said: "O friend! I should work my

- nöp'k!a. na xma huqana'xe na nanoqxome'ike." qakil'ine a'ts!pu-k!ayu'ku: "n'anko ka xma kn'aqa'qana?" qake'ine:
- 15 "a'a'ke xma hun'tk'n'e nöp'k!a. na xma hulaqana'xe na huyaqakaxala'ake."
- Qawunik't.se nao'k!e laqana\_w'tsk'k!ne. n'u'pxane pal p'k!a'ks sdwa'naqna'ine. neis ya'qaka'mke pal kqa'qa'sa-ma! suk.le'et.s neists qaqa'se neis znen'k!e's. qakila'm-
- 20 ne: "ho:wanaqnalat'ine." n't!nk's:nmoqkup,nu'xon'qa'me.k. nao'k!e na's ya\_qaha'nukxunak'ske na\_s qa'nalhutsn-qa'a'tse. nao'k!e neis ya\_qaka'ske kuwa'naqna'naps neis laqana'xe. neis k!u'pxana'ps znen'k!e's ta'xas k!o'h\_uwok qo\_u's yaqa\_kilo'wo'ke'ste'ike; n'upxa'ine qo\_u's qakxahutsn-
- 25 qa'a'tse ku'tet!; qo\_u's a'a'ke qake!ka'xe a'ts!pu. nala'xane. a\_kxa'skama'la'ks ne\_i a'ts!pu. ta'xas qatse!kat'ine ne\_i a'ts!pu. na\_s yaqa'halyunaquwo'm'ske na slaqa'halqaya-qaha'xe. qalwiyna'mne ke'e'n a'ts!pu. a'a'ke qalwiyna'mne ke'e'n ku'tet!. ta'xas sdqatse!kat'ine. ta'xas
- 30 k.laxaxa'me's qo\_u's yaqa'ning!oku'pske. ta'xas n'tske!l'ine. q!a'pil'itsk.l'ine pal s!o'u'ne. qakiya'mne: "lntsxa!l'n'e ne\_i ma kqa'n'am ats!pu, a'a'ke lntsxa!l'n'e ne\_i ma kqa'n'am ku'tet!." ta'xas laa'ntsuxa'xe ku'tet!. neis laqa'hal'una'xe. la.nqa'pte'k aqlsma'k!nk!. nao'k!e neis
- 35 qa'nal'omona'xe a\_k'nukxona'ke's. a'a'ke la.nqa'pte'k aqlsma'k!nk!. ta'xas laqa.'n'e ku'tet!s, nao'k!e a'a'ke laqa.'n'e a'ts!pu's. ta'xas la.upxana'mne. pal tsmak!ke'ine ktsxa!l'tke'n nöp'k!a's. ta'xas lats!na'xe.
- Ta'xas neis znen'k!e's swot!mo n't'n'se kuyo'u'kue's.
- 40 ta'xas kuyo'u'kue tse!kat.l'k!ne neis swot!mo's. n'u'pxane neis ku'tet!s pal n'nqapta'kse aqlsma'k!nk!s. neis a'ts!pu's neis ma kqa'lwiy ke'e'ns a'ts!pu's pal n't'n'se nao'k!e's. ta'xas su'k!iltse!kat.l'k!ne. n'u'pxane qo\_u's k.laan-tso'u'xa's pal'aqa.'n'se ku'tet!st a'tspu's. pal xa'tsn-
- 45 l'az'n'se t'tqa't!s. tse!kat.l'k!ne. nanuqka'nxo'ne. pal ta'xas la.upxana'mse. lats!nak'kse. ta'xas mit!ya'xane yaqanak!sq!mal'kske.
- Laqana'xe swot!mo n'u'pxane sakq!anu'kse. tunuxa'xe. n'u'pxane t'tqa't!s qo\_u's a'ku'q!nuks. qao'xa'xe. no'hune
- 50 pal n't'n'se kalqu'pa'is. kalqu'pa! nu'ak.le'ine. s!t'sk'tse ha'nq!o's. k.la'xam qak'ine: "hosan'oxo'nqa'n. ska'xe kwanaqnana'was." qake'ine kalqu'pa! "atu'tske'n ku'tet!-k!ayu'ku." qakil'ine: "hutsmak!kiyala'ane. kuyo'u'kue ska'xe skanutawa'sane." a'a'ke laqake'ine kalqu'pa! "atu'tske'n
- 55 ka\_s xma k!a\_qa'kam kuwa'naqna'was." ta'xas laqana\_w'tsk'k!ne ne\_i swot!mo neis laya'qaka'mke. n'u'pxane ta'xas n'e's a'ku'q!nuks tunuwaka'se kuyo'u'kue's. qakil'ine

manitou power, | and I should go right up this precipice." | Then  
 Wolverine Hat was asked: "What would you do?" He said: || "I  
 should work my manitou power, and I should go back | the same 15  
 way we came through." |

It was not long before one of them looked, and he saw | that already  
 they were pursued by enemies. The way they came | was a narrow  
 ledge (good place). Then the enemies came. They said to each  
 other: || "We are attacked." Both stood up quickly. | One climbed 20  
 up the precipice. | The other one, when the attacking party came,  
 went back. | When the enemies saw them stand up | at the place  
 where the two stood, a lamb was seen going up, || and a wolverene 25  
 also came from there. | The wolverene had in its mouth the brisket.  
 They were not looked at. The | wolverene went past the place where  
 the crowd was. | They thought it was a wolverene, and they also  
 thought | it was a lamb, and then they were not looked at. When ||  
 they arrived at the place where the fire was, they looked about for 30  
 them. | They looked all over. There was nothing. They said to  
 one another: "Maybe | that wolverene that went past us was he, and  
 maybe | the lamb that went by was he." Then the lamb went out of  
 sight. It | went around and went down. Then it became a man  
 again. The other one || went along the bottom, below the precipice, 35  
 and also became | a person again. Then there was no lamb, and the  
 other one | was no longer a wolverene. Then they met again. |  
 They spoke the truth when they said they would work their manitou  
 power. Then they started. |

Now, the enemies of the friends were Kuyo'kwe. || Then the 40  
 Kuyo'kwe looked for the tracks of the friends; and they saw | that  
 the lamb had become a person, and that the | wolverene—what they  
 thought was a wolverene—was the other one. | They looked carefully  
 for the tracks. They knew that when | the lamb and the wolverene  
 had gone out of sight, both had become || men again. They looked for 45  
 their tracks and followed them. | Then they met again. The two  
 went back. They were pursued | along their trail. |

The friends went back. They saw a lake. They went out to the  
 water. | They saw a man on the shore of the lake. They went there.  
 They knew || it was Pine Cone. Pine Cone was an old man. He was 50  
 hunting | muskrats. When they arrived, they said to him: "Run  
 away! They come | in pursuit of us." Pine Cone said: "You tell a  
 lie, Lamb | Hat." He was told: "We tell the truth. The Kuyo'kwe  
 come | in pursuit of us." Pine Cone said again: "You tell a lie. ||  
 Where should they come from to pursue us?" Then | the friends 55  
 looked back, and where they had come from they saw them. | The  
 Kuyo'kwe came out to the lake. Pine Cone was told: | "Look! There



kaŋqu'pa'i: "tse<sub>1</sub>ka'te'n' qo<sub>u</sub>s n'z'n'e' kuyo'<sub>u</sub>k<sup>u</sup>e'. yu'<sub>u</sub>q<sup>u</sup>a'lyunaqa'a<sub>a</sub>ke.'" ta'xas ŋamat'ŋne' kaŋqu'pa'i. ŋahats!na-  
 60 xam's<sub>1</sub>ne'. qanawtsk'k<sub>1</sub>ne'. n'u'p<sub>x</sub>ane' paŋ n'z'se'kate'<sub>1</sub>se'  
 nen'kle's. ta'xas ts!na<sub>x</sub>a:'me'nfukpqa'a<sub>ne</sub>. ta'xas ŋaxa'xe'  
 kuyo'<sub>u</sub>k<sup>u</sup>e'. n'u'p<sub>x</sub>ane' kuyo'<sub>u</sub>k<sup>u</sup>e' paŋ n'z'n'se' ku'a'k<sub>1</sub>e'<sub>1</sub>s.  
 qakila'mne': "ma<sub>a</sub>ts up'ŋki'ŋ. paŋ ks<sub>d</sub>hu'a'k<sub>1</sub>e'."

Kuyo'<sub>u</sub>k<sup>u</sup>e' qana'xe'. kaŋqu'pa'i ŋok'z'n'e' s'z'tle's. n'ituk!  
 65 samu'n'e' ta'na'ŋs. naŋak<sub>1</sub>n'ktse' s'z'tle's. qalwi'yne'  
 ktsxalqa'ŋwiys kuyo'<sub>u</sub>k<sup>u</sup>e's ke'e'n. n'up<sub>x</sub>a'se' tsme's ke'e'ns  
 s'z'tle's. qatse<sub>1</sub>ka't.se'. qa'qawi'sŋax<sub>a</sub>ma't<sub>a</sub>muna'kse' ta'na'ŋs.  
 ta'xas k.ŋaxa'n<sub>xo</sub>'ŋ. ts<sub>u</sub>k<sup>u</sup>a'te'a'a'k<sub>1</sub>e'<sub>1</sub>s. n'a'qts<sub>x</sub>ane'a<sub>a</sub>'k<sub>nq</sub>ŋa-  
 qap!<sub>1</sub>se's. m't<sub>x</sub>ane' kuyo'<sub>u</sub>k<sup>u</sup>e's. qatak!<sub>u</sub>ne'. kuyo'<sub>u</sub>k<sup>u</sup>e'  
 70 qalwi'yne' tsxal'u'p<sub>l</sub>a'ps ne<sub>1</sub>s nuŋ'a'q<sub>a</sub>na's. tse<sub>1</sub>ka'te'a'a'k<sub>1</sub>e'<sub>1</sub>s  
 paŋ n'aqts<sub>x</sub>a'se'. ta'xas ne<sub>1</sub> kqa'tak!<sub>u</sub>na'ps kaŋqu'pa'ŋs.  
 ta'xas n'umats<sub>1</sub>nat'ŋne'. na'qsa's a'k<sub>1</sub>e'<sub>1</sub>s k<sub>l</sub>a'qts<sub>x</sub>a'  
 a'a'k<sub>nq</sub>ŋa<sub>qap</sub>!<sub>1</sub>se's at kqata'a'k!<sub>o</sub> kuyo'<sub>u</sub>k<sup>u</sup>e's. ta'xas qa<sub>a</sub>-  
 k.ŋal'n'q<sub>o</sub>yomu'ŋne' kaŋqu'pa'i. paŋ qalwiyna'me's ktsxal-  
 75 qa.up'ŋi'ŋ. nu'ŋk.ŋnq!<sub>o</sub>'ymu'ŋ. ta'xas tsxalts!na<sub>x</sub>am's<sub>1</sub>ne'  
 ne<sub>1</sub>s ŋayaqana'mke' swo't<sub>1</sub>mo ku'tet!-k<sub>l</sub>ayu'k<sup>u</sup>a. ta'xas ŋaxa-  
 xa'me's a'a'k<sub>1</sub>k.ŋu'e's ktsxalwana'q<sub>a</sub>na'ŋ. n'uk!<sub>u</sub>qape'<sub>1</sub>se'a'a'k<sub>1</sub>e'<sub>1</sub>s  
 kaŋqu'pa'i. ŋalt<sub>nq</sub>ŋa'pse'. m't<sub>x</sub>ane' kuyo'<sub>u</sub>k<sup>u</sup>e's. tsuk!<sub>u</sub>ne'.  
 n'up'z'ŋne' kuyo'<sub>u</sub>k<sup>u</sup>e's. kuyo'<sub>u</sub>k<sup>u</sup>e' k<sub>l</sub>u'p<sub>x</sub>a k<sub>l</sub>u'p<sub>l</sub>a'ps kaŋ-  
 80 qu'pa'ŋs, qakila'mne': "ta'xas up'ŋki'ŋ, paŋ ks<sub>d</sub>u'p<sub>l</sub>a'was."  
 kaŋqu'pa'i ne<sub>1</sub>sts k.ŋa'lo'ps a'a'k<sub>1</sub>e'<sub>1</sub>s. ta'xas ts!na'nfukpqa'a<sub>ne</sub>.  
 qalwi'yne' ks!qatano'k!<sub>u</sub>na'ps kuyo'<sub>u</sub>k<sup>u</sup>e's. ta'xas ne<sub>1</sub>sts  
 k.ŋa'lo's a'a'k<sub>1</sub>e'<sub>1</sub>s. qalwi'yne': "ta'xas kuts<sub>x</sub>a'f'e'p pa'i  
 ks<sub>1</sub>ŋ'a'lo<sub>u</sub> ka'a'k<sub>1</sub>." miti<sub>1</sub>x'a'ŋne'. qalwi'yne' ktsxal<sub>m</sub>t'<sub>x</sub>a'ŋ.  
 85 ta'xas t!awu'e's a'a'k.ŋa'ke's qanaŋwank'z'n'e'. sa'qa'na'a<sub>ne</sub>  
 m't<sub>x</sub>ana'ps kuyo'<sub>u</sub>k<sup>u</sup>e's kts!d<sub>q</sub>an'm't<sub>xo</sub>' ak!<sub>1</sub>se's. k.ŋa-  
 xa'n<sub>xo</sub>'ŋ qanalt'ŋne'. q<sub>l</sub>akpakit<sub>xo</sub>'<sub>u</sub>ne'. ta'xas n'ŋa'n'e'  
 kuyo'<sub>u</sub>k<sup>u</sup>e' ne<sub>1</sub>s k<sub>l</sub>u'p<sub>l</sub>a'ps kaŋqu'pa'ŋs. ta'xas ŋats!na'xe'  
 am'a'k<sub>1</sub>e's.

90 K.ŋaŋaxa'm swo't<sub>1</sub>mo ku'tet!-k<sub>l</sub>ayu'k<sup>u</sup>a a'a'k<sub>1</sub>k.ŋuna'me's,  
 qake'ine': "skanutawa's<sub>a</sub>ne' kuyo'<sub>u</sub>k<sup>u</sup>e'. suk<sup>u</sup>akate'ine'.  
 qa.'n'se' ŋtsxalqa.up'ŋi'ŋ kaŋqu'pa'i." qa'witskpaya'mne'  
 kqa'wa'm kuyo'<sub>u</sub>k<sup>u</sup>e'. qakila'mna'mne': "ta'xas huŋts!na<sub>x</sub>a-  
 ŋa'e's kaŋqu'pa'i ŋnsakqa'nwitsnut'ŋne'. s<sub>d</sub>'a'qa'ŋqawa'se'  
 95 kuyo'<sub>u</sub>k<sup>u</sup>e's." ta'xas ts!na<sub>x</sub>a'mne' ne<sub>1</sub>s ŋayaqaka'mke'  
 swo't<sub>1</sub>mo. ŋaxaxa'mne' ne<sub>1</sub> a'a'ku'q!<sub>u</sub>nu'k. tunuxa'xa'm.  
 n'up<sub>x</sub>a'ŋne' kaŋqu'pa'i sakqa'a<sub>ne</sub>, a'a'ke' n'uk!<sub>u</sub>e'ine' ku-  
 yo'<sub>u</sub>k<sup>u</sup>e' sa'kqa'a<sub>ne</sub>. n'up<sub>x</sub>al's<sub>a</sub>ne' kaŋqu'pa'i paŋ n'up'z'ŋne'.  
 paŋats!na'xe' kuyo'<sub>u</sub>k<sup>u</sup>e' ne<sub>1</sub>s k<sub>l</sub>u'p<sub>l</sub>a'ps kaŋqu'pa'ŋs, ne<sub>1</sub>  
 100 ta'xa a'a'ku'q!<sub>u</sub>nuk yaqa'kqa'a'ke' kaŋqu'pa'i na<sub>a</sub> ta'xa  
 qala't.ŋit<sub>z</sub>na'mne' kaŋqu'pa'i.

Ta'xas hus<sub>d</sub>ŋ!apqalq!<sub>l</sub>anuxwa'te' kaŋqu'pa'i.

are the Kuyo'kwe. | They are many." Then Pine Cone was left, and they went on. || He looked and saw them. The enemies looked 60  
terrible. | Then he started to run. The Kuyo'kwe arrived. |  
The Kuyo'kwe saw that he was an old man, | and they said to one  
another: "Don't kill him, for he is old!" |

The Kuyo'kwe went along. Pine Cone took off his blanket || and 65  
tied it with rushes.<sup>1</sup> He tied his blanket over them. He thought |  
the Kuyo'kwe would think it was he. They saw that it was only | his  
blanket. They did not look at it. The grass was standing there  
with the blanket on. | When he was overtaken, he took his pointed  
arrow | and shot the Kuyo'kwe. The point did not pierce them. The  
Kuyo'kwe || thought that the old man would kill them. They looked 70  
at the arrow | which he shot. Then they laughed at him, because Pine  
Cone's arrow had not pierced them. | He shot all his arrows, and the  
points did not pierce | the Kuyo'kwe. They made fun | of Pine Cone,  
and they thought they would not kill him. || After playing with him, 75  
they would go on | in the direction where Lamb Hat and his friend  
had gone. | After arriving at their camp, they were going to fight with  
them. Now, Pine Cone had one arrow | left. There was no point to  
it. He shot at a Kuyo'kwe, pierced him, | and killed him. When the  
Kuyo'kwe saw that Pine Cone || had killed one of them, they spoke 80  
among themselves. "Kill him, for Pine Cone has killed one of us!" |  
He had no more arrows. He started to run. | He thought the  
Kuyo'kwe could not kill him. Then he | had no more arrows. He  
thought: "I must die, for | I have no more arrows." They pursued  
him. He thought he would be shot. || Then he moved about his bow 85  
on his back. He did this for the purpose | that when the Kuyo'kwe  
should shoot him, he would throw off the arrows. | When they reached  
him, they struck him and knocked him down. Then the Kuyo'kwe  
cried | because Pine Cone had killed one of them. Then they started  
back | to their own country. ||

When Lamb Hat and his friend came back to the town, | they said: 90  
"A great number of Kuyo'kwe are pursuing us. | Maybe they have  
killed Pine Cone." They were waiting for | the Kuyo'kwe to come.  
They talked among themselves: "Now let us go! | Maybe the Kuyo'-  
kwe do not come because they are fighting with Pine Cone." || Then 95  
they went the way the two friends had come. | They arrived at the  
lake. They went out to it, | and they saw Pine Cone lying there and  
one Kuyo'kwe lying there. | Then it was known that Pine Cone had  
killed him. | The Kuyo'kwe had gone back when Pine Cone had  
killed one of them. || That lake where Pine Cone was lying is now | 100  
called Pine Cone.<sup>2</sup> |

Now I have told about Pine Cone. |

<sup>1</sup> A brittle grass with round stems growing in the lake, softer than reed and larger than rushes.

<sup>2</sup> Alkali Lake, about 20 miles south of Windermere.

73. THE KUYO'U<sup>U</sup>K<sup>U</sup>E

Ho'ya's, hutsxalhaqaq!lanuxwa'te: ya<sub>a</sub>qa'lo<sub>u</sub>кта'pske: t<sub>d</sub>na'-mo's kuyo'<sup>u</sup>k<sup>u</sup>e.

Qa<sub>a</sub>kqa'nke.k.luna'mne: k!o.kunmi'yit laxak.luna'mne: ya<sub>a</sub>-ksa<sub>nu</sub>'qo qal'at.let<sub>t</sub>i<sub>na</sub>'mne: kanmi'yit nuqunaneya'mne:  
 5 n'uk!<sup>u</sup>qape'ine: ne<sub>i</sub>s ko'o's t<sub>d</sub>na'm.u. n'aqtsakxo'<sub>u</sub>ne: sd'aqaq-  
 qats!na'xe: ta'xta kanmi'yit.s tsxalts!na'xe: ne<sub>i</sub>s ya<sub>a</sub>qa-  
 na'w<sub>s</sub>lo'nisnam'ske: ta'xas ktsdmi'yit.s nanmo'<sub>k</sub>u<sub>ne</sub> ne<sub>i</sub>s  
 ma'k!s. ktsxaltso'<sub>u</sub>k<sup>u</sup>at t!na'mo's. qalwi'yne: "kutsxathan-  
 mu'ko: q!a'pe: na<sub>a</sub>s tsdmi'yit<sub>i</sub>na'mo's. kanmi'yit w'ina'm  
 10 kutsilts!na'm."

Ta'xas na'nma'nika'ane: kuyo'<sup>u</sup>k<sup>u</sup>e: pa! ke'e'n wanuyt<sub>na</sub>'-  
 mo so<sub>u</sub>k!aluk<sup>u</sup>'!ne: laxa'xe: kuyo'<sup>u</sup>k<sup>u</sup>e: ya<sub>a</sub>ksa<sub>nu</sub>'qus. laxa'xe:  
 ne<sub>i</sub>s ko'o's. n'u'p<sub>x</sub>a<sub>ne</sub> san'z<sub>n</sub>q!oku'pse: qao'xa'xe: pa! ke'e'n  
 k!ana<sub>x</sub>a'ka t<sub>i</sub>naw<sub>t</sub>sk<sub>i</sub>'k<sub>i</sub>ne: ne<sub>i</sub>s a<sub>a</sub>'k<sub>t</sub>.!ana'me's. n'u'p<sub>x</sub>a<sub>ne</sub> pa!  
 15 n'ok!<sup>u</sup>e'se: t<sub>d</sub>na'mu's. qakila'mne: "hult<sub>i</sub>na'xa'mnala'e's pa!  
 kusilt!kwa'la: hulqahak'y'kseyala'e's a<sub>a</sub>'k<sub>t</sub>.!a'e's pa! ksd'  
 -sqat!le'et." t<sub>i</sub>na<sub>x</sub>a''mne: qa'nqa'me.k. ne<sub>i</sub> t!na'mo n'u'p<sub>x</sub>a<sub>ne</sub>  
 tkaxa''mse: kuyo'<sup>u</sup>k<sup>u</sup>e's. pa! n'u'p<sub>x</sub>a<sub>ne</sub> yunaqa'pse: pa! n'<sub>i</sub>'n'se:  
 k!ana<sub>x</sub>a'ka's. n'on'!ne: ta'xas luqla'nt'kse: lan'z'se's a<sub>a</sub>'qa'ti-  
 20 k.luk<sup>u</sup>a.<sub>i</sub>'se's a<sub>a</sub>'qa't<sub>u</sub>wumlat!<sub>i</sub>'se's. sd'<sub>i</sub>'tmase'itse: nowo'<sub>u</sub>k<sub>ne</sub>  
 t!na'mu. n'ana<sub>x</sub>a''mne: tkalk<sub>i</sub>'n'e: lo<sub>u</sub>k!<sup>u</sup>s. ta'xas xuna'nte:  
 ta'xas w<sub>d</sub>nq!ku'pse: ta'xas kuyo'<sup>u</sup>k<sup>u</sup>e: qake'ine: "pa! sd<sub>o</sub>'<sub>u</sub>-  
 k<sub>ne</sub> t!na'mu. k!u'p<sub>x</sub>a kuit!kwa'la'e's, k!dkuktsa'was." qao'-  
 xa'xe: t!na'mo. a<sub>a</sub>'quluma'e's n'aqte'ite: n'akak<sub>i</sub>'n'e: a<sub>a</sub>'k<sub>u</sub>wu-  
 25 m'a'lqaps. tsuk<sup>u</sup>a'te: n'a'se: a<sub>a</sub>'k<sub>z</sub>nq!a'wo'ks. xunak!o'<sub>u</sub>ne: ne<sub>i</sub>s  
 a<sub>a</sub>'q!u'ta'ls ne<sub>i</sub>s ya<sub>a</sub>kilw<sub>d</sub>nq!oku'pske: ta'xas luq<sup>u</sup>inku'pse:  
 ta'xas n'oma'ts<sub>i</sub>ne: kuyo'<sup>u</sup>k<sup>u</sup>e: qakila'mne: "sd<sub>o</sub>'<sub>u</sub>k<sub>ne</sub> t!-  
 na'mu. k!u'p<sub>x</sub>a kuit!kwa'la'e's. k!dkuktsa'was. k!u'p<sub>x</sub>a kuhu-  
 wasnala'e's, k!e'tke'n ku.<sub>i</sub>'k<sub>i</sub>nala'e's." ta'xas n'u'p<sub>x</sub>a<sub>ne</sub> ne<sub>i</sub>  
 30 t!na'mu ktsema'k!d'uq<sup>u</sup>'nko'ps ne<sub>i</sub>s a<sub>a</sub>'q!u'ta'ls. qana!wanq-  
 kupk<sub>i</sub>'n'e, pa! q!a'pe: kuyo'<sup>u</sup>k<sup>u</sup>e: k!a'lo<sub>u</sub>s a<sub>a</sub>'kuqla''nt!e's. k!it-  
 ma'se<sub>i</sub>t ne<sub>i</sub>sts kwanqku'pkin t!na'mu. ta'xas n'o<sub>u</sub>kilho<sub>u</sub>k<sub>u</sub>na'-  
 pse: t!na'mo's ne<sub>i</sub> kuyo'<sup>u</sup>k<sup>u</sup>e: nupa'q!a!a'nk!a'tek. ne<sub>i</sub> t!-  
 na'mu ne<sub>i</sub>sts k!u'p<sub>x</sub>a k!aqa'qanaps n'anmuqkup'noxunka'me.k.  
 35 nuts<sub>n</sub>qku'pek<sub>i</sub>'me.k. ne<sub>i</sub>sts kanmu'ku ma'k!s, ta'xas ktso'<sub>u</sub>k<sup>u</sup>at  
 t!na'mo's qaa'lo'qa'witsk<sub>i</sub>'n'e: a<sub>a</sub>'k<sub>i</sub>noq<sup>u</sup>a'akups. naw<sub>t</sub>snuq<sup>u</sup>a'-  
 kupk!o'<sub>u</sub>ne: qao'xak<sub>i</sub>'n'e: a<sub>a</sub>'k!a'm'e's ne<sub>i</sub>s a<sub>a</sub>'k<sub>i</sub>nqlu'kups.  
 ne<sub>i</sub>sts k!ana<sub>x</sub>a''mktse.k. nuts<sub>n</sub>qkupeki' me.k. n'u'p<sub>x</sub>a<sub>ne</sub> qaki-  
 la'mne: kuyo'<sup>u</sup>k<sup>u</sup>e: "m<sub>i</sub>t<sub>i</sub>xa'ki'l. k<sub>n</sub>lq!akpakitxo'<sub>u</sub>k<sub>i</sub>'l."  
 40 qana'xe: ne<sub>i</sub> t!na'mu. n'u'p<sub>x</sub>a<sub>ne</sub> ne<sub>i</sub>s ya<sub>a</sub>qana'mke: qana'se:  
 kuyo'<sup>u</sup>k<sup>u</sup>e's pa! ktamo'xo's nupxa'se: ya<sub>a</sub>qana'mke: ta'xta:  
 n'u'p<sub>x</sub>a<sub>ne</sub> pa! nak!almukwa.<sub>i</sub>'t.se: n'u'p<sub>x</sub>a<sub>ne</sub> m'ka ma kqao'-  
 xa'ke'n a<sub>a</sub>'k<sub>z</sub>nq!u'ko'ps pa! laqalok<sup>u</sup>'n'e: pa! sd'aqaqa'pse:



## 73. THE KUYO'KWE

Now, I'll tell how an old woman killed all the | Kuyo'kwe. |

They were camping about. One day they camped at | Smoky  
Place, as it is called. On the following day they moved on. || Only 5  
one old woman remained on the village site. She was pounding  
(bones). | Therefore she did not go. On the following day she was  
going to leave | in the direction where the others had gone. Then at  
night she boiled | the bones. She was going to take the fat along.  
She thought: "I'll | boil all of them to-night. Early to-morrow morn-  
ing I || shall start." | 10

Then the Kuyo'kwe followed the tracks of the people. It was  
winter | and good traveling. The Kuyo'kwe arrived at Smoky Place.  
When they arrived | at the village site, they saw a fire burning. They  
came there, and | the warriors looked into the tent. They saw || one 15  
old woman. They said to one another: "Let us go in. | We are  
cold. Let us stay here over night in her tent. | It is cold." They  
entered. They sat down. The old woman saw | the Kuyo'kwe enter.  
She saw that there were many | warriors. She was afraid. They  
took off their clothes, || their moccasins, their leggings, and their shirts, 20  
and dried them. The old woman arose. | She went out and brought  
in fuel. She put it on the fire. | Then there was a great fire. The  
Kuyo'kwe said: | "The old woman is good. She knows that we are  
cold, and she makes a fire for us." | The old woman went there.  
She untied a parflèche and took out lard. || She took two sticks and 25  
put | the fat on the fire. Then the fire blazed up. Then it melted. |  
The Kuyo'kwe laughed, and said: "That is a good | old woman.  
She knows we are cold. She makes a fire for us. She sees | that we  
are hungry, and she prepares food for us." Then || the old woman saw 30  
that the fat was really melted. | She just stirred it. All the Ku-  
yuo'kwe were without clothing. | They were drying it. The old  
woman moved it about, and then all the grease caught fire. | The  
Kuyo'kwe jumped back. When | the old woman saw what they were  
doing, she ran out quickly. || She started to run. She took the fat 35  
of the bones that she was boiling. | She did not know how to hold  
the light. She was holding a torch. | She put it on her head to  
serve as a light. | When she ran out, she ran. She noticed | that the  
Kuyo'kwe said: "Pursue her! Strike her on the head!" || The old 40  
woman went out. She knew which way she was going. | The Ku-  
yuo'kwe went along. It was very dark. They saw which way she  
went. | They began to know it, because she had a light. They knew  
that she had just | put a fire on her head. She did not take it off.

- klu'p̄xa's kuyo'uk<sup>u</sup>e's ya<sub>a</sub>qana'mke: tsuk<sup>u</sup>a'te ne<sub>i</sub>s a<sub>a</sub>'k<sub>n</sub>-  
 45 q!u'kups. nas s̄n'umu'k!se' qana!wat!mi'te' ne<sub>i</sub>s lu'q<sup>u</sup>a'qum!as-  
 x̄u'n'e'. n'itq!ankikqa'a'ne'. ta'x̄as kuyo'uk<sup>u</sup>e' k<sub>i</sub>mite'ix̄a ne<sub>i</sub>s  
 t̄dna'mu's. ta'x̄as to'x̄<sup>u</sup>a tsx̄a!ax̄a'n̄xo'ne'. ne<sub>i</sub> ka!nuku'pqa.  
 qa.u'p̄x̄ane' p̄'k!a'ks ks̄'oq!<sup>u</sup>a'lke'ns ne<sub>i</sub>s a<sub>a</sub>'k<sub>n</sub>q!u'kups. nas  
 kqana!wa't!m̄t.s a<sub>a</sub>'k<sub>n</sub>u'm'o'k!s. qalwi'yne' k!upsla'tiyi'l'n's  
 50 ne<sub>i</sub>s t̄dna'mu's ne<sub>i</sub>s ya<sub>a</sub>qan'mox̄u'ske' a<sub>a</sub>'k<sub>n</sub>q!u'kups. qana!-  
 wa't!laqu'm!asx̄u'n'e'. qa.u'p̄x̄ane' ne<sub>i</sub>s ks̄n'u'm'o'k!s. ta'x̄as ne<sub>i</sub>'  
 k<sub>i</sub>yuna'qa kuyo'uk<sup>u</sup>e' qana!wa't!laqa'nqum!asx̄u'n'e'. ta'x̄as  
 q!a'pe' k<sub>u</sub>wat!m̄'te'k pa! k<sub>u</sub>wat!n̄'mo'k!. ta'x̄as q!a'pe' q!ak-  
 pakitxo'um'e'k. ta'x̄as t̄dna'mu' laowo'uk<sup>u</sup>ne'. nu!pa'ine' kuyo'uk<sup>u</sup>-  
 55 k<sup>u</sup>e's ne<sub>i</sub>s u'me's na!uk<sup>u</sup>a'x̄anmit:tse'. laqao'x̄a'xe' a<sub>a</sub>'k<sub>t</sub>-  
 la'e's. la!o'use'; pa! s̄'o'kte'.

- Qalwi'yne': "ma kqa'e'n naso'uk<sup>u</sup>e'n's kanx̄a'le'. hu!ts!na'-  
 mi! ktsx̄a!t'kam." ta'x̄as ts!na'xe' ne<sub>i</sub>s ya<sub>a</sub>qana'w̄s!on!sna-  
 m'ske'. ta'x̄as lax̄a'xe'. t<sub>i</sub>nax̄a'mne' a<sub>a</sub>'k<sub>t</sub>.la.ɛ'se's x̄ale'e's.  
 60 qak'ine': 'lu'n'u. ts!na'n' ka'k't.la. hun'o'kte' kuyo'uk<sup>u</sup>e'.  
 naqa'ne' kqa'e'p. h̄ntsx̄a!up'ine' a'a'ke' yunaqa'pse' a'a'k-  
 lit'tle's. h̄ntst̄suk<sup>u</sup>a'te' ya<sub>a</sub>ke'iso'k. ma k<sub>n</sub>qqa'e'n naso'uk<sup>u</sup>-  
 k<sup>u</sup>e'n. ta'x̄as h̄nts!k'n'e' naso'uk<sup>u</sup>e'n." ta'x̄as ts!na'xe' ne<sub>i</sub>  
 n̄tsta'ha! a:nk<sub>u</sub>wun'kit.s ta'x̄as tsx̄ana!ka'a'ne' ne<sub>i</sub> t̄dna'mu.  
 65 ta'x̄as q!a'pe' ts!nax̄a'mne'. k.lax̄a'x̄am pa! pe.ɛ'k!aks n'o'kte'  
 ne<sub>i</sub> n̄tsta'ha! ne<sub>i</sub>s ya<sub>a</sub>kqa'e'ps, pa! n'up'ine'. a'a'ke' yake'i-  
 suks a<sub>a</sub>'k.le'et.s pa! tsuk<sup>u</sup>a'te'. ta'x̄as n'z'n'e' naso'uk<sup>u</sup>e'n's  
 ne<sub>i</sub> n̄tsta'ha!.

- Ta'x̄as hus!q!a'pqa!q!ana'x̄wa'te' t̄dna'mu yaqa!o'k<sup>u</sup>'tke'  
 70 kuyo'uk<sup>u</sup>e's.

#### 74. THE GREAT EPIDEMIC

Ho'ya's, hutsaqalpa!ne'ine' ne<sub>i</sub> p̄'k!ak yaqane'k'tke'.

- Qa.kit.la<sub>u</sub>wu'mne'. n'u'k!n̄!sa.nik.luna'mne'. n'ūp<sub>i</sub>na'mne'.  
 n'o'k<sub>u</sub>nukna'mne'. tax̄as kqa<sub>a</sub>tsa'mne'. tuq!tsqa'kil'amna'mne'.  
 q!a'pe' ktuna'xa pa! sa.nik.lo'ne'. k.lax̄a'x̄a'm k!ok!k.lo'nam  
 5 tuq!tsqakila'mnam pa! q!a'pe' qak<sub>u</sub>wu'mne'. tax̄as ne<sub>i</sub> k!o'-  
 k!k.lo' laqa'u'p̄x̄aka'a'ne'. ta'x̄as q!a'pe' n'upna'mne'. n'o'k!n̄-  
 qape'ine'. naqsanmi'yit.s, ta'x̄as x̄atk<sub>i</sub>nu'k<sub>u</sub>ne' ne<sub>i</sub> k!o'k!qa'-  
 pe', n'z'n'e' t'tqat! ne<sub>i</sub> k!o'k!qa'pe'. qalwi'yne': "ho'ya's  
 hule'ikqa'ts na a'm'a'k, na'qa'nqaqó:'qa'ki'ha'qwo'm ku'si'a-  
 10 qa.upx̄a'ka'. qa.ɛ'n'e' laha'qwo'm, ksl̄a'qa laqawa'x̄am." ta'x̄as  
 ts!naqu'ine' yaqso'm'l'e's. s̄!kqa'ts.mu'ne'. ts!naqu'ine'. ta'x̄a  
 n'z'n'e' k<sub>i</sub>yapt!akilha'qa ktuna'xa. lax̄a'qo'f ma n'aqa'akilha-  
 q<sub>u</sub>wu'm'e's at lunam'sine'. n'z'nqa'ts at tsn'upna'mu's, at  
 sl'upx̄ane' at l'tikna.ɛ'tse'. n'u'p̄x̄ane' k.ltsema'k!ilaluna'm'e's,  
 15 ks̄t'tikna'e'ts. no:lqa'ts qa.uk<sup>u</sup>na'k<sub>a</sub>na't wunmana'mu's at  
 la'ts!naqu'ine'. k.lax̄a'm ma n'a'qa'hak.luna'm'e's n'z'nqa'ts at

Therefore | the Kuyo'kwe knew where she went. She had taken the fire. || There was a cliff, and she threw the torch down and jumped 45  
 aside. | She lay down. Then the Kuyo'kwe | followed the old woman. Now the fastest runner had almost overtaken her. | He did not see that she had taken off the torch quickly, | and that she had just thrown it over the cliff. They thought it was still || the old woman. 50  
 When the fire was falling, he just | jumped down. He did not know that there was a cliff. Then the | many Kuyo'kwe jumped down. | All went down over the high bank. Then they were all | killed. The old woman got up again. She heard the Kuyo'kwe || below groaning. 55  
 She went back to her tent. | There was nobody there. She had killed them all. |

She thought: "My son is not a chief. I'll go to him. | He shall come." Then she started. She traveled the way they had gone. | Then she arrived, and entered the tent of her son. || She said to him: 60  
 "Go on; go to my tent. I killed all the Kuyo'kwe. | Some of them are not dead. Kill them. Much is their property. | Take some good clothing. You are not a chief. | Then you will be a chief." Then the youth started. | After a while the old woman told about what had happened. || Then all started. When they got there, the 65  
 youth had already killed | all those who were not dead. He had killed them and | taken their property. Then the youth became | a chief. | Now, I have told how the old woman killed all the || Kuyo'kwe. | 70

#### 74. THE GREAT EPIDEMIC

Well, I'll tell a story of what happened long ago. |

The people were living there, and at once they had an epidemic. They died. | All died. Then they went about. They told one another the news. | Among all the Kutenai there was sickness. They arrived at one town, || and told the news to one another. It was 5  
 everywhere the same. | At one town they did not see anybody. They were all dead. | Only one person was left. One day the one that was left was cured. | He was a man. He was alone. He thought: "Well, | let me go around this world to see if there is any place where there is any one. If there is no one left, || I won't see it 10  
 again. There is nobody. Nobody ever comes on a visit." Then | he started in his canoe. He went about in it. He started in his canoe, and | came to the last camp of the Kutenai. When he arrived by the water where the people used to be, | there was nobody; and when he went about, he saw only dead ones, | no signs (of a living person). He knew that nobody was left. || There were no signs (of 15  
 life). After the one who was alive had left, not having seen anything, | he went along in his canoe. He arrived where there had been



- ts:n upna'mu's at s:k.lo'ose ne<sub>1</sub>s a<sub>a</sub>'k:k.luna'me's. at la-  
 ts!na'xe. ta'xas sɔqqa'so'xalhaqa'pse ktuna'xa's kqa'a'tse  
 ne<sub>1</sub>s a<sub>a</sub>'k:k.luna'me's. q!a'pe's sak.lnmoʒuna'kse up'na'mu's  
 20 ne<sub>1</sub>s a'q!a's. a<sub>a</sub>'k:t.lana'me's. ne<sub>1</sub>sts k.la't<sub>1</sub>iyikqa'a'tske. k!u'pxa  
 q!a'pe's pa! sɔ'alo'ose aqlsma'k<sub>1</sub>n:k!s. at n'upsla't<sub>1</sub>iyil'ila'n'e.  
 qalwi'yne: "kulsɔ'o'k!u'qa'pe na a'm'a'k, o'k!u'quna'ts xa'a!-  
 tsins at pa! n'u'pse." qo<sub>1</sub>s k.la'xam k<sub>1</sub>yapt!a'ki'ihagu'wu'm'e's,  
 ta'xas ke'kqa'ts. n'u'p<sub>x</sub>a'ne nal'kse aqlsma'k<sub>1</sub>n:k!s, pa! qani-  
 25 t.la'ase. ne<sub>1</sub>s yaqaha'k.lo'ose up<sub>1</sub>na'mo's. a.n'dqa'haks qo<sub>1</sub>s  
 qa'hakka'ase ko'o's. n'u'p<sub>x</sub>a'ne naqa'n'a's naqanqa'lsa's  
 m'ksa'n n'u'p<sub>x</sub>a'ne nal'kse k<sub>1</sub>w'le'ks a:nktsa'lk<sub>1</sub>na'nas. qa.u'-  
 p<sub>x</sub>a'ne naqanqa'lsa's. n'u'p<sub>x</sub>a'ne k.la'qaps kxa'tk<sub>1</sub>no'ks. la:ts!na-  
 qu'ine. qalwi'yne: "ne<sub>1</sub> hulqana'qo'f ne<sub>1</sub>s at ma kqanalk.lu'-  
 30 ne's na ha'kilhaqa'a'ke; na'pit na'qa t'tqa't! na'qanhoqna'-  
 me'k." ta'xas ts!naqu'ine. qa'naqu'ine. n'u'p<sub>x</sub>a'ne qo<sub>1</sub>s na'a'tas  
 n'a'se n'p'qo. skikɔ'kse ma'xa's. qalwi'yne: "hults!na'mil  
 kutsm'txa. hun'elwa kutsxa'f'e'k. kuts!tma'sit. pa! kus'f'-  
 u'p<sub>x</sub>a k.la'q<sub>1</sub>wom honu'f'tma'se't. ta'xas kuts!a.'ts!ki'f' ne<sub>1</sub>  
 35 kou'p<sub>x</sub>al'k!e'n aqlsma'k<sub>1</sub>n:k!. lnqa'apskilhaqa'a'ne t'tqa't!  
 k.lu'wa's ne<sub>1</sub> pa'fke<sub>1</sub> ktsxa'f'e'k." ta'xas ts!na'xe. laxa'xe  
 qo<sub>1</sub>s yaqaha'wsa'qa'pske n'p'qo's. laxa'xe. n'u'p<sub>x</sub>a pa!  
 qa.'n'se n'p'qo's pa! n'el'n'se pa'fke<sub>1</sub>s. n'u'p<sub>x</sub>a'ne nao'k!e's  
 n'el'n'se k<sub>1</sub>w'fqa'ps, nao'k!e's n'el'n'se na.u'te's. qalwi'y-  
 40 ne: "kusɔsuk'elq!o'k kuu'p<sub>x</sub>a aqlsma'k<sub>1</sub>n:k!. ke'e'n pa'fke<sub>1</sub>  
 hultso'k<sub>1</sub>at ktsxa'f'e'n katdna'mu." ta'xas qona'xe. tsnk'n'e  
 ne<sub>1</sub>s na.u'te's. tsxa'ne ne<sub>1</sub> na.u'te. qak'ine ma'e's "ka'ma,  
 hon'u'p<sub>x</sub>a'ne t'tqa't!" tse<sub>1</sub>kata'pse ma'e's. n'u'p<sub>x</sub>a'ne ne<sub>1</sub>  
 pa'fke<sub>1</sub> pa! tsemak!k'kse sw'el'n'e's. n'u'p<sub>x</sub>a'ne t'tqa't!s pa!  
 45 sɔtsuk<sub>1</sub>a't.se sw'el'n'e's. ta'xas n'ila'n'e'ne<sub>1</sub> pa'fke<sub>1</sub> a'a'ke ne<sub>1</sub>  
 na.u'te, a'a'ke ne<sub>1</sub> nctsta'ha! o'k!u'quna k!u'p<sub>x</sub>a q!a'pe's  
 ktuna'xa's ke'e'ps. ne'sts k!u'p<sub>x</sub>ana'm sla'qa'qa'pse.  
 k!o'k'if'ilaxo'na'm. qake'ine ne<sub>1</sub> k<sub>1</sub>w'fqa pa'fke<sub>1</sub>: "ma<sub>1</sub>ts  
 ts<sub>1</sub>u'k'a'te'n' na kaa'qa'lt, n'upski'tsa'quna'ne. el's<sub>1</sub>nittsuk<sub>1</sub>a'to.  
 50 hntsxal'el'ne kanu'f'a'qana. taxta' w'fqa na kaa'qa'lt tsxal'-  
 el'ne tdnamu'ne's. ta'xa's hntsxal'tk'n'e a'a'qa'lt<sub>1</sub>ne's."  
 ta'xa's ne<sub>1</sub> nctsta'ha! n'el'n'se tdnamu'e's ne<sub>1</sub>s k<sub>1</sub>w'f'pqa'ps  
 pa'fke<sub>1</sub>s. qawunek't.se qake'ine ne<sub>1</sub> pa'fke<sub>1</sub>: "ta'xa's hun'u'p-  
 x<sub>1</sub>a'ne n'el'n'e k<sub>1</sub>w'fqa na.u'te na kaa'qa'lt. ta'xas le'e'n'  
 55 tdnamu'ne's. ta'xas tsxal'so'kse knts!tk'n'me'l a'a'qa'lt!e's.  
 ta'xas tsemak!e'se a'a'kula'k!e's." ta'xas ne<sub>1</sub> nctsta'ha! ts<sub>1</sub>u'k'a'te'  
 ne<sub>1</sub>s na.u'te's n'el'n'se tdnamu'e's. ta'xas qake'kal'telxo'um-  
 me'k ktuna'xa.

Ta'xas hus!q!a'pqa'ne'ine yaqane'k'ke ne<sub>1</sub> p'k!ak. ta'xas.

a town. He went out, | and there were only dead ones. There was nobody in the town. | He started to go back. Then he came to the last place where Kutenai lived. He went | to the town, and dead bodies were all piled up || inside the tents. He always went about, and 20 he knew | that all the people were gone. He was crying as he went along. | He thought: "I am the only one left in this country, for the dogs | also are dead." When he came to the farthest village, | he went about, and he saw some footprints of people. || They had a tent. 25 There were no dead bodies. Farther away there | was the village site. He knew there must be two or three (alive). | He even saw footprints—large ones and smaller ones. | He did not know if there were three. He knew some one was saved. He went on in his canoe, | and thought: "I'll paddle that way. Those who lived here used to go that way. || If it is a man, he might have moved." | Then he 30 started in his canoe. He went along in his canoe, and saw above there | two black bears eating berries. He thought: "I'll go | and shoot them. If I shoot them, I'll eat them. I'll dry them. Then I'll | see if any one is left. After I have dried the meat, || I'll look for 35 them. I have seen footprints of people. They might be hungry men | or women. They shall eat." Then he started, and went there | where the bears were. He arrived, and saw | that they were not bears, but women. He saw one older one, | and the other one a girl. He thought: || "I am glad to see people. Let me take that woman | 40 to be my wife." Then he went and took hold of | the girl. The girl spoke, and said to her mother: "Mother, | I see a man." Her mother looked. The woman saw | that her daughter was telling the truth. She saw a man || taking her daughter. Then the woman and | the girl 45 and the youth cried, because they saw that all | the Kutenai were dead. When they saw each other, | they all cried together. The older woman said: "Don't | take my daughter. She is still small. Take me. || You shall be my husband. Later on, when this my 50 daughter is large, | she shall be your wife. Then you shall have children." | Then the youth married the older woman. | It was not long before the woman said: "Now | I see that my daughter is grown up. Now she may be || your wife. It is good if you have children. | 55 Her body is strong now." Then the youth took | the girl for his wife. Then the | Kutenai increased from these. |

Now I have told what happened long ago. Enough. ||

## 75. THE GIANT

- 60 Qa<sub>a</sub>k.luna'mne. n'o'k<sup>u</sup>e'ine. n̄tsta'hał n̄t!x̄ana'pse. e'ika's. ta'xas t̄dna'mu nuł'a'qana at n̄da'n'e. ke'eps a'qa'tle's. klo-kunmi'yit.s lahutsa'xe. e'ika neis a<sub>a</sub>'k̄k.luna'me's ts̄dm̄iȳt-na'mu's. qo<sub>is</sub> ahan'dqa'haks qa'n̄t.lanam's,ine. qao'xa'xe.
- 65 n'u'p̄xane. nuł'a'qana's t̄dna'mu's pał n̄'ne'se. qalwi'yne: "hułq'lu"mne. ta'xta kanmi'yit.s kutsxa'fik na nuł'a'qana t̄dna'mu." ta'xas q'lu'mne'ine. w̄'ina'm's n̄da'n'e. ne<sub>i</sub> t̄dnamuk<sup>u</sup>'ste'k. kuł'e'ila n̄'uk<sub>u</sub>nu'xa"mne. ne<sub>i</sub> t̄dna'mu kts-xał'łko. n'u'p̄xane. sk̄'k.łe,ts qa'la's. tseika'te. pał n̄'ne'se.
- 70 e'ika's. qak'ine. nuł'aqana'es: "tseika'te'n e'ika sk̄'k.łe'it̄sine. kak̄t.lanała'es." n̄'uk<sub>u</sub>n̄oxa"mne. ne<sub>i</sub> nuł'a'qana. ts̄u'ka'te. a<sub>a</sub>'ktsama'f'es, lu'lama"ne. e'ika's, nałq'la'nqalo'uk<sub>u</sub>ne. qakiya'mne: "qa'psins t̄dnamuk<sup>u</sup>'ste'k ks̄dsok'łq'lo'k. ma ksa'kil'e'la?" quna'xam's,ine. sakqa'pse. e'ika's pał sd'op'ine.
- 75 Ta'xas husłq'lapqalpałnem'ine. yaqa'qana'ake. t̄dnamuk<sup>u</sup>'ste'k neis p'k'la'ks.

## 76. THE GIANT

- Ho'ya's hutsx̄altsx̄a'n'e. ya<sub>a</sub>qaqana'ake. klo'k<sup>u</sup>e. p̄k'la'kn̄k! n̄tsta'hałq'lik'la'mał n̄'mqa'pte'k e'ika's.
- Qa'k.luna'mne. n̄'uk<sup>u</sup>e'ine. n̄tsta'hałq'lik'la'mał ts̄!nał'ana'xe. ta'xa na<sub>a</sub> n̄tsta'hałq'lik'la'mał n̄'ne. kqasts!o'm-qa'qa k'la'ana'm. (hoq<sup>u</sup>a.u'p̄xane. ka<sub>as</sub>naqa'k.łe'k.) n̄'ok<sup>u</sup>e'ise. k'ł'wa n̄'lyaps. n̄'um̄tse'ite. kuł'um'̄tse't nowa's,ine. qalwi'yne: "huł'it,ma'se't ts̄x̄alsd̄'it̄x̄ama'qa. hułaha'łxo. kanmi'yit.s pał kwule'it x̄ama ktslan'ke. neis hułqa.eit̄ma'se't." ta'xas n̄'tk'ne. a<sub>a</sub>'kowask'lo'we's. ta'xas n̄'tk'lan'ine. neis
- 10 a<sub>a</sub>'ku'la'ks at q'layak'ne. ta'xas to'x̄a q'la'pe's ts̄x̄alq'la yak'ne. neis a<sub>a</sub>'kowask'lo'we's n̄'as qa<sub>a</sub>kqa'pse. a<sub>a</sub>'ku'łaks paqts!nana'se. qa.u'p̄xane. ka<sub>as</sub> na<sub>a</sub>qake,kał'u'xo's. pał ko'wa's qalwi'yne: "huł'e'k." x̄unak'ne. neis a<sub>a</sub>'ku'łaks. ku'kups ta'xas n̄'k'ine. suk<sup>u</sup>ax̄ane'ise. at .qaqa'łaxne'ise.
- 15 neis k'ł'wa. qalwi'yne: "qa'psin ke'e'n ks̄d'a'qalsuk<sup>u</sup>'x̄ane." qak.ła't̄iyit̄seika'te. qa.u'p̄xane. ka<sub>as</sub> na<sub>a</sub>qake,kał'u'xo's. ta'xas qa'hanqa'mek ts̄lemiy't.se. nas qa<sub>a</sub>kil'ise, ta'xas tseika'te. n'u'p̄xane. neis a<sub>a</sub>'kuł'a'kle's qa'sil'o'use. tseika'te. n'u'p̄xane. a<sub>a</sub>'ktsa'małs pał n̄'ula'se. ta'xas
- 20 n'u'p̄xane. pał n̄'ne'se. a<sub>a</sub>'kuł'a'kle's neis ma ksuk<sup>u</sup>'ax̄ane's. qalwi'yne: "ho'ya's a'ke hułqa'situ'q<sup>u</sup>a ka<sub>a</sub>'ku'łak." a'ke. laqa'sil'u'q<sup>u</sup>ne. x̄unak'ne. ku'kupsts n̄'k'ine. n'u'p̄xane. pał suk<sup>u</sup>ax̄ane'ise. ta'xas ts̄mne'x̄a'me'k. ts̄xa'kil'uk!-mo'xa'me'k a<sub>a</sub>'kuł'a'kle's. m'ka ke'e'k nukuma'n̄xa'me'k.
- 25 ta'xas la'łtq'lo'x̄umasa'q'ane. ta'xas wunek't.se. ktsimiȳt



## 75. THE GIANT

There was a town. All the youths were eaten by a giant. | Then 60  
 an old woman and her husband cried, for their children were dead. |  
 Every day the giant went to that town at night. | There, at the far  
 end, was a tent. He went there, | and he saw an old man and an old  
 woman. He thought: || "I'll sleep, and in the morning I'll eat the old 65  
 man and | the old woman." Then he slept. Early in the morning  
 the old couple cried. | While crying, the old woman arose. She was  
 about to start a fire, | when she saw some one sleeping. She looked  
 at him. It was | the giant. She told her husband: "Look at the  
 giant sleeping || in our tent!" The husband arose, took | his knife, 70  
 and cut off the giant's head. He shouted. | The people said: "Why  
 are the old couple glad? | They were crying." They went there, and  
 the giant was lying there. They had killed him. |

Now I have told what the old couple did || long ago. |

75

76. THE GIANT<sup>1</sup>

Well, I'll tell you what happened to a newly married man | among  
 the people of olden times who became a giant. |

There was a town. There was a newly married youth. He went  
 hunting. | The newly married youth was a skillful || hunter. (I do not 5  
 know his name.) He killed | a mountain sheep. He skinned it. After  
 skinning it, he felt hungry. | He thought: "I will dry some of it, so  
 that it may be light. | I will carry it to-morrow. It is far, and it  
 would be heavy if I should not dry it." | Then he made a place to  
 dry it. He began to cut up || the meat, and hung it up. He was 10  
 about to hang almost all | on his drying frame. There were two thin  
 pieces of meat | lying there. He did not know where they fell off  
 from. | He was hungry. He thought: "I'll eat it." He put the  
 meat on the fire; | and when it was done, he ate. It tasted good. ||  
 What he had killed did not taste that way. He thought: "What 15  
 may it be, that it tastes so good?" | He looked at it for some time,  
 but he did not see where it had come from. | Then he sat down.  
 When it was dark, he felt a pain here. | He looked, and he saw that  
 his own flesh was missing. | He looked at it, and he saw that a knife  
 had done it. Then || he knew that it was his own flesh that tasted 20  
 good. | He thought: "Well, I'll cut off another piece of my flesh." |  
 He cut it off, put it on the fire, and when it was done he ate it  
 Then he saw | that it tasted good. He wanted some more. He began  
 to cook | his flesh on the fire, and, although he had eaten, he wanted.  
 some more. || Then there was no more flesh on his legs. It was late 25

<sup>1</sup> See p. 82.

