ALSEA TEXTS AND MYTHS

BY

LEO J. FRACHTENBERG

LETTER OF TRANSMITTAL.

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

Very respectfully,

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

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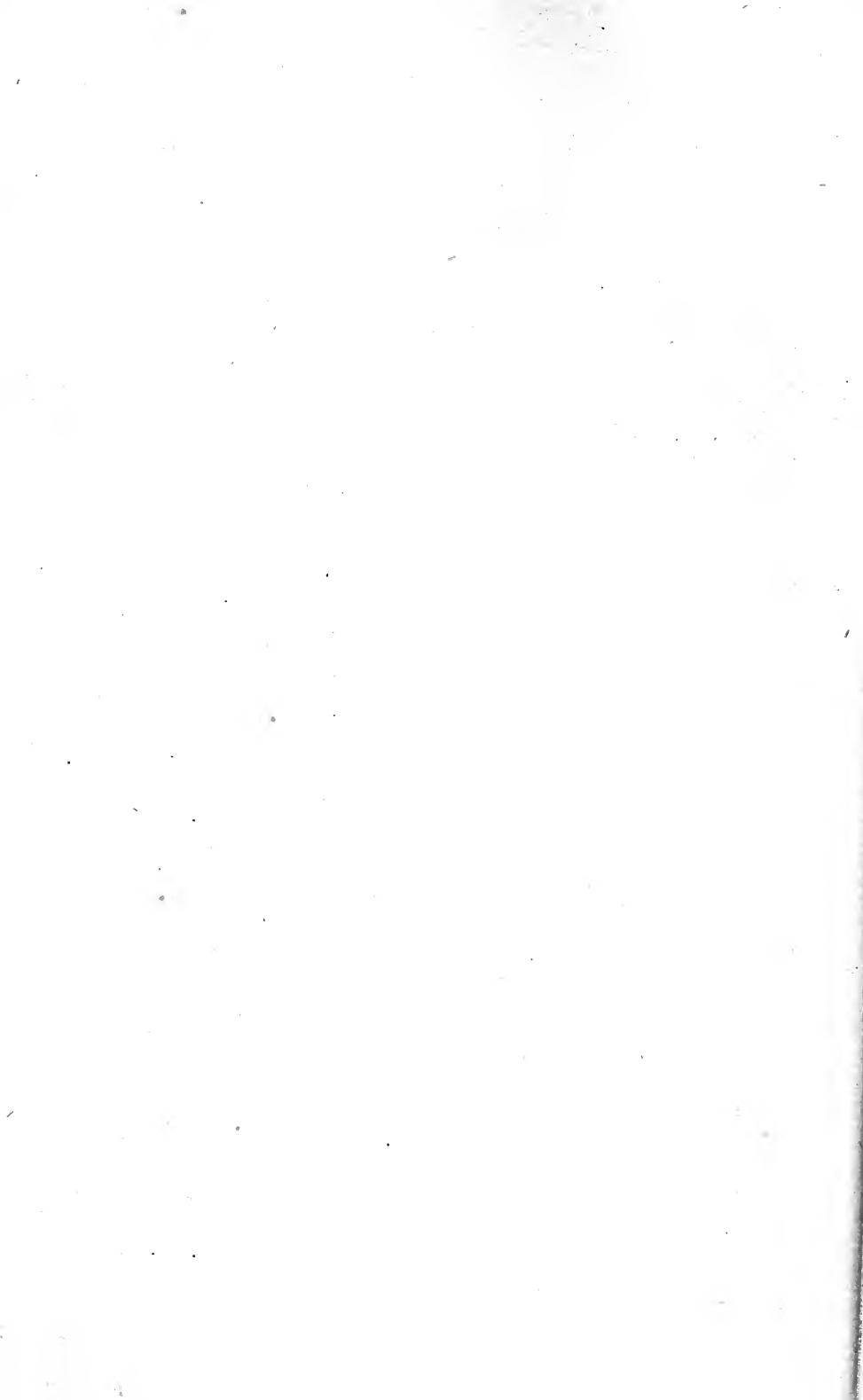*Secretary, Smithsonian Institution.*

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PREFATORY NOTE

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

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

Our thanks are due to Mr. and Mrs. Villard, whose generosity has enabled us to record the language and traditions of a people that are on the verge of extinction.
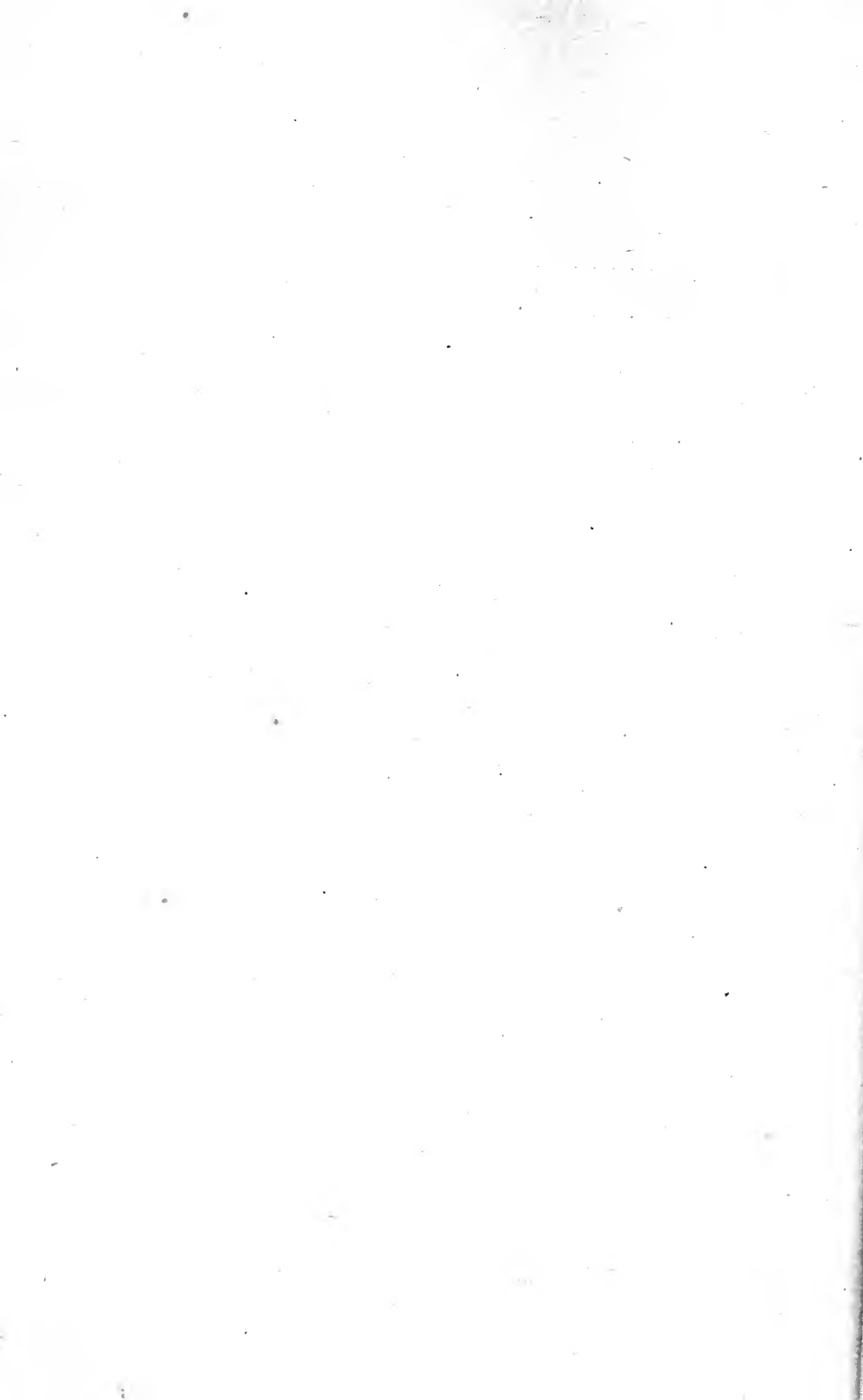
<div align="right">Franz Boas.</div>

New York, *September, 1916.*

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ALSEA TEXTS AND MYTHS

By Leo J. Frachtenberg

INTRODUCTION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Why Robin is timid.

Wren's small size.

Why Crane spears fish at low tide.

Why Snipes cry during a fog.

Why Black Bear likes to dig up graves.

Beaver's superiority over Black Bear.

Why Whale never comes into the mouth of a river.

Why Whale is washed ashore only near the village of a chief.

Why Indians fish with poles.

Why Snakes shed their skins.

Why Hawk bites off heads of other birds.

Why Woodpecker's head is red.

Why Woodpecker's head is white.

Why flies crawl even after they are cut in two.

The existence of a legendary mountain that reaches to the sky.

Why Wolves like to kill Elk.

The origin of Salmon in the several rivers.

Names of certain places.

Origin of cammas.

Rocks instead of a waterfall in a certain locality.

The differentiation of the Indians into separate tribes.

Why Fur-Seal seeks refuge on land during a storm.

The existence of Fleas.

Why Indians boil and smoke salmon.

Why Thunder lives in the sky.

The knots on a thimble-berry stalk.

Why it is a bad omen to hear the cry of the Kingfisher, especially as he flies over a smoking chimney.

Why Hawk has a twisted neck.

Why Black Bear acts occasionally like a human being.

The origin of Elk's name ("Food").

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

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

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

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

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

L. J. F.

PORTLAND, OREG., *July, 1916*.

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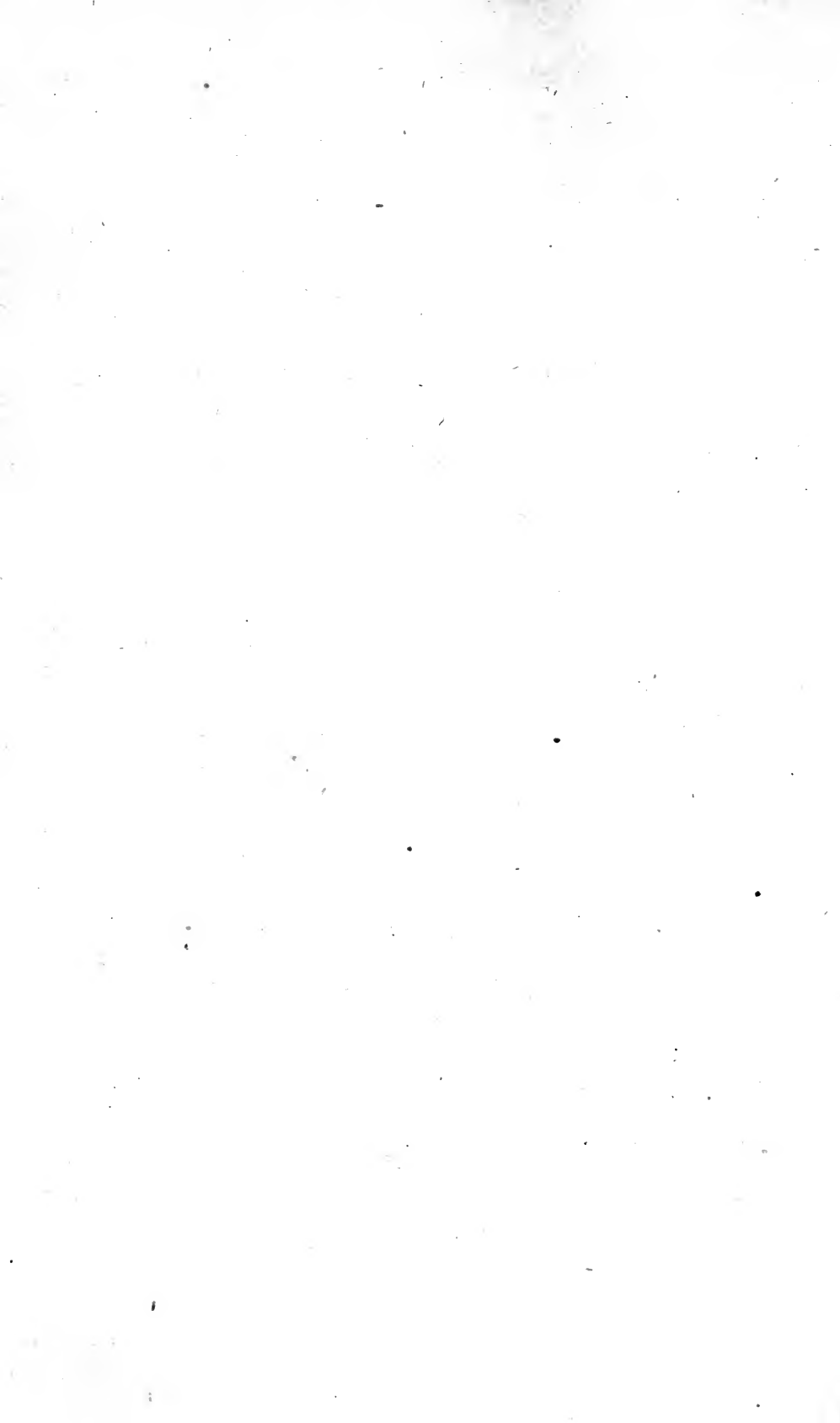
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ALPHABET

a...........like *a* in *shall*.
e...........like *e* in *helmet*.
i...........like *i* in *it*.
o...........like *o* in *sort*.
u...........like *u* in German *Furcht*.
ā...........like *a* in *car*.
ē...........like *a* in *table*, but with a strong *i* tinge.
ī...........like *ee* in *teem*.
ō...........like *o* in *rose*, but with a strong *u* tinge.
ū...........like *oo* in *too*.
a^n, e^n, i^n, o^n, u^n, short vowels of continental values slightly nasalized.
$\bar{a}^n$, $\bar{e}^n$, $\bar{i}^n$, $\bar{o}^n$, $\bar{u}^n$, long vowels of continental values slightly nasalized.
ᴇ...........obscure vowel.
^{a}, ^{i}, ^{o}, ^{u}.....resonance and epenthetic vowels. ^{i}, ^{u} after *k*-sounds are whispered
            vowels.
ai...........like *i* in *island*.
aī...........same as preceding, but with second element long; interchanges with
            long *ī*.
au...........like *ou* in *mouth*.
aū...........same as preceding, but with second element long; interchanges with
            long *ū*.
ōu...........diphthong *ōu*.
ūi...........diphthong *ūi*.
ai^n...........diphthong *ai* slightly nasalized.
$a\bar{i}^n$...........diphthong *aī* slightly nasalized.
$\bar{u}i^n$...........diphthong *ūi* slightly nasalized.
q...........velar *k*.
q!...........same as preceding, with great stress of explosion.
x...........like *ch* in German *Bach*.
k...........like *c* in *come*, but unaspirated.
k!...........same as preceding, with great stress of explosion.
g·...........palatal *g*, like *g* in *give*.
k·...........palatal *k*, like *c* in *cube*.
k·!...........same as preceding, with great stress of explosion.
x·...........like *ch* in German *ich*.
k'...........aspirated, like *c* in *come*.
d, t.........as in English; sonants and surds difficult to distinguish; surd not aspirated.
t!...........like *t*, with great stress of explosion.
t'...........aspirated, like *t* in *ten*.
s...........palatal spirant; like Polish *ś*.
ts...........palatal affricative surd; like Polish *ć*.
ts!...........same as preceding, with great stress of explosion.
p...........as in English.
p!...........same as preceding, with great stress of explosion.
p'...........aspirated *p*.

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l, m, n......as in English.
l·..........palatal *l;* like *l* in *lure.*
ʟ, **ł**.........spirant laterals; su`ject to frequent interchange.
ʟ*/*..........like ʟ, with great stress of explosion.
ᵋ...........glottal stop.
‘...........aspiration whose palatal or velar character depends on the character of
            the vowel that precedes it.
h, y, w......as in English.
‘**w**..........like *wh* in *whether.*
′...........accent.
+..........denotes excessive length of vowels.
=..........is an etymological device indicating loose connection between stems and
            formative elements.

CREATION MYTHS

1. Yeha^ɛmīyū [1]

Cyclone

(Told by Tom Jackson in 1910)

Xa'mɛt-s-mɛsha'lslatsʟō   yā'tsx.   Sūdā^a'st   ts-ła'mxadōok·.
One it is a woman old   is living.   Five   her children her.

Qauwā^{ɛa} qā'altsuxs.[2] Xam   tai^ɛ mukwa^ɛslī.   Mɛā'łtxudau'xaʟx.
All   male (plural).   One   only   woman.   Continually big keep on they.

Tem mi'siʟx ʟɛā'łtxudī'yū, temi'ʟx pxēltsūsaī'nx ats-ʟī'ak·iʟx.
Finally when they big became, then they ask begin her that their mother their.

"K·ɛł x·ūlamtxaī'm hau'k·s ⁱk·tas le'wī'."— "K·ip-ɛ'n ta'xtī,"
"Will we travel begin will everywhere to over this world."— "Will you what do,"

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

"Sin han'yauk·,[3] k·ɛp ⁱʟīya^ɛ hī'k·e qauwā^{ɛa} ta'xtī hilkwaīsa'a,
"My mind inside, will you not just every thing do will it,

sips [4] ayaī'mi. K·ip-ɛ'n   mūn'łiī   ta'xtī?", ts-yɛaī'sk· as
if you go will. Will you what by way of imagining do?", her speech her that

mɛsha'lslatsʟō. — "Ā'a,   k·ɛł   łpū'pɛnhaut.   K·ɛłts-axa [5]
woman old.— "Yes, will we shinny playing. Habitually we again

ʟɛyan'hats!īt; k·ɛłts-axa īta^ɛ ʟɛmk·i'lhīxamt." [6]—"K·eai'sa,
guessing; habitually we again also dancing." —"All right,

10 p-ayaī'mi. P-spaī'dī ku'pin qā'sint." Temi'ʟx mun'hū
you go shall. You take her along will this your younger sister." Then they finally

k·e'a ī'mstɛ łt!a'msīyū. Temun'hū [7] yɛaī'nx xas mɛsha'lslatsʟō
indeed thus agree quickly. And now tells her the woman old

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

ts!ōwaī'ʟī-slō [9] xe'īʟk·e, k·iʟx ⁱʟīya^ɛ nā'k·eai qan'yɛkwai!
watch (fut.) all over carefully, shall them not anywhere harm them!

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

15 TsimyɛaÏ'sk· [10] ats-pīya'tsɛk· xas mɛsha'lslatsʟō.
Her continual speech her this her daughter her the woman old.

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

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

[3] hain^ɛ MIND; -auk· suffixed particle INSIDE.

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

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

[6] ʟ- prefix; m- prefix; k·ilh- TO DANCE; -ī inchoative; -xamt infinitive.

[7] Contracted for tem mun'hū.

[8] Instead of k·ɛxiʟt.

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

[10] ts- possessive; m- continuative: yɛa- TO SAY; -aī inchoative; -s nominal; -k· possessive.

CREATION MYTHS

1. Wind-Woman and Her Children

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

23

Temi′LX muⁿ′hū ayaī′. Temi′LX muⁿ′hū wī′lx īs
Then they at last go begin. And they now come to

xa′mEt-s-nā′tk·ⁱ. Temi′LX muⁿ′hū yāsauᵋya′ɫnx xas ɫEyā′tstiLx,
one it is a river. And they now are told repeatedly by the inhabitants,

"Tqaia′ltxap-ā Lpū′pEnhaut?"—"Ā′a."—"Sips tqaia′ldī, k·Eɫs [1]
"Desire you to play shinny?"— "Yes."— "If you desire it, will we
inter.

hā′aɫqa hī′k·e pūpEnhautxaī′m." Temuⁿ′hū k·e′a ī′mstE
quickly just shinny play begin will." So then surely thus

5 ɫt!a′msīyū-slō. Temuⁿ′hū ɫqū′ɫqūxwaī′ɫt!xamt [2] si′lkustEx.
agree quickly all. So then betting mutual is done by all.

Łqūxwaᵋyaī′nxaLx ats-qasi′ntk·iLx. Temuⁿ′hū ɫpū′pEnhaut
Bet repeatedly her they this sister their. And now shinny playing

si′lkustEx. Xwaᵋyaī′t!xauwaī′nxaLx[3] ats-qasi′ntk·iLx. ⁱLaLxīyaᵋ[4]
by all is done. Stake continually her they this sister their. Not they

qāᵃ′tsE pū′pEnhau,[5] te′miLx muⁿ′hū mEtsā′sauxa. Temuⁿ′hū
long play shinny, when they at last win point after point. Finally

k·eaī′-slō ɫpū′pEnhaut. Tem mis qaī′-slō, temi′LX xē′tsuxᵘ
stop all shinny playing. Then when day begins all over, then they start

10 qalpaī′. K·i′stEnxaLx ats-hatsā′stuxsk·iLx,[6] ⁱk·as mukwaᵋslī.[7]
again. Leave it they those winnings their, namely the women.

Nā′mk·itxū mEqaaī′tī, mi′siLx k·i′stnx.
Right away pregnant begin, after they leave (them).

Temi′LX qalpaī′ wī′lx īs xa′mEt-s-nā′tk·ⁱ. Tem Lxats[8] qalpaī′
Then they again arrive at one it is a river. And they would again

halā′tsī ī′mstE; qalpaī′ k·ELxats[9] muⁿ′hū pū′pEnhautxaī′.
as before thus; again would they now shinny play begin.

Halā′tsī k·ELxa′ts qalpaī′nx ɫqūxwaᵋyaī′nxaLx ats-qasi′ntk·iLx.
Similarly would they again her bet repeatedly her they this sister their.

15 Qalpaī′nxaLx xwaᵋyaī′t!xauwaī′nx. K·ē′tk·ē xūs qāᵃ′tsE
Again her they stake continually her. More a little long time

ɫpū′pEnhaut si′lkustEx. Temuⁿ′hū mis k·eaī′-slō, tem Lxats[8]
shinny playing is done by all. And then when stop all, then they would

muⁿ′hū qalpaī′ k·ilhī′ īs qamɫī′s. K·ukᵘts[10] taiᵋ t!a′nūst pɫui′
now again dance begin at night. Would away only always stand

k·!ēts ats-qasi′ntk·iLx. Te′mɫta ɫpaū′k·ūyū, mis yai′xtEx as
behind this sister their. But suspects quickly, when gone the

qamɫī′s. Te′miLx muⁿ′hū yāsauᵋyaī′nx ats-hā′t!ōok·. "K·Eɫ
night. Then them now repeatedly tells it these brothers her. "Will we

20 sāᵃ′nqa mEhīlkwaī′sLn." Ī′mstE LEā′laux ats-hā′t!ōk·ELx).
badly dealt with will be." Thus says continually to these brothers her (pl.).

Temi′LX muⁿ′hū k·eaī′. Tem k·Ets-axa muⁿ′hū qaī′-slō
Then they finally stop begin. Then would again now light begin
all over

qalpaī′, tem Lxats halā′tsī ī′mstatxū:[11] k·i′stinxaLx halā′tsī
once more, and by them same way thus be done: leave it they as before
would

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

[2] lqūxu- TO BET; -aī inchoative; -ɫt!x reciprocal; -xamt infinitive.

[3] xuaᵋyaīᵋt! STAKE; -x verbal sign; -au continuative; -aī inchoative; -nx direct object of 3d person; -Lɪ
3d person plural.

[4] iLīyaᵋ NOT + -Lɪ THEY.

[5] Abbreviated for pū′pEnhautxa.

[6] Stem tsas- TO WIN.

[7] Singular for plural.

[8] Abbreviated for k·E′Lxats;·k·Ets+-Lɪ.

[9] k·Ets + -Lɪ.

[10] k·Ets + -ukᵘ.

[11] Abbreviated for ī′mstatxūnx.

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

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

atsā'stuxsk·iLx, [1] ⁱk·as mukwaᵉslī. "K·Eɫ-axa Lā'ptauwī, siɫs-axa [2]
these winnings their, the women. "Will we again fetch it will, when we again

yalā'saltxam." Tem Lxats munʰhū qalpaī' xē'tsuxᵘ. Halā'tsī
go home will." Then they would now again start. As before

k·E'Lxats wī'lx qalpaī' īs xa'mEt-s-nā'tk·ⁱ. K·ē'tk·ē mEqami'nt tas
would they come again to one it is a river. More many the

hī'tslEm. "Nā'k·sautxap-E'n?", ī'mstaLx pxēltsūsa'ɫnx. "Ā'a,
people. "Where to keep on you?", thus they asked are. "Yes,

5 ɫqwi'ltsūtaɫ." [3] —"Keai'sa," tsimyEā'ɫnsk·iLx; [4] "k·Eɫ
challenging we." —"All right," their continually being spoken to their, "will we

pū'pEnhautxaī'm." Temunʰhū k·e'a-slō k·exk·aī' kū'k·ᵘs, nā'k·eai
play shinny begin will." So now indeed all assemble begin shore at, where

k·is ɫpū'pEnhaut si'lkustoxs. Temi'Lx munʰhū ɫqū'ɫqūxwaī'ɫ-
habitu- shinny playing be done by all. Then by them now betting
ally will

t!xamt si'lkustEx. Tas aᵉqayū Lqūxwaᵉya'ɫnx. Temī'Lx-axa ītaᵉ
mutual by all is done. The dentalia are bet repeatedly. Then they again also
shells

ats-qasi'ntEk· Lqūxwaᵉyaī'nx. Temunʰhū ītaᵉ ī'mstE as hak·ī'm-Em. [5]
this sister their bet repeatedly her. And then likewise thus the from that side.

10 Temunʰhū mis ɫt!a'msīyū-slō, temunʰhū ɫpū'pEnhaut si'lkustEx.
And then when agree all, so now shinny playing is done by all.

Qāᵃ'tsE ɫts!inī'yū. Temi'Lx munʰhū mai'mx mEtsā'sauxa.
Long time tie it became. Then they now at last win point after point.

Temunʰhū k·eaī'-slō. Tem mi'siLx k·eaī' Lnū'nst, temunʰhū k·Ets
Then finally stop all. And after they stop eating, then now would

LEmk·i'lhīxamt si'lkustEx īs qamɫi's. ⁱLaLxīyaᵉ qāᵃ'tsE k·ilī''yEx,
dancing be done by all at night. Not they long are dancing,

tem k·Ets munʰhū qalpaī' Lpaū'k·ūyū ats-qasi'ntk·ELx. K·i'Lxas [6]
then would now again suspect at once this sister their. Would them

15 munʰhū LEā'lauwī ats-hā't!ōk·iLx; k·i'Lxas munʰhū k·eaī'm. Tem
now always tell it will these brothers her; would they then stop will. Then

qalpaī' qaī'-slō, tem k·E'Lxats munʰhū qalpaī' qaiⁿhaī'xa. "K·Eɫ
once more day all over, then would they now again ready begin. "Will we

k·istī a'ɫin tsā'stuxs."—"K·eai'sa!"—"Aī'sɫs-axa [7] yāla'sautxam,
leave it these our winnings." —"All right!" —"If we again return will,
will

k·iɫs-axa Lā'ptauwī." Tem Lxats munʰhū qalpaī' xē'tsuxᵘ.
will we again stop for it will." Then they would at last again start.

ⁱLaLxīyaᵉ qāᵃ'tsE yā'xau, [8] tem k·E'Lxats munʰhū qalpaī' wī'lx
Not they long keep on going, when would they now once more come

20 nā'tk·ik·s. Tem k·E'Lxats munʰhū Lq!a'ɫnx. "Nā'k·sautxap-E'n?",
river to. Then would they now be taken across. "Where to always you?",

ī'mstaLx pxēltsūsa'ɫnx, mi'siLx k·aū'k·s wī'lx. "Ā'a, ɫqwi'ltsūtaɫ."—
thus they are asked, when they across to arrive. "Yes, challenging we."—

"Iltqaᵉtit-E'n s-t!auyaī's k·Ep tqaia'ldEx?"—"Ā'a, qauwāᵉᵃ hī'k·e
"What kind is it the fun will you like?"— "Yes, every just

ta'xtī."—"K·eai'sa, ɫ-pū'pEnhautxaī'mi." Temunʰhū k·e'a ī'mstE
kind."— "Very well, we shinny begin will." So then verily thus

ɫt!a'msīyū. Tem k·Ets munʰhū ɫqū'ɫqūxwaī'ɫt!xamt si'lkustEx.
agree quickly. Then would now betting mutual by all be done.

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

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

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

Qalpaī'nx k·ᴇ'ʟxats muⁿ'hū łqūxwaᵋyaī'nx ats-qasi'ntk·ᴇʟx.
Again her would they now bet repeatedly her this sister their.

Xwaᵋyaī't!xauwaī'nx ʟxats ats-qasi'ntk·ᴇʟx. Tem k·ᴇts muⁿ'hū
Stake continually her they would this sister their. Then would now

ʟpū'pᴇnhaut si'lkustᴇx. Łts!ini'yū as pū'pᴇnhaut[1] qāᵃ'tsᴇ.
shinny playing by all be done. Tie it became the shinny game long time.

Haīⁿ'k·iʟx ⁱʟīyaᵋ mᴇtsā'sauxa. Aū'ʟ īs ʟqamī'łaut mi'siʟx muⁿ'hū
Almost they not win many points. Near at night towards when they now

5 mai'mx mᴇtsā'saux. Tem muⁿ'hū k·eaī'-slō. Tem mis qamlī',
at last win always. Then finally stop all. And when night begins,

tem k·ᴇ'ʟxats muⁿ'hū qalpaī' k·ilhī'xa. K·ᴇts ta'mᴇ hī'k·e
then would they now again dance begin. Would as if just

t!īlī'sa[2] as ītsaī's ts-pī'ūsxamsk·, mi'siʟx ·muⁿ'hū k·ilhī'xa.
sound like metal the house its noise its; as they now dance begin.

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

"Haīⁿ'k·epin ⁱʟīyaᵋ łts!ōwaī'tsx-slō." Tem k·iʟx muⁿ'hū k·eaī'.
"Almost you I not notice thee." So will they now stop.

10 Hī'k·e taiᵋ ʟk·i'mīs as ītsaī's hapᴇ'nk·. Tem k·ᴇts muⁿ'hū qaī'-slō
Just only ice the house from outside. Then would now day all over

qalpaī', tem k·ᴇ'ʟxats halā'tsī ī'mstᴇ: qalpaī'nx k·ᴇ'ʟxats k·i'stnx
again, then would they as before thus: again it would they leave it

ats-tsā'stuxsk·iʟx, ⁱk·as mukwaᵋslī.
those winnings their, namely the women.

Tem k·ᴇ'ʟxats muⁿ'hū qalpaī' xē'tsuxᵘ. ⁱʟaʟxīyaᵋ qāᵃ'tsᴇ yā'xau,
Then would they now again start. Not they long go keep on,

tem k·ᴇ'ʟxats muⁿ'hū wī'lx qalpaī' ʟᴇyā'tstᴇk·s. Tem k·ᴇ'ʟxats
then would they now arrive again village at. Then would they

15 muⁿ'hū qalpa'lnx ʟq!a'lnx k·aū'k·s. "Ā'a, nī'xap-ā' wa'sᴇp
now again it is done be ferried across to. "Oh, you inter. who you

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

qwo'nhał." — "K·eaī'sa, ł-pū'pᴇnhautxaī'm ⁱk·anhū'u ⁱk·tas
it is we." — "Very well, we play shinny will on this on the

pī'tskum." — "Ā'a, ł-pū'pᴇnhautxaī'm." Temuⁿ'hū k·exk·aī'-slō
day." —"Yes, we shinny play will." So then assemble all

ts-hī'tᴇk· kū'kᵘs, nā'k·eai łpū'pᴇnhaut si'lkustoxs. Temuⁿ'hū
its body its shore at, where shinny playing (by) all done will be. And then

20 łqū'łqūxwaī'łt!xamt si'lkustᴇx. Tem k·ᴇ'ʟxats muⁿ'hū halā'tsī
betting mutual by all is done. And would they now as before

ī'mstᴇ: łqūxwaᵋyaī'nx ʟxats halā'tsī ats-qasi'ntk·ᴇʟx. Temuⁿ'hū
thus: bet repeatedly her they would as before this sister their. So now

ʟpū'pᴇnhaut si'lkustᴇx. Łts!ini'yū qāᵃ'tsᴇ as ʟpū'pᴇnhaut.·
shinny playing is done by all. A tie it was long time the shinny game.

Mī'kū'kwaux[5] is pī'tskum, te'młta hī'k·e qāᵃ'ltᴇ ts!ini'tsx as
Keeps on setting the sun, but just always a tie continually the

ʟpū'pᴇnhaut. Aū'ʟ īs ʟqamī'łaut, mi'siʟx maimx mᴇtsā'sauxa.
shinny game. Close to night towards, when they at last win many points.

25 Tem k·ᴇts muⁿ'hū k·eaī'-slō. "Tqaia'ltxał, sips k·ilhī'm ⁱk·anhū'u
And would now stop all. "Want it we, that you dance shall on this

ⁱk·tas qamlī's." — "K·eaī'sa, k·ᴇł k·ilhī'mi." Temi'ʟx muⁿ'hū
on the night."— "All right, will we dance will." So they now

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[1] Should have been *lpū'pᴇnhaut.*

[2] Abbreviated for *t!īlī'satxa.*

[3] An example of Jackson's affected pronunciation. Should have been ʟᴇya'ax; stem *ᵞᴇa-* ᴛᴏ ꜱᴀʏ.

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

[5] Contracted for *mᴇyikū'kwaux; kūkᵘ* ᴡᴇꜱᴛ.

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

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

k·ilhī′,   mis   qamlī′..   ⁱLaLxīyaᵋ   xū′sī   lts!ō′wītx-slō.   Aū′ʟ   īs
dance begin, when   night begins.   Not they   a little   notice begin.   Near   at

ʟqē′yaut   te′mlta   hī′k·e   amī′ts!ī   yūxē′tsx   as   ʟha′ldit.   Hau′k·s
day towards   but   just   suddenly   disappear   the   onlookers.   Everywhere to

mɛhaya′nīxa   ts-qasi′ntk·ɛʟx.   K·!īl   taiᵋ   wa′txastɛx   as   ītsaī′s.
keeps on looking   sister their.   Rock   only   turned into   the   house.

Te′mku [1]   munʰū   qauxa′nk·s   haya′ntɛx.   Xū′sī-ku [2]   hī′k·e   spaīx..
Then away   now   high   to   is looking.   A little up   just   hole is.

5 Tem-ku   munʰū   ʟhi′k·!īyutx [3]   tsīⁿk·ek·s-ukᵘ   ats-ti′nɛxtsūk·.   Tem
So up   now   puts it quickly   roof   to   away   this   cane her.   And

k·i′mhaisī   ʟowa′stīyutx [4]   ats-ti′nɛxtsūk·,   tem   k·i′mhaisī   ʟk·!a′lhīyū.[5]
there along follows it quickly   this   cane her,   and   there along   goes out quickly.

ⁱLīyaᵋ   munʰū   lā̄ᵃ   iltqa′a   ts-hā′t!ōk·ɛʟx.   Munʰū   mɛqalū′qwalx
Not   now   something do will for her brothers her.   Then   circles many times

ⁱk·as   ītsaī′s.   K·!īl   hī′k·e   taiᵋ.·   ⁱLīyaᵋ   xūs   nā′k·eai   spaīx   as   k·!īl.
around the house.   Rock   just   only.   Not   a little   where   hole has   the   stone.

ⁱLīyaᵋ   lā̄ᵃ   iltqa′a.   Tem-axa   munʰū   yā̄ᵃlsaī′.   Haitsa′ʟnx-axa
Not   something   do it will.   So back   finally   goes home.   Is ferried   again

10 k·aū′k·s.   Temunʰū   mis-axa   wī′lx   k·aū′k·s,   tem-axa   munʰū   yālsaī′.
across to.   And then   when again   comes   other side to,   then back   now   goes home.

Ainaī′   munʰū.   K·im   hī′k·e   ā′nīyuxᵘ,   mis-axa   wī′lx   ⁱk·asi′ʟx
Cry begins   now.   There   just   cries constantly,   when again   comes   where they

wīlī′sau.   "Nā′k·-ɛ′n   tɛha′m   hā̄ᵃ′t!ōʟx?"—"Ā′a,   k!waya′ʟnxaɬ."
came many.   "Where   those thy   brothers they?"—   "Yes,   tricked   were we."

Tem   k·ɛts-axa   haitsa′lnx   k·aū′k·s.   K·ɛts   hī′k·e   ʟtīmī′xumaulnx
Then   would again   be ferried   across to.   Habitually   just   continually laughed at

mɛyalā′saux-axa   munʰū.   K·ɛts   t!a′nūst   ī′mstɛ   pxɛltsūsa′lnx,
as keeps on going back   now.   Constantly   always   thus   is asked,

15 k·ɛts-axa [6]   wī′lx   ⁱk·as   ʟɛyā′tsit.   Temunʰū   sūtā̄ᵃ′stk·emyuk·   īs
whenever again   comes   to the   dwellers.   And then   five   times at on

pī′tskum   tem-axa   munʰū   wī′lx.   "Aū,"   ts-yɛaī′sk·   as   mukwaᵋslītsʟō,
day   then back   finally   arrives.   "Well,"   her speech   her   the   woman   old,

"temi′ʟx   nā′k·eai   tɛha′m   hā̄ᵃ′t!ōʟx?"—"Ā′a,   ltimsī′yut!ɛmxaʟx [7]
"and they   where   those thy   brothers they?"—   "Yes,   closes suddenly on   them

as   ītsaī′s.   K·!īl   ʟowa′txayū [8]   as   ītsaī′s.   Haīⁿk·in   ⁱLīyaᵋ-axa
the   house.   Rock   became   the   house.   Almost   I   not   again

k·!a′lhistɛx."   —"Yāsau′yuxun   xa-ts!ōwaī′lī-slō   as   hā̄ᵃ′t!ōʟx.
came out."—   "Tell frequently thee I   thou watch shalt   the   brothers them.

20 Ī′mstɛ   tem   kusi′n   qasūwa′yuxᵘ   nīx."   —"Ā′ə,   k·in   ⁱLīyaᵋ   lā̄ᵃ
Thus   and   this I   send   thee   thee."—   "Yes,   will I   not   what

iltqaī′xasxam,   ltsa′sīyulnxan."
do begin self   will,   overpowered became I."

Temunʰū   qaīⁿhaī′   as   mɛsha′lslatsʟō.   Temau′x-axa   munʰū   ayaī′.
So then   ready begins   the   woman   old.   And they two again   now   go begin.

ⁱLauxīyaᵋ [9]   nī′i   Līlī′taulnx.   K·aux-axa   mūa′txaux,   k·ɛts
Not they two   constantly is   constantly are told.   Wherever they two back go   keep on,   habitually

hī′k·e   ʟtīmī′xumaulnx   as   mɛsha′lslatsʟō.   K·ɛts   ta′m̄ɛ   ⁱLīyaᵋ
just   always is laughed at   the   woman   old.   Constantly   as if   not

25 ts!ōwaī′nx-s-le′wī′.   Sūtā̄ᵃstk·emt-s-pī′tskum   temau′x-axa   munʰū
notice it.   Five times it is the   day   when they two again   finally

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[1] *Tem += uku.*

[2] *xū′sī += uku.*

[3] *'k·!-* TO TOUCH.

[4] *ūst-* TO FOLLOW.

[5] *k·!ilh-* TO GO OUT.

[6] Abbreviated for *nāmk· k·ɛts-axa.*

[7] *l-+tims-* TO CLOSE *+ -ī + -utx + -t!ɛm + -x +-ʟx.*

[8] *ūlx =* TO BECOME.

[9] ⁱ*Līyaᵋ + -aux.*

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

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

wī'lx.   Temu^n'hū   tsimsalsxaī'   as   mukwaᵋslītsʟō.   K·ɛts xūs hī'k·e
arrive.   And now   try repeatedly   self begins   the   woman   old.   Would a little just

ʟpi'k· !ayutx¹ ats-ti'nɛxtsūk·.   K·is hī'k·e ʟōqē'yūsxam² kus le'wī'.
put it quickly   this   stick her.   Would   just   split quickly   the   ground.

"Hehe',   tsaᵋtī   mu^n'hū   lā   kumɛsha'lslatsʟō?",   ts-yɛaī'sk·   as
"Hey,   anger   now   what   this woman   old?",   his speech his   the

mɛna'tɛm.   Mu^n'hū   mɛtsāa'mauxa   ts-x·i'lumtxasxamsk·.   Wī'lx
youngest.   Now   continues faster   her   movements   own her.   Comes

5   āa'qa   k·i'mhak·s   nāk·   ik·timū'sīyɛm   ts-ła'mxadōk·.
straight   there to   where   those closes on them   her children her.

Qalqwalᵋyaī'nx   as ītsaī's   tsaᵋl'ya.   ʟpi'k· !ayutx ats-ti'nɛxtsūk·
Goes around it repeatedly   the house   singing.   Puts it quickly   this   cane her

hak·ū'k^u-slō;   te'młta iʟīyaᵋ xū'ʟī łɛx·ilu'mīyū as ītsaī's.   Qalpaī'nx
from south side;   but   not   a little   it moves   the   house.   Again does it

hak·a'k^u-slō   ʟpi'k· !ayutx ats-ti'nɛxtsūk·;   te'młta iʟīyaᵋ xū'sī
from north side   puts it quickly   this   cane her;   still   not   a little

łtsaī^n'xwīyū.   "He^n, mu^n'hū k·e'a xa'lxasī kus mɛsha'lslatsʟō",
it shakes.   "Look,   now indeed   mad begins   the   woman   old",

10   ts-īltī'sk· as mɛna'tɛm.   Tem k·ɛts mu^n'hū qalpaī'nx ʟpi'k· !ayutx
his word his   the youngest.   Then would   now   again do it   put it quickly

ats-ti'nɛxtsūk·.   iʟīyaᵋ xūs łtsaī^n'xwīyū.   "Lā'tɛq   hī'tɛ   tsaᵋtī
this   stick her.   Not   a little   it shakes.   "What   surprise   anger

ʟhī'tslɛmsxamsk·   qas k!wayaī'nx sin ʟa'mxadō?",   ts-yɛaī'sk· as
person   own   its he who harmed them my   children?",   her speech her   the

mɛsha'lslatsʟō.   K·ɛs-axa   mu^n'hū   kwīdaī'm,   k·ɛs-axa   qalpa'a
woman   old.   Constantly again   now   dance will,   constantly again   do it will

ʟpi'k· !ayudī   ats-ti'nɛxtsūk·.   Temu^n'hū   sūdāa'stk·emyuk·   tem
put it quickly will   this   stick her.   And the   fifth   time   at   then

15   mu^n'hū hak·iqau'x ʟpi'k· !ayutx ats-ti'nɛxtsūk·.   "Yɛhaᵋmīyūn."
now   from above   puts it quickly   this   stick her.   "Cyclone   I."

Xūts hī'k·e mis ʟpi'k· !ayutx ats-ti'nɛxtsūk·, tk·ila'yū as k·!īl.
As soon   just   as   puts it quickly   this   stick her,   it split   the   rock.

Ī'mstɛ hī'k·e sī'qultɛx ats-ła'mxadōk·ɛlx, lāa mi'siʟx k·ilī'hɛx
Thus   just   are standing   her children they,   what when they · dancing are.

Temi'ʟx-axa k·!ilhaī'nx.   Tem mi'siʟx-axa mu^n'hū k·!a'lhistɛx,
Now them again   go out causes.   And   when they again   now   emerge,

temi'ʟx   mu^n'hū   ayaī'-axa.   Wī'lxaʟx-axa ʟɛyā'tstik·s, temi'ʟx
then they   now   go back.   Come they back   village to,   then they

20   łōqutī'nx   tsā'stuxsk·ɛlx,³   ik·as   mukwaᵋslī.   Temu^n'hū   ayaī'
take it   gain their,   namely the   women.   And now   goes

ʟpi'k· !ayutx   le'wī'k·s   ats-ti'nɛxtsūk·   xas   mukwaᵋslītsʟō.
puts it quickly   ground to   this   stick her   the   woman   old.

Łk·ī^n'hīk·sīyū⁴ hī'k·e kus le'wī'.   Łk·iqē'xanīyū⁵   ā'mta hī'k·e as
It turns over   just   the   ground.   Underneath become   all   just   the

ʟɛyā'tsit.   Temi'ʟx-axa   mu^n'hū   yālsaī'.   Qalpaī'   k·ɛ'ʟxats-axa
inhabitants.   Then they again   now   return begin.   Again   would they again

wī'lx   ik·as xa'mɛt-s-nā'tk·i.   Tem k·ɛ'ʟxats halā'tsī łiptaī'nx
come   to the   one it is a river.   And   would they   as before   stop for it

25   tsā'stuxsk·ɛlx,   ik·as mukwaᵋslī.   Tem k·ɛts mu^n'hū ī'mstɛ halā'tsī
gain   their, namely   the women.   Then customarily   now   thus   as before

as mɛsha'lslatsʟō;   ā'mtaʟx ʟk·i^{n}hī'k·sīyut!ɛm⁶ as ʟɛyā'tsit.   Tem
the   woman old;   all them   turns it over quickly   on the   people.   Then

k·ɛ'ʟxats   mu^n'hū   qalpaī'   xē'tsuxu.   Mu^n'hū   ʟxats-axa wī'lx,
would they   now   again   start.   Then   would they again   come,

k·ɛ'ʟxats hī'k·e ī'mstaī as ʟɛyā'tstiʟx.   Tem ʟx-axa mu^n'hū wī'lx.
would to them   just   thus begin   the   people   them.   Then   they back   at last   arrive.

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¹ pk·!= TO STAND.
² wuq- TO SPLIT.
³ Contracted for ts-tsā'stuxsk·ɛʟx.
⁴ k·īn'hī OTHER SIDE.
⁵ ł- + k·- +qē'xan+ -ī + -ū.
⁶ ł- + k·īn'hī+ -k·s + -ī + -utx + -t!ɛm.

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

"K·ɛł munⁿ'hū tīū'tǃhūnaī'xasxam. P-sūwī't ʟowa'txayūsxam." [1]
"Will we   now   make begin self will.   You winds   turn into   will."

Temunⁿ'hū k·e'a ī'mstɛ. "K·i'nauk·s [2] yu'xwīs kū'kᵘs px·ilmīsaī'm.
So then   indeed thus.   "Will I inside   self   ocean into go begin will.

Yɛhaᶜmīyū sin ʟān. Sis ū'k·eai sūⁿ'lhak·ǃetɛmts, k·ɛs ī'mstɛ
Cyclone   my name. If should somebody dream of   me, customarily thus

ts-hī'lkwaī'sk· mūⁿ'łiī ʼik·qwo'n." Tem-auk· munⁿ'hū kū'kᵘs ʼk·tas
his action his   like   unto me."   Then inside now middle into to that

5 qa'lōs ayaī'.
  ocean goes.

Taiᶜ munⁿ'hū.
Only now.

2. Nūns ʟqē'k·īsxamsk·[3]

ELK STORY HIS OWN

(Told by William Smith in 1910)

Īs xa'mɛt-s-milhūdaī's tem mɛyā'saux. "Tsāᵃ'mɛn hī'k·e
At one it is a   place   then says continually.   "Very I   just

tqaia'ldɛx łtǃawa'īt." Temunⁿ'hū qasūwaī'nx łk·a'xk·edūt is
want it   to have fun."   So then   send begins them   to assemble the

hī'tslɛm. Mɛyā'sauxa. "Tqaia'ltxan sxas[4] ayaī'm hī'k·e
people.   Keeps on saying. "Want I   that thou go shalt just

10 hamstīᶜ īs milhūdaī's. Xa-ʟɛā'lauwī. 'Tqaia'ltxan hī'k·e hamstīᶜ
   all to places.   Thou always tell it shalt. 'Desire I   just all

hī'tslɛm s k·exk·aī'm.'" Xa'mɛt-s-hī'tslɛm k·is ayaī'm xūtsā'
people should assemble begin.'" One it is a person would go will on his part

tsā'msik·s as milhūdaī's. "P-hī'k·e xe' īʟk·e ʟhaya'nauwī, p-hī'k·e
different to the tribe.   "You just well always watch it shall, you just

xe'īʟk·e ʟɛyā'sī sin ildī's: 'Tqaia'ltxan sis k·exk·aī'm hak·auᶜ[5]
well tell it shall my message: 'Want it I that assemble shall from everywhere

hī'tɛslɛm.'" Antū'u xūtsā' k·is ayaī'mi tsā'msik·s is
people.'"   This one on his part habitually go will different to the

15 milhūdaī's. Temunⁿ'hū antū'u k·is xūtsā' ayaī'm tsā'mstik·s
   place.   And then this one habitually on his part go will different to

s-milhūdaī's. "Xa-hī'k·e xe'īʟk·e łhaya'nauwī. Xa-hī'k·e
the place. "Thou just   well watch it always shalt. Thou just

tslaī'qa ʟɛyā'sī lā'tqin tqaia'ldɛx. Tqaia'ltxan sis k·exk·aī'm
correctly tell it shalt what I   desire. Want it I that assemble shall

hak·auᶜ tas hī'tɛslɛm. Xa-hī'k·e xe'īʟk·e ʟɛyā'sī īs intsk·ī'sin
from everywhere the people. Thou just well tell it shalt for something I

tqaia'ldɛx hī'tɛslɛm s k·exk·aī'mi." Antū'u xūtsā' k·is
desire people should assemble."   This one on his part habitually

20 ayaī'm qaha'lk·s. "K·ɛx k·i'mhak·s ayaī'm. Tqaia'ltxan sis
   go will other place to. "Shalt thou there to go.   Want it I that

hī'k·e hak·auᶜ k·exk·aī'm tas hī'tslɛm." Temunⁿ'hū antū'u
just from everywhere assemble shall the people."   And then this one

xūtsā' k·is ayaī'm qaha'lk·s is ʟɛyā'tsit.
on his part would go different to the people.

Temi'ʟx munⁿ'hū īk·xē'. Temi'ʟx munⁿ'hū hau'k·s hī'k·e īk·xē'.
Then they at last separate. And they then everywhere to just separate.

Temi'ʟx munⁿ'hū wī'lx ʟɛyā'tstɛk·s. Hī'k·e hak·auᶜ pī'ūsxaī tas
And they then come inhabitants to.   Just from everywhere sound begins the

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[1] ūtx- TO BECOME.
[2] k·is + -n + -auk·.
[3] For ts-ʟqēn'k·īsxamsk·; qēn'k·īyū STORY.
[4] sis + -x.
[5] Contracted for hak·hauᶜ.

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

Here now (the story ends).

2. The Universal Change

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

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

hī'tslem ts-pī'ūsxamsk·, lā'ltas hī'k·e hamstī⁵ intsk·ī's ʟhīlkwaī'sūnx.
people   its noise   its, because   just   all   something   it is done. ·

Temuⁿ'hū wī'lx nāk·s ⁱk·as yā'xau. Hamstī⁵ hī'k·e intsk·ī's
So finally   comes where to that one is going.   All   just   something

ʟhīlkwaī'sūnx: ʟpū'pɛnhaut   silī'kwɛx,   ʟqat⁵at   silī'kwɛx,
it is being done: shinny playing   all are doing,   target shooting all are doing,,

ʟɛyaⁿ'hats!īt   silī'kwɛx,   ʟɛmk·ī'lhīxamt   silī'kwɛx.   Temuⁿ'hū
guessing   all are doing,   dancing   all are doing.   So now

5   mɛā'lauxa.   "Qsa'wan¹   sin²   tas   wī'lx.   Wahau'hītx hī'k·e
says continually.   "Sent in the manner of I since I this one come.   Invites   just

hamstī⁵   as   hī'tslem   as   Mō'luptsinī'sla.   K·-hī'k·e   hak·au⁵
all   the people   the   Coyote.   Will just   from everywhere

k·exk·aī'm   tas   hī'tslem.   Ī'mstɛ   tem   ta'sin   wī'lx."   Tas xam⁵
come together   the   people.   Thus   then   this I   come."   The one

xūtsā'   temuⁿ'hū   wī'lx   nāk·s   ⁱk·as   yā'xau.   Hī'k·e   hak·au⁵
on his part then now   arrives where to that one is going.   Just   from everywhere

pī'ūsxaī tas hī'tslem tspī'ūsxamsk·.   Mɛqami'nt hī'k·e tsāª'mɛ tas
sounds   the people   its noise   its.   Many   just   very   the

10   hī'tslem.   ʟqat⁵at   silī'kwɛx,   ʟpū'pɛnhaut   silī'kwɛx.   As
people.   Target shooting   all are doing,   shinny playing   all are doing.   The

xa'mɛt-s-hī'tslem xūtsā' temuⁿ'hū wī'lx ʟɛyā'tstɛk·s. Hamstī⁵ hī'k·e
one it is   the person on his part then now comes   inhabitants to.   All   just

intsk·ī's ʟhīlkwaī'sūnx: ʟxā'ʟxauyaūt   silī'kwɛx,   ʟpā'pɛsxaūt
something   it is being done: spinning top   all are doing,   cat cradling

silī'kwɛx,   ltsī'tsiqhanaut   silī'kwɛx,   tskwā'tskwahalaut silī'kwɛx,
all are doing,   spearing   all are doing,   stilt walking   all are doing,

ʟtīwī't!'want silī'kwɛx as lā'quns, ʟtīwī't!'want silī'kwɛx as qōⁿ'tīyū.
making   all are doing the poles,   making   all are doing the chisels.

15   Temuⁿ'hū mɛā'lauxa.   "Qsa'wan   sin tas wī'lx. Mō'luptsinī'slan
Then now   keeps on telling.   Sent I in the manner of since I this come.   Coyote   I

ts-qsa'wak·.   Hamstī⁵ hīk·e tqaia'ldɛx tas hī'tɛslem s k·exk·aī'm
his messenger.   All   just   he wants   the   people   should assemble

hak·au⁵.   Mō'luptsinī'slan   ts-qsa'wak·.   P-hī'k·e   hamstī⁵
from everywhere.   Coyote   I   his messenger.   You just   all

lqa'mī   pin   ītsxa⁵stɛlī.   Ī'mstɛ   te'min   tas   wīlx."
take it along shall your various things.   Thus   then I   this one arrive."

(The   messenger   then   delivers   similar   messages   at   five

other   villages.)   Hamstī⁵   hī'k·e   tas   intsk·ī's   ʟhīlkwaī'-
All   just   the   something   it is being

20   sūnx.³   (After   delivering   his   message   at   the   last   village
done.

the   messenger   continues   thus):   "P-xe'īʟk·e   ʟhaya'nauwī;
"You   well   always watch it shall;

saū'tistk·emt-s-pī'tskum   temuⁿ'hū   tīūt!hūna'ɪn   as   qo'īla.
five times it is   the day   then finally   made will be   the counting stick.

Xa-hī'k·e⁴   xe'īʟk·e   ʟhaya'nauwī.   Nāmk·   sis   yūxē'
Thou   just   well   always watch it shalt.   When   should disappear

saū'tistɛt-s-qo'īla,   hak·ta'mink·ink· k·ips wī'lī."   Hamstī⁵ hī'k·e
ten it is   the counting   at   later time shall you come there."   All   just
sticks,

25   tas intsk·ī's ʟhīlkwaī'sūnx.³   Haiⁿk·   ⁱʟaxaya⁵⁵   yāªlsaī'.   Hamstī⁵
the something   it is being done.³   Almost   not again   returns.   All

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

---

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

² Abbreviated for mi'sin.

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

⁴ Should be p-hī'k·e YOU JUST.

⁵ iʟīya⁵ NOT + -axa.

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

Tem-axa ɪnuⁿ'hū yāᵃlsaī'. Temi'ʟx-axa muⁿ'hū wī'lx na'k·eai
So back finally returns. So they back finally come where

ⁱk·as yā'tsx tsimłana'stīyūk·ᴇʟx.[1] Tīūt!hūna'ɪnx as qo'īla
that one stays their chief their. Is made the counting stick

saū'tistk·emt-s-pī'tskum. "Xe'ɪłk·ep ʟᴇyāᵃ'sx sin ildī's."—"Ā'a,
ten times it is the day. "Well you it tell my message." —"Yes,

hamstī꞉ hī'k·e tas intsk·ī's ʟhīlkwaī'sūnx: łᴇmłī'ūtstaīt[2] silī'kwᴇx,
all just the something it is being done: enjoying all are doing,

5 ʟpū'pᴇnhaut silī'kwᴇx, łqatꜙat silī'kwᴇx, ʟᴇyaⁿ'hats!īt
shinny playing all are doing, target shooting all are doing, guessing

silī'kwᴇx."[3]—"Tem nī'iʟī k·in[4] tqaia'ldᴇx. Ī'mstᴇ k·in[4]
all are doing."— "So what thing I like. Thus I

tqaia'ldᴇx s k·exk·aī'm tas hī'tslᴇm." Temuⁿ'hū hī'k·e hau'k·s
desire should assemble the people." So then just everywhere to

ło'łqutī'yūt[5] si'lkustᴇx as nū'nsumxtᴇʟī. Hamstī꞉ hī'k·e tas
taking it it is done the eatables. All just the

intsk·ī's ʟhīlkwaī'sūnx: łt!awa'īt silī'kwᴇx, ʟpū'pᴇnhaut
something is being done: playing all are doing, shinny playing

10 ⁱk·silī'kwᴇx, ʟqatꜙat silī'kwᴇx. Hamstī꞉ hī'k·e tas lāᵃ
these all are doing, target shooting all are doing. All just the something

łtīwī't!'wanłnx. Pā'xt!īyū łtīwī't!'wanłnx, łtīwī't!'wanłnx tas
is being fixed. Shinny clubs are being made, are being made the

tsī'tsik·!, ʟtīwī't!'wanʟnx tas mū'kuts!ū, łtīwī't!'wanłnx tas
arrows, are being made the bows, are being made the

lā'quns. K·-ʟīyaꜙ qāᵃ'tsᴇ tsqa'mt!īyūsxam as qo'īla.
spears. Will not long come to end will the sticks.

Łlā'tqaīsxamstauk· ts-haiⁿk·[6] silī'kwᴇx. Hamstī꞉ hī'k·e tas
Feeling glad inside mind his all are doing. All just the

15 intsk·ī's ʟhīlkwaī'sūnx. Qlaī'tsitxaūnx[7] muⁿ'hū as qo'īla. Hamstī꞉
something is being done. Being continually counted now the sticks. All

hī'k·e lāᵃ ʟtīwī't!'wanʟnx: ʟtīwī't!'wanʟnx k·ī'yaī, ʟtīwī't!-
just what is being made: are being made knives, are being

'wanʟnx tas pā'xt!īyū, ʟtīwī't!'wanʟnx tas mū'kuts!ū. "Tsāᵃ'mᴇn
made the shinny clubs, are being made the bows. "Very I

hī'k·e tqaia'ldᴇx, sis hāᵃ'łqa yūxē' as qo'īla." Qas mō'luptsinī'sla
just desire it, should quickly disappear the counting sticks." The Coyote

hau'k·s hī'k·e tskwa'hal as łᴇyā'tsit, łī'k·intxanx
everywhere to just goes around the inhabitants, continually cautioning them

20 ts-hī'tslᴇmk·. "Xe'ɪʟk·ep a' ʟhaya'nausxai, nāmk· sis
his people his. "Well you please always watch yourselves, when should

k·exk·aī'm kus hī'tslᴇm! P-hī'k·e xe'ɪʟk·e ʟhaya'nausxam.
assemble the people! You just carefully always watch yourselves shall

Qanī'xap mᴇłā'nx, tsāᵃ'mᴇ hī'k·e pilskwī꞉st kus hī'tslᴇm, nā'k·s[8]
You know, very just strong the people, where to

ku'sᴇn wahau'hī[9] kwas hī'tᴇslᴇm, lā'łtasiʟx hī'k·e hamstī꞉ intsk·ī's
this I invite the people, because they just all something

mᴇłā'nx. Ī'mstᴇ ku'spin ʟᴇyā'saudux: 'P-xe'ɪłk·e
know. Thus this you I continually tell thee: 'You carefully

25 ʟhaya'nausxam.' K·-auk· hī'k·e tsāᵃ'mᴇ pilskwī꞉st pin
watch continually selves shall.' Shall inside just very strong your

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[1] Mᵉlana'stīyū CHIEF.

[2] mᴇłī'ūtst ENJOYABLE.

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

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

[5] Contracted for łᴇłō'qułīyūt; łōqut- TO TAKE.

[6] łā'tᴇq- . . . -auk· ts-haink· HE IS GLAD.

[7] qłīt- TO COUNT.

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

[9] Abbreviated from wqhau'hītxa.

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

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

P-hī'k·e hamstī[ɛ] intsk·ī's ᴸhīlkwaī'sī. Temu[n]'hū nā'mk·s[1]
You just all something do it shall. And then when should

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

[i]ᴸīya[ɛ] [i]k·qē'xan pin k·a'ltsū, nāmk· si'ᴸxas[2] wīl kus hī'tslᴇm.
not from below your hearts, when should they arrive the people.

5 Tsā'mstiᴸx s-hī'tslᴇm. [i]ᴸapīya[ɛ][3] mᴇłā'nx iltqa[ɛ]tᴇtiᴌx s-hī'tslᴇm.
Different they the people. Not you know what kind are they the people.

Īs ī'mstᴇ pis[4] hī'k·e xe'īᴸk·e ᴸhaya'nausxam. K·-auk· [i]ᴸīya[ɛ]
For thus you shall just well guard selves shall. Shall inside not

īlā[ɛ]tstau pin k·a'ltsū, nāmk· sᴇ'ᴸxas[2] wī'lx kus hī'tslᴇm.
small very your hearts, when should they come the people.

Ī'mstᴇ k·auk·s[5] hī'k·e pilskwī[ɛ]st pin k·a'ltsū. Qa'nhan hī'k·e
Thus shall inside just strong your hearts. The one I just

hamstī[ɛ] intsk·ī's mᴇłā'nx. K·-[i]ᴸīya[ɛ] nāmk· qaū[6] łtsa'sīyudᴇmts
all something know. Will not ever somebody win from me

10 k·ᴇts-k·a'ltsūk·-auk·. Ī'mstᴇ te'min [i]ᴸīya[ɛ] tsḷilō'xwax, lā'łtasins[7]
with his heart inside. Thus then I not am fearing, because customarily I

hī'k·e mᴇłā'nx hamstī[ɛ] intsk·ī's xa'qan."—"Ā'a, tema"ᴸ mu[n]'hū
just know all something I." —"Yes, now we at last

mᴇłā'nīyux[u]. Īs ī'mstᴇ tem-axa hī'k·e pilskwī[ɛ]tst 'ᴸin k·a'ltsū, lā'łta-
know thee. For thus then again just strong our hearts, because

misa"ᴸ mᴇłā'nīyux[u]. Hamstī[ɛ]tᴇx hī'k·e intsk·ī's mᴇłā'nx. Lā'xs
we know thee. All it is thou just something knowest. Even

hī'k·e łin ta[ɛ]yāl k·łełta's[8] łqūxwa[ɛ]ya'a, nāmk·s wīl kus hī'tslᴇm,
just our last thing will we bet repeatedly will it, when will come the people,

15 lā'łtasił mᴇłā'nīyux[u]. Mō'luptsinī'sla ham łān, [i]ᴸīya[ɛ] nāmk· qaū
because we know thee. Coyote thy name, not ever somebody

tsā'sisalyux[u], lā'łtamis Mō'luptsinī'sla xam łān. Hamstī[ɛ]tᴇx hī'k·e
has beaten thee, because Coyote thy name. All thou just

intsk·ī's mᴇłā'nx. Lā'xs łin ta[ɛ]yāl k·łełta's[8] łqūxwa[ɛ]ya'a."—
something knowest. Even our last thing will we habitually bet it repeatedly will."—

"P-hī'k·e qāa'łtᴇ łtsa'mtsimausxam. Xam[ɛ] tai[ɛ] as milhūdaī's
"You just always try repeatedly selves shall. One only the tribe

temi'ᴸx hī'k·e tsāa'mᴇ pilskwī[ɛ]tst, lā'łtasᴇᴸxan mᴇłā'nx.
so they just very strong, because them I know.

20 [i]ᴸaᴸxīya[ɛ] nāmk· qaū tsā'sisānx. Hī'k·ᴇᴸx-auk· tsāa'mᴇ
Not them ever somebody has beaten them. Just they inside very

pilskwī[ɛ]tst ts-k·a'ltsūk·." Hamstī[ɛ] hī'k·e tas lāa ᴸtīwī't!'wanᴸnx:
strong his mind his." All just the what are being made ready:

tas tsī'tsik·! łtīwī't!'wanłnx. K·-ᴸīya[ɛ] qāa'tsᴇ k·is tsqamt!ī'yūsxam
the arrows are being made ready. Will not long will come to end will

as qo'īla. [i]ᴸīya[ɛ] nāmk· hī'k·e ā'lik·an yā'tsx as Mō'luptsinī'sla.
the sticks. Not ever just motionless stays the Coyote.

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

25 ᴸhaya'nausxam. Xa'mtiᴌx tai[ɛ] s-milhūdaī's [i]ᴸaᴸxanīya[ɛ][9] mᴇłā'nx.
always guard selves shall. One it is they only a tribe not them I know.

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[1] nā̆mk· + mis.
[2] sis + -ᴌx.
[3] ᴸīya[ɛ] + -p.
[4] Abbreviated from k·ips; k·is + -p.
[5] k·is + -auk·.
[6] Abbreviated from qaū'k·eai; q- + ū'k·eai SOMEBODY.
[7] lā'łta + sis + -n.
[8] k·is + łtā̆ + -ł.
[9] [i]ᴸīya[ɛ] + -ᴌx + -n.

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

Tsā͞a'mᴇʟx hī′k·e pilskwī͞etst ts-k·a′ltsūk·-auk·. Hamstī͞eʟx hī′k·e
Very   they just   strong   his mind his inside.   All   they just

intsk·ī′s mᴇłā′nx. Ī′mstᴇ k·ips hī′k·e xe′īʟk·e ʟhaya′nauwīʟx;
something know.   Thus habitually you just   well   watch always shall them;

ⁱʟaʟxīya͞e nāmk· qaū· tsā′sisānx.'' Tsqamt!aī′ muⁿhū as
not them - ever somebody has beaten.'' End   begins now the

qo′īła. Łlā′tqaīsxamst-auk· ts-haiⁿk· ¹ as ʟᴇyā′tsit, lā′łtamis
counting sticks. Feel glad inside their minds the people,   because

5 hī′k·e hamstī͞e intsk·ī′s hīlkwīsa′ʟn. ''Hamstī͞etᴇʟxan mᴇłā′nx
just   all   something done will be. ''All   them I   know

s-hī′tslᴇmiʟx; hī′k·en īs qau′waī-slō mᴇłā′nx kus hī′tslᴇmiʟx,''
the people them; just I at each place know -the people them,''

ts-īldī′sk· as Mō′luptsinī′sla. ''Hamstī͞e īs pī′tskum
his words his the Coyote.   ''Each on day

p-łtsa′mtsimausxam.'' Hamstī͞e hī′k·e intsk·ī′s ʟhīlkwaī′sūnx.²
you continually try selves shall.'' All just something is being done.

''ⁱʟīya͞e qā͞a′tsᴇ k·ᴇ′ʟxas muⁿhū wīl. Hamstī͞etin hī′k·e intsk·ī′s
''Not   long will they now come. All it is I just something

10 mᴇłā′nx. ⁱʟanīya͞e ³ ts!iło′xwax. Qwon sin łan Mō′luptsinī′sla ⁴
know.   Not I fear. (Of) me my name Mō′luptsinī′sla

sin łan.'' Hamstī͞eʟx hī′k·e intsk·ī′s ʟhīlkwaī′sx.²
my name.'' All   they just something do it.

K·-ʟīya͞e qā͞a′tsᴇ k·is muⁿhū tsqa′mt!īyūsxam as qo′īła. Tas
Will not long will at last come to end will the sticks. These

łtsa′mtsimausxamst silī′kwᴇx philkwaī′stxusk·ᴇʟx. Nā′mk·s
continually trying selves all are doing future actions their. When constantly

muⁿhū wīl kus hī′tslᴇmiʟx, k·is xa′mᴇt-s-hī′tslᴇm wīl qauwī′s.
now arrive the people they, habitually one it is a person comes first.

15 Łlā′tqaīsxamst-auk· ts-haiⁿk· ¹ as ʟᴇyā′tsit. K·-hamstī͞e hī′k·e
Feel glad inside his mind the people. Will each just

intsk·ī′s hilkwīsa′łn. Ī′mstᴇ te′miʟx-auk· lā′tqaīsxa ts-haiⁿk· as
something done will be. Thus then they inside glad feel his mind the

ʟᴇyā′tsit. Temuⁿhū wī′lx. Temuⁿhū tsqa′mt!īyū as qo′īła.
inhabitants. So at last come. So now comes to end the sticks.

K·-muⁿhū wī′l-slō ts-hī′tᴇk·. Wī′lx muⁿhū xam͞e hī′tslᴇm. K·iʟx
Will now come wholly its body. Comes now one person. Will they

muⁿhū wīl. Hau′k·s mᴇtskwa′halx as Mō′luptsinī′sla.
now arrive. Everywhere to continually goes around the Coyote.

20 K·-muⁿhū wī′l-slō ts-hī′tᴇk·. Tas łlā′tsqaīsxamst-auk· ts-haiⁿk·,
Will now come wholly its body. These glad are inside his mind,

mis k·-hī′k·e hamstī͞e intsk·ī′s hilkwīsa′łn. Temuⁿhū wī′lx-slō
since will just all something done will be. So now comes wholly

ts-hī′tᴇk·.⁵ K·exk·aī′-slō ts-hī′tᴇk· muⁿhū. Hamstī͞e hī′k·e tas
its body. Assembles everybody its body its now. All just the

hī′tᴇslᴇm k·exk·aī′; yaī′tsxastᴇt-s-hī′tslᴇm k·exk·aī′, hamstī͞e hī′k·e
people   assemble; various it is the people assemble, all just

iltqa͞etit-s-hī′tslᴇm. Temuⁿhū k·exk·aī′-slō ts-hī′tᴇk·. Tem
what kind it is the people. So now assemble wholly its body. Then

25 mᴇyā′saux as Mō′luptsinī′sla. ''Hamstī͞e hī′k·e intsk·ī′sᴇt-s-t!auyaī′s
says continually the Coyote. ''All just kind it is the fun

k·in tqaia′ltᴇx. Ī′mstᴇ te′min tqaia′ltᴇx sis k·exk·aī′m tas hī′tslᴇm
will I want. Thus then I desire that assemble shall the people

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¹ See note 6, p. 38.
² Another case of an unnecessarily interpolated sentence.
³ ⁱ ʟīya + -n.
⁴ Perhaps "hard to be beaten."
⁵ Note the unnecessary repetition of the phrase "they come." Such repetitions are typical of Smith's mode of narrating and will be met with in each subsequent story told by him.

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

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

hak·auᵉ. K·iɫ hī'k·e qāᵃ'tsE t!autxaī'm. Yaī'tsxaᵉtit-s-t!auyaī's
from everywhere. Will we just long play will. Various it is the fun

k·ɫis ¹ hīlkwīsa'a." Temuⁿ'hū k·exk·aī'-slō ts-hī'tEk·. "K·iɫ
habitually we make it will." Then now assemble wholly its body. "Will we

qau'wīs pū'pEnhautxaī'm." Temuⁿ'hū tsīnī'Lnx as pū'pEnhauᵉ
first play shinny begin will." So then is buried · the shinny ball.

"Xa-hī'k·e xe'īLk·e Lhaya'nauwī sin hī'tslEm, nāmk· ɫis ²
"Thou just well watch them shalt my people, when habitually my

5 pū'pEnhautxaī'm." Hamstīᵉ hī'k·e tas lāᵃ k·a'ts!lnx. Hamstīᵉ
shinny play will." All just the things are put on. All

hī'k·e mEɫīqē'st (as) Lpū'pEnhaut. Temuⁿ'hū tsk·itxē'lnx as
just with feathers are (the) shinny players. And then is being placed the

pū'pEnhaū. K·Ets hāᵃ'tsE mEhīⁿyū'lnx, k·i'ɫtas ³ ⁱLīya.
shinny ball. Habitually in vain it is hit, but habitually not

LEyai'xayūsxam na'k·s. Temuⁿ'hū qas hak·i'nsk·itELx ⁴ temuⁿ'hū
go happen will anywhere. So then (by) the from far people them so now

mEhīⁿyūⁿ'lnx, te'mɫta hī'k·e xūs LEa'qayū as pū'pEnhaū. Hī'k·e
struck at it is, but just a little it moves the ball. Just

10 hak·auᵉ pī'ūsxaī tas tsqau'wīs, sis xūs hī'k·e LEa'qayū as
from everywhere make noise the rooters, if a little just it moves the

pū'pEnhaū. K·im qalpa'a mEhīⁿyū'Lī. Temuⁿ'hū mEhīⁿyū'lnx.
ball. There again hit it will. And then it is hit.

Temuⁿ'hū yāsauᵉya'lnx, "Laxīyaᵉ ⁵ meɫā'nx Lpū'pEnhaut.
And then would be told, "Not thou knowest to play shinny.

Tkwamī'Lxax Lpū'pEnhaut. ⁱLaxīyaᵉ Lhīlkwaī'sEx, te'mɫta xa-hī'k·e
Ignorant thou shinny playing. Not thou action makest, and yet thou just

tsāᵃ'mE tqaia'ltEx sxas pū'pEnhautxaī'm." Temuⁿ'hū qalpa'lnx
very desirest that thou shinny play shalt." So then again it is done (by)

15 hak·īⁿ'yauk·-slō ⁶ temuⁿ'hū mEhīⁿyū'lnx as pū'pEnhaū. Te'mɫta
from across people so then it is hit the ball. But

LEyai'xayū muⁿ'hū nīsk· xū'Lī. "Hāl!, ī'mstE sa'spin ⁷
it goes now far a little. "See!, thus since these you I

LEyā'sauduxᵘ. Hālp! muⁿ'hū hīlkwīsa'a." K·-Līyaᵉ qāᵃ'tsE k·is
always tell thee. There! you now do it will." Will not long will

k·eaī'm Lpū'pEnhaut. "Ɫ-k·eaī'm muⁿ'hū. Ɫ-qatᵉatxaī'm īs
stop will to play shinny. "We stop will now. We shoot will with

tsī'tsik· !, hīᵉye'saᵉ.· Xa-tī'ūt!'wantxaī'm as qatᵉa, ɫ-qatᵉatxaī'm."
arrows, friend. Thou be fixing shalt the target, we shoot begin will."

20 Temuⁿ'hū ɫqatᵉat si'lkustEx. "Aqāᵉᵃt tsī'tsk·lik· ⁸ ku hīᵉye'saᵉ,
So then target shooting by all is done. "Good arrow his that friend,

aqāᵉtit-s-kwaᵉsta.⁹ Hīᵉye'saᵉ, x-aū ihī'yEmtsū xam tsī'tsik· !."
good is the paint. Friend, thou here give it to me shalt thy arrow."

Temuⁿ'hū mEyā'sauxa. "Xa-ɫtsā'sīyudī sin tsī'tsik· !. Xa-hī'k·e
And then keeps on saying. "Thou win it (of) me shalt my arrow. Thou just

ā'mta ɫtsā'sīyudī sin tsī'tsik· ! ⁱk·anhū'u ⁱk·tas pī'tskum. K·ist
entirely win of (me) shalt my arrows on this on the day. Will we two

hī'k·e hamstīᵉ t!autxaī'm ⁱk·antū'u ⁱk·tas pī'tskum." Hamstīᵉ hī'k·e
just all have fun will on this on the day." All just

25 intsk·ī's Lhīlkwaī'sūnx qas ɫk·a'xk·examt. Hī'k·e hak·auᵉ
something it is done (by) the assembled people. Just from everywhere

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¹ k·is + -ɫ.

² Abbreviated for k·ɫis; k·is + -ɫ.

³ k·is + ɫtā.

⁴ Transposed for hak·nī'sk·EtiLx.

⁵ Līyaᵉ + -x.

⁶ hak·- + k·īⁿ'hī + -auk·.

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

⁸ Abbreviated from ts-tsī'tsk·lik·.

⁹ An ungrammatical and obscure passage. Should have been perhaps aqāᵉat mukwaᵉsta HAVING GOOD
PAINT; kwaᵉs PAINT (?).

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

pīūsxaī' tas hī'tslɛm ts-pī'ūsxamsk·. Temú^{n}'hū ʟɛmk·i'lhīxamt
sounds the people its noise its. And then dancing

si'lkustɛx. Hamstī^{ɛ} hī'k·e tɛma'sx tas hī'tslɛm. Hī'k·e yaī'tsxa
is done by all. All just paint the people. Just differently

tɛma'sx tas hī'tslɛm limk·i'lhīxamt. K·-ʟīya^{ɛ} qāā'tsɛ k·is k·eaī'm
paint the people dancing. Will not long will stop will

mu^{n}'hū. Tas ɬtsī'tsqaut ^{i}k·ʟhīlkwaī'sūnx. K·ets ʟxauwaī'stɛx
now. The spearing (by) it is done. Habitually thrown becomes
those

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

Xa'mɛt-s-hī'tslɛm tem hī'k·e tsāā'mɛ mɛk·!ī'nt,[1] qāā'ltɛ hī'k·e
One it is a person and just very spears, always just

xaqa'tsɛ ʟɛmk·!ē'naux. Qas xe'ʟk·ɛtaux s-hī'tslɛm ʟɛmk·!ē'naux
it is he always hits it. The two are they two the people continually hit

as tsī'tsqaū.
the grass.

K·-^{i}ʟīya^{ɛ} qāā'tsɛ k·is tsqa'mt!īyūsxam mu^{n}'hū. Temu^{n}'hū
Will not long time will come to end will now. So now

10 mɛyä'saux as Mō'luptsinī'sla. "K·-^{i}ʟīya^{ɛ} qāā'tsɛ k·lis mu^{n}'hū
always says the Coyote. "Will not long habitually we then

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

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

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

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

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

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

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

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

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

20 mɛtsāda^{ɛ}t'. K·-hī'k·e mɛtsāda^{ɛ}t' xam ɬān. Xa-hī'k·e qāā'ltɛ taī^{ɛ}
kingfisher. Will just kingfisher thy name. Thou just always simply

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

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

k·ts!aī'nx qas mɛk·iɬa^{ɛ}t'. Temu^{n}'hū mɛtskwa'halxa, te'mɬta
put it on the crane. And then walks around, but

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

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

K·-hī'k·e mɛk·iɬa^{ɛ}t' xam ɬān. Xa-hī'k·e k·i'ɬaltxam
Will just crane thy name. Thou just wade continually shalt

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

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[1] Abbreviated for mɛk·!ī'ntx.
[2] Contracted from ɬɛla'mxayudiʟamx- TO FIT.
[3] Literally, "Noise-maker."
[4] yūx- TO DISAPPEAR; -ii transitive future.

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

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

yāsau^εyaī′nx as mɛtsa′ntsinst. Temuⁿ′hū k·ts!aī′nx ·qas
again says to the pelican. So now wears it the

mɛtsa′ntsinst, te′mɫtauk· [1] hī′k·e kū′k^us tpaī′sūwītxaī′. "Hē⁺,
pelican, but inside just ocean to to fly attempts. "Hey,

sin anaī′s, ⁱLaxīya^ε L^aa′mxayutx. K·-hī′k·e mɛtsa′ntsinst xam
my friend, not thee it fits on. Will just pelican thy

ɫān, xa-hī′k·e tsī′kwatxam is tsalx, k·-hī′k·e mɛtsa′ntsinst ham
name, thou just dip out shalt the smelt, will just pelican thy

5 ɫān." Temuⁿ′hū qalpaī′nx yāsau^εyaī′nx qas Mō′luptsinī′sla as
name." And then again does it again says it the Coyote (to) the

yā′ɫqult!. "Xa-k·ts!a′a sin anaī′s." Temuⁿ′hū k·ts!aī′nx,
diver. "Thou wear it shalt my friend." So now wears it,

te′mɫta hī′k·e kō′k^us ayaī′sūwītxaī′· "Hē⁺, sin anaī′s, ⁱLaxīya^ε
but just ocean to to go attempts. "Hey, my friend, not thee

Laa′mxayutx. K·-hī′k·e yā′ɫqult! ham ɫān." Tem ·qalpaī′nx
looks well on. Will just diver thy name." And again does it

yāsau^εyaī′nx as pitskulī′nī^ε. "Xa-k·ts!a′a sin anaī′s." Temuⁿ′hū
again says to the sand-hill crane. "Thou wear it shalt my friend." So then

10 k·ts!aī′nx. "Hē⁺, sin anaī′s, ⁱLaxīya^ε L^aa′mxayutx, sin anaī′s.
put it on. "Hey, my friend, not thee it fits on, my friend.

K·-hī′k·e pitskulī′nī^ε xam ɫān. Xa-hī′k·e nū′nstxam as qōn,
Will just sand-hill crane thy name. Thou just eat shalt the blueberries,

xa-hī′k·e tai^ε qō′nīyuxs.[2] Xa-hī′k·e tai^ε yā′tsī is k·!i′la^εpī,
thou just only blueberries (pick) shalt. Thou just only live on shalt the lake,

k·-hī′k·e pitskulī′nī^ε xam ɫā′ni." Temuⁿ′hū qalpaī′nx yāsau^εyaī′nx
will just sand-hill crane thy name." And then again does it says again to

as qōn′q^u qas Mō′luptsinī′sla. "Xa-k·ts!a′a." Temuⁿ′hū
the white swan the Coyote. "Thou wear it shalt." So then

15 k·ts!aī′nx, temuⁿ′hū mɛpī′wīsxaī′xa ildī′s "qōn′q^u".
wears it, and then continually utters sound "qonqu".

"Hē⁺, sin anaī′s, xa-yūxē′i-axa. K·-hī′k·e qōn′q^u ham ɫān,
"Hey, my friend, thou take it off shalt. Will just white swan thy name,

xa-hī′k·e yā′tsī is k·!i′la^εpī." Temuⁿ′hū qalpaī′nx yā′sau^εyaī′nx
thou just live in shalt the lake." And then again does it again says to

as mī′q!u. "Xa-k·ts!a′a sin anaī′s."—"ⁱLanīya^ε tqaia′ltɛx, sin
the vulture. "Thou wear it shalt my friend."—"Not I want it, my

anaī′s. K·in k·imha^εk· ⁱLīya^ε Laa′mxayudī, sin anaī′s."—"Hē⁺,
friend. Will me perhaps not fit on will, my friend."— "Hey,

20 sin anaī′s, tqaia′ltxan s hī′k·e hamstī^ε qaū′k·eai k·ts!a′a."
my friend, want it I that just each somebody wear it shall."

Temuⁿ′hū k·ts!aī′nx qas mī′q!u. "Hē⁺, sin anaī′s, ⁱLaxīya^ε
So now puts it on the vulture. "Hey, my friend, not thou

L^aa′mxayutx. K·-hī′k·e mī′q!u xam ɫān, xa-hī′k·e yā′tsī qā^{a′}ltɛ
lookest well in it. Will just vulture thy name, thou just stay in shalt always

īs Lowa′hayū. K·-wa^εna′ ham īldī′s, k·-hī′k·e mī′q!u xam Lān."
in mountains. Will not thy speech, will just vulture thy name."

Temuⁿ′hū qalpaī′nx yāsau^εyaī′nx qas Mō′luptsinī′sla as ′wa′wā^ε.
And then again does it says again to the Coyote the night owl.

25 "Xa-k·ts!a′a sin anaī′s. Mɛɫī′ūtstayū hī′k·eɫ Lhī′lkwaīsx."
"Thou wear it shalt my friend. Enjoyable things just we enact."

Temuⁿ′hū k·ts!aī′nx, te′mɫta hī′k·e īldī′ "'wa'wā^ε." "Hē⁺, sin
So then put it on, but just says " 'wa'wa^ε." "Hey, my

anaī′s, ⁱLīya^ε ī′mstɛ, yū′xatyai^ε k·im! K·-hī′k·e 'wa'wā^ε xam Lān."
friend, not thus, take it off again there! Will just night owl thy name."

Temuⁿ′hū qalpaī′nx yāsau^εyaī′nx as yāⁿ′ts!is qas Mō′luptsinī′sla.
And then again does it again says to the buzzard the Coyote.

"Xa-k·ts!a′a qanī′x, sin anaī′s." Temuⁿ′hū k·ts!aī′nx qas yāⁿ′ts!is,
'Thou wear it shalt thou, my friend." ·So now wears it the buzzard,

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[1] *temɫta* + *-auk·*.   [2] Transposed for *qō′nīxus*.

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

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

te'mɨlta   hĭ′k·e   tpaī′sūwītxaī′   as   yā^n′ts!is.   "Hē+,   ¹Laxīyaᵋ
but   just   to fly attempts   the   buzzard.   "Hey,   not thou

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

xam   ʟān."   Temu^n′hū   qalpaī′nx   yāsauᵋyaī′nx   as   ła ᵋmī′sū   qas
thy   name."   And then   again does it   says again   to   the   day owl   the

Mō′luptsinī′sla.   "Xa-k·ts!a′a   sin   anaī′s   qanī′x.   Xaqanī′x   k·ts!a′a
Coyote.   "Thou wear it shalt   my   friend   thou.   Thou the one   wear it shalt

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

"ʟa ᵋmī′sū."   "Hē+,   sin   anaī′s,   x-axa   yūxē′i,   ¹Laxīyaᵋ
"ʟa ᵋmī′sū."   "Hey,   my   friend,   thou again   take it off shalt,   not thee

ʟ ᵃa′mxayutx.   K·-hĭ′k·e   ʟa ᵋmī′sū   xam   ʟān,   xa-hĭ′k·e   yā′tsī   īs
it fits on.   Will just   day owl   thy   name, thou just   live in it shalt   in

ʟowa′hayū,   xa-hĭ′k·e   taiᵋ   x·ū′lamtxam   īs   qamɨlī′s."   Temu^n′hū
mountains,   thou just   only   travel   shalt   at   night."   And now

qalpaī′nx   yāsauᵋyaī′nx   qas   Mō′luptsinī′sla   as   yipaᵋyūsla.
again does it   again says   to   the   Coyote   the   screech owl.

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

te′mɨlta   hĭ′k·e   "yipaᵋyūsla"   mɛilī′dīxa.   "Hē+,   sin   anaī′s,   ¹Laxīyaᵋ
but   just   "yipaᵋyūsla"   keeps on saying.   "Hey,   my   friend,   not thee

ʟaa′mxayutx,   x-axa   yūxē′i.   K·-hĭ′k·e   yipaᵋyūsla   xam   ʟān.
it fits on,   thou off   take it shalt.   Will just   screech owl   thy   name.

K·ᴇx-auk·   hĭ′k·e   yā′tsī   īs   mu′kūtsīyū."   Temu^n′hū   qalpaī′nx
Wilt thou inside   just   live in it   in   forest."   And then   again does it

yāsauᵋyaī′nx   as   mukwa′ltsīᵋt‘.   "Hē+,   xa-k·ts!a′a   sin   anaī′s,"
again says   to   the   eagle.   "Hey,   thou wear it shalt   my   friend."

15 Temu^n′hū   k·ts!aī′nx.   "Hē+,   ¹Laxīyaᵋ   ʟ ᵃa′mxayutx   sin   anaī ᵋs.
   So then   puts it on.   "Hey,   not thee   it fits on   my   friend.

K·-hĭ′k·e   mukwa′ltsīᵋt‘   xam   ʟā′ni."   Temu^n′hū   qalpaī′nx
Will just   eagle   thy   name."   And then   again does it

yāsauᵋyaī′nx   as   k·a^nᵋk·.   "Xa-k·ts!a′a   sin   anaī′s."   Te′mɨlta
again says   to   the   woodpecker.   "Thou wear it shalt   my   friend."   And verily

k·ts!aī′nx   qas   k·a^nᵋk·,   te′mɨlta   hĭ′k·e   "k·a^nᵋk·"   mɛilī′dīx.   "Hē+,
wears it   the   woodpecker,   but   just   "k·a^nᵋk·"   continually says.   "Hey,

x-axa   yūxē′i   sin   anaī′s.   K·-hĭ′k·e   k·a^nᵋk·   xam   ʟā′ni,
thou again   disappear make it shalt   my   friend.   Will just   woodpecker   thy   name,

20 xa-hĭ′k·e   taiᵋ   qa′ltsīyuxs   īs   kōx^u."
   thou just   only   peck   shalt   at trees."

Temu^n′hū   yāsauᵋyaī′nx   qas   Mō′luptsinī′sla   as   qatsī′lī ᵋ.   "Hē+,   sin
And then   again says to   the   Coyote   the   wolf.   "Hey,   my

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

Te′mɨlta   ¹Līyaᵋ   ayaī′   nī′sk·ik·s,   te′mɨlta   hĭ′k·e   mɛqamā′lalxa.   "Hē+,
But   not   goes   far to,   but   just   continues to be bashful.   "Hey,

xa-¹Līyaᵋ   qa′mla!,   sin   anaī′s.   Xa-k·ts!a′a."   Te′mɨlta   mu^n′hū   k·e′a
thou not   bashful,   my   friend.   Thou wear it shalt."   So now   indeed

25 k·ts!aī′nx,   te′mɨlta   hĭ′k·e   īldī′   "qatsī′lī ᵋ".   "Hē+,   sin   anaī′s,
   wears it,   but   just   says   "qatsī′lī ᵋ".   "Hey,   my   friend,

¹Laxīyaᵋ   ʟ ᵃa′mxayutx.   Qailā ᵃ   temx   qamā′lal ¹   sin   anaī′s?   Qailā ᵃ
not thee   it fits on.   Why   then thou   bashful   my   friend?   Why

temx   ¹Līyaᵋ   ɨtsiya′xusalsxa?²   Tqaia′ltxun   sxas   kumkwĭ′m."
then thou   not   movest self here and there?   Want thee I   that thou   run shalt."

Temu^n′hū   k·e′a   kumkwĭ′.   "Hē+,   ¹Laxīyaᵋ   xūs   ʟ ᵃa′maxyutx,   sin
So then   verily   run begins.   "Hey,   not thee   a little   it fits on,   my

anaī′s.   K·-hĭ′k·e   qatsī′lī ᵋ   xam   ʟā′ni.   X-axa   yūxē′i   sin   anaī′s.
friend.   Will just   wolf   thy   name.   Thou off   take it shalt   my   friend.

Abbreviated for qamā′laltxa.   ² tsĭnxu- TO SHAKE, TO MOVE.

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

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

Xa-hī′k·e īs qauwaī′-slō īs tsk·īⁿ′tsī x·ū′lamtxam. Qatsī′lī^ɛ xam
Thou   just   on   every   place in mountains   travel   shalt.   Wolf   thy

Lā′ni.''   Temuⁿ′hū qalpaī′nx yāsau^ɛyaī′nx qas Mō′luptsinī′sla as
name.''   And then   again does it   again says to   the   Coyote   the

mEqalpa^ɛt'.   ''Hē+,   sin   anaī′s,   xa-tsima′a   k·ts!a′a.
cougar.   ''Hey,   my   friend,   thou try it shalt   wear it shalt.

Xa-mukumū′kwalxam hau′k·s, nāmk· sxas k·ts!a′a.''   Temuⁿ′hū
Thou   run about   shalt everywhere to, when shouldst thou wear it''.   So now

5 k·e′a mukumū′kwalxa.   ''Laxīya^ɛ L^aa′mxayutx xūs sin anaī′s.
indeed   runs around.   ''Not thee   it fits on   a little   my   friend.

K·-hī′k·e mEqalpa^ɛt'[1] xam Lā′ni.   Xa-hī′k·e hau′k·s x·ū′lamtxam
Will just   cougar   thy name.   Thou just everywhere to   travel   shalt

īs tsk·īⁿ′tsī.''   Temuⁿ′hū as yaⁿ′qu.   ''Hē+, sin anaī′s, xa-k·ts!a′a,
in mountains.''   And now   the wildcat.   ''Hey, my friend,   thou wear it shalt

sxas L^aa′mxayudī,   k·xas   mukumū′kwalxam.''   Te′mɫta hī′k·e
if thou   look well in it shalt, habitually thou   run back and forth   shalt.''   But   just

tsā^a′mE qsuū′t.   ''Hē+, sin anaī′s, k·in ⁱLīya^ɛ nāmk· k·ts!a′a.
very   heavy.   ''Hey, my friend, will I   not   ever   wear it will.

10 Tsā^a′mE hī′k·e qsūⁿ′titsLō.''—''Hē+, sin anaī′s, k·-hī′k·e yaⁿ′qu xam
Very   just   heavy much.''—   ''Hey, my friend, will   just   wildcat   thy

ɫān, xa-hī′k·e hau′k·s x·ū′lamtxam īs nā′tk·autuxs.''   Temuⁿ′hū
name, thou just   everywhere to   travel   shalt in   river small several.''   And then

qalpaī′nx yāsau^ɛyaī′nx as kusū^ɛtsī.   Temuⁿ′hū k·ts!aī′nx as kusū^ɛtsī.
again does it   again says to the   bear.   So now   put it on   the   bear.

Temuⁿ′hū mis ɫk·ts!aī′tx, tem yāsau^ɛyaī′nx qas Mō′luptsinī′sla.
And now   after   had it on,   then   again says it   the   Coyote.

''Xa-mukumū′kwalxam.''   Te′mɫtauk^u[2] hī′k·e Lōhaī′sūwītxaī′
''Thou   run around   shalt.''   But away   just   to climb attempts

15 qauxa′nk·s īs kōx^u.   K·-uk^u Lōhaī′m qauxa′nk·s ⁱk·as kōx^u.   ''Hē+,
upwards   on tree.   Will away climb will   up   on to the tree.   ''Hey,

sin anaī′s, ⁱLaxīya^ɛ L^aa′mxayutx.   K·-hī′k·e kusū^ɛtsī xam ɫān,
my friend,   not thee   it fits on.   Will just   bear   thy name

xa-hī′k·e tai^ɛ ta^ɛtsk·ē′txam.''   Temuⁿ′hū qalpaī′nx yāsau^ɛyaī′nx
thou just   only   pick berries shalt.''   And then   again does it   says again to

as Lxu′mta.   ''Hē+, xa-k·ts!a′a sin anaī′s.''—''ⁱLanīya^ɛ nā′mk·
the   beaver.   ''Hey, thou wear it shalt my   friend.''—   ''Not I   ever

k·a′ts!isānx, sin anaī′s.   K·-tai^ɛ sis nūns sin Lān, k·ins qaqa′n
have worn it, my   friend.   Will only if   elk my name, habitually I   I

20 k·a′ts!ī.   ⁱLanīya^ɛ tqaia′ltEx, k·in k·i′mha^ɛk· ⁱLīya^ɛ L^aa′mxayudī.''—
wear it will.   Not I   like it,   will I   perchance   not   look well in it will.''—

''Ā′a, k·-hī′k·e Lxu′mta xam La′ni.''   Ī′mstE yāsau^ɛyaī′nx qas
''Yes, will just   beaver thy name.''   Thus   again says it   the

Mō′luptsinī′sla.   Temuⁿ′hū qalpaī′nx yāsau^ɛyaī′nx as qā′tsū.   ''Hē+,
Coyote.   And then   again does it   says again to   the raccoon.   ''Hey,

sin anaī′s, xa-k·ts!a′a tsima′a.''—''K·in k·imha^ɛk· ⁱLīya^ɛ La′mxayudī,
my friend, thou wear it shalt try it shalt.''—   ''Will I   perchance   not   look well in it will,

tsā^a′mE hī′k·e qsuū′t.''   Te′mɫta yāsau^ɛyaī′nx qas Mō′luptsinī′sla.
very   just   heavy.''   Nevertheless   again says to him   the   Coyote.

25 ''Xa-k·ts!a′a l·ō′tsū muⁿ′hū.''   Temuⁿ′hū k·ts!aī′nx, te′mɫta hī′k·e
''Thou wear it shalt anyway   now.''   So then   wears it,   but   just

mEtskwana′talxa.   ''Tsā^a′mE hī′k·e qsū′titsLō, sin anaī′s.   K·in
keeps on stooping.   ''Very   just   heavy much,   my   friend.   Will I

ⁱLīya^ɛ nāmk· k·ts!a′a.''— ''Ā′a, k·-hī′k·e qā′tsū xam ɫān, xa-hī′k·e
not   ever   wear it will.''—   ''Alright, will just raccoon thy name, thou just

sūⁿ′q!ustxam.''   Temuⁿ′hū qalpaī′nx yāsau^ɛyaī′nx as k·ilū′t!in.
feel around   shalt.''   So then   again does it   says again to   the   land-otter.

''Hē+, xa-tsima′a k·ts!a′a, sin anaī′s.   Te′mɫta muⁿ′hū mEyā′saux.
''Hey, thou try it shalt wear it shalt, my   friend.   And   now   keeps on saying.

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[1] Literally, ''a continuous roller''; qalp- TO ROLL, TO REPEAT.   [2] temɫta +- uk^u.

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

"Ā′a, k·in k·ts!a′a." Temuⁿ′hū k·ts!aī′nx, te′młta hī′k·e tsā̆ᵃ′mE
"Yes, will I wear it will."   So now   wears it,   but   just   exceedingly

qsū′titsʟō. K·-kū′k‿us hī′k·e mEyā′xauxam. "Hē+, sin anaī′s,
heavy very.   Will ocean to   just   always go   will.   "Hey   my   friend,

xa-ⁱʟīyaᵋ kū′k‿us a′ya !"—"ʟanīyaᵋ tqaia′ltEx sins k·ts!a′a."
thou not   ocean to   go!"—   "Not I   want it   should I wear it shall."

"K·i′msxas [1] ⁱʟīyaᵋ tqaia′ldī, k·is k·ilū′t!in xam ʟa′ni." Tem-axa
"Since thou   not   like it wilt, habitually land-otter thy name."   So again

5 muⁿ′hū yūxē′nx. "MEtī′yutxaut!ī, xa-tsima′a k·ts!a′a, sin anaī′s."
   now   takes it off. "Rabbit,   thou try it shalt wear it shalt, my friend."

Temuⁿ′hū k·ts!aī′nx. Temuⁿ′hū kumū′kwalᵋyayususx [2] hau′k·s.
So then   put it on.   And then   repeatedly runs around with it   everywhere to.

"Hē+′, mūⁿ′łiix hī′k·e ʟxwala′st."—"ⁱʟanīyaᵋ tqaia′ltEx. K·in
"Hey, rather thou   just   slim."— "Not I   like it.   Will I

lā′tEq-E′n sins x·ū′lamtxam hatsi′lkwauk· [3] īs tsk·ī̆ⁿ′tsī? K·-taiᵋ
what inter. should I travel   shall   inside   in mountains? Will only

sins nūns, k·ins qan k·a′ts!ī. Qas nūns taiᵋ ʟama′xanx."
if I elk, habitually I I   wear it will. The elk ·only   it fits on."

10 Temuⁿ′hū yāsauᵋyaī′nx as ʟahaiᵋt! qas Mō′luptsinī′sla.
   So then ·   again says to   the   deer   the   Coyote.

"K·-lā′tEq-E′n xam la′ni?"—"Ā′a, k·-ʟahaiᵋt! [4] sin ʟa′ni lā′łta sin
"Will what inter. thy name?"— 'Yes, will k·-Lahaiᵋt!   my name, because my

hā̆ᵋat! kus nūns." Temuⁿ′hū qalpaī′nx yāsauᵋyaī′nx as nūns qauku[5]
brother the elk."   And finally again does it   again says to the   elk   the

Mō′luptsinī′sla. "Xa-k·ts!a′a kuha′m łīqē′s.[6] Nāmk· sxas
Coyote.   "Thou wear it shalt this thy feather.   When   shouldst thou

k·ts!a′a, xas [7] mukumū′kwalxam. K·-ⁱʟīyaᵋ lā̆ᵃ. Lā′xs
wear it shalt, habitually thou   run around   shalt.   Will not   something. Even if

15 qē′nxst-slō, xa′łtas [8] x·ū′lamtxam, lā′xaxs [9] stinī′k·altxam
   bad   place, still thou habitually   travel   shalt, even if thou   habitually slink shalt

ⁱk·qē′xan as kōx‿u." Temuⁿ′hū mukumū′kwalx xas nūns. Lā′xs
at under   the   trees."   And now   runs around   the   elk.   Although

qēnxst-s-le‿wī,′[10] te′młta mukumū′kwalxa. Tem hī′k·e hamstīᵋ
bad a place,   still runs around.   Then   just   all

qas hī′tslEm ʟhaya′nīx. Temuⁿ′hū yāsauᵋyaī′nx qas
the   people   keep on looking at him. And then   says again to him   the

Mō′luptsinī′sla. "K·Ex muⁿ′hū nīx nūns xam ʟa′ni. Temuⁿ′hū
Coyote.   "Shalt thou now   thou elk thy name.   And then

20 kuha′m mū′tsik· k·is ʟxwala′st[11] ts-łānk·. K·ipst hī′k·e qas
   this thy younger brother habitually deer   his name.   Will you two just   the

hamstīᵋ hī′tslEm pEnū′nsitxū."
all   people   make food thee will."

Tsqa′mt!īyū muⁿ′hū.[12]
End   becomes   now.

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[1] k·imsis + -x.

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

[3] hatsi′łku + -auk·.

[4] Literally, "brother to him"; ʟ -+ hā̆ᵋat!.

[5] Harmonized for qaku.

[6] Should have been k·aya′sīyū HORN.

[7] Abbreviated for k·Exs; k·is + -x.

[8] Abbreviated for k·ixa′łtas; k·is + -x+łtā.

[9] lā̆xs + -x .

[10] Mis-heard for qē′nxstit-s-le‿wī′.

[11] Another term for DEER; literally, "slim, lean."

[12] The story ends rather abruptly. Smith claimed to have forgotten the subsequent details. A continuation of this story obtained in English by Farrand will be found on p. 235 under the title "The Killing of Elk." Farrand also obtained in the native language an abbreviated version of this story. See also next story.

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

It ends at last.

3. The Universal Change [1]

(Collected by Farrand in 1900)

Xaʹmɛt-s-pīʹtskum qauwāᵉᵃ hīʹkˑe lāᵃ kˑexkˑaīʹ īs xaʹmɛt-s-leʹwīʹ, ʟtowāʹskˑ,[2] kˑaiʹī ʟimkˑiʹlhīxamt siʹlkustuxs īs sūdāᵃʹstit-s-qamlīʹs. Īs xaʹmɛt-s-qamlīʹs qauwāᵉᵃ hīʹkˑe lāᵃ kˑilhīʹ.

Tem xeʹʟkˑtɛmxtit-s-līqēʹs wīʹlsłnx, kˑaiʹī hīʹkˑe qauwāᵉᵃ
5 qaūʹkˑeai tsimaʹa. Qauwīʹs kus kusūᵉtsī kˑts!aiʹnx, tem kūitaʹ-
yususx. Temuⁿʹhū mis kˑeaīʹ, tem hīʹkˑe qauwāᵉᵃ qaūʹkˑeai yɛaīʹnx,
mis ⁱʟīyaᵉ ʟᵃaʹmxayutx. Lās hīʹkˑe ts!ilōʹxwēłnx,[3] sis qōʹtsɛ
mɛtsaīʹłīyūt,[4] kˑis tsāᵉhīʹsxa mɛts!uʹlxust, sis qōʹtsɛ mɛtsaīʹłīyūt;
nāmkˑ sis kusūᵉtsī ʟowaʹtxayūsxam, sis qōʹtsɛ kˑts!ayūʹʟī tas
10 mɛīlāʹstɛmxtau s-līqēʹs.[5] Tem yɛāʹłnx, "Kˑ-kus ʟahaiᵉt! tsimaʹa."
Temuⁿʹhū mis łkˑaʹts!īʟx, tem kūitaʹyususx. Temuⁿʹhū mis kˑeaīʹ,
tem hīʹkˑe qauwāᵉᵃ hīʹkˑe qaūʹkˑeai yɛaīʹnx, mis tsaᵉtī ʟaaʹmxayutx.
Īs īʹmstɛ tem kus ʟahaiᵉt! mɛtsaīʹłīyūt.

Temuⁿʹhū qalpaʹłnx tsimaʹłnx tas mɛhaihayaʹtɛmxt-s-līqēʹs.
15 Tem qauwīʹs kus sūʹłn tsimaīʹnx. Temuⁿʹhū mis łkˑaʹts!īʟx, tem
kwītaʹyususx. Temuⁿʹhū mis kˑeaīʹ, tem hīʹkˑe qauwāᵉᵃ qaūʹkˑeai
yɛaīʹnx, mis ⁱʟīyaᵉ ʟᵃaʹmxayutx, lās hīʹkˑe mis tsāᵉhīʹsxa mɛts!uʹ-
lxust, sis qōʹtsɛ mɛtsaīʹłīyūt, sis sūʹłn ʟowaʹtxayūsxam. Temuⁿʹhū
qalpaīʹnx kus nūns tsimaīʹnx. Temuⁿʹhū mis kˑeaīʹ, tem hīʹkˑe
20 qauwāᵉᵃ qaūʹkˑeai yɛaīʹnx, mis tsaᵉtī ʟᵃaʹmxayutx. Īs īʹmstɛ tem
kus nūns mɛtsaīʹłīyūt. Temuⁿʹhū aʹngˑī tem hīʹkˑe qauwāᵉᵃ taʹxtī
siʹlkustɛx. Qauwāᵉᵃ hīʹkˑe lāʹtqat ʟt!awaʹīt siʹlkustɛx. Temuⁿʹhū
mis qamlīʹ, tem kˑɛts qalpaīʹ ʟimkˑiʹlhīxamt siʹlkustɛx. Temuⁿʹhū
mis-axa qaīʹ-slō, qalpaīʹ tem ʟpūʹpɛnhaut siʹlkustɛx, tem-axa łqatᵉat
25 tem-axa ʟxwēʹʟxwīyaut tem-axa ʟɛyaⁿʹhats!īt.

