

COLUMBIA UNIVERSITY CONTRIBUTIONS TO  
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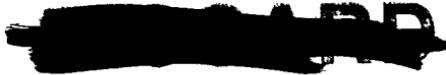
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VOLUME I

COOS TEXTS

BY

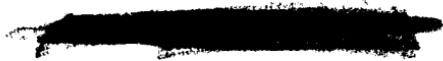
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## INTRODUCTION.

THE texts contained in the present volume represent two different collections. The first nineteen myths were collected by me in the summer of 1909, under the auspices of the Bureau of American Ethnology. My sole informant was Jim Buchanan, a Coos Indian, living in Acme, Lane County, Oregon. He is at the present time the only member of the Coos tribe who still remembers and can relate coherently some of the myths and traditions of the by-gone generations. The texts numbered 20-32 were collected by Mr. Harry Hull St. Clair, 2d, in the summer of 1903. His informants, I understand, were Jim Buchanan and Tom Hollis, the latter of whom lives at present on the Siletz Reservation, in the State of Oregon.

Owing to the fact that a few texts obtained from Jim Buchanan were not as vivid in his memory as some of the other traditions, they will be found lacking in continuity of narration and in clearness of description. Some of these texts are abundant in obscure passages. We are in certain cases especially in doubt as to the performer of an action or to the identity of the speaker. While it might have been comparatively easy to restore to these passages their original definiteness, I thought it advisable (mainly from linguistic considerations) to let them stand as they were narrated, leaving the interpretation of the intended meaning to the good judgment of the reader.

As might have been expected, Mr. St. Clair's system of writing down the Indian texts is quite different from

the one adopted by me. I did not, however, on the whole, encounter any difficulties in transcribing his phonetic system in accordance with my own. Only in a few cases were the discrepancies so great as to necessitate a distinct treatment. These cases either cover words and phrases not familiar to me through my own texts, or they represent expressions which, in my judgment, may have been misheard, and consequently mis-spelled, by Mr. St. Clair. All such passages are printed in this work in *Italics*, and are accompanied in most cases by footnotes, in which I endeavor to show the original expression that may have been intended by the narrator. Section numbers referred to in the footnotes are those in my grammar of the Coos language, in "Handbook of American Indian Languages" (Bureau of American Ethnology, Bulletin 40, Part 2).

HARTLEY HALL,  
COLUMBIA UNIVERSITY,  
June, 1910.

## ALPHABET.

- a* . . . . . Like *a* in German *Mann*.  
*e* . . . . . Like *e* in *helmet*.  
*i* . . . . . Like *i* in *it*.  
*o* . . . . . Like *o* in German *Mord*.  
*u* . . . . . Like *u* in German *Furcht*.  
*ā* . . . . . Like *a* in *car*.  
*ē* . . . . . Like *ea* in *great*.  
*ī* . . . . . Like *ee* in *teem*.  
*ō* . . . . . Like *o* in *rose*.  
*ū* . . . . . Like *oo* in *too*.  
*ē<sup>i</sup>* . . . . . Long *e* with an *i*-tinge.  
*ō<sup>u</sup>* . . . . . Long *o* with a *u*-tinge.  
*í, ú* . . . . . Vowels of very short quantities.  
*a* . . . . . As in German *wählen*.  
*a<sup>h</sup>, e<sup>h</sup>, i<sup>h</sup>* . . . Superior vowels indicated only by the position of the mouth.  
*ɛ* . . . . . Obscure vowel.  
*a<sup>i</sup>* . . . . . Like *i* in *island*.  
*a<sup>u</sup>* . . . . . Like *ou* in *mouth*.  
*e<sup>u</sup>* . . . . . Diphthong *e+u*.  
*q* . . . . . Velar *k*.  
*q<sup>!</sup>* . . . . . Same as preceding, with very great stress of explosion.  
*ɣ* . . . . . Velar spirant produced way back in the palate, which often sounds like weak *r*.  
*x* . . . . . Like *ch* in German *Bach*.  
*g, k* . . . . . As in English, sonants and surds difficult to distinguish.  
*k<sup>!</sup>* . . . . . Like *k*, with very great stress of explosion.  
*g<sup>h</sup>* . . . . . Palatized *g*.  
*k<sup>h</sup>* . . . . . Palatized *k*.  
*k<sup>h!</sup>* . . . . . Palatized explosive *k*.  
*x<sup>h</sup>* . . . . . Palatized *ch*.  
*d, t* . . . . . As in English, surds and sonants difficult to distinguish.  
*t<sup>!</sup>* . . . . . Like *t*, with very great stress of explosion.  
*t<sup>h</sup>* . . . . . Aspirated *t*.  
*s* . . . . . As in English.  
*c* . . . . . Like *sh* in English *she*.  
*dj* . . . . . Like *j* in English *judge*.  
*ts* . . . . . As in English *sits*.  
*tc* . . . . . Like *ch* in English *church*.

- ts!*, *tc!* . . . Same as preceding, but with very great stress of explosion.  
*b*, *p*. . . . As in English, surds and sonants difficult to distinguish.  
*p!* . . . . Like *p*, with very great stress of explosion.  
*l*, *m*, *n* . . . As in English.  
 $\underset{\circ}{n}$  . . . . Vocalized *n*.  
 $\bar{l}$ ,  $\bar{m}$ ,  $\bar{n}$  . . . Very long.  
 $\lambda$  . . . . Spirant lateral.  
 $\mathcal{L}$  . . . . Sonant lateral pronounced very much like *dl*.  
 $\mathcal{L}'$  . . . . Surd lateral pronounced very much like *tl*.  
 $\mathcal{L}!$  . . . . Same as preceding, with very great stress of explosion.  
 $\varepsilon$  . . . . Glottal catch.  
 $x$  . . . . Velar aspiration.  
 $x'$  . . . . Palatal aspiration.  
*h*, *y*, *w* . . As in English.  
' . . . . Stress accent.  
~ . . . . Accent with an interrogative intonation.

## CREATION MYTHS.

### I. ARROW YOUNG MEN (THE CREATION OF THE WORLD).

Two young men were travelling. They stopped in the middle of their journey, (and one of them said,) "How would it be if we two should try it? What do you think about it?" — "It would be good if we two should try it," answered the other one. "We ought to try it with that soot here." They had five pieces (disks) of soot. Now they stopped and dropped one piece into the ocean. The

#### MÍ'LAQ TCĀNÍ'YA. ARROW YOUNG MEN.

- Yúxwá' le tcānī'ya. Ūx djīnā'yām. Así'L djīne'etítc<sup>1</sup>  
 Two the young men. They come singly. Halfway journey on  
two
- djīnā'yām. Hí'nī ūx yū'yū. "Xtcí'tcūL, í la<sup>u</sup> ís k'ínt?  
 come singly. There they stopped. "How would when the we try it?  
two it be one(s) two
- Xtcí'tcū ye<sup>s</sup> íluwe'xtcís?" — "LE'γī íl, yūL ís k'ínt. T<sup>e</sup>q!e'en  
 How thy heart?" — "Good indeed if we try it. Soot  
would two
- íowe'tc yūL ís k'ínt." Kat'e'mís le'ūx há'wís t<sup>e</sup>q!e'en.  
 that thing if we try it." Five their two ready soot.  
with would two
- 5 Ūx yū'wīyū. Yíxēi' ūx tōwī'títs baltí'mísetc. K'!ál!tā' ū  
 They stopped. One they dropped it ocean into. Without posses-  
two two land sion

<sup>1</sup> The following explanation may be offered for this compound: *djī-* "to come;" *-u* distributive (§§ 25, 37); *-t* transitive (§ 26); *-itc* modal (§§ 36, 67). See remark at end of Introduction as to section references.

world at that time was without land. Everything was covered with water. Again they dropped one piece (disk). The ocean was rolling over the disk. The next day they dropped another disk. Then they stopped at some small place and dropped another disk into the ocean. They looked at it from above. Now land began to appear, and they saw it. They were very glad when they saw the land coming up.

The next day they dropped another disk. Land began to stick out (come up). They looked frequently at the waves, that rolled back and forth continually. "What is

qā'yīs. Hats lōwē'entc nbaltí'mísa. Asō' yíxēí' úx tōwí'títs.  
 world. Just wholly with ocean it is. Again one they dropped it.  
 two

Tsō'nō la<sup>u</sup> kwí<sup>l</sup>lā'nī lē baltí'mís. Helmí'hís asō' yíxēí' úx  
 Both ways that rolls to and the ocean. Next day again one they  
 one fro two

tōwí'títs. Hats qaicí'nís úx yū'wíyū. Tsō asō' yíyēí' úx  
 dropped it. Just small place they stopped. Now again one they  
 (on) two two

tōwí'títs. Xqa'wax la<sup>u</sup> kwína'ēí'wat. Qełtc úx kwí'nait.  
 dropped it. From above that (they) look at Down in they look at it.  
 one frequently. the man- two  
 ner of

5 Qapīyadjí'ye. Úx k'íłō'wít tē l!tā. Hēkwa'ín lē'yī he'úx  
 (It) commences to They saw it that land. Very good their  
 come up. two there two

íluwe'<sup>x</sup>tcís, í la<sup>u</sup> qapīyādjí'ye.  
 heart when that commences to  
 one come up.

Helmí'hís asō' yíxēí' úx tōwí'títs. E'nek' lē l!tā. Úx  
 Next day again one they dropped it. Sticks the land. They  
 two out two

kwína'ēí'wat hē hemkwí'tís. Hats yí'qa xwāndj wēL!L!á'nī  
 look at it the heavy waves. Just continu- in this goes over  
 frequently ally manner back and forth  
 (pointing out)

lē xā<sup>a</sup>p. Hats yí'qa xqa'wax úx kwína'ēí'wat. "Tcí'tcū  
 the water. Just continu- from above they look at it fre- "How (is)  
 ally two quently.

your opinion?" said one of the two men. "Shall we try it again?" — "With what shall we try it?" asked the other one. The water was still rolling back and forth. "Let us split this mat." They did so, and placed the two pieces over the five disks of soot. Now they went down to examine it. Still the land was not solid enough. So one of them said, "Let us split this basket in two!" They split it, and put it on the sand beach. The waves

ye<sup>8</sup> iluwe'xcis? Îs k'lint hanL asō'?" — "Diptce'tcū hanL  
thy heart? We try it shall again?" — "Something with shall  
two (interrog.)

tE îs k'lint?" Ta la<sup>u</sup> y'qa xwändj wēL!lä'nī tE xā<sup>a</sup>p.  
these we try it?" And that continu- thus goes over back that water.  
two one ally (pointing out) and forth there

"Tē tci'cīl yūL îs yō'qat." — "Xle'itc hanL îs k'lint."  
"That matting if we split it in — "With it shall we try it."  
there should two two." with two

Ā'yu xle'itc ūx k'lint. Xqa'wax la<sup>u</sup> tci ūx hī'tō<sup>u</sup>ts.  
Surely with it they try it. From above that there they put it  
with two thing two down.

5 Sīl'nēi la<sup>u</sup> tci ūx hī'tō<sup>u</sup>ts. Ūx alqsā'ya. Tci ūx ūnq.  
Joined that there they put it down. They are afraid There they go  
together thing two two of it. two down.

Ai'wa in t<sup>e</sup>qai'lis le'ūx hā'wis Ltā, î la<sup>u</sup> tci ūx hī'tō<sup>u</sup>ts  
Still not solid their ready land, when that there they put it  
two thing two down

hE tci'cīl. Tsō kl'utsī'. Hats y'qa xwändj wēL!lē' lE xā<sup>a</sup>p  
the matting. Now hold back Just continu- thus it rolls the water  
(the waves). ally (pointing out)

lE tci'cīl'ē'itc. Tsō xwändj iilt. "Tē kā'wil hanL îs yō'qat.  
the matting over. Now thus (he) tells "That basket shall we split it  
it to him. there two in two.

Y'ku la<sup>u</sup> in le'γī?" Tsō ā'yu la<sup>u</sup> ūx yō'qat. Ā'yu la<sup>u</sup>  
Perhaps that not good?" Now surely that they split it Surely that  
would be thing two in two. thing

10 tci ūx hī'tō<sup>u</sup>ts. Sīl'nēi la<sup>u</sup> tci ūx hī'tō<sup>u</sup>ts. Tsō itce'isetc  
there they put it Joined that there they put it Now ocean beach  
two down. together thing two down. on

la<sup>u</sup> ūx hī'tō<sup>u</sup>ts. Tsa'xwits itce'is le'ūx hā'wis Ltā. Tci  
that they put it Sand ocean their ready land. There  
thing two down. beach two

were held back now, since the water was able to go down through the basket. Now the young men went down and examined the land. "This will do," said one of them. — "It's good that way."

Now they began to look around the world which they had created. There were no trees. "Suppose we set up some trees," said one of them. "It would be very good," answered the other one. Then they stuck into the ground the feathers of an eagle. The feathers began

- la<sup>u</sup> ûx hî'tō<sup>u</sup>ts. Yō'qē lē kā'wīl. Tsō k!<sup>u</sup>tsī' lē g'īlō'mīs.  
that they put it It split the basket. Now hold back the waves.  
thing two down.
- Tsō cīl xwāndjī'ye, î la<sup>u</sup> k!<sup>u</sup>tsī'. Hats qełtc xwa'mtat  
Now indeed that way it got, when these held back Just down in to go through  
(the waves). the manner of it is caused
- lē xā<sup>a</sup>p. Tsō tcī ûx ūnq. Asō' k!<sup>u</sup>tsī'. Asō' qełtc  
the water. Now there they went Again hold black. Again down in  
two down. the manner of
- xwa'mtat tē xā<sup>a</sup>p. Qełtc tcī ûx ĩna'qa. La<sup>u</sup> ûx  
to go through that water. Down in there they went down. That they  
it is caused there the manner of two thing two
- 5 L!x·īnēi'wat. "Tsō hanL tsī y'qa xwāndj. Tsō lē'γī, yī<sup>1</sup>  
examine it for "Now shall only always that way Now good when  
some time. (be).  
xwāndj."  
that way (it is)."
- Tsō ûx ĩō<sup>u</sup>x'tā'ya lē'ûx hā'wīs L!tā. K·!ānī'k·īn û  
Now they watch it their two ready land. Without wood (pos-  
two sess.)
- qā'yīs.<sup>2</sup> "Xtci'tcū ye<sup>s</sup> ĩluwe'xtcīs? Gō<sup>u</sup>s qantc hanL yīxēi'  
world. "How (modal) thy heart? All where shall one  
îs lemī'yat?" — "Lē'γī hanLel, yanL xwāndj." Tsō ā'yū  
we to stand up — "Good will be if shall that way Now surely  
two cause it?" — surely, (it be)."
- 10 gō<sup>u</sup>s qantc yīxēi' ûx lemī'yat lē mexā'ye û kwā'x<sup>u</sup>. Ła û  
every where one they to stand up the eagle his feathers. Goes its  
two cause it
- ha<sup>u</sup>'we<sup>2</sup> lē'ûx hā'wīs L!tā. Māndj qa'wax ĩa û ha<sup>u</sup>'we<sup>2</sup>  
growth (of) their two ready land. Already high up went its growth (of)

<sup>1</sup> See § 10.

<sup>2</sup> See §§ 97, 118, 55.

to grow, and developed soon into fir-trees. "All kinds of trees shall grow," said the older man. All the different kinds of trees commenced to grow. "Suppose we create animals," said one of the young men. "It won't be good if there shouldn't be any animals. The future generations ought to have animals." (Then they created animals.)

Early in the morning they went to look at the world they had created. Suddenly they saw tracks on the ocean beach. "Whose tracks may these be?" asked one of them. They followed the tracks, and soon came upon a person

le'ux hä'wis L!tä. "Kwí'yał hanL hats is łō<sup>ux</sup>tā'ya." Ā'yu  
 their ready land. "Now shall just we watch it." Surely  
 two two

ux łō<sup>ux</sup>tā'ya. LE mexä'ye ū kwä'x<sup>u</sup> la<sup>u</sup> le'wī TE tskwa'xLis.  
 they watch it. The eagle his feathers those are those fir-trees.  
 two there

"Gō<sup>us</sup> dił hanL hä'wī." Wändj L!ä'xEM. Ā'yu gō<sup>us</sup> dił  
 "All some- shall grow." Thus talking Surely everything  
 thing (condition).

hä'wī. "Xtcí'tcū ye<sup>s</sup> iluwe'xtcis, yūL ntc!a'ha<sup>1</sup> dił. In  
 grew up. "How thy heart, if with walkers some- Not  
 would be thing.