- sakil'/'k<sub>i</sub>ne' a<sub>a</sub>'kula'kle's. ta'xas kanmiy'/'t.se sakl'/'k<sub>i</sub>ne.  
 nuk<sub>u</sub>ma'nxa'mo'k. qatal'aqa.'/'k<sub>i</sub>ne'. ta'xas p:'klaks a'/'a'ko  
 sd'awa'kway'/'t.se'. ta'xas q!a'pe's a<sub>a</sub>'kula'kle's n'/'k<sub>i</sub>ne'  
 q!a'pilkits'lx'a'mo'k. ta'xas tszn ma'kle's n'nqapta'kse'. a<sub>a</sub>'ka-
- 30 ql'/'e's n'/'k<sub>i</sub>ne'. tszn sqap<sub>i</sub>ni'afaxapa'kin o'/'k!u'q<sub>u</sub>na<sub>a</sub>ts walu-  
 na'kle's n'/'k<sub>i</sub>ne'. q!a'pe<sub>i</sub>s n'/'k<sub>i</sub>ne' a<sub>a</sub>'kula'kle's. tszn qa<sub>a</sub>qap-  
 ki'kwu'mne' a<sub>a</sub>'quqt!e'e's m'ksa'n sna'xuna'kse' a<sub>a</sub>'k.luma'e's.  
 slaqaqa'pse' kqa'e'k a<sub>a</sub>'quqt!e'e's. a<sub>a</sub>'kwu'm'e's. tszn sqapq!a-  
 no'/'kma'la'k<sub>i</sub>ne'. n'/'nse' kqa'e'k alqa's'e's a<sub>a</sub>'knu'lma'kle's;
- 35 o'/'k!u'q<sub>u</sub>na la'ltq!ox<sub>u</sub>maqa'ane' a<sub>a</sub>'k.la'mala'kle's. sanqa'mo'k.  
 ta'xas laqatse<sub>i</sub>ka'te' ne<sub>i</sub>s a<sub>a</sub>'ku'la'ks n'lyaps. ta'xas qalsa n-  
 miy'/'t.se' k.laqa'wa'm ne<sub>i</sub>s a<sub>a</sub>'kik.luna'me's. ta'xas n'o-  
 k!e'ise' ta't!e's ts!na'/'ts!k.la'pse' ne<sub>i</sub>s ya<sub>a</sub>qanale'ke' ts!-  
 na'nuqkan'xuna'pse'. qana'xe'. n'u'p'x<sub>a</sub>ne' pa'l qa<sub>a</sub>ki'/'dwa'se'
- 40 n'lyaps tsa''e's. pa'l ts!nanoke'/'it.se' qo<sub>u</sub>s u'me's. qana'xe'  
 sdqa'noxunu'kse'. n'u'p'x<sub>a</sub>ne' a<sub>a</sub>'kznq!o'kups. pa'l saw'saqa'pse'  
 tsa''e's pa'l qa'/'pse'. qalwi'yne' na'qanya'qak ksd'a'qal'aqa-  
 ts!na'm. qaoxa'xe' sdt'sxa'se'. qak'/'kse': "hya' ma kutsla'-  
 ke'l ka'tat. kutsxa'/'aymit'/'t<sub>i</sub>mu." n'u'p'x<sub>a</sub>ne'palqos naqana'k-
- 45 se'. k.laqaqa'p'paps pa'l tszn'nqapta'kse' mak!/'se's. qak'/'lne':  
 "ka<sub>a</sub> kzn'aqa'qana' k'nsd'/'aqaqa'pqa." qak.la'pse': "ho'laqa.'/'n'e'  
 aqlsma'k<sub>i</sub>nzk!. ho'n'nqa'pte'k e'ika. ma<sub>a</sub>ts qo<sub>u</sub>k'ua'n' ma  
 ku'tsla'k.l'e's." ta'xas laxa'xe' tsznkna'pse'. qalwi'yne' pa'l  
 tszn ke'e'ns ma'kle's. k.lqatsma'k!qa. tszn'k<sub>i</sub>na'pse' n'/'pla'se',
- 50 a'/'ke' n'/'k<sub>i</sub>na'pse'. kanmi'yets a<sub>a</sub>'kzn'ok!e'ise' tsa''e's.  
 qak'/'kse': "hutsxa'/'ts!na'xe'. na'pe't ho'laqa'wamts huts-  
 xa'/'u'p<sub>i</sub>ne'." ta'xas ts!na'xe' ne<sub>i</sub> n'tsta'ha'l, a'/'ke' laxa'xe'  
 a'/'ke' n'upla'pse'. kanmi'yit.s ne<sub>i</sub>s klukqa'pe's tsa''e's.  
 ts!na'se' qake'/'ne' ne<sub>i</sub> n'tsta'halna'na: "ta'xas a'/'ke'
- 55 hutsxa'/'u'p<sub>i</sub>ne' ma kutsla'ki'l alka'ta't pa'l ks!/'o'/'k<sub>u</sub>nu<sub>u</sub>k  
 a'/'ke' hutsxa'/'u'p<sub>i</sub>ne'." qo<sub>u</sub>s qana'xe' ne<sub>i</sub> n'tsta'halna'na.  
 tsaq<sub>u</sub>na'ne'. qa<sub>a</sub>ki'/'u'p'x<sub>a</sub>ne' nöp'/'k!a's qak.la'pse': "ts!na-  
 m'/'le'n'. ho'paks kts'/'kam ta't<sub>i</sub>ne's saosa'qa'ane'. n'o<sub>u</sub>kwa'xane'  
 altat<sub>i</sub>n'/'smi'l. n'nqa'pte'k e'ika's." ta'xas qa<sub>a</sub>ki'/'su'k'/'itsxa-
- 60 nata'pse' ne<sub>i</sub>s nöp'/'k!a's ne<sub>i</sub> n'tsta'halna'na ya<sub>a</sub>qa'/'nqa-  
 ptak'/'ske' e'ika's a'/'ke' ne<sub>i</sub>s ya<sub>a</sub>qa'/'up'/'lske' ne<sub>i</sub>s k.laxa'ke'ks.  
 tsxanata'pse' tsxalya<sub>a</sub>qaqa'na'/'a'ke'. ta'xas ts!na'xe'. laxa'xe'.  
 n'u'p'x<sub>a</sub>ne' saosa'qa'pse' ne<sub>i</sub>s ta't!e's. n'ze'kate'/'ise'. k'lum-  
 naqaqa'pse'. qak.la'pse': "ka'/'tsa' ma kutsla'k.l'e's. hun'n-
- 65 qa'pte'k e'ika. hutsxa'/'k<sub>i</sub>n'/'s<sub>i</sub>ne'." ta'xas n'/'tk'/'n'e' ne<sub>i</sub>s  
 ma ya<sub>a</sub>qak.la'pske' nöp'/'k!a's. ta'xas sdqa'ta'/'upla'pse'.  
 lats!na'xe'. ta'xas n'u'p'x<sub>a</sub>ne'. miti'yaxna'pse'. la'lxaxa'xe'  
 a<sub>a</sub>'kik.luna'me's ne<sub>i</sub> n'tsta'halna'na. qake'/'ne': "skanuta'/'p<sub>i</sub>ne'  
 e'ika. pa'l n'nqa'pte'k ne<sub>i</sub> ka'ta't e'ika's. pa'l n'/'t!lx<sub>a</sub>ne'
- 70 ne<sub>i</sub>s ma kts!/'na's alkatat'mi'l. qatal'/'t!lx<sub>a</sub>na'/'p<sub>i</sub>ne'. sd'ats!-

at night, | and he was still eating his flesh. Then in the morning he was still eating. | He wanted more. He could not stop eating. It was | evening again, and he had eaten all his flesh. | He had gnawed it off, and only bones remained. || He ate his own eyes, and only the 30 orbits remained. | He even ate his own tongue. He ate his whole body. Only | his intestines remained lying there. His intestines remained, and his throat. | It was that way; he did not eat his intestines and his stomach. | Only his bones remained; and he did not eat his brains and his marrow, || but there was no more flesh on his 35 skull. He was sitting down. | Then he would not look any more at the mountain sheep. | Three days passed, and he did not return to his town. Then | one of his elder brothers went to look for him. He followed his tracks. | He went along, and saw where his younger brother had killed || the mountain sheep. He could see his tracks 40 below. He went along. | There was a creek. He saw a fire. | His younger brother was there. He was not dead. He thought: "Maybe his leg is broken, | and therefore he does not go home." He went there and spoke to him. He said: "Oh, I love | my elder brother! I'll keep myself alive for two days with him." (The elder brother) saw him sitting there. || He looked strange. Only his bones remained. 45 He said to him: | "What did you do, that you look like this?" He was told: "I am no more | a human being. I have become a giant. Don't come near me! | I love you." Then (the elder brother) went there. He was taken hold of. He thought: | "There are only bones. He is not strong." The giant took hold of him and killed him || and ate him. On the following day his next younger brother | 50 said: "I'll go. If I do not come back, I shall have died." | Then the youth started. He also arrived, | and he also was killed. On the following day the remaining one | started. The boy said: "I also || may die. I love my elder brothers. They are all dead now, | 55 so I will die, too." The youth went on. | He was small. He saw a manitou. He was told: | "Go there! Your eldest brother who went out first is there. He ate all | your elder brothers. He became a giant." Then the youth was told plainly || by the manitou that 60 (his elder brother) | had been changed into a giant, and how he had killed the two who went there. | He was told what to do. Then he started. He arrived, | and saw his elder brother. He looked terrible. He was pitiable. | He said: "My younger brother, I love you. || I have become a giant. I'll eat you." Then (the boy) did | 65 what the manitou had told him, and he could not kill him. | (The boy) went back. He saw that (the giant) followed him. The boy arrived | at the town. He said: "A giant pursues me. | My brother has become a giant. He || ate my elder brothers who went there. 70



- kanuta'p<sub>i</sub>ne'." ta'xas nuq<sub>u</sub>naneya'mne'. ne<sub>is</sub> tɬnamu'e's  
e'ika qaosa'qa'pse'. qake'ine' ne<sub>i</sub> palke<sub>i</sub>na'na: "hutsxal-  
qaosa'qa'ane'. ma kutsla'ke'l kanul'a'q<sub>a</sub>na." qak.la'pse'  
ne<sub>is</sub> ntsta'hahpa'nas: "laqa.ɰ'n'e' ne<sub>i</sub> at ma ktsla'k.le's  
75 n'zse'ikate'ine'." qaqałwi'yne' ne<sub>i</sub> pa'łke<sub>i</sub>. ta'xas nuq<sub>u</sub>na-  
neya'mne'. qaosa'qa'ane' ne<sub>i</sub> pa'łke<sub>i</sub>. qałwi'yne': "ma ktsla'-  
k.la.p." qawunek't.se' nulpa'łne' ne<sub>is</sub> laya'qaka'ske' ne<sub>is</sub>  
ntsta'hahna'na's qak<sub>i</sub>yamz's<sub>i</sub>ne': "Hyá', ma kutsla'kil kanxa-  
lena'na kutsxa'ł'e'k; ma kutsla'kil katɬna'muts kutsxa'ł'e'k."  
80 ta'xas n'u'p<sub>x</sub>a.ne' la'ska'se'. n'u'p<sub>x</sub>a.ne' pa'ł n'zse'ikate'ise'. pa'ł  
laqa.ɰ'nse' aqlsma'k<sub>i</sub>nzk<sub>l</sub>s. qałwi'yne': "ma<sub>a</sub>ts hul'o'nił pa'ł  
ke'e'n kanul'a'q<sub>a</sub>na." ta'xas qa'wanxa'mne'. ta'xas wa'se'.  
qak'łne': "kanul'a'q<sub>a</sub>na, ma kutsla'k.le's. qa'pse'n k<sub>z</sub>nsda-  
qaqa'pqa?" qake'ine' ne<sub>i</sub> tɰ'tqa't! ne<sub>i</sub> e'ika: "hulaqa.ɰ'n'e'  
85 aqlsma'k<sub>i</sub>nzk<sub>l</sub>!" ta'xas lawa'se' ne<sub>is</sub> a<sub>a</sub>'kit.la'e's. n'zsa<sub>k</sub>nu'se'.  
qak.la'pse': "ts!kak'ne'n' kanxa'le'." ta'xas namat'łtse', naq<sub>u</sub>-  
wiltse'ıte'. tsemak!w<sub>t</sub>skz'n'e'. qake'ine' ne<sub>i</sub> e'ika: "ma kutsla'-  
ki'ł kanxalna'nats kutsxa'ł'e'k." ta'xas pa'ł ktsemak!w<sub>t</sub>tskin  
ne<sub>is</sub> kaq<sub>u</sub>w<sub>t</sub>łtse'ıt. ta'xas nuts<sub>i</sub>nuq!uk<sub>z</sub>n'łne'. n'u'p<sub>x</sub>a.ne' ne<sub>i</sub>  
90 pa'łk<sub>e</sub>i pa'ł p<sub>z</sub>'k<sub>l</sub>a'ks tsxals'ł'up'łse'. qak'łne': "haq!ma'ł'ats-  
kak'ne'e', hutsxalts!nał'łktoqo'ne'. saha'nse' a<sub>a</sub>'q<sub>l</sub>u'le's.  
ta<sub>x</sub>ta' a hulawa'łke'n h<sub>z</sub>ntsxał'ł'k<sub>i</sub>ne'." ta'xas lap<sub>z</sub>sk'ne'e'.  
ts!na'xe' ne<sub>i</sub> pa'łke<sub>i</sub>. kul'łktu'qo nuts<sub>z</sub>nqkupek'łme'k ne<sub>is</sub> ya<sub>a</sub>-  
qanalun'isnam'łske'. ta'xas wune'k't.se' laqawa'se' tɬna-  
95 mu'e's ne<sub>i</sub> e'ika ta'xas laanaxa'mne'. tse'ka'te' tɬnamu'e's.  
n'u'p<sub>x</sub>a.ne' pa'ł sɰ'a'q<sub>a</sub>ne'tsa'pse'. ta'xas ts!na'xe' ne<sub>is</sub> ya<sub>a</sub>qa-  
nawzslunzsnam'łske'. qa'na'xe' ne<sub>i</sub> k<sub>i</sub>yuna'qa aqlsma'k<sub>i</sub>nzk<sub>l</sub>.  
qakila'mne': "ka<sub>a</sub>s kul'a'qakna'łats kul'upilna'la?" qak<sub>i</sub>ya'-  
mne': "ho'yas hul'akok<sub>u</sub>na'la ho<sub>u</sub>naqa'n'tsxal'upina'la." qa-  
100 han'mo'k!n<sub>e</sub>. ta'xa ne<sub>i</sub> u'me' skikq!anu'k<sub>u</sub>ne'. n'o<sub>u</sub>lu'ne'  
skkq!ano'k<sub>u</sub>ne'. n'o<sub>u</sub>lu'ne'. ta'xas ne<sub>i</sub> a<sub>a</sub>'k<sub>z</sub>n'u'muk! n'łtk!a-  
me'ıne'. ta'xas qa'hawztsqa'mek klo'k!e' tɰ'tqa't!. qake'ine':  
"hutsxa'łwat łmit'k'ne' e'ika. tsxał'upu'q<sub>u</sub>ne' qo<sub>u</sub>s a<sub>a</sub>'q!a'-  
n'o'ks." ta'xas na a<sub>a</sub>qa't!a'k qa'haqawu'mne'.<sup>1</sup> ta'xas  
105 n'up<sub>x</sub>a'łne' ska'xe' ne<sub>i</sub> e'ika. ta'xas a<sub>a</sub>qa't!aks qaska'xe'  
nulpałn'łne'. pa'ł sla'ti'yiltsxa'ne'. qake'ine': "hulaxa'a'n-  
xon'łske'ł q!a'pe' hutsxal'k<sub>i</sub>nisk'łne'. suk<sub>u</sub>a'xn<sub>z</sub>nał'a'p<sub>i</sub>ne'  
alka'tsa ku'e'k." ta'xas ne<sub>i</sub> k<sub>i</sub>yuna'qa a<sub>a</sub>'q<sub>l</sub>sma'k<sub>i</sub>nzk<sub>l</sub>  
n'o<sub>u</sub>n'łne' ne<sub>is</sub> k!aqa'kiks ktsxał'o<sub>u</sub>ka'x<sub>a</sub>na'ps. qałwiyne-  
110 na'mne' ktso<sub>u</sub>san'u'xon'a'q<sub>u</sub>wum. qake'ine' ne<sub>i</sub> ktsxał'u'pil:  
"ma<sub>a</sub>ts wanxa'mki'ł ta<sub>x</sub>tá' hoq<sub>u</sub>a'tal'u'pil, ta'xas h<sub>z</sub>ntso<sub>u</sub>sa-  
n'u'xo<sub>u</sub>nqapk'łne'." ta'xas qaqa'nał'aqawanxa'mna'mne'.  
ta'xas wa'xe' e'ika ne<sub>is</sub> a<sub>a</sub>k<sub>z</sub>n'ö'muk!s a<sub>a</sub>q!a'saks qanama-

<sup>1</sup> Pierre Andrew: qa<sub>a</sub>qawu'mne'.

He could not eat me. | Now he is pursuing me." Then they moved away. The giant's wife | staid behind. The young woman said: "I want | to stay. I love my husband." The youth said to her: | "He is no longer the one who used to love you. || He is terrible." The 75 woman did not want to leave. | Then they moved away. The woman staid behind. She thought: "He loves me." | It was not long before she heard him coming along | the way the boy had come. Some one said: "Oh, I love my little son! | I'll eat him. I love my wife. I'll eat her." || Then she saw him coming. She saw that he 80 looked terrible. | He was no longer a human being. She thought: "Don't let me be afraid; | he is my husband." Then she did not move, and he arrived. | She said to him: "My husband, I love you. What | makes you like this?" That man the giant said: "I am no longer || a human being." He arrived at his tent. He sat down. | He 85 said to her: "Give me my son!" She gave him to (her husband), | who made him dance. He held him tightly. The giant said: "I love | my little son. I'll eat him." He held him tightly | and made him dance. He made him defecate. Now the woman knew || that he 90 was about to kill him. She said to him: "Give him to me for a little while. | I'll go and wash him. His excrement is bad. | Then when I bring him back you may eat him." He let him go. | The woman started. After she had washed him, she ran away | where the people had gone. After some time, when his wife did not arrive, || the giant went 95 out. He looked for his wife. | He knew that she had deceived him. Then he started | the way they had gone. The many people were going along. | They said: "What shall we do with him? How shall we kill him?" | They said: "Let us try (and see) if we can kill him." || There was a cliff; and below it was a lake, a deep | lake. It was deep. 100 Then they dug a hole in the cliff, | and one man staid there. He said: | "I'll kick down the giant. He will be drowned in the deep lake." | Then the people staid a little ways off. || The giant was seen coming 105 along. A little ways off he was heard coming. | He was talking. He said: "When I | overtake you, I'll eat all of you. My brother whom I ate tasted good to me." | Then the many people | were afraid when he said that he would eat all of them. They thought || of 110 running away. The one who was about to kill him said: | "Don't move! If I can not kill him, then you may run away." | Then nobody moved. | Then the giant arrived. The trail was close to | the

na'mne. lakl'nta. qanamana'mne. qa'hanklam'ne. ya<sub>a</sub>qa'  
 115 haosa<sup>1</sup>qa'ke. ne<sub>1</sub> ktsxal'u'pil. ta'xas wa'xe. e'ika. qana'qkup-  
 qlkxa'ine. e'ika. ne<sub>1</sub>s klu'pxa e'ika p'kla'ks pał tsxalsdts!  
 qaqlkxa'ine, qalwi'yne. ktsxal'a'tskalsaq'lk'nka. qawo<sub>u</sub>k<sup>u</sup>an-  
 ka'ane. nuhnmoxu'ne. pał k<sub>u</sub>w<sub>t</sub>lnu'm'o'k!. qo<sub>u</sub>s o'me's  
 120 qawoxalxunaqu'ne. o'k!q<sup>u</sup>na ts<sub>n</sub> k!nqapta'ke's. ma'kle's qa-  
 talha'qne. n'o'k!nilktsinoqu'n'e. ta'xas tse<sub>1</sub>kat'ine. wu-  
 ne'k't.se. haqa.upxa'ine. pał sd'upel'ine. e'ika.

Ta'xas husłq!apqalpahnem'ine. klu'k!e. p'kla'k<sub>1</sub>nck!  
 ya<sub>a</sub>qał'inqapte'ike. e'ika's.

### 77. THE MOTHER-IN-LAW TABOO

Ne<sub>1</sub>s p'kla'ks aqlsma'k<sub>1</sub>nck! at nalnu'kp<sub>1</sub>ne'la'mne. nawas-  
 pa'it<sub>1</sub>mo at qa'taltlaqta'la'mne. at qa'taisuk<sup>u</sup>iltse<sub>1</sub>kata'mne.  
 a<sub>a</sub>'kaqlne'es. n'u'p<sub>x</sub>a<sub>a</sub>na'm nawaspa'it<sub>1</sub>mo at n'as<sub>n</sub>'klateyxo-  
 na'mne. qa'la qa'alnu'kp<sub>1</sub>ni'ł nawaspa'f'es at n'upxal's<sub>1</sub>ne  
 5 k.lqatsla'ke'ł nawaspa'f'es. qa'la tsema'k'lił'alnu'kp<sub>1</sub>ni'ł na-  
 waspa'f'es at n'upxal's<sub>1</sub>ne k.ltsema'k'liłtsla'ki'ł nawaspa'f'es.  
 ksđ'a'qał'alnu'kp<sub>1</sub>ni'ł at k.lqa'sa'nilwi'yna<sub>a</sub>t at k.lqa.ł'ki'ł  
 nawaspa'f'es. qa'la qa.alnu'kp<sub>1</sub>ni'ł nawaspa'f'es at n'upxal's<sub>1</sub>-  
 ne. at k.f'upsa't<sub>1</sub>yil'sa'nilwi'yna<sub>a</sub>t at k.lupsa't<sub>1</sub>yilqa.o'nil ktsxal'-  
 10 ł'ki'ł nawaspa'f'es. nasts qaqa'pse. k<sub>u</sub>w'łtske'n ne<sub>1</sub>s p'kla'ks  
 aqlsma'k<sub>1</sub>nik!. nas ta'xas q!akpa'me'k ma yaqaqa'pske. k'e't-  
 ke'ns al'atslm'f'es nula'se; ne<sub>1</sub>s klu'pxa kamnu'qlo's aql-  
 sma'k<sub>1</sub>nck!s at ya'qakna'mske. nawaspa'it<sub>1</sub>mo's sla'qa'qa'pse.  
 k.laqa'alnu'kp<sub>1</sub>ne'łam nawaspa'it<sub>1</sub>mo.

<sup>1</sup> Pierre Andrew: ya<sub>a</sub>qa'osa'qa'ake.



edge of the cliff. There staid || the one who was going to kill him. 115  
Then the giant arrived. | He was kicked hard. When he saw that he  
was about to be kicked, | he tried to take hold of the leg, but he  
missed it. | He began to fall. The cliff was high. At the bottom | he  
fell into the water; and because only his bones remained, || he could not 120  
swim, and sank at once. They looked for him a long time, | but he  
was not seen again. Thus the giant was killed. |

Now I have told you how a person long ago | became quickly  
a giant. |

#### 77. THE MOTHER-IN-LAW TABOO

Long ago the people used to be ashamed of each other. | Mother-  
in-law and son-in-law could not talk to each other. They could not  
look | at their faces. When mother-in-law and son-in-law met, they  
were afraid of each other. | Those who were not ashamed of the  
mother-in-law were known || not to love her. Whoever was much 5  
ashamed of | his mother-in-law was known to love her very much. |  
The reason why he is ashamed is that then his mother-in-law will  
never get angry at him and never scold him. | Whoever is not  
ashamed of his mother-in-law is known | to be always angry at her,  
and never afraid to scold || his mother-in-law. The people held it this 10  
way in olden times. | Now they forget how their grandparents used  
to do, | because they met white people. | This is the way the mother-  
in-law and son-in-law did, | and why they are not ashamed of each  
other any more. |



### III. ABSTRACTS AND COMPARATIVE NOTES

The folk tales of the Kutenai show intimate relations to the tales of the tribes of the plateaus, as well as to those of the plains east of the mountains. A considerable number of tales are common to the Kutenai and the neighboring Salish tribes, particularly the Okanagon. There are also a considerable number of identical tales found among the Kutenai and the Blackfeet.

It seems that the series of Transformer tales centering around Na<sup>h</sup>mu'qtse and Ya.uk<sup>u</sup>e'ika'm are peculiar to the Kutenai, although the tale of the origin of arrows is also known to the Okanagon. These tales are quite distinct from the Transformer tales of the Shuswap and Thompson Indians, and also from the tales of Old One as found among the Blackfoot. In 1891 I was told that when human beings were first created, they arose before they were quite finished, and danced until they fell down dead. Then human beings were created who became the ancestors of the Indians.

So far as the incomplete material allows us to judge, one of the most characteristic traits of Kutenai folk tales is the systematic development of animal society. Frog is the old grandmother of Muskrat, the Chipmunks, and Doe. Her brother, Owl, is hostile to her grandchildren. The fish K!k'lo'm is the grandfather of Doe, but his relationship to Frog is not stated. The Chipmunks are the wives of Fisher. Chicken Hawk's wife is Grouse. Coyote's wife is Dog. Their children are Misqoto'wum and Q!ota'ptsek!. Coyotes' brothers are Moose and Kingfisher. The only animal that is married to various people is Doe, but it is not certain whether the same Doe is meant every time. She is the wife of White Stone. Their child is Ya.uk<sup>u</sup>e'ika'm. Ya.uk<sup>u</sup>e'ika'm's brother is the father of Duck. The Doe is also married to Wolf, and at another place to Lynx. Lynx and Doe have two sons, who are Sun and Moon. The other animals do not seem to be related to this group, but live in the same village, and are either friends or enemies.

It is one of the characteristic traits of Kutenai and Okanagon mythology that the tales are welded together into connected groups. This tendency is not as marked as it is among the Navaho and probably also the Ute tribes, but it sets off the Kutenai tales clearly from the disconnected tales of the Shuswap and Thompson Indians.

In our series one group of tales centers around the creation of the sun. The first part of the story relates to the origin of the brothers who finally become sun and moon. Rabbit finds his sister Doe, whom he hides in the tent of his grandmother Frog. Lynx marries the Doe, and their children are two boys. The couple are deserted;



and when the boys grow up, they come to the place where the sun is being made (see p. 285).

The second part of the story begins with the origin of Ya.uk<sup>ue</sup>'ikam, who also goes to the place where the sun is being made and tries his powers. The story of his origin is briefly as follows: Frog's granddaughter, Doe, is taken into the water by White Stone, whom she marries. Their son is Ya.uk<sup>ue</sup>'ikam, who in a number of exploits obtains for the use of mankind arrow wood, the arrow straightener, sinew, flint, and the bow stave (see p. 290). Then he goes with Coyote to the place where the sun is being made. They pass a number of dangers—the fat, the giant, and the thunderbirds (see p. 285).

When the various parties meet, one after another tries to act as the Sun, and finally the sons of the Lynx are accepted.

We have no other incidents that are clearly connected with this tale, but I suspect strongly that the tale of the deluge produced by the Chicken Hawk may connect in a similar way with the story of the Sun (see p. 304).

On account of Ya.uk<sup>ue</sup>'ika'm's great powers, the people are afraid of him and drown him. The fish resuscitate him; and he follows the people, finds his brother's wife and her son, and tells them to resist those who maltreat them. He kills the chief, and the people are even more afraid of him (see p. 291). This passage recalls the story of Coyote's son (see MAFLS 11:120). Finally Ya.uk<sup>ue</sup>'ika'm goes to the east end of the world (see p. 291).

The second cycle, apparently independent of the former one, is that of the war against the sky.

Nalmu'qtse crawls about in the country, and his tracks form the rivers (see p. 288). During this period Muskrat kills his sister-in-law and escapes to the sky. The animals make a chain of arrows and climb up, but Wolverine tears the chain. The animals fight with Muskrat. When they find the arrow chain broken, they kill the thunderbird, and with its feathers they fly down. The Bat and the Flying Squirrel, who receive no feathers, sail down. The Sucker jumps down and breaks its bones. The Woodpecker family are not given feathers. They climb down the sky, and reach the earth in the west, passing through the horizon (see p. 288). They meet Nalmu'qtse and try to kill him by throwing into his mouth a red-hot stone wrapped in a goat heart. Nalmu'qtse causes it to fall aside. He warns the woodpeckers not to sleep in wooded places and not to touch a charr floating in the water (see pp. 288, 289). The Woodpeckers disobey; and when they sleep in a wooded place, a toad sticks to the body of one of them. When Flicker touches a charr, he and his wife Duck are swallowed by a water monster. In order to find out where Flicker is, Woodpecker sends out birds to invite the fish to his tent. They come led by their grandfather (a fish with

thick head). They smoke, and the fish indicates by signs that Flicker is in the lake. The Woodpeckers try in vain to kill the water monster, which escapes along the Columbia River. At Red Water, near Windermere, it is wounded: therefore the water is red there. It escapes into a cave. Naľmu'qtse is told to stop up the outlet of the river, and he makes the portage separating Columbia Lakes from Kootenai River by molding the soil with his knees. Fox kills the monster. They cut it up, and Flicker and his wife Duck come out. The flesh of the monster is thrown about to serve as food for the people (see p. 289).

Then Naľmu'qtse arises, his head touches the sky, his hat falls down, and he himself falls over and dies.

In the Okanagon tales the making of the bow and arrow, which forms a large part of the Ya.uk'e'ika'm tradition, is connected with the war on the sky. The most connected form of the tale has been recorded by Albert S. Gatschet (*Globus*, vol. 52, p. 137). The animals make war against the sky in order to obtain the fire. They are unable to reach the sky with their arrows. The Wren decides to make a bow and arrow. First he kills an elk (here is introduced the story of Chickadee and Elk, p. 304). The Wolf tries to steal the elk, and Wren throws red-hot stones wrapped in fat into his mouth. He uses the rib of the elk for making his bow. He obtains the feathers for his arrow by allowing the eagle to carry him into his nest. He obtains flint by causing the owners of flint to fight. Then he goes to the place where the animals shoot the arrows up to the sky. He meets Coyote. (Here is introduced a story of the small animal that is able to shoot trees. See Blackfoot, de Josselin de Jong VKAWA 14:73; Uhlenbeck VKAWA 13:182; Pend d'Oreilles, Teit MAFLS 11:114.)

The Wren kills Coyote, and Fox resuscitates him. Coyote meets the Wren a second time. They gamble, and he wins Wren's clothing. He goes on, and meets young Grouse, whom he kills. The old Grouse then scares him so that he falls down a precipice (see p. 293). Wren recovers his arrows, makes the arrow chain, and the animals climb up. When Grizzly Bear climbs up, the chain breaks, owing to his weight. Then Eagle, Beaver, and Turtle are sent to obtain the fire. (See Lillooet, JAFL 25:299, where other references are given.)

The Turtle falls down from the sky and kills a person. Then follows the story of the Turtle who asks to be thrown into the water (see p. 305). The story closes with the return of the animals.

In the following I give brief abstracts of the tales recorded in the present volume and of those published by me in the "Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte," 1891. The page references to both series are given in the margin. Those in parentheses refer to the series of Kutenai tales

published in the "Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte." Comparative notes have been added, which, however, do not claim to be exhaustive. References to the Tahltan and Kaska relate to manuscripts by Mr. James A. Teit to be published in the "Journal of American Folk-Lore." I have used the following abbreviations:

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|-------------|--|
| AA.....     | "American Anthropologist."   |
| AmAnt.....  | "American Antiquarian and Oriental Journal."   |
| BAAS.....   | Reports of the British Association for the Advancement of Science.   |
| BAM.....    | Bulletin of the American Museum of Natural History.  |
| BArchS..... | Baessler-Archiv, Supplement.   |
| BBAE.....   | Bulletin of the Bureau of American Ethnology.  |
| CNAE.....   | "Contributions to North American Ethnology" (United States Geographical and Geological Survey of the Rocky Mountain Region, J. W. Powell in charge). |
| CI.....     | Publications of the Carnegie Institution.  |
| CU.....     | Columbia University Contributions to Anthropology.   |
| FL.....     | "Folklore."  |
| FM.....     | Anthropological Publications of the Field (Columbian) Museum.  |
| GSCan.....  | Memoirs of the Geological Survey of Canada.  |
| JAFL.....   | "Journal of American Folk-Lore."   |
| JAI.....    | "Journal of the Anthropological Institute of Great Britain and Ireland."   |
| JE.....     | Publications of the Jesup North Pacific Expedition.  |
| MAFLS.....  | Memoirs of the American Folk-Lore Society.   |
| PAES.....   | Publications of the American Ethnological Society.   |
| PaAM.....   | Anthropological Papers, American Museum of Natural History.  |
| RBAE.....   | Annual Report of the Bureau of (American) Ethnology.   |
| TRSC.....   | Transactions of the Royal Society of Canada.   |
| UCal.....   | California Publications in American Archæology and Ethnology.  |
| UPenn.....  | Anthropological Publications of the University Museum of the University of Pennsylvania.   |
| VAEU.....   | "Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie, und Urgeschichte."   |
| VKAWA.....  | "Verhandeligen der Koninklijke Akademie van Wetenschappen te Amsterdam."   |



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|----------------------------------|---|
| Boas, Sagen.....                 | Franz Boas, Indianische Sagen von der Nord-Pacifischen Küste Amerikas.  |
| Curtin, Creation Myths.....      | Jeremiah Curtin, Creation Myths of Primitive America.   |
| Curtin, Modoc.....               | Jeremiah Curtin, Myths of the Modocs.   |
| Curtis, N. A. Indians.....       | Edward S. Curtis, The North American Indians.   |
| Cushing, Folk Tales.....         | Frank Hamilton Cushing, Zuni Folk Tales.  |
| Dähnhardt, Natursagen.....       | Oskar Dähnhardt, Natursagen.  |
| Grinnell, Lodge Tales.....       | George Bird Grinnell, Blackfoot Lodge Tales.  |
| Leland.....                      | Charles G. Leland, The Algonquin Legends of New England.  |
| Matthews.....                    | Washington Matthews, Ethnography and Philology of the Hidatsa (Misc. Publ. No. 7, U. S. Geological Survey, F. V. Hayden in charge). |
| Merriam.....                     | C. Hart Merriam, The Dawn of the World.   |
| Petitot.....                     | Emile Petitot, Traditions Indiennes du Canada Nord-Ouest.   |
| Rand.....                        | S. T. Rand, Legends of the Micmacs.   |
| Russell, Expl. in Far North..... | Frank Russell, Explorations in the Far North (University of Iowa, 1898).  |
| Schoolcraft, Hiawatha.....       | H. R. Schoolcraft, The Myth of Hiawatha (Philadelphia, 1856).   |

1. THE SUN (4 versions: Nos. 33, 48, 54, and VAEU 23:161). *First Version.*—Coyote asks Chicken Hawk to accompany him to the place where the Sun is being made. Coyote wants to try first to act as the Sun. Chicken Hawk tells him that on their way they will pass grease, and that in passing he may take one bite. Coyote disobeys, takes more than one bite, and the grease falls down and rolls down a precipice with Coyote. They reach the place where the Sun is being made. Coyote walks along the sky, but is found unsatisfactory. *Chicken Hawk follows, and is found to be a good Sun.*<sup>1</sup> Coyote is envious and tries to shoot him.<sup>2</sup> His bow and arrows catch fire, and the earth begins to burn. He lies down on a trail, which does not burn, and he is saved.<sup>3</sup>

*Second Version.*—The animals try who is to be the Sun. When Raven acts as the Sun, it is dark. When Chicken Hawk tries, the sky is yellow. When Coyote tries, it is hot. He tells everything he sees. When he returns, they tell him that he is too hot and too talkative. A woman has two children, who arrive, and try in their turn. When the first one goes along the sky, it is comfortable; and when the sun sets, it is cool. *He is selected as Sun. The younger brother is selected to act as the Moon.*<sup>1</sup> Coyote is envious and shoots the Sun at sunrise.<sup>2</sup> His arrow catches fire, the earth begins to burn, and he saves himself by lying down on a trail. *For this reason trails do not burn.*<sup>3</sup>

*Third Version.*—Coyote and Ya.uk'e',ka'm are traveling along. Ya.uk'e',ka'm tells Coyote that they will pass a piece of fat, and that he may take one bite. After they pass, Coyote turns back in order to have another bite, and the fat rolls down. He runs after it. The fat falls into the water and sinks. When he goes back on his tracks, all the fat has been transformed into white stone. In order to get the fat that

<sup>1</sup> See discussion in Boas RBAE 31:727 (references to Okanagon, Shuswap, Thompson, Tsimshian, Wasco, Wishram); see also, Coeur d'Alène (Teit MAFLS 41:123).

<sup>2</sup> Shoshoni (Lowie PaAM 2:252, 253).

Ute (Powell RBAE 1:52).

<sup>3</sup> Thompson (Teit MAFLS 6:39, 74).

has fallen into the water, he heats stones, intending to boil it. Ya.uk<sup>u</sup>e'ka'm misses Coyote, and finds that the fat is gone. He follows down to the water, and sees Coyote engaged in heating stones. Ya.uk<sup>u</sup>e'ka'm makes a spear and spears the fat, which  
 113 breaks up and floats.—They go on, and Ya.uk<sup>u</sup>e'ka'm tells Coyote not to pay any attention if he should hear a child crying. After they pass the child, Coyote turns back and puts his finger into the child's mouth. The child sucks the finger, and pulls in Coyote's arm. When Ya.uk<sup>u</sup>i'ka'm notices that the child is silent, he turns back and kills the child with his knife. All the flesh on Coyote's arm has been sucked off. The child was a giant.—They go on, and Ya.uk<sup>u</sup>e'ka'm tells Coyote not to listen if he should hear birds crying. Coyote disobeys, and finds himself in the nest of the thunderbirds together with Ya.uk<sup>u</sup>e'ka'm. Ya.uk<sup>u</sup>e'ka'm asks the young thunderbirds when the old birds come back. They reply that they come back in the evening  
 115 in the form of a thundercloud. Ya.uk<sup>u</sup>e'ka'm tells Coyote that the thunderbird will ask whether he is tired, and that he is to reply that his younger brother Ya.uk<sup>u</sup>e'ka'm is tired. When this happens, Ya.uk<sup>u</sup>e'ka'm is told by the old thunderbird to stretch out his leg, because the bird wants to suck out the marrow. At this moment Ya.uk<sup>u</sup>e'ka'm kills the thunderbird with his spear. The same is repeated when the old male thunderbird comes back. When the old birds are dead, Ya.uk<sup>u</sup>e'ka'm sits on the back of one of the young thunderbirds, which flies up, and then carries him  
 117 down, while Coyote is shouting. Then Coyote sits on the back of the other thunderbird; and when he shouts, the bird takes him down. Ya.uk<sup>u</sup>e'ka'm ordains that thunderbirds may only scare people who lie about them.<sup>1</sup> Ya.uk<sup>u</sup>e'ka'm and Coyote reach the place where the Sun is being made. Ya.uk<sup>u</sup>e'ka'm is tried; but the day is red because his clothing is painted with ochre. Coyote is tried, but when he acts as the Sun, it is too hot; and he tells what the people are doing, and asks them to leave some food for him. The two sons of the Lynx arrive. They have been brought up  
 119 by their mother, who had been deserted by Lynx. He had gone to catch salmon for making soup for his wife. The young Lynxes meet him, and he tells them that he is unable to catch salmon. The boys show him how to catch salmon. When the Lynx children arrive at the place where the animals try to make the Sun, *one of them goes*  
 121 *up and is found a satisfactory sun.*<sup>2</sup> *Then they send the other one up as the Moon.* Coyote is envious and shoots at the rising sun,<sup>3</sup> which sets his arrow on fire. The fire pursues him. He lies down on a trail and covers himself with a blanket. The fire passes over him without hurting him. *Therefore trails do not burn.*<sup>4</sup>

<sup>1</sup> Apache, Jicarilla (Russell JAF L 11:257).

Arapaho (Dorsey and Kroeber FM 5:383, 387).

Assiniboin (Lowie PaAM 4:170).

Beaver (Goddard PaAM 10:234).

Chilcotin (Farrand JE 2:12).

Chippewayan (Goddard PaAM 10:48; Lowie *ibid.* 192; Petitot 359; much distorted in Lofthouse, Transactions Canadian Institute 10:46).

Dog-rib (Petitot 323).

Gros Ventre (Kroeber PaAM 1:88).

Hare (Petitot 144).

Kaska (Teit J A F L 30:437).

Okanagon (Gatschet, Globus 52:137).

Ponca (Dorsey CNAE 6:30, 215).

Sanpoil (Gould MAFLS 11:108).

Shoshoni (Lowie PaAM 2:295?).

Shuswap (Teit JE 2:649; Dawson TRSC 32; Boas, Sagen 4).

Sia (Stevenson RBAE 11:48).

Thompson (Teit MAFLS 6:45; also 76; 11:57).

Ute, Uinta (Mason JAF L 23:318).

<sup>2</sup> See discussion in Boas, RBAE 31: 727 (references to Okanagon, Shuswap, Thompson, Tsimshian, Wasco, Wishram).

<sup>3</sup> Shoshoni (Lowie PaAM 2:252, 253).

Ute (Powell RBAE 1:52).

<sup>4</sup> Thompson (Teit MAFLS 6:39, 74).

*Fourth Version*<sup>1</sup> (VAEU 23).—Hare's wife (a small red bird) has deserted him and lives with a red hawk. Hare finds tracks of elks (not moose, as given in the original), and goes home to make snowshoes. The animals start in pursuit of the elks. When Hare goes to get wood for his snowshoes, he meets Doe. He wishes to marry her. She refuses him. He goes home and tells his grandmother Frog what has happened. She informs him that the Doe is his sister. Hare takes her home, and she lives in the tent. Her presence is unknown to the other people. Hare goes out to pursue the elks. His grandmother tells him to put mittens on his feet in place of his snowshoes. When going out, he meets Raven and other hunters, who are returning empty handed. They maltreat him, but he goes on. He meets Woodpecker, a diver, and Wolf. He passes the game hunters, and meets Hawk and his wife, who pelt him with snow. Only Weasel, Fox, and young Wolf are ahead of him. On the following day he meets them. They return, because they are unable to overtake the elks.

Hare puts on his mittens and soon overtakes the elks. With one arrow he kills one-half of them, and with the second the rest. He butchers them and shakes the fat, which becomes small in size. He fills the stomachs with blood, piles them up, and tells them to burst if any one should carry them. He carries the fat home, shakes it, and it assumes its former size. He feeds his child, and throws some fat into the fire in order to inform his brother Duck, who comes and is given food. He sends his brother to tell the people that they may go to bring in the meat. He wishes that Hawk should select the stomachs. Bear demands the ribs; Wolf, the legs; Raven, the eyes. Hawk loads the stomachs on the back of his wife. Hare follows them, steps on her snowshoes, so that she falls. The blood runs over her, and she freezes to death. The skins are carried into Frog's tent. When within a few days they are ready tanned, the people grow suspicious, and find the tracks of Doe. Lynx finds the place where the girl stopped, tears out four hairs, which he puts on the ground. The hairs impregnate her when she urinates. Doe gives birth to a child. The people hear it crying, and discover the Doe. In order to discover the unknown father of the child, Frog orders the men to take up the child.<sup>2</sup> Coyote, Raven, and others take it, but the child continues to cry. Lynx comes back from hunting. He buries his clothing and strike-a-light under stones. When the people see Lynx coming, the child quiets down; and when he takes it up, it does not cry any more. They maltreat Lynx, extinguish the fires, and desert him, Doe, and their child.<sup>3</sup>

Lynx is a good hunter. After some time Doe has a second son. The people are starving. Lynx's grandmother, Magpie, comes to look after her grandson. He feeds her. In summer Lynx goes to fish salmon. He makes a fish weir. When the boys are grown up, their mother sends them to the place where the sun is being made. She tells them that they will pass their father's fishing-place. The boys start and reach the place where the sun is being made. Raven is the sun; it is dark and cold. Coyote acts as sun; it is very hot, and he tells the people to keep food for him. Because he runs home quickly the day is short. He tells everything he has seen in the daytime. The sons of Lynx are tried, and *one is made the sun, the other the moon*.<sup>4</sup> Coyote is envious, and shoots the sun at sunrise. His arrows catch fire, fall down, and set fire to the grass.<sup>5</sup>

<sup>1</sup> Shuswap (Boas, Sagen 9).

Thompson (Teit MAFLS 6:37, 11:11; JE 8:215; Hill-Tout BAAS 65:534).

<sup>2</sup> Lillooet (Teit JAFI, 25:328).

Nootka (Boas, Sagen 108).

Shuswap (Boas, Sagen 9; Teit JE 2:684).

Thompson (Teit MAFLS 6:37; JE 8:215; Hill-Tout BAAS 69:534).

<sup>3</sup> See RBAE 31:784.

<sup>4</sup> See discussion in Boas RBAE 31:727 (references to Okanagon, Shuswap, Thompson, Tsimshian, Wasco, Wishram).

<sup>5</sup> Shoshoni (Lowie PaAM 2:252, 253).

Ute (Powell RBAE 1:52).



- 73 2. THE WAR ON THE SKY<sup>1</sup> AND NALMU'QTSE (3 versions: Nos. 50, 52, and VAEU 23:165). *First Version*.—Muskrat wants to marry his brother's widow. She refuses him, and he kills her with an arrow which differs in style from the tribal arrows.<sup>2</sup> The people try to find out who killed her, and call in Frog, Muskrat's grandmother. Although she knows what has happened, she declines to tell, and answers by signs.
- 75 The people think that the Sky people have killed the woman, and decide to make war on the Sky. They shoot arrows up to the Sky and make a chain.<sup>3</sup> Since it is not quite long enough, Raven puts his beak at the lower end. Then it reaches the ground. When the animals are ready to go up, Wolverine asks them to wait for two days because he has to put away his things. When he comes back, he finds the animals have gone. He becomes angry and tears down the chain of arrows. The remaining people pursue Wolverine, who, when almost overtaken, cuts up himself and becomes a squirrel, which he puts under his own belt. When somebody thinks he recognizes him, he says that he is hunting squirrels.—Muskrat has made a large lake in the sky and put up many tents around it. When the people attack the village, a left-handed man comes out. This happens in every tent, and the people recognize that there is only one person, Muskrat. They go back; and when they come to the place where the arrow chain had been, it is gone. They go to the drinking-place of Thunderbird, kill him, and distribute his feathers. While these are being distributed, two bats expect to be given the best feathers, but finally nothing is left for them.
- 77 They spread out their blankets and sail down. Flying Squirrel pulls out his skin and sails down. The Sucker throws himself down and is broken to pieces. When his brother's widow touches him, he is cured.—The warriors Flicker, the Woodpeckers and their sister (a bird with yellow breast and gray feathers), have been left in the sky. They walk to the place where heaven and earth meet. At Nelson they meet supernatural beings, who tell them never to touch a fish and not to stay over night in the woods. They find a charr which has drifted ashore. Flicker tries to kill it, but is swallowed by it and taken into the lake.<sup>4</sup> They camp in the woods, and a toad crawls under Woodpecker's blanket and sticks to his body. The others go on and meet Nalmu'qtse, who was crawling along Kootenai River naming the country. He asks the Woodpeckers, his nephews, for some food. They put a red-hot stone into the heart of a mountain goat, and try to throw it into his mouth.<sup>5</sup> They miss, and the place is called Little Heart. Woodpecker sends two water birds to invite in all the Fish, telling them that the lake will be dried up if they should not come. The birds dance at every bay, inviting the Fish. The chief of the Fish, K!k'lom', is the last to arrive. He is given a pipe; and Woodpecker, his brothers, and the Fish smoke. The Fish inquires for his grandson; that is, the Flicker that had been swallowed by the water monster; and he moves his eyebrows, showing that Flicker is in the lake. As a reward he is given meat, *which may now be seen as a red spot on each side of the body*. The Woodpeckers make ready to kill the water monster. The first who tries to attack him is Long Legs, who, however, is swallowed. Woodpecker tries next. He intends to kick the monster, but the blow glances off. The monster is chased along Kootenai River and comes back by way of Windermere to Red Water.
- 81 Woodpecker hits it on the foot. Its blood makes the water red. At Long-Water Bay

<sup>1</sup> Lilloet (JAFL 25:311).

Okanagon (Hill-Tout JAI 41:146; Gatschet, Globus 52:137; Teit MAFLS 11:85).

Pend d'Oreilles (Teit MAFLS 11:118).

Shuswap (Teit JE 2:749).

Thompson (Teit JE 8:246; Boas, Sagen 17).

See also Sanpoil (Gould MAFLS 11:107, 108).

<sup>2</sup> Lilloet (Teit JAFL 25:326).

Shuswap (Teit JE 2:679).

Thompson (Teit JE 8:361, 362).

<sup>3</sup> See discussion in Boas RBAE 31:864.

<sup>4</sup> See discussion in Boas RBAE 31:611, 659, 687, 718, 868.

<sup>5</sup> See discussion in Boas RBAE 31:682; also Alesia (personal communication from Leo J. Frachtenberg), Hidatsa (Matthews 67).

the monster hides in a cave under water. Flicker takes Woodpecker's war bonnet and spear and tries to chase the monster out of the water. When the monster appears, Flicker is afraid, and drops the spear. Nałmu'qtse is asked to dam up the end of the lake and to prevent the escape of the monster. He breaks off a piece of the mountain and solidifies it with his knees, *making the portage between Columbia River and Kootenai River*. Woodpecker continues the pursuit; but when the monster looks at him, he becomes afraid and is unable to kill it. The Fox finally takes a tomahawk, kills the monster, and cuts it up. Flicker and Duck come out. *They have become white in the stomach of the monster*. While in its stomach, they made a fire with their canoe. The monster had asked them not to make too large a fire, because it might melt its fat. *The Flicker had been worn down to its present size*.

They cut off the ribs of the monster and throw them down the river, *where they become a cliff*. The body is cut up and scattered about. It becomes the food of the people. They forget the Kutenai, and only a little blood is left, which they scatter over the country. *For this reason the Kutenai are few*.<sup>1</sup> 83

*Second Version*.—Nałmu'qtse is called the grandfather of the Kutenai. He is a man of giant size, and never stands up. He knows that he is about to die, and travels over the country, giving names to places. Wherever he crawls, a river flows.<sup>2</sup> He meets the Woodpecker brothers and their sister sitting on a mountain. They have come down from the sky after the animals have made war on Muskrat (as told before). They are angry because they have not been given any feathers to fly down. Woodpecker tries to kill the people; and when he meets his uncle Nałmu'qtse, he tries to kill him too. He throws a heart containing a red-hot stone at him, pretending that it is food.<sup>3</sup> Nałmu'qtse nods, and it falls down, and the place is called Little Heart. Nałmu'qtse warns Woodpecker, telling him not to touch a charr and not to sleep in dense woods. The Woodpeckers disobey, and Flicker is swallowed by a water monster.<sup>4</sup> Nałmu'qtse crawls along and decides to stand up. When he rises, his war bonnet touches the sky. It falls, and he also falls, saying that the place will be called Ear. 87 89

*Third Version* (VAEU 23).—The father of Muskrat<sup>5</sup> has two wives. After his death (165) Muskrat wants to marry his second wife, who refuses him. He shoots her with an arrow of unknown design. He lies down, pretending to be sick. The people find the dead woman, and inquire for the owner of the arrow. Muskrat smells of it, and says it came from the sky. They make war against the sky. Coyote shoots up an arrow without reaching it. Other animals try in vain. Finally two Hawks shoot. Their first arrow strikes the sky after flying one day and one night. They make a chain of arrows,<sup>6</sup> which Raven completes by putting his beak in the nock of the last arrow. Wolverine asks the other animals to wait, because he wants to look after his traps. They leave before he returns; therefore he is angry and tears down the *arrows, which are transformed into a mountain* (Mount Baker, near Cranbrook, B. C.). Muskrat has climbed up into the sky, where he makes tents along the shore of a lake. The houses are dirty. He shoots from the houses, passing under ground from one to the

<sup>1</sup> Cœur d'Alène (Teit MAFLS 11:122).

Nez Percé (Mayer-Farrand MAFLS 11:149).

Shuswap (Teit JE 2:661, 662, 665-667).

Thompson (Teit MAFLS 6:80; JE 8:255).

<sup>2</sup> Chippewyan (much distorted in Loft house, Transactions Canadian Institute 10:44).

Dog-Rib (Sir John Franklin, Narrative of a Second Expedition to the Shores of the Polar Sea [London, 1828], p. 293).

Etheneldell (Caribou-Eaters), (Samuel Hearne, A Journey from Prince of Wales's Fort in Hudson's Bay, to the Northern Ocean [London, 1795], p. 313).

Kato (Goddard UC5:188).

Kaska (Teit J A F L 30 :444).

<sup>3</sup> See discussion in Boas RBAE 31:682. Also Hidatsa (Matthews 67).

<sup>4</sup> See discussion in Boas RBAE 31:611, 659, 687, 718, 868.

<sup>5</sup> Lillooet (Teit J A F L 25:326).

Shuswap (Teit JE 2:679).

Thompson (Teit JE 8:361, 362).

<sup>6</sup> See discussion in Boas RBAE 31:864.



other. Woodpecker discovers that there is only one person, Muskrat, whom they kill. (166) When they find the arrow chain broken, they snare thunderbird, put on his feathers, and fly down. *Those who receive feathers are transformed into birds; the others, into fish and land mammals.* Coyote sails down, steering with his tail. The Sucker breaks all his bones. He is given new ones: *therefore the sucker's body is now full of bones.*

- 89 3. YA.UK<sup>u</sup>E'KA'M (No. 53).—Frog warns her granddaughter, Young Doe, not to drink at a water hole. She disobeys,<sup>1</sup> and is pulled down by a man named White Stone, who lives in the water, and marries her. Their son is Ya.uk<sup>u</sup>e'ka'm.—White Stone's brother, Gray Stone, dislikes Ya.uk<sup>u</sup>e'ka'm, who is sent by his mother to visit
- 91 his great-grandmother I'rog. Ya.uk<sup>u</sup>e'ka'm goes; and when he sees the old Frog Woman, he is afraid.<sup>2</sup> He makes her sleep and plays in the tent. He goes back to his mother, who wants him to stay with his great-grandmother. When Frog wakes, she notices that somebody has been there. She makes a small bow and a small basket, and hangs them up. Ya.uk<sup>u</sup>e'ka'm gets back, makes her sleep again, and plays with the bow, which he breaks. When the Frog wakes, she says that her grandchild must have been
- 93 a boy, because he had been playing with a bow. Next time the Frog captures him. When Ya.uk<sup>u</sup>e'ka'm is growing up, he asks the Frog Woman for arrow wood and service-berry wood.<sup>3</sup> She warns him, but he sets out to obtain the wood from the Grizzly Bear, who owns it. Cranes, Marmots, and Beavers are Grizzly Bear's watchmen, appointed to warn him of the arrival of strangers. The youth bribes them to be quiet until he returns. He takes the service-berry bushes and makes his escape.
- 95 The animals make a noise; Grizzly Bear assumes his animal form, and pursues Ya.uk<sup>u</sup>e'ka'm. The animals make excuses, but the Bear threatens to kill them after having overtaken Ya.uk<sup>u</sup>e'ka'm, who causes a hill to rise behind him, which detains Grizzly Bear. *Thus arrow wood is obtained.* He goes to his mother's tent, and Gray Stone promises to kill Grizzly Bear. Gray Stone rubs himself with grease and becomes a stone, which is heated by the fire. He orders Ya.uk<sup>u</sup>e'ka'm to stand next to the doorway. Grizzly Bear, when trying to bite him, closes his eyes; Ya.uk<sup>u</sup>e'ka'm steps
- 97 aside, and the Bear bites the post. Meanwhile Gray Stone becomes so hot, that the stone almost bursts. Just when the Bear opens his mouth, the fragments of the stone fly about; Gray Stone goes right through Grizzly Bear, who dies. *After this the Grizzly Bear remains a bear.* Ya.uk<sup>u</sup>e'ka'm skins the grizzly bear, and drags the skin which is attached to the head into Frog Woman's tent. She is afraid of the grizzly bear. She paints her legs red and stands in the doorway, holding a hammer. She had put up a sharp stone in the doorway. Ya.uk<sup>u</sup>e'ka'm drags the grizzly-bear skin in, and Frog strikes it; but Ya.uk<sup>u</sup>e'ka'm jerks it at that moment, so that she strikes the stone,
- 99 which she breaks. Ya.uk<sup>u</sup>e'ka'm asks for feathers for his arrow. He is told that ducks on a lake own the feathers. He goes there, wearing ear ornaments. Ya.uk<sup>u</sup>e'ka'm, who is painted red, asks one of the Ducks to come ashore, asks for his feathers, and promises to pay him with his ear ornaments. The Duck obeys, and becomes
- 101 very beautiful. When the other Ducks see it, they all go ashore, and he takes their feathers. *He adorns all of them.*<sup>4</sup> *Thus feathers are obtained.*

Ya.uk<sup>u</sup>e'ka'm goes to obtain the arrow straightener from Bighorn Sheep. He goes to Bighorn Sheep, who tells him that the arrow straightener is on the other side of the river. When he is climbing the mountain, Bighorn goes back across the river in his

<sup>1</sup> Blackfoot (Uhlenbeck VKAWA 13:156, 158).

Iidatsa (Matthews 68).

Shuswap (Teit JE 2:674, 694), etc.

Takelma (Sapir UPenn 2:125, 157).

<sup>2</sup> Shuswap (Teit JE 2:693).

<sup>3</sup> Beaver (Goddard PaAM 10:235).

Gros Ventre (Kroeber PaAM 1:88-90).

Kaska (Teit JAF 30:437).

Okanagon (Gatschet, Globus 52:137).

Thompson (Teit MAFLS 6:76).