Temuⁿʹhū [6] mis tsqaʹmt!īyū qauwāᵉᵃ taʹxtī, tem kˑ-muⁿʹhū
ʟxamaʹnstoxs tas sūʹłn. Tem hīʹkˑe īs qauwaīʹ-slō tayayūʹłnx.
Qahaʹlt ʟpūʹpɛnhaut siʹlkustɛx, kˑaukˑaiʹī [7] ʟīyaᵉ nīʹⁱ ts-haiⁿkˑ.[8]
Temuⁿʹhū tsxwaʹtīyū siʹlkustɛx, tem kˑ-hīʹkˑe qauwāᵉᵃ qaūʹkˑeai
ʟxamnaʹa. Temuⁿʹhū mis łimlāʹntsxasx,[9] tem tskˑūiʹtīyū tem

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

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

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

[4] *tsiyaʹłīyū* HORN.

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

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

[7] *kˑaiʹī* + -*aukˑ*.

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

[9] *mɛlān-* TO KNOW.

3. THE UNIVERSAL CHANGE

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

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

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

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

Lpilsūi′ kō′kᵘs. Temuⁿ′hū tsimkwaᵉslīk·¹ tem k· !ē′tsik·s tsk·ūi′tīyū, temuⁿ′hū as qā′alt tem kō′kᵘs Lpilsūi′. Tem hāᵃ′tsE Lxwē′tsinx īs t!Ewa′qtit-s-kō′xᵘ, te′młta hīlaī′nx, tem hī′k·e k· !łl Lowa′txayū tas kō′xᵘ. Temuⁿ′hū mis łni′sk·īyū, tem qasūwa′łnx kus mEła′hatū,²
5 k·-qau′wīs ayaī′m Wusīⁿ′k·s LEā′laut, k·ai′ī taī′Ln, sis k·i′mhak·s wīl. Te′młta hī′k·e xū′sī kumkwī′, tem hī′k·e płūi′ tem hī′k·e yāᵃ′qa haya′ntEx. Tem īs ī′mstE tem kus k·Ets hī′k·e xū′sī kumkwī′ kus mEła′hatū, k·is k·im płūi′mi, k·is hī′k·e Lhainaī′dū, lā′łta mis imī′stal kus ta′mink·ink·.³ Temuⁿ′hū qalpa′łnx qasūwa′łnx kus
10 mEtī′yutxaut!ī, te′młta hī′k·e xū′sī kumkwī′ tem hī′k·e Lpa′ltkuyū tem hī′k·e yāᵃ′qa haya′ntx. Temuⁿ′hū qalpa′Lnx qasūwa′Lnx kus sū′stsEmxt. Tem tsaᵉtī nīsk·ayaī′. Temuⁿ′hū mis wī′lx Wusīⁿ′k·s, tem tsqē′wiLx kwas mEhaya′tau⁴ ⁱk·yā′tsx xamk·! haihayaᵉt ts-ītsaī′sk·. Tem LEā′laux mis hī′tslEm ⁱk·tsk·itū′Lnx⁵ hak·Ltowā′-
15 sk· tem Lpū′lsa awī′łau. Tem yEaī′nx k·-taī′Lī sis wī′lī. Temuⁿ′hū ⁱLīyaᵉ qā′ᵃtsE temuⁿ′hū LEai′sx ⁱk·awī′Lau. Temuⁿ′hū mis wī′lx, tem qaaī′nx ts-ītsaī′sk·ik·s. Temuⁿ′hū tkEllts!īyū′Lx. Temuⁿ′hū mis tqulk·ī′, tem atsk·aī′. Tem k·i′stinx Lx·i′ldūt as Lpā′k·st!. Temuⁿ′-hū mis-axa wī′lx, tem t!īlī′nx tas Lpā′k·st! īs xā′luxᵘ. Temuⁿ′-
20 hū tsimaī′nx k·-lāᵃ sis tsk·ūi′tīyūsxam.

K·au′k·Ets⁶ qaaī′ k·its-xama′līyūk·, k·is-axa ts-kusnū′nhayust!-Exk·ik·s⁷ k· !ilhaī′m. Temuⁿ′hū k·Ets⁸ łtsaīⁿ′xtīyū, k·is ma′yExam. "Hū+,⁹ lā-E′n tsaᵉtī k·Ex¹⁰ ła′ltqaīx?"¹¹—"Taᵉmuqwa hī′k·e sin anaī′s. Xam pEnū′nsatxus k·in¹⁰ tsīⁿ′stEnx. A′tsk·ai hī′k·e qāᵃ′ltE!"
25 Temuⁿ′hū mis t!īlī′ Lpā′k·st, tem qudī′yuxᵘ ts-xama′līyūk·ik·s. Temuⁿ′hū mis stqwēxwaī′, tem Lxunī′yū hata′hak· ts-ītsaī′sk· temuⁿ′hū qē′ntxa.

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¹ The people evidently intended to kill the male and female of the species.
² Literally, "he has a glass (eye)"; *La′ha* GLASS.
³ This explanatory sentence was evidently interpolated by the narrator.
⁴ Namely, Wren.
⁵ Passive.
⁶ *k·Ets + -auk·*.
⁷ *kusnū′nhayust!* NOSE.
⁸ The Alsea prefer to use in a narration the usitative tense, employing for that purpose the particles *k·Ets* and *k·is*. The latter invariably requires that the verb shall appear with a future suffix.
⁹ An imitation of the bear's growling.
¹⁰ The future prefix *k·-* is frequently introduced in the narration without denoting, however, a true future tense.
¹¹ *lā′tEq* SOMETHING.

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

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

Īs ī'mstE tem kus ī'mstE ts-hīlkwaī'sk˙ kus kusū'saū,[1] lā'ɫta mis imī'stal kus ta'mɛnk˙iṇk˙. Lā'k˙ɛts hị̄'k˙e īs īlā'-slō, k˙iɫta's[2] ɫqaa'yūsxam.[3]

4. SŪ'ɫN TS-QĒ'K˙ĪK˙ [4]
GRIZZLY HIS STORY

(Told by Tom Jackson in 1910)

K˙exk˙aī'-slō ts-hī'tEk˙. Mūⁿ'ɫiī ʟaū'ltsūt.[5] Qauwā꜒꜖ hī'k˙e lāᵃ
5 k˙exk˙aī'. K˙-ʟxama'nstoxs kus sū'ɫn. Temuⁿ'hū k˙e'a ī'mstE ɫt!a'msīyū-slō. Temuⁿ'hū waltsa'ɫnx kō'kus-ɛm. Temuⁿ'hū mis ɫk˙a'xk˙īyū-slō, tem pxēpxēltsūsī'ɫt!xamt si'ɫkustEx. "K˙-ukᵘ ū'k˙-ɛn qauwī's ʟōhaī'm ?".[6] Temuⁿ'hū yāsau꜒ya'ɫnx. "K˙-ukᵘ mɛ-haya'tau mɛt!ōlū꜒t'[7] qau'wīs ʟōhaī'm." Temuⁿ'hū k˙e'a hīlkwaī'-
10 saī'nx. Tem hak˙i'm[8] tem qauwā꜒꜖ hī'k˙e lā'tEq ʟōhaī'xa. Temuⁿ'-hū īs ɫtōwaī'-slō temuⁿ'hū yāsau꜒ya'ɫnx. "K˙-ukᵘ kus xē'ɫtkwat-s-hī'tslɛm ʟōhaī'm." Tem īʟasxaī'xa.[9] Temuⁿ'hū yāsau꜒ya'ɫnx. "ʟāᵃ's-ukᵘ kus kusū꜒tsī ʟōhaī'm." Temuⁿ'hū k˙e'a hīlkwaī'saīnx. Temuⁿ'hū mis ʟō'hastEx, tem tsilhaī'. Tem-axa hak˙ɛqau'x wahau'-
15 hīnx, "ʟō'hEx-aū sin anaī's!" K˙u'kᵘts[10] muⁿ'hū qa'halt ʟōhaī', te'mɫta ꜒ʟīya꜒. K˙u'kᵘts[10] qāᵃ'ɫtE ɫnaī'x, k˙is-axa k˙im sipɫūi'm. Tsumū'sumyuk˙ īs pī'tskum tem halā'tsī ī'mstatxū qalpaī'. Temuⁿ'-hū sūdāᵃ'stk˙emyuk˙ īs pī'tskum temuⁿ'hū t!a'mstxam[11] k˙-ta'āxtī muⁿ'hū ʟxama'nstoxs. Temuⁿ'hū k˙e'a hilkwaīsayū'ɫnx. Te'mɫta
20 hī'k˙e ꜒ʟta'hana iltqa'ɫnx, temuⁿ'hū tsk˙ūi'tīyūsxa, yi'hūyaī. Qalō'-sik˙slō[12] px˙ilmīsaī'. Tsitsk˙!ayū'ɫnx, mis tā'ptEx qalō'sik˙s, te'mɫta hīltxa'ɫnx. Temuⁿ'hū ʟpilsūi' tsla'yɛqa[13] hī'k˙e kū'kus-auk˙-slō.

Tem ɫk˙a'xk˙examt si'ɫkustEx. K˙-ʟhanaī'ɫn, nā'k˙-slō[14] muⁿ'hū px˙ilmīsaī'm. Tsāᵃ'mɛ nī'sk˙ kū'kᵘ, temuⁿ'hū tslīqaī' k˙a'kᵘ-slō.[15]
25 Temuⁿ'hū pxē'pxēltsūsī'ɫt!xamt si'ɫkustEx, k˙-qaū'k˙-ɛ'n muⁿ'hū p!ē'xaī as mɛhaya'tau.[16] Te'mɫta hī'k˙e qauwā꜒꜖ ū'k˙eai silūi'xasx,

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

[2] k˙is + ɫtāᵃ.

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

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

[5] *walts-* TO INVITE.

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

[7] Literally, "He continually purrs."

[8] *hak˙-* + *k˙im*.

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

[10] *k˙Ets-+-ukᵘ*.

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

4. The Death of Grizzly Bear

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

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

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

[12] Contracted for *qalō'sik·s-slō*.

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

[14] Contracted for *nā'k·ik·s-slō*.

[15] Contracted for *k·a'kus-slō* .

[16] Namely, Wren.

lā'ɫta mis tsāᶜhī'sxa nī'sk·-slō.   Tem qau'wīs qasuwa'ɫnx kus mɛtī'-
yutxaut !ī.   Temuⁿ'hū k·e'a kumkwī', te'mɫta k·im ʟpa'ɫtquyū.
K·ɛts hī'k·e yāᵃ'qa hā'nx.   Tem ta'āxtī qalpa'ɫnx qasuwa'ɫnx mɛha-
ya'tau mɛt !ōlūᶜt'.   Temuⁿ'hū k·e'a kumkwī'.   ¹ʟīyaᶜ tsāᵃ'mɛ qāᵃ'-
5 tsɛ kumū'kwau, te'mɫta k·i'lūk·slō ¹ t !īyaī'xa, te'mɫta hī'k·e sūⁿ'-
q !ustxaᶜyaī' īs hak· !ē'tsāl.   Temuⁿ'hū qalpa'ɫnx qasuwa'ɫnx kus
ʟahaiᶜt !.   Temuⁿ'hū k·e'a wust !inaī'.   Temuⁿ'hū kumkwī', te'mɫta
hī'k·e mɛtā'pīx, tem pɫūi' k·im.   Tem qalpaī' xē'tsuxᵘ, te'mɫta
halā'tsī ī'mstɛ.   Tem sūdāᵃ'stk·emyuk· tem hī'k·e muⁿ'hū k·eaī'xa.
10 Temuⁿ'hū qalpa'ɫnx qasuwa'ɫnx kus mɛɫa'hatū.   Temuⁿ'hū k·e'a
wust !inaī', temuⁿ'hū kumkwī'.   ¹ʟīyaᶜ qāᵃ'tsɛ kumū'kwau, tem
ʟpiɫū'yūsxa.² Yāᵃ'qa hī'k·e haya'ntɛx, k·ɛts hī'k·e nūnū'sītxa.
Tem qalpaī' xē'tsuxᵘ, te'mɫta hī'k·e halā'tsī ī'mstatxū.   Temuⁿ'hū
sūdāᵃ'stk·emyuk· tem hī'k·e muⁿ'hū k·eaī'xa.   Temuⁿ'hū qalpa'ɫnx
15 qasuwa'ɫnx kus pa'āp !.   Temuⁿ'hū k·e'a wust !inaī'xa, temuⁿ'hū
kumkwī'xa.   Mukumū'kwasyaux.   ¹ʟīyaᶜ qāᵃ'tsɛ kumū'kwau tem
tpaī' k·ilū'k·s, tem ʟpilsūi'xa.   ¹ʟīyaᶜ qāᵃ'tsɛ ʟpalūⁿ'sau, tem-axa
muⁿ'hū k· !iqaī'.   Piltkwaī'xa, mis k· !a'qstɛx.   ¹ʟīyaᶜ qāᵃ'tsɛ
pila'tkwax, tem qalpaī' xē'tsuxᵘ.   Mukumū'kwasyaux.   ¹ʟīyaᶜ tsāᵃ'mɛ
20 qāᵃ'tse mukumū'kwasyau, te'mɫta k·ɛts halā'tsī tpaī' k·i'lūk·s.
Ɫtūiⁿ'xa, te'mɫta hī'k·e qaitī'-axa tspūi'tīyū.   Te'mɫta halā'tsī
mɛʟpalūⁿ'sasyaux.   ¹ʟīyaᶜ qāᵃ'tsɛ ʟpalūⁿ'sau, tem-axa k· !iqaī',
temuⁿ'hū piltkwaī'.   Tem tsu'nk·xɛk·emyuk· halā'tsī ī'mstatxū.
Temuⁿ'hū sūdāᵃ'stk·emyuk· tem qaaī'xa hī'k·e ¹k·-spaī'x-slō.   Tem
25 taiᶜ muⁿ'hū.   Mis qā'sal, ¹ʟīyaᶜ-axa qalpaī' k· !ilhaī'.

Temuⁿ'hū qalpa'ɫnx qasuwa'ɫnx kus sū'stsɛmxt, k·-qō'tsɛ ayaī'mi.
Temuⁿ'hū pxē'ltsūsaī'.   "K·in nī'-ɛn ʟɛā'lauwī tɛ mɛhaya'dau, sins
tsqē'wiʟī ?"—"Muⁿ'hū sxas tsqē'wiʟī, k·ɛxs ʟɛā'lauwī: 'Tsk·ītū'ɫnx
as sū'ɫn.'   Xa-hāᵃ'ɫqa ayaī'mi, xa-ʟɛā'lauwī, 'Xa-wahauhītxaī'm is
30 silō'qwīyū, k·ai'ī ¹ʟīyaᶜ k· !a'qɛstoxs, nā'mk· sis tsqē'witsū.'"
Temuⁿ'hū k·e'a ayaī'xa.   Taiᶜ muⁿ'hū.   Mis kumū'kusal, ¹ʟīyaᶜ
nā'k·eai hai'haitxaī'.

Temuⁿ'hū mis tsqē'wiʟx, tem ʟɛā'laux.   "Tsk·ētū'ɫnx ata's pʟxa'-
mnatxaūnx."   Temuⁿ'hū pxēltsūsaī'nx, "Temx-ɛ'n muⁿ'hū ta'xtī ?"—
35 "Ā'a, nīx k·in ³ ʟp !ī'xtauduxᵘ, ildī's k·in ³ spaā'yautɛmuxᵘ." ⁴—
"K·eai'sa, k·in-ɛ'n iltqaī'mi ?"—"Ā'a, ʟɛyā'sauɫnxax: 'Xa-wahau-
hītxaī'm as silō'qwīyū.'"   Temuⁿ'hū k·e'a hīlkwaīsaī'nx; wahau-

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¹ Simplified for k·i'lūk·s-slō.
² pɫū- TO STAND.
³ Not a true future.
⁴ spait- TO BRING; -Emᵻrᵘ indirect object of second person.

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

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

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

hītxaī' muⁿ'hū is silō'qwīyū. Silqwī'yū-slō yaī'x-auk· īs haiⁿᵉ. Lās
kus qa'lōs te'mɫta ɫk·imī'yūsxa.[1]

Ī'La īs ɫtōwaī'-slō te'mɫta muⁿ'hū Leai'sx kū'kᵘs īs qa'lōs qō'tsE
muⁿ'hū kwas aulī'. Hī'k·e muⁿ'hū tslaī'qa qō'tsE Lp!ī'xtaux.
5 Temuⁿ'hū mis qā'stEx, tem hāᵃ'tsE k·!iqaī'xa. K·Ets hauwī'i hī'k·e
k·!ēts wī'lau, k·is-axa k·im sta'lk·īyūsxam kū'kᵘs. Temuⁿ'hū sūdāᵃ'-
stk·emyuk· temuⁿ'hū k·e'a k·!a'qstEx. Temuⁿ'hū hī'k·e qayū'tau [2]
as mEhaya'dauk·s ts-ītsaī'sk·. Temuⁿ'hū mis tsqē'wiLx, "Yā'tsxax-ā
sin anaī's ?"—"Ā'a, k·in-ukᵘ-ā' tsaᵉtī nā'k·s ayā'saltxam ?"—"TkE'-
10 ɫɫts!it-auk· tEha'm ītsaī's! Tsāᵃ'mEn silō'qutsxa." Temuⁿ'hū k·e'a
hilkwaīsaī'nx. Pīɫui'. ⁱLīyaᵉ tsāᵃ'mE qāᵃ'tsE pī'ūɫax, temuⁿ'hū
tqulk·ī'xa. K·Ets hata'mE ⁱLīyaᵉ ts!ōwaī'nx-slō. A'tsk·aīx-aū ts-
haiⁿk·, mis tqulk·ī'xa. Temuⁿ'hū pxēltsūsaī'nx. "A'tsk·aīx-aū-ā'
ham haiⁿᵉ ?"—"Ā'a."—"Nā'mk· sxas tqaia'ldī ɫtsk·ī't, k·Exs tsk·itxē'-
15 xasxam."—"K·eai'sa, k·in k·aⁿ'tsūs tsk·itxē'xasxam." Temuⁿ'hū
k·e'a hīlkwaīsaī'nx, te'mɫta hī'k·e qaitī' atsk·aī'. Hāᵃ'pa ts-xama'-
ɫīyūk· atsk·aī'. Temuⁿ'hū k·!ilhaī' as ɫeyā'tsit, tem ayaī' pELpā'-
k·stxat.[3] Temuⁿ'hū mis mEqami'nxa Lpā'k·st!Exk., tem-axa muⁿ'hū
yāᵃlsaī', tem-axa muⁿhū wī'lx ts-ītsaī'sk·ik·s. Te'mɫta hī'k·e ī'mstE
20 tsk·ī'x nā'mk· sas[4] k·ē'stanx. Temuⁿ'hū silxwaī'nx ts-ɫpā'k·stExk·.
ⁱLīyaᵉ qāᵃ'tsE Lāᵃ'ɫa[5] ts-Lqē'sk·, as Lpāk·st!, te'mɫta ɫqōu'tsxa.
"Heⁿ, lā-E'n tsaᵉtǰ kwa'sEx ɫa'ltqaīx?[6] Pqēⁿ'xsEx. K·in-ukᵘ tkwa'-
yū."—"ⁱLīyaᵉ, ā'tskExai qāᵃ'ltE sin anaī's! · Ham pEnū'nsatxus k·in
tsīⁿ'stEnx." Temuⁿ'hū k·e'a atsk·aī'xa qalpaī'. Tqwai'xk·ilaᵉts-
25 auk·-slō atsk·aī', ˙paī'nx ts-xama'ɫīyūk·. Temuⁿ'hū as mEhaya'dau
tsimaī'xasx. K·u'kuts qaaī'xa ts-xama'ɫīyūk·ik·s, k·is-axa Lk·!a'-
lhīyūsxam hak·tskwai'salyust!Ek·. Hī'k·e muⁿ'hū nā'k·eai k·Ets
sā'ptEx, tem-axa k·i'mhaisī k·!ila'hal. K·is-axa qalpaī'm qaaī'm,
k·is-axa Lk·!a'lhīyūsxam k·Ets-kusnū'nhayust!ik·-slō. K·is-axa qal-
30 paī'm qaaī'm ts-xama'ɫīyūk·ik·s, k·is-axa qalpaī'm Lk·!a'lhīyūsxam
hak·ts-pa'halyust!emk·. Temuⁿ'hū mis Lxaī'nx, tem-auk· txaī'nx
ts-haiⁿk·.[7] "ⁱLīyaᵉ nā'mk· ɫla'tqadEmts." Temuⁿ'hū mis tsāᵃ'mE
Laā'ɫtEx ts-Lqē'sk·, ⁱk·as Lpāk·st!, tem-auk· muⁿ'hū k·!iqayū'Lx.
Aya'yusx, tem-ukᵘ qutī'yuxᵘ ts-xama'ɫīyūk·ik·s. Temuⁿ'hū Lk·!a'-
35 lhīyū temuⁿ'hū hapE'nk· psank·tsūwaī'nx. Temuⁿ'hū tslnpaī'xa.
Hata'hak· ts-ītsaī'sk· Lxunī'yū. ⁱLīyaᵉ qāᵃ'tsE tsāᵃ'mE tslnā'pal,
temuⁿ'hū mEalā'k·tūwaux. ⁱLīyaᵉ qāᵃ'tsE temuⁿ'hū Lea'lk·inīyū.[8]
Tem-axa muⁿ'hū qaaī', te'mɫta muⁿ'hū k·e'a qē'ntEx.

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[1] Simplified for *ɫEɫk·imī'yūsxa*; *Lk·i'mⁱs* ICE.
[2] *qaitu-* TO DROP, TO LEAK.
[3] *Lpāk·st!* PITCH.
[4] Abbreviated for *misas*; *mis* WHEN; *as* demonstrative pronoun.
[5] Abbreviated for *Laā'latxa*.
[6] *lā'tEq* SOMETHING.
[7] Literally, "Inside he pulled it his mind."
[8] *ā'lik·an* QUIET.

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

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

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Qalpaī'nx k·ɛts-axa qasuwaī'nx kwas tsqēwīłt!ī'wiʟx. "Xa-axa
mun'hū ayaī'mi. Mun'hūn ʟo'ïltx.[1] Xa-axa ayaī'm ʟɛā'laut."
Temun'hū k·e'a hïlkwaīsaī'nx. ᶦʟīyaᶜ qā'tsɛ paī'ʼyuxᵘ ts-hī'-
tɛk·-slō, temun'hū tsqē'wułnx. Hak·auᶜ tas hī'tsłɛm k·exk·aī'xa.
5 Pxē'pxēltsūsī'łt!xamt si'łkustɛx. "K·-lā'-ɛn mun'hū mɛhïlkwaī'-
słn?" ᶦʟīyaᶜ qā'tsɛ ʟɛyō'lałłnx, temun'hū t!a'mstxam, k·-hau'k·s
hī'k·e ᶦk·ta's le'wī' pitsūst!xauwa'łn. "K·-nā'k·s-ɛn ts-k·a'ltsūk·
pitsūst!xauwa'łn?"—"K·ū'ku-slō, k·is-axa ïtaᶜ k·!ē'tsk·ik·-slō."[2]
Temun'hū ts-hīn'q!ɛk· k·is k·a'ku-slō. pitsūst!xauwa'a. Temun'hū
10 ts-hatsī'lālk· k·is hūn'k·i pitsūst!xauwa'a.[3] Temun'hū ī'mstɛ
t!a'mstam. Temun'hū tsīsa'łnx. Temun'hū mis ā'mta łtsaī'słnx,
tem-axa mun'hū īk·xē'-slō.

Mun'hū łt!a'msīyū.

5. SᶜŪ'KU, THE TRANSFORMER [4]

(Collected by Farrand in 1900)

Tem psi'nʟxat-s-hī'tsłɛm yā'tsx, łhīyaᶜłt!ɛnū'tiʟx. ʟxu'mta kwas
15 xamᶜ, tem kusūᶜtsī kwas xamᶜ.[5] Temun'hū ᶦʟīyaᶜ qā'ʼtsɛ mu'-
kusiʟx [6] yātsx, tem ma'yɛxa kuts-hī'yak·aux. "Tsā'mɛ hī'k·e
xe'ïʟk·e stis [7] mɛła'mxadōxam." Temun'hū k·e'a ᶦʟīyaᶜ qā'tsɛ
saux [8] mun'hū k·e'a mɛła'mxadōox. Qau'wīs kus Sᶜū'ku ma'mhat-
sax.[9]

20 Temun'hū īs xa'mɛt-s-pī'tskum tem mɛyā'saux kus Sᶜū'ku
ts-qwā'nk·. "K·in ayaī'm ʟx·i'ldūt īs hī'tsłɛm nā'k·s." Temun'hū
ūstaīsūᶜyaī'nx qakuts-mū'tsk·ak·,[10] te'młta ᶦʟaᶜyaī'nx. Te'młta
hī'k·e qā'łtɛ yɛaī'nx qakuts-mū'tsk·ak·. Temun'hū k·ẹ'a spaī'tx.
Temun'hū mis k·aux ayaī'mi, te'maux mun'hū spaī'tx kutsī'tsk·!-
25 ik·aux.[11] Te'maux mun'hū ᶦʟīyaᶜ qā'tsɛ yā'xaɽ, temau'x mun'hū

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[1] *wîl-* TO KILL.

[2] This, according to the narrator, accounts for the meanness of the southern and eastern tribes—the Siuslaw and Kalapuyá Indians.

[3] Compare Frachtenberg, Coos Texts, p. 48.

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

[5] Sᶜū'ku was the third.

[6] Abbreviated for te'mkusiʟx.

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

Footnotes continued on p. 67.

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

Now it ends.

5. Sᵉū′ku, the Transformer

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

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

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8 For *mi'saux*. For example, Sᵉū′ku and Beaver.

9 Simplified for *mɛma'hatsax*.

10 For example, Beaver's son.

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

wī'lx nak· ǐk·a'xk·examt silī'kwɛx. Temuⁿ'hū qalpa'Lnx kus lā^a,
temuⁿ'hū Lkumū'kwalt silī'kwɛx. Temuⁿ'hū k·ɛts Lō'qutLnx, k·is
muⁿ'hū hahayū'ɬn. Te'maux hī'k·e muⁿ'hū p!ē'xaī hak·-qalxa^ɛyaī'-
slō. Temuⁿ'hū mis Lɛxe'Lk·īyū kus pī'tskum,¹ temuⁿ'hū k·eaī'-slō
5 ts-hī'tɛk·, k·ai'ī Lnū'nst si'lkustoxs k·aⁿ'tsūs. Temuⁿ'hū yɛā'ǐnx kus
mɛsha'lslatsLō kus pa'lkun, k·-taī'Lī kus qa'qalpaū ² hū^ɛtsk· hīⁿ
hī'tslɛm wīl, sis yu'xū Lnū'nst silī'kwī. Temuⁿ'hū pīⁿ'tqɛx k·e'a kus
mɛsha'lslatsLō hak·īⁿ'hī kwas qa'qalpaū. Temuⁿ'hū ⁱLīya^ɛ qā^a'tsɛ
temuⁿ'hū p!ī'xtɛstɛx. Temuⁿ'hū mi'saux tsqwa'nkutx, te'maux
10 hī'k·e squlī'. Tem ma'yɛxa kus mɛna'tet. "Lā^a'stis Lōqudī'i,
k·i'stis-axa kumkwī'yusī." Te'mɬta ts!ilō'xwēLx qa'kus qala'xstet
sis Līxqē'i. Temuⁿ'hū ⁱLīya^ɛ qā^a'tsɛ temuⁿ'hū ta'āxtī p!ī'xanx
qau'kus ³ qala'xstet. Temuⁿ'hū Lōqudī'nx tem-axa aya'yususx.
Temau'x-axa muⁿ'hū kumkwī'. Temuⁿ'hū hā^a'tsɛ 'walhaī' kus
15 mɛsha'lslatsLō, te'mɬta ⁱLīya^ɛ xū'sī tskwayū'ɬnx. Tem-uk^u hī'k·e
muⁿ'hū mɛtsiya'kauxa ⁱk·ɛts-'walhaī'tɛxk·. Temuⁿ'hū ⁱLīya^ɛ
qā^a'tsɛ tem k·ɛts muⁿ'hū k·!ilhaī' kus mɛna'tet as Lɛyā'tstiLx,
te'mɬta k·ɛts muⁿ'hū tskwayū'Lx kus mɛsha'lslatsLō. Tem k·ɛts-axa
muⁿ'hū 'walhaī ītsaī'sik·s. "Nī'tsk·-ɛ'n mu'kus ⁴ pī'ūsxaī kus
20 mɛsha'lslatsLō? Hata'mɛ hā ī'mstɛ Lōqudī'ɬnx kupi'n t!awa'yū."
K·iLxa's hī'k·e phainsa'ɬn.⁵ Temuⁿ'hū k·e'a p!ī'xtɛstɛx, te'mɬta
k·e'a ī'mstɛ mu'kus pī'ūsxaī. "Kumkwī'yusLnx-axa⁵ kupi'n t!awa'-
yū." Temuⁿ'hū Ltsūiⁿxwē'ɬt!xamt si'lkustɛx,⁵ "Ūstitaī'tistaux hā^a'-
ɬqa!" Te'maux muⁿ'hū k·e'a ūstita'Lnx. Temuⁿ'hū ⁱLīya^ɛ qā^a'tsɛ
25 te'maux muⁿ'hū Lɛai'sūnx, tem k·ɛts muⁿ'hū ma'yɛxa kus Mō'luptsi-
nī'sla. "Xe'iLk·istaux ha'ltqaīt!,⁶ yū'Ltistaux!" Temau'x muⁿ'hū
tsqūnkwa'ɬnx. Temuⁿ'hū saux tsqē'wuLnx, temuⁿ'hū tsxwa'dīyū
si'lkustɛx. Temuⁿ'hū ⁱLīya^ɛ qā^a'tsɛ temuⁿ'hū ɬqant'ūyū'ɬnx ⁷ kus
qala'xstet. Temuⁿ'hū tsk·ūitī'yususx qa'kuts-mū'tsk·ak· kuts-pa'-
30 mintk·aux. Temuⁿ'hū mis tsqwanu'kɬnx, hints!ī'nx ts-haiⁿ'k·, tem
tpaī' k·i'luk·s. Tem hā^a'tsɛ x·ildī'Lnx, te'mɬta ⁱLīya^ɛ xū'sī nā'k·s
Lɛai'sūnx. Temuⁿ'hū ⁱLīya^ɛ qā^a'tsɛ tem Lɛai'sūnx ⁱk·-axa aili'k·ī
nī'sk· yā'xau. Tem k·ɛts muⁿ'hū qalpa'Lnx ūstita'Lnx. Temuⁿ'hū
mis tsqwanū'kLnx, tem k·ɛts muⁿ'hū qalpaī' tpaī' k·ilū'k·s· Tem
35 k·ɛts muⁿ'hū qalpa'Lnx x·ildī'Lnx, te'mɬta k·ɛts muⁿ'hū l·ō'tsū
ⁱLīya^ɛ nā'k·s Lɛai'sūnx. Temuⁿ'hū ⁱLīya^ɛ qā^a'tsɛ te'mɬta k·ɛts
muⁿ'hū qalpa'Lnx Lɛai'sūnx yā'xalīt!xak·s ⁱk·-axa aili'k·ī yā'xau.

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¹ Literally, "When the day became (cut into) two."
² The Yakwina equivalent for the Alsea *pū'pɛnhaū*. Literally, "a thing that rolls."
³ The *u*-diphthong due to vocalic harmony.
⁴ For *te'mkus*.
⁵ Passive.
⁶ *lā'tɛq* SOMETHING.
⁷ *qant'ū-* TO KNOCK SENSELESS.

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

Tem k·ɛts muⁿ'hū qalpa'ʟnx ūstita'ʟnx, te'mɬta k·ɛts l·ō'tsū muⁿ'hū
ī'mstatxū. Temuⁿ'hū k·ɛts sūdāᵃ'stk·emyuk· tem yu'xū ⁱʟīyaᶜ
tsqūna'k̬nx. Te'mɬta k·ɛts muⁿ'hū qalpaī' tpaī'k·i'lūk·s. Temuⁿ'hū
mis tsqē'wuʟnx ¹ nā'k·s ⁱk·kus tā'psal k·ilō'k·s, temuⁿ'hū hāᵃ'tsɛ
5 x·ildī'ʟnx, te'mɬta ⁱʟīyaᶜ nā'k·s ʟɛai'sūnx. Temuⁿ'hū ⁱʟīyaᶜ qāᵃ'tsɛ
tem ʟɛai'sūnx ⁱk·aili'k·ī nīsk·. Tem-ukᵘ muⁿ'hū ʟqxa'yutʟnx īs
hainᶜ, temuⁿ'hū ta'āxtī ʟxaī'ʟnx. Tem-axa muⁿ'hū yipaī'-slō ts-
hī'tɛk·. Temuⁿ'hū mis-axa tsqē'wuʟnx ¹ kus hī'tslɛn kwas
ʟxama'nʟnx, tem-axa taiᶜ ts-ʟō'k·ik· spaī'tɛmuxᵘ.²
10 Temuⁿ'hū-axa yāᵃlsaī' kus pā'stuwīᶜt!. Temuⁿ'hū mis-axa
tsqūnkwaī' nā'k·s qai'kusaux ³ ayā'sal temuⁿ'hū mis ʟxūi'nx kuts-
hāᵃ't!ak· ts-yai'xaīt!ɛxk·, temuⁿ'hū ainaī'. Temuⁿ'hū mis-axa wī'lx,
temuⁿ'hū ʟɛā'laux kuts-tā'ak·,⁴ mis qanī'yɛmuxᵘ ats-hāᵃ't!ak·.⁵
Temuⁿ'hū ainaī' kuts-tā'ak·. Temuⁿ'hū qalpa'ʟnx ʟɛā'lauʟnx kus
15 Sᶜū'ku, mis ʟxamna'yɛmuxᵘ kuts-qwā'nk·. Te'mɬta ⁱʟīyaᶜ ainaī',
tem-auk· hī'k·e txaī'nx ts-hainᵏ·. "Qas lā'tɛq hī'tɛ iltqaī'nx asi'n
qwān, tem k·in ⁱʟaxayaᶜ ⁶ ʟxu'ntidī?" ⁷ Temuⁿ'hū tī'ūt!'wansxaī',
k·ai'ī ayaī'm. Temuⁿ'hū k·aⁿ'tsūs qau'wīs xaipūi'nx kus pīyaᶜ tem
qalpaī'nx kus qa'sk·!īm tem-axa kusildaī's. Temuⁿ'hū mis ʟxayaī'tx,
20 temuⁿ'hū qaupaī'nx temuⁿ'hū ayaī'. Temuⁿ'hū mis nī'sk·xa,
temuⁿ'hū ainaī'. "Qas lā'kwaīs ⁸ iltqaī'nx sin qwān tem k·in
ⁱʟaxayaᶜ ʟxu'ntidī?" Temuⁿ'hū ⁱʟīyaᶜ qāᵃ'tsɛ temuⁿ'hū wī'lx
nā'tk·ik·s. Tem k·!ɛai'stsiʟx kus kwīᶜ ⁱk·tspī'ūdīm.⁹ Temuⁿ'hū
k·aⁿ'tsūs qāᵃ'tsɛ plūi', tem-auk· muⁿ'hū t!xaī'nx ts-hainᵏ·. "K·in
25 hī'tɛ muⁿ'hū nī'i tqēlk·ī'i? Ā'a, k·in tqēlk·ī'i as Hulō'hulō." ¹⁰
Temuⁿ'hū 'walhaī'nx. "Hulō'hulō, ʟōqutaī'syɛm!" Temuⁿ'hū
k·e'a ɬq!aī'. Temuⁿ'hū mis wī'lyɛm, temuⁿ'hū pxēltsūsa'ʟnx.
"Hanī'k·tɛx-ɛ'n?" ¹¹—Ā'a hak·aū'k·tin." ¹²—"Tem ta'xtī-ɛ'n muⁿ'hū
silī'kwɛx qai'k·ɛx wilī'tx?"—"Ā'a ʟqa'tūt ⁱk·silī'kwɛx."—"Lā'-
30 tɛq-ɛ'n ts-ʟhī'tslɛmsxamsk. ⁱk·ʟxama'nʟnx?"—"Ā'a, Sᶜū'ku ts-
qwa'nk· ⁱk·ʟxama'nʟnx." Temuⁿ'hū mis ʟxaī'ʟnx qauwāᶜᵃ intsk·ī's
pxē'ltsūsī'mst,¹³ temuⁿ'hū pxēltsūsa'ʟnx. "Lā'tqɛx-ɛ'n k·!a'qal,

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¹ Passive.

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

³ For qai'k·ikusaux; qaik· Yakwina equivalent for Alsea hak·nī'k· whence.

⁴ For example, Beaver.

⁵ For example, Sᶜū'ku's son.

⁶ ⁱʟīyaᶜ + -axa.

⁷ xun- to recover.

⁸ Evidently misheard by Farrand for lāᵃ kwas.

⁹ Contracted for tspī'ūdīyɛm; tspūit- to float; -ī inchoative; -yɛm transitive.

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

¹¹ For hak·nī'k·tɛx-ɛn; nak· where.

¹² Contracted for hak·k·aū'-auk·tin.

¹³ Contracted for pɛpxē'ltsūsī'yɛmxust.

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

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

mi'sᴇx-axa wī'lal kaū'k·s? Yuxwī'sᴇx-ā k·!a'qal?"—"ⁱʟīyaᵉ.
Hī'k·en łkū'walīʟnx, te'min ʟt!ī'ʟnalʟnx [1] k·!ē'tsik·s." Temuⁿ'hū
mis ʟxaī'ʟnx, temuⁿ'hū ʟxama'nstᴇx, temuⁿ'hū qłnpī'ʟnx. Temuⁿ'-
hū mis qł'npłnx, tem ʟxauwaī'stᴇx k·ilū'k·s, yā'sau: "K·ᴇx ⁱʟīyaᵉ
5 lāᵃ, k·-taiᵉ Hulō'hulō xam ʟān. K·-nū'nsitxū qas hī'tslᴇm." Temuⁿ'-
hū mis łk·ts!aī'tᴇmuxᵘ [2] kuts-ʟa'qusink·, temuⁿ'hū mᴇłantaī'nx
kuts-lā'tᴇqlālk· qa'kus hī'tslᴇm.[3] Temuⁿ'hū kuūi' temuⁿ'hū łq!aī'.
Temuⁿ'hū mis wī'lyᴇm k·aū'k·s, tem-auk· hī'k·e kuī'nx kuts-xwē'-
xwēk·. Temuⁿ'hū ⁱʟīyaᵉ qāᵃ'tsᴇ temuⁿ'hū ʟkuwī'ʟnx. Temuⁿ'hū
10 mis k·!ē'tsk·is wī'lsʟnx,[4] temuⁿ'hū xkwaī' tem ayaī' ītsaī'sik·s.
Temuⁿ'hū ⁱʟīyaᵉ qāᵃ'tsᴇ yā'tsx īs ītsaī's, temuⁿ'hū mᴇhaya'nīx
haū'k·s. Temuⁿ'hū ⁱʟīyaᵉ qāᵃ'tsᴇ tem ʟᴇai'sx kuts-qwa'nk· ts-ʟō'k·ik·
ⁱk·-ukᵘ qalē'tsx īs xwēⁿ'sīyust!. Temuⁿ'hū pk·ilwaī'·[5] ts-k·!ī'k·ik·.
Te'młta k·ᴇts ma'yᴇxa kus mena'tet. "Kā'lauxtsā [6] tem kus
15 hata'mᴇ tem kus-ukᵘ ʟᴇai'sx kus ʟōk· ⁱk·qalē'tsx, tem kus ainaī'
kus mᴇha'īt?" Temuⁿ'hū ma'yᴇxa as mᴇhaī'titsʟō. "Ā'a, sxas
mᴇhaī'dī, īs ī'mstᴇ xam hilkwaī's ʟowa'txayūsxam. Nāmk· sis
łtsi'mxatū kus xwēⁿ'sīyū, k·is pk·ilū'xam xams k· !ī'k·s." Temuⁿ'hū
qamłī'. Temuⁿ'hū ⁱʟīyaᵉ qāᵃ'tsᴇ temuⁿ'hū łtsila'haīsxamst [7] si'-
20 lkustᴇx. Qau'wīs kus ʟᴇmłāna'stīyūsxamst tsilhaī'. "ʟowa'qat-
auk· kus Sᵉū'ku ts-qwa'nk· ts-ʟō'k·ik·." Temau'x-ukᵘ muⁿ'hū īs
pᴇnī'k· hak·auᵉ pilaī' kus xe'ʟk·it-s-mᴇhaī'dōo, kus tska'tina tem-
axa kus Hulō'hulō,[8] qauwā'taux mᴇqē'yat. Temuⁿ'hū mis qaū'-
ktᴇx [9] kus qēⁿs,[10] tem ʟᴇā'tskuyu'xwīyūt ts-haiⁿk· si'lkustᴇx. Tem-
25 uⁿ'hū aūʟ īs ʟqē'yaut, temuⁿ'hū łtsila'yū kus qē'ya. Temuⁿ'hū
ʟᴇā'tskuyu'xwīyūt si'lkustᴇx. Temuⁿ'hū mis-axa qē'ʟnx kus qē'ya,
te'młta waᵉna' ku Hulō'hulō.[8] Te'młta taiᵉ ku tska'tina pilā'tkwax
xa'mk· !. Te'młta ītaᵉ kus ʟōk· waᵉ. Temuⁿ'hū ʟts!ūiⁿxwē'łt!xamt
si'lkustᴇx. "Hāᵃ'łqast wustitaī't, k·-k·imᵉ łᴇni'sk·īyūsxam."
30 Temuⁿ'hū qau'wīs kus tska'tina k· !ilhaī', te'młta k·im tsqwasaī'.
"Ā!, ʟpowa'yūsxa sin sīyaᵉ." Tem-ukᵘ hī'k·e muⁿ'hū qāᵃ'tsᴇ
'uyūi'xasxa,[11] temuⁿ'hū yᴇā'ʟnx, "Yu'wat!ilaī'tist hī'k·e!" Te'-
młta ʟxu'mtīyū,[12] temuⁿ'hū k· !ilhaī'. Temuⁿ'hū mis pᴇnk·ī'sik·s
wī'lx, temuⁿ'hū k·!ōqutīyū'ʟx kuts-lā'qunsk· tem ʟkūi'xa. Tem
35 mᴇlimā'kwalxa kwas nātk·ⁱ ʟxwē'ʟxwat. Īs ī'mstᴇ tem kus ī'mstᴇ
ts-hīlkwaī'sk· kus tska'tina, nā'mk· k·ᴇts ts!ūwī'x, k·is ʟimā'-

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[1] *tłʟn-* TO LIFT.

[2] Passive.

[3] For other Skin-Shifter episodes see Frachtenberg, Coos Texts, pp. 150 et seq.; Lowie, The Northern Shoshone, pp. 241 et seq.; Waterman, The Explanatory Element in the Folk-Tales of the North-American Indians, p. 47.

[4] Note the constant use of the passive voice, which is characteristic of Alsea style, especially when it is desired to denote actions performed by plural (and unknown) subjects.

[5] Literally, "He begins to make water"; *k·i'łū* WATER.

[6] Evidently misheard by Farrand for *qailāᵃ xūtsā'* WHY HE FOR HIS PART?

[7] *tsilh-* TO SING.

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

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

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

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

[12] *ʟxumt-* TO TEAR.

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

kwaltxam kwas nā'tk·ⁱ ʟxwē'ʟxwat is tsūdayā'sautuxs, lā'ɬta mis
imī'stal kus ta'mɛng·ink·. Temuⁿ'hū hāaᵃ'tsɛ qauwāᵉᵃ tas lāᵃ ɬkū'ɬnx
tc'mɬtauk· hī'k·e qauwāᵉᵃ sā'pt!ist. Temuⁿ'hū ⁱʟīyaᵉ . qāaᵃ'tsɛ
temuⁿ'hū qeī'-slō. Tem ɬts!ūⁿ'yū, tem ɬq!aī'-slō ts-hī'tɛk·. Tem
5 ʟxūi'muxᵘ kuts-yai'xaitɛxk·, temuⁿ'hū wustita'ʟnx. Temuⁿ'hū
ⁱʟīyaᵉ qāaᵃ'tsɛ tem ʟɛai'sūnx nī'sk·ik·s, temuⁿ'hū ma'yɛxa kus
Mō'luptsinī'sla. "Yū'ɬtist hāaᵃ'ɬqa!, k·-k·imᵉ ɬɛni'sk·īyūsxam."
Temuⁿ'hū aili'k·ī tsqwa'nkuʟnx, temuⁿ'hū ɬnaī'. Te'mɬta ⁱʟīyaᵉ
kumkwī'; hī'k·e muⁿ'hū māaᵃ'lk·sta yā'xau. Temuⁿ'hū mis tsqē'-
10 wuʟnx, temuⁿ'hū qauwī's tsx·ipaī'nx kus pīyaᵉ, te'mɬta ⁱʟīyaᵉ
tsāaᵃ'mɛ tsqa'mʟīyū. Temuⁿ'hū qalpaī'nx kus qa'sk·!īm tsx·ipaī'nx,
tem k·ē'tk·ē xū'sī tsqa'mɬīyū, te'mɬta muⁿ'hū xū'ʟī nī'sk·ik·-slō [1]
ī'stik·ī. Temuⁿ'hū qalpaī'nx tsx·ipaī'nx kus kusildaī's. Temuⁿ'hū
k·ē'tk·ē ʟqehī'yū-slō. Tem hī'k·e qauwāᵉᵃ māa'lstxa [2] kuts-ʟaū'-
15 stitūtɛk·.[3] Hī'k·e hak·auᵉ pī'ūsxaᵉyaī' tas 'walā'. Īs ī'mstɛ tem
kus ī'mstɛ ts-hīlkwaī'sk· [4] kus tsā'lōs;[5] k·ɛts kus tsqama'ʟx, k·is
hī'k·e hak·auᵉ pī'ūsxaītxam hak·iqau'x. Temuⁿ'hū mis ʟxaī'ʟnx,
temuⁿ'hū ayaī'. Temuⁿ'hū mis-axa wī'lx, tem tīūt!hūnaī'nx kuts-
qwa'nk·. Temuⁿ'hū mis-axa ɬt!a'msitx, temau'x muⁿ'hū ītsaī' xū'sī
20 qāaᵃ'tsɛ.

Temuⁿ'hū īs xa'mɛt-s-pī'tskum temau'x yɛaī'nx kuts-hī'yak·aux [6]
qa'kus Sᵉū'ku. "K·iɬ muⁿ'hū ik·xē'mi." ⁱʟīyaᵉ qāaᵃ'tsɛ temuⁿ'hū
yɛaī'nx qa'kuts-hī'yak·.[7] "Xan sqā'tit-ɛ'n mɛayai'st?"—"Ā'a,
pst-auk· sʟī'xasxam kwas k·i'lū, temuⁿ'hū sis ū'k·eai qāaᵃ'tsauk· sʟī'-
25 xasxam, k·is muⁿ'hū qō'tsɛ qau'waisī." [8] Temau'x-auk· muⁿ'hū
k·e'a sʟī'xasxa. Temuⁿ'hū mis ʟama'tx kus pī'tskum,[9] temuⁿ'hū
ʟɛā'mtīyū ts-hāⁿ'sisk· [10] kus kusūᵉtsī, tem-axa muⁿ'hū tspīdūi' tem-
axa k·!iqaī'. Temuⁿ'hū kus ʟxu'mta tem-auk· hī'k·e qāaᵃ'ltɛ slī'tsx,[11]
ⁱʟīyaᵉ xū'sī ˟x·ilō'mxa. Temuⁿ'hū ⁱʟīyaᵉ qāaᵃ'tsɛ tem-auk·-axa qal-
30 paī' sʟī'xasxa kus kusūᵉtsī. Temuⁿ'hū mis-ɛmku yikū'kwɛx kus
pī'tskum, tem k·ɛts muⁿ'hū qalpaī' ʟɛā'mtīyū ts-hāⁿ'sisk· kus ku-
sūᵉtsī. Tem-axa muⁿ'hū qalpaī' tspīdūi'. Temuⁿ'hū kus ʟxu'mta
tem-auk· hī'k·e qāaᵃ'ltɛ pīⁿ'tqax. Temuⁿ'hū ⁱʟīyaᵉ qāaᵃ'tsɛ tem tsūsaī'
qēxana'syauk· [12] īs k·i'lō, temuⁿ'hū ⁱʟīyaᵉ qāaᵃ'tsɛ tem wī'lx nā'k·s
35 ⁱk·spaī'x kus le·wī' temuⁿ'hū qaaī' k·i'mhak·s. Temuⁿ'hū mis
k·-qamɬī'm, temau'x muⁿ'hū phainsa'ʟnx; temau'x muⁿ'hū pxēltsū-

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[1] nīsk· + -k·s + -slō.
[2] milh- TO LOSE.
[3] ūstit- TO PURSUE. A similar type of Magic Flight was obtained among the Molala Indians. See also
Waterman, Magic Flight, p. 46.
[4] Singular for plural.
[5] Snipes had murdered Sᵉū'ku's son.
[6] Namely, to Beaver and Bear.
[7] For example, Beaver to Bear.
[8] This was said by Sᵉū'ku.
[9] The contestants were supposed to stay under water one whole day.
[10] hāns BREATH.
[11] sʟ- TO DIVE. l interchanges frequently with ʟ, especially after s and ts.
[12] qē'xan BELOW; -asī local; -auk· INSIDE.

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

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

sa'ʟnx, qā'titaux-ɛ'n munʰū qāᵃ'tsɛ pīⁿ'tqax kwas kˑi'lū ? Temunʰū
ma'yɛxa kus kusūᵋtsī, mis qō'tsɛ qāᵃ'tsɛ pīⁿ'tqax-aukˑ as kˑi'lū.[1]
Temunʰū qalpaī' ma'yɛxa kus ʟxu'mta mis qō'tsɛ qāᵃ'tsɛ pīⁿtqē' īs
kˑi'luwaukˑ. Temunʰū yɛā'ʟnx kus kusūᵋtsī. "Xa-hī'kˑe tskˑīⁿ'-
5 tsīkˑs ayaī'mi, xas[2] kˑim yā'tsī. Xa-taiᵋ īs ʟxatowaī'-slō kˑxa's īs
kˑi'lū yā'tsī.[3] Xa-hī'kˑe munʰū taiᵋ imī'staltxam; xas[2] axa ītaᵋ
hala'qtuxs is liˑkˑaīⁿs, xas ¹ʟīyaᵋ tsāᵃ'mɛ mɛayai'st." Īs ī'mstɛ tem
kus ¹ʟīyaᵋ mɛayai'st kus kusūᵋtsī, tem kus axa ītaᵋ mɛhalqtōwaᵋtˑ
is liˑkˑaīⁿs, lā'ltas ī'mstɛ yāsauᵋya'ʟnx. Temunʰū kus ʟxu'mta tem
10 yɛā'ʟnx. "Xa-hī'kˑe kwas kˑi'lū yā'tsī qāᵃ'ltɛ, xas hī'kˑe taiᵋ kwas
tsqalī'm ts-ʟa'qusinkˑ nū'nstxam; xa'ltas[4] tsāᵃ'mɛ mɛayai'st." Īs
ī'mstɛ tem kus ʟxu'mta sinau'xkˑɛx[5] kwas kusūᵋtsī.

Temunʰū īs xa'mɛt-s-pī'tskum temunʰū yɛaī'nx qa'kuts-qwa'nkˑ.
"Kˑist-ɛ'n munʰū iltqaī'mi?" Temunʰū yɛaī'nx. "Ā'a, l-axa
15 ikˑxē'm, kˑist nā'kˑs ayaī'mi ʟxˑi'ldūt as le'wī'." Temunʰū kˑe'a īs
xa'mɛt-s-pī'tskum temau'x munʰū ayaī'. Temunʰū ¹ʟīyaᵋ qāᵃ'tsɛ
temau'x wī'lx ʟɛyā'tstikˑs. Temunʰū yɛaī'nx kuts-qwa'nkˑ. "Kˑist
hūⁿ'kˑi ītsaī'mi. Kˑxas pumkūstaī'm,[6] kˑ-xe'ʟkˑ xam tsa'sidū."
Temunʰū kˑe'a xe'ʟkˑ ptsasidowaī'. Temunʰū ¹ʟīyaᵋ qāᵃ'tsɛ te
20 munʰū ma'mhatsɛx kwas xamᵋ kuts-mukwaᵋslīkˑ. Temunʰū qal
paī' kwas xamᵋ ma'mhatsax. Temunʰū yɛaī'nx kuts-qwā'nkˑ.
"Xa-hī'kˑe qauwāᵉᵃ īs pī'tskum kˑxas ayā'ltxam ltsi'mxayūt."
Temunʰū kˑe'a qauwāᵉᵃ īs pī'tskum temunʰū ayā'l. Tem kˑɛts
munʰū ītsxalsxaī' kus Sᵋū'ku. Nã'mkˑ kˑɛts yā'tsx kuts-qwā'nkˑ,
25 kˑis hī'kˑe yaī'x-aukˑ īs hainᵋ mɛhaī't. Temunʰū kˑɛts[7] yū'xtɛx,
kˑilta's hī'kˑe munʰū ma'hats ʟowa'txayūsxam, tem kˑau'xuts[8]
munʰū kˑwaīsūᵋyaī'nx kuts-maᵋtūnkˑaux. Temunʰū īs xa'mɛt-s-
pī'tskum temau'x ʟɛā'laux kuts-sī'tɛkˑaux. Temunʰū ¹ʟīyaᵋ qal
pa'ʟnx kˑistalᵋya'ʟnx. Temunʰū qauwāᵉᵃ as pī'tskum spā'yalʟnx,
30 temau'x axa ītaᵋ kuts-la'mxadōokˑ spā'yalx qa'kus hī'tslɛm. Te
munʰū wī'lx īs xa'mɛt-s-pī'tskum kus kakā'yaᵋ[9] nā'kˑ eai ¹kˑ kus tsima'-
yuxᵘ kus hī'tslɛm. Temunʰū yaī'x-aukˑ īs hainᵋ kuntaī'nx qauku's
ma'hats tem yɛaī'nx kuts-tā'akˑ. "Xa-ʟō'qutɛmtsū." Temunʰū
kˑe'a p!ī'xanx nā'kˑ eai ¹kˑ kus tskuʟī'tsx. Temunʰū mis kˑ-ʟōqutī'i,
35 te'mlta aqaī' xū'sī qauxa'nkˑs. Temunʰū kˑ!ōhayū'ʟx, te'mlta
munʰū halā'tsī qalpaī' aqaī' qauxa'nkˑs. Temunʰū qalpaī'nx
qwamīyū'ʟx, lā'ltas kˑɛts ltāᵃ qaku's Sᵋū'ku ¹kˑwī'lnx. Tem kus

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

[2] Abbreviated for kˑxas; kˑis + -x.

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

[4] Abbreviated for kˑɛxa'ltas; kˑis + -x + ltā.

[5] sa'nzukˑe BETTER, MORE.

[6] mukwaᵋst PAINT HAVING, WOMAN.

[7] Abbreviated for nā'mkˑ kˑɛts.

[8] kˑɛts + -aux.

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

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

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

hī'k·e mɛtsā'kułinauxa kus kō'xᵘ.   Temuⁿ'hū ⁱLīyaᵋ qāᵃ'tsɛ tem-axa
hayā'ntɛx qxe'nk·s kus hī'tslɛm, te'młta aili'k·ī qau'x nīsk·.   Tem
k·-muⁿ'hū ⁱLīyaᵋ lāᵃ iltqaī'xasxam.   Temuⁿ'hū ⁱLīyaᵋ qāᵃ'tsɛ tem-
ukᵘ muⁿ'hū Lkula'yū kus kōts qauxa'nk·s, tem-ukᵘ muⁿ'hū kłūi'tīyū
5 kwas lāᵋ.   Temuⁿ'hū qau'wīs kus kakā'yaᵋ wī'lx qauxa'nk·s-ū.
Temuⁿ'hū qalpaī' kus hī'tslɛm.   Tem-axa muⁿ'hū sinptūi' qxe'nk·s
kus kōts.[1]   Tem k·ɛts muⁿ'hū ā'nīyuxᵘ kus Sᵋū'ku.   "Aqa'yususx
qauxa'nk·s kus kōts qa'kusin qwān."

Temuⁿ'hū hāᵃ'tsɛ hau'k·s x·iltxwaī' īs hī'tslɛm, te'młta ⁱLīyaᵋ nā
10 mɛ'Lxutɛx is hī'tslɛm.   Temuⁿ'hū ⁱLīyaᵋ qāᵃ'tsɛ te'młta tink·aī'nx
kus sūdāᵃ'stit-s-hī'tslɛm.[2]   Temuⁿ'hū pxēltsūsa'Lnx.   "Nā'k·sɛx-ɛ'n
yā'xau?"—"Ā'a, ⁱLanīyaᵋ nā'k·s yā'xau, hī'k·en x·i'lduxᵘ is hī'-
tslɛm."—"Hak·nī'k·ɛx-ɛ'n wīlī'sal?"—"Ā'a, qa'kus kōts hawa'-
qsalyusɛmtsx qauxa'nk·s hak·qē'xan, tem k·in ⁱLaxayaᵋ lāᵃ wīl qxe'-
15 nk·s."   Temuⁿ'hū yɛā'Lnx.   "Temx-ā' tqaia'ltɛx, sxas-axa ayaī'mi
qxe'nk·s?   Sxas tqaia'ldī, k·iłs hī'k·eaxa hāᵃ'łqa aya'yū qxe'nk·s."—
"Ā'a, tqaia'ltxan sins-axa ayaī'm qxe'nk·s hanī'k·eai ⁱk·kus-ū ha-
wa'qsalyɛmtsx."   Tem-axa muⁿ'hū aya'yusLnx nāk· ⁱk·kus-ukᵘ
kłī'ūtesal[3] kus kōts.   Tem-auk· muⁿ'hū qaupayū'Lnx īs xa'mnī ts-
20 La'qusink·, tem-auk· muⁿ'hū qalī'Lnx kū'kᵘ, temuⁿ'hū axa sūyū'Lnx.
Temuⁿ'hū yɛā'Lnx.   "Nāmk· sxas-axa wīl qxe'nk·s, k·xas tsiya-
xwīᵋya'a[4] kuxa'm qalī'."   Temuⁿ'hū k·e'a mis-axa tsk·itxa'yut!ɛm
le'wī'k·s, tem tsiyaxwīᵋyaī'nx kuts-qalē'k·, temuⁿ'hū Lkūi'nx tem-
axa muⁿ'hū ayaī' ītsaī'sik·s.[5]

25   Temuⁿ'hū mis-axa wī'lx, te'maux pxēltsūsaī'nx.   "Nāk·-ɛ'n muⁿ'hū
tɛ'pstin tītāᵋtsLō!"—"Ā'a, īs qā'nūkᵘ yā'tsx."—"Lā'tqaī-ɛ'n?"—
"·Ā'nīyuxᵘ hī'k·e qāᵃ'ltɛ."—"Tem lā'tqal-ɛ'n mis qamī'łal."—"Ā'a,
a'yal ītsaī'sik·s tem tsila'hal tem-axa kwī'yatx hamstīᵋ īs qamłī's
tem-aux axa ītaᵋ tsk·īsūyū'Lx kuxa'n Lī'yaux."[6]—"Ā'a, pst-p!ē'xaī,[7]
30 pst-Lɛā'lauwī[7] misi'n-axa wī'lx."   Temau'x muⁿ'hū k·e'a ayaī' kus
La'mxadōo.   Temuⁿ'hū misau'x tsqūnkwaī' kus qā'nūk·s, temau'x
muⁿ'hū tskwayū'Lx kuts-tī'k·extik·aūx ⁱk·pī'ūsxaī tsila'hak·,[8] "Hawa'-
qsalyusx xas kōts sin qwān qauxa'nk·s."   Temuⁿ'hū misau'x tsqē'wuLx,
temaux Lɛā'laux mis-axa wī'lx kuts-tā'ak·aux.   Te'młtaux[9] hī'k·e yɛ-
35 aī'nx.   "ⁱLaxayaᵋ lāᵃ wīl, qauxa'nk·s hawa'qsalyusx xas kōts."—
"Ā'a, wī'lx-axa.   Lhaya'nauxax tas xa'mnī wa'sxan nū'nsitxanx.
Qō'tsɛ axa ts-wīlī'yūk·."—"Hanhū'u, ptī'sɛpst a'!"   Temau'x

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

[2] For example, Thunders.

[3] kłūit- TO PASS THROUGH, TO PIERCE.

[4] tsīxu- TO SHAKE.

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

[6] The Alsea believe Sᵋū'ku is responsible for man's sexual appetite.

[7] Future used as an imperative.

[8] Contracted for ts-tsila'hak·.

[9] te'młta + -aux.

caused (the bird) to go (up thus). Now the tree kept on growing taller. And not long (afterward) the man looked down again, (when) he saw (that) he was already high up. So he could not do anything for himself. And (it was) not long before the tree reached high up and went through the sky. Now the bird reached the sky first and the man came next. Then the tree began to contract downward, while S⁵ū′ku was crying all the while, "The tree moved up to the sky with my son."

Then in vain (S⁵ū′ku's son) began to look around everywhere for people; nevertheless he did not find a person anywhere. Then not long (afterward) he came at last upon five people (by whom) he was asked, "Where art thou going?"—"Oh! I am not going anywhere; I am only looking for people."—"Whence didst thou come (here)?"—"Oh! that tree grew with me from below to the sky, and (now) I do not (know) how to get back down." So then he was told: "Wouldst thou like to go down again? If thou wantest it, we will take thee down again quickly."—"Certainly, I would like to go down again (to the place) from where that (tree) grew up with me." Then they went back with him (to the place) where that tree had pierced (the sky). Then he was wrapped up in the skin of a whale, (which) was tied in the middle, whereupon he was let down again. Then he was told, "When thou wilt arrive below again, thou shalt shake thy rope several times." Then, verily, as quickly as he reached the ground by means (of the rope) he shook his rope several times; then he untied it and went back into the house.

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

mun'hū k·e'a ptīnx. Temun'hū halk·!waī'nx kus xa'mni temun'hū
ma'yExa. "Hanhū'u k·in phainsaī'm ītsaī'sik·s, k·-qaᶜ axa mun'hū
k·e'a wīlī'saltxam sin qwan." Temun'hū ayaī' yā'sau: "Xeī'Lk·epst
Lhaya'naus!" [1] K·Ets hī'k·e tilō'qwal yaī'x-auk· īs haiⁿᶜ mEha'īt.
5 Temun'hū mis wī'lx ītsaī'sik·s temun'hū qaaī', tem k·au'k·Ets [2] haīⁿk·ⁱ
LEyai'xayū Lk·ilt!ī'sik·s. Temun'hū piltkwaī' tem pxēltsūsaī'nx
kuts-qwā'nk·; "Lā'tqax-E'n axa wī'lx?"—"Ā'a, qa'kus yū'ltsuxsiLx
axa sūyū'tsx qxe'nk·s mEqa'mpst!Ext-auk· [3] as xa'mni ts-La'qusink·."
Temun'hū aili'k·ī t!ī'ltEx kus k·!īl. Temun'hū mis tsāᵃ'mE t!īlī' kus
10 k·!īl, temun'hū k·!iqtsaī'nx. Tem hī'k·e Lāᵃ'mxa kulᶜaī'nx hī'k·e
hī'tsLEm ts-haihayaᶜtisk·. Temun'hū mis Lxayaī'tx, temun'hū Lō'-
qutEstx kus mEha'īt tem-auk· mun'hū qaupayū'Lnx kwas xa'mni
ts-La'qusink·. Temun'hū Lxauwaī'stx-Em hak·qau'x kwas k·!īl.
Temun'hū sinptū'yususx qaku's La'qusin. [4] Temun'hū ⁱLīyaᶜ qāᵃ'tsE
15 temun'hū ⁱLaxayaᶜ ts-ha'nak·ālk· istī'k·Ex. Temun'hū axa k·!ō'quti-
stx-Em tem k·!xauwaī'stx-Em kō'kus. Tem hak·!ī'tsītxaī [5] tem
Lpuhū'yut!Em [6] nī'sk·ik·s kō'kᵘs. Temun'hū mis wī'lyEm, tem hī'k·e
qāᵃ'tsE tspūitī'yEm kō'kᵘ temun'hū Lxupū'yū. [7] Temun'hū-axa hayā'-
ntx k·!ē'tsik·s tem-auk· mun'hū t!xaī'nx ts-haiⁿk·. "K·in hī'tE
20 mun'hū nā'k·s ayaī'mi? Ā'a, k·in qau'wīs xa'mnī tsqainū'yEm k·ilū'-
wasī temun'hū si'ns-axa wīl haī'ts, k·ins mun'hū axa le'w'īk·s ayaī'mi.
Nāmk· si'ns mun'hū LEī'ǀt!idī [8] tas le'wī' ā'mta, k·ai'ī mun'hū nā'k·eai
k·Ets sāᵃ'nqat-s-lāᵃ ītsaī'xa, k·ins mun'hū qauwāᶜᵃ yūxē'ī." Temun'-
hū k·ū'kᵘ-slō ayaī'. Temun'hū nā'mk·Ets wī'lx nā'tk·ik·s, k·is
25 mun'hū hī'k·e qāᵃ'tsE tspīdūi'm, k·is mEhaya'nīxam. Temun'hū
k·Ets k·eaī', k·is mūn'hū xē'tsū. Temun'hū k·Ets qalρaī' wī'lx nā'-
tk·ik·s, k·is mun'hū l·ō'tsū qāᵃ'tsE tspīdūi'm. Tem hī'k·e mun'hū
qāᵃ'tsE ī'mstE ayaī'. Temun'hū ⁱLīyaᶜ qāᵃ'tsE tem-axa mun'hū wī'lx
temun'hū hī'k·e qāᵃ'tsE tspīdūi' kō'kᵘ. Temun'hū ⁱLīyaᶜ qāᵃ'tsE tem
30 LEaī'sūnx kus xa'mnī ⁱk·tspī'ūtx kō'kᵘ. Īs ī'mstE tem kus ī'mstE
ts-hīlkwaī'sk· kus xa'mni. [9] Nā'mk· k·Ets x·ū'lam, nā'mk· k·Ets wī'lx
haluwī'k·sīyūk·s, k·is k·aⁿ'tsūs qāᵃ'tsE tspīdūi'm. [10] Temun'hū k·aⁿ'-
tsūs qāᵃ'tsE kō'kᵘ tspīdūi' tem-auk· mun'hū t!xaī'nx ts-haiⁿk·.
"K·in na'k·s hī'tE mun'hū-slō ayaī'm, sins k·!ē'tsik·s wīl? Ā'a, k·in
35 k·a'kᵘ-slō qau'wīs ayaī'm." Temun'hū k·e'a k·!iqaī' kus xa'mnī,
temun'hū mis k·!ē'tsik·s wī'lx, tem-auk· mun'hū k·!ilhaī' kus hak·-
xa'mnī. Temun'hū mis k·!ē'tsk·is wī'lx, tem-axa mun'hū qasūwaī'nx
kus xa'mnī kō'kᵘs, yā'sau: "K·Ex hī'k·e mun'hū kō'kᵘ x·ū'lamtxam,

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

[2] k·Ets + -auk·.

[3] Evidently mis-heard for mEqau'pst!Ext-auk·; m- . . . -t TO BE WITH; qaupst! BLANKET; -x infixed consonant; -auk· suffixed particle.

[4] Because of the heated rocks.

[5] Literally, "it begins from the East"; hak·- + k·!ēts + -ī + -tx + -aī.

[6] pū'- TO BLOW.

[7] xup- TO SPOUT.

[8] L- prefix; īlt!- TO EXAMINE; -t auxiliary; -ī future.

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

[10] Here ends the explanatory sentence.

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

k·-taiᵉ īs qauwāᵉ īs wulī's-auk· k·xas k· !a'qaltxam, k·is ai'ī nū'nstxū kus hī'tslᴇm. K·xas hī'k·e taiᵉ ⁱʟīyaᵉt s !aᵉwa k· !iqa'xam; taiᵉ na'k·s mā'qaīt-s-hī'tslᴇm ¹ yā'tsī, k·xas k·i'mhak·s k· !a'qaxam." ² Temuⁿ'hū mis ʟxayaī'tx ī'mstat-s-pᴇyā'sauwīst tem-axa muⁿ'hū ʟkūi'.

5 Ī'mstᴇ tem kus ⁱʟīyaᵉ hī'k·e ts !aᵉwa ts-k· !iqaī'sk· kus xa'mni.³

Temuⁿ'hū k· !iqaī' k· !eᵉtsik·s, tem-auk· t !xaī'nx ts-haiⁿk·. "K·iñ hī'tᴇ muⁿ'hū mā'ltᴇqta ? ⁴ Ā'a, k·in mu'mkuts !ūt k·ins-axa mᴇtsī'-tsk· !it k·ins-axa ītaᵉ mᴇqli'npat." Temuⁿ'hū k·e'a mᴇī'stᴇkwalxa. Temuⁿ'hū mis k·eaī' ī'mstat-auk· ts-haiⁿk·, temuⁿ'hū ayaī'. Tem

10 ⁱʟīyaᵉ qāᵃ'tsᴇ temuⁿ'hū k·īsk·aī', temuⁿ'hū ma'yᴇxa. "K·in hī'tᴇ muⁿ'hū lāᵃ nūnsa'a ? Ā'a, k·in mᴇk·ī'lhūtī nūnsa'a qau'wīs." Temuⁿ'hū mᴇhaya'nīxa, te'mlta hata'mᴇ hī'k·e pā'haltxa kus leᵉwī' īs mᴇk·ī'lhūdī.⁵ Tem k·ᴇts muⁿ'hū tsk·īⁿhaī' temuⁿ'hū hī'k·e ʟqopūi' qāᵃ'tsᴇ. Te'mlta ⁱʟīyaᵉ xū'sī tū'nstᴇx,⁶ temuⁿ'hū ma'yᴇxa. "Qa-

15 ilā'ᵃ xūtsā' tem ta'sin ⁱʟīyaᵉ tinū'"wau ?" Tem-ukᵘ muⁿ'hū lnai', te'mlta hata'mᴇ hī'k·e pā'haltxa tas mᴇk·ī'lhūdī qōmaᵉts-ū ⁱk·qō'tsᴇ, lā'ltas-auk· hī'k·e quta'xa. Tem k·ᴇts muⁿ'hū tslimk·ēxwaī' is sū'lhaᵉk· tem k·ᴇts muⁿ'hū paʟʟī'yūʟx kuts-pa'halyust !ᴇmk·. Tem hī'k·e xū'ʟī sa'pnx. Īs ī'mstᴇ tem kus mᴇpᴇlū'"pᴇlūt ⁷ kus hī'tslᴇm

20 ts-pa'halyust !ᴇmk·, lā'lta muku's ⁸ paʟʟī'yūwīʟx as sū'lhak·.⁹ Tem k·ᴇts muⁿ'hū qalpaī' ʟqopūi', tem k·ē'k·ē xū'sī tō'nstᴇx. Temuⁿ'hū ⁱʟīyaᵉ qāᵃ'tsᴇ tem k·ᴇts muⁿ'hū mᴇhaya'nīxa, te'mlta hī'k·e suwa'-titsxa tas mᴇk·ī'lhūdī kus hak·ts-qa'lqalk·. Tem k·ᴇts muⁿ'hū qalpaī' tslimk·ēxwaī' kwas sū'lhaᵉk·, tem-ukᵘ muⁿ'hū paʟʟīyū'ʟx kuts-

25 qa'lqalk·. Īs ī'mstᴇ tem kus-ukᵘ mᴇpū'l'pᴇlūt ⁷ kus hī'tslᴇmk· ts-qa'lqalk·. Tem k·ᴇts axa muⁿ'hū qalpaī' ʟqōpūi'. Temuⁿ'hū k·ē'k·ē tū'rstᴇx.¹⁰ Temuⁿ'hū mis k·eaī', temuⁿ'hū xē'tsuxᵘ.

Temuⁿ'hū ⁱʟīyaᵉ qāᵃ'tsᴇ tem wī'lx nā'tk·ik·s. Temuⁿ'hū qāᵃ'tsᴇ plūi' temuⁿ'hū ⁱʟīyaᵉ qāᵃ'tsᴇ tem ma'yᴇxa. "K·in hī'tᴇ muⁿ'hū lāᵃ

30 qalpa'a nūnsa'a ? K·-hī'tᴇ muⁿ'hū qas lāᵃ yā'tsᴇʟī tas nā'tk·ⁱ ? Ā'a, k·-qas tsūdaī's la'ntik·sī." ¹¹ Tem k·ᴇts muⁿ'hū k·e'a wahau'hītxa kwas tsūdaī's. Temuⁿ'hū ⁱʟīyaᵉ qāᵃ'tsᴇ tem hī'k·e ʟpuū'yū kus nā'tk·ⁱ, tem k·ᴇts muⁿ'hū ma'yᴇxa. "K·īsk·aī'xan-ū, k·in nūnsa'a muⁿ'hū kus tsūdaī's." Tem k·ᴇts muⁿ'hū qalpaī' ma'yᴇxa. "K·in

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¹ Contracted from mᴇaᵉ'qayūtit-s-hī'tslᴇm "a person having dentalia shells, a chief."

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

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

⁴ Transposed for mᴇlā'tᴇqta; lā'tᴇq SOMETHING. According to the English version of this myth Sᵉū'ku first made for himself a blanket of deerskin, which became the prototype of all blankets subsequently worn by the Alsea Indians.

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

⁶ tinhu- TO BE SATIATED.

⁷ Literally, "with feathers are."

⁸ For tem kus.

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

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

¹¹ Transposed for lᴇnā'tk·isī.

the ocean, only (once) every year wilt thou usually come ashore, so that the people (may) eat thee. Thou wilt not come ashore habitually just (at) an ordinary place; only where(ever) a person having (many) dentalia shells will live, there thou wilt usually come ashore." Then after (S⁰ū'ku) was through telling him this (the whale) went back into the water. And thus is it that a whale (does) not (choose for) his landing place just any ordinary spot.

Then (S⁰ū'ku) came out on the shore and began to think inside his mind: "I wonder what shall I (wish) on (me)? Yes, I will have a bow, I will also have some arrows, and I will likewise have a quiver." Then, verily, he had those things. And after he was through (thinking) thus in his mind he started out. Then not long (afterward) he became hungry; whereupon he said: "I wonder what shall I eat now? Verily, I will first eat kinnikinnic berries." So he looked around, and the ground just seemed to be red with kinnikinnic berries. Then he knelt down and began to munch for a long time. But he did not feel satiated (even) a little, whereupon he said, "Why is it that I, on my part, am not getting enough?" So he looked back, and the kinnikinnic berries merely appeared red right behind him, because (they) just went through him. Then he began to munch again, but still he did not feel satiated (even) a little. So (it was) not long before he looked around and (saw that) the kinnikinnic berries were just dropping out from his armpits. Then again he began to pull out some grass and put it into his armpits. For that reason (is it) that the people's armpits are hairy way up. Then he began to munch again. Now at last he was getting enough. So after he finished (eating) he started out.

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

hī'tE muⁿ'hū lā^a ʟxu'ntidī? Ā'a, k·in tī'ūt!'wantxaī'm is pEsā'x
k·is-axa lā'quns." Tem k·Ets muⁿ'hū k·e'a tī'ūt!'wantxaī'xa. Te-
muⁿ'hū mis ɬt!a'msitx, temuⁿ'hū ʟxwē'tsnx xam^ɛ kus tsūdaī's.
Temuⁿ'hū mis ɬk·!iqaī'tx, temuⁿ'hū tk·ilaī'nx tem tinū'txēnx. Te-
5 muⁿ'hū yāsau^ɛyaī'nx. "K·-ʟEmī'staldū xa'kusin ʟa'mxadōo, nā'mk·
sE'ʟxas hī'tslEm ʟowa'txayūsxam." Temuⁿ'hū mis k·eaī', tem k·Ets
muⁿ'hū xē'tsux^u. Temuⁿ'hū ⁱʟīya^ɛ qā^a'tsE tem qalpaī' wī'lx nā'-
tk·ik· š. Tem k·Ets muⁿ'hū k·e'a qā^a'tsE pɬui' tem-auk· txaī'nx
ts-haiⁿk·. "K·-qas lā^a hī'tE muⁿ'hū ʟa'ntik·sī anhū'u tas nā'tk·ⁱ?
10 Ā'a, k·-qas mEqaū't ʟa'ntik·sī." Tem k·Ets muⁿ'hū ma'yExa, "ʟaū'-
hEx-aū!"[1] Temuⁿ'hū ⁱʟīya^ɛ qā^a'tsE te'mɬta muⁿ'hū ʟōhaī' kus
mEqaū't. Temuⁿ'hū yEaī'nx. "K·-hī'k·e tai^ɛ qanī'x ʟa'ntik·sī tas
nā'tk·ⁱ, k·is axa īta^ɛ xa'mnī yā'tsī kwas ʟqō'tsEx."[2] Temuⁿ'hū mis
k·eaī', tem k·Ets muⁿ'hū xē'tsux^u. Tem ⁱʟīya^ɛ qā^a'tsE tem qalpaī'
15 wī'lx nā'tk·ik·s. Tem k·Ets muⁿ'hū k·aⁿ'tsūs qā^a'tsE pɬui', tem-auk·
t!xaī'nx ts-haiⁿk·. "K·-hī'tE muⁿ'hū nī'i ts-ʟā'nk·? Ā'a, k·-Kwa'-
slō[3] ts-ɬā'nk·, temuⁿ'hū ⁱk·ta'sin pɬui'x k·-'Wai'dusk·-slō[4] ts-ʟ'ank·."
Temuⁿ'hū mis k·eaī', tem ma'yExa. "K·in qūlī'm tō'qwis, k·ins
īlt!ī'i tas nā'tk·ⁱ." Temuⁿ'hū ⁱʟīya^ɛ tsā^a'mE hatō'qwīxa, tem k·Ets
20 muⁿ'hū k·aⁿ'tsūs wī'lx tem ma'yExa. "K·in tsimaī'm tsitstaī'm.[5]
Temuⁿ'hū k·e'a tsitstaī'. Temuⁿ'hū ⁱʟīya^ɛ qā^a'tsE te'mɬta aulī' kus
akīⁿ'[6] hā'panx ts-xama'ɬīyūk·, temuⁿ'hū pa'ɬhuyux^u kuts-kuntsī'sk·.[7]
Tem k·Ets muⁿ'hū ʟxapī'yut!iʟx[8] k·!ō'tsik·s. Temuⁿ'hū ⁱk·tsk·itxa'-
yū, tem hī'k·e ɬama'yū kus tsk·īⁿ'tsī. Tem tai^ɛ ts-sa'qauk·[9] k·im
25 pt!ūi'x. Temuⁿ'hū nā'k·eai ⁱk·kus tsk·ī'txayū kus xa'mnī, tem
ʟimk·i'lwīyū-s-le·wī'.[10] Temuⁿ'hū mis k·-xē'tsū tem ma'yExa.
"K·-Tsā'tstaī^ɛt!-slō[11] ts-ʟa'nk·, lā'ɬtasin tas hūⁿ'k·i tsā'tsital."
Tem īs ī'mstE tem kus ʟhīlkwaī'sūnx kus ʟtsā'tstat, lā'ɬta mis k·Ets
imī'stal.
30 Temuⁿ'hū xē'tsux^u tō'qwīs, temuⁿ'hū ⁱʟīya^ɛ qā^a'tsE tem wī'lx
nī'sk·ik·s tō'qwis. Temuⁿ'hū mis ʟEai'sx tsqā'mt!a hī'k·e kus
nā'tk·ⁱ, tem ma'yExa. "Muⁿ'hū hī'k·e aqā^{ɛa}t tas nā'tk·ⁱ, k·-hī'k·e
qauwā^{ɛa} kus lā^a ɬa'ntk·isī." Temuⁿ'hū mis k·-axa xamī'mi, tem
haya'ntx k·aū'k·s, tem ʟEai'sx kus k·!īl hī'k·e ʟā'xalt. Temuⁿ'hū

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

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

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

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

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

[6] Namely, Whale.

[7] *kunī'ts* BAIT.

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

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

[10] Literally, "became with water the place;" *k·i'lū* WATER. The lake referred to is probably Tsiltcoos or Ten Mile Lake.

[11] Literally, "line-fishing place."

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

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

p!ī′xanx, tem t!imsaī′nx yā′sau: "K·ai′ī ʟahaya′nī⁶yaī xa′kusin
ʟa′mxadōo hak·inī′k·eai qaik· tasi′n-axa xaīmī′sal, nā′mk· sE′ʟxas
hī′tslEm ʟowa′txayūsxam."[1] Temuⁿ′hū mis k·eaī′ tem-axa muⁿ′hū
halī′yūk·s ayaī′.[2] Temuⁿ′hū mis-axa wī′lx halī′yūk·s, tem k·Ets muⁿ′hū
5 xē′tsuxᵘ.[3] Temuⁿ′hū ⁱʟīyaᵉ qāᵃ′tsE tem k·Ets muⁿ′hū qalpaī′ wī′lx
nā′tk·ik·s, tem k·Ets muⁿ′hū yEaī′nx. "K·-ītaᵉ nīx qas tsūdaī′s
ła′ntk·istū."[4] ·Temuⁿ′hū mis ʟxaī′nx ī′mstat pEyā′sauwīst, tem k·Ets
muⁿ′hū xē′tsuxᵘ. Temuⁿ′hū mis wī′lx na′k·s ⁱk·kus wulī′tsx kus
nEqā′xamxt!, tem k·Ets muⁿ′hū ʟōhaī′ kwas tsk·ī̄′tsī. Temuⁿ′hū
10 mis qauxa′nk·s wī′lx, te′młta tskwayū′ʟx kus akī̄ⁿ′ ⁱk·pī′ūsxaī
hak·iqē′xan-ū kwas tsk·ī′tsī. Tem k·Ets muⁿ′hū ma′yExa. "K·in
phainsa′a lāᵃ hī′tE muⁿ′hū?" Tem k·Ets muⁿ′hū k·e′a ayaī′ qxe′nk·s,
temuⁿ′hū mis wī′lx na′k·s ⁱk·kus tskwayū′ʟx kus akī̄ⁿ′, te′młta
muⁿ′hū ʟEai′sx tas lā′tEq ⁱk·hī′k·e pūwī′x, ʟxat tskwī′stsuxt. Tem
15 k·au′k·Ets muⁿ′hū t!xaī′nx ts-haiⁿk·. "K·iʟxa′n hī′tE muⁿ′hū
ⁱłtqa′a? Ā′a, k·iʟxa′n hī′k·e muⁿ′hū imī′stī, k·iʟxaī′ī nū′nstxaī
xakusi′n ʟa′mxadōo kwas tskwī′stsuxt; k·Eʟxa′s mEhūiⁿ′kūistū
ts-ʟā′nk·, temuⁿ′hū kwa′siʟx a′łtuxt k·is xa′mnītsʟō ts-ʟā′nk·."
Temuⁿ′hū mi′siʟx ʟxaī′nx, tem k·Ets-axa muⁿ′hū ʟōhaī′, temuⁿ′hū
20 xē′tsuxᵘ. Temuⁿ′hū ⁱʟīyaᵉ qāᵃ′tsE tem k·Ets-axa muⁿ′hū wī′lx
qalpaī′ qxe′nk·s. Temuⁿ′hū ayaī′ kwas nEqā′xamxt! tem wī′lx kus
nā′tk·ik·s, tem k·Ets muⁿ′hū halā′tsī ī′mstE yEaī′nx. "K·-qas
tsūdaī′s ītaᵉ ła′ntik·stū." Tem k·Ets muⁿ′hū xē′tsuxᵘ. Temuⁿ′hū
k·Ets tsqē′wiʟx kus nā′tk·, k·is muⁿ′hū l·ō′tsū ī′mstE yEa′a. Īs
25 ī′mstE tem kus hī′k·e qauwāᵉ mEtsūdaī′st kus nā′tk·. Temuⁿ′hū
ⁱʟīyaᵉ qāᵃ′tsE tem ʟEai′sx kus tsk·ī̄ⁿ′tsī ⁱk·hī′k·e nī′sk·ik·s kō′kᵘs-
auk· yā′xEx. Temuⁿ′hū mis łeyū′łtx, tem piltkwaī′. Temuⁿ′hū
ⁱʟīyaᵉ qāᵃ′tsE tem ma′yExa. "K·isk·aī′xan-ū, k·in hī′tE lāᵃ nūnsa′a?
Ā′a, k·in phainsaī′m kō′kᵘs." Tem k·Ets muⁿ′hū mis wī′lx k· !i′lk·s,
30 tem k·Ets muⁿ′hū ʟEai′sx kus lāᵃ ⁱk·yā′tsx kwas k· !il. Tem k·Ets
muⁿ′hū ʟōqudī′nx xamᵉ temuⁿ′hū ma′yExa. "K·in hī′tE muⁿ′hū
tqēlk·ī′i? Ā′a, k·in ha′ītō ts-ʟā′nk·." Temi′ʟx muⁿ′hū yEaī′nx.
"K·ip hī′k·e muⁿ′hū ⁱk·tas k· !il yā′tsī. K·ips īs ʟxatōwaī′-slō
ts!ū′walīmuxs,[5] k·ips pkū′tsitxū xa′kusin ʟa′mxadōo, k·ips nū′-
35 nsitxū." Temuⁿ′hū mi′siʟx ʟxaī′nx, tem k·Ets muⁿ′hū łqamaī′nx
mEqami′nta, tem-axa aya′yususx k· !ē′tsik·s, tem qaxtaī′nx temuⁿ′hū
nūnsaī′nx. Temuⁿ′hū mis k·eaī′, tem-axa qalpaī′ łkūi′. Temuⁿ′hū
mis-axa wī′lx kō′kᵘs, tem ʟEai′sx kus lāᵃ ⁱk·tsk·itxē′ hata′mE hī′k·e
qōmū′qwīm. Tem k·Ets muⁿ′hū tsimaī′nx xamᵉ, te′młtauk· yaī′xa
40 īs haiⁿᵉ pā′ʟk·st. Tem k·Ets muⁿ′hū stqwa′tsiʟx tem tspuūi′m.
"K·-hī′k·e sa′nquk·e[6] pin ʟān." Temuⁿ′hū mi′siʟx ʟxaī′nx, tem

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[1] This rock can be still seen to-day.
[2] Along the northern bank.
[3] Going northward.
[4] Transposed for łEnā′tk·istū.
[5] Contracted for ts!ūwalī′yEmxus.
[6] Described to Farrand as an aquatic plant which opens and closes when touched; probably anemone.
Described to me as a blue oyster which opens and closes when touched; probably roseate.

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

k·Ets-axa muⁿ'hū ayaī' k·!ē'tsik·s. Temuⁿ'hū mis-axa wī'lx k·!ē'-
tsik·s tem pitⁿqē', tem atsk·aī'. Temuⁿ'hū mis-axa ʟqōu'tsxa,
temuⁿ'hū tk·ī, te'mɬta hī'k·e muⁿ'hū imī'stEx kuts-piⁿ'tqaīt!Exk·.
Īs ī'mstE tem hī'k·e muⁿ'hū imī'stEx qāᵃ'ltE. Temuⁿ'hū mis k·eaī',
5 tem k·-muⁿ'hū xē'tsuxᵘ. Tem k·aⁿ'tsūs pʟui' tem ma'yExa.
"K·-hī'tE muⁿ'hū-slō nī'i ts-łā'nk·ⁱ k·ta'sin pīⁿ'tqal? Ā'a, k·-Pū'-
'wīk·-slō ¹ ts-ʟa'nk·.'' Ī'mstE tem kus ī'mstE-slō ts-łā'nk·, lā'ɬta mis
qaqa'tsE tqaīlī'k·sanx-slō.

Temuⁿ'hū xē'tsuxᵘ tem wī'lx nā'k·s ⁱk·kus ʟkūi'x kus tsk·iⁿ'tsī,
10 temuⁿ'hū ʟōhaī'. Temuⁿ'hū mis wī'lx qauxa'nk·s, tem hayā'ntEx
temuⁿ'hū ʟEaī'sx kus aqāᵉtit-s-le'wī'. Temuⁿ'hū qxenk·saī'. Tem-
uⁿ'hū mis wī'lx qxe'nk·s, temuⁿ'hū ayaī'. Tem ⁱʟīyaᵉ qāᵃ'tsE yā'xau,
tem ma'yExa. "Kwaᵉla· sins k·aⁿ'tsūs ʟōhaī'm, k·ins qalpa'a
ʟhainaī'dī-slō?" Temuⁿ'hū mis wī'lx qauxa'nk·s, tem ayaī' nāk·s
15 ⁱk·kus mukwa'ntstit-s-le'wī'. Temuⁿ'hū mis wī'lx tem ma'yExa.
"K·in ʟpiʟa'yūsxam tas hūⁿ'k·i k·ai'ī mEtsk·i'lamxtit-slō." ² Tem-
uⁿ'hū mis k·eaī', temuⁿ'hū-axa ayaī' qxe'nk·s, temuⁿ'hū mis-axa
wī'lx qxe'nk·s, temuⁿ'hū xē'tsuxᵘ. Temuⁿ'hū ⁱʟīyaᵉ qāᵃ'tsE tem wī'lx
kus nā'tk·ik·s, tem k·-muⁿ'hū ʟq!aī'm. Te'mɬta hī'k·e hauwī'i
20 ʟkūi', te'mɬtaū hī'k·e auʟī' tas akīⁿ' mEhā'pata. Tem-axa k·im
xamī'. Temuⁿ'hū ⁱʟīyaᵉ qāᵃ'tsE tem-axa muⁿ'hū qalpaī' tsimaī';
te'mɬta muⁿ'hū l·ō'tsū ī'mstatxū, tem k·Ets muⁿ'hū-axa qalpaī'
xamī'. Temuⁿ'hū mis-axa wī'lx k·!ē'tsik·s, temuⁿ'hū ma'yExa.
"K·i'ʟxan hī'tE muⁿ'hū iltqa'a? Ā'a, k·in-axa yipaī'm łEłō'qudīyūt
25 is īnaī's." Tem k·Ets-axa k·e'a muⁿ'hū ayaī', temuⁿ'hū mis-axa
wī'lx nā'k·s ⁱk·kus qxēnī'k·sal nEqā'xamxt!Ek·s, tem k·Ets muⁿ'hū
qwanhutxwaī' is īnaī's. Tem-axa muⁿ'hū ayaī', temuⁿ'hū na'k·eai
ⁱk·suwa'tEsanx kus īnaī's, temuⁿ'hū minqā'xamxt!it s-le'wī'.
Temuⁿ'hū mis-axa wī'lx kus nā'tk·ik·s hak·inī'k·eai ⁱk·kus-axa
30 xēmī'sal, temuⁿ'hū tsx·ipaī'nx kuts-qwa'nū·k· k·i'lōk·s, temuⁿ'hū
łts!ū'yū kus nātk·ⁱ. Temuⁿ'hū łq!aī', temuⁿ'hū mis wī'lx k·aū'k·s,
temuⁿ'hū ayaī'. Temuⁿ'hū mis wī'lx ku ʟxā'yatsik·s, temuⁿ'hū hau'k·s
mEtskwa'halx, temuⁿ'hū hī'k·e īs qauwaī'-slō piʟaī'. Ī'mstE tem
kus hī'k·e īs qau'waī-slō mEtsk·ila'maxtit-slō kus Yā'xaik·,³ lā'ɬta
35 mis imī'stal. Tem-axa ītaᵉ muⁿ'hū qaqa'tsE tqaīlī'k·sanx-slō.

Temuⁿ'hū mis k·eaī', temuⁿ'hū xē'tsuxᵘ, temuⁿ'hū wī'lx nā'tk·-
auk·s tem k·Ets muⁿ'hū yEaī'nx. "K·-qas tsūdaī's la'ntik·stū."
Temuⁿ'hū mis ʟxaī'nx ī'mstat pEyā'sauwīst, temuⁿ'hū xē'tsuxᵘ.
Temuⁿ'hū ⁱʟīyaᵉ qāᵃ'tsE temuⁿ'hū wī'lx qalpaī' nā'tk·ik·s. Temuⁿ'hū
40 k·aⁿ'tsūs qāᵃ'tsE pʟui' yā'sau. "K·-nītsk· hī'tE-slō ts-ła'nk·? Ā'a,

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¹ A promontory below the Alsea River; probably Cape Apache.
² See Boas, Chinook Texts, p. 92.
³ Called now Yahach. A small creek in the most southern part of Lincoln County, Oregon. In former
times an important Indian village was situated there, which served until 1876 as a reservation.

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

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

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

k·-Wusīⁿ'-slō ts-ła'nk·.'' Temuⁿ'hū mis k·eaī', tem k·ɛts muⁿ'hū mā'yɛxa. ''K·in qulē'm tō'qwīs k·ins iłt!ī'i tas nā'tk·ⁱ.'' Tem k·ɛts muⁿ'hū k·e'a qulī', temuⁿ'hū wī'lx na'k·s ⁱk·kus mɛī'pstaxt-slō, temuⁿ'hū ma'yɛxa. ''K·in lōhaī'm qauxa'nk·s kwas tsk·īⁿ'tsī.''

5 Tem k·ɛts muⁿ'hū k·e'a lōhaī', temuⁿ'hū mis wī'lx qauxa'nk·s, tem hau'k·s mɛhaya'nīxa. Temuⁿ'hū ⁱlīya^ε qā^a'tsɛ te'młta qalō'sik·s haya'ntɛx, temuⁿ'hū ma'yɛxa. ''K·-līya^ε tas hūⁿ'k·i mɛī'pstaxt-slō, tsa^εhī'sxa aū'ʟ haluwī'k·sīyūk·s.'' Tem-axa muⁿ'hū qxenk·saī'. Temuⁿ'hū mis-axa wī'lx qxe'nk·s, tem k·ɛts-axa muⁿ'hū qaītsīxwa^ε-

10 yaī'nx. Īs ī'mstɛ tem kus hī'k·e mɛqami'nt kus a'łtuxtit-s-k·!īl kus Texi'nk·.[1] Lās k·-k·im mɛī'pstaxt-slō, sis ⁱlīya^ε imī'stalī. Temuⁿ'hū mis k·eaī', tem k·ɛts-axa muⁿ'hū ayaī' halī'yūk·s. Temuⁿ'hū mis-axa wī'lx halī'yūk·s, tem k·ɛts muⁿ'hū xē'tsux^u. Temuⁿ'hū ⁱlīya^ε qā^a'tsɛ temuⁿ'hū wī'lx na'k·s ⁱk·kus mɛk·!ī'lt-slō kō'k^us.[2] Tem ḳɛts

15 muⁿ'hū k·aⁿ'tsūs qā^a'tsɛ płui'. Temuⁿ'hū ʟhainaī'tɛx kus k·!īl tem hī'k·e puū't īs xa'mnītsʟō. Tem k·ɛts muⁿ'hū yɛaī'nx. ''K·iʟx hī'k·e muⁿ'hū īmī'stī, k·iʟxai'ī pkū'tsitxaī qaḳusi'n ʟa'mxadōo, k·ɛ'ʟxas ai'ī nū'nsitxaī.'' Temuⁿ'hū mis k·ɛts k·eaī', temuⁿ'hū xē'tsux^u. Temuⁿ'hū ⁱlīya^ε qā^a'tsɛ tem wī'lx nā'tk·ik·s, tem k·ɛts

20 yɛaī'nx. ''K·-nīx īta^ε kus tsūdaī's ła'ntik·stū.'' Temuⁿ'hū mis ʟxaī'nx, temuⁿ'hū xē'tsux^u. Temuⁿ'hū ⁱlīya^ε qā^a'tsɛ tem wī'lx qalpaī' nā'tk·ik·s. Tem k·ɛts muⁿ'hū k·aⁿ'tsūs qā^a'tsɛ płui', tem k·ɛts muⁿ'hū ma'yɛxa. ''K·-nītsk· hī'tɛ muⁿ'hū-slō ts-łā'nk·? Ā'a, k·-Yaqō'n-slō ts-łā'nk·.'' Temuⁿ'hū mis k·eaī', temuⁿ'hū xē'tsux^u.

25 Tem hī'k·e muⁿ'hū īs qau'waī-slō yā'tsxalxasxa kwas nā'tk·ⁱ nak· kus wā'txal.[3] Īs xa'mɛt-s-le·wī' tem hī'k·e kō'x^u wā'txanx kus łpū'pɛnhaut, tem hī'k·e muⁿ'hū imī'stɛx tsłī'ts.[4] Temuⁿ'hū mis wī'lx ⁱk·kwas haihaya^εt kus nā'tk·ⁱ, temuⁿ'hū tqaīlk·ī'nx-slō yā'sau: ''K·-anhū'u muⁿ'hū Mā'ʟōs ts-ła'nk·.'' Temuⁿ'hū mis ʟxaī'nx,

30 temuⁿ'hū tō'qwīs ayaī', temuⁿ'hū īs qauwaī'-slō ītsxaī'xasxa. Temuⁿ'hū nā'k·eai ⁱk·k·a'ts!isanx qauwā^εa tas lā^a, temuⁿ'hū imī'stɛx tas łī'ts.[5]

6. SŪDĀ'ASTIT-S-ŁMŪ'TSK·EXŁT!ENŪ'T [6]
FIVE   THE   BROTHERS
(Collected by Farrand in 1900)

Ik·i'ʟx[7] yā'tsx īs xa'mɛt-s-ītsaī's. Temuⁿ'hū īs xa'mɛt-s-łqē'st tem ayaī' kuts-hū'lk·iʟx łūⁿ'tsit[8] kō'k^us kwas nā'tk·ⁱ. Tem

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

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

[3] Literally, "He became habitually."

[4] Contracted for *tas łīts*.

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

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

[7] Namely, the Five Thunderbirds and their sister.

[8] Simplified for *łɛlūⁿ'tsit*; *łtu-* TO BATHE.

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

6. The Five Thunderers

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

ts!ūwī′x tem xa′mɛt-s-kō′x^u tsk·ī′x īs lōqaī′-slō. Temu^n′hū mis
yūxē′nx kuts-la′k·ak·, tem k·i′mhak·s kulᵉaī′nx hak·iqau′x. Tem-
u^n′hū ʟtūi′. Temu^n′hū mis-axa k·!iqaī′, tem hak·iqau′x kwas kō′x^u
piltkwaī′. Tem-auk· tsqaisī′, tem-auk· tsqamʟaī′nx ts-k·!ī′k·ik·.
5 Tem hī′k·e qāᵃ′tsɛ ⁱʟīyaᵉ hayā′ntxa. Temu^n′hū mis-ū axa hayā′ntxa,
te′mɬta hī′k·e nī′sk· aili′k·ī kō′x^u. Lā′ɬtas ɬtāᵃ kwīᵉ te′mɬta kō′x^u
wa′txanx kus tskūi′k·!īʟx.[1] Temu^n′hū mis ɬɛnī′sk·īyū, tem ainaī′.[2]
    Kus ʟmū′tsk·ɛxɬt!ɛnū′t k·aū′k·s-axa lā′q!auyusx. Temu^n′hū mis-
axa wī′lsʟnx k·aū′k·s, tem ⁱʟīyaᵉ k·!iqaī′. Hī′k·auk· k·im kuwī′x
10 īs kwēᵉ, ⁱʟīyaᵉ yu′xū mɛɬā′nʟnx k·-qaū′k·eai mukūslīya′a. Tem-
u^n′hū qasuwa′ʟnx kus kūi′pūna, k·-qa′tsɛ ɬō′quta′a k·ai′ī qa′tsɛ
mukūslīya′a. Temu^n′hū mis k·-ɬkwī′mi, tem k·a^n′tsūs tīūt!′wansxaī′.
K·īlt!xa′yūsx ⁱk·ts-aᵉ′qaīk· tem-axa ts-xaū′sxaūk·, temu^n′hū kwa′-
īda³ ʟkūi′. "hāx ʟuɬ, hāx ʟuɬ, hāx ʟuɬ."[4] Temu^n′hū mis tsqē′wiʟx
15 te′mɬta hī′k·e hū′nk·!īyūsx tem ainaī′. "Hai′aitist ī, ʟɛī′ʟaxan ku
Māĺē′tst."[5]   Tem-axa k·!iqaī′, tem ʟɛā′laux kuts-hī′yak· mis
mā′qaxaīnx xaku′s mukwaᵉslī. Temu^n′hū qalpaī′nx qasuwaī′nx
kwas xamᵉ kuts-mū′tsk·ak· qaku′s mɛku′mk^u, te′mɬta l·ō′tsū
mu^n′hū ītaᵉ ī′mstatxū: hī′k·e hunk·!ī′yūsx. Temu^n′hū qalpaī′nx
20 kwas xamᵉ qasuwaī′nx, te′mɬta l·ō′tsū mu^n′hū ītaᵉ ī′mstatxū.
Temu^n′hū mis qauwāᵉᵃ ʟɛā′mtīyū kuts-mū′tsk·ak·, temu^n′hū xas
yu′xwīs p!ī′xanx. Temu^n′hū tsaᵉtī axa ūstaī′nx, temu^n′hū qa′tsɛ
mukūslīyaī′nx.
    Temi′ʟx[6] hī′k·e īs xa′mɛt-s-ītsaī′s yā′tsx, k·ī′k-uk^u yā′tsx kuts-
25 hī′yak·iʟx, kus kūipū′na. Tem hī′k·e qauwāᵉᵃ īs pī′tskum tem
aya′l kō′k^{u}s tem-axa qauwāᵉᵃ tas lāᵃ wī′lalyusx, qauwāᵉᵃ hī′k·e lāᵃ
nū′nsitxanx xaku′s kūipū′na. Temu^n′hū kus mukwaᵉslī ts-sī′tɛk
temu^n′hū ītaᵉ qauwāᵉᵃ īs pī′tskum aya′l, temɬta-axa taiᵉ tkwaᵉlī′sla
tem-axa ʟqū′ma wī′lalyusx qauwāᵉᵃ īs pī′tskum. Tem-auk· mu^n′hū
30 axa mɛt!āma′nīʟx ik·ts-hai^{n}k·, nā′mk· k·ikuts[7] hayā′ntxa k·ī′k^{u}s,
lā′ɬta mis· hī′k·e qauwāᵉᵃ lāᵃ nū′nsitx, temi′ʟx mu^n′hū tɛqō′tsɛ
temi′ʟx taiᵉ tkwaᵉlī′sla nū′nsitx.
    Temu^n′hū misi′ʟx ʟɛmɬā′ntx qau′kuts-hulūi′sūuk· kus mukwaᵉslī,
temi′ʟx mu^n′hū qai^{n}haī′. Qauwā′tiʟx hī′k·e ts-tɛxk· spai′tx
35 temi′ʟx mu^n′hū ɬq!aī′. Temi′ʟx wīlx nā′k·eai ⁱk·kus mɛpaa′wunt-
slō,[8] temi′ʟx hī′k·e qāᵃ′tsɛ tspūitī′yūsx, ʟxai′ī ʟhainaī′dī nā′k·slō
qāᵃ′tsal. Temi′ʟx mu^n′hū qauku′s qala′xstet yɛaī′nx mis qxe′-
nk·slō qāᵃ′tsal, te′mɬta k·ɛts qaku′s mena′tɛm tem yɛaī′nx mis
qauxa′nk·slō qāᵃ′tsal. Nā′mk· k·au′k·ɛts-axa tk·ī, k·is hata′mɛ

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[1] *tskūil-* TO BE ON TOP, TO RIDE.
[2] The informant evidently could not relate the incidents during the journey to the land of her abductors.
[3] *kūit-* TO DANCE.
[4] In imitation of the sound made by the shells while he was dancing.
[5] Probably another name for Sea-Otter.
[6] For example, Sea-Otter and his wife.
[7] *k·ɛts + -uk^u.*
[8] *paa′wun* SNAG.

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

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

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

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

hī'k·e ha⁵ya'nītxam tas sī'qᵘ. Īs ī'mstE tem kus k·Ets ptsisa⁵yaī'[1]
kus mEna'tem, lā'lta mis-ū aya'hanx[2] kus sī'qᵘ.[3] Tem k·Ets munⁿ'hū
mEtsā'saux. Temunⁿ'hū mis-auk· axa tk·ī',. temi'Lx munⁿ'hū mExa'-
yusx. Temunⁿ'hū mi'siLx stink·ī'yEm, te'mlta k·Ets hī'k·e 'walhaī'
5 kus kwīⁿ''ts!it, "Ēe, sin xwē'xwē ik·tsxina'yū, a'lk·xŭp k·aⁿ'tsūs!"
La'ltas hī'k·e tslō'qutī kwas sī'qᵘ. Temunⁿ'hū misi'Lx tsti'nk·txEm,[4]
temi'Lx .munⁿ'hū aya'yEm. Temi'Lx munⁿ'hū qalpaī' wī'lx nā'k·eai
ik·hī'k·e pūwī'x tas xulpa⁵tsit!. Nāmk· k·E'Lxats īlaī', k·is hī'k·e
yūxē'i kus pī'tskum. Temi'Lx munⁿ'hū hāª'tsE tsitsk·!ayū'Lx,
10 te'mlta iLīyaᵉ xamᵉ Limk·!ē'ntx. Tem k·Ets munⁿ'hū Lqamaī' kus
mEna'tem as k·!īl tem k·ELxa'ts munⁿ'hū pilts!ī'nx, tem hī'k·e
lkwal⁵a'yū temunⁿ'hū Lxat tem hī'k·e tsana'ltik·saū. Tem k·Ets
munⁿ'hū lqamaī'nx yā'sau: "K·-Līyaᵉ lāª pin Lān, k·-hī'k·e taiᵉ
xulpa⁵tsīt!. K·ip lōwī't!ītsū xas kla'mtsLEm ts-la'mxadōok·, sips
15 pxa'mintxū." Temi'Lx munⁿ'hū xē'tsuxᵘ. Tem iLīyaᵉ qāª'tsE
temi'Lx LEai'sx kus lāª tspī'ūtx qauwaīsa⁵ts-ukᵘ k·Eqō'tsiLx. Tem
k·Ets munⁿ'hū ma'yExa kus mena'tEm. "Pā'lEn xūtsā' tem kus.
hī'k·e Lhaya'naulnx, tem kus iLīyaᵉ tsitsk·!ī'Lnx?" Temi'Lx
munⁿ'hū tsitsk·!ayū'Lx. Temunⁿ'hū iLīyaᵉ qāª'tsE tem tsqa'mLīyū,
20 tem hī'k·e lEa'lk·tūyū-slō, tem-axa puqwē'ninaī-slō, te'mlta k·iLx
iLīyaᵉ yai'xstoxs. Tem k·Ets munⁿ'hū p'ūi'nx kus qwē'nin yā'sau:
"K·-Līyaᵉ lāª xam Lān, k·-hī'k·e taiᵉ qwē'nin. K·-hī'k·e Limī'staldū
xasuwī't." Temi'Lx munⁿ'hū xē'tsuxᵘ.