5 LE'γī hanL, î la<sup>u</sup> k!äntcla'ha dił. LE'γī hanL, î la<sup>u</sup>  
 good will be when that without animals (will be). Good will (be) when that  
 (world) (world)

ntc!a'ha dił. Yīqa'ntcīmēx mā hanL la<sup>u</sup> kwīna'ē'wat."  
 with animals Last people shall these look at always."  
 (will be).

Tsxä'yat la<sup>u</sup> ux sītsi'nt he'ux hä'wis L!tä. Haqa'ti  
 Early in the these they go to see their ready land. Tracks  
 morning two two

łaā'ya łtce'isītc le'ux nhä'wis L!tä. "Yīku wītí'ye TE cku  
 go to it beach on their on ready land. "May be who it is that it  
 (of) two must be

hí'nī ła?" Tsō la<sup>u</sup> ux tkwīltsō'wat. Ūx k'ití'wīta. Tcle  
 there went?" Now these they are following him. They overtook him. The back  
 two two (of something)

<sup>1</sup> *n*- adverbial (§ 21); -*tc'a*- "to walk;" -*a* auxiliary (§§ 44, 10); literally, "something that has walkers (legs)," hence "animals."

sitting (on the top of a snag). "You, indeed, must have made these tracks. Who are you?" — "I am a medicine-man," answered the person whose face was painted all over with red paint. "You have no right to travel here. This is our world, we have made it. Are you surely a medicine-man?" They seized the stranger and killed him. Then they spilled his blood in all directions, and said to him, "You will be nothing, the last generation shall see you."

Then they turned back. Suddenly one of them became pregnant. The child could not come out. "What will become of us? We ought to have wives." None of them had done anything; nevertheless he became pregnant.

- 
- mä x'ne'et. Tcī ha'lqait. "E<sup>s</sup>ne cīlī'ye, tē cku e<sup>d</sup>dji.  
 (the) to be on top There came to him. "Thou, indeed that must thou  
 person was caused. (they) it is have come.  
 E<sup>s</sup>xtcī'tcū mā?" — "Nīloxqai'nīs mā il." Mā'lukwētē  
 Thou what person?" — "I medicine person surely." Paint with  
 sort (am)
- ktā'yā<sup>u</sup> lä ä. "E<sup>s</sup>ne cīl. Ēn qantc yīxu'mē. Tē la<sup>u</sup>  
 painted his face. "Thou indeed Thou where travel around. That the  
 (it is) not there one
- pha<sup>ux</sup>ts tē l'tā. Ā'yu e<sup>s</sup>īloxqai'nīs ī?" Mā qesqā'yu.  
 I made it that land. Surely thou medicine interrog.?" (The) seized was.  
 there (man) person
- 5 Mā wīk'ī'ye. Mā tsū'tsū. "Ēn hanl dīl." Gō<sup>s</sup> qantc  
 (The) beaten was. (The) killed was. "Thou shall some- Everywhere  
 person person not (be) thing."
- la<sup>u</sup> qeqai'cū lä wī'tīn. "Xyīqa'ntcīmēx mā hanl e<sup>s</sup>kwī'naił."  
 that clubbed is his blood. "The last people shall thee see  
 one he—thee."
- Asō' xle'tīx' ūx hu'<sup>s</sup>ltet. Hats k'lähuwā'was mītsīłtī'ye.  
 Again from they turn back. Just without delay pregnant (he)  
 there two became.
- Īn tcītc ha<sup>u</sup> l'ē'itc hē ā'la. "Yī'kwanl īs xtcī'tcī'ye?  
 Not way that to go out the child. "May be shall we how become?  
 one two
- Lē'γī yūL īs nhū<sup>u</sup>mā'k'ehe." Mā in tcītc xałt. Mā ūx  
 Good if we with women be." Really not manner (he) Really they  
 would two did it. two

The child was all the time trying to come out, but could not do it. So they sent some one to the north, and told him, "There is a man living there. He is a good man. Bring him here." Some one went to get him. They went out in a canoe. To their surprise, there were no waves. So they wished that waves would come. "Five times shall the north wind come and (bring) five breakers." And so it was. They were waiting for the fifth wave. And when this came, they went ashore. (They found the

in tcitc xałt. Mā la<sup>u</sup> mītsīłtī'ye. Ta la<sup>u</sup> qanō'tca ʔnuwīt  
nothing did it. Never-that pregnant be- And that outside to pulls  
theless one came. one

le ā'la. Hats in qantc la<sup>u</sup> lłē'itc la ā'la. Tsō mā ilt.  
the child. Just not way that to go his child. Now person (he)  
one out sent (it).

Bíłdje mā ilt. "Hí'ñī hanL mā lōwa'kats. LE'γī mā.  
Ocean to person (he) "There (future) person lives. Good person.  
sent.

La<sup>u</sup> hanL cīn łatsā'ya." Tsō ā'yu łatsōtēm. Ā'yu ı'x'etc  
That shall you go and get Now surely went to get Surely canoe  
one him." him (some- body indef.) with

5 ıł djī baltı'mısitc. "Yū c<sup>E</sup> han xtcı'tciye, tsı nk!äg'ılō'-  
they come ocean on. "Very sur- (future) how is it merely with without  
prise

mıs?" Ā'yu g'ılō'mıs hä'wıtsqem. "Kat'E'misen ıs hanL  
breakers?" Surely waves ready made "Five times we shall  
themselves. two (have)

qał'mıx. Kat'E'mıs hanL le qailā'was." Ā'yu yı'qa xwändj.  
north wind. Five shall the rollers." Surely continu- that way.  
(be) ally

Ā'yu la<sup>u</sup> łaqā'ē'wat kat'E'mıs qailā'was. ltcı'wat. Xka-  
Surely these wait a long five rollers. (One) is counting At  
time for them.

t'E'mısıs qailā'wasetc hanL hı'yet! Ā'yu yı'qa xwändj.  
fifth wave with will (he) go Surely just that way.  
ashore.

10 Xtcitc he le tcıne'henı, la<sup>u</sup> ā'yu yı'qa xwändj. Ā'yu  
Whatever usu- he thinking is, that surely just that way. Surely  
ally thing

man, and brought him to the pregnant person.) As soon as he saw the pregnant man, he took out the child. It was a girl. From this girl all the people took their origin. She caused the people to multiply, and to inhabit the world.

Now the young men continued their journey. They once more examined the world which they had created, and found it to be good. Everything began to assume its present appearance.

They both had bows. "How would it be if we should shoot towards the sky?" Indeed, they began to shoot. They looked at their arrows as they were shooting them.

hī'yēt!. K'īlō'wīt lē mītsī'le. Ā'yu l'tci'yat hē ā'la. Hēi,  
(he) went (He) saw him the pregnant Surely to go out the child. Verily,  
ashore. (one). he caused it

cīl kwē'ik'ī'ye. Xle'tix' la<sup>u</sup> ʔai'x'tset lēx kwē'ik' ā'lahē'itc.  
in- girl it was. From there that to go it was the girl child from.  
deed, (from) one caused, from

Hīs inthenī'yēs la<sup>u</sup> hā'wī. Xle'tix' la<sup>u</sup> ʔai'x'tset. La<sup>u</sup>  
Also not long time that grew up. From there that to go (forth) That  
one (from) one it was caused.

xwändj tē la<sup>u</sup> nmā'heñet. Xle'tix' ha<sup>u</sup> nā'antu lē mā.  
thus that that with people it is. From here that many be- the people.  
one (world) (from) one came

5 Īnīexā'nā la<sup>u</sup> hū<sup>u</sup>mīsisā'nī.

Themselves these marry continually  
(alone) each other.

Tsō ūx qayuwatī'ye. Ūx l'x'inē'iwat le'ūx hā'wīs l'tā.  
Now they commence to They examine fre- their ready land.  
two travel. two quently two

LE'γī cīl. Gō's dīʔ ʔai'x'tset hēx kwī'na'utc. "Tsō hanl  
Good indeed. Everything to begin it the appearance. "Now shall  
was caused

tsī yī'qa xwändj."

merely always that way."  
(bc)

Ī'k'ī ūx nkwā'xla. "Xtci'tcūl ī qā'yīsetc la<sup>u</sup> īs k!wīnt?"  
Both they with bows are. "How would when sky towards these we shoot it?"  
two (it be) two

10 Tsō ā'yu ūx k!wīnt. Ūx kwīna'ē'wat, ī la<sup>u</sup> ʔa lē mī'laq.  
Now surely they shoot it. They look at it when that goes the arrow.  
two two (frequent.) one

"You too ought to shoot one arrow," said one of the young men. "Shoot it so that it shall hit the shaft of mine, and it will look as if it were one arrow; but don't shoot too hard!" He shot and hit it. "Shoot again!" Their arrows became joined, and reached down to the place where they were standing. "Suppose we climb up now!" — "All right!" They shook the arrows. "Are they firm? Won't they come apart? — Now you try to climb up!" He climbed up. "This is very good indeed."

"Hīs hanL e'xkan yîxēi' e<sup>g</sup>k!wînt. LEN k!wa'lep hanL  
 "Also shalt thou one thou shoot it. The at shaft of arrow shalt  
 e<sup>g</sup>tō'hîts. Y'qax hanL kwa îs yîxēi'. În L yū ſ'nuwî  
 thou hit it. Right away shall as if we one. Not must very hard  
 (be) two

k!wî'nte." Ā'yu k!wînt. Ā'yu tō'hîts. "Kwî'yaſ asō'  
 shoot it Surely (he) shot it. Surely (he) hit it. "Now again  
 (imperative)."

k!wî'nte." SîLnēihî'ye le'ûx mî'laq. Tsō asō' halt! k!wînt.  
 shoot it Joined became their arrows. Now again now (he) shot  
 (imperative). two at it.

5 Asō' sîLnēihî'ye le'ûx mî'laq. Qe'tce tsî'x'ti he'laq le'ûx  
 Again joined became their arrows. In the over here arrived their  
 two manner of down to two

mî'laq, î la<sup>u</sup> ûx sîLLa'nāya.<sup>1</sup> Tsō ā'yu ûx kwîna'ēiwat  
 arrows, when these they to join make them Now surely they look at them  
 two continually. two (frequent.)

le'ûx mî'laq sîL'nēi. "Xtcî'tcū ye<sup>g</sup> îluwe'xtcîs, yūL hî'nî  
 their arrows joined "How (is) thy heart, if there  
 two together. would

îs he'laq?" — "LE'γī ūL îl." Ūx î'cît. "La<sup>u</sup> t'qai'lîs î?  
 we climb up?" — "Good (it) (be) They shake it "That solid inter-  
 two would surely. two (the one rog.

În kwanL tca<sup>u</sup>tat î? — HamîL e<sup>ne</sup> e<sup>g</sup>he'laq. K'î'nte.  
 Not as if shall to come (inter- Please thou thou climb Try it  
 apart rog.) — up. (imperative).  
 be caused

10 Tsō hanL kâ'sî'ye e<sup>g</sup>x'î'ntset." Tsō ā'yu he'laq. "Mā cîl  
 Now shall almost it thou to be on top, Now surely (he) "But in-  
 gets be caused." climbed up. deed

<sup>1</sup> sîL- "to join" (see § 83); -anāya (§ 50).

Then the other man climbed up. They looked down, and saw the beautiful appearance of the world which they had created. Nobody knows what became of the two young men. Here the story ends.

## 2. THE CROW (AND THE THUNDER-BIRD).

The Crow's language used to be very loud. He was talking all the time. There was no low tide, and consequently he could not obtain any food. The Crow always knows the people's thoughts. Whatever one contemplates

le'γī." Tsō his xā helāq. Tsō í'k'ī qa'xantc úx x'íntset.  
 good Now also he climbed Now both in the man- they to be on top  
 (it is)." up. ner of high up two were caused.

Xqa'wax qeltc úx ílx. Hēkwa'in le'γī xkwí'na<sup>utc</sup> le'úx  
 From above in the they look. Very good the appearance (of) their  
 of down manner two two

há'wis L!tā. Īn kwee'niyēm tcitc úx itsēm. Xwāndj La  
 ready land. Not knows it what they became That way only  
 (indef.) two (of).

kwee'niyēm. Tsō yiqai'nī ä'wixem.  
 know it (indef.). Now right here end, it is.

## 2. MĀ'QAL.

CROW.

5 Mā'qal lä û L!ē'yis tē he'mīs L!ē'yis. Gō<sup>us</sup> mī'lātē he  
 Crow his (pos- language that big language. All time custom-  
 sess.) there arily

la<sup>u</sup> L!ä'xem. Īn tcl!ē'xem tē řā'ník'. Īn tcitc la<sup>u</sup>  
 that talking Not dry (condition) that river. Not way that  
 one (condition). there one

tsxaū'wat he wix'í'lis. [Xyí'xēi dā'mít la<sup>u</sup> dōwā'ya lä  
 (to) kill it the food. [One man (is) (he) wants his  
 the one

L!ē'yis.] Gō<sup>us</sup> mī'lātē he la<sup>u</sup> kwina'ēiwat li'ye íluwe'<sup>x</sup>tcis  
 language ] All time custom- that looks at it thy heart  
 arily one (frequent.)

(doing), he is able to tell it. When a person is doomed to die, the Crow knows it. He is also able to tell whenever a person wants to go anywhere. He is talking all the time.

Once a man came to Crow, and said, "You are talking too much. Let us trade our languages. I'll give you my speech." At the same time the river was full of water, and there was no low tide. So Crow answered, "Good, let us trade!" They traded; and the other man received Thunder's language, while Crow obtained his present-day

LEX mā'qal. Xtcitc he e<sup>s</sup>tcine'heni, la<sup>u</sup> xwändj he  
the crow. What custom- thou thinking art this that way custom-  
arily

e<sup>s</sup>kwiskwi'if LEX mā'qal. Í e<sup>s</sup>leqa<sup>u</sup>'we eít, la<sup>u</sup> xwändj  
thee informs the crow. When thou to die about this that way  
he—thee to,

e<sup>s</sup>kwiskwi'if. La<sup>u</sup> í qantc eít e<sup>s</sup>la, la<sup>u</sup> xwändj e<sup>s</sup>kwiskwi'if.  
thee informs That when any- about thou that that way thee informs  
he—thee. one where to go, one he—thee.

La<sup>u</sup> gō<sup>us</sup> mí'látc he l!á'xEM.  
That all time custom- talk, in the  
one arily act of.

5 Xyí'xēi dá'mif la<sup>u</sup> ha'lqait. La<sup>u</sup> xwändj iít. "Halt!yū  
One man (to) (he) came That that way told it "Too  
that one to him. one to him.

í'nuwī e<sup>s</sup>l!á'xEM. Xtcí'tcūL yūL ís sō<sup>x</sup>títá'nī<sup>1</sup> l!ē'yis? Halt!  
loud thou talkest, How would if we trade mutu- language? Now  
act of. it be would two ally

ūL e<sup>s</sup>ne lí'ye l!ē'yis teŋ l!ē'yis." Gō<sup>us</sup> mí'látc ha<sup>u</sup> paā'hít  
wouldst thou thy language that language All time this is filled  
(as) my (have)." one

TE cí'tcti xā<sup>a</sup>'petc. In tc!le'xEM ú qā'yis. Tsō wändj  
that river water with. Not dry (condi- (pos- world. Now thus  
there tion) sess.)

l!á'xEM. "LE'yī hanlel, yanl ís sō<sup>x</sup>títá'nī."<sup>1</sup> Tsō ā'yu  
talk, act of. "Good will be if shall we trade mutually." Now surely  
surely two

10 ūx sō<sup>x</sup>títá'nī.<sup>1</sup> Halt! xā lä ú l!ē'yis HE tsŋ'na. Ta halt!  
they trade mutually. Now he his his language the thunder. And now  
two (as)

<sup>1</sup> sō<sup>x</sup>t. "to trade" (see § 83); -anī distributive.

language. Now, Crow said to him, "Speak with this language." He did so, and the ground almost shook as he spoke. Again Crow said to him, "Whenever you get angry, you shall use this language." Then the man said to Crow, "Now try my language!" Crow tried it, and liked it very much. Whenever he twinkled his eyes, it began to lighten. So they exchanged languages.