<sup>4</sup> See p. 296, No. 18.



canoe. He puts the penis of the Bighorn into the water, by means of which he produces a snowstorm. Ya.uk<sup>u</sup>e'ika'm knows what is coming. He finds a tent, and is taken care of by his brothers and sisters, (probably animals) that live there. The house owner counteracts Bighorn's charm by striking his testicles. Bighorn thinks he hears the bursting of Ya.uk<sup>u</sup>e'ika'm's eyes, and Bighorn causes the cold to stop. While it is cold, Bighorn is throwing warm things on himself. After some time Bighorn Sheep returns to look for Ya.uk<sup>u</sup>e'ika'm. After the Bighorn has crossed the river, Ya.uk<sup>u</sup>e'ika'm goes into his canoe, crosses the river, and does the same as the Bighorn has done. A snowstorm arises, and he goes into Bighorn Sheep's tent and throws warm things on himself. When he hears the noise of eyes bursting, he says, "Don't let it be cold any more!" After all this has happened, the old man has been transformed into a mountain sheep, and Ya.uk<sup>u</sup>e'ika'm takes the arrow straightener. *Thus man obtains the arrow straightener.* 103

In order to obtain sinew, Ya.uk<sup>u</sup>e'ika'm goes to the tent of Mouse, who is afraid of the Bull Moose, which almost breaks the tent. He obtains first a poor bow, then a good bow, kills the Moose for Mouse, and takes the sinew. *Thus man obtains sinew.*<sup>1</sup> 105

He goes to obtain Flint.<sup>2</sup> Flint is a man. If a person pays him well, he transforms himself into stone, and allows pieces to be broken off. When Ya.uk<sup>u</sup>e'ika'm arrives, Flint retains the form of a man, because he expects high pay. Ya.uk<sup>u</sup>e'ika'm tells Flint that Diorite Man claims to be stronger than Flint. By carrying tales from one to the other he causes them to quarrel and to fight. When they strike each other, large pieces of flint and diorite fall off, and he is able to obtain the stone he needs. *Thus he produces flint and tough stone for the use of man.* 107

Ya.uk<sup>u</sup>e'ika'm goes to obtain bow wood. Two squirrels as large as grizzly bears stand on each side of a trail. He kills them. *From the body creeps the small squirrel of our times.* He passes between two moving trees, which crush any one who passes between them. He keeps them apart by putting his spear across.<sup>3</sup> *Then he scatters the cedar wood.* 109

Ya.uk<sup>u</sup>e'ika'm asks his mother where the sun rises, and he tells her that he is going there.

4. THE PEOPLE TRY TO KILL YA.UK<sup>u</sup>E'IKAM (No. 55).—The people kill Ya.uk<sup>u</sup>e'ika'm and throw him into the river. Then they break camp and order Crane to drag a young tree to cover their tracks. The fish nibble at the drowned man's body, and he awakes. He kicks the fish, but they say that they are restoring him. He follows the people, meets Crane, whom he kills. He also kills Crane's wife. When he approaches the people, he sees his sister-in-law, who is lagging behind and who is crying. She carries her child, Duck, on her back. The child recognizes him and tells his mother, who, however, disbelieves him. Ya.uk<sup>u</sup>e'ika'm shows himself, and she tells him that the people take away his brother's game, and that Duck has to render menial services to the chief, that they also take away the tent site that she is preparing. Ya.uk<sup>u</sup>e'ika'm tells his brother and his sister-in-law to resist the people.<sup>4</sup> The people are afraid when the two act independently. The chief, after defecating, calls Duck to clean him, and Duck kills him with arrow points that he has attached to his head.<sup>5</sup> Ya.uk<sup>u</sup>e'ika'm shows himself, and the people are afraid of him. 121

<sup>1</sup> Kaska (Teit JAFI 30:438).

<sup>2</sup> Kalapooya (information given by A. S. Gatschet).

Shuswap (Teit JE 2: 645; Dawson TRSC 1891: 35).

Thompson (Teit MAFLS 6: 76).

Tillamook (Boas JAFI 11: 144).

See Boas, RBAE 31: 612, No. 5.

<sup>3</sup> See Boas, RBAE 31: 613, No. 9.

<sup>4</sup> Takelma (Sapir UPenn 2:29).

Thompson (Teit MAFLS 6:25).

<sup>5</sup> Quinault (Farrand JE 2:100).

191 5. COYOTE AND TREE CHIEF<sup>1</sup> (2 versions: No. 64 and VAEU 23:166).—Coyote  
 passes Tree Chief's tent. Tree Chief's mother likes him, and wishes him to become  
 193 her son's friend. The two friends go out. When they pass Wolf's trap, Coyote diverts  
 the attention of his friend and pushes him in. He pretends to be unable to pull him  
 out. He induces him to throw out all his clothing, including a hawk, which he carries  
 on his head, and his saliva. Then he leaves him and goes to the town where a  
 chief lives who has two daughters. The chief, Golden Eagle, believes that he is  
 195 Tree Chief. Wolf and his wife find Tree Chief in the trap. He has taken the form  
 of a young child. Wolf wants to kill him; his wife wants to raise him. They agree  
 that whoever reaches him first shall do with him what he pleases. Wolf's wife digs  
 through the ground very quickly and rescues him.<sup>2</sup>

Tree Chief asks Wolf Woman for sinew, which the boy uses for making a netted ring.  
 197 He holds it up, and it is full of birds. Next he asks for the leg skin of a yearling  
 buffalo calf. He makes a netted ring, rolls it into the tent, and tells the woman to  
 cover her head. It becomes a buffalo, which he kills. He tells the woman to put  
 the blood and guts behind the tent. On the following day they are transformed into  
 199 pemmican. Coyote has married one of the daughters of Golden Eagle. Tree Chief  
 takes some pemmican, and goes to the river to draw water. There he meets the  
 chief's daughter, to whom he gives the pemmican. Next the boy asks for the leg part  
 of the skin of a buffalo bull. He obtains a buffalo in the same way as before. He  
 puts the blood in the skin and puts it away. On the next day the blood has been  
 transformed into pemmican; the skin, into a painted blanket. He goes again to draw  
 water, and tells the girl to say that she has received pemmican from the one whom  
 she saw at the river.

Tree Chief hides the buffalo, and the people in the village of Golden Eagle are  
 201 starving. Golden Eagle throws up a feather of his body, which becomes an eagle,  
 which is perched on a tree. He arranges a contest, and orders every one to try to  
 shoot the eagle. Each is to have one shot. Coyote shoots repeatedly, but does not  
 hit the eagle. Tree Chief appears, and hits the eagle. Coyote pretends that his  
 arrow had hit it; but when he is carrying along the bird on his arrow, it is seen that it  
 203 is a prairie chicken. The boy goes back to the Wolf. In the evening he meets the  
 girl again, and tells her that on the following day at noon he will show himself. He  
 goes to the village in the same form as he used to have. The people are puzzled,  
 because he himself and Coyote look alike. Tree Chief's saliva turns into shells, which  
 are eaten by the sparrow hawk that sits on the youth's head; while Coyote has lost  
 this art, and his hawk is starving.

205 Tree Chief tells the chief, his father-in-law, to look at his fortune-telling place. The  
 chief sees tracks of buffalo cows, and sends the people to go hunting. Tree Chief goes  
 ahead, piles up buffalo chips, which he transforms into buffaloes. The people kill  
 the buffaloes. Tree Chief takes an old mangy buffalo cow. He is laughed at by  
 207 Coyote. Tree Chief takes it home. He gives his arrow to his wife, and tells her not

<sup>1</sup> Arapaho (Dorsey and Kroeber FM 5:348, 372).

Assiniboin (Lowie PaAM 134).

Blackfoot (Uhlenbeck VKAWA 12:30; 13:160; Wissler PaAM 2:47).

Cheyenne (Kroeber JAF 13:170).

Crow (Simms FM 2:291).

Hidatsa (Matthews 63).

Kutenai (Boas VAEU 23:166).

Nez Percé (Mayer-Farrand MAFLS 11:159).

Ojibwa (de Josselin de Jong BArchS 5:2; only beginning).

Okanagon (Teit MAFLS 11:85).

Omaha (Dorsey CNAE 6:55, 604).

Pawnee (Dorsey CI 59:159, 164, 280 *et seq.*).

Shoshoni (Lowie PaAM 2:274).

Shuswap (Teit JE 2:695).

Teton (Curtis, N. A. Indians 3:111).

<sup>2</sup> See Blackfoot (Uhlenbeck VKAWA 13:117).

to touch any one with it. When he is skinning the mangy cow, it turns into a fat buffalo. A dog tries to get some of the meat. The woman touches it with the arrow, and the dog falls down dead. When she touches it again, the dog revives. Coyote also kills a dog, and tries to revive it by touching it with an arrow, but he is unsuccessful. Tree Chief's wife carries the meat in her blanket into her tent. On the following morning the blood is transformed into pemmican; the skin, into a painted blanket. Coyote is unable to imitate this feat. Coyote tries to make buffalo out of buffalo chips, but is unable to do so. Finally Tree Chief gets impatient, and strikes Coyote with a firebrand, intending to kill him. 209 211

Coyote runs westward, while Tree Chief goes eastward. Tree Chief says both will come back at the end of the world. 213

*Second Version* (VAEU 23).—Tree Chief is Coyote's friend. Golden Eagle asks Tree Chief to marry his daughter. The two young men start, and on the way Coyote throws Tree Chief into a pit. He asks for the bird which Tree Chief carries on his head, for his blanket and saliva. He puts these on, leaves Tree Chief in the pit, and goes to the village of Golden Eagle, where he marries the girl. Tree Chief transforms himself into an infant. The owner of the pit and his wife try who can reach the child first. Tree Chief by magic makes the soil loose where the woman is digging, so that she reaches him first. When the boy is a few years old, he asks for a snare in order to catch birds. He sets it, moves his hands, and the snare is full of birds. He asks for the skin of a buffalo calf and makes a netted ring. He tells the old people to lie down, and rolls the ring against the tent. The ring becomes a buffalo calf, which he kills. The intestines, which the woman puts away according to the boy's orders, are transformed into pemmican. The same happens to the skin of a one-year-old buffalo, which is transformed into a young bull, which he kills. He tells the old people that he is Tree Chief. He goes to the river and meets Golden Eagle's younger daughter, whom he marries. The people are starving because the buffaloes have disappeared. Tree Chief tells the hunters to wait at a buffalo drive. By kicking buffalo chips he transforms them into buffaloes, which are driven to a precipice. There are two buffaloes for each hunter. Tree Chief selects an old lean one for himself. He tells his wife not to strike their dog. When she disobeys, the dog falls down dead. He tells her to strike the dog again, and the dog revives. Coyote is unable to imitate this. Tree Chief drives away Coyote, reminding him that he had tried to kill him. (166)

6. COYOTE AND FOX<sup>1</sup> (No. 1).—Coyote asks Fox for his blanket. They race. (This is probably a reference to the tale of Coyote borrowing Fox's blanket and being carried away by the wind.) 1 2

7. COYOTE AND LOCUST (No. 2).—Coyote carries Locust. They meet a Grizzly Bear. Coyote puts Locust down at the edge of a cliff. Locust scares the female Grizzly Bear, who falls down the cliff and dies.<sup>2</sup> Coyote and Locust eat the body. Later on they meet the male Grizzly Bear. Coyote is put down and turns into a stump, which the Grizzly Bear tries to bite. Coyote is retransformed and gives fat to the bear to eat. He says it is beaver fat. The bear asks whether they have seen the female Grizzly Bear. After first denying to have seen her, Coyote tells the Bear that he 3 4

<sup>1</sup> Okanagon (Hill-Tout JAI 41:152).

Shuswap (Boas, Sagen 6; Teit JE 2:634, 742).

Thompson (Teit MAFLS 11:8).

<sup>2</sup> The idea of a person being frightened by the sudden flying up of birds or by a sudden movement, and caused to fall down a cliff, is rather widely spread.

Assiniboin (Lowie PaAM 4:110).

Lillooet (Teit JAF 25:305, an incomplete version of the story of Coyote and Grouse).

Ojibwa (Jones PAES 7:43, 191, 415).

Okanagon (Gatschet, Globus 52:138).

Pawnee (Dorsey CI 59:459).

Pend d'Oreilles (Teit MAFLS 11:114).

Sanpoil (Gould MAFLS 11:101).

Shuswap (Teit JE 2:629, 740).



(the Bear) has eaten his wife's fat. Coyote runs away, pursued by the Bear. Coyote falls, and his hands strike a buffalo horn, with which he scares away the Grizzly Bear.<sup>1</sup>

141 8. COYOTE AND GRIZZLY BEAR<sup>1</sup> (No. 57).—Coyote sees Grizzly Bear feeding, and  
143 calls him names.<sup>2</sup> Grizzly Bear pursues him. While they are running, Coyote jumps  
over the Bear. The Bear chases him around a stone. Coyote falls down and falls  
on the horns of a buffalo, which stick on his hands. Coyote rises, and with the horns  
frightens away the Bear. The Bear swims the river, and is hit with the horns.

3 9. COYOTE AND LOCUST<sup>3</sup> (No. 3).—Locust is carrying his leg. Coyote envies him,  
4 and breaks his own leg too. The two make friends. Coyote goes ahead, and is kicked  
by Locust, who kills him. When Magpie picks at Coyote's eyes,<sup>4</sup> Coyote revives.  
5 He slaps himself, and the dung tells him<sup>5</sup> that he will become a knife attached to  
Coyote's foot. Locust goes ahead, and Coyote kills him.

5 10. COYOTE AND GRIZZLY BEAR (No. 4).—Coyote makes fun of Grizzly Bear's dung.<sup>1</sup>  
6 In order to catch Coyote, the Bear first creates service berries, then wild cherries,  
7 which Coyote does not eat. Then he creates rose hips; when Coyote is eating these,  
Grizzly Bear catches him, together with the bushes. Coyote pleads that he did not  
offend Grizzly Bear. When Grizzly Bear tries to hit him, Coyote runs away. He  
8 calls for the help of his manitous. One of these becomes a river; another, a log which  
lies across the river and bobs up and down; a third one becomes a tent. Coyote is  
told to come out of the tent as soon as the Grizzly Bear appears, and to abuse him.  
When the Bear reaches the river, he tries to cross on the bobbing log. Coyote holds  
the log, but lets go of it while the Bear is crossing over it. The Grizzly Bear falls off  
and is drowned.<sup>6</sup>

8 11. COYOTE GOES VISITING<sup>7</sup> (No. 5).—Coyote's wife is Dog. Coyote sends his chil-  
9 dren to visit their uncles. They go to Kingfisher, who stretches his hand back to get  
his sharp horn. Kingfisher sends his two children to bring two switches. He ties his  
hair over his forehead, and jumps from the top of the tent into the water through a  
10 hole in the ice. He comes back carrying two switches filled with fish. The following  
day Dog sends her children to visit their uncle Moose. Moose cuts off his wife's nose,  
throws ashes on the cut, which heals up at once. He sends his children to get roots,  
11 which are rolled in the ashes of the wife and become guts. He slaps himself, and  
camas appears. On the following day Coyote tries in vain to imitate him.

<sup>1</sup> Assiniboin (Lowie PaAM 4:121).

Blackfoot (Wissler PaAM 2:32; Uhlenbeck VKAWA 12:63).

Cree (Russell, Expl. in Far North 209).

Shoshoni (Lowie PaAM 2:277; Lowie-St. Clair JAFI 22:266).

<sup>2</sup> Shuswap (Teit JE 2:654).

Ute (RBAE 1:54), etc.

<sup>3</sup> Nez Percé (Spinden JAFI 21:23).

Perhaps Shuswap (Teit JE 2:655).

<sup>4</sup> Nez Percé (MAFLS 11; Mayer-Farrand 151; Spinden 180).

<sup>6</sup> Chilcotin (Farrand JE 2:16).

Chinook (Boas BBAE 20:92).

Flathead (Wilson, Trans. Ethn. Soc. of London, 1866, 4:312).

Kaska (Teit JAFI 30:444).

Kathlamet (Boas BBAE 26:45).

Lillooet (Teit JAFI 25:308, 317).

Nez Percé (Mayer-Farrand MAFLS 11:141).

Okanagon (Teit MAFLS 11:73-75).

Shoshoni (Lowie PaAM 2:237, 241, 254).

Shuswap (Teit JE 2:635).

Tahltan (Teit MS).

Takelma (Sapir U Penn 2:65, 83).

Thompson (Teit MAFLS 6:30, 60; MAFLS 11:2; JE 8:234).

<sup>6</sup> See Waterman JAFI 27:43, "Crane Bridge."

<sup>7</sup> See discussion in Boas RBAE 31:694; also Nez Percé (MAFLS 11; Mayer-Farrand 164; Spinden, 181); Osage (Dorsey FM 7:13, 15); Shoshoni (Lowie-St. Clair JAFI 22:266); Thompson (Teit MAFLS 11:6); Zuni (Edward S. Handy JAFI 31).

A number of Californian tales of unsuccessful imitation may perhaps be distantly related to the tale of the bungling host. See Wishok (Kroeber JAFI 18:102); Yana (Sapir U Cal 9:211).

12. COYOTE AND BUFFALO <sup>1</sup> (2 versions: Nos. 6 and 47). *First Version.*—Coyote finds the skull of a buffalo bull. He kicks it. After a while he hears a noise and sees Buffalo coming in pursuit. His manitous hide him in the stump of a burnt tree, which the Buffalo shatters; next in a stone, which he also shatters; in a pond, which Buffalo drinks; in a rose bush, which Buffalo can not tear to pieces. Coyote asks for peace and offers to smoke with Buffalo. Buffalo says that he lights his pipe by holding it up to the sun. Buffalo's wife had been taken away by other Buffaloes, and he had been killed. Coyote sharpens Buffalo's horns, and the two set out to recover Buffalo's wives. They overcome the other Buffaloes, and Coyote receives the larger Buffalo Cow, which is to be his wife. He sends her ahead, and tries to shoot her in a valley. The arrow does not enter her body. Finally he kills her. After butchering her, he sits on a stone. Wolf comes and eats the Buffalo, and Coyote is unable to get up until the meat has been eaten.<sup>2</sup> He pounds the bones and tries to extract the marrow. A bird tells him that he must not pound them,<sup>3</sup> that Badger is to do so. While Badger is pounding, Coyote is asked to take hold of Badger's tail.

The marrow is put into a bladder. Badger runs away, eats it, and throws back the empty bladder. Coyote intends to break the remaining bones, and is told by a bird that the bird will do it. Coyote is sent away and told to return when he sees smoke. When he returns, the birds have flown away with what remains of the Buffalo.

*Second Version.*—Coyote finds the head of a Buffalo Bull,<sup>1</sup> passes it three times, and breaks it with a stone. He covers a flat rock with his blanket, and lies down singing. He hears Buffalo coming in pursuit. He runs away. When he is tired, he calls on his manitous. The first one has the form of a stump, in which Coyote hides. Buffalo breaks it in two. The next one is a stone, which Buffalo also breaks in two. The third one is a bush, which Buffalo can not tear. They make peace and smoke together. Coyote institutes the peace pipe. Buffalo tells Coyote that other Buffaloes took away his two wives and killed him. Coyote sharpens Buffalo's horns, and they overcome the other Buffaloes and take back the two wives. Buffalo gives to Coyote one of his wives, which Coyote selects because she is not as strong as the other one. Coyote sends his Buffalo wife ahead and kills her. He sits down on a stone and cries for the wife whom he has killed. Wolves come and eat the Cow, while Coyote is unable to get up.<sup>2</sup> After the Wolves have disappeared, the stone lets him go. He is about to break the bones to extract the marrow, when Badger forbids him to break the bones, and offers to break them himself. Coyote holds on to Badger's tail while Badger is pounding the bones. Badger puts the marrow into the bladder and runs away with the marrow, eating it. He throws back the bladder. Coyote intends to pound the remaining bones. Two birds forbid him to do so, and tell him that they themselves will pound them. Coyote is sent to make a spoon. When he comes back, the birds fly away with the chopped bone.

13. COYOTE AND BUTTERFLY (No. 17).—Coyote hears Butterfly singing. (The story is unintelligible.)

14. COYOTE AND GROUSE <sup>4</sup> (No. 8).—While Grouse and husband are away, Coyote enters the tent, puts their children into a bag, and carries them away. The children break the bag and escape.

<sup>1</sup> Assiniboin (Lowie PaAM 4:122).  
Nez Percé (Spinden MAFLS 11:190).  
Okanagon (Teit MAFLS 11:76).  
Shoshoni (Lowie PaAM 2:276 [first part only]).  
Shuswap (Boas, Sagen 6).  
Thompson (Teit JE 8:208; MAFLS 11:32).  
See Thompson (Teit MAFLS 6:29).

<sup>2</sup> Assiniboin (Lowie PaAM 9:108, 112).  
Shuswap (Teit JE 2:633 [here it is merely said that Coyote is too lazy to rise], 741).  
Thompson (Teit MAFLS 11:7).

<sup>3</sup> See Sanpoll (Gould MAFLS 11:104).

<sup>4</sup> Caddo (Dorsey CI 41:102).  
Pawnee (Dorsey CI 59:458).  
Shoshoni (Lowie PaAM 2:258, 259, 261).

- 17 15. COYOTE AND STAR (No. 9).—(Unintelligible.)
- 18 16. COYOTE AND THE WOMAN<sup>1</sup> (No. 10).—A woman sees Coyote coming. She is afraid and lies down, pretending to be dead. Coyote comes up to examine her, and thinks she has been dead for a long time.
- 19 17. COYOTE AND THE MANITOU WITH THE HAT<sup>2</sup> (No. 11).—Coyote meets a manitou whose hat is made of fat. He eats of it and hurts the manitou.
- 19 18. COYOTE AND THE DUCKS (3 versions: Nos. 12, 59, and VAEU 23:167). *First Version*.—Coyote and his two children reach a lake on which there are many ducks. He tells his children to wait for his brother-in-law. A Mallard Duck comes ashore to hear what is going on. The others follow, and Coyote pulls out their feathers.<sup>3</sup>
- 161 *Second Version*.—Coyote tells his son to wait for his brother-in-law. The Ducks  
163 hear him. One comes ashore, and says that he wants to play with them. They go from one lake to an adjoining one. The Ducks fly; Coyote and his son walk. Coyote stretches a net across the connecting river and induces the Ducks to swim. Then he catches them, takes them home, and dries them. The surviving Ducks  
165 discover what he is doing and fly away. Lynx steals Coyote's ducks, and *pulls his face and his tail long*. When Coyote discovers this, and when he overtakes Lynx while asleep, he takes back the ducks and *pushes in his tail and face*.<sup>4</sup>
- Third Version*.—In this version the tale forms an incident of the tale of Coyote and Dog. (See p. 299.)
- 20 19. COYOTE AND OWL<sup>5</sup> (3 versions: Nos. 13, 24, and 36). *First Version*.—Owl carries away crying children. Coyote pretends to be a child and cries. Owl asks for the child. He is put into the birch-bark basket of Owl, who carries him home. The children dance in Owl's tent. Coyote closes Owl's eyes with gum, and throws him into the fire. The children return.

<sup>1</sup> Assiniboin (Lowie PaAM 4:116, 204).

Blackfoot (Wissler PaAM 2:35; de Josselin de Jong VKAWA 14:18).

Crow (Simms FM 2:284).

<sup>2</sup> Blackfoot (de Josselin de Jong VKAWA 14:72; Uhlenbeck VKAWA 13:177).

Caddo (Dorsey CI 41:100).

Crow (Simms FM 2:285).

Hupa (Goddard UCal 1:167).

<sup>3</sup> See p. 290, note 4.

<sup>4</sup> Blackfoot (Uhlenbeck VKAWA 13:176).

Chippewyan (Lothouse, Transactions Canadian Institute 10:44).

Nez Percé (Mayer-Farrand MAFLS 11:140, 142).

Shoshoni (Lowie PaAM 2:276).

Shuswap (Teit JE 2:678).

Sia (Stevenson RBAE 11:148).

Thompson (Teit MAFLS 6:38; JE 8:216).

Tillamook (Boas JAFL 11:142).

Ute, Uinta (Mason JAFL 23:301).

<sup>5</sup> Arapaho (Dorsey and Kroeber FM 5:239 [Big Owl]).

Bellabella (Boas, Sagen 241).

Bellacoola (Boas, Sagen 249).

Chilcotin (Farrand JE 2:36).

Chinook (BBAE 20:110).

Comox (Boas, Sagen 89).

Cowichan (Boas, Sagen 49).

Fraser Delta (Hill-Tout JAI 34:347).

Hopi (Voth FM 8:173).

Kato (Goddard UCal 5:236).

Kutenai (Int. Congr. of Anth., Chicago, 1894, 283, 284; E. F. Wilson, *Our Forest Children*, 1890, 3:166).

Lillooet (Teit JAFL 25:314).

Micmac (Rand 183).

Nez Percé (MAFLS 11: Mayer-Farrand 176; Spinden 192).

Osage (Dorsey FM 7:41).

Rivers Inlet (Boas, Sagen 224).

Shoshoni (Lowie PaAM 2:288).

Shuswap (Teit JE 2:698).

Squamish (Boas, Sagen 57; Hill-Tout BAAS 70:545).

Stsê'ê'lis (Hill-Tout JAI 34:347).

Thompson (Teit MAFLS 6:63; 11:26; JE 8:265).

Ute (Powell RBAE 1:45).



*Second Version.*—Owl carries the children away in a bark basket, the inside of which is set with awls. Coyote pretends to be a child, and is carried away by an Owl. He sends the children to get gum. Owl dances; and when he gets hot, Coyote gums up his eyes and burns him. *The ashes are transformed into owls.*

*Third Version.*—Coyote transforms himself into a child. When he cries, he is thrown out of the tent, and Owl carries him along. He induces Owl to dance, and kills him.

20. COYOTE AND TROUT (No. 25).—In winter Coyote meets a Trout Woman, marries her, and follows her into the water, which they reach by jumping into a water hole. The Trout goes to a place where people are fishing, saying that there is much food there. Coyote breaks the hook. The people make a large hook, by means of which they pull him out of the water. When he is all out, the people club him. He shouts, saying that he is not a trout, but Coyote. He resumes his former shape.

21. COYOTE AND CARIBOU (No. 35).—Caribou grows fat by eating young grass. When he is fat, Coyote kills him and then mourns for him.

22. COYOTE AND DEER (No. 37).—Coyote intends to kill Deer, and in pursuing him is frightened by the wind. He kills Deer, who is holding his own head. He asks whether he is holding Deer's father's war bonnet. The story is not by any means clear.

23. COYOTE'S CONTESTS<sup>1</sup> (No. 49).—The people of several towns have killed Coyote's relatives. Coyote asks Woodpecker, Flicker, Hawk, Chicken Hawk, and

<sup>1</sup> The following are parallels of similar matches:

Climbing:

- Chinook (BBAE 20:57).
- Coos (Frachtenberg CU 1:91).
- Luisefio (Du Bois UCal 8:148).
- Nez Percé (Splinden MAFLS 11:194).
- Quinault (Farrand JE 2:103).
- Shuswap (Boas, Sagen 2; Teit JE 2:645).
- Wishram (PAES 2:37).

Diving:

- Alesea (personal communication from L. J. Frachtenberg).
- Chinook (BBAE 20:57).
- Comox (Boas, Sagen 79).
- Nez Percé (Splinden MAFLS 11:194).
- Pawnee (Dorsey CI 59:228).
- Quinault (Farrand JE 2:103).
- Shoshoni (Lowie PaAM 2:277).

Shooting:

- Chinook (Boas, BBAE 20:58).
- Kathlamet (Boas, BBAE 26:67).
- Nootka (Boas, Sagen 107).
- Tlingit (Boas, Sagen 319).

Wrestling:

- Shoshoni (Lowie PaAM 2:277).
- Wishram (Sapir PAES 2:89).
- See also Kathlamet (Boas, BBAE 26:138); Thompson (Teit JE 8:244, 245, 340; MAFLS 6:67); Lillooet (Teit JAFL 25:319).

Eating:

- Luisefio (Du Bois UCal 8:148).
- Shoshoni (Lowie Pa AM 2:277).

Sweat house:

- See Boas, RBAE 31:807, 808; also Yana (Sapir UCal 9:69, smoke test).

Waking:

- Kathlamet (Boas BBAE 26:115); Luisefio (Du Bois UCal 8:149); Quinault (Farrand JE 2:104)

Harpooning:

- Chinook (Boas BBAE 20:33, 58).
- Tillamook (Boas JAFL 11:25).
- Yana (Sapir UCal 9:71).

Gambling:

- Chinook (Boas BBAE 20:34).
- Quinault (Farrand JE 2:113).
- Tillamook (Boas JAFL 11:31).
- Wishram (Sapir PAES 2:81, 85).

See also Boas RBAE 31:812; Yana (Sapir UCal 9:69 *et seq.*); Luisefio (Du Bois UCal 8:148 *et seq.*).

- Bluejay to accompany him and to have contests with these people. In the first town they have a diving-contest, in which Duck is matched against Beaver. According to Coyote's instruction, Duck hides under a canoe and breathes through a knot hole. After Beaver has come up, Duck comes up too. In the second town they have a wrestling-match. Flicker wrestles with Kneecap and is almost defeated. Hawk sends his supernatural power to help Flicker. When Kneecap is almost overcome, Flicker finishes the contest alone. In a third town they have an eating-match, which is won by Bluejay. Then Coyote and his friends begin to quarrel, each wanting to go to a different place. Coyote wants to go to swamps, Duck to lakes, Flicker to dry trees, Woodpecker to thick woods, Hawk to scattered trees. They separate accordingly.
- 73 24. COYOTE AND DOG (2 versions: No. 56 and VAEU 23:167).—Coyote's wife, Dog, and her two children, cut fuel. When the tree falls, a deer jumps out, which Dog holds. The children call Coyote to kill it. When they call him, he spills the rose hips on which they are living, makes a bow, and goes to shoot the deer. He tramps down the snow and tells Dog to let go of the deer. His first arrow passes over the deer, which breaks through the snow. The second one passes under it. The deer escapes. Coyote travels along on his snowshoes, and finds that they are full of shrews, which he roasts. Dog is carrying her daughter on her back. She sees the fire, and thinks that Coyote has killed the deer. Dog and her daughter leave Coyote and his son. Coyote reaches a lake and catches young beavers, which he ties to his son as ear ornaments. While he is away, the beavers revive, and drag the boy into the water. Coyote returns to save the boy, and kills the beavers. He gives the beaver fat to his son, while he eats the meat, but afterwards he exchanges meat and fat. Coyote plays sliding down a hill. While he is doing so, his son freezes to death.<sup>1</sup> On going on, he comes to a town in which he finds a woman and her child. The child knows his thoughts. He discovers that the child is his grandson. He rejoins his wife, the Dog. When the hunters return in the evening with venison, Coyote enters the tent; but they pretend not to see him, and soil his blanket. When he returns, his wife tells him that only hunters are allowed to take part in the evening meal. On the following day he joins them, and says he will kill two bucks and a grizzly bear with seven young ones. When they are out, Coyote sits down at the head of the line of hunters. The people claim that this is improper, because he has not obtained any game. The chief of the hunters, Sun, carries pitchwood for starting a fire. Coyote puts flicker feathers in his moccasin, and when he runs fire starts. He surrounds the deer with fire and kills them. The hunters say that every hunter must carry his own game. Coyote calls his manitous, who tell him that the hunters blow on their game to make it small. He does the same, and carries home seven bears and two bucks. When he kicks the game into the tent, it assumes its natural size. In the evening he does not join the feasters until his wife tells him that he may go. In the Sun's tent he sees a shield (drying-frame?), which he steals. After walking a long distance, he lies down to sleep, and on the following morning finds that he is back in the Sun's tent. This is repeated until the Sun tells him that he must walk a whole day and a whole night before lying down.<sup>2</sup>
- (167) *Second Version* (VAEU 23).—Coyote's wife, Dog, goes gathering wood and catches a deer. She sends her daughter to Coyote to kill it. Coyote has no arrows, and makes two. He travels slowly because the snow is deep. He tells his wife to let go of the
- (168) deer. He misses it. He tells his wife that they will pursue the deer, and asks her to follow. The woman packs up the tent and follows. Coyote feels that his snowshoes are heavy, and finds that they are full of mice, which he fries. He gives one

<sup>1</sup> Blackfoot (Uhlenbeck VKAWA 13:191).

<sup>2</sup> For the attempted theft see:

Nez Percé (MAFLS 11; Mayer-Farrand 173; Spinden 186).

Okanagon (Hill-Tout JAI 41:144).

pile to his wife and daughter, and keeps another for himself and son. The dog and her daughter desert him. She goes to the Sun, who marries the daughter. Coyote consoles his son, saying that Dog will come back when she has nothing to eat. He catches beavers, and uses two young beavers as ear ornaments for his son. He goes to get wood. The beavers revive and pull the boy into the water. Coyote rescues him. He goes with his son to a place where two lakes are, connected by a small river. He cries, sitting on the shore of the lake. The Ducks ask him why he is crying. The Ducks offer to play with him. They dive and fly from one lake to the other. In this game Coyote is almost drowned. In order to take revenge, he splits a tree and spreads it. Thus he places it in the river. He tells the ducks to swim from one river to the other, and every day a few are caught in the trap.<sup>1</sup> Coyote takes them to his tent and singes off the feathers. Lynx smells the burning feathers, causes Coyote to sleep, steals the ducks, and pulls out the nose and legs of Coyote and of his son, In return Coyote and his son kick in Lynx's face and break his tail.<sup>2</sup> Lynx is frightened and runs away. Coyote goes to search for his wife, and finds her in the Sun's house. His daughter is holding an ugly child, which hears his thoughts when he thinks that the child is ugly. He wishes to kick the child. The child moves, and thus produces a gale, which starts their fire. The hunters come back, and all the women must leave before they begin to eat. Coyote is also sent away because he has not been out hunting. When he does not go, the hunters soil his blanket and do not give him anything to eat. The woman feeds him. Sun is blind. Wolf tries to restore her eyesight, and after four attempts he succeeds. On the following day Coyote joins the hunters, who go out carrying torches. Coyote does not carry any fire. When he puts feathers into his snowshoes, he produces fire with every step. The chief tests the running-powers of men by letting two run in a circle in opposite directions. Coyote kills seven grizzly bears and two deer. The hunters shake the game in order to make it small, and leave him. Coyote learns from his dung advisers what to do with the (170) animals. He blows on them, and they shrink. He puts them into his belt and runs home. He is allowed to eat with the hunters. One day he leaves in order to visit his son. He steals the Sun's torch. After walking some distance, he lies down to sleep; and when he awakes, he finds he is back in the Sun's house. After this has happened three times, the Sun tells him that he must run for three days and three nights without stopping, and then the Sun will not return to him.

25. COYOTE AND FOX<sup>3</sup> (No. 58).—Coyote and Fox send their sons to obtain super- 143  
 natural power. Coyote's son returns soon; Fox's son stays away the whole night. 145  
 The one receives as his power moonlight; the other, darkness.<sup>4</sup> The two boys go to  
 a village in which the people play with a hoop. Young Coyote wants to steal it;  
 Young Fox wants to wait until morning. When Young Fox is ready to start, Young  
 Coyote is asleep. The hoop is in a tent in which two people stand watching the door-  
 way, each holding a hammer.<sup>5</sup> The two pass, take the hoop, which touches the  
 doorway a little and makes a sound. The two old people awake and call the other 147  
 people, who pursue the boys. Young Coyote carries the hoop. When he becomes  
 tired, he gives it to Young Fox. Young Coyote is caught, and the people say they  
 will not kill him. Young Fox rolls the hoop ahead and sings, saying that Young  
 Coyote has been killed. Old Coyote understands that Young Fox has been killed.  
 The hoop rolls into the tent, and falls down where Coyote is sitting. Then he knows 149  
 that his own son has been captured. Old Coyote and Fox make war on the people

<sup>1</sup> See p. 296, No. 18.

<sup>2</sup> † See p. 296, footnote 4.

<sup>3</sup> Compare the related tales:

Pawnee (Dorsey CI 59:231).

Shuswap (Teit JE 2:642).

Thompson (Teit MAFLS 6:32; JE 8:313; also Teit MAFLS 11:2).

<sup>4</sup> Nez Percé (Mayer-Farrand MAFLS 11:142).

<sup>5</sup> See p. 304, No. 30.



151 who have captured Young Coyote. They find the people using Young Coyote in place of their hoop. Fox makes a sign to him, and Young Coyote runs away and makes his escape.

153 Salmon hears about the hoop, and tries to win it by gambling with Coyote. Coyote and his partner Young Fox lose the hoop. Coyote sends Young Fox to Old Fox to borrow his partridge tail. Fox plays with Young Coyote as partner against Salmon, and wins back what Coyote has lost. Salmon loses his daughter, who is then married to Young Coyote.

155 The couple have a child. They travel in their canoe to the Salmon country. Fox accompanies them. The woman is seated in the bow of the canoe. They reach a dangerous place. Fox, Coyote, and his son enter a bladder. Fox has his pipe<sup>1</sup> in the hole of the bladder. The canoe upsets above the falls and sinks; but they come up unharmed below the falls, drifting down in the bladder. The same happens at another place.

157 When they reach the Salmon country, the woman climbs a steep precipice, on which she hopes to kill Coyote and Fox. Fox throws tobacco on it, and they are able to climb it. The woman asks her elder brother to kill Fox and Coyote. He throws dog manure into the fire in order to suffocate them, but Fox saves them in his bladder.<sup>2</sup> They are sent out to fish salmon during the night. Coyote stays behind in the tent, and is warned not to fall asleep, because the people will kill him. He is also told to come out if he should see a small fire, which would indicate that Fox and Coyote were fighting with the Salmon people. Two old persons stand in the doorway; and when Coyote sees the light of the canoe getting small, he rushes out. Coyote deceives the old people, who kill each other with their hammers. Coyote goes aboard the canoe.

159 The woman's brother transforms himself into a salmon. A Salmon boy, who accompanies them, moves his torch so that Fox shall not hit the salmon with his spear. The boy tells Fox to strike the salmon tail. If he should have done so, the salmon would have upset the canoe. Fox knows this, and strikes the stomach of the salmon. They cut off its head. Coyote is told not to look back. He disobeys, and the canoe can not be moved. The pursuers are satisfied when Fox throws the salmon head into 161 the water, and the canoe moves on.

The people are sent to dive for the salmon head, and the one who succeeds in getting it is promised the Salmon chief's daughter.<sup>3</sup> Turtle succeeds, and marries the girl, who refuses to talk. When he makes her laugh by tickling her, he finds that her mouth has a foul smell, and he leaves her.

165 26. COYOTE KILLS PANTHER AND LIBERATES THE SALMON (No. 60).—Coyote's wife, Dog, sends him to visit Panther. He finds him engaged in making arrows, while his 167 wife is cleaning skins. They refuse to give him food. He sends his wife, telling her that their meat is hanging close to the doorway. Panther scolds her. When she returns, Coyote makes a bow for himself and his son, and a hammer for his wife and 169 his daughter. They attack Panther, and eventually kill him and his family. They skin them and throw the bodies out of the tent.

Coyote acts as Panther used to do: he calls the game, which appears, and which he shoots. Since he shoots too much, the game disappears, except two animals. The animals suffer, and say that they recognize that it is Coyote who has shot too many of them. They send Little Flathorn, who discovers the bodies of the Panthers. 171 The animals make war on Coyote. They throw stones down from the mountains. Coyote paints himself and puts on his war dress. His wife and his children are killed by the stones, and finally he himself is hit.

<sup>1</sup> Shuswap (Teit JE 2:624).

<sup>2</sup> See Boas RBAE 31:308; also Blackfoot (Uhlenbeck VKAWA 13:157).

<sup>3</sup> Okanagon (Hill-Teit JAI 41:160).

Shuswap (Teit JE 2:676).

Thompson (Teit MAFLS 6:64, 11:25; JE 3:240).

He transforms himself into a plank <sup>1</sup> and drifts down the river. He lands at a fish trap. Two girls find him and carry him to the tent. When they put fish on the plank, it eats the fish. They recognize that he is Coyote, and throw him into the water. 173

He sees two girls picking berries, and transforms himself into an infant, which they carry home. The girls stay at home, watching the child. Coyote sees that when one of the girls stretches her hand backward, salmon fall down; and that when the other one stretches out her hands, a fawn falls down. When the berries are all eaten, they deliberate whether they may leave the child alone and tell him to put out the fire. Since he is able to do so, they go out. When the girls are gone, he discovers the salmon and fawns behind the tent. He digs a ditch to the river. On the following day he completes the ditch and drives the salmon into the river. He throws the fawn into the fire and leaves it. He sets fire to the house. When the girls come back, they find the salmon gone. They think that the bones in the fireplace are those of the child. Finally they recognize that they have been fooled by Coyote, and ask him to leave some food. He shakes his blanket, and a few of the salmon turn back. 175

He meets Wolverine, who is fishing. Wolverine's sister announces his arrival; and Wolverine says that the visitor is Coyote, and asks her not to look at him. For this reason Coyote does not give them salmon. He meets Sparrow, who is fishing. 177 When his arrival is announced, Sparrow accepts him, and his daughter marries him. Therefore he leaves salmon there. On the following morning he tells the salmon to go into the fish trap, first one, then two, then three, and finally many. Coyote leaves his wife, and closes the passage between *Columbia Lakes and Kootenai River*. 179

27. ORIGIN OF THE SEASONS <sup>2</sup> (No. 61).—Coyote goes to Squirrel to ask for food. She has no more, and tells him that spring is still far away. He tells her what to do. Squirrel cries, and says there will be no food until spring. The seasons are kept in another town; and after twelve months of winter, the owners untie the bag containing spring, summer, and fall. The people start to steal the summer season. They go to a town in the sky, and Lynx is sent ahead to enter the tent. The people are placed outside at intervals, the strongest one farthest away from the tent.<sup>3</sup> The Lynx boy goes into the tent, and two old women tell him where the springtime is hanging. He heats some gum by the fire; and when it is melted, he sticks it on the mouths of the old women. Then he takes down the bag containing the spring. The women can not speak, but finally the people discover that the bag containing the spring is being 181

<sup>1</sup> For the second part see:

Cœur d'Alène (Teit MAFLS 11:121).

Flathead (Wilson, Trans. Ethn. Soc. of London, 1866, 4:313).

Hupa (Goddard UCal 1:124).

Lillooet (Teit JAFL 25:303).

Nez Percé (Spinden JAFL 21:15; Mayer-Farrand MAFLS 11:139).

Okanagon (Hill-Tout JAI 41:146; Teit MAFLS 11:67, 70).

Sanpoil (Gould MAFLS 11:101).

Seshelt (Hill-Tout JAI 34:43).

Shoshoni (Lowie PaAM 2:275, 278).

Shuswap (Teit JE 2:629, 741).

Thompson (Teit MAFLS 6:27, 28; 11:7; JE 8:205, 301; Hill-Tout BAAS 1899:559; FL 10:207; Boas, Sagen 18).

Wishram (Sapir PAES 2:3).

Also Caddo (Dorsey CI 41:61, 108).

<sup>2</sup> Assiniboin (Lowie PaAM 4:101).

Chippewayan (Petitot 373; a much-distorted version, Lofthouse, Transactions Canadian Institute 10:43).

Crow (Simms FM 2:283).

Gros Ventre (Kroeber PaAM 1:65).

Ojibwa (Carson JAFL 30:492; Jones PAES 7, pt. 2, 469).

Shoshoni (Lowie-St. Clair JAFL 22:279).

Shuswap (Teit JE 2:624; see also 671).

Slavey (Bell JAFL 14:26).

Thompson (Teit MAFLS 11:3).

Yana (Sapir UCal 9:211).

See also Chilcotin (Farrand JE 2:25).

<sup>3</sup> Kaska (Teit JAFL 30:443).

Shoshoni (Lowie PaAM 2:245).

Thompson (Teit MAFLS 6:33, 11:2).

carried away. The animals throw it from one to another, and at last to the grizzly bear, who tears the bag; then *the heat comes out*, and the snow melts.

- 183 28. COYOTE JUGGLES WITH HIS EYES<sup>1</sup> (No. 62).—Coyote sees a man, Snipe, who takes his eyes out of their sockets and throws them up. Then they fall back. Coyote steals the eyes. He puts his fingers into the eyes of Snipe, who finally catches him, 185 tears out Coyote's eyes, puts them into his own eye sockets, and takes Coyote's eyes to his tent. Coyote finds some gum and puts it into his orbits; but when it is hot, the gum melts. He puts some foam into his orbits; it bursts, and he is blind again. He picks huckleberries, which he uses for eyes. Then he meets two children who are picking huckleberries, takes out the eyes of one of them, and uses them for his own. On his way to the town he hears that the people are using Coyote's eyes to obtain good luck. He kills the old woman who gives him this information, shakes her body 187 out of her skin, and assumes her shape.<sup>2</sup> When the granddaughters of the old woman come, he asks them to take him to the place where the people are playing with Coyote's eyes. Then he dances, and during the dance he takes away the eyes.
- 189 29. COYOTE AND DEER<sup>3</sup> (No. 63).—The deer kills the people. Coyote resolves to pull out its teeth. When the deer gets his scent, it pursues him. Coyote catches

<sup>1</sup> Apache, Jicarilla (Mooney AA 11:197).

Arapaho (Dorsey and Kroeber FM 5:52).

Assiniboin (Lowie PaAM 4:117).

Blackfoot (Wissler PaAM 29; Grinnell, Lodge Tales 153; Uhlenbeek VKAWA 13:195).

Caddo (Dorsey CI 41:103).

Cheyenne (Kroeber JAF L 13:168).

Comanche (Lowie-St. Clair JAF L 22:278).

Cree (Russell, Expl. in Far North 215).

Gros Ventre (Kroeber PaAM 1:70).

Hopi (Voth FM 8:194).

Navaho (Matthews MAFLS 5:90).

Nez Percé (Splinden JAF L 21:19; Mayer-Farrand MAFLS 11:155).

Shoshoni (Lowie-St. Clair JAF L 22:269; PaAM 2:272).

Shuswap (Boas, Sagen 7; Teit JE 2:632).

Sia (Stevenson RBAE 11:153).

Thompson (Teit JE 8:212).

Ute, Uinta (Mason JAF L 23:315).

Zuñil (Cushing, Folk Tales 262, 268; Handy JAF L 31).

<sup>2</sup> Alesa (personal communication from L. J. Frachtenberg).

Assiniboin (Lowie PaAM 4:147, 157).

Blackfoot (Wissler PaAM 2:152).

Chippewayan (Lofthouse Transactions Canadian Institute 10:44).

Chukchee (Bogoras JE 8:45).

Coos (Frachtenberg CU 1:151, [169]).

Cree (John McLean, Canadian Savage Folk, 74).

Eskimo (Boas BAM 15:185).

Fox (Jones PAES 1:355).

Haida (Swanton BBAE 29:110, 118, 136, 160).

Menominee (Hoffman 133).

Nez Percé (Splinden JAF L 21:211; Mayer-Farrand MAFLS 11:156, 173).

Ojibwa (Jones PAES 7:147, 263, 401; Schoolcraft, Hiawatha 40; de Josselin de Jong BArch S 5:14; Speck GScan 71:34).

Omaha (Dorsey CNAE 6:241).

Pawnee (Dorsey CI 59:170, 442, 506; see also MAFLS 8:250).

Shoshoni (Lowie PaAM 2:241, 243, 260).

Shuswap (Teit JE 2:676, 694).

Stee'lis (Hill-Tout JAI 34:349).

Takelma (Sapir U Penn 161).

Thompson (Teit JE 8:[213], 239, 242, 266, 309; MAFLS 6:63).

Tillamook (Boas JAF L 11:137).

Wishram (Sapir PAES 2:111).

Yana (Sapir UCAL 9:158, 216; Curtin, Creation Myths, 318, 359).

Zuñil (Cushing, Folk Tales 461).

<sup>3</sup> Blackfoot (Grinnell, Lodge Tales 140).

Caddo (Dorsey CI 41:50).

Cheyenne (Kroeber JAF L 13:161).

Menominee (Skinner PaAM 13:411).

Pawnee (Dorsey CI 59:67).

Shuswap (Teit JE 2:653).

Tahltan (Teit MS).

Thompson (Teit MAFLS 11:3).



the deer and pulls out its teeth and makes a tail of grass for it. He tells the deer to snort when it sees people. He kills two deer and comes to the town, and people are scared when they see him carrying the deer.

30. RAVEN (No. 65).—A chief wishes that *everybody shall die twice*. Everybody agrees except Raven, who wants to eat the eyes of corpses. His decision is accepted. The people kill Raven's two children, and he wishes in vain to have the previous decision reversed.<sup>1</sup> 213

Ant tightens his belt in order to bury the dead. *For that reason the ant has a narrow waist.*<sup>2</sup>

Raven is hungry and hides the buffalo.<sup>3</sup> The people are starving. They ask Beaver to pretend to be dead. Raven appears and wants to eat Beaver's eyes. Beaver holds him, and the people capture him. Raven is taken into the tent where the people are assembled. Coyote sits on top of the smoke hole. Raven refuses to tell where he has hidden the game. Finally he shouts and frightens Coyote, who falls down. Then Raven flies away through the smoke hole. Magpie has good eyes, and sees in what direction Raven is flying. This makes Coyote angry, and he throws dust 215

<sup>1</sup> Apache, Jicarilla (Goddard PaAM 8:194; Russell JAFL 11:258).

Arapaho (Dorsey and Kroeber FM 5:17, 81).

Assiniboin (Lowie PaAM 4:104).

Blackfoot (Wissler PaAM 2:20, 21; de Josselin de Jong VKAWA 14:29; Grinnell, Lodge Tales 138, 272).

Caddo (Dorsey CI 41:14, 15).

Cheyenne (Kroeber JAFL 13:161).

Cœur d'Alène (Teit MAFLS 11:125).

Comanche (Lowie-St. Clair JAFL 22:279).

Coos (Frachtenberg CU 1:43; also 4:41).

Diegueño (Du Bois JAFL 14:183).

Dog-Rib (Sir John Franklin, Narrative of a Second Expedition to the Shores of the Polar Sea [London, 1828], p. 293).

Eskimo (David Crantz, Historie von Grönland 262).

Hare (Petitot 115).

Kaska (Teit JAFL 30:444).

Klamath (Gatschet CNAE 2:103).

Lillooet (Teit JAFL 25:356).

Maldu (Dixon BAM 17:43, 46, 47; PAES 4:29, 51; Merriam 55).

Miwok (Merriam 55, 132).

Navaho (MAFLS 5:77).

Pawnee (Dorsey CI 59:44, MAFLS 8:17).

Pomo (Merriam 213).

Quinault (Farrand JE 2:111).

Sanpoil (Gould MAFLS 11:106).

Shasta (Dixon JAFL 23:19; Frachtenberg-Farrand JAFL 28:209).

Shoshoni (Lowie PaAM 2:239).

Shuswap (Teit JE 2:746).

Tahltan (Teit MS).

Takelma (Sapir UPenn 2:99).

Thompson (Teit JE 8:329, 330; Teit MAFLS 11:1).

Ute (Powell RBAE 1:45).

Wintun (Curtin, Creation Myths, 163, 174).

Wishosk (Kroeber JAFL 18:96, 99).

Yana (Sapir UCal 9:91).

See also Luiseño (Du Bois UCal 8:134, 146).

<sup>2</sup> Thompson (Teit MAFLS 6:25).

<sup>3</sup> Apache, Jicarilla (Goddard PaAM 8:212; Russell JAFL 11:259).

Arapaho (FM 5:275).

Beaver (Goddard PaAM 10:250).

Blackfoot (Wissler PaAM 2:50; Uhlenbeck VKAWA 13:164; Grinnell, Lodge Tales 145).

Chippewyan (Petitot 379; Lowie PaAM 10:184).

Comanche (Lowie-St. Clair JAFL 22:280).

Gros Ventre (Kroeber PaAM 1:65).

Kaska (Teit JAFL 30:441).

Nez Percé (Mayer-Farrand MAFLS 11:162).

Pawnee (Dorsey CI 59:43).

Thompson (Teit JE 8:241).

See also Caddo (Dorsey CI 41:10).

- 217 into Magpie's eyes. *Therefore magpies' eyes water.* The people send Jack Rabbit (Dog?) and Hare to look for game. They reach a tent inhabited by two old women. They see the tracks of buffaloes. The one transforms herself into a pup; the other one, into a stone. The dog lies down near a water hole. One of the old women wants to throw the pup into the water; the other one pities the pup and takes it home. The other woman takes the stone home in order to use it as an anvil. A bladder and a bunch of claws are hanging in the doorway. When the buffaloes come in, these two give notice by their noise. At night the one boy breaks the bladder with a stick; the other one steals the claws. When the boys are some distance away, they shake the claws and sing, calling the buffaloes. The game runs out of the tent. The women find that the bladder is broken and the rattle taken away. The women with lifted hammers stand by the side of the trail of the game. The two youths hang on with their teeth to the testicles of a buffalo bull. The women strike it, and *make its sides flat.* All the pemmican in the house rolls out. Thus the game is secured by the people.
- 41 31. THE DELUGE (2 versions: Nos. 27 and 66). *First Version.*—Chicken Hawk's wife picks huckleberries. A sea monster abducts her.<sup>1</sup> Chicken Hawk shoots the monster, which drinks all the water.<sup>2</sup> When Chicken Hawk pulls out his arrow, the water streams out,<sup>3</sup> and there is a deluge. Chicken Hawk takes off his tail and puts it up, saying that if the water rises higher than the stripes on his tail the people will die. The water stops before reaching the last stripe, and then goes down again.<sup>4</sup>
- 219 *Second Version.*—Chicken Hawk's wife, Grouse, picks huckleberries. When swim-  
221 ming in a lake, the water monster threatens to kill her. She pours the huckleberries into its mouth. When she goes home, she pretends to have been unable to pick huckleberries because she felt ill. When she goes out again, she meets the sea monster, who becomes her lover. When going home, she pretends to be sick. Finally Chicken  
223 Hawk goes out to watch her. He sees her with the sea monster. When his wife comes home, he tells her that the huckleberries are bad, and asks her to wash them. On the following day Chicken Hawk follows her, and shoots the water monster with one of his two arrows. With the other one he shoots his wife, *whom he transforms into a grouse.* The water monster goes back into the lake and drinks lake and rivers.  
225 Then he dies. The people almost die of thirst. Chicken Hawk pulls out the arrow, and the people are able to drink again. The water rises, and the people climb the mountains. He places his tail upright, and says that if the water should pass the third stripe of the tail the world would come to an end. The water stops rising before reaching the last stripe, and goes down again.

<sup>1</sup> Assiniboin (Lowie PaAM 4:177).

Bellacoola (Boas, Sagen 247).

Caddo (Dorsey CI 41:66).

Cheyenne (Kroeber JAF L 13:184).

Chippewayan (Petitot 407; Lowie PaAM 1:187).

Chukchee (Bogoras JE 8:26).

Cree (Russell, Expl. in Far North 202).

Lillooet (Teit JAF L 25:334).

Ojibwa (Jones JAF L 29:379, 387; Schoolcraft, Hiawatha 265).

Passamaquoddy (Leland 273).

Shuswap (Teit JE 2:724, 725).

Sioux (Wissler JAF L 20:195).

Thompson (Teit MAFLS 6:83; JE 8:372).

Ts'ists'a'ut (Boas JAF L 9:259).

Tungus (A. Schiefner, Baron Gerhard von Maydell's *Tungusische Sprachproben* [Mélanges asiatiques tires du Bulletin de l'académie impériale des sciences St. Petersburg, 7:349]).

Yana (distantly related) (Sapir UCal 9:156).

<sup>2</sup> Chlulula (Goddard UCal 10:361).

Huron (Hale JAF L 1:181).

Luiseño (Du Bois UCal 8:156).

Micmac (Speck JAF L 25:62 [frog keeps water in bladders]).

<sup>3</sup> Kaska (Teit JAF L 30:439).

<sup>4</sup> A Beaver story (Goddard PaAM 10:237) may refer to a similar deluge.

32. CHICKADEE AND ELK<sup>1</sup> (No. 14).—Chickadee wishes to cross a river, and asks Elk to take him across. While Elk is carrying him, Chickadee kills him. 21
33. FROG AND PARTRIDGE (No. 15).—Frog Woman marries Partridge. After a while Partridge finds his first wife, and they go back to their children. .
34. BEAVER AND TURTLE<sup>2</sup> (No. 16).—Turtle goes after the head of a chief while he is asleep. He is captured the next morning. The people threaten to cut off his head: Turtle says he does not fear a knife. They threaten to shoot him: he says he does not fear a bow. They threaten to chop him up: he says he does not fear an ax. 22  
23  
They threaten to drown him, and he asks them not to do it. When he is thrown into the water, he swims away, shaking the head of the chief. The people try to pursue him; but Beaver gnaws through their bows, and the pursuers go back. 23
35. SKUNK AND PANTHER<sup>3</sup> (3 versions: Nos. 17, 26, and 34). *First Version*.— Panther sees Skunk coming, and pretends to be dead. Skunk carries him on his back. Skunk puts Panther down and covers him with his bucket, which Panther breaks. When Skunk comes back, he sees Panther's tracks. Panther climbs a tree, Skunk

<sup>1</sup> Apache, Jicarilla (Goddard PaAM 8:228; Russell JAFL 11:263).