Temunⁿ'hū misi'Lx wī'lx k·aū'k·s, temi'Lx tink·aī'nx kō'kᵘs xa'kuts-
25 hūlū'k·iLx temi'Lx ·aya'yususx ītsaī'sik·s. Temi'Lx munⁿ'hū pilaī'.
Tem iLīyaᵉ qāª'tsE te'mlta k·Ets ma'yExa kus mena'tEm. "Hata'mE
Luū' asi'n tsī'tsik·! kwas qau'x qūⁿwī'x. Qaū[5] kwaā'lās lin qu'mhat
ata'sil pxa'mnītxanx?" Tem k·Ets munⁿ'hū yEā'Lnx. "Ami'stīs
ta⁵muqwa?"—"iLtan hī'k·e LEyā'saux."

30 Temunⁿ'hū ayaī' ts-qu'm'tik·ELx Lqaya'kwalsxamst.[6] Temunⁿ'hū
mis-axa wī'lx, tem-axa wī'lsusx tas tkwa⁵lī'sla. Temunⁿ'hū iLīyaᵉ
qāª'tsE tem lts!uwa'sīLx kus ts!ū'ax·au, te'mlta k·Ets munⁿ'hū
Lōqudī'nx xaku's mEna'tem yā'sau: "K·in ī'tsūsī ik·sin ā'hal[7] sin
psī'pxantxus." Tem k·au'k·Ets s⁵aī'nx qaux Lk·ilt!ī'sik·s tem
35 qaxtaī'nx.

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[1] tsas- TO WIN A POINT.

[2] aih- . . . -ū TO WISH.

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

[4] Instead of sti'nk·txEm.

[5] For qaū'k·eai.

[6] qaiku- TO LOOK FOR FOOD AT LOW TIDE.

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

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

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

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

Temuⁿ'hū k·imnī' kuts-qu'm'tik·ELX, tem LX-auk· ī'mstE ts-haiⁿk·,
ts-pEnū'nsatxusk·iLx k·is Lqē'ln.　Lā'ltas ltā qō'tsE k·E'Lxas Lqē'ln,
lā'lta muku's [1] qaxtaī'nx qaku's mena'tEm kuts-sī'pxanauk·.[2]　Tem-
uⁿ'hū mis t!īlī' kus k·!il, temi'Lx muⁿ'hū lkinkt!a'lnx.　Temuⁿ'hū
5 qauwī's kū'Lnx kuts-hā't!ak·iLx, temi'Lx muⁿ'hū qalpa'Lnx xa'mEnt!
k·ilūwī'Lnx kuts-mū'tsk·ak·.　Tem k·Ets muⁿ'hū psūk·!ayū'sx kus
mena'tEm.　"Hī'k·auk·-wa　kwa'k·its-qalEmlaī'sk· [3] quū'yEmts,
nā'mk·s kus quū'yEmts kwas kala'xkala!"　Temuⁿ'hū misi'Lx qau-
wā^ᵉᵃ k·ilūwī'Lnx, temuⁿ'hū k·ilwīyū'Lnx is k·!il.　Temuⁿ'hū mis Lāᵃlaī'
10 kus k·i'lū, temi'Lx muⁿ'hū lta'qusau.　Qau'wīs kuts-hā't!ak·iLx ltq-
waī'txa, "bōōm."　Temi'Lx hī'k·e muⁿ'hū taī'Lx qauku'ts-qu'm'-
tEk·iLx.　Tem k·Ets muⁿ'hū mi'siLx qauwā^ᵉᵃ lta'qusau kuts-hāᵃ't!ak·
kus mEna'tem, tem k·Ets muⁿ'hū qa'halt ltqwaī'txa kus mena'tEm,
lās k·Ets hī'k·e ⁱk·ts-xama'līyūk·ik·s ma'yExa, "bōōm."　K·is
15 muⁿ'hū Lxayasī'yalsxam,[4] "Ī'psinxasxayauk· [5] sins k·!ī'k·s."[6]　Tem-
uⁿ'hū mi'siLx qauwā^ᵉᵃ lts!isī'yū, temi'Lx muⁿ'hū tūhī'Lnx.　Tem
k·Ets muⁿ'hū psūlaī' kus mena'tEm, "Hī'k·el-wa īs qalxūi'-slō tū-
hī'ln!"　Te'mlta k·Ets muⁿ'hū k·e'a.　Misi'Lx tūhī'Lnx temi'Lx hī'k·e
nī'sk·ik·s haitsa'Lnx, temi'Lx tspuyū'Lnx nā'tk·auk·s, Lxaī'ī ⁱLīyaᵉ
20 aū'L pqē'xasaī'm.　Īs ī'mstE temi'Lx qalxūi'-slō tūhī'Lnx.　Temuⁿ'hū
mi'siLx-axa lk·i'stLnx, tem k·Ets muⁿ'hū-axa tk·ī' kus mena'tEm
tem k·Ets muⁿ'hū qauwī's kus qala'xstet tsima'yuxᵘ tī'ūt!hūna'yuxᵘ
kuts k·!ī'k·ik·.　Temuⁿ'hū Lxusaī' yaī'x-auk· ts-haiⁿk· tem-axa
xEltxusaī'.　Temuⁿ'hū muxwī'nalx [7] kuts-qu'm'tik·iLx ts-ītsaī'sk·.
25 Lā'k·Ets-axa hauwī'i qxe'nk·s wī'lx kus kūi'pūna,[8] k·ilta's-axa k·im
qalpaī'm Lxūnī'yūsxam.　K·is-axa muⁿ'hū qalpaī'm Lōhaī'm k·i'ltas-
axa k·im qalpaī'm.[9]　Temuⁿ'hū k·Ets wī'lx qxe'nk·s, k·is tswētlaī'-
xasxam.[10]　Temuⁿ'hū LEya'hayū kus kō'kᵘt-s-k·i'lū.[11]　Tem k·Ets
muⁿ'hū yā'tsxasx kus mena'tEm.　Qau'wīs yEaī'nx kuts-hā't!ak·
30 k·-ū hayā'ntoxs, temi'Lx muⁿ'hū qalpaī'nx kwasi'Lx psi'nLx qalpaī'nx
yEaī'nx k·iLx-aū hayā'ntoxs.　Tem k·Ets muⁿ'hū yālᵉyaī'nx kus
qala'xstet kuts-hāᵃ't!ak·, "MEhayā'nalxayū kus pi'lqan-auk· ts-k·!-
ī'k·ik·!"[12]　Temuⁿ'hū k·Ets hayā'ntxa, k·is hī'k·e Lqaī'yūsxam-slō.

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[1] tem+kus.

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

[3] Consists of kwas; k·-; ts-qalEmlaī'sk·.

[4] xais- TO WHISPER.

[5] ī'psin- TO BE RAW; -xas reflexive; -x verbal; -ai imperative; -auk· suffixed particle.

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

[7] xūn- TO FALL.

[8] After having repaired the roof of the house.

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

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

[11] Literally, "became high the ocean water."

[12] Ungrammatical; should have been ham k·!īk·

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

Temi'Lx muⁿ'hū yEaī'nx kwasi'Lx psi'nLx kuts-hā^a't!ōok·, k·i'Lx-aū
mEhayā'nalxam. Temuⁿ'hū misi'Lx-aū axa qauwā^{ea} hayā'ntx, tem
k·E'Lxats muⁿ'hū yEaī'nx k·i'Lxa-aū qauwā^{ea} mEhayā'nalxam.
Temuⁿ'hū k·ELxaū'ts [1] LEhayā'nīyū, k·is hī'k·e Lqaī'yūsxam-slō.
5 Temuⁿ'hū mi'siLx k·eaī', tem k·Ets muⁿ'hū kus qau'wīs pī'ūsxa^εya'a
ts-haīⁿk·,[2] "aaah." [3] Tem k·Ets muⁿ'hū mis k·eaī', tem yEaī'nx kuš
qala'xstEt kuts-hā^a't!ak· k·-ū pī'ūsxa^εya'a ts-haīⁿk·.[2] Temuⁿ'hū mis
k·eaī', tem k·ELxa'ts muⁿ'hū yEaī'nx. "Ai'xap muⁿ'hū! K·it-aū
xas qauwā^{ea} pī'ūsxa^εya'a tin haī^{nε}: 'aȧaah, aaaah, aaaah.'" Tem-
10 uⁿ'hū qamLī', temuⁿ'hū yō'ltsuxsaī yixaī'nx-auk· ts-haīⁿk· kus tim-
ła'lxusxamt. Lās hī'k·e tas Lī'qxamtELī is kō'x^u, te'młta hī'k·e
qxenk·saī'. Tem k·Ets muⁿ'hū kus mEkū'mk^uLx ts-mena'tEmk· tem
k·Ets ma'yExa. "Kwa^εlā' k·xūts as Mō'luptsinī'sla [4] k·is i'La Lxa-
mā'k·ink·a'lsxam." [5] Temi'Lx muⁿ'hū phainsa'Lnx, te'młtaLx muⁿ'-
15 hū k·e'a wa^εna'. Temuⁿ'hū mis qaī'-slō, tem hī'k·e qȧuwā^{ea} tas lā^a
kul^εal k·!ēts, tem tskwayū'Lnx kus hī'tslEm ik·pī'ūsxaī ts-qalī'xk·
hak·ik·!ē'ts. Temuⁿ'hū phainsa'Lnx, te'młta tai^ε kūi'pūna tsk·ī'x
hak·!ē'ts-Em īs kō'x^u. Tem īs ī'mstE nā'mk· k·Ets kus tsā^a'mE sū'-
slōtx, k·i'kus k·!iqaī'xam kus kūipū'na k·is 'wala'haītxam īs hī'tslEm,
20 lā'łta mis imī'stal kus ta'ming·ink·.

Temi'Lx muⁿ'hū ma'yExa. "K·ił nā'k·s-Em muⁿ'hū ayaī'mi?"
Temi'Lx muⁿ'hū ma'yExa. "K· ił tsqanūi'mi ik·ta's le'wī' qauwī's·
mukwē'sta. Temuⁿ'hū słis k·eaī'mi k·lis muⁿ'hū qauxank·saī'm."
Tem k·Ets muⁿ'hū tī'ūt!'wantxaī' is kwē^ε kus mena'tEm. Tk·i-
25 laī'nx kus inī'yū tem mEya'kanx.[6] Temi'Lx muⁿ'hū mEqō'tsEta
ayaī'm. Temuⁿ'hū iLīya^ε qā^a'tsE temi'Lx wī'lx LEyā'tstik·s. Tem
k·Ets muⁿ'hū ma'yExa kus mena'tEm: "A'lk·uxuł a' k·aⁿ'tsūs, k·in
phainsaī'm." Te'młta yEā'łnx, "Ami'stīs hī'k·e ta^εmuqwa."—
"iLīya^ε, k·in l·ō'tsū muⁿ'hū phainsaī'm." Tem k·Ets muⁿ'hū mEtsā'-
30 sEx, tem k·Ets muⁿ'hū k·!iqaī'. Temuⁿ'hū mis LEai'sūnx, tem yEā'-
łnx; "Xa-iLīya^ε a'ya! Akīⁿ' ik·ama'tsux^u [7] is hī'tslEm." Tem k·Ets
muⁿ'hū pxEltsūsayū'Lx. "Nāk·-E'n muⁿ'hū? Hanhū'u k·in LE-
ai'sī." Temuⁿ'hū tEsina'yEmux^u, temuⁿ'hū LEai'sx, te'młta tai^ε
tā'puxk·in tsinaī'x. Tem k·Ets muⁿ'hū sū'pLī kumū'kwalyū'Lx yā'-
35 sau: "K·-hī'k·e Limī'staldū xas kla'mtslEm ts-ła'mxadōok·." Tem
k·Ets muⁿ'hū piltkwaī' tem t!axut!aī'nx kwas k·a'ts!isau ik·ts-yūⁿ'-
salyust!Exk· hak·iqē'xan yā'sau: "K·Ex iLīya^ε łamā'tsūtELī [7] is
hī'tslEm. K·-hī'k·e tā'puxk·in xam łān." Tem k·Ets muⁿ'hū mE-
haya'nīx, te'młta hī'k·e Lpā'ala tas hī'tslEm ts-qē'kusk·. Tem
40 k·Ets muⁿ'hū Lkūi', temuⁿ'hū mis-axa wī'lx temi'Lx muⁿ'hū ayaī'm.

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

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

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

Temun'hū ˡLīyaᶜ qāᵃ'tsE temi'Lx wī'lx qalpaī' LEyā'tstik·s. Tem
k·Ets mun'hū halā'tsī ma'yExa kus mEna'tem. "Wīlī'mxaɬ[1] k·aᶜ,
k·in phainsaī'mi." Te'mɬta k·Ets mun'hū halā'tsī yEā'Lnx. "Amī'-
stīs taᶜmuqwa!" Te'mɬta k·Ets[2] hī'k·e mun'hū tīxūi' ma'yExa,
5 "L·ō'tsūn ī mun'hū phayā'nsEx." Tem k·Ets mun'hū mEtsā'saux,
tem k·Ets mun'hū k·!iqaī'. Temun'hū mis k·!ē'tsik·s wī'lx, tem
yEā'Lnx. "ˡLīyaᶜ nā'mk· ū'k·eai haī'ts wī'lal." Tem k·Ets mun'hū
pxēltsūsaī', "Qailā'a xūtsā'?"—"Ā'a, xe'Lk·it-s-tsā'sidū k·aux
yā'tsx temau'x hī'k·e amā'tsuxᵘ ˑīs hī'tsLEmː" Tem k·au'xuts
10 mun'hū pxēltsūsaī'nx.[3] ˑNā'k·aux-E'n yā'tsx, k·i'naux ai'ī phain-
sa'a?"—"ˡLīyaᶜ. ˡLīyaᶜ nā'mk· ū'k·eai ayā'sal k·i'mhak·s. Amā'-
tsitxanxaux hī'k·e tas hī'tsLEm." Te'mɬta k·Ets hī'k·e mun'hū
tīxwī' ayaī' yā'sau: "Lā'tqaux-E'n xūtsā' temau'x ˡLīyaᶜ xas
hī'tsLEm ts-ɬawī'ɬsalīsk·?"[4] Temun'hū mi'saux tsqē'wiLx, temau'x
15 pxēltsūsaī'nx, "Ta'xtEx-En?"—"Hī'k·epstin phainai'stuxᵘ."—"Ā'a,
k·xans-En[5] ai'ī iltqa'yEmts?"—"K·i'pstin ɬta ai'ī hī'k·e LEai'stū.
Lā'tqaīxapst-E'n mun'hū?"—"Ā'a, hūn'k·xan yā'tsx, te'mxan hī'k·e
qauwā'ᶜᵃ qaū'k·eai ɬkwa'hasaldEmtsx.[6] Temun'hū qaū[7] k·x'ants[8]
· k·wa'yEmts, k·is hī'k·e pa'lhūyū kuts-k·elī'sk· xakuxa'n spaī' k·is
20 ɬqaītī'yut!Emxus,[9] k·is qē'ntoxs. Tem īs ī'mstE te'mxan ˡLīyaᶜ
qaū'k·eai ɬkwa'hasaldEmtsx qalpa'yEmtsx."[10] Tem k·Ets mun'hū
k·!ilhaī'-axa kus mena'tEm, tem k·Ets mun'hū x·iltxwaī' is k·!īl.
Temun'hū mis Lxūi'nx tsa'kuɬantit-s-k·!īl, tem k·Ets-axa mun'hū
qalpaī' qaaī', tem k·au'xuts mun'hū yEaī'nx. "Hanhū'u, k·ipsti'n
25 tsima'yū ˑk·wa'yū." Tem k·Ets mun'hū qau'wīs kus qala'xstet
k·waī'nx. Tem k·Ets qaayu'xᵘ kus k·!īl, tem k·Ets mun'hū t!xuᶜ-
yaī'nx hatsi'l mis ɬqaaī'tuxᵘ. Temun'hū mis ɬts!iɬa'yū, tem k·Ets
mun'hū k·ē'k·ē k·waī'nx kwa'k·Ets-k·elī'sk·.[11] Temun'hū mis
Lxaī'nx, tem yEaī'nx. "K·ex hī'k·e taiᶜ mun'hū limī'staln. Nā'mk·
30 sxas ɬkwa'hasaln, xas hī'k·e lōwī't!altxam, k·Exau'k·s[12] qauxa'nk·s
sā'yalī[13] hams k·!īk·s." Tem k·Ets mun'hū qalpaī'nx kus mena'tEt
tem k·Ets mun'hū ītaᶜ hī'k·e īmstī'nx. Temun'hū mis Lxayaī'tx,
tem k·Ets-axa mun'hū ɬkūi'. Temun'hū mis-axa wī'lx, tem k·ELxa'ts
mun'hū xē'tsuxᵘ.

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[1] Contracted for *wīlī'yEmxaɬ*.

[2] Note the frequent use of the continuative particles *k·Ets* and *k·is*. Practically all texts obtained by Farrand were narrated in the continuative tense.

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

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

[5] *k·is* + -*xan* + -*En*.

[6] *k'ū-* TO COPULATE.

[7] Abbreviated for *qaū'k·eai*.

[8] *k·Ets* + -*xan*.

[9] *lqait-* TO CUT OFF; -*ī* inchoative; -*utx* accelerative; -*t!Em* transitive; -*xus* future.

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

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

[12] *k·is* +- *x* + -*auk·*.

[13] *sī-* TO ROLL EYES.

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

Temuⁿ'hū ⁱLīya^ε qā^a'tsE temi'Lx qalpaī' wī'lx LEyā'tstik·s tem
k·Ets muⁿ'hū l·ō'tsū ī'mstatxū. Kus mena'tEm ma'yExa. "Ā'lk·-
uxuł a'. k·aⁿ'tsūs, k·in phainsaī'm." Tem k·Ets muⁿ'hū yEā'łnx,
"ⁱLīya^ε,· sxas hī'k·e ami'stīs ta^εmuqwa!" Te'młta k·Ets hī'k·e
5 muⁿ'hū tīxūi'. "K·in l·ō'tsūn muⁿ'hū phainsaī'm k·inai'ī LEai'sī
ū'k·eai ⁱk·yā'tsx." Tem k·Ets muⁿ'hū mEtsā'saux, tem k·Ets
muⁿ'hū k·!iqaī'. Temuⁿ'hū mis LEai'sūnx, tem tink·a'łnx tēm
yEā'łnx. "Xa-ⁱLīya^ε a'ya! Tas akīⁿ' k·yā'tsx. Amā'tsitxEmtsał
hī'k·e kus akīⁿ'." Tem k·Ets muⁿ'hū pxēltsūsaī'. "Lā'-E'n muⁿ'hū
10 tem hī'k·e tsa^ε amā'tsux^u is hī'tslEm? Hanhū'u k·in LEai'sī."
Temuⁿ'hū wahau'stEx. Ā'mtis-tụk^u hī'k·e ts-yūⁿ'salyust!Exk· ¹tem-
axa hī'k·e nū'nsist ts-pila'tkwayūk·.¹ Temuⁿ'hū mis wī'lx, tem
hata'mE hī'k·e sī'sā ²tas mi'k·iLx. Tem k·Ets muⁿ'hū Lōhayū'łnx.³
Tem k·Ets muⁿ'hū mEkya'kłalx;⁴ "Īi, k·!ōhayū'tsxaLx." Tem
15 k·Ets muⁿ'hū Lpūi'nx kuts-sī'yak· tem ayaī' Lk·ilt!ī'sik·s tem
Lpūi'nx kus mi'kiLx Lk·ilt!ī'sik·s-auk·. Temuⁿ'hū łtaqwaī', "tuk
tuk tuk tuk." Tem k·Ets muⁿ'hū īta^ε ayayu'susx kō'k^us temuⁿ'hū
łpūi'nx k·ilō'k·s yā'sau: "K·ip hī'k·e xuna' Lhaya'ṭ!ats!ilau Lowa'-
txayūsxam. Nā'mk· sis ts!ūwī',k·ips hī'k·e īs lōqaī'-slō tsī'sītxam."
20 Temuⁿ'hū mis k·Ets k·eaī', tem-axa muⁿ'hū k·!iqaī'. Temuⁿ'hū mis-
axa wī'lx k·!ē'tsik·s, temuⁿ'hū qalpaī'nx k·!ōhayū'Lx kus mi'k·iLx.
Tem k·Ets muⁿ'hū Lōqudī'nx tem łkumsūi'nx. Temuⁿ'hū mis-ū
ts!inī'Lx, tem łtqwaī'txa, "tuk tuk tuk tuk." "Xa-ⁱLīya^ε łamā'-
tsūtELī is hī'tslEm. K·-Līya^ε lā^a xam Lan, k·-tai^ε mi'k·iLx tqē'-
25 lk·taudū xas kla'mtsLEm. K·is łōwī't!ītsū sis łku'msitxū."⁵ Tem
ⁱLīya^ε xunū'disanx kus mi'k·iLx. Īs ī'mstE tem kus ma'mk·iLxat-
slō.⁶ Temuⁿ'hū sis qauwā^ε hī'k·e xunū'disalī, k·is wa^εna' mi'k·iLx.
Tem k·Ets muⁿ'hū misi'Lx Lxayaī'tx, tem k·Ets-axa muⁿ'hū Lkūi'
temi'Lx muⁿ'hū xē'tsux^u.

30   Temuⁿ'hū ⁱLīya^ε qā^a'tsE tem k·ELxa'ts muⁿ'hū qalpaī' wī'lx LEya'-
tstik·s. Tem k·Ets halā'tsī ma'yExa kus mena'tEm. "A'lk·xuł a'
k·aⁿ'tsūs, k·in k·a^ε phainsaī'm." Tem k·Ets muⁿ'hū k·!iqaī'. Tem-
uⁿ'hū mis LEai'sūnx, tem tink·a'Lnx tem yEā'Lnx. "Xa-ⁱLīya^ε a'ya!
Tas akīⁿ' ⁱk·yā'tsx; ⁱLīya^ε ō'k·eai k·!ila'hal hak·aītsaī's." Tem
35 k·Ets muⁿ'hū pxēltsūsaī'. "Qailā' xūtsā'?"—"Ā'a, hī'k·eLx pūwī'x
hapE'nk· is ītsaī's. Īs ī'mstE tem hī'k·e ha'sk·Exa tas hī'tslEm
k·its-yā'halk·."⁷ Tem k·Ets muⁿ'hū pxēltsūsaī'. "Lā'-En muⁿ'hū?
Hanhū'u k·in LEai'sī." Temuⁿhū aya'yusLnx. Temuⁿ'hū mis
wī'lsLnx kus ītsaī'sik·s, te'młta tai^ε kus mEk·ū'dūst⁸ pūwī'x

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¹ Singular for plural.
² Abbreviated for *sī'sātxa*.
³ Passive.
⁴ *kaīkł-* TO RAISE FOOT.
⁵ A similar episode was obtained among the Molala Indians.
⁶ Transposed for *mEmi'k·iLxat-slō*.
⁷ Literally, "from their necks."
⁸ A small bird; the species could not be verified.

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

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

hapɛ'nk˙ is ītsaī's. Tem k˙ɛts muⁿ'hū ma'yɛxa. "Qailā'
xūtsā' te'mip ts!ilo'xwɛlx? Lās hī'k˙e ⁱʟīyaᶜ lāᵃ, hī'k˙ɛlx-aū
k˙aī'sk˙itsx. Īs ī'mstɛ tem kusi'lx xātī'. Qailā' te'mip ⁱʟīyaᶜ
nū'nst!īlx?" Tem k˙ɛts muⁿ'hū tī'ūt!'wanxaī' is tɛ'xwa.
5 Temuⁿ'hū mis łt!a'msitx, tem k˙ɛts muⁿ'hū kulᶜaī'nx[1] tem
mɛqalī'nx kuts-pō'k˙pɛk˙t!ɛxk˙. Tem k˙ɛts-axa muⁿ'hū ayaī'
ītsaī'sik˙s, mis lxayaī'tx pumkwē'nts!it.[2] Tem k˙ɛts muⁿ'hū taya-
yū'lx kuts-tɛ'xwak˙. Temuⁿ'hū ⁱʟīyaᶜ qāᵃ'tsɛ tem-auk˙ muⁿ'hū
sīyaī' tas kakā'yautuxs. Temuⁿ'hū mis mɛqamī'nta sīyaī', tem
10 k˙ɛts muⁿ'hū łt!ɛxwa'yut!ilx, temuⁿ'hū łpīⁿ'tqayū kuts-tɛ'xwak˙.
Tem k˙ɛts muⁿ'hū ayaī'. Temuⁿ'hū mis wī'lx, tem hata'mɛ hī'k˙e
hī'łal kuts-tɛ'xwak˙. Tem k˙ɛts muⁿ'hū hataī'nx tem k˙ɛts-axa
muⁿ'hū aya'yususx kus mɛk˙ū'dūst ītsaī'sik˙s. Tem k˙ɛts muⁿ'hū
hī'k˙e yaī'tsxa tī'ūt!hūnaī'nx. Tslimk˙ī'yuxᵘ ⁱk˙qō'tsɛ kuts-lī'-
15 xask˙, tem k˙im k˙ɛts-axa qaa'yuxᵘ ⁱk˙ts-kusnūⁿ'hayust!ɛxk˙. Tem
k˙ɛts tsipstxanīyū'lx tem k˙ɛts kūitaī'nx yā'sau: "K˙ʟīyaᶜ lāᵃ ham
ʟān, k˙-hī'k˙e taiᶜ mɛk˙ū'dūst. K˙is hī'k˙e muⁿ'hū taiᶜ ʟimī'staldū
xas kla'mtslɛm ts-ʟa'mxadōok˙. K˙-hī'k˙e łōwī't!ītsū, sis tɛxwaī'-
tsū." Tem k˙ɛts muⁿ'hū mis lxayaī'tx, tem-axa tpaī'nx, tem k˙ɛ'-
20 ʟxats muⁿ'hū yɛaī'nx. "Ai'xap-ū muⁿ'hūqxen'k˙s!" Lā'łta mi'silx
qau'x yā'tsx kus hī'tslɛm, lā'łta mis hī'k˙e mɛhī'lqtst!ɛmxt[3] kus
ītsaī'stuxs. Temuⁿ'hū misi'lx-axa wī'lx qxe'nk˙s, tem k˙ɛlxa'ts-axa
muⁿ'hū k˙i'stnx. Tem k˙ɛts-axa muⁿ'hū ʟkwēi', tem k˙ɛlxa'ts
muⁿ'hū xē'tsuxᵘ.
25   Tem ⁱʟīyaᶜ qāᵃ'tsɛ temi'lx wī'lx ʟɛyā'tstik˙s qalpaī'. Tem k˙ɛts
muⁿ'hū halā'tsī ma'yɛxa kus mena'tɛm. "A'lk˙xuł-wa k˙aⁿ'tsūs,
k˙in phainsaī'm." Tem k˙ɛts muⁿ'hū k˙!iqaī', tem ayaī' ītsaī'sik˙s.
Tem qaaī' tem pxēltsūsa'hnx. "Hanī'k˙ex-ɛ'n wī'lx?"—"Ā'a, tsqa-
yu'natxaᶜʟ ⁱk˙ta's le'wī'."—"Xū'k˙ɛp-ɛ'n!"[4]—"Ā'a, sin hāᵃ't!ōlx
30 k˙ilxa'n ʟowa'staux."—"Temi'lx nā'k˙-ɛn?"—"Īs kwē'ʟxan-auk˙
k˙i'stnx."—"Te'mx ta'xtī-ɛ'n xamᶜ xamk˙! k˙!iqaī'?"—"Iʟa'nta[5]
hī'k˙e phainaī'st." Tem k˙ɛts-axa muⁿ'hū ʟkwī' temi'lx ʟɛā'laux
kuts-hā'at!ōk˙ilx ō'k˙eai ⁱk˙yā'tsx. Temi'lx muⁿ'hū qauwāᵉᵃ k˙!i-
qaī' temi'lx qāᵃ'tsɛ ītsaī'. Tem k˙ɛts muⁿ'hū īs xa'mɛt-s-pī'tskum
35 tem k˙ɛts ma'yɛxa kus mena'tɛm. "Qailā' xūtsā' tem kusi'lx ⁱʟīyaᶜ
nā'mk˙ qōⁿ't!ɛm kus ʟɛyā'tsit?" Tem k˙ɛts muⁿ'hū yɛā'hnx.
"ⁱʟīyaᶜ a'! Sxas hī'k˙e ami'stīs taᶜmuqwa."—"Iʟa'nta[5] hī'k˙e
yā'sau." Tem k˙ɛts muⁿ'hū ⁱʟīyaᶜ qaᵃ'tsɛ tem k˙ɛts ma'yɛxa.
"Qai hī'tɛ lā tem kus-ukᵘ hī'k˙e sa'pt!ist kus puū'yaᶜ?"—"Ami'stīs
40 hī'k˙e taᶜmuqwa."—"I'ʟanta hī'k˙e ʟɛyā'saux." Tem k˙ɛts muⁿ'hū

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[1] płǖi'nx would have been more proper, since the stem kulᶜ- can be used with plural objects only.
[2] kǖints!- TO BAIT.
[3] Rendered by Farrand "undermined," which rather obscures the meaning of the sentence. The informant probably meant to say "resting on posts."
[4] x- discriminative; ūk˙ for ǖ'k˙eai; -p 2d person plural.
[5] ʟta + -n.

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

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

qalpaī′ ma′yɛxa. "K·ikau′stxan-ū ha īī, nā′k·sɛp-ɛ′n tsā′nxa?"—
"Łalīyaᵋ¹ nā′mk· tsā′nxa."—"Qailā′ xūtsā′?"—"Ā′a, akīⁿ′ ⁱk·yā′tsx
kwas nā′tk·ⁱ. Nā′mk· k·ɛts ayaī′ kus ɫtsā′nt, temuⁿ′hū k·ɛts tskwī′-
ɫnx kus puū′yaᵋ, k·is hī′k·e tpayū′Lī xaku′s akīⁿ′, k·is Lpul′wī′yūdī ²
5 k·is halk!wa′a. Īs ī′mstɛ tem kusɛ′x Lhayā′naux kus puū′yaᵋ
qauwā′t-ukᵘ hī′k·e sā′pt!ist." Tem k·ɛts muⁿ′hū ma′yɛxa. "K·īn
k·e′a ayaī′mi k·inai′ī Lɛai′sī lāᵃ muⁿ′hū qas tsxūi′tit!īx kus puū′-
yaᵋ." Tem k·ɛts muⁿ′hū k·e′a ayaī′ mɛpuū′yata. Tem k·ɛts
muⁿ′hū mis wī′lx kus nā′tk·ik·s, tem k·ɛts piltkwaī′, temuⁿ′hūqa′halt
10 tskūi′nx kus puū′yaᵋ. Tem ɫtā ⁱLīyaᵋ qāᵃ′tsɛ tem Lɛaī′sx kus tsū-
daī′s k·-ū awī′ɫau. Tem k·ɛts-axa muⁿ′hū k·!iqaī′ tem tī′ūt!′want-
xaī′is lā′quns tem-axa pɛsa′x. Temuⁿ′hū mis ɫt!a′msitx, tem k·ɛts
muⁿ′hū ɫkūi′ tem piltqwaī′ hak·!ē′ts kwas nā′tk·ⁱ. Te′mɫta ⁱLīyaᵋ
qāᵃ′tsɛ te′mɫta auLī′ kus tsūdaī′s. Tem k·ɛts muⁿ′hū Lxwē′tsinx.
15 Temuⁿ′hū mis ɫk·!iqaī′tx, te′mɫta hamstī′t! ta is hayaᵋ. Tem k·ɛts
muⁿ′hū kusaī′nx yā′sau: "Xa-ⁱLīyaᵋ ɫqayaⁿ′kwautɛLī ³ as hī′tslɛm
ts-puū′yak·; k·-Līyaᵋ lāᵃ xam Lān, k·-hī′k·e muⁿ′hū taiᵋ hayaᵋ. K·is
ɫōwī′t!ītsū kus kla′mtslɛm ts-ɫa′mxadōok·, nā′mk· sᵻs Lxwē′Lx-
watxū." Tem k·ɛts muⁿ′hū mis Lxayaī′tx, tem-axa k·!iqa′yususx.
20 Temuⁿ′hū mis-axa wī′lsusx k·!ē′tsk·is, tem ts-yū′lk· k·-tk·ila′ɫn.
Temuⁿ′hū mis Lxaī′ɫnx, temuⁿ′hū ts-yū′lk· k·-tinū′txēln. Temuⁿ′hū
mis ɫts!isī′yū, temuⁿ′hū nūnsa′ɫnx. Īs ī′mstɛ tem kus ī′mstɛ
ts-lī′qhnsk· kus tsūdaī′s, lā′ɫta mis k·ɛts imī′stanx.⁴ Temuⁿ′hū mis
k·ɛts k·eaī′, temi′Lx muⁿ′hū-axa Lkwī′ temi′Lx muⁿ′hū xē′tsuxᵘ.
25   Temuⁿ′hū ⁱLīyaᵋ qāᵃ′tsɛ tem k·ɛts ma′yɛxa kus mena′tɛm. "Wī′-
lxaiɫ ī k·aⁿ′tsūs!" Temi′Lx muⁿ′hū wī′lyɛm, temi′Lx k·!iqaī′ temi′Lx
kulᵋaī′xasx. Tem k·ɛts muⁿ′hū ⁱLīyaᵋ qāᵃ′tsɛ tem ma′yɛxa kus
mena′tɛm. "Ī′īn-ū ha k·īsk·aī′." Tem k·ɛts muⁿ′hū qauwāᵋᵃ tas
lāᵃ tem hūk·tsaī′nx. Temuⁿ′hū ⁱLīyaᵋ qāᵃ′tsɛ te′mɫta hī′k·e qauwāᵋᵃ
30 tas lāᵃ ɫnū′nsumxtaīsxamsk· wī′lx, temi′Lx muⁿ′hū nūnsaī′. Tem-
uⁿ′hū mi′siLx tū′nstxa, temi′Lx atskwīxwaī′. Tem k·ɛts muⁿ′hū
ⁱLīyaᵋ qāᵃ′tsɛ tem k·ɛts ma′yɛxa kus mena′tɛm. "Hē+, xa′ku to-
mi′La wa nūnsa′a tɛsi′n pa′stūwīt!" Te′mɫta ⁱLīyaᵋ qāᵃ′tsɛ tem
tskwayū′Lnx as hī′tslɛm - hak·ɛqau′x īs tsk·īⁿ′tsī. "Te′mip-ɛ′n
35 nāk·ī′yɛmtsuxᵘ tɛpi′n pa′stūwīt!, sin tɛmā′msū?" Tem k·ɛts ma′-
yɛxa. "Lā′-ɛ′n tas pī′ūsxaī? Ā′a, qa′lpɛx ī nī′i ma′yɛx ī!" Tem-
uⁿ′ū mis qalpaī′ pīūsxaᵋyaī′, tem hī′k·e aū′L. Tem k·ɛts muⁿ′hū
ma′yɛxa kus � mena′tɛm. "Hāᵃ′ɫqap! K·iɫ kwēk·saī′xasxam."
Tem k·ɛts muⁿ′hū qau′wīs kumkwī′ yā′sau: "Kwēk·saī′xasxaiɫ,
40 kwēk·saī′xasxaiɫ, kwēk·saī′xasxaiɫ!" Temuⁿ′hū misi′Lx k·ilū′stxa,
temuⁿ′hū qalpaī′ pī′ūsxaᵋyaī. "Te′mip nāk·ī′yɛmtsuxᵘ-ɛ′n tɛpi′n

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

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

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

pa'stūwīt!, sin temā'msū ?" Tem k·ɛts muⁿ'hū ma'yɛxa kus mena'-
tɛm. "Mā'xaīsxaił, mā'xaīsxaił, mā'xaīsxaił!" Tem k·ɛts mɛha'-
nīx yā'sau: "K·ił nāk·s-ɛ'n ?" Tem k·ɛts muⁿ'hū Lɛai'sx kus inī'yū,
tem-axa, "Inī'yūk·sił-auk·, inī'yūks·ɛL-auk·, inī'yūk·sɛL-auk·, mɛ-
5 qēⁿ'hīyūxasxa'yauk·,[1] mɛqēⁿ'hīyūxasẋa'yauk·, mɛqēⁿ'hīyūxasẋa'-
yauk·, inī'yū!" Temuⁿ'hū mis k·iLx ¹Līya° nā'k·s tsk·ūidī'yūsxam,
temi'Lx muⁿ'hū hak·i'm qauxank·saī'. Īs ī'mstɛ tem kusi'Lx-axa
hak·ɛqau'x pī'ūsxaī kus yō'ltsuxs, lā'ɬtasiLx k·i'mhak·s tsk·īū'tɛsal.

7. The Origin of the Yakonan and Siuslawan Tribes [2]

(Told by William Smith in 1910)

Hak·ɛqamī'n. Nā'mk· mis qamī'n tīūt!hūna'hnx tas le'wī', tem-
10 uⁿ'hū k·exk·a'Lnx tas hī'tslɛm; ts-mɛqami'ntisk· tas hī'tslɛm.
Temuⁿ'hū is Lxat-s-hī'tslɛm tem ɬtsā'mausxa: "Īs lā'tɛq hī'tɛ
tsa°tī tem tasi''L k·exk·a'Lnx ?"—"Āa, ¹Lanīya° mɛlā'nx īs lāᵃ
ts-kwā'hnk·. Lɛyā'sauɬnx, k·-hī'k·e hak·au° k·exk·a'Ln tas hī'-
tslɛm." Temuⁿ'hū mɛk·a'xk·aux-slō ts-hī'tɛk·. Xa'mɛt-s-hī'tslɛm
15 k·is amī'ts!ī ildī'm. "Īs lā'tɛq hī'tɛ tsa°tī tem tasi''L k·exk·a'Lnx
tas Lɛyā'tsit, ts-mɛqami'ntisk· tas hī'tɛslɛm ?"

Temuⁿ'hū mɛk·axk·au'x-slō ts-hī'tɛk·. Hamstī° hī'k·e mukwī'sta
tas hī'tslɛm. Hamstī° hī'k·e tas iŋtsk·ī's tem Lhiłkwaī'sūnx.
K·ɛts ɬeyō'lat silī'kwɛx, Lɛyā'sauLnxaLx. "Nā'mk· słis łk·a'xk·ī-
20 yūsxam, k·-hau'k·s qasuwā'Ln tas hī'tslɛm." Ī'mstɛ Lɛyā'sauLnx.
Ts-mɛqami'ntisk· tas hī'tslɛm mɛk·a'xk·aux tas hī'tslɛm. Tem īs
xa'mɛt-s-qamłī's temuⁿ'hū ɬeyū'lat si'lkustɛx. "P-tskwa°'yūts īs
intsk·ī's tem tasi'n k·ā'xk·etnx tas hī'tslɛm. K·-Līya° qaᵃ'tsɛ
k·inau'k·s k·aū'k·s qasuwa'a hī'k·e hamstī° tas hī'tslɛm. K·-Līya°
25 qāᵃ'tsɛ k·is mɛqami'nxam hī'tslɛm tas hūⁿ'k·i. K·i'pin qasuwa'yū,
k·i'pin hī'k·e hau'k·s qasuwa'yū." Tas tskwaī'xasxamt tas hī'tslɛm
tsimqami'ntisk· "K·ip ¹Līya° hāᵃ'łqa ayaī'm. Nā'mk· sins tqaia'ldī,
k·i'pauk·s[3] Lq!aī'm k·aū'k·s." Łt!a'xsalt-auk· ts-haiⁿk·[4] tas hī'ts-
lɛm, "K·-qa° iltqa°tit-slō k·łis muⁿ'hū wī'lī?", ts-haiⁿk·-auk· tas
30 hī'tslɛm. "Qwon tī'wīt! sin ·łan. Qa'nhapin tīwī't!hūnsalyu'xᵘ.
K·-qwon tī'wīt! sin łā'ni." Ts-łiłī'dauhısk· tas hī'tslɛm. Temuⁿ'hū
mis qalpaī'xatit-s-k·a'xk·etīsk· tas hī'tslɛm, "K·-Līya° qāᵃ'tsɛ pins[5]
muⁿ'hū ik·xē'yū. Nāmk· sipi'ns muⁿ'hū qasuwa'yū, k·is hī'k·e
Lɛmkwa°stɛxlt!ɛnū't k·ins muⁿ'hū qasuwa'a. K·ipi'ns muⁿ'hū

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[1] m-; qēⁿ'hīyū DARKNESS; -xasx reflexive; -ai imperative; -auk· suffixed particle.

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

[3] k·is + -p + -auk·.

[4] Singular instead of plural.

[5] Contracted for k·i'pins.

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

7. The Origin of the Yakonan and Siuslawan Tribes

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

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

qasuwa′yū. K·aux ɬemkwaᵋtstɛxɬt!ɛnū′t k·au′xus xūtsā′ k·i′mhak·s
ayaī′m. K·in tqēlī′k·tautū ts-ɬā′nk·, nā′k·s k·ins qasuwa′a ɬimkwaᵋ-
stɛxɬt!ɛnū′t. K·ins muⁿ′hū tqēlk·ī′yū-slō ts-ʟa′nk·. K·ip-ɛ′n muⁿ′-
hū ayaī′mi? Nā′k·s k·ins muⁿ′hū qasuwa′a, k·iʟx-tskwaī′ɬt!oxs
5 ts-yū′lk·. Xe′ʟk·it-s-milhūdaī′s k·ipi′n ī′mstɛ tīūt!hūna′yū, k·-tsk-
waī′ɬt!uxs pin yūl.″

    Temau′x muⁿ′hū k·e′a qasuwaī′nx as ɬimkwaᵋstɛxɬt!ɛnū′t.
″K·ipst ayaī′m Yaqō′nak·s, pstai′ī k·im pɬamxadōwaī′m. K·-k·im
k·i′pstis mɛqami′nt ʟowa′txayūsxam, k·-k·im k·i′pstis pɬamxadō-
10 waī′m. Pstin ʟa′mxadōo k·is-axa ītaᵋ pʟa′mxadōwaī′m k·im.
Temau′x muⁿ′hū antū′u xūtsā′ k·au′xus ayaī′m Wusīⁿ′k·s, k·au′xus
k·im pɬa′mxadōwaī′m.″ Temau′x muⁿ′hū k·e′a ayaī′. ″K·-tskwaī′-
ɬt!oxs pin yūl.″ Tem ī′mstɛ tem kusi′ʟx xamᵋ ts-yū′lk·iʟx kus
Yaqō′n kus Wusīⁿ′. ″Pstin ʟa′mxadōo k·is-axa ītaᵋ pɬa′mxadō-
15 waī′m, k·i′pstis ītsaī′m. K·-au′k· ītaᵋ hak·aūk·¹ yā′tsī. K·ip
ī′mstɛ ītsaī′m, nā′mk· sipi′s mɛqami′nxam. P-hī′k·e hamstīᵋ
ⁱntsk·ī′s ʟhilkwaī′sī, nā′mk· si′pis mɛqamī′nxam.″ Temi′ʟx muⁿ′hū
k·e′a ʟhilkwaī′sɛx. Temuⁿ′hū ītaᵋ qasuwaī′nx Yā′xaik·ik·s. ″K·-
k·i′mhak·s, ītaᵋ ayaī′m xe′ʟk·, k·is k·im ītaᵋ pɬa′mxadōwaī′m.
20 K·-xamᵋ pin yōl. Ĭs psi′nʟxat-s-milhūdaī′s² k·-xamᵋ pin yūl.″
Temi′ʟx muⁿ′hū k·e′a tskwaī′ɬt!xa ts-yō′lk·.

    Temuⁿ′hū qalpaī′nx qasuwaī′nx Kwa′sik·s ɬimkwaᵋtstɛxɬt!ɛnū′-
taux. Temau′x muⁿ′hū k·e′a k·i′mhak·s ayaī′. ″K·ipst k·im
pɬa′mxadōwaī′m.″ Temau′x muⁿ′hū k·e′a imstī′. ″Antū′u xūtsā′
25 k·i′nauxus³ qasuwa′a Tqulmaᵋk·ik·s, k·aux ayaī′m Tqulmaᵋk·ik·s.
K·au′xus k·im ītsaī′m, k·au′xus k·im pɬa′mxadōwaī′m. K·-tskwaī′-
ɬt!oxs pin yō′laux kus Kwa′sitaux s-hī′tslɛm. K·iʟx tskwaī′ɬt!oxs
ts-yō′lk·. K·iʟx k·im pʟa′mxadōwaī′m, ts-ɬa′mxadōok· k·is-axa ītaᵋ
pʟa′mxadōwaī′m k·im. P-ī′mstɛ phīlkwaī′sxam, nā′mk· sips mɛq-
30 ami′nxan ⁱk·ʟɛyā′tsit. P-hī′k·e hamstīᵋ intsk·ī′s ʟhilkwaī′sī.
Nī′tsk·epin ɬilī′tauduxⁿ, pis ī′mstɛ ʟhilkwaī′sī, nā′mk· si′pauk·s-axa⁴
wī′lalyɛmxⁿ is le′wī′. P-ī′mstɛ phīlkwaī′sxam. P-ʟxūi′ʟxwatxam
is tsūdaī′s. K·ip ī′mstɛ ītsaī′m. K·ipi′n ī′mstɛ tī′ūt!hūna′yū.
Temuⁿ′hū as Kwa′sitsʟɛm temi′ʟx-axa ītaᵋ ts-ɬa′mxadōok· temi′ʟx-
35 axa ītaᵋ pɬa′mxadōwaī′. P-ī′mstɛ mɛqami′nxam, nā′mk· sips
ītsaī′m. Pin qan ī′′tɛm, k·ip ī′mstɛ phīlkwaī′sxam. Hamstīᵋ
tas intsk·ī′s pin qan ī′′tɛm. Pis ī′mstɛ ʟhīlkwaī′sī, nā′mk· sips
mɛqamī′nxam. Xa′mɛt-s-hī′tslɛm k·is tskwaī′ʟī pxami′nt,⁵ k·is-
axa ītaᵋ ʟxwē′ʟxwatxam is tsūdaī′s. K·i′pin hī′k·e hamstīᵋ qaqa′n

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¹ Consists of *hak·-+k·aū* ACROSS; -*auk·*.
² For example, on the Yaquina, Alsea, and Yahach Rivers. The last-mentioned place is a purely geographical subdivision.
³ *k·is* + -*n* + -*aux*.
⁴ *sis* + -*p* + -*auk·* + -*axa* .
⁵ Contracted for *ʟpxami′ntit*; *pxami′nt-* TO HUNT.

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

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

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

ī'ʻtɛm, nā'mk· sauk·s-axa wī'laltxam is le'wī'. ¹ K·i'pin hī'k·e qaqa'n
hamstī⁵ ī'ʻtɛm nū'nsumxtɛlī." Temuⁿ'hū k·e'a ī'mstɛ phīlkwaī'sɛx
tas hī'tsʟɛm. Temi'ʟx ² muⁿ'hū k·e'a hamstī⁵ hī'k·e intsk·ī's
ʟhīlkwaī'sɛx. Nā'mk·iʟxau'k·ɛts-axa ³ wīlī'yɛm-slō, k·i'ʟxas hī'k·e
5 hamstī⁵ intsk·ī's ʟhīlkwaī'sī. K·ets pk·i'lhīt silī'kwɛx, k·is-axa ītaⁱ⁵
ʟqa'tūt silī'kwī. Tem ⁱʟīyaⁱ⁵ qāⁱ⁵'tsɛ tem mɛqamī'naux tas hī'tsʟɛm
ⁱk·ʟɛyā'tsit. Nā'mk·ɛts ⁴ axa qala'msk·ink·aī'-slō, k·i'ʟxas muⁿ'hū
ʟxūi'ʟxwatxam, k·is-axa ʟhūⁿ'squsūt ⁵ silī'kwī, k·is-axa tspūi'tinsūt
silī'kwī, k·is-axa ʟhī'ts!insūt silī'kwī. Ī'mstɛ phīlkwaī'sɛx tas
10 hī'tɛslɛm, k·au'k·ɛts ⁶ axa wīlī'yɛm-slō. "Xa-ī'mstɛ phīlkwaī'-
sxam, nā'mk· sxau'k·s ⁷ axa wī'lalyɛmuxᵘ is le'wī'." Temuⁿ'hū k·e'a
ī'mstɛ hī'k·e phīlkwaī'sɛx hamstī⁵ tas milhūdaī's. "Hamstī⁵ hī'k·e
tas lāᵃ, hamstī⁵ tas tsūdaī's, kō'k·ᵘt-auk· s-tsūdaī's, k·ips nū'nsitxaī.
Pin qaqa'n ī'ʻtɛm. P-ī'mstɛ phīlkwaī'sxam, nā'mk·· sips mɛqamī'-
15 nauxam." Temi'ʟx muⁿ'hū k·e'a phīlkwaī'sɛx. "K·-hau'k·s x·ū'-
lamtxam tas hī'tsʟɛm. Qan k·i'pins wī'līyū. Pis ī'mstɛ phīlkwaī'-
sxam." Temuⁿ'hū k·e'a ʟhīlkwaī'sūnx ī'mstɛ.

ⁱʟīyaⁱ⁵ ⁸ qāᵃ'tsɛ ʟɛyā'tsit as hī'tslɛm, tem hī'k·e tsāᵃ'mɛ mɛsanā'-
qasalx is le'wī'. Hamstī't! is ʟla'xus tem ʟhīlkwaī'sɛx qas le'wī',
20 nā'mk·auk·ɛts axa wī'lx s-le'wī'. K·ets qas xa'mɛt-s-hī'tslɛm
mɛʟā'nx, nā'mk·ɛts hī'k·e tsāᵃ'mɛ ʟla'xusɛx. K·is hak·ta'ming·ink·
k·is xa'mɛt-s-hī'tsʟɛm kū'yadī. Tsāᵃ'mɛ hī'k·e ts!ilō'xwēlnx,
lā'ltas hī'k·e tsāᵃ'mɛ mɛqami'nt as xū'dīyū. Īs ī'mstɛ k·is xa'mɛt-
s-hī'tsʟɛm kū'yadī. Temuⁿ'hū k·e'a ī'mstɛ ʟhīlkwaī'sɛx-slō hak·-
25 ɛqamī'n, nā'mk· mis qaiⁿhaī' qamī'n ⁱk·ʟɛyā'tsit ⁱk·ta's le'wī'.
Tem ī'mstɛ phīlkwaī'sɛx. Xa'mɛt-s-hī'tsʟɛm k·is ī'mstɛ phīlkwaī'-
sxam. Temuⁿ'hū k·e'a ī'mstɛ phīlkwaī'sɛx, nā'mk· mis mɛqamī'-
naux tas hī'tsʟɛm.⁹ Tem hī'k·e hamstī⁵ ī'mstɛ phīlkwaī'sɛx tas
hī'tsʟɛm.¹⁰ K·is xa'mɛt-s-hī'tslɛm hī'k·e tsāᵃ'mɛ mɛsūⁿ'lhak·!ētxam.
30 K·is hī'k·e tsāᵃ'mɛ lāᵃ, lā'lta mis hī'k·e tsāᵃ'mɛ tskwaī'ʟx sūⁿ'-
lhak·!ēt. Ī'mstɛ phīlkwaī'sɛx. Hamstī⁵ īs qau'waī-slō ī'mstɛ
phīlkwaī'sɛx tas hī'tslɛm. Xa'mɛt-s-hī'tsʟɛm k·is ī'mstɛ phīlkwaī'-

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

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

³ Consists of nā'mk·; k·ɛts; -ʟx; -auk·; -axa.

⁴ Simplified for nāmk·k·ɛts.

⁵ Or ʟhūⁿ'squsūt.

⁶ For nā'mk·auk·ɛts.

⁷ sis+-x+-auk·.

⁸ Here begins the account of the Flood.

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

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

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

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sxam. K·-hī′k·e tsāᵃ′mE mEłā′nī imstī′tit-s-intsk·ī′s, nā′mk·s LEhilk-
waī′sī qas le‘wī′ ī′mstE. Temuⁿ′hū k·e′a hamstī⁶ tas intsk·ī′s mE-
łā′nx, nā′mk·Ets yō′ltsuxsī s-le‘wī′ tsāᵃ′mE. K·Ets hī′k·e hamstī⁶ tas
hī′tslEm ts!ilō′xwax īs ī′mstE ts-kwā′łnk·. "K·-Līyaᵉ qāᵃ′tsE k·is
5 Llxusaī′m. K·is k·!iqaī′m tas k·i′lū hakō′kᵘ.[1] Ī′mstan LEyā′-
sauLnx.[2] Ī′mstE pis hī′k·e xe′īLk·e Lhaya′nausxam, nā′mk·s hī′k·e
tsāᵃ′mE Lla′xusī is le‘wī′, k·-hak·ta′ming·ink· k·is k·!iqaī′m tas
k·i′lō hakō′kwauk·."[3] Temuⁿ′hū hī′k·e qlaī′tsitxaūⁿx hamstī⁶
hī′k·e is wulī′s-auk·. Temuⁿ′hū łilī′taux hamstī⁶ tas hī′tslEm.
10 "Xe′īLk·ep Lhaya′nausxai! K·-Līyaᵉ qāᵃ′tsE k·is k·!iqaī′m hakū′kᵘ
tas k·i′lū. K·-hak·ta′ming·ink· k·is ts!xū′Ln tas le‘wī′." Tas
łt!imū′haxasxamst-auk·[4] ts-haiⁿk·, sas[5] ī′mstE tskwaī′Lnx as
hī′tEslEm. Temuⁿ′hū k·e′a nā′mk· k·au′k·Ets axa wī′lx-slō, k·is
ī′mstE hī′k·e phīlkwaī′sxam tas hī′tslEm. Łt!imū′haxasxamst-
15 auk· ts-haiⁿk· tas hī′tslEm, lā′łta mis-auk· hī′k·e hamstī⁶ qas
hī′tslEm k·!a′ts!īLx ⁱk·ts-haiⁿk·,[6] nī′tsk·akᵘ[7] sūⁿ′lhak·!ī as hī′tslEm.
Temuⁿ′hū k·e′a k·aⁿ′ts!īLnx-auk· īs haiⁿᵉ ī′mstE, sas ī′mstE yaā′lau
ⁱk·ats-sūⁿ′lhak·!ēk·-ukᵘ. Nā′mk·Ets tsila′hax, k·is hī′k·e hamstī⁶
qas hī′tslEm k·a′xk·eLī, sas yā′lautxa, k·-Līyaᵉ qāᵃ′tsE s k·!iqaī′m
20 tas k·i′lū. Ī′mstE k·is hī′k·e hamstī⁶ qas hī′tslEm k·a′xk·eLī, sas
tskwaī′Lnx k·-Līyaᵉ qāᵃ′tsE k·is k·!iqaī′m tas k·i′lō hakū′kᵘ. Tem īs
ī′mstE tem ī′mstE ts-hīlkwaī′sk· tas hī′tslEm.

Temuⁿ′hū xa′mt-auk· īs ūlī′s temuⁿ′hū k·e′a ⁱLīyaᵉ qāᵃ′tsE
k·!iqaī′m tas k·i′lū hakū′kᵘ. Temuⁿ′hū k·e′a imī′stal s-le‘′wī.
25 K·!a′qisal as kō′kut-s-k·i′lū. Lās qau′x tas tsk·īⁿ′tsī, te′młta hī′k·e
hamstī⁶ qalī′xᵤsau[8] mis muⁿ′hū k·!iqaī′ tas k·i′lū. . . .[9]

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[1] Simplified for hak·Ekō′ku.

[2] According to the narrator the admonition contained in the preceding and following sentences was uttered by an old man who had dreamed of the approaching Flood. It is not at all improbable that this old man may be identical with S⁶u′ku, the Transformer (see No. 5), and that he may have caused the Flood as a punishment for some evil act. In that case the Alsea version of the Flood would almost coincide with the Maidu conception, in which Earth-Maker causes the Flood in order to kill Coyote. See Dixon, Maidu Texts, pp. 39 et seq. In like manner the Molala believe that the Flood was caused by the Water People in order to avenge on Panther the death of their daughter.

[3] Contracted for hak·-; kōku; -auk·.

[4] t!imū′- . . . .-auk· ts-haink· TO FEAR.

[5] Abbreviated for mi′sas.

[6] k·ts!- . . . . -auk· ik·-ts-haink· TO BELIEVE.

[7] Instead of nī′tsk·-ukᵘ.

[8] qalxu- TO HIDE, TO COVER.

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

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

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

8. The Origin of Death (Coos)[1]

Xe'ʟk·aux ts-mū'tsk·ak·aux.[2] Yā'tsxaux k·a'axk·e. Hamstī^ε-taux mɛtsā'sidūt, hamstī^εtaux qā'alt ts-ła'mxadōok·. Īs xa'mɛt-s-ʟqē'tsit tem ʟqaltīyaī' ats-ma'hatsk·. ¹Līya^ε tsāᵃ'mɛ qāᵃ'tsɛ ʟqalī'tɛx tem k·im yūxē'.[3] Tsāᵃ'mauk· hī'k·e ʟqalī'tɛx ts-k·a'ltsūk·, sas
5 yūxē' ats-ma'hatsk·. Tem lik·aīsalyū'ʟx. Īs xa'mɛt-s-pī'tskum tem ¹Līya^ε nū'nsitxa, tem taī'ʟx ats-ma'hatsk·, sas yūxē'. Tsū'nk·xa-tsuxtit-s-pī'tskum tem ayaī', p!ī'xanx ats-hī'yak·. "Nī'tsk·-auk·-ɛ'n xam k·a'ltsū, sin hīya^ε, sas yūxē' asi'n ma'hats, sis-axa wī'lī sūdā'astit-s-pī'tskum?" Ī'mstɛ īlī'tɛsal. "ʟīya^ε sin hīya^ε. Xa-
10 nū'nsitxam hī'k·e qāᵃ'ltɛ, sxas-axa łɛaqa'yūsxam."[4] Ī'mstɛ īldī'-nx. Yāsau^εyaī'nx ¹Līya^ε lāᵃ. Hī'k·auk· tai^ε łt!a'xsalx ts-haiⁿk-ī'mstɛ: "K·in-axa łōta'yū ī'mstɛ."

¹Līya^ε tsāᵃ'mɛ qāᵃ'tsɛ tem k·im łqaldīyaī' ats-ma'hatsk·. ¹Līya^ε tsāᵃ'mɛ qāᵃ'tsɛ ʟqalī'dɛx, tem k·im yūxē'. Tsāᵃ'mauk· hī'k·e ʟqalī'-
15 tɛx ts-k·a'ltsūk·, sas yūxē' ats-ma'hatsk·. Mɛyā'sauxa, tqaia'ldɛx sis-axa wī'lī ats-ma'hatsk·. Tem ayaī'xa k·i'mhak·s. "Sin hīya^ε, tsāᵃ'mɛ hī'k·e aqā^εᵃt, sau'xus-axa[5] wī'lī a'stin ʟa'mxadū īs sūdā'-astit-s-pī'tskum." Ī'mstɛ yāsau^εyaī'nx ats-ītsaī'sk·.[6] "'¹Līya^ε ī'mstɛ, sin hīya^ε. Xa-hī'k·e tai^ε nū'nsitxam, xas-axa łɛā'qayūs-
20 xam." Ī'mstɛ yāsau^εyaī'nx. "Tsāᵃ'mɛn hī'k·e tqaia'ldɛx stin ła'mxadōo sau'xus-axa wī'lī, te'młta xa-¹Līya^ε tqaia'ldɛx ī'mstɛ. Hī'tsłɛm yuwī'xal tem ʟaxaya^ε[7] nā'mk· wī'lal, tem ʟaxīya^ε tqaia'-ldɛx ī'mstɛ. Tem xa-yāsau^εyɛ'mtsx, 'Ī'mstɛ aqā^εᵃt.'" Ī'mstauk· łt!a'xsalx ts-haiⁿk·. Tem hī'k·e tsāᵃ'mɛ aqā^εᵃt, mis ī'mstɛ mɛyā'-
25 saux. Hī'tsłɛm tem-axa wī'lal qōma^εts sūdā'astit-s-pī'tskum, sis ī'mstɛ īlī'tɛsaltxam. K·-hī'k·e tsāᵃ'mɛ aqā^εᵃt, sis ū'k·eai pɛyū'-xaxam,[8] k·is-axa wīl sūdāᵃ'stit-s-pī'tskum.

Tai^ε muⁿ'hū ī'mstɛ. Ī'mstɛ qē'k·īyū īs qamī'n.

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

[2] Should read *xe'ʟk·aux łmū'tsk·ɛxłt!ɛnū't.*

[3] Literally, "he disappeared."

[4] *ā'qa* WELL.

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

[6] Literally, "his house."

[7] *¹Līya^ε* + -*axa.*

[8] *yūx-* TO DISAPPEAR, TO DIE.

8. The Origin of Death

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

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

Only now thus (it ends). Thus the story (was told) in the begin-
ning.

MISCELLANEOUS TALES

9. Mī′Q!ᵘ [1]

VULTURE

(Told by Thomas Jackson in 1910)

Hau′kᵎs hī′kᵎe xᵎū′lamtxa ⁱkᵎta′s leᵎwī′. Temuⁿ′hū īs xa′mɛt-s-leᵎwī′ wī′lx tem ītsaī′xa. Kwas tsqē′wiʟx tem mɛʟa′mxadōot. Mena′tɛm mukwaᶿslī tem qō′tsɛ la′yayū′ʟx.[2] Tem yāsauᶿyaī′nxaʟx. "Tqaia′ltxan kupi′n hā′kumxus."—"Kᵎeai′sa, xa-mukūslīya′a."
5 Temuⁿ′hū kᵎe′a mukūslīyaī′nx tem qāᵃ′tsɛ ītsaī′.

Sūdā′astkᵎemyukᵎ īs pī′tskum temuⁿ′hū txanaī′nx ts-qu′mᵎtūukᵎ. "Kᵎił ayaī′mi pītsaī′st."—"Kᵎeai′sa, pin ūsta′yū." Temi′ʟx muⁿ′hū kᵎe′a ayaī′. Temi′ʟx muⁿ′hū wī′lx ⁱkᵎiʟx [3] yā′xau. Mɛhaya′nīxa īs qauwaī′-slō. Hī′kᵎe tū′ᵎyɛx [4] tas qē′kus. Kᵎɛts ta′mɛ ⁱʟīyaī ts!-
10 ōwaī′nx-slō. ⁱʟīyaᶿ xūs nī′i ī′ltistaī. ʟimła′ntx [5] łāᵃ ts-qē′kuskᵎ kwas tuwī′hīx: hī′tsʟɛm ts-qē′kuskᵎ. "Wī′lxał muⁿ′hū sin qu′mᵎhat. Hūⁿ′kᵎi tɛłi′n tsimī′xayū."—"Kᵎin-ɛ′n muⁿ′hū iltqaī′m?"—"Ā′a, ł-pītsa′a tas kōts." Temuⁿ′hū kᵎe′a imstī′ qauwāᶿᵃ īs pī′tskum. Temi′ʟx-axa yālsaī′ īs ʟqamī′łaut.

15 Temuⁿ′hū mis-axa qaī′-slō, tem ʟxats halā′tsī ayaī′ qalpaī′, te′młta hī′kᵎe ī′mstatxū qalpaī′. Qalpaī′ ʟxats halā′tsī tsīłtxwaī′: Łtōwaī′-slō tem-aukᵎ ʟxusū′yū [6] as kᵎiła. "Ā′a, sin qu′mhat, x-aukᵎ qaayū′-ʟī." Te′młta hī′kᵎe xilt!ī′nx īs kū′xᵘ. "ⁱʟīyaᶿ ī′mstɛ! ʟō′quxat ⁱkᵎham tā′mtɛm!" Temuⁿ′hū łɛyū′łīyūsx-aū qauxa′nkᵎs temuⁿ′hū
20 ʟōqudī′nx. Yu′xū ⁱʟīyaᶿ ā′mta łt!a′xusalsx, te′młta łkᵎimsī′yū as kūts. Haīⁿkᵎ łkᵎimsī′yut!ɛm ts-tā′mtamkᵎ-ukᵘ. Tem psinī′kᵎ !xɛkᵎemyukᵎ īs pī′tskum tem ʟxats muⁿ′hū ī′mstɛ halā′tsī. (This was done for four consecutive days.) Temuⁿ′hū sūdā′astkᵎemyukᵎ temuⁿ′hū ʟxu′ntłnx. Łkᵎimsī′yut!ɛm hatsi′lkᵘ is kōts. ⁱʟīyaᶿ łāᵃ ilt-
25 qaī′xasxam. Qauwāᶿᵃ łāᵃ wahau′hīnx, kᵎiłta′s yāsauᶿya′łn, "ⁱʟīyaᶿ łāᵃ iltqa′yū." Tem yāsauᶿyā′łnx, "Kᵎin-ukᵘ qasuwa′a as mɛhaya dau kᵎaⁿ′łits!" Temuⁿ′hū kᵎe′a wī′lx, qaltsīxwaī′ haɛp′nkᵎ. "Kᵎin ⁱʟīyaᶿ łāᵃ iltqa′yū. Kᵎin-axa kᵎi′stū, kᵎin-ukᵘ qasuwa′a as kᵎaᶿkᵎ." Temuⁿ′hū kᵎe′a wī′lx. "Lā′-ɛ′n kᵎɛx tqaia′ltɛx?"—"Ā′a, kᵎɛx-aū
30 łɛi′kᵎīts ⁱkᵎham haiⁿᶿ." [7]—"Lā′tqaltxax-ɛ′n te′mx hūⁿ′kᵎi?"—"Ā′a, xasi′n qu′mhatiʟx k!wāyɛ′mtsx." Temuⁿ′hū qaltsīxwaī′ hapɛ′nkᵎ. ⁱʟīyaᶿ qāᵃ′tsɛ qa′ltsitxanx, te′młta muⁿ′hū kᵎe′a sp!a′yū.[8] Yahauᶿ-

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[1] The Alsea version of the Test of Son-in-law motif. For parallels see Boas, Sagen, pp. 39, 67, 70,118, 136, 198; Chinook Texts, pp. 33–35; Kathlamet Texts, pp. 113 et seq.; Dixon, Maidu Myths, pp. 67 et seq. Frachtenberg: Coos Texts, pp. 27 et seq.; Shasta and Athapascan Myths from Oregon, pp. 211–212.
[2] *laht̄-* TO LOVE.
[3] Abbreviated for *nā′kᵎiʟx*.
Footnotes continued on p. 119.

9. Vulture and His Brothers-in-Law

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

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

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

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4 Misheard for *tŭ'hĭx*.

5 *mɛlän-* TO KNOW.

6 For *LELxusŭ'yŭ*; *Lxsŭ-* TO DROP.

7 The future tense used as an imperative; *LEik·-. . . . -ŭ ĭs haiⁿᵗ* TO HAVE PITY.

8 For *ĭspla'yŭɛxa*.

yaī'nx ts-sā'ptuxsk·. Temuⁿ'hū mis ʟEha'yayū, temuⁿ'hū tsimxaī'-
xasx. Te'mɫta hī'k·e xe'ʟk·. Tem-axa muⁿ'hū k· !a'ɫhīstEx, yālsaī'-
axa muⁿ'hū. Tem-axa muⁿ'hū wī'ɫx.

ⁱʟīyaᶜ qā͇a'tsE yā'tsx, te'mɫta wī'ɫx as ʟEyā'laut, xa'mnī ⁱk·tsk·-
5 itxē'. Temuⁿ'hū ayaī' ʟūi'kut as ʟEyā'tsit temi'ʟx muⁿ'hū wī'ɫx.
Ɫtsi'mxayūt si'ɫkustEx. ⁱʟīyaᶜ qā͇a'tsE ɫtsi'mxayūt silī'kwEx, te'mɫta
yāsauᶜyā'ɬnx. "ʟxautaī'nxan asi'n k·ī'yaī, sin qu'mhat. X-auk·
qaayū'ʟī." Temuⁿ'hū k·e'a hīlkwaīsaī'nx, tem-axa muⁿ'hū k·e'a
ʟxūi'nx. Ɫtsi'mxayūt k·Ets-axa qalpaī' si'ɫkustEx. "Qā'axasxa-
10 yEmkᵘ ¹ ts!aᶜwa!" K·is muⁿ'hū k·e'a hīlkwaīsa'a. Te'mɫta hī'k·e
qā͇a'ɫtE ts!ōwaī'sx-slō, k·iɫta's amī'ts!ī ʟqalpī'yūsxam as xa'mnī.²
Ɫtōwaī'-slō qalpā'ɬnx k·Ets-axa tsqē'wuɬnx. "ʟxautaī'nxan qalpaī'nx
sin k·ī'yaī." (This was repeated four times.) Temuⁿ'hū sūdā͇a'stk·-
emyuk· tem yāsauᶜyā'ɬnx. "Qalpaī'nxan ʟxautaī'nx asi'n k·ī'yaī.
15 X-auk· qaayū'ʟī." Temuⁿ'hū k·e'a hīlkwaīsaī'nx. Qaitī' ɬt!E'msīyū
as ma'ɫkuts. ⁱʟīyaᶜ lā͇a iltqaī'xasxam.

Īs ³ ɬtōwaī'-slō te'mɫta k·e'a-axa k· !a'ɫhīstEx muⁿ'hū. ᴍEhaya'nīxa
hau'k·s ⁱʟīyaᶜ xūs lā͇a ʟEai'sx, taiᶜ hī'k·e qa'lōs. Kū'kwauk· īs qa'lōs.
Temuⁿ'hū ainaī'. Qauwā͇aᶜ hī'k·e īs pī'tskum tem pila'tqwax
20 pEnī'k·s, k·is-axa qaaī'mi īs qamɬi's. ĪɬEɫī'ts mis ʟEai'sx k· !ē'-
tsik·slō. "Ā'a," txaī'nx-auk· ts-haiⁿk·, "k·-tsqwa axa muⁿ'hū
k· !iqaī'mi." Piltqwaī' muⁿ'hū pEnī'k·, psank·tsōwaī'nx. Te'mɫta
muⁿ'hū k·e'a mEk· !a'qaux. Temuⁿ'hū mis wī'ɫx tiya'k· !iyūk·s,
te'mɫta axa k·im ɬkwī'xa. Ī'mstE hī'k·e mEyā'xaux qā͇a'ɫtE.⁴
25 K·Ets paksalᶜyaī'nx tEts-ʟō'k·ik·, te·mɫta mEhunyū'qwaux ⁵ ts-ʟō'-
sink·. Ā'ᵃqa hī'k·e xa'mt-auk· s-wulī's tspī'ūtàlyususx kū'kᵘ.
ʟEā'lk·tūyū-slō yaī'x-auk· īs haiⁿᶜ. Te'mɫta ʟEai'sx auk· !ī'yEm as
kwē͇ᶜ, qō'tsEk·s hī'k·e tslaī'qa, te'mɫta k·-ta'mE hī'k·e ʟixqē'ɬn.
"Pst-kuū'yEmts!"—"ⁱʟīyaᶜ, mEqami'ntEx xan k·ilwī'tū. K·-xas
30 tīᶜtā'aux ⁶ kuū'yū, qōmaᶜtsaux auwī'k· !auyEm." Te'mɫta muⁿ'hū
k·e'a ʟEai'sx qalpaī' auk· !ī'yEm as kwē͇ᶜ. Te'mɫta k·Ets hī'k·e
halā'tsī ī'mstE yāsauᶜyā'ɬnx. (This happened four times.) Tem
sūdā'astk·emyuk· te'mɫta muⁿ'hū k·e'a ʟEai'sx as kwī͇ᶜ qalpaī'
auk· !ī'yEm. Tem-auk· muⁿ'hū k·e'a t!xaī'nx ts-haiⁿk·: "Qō'tsaux
35 muⁿ'hū wa'saux auk· !ī'yEm. Pst-kuū'yEmts!"—"K·eai'sa." Tem-
au'x muⁿ'hū k·e'a wī'lyEm. Kuwī' muⁿ'hū, aya'yEmxaʟx muⁿ'hū
k·!ē'tsik·-slō. Temuⁿhū misi'ʟx wīlx tsau'wīyūk·s, temau'x yāsauᶜ-

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¹ qaa- TO ENTER; -xasx reflexive; -ai imperative; -Emkᵘ suffixed particle.
² In order to imprison Vulture.
³ The whale in the meanwhile had taken him way out into the ocean.
⁴ That is to say, the whale kept on floating close to the shore but never gave the imprisoned Vulture an opportunity to land.
⁵ hūinq- TO FALL OUT (of hair only).
⁶ For example, Sea Gull and Pelican.

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

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

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

yaī'nx, "X-auk· piⁿtqē'm, x-auk· tsqamā'Lī hams k·!ik·s, x-aū
ⁱLīyaᵉ haya'naltxam, hūᵉtsk·ᴇxan qaikwa'yū." Temi'ʟx muⁿ'hū
ayaī'. Pxē'pxēltsū'sxasxaux.¹ "Xa-qanī'xaī qau'wīs stin k·ep."—
"ⁱLīyaᵉ, xa-qanī'xaī qau'wīs." Temuⁿ'hū k·e'a tsa'lhītux^u as mᴇha'īt
5 k!a'nans. Temuⁿ'hū mis ʟxaī'nx, tem qaɭpaī' tsa'lhītux^u as
mᴇʟxamnīya^ᵉt'. K·aux ʟhainaī'dī lā'tqaītxaux. Muⁿ'hū hī'k·e
xūs ʟhaya'nīyū. "Ahīⁿ', xa-ⁱLīyaᵉ hai'nᴇ!, k·xan qaiⁿkwa'yū."
Temuⁿ'hū k·e'a hīlkwaī'saīnx. ⁱLaʟxīyaᵉ qāᵃ'tsᴇ yā'xauyᴇm,
te'mĭtaʟx muⁿ'hū wī'lx k·!ē'tsik·s. "Muⁿ'hū xkwa'xa! Wī'lsxuxan
10 k·!ē'tsik·s." Temuⁿ'hū k·e'a xkwaī'. Łkuū'yᴇmxaux-axa, ʟhainaī'-
txaux muⁿ'hū. "Ā'a, imī'staltxaux taᵉ. K·au'xuts hī'k·e hī'k·ᴇnx
qauxa'nk·s ats-xwī'xwīk·aux."

Temuⁿ'hū k·!iqaī'xa tem piⁿtqaī' k·!ēts. ⁱLīyaᵉ qāᵃ'tsᴇ pīⁿ'tqax,
te'mĭta ʟᴇai'sx xe'ʟk·aux as ʟa'mxadō aūʟī', tsī'tsik·!awaux aūʟī'.
15 Psank·tsūwaī'nxaux, temuⁿ'hū mi'saux tsqūnkwaī', temau'x qaɭpaī'
tsk·!ē'txa. Ā'aqa hī'k·e qō'tsᴇk·s spū'yū tsī'tsk·!ik·aux.² Temau'x
tsqē'wiʟx. "Nā'k·sipst-ᴇ'n yā'xau?"—"ⁱLaxanīyaᵉ³ nā'k·s."—"Ū'k·-
ᴇpst-ᴇ'n ts-la'mxadōok·?"—"Ā'a, ʟᴇyā'saux xaxa'n ʟīᵉ mis
kū'kwis łkū'salyususx xas ma'lkuts xan taᵉ."—"Ā'a, qwo'nhan.
20 Nā'k·-ᴇn tᴇpsti'n ʟīᵉ yā'tsx? Pst-axa p!ē'xaī, k·ipst ʟᴇā'lauwī
k·-p!ē'xamts." Temau'x muⁿ'hū k·e'a hilkwaīsaī'nx. Temuⁿ'hū
misau'x-axa wī'lx, temau'x ʟᴇā'laux ts-ʟī'ak·aux. "ʟōhau'wītux^u⁴
xaxa'n taᵉ."—"Lā'tqaītxapst-ᴇ'n tsaᵉtī? Pā'lauwīsxapst.⁵ Ȋłᴇłī'ts
yuwī'xsal pstin taᵉ."—"ⁱLīyaᵉ! ʟᴇā'lautᴇmtsxaxan mis qō'tsᴇ.
25 ʟᴇā'lautᴇmtsxaxan mis qō'tsᴇ łkū'salyusx xas ma'lkwits, hauwī'i
hī'k·axa⁶ k·!a'qistᴇx. Ī'mstᴇxan ʟᴇā'lautᴇmtsx. ʟhaya'nauxax-ā
hūⁿ'k·i? Ȋhī'yᴇmtsxuxan tas xa'mnī." Temuⁿ'hū pxē'ltsūsaī'nxaux
·ts-ła'mxadūuk·. "Xe'ʟk·ētxapst-ā?"—"Ā'a, xe'ʟk·ētxaxan."—
"Nā'k·-ᴇn xe'īʟk·e ⁱk·yā'tsx?"—"K·as k·!ila'hayūk^u." Temuⁿ'hū
30 k·e'a qaīⁿhaī' temuⁿ'hū ayaī'. Temuⁿ'hū tsqē'wiʟx ⁱk·as yā'tsx.
Haīⁿk·ⁱ ⁱLīyaᵉ ʟti'slīyutx.⁷ Yālsa'yusx muⁿ'hū. Temuⁿ'hū mis-axa
wī'lsusx, temuⁿ'hū wusnī'nx īs qa'sk·!im. Ā'mta hī'k·e tats-
ʟō'k·ik· tqēk·ī'nx. Waᵉna' hī'k·e ts-ʟō'sink· mᴇłā'ntᴇʟī. Xas pūst!
ts-imī'stisk·.
35   Taiᵉ muⁿ'hū.⁸

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¹ How to take back their grandson to his wife and children.
² Contracted for *ts-tsī'tsik·!ik·aux.*
³ *iLīyaᵉ + -xan.*
⁴ *wahau'-* ᴛᴏ ɪɴᴠɪᴛᴇ.
⁵ The Alsea were forbidden to mention a dead person by his name.
⁶ Contracted for *hī'k·e + -axa.*
⁷ Contracted for *lᴇłti'slīyutx.*
⁸ This story resembles in many respects the *Cā'xaʟ* myth recorded among the Chinook. See Boas,
Chinook Texts, pp. 127 et seq.

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

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

Only now (it ends).

10. The Story of the Dog-Children [1]

(Told by Thomas Jackson in 1910)

Xa'mɛt-s-hī'tslɛm yā'tsx. Xamᶜ taiᶜ tsqxēⁿ'sk· [2] ts ǃilq. Nā'm-
k·ɛts k· ǃilhaī'xa pkō'st, k·is qūmayū'lī xatsqxēⁿ'sk·. Temuⁿ'hū
k·ɛts k·eaī' pkō'st, k·is haltǃa'a xatsqxēⁿ'sk· ats-pkō'sxat ǃik·. Qau-
wāᶜa hī'k·e īs pī'tskum ᴌimī'stalx. ⁱᴌīyaᶜ qāa'tsE tsāa'mE tem mE-
5 qaaī'dīx atsqxēⁿ'sk·. Tem psank·tsūwaī'nx īs lāa tem mᴇqaaī'dīx,
lā'ǃta mis waᶜna' tsā'ms ītaᶜ tsqxēⁿ'sk·. Te'mǃta muⁿ'hū k·e'a pǃa'-
mxadōwaī' atsqxēⁿ'sk·, te'mǃta hī'tslᴇm pǃa'mxadūwak· [3] atsqxēⁿ'-
sk·, xe'ᴌk·aux qauwa'taux qā'altsuxs. Temau'x xe'īᴌk·e halsnaī'nx,
temau'x mᴇhī'tslᴇmaux. ⁱᴌauxīyaᶜ qāa'tsE mᴇhī'tslᴇmau, temau'x
10 muⁿ'hū ᴌEa'ǃtuxtīyū. Tī'ūt ǃhūnayū'ᴌxaux is mū'kuts ǃū tem-axa
ītaᶜ is tsī'tsik· ǃ. Temuⁿ'hū mi'saux ᴌEa'ǃtuxtīyū, temau'x qauwāᶜa
hī'k·e intsk·ī's hilkwaīsaī'nx.

Temau'x k·i'stnx pkwī'st. Temau'x-axa tsqē'wiᴌx īs ᴌqamī'ᴌaut,
temau'x pxēltsūsaī'nx ats-ta'ak·aux. "Hanī'k·ᴇx-ᴇn-axa ꞏ"—"Ā'a,
15 hak·ᴌtīwī't ǃ'wantin-axa is kwīᶜ." Qauwāᶜa hī'k·e īs pī'tskum te-
mau'x ǃk·ī'stalx ᴌtīwī't ǃ'want. Tsumū'sumyuk· ts-ūlī'sk· te'mǃta
tskwayū'ᴌx as lāa pī'ūsxaᶜyaī'. Tem tskwaī'salsxaī; ⁱᴌīyaᶜ tskwa-
yū'ᴌx xe'īᴌk·e tas pī'ūsxaᶜyaī'. Tem k·ᴇts-axa yālsaī'xa. Tem
psinī'k·ᴇxk·emyuk· īs pī'tskum te'mǃta k·ᴇts qalpaī' halā'tsī tskwa-
20 yū'ᴌx. Temuⁿ'hū tslaī'qatx hanī'k·eai [4] tas pī'ūsxaī, te'mǃta ⁱᴌīyaᶜ
tskwaī'ᴌx nī'i as ilī'dīyū. Tem-axa yālsaī' īs ᴌqamī'ᴌaut. Tem-
uⁿ'hū mis qaī'-slō axa, tem k·ᴇts-axa halā'tsī qalpaī' ayaī' ǃtīwī't ǃ-
'want. K·im hī'k·e ā'aqa wī'lau is pī'tskum, te'mǃta k·ᴇts halā'tsī
qalpaī' pī'ūsxaᶜyaī'. Tem tskwaī'salsxaī. Te'mǃta muⁿ'hū k·e'a
25 tskwayū'ᴌx nī'i as ilī'dīyū. "Qōⁿ'tsuxs k·ᴇxs qōⁿ'tsuxs." Tem-axa
muⁿ'hū yālsaī'. ⁱᴌauk·īyaᶜ [5] xe'īᴌk·e ts-haiⁿk· tas tskwayū'ᴌx.
"Intsk·ī's hī'tᴇ tsaᶜtī ꞏ Hanī'k·in tsqwa psa'nk·tsūtxūnx. K·in
hī'tᴇ tsaᶜtī iltqa'ᴌn ꞏ" Haiⁿk· [i] ⁱᴌīyaᶜ-axa ayaī'xa, mis-axa qaī'-slō
sūdāa'stk·emyuk· īs pī'tskum. ᴌᴇmqaminī'yūsx-auk· ts-haiⁿk·. [6]
30 Te'mǃta-axa ǃta'xtiya'yūsxasx, [7] ayaī' qalpaī'. ⁱᴌīyaᶜ qāa'tsE qōⁿ'-
tsuxᵘ, te'mǃta k·ᴇts qalpaī' pī'ūsxaᶜyaī'. "Qōⁿ'tsuxs k·ᴇxs qōⁿ'-
tsuxs." K·ᴇts k·eaī', k·is hau'k·s mᴇhaya'nīxam, k·i'ǃtas ⁱᴌīyaᶜ lāa

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[1] This story differs from similar myths obtained among many other tribes in one important respect. While in all other stories the girl is impregnated by a dog or by her lover who assumes the form of a dog, in the Alsea version the process is of a reversed nature, as it were. Here a female dog is impregnated (unwittingly) by a young man. Compare particularly Boas: Sagen, pp. 25, 93, 114, 132, 263; Chinook Texts, pp. 17 et seq.; Kathlamet Texts, pp. 155 et seq.; Farrand: Traditions of the Chilcotin Indians, p. 7; Traditions of the Quinault Indians, p. 127; Teit, Traditions of the Lilloet Indians, p. 316; Frachtenberg, Coos Texts, p. 167.
[2] Contracted for *ts-tsqxēn'sk·*; *tsqēnx* DOG.
[3] Simplified for *ts-pǃa'mxadūwak·*.
[4] For *hak·nī'k·eai*.
[5] *iᴌīyaᶜ* + *-auk·*.
[6] Literally, "much became inside his mind."
[7] *taxtī* particle.

10. The Story of the Dog Children

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

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

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

LEai'sī. Kʻɛts hī'kʻe xū'sī qōⁿ'tsxwaī, kʻis-axa kʻim qalpaī'm pī'-ūsxaᵋyaī'm. "Qōⁿ'tsuxs kʻɛxs qōⁿ'tsuxs." Kʻis muⁿ'hū qalpaī'm tskwaīsalsxaī'm. Temuⁿ'hū sūdāᵃ'stkʻemyukʻ tem tsqē'wuʟnx. "Lā'tqaītɛx-ɛ'n?"—"Ā'a, pkwī'sxan." Temuⁿ'hū ʟxama'nstɛx. Tsīqa'ʟnx-ukᵘ tem-axa muⁿ'hū yālsa'yɛmuxᵘ ats-ʟō'kʻikʻ. Tem-
5 uⁿ'hū mis-axa wī'lsusumuxᵘ ats-ʟō'kʻikʻ, tem kʻexkʻaī'-slō ts-hī'tɛkʻ. Temuⁿ'hū ʟimtslā'xaxamt si'lkustɛx. Qalī'lnx īs tsīⁿ'kʻekᵘ[1] as ʟōkʻ.[2]

Sūdāᵃ'stkʻemyukʻ te'mltaux ⁱʟīyaᵋ-axa tsqē'wiʟx. Xūts mis qaī'-slō, tem yāsauᵋyaī'nx ats-mū'tskʻakʻ. "Kʻist xʻildī'i asti'n tāᵋ."
10 Temau'x muⁿ'hū kʻe'a ayaī'. Ūstaī'nxaux nā'kʻeaisī ⁱkʻas ayā'ltxa. ⁱʟauxīyaᵋ qāᵃ'tsɛ ʟowa'staux,[3] te'mltaux kʻim ʟɛma'lhīsx.[4] Temau'x hī'kʻe maᵋlhya qwulhaī'. Temuⁿ'hū īs ʟqamī'ʟaut temau'x-axa yālsaī'. Tem mis qalpaī' qaī'-slō, tem kʻau'xuts halā'tsī ayaī' qalpaī'. Ūstaī'nxaux qalpaī'nx. Kʻē'tkʻaux[5] nī'skʻ wustaī'nx,
15 te'mlta kʻau'xuts halā'tsī ʟɛma'lhīsx. Xʻildī'nxaux hāᵃ'tsɛ. Temuⁿ'hū misau'x-ukᵘ ʟqxā'yūʟx ikʻts-haiⁿkʻ, temau'x-axa yālsaī'. Temuⁿ'hū mis qalpaī' qaī'-slō, tem kʻau'xuts qalpaī' ayaī', te'mlta kʻau'xuts halā'tsī ī'mstɛ. Temuⁿ'hū sūdāᵃ'stkʻemyukʻ īs pī'tskum temau'x muⁿ'hū tsqē'wiʟx. Qaitī'nxaux ʟɛai'sx ats-tīwī't!'wankʻ,
20 ⁱkʻas kwī'ᵋ. Temau'x muⁿ'hū qalkwalᵋyaī'nx. ⁱʟauxīyaᵋ qāᵃ'tsɛ ʟqalū'kwalx, te'mltaux ʟɛai'sx ats-ta'akʻaux simī'xux ⁱkʻats-tīwī't!-'wankʻ. Iłt!ī'nxaux. Waᵋkuna'[6] tɛts-ʟō'kʻikʻ, tsiya'qsalhnx-ukᵘ. "Kʻist-ɛ'n muⁿ'hū lāᵃ iltqaī'm?"—"Ā'a, kʻist xʻiltxwaī'm hanī'kʻlnx muⁿ'hū." Temau'x muⁿ'hū kʻe'a ūstaī'nx as pō'stɛx nā'kʻeai ⁱkʻas
25 tsqaī'tɛsal. ⁱʟauxīyaᵋ qāᵃ'tsɛ ʟowa'staux temau'x kʻim ʟɛma'lhīsx. Temau'x muⁿ'hū qalpaī'nx ūstaī'nx, te'mlta kʻau'xuts qalpaī'nx ʟɛma'lhīsx, halā'tsī hī'kʻe kʻim nā'kʻeai ⁱkʻa'saux mila'hasanx. Temau'x muⁿ'hū qalpaī' halā'tsī wustaī'nx. Temau'x muⁿ'hū tqaī'ʟī. Kʻu'kᵘts[7] ta'qusal hau'kʻs as mena'tɛm. Tem sūdāᵃ'stkʻemyukʻ
30 ts-xʻilī'dīskʻaux te'mlta hī'kʻe īs qauwaī'-slō tsqaī'tɛsal ts-pū'-stɛxkʻ. Te'mlta muⁿ'hū ʟhakʻ!ē'tx[8] xas mena'tɛm hanī'kʻeai wīlī'sal as ʟxa'mnīyūt. "Ā'a, hakʻɛqau'x tsqēwīłt!ī'wīłnx tɛsti'n taᵋ pʟxa'mnitxūnst. Kʻist-ɛ'n muⁿ'hū iltqaī'm?"—"Kʻist ʟōhaī'm."— "Kʻist-ɛ'n muⁿ'hū lāᵃ ʟaū'hastoxs?"—"Ā'a, xanī'x qau'wīs
35 tskʻ!ē'txam qauxa'nkʻs." Temuⁿ'hū kʻe'a hīlkwaīsaī'nx. Yu'-xwaux ʟhaya'naux tsī'tskʻ!ikʻ,[9] te'mltaū axa kʻim spū'yū. Tem-

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[1] Contracted for *tsīn'kʻe + -ukᵘ.*
[2] Similar stories, but without the "Dog-Children" element, were recorded among the Tillamook and Coos Indians. See Boas, Tillamook Tales, pp. 136 et seq.; Frachtenberg, Coos Texts, pp. 149 et seq.
[3] *ūst-* TO FOLLOW.
[4] Contracted for *ʟɛma'lhīyūsxa; mil'-* TO LOSE.
[5] *kʻē'tkʻē + -aux.*
[6] *waᵋna'+ -ukᵘ.*
[7] *kʻɛts + -ukᵘ.*
[8] *ʻkʻ!-* TO SMELL.
[9] Contracted for *ts-isī'tskʻ!ikʻ.*

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

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

uⁿ'hū sūdā{}^{a}'stk·emyuk·aux tsk·!īsk·[1] te'mɫta ⁱʟīya{}^{ɛ}-axa wī'lx ats-
tsī'tsk·!ik·aux. Temuⁿ'hū qalpaī' ats-mū'tsk·ak· tsk·!ē'txa, te'mɫta
ⁱʟīya{}^{ɛ} halā'tsī spū'yū-axa. Tem qalpaī' ats-hā'at!ak· tsk·!ē'txa.
Te'mɫtaux ʟEai'sx xūs hī'k·e ʟEi'stik·īyū as tsī'tsik·!. Temuⁿ'hū
5 qalpaī' as mena'tEm tsk·!ē'txa. Tem haiⁿk·ⁱ kwa'la[2] le'wī'k·s.
Temuⁿ'hū qalpaī' ats-hā'at!ak· tsk·!ē'txa, tem k·ē'tk·ī wī'lx le'wī'k·s
ats-tsī'tsk·!ik·aux. "Xanī'x qau'wīs ʟōhaī'm, k·in-ukᵘ qwon
qōma{}^{ɛ}ts." Temuⁿ'hū k·e'a qau'wīs ʟōhaī'xakᵘ ats-hā'at!ak·,
temuⁿ'hū qōma{}^{ɛ}ts ats-mū'tsk·ak·.[3]

10 ⁱʟauxīya{}^{ɛ} qā{}^{a}'tsE ʟowa'hau tem pxēltsūsaī'nx ts-mū'tsk·ak·.
"Kwa{}^{ɛ}lā'hax?"—"Ā'a, qā'altEst yā'xautxai!" Sūdā{}^{a}'stitaux s-pī'-
tskum ʟowa'hau, temau'x muⁿ'hū wī'lx qauxa'nk·s. Temau'x
muⁿ'hū mEsī'qulalxa. "K·ist nā'k·slō-E'n ayaī'm?" Pxēltsūsaī'nx
ī'mstE ats-mū'tsk·ak·. "Ā'a, k·ist haī'ts-slō⁻ayaī'mi." Temau'x
15 muⁿ'hū k·e'a ayaī'. ⁱʟauxīya{}^{ɛ} qā{}^{a}'tsE yā'xau te'mɫtaux ʟqō'wīʟx[4]
tas hī'tslEm ts-yai'xait!Exk·. "K·ist ūstaī'mi na'k·eaisī[5] tas
hī'tslEm ts-yai'xait!Exk·." Temau'x muⁿ'hū k·e'a hīlkwaīsaī'nx.
ⁱʟauxīya{}^{ɛ} qā{}^{a}'tsE yā'xau, te'mɫtaux tskwaī'tx ⁱk·tas hahā' tem-axa
īta{}^{ɛ} is tsilha'. Temau'x muⁿ'hū tskwaī'salsxai hanī'k·eai pī'ūsxaī.
20 Te'mɫtaux muⁿ'hū k·e'a tsla'yEqatx; hak·Eqau'wīsa{}^{ɛ}tsaux ⁱk·qō'tsE
tas pī'ūsxaī. Temau'x muⁿ'hū mEyā'xaux ʟā'mxa. Te'mɫta k·Ets
qalpaī' pī'ūsxa{}^{ɛ}yaī', k·ē'tk·ē xū'sī awī'ɫax pī'ūsxam. MEyā'-
xauxaux. Qā{}^{a}'ltE mEtsqwīnā'kwaux ts-pī'ūsxamsk·slō.[6] Temuⁿ'hū
mis ɫEyū'ɫīyūsxaux, temau'x mEɫantaī'xasx. Te'mɫtaux muⁿ'hū
25 k·e'a mEhā'ntEx; k·ī'lhyaʟx awī'ɫau. Temuⁿ'hū mi'siʟx wī'lx
nā'k·eai ⁱk·a'saux mEɫanā'txasx, temau'x uxwī'xa. Temi'ʟx k·eaī'
sa'siʟx k·ilī'hEx. Temau'x muⁿ'hū pxēltsūsaī'xa. "ʟā'tqaītxa-
p-E'n?"—"Ā'a, hak·ɫimtslā'xaxamta·ʟ-axa yalā'sau."—"Ū'k·-E'n
ⁱk·ʟxamā'nɫnx?"—"Ā'a, qxaīnīk·sī'wīʟnx[7] a'tasaux mEɫī't
30 tsqEⁿ'xak·s ts-ta'ak·. Hak·i'mha·ʟ-axa yalāsau."—"Ā'a, k·ip ⁱʟīya{}^{ɛ}
hau'k·s yū'kutxam nā'k·eai k·is ʟxa'mnīyūtsilī'kwī," tsimyEā'lnsk·-
iʟx mi'siʟx pEnhū'ʟnx īs mū'kuts!ū. "K·ip ⁱʟīya{}^{ɛ} lā{}^{a} hī'k·e. K·ip
q!u'lsin pin ʟān." K·Ets hī'k·axa tsuwa'sal īs qau'waī-slō tas mE-
qā{}^{a}'mtū.[8] Hī'k·e tai{}^{ɛ} q!u'lsin tsuwa'sal tas hī'tslEmtoxs.
35 Temau'x muⁿ'hū xē'tsuxᵘ. ⁱʟauxīya{}^{ɛ} qā{}^{a}'tsE yā'xau te'mɫtaux
muⁿ'hū wīlx nā'tk·ik·s te'mɫtaux tskwaī'tx is tsilha'. Temau'x
muⁿ'hū k·i'mhak·s ayaī'. Mi'saux wī'lx nā'k·eai ⁱk·as pī'ūsxaī
as tsilha', temau'x 'paī'x psank·tsūwaī'. K·au'xuts[9] hī'k·e xū'sī

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[1] Contracted for ts-tsk·!ī'sk·.

[2] Abbreviated for kwa'laɫxa; kuł- TO REACH.

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

[4] qōu- TO MEET, TO COME UPON.

[5] na'k·eai + -aisī.

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

[7] Amplified for qxenk·sū'ʟnx.

[8] qā'am PACK

[9] Namely, the two Snake-Women.

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

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

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

phū′lhumaī k·au′xus-axa k·im tsilhaī′m. K·au′xuts hī′k·e ʟkwī′-
tsxax ats-phū′lhumak·aux. ⁱʟauxīyaᵉ qāᵃ′tsᴇ psa′nk·tsūtxūnx tem
ma′yᴇxa ata′s xamᵉ. "T!īlī′xan, hanī′k·ᴇst tsqwa ʟhaya′nau-
ʟnx."—"K·ist qwā tsaᵉtī hanī′k·eai psa′nk·tsūtxūnst." ⁱʟauxīyaᵉ
5 qāᵃ′tsᴇ īmī′stal temau′x munⁿ′hū uxūyū′ʟxaux. "Lā′tqaītxapst-
ᴇ′n?"—"Ā′a, xan sīᵉt ayā′sal qxa′nk·s-ū ʟxa′mnīyūt, ʟxamna′-
sanx ata′s mᴇła′mxadūt tsqēⁿ′xak·s." Temau′x munⁿ′hū pxē′pxēl-
tsūsauᵉyā′ʟnx qauwāᵉᵃ hī′k·e is intsk·ī′s. "Lā′tqaltxapst-ᴇ′n
mi′sipst-axa yalā′sal?"—"Ā′a, qauwaī′sau kusi′n sāᵉ te′min qwā′-
10 mautxa."—"Lā′tqapst-ᴇ′n phīlkwaī′sᴇx?"—"Ā′a, tsaᵉlhyaxan-axa
yalā′sal."—"Te′mipst-ᴇn munⁿ′hū lā′tqal mi′sipst-axa wī′lal kū′-
kwis? Qalī′xaltxapst-ā′?"—"ⁱʟīyaᵉ. Hī′k·e mi′sxan̐ awī′łal, te′-
mxan ʟkuū′waldᴇmtsx."—"Sqā′titipst-ᴇ′n qau′wīs kū′waltxa?"—
"Ā′a, kusi′n sāᵉ qau′wīs kū′wal."—"ʟtilū′qwalx-ā tᴇts-kwī′sk·?"—
15 "ⁱʟīyaᵉ, kū′kᵘ hī′k·e tspī′ūtalyᴇm."—"Te′mipst-ᴇ′n munⁿ′hū lāᵃ
k·!īlī′waltxa?"—"Ā′a, hak·!ē′tsxan hī′k·e tā′pal kwī′k·s-auk·."—
"Tem mi′sᴇpst-axa k·aū′k·s wī′laltxa, te′mipst-ᴇ′n lāᵃ hā′-
kwaltxa?"[1]—"Ī′mstᴇxan hī′k·e munⁿ′hū ītaᵉ."—"Tem mi′sipst
wī′lal-axa, lā′tqaltxapst-ᴇ′n?"—"Ā′a, ʟkūyū′tswalxaxan[2] kuxa′n
20 waū′st!aūs."—"Te′mip-ᴇn munⁿ′hū lā′tqal īs qamłī′s?"—"Tsinū′-
saltxa·ʟ."—"Nā′k·ep-ᴇ′n tsinū′saltxa?"—"Ā′a, qau′xał-auk· tsinū′-
sal."—"K·!ila′haltxapst-ukᵘ ā′ īs qamłī′s?"—"Ā′a."—"Xa′mk·!-
epst-ā k·!ila′haltxa?"—"Ā′a."—"ʟapstukᵘyaᵉ[3] ā′ ʟpā′kauduxᵘ?"[4]—
"Ā′a, īs ʟxayaī′-slō."—"Te′mipst ⁱʟīyaᵉ-ā′ ʟᴇī′ʟasx?"—"Ā′a, taiᵉ
25 mi′sxan tk·aī′łtᴇx, temunⁿ′hūxan ʟᴇī′ʟax."—"Tem ⁱʟīyaᵉ łtīyu′xsī-
txupst?"—"ⁱʟīyaᵉ."—"Hīⁿ′sk·ek·em pst-ukᵘ-ᴇ′n k·!ila′hal īs qam-
ʟī′s?"—"Qami′ntk·emxan-ukᵘ k·!ila′hal." Temau′x munⁿ′hū ʟxam-
na′ʟnx, qauwa′taux qłnpt!a′łnx. "Pst-hī′k·e ⁱʟīyaᵉ lāᵃ. Pst-k·inā′q
hī′k·e pstin łān." Ī′mstᴇ tem kus k·inā′q łt!a′xwalsx.[5]
30 Temau′x munⁿ′hū ⁱk·qō′tsᴇ sīyaī′xasx. Qau′wīs ats-hā′at!ak·
qaaī′xasx, tem pxēltsūsaī′nx ats-mū′tsk·ak·. "Kwaᵉla′han? ʟxalī-
yūsxan-ā′[6] qō′tsᴇk·s?"—"Ā′a, qahā′nsᴇx hī′k·e qō′tsᴇ."—"Tem
a′yᴇx ī qaa′xasxai xuna′has!" Temunⁿ′hū k·e′a hīlkwaīsaī′nx.
"Kwaᵉla′han? ʟxalī′yūsxan-ā′ qō′tsᴇk·s?"—"Ā′a, qō′tsᴇx hī′k·e
35 qahā′ns."—"K·ist-ᴇ′n munⁿ′hū lā′tqaī tᴇ′stin k·ī′yaī?"—"Tsimaī′-
tukwa[7] qaaī′tukwa[8] kuha′m qa′lqal-ukᵘ!" Temunⁿ′hū k·e′a hīlkwaī-
saī′nx, te′młta ⁱʟīyaᵉ xū′sī ʟk·eai′xtsīyū.[9] Temau′x-ukᵘ munⁿ′hū
qalpaī′nx qaaī′nx tskwaī′salyust!ik·s,[10] te′młtaū hī′k·e ptūi′x nī′sk·.

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[1] *xku-* TO GO OUT.
[2] *kūits-* TO DRY.
[3] *iʟīyaᵉ + -pst + -ukᵘ*.
[4] *pk-....-ukᵘ* TO TOUCH PRIVATE PARTS.
[5] Literally, "Habitually-pulls herself out." For references to parallel stories see note 3, p. 72.
[6] *xal-* TO LOOK LIKE.
[7] Contracted for *tsimaī′t-ukᵘ-a′*.
[8] Contracted for *qaaī′t-ukᵘ-a′*.
[9] *k·eaixts-* TO BE READY, TO FIT.
[10] Contracted for *ts-tskwaī′salyust!ik·ik·s*.

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

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

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

Tem-axa k·im txwaī′nx. "K·in-ᴇ′n tsaᵉtī nā′k·eai iltqa′a ?"—
"Tsimaī′t-auk· a′ k·ts!aī′t-auk· a′ kuha′m kuxē′s-auk·." Temuⁿ′hū
k·e′a imstī′nx, te′mɫta ⁱʟīyaᵉ halā′tsī ɫk·eai′xtsīyū. "Hatsi′lkwauk·
taā′xtī qaaī′t-auk· a′ ham laqs!" Temuⁿ′hū k·e′a tsimaī′nx k·im.
5 "Kwaᵉlā′,· ʟqa′lxwīyū-ā′?"—"Ā′a, mᴇtā′palxai a′!" Temuⁿ′hū
k·e′a hīlkwaīsaī′nx. ⁱʟīyaᵉ xū′sī ʟᴇi′stik·īyū. "Muⁿ′hū ait k·im
xuna′has k·ts!aī′t!." Temuⁿ′hū k·e′a k·im k·ts!aī′nx. Tī′ūt!hū-
naī′xasxaux muⁿ′hū.

Temuⁿ′hū mi′saux ɫtīwī′t!hūnxasx, temau′x muⁿ′hū ayaī′. Xūts
10 hī′k·e mi′saux tsqūnkwaī′ k·i′lūk·s, temuⁿ′hū auk·!ī′yᴇm ats-sī′-
tᴇk·aux pkūi′txaīstaux.[1] Tem mis wī′lyᴇm, tem tspī′tūyᴇm kū′kᵘ
nī′sk·. Temuⁿ′hū qau′wīs ats-sa′ak· tpaī′xa kwī′k·s-auk·, te′mɫta
hī′k·e kō′stᴇx āᵃ′qa. Temuⁿ′hū qalpaī′ ats-mū′tsk·ak· tpaī′. Haīⁿk·ⁱ
maᵉnᴇ, xūs hī′k·e sū′wīyū k·i′lūk·s. "Hehe′, intsk·ī′s hī′k·e tsaᵉtī
15 asi′n tema′xt? K·i′lūk·s sū′wīyū."—"K·ᴇts ⁱʟīyaᵉ ā′ qalī′yᴇx ?"[2]
Temuⁿ′hū ʟx-axa ʟq!aī′. Tem k·au′xuts muⁿ′hū halā′tsī ī′mstatxū.
K·!iqaī′xaʟx-axa muⁿ′hū ītsaī′sik·s. Temau′x muⁿ′hū lôqaī′nx
ats-waū′st!aūsk·aux. Temuⁿ′hū mis ʟaū′qatᴇx, tem ayaī′ k·ū′wak·s
ʟpī′tsūt ts-ʟaū′qak·aux, ⁱk·as hū′lhum. Temuⁿ′hū mis wī′lsusx,
20 tem-ukᵘ muⁿ′hū wahayaī′nx as ītsaī′s. "Tūp tasi′n pī′tsust!. Ā′a
tū′tsᴇp!." Yāᵃ′qa hī′k·e ɫhayā′nīɫt!xaī′sxạmst[3] as ʟᴇyā′tsit.
"Tū′tsᴇp!."—"Hehe′, lā′-ᴇ′n, hī′k·e tas qē′xantūslᴇm." Tem-ukᵘ
hī′k·e ʟxaū′wītᴇx ats-pī′tsust!ik·. "K·-ʟīyaᵉ lāᵃ pin ʟān. K·ip
mi′k·iʟx hī′k·e ʟowā′txayūsxam." K·ᴇts hī′k·axa taiᵉ mi′k·iʟx
25 tsīⁿ′sī as ʟᴇyā′tsit. Ayaī′-axa muⁿ′hū. Tem k·ᴇts muⁿ′hū ʟōqatx-
waī′ ⁱk·ats-hū′lhumk·. Hī′k·e muⁿ′hū k·u′kᵘts tq!waī′, k·au′k·ᴇts
k·ilūwī′m nā′mk· mis ʟᴇhanā′tnalx ats-ta′ak· ts-ʟō′k·ik· qalē′tsx-ukᵘ
īs tsīⁿ′k·e. "Hehē′, mᴇk·a′īt-auk·[4] taᵉ kusi′n tema′xt," ts-yᴇaī′sk·
as mena′tᴇm. "Ā′a, ts-hīlkwaī′sk· k·i′mhat-s-mukwaᵉslī," ts-
30 yᴇaī′sk· as mᴇsha′lslatsʟō. "Qailā′ tem kus-auk· k·ilī′wal kusi′n
te′mxt, mis-ukᵘ tā′q!walīʟx kus ʟōk·?," ts-yᴇaī′sk· as mena′tᴇm.
"Ā′a, xas xwīⁿ′sīyū ʟimī′staltᴇmtsx. K·-qē′xant-s-hī′tslᴇm ʟhīlk-
waī′sī; nā′mk·s xwīⁿ′sīyū ts-k·!ē′k·ik·s-auk· sā′yaltxam, k·auk·s[5]
k·ilī′waltxam," ts-ildī′sk· as mukwaᵉslī.