Then the man said to Crow, "Close your eyes, and the water will run down. One-half of the ocean will be-

xä mā'qal Lē'yis. Tsō wändj i'lt. "Hamil xle'itc  
he Crow language. Now that way (he) told "Please with it  
(has) it to him. with

e<sup>s</sup>Lläts." Ā'yu xle'itc Lläts. Kā's kwa lí'cat he Lltā, î  
thou speak." Surely with it (he) Almost as if is shak- the ground, when  
with spoke. ing it

xle'itc Lläts. Tsō xwändj i'lt. "Tsō yanlawe di'î  
with it (he) Now that way (he) told "Now if shalt some-  
with spoke. it to him. customarily thing

e<sup>s</sup>qa<sup>w</sup>wenisa'nāya, tsō hanlawe xle'itc ųnuwī e<sup>s</sup>L'ā'xEM."  
thou get mad at it, now shalt custom- with it loud thou talk act  
arily with of."

5 Tsō xwändj i'lt. "MīL halt! e<sup>s</sup>ne xle'itc e<sup>s</sup>Lläts ten  
Now that way (he) told "Please now thou with it thou speak this  
it to him. with my

xLē'yis." Ā'yu le'γī le Lē'yis, î xle'itc Lläts. Yuwe  
with language." Surely good the language, when with it (he) Whenever  
with spoke.

yī'mat ha<sup>u</sup> gō<sup>s</sup> mī'lātē lōk<sup>u</sup>lō'kwaai. "LE'γī sla. ųs  
is twinkling that all time (he) lightning "Good cousin. We  
(his eyes) one makes. two

sō<sup>x</sup>tītā'nī<sup>1</sup> hanlel."  
trade mutually shall surely."

Tsō xwändj i'lt. "L!lE'x L. Ĕk!wī hanl te xā'p.  
Now that way (he) told "Shut thy neces- Run down shall that water.  
it to him. eyes sarily. there  
(imperative)

10 HE qa'tes hanl tēle'xEM le baltī'mis. Gō<sup>s</sup> tēitc wix'īlīs  
The half will (be) dry (condi- the ocean. All kind(s) food  
tion) (in)

<sup>1</sup> sō<sup>x</sup>t- "to trade" (see § 83); -anī distributive.

come dry, and likewise all kinds of food. Whatever you pick up shall be your food; but you may look only when I tell you to do so." Crow closed his eyes, and the water commenced to run down. He soon got tired waiting, and opened his eyes. To his surprise, the river was almost dry. (He again closed his eyes.)

All kinds of food (fishes) began to flop around. He heard the noise, and decided to open his eyes; but as soon as he opened them, the other man yelled to him, "You are looking too soon! I haven't told you yet to open your eyes!" After a while, Crow was permitted to

hanL tcī tcll'ye. La<sup>u</sup> yanLawe e<sup>8</sup>k'í'mstít la<sup>u</sup> hanLawe  
will there dry become. That if shalt thou pickest that shalt (custom-  
one (customarily) one arily)

e<sup>8</sup>Lōwē'wat. Tsō hanL ne'xkan wändj e<sup>8</sup>íltā'mí, tsō hanL  
thou eat it Now shall I that way thee tell it now shalt  
(frequent.) to I—thee,

te'ma e<sup>8</sup>ílx." Tsō ā'yu l'le'et. Tsō ík!wī le xā<sup>ap</sup>. Ā'ya  
then thou look." Now surely to close Now runs the water. Gone  
(his eyes) were caused. down

û iluwe'xctís, î la<sup>u</sup> ík!wa'k<sup>u</sup> le xā<sup>ap</sup>. Tsō tcll'í le íā'ník.  
his heart, when that runs down the water. Now dry is the river.  
one continually

5 HE qa'tes tcll'í.

The half dry is.

Tsäyā'na<sup>u</sup>tc wíx'í'lis lela<sup>u</sup> qal!āxex'í'we.<sup>1</sup> La<sup>u</sup> k!aya-  
Small (plural) in food that is it begins to flop That hears it  
the manner of the one back and forth. one

ha'ē'wat. "Yí'kūL tcítc, yūL xqe'ítc ŋílx?" Wändj  
(frequent.) "May be how if in the man- I look?" Thus  
would be should ner of slow

tcíne'henī. "Halt'yū le e<sup>8</sup>ílx. Mā in xwändj te e<sup>8</sup>íltā'mí.  
thinking "Too quick thou But not thus this thee told it  
(he) is. lookest. to I—thee.

Mā yū le e<sup>8</sup>ílx. HE hanLeí yí'qa xwändj." Wändj ílt.  
But very soon thou It shall surely just thus (be)." Thus (he) told  
lookest. it to him.

<sup>1</sup> *L!ax*- "to flop" (see § 83); *-íwe* inchoative.

open his eyes. He saw the different kinds of food lying along the beach.

Then Crow said, "I'll exchange my lightning for the evening low tide." They did so; and the other man came into the possession of the lightning, while Crow obtained the evening low tide. Crow said to the man, "Whenever you speak, there will be lightning." The man tried it, and it was so. Then he spoke with the Thunder language.

Crow said to him, "Now you are all right." Then the

Tsō k·fō'wît HE wîx·ī'lis, î la<sup>u</sup> wîna'qaxEM. K·fō'wît  
Now (he) saw it the food, when that (in) piled up (He) saw it  
one condition, it is.

İtcîla'ais. Tsō hāNL tsî yí'qa xwāndj.

shore close Now shall only always that way.  
to place. (be)

Tsō xwāndj Llä'xEM. "NtseLa'tse hanL e<sup>h</sup>ha<sup>u</sup>wēi'wat  
Now thus talking "With evening shalt thou have it  
condition. low tide it is (frequent.),

sla." — "Halt! hanL nlō'wakwa ŋha<sup>u</sup>wēi'wat." Ta ā'yu  
cousin." — "Now shall with lightning it is I have it (frequent.)" And surely

5 ntsela'tse ha<sup>u</sup>wēi'wat. Halt! xā'ka HE lō'wak<sup>u</sup> Llä<sup>a</sup>. LE  
with evening (he) has it Now he the lightning (has as) It  
low tide it is (frequent.) booty.

xwāndj, towe qau'mîtc HE tc!lî û qā'yîs.<sup>1</sup> "YanLawe  
that way, why evening custom- dry (pos- world. "If shalt  
towards arily it is sess.) customarily

e<sup>e</sup>Lläts Eî't, la<sup>u</sup> e<sup>e</sup>lō'kwît hanLawe." Tsō xwāndj îlt.  
thou speak about that thou lightning shalt custom- Now that way (he) told  
to, one make arily." it to him.

"HamîL e<sup>e</sup>lō'kwît." Ā'yu lō'kwît. Ta hîs ā'yu xle'İtc  
"Please thou lightning Surely (he) light- And also surely with it  
make." ning made.

Lläts. LEX tsŋna'hetc, xle'İtc Lläts. Ā'yu xle'İtc Lläts  
(he) The thunder with with it (he) Surely with it (he)  
spoke. with with with spoke. with with spoke

10 İE tsŋna'hetc.  
the thunder with.

Wāndj îlt. "Tsō İE'γī ye<sup>e</sup>ne'İtc." Wāndj îlt. "MİL  
Thus (he) told "Now good thee with." That way (he) told "Please  
it to him. it to him.

<sup>1</sup> See §§ 97, 118.

man said to Crow, "Suppose you try to speak with the language which I gave you." Crow spoke with it, and the man said, "Whenever some one is ready to come from anywhere, you will make this event known. You shall always talk at the sight of a person. You will watch, if anything bad gets ready to come (here)." Thus the man spoke.

And, indeed, it is so nowadays; for such is at the present Crow's custom. He is always talking whenever he sees a person. Here the story ends. Thus people know (the story of) the Thunder (and) the Crow.

halt! e<sup>s</sup>ne xle'ítc e<sup>s</sup>L!äts tex mā'qal Llé'yis." Ā'yu xle'ítc  
 now thou with it thou speak this Crow language." Surely with it  
 with with

L!äts. "Gō<sup>s</sup> mī'lätc hanLawe xle'ítc e<sup>s</sup>L!ä'xEM." Wändj  
 (he) "All time shalt usually with it thou talking Thus  
 spoke. with condition (be in)."

īlt. "YanLawe xqantc mā hū'yam, lēla<sup>u</sup> hanLawe  
 (he) told "If shall usually from where person (be) ready this is shalt usually  
 it to him. (to come), the thing

e<sup>s</sup>kwā'nā'ya." Xwändj īlt. "Ta wändj hanLawe e<sup>s</sup>L!ä'-  
 thou to know make it." Thus (he) told "And thus shalt usually thou  
 it to him. talking

5 xEM. YanLawe mā e<sup>s</sup>kwīnā'ē'wat, lē wändj hanLawe  
 condition. If shalt usually (a) thou see it (frequent.), it thus shalt usually  
 person

e<sup>s</sup>īlt. E<sup>s</sup>tōwītī'yeqEM hanL, î īnta diŷ hū'yam." Wändj  
 thou tell Thou watch thyself shalt, when bad some- (is) ready Thus  
 it to it. thing (to come)."

L!ä'xEM.

talking, act  
 of, he is (in).

La<sup>u</sup> ā'yu yī'qa xwändj. Wändj hē tama'ŷs tē mā'qal  
 This surely always that way. Thus the custom (of) that Crow  
 thing there

tī'x'tse. Ī e<sup>s</sup>k'ŷō'wītū, la<sup>u</sup> L!ä'xEM lē mā'qal. Tsō tsī  
 to-day. When thee sees, that talking in the Crow. Now only  
 he--thee one the habit of (is)

10 yīqai'nī āwī'xEM. Wändj La ūx kwee'nīyēm tē ūx tsŷ'na  
 right here end it is. Thus only them know they these Thunder  
 two (indef.) — them them two

ūx mā'qal

them Crow.

two

## 3. HĀ'tcīt!

Māndj tsī nmä'heñet. Māndj tsī nhä'tcīt!e û qā'yīs.<sup>1</sup>  
 Hā'tcīt! û ā'la. Hexä' ā'la, le hä'tcīt! tō'mīl. Ūx kwee'tī.  
 Yū'xwä û hū'mä'k'e la ā'la. Yū'xwä û hī'me.

Yī'xen qařimī'ye la<sup>u</sup> l!ē'itc häř tō'mīl. Qa'nōtc stō<sup>u</sup>q  
 5 läl tō'mīl. l!ē'itc läl tō'mīl l!ē'i'tcīs. Tsä'yux<sup>u</sup> tcīcī'mīř  
 lemī'ye. La<sup>u</sup> hī'nī l!ē'i'tc<sup>EXEM</sup>. Hē'i'hats nwī'tīne hītc lä  
 k<sup>u</sup>hā'yeq, î stō'waq. La<sup>u</sup> kwīna'ē'wat. Qatcīnehenī'we.  
 Tcī la<sup>u</sup> l!ā'iyat le tsä'yux<sup>u</sup> tcīcī'mīřetc lemī'ye. To'qmas  
 k'řō'wīt k!a'wat. Wāndj l!äts. "E<sup>o</sup>k!a'wat nex<sup>2</sup> k<sup>u</sup>hā'yeq."  
 10 Tsō ā'yu qak'e'wīye. Hā'kwař x'īā'yam le lī'kwīt. Yū  
 nēhāwī'tsen to'qmas k!a'wat.

Tcī ūx he'laq le temī'sīn. Kwīlē'lītc tsxū la ā'la.  
 Wāndj iřt lä temī'sīn. "Īc řa'tsīt le'ic e'k<sup>u</sup>lātc. Tēi ha-  
 tā'yīms mīx'sō'wēi k!a'wat. Tēi hanl tō'hīts." Ā'yu ūx  
 15 řatsā'ya. HE hatā'yīms mīx'sō'wēi k!a'wat HE to'qmas.  
 Ēa û ha<sup>u</sup>we<sup>1</sup> le tcīcī'mīř. Māndj qa'wax řa û ha<sup>u</sup>we<sup>1</sup> le  
 tcīcī'mīř.

Ā'yu he'laq nmī'laqa nkwā'xla. "Tēi tōhī'tse te to'qmas  
 k!a'wat." Ā'yu klwīnt. Kā<sup>as</sup> tō'hīts. "Kā<sup>as</sup> e<sup>o</sup>tō'hīts. —  
 20 E<sup>o</sup>hā'wī nex tcīcī'mīř. — Asō' klwī'nte." Kā<sup>as</sup> tō'hīts hex  
 dī'lōř. "E<sup>o</sup>helāq. Xyī'helq hanl e<sup>o</sup>klwīnt." Ā'yu qa'xantc  
 helāq. "E<sup>o</sup>hā'wī nex tcīcī'mīř. — Asō' klwī'nte. Kā<sup>as</sup>  
 e<sup>o</sup>tō'hīts." l!ha'wais ūx tī'k'īne le tsä'yā'ne tī'mīř hī'me<sup>3</sup>  
 le'ūx npkā'katc. Wāndj l!ä'xEM häř tō'mīl: "E<sup>o</sup>hā'wī  
 25 nex tcīcī'mīř." Wāndj ūx kwīskwī'wat le'ūx e'k<sup>u</sup>lātc.

<sup>1</sup> See §§ 97, 118.<sup>2</sup> See § 23.<sup>3</sup> See § 116.

## 3. THE ASCENT TO HEAVEN.

The world was already inhabited. Hä'tcît!<sup>1</sup> lived in it. Hä'tcît!<sup>1</sup> had a child. It was the old man's boy. They two lived together. His child had two wives and two children.

One evening the old man went out. He stood outside, that old man. That old man went out to defecate. A small spruce-tree was standing there. There he was defecating. Suddenly (he saw) blood on his excrement, as he stood up. He looked at it, and began to think. He put it on the small spruce-tree that was standing there. He saw a woodpecker peck at it. Thus he spoke: "Peck at my excrement." Indeed, he began to peck at it. His feathers were kind of reddish. It was a very pretty woodpecker (that) pecked at it.

His grandchildren arrived there. His boy was in the sweat-house. Thus he spoke to his grandchildren: "You two go and get your father. He shall hit the one who pecks at this lucky money." Surely, they went to get him. The woodpecker was pecking at the lucky money. The spruce-tree began to grow. Soon it grew (to be) high.

(His boy) arrived with a bow and arrows. "Hit this woodpecker (who) is pecking (at it)." He shot and almost hit it. "You almost hit it" (said his father to him). "You grow, O my spruce-tree! — Shoot at it again." The young man nearly hit it. "Climb up, from a near distance you shall shoot at it." He climbed up. "You grow, O my spruce-tree! — Shoot at it again, you almost hit it." The two little boys were standing near their grandfather. Thus the old man was talking: "You grow, O my spruce-tree!" They two told this to their father. The father of

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<sup>1</sup> This word means "story." The narrator substituted this name for the proper name, which he had forgotten.

Qa'wax l!e'et le'ux e'k<sup>u</sup>lätc le tsäyäne tí'míhí hí'me.<sup>1</sup>  
 Tkwilē'wat te to'qmas. "E<sup>h</sup>hä'wī nex tcí'cí'mí." Así'l  
 qā'yísitc ła ú ha<sup>u</sup>'we<sup>2</sup> le tcí'cí'mí. "E<sup>h</sup>hä'wī nex tcí'cí'mí."  
 Qā'yísetc tskwī. Hats in díř le tcí'cí'mí, í la<sup>u</sup> qā'yísetc  
 5 tskwī. Yí'qa in tō'híts he to'qmas. Qa'xantc lhí'ñap  
 he dí'lōř.

Dí'lōřntsqem läl tō'míl. Halt! xä lä ú hū'mä'k'e läl  
 tō'míl. In kwaā'nīya xtcitc la<sup>u</sup> itsēm la ā'la. Ł'nuwī  
 xā'nís ú iluwe'xtcis, í la<sup>u</sup> k!u<sup>x</sup>wí' le'ux dá'mí. Úx in kwa-  
 10 ā'nīya qantc ha<sup>u</sup> itsēm.

Hats le'γī demste'tc lhí'ñap he dí'lōř. K!äk!wä'sís he  
 qā'yís. Hats yí'xēi la<sup>u</sup> ła'xet he de'msít. In qantc díř  
 kwína'ē'wat. K!äkwäye'ís he qā'yís. "Yí'kwanl tcitc ŋi-  
 tse'mīye?" Hís k<sup>u</sup> mā in díř lōwā'was. Yú'xwä tō'lak·  
 15 djīnā'yam kwína'ē'wat. HE de'msít ntce<sup>e</sup>ne'nís ha<sup>u</sup> tí'ē'qtsū  
 he tō'lak·. K!wint hex dí'lōř le tō'lak· xmí'laqetc. K<sup>u</sup> mā  
 kwa tō'híts he tō'lak·. K<sup>u</sup> mā hats xwai'ítat. Qantc lela<sup>u</sup>  
 łaā'yam, la<sup>u</sup> hís xä tcí ła. Qantc lela<sup>u</sup> k!wint, la<sup>u</sup> in  
 k'ý'lō<sup>u</sup>ts le mí'laq. Hí'nī stō<sup>u</sup>q. "Hís hanl ŋ'ne tcí ŋła,  
 20 qantc te la<sup>u</sup> łaā'yam te tō'lak·." In kwaā'nīya qantc mā.  
 "Yí'kwanl kwa xtcitc ŋxa'fař?"