Assiniboin (Lowie PaAM 4:202).

Chilootin (Farrand JE 2:40).

Nez Percé (Spinden JAFL 21:21).

Okanagon (Gatschet, Globus 52:137).

Osage (Dorsey FM 7:15, 16).

Pawnee (Dorsey CI 59:453).

Sanpoil (Gould MAFLS 11:107).

Shoshoni (Lowie PaAM 2:267).

Shuswap (Teit JE 2:751).

Thompson (Teit MAFLS 6:76).

Ute (Kroeber JAFL 14:270).

Ute, Uinta (Mason JAFL 23:316).

Wichita (Dorsey CI 21:271).

Zuñi (Cushing, Folk Tales 243).

See also Caddo (Dorsey CI 41:99); Maidu (Dixon BAM 17:83).

<sup>2</sup> Biloxi (J. O. Dorsey JAFL 6:49).

Blackfoot (Wissler PaAM 2:160).

Cherokee (Mooney RBAE 19:278).

Cheyenne (Kroeber JAFL 13:189).

Dakota (Wissler JAFL 20:126).

Hopi (Voth FM 8:182).

Kickapoo (Jones PAES 9:39).

Laguna (Parsons Pueblo-Indian Folk-Tales, No. X, JAFL 31).

Menominee (Skinner PaAM 13:392).

Miamee and Passamaquoddy (Leland 56).

Natchez (Swanton JAFL 26:193).

Ojibwa (Jones JAFL 29:368; PAES 7 [pt. 2]: 117, 343; Radin GSCAN 48:61).

Okanagon (Gatschet, Globus 52:138).

Osage (Dorsey FM 7:16).

Pawnee (Dorsey MAFLS 8:275; CI 59:469).

Ponca (Dorsey CNAE 6:275; JAFL 1:207).

See also Celebes (Revue des traditions populaires 14: 547); Philippine I. (Bayliss JAFL 21:47); Visayan (Millington and Maxfield JAFL 20:316); Ceylon (Jātaka No. 543, ed. Fausböll, 6.161, 12); Burmah (Journal Royal Asiatic Society n. s. 24); China (Stanislas Julien, Les Avadānas 1.201); Angola (Chatelain MAFLS 1:154; A. Seidel, Geschichten und Lieder der Afrikaner 153); North American negroes (Harris, Uncle Remus 53; Parsons JAFL 30:171, 181, 225, where other references to American negro versions will be found).

Compare the corresponding tale of the crayfish (Schildbürgerbuch, edited by Bobertag 41) and of Brer Rabbit (JAFL 1:148; Harris, Uncle Remus 25; Fortier MAFLS 2:35; Parsons MAFLS 13:15); Brazil (Herbert Smith, Brazil, The Amazons and the Coast 551). (Quoted after Dähnhardt, Natursagen 4:44.) See also Chinook (Boas BBAE 20:121); Quinault (Farrand JE 2:91); Snohomish (Haerberlin, personal information).

<sup>3</sup> Okanagon (Hill-Tout JAI 41:148).

Sanpoil (Gould MAFLS 11:106).

Shoshoni (Lowie PaAM 2:271).



- sees Panther's reflection in the water.<sup>1</sup> He tries to hit him in the water with his fluid. When he is unable to do so, he lies down and sees Panther in the tree. He turns to shoot him; but Panther kills him with his arrow, which he points with his claw.
- 41 *Second Version.*—Panther sees Skunk coming, and pretends to be dead. Skunk puts him into a bucket and carries him along. Skunk says he is afraid only of whistling. Somebody whistles. Skunk is scared, puts down Panther, who breaks the bucket. Skunk finds Panther's tracks. Panther climbs a tree. When Skunk drinks, he sees Panther's reflection, and tries to kill him in the water by means of his fluid. When he is tired, he lies down and sees Panther in the tree. He shoots him and kills him.
- 48 *Third Version.*—Skunk finds Fox, whom he puts into a pot. He says that he is afraid of whistling. Somebody whistles. Skunk runs away. Fox breaks the pot and escapes. Skunk pursues Fox, who hides in a tree. Skunk sees Fox's reflection in the water,<sup>2</sup> and tries to kill him. When Skunk is tired, Fox shoots him.
- 43 36. CHICKEN HAWK AND TOAD (No. 28).—(This story is almost unintelligible.) Chicken Hawk and Blue Hawk are hunters. Toad and Golden Eagle (?) marry them. Chicken Hawk kills Toad. Toad's parents find her, and try to kill Chicken Hawk. They capture him and put him over the fire. Blue Hawk knows what is happening to his brother, and rescues him.
- 46 37. CHIPMUNK AND OWL<sup>3</sup> (2 versions: Nos. 32 and 46). *First Version.*—Frog is the grandmother of Chipmunk. She sends her to the river, where she gathers rose hips. She meets Owl, who pretends that Chipmunk's mother wishes her to accompany Owl. Chipmunk asks Owl to cover his eyes, and runs away. She runs back to her grandmother, and asks her to hide her. Frog puts her into a kettle of soup, in which Chipmunk is drowned.
- 59 *Second Version.*—Frog warns her granddaughter, Chipmunk, not to go to the river. She disobeys, and meets Owl, who tries to seduce her by saying that her relatives want her to accompany him. She always replies that the particular relative is dead. Chipmunk asks Owl to cover his eyes, and escapes. Owl just succeeds in *scratching Chipmunk's back*. Chipmunk asks her grandmother to hide her. When she puts her into a basket, Chipmunk makes a noise. When she puts her into her mouth, she can not hold her. She puts her into a kettle with soup. Owl arrives. Frog says that she has not seen Chipmunk. Owl asks for a drink, discovers the soup, drinks it, and
- 61 finds Chipmunk in the bottom. He kills her. Frog washes the bones of Chipmunk, and revives her.
- 25 38. MOSQUITO<sup>4</sup> (No. 18).—Mosquito is invited to eat choke cherries and service berries, but declines. He is offered blood, and drinks a great deal. He is killed, and *small mosquitoes fly out of his body*.

<sup>1</sup> Assiniboin (Lowie PaAM 4:109).

Bellacoola (Boas, Sagen 253; JE 1:84).

Blackfoot (Uhlenbeck VKAWA 12:64; Wissler PaAM 2:29; Grinnell, Lodge Tales 157).

Caddo (Dorsey CI 41:97).

Chilcotin (Farrand JE 2:28).

Comox (Boas, Sagen 66, 80).

Haida (Swanton BBAE 29:329; JE 5:265).

Kaska (Teit JAFL 30:433).

Kwakwaka (Boas, Sagen 168; Rep. U. S. Nat. Mus. 1895:373).

Nootka (Boas, Sagen 114).

Ojibwa (Jones PAES 7:117, 179).

Osage (Dorsey FM 7:17).

Quinault (Farrand JE 2:100, 123).

Shuswap (Teit JE 2:753).

Tahltan (Teit MS).

Thompson (Teit MAFLS 6:45).

Tsimshian (Boas RBAE 31:741).

See also Dähnhardt, *Natursagen* 4:230; Pochutla, México (Boas JAFL 25:205); Chatino, México.

(Boas JAFI. 25:237); Bahama Islands (Parsons MAFLS 13:106).

<sup>2</sup> See note 1, above.

<sup>3</sup> Okanagon (Hill-Tout JAI 41:143); Sanpoil (Gould MAFLS 11:105).

<sup>4</sup> Lillooet (Teit JAFL 25:311).

Shuswap (Teit JE 2:709).

Thompson (Teit MAFLS 6:56; JE 2:229, 335).

39. RACE OF FROG AND ANTELOPE <sup>1</sup> (2 versions: Nos. 29 and 69). *First Version.*— 43  
Frog and his friends go to Antelope's tent in order to play. They stake their clothing.  
Frog makes his people lie down along the race course. When Antelope is running,  
one Frog after another appears ahead of him.

*Second Version.*—Chief Frog goes with his people to Fish Hawk Nest, the town of 245  
Antelope, in order to race with him. They stake their property. The men and  
women Frogs lie down along the race track. Frog stakes his blue clothing. Antelope 247  
laughs at Frog. In the beginning Antelope does not run fast; but when he finds that  
Frogs are always ahead of him, he runs faster and faster until he is exhausted.

40. THE TWO TSA'KAP (No. 31).—There are a brother and sister Tsa'kap. The boy 45  
bathes in a lake, and is swallowed by a charr. His sister catches the charr on the  
hook, and cuts it open. The brother speaks inside, and comes out.<sup>2</sup> They go back to  
their tent. The sister warns him not to shoot a squirrel. He disobeys. When he  
shoots, his arrow falls down in a tent, in which he finds a woman, who compels him  
to undergo a swinging-contest. When the Tsa'kap swings, the rope does not break.  
When the woman swings, it breaks and she is killed.<sup>3</sup> The sister warns him not to  
go in a certain direction. He disobeys, and kills a beaver. The supernatural people  
say that he stole it from them. He returns home and asks his sister for their father. 47  
The sister first prevaricates, and then tells him that their father has been killed by a  
grizzly bear. The brother goes to kill the grizzly bear. He shows his strength by  
shooting at a tree, which falls over. He kills the grizzly bear with his arrow, skins  
it, and takes his father's scalp. He returns, and he and his sister move camp.

41. THE MINK (VAEU 23).—Mink has three brothers. He is the lover of the Grizzly- (170)  
Bear woman, and Grizzly Bear tries to kill the brothers. He gives them a basket  
which he said contains berries. As soon as Bear is gone, Mink opens the basket

<sup>1</sup> Algonquin (E. R. Young, *Algonquin Indian Tales*, p. 246).

Apache, Jicarilla (Goddard PaAM 8:237).

Arikara (Dorsey CI 17:143).

Caddo (Dorsey CI 41:104).

Cherokee (Mooney RBAE 19:271).

Cora (K. T. Preuss, *Die Nayarit-Expedition*, Leipzig, 1912, p. 209).

Eskimo, Asiatic (Bogoras BBAE 6S).

Natchez (Swanton JAFL 26:202 [No. 10]).

Oaxaca (P. Radin and A. Espinosa, *El Folklore de Oaxaca*, pp. 124, 193; Boas JAFL 25:214).

Ojibwa (Radin GSCan 43, 44).

Piegian (Michelson JAFL 29:409).

Sanpoil (Gould MAFLS 11:111).

Tarahumare (Lumholtz, *Unknown Mexico*, 1:302).

Thompson (Teit JE 8:395; JAFL 29:326).

Zufii (Cushing, *Zufii Folk-Tales*, p. 277).

See Dähnhardt, *Natursagen* 4:54; Araucanian, Brazil, Cherokee, NANEgro, Tupi; for North American negroes, also Parsons JAFL 33:174, 225; also Kamerun, Cross River (Alfred Mansfeld, *Urwald Dokumente*, Berlin, 1908, p. 224); Ifottentot (Leonhard Schultze, *Aus Namaland und Kalahari*, Jena, 1907, p. 528); Visayan (Millington and Maxfield JAFL 20:315).

<sup>2</sup> See discussion Boas RBAE 31:611, 659, 687, 718, 868.

<sup>3</sup> Apache, Jicarilla (Mooney AA 11:210).

Arapaho (Dorsey and Kroeber FM 5:11).

Assiniboin (Lowie PaAM 4:157).

Blackfoot (Wissler PaAM 2:57).

Chinook (Boas BBAE 20:21).

Cree (Russell, *Expl. in Far North* 205).

Fox (Jones PAES 1:103).

Gros Ventre (Kroeber PaAM 1:87).

Hupa (Goddard UCAL 1:128 [sea-saw]).

Lillooet (Teit JAFL 25:370).

Modoc (Curtin 154).

Osage (Dorsey FM 7:26).

Pawnee (Dorsey CI 59:179, 474, also 235 [slide]).

Ponca (Dorsey CNAE 6:161; JAFL 1:74; Am Ant 9:97).

Quinault (Farrand JE 2:82).

Seshelt (Hill-Tout JAI 34:49).

Shoshoni (Lowie PaAM 2:260, 262).

Thompson (Teit JE 8:252).

Yana (Sapir UCAL 9:234 [elastic tree]).

and finds it contains bear hair with which he was to be poisoned. Bear sees this and rushes after them. He kills the brothers. Only Mink survives. Mink makes a small pit and throws something into it, which is transformed into a girl. He throws (171) her away. He repeats this experiment, and finds a boy, whom he raises. When he sees the Bear on the other side of the river, he jumps into the water. The Bear tries to get him, makes a raft, drifts down the river. Here Mink kills him. He meets Bear's brothers, transforms himself into a fly, but is seen by the Bears. Then he transforms himself into a very small fly, which the Bear swallows without noticing it. He kills the Bear with his knife.<sup>1</sup> At Bonner's Ferry he builds a salmon weir under an overhanging rock. Every day the weirs are found empty, except that of Mink. The people see a meteor coming down, which empties the weirs. The meteor is a basket. The thieves leave the basket and carry the fish back. The animals discover that the rope by which the meteor is let down is a snake. Owl and Lynx cut the snake. They find that in the basket there are a buffalo, a mountain goat, a frog, and a turtle. These are transformed into stones. The people try to kill the frog by striking it with sticks, but they are unable to do so. For this reason the place is named Strong Belly.

225 42. WOLF (No. 67).—Wolf is married to Doe. He does not like the moccasins that  
227 his wife makes, and therefore goes to fight his brothers-in-law. The Buck hides his wife and son in a hole, and transforms himself into a deer. He goes up a mountain. The Wolves kill the people, but can not find Wolf's brother-in-law. Wolf follows the tracks of his brother-in-law; but whenever he reaches one mountain, Buck is on the following one. Finally Buck goes to his father's father, the fish *K!k!om'*, who is  
229 smoking. The Fish throws his mittens on the Buck, and thus hides him. Wolf enters Fish's tent, but does not see his brother-in-law. He asks for him, but the Fish denies having seen him. Fish makes the figure of a deer of grass, throws it out of the smoke hole, and it becomes a deer, which stands on the other side of the river. When  
231 Wolf sees it, he swims across the river in order to get it. Then the Fish launches his canoe and goes aboard with Buck. They catch up with Wolf and kill him.

43. SKUNK<sup>2</sup> (No. 68).—Skunk and his younger brother Fisher live in one tent; Frog and his granddaughters Chipmunk and Big Chipmunk, in another one. The Chipmunks want to get meat; and Frog sends them to Fisher, but warns them to beware of Skunk. She tells them that Fisher always gets home in the evening. The girls wait at some distance from the tent. Skunk causes his guardian spirit to pound bones in the tent, while he himself goes out dressed like Fisher. Big Chipmunk  
233 insists that the person who came out is Fisher, and finally persuades her elder sister to go in with her. When Fisher comes home, he sends Skunk for water. Skunk is afraid to go far away, and goes to his own spring. Fisher sends him back to get water from his spring<sup>3</sup> and to bring in the game. He gives him a tump-line made of entrails.<sup>4</sup>  
235 Skunk is afraid that Fisher may take the girls, but has to go. Fisher causes a gale to overtake Skunk. The tump-line breaks repeatedly, and he is almost frozen to death. Meanwhile Fisher finds the girls, and with them leaves the tent. He tells them to

<sup>1</sup> See discussion in Boas RBAE 31:611, 659, 687, 718, 868.

<sup>2</sup> Aehomawi (Dixon JAF L 21:163).

Coos (Frachtenberg-St. Clair JAF L 22:35).

Kathlamet (Boas, BBAE 26:129).

Shuswap (Teit JE 2:752).

Takelma (Sapir UPenn 2:65).

Ute, Uinta (Mason JAF L 23:311).

Yana (Sapir UCal 9:133).

See also Lillooet (Teit JAF L 25:318); Shuswap (Teit JE 2:684); Thompson (Teit MAFLS 6:67; JE 8:243, 345).

<sup>3</sup> Shoshoni (Lowie PaAM 2:238, 239).

Shuswap (Teit JE 2:718).

<sup>4</sup> Lillooet (Teit JAF L 25:309).

Thompson (Teit MAFLS 6:26; JE 8:297; Boas, Sagen 18).

Ute, Uinta (Mason JAF L 23:321).



remove all the rotten bones, because one of these is Skunk's guardian. They go first to Chipmunk's hole, then to Big Chipmunk's, but both are too small. They climb a tree at the place where Fisher lives. When Skunk succeeds in getting home, he finds the tent empty, and after searching finds a single rotten bone that Big Chipmunk had left. Then he pursues the fugitives. By means of the bone, which is his guardian spirit, he finds the tree. He shoots it with his fluid, and it falls.<sup>1</sup> Fisher and his wife jump to another tree, but finally they fall down and are killed. Skunk restores the sisters, and they go to Big Chipmunk's tent. It is too small, but by shooting his fluid into it he enlarges it. They sleep in the tent. When Skunk is sound asleep, the women leave him and go to search for Fisher. They reduce the size of the tent by means of their supernatural power, so that it becomes as small as before. They restore Fisher to life and move away. When Skunk is awakened, he finds himself in the narrow hole, unable to move. He succeeds in enlarging it a little by means of his fluid, and sees an opening. He pushes out his musk bag at the end of his bow; and Raven, who happens to fly by, takes it away. Skunk cuts off his legs and his arms,<sup>2</sup> and puts one part of his body after another out of the hole. When outside, he puts himself together, but parts of his entrails have been lost. He puts leaves in their place. Raven takes the musk bag to his village. He transforms it into a pup, and they play with it. Skunk reaches the village and is given food, which, however, falls right through him. He goes out, and sees the children playing with the pup. He makes signs to it, and the pup runs towards him. It is retransformed into his musk bag, which he takes away.<sup>3</sup>

44. THE STAR HUSBAND<sup>4</sup> (No. 70).—Two girls sleep outside and see many stars. One of them says that she wants to marry a small star that she sees there. When she wakes, she finds herself sitting next to an old man, who tells her that he is the star. The large stars are young men; the small stars, old ones. She goes out digging roots, and against the commands of the people breaks the ground near a tree. She can look down, and sees her relatives walking about. She makes a rope and lets herself down. At home she tells what has happened, and on the following morning she is found dead, killed by the star.

45. THE WOMAN AND THE GIANT<sup>5</sup> (2 versions: No. 30 and VAEU 23:171). *First Version*.—A woman who is traveling with her child meets a Giant. The Giant asks

<sup>1</sup> Shuswap (Teit JE 2:636).

Takelma (Sapir U Penn 2:53).

Thompson (Teit MAFLS 6:35, 82; JE 8:208, 253).

See also JAF L 25:259.

<sup>2</sup> Takelma (Sapir U Penn 2:93).

Yana (Sapir U Cal 9:124).

<sup>3</sup> See Boas RBAE 31:569, No. 38; 706.

<sup>4</sup> Arikara (Dorsey CI 17:14).

Assiniboin (Lowie PaAM 4:171).

Blackfoot (Wissler PaAM 2:58; W. McClintock, *The Old North Trail* 491).

Caddo (Dorsey CI 41:27, 29).

Chilcotin (Farrand JE 2:28).

Dakota (Riggs CNAE 9:90).

Gros Ventre (Kroeber PaAM 1:100).

Kaska (Teit JAF L 30:457).

Koasati (personal information from Dr. J. R. Swanton).

Micmac (Rand 160, 306).

Otoe (Kercheval JAF L 6:199).

Pawnee (Dorsey CI 59: 56; Grinnell JAF L 2:197).

Quinault (Farrand JE 2:108).

Shuswap (Teit JE 2:687).

Songish (Boas, Sagen 62).

Tahltan (Teit MS).

Thompson (Teit MAFLS 11:7).

Ts'ets'aut (Boas JAF L 10:39).

Wichita (Dorsey CI 21:298).

See also Arapaho (Dorsey and Kroeber FM 5:321); Crow (Simms FM 2:301).

<sup>5</sup> See discussion in Boas RBAE 31:762 *et seq.*; also Chippewayan (Lofthouse, *Transactions Canadian Institute* 10:50).

Sanpoil (Gould MAFLS 11:105).

- her how it happens that her son is so white. She tells him that she cooked him in order to make him white. He asks to be treated in the same way, and is killed.
- (171) *Second Version.*—A woman has gone out berrying, and puts her child down in the grass. A giant steps up to her and asks why the child, whom he calls his brother, is so white. The woman says that this is the result of roasting. The giant asks to be roasted too. The woman puts him into an oven, covers him over with stones, lights the fire, and kills him.—A giant who sits on the bank of a river is overtaken by some boys, who kill him by shooting him from behind.
- 83 46. THE GIANT (2 versions: Nos. 51 and 76). *First Version.*—Two brothers go out hunting. The elder one shoots a bighorn sheep. He starts a fire, and dries the meat over the fire. He roasts a piece of the meat, and does not like the taste. Then he cuts a piece of flesh from his body, roasts it, and likes the taste. He eats himself entirely. The younger brother goes out to search after him. He sees a fire, and hears his brother saying, "I love my brother, and it will take me two days to eat him." The transformed brother pursues him, strikes him with his intestines, and kills him. The elder brother's wife goes out to search for her husband. Something tells her to put sharp stones on her clothing. She does so. The man strikes her with his intestines, but tears them. She runs home and tells the people what has happened. They move camp. The man's wife and his son alone remain. Crane stays near by. The transformed man comes. He takes the child and tears it in two. The woman offers to wash it, goes out, and runs away. She tells the people what has happened. Crane hides in a hole near a steep bank. When the man pursues his wife, he passes this place, and Crane kicks him into the water, where he is drowned.
- 273 *Second Version.*—A young man goes hunting sheep and dries the meat. Suddenly he sees two slices of meat, which he eats and which he likes. When he sits down, he feels a pain, and sees that he has eaten of his own flesh. He cuts one piece after another from his body until only bones and intestines remain. After three days one of his elder brothers goes to look for him. When he finds him, the transformed brother says that he loves him, but kills and eats him. Thus he kills all his brothers. The youngest one is warned by his guardian spirit. The boy makes his escape, and tells the people to leave. The hunter's wife stays behind with her son. When the man arrives, he holds his son tightly and makes him dance. The woman pretends that she wants to wash the child, and runs away. When she reaches the people, they make a hole next to a cliff, and one of them kicks him into the water, where he is drowned.
- 55 47. RABBIT, COYOTE, WOLF, AND GRIZZLY BEAR (No. 45).—Rabbit runs past Coyote, saying that he has been scared. Coyote follows, passes Wolf, and tells him that he has been scared. Wolf passes Grizzly Bear and scares him. They all reach a prairie, where they sit down and ask one another what frightened them. One accuses the other, while Rabbit finally says that snow fell from the trees and frightened him. They laugh and separate.
- 26 48. LAME KNEE<sup>1</sup> (No. 20).—The chief orders the people to break camp in order to plant tobacco. The young men tell Lame Knee to take away the chief's wife. He holds her when she comes to draw water. The chief is told that Lame Knee is holding his wife. He sends repeatedly, ordering him to let her go, but Lame Knee refuses. Then the chief cuts off Lame Knee's head, which rolls away smiling. He cuts off his arms and his legs. When the people are asleep, they hear the voice of Lame Knee, who has come back to life. He kills the chief and marries his wives.
- 28 49. THE YOUTH WHO KILLED THE CHIEFS<sup>2</sup> (No. 21).—The daughter of an old man is married to a chief, who kills all her sons, while he allows her daughters to live. The chief hunts buffaloes, but is stingy, and does not give any food to his parents-in-law. The woman has a son, but conceals the fact from her husband.<sup>3</sup> When the

<sup>1</sup> Blackfoot (Wissler PaAM 2:143).

<sup>2</sup> Arapaho (FM 5:298).

Blackfoot (Wissler PaAM 2:53; Grinnell, Lodge Tales 29).

See also Dakota (Riggs CNAE 9:101); Omaha (Dorsey CNAE 6:48).

<sup>3</sup> See RBAE 31:857.

boy grows up, the woman tells her father to shoot a buffalo cow. The chief demands it, but the woman's father refuses to give it up. When the chief tries to kill the woman's father, her son shoots him. The youth enters the chief's tent, kills his wives, and gives the tent to his mother. He goes traveling, and reaches a village in which the people are hungry. A woman gives him a little to eat; and when he is not satisfied, she tells him that the chief is rich but stingy. The youth goes into his tent. The chief becomes a rattlesnake, which he kills. Then he gives meat to the people. He goes down the river to another village, where the same happens with the Grizzly-Bear chief. He goes on down the river, and the same happens to the Buffalo chief.

50. LITTLE SUN (No. 71).—The chief at Fish Hawk Nest, Crazy Old Woman, wants to go to war, and calls for a runner. Little Sun offers to go. He starts when the people begin to play ball in the afternoon. He arrives at the place to which he had been sent, which is far distant, before the people stop playing ball in the evening. He arrives dragging his blanket. He tells Chief Not Sitting Down Long what is wanted. He tells the chief that his people are to work for three days preparing bows and arrows, and then to start. They are to meet at Low Hills. In the afternoon Little Sun starts back, dragging his blanket, and arrives at Fish Hawk Nest in the evening. After four days they start, and meet at Low Hills at noon. Among the warriors are Pipe Lighter and his friend. They are hungry. Pipe Lighter shoots at a burl on a tree, which is transformed into a bear. The first time his arrow strikes, it sounds like wood. The second time he kills the bear. The people are afraid of him. When the people are hungry again, his friend spears a piece of wood in the water, which is transformed into a charr. The first time he strikes it, it is wood; the second time, it is a fish. In the evening they reach the village of their enemies. Two scouts, Lamb Hat and Raven Hat, go out and see the village of the enemy. The people (except one man, who is suspicious) think they are animals. Lamb Hat transforms himself into a lamb, and is able, with the other warriors, to go down a slope of loose stones without making any noise. Crazy Old Woman's son, Rattling Claws, goes with Not Sitting Down Long, who captures Chief Hare Lip, and shouts that he is holding him. Rattling Claws counts coup for the chief. Early in the morning all the enemies have been killed. The one man, who had been suspicious, keeps away. In the morning he sees that the village has been destroyed. The warriors spare him and let him carry the news back to his people. While the warriors are going back, Rattling Claws brags, and says that Chief Not Sitting Down Long counted coup for him. The chief becomes angry, and wishes him to be killed by a grizzly bear. They arrive at Fish Hawk Nest, Rattling Claws going ahead, indicating that he is chief warrior. Chief Crazy Old Woman tells them to rest and then to go out hunting. Rattling Claws and one of his elder brothers go hunting bighorn sheep. The elder brother tries to frighten him, saying that he is being pursued by a bear. When a grizzly bear is really coming, and the elder brother warns Rattling Claws, he does not believe him, and is killed by the bear. This is due to the wish of Chief Not Sitting Down Long, whom he had offended.

51. PINE CONE (No. 72).—Two friends, Lamb Hat and Wolverine Hat, are hunting mountain goat. When enemies come, the one transforms himself into a mountain goat, which climbs the steep mountain. The other one becomes a wolverene, and runs back along a ledge upon which they are standing. The enemies pursue them, and the friends reach an old man named Pine Cone, who is hunting muskrats. They warn him, but he disbelieves them. When he sees the enemies coming, he hides, and puts his blanket over a figure made of rushes, intending to deceive the enemies. The enemies find him, and he tries to shoot them. His arrows hit them, but do not pierce them. His last arrow has no point, and with it he kills one of the enemies, who then attack him. He tries to ward off their arrows with his bow, but is killed. The enemies go back. When the people of the two friends reach the lake, they find the body of Pine Cone.



- 267 52. THE KUYO'KWE (No. 73).—The people are moving camp, and a woman is left behind boiling bones. The Kuyo'kwe arrive and look into the tent. They enter, take off their clothing, and the woman makes a fire for them and gives them to eat. She throws melting fat into the fire, which startles the Kuyo'kwe. She takes this opportunity to run away. She carries a torch. The Kuyo'kwe pursue her. She reaches a cliff and throws down the torch, while she herself jumps aside.<sup>1</sup> The Kuyo'kwe believe that they are still following her, and fall down the precipice. The woman follows the people, and tells her son to take the property of the dead enemies. Thus the boy becomes a chief.
- 269 53. THE GREAT EPIDEMIC (No. 74).—During an epidemic all the people die. One man only is left. He travels from one camp to another, trying to find survivors. 271 He sees some tracks, and thinks that some people must have survived. He notices what he believes to be two black bears, follows them, and finds a woman and her daughter. He marries first the woman, then her daughter, and the present Kutenai are their descendants.
- 273 54. THE GIANT (No. 75).—The people in a village are eaten by a Giant. An old couple live at the end of the village. The Giant enters their tent, and says that he will eat them in the morning. The old woman wakes up. She calls her husband, who cuts off the Giant's head.
- 26 55. THE MAN AND THE WASPS (No. 19).
- 33 56. THE WHITE MAN (No. 22).—A white man is chopping off a branch on which he is sitting. He is warned, but continues until he falls down.
- 34 57. THE FRENCHMAN AND HIS DAUGHTERS<sup>2</sup> (No. 23).—A Frenchman has three daughters. When walking in the woods, he finds a stump, which is the home of the Grizzly Bear. The Grizzly Bear demands to marry the Frenchman's daughter. He 35 takes the eldest daughter to the stump. She marries the Grizzly Bear, but runs away in the evening because she is afraid. The same happens with the next daughter. 36 The third daughter goes to the Grizzly Bear and stays with him. The young woman's mother goes to see how she fares. During the night the Grizzly Bear is invisible. In the morning she sees him again.
- 279 58. THE MOTHER-IN-LAW TABOO (No. 77).—The men were ashamed to talk to their mothers-in-law. Only those who disliked their mothers-in-law talked to them.

<sup>1</sup> Blackfoot (Uhlenbeck VKAWA 13:171, 197).

Kaska (Toit JAFI 30:431).

Shoshoni (Lowie Pa AM 2:273).

Ts'ets'aut (Boas JAFI 10:45).

Ute, Uinta (Mason JAFI 23:316).

<sup>2</sup> See Bolte und Polfvyka, Anmerkungen zu den Kinder- u. Hausmärchen der Brüder Grimm, 2: 229.

#### IV. VOCABULARY

The following vocabulary contains a selection of the more important stem-words, prefixes, and suffixes, together with examples showing the use of these stems. So far as possible, these examples have been taken from the texts. The Kutenai-English vocabulary has been arranged in such order that sounds which are closely related stand near together. The order selected is, vowels, labials, dentals, palatals, velars, laterals. This results in the following order of sounds:

|                |          |           |            |            |           |
|----------------|----------|-----------|------------|------------|-----------|
| <i>a</i>       | <i>y</i> | <i>p</i>  | <i>t</i>   | <i>k̄</i>  | <i>l̄</i> |
| <i>ɪ, i</i>    | <i>w</i> | <i>p!</i> | <i>t!</i>  | <i>k̄!</i> |           |
| <i>o, u, v</i> | <i>h</i> | <i>m</i>  | <i>s</i>   | <i>q</i>   |           |
|                |          |           | <i>ts</i>  | <i>q!</i>  |           |
|                |          |           | <i>ts!</i> | <i>x</i>   |           |
|                |          |           | <i>n</i>   |            |           |

The long lists of nouns beginning with *a<sub>a</sub>'k-* have been placed together. I have embodied in this list a long list of nouns collected by Dr. Chamberlain, which I have not checked. I have kept these separate, because it is impossible to distinguish between *a<sub>a</sub>'k-*, *a<sub>a</sub>'k!-*, *a<sub>a</sub>'q-*, *a<sub>a</sub>'q!-*.

In the verbal forms I have generally given the stem without ending and without prefix. This is indicated by hyphens at the beginning and at the end of the word. Prefixes have been marked by a following hyphen and the abbreviation pr., although they may also take verbal prefixes. Suffixes have been marked by a preceding hyphen and the abbreviation suff. References are to page and line of the preceding texts; 256.161, for instance, means p. 256, line 161. Words marked Kel. were obtained from a young Lower Kutenai named James Keluwat; those marked Aitken were collected by Mr. Robert T. Aitken, who accompanied me part of the time I spent among the Kutenai.

#### KUTENAI-ENGLISH

*a'* oh!

*a-* pr. out of. (See *an-*, *ak-*)

*-a-* verbal stem 256.182

*-ai-* > *-as+n* (see *-as-* two)

*(n')ao'k!ue'* the one, the other 64.120. (See *ok!u-*)

*-ay-* to steal, to cheat 38.8; 244.7

- awut-* to shout for joy 188.44  
 -*apak!m-* to pin, to stick into 138.244; 170.105  
 -*aps-* to be straight 174.224  
*apko:k'u* head of tent 134.174  
*am'a'k* land, country 76.73  
 (*a'ma'let* post 94.157 [perhaps *a\_a'-male't*])  
*at* but, however  
 -*at-* to name 122.56  
*ata-* pr. above 256.161. (See *na'ata*)  
 -*as-* to be two 236.129  
*ats-* pr. stealthily, secretly 180.32  
*atsa'wats!* husband's brother 122.44  
*a'tse'* brother's wife  
*a'tso* pottery dish, kettle, bucket 32.12  
 (*a\_a'tsu'la* bag 17.5 [perhaps *a\_a'k-tsula*])  
 -*atskup-* to break wind 48.40  
*ats!po'* wolferene 74.19  
*ats!mil* great-grandfather 278.12  
*an-* pr. out of (away from speaker) 178.13  
*a:n-* pr. more 56.10  
*a'na* necklace 214.61  
*a'n'an* magpie 4.15  
 -*anaxa'm-* to go out 90.59  
 -*anaxaka-* to go to war (= to go out for something?) 76.72  
 -*anaze'* to hunt (= to go out?) 124.67  
 -*anikle-* to be heavy 128.45  
 -*antsa-* to practice witchcraft 76.82  
*antsu-* pr. behind 202.274  
 -*a'nxo-* to reach, to overtake  
*ak-* pr. out of (toward speaker) 180.37  
*akam:n-* pr. around 136.231  
*a\_a'k-* prefix of noun<sup>1</sup>  
   *a\_a'ma'let* tent pole, post  
   *a\_a'tsu'la* bag 17.5  
   *a\_a'ka'wu* tent cover  
   *a\_a'kawu'k!o'* parting of hair  
   *a\_a'ka'mal* corral (-*kamal*)  
 (*akam:n-* around. [See in alphabetical order preceding this group])  
   *a'\_a'ka'mt* belt 74:27 (-*ka'mt*)  
   *a'\_a'ka'k* water hole 38.9  
   *a\_a'ka'k!o'* trap 162.42  
   *a\_a'kaql'lna'm* eye 4.14 (-*qil*)  
   *a\_a'ka'q'ne'* face 72.5 (-*q'ne'*)  
   *a\_a'kazapa'kna'm* orbit 182.20 (-*xapak*). (See *a\_a'k:nd'alaxapa'kna'm*)  
   *a\_a'kaxa'pqle'* rapids, cascade 154.226, 235 (-*xapqle'*)  
   *a\_a'kazmala'na'm* flesh 42.37 (-*xma-la*)  
   *a\_a'ka'l* bag  
   *a\_a'key* hand 142.36 (-*hey*)  
   *a\_a'ket.la'na'm* tent 11.4 (-*t.la*)  
   *a\_a'k:ts* tent pole, stick 14.14 (-[*t*])  
   *a\_a'k:tsk!a'la'k* branch of a tree 33.9 (-*tsk!a'-lak*)  
   *a\_a'k'tsqa* fish trap 176.253 (-*k:ts-*)

<sup>1</sup>All nouns of this group have been entered here, because in many cases the exact form of the stem has not been ascertained.



*a<sub>a</sub>'k-* prefix of noun

- a<sub>a</sub>'katsq!ahc'yna'm* finger (-*ts-q/a-hey*)  
*a<sub>a</sub>'katsq!aekama'lak* talons of birds (-*ts-q/a-hey*[-?]-*ka-malak*)  
*a<sub>a</sub>'katsq!a'kna'm* toe (-*ts-q/a-k*) Kel.  
*a<sub>a</sub>'katsq!a'kam* a root found in swamps (Aitken)  
*a<sub>a</sub>'katsq!alu'pta'k* hoof of deer or cattle  
*a<sub>a</sub>'katsia'ame'* plain  
*a<sub>a</sub>'katslaq!o'na* berry cake (Aitken)  
*a<sub>a</sub>'k'!ts!qa't* bark of tree (-*ts!qal*)  
*a<sub>a</sub>'kats!ka'ki'l* coal (-*ts!kakil*)  
*a<sub>a</sub>'kats!la'e'n* tree 3.9 (-*ts!la'e'n*)  
*a<sub>a</sub>'kən'k!na'm* thigh, parents 98.244  
*a<sub>a</sub>'kənd'alaxapa'kna'm* orbit 274.30. (See *a<sub>a</sub>'kazapa'kna'm*)  
*a<sub>a</sub>'kəno'malnoka'kna'm* embroidered vest (Aitken)  
*a<sub>a</sub>'kənu'm'o'k!* cliff 2.4 (-*num'ok!*)  
*a<sub>a</sub>'kənoka'kna'm* rib 80.189 (-*nokak*)  
*a<sub>a</sub>'kənu'su'k!po'n* place with scattered trees 72.74 (-*nusuk!po'n*)  
*a<sub>a</sub>'kənu'kwe:t* pitfall 190.33  
*a<sub>a</sub>'knukʔume'k* it is rock 112.80  
*a<sub>a</sub>'kənoqu'a'ko* pitchwood, torch 136.221; 266.36 (-*nuqu'a-ko*)  
*a<sub>a</sub>'kənuqo'yka'k* fist (-*n[u]-qoyka-k*). (See *a<sub>a</sub>'qo'ytkak* wrist)  
*a<sub>a</sub>'kənu'gle'* tomahawk 80.173  
*a<sub>a</sub>'kənuqle'et* prairie 192.60 (-*nuq-leet*)  
*a<sub>a</sub>'kənoq!ota'tit* a small hawk  
*a<sub>a</sub>'kənu'q!yuk ya'qle't* tobacco seeds (*a<sub>a</sub>'kənu'q!yuk* flower Kel.)  
*a<sub>a</sub>'kənuq!ma'ana* bird's tail 152.181  
*a<sub>a</sub>'kənuq!la'nuk* flat stones 170.117 (-*nuq!la-nuk*). (See *a<sub>a</sub>'k:ks!la'nuk*)  
*a<sub>a</sub>'kənuq!la'nu'k!we'n* sharp, flat stones  
*a<sub>a</sub>'kənuq!ula'ka'ako'* plank, board 170.125  
*a<sub>a</sub>'kənuq!uloʒona'tit* a small, gray bird  
*a<sub>a</sub>'kənuqlo'la'm* bald-headed eagle  
*a<sub>a</sub>'kənuʒo'ynuk* brook 162.37 (-*nuʒonuk*)  
*a<sub>a</sub>'kənu'la'm* snake 52.10  
*a<sub>a</sub>'kənu'lma'k* marrow 15.14 (-*nulmak*)  
*a<sub>a</sub>'kənmi'tuk* river 30.8 (-*nmit-uk*)  
*a<sub>a</sub>'kənku'ma'l* (buffalo) calf  
*a<sub>a</sub>'kək!a'alik* toe (probably *a<sub>a</sub>'kəng!a'lik* [-*nq/a* point; -*lik* foot])  
*a<sub>a</sub>'kək!u'ma'l* cradle 112.43 (-*nk!umal*)  
*a<sub>a</sub>'k'ngat* fat on top of tail of bighorn sheep 258.239  
*a<sub>a</sub>'k'ngan* (*a<sub>a</sub>'k'ng!a'n* ? Kel.) top  
*a<sub>a</sub>'kənganw'qla'm* crown of head  
*a<sub>a</sub>'kəngq!lma'm* forehead  
*a<sub>a</sub>'k'ngo'* frame of tent  
*a<sub>a</sub>'kəngqo'wa* wing, feather 74.49 (-*nqowa*)  
*a<sub>a</sub>'kəngw'm'yu* shoulder  
*a<sub>a</sub>'k'ngol* stem of tobacco plant  
*a<sub>a</sub>'kəng!a'wo'k* stick 118.192 (-*nq!a-wok*)  
*a<sub>a</sub>'kəng!a'qa* arrow point 264.68 (-*nq!a-qa*)  
*a<sub>a</sub>'kəng!a'qat* fish tail (-*nq!a-qat*)  
*a<sub>a</sub>'kəng!a'lqa* sinew 74.26  
*a<sub>a</sub>'kəng!u'ts'ak* fawn 172.165  
*a<sub>a</sub>'kəng!u'ko'* fire 38.4 (-*nq!u-ko'*)  
*a<sub>a</sub>'kənʒamulu'la'k* a piece of dried meat 230.11  
*a<sub>a</sub>'kənlw'men* arm above elbow  
*a<sub>a</sub>'kənlqa'yka'k* whirlpool

*a<sub>a</sub>'k-* prefix of noun

(-ak<sub>k</sub>- see in alphabetical order following this group)

*a<sub>a</sub>'k:kenqowaxoniyi'e's* flapping of wings (-k-nqowa-xo-me'k)

*a<sub>a</sub>'k'kpuk!* backside 18.7 (-kpuk!)

*a<sub>a</sub>'k:ks'la'nuk* flat stone 64.84 (-k-tsl'a-nuk). (See *a<sub>a</sub>'k:nuq'la'nuk*)

*a<sub>a</sub>'k:kne'la'm* hair rings made of brass spirals

*a<sub>a</sub>'k:kqaxoniyi'e's* flapping of wings (-k-qa[p]-xo-me'k)

*a<sub>a</sub>'k:kqlalanmi'tuk* bend in river (Aitken) (-k-qlala-nmit-uk)

*a<sub>a</sub>'k:kqla'lale't* hollow place in ground (-k-qlala-leit)

*a<sub>a</sub>'k:kqla'lawuqle't* hollow place in mountain side (-k-qlala-wuq-leit)

*a<sub>a</sub>'k:kqla'lak'aghu'nuk* hollow place with dry timber 260.2 (-k-qlala-k'aghu'nuk)

*a<sub>a</sub>'k:k.le'yam* name 76.101 (-k.l-e'yam)

*a<sub>a</sub>'k:k.lite'yam* noise 148.99 (-k.lit-e'yam)

*a<sub>a</sub>'k:k.lu'na'm* village, town 31.10 (-k.lu)

*a<sub>a</sub>'k:q'ye't* talking 138.275

*a<sub>a</sub>'k:lalaqu'no'k* cave under water 80.152 (probably *a<sub>a</sub>'k:qlataqu'no'k*, from *a<sub>a</sub>'k[ɛ]-qlata-qu-nuk*)

*a<sub>a</sub>'k:l'ngan* cyclone, dust storm

*a<sub>a</sub>'k:l'wey* heart, mind, innermost part 62.49 (-lwey)

*a<sub>a</sub>'k'lma'k!* cherry (*Prunus demissa*) 6.11 (-lma'k!)

*a<sub>a</sub>'k:lmi'yit* sky 72.12 (-lmi'yit)

*a<sub>a</sub>'k:lno'hos* star 17.9 (-lnohos)

*a<sub>a</sub>'k:klaku'ko't* season 180.23 (-lk'aku-kut)

*a<sub>a</sub>'k:dq'a'nil* song Kel.

*a<sub>a</sub>'k:lq'an'otsa'ko, ma<sub>a</sub>k!* burnt bone. (See *a<sub>a</sub>'q'onos'uko'*)

*a<sub>a</sub>'k:dq'aku'pk!o'* fence post, rail

*a<sub>a</sub>'k:lq'a'lukp* bunch of dew hoofs of deer 216.111 (-lq'al-ukp). (See *a'<sub>a</sub>'kukp* claw, finger nail)

*a<sub>a</sub>'k:lq'latuq'pwaq!* (*a<sub>a</sub>'k:dkalu'kwak*) a black bird with white spots, size of a robin (Aitken)

*a<sub>a</sub>'k'lzo'* body Kel

(-ako<sub>a</sub>- see in alphabetical list following this group)

*a<sub>a</sub>'k:owa'sk!o'* place for drying meat 272.9 (-was-k!o')

*a<sub>a</sub>'ko'wal* onion

*a<sub>a</sub>'k:owa'lwo'k* birch (-wo'k tree, wood)

*a<sub>a</sub>'k:wuk.le't* mountain 76.97 (-wuk-leit)

*a<sub>a</sub>'k:umaq'l'na'm* eyelashes (-qlil eye)

*a<sub>a</sub>'ku'me'* wind

*a<sub>a</sub>'ko'mo'* fruit of *Viburnus opulus*

*a<sub>a</sub>'kumle't* frost (-leit country, weather)

*a<sub>a</sub>'ko'wnal* three-pointed fish spear

*a<sub>a</sub>'ko'uka'k* neck

*a'<sub>a</sub>'kukp* claw, finger nail 58.20 (-ukp)

*a<sub>a</sub>'kukts'ke'n* bladder 64.100

*a<sub>a</sub>'kuk.lako'wum* locust 1.7

*a<sub>a</sub>'kok'wats'ngo'* hair ribbon, worn in front 126.15

*a<sub>a</sub>'kok'wats'wum* cinch (-wum belly)

*a<sub>a</sub>'kok'watsk!a'k!o'* ear ornament 130.103

*a<sub>a</sub>'kok'watsq'a'yna'm* finger ring (-its-qla-hey)

*a<sub>a</sub>'kok'watska'lma* bridle, halter

*a<sub>a</sub>'ko'k'ala'akna'm* back (-k!a-lak)

*a<sub>a</sub>'kok'uplo'lal* red cedar

*a<sub>a</sub>'ku'k!pa'k* heel (-k!p-a'k)

*a<sub>a</sub>'kuk!pa'zma'ko'* firebrand 210.454

*a<sub>a</sub>'k-* prefix of noun

*a<sub>a</sub>'kuk!p<sup>ε</sup>'ka'm* root 10.12

*a<sub>a</sub>'ku'k!pma'k!* ear ornament 98.214 (*-k!p-ma'k!*)

*a<sub>a</sub>'kuk!pla'mka'kna'm* nape of neck 114.99 (*-k!p-la'm-ka'k*)

*a<sub>a</sub>'kuk!ple't* foot of mountain 224.131 (*-k!p-le't*)

*a<sub>a</sub>'ku'qwa't!* ear (*-qwa't!*)

*a<sub>a</sub>'ko'quwit!* bottle (also place name) 260.3

*a<sub>a</sub>'ko'quma'l* rattle

*a<sub>a</sub>'kuqmo'ko* ashes Kel

*a<sub>a</sub>'ku'qtna'm* intestines 11.14

*a<sub>a</sub>'kugsala'na'm* nose 11.11 (*-qsala*)

*a<sub>a</sub>'ku'qla* skin 210.448 (*-qla*)

*a<sub>a</sub>'ku'qla'nt* clothing 9.3

*a<sub>a</sub>'kuqla'wo* fish line, fish hook 38.14; 39.2

*a<sub>a</sub>'ku'qla'm* hair (*-q!l[?]-la'm*)

*a<sub>a</sub>'kuqla'laak* buffalo drive (*-qlala* hollow in ground) 204.307

*a<sub>a</sub>'ku'qle* horn 3.10 (*-qle'*)

*a<sub>a</sub>'kuqle'et* an edible root (?) 248.20. (See *a<sub>a</sub>'kuqle'le'et*)

*a<sub>a</sub>'kuqlk!a'lna'm* calf of leg 190.9 (*-qlk!al*)

*a<sub>a</sub>'kuqlu'pe'n* young tree 188.19 (*-qlupen*)

*a<sub>a</sub>'kuqlo'axa'na'm* beard Kel.

*a<sub>a</sub>'ku'q'ua'i* rice (*a<sub>a</sub>'q'u'qa'l?*)

*a<sub>a</sub>'ku'q!o* strawberry (*a<sub>a</sub>'q'u'ko'?*)

*a<sub>a</sub>'kuqlyum'e'na* side hill 204.320 (*-q!yu-m'e'na*)

*a<sub>a</sub>'kuqlyu'muk!* cliff 102.323 (*-q!yu-muk!*). (See *a<sub>a</sub>'k'nuw'm'o'k!*)

*a<sub>a</sub>'kuqlyuk!alaxwe'et* doorway 94.147 (*-q!yu-k!a-laxwe'et*)

*a<sub>a</sub>'koqlyule'et* mountain 46.7 (*-q!yu-le'et*)

*a<sub>a</sub>'kuq!mü'ko* ashes 10.10 (*-q!mü-ko*)

*a<sub>a</sub>'kuq!no'kuat* nest 114.101 (*-q!nokuat*). (See *a<sub>a</sub>'qo'quua*)

*a<sub>a</sub>'ku'q!nuk* lake 44.12 (*-q!nuk*)

*a<sub>a</sub>'kuq!lay't!in* corpse 5.3

*a<sub>a</sub>'kuq!la'm* hair. (See *a<sub>a</sub>'ku'qla'm*)

*a<sub>a</sub>'kuq!le'et* berry, fruit 172.170 (*-q!-le'et?*)

*a<sub>a</sub>'ku'q!li'l* stripe, painting, writing 224.124 (*-q!li'l*)

*a<sub>a</sub>'koxni'yam* firewood 124.102

*a<sub>a</sub>'ko'la* pipe stem 78.124

*a<sub>a</sub>'kula'wo'k* pipe-stem wood (*Alnus incana*)

*a<sub>a</sub>'ku'tats* penis 102.325

*a<sub>a</sub>'ku'lak* body, meat 2.7

*a<sub>a</sub>'ku'la'l* leaf of pine; green boughs 16.6; 240.235

*a<sub>a</sub>'k'yu'kwa* war bonnet 192.50

*a<sub>a</sub>'kw'i'yat!* side 142.22 (*-wiyat!*)

*a<sub>a</sub>'kw:t!* wing, shoulder 98.251

*a<sub>a</sub>'kwi't!* ice

*a<sub>a</sub>'kwi'tsa'k* elbow, ankle, wrist, knuckle

*a'<sub>a</sub>'kwum* belly (*-wum*)

*a'<sub>a</sub>'kwo'k* bark for canoe

*a<sub>a</sub>'kwak'ua(ε'se's)* its bushes 92.112

*a<sub>a</sub>'kwo'q!la* dried skin

*a<sub>a</sub>'kp'tsna'm* food (*-p'ts*)

*a<sub>a</sub>'kma'na'm* trail 68.68 (*-ma*)

*a<sub>a</sub>'kma'e's xa'a'tsen* (=dog's trail) Milky Way

*a<sub>a</sub>'kma'k!tsuk* yellow fluid 220.28 (*-mak!ts-uk*)

*a<sub>a</sub>'kma'q!a'n* egg, testicle 102.309 (*-maq!an*)



*a<sub>a</sub>'k-* prefix of noun(-*akme-* see in alphabetical order following this group)*a<sub>a</sub>'kmɛnuqlu'nuk* white stone 88.13 (-*mɛnqlu-nuk*)*a<sub>a</sub>'kmoqlo'ma'l* tobacco 62.44*a<sub>a</sub>'kmoxo'na'm* seat 192.66 (-*mo-xo*)*a<sub>a</sub>'kmũlu'pu'q* lungs*a<sub>a</sub>'ktaptse'ikna'm* forearm 7.11 (-*taptse<sub>i</sub>k*)*a<sub>a</sub>'knuqtaps'e'kna'm* elbow*a<sub>a</sub>'kɛnkataps'e'kna'm* wrist*a<sub>a</sub>'kte'imo'* whetstone, strike-a-light 76.105 (-*te*)*a' a'ksaq!* leg 3.13 (-*saq!*)*a<sub>a</sub>'ktsa'mal* knife 106.383*a<sub>a</sub>'kts!ka* rawhide strap 96.193*a<sub>a</sub>'knenmo'zo* act of falling 170.124 (-*nɛn-mo-zo*)(ak-*nuk!* see in alphabetical order following this group)*a<sub>a</sub>'knu'ima'k* marrow 15.12 (-*nuImak*). (See *a<sub>a</sub>'knu'Ima'k*)*a<sub>a</sub>'kxa'ska'k* breast piece of game 260.8*a' a'k.la'm* head 192.73 (-*la'm*)*a' a'k.la't!* arm 180.55 (-*lat!*)*a' a'k.lak* back 264.85*a<sub>a</sub>'k.laqp'sqap* tripe 15.12*a<sub>a</sub>'k.la'xwe'* valley*a<sub>a</sub>'k.la'xwe'k!* pit for cooking 44.2 (-*la'xwe'k!*)*a<sub>a</sub>'k.le'ite't* property 90.38*a<sub>a</sub>'k.lɛtsatɛ'yam* dream (-*lɛts-at-ɛyam*)*a<sub>a</sub>'k.l'kna'm* foot, tracks 142.38 (-*lk*)(-*ak.le'l* see in alphabetical order following this group)*a' a'k.lo'* snow 126.22 (-*lu*)*a' a'k.lo'm'* bat 74.51*a<sub>a</sub>'k.luma'na'm* throat 274.32 (-*luma*)*a<sub>a</sub>'k.lu'ma'k* cottonwood*a<sub>a</sub>'k.luk.le'et* noise 168.81 (-*luk-leet*)*a<sub>a</sub>'k.luktsum'o'ɛn* wound 224.107*a<sub>a</sub>'k.lo'uk!wa* shadow 116.144*a<sub>a</sub>'k!* arrow 72.3*a' a'k!wo'k* arrow wood, service-berry wood 92.85*a<sub>a</sub>'k!ayukwa'ana'm* hat 88.54 (-*k!ayukwa*)*a<sub>a</sub>'k!awats!e'iko'* graveyard*a<sub>a</sub>'k!a'ame'* hole, pit 192.37 (-*k!ame'*)*a<sub>a</sub>'kam'n'a* valley 14.13*a<sub>a</sub>'kastaka'kna'm* nostril*a<sub>a</sub>'k!ano'uko'* sharp stones 82.25*a<sub>a</sub>'k!anu'lek* rough, sharp stone (-*k!anu'lek*)*a<sub>a</sub>'k!a'nqo'(t)* smoke hole 9.12*a<sub>a</sub>'k!aku'xa* drinking-place 74.48*a<sub>a</sub>'k!a'apo'k!* hips*a<sub>a</sub>'k!ak.lu'nuk* place with dry trees 72.69 (-*k!a-k.tunuk*)*a<sub>a</sub>'k!aq* hole in ice 88.5. (See *a' a'ka'*)*a<sub>a</sub>'k!a'qayt* snowshoes 128.45*a<sub>a</sub>'k!aq!a'ha'l* swamp*a<sub>a</sub>'k!a'q!yu* leg part of skin 196.123*a<sub>a</sub>'k!a'lak* shore*a<sub>a</sub>'k!alaka'kna'm* navel*a<sub>a</sub>'k!ala'xkp* anus 96.169

*a<sub>a</sub>'k-* prefix of noun

- a<sub>a</sub>'k!alaxuwe'et* doorway 96.191  
*a<sub>a</sub>'k!ale'et* largest rivers  
*a<sub>a</sub>'k!atukwil* tracks in snow 122.13  
*a<sub>a</sub>'k!atuk'o* trail in snow 218.133  
*a<sub>a</sub>'k!atma'na'm* mouth 64.102 (*k!a-lum*)  
*a<sub>a</sub>'k!a'almok* hoop 146.57  
*a<sub>a</sub>'k!almokwa'et* light 156.279  
*a<sub>a</sub>'k!o'neis* saddle  
*a<sub>a</sub>'k!u'nka:k* nose, beak 164.82 (*-k!un-ka:k*)  
*a<sub>a</sub>'k!watsq!a'yna'm* finger ring (*-k!wa-tsq!a-hey*)  
*a<sub>a</sub>'k!ma'ma'l* cheek  
 (*ak!lan*) } (see in alphabetical order at end of this group)  
 (*aq<sub>a</sub>*) }  
*a<sub>a</sub>'qa'oxal* otter  
*a<sub>a</sub>'qay'nme'k* wave  
*a'qat* tail (*-qat*) 164.82  
*a<sub>a</sub>'qa'tik.lu'k'ua* leggings 266.19  
*a<sub>a</sub>'qatwumlat* coat 1.8 (*-qat-wum-tat*)  
 (*a<sub>a</sub>qa't!*- see in alphabetical order at end of this group)  
*a<sub>a</sub>'qatskana'mke* joint  
*a<sub>a</sub>'qa'tsko* flint 104.371  
*a<sub>a</sub>'qanqiyum'n'a* hillside (a place name) 94.135 (*-qan-qiyu-m'n'a*)  
*a<sub>a</sub>'qaniknatixai'yam* bed  
*a<sub>a</sub>'qaxapk.la't!na'm* armpit (*-qaxa-pk-lat!*)  
 (*aq<sub>a</sub> [l]*- see in alphabetical order at end of this group)  
*a'qal* cloud  
*a<sub>a</sub>'qala'mla* scalp (*-qa-la'm-la*)  
*a<sub>a</sub>'qalwi'yat!* side of body  
*a<sub>a</sub>'qalpalne'yam* historical tale 126.117 (*-qal-pal-me'k*)  
*a<sub>a</sub>'qalq'anoxwa'te* myth 142.1 (*-qal-q'anoxwate*)  
*a<sub>a</sub>'qeya'mlapskak.le.'tske* name of place near Nelson  
*a<sub>a</sub>'qo'ytkak* wrist (?). (See *a<sub>a</sub>'k'nuqo'yka'k* fist)  
*a<sub>a</sub>'qo'wat* fur, hair 208.410 (*-q<sub>w</sub>wat*)  
*a<sub>a</sub>'qu'pa't!* bud  
*a<sub>a</sub>'qo'pal* cone of pine or larch 264.101  
*a<sub>a</sub>'qu'ta'l* ax 15.10  
*a<sub>a</sub>'qonak!lmak!* limb (*-mak!* bone)  
*a<sub>a</sub>'qunk!a'la'k* fog  
*a<sub>a</sub>'qoka'pma'l* infant (until the time when it is taken off the cradle board)  
*a<sub>a</sub>'qu'kam* fringes (*-q<sub>u</sub>kam*)  
*a<sub>a</sub>'qoku'wum* housefly  
*a<sub>a</sub>'qok.la'k!o* saddlebag  
*a<sub>a</sub>'qo'k!a'm* beaver holes in water 130.91 (*-k!am*)  
*a<sub>a</sub>'qo'qol* bark rope  
*a<sub>a</sub>'qu'q!wuk* spruce-bark basket  
*a<sub>a</sub>'qo'qwat* nest. (See *a<sub>a</sub>'kuq!no'wat*)  
*a<sub>a</sub>'qu'qwat!* (or *a<sub>a</sub>'ku'qwa't!*) ear  
*a'quqt* entrails 232.66  
*a<sub>a</sub>'qowq!l'lu'p* foam 184.45  
*a<sub>a</sub>'qowq!l'lu'p:nqo'wa* insides of quills  
*a<sub>a</sub>'quxma'nuk* gray stone 94.138 (*-quxma-nuk*)  
*a<sub>a</sub>'qo'l* calf of leg (*-qo'l*)  
*a<sub>a</sub>'qo-la'aka* a place name 104.353

*a*<sub>a</sub>'*k*- prefix of noun

*a*<sub>a</sub>'*qo<sub>w</sub>la'qpe:k* leaf 222.69

*a*<sub>a</sub>'*qola'qpe:s* Apocynum cannabinum

*a*<sub>a</sub>'*qo<sub>w</sub>la'kpe'kna'na* Salix desertorum

*a*<sub>a</sub>'*qu'lum* parflèche 128.42

*a*<sub>a</sub>'*qulu'k!pko* stump 2.11 (-*qulu-k!p-ko*)

*a*<sub>a</sub>'*qwatq!alika'kna'm* eyebrow

(-*aqte* see in alphabetical order at end of this group)

*a'qto* black bear, one year old

(-*aqtuq!u*) } (see in alphabetical order at end of this group)

(*aqsa-*) }

*a*<sub>a</sub>'*qsu'k!witna'mu* summer 100.268

(*aqts-*) }

(*aqts!axmala-*) } (see in alphabetical order at end of this group)

(-*aqnits-*) }

*a'a'qanuk* anvil 216.99 (-*qa-nuk* ?)