35 Temuⁿ′hū qamɫī′. Temuⁿ′hū k·exk·aī′-slō ts-hī′tᴇk·, temuⁿ′hū
ʟqā′tūt si′lkustᴇx. Lā′k·auxkuts[6] hauwī′i k·!ila′tsxa, ʟxūi′nxaux
as ʟamī′sūwau.[7] Temau′x muⁿ′hū yāsauᵉyaī′nx. "Xa-qāᵃ′ltᴇ
ʟtsā′lalī kuha′m qē′ya. K·ᴇxs axa ītaᵉ ī′mstᴇ ʟᴇā′lauwī as mᴇha′īt

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[1] *kū-* TO ENTER CANOE, TO EMBARK.
[2] Instead of *qalī′x*.
[3] *hain-* TO LOOK.
[4] Contracted for *mᴇk·ī′yaīt-auk·*.
[5] *k·is* + *-auk·*
[6] Consists of *lāk·ᴇts* + *-aux* + *-ukᵘ*.
[7] Owl and Crane had been stationed outside to act as sentinels.

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

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

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

mɛk·iła⁵t·." Temuⁿ'hū k·e'a hīlkwaīsaī'nx. Sipt!aī'nxaux qauwā⁵ᵃ
hī'k·e as kwī⁵. Lās xā'luxᵘ te'młtaux-ukᵘ sipt!aī'nx.[1] K·au'xus
muⁿ'hū sīyaī'm. K·is muⁿ'hū tsalal⁵ya'a ts-qē'yak·. "Hehe',
lā'tqaī-ɛ'n ku Laṁī'sūwau tem kus qāᵃ'ltɛ Ltsā'lalx kuts-qē'yak· ?,"
5 ts-yɛaī'sk· as mena'tɛm. K·au'xus-axa qalpaī'm k·!ilhaī'm temau'x
muⁿ'hū pta'msa⁵yaī. "K·i'st-ɛ'n muⁿ'hū iltqaī'm? K·ist ⁱLīya⁵
lāᵃ tsk·ūi'tīyūsxam. Taī⁵ słis tsū'nstuxs, k·i'stis muⁿ'hū Lxamna'a."
Temau'x muⁿ'hū ī'mstɛ łt!a'msīyū. Tem k·au'xuts-axa muⁿ'hū
sīyaī'. ⁱLīya⁵ qāᵃ'tsɛ Lɛmtsla'xaxamt silī'kwɛx, temuⁿ'hū k·eaī'-slō.
10 Temi'Lx muⁿ'hū ayaī' Ltsi'nūst qauxa'nk·s-auk·. ⁱLaLxīya⁵ qāᵃ'tsɛ
tsū'nstɛx, te'młta k·-ukᵘ pā'kantxaīm. "ⁱLīya⁵! Tk·aī'łtxan,"
ts-yɛaī'sk· as mukwa⁵slī. Te'młta hī'k·e qaidī' a'tsk·aī. Temuⁿ'hū
mis tsāᵃ'mɛ ā'tsk·ɛstɛx, temuⁿ'hū pxēltsūsaī'nx ats-mū'tsk·ak·.
"K·ist muⁿ'hū Lxamna'a. K·ɛx qanī'x spa'yudī kusti'n tā⁵ ts-
15 Lō'k·ik·." Temuⁿ'hū k·e'a Lqaita'yuxᵘ-ukᵘ ts-Lō'k·ik·. Temau'x
muⁿ'hū Lk·!a'lhīyūsxa. Spai'txwaux-axa ats-ta'ak·aux ts-Lō'k·ik·.
Temau'x muⁿ'hū Lq!aī' k·aū'k·s, tsk·ūi'tīyūsxaux-axa muⁿ'hū.
    Lqōu'tsxa as mukwa⁵slītsLō. "Hē, pin k·i'lū ⁱk·tūhī'." Wa⁵ lāᵃ.
"A'tsk·uyuxup-ā' tsa⁵? Pin k·i'lū ⁱk·tūhī'," ts-yɛaī'sk· as mɛsha'-
20 lslatsLō. "Qe'īt-auk·!," tsimyɛaī'sk· xas mena'tet ts-ma'hatsk·.
Temuⁿ'hū k·e'a hīlkwaīsaī'nx. Xūts hī'k·e mis-auk· Lqeī'yū, tem
Lɛai'sx xas mɛsha'lslatsLō. "Hē+, pū'tstɛx, pū'tstɛx taī⁵," ts-
yɛaī'sk· as mɛsha'lslatsLō. "Kwa⁵lā'' hā pū'stɛx? Ī'mstɛ sa'sin
pawa'k·utɛx, te'młtax hī'k·e yā'sauwal, 'K·i'mhat-s-ma'mkuslī
25 ts-hīlkwaī'sk·,'" ts-yɛaī'sk· as mena'tɛm. Temuⁿ'hū tk·!ō'-slō
ts-hī'tɛk·. K·-muⁿ'hū Laū'stitūt si'lkustuxs. K·ɛts hauwī'i Lkū'-
Lnx as kwī⁵, k·is k·im siLī'yūsxam. K·ɛts Lkū'Lnx xā'luxᵘ, k·iłta's
hī'k·e mɛLī'mLimauxam. Iłtōwaī'-slō mi'siLx muⁿ'hū La'q!stɛx.
Laū'stitūt k·ɛts muⁿ'hū si'lkustɛx. Wa⁵ lāᵃ. Tem mi'siLx-wī'lx as
30 Laū'stitūt, Lx-Līya⁵ lāᵃ iltqaī'm; Lx-Līya⁵ lāᵃ qxe'nk·s wīl.

    Tem mi'saux-axa wī'lx nā'k·eai ⁱk·a'saux Lowa'hasal, temau'x
yūxē'nx xam⁵ tsī'tsik·!.[2] Wī'lsxaux-axa muⁿ'hū. Temi'Lx muⁿ'hū
qtūwaī'. Tī'ūt!hūnaī'nxaux muⁿ'hū ats-ta'ak·aux. Lqinqē'yux-
waux tɛts-Lō'k·ik· īs wāł ts-Lā'qusink·. Temau'x-axa īs ts!ām mi-
35 k·!a'yuxᵘ tats-Lō'k·ik·. "Muⁿ'hū mɛayā'tsīxai!"[3] K·is muⁿ'hū

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[1] Compare Boas, Sagen, pp. 210, 242.
[2] They took off arrow after arrow until they had removed the entire chain.
[3] *aits-* TO SHAKE HEAD.

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

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

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

k·e′a.   K·ɛts xūs hī′k·e mɛayā′tsīx, k·is-axa k·im łtsaī′qayūsxam.
K·au′xus-axa muⁿ′hū qalpa′a mik· !a′a-auk·.   K·au′xuts qalpaī′nx
yāsauᵉyaī′nx.   ·″Qa′lpɛx mɛayā′tsīxai!″   K·is muⁿ′hū k·e′a hīlk-
waīsa′a, k·u′k^us-axa muⁿ′hū qalpaī′m łtsaī′qayūsxam.   Temuⁿ′hū
5 sūdā^a′stk·emyuk· tem mūⁿ′hū ʟī′qayū.   ″Muⁿ′hūx ʟī′qayū, ayaᵉ-
tsīxwa′xa muⁿ′hū!″   Sūdā^a′stk·emyuk· īs pī′tskum temi′ʟx muⁿ′hū
k·eaī′.   Temau′x muⁿ′hū yāsauᵉyaī′nx ts-ta′ak·.   ″K·-k·aᵉk· ham
łān.   K·ɛx taiᵉ xas ʟɛmk·i′lhīxamt łīqē′stū xas qalpaī′xat-s-hī′-
tslɛm.″   Temuⁿ′hū tpaī′, k·aᵉk· ʟowā′txayū.   Temau′x muⁿ′hū ats-
10 ła′mxadōok· temau′x tsqēⁿ′x ʟowā′txayū.

Taiᵉ muⁿ′hū.

11. The Story of the Dog-Children

(Collected by Farrand in 1900)

Xa′mɛt-s-hī′tslɛm ⁱk·aux yā′tsxaux ts-mukwaᵉslīk·.   Tem hī′k·e
qauwā^{sa} īs pī′tskum tem āyā′ltxa pxami′nt kus qā′alt; xe′ʟk·ts-
qxēⁿ′sk·,[1] xamᵉ mukwaᵉslī.   Temuⁿ′hū qaai′tsk·it ts-ayaī′sk· tem
15 pkusūi′.   Temuⁿ′hū mis k·eaī′, tem halt!aī′nx qa′kuts-tsqxēⁿ′x kuts
pkū′sk·.   Temuⁿ′hū ⁱʟīyaᵉ qā^a′tsɛ tem mɛqaaī′dīx kus tsqēⁿ′x.   Tem
aili′k·ī ma′mhatst[2] kuts-mukwaᵉslīk·.   Temuⁿ′hū ⁱʟīyaᵉ qā^a′tsɛ
temuⁿ′hū pa′mhatsaī[3] kutsqxēⁿ′sk·.[4]   Tem ⁱʟīyaᵉ qalpaī′nx k·aha-
ī′nx kuts-sī′tɛk· qaku′s mukwaᵉslī īs pxami′nt, lā′łta muku′s[5] mɛ-
20 qaaī′tītxanx kutsqxēⁿ′sk·.

Temuⁿ′hū hamstīᵉ īs pī′tskum tem hī′k·e ayā′l ʟtīwī′t!′want is
kwīᵉ.   Temuⁿ′hū ik·sūdā^a′stk·emyuk· ts-aya′lᵉyaīsk· te′młta tskwa-
yū′ʟx kus hī′tslɛm ⁱk·pī′ūsxaī hak·ɛqau′x.   ″Qōⁿ′tsuxs k·ɛxs qōⁿ′-
tsuxs.″   K·is muⁿ′hū hā^a′tsɛ mɛhayā′nīxam, k·iłta′s ⁱʟīyaᵉ xū′sī
25 lā^a ʟɛai′sī.   K·is-axa muⁿ′hū tsimxaixwaī′m.   K·iłta′s hī′k·e hau-
wī′i qōⁿtsuxwaī′m, k·is-axa muⁿ′hū qalpa′łn pī′ūsxaᵉya′łn: ″Qōⁿ′-
tsuxs k·ɛxs qōⁿ′tsuxs.″   K·is muⁿ′hū qalpaī′m mɛhayā′nīxam,
k·iłta′s ⁱʟīyaᵉ lā^a ʟɛai′sī.   Temuⁿ′hū sūdā^a′stk·emyuk· te′młta tsk-
wayū′ʟx kus lā^a.   Hī′k·e hata′mɛ xū′uxwaā.[6]   Temuⁿ′hū hayā′ntxa,
30 te′młta aili′k·ī hī′k·e aū′ʟ.   Temuⁿ′hū k·imaī′xasx, tem taiᵉ ts-ʟō′k·ik·
ʟimk·!ē′ntɛmux^u.   Tem hī′k·e taiᵉ nā′″yɛm pū′tstɛx kuts-ʟō′k·ik·.
Īs ī′mstɛ tem kus pā′halt ts-ʟō′k·ik· kus k·aᵉk·.   Temuⁿ′hū sūdā^a′-
stk·emyuk· tem-uk^u muⁿ′hū tsīqa′łnx.   Īs ī′mstɛ tem kus-uk^u mɛ-
tsī′qtuwaᵉt′ kus k·eⁿ′hīʟa[7] kwas kāka′yaᵉ.

35 Tem īs ī′mstɛ tem īs xa′mɛt-s-pī′tskum tem ⁱʟīyaᵉ-axa wī′lx.
Temuⁿ′hū a′ng·ī temau′x phainsaī′nx qaku′ts-ʟa′mxadōok·; lā′łta
mis ⁱʟīyaᵉ nāmk· īmī′stal.   Temuⁿ′hū misau′x wī′lx nā′k·eai kus
tīwīt!′wan kuts-ta′ak·aux, temau′x muⁿ′hū ʟxūi′nx ⁱk·tsk·ī′x yū′-

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[1] Simplified for *ts-tsqxēⁿ′sk·*.

[2] Transposed for *mɛma′hatst*.

[3] Transposed for *pɛma′hatsaī*.

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

Footnotes continued on p. 137.

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

Only now (it ends).

11. The Story of the Dog-Children

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

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

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

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5 Abbreviated for *tem + kus*.

6 Abbreviated for *xū'xwātxa*.

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

xauk^u [1] ts-Lō′k·ik·. Temau′x muⁿ′hū-axa ayaī′nx ītsaī′sik·s. Temuⁿ′hū mis-axa qalpaī′ qeī′-slō, temau′x muⁿ′hū qalpaī′ ayaī′. Temuⁿ′hū saux wī′lx nā′k·eai kusau′x Lxū′yux^utanx kuts-ta′ak·aux, temau′x muⁿ′hū Lxūi′nx kus pō′tstEx ⁱk·tsqē′tEsal. Temau′x muⁿ′-
5 hū ūstaī′nx nā′k·s kus ayā′sau. Te′młta ⁱLīya^ε qā^a′tsE temau′x LEma′lhīsx. Temau′x-axa yipaī′. Temau′x muⁿ′hū-axa wī′lx nā′k·s kusau′x Lxuyū′x^utanx kus pū′tstEx, tem k·au′xuts-axa muⁿ′hū qalpaī′nx ūstaī′nx kus pō′tstEx. Temuⁿ′hū ainaī′ kus qala′xstet. "Hanī′k·-wa ī axa sin ta^ε." [2] Tem k·au′xuts-axa muⁿ′hū qalpaī′
10 wī′lx nā′k·s kusau′x mila′hasanx kus pō′tstEx. Tem k·au′xuts-axa muⁿ′hū qalpaī′ yipaī′. Temau′x-axa yālsaī′ ītsaī′sik·s. Temuⁿ′hū mis-axa qalpaī′ qaī′-slō, tem k·au′xuts muⁿ′hū qalpaī′ ayaī′ nā′k·s ⁱk·ku′saux Lxuyū′x^utanx kus pū′tstEx. Tem k·au′xuts muⁿ′hū qalpaī′nx wustaī′nx tem k·au′xuts muⁿ′hū halā′tsī LEma′lhīsx. Nā′k·e-
15 ai ⁱk·kusau′x mila′hasanx, tem k·au′xuts muⁿ′hū yipaī′. Tsū′nk·xEk·emaux hā^a′tsE mEā′yalx, temuⁿ′hū sūdā^a′stk·emyuk· temuⁿ′hū kus tsqēⁿ′xak·s mEłī′it qauwīsaī′. Temuⁿ′hū mi′saux wī′lx nā′k·s ⁱk·ku′saux mila′hasanx kus pō′tstEx, temuⁿ′hū mEha′łtalx kus tsqēⁿ′xak·s mEłī′it hau′k·s. Temuⁿ′hū mis k·eaī′, tem qauxa′nk·s mE-
20 ha′k·!talx. Temuⁿ′hū mis k·eaī′, tem ainaī′. "Qauxank·sa′lnx ta′stin tā^ε." (Repeated several times.) Temau′x-axa munⁿ′hū yālsaī′ ītsaī′sik·s. Temuⁿ′hū mis-axa qalpaī′ qaī′-slō, temau′x muⁿ′hū tī′ūt!′wantxaī′ mEqamī′nta is tsī′tsik·!. Temuⁿ′hū mi′saux k·eaī′, temau′x muⁿ′hū qalpaī′ ayaī′. Temuⁿ′hū mi′saux wī′lx nā′k·s ⁱk·-
25 ku′saux mila′hasanx kus pō′tstEx, temuⁿ′hū ma′yExa kus qala′xstet. "K·ist-ū tsimaī′m tsitsk·!atxaī′m qauxa′nk·s." Temau′x muⁿ′hū k·e′a qau′wīs kus qala′xstet tsk·!ī′txa, te′młtaūxa [3] k·im spū′yū kutsī′tsk·!ik·. Temuⁿ′hū qalpaī′ kus mena′tet, te′młta muⁿ′hū-axa halā′tsī spū′yū kutsī′tsk·!ik·. Temuⁿ′hū qalpaī′ tsk·!ē′txa kus
30 qala′xstet, te′młta muⁿ′hū l·ō′tsū ī′mstatxū. Sūdā^a′stk·emaux tsitsk·!atxaī′, temuⁿ′hū sūdā^a′stk·emyuk· ts-tsk·!aī′sk· kus mena′tet te′młtaⁱ Laxaya^ε wī′lx. Temau′x muⁿ′hū qā^a′ltE tsi′tsk·!atxaī′. Tem ⁱLīya^ε qā^a′tsE temau′x muⁿ′hū LEai′sx kus tsī′tsik·!. Temau′x hī′k·e muⁿ′hū tsitsk·!ayū′Lx. Temuⁿ′hū ⁱLīya^ε qā^a′tsE temuⁿ′hū
35 łEyū′łīyū. Temuⁿ′hū mi′saux łkwa′līLx,[4] temau′x-uk^u hī′k·e tukłnūi′nx. Temuⁿ′hū mis łkula′yū le′wī′k·s, temau′x muⁿ′hū Lōhaī′. Temuⁿ′hū mi′saux wī′lx qauxa′nk·s, temau′x muⁿ′hū ayaī′. Tem ⁱLīya^ε qā^a′tsE te′młtaux tskwayū′Lx tas hī′tslEm. Te′młta ⁱLīya^ε qā^a′tsE temau′x LEai′sx tas hī′tslEm ⁱk·awī′Lau k·ī^εlhya. Tsila′haLx
40 qauwā^{εa}. "K·ōlō′kwista·L, k·ōlō′kwista·L, k·ōlō′kwista·L." Qauwā^{εa} hī′k·e mEqā′amt tas tsa′sidōo. Temuⁿ′hū saux wī′lx, temi′Lx muⁿ′hū pxēltsūsaī′nx xaku′s qala′xstet. "Nā′k· sEp-E′n yā′xau?"— "Ā′a, yalā′sautxa·L-axa Lin le′wī′k·s."—"Hanī′k· EpE′n-axa?"— "Ā′a, łimtsla′xaxamta·L ayā′sal nā′k·s ⁱk·łk·a′xk· examt silī′kwEx."

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[1] *yūxa* + *-uku.*
[2] Literally, "From where (thou art) may (it) please (thee to come) back, my father."
[3] Contracted for *te′młta* + *-aū* + *-axa.*   [4] *kul-* TO REACH.

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

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

—"Ū'k·-ɛn ᶦk·ᴌxama'nᴌnx?"—"Ā'a, tsqēⁿ'xak·s mɛłī'it ts-ta'ak·
qxaīnī'k·sīwī'ᴌnx."—"Ā'a, tem īs ī'mstɛ-ā' tem ta'sɛp-axa k·īᵉlhya
yālā'sau?" Temi'ᴌx muⁿ'hū hī'k·e pɛnhū'ᴌnx īs mū'kuts!ū yā'sau:
"K·-ᴌīyaᵉ lāᵃ pin ᴌān, k·-taiᵉ q!u'lsin." Tem hī'k·e tsuwa'salyɛm
5 tas mɛqāᵃ'mtū· Lā'k·ɛts hauwī'i nā'k·eai tsuwa'sau kus hī'tsᴌɛm
lā'k·auxuts [1] łqaya'tist.[2] Tem īs ī'mstɛ tem kus ī'mstɛ ts-hīlkwaī'sk·
kus q!u'lsin. Lā'k·auxuts łqaya'tist, k·iłta's tsuwa'saltxam, lā'łta
mi'siᴌx imī'stal nā'mk· mi'siᴌx pinū'hūsaᴌnx kus tā'ming·ink·.

Temuⁿ'hū mi'siᴌx ᴌxayaī'łnx, temau'x muⁿ'hū xē'tsuxᵘ. Tem-
10 uⁿ'hū ᶦᴌīyaᵉ qāᵃ'tsɛ te'młtaux qalpaī'nx tskwayū'ᴌx kus hī'tsᴌɛm.
Temau'x muⁿ'hū ayaī'; te'młta ᶦᴌīyaᵉ qāᵃ'tsɛ temau'x ᴌɛai'sx kus
xe'ᴌk·it·tsā'sidōo. Temau'x muⁿ'hū hak·ɛqalxūi'-slō ᴌhainaī'ᴌnx.
K·au'xuts hī'k·e xū'sī mɛk·anū''wīx [3] k·au'xus k·eaī'mi, k·au'xus
hī'k·e kūtsxaᵉya'a [4] kuts-qō'nk·aux, k·au'xus muⁿ'hū haqā'nt!uxs-
15 aīmi tsaᵉlhya: "Hā'nehā', hā'nehā', hā'nehā', hā'nehā'." Temuⁿ'hū
ᶦᴌīyaᵉ qāᵃ'tsɛ tem ma'yɛxa kus qala'xstet kus mukwaᵉslī. "Ī'in hā
t!īlī', hata'mɛ xas hī'tsᴌɛm ᴌhayā'nautɛmtsx." Tem ma'yɛxa kus
xamᵉ. "Hauwī'ist-ā' hūⁿ'k·i waū'st!aūtxaī tem k·ist xas hī'tsᴌɛm
ᴌhayā'nautɛmts hanī'k·eai? T!ī'la-slō hī'k·e." Temuⁿ'hū ᶦᴌīyaᵉ
20 qāᵃ'tsɛ temau'x muⁿ'hū p!ī'xtɛstɛx. Temuⁿ'hū mi'saux tsqē'-
wuᴌnx, temau'x p̄xēltsūsa'ᴌnx. "Lā'tqaītxapst-ɛ'n muⁿ'hū?"—
"Ā'a, waū'st!aūtxaxan."—"Te'mipst-ɛ'n muⁿ'hū lā'tqaī tem kusi'pst
tsila'hax?"—"Ā'a, ᴌqa'tūt ᶦk·silī'kwɛx ᶦk·ᴌin ītsaī's, tem yu'xū
ᶦᴌīyaᵉ k·ā'sal-slō."—"Ū'k·-ɛn ᶦk·ᴌxamā'nᴌnx?"—"Ā'a, ts-qēⁿ'xak·s
25 mɛłī'it ts-ta'ak· ᶦk·qxēnī'k·sīwī'ᴌnx tem-axa taiᵉ ts-ᴌō'k·ik· wīlī'-
salyusɛmuxᵘ tem-ukᵘ axa qau'x qalē'tsx īs ītsaī's." "Ā'a, tem-ɛ'n
muⁿ'hū lā'tɛqstɛx-slō [5] mi'sipst-axa yālā'sal?"—"Ā'a, yikū'kux-
ɛmkᵘ hī'k·e kus pī'tskum."—"Lā'tqapst-ɛ'n wī'lal?"—"Ā'a, xan
sīᵉt ᴌhaya'tsaltɛmtsxaxan [6] ha'aits-auk· tem-axa yalā'sal k·aū'k·s·
30 Temuⁿ'hū mis yikū'kwal kus pī'tskum, te'mxan-axa łō'łqudaltɛm-
tsx." [7]—"Ū'k·-ɛn k·ipst sī'tɛx?"—"Ā'a, qa'tsɛ ᶦk·qa'kus qxēnī'-
k·sīwīᴌx kus tsqēⁿ'xak·s mɛłī'it ts-ta'ak·."—"Te'mipst-ɛ'n muⁿ'hū
lāᵃ, mi'sipst k·ilū'wal?"—"Ā'a, k·ɛts hī'k·e kō'kᵘ tspīū'tīsx [8]
te'mxan-auk· tsīⁿ'sal kwī'k·s."—"Te'mipst-ɛ'n muⁿ'hū lā'tqal?"—
35 "Ā'a, hī'k·auk· k·ū'kᵘ tsk·ī'x kuxa'n sīᵉt te'mxan taiᵉ qwon mā'-
xayuxᵘ. Temuⁿ'hū misa''ᴌ k·aū'k·s-axa wī'lal, te'mxan k·!ē'tsik·s
ᴌta'xwalx kus kwīᵉ te'mxan muⁿ'hū łtsūlā'qanalx [9] kuxa'n hū'-
lhum."—"Tem-ɛ'n muⁿ'hū qaū'k·eai ᴌhalā'snalx,[10] mi'sipst ᴌowā'-
qalx?" [11]—"Ā'a, hī'k·exan muⁿ'hū xas yu'xwīs."—"Te'mipst-ɛ'n

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[1] lā'k·ɛts + -aux.
[2] qait- TO CUT.
[3] k·anxu- TO DIG.
[4] kuī'tsɛx FEATHER.
[5] Literally, "How does it get all over?"
[6] haits- TO CROSS.
[7] Transposed for ᴌɛlō'qutaltɛmtsx; łōqut- TO TAKE.
[8] Misheard for tspīū'tīyusx.
[9] tsūlā'qan PACK.
[10] halsn- TO TAKE CARE OF.
[11] Simplified for ᴌɛᴌowā'qalx; ᴌōq- TO DRY.

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

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

mun'hū łlā'tqalx, mis ʟowā'qaḷ? Pītsuwā'ltxapst-ā'?"—"Ā'a,
hī'k·exan qauwā⁽ᵃ⁾ ʟpī'talx [1] kus ʟEyā'tsit kwas ītsaī's."—"ⁱʟap-
stīya⁽ᵋ⁾ [2] ā' ʟts!īⁿsalx?"—"Ā'a, łt!ī''yalxaxan.[3] Temun'hū mis
ts!īⁿ'sal, te'mxan mun'hū nūnū'sit!alīʟx [4] kuxa'n sī⁽ᵋ⁾t."—"Lā'tqáp-
5 E'n mun'hū pilaī'x?"—"Ā'a, hahaī'kwauk· tsk·ī'x, nā'mk· mi'sxan
kūi'tsitxanx kuxa'n hō'lhum. Temun'hū mis nōnō'sal, temun'hū
pilā'tqwal."—"Temip-E'n lāᵃ mi'sip tsinū'sal?. Ū'k·-E'n qau'wīs
a'yal?"—"Ā'a qwo'nxan qau'wīs tsinū'sal, temun'hū qwa⁽ᵋ⁾ma
tsī'k·al, tem-auk· haya'kwal." [5]—"Hanī'k·-E'n-slō tsk·ī'x kuha'm
10 qtī'm?"—"Ā'a, hak·aī'k·-slō tsī'k·al."—"Te'mipst-E'n mun'hū lāᵃ
mi'sipst k·!ila'hal īs qamłī's?"—"Ā'a, k·a'xk·exan k·!ila'hal."—
"ⁱʟapstīya⁽ᵋ⁾ ā' nā'mk· ʟowā'staltuxᵘ xa'pstin sī⁽ᵋ⁾t?"—"ⁱʟīya⁽ᵋ⁾."—
"Te'mipst-E'n mun'hū lāᵃ mi'sipst mEtslaī'qEstaī?"—"Ā'a, īs
ʟxatōwaī'-slō k·xa'ns xa'mk·e." Temun'hū mi'saux ʟxaaī'łnx
15 pxē'pxēltsūsa'łnst, temau'x mun'hū qłnpt!a'łnx. Temáu'x mun'hū
qa'tsE-axa k·ts!a'yuxᵘ kuts-ła'qusink·. Īs ī'mstE tem kus ī'mstE
ts-hīlkwaī'sk· kus k·inā'q.[6]

Temau'x mun'hū ayaī' nā'k·s ⁱk·ku'saux tāsinaī'yūʟx. Temun'hū
mi'saux wī'lx kus nā'tk·ik·s, temau'x ʟEai'sx kus hī'tsʟEm ⁱk·-
20 tspīū'tīyEm kō'kᵘ. Hī'k·auk· k·ū'kᵘ tsk·ī'x kwaku'ts-kwīsk·, tsila'-
hax, "Qauxa'nk·s-ū īī a'yEx nEka'xusaīs!" (Repeated several
times.) Temau'x mun'hū k·eai'xtsayū'ʟx. Temau'x-auk· mun'hū
tsīⁿsī' kus kwī'k·s. Temun'hū kus qala'xstet tem sū'wīyū hata'hak·
kuts-sī'yak·   k·i'lōk·s.   Temun'hū   ma'yEx   kuts-sī'tEk·aux.
25 'Haⁿāⁿ', lā'k·Ets hū te'mtsāx [7] ī'mstE?"—"Ā'a, ⁱʟanīya⁽ᵋ⁾ ā' hī'-
tsʟEm, k·ins iʟa qalī''tsxam?" Temi'ʟx-axa mun'hū ʟq!aī'. Temun'-
hū mi'siʟx-axa wī'lx k·aū'k·s, temau'x mun'hū xkuyū'ʟx kuts-
sī'tEk·aux temau'x mun'hū tsūlqanaī'nx kuts-hū'lhumk·aux. Tem-
un'hū siʟx-axa wīlx ītsaī'sik·s, temau'x mun'hū kūitsaī'nx kuts-
30 hō'lhumk·aux. Temun'hū k·u'kuts [8] hayā'ntxal qauxa'nk·s kus
qala'xstet k·is ainaī'm, lā'łta mis ʟhanā'tnalx kuts-ta'ak·aux ts-
ʟō'k·ik· hī'k·ukᵘ qalī'tsx kwas xwēⁿ'sīyust!. Tem k·Ets mun'hū
ⁱʟīya⁽ᵋ⁾ qāᵃ'tsE tem k·Ets mun'hū ma'yExa kus mena'tEm. "Qailā'
xūtsā' tem kus pk·ilī'wal kuts-k·!ī'k·ik· kusi'n ta'maxt mu'kus-
35 ukᵘ [9] hayā'nal qauxa'nk·s? Hata'mE ha' kus ʟōk· kwas ʟhayā'-
nalx."—"Lā'tqin-En-ā',[10] ⁱʟanīya⁽ᵋ⁾ ā' hī'tsʟEm, k·inau'k·s [11] tsqaī'-
stsxam, sis łtsi'mxtEmtsx xas xwēⁿ'sīyū, mu'kusin łtsimī'xsalx [12]
kusi'n hū'lhum temi'n k·!a'mal kus xwēⁿ'sīyū?" Tem k·Ets mun'hū
'mis qalpaī' płui' kus xam⁽ᵋ⁾ kus mukwa⁽ᵋ⁾slī temun'hū łpihī'yū [13] kuts-

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[1] pt- TO GIVE, TO ISSUE.
[2] iʟīya⁽ᵋ⁾ + -pst.
[3] t!ī'- TO THROW INTO FIRE.
[4] Reduplicated stem nūns- TO EAT.
[5] haīku-. . . .-auk· TO BE IN MIDDLE.
[6] That is to say, "sheds her skin every now and
then."
[7] Obscure. Perhaps miswritten for tem+tsa⁽ᵋ⁾tīr.

[8] k·Ets + -ukᵘ.
[9] Abbreviated for te'mkus-ukᵘ.
[10] Both suffixed particles of interrogation are used
here.
[11] k·is+-n+-auk·.
[12] tsimx- TO WORK.
[13] p'- TO SPREAD, TO DIVIDE.

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

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

ilqsī'sk˙,[1] tem ʟEĪsti'kīyū kuts-k˙īyaīk˙. Te'mɬta k˙Ets munʰhū
ma'yExa kus mena'tEm. "Ī! MEk˙aī't-auk˙ ta^ε kusi'n ta'maxt."
Te'mɬta hī'k˙e psilō'qutsūsaī'nx [2] xakuts-ʟī'ak˙. "Ā'a, k˙īla'!
Qauwā^{εa} hī'k˙e ī'mstE ts-hīlkwaī'sk˙ tas Qainʰ'hausk˙it-s-tsā'sidū,
5 qauwā't-auk˙ hī'k˙e mEk˙aī't."—"Te'mɬtan hī'k˙e hauwī'i ʟEai'sx
xatEqwo'n." Temunʰhū yaī'x-auk˙ īs hainε tsǃilxūi' kus mukwa^εslī.

Temunʰhū mis lōqaī' ts-hū'lhumk˙aux, temau'x munʰhū pitsxwaī'
hau'k˙s kwas ītsaī's. Temunʰhū mi'saux k˙eaī', temunʰhū ayaī' k˙ū'-
wak˙s kwas xam^ε. Tem hī'k˙e ɬhayā'nīɬtǃxayū'sʟnx,[3] mis k˙ǃilhaī'.
10 Temunʰhū mis wī'lx k˙ū'k˙s, temunʰhū wahayaī'nx kus pEnī'k˙. Te-
munʰhū mis ʟhainaī'ʟnx, tem ma'yExa kus xa'mEt-s-mEsha'lslatsʟō.
"Hū hū hū, tsaī'kits āltqaī',[4] lī'ts-aū k˙-hūnʰ'k˙i qau'x pī'tsuxs kla'-
msʟEm." Temunʰhū yaī'x-auk˙ īs hainε qamlaī' kus mukwa^εslī.
Qō'tsxuk^u [5] tai^ε lōū'lxasx. Temau'x ⁱʟīya^ε pxēltsūsa'ʟnx kus tsā'-
15 sidōo sau'xus [6] k˙ū'k˙s īta^ε pī'tsuxs. Tem-uk^u hī'k˙e k˙ǃxau'wītǃiʟx
kus ɬku'nkutǃīs, as hō'lhum tem-axa munʰhū ayaī'. Temunʰhū misaxa
wī'lx, tem-auk˙ munʰhū tǃihī'. Temunʰhū mi'siʟx k˙eaī' ʟnū'nst,
temau'x munʰhū ayaī' qauxa'nk˙s-auk˙ ʟtsinū'st. Temunʰhū ⁱʟīya^ε
qāa'tsE temunʰhū wī'lx kutṣ-sī'tEk˙aux, temi'ʟx munʰhū tsinsūi'. Te-
20 munʰhū ⁱʟīya^ε qāa'tsE temunʰhū līlxwī' kuts-sī'tEk˙aux, tem-uk^u
pkaī'nx kus qala'xstet. Tem ma'yExa kus mukwa^εslī. "Ī'ī! ala'-
k˙ūs, hī'k˙e mEtslaī'qastaītxan." Temunʰhū qalpaī'nx k˙ǃilxwīyū'ʟx
kwas xam^ε, te'mɬta k˙Ets l˙ō'tsū munʰhū ī'mstE ma'yExa. "Xa-ala'-
k˙ūyEmts hī'k˙e. Nā'mk˙-En k˙xa'nts [7] ī'k˙xa imī'stal?" [8] Tem-axa
25 munʰhū qaxtǃaī'xasx temunʰhū atsk˙aī'. Temunʰhū ⁱʟīya^ε qāa'tsE
temau'x munʰhū k˙ǃilhaī' temau'x-uk^u qauwā^{εa} siptǃaī'nx tas kwī^ε
tem-axa qauwā^{εa} tas lāa, qauwā^{εa} hī'k˙e tas xā'lux^u. Temau'x-uk^u
siptǃaī'nx lās tas puū'ya^ε. Temunʰhū mi'saux k˙eaī', temau'x-axa
munʰhū ayaī'. Te'mɬta tsila'hax kuts-sī'tEk˙aux: "Qauxa'nk˙s-ū
30 a'yEx, nEkau'xsaīs!" Temunʰhū mis-axa atsk˙aī', temunʰhū tk˙ī kus
mena'tet temunʰhū ɬqaitayū'ʟx kuts-ta'ak˙ ts-ʟō'k˙ik˙. Tem-uk^u
munʰhū tsīqaī'nx kuts-sī'tEk˙aux qaku's qala'xstet.

Temunʰhū tsqēdī' kus pō'tstEx qxe'nk˙s nā'k˙s ⁱk˙ku's tsk˙ī'x kus
mEsha'lslatsʟō. Temunʰhū ˙walhaī': "Sin ma^εtūn, tūhī' tEha'm
35 lō'qwa." Te'mɬta ⁱʟīya^ε ū'k˙eai xū'sī pī'ūsxa^εyaī. Temunʰhū qal-
paī' ˙walhaī', te'mɬta l˙ō'tsō munʰhū ⁱʟīya^ε qaū'k˙eai wustǃina'yūʟx.
Tem-auk˙ munʰhū qeī'nx kus ʟk˙ilī't ǃa. Temunʰhū mis-auk˙ ʟqeī'-
tEx, temunʰhū mis ʟEai'sx, tem ma'yExa. "Pū'tstEx ɬa'." Tem
k˙Ets munʰhū ma'yExa kus mena'tEm. "Nī'tsk˙xat xūts pū'stEx
40 ɬla'? ʟō'xhān [9] ʟEyā'saux mis hī'k˙e ts-hīlkwaī'sk˙ tas k˙i'mhat-s-

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[1] *laqs* DRESS.

[2] *silqu-* TO BE COOL.

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

[4] Hard to render. Evidently misheard for *ts-haink˙ k˙Ets iltqaī'*.

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

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

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

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

tsā'sidū qauwā't-auk· hī'k·e mɛk·aī't? Lā-ɛ'n k·ɛ'xs milk·īsa'a
te'mx pɛai'nax?"[1]   Tem k·ɛts mun'hū phainsaī' kus mena'tɛm.
Temun'hū mis wī'lx qauxa'nk·s-auk·, te'mɫta taiᵉ kuts-hā'at!ak·
ʟxūi'nx ⁱk·tsk·ī'x yū'xaukᵘ ts-ʟō'k·ik·.   Tem k·ɛts mun'hū ma'yɛxa.
5 "Lā'tquwaux tsīqaī'nxaux-ukᵘ taᵉ sin hāᵉt!?"   Tem k·ɛts-axa mun'-
hū ayaī' qxe'nk·s yā'sau: "Wustitaī'tistaux hāᵃ'ɫqa!"   Temun'hū
qauwāᵉ-axa tk·ī kus ʟɛyā'tsit temun'hū ʟkū'ɫnx kus kwīᵉ temun'hū
k·ilwīyū'ɫnx.   Tem-auk· hauwī'i hī'k·e yikū'kwɛx, te'mɫta k·im
siʟī'yū, tem hī'k·e mɛʟpilūn'salx[2] kuts-hī'tɛk·.   Temun'hū qalpā'ɫnx
10 tsā'ms ʟkū'ʟnx, te'mɫta ɫ·ō'tsū mun'hū ī'mstatxū.   Temun'hū hī'k·e
hamstīᵉ tsimā'ʟnx kus kwīᵉ, te'mɫta mun'hū ʟxūi'ɫnx mis-ukᵘ hī'k·e
qauwāᵉᵃ sa'pt!ist.   Temun'hū qalpā'ɫnx tsimā'ʟnx kus kaʟa'xkala,
te'mɫta mun'hū ɫ·ō'tsū ī'mstatxū: hī'k·auk· hauwī'i yikū'kwɛx, te'-
mɫta k·im siʟī'yū.   Temun'hū qauwāᵉᵃ tas lāᵃ tsimā'ʟnx.   Lās tas
15 xā'luxᵘ tem ʟkū'ʟnx temun'hū k·ilūwīyū'ʟnx, te'mɫta ɫ·ō'tsū mun'hū
ī'mstatxū.   K·ɛts hī'k·e hauwī'i yikū'kwīyɛm kus mɛxā'lxutū, k·is
k·im sik·!ī'yut!ɛmxus.   Temun'hū lās tas qā'wīyū te'mɫta mun'hū
tsimā'ʟnx, te'mɫta mun'hū ītaᵉ ī'mstatxū.   Temau'x[3] mun'hū ʟxaī'-
ʟnx, lā'ɫtasaux ɫtā hī'k·e qauwāᵉ tas lāᵃ sipt!aī'nx; lās tas puū'yaᵉ
20 temau'x sipt!aī'nx.

Temau'x-axa mun'hū wī'lx k·aū'k·s, temau'x-axa mun'hū ayaī'.
Temun'hū misau'x-axa wī'lx nā'k·s ⁱk·ku'sauxqɫinī'ptnx kus tsā'sidōo,
nā'mk· saux yā'xau.   Temau'x mun'hū xē'tsuxᵘ, spai'txwaux-axa
temau'x-axa mun'hū yūxē'nx kus k·inā'q ts-ʟa'qusink·.   Temau'x-
25 axa mun'hū ūxūi'nx kuts-mū'kuts!ūk·auχ nā'k·eai ⁱk·saux k·ī'stanx,
kuts-ta'ak·aux ts-ʟō'k·ik·.   Temun'hū mi'saux-axa wī'lx nā'k·s ku-
sau'x pā'k·!sanx kus tsī'tsik·!   ⁱk·tsa'mtsūk·aux, nā'k·eai kusau'x
ʟowa'hasal, temau'x-axa mun'hū qxenk·saī'.   Temau'x-axa taiᵉ xe'-
ʟk·it-s-tsī'tsik·! yūxē'nx k·u'kwaiī[4] ⁱʟīyaᵉ kulaī' lā'āk·s, nā'mk· sis
30 tsk·īn'tsī ʟowa'txayūsxam.   Īs ī'mstɛ tem xa'mɛt-s-tsk·īn'tsī nā'-
k·eai ⁱk·ta's le'wī' hainᵏ· kulaī'x lā'ak·s.   Temun'hū mi'saux-axa
wī'lx qxe'nk·s, temau'x-axa wī'lx.   Temun'hū ʟqa'tūt si'lkustɛx.
Temau'x mun'hū ɫō'qutīxwaī' is ʟpā'k·st! k·u'kwaiī k·ts!a'yū kuts-
ta'ak·aux ts-ʟō'k·ik·.   Temun'hū ʟi'mk·ilhīxamt si'lkustɛx.   Te-
35 mun'hū kūita'ʟnx kus hī'tslɛm, mis-ukᵘ-axa ɫk·ts!aī'tɛmuxᵘ kuts-
ʟō'k·ik·.   Mɛk·a'k·ɛmxtɛx[5] taᵉ īs ʟpā'k·st.   Temun'hū k·ɛts xū'sī
x·ilumī'sxaī k·u'kus-axak·im ɫtsaī'qayūsxam.   Temun'hūhyuwī'ɫnx:

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

[2] ʟpilsu- TO SWIM.

[3] For example, the two brothers.

[4] Consists of k·ai'ī+-ukᵘ.

[5] Reduplicated stem k·īmx- TO JOIN, TO FASTEN TOGETHER.

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

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

"Meɬᵉalā′lt-uk^u [1] is ʟqa′tūt." (Repeated several times.) Temu^n′hū
hāᵃ′tsE qauwā^ᵉa is lāᵃ mEk·ā′k· īmxtxuyE′mux^u kuts-ʟō′k·ik·; te′mɬta-
l·ō′tsū mu^n′hū ī′mstatxū: K·Ets hī′k·e hauwī′i x·ilu′mīsxaī, k·u′kus-
axa k·im ɬtsaī′qayūsxam. Temu^n′hū qalpā′ʟnx tsimā′ʟnx kus ts!ām.
5 K·Ets sūtāᵃ′stk·emyuk· kus qamɬi′s temu^n′hū k·ē′k·ī ʟī′qayū. Īs
ī′mstE tem kus-uk^u kwa′xalt kuts-ya′halk· kus· k·a^nk·, lā′ɬta mis īs
ts!ām mEk·ā′k·īmxtxalī′yEmux^u kuts-ʟō′k·ik·, nā′mk· mis-uk^u axa
k·a′ts!tEmux^u.[2]

Taiᵉ mu^n′hū.

12. Kutā′mīyū [3]

(Collected by Farrand in 1900)

10 Tem [4] īs xa′mEt-s-nā′tk·ⁱ tem yā′tsx kus ʟEmū′tsk·Exɬt!Enū′t
hak·aū′k·-auk·. Tem-auk· ītaᵉ hak·aū′k· yā′tsx kus ʟEmū′tsk·Exɬt!-
Enū′t. Temi′ʟx mu^n′hū kus Kudā′mīyū temi′ʟx qauwā^ᵉa hī′k·e
iltqaī′ hamstīᵉt-s-pī′tskum, tem-axa īs qamɬi′s temi′ʟx ya^n′hats!ī
ⁱk·Ets-qā′nūk·iʟx-auk·. Qauwā′tiʟx ts-tE′xk· k·im k·a′ts!inx;
15 ts-āᵉ′qaīk·iʟx [5] temi′ʟx-axa ts-ya^n′hats!īk· [6] temi′ʟx-axa ts-k·ī′yaīk·
tem-axa xa′mEt-s-qɬ′npa is qɬ′npayEmxt. Qauwā^ᵉa hī′k·e ts-tE′xk·
k·im k·ts!aī′x: qauwā^ᵉa ts-ta′mtEmk· tem-axa ts-t!Eli′lk·, tem
hata′mE hī′k·e sā′lsxa, temu^n′hū hī′k·e puūᵉt īs tsī′tsik·!. Temu^n′hū
kwa′siʟx k·aū′k· yā′tsx kus ʟEmū′tsk·Exɬt!Enū′t temi′ʟx mu^n′hū
20 ītaᵉ hī′k·e īmī′stal. Qauwā^ᵉa īs pī′tskum temi′ʟx·hī′k·e qauwā^ᵉa
lāᵃ phīlkwaī′sxa: ʟxwē′ʟxwīyautxaʟx temi′ʟx-axa qatᵉa.

Tem k·Ets mu^n′hū īs xa′mEt-s-pī′tskum tem ma′yExa kus mena′-
tEm. "ⁱʟīyaᵉ ā′ si′ʟxas qwiltsī′ʟn?" Tem yEā′ɬnx. "Taᵉmuqwa
hī′k·e. Aī′s mu^n′hū." Temu^n′hū īs xa′mEt-s-pī′tskum te′miʟx-
25 Emk^u pī′ūsxaᵉyā′ʟnx. "ⁱʟaxīyaᵉ ā′ tqaia′ltEx sins qwiltsī′yū, sin
anaī′s?"—"Ā′a, sxa′s tqaia′ldī." Temu^n′hū k·e′a īs xa′mEt-s-
pī′tskum·te′miʟx mu^n′hū ʟq!aī′ ʟqwi′ltsūt kwa′siʟx k·aū′k· kus
ʟEmū′tsk·Exɬt!Enū′t. Temu^n′hū mi′siʟx wī′lx k·aū′k·s, temu^n′hū
qauwā^ᵉa lā′tqat ɬt!awa′īt si′lkustEx: tas ɬqatᵉat tem-axa ʟxwē′-
30 ʟxwīyaut tem-axa ɬtsaū′tsūwaūt. Temu^n′hū mis qamɬi′, tem
ʟEya^n′hats!īt si′lkustEx. Temu^n′hū mis-axa qaī′-slō, temu^n′hū
qalpaī′ qauwā^ᵉa lā′tqat ɬt!awa′īt si′lkustEx. Temu^n′hū īs sūdāᵃ′-
stit-s-qamɬi′s tem-axa pī′tskum tem hī′k·e mu^n′hū qauwā^ᵉa ta′xtī
silī′kwEx. Temu^n′hū hāᵃ′tsE pk·aya′xtsūstxūnx[7] k·inā′mk·s [8] aqāᵉat
35 si′ʟxas hask·a′ɬn, k·iʟxa′s ⁱʟīyaᵉ xamᵉ tsk·ūi′dīyūsxam, k·iʟx ai′ī

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[1] lᵉalal- TO WABBLE.

[2] Should read lk·a′ts!tEmuxu.

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

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

[5] Contracted for ts-ā′qayūk·iʟx).

[6] Contracted for ts-yan′hats!īyūk·.

[7] k·aixts- TO BE READY, TO DECIDE:

[8] k·is + nāmk·.

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

Only now (the story ends).

12. The Avenger

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

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

Lxu'ntitᴇmux^u kuts-lā'tᴇqɬalk·iʟx kusi'ʟx-aū ayā'hayᴇmux^u.[1] Temuⁿ'hū ᵎk·sūdā^a'stk·emyuk· pī'tskum temi'ʟx muⁿ'hū ʟxaa'mayūtᴇm,[2] k·iʟx aī's pī'tskum hask·a'ʟn.

Temuⁿ'hū tsxwa'tīyū si'lkustᴇx. Temi'ʟx muⁿ'hū hī'k·e amtā'ʟnx
5 kus ʟᴇyā'tsit. Tem tai^ɛ kus mena'tᴇm tsk·ūi'dīyū. Temuⁿ'hū
ūstidaī'nx xaku's xam^ɛ xaku's mena'tᴇm. Temuⁿ'hū mis ɬᴇyū'ɬtᴇx,
tem-auk· muⁿ'hū ʟqaa'yū kwas muū'lqayᴇm. Ῑs ī'mstᴇ tem kus
muqwana'hasalt[3] kus muū'lqayᴇm, lā'ɬtas-auk· k·i'mhak·s qā'sal.
Tem-axa muⁿ'hū yipaī' kus mena'tᴇm. Temuⁿ'hū mis-axa wī'lx
10 temuⁿ'hū hā^a'tsᴇ ʟx·i'ldūt si'lkustᴇx kuts-lā'tᴇqɬalkiʟx. Te'mɬta
ᵎʟīya^ɛ nā'k·eai ʟxūi'ʟnx kwas ītsaī's, lā'ɬta mi'siʟx hī'k·e qauwā^{ɛa}
ts-tᴇ'xk· mᴇɬanā'tnx kwas qā'nūk·. Ῑs ī'mstᴇ temi'ʟx ᵎʟīya^ɛ ts-tᴇ'xk·
ʟxu'ntitᴇmux^u.

Tem tai^ɛ kuts-ʟī'ak·iʟx tem-axa kuts-hā'at!ak·iʟx ts-ma'hatsk·
15 ɬpa'stīyū'ʟnx. Temau'x-axa muⁿ'hū k·ī'stᴇx. Temuⁿ'hū mᴇhayā'-
haux[4] kus tsilu'qalāqayaūk·[5] kus mᴇsha'lslatsʟō. Temuⁿ'hū mis
xū'sī ʟᴇhā'yayū, temuⁿ'hū mᴇk·!ila'halx, temuⁿ'hū pᴇnī'k· t!autxaī'.
Temuⁿ'hū mis k·ē'tk·ī xū'sī ʟᴇhā'yayū, temuⁿ'hū ītsaī'sik·s ayaī'nx
xa'kuts-tī'k·extᴇtsʟōk· kus yāⁿ'hats!īyū qau'wīs. Temuⁿ'hū tsimaī'
20 yaⁿ''ts!aī kus mᴇk·aī'nīk·slau. K·ets ɬts!inī'x kuts-tī'k·extitsʟōk·.
K·au'xuts muⁿ'hū yaⁿ'hats!ī'txam, lā'k·auxuts tsaī'sk·! Temuⁿ'hū
ᵎʟīya^ɛ qā^a'tsᴇ temuⁿ'hū hīlaī' kuts-mᴇk·aī'nīk·slauk·. Lā'k·ets
hā^a'tsᴇ yaī'tsxa ɬtā'sinx,[6] k·iɬta's ᵎʟīya^ɛ xū'sī ʟimk·!ē'nauwī.
Temau'x muⁿ'hū ᵎk·sūdā^a'stk·emyuk· temuⁿ'hū yᴇaī'nx xa'kuts-
25 tīk·e'xtitsʟōk·. "Muⁿ'hūx k·!ēp, k·-ʟīya^ɛ muⁿ'hū qaū'k·eai ɬtsā'-
sīyudū." Temuⁿ'hū qalpaī'nx ayaī'nx ītsaī'sik·s kus mū'kuts!ū
tem-axa tsī'tsik·!, hamstī^ɛt hī'k·e mᴇqɬ'npata. Temuⁿ'hū mis
wī'lsusx ītsaī'sik·s, temuⁿ'hū yᴇaī'nx kuts-k·!ē'pauk· qaku's mᴇsha'-
lslatsʟō. "Haītsaī'nxan-axa kuha'm yaⁿ'hats!īyū kuha'm tā'ak·siʟx
30 ts-qā'nūk·. Aī'sxas[7] ʟᴇhayā'hayūsxam, k·ins muⁿ'hū tᴇsina'yᴇm,
k·ai'ī k·im ī'tsxastaī'sxaīm." Temuⁿ'hu īs ītsaī's-auk· qau'wīs
tsitsk·!atxaī' kus mᴇk·aī'nīk·slau. Temuⁿ'hū mis qau'wīs tsitsk·!ī'-
txa, tem-auk· hī'k·e k·ū'k^us xū'sī ʟpi'k·!ayū kuts-tsī'tsk·!ik·.
Temuⁿ'hū qauwā^{ɛa} īs pī'tskum temuⁿ'hū tsā'mal, tem hī'k·e mā^a'-
35 lk·sta mᴇt!ī'ʟxau kuts-tsī'tsk·!ik·. Temuⁿ'hū ᵎk·sūdā^a'stk·emyuk·
tem-uk^u muⁿ'hū wī'la k·ū'k·s tsk·!ī'txa. Temuⁿ'hū mis sūdā^a'stk·em
ʟowā'txayū kuts-tsk·!aī'sk·, temuⁿ'hū pᴇnk·ī'sik·s ayaī', temuⁿ'hū
qalpaī' pᴇnī'k· ī'mstᴇ mis qamī'n tsk·!ē'txa. Tem-auk· hī'k·e
k·ū'k^u wī'lx kuts-tsī'tsk·!ik· kwas ītsaī's. Temuⁿ'hū qauwā^{ɛa} īs
40 pī'tskum temuⁿ'hū k·!ila'hal, temuⁿ'hū tsī'tsk·!a[1] tem hī'k·e

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[1] aih-....-ū TO WISH FOR.
[2] Verbal use of the numeral xam^ɛ ONE.
[3] qūn'- TO SWELL.
[4] hai'- TO BE BIG, TO GROW.
[5] Contracted for ts-ʟᴇqa^ɛlqayaūk·; ʟᴇqa^ɛlqa'yaū ORPHAN.
[6] tᴇsin- TO POINT OUT.
[7] aīs + -x.

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

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

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

māᵃ′lk·sta mɛnī′sk·aux ² kuts-tsī′tsk· !ak·. Temuⁿ′hū ᶦk·ts-sūdāᵃ′-
stk·emyuk· temuⁿ′hū tsqa′mt!a kwas ītsaī′s lɛyai′xayū kuts-tsī′-
tsk·'!ik·.

Temuⁿ′hū pqaᶜya′txanⱠnx hak·aū′k·. Tem k·ɛts muⁿ′hū ma′yɛxa
5 kus mena′tɛm. "Pā′lɛn xūtsā′ tem kus hī′k·e ła′ltqaułn.³ K·-łk·i-
tsa′yūsxam ⁴ hī′tsⱠɛm Lowā′txayūsxam. ᶦLīyaᶜ ā′ sis muⁿ′hū łq!a-
yū′łn k·is hahawīya′łn?" Tem k·ɛts muⁿ′hū yɛā′łnx. "Taᶜmuqwa
hī′k·e. Aī′s muⁿ′hū k·aⁿ′tsūs xū′sī Lɛhaya′hayūsxam, łis muⁿ′hū
łq!ayū′Lī." Temuⁿ′hū mis tsqa′mt!īyū kuts-tsk·!aī′sk· kus mɛk·aī′-
10 nīk·slau, tem k·ɛts-axa muⁿ′hū haītsa′yuxᵘ kuts-tsī′tsk· !ik· qa′nūk·s
qakuts-tī′k·extitsLōk·. Temuⁿ′hū-axa spaī′tx kus k·ī′yaī ītsaī′sik·s,
temuⁿ′hū mis-axa wī′lsusx ītsaī′sik·s, temuⁿ′hū yɛaī′nx kuts k·!ē′-
pauk·. "Hūⁿ′k·i tɛha′m tā′aLx ts-k·ī′yaīk·." Temuⁿ′hū yɛaī′nx
kuts-tī′k·extitsLōk·. "Xa-tsima′yɛmts tsha′yɛmts kwas k·ī′yaī. Xa-
15 hī′k·e k·aⁿ′tsūs mā′alk·stayɛmts." Temuⁿ′hū k·e′a hamstīᶜ īs pī′ts-
kum temuⁿ′hū tsama′lᶜyaīnx. Temuⁿ′hū ᶦk·ts-sūdāᵃ′stk·emyuk·
temuⁿ′hū yɛaī′nx. "Xa-muⁿ′hūyɛmts. Xa-ᶦLīyaᶜ simpa′yɛmts.
Xa-hī′k·e tsāᵃ′mɛ paxt!a′yɛmts kwas k·ī′yaī." Temuⁿ′hū k·e′a·
īmstī′nx. Nā′k·eai k·ɛts płūi′, k·is muⁿ′hū k·i′mhak·s tpayū′Lī
20 qakuts-tī′k·extitsLō. K·ɛts muⁿ′hū paxt!a′a kwas k·ī′yaī, k·iłta′s
ᶦLīyaᶜ xū′sī łx·i′msidī,⁵ k·ɛts hī′k·axa nā′'yɛm tsā′ms płūi′x. K·is-
axa muⁿ′hū qalpa′a k·i′mhak·s tpayū′Lī, k·is paxt!a′a, k·iłta′s taiᶜ
le'wī′ Limk·!ē′ntī. Sūdāᵃ′stk·em hāᵃ′tsɛ tsimaī′nx. Temuⁿ′hū
Lxaī′nx temuⁿ′hū yɛaī′nx. "Muⁿ′hūx k·!ēp, k·-Līyaᶜ qaū′k·eai ilt-
25 qa′yū." Temuⁿ′hū aya′yususx kus qā′nūk·s muⁿ′hū yɛaī′nx.
"Hūⁿ′k·iLx yā′tsxalxasx ham tā′aLx. Xa-muⁿ′hū hūⁿ′k·i ī′tsxastaī-
sxaī′mi." Temuⁿ′hū Lxūi′nx qa′kus mɛk·aī′nīk·slau kuts-tā′ak·iLx
łk!wa′ank· ⁶ tem-axa ts-āᶜqaīk·iLx tem-axa kwas tsā′ms kuts-yaⁿ′-
hats!īk·iLix. Temuⁿ′hū qauwāᶜᵃ īs qamLī′s temuⁿ′hū k·im mɛtsī′-
30 k·alx.⁷ K·ɛts hī′k·e qeī′tsx kus qā′nō kwas ⁸ q!′npa ts-t!ɛli′lk·,
lā′łta mis ta′mɛ xāⁿ′waā.⁹ Temuⁿ′hū qauwāᶜᵃ īs pī′tskum temuⁿ′hū
k·!ila′hal. K·ɛts muⁿ′hū hapɛ′nk· kwa′k·ɛts-ītsaī′sk· ¹⁰ qauwāᶜᵃ ts-
tɛxk· k·a′ts!inx. Tsūlā′qaniLx kuts-q!′npak· tem-axa qē′lnx kuts-
k·ī′yaīk· tem-axa łqwaaī′łx kuts-k·īyūⁿ′salyust!ɛxk·.

35 Tem k·ɛts muⁿ′hū mis Lɛai′sx qa′kus mena′tɛm hak·aū′k·, tem k·ɛts
muⁿ′hū ma′yɛxa. "K·-Līyaᶜ hī′k·e lāᵃ ā′ iltqa′łn? Hī′tsLɛm muⁿ′-
hū Lowā′txayū. K·-ha′ałqa hī′k·e Lq!ayū′łn." Temuⁿ′hū k·e′a

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¹ Abbreviated for tsī′tsk·!atxa.
² nīsk· FAR.
³ lā′tɛq SOMETHING, WHAT.
⁴ k·ɛts temporal particle.
⁵ x·ims- TO TOUCH, TO FEEL OF.
⁶ Simplified for ts-łk!wa′ank·.
⁷ tsk·- TO BE IN A HORIZONTAL POSITION, TO SLEEP.
⁸ The objective form of the demonstrative pronoun kus is used here to denote instrumentality.
⁹ Abbreviated for xāⁿ′watxa.
        ¹ ˙····ᶜe + k·ts- + ītsaī′sk·.

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

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

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

sik˙ !xuyū′łnx as īldī′s pxē′łtsūstaux sis tqaia′ldī ᴌEyaⁿ′hats!īt, k˙is
ᴌq!ayū′ᴌn. Temuⁿ′hū wust!inaī′. Temuⁿ′hū qauwāᵉᵃ ītsaī′sik˙s
ayai′nx kuts-lā′tEqłalk˙, temuⁿ′hū tī′ūt!hūnaī′nx kuts-ła′tsxāk˙.
Mis yu′xū ⁱᴸīyaᵉ tsqaīwī′łt!alī′ᴌnx,[1] hak˙ᴇqē′xan-ū qaaī′nx kuts-
5 k˙ī′yaīk˙ kwa′k˙ᴇts-ła′tsxāk˙,[2] temuⁿ′hū kuts-qł′npak˙ tem hak˙īⁿ′hī
tsk˙itxayū′ᴌx, temuⁿ′hū kuts-łk!wa′ank˙ tem hak˙īⁿ′hī-slō tsk˙itxē′nx
tem-axa kuts-k˙īyūⁿ′salyust!ᴇxk˙. Temuⁿ′hū p!ī′xanx qa′kuts-tī′-
k˙extitsᴌōk˙ kuts-hū′lᵘk˙[3] ⁱk˙yā′tsx pᴇā′lauwīst, mis k˙-tsqē′wułn
pqwi′łtsitxūnst kuts-k˙ē′pauk˙aux hak˙aū′k˙.

10   Temuⁿ′hū mis-axa wī′lx, te′młta aili′k˙ī k˙a′xk˙estᴇx-slō. Temuⁿ′-
hū łqūxwayū′ᴌnx is aⁿ′qayū, temuⁿ′hū xūtsā′ łqūxwaīxwaī′ is aⁿ′-
qayū. Te′mᴌta ⁱᴸīyaᵉ tqaia′ldᴇmuxᵘ kuts-āⁿ′qaīk˙; tqaia′ldᴇmuxᵘ
sis łqūxwaᵉya′a kuts-łk!wa′ank˙ tem-axa kuts-qł′npak˙. Te′młta
ⁱᴸīyaᵉ tqaia′ltᴇx sis łqūxwaᵉya′a. Temuⁿ′hū yᴇā′łnx. "K˙eai′sa,
15 k˙-hī′k˙e muⁿ′hū taīk˙ aⁿ′qayū ᴌin ᴌqū′xwa." Lā′łta mis mᴇᴌā′nᴌnx,
lāxs ⁱᴸīyaᵉ łtsā′sīyutᴇm kuts-ᴌk!wa′ank˙ tem-axa kuts-qł′npak˙ tem-
axa kuts-qanī′nałk˙,[4] k˙iᴌxa′łtas[5] muⁿ′hū ᴌxu′ntitᴇm, nā′mk˙ sis ᴌxa-
mā′nstoxs.

     Temuⁿ′hū ᴌEyaⁿ′hats!īt si′łkustᴇx. Qauwī′siᴌx tsilhaī′ kus hak˙-
20 aū′k˙itiᴌx, temuⁿ′hū qwaᵉma tsilhaī′ kus Kutā′mīyū. Temuⁿ′hū
ⁱᴸīyaᵉ qā′ᵉtsᴇ tem łtsasīyū′łnx. Temuⁿ′hū aū′ᴌ īs ᴌamaᵃ′tit-s-qam-
łī′s temuⁿ′hū taxtaī′nx kuts-k˙ilhī′k˙ tem-axa kuts-qā′altk˙-auk˙.[6]
Temuⁿ′hū hīlaī′.[7] Lā′k˙ᴇts muⁿ′hū hāᵃ′tsᴇ hau′k˙s łta′sinᴌnx, k˙iłta′s
ⁱᴸīyaᵉ xū′sī ᴌimk˙!ē′naułn.[8] Tem k˙ᴇts muⁿ′hū ma′yᴇxa kus mena′-
25 tᴇm. "Xe′īłk˙est łta′sinīyū kus ᴌEqaᵉlqayaū!. K˙ił łk˙itsa′yu-
tᴇmts[9] qa′kus ᴌEqaᵉlqayū." Te′mᴌta hī′k˙e muⁿ′hū tsistxwaī′. Taiᵉ
hī′k˙e muⁿ′hū xamᵉ kuts k˙i′lhīk˙ łhī′wausx:[10] "K˙in Kutā′mīyū,
k˙in Kutā′mīyū." Temuⁿ′hū k˙ᴇts ᴌqa′lhīyū, k˙is muⁿ′hū qa′hałt
ᴌimk˙!ē′nłn. K˙iłta′s muⁿ′hū xūtsā′ kus hak˙ī′maᴌīyauk˙[11] qalmī′m.[12]
30 K˙is muⁿ′hū hyuwī′łn: "Hāānā′, hāānā′, k˙ił łk˙itsa′yutᴇmts, k˙ił
łhaqwa′yutᴇmts[13] qaku′s ᴌEqaᵉlqayaū." Temuⁿ′hū mis tsqūnkwaī′

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[1] Passive.
[2] Consists of *kwas* + *ik˙ts-ła′lsxāk˙*.
[3] For example, Kingfisher.
[4] *qanī′nał* KNIFE, a Siuslaw word. Grant occasionally used Siuslaw words and phrases.
[5] *k˙is* + *-ᴌx* + *-łtā*.
[6] *qā′alt* MALE, a term applied to the marked stick employed during the "guessing game." For a full description of this pastime see p. 204.
[7] *hīl-* TO MISS, a term indicating that the guesser failed to point out the hand in which his opponent kept the marked stick.
[8] *mᴇk˙!īn-* TO HIT, denotes that the guesser succeeded in indicating the hand in which his opponent kept the marked stick.
[9] *k˙ᴇts* particle .
[10] *hīw-* TO WHISPER.
[11] Consists of *hak˙-* FROM; *k˙im* THERE; *-łī* nominal; *-auk˙* suffixed particle.
[12] *qalm-* TO PLAY, refers to that stage of the game in which the losing player turns over the sticks to his opponent for further play.
[13] *xqu-* TO TAKE, TO DRAG.

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

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

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

kus pqē'stxus,[1] tem k·ets munʼhū ma'yεxa kus mena'tεm. "K·-Lī-
ya⁵ pqē'tsūsai'ln-slō,[2] k·-hā'ałqa Lxamā'nstoxs." K·iłta's hī'k·e
yεā'Ln: "Ta⁵muqwa hī'k·e, k·i'młī k·a⁵." Lā'k·ets hauwī'i ma'-
yεxa. "Hīīī, k·in qanha'yū [3] kuts-Lk!wa'ank·." K·is munʼhū ᴵLī-
5 ya⁵qāa'tsε k·ismunʼhūqalpai'mma'yεxa. "K·in taha' kuts-qłʼnpak·
qanha'yū." K·is munʼhū xū'sī hī'k·e łtā'mqwayūsxam,[4] k·is-axa
k·im qalpai'm ma'yεxa. "K·in taha' tsa⁵tī kuts-qanī'nałk· qan-
ha'yū." Tem k·ets munʼhū ᴵLīya⁵ qāa'tsε tem qalpai' ma'yεxa.
"K·in taha' kuts-k·īyūnʼsalyust!εxk·." Temunʼhū Lεyānʼhats!īt
10 silī'kwεx qāa'ltε. Tem k·ets munʼhū ᴵLīya⁵ qāa'tsε tem k·ets munʼhū
ma'yεxa. "A'lk·ūtεp a'! K·in qan qāa'ltε tεsina'a kus lεqa⁵lqayū."
Tem k·ets munʼhū k·e'a qō'tsε qāa'ltε tεsinai'nx. Lā'k·ets hauwī'i
kūłai'xasx, hī'k·e-uk^u mεts!'wa'saux [5] kuts-Lō'k·ik· ᴵk·ts-kwa'łxas-
xamsk·; lā'łtas kuts-qā'alt-auk· łkwa'laltεmux^u [6] kwa'k·ets-Lō'-
15 k·ik·,[7] te'młta ᴵLīya⁵ mεłā'nx.

Temunʼhū ᴵLīya⁵ qāa'tsε temunʼhū wahayā'Lnx kus pεnī'k·, te'm-
łtaū ilxī' kus mεhaya'dau. Temunʼhū hī'k·e qaux tskułī' kwas ya⁵qa
k·ets hī'k·e łqauwa'xalsx.[8] Temunʼhū ᴵLīya⁵ qāa'tsε tem-auk· munʼ-
hū tpai' k·ū'k^us, temunʼhū hak·īnʼhī Lpa'ltquyū kwa'k·ets-k·!ē'pεk·.
20 K·ets łqauwā'xalsxa mis pa'ltqustεx. Temunʼhū ᴵLīya⁵ qāa'tsε
temunʼhū tsịlhai' kus mεhaya'tau. "Ha'ltcatc nī'i, ha'ltcatc nī'i,
ła'kutsxatcī kwitū'!" [9] Tem-uk^u munʼhū ayai' k·ū'wak·s kus mε-
sha'lslatsLō tem-uk^u k·an·wī'nx kus le·wī'. Temunʼhū mis Lxayai'-
tεx, tem-axa munʼhū ayai' kuts-k·!ē'pik·s; temunʼhū mis-axa wī'lx,
25 tem-uk^u munʼhū tpai' qauxa'nk·s kus mεhaya'tau ī'lta, tem-uk^u
munʼhū xwēnʼsīyust!εxk·s łk·!a'lhīyū. Īs ī'mstε tem kus ī'mstε ts-
hīlkwai'sk· kus mεtsāda⁵t·. Tai⁵ k·ets yaahai', k·is ī'lstaītxam kwas
qamłi's temunʼhū īta⁵ Lk·a'mk·imausx [10] kwas xwēnʼsīyū.
Temunʼhū tsxwa·tīyū si'lkustoxs. Tem k·ets munʼhū kus ānʼqayū
30 tpayū'Lx qa'kus mena'tεm, te'młta tai⁵ pīya⁵ tsxulī'tx. Tem k·ets
munʼhū qalpai'nx tpayū'Lx kus łk!wa'an, te'młta munʼhū l·ō'tsū
munʼhū ī'mstatxū. Tem-auk· munʼhū hāa'tsε ūstal⁵yā'łnx īs ītsai's
kus hī'tsLεm pā'xt!a īs k·ī'yai, te'młta ᴵLīya⁵ xū'sī nā'k·s x·imā'sLnx,
lā'łtas hī'k·e tsa⁵ma'sīyū ūtxai'xasx. Temunʼhū ᴵLīya⁵ qāa'tsε tem

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[1] qē^ns LIGHT.
[2] qē- IT GETS LIGHT.
[3] qan I.
[4] ła⁵muqwa TO BE STILL.
[5] ts!hūs- TO BE BUSHY.
[6] kul- TO REACH, TO TOUCH.
[7] For kwas + ik·ts·Lō'k·ik·.
[8] qaux ABOVE.
[9] Farrand claims that this sentence consists of Siuslaw words. This assertion is only partially correct. The first word (ha'ltcatc) is not a Siuslaw vocable, nor can it be etymologized as an Alsea word. The second word is an Alsea pronoun meaning SOMETHING. la'kutsxatcī is a Siuslaw word and consists of łaku- TO TAKE; -tsx imperative; -tcī 2d person plural. kwitū' is a corruption for the French couteau, KNIFE, borrowed through the medium of Chinook jargon.
[10] k·im- TO EXPOSE.

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

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

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

łōtaī'nx. K·ᴇts paxt!ā'ı̆nx kus hī'tsʟᴇm, k·u'kus [1] hī'k·e ʟᴇyaī'-
xayūsxam ts-ʟō'k·ik·, k·is munʰū ʟōqutī'yudī [2] qa'kus mᴇsha'lsla-
tsʟō, k·u'kᵘs munʰū qauxa'nk·s aya'yusī, k·is-axa hak·ᴇqau'x
ʟxau'widī k·ᴇts-k·ū'nʻwāk·ik·s,[3] k·u'kᵘs muwī'līwī [4] "bum." K·is-
5 axa munʰū qalpa'a łōquda'a kwas tsā'ms, k·u'kᵘs munʰū ʟxau'widī
kus ʟōk· k·its-k·ū'nʻwāk·ik·s, k·u'kᵘs munʰū l·ō'tsō muwī'līwī.
Temunʰū ʲʟīyaᵋ qāᵃ'tsᴇ tem taiᵋ kus mena'tᴇm ʟpa'stīyū. Temau'x
munʰū tsxūdaī' qāᵃ'tsᴇ. Temunʰū ʲʟīyaᵋ qāᵃ'tsᴇ tem-ukᵘ tsxił-
ta'yᴇmuxᵘ ts-ya'halk·, tem-ukᵘ hī'k·e ʟᴇyu'lxuyū. Temunʰū
10 tsk·ūi'dīyū temunʰū wustitā'ı̆nx. Temunʰū mis hī'nts!ı̆nx ts-
haiⁿk·, temunʰū hī'k·e k·ehīⁿ'ʟa tpaī'. Ĭs ī'mstᴇ tem kus-ukᵘ lix·-
yaᵋt' kus k·ehīⁿ'ʟa. Ĭs ī'mstᴇ tem kus ī'mstᴇ ts-hīlkwaī'sk· kus
lᴇqaᵋlqayū; nā'mk·ᴇts hī'tsʟᴇm ʟowā'txayū, k·is sa'nxuk·īyūsxam,
lā'łta mukᵘs īmī'stal kus Kutā'mīyūʟx ts-ma'hatsk·.

13. The Lost Elk Hunters [5]

(Told by William Smith in 1910)

15 Psi'nʟxaʟx as łemū'tsk·ᴇxłt!enū't temi'ʟx mᴇyā'sauxa. "K·ił
ayaī'm pxami'nt." Tem as qōmaᵋtsᴇʟī ts-mū'tsk·ak· tem yāsauᵋ-
yaī'nx. "Lā'xins [6] ʲʟīyaᵋ hā'ałqa wīl, xałta's ʲʟīyaᵋ ha'nt!its."
Temi'ʟx munʰū ayaī' nā'k·s ʲk·as ʟxūyu'xᵘtanx as nūns ts-yai'xaī-
tᴇxk·. "Ł-k·i'mhaisī ayaī'mi." Temi'ʟx munʰū k·e'a k·i'mhaisī
20 ayaī'. "K·-ū'k·-ᴇ'nʟinā'hautxam? K·-Linā'hautxam·kusti'n hāᵏᵃt!.
K·in qwa'mautxam tᴇqwo'n."—"K·inau'k·s hyanʰkwī [7] qwon."
Hamstīᵋʟx hī'k·e mᴇtsīmī'xłat. Temi'ʟx munʰū wī'lx nā'k·s ʲk·as
ʟxūyu'xᵘtanx as nū'ns ts-yai'xaītᴇxk·; te'młtaʲ ʟīyaᵋ qāᵃ'tsᴇ temi'ʟx
ʟxūi'nx as nū'ns ts-yai'xaītᴇxk·, saū'łta hī'k·e. "Xa-hī'k·e xe'īłk·e
25 ʟhaya'nauwī kułi'n tsqax. Tsāᵃ'mᴇ hī'k·e suwa'łt ts-yai'xaītᴇxk·."
Temi'ʟx munʰū wī'lx. Xe'ʟk·aux as nū'ns ʟxū'yuxᵘʟx tsk·ī'tᴇxk·.[8]
"Xa-xe'īʟk·e ʟhaya'nauwī kus tsqēⁿ'x. K·-taiᵋ sau'xus ildūi'mi, k·is
munʰū qatsqēⁿ'x wustita'a." K·iʟx munʰū wastauᵋya'a. Tsāᵃ'mᴇ
hī'k·e haihayaᵋt kus nū'ns ts-yai'xaītᴇxk·. "K·ʟīyaᵋ nī'sk· k·łis
30 munʰū qwa'miʟī. Tsāᵃ'mᴇ hī'k·e saū'łta. Tsāᵃ'mᴇ tsqwa hī'k·e
haihayaᵋtit-s-nū'ns. Lās pa'łk·stit-s-le'wī', te'młta łō'lal ts-yai'-

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[1] k·is + -uku.

[2] For łᴇłōqutī'yudī.

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

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

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

[6] lāxs + -n.

[7] hīnku-....-auk· TO BE IN MIDDLE.

[8] Simplified for ts-tsk·ī'tᴇxk·

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

13. The Lost Elk Hunters

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

xaītExk˙. ˙Łiłīyaᵋ [1] nā′mk˙ ʟxaaī′. Lā′xs hī′k˙e nī′sk˙ik˙s ayaī′m,
k˙łiłta′s [2] hī′k˙e wastauᵋya′a.″   Temuⁿ′hū yāsauᵋyaī′nx ats-hā′-
at!ak˙. ″ʟanīya ᵋ tqaia′ldEx, sins nī′sk˙ik˙s ayaī′mi. ˙K˙in k˙ik!ūyū′-
ʟī tas tsqēⁿ′x.″   Temuⁿ′hū k˙e′a k˙ik!ūyū′ʟnx as tsqēⁿ′x, k˙-qas
5 tsqēⁿ′x wastalᵋya′a as nū′ns. Te′młta ⁱʟīyaᵋ nā′k˙s ayaī′ as tsqēⁿ′x;
hī′k˙e taiᵋ qwamsalyū′ʟx ts-mEłanā′stīyūk˙ as tsqēⁿ′x. Tem ma′yExa
ts-mū′tsk˙ak˙. ᷂ ″ʟīya ᵋ nā′mk˙ imī′stal as tsqēⁿ′x. ⁱʟīya ᵋ xe′īʟk˙e
phīlkwaī′sEx as tsqēⁿ′x.″   Lā′k˙auxauts [3] ayaī′ nī′sk˙ik˙s as tsqēⁿ′x
k˙iłtau′xus-axa [4] k˙im wī′łī.

10   K˙-ʟīyaᵋ qāᵃ′tsE k˙is qamłi′m. Yikū′kwEx muⁿ′hū kus pī′tskum.
Tem hī′k˙e tsāᵃ′mE suwa′łt ts-yai′xaītExk˙ kus nū′ns. Temuⁿ′hū
mEyā′sauxa ts-hā′at!ak˙aux. ″K˙ił muⁿ′hū minstaī′m hūⁿ′k˙i.″
Temi′ʟx muⁿ′hū minstaī′. Temuⁿ′hū mEyā′sauxa ts-hā′at!ak˙aux.
″Lā′xs nī′sk˙ik˙s ayaī′m, k˙-łiłīyaᵋ nā′mk˙ ʟxaaī′.″   Temuⁿ′hū
15 mEyā′sauxa ts-mū′tsk˙ak˙aux. ″ⁱʟīyaᵋ nā′mk˙ imī′stal kus tsqēⁿ′x.
Hata′maux ts!iłō′xwEx kus tsqēⁿ′x. ⁱʟīyaᵋ nā′mk˙ imī′stal kus tsqēⁿ′x
lās qāᵃ′tsE. Tsāᵃ′mE tsqwa mā′k˙stit-s-nū′ns. Ī′mstE mu′kusaux
łō′lal, lā′sis [5] piłk˙staī′ s-le˙wī′.″   Temi′ʟx muⁿ′hū minstaī′. ″Lā′xs
nī′sk˙ik˙s ayaī′mi, k˙-łiłīyaᵋ nā′mk˙ ʟxaaī′″. Temuⁿ′hū qe′ī s-le˙wī′.
20 Tem mis qe′ī-slō, te′miʟx ʟtūiⁿ′xa. Temuⁿ′hū mEyā′saux ats-
hā′at!ak˙aux. ″K˙-qas tsqēⁿ′x wastalᵋya′a ⁱk˙antū′u ⁱk˙ta′s pī′-
tskum.″   Temi′ʟx muⁿ′hū xē′tsuxᵘ. Temi′ʟx muⁿ′hū ʟxūi′nx
nā′k˙eai tsk˙ī′tExk˙ as nū′ns, saū′łta hī′k˙e. Temuⁿ′hū mEyā′saux
ats-mū′tsk˙ak˙. ″K˙-qasuwa′łn as tsqēⁿ′x.″   Temuⁿ′hū k˙e′a imstī′-
25 łnx. Temi′ʟx k˙im k˙aⁿ′tsūs qāᵃ′tsE ītsaī′, k˙iʟxai′ī hak˙i′m tskwaī′-
salyū′ʟī as tsqēⁿ′x. Te′młta ⁱʟīyaᵋ qāᵃ′tsE mis-axa wī′lx as tsqēⁿ′x.
Tem k˙im ma′yExa ats-mū′tsk˙ak˙aux. ″ⁱʟīyaᵋ nā′mk˙ imī′stal kus
tsqēⁿ′x.″   Temi′ʟx muⁿ′hū wastauᵋyaī′nx kus nū′ns. Hī′k˙e tsāᵃ′mE
saū′łta. ″Lā′xs nī′sk˙ik˙s ayaī′m, łiłta′s [6] ⁱʟīyaᵋ nā′mk˙ ʟxaaī′.
30 Tsāᵃ′mE hī′k˙e a′łtuxtit-s-nū′ns tem hī′k˙e tsāᵃ′mE tsqwa mā′k˙st
kus nū′ns, tem kus łō′lal, lā′sis paʟk˙staī′-slō.″

Temi′ʟx muⁿ′hū ʟōhaī′ qauxa′nk˙s ⁱk˙as tsk˙ īⁿ′tsī. Temi′ʟx
muⁿ′hū wastauᵋyaī′nx, temi′ʟx muⁿ′hū qtī′xa ⁱk˙as ʟowā′hayū.
Temi′ʟx-axa muⁿ′hū qxenk˙saī′ ⁱk˙as ʟowā′hayū. Nā′k˙eaisī
35 ⁱk˙asau′x qxaīnī′k˙saī, k˙ets hī′k˙e tk˙ala′sal-slō. Tem ma′yExa
ats-hā′at!ak˙aux. ″Nī′tsk˙-auk˙-E′n pstin haiⁿᵋ? Ł-hī′k˙e ā′ qāᵃ′łtE
qwāmauyū′ʟī tas nū′ns?″   Temuⁿ′hū ma′yExa ts-mū′tsk˙ak˙. ″Łiłīyaᵋ
nā′mk˙ ʟxaaī′. Tqaia′ltxan sins ʟxamna′a.″   Temuⁿ′hū saū′łtīyū
ts-yai′xaītExk˙ as nū′ns. Temi′ʟx muⁿ′hū ʟEai′sx hī′k˙aux ʟowa′hau
40 as nūns. Temuⁿ′hū mEyā′sauxa ts-mū′tsk˙ak˙aux. ″K˙ił muⁿ′hū

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[1] ʟīyaᵋ + -ł.
[2] k˙is + -ł + łłā.
[3] lā′k˙Ets + -aux.
[4] k˙is + łłā + -aux + -axa.
[5] lās + mis.
[6] Abbreviated for k˙łiłta′s; k˙is + łłā + -ł.

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

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

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

tsqwa ʟqwamī'ʟī." Temi'ʟx munʰū wī'lx nā'k·s ik·a'saux ʟowa'hau
as nū'ns. "Pst-hī'k·e xe'īʟk·e ʟhayā'nauwī. K·-qaūk·-ᴇ'n ɫtsī'-
k·!yaī¹ qau'wīs? Ū'k·-ᴇ'n hī'k·e tsāa'mᴇ ā'aqa tsitsk·!aᶜyaī'sk·?" ²
Temunʰū yāsauᶜyaī'nx ts-mū'tsk·ak·. "K·in qaqa'n ɫtsī'k·!yaī."
5 Temi'ʟx munʰū qalpaī'nx ʟᴇai'sx hī'k·aux ʟowa'hau haihayaᶜtit-s-
nū'ns; tsāa'maux hī'k·e a'ɫtuxt. Temi'ʟxmunʰū ɫqwa'mɪʟx as nū'ns,
tsāa'maux hī'k·e a'ɫtuxt. "K·in iltqa'-ᴇ'n kus tsqēⁿ'x?" Tem
ma'yᴇxa ts-hā'at!ak·. "K·-taiᶜ sins ʟxaaī' ptsī'tsk·!ēlīst." Temi'ʟx
munʰū tsqē'wiʟx. Ts-hamstī't!ūuk· ³ tas nū'ns. Temi'ʟx munʰū
10 tsqē'wiʟx hī'k·e aū'ʟ. Tem mᴇyā'saux. "Pst-xe'īʟk·e a' ɫtsī'-
k·!yaī, nā'mk· sins ʟxaaī' ptsī'tsk·!ᴇʟīst." Temunʰū k·e'a tsitsk·!-
ayū'ʰnx as nū'ns. Temau'x munʰū tsitsk·!ayū'ʰnx. Temi'ʟxmunʰū
tsitsk·!atxaī' hī'k·e hamstī ᶜ. "iʟanīyaᶜ ā'aqa ʟᴇmk·!ī'ntᴇx. Hīla'-
yuxun-auk· ts-k·a'ɫtsūk·."

15   Temau'x munʰū ūstitxwaī' as tsqēⁿ'x. iʟaʟxīyaᶜ qāa'tsᴇ ɫᴇyā'-
xauwīst temi'ʟx ʟxūi'nx as pū'tstᴇx. "Ɫ-hī'k·e māa'lk·sta muqwā'-
mauxam." Temi'ʟx munʰū k·e'a imstī'. iʟaʟxīyaᶜ lāa tskwayū'ʟx,
mᴇqami'nt ts-pū'tstᴇxk· as nū'ns. Nā'k·eai ik·a'saux ayā'sal, k·ᴇts
hī'k·e tk·alā'sal s-le'wī'. "Ɫ-hī'k·e māa'lk·sta muqwā'mauxam.
20 iʟīyaᶜ nā'mk· ayā'sal nī'sk·. K·ᴇts qas tsqēⁿ'x wa'stitxanx, iʟīyaᶜ
nā'mk· ayā'sal nī'sk·ik·s. K·-ɫiɫīyaᶜ tsāa'mᴇ yā'xautxam. K·iɫ
hī'k·e māa'lk·sta muqwā'mauxam. Mᴇɫā'nxapst qanī'x, nā'mk· sis
ʟqa'lhīyūsxam, k·-ʟīyaᶜ nā'mk· qalpaī'm nā'k·s ayaī'm. Ī'mstᴇ k·ɫis
hī'k·e māa'lk·sta muqwā'mauxam."

25   Temunʰū mᴇyā'xauxa nā'k·s hak·inī'k·eai kus mᴇpū't!al ⁴ kus
pī'tskum. K·i'mhak·s ayaī'. K·ᴇts xū'sī hī'k·e pī'ūsxaī as tsqēⁿ'x
ts-pī'ūsxamsk·. "K·iɫ munʰū tsqwa aūɫi'im. Pī'ūsxaᶜyaī' munʰū
as tsqēⁿ'x ts-pī'ūsxamsk·. Pst-hī'k·exe'īʟk·eʟhayā'nauwī. iʟanīyaᶜ
nā'mk· ʟxūyu'xᵘtanx as nū'ns imstīᶜt ts-haihayaᶜtisk·. K·in mai'mx
30 munʰū ʟxūi' nū'ns imstīᶜt ts-haihayaᶜtisk·. Pī'ūsxaᶜyaī' munʰū as
tsqēⁿ'x. Wī'lx tsqwa munʰū kus nū'ns. Aūɫi' munʰū ts-pī'ūsxamsk·
kus tsqēⁿ'x. Pst-xe'īʟk·e ʟhayā'nauwī. iʟanīyaᶜ nā'mk· ʟxūyu'-
xᵘtanx imstīᶜtit-s-nū'ns." Temi'ʟx munʰū tsqūnkwaī' ik·as tsqēⁿ'x
ts-pī'ūsxamsk·. Tem hī'k·e aū'ʟ pī'ūsxaᶜyaī' munʰū as tsqēⁿ'x
35 ts-pī'ūsxamsk·. Temi'ʟx munʰū ʟᴇai'sx as nū'ns, k·a'xk·exaux as
nū'ns. Temi'ʟx munʰū pilaī', temi'ʟx munʰū hak·i'm tsitsk·!atxaī'.
Tsitsk·!atxaī'xaʟx munʰū hak·i'm. Te'mɫta iʟīyaᶜ qāa'tsᴇ tem
xē'tsuxᵘ munʰū as nū'ns. Nā'k·eaisī ik·yā'xau, te'mɫta hī'k·e
qāa'ltᴇ ɫō'lal as nū'ns, lās pa'ʟk·st s-le'wī'. iʟīyaᶜ qāa'tsᴇ k·iʟxa's
40 yūxē' tsī'tsk·!ik·. Temunʰū mᴇyā'saux ats-hā'at!ak·aux. "Ɫiɫīyaᶜ
nā'mk· ʟxaaī'. Lā'xs nī'sk·ik·s ayaī'm, ɫ-hī'k·e qāa'ltᴇ qwā'mau-
wīʟī." Temi'ʟx hī'k·e munʰū mᴇyā'xaux māa'lk·sta. Nā'k·ᴇts ⁵

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¹ For ɫtsī'k·!ñi; tsk·!- TO SHOOT.   ⁴ pt!u- TO RISE (of sun only).
² For ts-tsitsk·!aᶜyaī'sk·.   ⁵ Simplified for nāk· k·ᴇts .
³ Used as an exclamation in the sense "What a size!"

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

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

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

qxenkᐧsaī'xa īs Lowa'hayū, kᐧis hī'kᐧe tkᐧala'saltxam as le'wī'.
Temuⁿ'hū ats-mū'tskᐧakᐧaux ⁱLīyaᵋ xūs nī'i ī'ldistaī. Tsā'me
hī'kᐧe nī'skᐧikᐧs ayaī'. Lās qā'tse, te'mɫta ⁱLīyaᵋ imī'stal as nū'ns.
Te'mɫtaux ⁱLīyaᵋ nī'i ɫ ̣lī'daux as pɫūi'skᐧaux. "Kᐧ-Līyaᵋ qā'tse
5 kᐧis yūxē' kuɫi'n tsī'tsikᐧ!." KᐧiLxa'ts ⁱLīyaᵋ lā tskwaī'Lx. "Kᐧiɫ
hī'kᐧe mā'lkᐧsta muqwā'mauxam. Kᐧ-Līyaᵋ qā'tse kᐧis hīⁿhūⁿ'
Lqa'lhīyūsxam. Lā'tEq-E'n tsaᵋtī hṇū'nsisxamskᐧ, tem kᐧ-Līyaᵋ
nā'mkᐧ wī'lī?" Temi'Lx muⁿ'hū minstaī' īs xa'mEt-s-le'wī', mis
muⁿ'hū qamɫī'. Temuⁿ'hū xa'mELī ats-mū'tskᐧakᐧ temuⁿ'hū ma'-
10 yExa, nā'mkᐧsiLx Lqa'lhīyūsxam.[1] Kᐧ iLx yōlalsxaī'm muⁿ'hū,
nā'mkᐧsiLx kᐧeaī' ḥṇū'nst. "Nī'tskᐧ-aukᐧ-E'n muⁿ'hū pstin kᐧa'ltsū?
ⁱLīyaᵋ nā'mkᐧ nū'ns. ⁱLīyaᵋ nā'mkᐧ imī'stal nū'ns. Lās qā'tse te'mɫta
ⁱLīyaᵋ imī'stal as nū'ns." Kᐧ iLx yō'lalsxaīm muⁿ'hū. "Kᐧin ⁱLīyaᵋ
nā'mkᐧ Lowa'stauwī tas nū'ns. Kᐧin kᐧeaī'mi, tsā'mEn hī'kᐧe
15 nī'skᐧikᐧs ayaī'." Temuⁿ'hū mEyā'saux ats-mū'tskᐧakᐧ. "Ā'a,
ī'mstaukᐧ sin haiⁿᵋ tEqwo'n. Tsā'meɫ hī'kᐧe nī'skᐧikᐧs ayaī'.
Kᐧ-Līyaᵋ qā'tse kᐧis yūxē' sin tsī'tsikᐧ! tEqwo'n. Yūxē'tsx tEsi'n
mi'lax." Temuⁿ'hū ma'yExa ts-hā'at!akᐧaux. "Kᐧiɫ taiᵋ īs xa'mEt-
s-pī'tskum qalpa'a qōmīyū'Lī." Temi'Lx muⁿ'hū kᐧe'a imstī'nx.
20 Lqalhī'yūsxaux muⁿ'hū atsqxēⁿ'skᐧiLx. Kᐧ-Līyaᵋ qalpaī' pxamintxī'
as tsqēⁿ'x. Kᐧeaī'xaux. Temi'Lx hī'kᐧe muqwā'maux. Temi'Lx
muⁿ'hū pilaī', temuⁿ'hū ma'yExa ts-hā'at!akᐧaux. "Kᐧin kᐧeaī'm
muⁿ'hū. Kᐧiɫ muⁿ'hū Lxaaī'." Temi'Lx muⁿ'hū pilaī', temi'Lx
muⁿ'hū kᐧim yō'lalsxaī. "ⁱLīyaᵋ nā'mkᐧ imī'stal as nū'ns. Hakᐧi'ms
25 hī'kᐧe xe'īLkᐧet-s-nū'ns, kᐧiɫ ī'ɫEɫīts qwamīyūⁿ'Lī. Tsā'mEn hī'kᐧe
nī'skᐧikᐧs ayaī'. Lās qā'tse te'mɫta ⁱLīyaᵋ nā'mkᐧ imī'stal. Tsā'-
mEn hī'kᐧe qā'tse pīhaī'." Temi'Lx muⁿ'hū qamkᐧ!ī'yEmxa.
"Kᐧiɫ-axa muⁿ'hū xamī'mi." Temuⁿ'hū mis qaī'-slō, temi'Lx-axa
muⁿ'hū xamī'xa.

30 Temi'Lx-axa yālsaī'xa. ⁱLaLxīyaᵋ imstīᵋt ts-hā'ldEmxuskᐧ, hī'kᐧe
ɫtsā'msīyū ts-hā'ldEmxuskᐧ. Mūⁿɫiī' sūdā'stit-s-pī'tskum misi'Lx-
axa mEyalā'sauxa. Lx-axa mEyā'xauxam. Ts-mEqami'ntiskᐧ tas
nū'ns. Kᐧ-muⁿ'hū ma'yExa ats-hā'at!akᐧaux. "Kᐧiɫ-axa yālsaī'mi."
Temi'Lx muⁿ'hū kᐧe'a imstī'xa. Temuⁿ'hū xa'mELī ts-mū'tskᐧakᐧ.
35 "Mūⁿ'ɫiīn hī'kᐧe qā'ltE Lhayā'naux as nū'ns." Temi'Lx-axa mE-
tsqūnkwaī'[2] hakᐧnī'kᐧeai ⁱkᐧasi'Lx ayā'saltxa. Kᐧ-Līyaᵋ qā'tse
kᐧiLxa's-axa muⁿ'hū wīl ts-ītsaī'skᐧikᐧs. Temi'Lx muⁿ'hū tsqūnkwaī'
ts-ītsaī'skᐧikᐧsiLx. Temi'Lx-axa muⁿ'hū tsqē'wiLx ats-kwī'skᐧiLx.
Temi'Lx-axa muⁿ'hū wī'lx ts-ītsaī'skᐧikᐧsiLx. Temi'Lx hī'kᐧe hamstīᵋ
40 tqē'tqaīLī[3] atsā'sidōkᐧiLx.[4] Hī'kᐧe hamstīᵋ waᵋ ts-Lō'sink ̣ atsā'si-
dōkᐧiLx.[5] Temi'Lx muⁿ'hū Lxaī'nx.

Temuⁿ'hū tsqa'mt!īyū.

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

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

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

Now at last it comes to an end.

14. The Lost Seal Hunters [1]

(Told by William Smith in 1910)

Nā'mk· mis ʟɛyā'tsit silī'kwɛx kwas Qtau',[2] xe'ʟk·it-s-ītsaī's tem-
axa xe'ʟk·it-s-kwī⁵ k·iʟxa'ts yā'tsx qamī'ntɛʟī ʟɛyā'tsisalxa'mtɛʟī[2]
kwas Qtau'. Temi'ʟx hī'k·e qāᵃ'ltɛ yā'tsx ī'mstɛ. K·ɛts hī'k·e
hamstī⁵ tas lāᵃ tīwī't!·'wantxa ⁱk·as kwī⁵. K·ɛts tī'ūt!hūna'ḷnx kus
5 tsuwī'x.   Xa'mnī ts-hīⁿ'q!ak· ḷtīwī't!·'wansxamsk· ḷt!a'xust!-
xasxamsk·.[4] Mis hī'k·e tsāᵃ'mɛ pa'ʟk·st, ⁱʟīyaᵉ nā'mk· ʟxwā'sal.
Ī'mstɛ tem ī'stɛkwal ḷt!a'xust!ḷnx, nā'mk·ɛts ʟxwē'ʟxwatxaūnx kus
ma'ḷkuts.[5] Nā'mk·ɛts ḷt!a'msīyū kus lā'quns tem-axa kus tsuwī'x
tem-axa kus ʟxamā'nīyū, imstī⁵t ts-mɛqami'ntisk· k·ɛts ʟhā'-
10 ldɛmxusx [6] qas xa'mɛt-s-kwī⁵. Temau'x [7] muⁿ'hū ⁱʟīyaᵉ qāᵃ'tsɛ
ʟɛyā'tsit, k·au'xuts ḷūi'lxasxa.[8] "Hak·i'mstis [9] ⁱʟīyaᵉ hamstī⁵
mūilī'waltxam,[10] k·i'stis p̣ī'tsīḷt!oxs. S [11] xamᵉ taiᵉ mūilī'waltxam
is xa'mnī, k·ist hī'k·e pī'tsīḷt!oxs." K·au'xuts ī'mstɛ yō'latxa,
k·au'xuts muⁿ'hū ītsaī'.
15 Temuⁿ'hū mis qe'ī s-le'wī', temuⁿ'hū hī'k·e waᵉna' xō'dīyū īs
ʟqē'tsit. Tas xa'mnī ʟɛyā'tsit ⁱk·as k·!īl. Temau'x muⁿ'hū ʟkūi'.
Temi'ʟx muⁿ'hū aya'yɛm, temi'ʟx muⁿ'hū tsqūnkwaī' k·!ī'lik·s.
ʟx-muⁿ'hū mɛxa'yūsxam hā'aḷqa. Nā'mk·ɛʟxats muⁿ'hū wīlī'yɛm
k·!ē'lik·s, k·au'xuts xe'ʟk·it-s-hī'tsʟɛm tsīⁿsī'xa hak·ɛkwī'yauk·
20 k· ʹē'lik·s. K·au'xuts muⁿ'hū ʟōhaī', k·au'xuts tsūiⁿxūi'ḷt!xa.
K·iʟxa's muⁿ'hū tk·ī'yɛmxus as xa'mnītsʟō, k·iʟx-auk· tsīⁿsī
ʟqō'tsxak·s [12] as xa'mnītsʟō. K·au'xauk·s [13] muⁿ'hū squlī'm xe'ʟk·-
itaux s-hī'tsʟɛm kwas haluwī'k·sīyūkᵘ, k·au'xuts yūlī'ḷt!xa. "K·-
taiᵉ sis haihayaᵉtɛʟī haluwīk·saī'm, xas muⁿ'hū ʟxwē'tsī." K·au'-
25 xuts ī'mstɛ yūlī'ḷt!xa. K·au'xuts sī'qultxa, k·au'xuts qlaī'tsitxanx.
Temuⁿ'hū ma'yɛxa as xa'mɛʟī. "Aūḷī'x-aū muⁿ'hū haihayaᵉtɛʟī.
Xa-qō'tsɛ muⁿ'hū ʟxwē'tsī." Temuⁿ'hū mis wī'lx haluwī'k·sīyūk·s,
temuⁿ'hū ʟxwē'tsinx qō'tsɛ. Temau'x-axa muⁿ'hū ayaī' as kwī'k·s.
Xe'īʟk·e miltqaī'sɛx kus xa'mnī. K·iʟxa's muⁿ'hū aya'yɛmxus.
30 K·au'k·ɛts muⁿ'hū pḷūi' as qā't!ōu ts-hī'tɛk·. Te'mḷta ⁱʟīyaᵉ
qāᵃ'tsɛ mis ʟɛai'sūnx as lā'quns ⁱk·yā'xau. K·ɛts qauxa'nk·s tpaī'
ha'k·as [14] k·i'lū. Lās i'ʟa aū'lik·s, te'mḷta i'stik·ī. K·-k·ū'kᵘ-slō
ayaī'm as xa'mnī. "Mɛxai'sxaiḷ!." Temi'ʟx muⁿ'hū k·e'a. Temi'ʟx
tsqūnkwaī'nx as lā'quns. K·ɛts hī'k·e xū'sī ō'xwal as xa'mnī

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[1] See note 5, p. 158.
[2] A rock in the Pacific Ocean, some 8 miles north of the present town of Newport.
[3] ĭts· TO LIVE.
[4] t!u'xust! ROPE.
[5] This story would make it appear as if the Alsea Indians occasionally engaged in actual whale hunting.
[6] hā'ldɛmxus LOOKS, PROPERTY.
[7] Smith was not sure of the exact number of the hunters.
[8] For ʟɛyō'lxasxa.
[9] hak·ims + -st.
[10] For mɛwīlī'waltxam; wīl- TO KILL.

14. The Lost Seal Hunters

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

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

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[11] Abbreviated for *sis*.

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

[13] *k·is* + *-aux* + *-auk·*.

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

hak·i′lū. Misi′Lx mun′hū tsqwa′nkuᵋyaī′nx as lā′quns, Lpō′Lxamt-
auk·¹ as qā′t!ōu ts-hī′tEk·. Tsqūnkwaī′xaLx mun′hū as xa′mnīk·s.
"Yū′ltEl!."   Xa′met-s-hī′tsLEm k·Ets hī′k·e qāᵃ′ltE ī′ldistaī.
Temi′Lx mun′hū mEtsqē′wuLx as lā′quns. K·Ets xū′sī hī′k·e ō′xwal
5 as xa′mnī. Temi′Lx mun′hū tsqē′wiLx. Temun′hū qt!ā′lnx as
lā′quns, temun′hū lk·!ō′qutīLnx. Temun′hū Lōqudī′xa tas hī′k·e
tsāᵃ′mE tskwaī′Lx lt!a′xut is xa′mnī. Temun′hū k·!ō′qutīyū′Lx.
ⁱLīyaᵋ xū′sī qaha′lk·saxa as xa′mnī, hī′k·e yā′xau tslaī′qa. "ⁱLīyaᵋ
imī′stal as xa′mnī, mis hī′k·e tsāᵃ′mE nī′sk·ik·s ayaī′."   K·Ets
10 ī′mstE lEyū′lhnx. K·Ets hī′k·e xū′sī ūxūi′ as xa′mnī. K·Ets ⁱLīyaᵋ
xū′sī tsqūna′kulnx, nā′mk·Ets ōxūi′. ⁱLīyaᵋ nā′mk· imī′staltxa.
K·Ets mun′hū txwayū′lnx. Lpū′Lxamt-auk·¹ as Lxamā′nīyū ts-hī′-
tEk·. K·ELxa′ts mun′hū tsqūnkwaī′nx. ⁱLīyaᵋ xū′sī ō′xwal.

Te′mlta mī′kukwaux² as pī′tskum. PEnqaī′lnst³ mun′hū as
15 xa′mnī. Nī′sk·ik·s hī′k·e tsāᵃ′mE ayaī′ tas xa′mnī. ⁱLīyaᵋ nā′mk·
imī′staltxa. Tsqa′mlīyū s-le·wī′. ⁱLīyaᵋ nā′mk· qahalk·sa′xa as
xa′mnī, hī′k·e tslaī′qa yā′xau. K·Ets xū′Lī hī′k·e aūlī′Lnx. K·is
mun′hū k·i′mhak·s Lxwē′stoxs.⁴ "Ts-yaī′tsxatisk· ⁱLīyaᵋ!," ts-
īldī′sk· as mElana′stīyū. "Nī′sk·ik·siL mun′hū ayaī′. Łiłīyaᵋ nā′mk·
20 k·!xautaī′Lī," ts-ildī′sk· as mElana′stiyū. Hāᵃ′tsE pELxwē′Lxwatx-
aūnst as xa′mnī. "K·-auk· ⁱLīyaᵋ īlā′tstau pin k·a′ltsū." Ts-īldī′sk·
ats-mElana′tstīyūk·iLx. "K·-qaᵋ nā′k·s ayaī′m tas xa′mnī," ts-īl-
dī′sk· ata′s nEqa′txa ⁱk·as tsuwī′x. "K·-Līyaᵋ k·!xautaī′Ln,
nī′sk·ik·sił mun′hū aya′yusEmtsx qata′s xa′mnī."   Temun′hū
25 qamlī′xa. PEnqaī′lnst mun′hū as xa′mnī. "Ts-yaī′tsxatisk·
ⁱLīyaᵋ! ⁱLīyaᵋ nā′mk· imī′stal." Ts-łūi′lxasxámsk·iLx. "K·-Līyaᵋ
k·!xautaī′ln." Temun′hū pilq!aī′xa īs qamlī′s. "K·-łlxusaī′m taᵋ,"
ts-īldī′sk· ats-mElana′tstīyūk·iLx. PEnqaī′lnst mun′hū as xa′mnī.
"K·-auk· ⁱLīyaᵋ īlā′tstau pin k·a′ltsū." Temi′Lx mun′hū muā′-
30 txauxa. Temun′hū mEqeī′ s-le·wī′, tem xa′mEt-s-hī′tsLEm tem
ma′yExa. "K·ił tsqwa aya′yusEmts hak·inī′k·eai ⁱk·ku′s wīlī′sal.
K·i′L k·i′mhak·s tsqwa aya′yusEmts."   Temi′Lx ī′mstE mun′hū
ma′yEx. "Mun′hū tsqwa k·e′a. NEqaī′lst!.⁵ K·-Līyaᵋ k·!xaudaī′ln.
K·ił qaᵋ nā′k·s aya′yusEmts." Ts-īldī′sk· tsimłanā′stīyūk·iLx. Tem-
35 un′hū k·e′a k·i′mhak·s ayaī′, hak·inī′k·eai ⁱk·as wīlī′sal. Temun′hū
k·e′a k·i′mhak·s ayaī′. "Nī′sk·ik·siL mun′hū ayaī′. Waᵋna′ tsau′-
wīyū, yūxē′tsx mun′hū tsau′wīyū. Hī′k·e ala′k·tūtxa s-le·wī′,
yūxē′tsx as tsau′wīyū." Ts-īldī′sk· as mEłānā′tstīyū. "K·-qa
iltqaī′sik·s-slō k·is mun′hū wīl?" Ts-łūi′lxasxamsk·iLx. K·Ets

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¹ plu- TO STAND.
² For mEyīku′kwaux.
³ nEq- TO HOLD.
⁴ For Lxwē′tsitoxs.
⁵ nEI- TO HOLD; -aī inchoative; -L indirect object of 3d person; -st imperative.