Tsō ā'yu he de'msít ntce<sup>e</sup>ne'nís he'laq. Hí'nī stō<sup>u</sup>q.  
 In qantc díř kwína'ē'wat. Hats kwīnā'was sí'<sup>x</sup>t<sup>e</sup>t<sup>s</sup>a, í la<sup>u</sup>  
 hí'nī stō<sup>u</sup>q. Xqantc la<sup>u</sup> sí'<sup>x</sup>t<sup>e</sup>t<sup>s</sup>a, la<sup>u</sup> tcí ła. Hats ā'yu  
 25 yíxā'wex k'ílo'wít. Tō'míl mā k'ílo'wít. Tcílí'yetc tcí la<sup>u</sup>  
 c<sup>e</sup>a'lctet läl tō'míl. Häl hū'mí'k'ca la<sup>u</sup> tcílí'yetc winq, hís  
 xä c<sup>e</sup>a'lctet. Hí'nī stō<sup>u</sup>q le dí'lōř. "Temísí kās e<sup>s</sup>tōhí-  
 tsā'ís. Ānta tēi tí'ye mí'laq." Tcí'lats he dí'lōř. Tsō ā'yu  
 qai'tsōwítc íf te'<sup>x</sup>títs. Gō<sup>u</sup>s tí'tcāne díř le'ux wíx'í'lis läl

<sup>1</sup> See § 116.

<sup>2</sup> See §§ 97, 118.

the two little boys was caused to (go) high up. He was following the woodpecker. "You grow, O my spruce-tree!" The spruce-tree grew halfway up to the sky, and struck against the sky. The spruce-tree disappeared as soon as it reached the sky. Still he did not hit the woodpecker. The young man went through upwards.

The old man made himself young, and took possession of his (son's) wives. He did not know what became of his boy. The (two women) were very sorry when their husband was lost. They did not know what had become of him.

The young man came to a nice prairie. There was no wind. Just one prairie was spread out. Nowhere could he see anything. There were no mountains. "What may happen to me?" (he thought). There was no food at all. He saw two blue-cranes coming towards him singly. The blue-cranes sat down at the edge of the prairie. The young man shot arrows at the blue-cranes. It seemed as if he had hit the blue-cranes; nevertheless they flew up. He followed them wherever they went. He did not find (any) arrows (at the place) where he had shot them. So he stood there (thinking), "I too will go where the blue-cranes have gone." He did not know where the people (were, and thought to himself), "What am I going to do?"

Now he came to the very edge of the prairie, and stood there. Nowhere did he see anything. Only smoke he scented as he stood there. He went (in the direction from) where he scented it. Indeed, he saw a house, and (in it) he saw an old man. That old man was working in the doorway; and also an old woman was working in the doorway. There the young man stood. "Grandson, you almost hit me; look, here are your arrows!" The young man became ashamed. Then they all went inside. These old people had all kinds of food. These old people

temä'le. He mä ntce'ne'nis ûx tilä'qai häť temä'le. Kāa-  
 sī'ye kwa x'íntset<sup>1</sup> he tqā'lís. Tsō ā'yu kwiskwí'wat le'ûx  
 temí'snātc. "Ínta diť hexwinne'itc yōyō<sup>2</sup>waai. Yí'kwanL  
 xtcitc xwín e<sup>3</sup>itsitsā'mî?. Yuwe x'íntset he tqā'lís, la<sup>u</sup> tsîx'  
 5 he lō'wíyam. He mä û we'hel lä mí'fax; lala<sup>u</sup> he lōwēí'-  
 wat. Xa'lwís he, yuwe la<sup>u</sup> yíxu'mē. Hū'úmís mä te  
 yíxu'mē."

Ā'yu k!wā<sup>ant</sup>, î djī. Ehe'ntce la<sup>u</sup> 'nuwī mí'tcl'yō<sup>ut</sup>, î la<sup>u</sup>  
 djī. Ā'yu he'laq. Nxala'wís la<sup>u</sup> he'laq. Ūx slnī'yat le'ûx  
 10 temí'snātc läl temä'le. Kwa qēn diť l!í'meq. "Íc hemí'ye!  
 Kwa qēn mä íc slna'ē'wat." Ā'yu qalōwí'we. Hēi cīl ā'yu  
 hū<sup>u</sup>mísí'ye. K'elē'lísitc slne'et<sup>1</sup> he dí'lōť. Ūx neqa'qa<sup>2</sup>  
 häť temä'le. Ā'wī û lōwā'was. Asō' ía. Wändj tcīne'-  
 henī he dí'lōť. "Xla<sup>u</sup> kwanL teŋ tsxewe'ít tex hū'úmís.  
 15 Mā c<sup>E</sup> yū in diť. Mā kwanL xla<sup>u</sup> in tsxewe'ít." Yuwe  
 mä tsí'x'tí he'laq, lala<sup>u</sup> he q!míts. He mä û we'hel lōwēí'-  
 wat. Tsō ā'yu sí'yel!. Tkwíltsō<sup>u</sup>'wat lex dí'lōť. K'ití'wíta.  
 "E<sup>3</sup>xtcí'tcū mä te yíxu'mē?" — "Mā íl ŋlōwēí'wat" Ēkwí'lit  
 ha<sup>u</sup> yíxu'mē. Tsō hí'nī kxa'ye'es. Tsō kwí'lau tcí'lsetc  
 20 hū'x'tsít. "E<sup>3</sup>hū'úmís ite!. Ēn hanL yū diť. Le'yí hanL  
 ye<sup>3</sup> íluwe'xcís, e<sup>3</sup>yíxu'mē."

Kwee'níyēm cīlí'ye. Qak'elení'we û mēn.<sup>3</sup> "He hä'tcít!  
 û ā'la x'íntset.<sup>1</sup> He hä'tcít! û ā'la x'íntset."<sup>1</sup> Hēi'hats  
 ína'at qaya'atc cítctí'itc. G'ā'we le íť íneí'wat. Ā'yu la<sup>u</sup>  
 25 in wít tō'híts. In mítsisí'yēm le hä'tcít! û ā'la. Hítc hanL  
 tsí xā le k'íťō'we.<sup>4</sup> Wändj hex sí'k'ítc he ína'at û mēn.<sup>3</sup>  
 Mā he kwa tō'híts, mā he yí'qa xwändj. Mí'lat he gā'we.  
 Hítc tsí xā le k'íťō'we.<sup>4</sup> Yí'ku kwa xtítc hex kwí'na<sup>utc</sup> le  
 hä'tcít! û ā'la. Hēkwa íť in dōwā'ya, í la<sup>u</sup> íť k'íťō'wít.

<sup>1</sup> Passive causative.

<sup>2</sup> See § 83.

<sup>3</sup> See §§ 97, 118.

<sup>4</sup> Passive.

lived on the edge of the world. The sun had almost risen. So surely they informed their grandson. "Something bad is stopping with us. What are we two going to do with you? Whenever the Sun (-Woman) rises, she usually eats here. She (eats for) her lunch people's stomachs; these she is in the habit of eating. It is always hot when she travels. It is a woman who travels."

Surely he heard when she came. (From) afar she made a loud noise as she was coming. Indeed, she arrived with heat. These old people hid their grandson away. She suspected some scent. "You two bring it out, I suspect that you two are hiding some one." She began to eat. Indeed, it was a woman. The young man was hidden in a corner. The old people ran away. She finished eating and departed. "The woman may kill me," (he thought). "However, it is not so very bad, [even if] she may kill me." The (woman) usually ate here upon her arrival. She ate people's stomachs, and started on her journey again. The young man followed her. He overtook her. "Who are you, (who is) travelling?" — "I am devouring persons." She was travelling blazing red. He spoke to her, and cohabited with her with a penis (made of) ice. "You shall be a woman. You shall not amount to very much. You shall travel good-naturedly."

People came to know this, and they began to shout, "Hä'tcît!'s child is up here, Hä'tcît!'s child is up here!" Suddenly (some one) was hunting sea-otters down the river. No one could hit them. They did not know Hä'tcît!'s child, although they were surprised to see him. In this manner people were hunting. It would seem as if they certainly had hit her, but the sea-otter would still keep on swimming. He was seen, (and they wanted to know) how Hä'tcît!'s child looked. They liked him very much when they saw him.

Tsō yú'xwä hū'mä'k'e la<sup>u</sup> ʔnuwī dōwā'ya le hä'tcīt! û  
 ā'la, î la<sup>u</sup> ûx k'îfō'wīt. Hethe'te mä û hū'me le hū'mä'k'e.  
 Xlala<sup>u</sup> ûx dōwā'ya le hä'tcīt! û ā'la. TEŋ<sup>1</sup> hení'k<sup>u</sup>nātc  
 le'γī hä û îluwe'xtcīs, î yīxu'me. K!we'tc he yīxu'me.  
 5 "Xyeai' L!tā'itc TE xwīn yīxu'me." HE hä'tcīt! û ā'la in  
 kwaā'nīya TE ûx yīxu'me. Xyeai' L!tā'itc he ûx yīxu'me,  
 towe hū'mīs hik!a'mtiye. "Yuwe ŋhe'laq, la<sup>u</sup> wändj TE  
 hū'mīs hik!a'mtiye. Hīs weste'n tsīx', ta hīs weste'n yeaí  
 L!tā'itc ŋtse'ts. Hīs ta<sup>u</sup> hení'yees tēi L!tā'itc ŋyīxu'me.  
 10 Hīs yeaí L!tā'itc ta<sup>u</sup> hení'yees ŋyīxu'me. La<sup>u</sup> wändj TE  
 cīn gō<sup>u</sup>s mí'lātc kwīnā'īs. La<sup>u</sup> nē'xkan la<sup>u</sup> wändj ŋfō<sup>u</sup>x'tā'ya.  
 Wändj TE xwīn yuwī'tit. Wändj he hū'mīs hik!a'mtiye.  
 Nē'xkan la<sup>u</sup> ŋfō<sup>u</sup>x'tā'ya."

Hū'mīstsō'wat lex dí'lōf le yú'xwä hū'mä'k'e. Wändj  
 15 îlt lä e'k<sup>u</sup>lātc. "In L tcitc xa'tte teŋ dá'mīf." — "Kwis  
 Lxa'te!" Ā'yu ûx la. Tskwa'xLīs y'xēi hītc lemī'ye. Tsō  
 tcī ûx he'laq. Qa'lqal ā'tsa. HE tskwa'xLīs nha! stō'waq.  
 Tsō hanL qac<sup>u</sup>alctí'we. Kwaā'nīya tcitc hanL le itsītō'wat  
 lex dí'lōf. Ā'yu lōwe'entc x'ti. La<sup>u</sup> alqsā'ya. Kwaā'nīya  
 20 xtcitc hanL le itsēm. Ā'yu tclā'm<sup>u</sup>tat.<sup>2</sup> Ā'yu ē'qatce hats  
 kwa kwī'nīs p<sup>u</sup>cī le dí'lōf. Kwīna'ēiwat lex mītcL'tsīnātc.  
 Xwändj û îluwe'xtcīs. "Ŋtsxaū'wat hanL teŋ mí'nkate."  
 E'hentc stō<sup>u</sup>q le mí'nkate. In tsxaū'wat. Hats kwītsā'atsa  
 le dí'lōf. Tsō wändj îlt le mí'nkate. "Ēa'tsit le'īs îx'!  
 25 Teŋ ní'k'in hanL tcī is x'Llō<sup>u</sup>t." Ā'yu ľatsā'ya. Pā'ats  
 le'ûx îx'. Tcīltc! tō'yat xā'patc. "Tēi ľa'tsit!" Tsō ā'yu  
 ľatsā'ya lex dí'lōf. T<sup>u</sup>k!wī'l xā'patc. Kwī'ľau ha<sup>u</sup>ts lex  
 mītcL'tsīnātc. In tcitc L!le. Hats kwī'ľauwetc k'x'e'xEM.

<sup>1</sup> The narrator seemed to refer here to himself.

<sup>2</sup> Passive causative.

Two women (especially) liked Hä'tcît!'s boy very much when they saw him. The women were a rich man's children. They liked Hä'tcît!'s child. The older sister was travelling good-naturedly. She usually travelled in the evenings. "We two are coming from another country." Hä'tcît!'s boy did not know the travellers. They always come from another country when a woman gets her monthly courses. "Whenever I get here, (I effect) that women get their monthly courses. I stay here just as long as in the other country. I travel here for the same length of time as I do in the other country. This is the reason why you always see me. When we two are travelling thus, I am always watching, (especially) when women get their monthly courses."

The young man married the two women. Thus (one of them) said to her father, "Don't you do anything to my husband." (One day his father-in-law said to him), "Let us two chop wood!" They went. One fir-tree was standing (at the place where) they arrived. He (the-father-in-law) gave him a digging-stick. (The young man) stood at the foot of the tree. They were going to work. The young man knew what was going to happen to him. Surely, the whole thing slid down. He became afraid of it, as he knew what was going to happen. Indeed, it came off; but the young man blew away to one side, just like a feather. The father-in-law saw it. Thus he thought: "I am going to kill my son-in-law." The son-in-law stood far away. He did not kill him. He was smiling. Then the father-in-law said to him, "Go and get our (dual) canoe. We will put in there this our wood." He went to get it. They filled their canoe. The hammer fell into the water. "Go and get it." The young man went to get it, and dove into the water. The father-in-law made ice. The boy could not come out. He was

In tcitc l!le. Kwa yū in tcitc l!le. Xqał tqałts tcl'lt-  
tcl'etc le kwí'lau. Ā'yu l!le. Úx pí'x'pī.

Tsō wändj ilt lä hū<sup>u</sup>'mīs. “Npī'x'pī hanL.” — “Mí'látcū  
hanL e<sup>u</sup>'txe?” — “Tsō<sup>u</sup>xen hanL n̄wu'txe.” — “Neḡ  
5 pkā'kate hanL n̄k'ifō'wīt.” Ā'yu úx ha<sup>u</sup>'ts le klā lāf  
tēmā'le. Tsxā'yat huwe'itsēm. Gō<sup>u</sup>s dił ā'tsa lāf tō'mīL.  
Qatqai'L ā'tsa lä temí'snāt. Słtsā'waq ā'tsa. Sik'e'x'k'is  
la<sup>u</sup> ā'tsa. Na<sup>x</sup>ka'lau la<sup>u</sup> ā'tsa.

Ā'yu inq. Ā'yu wu'txe. K'ifō'wīt lä hi'<sup>i</sup>me. Xmīk'e'etc  
10 tōwītini'ye. G'íkwa e'hentc tōwītini'ye xmīk'e'etc. Yixā-  
wexetc la, i tōwītini'ye. K'ifō'wīt lä hū<sup>u</sup>mā'k'e. Kwīl'e-  
lēt'c tsxū lāf tō'mīL. Tcī úx he'laq lä temí'snāt. “Wu'txe  
le'xwīn e'k<sup>u</sup>lāt.” In Lqā'ya lä temí'snāt. “Tsī ku ic  
hewese'nī.” Tsō he'nīye asō' tcī úx la le hi'<sup>i</sup>me. “Ānta  
15 tēi wutxai'yat te'xwīn e'k<sup>u</sup>lāt. Tēi te'xwīn mī'fax.” Ā'yu  
cīlī'ye. Lqa'ai lāf tō'mīL. K'itsí'snetc fēpítit tet.<sup>1</sup> K!wa'nxat  
he x'ne'k'. Hats g'íkwa x<sup>u</sup> l!ā'xem le l!ē'yis lāf tō'mīL.  
Wí'luwīt he tsetse'kwīn.

Ilt lä hi'<sup>i</sup>me. “Íc la'tsit e<sup>s</sup>pkāk!” Mik'e'etc x'l!ēit lä  
20 hū<sup>u</sup>'mīs, hīs lä hi'<sup>i</sup>me. Qa'xantc qā'yisetc ts<sup>u</sup>'né'et le klā.  
Ā'yu te'xtits hāf tō'mīL. “Tā'ī nex ā'la! Ēn kwīnewelī'ye.”  
— “Tēi l!ha'tsa! Tēi tqai'łtse te qa'tqaił! YanL is xtcitc.  
YanL yeaí l!tā'atc is he'laq.” Ā'yu l!ha'tsa lä tetc. Asō'  
tōmāfī'ye. Xtcitc le itse'ts, asō' wändj tsīya'x'it. Aqal'q-  
25 sōnā'ya la ā'la. “Kwí'yał hanL e<sup>s</sup>lō'wīyam!” Ā'yu qalō-  
wī'we hāf tō'mīL. “Hamí'lan n̄l!ēit'c.” — “Lōwēn l!”  
Lowí'tat he dī'lōł lāf nmí'k'e. Mändj if hī'nī le hū<sup>u</sup>mā'k'e,

<sup>1</sup> Mis-heard for *tē'pit tet*.

just bumping against the ice. He could not come out. It seemed as if he could never come out. From below he struck the ice with the hammer. Indeed, he came out. They went home.