(*a'qla*) }

(-*aqluk!-*) } (see in alphabetical order at end of this group)

(*aq!a*) }

*a*<sub>a</sub>'*q!asak* edge (see also *aq!as* in alphabetical order at end of this group) 98.220

*a'a'q!a'n* handle

*a*<sub>a</sub>'*q!a'na'k* knee 80.170; remains of broken bones 64.109

*a*<sub>a</sub>'*q!a'nuk* deep water

*a*<sub>a</sub>'*q!anuk.le'et* prairie on side of hill 182.62 (-*q!an-uk-leet*)

*a*<sub>a</sub>'*q!a'nkme* island

*a*<sub>a</sub>'*q!ank!tsqa* beaver dam 130.90

*a*<sub>a</sub>'*q!anqats!la'e'n* place with thick trees 72.72 (-*q!an-qa-ts!la'e'n*)

*a*<sub>a</sub>'*q!a'ng!ak* notch of arrow 72.16

*a*<sub>a</sub>'*q!a'ng!me'wae'k* throat (?) (*a*<sub>a</sub>'*q!u'wa'e'k* windpipe [?])

*a*<sub>a</sub>'*q!a'n!up* milt of fish

*a*<sub>a</sub>'*q!an!upxama'ko* lump, wart

(*a*<sub>a</sub>'*qakou-* see in alphabetical order at end of this group)

*a'a'q!a'l* gloves

*a*<sub>a</sub>'*q!a'le* antlers 124.99

*a*<sub>a</sub>'*q!alika'kna'm* eyebrows 78.130 (-*q!alika[ak]*). (Also *a*<sub>a</sub>'*q!watq!a'lka'kna'm*)

*a*<sub>a</sub>'*q!o'wuk!* thigh

*a*<sub>a</sub>'*q!u'ta'l* fat 2.7

*a*<sub>a</sub>'*q!utsa'ne'k* passer-by (not used in modern speech) 60.15

*a*<sub>a</sub>'*q!utsk!a'lakna'na* little twig 222.69. (See *a*<sub>a</sub>'*k!tsk!a'la'k*)

*a*<sub>a</sub>'*q!uma'a'wo'k* willow

*a*<sub>a</sub>'*q!u'na'n'* tooth 188.16

*a*<sub>a</sub>'*q!onak!lma'k!* (or *a*<sub>a</sub>'*qonak!lma'k!*) limbs 240.227

*a*<sub>a</sub>'*q!u'na'q* white blanket 174.222 (*a*<sub>a</sub>'*q!u'nal*)

*a*<sub>a</sub>'*q!u'ka'ma'l* travois 29.2

*a*<sub>a</sub>'*q!ono'u'ko no'u'kuey* burnt stones 236.125. (See *a*<sub>a</sub>'*q!a'na'k*)

*a*<sub>a</sub>'*q!u'ko* strawberry, raspberry

*a*<sub>a</sub>'*q!ok.lu'pqa* small feathers, bird's down 86.19

*a*<sub>a</sub>'*q!uk.lu'mna'm* saliva 192.53 (-*q!-uk-lum*)

*a*<sub>a</sub>'*q!oxu'male'et* bow and arrows; "plant standing up," used for arrowshafts 190.1

*a'a'q!ul* canoe calking

*a*<sub>a</sub>'*q!u'le* excrement 276.91

*a*<sub>a</sub>'*q!ulu'mko* grave

*a*<sub>a</sub>'*q!u'lka* vein, sinew

*a*<sub>a</sub>'*q!u'lukp* backside 238.197



*a<sub>a</sub>'k-* prefix of noun

WORDS in *a<sub>a</sub>'k-* RECORDED BY CHAMBERLAIN<sup>1</sup>

- a<sub>a</sub>'kauma'kso'k* Skukum Chuck (below Finlay Creek)  
*a<sub>a</sub>'kapmate's yu'wat!* hornet. (See *yu'wat!*)  
*a'ka'm* white pine, bark used for making canoes  
*a<sub>a</sub>'kamo'kin* a fish, sp (?)  
*a<sub>a</sub>'kamtsenka'k(na'm)* lower jaw. (See *a<sub>a</sub>'kinkamtsenka'k[na'm]* chin)  
*a<sub>a</sub>'ka'tak* Sand Creek, Warren Creek  
*a<sub>a</sub>'kanakalmu'ko'* field  
*a<sub>a</sub>'kanu'xo'* Tobacco River  
*a<sub>a</sub>'kanu'k.le'l* Missoula, a place about four miles from Sand Point, Idaho  
*a<sub>a</sub>'kanka'wok* stick  
*a<sub>a</sub>'kanka'nuk.lulmukna'e't* window  
*a<sub>a</sub>'kankaltsi'ka* noose (in rope)  
*a<sub>a</sub>'kankome'ka* fireweed (*Epilobium angustifolium*)  
*a<sub>a</sub>'kanli'xuna'e't* lightning  
*a<sub>a</sub>'kako'wo'k* region inhabited by the Lower Kutenai  
*a<sub>a</sub>'ka'k!o's* Finlay Creek  
*a<sub>a</sub>'kako'lmite'yuk* region of a camping-place on the trail to the Lower Kutenai  
*a<sub>a</sub>'kak.lu'lat* (also *a<sub>a</sub>'kok.lu'lat*) juniper (*Juniper communis*)  
*a<sub>a</sub>'kalat.la'tna'm* old lodge  
*a<sub>a</sub>'kala'laa'al* sack-cloth, also name of a man  
*a<sub>a</sub>'kal'kna'm* stockings, socks  
*a<sub>a</sub>'kalme'et* eye of needle  
*a<sub>a</sub>'kalnolatako'ko'* steam  
*a<sub>a</sub>'kiye'nak!* Kutenai of Pend d'Oreille and St. Ignace  
*a<sub>a</sub>'kaskak.le'et* Joseph's Prairie, at Cranbrook, B.C.  
*a<sub>a</sub>'kutslak.lu'lat* gum tree  
*a<sub>a</sub>'kno'mukna'na* crackers, biscuit  
*a<sub>a</sub>'ken'laxal* gunpowder  
*a<sub>a</sub>'ke'nuk* thigh of bird  
*a<sub>a</sub>'knu'kota'te'k* a medium-sized, gray bird  
*a<sub>a</sub>'knu'kmak* three-pointed fish spear  
*a<sub>a</sub>'knu'k'luk* Kicking Horse River  
*a<sub>a</sub>'knu'k.tuxona'ka* *Artemisia discolor*; *A. frigida*; *Bigelovia graveolens*. (See  
*a<sub>a</sub>'ku'o'k.laixuna'ate't*)  
*a<sub>a</sub>'knu'k.tuxokona'aka aw'mo* medicine made of *Artemisia discolor*  
*a<sub>a</sub>'knu'k.lohona'te't* a small, gray bird  
*a<sub>a</sub>'knu'zle'etna'na* Hot Springs, Ainsworth, B.C.  
*a<sub>a</sub>'k'nhas* breast of bird  
*a<sub>a</sub>'k'nskwat* *Carex scoparia*  
*a<sub>a</sub>'k'nkama'k* dragon fly  
*a<sub>a</sub>'kinkamtsenka'k(na'm)* chin  
*a<sub>a</sub>'k'nkoko'l* sand  
*a<sub>a</sub>'k'nkulu'la'l* wheat (Lower Kutenai *a<sub>a</sub>'kinkowa'la'l*)  
*a<sub>a</sub>'k'inqai kaxluk'wa'tse's* handle of tin cup  
*a<sub>a</sub>'k'ikaku'kwi'et* a small, gray bird  
*a<sub>a</sub>'k'k.luk* longitudinal strips on sides and bottom of canoe  
*a<sub>a</sub>'kila'ktsu* (also *a<sub>a</sub>'kola'ktsu*) thread  
*a<sub>a</sub>'kilaktsumu'in* seam

<sup>1</sup>The following words have been entered as a group by themselves, because it is impossible to distinguish from the collector's orthography the sounds *k*, *kl*, *q*, *ql*.

*a<sub>a</sub>'k-* prefix of noun

- a<sub>a</sub>'kilalaqai* eye of potato  
*a<sub>a</sub>'kili'kwatspu'kna'm* braces, suspenders. (See *a<sub>a</sub>'kuk.lu'kwatskpu'k[na'm]*)  
*a<sub>a</sub>'kilkanoskowo'k* Cherry Creek  
*a<sub>a</sub>'kilkaxnilko'lom* strings for tying up parflèche  
*a'ko'* points of bark canoe  
*a<sub>a</sub>'koa'pia* stomach of partridge  
*a<sub>a</sub>'komu'na'm* lower lip  
*a<sub>a</sub>'kutskakilikpo'xal* small ornamental pieces on border of root kettle (*y'iske'*)  
*a<sub>a</sub>'ko'nak* apple peel, rind  
*a<sub>a</sub>'ku'no'k* Barnard, B.C.; also sluice box  
*a<sub>a</sub>'kuno'kyo'k* berries of Philadelphus Lewisii  
*a<sub>a</sub>'kunwo'k* binding strips at pointed ends of canoe  
*a<sub>a</sub>'kunle'et* frost, rime  
*a<sub>a</sub>'ko'u'k* *Aralia nudicaulis*  
*a<sub>a</sub>'ku'kmat* bladder of fish  
*a<sub>a</sub>'ko'kna'm* shin  
*a<sub>a</sub>'ko'kyu* bent side strips on top of canoe  
*a<sub>a</sub>'kukwat'bil* wad of gun  
*a<sub>a</sub>'koka'yuk!almE(na'm)* (also *a<sub>a</sub>'kokwiyok!alEma*) upper lip  
*a<sub>a</sub>'ko'ko'* bridge  
*hutsitkokopk'n'e* I shall make a bridge (*hu-ts-et-koko[p]-k-m-ne'*)  
*a<sub>a</sub>'kuk'pwu* stock of gun (*a<sub>a</sub>'k[u]-kp-wu*)  
*a<sub>a</sub>'kukpanmitu'kxo'* Bonner's Ferry (*a<sub>a</sub>'k[u]-kp[a]-nmituk-xo'*)  
*a<sub>a</sub>'kukp:tsk!a'la'k* knot in tree (*a<sub>a</sub>'k[u]-kp-[t]tsk!alal* butt end of branch)  
*a<sub>a</sub>'ku'kple'* quill end of feather  
*a<sub>a</sub>'kukptu'lal* pepper  
*a<sub>a</sub>'kuk.la'?(na'm)* palm of hand (*a<sub>a</sub>'k[u]-k-la[?]-hey-na'm*)  
*a<sub>a</sub>'kuk.lak.l'k(na'm)* sole of foot (*a<sub>a</sub>'k[u]-k.lak[?]-lk-na'm*)  
*a<sub>a</sub>'ku'o'k.laizuna'ale't* *Artemisia discolor*, used for headache  
*a<sub>a</sub>'kuk.la'xal* Lower Kootenay River  
*a<sub>a</sub>'kuk.lu'kua* stalk  
*a<sub>a</sub>'kuk.lu'kwatskpu'k(na'm)* suspenders  
*a<sub>a</sub>'kuk.luka'tslo'* moccasin string, lacings  
*a<sub>a</sub>'koqwatse'qa* gills (of fish)  
*a<sub>a</sub>'kolawite'yal* moss (*Lillagenilla rupestris*)  
*a<sub>a</sub>'ko'la'm* eel  
*a<sub>a</sub>'kolamka'k(na'm)* hair of head  
*a<sub>a</sub>'kola'na'm* palate  
*a<sub>a</sub>'kola'nak* moss (*Lillagenilla rupestris*)  
*a<sub>a</sub>'kula'ko* bag, pouch, pocket  
*a<sub>a</sub>'kole'kam* powder flask  
*a<sub>a</sub>'koku'quats* handle (of tin pail). (See *a<sub>a</sub>'kuk.luka'tslo'* and *a<sub>a</sub>'kuluqa'tshum*)  
*a<sub>a</sub>'kuluqa'tshum* shoe lacing  
*a<sub>a</sub>'kolu'xpe'* fence post  
*a<sub>a</sub>'kya'mlu'p* Nelson  
*a<sub>a</sub>'kw'tsko'* screw, buckle of belt  
*a<sub>a</sub>'kwi'kxo'* wicker fish weir  
*a<sub>a</sub>'kwitsle'et* hill  
*a<sub>a</sub>'ktsa'k.le'* Wild Horse Creek  
*a<sub>a</sub>'k.la'xa* fish spear  
*a<sub>a</sub>'k.lEmalak(na'm)* turnip  
*a<sub>a</sub>'k.la'lzo'* square pieces forming border of root basket  
*a<sub>a</sub>'k.lilkaku'pko'* hoe (?)

*a<sub>a</sub>'k-* prefix of noun

*a'<sub>a</sub>'klam* region of Fort Steele and St. Eugène Mission

*a'<sub>a</sub>'klam a<sub>a</sub>'ku'q/nuk* St. Mary's Lake

*a'<sub>a</sub>'klam a<sub>a</sub>'k:nmi'tuk* St. Mary's River

*a'<sub>a</sub>'k/ne's* Wasa

*a'<sub>a</sub>'k/ne's a<sub>a</sub>'ku'q/nuk* Hanson's Lake

*a'<sub>a</sub>'k/ne's a<sub>a</sub>'k:nuxo'ynuk* Hanson's Creek

*-ak<sub>k</sub>-* to go (dual) 34.11

*-ako<sub>w</sub>-* to stab 108.442

*-ako<sub>w</sub>ku'n-* to try 252.63

*-akme-* to call guardian spirit 8.1

*ak<sub>z</sub>nek!* relatives, parents 96.188

*-ak.let-* to question 180.17

*ak!la(n)* different 72.15

*aga* fat 80.187

*aga(t)-* pr. therefore 92.84

*agat!-* pr. a little ways off 276.104

*-a<sub>a</sub>qa-* to be strange 90.45

*-aqte-* to untie 2.16

*-aqtuq'u-* in mouth 220.25

*aqsa-* pr. under blanket, under cover 102.298

*-aqts-* to break 64.117

*aqts!:(x<sub>m</sub>ala)-* white (skin) 42.37 (*aqts!-x<sub>m</sub>ala*)

*-agn<sub>t</sub>s-* to fool 228.83

*a'q<sub>l</sub>a* inside 90.45

*-aq<sub>l</sub>uk!-* to smell

*aq<sub>l</sub>a* thicket 188.21

*aq!<sub>an</sub>-* pr. into (woods)

*aq!<sub>as</sub>* edge 276.113

*-aq!<sub>ako</sub>w-* to be on fire; to perspire 120.207

*-ax<sub>e</sub>'* to go

*ts!<sub>na</sub>'x<sub>e</sub>'* he starts 1.1

*wa'<sub>x</sub>e'* he arrives 2.4

*skax<sub>e</sub>'* he goes along 2.9

*-ax<sub>n</sub>e'* to taste 82.7

*-a<sub>l</sub>* suff. grass 256.159

*-a<sub>l</sub>-* thick, stout, wide 39.3

*a<sub>l</sub>'a* moss 190.8

*ala* friend (used by women to designate a woman friend) 170.135

*-ala-* verbal stem

*-alatak<sub>n</sub>-* to put on with hand 230.24

*-alaxo<sub>w</sub>-* to put on back 232.77

*-alas-* to divide 232.48

*al'tske<sub>l</sub>* reciprocal term used by brother and sister 44.8

*-alikwa.<sub>l</sub>'t(ne')* burning food 162.47

*-als<sub>n</sub>(t)-* to endeavor, to try hard 70.37

*alqa* brain

*alqan-* pr. across 21.3

*ē* oh 86.39

*-ēya(k<sub>n</sub>)-* to put up 224.123

*iyā'mu* game, cattle, buffalo 212.23

*-ip-* dead 70.18. (See *-up-*)

*-i'mqo<sub>l</sub>-* to swallow 80.174



- it-* to make, to do  
*-itaqna-* to get ready 78.136  
*-itetd* to bury 212.19  
*-itet'u(e'k)* to bet 152.198  
*-itit.la-* to make a house 74.34  
*-ite'k* to act 66.34  
*-itelxo-* to increase 82.204  
*-itken-* to make with hand 1.5  
*-itk!o<sub>w</sub>* to do with a point (*i. e.*, to kill with arrow) 86.18  
*-itqa-* to stop  
*-itxo'<sub>w</sub>me'k* to lie down 60.9  
*-e'tax-* to sharpen<sup>1</sup>  
*-ituk!sa-* to tie 2.8  
*-itwas(k!o)-* to dry meat 82.5  
*-itwas(qa)-, -itwts-* to stop, to stay 46.7; 158.350  
*-itmo(k!o)-* to sow 26.5  
*-itnumo'ts(te)-* to make a law 76.96  
*itk:k-* pr. up (?) 4.10  
*-itk!an-* to butcher 196.144  
*-itqana(qa)-* to pick up 204.310  
*-itq!an(k:k)-* to lay down 268.46  
*-itq!a'nzam-* to come back to life 4.16  
*-itq!anxo-* to tan skin 208.409  
*(-e'txamen-)*  
*qa.e'txa'me'nqa'me'k* not sitting down a long time 248.15  
*-(e)t.la* tent, house, lodge 1.5; 9.6  
*-it.latsu-* to hide 42.13  
*-it.l:k;natit-* to propose a plan 232.39  
*-it!(qa)-* to be full 46.23  
*-it!wo-* to be ten 180.23  
*it!wu'nwo* one hundred  
*-it!na-* to stretch out 114.96  
*it!na-* pr. over 60.9  
*-it!k!o-* cold 126.105. (Also *-isqat!-*)  
*-it!qao(xa)-* to come together, to put together, to pile up 66.18; 134.168  
*-it!(xa)-* to bite 3.6 (perhaps *it-xa* to do with teeth)  
*-is-* to own 198.168  
*-is(k!o)-* to shoot 44.23  
*-isak;nu-* to sit down 62.79  
*-ise-* to hurt, to wound 182.26  
*-ise(qa)-* sharp 62.57  
*-ise'(ka'te)-* to look terrible 80.163  
*-ise'l-* pr. very 98.252  
*-isen-* pr. self  
*-isni-* pr. self  
*-iskaxqamete-* to lose 52.7  
*-isqaw:ts-* to stand holding 50.18  
*-isqaqlanaq!ne'ni-* to nod 78.109  
*itsk!t-* to look for or at something 24.6  
*(-wit:k:k-* to look, intr.) 180.57  
*-(e)fk!ala'k* branch of tree 57.8  
*-itsqawa'qa(l)-* to walk along shore (?) 76.83

<sup>1</sup> Many of the verbs beginning with *d-*, *e't-*, are derived from *d-* To do; but in many cases the derivation is uncertain.

- 'ts!na't!* cedar 108.449  
*-(i)ts!la'e'n* tree 3.9  
*-en-* to be 62.69  
*-nqa'pte'k* to become 74.24  
*-en'a'ke'senqame'ke'* they two sat down 114.104 (*-kis-* two)  
*-enalqa'a'ake'* those who are in line 130.71  
*(ts')malqana'nte'* he had something to put in 78.134  
*ene'nik!* enemy 256.186  
*ene'si'n* horsefly  
*in'stin* molar and canine teeth  
*en'tska* gopher  
*inu't!ke'* grouse  
*(-ennak)* to pay  
*-denmak-* to pay 106.384  
*-en'misa-* to be six 180.28  
*'nta* edge, shore 2.4  
*'ntsuk!* mouse  
*-entse-* to mind 76.93  
*-enk!at-*  
*la'nta oxak'senk!a'te'k* the two jumped to the back of the tent 92.116 (*lanta-*  
*oxa-kis-enk!a'te'k*)  
*-(i)ngowa* wing 74.49  
*'nla'k* chicken hawk 42.2  
*-ik-* to eat 2.6  
*-ik'g'ks'le'k* to camp over night 76.91  
*e'ka* monster, giant 42.33  
*-ike(me'k)* to run 3.4  
*(-ikt!wo, see -'tl'wo-* to be ten)  
*qa.ike't!wo* nine 136.208  
*-iken* suff. with foot 8.9  
*(-ikpak[te]), -ukpak-* to be disposed  
*sa'n!k'pakta'pse'* he hated him 86.27; he disliked it 216.91 (*sahan-l-*)  
*-ukpak-*  
*sa'hanlukpa'kte'* he hated him 76.104  
*suk.lukpa'kte'* he likes it  
*kumna'n!ukpakitmu'tne'* he pitied it 242.276  
*kt!k-* pr. up 256.162  
*-iktzone(mu)-* to rub (with) 124.70  
*-iktwo-* to wash 80.182  
*-iksa(t)-* to scratch 58.19  
*-ikts'en(ug)-* to sink 78.141  
*-iktsik-* to catch 52.10  
*-ik'nat-t-* to lay out place for tent 124.95  
*-(i)k.ley* name 84.5  
*(e)k!na'mu* relative 168.93  
*e'go'i* a small magpie (?) 64.113  
*it-* pr. behind 4.8; 254.125  
*-il(ken)-* to come (?) 78.116  
*-ila-* to cry 20.2  
*-ilala* cave 80.152  
*iln-* pr. may be 86.30  
*-ilnkloma'te'k* to cover head with blanket 196.130  
*-e'te'k* out of the top of something  
*-ikkt* to mean 152.182  
*-ilwa-* to shoot 82.3

- 'twa* gum 20.9  
 -*dwat!*- to work 66.1; 250.20  
 -(*i*)*lwey*- mind, heart 76.106  
     *qalwe'yne* he thought thus 122.52  
 -*dwatsk*- to watch 92.89. (See -*tsk!*-)  
 -*e'tma'k!* cherry 6.11  
 -*lta(xa)*- to lick off 16.1  
 -(*i*)*lno'hos* star 17.9  
 -*tk!*- to scold, to quarrel 72.64  
 -*tk*-  
     -*tklwey*- wise 214.35 (-*tk-lwey*)  
 -(*l*)*ke* to say 218.128  
 -*tko*- to make a fire 272.9  
*lqa*- pr. some distance back 92.88  
 -*lqaw:sgoku*- to float 98.240  
 -*lq!oku*- to be in danger 60.26  
 -*lzo*- to feel 66.30  
*u*- pr. down (always with -*n* if away from speaker, or with -*k* if towards speaker).  
 (See *un-*, *uk-*)  
*ou* white goose  
 -*oya*- to be warm 102.300  
 -*oyt!axwa(t)*- to scare 252.69  
*uwa'ha* no!  
 -*woku*- to arise 24.2  
 -*oho*- (*ou*-) to know 72.9  
*up*- pr. from water to land 178.266  
 -*up*- to die 8.10. (See -*ip*-)  
     -*up!*- to kill 4.9  
     -*upqu*- to drown 8.10  
*o'pa't!* whitefish 150.341  
 -*up(qa)*- to be foolish  
 -*upiy!le!*- stingy 164.5  
*upen*- pr. sideways, about 74.29  
 -*upt!nmit*-  
     *n'upt!nmitlwe'yzome'k* he trembled for fear 80.162 (-[*i*]lwey mind)  
 -*ups(t)*- to take one's own 190.7  
 (*n'*)*upsaw:tsa'kenza'ane* he stood ready to spear 80.155 (*ups-awitsa-ken-xa-ne*)  
*upskil*- pr. still 144.33  
 -*upxa*- to know, to see 64.115  
*um(e)* pr. below 254.118  
 -*umats*- to laugh 5.12  
 -*umats*- to break 26.6  
 -*omo*- to walk 76.77  
 (*n'*)*umnaqalpatne'xo-* he makes a mistake 254.132  
 -*u'mgol*- to swallow 222.87. (See -*i'mgol*-)  
 -*ute*- to want, desire 62.107  
 -*utme-* to be warm 37.13  
 -*us*- first 4.7  
 -*utspat!*- to be helpful  
*un*- pr. down (away from speaker). 184.43  
*one'k* last 210.469  
 (*n'*)*un'agalo'qniya'xune* he helps 60.20  
 -*on!*- to be afraid 50.17  
*uk*- pr. down (towards speaker)



- uk suff. fluid 82.197  
   a<sub>a</sub>'kenmi'tuk river  
 -oko ashes 10.10  
 -okoy(qa)- wild 190.55  
 -(u)kot season 180.19  
 -o'ku(e)- to be all 66.31  
 -ukp claw 58.20  
 -uktuk- to smell bad 160.377  
 -uktman(qa)- to be crazy, foolish  
 -ukts(qa)- to be slim 240.223  
 -(u)kts:ken bladder 64.100  
 -uk<sup>v</sup>nak- to see at a distance indistinctly 256.191  
 -uknu- to rise 60.13; 138.275  
 -ok!u(e)- to be one 72.65  
   ok!u:l- pr. at once 30.6  
   ok!u:nl- pr. at once 55.1  
   uk!u:nl- pr. at once 180.40  
 (n')uk!en(axe) he walks about 62.77  
 -uk!u(n)- to open 34.3  
 -uq suff. in water 8.10; 21.3  
 -(u)k!puka'm root 10.12  
 o'k!q<sub>a</sub>na because 60.15  
 -o<sub>u</sub>qa- short 164.80, 83  
 -oq<sup>u</sup>a<sub>a</sub>ko pitchwood 136.221 (-ko fire)  
 oqo- pr. in 152.218  
   o'qo<sub>u</sub>ks inside 136.233  
 (n)uqo'kxamu'me'k he went out of himself 70.46  
 -oqoq!u'ko'l- to be black  
 -uqtaptse'k! elbow 7.11  
 -uq<sub>u</sub>na(me'k) to move camp 46.18  
 -uqlawo- (-uklawo-?) to fish 38.12; 39.2  
 -uqla'nt clothing 9.4  
 -uq!yu(leet) mountain 46.7  
 -uq!wiya- to swallow 76.88  
 (n')uxte'k to defecate 124.69  
 -ula pipe stem  
 -ula- to do 68.73  
 -ulu- to be deep 110.12  
 -ulaks meat, flesh, body 2.7  
 -ula'l green boughs 16.6  
 ya- pr. on each side 62.73  
 ya—ke' (verbal noun) where there is 84.56  
 ya.ukwe';ka'm name of a culture hero 112.43  
 ya'wo below water 48.39; below 122.14  
 yawo<sup>v</sup>nek! bright red; water monster 80.161  
 -yapt!a- to be farthest, last 268.12  
 -yaptsa(k:n)- to push in (?) 164.79  
 yama'kpa'l red-headed woodpecker 80.152  
 yam'u smoke 16.4, 7  
 ya't!aps curdled blood 196.143  
 yusul (?) 94.153  
 -yanxu- to starve 192.75  
 ya<sub>a</sub>kwu'ta'k Longwater Bay 78.151  
 .yaq(le'et)- to be steep 110.9

- yaq-* to break (a stick) 14.14 (*yaq!*- 64.94)  
*ya'qa* fish trap 170.136  
*yaqa'nla'lt* flying squirrel 76.63  
*yaqso'mil* canoe 70.13  
*-yaq!*- to break. (See *-yaq-*)  
*ya'q!e'it* tobacco 154.249  
*-yax-* to come into contact, to reach, to get  
*-qunyax<sub>a</sub>* to touch 19.2  
*-ts!nyax<sub>a</sub>* to go to get back 62.60  
*-ts!nyaxak!o-* to dip water 196.162 (*ts!n-yax-ha-k!o*)  
*-mtyax<sub>a</sub>* to pursue 7.13  
*-yt-* suff. time  
*wanuyetna'm'u* winter time 178.4  
*walkwa.yetne'* evening 36.10  
*ys-ke'* entirety  
*y'ske'* size 108.437  
*y'sa'ske'* number 168.78  
*y'ste'tke'* world 92.82  
*y'tske'* cooking-basket  
*y'tske'ime'* pottery vessel  
*-ye'iku-* to be five (from *hey* hand ?)  
*kye'iko<sub>w</sub>nmi'y't* the fifth day 250.31  
*ye'iku'nwo* fifty  
*-y'ks'tek* to stay over night 76.81  
*-y'k!ta-* to be spilled 196.142  
*-y'dna'nts(te')* to be pleased with something, to wish for something 222.74  
*yu-* pr. up 20.9  
*yu'wa* go ahead!  
*yu''wat!* yellow-jacket, hornet, wasp 26.1  
*-yuna(qa)-* to be many, much 60.15; 74.34  
*-yuk<sub>wa</sub>* war bonnet 80.153  
*-yuk!kwaka(te')* to miss, to fail to obtain 78.149  
*-yuk!k<sub>w</sub>akatil-* to be saved 214.71  
*w-* pr. to arrive  
*wa'xe'* he arrives 184.67  
*walk'n'e'* he brings it 184.35  
*wa-* pr. up (*waha-* 166.28)  
*wa'witsk'k<sub>i</sub>ne'* he looked up 16.9  
*wa'matak!o'une'* he shot upward 72.14  
*waha'* no! 134.193  
*wa'ma't!* buck 136.204  
*-wamilnilkit-* snowstorm 234.102  
*wa'ta'k* frog 88.3  
*wat!* pr. across (over a high object)  
*wat!mi'te'k'n'e'* he kicked him across 84.61  
*qanatwat!a'xe'* he went across 254.116  
*was-* pr. quickly  
*wasaqana'ane'* he hurried 194.102  
*wa'sil'axa'xe'* he comes back quickly 62.78  
*wasaqana'n* tobacco 13.12  
*wa'tsk<sub>a</sub>na* dried meat 216.100  
*-wats!-* to dive 70.9  
*-wats!-* to play 72.55

- wan- to move 8.7  
*wanla't'ne'* he moved his arm 180.55  
*wanuqk'e'ne'* he moved it in the water 100.289  
*wanakate'\_(ne')* he is ready to go 250.34  
 -wanaq<sub>a</sub>(na)- to go to war 226.14  
*wanu(y'ina'm'o)* winter 178.4  
*wanuy'e't'ne'* it is winter time  
*wa'nmo* blood 206.358  
 -wa(k)- to take away  
*wakalt'ine'* his wife is taken away from him 62.51  
*wak<sub>2</sub>'nu'ine'* it is taken from him 166.54  
*wa'kuks* a bird sp.? 64.120  
 -waq(e'ne') to be thick  
*waq!<sub>a</sub>wu-* to carry meat 104.362  
*waq!<sub>o</sub>'pe's* rose hips 7.2  
 -walenk'alatu'ne' it is snowing  
*watu'nak* tongue 274.30  
 -walne- to vomit 220.28  
*waloq!<sub>k</sub>wku't<sub>i</sub>(ne')* (*waluxko'ku't<sub>i</sub>ne'*) it is raining 114.86, 106  
*wa'lkwa* yesterday 250.41  
*walkwayt<sub>i</sub>ne'* it is evening 76.90  
 w- (?)  
*wist'a'la* seven 136.207  
*wuxa'atsa* eight  
 -wiyat/- side of body 142.22  
 wit/- to be deep 192.44; 278.118  
 -wit/ wing, shoulder 98.251  
*wit!<sub>q</sub>kupqo'qlam'ak'e'ne'* a blow glances off from head 78.144 (-*qkup-qo'q-la'm-a-ken-ne'*)  
 -wis- to stand  
*n'dwisqa'ane'* he stood still 82.13  
*la'awa'kmewisu'k<sub>u</sub>ne'* he emerges again 70.26 (*la-a-wa-k-me-wis-uk-ne'*)  
*qa'wisqa'ane'* he stands thus 254.122  
*wisqu'le'k* it floats  
 -wis(e'k) to sweat in sweat lodge  
*wisi'al* sweat lodge  
*wisuk'lu* a small bird, yellow at tip of feathers, with tip on head 194.118  
 -wits-  
*tunwakak:swits'a'q!<sub>a</sub>ne'* legs stick out 228.58 (*tunwa-k-a-kis-wits-saq!<sub>i</sub>-ne'*)  
*nawitskpayat'ine'* he was waited for 78.123  
*witswets* a small, gray bird living on lake shore 78.113  
 -witsk:k- to look 166.28  
 -witskil- to watch for something 82.22  
 -witsq!<sub>nu</sub>(ne') to climb 64.120  
 -wid(qa)- large 58.16  
*kw'igle'* bighorn sheep 82.3  
*widma'pe's* rectum 232.68  
*widma'l* rattlesnake 31.5  
*widna'm* early 36.2; 66.39  
 -wo' bow  
*a<sub>a</sub>'k.lakwo'ute's* his bow stave 15.7  
*swu'ute'* he has a bow 52.10  
*n'd'wukun'le'k* he made a bow for himself 68.59



- wu-* to touch  
*wuqkuxpə'ane* he touched him roughly 192.42  
*wuk!o'ane* he hits it 60.34
- wu(qa)-* to be long 164.66  
*wu'saq!* long-leg 78.139  
*qawule!t'ne* not far 64.83  
*ys:snwosa'q!ke* the length of his legs 84.53
- wu'u* water 70.12
- wup-* to be new 208.406
- wum* belly, stomach 80.185  
*wɛwum'ne* his belly is big 25.11
- wɔ'm'a'l* wild rhubarb 5.12
- wɔ'ne* gambling-bone 152.195
- wunmana'mu* alive 268.15
- wouk<sup>u</sup>* wood 60.33
- wuku(at)-* to see 226.21 (*wou-ka-t*)  
 -*wuk<sup>u</sup>qa-* to find 72.5
- wu'qt!e* fisher 230.2
- wɔ'q!ka* soup 46.35. (See *ho'q!ka*)
- há* oh! 86.31
- hai* oh! 86.30
- hao'm* (exclamation) 230.6
- Ja-* to have; to be 70.37;  
 -*haqa'ane* to have 148.121; to be born 92.84  
 -*hate* to have  
*huna'ate* I have it  
*naka'ane* he has an arrow  
 -(*yu*)*ha(k'ne)* he rubs it on 20.9
- ha-ke* place 80.185  
*hank!amqake* place where there is a hole in a mountain 14.12
- ha-* demonstrative verbal prefix.<sup>1</sup>
- han:ms:qq<sup>a</sup>-* to smell 254.109  
 -*hak:ms:ke:(te')* to smell of 238.204  
 -*hanokwe:(te')* to drag 96.184.193  
*hakunk'n(e)* to pull 44.17  
 -*halukme-* noise 60.13  
 -*halukwaxniyam* to whistle 40.9  
 -*haw:sga'ane* he stands  
 -*haw:skaxu'ktse* to swing 44.26  
 -*haw:sk!akana'na:m* to dance squatting 52.8  
 -*haw:skt'n'e* he stands holding  
*naw:tsqatk'n'e* it holds it by the tail 15.13 (*qat-* tail)  
*naw'tszane* he stands biting 94.157  
 -*haw'tsno-t-* to coax 228.65  
*qanawitso''me* wind blows a certain way 168.85
- hayax<sup>a</sup>-* to go and get 92.90
- hawasxo-* to sing 16.12
- ha'phohe'ha* (exclamation) 238.207
- ham-* prefix of color terms  
 -*hamqoq!uku!akat.le!t'ne-* blackish sky 66.9  
*namqok!oko'u!ne* it is black
- hamat-* to give 206.353

<sup>1</sup> Many of the following verbs in *ha* contain presumably this prefix.

- hamtuqkat'le'k* to slide on snow 132.126  
 -*hamaxu'kue* to fall 88.56  
*ha'tsa* mother's brother and sister's child (reciprocal term) 76.104  
 -*hatslet-* it is a well-hidden place 192.38 (*ha-ats-let*)  
 -*hatslala(qa)-* to be sleepy 90.55  
 -*han-*  
   -*hanuq'uya'a(te')* to swallow (*-uq'wiya-*)  
   -*hanuxo-* to fly  
   -*hanmuko-* to boil 134.170 (*-huko-* to boil)  
   -*hanquxol-* sun dance 50.24  
   -*hanq'lo'ko-* fire 64.115  
   -*hanlukp(qa)-* to run 48.25  
 -*hanaq-, hanqa-* to sit down  
   *ya'qaha'nqame'ke'* where he was seated 136.211  
   *sanaqna'kse'* sitting there 132.140  
 -*hanil-*  
   *nanilwok'u'ncxa'lne'* they waited 74.48  
 -(*ha*)*nohos* red 128.59. (See 78.135)  
 -*han'u'qo.i'xo'u(ne')* she broke it 96.204  
*ha'nq'lo* muskrat 74.33  
*hak'il-* pr. (See *-kil*)  
   *nakdwitsqa'ane'* it stands in it 37.4  
 -*hako-* to butt 60.23  
 -*hakup(matna'mne')* to stop over night 250.53  
 -*hakumat-* to be bloody 58.20  
*hako'l-* to get (milk) 118.169  
 -*hakwa-* to howl 140.20  
   (*n*)*hakwase'kme'k* to pant 140.20  
*ha'ksa* (exclamation) 90.47; 230.7  
 -*haqlalikwa.it-* to catch fire 120.229  
 -*hakq'iyt-* to talk, to discuss 66.2; 216.79. (See *-uq'wiya-*)  
 -*hakq'uwasxo'ume'k* to cough  
 -*hakq'me'-* to burst 104.339  
 -*hak.latsulwitskil-* to look secretly 254.144  
 -*hak.let-* noise 168.69  
 -*hak.luq'uwiya'xa-* to wish  
 -*hak'ak.lonuk-* dry trees 72.69.  
 (*qa*)*hak'lo'u-* to pass (?) 238.200  
 -*haqa-* to swim 218.8  
   *la.u'pkaqk'm'lne'* it was taken ashore 170.136 (*la-up-k-haq-kem-l-ne'*)  
   *na'qtse'k* he washes his body, bathes  
 -*haqai-* to roll 240.226  
 -*haqanak/aqla'ha'l* swamp 72.65  
 -*haqand* to drive game 29.1. (See *-halaqand-*)  
 -*haqan(ke)-* to call 130.106 (*haqan-ke*)  
 -*haqal-*  
   *naqatpalne'ne'* he talks 72.59. (See *-pat-*)  
 -*haqosa-* (?)  
   *naqo<sub>u</sub>saq'maxo'ume'k* he sat down on top 12.9  
 -*haqoka'm-* fringed 202.276  
 -*haqul-* to travel by canoe 150.158  
 -*haqwil-* to dance 37.11  
 (*qa*)*haqowu'm'ne'* they were assembled 138.279  
 -*haqtuq'u-* to put in 112.50

- haqts!qlil-* to have clear eyes 214.74 (*-qlil* eye)  
*-haqloy!t(qa)-* green  
*-haq!awu-* to carry meat 188.47  
*-haq!a-ko-* to be on fire 174.182 (*aq!a-ko* ?); to perspire 120.207  
*-haq!a'naq!ne;* to nod 194.102  
*-haq!ank!o'/(te'k)* limping 26.9  
*q!o'malq!a'n'ko* Wounded-Knee 26.9  
*-haq!anqots!lae'n* place with thick trees, forest 76.81; 86.43 (*-ha-q!anqo-ts!lae'n*)  
*-haq!anqoq<sup>u</sup>at(qa)-* round (*-ha-q!anqo-q<sup>u</sup>at-ne'*)  
*-haq!axo'w<sup>x</sup>u(ne')* to shoot 166.47  
*-haq!akkwat<sub>i</sub>(ne')* to be on fire 68.65; (172.171)  
*-haq!ma-* to do suddenly  
*-haq!maxo-* to scare 116.130  
*nuk<sup>u</sup>haq!ma'kikqa'ane'* suddenly he entered 12.13  
*naq!male'itsne'* he awoke 138.274  
*qanaq!mak.lmq!oku'pse'* fire started 136.226  
*-haq!nuk-* lake (*ha-q!nuk*)  
*n'a'qa'nathoq!nukna'na* little lakes 72.67  
*-haq!lsak-* to cut hair 148.129  
*-hal-*  
*nalxo'wne'* he carries on back 4.2  
*nalke'ne'* he carries in hand 80.173  
*n'atskalk'ne'* he takes it 134.182  
*na'ana'xe'* he goes hunting 82.2  
*nalum'ne'* wind blows 164.61  
*katnuku'pqa* swift  
*-halqok!almaxo-* to kiss (*-k!a-lma* mouth)  
*-haluk.kit'ya'xa(ne')* to shout 210.437  
*-halatsuk'wiyam(ne')* to whisper 252.67 (*-ats-* secretly)  
*-halag<sub>a</sub>n<sub>i</sub>l-* to drive game 134.167. (See *-haq<sub>a</sub>n<sub>i</sub>l*)  
*-haln<sub>u</sub>qu-* to carry torches 156.266  
*-halke'kwas-* to pant  
*-hal<sub>ko</sub>w-* to carry water 134.173  
*yu'halhaq!aku'ne'* it is burnt on top (*-haq!a-ku-*)  
*-hal<sub>a</sub>'a(ne')* to faint 130.67  
*-hal'axwat(e'k)* to be proud 78.140  
*-halit:t-* to marry (*halatit:t<sub>i</sub>[ne']* to be married 152.208)  
*-halnq!oylo'kwa'ad(me'k)* to utter war cry 166.37  
*-halikina<sub>a</sub>t't<sub>i</sub>(ne')* there is evidence of some one having been present 90.49  
*-halon:s-* to go away 128.42  
*-haluqk<sub>i</sub>n:l<sub>x</sub>ne<sub>i</sub>m<sup>o</sup>(ne')* to use a spoon 64.114  
*hal'ya'* oh! 12.6  
*-halwats!* to gamble 70.32  
*-halnukup(qa)-* to run 244.4. (See *-hanlukp-* under *-han-*)  
*-halnukux<sub>w</sub>-* to bleed from mouth 130.96  
*-halnukp-* to be ashamed 208.424  
*-halqo'ma't-* to surround 148.128  
*-halq!at!e;* to pick berries 88.4  
*-halq!ahalt-* lehal 150.161  
*he* oh! 94.140  
*he<sub>i</sub>* yes  
*he he ha* burden of song 100.291



- hey-* hand  
*mane'ine'* he covers it with his hand  
*la'ntaqah'e'ine'* he put his hand back 9.7  
*a'a'ke'e's* his hand 72.11  
*heyá* (exclamation) 82.17  
*he'm'o* pine  
*-his-* to give food 29.3; 174.208  
*hesan-* pr. away. (See *hosan-*)  
*-henehe-* a game, dancing in circle 52.8  
*-hk!est-* to count coup 256.182  
*-hile'kxaqkn-* to put into water 100.289 (*-hile'kxa-qu-kn-*)  
*-hiduk-* to be dry 78.116 (*hd-uk-*)  
*-hilke-* to make noise 82.16  
*-hikupxo-* to blow 138.245  
*-hu-* to finish  
*-huk<sup>u</sup>kn-* to finish something (*-hu-kn-*)  
*-hul'e'k-* to finish eating 130.86  
*kulat'qna* ready 96.195  
*-hul'ak.le'* to be full grown 92.119  
*-hunme<sup>i</sup>lak.le'-* to be full grown 102.305  
*hu-te'* to use  
*ho'ya* well! go on! let me go on! 84.1  
*-hoyt!t-* to drive 174.202  
*-huwas-* to be hungry 82.4  
*-hupa-* to be first 74.37  
*-hupö(qa)-* to be crazy 256.166  
*-hupumak(ne')* snow falls from trees 57.7  
*-humas-* to be dry 222.100 (*-hu-mas-*)  
*-huto'qsa-* to tie hair in knot (?)  
*-hukawumako-* belly swells up (*-wum* belly)  
*-hut!-* to freeze 234.103  
*hosan-* pr. away. (See *hesan-*)  
*no'sanoxunqa'ane'* he ran away 68.65  
*hosanmiy'tke'* to-day 250.48  
*-huts-* pr. towards  
*nutsa'xe'* he approaches 124.90  
*nutsu'k<sup>u</sup>ne'* water rises 118.189  
*-huts-* to lie  
*nutske'ine'* he lies, speaks untruth 86.16  
*-hutsqan-* to be lengthwise 170.104. (See *-maqan-* crosswise)  
*kutsqa'ng!le'l* striped lengthwise  
*-hutsn-* to start  
*no'tsenqkupek'me'k* he started running 58.18  
*-hunug!me'-* to skin 15.4  
*-huko-* red-hot 68.75; to boil; cooked, done 272.14  
*-hukuya(kate<sub>i</sub>)-* to be dangerous 224.103  
*-hukoyixone<sub>i</sub>-* to feel uneasy 220.41 (*-ilxo* body)  
*-huk<sup>u</sup>e<sub>i</sub>(qapqa)-* to be wild 190.55  
*-huk<sup>u</sup>nu-* to raise. (See *-uknu-*)  
*-huk.tuk-* tired 60.19  
*huk.tukpa(me'k)* lonesome 148.122  
*-huk!<sup>u</sup>e'n-* to be open 144.52  
*ök!<sup>u</sup>mk!ne'n'* open it! 148.102

- huk!ukyt-* it is (day) light 68.52; -*hoq!uk:yt-* to shine 120.217  
 -*huk!nuql'tuma* thirsty 42.29  
 -*hoq-* to win 72.63  
 -*hugaxo-* to fall 110.8  
 -*hugna(me'k)* to break camp 84.40  
   *nuqunaneya'mne'* they broke camp 276.71  
 -*hug!utsko-* to extinguish fire 172.173  
 -*hug!yu'k!ow-* to grasp with beak 240.209  
*ho'q!ka* rotten bone 234.87. (See *wo'q!ka*.)  
 -*hoq!ko-* it melts 80.187  
*hul-* pr. from land towards water 100.263; 240.209  
 -*huluqu-* to swim 142.43 (-*hul-ug-*)  
 -*hulpal-* to hear, to listen 92.107 (-*hul-pal*). (See *pal*)  
 -*hulnak!o-* to fill pipe 62.39, 46  
*hya'* (exclamation) 148.95  
*pa'* brother's daughter  
 -*payo't-*  
   *q!akpayot'!ne'* it is forgotten 82.196  
*pa'pa* grandmother (said by male), grandfather, grandson 88.27  
*papa'la'm* leaves of tobacco plant  
*pa'mk* nevertheless 86.41  
*pa'ts-* pr. apart  
   *pa'tsenm't-* to scatter 106.418  
*pal!* nephew 64.94  
 -*paqts-* to be thin 272.12  
 -*paq!ame'-* to burst 184.47  
*pa'i* weak disjunctive, but 78.125  
 -*pal-*  
 -*haqalpalne-* to talk 72.60  
 -*k!apal(t!e'k)* to listen 102.316  
 -*hulpal(ne')* to hear, to listen 66.24; 92.107  
*w!ka'n!ilpalnepu'n'e'* he made big noise 98.219; 220.54  
*pa'l'ya* mittens 228.57  
*pa'lke<sub>i</sub>* woman 26.12  
 -*ps-* to let go  
   *ps!ke'n'e'* he let it go with hand 90.51 (-*k:n-*)  
 -*p!tsqa-* to be afraid  
   *p!tsqalwe'yne'* he is afraid 174.185 (*p!tsqa-lwey-ne'*)  
 -*p!ts* food  
   *a<sub>a</sub>'kp!tsna'm* food  
   *p!tsa'k* spoon  
   *p!tssek!me<sub>i</sub>k* he eats while going 198.187  
 -*p!ts-*  
   *p!tsxo'wne'* he chops off 104.343  
*p!k!a'ks* long ago 88.2  
*po'po* hammer 128.35  
*po'stin* American (=Boston)  
*p!e'q!s* night hawk 172.152  
*ma* mother 94.138  
*ma* but 94.138  
 -*ma* trail  
   *a<sub>a</sub>'kma'na'm* a trail 62.51  
   *n'alma<sub>a</sub>'ne'* trail is wide 254.111  
   *wu:nana'mne'* it is a long trail.