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

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

txwayū'lnx, te'mlta aū'ʟ kwas kwī⁼ ʟowā'txayū. Temuⁿ'hū k·i'-
mhak·s ʟxwē'ʟxwatxaūnx, sas muⁿ'hū aū'ʟ ʟowa'txayū. "Yūxē'tsx
muⁿ'hū as tsau'wīyū." Ts-īldī'sk· as tas nᴇqa'txa ⁱk·as tsuwē'x.
Te'mltaʟx muⁿ'hū k·e'a tsqūnkwaī' nāk·· ⁱk·as mᴇk· !ē'lt s-le·wī'.
5 "Muⁿ'hū ta⁼ k·e'a mu'kusᴇx ī'ldistaī ī'mstᴇ. K·-ʟīya⁼ qāᵃ'tsᴇ k·lis
wī'lsᴇmts." Temuⁿ'hū māᵃ'lk·sta ayaī' tas xa'mnī. K·is muⁿ'hū
ma'yᴇxam as kwīⁿ''ts!it. "Nī'sk·ik·siʟ aya'yusᴇmtsx." Temi'ʟx
muⁿ'hū k·e'a tsqūnkwaī' nāk· ⁱk·as yā'tsx as xa'mnī.
Mūⁿ'łiʟx yā'xau īs xa'mᴇt-s-pī'tskum. Qlaī'tsitxaūnx. Muⁿ'łiī
10 īs xe'ʟk·et-s-pī'tskum tem-axa xa'mᴇt-s-qē's. Temi'ʟx muⁿ'hū wī'lx
nāk· ⁱk·as mᴇk· !ī'lt s-le·wī'. Temuⁿ'hū yā'tsx tas xa'mnī mᴇqam-
i'nt. Temuⁿ'hū ma'yᴇxa tsimłana'stīyūk·iʟx. "K·-muⁿ'hū k·!xau-
tayū'ʟī." Te'mlta k·im ma'yᴇxa ata's nᴇqa'txa ⁱk·as tsuwī'x.
"ⁱʟīya⁼. K·in ⁱʟīya⁼ nā'mk· k·!xautayūⁿ'ʟī. Hauā'? Mis nī'sk·-
15 ik·s aya'yusᴇmtsx, tem k·in k·!xautayūⁿ'ʟī? K·in ⁱʟīya⁼ nā'mk·
k·!xautayūⁿ'ʟī, sin anaī's. K·in ʟxamna'a. Nī'sk·ik·s hī'k·e tsāᵃ'-
mᴇ aya'yusᴇmtsx. Ĭ'mstᴇ k·ins ⁱʟīya⁼ nā'mk· k·!xautayūⁿ'ʟī."
K·is ī'mstᴇ īta⁼ īldī'm as kwīⁿ''ts!it. Sa'siʟx muⁿ'hū muā'txauxa,
hī'k·e yūxē'tsx as tsau'wīyū. K·-ʟīya⁼ qāᵃ'tsᴇ sis ʟqe'lhīyūsxam.·
20 Temi'ʟx muⁿ'hū wī'lx as k·!ī'lik·s. Temuⁿ'hū k·im māᵃ'lk·sta ayaī'.
"K·in muⁿ'hū ʟxamna'a. Aī'sins¹ ʟxamnaī'dī, k·ins k·i'stī, mis
tas hī'k·e tsāᵃ'mᴇ nī'sk·ik·s aya'yusᴇmtsx." Ts-īldī'sk·. Temi'ʟx
muⁿ'hū k·īsk·aī'. Ĭ'mstᴇ ts-qā'tsatisk·² ⁱʟaʟxīya⁼ nū'nsitxa. Te-
mi'ʟx muⁿ'hū ʟxamnaī'nx as xa'mnī. Tᴇmuⁿ'hū txwayū'lnx. Te-
25 muⁿ'hū mᴇyā'sauxa tsimłāna'stīyūk·iʟx. "K·-ʟamā'ln as tsuwī'x."
Temuⁿ'hū k·e'a ʟamā'lnx.
Hī'k·eʟx wa⁼ ts-nū'nsumxtaīk· as hī'tsʟᴇm. Temi'ʟx muⁿ'hū
ilūi'xasxa. "Hak·ᴇnī'k·eai ⁱk·ku's mᴇpū't!al kus pī'tskum, k·iʟ k·i'-
mhak·s aya'yᴇmxus. K·ił qa⁼ ⁱʟīya⁼ hī'tsʟᴇmk·s wil?" ʟxats
30 muⁿ'hū ī'mstᴇ yō'la. "K·-auk· ⁱʟīya⁼ īlā'tstau pin k·a'ltsū. Lā'xs
nā'k·eai łpildaī'-slō, łis k·!ē'tsik·s wī'lī, k·łiłta's-axa yālsaī'm k·!ē'-
tsaisī." Ts-łilī'dausxamsk·iʟx. Temi'ʟx muⁿ'hū k·e'a k·!ē'tsik·s
wī lx. ⁱʟaʟxīya⁼ muⁿ'łiī hī'tsʟᴇm ʟowā'txayū as hī'tsʟᴇm ⁱk·ts-
k·aī'sk·uxsk·iʟx as hī'tsʟᴇmiʟx. Temi'ʟx muⁿ'hū wī'lx k·!ē'tsik·s.
35 Temi'ʟx muⁿ'hū wī'lx haluwī'k·sīyūk·s-uk·¡ k·ᴇʟxa'ts yō'latxa.
Xa'mᴇt-s-hī'tsʟᴇm tem hī'k·e tsāᵃ'mᴇ mᴇłā'nx hamstī⁼ intsk·ī's.
ⁱʟīya⁼ nā'mk· ta⁼muqwa. Qāᵃ'ltᴇ hī'k·e ī'ldistaī. Nā'mk·siʟx muⁿ'hū
qaa'yᴇm ⁱk·as nā'tk·ⁱ, tas ʟᴇyā'tstiʟx muⁿ'hū wī'lx. Temuⁿ'hū siʟx
wī lx ʟᴇyā'tstik·s, temi'ʟx muⁿ'hū ilū'lnx. "Ma'aiʟī xwe'nayat-s-
40 hī'tsʟᴇm." Temi'ʟx muⁿ'hū ma'yᴇxa. "Tsāᵃ'mᴇn-ū hī'k·e k·aī'sk·-

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¹ Contracted for *aīs misin*.
² A nominalized form of the adverb *qāa'tsᴇ* ʟᴏɴɢ ᴛɪᴍᴇ.

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

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

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

itsxa, sin ītsaī′s. Mūⁿ′łiī īs xe′Lk·it-s-pī′tskum tem-axa īs xe′Lk·it-s-qamłi′s yā′tsxan-auk· kō′k̯ᵘ. Ayā′salyusɛmtsx xas xa′mnī nī′-sk·ik·s.'' Temi′Lx muⁿ′hū ptī′łnx as nū′nsumxtɛLī. Temi′Lx muⁿ′-hū nūnsaī′. K·ɛts ī′ldistaī atsimłana′stīyūk·iLx. ''Ł-axa k·!ē′-
5 tsaisī yālsaī′m.'' Temi′Lx-axa k·i′stnx̱ ats-kwī′sk· nāk· ⁱk·as LEyā′tsit silī′kwEx. ''Qanī′xax mELā′nx sin le′wī′-slō ts-łā′nk·. Qtau′-slō ts-ła′nk· sin le′wī′. K·in-axa k·i′mhak·s yālsaī′m k·!ē′tsaisī, sin anaī′s. K·in-axa k·i′stī hak·ī̄ⁿ′k·ī tEsi′n kwī̄ᵉ, sin anaī′s. MEłī′-lk·stan-ū īs hainᵉ phīlkwīsaī′, sin anaī′s.'' K·-ī′mstE ī′ldistaītxam
10 ts-hī′tEqłnsk· atsimłāna′stīyūk·iLx. Temi′Lx-axa muⁿ′hū yālsaī′ k·!ē′tsaisī. Hīⁿsk· ts-mEqami′ntisk· tas pī′tskum sa′siLx ayā′salyEm kū′kwaisī, tem imstī̄ᵉtit-s-pī′tskum siLx-axa yālsaī′ k·!ē′tsaisī. ⁱLa-Lxīyaᵉqā̄ᵃ′tsE LEyalā′saut, temi′Lx-axa muⁿ′hū wī′lx. Hī′k·e hamstī̄ᵉ waᵉ ts-Lō′sink· ats-hī′tsLEmk·iLx, siLx-axa muⁿ′hū wī′lx. K·iLx
15 muⁿ′hū tqē′tqaiłītxa ats-hī′tsLEmk·iLx, siLx-axa wī′lx muⁿ′hū. Hī′k·e hamstī̄ᵉ waᵉ ts-Lō′sink· tas hī′tsLEm. Temi′Lx-axa muⁿ′hū wī′lx ts-ītsaī′sk·ik·s.

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

15. The Dreamer

(Told by William Smith in 1910)

20 Xa′mEt-s-hī′tsLEm tem sūⁿ′lhak·!ītxa īłEłī′ts. Nā′mk·ets ats-k·aī′xa, k·ɛts hī′k·e qā̄ᵃ′ltE k·i′mhak·s ¹ sīlk·!ūiⁿ′xa. Hamstī̄ᵉ hī′k·e tas intsk·ī′s sīlk·!ūiⁿ′x, nā′mk·ets atsk·aī′. Nā′mk· mEsūⁿ′lhak·!ī ī′mstE, tem ⁱLīyaᵉ nā′mk· īlā′tstau ts-k·a′ltsūk·. Nā′mk·ets atsk·-aī′xa, k·is qā̄ᵃ′ltE hī′k·e LEai′sī as nū′ns. ''K·i′msxas ² tqaia′ldī
25 hamstī̄ᵉ hī′k·e intsk·ī′s, xas hī′k·e qā̄ᵃ′ltE Lhayā′nautEmts qwon, nā′mk· sxas ā′tsk·altxam. K·in qan ihī′yEm hamstī̄ᵉ hī′k·e intsk·ī′s. Xa-hī′k·e hamstī̄ᵉ intsk·ī′s LEmłā′ntī. Xa-ⁱLīyaᵉ ū′k·eai łilī′dauwī, nā′mk· sxas ā′tsk·Exam ³ qwo′nhak·s.'' Nā′mk·ets atsk·aī′, k·is hī′k·e hamstī̄ᵉ LEai′sī·tas hī′tEsLEm. Hamstī̄ᵉ intsk·ī′s Lhīlkwaī′-
30 sūnx, nā′mk·ets atsk·aī′xa. ''Xa-xe′īłk·e łhayā′nausxam. Nā′mk· sins ihī′yEm antū′u qaqa′n, xas hamstī̄ᵉ intsk·ī′s mEłā′nī.'' Nā′-mk·ets īlā′tEx ⁱk·as łt!awa′īt, k·is hī′k·e qā̄ᵃ′ltE qō′tsE qauwaī′sEx. ⁱLīyaᵉ ū′k·eai łilī′daux. Lās mEqami′nt ts-hī′tsLEmk·, te′młta ⁱLīyaᵉ łilī′daux ts-hī′tsLEmk·. ⁱLīyaᵉ xū′sī īlā′tstau ts-hainⁿ′k·-auk·.
35 Tsā̄ᵃ′mauk· hī′k·e iLa aū′ł-auk· ts′hainⁿk·.⁴ ''Muⁿ′hū ā́′qwon was k·in hī′k·e hamstī̄ᵉ intsk·ī′s LEmłā′ntī?'', ts-hainⁿ′k·-auk·. K·ɛts ⁱLīyaᵉ ū′k·eai łilī′daux, nā′mk·ets atsk·aī′xa. K·ɛts mūⁿ′łiī hī′k·e kus hī′tsLEm łilī′daux, nā′mk·ets atsk·aī′. I′Lauk· ⁵ Lauwa′Lxamt ⁶ ts-

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¹ Literally, ''thereto, toward there.''
² k·i′msis + -x.
³ Literally, ''sleep.''
⁴ Literally, ''very near inside his mind.''
⁵ Contracted for i′La-auk·.
⁶ aūL NEAR; iLa aūL-auk· īs hainᵉ TO BE EXCEEDINGLY GLAD.

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

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

15. The Dreamer

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

haiⁿkʹ. "Muⁿ'hū ā' qwon was kʹin łimłā'ntī hamstīᵉ intskʹī's."—
"Nā'mkʹ sxas ʟimʟa'ntɛmts qwon, kʹis hamstīᵉ hī'kʹe lāᵃ a'īt nī'xakʹs.
Āⁿᵛqayū kʹis hī'kʹe a'īt nī'xakʹs, nū'nsumxtɛʟī kʹis hī'kʹe a'īt nī'-
xakʹs. Kʹin qaqa'n ī'ʹtɛm. Hamstīᵉ hī'kʹe intskʹī's kʹin qaqa'n
5 ī'ʹtɛm. Xa-xe'īʟkʹe ʟhaya'nausxam. Xa-ⁱʟīyaᵉ ū'kʹeai łīlī'dauwī.
Kʹin hī'kʹe qāᵃ'ltɛ ʟhayā'naudū qaqa'n." Nā'mkʹɛts atskʹaī', kʹis
hī'kʹe qāᵃ'ltɛ ī'mstɛ sūⁿ'lhakʹ!ētxam. Temuⁿ'hū kʹe'a łhīlkwaī'sɛx
qas hī'tslɛm. I'ʟaukʹ ʟauwa'ʟxamt ts-haiⁿkʹ, sas kʹ-hī'kʹe hamstīᵉ
intskʹī's łimʟā'ntī. "Muⁿ'hū ā' qwon was kʹin hī'kʹe hamstīᵉ in-
10 tskʹī's ʟimʟa'ntī?"—"Xa-ⁱʟīyaᵉ nā'mkʹ hā'ałqa p!ī'xamts, nā'kʹeai
kʹin yā'tsx. Nā'mkʹ sins tqaia'ldū, kʹxas ⁱkʹta'mɛngʹinkʹ ayaī'm
qwo'nhakʹs." Nā'mkʹɛts atskʹaī', kʹis mūⁿ'łiī hī'kʹe qas hī'tslɛm
łīlī'dauwī. "Kʹin qāᵃ'ltɛ hī'kʹe ʟhayā'naudū qa'qan," tsimyɛaī'skʹ
qas sūⁿ'lhakʹ!īyū. "Nā'mkʹsins ihī'yɛm qaqa'n, kʹau'kʹs hī'kʹe tsāᵃ'-
15 mɛ pilskwīᵉst xam kʹa'ltsū. Xa-ⁱʟīyaᵉ nā'mkʹ hāᵃ'łqa p!ē'xamts.
Kʹ-taiᵉ sins tqaia'ldū, xas muⁿ'hū ⁱkʹta'mɛngʹinkʹ·pʹ!ī'xamts."
I'ʟaukʹ ʟauwa'łxamt ts-haiⁿkʹ as hī'tslɛm. Nā'mkʹɛts atskʹaī'xa,
kʹis mūⁿ'łiī hī'kʹe yā'tsī kʹim ʟhayā'nīyaīskʹ.[1] Kʹau'kʹɛts łt!a'xsalx
ts-haiⁿkʹ qas hī'tɛslɛm. "Lā'tqin ā' hā'ałqa kʹi'mhakʹs wīl?"
20 Hamstīᵉ hī'kʹe intskʹī's kʹis ʟhayā'nī, nā'mkʹɛts atskʹaī'. Kʹ-ʟīyaᵉ
qāᵃ'tsɛ kʹis muⁿ'hū tsqa'mt!īyūsxam. Łlā'tqaīsxamst-aukʹ ts-haiⁿkʹ
as hī'tɛslɛm.
   Īs xa'mɛt ts-atskʹaī'skʹ tem haiⁿkʹ ⁱʟīyaᵉ ʟqōu'tsxa. Kʹ-ʟīyaᵉ[2]
qāᵃ'tsɛ kʹis[2] muⁿ'hū ayaī'm. Kʹ-muⁿ'hū tsqē'yɛmxus ⁱʟīyaᵉ qāᵃ'-
25 tsɛ. Kʹ-yāsauᵉya'a ts-hī'tslɛmkʹ.[3] "Kʹ-ʟīyaᵉ qāᵃ'tsɛ pins[4] kʹi's-
tū." Yuxwī'st hī'kʹe ts-hī'tslɛmkʹ tem ʟɛyā'saux. "Kʹin ⁱʟīyaᵉ
qāᵃ'tsɛ yā'tsī, kʹi'pin kʹi'stū. Kʹin ayaī'm pxami'nt."—"Xa-nā'-
kʹs-ɛ'n ayaī'm?"—"Ā'a, kʹin pxami'nt ayaī'm. Lā'xins[5] pīhaī'mi,
p-ʟīyaᵉ nā'mkʹ hā'nt!aīts." Tsimyɛaī'skʹ ts-hī'tslɛmkʹ. "Kʹi'-
30 msins ⁱʟīyaᵉ hīlkwīsa'a, xas ⁱʟīyaᵉ ʟhayā'ntɛmts ⁱkʹta's le'wī'."
Kʹ-ī'mstɛ łīlī'dauwī ats-hī'tslɛmkʹ. "Xa-ⁱʟīyaᵉ ū'kʹeai łīlī'dauwī,
lā'xins qāᵃ'tsɛ pīhaī'm." Kʹ-ī'mstɛ łīlī'dauwī ats-hī'tslɛmkʹ. Te-
muⁿ'hū qaiⁿhaī' pxami'nt.
   Kʹ-muⁿ'hū ayaī'mi. Kʹ-ʟīyaᵉ lāᵃ ʟhayā'nī xū'sī, mis muⁿ'hū
35 ayaī'xa. Kʹ-muⁿ'hū mɛyā'xauxam. Nī'tskʹɛts[6] ʟɛyā'saux ats-
sūⁿ'lhakʹ!īkʹ,[7] tem mūⁿ'łiī hī'kʹe qō'tsɛ ʟhayā'nīx. Temuⁿ'hū
mɛyā'xauxa. Taiᵉ muⁿ'hū ʟahaiᵉt! temuⁿ'hū ʟhayā'nīx. Nā'mkʹs
minstaī'xa, temuⁿ'hū atskʹaī'xa. "Xa-ʟxū'yɛmts muⁿ'hū ⁱkʹanhū'u
ⁱkʹta's pī'tskum." Temuⁿ'hū mis tkʹī' īs ʟqē'st, temuⁿ'hū ayaī'xa

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[1] Literally, "his vision."
[2] The future elements do not impart here a strict future sense.
[3] Singular instead of plural.
[4] Simplified for kʹi'pins; kʹis+-p+-n.
[5] lāxs + -n .
[6] Contractedi or nī'tskʹ kʹɛts.
[7] Contracted for sūⁿ'lhakʹ!īyūkʹ.

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

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

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

Lūⁿ'tsit. Temuⁿ'hū mis k·ā'tɛx Lnū'nst, temuⁿ'hū xē'tsuxᵘ, temuⁿ'hū
ayaī'xa. Te'mɫta ⁱLīyaᵋ qāᵃ'tsɛ yā'xautxa, temuⁿ'hū tsqē'wiLx as
nū'ns ts-yai'xaītɛxk·. Temuⁿ'hū ūstaī'nx. Ts-hamstīᵋt!atisk· as
nū'ns ts-yai'xaītɛxk·. Temuⁿ'hū wastauᵋyaī'nx. "K·-qaᵋ nā'mk·
5 sins muⁿ'hū Lqwa'mīLī ?," Temuⁿ'hū mɛyā'xauxa. K·ɛts hauwī'i
hī'k·e saū'ɫta. K·-muⁿ'hū yāxauᵋya'a. K·ɛts hauwī'i hī'k·e
tī'k·sal. K·ɛts muⁿ'hū tsqē'wuLx. Xamᵋ taiᵋ as nū'ns, ts-haihayaᵋ-
tisk· tas nū'ns. K·-muⁿ'hū yāxauᵋya'a. Īs Lxatōwaī'-slō k·is ⁱLīyaᵋ
haīⁿk· Lxū'yuxᵘtaldū ts-yai'xaītɛxk·. K·-muⁿ'hū yāxauᵋya'a.[1]
10 K·ɛts hī'k·e saū'ɫta mɛlā'ntɛLī. "K·-qaᵋ iltqaᵋᵃt sins muⁿ'hū
Lɛai'sī ?," ts-haīⁿk·-auk· as hī'tɛslɛm. Mūⁿ'ɫii hī'k·e Lhayā'nīx as
nū'ns. Temuⁿ'hū wastauᵋyaī'nx. Mɛlā'nx muⁿ'hū nī'tsk· ɫilī'daux.
"Ta'mɛ hī'k·e mɛqami'ntit-s-hī'tslɛm," ts-mahaī'xasxamsk·-auk· ts-
haīⁿk·. Te'mɫta ⁱLīyaᵋ qāᵃ'tsɛ mis muⁿ'hū tskwayū'Lx as kū'xᵘ.
15 K·-auk· txa'a ts-haīⁿk· qas hī'tslɛm. "Mūⁿ'hū tsqwa tsqūnkwaī'."
K·-muⁿ'hū māᵃ'lk·sta mɛyā'xauxam. K·au'k·ɛts ī'mstɛ ts-haīⁿk·.
"K·-qaᵋ iltqaᵋᵃt sins muⁿ'hū Lɛai'sī ?," Te'mɫta ⁱLīyaᵋ qāᵃ'tsɛ mis
muⁿ'hū Lɛai'sx. K·-Lhayā'nauwī muⁿ'hū, mis Lɛai'sx as nū'ns.
Hak·īⁿ'hī taiᵋ ts-k·ayā'sīyūk· ⁱk·as nū'ns. Temuⁿ'hū mis Lɛai'sx,
20 ⁱLauk·īyaᵋ t!xayū'Lx ⁱk·ts-haīⁿk·, k·-ɫtsī'k·!yaī.[2] Temuⁿ'hū ayaī'
as nū'ns. K·-spai'dī nā'k·s k·as sūⁿ'lhak·!ī.[3] K·-k·i'mhak·s spai'dī.
K·-muⁿ'hū mɛyā'xauxam. Temuⁿ'hū yɛkū'kwī[4] as pī'tskum,
k·-muⁿ'hū qamk·!ī'yɛmxus. Temuⁿ'hū minstaī'xa. Mɛlā'nx muⁿ'hū
k·-lāᵃ mɛɫiɫkwaī'sī qas nū'ns. Temuⁿ'hū mis atsk·aī'xa, temuⁿ'hū
25 silk·!ūi'. Mɛlā'nx muⁿ'hū nī'i ɫilī'dau qas nū'ns. "K·in spai'dū
k·i'mhak·s nāk· kus ɫt!awa'īt silī'kwɛx. K·in k·i'mhak·s spai'dū.
Xa-ⁱLīyaᵋ Lxaa'yɛxtayɛmts.[5] Lā'ns[6] nī'sk·ik·s ayaī'm, xa'ɫtas[7]
hī'k·e qāᵃ'ltɛ Lowa'stautɛmts. Tqaia'ldxax hī'k·e hamstīᵋ kus
intsk·ī's. K·in k·i'mhak·s spai'dū nāk· kus ɫt!awa'īt silī'kwɛx."
30 Temuⁿ'hū mis qe'ī s-le'wī', k·-ɫtūi'mi. Ɫau'k·īyaᵋ t!a'xsalx ts-
haīⁿk·. K·-hī'k·e taiᵋ qāᵃ'ltɛ ɫk!wā'nītxam. Temuⁿ'hū k·e'a ī'mstɛ
phīlkwaī'sɛx. Qāᵃ'ltɛ hī'k·e Lhayā'nīx, mis qwā'mauwīLx. Temuⁿ'-
hū qwamauyū'Lx. "K·in k·i'mhak·s spai'dū nāk· kus ɫt!awa'īt
silī'kwɛx." Ɫlā'tqaīsxamst-auk· ts-haīⁿk· as hī'tɛslɛm, mis k·-
35 hamstīᵋ intsk·ī's Limlā'ntī. Tem-auk· hī'k·e tsāᵃ'mɛ lā'tqaīsx
ts-haīⁿk·, mis k·-hamstīᵋ ɫimlā'ntī tas intsk·ī's.

Temuⁿ'hū k·i'mhak·s spai'tx qas nū'ns. Te'mɫta ⁱLīyaᵋ qāᵃ'tsɛ
mi'saux muⁿ'hū tsqūnkwaī'. "K·-auk· ⁱLīyaᵋ qē'lhya xam k·a'-
ltsū![8] Lā'xstis[9] ⁱLīyaᵋ hā'aɫqa wīl hī'tɛslɛmk·s, k·-auk· ⁱLīyaᵋ

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[1] Note the frequent use of the future tense in an aoristic sense.
[2] For k·-ɫtsī'k·!ī; tsk·!- TO SHOOT.
[3] Abbreviated from sūⁿ'lhak·ɫtxa.
[4] Abbreviated from yɛkū'kwīxa.
[5] Simplified from Lɛtxaa'yɛxtayɛmts; Lxaa'yɛx- reduplicated stem Lxai- TO GIVE UP.
[6] lās + -n.
[7] Abbreviated from k·ɛxa'ɫtas; k·is + ɫtā + -x.
[8] Literally, "Shall inside not tire thy heart."
[9] lāxs + -st.

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

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

qē′lhya xam k·a′ltsū!. K·in hī′k·e hamstī^ε ihī′yɛm intsk·ī′s.″
K·au′k·ɛts łt!a′xsalx ts-haiⁿ′k· qas hī′tɛslɛm. ″Tsā^a′mɛn tqaia′ltɛx
ī′mstɛ. Te′min muⁿ′hū ʟxūi′nx imstī^εtit-s-intsk·ī′s.″ K·-muⁿ′hū
ayaī′mi. Hata′mɛ hī′k·e qas hī′tslɛm łīlī′daux, lās qats-sūⁿ′lhak·!īk·
5 ī′mstɛ łīlī′daux. Ts-mahayaī′sk·-auk· ts-haiⁿk·. ″K·i′msxas hī′k·e
tqaia′ldī hamstī^ε intsk·ī′s sxas mɛłā′nī, k·in spaī′tū nā′k·eai kus
łt!awa′īt silī′kwɛx.″ Temuⁿ′hū mɛyā′xauxa. ″K·i′msxas hī′k·e
hamstī^ε tqaia′ldī t!auyaī′s, k·xa′s qwā′mauyūts. K·in spaī′dū k·i′-
mhak·s nāk· kusi′n yā′tsx.″ K·au′k·ɛts ī′mstɛ łt!a′xsalx ts-haiⁿk·
10 qas hī′tɛslɛm. ″Tem intsk·ī′sʟī k·in tqaia′ldɛx.″—″K·i′msxas
hīla′yɛmts [1] nī′tsk·in łīlī′dautux^u, xa-ⁱʟīya^ε sā^a′lsxam. Sxas ⁱʟīya^ε
hilkwīsa′a, nī′tsk·in łīlī′daudux^u, xa-ⁱʟīya^ε sā^a′lsxam.″ K·ɛts ta′mɛ
hī′k·e qa′hāns [2] łīlī′daułnx, nā′mk·ɛts minstaī′xa, nā′mk·ɛts atsk·-
aī′xa. K·ɛts ta′mɛ hī′k·e mɛqami′nt ts-x·ā′mxasxamsk·. ″Hā′-
15 łqan-a′ wīl nā′k·s ku′sɛx spā′yautɛmtsx, hā′łqan-a′ k·i′mhak·s wīl.″
K·au′k·ɛts hata′mɛ hī′k·e ītsxa′xa ts-k·a′ltsūk· as hī′tslɛm. Łlā′-
tqaīsxamst-auk· ts-haiⁿ′k· mis k·-hamstī^ε hī′k·e intsk·ī′s łimʟā′ntī.
″Lā′xaxs [3] ⁱʟīya^ε hā′ałqa wīl hī′tslɛmk·s, xa-ⁱʟīya^ε ʟxaa′yɛxtu-
yɛmts, xa-hī′k·e qā^a′ltɛ qwā′mauwīts.″ K·au′k·ɛts łt!a′xsalx ts-
20 haiⁿk· qas hī′tɛslɛm. ″Tem intsk·ī′sʟī hī′k·en tqaia′ldɛx. Ī′mstɛn
tqaia′ldɛx.″ Nā′mk·ɛts qe′ī s-le′wī′ nāk· ⁱk·as muā′txauxa, ″Xa-
qā^a′ltɛ hī′k·e ʟūⁿ′tsxam, k·-hī′k·e aī′ī aqā^{εa}t xam ts!uū′x.″ K·au′-
k·ɛts łt!a′xsalx ts-haiⁿk·. ″Tem intsk·ī′sʟī hī′k·en tqaia′ldɛx.
Imstī^εtit-s-intsk·ī′s k·in tqaia′ldɛx.″—″K·in spaī′dū nā′k·s hī′k·e
25 hamstī^ε kus intsk·ī′s ʟhīlkwaī′sūnx. K·in k·i′mhak·s spaī′dū.″
K·au′k·ɛts łt!a′xsalx ts-haiⁿk· qas hī′tɛslɛm. [4] ″Tem intsk·ī′sʟī
hī′k·en tqaia′ldɛx. Imstī^εtit-s-intsk·ī′s k·in tqaia′ldɛx. Te′min
muⁿ′hū maī′mx ʟxūi′nx.″ Tem-auk· ī′mstɛ łt!a′ xsalx ts-haiⁿk· qas
hī′tɛslɛm. ″Hak·i′mstis wīl hī′tslɛmk·s, k·ɛts ta′mɛ hī′k·e qas
30 hī′tslɛm łīlī′dautux^u.″ Ts-mahaī′xasxamsk·-auk· ts-haiⁿk·. Nā′-
mk·ɛts qamk·!ī′yɛmxa, ⁱʟīya^ε xūs mɛłā′nx ts-qalhī′sk·. ″K·in
hī′k·e hamstī^ε ihī′yɛm intsk·ī′s k·ɛx tqaia′ldɛx. Xa-mūⁿ′łiī hī′k·e
qō′tsɛ [5] sxas t!auwaī′txam. K·-ʟīya^ε nā′mk· qaū tsā′sīyū. Xa-
qā^a′ltɛ hī′k·e hak·ɛqau′x īs hī′tslɛm, nā′mk· sxas mɛłā′nīyɛmts
35 qwon. K·-auk· ⁱʟīya^ε īlā′tstau xam k·a′ltsū, sxas tqaia′ldī hī′k·e
hamstī^ε t!auyaī′s. K·in spaī′dū nāk· kus łt!awa′īt silī′kwɛx. K·in
k·i′mhak·s spaī′dū. Qā^a′tsɛx-ū hī′k·e tsā^a′mɛ mɛłī′lk·sta īs hai^{nε}
phīlkwaī′sɛx.″

K·-ʟīya^ε qā^a′tsɛ nā′mk· sau′xus muⁿ′hū wīl nāk· kus łt!awa′īt silī′-
40 kwɛx. ″K·-ʟīya^ε qā^a′tsɛ k·ins muⁿ′hū wī′lsū nāk·s ku [6] łk·a′x-
k·examt silī′kwɛx. Tsqūnkwaī′xast muⁿ′hū.″ Hata′mɛ hī′k·e qas

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

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

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

hī'tslɛm łĭlī'taux, lās qas sūⁿ'lhak· !ĭyū łĭlī'daux. Ts-haiⁿ'k·-auk· as
hī'tslɛm. "Tem intsk·ī'sʟī hī'k·en tqaia'ldɛx. Te'min muⁿ'hū
ʟxūi'nx, qā̊ᵃ'tsɛn hī'k·e tqaia'ldɛx imstī͡ᵉtit-s-intsk·ī's."—"Stis [1] wĭl
hī'tslɛmk·s, k·-auk· ⁱʟīyaᵉ īlā'tstau xam k·a'ltsū. Sxas tqaia'ldī
5 hī'k·e hamstī͡ᵉ intsk·ī's, nāk·s kusi'n spā'ayauduxᵘ hamstī͡ᵉ hī'k·e
intsk·ī's ʟhĭlkwaī'sūnx." K·au'k·ɛts łt!a'xsalx ts-haiⁿk· qas hī'tsl-
ɛm. "K·-qaᵉ iltqaᵉtit-s-le'wī' k·is muⁿ'hū wī'lsɛmts ?" K·ɛts łĭlī'-
dausx, lā'k·ɛts xamk·!. "Te'min intsk·ī'sʟī hī'k·e tqaia'ldɛx.
Imstī͡ᵉtit-s-intsk·ī's k·in tqaia'ldɛx."—"Hak·i'mstis tsqūnkwaī'm
10 nāk· kus łk·a'xk·examt silī'kwɛx, xa-hī'k·e hamstī͡ᵉ intsk·ī's ʟɛai'sī.
Hamstī͡ᵉ hī'k·e tas intsk·ī's ʟhĭlkwaī'sūnx." K·aux muⁿ'hū tsqū-
nkwaī'm. "K·ist ⁱʟīyaᵉ qā̊ᵃ'tsɛ k·i'stis muⁿ'hū wĭl. Ī'mstɛ muⁿ'hū
ku'sin ʟɛyā'sauduxᵘ. Xa-ʟɛai'sī intsk·ī's." K·-qałpaī'm minsta-
ī'm. Nā'mk·ɛts minstaī'xa, k·ɛts mūⁿ'łiī hī'k·e qas hī'tslɛm łĭlī'-
15 taux, nā'mk·ɛts atsk·aī'. Temuⁿ'hū mis qe'ī s-le'wī', tem ʟōqwau'-
xasxaī [2] muⁿ'hū. "Tsqūnkwaī'xast muⁿ'hū. K·ist muⁿ'hū wĭl
ⁱk·antū'u ⁱk·ta's pī'tskum." Temuⁿ'hū ʟqūi'xasxa, k·-ayaī'm łūⁿ'-
tsit. Temuⁿ'hū k·e'a ʟtūiⁿ'xa. Lā'k·auk·ɛts hauwī'i nī'i ts-haiⁿk·
as hī'tslɛm, sas ʟɛyā'saułnx, 'K·ist muⁿ'hū wĭl ⁱk·anhū'u ⁱk·tas
20 pī'tskum.' "Muⁿ'hū ā' qwon was k·in hī'k·e hamstī͡ᵉ intsk·ī's łim-
ʟa'ntī." K·-muⁿ'hū xē'tsū. Qā̊ᵃ'ltɛ hī'k·e aū'ł ʟhayā'naux as spā'-
yaux. Xamᵉ taiᵉ ts-k·ayā'sīyūk· as nū'ns. "Nā'mk· stis tsqūnk-
waī'm nā'k·s k·ins wī'lsū, xas k·im tskwaī'toxs. K·in-axa k·im
k·i'stū. Haaī'tsik·sin muⁿ'hū wī'lsusuxᵘ, xa-hak·īⁿ'k·ī tskwaī'toxs."
25 Hata'mɛ hī'k·e iltqaᵉᵃt ts-haihayaᵉtisk·-slō. "Xa-ⁱʟīyaᵉ īs pī'tskum
ayaī'm k·i'mhak·s. Xa-īs qamłi's ayaī'm k·i'mhak·s. K·in-axa
k·i'stū hak·īⁿ'k·ī. K·ɛx-auk· hī'k·e qā̊ᵃ'ltɛ łt!ɛxaī'stɛmts ⁱk·ham
hainᵉ, lā'xs qā̊ᵃ'tsɛ. K·in hī'k·e qā̊ᵃ'ltɛ ʟhayā'naudū qaqa'n. Xa-
xe'īʟk·e ʟhayā'nausxam, nā'mk· sxas pxami'ntxam as nū'ns. K·ins
30 hī'k·e qaqa'n ī''tɛm hamstī͡ᵉ intsk·ī's. K·-auk· ⁱʟīyaᵉ īlā'tstau xam
k·a'ltsū. K·-auk· hī'k·e qā̊ᵃ'ltɛ qwo'nhak·s ham k·a'ltsū. K·in
muⁿ'hū k·i'stū." Nā'mk· mis muⁿ'hū k·i'stnx, temuⁿ'hū atsk·aī'xa.
Nā'mk· mis muⁿ'hū atsk·aī'xa, tem muⁿ'hū hata'mɛ hī'k·e qas
hī'tslɛm łĭlī'taux. "Nā'mk· sins tsqē'witsū, k·xas hak·ta'mɛng·ink·
35 ayaī'm nā'k·s kus łk·a'xk·examt silī'kwɛx."

Temuⁿ'hū ʟqōu'tsxa. Hata'mɛ hak·ɛnī'k·eai pī'ūsxaī tas hī'tɛ-
slɛm ts-pī'ūsxamsk·, tsqaūwī'sk· [3] tas hī'tɛslɛm. K·-muⁿ'hū ʟpilā'-
tkwaxamt, te'młta ⁱʟīyaᵉ qā̊ᵃ'tsɛ ʟɛąi'sx tas hī'tɛslɛm. "Qwo'n-
hak·s tsqwa muⁿ'hū kus hī'tslɛm kwas aūłī'." Temuⁿ'hū wī'lx.
40 "Tsqē'wutsxun muⁿ'hū, sin anaī's. Mɛłā'nīyuxun. Nā'mk· mis
ta'sɛx haaī'ts wī'lx, mɛłā'nīyuxun. K·-auk· ⁱʟīyaᵉ īlā'tstau xam
k·a'ltsū." Temau'x-axa muⁿ'hū ayaī'. Temau'x muⁿ'hū wī'lx ītsaī'-
sik·s. Tas hī'tslɛm ts-pī'ūsxamsk· hī'k·e hak·ɛnī'k·-slō pī'ūsxaī.

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

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

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

"Xa-tas hūⁿ'k·i piltkwaī'mi. MEɫā'nɪnxax sEx tas wī'ɪx haī'tsik·s.
Xa-tas hak·īⁿ'k·ī tskwaī'xasxam. ⁱLaxīyaᵉ taiᵉ nīx sEx tas haīⁿ'ts
wī'ɪx. MEqami'nt hī'k·e tas hī'tslEm, tā'xtau tas hī'tslEm. Xa'-
mEɫī k·eaī', k·is-axa yālsaī'm." K·-muⁿ'hū hayā'ntoxs as hī'tslEm.
5 Hī'k·e hamstīᵉ intsk·ī's ʟhīlkwaī'sūnx. "K·Ex hayā'ntoxs kwas
ʟpū'pEnhaut." Temuⁿ'hū k·e'a hayā'ntEx. Nā'mk·Ets halqā'ɪnx
as pū'pEnhaū, k·Ets hī'k·e hamstīᵉ tsqaūsī' tas hī'tEslEm. Ts-haᵉpi-
stisk·-ū tas hī'tslEm, tas yaī'tsxastit-s-hī'tslEm. Hī'k·e taiᵉ līqē's
as hī'tslEm. "Muⁿ'hū ā' qwon was k·in ɪimLa'ntī hamstīᵉ tas
10 intsk·ī's."—"Xa'mEt-s-qamɫī's nā'k·eai kus ʟEyāⁿ'hats!īt silī'kwEx
xa-k·imhak·s qalpaī'm hayā'ntoxs. Tas mEɫī'ūtstayū ʟhīlkwaī'-
sūnx. Tas hī'tEslEm ts-pī'ūsxamsk· tas ɫEyaⁿ'hats!īt. Xa-hī'k·e
hamstīᵉ tas intsk·ī's ʟEaī'sī. Xa-hī'k·e qanī'x hamstīᵉ ʟhīlkwaī'sī.
Ī'mstE tem ta'sEx ha'aīts ayaī'.[1] Tas āⁿ'qayū tsimqami'ntisk·
15 ʟqūxwā'ʟɪnx was ɪt!awa'īt, ts-mEqami'ntisk· tas āⁿ'qayū. Xa-qal-
paī'm ayaī'm nāk· kus ɪqatᵉat silī'kwEx." Temuⁿ'hū ayaī' k·i'm-
hak·s. Hamstīᵉ hī'k·e qauxa'nk·s hūyūⁿ'kwEx tas hī'tslEm. K·-
muⁿ'hū ɫhaldaī'm. "K·-auk· ⁱʟīyaᵉ īlā'tstau xam k·a'ltsū, ⁱʟauk·ī-
yaᵉ yu'xwīst xam k·a'ltsū[2] sEx tas haī'ts ayaī'." Ts-hī'tEqɪnsk·
20 ɪilī'dauɪnsk·. Īs qauwaī"-slō hī'k·e hamstīᵉ intsk·ī's ʟhīlkwaī'sūnx.
"K·-ʟīyaᵉ qāa'tsE xas-axa mEyālsaī'm.[3] HamstīᵉtEx intsk·ī's muⁿ'-
hū ʟEaī'sx. K·-ʟīyaᵉ qāa'tsE xas-axa muⁿ'hū yālsaī'm. ⁱʟīyaᵉ
īlā'tstaut-s-intsk·ī's was k·Ex ʟimLa'ntī. Xa-hī'k·e hamstīᵉ lāa
ʟimLa'ntī. K·-sa'wītsū qaxa'm sūⁿ'lhak·!īyū. Xa-axa yālsaī'm
25 a'ng·ī." Hamstīᵉ hī'k·e yaī'tsxa tEmā'sx tas ɪimk·i'lhīxamt.
K·au'k·Ets ta'mE hī'k·e nā'k·eai ts-haiⁿk·[4] as hī'tslEm. "Muⁿ'hū ā
qwon wa'sin hī'k·e ɪimlā'ntEx hamstīᵉ kus intsk·ī's."—"Xa-qanī'x
ʟhīlkwaī'sī sin anaī's, was ʟhīlkwaī'sūnx tas hūⁿ'k·i. Ha-
mstīᵉtEx hī'k·e ʟEaī'sx tas · t!auyaī's tas hūⁿ'k·i, xa-qanī'x
30 ʟhīlkwaī'sī. Nā'mk· sxas-axa wīl xam ītsaī'sik·s, xas hī'k·e qanī'x
ʟhīlkwaī'sī hamstīᵉ." Ts-ɪilī'dauɪnsk· as hī'tslEm. "K·i'ʟ ɪhaya'-
naudū, nā'mk· sxas ʟhīlkwaī'sī, wa'si'ʟ ihī'yEmuxᵘ. Xa-hī'k·e
hamstīᵉ tas hī'tslEm tsā'sī. Ī'mstE muⁿ'hū tem ta'sEx haī'ts ayaī'.
Lā'xaxs mEha'īt ʟowā'txayūsxam, k·au'k·iɫtas[5] qāa'ltE hī'k·e
35 pilskwīᵉtst xam k·a'ltsū. Xa-axa muⁿ'hū yālsaī'mi. K·-qāa'ltE
hī'k·e ī'mstE tEmā'sī xam pā'xt!īyū, nā'mk· sxas pū'pEnhautxam.
Xaqa'nha·ʟ ihī'yEmuxᵘ. Xa-axa muⁿ'hū yālsaī'm. K·-auk· hī'k·e
qāa'ltE qwo'nhak·s ham k·a'ltsū."

K·-axa muⁿ'hū yālsaī'm. Haīⁿk· ⁱLaxaya ᵉ yālsaī' as hī'tEslEm.
40 Hī'k·axa muā'txauxa. Ts-mEqami'ntisk· tas nū'ns nāk· ⁱk·-axa

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

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

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

mEyā′xauxa. K·-auk· mun′hū ɬk·ts!ayū′tELī[1] ʲk·ts-hain′k·. "Mun′hū
tsqwa k·e′a ī′mstE te′min tas mun′hū LEai′sx mEqami′nt tas nū′ns."
Tem-axa mun′hū tsqūnkwaī′ ts-ītsaī′sk·ik·s. Tem-axa mun′hū wī′lx
hak·nī′k·eai ʲk·as ayā′saltxa.   Tem-axa mun′hū wī′lx ts-ītsaī′-
5 sk·ik·s. Hamstī[ε] hī′k·e tqē′tqaiLī ats-hī′tslEmk·, mis-axa mun′hū
wī′lx. "P-Līya[ε] tqē′tqaiLīxam. ʲLanīya[ε] yuwī′xsal, hī′k·en ayā′saɫ-
nāk· kus ɬt!awa′īt silī′kwEx. K·i′mhak·s spaya′salyEmtsx xas nū′ns.
Hak·i′min-axa wī′lx. Hamstī[ε]tin hī′k·e intsk·ī′s LEai′sx k·im."
Nā′mk· mis-axa mun′hū wī′lx, tem-axa mun′hū yāsau[ε]yaī′nx ts-mū′-
10 tsk·ak·. "Hak·i′mslis[2] LEhīlkwaī′sī antū′u tas intsk·ī′s, k·-ɬiɬīya[ε]
qaū tsā′sīyEmts. Sin pā′xt!īyū k·ins tEmā′sī, nā′mk· sɬis pū′pEn-
hautxam. K·-ɬiɬīya[ε] nā′mk· qaū tsā′sīyEmts." Temi′Lx mun′hū
k·e′a ī′mstE phiɬkwīsaī′. "K·-ɬiɬīya[ε] ī′mstE Lhīlkwaī′sī īs yu′xwīs
Lin k·inā′xaīt!. K·-tai[ε] īs tsā′msit-s-milhūdaī′s k·ɬis mun′hū ī′mstE
15 mEhīlkwa′yasī.[3] K·-Līya[ε] yu′xwīs sin k·inā′xaīt! ī′mstE mEhīlkwa′-
yasī." Ts-hī′tEqɬnsk· ts-ɬīlī′dauɬnsk· ats-mū′tsk·ūk·aux. K·iLx
mun′hū LEā′lauwī atsimɬana′stīyūk·. Tem mEyā′sauxa ts-mEɫanā′-
stīyūk·iLx. "Mis intsk·ī′s mEɫā′nī qas xam[ε], k·is hī′k·e tsā[a]′mE
aqā[εa]t. K·in mūn′ɬiī qau′x sin x·ā′mxasxam. Nā′mk· sins ayā′ltxam
20 tsā′msik·s is milhūdaī′s,· k·-Līya[ε] nā′mk· qaū tsā′sīyEmts." Ts-
īldī′sk· atsimɬana′stīyūk·iLx. "Tsā[a]′mE hī′k·e aqā[εa]t sips xam[ε]
intsk·ī′s mEɫā′nī. K·in mun′ɬiī hī′k·e qau′x qwon." Ts-īldī′sk·
atsi′mɬana′stīyūk·iLx. "Qā[a]′ltEn hī′k·e tsā′stūnx. Nā′mk·Ents[4]
ayaī′ qaha′lk·s īs milhūdaī′s, k·ins hī′k·e qā[a]′ltE tsā′sī. Tem tsa[ε]tī
25 sip mEɫā′nx xas xam[ε] intsk·ī′s t!auyaī′s. Lā′xs nī′sk·ik·s ɬi′ɬtas[5]
āyā′ltxam ɬt!auwa′īt." Ts-īldī′sk· atsimɬana′stīyūk·iLx.
    Tai[ε] mun′hū.

16. Qas Qā′alt Mukūslīyaī′nx as Kusɼ·[ε]tsī[6]
The   Man   Married   Her   The   Bear

(Told by William Smith in 1910)

Temau′x mun′hū yāsau[ε]yaī′nx ats-tā′ak·. "K·-xan mun′hū
ayaī′m. Xan-ayaī′m Lxwē′Lxwat is tsūdaī′s, sxans[7] k·eaī′m
30 ɬnū′nst." Temun′hū mEyā′saux ats-Lī′yak·aux. "K·-tsa[ε]tī si′pstis
ayaī′m Lxwē′Lxwat. Tsā[a]′mEn hī′k·e tqaia′ldEx tsūdaī′ssūltā[ε]stELī."
    Temau′x mun′hū ayaī′, temau′x· mun′hū wī′lx īs nā′tk·auk·s.
Temau′x mun′hū muq!wē′laux[8] ʲk·as nā′tk·au. Temau′x k·i′stnx
ats-kwī′sk·, k·au′x hī′k·e tskwā′hal ayaī′m. Temau′x mun′hū k·e′a
35 ayaī′. ʲLauxīya[ε] lā[a] Lhayā′nīx, mi′saux mun′hū muq!wē′lauxa
ʲk·as nā′tk·au. Temau′x mun′hū mEyā′xauxa. K·Ets hī′k·e saū′ɬt

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[1] k·ts!- . . . -auk· īs hain[ε] TO BELIEVE.
[2] hak·i′msis + -ɫ.
[3] That is to say, "Use the tamanamous shinny sticks."
[4] Contracted for nāmk· k·Ents.
[5] Abbreviated from k·ɬiɬtas. Consists of k·is + -ɫ + ɬtā.
Foot notes continued on p. 185.

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

Only now (it ends).

16. The Man Who Married the Bear-Woman

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

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

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

[7] *sis+-xan.*

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

is tsūdaī's ts-wā'lt!ᴇxk·.[1] K·au'xuts muⁿ'hū yō'la. "Hatō'qwī
tsqwa yā'tsx tas tsūdaī's. Ī'mstᴇ tem tas waᶜna' tas halī'yū."
K·au'xuts ī'mstᴇ yū'la, k·au'x muⁿ'hū mᴇyā'xauxam. K·ᴇts hī'k·e
saū'ɬta tas tsūdaī's ts-wā'lt!ᴇxk·. Temau'x muⁿ'hū hatō'qwīxa,
5 temau'x ʟᴇai'sx as ɬkeᶜyāᶜtīyū ⁱk·ītsaī'x. Temuⁿ'hū mᴇyā'saux tas
xamᶜ. "Hī'k·e tsaᶜ hūⁿts sā'anqa, ⁱʟīyaᶜ aqāᶜat. Xa-hī'k·e alak·ū'-
wī, xa-ⁱʟīyaᶜ ʟxwē'yai!" Ts-yū'lk·aux. "Hatō'qwī tsqwa yā'tsx
tas tsūdaī's." Temau'x muⁿ'hū mᴇyā'xaux. K·ᴇts hī'k·e saū'ɬta
tas tsūdaī's ts-wā'ltᴇxk·, mi'saux muⁿ'hū muq!wī'lauxa. Te'mɬta
10 ⁱʟīyaᶜ qāᵃ'tsᴇ temau'x ʟᴇai'sx as tsūdaī's ⁱk·ītsaī'x. Temuⁿ'hu
ʟxwī'tsinx, te'mɬta ⁱʟīyaᶜ ʟimk·!ē'ntᴇx. Hīlaī'nx. Temau'x
muⁿ'hū mᴇyā'xauxa, te'mɬta ⁱʟīyaᶜ qāᵃ'tsᴇ temau'x qalpaī'nx
ʟᴇai'sx as tsūdaī's xe'ʟk·aux. K·au'x muⁿ'hū ʟxwē'tsī, te'mɬtaux
hī'k·e hīlaī'nx hamstī̇ᶜ. Temau'x muⁿ'hū ayaī' ⁱk·as ʟqwē's-le'wī'.
15 K·au'xuts hāᵃ'tsᴇ ʟhayā'nīx nā'k·s ⁱk·as ayaī' as tsūdaī's. Temau'x
muⁿ'hū mᴇyā'sauxa. "St-xē'tsū." Temau'x muⁿ'hū xē'tsuxᵘ.
K·ᴇts hī'k·e saū'ɬta tas tsūdaī's ts-wā'lt!ᴇxk·. Te'mɬta ⁱʟīyaᶜ
qāᵃ'tsᴇ mi'saux ʟxū'yuxᵘ as kusūᶜtsī ts-yai'xaītᴇxk·. Temau'x
muⁿ'hū k·im mᴇyā'sauxa. "Qas ī'stᴇkwal tsqwa lō'tsitxanx[2] tem
20 tas waᶜna' tas tsūdaī's." Temau'x muⁿ'hū mᴇhatō'qwīyauxa.
Te'mɬta ⁱʟīyaᶜ qāᵃ'tsᴇ mi'saux qalpaī'nx ʟxūi'nx as kusūᶜtsī ts-yai'-
xaītᴇxk·, saū'ɬta hī'k·e tsāᵃ'mᴇ. Yu'xū k·aᶜqst s-le'wī' ⁱk·as-aū
k·!a'qᴇsal ⁱk·as nā'tk·ⁱ. Te'mɬta ⁱʟīyaᶜ qāᵃ'tsᴇ temau'x ʟᴇai'sx as
tsūdaī's, psi'nʟxat-s-tsūdaī's, ⁱk·ītsaī'x, hī'k·e tsāᵃ'mᴇ ā'qatsuxt as
25 tsūdaī's. Temau'x muⁿ'hū ʟxwē'tsinx, temau'x xe'ʟk· ʟxu'ntitᴇx.
Temau'x k·!ē'tsik·s kulᶜaī'nx ⁱk·as nā'tk·au, temau'x k·im īlūi'xa.
"K·ist muⁿ'hū tsqwa ʟxūi' tas tsūdaī's. K·ist muq!wē'lauxam."
K·ᴇts hī'k·e saū'ɬta as kusūᶜtsī ts-yai'xaītᴇxk·, sau'x muⁿ'hū muq!-
wī'lauxa ⁱk·as nā'tk·au. Tsāᵃ'mᴇ hī'k·e mᴇqami'nt as tsūdaī's
30 ts-yā'tst!ᴇxk·, ts[3] hī'k·e saū'ɬta. ⁱʟauxīyaᶜ qāᵃ'tsᴇ ʟᴇyā'xaut,
temau'x muⁿ'hū ʟᴇai'sx as tsūdaī's mᴇqami'nt hī'k·e. Hau'k·s
kumū'kwalyᴇm as tsūdaī's ⁱk·as nā'tk·au. K·ᴇts ta'mᴇ xū'pa as
k·i'lū k·!ē'tsik·s ⁱk·as nā'tk·au. Tas tsūdaī's ts-mᴇqami'ntisk·.
Te'mɬta ⁱʟīyaᶜ qāᵃ'tsᴇ mi'saux ʟᴇai'sx as hī'tsʟᴇm k·a'ɬal hatō'-
35 qwīyū ⁱk·as nā'tk·au. Temuⁿ'hū mi'saux ʟᴇai'sx hak·ta'mink·ink·
temau'x muⁿ'liī ɬtsā'msīyū. K·au'k·ᴇts hī'k·e qāᵃ'ltᴇ ɬt!xaī'sx
ⁱk·ts-haiⁿ'k· ats-tā'ak· qas tas xamᶜ. Temuⁿ'hū mi'saux sqūlī', tem
yāsauᶜyaī'nx ats-mū'tsk·ak·. "Xa-tas hūⁿ'k·i yā'tsī, k·in-ukᵘ k·aᶜ
tō'qwīs ayaī'm nī'sk·ik·saᶜt."

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[1] *walt!* SPAWNING GROUNDS.
[2] *iltu-* TO SCARE, TO DRIVE AWAY.
[3] Abbreviated from *k·ᴇts.*

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

Temu^n'hū k·e'a ayaī'. Te'mɫta ᴌEai'sx as mukwa^{s}stEᴌī, te'mɫta
ᴌōhau'·wīx [1] qas mukwa^{s}stEᴌī. Temu^n'hū ayaī' k·i'mhak·s. Tem-
u^n'hū mis tsqwa'ɴkutEx, temu^n'hū yūxē'. Temu^n'hū mis-axa
ɫts!aū'wītEx s-le'wī',[2] tem hī'k·e aqā^{s}tit-xū'mstan pilā'tqwax
5 hak·ī^n'hī. Temu^n'hū īldī'nx qas xū'mstan. "Qa'nhan hī'k·e
wī'lyux^u, tem ta'sEx ha'aīts ayaī'."—"K·in ᶦᴌīya^s nā'mk· mukū-
sᴌīya'a [3] kusū^{s}tsī," k·-ī'mstE ma'yExam. "'ᶦᴌanīya^s kusū^{s}tsī,"
k·-ī'mstE yāsau^{s}yaī' qas xū'mstan. "K·in-axa spai'dū sin ītsaī'-
sik·s, k·in sidīya'yū." [4] Tem-axa mu^n'hū k·e'a spai'tx ts-ītsaī'sk·-
10 ik·s. Temau'x mu^n'hū yālsaī'. "K·-ᴌīya^s imstī^{s}t xam hā'ldEmxus,
k·Ex ɫtsā'msīyūsxam." TsimyEaī'sk·, mi'saux-axa muā'txauxa.
Aqā^{s}tit-s-mukwa^{s}stEᴌī qas-axa spai'tx. Temau'x-axa mu^n'hū wī'lx
ītsaī'sik·s. "Imstī^{s}t-slō k·in tas yā'tsx. K·ist pɫa'mxadōwaī'm tas
hū^n'k·i. Xa-ᶦᴌīya^s imstī^{s}t xam hā'ldEmxus. K·in sidīya'yū, k·ist
15 tas hū^n'k·i ītsaī'm." TsimyEaī'sk· ats-sī'tEk· qas mukwa^{s}stEᴌī.
Temau'x mu^n'hū ītsaī'. Te'mɫta ᶦᴌīya^s qā^a'tsE hak·ᴌEyā'tsit,
temu^n'hū pamhatsaī' kus mukwa^{s}stEᴌī. ᶦᴌauk·īya^s xū'sī ɫt!xaī'-
sx-axa ᶦk·ts-hai^n'k· ats-tā'ak· qas hī'tslEm, temu^n'hū k·im ītsaī'.
Temau'x mu^n'hū pɫa'mxadōwaī' k·im. K·au'x-auk·Ets mu^n'hū
20 wī'lyEm s-le'wī', k·au'xuts mu^n'hū mEqami'nxam ts-ɫa'mxadōok·,
sa'saux mu^n'hū ītsaī'. ᶦᴌīya^s qā^a'tsE ᴌEyā'tstaux, te'mɫtaux nā'mk·
mEqami'nxa ts-ɫa'mxadōok·. Yā'tsxaux mū^n'ɫiī saū'dist wulī's-
auk· tem-axa xe'ᴌk·, tem īta^s imstī^{s}t ts-mEqami'ntisk· ats-ɫa'-
mxadōk·aux. Temu^n'hū īs ī'mstE tem kus ᴌEyā'sauɫnx, mis hī'-
25 tslEm kus kusū^{s}tsī, lā'ɫta mis sī'tEsal is hī'tslEm. K·i'mhak·s
mu^n'hū tai^s wulī'tsx.[5]

Hak·Enī'k·eai ᶦk·as k·ī'stnx ats-mū'tsk·ak·, tem-axa hī'k·e
yālsaī' hak·i'm. Tsā^a'mE hī'k·e ɫts!i'lxūyū yaī'x-auk· īs hai^{ne},
temu^n'hū īs ī'mstE tem ᶦᴌīya^s qūmīyū'ᴌx ats-hā'at!ak·. Tem-axa
30 hī'k·e k·im yālsaī' hak·i'm. Nā'mk· mis-axa yālsaī', tem hī'k·e
ā'nīyux^u. ᶦᴌaxaya^s spaitx as tsūdaī's ats-ᴌxwē'k·aux, tem-axa
hī'k·e yālsaī'. Ā'nīyux^u sas-axa yālā'sau. Tem-axa mu^n'hū wī'lx
ats-kwī'sk·ik·saux, tem-axa mu^n'hū hak·i'm mukwē'sta yālsaī'.
Temu^n'hū aū'ᴌ īs qamɫi's mis-axa wī'lx. Temu^n'hū tskwayū'ᴌx qats-
35 tā'ak·. Ā'nīyux^u sas-axa aūk·!ī'yEm. K·-k·im yāsau^{s}ya'a ts-
mukwa^{s}stEᴌīk·. "Qailā' hī'tE tsa^{s}tī tem kus ā'nīyux^u ku'stin
ma'hats mu'kus-axa awī'ᴌau?"—"Ā'a, qas lā'tEq tsqwa iltqaī'nx."
Temau'x mu^n'hū tskwaī'ᴌx nī'tsk· tk·entk·i'ntxanx ats-hā'at!ak·.
Temau'x mu^n'hū ɫkūi' kō'k^{u}s ats-tā'ak· tem-axa ats-ᴌī'yak·. Tem-
40 au'x mu^n'hū tsqē'wuᴌx ats-ma'hatsEk·. "Qas kusū^{s}tsī ᴌōqudī'nx
a'sin hā^{ɛa}t!. ᶦᴌanīya^s tslaī'qa mEɫā'nx qas lā'tEq hī'tE iltqaī'nx

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[1] *wahau'-* ᴛᴏ ɪɴᴠɪᴛᴇ, ᴛᴏ ʙᴇᴄᴋᴏɴ.
[2] Literally, "When again he watched all over"; *ts!ō-* . . . *-slō* ᴛᴏ ᴡᴀᴛᴄʜ.
[3] For *mukwa^{s}stEᴌīya'a*.
[4] Literally, "I will make thee (my) husband"; *sī^{s}t* ʜᴜsʙᴀɴᴅ.
[5] That is to say, that part of the story which concerns the man who married the Bear-Woman.

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

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

a'sin hā^{ɛa}t!. Hā^a'tsɛn ha'nt!iʟx nāk· k·i'stɛmtsx. Yā'sauyɛmtsx,
mis k·i'stɛmtsx. 'Xa-tas hūⁿ'k·i yā'tsī, k·in k·a^ɛ phainsaī'm tō'-
qwēs-uk^u.' Ī'mstɛ yā'sauyɛmtsx, mis k·i'stɛmtsx. Qas kusū^ɛtsī
hī'tɛ ʟōqudī'nx, ⁱʟanīya^ɛ ʟhayā'nīx tslaī'qa.''. Temau'x muⁿ'hū
5 ainaī' as mɛhaī'dōo. K·im mɛyā'saux muⁿ'hū ats-tā'ak·. ''K·in
a'ng·ī phainsaī'm hak·ɛnī'k·eai ⁱk·ku's k·ī'stalyux^u.'' Temi'ʟx
muⁿ'hū ayaī'; mūⁿ'liī psi'nʟxat-s-hī'tslɛm tem-axa as ma'hats.
Hī'k·eʟx mɛtsī'tsk·!it. Temi'ʟx muⁿ'hū wī'lx nā'k·s ⁱk·as k·ī'stanx.
''Tas hak·īⁿ'k·ī mis k·ī'stɛmtsx.'' Temi'ʟx muⁿ'hū xē'tsux^u hak·-
10 i'm. K·iʟx muⁿ'hū wusta'yū ts-yai'xaītɛxk·. K·ɛts xū'sī hī'k·e
istī'k·ī ̠īs qau'waī s-le·wī' ats-yai'xaītɛxk·. Te'młta xa'mɛt-s-
hī'tslɛm tem ma'yɛxa. ''Hī'k·e ā' muk!wā'lnīsla mis tas ī'mstɛ
philkwīsaī'.'' Ts-yū'lk·iʟx. ''K·lis lā^a nā'k·s wasitala'a.'' Temi'ʟx
muⁿ'hū k·e'a ī'mstɛ īlūi'. Temi'ʟx-axa muⁿ'hū yālsaī'. Temi'ʟx
15 īta^ɛ ts!ilō'xwēʟx paū'sitalīst[1] as kusū^ɛtsī, lā'łta mis hī'k·e qā^a'ltɛ
ʟōqudī'nx hī'tɛslɛm qas kusū^ɛtsī. Temi'ʟx-axa k·im yālsaī', temi'-
ʟx-axa muⁿ'hū wī'lx ītsaī'sik·s. K·iʟx muⁿ'hū k·exk·aī'm k·i'mhak·s
tas hī'tslɛm. ''ⁱʟīya^ɛ xū'sī nā'k·s ʟxūi'mux^u ts-yai'xaītɛxk·.''
ʟx-muⁿ'hū ī'mstɛ mɛā'lauxam, nā'mk·siʟx-axa wī'lx ītsaī'sik·s.
20 K·-muⁿ'hū īldī'łn as hī'tslɛm a'tas yūxē'tsx ts-ma'hatsk·. ''K·ił
hī'tɛ lā^a iltqa'a? K·łau'k·is[2] łt!xaī'sī ⁱk·łi'n hai^{nɛ}.''
Ī'mstɛ tai^ɛ muⁿ'hū.

17. COYOTE IN A HOLLOW TREE [3]

(Told by Thomas Jackson in 1913)

Īs xa'mɛt-s-pī'tskum tem yaī'x-auk· īs hai^{nɛ} t!iłxusaī'txaī.
K·-ʟīya^ɛ xū'sī nā'k·s ayaī'mi. Te'młta ʟɛai'sx as wāł k·u'k^u[4] spa^ɛt
25 qē'xan. Temuⁿ'hū k·i'mhak·s ayaī'. Temuⁿ'hū k·im ītsaī'. ⁱʟīya^ɛ
tsā^a'mɛ qā^a'tsɛ qaaī'x, te'młta hī'k·e mɛpuū'waux tas t!i'łxus.
Tem yāsau^ɛyaī'nx as wāł. ''K·ī'hīk·sxasxai!'' Temuⁿ'hū k·e'a
k·ī'k·saī'; te'młta halā'tsī hak·i'm qalpaī' xūdūi', tem k·ɛts muⁿ'hū
qalpaī' mɛpuū'waux as t!i'łxus. Tem yāsau^ɛyaī'nx as wāł. ''Łti'-
30 msīyūsxaya'!''[5] Te'młta muⁿ'hū k·e'a łti'msīyū. ⁱʟīya^ɛ-axa
nā'k·eai xū'sī spaī'x. Tem k·ɛts muⁿ'hū tsīqūi'xa. ''Haha', ⁱʟīya^ɛ
nāmk· łtsā'sīyūtɛmts sūwī't. A'yɛx a' łɛwa'hayayū'sxai!''[6] Tem
k·ɛts muⁿ'hū k·e'a łowa'hayayū. ''Łti'msīyūsxaya' axa!'' Tem
k·ɛts muⁿ'hū qalpaī' łti'msīyū:

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[1] *ūst-* TO FOLLOW.

[2] *k·is* + *-ł* + *-auk·*.

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

[4] *k·-* adverbial; *-uk^u* suffixed particle .

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

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

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

Now thus only (it ends).

17. Coyote in a Hollow Tree

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

Ts-sūdā^a'stk·emyuk· te'mɫta ᶦLīya^ɛ ɫowa'hayayū'sxa-axa. Hā^a'-tsᴇ muⁿ'hū yāsauwal^ɛyaī'nx, "Ɫowa'hayayū'sxai!" Wa^ɛ tas lā^a. ᶦLīya^ɛ mᴇɫā'nxasx k·-lā^a muⁿ'hū iltqaī'm. Qauwā^{ɛa} lā^a wahau'hīnx, te'mɫta k·-Līya^ɛ lā^a iltqā'ɫn. Temuⁿ'hū wahau'hīnx mᴇhaya'dau
5 k·aⁿ'ɫits!. Temuⁿ'hū k·e'a tsqē'wuʟx, temuⁿ'hū qaltsīxwaī' hapᴇ'-nk·. Te'mɫta ᶦLīya^ɛ lā^a iltqa'a, tem yāsau^ɛyaī'nx. "K·eaī'xan, k·in ᶦLīya^ɛ lā^a iltqa'yū." Temuⁿ'hū yāsau^ɛyaī'nx. "X-aū qasūwa'a as k·a^ɛk·." Temuⁿ'hū k·e'a tsqē'wuʟx, temuⁿ'hū qaltsīxwaī' hapᴇ'nk·. ᶦLīya^ɛ qā^a'tsᴇ qaltsī'yux^u, temuⁿ'hū spa'yūsxa. Tem k·ᴇts muⁿ'hū
10 ʟᴇai'sx xas Mō'luptsinī'sla. Temuⁿ'hū yaī'x-auk· īs hai^{nɛ} kuntə ī'nx temuⁿ'hū yāsau^ɛyaī'nx. "X-aū ts!a^ɛwa ɫqā'alsxam [1] nīsk·." Temuⁿ'hū yāsau^ɛyaī'nx. "Aī's xū'sī ɫᴇha'yayūsxam, k·i'nuk^us [2] muⁿ'hū nī'sk· qā'alsxaīmi." Tem mis muⁿ'hū ɫᴇha'yayū, tem yāsau^ɛyaī'nx. "Qā'axasxai wa' qa'lpᴇx!." Temuⁿ'hū k·e'a hīlkwaīsaī'nx, temuⁿ'hū
15 ɫō'qutī'yutxa hak·aītsaī's-ū. Temau'x muⁿ'hū tsxūdaī'xa. ᶦʟauxīya^ɛ qā^a'tsᴇ tsxwatī', te'mɫta-axa muⁿ'hū tslīkūi'nx, tem-axa muⁿ'hū tsk·ūi'dīyū. Hā^a'tsᴇ-axa wahau'hīnx. Wa^ɛ tas lā^a. Ītsxalsxaī' muⁿ'hū hā^a'tsᴇ. ᶦLīya^ɛ mᴇɫā'nxasx k·-lā^a muⁿ'hū iltqaī'xasxam.

Temuⁿ'hū taā'xtī tsilpaī'xasx. Tem hī'k·e yᴇli'nt! [3] ʟxuūi'nx
20 pᴇnk·ī'sik·s qauwā^{ɛa} hī'k·e ts-tᴇ'xk·. Yu'xū ᶦLīya^ɛ ā'mta k·!ila'-hasal, te'mɫta wī'lx qwula'xt. Tem yāsau^ɛyaī'nx. "Qa'ɫk·ᴇxai! Hūⁿ'tsk·ᴇx sin tᴇq k·instī'yᴇmtsū." Temuⁿ'hū mis ā'mta ʟk·!a'-lhīxasx, tem hau'k·s mᴇhayā'nīx. Wa^ɛna' ū'k·eai nā'k·eai. Tem k·ᴇts muⁿ'hū qalpalsxaī', tem-axa muⁿ'hū ɫk·a'xk·īyūsxa. Tem-
25 uⁿ'hū mᴇpū'ɫalxa,[4] tem hau'k·s mᴇhayā'nīxa. Te'mɫta ᶦLīya^ɛ xe'īɫk·e hā'nx nī'sk·ik·s. Tem-auk· muⁿ'hū paksal^ɛyaī'nx tátsk·!ī'k·ik·. Te'mɫta wa^ɛna' hata'hak·. Tem k·ᴇts muⁿ'hū ma'yᴇxa. "Xas qūla'xt tsqwa k·īnstī'nx xam^ɛ kusi'ns k·!ī'k·s." ᶦLīya^ɛ lā^a iltqa'a. Tem k·ᴇts muⁿ'hū ayaī'. ᶦLīya^ɛ qā^a'tsᴇ yā'xau, tem
30 ɫᴇyā'xaīʟx qami'nt tas tsima^ɛma'. Tem k·ᴇts muⁿ'hū pkūtsūi'nx, tem tsimaī'nx nūnsaī'nx. Mᴇqēⁿ'xat.[5] Temuⁿ'hū mᴇyā'xaux. ᶦLīya^ɛ qā^a'tsᴇ yā'xau, te'mɫta ʟᴇai'sx as ɫᴇyā'tsit, tem k·i'mhak·s ayaī'xa.

Temuⁿ'hū mis wī'lx ītsaī'sik·s, temuⁿ'hū qaaī'xa. Wa^ɛna' hī'-
35 tslᴇm, xa'mᴇt tai^ɛ mukwa^ɛslītsʟō yā'tsx. Tem pxēltsūsaī'nx xa'kus mukwa^ɛslītsʟō. "Hanī'k·ᴇx-ᴇ'n?"—"Hak·i'nsk·in [6] wī'lx."—"Te'-mᴇx-ᴇ'n nā'k·sau?"—"Hī'k·en hau'k·s x·ū'lamtxa. K·in xadīya'-yᴇm tᴇsi'n miʟx." Temuⁿ'hū k·e'a ihī'yux^u. "Lā-ᴇ'n?" ts-yᴇaī'sk·

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[1] *qaa-* TO ENTER.

[2] *k·is* + *-n* + *-uk^u*.

[3] *īl-* TO BE SMALL; *-ᴇnt!* distributive.

[4] *plu-* TO STAND.

[5] Literally, "It has an odor"; *qēnx* SCENT, ODOR.

[6] Transposed for *h1k·nī'sk·in*.

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

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

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

as mukwaᵉslītsʟō. "Ā'a, tsimaᵉma'. Nū'nsit!." Temuⁿ'hū k·e'a
nūnsaī'nx. "Hanī'k· t-ᴇ'n ham lā'tqa?" [1]—"Ā'a, qami'nt tas hūⁿ'k·i
ⁱk·ta's ʟxayā'ts."—"Ī'mstᴇ taᵉ? Tem k·in aū'ʟ pkūtsū'u."—
"ⁱʟīyaᵉ. Xa-ⁱʟīyaᵉ lāª ʟxu'ndidī. Taiᵉ kwas tka'hītist hī'tslᴇm qas
5 xunū'dinx. Sxas tqaia'ldī pkū'tsitxaīst, k·i'nauks [2] yūxa'yᴇm xamᵉ
kuha'ms k·!īk·s."—"K·eai'sa." Temuⁿ'hū k·e'a imstī'nx. Tem-
auk· muⁿ'hū k·ts!a'yuxᵘ ats-k·!ī'k·ik· tem-axa muⁿ'hū tsk·ūi'dīyū.[3]

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[1] Literally, "Whence is thy somethingness?"

[2] k·is + -n + -auk·.

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

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

CUSTOMS AND HISTORICAL NARRATIVES

18. Games of the Alsea Indians [1]

(Told by William Smith in 1910)

I. lpū′penhaŭt [2]

SHINNY

Nā′mk·auk·ɛts-axa wī′lyɛm s-le·wī′, hak·au′k·-auk· yā′tsx kwas
nā′tk·ⁱ tas hī′tslɛm, temuⁿ′hū k·i′ʟxats tqaia′ldɛx ʟt!awa′īt. Te-
mau′x xe′ʟk· tsimłāna′stīyūk· temuⁿ′hū qō′tsɛ k·au′xuts īlūi′. ''K·ił
hak·ta′ming·ink· k·ʟis t!au′txaīm.'' Ts-yū′lk·aux ats-mɛłāna′stī-
5 yūk·iʟx as milhūdaī′s. Nā′mk·iʟxas tqaia′ldɛx łt!awa′īt, k·au′xus
īlūi′m kuts-mɛłāna′stīyūk·iʟx qau′wīs. ''K·is ta′mɛng·ink·it-s-pī′-
tskum k·ʟis pū′pɛnhaūtxaī′m. Ł-qau′wīs k·aū′k·s ʟpū′pɛnhaūt.''
Ts-yō′lk·aux atsimłāna′stīyūk·. Hamstī° hī′k·e tas lāᵃ k·ɛts tī′ūt!-
hūna′ʟnx. K·is-axa tī′ūt!hūna′ʟn tas pā′xt!īyū. K·ɛts qlīta′łnx
10 as pī′tskum. ''Nā′mk·s tsqa′mt!īyūsxam sūdāᵃ′stit-s-pī′tskum, k·is
hak·ta′ming·ink· k·łis muⁿ′hū k·exk·aī′m, k·łis muⁿ′hū t!autxaī′m.''
Łlā′tqaīsxamst-auk· ts-haiⁿ′k· tas ʟa′mxadōt-s-hī′tslɛm.[3] ''Hā′ałqa
łpū′pɛnhaūtxaī′m.''

K·is muⁿ′hū k·e′a ⁱʟīya° qāᵃ′tsɛ k·ɛts muⁿ′hū tsqa′mt!īyū as
15 pī′tskum, k·is muⁿ′hū ʟq!aī′m-slō ts-hī′tɛk· k·aū′k·s, k·is muⁿ′hū
ayaī′m-slō ts-hī′tɛk· nā′k·s k·is ʟpū′pɛnhaūt si′lkustoxs. K·ɛts qau′-
wīs ayaī′ as hak·aū′k·it, k·ɛts k·i′mhak·s qau′wīs k·exk·aī′ as hak·-
aū′k·it. K·is ⁱʟīya° qāᵃ′tsɛ k·ɛts muⁿ′hū wī′lx as ʟɛyā′tsit as
hak·aū′k·itauk·slɛm.[4] K·is muⁿ′hū k·exk·ai′m-slō ts-hī′tɛk·. K·is
20 muⁿ′hū tsimā′ʟn as puxwa°yaī′t!xautoxs,[5] k·is muⁿ′hū pk·!a′ʟn as
kō′xᵘ hak·au°. K·is muⁿ′hū ʟqūxwaī′łt!xamt si′lkustoxs. K·au′-

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

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

[3] Literally, ''the children people.''

[4] Consists of hak·; k·aŭk· ACROSS; -t; -auk·; -slɛm.

[5] xwa°yaĭt! GOAL.

CUSTOMS AND HISTORICAL NARRATIVES

18. GAMES OF THE ALSEA INDIANS

I. SHINNY BALL

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

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

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xuts qau′wīs ʟqū′łquxwaī′łtǃxa kus łimłāna′stīyūsxamstaux.[1] "Xa-
sūdā[a]′stkˑem łtsā′sīyūtᴇmts," kˑis munⁿ′hū mᴇyā′sauxam xa′mᴇʟī.
"Kˑ-īta[ɛ] ī′mstᴇ tᴇqwo′n sin ʟqū′xwa."

      Kˑis munⁿ′hū kˑexkˑaī′m-slō ts-hī′tᴇkˑ. Hakˑī[ⁿ]′hīʟīyaukˑ kˑᴇts
5 saū′dist kˑis-axa xam[ɛ], temunⁿ′hū īta[ɛ] ī′mstᴇ as hakˑaū′kˑit saū′tist
tem-axa xam[ɛ].[2] Kˑis munⁿ′hū tsīnī′ʟn as pū′pᴇnhaū. Kˑ-ʟīya[ɛ]
qā[a]′tsᴇ kˑis munⁿ′hū ʟpū′pᴇnhaut siʹlkustoxs. Kˑau′xus munⁿ′hū
īlūi′m atsimłana′stīyūkˑiʟx as ʟpū′pᴇnhaūxamt. "Xa-xeʹīłkˑe łha-
yā′nauwī kuxa′m hī′tslᴇm. Kˑ-ʟīya[ɛ] pa′xtǃaīłtǃoxs tas hī′tslᴇm."
10 Kˑis munⁿ′hū ī′mstᴇ ma′yᴇxam tsimłāna′stīyūkˑ kwas xam[ɛ]. Kˑis
munⁿ′hū ī′mstᴇ hamstī[ɛ] īlūi′m tas hī′tslᴇm. "Łiłīya[ɛ] pā′xtǃaīłtǃoxs.
P-tai[ɛ] kus pū′pᴇnhaū ʟpā′xtǃaī. ʟ-hī′kˑe xeʹīłkˑe tǃauwaī′txam,
łiłīya[ɛ] tsxwā′ta, kˑ-ʟīya[ɛ] łtsī′xudᴇta′łłn[3] hī′tslᴇm." Kˑis munⁿ′hū
tsīnī′ʟn as pū′pᴇnhaū. Sis ū′kˑeai hī′kˑe tsā[a]′mᴇ ʟpā′xtǃaʟn, kˑis
15 ʟpī′talʟn.[4] Kˑis hī′kˑe hamstī[ɛ] ha[ɛ]pistᴇʟī. Hakˑau[ɛ] yā′tsī [i]kˑas
ʟpū′pᴇnhaūxamt.

      Kˑ-ʟīya[ɛ] qā[a]′tsᴇ kˑis munⁿ′hū halqā′łn as pū′pᴇnhaū. Kˑᴇtsmunⁿ′hū
squlē′-slō ts-hī′tᴇkˑ. Kˑis munⁿ′hū wustal[ɛ]yā′ʟn. Kˑᴇts hau′kˑs
wastal[ɛ]yā′łnx. Kˑᴇts [i]ʟīya[ɛ] nī′skˑikˑs xū′sī ʟᴇyai′xayū. Kˑᴇts
20 hī′kˑe xeʹīʟkˑe hayā′nauwīłtǃxa tas łimhi′mhaxasxamst.[5] Tem-axa
īta[ɛ] pūnˑwā′łnx. Ts-mᴇqami′ntiskˑ tas hī′tslᴇm. Temunⁿ′hū ʟpū′-
pᴇnhaūt siʹlkustᴇx. Hamstī[ɛ] hī′kˑe mukumū′kwalya[ɛ]tˑᴇʟī. Kˑᴇts
[i]ʟīya[ɛ] qā[a]′tsᴇ ʟkumū′kwalīłtǃxamt siłī′kwᴇx, kˑis kˑim munⁿ′hū łō′qu-
tistoxs. Kˑis munⁿ′hū squlī′m-slō ts-hī′tᴇkˑ tas łtsūnⁿ′xūiłtǃxamt.
25 Te′młta [i]ʟīya[ɛ] qā[a]′tsᴇ kˑᴇts munⁿ′hū ˑwa′ītsxa.[6]

      Kˑis-axa munⁿ′hū ayaī′m-slō ts-hī′tᴇkˑ nākˑ [i]kˑas łtsīnā′ʟnx as
pū′pᴇnhaū. Kˑau′xus munⁿ′hū īlūi′matsimłana′stīyūkˑiʟx. "P-ʟīya[ɛ]
pā′xtǃaīłtǃoxs ʟā′mxadōo." Kˑis munⁿ′hū ma′yᴇxam atsimłāna′s-
tīyūkˑiʟx tas xam[ɛ]. "Ā′a, ī′mstaukˑ īta[ɛ] sin hai[nᴇ] tᴇqwo′n. P-xe′-
30 īʟkˑe ʟhayā′nauwī." Kˑis munⁿ′hū halqā′łn as pū′pᴇnhaū, kˑis munⁿ′-
hū wastal[ɛ]yā′łn hau′kˑs. Tas łimhi′mhaxasxamst [i]kˑsiłī′kwᴇx.
Kˑᴇts pī′ūsxaī atsimłāna′stīyūkˑiʟx. "Xeʹīʟkˑep ʟhayā′nauwī.
Kˑip [i]ʟīya[ɛ] haxūnⁿ′ts płūi′[7] [i]kˑpi′n tsǃī′nīyū. P-hī′kˑekˑaʹaxkˑe sī′-
qultxam." Kˑiʟxa΄s munⁿ′hū tsqē′wuʟī qas pū′pᴇnhaū. Tas łimhi′-
35 mhaxasxamst tem-axa tas łtsūinⁿ′xwaīłtǃxamt. "Xeʹīʟkˑep ʟhayā′-
nauwī pin tsǃī′nīyū." Kˑᴇts munⁿ′hū hau′kˑs wastal[ɛ]yā′łnx as pū′-
pᴇnhaū. Kˑᴇts munⁿ′hū tsūinⁿxwē′łtǃxa as ʟpū′pᴇnhaūt. "Pū′nˑwa-
xatᴇp!" Łtsūinⁿxwē′łtǃxamt as ʟpū′pᴇnhaūt ī′mstᴇ. Hau′kˑs ʟo-
wa′stałnx as pū′pᴇnhaū. Kˑᴇts hī′kˑe hakˑᴇnī′kˑeai pī′ūsxaī tas

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[1] mᴇłāna′stīyū CHIEF, LEADER.
[2] The number of players on each side was not necessarily restricted to 11.
[3] tsīzut- TO PUSH.
[4] pt- TO GIVE, TO PAY BLOOD MONEY.

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

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

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

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

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5 *mɛhimh-* reduplicated form of *mɛh-* TO STRIKE.
6 *hñ-* TO SCORE, TO TALLY.
7 The plural form *sĩ'qul-* should have been used here.

hī'tslɛm tsqauwī'sk·. K·ɛts muⁿ'hū kumū'kwalīɫt!xa as ʟpū'pɛn-
haut. K·ɛts xū'sī hī'k·e minaī'x xwaᵉyaī't!xak·s. "Xe-'īʟk·ep
ʟhayā'nausxai!" K·is muⁿ'hū k·e'a xe'īʟk·e ʟhayā'nauɫn tas ɫtsū-
iⁿ'xuiɫt!xamt. K·ɛts ⁱʟīyaᵉ qāᵃ'tsɛ k·ɛts muⁿ'hū ˙wa'ītsxa.

5 K·ɛts ī'mstɛ ʟpū'pɛnhaūt silī'kwɛx. Īs ʟxatōwaī'-slō k·ɛts sū-
dāᵃ'stk·em kus pū'pɛnhaūyaī's. K·ɛts ʟqūxwaī'ɫt!xa tas hī'tslɛm
ⁱk·tsū'lquk·,[1] k·is-axa ts-qā'qāt!ɛxk·, k·is-axa āⁿ'qayū. K·ɛts qaī'-
tsk·it tsimaī's xa'mɛt-s-ʟqū'xwa. K·is-axa ītaᵉ k·ī'yaī ts-ʟqū'-
xwak·. K·ɛts-axa ītaᵉ kumtūi's ʟqūxwā'ɪnx, k·is-axa ītaᵉ ʟqūxwā'ɪn
10 tsī'tsik·!, qauwāᵉᵃ lāᵃ k·is ʟqūxwa'ɪn.

II. ʟQATᵉAT [2]

TARGET-SHOOTING

Nā'mk·s muⁿ'hū ʟqatᵉat si'lkustoxs, k·i'ʟxas muⁿ'hū ilūi'xasxam
tsimɫāna'stīyūk·iʟx. "Ɫ-qatᵉatxaī'm, k·iɫ ī'mstɛ t!au'txaīm."
K·is muⁿ'hū ma'yɛxam atsimɫāna'stīyūk·iʟx. "Ā'a, k·iɫ k·exk·aī'm
īs xa'mɛt-s-pī'tskum, k·iɫ qatᵉatxaī'm. K·is hak·ta'ming·ink· k·ɫis
15 k·exk·aī'mi." K·i'ʟxas muⁿ'hū k·exk·aī'm. K·ɛts k·exk·a'yusɫnx
tas tsī'tsik·!. K·ɛts muⁿ'hū k·exk·aī'-slō ts-hī'tɛk·. "K·-auk·
ⁱʟīyaᵉ tsāᵃ'mɛ nī'sk·ɛnt! stin qatᵉa." Ts-ɫūi'lxasxamsk·[3] atsimɫ-
āna'stīyūk·iʟx. K·is muⁿ'hū tī'ūt!hūna'ɪn as qatᵉa. K·ɛts ɫkunkwī'-
ɪnx kus sū'lhaᵉk·, tsaai'ts! ts-ɫā'nk·, kus qatᵉa. Imstīᵉtit-s-sū'lhaᵉk·
ts-ɫā'nk· k·ɛts ɫkunkwī'ɪnx pqataᵉtxus, kus tsaai'ts!. K·is muⁿ'hū
20 qalī'ɪn īs kō'xᵘ hak·au'wauk·[4] kus qatᵉa, ⁱʟīyaᵉ tsāᵃ'mɛ qau'x kus
le'wī'. Nā'mk·ɛts ʟɛmk·!ī'nɪnx, k·is·mɛtsiyā'xwēxam[5] kus qatᵉa.
K·is muⁿ'hū tsīnīyū'ɪn hak·au'wauk·. K·ɛts muⁿ'hū ʟqūxwaī'ɫt!-
xamt si'lkustɛx; tas āⁿ'qayū k·ɛts ʟqūxwaᵉyā'ɪnx, tas tsī'tsik·!
25 k·ɛts ʟqūxwaᵉyā'ɪnx. K·i'ʟxas muⁿ'hū qaiⁿhaī'm.
Hak·īⁿ''yauk·-tem ɫaqaī'stit-s-hī'tslɛm as ʟqatᵉaxamt, tem ītaᵉ
ī'mstɛ hak·īⁿ''yauk·-slō. K·iʟx muⁿ'hū wīl nāᵉk·s ⁱk·as k·iʟx
qatᵉatxaī'm. K·i'ʟxas muⁿ'hū ʟqū'ʟqūxwaī'ɫt!oxs. K·i'ʟxas muⁿ'-
hū sqūlī'mi. K·is muⁿ'hū ɫtsī'tsk·!at si'lkustoxs. K·is muⁿ'hū
30 tsitsk·!ayū'ɪn kus qatᵉa. K·ɛts qau'wīs tsī'tsk·!atxaī kus hak·īⁿ'-
'yauk·s-le'wī'. Xa'mɛt-s-hī'tslɛm tem sūdāᵃ'st tsī'tsk·!ik·. Ham-
stīᵉʟx hī'k·e ī'mstɛ tsī'tsk·!ik· ts-mɛqami'ntisk· as ʟqatᵉaxamtiʟx.
Temi'ʟx muⁿ'hū sqūlī'. "K·-ū'k·-ɛ'n qau'wīs tsk·!ī'txam? Ā'a,
xanī'x." Temi'ʟx muⁿ'hū k·e'a tsitsk·!atxaī'. K·ɛts xa'mɛt-s-
hī'tslɛm k·eaī', k·is xa'mɛt-s-hī'tslɛm qalpaī'm. Nā'mk· k·ɛts
35 ɫimk·!ī'nɪnx, k·is tsqaūsīyū'ɪn. Temuⁿ'hū tsitsk·!ayū'ɪnx. Xa'mɛt-

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[1] Simplified for k·its-tsū'lquk·; k·-; ts-...k·; tsū'lqu BLANKET.
[2] Played by men only.
[3] Contracted for ts-ɫɛyū'lxasxamsk·.
[4] Consists of hak·-; hauᵉ EVERYWHERE; -auk·.
[5] tsīxu- TO SHAKE, TO TREMBLE.

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

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

II. SHOOTING AT TARGET WITH ARROWS

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

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

s-hī'tslɛm· k·is muⁿ'hū tsitsk·!ayū'Lī, k·ɛts ⁱLīyaᵉ Limk·!ē'ntɛx.
K·is muⁿ'hū qalpaī'm qas xa'mɛlī. Qlaī'tsitxaūnx muⁿ'hū hīⁿsk·
ts-mɛqami'ntisk· tas aili'k·ī tsī'tsk·!a.   Tem taiᵉ qas xa'mɛlī
limk·!ē'ntɛx as qatᵉa.

5   Temi'Lx muⁿ'hū qalpaī' as hak·ī̄ⁿ'hīLx-auk· tsitsk·!ayū'Lx as
qatᵉa, te'mlta ⁱLīyaᵉ Limk·!ē'ntɛx xū'sī.   Temuⁿ'hū qalpaī'nx qas
xa'mɛlī. Nā'mk·ɛts Limk·!ī'nLnx, k·is tsqaūsīyū'Ln. K·is muⁿ'hū
qalpa'a qas xa'mɛlī. K·is muⁿ'hū mɛyā'saux xa'mɛlī. "Xanī'x
xūnā'." K·is muⁿ'hū k·e'a tsitsk·!atxaī'm. Xa'mɛt-s-hī'tslɛm tem
10 hī'k·e tskwaī'Lx ɬtsī'tsk·!at īs tsī'tsik·!. K·ɛts Lxā ts!um ɬɛmk·!ē'-
ntɛx as qatᵉa qas hī'tslɛm sas muⁿ'hū tsitsk·!ayū'Lx. K·is muⁿ'hū
qalpa'a qas xa'mɛlī k·is muⁿ'hū tsitsk·!atxaī'm. Nā'mk· k·ɛts
limk·!ē'ntɛx, k·is tsqaūsīyū'ɪ̄n. Temuⁿ'hū mɛyā'xaux ī'mstɛ.
K·ɛts qlaī'tsitxaūnx muⁿ'hū. Qaū'k·eai hī'k·e tsā̄ᵃ'mɛ tskwaī'Lx
15 ɬtsī'tsk·!at īs tsī'tsik·!, tem hī'k·e qā̄ᵃ'ltɛ Limk·!ē'naux as qatᵉa.
K·is muⁿ'hū taxtaī'm xa'mɛlī qalpaī'm, k·is muⁿ'hū tsitsk·!at-
xaī'm.[1]

Ī'mstɛ qamī'n phīlkwaī'sɛx tas hī'tslɛm. Ī'mstɛ t!auwaī' tas
hī'tslɛm hak·ɛqamī'n. Nā'mk· mis mɛqami'nxa tas hī'tslɛm, tem
20 ī'mstɛ t!auwaī', temi'Lx qatᵉa īs tsī'tsik·!.

III. ɬTSī'TSQAŪT [2]

SPEAR THROWING

K·ɛts ɬqinqē'ɬnx kus sū'lhaᵉk·, nā'mk· k·i'Lxats muⁿ'hū k·exk·aī'.
K·i'Lxas muⁿ'hū īlūi'xasxam. "S[3] ū'k·eai hī'k·e tsā̄ᵃ'mɛ mɛk·!ī'nt[4]
is tsūdaī's, k·is qā̄ᵃ'ltɛ hī'k·e limk·!ē'nauwī qaqa'tsɛ kus tsī'tsqaū."
K·ɛts muⁿ'hū Lxwē'ɬnx kus tsī'tsqaū. K·ɛts qau'xank·s Lxauwaī'-
25 stɛx kus tsī'tsqaū, k·ɛts k·i'mhak·s k·!xwīk·!xwaī'ɬt!xayūsɬnx.[5]
S qaū'k·eai hī'k·e tsā̄ᵃ'mɛ tskwaī'Lī Lxwē'Lxwat is tsūdaī's, k·is
hī'k·e qā̄ᵃ'ltɛ limk·!ī'nauwī. K·i'Lxats muⁿ'hū tsītsqaūtxaī'.
K·ɛts muⁿ'hū Lxauwaī'stɛx qau'xank·s as tsī'tsqaū. K·ɛts qlaī'-
tsitxaūnx hīⁿsk· tas hī'tslɛm ts-mɛqami'ntisk· qas limk·!ē'naux as
30 tsī'tsqaū. K·i'Lxats muⁿ'hū ī'mstɛ phīlkwaī'sɛx. Sūdā̄ᵃ'st-auk·
hak·ī̄ⁿ'hī temuⁿ'hū ītaᵉ sūdā̄ᵃ'st hak·ī̄ⁿ'yauk·; tem saū'tist ts-mɛq-
ami'ntisk·iLx. ⁱLaLxīyaᵉ mɛlqū'xwat.

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[1] And thus the game went on until both sides had spent their arrows.
[2] Played by men only. In this kind of archery the target is not stationary, and the players use spears instead of arrows.
[3] For sis.
[4] Abbreviated from mɛk·!ī'ntxa.
[5] Lxwē- TO SPEAR: -lt!x reciprocal; -aī inchoative; -ūsx accelerative; -ɬnx passive.

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

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

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

III. SPEAR THROWING

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

IV. ŁTSĪ′TSIQHANAŪT [1]

CUP-AND-PIN GAME

Nā′mk·Ets-axa tsqē′wyEm kus ō′xun,[2] k·is mun′hū łtsī′tsiqhanaūt
si′lkustoxs. K·Ets hī′k·e k·exk·aī′ tas hī′tslEm. K·Ets qāᵃ′ltE
hī′k·e mis qamłi′s k·Ets Lhīlkwaī′sūnx. K·Ets qlaī′tsitxaūnx
mun′hū. K·Ets qas xa′mEt-s-hī′tslEm tsāᵃ′mE tskwaī′Lx łtsī′-
5 tsiqhanaūt. K·ELxa′ts mun′hū k·exk·aī′. "Tsāᵃ′mE hī′k·e hai-
hayaᵉtit-s-intsk·ī′s ⁱk·qwo′nha′L Lin t!auyaī′s." Nā′mk·auk·Ets-
axa wī′lyEm xa′mEt-s-ō′xun, k·is ī′mstE łt!auwa′īt si′lkustoxs, lā′łta
mis qē′k·īyū tem hī′k·e tsāᵃ′mE lāᵃ, nā′mk·Ets łt!auyaī′słnx ī′mstE,
lā′łta mis hī′k·e hamstīᵉ qas hī′tslEm k·a′ts!īLx-auk· ts-hain′k·.
10 Xa′mEt-s-hī′tslEm k·Ets hī′k·e tsāᵃ′mE tskwaī′Lx. K·Ets qlaī′-
tsitxaūnx. Nāmk· k·i′Lxats mun′hū k·exk·aī′, k·Ets qas xa′mEt-s-
hī′tslEm qlaī′tsitxanx. ⁱLīyaᵉ tsāᵃ′mE mEqami′nt tskwaī′Lx a łtsī′-
tsiqhanaūt. K·is mun′hū qō′tsE LEyā′saułn tsāᵃ′mE hī′k·e Lqē′tk·īx
a łtsī′tsiqhanaūt. Sūtāᵃ′stit-s-hī′tslEm k·i′Lxats pilaī′x, k·is-axa
15 ītaᵉ sūdāᵃ′st hak·īn′′yauk·. K·i′Lxats mun′hū tsī′tsiqhanaūtxaī′.
K·Ets mun′hū tī′ūt!hūnā′lnx kus tsī′tsiqhanaū, kus q!ayūlᵉ ts-ła′-
mxadōok·. K·au′k·Ets qlītū′lnx kō′kᵘ īs kō′xᵘ, k·is hak·i′m qalī′ īs
tsk·exē′yū. Hī′k·e hamstīᵉ ī′mstE tīwī′t!hūntEx kuts-tsī′tsiqhanaū.-
k·iLx.

V. LEYAⁿ′HATS!ĪT [3]

GUESSING GAME

20 Mūn′līyaux xe′Lk·it-s-hī′tslEm mEłāna′tstīyū. Nā′mk· k·i′Lxas
tqaia′ldEx LEyaⁿ′hats!īt, k·au′xus mun′hū īlūi′m. "K·ił yaⁿ′ts!-
aī′m ta′mEnk·ink·." K·i′Lxas mun′hū k·exk·aī′m, k·i′Lxas mun′hū
Lqū′Lqūxwaī′łt!oxs. K·au′xuts mun′hū mEyā′sauxa as mEłāna′-
stīyū. "St-xe′īLk·e hī′k·e hayā′nauwīłt!oxs, hī′k·e xe′īLk·e t!awa′-
25 ītxam." K·i′Lxas mun′hū Lqū′Lqūxwaī′łt!xam. Tas āⁿ′qayū k·Ets
Lqū′xwaᵉyāłnx, k·is-axa tas k·ī′yaī, k·is-axa tsī′tsk·!īyust!, k·is-axa
ītaᵉ tsī′tsik·!, k·is-axa k·im ts-mū′kuts!ūk·. K·i′Lxas mun′hū yaⁿ′-
ts!aī′m tas łūi′lat.[4] "P-Līyaᵉ yaī′tsxawī′łt!oxs, p-hī′k·e xe′īLk·e
t!awaī′txam. ⁱLīyaᵉ ū′k·eai tsāᵃ′msit-s-hī′tslEm, xa′mtEł s-milhū-
30 daī′s. Ī′mstE k·łis hī′k·e xe′īłk·e t!awaī′txam." K·i′Lxas mun′hū
yaⁿ′ts!aī′m. Temun′hū łkwī′ntsinst [5] ats-qāᵃ′alt-auk·. Tem-auk·

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

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

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

[4] Transposed for łEyō′lat.

[5] Should have been łkaīnū′tsant.

IV. THE CUP-AND-PIN GAME

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

V. THE GUESSING GAME

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

ītaᵉ hak·ī'm ¹ ī'mstE muⁿ'hū. K·Ets hī'k·e hamstīᵉ qlaī'tsitxaūnx
ats-Lqō'xwak·iLx. "K·-imstīᵉt ts-mEqami'ntisk· sxas ɬtsa'sīyudī,"
k·au'xuts ī'mstE yō'latxa a ɬts!ī'nīɬt!Enū't. Saū'tist hī'k·e hamstīᵉ
hak·īⁿ'hīLīyauk· tem hak·īⁿ'hīLīyauk· tem saū'tist ītaᵉ.² "K·-im-
5 stīᵉt ts-mEqami'ntisk· ɬis t!au'txaīm," k·au'xuts yūlī'ɬt!xaux. "K·-
imstīᵉt ts-mEqami'ntisk· āⁿ'qayū sxas ɬtsa'sīyudī." K·au'xuts muⁿ'-
hū Lqū'Lqūxwaī'ɬt!xa. "Xa-ɬtsa'sīyudī sin tsī'tsik·!. K·-hī'k·e
taiᵉ tsī'tsik·! stin Lqū'xwa." Temau'x muⁿ'hū xūtsā' xe'Lk· eLī k·au'-
xus k·ī'yaī ts-Lqū'xwak·. K·i'Lxats muⁿ'hū yaⁿ'ts!aī'. K·i'Lxats
10 muⁿ'hū tsā'tsasīɬt!xa. Hamstīᵉ hī'k·e tas Limtsa'lhīxamt. K·Ets
hī'k·e hak·Enī'k·-slō pī'ūsxaī tas hī'tslEm ts-pī'ūsxamsk·. K·Ets
saū'tist kus qo'īɬa k·is-axa xe'Lk·. K·Ets imstīᵉt ts-mEqami'ntisk·.
K·is muⁿ'hū yaⁿ'ts!aī'm xa'mEt-s-hī'tslEm. K·is muⁿ'hū tEsinā'ɬn.
K·Ets muⁿ'hū qElmī'xa. K·is muⁿ'hū ɬtā'sinɬn. ·Xa'mEt-s-hī'tslEm
15 k·Ets psi'nk·xek·em hīlaī'. K·is muⁿ'hū qalpaī' hak·īⁿ''yauk·s-le-
'wī'. K·Ets hīlaī' tsū'nk·xek·em. K·Ets ta'ming·ink· k·Ets muⁿ'hū
ɬimk·ī'nɬnx. K·Ets qlaī'tsitxaūⁿx muⁿ'hū. Xa'mEt-s-hī'tslEm
k·Ets saūdāᵃ'stk·em hīlaī'. Qas hī'k·e tsāᵃ'mE tskwaī'Lx ɬEyaⁿ'ha-
ts!īt. K·is muⁿ'hū qalpaī'm qalmī'm hak·īⁿ''yauk·-slō. K·Ets Lxā
20 taiᵉ tsūm hīlaī' kus hī'tslEm. Tas ɬimtsa'lhīxamt as ɬEyaⁿ'hats!īt.
Taiᵉ muⁿ'hū.

<div align="center">

VI. ɬTSAŪ'TSŪWAŪT ³

DICE GAME

</div>

Nā'mk·auxauts muⁿ'hū qaiⁿhaī', k·au'xuts tī'ūt!hūnaī'nx ats-pqo'-
īɬatxusk·. K·au'xuts hī'k·e qas mEqami'nt qas hī'tslEm Lhayā'-
naux. K·au'xuts muⁿ'hū k·!itsxa'yūsxa.⁴ Temau'x hī'k·e mEɬā'nx
25 hamstīᵉ qas hī'tslEm; mi'saux hī'k·e tsāᵃ'mE ɬqē'tk·ēx ɬtsaū'tsūwaūt.
K·Ets hī'k·e hak·auᵉ k·exk·aī' tas hī'tslEm, k·au'xaiī Lhaldā'ɬn,
lā'ɬtasaux hī'k·e tsāᵃ'mE tskwaī'Lx ɬtsaū'tsūwaūt. K·Ets xa'mEt-
s-hī'tslEm k·Ets mEyā'saux. "K·in mELqū'xwaxam ⁱk·qō'tse."
K·Ets ī'mstE ɬūi'lxasxamst si'lkustEx. "TEqwo'n k·in xūtsā'
30 mELqū'xwaxam ⁱk·qō'tsE." Hamstīᵉ hī'k·e tas hī'tslEm k·Ets
ī'mstE īlūi'.

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

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

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

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

VI. THE DICE GAME

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

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

K·ɛts ʟxā̆ tai͜ᵉ xamᵉ pā́stɛx kus qo'īɬa. K·ɛts ʟɛmk·!ī'nīyū. K·is
muⁿ'hū qalpaī'm xa'mɛʟī, k·ɛts hīlaī' mūⁿ'ɬiī sūdā̆ᵃ'stk·em. K·is-
axa muⁿ'hū qalpaī'm xa'mɛʟī. K·ɛts hīlaī' mūⁿ'ɬiī ɬaqaī'stk·em.
K·is-axa qalpaī'm as tas xamᵉ. K·ɛts ʟxā̆ hīlaī' psi'nk·!xek·em
5 ɬaqaī'stk·em [1] as tas xamᵉ. K·au'xuts muⁿ'hū mɛtsaū'tsūwaūtxaī'.
K·au'xuts ʟhā'lditxaūnx. K·is-axa muⁿ'hū qalpaī'm tas xamᵉ;
k·ɛts hī'k·e tsā̆ᵃ'mɛ hīlaī' qā̆ᵃ'tsɛ. K·ɛts ā'mtanx kus qo'īɬa.

Tsū'nk·xatsuxt ts-mɛqami'ntisk· kus tsaū'tsūwaū, tem hī'k·e
hamstī͜ᵉ t!ɛmā'sɛx. Xe'ʟk·ɛʟīyaux ʟɛyā'sauɬnx qā̆'altsuxs temau'-
10 x-axa xe'ʟk·ɛʟī tem ʟɛyā'sauɬnx tsā'sidūu. Temi'ʟx muⁿ'hū tsaū'-
tsūwaū kwas tsū'nk·xatsuxtit-s-tsaū'tsūwaū. Temuⁿ'hū qlaī'tsit-
xaūnx kus qo'īɬa. Saū'tist tem-axa xe'ʟk· ats-qo'īɬak·iʟx kus ɬtsaū'-
tsūwaūt. Qā̆ᵃ'ltɛ hī'k·e nū'ns ts-ʟa'qusink· k·au'xuts ɬa'tsxax, nā̆'-
mk·auxuts tsaū'tsūwaū. Nā̆'mk·ɛts qauxa'nk·s tqwaī'xk·ilīyū kus
15 qā̆'altsuxs, k·ɛts xe'ʟk· ihī'ɬn̥x kus qo'īɬa. Nā̆'mk·ɛts xe'ʟk· ʟpīⁿ'-
tqayū, k·is ihī'ɬn xe'ʟk· kus qo'īɬa. K·ɛts ʟtqwaya'xk·iltxa kwas
xamᵉ, k·ɛts xamᵉ pīⁿ'tqax, k·ɛts ⁱʟīyaᵉ ihī'yɛmuxᵘ kus qo'īɬa. Nā̆'-
mk·ɛts hī'k·e hamstī͜ᵉ ʟpīⁿ'qayūt!ɛm, k·is tsū'nk·xatsuxtit-s-qo'īɬa
ihī'ɬn. Temuⁿ'hū k·ɛts tqwaī'xk·ilī'yūt!ɛm, k·is tsū'nk·xatsuxtit-
20 s-qo'īɬa ihī'ɬn. K·ɛts ɬaā'mtīyū kus qo'īɬa, k·is ɬtsa'sīyūsxam kus
hī'tslɛm.