Then he said to his wives, "I shall go home." — "When will you return?" — "I shall return in two days." — "I am going to see my father." These two old people made a rope. Early in the morning they got him ready. That old man gave him all kinds of things, — a belt he gave to his grandson, a whale he gave him, a shield he gave him, and a feather-band he gave him.

Surely, he went down. He returned and saw his children. He was dropped down in a basket. Somewhat far off he was dropped down. As soon as he was dropped down, he went into the house and saw his wives. The old man rested in the sweat-house. His grandchildren went there (and said), "Our (dual) father has come back." He did not believe his grandchildren. "Perhaps you two are lying." After a while the children went there again. "Look, this our (dual) father brought home. This is our lunch." Sure enough, it was so. The old man believed it. He had marked himself with ashes, and cut his hair. He could barely talk, and (began to) look for his cane.

(The father) said to his children, "You two go and get your grandfather." He placed his wives and children in the basket. The rope was stretched up to the sky. The old man entered. "Halloo, my child! We became miserable." — "Put this belt on. You will see how we shall look when we get to the other place." He put on his clothes, and became old again. As he was before, thus he became again. His child made him scared. "Now you shall eat." The old man began to eat. "Permit me to go out." — "Eat!" The young man ran to the basket. His wives and his children were already

ta if le hi'me. Lō'wiyam läl tō'mîL. Łaisa'ma if hāk<sup>u</sup>tí'ye  
 lex mik'e'etc. Māndj qa'wax if łaa'ya. Qapūwaxwí'ye läl  
 tō'mîL. Qamīlī'ye hāl tō'mîL. Qainī'L nwa'wala ū qā'yis.<sup>1</sup>  
 5 Qa'xante tcí'lat!. Kās yí'xēi pē'nLta le tsí'yen. K<sup>wi</sup>sī.  
 Qa'ilL!ta.<sup>2</sup> Qa'xante if x'ini'yat. Asō' tcī if wu'txe, len  
 yeai' pkā'katc.

Mí'lat hāl tō'mîL. In tcite yu'kwe läl tō'mîL tele'etc.  
 SŁtsā'waq la<sup>u</sup> pōkwē'wat hāl tō'mîL. L!tā'ite ha'k<sup>u</sup>tat hāl  
 tō'mîL. Íniye kwaā'nīya la ā'la. Baltí'mīsītc mī'lat hāl  
 10 tō'mîL. PENLō'wai k'ilō'wīt. Lān ye'es lŁeā'nī, le penLō'wai  
 ny'e's. Gō<sup>s</sup> títcāne dīŁ lŁē'yis hāl tō'mîL. "Lōwe'entc  
 hanL e<sup>k</sup>!wīntsā'is! Ye<sup>s</sup>ne'itc hanL ŋla'ats. E<sup>s</sup>pūtā'is hanL."  
 Ā'yu pū'yat hāl tō'mîL. Ā'yu ūx wu'txe.

La<sup>u</sup> lā xwī'lux<sup>u</sup> ba'nx<sup>u</sup>tat. Hats he iluwe'xtcis kwí'yet.  
 15 Hats lā'mak' sīL'nēi kwí'yet. Yíxā'wexetc ūx wu'txe hāl  
 tō'mîL. Tsāyā'ne k'enē'yese la<sup>u</sup> kałā'lis le penLō'wai.  
 L!ē'itc hāl tō'mîL. Łtcīla'ais yíxu'me hāl tō'mîL. K!we'he  
 ū ł'nēk' k'ilō'wītsa läl tō'mîL. Pí'x'pī yíxāwe'xetc he  
 tsāyā'ne k'enē'yeseetc. "Cīne<sup>s</sup>Lō<sup>u</sup>q! Tēi kwek!<sup>u</sup> ŋwutxai'-  
 20 yat. Tcī'tcū he te yí'qa tcī cīn lŁē'sīmt? Tslīmī'ye c<sup>s</sup>.  
 Cīne<sup>s</sup>huwe'itsēm tsāyā'ne k'enē'yese." Itc yū he'mīs pen-  
 Lō'wai, la<sup>u</sup> tcī la'atsxEM hāl tō'mîL. Ā'yu if Ła. Xmā'hen-  
 tītc kxa'yees he penLō'wai. "Łtcīla'ais L cīn Ła'ex. Łīn  
 kwīna'yeqEM hanL, yanL ħīn Ła." Ā'yu łtcīla'ais if Ła.  
 25 Gō<sup>s</sup> tcītc if alí'canī le tsāyā'ne k'enē'yese. Pū<sup>u</sup>xpuxwīt  
 eñi'k'exEM hāl tō'mîL. "Qa'xante L pē'ite. Łīn kwīnā'-  
 yeqEM hanL." Mā in mā kwaā'nīya, mā wāndj lŁā'xEM  
 läl tō'mîL. Itīslō'wat le tēi lŁtā, ĩ if dji. "Qa'xante L  
 pē'ite."

<sup>1</sup> See §§ 97, 118.

<sup>2</sup> Meaning and etymology obscure.

there. The old man was eating. They were drawn up quickly in a basket. They were taken up. The old man began to spout. He began to swim. He recollected suddenly that there was a spider. He reached out upwards. He almost tore off one handle. It came off. It was a close call! They went up quickly. They got back again to (their) other grandfather.

The old man was swimming. He could not come ashore. He had a whale as a slave. The old man was left on the ground, and he no longer knew (where) his child (had gone). He was swimming in the ocean, and he saw a whale. He was going back and forth through the mouth of the whale. That old man knew all kinds of languages. "You shall swallow me entirely. I shall be inside of you. You shall carry me home." Surely, he took that old man home. They two returned.

His head became bald. Only his heart was left. Only the bones joined together were left. The old man (and the whale) returned. The whale had as his subjects small hunch-backs. That old man went out. The old man was travelling along the beach. He found the leaves of a willow, and brought them into the house to the small hunch-backs. "Get up! Here, I brought home a herring. Why do you continually sleep? It is summer. You get ready, you small hunch-backs!" The old man got into the biggest whale. Surely, they went. He spoke to the whale as to a person. "You must go along the beach. We shall be seen if we travel." Indeed, they went along the beach. The small hunch-backs had all kinds of fun. The old man was sticking out from a whale-spout. "You must shout loud. We shall be seen." The old man did not see (know) any people, nevertheless he was talking thus. He recognized the region as they came (there). "You must shout loud."

Tsō bildje'wītc īt ła. Yí'xen pa'yat he penlō'wai.  
 Łtcīla'ais ła he penlō'wai. "Qa'xantc L peí'te." Mā aí'wa  
 īt in kwek!<sup>u</sup> k'īlō'wīt. Ā'yu f'nuwī pa'yat he penlō'wai.  
 Yí'xen pa'yat. Hí'nī x'ne'x'tīts hāl tō'mīL. Tce'etc stō'qtset  
 5 hāl tō'mīL. Ł'nuwī le'γī ū iluwe'x'tcīs, ī la<sup>u</sup> l!tā'ītc hí'yet!  
 "Kwí'yał cīn ła'ex. Le'γī tēi l!tā'ītc ŋwu'txe."

Ā'yu kwí'yał īt łaā'yam. Xqaine'es kā's tsxaū'wat hāl  
 tō'mīL. Tqā'līsetc panā'qtsxem. Wāndj p'īctcīts tet.  
 la'γetat. In tcītc dīł q!mīts. Qainī k<sup>u</sup> nłō'we ū qā'yīs L.<sup>1</sup>  
 10 Qawīlaí'we xha'k'ītc. Qayīxumatā'īs. Ā'yu łō k'īlō'wīs he  
 pa'xwīya. La<sup>u</sup> lōū'nīs, ī ha'k'ītc la<sup>u</sup> yīxu'me. K'ītsīmā'mīs  
 qā'yīs ha'kat, ī la<sup>u</sup> lōwēi'wat he pa'xwīya. "Tcī'tcū cta  
 te nī f'mle he?" Yīqantce'wītc ilx. La<sup>u</sup> k'īlō'wīt he  
 pa'xwīya. Hats kwa ū'yū la<sup>u</sup> wīna'qaxem lāl lōwēi'wat.  
 15 Tsō k<sup>u</sup>mene'īf laí'x'qats lān mō'yus. K<sup>u</sup>mene'īf tēi laí'x'  
 qats. Tsō te'mā asō' qak'ō'wīye le pa'xwīya. Hí'nī cīlī'ye  
 māndj k!wā<sup>ant</sup>, ī la<sup>u</sup> k'ō'wīt.

"Yí'kwanL kwa xtcītc ŋxa'łał?" Wāndj l!ā'xem. Tsō  
 tsā'yux<sup>u</sup> yīxā'wex ha<sup>u</sup>xts. Tsō be'lte<sup>x</sup>xem. "Yí'kwanL dī'tēi  
 ŋlōwēi'wat?" Wāndj tcīne'henī. "Qainī k<sup>u</sup> nłō'we L. Qainī  
 20 k<sup>u</sup> nyā'yaxa ū qā'yīs."<sup>1</sup> Tsō ā'yu la<sup>u</sup> łatsā'ya he yā'yax.  
 La<sup>u</sup> tellīnī'yat, ī la<sup>u</sup> he'mīs le tcl'wāl. Lala<sup>u</sup> in lq!. La<sup>u</sup>  
 be'lte<sup>x</sup>xem. Tsō ā'yā ū iluwe'x'tcīs. Tsō k'īłts le tcl!e.  
 Tsō k'īlō'wīt le tcl!e. L!x'īnt le tcl!e. Hēcīl lemīsī'ye.  
 Qa<sup>u</sup>'net hāl tō'mīL, ī la<sup>u</sup> k'īlō'wīt. Tcl'wā'fetc tlcīts, yí'qa  
 25 npā'le. K'ītsī'snate tlcī'tsa. Wāndj qa<sup>u</sup>'net. "Tcī'tcū cta  
 te la<sup>u</sup> in lq!?" Xwāndj la<sup>u</sup> tcl'wā'fetc tlcī'tsa. Tsō te'mā  
 be'lte<sup>x</sup>xem. Dīł tcl!cī'līs sī'x't<sup>tsa</sup>. Dīł le'γī sī'x't<sup>tsa</sup>.

<sup>1</sup> See §§ 97, 118.

Then they went to the ocean. The whale shouted once as he was going along the beach. "You must shout loud." Still he did not see any herring. Indeed, the whale shouted loud. He shouted once, and there the old man jumped (out). The old man was put ashore. He was very glad when he came ashore. "Now go, we came back to this good land."

Surely, they were walking singly. Cold (weather) nearly killed that old man. He warmed himself by the sun. Thus he warmed himself. He got hungry. He had nothing to eat. Suddenly he recollected that the world had such a thing (as food). He began to look around, [crawling]. He began to walk around. Indeed, he found manzanita-berries. This became his food while he walked [crawlingly]. Half a day he crawled, eating the manzanita-berries. "Why don't I get satiated?" He looked backwards and saw the manzanita-berries. Just like a rainbow was spread out the thing he was eating. So he plugged some grass into his anus. Grass he plugged there. At the same time he again began to eat the manzanita-berries. Indeed, he felt it there as he ate it.

"What am I going to do?" Thus he spoke. Then he built a small house and warmed himself. "What am I going to eat?" Thus he was thinking. "I remember there must be such a thing as skunk-cabbage." Then he went to get skunk-cabbage. He dried it when the fire was big. It was not cooked. He warmed himself. Now he got tired waiting. He remembered the roast, and looked at it. He examined it. To his surprise, it was raw. The old man became angry when he saw it. He shoved it into the fire with the roasting-stick. He shoved it into the ashes. Thus he became angry. "Why is it not cooked?" So he shoved it into the fire, and warmed himself. He smelled something sweet, something good.

LŌ<sup>u</sup>qtsxEM, ta la<sup>u</sup> k·l̥its. K·l̥its lE tcl̥e. Tc<sup>ʰ</sup>tc̥its h̥ät.  
 Tc!wä'letc tlcí'tsa. "Qainī k<sup>u</sup> xwändj L." Tsō c<sup>E</sup> Lq! lE  
 tcl̥e. Yí'xēi mī'k'e tEwa'ēi'wat, lE wutxei'ye. Tsō hats  
 tlalí'yat lE yā'yax. Tsō tE'mā qa'xan tcl'wä! tcl̥ilí'yat lEn  
 5 tlal. Tsō tE'mā asō' be'lte<sup>ʰ</sup>xEM läl tō'm̥l tcl'wä'f̥tc, î la<sup>u</sup>  
 ä'wī c<sup>ʰ</sup>alctā'was. Ä'ya ū îluwe'xtc̥is. Llx·i'nt lE tlal. Yí'xēi  
 tc<sup>ʰ</sup>tc̥its. Hēi c̥il Lql̥e'ye. Tsō yí'qa tci q<sup>E</sup>kw̥it. Yûxwä'hēi'c  
 la<sup>u</sup> h̥ithitōwēi'wat. Mā î'n̥iEX, mā wändj L!ä'xEM. "Tēi  
 axā'x' ä'tsa. Tēi la<sup>u</sup> b̥is ä'tsa. Tēi la<sup>u</sup> h̥äl ä'tsa, ta tēi  
 10 la<sup>u</sup> kwäk<sup>u</sup> ä'tsa. Tēi la<sup>u</sup> ä<sup>at</sup> ä'tsa. Tēi lí'yen xä'yuslätc  
 ä'tsa. Tēi la<sup>u</sup> ma'l̥ik<sup>u</sup> ä'tsa." Tsō k<sup>u</sup> mā in mā kw̥ina'-  
 ēi'wat; mā wändj L!ä'xEM.

Hats tci la<sup>u</sup> he'm̥istu lE yîxä'wEX. Qa'lyeq ha'ltsat.<sup>1</sup>  
 "Ŋl̥í'mle hanL." Ä'yu lí'mle İa. Ä'yu k'if̥ō'w̥it hE qa'lyeq.  
 15 Tsō la<sup>u</sup> tsxau'wat hE qa'lyeq. La<sup>u</sup> kw̥itsō'wat lE qa'lyeq.  
 Tsō wändj tc̥ine'heni. "Yí'kul xtc̥ite, yūL l̥im ŋha<sup>ux</sup>ts?  
 Yū cūL ŋk'!äk'îna'wis, yūL ŋl̥í'mlet. LE'γī ūL, yūL l̥im  
 ŋha<sup>ux</sup>ts. In lE'γī xkw̥ina<sup>tc</sup>, î la<sup>u</sup> ŋtskw̥its tE qa'lyeq.  
 LE'γī, yūL ŋnl̥í'me. Hats yanLawe ŋqa'qa!, xí'n̥iEX han-  
 20 lawe x·Ll̥ō'w̥it l̥ōp̥it̥tc; ta ŋqa'qa! hanLawe." Tsō ä'yu  
 qa'qa!.

Tsxä'yat lŌ<sup>u</sup>qtsxEM. Tci l<sup>E</sup>än. K·if̥ō'w̥it lE l̥im.  
 Ä'yu kat'ē'm̥is qa'lyeq la'ats län l̥ōp̥it̥. Asō' îñēi'wat, ta  
 yu'kwe yîxä'wEXetc. La<sup>u</sup> k!weniyawanä'ya lE qa'lyeq. HE  
 25 gō<sup>us</sup> d̥iŋ la<sup>u</sup> tcl̥l̥ēi'wat: if̥ lE m̥elä'kuk<sup>u</sup>, if̥ lE ptsä, if̥ lE  
 m̥í'luxas. Gō<sup>us</sup> la<sup>u</sup> tcl̥l̥ēi'wat: if̥ lE xw̥í'lux<sup>u</sup>. Gō<sup>us</sup> la<sup>u</sup>  
 tcl̥l̥ēi'wat: if̥ lE me'qlŌ<sup>u</sup>. Gō<sup>us</sup> la<sup>u</sup> tcl̥l̥ēi'wat: if̥ lE hele'y̥is.  
 Gō<sup>us</sup> la<sup>u</sup> tcl̥l̥ēi'wat. Tsō ä'yu s̥itsi'nt lE l̥im. Hēikwa'ın

<sup>1</sup> Passive causative.