- ma-* (long objects)  
*k'atmanmi'tuk* a wide river 86.10
- mayt* season  
*tuma'y:t* spring of year 100.258
- ma'yo'k* weasel
- mat-*  
*matqta'wa'ate* he spits it out 6.8, 12
- mate* to leave 134.172
- ma'te:t!* whitefish
- mas(ei)-* to be dry 64.117
- ma<sub>a</sub>ts* don't! 58.3
- mats* to be dirty 194.84
- matsqak*  
*kla'le'matsqakεma'dak* big toe (-*al-* wide)
- man-* pr. past  
*manq'ank' me'k* he went past 84.60
- man-* pr. back  
*tamanwatskik'tne'* he looks back 158.343
- man-* to cover 58.17
- ma'aka* flicker 80.180
- ma'k!* bone 84.31
- magan-* crosswise  
*ma'qak* later on 126.106
- maq'an* egg, testicle 102.300
- maq'ne'(xo)-* to slap  
*ma'xa* a berry, sp. (?) 270.32
- mal(u)-* pr. sideways 150.170  
*matu'q'itil* striped sideways 150.170
- mal* suff. together, with 130.85; 166.42
- malen-* to open  
*matnklatma'ne'* he opened his mouth 220.51
- matak* bone  
*a<sub>a</sub>'k.lam'ata'k* skull (*a<sub>a</sub>'k-la'm-matak*)
- me* suffix  
*a<sub>a</sub>'k'la'ame'* hole  
*y:ts'ke'me'* pot
- miyt* day  
*y:senwunmiyt'ke'* the whole night 144.9  
*naqsanmi'y:t* several days 88.6  
*a<sub>a</sub>'k'atmi'y:t* sky 86.51  
*ts'atmi'y:t* evening 68.52  
*ktstmetdnu'qka* going at night (=moon) 68.50
- mt-* to throw 68.65  
*matxa-* to shoot 74.32  
*masqulo'wo'm* name of Coyote's daughter 60.11  
*m'tsu'k* a small water fowl, long, slender neck, white belly, dark back 98.246  
*mitsqo'ko'it'ina'* a bush with white berries, not edible 126.14  
*mits'qa'qas* chickadee 176.231
- mnxo'qa-* to jump 96.168; 246.45
- me'k* reflexive ending of verbs in -*ne'*
- m'ka* even 66.25
- m'ksa'n* but 98.219
- mu(w:su'q)-* to emerge  
*n'awak'mosu'qane'* it emerges 110.39 (*n-a-wa-k-mo-ws-ug-ne'*)



- mu* suff. by means of  
*kmɨɬa'm'u* shooting with it 72.3
- moɬun'e* to fall into, to hit 192.39  
*ksa<sub>a</sub>kmu'xo'* while he was away 232.64  
*sanmuxo'me'k* to pile up 168.87  
*sanmolk'n'e* he had a pile 136.237
- moqkupnoɬunqa'me'k* he runs 60.18  
*mo'q'ane* young beaver 130.92
- mnuqka-*, *menuqka-*  
*yaqa'naiwat!mɛnuqka'ske'* where the sun sets 86.21 (*ya-qant-wat!-mɛnuqka-s-ke'*)
- t-pr.* into, always with *n* GOING, or with *k* COMING. (See *tin-*, *tik-*)  
*taoq* oh if!
- taptse'k* forearm, elbow 7.11  
*-tamoxu(n'e')* it is dark 266.41  
*ta!* elder brother 68.53  
*ta'nal* reed (?), rushes (?) 264.65  
*-takɬaxo<sub>u</sub>(ne')* to fall 132.124  
*ta'k!a'ts* squirrel 74.27  
*ta'ɬa* then 1.5  
*ta'ɬta* later on 3.7  
*ta!*- *pr.* can
- timo* suff. mutually, together with  
*swotimo* friends 1.2  
*alaqall'timo* parents and children
- t'te'* granddaughter of woman; grandmother of girl; mother-in-law 184.67; 58.22  
*t'tu* father of male  
*t'tqa't!* man 166.42 .
- tin-* *pr.* going into 88.32; 90.61  
*latnalk'n'e'* he carried it back into 90.61
- tik-* *pr.* coming into 92.116  
*tikm'txane'* he pulled it in 96.203
- te'k* reflexive suffix of transitive verbs in -*te'*  
*t'tet!* father's sister (said by woman) 58.14  
*t'tna* old woman 3.4  
*t'tna'mu* wife, old woman 26.6; 62.55  
*t'tna'ako* hare (?) 216.81
- tuw-* *pr.* back  
*tuwul'txo'ume'k* he lay on his back 246.62  
*tuwunumuxu'n'e'* he fell back 96.170
- tuwukxo'nal* diorite 106.394  
*to'ho!* charr 44.14  
*tu'ts!a'k!* thumb
- tunak-* to be lean 216.95
- tunwa-* *pr.* out of, out of woods (Lower Kutenai *tun-*)  
*tunwakakswatsaq!a'ane'* his two legs stuck out 228.58  
*ktuna'ɬa* Kutenai 254.112
- tuk!xo(lne')* (tent) is covered 214.53
- tuq!ts-* news 78.132  
*tuq!tsqake'ne'* to tell news 250.50  
*tuq!tsqa'mna* bird, small animal 196.121  
*tu'x<sub>a</sub>* almost 66.30
- ti.la* tent, house  
*a<sub>a</sub>'kat.la'na'm* tent 8.5  
*n'dit.la'ate'k* he made a tent for himself 74.34  
*sa'nat.la'ane'* there is a tent 9.5

- tla-* to knock  
*tlaʔo'u<sub>ne</sub>* to knock at door 202.291  
*tlamuʔo-* to drum  
*tlawo* gun 90.50 (*tla-wu*)  
*tla'wu'mka* bowstring 128.27  
*tla'ps(wukna'na)* a little bush 60.33  
*tlaptsl'nwa's* cricket  
*-tlapts-* to stick on 98.234; 252.93  
*tla'tka* uvula  
*-tlats!anel'(ck'n'e)* to tramp on something 126.20  
*-tlanoko'u(ne)* to burst by heat 96.168  
*-tlanukqlo'u<sup>ku</sup>(ne)* to snort 168.89  
*tla'nqu'ts* partridge 152.181  
*tlaqu'mo* netted ring 194.117  
*tlaqta'la'mne* they talk together 278.2  
*-tlaqts-* to hurt  
*tlaqtseyʔo'u<sub>me</sub>k* he hurt his hand 26.3 (*taqts-hey-ʔo<sub>u</sub>-me'k*)  
*-t!alo'u<sup>ku</sup>(ne')* to make noise 92.92 (*t!a-lo<sub>u</sub><sup>ku</sup>-ne'*)  
*t!na'mu* grease 110.2  
*t!uk.lun'maku't<sub>ne</sub>* two seasons  
*s-* pr. along  
*sakqa'ane* it lies here  
*saq'a'ne* it hangs  
*sa'nt.la'mne* there is a house  
*sao-, saw-* pr. there (demonstrative)  
*sa'usaqa'ane* he staid there 2.14  
*-sahan-, -sa'n-* to be bad  
*saha'ne* it is bad 58.25  
*sa'hante'tne* it is a bad place 256.153  
*sa'hantlukpa'kte* he hated him 76.104  
*sa'ksa'ntwe'yne* he is still angry 86.26  
*sa'nta* Piegans 52.13  
*-sa'n(qa)-* to be tired 204.316  
*sak* (exclamation) 226.43  
*-sak-*  
*ksak'me'k* tired walking 114.109  
*sakt-* pr. still  
*sa'ksa'ntwe'yne* he is still angry 86.26  
*-sakno'ktse'k* he is starving 176.251  
*ksano'ktsy<sub>nk</sub>'tsqa* starving, although having a fish trap 176.251  
*-s<sub>cn</sub>-* there stands (*s-*)  
*senk!ala'xwi'tsne* there is a door 34.4  
*-saq-* to lie  
*saq(qa<sub>a</sub>)-* to lie down  
*-saqʔal-* there 96.201; 98.240; 130.105  
*-saq!-* leg.  
*a<sub>a</sub>'ksa'q'na'm* leg 3.13  
*wu'saq!* long leg 78.139  
*tusaq!a'tne* leg is cut off 28.3  
*-salit-* to marry 164.2. (See *-halit-*)  
*set!* blanket 1.2; 154.260  
*s'n'a* beaver 70.11  
*-s<sub>cn</sub>'akpa'me'k* he wants to act his own way 74.30

- sik*- fat 50.4  
 -*sil*- pr. continuative 35.9; 40.5  
*su* father of girl  
*soya'pe* Englishman 33.8  
 -*so<sub>u</sub>k*- to be good 58.39  
   *suk.le't'ine* it is a good place 100.260  
   *ksukwaka'te* plenty 168.80  
   *suk<sup>u</sup>nohu'se* bright red 90.71  
   *suk<sup>u</sup>ʔo'ume'k* he took a good seat 68.62  
   *suk<sup>u</sup>.l'up<sup>u</sup>ane* he sees well 128.53  
*swa'* panther 164.8  
*swa'q!amo* salmon 176.252  
 -*swats*- there stands  
   *swatsle.'t'ine* there is a hill 12.2  
   *swatsnu'k<sup>u</sup>ne* there is a stone 26.3  
*swin* daughter 270.44  
   *swina'le'l* sister's daughter (said by woman)  
*swu* friend (used by man to designate male friend) 222.85  
 -*st.l(c'k)* to stake in gambling 150.180  
*st!u'ku'al* female  
 -(*stsu'm*- always with *qa*- NOT)  
   *qastu'mqaga'ane* he is wise, skillful 70.38  
 -*sn<sup>u</sup>msik(qa<sub>a</sub>)*- it smells of 252.104  
*skat* relation between sister's husband and wife's brother 224.9  
*sk'n'ku'ts* coyote 1.1  
   *salskn'ku'tste'k* to act foolishly 210.434  
 -*skk*- a flat object is somewhere 12.1  
   *skikts!ta'nuq!e!t* flat country (=prairie) (see under *flat*)  
 -*skkil*- a flat object is still there 82.197  
*sq!u'm'o* service berry 92.104  
 -*ts* and 2.5  
*ts*- pr. future 1.8  
 -*t<sub>a</sub>*- to be small  
   *hutsat.lanana'ne* I have a small house  
   *ktsaqu'na* small 50.4  
   *tsale.it'nanane* a place is small 234.93  
*t<sub>a</sub>* younger brother 70.39  
*t<sub>a</sub>'hal* grass 50.4  
 -*tsamal* knife 10.9  
*t<sub>a</sub>'at<sub>a</sub>* grass figure representing deer 90.60  
*t<sub>a</sub>'kap* a spirit (?) 44.8  
 -*tsakl*- to refuse 72.2  
*t<sub>a</sub>'qa* partridge berry 58.8  
*t<sub>a</sub>qa*- pr. into a pile of things; up river  
   *t<sub>a</sub>qa'natsq!ah'e'ne* he stretched his hand into it 18.8  
   *ts!maltsaqana'xe* he started up river 216.83  
   *t<sub>a</sub>qa'haks* source of river 216.119  
 -*t<sub>a</sub>ema'k!* very, strongly  
   *t<sub>a</sub>ema'k!ke'ne* to speak the truth 98.215  
   *t<sub>a</sub>ema'k!qa'ne* he is strong 180.41  
   *t<sub>a</sub>ema'k!e'l'ut'g<sup>u</sup>ile.'t'ine* it was really hot 116.152  
   *t<sub>a</sub>ema'k!t<sup>u</sup>wu'qt!e* the real fisher 234.98  
*t<sub>a</sub>siya* younger brother 184.61  
*t<sub>a</sub>smne'x<sup>a</sup>'ame'k* he wants to eat more 272.23,  
*t<sub>a</sub>tl!(na'na)* pup (of dog) 216.92



- tse<sub>2</sub>te* suff. to cause 164.76  
*ts' tsqo'm* water ousel 78.113  
*ts!en* only 74.24  
*-tsn-* to catch, to hold  
     *tsnki'n'e* he catches it  
     *tsnxu'n'e* it squeezes him  
*tsnmal(qa'ane')* something happens 55.4  
*ts'nla* shrew 128.46  
*tsens(ke'zhe')* he did not mean it 192.44 (-*ke<sub>2</sub>*- to say)  
*tsnla(kate'zhe')* it looks nice 188.29  
*tse<sub>2</sub>(ka'te')* he sees it 58.20  
*-tsk!-* to destroy  
     *ts'klx<sub>a</sub>ne* to break with teeth  
     *tsk!k'e'n'e* to split with hand 44.19  
*tsk!e'n-* pr. on one side 256.174  
*-tsk!malen(ke'n'e')* he makes a mistake 128.55  
*-tsd-* to be dark 66.30  
*tsu* sister of girl 58.11  
*tsu'u* milk 118.170; breast 166.33  
*tsu'wak!* fish hook 39.3  
*tsu'm(o'ku)* bubble (-*uku* water) 70.25  
*tso<sub>a</sub>t* name of a dog 242.255  
*-tsutil-* to suck 112.51  
*(k)tsquna'akenzam'u* spear 80.165  
*-tsunok!ow-* to open (rock) 238.193  
*tsu(k!o'u'ne')* to pierce 264.78  
*tsuku(a'te')* to take 2.7  
     *tsukoku'n'e* to take with hand 106.411  
     *tsukuktu'n'e* to take with hand out of water 98.212  
     *tsukuatu'mal* slave  
*tsuk(la'ma'ne')* to comb (-*la'm* head)  
*-tsuku-* to start a fire 136.221  
     *tsuku'px<sub>a</sub>ne* to light a pipe 13.13  
*tsuk!na'a(ne')* to invite to a feast 78.115  
*tsuk!oti'yal* spear 80.153  
*-tsula* bag  
     *a<sub>a</sub>'tsu'la* bag 17.5  
*-tspuq!ue<sub>2</sub>-* to be soft 184.47  
*-tska(ken)-* to give 104.361  
*-tsk!alak* branch. (See [-] *tsk!atak*)  
     *patstsk!alakzo'ane* he chops off a branch  
*-tsq!ahey* finger (-*hey* hand)  
*-tsza(ne')* to talk 66.3  
     *tszamalaltsalamne* to shake hands 62.73  
*-tslake<sub>2</sub>l-* to like 206.371  
*(k)ts!ak!lana'ke'* a different way. (See *aklla*)  
*-ts!aq<sub>a</sub>-* to rub, to oil 94.143  
*ts!axu'na* ant 212.18  
*ts!en-* pr. to start away from speaker 2.2  
*ts!ema'k!-* hard  
*-ts!nak-* to run  
*ts!k-* pr. to start towards speaker 152.189  
*ts!dq!cnku'pse* it burnt quickly 68.64

- ts'upna-* to shut 46.29; 94.157  
*ts'up'na'kot* autumn 100.257  
*ts'o'uts'o'* fish hawk  
*ts'o<sub>u</sub>ts'u'q'ua* fish-hawk nest 244.3  
-*ts'kakt-* coal  
*yu'nats'kak'tne'* there is much coal  
-*ts'qa<sup>l</sup>* bark of tree  
*huluts'qatxo'we'* I tear off bark  
-*ts'la-* pr. flat  
*qa'kikts'la'no<sub>uk</sub>* flat stone 64.84  
*sk:kts'la'nugle't* prairie 204.309  
-*ts'lae'n* tree  
*qa'akihag'la'nqu'ts'la'in* there is a forest 86.43  
*n-* prefix of indicative forms of all verbs beginning with an *h*  
*n'-* prefix of indicative forms of all verbs beginning with a vowel  
*na* this 60.21  
*na.u'te'* girl 126.11  
*nao'ktue'* the other one 68.48 (See *o'k/u-*)  
*nawa'spa<sup>l</sup>* son-in-law, father-in-law 29.3, 4; 200.236  
*na'he'k* birch-bark basket 58.25; 90.51  
*na'pit* if 90.52; 226.37  
-*nam* suff. some one (indefinite subject)  
*nam't'a* red paint 96.190  
-*nam'te'xa* (?)  
*l'apko'k'la'na'm'te'xa* he might jump to the head of the tent 96.200  
*na'mlat!* a species of chipmunk 230.4  
*na'ata* above 204.330; 212.30. (See *ata-*)  
*nata'ne'kl* sun, moon 13.13; 120.224  
*naso'uk'ue'n* chief 29.4  
*na'na* younger sister of girl 58.14, 15  
*alna'na* sisters 78.126  
*nana'at'mo* sisters 230.17  
-*nana* suff. small 44.13; 55.6; 76.92  
*na'nka* orphan  
*kana'nka'qat* orphan adopted by me  
*na''ka* young gopher  
*na'ksaq* master 50.25  
*na'k'ayo* fox 1.1  
-*naq-* to swim 58.27  
*naqa-* some one 268.61; 270.30  
*naqan-* pr. probably, about 36.3; 62.71; 270.26  
*naqanqa'tsa* about three 270.26  
*naqa'at-* pr. 62.71  
*na'qpo<sub>uk</sub>* soup 58.26, 34  
*a'qsa-* pr. several 4.13; 88.6; 144.12, 19. (See *naqa-*, *naqan-*)  
*naq'an-* pr. into woods  
*na'xane'* caribou 50.1  
-*na't-* to continue  
*nataqt'lek* golden eagle 74.52  
*na'tme't!* badger 64.96, 100  
*natm'otse'* name of a hero 80.166; 84.1  
*natmuxna'yi't* (*natmexna'yet*) a small woodpecker 80.153, 159, 161  
*ne'* that one 8.12; 9.13; 86.9  
*netsta'hal* youth 30.1; 126.11  
*netsta'halq'tik'la'ma'l* youth about to marry

- natsna'pku* moose 10.7; 11.5  
*ne''nha'ks* there is water 86.9  
*ne'nko* thou 44.28; thine 29.14  
*-neyax-* to send for some one 72.6  
*ne'le* shade 66.26, 41; 116.152  
*nilo'wq<sup>u</sup>at* doe 88.3  
*ne'lya'p* mountain sheep 168.72  
*ne'ltuk'up* antelope 244.2  
*ne'lse'k* buffalo bull 60.1, 5, 17  
*ne'lko* iron, money 52.6  
*ne'iko'wts'lap* arrow point of metal 106.383  
*ne'lksaq* porcupine  
*ne'lxamyu'wat!* snail  
*nö'p'k'la* manitou 5.1; 94.134; 224.9  
*nu'm'a* thunder 74.48  
*-n/m'ok!* cliff 2.4; 84.52; 278.118  
*-nut-* to pursue 15.15; 26.8; 58.22; 60.19  
*-not-*  
*sk:k:notxon'le'k* there is a rattling noise 146.74, 75  
*-(nohos)-, nos-* red 78.135, 147; 90.71; 96.190  
*-nusu'k!po'n* place with scattered trees 72.74  
*a<sup>a</sup>'k<sup>i</sup>nusu'k!po'n*  
*nu'ku(ey)* stone 60.7, 27; 94.142  
*-nuk<sup>u</sup>-* in compounds 60.8; 64.83; 88.19  
*-no'kak* rib 80.189  
*-(nok<sup>u</sup>i)-*  
*ts:knaws'nok<sup>u</sup>e'ite* they dragged them 168.59 (also 248.11; 250.35, 38)  
*nuktsa'qle'it* hummingbird  
*(k'uktsa'qle'it)* pointed eye  
*nuktsnaq!a'nka'm* snipe 184.31  
*nu'k.lo<sup>u</sup>ku* elk fawn  
*-(nuk'ü)-*  
*hun'oniyitnu'kl<sup>u</sup>ne'* I know how to get it. (See 98.217)  
*-(nok'ue'n)-* to get out (to open) 76.72  
*-nuqa'ko<sup>u</sup>* pitchwood 168.69; 266.36  
*-nuq-*  
*a<sup>a</sup>'k<sup>i</sup>nuql<sup>e</sup>'et* prairie 55.6; 180.39  
*-nuq<sup>w</sup>-* to smoke 266.3  
*-k<sup>i</sup>noquk<sup>w</sup>-* to smoke a pipe (= to eat smoke) 62.40  
*-nuqka-* to go up, to rise 66.21; 68.43  
*kts:lm<sup>e</sup>'tilnu'qka* moon (= the one going up at night) 68.55  
*yu'wa'kmnuqka'n'e'* he went up on high 66.8  
*-nuql<sup>u</sup>m-* white  
*a<sup>a</sup>'k<sup>i</sup>mnuql<sup>u</sup>'nuk* white stone 88.13  
*kianuql<sup>u</sup>'mna* rabbit  
*kianuql<sup>o</sup>'q!u'lo'kp* bumblebee (= white end)  
*nuql<sup>u</sup>'k!ue'n* loon  
*-noq!um-* to break 90.60, 63  
*-nuq!-* (?)  
*knu'q!lam'* long-haired one (Chinaman)  
*-nuq!la-*  
*a<sup>a</sup>'k<sup>i</sup>nuq!la'nu'k!ue'n* sharp, flat stones 96.191  
*-nuzu-* to fly 212.29; 214.70; to run away 80.165  
*katnuxu'kna'm* a race 1.6



-nut-

-nutk!o- to aim, to stab 68.63; 80.159

naw'tsnulxo'üne' he stood ready to pound 96.192

nu''ta old man

nu'l'a'qana husband 84.32; Frenchman 34.1

-nulumak marrow 64.101

-nma- to carry

qalsanma'xo' one who carried three

la'aimaxo'üne' he carried two 188.40 (*aim* < *as-nm*)

-nmakut year

-nmiydt day

-nmituk river 8.3; 80.190; 86.10

-nmuk<sub>u</sub>- to boil something 266.7, 8

-nmok! cliff. (See *-nm'ok!*)

-nmu(xo)- to pile; to throw many things 82.201; 118.195; 130.68

-nklun- to point

qa'nank!un'tne' it was pointed that way 180.55, 56

-ngo' (?) frame of tent

-ngowa feathers 86.18; 98.208

k.lungowa'xo' feathers coming off 98.213

-ng!a- point 9.7; 14.3; 62.56, 57

-ng!oko- fire 80.186; 128.57; 136.233; 266.13

-nl'kxo'

kianl'kxo' woodchuck

k- prefix of participle and interrogative 5.4

k- pr. coming, motion towards speaker. (See *ak-*, *ts!k-*)

ka- pr. my 58.14

-ka- to take

la'upkak!o'üne' he took it out of fire 2.7

kl'upka'ango'l what he had taken out of water 130.98

-ka suff. some one (indefinite object) 92.92

tszanatka'ane' she told some one 268.64

-ka- arrow 15.6

n'aimaka'ane' he had two arrows 68.59 (< *n-as-nma-ka-ne'*)

kaá (exclamation) 228.92

ka<sub>a</sub> where 96.186; ka'a 78.129

-kamał corral

skk:kska'ma'l there are two corrals

ka'min I 44.37, 38; 78.139. (See *ka-* my)

kamina'ta we, our 70.11

-ka'mt- belt

a<sub>a</sub>'ka'mta'm somebody's belt

-kat(e') to look

tseqka'te' he sees

n'se'kate'ine' it looks terrible 90.42

koa'qaka'te' how do I look? 92.117

namak!tsa'akate'te'tine'ne' it looks yellowish 66.15

suk'akate'ine' plenty 92.100

katjak'!tsaq! Blackfoot Indians

ka'tska'ts a bird, yellow breast and gray wings 78.126

kanq!usqwe'jak mallard duck 19.8, 10

ka'kiyaxa'kukp Rattling-Claws (a name) 256.175

ka'ake'n wolf 194.81

kak!a'ak! Hare Lip (a name) 256.173

kaq!a'le' bull moose 104.350. (See *k!q!a'le'* bull elk)

- ka'xax* turtle 160.362  
 -*ka(xu)*- to fall  
   *n'o'nika'xu'n'e* it fell down 96.196  
*ka'xu'lo'k* goose 17.10  
*kala'wo'k* thorn bush (?)  
*ka'ta't* shrew 130.68, 86  
*ka'a'ka* ghost  
 -*ke-* to say  
   *qake'ne* he said so 1.1  
   *stutske'ne* he lied 23.2; 58.38  
*ki'a'wa'ts* fool hen, grouse (?) 17.1; 218.3  
*kiapt'aha'nitsq'ahai'na'm* little finger  
   *kiapt'aha'nukp* claw 25.2  
*kianu'kxo* goat 86.23  
*kianuqlu'mna* rabbit 55.1  
*kianuqlu'lu'pq* bumblebee  
*kianq'al(na'na)* two-year-old buck 226.11  
*kianl'k!xo* woodchuck 92.96  
*kiakqa'to'uk* a hawk, sp. (?) 70.5 (*kiakqa'to'uk* 42.3)  
*kiakqa'xa'i* something tied together (?)  
*ki'a'kxo* fish 118.182  
*kiag'nu'ku'a'ti* golden eagle 42.1 198.207  
*kiag'laku'tats* sparrow hawk 192.54, 76  
*ki'a'q'ta* duck 98.210 (*ki'a'q'ta* 19.13)  
*kiyu'kmul* digging-stick 52.11  
*k:t'muk!* white clay  
 -*k s-* dual  
   *ikamuku'ste'k* two children 9.10,13  
   *n'anak:spa'mne* they two went out 9.9  
   *hen:w:ksq:l'ne* you have big eyes (*hen-w:d-k:s-qlt-ne*)  
 -*kils-*  
   *n'ntakitsxo'une* he chopped it off close to edge 33.9  
   *qa<sub>a</sub>nkitsxo'une* he chopped along 33.11  
 -*kits* tent pole  
   *a'a'kits* tent pole  
 -*kitsqa* fish trap 176.253  
 -*kits'xa* to gnaw (*-xa* with teeth) 274.39  
   *ksano'ktsiy:nk'tsqa* they are starving with their fish trap 176.251  
 -*ken* suff. with hand 188.11, 16  
   *tlapts'ak'n'e* he stuck it on 188.26  
   *ksa<sub>a</sub>na'a'ki'n* bad gambler 150.157  
*kendzodz* (King George) Canadian  
 -*kn(twiy)*- to think about something  
   *kinetwi'yitik* he thinks about it 68.1  
   *silk'ni'witwiyteya'a'te* he is thinking about it 68.2  
 -*kejk-* to cook 42.37, 38  
 -*kik-* to make noise, to puff, to howl 146.55, 64; 218.125 (-*kak-* 146.57)  
   *n'anmuqkupnoxo'ne'ikkwak'me'k* she ran out howling 11.8 (*n-an-mu-qkup-noxone-l-kik-wa-kme'k*)  
   *lukk:knok'u'lne* without noise of stones 256.157 (*l-kik-noku-l-ne*)  
 -*kik-*  
   *naga'nkikqa'me'k* he jumped sideways 170.106  
 -*kil-* (with demonstratives *yakl-*, *hakl-*, *sakl-*, *qakl-*)  
   -*k:thaq'anqots'la'e'n* thicket 76.81, 90 (-*ts'lae'n* tree)  
   *ya'a'k'd'ana'mke* when they had been hunting 82.12

-k:l- plural

*huna:k:l:w:sgawala'ane'* we stand

*k:lku'uka* pemmican 196.146; 208.396, 397

*k:lq'a'le'* bull elk. (See *kaq'a'le'* bull moose)

-ko- suff. fire

*q'lapku'pse'* everything is burnt 174.195

*naq'a'ko'u'ne'* it is burning 174.194

*!anoko'u(ne')* it burst by heat 96.168

*ko'o* tent site 122.29; 266.5

-kup- raw

*ke'iko'p* raw, purple

*ku'pei* owl 58.7, 9

*ku'po'k!* black woodpecker

-kumat- to be bloody 208.403, 405

*ko's* pipe 154.230

*ku'sto'l* whistle 256.164

*ko'uko'* toad 76.92

*ko'kt* mother's sister 58.13

*ko'dli'dlus* butterfly 16.13

-kul-

*ku'wiya't'ne'* left-handed 74.37

*kw'se'* food 134.185; 166.22

-kayukpuktse(te') to initiate, to send a boy to get manitou power 146.91

-kpa(me'k) to wait

*naw:tskpayat'ine'* he was waited for 116.141 (*n-hawits-kpa[ya]-t:l-ne'*)

-kpuk! backside 18.7; 64.87

*ktuna'xa* Kutenai (perhaps *k-tuwun-axe* going out to valley; modern Kutenai would be *ktu'na'm*)

*kts'tsqa'l* spruce

*kts!q'la* prairie chicken 200.239

*kq'a'laxa'atsin* horse 52.5, 14 (= elk dog)

-kq'owas(xo)- to cough

*laqa'oxalkkq'owasxoneyik'me'k* he came back there coughing 166.12 (*la-qaoxal-k-kq'owas-xo-ney-ki-me'k*)

-kq'u- to laugh

*qakq'u'n'e'* he laughed thus 156.301

*w:kkkq'u'n'e'* he laughed aloud 132.127

*k.la'wla* grizzly bear 2.9, 12

-k.laqa'nan- to fight 106.407

-k.le' name 74.30; 226.16

-k.l:nq'o- to play, toy 52.9; 90.71; 98.219

-k.lu town, village 62.59; 74.24

*haak.lo'u'kue'* those in the town 70.11, 39

-k.luk- to divine

*sa'k:kk.lu'kmul* used for divination 184.66

-ku water, fluid (compare -qu IN WATER)

*n'utime',kune'* water is warm 66.28

*ya'knosc',kue'* where there is red water 78.150

*k!ayu'kua* hat 254.107; 260.12

-k!apal- to listen 170.122; 182.30

*k!apalt'le'k* he listened 160.13

-k!a(me') hole 23.10, opening. (See words beginning with -k!a and -k!ala)

*n'at'k!ame',ne'* he made a hole 226.12

-k!a'm:na valley 14.12, 13; 254.116



- k!asia'akak nostril  
 -k!a(no'uko') sharp (stones) 82.25  
 -k!anqo't smoke hole 9.12  
 -k!aok lair of a deer, hole (?) 126.4, 5  
 -k!laqayt snowshoes 128.45  
 -k!laqlahal swamp 72.65  
 -k!lax(me'k)  
 ts!nha'q!mak!axne'kse' he struck him suddenly 70.47  
 -k!alatak navel  
 aok!alaka'kna'm navel  
 aok!ok!alok!ak'es his back 240.230  
 -k!alaxapak- berry patch  
 sk:k!l'w!k!alaxapa'kse' there is a large berry patch 184.50  
 -k!alaxekp anus 25.1; 26.2  
 -k!alaxawuet doorway 144.48; 166.26 (-k!alaxweet 34.4)  
 -k!aleet large river  
 aok!ale'et Kootenay River  
 -(k!a)lma mouth 96.167, 168  
 -k!almukwa'e't light 186.86; 266.42  
 tsok!alok!ami'yitna'na a little light (shining) through a hole 238.192  
 -k!alimo'k hoop 146.58, 59  
 k!l'k!o'm' a fish with large head and thin tail 78.123; 226.33  
 -k!o- suff. with point 2.7; 72.16  
 k!u'mitsak(s) shell 192.53  
 -k!umna- to be poor  
 k!umnaqaqa'ane' he is poor 42.15, 16; 110.33  
 k!u'sti't! larch  
 -k!on nose (of man)  
 -k!unkak bill, beak, nose (of an animal) 70.16; 96.197; 164.84  
 k!u'qune' lynx (= short face)  
 -k!p/kam root 11.12  
 -q(a) suff. with knife  
 lu'qwal'sne' it was cut off 28.1 (= it was deprived of it with a knife)  
 lusaq!qa'tne' his leg was cut off 28.3 (lu-saq!qa-l-ne')  
 qa- not 3.3, 5.11; 144.33, 35  
 qa- thus  
 qake'ne' he said thus 1.1  
 qaqa'ane' he is thus 4.5  
 qalo'ukune' he cried thus 19.7  
 qatwe'yne' he thought so 62.69  
 qa- pr. along  
 qaosaqa'ane' he staid 5.14; 9.15  
 qaka'nk!on'tne' he pointed at them hither 254.119  
 laqa'nank!on'tne' he pointed at them thither 192.41  
 yaaganak!haqwu'mke' generations 68.2  
 qanatwa'ts!ne' they play along 70.19  
 qaknu'te' he came pursuing her 64.105  
 qakal'akanoxonu'kune' it came flying out 224.107  
 qa'k!lhaqa'ane' it is right along there 92.88  
 -qa- to be  
 yunaqa'ane' there are many 1.5  
 tsamak!qa'ane' he is strong 180.41  
 -qa.ikt!u'wu- (see also [=kt!u'wo]) to be nine  
 qaxo'ktse'k he plays ball with bat. (See qay- to roll)

- qao-*, *qaw-* pr. there (demonstrative) 48.8  
*qaosaqa'ane'* he staid there 2.4; 6.6; 14.13  
*qaoxa'xe'* he arrived there 2.6; 15.8  
*qooxa'at'k'e'n'e'* just there he made it 6.11  
*qawakal'kine'* he comes to his own tracks  
*-(ha)qay-* to roll 196.130; 210.466  
*tsaxathaqayeqa'me'k* he will roll himself 52.2 (*ts-xal-ha-qay[e]-qa-me'k*)  
*qayaqa-* pr. through 7.15; 74.59  
*qayaqa'wo* half, middle 8.8  
*qayaqa'la'm* yearling buffalo calf 196.124  
*qaha-* pr. along  
*-qaps-* pr. like  
*qapsqaqa'ane'* it is like (it) 198.204  
*s'la'psqaksqil'tne'* his eyes were like — 194.90 (*s'l-qaps-qa-k'is-ql'l-ne'*)  
*qa'psin* something, what 66.35 90.34  
*-qat* tail 126.7  
*qatyuwa'kaqlalqa'tine'* he put the tail up quickly 188.29 (*qal-yu-wa'-kaql'al-qat-ne'*)  
*qatal-* pr. can not. (See *qa-* not, *tal-* can)  
*qataltsxa'ne'* he can not speak 70.38  
*-qa'twumlaat* shirt 82.25  
*gas-* pr. alongside of 80.175  
*-gas-* to break to pieces  
*qa'sxane'* he bit a piece off 48.10 (*gas-x-ne'*)  
*qasn:nqa'me'k* he cut himself to pieces 74.26 (*gas-n:n-qa-me'k*)  
*qasp'e'lo'ku* crane 84.37  
*qa'snal* shield 192.57; 202.277  
*qa'sk'lo* male  
*-qasl'oq'wek* to be disappointed 130.74  
*-qa'ts-* to come from a place 66.35; 86.8  
*qa'tsuk* fresh meat 230.12  
*qan-* pr. along there  
*qa'na'xe'* he went along 60.2  
*qanla'tte'* he struck it 3.11  
*-qan-* plural 222.98  
*wuqanmitu'kane'* rivers are long (*wu-qan-nmituk-ne'*)  
*tnaqanxa'mne'* they went in 72.58  
*-qa'k'lik-* he was named thus 88.13. (See *-k'le'*)  
*-qaqas-* to stop 62.36, 66  
*qaqask'e'n'e'* he stops  
*-qa'noxunuk-* a creek is somewhere 274.41. (See *qa-* along)  
*-qal-*  
*qalqa'atse'* he went around in a circle 60.3  
*kuqa'ha'alkqaats* I who walk about 240.220  
*qa'la* somebody 60.20, 92.90; who? 72.57, 248.3  
*qa'la'n* whoever 70.34  
*qala'k'ne's* straight upward 214.73  
*qa'al'm* just 76.86, 87 (*qa'haten* 44.12)  
*(qatl)* child 136.235; 160.358  
*aqal'tle's* his child 42.34  
*ataqa'tle's* his children 70.35; 92.111  
*n'asqa'tte'* she had two children 66.33  
*-qalsa-* to be three 60.5; 250.24  
*qalsaqa'tte'* he has three children 34.1

- qe'na* (*qe'na*) behold 98.242; 170.135; 252.71  
*qo* there, that 14.12, 13; 15.11  
*-qu* suff. in water. (See *-uq*)  
*nonaq'u'ne* he fell into the water 8.10  
*-qupal* spruce cone 260.1  
*a<sub>a</sub>'qu'pal* spruce cone  
*-qumlas(xo)*- to jump 126.6; 156.285, 291  
*-quta'l* ax 15.10  
*a<sub>a</sub>'qu'ta'l* ax  
*qu'st!* trout 39.1, 6  
*qun*- pr. contact  
*qunya'xane* he touched it 60.1; 76.67  
*qo'na'xe* he visits 74.57  
*qunatsa'xane* he poked him 122.48  
*quna'knxamu'n'e* he stabbed him with it 114.99  
*qo'u'ka'n'* come! 60.21, 27  
*-qoklam* beaver's house 130.91, 104, 105. (See *-kla[me:]* hole)  
*qo'k<sup>w</sup>e'n* raven 74.17; (*qu'k<sup>w</sup>e'n*) 212.1  
*-qoq<sup>w</sup>at* nest  
*qu'qo<sup>w</sup>q* swan  
*qoqu'ske* bluejay 72.59  
*-qoqu'n(te')* to do something on purpose 192.44  
*-qoq<sup>u</sup>ts!ala-*  
*sk:kqoq<sup>u</sup>ts!ala'zine* it lay there wet 134.190  
*-qoq!okul-* black  
*kamqoq!o'kul* black  
*(-quzma-)* gray  
*a<sub>a</sub>'quzma'nuk* gray stone 88.19  
*-qutuk!pko* stump 126.3, 4 (in derivatives *-qutuk!pkup-*)  
*-quwa<sub>a</sub>(te')*  
*sukquwa'ate* it has good hair 204.327  
*-quwat* ear  
*k<sup>w</sup>wa'iq<sup>w</sup>wa'te's* mule (= his big-ears) 190.7  
*-qsa-* to go, to move (?)  
*qsama'lne* to go together 126.2; 134.154  
*qsak!o'wne* to dip  
*-qsala* nose 11.7, 9  
*a<sub>a</sub>'kuqsa'ta* nose 11.11  
*-qanuks-* to crawl 86.25  
*-qkup-* quickly 3.4; 12.3, 10; 70.41  
*-qqa'atse* he goes about 58.2, 3. (See *-qa'ts-*)  
*-qxa-* (perhaps better *-kxa*, from *-k-* towards speaker)  
*la'o'n<sup>i</sup>l'a'qxaqku'platt'lne* he struck again from underneath 70.44 (*la-o'n-l(a)-qxa-qkup-lal-t-l-ne'*)  
*tsxalyaqxa'valta'pse* will strike from each side 156.278 (*tsxal-ya-qxa-lal-tapse'*)  
*-qla(te')*, *qla(kn)*- to skin 168.58, 59  
*-qla'l-*  
*n'itkikqla'latqa'tse* he went way around 4.10; 7.14  
*-qle'* horn 3.10; 14.3  
*a<sub>a</sub>'ku'qle'* horn 3.10; 62.56  
*-qlil* eye 46.29; 94.153, 158  
*a<sub>a</sub>'kaql'Ve;s* his eye 58.18  
*-qlupin* young tree 120.11; 126.14; 166.38; 188.19



- q!a- plural  
*ats!m!q!abuk!puka'm'e's* his grandfathers 72.60  
*kaq!aklo'n!st* my saddles  
*kaq!aka'ko* my traps  
*kaq!aka'ma'tt* my corrals  
*q!awa'ts!nme'k* he was out of breath 60.19, 25; 74.25; 94.136
- q!awuka- to scrape, to cut tobacco  
*kq!awu'uka'l* plug tobacco
- q!aha- q!a- to hang, 180.35, 45
- q!a- to break  
*q!axo'wne* it is broken 126.3  
*q!axomu'n'e* he chopped with it 128.35
- q!ap- all, entire (before suffixes)  
*q!a'pe* all 20.10  
*q!apku'wne* he was burnt entirely 20.10  
*q!apxa'me'k* he ate himself entirely 82.10 (*q!ap-xa-me'k*)  
*q!apil-* all, entire (before independent verbs) 84.7; 94.143
- q!a'pqa'l* kingfisher 9.5, 7, 8
- q!an- to hang 166.29. (See -q!aha-)
- q!an- flat, spread out  
*qa'o'xal'tq!ankkq!ane* he lay down there quietly 120.232  
*a<sub>a</sub>'q!ana'kana'm* knee  
*yu'wsq!ana'ka* Knee-Cap (a name) 70.40  
*skkq!ano'wkwne* it is flooded  
*haq!an'uql'e't'ke* where there is a level place (on a hill) 16.3  
*qa'q!a'nmoqts!nu'kwne* there was a flat prairie 154.245  
*a<sub>a</sub>'q!anquts!la'e'n* thickly-wooded place 72.71; 76.81  
*qaya<sub>a</sub>qawa<sub>a</sub>q!anq!l'ne* he made a mark in the center 198.183  
*-q!anquqwat-* round  
*naq!anquqwatqa'ane* it is round
- q!anlupxamako- there is a lump, excrescence, on surface 252.64, 69
- q!akpa(me'k) to forget 50.19; 82.196; 114.89; 206.356
- q!akpa(kit) to kill by striking 70.34; 74.25; 250.60
- q!ax- to tie up (for shamanistic performance)  
*kq!axna'mnam* some one who is tied up 52.1
- q!al- to stretch out 3.9  
*qa't!naqkupq!alsa'q'ne* he stretched his leg out quickly 84.61  
*n'a'kaq!at'k'n'e* he stretched it out 200.234 (*n-a'-ka-q!al-k'n-ne*)
- q!at'kak- eyebrows 78.128, 130
- q!atuk.le.t'ne* noise stopped 256.185 (*-luk-le.t-ne*)
- q!eyt  
*nakq!ey't'ne* they talked 74.41
- q!o'mal- to be dirty 27.6 (?)  
*skkq!uma'l'ne* he lay (there) dirty 134.190
- q!u'me* a fish sp. 76.65
- q!u'mne- to sleep 66.21
- q!u'tsa'ats* chipmunk 46.20; 58.1
- q!utse'(te') to tickle 160.377; 236.156
- q!u'wko'xa'me'k* he made a fire 80.186, 187
- q!untka-* pr. around 256.159  
*q!untkathawaszo'me'k* he sings going around 52.13
- q!uxma fleshy 190.7. (See -xma)  
*la'letq!o'xumasa'q'ane* he also had no flesh on legs 272.25  
*kla'k'lan'aq!o'xumale'et* different kind of tree (?) 190.1

- q'u'twa<sub>a</sub>* rose hip 7.1  
 -*q'yu-* top (?)  
*a<sub>a</sub>'kuq!yuk!alaxwe'et* doorway 94.147  
*a<sub>a</sub>'qanq!yumu'n'a* hillside 94.135  
*wa'kaq!yule.'tke'* end of mountain 136.217  
*qa'witsq!ayule.'t'ine'* top of mountain 226.16  
 -*q'wiya(te)* to swallow  
*k'unuq!w'wiya'ate'* he swallowed him 86.46  
 -*q'ma-* lightly  
*wu'q'maxo'ane'* he touched it lightly 146.55  
*wo'q'umaane'k't'ine'* a little while  
*sq!ma'wi'tslenq!a'ntse'* it stuck out a little 252.78  
 -*q'nu-* to climb  
*wa'q'anun'e'* he climbed up 214.55  
*nu'lqanka'qoq'nu'ne'* he climbed across the water 8.8  
 -*q'nuk* lake  
*a<sub>a</sub>'ku'q'nuk* 76.99; 78.112  
*kw'iq'nok* a big lake 74.33  
 -*q'nukwa't* golden eagle 17.10  
*kiaq!nu'k<sub>u</sub>at* golden eagle 198.170  
 -*q'le<sub>i</sub>l* stripe, mark 208.406  
*kqayaga'wuha'q'li<sub>i</sub>l* middle stripe 224.125  
 -*xa-* suff. with teeth, with mouth  
*q'a'pxane'* he ate all 64.89; 84.32  
*kaw'tsxa* standing biting 94.158  
*sukuaxane'ise'* it tastes good 272.14  
 -*xa-* to put, to place  
*n'oqoxak'n'e'* he put it into it 76.106  
*lao'qoxaxa'mne'* he went back aboard 152.218  
*xa* uncle (father's brother) 88.25; 94.138  
*xa'pe<sub>i</sub>* camas 11.1  
 -*xa<sub>a</sub>ma-* light (?)  
*ltx<sub>a</sub>maqa'ane'* it is heavy 272.7  
 -*xa<sub>t</sub>(k<sub>n</sub>uk<sub>u</sub>)-* to save  
*xa<sub>t</sub>k'n'e'* he saved himself 214.50  
*xa<sub>t</sub>ku'k<sub>u</sub>ne'* he was saved 68.71  
*xa<sub>t</sub>k<sub>n</sub>uk<sub>u</sub>'n'e'* he saves him  
 -*atka<sub>x</sub>'niyat<sub>u</sub>'mal* reciprocal relation between parents-in-law and children-in-law,  
 intermediate relative dead  
*xa'tsa* uncle (mother's brother)  
 -*xa'atsa-* to be four 62.66  
*kxa'tsa'nmi'yat* four days 250.26  
*xa<sub>t</sub>sn-* pr. both  
*xa<sub>t</sub>snqawa't'ne'* both ears  
*xa'tsmit<sub>s</sub>uk<sub>u</sub>'te'* he took both 28.9  
 -*xanxo* (-a'nxo?) to overtake 3.10  
*xa'xas* skunk 23.12; 230.2  
 -*xa(xe)* to reach  
*kyu'xa'xam* one who reached the top 74.32  
*qaoxaxa'mne'* they reached there 76.71  
 -*xal-* pr. future, always with *ts-* (*tsxal-*) 76.75; 84.33  
 -*xal-* suff. with saw  
*xa'l(e)* child 84.33  
*xale'ine'* O child! 102.332  
*xalna'le<sub>i</sub>l* nephew, niece (sister's child, said by woman)

- xá'átsin* dog 60.11; 164.2; horse 190.14  
 -*xo-* suff. with back, with body, by striking  
     *psxo'u<sup>nu</sup>* put me off! 2.4  
     *nalxo'u<sup>ne</sup>* he carried him 2.2  
 -*xo<sup>u</sup>*  
     *qa<sup>h</sup>alts<sup>eqan</sup>'m<sup>c</sup>n<sup>xo</sup>u<sup>ga</sup>'<sup>a</sup>ne'* he flew into it 96.168  
     *qakitaq<sup>m</sup>axoka'<sup>a</sup>ne'* he scared them 136.227  
*xun-* pr. into fire (*xun—qu* into water)  
     *xunakin'<sup>lne</sup>* he was thrown into fire 37.13  
     *xunmatqu'<sup>lne</sup>* he throws it into water  
     *xunmatqul'<sup>lne</sup>* it was thrown into water 23.5  
*xma* ought 26.8; 76.85, 93  
 -*xma* flesh 42.37; 96.171  
     *a<sup>a</sup>kaxmala'<sup>na</sup>m* flesh  
 -*l-* suff. passive  
     *psxo'<sup>lne</sup>* he was put off 2.4  
 -*l-* suff. object  
     *qak'<sup>lne</sup>* he said to him (*qa-ke-l-ne'*)  
*l-* pr. evidently, must be  
     *k.lsa'kq!<sup>nuk</sup>* it must be a lake 72.12  
*la-* pr. again, also  
     *lato'<sup>use</sup>* again there is nothing 64.90  
     *lao'k!<sup>ue</sup>.<sup>l</sup>se'* one more 88.56  
 -*la-* back, in turn 2.10  
*la'a* outside 226.51. (See *la'la'k*)  
     *k.lalaha'<sup>qu</sup>wom* they were outside 200.226  
*lawi'<sup>ya</sup>l* huckleberries 184.51  
*la'wo* female elk 21.1  
*laps-* pr., *lapsil-* pr. again 60.25, 31; 148.117  
*la'm'* a switch for stringing fish, twig (?) 9.9, 10  
 -*la'm* head  
     *a<sup>a</sup>k.la'ma'm* head 78.143  
 -*la(mat)* blanket 264.67  
     *slama'<sup>lne</sup>* it is a blanket 204.342  
     *n'anuxo'<sup>nl</sup>atmo'<sup>me</sup>k* he shook his blanket 174.209  
 -*latiyil-* pr. always  
     *n'o'k!<sup>u</sup>la'<sup>at</sup>iy'<sup>l</sup>tsha'<sup>qaiy</sup>lmo'<sup>xona</sup>titmo'<sup>lne</sup>* at once he was always rolling about  
     70.42  
     *n'upsta'<sup>l</sup>iyil'<sup>l</sup>k<sup>ne</sup>* he was always eating  
 -*lat:qkat(ken)-* to go to get  
     *n'uk!<sup>l</sup>at:qkatk'<sup>ne</sup>* he went to get one 118.194  
 -*lat!* arm 180.55  
*la'tuq!* duck 70.6; 80.180  
*la'ts<sup>ne</sup>* the other side 162.28; 236.131  
*la'n'* moccasin 224.5  
*la'n'a* come! 62.38; 240.220  
*la'n<sup>nta</sup>* rear part of tent, back of fire; outer side of tent, at bottom, all around 97  
     *sla'<sup>l</sup>iyil'<sup>a</sup>n'taqanaqna'<sup>kse</sup>* he always sat with back to fire 88.32  
*la'q!<sup>a</sup>* part of tent near door  
     *laq'anxo'<sup>u</sup>na'<sup>i</sup>* door 94.146; 96.196  
*lalaq!<sup>aq</sup>ne'* he choked while eating  
 -*lax-* to complete  
     *laxa'<sup>qo</sup>l* he arrived at water 268.12  
     *k.lalaxa'<sup>l</sup>kin* one who carried it back 194.111  
*la'xa* bed 198.199



- laxlo'mal* widow, widower  
*la'la'k* outside  
*-lal'(te')* to strike  
     *qanla'tte'* he struck it 15.5  
     *qaoxada'tte'* he hit it there  
*-lehi'(te')* to say "yes"  
*-le.d* weather, country 16.3  
     *yaste.'t.se'* there is a mountain 46.2  
     *sahanle.'tine'* it is bad weather 66.18  
*let-* pr. without  
     *letqawu'mne'* it is empty 72.62  
     *letu'kune'* there is no water  
     *letkuma'ine'* it is not bloody  
*-litt* clothing  
     *aa'k.lit.'tine's* your clothing 244.20  
     *suk.lit.'tine'* good clothing 244.39  
*-litt-*  
     *tse'kabit.'tine'* he looked around 60.13  
     *hun'owhit.'tine'* I know a place  
*l'se'* paddle 228.96  
*-lets-* to sleep  
     *kaww'e'lets* sound asleep 144.44  
     *skk.k.letsne'* he lay asleep 144.42  
     *n'askik.lets'* two were asleep 216.106  
*-len* pr. may 250.30  
     *hent'en'o'ute'* you may want it 64.107  
*le'ine'* on the other side 100.281; 226.34  
*-lk* foot  
     *aa'k.l'kna'm* foot, tracks 24.8  
     *qanaql'kxane'* he kicked it 24.3  
*-lik-* noise (?)  
     *qa'atskk.k.knat.'tine'* he made noise inside 58.24  
*lo'u* awl 37.4  
*low* fir  
*lu-* nothing  
     *lu'n'e'* nothing 3.2  
     *lu'nte'* he made it nothing 98.233  
     *luqkupsala'ate'* quickly he cut off the nose 11.7  
*-lu* snow  
     *a'a'k'lu* snow  
*lu-* other side, far side  
     *k.luha'kq/nuk* lake on other side 162.56  
     *k.lohan:ts!la'e'n* tree on other side 236.131  
     *lu'n'o* beyond, far away 72.61  
     *loa'q!maw:sga'ane'* he jumped a little to the other side 94.155  
*luma'y'd* springtime 100.258; 180.45  
*luna't!e'* brother-in-law, sister-in-law (all kinds), intermediate relative dead,  
     72.1; 76.69  
*lu'kpu'* buffalo cow 29.2, 7  
*lowk!lu* wood 128.35; 130.99  
*-luk!puk-*  
     *ats!midq!abuk!puka'm'e's* his great-grandfather 72.60  
*-luk!mo-* to roast 128.50  
     *luk!moxa'm'e'k* he roasted it 82.7  
*luqua-* (see *lu-* other side, far side)  
     *luquatitxo'ume'k* he lay down the other way 94.151

- luq<sup>u</sup>n'ko-* to melt 184.42  
*tsɛma'k'it'oq<sup>u</sup>enk<sup>u</sup>'pse'* it melted strongly by heat  
*-lwey* mind, heart 60.14; 132.144  
*klupxalwi'yte'* one who knows mind 132.144  
*-lnoho<sup>u</sup>s* star 17.9  
*klagsa'lno'ho's* how many stars?  
*lka'm'u* child 17.9  
*lkamne''ntik* children 188.45  
*-lq'ok<sup>u</sup>- (-lq'ok<sup>u</sup>-)* to be in danger (?) 60.26  
*nulq'o'k<sup>u</sup>ne'* he is wise

## ENGLISH-KUTENAI

- aboard, he went back *lao'goxaxa'mne'* (see *-xa-*)  
 about, probably *up<sup>n</sup>-* pr. *nagan-* pr.  
   about three *naganqa'tsa*  
 above *ata-* pr., *na'<sup>a</sup>ta*  
 across *atqan-* pr.  
   (over a high object) *wat/-* pr.  
   he climbed across the water *nu'lqanka'goq<sup>u</sup>nu'ne'* (see *-q<sup>u</sup>nu-*)  
   he kicked him across *wat<sup>u</sup>me'te'k<sup>u</sup>'ne'* (see *wat/-*)  
   he went across *qanatwat<sup>u</sup>a'xe'* (see *wat/-*)  
 act, to *-ite'k* (see *-it-*)  
   to act foolishly *s<sup>u</sup>lsken'ku'tste'k* (see *sk<sup>u</sup>'n'ku'ts*)  
   he wants to act his own way *-s<sup>n</sup>'akpa'me'k*  
 afraid, to be *-onit-*, *-pitsqa-*  
   he is afraid *pitsqatwe'yne'* (see *-pitsqa-*)  
 again *la-*, *laps-*, *lapsit-*, pr.  
   again there is nothing *lalo'<sup>u</sup>se'* (see *la-*)  
 aim, to *-nulk/o-* (see *-nul-*)  
 alive *wunmana'mu*  
 all, to be *-o'k<sup>u</sup>(e)-*  
 all (before independent verbs) *q'apil-* (see *-q'ap-*); (before suffixes) *-q'ap-*; *q'a'pe'*  
   (see *-q'ap-*)  
 almost *tu'x<sup>u</sup>a*  
 along *s-*, *qa-*, *qaha-*, pr  
   along there *qan-* pr.  
   he went along *qa'na'xe'* (see *qan-*)  
   it is right along there *qa'k:thaq<sup>u</sup>'ane'* (see *qa-* pr.)  
   they play along *qanatwa'ts!ne'* (see *qa-* pr.)  
 alongside of *qas-* pr.  
 also *la-* pr.  
 always *-latiyil-* pr.  
   he was always eating *n'upsta'tiyil'k<sup>u</sup>ne'* (see *-latiyil-*)  
   at once he was always rolling about *n'o'k<sup>u</sup>nl<sup>a</sup>'at<sup>u</sup>ye'ltsha'qaiy:imo'xona'titmo'tne'*  
   (see *-latiyil-*)  
 American (= Boston) *p<sup>o</sup>'st:n*  
 and *-ts*  
 angry, he is still *sa'k:tsa'n:tweyne'* (see *-sahan-*, *-sakit-*)  
 animal, small *tugt<sup>u</sup>sq<sup>u</sup>mna*  
 ankle *a<sup>a</sup>'kwit<sup>u</sup>sa'k*  
 ant *ts!ax<sup>u</sup>'na*  
 antelope *n<sup>u</sup>'ltuk<sup>u</sup>t<sup>u</sup>p*  
 antlers *a<sup>a</sup>'q<sup>u</sup>'le'*  
 anus *-klalaxekp*, *a<sup>a</sup>'klala'xekp*  
 anvil *a<sup>a</sup>'qa<sup>u</sup>nuk*

apart *pa'ts-* pr.