VII. ʟxā̆'ʟxaūyaūt [2]

WHIPPING-TOP

K·i'ʟxats muⁿ'hū k·exk·aī', k·iʟxats muⁿ'hū ilūi'. "K·iɬ ʟxā̆'-
ʟxaūyaūtxaī'm." K·i'ʟxats muⁿ'hū mɛʟxā̆'ʟxaūyaūtxaī'. Wāɬ ts-
t!ē'xk· ʟtīwī't!'wansxamsk· tem ɬtīwī't!'wanɬnx ʟxā̆'ʟxaūyaū, lā̆'ɬta
25 mis hī'k·e tsā̆ᵃ'mɛ tskwaī'ʟx ɬimkwaī'txamt [3] qas wāɬ ts-t!ē'xk·.
Īs ī'mstɛ tem hī'k·e hamstī͜ᵉ qas hī'tslɛm ʟtīwī't!'wanx, lā̆'ɬta
mis hī'k·e tsā̆ᵃ'mɛ aqā̆ᵉᵃt ʟxā̆'ʟxaūyaūsxamsk·. Kus ī'stɛkwal
ʟxā̆'ʟxaūyaūsxamsk·, wāɬ ts-t!ē'xk·. Ī'mstɛ tem hī'k·e qas hī'tslɛm
qas hamstī͜ᵉ ʟxā̆'ʟxaūyaūx. ⁱʟaʟxīyaᵉ mɛʟqū'xwat. K·i'mhak·s
30 muⁿ'hū wulī'tsx.

VIII. ɬowa'sat

SPINNING-TOP

K·ɛts ɬowa'sat silī'kwɛx. Hī'k·e hamstī͜ᵉ tas hī'tslɛm tem-axa
īta͜ᵉ ʟa'mxadōo k·i'ʟxats muⁿ'hū wa'satxaī. K·ɛts hī'k·e mɛqami'nt
k·a'xk·ex tas hī'tslɛm, k·ɛts ɬowa'sat silī'kwɛx. Nā̆'mk·ɛts-axa
mamā'taux [4] kus ō'xun, k·is muⁿ'hū ɬowa'sat silī'kwɛx. Tem

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[1] The compound numeral has been dismembered here into its component elements; it should have been
psi'nʟx ɬaqaī'stk·em.

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

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

[4] For *mɛā̆'mataux; ā̆'mta* ENTIRELY.

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

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

VII. WHIPPING TOP

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

VIII. SPINNING TOP

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

-ltīwī′t!ˑwanłnx kus wa′sa, kus kuxwaā′tū ts-łō′xłōkˑ tem-axa ītaᵉ
qalxāᵉtsit! ts-łō′xłōxkˑ tem-axa ītaᵉ kus pō′qᵘ ts-łō′xłōxkˑ. Kˑɛts
łō′pałłnx ¹ kus wa′sa, kˑis munⁿ′hū kūidaī′m kus wa′sa. Ī′mstɛ
łt!auyaī′słnx kus wa′sa.

IX. LPĀ′PESXAŪT

CAT'S CRADLE

5   Kˑɛts qau′wīs kus ła′mxadōo pā′pɛsxaūtxaī′. Kˑis munⁿ′hū yās-
auᵉyā′łn kus ma′hats. "ⁱLaxīyaᵉ tskwaī′Lx. Xa-Lhayā′nauwī, kˑin
pā′pɛsxaūtxaī′m." TsimyEā′łnskˑ as ma′hats. "Xa-Lhayā′nauwī
kˑin tī′ūt!hūna′a kus mɛkˑiłaᵉtˑ. Xa-Lhayā′nauwī kˑin tī′ūt!hūna′a
kus ītsaī′s tem-axa ītaᵉ kus k!ūi′ tem-axa ītaᵉ kus mɛxū′n." Kˑɛts
10 munⁿ′hū pā′pɛsxaūtxaī′ hī′kˑe hamstīᵉ kus hī′tslɛm. Kˑɛts hī′kˑe
hamstīᵉ tsiyā′sɛx ² kus hī′tslɛm ts-pā′pɛsxaūkˑ. Tsqalī′m ts-La′-
qusinkˑ ī′stɛkwal łpā′pɛsxaūsxamskˑ. Nā′mkˑɛts Lpā′pɛsxaūt
si′łkustɛx, kˑɛts hamstīᵉ hī′kˑe qauwāᵉᵃ lāᵃ łtīwī′t!ˑwanłnx: kˑeanⁿ′-
kˑełaū tem ītaᵉ łtīwī′t!ˑwanłnx kus qōⁿ′qᵘ tem ītaᵉ kus pitskulī′nīᵉ,
15 hamstīᵉ hī′kˑe kus kakā′yaᵉ; łtīwī′t!ˑwanłnx kus mukwa′ltsīᵉtˑ tem
ītaᵉ kus mī′q!ᵘ tem ītaᵉ kus ˑwāˑwāᵉ. Hamstīᵉ hī′kˑe tas lāᵃ łtīwī′-
t!ˑwanłnx, kˑɛts munⁿ′hū Lqā′pɛsxaūt si′łkustɛx.

X. LXĒ′XELTAŪT ³

GRACE STICKS

Kˑɛts qē′ltɛx ⁴ qau′xakᵘ ⁵ hakˑauᵉ. Kˑɛts munⁿ′hū qainⁿhaī′-słō
ts-hī′tɛkˑ. Kˑɛts munⁿ′hū kˑexkˑaī′ tas tsā′sidōo, kˑɛts munⁿ′hū Lxē′-
20 xɛltaūt si′łkustɛx. Kˑɛts munⁿ′hū halqā′łnx, kˑɛts munⁿ′hū hauˑkˑs
ūstalᵉyā′łnx. Kˑɛts munⁿ′hū kumū′kwalᵉyā′łnx. Nā′mkˑɛts xeldī′-
łnx nī′skˑikˑs, kˑis Lɛyai′xayūsxam nī′skˑikˑs, kˑis kˑi′mhakˑs
wusitā′łn. Kˑi′Lxatˢ ī′mstɛ tsā′sīłt!xa. Kˑɛts ⁱLīyaᵉ hamstīᵉ
pilskwī′tsit kus hakˑīⁿ′ˑyaukˑ s-le′wī′. Kˑi′Lxatˢ munⁿ′hū xē′xeltaū-
25 txaī′. Tsā′sidōo ts-t!auyaī′skˑ xūtsā′. Ī′mstɛ taiᵉ kus tsā′sidō
ts-t!auyaī′skˑ xūtsā′.⁶

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¹ *łpū-* TO RUB BETWEEN HANDS.

² *tsīs-* TO OBTAIN, TO SUPPLY.

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

⁴ *qal-* TO TIE.

⁵ Dissimilated for *qaux-ukᵘ*.

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

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

IX. CAT'S CRADLE

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

X. GRACE STICKS

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

19. The Big Fire [1]

(Told by William Smith in 1910)

Te'ma‘ʟ-axa yālā'sau hak·iKwa's, mis qamī'n tkɛ'ɫɨts!ī s-le‘wī';
sin tā*ᵃ tem-axa sin ʟī* tem-axa sin hā*ᵃt!, tem sin tā*ᵃ ts-ʟī'yak·
tem muⁿ'hū sin tā*ᵃ ts-mū'tsk·ak· tem ts-lā'qask· [2]—psi'nʟx ts-
mukwa*stɛʟīk·—tem-axa xa'mɛʟī tsumkwa*stɛʟīk· xam ma'hatsk·,
5 tem-axa xa'mɛʟī ts-mukwa*stɛʟīk· xe'ʟk· ts-ma'hatsk·,[3] tem-axa
xa'mɛʟī tsumkwa*stɛʟīk· tem psi'nʟx ts-ma'hatsk·; tai* muⁿ'hū
ts-mɛqami'ntisk·. Tem mūⁿ'liī mɛqēⁿ‘'yaux s-le‘wī'. Te'min
ma'hats īs ta'ming·ink·.[4] Tema'‘ʟ muⁿ'hū mɛyā'xauxa. Lās qau'x
as pī'tskum,[5] te'mɫta qamɫisūwītxaī'. Temi'ʟx muⁿ'hū mɛyā'-
10 sauxa. "K·-liɫīya* nā'k·s nī'sk·ik·s ayaī'm. Intsk·ī's hī'tɛ tsa*tī
k·is hīlkwīsa'a qas le‘wī'?" K·i'ʟxats ī'mstɛ yō'la. "K·iʟ hī'k·e
qxenk·saī'm Ɫtōwai'sk·ik·s,[6] ʟis k·im tkɛɫɨts!ī'yūsxam." Temi'ʟx
muⁿ'hū k·e'a tkɛɫɨts!ī'yūsxa k·im. Temuⁿ'hū qamɫī' s-le‘wī'.
Hī'k·e mɛpa'halauxa ts-hainaī'sk· as pī'tskum. ⁱʟīya* aqā*tit-s-
15 intsk·ī's k·is hīlkwīsa'a qas le‘wī'; ʟk·ilī't!a k·is aūɫī'm. Temuⁿ'hū
qamɫī' s-le‘wī'. Hata'mɛ hī'k·e ya'ɫal tas ʟk·ilī't!a, mis muⁿ'hū
qamɫī'-slō. Tkɛɫɨts!ī's ⁱk·aūʟī'. ʟqēⁿ'hīyū s-le‘wī', hata'mɛ hī'k·e
ʟpa'halīyū s-le‘wī'. K·ɛts ʟɛyai'xayū kus ʟk·ilī't!a. Nāk· k·ɛts
sipū'yū, k·is k·im tkɛɫɨts!ī'm. Hata'mɛ hī'k·e ya'ɫal ta [7] ʟk·ilī't!a,
20 hata'mɛ hī'k·e tskō'la ts-pī'ūsxamsk·. "K·-liɫīya* nā'k·s ayaī'mi,
k·iʟ hī'k·e tas hūⁿk·i ītsaī'm ā'lik·an." Tem mɛyā'sauxa sin tā*ᵃ.
"K·-liɫīya* nā'mk· nā'k·s ayaī'm. Tkɛ'ɫɨts!axa is le‘wī'.'"

Wī'lx muⁿ'hū kus yai'xaītxak·s ku ʟk·ilī't!a. Temuⁿ'hū hī'k·e
ʟqēⁿ'hīyū s-le‘wī', hata'mɛ hī'k·e ʟpa'halīyū s-le‘wī'. Te'mɫta
25 ⁱʟīya* qāᵃ'tsɛ mis ʟɛai'sūnx as nū'ns haluwī'k·sautxau ⁱk·as nā'tk·ⁱ.
Temuⁿ'hū k·!ō'qudīyū'ʟx tsī'tsk·!īyust!ɛxk· qa'sin tā*ᵃ. Temuⁿ'hū
qa'sin tā*ᵃ ts-mū'tsk·ak· tem k·!ōqudī'yūʟx xūtsā' tsī'tsk·!īyust!-
ɛxk·. Tem hī'k·e k·im pɫui' ā'lik·an as nū'ns. Te'maux muⁿ'hū
k·i'mhak·s ayaī', temau'x muⁿ'hū tsī'tsk·!ayūʟx, temau'x muⁿ'hū
30 ʟxamnaī'nx k·im. Tkɛɫɨts!ī*st as nū'ns ts-pɛʟū'‘pɛʟūk·, tem-axa īta*
ts-sī'yak· tkɛ'ɫɨts!ītsit. Temuⁿ'hū ʟuū'ɫnx tem tsīsā'ɫnx hamstī*hīk·a
ts-hats!ī'lālk; temuⁿ'hū haīhaītsau*yā'ɫnx [8] ʟk·ilt!ī'sik·s. ⁱʟīya* aū'ɫ īs
kō'xᵘ ʟɛyā'tsit silī'kwɛx. Kō'kᵘ hī'k·e ʟɛyā'tsit silī'kwɛx īs ī'naīs.
Hata'mɛ hī'k·e tas kakā'ya* ya'ɫal tas ʟk·ilī't!a. Hī'k·e ʟqēⁿ'hīyū
35 s-le‘wī'. Wa*na' hī'k·e as pī'tskum. Hī'k·e hamstī* tkɛ'ɫɨts!axa

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

[2] The plural form *ts-tsā'sidūk·* would have been more proper.

[3] The plural form *ts-la'mxadōok·* would have been more proper.

[4] He was about 14 years old.

[5] Literally, "the sun was high."

[6] The present site of the Cape Ceteha lighthouse.

[7] For *tas.*

[8] Reduplicated stem *haīts-* TO CARRY, TO BRING.

19. The Big Fire

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

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

kus tsk·īⁿ'tsī. Lās kō'k^u kus tsk·īⁿ'tsī, te'mᴌta tkᴇ'ᴌīts!axa, mis
muⁿ'hū wī'lx kū'k^us a ᴌk·ilī't!a. Hī'k·e na^ε ts-qau'xatisk· tas kōts
ts-k·!ē'pauk· tkᴇᴌīts!ī'sk·.[1] "K·ił lā^a hī'tᴇ tsa^εtī iltqaī'xasxam^ε?
K·-ū'k·-ᴇ'n haī'ts wī'lī, k·lis qaū ᴌᴇā'lautᴇmts?"—"Ā'a, ū'k·eai
5 hī'tᴇ tsa^εtī k·au'k·s [2] wa^ε ts-k·a'ltsūk·, k·is ⁱᴌīya^ε ayaī'm k·i'lūk·s?"
K·i'ᴌxats ī'mstᴇ yō'latxa, nā'mk·ᴇts qamlī' is le'wī'. Hata'mᴇ
hī'k·e tskō'la s-le'wī' ᴌk·ilī't!a ts-pī'ūsxamsk·. "Tem k·iᴌ hī'k·e
muⁿ'hū ītsaī'mi. K·ił hī'tᴇ lā^a muⁿ'hū na'k·s ayaī'mi?"

K·ᴇts ā'nīyux^u a'sin tī'k·ext. Ts-hī'tslᴇmk· ⁱk·ayā'niᴌx. "K·-
10 hī'k·e tsqwa tkᴇᴌīts!ī'm hamstī^ε sin hī'tslᴇm." K·is k·im yāsau^ε-
ya'a qats-ma'hatsk·. "Xa-ⁱᴌīya^ε ā'nīyuxs, k·-auk· īlā'tstau sin
k·a'ltsū łowā'txayūsxam. ⁱᴌīya^ε lā'tᴇq sxans qwon tai^ε sā'lsxam-
axa ku'sin mū'tsk·ᴇxan." K·ᴇts ī'mstᴇ yāsau^εyaī'nx ats-ᴌī'yak·
qa'sin tā^{εa}. Hamstī^ε hī'k·e tas lā^a kō'k^us ayaī'xa: tas nū'ns, kusū^εtsī,
15 tem mᴇqalpa^εt', tkᴇᴌīts!ī'tsit hī'k·e hamstī^ε ts-pᴇlū'pᴇlūk·. Łim-
tsa'lhīxamt a'sin tī'k·ext. "Intsk·ī's hī'tᴇ tsa^εtī k·is hīlkwīsa'a qas
le'wī'.' Nā'mk· mi'sin ā'tsk·ᴇxa, k·-łiłīya^ε nā'mk· qas ᴌk·ilī't!a
tsqē'wuts. K·ᴇts ī'mstᴇ īldī' a'sin tī'k·ext. "K·-auk· ⁱᴌīya^ε īlā'-
tstau pstin k·a'ltsū. Hī'k·e ᴌqēⁿhī'yū s-le'wī'. K·-hī'tᴇ tsa^εtī
20 nāmk·s-axa ᴌqaī'yūsxam s-le'wī'. Mūⁿ'łiī sūdā^a'stit-s-qamlī's mis
tkᴇᴌīts!a'xa s-le'wī'.' Tas ᴌk·ilī't!a ts-pī'ūsxamsk·. Nā'k·ᴇts [3]
tsk·īx kus kōts kwas ī'naīs, k·ᴇts k·i'mhak·s sipū'yū ku ᴌk·ilī't!a,
k·is k·im tkᴇᴌīts!ī'm.

Te'mᴌta-axa hata'mᴇ mᴇtsā'laux ats-pī'ūsxamsk· a ᴌk·ilī't!a.
25 K·ᴇts ta'mᴇ hī'k·e tas kakā'ya^ε ts-ha'haink·.[4] ᴌk·ilī't!a hau'k·s
ya'łal. K·ᴇts ta'mᴇ hī'k·e iltqa^{εa}t ts-haihaya^εtisk· ku ᴌk·ilī't!a.
K·ᴇts hī'k·e aū'ᴌ sipwī'yū ku ᴌk·ilī't!a nā'k·eai ku'si^εᴌ yā'tsx. Xe'-
īłk·e [5] łhayā'nauwī kus ła'mxadōo, ⁱᴌīya^ε nā'k·s k·ahaī' xam^ε.
Hī'k·e k·a'axk·e yā'tsī kus ᴌa'mxadōo. K·au'xuts [6] muⁿ'hū ilwī'.
30 "K·-łiłīya^ε nā'k·s iltqaī'm,[7] mᴇqami'nt łin nū'nsumxtᴇᴌī." K·au'-
xuts muⁿ'hū ilwī'. "K·ist hī'tᴇ lā^a iltqaī'xasxam? Sā'nqat-s-
intsk·ī's hilkwaīsaī'nx qas le'wī'. K·ist hī'k·e tas hūⁿ'k·i ītsaī'm
qā^a'tsᴇ. K·-tai^ε s yūxē' ku ᴌk·ilī't!a, k·i'stis-axa phainsaī'm hak·-
nī'k·eai wīlī'sal." K·au'xuts ī'mstᴇ łui'lxasxa. K·i'ᴌxats hī'k·e
35 hamstī^ε ī'mstᴇ īlūi'. "Łiłīya^ε sqa'tit nā'k·s ayaī'm, k·i'ᴌ hī'k·e
k·a'axk·e yā'tsī."

Hī'k·e t!ē'la yaī'x-auk· īs hai^{nε} as tkᴇᴌīts!ī's. Hī'k·e ᴌpā'alta
pqēⁿxsaī'-slō [8] tas xwēⁿ'sīyū ts-qēⁿ'xask·. ⁱᴌīya^ε nī'sk·ik·s qē'tsx
s-le'wī'. Na^ε ⁱk·as yā'xᴇx as yā'xalī^εt!, tem hī'k·e hamstī^ε tkᴇᴌīts!-

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

[2] *k·is + -auk·*.

[3] Contracted for *nāk· k·ᴇts*.

[4] *ha'hain* reduplicated stem *hain-* ᴛᴏ ʟᴏᴏᴋ, used here nominally.

[5] Supply *k·is* before *xe'īłk·e*.

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

[7] Should have been *ayaī'm*.

[8] *qēⁿx* ODOR, SMELL.

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

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

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

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

a'xa s-le'wī'. Hamstī͡ɛ kō'kᵘs ayaī' tas kusū͡ɛtsī, hamstī͡ɛ hī'k·e
lā'tEq Lahai͡ɛt! tem kō'kᵘs ayaī'xa. Tem-axa īta͡ɛ mEqalpa͡ɛt', tem-
axa īta͡ɛ qatsī'lī, tem-axa īta͡ɛ pā'yɛm, tem-axa īta͡ɛ yā\ⁿ'qᵘ; hamstī͡ɛ
hī'k·e tkEllts!ī'tsit ts-pElū''pElūk ¹ tem-axa īta͡ɛ ts-yū\ⁿ'salyust!Exk·.
5 Ts-hī'tEqłnsk· tkEllts!ī'tsit qōla'hayuxᵘ hak·!ē'ts īs k·i'lū. "ⁱLīya͡ɛ
qaū łtsi'mxax, mEłi'lk·stiLx-aū īs hai\ⁿ͡ɛ. K·ist hī'k·e alā'k·ūwī."
K·au'xuts ī'mstE ilwī'xasxa. "ⁱLīya͡ɛ nā'mk· imī'stal s-le'wī',"
k·Ets ī'mstE mEyā'sauxa a'sin tī'k·ext. "Lās qā͡ɑ'tsE te'młta ⁱLīya͡ɛ
imī'stal s-le'wī'." Nā'mk· auxuts tskwayū'Lx ats-ła'mxadōok·,
10 k·au'xuts yō'la. "K·ist hī'k·e mun'hū tas hū\ⁿ'k·i yā'tsī. Nā'mk· sis
yūxē' ku Lk·ilī't!a, hak·ta'mink·ink· k·i'stis phainsaī'm."

Qlaī'tsitxanxaux mun'hū is hī\ⁿ'sk·it-s-pī'tskum mis qē\ⁿ''tsx s-le·-
wī'. Mū\ⁿ'łii saū'tistit-s-pī'tskum mis qē\ⁿ''tsx-slō. "K·-Līya͡ɛ qā͡ɑ'tsE
k·is-axa yūxē' Lk·ilī't!a, temun'hū k·e'a aīs a'ng·ī k·i'stis ayaī'm
15 phainaī'st." Temi'Lx mun'hū k·e'a īlūi'm hī'k·e hamstī͡ɛ. "Xe'-
īLk·e Lhayā'nausxam, nā'mk· si'pstis mun'hū ayaī'm," k·Ets ī'mstE
īldī'm sin tī'k·ext. Temun'hū mis-axa qamLī', yūxē'tsx mun'hū
Lk·ilī't!a tas hū\ⁿ'k·i. Temau'x mun'hū mEyā'sauxa. "K·ist mun'-
hū a'ng·ī ayaī'm phainaī'st īs Lqē'st." Temau'x mun'hū nūnsaī' īs
20 Lqē'st. "Hak·i'msxans mun'hū ayaī'mi, p-Līya͡ɛ nī'sk·ik·s x·ū'-
lamtxam. P-hī'k·e ā'lik·an yā'tsī." K·aux ī'mstE łilī'dauwī atsā'-
sidūk·aux. "K·-xan axa wīl a'ng·ī."—"Pst-xe'īłk·e Lhayā'naus-
xam," k·Ets ī'mstE ī'ldistaī sin tī'k·ext. Temau'x mun'hū ayaī'.
Na͡ɛ ⁱk·as Lowa'hayū, tem ⁱLīya͡ɛ tkEllts!ī'-slō k·im. Temau'x mun'hū
25 mEyā'xaux ⁱk·as yā'xalī͡ɛt!, temau'x mun'hū wī'lx nā'k̓ eai ⁱk·as mE-
sū'lha͡ɛk·it-slō. Tem k·im tai͡ɛ tkalī'łts!al-slō. Temau'x-axa mun'hū
qxenk·saī'. Tem-axa mun'hū mā͡ɑ'lk·sta mEqē'yauxa s-le'wī'; xū'Lī
hī'k·e istī'k·ī-slō nī'sk·ik·s. Temau'x mun'hū wī'lx qxe'nk·s, temau'x
mun'hū ayaī' ⁱk·as nEqā'xamxt!. Temau'x mun'hū nEqā'xamxt!-
30 īxwaī'. K·Ets hī'k·e na͡ɛ ts-qau'xadisk· tas kōts ts-k·!ē'pauk· tkEl-
łts!ī'sk·, mis k·!a'qalyususx k·!ē'tsik·s qas k·i'lū. Te'młta ⁱLīya͡ɛ
qā͡ɑ'tsE temau'x LEai'sx as kusū͡ɛtsī tskwa'hal hak·!ē'ts īs k·i'lō,
tkEllts!ī'tsit hī'k·e. Temau'x mun'hūwī'lxhaluwī'k·sīyūk·s-ukᵘ ⁱk·as
Kwas. TkEllts!ī'tsit hī'k·e ā'mta as mōlā'xamīyū. Hī'k·axa tai͡ɛ
35 pī'yā͡ɛ-slō, mis hī'k·e hamstī͡ɛ tkEllts!ī' as mōlā'xamīyū.

Temau'x mun'hū wī'lx LEyā'tstik·s temau'x mun'hū yāsau͡ɛyā'Lnx.
"Sā'lsxapst-ā' mun'hū?"—Ā'a, sā'lsxaxan, hī'k·exan yā'tsx Łtō-
waī'sk·. Hak·i'mxan mis ta'sxan wī'lx, phainaī'stxan."—"Ā'a,
mEłi'lk·stił-ū īs hai\ⁿ͡ɛ phiłkwīsaī'. Hī'k·e·L kū'kᵘ yā'tsx, hī'k·e·L
40 kō'kᵘs haī'haītsau͡ɛyaī'nx ł-lā'tEqłāl.² Hamstī͡ɛ hī'k·e kō'kᵘ ītsaī'

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¹ Singular instead of plural.
² The prefixed personal pronoun is used here as a possessive form.

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

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

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

tas ʟɛyā′tsit. Mukwī′sta ītsaī′ tas·hī′tslɛm kō′kᵘ īs k·i′lū. Ī′mstɛ·ʟ
ītsaī′. Lās īs k·i′lū tsk·ī′x kus kōts, te′mɫta tkɛlɫts!ī′. Ī′msta·ʟ
phīlkwīsaī′. ⁱʟīyaᵉ ū′k·eai tkɛlɫts!ī′, hī′k·e hamstīᵉ aqā⁵ᵃt. Xe′-
ʟk·it-s-ts!aūwi′stɛʟī-slō hī′k·aux hamstīᵉ īs qamɫī′s kūya′tɛx.
5 Lā′ɫta mis tqaia′ldɛx sis ʟimʟā′ntī is le·wī′, i′mstɛ tem a′saux
kūya′tɛx as xe′ʟk· ts!ōya′tɛʟī is le·wī′, hak·nī′k·eai mis aūʟī′ kus
ʟk·ilī′t!a. Ī′msta·ʟ philkwaī′sɛx.″ K·aux i′mstɛ ts-hī′tɛqʟnsk·
ʟɛā′lauʟn.

Tem-axa munⁿ′hū mɛistī′k·aux-slō nī′sk·ik·s, tem-axa munⁿ′hū
10 yūxē′tsx a ʟk·ilī′t!a. Mūⁿ′ɫiī saū′tistit-s-pī′tskum mis ʟqeⁿhī′yū
s-le·wī′. K·au′x-axa munⁿ′hū yālsaī′m a′ng·ī. Lās haihaya⁵tit-s-
le·wī′, te′mɫta hī′k·e tkɛlɫts!ī′ as le·wī′, tkɛlɫts!ī′ as ʟowa′hayū īs
qau′waī-slō. Temau′x-axa munⁿ′hū yālsaī′. Temau′x-axa wī′lx na⁵
ⁱk·a′saux yā′tsx. Tem xe′ʟk·it-s-hī′tslɛm yā′tsx. Hī′k·e hamstīᵉ
15 kō′kᵘ ītsaī′ tas hī′tslɛm. ″Phainaī′stxan tem ta′sxan wī′lx. ⁱʟīyaᵉ
ū′k·eai tkɛlɫts!ī′; hī′k·e hamstīᵉ aqā⁵ᵃt tas hī′tslɛm. Ts-sā′nqatisk·
intsk·ī′s ⁱk·hilkwaīsaī′nx qas le·wī′. ⁱʟīyaᵉ nā′mk· imī′stal s-le·wī′.″
Temi′ʟx ¹ munⁿ′hū xe′tsuxᵘ hak·i′m, temi′ʟx-axa mɛyā′xauxa.
″Ɫ-munⁿ′hū minstaī′mi.″ Hamstīᵉ hī′k·e
20 tas lāᵃ ʟhayā′nīʟnx kō′kᵘ tkɛlɫts!ī′tsit, te′mɫta tskwa′hal. Temi′ʟx
munⁿ′hū minstaī′ k·im, Ts!āᵃm.² Temi′ʟx munⁿ′hū xe′tsuxᵘ hak·i′m,
mis qe′ī s-le·wī′. Hī′k·eʟx tsāᵃ′mɛ tsōlā′qantxa. Temi′ʟx-axa
mɛyā′xauxa. ″Ɫ-Yā′xaik·ik·s minstaī′m.″ Temuⁿ′hū k·e′a yikū′-
kwɛx as pī′tskum, temi′ʟx minstaī′ k·i′mhak·s, Yā′xaik·ik·s. Tem
25 mis qeī′-slō, te′miʟx munⁿ′hū xe′tsuxᵘ. Temi′ʟx munⁿ′hū mɛyā′xauxa
ⁱk·as nɛqā′xamxt!. Te′mɫta ⁱʟīyaᵉ qāᵃ′tsɛʟx-axa munⁿ′hū wī′lx
Wusīⁿ′k·s. Tem ʟɛyā′tsit silī′kwɛx īs haluwī′k·sīyūkᵘ, temi′ʟx-axa
munⁿ′hū wī′lx.

Temuⁿ′hū tsqa′mt!īyū.

20. THE DEATH OF U. S. GRANT, AN ALSEA INDIAN ³

(Told by William Smith in 1910)

30 Temuⁿ′hū mi′sin-ū wīlī′sal hak·i*Rock Creek*,⁴ tᴇmuⁿ′hū wa⁵na′
k·e′a as *Glant;* ⁵ ayā′sal *Tolē′dok·s* ⁶ ″K·-axa hīⁿhūⁿ′ īs ʟqamī′ɫaut
wīl,″ k·-ī′mstɛ yāsauyɛ′mtsx qas mɛɫāna′tstīyū. ″K·ɛx-axa qal-
paī′m a′ng·ī wīl.″ Te′min-axa yālsaī′.

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

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

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

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

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

⁶ The county seat of Lincoln County, situated 9 miles east of the agency.

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

Then it kept on clearing off far away, and the fire disappeared
again. For probably ten days darkness prevailed all over. Then
they two were going to return the next day. No matter how large a
place was, nevertheless that place burned down (entirely); the moun-
tains caught fire everywhere. · Then they two went back. Then they
arrived again at where they two were living. And (only) two people
stayed (there). All (the other) people stayed near the ocean. "We
two have come here to have a look (at our home). Nobody was
burned; all the people are well. Nature (seems to have been) doing
its worst thing. Never (before) did nature act like that." Then they
started from there and kept on going back (to the place where we
stayed). Then (after a long walk) they said, "We will camp here."
All sorts of things were seen close to the water partly burned, but
walking around. Then they camped there (at) Ts!ā²m. Then, as
soon as daylight appeared again, they started from there. They had
very (heavy) packs. Then they kept on going back. "We will camp
at Yahach." Then, verily (after) the sun set they camped there, at
Yahach. And when daylight appeared they started out. Then they
kept on going along the previously mentioned beach. And (it was)
not long before they came back to the Alsea River. Then all settled
down at the mouth of the river after they came back (there).

And now it comes to an end.

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

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

Te′min-axa wī′lx sin ītsaī′sik·s. "K·in qalpaī′m-axa ayaī′m a′ng·ī
*Agency*k·s." Temuⁿ′hū mis qaī′-slō, te′min yāsau^εyaī′nx a′sin
mukwa^εstELī. "Xa-hā^a′łqa pEnūnsayaī′m, k·in-axa qalpaī′m ayaī′m
*Agency*k·s." Te′min muⁿ′hū nūnsaī′. Temuⁿ′hū sins k·ā′tx łnū′nst,
5 te′min muⁿ′hū *li′dī* [1] sins ayaī′m. Te′min muⁿ′hū yāsau^εyaī′nx a′sin
mukwa^εstELī. "K·in-axa ta′mni īs qamłī′s wīl."

Te′min muⁿ′hū ayaī′. Te′min ⁱLīya^ε qā^a′tsE LEyā′xaut, te′min
muⁿ′hū wī′lx *Agency*k·s. Te′min muⁿ′hū LEai′sx xe′Lk·it-s-hī′tslEm
sī′qultxaux. Temuⁿ′hū nāmk· mis LEai′stEmtsx qas *Tom Hollis*,
10 "MEłā′nxax-ā′ as *Glant* Lxamā′nstEx ⁱk·as qamłī′s?"—"Nā′k·-E′n
ⁱk·Lxamā′nstEx?" Te′młta mEk·a′xk·aux-slō ts-hī′tEk·. Tema′′L
muⁿ′hū ayaī′, nā′k·s ⁱk·as Lxamā′nstEx. Hūⁿ′qusalłnx k·i′lūk·s.
Tem.hī′k·e isti′k·ī ts-pū′tstExk·, nāk· kus hūⁿ′qusalłnx k·i′lūk·s.
Tema′′L muⁿ′hū wī′lx k·i′mhak·s. Te′min muⁿ′hū LEai′sx nāk· ⁱk·as
15 hūⁿ′qusalłnx as k·i′lūk·s. Hī′k·e tai^ε pū′stEx s-le·wī′, nāk· ⁱk·as
Lxamā′nłnx. Te′młta ⁱLīya^ε qā^a′tsE tem muⁿ′hū wī′lx tas hī′tslEm
mEqami′nta. Tema′′L muⁿ′hū aya′yEm mEpū′tEta [2] halī′yūk·s.
Temi′Lx muⁿ′hū yō′la. "Sis LEai′tīyūsxam, k·is ⁱLīya^ε nī′sk·ik·s."
Xū′si′L hī′k·e halī′yūk·s aya′yEm, tem muⁿ′hū yāsau^εyā′łnx.
20 "Hūⁿ′k·i muⁿ′hū." Temuⁿ′hū Lōqutī′łnx k·i′mhak·s, tem-auk·
muⁿ′hū kū′łnx as pū′tik·s,[3] tema′′L muⁿ′hū wī′lsusx-axa nak· ⁱk·as
hūⁿ′qusalłnx k·i′lūk·s.

Te′młta k·im wī′lx as *Agent* tem yāsau^εyE′mtsx, "Xa-ⁱLīya^ε
k·!ā′aqai nī′sk·ik·s! Xa-hī′k·e tas hūⁿ′k·i tsk·itxē′. K·in mEyā′-
25 saux muⁿ′hū īs īlī′dīyū *Tolēdo*′k·s. Tqaia′ltxan sis hā′^ałqa wīl as
qō′na,[4] k·ai′ī qaqa′tsE īłt!ī′i." Tem muⁿ′hū yāsau^εyE′mtsx qas
Agent. "Xa-xe′īLk·e hī′k·e Lhayā′nausxam."

Aili′k·in mEłā′nx qaū′k·eai qas Lxamnaī′nx: *Abe Logan* tem-axa
Albert Martin. Īs k·!ī′laux mEk·ai′stxanx. Hī′k·e hamstī^ε sā′pt!ist
30 ats-Lō′k·ik·. Te′min muⁿ′hū yāsau^εyaī′nx as *Agent*. "Aili′k·in
li′dī ⁱk·si′n tsī′tsk·!īyust!. K·inau′x tsitsk·!ayūⁿ′Lī. Psi′nLxat-s-
hī′tslEm aili′k·ī *li′dī* īs tsī′tsk·!īyust!." Temuⁿ′hū yāsau^εyE′mtsx
qas Agent. "ⁱLīya^ε. Xa-ⁱLīya^ε ī′mstE! Hak·i′msxas īmstī′, k·is
hī′k·e tsā′mE *tlo′bil* [5] ⁱk·nī′x. Ts-aqā^εtisk·, sxas hī′k·e Lhayā′nauwī
35 kus *law* nī′i ī′ltistaī. MEłā′nīyux^u hī′k·e hamstī^ε qas an^εūⁿ′s.
K·-sawa′yūtsū kus *law*." K·-ī′mstE yāsau^εyE′mtsx qas *Agent*.
"Xa-hī′k·e mā′alk·sta, xa-xe′īLk·e Lhayā′nausxam. Tsā^a′mEn hī′k·e
tqaia′ldux^u, lā′łta mi′sEx mEłā′nx qanī′x kus *law*. Tem-axa qanī′x
judge [6] ⁱk·xa′m hī′tslEm." Te′min muⁿ′hū ayaī′nx ītsaī′sik·s,
40 te′min yāsau^εyE′mtsx qas *Agent*. "Xa-a′ng·ī tsīnī′i le·wī′k·s."

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[1] A corruption of the English word "ready."

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

[3] *pūt* corrupted for English "boat"; *-k·s* local of motion.

[4] Corrupted for English "coroner."

[5] Corrupted for English "trouble."

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

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

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

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

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

Temuⁿ'hū k·e'a. Tem-auk· hī'k·e tsāᵃ'mE ʟqalī'tx sin k·a'ltsū.
K·ᴇnts mūⁿ'ḷiī silō'qutsxa ⁱk·si'n ʟa'īsxam, ⁱk·si'n x·ā'mxasxam,
sas yāsauᵉyᴇ'mtsx qas *Agent*, "Xa-ⁱʟīyaᵉ ʟō'qutai xam tsī'tsk·!-
īyust!, xa-ⁱʟīyaᵉ qas yuxwī's *pō'nisī'* [1] kus xe'ʟk·itaux s-hī'tsḷem.
5 K·aux spaī'ʟn *Pū'ʟnk·s*,[2] k·au'xaiī īlū'ḷn." [3]

Temuⁿ'hū taiᵉ ī'mstᴇ nā'mk· mis ʟxamā'nḷnx a'sin mū'tsik·.
Mūⁿ'ḷiīn-auk· ⁱʟīyaᵉ mᴇḷā'nx sin k·a'ltsū īs xa'mᴇt-s-silqwī's.
Taiᵉ muⁿ'hū ī'mstᴇ.

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[1] English "punish"; -*ī* future.
[2] English "Portland"; -*k·s* local of motion.
[3] Literally, "shall be talked to."

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

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

Only now thus (it ends).

SUPERSTITIOUS BELIEFS

21. Ā'sɪn [1]

THE MONSTER-GIRL

(Told by William Smith in 1910)

Hak·ᴇqamī'n. Nā'mk· mis qamī'n ītsaī' tas hī'tslᴇm, tem qāᵃ'ltᴇ
hī'k·e mᴇɫā'nīmuxᵘ [2] ts-ɫā'nk·.[3] Tsāᵃ'mᴇ hī'k·e ts!ilō'xwēɫnx,
lā'ɫta mis hī'k·e qāᵃ'ltᴇ ʟō'qudīnx hī'tslᴇm. Tem īs ī'mstᴇ tem
hī'k·e tsāᵃ'mᴇ ts!ilō'xwēɫnx. Qāᵃ'ltᴇ hī'k·e yā'tsx hatsi'ɫkwauk·.[4]
5 ⁱʟīyaᵋ nā'mk· xamk·! ayā'sal nā'k·s kus ɫa'mxadōo nī'sk·ik·saᵋt,
lā'ɫta mis mᴇɫā'nɫnx mis qāᵃ'ltᴇ hī'k·e ʟō'qudīnx ɫa'mxadō. Tem
īs ī'mstᴇ tem hī'k·e xe'īɫk·e ʟhayā'nauɫnx īs qau'waī-slō, lā'ɫta mis
hī'k·e hamstīᵋ ʟqā'mtinx ɫa'mxadō īs qau'waī-slō. Ī'mstᴇ tem ⁱʟīyaᵋ
ɫk·ī'staɫnx ɫa'mxadō īs ītsaī's, mis qāᵃ'ltᴇ hī'k·e ʟqā'mtinx ɫa'mxadō
10 taiᵋ.[5]

Muⁿ'hū mis mᴇɫā'nɫnx, tem ⁱʟīyaᵋ mᴇnū'nsitxaūnst kus ʟī'k·in.
Nā'mk·ᴇts nū'nsitxaūnx hī'k·e tsāᵃ'mᴇ mᴇqami'nta, k·au'k·ᴇts
mūⁿ'ɫiī yūxē'tsx ts-k·a'ltsūk· kus hī'tslᴇm, k·au'k·is mūⁿ'ɫiī hatsi'-
lk·s [6] ayaī'sūwītxaī'm. Lā'ɫta mis mᴇɫā'nɫnx, mis qaqa'tsᴇ tīwī't!-
15 hūnsanx kus ʟī'k·in. Temuⁿ'hū ītaᵋ kus ts!inī'x [7] nā'mk· mis ɫtsi'-
mxaīnx [8] īs qamɫī's, k·au'k·is haiⁿk· yūxē'tsx ts-k·a'ltsūk· kus
hī'tslᴇm; lā'ɫta mis Ā'sin ts-sū'lhaᵋk·ik·. Tem īs ī'mstᴇ tem ⁱʟīyaᵋ
ɫtsi'mxaīnx īs qamɫī's kus ts!inī'x, lā'ɫta mis mᴇɫā'nɫnx, hak·i'ms
ɫtsi'mxaūn īs qamɫī's, k·-auk· yuwī'xaltxam ts-k·a'ltsūk· kus
20 hī'tslᴇm. Hamstīᵋtin hī'k·e ʟhayā'naux nī'tsk·-auk· ɫt!a'xsalx
ts-haiⁿ'k· qas hī'tslᴇm.[9] Īs ī'mstᴇ hak·ᴇqamī'n tem hī'k·e tsāᵃ'mᴇ
ts!ilō'xwēʟnx, lā'ɫta mis ī'mstᴇ ilī'tᴇsal mis hawā'qsanx is le'wī':

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

[2] Contracted from mᴇɫā'nīyᴇmuxᵘ.

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

[4] Contracted from hatsi'ɫkᵘ + -auk·.

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

[6] Contracted from hatsi'ɫkᵘk·s.

[7] Aspidium achrostichoides; known also as Christmas fern.

[8] Literally, "he touches it."

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

SUPERSTITIOUS BELIEFS

21. The Monster-Girl of the Woods

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

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

"Hak·i'msins qaqa'n tqaia'ldī hī'tEslEm, k·au'k·is amī'ts!ī yuwī'-xaltxam ts-k·a'ltsūk·."

Tem hī'k·e qā^a'ltE qau'x-uk^u yā'tsx īs nā'tk·ⁱ. Tem īs ī'mstE tem tqē'lk·taułnx Ā'sin[1] ts-łā'nk·. Ī'mstE tem hī'k·e tsā^a'mE ts!ilō'-
5 xwēłnx hatsi'lkwal-auk·[2] qamī'ni, lā'łta mis tskwaī'łnx, mis ī'mstE ts-īldī'sk·. Temuⁿ'hū qamī'ni tem Lō'qutanx xe'Lk·it-s-ła'mxadō. Īs ī'mstE tem ⁱLīya^ε mEk·ā''łnst[3] ła'mxadō pEnk·ī'sik·s īs qamłi's, lā'łta mis hī'k·e īs qau'waī-slō yā'tsx. Īs ī'mstE qamī'ni tem qā^a'ltE hī'k·e mEqē'yat łtsā^a'nt īs qamłi's. Īs Lxatōwaī'-slō k·Ets tskwaī'łnx
10 k·Ets pī'ūsxaītxa. Muⁿ'hū k·Ets tskwayū'łnx, k·is muⁿ'hū tqaīlk·-ī'im ts-ła'nk·; "ⁱLaxīya^ε lā^a, Ā'sin xam łān, qā^a'ltEx-auk· hī'k·e yā'tsx hatsi'lk^u." Īs ī'mstE tem hī'k·e tsā^a'mE ts!ilō'xwēłnx.

Nā'mk· mis mEłā'nx[4] qas hī'tslEm, mis qaqa'tsE łpī'talx is sūⁿ'-lhak·!īyū, k·is hī'k·e tsā^a'mE sā^a'nqa kus hī'tslEm, k·is hī'k·e
15 ts!ōwiya^εtELī s-le'wī' Lowā'txayūsxam. Nā'mk·Ets qaqa'tsE ihī'-yux^u kus Lqałhī'sxam, k·is Lq!aī'kūyūsxam kus mukwa^εstELī. Lā'łta mis qaqa'tsE LEī''yaldux^u[5] ī'mstE kus Lqaldīyaī's, k·au'-k·Ets ayaī' hatsi'lk·s kus hī'tslEm. Hamstī^ε hī'k·e qas hī'tslEm mEłā'nx, mis ī'mstE ts-hīlkwaī'sk· as ts!ūwiya^εtELī s-le'wī'. Īs
20 ī'mstE tem ī'mstE ts-hīlkwaī'sk· tas hī'tslEm qamī'n, lā'łta mis hī'k·e qas hamstī^ε qas hī'tslEm k·a'ts!iLx-auk· ⁱk·ts-haiⁿ'k·. Nā'-mk·Ets pEyū'xa^εyaī'[6] kus hī'tslEm, qa'k·Ets mEłā'nx, k·is amī'ts!ī tskwayū'łn kus Ā'sin Lowa'hayūk·s. K·Ets ā'nīyux^u. Nā'mk·Ets pEyū'xa^εyaī', qa'k·Ets mEłā'nx. K·Ets tskwayū'łnx, k·Ets muⁿ'łiī
25 mukwa^εstELī k·Ets ā'nīyux^u: "Hēⁿ⁺, hēⁿ⁺, hēⁿ⁺."
Tai^ε muⁿ'hū.

22. Exorcisms During a Moon Eclipse
(Told by William Smith in 1910)

Nā'mk·siLx yā'tsx, ⁱLīya^ε nā'mk· xam^ε tai^ε ītsaī's; k·Ets psi'nLxat-s-ītsaī's, nā'k·ELxats[7] yā'tsx. Nā'mk· k·e'Lxats LEai'sx kus ō'xun, k·Ets qas xa'mEt-s-hī'tslEm qauwī's LEai'sx īs qamLī's. K·is hī'k·e
30 tsā^a'mE pī'ūsxa^εyaī'm. "K·!ilhī'yExap-auk·, k·!ilhī'yExap-auk·!, Lxamā'nstEx k·Ets muⁿ'hū kus ō'xun." Tem LEyā'saułnx, mis qas āł Lxama'nalx kus ō'xun tem-axa īta^ε qas mukwaltsī^εt' tem-axa īta^ε qas qoqō'mūs tem-axa īta^ε qas LamIⁿ'sū. Hīⁿsk· ts-mEqami'-ntisk· te'miLx hī'k·e hamstī^ε k·a'hak·al[8] kus kakā'ya^ε, nā'mk· mi'-
35 siLx Lxama'nalx kus ō'xun.

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[1] That is to say, "The one who lives in creeks."
[2] *hatsi'łku* WOODS, FOREST; -*al* continuative; -*auk·* suffixed particle.
[3] *k·a'-* TO ALLOW.
[4] Literally, "knows."
[5] *ī'-* TO GIVE.
[6] *yūx-* TO DISAPPEAR, TO DIE.
[7] Contracted from *nāk·* + *k·Ets* + -*LI*.
[8] *k·exk·-* TO ASSEMBLE.

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

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

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

Only now (it ends).

22. Exorcisms During a Moon Eclipse

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

K·is muⁿ'hū k· ꞁilhaī'm hī'k·e hamstī⁰ kus ᴌɛyā'tsit. K·is muⁿ'hū ᴌhainaī'ᴌn. K·is muⁿ'hū pī'ūsxaīm ts-īlī'dīyūk· kus hī'tsᴌᴇm. "P-hī'k·e hamstī⁰ tspuū'yūᴌī pin k·i'lū," ts [1] ī'mstᴇ pī'ūsxaī ts-īlī'-dīyūk· as hī'tslᴇm. K·is muⁿ'hū k·e'a imstī'ꞁn. K·is muⁿ'hū
5 quxwa'ꞁn kus ītsaī's, k·is muⁿ'hū hamstī⁰ hī'k·e imstī'ᴌn as ītsaī's, k·is muⁿ'hū īldī'im ats-mɛᴌāna'stīyūk·iᴌx as ᴌɛyā'tsit. "K·-hī'tᴇ tsa⁰tī intsk·ī's hilkwīsa'a qas le'wī'? ⁱᴌīya⁰ nā'mk· mukꞁwā'ꞁnīsla ᴌxama'nꞁnx kus ō'xun. Tai⁰ k·ets mɛā⁰qaīt-s-hī'tslᴇm [2] pᴌxa'-mnatxaūnx, k·is ᴌxa'mnītxaūn kus ō'xun." Muⁿ'hū k·ets k·eaī'
10 ᴌɛī'ldistaīt,[3] k·is muⁿ'hū mᴇyā'sauxam. "P-tsimaī'xasxam, p-hain⁰-ya'a s-le'wī', p-k·ilhī'mi." K·ets muⁿ'hū quxwa'ꞁnx as ītsaī's, phayā'nauꞁnst [4] muⁿ'hū as ō'xun. K·-ᴌīya⁰ qāᵃ'tsᴇ k·is ꞁa'mtīyū-sxam,[5] k·ets muⁿ'ꞁiī mᴇqēⁿ''yaux-slō ts-hā'ldᴇmxusk·. K·ets muⁿ'hū ꞁimtsa'ꞁhīxamt silī'kwᴇx. K·is muⁿ'hū ildī'i kus ts꞊ūya⁰-
15 tᴇᴌī-slō. "ⁱᴌīya⁰ intsk·ī's. Lā'xs yūxē', k·iꞁta's hī'k·e axa ī'mstᴇ ꞁtīwī't!'wanīyūsxam iltqa⁰tit ts-hā'ldᴇmxusk· kus ō'xun." Xa'mᴇt-s-hī'tslᴇm k·ets ma'yᴇxa. "ⁱᴌīya⁰ intsk·ī's, sā'nqat-s-intsk·ī's wa⁰na'; hī'k·e aqāⁿᵃt-s-le'wī'. K·-auk· ⁱᴌīya⁰ nī'i pin hainᶜ.'' K·i'-ᴌxas muⁿ'hū k·eaī'mi ᴌhayā'nauꞁnst muⁿ'hū as ō'xun. Xa'mᴇt-s-
20 hī'tslᴇm k·ets mᴇyā'sauxa. "ᴌxaī'ꞁnx muⁿ'hū, k·iꞁ-axa muⁿ'hū sī'yaīm ītsaī'sik·s." Temi'ᴌx-axa muⁿ'hū sī'yaī ts-ītsaī'sk·ik·s as ᴌɛyā'tsit.

23. Exorcisms During a Sun Eclipse

(Told by William Smith in 1910)

Nā'mk·ets ᴌxamā'nstᴇx kus pī'tskum, k·is muⁿ'hū ᴌɛai'sūn. K·ets ta'mᴇ hī'k·e ᴌpa'halīyū ts-hainaī'sk· kus pī'tskum. K·is
25 muⁿ'hū ilū'ꞁn. "Lā'tqatit hī'tᴇ tsa⁰tī s-intsk·ī's k·is hilkwīsa'a qas le'wī'?'' K·ets ī'mstᴇ ilūi'-slō ts-hī'tᴇk·. Lā'ꞁta mis mūⁿ'ꞁiī qau'-xat-s-mᴇā⁰qaītit-s-hī'tslᴇm kus pī'tskum, tem hī'k·e tsāᵃ'mᴇ lāᵃ, nā'mk· mis ᴌɛai'sūnx ī'mstᴇ̄ kus pī'tskum. Ꞁtimū'axasxamst-auk· ts-hainⁿ'k· tas hī'tslᴇm, nā'mk·ets ᴌɛai'sūnx ī'mstᴇ kus pī'tskum,
30 lā'ꞁta mis hī'k·e hamstī⁰ qas hī'tslᴇm k·a'ts!īᴌx-auk· ⁱk·ts-hainⁿ'k·: lā'ꞁta mis qaqa'tsᴇ qe'īᴌx tas hī'tslᴇm hī'k·e hamstī⁰ īs qau'waī s-le-'wī'. Tem-au'k· hī'k·e hamstī⁰ qas hī'tslᴇm k·a'ts!īᴌx ⁱk·ts-hainⁿ'k· ī'mstᴇ. Lā'ꞁta mis ī'mstᴇ, nā'mk·s yūxē' kus pī'tskum, k·is hī'k·e hamstī⁰ ha'sk·ī tas hī'tsᴌᴇm, nā'mk· sis ᴌqēⁿhī'yūsxam s-le'wī'.
35 Tem-axa īta⁰ ᴌtūwī'ya'ꞁnx [6] kus k·i'lū; k·ets hī'k·e hamstī⁰ tspūt꞊a'-ꞁnx tas puū⁰ya, lā'ꞁta mis ⁱᴌīya⁰ tqaia'ꞁtꞁnx sis mᴇpū'stxaxam [7] kus k·i'lū, nā'mk·ets ᴌxamā'nstᴇx kus pī'tskum. Īs ī'mstᴇ ts-kwā'ꞁnk· k·is tspūt꞊a'ꞁn kus puū⁰ya.
Ī'mstᴇ muⁿ'hū tai⁰.

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[1] Abbreviated from k·ets.
[2] Contracted from mᴇā⁰qayūt-s-hī'tslᴇm A PERSON HAVING DENTALIA SHELLS.
[3] īldist- TO SAY.
[4] hain- TO LOOK.
[5] ā'mta ENTIRELY.
[6] tū'- TO SPILL, TO POUR.
[7] pū'stᴇx BLOOD.

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

23. Exorcisms During a Sun Eclipse

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

Thus now only (I know it).

24. Exorcisms During a Thunderstorm

(Told by William Smith in 1910)

Nā'mk· k·ɛ'ʟxats muⁿ'hū yā'tsx ⁱk·ts-ītsaī'sk·,[1] īs ʟxatōwaī'-slō k·ɛts hī'k·e tsāª'mɛ ʟla'xusɛx, nā'mk·ɛts-axa qala'minsk·ink·aī' s-le'wī'; k·ɛts hī'k·e qāª'ltɛ xū'da; k·ɛts hī'k·e. hamstī⁵ ʟhĭlkwaī'-sɛx qas le'wī'; k·ɛts ītaᵉ ts!ĭ'lĭ s-le'wī'; k·ɛts-axa qala'minsk·ink·aī' 5 s-le'wī'. K·ɛts muⁿ'hū mɛłā'nĭnx iltqaᵉtit-s-ō'xun, mis hī'k·e tsāª'-mɛ sāª'nqa k·au'k·ɛts yaī'x-slō īs haiⁿᵉ xū'da. K·is-a'xa ītaᵉ ʟla'xusī yaī'x-auk·-slō īs haiⁿᵉ. Nā'mk·ɛts ĭla'xusɛx, k·is mūⁿ'łii ʟla'xusī psi'nʟxat-s-pī'tskum. Temuⁿ'hū īs xa'mɛt-s-ʟqamī'ʟaut k·au'k·ɛts yaī'x-slō īs haiⁿᵉ ʟla'xusɛx, k·is-a'xa ītaᵉ ts!ĭlī'txam s-le'wī'. K·is 10 muⁿ'hū mɛqamī'ʟauxam s-le'wī'; k·is muⁿ'hū qamlī'm. Muⁿ'hū k·ɛts qa'mĭtɛx, k·is muⁿ'hū pī'ūsxaᵉyaī'm mā'lk·sta hī'k·e xū'ʟī as yū'ltsuxs. K·au'k·is [2] muⁿ'hū ī'mstɛ txayū'ĭn īs haiⁿᵉ: "Xuts tsqwa muⁿ'hū yū'ltsuxsaī'm s-le'wī'." K·ɛts muⁿ'hū pī'ūsxaᵉyaī'xa, k·is muⁿ'hū mɛhayaᵉnalxam s-le'wī'. K·is mūⁿ'hū mɛtsāª'mauxam. 15 Nā'mk·ɛts tsāª'mɛ hī'k·e pī'ūsxaᵉyaī', k·ɛts pī'ūsxalᵉyā'łnx, k·is muⁿ'hū mɛyā'sauxam kus hī'tsłɛm. "Xe'ĭlk·ep ʟhayā'nausxai!." Nāmk· k·ɛts ʟhayaᵉnīyūsxa, k·ɛts ta'mɛ hī'k·e tas ʟk·ilī't!a. K·is muⁿ'hū pī'ūsxalᵉyā'łn, "Hya'lxasxayū,[3] sin anaī's! X-aū ⁱʟīyaᵉ ʟpūⁿ'k!uxasxam, sin anaī's!" K·ɛts tsāª'mɛ pī'usxaᵉyaī' qalpaī' 20 ts-pī'ūsxamsk·. K·is k·im yāsauᵉyā'łn. "Hya'lxasxayū,sin anaī's!" K·is muⁿ'hū k·!ilhaī'm ʟxat kus ʟɛyā'tsit. Nā'mk·ɛts ʟhayaᵉnīyū, k·ɛts haīⁿ'k· ʟxunī'yū kus ītsaī's. K·is muⁿ'hū quxwā'łn as ītsaī's; k·ɛts muⁿ'hū k·ilhī'-slō ts-hī'tɛk· pɛnī'k·. Nā'mk·ɛts quxwā'łnx kus ītsaī's, "Tūhī'tɛp ku'pin k·i'lō, p-hamstī⁵ hī'k·e tūhī'i pin k·i'lū, 25 k·is-axa ītaᵉ pīⁿ'tqit!a'a ku'pin puūᵉya." Nā'mk·ɛts ʟhayaᵉnīyūsxa s-le'wī', k·ɛts muⁿ'łii łqtaī'txa kus ītsaī's. K·ɛts xa'mɛt-s-hī'tsłɛm hī'k·e qāª'ltɛ ī'ldistaī, k·ɛts imī'stal s-le'wī'. "ⁱʟīyaᵉ lāª, yū'ltsuxs hī'k·e. ⁱʟīyaᵉ nā'mk· lā'tqal s-le'wī'."

K·is-axa muⁿ'hū malā'k·tuwauxam [4] s-le'wī'. Ik·ʟimk·i'lhīxamt 30 as ʟɛyā'tsit. Hauk·s ʟhayā'nīłnx. Nā'mk· k·ɛts imī'stal s-le'wī', īs ʟxatōwaī'-slō k·ɛts hī'k·e tsāª'mɛ yū'ltsuxsītxa; ī'mstɛ k·au'k·is hī'k·e tsāª'mɛ tɛmū'hūiłn īs haiⁿᵉ, nā'mk· k·ɛts yū'ltsuxsītxa. K·ɛts mūⁿ'łii xe'ʟk·it-s-hī'tsłɛm ī'ldistaī, nā'mk·ɛts imī'stal s-le'wī'. "ⁱʟīyaᵉ hī'k·e qāª'ltɛ imī'stal s-le'wī'. Īs ʟxatōwaī'-slō k·ɛts yū'-35 ltsuxsī s-le'wī'." K·ɛts ī'mstɛ īldī' kus xa'mɛt-s-hī'tsłɛm, "ⁱʟīyaᵉ intsk·ī's philkwaī'satxanx qas le'wī', muk!wā'łnīsla hī'k·e ī'mstɛ phĭlkwaī'sɛx s-le'wī'."

Temuⁿ'hū ī'mstɛ ts-hĭlkwaī'sk· [5] kus hī'tsłɛm qamī'nī.

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[1] Singular instead of plural.
[2] k·is + -auk·.
[3] Contracted from hya'lxasxai-ū; hĭl- to miss.

[4] alk·tū- to be still, calm.
[5] Singular instead of plural.

24. Exorcisms During a Thunderstorm

Now when the people lived in their homes, it would sometimes rain very (hard) whenever the winter season came back (to) this region; it would always blow; the elements would do all (sorts of things); it would also hail a great deal whenever winter came back to this region. Now it was usually known what month it was when it would blow hard a great deal. It would also rain very much. Whenever it (began to) rain it would rain (incessantly) for probably three days. Then one night it would rain terribly hard, and hail would also fall (on) the ground. Then it would be getting dark all over, until it finally got dark (entirely). Now after it got dark, thunder would roar repeatedly (at first) just a little slowly. Then it would thus be thought (by the people), "It must be thundering all over now." Then it would roar repeatedly, and the world would be rent by lightning. (The thunder) would be getting stronger.

Whenever (the thunder) began to roar loud, the people would usually shout, and would keep on saying, "Do you take good care of yourselves!" Whenever it would lighten, it would seem just like fire. Then (the lightning) would be shouted at, "Dodge thyself, my friend! Thou shalt not put thyself right behind (me), my friend!" Then again the noise (of the thunder) would roar. It would be said to him there, "Dodge thyself, my friend!" Then some of the people would go out. Whenever it lightened, it would almost rent the house (in two). Then the house would be hit with sticks, while all the people would be dancing outside in a body. Whenever the house was hit with sticks, (the people would say), "Do you pour out your water; all of you shall pour out your water; you shall also upturn all your buckets." Whenever it lightened, the house would seem to crack. One man would be talking all the time while the elements acted thus: "(It) is nothing; (it is) just the thunder. Never (will any harm) befall the world."

Then the storm would gradually calm down. Those people (would be still) dancing. They looked in all directions. Whenever the elements acted thus, it would sometimes thunder very (hard); people were always afraid very (much) whenever it began to thunder. One man would probably say (thus) whenever the elements acted like that: "Nature does not always act like that. (Only) occasionally does it thunder all over." Thus that one man would talk, "The world is not doing anything (wrong); nature acts thus just without any (bad) cause."

Now such were the actions of the people of early days.
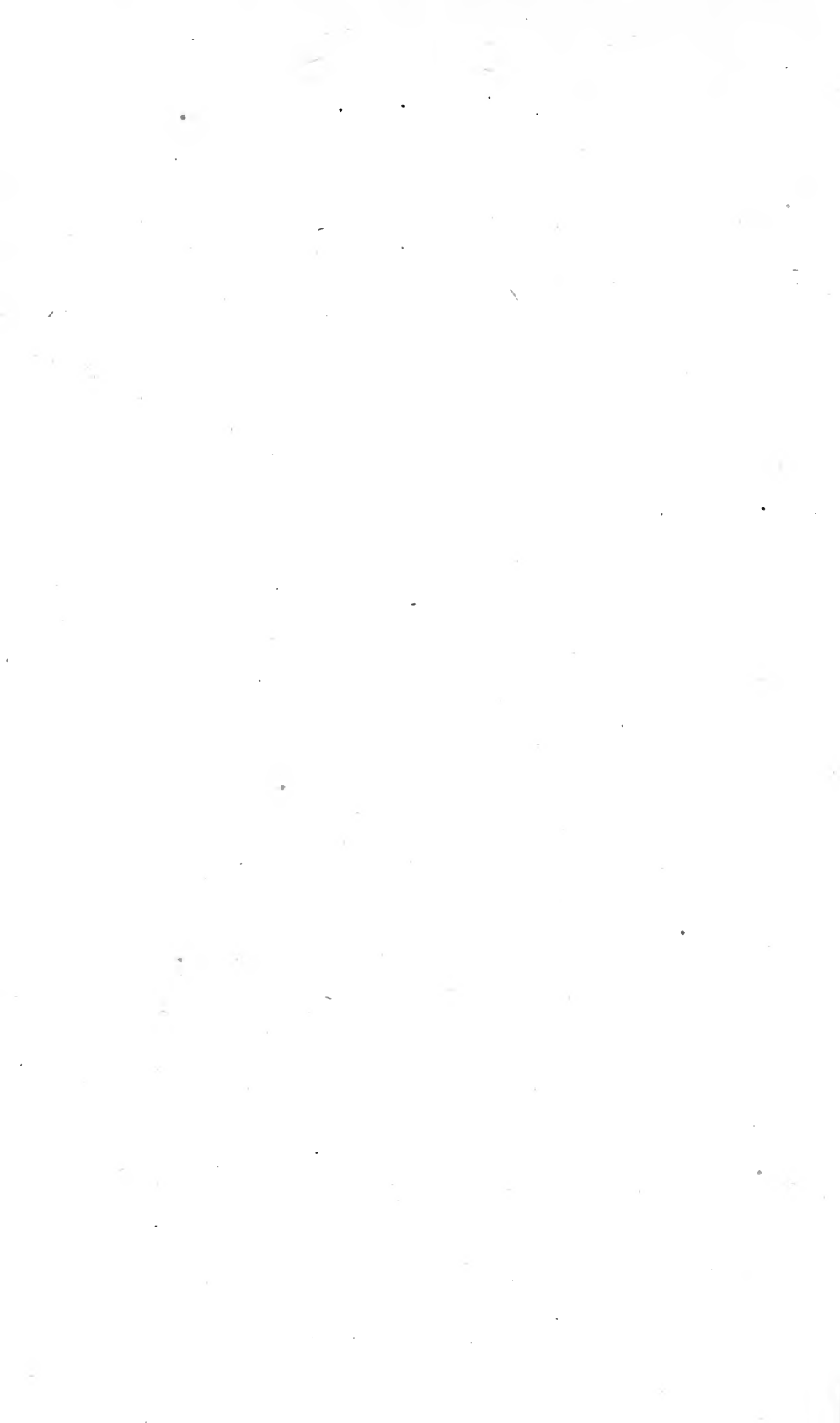
APPENDIX: TALES COLLECTED BY FARRAND IN ENGLISH

25. Sᶜū′ku, the Transformer [1]

After going up the Yahach River he stopped at a certain place and said, "I'll make a fish trap here so as to enable the people to catch salmon." So he laid some rocks down at the riffles and said, "I'll lay here a tree across the river." Then he went up a hill to cut a tree. But when he arrived at the top of the hill he heard the ocean roar and said, "No, I'll not build a salmon trap here; it is too close to the ocean." Then he went back down the river. While going back he left his footprints on the rocks, which can be still seen to-day. Pretty soon he came to a place called Qtaū (Otter Rock), where he saw Crows in great numbers killing the Sea Lions. But he said nothing until he came to Yakwina. There he turned back and said to the Crows: "You shall not kill the Sea Lions any longer. Only the next people, whom I shall create, will kill Sea Lions." Then he went on destroying monsters wherever he found them. Pretty soon he came to K·ilxa′mexk·. This place was inhabited by many people. But Sᶜū′ku changed them into Sea Gulls, saying: "Somebody else will take your place here. You will not always be able to obtain food for yourselves and will just pick up whatever comes ashore." Then he went on until he came to the mouth of the Siletz River, passing on without doing anything.

Thence he went to Salmon River, which he named Sī′sinqau. He put many salmon into that river. He also found some Seals but told them, "You shall live under the cliff here." Then he looked northward and said, "This is a bad-looking place." Still he went on until he reached the Nestucca River. The mouth of this river was closed; so he kicked the rocks to make a channel, and they fell to pieces. He threw the biggest rock on the north side of the bay, where it can be still seen unto this day. Then he crossed the bay and came to the beach. On looking northward again, he saw a man (Raccoon) working and piling rocks out toward the ocean. He went to the man and asked him, "What are you doing this for?" And the man answered, "I am trying to make a bridge across the ocean in order to enable the people to travel back and forth." But Sᶜū′ku kicked the rocks apart and told the man to desist, whereupon he called this place Simtūi′s. Then he went to the other side of the cape, where he found a number of people playing shinny. He watched them a while. Pretty soon two men began to fight. Then Sᶜū′ku

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[1] See p. 90, note 5.

stepped in and said: "You must not fight while playing shinny.
I'll turn you into trees." He did so, and there are a lot of stumps
to-day in this place arranged just as they were when they were play-
ing shinny. Then he went on and came to a place full of mosquitoes.
He named the other side of this place Yā'La. While resting there he
saw two sisters. One was a small girl, while the other had attained
the age of puberty. He liked the older girl et desiderabat cum ea
copulare. So he made a cradle and turned himself into a boy.
Then he shoved the cradle into the water and got into it, hoping the
girls would find him downstream. The cradle floated down the
river. Only his hands were free, and those he waved about like a
baby. Pretty soon the girls perceived the cradle, and the younger
waded into the river, bringing it ashore. At first the younger sister
took the baby into her arms, which kept on crying. But whenever
the older girl had the baby it would be quiet. So the older sister
decided to carry the baby. Soon the baby began moving its hands
down her bosom atque vaginam eius intrare conabatur. Then the
girl ran with the baby to the river and threw it into the water. As
soon as the girls were out of sight Sᵉū'ku assumed his natural form
and went on. He became thirsty and wondered what kind of water
it would be best to drink. Finally he found a small spring and
decided that this would be the best water, since it came from under
the ground. So he laid down his arrows and stooped down on his
knees to drink. But just as he was about to drink he noticed some-
thing in the water. So he raised his head, and the monster disap-
peared. Then he stooped down, but again the monster was seen.
Then Sᵉū'ku began to wonder, "What kind of an animal is it that
comes up whenever I bend down but recedes whenever I straight-
en up?" So he twisted his head, and to his surprise the monster
did the same thing. Then he discovered that it was his own re-
flection in the water that had scared him. So he drank and said:
"Now I know who you are. My children will not be afraid to drink
out of a well even when the sun shines and they see themselves in
the water."

Then he went on and came upon a man (Wolf) lying down with his
face on his arm and sleeping. And Sᵉū'ku thought: "Shall I kill him or
let him go? I think I will kill him with an arrow." So he took out
an arrow and drew the bowstring, but he could not make up his mind
to kill the man. He did this several times. Then he decided to kill
him with the knife. But every time he raised the knife he could not
bring himself to perform the deed. Then he decided to stone him,
but again his will failed him. So, finally, he said: "What is the use
of killing him? I'll leave him alone." So he went on. After a while
he felt sleepy. He sat down against a log and fell asleep. Soon he
felt something crawling on his eyelids. He opened his eyes, but no

one was in sight.   This happened several times, until he caught Wolf in the act of tickling him with a feather.   He got angry and changed him into a wolf.

Then he went on until he came to a big bay.   He walked around it several times and said: "This shall be the biggest river.   People will call it Māʟō's (Columbia River).   I will not do anything on this place, but leave it as it is.   This shall be the best place."   Then he crossed the river and came to another big bay, which he did not change into a river, because it was too near another big river.   He just left it as a bay (Shoalwater Bay).   Then he came to another river.   He was very hungry and decided to make a salmon trap to catch the salmon as they were coming down the river.   So he told the river, "Make thyself small so that I can get my trap in!"   Then he said, "I must have salmon."   So he shouted, "Salmon, come upstream and get into my trap!"   And the salmon came in shoals and entered the trap.   Then he took out one salmon and opened the trap.   Then he cooked the fish, but just as he was about to eat it he heard someone shout, "Hey, thy trap is getting full of salmon again."   So he ran down to the river and upon seeing the full trap he said, "Verily, these two rivers shall be the best fishing places."

Then he went back southward until he came to his starting point. And whenever he came to a river he commanded, "There shall live here a man and a woman."   And this is why there are so many different tribes, because he created different people at each river.

26. The Killing of Elk [1]

Once upon a time five Wolves were living together; they were brothers.   One day the eldest brother said, "Let us invite the people of the different tribes to come here to a dance, and after they arrive here we will kill the chiefs and will devour them."   The other brothers liked this plan; whereupon the youngest Wolf was sent out with invitations to the chiefs of the different tribes.   He visited the Elks, Grizzly Bears, Black Bears, Deer, and other animals, and all promised to appear on the appointed day.   He especially asked the chiefs to bring their feathers and dancing-clothes along.

On the appointed day the various tribes, led by their chiefs, arrived at the house of the Wolves, who welcomed them warmly.   They filed into the house, where everything was ready for the dance.   The chief of the Grizzly-Bear tribe was leading in the singing.   He sang, ēē'āwēē'yū, ēē'āwēē'yū.   Soon old man Coon came into the house, dressed in clothes of coon skin and carrying a quiver of the same material, and began to dance.   He kicked around like an old man. As soon as he entered the house Mō'luptsinī'sla [2] began to make fun

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[1] This narrative is undoubtedly a continuation of Creation myth No. 2.   Stories not dissimilar were obtained among the Molala and Kalapuya tribes.   See also Boas, Chinook Texts, p. 119.

[2] The usual name for Coyote, but apparently applied in this story to the youngest brother of the Wolves.

of him, saying, "Oh! look at the little old man kicking." But Coon paid no attention to his remarks and kept on dancing. Soon he had all the people applauding him because he was an expert dancer. In the meantime Mō'luptsinī'sla kept on cautioning his brothers: "Do you watch the people well while they are dancing. Do not go to sleep!" After Coon was through dancing, Grizzly Bear stepped in front and began to dance. But the people did not applaud because they were afraid of him. Then the chief of the Elks came out from among the dancers, and the people liked his dancing and also his dress and the feathers on his head.

Toward morning the Wolves fell asleep. The guests were enjoying themselves immensely because the dance was getting better, especially after the chief of the Elks began to sing. He sang a song which caused the Wolves to sleep soundly. As soon as daylight appeared the guests made a hole in the house, through which all the children were told to escape. But the older people kept on dancing. After a while all the other guests went out through the hole, leaving only the chief of the Elks and a few others. Among those who left was also the chief of the Grizzly Bears. The Elk kept on dancing until he, too, left the house, in which only the sleeping Wolves and Old Woman Buzzard remained.

As soon as the last guest left the house, Old Woman Buzzard began to shout, with the intention of waking the Wolves. The guests had been gone quite a while when the Wolves woke up at last. As soon as they found out what happened they rushed out after the disappearing guests. They followed them for a long time. Finally, they were beginning to catch up with them. The chief of the Elks was walking behind all the other people. As soon as the Wolves overtook their fleeing guests they began to shoot. They directed their shots especially at Elk. But he disappeared, seemingly unhurt. Thereupon the Wolves sat down in despair and said to Old Man Raven: "Do thou go and see if Elk is not lying somewhere pierced by an arrow. Shouldst thou find him, thou shalt eat his eyes out and then climb upon a tall tree and shout loud." So Raven did as the Wolves told him. He soon came upon the wounded Elk and after eating his eyes out he ascended a tall tree and began to shout.

Then the Wolves came up to where Elk was lying. They cut him up and divided his meat among themselves, which they were going to carry home. They also offered some meat to Old Woman Buzzard. But she refused to accept any other part but the hip bone. So they gave her the hip bone. Then they started on their homeward journey. The Old Woman Buzzard was walking behind them. Soon they missed her, whereupon they decided to wait for her. They waited for a long time and still she did not appear. So Mō'luptsinī'-sla said to his brothers: "Let some one go back and see what is the matter with her. She might spoil the meat." Thereupon they all

went back. . . . Then they made fun of her, and Mō'luptsinī'sla said, "That was the reason why she wanted to stay behind."

After the Wolves came back to their house the oldest Wolf said: "After this we must not be people any longer. We will turn into Wolves and will always hunt for Elk, whom we will kill and devour." Now this is the reason why wolves like to kill elk, and why the people call elk *nūns*.[1]

27. The Magic Hazel Twig [2]

Five brothers were once living together. Their father was a very old man, and he wore a blanket made of the skin taken from the necks of elk. Each of the five brothers had children. One of these was a girl.

One day the children took a hazel twig and began twisting it until it was soft. Only the inner part of the twig remained hard. This they separated and wrapped up in skins until it looked like a doll, which they gave to their younger sister. The girl took the doll and hid it away. Once in a while she would go to the hiding place to have a look at her doll. One day when she took out her doll she found it possessed of skin just like a human being. The next day the doll appeared with a human face and even opened its eyes. On the third day it had legs and arms and looked just like a person; on the fourth day she found it smiling and raising its hands, and on the fifth day it was talking and said: "You liked me when I was the heart of a hazel tree. Will you like me now after I have turned into a human being?" Then the next day, before daylight appeared, the girl went to look at her doll. As soon as she unwrapped the blankets the doll arose and walked around in the shape of a fine-looking boy.

Thereafter the boy ran around with the other children and became their playmate. One day one of the other boys got into a fight with him, and he fought back. So that boy went home and told his parents that Tēū'lsā [3] was mean to him. Then Tēū'lsā became ashamed and thought, "I guess they don't want me to be a person." Then he took his foster grandfather's blanket and wrapped himself up in it until no part of his body showed. Then he lay down and refused to get up when called by his foster parents. On the third day they spoke harshly to him: "Here! what is the matter with thee? Get up!" But he answered: "No! Just leave me alone. I am getting to be different again." Then next night toward midnight

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[1] That is to say, "food."

[2] This narrative contains two separate themes. One is the story of the Hazel Twig that Turned into a Boy, which seems to be distinctive of Alsea folklore. At least I was unable to trace it in any of the mythologies of the other tribes, although it seems to have some incidents in common with the Coos story, The Girl and her Pet. See Coos Texts, pp. 84 et seq. The other theme is the story of the Test of Son-in-law, which shows a wide distribution. See note 1, p. 118.

[3] The name of the boy. Farrand claims that this means "heart of twisted hazel."

they heard a noise as if some one were kicking, and pretty soon they heard the boy say, "Now I have split hoofs already." Throughout the day he refused to come out of his corner. At night he addressed the old man, saying, "Old man, look out! I have horns now." Then they became afraid of him and did not come near him any longer. They kept away from him. On the fifth night they heard him kicking around and tramping the ground, and pretty soon they saw him get up, looking like a natural elk. When they got up in the morning, he was standing in the shape of an elk. After sunrise he tore the house down with his horns and as he left he hooked the oldest brother and carried him off on his horns. The other people pursued him, shooting at him with arrows, but he did not seem to be hurt. Soon he turned on his pursuers and hooked another man, leaving only three brothers. After a while he succeeded in hooking another brother. Then the two remaining men began to cry, "That Tēū'lsā has killed our elder brothers." Still they kept on pursuing him, and as one of the remaining brothers was about to overtake him he turned on him suddenly and hooked him with his horns. This left only one brother, whose name was Mō'luptsinī'sla. Then Mō'luptsinī'sla kept on following him clear to Otter Rock. When they arrived there, the boy who turned into an elk stopped and spoke to his pursuer, "Why dost thou not shoot me in the heart so as to kill me?" Thereupon Mō'luptsinī'sla killed him. And while Tēū'lsā was dying he said: "Do thou cut off my ears and nose and eyes and also all my sinews and keep them." Then Mō'luptsinī'sla followed these directions and put all those things into his quiver.

Then Mō'luptsinī'sla ascended the mountain and came to a village. And when the people living in this village saw him they said: "Here comes our brother-in-law." So he married one of the girls belonging to that village and stayed there for a long time. One day his brothers-in-law asked him to accompany them to the place where they were usually working. So in the morning Mō'luptsinī'sla took his quiver and went with his brothers-in-law. When they arrived at the place, he looked around and thought: "So this is what they are doing? They are gathering mussels." Then he helped them for a long time. When the canoe was full, one of his brothers-in-law said, "Let us go out farther!" So they went out farther into the sea until they came to a rock. They left the canoe and climbed upon the rock, looking for some more mussels. After a while his brothers-in-law said to him, "Do thou wait here while we take these mussels to the canoe!" Thereupon they left him. Mō'luptsinī'sla waited for them a long time in vain. Then he descended, but when he came to where the canoe was, he found himself to be alone. He did not know how to get back to the shore. He began to cry. After a while he remembered what Tēū'lsā told him prior to his death. So he took out the ears

and nose and eyes of the dead elk and spread them out on the rock. Then he took the largest sinew and lashed the rock with it. Behold! A canoe appeared in front of him. Then he placed the nose in the bow of the canoe alongside of the eyes and ears, and the tail he commanded to act as a steersman. He himself stood in the middle of the boat. Then the canoe started to move. It went very fast. As they went along the eyes of the dead elk acted as lookouts. Soon they came within sight of the shore.

When his brothers-in-law saw him, they said, "Here comes our brother-in-law." But he did not go ashore right away. He kept on floating close to the shore without landing. Finally he said to himself: "What am I doing here? I am going to go back to the land." Thereupon he came ashore. As soon as he got out of the canoe he hit it on the ground and it disappeared. Then he put the nose, ears, eyes, and sinews of the dead elk back into his quiver and left his treacherous brothers-in-law for good.

This is all.

28. THE RUNAWAY COUPLE [1]

Once a young man and his parents were living together. His uncle was also living in the same house with him. The uncle had a daughter with whom the young man was in love. But his uncle would not let him marry her because she was his cousin. So they decided to run away. One day the two young people left the house and ran into the woods. After a long journey they located on a creek. Here the man made a salmon trap and supplied his wife with the fish that was caught in the trap. After a while his wife gave birth to a boy. When the boy grew up he took his father's place as a fisherman. In due time another boy was born, and when he was big enough he helped his brother. The two boys used to go downstream every night to catch salmon.

One night they caught other things besides salmon in their trap. Broken shinny clubs, broken arrows, bows, gambling-sticks were caught in the trap. Then the younger brother said: "There must be some people up the creek who are causing these things to be caught in our trap. Let us go and see." So they got ready and told their parents they were going upstream. They traveled a whole day, and when night came they felt very tired. Every once in a while they found shinny-sticks, gambling-sticks, and other playing paraphernalia floating down the creek. It was late in the evening when they finally heard people shouting and cheering. As they kept on going, the noise seemed to grow nearer. At last they came to an open prairie where they saw a number of people playing shinny. Then they stopped at the edge of the prairie in order to watch the game from

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[1] Among Farrand's notes I found one stating that this story is a Siuslaw tradition. This statement would seem to be contradicted by the fact that the names occurring in this narrative are Alsea (not Siuslaw) terms.

here. The players were divided into two sides. The people of one side had patches on the left side of their bodies; the opposing players had heads twisted to one side. As it was growing darker, the Patched People (Mɛk·ū'watk·itsлɛm)[1] were losing, and every time they went back to start the game anew, one of them would say: "I feel hot. It seems as if some one were looking at me." But the speaker would be reproved, "This is not the first time we have felt that way." When it was too dark to continue the game, the winning side said: "Let us stop now. We will play the guessing game to-night." The Patched People agreed to this and were told to present themselves after supper at the house of the winners.

Then the two brothers began to discuss among themselves which house to go to. Finally, the younger brother said, "We will go to the winner's house." So they entered the house of the people who had twisted heads. As soon as they came in, these people knew them. They received them warmly and made a hole for them through which they could watch the game without being seen. Soon the Patched People came in, and the game commenced. At first the Patched People were winning; but toward midnight the other side changed the gambling sticks and doubled the bets, so as to win back everything in one game. The change of gambling sticks brought luck to the people who had twisted heads. They not only won back what they had previously lost, but they also began to win the stakes of their opponents. Toward daylight the Patched People were heavy losers. Thereupon the game was stopped, and the winners said, "We will play shinny in the morning." To this the Patched People agreed. Then the winners prepared breakfast and asked the brothers to join them. After the meal was over the brothers made ready to go home. The people who had twisted heads instructed them how to play various games and how to trap salmon successfully. Then they gave them plenty of food; whereupon the two brothers left for their home. As soon as they came to the trail which they had followed previously they saw the Patched People come out of their house shouting and yelling. Upon perceiving the brothers, one of the Patched People yelled: "Didn't I say yesterday that some one was looking at me? Look at those two boys, the children of a dog! They have gone already! They were mocking us without daring to show themselves. Let us run after them and kill them!" Thereupon all the Patched People began to pursue them. When the brothers saw that the pursuers were gaining on them, they turned themselves into chipmunks and laid behind a rock. From this hiding place they watched the Patched People pass by, bent on killing those whom they held responsible for their losses on the previous day. Soon they heard the pursuers coming back and saying, "Those children of a dog have hid themselves somewhere."

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[1] k·ū'watik· PATCH.

When the Patched People were out of sight, the brothers changed
themselves into their former form and continued their homeward
journey. Upon their arrival home they told their parents of their
experience. After this the two boys were practicing every day at all
sorts of games. When they thought they were proficient enough, the
elder brother wanted to know where his parents had come from.
Thereupon his father told him everything: How he and his wife were
first cousins and were forced to leave their people in order to become
married, and how he was uncertain whether his parents were living
or dead. Then the boys told their father that if he would give them
the directions, they would undertake to look for his people. So the
old man gave them the necessary directions, and told them that it
would probably require a whole day's journey to reach the place of
their grandfather. Then the elder boy wanted to know the name of
his grandfather. He was told that his name was Muxā′meut.[1]

Then the boys got ready. They packed all their gambling imple-
ments and left for their grandfather's house. By following their
father's directions they arrived at the looked-for place late in the even-
ing and asked for Muxā′meut. They were immediately taken to his
house. When they came in they asked for their uncle and found that
he lived in the same house. Then the people asked them where they
came from. The boys told them their names and the names of their
parents. Thereupon all the people in the house began to cry for
sheer joy, because they thought the runaway couple dead long ago.
Then the boys wanted to know of their uncle and what he was doing.
So he told them that another tribe was at present visiting his village
for the purpose of playing various games; that his tribe had played
shinny against the visitors this morning and was beaten badly, losing
practically all their possessions. Then they asked "What are you
going to play to-night?"—"We will play the guessing game,"
he told them. And the boys said to him, "To-night thou shalt bet
all thy possessions; we are going to help thee to win great wealth."

Their grandfather was exceedingly glad when he found out that
his daughter was living. After a while the boys asked him how he
was obtaining food for his people, and he told them that he was usu-
ally supplying the village with herring. Then they wanted to know
whether he had caught any lately. "No," said he. "We are starv-
ing most of the time." So they asked him whether he had any new
paddles. And he answered, "Yes, one."—"Show it to us!" Then
the elder brother spit on one side of it, while the younger boy spit
on the other. Then they said to the old man: "Go now to thy trap
and put this paddle into the water, and after taking it out put it back

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[1] That is to say, "He who has whale (meat)"; Farrand undoubtedly misheard this word for *mɛxɑ′mnĩt; xɑ′mnĩ* SEAL, WHALE.

into the canoe. Then go to sleep and wait!" The old man did so. And after he woke up he found his trap full of herring. So he took them out with the dipnet, filled the canoe, and went home; whereupon the whole village had as much food as it wanted.

As soon as night came the visitors filed into the house, and the guessing game was begun. At first the villagers let the visitors win. But about midnight the brothers told their uncle, "Double now thy bets, and we will help thee!" The visitors were continually making fun of the two boys. Soon after midnight the villagers, with the aid of the boys, began to win back their previous stakes, and before morning the former winners were practically cleaned out. The visitors were angry and said to the boys: "We will play shinny in the morning. You may help your uncle again, and we shall see if you are as good at that game." The boys said nothing. After breakfast everybody went to the shinny grounds, and the game was started. At first the visitors were winning. But after the boys joined the game the visitors were helpless. The younger brother would take the ball from one end of the field to the other without any serious interference on the part of his opponents. Thus they played throughout the day. The visitors were badly beaten. At night they played the guessing game again, and once more the boys proved themselves unbeatable. Then the visitors said: "You must be good at target shooting. Let us try that contest and see whether you can beat us." So they shot at the target a whole day, and the visitors were again beaten. In the afternoon the visitors proposed a game of dice, in which they were also bested. Then they tried their skill at throwing spears. In this contest, too, the boys proved themselves superior. Finally, the visitors declared they had had enough.

The next morning the boys went back to their parents and told them how they found their grandfather and uncle and how they had helped them in various games. So a few days afterward, the parents of the boys went back to their old home and were once more united with their relatives—and tribe.[1]

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[1] The narrative seems to have much in common with the story of the Dog Children so prevalent among the tribes of the North. See particularly Farrand: Traditions of the Chilcotin, p. 7; Traditions of the Quinault, p. 127; Teit: Traditions of the Lilloet Indians, p. 316.

VOCABULARIES

INTRODUCTION

Convinced of the importance and usefulness of a vocabulary, I have published word-lists in my previously published Coos Texts and Lower Umpqua Texts (see Authorities Cited, p. 19), adding to the Indian-English vocabulary also an English-Indian glossary, as well as an alphabetical list of all formative elements of these two languages.

There exists another and more important reason for appending a vocabulary to the present volume of texts. In the present volume we deal with an Indian language which, if not yet totally extinct, is on the verge of extinction. At the time this collection of texts was made (in 1910) less than half a dozen natives were left who still had a speaking knowledge of their language. And they did not use their original tongue in the every day conversations, preferring to use for that purpose English or the Chinook jargon. The extent to which the Alsea language was becoming a thing of the past may be judged from the fact that I was unable to obtain the native terms for some of the most important and simple animal and other names. Furthermore, my informants could not recollect many of the older stems that had been used by the informants of the previous investigators of this language. Thus the collection of myths made by Dr. Livingston Farrand only 10 years previously to my own collection (in 1900) could not be translated fluently and intelligently by my informants; and a large number of stems and terms contained in the vocabularies that were collected by Mr. J. Owen Dorsey in 1884 were totally unknown to the present-day Alsea Indians. Moreover, the children of the Alsea Indians of to-day neither understand nor use the tongue of their forefathers; so that we are perfectly safe in considering this language of the Pacific coast as practically extinct.

Knowing, then, that it is impossible to obtain in the future additional linguistic data from this field, it was thought best to bring together in one single volume all available material on the Alsea language, not only for the guidance of the future student but also for the preservation in print of this highly interesting language. And in order to present a more complete vocabulary I included in it not only the stems and nouns that occur in these texts, but also such radicals and terms as were and could be obtained by other means. Furthermore, all other previous collections of Alsea vocabularies were consulted, and stems and nouns not obtained during the course of my own investigations extracted and added to the present vocabu-

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lary. These earlier collections include short vocabularies of the Yakona language obtained by John I. Milhau (date not given), two extensive glossaries of the Alsea and Yakona languages collected in 1884 by J. Owen Dorsey, and a fair collection of Alsea vocables made in 1900 by Livingston Farrand. Farrand's manuscript collection is the property of Columbia University in the City of New York, while the other data are in the possession of the Bureau of American Ethnology. Thus the present vocabulary, while by no means exhaustive, presents a fairly good collection of the average number of words used by a native Alsea Indian in his daily intercourse with his fellow tribesmen.

The phonetic transcription of the previous investigators differed materially from my own system. It, therefore, became necessary to systematize the spelling, which task was accomplished without any difficulties. Only occasionally it was impossible to verify a stem or noun contained in one of the older collections. All such stems are given here in their original spelling and are followed by the initials of the collector. Thus (F) stands for Farrand, (D) for Dorsey, etc.

The stems are classed according to their initial sounds, and the order in which the sounds are given is the following:

E	p m	d n s	k k·	q	l l̦, ʟ
$a, a^n, ā, ā^n, ai, ai^n, au, au^n$	p!	t ts	kw k·!	qw	l· ʟ!
$e, e^n, ē, ē^n,$	p'	t! ts!	k!	q!	
$i, i^n, ī, ī^n, aī, aī^n, y$		t'	k'	x	
$o, o^n, ō, ō^n, ōu, u, u^n, ū, ū^n, aū, ūi, ūi^n, w, \text{'}w, h$				x·	

The long diphthong $aī$ has purposely been placed after the long $ī$-vowel, with which it interchanges frequently, as well as with the long $ē$-vowel. In the same way the $aū$ diphthong interchanges frequently with the long $ō$ and $ū$ vowels, for which reason it has been placed immediately after these two vowels. The numerals that follow each word refer to line and page of the present volume. Certain stems—not exemplified in the present volume—were found in the four texts that were published by me previously in the International Journal of American Linguistics (Myths of the Alsea Indians of Northwestern Oregon, 1917, vol. 1, pp. 64–75). All such stems are indicated by the initials JL preceding the numerals. Thus "136.14" indicates that the stem is exemplified on page 136, line 14, of the present volume; "JL 75.3" indicates that the example will be found in the texts published in the Journal of American Linguistics, on page 75, line 3, of the first volume. I tried, wherever possible, to give at least two examples demonstrating the actual occurrence of a given stem or noun.

Derivatives of stems which occur in simple forms in this vocabulary when following in alphabetical order the simpler form have been

indented; when separated from the simpler form of the stem on account of their phonetic form, they have been placed in parentheses and referred to the simpler form of the stem. This is particularly the case in forms in which the vowel of the stem is modified.

In conclusion I wish to express my thanks to the Secretary of the Smithsonian Institution for his understanding and appreciation of the scientific value of this linguistic appendix, as well as to the present Chief of the Bureau of American Ethnology for his keen interest in and active support of my investigations among the Indians of the Northwest coast. The publication of this volume, in its present form, is due largely to the permission and support afforded me by these two savants.

ALSEA–ENGLISH

a′, *a suffix expressing a request, like Latin "utinam."*

a′ĭt, easy 174.2, 3 (-t, *adjectival suffix*).

(ayăh- . . . . -ū, *see* aiᶜ- . . . . -ū, to wish, to desire).

ayalᶜyaĭ′s, frequent arrival 136.22 (-ᶜyaĭ, *repetition;* -s, *nominal*).

(ayān-, *see* ain-, to cry, to weep, to lament.)

(ayāts-, *see* aits-, to shake [head].)

ayaĭ′s, start, trip, journey 136.14 (-s, *nominal*).

(awĭʟ-, awĭ̄l-, *see* aūʟ, near, close by; to approach); *also* awĭk·!-.

ahĭⁿ′, *interjection* hey! 122.7.

ami′stĭs, *particle expressing indignation and anger* 94.28; 98.28.

amĭ′ts!ĭ, *particle* suddenly, once in a while 30.2; 120.11.

ata′s, he who, that one 62.33; 94.28.

anā′, *interjection.*

anaĭ′s, friend 46.17; 48.3 (-s, *nominal*).

anᶜū̄ⁿ′s, white man, American 220.35 (-s, *nominal*).

anhū′u, this here, this one 28.17; 44.23.

antū′u, that there, that one 34.14; 44.24.

a′ng·ĭ, to-morrow, next day 56.21; 136.36.

as, the, a, that 22.5, 7; 24.18.

  a′sin, this my 70.16; 94.27.

  a′stin, this our two selves (*incl.*) 116.17; 126.10.

atskwĭxu-, to sleep (*pl.*) 106.31.

atsk·-, ātsk·-, to sleep 58.18; 64.13 (*related to* tsk·-).

akĭⁿ′, monster 84.22; 86.10.

(ak·s-, past time.)

  ak·sa′ng·ĭ, yesterday.

  ak·sqa′sk·ĭ, day before yesterday.

  ak·sqaĭ′sĭ, last year.

aq-, to go, to move 44.9; 76.35.

aq-, to be well 116.10, 19; JL 75.9.

  aqāᶜᵃt, good, pretty 44.20; 84.32 (-t, *adjectival*).

  aqāᶜtis, good quality, goodness, beauty 220.34 (-s, *nominal*).

  ā̄ᵃ′qa, well, carefully, straight, exactly 32.5; 120.26 (-a, *adverbial*).

aᶜqayū, aⁿ′qayū, beads, dentalia shells 26.8; 154.11 (*evidently related to* aq-, to be well; -ū, *instrumental noun*).

(alāk·tū-, *see* alk·tū-, to be quiet, calm, motionless.)

alk·-, to be motionless, to stop 94.5; 98.27.

  alk·tū-, alāk·tū-, to be quiet, calm, motionless 64.37; 94.20

  ā′lik·an, quiet, motionless 40.23; 64.37

a′łin, this our 26.17.

a′łtuxt, a′łduxt, big, large, tall (*pl.*) 22.2; 86.18 (-t, *adjectival*).

ā′a, *particle* yes, indeed 22.5; 24.3.

ā′mta, *particle* all, wholly, entirely, completely 32.22; 44.23.

ā′mtist, gone, entirely 102.11 (-t, *adjectival*).

(ān-, *see* ain-, to cry, to weep, to lament.)

Ā′sin, *proper name* 224.17; 226.4.

(ātsk·-, *see* atsk·-, to sleep.)

　　ātskuyuxu- īs hai^{nᶜ}, to feel sleepy *(plural)*　72.24, 26; 134.19 *(related to* ātskwīxu-).

(āᵃ′qa, *see* aq-, well, carefully, straight, exactly.)

āl-, to tell, to speak, to narrate　24.20; 26.15.

(ā′lik·an, *see* alk·-, quiet, motionless.)

āl, crow　226.32.

ai-, to go　22.7; 24.1.

ai′ī, *see* k·ai′ī, so that, in order that.

ait, *particle* please!　132.6.

ain-, ayān-, ān-, to cry, to weep, to lament　30.11; 70.12.

aiʿ- . . . . -ū, ayah- . . . . -ū, to wish, to desire　94.2; 150.1 (-ū, *verbal suffix, by origin designating first person demonstrative*).

aits-, ayāts-, to shake (head)　134.35; 136.1.

aili′k·ī, already, long ago　68.32; 70.6.

auk·!-, *see* aūl (*interchange of* l *and* k·!).

ēē, *interjection*　94.5.

(imīst-, *see* īmstE, thus in this manner.)

　　imī′stis, action　122.34 (-s, *nominal suffix*).

　　imstī′t, such, similar　114.1; 162.29 (-t, *adjectival*).

inī′yū, tule reed　98.25; 108.4 (-ū, *nominal*).

intsk·ī′s, *particle* something, what?　36.1; 42.2.

is, a, the, that　28.16; 34.7.

istik·-, īstik·-, to stick out, to show　74.13; 80.15.

ik·x-, īk·x-, to separate, to part　34.23; 66.12.

ilu-, īlu-, to speak, to say　170.28; 186.26 (*related to* yōl-).

　　ildī′s, īltī′s, word, sound, speech, talk, message　32.10; 34.13 (-s, *nominal*).

iltu-, lōt-, to scare, to frighten　158.27; 186.19.

(iltq-, *see* lā′tEq.)

　　iltqaᶜt, lā′tqat (*from* lā′tEq), what kind, what manner　26.22; 40.5 (-t, *adjectival*).

ilx-, to look in, to peek　156.17.

iʟ-, īʟ-, to contradict, to refuse　60.12; 66.22.

ī, *particle* please! pray!　92.15; 100.5.

ī, īī, *interjection* ouch!　102.14.

īī, *emphatic particle* exceedingly　106.1, 28; 140.16.

īʿ-, to give　44.21; 110.36.

ī′pstEx, waterfall, cascade　90.3, 7.

īpsin-, to be raw　96.15.

ī′mstE, imīst-, thus, in this manner　22.11; 24.4.

ītaᶜ, and, also, likewise, moreover　22.9; 26.8.

īnaī′s, sand, beach　88.25, 27; 212.33 (-s, *nominal*).

īs, at, in, on, to, upon, with　24.1; 34.18.

　　īs intsk·īs, for what reason　34.18; 108.22, 23.

　　īs īmstE, for that reason, therefore, consequently, hence　40.6; 56.13.

　　īs qau′waī-slō, everywhere, all over　42.6; 52.1 (-slō, *indefinite place*).

　　īs ʟxayaī′-slō, sometimes, occasionally　130.24.

　　īs ʟxatowaī′-slō, sometimes, occasionally　76.5; 86.33.

　　īs lāᵃ, īs lā′tEq, for what reason?, why?　108.11, 12, 15.

　　īs ʟtōwaī′-slō, sometimes, afterwards　60.11; 64.3.

ī′stEkwa, such a thing　82.8; 166.7.

īts-, yāts-, to be, to live, to stay, to reside 22.1; 74.19.

    ītsaī's, aītsaī's, house, dwelling, residence, abode; inside 28.7; 30.3 (-s, *nominal*).

    mEpītsaī'saᵋt, carpenter, builder (-ɛt, *nomen actoris*).

    łEyā'tsit, LEyā'tsit, dweller, resident, inhabitant, people, village 24.2; 28.14; 30.15

ītsx-, yātsx-, to be different, to act differently 76.24; 90.25, 30.

    ītsxaᵋst, yai'tsxaᵋst, different, various 36.18; 150.31 (-st, *adjectival*).

ī'k·xa, separately 144.24 (-a, *adverbial*).

īl-, to be small 60.2.

    īlāᵋtst, īlāᵋst, small, little 40.7; 56.10 (-t, *adjectival*).

īlāt-(?), to join 172.32.

(īlīt-, *see* īld-, to tell, to speak.)

    īlī'dīyū, talk, speech, noise; telephone 124.21, 25; 220.25 (-ū, *instrument*).

īld-, īlt-, īlīt-, to talk, to speak 30.23; 50.5.

    īltist-, īlst-, to speak 118.10; 156.27.

īł-, to fly (*pl.*) 94.8; *see* yał-.

łEłī'ts, long afterwards, long ago 120.20; 122.23 (*initially reduplicated from* łīts).

īL, īLa, īLta, *emphatic particle* 64.3; 98.13.

īłt!-, īLt!-, to examine 80.22; 84.19.

mEīLt!īᵋtʻ, examiner (m-, *prefix-;* -ᵋtʻ, *nomen actoris*).

aīs, *particle* when, until, after, later on 26.17; 148.24.

    aīs a'ng·ī, to-morrow 216.14.

aītsaī's, *see* ītsaī's, house, dwelling, abode; inside (aī-ī, *vocalic change*).

yEa-, to say, to tell, to speak 22.11; 56.10; 86.24.

    yEaī's, speech, talk, address 22.5; 30.16 (-s, *nominal*).

yEhaᵋ'mīyū, cyclone 32.15; 34.3 (-ū, *instrumental*).

yEk·aī's (D), perforation in ear.

yaʻ-, to be big 96.30; 118.32.

yaa'-, to presage ill 156.27.

ya'ka, yaᵋqa, crosspiece, bar, beam 98.26; 156.17 (-a, *verbal noun*)

yaq-, to touch.

yaᵋqayū, needle (-ū, *instrumental*).

Yaqō'n, *proper name* Yakwina 90.24; 110.14.

yalās-, *see* yāls-, to come back, to return, to go home.

yał-, to fly 212.16, 18; 212.26 (*related to* īł-).

(yaⁿhats!-, *see* yaⁿʻts!-, to guess; to gamble.)

yaⁿʻts!-, yaⁿhats!-, to play the guessing-game, to guess, to gamble 22.9; 150.20.

    yaⁿ'hats!īyū, gambling-stick 148.15; 150.19 (-ū, *instrumental*).

LEyaⁿ'hats!īt, łEyaⁿ'hats!īt, guessing-game 36.4; 38.5.

    mīⁿʻts!aᵋtʻ, gambler (-ɛtʻ, *nomen actoris*).

yaⁿ'qu, wildcat 52.7, 10; 216.3.

yā'hal, neck 102.37; 148.6.

yās-, to say, to tell, to speak, to address 24.2, 19; 30.19.

(yāts-, *see* īts-, to be, to live, to stay, to reside).

yātst!, sign, mark 186.30 (-t!, *local noun*).

(yātsx-, *see* ītsx-, to be different, to act differently.)

yāᵃ'qa, straight 58.7; 62.3 (-a, *adverbial*).

yāx-, to go 26.19; 28.13.

    yā'xalīᵋt!, road, trail, path 68.37; 214.39 (-ᵋt!, *local noun*).

Yā'xaik·, *proper name*, Yahatc 110.18; 218.23.

yā'xau, return JL 72.35; 73.19.

yāl-, to say, to speak 114.17, 19 (*related to* āl-).

Yā'La, *proper name* 234.5.

yāls-, yāᵃls-, yalās-, to come back, to return, to go home 26.2; 30.9.
yā́ɫqult!, diver 48.6, 8 (-ᶜt!, *local noun*).
yān⁽ts!is, buzzard 48.28, 29; 50.1 (-s, *nominal*).
yaix-, to go, to move; to fall 44.8; 80.6.
    yai′xaīᶜt!, tracks 70.12; 74.5 (-ᶜt!, *local noun*).
yai′xtɛx, *particle* gone, after 24.18; 28.8.
yihū-, to disappear, to run away 60.20.
yip-, to turn back, to go back 70.7; 88.24.
yipaᶜyūsla, screech-owl 50.9, 11 (-sla, *nominal suffix*).
yipaᶜts-slō, backwards (-slō, *indefinite place*).
yiptsī′yū, whip (-ū, *instrumental*).
yikūkᵘ-, to go west, to leave shore, to set (of sun) 74.30; 140.30 (*related to* kū′kᵘ, west).
yixaᶜts-slō, forward (*related to* yāx-, -slō, *indefinite place*).
yaī′tsxa, differently, variously 46.2; 104.14 (-a, *adverbial*).
yaī′tsxaᶜt, ītsxaᶜst, different, various 44.1 (-t, *adjectival*).
    yaī′tsxast, different, other 42.23; 182.8 (-t, *adjectival*).
yaī′x-auk· īs haiⁿᶜ, exceedingly, very much 64.1; 76.25.
yōl-, yŭl-, to talk, to speak (*pl.*) 66.6; 108.19.
(yuwīx-, *see* yūx-, to disappear; to take off.)
yu‘wat!il-, to trample 72.32.
yux-, yūx-, yuwīx-, to disappear; to take off 30.2; 36.23.
yu′xū, still, yet 68.7; 70.2.
yu′xwīs, *particle* self 34.2; 72.1.
yu′xwīst, own 174.26; 182.19 (-t, *adjectival*).
yulx-, to be crooked, twisted; to twist 158.9.
yūku-, to travel about 128.31.
yŭ′xa, without, gone 136.38–138.1.
yūl, yōl, speech, word, talk 106.20; 110.6.
    yū′ltsuxs, yō′ltsuxs, thunder, thunderbird 80.7; 98.10 (-tsuxs, *collective*).
yūʟ-, yūɫ-, to be near, to approach 68.26; 74.7 (*related to* aūʟ).
yūⁿ′salyust!, sole of foot, foot 98.36, 37; 102.11 (-ust!, *instrumental*).

ō′k·eai, *see* ū′k·eai, who, somebody (ō-ū, *vocalic change*).
ōq-, *see* wuq-, to split (*neutral*) (ō-wu, *vocalic change*).
ō′xun, moon, month 204.1, 7; 208.34.

ū′yū, u′yū, fence, barrier 72.32 (-ū, *instrumental*).
ūtx-, watx-, to become, to change, to turn into 30.3; 90.26; 156.34.
ūst-, wast-, wust-, to follow 22.12; 66.22.
    ūstit-, wustit-, to pursue, to follow 74.14, 15.
    ʟaū′stitūt, pursuer 134.30.
ūk·, ū′k·eai, ō′k·eai, who, somebody 34.3; 60.7.
ūxu-, ōxu-, uxu-, to come out, to show, to appear; to float up 128.26; 130.5; 168.4.
ūlī′s, *see* wulī′s, arrival, year (ū-wu, *vocalic change*).
ū′lsin, maple-tree.

aū, *interjection* well! 30.16.
aūʟ, aūɫ, awīʟ-, awīɫ-, near, close by; to approach 28.4; 30.1.
aūl- . . . auk· īs haiⁿᶜ, to be glad 172.33; 174.8 (-auk·, inside, between).
aū′līk·, right away.

waᶜ, *particle* no, gone 72.28; 134.18.
wa‘-, to open 132.20; 144.10.
wahau‘-, to invite, to call 36.5; 38.23.
(watx-, *see* ūtx-, to become, to change, to turn into.)

waˤna', *particle* no, not, gone, absent   48.23; 72.27.

was, this one, who   28.15; 78.36 (*objective form of* as).

was-, to spin tops   208.32.