He got up and remembered it. He remembered the roast, and pulled it out. (Again) he shoved it into the fire. "I recollect, it must be so." Now the roast was cooked. He set up a basket, the one he brought home. Then he roasted the skunk-cabbage, and at the same time built a fire on top of the roast. Then the old man warmed himself by the fire when he finished his work. He became tired waiting, and examined the roast. He took out one. It was cooked. So he kept taking them out, and put them down in pairs. He was alone, but still he spoke: "Give this to the uncle, give this to the uncle, give this to the elder brother, and give this to the aunt. Give this to the aunt. Give this to your sister-in-law. Give this to the younger brother." He did not see anybody at all; nevertheless he was talking that way.

His house there began to get big. Salmon came into the river. "I shall spear." Indeed, he went spearing. Indeed, he saw the salmon. So he killed salmon. He boiled the salmon. Now he was thinking thus: "How would it be if I should make a fish-trap? I may get very tired if I keep on spearing. It would be good if I should make a fish-trap. It does not look nice when I spear the salmon. It would be good if I should have a fish-trap. While I sleep, (they) will get into the basket themselves; and I shall sleep." Now, indeed, he slept.

He got up early in the morning and went down to the water. He saw the trap. Indeed, five salmon were in his basket. He set it up again, and went ashore into the house. He was storing up the salmon. He was drying everything, — the hearts, the gills, and the tails. Everything he was drying, the heads. Everything he was drying, the milt of salmon. Everything he was drying, the roe. Everything he was drying. Then he went to see

le'γī ū iluwe'xtcīs, î la<sup>u</sup> paā'hīt he lō'pīt xqa'lyeqetc.  
 Q<sup>e</sup>kwē'wat he qa'lyeq. Tsō ā'yu q<sup>e</sup>kwē'wat he qa'lyeq.  
 "Yū canL ŋk'!āk-īnā'wīsī'ye." Pā<sup>ats</sup> le yīxā'wex. Lex  
 tcllā'ya<sup>u</sup> qa'lyeqetc, pā<sup>ats</sup> le yīxā'wex. "In yū le'γī yū can-  
 5 Lawe ŋk-ī'nā<sup>u</sup>. Hats hanLawe e<sup>k</sup>!altā'īs. YanLawe e<sup>p</sup>pā<sup>ats</sup>,  
 e<sup>k</sup>!altā'īs hanLawe." Ā'yu yu'kwe lān yīxā'wex. G-īliyā'<sup>at</sup>  
 ā'yu mā k!a'lat: "Pā<sup>ats</sup> te q<sup>e</sup>ma'tīs." Ā'yu L<sup>ē</sup>ān. LE'γī  
 ū iluwe'xtcīs, î la<sup>u</sup> k!a'lat te q<sup>e</sup>ma'tīs. Pā<sup>ats</sup> le yīxā'wex.  
 Tslīmī'ye c<sup>e</sup>. "Hats yūL ŋā'wī, natsī xdiŋ ha<sup>u</sup> lōwē'wat."  
 10 Wändj l!ā'xEM.

Xqat mā tīlā'qai. "Yī'kūL xtcītc tcī ŋyīxu'mē? In  
 xdiŋ la<sup>u</sup> lōwē'wat teŋ wix-ī'līs." Tsō ā'yu tcī he'laq le  
 mā tīlā'qayetc. "Tā'ī sla! Xtcī'tcū e<sup>s</sup>xa'laŋ?" — "Tēi xwīn  
 ā'ya laqe'nīs." Tsō ā'yu pī'<sup>x</sup>pī lāŋ tō'mīL. K!a'lat he  
 15 q<sup>e</sup>ma'tīs. "Yū c<sup>e</sup> le e<sup>k</sup>!a'lat. Hats kwa nī'ye dōwā'ya  
 te yū le e<sup>k</sup>!a'lat." Hewī'ltsitc stō<sup>u</sup>q hāŋ tō'mīL. Gō<sup>us</sup>  
 diŋ la haiwa'lī, — mī'l<sup>u</sup>xas, mē'lā'kuk<sup>u</sup>. Gō<sup>us</sup> la<sup>u</sup> huwē'i-  
 tsēm. Xā'patc xī'nīEX la<sup>u</sup> L<sup>ē</sup>ān le tcllā'ya<sup>u</sup>. Qai'nīs la<sup>u</sup>  
 yaq<sup>e</sup>qā'nī<sup>1</sup> le tcllā'ya<sup>u</sup>. "Hīs cīl e<sup>s</sup>ne ye<sup>s</sup> mē'lā'kuk<sup>u</sup> qai'nīs  
 20 la ū x'na'at?"<sup>2</sup> Sqats lāŋ tō'mīL le mē'lā'kuk<sup>u</sup>. L!tā'atc  
 tsxawīyat. Tcī Lō<sup>u</sup>qtsxEM le mē'lā'kuk<sup>u</sup> lāŋ tō'mīL. Mēi-  
 lā'kuk<sup>u</sup> k!wīnt ē'qatce lāŋ tō'mīL. Xā'patc la<sup>u</sup> L<sup>ē</sup>ān le  
 tcllā'ya<sup>u</sup> qa'lyeq. Hīs in diŋ kwī'yet. Qai'tsōwītce te'<sup>x</sup>tīs  
 lāŋ tō'mīL. Hīs in diŋ k-īlō'wīt. Yīqa'im-ū wix-ī'līs, nā'yīm  
 25 hanL he l!a'nēx qa'lyeq ha'ltsat.<sup>3</sup> La<sup>u</sup> xwändj towe asō'  
 qa'lyeq ha'ltsat.<sup>3</sup> Wändj hex sī'k-ītc, nā ā'yu qa'lyeq ha'l-  
 tsat.<sup>3</sup> De'nk-etc tcī he'laq qā'yīs, yī'qa he qa'lyeq ha'ltsat.<sup>3</sup>  
 Tsō tcī kumī'ye.

<sup>1</sup> yaq- (see § 83); *ānī* distributive.

<sup>2</sup> See § 118.

<sup>3</sup> Passive causative.

the trap. He was very glad when the basket was full of salmon. He threw the salmon out. Indeed, he took them out. "I may get very tired." He filled his house; with dried salmon he filled the house. "It won't be good if I should get tired. You shall always shout. Whenever you get full, you shall shout." Surely, he went ashore to his house. A little before daylight some one was indeed shouting, "The fish-basket is full!" He went down to the water, and was very glad when the fish-basket shouted. He filled his house. It got summer. "Suppose I stop now, I doubt whether any one will eat it." Thus he spoke.

People were living down below. "Suppose I go there! No one will eat my food." Indeed, he came to the people who lived there. "Halloo, cousin! What are you doing?" — "We two here are starving." Then that old man went home. The fish-basket was shouting. "You shout too loud. I don't want you to shout so very loud." That old man was standing on the trail. He had all kinds of bundles, — tails, hearts. Everything was ready. The dried (things) ran into the water by themselves. The dried (things) were continually running away from the shore. "You too, O salmon-hearts! are running away from the shore?" The old man seized the hearts and put them down on the ground. There the hearts of the old man got up. The old man threw them to one side. The dried salmon went down into the water, and nothing was left. The old man went into the house, and saw nothing. He had no more food, and this is the reason why fresh salmon will come into the river. This is the reason why salmon come into the river. Every time the season arrives there, salmon keep on coming into the river. Now this is the end.

## 4. THE STEALING OF FIRE AND WATER.

Nmä'heñet te lltā. Gō<sup>us</sup> tētc h'mx'nēi mā. Ít k'lātc!wāł, íf k'lāxā<sup>ap</sup>. Í dīł íf lōwē'wat ēit, la<sup>u</sup> íf l!pēqaqa'ē'wat,<sup>1</sup> xle'ítc t'a'lats. La<sup>u</sup> tēmā'le mā la<sup>u</sup> telēcīla'ē'wat he. Tsō he p'íctcī, tsō he la<sup>u</sup> q!mīts. Yuwe qa'lyeq l'le, la<sup>u</sup> he íf  
 5 ltl!ē'yat. Wāndj yuxtík he'ít lōwā'was. La<sup>u</sup> skweyení-yeqem<sup>2</sup> le tclwāł. "Xtcí'tcūL, yūL la<sup>u</sup> ħn łaatā'ya?" — "Tcī hanL ħn ła." Tsō ā'yu tcī íf ła. Ā'yu tcī íf he'łaq. Ā'yu tclīle'et<sup>3</sup> te tclwāł, í íf te'xtīts. Hats y'qax k'łō'wít le xā<sup>ap</sup>.

- 10 Lōwa'kats tcī le mā ha'lqait. Xta'nuxwítc lōwā'kats. "Tā'í sla. Ís al'canī hanL." Hats kwa in klayaha'ē'wat. Xpēkw'łtcume lōwa'kats. Tsō he'niye, tsō í'lxats. "Qani'yata e<sup>h</sup>he'ñne<sup>u</sup> sla hítc cante?"<sup>4</sup> Wāndj l!āts. "E<sup>h</sup>leqauwīya'tanī l." — "Mā cku e<sup>h</sup>heñ nila'hatcem ła ye<sup>s</sup> hau'we."  
 15 Tsō qats l!ē'ítc. He'niye e'he qanō'tca. Tso asō' te'xtīts. "Tā'í sla. Ānta tēi ní'k!wa ye<sup>s</sup>ne<sup>u</sup> pīł. Ta te ní'k!wa heñne<sup>u</sup> pīł. Te ye<sup>s</sup>ne<sup>u</sup> pīł la<sup>u</sup> l!a'nēx. Te heñne<sup>u</sup> pīł la<sup>u</sup> qa'lēx. Ta tēi ní'k!wa ye<sup>s</sup>ne<sup>u</sup> na<sup>u</sup>hín, ta tēi ní'k!wa heñne<sup>u</sup> na<sup>u</sup>hín. Ta tēi ní'k!wa ye<sup>s</sup>ne<sup>u</sup> kwā'sís, ta tēi ní'k!wa  
 20 heñne<sup>u</sup> kwā'sís. L!a'nēx ye<sup>s</sup>ne<sup>u</sup> kwā'sís; qa'lēx tēi heñne<sup>u</sup> kwā'sís. Kwa kwe yū in ā'yu l sla?" Tcī hītō'tsa'texa.

Ā'yu k'łō'wít. "Ā'yu cīlī'ye sla. Tcī il e<sup>s</sup>lō<sup>u</sup>k<sup>u</sup>. Ís al'canī hanL." Tsō ā'yu úx haít'teme<sup>u</sup>. "Y'kwaniL dīłtce'ítc te ŋl!aqa'ē'wat, í la<sup>u</sup> l!teta le na'm<sup>e</sup>xqa?" Tcīne'hení,

<sup>1</sup> See § 83.<sup>2</sup> Passive.<sup>3</sup> Passive causative.<sup>4</sup> Meaning and etymology obscure.

## 4. THE STEALING OF FIRE AND WATER.

The earth was inhabited. All kinds of people (lived) in a mixed-up fashion. They had no fire, nor water. Whenever they intended to eat something, they would put it under their arms, and dance with it. The old people would sit on it; and as soon as it became warm, they would eat it. Whenever salmon came ashore, they would scoop them up. In this manner they had hardly any food. They were talking about the fire. "How would it be if we should go after it?" — "Let us go there!" Surely, they went there. Surely, they arrived there. Indeed, that fire was burning when they entered. (One) saw the water right away.

The man to whom they came was sitting there. He was sitting sideways. "Halloo, cousin! we two will play." It seemed as if he did not hear it. (The visitor) sat down on the opposite side. After a while he looked up. "In what way are you my cousin?" Thus he spoke. "You must tell a story." — "You are older than me." Then he went out. For a long time he remained outside. Then he entered again. "Halloo, cousin! Look! this is your cradle, and this is my cradle. Your cradle is new, my cradle is old. And this is your shinny-club,<sup>5</sup> while this is my shinny-club. And this is your ball,<sup>5</sup> while this is my ball. Your ball is new, mine is old. Does it not seem to be so?" There he placed (the things) before him.

Indeed, he saw them. "It is certainly so, cousin. Sit down there, we two will play." Now, indeed they two gambled. "With what shall I point at him when a player puts his hands behind his back?" He was thinking, "How

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<sup>5</sup> The informant was mistaken in the use of these terms. The chiefs played the game of "guessing," and not "shinny."

“Yí’kūL xtcítc, yūL wí’yetc ŋxwa’lxwal ŋx·L·lōwa’ēi’wat?  
Lexa’tcem hanL ŋqa’qał. Cín L·lō·k·īnā’is hanL, yanL  
ŋL’·teta.” Wändj L·lā’xEM. Wändj īlt lE ma’nat. Ā’yu  
yí’qa xwändj.

- 5 Tsō ā’yu L·laqa’ēi’wat, ī la<sup>u</sup> L’·teta. Ā’yu yú’xwä mä  
L·lō·k·īnēi’wat. Tci’tcū c<sup>e</sup> dīł itsēm? Xya’bas yaptí’tsa lä  
pí’lik’is, lä ye’es, lä tcūł, lä k<sup>u</sup>ha’nas. Hīs intheni’yees  
xya’bas qłmīts. La<sup>u</sup> in la<sup>u</sup> í’lxats. Hats yí’qa tci Lōwa’kats.  
Xyú’xwä mä L·lō·k·īnēi’wat xpqai’hitc. Wí’yax x·L·lōwa’ēi’wat  
10 län xwa’lxwal. Lexa’tcem qa’qał. La<sup>u</sup> qats kwa ā’yu  
kwí’nait. Hitc wí’yax lE x·L·l’ye län xwa’lxwal. Hats  
lā’mak· Lōwa’kats. Asíl ła ũ x’íluwí’ye<sup>1</sup> lEX ya’bas, ī la<sup>u</sup>  
xya’bas Lōwēi’wat.

- Itse’ts yíku íl la<sup>u</sup> hení’yees hí’nī Lōwa’kats. Tsō wändj  
15 tcíne’henī. “Yí’kwanL dīłtce’tc tE ŋL·laqa’ēi’wat? Hats kwanL  
in yū dīł qaya<sup>u</sup>wíye, yūL xle’ítc ŋL·laqa’ēi’wat.” Wändj  
tcíne’henī. Yí’qa in í’lxats lE ya’bas. Mā íl hats lā’mak·  
síl·nēi. Yí’qa in í’lxats. “Cín k·ełłēi’wat, cín sqats hanL  
tE tc!wāł, yanL řin t<sup>e</sup>qats. La<sup>u</sup> hīs tE xā<sup>ap</sup> cín x’íntí’ta  
20 hanL.” Wändj L·lā’xEM. Yí’xēi mä wändj L·lā’xEM. “NE’xkan  
hanL la<sup>u</sup> ŋx·íntí’yat tE xā<sup>ap</sup>. Tēi la<sup>u</sup> e<sup>s</sup>x·íntí’yat hanL tE  
tc!wāł.” Tsō xwändj īlt.

- “Kwí’yał halt! e<sup>s</sup>ne he L’·teta.” Wändj īlt. “Yí’kwanL  
dīłtce’tc tE ŋL·laqa’ēi’wat? Hats in yū dīł yū qayawā’wal.  
25 Łō L ũL lE’·yī, yūL x·ōwā’yasetc ŋL·laqa’ēi’wat.” K·lätclhā’-  
yíms la<sup>u</sup> tc!lile’et. Tsō ā’yu x·ōwā’yasetc L·lā’qat. Łōwítí’-  
yeqEM. X·ōwā’yas hān dji’letc xa’l<sup>e</sup>mats. Hats kwa xtcítc  
itsēm. Mā aí’wa in k·řlō’wít. Hān we’hel la<sup>u</sup> he’lāq lE

<sup>1</sup> See § 118.

would it be if I should put a piece of abalone-shell into my eye? I will sleep in the inside part (of my eye). You shall support me when I put my hand behind my back." Thus he was talking to the crowd. Indeed, thus it was (done).

Then he pointed his finger at him, when he put his hand behind his back. Two men were supporting him. (It is a) surprise, how things happened! Maggots ate up his anus, his face, his nose, his ears. Not long afterwards the maggots ate him up. He did not look at them. He kept on sitting there. Two men supported him from the back. He put an abalone-shell into his eye, and slept in the inside part (of it). It seemed as if he surely looked at it. To his surprise, he saw an abalone-shell in his eye. Just (his) bones were sitting. The maggots went halfway deep (into his body) as they were eating him up.