Apocynum cannabinum *a<sub>a</sub>'qola'qpe's* (see *a<sub>a</sub>'qoula'qpk*)

approaches, he *nutsa'xe* (see *-huts-*)

Aralia nudicaulis *a<sub>a</sub>'ko'u'k* C

arise, to *-uwok<sub>w</sub>-*

arm *a'k.la'tl, -lat!*

he moved his arm *wanla'tl'ne'* (see *-wan-*)

arm above elbow *a<sub>a</sub>'kmlu'men* (see also FOREARM)

armpit *a<sub>a</sub>'qaxapk.la'tl'na'm*

around *q'untka-, akamen-, qal-,* pr.

arrive, to *w-* pr.

he arrived at water *laxa'go'l* (see *-lax-*)

he arrived there *qaoxa'xe* (see *qao-*)

he arrives *wa'xe'* (see *w-* pr. and *-axe'*)

arrow *-ka-, a<sub>a</sub>'k!*

he has an arrow *naka<sub>a</sub>'ne'* (see *-ha-*)

he had two arrows *n'aimaka<sub>a</sub>'ne'* (see *-ka-*)

arrow point *a<sub>a</sub>'kng'a'qa*

(of metal) *nilko'uts!ap* (see *n'!ko*)

arrow wood *a'k!wo'k* (see *a<sub>a</sub>!k!*)

Artemisia discolor, frigida *a<sub>a</sub>'kmluk.luxona'ka* C; used for headache *a<sub>a</sub>'ku'o'k.lai-xuna'a't* C

medicine made of *a<sub>a</sub>'kmluk.luxokona'a'ka awv'mo* C (see *a<sub>a</sub>'kmluk.luxona'ka*)

ashamed, to be *-hainukp-*

ashes *a<sub>a</sub>'kuqmo'ko', a<sub>a</sub>'kuq!mü'ko', -oko*

ashore *up-* pr.

asleep, sound *kuw:l'e'ts* (see *-le,ts-*)

he lay asleep *skik.le'itsne'* (see *-le,ts-*)

two were asleep *n'askik.le'itse'* (see *-le,ts-*)

assembled, they were (*qa*)*haqowu'm'ne'*

autumn *ts!up'na'kot*

away *hosan-* (*hesan-*), *ts!n-*, pr.

he ran away *no'sanoxunqa'a'ne'* (see *hosan-*)

awl *lo'u*

awoke, he *naq!male'itsne'* (see *-haq!ma-*)

ax *a<sub>a</sub>'qu'ta'l, -quta'l*

back *tuw-, man-* pr.; *-la-*

he fell back *tuwun:nmuxu'n'e'* (see *tuw-*)

he lay on his back *tuwul'txo'u'me'k* (see *tuw-*)

he looks back *lamanwatskik'lne'* (see *man-*)

back *a'k.lak, -k!alakak, a'kouk!ala'a'kna'm*

with back *-xo-* suff.

backside *a<sub>a</sub>'qu'lukp, a<sub>a</sub>'k:k'kpuk!, -kpuk!*

bad, to be *-sahan-*

it is bad *saha'n'e'*

it is a bad place *sa'hante'tne'* (see *-sahan-*)

badger *na'lme't!*

bag *a<sub>a</sub>'tsu'la, tsula, a<sub>a</sub>'ka'l, a<sub>a</sub>'kula'ko* (?) C

ball, he plays — with bat *-qaixo'ktse'k*

bark of tree *a<sub>a</sub>'k:ts!qa'l, -ts!qa'l*

I tear off bark *hututs!qalxo'u'ne'* (see *-ts!qa'l*)

bark for canoe *a'kwo'k, a'ka'm* C

Barnard, B.C. *a<sub>a</sub>'ku'no'k* C



- basket, birch-bark *na'he'k*  
 spruce-bark *a<sub>a</sub>'qu'q'wuk*  
 bat *a'a'k.lo'm'*  
 bathe, to *na'qtse'k* (see *-haqa-*)  
 be, to *-qa-*, *-ha-*, *-n-*  
     there are many *yunaqa'ane'* (see *-qa-*)  
 beak *a<sub>a</sub>'k'lu'nka'k*, *-klunkak*  
 bear, black, one year old *a'qto'*  
 beard *a<sub>a</sub>'kuqlo'la'xa'na'm*  
 beaver *s'n'a'*  
     young beaver *mo'q'une'*  
 beaver dam *a<sub>a</sub>'q'ank'tsqa*  
 beaver holes in water, beaver's house *a<sub>a</sub>'qo'k'la'm*, *-qok'am*  
 because *o'k'quna*  
 become, to *-nqa'pte'k* (see *-n-*)  
 bed *la'xa*, *a<sub>a</sub>'qanl'knat'ixai'yam*  
 behind *antsu-*, *il-*, pr.  
 behold! *qe'na*  
 belly *a'a'kwum*, *-wum*  
     belly swells up *-hutkawumako-*  
     his belly is big *w:lwu'mne'* (see *-wum*)  
 below *um(e)* pr., *ya'wo*  
 belt *a'a'ka'mt*, *-ka'mt-*  
 bend in river *a<sub>a</sub>'k'kqlalanmi'tuk*  
 berry *a<sub>a</sub>'kuq'le'et* (see also service berry, strawberry, etc.)  
     partridge berry *tsa'qa*  
     berries of Philadelphus Lewisii *a<sub>a</sub>'kuno'kyo'k C*  
     berry, a, sp. (?) *ma'xa*  
     berry cake *a<sub>a</sub>'k'itslaq'o'na*  
     berry patch *-k'lalaxapak-*  
         there is a large berry patch *sk'i'k'it'w:ik'lalaxapa'kse'* (see *-k'lalaxapak-*)  
 bet, to *-tet'l(e'k)* (see *-t-*)  
 beyond *lu'n'o* (see *lu-*)  
 big, large *-wi(qa-)* *-wil(qa-)*  
     his belly is large *w:lwu'mne'* (see *-wum*)  
 Bigelovia graveolens *a<sub>a</sub>'knuk.lu'zona'ka C*  
 bill, beak *-k'lu'kak*  
 birch *a<sub>a</sub>'kova'two'k*  
 bird *tuq'tsqa'mna*  
     a small bird, yellow at tip of feathers, with tip on head *w:'suk'u*  
     a bird, yellow breast and gray wings *ka'tska'ts*  
     a small, gray bird, living on lake shore *w:tswe'ts*  
     a small, gray bird *a<sub>a</sub>'kikaku'kwi'et C*  
     a small, gray bird *a<sub>a</sub>'knuk'u'lo'zona'tit*, *a<sub>a</sub>'knuk.lo'hona'te't C*  
     a medium-sized, gray bird *a<sub>a</sub>'knukota'te'k C*  
     a black bird with white spots, size of a robin *a<sub>a</sub>'k'itq'atuq'pwaq!*  
     a bird, sp. (?) *wa'kuks*  
 biscuit *a<sub>a</sub>'kno'mukna'na C*  
 bite *-it'(xa)-* (perhaps *it-xa* to do with teeth, see *-xa*)  
     he bit a piece off *qa'sxane'* (see *-qas-*)  
 black, to be *-oqoq'u'ko'i-*  
     black *kamqoq'o'kul* (see *-qoq'okul-*)  
     it is black *namqok'oko'u'ne'* (see *ham-*)  
 Blackfoot Indians *kat'kak'isaq!*

- bladder *a<sub>a</sub>'kukts'ke'n*, *-(u)kts:ken*  
 (of fish) *a<sub>a</sub>'ku'kmat* C
- blanket *se'itl*, *-la(mal)*  
 white blanket *a<sub>a</sub>'q'u'na'q*  
 it is a blanket *slama'tne'* (see *-la[mal]*)
- bleed from mouth, to *-halnukuxu-*
- blood *wa'nmo*  
 curdled blood *ya't!aps*  
 to be bloody *-hakumat-*, *-kumat-*  
 it is not bloody *l:tkuma'tne'* (see *l:t-*)
- blow, to *-hitkupxo-*  
 wind blows *natum'n'e'* (see *-hat-*)  
 wind blows a certain way *qanawitso'me'* (see *-ha-*)
- bluejay *qoqu'ske'*
- board *a<sub>a</sub>'k:nuq!ta'k!a'ako'*
- body *-ulaks*, *a<sub>a</sub>'k'lxo'*, *a<sub>a</sub>'ku'tak*  
 with body *-xo-* suff.
- boil, to *-hanmuko-* (see *-hanuxo-*), *-huko-*  
 to boil something *-nmukw-*
- bone *-matak*, *ma'k!*  
 burnt bone *a<sub>a</sub>'k:lq!an'otsa'ko ma<sub>a</sub>k!*  
 rotten bone *ho'q!ka*  
 remains of broken bones *a<sub>a</sub>'q!a'na'k*
- Bonner's Ferry *a<sub>a</sub>'kukpanmitu'kxo'* C
- bonnet, war *-yuk<sup>ua</sup>*, *a<sub>a</sub>'k:yu'kwa*
- border, square pieces forming — of root basket *a<sub>a</sub>'k.ta'txo'* C  
 small ornamental pieces on border of root kettle *a<sub>a</sub>'kutskakilukpo'xal* C
- born, to be *-haq'a'ne'* (see *-ha-*)
- both *xats:n-* pr.  
 both ears *xats:nqawa't!ne'* (see *xats:n-*)  
 he took both *xa'ts:n:tsuk<sup>ua</sup>'te'* (see *xats:n-*)
- bottle *a<sub>a</sub>'ko'quwit!*
- boughs, green *-ula'i*, *a<sub>a</sub>'ku'ta'i*
- bow *-wo'*  
 he made a — for himself *n't'wuk<sup>un</sup>'te:ik* (see *-wo'*)  
 bow stave, his *a<sub>a</sub>'k.lakwo'ute's* (see *-wo'*)
- bow and arrows *a<sub>a</sub>'q!ox<sub>w</sub>mate'et*
- bowstring *t!a'wu'mka* (see *-t!a-*)
- braces *a<sub>a</sub>'kitu'k<sup>u</sup>atpu'kna'm* C
- brain *atqa*
- branch (of tree) *-a<sub>a</sub>'ktsk!a'ta'k*, *-(i)tsk!ata'k*, *-tsk!atak*,  
 he chops off a branch *pitstsk!atakxo'wne'* (see *-tsk!a'-lak*)
- break, to *-q!a-*, *-umits-*, *-aqts-*, *-yaq!-*, *-noq!um-*  
 (a stick) *-yaq-*  
 (camp) *-huqna(me'k)*  
 (to pieces) *-qas-*  
 (wind) *-atskup-*  
 (with teeth) *ts'k!xane'* (see *-tsk!-*)  
 she broke it *-han'u'qo.i'xo'u(ne')*  
 it is broken *q!axo'wne'* (see *-q!a-*)
- breast *tsu'u*  
 (of bird) *a<sub>a</sub>'k'nhas* C
- breast pieces of game *a<sub>a</sub>'k:xa'ska'k*
- breath, he was out of *q!awa:ts!nme'k*
- bridge *a<sub>a</sub>'ko'ko'* C  
 I shall make a bridge *hutsitkokopk:n'e'* (see *a<sub>a</sub>'ko'ko'*) C

- bridle *a<sub>a</sub>'kok!uatska'lma*  
 brings red *suk'unohu'se'* (see *-so<sub>u</sub>k-*), *yawo'u'nek!*  
 brings, he — it *walk'e'n'e'* (see *w-* pr.)  
 brook *a<sub>a</sub>'k:nuxo'u'nuk*  
 brother (said by sister) *al'tske<sub>i</sub>*  
 brother, elder, *tal!*  
 brother, younger *tsa', tsiya*  
 brother's daughter *pa'*  
 brother's wife *a'tse'*  
 brother-in-law (all kinds), intermediate relative dead *tuna't!e'*  
 bubble *tsu'm(o'ku)*  
 buck *wa'ma't!*  
     two-year-old buck *kianq'al(na'na)*  
 buckét *a'tso*  
 buckle of belt *a<sub>a</sub>'kw'!tsko' C*  
 bud *a<sub>a</sub>'qu'pa't!*  
 buffalo *iya'mu*  
     buffalo bull *ne'tse'k*  
     buffalo calf *a<sub>a</sub>'k:nku'ma'i*  
     yearling buffalo calf *qaya<sub>a</sub>qa'la'm* (see *qayaqa-*)  
     buffalo cow *lu'kpu'*  
     buffalo drive *a<sub>a</sub>'kuqla'laak'*  
 bumblebee *kianuq!u'!upq*, (= white end) *kianuq!o'q!u'lo'kp* (see *-nuqlum-*)  
 burden of song *he he ha*  
 burning, it is *naq!ak'o'une'* (see *-ko-*)  
     burning food *-alikwa.'t<sub>i</sub>(ne')*  
     it is burnt on top *yu'hathaq!aku'n'e'* (see *-hal-*)  
     it burnt quickly *ts!iq!anku'pse'*  
     he was burnt entirely *q!apku'une'* (see *-q!ap-*)  
     everything is burnt *q!apku'pse'* (see *-ko-*)  
 burst, to *-paq!ame'-, -hak!me'*  
 to burst by heat *-t!anoko'u(ne')* (see also *-ko-*)  
 bury, to *-it<sub>i</sub>* (see *-it-*)  
 bush, a — with white berries, not edible *metsqo'ko'l'lna'*  
     a little bush *t!a'ps(wukna'na)*  
     its bushes *a<sub>a</sub>'kwakwa(.'se's)*  
 but *at, m'ksa'n, ma,* (weak disjunctive) *pa'i*  
 butcher, to *-tk!an-*  
 butt, to *-hako-*  
 butt end of branch (see *a<sub>a</sub>'kukpitsk!a'la'k C*)  
 butterfly *ko'dli'dlus*  
 calf of leg *a<sub>a</sub>'kuqlk!a'lna'm, a<sub>a</sub>'qo'i*  
 call, to *-haqan(ke)-*  
     to call guardian spirit *-akme-*  
 camas *xa'pe<sub>i</sub>*  
 camp, to, over night *-kkyks'le'k*  
 can *tal-* pr.  
 Canadian *kendzcrdz* (King George)  
 can not *qatal-* pr.  
     he can not speak *qataltsxa'n'e'* (see *qatal-*)  
 canoe *yaqso'mil*  
 canoe calking *a'a'gul (?)*  
 canoe, longitudinal strips on sides and bottom of *a<sub>a</sub>'k'k.luk C*  
 canoe, side strips on top of, bent *a<sub>a</sub>'ko'kyu C*  
 canoe, binding strips at pointed ends of *a<sub>a</sub>'kunwo'k C*



- Carex scoparia *a<sub>a</sub>'k:nskwał*  
 caribou *na'x<sub>a</sub>ne'*  
 carry, to *-nma-*  
   to carry meat *-haqlawu-*, *-waqlawu-*  
   to carry torches *-hałnuqu-* (see *-hał-*)  
   to carry water *-halko<sub>w</sub>-* (see *-hał-*)  
   he carried him *nałx<sub>o</sub>'une'* (see *-hał-* *-x<sub>o</sub>-suff.*)  
   he carried two *la.aimax<sub>o</sub>'une'* (see *-nma-*)  
   he carried it back into *latnalk'<sub>n</sub>'e'* (see *tn-*)  
   one who carried it back *k.lalaxa'łkin* (see *-lax-*)  
   one who carried three *qalsanma'x<sub>o</sub>'* (see *-nma-*)  
   he carries in hand *nałk'<sub>n</sub>'e'* (see *-hał-*)
- cascade *a<sub>a</sub>'kaxa'pqle'*  
 catch, to *-tsm-*, *-iktsik-*  
   he catches it *tsenk'<sub>n</sub>'e'* (see *-tsn-*)
- cattle *iya'mu*  
   hoof of *a<sub>a</sub>'k:tsqlału'pta'k.*
- cause *-tsejte'* suff.  
 cave *-ilala* (?)  
   cave under water *a<sub>a</sub>'k:lalaqu'no'k*
- cedar *'ts!na't!*  
   red cedar *a<sub>a</sub>'kok!uplo'łal*
- charr *to'hoł*  
 cheat, to *-ay-*  
 cheek *a<sub>a</sub>'k!ma'ma'i*  
 cherry *a<sub>a</sub>'k'łma'k!,-e'łma'k!*  
 Cherry Creek *a<sub>a</sub>'kilkanoskowo'k* C
- chickadee *m:ts!qa'qas*  
 chicken hawk *'nla'k*  
 chief *naso'uk<sub>w</sub>e'n*  
 child (*qalt*), *x<sub>a</sub>'l(e)'*, *łka'm'u*  
   O child! *x<sub>a</sub>le'ine'* (see *x<sub>a</sub>'l[e']*)  
   she had two children *n'asqa'łte'* (see [*qalt*])  
   he has three children *qalsqa'łte'* (see *-qalsa-*)
- chin *a<sub>a</sub>'k<sub>n</sub>kamt<sub>n</sub>ka'k(na'm)* C
- Chinaman *knu'q!lam'* (=long-haired one) (see *-nuql-*)
- chipmunk *q!u'tsa<sub>a</sub>ts*  
   a species of chipmunk *na'mlat!*
- choked, he — while eating *łalaqlaqa'ne'*  
 chopped, he — along *qa<sub>a</sub>nkitsx<sub>o</sub>'une'* (see *-kits-*)  
   he chopped it off close to edge *n'ntakitsx<sub>o</sub>'une'* (see *-kits-*)  
   he chopped with it *q!axomu'n'e'* (see *-qla-*)  
   he chops off *p:tsx<sub>o</sub>'une'* (see *-p:ts-*)  
   he chops off a branch *p:tsk!alax<sub>o</sub>'une'* (see *-tsk!alax-*)
- cinch *a<sub>a</sub>'kok!u<sub>a</sub>'tswum*
- claw *-ukp,* *a'akukp,* *kiapt!aha'nłukp* (see *kiapt!aha'n:tsql!aha'na'm*)
- clay, white *k'łtmuk!*
- cliff *-nmok!,-n<sub>w</sub>'m'ok!, a<sub>a</sub>'kn<sub>w</sub>'m'ok!, a<sub>a</sub>'kuq!yu'muk!*
- climb, to *-q!nu-*, *-w:tsq!nu(ne')*  
   he climbed across the water *nu'łqanka'qoq!unu'ne'* (see *-q!nu-*)  
   he climbed up *wa'q!anu'n'e'* (see *-q!nu-*)
- clothing *-uqla'nt,* *a<sub>a</sub>'ku'qla'nt* (see *a<sub>a</sub>'ku'qla,* *-łitit*)  
   good clothing *suk.łit'łt'ine'* (see *-łitit*)  
   your clothing *a<sub>a</sub>'k.łit'łt'ine's* (see *-łitit*)
- cloud *a'qal*

- coal *a<sub>a</sub>'kts!ka'ki'l*, *-ts!kak:l-*  
 there is much coal *yu'nats!kak'lne'* (see *-ts!kak:l-*)
- coat *a<sub>a</sub>'qatwu'mlat*
- coax, to *-haw'tsno't-* (see *-ha-*)
- cold *-t!k!o-*
- color terms, prefix of *ham-*  
 comb, to *tsuk(la'ma'ne')*
- come! *la'n'a*, *qo'u'ka'n'*  
 to come (?) *-d(k:n)-* (see *il-*)  
 to come back to life *-t!q!a'nxam-*  
 he came back there coughing *laqa'oxalk:kq!owasxoneyik'me'k* (see *-kq!owas[xo]-*)  
 he comes back quickly *wa's:t'axa'xe'* (see *was-*)  
 to come from a place *-qa'ts-*  
 to come together *-t!qao(xa)-*  
 he comes to his own tracks *qawakal'kine'* (see *qao-*)  
 coming, motion towards speaker *k-* pr.  
 feathers coming off *k.lunqowa'xo'* (see *-nqowa'*)
- complete, to *-laq-*
- cone of pine, larch, spruce *a<sub>a</sub>'qu'pal*, *-qupal*
- contact *qun-* pr.  
 to come into contact *-yax-*
- continuative *-s:l-* pr.
- continue, to *-na'l-*
- cook, to *-ke:k-*  
 cooked, to boil *-huko-*  
 cooking-basket *y'tske'*
- corpse *a<sub>a</sub>'kuq!lay'tlin*
- corral *-kamal*, *a<sub>a</sub>'ka'mal*  
 my corrals *kaq!aka'ma'lt* (see *-q!a-*)  
 there are two corrals. *sk:k:ska'ma'l* (see *-kama'l*)
- cottonwood *a<sub>a</sub>'k.lu'ma'k*
- cough, to *-kq!owas(xo)-*, *-hakq!uwasxo'u'me'k*  
 he came back there coughing *laqa'oxalk:kq!owasxoneyik'me'k* (see *-kq!owas[xo]-*)
- country *am'a'k*, *-le.it*
- coup, to count *-huk!st-*
- cover, to *-man-*  
 to cover head with blanket *-t!nk!oma'te'k*  
 he covers it with his hand *mane'ine'* (see *-hey-*)  
 (tent) is covered *tuk!xo(lne')*
- coyote *sk'n'ku'ts*
- cracker *a<sub>a</sub>'kno'mukna'na C*
- cradle *a<sub>a</sub>'kank!u'ma'l*
- crane *qaspe'l'o'ku*
- crawl, to *-qanuks-*
- crazy, to be *-uktman(qa)-*, *-hupō(qa)-*
- creek, a — is somewhere *-qa'noxunuk-*
- cricket *t!aptsl'nwa's*
- crosswise *-maqan-*
- crown of head *a<sub>a</sub>'knqanu'qla'm* (see *a<sub>a</sub>'k'nga'n*)
- cry, to *-ila-*  
 he cried thus *qalo'u'kune'* (see *qa-*)
- cut, to — hair *-haq!l:sak-*  
 to cut tobacco *-q!awuka-*  
 he cut himself to pieces *qasnnga'me'k* (see *-qas-*)

cut, to

his leg is cut off *lusaq!qa'lne* (see *-saq!-, -q[a]*)

it was cut off *lu'qwal'sne* (see *-q[a]*)

quickly he cut off the nose *luqkupqsala'a'te* (see *lu-*)

cyclone *a'a'k!d!nqan*

dance, to *-haqwil-*

dance squatting, to *-haw:sk!akana'na'm* (see *-ha-*)

sun dance *-hanquxol-* (see *-hanuxo-*)

danger, to be in *-!q!oku-, (-!q!oku-)*

dangerous, to be *-hukuya(katei)-*

dark, to be *-ts!-*

it is dark *-tamoxu(n'e')*

daughter *sw:n*

day *-nmiy!t, -mty!t*

(day)light, it is *-huk!uky!t!-*

dead *-ip-*

deep, to be *-ulu-, -w!t!-*

deer hoof *a'a'k!tsq!alw'pta'k*

bunch of dew hoofs of deer *a'a'k!dq!a'lukp*

defecate, to *(n')ux!te'k*

desire, to *-ute-*

destroy, to *-ts!k!-*

die, to *-up-*

different *ak!la(n)*

a different way *(k)ts!ak!la'na'ke'*

digging-stick *k!iyu'kmul*

diorite *tuwukxo'nal*

dip, to *qsak!o'une* (see *-gsa-*)

to dip water *-ts!nyaxak!o-* (see *-yax-*)

dirty, to be *-mats, -q!o'mal*

he lay (there) dirty *sk!kq!u'ma'lne* (see *-q!o'mal*)

disappointed, to be *-qas!oq!wek*

discuss, to *-hakq!y!t-*

dish of pottery *a'tso*

disliked, he — it *sa'n!k!pakta'pse* (see *-k!pak[te]*)

disposed, to be *(-k!pak[te])*

distance, some — back *!q!a-* pr.

dive, to *-wats!-*

divide, to *-atas-*

divination, used for *sa'k!ik!lu'kmul* (see *-k!luk-*)

divine, to *-k!luk-*

do, to *-ula-, -!t-*

to do something on purpose *-qoqu'n(te')*

to do with a point (i. e., kill with arrow) *-!tk!o!u-* (see *-!t-*)

doe *ni!o'wq'wat*

dog *xa'a!tsin*

done, cooked, to boil *-huko-*

don't! *ma!ts*

door *!aq!anxo'w'na'i* (see *!a'q!a*)

there is a door *senk!ala'xwi'tsne* (see *-sen-*)

doorway *a'a'kuq!yuk!alaxwe'et* (see *-q!yu-, -k!alaxawuet, a'a'k!alaxuwe'et*)

down (away from speaker) *un-* pr.

'towards speaker) *ux-* pr.



down, bird's *a<sub>a</sub>'q'ok.lu'pqa*

drag, to *-hanok<sup>ue</sup>(te')* (see *-ha-*)

they dragged them *ts!nawis'nokue'te'* (see *[-nokui]-*)

dragon fly *a<sub>a</sub>'kenka'ma'k* C

dream *a<sub>a</sub>'k.letsate'yam*

drinking-place *a<sub>a</sub>'k!aku'xa*

drive, to *-hoytlt-*

to drive game *-halaqanił-* (see *-hal-*), *-haqanił*

drown, to *-upuqu-* (see *-up-*)

drum, to *!lamuxo-* (see *-!a-*)

dry, to be *-mas(e)-*, *-huluk-*, *-humas-*

to dry meat *-twas(k!o)-*

dried meat *wa'tskana*

a piece of dried meat *a<sub>a</sub>'kenxamulu'la'k*

dual *-k:s-*

duck *ki'a'q!la*, *la'tuq!*

dust storm *a<sub>a</sub>'k:ł'nqan*

eagle, bald-headed *a<sub>a</sub>'kenuglo'la'm*

eagle, golden *nalaql'lk*. See *-q!nukwa't*, *ki'aq!nu'kuwa't*

ear *a<sub>a</sub>'ku'qwa't!*, *a<sub>a</sub>'qu'qwa't!*, *-quwat*

both ears *xatsinqawa't!ne'* (see *xatsin-*)

ear ornament *a<sub>a</sub>'kok!watsk!a'k!o'*, *a<sub>a</sub>'ku'k!pma'k!*

early *w!lna'm*

eat, to *-k-*

he was always eating *n'upsla'tiyil'kine'* (see *-latiyil-*)

he eats while going *ptseke'meik* (see *-pts*)

he ate all *q!a'pxane'* (see *-xa-* suff.)

he ate himself entirely *q!apxa'me'k* (see *-q!ap-*)

edge *'nta*, *aq!as*, *a<sub>a</sub>'q!asak*

eel *a<sub>a</sub>'ko'la'm* C

egg *a<sub>a</sub>'kma'qla'n*, *-maq!an*

eight *wuxa'tsa* (see *wi-*)

elbow *-uqtaptse'k!*, *-taptse'k*, *a<sub>a</sub>'kwi'tsa'k*, *a<sub>a</sub>'kenuqtaptse'kina'm* (see *a<sub>a</sub>'ktaptse'kina'm*)

elder brother *tal!*

elk, bull *kiq!a'le'*

fawn *nu'k.loyku*

female *la'wo*

emerges, he — again *la'awa'kmew:su'kune'* (see *-wis-*)

it emerges *n'awak!mosu'qune'* (see *-mu[wisu/q]-*)

empty, it is *!tqawu'mne'* (see *!t-*)

endeavor, to *-atsin(t)-*

enemy *ne'nuk!*

Englishman *soya'pe*

entered, suddenly he *nuk!haq!ma'kka'qane'* (see *-haq!ma-*)

entire (before independent verbs) *q!apil-* (see *qa!p-*), (before suffixes) *-q!ap-*

he was burnt entirely *q!apku'ne'* (see *-q!ap-*)

he ate himself entirely *q!apxa'me'k* (see *-q!ap-*)

entirety *ys—ke'*

the whole night *ys:nuwunmiy'tke'* (see *-miy:t*)

world, the *ys!e'tke'* (see *ys—ke'*), *ys!e.'tske'* (see *-!e.t*)

entrails *a'quqt*

*Epilobium angustifolium*, fireweed *a<sub>a</sub>'kankome'ika* C

even *m'ka*

evening *ts!mi'y:t* (see *-miy:t*), *walkwa.ystne'* (see *-y:t-*, *wa'lkwa*)

evidence, there is — of some one having been present *-habikina<sub>a</sub>t'ti(ne)* evidently *l* pr.

(exclamations) *sak*, *ha\phoh'e/ha*, *hao'm*, *ha'ksa*, *kaá*, *heyá*, *hya*, *ha'yá*, *hé*  
excrement *a<sub>a</sub>'q'u'le*

excrecence on surface, there is a *-q'anlupxamako-*  
extinguish fire, to *-hug'utsko-*  
eye *a<sub>a</sub>'kaql'ina'm*, *-qíl*

his eyes were like *sidqa'psqak:sql'tne* (see *-qaps-*)

of needle *a<sub>a</sub>'kálme'et C*

of potato *a<sub>a</sub>'kilala'qai C*

eyebrow *a<sub>a</sub>'qwatq'akka'kna'm*

eyebrows *a<sub>a</sub>'q'akka'kna'm*, *-q'al'akak-*

eyelashes *a<sub>a</sub>'kumaql'ina'm*

face *a<sub>a</sub>'ka'q'ne*

fail, to — to obtain *-yuk!kuaka(te)*

faint, to *-hala'a(ne)*

fall, to *-ka(xu)-*, *-huqaxo-*, *tákaxo'u(ne)*, *-hamaxu'kue* (?)

he fell back *tuwunenmuxu'n'e* (see *tuw-*)

it fell down *n'o'nilkaxu'n'e* (see *-ka[xu]-*)

to fall into *-moxun'e*

he fell into the water *nonaq'u'n'e* (see *-qu*)

act of falling *a<sub>a</sub>'knenmo'xo*

snow falls from trees *-hupumak(ne)*

far away *lu'n'o* (see *lu-*)

far side *lu-*, *luqua-*

not far *qawule'tine* (see *-wu[qa]-*)

farthest, to be *-yapt'a-*

father (of girl) *su*, (of male) *t'tu*

father's brother *xa*

father's sister (said by woman) *t'te't!*

father-in-law *nawa'spal*

fat *-sk-*, *a<sub>a</sub>'q'u'ta'i*, *aqá*

fat on top of tail of bighorn sheep *a<sub>a</sub>'k'nqa't*

fawn *a<sub>a</sub>'kng'u'tsak*

feather *a<sub>a</sub>'kng'o'wa*, *-ngowa*

quill end of feather *a<sub>a</sub>'ku'kple C*

small feathers *a<sub>a</sub>'q'ok.hu'pqa*

feathers coming off *k.tungowa'xo* (see *-ngowa*)

feel, to *-laxo-*, *-ukpak-*, *-kpak-*

female *st'u'kuat*

fence post *a<sub>a</sub>'k'iq'laku'pk'lo*, *a<sub>a</sub>'kotu'xpe C*

field *a<sub>a</sub>'kanakalmu'ko C*

fifth, the — day *kyeiko<sub>n</sub>mi'y:t* (see *-ye'iku-*)

fifty *ye'ku'nwo* (see *-ye'iku-*)

fight, to *-k.laq<sub>a</sub>nan-*

figure, grass — representing deer *tsa'atsa*

fill pipe, to *-hulnak'lo-*

find, to *-wuk<sub>u</sub>qa-* (see *-wuk<sub>u</sub>[at]-*)

finger *a<sub>a</sub>'k:tsq'ah'e'yna'm*, *-tsq'ahey*

little finger *kiapt'aha'netsq'ahai'na'm*

finger nail *a<sub>a</sub>'kukp*

finger ring *a<sub>a</sub>'k:watsq'a'yna'm*, *a<sub>a</sub>'kok'uats:tsq'a'yna'm*

finish, to *-hu-*

to finish eating *-hul'e'k-* (see *-hu-*)

to finish something *-huk<sub>u</sub>n-* (see *-hu-*)

Finlay Creek *a<sub>a</sub>'k'd'k'o's* C

fir *lou*

fire *a<sub>a</sub>'k'nq!u'ko'*, *-hanq!o'ko-* (see *-hanuxo-*), *-ko-* suff., *-nq!oko-*  
to be on fire *-aq!ako<sub>w</sub>'*, *-haq!a-ko'*, *-haq!ak'kwat<sub>i</sub>(ne')*

to extinguish fire *-huq!utsko-*

to make a fire *-lko-*

into fire *xun-* pr.

he was thrown into fire *xunakin'ine'* (see *xun-*)

to start a fire *-tsuk<sub>w</sub>'*

firebrand *a<sub>a</sub>'kuk!paxma'ko'*

fireweed (*Epilobium angustifolium*) *a<sub>a</sub>'kankome'ika*

firewood *a<sub>a</sub>'koxni'yam*

first (to be) *-hupa-*, *-us-*

fish *ki'a'kxo'*

a species of fish (?) *a<sub>a</sub>'kamo'kin* C

a species of fish, *q!u'me*

a fish with large head and thin tail *k!e'k!o<sub>w</sub>m'*

to fish *-uqlawo'-*

fisher *wu'qt!e'*

the real fisher *tsɛma'k!l!wu'qt!e'* (see *-tsɛma'k!*)

fish hawk *ts!o'uts!o'*

fish line *a<sub>a</sub>'kuqla'wo*

fish trap *a<sub>a</sub>'k'tsqa*, *-k'tsqa*, *ya'qa*

fish weir, wicker *a<sub>a</sub>'kwu'kxo'* C

fist *a<sub>a</sub>'knuqo'yka'k*

five, to be *-ye'iku-*

flapping of wings *a<sub>a</sub>'k'k'ngowaxoniyi'e's*, *a<sub>a</sub>'k'k'qapxoniyi'e's*

flat *-q!an-*, *-ts!la-* pr.

a flat object is still there *-sk'kil-*

flat stones *a<sub>a</sub>'k'nuql!a'nu<sub>k</sub>'*, *a<sub>a</sub>'k'ts!la'no<sub>w</sub>'k*

a flat object is somewhere *-sk'ik-*

flat country (= prairie) *sk'kts!la'nuql'e't* (see *ts!la-*)

flesh *a<sub>a</sub>'kaxmal!na'm* (see also *-xma*), *-ulaks*, *-xma*

he also had no flesh on legs *la'ltq!o'x<sub>w</sub>masa'q!ane'* (see *-q!uxma*)

fleshy *-q!uxma*

flicker *ma'a'ka*

flint *a<sub>a</sub>'qa'tsko'*

float, to *-lqaw:sgoku-* (?)

it floats *wisqu'le'k* (see *-wis-*)

flooded, it is *sk'kq!ano'uk<sub>w</sub>ne'* (see *-q!an-*)

flower *a<sub>a</sub>'k'nu'q!yuk* Kel.

fluid *-uk* suff., *-ku*.

yellow fluid *a<sub>a</sub>'kma'k!tsuk*

fly, to *-nuxu-*, *-hanuxo-*

he flew into it *qanaltsɛqan'm'nxo<sub>w</sub>qa'ane'* (see *-xo<sub>w</sub>'*)

it came flying out *qaka'akanoxonu'k<sub>w</sub>ne'* (see *qa-* pr.)

flying squirrel *yaqa'nla'ti*

foam *a<sub>a</sub>'qo<sub>w</sub>q!l'e'tup*

fog *a<sub>a</sub>'qunk!a'la'k*

food *-p'ats*, *a<sub>a</sub>'k'p'e'tsna'm* (see *-p'ats*), *kw'e'se'*

fool, to *-agnats-*

fool hen *ki'a'wa'ts*

foolish, to be *-up:(qa)-*, *-uktman(qa)-*

to act foolishly *s!sk'n'ku'tste'k* (see *sk'e'n'ku'ts*)



- foot *-lik*, *a<sub>a</sub>'k.l'knam*  
 with foot *-ken* suff.  
 foot of mountain *a<sub>a</sub>'kuk!ple't*  
 forearm *-taptse'k*, *a<sub>a</sub>'ktaptse'ikna'm*  
 forehead *a<sub>a</sub>'kinqa'tna'm*  
 forest *-haqlanqots!lae'n*  
 there is a forest *qa'a<sub>a</sub>kilhaq!a'ngu'ts!la'in* (see *-ts!lae'n*)  
 forget, to *-qlakpa(m'e'k)*  
 forgotten, it is *q!akpayot!lne'* (see *-payo't-*)  
 four, to be *-xa'atsa-*  
 four days *kxa'tsa'nmi'yat* (see *-xa'atsa-*)  
 fox *na'k!ayo*  
 freeze, to *-hut!*  
 Frenchman *nu't'a'qana* (see *nu''la*)  
 fresh meat *qa'tsuk*  
 friend (used by women to designate a woman friend) *-ala*  
 friend (used by man to designate male friend) *sw*  
 friends *sw'timo* (see *-timo*)  
 fringed *-haqoka'm-*  
 fringes *a<sub>a</sub>'qu'kam*  
 frog *wa'ta'k*  
 from land towards water *hul-* pr.  
 from water to land *up-* pr.  
 frost *a<sub>a</sub>'kumle't*, *a<sub>a</sub>'kunle'et* C  
 fruit *a<sub>a</sub>'kuql'e't*  
 fruit of *Viburnus opulus* *a<sub>a</sub>'ko'mo'*  
 full, to be *-it!(qa)-*  
 fur *a<sub>a</sub>'qo'wat*  
 future *ts-*, *tsxat-*, pr.  
 gamble, to *-halwats!*  
 gambler, bad *ksa<sub>a</sub>na'aki'n* (see *-ken*)  
 gambling-bone *w'sne'*  
 game *iya'mu*  
 game, dancing in circle *-henche-*  
 generations *ya<sub>a</sub>qanak:lhaquw'mke'* (see *qa-* pr.)  
 get, to *-yax-*  
 to get (milk) *-hako'l-*  
 to get out *-(nok!u:n)-*  
 ghost *ka'a'lka*  
 giant *e'ka*  
 gills (of fish) *a<sub>a</sub>'koqwatse'qa* C  
 girl *na.u'te'*  
 give, to *-tska(ken)-*, *-hamat-*  
 to give food *-his-*  
 glances, a blow — off from head *wat!qkupqo'qlam'ak'e'n'e'*  
 gloves *a'a'q!a'l*  
 gnaw, to *-kts!xa-*  
 go, to *-axe'*, *-qsa-*, dual *-akik-*  
 he goes about *-qqa'a'tse'*  
 he goes along *skaxe'* (see *-axe'*)  
 go ahead! *yu'wa*  
 to go away *-halonis-*  
 go on! *ho'ya*  
 to go out *-anaxa'm-*

go, to

go along, to *qa'na'xe'* (see *-qan-*)

they two went out *n'anak:ixa'mne'* (see *-ks-*)

to go together *qsama'ine'* (see *-qsa-*)

to go up *-nuqka-*

he went up on high *yu'wa'kmnuqa'n'e'* (see *-nuqka-*)

to go and get *-hayaxa-*

to go to get *-lat:qkat(kn)-*

he went to get one *n'uk!lat:qkatk'n'e'* (see *-lat:qkat[kn]-*)

to go to get back *-ts!nyaxa-* (see *-yax-*)

to go to war *-wanaqana-*, *-anaxaka-* (= to go out for something?)

going at night (= moon) *kts!met:inu'qka* (see *-miyt*)

going into *tn-* pr.

he went across *qanalwat!a'xe'* (see *wat!-*)

he went back aboard *lao'qoxaxa'mne'* (see *-xa-*)

they went in *tnaqanaxa'mne'* (see *-qan-*)

he went out of himself *(n)uqo'kxamu'me'k*

he went way around *n'ik:kqla'latqa'tse'* (see *-qla'l-*)

he went around in a circle *qalqa'atse'* (see *-qal-*)

goat *kianu'kxo*

good, to be *-soyk-*

it has good hair *sukquwa'ate'* (see *-quwa[te']*)

it is a good place *suk.le'tine'* (see *-soyk-*)

he took a good seat *sukuxo'u'me'k* (see *-soyk-*)

goose *kaxu'lo'k*

white goose *o'u*

gopher *in'tska*

young gopher *na''ka*

granddaughter (of woman) *t'te'*

grandfather *pa'pa*

his grandfathers *ats!m!q!atuk!puka'm'e's* (see *-qla-*, *-luk!puk-*)

great-grandfather *ats!mil*

grandmother (said by male) *pa'pa*

(of girl) *t'te'*

grandson *pa'pa*

grasp, to — with beak *-huq!yu'k!ou-*

grass *tsa'hal*, *-al* suff.

grass figure representing deer *tsa'atsa*

grave *aa'q!ulu'mko'*

graveyard *aa'k!awats!e'iko'*

gray (*-quxma-*)

grease *t!na'mu*

green *-haqloy:t(qa)-*

grizzly bear *k.ta'wla*

grouse (?) *kia'wa'ts*, *inu't!ke'*

grown, to be full *-hul'ak.le'-*, *-hunme!ak.le'-* (see *-hu-*)

gum *-l'twa'*

gum tree *aa'k:tslak.lu'lat C*

gun *t!a'wo* (see *-t!a-*)

gunpowder *aa'ken:l'zal C*

hair *aa'qo'wai*, *aa'ku'qla'm*, *aa'kuqla'm* (?)

hair of head *aa'kolamka'k(na'm) C*

it has good hair *sukquwa'ate'* (see *-quwa[te']*)

long-haired one (Chinaman) *knu'q!lam'* (see *-nuql-*)

- half *qayaqa'wo* (see *qayaqa-*)  
 halter *a<sub>a</sub>'kok'uatska'tma*  
 hammer *po'po*  
 hand *a<sub>a</sub>'key*, *-hey-*  
   his hand *a<sub>a</sub>'ke'ie's* (see *-hey-*)  
   he put his hand back *la'ntaqah'e'ine* (see *-hey-*)  
   he covers it with his hand *mane'ine* (see *-hey-*)  
   with hand *-ken* suff.  
   to make with hand *-tkin-* (see *-it-*)  
 handle *a'a'q'a'n*  
   (of tin pail) *a<sub>a</sub>'kolu'quats* C  
   (of tin cup) *a<sub>a</sub>'kenqai kaxluk'a'tse's* C  
 hang, to *-q'an-*, *-q'aha-*  
   it hangs *saq'a'n'e* (see *s-*)  
 Hanson's Creek *a'a'k'ine's a<sub>a</sub>'kinuxo'umuk* C  
 Hanson's Lake *a'a'k'ine's a<sub>a</sub>'ku'q'nuk* C  
 happens, something *ts:nmal(qa'a'ne*  
 hard *ts!ema'k!*-  
 hare (?) *tdna'ako*  
 Hare Lip (a name) *kak!a'a'kit!*  
 hat *a<sub>a</sub>'klayuk'wa'a'na'm*, *klayu'ku'a*  
 hated, he — him *sa'n!kpkakt'pse* (see *-kpak[te]*), *sa'hantlukpa'kte* (= he felt bad)  
   (see *-sahan-*, *-kpak[te]*)  
 have, to *-ha-*, *-haqa'a'ne'*, *-hate'* (see *-ha-*)  
   I have it *huna'a'te'* (see *-ha-*)  
   he has an arrow *naka'a'ne'* (see *-ha-*)  
   he had two arrows *n'a'imak'a'ne'* (see *-ka-*)  
   he has a bow *swu'ute'* (see *-wo-*)  
   you have big eyes *hcnwik:sgl'ine'* (see *-ks-*)  
   to have clear eyes *-haqts!qlil-*  
 hawk, a species of (?) *kiakqa'lo<sub>u</sub>k*  
   a small hawk *a<sub>a</sub>'knoq'ota'til*  
 head *a'a'k.la'm*, *-la'm*  
   of tent *apko'k'u*  
 hear, to *-hulpat(ne')-* (see *-pat-*)  
 heart *a<sub>a</sub>'k'lwey*, *-lwey*, *-(i)lwey-*  
 heavy, to be *-anuk'e-*  
   it is heavy *litx<sub>a</sub>maqa'a'ne'* (see *-x<sub>a</sub>ma-*)  
 heel *a<sub>a</sub>'ku'k!pa'k*  
 helps, he *(n')un'agalo'qniya'x<sub>u</sub>ne'*  
 helpful, to be *-utspat!*-  
 hide, to *-t.latsu-*  
 hill *a<sub>a</sub>'kwitsle'et* (?) C  
 hill *a<sub>a</sub>'qanq!yum'n'a* (see *-q!yu-*)  
 Hillside (a place name) *a<sub>a</sub>'qanq!yum'n'a*  
 hips *a<sub>a</sub>'k!a'kpo'k!* C  
 hit, to *-mo<sub>x</sub>un'e'*  
   he hit it there *qaoxala'ite'* (see *-la[te']*)  
   he hits it *wuk!o'une'* (see *-wu-*)  
 hoe (?) *a<sub>a</sub>'k.lilkaku'pko'* C  
 hold, to *-tsin-*  
   it holds it by the tail *naw:tsqak'n'e'* (see *-ha-*)



- hole (?) *-k!a<sub>a</sub>k, -k!a(me)'*, *a<sub>a</sub>'k!a'ame'* (see also *-me'*)  
 he made a hole *n'ak!ame'gne'* (see *-k!a[me']*)  
 hole in ice, water hole *a'ak'ka'k, a<sub>a</sub>'k!aq*  
 where there is a hole in a mountain *hank!am,nake'* (see *ha—ke'*)  
 hollow place in ground *a<sub>a</sub>'k!kqla'lale'it*  
 hollow place in mountain side *a<sub>a</sub>'k!kqla'lawuqle't*  
 hollow place with dry timber *a<sub>a</sub>'k!kqla'lak!aq!u'nuk*  
 hoof of deer or cattle *a<sub>a</sub>'k!tsq!alu'pta'k*  
 hook *a<sub>a</sub>'kuq!a'wo, tsu'wak!*  
 hoop *a<sub>a</sub>'k!a'almo'k, -k!aalmo'k*  
 horn *a<sub>a</sub>'ku'gle', -gle'*  
 hornet *a<sub>a</sub>'kapmate's yu'wat! C*  
 horse *xa'atsin, kq!a'laxa'atsin* (= elk dog).  
 horsefly *ne'si'n*  
 hot, it was really *tsɛma'ke't'ut;me'le..it'ne'* (see *-tsɛma'k!*)  
 Hot Springs, Ainsworth, B.C. *a<sub>a</sub>'k!nu'zle'etna'na C*  
 house, tent *-t.la, -(i)t.la*  
 to make a house, tent *-t.t.la-* (see *-t-*)  
 there is a house, tent *sa'nut.la'mne'* (see *s-*)  
 housefly *a<sub>a</sub>'goku'wum*  
 however *at*  
 howl, to *-hakwa-, -kik-*  
 she ran out howling *n'anmuqkupnoxo'ne'lk!kwak'me'k* (see *-kik-*)  
 huckleberries *lawi'ya'l*  
 hummingbird *nuktsa'qleq!*  
 hundred *tl'u'wu'nmo* (see *tl'u'wo*)  
 hungry, to be *-huwas-*  
 hunt, to *-anaxe'* (= to go out?)  
 he goes hunting *nal'ana'xe'* (see *-hal-*)  
 when they had been hunting *ya'ak!ana'mke'* (see *-k!l-*)  
 hurried, he *wasaq!ana'ane'* (see *was-*)  
 hurt, to *-se-', -t!aqts-*  
 he hurt his hand *t!aqtsyxo'ame'k* (see *-t!aqts-*)  
 husband *nu'l'a'qana* (see *nu'la*)  
 husband's brother *atsa'wats!*  
 I *ka'min*  
 ice *a<sub>a</sub>'kwi't!*  
 if *na'pit*  
 in *oqo-* pr.  
 in water *-qu, -uq, suff.*  
 increase, to *-t!elxo-* (see *-t-*)  
 indicative forms of all verbs beginning with an *h*, prefix of *n-*  
 of all verbs beginning with a vowel *n'-*  
 infant (until the time when it is taken off the cradle board) *a<sub>a</sub>'goka'pma'l*  
 initiate, to (see manitou) *-kyukpuktse (te')*  
 innermost part *a<sub>a</sub>'k'twey*  
 inside *o'qo<sub>u</sub>ks* (see *oqo-*), *a'q!a*  
 (of water) *ya'wo*  
 (of quills) *a<sub>a</sub>'qo<sub>u</sub>q!l!tupnqo'wa* (see *a<sub>a</sub>'qo<sub>u</sub>q!l'tup*)  
 interrogative and participle, of verbs beginning with *h, w, y*, prefix *k-*  
 of verbs beginning with vowel *k!-*  
 of monosyllabic verbs *kt-*  
 intestines *a<sub>a</sub>'ku'qna'm*  
 into *t-*, (away from speaker) *tn'-* pr.  
 (towards speaker) *tk-* pr.  
 (a pile of things) *tsaqan-* pr.

- into fire *xun-* pr.  
 into water *xun—qu*  
 into woods *aqlan-, naqlan-*, pr.  
 invite to a feast, to *tsuk'na'd(ne')*  
 iron *n'uko*  
 island *a<sub>a</sub>'q/a'nkme'*  
 jaw, lower *a<sub>a</sub>'kamtsinka'k(na'm)* C  
 joint *a<sub>a</sub>'qatskana'mke'*  
 Joseph's Prairie, at Cranbrook, B.C. *a<sub>a</sub>'kiskak.le'et* C  
 jump, to *-m:nxo'qa-, -qumlas(xo)-*  
   he might jump to the head of the tent *l'apko'k'l<sub>u</sub>na'm'te'xa* (see *-nam'te'xa* [?])  
   he jumped sideways *naqa'nkikqa'mek* (see *-kik-*)  
   he jumped a little to the other side *loa'q/maw:sqa'a<sub>ne</sub>*  
   the two jumped to the back of the tent *la'nta oxak:sink!a'te'k* (see *-nk!at-*)  
 juniper *a<sub>a</sub>'kak.lu'lal* C, also *a<sub>a</sub>'kok.lu'lal*  
 just *qa'a<sub>kn</sub>*  
 kettle of pottery *a'tso*  
 kicked, he — him across *wat'm:<sup>o</sup>te'k'n'e'* (see *wat!-*)  
   he kicked it *qanaql'k<sub>a</sub>ne'* (see *-lk*)  
 Kicking Horse River *a<sub>a</sub>'k<sub>nu</sub>w'k.luk* C  
 kill, to *-up:l-* (see *-up-*)  
   by striking *-q!akpa(kit)*  
 kingfisher *q!a'pqa'l*  
 kiss, to *-halqok!almax<sub>a</sub>-* (see *-hal-*)  
 knee *a<sub>a</sub>'q!a'na'k, a<sub>a</sub>'q!ana'kana'm* (see *-q!an-*)  
 Knee-Cap (a name) *yu'w:sq!a'na'k* (see *-q!an-*)  
 knife *a<sub>a</sub>'ktsa'mal, -tsamal*  
   with knife *-q(a)* suff.  
 knock, to *-t!a-*  
   (at door) *tlaxo'wne'* (see *-t!a-*)  
 knot in tree *a<sub>a</sub>'kukpatsk!a'ta'k* C  
 know, to *-upxa-, -oho-*  
   I know how to get it *hun'on<sub>yil</sub>nu'k!wne'* (see *-[nuk!u]-*)  
   I know a place *hun'o<sub>w</sub>lit't<sub>ine</sub>'* (see *-lit!t-*)  
   one who knows mind *k!upxalwi'yte'* (see *-lwey*)  
 knuckle *a<sub>a</sub>'kwi'tsa'k*  
 Kootenay River *a<sub>a</sub>'k!ale'et* (see *-k!aleet*)  
   Kootenay River, Lower *a<sub>a</sub>'kuk.la'xal* C  
 Kutenai *ktuna'xa*  
 Kutenai of Pend d'Oreille and St. Ignace *a<sub>a</sub>'kiye'nik!*  
 lacings *a<sub>a</sub>'kuk.luka'tslo'* C  
 lair of a deer *-k!a<sub>a</sub>k*  
 lake *-haq!nuk-, a<sub>a</sub>'ku'q!nuk, -q!nuk*  
   a big lake *kw'tq!nok* (see *-q!nuk*)  
   it must be a lake *k.lsa'kq!nuk* (see *l-* pr.)  
   lake on other side *k.luha'kq!nuk* (see *lu-*)  
   little lakes *n'a'qa'nalhoq!nukna'na* (see *-haq!nuk-*)  
 land *am'a'k*  
 larch *a<sub>a</sub>'qo'pal, klu'sti't!*  
 large *-wil(qa)-*  
 last, to be *-yapt!a-*  
   last *one'k*  
 later on *ma'qak, ta'xta*

laugh, to *-kq'u-*, *-umats-*

he laughed aloud *wikikq'u'n'e* (see *-kq'u-*)

he laughed thus *qakq'u'n'e* (see *-kq'u-*)

law, to make a *-tnumo'ts(te)-*

lay down, to *-itq'an(kik)-*

lay out place for tent, to *-iknat-*

leaf *a<sub>a</sub>'qoula'qp:k*

leaf of pine *a<sub>a</sub>'ku'la'l*

leaves of tobacco plant *papa'la'm*

lean, to be *-tunak-*

leave, to *-mate*

left-handed *kulwiya't!ne* (see *-kul-*)

leg *a'a'ksaq!*, *-saq!-*, *a<sub>a</sub>'ksa'q!na'm* (see *-saq!-*)

leg is cut off *lusaq!a'!ne* (see *-saq!-*, *-q[a]*)

long leg *wu'saq!* (see *-saq!-*, *-wu[qa]-*)

leg part of skin *a<sub>a</sub>'k!a'aq!yu*

length of his legs, the *ys:cnwosa'q!ke* (see *-wuq[a]-*)

leggings *a<sub>a</sub>'qa'tik.lu'k<sup>ua</sup>*

lehal *-halq!ahalt-*

lengthwise, to be *-hutsqan-*

striped lengthwise *kutsqa'nq!le'l* (see *-hutsqan-*)

let go, to *-pis-*

let me go on! *ho'ya*

he let it go with hand *pis:ki'n'e* (see *-pis-*)

level place (on a hill), where there is a *haq'an'uql'e'c'tke* (see *-q'an-*)

lick off, to *-lta(xa)-*

lie, to (to recline) *-saq-*,

it lies here *sakqa'ane* (see *s-* pr.)

to lie down *saq(qa<sub>a</sub>)-* (see *-saq-*), *-itxo'ume'k* (see *-it-*)

he lay on his back *tuwul'itxo'ume'k* (see *tuw-*)

he lay (there) dirty *sk:kkq'umsa'!ne* (see *-q!o'mal*)

it lay there wet *sk:kkq'umsa'!ne* (see *-qoq'uts!ala-*)

he lay down there quietly *qa'oxal'itq!ank:kkqa'ane* (see *-q'an-*)

he lay down the other way *luq'ualitxo'ume'k* (see *luq<sup>ua</sup>-*)

lie, to (to speak untruth) *-huts-* (see *-kei-*)

light (not heavy) *-xama-*

light (?) *a<sub>a</sub>'k!almokwa'et*, *-k!almukwa'e't*

a little light (shining) through a hole *tsa<sub>a</sub>k!a<sub>a</sub>lmi'yitna'na* (see *-k!almukwa'e't*)

light a pipe, to *tsuku'pxane* (see *-tsuku-*)

lightly *-q!ma-*

he touched it lightly *wu'q!maxo'une* (see *-q!ma-*)

lightning *a<sub>a</sub>'kanliquna'e't* C

like, to *-tslakei-*

he likes it *suk.tukpa'kte* (see *-ikpak[te]*)

like *-qaps-* pr.

it is like (it) *qapsqaqa'ane* (see *-qaps-*)

his eyes were like *sidqa'psqaksq!l'ne* (see *-qaps-*)

limb *a<sub>a</sub>'qonak'!mak!*

limping *-haq!ank!o'(te'k)*

line, those who are in *-nalaga'a<sub>a</sub>ke'*

lip, lower *a<sub>a</sub>'komu'na'm* C

upper lip *a<sub>a</sub>'koka'yuk!almE(na'm)*, also *a<sub>a</sub>'kokwiyok!alEma* C

listen, to *-k!apal-*, *-hulpal(ne')* (see *-pal-*)

he listened *k!apal!le'k* (see *-k!apal-*)



- little, it stuck out a *sq!ma`witslɛŋq!a''ntse* (see *-q!ma-*)  
 a little while *wo`q!u<sub>a</sub>ma<sub>a</sub>ne`k!t<sub>i</sub>ne* (see *-q!ma-*)  
 locust *a<sub>a</sub>'kuk.lako'wum*  
 lodge, tent, house *-(t).la*  
 old lodge *a<sub>a</sub>'kalat.la'tna'm* C  
 lonesome *huk.tukpa(me'k)* (see *-huk.tuk-*)  
 long, to be *-wu(qa)-*  
 long ago *pe'k!a'ks*  
 (long objects) *-ma-*  
 long-haired one (Chinaman) *knu'q!lam'* (see *-nuq!-*)  
 Longwater Bay *ya<sub>a</sub>kwu'ta'k*  
 look, to *-kat(e)-, -witskik-*  
 to look for or at something *-tskɛl-*  
 how do I look? *koa`qaka'te* (see *-kat[e']*)  
 to look secretly *-hak.tatsulwitskɛl-*  
 to look terrible *-ise'(ka'te)*  
 it looks terrible *n'se'kate'ine* (see *-kat[e']*)  
 he looked around *tse'kalitit'ine* (see *-litit-*)  
 he looked up *wa`witsk'k<sub>i</sub>ne* (see *wa-* pr.)  
 he looks back *lamanwitskik'ine* (see *man-*)  
 it looks nice *tsɛnla(kate'ine)*  
 it looks yellowish *namak!tsa'ak<sub>a</sub>kat.la'tit<sub>i</sub>ne'ne* (see *-kat[e']*)  
 loon *nuqtu'k!ue'n* (see *-nuqtum-*)  
 lose, to *-iska<sub>a</sub>mete-*  
 lump *a<sub>a</sub>'qanlup<sub>a</sub>ma'ko* (see *a<sub>a</sub>'q!a'nɛlup*)  
 there is a lump, excrescence, on surface *-q!anlup<sub>a</sub>amako-* (see *-q!an-*)  
 lungs *a<sub>a</sub>'kmūlu'pu'q*  
 lynx *k!u'q<sub>u</sub>ne* (= short face)  
 magpie *a'n'an*  
 a small magpie (?) *e'qo'l*  
 make, to *-it-*  
 I shall make a bridge *hutsitkokopk'ne* (see *a<sub>a</sub>'ko'ko* C)  
 to make a fire *-itko-*  
 he made a fire *q!o<sub>u</sub>ko<sub>a</sub>me'k*  
 to make a house, tent *-tit.la-* (see *-it-*)  
 he made a tent for himself *n'it<sub>i</sub>.la'a'te'k* (see *-t.la*)  
 to make a law *-itnumo'ts(te)-*  
 to make with hand *-tk:n-* (see *-it-*)  
 he made a bow for himself *n't'wuk<sub>u</sub>n'le'k* (see *-wo*)  
 he made a hole *n'itklame'ine* (see *-k!a[me']*)  
 just there he made it *qoo<sub>a</sub>l'itk'ne* (see *qao-*)  
 he made a mark in the center *qaya<sub>a</sub>qawa<sub>a</sub>q!anq!l'ine* (see *-q!an-*)  
 he made it nothing *tu'nte* (see *tu-*)  
 male *qa'sk!o*  
 mallard duck *kanq!usqwe'ikak*  
 man *it'tqa't!*  
 manitou *nūp'k!a*  
 to send a boy to get manitou power *-k<sub>i</sub>yukpuktse(te)*  
 many, to be *-yuna(qa)-*  
 there are many *yunaq<sub>a</sub>'ane* (see *-qa-*)  
 mark *-q!le'l*  
 he made a mark in the center *qaya<sub>a</sub>qawa<sub>a</sub>q!anq!l'ine* (see *-q!an-*)  
 marrow *a<sub>a</sub>'knu'ima'k, -nutmak*  
 marry, to *-halitit-, -sabitit-*

- married, to be *-halalit'/t<sub>3</sub>(ne')*  
 master *na'ksaq*  
 may *-ln* pr.  
 may be *ln-* pr.  
 mean, to *-ikkt*  
 he did not mean it *ts:ns(ke'ne')*  
 means, by — of *-mu* suff.  
 meat *-ulaks*, *a<sub>a</sub>'ku'lak*  
 to dry meat *-twas(k'o)-*  
 dried meat *wa'tsk<sub>a</sub>na*  
 a piece of dried meat *a<sub>a</sub>'knxamulu'lak*  
 fresh meat *qa'tsuk*  
 medicine made of Artemisia discolor *a<sub>a</sub>'knuk.tuxona'a<sub>a</sub>ka awo'mo* (see *a<sub>a</sub>'knuk.tuxona'a<sub>a</sub>ka*) C  
 melt, to *luq<sup>u</sup>n'ko-*  
 it melted strongly by heat *tsɛma'k!il'oq<sup>u</sup>nkn'pse'* (see *luq<sup>u</sup>n'ko-*)  
 it melts *-hog'ko-*  
 middle *qayaqa'wo* (see *qayaqa-*)  
 milk *tsu'u*  
 Milky Way (= dog's trail) *a<sub>a</sub>'kma'e's x<sub>a</sub>'a<sub>a</sub>ltsn* (see *a<sub>a</sub>'kma'na'm*)  
 milt of fish *a<sub>a</sub>'q'a'nlup*  
 mind *a<sub>a</sub>'k'lwey*, *-(t)lwey-*, *-lwey*  
 mind, to *-ntse-*  
 miss, to *-yuk!k<sup>u</sup>waka(te')*  
 Missoula, a place about 4 m. from Sand Point, Idaho *a<sub>a</sub>'kanu'k.le:l* C  
 mistake, he makes a *(n')umnagalpalne'xo'-*, *-tsk!matn(k'ne')*  
 mittens *pa'l'ya*  
 moccasin *la'n'*  
 money *n'lko*  
 monster, giant *e'ka*  
 moon *nata'ne'k!*  
 moon (=the one going up at night) *kts:lmɛ'tilnu'qka* (see *-nuqka-*, *-miy:t*)  
 moose *n:tsna'pku*  
 bull moose *kaq'a'le'*  
 more *a:n-* pr.  
 one more *lao'k<sup>u</sup>le.e'se'* (see *la-*)  
 moss *a<sub>a</sub>'kola'anak* C, *al'a*, (*Lillagenilla rupestris*) *a<sub>a</sub>'kolawite'yal* C  
 mother *ma*  
 mother-in-law *t'te'*  
 mother's brother *ha'tsa*, *x<sub>a</sub>'tsa*  
 mother's sister *ko'kt*  
 motion towards speaker *k-* pr.  
 mountain *-uq'yu(leet)*, *a<sub>a</sub>'kwuk.le'it*, *a<sub>a</sub>'koq'yule'et*  
 end of mountain *wa'kaq'yule.'tke'* (see *-q'yu-*)  
 foot of mountain *a<sub>a</sub>'kuk!ple'it*  
 there is a mountain *ysle.'t.se'* (see *-le.it*), *sakq'yule.'t.s'* (see *-le.it*)  
 mouse *'ntsuk!*  
 mouth *a<sub>a</sub>'k!alma'na'm*, *(-k!a)lma*  
 in mouth *-aqtuq<sup>u</sup>-*  
 with mouth *-xa-* suff.  
 move, to *-wan-*, (?) *-qsa-*  
 he moved his arm *wanta't!ne'* (see *-wan-*)  
 he moved it in the water *wanuqk'ne'* (see *-wan-*)  
 to move camp *-uq<sup>u</sup>na(me'k)*

much *-yuna(qa)-*

much coal, there is *yu'nats!kak:'ine'* (see *-ts!kak!l-*)

mule (=his big-ears) *ku'w'iq\_uwa'tle's* (see *-quwat*)

muskrat *ha'nq!o*

must be *l-*

must be a lake, it *k.lsa'kq!nuk* (see *l-* pr.)