ʟowa'sat, ɬowa'sat, the game of spinning tops   208.31.

   wa'sa, a spinning top   208.35; 210.2 (-a, *verbal noun*).

(wast-, *see* ūst-, to follow.)

wala'k·is (D), bat (-s, *nominal*).

walt!, spawning-grounds   186.4, 9 (-t!, *local noun*).

walts-, to invite   60.6.

wā'sak·ink·, February, March (-k·ink·, *season*).

wā'sis, cat (-s, *nominal*).

wāɬ, cedar   134.34; 190.24.

wīl-, wīlī-, to kill   66.2; 166.12.

wīl-, to arrive, to come, to stop   24.1; 36.24.

wīl- . . . . -auk· s-le'wī', the season changes   112.1; 114.13 (-auk·, inside, between).

(wīlī-, *see* wīl-, to kill.)

wī'līyū, underworld, country of the souls   158.4, 6 (-ū, *nominal suffix*).

Wusīⁿ', *proper name* Alsea   58.5; 110.14.

wust-, *see* ūst-, to follow (wu-ū, *vocalic change*).

wustit-, ūstit-, to follow, to pursue   146.6; 150.6.

wust!in-, to agree, to affirm, to answer (*sing.*)   62.11, 15; 144.36.

wusn-, to rub, to daub, to paint   122.32.

wuq-, ōq-, to split (*neutral*)   32.2.

wul-, to come, to end   86.8; 208.30.

wulā'tat, frog   JL 74.5.

wulī's, ūlī's, arrival; year   82.1; 114.9 (-s, *nominal*).

wu'lhaīs, thigh (-s, *nominal*).

waūst!-, to dig (roots)   140.18, 22.

   waū'st!aūs, dug-up roots   130.20; 132.18 (-s, *nominal*).

('wa-, *see* hū-, to score, to tally.)

'wa'wāˤ, night-owl   48.24, 26; 210.15.

'waɬ'-, 'waɬa'-, to shout, to lament   68.14; 70.26.

   'walā', shouting, wailing   74.15 (-a, *verbal noun*).

   'wa'lhaītˤ, shouting, lamentation   68.16.

Wai'dusk·, *proper name*   84.17.

hɛn, *interjection*   JL 69.6.

ha, *particle*   106.1, 28; 142.35.

ha'aits, here   140.29; 180.24 (*related to* haīts).

ha'ītō, mussels   86.32.

haya ̄ˤ, calico-salmon   106.15, 17.

(hayan-, *see* hain-, to look, to see, to perceive.)

haya'nīyayust!, eye (-ust!, *instrumental*).

hıˤyan-, to flash, to lighten   94.1; 230.14, 21.

   haya ̄ˤna, lightning (-a, *verbal noun*).

(hayats-, *see* haīts-, here.)

(hayā'-, *see* hai'-, to be large, to rest.)

(hayān- . . . . -ū, *see* hain- . . . . -ū, to open eyes.)

(hawaq-, *see* hauq-, to grow.)

haha-, to shout   68.3; 128.18.

hahaw-, to deride, to scorn, to best   150.8.

haha'lū, hā'hālō, black swan, wild goose.

ha'hain, appearance, looks   214.25, *see* hain- (*initial reduplication*).

hahaī′kwauk·, in the middle   142.5.

hapɛ′nk·, from outside   64.35; 28.10.

haᵋpist, swift, fast   198.15 (-t, *adjectival*).

   haᵋpistis, swiftness, velocity   182.7, 8 (-s, *nominal*).

ham, xam, thy   40.15, 16; 48.3,4.

hamstīᵋ, all, each, every; whole, entirely   34.10; 36.1.

hamstīt!, enormous, terrible, great   112.19.

hamstī′t!, such, this kind   162.9.

   hamstīᵋt!atis, such a size   176.3 (-s, *nominal*).

hat-, to raise up   104.12.

hata′hak·, on both sides,   58.26; 64.36.

hata′mɛ, as if, kind of, like   64.12; 92, 39.

hatō′qwī, upstream   84.19; 186.4.

   hatō′qwīyū, upstream   186.34, 35 (-ū, *nominal*).

han-, hān-, to see, to look   60.23; 192.28 (*related to* hain-).

ha′nak·āl, body-part   80.15.

hanhū′u, *particle* please! pray!   78.37; 80.2.

hant!-, to wait, to expect   158.17; 174.29.

hask·-, to die (*pl.*)   102.36; 148.35.

   ha′ski·st, dead (-t, *adjectival*).

hatsi′l, inside   100.27.

   hatsi′lkⁿ, inside; forest   54.8; 118.24; 224.13,14.

hatsī′lāl, flesh, meat   66.10; 212.32.

hats!ī′līyū, shirt (-ū, *nominal*).

(haku-, *see* xku-, to leave [canoe], to land).

hakō′kwīyū, west wind (-ū, *nominal*).

hak·ē′ts!līyū, east wind (-ū, *nominal*).

hak·i′ms, *particle* if, in case   164.24; 226.1.

hak·i′msis, *particle* if, in case   178.29.

   hak·i′msins, *see* hak·i′msis *and* -n *infixed.*

   hak·i′nstis, *see* hak·i′msis *and* -st *infixed.*

   hak·i′msxans, *see* hak·i′msis *and* -xan *infixed.*

hak·īⁿ′hī, from there, from other side, from across, alongside   44.15; 68.8.

hak·īⁿ′k·ī, here, from here   172.8; 180.24.

hak·aī′k·-slō, on the left side   142.10.

hak·aū′k·, on the other side, from across   148.11; 152.5.

(hak·!-, *see* 'k·!-, to touch, to feel, to smell.)

hak·!ē′tsāl, edge of sea, shore, beach   62.6.

haqā′nt!uxs, knee   140.14.

haqu-, to leave   JL 72.35; 73.20.

(haqu-, *see* xqu-, to drag.)

haxūⁿ′ts, behind   198.33.

(halaq-, *see* halq-, to take out, to uncover, to open; to put into play.)

(halāsn-, *see* halsn-, to raise, to take care.)

halā′tsī, as before, similarly   24.13; 26.2.

haᵋlik·a, salmon-berries.

halī′yū, mouth of river, downstream   86.4; 90.12 (-ū, *nominal*).

   haluwī′yū, mouth of river (-ū, *nominal*).

   haluwī′k·sīyū, mouth of river   80.32; 90.8 (-ū, *nominal*).

halt-, to look on, to watch, to witness   30.2.

halt!-, to lick   124.3; 136.15.

halsn-, halāsn-, to raise, to take care   124.8.

halk!u-, to chew   80.1; 106.5.

halq-, halaq-, to take out, to uncover, to open; to put into play   76.7, 8; 182.6.

haɫt-, hak·!t-, to sniff   138.18, 20 (ɫ-k·!, *consonantic change*).

hā, *particle*   68.21; 134.23.

hā′aɫqa, quickly, suddenly, in a hurry, at once   24.4; 38.18 (-a, *adverbial*).

hā′ānā, *interjection*   154.30.

hāhī′naū, glass, window, looking-glass *(from* hain- *with initial reduplication;* -ū, *instrumental*).

(hāᵋp-, *see* 'p-, to hide.)

hāᵋt!, older brother   22.12; 54.12.

hān-, to look, to see   128.35; 132.27 *(related to* hain-).

hāᵃ′tsɛ, in vain, vainly   44.7; 58.2.

(hāku-, *see* xku-, to leave [canoe], to land).

hā′kumxus, relative by marriage   118.4 (-xus, *collective*).

hāl, *interjection* see!, there!   44.16, 17.

hā′lētxaū, flower (-ū, *nominal*).

hā′ldɛmxus, looks, appearance   164.30, 31; 166.9, 10; 188.10 (-xus, *collective*).

hāᵃ′ɫqaᵋst, fast, swift (-t, *adjectival*).

hāⁿs, breath   74.27, 31 (-s, *nominal*).

hai′ait, *particle*   92.15.

hai‘-, hayā‘-, to rest   62.32.

hai‘-, hayā‘-, to be large   120.1; 150.17 *(related to* ya‘-).

    haihayaᵋt, big, large, high, tall   56.14; 58.13 (-t, *adjectival*).

    haihaya′tis, size, height   80.11; 162.5 (-s, *nominal*).

hain-, hayan-, to look, to see, to perceive   30.3; 122.7.

    ha′hain, appearance, looks *(initial reduplication*).

hāhī′naū, glass, window, looking-glass.

    hain- . . . . -ū, hayān- . . . . -ū, to open eyes   96.32, 33 (-ū, *verbal suffix, by origin designating first person demonstrative*).

    hainaī′s, face, surface   212.14; 228.24 (-s, *nominal*).

haits-, to cross   30.9; 96.19.

haiku- . . . . -auk·, hīⁿku . . . . -auk·, to be in the middle   142.9; 158.21.

haiⁿᵋ, mind, thought, sound   22.6; 38.14; 70.7.

hauᵋ, everywhere, all over   22.4; 34.13.

hauā′, *particle* what?   170.14.

hauwī′ï, recently, often   64.5; 88.19.

hauwī′st, first time   140.18 (-t, *adjectival*).

hauwī′t, young   JL 75.23 (-t, *adjectival*).

hauq-, hawaq-, to grow *(intr.)*   78.13, 32; 224.22.

hehe′, *interjection*   32.3; 132.14.

heⁿ, *interjection*   32.9; 64.22.

hē, *interjection*   46.16; 48.2.

hitu- . . . . -ū, to have sexual desire   JL 73.35 (-ū, *verbal suffix, by origin first person demonstrative*).

hints!- . . . . īs haiⁿᵋ, to despair, to abandon hope   68.30.

hilaᵋts-slō, sideways *(from* hīl-).

hils′, to hit (with fist).

hīyaᵋ, cousin   66.14; 116.8.

hiᵋye′sa, friend   44.19.

hīw-, hyuw-, to whisper   154.27.

    hyu-   146.37.

hī′hīsxaū, heirloom   JL 68.12 *(initial reduplication*).

hīt, body   28.19; 42.18.

hī′tɛ, *particle denoting surprise and wonder*   32.11; 70.16.

hī′tɛqɫns, that much   172.8; 182.19 (-ɫn, *passive;* -s, *nominal*).

hints!- . . . -aukᶜ īs haiⁿᶜ, to despair, to give up hope 158.10.11 (-aukᶜ, inside
    between).

hīsx, *particle* more.

hī'tslɛm, hītslɛm, hī'tɛslɛm, human being, person, people; Indian 26 4; 28.16.

hīts!ins-, to fish at low tide 112.9.

hī'kᶜe, *particle* just 22.5, 6; 24.4.

(hīkᶜ!-, *see* 'kᶜ!-, to touch, to feel, to smell.)

hīl-, hyal-, to miss (the mark) 58.3; 60.22.

    hilaᶜts-slō, sideways.

hīlku-, to do, to perform.

    hilkwaī's, hilkwaī's, action, deed 22.6; 34.4; 72.17 (-s, *nominal*).

hīl-, to move up and down, to shake 104.12.

hīⁿ, *particle* probably, maybe, perchance 68.6.

hīⁿhūⁿ', *particle* probably, maybe, perchance 164.6.

hīⁿskᶜ, a few 130.26; 172.11.

hīⁿq!, sinew 66.9; 166.5.

haī'ts, here 80.21; 100.7.

haīⁿkᶜ, almost 28.4; 30.18.

hyaᶜq-, to whine JL 69.10.

(hyal-, *see* hīl-, to miss the mark.)

hyu-, hyuw-, *see* hīw-, to whisper.

hunk!ᶜ, steelhead-salmon.

Hulō'hulō, *proper name* (?), sole, skate, halibut, flounder 70.25; 72.5.

hulūi'sūu, brothers and sisters 92.33 (*see* hūᶜl; -ūu, *plural*).

hū, *interjection* 58.23; 142.25.

hū-, 'wa-, to score, to tally 198.25; 200.4.

    xwaᶜyaī't!, goal, tally, stake 24.7, 15; 196.20 (-t!, *local noun*).

hū'pyū, dirt (-ū, *nominal*).

hūnkᶜ!-, to cover (head) 92.15, 19.

hūᶜtskᶜ, *particle* maybe, perhaps, perchance, lest 68.6; 122.2.

hūkᶜts-, to wish 106.29.

hūᶜl, sister 90.34; 94.25.

hū'lhum, fern-roots 132.19; 142.6.

hūⁿsqus-, to spear fish at night 112.8.

hūⁿts, close here 186.6.

hūⁿkᶜi, here 66.10; 76.18.

(hūᵘqu-, *see* xqu-, to drag.)

    hūⁿ'qutxayū, wagon (-ū, *instrumental*).

hūiⁿku-, hūyūku-, to tie hair in a knot 182.17.

    hūiⁿ'kùis, knot (in hair) (-s, *nominal*).

hūiⁿqu-, to fall out (of hair) 120.25.

'p-, to open (mouth) 64.16, 25.

'p-, hāᵃp-, to hide 128.38.

'kᶜ!-, hakᶜ!-, hīkᶜ!-: to touch, to feel, to smell 30.5; 126.32.

pɛnī'ts!ī, trout.

pɛnī'kᶜ, outside, outdoors; door 72.22; 120.20.

    pɛnī'kᶜlī, berries (-lī, the one-, those-).

(pɛnūnsaī't!, eating-place, table [*see* nūns, to eat; p-, *prefix;* -t!, *local noun*].)

pɛnhū-, pinūhu-, pūn'wa-, to push, to brush aside 128.32; 140.8.

pɛsa'xaukᶜinkᶜ, February, December (-kᶜinkᶜ, season).

pɛsā'x, spear 84.1; 106.21.

pɛkūi's, silver-side salmon (-s, *nominal*).

pɛlā'qt, rotten (-t, *adjectival*).

pɛlū/'pɛlū, feather; hair 82.19; 212.30.

paa'wun, snag, log 92.35.

pa'ap!, mink 62.15.

(pawak·u-, *see* paūk·u-, to suspect.)

pɑ'wint (D), cinnamon bear.

pahal-, to be red 212.14, 18.

pɑ'halt, pā'halt, red 82.12; 136.32 (-t, *adjectival*).

pa'halyust!, anus 64.31; 82.18 (-t!, *local noun*).

(pɑ'piltkū⁶t!, chair (*see* pil-, to sit; p-, *prefix; -⁶t!, local noun*).

pa'mint, booty 68.29, 30.

past-, to remain, to survive 150.15; 158.7.

(pak-, *see* pk-, to feel of, to touch.)

paxt!-, to hit, to strike (with stick) 152.19, 21; 158.1.

palhu-, to bite 84.22; 100.19.

(paltku-, paltqu-, *see* piltku-, to sit.)

pa'lkun, snail 68.6

palʟ-, to stick, to place 82.18.20.

palk·st, paʟk·st, hard 158.31; 160.31 (-t, *adjectival*).

pā'yɛm, fox 216.3.

pā'pɛsxau-, to play the game of cat's-cradle 36.12; 210.6.

  pā'pɛsxaū, string (for game of cat's-cradle) 208.11.

  ʟpā'pɛsxaut, ɬpā'pɛsxaūt, the game of cat's-cradle 36.12; 210.16.

  pā'pɛsxaūsk·ink·, December (-k·ink·, season).

pā'stuwī⁶t!, pa'stūwīt!, survivor, remnant 70.10; 106.33 (-⁶t!, *local noun*).

(pākan-, *see* pkan-, to touch, to feel.)

(pāk·!-, *see* pk·!-, to touch, to place.)

pā'qst. blue, green (-t, *adjectival*).

pā'xt!īyū, shinny club 38.11; 182.36 (-ū, *instrumental*).

pā'lɛn, *particle* why?, for what reason? 94.17; 152.6

pālau-, to mention name of dead relative 122.23.

pā⁶lis, skunk.

pā'lqa, medicine-man.

pāʟk·st, tough, hard 86.40 (-t, *adjectival*).

pitkwai'st, lame (-t, *adjectival*).

pin, your 38.25; 86.41.

(pinūhu-, *see* pɛnhu-, to push, to brush aside.)

pitskulī'nī⁶, sand-hill crane 48.9, 11; 210.13.

pil-, to sit (*pl.*) 72.22; 94.25.

  (pilatku-, *see* piltku-, to sit.)

  pila'tkwayū, hind-quarters, buttocks 102.12 (-ū, *nominal*).

  pa'piltkū⁶t!, chair.

  piltku-, piltqu-, pilatku-, paltku-, paltqu-, to sit 58.10; 62.19.

(pi'laq!, *see* pilq!, mist.)

pi'lauk· (D), palm of hand.

pilskwī⁶st, pilskwī⁶tst, strong, powerful 38.22; 40.8, 12 (-t, *adjectival*).

  pilskwī⁶stis, strength (-s, *nominal*).

pilts!-, to throw 94.11.

pi'lkauxs (D), bladder.

pi'lqan, sore, rotten 96.33.

pilq!, pi'laq!, mist 168.27.

piʟ-, piɬ-, to break wind 88.16, 33; JL 66.5.

pīya⁶, ashes 70.18; 74.10.

pī'yats, female child, girl, daughter 22.12.

pī′ūsx-, pīwĭsx-, to sound, to be noisy 34.24; 36.9.

    pī′ūsxam, sound, noise 28.7; 36.1; 128.22.

(pīŭɫ-, *see* pĭɫu-, to be warm.)

(pīwĭsx-, *see* pīūsx-, to sound, to be noisy.)

    pīwī′ɫns, shouting, greeting JL 72.29 (-ɫn, *passive;* -s, *nominal.*)

pī′-, paĭ′-, to be absent, to be away 66.3; 164.27.

pĭt-, *see* pt-, to give, to pay blood-money.

pīts-, to split, to distribute, to divide, to give 118.13; 132.19 (*related to* pt-).

    pī′tsust!, gift, present, potlatch, division 66.7, 8; 132.20, 23 (-ust!, *instrumental*).

pī′tskum, day, sun 28.18, 23; 30.16.

    pī′tskumsk·, summer.

pĭl, palm of hand.

pĭɫu-, pīŭɫ-, to be warm 64.11.

pīⁿtq-, to lie face down 68.7; 74.33.

pō-,(?) 72.31.

pō′stɛx, pū′stɛx, pū′tsitx, blood 126.25, 31; 134.23.

pō′k·pɛk·t!, supporting stick (of trap) 104.6 (-t!, *local noun*).

pō′qᵘ, fir 210.1.

pō′la, oak.

puu-, to be full; to fill 82.32; 190.26.

    puū′t, full 90.16 (-t, *adjectival*).

puū′yaᵋ, bucket 104.39; 106.4.

puwaᵋt, poor (-t, *adjectival*).

pū′-, to blow (*tr.*) 80.17.

pūwī′x, full 86.14; 94.8.

Pū′′wĭk·, *proper name* 88.6, 7.

pūpɛnhau-, to play shinny ball 22.8; 24.4.

    pū′pɛnhaū, shinny ball 44.3; 182.7 (-ū, *instrumental*).

    pūpɛnhaūyaī′s, shinny game 200.6 (-s, *nominal*).

    ʟpūpɛnhaut, ɫpūpɛnhaūt, shinny game, shinny player 28.22; 36.3.

(pūn‘wa-, *see* pɛnhu-, to push, to brush aside.)

(pūt!-, *see* pt!u-, to stick out, to show.)

pūst!, grease, fat, butter 122.33.

pū′kwalt, yellow (-t, *adjectival*).

pū′xtsū, paint (-ū, *instrumental*).

(pūʟ-, *see* plu-, to be in upright position, to stand, to stop.)

paūk·u-, pawak·u-, to suspect 24.18; 26.14.

pt-, pīt-, to give, to pay blood-money 78.37; 80.1.

ptu-, pt!u-, pūt!-, to stick out, to show 84.25; 130.38.

psayāⁿ′sal, slave.

psa′nk·tsū-, to watch 64.35; 120.22.

(psinĭk·!x-, *see* psinʟx, three; k·!-ʟ, *consonantic change.*)

psinʟx, psinĭk-!x-, three 66.14; 96.30.

    psi′nk·!ɛxk·em saū′tist, thirty.

    psinʟx ɫaqai′st, eight 208.4, 5.

    psinʟx ɫaqai′stk·em saū′tist, eighty.

psūɫ-, psūk·!-, to wish 96.6, 17.

pstin, your two 110.10; 122.24.

(ptsītsk·!aᵋt′, arrow-maker; *see* tsī′tsik·; -ᵋt′, *nomen actoris*).

pk-, pak-, to feel of, to touch 120.25; 130.23.

    pkan-, pākan-, to touch, to feel 134.11.

pkŏs-, pkūs-, to urinate; urine 124.2; 136.15, 16.

pkō′sxat!, place where one urinates 124.3 (-t!, *local noun*).

pkūts-, to pick, to gather 86.34; 192.30; 194.3 (*from* kōts).

pkʻ!-, pākʻ!-, to touch, to place   150.33; 196.20 (*related to* pɫu-, pk-).

pqanī'sᴇx, s'death, forsooth   JL 75.31.

pqaitxan-, pqaˢyatxan-, to watch on the sly, to watch secretly   152.5; JL 74.8.

pxamint-, to hunt   94.15; 110.38.

   ᴍᴇpxamintxēᵋtʻ, wolf (m-, *prefix;* -ᵋtʻ, *nomen actoris*).

pxa'stū, blind.

pxēltsūs-, to ask, to inquire   22.3; 26.4.

(pxŏ'xʟaᵋtʻ, box-maker, carpenter; *see* xŏxʟ!; -ᵋtʻ, *nomen actoris*.)

pxu-, to chop wood.

   pxū'yaᵋtʻ, wood-chopper (-ᵋtʻ, *nomen actoris*).

pxˊi'nt, thin, lean (-t, *adjectival*).

(pxˊiɫmīs-, to go in a certain direction   34.2; 60.21; *see* xˊilum-.)

pɫu-, pʟu-, pūʟ-, to be in upright position, to stand; to stop   24.17; 58.6.

pɫūi's, companion   164.4; JL 67.37 (-s, *nominal*).

p!ēx-, p!īx-, to go to, to visit   62.2; 64.4.

pʻ-, to spread, to divide   142.39.

(phains-, phayāns-, phainais-, to go and see   68.21; 74.36; *see* hain-.)

pʻu-, to swell (*intr.*)   JL 74.24.

pʻu-, to blow (*tr.*)   94.21.

(phū'lhum-, to dig fern-roots   130.1, 2; *see* hū'lhum).

ᴍᴇayai'st, valuable   74.23; 76.7 (-t, *adjectival*).

ᴍᴇī'ldītū, mouse.

(ᴍᴇīʟt!īᵋtʻ, examiner; *see* īʟt!-; -ᵋtʻ, *nomen actoris*.)

ᴍᴇyai'tsxaut, rabbit.

ᴍᴇʻ-, to strike, to hit   196.20, 31.

ᴍᴇha'īt, old, old man   72.16; 122.4 (-t, *adjectival*).

   ᴍᴇhaya'tau, little old man   58.13; 60.8, 9 (-au, *diminutive*).

ᴍᴇha'lkˊatxuskˊinkˊ, June (-kˊinkˊ, season).

ᴍᴇhī'lqtst!emxt, resting on posts   104.21 (-ᴇmxt, the one, that-).

ᴍᴇhīⁿ-, to hit, to strike   44.7, 9.

ᴍᴇhūīⁿ'/kūistū, sea-lion   86.17 (*see* hūiⁿqu-, hair falls out).

(ᴍᴇpīsai'saᵋtʻ, carpenter, builder; *see* itsai's; -ᵋtʻ, *nomen actoris*.)

(ᴍᴇpsa'yūwaᵋtʻ, basket-maker; *see* sa'yū; -ᵋtʻ, *nomen actoris*.)

(ᴍᴇpxamintxēᵋtʻ, wolf; *see* pxamint-, to hunt.)

ᴍᴇtī'yūtxaut!ī, rabbit   54.5; 58.10.

ᴍᴇt!ŏlūᵋtʻ, raccoon   60.9; 62.4 (-ᵋtʻ *nomen actoris; from* t!ŏl-, to spatter?).

ᴍᴇna'tᴇm, the youngest   32.4; 94.11.

   ᴍᴇna'tet, younger   68.10, 17 (-t, *adjectival*).

(ᴍᴇnūnsaᵋtʻ, eater; *see* nūns-; -ᵋtʻ, *nomen actoris*.)

(ᴍᴇnū'xstū, snail, slimy; *see* nūx, slime.)

(ᴍᴇsilkˊ!ūᵋtʻ, a dreamer; *see* sīlkˊ!u; -ᵋtʻ, *nomen actoris*.)

(ᴍᴇsūⁿ'q!ustxayaᵋtʻ, raccoon; *see* sūq!ust-, to feel; m- *prefix;* -ᵋtʻ, *nomen actoris*.)

ᴍᴇsha'lsla, woman, female being   22.1 (-sla, *nominal*).

ᴍᴇtsa'ntsinst, nasty, ugly, dirty; pelican   48.1, 2 (*reduplicated;* -t, *adjectival*).

ᴍᴇtsādaᵋtʻ, kingfisher   46.19, 20; 156.27 (m-, *prefix;* -ᵋtʻ, *nomen actoris*).

ᴍᴇtsā'mtxuskˊinkˊ, July (-kˊinkˊ, season).

(ᴍᴇtsimx-, to doctor   JL 74.33; 75.8; *see* tsimx-.)

(ᴍᴇtsilhaᵋtʻ, a singer; *see* tsilʻ-; -ᵋtʻ, *nomen actoris*.)

(ᴍᴇtsīqtuwaᵋtʻ, he who cuts off heads, executioner   136, 33, 34; *see* tsīq-; m-, *prefix;* -ᵋtʻ, *nomen actoris*.)

ᴍᴇtslax-, to dance the war-dance (*pl.*)   126.7; 128.28.

ᴍᴇtslaī'qast, monthly courses, menstruation   142.13; 144.22.

(ᴍᴇts!u'lxust, fearful, dangerous   56.8, 17; *see* ts!ilxu-; -t, *adjectival*.)

mɛkōtalyaᵋt‘, mole (m-, *prefix; -ᵋt‘, nomen actoris*).

mɛku′mkᵘ, sea-otter　92.18; 98.12; *see* kumku-.

(mɛkumkūᵋt‘, runner; *see* kumku-; -ᵋt‘, *nomen actoris*.)

mɛk‘ais-, to hit, to strike (with rock)　218.29.

mɛk‘ē′ltsītū, cattle.

mɛk‘iꞀaᵋt‘, crane　46.22, 23; 134.1; *see* k‘iꞀ-; -ᵋt‘, *nomen actoris*.)

mɛk‘ī′lhūtī, kinnikinnic berries　82.11, 16.

mɛk‘aī′nīk‘slaū, little orphan　150.20, 22; 152.10, 11 (-aū, *diminutive*).

mɛk‘aī′k‘ist, liar.

mɛk‘ū′dūst, bird (*species unknown*)　102.39; 104.13.

mɛk‘·!īn-, mɛk‘·!ēn-, to hit, to spear　46.6; 94.10.

mɛqaaī′t, pregnant　24.11; 124.5 (-t, *adjectival*).

mɛqaᵋyatū, head-band made of woodpecker feathers.

(qamint, much *q. v.*)

　　mɛqamin-, to multiply, to increase　108.25; 110.35.

　　mɛqami′nt, many, much　26.3; 36.9 (-t, *adjectival*).

　　mɛqami′ntis, number, amount　108.10; 164.33 (-s, *nominal*).

　　mɛqami′nta, much, a great deal　138.23; 220.17 (-a, *adverbial*).

(mɛqalpaᵋt‘, cougar　52.3, 6; 214.15; *see* qalp-; -ᵋt‘, *nomen actoris*.)

mɛqau′tsqauts, Chinook salmon.

(mɛqū′t!isalīsla, one who abstains from drinking, teetotaller; *see* qōⁿt!-; -sla, *nominal*.)

mɛqaū′t, sturgeon　84.10, 12.

(mɛxai-, māx-, to paddle　94.3, 4; 108.2; *see* xwē′xwē.)

mɛxū′n, salmon-trap　210.8.

mɛꞀa′ī, jealous.

mɛꞀa′hatū, mɛꞀa′hatū, robin　58.4; 62.10 (*see* Ꞁa′ha).

mɛꞀa′tint, eel.

mɛꞀana′stīyū, mɛꞀana′stīyū, mɛꞀanā′tstīyū, chief, leader　38.2; 160.6; 168.38.

mɛꞀant-, mɛꞀant-, mɛꞀanāt-, to hide, to secrete　72.6; 128.24.

ınɛꞀa′Ꞁq!atxusk‘ink‘, October (-k‘ink‘, season).

mɛꞀān-, mɛꞀān-, to know　38.22; 40.5.

mɛꞀāᵃnt, thick (-t, *adjectival*).

mɛꞀā′ntɛꞀī, *particle* really　122.33; 176.10.

(mɛꞀī′ūtst, enjoyable　38.4; 48.25; *see* Ꞁōt-.)

mɛꞀīlk‘st-　.　.　.　.　-ū īs haiⁿᵋ, to fare badly, to have misfortune, to fail　172.8, 9; 173.37
　　(-ū, *verbal suffix, by origin designating first person demonstrative*).

mɛꞀqa′Ꞁqautxusk‘ink‘, August (-k‘ink‘, season).

(mɛꞀxamnīyaᵋt‘, murderer, pelican　122.6; *see* Ꞁxamn-; m-, *prefix; -ᵋt‘, nomen actoris*.)

maaī′‘tsit, nice, pretty, beautiful　JL 74.9 (-t, *adjectival*).

maꞁaiꞀī, *particle* perhaps　170.39.

mayɛx-, to say, to speak　58.22; 66.16.

mayū′s, cap (-s, *nominal*).

maꞁ-　.　.　.　-auk‘ īs haiⁿᵋ, to think　176.13, 14; 178.30 (-auk‘, inside).

　　mahayaī′s-auk‘ īs haiⁿᵋ, thought, opinion　178.5.

　　mahaī′xasxam-auk‘ īs haiⁿᵋ, thought, opinion　178.30.

maꞁhats, child, young boy　66.18; 76.26.

maha′laītū, deer.

maꞁmkuslī, women, female beings (*pl. stem*)　134.24; *singular*, mukwaᵋstɛꞀī.

maᵋtūn, daughter-in-law　76.27; 144.34.

maᵋn-, min-, to fall short, to fail　132.14; 200.2.

matsō′kus, salmon-berries (-s, *nominal*).

　　matsō′kustxusk‘ink‘, May, April (-k‘ink‘, season).

maꞁlkuts, maꞁlkwits, whale　120.16; 122.19.

makꞀ, parent-in-law.

ma'l'ya, differently (*probably related to* mil'-).

ma'lmī, flounder.

mā'alk·sta, slowly, carefully, gradually 74.9; 150.34,35 (*see* mālk·st; -a, *adverbial*).

mānt-, to wait JL 70.13.

māk·st, fat, stout 160.17, 30; JL 71.14 (-t, *adjectival*).

mā'qax-, to refuse (marriage), to jilt 92.17.

(māx-, *see* mᴇxai-, to paddle.)

(māl'-, *see* mil'-, to lose.)

Māĕ'tst, *proper name*, sea-otter 92.16.

mā'lūkst, pretty (-t, *adjectival*).

mālk·st, slow.

  mā'alk·sta, slowly, carefully, gradually 74.9; 150.34, 35.

Mā'ʟōs, *proper name* Columbia River 90.29 (*see Chinook* ēmaʟ).

maim-, *particle* at last, finally 26.11; 28.5.

minst-, to camp 160.12; 164.8.

mis, *conjunction* when, as, since, after 22.3; 24.9.

mi'k·iʟx, flea 102.13, 16; 132.24.

mik·!-, mk·!-, to put together, to join, to glue 134.34, 35; 136.2; JL 75.2.

mil'-, mila'-, mal'-, to lose 74.14; 126.28.

milhūdaī's, place, tribe 34.7; 40.18 (-s, *nominal*).

miltq-, to wound.

  miltqaī's, wound, scar, sore 166.29 (-s, *nominal*).

milk·īs-, to lament, to wail 146.1.

mi'łax, miʟx, lunch 192.38.

mī'kwa, arrow-shaft.

mī'q!u, vulture 48.18, 21; 210.15.

(mīⁿ'ts!aᶜt', gambler; *see* yaⁿ'ts!-.)

mōlā'xamīyū, pine tree (*pl.*) 216.34, 35.

mō'luptsinī'sla, coyote 36.6; 38.18 (-sla, *nominal*).

muū'lqayᴇm, thimble-berry bush 150.8 (-yᴇm, *plural for plants*).

(mukumū'kwalyaᶜt', runner 198.22; *see* kumku-; -ᶜt', *nomen actoris*.)

(mukus, *see* tem *and* kus.)

mu'kutsīyū, timber forest, woods (*pl.*) 50.13 (*related to* kōts).

mukwa'ntsit, pretty, beautiful 88.15; JL 74.14 (-t, *adjectival*).

mukwaᶜstᴇlī, woman, female being 188.1, 2 (m-, *prefix;* -lī, the one who-).

  mukwaᶜslī, female being, woman, wife 22.2; 24.10; ma'mkuslī (*pl.*).

mukwa'ltsīᶜt', eagle 50.14; 210.14 (m-, *prefix;* -ᶜt', *nomen actoris*).

mukwa'ltsit!, crawfish.

muk!wā'lnīsla, *particle* without cause 190.12; 228.7.

Muxā'meut, *proper name* 241.15.

(muxsūiⁿ'stū, skunk; *see* xsu-, to break wind.)

muⁿ'hū, now, then, finally, at last 22.10; 24.1.

mūatx-, to keep on going, to go 30.23; 168.29, 30.

mūn, son-in-law.

mū'tsik·, younger brother 54.20; 66.22.

mū'kuts!ū, bow 38.12; 124.10 (*related to* kōts; -ū, *instrumental*).

mūⁿ'łiī, *particle* like, kind of, similarly, rather 22.7; 34.4; 54.7.

tᴇ- ——

  tᴇha'm, this thy 3012; 64.10.

  tᴇpi'n, this your 106.35, 41.

  tᴇpsti'n, this your two 78.26; 122.20.

  tᴇsi'n, this my 106.33; 172.8.

  tᴇsti'n, this our dual (*incl.*) 126.33; 130.35.

  tᴇłi'n, this our 118.12.

tEmā'mis, nephew 106.35; 108.1.

tEms-, t!ims-, tEmās-, to paint, to mark 46.2; 86.1.

　timsaī's, paint, color (-s, *nominal*).

tEsi'n, nose.

tEsin-, tāsin-, to show, to point out 98.34; 150.30.

tEkwa'nkust, spotted (-st, *adjectival*).

tEq, *particle* something, what? 92.34; 192.24.

tExu-, to trap, to hunt by trapping 104.18.

　tE'xwa, trap 104.4, 8 (-a, *verbal noun*).

ta, ta⁵, *particle indicating surprise* 106.15; 122.11.

ta'āxtī, *particle*, necessarily 60.18; 62.3.

ta⁵yā'l, last thing, last possession 40.14, 17.

tawa⁵yū, horse.

taha', *particle* rather 156.5, 7.

ta't-, to buy.

　taha'talī⁵t!, trading post, store, village (-⁵t!, *local noun*).

ta'mE, *particle* as if, kind of, like 28.6; 30.24.

ta'mink·ink·, ta'mEng·ink·, at that time 58.9; 60.2 (-k·ink·, season).

ta⁵muqwa, *particle*, to be quiet 58.23; 94.29.

ta'mni, later on 220.6.

ta'msa, plan, idea 134.6 (*related to* t!ams-; -a, *verbal noun*).

tas, the, this, that 22.4; 26.3.

tas łīts, tsłīts, to-day, at present 90.27, 32.

ta⁵tsk·-, to pick berries 52.17.

(taqu- . . . -ukᵘ, *see* tqu- . . . -ukᵘ, to look upward, to gaze.)

(taxu-, *see* txu-, to pull.)

taxt-, tāxt-, to change, to take turns 154.22; 182.3.

ta'xtī, *particle*, what?, something 22.4, 6; 26.23 (*related to* tEq).

taltsī's, calf of leg (-s, *nominal*).

tā⁵, ta⁵, father 70.13; 122.19.

(tāp-, *see* tp-, to fly, to jump.)

tā'puxk·in, bur 98.35, 38.

tāps, wings (-s, *nominal*).

tā'psk·ink·, March, May, September (-k·ink·, season).

tā'mtEm, hand, claw 118.19, 21; 148.17.

tā'tk·aū, trap (-ū, *instrumental*).

tā'nxtsīyū, wound.

(tāsin-, *see* tEsin-, to show, to point out.)

tā'kutist, spotted (-st, *adjectival*).

tā'lkust!, receptacle JL 75.19, 21 (-ust!, *instrumental*).

tai⁵, *particle* only, merely 22.2; 24.17.

tai-, to watch 56.27; 58.5.

tepł-, to copulate JL 69.38.

tem, *conjunction* then, and, so, finally, at last 22.3, 10; 24.12.

tema'xt, temxt, brother-in-law, sister-in-law 132.15, 28; 142.34.

(temuⁿ'hū, *see* tem *and* muⁿ'hū.)

te'młta, *particle* but, however, still, nevertheless 24.18; 28.23.

Texi'nk·, *proper name* 90.11.

Tēū'lsā, *proper name* 237.30.

tiya'k·!īyū, surf, breakers 120.23 (-ū, *instrumental*).

tipx-, to offer food JL 74.27.

tims-, timūs-, to close, to shut 30.17; 190.30 (*related to* t!ams-).

　tūmsa, door.

(timsaī's, paint, color, *see* tEms-.)

ti′nɛxtsū, cane, stick 22.14; 30.5 (-ū, *instrumental*).

tinūtx-, to roast on spit 84.4; 106.21

tinhu-, tinū′-, tūn-, to be satiated, to have enough, to be satisfied 82.14, 15; 106.31.

tink‵-, tó meet, to encounter 78.10; 94.24.

tisl-, to recognize 122.31.

tilqu-, tilōqu-, to stagger 80.4.

tilqu-, to land close to shore, to beach 130.14.

(tīyux-, *see* tīxu-, to insist.)

　　tīyu′xsīyū, force, power (-ū, *instrumental*).

tīūt!hūn-, tīwī′t!‘wan-, to make, to prepare, to create 34.1; 36.22.

　　tī′wīt!, creator, maker 108.30, 31.

　　tīwī′t!‘wan, object of work, work 126.20, 22.

tīmxum-, tīmixum-, to make fun of, to jeer, to deride 30.13.

tīt (F), grandparent.

tī‛tā, grandparent 78.26; 120.30 (*evidently reduplicated form of* tā‛).

tī′k‵ext, grandparent 78.32; 150.19.

tīxu-, tīyux-, to insist 100.4, 13; 102.5.

taīk‵, *particle* nothing but, solely, exclusively 154.15.

taīʟ-, to rub.

tomi′ʟa, aunt 106.32, 33.

tokɬinaī′s, wrist (-s, *nominal*).

tō′qwīs, upstream 84.18; 90.2.

(tuwī‛-, *see* tū‛-, to spill, to pour, to pile.)

tute′ɬi (D), boy.

tukɬnu-, to stick in 138.35, 36.

tu′lau (D), crown of head.

tū, tūts, *particle*, here! 22.14; 132.21, 22.

tū‛-, tuwī‛-, to spill, to pour, to pile 96.18; 118.9.

(tū′msa, door JL 71.40; *see* tims-; -a, *verbal noun*.)

(tūn-, *see* tinhu-, to be satiated, to have enough, to be satisfied.)

tp-, tāp-, to fly, to jump 48.2; 50.1.

tkɛɬts!-, tkaliɬts!-, to burn, to build a fire 58.17; 64.9, 10; 212.1.

　　tkɛɬts!ī′s, fire, flame 212.19; 214.3 (-s, *nominal*).

　　tkɛɬts!ī‛st, tkɛɬts!ī′tsit, partly burned, half-burned 212.30; 214.37 (‑st, *adjectival*).

tka′hītist, one-eyed 194.4 (-st, *adjectival*).

(tkaliɬts!-, *see* tkɛɬts!-, to burn, to build a fire.)

tkā′k‵īyū, hammer (-ū, *instrumental*).

tkinaī′s, relative, tribesman (-s, *nominal*).

tkō′ust, deaf (-st, *adjectival*).

tkōts, niece.

tku- . . . -uk‭ᵘ, to swallow 64.22, 23 (-uk‭ᵘ, away, up).

tkwɛhī′, elbow.

tkwam-, to be ignorant 44.13.

tkwa‛lī′sla, crab 92.28, 32; 94.31 (-sla, *nominal*).

tkwī′m, hazelnut.

tk‵-, to stand up, to rise 88.3; 92.39.

tk‵a′mk‵la, girl who had attained maturity JL 74.23; 75.36.

(tk‵al-, *see* tk‵il-, to split, to cut open.)

tk‵in-, to call by name, to mention 188.38.

tk‵is-, to break JL 68.12, 17.

tk‵il-, tk‵al-, to split, to cut open 84.4; 98.24, 25.

tk‵aīɬ-, to menstruate 130.25; 134.11.

tk‵!ē′lyɛm, vine-maple.

tqaialt-, to desire, to wish, to like, to prefer 24.3; 26.22.

tqauli′ts!, pitch wood JL 70.5, 7.

tqē′sa, flour (-a, *verbal noun*).

tqēk·-, to daub, to paint 122.33.

tqēlk·-, tqaīlk·-, tqēlīk·-, tqaīlīk·-, to call, to name 70.25; 86.32.

tqēʟ-, tqaīl-, to weep, to lament, to cry (*pl.*) 126.29; 164.40.

tqēⁿ′sa, board (-a, *verbal noun*).

tqu- . . . . -ukⁿ, taqu- . . . . -ukⁿ, to look upward, to gaze 126.30; 132.26 (-ukⁿ, away, up).

Tqulmaᵋk·, *proper name* Umpqua 110.25.

tqulk·-, to be warm 58.18; 64.12.

tqwaixk·il- . . . . -auk·, tqwayaxk·il-, to lie face up 64.24; 208.14 (-auk·, inside, between).

tx- . . . . īs haiⁿᵋ, t!x- . . . . īs haiⁿᵋ, to think 64.31, 32; 70.16.

txan-, to take along 118.6.

txu-, taxu-, to pull 132.1; JL 66.36.

txū′txū, to cough.

t!ᴇwa′qt, sharp 58.3 (-t, *adjectival*).

t!ᴇli′l, tooth 148.17; 152.31.

t!awa′yū, plaything, horse 68.20 (-ū, *instrumental*).

t!amn- . . . . -auk· īs haiⁿᵋ, t!āman-, to be sorry 92.30 (-auk·, inside, between).

t!ams-, to agree, to decide, to close, to shut (*pl.*) (*see* ta′msa, tims-) 22.11; 24.5; 66.13.

t!a′mxa, belt (-a, *verbal noun*).

t!a′nūst, always 24.17; 30.14.

(t!axu-, *see* t!xu-, to pull.)

t!a′xus (D), septum of nose.

t!a′xust!, rope 166.5, 7 (-ust!, *instrumental*).

t!a′xwaɨl, red fox; fisher.

(t!āman-, *see* t!amn-, to be sorry.)

t!āᵃ′tsa, tāts, maternal uncle.

t!au-, to play, to have fun 34.8; 44.1.

　　t!auyaī′s, fun, game 26.22; 42.25 (-s, *nominal*).

t!ēx, knot of tree 208.24, 25.

t!imū′- . . . . -auk· īs haiⁿᵋ, to fear 114.12, 14, 15; 228.28 (-auk·, inside, between).

t!iʟx-, to gain 150.35.

t!i′ɨxus, snow; to snow 190.23, 26.

t!i-, to turn 62.7.

t!ī′-, to throw into fire 142.3; 144.17.

t!il-, to be hot; to heat 58.19; 80.9.

t!ili′s, metal; to sound like metal 28.7 (-s, *nominal*).

t!iʟn-, to lift, to carry 72.2.

t!ōl-, to spatter.

t!x- . . . . īs haiⁿᵋ, to think 70.24; 80.19.

t!xu-, t!axu-, to pull 98.36; 100.26.

nᴇhā′tsitan, finger-ring.

nᴇka′xus, war, warfare 142.21; 144.30 (-s, *nominal*).

nᴇq-, to hold fast 168.14, 25; 170.3.

nᴇqā′xamxt!, beach, sand 86.9, 21; 88.26 (-t!, *local noun*).

nā, naᵋ, *particle* where, somewhere 78.9; 214.2.

nā′′yᴇm, already, right away 136.31; 152.22.

nāmk·, *particle* when, whenever 36.23; 38.20.

nā′mk·itxū, right away, at once, immediately 24.11.

(nāmk·s, *see* nāmk· and *mis.*)

nā′tk·ı, river, stream   24.2; 72.34.

    nā′tk·au, small river, creek   184.32, 33, 36 (-au, *diminutive*).

    Nā′tk·itsLō, *proper name* Big River, Siletz River (-tsLō, *augmentative*).

nāk·, nak·, nīk·, *particle* where   26.4; 30.12.

    nā′k·eai, na′k·eai, *particle* where   22.13; 26.6; 38.1.

nau′tsxamsła, dish.

nī′i, *particle* something, what?   30.23; 38.6.

nīsk·, far, distant   44.8, 16; 50.23.

nītsk·, *particle* something, what   68.19; 110.31.

nī′tsk·xat, *particle*   144.39.

(nīk·, *see* nak·.)

nīx, thou, thee   30.20; 54.19.

    nī′xap, you   28.15.

    nī′xapst, ye.

nūns-, to eat   220.4; 48.11.

mɛnūnsaɛt‘, eater.

    nūns, elk   52.19; 54.9.

    nū′nsist, eaten up   102.12 (-st, *adjectival*).

    nū′nsumxt, food, provisions   106.30; 170.27 (-ɛmxt, the one that-).

    nū′nsumxtɛLī, food, provisions   38.8; 112.2 (-Lī, the one that-).

    pɛnūnsaīt!, eating-place, table (-t!, *local noun*).

nūx, slime.

    mɛnūxstū, snail, slimy.

NL!hā′ltsū, *proper name* Nestucca River.

s, *conditional particle* if, should   34.11; 36.16.

s, a, the   22.1; 24.2.

sɛmī′tist, tame (-st, *adjectival*).

sa′yū, basket   JL 73.6; 26.

    mɛpsa′yūwaɛt‘, basket-maker (m-, *prefix;* -ɛt‘, *nomen actoris*).

    sya′txuwaū, basket.

saw-, to help, to assist, to aid, to save   182.24; 218.36.

(sap-, *see* sp-, to dig holes.)

    sa′pt!ist, full of holes   104.39; 106.6; *see* sāpt!ist (-st, *adjectival*).

(sanāq-, *see* sānq-, to be bad, to be ugly.)

sa′nquk·e, anemone; roseate   86.41.

sa′nxuk·e, *particle* more, better   76.12; 158.13.

sa′qal, sa′qau, tail of fish   84.24.

saxt!el-, to open up (anus)   JL 65.20; 67.30.

sa′lsxum (D), heart.

sāɛ, older sister   130.9, 14; JL 70.7.

(sāp-, *see* sp-, to dig holes.)

    sā′ptxus, hole   120.1 (-tuxs, *collective*).

    sā′pt!ist, full of holes   74.3; 146.12; *see* sa′pt!ist (-st, *adjectival*).

sānq-, sanāq-, to be bad, to be ugly   112.18, 19.

    sāa′nqa, badly, ugly   24.20; 186.6 (-a, *adverbial*).

    sāa′nqat, bad, ugly   80.23; 214.31 (-t, *adjectival*).

    sā′nqatis, badness, bad quality   218.16 (-s, *nominal*).

(sā′tīyū, comb; *see* st-; -ū, *instrumental*.)

sālsx-, to be alive, to survive   148.18; 178.11.

    sā′lsxum, magic power   22.14.

(sauxs, *see* sis *and* -aux *infixed*.)

(sips, *see* sis *and* -p *infixed*.)

(sipstis, *see* sis *and* -pst *infixed*.)

(sipt!-, to dig many holes 144,26; *see* sp-; -t!, *plural object*.)

sipłu-, sipʟu-, sūpł-, to slide 60.16.

(simīxu-, *see* simxu-, to lie alongside.)

simp-, to be careful 152.18.

Simtūi's, *proper name* 233.35.

simqu-, to cut.

simxu-, simīxu-, to lie alongside 126.22.

sin, my 22.6; 32.12.

(sins, *see* sis *and* -n *infixed*.)

sinptu-, to contract 78.6; 80.14.

sis, *conditional particle* if, should, in case 34.3; 36.23.

silaᶻst, fat (-st, *adjectival*).

(silīku-, *see* silku-, they all.)

silō'kut, thin (-t, *adjectival*).

(silōqu-, *see* silqu-, to be cold.)

silō'qwīyū, cold weather, cold wind 62.30, 37; 64.1 (-ū, *instrumental*).

silu-, to fear 62.2.

silku-, silīku-, *particle* they all 24.5, 7; 26.13.

silqu-, silōqu-, to be cold 64.1; 144.3.

si'lqust, cold (-st, *adjectival*).

silqwī's, cold season, winter 222.5 (-s, *nominal*).

silxu-, to melt 64.20.

siʟ-, sik·!-, to sink 134.27; 146.9, 17 (ʟ-k·!, *consonantic change*).

(siłs, *see* sis *and* -ł *infixed*.)

(siʟxas, *see* sis *and* -ʟx *infixed*.)

siʟxu-, sik·!xu-, to send, to dispatch 154.1; JL 74.12 (ʟ-k·! *consonantic change*).

sī-, saī-, to enter (*pl.*) 104.9; 130.30.

sī-, to roll eyes 100.31.

sīyaᶻ, leg 72.31; 102.15.

sīyaᶻyust!, trousers (-ust!, *nominal suffix*).

sīpk·, paternal uncle.

sī'pxan, niece 94.34; 96.3.

sīᶻt, husband 76.28; 130.6.

sīs-, to buzz 102.13.

Sī'sinqau, *proper name* Salmon River 229.21 (-au, *diminutive*).

sī'qᵘ, abalone shell 94.1, 2.

(sīqul-, *see* squl-, to stand [*plural*].)

sīlk·!u-, to dream 172.21; 176.25.

mᴇsilk·!üᶻt', a dreamer (m-, *prefix*; -ᶻt', *nomen actoris*).

sīⁿ'k·ᴇm, red cedar.

(sya'txuwaū, basket; *see* sāyu.)

(suwat-, *see* sūt-, to drop, to let fall.)

(suwałt-, *see* saūłt, fresh, new.)

sūw-, to slip, to slide 132.14, 15; 142.23.

sūwī't, wind 34.1; 94.23.

sūwī'tīyust!, sail (-ust!, *nominal suffix*).

sūpʟ-, to scrape 98.34.

(sūpł-, *see* sipłu-, to slide.)

sūdāᵃ'st, sūtāᵃ'st, five 22.1; 30.15.

sūtāᵃ'stk·em saū'tist, fifty.

sūt-, suwat-, to drop, to let fall 82.22; 88.28.

sū'stsᴇmxt, weasel 58.12; 62.26 (-ᴇmxt, the one who-).

sūslō-, to storm 98.18, 19.

Sᶻū'ku, *proper name* 66.18; 70.15.

sū'lha⁵k·, grass 82.18; 200.19.

sūltā⁵st, fresh, new 184.31; *see* saūłt (-st, *adjectival*).

sū'ln, grizzly bear 56.15; 60.5.

sūⁿq!ust-, to feel 52.28; 62.5, 6.

mᴇsūⁿ'q!ustxaya⁵t', raccoon (m-, *prefix;* -⁵t', *nomen actoris*).

sūⁿlhak·!-, to dream 34.3; 112.29, 30.

    sūⁿ'lhak·!īyū, dream, spirit, guardian spirit, supernatural power 174.14; 226.13, 14 (-ū, *nominal*).

saū'tist, ten 36.22; 38.3.

    saū'tist tem-axa xam⁵, eleven 198.5, 6.

    saū'tist tem-axa xe'ʟk·, twelve 208.12.

    saū'tistk·em saū'tist, hundred.

saū'łt, suwałt-, fresh, new 158.24; 160.23 (-t, *adjectival*).

    sūltā⁵st, fresh, new.

sūi-, to lower 78.20; 80.8.

s'-, to put, to place 94.34.

s'ai'x, over.

sp-, sp!-, sap-, sāp-, to dig holes 64.28; 118.32.

    sipt!-, to dig many holes.

    spa⁵t, having a hole 190.24 (-t, *adjectival*).

spal, bracelet.

spai', sp!ai', hole, opening; female organ, vulva 30.4; 60.26; 100.19.

spaīt-, to take along, to carry, to bring, to fetch 22.10, 14; 66.23.

spu-, sipu-, to drop, to fall 122.16; 126.37.

st-, to comb.

    sā'tīyū, comb (-ū, *instrumental*).

stin, our two (*incl.*) 116.20; 122.3.

stink·-, stinīk·-, to slink, to slouch, to walk under 54.15; 94.4.

(stis, *see* sis *and* -st *infixed*.)

stila'k·yayust!, tongue (-ust!, *nominal suffix*).

stilk·-, stalk·-, to slide 64.6.

stustu-, to spit.

stqu-, to kick 58.26; 86.40.

sqa'tit, *particle* someone 74.23; 130.13.

squl-, sīqul-, to stand, to be in upright position (*pl.*) 32.17; 68.10.

(sxans, *see* sis *and* -xan *infixed*.)

(sxas, *see* sis *and* -x *infixed*.)

sl-, sʟ-, to submerge 74.24, 26, 28.

sʟīyā'kayū, rudder (-ū, *nominal*).

tsᴇnī'sū, ridge of mountain.

tsᴇxaī', partition JL 74.34; 75.7.

tsa⁵, very, very much 102.10; 168.9.

tsa'ak·tsik·aū, fish-net (*reduplicated;* -ū, *instrumental*).

tsaai'ts, swamp grass 198.19, 20.

(tsam-, tsām-, *see* tsim-, to try, to attempt, to endeavor, to measure.)

tsa⁵ma'sīyū, shadow, ghost 156.34 (-ū, *nominal*).

tsa'mtsū, sign, token, signal, mark 146.27 (-ū, *nominal*).

tsa⁵tī, *particle expressing anger, wonder, and astonishment* 30.3; 56.12.

tsan-, tsān-, to fetch water 106.1, 2.

tsana'łtik·, crippled 94.12.

    tsanłtka⁵st, lame (-st, *adjectival*).

tsas-, tsis-, tsās-, to win, to beat, to gain 24.8; 30.21; 40.16.

tsa'sidū, tsa'sitōo, female beings, women (*pl.*) 86.18; 100.8 (-ōo, *plural*).

tₐₐ′kułant, large, high, tall   78.1; 100.23 (-t, *adjectival*).

tsak· (D), saliva.

(tsal-, tsāl-, *see* tsil-, to go out [light].)

(tsal′-, *see* tsil′-, to sing.)

tsalx, smelt   48.4.

tsā°hī′sxa, exceedingly, very much   56.8; 62.1.

tsāᵃ′mE, very, very much   32.4; 34.7.

tsāᵃmt, elderberry.

tsāms, different   34.12; 124.6.

tsā′mst, different, divergent   34.15; 40.5 (-t, *adjectival*).

tsā′msLī, *particle*.

tsā′mtsū, tail (of quadrupeds).

tsāt-, to be noisy.

(tsās-, *see* tsas-, to win, to beat, to gain.)

  tsāsai′s, game (-s, *nominal*).

  tsā′stuxs, winnings, stake, gain   24.10; 26.17 (-tuxs, *collective*).

(tsātst-, *see* tsitst-, to fish with pole.)

  tsā′tstīyū, fish-line (-ū, *instrumental*).

Tsā′tstaīᵉt!, *proper name*   84.27.

tsā′lōs, snipe   74.16.

tsai′hin, right side.

tsau′wīyū, surf, breakers   120.37; 168.38.

tsaū′tEn, chisel.

tsau′łīt (D), eyelash.

(tsiyaku- . . . . -ukᵘ, *see* tsīk- . . . . -ukᵘ, to be home.)

(tsiyaq-, *see* tsīq-, to cut off.)

tsiya′łīyū, horn   56.8.

(tsiyāxu-, *see* tsīⁿxu-, to shake, to tremble, to move.)

tsipstxan-, to tie to a string   104.16.

tsim-, tsam-, tsām-, to try, to attempt, to endeavor, to measure   32.1; 50.22; 196.20

  tsimai′s, yard, measure   200.8 (-s, *nominal*).

tsimaᵉma′, grasshopper   192.30; 194.1.

(tsimīx-, *see* tsimx-, to work.)

tsimx-, tsimīx-, to work   72.18; 76.22.

  tsimī′xayū, tools, utensils   118.12 (-ū, *instrumental*).

  mEtsimx-, to doctor   JL 74.33 (m-, *intransitive prefix*).

tsin-, to show, to stick out   98.34.

tsinsu-, tsinūs-, tsūns-, to sleep (*pl.*)   130.20, 21; 144.19.

  tsinū′st!, bed (-t!, *local noun*).

tsisīⁿ′t, ripe (-t, *adjectival*).

  tsisīⁿ′Lī, bread (-Lī, the one that-).

tsitst-, tsātst-, to fish with pole   84.20, 21.

(tsitsk·!-, *see* tsk·!-, to shoot; *reduplicated*.)

  tsitsk·!aᵉyai′s, constant shooting   162.3 (-ᵉyaī, *repetitive;* -s, *nominal*).

tsil-, tsal-, tsāl- to go out (of light)   72.25; 132.38.

(tsila′-, *see* tsil′-, to sing.)

  tsila′ha, tsilha′, song   78.32; 128.29 (-a, *verbal noun*).

tsila′t-, to reach out   JL 75.29, 30.

  tsila″talyust!, finger (-ust!, *nominal suffix*).

tsila′młtist, curly (-st, *adjectival*).

tsilā′ts!, flint, bottle.

tsilu′xt, thin (-t, *adjectival*).

tsil′-, tsila′-, tsal′-, to sing   32.6; 60.14.

  mEtsilhaᵉt′, a singer (m-, *prefix;* -ᵉt′, *nomen actoris*).

tsĭlhū⁽ᵋ⁾na, nasty JL 75.35.

tsĭlp-, to cut up, to dismember 192.19.

tsĭ′lxastum, toe.

tsĭw-, to hate.

tsĭ′pstxant!, bridle.

tsĭmĭ′xɫa, quiver 158.22.

tsĭn-, to bury, to cover 44.3; 198.6.

tsĭna′a, limb of tree.

tsĭs-, tsĭⁿs-, to hop, to jump 102.19; 132.25.

tsĭs-, tsaĭs-, to divide, to issue, to distribute, to supply, to obtain 66.11; 208.10.

tsĭ′tsikhanau, spear; to shoot at targets with spear 36.13.

    tsĭ′tsik·!, arrow 38.12; 40.22; see tsk·!-, to shoot.

    tsĭ′tsk·!ĭyust!, gun, revolver 204.26; 212.26 (-ust!, instrumental).

    ptsĭtsk·!a⁽ᵋ⁾t‘, arrow-maker (p-, prefix; -⁽ᵋ⁾t‘, nomen actoris).

    tsĭ′tsiqhan-, to play the ball-and-pin game 204.1, 15.

    tsĭ′tsiqhanaū, cup (for ball-and-pin game) 204.16 (-ū, instrumental).

    ɫtsᴇ′tsiqhanaūt, ball-and-pin game 36.13; 204.14.

    tsĭ′tsqau-, to shoot at target with spears 46.4; 202.27.

tsĭ′tsqaū, target for spears 46.6; 202.24 (-ū, instrumental).

(tsĭku-, see tsku-, to dip; to hear, to listen, to understand.)

tsĭk- . . . -uk^u, tsiyaku- . . . -uk^u, to be hoarse 68.16 (-uk^u, away, up, at end).

(tsĭk·-, see tsk·-; to be in horizontal position, to lie.)

tsĭq- . . . -uk^u, tsaĭq- . . . -uk^u, tsiyaq-, to cut off, to sever 126.5; 136.33 (-uk^u,
    away, up, at end).

    mᴇtsĭqtuwa⁽ᵋ⁾t‘, he who cuts off heads, executioner (m-, prefix; -⁽ᵋ⁾t‘, nomen actoris).

tsĭqu-, to laugh, to deride 190.31; JL 75.25.

tsĭxut-, to push 196.13.

tsĭl, hail, beads.

tsĭɫ-, ts!ĭɫ-, to split (tr.) 118.16; JL 70.4.

tsĭⁿs-, ts!is-, to cook, to prepare, to boil; to ripen 58.24; 64.24; 96.18.

tsĭⁿ′k·ᴇm (F), muskrat.

tsĭⁿ′k·e, roof, ceiling 126.7; 132.28.

tsĭⁿxu-, tsaĭⁿxu-, tsiyāxu-, to shake, to tremble, to move 32.9; 50.27.

tsaĭ′sk·!, particle alone, self 150.21.

tsaĭⁿxt-, to wake suddenly 58.22.

ts-yaĭ′tsxatisk· ᶥʟĭya⁽ᵋ⁾, particle 168.18, 25, 26.

(tsuwas-, see tsūs-, to crawl.)

tsuwē′x, tsuwĭ′x, rope 166.5; 168.23.

tsum, tsūm, ts!um, twice 60.17; 124.16; 202.10.

    tsūm saū′tist, twenty.

tsu′nk·x-, tsūnk·x-, four 62.23; 138.15, 16.

    tsū′nk·xatsuxt, four 116.6, 7; 208.8, 11.

    tsu′nk·xak·em saū′tist, forty.

tsūdaĭ′s, fish, salmon 46.21; 82.31 (-s, nominal).

(tsūns-, see tsĭnsu-, to sleep.)

tsūs-, ts!ūs-, tsuwas-, to crawl 74.33; 94.32.

tsūlā′qan, pack, load 140.37; 142.28; JL 73.25.

tsū′lqu, blanket 200.7.

tsaū′tsūwaū, dice, cards; to play, to throw dice 208.8, 10; 206.35.

    ɫtsaū′tsūwaūt, dice game, throwing dice 148.30; 206.25.

tsūiⁿxu-, ts!ūiⁿxu-, to coax, to urge 68.24; 72.28.

tswētɫ, to defecate 96.27.

ts‘-, to hit (with knife), to stab 152.15.

tshaĭ′lĭxt, bow-legged (-t, adjectival).

(tspīūt-, *see* tspūit-, to float.)

tspī′ūtɛsal, island.

tspīdu-, to float, *see* tspūīt-.

tspuu-, to fall, to topple 86.40.

tspūt!-, to pour, to spill 228.35, 38.

tspui-, to spill, to dump, to upset 96.19; 228.3.

tspūit-, tspīūt-, to float 62.21.

tspūitins-, to fish in bay 112.8.

tska′tina, crane 72.22, 27.

tskaⁿ′ka, hat.

tskaila′t!ist, crooked (-st, *adjectival*).

tskōl-, to crackle 212.20; 214.7.

tskōlē′, forehead.

tskō′ltskōlaū, hoop, wheel (-ū, *instrumental*).

  tskō′ltskōlaūk·ink·, March, April (-k·ink·, season).

tsku-, tsiku-, tskwa-, to dip 48.4; 106.3, 10.

tsku-, tsiku-, to hear, to listen, to understand 68.16; 110.5; JL 72.28.

  tskwai′salyust!, ear 64.27; 130.38 (-ust!, *instrumental*).

tskuł-, to perch 76.34; 156.17.

tskūnt-, tskwanat-, to stoop, to bend down 52.26.

tskūił-, tskūik·!-, to be on top, to ride 92.7 (-k·!-ł, *consonantic change*).

(tskwa-, *see* tsku-, to dip.)

tskwa′hal-, to walk on stilts, to walk around 36.13; 38.19.

  tskwā′tskwahalau, stilts 36.13 (-u, *instrumental*).

  tskwā′tskwahalaut, stilt walking 36.13.

(tskwanat-, *see* tskūnt-, to bend down.)

tskwaᶜk·!, crabapple, apple tree.

(tskwai′salyust!, ear 64.27; 130.38; *see* tsku-; -ust!, *instrumental*.)

tskwīs-, black 86.14, 17.

  tskwī′sist, black (-st, *adjectival*).

tskwīts, relative by marriage after death of person causing the relationship.

tsk·-, tsīk·-, to be in horizontal position, to lie 44.6; 64.14.

  tsk·īt!, resting-place, bed, lair (-t, *local noun*).

tsk·ewī′n, iron *from Chinook jargon* tcikamīn; Tillamook pronunciation tsikawīn).

tsk·exē′yū, string 204.18 (-ū, *instrumental*).

tsk·ila′mxat, camas 88.16, 34.

(tsk·ītū-, *see* tsk·ūit-, to escape, to run away.)

tsk·īt!, resting-place, bed, lair 158.26; 160.23 (*see* tsk·-; -t!, *local noun*).

tsk·iⁿᶜ-, to bend, to kneel 82.13.

tsk·īⁿ′tsī, mountain, hill 52.1; 54.8.

tsk·ūit-, tskītū-, to escape, to run away 56.30; 58.1.

tsk·!-, tsitsk·!-, to shoot 60.21; 122.16; *see* tsī′tsik·!, arrow.

  tsk·!ī′s, tsk·!aī′s, shot 128.1; 138.31 (-s, *nominal*).

(tsqayun-, *see* tsqainu-, to travel on water.)

(tsqamaʟ-, *see* tsqamʟ-, to be foggy.)

tsqamt!-, to come to an end, to close, to finish 38.13; 40.22.

tsqamʟ- . . . -auk·, to close, to shut (eyes) 92.4; 122.1 (-auk·, inside, between).

tsqamʟ-, tsqamł-, tsqamał-, to be foggy 74.11, 12; 94.19.

  tsqamłaī′s, fog (-s, *nominal*).

tsqax, dog. 158.25

tsqalī′m, willow 76.11; 210.10.

(tsqwanku-, *see* tsqūnku-, to approach, to come near.)

tsqwas-, to scream 72.30.

tsqā′mt!a, from end to end, clear across 84.31; 152.3 (-a, *adverbial*).

tsqainu-, tsqayun-, to travel (on water)   80.20; 98.22.

tsqais-, to smart (eyes)   92.4; 142.36, 36.

tsqau'wīs, tsqaū'wīs, shouter, rooter, partisan; shouting   44.10; 180.37.

tsqēw-, tsqaīw-, to approach, to come near   58.13; 62.30.

tsqēⁿx, dog   124.1; 130.7.

tsqēt-, tsqaīt-, to drip   126.26, 31; 138.4.

tsqūnku-, tsqwanku-, tsqunaku-, tsqwīnaku-, to approach, to come near   68.9; 70.11.
    tsqūnkwaᶜts-slō, close by.

tsqaūs-, to shout, to yell, to cheer   182.7; 200.36.

tsqwa, *particle* necessarily   120.21; 160.17.

(tsqwīnaku-, *see* tsqūnku-, to approach, to come near).

tsxin-, ——   94.5.

tsxilt-, to wound, to hurt   158.8, 9.

tsxul-, to seize   156.30.

tsxūt-, tsxwat-, to fight   56.29; 158.8.

tsxūit-, to tear   106.7.
    tsxū'tit, torn (-t, *adjectival*).
    tsxūi'tist, half torn (-st, *adjectival*).

(tsxwat-, *see* tsxūt-, to fight.)
    tsxwā'tsxwataut, wrestling   JL 68.3.

tsx·ip-, to throw   74.10, 11; 88.30.

(tslayEq-, tsliyaq-, *see* tslīq-, to straighten.)

tslimk·-, to pluck, to pull out   82.17, 24; 104.14.

tslīku-, to lose hold of   192.16.

tslīq-, tslaīq-, tslayEq-, tsliyaq-, to straighten   60.24; 124.20.
    tslaī'qa, tsʟaī'qa, tsla'yEqa, straight, correctly   34.17; 60.22 (-a, *adverbial*).
    tslaī'qast, straight (-st, *adjectival*).

tslōqut-, to pull off, to pluck   94.6.

tslnp-, tslnāp-, to writhe, to twist   64.35.

ts!aᶜwa, more   82.2; 120.10.

ts!a'nts!ina, slime.

ts!ā'alt, slimy, slick (-t, *adjectival*).

ts!ām, white clay   134.34; 148.4.

Ts!āᵃm, *proper name*   218.21.

ts!in-, to tie (a game), to oppose (in a game)   26.11; 28.23.
    ts!in-, ts!in-, to oppose   150.20; 206.3.
    ts!i'nīyū, opponent   198.33, 36.

ts!in- . . . -ū, to close (teeth)   102.23 (-ū, *verbal suffix, by origin designating first person demonstrative*).

ts!inī'x, Oregon fern   224.15, 18.

ts!ins- . . . -auk· īs hainᶜ, to be repulsive   JL 67.29 (-auk·, inside, between).

ts!ilq, female dog, bitch   124.1.

ts!ilxu-, ts!ilōxu-, to fear, to be afraid   40.10; 42.10; 144.6; 188.28.
    mEts!u'lxust, fearful, dangerous   56.8, 17 (m-, *prefix;* -st, *adjectival*).

ts!il- ——   100.27.

ts!il, hail   230.9.

ts!ō- . . . -slō, ts̓ō- . . . s-le'wī', to watch, to guard, to notice, to cure, to doctor   22.13; 28.8; 30.25.

ts!uū'x, skin (human)   178.22.

ts!ū'ax·au, crab (small)   94.32 (-au, *diminutive*).

ts!ūwī'x, dry (of river), low tide   72.35; 92.1.

ts!ūⁿ-, low tide; to dry   74.4; 86.34; 88.31.

ts!aūwi'stELī-slō, ts!ōya'tELī-slō, ts!ōwiya^εtELī-slō, ts!uwiya^εtELī s-le'wī', medicine.
    man, shaman   218.4, 6; 226.15, 19 (-Lī, one who-; -slō, *indefinite place*).
ts!hūs-, to be bushy   156.13.
    ts!xwā^a'st, bushy (-st, *adjectival*).
ts!xu-, to wash, to clean   114.11.

ka'atkEta, chair.
ka'tsits, eel.
kakā'ya^ε, duck, bird   76.31; 78.5.
kala'xkala, pot, kettle   96.8; 146.12.
kaⁿ'ha, rat.
kā'yūk·ink·, autumn (-k·ink·, season).
kā'wil, basket.
kink-, kunku-, qinq-, to tie, to bind   96.4; 134.33; 198.20.
    łku'nkut!īs, bundle   144.16.
kaīkł-, kyakł-, to raise (foot)   102.14.
kōs, mamma.
kōts, kūts, tree, log   78.4; 118.13.
kōx^u, kūx^u, wood, tree, stick   50.20; 52.15.
(ku, *see* kus.)
    kuha'm, ku'xam, this thy   22.12; 54.13.
    ku'pin, this your   22.10; 68.20.
    ku'pstin, this your (*dual*).
ku-, qu-, to enter (boat), to launch canoe   72.7; 74.2
(kumūku-, *see* kumku-, to run.)
    kumū'kwalit!, race track (-t!, *local noun*).
kump-, to throw dice.
kumtūi's, beads; money   200.9 (-s, *nominal*).
kumku-, to run   50.27; 52.8.
    mEku'mk^u, sea-otter (*perhaps* mEku'mku^εt').
    mEkumkū^εt', runner (m-, *prefix; -^εt'*, *nomen actoris*)
    mukumūkwalya^εt', runner.
    Lku'kumkwaut, running, race   JL 68.3.
Kutā'mīyū, *proper name*   148.12; 154.20.
kunī'ts, bait   84.22.
kunt-, to like, to fancy   76.32; 192.10.
kus, this, the, that   30.20; 32.2.
    kusi'n, this my   86.1; 130.9.
    ku'stin, this our two (*dual*)   134.14; 158.2).
    ku'xan, this our two (*excl.*)   78.29; 100.19.
    kułi'n, this our   158.25; 164.5.
kus-, to hit on head   106.16.
kusi'ntsi (D), head.
kusīldaī's, charcoal   70.19; 74.13 (-s, *nominal*).
kusū'saū, wren   60.1 (-aū, *diminutive*).
kusū^εtsī, bear   52.12, 16; 56.5.
kusnū'nhayust!, nose   58.21; 64.29 (-ust!, *nominal*).
kutsī'tsāl, bow of canoe.
kuxē's, groins   132.2 (-s, *nominal*).
kuxwaā'tū, spruce   208.35.
kul-, kwal-, to reach   78.4; 128.5.
kul^ε-, to gather, to pile (*pl.*)   80.10; 92.2.
kul^εaī's, windfall   JL 71.11 (-s, *nominal*).
kū'tupa, sweat-house.

kū′kⁿ, kō′kⁿ, shore, away from shore, ocean, middle, west 26.6; 34.4; 60.24.

kūl-, kwał-, to scratch 156.13.

kūi′pūna, fur-seal 92.11, 25; 96.25.

kūit-, kwīd-, kūyad-, to dance (sing.) 32.13; 56.5.

kūits-, to dry 130.19; 142.6.

kūints!-, to bait 104.7.

(kūyad-, see kūit-, to dance [sing.].)

kxai (D), lip, mouth.

kla′mtslɛm, kla′mslɛm, earth-people, people from below 94.14; 98.35 (-slɛm people of-).

kłūit-, kłīūt-, to pierce, to go through 78.4, 19.

kwaā, (?) 94.27.

(kwa‘-, see k‘ū-, to have intercourse, to cohabit.)

Kwas, proper name Siuslaw 84.17; 110.22.

kwas (objective form of kus), the, that 38.23; 58.13.

kwaᵉs, paint 44.21.

kwa′xalt, white 148.6 (-t, adjectival).

(kwal-, see kul-, to reach.)

kwaᵉla′′, particle how? 88.13; 98.13.

(kwał-, see kūl-, to scratch.)

kwā′lɛm, white cedar.

kwāln, kwāLn, reason, excuse 108.13; 114.4 (-łn, passive).

kwēᵉ, kwīᵉ, canoe, boat 70.23; 92.6.

kwitū′ (Chinook jargon for French "couteau"), knife 156.22.

kwi′tskuts, brains.

kwi′k·in (D), scalp, lock of hair.

kwi′lōL, cheek.

kwilkwīᵉt!, tears.

kwīyaīⁿ′‘tū, mosquito.

kwīᵉtī′yū, clam-shell.

kwī′tsɛx, feather (for ornamental purposes) 130.1; 140.14.

kwīxa′līyū, waves, breakers.

kwīⁿ′‘ts!it, steersman 94.5; 170.7 (-t‘, nomen actoris).

k!a′nans, sea-gull 122.5 (-s, nominal).

k!ai′st!, club.

k!ins, kqints (D), beard.

k!ū-, k!wa-, to overpower, to harm, to fool, to cheat, to trick, to best 28.16; 30.12.

k!ūi′, windfall, dead timber 208.8.

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

(k·ɛnts, see k·ɛts and -n infixed.)

(k·ɛs, see k·is.)

k·ɛts, particle customarily, usually, repeatedly, would 24.21; 26.12.

(k·ɛłts, see k·ɛts and -ł infixed.)

(k·ɛlxats, see k·ɛts and -lx infixed.)

k·aᵉ, a little while 100.2; 156.3.

(k·a-, k·ā-, see k·ea-, to stop, to complete, to finish.)

k·aya′sīyū, horn 46.14; 176.19.

k·a‘-, to allow, to permit 136.18; 214.28.

k·amā′sīyū, north wind.

k·anxu-, k·anū‘-, k·an‘w-, k·in‘wa-, to dig 140.13; 156.23.

  k·ūn‘wa, a dug place, a hole 158.4, 6.

(k·as, *see* k·- *and* as.)

(k·ats!-, *see* k·ts!-, to have on, to put on, to wear.)

k·a′kⁿ, north 32.8; 60.24.

k·a′k·imk·tauk·ink·, January (-k·ink·, *season*).

k·a′kūhat!, ladder (-t!, *local noun*).

k·a^ɛqst, wet, moist 186.22 (-st, *adjectival*).

(k·axk·-, *see* k·exk·-, to assemble, to gather, to convene, to come together.)

 k·a′xk·e, together 116.1; 142.11.

 k·a′xk·etīs, assembly, gathering, meeting 108.32 (-s, *nominal*).

k·a′ltsū, heart, mind 40.1; 66.7.

(k·aɫ-, *see* k·iɫ-, to wade.)

k·aⁿ′tsūs, a little while 64.15; 68.5.

k·a^{nɛ}k·, woodpecker 50.17, 18; 118.28.

k·aⁿ′lits!, sapsucker 118.27.

k·ā′txusk·ink·, November (-k·ink·, *season*).

k·ā′k·Ematū, story, tradition.

k·ai′ī, ai′ī, *particle* so that, in order that 56.2; 58.5.

(k·au′k·Ets, *see* k·Ets *and* -auk· *infixed*.)

(k·au′k·aiī·, *see* k·aiī *and* -auk· *infixed*.)

(k·au′k·is, *see* k·is *and* -auk· *infixed*.)

(k·au′xaiī, *see* k·ai′ī *and* -aux *infixed*.)

(k·au′xuts, *see* k·Ets *and* -aux *infixed*.)

(k·auxs, *see* k·is *and* -aux *infixed*.)

k·e′a, surely, certainly, indeed 22.11; 24.4.

k·ea-, k·a-, k·ā-, to stop, to complete, to finish 24.9; 26.12.

k·eaⁿ′k·eɫaū, fish-trap 210.12, 13; JL 69.19.

k·eai′sa, *particle* all right, very well 22.9; 26.5.

k·eaixts-, to be ready, to fit, to decide 130.37; 132.3.

k·eu′ts!, chief, rich man.

k·ewa^ɛpa, quahog.

k·ep, k·ēp, k·!ēp, grandson 122.3; 150.25.

k·exk·-, k·axk·-, to assemble, to gather, to convene, to come together 26.6; 28.18.

k·elī′s, male organ, penis 100.19, 28; JL 69.34 (-s, *nominal*).

k·eⁿ′hiɫa, hawk 136.34; 158.11.

k·ē′tk·ē, *particle* more 24.15; 26.3.

 k·ē′k·ē, *particle* more 82.21; 100.28.

k·ē′k·istxaū, heirloom, inheritance JL 66.34, 35; 67.17, 18 (*related to* k·ist-).

k·ēⁿ′hist!, fir-tree.

k·iwai′sEmx (D), parting of hair.

k·i′pil, k·ipl (D), liver, navel.

k·i′paīs, salmon-berries (-s, *nominal*).

(k·ips, *see* k·is *and* -p *infixed*.)

(k·i′pstis, *see* k·is *and* -pst *infixed*.)

k·im, there, over there 26.9; 30.11.

k·im^ɛ, *particle* perhaps, perchance 72.29; 74.7.

 k·imha^ɛk·, *particle* perhaps, maybe, perchance 48.19; JL 68.29.

k·im-, to dodge 136.30.

k·im-, to expose, to show, to reveal 156.28.

k·i′miɫ, aunt.

k·imn-, to light a fire 96.1.

k·ims-, to shut, to close 118.20, 24 (*related to* tims-).

k·imsis, *conditional particle* if, in case 54.4; 174.29, 30.

(k·i′msins, *see* k·i′msis *and* -n *infixed*.)

(k·i′msxas, *see* k·i′msis *and* -x *infixed*.)

k·imx-, to join, to fasten together   146.36; 148.2.

k·i'mlī, soon   156.3.

k·inā'q, snake   130.28, 29; 142.17.

k·inā'xaīt!, neighbor, tribesman   184.14, 15.

(k·inai'ī, see k·ai'ī and -n infixed.)

(k·i'nauk·s, see k·is and -auk· and -n infixed.)

k·inwī, money.

(k·in'wa-, see k·anxu-, to dig.)

(k·ins, see k·is and -n infixed.)

ḳ·inst-, to steal   192.22, 28.

k·is, particle habitually, customarily, usually   26.7; 32.2.

k·ist-, k·īst-, k·ēst-, to leave, to depart   24.10, 11; 26.17.

(k·i'stis, see k·is and -st infixed.)

k·ikau- . . . -ū, to be thirsty   106.1 (-ū, verbal suffix, by origin designating first person demonstrative).

k·ik!u-, to unfasten, to untie, to loosen, to unleash   160.3, 4; JL 73.25.

k·i'xwalaus, eggs (-s, nominal).

k·ile'st (F), fork.

k·iluwī'yust!, kettle, water-receptacle (from k·i'lū; -ust!, instrumental).

(k·ilī'-, see k·il'-, to dance [plural].)

ḳ·i'lū, k·i'lō, water   62.5; 74.34.

k·i'lū-, k·ilwī-, to be inside, to enter, to place (pl.)   96.6, 9; 106.40.

k·ilū't!in, land-otter   52.28; 54.4.

k·i'laū, knee.

k·ilwī'tū, load, weight   120.29.

k·il'-, k·īl'-, k·ilī'-, to dance (pl.)   22.9; 24.17.

k·ilhī', song   154.22.

K·ilxa'mexk·, proper name   233, 15.

k·ił-, k·iʟ-, k·ał-, to wade   46.26; 186.33.

   mᴇk·iʟaᵉt, crane (m-, prefix; -ᵉt', nomen actoris).

k·iłaᵉ, k·iʟaᵉ, wedge   118.17.

(k·iłtas, see k·is and łtā infixed.)

(k·iłs, k·lis, see k·is and -ł infixed.)

(k·iʟxas, see k·is and -ʟx infixed.)

(k·iʟxai'ī, see k·ai'ī and -ʟx infixed.)

k·i'yaī, knife   38.16; 120.7.

k·i'ūⁿsa, tobacco.

   k·iyūⁿ'saʟyust!, tobacco-pouch   152.35; 154.7 (-ust!, nominal).

k·iwā'pā, lower end of ulna.

k·i'k·s-, to turn over   190.27, 28 (from k·īⁿ'hī; -k·s, motion).

(k·īst-, k·ēst-, see k·ist-, to leave, to depart.)

k·isk· . . . -ū, k·aīsk·- . . . -ū, to feel hungry   82.10; 86.28 (ū, verbal suffix, first person demonstrative).

k·i'kᵘ, over there, at other end, opposite   92.24, 30.

k·īla' (voc.) son   144.3.

k·īlt!x-, to hang around neck, to ornament   92.13.

k·īⁿ'hī, other side, upside down   32.22.

k·ō'lōkwīᵉst, chunky, fat   138.40 (-st, adjectival).

(k·u'kᵘs, see k·is and -ukᵘ infixed.)

(k·u'kuts, see k·ᴇts and -ukⁿ infixed.)

k·ū'watik·, patch   240.4.

(k·ū'wāl, neighbor; see k·ū, k·aū.)

(k·ū'n'wa, a dug place, hole   158.4, 6; see k·anxu-; -a, nominal.)

k·ū′kᵘ, south, middle 32.7; 66.8; 142.20.

    k·ūkⁿ- . . . -auk·, in the middle 140.35; 142.20 (-auk·, inside, between).

k·aū, k·ū, across the river, next house; neighbor 26.21; 110.15; 132.18.

    k·ū′wāl, neighbor.

k·ts!-, k·ats!-, to have on, to put on, to wear 44.5; 46.14.

k·ts!- . . . -auk· īs haiⁿᵋ, to believe 114.16, 17; 184.1 (-auk·, inside, between).

(k·xans, *see* k·is *and* -xan *infixed*.)

(k·xants, *see* k·Ets *and* -xan *infixed*.)

(k·xas, k·Exs, *see* k·is *and* -x *infixed*.)

(k·lis, *see* k·is *and* -ł *infixed*.)

(k.!Eais-, *see* lEais-, to see, to perceive; k·!-ʟ, *consonantic change*.)

(k·!ayāt-, *see* łEait-, to float [*intr.*]; k·!-ʟ, *consonantic change*.)

(k·!aq-; *see* k·!iq-, to come ashore.)

(k·!al‘-; *see* k·!il‘-, to go out, to come out, to emerge.)

k·!ā′wīxāl, oyster.

k·!ē′pau, leaf 214.3; 216.30.

k·!ēts, east, ashore, inland, behind 24.18; 58.1.

    k·!ē′tsit-s-hī′tsʟEm, eastern people, Kalapuya Indian.

k·!im-, k·!am-, to stoop, to bend over 142.38.

(k·!in-, *see* łn-, to look; k·!-ł, *consonantic change*.)

(k·!itsx-, *see* łatsx-, to spread; k·!- ł, *consonantic change*.)

k·!iq-, k·!aq-, to come ashore, to land 62.22; 64.5.

    k·!iqaī′s, landing, landing-place 82.5 (-s, *nominal*).

(k·!ila‘-, *see* k·!il‘-, to go out, to come out, to emerge.)

k·!ila′hayū, mouth of river 122.29.

k·!ilaᵋpī, lake 48.12, 17.

(k·!ilxu-; *see* łīlxu-, to turn over; k·!-ł, *consonantic change*.)

k·!il‘-, k·!al‘-, k·!ila‘-, to go out, to come out, to emerge 30.6; 32.18.

k·!īk, k·!ēk, eye 72.13; 100.31.

k·!īl, rock, stone, boulder 30.8; 32.16.

(k·!ō‘-, *see* ʟō‘-, to climb up, to ascend; k·!- ʟ, *consonantic change*).

(k·!ōqut-, *see* ʟōqut-, to take, to catch, to seize; k·!-ʟ, *consonantic change*.)

(k·!xau-, *see* ʟxau- to throw; k·!-ʟ, *consonantic change*.)

(k·!xaut-, *see* ʟxaut-, to drop [*tr.*]; k·!- ʟ, *consonantic change*.)

(k·!xwī-, *see* ʟxwē-, to spear; k·!- ʟ, *consonantic change*.)

qaᵋ, *particle denoting uncertainty* 80.2; 108.29.

qaa-, qā-, to enter (*sing.*) 58.17; 62.24.

qaaī′tsk·it, once, first 136.14; 198.9, 10.

qa′īłt!, goose (wild).

(qayaku-, *see* qaiku-, to look for food at low tide.)

(qayaⁿku-, *see* qaiⁿku-, to harm, to hurt, to spoil.)

qayaⁿ′kwal, razor-clam.

(qayūt-, *see* qaitu-, to drop, to leak.)

qahal-, different, other 34.20; 168.10.

qa′halt, *particle* to pretend 56.28; 60.15.

qahā′ns, *particle* like, unto 130.32, 35; 178.13.

(qamāl-, *see* qaml-, to be bashful, to feel ashamed.)

qamī′nt, much, plenty 192.30, 194.2 (-t, *adjectival*).

qamī′n, in the beginning, long ago 108.9; 112.25.

(qamīʟ-, qamīł-, *see* qamł-, to be dark.)

(qamk·!-, *see* qamł·, to be dark; k·!- ł, *consonantic change*.)

qaml-, qamāl-, to be bashful, to feel ashamed 50.23, 24; 144.13.

qamʟ-, qamł-, qamīʟ-, qamīł-, to be dark　28.5; 30.1; *see* qamkˑ!-
　qamłiʹs, night, evening　24.17; 26.13 (-s, *nominal*).
qat-, to dance the murder-dance　70.29.
qatᵋ-, to shoot at target　36.3; 44.18.
　ʟqatᵋat, łqatᵋat, target shooting　36.3, 38.5.
　ɢatᵋa, target　44.19; 200.19 (-a, *nominal*).
qan-, qēn-, to die　58.27; 70.13.
qan, I　54.9; 110.36.
qaniʹnał (*Siuslaw loan-word*) knife　154.17; 156.7.
qaniʹx, thou　46.18; 48.29.
qaniʹxap, you　38.22.
qaniʹxapst, ye.
qaʹnhan, I　40.8; 188.5.
qaʹnhast, we two (*incl.*).
qaʹnhaʻʟ, qaʹnhał, we　182.37.
qaʹnxan, we two (*excl.*).
qanʻū-, to knock senseless　68.28.
(qas, *see* q- *and* as.)
qasū-, to send, to dispatch　30.20; 34.8.
　qsaʹwa, messenger　36.16 (-a, *nominal*).
qaʹskˑ!īm, red paint, ochre　70.19; 74.11.
qaʹtsᴇ, he, she, it　92.11; 140.31.
qaʹtsaux, they two.
qaʹtsiʟx, they.
qatsīʹliᵋ, wolf　50.21, 22; 52.1.
qaqaʹn, I　52.19; 110.39.
aqaʹtsᴇ, he, she, it　88.8; 202.23.
qaʹqalpaū, shinny ball　68, 6, 8 (-ū, *instrumental*).
qaxt-, to roast　86.36; 96.3.
qaxt!-, to turn over on back　144.25.
qal-, qēl-, to be suspended, to be in perpendicular position, to hang, to tie　72.13; 78.20.
qalᴇmlaiʹs, curve　96.7 (-s, *nominal*).
qalaʹmskˑinkˑ, qalaʹminskˑinkˑ, winter season　112.7 (-kˑinkˑ, season).
qalaᵋtis, strength (*related to* qāʹalt).
qalaʹxstet, older, oldest　68.13; 92.37 (-t, *adjectival*).
qalīʹ, qalāʹ, rope　78.22, 23.
(qalīʻ-, *see* qalʻ-, to be tired.)
(qalīʹx, shouting, yelling; to shout　98.16; 130.12; *see* qalx-.)
(qalīxu-, *see* qalxu-, to hide, to cover.)
qalōʹna, stomach, abdomen　JL 74.25.
qaʹlōs, ocean, salt, sea　34.5; 60.20 (-s, *nominal*).
(qalūqu-, *see* qalqu-, to circle, to walk in a circle.)
qalʻ-, qalīʻ-, qēlʻ-, to be tired　132.15; 142.26.
　qalhīʹs, tired feeling, fatigue　178.31 (-s, *nominal*).
qalʻkˑ-, to run away, to escape　192.21; JL 69.35.
qalp-, *particle* again, once more; to roll　24.10, 12; 26.14.
　qalpaiʹxat, another, second　108.32; 136.8 (-t, *adjectival*).
　mᴇqalpaᵋtʻ, cougar (m-, *prefix; -ᵋtʻ, nomen actoris*).
qalm-, to take up the game　154.29; 206.14.
qalts-, to peck　50.20; 118.27.
qaʹlqus (D), fox.
qaʹlqal, armpits　82.23, 26; 130.36.
qalqu-, qalūqu-, to circle, to walk in a circle　30.7; 32.6.

qalx-, to shout   JL 74.17.

  qalī′x, shouting, yelling, to shout.

(qalxā⁵yaī′-slō, *see* qalxu-, a hiding-place, ambush   68.3, 4.)

qalxā⁵tsit!, alder   210.1; JL 72.12.

qalxai′sla, mudcat   46.27 (-sla, *nominal*).

qalxu-, qalīxu-, to hide, to cover   96.17; 114.26.

  qalxūi′-slō, a hidden place, a secluded spot   96.17, 20; 140.12.

  qalxa⁵yaī′-slō, a hiding-place, ambush   68.3, 4; (-slō, *indefinite place*.)

(qaⁿyɛku-, *see* qaiⁿku-, to harm, to hurt, to spoil.)

(qā-; *see* qaa-, to enter.)

qā′am, pack, load   128.34; 138.41.

qā′alt, strong, male being, man   22.2; 58.2 (-t, *adjectival*).

qā′wīyū, spoon   146.17 (-ū, *instrumental*).

qā′tit, *particle* some one   76.1.

(qā′t!ōu, harpoon   166.30; 168.2; *see* qt!-; -ū, *instrumental*.)

(qā′t!qut!a, chain; *see* qt!-.)

qā′nū, sweat-house, sweat-lodge   78.26, 31; 152.30.

qānts, little finger.

qā′sint, younger sister   22.10; 24.6.

qāª′tsɛ, a long time, a while   24.8, 15; 26.11.

  qā′tsatis, long time, period, season   170.24 (-s, *nominal*).

qā′tsū, raccoon   52.22, 27.

qā′qāt!, shirt   200.7.

qā′xat!, net.

qāª′ltɛ, always, continually   28.23; 40.18.

qai⁵ (D), lip.

qaitī′, right away, at once, immediately   62.21; 64.16.

qaitu-, qayūt-, to drop, to leak   64.7.

qai′sī, next year.

qaiku-, qayaku-, to look for food at low tide   94.30.

qaik·, whence   70.11, 29; 86.2.

qailā′, *particle* why?   50.26; 82.14, 15; 100.8.

qaiⁿ′-, qaīⁿ′-, to be ready, to be prepared, to prepare   26.16; 30.22.

Qaiⁿ′hausk·, *proper name.*

qaiⁿku-, qaīⁿku-, qayaⁿku-, qaⁿyɛku-, to harm, to hurt, to spoil   22.13; 106.16.

(qauwa′x, *see* qaux, high, up, above, top.)

qauwā⁵, *particle* all, every, whole   22.2; 26.22.

qau′wīyū, spoon (-ū, *instrumental*).

qau′wīs, qau′waīs, first, ahead   42.14; 44.3.

qaup-, to roll up, to wrap   70.20; 78.19 (*related to* qalp-).

  qaupst!, qampst!, blanket   80.8 (-st!, *instrumental*).

qaux, qauwa′x, high, up, above, top   32.15; 60.14; 78.2.

  qau′xatis, height   214.2, 216.30 (-s, *nominal*).

  qau′xan, high, up, above; sky   30.4; 46.5.

qe‘-, to be dark   74.14; *see* qēⁿ‘-.

  qē‘s, darkness, night   170.11 (-s, *nominal*).

qē-, qaī-, to be light, daylight, dawn, daybreak   24.9; 40.1; 214.38; *see* qēⁿs.

  qē, light, torch   72.23.

  qē′ya, light, torchlight   72.25; 132.38.

  ʟqē′st, łqē′st, ʟqē′tsit, morning   90.33; 116.3.

qē⁵t!, arrow-point.

(qēn-, *see* qan-, to die.)

qē′nxst, black, ugly, bad, dangerous   54.15, 17 (-st, *adjectival*).

qē′kus, bone   98.40; 118.9 (-s, *nominal*).

qē'k·īyū, story, narrative, tradition, myth, legend, custom 116.28; 204.8 (-ū, *instrumental*).

qē'xan, below, under, underneath 32.22; 40.4; 190.25.

(qēl-, *see* qal-, to be suspended, to be in perpendicular position, to hang, to tie.)

(qēl'-, *see* qal'-, to be tired.)

qēⁿ'-, to be dark 212.7, 17; 214.19; *see* qe'-.

    qēⁿ'hist, dark (-st, *adjectival*).

    qēⁿ'hīyū, darkness 108.5.

    qēⁿ's, darkness, night 72.24 (-s, *nominal*).

qēⁿs, light 156.1 (*see* qē-; -s, *nominal*).

qē'ⁿx, qēⁿ'xas, smell, odor 64.22; 96.20; 192.31.

(qinq-, *see* kink-, to tie, to bind.)

qaī', starting-point.

qo'ïła, counting-stick 36.22; 38.2 (-a, *nominal*).

qoqō'mūs, chicken-hawk 226.33.

qōmaᶜts, after, behind, second 82.16; 116.25.

qōmū'qut, blue (-t, *adjectival*).

    qōmū'qwīm, bluish 86.39 (-yᴇm, *distribution*).

qōn, digging-stick 140.14.

qōn, blueberries 48.11.

qō'tsᴇ, he, she, it 22.14; 56.7.

qō'tsaux, they two 144.14.

qō'tsiʟx, they.

qōl'-, to go upstream 216.5.

qōu-, to meet, to encounter 128.15.

qōⁿt-, to chisel, to hew 124.25; 126.2.

qōⁿ'tᴇmst!, basket (-t!, *local noun*).

qōⁿ'tīyū, chisel 36.14 (-ū, *instrumental*).

qōⁿt!-, to drink 104.36.

    mᴇqū't!isalīsla, one who abstains from drinking, teetotaller (-sla, *nominal*).

    qōⁿ't!ᴇmxt, a drink (-ᴇmxt, *verbal noun*).

qōⁿ'qᵘ, white swan 48.14, 15; 210.13.

(qu-, *see* ku-, to enter [boat], to launch canoe.)

qu'mhat, brother-in-law 94.27; 118.17.

qut-, to go through 82.17.

qut-, qud-, to pour, to spill 58.25; 64.34.

quxu-, to hit (with stick) 228.5, 11; 230.22.

qul-, qūl-, to go upstream 84.18; 90.2.

qū't!ist, half-emptied (*from* qōⁿt!-; -st, *adjectival*).

qūm-, qōm-, qwam-, to follow, to overtake 76.37; 124.2.

qūn'-, to swell (*intr.*) 150.8.

qūlts-, qwilts-, to challenge 26.5; 148.23.

qūⁿx-, qūⁿwī'x-, to stick up 94.27.

qaū (q- *and* ūk·), *particle* somebody, who 40.9; 46.14.

(qaū'k·eai, *see* q- *and* ū'k·eai.)

qūis-, to place in front JL 74.34.

(qwam-, *see* qūm-, to follow, to overtake.)

    qwaᶜma, behind, afterwards 142.8; 154.20 (-a, *adverbial*).

qwa'nahạ, knot (in trees) 150.8 (*from* qūn'-).

qwanhut-, to scoop 88.27.

    qwa'nū', fistful, handful 88.30.

qwa'nłīyū, finger-nail.

qwā, *particle* 130.4.

qwān, son, child, boy 66.21; 70.17.

qwē'nin, foam 94.20, 21.

(qwilts-, *see* qŭlts-, to challenge.)

qwīmaᵉts, roasting-spit.

qwon, I, me 34.4; 42.10.

  qwo'nhan, I 122.19.

  qwo'nhast, we two (*incl.*).

  qwo'nhaɫ, qwo'nhaʟ, we 28.17; 204.6.

  qwo'nxan, we two (*excl.*) 142.8.

qwula'xt, qūla'xt, raven 192.21, 28.

qwul'-, to walk around (*pl.*) 126.13.

qt-, to climb over, to go over 160.33; JL 71.72.

Qtaŭ', *proper name* 166.1; 172.6.

qtīm, younger sister 142.10.

qtū-, to dance the war-dance 134.33.

qt!-, to hook 168.5.

  qat!oū, harpoon 166.30; 168.2 (-ū, *instrumental*).

  qā't!qut!a, chain.

(qsa'wa, messenger 36.16; *from* qasū-; -a, *nominal*.)

qsī'qsōut, bitter, sour (-t, *adjectival*).

qsuū't, heavy 52.9, 10 (-t, *adjectival*).

  qsūⁿ'wīs, weight (-s, *nominal*).

qxe'nk·s, downward 78.2; 80.8 (-k·s, *motion*).

  qxenk·s-, qxaīnk·s-, to go downward, to descend 128.29; 140.2.

qlīt-, qlaīt-, to count 38.15; 114.8; 196.9.

qlītū-, to pierce 204.17.

qlŏ-, to buy JL 72.24.

qɫnp-, qɫinīp-, to skin 72.3; 130.28.

  qɫ'npa, quiver 82.8; 148.16 (-a, *nominal*).

  qɫ'npayᴇmxt, fisher 148.16 (-ᴇmxt, *verbal noun*).

q!ayūlᵉ, skunk-cabbage 204.16.

q!aīku-, to be crazy 226.16.

q!ul-, q!wēl-, to go upstream 184.35; 186.2 (*related to* qōl'-).

q!ulī's, salmon-trout.

q!u'lsin, flea 128.33, 34; 140.4.

xᴇltuxs, xē'ʟtoxs, south wind 96.24 (-tuxs, *collection*).

(xayas-, *see* xais-, to whisper.)

(xap-, *see* xp-, to jerk.)

xam-, xaīm-, xēm-, to t'u̧rn back, to return 84.33; 88.21.

(xam, *see* ham, thy.)

xamᵉ, one 22.1, 2; 36.7.

  xamwaᵉ, xamwaᵉlask· saŭ'tist, nine.

  xamwaᵉla'sk·e saŭ'tistk·em saŭ'tist, ninety.

xama' ɫiyū, xama' ʟīyū, mouth 58.21; 64.16,17.

(xama'k·ink·-. *see* xamk·ink·-, to do mischief.)

xa'mnī, seal, sea-lion, whale 78.19; 80.1.

(xa'mk·e, individually, separately 142.14; *see* xamk·!.)

xamk·ink·-, xamāk·ink·-, to do mischief 98.14; JL 75.32.

xamk·!, *particle* self, alone 58.13; 72.28.

  xamk·e, individually, separately.

xat-, to show 192.37.

xan, we two (*excl.*) 74.23; our two (*excl.*) 120.29; 122.19.

(xas, *see* x- *and* as.)

xa'sil. buckskin.

(xatsuwī's, a start, beginning˙ JL 67.2, 31; *see* xētsu-.)

xaqa'n, I   40.11.

xaqanī'x, thou   46.21; 50.4.

xaqa'tsᴇ, he, she, it   46.7.

xal-, to look like, to resemble   130.31, 34.

xa'lxas, mad, angry; vulva   32.9; JL 69.26.

  xalxsaᶜst, wild, terrible (-st, *adjectival*).

xalt!, squirrel.

xāt-, to scratch (with feet)   104.3.

xā'lux, clam-shell   58.19; 134.2.

xāⁿxwa-, to growl   152.32.

xaipu-, to rub   70.18.

xais-, xayas-, to whisper   96.15.

xe'īʟk·e, xe'ĭlk·e, well, carefully, guardedly, approximately, distinctly   22.13; 34.12
  (*probably related to* xeʟk·').

xeld-, to throw (grace-sticks)   210.20.

  ʟxē'xᴇltaūt, the game of grace-sticks   210-18, 19.

xelk·, well, fitting, suitable, truthful; to tell the truth   120.2; 122.28.

  xeʟk·ī'i, truth.

xeʟk·, two   46.7; 68.5.

  xe'ʟk·tᴇmxt, twins, a pair   56.4 (-ᴇmxt, *verbal noun*).

  xe'ʟk· laqai'st, seven.

  xe'ʟk· laqai'stk·em saū'tist, seventy.

xētsu-, to start, to begin moving, to set in motion   24.9; 26.2.

  xa'tsuwīs, a start, beginning JL 67.2, 31 (-s, *nominal*).

xē'xeltaū-, to play the game of grace-sticks   210.23.

xē'ltkwa, *particle*, better   60.11.

(xaīm-, xēm-, *see* xam-, to turn back, to return.)

xilt!-, to seize, to catch   118.18.

xōxʟ!, box.

  pxōxʟaᶜt', carpenter, box-maker (p-, *prefix; -ᶜt', nomen actoris*).

xup-, to spout, to buzz, to swim (of fish)   80.18; 186.32; JL 73.30.

xuma'tsit, youngest (-t, *adjectival*).

xun-, xūn-, to break, to come apart   58.26; 64.36; 96.26.

xuna', xūnā', *particle* now, turn   102.18; 202.9.

xuna'has, *conjunction* likewise   130.33; 132.7.

xunt-, xunūt-, to obtain, to receive, to catch, to recover   70.17; 102.26.

xuts, *particle*   230.12.

xulpaᶜtsit!, snipe   94.8, 14.

xū'mstan, girl   188.4, 8.

xūd-, to blow (*of* wind)   190.28; 230.6.

  xŭ'dīyū, xō'dīyū, wind   112.23; 166.15.

  xŭxu-, wind blows.

xū'nts, the back.

xūs, xŭ'sī, a little, a few   24.15; 30.1, 8; *see* xūʟ, xŭ'ʟī.

xŭts, *particle* as soon as   32.16; 134.21.

xūtsā', *particle* on my part, on his part   34.11; 36.8.

xŭxu-, to blow (*of* wind)   136.29; *see* xūd-.

xūʟ, xŭ'ʟī, a little, a few   32.7; 44.16; *see* xūs, xŭ'sī.

xaū'sxaū, abalone shell   92.13.

(xwaᶜyaī't!, goal, tally, stake   24.7, 15; 196.20; *see* hū-; -t!, *local noun*.)

xwas-, to vomit.

xwe'naya, across the ocean (*probably Coos loan-word*)   170.39.

xwē'xwē, xwī'xwī, paddle   72.8, 9; 94.5.

mɛxai-, to paddle.

xwĕⁿs-, to smoke (*intr.*).

  xwĕⁿ′sīyū, smoke   72.18; 132.32.

  xwĕⁿ′sīyust!, smoke-hole, chimney   72.13; 142.32 (-ust!, *nominal*).

xp-, xap-, to jerk   84.23.

xsu-, to break wind.

  muxsuiⁿ′stū, skunk (m-, *prefix*).

xku-, haku-, hāku-, to leave (canoe), to land   72.10; 122.9.

xqu-, haqu-, hūⁿqu-, to drag   142.27; 218.12.

(x·ā′mxasxam, feeling   178.14; 184.19; *see* x·ims-.)

x·ims-, x·imās-, to touch, to feel   152.22; 156.33.

  x·ā′mxasxam, feeling   178.14; 184.19.

(x·ilī′dīs, glance, look   126.31; *see* x·ilt-.)

x·ilum-, x·ilōm-, to move   32.7; 74.29; *see* x·ū′lam-.

  x·ilu′mtxasxam, movement   32.4.

  px·ilmīs-, to go in a certain direction   34.2; 60.21.

x·ilt-, to search, to look for   58.18; 66.21.

  x·ilī′dīs, glance, look   126.31 (-s, *nominal*).

x·ī′tsū (D), eyebrow.

xū′la·m-, to travel, to journey   22.4; 40.24 (*related to* x·ilum-).

  x·ū′lamīt!, road (-t!, *local noun*).

lɛqaᶜlqa′yaū, orphan   150.16; 154.25.

laᶜwus, yellow-jacket   JL 73.4, 30.

ļahī-, to love   118.3.

la′k·a, dress, clothes   92.2.

  laqs, dress, skirt   132.4; 144.1 (-s, *nominal*).

lalx, brass.

la′ła, mud.

lāᶜ, *particle* what, how, something   30.7; 32.3.

lāᶜ, sky, heavens, horizon, firmament   78.5; 146.31.

lāpa′tsi (D), crown of head.

lā′tɛq, *particle* what, something   32.11; 34.17.

lā′tɛq . . . -auk· īs haiⁿᶜ, to feel glad   38.14; 42.4, 16 (-auk·, inside, between).

lā′tɛqłāl, things, property   72.7; 150.1.

lā′tū, bow-string   JL 67.18.