He may have been sitting there for a long time. Then he began to think thus: "With what shall I point at him? He does not seem to get scared very much, when I point at him with this." Thus he was thinking. Still he did not look at the maggots. However, (with his) bones joined together (he was sitting). Still he did not look. "Don't you forget to seize upon that fire if we win. You shall also run away with this water." Thus he spoke. One man was speaking thus: "I will run away with the water. — You here shall run away with the fire." Thus he told it to him.

"It is your turn now (to) put your hand behind your back." Thus he said to him. "With what shall I point at him? There is nothing that scares him very much. This must be good, if I should point at him with a snake." The fire was burning without (ever) becoming extinguished. Surely, he pointed at him with a snake. The snake coiled around his thighs. It seemed as if something had happened, but still he did not see it. The snake reached his

x·ōwā'yas. Hān ye'es la<sup>u</sup> kwa ūnuwīt. Ak'a'nak· he'īlta  
 HEX x·ōwā'yas. Hats han kwa hān tcūf la<sup>u</sup> te'xtīts LE  
 x·ōwā'yas. Qai'qa'yōnā'ya, ī la<sup>u</sup> k'īfō'wīt. Sī'x'īts ē'qatce.  
 NEqā'ya. Llxana'yēm ye'es.

5 X'īx'īntū LE tclwāf. Hēkwain xhū'wis mā la<sup>u</sup> x'īntī'yat  
 LE tclwāf. Hēi yū xtcā'yux<sup>u</sup> mā la<sup>u</sup> t'kwī'tsa LE xā<sup>ap</sup>.  
 Xpīye'etc Lōwa'hait HE mēn. K<sup>u</sup>ha'nasatc ha<sup>u</sup> lEXalxā'yu  
 HE tclwāf. Nle'hī fā ū x'na'at.<sup>1</sup> LE xā<sup>ap</sup> hakwāf HE'mtset,  
 ī la<sup>u</sup> t'kwī'tsa. Māndj hats g'ī'mtset le'tsīx'. K<sup>u</sup>menē'īletc  
 10 Llxana'na LE tclwāf. Klwehe'etc la<sup>u</sup> Llxant. Hats Llxant,  
 māndj fkwī'fītu. Tsō asō' īf wu'txe tsī'x'tī.

Xtemī'towetc LE īf ntc!wā'fe. Xtemī'towetc towe g'ī'mīt.  
 La<sup>u</sup> xwāndj towe g'ī'mīt. Xwāndj LA kwee'nīyēm. Tsō  
 tcī ā'wīxEM.

## 5. THE ORIGIN OF DEATH.

15 Ūx sla'tcīnī. La<sup>u</sup> īf kwee'tī. La<sup>u</sup> ī'k'ī ūx nhū<sup>u</sup>mā'k'ehe.  
 Ī'kī tsāyā'ne tī'mīfī le'ūx hī'me.

Yī'xen qaḥmī'ye tsī wītwehe'xtcī la ā'la. In he'nīye  
 xā'nīs la ā'la. Tsī hats leqa<sup>u</sup>'we la ā'la. Xā'nānā'ya la  
 ā'la, ī la<sup>u</sup> leqa<sup>u</sup>'we. Tsō īf ā'qanāya.

20 Helmī'hīs in Lō'wīyam. La<sup>u</sup> maha'ē'wat LE ā'la. Heclī'  
 lentc qaḥmī'ye la<sup>u</sup> fāatā'ya lā sla'atc. "E<sup>g</sup>tcīne'henī?  
 Tā'ī sla. Xtcī'tcū ye<sup>g</sup> iluwe'xtcīs, kat'E'mīsen qaḥmī'ye ūl  
 wu'txe teḡ ā'la?" Wāndj L!ā'xEM. "In hel sla. Hats  
 hanL e<sup>g</sup>q!a'mtsam. La<sup>u</sup> nī'wets hanL ye<sup>g</sup> iluwe'xtcīs." Wāndj  
 25 īlt. Tsō qats ī'nīye tcītc ū iluwe'xtcīs; hats wāndj tcīne'  
 henī. "E<sup>g</sup>Lalahā'mī hanLel."

Ā'yu in yū he'nīye, ā'yu wītwehe'xtcī la ā'la. In he'nīye

<sup>1</sup> See §§ 97, 118.

waist, and threatened (to go) into his mouth. The snake was continually sticking out its tongue. It seemed as if it was about to enter his nose. He became scared when he saw this. He shook it off to one side, and ran away from it. People shouted at him.

The fire was seized. A very poor man ran away with the fire. A very insignificant man kicked the water. They ran homewards. The fire was put into his ear. He ran with it. When he kicked the water, it was laid bare. It started to rain at once from there. The fire he threw into some brush. He threw it into a willow. As soon as he threw it, it began to burn. Then they went back there.

From that time on they had fire. From that time on it rained. This is the reason why it rains. Only in this manner people know (the story). This is the end.

##### 5. THE ORIGIN OF DEATH.

They two were cousins, and lived together. Both of them were married, and both had little boys.

One morning the child (of one of them) became sick. It was sick a long time; then it died. It made (the father) feel sorry when it died. So they buried it.

The next morning he did not eat. He was watching the (dead) child. On the fourth morning he went to his cousin. "Halloo, cousin! You are thinking? What is your opinion? Should my child come back in five days?" Thus he spoke. "Not so, cousin. You just eat, and you will feel happy." Thus he spoke to him. He had nothing to say to (this). He was simply thinking, "I shall surely get even with you."

Indeed, not very long (afterwards) his (the other man's)

xá'nís. Mándj leqa<sup>u</sup>we. Hē'kwa inta ú iluwe<sup>x</sup>tcís, í la<sup>u</sup>  
 leqa<sup>u</sup>we la ā'la · Ā'yu cili'ye wändj le llä'xEM, í la<sup>u</sup>  
 dōwā'ya wu'txe la ā'la. Tsō ā'yu tcí ła. "Tā'í sla.  
 Ā'yu cūL wutxa'xa eít te'ís ā'la. Kat'E'misen qařimí'ye  
 5 úx wu'txe hanL te'ís ā'la." Wändj iłt. "In hel sla. Hats  
 hanL e<sup>q</sup>!a'mtsam. La<sup>u</sup> ní'wets hanL ye<sup>s</sup> iluwe<sup>x</sup>tcís." Wändj  
 llä'xEM. "Qaiku úx wutxa'xa eít te'ís hī'me, ta qats la<sup>u</sup>  
 ěn dōwā'ya xwändj. Hēi hanL yí'qa in wutxa'xa eít, yan-  
 lawe mā leqa<sup>u</sup>we, nā'yim ěn dōwā'ya xwändj. Xnōwe í  
 10 cıl TE xwändj e<sup>s</sup>iłtā'ís." Wändj tcíne'hení. Mā xnōwe lela<sup>u</sup>  
 wändj iłt.

Kat'E'misen qařimí'ye ā'yu ūL wutxa'xa eít, yūL xwändj  
 lläts. LE'γī ūL, yūL kat'E'misen qařimí'ye wutxa'xa eít he  
 mā leqa<sup>u</sup>we. Tsō yiqai'nī heła'qaxEM. Wändj hātctle-  
 15 ní'yeqEM.

## 6. MA<sup>a</sup>L! (FLOOD).

Í la<sup>u</sup> lłō'nī hats in tewí'tsu. Pā<sup>a</sup>ts le xā<sup>a</sup>p. Hīs in  
 řhení'yees la<sup>u</sup> ła ú paa'wes le xā<sup>a</sup>p. XLōwe'entc la<sup>u</sup> paa'hít  
 le māhe'ntetc le lltā. Halt'yū řnuwí la<sup>u</sup> nā<sup>a</sup>nt le mā.  
 La<sup>u</sup> ř kwína'ē'wat, í la<sup>u</sup> ła ú paa'wes he xā<sup>a</sup>p.

20 HE e'stís mā alí'maqa ú íx'. HE e'stís mā la<sup>u</sup> tsäy'ne  
 ú íx'. Xgō<sup>s</sup> tcítc mā paa'hít, í la<sup>u</sup> ř lō<sup>u</sup>kwā'ya he lltā.  
 HE e'stís mā la<sup>u</sup> tc!pā'yā<sup>u</sup> klā nō<sup>u</sup>yem ř ha<sup>u</sup>wē'wat. Tsō  
 řaisa'ma íx'e'tc ř x'lē'í'tū. Xgō<sup>s</sup> mā la<sup>u</sup> wändj ř aqalq-  
 sōnā'ya.

25 T<sup>e</sup>klwí'ł le xā<sup>a</sup>patc le lltā. Qantc he tsä'yux<sup>u</sup> eñí'-  
 k'exEM, la<sup>u</sup> tcí he ř ła. Tsäyuxwí'nís eñí'k'exEM le lltā.

child became sick. It was not sick long, when it died. He was very sorry when his child died. Indeed, he was thus talking, when he wanted his child to come back. So he went there. "Halloo, cousin! Indeed, our two children ought to come back. Our two children ought to come back in five days." Thus he said to him. "Not so, cousin. You just eat, and you will feel happy." Thus he was talking. "I intended that our two children should come back; however, you did not want it so. Now, indeed, whenever people die, they shall never come back, because you did not want it so. You were right, indeed, in talking to me thus." Thus he was thinking. He was right (when) he said this.

In five days (people) would have surely come back, if he had said so. It would have been good if (those) who died could have come back after five days. So far (the story) goes. In this wise, people relate the story.

## 6. THE FLOOD.

When (one day) the flood-tide (came), there (was) no ebb-tide. (Everything was) full of water. Not long (afterwards) the water (reached) its full (mark). The earth was entirely filled with people. There were too many people, and they looked at the water as it (reached) its full (mark).

Some people had big canoes, and some had small canoes. All kinds of people crowded in when they settled down on the earth. Some people had stored away braided ropes. So they quickly went into the canoes. All people became thus scared.

The earth sank into the water. Wherever a small (piece of land) was sticking out, there they went. A small

La<sup>u</sup> tcī hītcōnihī'ye ū mēn.<sup>1</sup> Gō<sup>us</sup> dīļ ntc!a'ha dīļ xyū-xwā'hē'itc tcī he'laq. Gō<sup>us</sup> dīļ tsāyā'neha<sup>utc</sup> nL!pe'ne dīļ, gō<sup>us</sup> la<sup>u</sup> xyūxwā'hē'itc tcī īļ he'laq. Gō<sup>us</sup> tī'tcāne dīļ xwāndj tcī he'laq. Tcī la<sup>u</sup> ī'mx'tset māhe'ntetc. Hats kwa in  
 5 kwee'niyēm, ī la<sup>u</sup> wāndj īmī'x'exem lE māhe'ntetc. Qantc he yī'xēi eñī'k'exem lE tskwa'xLīs ū kwe'IL, la<sup>u</sup> tcī he tsīmīx'tō'wat lE īx'. HE e'stīs mā la<sup>u</sup> k!ātclpā'yā<sup>u</sup> klā. HE e'stīs mā la<sup>u</sup> ehe'ntce Līx'ī'x'īt. Nā<sup>ant</sup> mā la<sup>u</sup> tc!pā'yā<sup>u</sup> nk!ā'ha. Į ī'niye kweenī'yexteme<sup>u</sup>.

10 Ła ū hamLalā'was<sup>1</sup> lāļ tsā'yux<sup>u</sup> L!tā. Xwāndj ū ĩn'nas he tsā'yux<sup>u</sup> lā'nīk', "Qa'lāl."<sup>2</sup> Lewī lE eñī'k'exem. Tcī lE hītcū'xem mēn. Tcī lE gō<sup>us</sup> tcītc dīļ hītcū'xem. Gō<sup>us</sup> tcītc ntc!a'ha dīļ tcī ē'ī'k'exem māhe'ntetc. Gō<sup>us</sup> tcītc nL!pe'ne dīļ xyūxwā'hē'itc, la<sup>u</sup> tcī īmī'x'exem. Hats in  
 15 kwee'niyēm. Aqa'lqas he'īļ īluwe'xtcīs. Hīs in dīļ e'nek'. Ehe'ntce la<sup>u</sup> gō<sup>us</sup> qantc plī'yex, lE mā Līx'ī'x'īt. Xā<sup>ap</sup> la<sup>u</sup> ehe'ntce lāa'ē'wat. La<sup>u</sup> ī la<sup>u</sup> klweil'tcī'ye, lE mā tsīmē'x'ī ū īx'. Lala<sup>u</sup> lō<sup>x</sup>tī'tēm lE īx'. La<sup>u</sup> lō<sup>x</sup>tī'tēm lE īx', ī la<sup>u</sup> tsemī'x'exem. HE e'stīs tce'nīxet he klā. Hēi'hats tsa'm-tīts, ta hats he Lx'ī. Xā<sup>ap</sup> he la<sup>u</sup> lāa'ē'wat. HE k'ītsīmā'-  
 20 mīs xwāndj la<sup>u</sup> plī'yex lE mā. Į ī'niye kweenī'yexteme<sup>u</sup>.

La<sup>u</sup> ī la<sup>u</sup> k!weil'tcī'ye, lala<sup>u</sup> ĩk!wī lE xā<sup>ap</sup>. Gō<sup>us</sup> qantc mā yī'xēi tsemī'x'exem lE īx'. In kwaa'niya xtcītc ha<sup>u</sup> lō<sup>x</sup>tā'ya lE īx', ī la<sup>u</sup> lā lE xā<sup>ap</sup>. Yuwe q<sup>et</sup>tō<sup>u</sup>'tset he'lakwetc,  
 25 la<sup>u</sup> tsa'mtīts he lE īx'. La<sup>u</sup> he e'stīs mā la<sup>u</sup> in lō<sup>x</sup>tā'ya lE īx'. In he lō<sup>x</sup>tā'ya; la<sup>u</sup> qats he xmenī'yat, yuwe la<sup>u</sup> q<sup>et</sup>tō<sup>u</sup>'tset lE īx', ī he'lakwetc q<sup>et</sup>tōwe'et. Hats xmi'ntsat

<sup>1</sup> See §§ 97, 118.

<sup>2</sup> Across North Bend, called to-day Kentock Slew.

piece of land was sticking out. There the people assembled. All kinds of animals came there in pairs. All kinds of little birds, all came there in pairs. All kinds of things came there in that manner. They were mixed up there with the people. It seemed as if no one knew (the other), when they were thus mixed up with the people. Wherever the top of a fir-tree was sticking out, there they fastened their canoes to it. Some people had no braided ropes. Some people drifted far away. Many people had braided ropes. They no longer knew each other.

The small (piece of) land kept on floating. This was the name of the small river, "Qalāl."<sup>2</sup> This one was sticking out. There the people assembled. There all kinds of things came together. All kinds of animals were among the people. All kinds of birds mixed in there in pairs. Nobody knew (the other one). People were afraid. (The thing that) was sticking out disappeared. They were scattered everywhere, the people who drifted far away. The water carried them far away. As soon as night came on, the people had their canoes fastened. They were watching their canoes. They were watching the canoes when they were made fast. Some people had short ropes. Suddenly (they would let them) loose, and (they) would drift away. The water would carry them away. One-half of the people became thus scattered. They no longer knew one another.

When evening came, the water ran down. Everywhere people had one canoe (that was) fastened. They did not know how to take care of the canoes when the water went (down). Whenever a canoe was caught on a limb, they would let it loose. Some people did not watch the canoes. They did not watch them, and the canoes would consequently tip over whenever they got caught on a limb. This caused their canoes to tip over when night came

le'it̄ ix̄, î la<sup>u</sup> k!weiltcī'ye. Wändj he'it̄ c<sup>e</sup>alctā'was. It̄ in  
tcitc qa'qał, î la<sup>u</sup> tō<sup>x</sup>tā'ya le'it̄ ix̄.

La<sup>u</sup> î la<sup>u</sup> asō' tclli lE l!tā, l!tā'atc it̄ tōwītini'ye lE mā  
nī'x'e. Tsō asō' tci it̄ wutxenihi'ye. Gō<sup>s</sup> qantc yī'xēi it̄  
5 kwe'et<sup>e</sup>tsū. Xyī'xēitc dā'mit̄ xyī'xēitc he'it̄ hū<sup>m</sup>mā'k'e.  
Xwändj it̄ tī<sup>l</sup>qtsū. lE ntcl'a'ha dīł, la<sup>u</sup> asō' tcl'e'etc it̄  
hū<sup>x</sup>lī'ye, î la<sup>u</sup> tclli lE l!tā. Hīs tsäyā'ne n!lpe'ne dīł xwändj.  
Gō<sup>s</sup> qa'ntcicte xyūxwā'hēitc it̄ la; lE tsäyā'ne n!lpe'ne dīł.  
It̄ in kwaā'niya qantc läl tōwītini'ye, ta la<sup>u</sup> mā ehe'ntce it̄  
10 la'xEM. La<sup>u</sup> it̄ in kwaā'niya qantc läl tōwītini'ye. Xwändj  
la<sup>u</sup> plī'yEX lE mā.