mutually *-l!mo* suff.

my *ka-* pr.

myth *a\_a'qaiq!ano'xwa'te'*

name *a\_a'kik.le'yam, -(i)k.l!ey -k.le'*

he was named thus *-qa'k.l!k-*

name, to *-at-*

(names of culture heroes) *ya.uk'ue'ika'm, nalmi'qtse'*

(name of a dog) *tso\_u!*

(of Coyote's daughter) *masqulo'uwom*

(of a man) *a\_a'kala'laa'al C*

(of place near Nelson) *a\_a'qeya'm!apskak.le.'tske'*

(place name) *a\_a'qo'la'aka', a\_a'ko'quwit!*

(of region inhabited by Lower Kutenai) *a\_a'kako'wo'k C*

(of region of a camping place on the trail to the Lower Kutenai) *a\_a'kakolmit'e'yuk C*

(of region of Fort Steele and St. Eugène Mission) *a\_a'k!am C*

(St. Mary's Lake) *a\_a'k!am a\_a'ku'q!nuk C* (see *a\_a'k!am*) *C*

(St. Mary's River) *a\_a'k!am a\_a'kenmi'tuk* (see *a\_a'k!am*) *C*

(Wild Horse Creek) *a\_a'ktsa'k.le' C*

(Skukum Chuck, below Finlay Creek) *a\_a'kauma'kso'k C*

navel *a\_a'k!alaka'kna'm, -k!alatak*

neck *a\_a'ko'uka'k*

nape of neck *a\_a'kuk!pla'mka'kna'm*

necklace *a'na*

Nelson *a\_a'kyam!w'p C*

nephew *pat!*, (sister's child, said by woman) *xalna'le!l* (see *xa'!l[e']*)

nest *a\_a'kuq!no'kwat, a\_a'qo'quwat, -qoquwat*

fish-hawk nest *ts!o\_u'q!ua* (see *ts!o'uts!o'*)

nevertheless *pa'm!k*

new, to be *-wup-*

news *-tuq!ts-*

to tell news *tuq!tsqake'ine'* (see *-tuq!ts-*)

niece (sister's child, said by woman) *xalna'le!l* (see *xa'!l[e']*)

(brother's daughter) *pa'*

sister's daughter (said by woman) *swina'le!l* (see *swyn*)

night hawk *p!e'q!s*

nine, to be *-qa.ikt!uwo-* (see *[-ikt!uwo]*), *qa.ikt!uwo* (see *-qa-*)

no! *waha', uwa'ha*

there is no water *!tu'k'ne'* (see *!t-*)

nock of arrow *a\_a'q!a'ng!ak C*

nod, to *-haq!anaq!ne', -sqaq!anaq!ne'ni!*

noise *a\_a'k.luk.le'et, a\_a'kik.lite'yam, -hak.le!t-, -hatukme-* (see *-ha-, -!k- [?]*)

to make noise *-!h!ke-, -!l!alo'ku(ne'), -kik-*

he made noise inside *qa'atsk!k.l!knat!t!ne'* (see *-!k-*)

he made big noise *w!ka'ni!pat!ne'ne'* (see *-pat!*)

without noise of stones *!tk!knok'w!ne'* (see *-kik-*)

noose (on rope) *a\_a'kankalts!ka C*

nose *a\_a'k!u'nka'k, -k!unkak; -k!on, a\_a'kuqsala'na'm, -qsala*



- nostril *-klasta'a<sub>a</sub>kak*, *a<sub>a</sub>'klastaka'kna'm* (?)
- not *qa-*  
not far *qawule't<sub>z</sub>ne'* (see *-wu[qa]-*)
- nothing *lu-*, *lu'n'e'* (see *lu-*)  
he made it nothing *lu'nte'* (see *lu-*)  
again there is nothing *lalo'u<sub>u</sub>se'* (see *la-*)
- number *ysa'ske'* (see *ys—ke'*)
- object *-l-* suff.
- off, a little ways *aqat!-* pr.
- oh *e*, *a'*  
oh! *h<sub>e</sub>*, *hai'ya'*, *hai*, *h<sub>a</sub>*
- oh if! *ta<sub>a</sub>q*
- oil, to *-ts!aq<sub>a</sub>-*
- old man *nu''la*
- old woman *t'lna*, *tdna'mu*
- once, at *ok!u<sub>i</sub>l-*, *ok!u<sub>n</sub>l-*, *uk!u<sub>n</sub>l-*, pr. (see *-ok!u[e']-*)
- one, to be *-ok!u(e)-*  
the one (*n'*)*ao'k!ue'*  
one hundred *tl!u<sub>wu</sub>'nwo* (see *-tl!u<sub>wu</sub>-*)
- onion *a<sub>a</sub>'ko'wal*
- only *ts!n*
- open, to *-maln-*, *-uk!u(n)-*, *-(nok!u<sub>n</sub>)-*  
to open (rock) *-tsunok!o<sub>u</sub>-*  
to be open *-huk!ue'n-* (?)  
he opened his mouth *malenk!alma'n'e'* (see *-maln-*)  
opening, hole *-k!a(me')*
- orbit *a<sub>a</sub>'k<sub>n</sub>l'alaxapa'kna'm*, *a<sub>a</sub>'kazapa'kna'm*
- ornamental pieces on border of root kettle, small *a<sub>a</sub>'kutskakilukpo'xal* C
- orphan *na'nka*  
orphan adopted by me *kana'nka'qal* (see *na'nka*)
- other, the (*n'*)*ao'k!ue'*  
the other one *nao'k!ue'*  
the other side *la'ts<sub>z</sub>ne'*, on the other side *le'ne'*  
other side *lu-*, *luq<sub>u</sub>a-*  
lake on other side *k.luha'kq!nuk* (see *lu-*)  
he lay down the other way *luq<sub>u</sub>alixoume'k* (see *luq<sub>u</sub>a-*)
- otter *a<sub>a</sub>'qa'o<sub>x</sub>al*
- ought *xma*
- our *kamina'la* (see *ka'min*)
- out of *a-* pr.  
out of (away from speaker) *an-* pr.  
out of (towards speaker) *ak-* pr.  
out of woods *tunwa-* pr. (Lower Kutenai *tun-*)  
his two legs stuck out *tunwakak:swi'ts'a'q!ne'* (see *tunwa-*)  
out of the top of something *-e'le<sub>i</sub>k-*
- outer side of tent, at bottom, all around *la''nta*
- outside *la'a*, *la'la'k*  
they were outside *k.lalaha'q<sub>w</sub>wom* (see *la'a*)
- over *tl!na-* pr.
- overtake, to *-xanxo*, (?) *-a'nxo-*
- owl *ku'pe<sub>i</sub>*
- own, to *-is-*
- own way, he wants to act his *scn'akpa'me'k*
- paddle *l'se'*
- paint, red *nam'ta*

- painting *a<sub>a</sub>'ku'q'li'i*  
 palate *a<sub>a</sub>'kōla'na'm* C  
 palm of hand *a<sub>a</sub>'kuk.la'i(na'm)* C  
 pant, to *-halkkwas-* (see *-hal-*), (*n*)*hakwase'kme'k* (see *-hakwa-*)  
 panther *swa'*  
 parents *akineki!*, *a<sub>a</sub>'kne'k/na'm*  
   parents and children *ala'qalt'timo* (see *-timo*)  
 parfèche *a<sub>a</sub>'qu'tum*  
 (participle and interrogative pr.) *k-*  
 parting of hair *a<sub>a</sub>'kawu'k/o*  
 partridge *tl'a'n'qu'is*  
 pass (?), to (*qa*)*hak/ow-*  
 passer-by *a<sub>a</sub>'q'utsa'ne'k* (not used in modern speech)  
 passive *-l-* suff.  
 past *man-* pr.  
   he went past *manq'ank'me'k* (see *man-*)  
 pay, to (*-nmak*), *-t:nmak-* (see [*-nmak*])  
 peel, apple *a<sub>a</sub>'ko'nak* C  
 pemmican *k:iku'ika*  
**p**enis *a<sub>a</sub>'ku'lats*  
 pepper *a<sub>a</sub>'kukplu'lat* C  
 perspire, to *-haqla-ko-*, *-aq'akow-*  
 Philadelphia Lewisi, berries of *a<sub>a</sub>'kuno'kyo'k* C  
 pick berries, to *-halq'at/le-*  
 pick up, to *-itqana(qa)-*  
 piece he bit off, a *qa'sxane'* (see *-qas-*)  
   to break to pieces *-qas-*  
   he cut himself to pieces *qasninqa'me'k* (see *-qas-*)  
 Piegan *sa'nla* (see *-sahan-*)  
 pierce, to *tsu(k/o'we')*  
 pile, to *-nmu(xo)-*  
   he had a pile *sanmolk:n'e'* (see *-mozun'e'*)  
   to pile up *sanmu'xo'me'k* (see *-mozun'e'*), *-it/qao(xa)-*  
 pin, to *-apak/en-*  
 pine *he'm'o*  
   white pine *a'<sub>a</sub>'ka'm* C  
 pipe *ko's*  
   to fill pipe *-hulnak/o-*  
 pipe stem *a<sub>a</sub>'ko'la, -ula*  
 pipe-stem wood (*Alnus incana*) *a<sub>a</sub>'kula'wo'k* (see *a<sub>a</sub>'ko'la*)  
 pit *a<sub>a</sub>'k!a'me'*  
   (for cooking) *a<sub>a</sub>'k.la'xwe'k!*  
 pitchwood *-nuqa'kow, a<sub>a</sub>'knoqu'a'ko, -oqu'a'ko*  
 pitfall *a<sub>a</sub>'knu'kwejt*  
 pitied, he — it *k!umna'nlukpakitmu'line'* (see *-kpak[te]*)  
 place *ha—ke'*  
   place for drying meat *a<sub>a</sub>'kowa'sk/o'*  
   place with thick trees *a<sub>a</sub>'q'anqats/la'e'n, -haqlanqots/lae'n*  
   thickly-wooded place *a<sub>a</sub>'q'anqats/la'e'n* (see *-q/an-*)  
   place with dry trees *a<sub>a</sub>'k!ak.lu'nuk*  
   place with scattered trees *a<sub>a</sub>'k:nusu'k!po'n, -nusu'k!po'n*  
   it is a bad place *sa'hanle'tne'* (see *-sahan-*)  
   it is a good place *suk.le'tne'* (see *-so'uk-*)  
   it is a well-hidden place *-hatslet-*  
   to place *-xa-*

- plain *a<sub>a</sub>'kɪslɑ'me'*  
 plank *a<sub>a</sub>'kɪnuq'wɪk!a'ko'*  
 "plant standing up," used for arrowshafts *a<sub>a</sub>'q!ox<sub>w</sub>maɪc'et*  
 play, to *-k.kɪnq!o-*, *-wats!-*  
 they play along *qanaɪwa'ts!ne'* (see *qa-* pr.)  
 he plays ball with bat *-qaiɪxo'ktse'k*  
 pleased with something, to be *-y!na'nɪts(te')*  
 plenty *sukwakate'ine'* (see *-kat[e']*), *ksukwaka'te'* (see *-so<sub>w</sub>k-*)  
 plural *-kɪ-*, *-q!a-*, *-qan-*  
 pocket *a<sub>a</sub>'kula'ko* (?) C  
 point, to *-nk!un-*  
 point *-nq!a-*  
 with point *-k!o-* suff.  
 (pointed eye) *k!uktsa'qleɪl* (see *nuktsa'qleɪl*)  
 he pointed at them hither *qaka'nk!onɪ'!ne'* (see *qa-* pr.)  
 he pointed at them thither *laqa'nank!onɪ'!ne'* (see *qa-* pr.)  
 it was pointed that way *qa'nank!unɪ'!ne'* (see *-nk!un-*)  
 points of bark canoe *a'ko* C  
 poked him, he *qunatsa'aɪane'* (see *qun'*)  
 poor, to be *-k!umna-*  
 he is poor *k!umnaqaga'ane'* (see *-k!umna-*)  
 porcupine *nɪ'!ksaq*  
 post *a'ma'le't*  
 pot *yts!ke'me'* (see *-me'*)  
 pouch *a<sub>a</sub>'kula'ko* (?) C  
 powder flask *a<sub>a</sub>'kole'kam* C  
 prairie *a<sub>a</sub>'kɪnuq!e't* (see *-nuq-*), *sk!kts!la'nuqle't* (see *-ts!la-*)  
 there was a flat prairie *qa'q!a'nmoqts!nu'k<sub>w</sub>ne'* (see *-q!an-*)  
 prairie on side of hill *a<sub>a</sub>'q!anuk.le'te't*  
 prairie chicken *kts!e'q!la*  
 probably *naqan-* pr.  
 property *a<sub>a</sub>'k.le'ile't*  
 propose a plan, to *-t.l.kɪnatɪ-*  
 proud, to be *-haɪ'aɪwat(e'k)*  
 puff, to *-kik-*  
 pull, to *hakunk!'n(e')* (see *-ha-*)  
 he pulled it in *tikɪmɪ'tɪane'* (see *tik-*)  
 pup (of dog) *tst!(na'na)*  
 purple *ke'iko'p* (see *-kup-*)  
 pursue, to *-mɪyaɪa-* (see *-yaɪ-*), *-nut-*  
 he came pursuing her *qaknu'te'* (see *qa-* pr.)  
 push in, to (?) *-yaptsa(kɪn)-*  
 put, to *-ɪa-*  
 he put his hand back *la'ntaqah'e'ine'* (see *-hey-*)  
 to put in *-haqtuq!wa-*  
 to put into water *-hɪle'kɪzaqkɪn-*  
 to put on back *-alaɪo<sub>w</sub>-* (see *-ala-*)  
 to put on with hand *-alakɪn-* (see *-ala-*)  
 to put together *-t!qao(ɪa)-*  
 to put up *-eya(kɪn)-*  
 he had something to put in (?) *(ts')naɪqana'nte'*  
 he put it into it *n'oqoxak!'n'e'* (see *-ɪa-*)



put, to *-xa-*

put me off! *pisxo'nu* (see *-xo-* suff.)

he was put off *pisxo'ine* (see *-l-* suff.)

quarrel, to *-lki-*

question, to *-ak.lél-*

quickly *-qkup-*, *was-* pr.

quickly he cut off the nose *tuqkupqsata'ate* (see *tu-*)

he comes back quickly *wa'sit'axa'xe* (see *was-*)

it burnt quickly *ts!dqlanku'pse*

he stretched his leg out quickly *qa'l'at!naqqkupq!atsa'q'ne* (see *-q!at-*)

quietly he lay down there *qa'oxal'dqlank: kqa'ane* (see *-qlan-*)

quill end of feather *a<sub>a</sub>'ku'kple* C

quills, insides of *a<sub>a</sub>'qouq!l:dup:nqo'wa*

rabbit *kianuqlu'mna* (see also *-nuqlum-*)

race, a *kalnuxu'kna'm* (see *-nuxu-*)

rail *a<sub>a</sub>'k!lq!aku'pk!o'*

raining, it is *waloq!kuku'ti(ne)*

raise, to *-huk<sub>u</sub>nu-*

rapids *a<sub>a</sub>'kaxa'pqlé*

raspberry *a<sub>a</sub>'q'u'ko'*

rattle *a<sub>a</sub>'ko'q<sup>u</sup>ma'!*

bunch of dew hoofs of deer *a<sub>a</sub>'k!lq!a'tukp*

rattlesnake *w'!ma'!*

Rattling-Claws (a name) *ka'kiyaxa'kup*

rattling noise, there is a *skik: notxon'le'k* (see *-not-*)

raven *qo'k<sup>ue</sup>n*

raw *-kup-*, *ke'iko'p* (see *-kup-*)

reach, to *-xa(xe)*, *-a'nxo-*, *-yax-*

one who reached the top *kyu'xa'xa'm* (see *-xa[xe']*)

they reached there *qaoxaxa'mne* (see *-xa[xe']*)

ready *kulat:qna* (see *-hu-*)

to get ready *-taqna-* (see *-it-*)

he is ready to go *wanakate'i(ne)*

he stood ready to spear *(n')upsaw:tsa<sub>a</sub>knxa'ane*

rear part of tent, back of fire *la'n<sub>a</sub>*

rectum *w!ma'pe's*

red *-(nohos)-*, *nos-*, *-(ha)nohos*

bright red *suk<sup>u</sup>nohu'se* (see *-so<sub>u</sub>k-*), *yawo'unek!*

red-hot *-huko-*

reed (?) *ta'nal*

reflexive ending of verbs in *-ne* *-me'k*

suffix of transitive verbs in *-te* *-te'k*

refuse, to *-tsaki-*

relation between sister's husband and wife's brother *skat*

relation, reciprocal, between parents-in-law and children-in-law, intermediate relative dead *patkax'niyatuma!*

relation, reciprocal, between brother and sister *al'tske!*

relative *(i)k!na'mu*

relatives *ak:nek!*

remains of broken bones *a<sub>a</sub>'q!a'na'k*

rhubarb, wild *w'm'a'!*

rib *-no'kak*, *a<sub>a</sub>'knoka'kna'm*

ribbon, hair, worn in front *a<sub>a</sub>'kok!uats'nko'*

rice *a<sub>a</sub>'ku'q!ua'!*

- rime *a<sub>a</sub>'kunt'et* C  
 rind *a<sub>a</sub>'ko'nak* C  
 ring, netted *t!aqu'mo'*  
   finger ring *a<sub>a</sub>'kok'wats:tsq!a'yna'm*  
   hair rings made of brass spirals *a<sub>a</sub>'k:kne'la'm*  
 rise, to *-nuqka-*, *-uknu-*  
   water rises *nutsu'kune* (see *-huts-*)  
 river *-nmituk*, *a<sub>a</sub>'kenmi'tuk* (see *-uk*)  
   a wide river *k!almanmi'tuk* (see *-ma-*)  
   rivers are long *wuqanmitu'kune* (see *-qan-*)  
   largest rivers *a<sub>a</sub>'k!ale'et*, *-k!aleet*  
 roast, to *-luk'mo-*  
   he roasted it *luk'moxa'me'k* (see *-luk'mo-*)  
 rock, it is *a<sub>a</sub>'knukxu'me'k*.  
 roll, to *-haqai-*, *-(ha)qay-*  
   he will roll himself *tsalhaqayeqa'me'k* (see *-[ha]qay-*)  
   at once he was always rolling about *n'o'k!u:nla'a'ty:ltsha'qaiy:tmo'xona'titmo'tne*.  
   (see *-latyil-*)  
 root *-k!p'kam*, *a<sub>a</sub>'kuk!p'ka'm*, *-(u)k!puka'm*  
   an edible root (?) *a<sub>a</sub>'kuqte'et*  
   a root found in swamps *a<sub>a</sub>'k:tsq!a'kam*  
 rope, bark *a<sub>a</sub>'go'qol*  
 rose hip *waq!o'pe's*, *q!u'lwa<sub>a</sub>*  
 round *-haq!anqoqwat(qa)-*, *-q!anquwat-* (see *-q!an-*)  
   it is round *naq!anquqwatqa'ane* (see *-q!an-*)  
 rub, to *-ts!aq<sub>a</sub>-*  
   rub (with), to *-iktzone(mu)-*  
   he rubs it on *-yuhak'ne* (see *-ha[k'ne]-*)  
 run, to *-halnukup(qa)-*, *-hanlukp(qa)-* (see *-hanuxo-*), *-kz(me'k)*, *-ts!nak-*  
   to run away *-nuxu-*  
   he ran away *no'sanoxunqa'ane* (see *hosan-*)  
   she ran out howling *n'anmuqkupnoxo'ne'ik:kwak'me'k*, (see *-kik-*)  
   he runs *moqkupnoxunqa'me'k*  
 rushes (?) *ta'nal*  
 sack-cloth *a<sub>a</sub>'kala'laa'al* C  
 saddle *a<sub>a</sub>'k!o'nejs*  
   my saddles *kaq!ak!o'nst* (see *-q!a-*)  
 saddlebag *a<sub>a</sub>'gok.ta'k!o*  
 saliva *a<sub>a</sub>'q!uk.lu'mna'm*  
*Salix desertorum* *a<sub>a</sub>'qo<sub>u</sub>la'kpe'kna'na* (see *a<sub>a</sub>'qo<sub>u</sub>la'qp:ik*)  
 salmon *swa'q!amo*  
 sand *a<sub>a</sub>'kenko'ko'l* C  
 Sand Creek *a<sub>a</sub>'ka'tak* C  
 save, to *-xat(kenuk<sup>u</sup>)-*  
   to be saved *-yuk!k<sub>u</sub>akati-* (see *-yuk!k<sub>u</sub>aka[te']*)  
   he saved himself *xatk'ne* see *-xat[k<sub>u</sub>muk<sup>u</sup>]-*)  
   he was saved *xatknu'k<sub>u</sub>ne* (see *-xat[k<sub>u</sub>muk<sup>u</sup>]-*)  
   he saves him *xatk<sub>u</sub>nuk<sup>u</sup>'ne* (see *-xat[k<sub>u</sub>muk<sup>u</sup>]-*)  
 saw, with *-xal* suff.  
 say, to *-ke<sub>1</sub>-*, *-(t)ke'*  
   he said so *qake'ne* (see *-ke<sub>1</sub>-*)  
   he said thus *qake'ne* (see *qa-*)  
   he said to him *qak'ine* (see *-i-*)  
   to say "yes" *-tchi'(te')*  
 scalp *a<sub>a</sub>'qala'mia*

- scare, to *-haq!moxo-* (see *-haq!ma-*), *-oy:tlaxwa(t)-*  
 he scared them *qakilaq!maxoka'ane'* (see *-xou-*)
- scatter, to *pa'ts:nm't-* (see *pa'ts-*)
- scold, to *-ik:l-*
- scrape, to *-q!awuka-*
- scratch, to *-ks:a(t)-*
- screw *a<sub>a</sub>'kw!tsko* C
- seam *a<sub>a</sub>'kila'tsumu'in* (see *a<sub>a</sub>'kila'ktsu*) C
- season *a<sub>a</sub>'kiklak'u'ko't*, *-may:t*, *-(u)kot*  
 two seasons *tluk.hun'maku't:ne'*
- seat *a<sub>a</sub>'kmoxo'na'm*  
 where he was seated *ya'qaha'nqame'e'ke'* (see *-hanaq-*)
- secretly *ats-* pr.  
 to look secretly *-hak.latsulw:tsk:l-*
- see, to *-wuku(at)-*, *-upxa-*  
 to see at a distance indistinctly *-uk'unak-*  
 he sees *tse:ka'te'* (see *-kat[e']*)  
 he sees it *tse:(ka'te')*
- seeds, tobacco *a<sub>a</sub>'kenu'q!yuk ya'q!e't*
- self *-:sn-*, *-:snu-*, pr.
- send for some one, to *-neyax-*
- service berry *sq!u'm'o'*  
 service-berry wood *a'k!wo'k* (see *a<sub>a</sub>k!*)
- sets, where the sun *yaqa'nalwat!m:nuqka'ske'* (see *-mnuqka-*)
- seven *w:st!a'la* (see *w:-*)
- several *na'qsa-* pr.  
 several days *nagsanmi'yit* (see *-miy:t*)
- shade *n'le'*
- shadow *a<sub>a</sub>'k.lo'u'k!wa*
- shake hands, to *tsxa'malktsala'mne'* (see *-tsxa [n'e']*)  
 shook his blanket, he *n'anuxo'nlat!mo'me'k* (see *-la[mat]*)
- sharp *-se(qa)-*  
 sharp (stones) *-k!a(no'u'ko')*
- sharpen, to *-e'tax-*
- sheep, bighorn *kw!lq!e'* (see *-w:l[qa]-*)  
 mountain sheep *n'tya'p*
- shell *k!u'mtsak(s)*
- shield *qa'snal*
- shin *a<sub>a</sub>'ko'kna'm* C
- shine, to *-hoq!uk:yt-* (see *-huk!uky:ti-*)
- shirt *-qa'twumla<sub>a</sub>t*
- shoe lacing *a<sub>a</sub>'kukuqa'tstum* C
- shoot, to *-s(klo)-*, *-t!wa-*, *mitxa-* (see *-mit-*), *-haq!axo'u:xu(ne')*  
 he shot upward *wa'mitak!o'u'ne'* (see *wa'-*)  
 shooting with it *km:txa'm'u* (see *-mu*)
- shore *'nta*, *a<sub>a</sub>'k!a'lak*
- short, *-o<sub>u</sub>qa-*
- shoulder *a<sub>a</sub>'k:nqu'm'yu*, *a<sub>a</sub>'kw:tl*, *-w:tl*
- shout, to *-hatuk.lit:ya'xa(ne')* (see *-hat-*)  
 to shout for joy *-awut-*
- shrew *ts'nla*, *ka'lta'i*
- shut, to *-ts/upna-*
- side *a<sub>a</sub>'kwi'yat!*  
 side of body *a<sub>a</sub>'qalwi'yat!*, *-wiyat!-*



side *a<sub>a</sub>'kwi'yat!*

on each side *ya-* pr.

on one side *tsik'le'n-* pr.

on the other side *le'ine'*

the other side *la'tsine'*

sideways *up:n-*, *mal(u)-* pr.

striped sideways *malu'q'li'l* (see *mal[u]-*)

sinew *a<sub>a</sub>'q'u'lka*, *a<sub>a</sub>'kenq!a'lqa*

sing, to *-hawaxo-*

he sings going around *q'untkathawasxo'me'k* (see *q'untka-*)

sink, to *-ktsen(uq)-*

sister (said by brother) *al'tske:l*

sister (of girl) *tsu*

younger sister (of girl) *na'na*

sisters *nana'atimo* (see *na'na*)

sister-in-law (all kinds), intermediate relative dead *lund'tle'*

sister's child *ha'tsa*, (said by woman) *xalna'le:l* (see *xa't'li[e']*)

sister's daughter (said by woman) *swina'le:l* (see *swin*)

sit down, to *-sak:nu-*, *-hanaq-*, *-hanqa-*

they two sat down *-en'a'ke:s:nqame'ike'*

he sat down on top *nag<sub>u</sub>saq'maxo'ume'k* (see *-haqosa-*)

he always sat with back to fire *sla'tiyit'a'n'taqanaqna'kse'* (see *la'nta*)

not sitting down a long time *qa.e'txa'me'nqa'me'k* (see *[-e'txam:n]-*)

sitting there *sanaqna'kse'* (see *-hanaq-*)

six, to be *-en'm:sa-*

size *y'ske'* (see *ys-ke'*)

skillful *qastsu'mqaqa'a'ne'* (see *-stsu'm-*)

skin, to *-qla(te')*, *-hunnuq'me'-*

skin *a<sub>a</sub>'ku'qla*

dried skin *a<sub>a</sub>'kwo'q!la*

tan skin, to *-tq'anxo-*

white (skin) *aqts!:(xmalā)-*

skull *a<sub>a</sub>'k.lam'ala'k* (see *-malak*)

skunk *xa'xas*

sky *a<sub>a</sub>'k:lm'i'yit* (see *-miyit*), *a<sub>a</sub>'k:l.mi'yit*

blackish sky *hamqoqluku'lakat.le'tit:ne'-* (see *ham-*)

slap, to *-maql'ne'(xo)-*

slave *tsuk'atu'mal* (see *tsuk<sup>w</sup>[a'te']*)

sleep, to *-q'u'mne'-*, *-le:ts-*

sleepy, to be *-hats'ala(qa)-*

slide on snow, to *-ha'm:luqkat'le'k*

slim, to be *-ukts(qa)-*

sluice box *a<sub>a</sub>'ku'no'k* C

small, to be *-tsa-*

small *ktsaqu'na* (see *-tsa-*), *-nana*

I have a small house (or tent) *hutsat.lanana'ne'* (see *-tsa-*)

a place is small *tsale't:nana'ne'* (see *-tsa-*)

smell, to *-aqhuk!-*, *-hanems:qqa-* (see *-ha-*)

to smell of *-hakwms:ke:te'* (see *-ha-*)

it smells of *-snemsik(qa<sub>a</sub>)-*

to smell bad *-uktuk-*

smoke, to *-nuqu-*

to smoke a pipe (= eat smoke) *-knoquk<sub>w</sub>-* (see *-nuqu-*)

smoke *yam'u*

smoke hole *-k!anqo't, a<sub>a</sub>'k!a'nqo'(t)*

snail *n!xamyu'wat!*

snake *a<sub>a</sub>'k!nu'la'm*

snipe *nuktsnaqla''nka'm*

snort, to *-t!anukqlo'wku(ne')*

snow *-lu, a' a'k'lu* (see *-lu*), *a' a'k.lo'*

snow falls from trees *-hupumak(ne')*

it is snowing *-watenk!alatu'ne'*

snowshoes *-k!aqayt, a<sub>a</sub>'k!a'qayt*

snowstorm *-wa'mitnik!t-*

so, he thought *qa!wi'yne'* (see *qa-*)

socks *a<sub>a</sub>'kab'kna'm C*

soft, to be *-tspuq!ue-*

sole of foot *a<sub>a</sub>'kuk.lak.l'k(na'm) C*

some one *na'qa*, (indefinite object) *-ka* suff., (indefinite subject) *-nam* suff.

somebody *qa'la*

something *qa'psin*

son-in-law *nawa'spal*

song *a<sub>a</sub>'k!q!a'nil*

soup *na'qpo'uk, wo'q!ka'*

source of river *ts<sub>a</sub>qa'haks* (see *tsagan-*)

sow, to *-tmo(k!o)-*

sparrow hawk *kiaq!aku'tats*

speak the truth, to *ts<sub>ema</sub>'k!ke'ine'* (see *-ts<sub>ema</sub>'k!*)

he can not speak *qataltsxa'n'e'* (see *qatal-*)

spear *(k)tsquna'aknxa'm'u, tsuk!oti'yal*

fish spear *a<sub>a</sub>'k.la'xa C*

three-pointed fish spear *a<sub>a</sub>'ko'wma!, a<sub>a</sub>'k:nu'kmak C*

spilled, to be *-y.k!ta-*

spirit (?), a *tsa'kap*

spits it out, he *matq!axwa'a'te'* (see *-mat-*)

split with hand, to *tsik!k'n'e'* (see *-tsik!-*)

spoon *p'tsa'k* (see *-p:ts*; see also *-hatuqk!n!dxne'mv'[n'e']*)

spread out *-q!an-*

spring of year, springtime *luma'y!t* (see also *-may!t*)

spruce *kts'!tsqa'l*

squeezes him, it *ts:nxu'n'e'* (see *-ts:n-*)

squirrel *ta'k!a'ts*

stab, to *-nulk!o-* (see *-nul-*), *-ako<sub>w</sub>-*

he stabbed him with it *quna'knxamu'n'e'* (see *qun-*)

stake in gambling, to *-st!l(e'k)*

stalk *a<sub>a</sub>'kuk.lu'kwa C*

stand, to *-ws-*

he stands *haw:sga'ane'* (see *-ha-*)

he stands thus *qa'wsqa'ane'* (see *-ws-*)

we stand *hunak!w:sgawala'ane'* (see *-k!l-*)

there stands *-sw:ts-, -s:n-*

it stands in it *nak!w:tsqa'ane'* (see *hak!l-*)

he stands biting *naw!'tsxane'* (see *-ha-*)

standing biting *kaw'tsxa* (see *-xa-* suff.)

to stand holding *-sqaw:ts-*

he stands holding *-haw:tsk!n'e'* (see *-ha-*)

stand, to *-wis-*

he stood ready to pound *nawitsnuxo'ane'* (see *-nul-*)

he stood still *n'twisqa'ane'* (see *-wis-*)

star *a<sub>a</sub>'nilno'hos*, *-(i)lno'hos*, *-lnoho<sub>s</sub>*

how many stars? *klaqsa'lno'ho's* (see *-lnoho<sub>s</sub>*)

start, to *ts!na'xe'* (see *-axe'*), *-hutsn-*

to start away from speaker *ts!n-* pr.

to start towards speaker *ts!ik-* pr.

to start a fire *-tsuku-*

fire started *qanaq!mak.lnq!oku'pse'* (see *-haq!ma-*)

he started running *no'tsnqkupek!'me'k* (see *-hutsn-*)

he started up river *ts!naitsaqana'xe'* (see *tsaqan-*)

starve, to *-yanxu-*

he is starving *-sakno'ktse'k*

starving, although having a fish trap *ksano`ktsiyenke'tsqa* (see *-sakno'ktse'k*, *-ktsqa*)

stay, to *-twis(qa)-*, *-twits-*

to stay over night *-yuks'le'k*, *-hakup(malna'mne')*

he staid *qaosqa'ane'* (see *qa-* pr.)

he staid there *sa.osaqa'ane'* (see *sao-*), *qaosqa'ane'* (see *qao-*)

steal, to *-ay-*

stealthily *ats-* pr.

steam *a<sub>a</sub>'katnolatako'ko* C

steep, to be *-yaq(le'et)-*

stem of tobacco plant *a<sub>a</sub>'k'ngo'l*

stick *a<sub>a</sub>'knq!a'wo'k*, *a<sub>a</sub>'kanka'wok*, *a<sub>a</sub>'k'its*

stick into, to *-apak!n-*

to stick on *-!lapt-*

he stuck it on *!lapt!aki'n'e'* (see *-kn*)

legs stick out *tunwakak:swits'a'q!ane'* (see *-wits-*)

his two legs stuck out *tunwakak:swi'ts'a'q!ne'* (see *tunwa-*,

it stuck out a little *sq!ma'wi'tshiq!a''ntse'* (see *-q!ma-*)

still *upskil-*, *sakl-*, pr.

he is still angry *sa'k'itsa'n!we'yne'* (see *sahan-*, *sakl-*)

stingy *-upy!tle-*

stock of gun *a<sub>a</sub>'kuk!pwu* C

stockings *a<sub>a</sub>'kal'kna'm* C

stomach *-wum*

of partridge *a<sub>a</sub>'koa'pla* C

stone *nu'ku(ey)*, *-nuku-*

flat stone *a<sub>a</sub>'k'k'its!a'nuk* (see *-ts!la-*)

gray stone *a<sub>a</sub>'quzma'nuk* (see *[-quzma-]*)

rough, sharp stone *a<sub>a</sub>'k!anu'le'k*

white stone *a<sub>a</sub>'kmnuqlu'nuk* (see *-nuqlum-*)

burnt stones *a<sub>a</sub>'q!ono'uko' no'ukwey*

flat stones *a<sub>a</sub>'knuql!anu'k*

sharp stones *a<sub>a</sub>'k!ano'uko'*, *-k!a(no'uko')*

sharp, flat stones *a<sub>a</sub>'knuql!anu'k!u'e'n* (see *-nuql!a-*)

stop (intransitive), to *twis(qa)-*, *-twits-*, *-tqa-* (see *-it-*), *-qaqas-*

he stops *qaqask'n'e'* (see *-qaqas-*)

stopped, noise *q!atuk.le.'t!ne'*

stout *-al-*

straight, to be *-apis-*



straight upward *qala'k'ne's*

strange, to be *-a<sub>a</sub>qa-*

strap, rawhide *a<sub>a</sub>'ktsi'ka*

strawberry *a<sub>a</sub>'q'u'ko', a<sub>a</sub>'ku'q'lo'*

stretch out, to *-it/na-, -q'at-*

he stretched his leg out quickly *qal'it/naqkupq'alsa'q'ne'* (see *-q'at-*)

he stretched it out *n'a'kaq'alki'n'e'* (see *-q'at-*)

he stretched his hand into it *tsaqa'natsq'ah'e'ine'* (see *tsaqa-*)

strike, to *-lat(te')*

he struck it *qanta'tte'* (see *qan-*, *-lat[te']*)

will strike from each side *tsxalyaqxa'lati'pse'* (see *-qxa-*)

he struck again from underneath *lao'nit'a'qxaqku'plait'lne'* (see *-qxa-*)

he struck him suddenly *ts!nha'q'mak!axne'kse'* (see *-k!ax[me'k]*)

by striking *-xo-* suff.

strike-a-light *a<sub>a</sub>'ket'e'imo'*

string, moccasin *a<sub>a</sub>'kuk.luka'tslo' C*

strings for tying up parfleche *a<sub>a</sub>'kilkaɣnitko'lom C*

stripe *-q'leil, a<sub>a</sub>'ku'q'li'l*

middle stripe *kqayaya'wuha'q'li'l* (see *-q'leil*)

striped sideways *malu'q'li'l* (see *mal[u-]*)

strong, he is *tsɛmak'qa'a'ne'* (see *-qa-*, *-tsɛma'k!*)

strongly *-tsɛma'k!*

stump *-quluk!pko, a<sub>a</sub>'qulu'k!pko'*

suck, to *-tsutil-*

suddenly, to do *-haq!ma-*

suddenly he entered *nuk'haq!ma'k'kqa'a'ne'* (see *-haq!ma-*)

summer *a<sub>a</sub>'qsu'k'witna'mu*

sun *nata'ne'k!*

sun dance *-haquxol-* (see *-hanuxo-*)

surround, to *-halqo'ma't-*

suspenders *a<sub>a</sub>'kuk.lu'kuatskpu'k(na'm), a<sub>a</sub>'kilu'kwatspu'kna'm C*

swallow, to *-u'mqol-, -i'mqol-, -hanuq'uya'a(te')* (see *-han-*), *-uq'wiya-, -q'wiya(te')*

he swallowed him *k!unuq'wiya'ate'* (see *-q'wiya[te']*)

swamp *a<sub>a</sub>'k!aqta'ha'l, -k!aq!ahal, -haqanak!aqta'ha'l*

swan *qu'qo<sub>a</sub>q*

sweat in sweat lodge, to *-wis(e'k)*

sweat lodge *wi'si'al* (see *-wis[e'k]*)

swells up, belly *-hutkawumako-*

swift *kalnuku'pqa* (see *-hal-*)

swim, to *-naq-, -haqa-, -huluqu-* (see *hul-*)

swing, to *-haw:skaxu'ktse'* (see *-ha-*)

switch for stringing fish *la'm'*

tail *-qat, a'a'qat*

bird's tail *a<sub>a</sub>'knuq!ma'a'na*

fish tail *a<sub>a</sub>'k:nq!a'qa't*

he put the tail up quickly *qalyuwa'kaq!alqa't'ne'* (see *-qat*)

take, to *tsuku(a'te')*, *-ka-*

to take away (?) *-wa-*

to take one's own *-ups(t)-*

to take with hand *tsukok'u'n'e'* (see *tsuku[a'te']*)

to take with hand out of water *tsukuqu'u'n'e'* (see *tsuku[a'te']*)

it was taken ashore *la.u'pkaqk'ne'lne'* (see *-haqa-*)

his wife is taken away from him *wakalt'lne'* (see *-wak-*)

it is taken from him *wak'ne'lne'* (see *-wak-*)

- take, to *tsuku(a'te)*, -ka-  
 what he had taken out of water *k!upka'ango'l* (see -ka-)  
 he took a good seat *suk<sup>u</sup>xo'ume'k* (see -so<sup>u</sup>k-)  
 he took both *xa'tsnultsuk'a'te* (?) (see *xatsn-*)  
 he took it out of fire *la'upkak!o'one'* (see -ka-)  
 he takes it *n'atskalk'n'e'* (see -hal-)
- tale, historical *a<sub>a</sub>'qalpalne'yam*
- talk, to -*tsxa(n'e)*, -*haqalpalne-* (see -pal-), -*hakqiyit-*  
 he talks *naqalpalne'ne'* (see -haqal-)  
 they talk together *!lqta'la'mne'*  
 they talked *nakq!ey'tine'* (see -q!eyit)  
 talking *a<sub>a</sub>'kq!ye't*
- talons of birds *a<sub>a</sub>'ktsq!ackama'lak*
- taste, to -*axne'*  
 it tastes good *suk<sup>u</sup>ax<sup>u</sup>ne'se'* (see -xa- suff.)
- tear off bark, I *huluts!qalxo'one'* (see -ts!qa<sub>a</sub>l')
- teeth, with -*xa-* suff.  
 molar and canine teeth *in'stin*
- tell news, to *tuq!tsqake'ine'* (see -tuq!ts-)  
 she told some one *tsxanatk'a'ane'* (see -ka)
- ten, to be -*it!wo-*
- tent -*t.la*, -(*t.la*), *a<sub>a</sub>'kit.la'na'm* (see -*t.la*)  
 part of tent near door *la'q'a*  
 he made a tent for himself *n'it.t.la'ate'k* (see -*t.la*)  
 (tent) is covered -*tuk!xo(lne')*  
 tent cover *a<sub>a</sub>'ka'wu*  
 tent frame -*nqo'*, *a<sub>a</sub>'k'ngo'*  
 outer side of tent, at bottom, all around *la'nta*  
 rear part of tent, back of fire *la'nta*  
 tent pole *a<sub>a</sub>'kts*; *a<sub>a</sub>'ma'le't*; -*kts*, -[*lts*]  
 tent site *ko'o*
- terrible, it looks *n'ise'(kate)*;
- testicle -*maq'an*, *a<sub>a</sub>'kma'q'la'n*
- that *qo'*  
 that one *ne'*
- then *ta'xa*
- there (demonstrative) *sao-*, *saw-* pr., -*saq<sup>u</sup>al-*, *qao-*, *qaw-* pr., *qo'*  
 along there *qan-* pr.  
 it is right along there *qa'kilhaqa'ane'* (see *qa-* pr.)  
 he arrived there *qaoxa'xe'* (see *qao-*)  
 he staid there *sa'usaqa'ane'* (see *sao-*), *qaosaqa'ane'* (see *qao-*)  
 just there he made it *qooxa'l'itk'n'e'* (see *qao-*)
- there stands -*swits-*, -*sn-*  
 there is a hill *switsle'tine'* (see -*swits-*)  
 there is a stone *switsnu'kune'* (see -*swits-*)
- therefore *aga(l)-* pr.
- thick, to be -*waq(e'ne')*
- thick -*al-*
- thicket -*kilhaq'anqots!la'e'n* (see -*kil-*), *aq!a*
- thigh *a<sub>a</sub>'kme'k!na'm*, *a<sub>a</sub>'q!o'wuk!*  
 (of bird) *a<sub>a</sub>'ke'nuk* C
- thin, to be -*paqts-*
- thine *n'ngo*

think about something, to *-kn[ɬwiy]-*

he is thinking about it *silknilwiyteya'a'te*, *kinelwi'ytik* (see *-kn[ɬwiy]-*)

he thought thus or so *qatwe'yne* (see *qa-*, *-[ɬ]lwey-*)

thirsty *-huk!nuq!luma*

this *na*

thorn bush (?) *kala'wo'k*

thou *ne'nko*

thread *a\_a'kila'ksu* (also *a\_a'kola'ksu*) C

three, to be *-qalsa-*

he has three children *qalsaqa'tte* (see *-qalsa-*)

throat *a\_a'k.luma'na'm*, *a\_a'q!a'ng!me'wae'k*

through *qayaga-* pr.

throw, to *-mit-*

to throw many things *-nmu(xo)-*

he was thrown into fire *xunakinu'lne* (see *xun-*)

thumb *tu'tsla'k!*

thunder *nu'm'a*

thus *qa-*

he said thus *qake'ine* (see *qa-*)

he cried thus *qalo'uk'une* (see *qa-*)

he is thus *qaqa'a'ne* (see *qa-*)

tickle, to *-q!utse'i(te')*

tie, to *-ituk!sa-*

to tie hair in knot (?) *-huto'qsa-*

to tie up (for shamanistic performance) *-q!ax-*

some one who is tied up *kq!axna'mnam* (see *-q!ax-*)

something tied together (?) *kiakxa'xa'l*

time *-yit-'suff.*

tired *-huk.luk-*

to be tired *-sa'n(qa)-*

tired walking *ksak!me'k* (see *-sak-*)

toad *ko'uko'*

tobacco *ya'q!e't* (see *-yaq!-*), *was'a'qana'n*, *a\_a'kmoq!o'ma'l*

plug tobacco *kq!awu'uka'l* (see *-q!awuka-*)

stem of tobacco plant *a\_a'k'nqo'l*

tobacco seeds *a\_a'knu'q!yuk ya'q!e't*

Tobacco River *a\_a'kanu'xo'* C

to cut tobacco *-q!awuka-*

to-day *hosanmiy'tke'*

toe *a\_a'ktsq!a'kna'm*, *a\_a'k'nk!a'a'lik*

big toe *k!a'le'matsqakma'ak* (see *-matsqak*)

together *-ma'l* suff.

together with *-tamo* suff.

tomahawk *a\_a'knu'q!e'*

tongue *walu'nak*

tooth *a\_a'q!u'na'n'*

top *a\_a'ki'nqa'n* (*a\_a'ki'nq!a'n*), (?) *-q!yu-*

to be on top of water *-mu(wisu'q)-*

torch *a\_a'knoqwa'a'ko*

touch, to *-qunyax-* (see *-yax-*), *-wu-*

he touched him roughly *wuqkupxo'wne* (see *-wu-*)

he touched it *qunya'xane* (see *qun-*)

he touched it lightly *wu'q!maxo'wne* (see *-q!ma-*)



- towards *-huts-* pr.  
 motion towards speaker *k-* pr.  
 towards speaker and out of *ak-* pr.  
 towards speaker and into *uk-*
- town *a<sub>a</sub>'kik.lu'na'm, -k.lu*  
 those in the town *ha<sub>ak</sub>.lo'u<sup>u</sup>ku'e* (see *-k.lu*)
- toy *-k.ling!o-*
- tracks *a<sub>a</sub>'k.lu'knam*  
 (in snow) *a<sub>a</sub>'k!alu'kwil*  
 his tracks *a<sub>a</sub>'k.l'k!e's* (see *-luk*)
- trail *a<sub>a</sub>'kma'na'm, -ma*  
 it is a long trail *wumana'mne* (see *-ma*)  
 (in snow) *a<sub>a</sub>'k!alu'ko* (see *a<sub>a</sub>'k!alu'kwil*)  
 trail is wide *n'almama'a<sub>a</sub>ne* (?) (see *-ma*)
- tramp on something, to *-!ats!aane'(ik!n'e)*
- trap *a<sub>a</sub>'ka'k!o'*  
 fish trap *a<sub>a</sub>'k!tsqa, -k!tsqa, ya'qa*  
 my traps *kaq!oka'ko* (see *-q!a-*)
- travel by canoe, to *-haqul-*
- travois *a<sub>a</sub>'q!u<sup>u</sup>ka'ma'l*
- tree *-ts!lae'n, -(i)ts!la'e'n, a<sub>a</sub>'k!ts!la'e'n* (see *place, thicket*)  
 young tree *-qlupin, a<sub>a</sub>'kuqlu'pe'n*.  
 different kind of tree (?) *k!a'k!lan'aq!o'x<sub>u</sub>mate'et* (see *-q!ux<sub>u</sub>ma*)  
 tree on other side *k.lohanuts!la'e'n* (see *lu-*)  
 dry trees *-haktak.lonuk-*
- trembled for fear, he *n'upt!nmitulwe'yrome'k* (see *-upt!nmit-*)
- tripe *a<sub>a</sub>'k.laqp'sqap*
- trout *qu'sti!*
- try, to *-ako<sub>u</sub>ku'n-*  
 to try hard *-als:n(t)-*
- turn, in *-la'-*
- turnip *a<sub>a</sub>'k.lɛmala'k(na'm) C*
- turtle *ka'xax*
- twig *la'm'*  
 little twig *a<sub>a</sub>'q!utsk!a'lakna'na*
- two *-as, -ai- > -as+n* (see *-as*)  
 to be two *-as-*  
 two children *lkamuku'ste'k* (see *-kis-*)  
 she had two children *n'asqa'lte* (see [*qait*])  
 two seasons *!uk.lun'maku'tine*
- uncle (father's brother) *x<sub>a</sub>*  
 (mother's brother) *x<sub>a</sub>'tsa, ha'tsa*
- under blanket, under cover *aqsa-* pr.
- uneasy, to feel *-hukoy!xone<sub>r</sub>-* (see *-hukuya[kate<sub>i</sub>]*)
- untie, to *-aqte-*
- up *-iktik-, itkik-* pr., *yu'-, wa'-*
- up river *tsagan-* pr.
- use, to *-hu-te'*  
 to use a spoon *-haluqk<sub>i</sub>n!x<sub>n</sub>e<sub>r</sub>mo(n'e)*
- uvula *!a'tka*
- valley *a<sub>a</sub>'kam'e'na, -k!a'm:na, a<sub>a</sub>'k.la'xwe'*
- vein *a<sub>a</sub>'q!u'!ka*
- verbal stem *-a-, -ala-*
- very *-tsɛma'k!, -se'l* pr.
- vessel, pottery *a'tso, y!tske'ime* (see *y'tske'*)
- vest, embroidered *a<sub>a</sub>'kno'malnoka'kna'm C*

- Viburnus opulus, fruit of *a<sub>a</sub>'ko'mo'*  
 village *-k.lu, a<sub>a</sub>'kik.lu'na'm*  
 visits, he *go'na'xe'* (see *qun-*)  
 vomit, to (?) *-walne-*  
 wad of gun *a<sub>a</sub>'kukwat'lil C*  
 wait, to *-kpa(me'k)*  
   they waited *namitwokunxa'ine* (see *-hanil-*)  
   he was waited for *nawitskpayat'ine'* (see *-kpa[me'k], -wits-*)  
 walk, to *-omo-*  
   I who walk about *kuga'ha'akqa<sub>a</sub>ts* (see *-qat-*)  
   to walk along shore (?) *-itsqawa'qa'(l)-*  
   he walks about *(n')uk'en(axe')*  
 want, to *-ute-*  
   you may want it *hmln'o'u'e'* (see *-lin*)  
   he wants to act his own way *-sen'akpa'me'k*  
   he wants to eat more *tsmne'xa'a'me'k*  
 war, to go to *-wanaqana-, -anaxaka-*  
 war cry, to utter *-halenq'oylo'kwa'a(me'k)*  
 warm, to be *-utime'-, -o'ya-*  
 Warren Creek *a<sub>a</sub>'ka'tak C*  
 wart *a<sub>a</sub>'q'anlupxa'ma'ko'* (see *a<sub>a</sub>'q'a'nkup*)  
 Wasa *a<sub>a</sub>'k'ne's*  
 wash, to *-ktuqo-*  
   he washes his body *na'qtse'k* (see *-haqa-*)  
 watch, to *-lwitsk-*  
   to watch for something *-witskil-* (see *-witskik-*)  
 water *-ku, wu'u*  
   water is warm *n'utime'ikune'* (see *-ku*)  
   there is no water *litu'kune'* (see *lit-*)  
   he arrived at water *laxa'qo'l* (see *-lax-*)  
   deep water *a<sub>a</sub>'q'a'nuk*  
   there is water *ne'nha'ks*  
   it was thrown into water *xunmatqu'ine'* (see *xun-*)  
   he throws it into water *xunmatqu'ine'* (see *xun-*)  
   where there is red water *ya'knoso'u'kue'* (see *-ku*)  
 water fowl, a small (long, slender neck, white belly, dark back) *m'tsu'k*  
 water hole *a'a'ka'k*  
 water monster *yawo'u'nek!*  
 water ousel *ts'itso'm*  
 wave *a<sub>a</sub>'qaye'nme'k*  
 we *kamina'la* (see *ka'min*)  
 weasel *ma'yo'k*  
 weather *-le.it*  
   it is bad weather *sahante.'t'ine'* (see *-le.it*)  
 weir, fish *a<sub>a</sub>'kwi'kxo' C*  
 well! *ho'ya*  
 well, he sees *suk'it'upxane'* (see *-so<sub>u</sub>k-*)  
 wet, it lay there *skikqoquts'ala'ne'* (see *-qoquts'ala-*)  
 what *qa'psin*  
 wheat *a<sub>a</sub>'kenku'la'l, a<sub>a</sub>'kenkowa'la'l* (Lower Kutenai) *C*  
 where *ka<sub>a</sub>*  
   where there is (verbal noun) *ya-ke'*  
   where there is a hole in a mountain *hank'amnake'* (see *ha-ke'*)  
   where there is a level place (on a hill) *haq'an'ugle't'ke'* (see *-q'an-*)

- whetstone *a<sub>a</sub>'kte'imo'*  
 while he was away *ksc<sub>a</sub>'kmu'xo'* (see *-moʒun'e'*)  
 whirlpool *a<sub>a</sub>'k<sub>n</sub>lqa'yka'k*  
 whisper, to *-halatsuk<sub>i</sub>ya'm(ne')* (see *-hal-*)  
 whistle *ku'sto'i*  
   whistle to *-hatukwaʒniyam* (see *-ha-*)  
 white *-nuqlum-*  
 whitefish *ma'te!t!*, *o'pa't!*  
 who? *qa'la*  
 whoever *qa'la'n'* (see *qa'la*)  
 whole night, the *ys<sub>i</sub>n<sub>w</sub>unmiy'tke'* (see *-miy<sub>i</sub>t*). (See *entirety*)  
 wide *-at-*  
 widow, widower *laʒto'mal*  
 wife *t'tna*  
 wild *-okoy(ga)-*  
   to be wild *-huk<sub>u</sub>i(qapqa)-* (see *-hukuya[kate<sub>i</sub>]*)  
 willow *a<sub>a</sub>'q'uma'awo'k*  
 win, to *-hog-*  
 wind *a<sub>a</sub>'ku'me'*  
   wind blows *nalum'n'e'* (see *-hal-*)  
   wind blows a certain way *qanawtso'me'* (see *-ha-*)  
 window *a<sub>a</sub>'kanka'nuk.kulmukna'e't C*  
 windpipe *a<sub>a</sub>'q'uwae'ek* (see *a<sub>a</sub>'q'a'ng!me'wa'k*)  
 wing *-(i)ngowa*, *a<sub>a</sub>'kngo'wa*, *-wat!*, *a'akwat!*  
 winter *wanu(y<sub>i</sub>tna'm'o)* (see *-y<sub>i</sub>t-*)  
   it is winter time *wanuy'tine* (see *wanu[y<sub>i</sub>tna'm'o]*)  
   (see *-y<sub>i</sub>t-*)  
 wise *-ilk<sub>i</sub>wey-* (see *-ilk-*)  
   he is wise *qastsu'mqqa'ane'* (see *-tsu'm-*), *nulq!o'k<sub>u</sub>ne'* (see *-lq!ob-*)  
 wish, to *-hak.tuq<sub>u</sub>wiyax<sub>a</sub>-*  
   to wish for something *-y<sub>i</sub>tna'nts(te')*  
 witchcraft, to practice *-antsa-*  
 with *-mal* suff.  
   shooting with it *km<sub>i</sub>tʒa'm'u* (see *-mu*)  
   with body or back *-ʒo-* suff.  
   with foot *-ken* suff.  
   with hand *-ken* suff.  
   with knife, *-q(a)* suff.  
   with mouth, with teeth, *-ʒa-* suff.  
   with point *-k!o-* suff.  
   with saw *-xal* suff.  
 without *lit-* pr.  
 wolf *ka'ake'n*  
 wolverene *ats!po*  
 woman *pa'lke<sub>i</sub>*  
 wood *lo<sub>u</sub>k'u*, *-wo<sub>u</sub>ku*  
 woodchuck *kianl'k!ʒo'*, *kianl'kʒo'* (see *-nl'kʒo'*)  
 woodpecker, black *ku'po'k!*  
   red-headed woodpecker *yama'kpa'i*  
   a small woodpecker *natmuʒna'yi't*  
 work, to *-ilwat!*  
 world *ys<sub>i</sub>te'ike'* (see *ys—ke'*), *ys<sub>i</sub>te.'tske'* (?)  
 wound *a<sub>a</sub>'k.luktsum'o'in*  
   to wound *-ise-*  
 Wounded Knee *q!o'malqa'n'ko'* (see *-haq!ank!o'['te'k]*)



- wrist *a<sub>a</sub>'qo'ytkak*; *a<sub>a</sub>'kwi'tsa'k*; *a<sub>a</sub>'kinkatapsi'k;na'm* (see *a<sub>a</sub>'ktaptse'ikna'm*),  
 writing *a<sub>a</sub>'ku'q'li'l*  
 year *-nmakut*  
 yellow fluid *a<sub>a</sub>'kma'k'tsuk*  
 yellowish, it looks *namak'tsa'akata.le'tit;ne'ne'* (see *-kat [e']*)  
 yellow-jacket *yu''wat!*  
 yes *he<sub>i</sub>*  
 yesterday *wa'lkwa*  
 youth *nitsta'hal*  
 youth about to marry *nitsta'halq'lik'a'ma'l* (see *nitsta'hal*)

















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