(lā′tqat, *see* iltqaᶜt.)

(lāns, *see* lās *and* -n *infixed*.)

lās, *particle* even, although   56.7; 64.1.

(lā′k·ɛnts, *see* lā′k·ɛts *and* -n *infixed*.)

lā′k·ɛts (lā + k·ɛts), *particle* although, even if   60.2; 96.25.

(lā′k·auk·ɛts, *see* lā′k·ɛts *and* -auk· *infixed*.)

(lā′k·auxuts, *see* lā′k·ɛts *and* -aux *infixed*.)

lā′quns, pole, spear   36.14; 38.13 (-s, *nominal*).

lāxs, *particle* even, although, albeit, no matter   40.13; 54.14.

(lā′xaxs, *see* lāxs *and* -x *infixed*.)

(lā′xauxs, *see* lāxs *and* -aux *infixed*.)

(lā′xins, *see* lāxs *and* -n *infixed*.)

lā′łta, *particle* because, since, as   54.11.

  lā′łtamis (lā′łta + mis), *particle* because 40.12,13; 42.4.

  lā′łtas (lā′łta + mis), *particle* because, since   36.1; 38.23.

le‘wī′, ground, place, world, universe, soil   22.4; 32.2.

  le‘wī′yust!, wall (-ust!, *nominal*).

lik·a′yɛst, lame (-st, *adjectival*).

lik·aiⁿ's, grave   76.7, 9; 116.5 (-s, *nominal*).
  lik·ai′syaĭt!, graveyard (-t!, *local noun*).
lix·yaᵋt‘, crooked, one-sided · 158.11, 12 (-t, *adjectival*).
lĭ′qłn, action, custom   106.23 (-łn, *passive*).
(lōt-, *see* iltu-, to scare, to frighten.)

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

Leait-, łaaĭt-, to float (*intr.*)   220.18; JL 71, 19; *see* k·!yāt-.
Leais-, to see, to perceive   58.16; 64.3; *see* k·!Eais-.
Leik· - . . . -ū īs haiⁿᵋ, to have pity, to be merciful   118.30 (-ū, *verbal suffix, first person demonstrative*).
(Leyaⁿ′hats!ĭt, łEyaⁿ′hats!ĭt, guessing-game   36.4; 38.5; *see* yaⁿhats!-; L-, *prefix;* -t, *suffix.*)
(łEyā′tsit, Leyā′tsit, dweller, resident, inhabitant; people; village   24.2; 28.14; 30.15; *see* īts-.)
łEmūlt!-, to stay behind, to remain   JL 66.9, 25; 68.1.
La′īsxam, indignation   220.42 (*see* īL-).
La′ha, glass.
Lahaiᵋt!, Lhaya′t!, deer   54.10; 56.10 (*related to* hāᵋt!).
(ˡLapīyaᵋ, *see* ˡLīyaᵋ, no, *and* -p *infixed*.)
(ˡLapstīyaᵋ, *see* ˡLīyaᵋ, no, *and* -pst *infixed*.)
łam, Lam-, to split, to come apart, to cut in two   82.24; 170.25, 26.
Lama′t, łama′t, *particle* half   74.26; 154.21 (-t, *adjectival*).
łaᵋmĭ′sū, Laᵋmĭ′su, day-owl   50.3, 7; 132.37.
łamĭᵋts, pouch.
łᵃamx-, Laamx-, to suit, to fit   46.15, 17; 48.3.
la′mxadōo, La′mxadū, ła′mxatō, blossoms, children (*pl.*)   22.1; 32.5, 12; 204.16, 17 (-ōo *plural*).
(ˡLanīyaᵋ, *see* ˡłīyaᵋ, no, *and* -n *infixed*.)
(ˡLastīyaᵋ, *see* ˡLīyaᵋ, no, *and* -st *infixed*.)
łatsx-, to spread   206.24; 208.23; *see* k·!itsx-.
  ła′tsxa, spread, place for gambling   154.3, 5 (-a, *nominal*).
łaᵋqaᵋt, blackberries.
łaqai′st, six   200.26; 208.3.
  łaqai′stk·em saū′tist, sixty.
La′qusin, ła′qusin, skin, bark   72.6; 76.11.
(Laq!-, *see* Lq!-, to cross.)
(ˡLaxayaᵋ, *see* ˡLīyaᵋ, no, *and* -axa *infixed*.)
(ˡLaxanīyaᵋ, *see* ˡLīyaᵋ, no, *and* -xan *infixed*.)
(ˡLaxīyaᵋ, *see* ˡLīyaᵋ, no, *and* -x *infixed*.)
La′xLaxast, broad (-st, *adjectival*).
łᵋalal-, to wobble   148.1.
łałt!, star.
(ła′łxus, *see* łlxus-, to rain.)
(ˡLaLxīyaᵋ, *see* ˡLīyaᵋ, no, *and* -Lx *infixed*.)
(Lapt-, łāpt-, *see* łipt-, to fetch, to take.)
Lāᵃ′mxa, slowly, carefully, stealthily   80.10; 128.21 (-a, *adverbial*).
Lān, łān, ła′ni, Lā′ni, name   34.3; 40.16.
Lāᵃs, *particle* please!, pray!, let!   60.13; 68.10.
  (Lāᵃ′stis, *see* Lāᵃs *and* -st *infixed*.)
łāqs, wife   212.3.
(łāq!-, *see* Lq!-, to cross.)
Lā′xalt, smooth   84.34 (-t, *adjectival*).
Lāᵃł-, to cook, to boil   64.21, 33; 96.9.

(ˡʟʌuk·īyaᶜ, *see* ˡʟīyaᶜ, no, *and* -auk· *infixed.*)

(ˡʟʌuxīyaᶜ, *see* ˡʟīyaᶜ, no, *and* -aux *infixed.*)

łipt-, ʟāpt-, łāpt-, to fetch, to take 26.1; 32.24.

ʟim-, to whirl 134.28.

(ʟimaku-, *see* łimku-, to walk to and fro.)

ʟimi′lxwa, rope.

ʟimī′t, round (-t, *adjectival*).

łimku-, ʟimaku-, to walk to and fro 72.35, 36; 74.1.

łit (D), bladder.

ˈʟin, łin, our 40.12, 14; 94.27.

ʟin‘-, ʟinā‘-, to walk ahead, to take the lead, to lead 158.20.

ʟinha⁵ts-slō, ahead.

ʟika′tīyū, saw (-ū, *instrumental*).

(łiłīyaᶜ, *see* ˡʟīyaᶜ, no, *and* -ł *infixed.*)

ʟīᶜ, łīᶜ, mother 22.3; 78.29; 122.18.

łi′yᴇqa, tightly JL 73.10 (-a, *adverbial*).

ˡʟīyaᶜ, *particle* no, not 22.6, 13; 28.4 (*related to* īʟa-).

łi′wīs, mussels.

łīts, now 144.12.

ʟi′k·in, red huckleberries 224.11, 15.

(łi′k·in-, *see* łk·in-, to admonish, to advise, to caution.)

ʟīq-, to be tight 136.5; 148.5.

ʟīqxa′mtᴇʟī, fastened, tight (-ʟī, suffix).

ʟi′qayū, roots JL 72.13, 16.

łīqē′s, feather 44.6; 54.13; *see* ʟīx.

ʟi′qwayust!, basket, wooden plate (-ust!, *instrumental*).

(ʟi′qxamtᴇʟī, fastened, tight 98.11; *see* ʟīq-.)

ʟīx, tail-feather 104.14, 15; *see* łīqē′s.

ʟīxq-, to pass by 68.12; 120.28.

łilxu-, to turn over 144.20, 22; *see* k·!ilxu-.

łaīhiⁿ′sū, messenger.

ʟoō′kust, soft (-st, *adjectival*).

ʟowa′hayū, mountain 48.23; 50.8 (*from* ʟō‘-).

(ʟowa′sat, łowa′sat, the game of spinning tops 208.31; *see* was-; ʟ-, *prefix;* -t, *suffix*.)

(ʟowāq-, *see* ʟōq-, to dry.)

ʟowa′qat, dry 72.20; JL 72.23 (-t, *adjectival*).

łōūl-, to forget 144.14.

(łōwit!-, *see* łōt!-, to enjoy.)

ʟō‘-, to climb up, to ascend 52.14, 15; 60.8; *see* k·!ō‘-.

łō′pʟpaū, fire-drill (-ū, *instrumental*).

łōt-, to get even, to revenge, to avenge 116.12; 158.1.

łōt!-, łōwīt!-, to enjoy 94.14; 100.30.

mᴇłī′utst, enjoyable 38.4; 48.25 (-st, *adjectival*).

ʟō′nʟin, tide.

ʟō′sin, hair 120.25, 26; 122.33.

ʟōk·, łōk·, head 70.9; 72.15.

ʟōq-, łōq-, ʟaūq-, ʟowāq, to dry 92.1; 102.19.

łōqut-, ʟōqud-, to take, to catch, to seize 32.20; 38.8; *see* k·!ōqut-.

łō′qwa, urine 144.35.

łō′xłōx, bark 208.35; 210.1.

łōl-, to show 158.31; 160.18.

ʟuu-, to skin 210.31.

ʟuū′, *particle* perhaps, (I) guess 94.27.

łunq!u-, ʟunq!u-, to snore JL 71.34, 35.

(ĭŭⁿts-, ʟŭⁿts-, *see* ɬtu-, to bathe, to swim.)

ʟaŭʻ-, *see* ʟōʻ-, to climb.

(ʟaŭʹstitŭt, pursuer 134.30; *see* ŭst-; ʟ-, *prefix;* -t, *suffix*.)

ʟŭiʹkut, quickly 120.5.

(ʟhayaʹt!, *see* ʟahaiᵋt!, deer.)

ʟhayāʹnīyaiʹs, vision, guardian spirit 174.18; (*see* hain-; ʟ-, *prefix;* -s, *nominal*).

ʟhald-, ɬhalt-, to look on 180.18; 208.6.

  ʟhaʹldit, onlooker, audience 30.2 (-ʟ, *prefix;* -t, *suffix*).

ʟpaʹxʟpax, shoulder blade.

(ʟpalŭⁿs-, *see* ʟpilsu-, to swim.)

ʟpāʹal-, to be white 98.39.

(ʟpāʹpᴇsxaut, ɬpāʹpᴇsxaŭt, the game of cat's-cradle 36.12; 210.16; (*see* pāʹpᴇsxau-;
  ʟ-, *prefix;* -t, *suffix*.)

ɬpāʹka, board.

ʟpāʹkˑst!, pitch, pitchwood 58.18; 64.18.

ʟpāᵃlt, bad, awful (-t, *adjectival*).

(ʟpilŭⁿs-, *see* ʟpilsu-, to swim.)

ɬpilt, bad 170.31 (*identical with* ʟpāᵃlt-; -t, *adjectival*).

ʟpilsu-, ʟpalŭⁿs-, ʟpilŭⁿs-, ʟpŭls-, to swim 58.1; 60.22.

ʟpu-, ɬpu-, to rub 102.15, 16; 210.2.

(ʟpŭʹpᴇnhaut, ɬpŭʹpᴇnhaŭt, shinny game, shinny-player 28.22; 36.3; *see* pŭʹpᴇnhau-
  ʟ-, *prefix;* -t, *suffix*.)

(ʟpŭls-, *see* ʟpilsu-, to swim.)

ʟpŭⁿk!u-, to walk behind, to follow 230.19; JL 65.18.

ⁱʟtahaʹna, iɬtaʹhana, badly, wrongly 60.20.

  ɬtaʹhanat, bad, wrong (-t, *adjectival*).

(ɬtaqu-, *see* ɬtqu-, to burst [*intr*.].)

ɬtāᵃ, *particle* but, nevertheless 76.37; 96.4.

ʟtōwāʹskˑ, *proper name* 56.2; 58.14, 15.

ɬtōwaiʹ-slō, ʟtōwaiʹ-slō, long afterwards 118.16, 17; 120.12.

ɬtu-, ʟtu-, ĭŭⁿts-, ʟŭⁿts-, to bathe, to swim 62.21; 92.3.

ɬtqu-, ɬtaqu-, to burst (*intr*.) 96.12, 13; 102.16.

ʟt!awaʹīt, ɬt!awaʹīt, fun, game 38.9; 148.29 (*see* t!au-).

ɬn-, ʟn-, to look 60.16; 74.8; *see* kˑlin-.

ɬtsāᵃn-, to go after water 226.9; JL 70.9.

ɬtsimx-, to touch, to pluck 216.6; 224.15, 16.

ɬtsīʹyōnalts (F), brass.

(ɬtsīʹtsiqhanaŭt, the ball-and-pin game 36.13; 204.14; *see* tsītsikˑ; -ɬ, *prefix;* -t,
  suffix.)

(ɬtsaŭʹtsūwaŭt, dice game, throwing the dice 148.30; 206.25; *see* tsaŭʹtsūwaŭ;
  ɬ-, *prefix;* -t, *suffix*.)

ɬkeᵋyāᵋtīyŭ, old salmon, dog-salmon 186.5.

ʟku-, ɬku-, to go down to water 72.2; 86.37.

ʟku-, to untie 78.23.

ɬkums-, to place between teeth, to bite 102.22, 25.

(ɬkuʹnkut!īs, bundle 144.16; *see* kink-; ɬ-, *prefix;* -s, *nominal*.)

(ʟkuʹkumkwaut, running, race JL 68.3; *see* kumku-; ɬ-, *prefix;* -t, *suffix*.)

ɬkuʹxst, light (-st, *adjectival*).

ɬkwawīʹtᴇm, shoulder.

ɬkwāⁿ, breast (of man).

ɬkwīʹntsinst, black 204.31 (-st, *adjectival*).

ɬkwīʹntsinst, short (-st, *adjectival*).

ɬkwīʹɬkwinkaŭ, bucket (-ŭ, *instrumental*).

łk!wa′an, ʟk!wa′an, pipe　152.29; 154.6.

　łk!wān-, to smoke (*tr.*)　176.31.

ʟk·ēt!, bag.

ʟk·i′mīs, łk·imī′s, ice　28.10; 64.2.

łk·in-, łī′k·in-, to admonish, to advise, to caution　38.19.

ʟk·ilī′t!a, fire　80.6; 144.37.

　ʟk·ilī′tayust!, fire-place (-ust!, *nominal*).

ʟq-, to boil　96.4.

　ʟqēs, boiling food　64.21, 33 (-s, *nominal*).

(łqaya′tist, partially cut, cut in two　140.6, 7; *see* łqait-; -st, *adjectival*.)

ʟqam-, łqam-, ʟqam-, to take along, to gather, to pick, to carry off (*pl.*)　86.35; 94.13.

łqa′mlōtsx, bob-tailed.

ʟqatᵋat, łqatᵋat, target shooting　36.3; 38.5 (*see* qatᵋ-; ł-, *prefix.*)

ʟqalt-, łqald-, ʟqalīt-, to be sick　116.3, 13.

　ʟqalhī′sxam, sickness, disease　226.16.

　ʟqaldīyaī′s, sickness, disease　226.17 (-s, *nominal*).

łqa′łqaut, salal-berries.

łqai-, to break　JL 69.11.

łqait-, to cut off　100.20; 134.15.

　łqaya′tist, partially cut, cut in two　140.6, 7 (-st, *adjectival*).

łqainū′tsāᵃnt, short (-t, *adjectival*).

ʟqētk·-, łqētk·-, to understand, to be an expert, to know　204.13; 206.25 (*probably related to* k·ē′tk·e).

ʟqē′s, boiling (food)　64.21, 33 (*see* ʟq-; -s, *nominal*).

(ʟqē′st, łqē′st, ʟqē′tsit, morning　90.33; 116.3; *see* qē-.)

ʟqopu-, to munch　82.13, 21.

łqōu-, ʟqōu-, ʟqu-, to wake up　64.21; 88.2; 180.17.

ʟqō′tsᴇx, lake　84.13; 166.22.

ʟqū′ma, clams　92.29.

łqūxu-, ʟqūxu-, to bet, to stake　24.5, 6; 26.8.

　ʟqū′xwa, ʟqō′xwa, łqū′xwa, bet, stake　154.15; 198.3.

łqwaaił-, to carry, to pack　152.35.

ʟqwē′-slō, a deep place, a deep hole　186.14 (-slō, *indefinite place*).

łqt-, to crack, to quake　230.26.

ʟqx-　. . . īs haiⁿᵋ, to despair　70.6, 7; 126.17.

ʟq!-, łq!-, ʟaq!-, łāq!-, to cross　26.20; 28.15.

ʟx-, to give up, to finish　64.31; 70.7.

ʟxamn-, ʟxaman-, to kill　56.27; 126.33.

　mᴇʟxamnīyaᵋt‘, murderer, pelican.

ʟxamā′nīyū, killing-tool　166.9; 168.12 (-ū, *instrumental*).

ʟxa′mnīyūt, murderer　126.33.

ʟxat (-ʟx- + -t), some　86.14; 94.12.

ʟxalwaᵋna, a mythical being.

ʟxā, sometimes　202.10; 206.19.

ʟxā′yats, prairie　88.32; 194.3.

ʟxā′mᴇxk·, *proper name* Beaver Creek.

ʟxā′ʟxaūyaū-, to whip tops; spinning top　36.12; 208.23, 29.

　ʟxā′ʟxaūyaūt, the game of spinning tops　36.12; 208.22, 23.

ʟxau-, to throw　46.4; 72.4; *see* k·!xau-.

ʟxaut-, to drop (*tr.*)　120.7, 12; *see* k·!xaut-.

(ʟxᴄ̄′xᴇltaūt, the game of grace-sticks　210.18, 19; *see* xeld-.)

ʟxu-, to find　70.11; 74.5.

ʟxuu-, to force, to push　192.21.

ʟxumt-, to tear   72.33.

ʟxu′mta, beaver   52.18; 66.14.

ʟxūs-, ʟxwas-, to come apart, to tear   166.6.

ʟxwala′st, thin, lean   54.7, 20 (-st, *adjectival*).

ʟxwē-, ʟxūi-, to spear   46.5; 58.2.; *see* k·!xwī-.

   ʟxwē′ʟxwīyaut, ɬxwī′ɬxwīyaūt, the spearing-game   56.25; 148.29, 30.

ʟxsū-, to drop   118.17.

ɬla′, ʟla′, *particle* it looks like, as if, apparently, seemingly   144.38, 40.

ɬlaq!, huckleberries.

ɬla′xus, ʟla′xus, rain   112.19.

ʟlxus-, ɬlxus-, ɬa′ɬxus, to rain   96.23; 112.21

ALPHABETICAL LIST OF FORMATIVE ELEMENTS

[*n.* nominal; *v.* verbal; suffixes marked with an asterisk (*) are elements reconstructed by analogy; those marked with a dagger (†) are formative elements not exemplified in the texts. Prefixes are followed by a hyphen (-), suffixes are preceded by a hyphen.]

-E, *v. prohibitive.*
-ᴇм, *v. indirect object of second person.*
-ᴇм, *nominal.*
-ᴇм, *suffixed particle* place.
-ᴇмuxᵘ, *v. indirect object of second person.*
-ᴇмuxᵘ, *v. passive with pronominal and possessive interrelations of subject.*
-ᴇмts, *v. direct object of first person.*
-ᴇмtsuxᵘ, *v. indirect object of first person.*
-ᴇмtsū, *v. indirect object of first person.*
-ᴇмtsx, *v.* he—me.
-ᴇмtsxap, *v.* you—me.
-ᴇмtsxapst, *v.* ye—me.
-ᴇмtsxast, *v.* he—us two (*incl.*).
-ᴇмtsxastaux, *v.* they two—us two (*incl.*).
-ᴇмtsxastiʟx, *v.* they—us two (*incl.*).
-ᴇмtsxax, *v.* thou—me.
-ᴇмtsxaxan, *v.* he—us two (*excl.*).
-ᴇмtsxaxanap, *v.* you—us two (*excl.*).
*-ᴇмtsxaxanapst, *v.* ye—us two (*excl.*).
-ᴇмtsxaxanax, *v.* thou—us two (*excl.*).
-ᴇмtsxaxanaʟx, *v.* they—us two (*excl.*).
-ᴇмtsxaxanaux, *v.* they two—us two (*excl.*).
-ᴇмtsxał, *v.* he—us.
-ᴇмtsxaʟap, *v.* you—us.
*-ᴇмtsxałapst, *v.* ye—us.
-ᴇмtsxałax, *v.* thou—us.
-ᴇмtsxałaʟx, *v.* they—us.
-ᴇмtsxałaux, *v.* they two—us.
-ᴇмtsxaʟx, *v.* they—me.
-ᴇмtsxaux, *v.* they two—me.
-ᴇмkᵘ, *suffixed particle* downward.
-ᴇмxt, nominal.
-ᴇn, *suffixed particle of interrogation.*
-ᴇnt!, *n. distributive.*

a-, *demonstrative.*
-a, *v. prohibitive.*
-a, *n. modal.*
-a, *n. verbal noun.*
-a, *suffixed particle denoting command.*
-aa, *v. transitive future.*

-aᵋt, *n. comparative.*
-asī, *n. local.*
-al, *v. continuative.*
-altx, *v. continuative.*
-axa, *suffixed particle* time.
-ā, *suffixed particle of interrogation.*
-āl, *nominal.*
-ai, *v. intransitive imperative.*
-ai, *v. imperative.*
-aiᵋ, *suffixed particle indicating command.*
-aisī, *n. local.*
-au, *v. continuative.*
-au, *n. diminutive.*
-aut, *n. adverbial of time.*
-autx, *v. continuative.*
-aukꞏ, *suffixed particle* inside.
-aux, *v.* they two.

-ē, *see* -ī.
-ī, *see* -aī.
-ī, -īi, *v. transitive future.*
-ī, *nominal.*
-īst, *v. transitive infinitive.*
-aī, *v. inchoative.*
-ᵋaī, *v. repetitive.*
-aī, *nominal.*
-yᴇм, *v. transitive.*
-yᴇм, *n. distributive.*
-yᴇм, *n. plural.*
-yᴇмxt, *v. transitive infinitive.*
-yaᵋt, *n. comparative.*
-yaiᵋ, *suffixed particle expressing command.*
-ᵋyaī, *v. repetitive.*
-yukꞏ, *n. ordinal.*

-ōo, *n. plural.*
-ut, *v. accelerative.*
ᵋutx, *v. accelerative.*
-ust!, *n. instrumentality.*
-usx, *v. instrumental.*
-ukᵘ, *suffixed particle* away.
-uxᵘ, *v.* he—thee.
-uxᵘ, *v. indirect object of third person.*
-ū, *v. direct object of second person.*

-ū, *v.*   *indirect object of third person.*
-ū, *v.*   *neutral.*
-ū, *v.*   *accelerative.*
-ū, *v.*   *transitional.*
-ū, *n.*   *instrumentality.*
-ū, *n.*   *plural.*
-ū, *suffixed particle* here.
-ūu, *v.*   *transitive future.*
-ūnx, -ūn, *v.*   *passive.*
-ūs, *verbal.*
-ūsx, *v.*   *neutral.*
-ūsx, *v.*   *accelerative.*
-ūsx, *v.*   *transitional.*
-aū, *see* -ū.
-aūnx, -aūn, *see* -ūnx, -ūn.
-ūi, *v.*   *inchoative.*
-wa, *suffixed particle expressing desire.*
ha-, *locative.*
hak·-, *locative.*

p-, *verbalizing and intentional.*
-p, *v.*   you.
-pst, *v.*   ye.
m-, *intransitive and continuative.*
-m, *v.*   *intransitive future.*
-msk·, *nominal.*

t-, *demonstrative.*
-t, *v.*   *auxiliary.*
-t, *v.*   *transitive imperative.*
*-t, *v.*   *infinitive.*
-t, *v.*   *intransitive infinitive.*
-t, *n.*   *adjective.*
-tᴇmtsūst, *v.*   *transitive infinitive.*
-tᴇmst, *v.*   *transitive infinitive.*
-tᴇmst, *v.*   *transitive infinitive.*
-tau, *v.*   *plural subject.*
-tīst, *v.*   *transitive infinitive.*
-tuxt, *n.*   *collective.*
-tuxs, *n.*   *collective.*
-tūst, *v.*   *transitive infinitive.*
-tnx, *v.*   *continuative.*
-tx, *v.*   *intransitive.*
-txamtst, *v.*   *transitive infinitive.*
-txanx, *v.*   *continuative.*
-txūst, *v.*   *transitive infinitive.*
-txaīst, *v.*   *transitive infinitive.*
-txūnx, -txūn, *v.*   *passive.*
-t!, *v.*   *plural object.*
-ᵋt!, -t!, *n.*   *locality.*
-t!ᴇm, *v.*   *transitive.*
-ᵋt‘, *noun of agency.*

-n, *v.*   I.
*-n, *v.*   *passive.*

-n, *nominal.*
-nx, *v.*   he—him.
-nxap, *v.*   you—him.
-nxan, *v.*   I—him.
-nxanaux, *v.*   I—them two.
-nxapst, *v.*   ye—him.
-nxast, *v.*   we two (*incl.*) —him.
-nxax, *v.*   thou—him.
*-nxaxan, *v.*   we two (*excl.*) —him.
-nxał, *v.*   we—him.
-nxaʟx, *v.*   he—them.
-nxaʟx, *v.*   they—him.
*-nxaʟxap, *v.*   you—them.
*-nxaʟxapst, *v.*   ye—them.
-nxaʟxan, *v.*   I—them.
*-nxaʟxan, *v.*   we two (*excl.*) —them.
*-nxaʟxast, *v.*   we two (*incl.*) —them.
-nxaʟxax, *v.*   thou—them.
*-nxaʟxał, *v.*   we—them.
*-nxaʟxaʟx, *v.*   they—them.
*-nxaʟxaux, *v.*   they two—them.
-nxaux, *v.*   he—them two.
-nxaux, *v.*   they two—him.
*-nxauxap, *v.*   you—them two.
*-nxauxapst, *v.*   ye—them two.
*-nxauxan, *v.*   we two (*excl.*) —them two.
*-nxauxast, *v.*   we two (*incl.*) —them two.
-nxauxax, *v.*   thou—them two.
*nxauxał, *v.*   we—them two.
*-nxauxaʟx, *v.*   they—them two.

*-s, *v.*   *modal.*
-s, *v.*   *transitive imperative.*
-s, *n.*   *objective case.*
-s, *nominal.*
-sanx, *v.*   *past.*
-sał, *v.*   *distributive.*
-sal, *v.*   *past.*
-saltx, *v.*   *past.*
-sau (tx), *v.*   *plural object.*
-syautx, -syau, *v.*   *retardative.*
-sūwītx, -sūwīx, *v.*   *tentative.*
-st, *v.*   we two (*incl.*).
-st, *v.*   *transitive imperative.*
-st, *v.*   *intransitive infinitive.*
-st, *n.*   *adjective.*
-stx, *v.*   *passive.*
-stoxs, -stuxs, *v.*   *passive.*
-sx, *v.*   *instrumental.*
-sx, *v.*   *reflexive.*
-sʟᴇm, -sʟᴇm, *nominal.*
-sla, *nominal.*
-slō, *suffixed particle* generally.

ts-, *possessive.*

-ts, *v.   indirect object of first person.*
-ts, *v.   modal.*
-ts, *nominal.*
ts- . . . -k·, *n.   possessive* his.
ts- . . . k·aux, *n.   possessive* their *(dual).*
ts- . . . -k·iLx, *n.   possessive* their.
-tsux^u, *v.   indirect object of second person.*
-tsuxt, *n.   collective.*
-tsuxs, *n.   collective.*
-tsū, *v.   indirect object of second person.*
-tsūst, *v.   transitive infinitive.*
-tsx, *v.   indirect object of first person.*
-tsx, *v.   continuative.*
-tsLō, *n.   augmentative.*
-ts!iḷautx, -ts!iḷau, *v.   imitative.*

ku-, *demonstrative.*
k·-, *locative.*
k·-, *adverbial.*
k·-, *future.*
-k·, *possessive.*
-k·, *nominal.*
-k·em, *n.   multiplicative.*
-k·ink·, *n.   adverbial of time.*
-k·s, *n.   local of motion.*

q-, *discriminative.*
-q, *nominal.*
x-, *discriminative.*
-x, *v.   thou.*
-x, *verbal sign.*
-x, *v.   intransitive imperative.*
-x, *n.   comparative.*
-x, *nominal.*
-xamt, *v.   intransitive infinitive.*

-xamst, *v.   intransitive infinitive.*
-xat, *v.   transitive imperative.*
-xan, *v.   we two (excl.).*
-xasx, *v.   reflexive.*
-xu, *v.   continuative.*
-xup, *v.   he—you.*
-xupaḷ, *v.   we—you.*
-xupaux, *v.   they two—you.*
-xupin, *v.   I—you.*
-xupiLx, *v.   they—you.*
-xupst, *v.   he—ye.*
-xupsta'L, *v.   we—ye.*
*-xupstaux, *v.   they two—ye.*
-xupstin, *v.   I—ye.*
-xupstiLx, *v.   they—ye.*
*-xupstxan, *v.   we two (excl.) —ye.*
*-xupxan, *v.   we two (excl.) —you.*
-xun, *v.   I—thee.*
-xus, *v.   intransitive future.*
-xus, *nominal.*
-xuxan, *v.   we two (excl.) —thee.*
-xuḷ, *v.   we—thee.*
-xuLx, *v.   they—thee.*
-xwaux, *v.   they two—thee.*
-l, *nominal.*
L-, ḷ-, *verbalizing.*
-ḷ, -'L, *v.   we.*
-ḷ, *nominal.*
-Lī, -ḷī, *v.   indirect object of third person.*
-Lī, -ḷī, *nominal.*
-ḷt!Enūt, *v.   reciprocal.*
-ḷt!x, *v.   reciprocal.*
-ḷnx, -Lnx, -ḷn, -Ln, *v.   passive.*
-Lx, *v.   they.*
-Lx, -ḷx, *v.   indirect object of third person.*

a, as, is, s.
abalone-shell, sī′qᵘ, xaū′sxaū.
abandon, to, ʟx-.
abandon hope, to, hints!- īs haiⁿᵉ, hīnts!- . . . -auk· īs haiⁿᵉ.
abdomen, qalŏ′na.
abode, ītsaī′s.
above, qau′x, qau′xan.
absent, waᵉna′.
absent, to be, pī‘-, paī‘-.
across the ocean, xwe′naya.
across the river, k·aū, k·ū.
action, imī′stis, hĭlkwaī′s, lī′qĭn.
active, to be, xup-.
address, yEaī′s.
address, to, yās-.
admonish, to, ɬk·in-.
advise, to, ɬk·in-.
affirm, to, wust!in-.
after, yai′xtEx, aīs, mis, qōmaᵉts.
afterwards, īs ɬtōwaī′-slŏ, qwaᵉma.
again, qalp-.
agree, to, wust!in-, t!ams-.
ahead, qau′wīs, ʟinhaᵉts-slŏ.
albeit, lās.
alder, qalxāᵉtsit!. •
alder-berries, tsā⁽ᵃ⁾mt.
alive, to be, sālsx-.
all, ā′mta, hamstīᵉ, silku-, qauwāᵉ.
all over, īs qau′waī′-slŏ, hauᵉ.
allow, to, k·a‘-.
all right, k·eai′sa.
almost, haiⁿk·.
alone, tsaī′sk·!, xamk·!.
alongside, hak·ī ⁿ′hī.
already, aili′k·ī, nā′′yEm.
Alsea, Wusī ⁿ′.
also, ītaᵉ.
although, lās, lā′k·Ets, lāxs.
always, t!a′nūst, qāᵃ′ɬtE.
ambush, qalxaᵉyaī′-slŏ.
American, anᵉūⁿ′s.
amount, mEqami′ntis.
and, ītaᵉ, axa, tem.
anemone, sa′nquk·e.
angry, xa′lxas.
another, qalpaī′xat.
answer, to, wust!in-.
anus, pa′halyust!.
anyway, l·ŏ′tsū.
apart, to come, xun-, ɬam-, ʟxūs-.

apparently, hata′mE, qa′halt, ɬla′.
appear, to, uxu-, ōxu-.
appearance, ha′hain, hā′ldEmxus.
approach, to, aūʟ-, yūɬ-, tsqēw-, tsqūnku-.
approximately, xe′īʟk·e.
April, matsŏ′kustxusk·ink·, tskŏ′ltskŏ- laūk·ink·.
armpits, qa′lqal.
arrival, wulī′s.
    frequent, aya′lᵉyaī′s.
arrive, to, wĭl-.
arrow, tsī′tsik·!.
arrow-maker, ptsītsk·!aᵉt‘.
arrow point, qēᵉt!.
arrow shaft, mī′kwa.
as, mis, lā′ɬta.
as before, halā′tsī.
as if, hata′mE, ta′mE, ʟla′.
as soon as, xūts.
ascend, to, ʟŏ‘-.
ashamed, to feel, qaml-.
ashes, pīyaᵉ.
ask, to, pxēltsūs-.
assemble, to, k·exk·-.
assembly, k·a′xk·etīs.
assist, to, saw-.
at, īs.
at last, maim-, muⁿ′hū, tem.
at once, hā′aɬqa, nā′mk·itxū, qaitī′.
at that time, ta′ming·ink·.
attempt, to, tsim-.
audience, ɬha′ldit.
August, mEɬqa′ɬqautxusk·ink·.
aunt, tomi′ʟa, k·i′mĭɬ.
autumn, kā′yūk·ink·.
avenge, to, ɬŏt-.
away, to be, pī‘-, paī‘-.
awful, ʟpā′lt.

back, the, xŭ′nts.
backwards, yipaᵉts-slŏ.
bad, sā⁽ᵃ⁾nqat, qē′nxst, ʟpā⁽ᵃ⁾lt, ɬpilt, ɬta′hanat.
bad, to be, sānq-.
bad quality, sā′nqatis.
badly, sā⁽ᵃ⁾nqa, ˡʟta′hana.
badly, to fare, mEɬīlk·st- . . . -ŭ īs haiⁿᵉ.
badness, sā′nqatis.
bag, ʟk·!ēt!.

bait, kunī′ts!.
bait, to, kūints!-.
bar, a, ya′ka, yaᶜqa.
bark, ʟa′qusin, łō′xłōx.
barrier, ū′yū.
bashful, to be, qaml-.
basket, sa′yū, sya′txuwaū, kā′wil, qōⁿᵗᴇmst!, ʟī′qwayust!.
basket maker, mᴇpsa′yūwaᵋt‘.
bat, wala′kˑis.
bathe, to, łtu-.
be, to, īts-.
beach, hakˑ!ē′tsāl, nᴇqā′xamxt!.
beach, to, tilqu-.
beads, aᵋqayū, tsīl, kumtūi′s.
beam, ya′ka, yaᶜqa.
bear, cinammon, pa′wint.
　　grizzly, sū′łn.
　　black, kusūᵋtsī.
beard, kqi′nts, k!ins.
beat, to, tsas-.
beautiful, aqāᵋt, maai′′tsit, mukwa′ntsit.
beauty, aqāᵋtis.
beaver, ʟxu′mta.
because, lā′łta, lā′łtamis, lā′łtas.
become, to, ūtx-.
bed, tsinū′st!, tskˑīt!.
beginning, qamī′n.
behind, haxū′ts, kˑ!ēts, qōᵋmats, qwaᵋma.
believe, to, kˑts!- . . . -aukˑ īs haiⁿᵋ.
below, qē′xan.
belt, t!a′mxa.
bend down, to, tskˑīⁿ‘-, tskūnt-.
　　over something, to, kˑ!im-, kˑ!am-.
berries, pᴇnī′kˑʟī.
best, to, hahaw-, k!ū-.
bet, ʟqū′xwa.
bet, to, ʟqūxu-.
better, sa′nxukˑe, xē′łtkwa.
big, a′łtuxt, haihayaᵋt.
big, to be, ya‘-.
Big River, Nā′tkˑitsʟō.
bind, to, kink-, qinq-, kinku-.
bird, kakā′yaᵋ.
bite, to, palhu-, łkums-.
bitter, qsī′qsōut.
black, tskwī′sist, łkwī′ntsinst, qē′nxst.
blackberries, laᵋqaᵋt.
bladder, pi′łkauxs, łit.
blanket, tsū′łqu, qaupst!, qampst!.
blind, pxa′stŭ.
blood, pu′stᴇx.

blood-money, to pay, pt-.
blossom, ła′mxadō.
blow, to (tr.), pū‘-, p‘u-.
blow, to (of wind), xŭd-, xŭxu-.
blue, pā′qst, qōmū′qut.
blueberries,ˑ qōn.
bluish, qōmū′qwīm.
board, tqēⁿ′sa, łpā′ka.
boat, kwēᵋ.
bob-tailed, łqa′mlōtsx.
body, hīt.
boil, to, tsīⁿs-, ʟāᵃł-, ʟq-.
boiling food, ʟqē′s.
bone, qē′kus.
booty, pa′mint.
both sides, on, hata′hakˑ.
bottle, tsilā′ts.
boulder, kˑ!īl.
bow, mū′kuts!ū.
bow of canoe, kutsī′tsāl.
bow-legged, tshaī′līxt.
bow-string, lā′tū.
box, xōxʟ!.
box maker, pxō′xʟaᵋt‘.
boy, ma′hats, tute′łłi, qwān.
bracelet, spal.
brain, kwi′tskuts.
brass, la′lx, łtsī′yōnalts.
bread, tsisīⁿ′ʟī.
break, to, tkˑis-, xun-, łqai-.
break wind, to, piʟ-, xsu-.
breakers, tiya′kˑ!īyū, tsau′wīyū.
breast, łkwāⁿ.
breath, hāⁿs.
bridle, tsī′pstxant!.
bring, to, spaīt-.
broad, ʟa′xʟaxast.
brother, elder, hāᵋt!.
　　younger, mū′tsikˑ.
brothers and sisters, hulūi′sūu.
brother-in-law, tema′xt, qu′mhat.
brush aside, to, pᴇnhū-.
bucket, puū′yaᵋ, łkwī′łkwinkaū.
buckskin, xa′sil.
build a fire, to, tkᴇłłts!-.
builder, mᴇpītsaīsaᵋt‘.
bundle, łku′nkut!īs.
bur, tā′puxkˑin.
burn, to (tr.), tkᴇłłts!-.
burned, partly, tkᴇłłts!īᵋst.
burst, to, łtqu-.
bury, to, tsīn-.
but, te′młta, łtāᵃ.
butter, pū′st!.

buttocks, pila'tkwayū.
buy, to, ta't-, qlŏ-.
buzz, to, sĭs-, xup-.
buzzard, yān'ts!is.

calf (of leg), taltsī's.
call, to, walʔau'-, tqĕlk'-.
call by name, to, tk'in-.
calm, alk'tū-.
camas, tsk'ila'mxat.
camp, to, minst-.
cane, ti'nExtsū.
canoe, kwēᵉ.
cap, mayū's.
cards (dice), tsɹū'tsūwaū.
careful, to be, simp-.
carefully, ā'qa, mā'alk'sta, xe'īlk'e,
    ʟāᵃ'mxa.
carpenter, pxŏ'xʟaᵉt', mEpītsaī'saᵉt'.
carry, to, t!īʟn-, spaīt-.
    across shoulders, ɬq, waaiɬ-.
    off, to, ɬqam-.
cascade, ī'pstEx.
cat, wā'sis.
catch, to, xilt!-, xunt-, ɬŏqut-.
cat's-cradle game, to play, pā'pEsxau-.
cat's-cradle game, ʟpā'pEsxaūt.
cattle, mEk'ĕ'ltsītū.
caution, to, ɬk'in-.
cedar, wāɬ.
    red, sīⁿ'k'Em.
    white, kwā'lEm.
ceiling, tsīⁿ'k'e.
certainly, k'e'a.
chain, qā't!qut!a.
chair, pa'piltkūᵉt!, kɹ'atkEta.
challenge, to, qwilts-.
change, to, ūtx-, taxt-.
change of season, wīl-auk' axa s-le'wī'.
charcoal, kusildaī's.
cheat, to, k!ū-.
cheek, kwī'lŏʟ.
cheer, to, tsqaūs-.
chew, to, halk!u-.
chicken hawk, qoqŏ'mūs.
chief, mEɬana'stīyū, k'eu'ts!.
child, female, pī'yats.
    male, ma'hats, qwān.
children, ɬa'mxadōo.
chimney, xwĕⁿ'sīyust!.
chisel, tsɹu'tEn, qōⁿ'tīyū.
chisel, to, qōⁿt-.
chop wood, to, pxu-.
chunky, k'ŏlŏ'kwiᵉst.
circle around, to, qaɬqu-.
clams, ʟqū'ma.
    razor, qayaⁿ'kwaɬ.

clamshell, kwīᵉtīyū, xā'lux.
claw, tā'mtEm.
clear across, tsqā'mt!a.
climb, to, qt-, ʟŏ'-.
close, to, tims-, t!ams-, k'ims-.
    eyes, to, tsqamʟ- . . . . -auk'.
close by, aūʟ, tsqŭnkwaᵉts-slŏ.
close here, hŭⁿts.
clothes, la'k'a.
club, k!ai'st!.
coax, to, tsūiⁿxu-.
cohabit, to, k'ū-.
cold, si'lqust.
cold, to be, silqu-.
cold season, silqwī's.
cold weather, silŏ'qwīyū.
cold wind, silŏ'qwīyū.
color, timsaī's.
Columbia River, Mā'ʟŏs.
comb, sā'tīyū.
comb hair, to, st-.
come, to, wīl-, wul-.
come back, to, yāls-.
    near, to, tsqŭnku-.
    out, to, ūxu-, k'!il'-.
    together, to, k'exk'-.
companion, pɬui's.
complete, to, k'ea-.
completely, ā'mta.
consequently, īs ī'mstE.
continually, qāᵃ'ltE.
contract, to, sinptu-.
contradict, to, īl-.
convene, to, k'exk'-.
cook, to, tsīⁿs-, ts!is-, ʟāᵃɬ-.
coon, mEsūⁿ'q!ustxayaᵉt'.
copulate, to, tepɬ-.
correctly, tslaī'qa.
cougar, mEqalpaᵉt'.
cough, to, txūtxū-.
count, to, qlīt-, qlaīt-.
counting stick, qo'īla.
country of the souls, wī'līyū.
cousin, hīyaᵉ.
cover, to, tsīn-, qalxu-.
cover head, to, hŭnk'!-.
coyote, mŏ'luptsinī'sla.
crab, tkwaᵉlī'sla.
crabapple, tskwₐᵉk'!.
crack, to, ɬqt-.
crackle, to, tskŏl-.
crane, tska'tina, mEk'iʟaᵉt'.
crane, sand-hill, pitskulī'nīᵉ.
crawfish, mukwa'ltsit!.
crawl, to, tsūs-, ts!ūs-.

crazy, to be, q!aīku-.
creator, tī'wīt!.
creek, nā'tk·au.
crippled, tsana'ltik·.
crooked, tskailı't!ist, li'x·ya⁵t'.
crooked, to be, yulx-.
cross, to, haits-, ʟq!-.
crosspiece, ya'ka, ya⁵qa.
crow, āl.
crown of head, tu'lau, lāpa'tsi.
cry, to, ain-, tqaīʟ-.
cup (for cup-and-pin game), tsī'tsiqhanaū.
cup-and-pin game, ltsī'tsiqhanaūt.
cup-and-pin game, to play, tsī'tsiqhan-.
curly, tsila'mltist.
curve of a pot, qalᴇmlaī's.
custom, qē'k·īyū, lī'qln.
customarily, k·ᴇts, k·is.
cut, to, simqu-, łqait!-.
    in two, to, ʟam-.
cut in two, łqaya'tist.
cut off, to, tsīq- . . . -ukᵘ, tsaīq- . . . -ukᵘ, łqait-.
    open, tk·il-.
    up, tsilp-.
cyclone, yᴇha⁵mīyū.

dance, to, kūit-, kwīd-, k·īl'-.
dance the murder-dance, to, qat-, mᴇtslax-.
dance the war-dance, to, qtū-.
dangerous, mᴇts!u'lxust, qē'nxst.
dark, qēⁿ'hist.
dark, to be, qamʟ-, qe'-, qēⁿ'-.
darkness, qē's, qēⁿ's, qēⁿhī'yū.
daub, to, wusn-, tqēk·-.
daughter, pī'yats.
daughter-in-law, ma⁵tūn.
dawn, qaī-, qē-.
day, pī'tskum.
day before yesterday, ak·sqa'sk·ī.
daybreak, qaī-, qē-.
daylight, qaī-, qē-.
dead, ha'sk·ist.
dead timber, k!ūi'.
deaf, tkō'ust.
December, pᴇsa'xauk·ink·, pā'pᴇsxaūsk·ink·.
decide, to, t!ams-, k·eaixts-.
deed, hīlkwaī's.
deep hole, ʟqwē'-slō.
deep place, ʟqwē'-slō.
deer, maha'laītū, ʟahaiⁱt!.
defecate, to, tswētł-.
dentalia shells, a⁵qayū.

depart, to, k·ist-.
deride, to, hahaw-, tīmxum-, tsīqu-.
descend, to, qxenk·s-, qxaīnk·s-.
desire, to, tqaialt-, ai⁵ . . . -ū.
despair, to, hints!- īs haiⁿ⁵, hīnts!- . . . auk· īs haiⁿ⁵, ʟqx- īs haiⁿ⁵.
dice, tsaū'tsūwaū.
dice, to throw, kump-.
dice game, ltsaū'tsūwaūt.
die, to, hask·-, qan-.
different, ītsxa⁵st, yaī'tsxa⁵st, yaī'tsxa⁵t, tsāms, tsā'mst, qahal-.
different, to be, ītsx-.
different things, to do, ītsx-.
differently, yaī'tsxa, ma'l'ya.
dig, to, sp-, sp!-, sipt!-, k·anxu-.
dig fern-roots, to, phūlhum-.
    roots, waūst!-.
digging-stick, qōn.
dip, to, tsku-.
dirt, hū'pyū.
dirty, mᴇtsa'ntsinst.
disappear, to, yihu-, yūx-.
disease, ʟqalhī'sxam, ʟqaldīyaī's.
dish, nau'tsxamsla.
dismember, to, tsilp-.
dispatch, to, siʟxu-, sik·!xu-, qasū-.
distant, nīsk·.
distinctly, xe'īʟk·e.
distribute, to, pīts-, tsīs-.
diver, yā'lqult!.
divergent, tsā'mst.
divide, to, pīts-, p'-.
do, to, hīlku-.
doctor, to, mᴇtsimx-.
dodge, to, k·im-.
dog, tsqax, tsqēⁿx.
door, pᴇnī'k·, tū'msa.
downstream, halī'yū.
downward, qxe'nk·s.
drag, to, xqu-.
dream, sūⁿ'lhak·!īyū.
dream, to, sīlk·!u-, sūⁿ'lhak·!-.
dreamer, mᴇsilk·!ū⁵t'.
dress, la'k·a, laqs.
drink, a, qōⁿ't!ᴇmxt.
drink, to, qōⁿt!-.
drip, to, tsqaīt-, tsqēt-.
drop, to, sūt-, spu-, sipu-, qaitu-, ʟxaut-, ʟxsū-.
dry, ʟowa'qat.
dry, to, ʟōq-, ʟaūq-, kūits-.
duck, kakā'ya⁵.
dug place, k·ū'n'wa.
dump, to, tspui-.
dwell, to, īts-.

dweller, ɬEyā′tsit, ʟEyā′tsit.
dwelling, ītsaī′s.

each, hamstīᵉ.
eagle, mukwa′ltsīᵉt′.
ear, tskwaī′salyust!.
earth, le‘wī′.
earth-people, kla′msʟEm, kla′mtsʟEm.
east, k·!ēts.
east wind, hak·!ē′ts!īyū.
eastern people, k·!ē′tsit-s-hī′tsʟEm.
easy, a′īt.
eat, to, nūns-.
eatables, nū′nsumxtEʟī.
eaten up, nū′nsist.
eater, mEnū′nsaᵉt′.
eating-place, pEnūnsaī′t!.
edge of sea, hak·!ē′tsal.
eel, mEɬa′tint, ka′tsits.
egg, k·i′xwalaus.
eight, psinʟx ɬaqai′st.
eighty, psinʟx ɬaqai′stk·em saū′tist.
elbow, tkwEhī′.
eleven, saū′tist tem-axa xamᵉ.
elk, nūns.
emerge, to, k·!il‘-.
encounter, to, tink·-, qōu-.
end, to, wul-, tsqamt!-.
endeavor, to, tsim-.
enjoy, to, ɬōt!-.
enjoyable, mEɬī′ūtst.
enormous, hamstī′t!
enough, to have, tinhu-.
enter, to, sī-, qaa-, k·ilū-.
enter (boat), to, ku-, qu-.
entirely, ā′mta, hamstīᵉ.
escape, to, tsk·ūit-, qal‘k·-.
even, ɬās, ɬāxs.
even, to get, ɬōt-.
even if, ɬā′k·Ets.
evening, qamɬī′s.
every, hamstīᵉ, qauwāᵉ.
everywhere, īs qauwaī′-slō, hauᵉ.
exactly, āª′qa.
examine, to, īʟt!-, īɬt!-.
examiner, mEī′ʟt!īᵉt′.
exceedingly, īi, yaī′x-auk· īs haiⁿᵉ, tsāᵉhī′sxa.
exclusively, taīk·.
executioner, mEtsī′qtuwaᵉt′.
expect, to, hant!-.
expert, to be, ʟqētk·-.
expose, to, k·im-.
eye, haya′nīyust!, k·!ik·.
eyebrow, x·ī′tsū.
eyelash, tsau′ɬīt.

face, hainaī′s.
fail, to, mEɬik·st- . . . ū īs haiⁿᵉ, maᵉn-.
fall, to, yaix-, spu-.
fall, to let, sūt-.
fall out (of hair), to, hūiⁿqu-.
fall over, to, tspuu-.
fancy, to, kunt-.
far, nīsk·.
fast, hā′aɬqast, haᵉpist.
fasten, to, k·imx-.
fastened, ʟī′qxamtEʟī.
fat, the, pūst!
fat, mā′k·st, silaᵉst, k·ōlō′kwiᵉst.
father, tāᵉ.
fatigue, qalhī′s.
fear, to, t!imū‘- . . . -auk· īs haiⁿᵉ, silu-.
fearful, mEts!u′lxust.
feather, pElū′‘pElū, kwī′tsEx, ɬīqē′s.
feather (of tail), ʟī′x(as).
February, wā′sak·ink·, pEsa′xauk·ink·.
feel, to, ‘k·!-, sūⁿq!ust-.
feel of, to, pk-, pkan-, x·ims-.
feeling, x·ā′msxasxam.
female being, mEsha′lsla, mukwaᵉslī, mukwaᵉstEʟī.
female beings, ma′mkuslī, tsa′sidū.
female organ, spaī′.
fence, ū′yū.
fernroots, hū′lhum.
fetch, to, spaīt-, ɬipt-.
fetch water, to, tsān-.
few, hīⁿsk·.
few, a, xūs, xū′sī, xūʟ, xū′ʟī.
fifty, sūtāª′stk·em saū′tist.
fight, to, tsxūt-.
fill, to, puu-.
finally, maim-, muⁿ′hū, tem.
find, to, ʟxu-.
finger, tsila′‘talyust!
finger (small), qānts.
finger-nail, qwa′nɬīyū.
finger-ring, nEhā′tsītan.
finish, to, tsqamt!-, k·ea-, ʟx-.
fir, pōqᵘ, k·ēⁿ′hist!
fire, tkEɬts!ī′s, ʟk·ilī′t!a.
fire-drill, ɬō′pʟpaū.
fireplace, ʟk·ilī′t!ayust!
firmament, ɬāᵉ.
first, qaai′tsk·it, qau′wīs.
first time, hauwī′ist.
fish, tsūdaī′s.
fish in bay, to, tspūitins-.
    at low tide, to, hīts!ins-.
    at night, to, hūⁿsqus-.
    with line, to, tsitst-.
fishline, tsā′tstīyū.

fish-net, tsa'ak·tsik·aū.
fish-trap, k·ea^{n}ɫk·eɫaū.
fisher, t!a'xwaīɫ, qɫ'npayᴇmxt.
fistful, qwa'nū'.
fit, to, k·eaixts-, ʟaamx-.
fitting, xe'ʟk·.
five, sūdā$^{a'}$st.
flame, tkᴇɫīts!ī's.
flash, to, ha^{ɛ}yan-, haya^{ɛ}n-.
flea, mi'k·iʟx, q!u'ɫsin.
flesh, hats!ī'lāl.
flint, tsilā'ts.
float, to, tspūit-; tspīdu-, ʟᴇait-.
float up, to, ūxu-.
flounder, hulō'hulō, ma'lmī.
flour, tqē'sa.
flower, hālē'txaū.
fly, to, īl-, yaɫ-, tp-.
foam, qwē'nin.
fog, tsqamɫaī's.
foggy, to be, tsqamʟ-.
follow, to, ūst-, ūstit-, qūm-, ʟpū^{n}k!ū-.
food, nū'nsumxt, nū'nsumxtᴇʟī.
fool, to, k!ū-.
foot, yū$^{n'}$salyust!.
for what reason, īs intsk·ī's, īs ī'mstᴇ,
  īs lā^a, īs lā'tᴇq, pā'ʟᴇn.
force, tīyu'xsīyū.
force, to, ʟxuu-.
forehead, tskōlē'.
forest, hatsi'lk^u, mu'kūtsīyū.
forget, to, ɫōūl-.
fork, k·ile'st.
forsooth, pqanī'sᴇx.
forty, tsu'nk·xak·em saū'tist.
forward, yixa^{ɛ}ts-slō.
four, tsū'nk·xatsuxt, tsūnk·x-.
fox, pā'yᴇm, qa'lqus.
  red, t!a'xwaīɫ.
fresh, saū'ɫt, sūɫtā$^{a'}$st.
friend, hīya^ɛ, hī^{ɛ}ye'sa.
frighten, to, iltu-.
frog, wulā'tat.
from across, hak·aū'k·.
from here, hak·ī$^{n'}$k·ī.
from outside, hapᴇ'nk·.
full, puū't, pūwī'x.
full, to be, puu-.
fun, t!auyaī's, ʟt!awa'īt.
fun, to have, t!au-.
fun, to make, tīmxum-.

gain, tsā'stuxs.
gain, to, tsas-, t!iʟx-.
gambler, mī$^{n'}$ts!a^{ɛ}t'.

gambling-place, ɫa'tsxa.
gambling-stick, yā^n'hats!īyū·.
game, t!auyaī's, tsasaī's, ʟt!awa'īt.
game of grace-sticks, to play, xē'xeltaū-.
gather (roots), to, pkōtsit-.
gather, to, kul^ɛ-, k·exk·-, ɫqam-.
gathering, k·a'xk·etīs.
ghost, tsa^{ɛ}ma'sīyū.
gift, pī'tsust!
girl, pī'yats, xū'mstan.
  after maturity, tk·a'mk·la.
give, to, ī'-, pīts-, pt-.
give up, ʟx-.
glad, to be, aūɫ- . . . -auk· īs hai^{nɛ}.
  to feel, lā'tᴇq- . . . -auk· īs hai^{nɛ}.
glance, x·ili'dīs.
glass, hāhī'naū, ʟa'ha.
glue, to, mik·!-.
go, to, ai-, aq-, mūatx-, yāx-, yaix-.
  after water, ɫtsān-.
  ashore, k·!iq-.
  back, yip-.
  down to river, ʟku-.
  downward, qxenk·s-.
  home, yā^{a}ls-.
  in a certain direction, px·ilmīs-.
  out, k·!il'-.
  out (of light), tsil-.
  through, kɫūit-, qut-.
  toward, p!ᴇx-.
  under something, stink·-.
go, to, upstream, qul-, q!wēl-.
  west, yikūku-.
  and see, phains-.
goal, xwa^{ɛ}yaī't!.
gone, yai'xtᴇx, yū'xa, wa^ɛ, wa^{ɛ}na'.
gone entirely, ā'mtist.
good, aqā^{nɛ}t.
goodness, aqā^{ɛ}tis.
good quality, aqā^{ɛ}tis.
goose (wild), haha'lū, hāhā'lō, qa'īɫt!.
grace-sticks, game of, ʟxē'xᴇɫtaūt.
gradually, mā'alk·sta.
grandparent, tīt, tī^{ɛ}tā, tī'k·ext.
grandson, k·!ēp, k·ēp, k·ep.
grass, sū'lha^{ɛ}k·.
grasshopper, tsima^{ɛ}ma'.
grave, li'k·aī^{n}s..
graveyard, li'k·aisyaī't!.
grease, pūst!.
great, hamstīt!.
great deal, mᴇqamī'nta.
green, pā'qst.
greeting, pīwī'ɫns.
groins, kuxē's.

ground, le'wī'.
grow (intr.), to, hauq-.
growl, xān̄xwa-.
guardedly, xē'iłk·e.
guardian spirit, sūn̄'lhak·!īyū, Lhayā'-
    nīyaī's.
guess, to, yan̄'ts!-.
guessing-game, LEyān̄'hats!īt.
guessing-game, to play, yan̄'ts!-.
(I) guess, Luū'.
gun, tsī'tsk·!īyust!.

habitually, k·is.
hail, tsīl.
hair, pElū''pElū, Lō'sin.
half, Lama't.
half-burned, tkEłts!iᵉst.
half-emptied, qū't!ist.
half-torn, tsxūi'tist.
halibut, hulō'hulō.
hammer, tkā'k·īyū.
hand, tā'mtEm.
handful, qwa'nū'.
hang, to, qal-.
hang around neck, to, ᴋ·īltx-.
hard, pā'Lk·st.
harm, to, k!ū-, qain̄'ku-.
harpoon, qā't!ōu.
hat, tskan̄'ka.
hate, to, tsīw-.
have on, to, k·ts!-.
hawk, k·en̄'hīLa.
hazelnut, tkwī'm.
he, qa'tsE, qaqa'tsE, qō'tsE, xaqa'tsE.
he who, ata's.
head, kusi'ntsi, Lōk·.
head-band, mEqaᵉyātū.
hear, to, tsku-.
heart, sā'lsxum, k·a'ltsū.
heat, to, t!il-.
heaven, lāᵉ.
heavy, qsuū't.
height, haihayaᵉtis, qau'xatis.
heirloom, hī'hīsxaū, k·ē'k·istxaū.
help, to, saw-.
hence, īs ī'mstE.
here, ha'aits, hak·īn̄'k·ī, haī'ts, hūn̄'k·i.
here!, tū, tūts.
hew, to, qō̆n̄t-.
hey!, ahīn̄'.
hidden place, qalxūi'-slō.
hide, to, 'p-, mEłant-, qalxu-.
hiding-place, qalxaᵉyaī'-slō.
high, haihayaᵉt, tsa'kułant, qaux,
    qau'xan.

hill, tsk·īn̄'tsī.
hind quarters, pila'tkwayū.
hit, to, mE'-, mE'-, mEhīn̄-, mEk·!īn̄-.
    on head, kus-.
    with fist, hils-.
    with knife, ts'-.
    with rock, mEk·ais-.
    with stick, paxt!-, quxu-.
hoarse, to be, tsīk· . . . ukn̄.
hold fast, to, nEq-.
hole, sā'ptxus, k·ū'n̄'wa.
hole, having a, spaᵉt.
holes, full of, sa'pt!ist.
hook, to, qt!-.
hoop, tskō'ltskōlaū.
hop, to, tsīs-, tsīn̄s-.
horizon, lāᵉ.
horizontal position, to be in, tsk·-.
horn, tsiya'līyū, k·aya'sīyū.
horse, tawaᵉyū, t!awa'yū.
hot, to be, t!il-.
house, ītsaī's.
how?, kwaᵉla', lāᵃ.
however, te'młta.
huckleberries, łla'q!.
    red, Lī'k·in.
human being, hī'tslEm.
hundred, saū'tistk·em saū'tist.
hungry, to feel, k·īs·kī- . . . -ū, k·aīsk·-
    . . . -ū.
hunt, to, pxamint-, tExu-.
hurriedly, hā'ałqa.
hurt, to, tsxiłt-, qain̄ku-.
husband, sīᵉt.

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

inland, k·!ēts.
in order that, k·ai′ī.
inquire, to, pxēltsūs-.
inside, ītsaī′s, hatsi′l, hatsi′lkᵘ.
inside, to be, k·ilū-.
insist, to, tīxu-.
intercourse, to have, k·ū-.
interjections.
    anā′.
    ēē.
    hEn.
    hā′ānā.
    hehe′.
    heⁿ.
    hē.
    hū.
invite, to, wahau‘-, walts-.
iron, tsk·ewī′n.
island, tspī′ūtEsal.
it, qa′tsE, qaqa′tsE, qō′tsE, xaqa′tsE.

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

Kalapuya Indian, k·!ē′tsit-s-hī′tslEm.
kettle, kela′xkala, k·iluwī′yust!
kick, to, stqu-.
kill, to, wīl-, Lxamn-.
killing-tool, Lxamā′nīyū.
kind of, hata′mE, mūⁿ′liī, ta′mE.
kindle, to, tkEllts!-.
kingfisher, mEtsādāᵋt‘.
kinnikinnic berries, mEk·ī′lhūtī.
knee, haqā′nt!xus, k·i′laū.
kneel, to, tsk·īⁿ‘-.
knife, kwi′tū, k·ī′yaī, qanī′nal.
knock senseless, to, qant‘ū-.
knot (in hair), hūiⁿ′kūis.
knot (in tree), t!ēx, qwa′naha.
know, to, mElān-, Lqētk·-.

ladder, k·a′k·uhat!.
lair, tsk·ī′t!.
lake, k·!i′laᵋpī, Lqō′tsEx.
lame, pitkwai′st, tsa′ntkaᵋst, lik·a′yEst.

lament, to, milk·īs-, ain-.
land, to, k·!iq-, xku-.
    close to shore, tilqu-.
land-otter, k·ilū′t!in.
landing, k·!iqaī′s.
landing-place, k·!iqaī′s.
large, a′ltuxt, haihayaᵋt, tsa′kulant.
large, to be, hai‘-.
last possession, taᵋyāl.
last thing, taᵋyāl.
last year, ak·sqai′sī.
later on, aīs, ta′mni.
laugh, to, tsīqu-.
launch (canoe), to, ku-, qu-.
leader, mElana′stīyū.
leaf, k·!ē′pau.
leak, to, qaitu-.
lean, px·i′nt, Lxwala′st.
leave, to, haqu-, k·ist-.
leave (canoe), to, xku-.
leave (shore), to, yikūku-.
left side, hak·aī′k·-slō.
leg, sīyaᵋ.
legend, qē′k·īyū.
lest, hūᵋtsk·.
let, Lāⁿs.
liar, mEk·aī′k·ist.
lick, to, halt!-.
lie, to, tsk·-, qal-.
lie alongside, to, simxu-.
    face downward, pī′ntq-.
    face up, tqwaixk·il- . . . -auk·.
lift, to, t!īLn-.
light, qē, qē′ya, qēⁿs.
light, lku′xst.
light, to get, qaī-, qē-.
light fire, to, k·imn-.
lighten, to, haᵋyan-, hayaᵋn-.
lightning, haya′na.
like, hata′mE, mūⁿ′liī, ta′mE, qahā′rs
like, to, tqaialt-, kunt-.
likewise, ītaᵋ, xuna′has.
limb of tree, tsīna′a.
lip, kxai′, qaiᵋ.
listen, to, tsku-.
little, īlāᵋst, īlāᵋtst.
little, a, xūs, xū′sī, xūL, xū′Lī.
little while, a, k·aᵋ, k·aⁿ′tsūs.
live, to, īts-.
liver, k·i′pil.
load, tsūlā′qan, k·ilwī′tū, qā′am.
lock of hair, kwi′k·in.
log, paa′wun, kōts.
long afterwards, ileli′ts, ltōwaī′-slō
long ago, aili′k·ī, ileli′ts, qamī′n.

long time, qā[a/]tsE, qā'tsatis.
look, x·ili'dīs.
look, to, hān-, hain-, ɬn-.
　　for, x·ilt-.
　　for food at low tide, qaiku-.
　　in, ilx-.
　　like, xal-.
　　on, halt-, ʟhald-.
　　upward, tqu- . . . -uk[u].
looks, ha'hain, hā'ldɛmxus.
looks like, ɬla', ʟla'.
loosen, to, k·ik!u-.
lose, to, mil'-.
lose hold of, to, tslīku-.
love, to, la'hī-.
lower, to, sūi-.
lunch, mi'ɬax, miʟx.

mad, xa'lxas.
magic power, sā'lsxum.
make, to, tīūt!hūn-.
maker, tī'wīt!.
male being, qā'alt.
mamma, kôs.
man, qā'alt.
many, mɛqami'nt.
maple tree, ū'lsin.
March, wā'sak·ink·, tā'psʁ·ink·, tskô'-
　　ltskôlaūk·ink·.
mark, tsa'mtsū.
mark, to, tɛms-.
marks, yā'tst!.
May, matsô'kustxusk·ink·.
maybe, hī[n], hī[n]hū[n/], hū[ɛ]tsk·.
me, qwon.
measure, tsimaī's.
measure, to, tsim-.
meat, hatsī'lāl.
medicine-man, pā'lqa, ts!ôwiya[ɛ]tEʟī-slô.
meet, to, tink·-, qôu-.
meeting, k·a'xk·etīs.
melt, silxu-.
menstruate, to, tk·aīɬ-.
menstruation, mɛtsɬaī'qast.
mention, to, tk·in-.
mention name of dead relative, pālau-.
mercy, to show, ʟEilk·- . . . -ū īs hai[nɛ].
merely, tai[ɛ].
message, ildī's.
messenger, qsa'wa, ɬaīhī[n/]sū.
metal, t!īlī's.
middle, kūk[u], k·ū'k[u].
middle, in the, hahaī'kwauk·, k·ūk[u]-
　　. . . -auk·.
middle, to be in, haiku- . . . -auk·,
　　hīku- . . . -auk·.

mind, hai[nɛ], k·a'ltsū.
mink, pa'ap!.
mirror, hāhī'naū.
mischief, to do, xamk·ink·-.
misfortune, to have, mɛlilk·st- . . . -ū
　　īs hai[nɛ].
miss (mark), to, hīl-.
mist, pilq!, pila'q!.
moist, k·a[ɛ]qst.
mole, mɛkôtalya[ɛ]t'.
money, kumtūi's, k·i'nwī.
monster, akī[n/].
month, ô'xun.
monthly courses, mɛtsɬaī'qast.
moon, ô'xun.
more, hīsx, sa'nxuk·e, k·ê'tk·ê, k·ê'k·ê.
moreover, īta[ɛ].
morning, ʟqê'st, ʟqê'tst.
mosquito, kwīyaī[n/]tū.
mother, ʟī[ɛ].
motion, to set in, xêtsu-.
motionless, ā'lik·an.
motionless, to be, alk·-, alk·tū-.
mountain, tsk·ī[n/]tsī, ʟowa'hayū.
mouse, mɛī'ldītū.
mouth, kxai, xama'līyū.
mouth of river, halī'yū, haluwī'yū,
　　haluwī'kī'k·sīyū, k·ʟila'hayū.
move, to, yaix-, aq-, tsī[n]xu-, x·ilum-.
move up and down, to, hīl-.
movement, x·ilu'mtxasxam.
moving, to begin, xêtsu-.
much, mɛqami'nt, qami'nt.
muchly, mɛqamī'nta.
mud, la'ɬa.
mudcat, qalxaī'sla.
multiply, to, mɛqamin-.
munch, to, ʟqopu-.
murderer, mɛʟxamnīya[ɛ]t', ʟxamnī'yūt.
murderous weapon, ʟxamā'nīyū.
muskrat, tsī[n/]kEm.
mussels, ha'ītô, ɬī'wīs.
my, a'sin, tɛ'sin, sin, ku'sin.
myth, qê'k·īyū.

name, ʟān, ɬa'ni.
name, to, tqêlk·-.
narrate, to, āl-.
narrative, qê'k·īyū.
nasty, mɛtsa'ntsinst, tsilhū[ɛ]na.
navel, k·ipl.
near, aūʟ.
near, to be, yūʟ-, yŭl-.
necessarily, ta'āxtī, tsqwa.
neck, yā'hal.
needle, yɛ[ɛ]qayū.

neighbor, k·inā′xaīt!, k·aū, k·ū, k·ū′wāl.
nephew, ‘ tɛmā′mis.
Nestucca River, nʟ!hā′ltsū.
net, qā′xat!.
nevertheless, te′młta, l·ō′tsū, łtāᵃ.
new, sūłtāᵉst, saū′łt.
next day, a′ng·ī.
next house, k·aū, k·ū.
next year, qai′sī.
nice, maaī′′tsit.
niece, ţkō′ts, sī′pxan.
night, qamłi′s, qēᵉs, qēⁿᵉs.
night owl, ‘wa′wāᵉ.
nine, xamwaᵉ, xamwaᵉlask· saū′tist.
ninety, xamwaᵉlask·e saū′tistκ·em saū′-
   tist.
no, � ̇ʟīyaᵉ, waᵉ, waᵉna′.
no matter, lā′xs.
noise, ilī′dīyū, pī′ūsxam.
noise, to make, pīwīsx-.
noisy, to be, pīūsx-, tsāt-.
north, k·a′kᵘ.
north wind, k·ama′sīyū.
nose, tɛsi′n, kusnū′nhayust!.
not, waᵉna′, ᵉʟīyaᵉ.
nothing but, taīk·.
November, k·ā′txusk·ink·.
now, muⁿ′hū, xuna′, xūnā′, łīts.
number, mɛqami′ntis.

oak, pō′la.
object of work, tīwī′t!ᶜwan.
obtain, to, tsīs-, xunt-.
occasionally, īs ʟxayaī′-slō, īs ʟxatowaī′-
   -slō.
ocean, kū′kᵘ, kō′kᵘ, qa′lōs.
ochre, qa′sk·!īm.
October, mɛła′lq!atxusk·ink·.
odor, qēⁿx, qēⁿxs, qēxs-, qēⁿ′xas.
offer food, to, tipx-.
often, hauwī′i.
old, mɛha′īt.
old man, mɛha′īt.
older, qala′xstet.
oldest, qala′xstet.
on, īs.
on his part, xūtsā′·.
on my part, xūtsā′.
once, qaai′tsk·it.
once in a while, ami′ts!ī.
once more, qalp-.
one, qaai′tsk·it, xamᵉ.
one-eyed, tka′hītist.
one side, on, hata′hak·.
one-sided, lix·yaᵉt‘.
onlookers, ʟha′ldit.

only, taiᵉ.
open, to, wa‘-.
open (of anus), to, sa′xt!el-.
open (eyes), to, hain- . . . -ū.
   (mouth), to, ‘p-.
   (play), to, halq-.
opinion, mahaī′xasxam-auk· īs haiⁿᵉ,
   mahayaī′s-auk· īs haiⁿᵉ.
opposite, k·ī′ku.
orphan, mɛk·aī′nīk·slaū, ʟɛqaᵉlqa′yaū.
other, yaī′tsxast, qahal-.
other end, at, k·ī′ku.
other side, k·īⁿ′hī.
other side, on, hak·aū′k·.
ouch! ī, īī.
our, a′łin, tɛłi′n, kułi′n, ‘łin, łin.
our two (incl.), a′stin, tɛ′stin, stin,
   kū′stin.
our two (excl.), ku′xan, xan.
outdoors, pɛnī′k·.
outside, pɛnī′k·.
over, s‘ai′x.
over, to go, qt-.
overpower, to, k!ū-.
overtake, to, qūm-.
over there, k·im, k·ī′ku.
owl, day, laᵉmī′sū, ʟaᵉmī′sū.
own, yuxwī′st.
oysters, k·!ā′wīxāl.

pack, tsūlā′qan, qā′am.
pack, to, łqwaaīł-.
paddle, xwē′xwē, xwī′xwī.
paddle, to, mɛxai-.
paint, pū′xtsū, timsaī′s, kwaᵉs.
paint, red, qa′sk·!īm.
paint, to, tɛms-, t!ims-.
pair, a, xe′ʟk·tɛmxt.
palm of hand, pīl, pi′lauk·.
parent-in-law, makł.
part, to, ik·x-, īk·x-.
part of the body, ha′nak·āl.
partially cut, łqaya′tist.
particles:
   ami′stīs, *particle expressing indig-
      nation and anger.*
   īʟ, īʟa, īʟta, *emphatic particle.*
   ha.
   hā.
   hai′ait.
   hī′tɛ, *particle denoting surprise and
      wonder.*
   ta, taᵉ, *particle indicating surprise.*
   nī′tsk·xat.
   tsaᵉtī, *particle expressing anger, won-
      der, and astonishment.*

particles—continued.

    tsā′msʟī.

    qaᵉ, *particle denoting uncertainty.*

    qwā.

    xuts.

parting of hair, k·iwai′sᴇmx.

partisan, a, tsqau′wīs.

partition, tsᴇxaī′.

pass by, to, ʟīxq-.

patch, a, k·ū′watik·.

path, yā′xalīᵉt!.

peck at, to, qalts-.

peek in, to, ilx-.

pelican, mᴇlxamnīyaᵉt'.

penis, k·elī′s.

people, hī′tslᴇm, łᴇyā′tsit.

people below, kla′mslᴇm, kla′mtslᴇm.

perceive, to, hain-, ʟᴇais-.

perch, to, tskul-.

perchance, hūᵉts̈k·, k·imᵉ, k·imhīᵉx̣·, hīⁿ, hīⁿhūⁿ′.

perforation in ear, yᴇk·aī′s.

perform, to, hīlku-.

perhaps, hīⁿ, hīⁿhūⁿ′, hūᵉts̈k·, mɪ′aīʟī, k·imᵉ, k·imhīᵉx̣·.

period, qā′tsatis.

permit, to, k·a'-.

perpendicular position, to be in, qal-.

person, hī′tslᴇm.

pick, to, pkūtsit-, łqam-.

pick berries, to, taᵉtsk·-.

pierce, to, kłūit-, qlītū-.

pile, to, tū'-.

pile up, to, kulᵉ-.

pine tree, mōlā′xamīyū.

pipe, łk!wa′an.

pitch, ʟpā′k·st!, tqaulī′ts!.

pitchwood, ʟpā′k·st!.

pity, to have, ʟᴇik·- . . . . -ū īs hairᵉ.

place, milhūdaī′s, le'wī′.

place, to, paʟʟ-, pk·!-, s'-, k·ilū-.

place between teeth, to, łkums-.

place in front, to, qūis-.

plan, ta′msa..

plate (wooden), ʟī′qwayust!.

play, to, t!au-.

plaything, t!awa′yū.

please!, ī, ait, hanhū′u, ʟāᵃs.

plenty, qami′nt.

pluck, to, tslōqut-, tslimk·-, łtsimx-.

point out, to, tᴇsin-.

pole, lā′quns.

poor, puwaᵉt.

pot, kala′xkala.

pouch, łamīᵉts.

pour, to, tū'-, tspūt!-, qut-.

power, tīyu′xsīyū.

powerful, pilskwīᵉst.

prairie, ʟxā′yats.

pray!, ī, hanhū′u, ʟāᵃs.

prefer, to, tqaialt-.

pregnant, mᴇqa′aīt.

prepare, to, tīūt!hūn-, tsīⁿs-, ts!is-, qaīⁿ'-.

prepared, to be, qaīⁿ'-.

present, a, pī′tsūst!.

presently, tslīts.

pretend, to, qa′halt.

pretty, aqāᵃᵉt, maai′'tsit, mā′lūkst, mukwa′ntsint.

probably, hīⁿ, hīⁿhūⁿ′.

proper names:

    Ā′sin.

    Yā′ʟa.

    'Wai′dusk·.

    Pū'′wik·.

    Mālē′tst.

    Muxā′ment.

    Texi′nk·.

    Tēū′lsā.

    Simtūi′s.

    Sᵉū′ku.

    Tsā′tstaīᵉt!.

    Ts!āᵃm.

    Kutā′mīyū.

    K·ilxa′mexk·.

    Qaiⁿ'hausk·.

    Qtau′.

    ʟtōwā′sk·.

property, lā′tᴇqłal.

provisions, nū′nsumxt, nū′nsumxtᴇʟī.

pull, to, txu-, t!xu-.

pull off, to, tslōqut-:

pull out, to, tslimk-.

pulling tool, t!a′xust!.

pursue, to, ūstit-.

pursuer, ʟaū′stitūt.

push, to, tsīxut-, ʟxuu-.

push aside, to, pᴇnhū-.

put, to, s'-.

put into play, to, halq-.

put on, to, k·ts!-.

put together, to, mik·!-, mk·!-.

quahog, k·ewaᵉpa.

quake, to, łqt-.

quickly, hā′ałqa, ʟūi′kut.

quiet, ā′lik·an.

quiet, to be, alk·tū-, taᵉmuqwa.

quiver, tsīmī′xla, qł′npa.

rabbit, mᴇyaī′tsxaut, mᴇtī′yutxaut!ī.

raccoon, mᴇt!ōlūᵉt', qā′tsū.

race,ʟku'kumkwaut.
race track, kumū'kwalīt!.
rain, łla'xus, ʟla'xus.
rain, to, ɪlxus-, łlxus-.
raise, to, halsn-.
raise foot, to, kaīkł-.
raise up, to, hat-.
rat, kaⁿ'ha.
rather, mūⁿłiī, taha'.
raven, ʻqwula'xt, qūla'xt.
raw, to be, ī'psin-.
reach, to, kul-.
reach out, to, tsila't-.
ready, to be, k·eaixts-, qaiⁿʻ-, qaīⁿʻ-.
really, mełā'ntELī.
reason, kwāłn, kwāʟn.
receive, to, xunt-.
recently, hauwī'i.
receptacle, tā'lkust!.
recognize, to, tisl-.
recover, to, xunt-.
red, pa'halt, pā'halt.
refuse, to, iʟ-, īʟ-.
refuse (marriage), to, mā'qax-.
relative, tkinaī's.
relative (by marriage), hā'kumxus.
relative by marriage after death of person whose marriage established relationship, tskwīts.
remain, to, past-, łEmūlt!-.
remnant, pā'stuwī^ɛt!.
repeatedly, k·Ets.
resemble, to, xal-.
reside, to, īts-.
residence, ītsaī's.
resident, łEyā'tsit.
rest, to, haiʻ-.
resting on posts, mEhī'lqtst!Emxt.
resting-place, tsk·ī't!.
return, yā'xau.
return, to, yāls-, xam-.
reveal, to, k·im-.
revenge, to, łōt-.
revolver, tsi'tsk·!īyust!.
ride, to, tskūił-, tskūik·!-.
ridge of mountains, tsEnī'sū.
right away, aū'łik·, nā'ʻyEm, nā'mk·itxū, qaitī'.
right side, tsai'hin.
ripe, ts͟sīⁿ't.
river, nā'tk·.
road, yā'xalī^ɛt!, x·ū'lamīt!.
roast on spit, to, tinūtx-, ʻqaxt-.
roasting stick, qwī^ɛmats.
robin, mEła'hatū.

rock, k·īl.
roll, to, qałp-.
roll eyes, to, sī-.
roll up, to, qaup-.
roof, tsīⁿ'k·e.
rooter, tsqau'wīs.
roots, ʟī'qayū.
roots (dug up), waū'st!aūs.
rope, t!a'xust!, tsuwī'x, qalī', ʟimi'lxwa.
roseate, sa'nquk·e.
rotten, pElā'qt, pi'lqan.
round, ʟimī't.
rub, to, wusn-, tǝīʟ-, xaipu-, łpu-.
rudder, sʟīyā'k·īyū.
run, to, kumku-.
run away, to, yihū-, tsk·ūit-, qal'k·-.
runner, mEkumkū^ɛt', mukumū'kwalya^ɛt'.
running, ʟku'kumkwaut.

sail, sūwī'tīyust!.
salalberries, łqa'łqaut.
saliva, tsak·.
salmon, tsūdaī's.
    calico, hay^ɛ.
    Chinook, mEqǝu'tsqauts.
    old, łke^ɛyā^ɛtīyū.
    silverside, pEkūi's.
    steelhead, hunk!^ɛ, hūⁿ'k!.
    trout, q!uli's.
salmon berries, ha^ɛli'k·a, matsō'kus, k·i'païs.
Salmon River, sī'sinqau.
salmon-trap, mExū'n.
salt, qa'lōs.
sand, nEqā'xamxt!.
sand beach, īnaī's.
sapsucker, k·aⁿłits!.
satiated, to be, tinhu-.
satisfied, to be, tinhu-.
save, to, saw-.
saw, ʟika'tīyū.
say, to, ·īlū-, īltist, īlst-, yās-, yāl-, mayEx-.
scalp, kwi'k·in.
scare, to, iltu-.
scoop, to, qwanhut-.
score, to, hū-.
scorn, to, hahaw-.
scratch, to, kūl-.
scream, to, tsqwas-.
screech-owl, yipa^ɛyūsla.
s'death!, pqanī'sEx.
sea, qa'lōs.
sea-gull, k!a'nans.

sea-lion, mɛhūiⁿ′kŭistū, xa′mnī.
sea-otter, mɛkŭ′mkᵘ, mālē′tst.
seal, xa′mnī.
seal, fur, kūi′pŭna.
search, to, x·ilt-.
season, qā′tsatis.
secluded spot, qalxūi′-slō.
second, qalpaī′xat, qōmaᶜts.
secrete, to, mɛłant-.
see, to, hain-, hān-, ʟɛais-.
see!, hāl.
seemingly, qa′halt, łła′.
seize, to, tsxul-, xilt!-, łōqut-.
self, yu′xwīs, tsaī′sk·!, xamk·!
send, to, siʟxu-, sik·!xu-, qasū-.
separate, to, īk·x-.
separately, ī′k·xa, xa′mk·e.
September, tā′psk·ink·.
septum, t!a′xus.
set, to (of sun), yikūku-.
seven, xe′ʟk·łaqaī′st.
seventy, xe′ʟk·łaqaī′stk·em saū′tist.
sever, to, tsīq- . . . ukᵘ.
sexual appetite, to have, hitu- . . . -ū
shadow, tsaᶜma′sīyū.
shake, to, hīl-, tsīⁿxu-.
    head, aits-.
sharp, t!ɛwa′qt.
she, qa′tsɛ, qaqa′tsɛ, qō′tsɛ, xaqa′tsɛ.
shell, xaū′sxaū.
shinny ball, pŭ′pɛnhaū, qa′qalpaū.
    to play, pūpɛnhau-.
    club, pā′xt!īyū.
    game, pūpɛnhaūyaī′s, ʟpū′pɛnhaūt.
    -player, ʟpū′pɛnhaut.
shirt, hats!īlīyū, qā′qāt!
shoot, to, tsk·!-.
    at target, qatᶜ-.
    at target with spears, tsī′tsikhanau-,
        tsī′tsqau-.
shooting (constant), tsitsk·!aᶜyaī′s.
shore, hak·!ō′tsāl, kŭ′kᵘ.
shore, away from, kŭ′kᵘ.
shore, on, k·!ēts.
short, łkwīī′ntsinst, łqainū′tsāᵃnt.
short, to fall, maᶜn-.
shot, tsk·!ī′s, tsk·!aī′s.
should, sis, s.
shoulder, łkwawī′tɛm.
shoulder blade, ʟpa′xʟpax.
shout, to, haha-, ′wal·-, tsqaūs-, qalx-.
shouter, tsqau′wīs, tsqaū′wīs.
shouting, ′walā′, ′wa′lhaīt!, pīwī′łns,
    tsqau′wīs, qalī′x.
show, to, istik·-, ūxu-, ptu-, pt!u-,
    tɛsin-, tsin-, k·im-, xat-, łōl-.

shuffle, xāt-.
shut, to, tims-, t!ams-, k·ims-.
    eyes, tsqamʟ- . . . -auk·.
sick, to be, ʟqalt-, łqad-.
sickness, ʟqalhī′sxam, ʟqaldīyaī′s.
sideways, hilaᶜts-slō.
sign, tsa′mtsū, yā′tst!.
signal, tsa′mtsū.
Siletz River, nā′tk·itsʟō.
similar, imstī′t.
similarly, halā′tsī, mūⁿłiī.
since, mis, lā′łta, lā′łtas.
sinew, hīⁿq!.
sing, to, tsil′-, k·īl′-.
singer, mɛtsilhaᶜt′.
sink, to, siʟ-, sik·!-.
sister, hŭᶜl.
    elder, sāᶜ.
    younger, qā′sint, qtīm.
sister-in-law, tema′xt, temxt.
sit, to, pil-, piltku-.
Siuslaw River, Kwas.
six, łaqaī′st.
sixty, łaqai′stk·em saū′tist.
size, haihayaᶜtis.
skate, hulō′hulō.
skin, ʟa′qusin.
skin, to, qłnp-, ʟuu-.
skirt, laqs.
skunk, pāᶜlis, muxsūiⁿ′stū.
    -cabbage, q!ayŭᶜl.
sky, qau′xan, lāᶜ.
slave, psayāⁿ′sal.
sleep, to, atsk·-, atskwīxu-, tsinsu-.
sleepy, to feel, ātskuyuxu- . . . īs haiⁿᶜ.
slide, to, sipłu-, sūw-, stilᴋ·-.
slime, nūx.
slink, to, stink·-.
slip, to, sūw-.
slouch, to, stink·-.
slow, mā′lk·st.
slowly, mā′lk·sta, ʟāᵃ′mxa.
small, īlāᶜst, īlāᶜtst.
small, to be, īl-.
smart (of eyes), to, tsqais-.
smell, qēⁿ′xas, qēⁿx, qēⁿxs.
smell, to, ′k·!-.
smelt, tsalx.
smoke, to (tr.), łk!wān-.
smoke, to (intr.), xwēⁿs-.
smoke, xwēⁿ′sīyū.
smoke-hole, xwēⁿ′sīyust!.
smooth, ʟā′xalt.
snag, paa′wun.
snail, pa′łkun, mɛnū′xstū.
snake, k·inā′q.

sniff, to, haɫt-, hak·!t-.
snipe, tsā'lōs, xulpaᵋtsit!.
snore, to, ɫunq!u-.
snow, t!i'ɫxus.
so, tem.
so that, k·ai'ī.
soft, Loō'kust.
sole, hulō'hulō.
sole of foot, yūⁿ'salyust!.
solely, taīk·.
some, Lxat.
somebody, ū'k·eai, ūk·, qaū.
someone, sqa'tit, qā'tit.
something, intsk·i's, ta'xtī, tEq, lāᵃ, lā'tEq, nī'i, nītsk·.
sometimes, īs ɫtōwaī'-slō, īs Lxayaī'-slō, īs Lxatowaī'-slō, Lxā.
somewhere, nā, naᵋ.
son, qwān, k·īla'.
son-in-law, mūn.
song, tsila'ha, tsilha', k·ilhī'.
soon, k·i'mɫī.
sore, a, miltqaī's.
sore, pi'ɫqan.
sorry, to be, t!amn- . . . -auk· īs haiⁿᵋ.
sound, ildī's, īltī's, haiⁿᵋ, pī'ūsxam.
sound, to, pīūsx-.
sound like metal, to, t!īlīs-.
sour, qsī'qsōut.
south, k·ū'k̓ᵘ.
south wind, xE'ɫtuxs, xē'Ltoxs.
spatter, t!ōl-.
spawning-grounds, walt!.
speak, to, āl-, mayEx-, ilu-, īlu-, īlt-, īlst-, īltist-, yEa-, yās-, yāl-, yōl-.
spear, pEsā'x, lā'quns.
spear, to, mEk·!īn-, Lxwē-, Lxuī-.
spearing-game, Lxwē'Lxwīyaūt.
speech, ildī's, īltī's, īli'dīyū, yEaī's, yūl, yōl.
spill, to, tū'-, tspūt!-, tspui-, qut-.
spin tops, to, was-, Lxā'Lxayau-.
spinning top, a, wa'sa, Lxā'Lxauyaū.
spinning top, game of, Lowa'sat, Lxā'ᵉ Lxauyaūt.
spirit, sūⁿ'lhak·!īyū.
spit, to, stustu-.
split, to, wuq-, tk·il-, tsīɫ-̓, ts!īɫ-, Lam-, ɫam-.
spoil, to, qaīⁿku-.
spoon, qā'wīyū, qau'wīyū.
spotted, tEkwa'nkust, tā'kutist.
spout, to, xup-.
spread, to, p·-, ɫatsx-.
spread, a, ɫa'tsxa.
spruce, kuxwaā'tū.

squirrel, xaɫt!.
stab, to, ts·-.
stagger, to, tilqu-.
stake, tsā'stuxs, xwaᵋyaī't!, Lqū'xwa.
stake, to, ɫqūxu-, Lqūxu-.
stand, to, pɫu-, squl-.
stand up, to, tk·-.
star, la'ɫt!.
start, ayaī's, xatsuwī's.
start, to, xētsu-.
starting-point, qaī'.
stay, to, īts-.
stay behind, to, ɫEmūlt!-.
steal, to, k·inst-.
stealthily, Lā'mxa.
steersman, kwīⁿ''ts!it.
stick, kō'xᵘ, kū'xᵘ, pō'k·pEk·t!, ti'nExtsū.
stick, to, paLL-.
     in, tukɫnu-.
     out, istik·-, īstik·-, ptu-, pt!u-, tsin-.
     up, qūⁿx-.
still, te'mɫta, yu'xū.
stilt walking, tskwā'tskwahalaūt.
stilts, tskwā'tskwahalaūt.
stomach, qalō'na.
stone, k·!īl.
stoop, to, tskūnt-, k·!im-.
stop, to, alk·-, wīl-, pɫu-, k·ea-.
store, taha'talīᵋt!.
storm, to, sūslō-.
story, k·ā'k·Ematu, qēk·īyū.
stout, mā'k·st.
straight, ā'qa, tslaī'qa, tslaī'qast, yā'qa.
straighten out, to, tslīq-, tslaīq-.
stream, nā'tk·.
strength, pilskwīᵋstis, qalaᵋtis.
strike, to, mE'-, mEhīⁿ-.
     with rock, mEk·ais-.
     with stick, paxt!-
string, tsk·exē'yū, pā'pEsxaū.
strong, pilskwīᵋst.
sturgeon, mEqaū't.
submerge, sl-, sL-.
-uch, imstī't, hamstī't!
such a size!, hamstīᵋt!atis.
such a thing, ī'stEkwāl.
suddenly, ami'ts!ī, hā'aɫqa.
suit, to, ɫᵃamx-, Laamx-.
suitable, xe'Lk·.
summer, pī'tskumsk·.
sun, pī'tskum.
supernatural power, sūⁿ'lhak·!īyū.
supply, to, tsīs-.
surely, k·e'a.
surf, tiya'k·!īyū, tsʌu'wīyū.

surface, hainaī's.
survive, to, past-, sālsx-.
survivor, pā'stuwī⁵t!
suspect, to, paūk·u-.
suspended, to be, qal-.
swallow, to, tku- . . . -ukᵘ.
swamp grass, tsaai'ts.
swan (black), haha'lū, hāhā'lō.
    (white), qōⁿ'qᵘ.
sweat-house, kū'tupa, qā'nū.
sweat-lodge, qā'nū.
swell, to, p'u-, qūn'-.
swift, ha⁵pist, hāᵃ'lqa⁵st.
swiftness, ha⁵pistis.
swim, Lpilsu-, łtu-, Ltu-.
swim (of fish), to, xūp-.

table, pEnū'nsaīt!
tail (of fish), sa'qal, sa'qau.
    (of quadrupeds), tsā'mtsū.
take, to, łipt-, łōqut-.
    along, spaīt-, txan-, łqam-, Lqam-.
    care of, halsn-.
    off, yux-, yūx-.
    out, halq-.
    the lead, Lin'-.
    up a game, qalm-.
talk, ildī's, īltī's, īlī'dīyū, yEaī's, yūl, yōl.
talk, to, īld-, īlt-, yōl-, yūl-.
tall, a'łtuxt, tsa'kułant.
tally, to, hū-.
tame, sEmī'ist.
target, qat⁵a.
target for spears, tsī'tsqaū.
terget shooting, Lqat⁵at.
tear, to, tsxūit-, Lxumt-, Lxūs-.
tears, kwilkwī⁵t!.
teetotaller, mEqū't!isalī'sla.
telephone, īlī'dīyū.
tell, to, āl-, yEa-, yās-.
ten, saū'tist.
terrible, hamstīt!, xalxsa⁵st.
that is, as, tas, kus, kwas.
that much, hī'tEqłns.
that one, ata's, antū'u.
that there, antū'u.
the, as, tas, s, is, kus, kwas.
thee, nīx.
then, muⁿ'hū, tem.
there, k·im.
there!, hāl.
therefore, īs ī'mstE.
they, silku-, qa'tsiLx, qō'tsiLx.
they two, qō'tsaux, qa'tsaux.

thick, mEłāᵃ'nt.
thigh, wu'lhaīs.
thimbleberry-bush, muū'lqayEm.
thin, px·i'nt, silō'kut, tsilu'xt, Lxwala'st.
things, lā'tEqłāl.
think, to, ma'- . . . -auk· īs haiⁿ⁵, tx-
    īs haiⁿ⁵, t!x- īs haiⁿ⁵.
thirsty, to be, k·ikau- . . . -ū.
thirty, psi'nk·!Exk·em saū'tist.
this, tas, kus.
this here, anhū'u.
this kind, hamstī't!
this my, a'sin.
this one, anhū'u, was.
this our, a'łin.
this our two, a'stin.
thou, nīx, qanī'x, xaqanī'x.
thought, haiⁿ⁵, mahaī'xasxam-auk· īs
    haiⁿ⁵, mahayaī's-auk· is haiⁿ⁵.
three, psinLx.
throw, to, pilts!-, tsx·ip-, Lxau-.
throw grace-sticks, to, xeld-.
throw into fire, to, t!ī'-.
throwing the dice, łtsaū'tsūwaut.
thunder, yū'ltsuxs.
thunderbird, yū'ltsuxs.
thus, ī'mstE.
thy, ham, xam, tEha'm, kuha'm, kuxa'm.
tie, to, kink-, qinq-, kunkᵘ-.
    hair in a knot, hūiⁿku-.
    to a string, tsipstxan-.
tide, Lō'nLin.
tight, to be, Līq-.
tightly, łi'yEqa.
timber, mu'kutsīyū.
timber, dead, k!ūi'.
tired, to be, qal'-.
tired feeling, qalhī's.
to, īs.
tobacco, k·ī'ūⁿsa.
tobacco-pouch, k·īyūⁿ'salyust!.
to-day, tas łīts, tsłī'ts.
toe, tsi'lxastum.
together, k·a'xk·e.
toilet, pkō'sxat!.
token, tsa'mtsū.
to-morrow, a'ng·ī, aīs a'ng·ī.
tongue, stila'k·ayust!.
tools, tsimī'xayū.
tooth, t!Eli'l.
top, qaux.
top, to be on, tskūił-, tskūik·!-.
topple, to, tspuu-.
torch, qĕ.
torchlight, qĕ'ya.

torn, tsxū′tit.
touch, to, yaq-, 'k·!-, pk-, pk·!-, x·ims-, łtsimx-.
tough, pā′ʟk·st.
tracks, yai′xaī^εt!.
tradition, k·ā′k·ɛmatū, qē′k·īyū.
trail, yā′xalī^εt!.
trample, to, yu'wat!il-.
trap, tā′tk·aū, tɛ′xwa.
trap, to, tɛxu-.
travel, to, x·ūlam-.
 about, yūku-.
 in water, tsqainu-.
tree, kōts, kō′x^u.
tremble, to, tsīⁿxu-, tsaīⁿxu-.
tribe, milhūdai′s.
tribesman, tkinai′s, k·inā′xaīt!.
trick, to, k!ū-.
trip, ayaī′s.
trousers, sīya^εyust!.
trout, pɛnī′ts!ī.
truth, xɛʟk·ī′i.
truth, to tell, xɛʟk-.
truthful, xe′ʟk·.
try, to, tsim-.
tule reed, inī′yū.
turn, xuna′, xūnā′.
turn, to, t!ī-.
turn back, to, yip-, xam-.
turn into, to, ūtx-.
turn over, to, k·ī′k·s-, łilxu-, k·!ilxu-.
turn over on back, to, qaxt!-.
turns, to take, taxt-.
twelve, saū′tist tem-axa xe′ʟk·.
twenty, tsūm saū′tist.
twice, tsum, ts!um, tsūm.
twins, xe′ʟk·tɛmxt.
twist, to, yulx-.
two, xe′ʟk·.

ugly, mɛtsaʾntsinst, sā^a′nqa, sā^a′nqat, qē′nxst.
ugly, to be, sānq-.
ulna, lower end of, k·īwā′pā.
Umpqua, Tqulma^εk·.
uncle, maternal, t!ā^atsa, tāts.
uncle, paternal, sīpk·.
uncover, to, halq-.
under, qē′xan.
underneath, qē′xan.
understand, to, tsku-, ʟqētk·-, łqētk·-.
underworld, wī′līyū.
unfasten, to, k·ik!u-.
universe, le'wī′.
unleash, to, k·ik!u-.

untie, to, k·ik!u-, ʟku-.
until, aīs.
up, qaúx, qau′xan.
upon, īs.
upright position, to be in, płu-, squl-.
upset, to, tspui-.
upside down, k·īⁿ'hī.
upstream, hatō′qwīyū, tō′qwīs.
urge, to, tsūiⁿxu-.
urinate, to, pkōs-.
urine, pkōs, pkūs, łō′qwa.
usually, k·ɛts, k·is.
utensils, tsimī′xayū.

vainly, hā^a′tsɛ.
valuable, mɛayai′st.
various, ītsxa^εst, yai′tsxa^εst, yaī′tsxa^εt.
variously, yaī′tsxa.
velocity, ha^εpistis.
very, tsa^ε, tsā^a′mɛ.
very much, yaī′x-auk· īs hai^{nε}, tsā^u′mɛ, tsa^ε, tsā^εhī′sxa.
very well, k·eai′sa.
village, taha′talī^εt!, łɛyā′tsit.
vine maple, tk·!ē′lyɛm.
vision, ʟhayā′nīyaī′s.
visit, to, p!ɛx-.
vomit, to, xwas-.
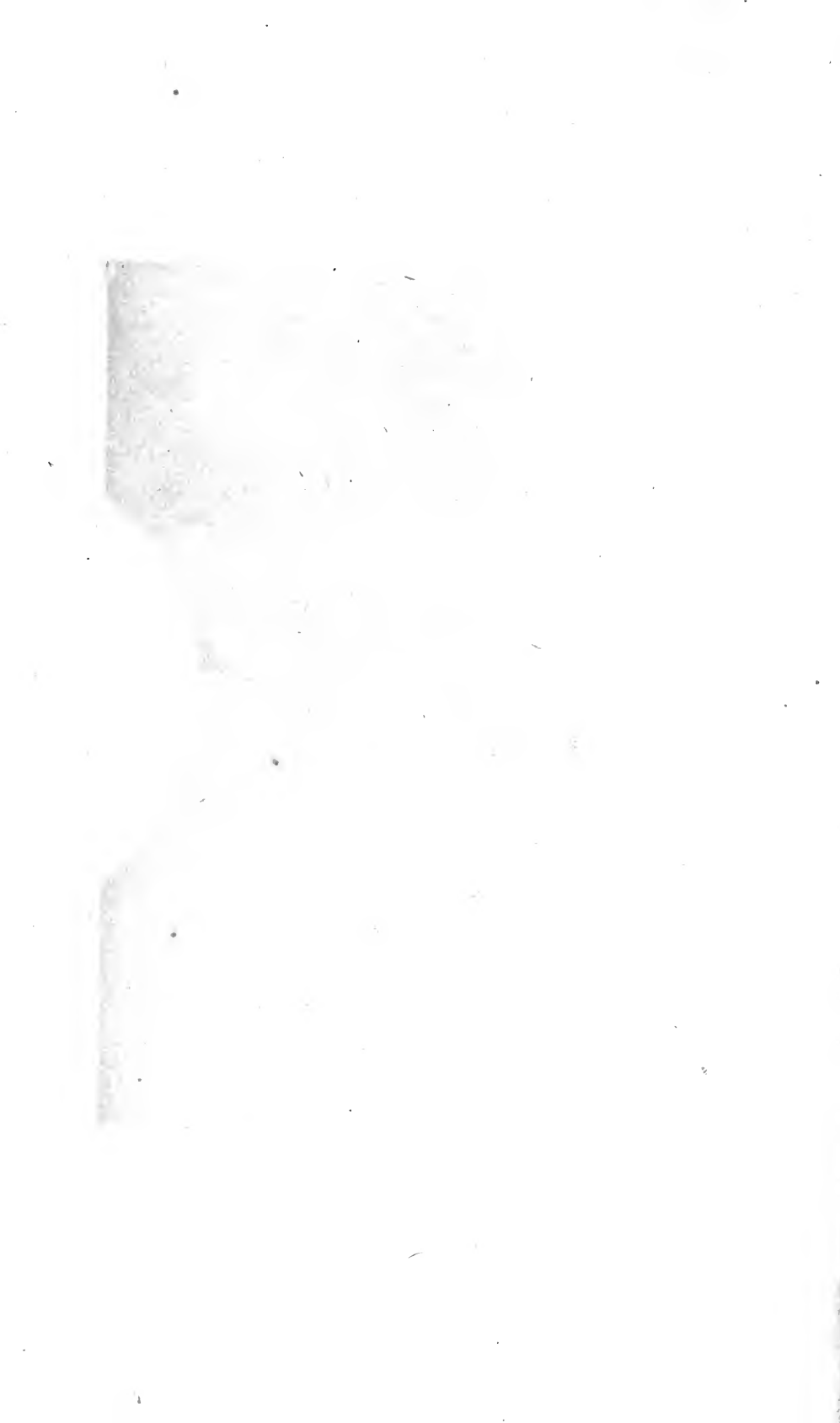vulture, mī′q!u.
vulva, spaī′, xa′lxas.

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

we, qa'nha'ʟ, qa'nhał, qwo'nha'ʟ, qwo'-nhał.

we two (*incl.*), qwo'nhast, qa'nhast.

we two (*excl.*), qa'nxan, qwo'nxan, xan.

wear, to, k·ts!-.

weasel, sū'stsᴇmxt.

wedge, k·iłaᶜ, k·iʟaᶜ.

weep, to, ain-, tqaīʟ-.

weight, k·ilwī'tū, qsūⁿ'wīs.

well, āᵃqa, xe'īʟk·e, xe'ʟk·.

well, to be, aq-.

well!, aū.

west, kŭ'kᵘ, kŏ'kᵘ.

west wind, hakŏ'kwīyū.

wet, k·aᶜqst.

whale, ma'lkuts, ma'lkwits, xa'mnī.

what, nītsk·.

what?, intsk·ī's, tᴇq, ta'xtī, nī'i, nī'tsk·ᴇ, lāᵃ, lā'tᴇq.

what!, hauā'.

what kind, iltqaᶜt.

what manner, iltqaᶜt.

wheel, tskŏ'ltskŏlau.

when, aīs, mis, nāmk·.

whence, qaik·, hak·nī'k·eai, hanī'k·eai.

whenever, nāmk·.

where, nak·, nāk·, nā'k·eai, nā, naᶜ, nik·, na'k·eai.

while, a, qāᵃ'tsᴇ.

whine, to, hyaᶜq-.

whip, yī'ptsīyū.

whip tops, to, ʟxā'ʟxaūyaū-.

whirl, to, ʟim-.

whisper, to, hīw-, hyu-, xais-.

white, kwa'xalt.

white, to be, pahal-, ʟpāal-.

white man, anᶜū ⁿ's.

who, ū'k·eai, ūk·, was, qaū, qaū'k·eai.

whole, hamstīᶜ, qauwāᶜ.

wholly, ā'mta.

why, pā'lᴇn, qailāᵃ'.

wife, mukwaᶜslī, łā'qs.

wild, xalxsaᶜst.

wildcat, yaⁿ'qu.

willow, tsqalī'm.

win, to, tsas-.

wind, sūwī't, xū'dīyū.

windfall, kulᶜaī's, k!ŭi'.

window, hāhī'naū.

wings, tā'ps.

winnings, tsā'stuxs.

winter, silqwī's, qala'msk·ink·, qala'-minsk·ink·.

wish, to, ai'- . . . -ū, hŭk·ts-, psŭl-psŭk·!-, tqaialt-.

with, īs.

without, yū'xa.

without cause, muk!wā'łnīsla.

witness, to, halt-.

wobble, to, łᶜalal-.

wolf, mᴇpxamintxēᶜt', qatsī'līᶜ.

woman, mᴇsha'lsla, mukwaᶜslī, muk-waᶜstᴇlī.

woman in the woods, ʟxalwaᶜna.

women, ma'mkuslī, tsa'sidū.

wood, kŏ'xᵘ, kū'xᵘ.

wood-chopper, pxū'yaᶜt'.

woodpecker, k·aⁿᶜk·.

woods, mu'kutsīyū.

word, ildī's, īltī's, yūl, yŏl.

work, tīwī't!'wan.

work, to, tīūt!hūn-, tsimx-.

world, le'wī'.

would, k·ᴇts, k·is.

wound, miltqaī's, tā'nxtsīyū.

wound, to, miltq-, tsxiłt-.

wrap, to, qaup-.

wren, kusū'saū.

wrestling, tsxwā'tsxwataut.

wrist, tokłinaī's.

writhe, to, tslnp-.

wrong, łta'hanat.

wrongly, ¹ʟta'hana, łta'hana.

Yahatc, yā'xaik·.

Yakwina, yaqŏ'n.

yard, tsimaī's.

ye, nī'xapst, qanī'xapst.

year, wulī's.

yell, qalī'x.

yell, to, tsqaūs-, qalx-.

yellow, pūkwa'lt.

yellow-jacket, laᶜwus.

yes, ā'a.

yesterday, ak·sa'ng·ī.

yet, yu'xū.

you, nī'xap, qanī'xap.

young, hauwī'it.

younger, mᴇna'tet.

youngest, mᴇna'tem, xuma'tsit.

your two, pstin, tᴇ'pstin, ku'pstin.

yours, pin, tᴇpi'n, ku'pin.