Tsō tsī xwändj hātctleni'yeqEM.

## 7. ORIGIN OF THE COOS PEOPLE.

Yī'xēi mā la<sup>u</sup> yīxu'mē. Hats lā'mak' mā. Xyī'xēi tō'mil  
la<sup>u</sup> hī'yat. "Xtcī'tcū tE gō<sup>s</sup> mī'lātē e'yīxu'mē? Xtcī'tcū  
15 tE la<sup>u</sup> e'xkan e<sup>s</sup>iit̄? Xtcī'tcū tE la<sup>u</sup> e<sup>s</sup>xā'niyēm." QESqā'yu.  
Ūx wī<sup>l</sup>Emē<sup>u</sup>. Tsō mā tsū'tsū. Mā pEpilsū'ye. Mā alqa'lū  
kwe'li'yES. K'yEai's tsxawī'yat hE kwa<sup>x</sup>t. lE k'e'la k'yEai's  
tsxawī'yat. Hīs lE xwī<sup>l</sup>lux<sup>u</sup> k'yEai's tsxawī'yat. Hē gō<sup>s</sup>  
dīł k'yEai's tsxawī'yat.

20 Tsō tcīne'henī, î stō<sup>u</sup>q. "Yī'kwanl xtcitc ŋitsitō<sup>u</sup>'wat?"  
Wändj tcīne'henī. "In kūL lE'γī, yūL gō<sup>s</sup> qantc ha<sup>u</sup>  
ŋqai'cīt?" KUSEMī'tcītē qai'cīt hE x'nek'. KUSEMī'tcītē  
qai'cīt lE wī'tin. Tc!eē'tcītē qai'cīt lE t!et. Bildje'wītē  
qai'cīt lE kwa<sup>x</sup>t. Bildje'wītē qai'cīt lE lā'mak'.

25 Tsō wändj l!ā'xEM. "Ēn hanl dīł. Xyīqa'ntcemēx mā

on. Thus they were working. They could not sleep while they were watching their canoes.

When the earth became dry again, the people dropped down to the ground with their canoes. So again they severally came back there. Everywhere they settled down individually, — one man with one woman. Thus they settled down. The animals, too, came back ashore when the earth became dry. And the little birds (did) likewise. The little birds went everywhere in pairs. They did not know the place where they dropped down, and the people (started) to go far away. They did not know where they dropped down. Thus the people became scattered.

Thus only the story is being told.

#### 7. ORIGIN OF THE COOS PEOPLE.

One man was travelling. He was a "bone-man." An old man met him. "Why are you walking all the time? Why do you talk? Why are people angry with you?" He grabbed him. They two fought. Then the man was killed and torn to pieces. His intestines were taken out. He laid down the paunch separately. The hands he laid down separately, and also the head he laid down separately. Everything he laid down separately.

Then he (began) to think, as he was standing, "What am I going to do with it?" Thus he was thinking. "Wouldn't it be good if I should scatter it everywhere?" To the south he scattered the hair. To the south he scattered the blood. To the east he scattered the flesh. To the north he scattered the paunch. To the north he scattered the bones.

Then he spoke thus: "You shall be nothing. The last

hanL cín kwínā'í. Qantc hanLawe fá'ník', hí'nī hanLawe nmā'heñet."

La<sup>u</sup> lewî TE hā'nīs γā'la mā, la<sup>u</sup> lewî TE x'nek'. La<sup>u</sup> lewî TE wí'tín, la<sup>u</sup> TE qanī'mīs. La<sup>u</sup> TE kwa<sup>x</sup>t, la<sup>u</sup> TE cā'-  
5 yūCLE. LE tle<sup>x</sup>t, la<sup>u</sup> TE tenē'yu. LE lā'mak', lala<sup>u</sup> TE bil-  
djí'yEX. Xwändj la<sup>u</sup> íai'<sup>x</sup>tset.

### 8. YŪ'MĪ TÍ'MĪĪ (STAR-MEN).

Qaic'nis kwee'tí ū mēn. Nā<sup>a</sup>nt mā kwee'tí. Tsō xwändj  
Llā'xEM LE tsōniye'yim hení'k<sup>u</sup>nātc. "Yí'kūL xtcitc, í qa'-  
nōtc ĩn tsxū? Mā le'γī ū k!wa'lis xē'ye<sup>1</sup> tsxū." La<sup>u</sup> gō<sup>u</sup>s  
10 wändj íf Llā'xEM. "LE'γī íl, í qa'nōtc ĩn tsxū." Hats yū  
gō<sup>u</sup>s íf hū'mā'k'e. Tsō ā'yu qanō'tca íf lē'itc. Tsō ā'yu  
tcī íf tclō<sup>u</sup>. Tsō íf qanatcaní'waq. Tsō kā'sí'ye íf qa'<sup>u</sup>íqa<sup>u</sup>.  
Qa'xantc íf kwínait. Nā<sup>a</sup>nt yū'mī íf kwína'ē'wat. Tsō LE  
15 kwíya'<sup>x</sup>Ltc wändj Llā'xEM. "Xtcí'tcū ye<sup>e</sup> íluwe'<sup>x</sup>tcís, la<sup>u</sup> ūL  
he'ís dá'míł TE yū'mī?" Tsō wändj Llā'xEM LE hení'k<sup>u</sup>nātc.  
"Wictce' e<sup>e</sup>dōwā'ya?" — "Díł yū tsá'yux<sup>u</sup> yū'mī ḡdōwā'ya."  
Wändj Llā'xEM. "Í'tcū e<sup>e</sup>dōwā'ya e'xkan?" — "Díł he'mís  
yū'mī ne'xkan ḡdōwā'ya." Tsō íf qa'<sup>u</sup>íqa<sup>u</sup>. Íf í'niye kwaā'-  
níya. Íf qa'<sup>u</sup>íqa<sup>u</sup>.

20 Tsxā'yat íf t<sup>v</sup>qa. Hats dá'míł tsxū hītc han Lha'wais,  
í la<sup>u</sup> t<sup>v</sup>qa. Ā'yu í'lxats. Hats tō'mĪL dá'míł tsxū hītc.  
Hats ya'laq L'pí'nī lā xwí'lux<sup>u</sup>. Hē'hats dá'míł k'íł'wít  
tsxū hītc ĩn hení'k<sup>u</sup>nātc, LE he'mís yū'mī. Hē'kwain  
nehāwí'tsen dá'míł tsxū ĩn Lha'wais lān hení'k<sup>u</sup>nātc.  
25 Tcí'lats LE hū'<sup>u</sup>mīs. Wändj Llā'xEM LE dá'míł "N'ne íte LE  
e<sup>e</sup>dōwāyEXTā'ís qa'<sup>u</sup>wa."

<sup>1</sup> Xa t -iye (see § 7, 35, 96).

generation shall see you. Wherever there is a river, there people will live."

The people who speak Hānīs, those (come from) the hair. The blood, that's the Siletz Indians. The paunch, that's the Siuslaw; the flesh, that's the Kalapooya; (and) the bones are the Umpqua Indians. That's the way (in which) it was started.

#### 8. THE GIRLS AND THE STARS.

People lived on a small place. Many people lived (there). So thus spoke the oldest sister: "How would it be if we should lie down outside? It's a beautiful night (to) lie down." They all were talking thus: "It will certainly be good if we lie down outside." They were all women. So they went outside. There they went to bed. Now they began to make fun. They were almost asleep. They looked up and saw many stars. Then the younger sister said, "Suppose these stars should be our two husbands." Then the older sister said, "Which one do you want?" — "I want some very small star." Thus she spoke. "Which one do you want?" — "I want some big star." Then they fell asleep. They no longer knew (anything). They were asleep.

They awoke early in the morning. (To her) surprise, a man was lying by her side when she awoke. Indeed, she looked at him. (To her) surprise, it was an old man (who) lay (there). His head (was covered with) gray hair. Suddenly she was surprised to see a man at the side of (her) older sister, a big star. A very pretty man, was at the side of her older sister. The woman was astonished. Thus the man was talking: "I am the one (whom) you wanted (last) night."

Tsō xwändj he la<sup>u</sup> kwee'nīyēm le yū'mī t'ímíh. In  
kwee'nīyēm xtcītc íl í'tsetū.

Xwändj hātctlenī'yeqem. Tsō tcī kumī'ye.

9. K!WÁ'SIS Tc!WÄL (WIND FIRE).

Yí'xen qalímí'ye tsí xa'lwís la<sup>u</sup> k!wísí'sa.<sup>1</sup> Xba'ltídj la<sup>u</sup>  
5 k!wísí'sa.<sup>1</sup> Hats tcī la<sup>u</sup> 'nuwíyu xa'lwís le k!wá'sís. Yí'xeí  
mä wändj l!á'xEM. "Xtcí'tcū cta te la<sup>u</sup> yū 'nuwí'yu  
xa'lwís te k!wá'sís?" Tc!lí'sa qā'yís. Hats ā'yu k'í'ō'we  
hītc, í la<sup>u</sup> djī le k!wá'sís tclwāł. He e'stís mä q<sup>E</sup>Lō NE-  
wa'ēí'wat. Tcī íl k'í'x·L!ōwēí'wat le tsäyā'ne hí'me. In  
10 tcītc mä l!tā'ítc neq. Gō<sup>us</sup> ha<sup>u</sup> 'kwí'lít he l!tā, le la'xLís.  
Hats kwa k'í'fa'at yuwe hí'nī 'laā'ya le tclwāł.

Yí'xēí mä wändj l!á'xEM. "Tcí'tcūL tcī 'hín neq?" Ā'yu  
tcī íl neq. Xí'l!sa'etc íl yú'xtíts he'ítet. Gō<sup>us</sup> mä xwändj  
tsäyā'ne q<sup>u</sup>wai's íl hīthí'wat. Tsowe djīnī'ye le tclwāł, tsō  
15 'l!sa'etc íl l<sup>E</sup>pē'xē. Íl taní'yat le q<sup>u</sup>wai's. Qa'xan wílí'ye  
le tclwāł. Yū ta<sup>u</sup> ehentCESí'nē'ítc djí'nīt le k!wá'sís tclwāł.  
Kat'e'mís tkwíl'nēí le djí'nīt. "Xnōwe canL 'hín l!natēí'wat,  
nāyím ehentCESí'nē'ítc djí'nīt." Denk· he he'laq, yí'qa he íl  
taní'yat le q<sup>u</sup>wai's.

20 Xwändj hātctlenī'yeqem. Lewí wändj kwee'nīyēm.

<sup>1</sup> Misheard for k!wasí'sa.

Thus they know about the Star-Men. They don't know what became of them.

Thus the story is being told. Here it ends.

### 9. THE FIRE-WIND.

One morning a hot wind blew. It blew from the west. The wind there was getting hotter. One man was talking thus: "Why is it that this wind is getting so very hot?" Dry was the world (river). Indeed, (to their) surprise, the fire-wind was seen as it was coming. Some people had stored away seal-paunches. There they put the small children. (People) could not run away on the earth. The whole world was afire, (and also) the mud. It seemed to boil whenever the fire passed by.

One man was thus talking: "How would it be if we should run away there?" Surely, they ran away there. They rubbed themselves with mud. Every one carried (had) small boards. As soon as the fire was coming, they lay down in the mud on their stomachs. They placed the boards in front of them, and the fire went over (the boards). So far apart the fire-wind kept on coming. Five (gusts), one following another, were coming. "We should easily be able to dodge it, because it is coming far apart." Every time (a gust) came, they would place the boards in front.

Thus the story is being told. They know it that way.

## MISCELLANEOUS TALES.

### 10. QAKŌ'MET (SEAL).

Qa'tite yuxwa'am le hū'u'mis. Etcila'ais yuxwa'am. Hēhats mā k'fō'wīt. "Tā'ī nex hū'u'mis." LE'γī ū xkwí'-na<sup>ut</sup>c dā'mif k'fō'wīt. "Dī'fū he te e<sup>s</sup>wilō'wat?" Wändj L!á'xEM le dā'mif. "K!wení'ya<sup>u</sup> le yūwel<sup>1</sup> te ŋwīlō'wat." 5 Wändj L!á'xEM le hū'u'mis. "Ís pī'x'pī hanL." Wändj i!t. Ā'yu wändj ū iluwe'x<sup>tc</sup>is. "Nā<sup>a</sup>nt hanL ye<sup>s</sup> lōwā'was, gō<sup>us</sup> tcitc wix'í'lis." Wändj i!t le hū'u'mis.

Ā'yu ūx ɬa. "Nī kwanL ilí'ye lōnītām?" Wändj tcíne'-henī le hū'u'mis. "Ēn hanL qantc ɬa. Gō<sup>us</sup> mī'lāt<sup>c</sup> hanL 10 e<sup>s</sup>kwīnā'yeqEM." Wändj i!t. "Yí'qa hanL tsix' e<sup>s</sup>hak<sup>ut</sup>ō'wat tí'ye íx'. Tí'yex e<sup>s</sup>k<sup>u</sup>lāt<sup>c</sup> hanL la<sup>u</sup> k'í'lō<sup>uts</sup> tí'ye íx'. Xā'patc hanL ís L<sup>ɛ</sup>ān. Teŋ nqatqai'L yixuxwe'ís." Wändj i!t le hū'u'mis. "L!lex L, yanL ís L<sup>ɛ</sup>ān." — "Nī kwanL ā'ya ŋqā'ya?" Wändj tcíne'henī le hū'u'mis. "Yixá'wexetc hanL 15 ís Lhí'nap." Wändj i!t. "Tsō hanL wändj e<sup>s</sup>i!tā'mî, tsō hanL e<sup>s</sup>ilx." Ā'yu ūx L<sup>ɛ</sup>ān. Xā'patc ūx L<sup>ɛ</sup>ān. Ā'yu L!le'et le hū'u'mis, í ūx L<sup>ɛ</sup>ān. Yixá'wexetc ūx he'laq. Xmāhe'ntitc k'fō'wīt le mā kwee'tí.

K!u<sup>x</sup>wí' le hū'u'mis. Wilwíl<sup>s</sup>wā'yu. Hats lä íx' k'í'le.

<sup>1</sup> Yū+he+il.

## MISCELLANEOUS TALES.

### 10. THE WOMAN WHO MARRIED THE SEAL.

A woman went in a canoe down the river. Close to the shore she was travelling in a canoe. Suddenly she saw a man. "Halloo, my wife!" The man she saw was good-looking. "What are you always looking for?" Thus spoke the man. "I am looking for some food all the time." So said the woman. "We two will go home," he said to her. Indeed, she was so inclined. "You will have much food, all kinds of food." Thus he said to the woman.

Indeed, they two went. "Won't people be looking for me?" Thus the woman was thinking. "You are not going anywhere. You will always be seen." So he told her. "You will, at any rate, leave your canoe here, and your father will find your canoe. We two will go down into the water. Hold me by this my belt." Thus he spoke to the woman. "You must close your eyes when we two go down." — "Won't I lose my breath?" Thus the woman was thinking. "We two will go (through) to a house." Thus he spoke to her. "When I tell you so, then you shall look." Surely, they two went down (into the water). They two went down into the water. Indeed, the woman closed her eyes as they were going down (into the water). They came to a house. The people she saw living there (looked) like persons.

The woman was lost. They were looking for her.

“Yí'kwa qantc ɬa?” Xā<sup>a</sup>patc L<sup>an</sup>Lí'ye<sup>1</sup> haqa'tí. Gō<sup>us</sup> qantc wílí'yeqem. In k<sup>i</sup>Lewí'ye. Kluxwí LE hū<sup>u</sup>mís.

Yí'xen qałímí'ye tsí hats nā<sup>ant</sup> qakō'met x<sup>ne</sup>'et Lpa'łísítc  
 HE qai'mísítc. Yí'xēi LE qakō'met hats kwa mā'łukwēt<sup>c</sup>  
 5 hí'pai.<sup>2</sup> La<sup>u</sup> k'íłō'we. Ak!a'laai LE hū<sup>u</sup>mís. Ítí'tísí'lū.  
 “Ñeqa'tem.” Wändj L!ä'xEM LE hū<sup>u</sup>mís. Łaatí'wítēm.  
 Nā<sup>ant</sup> la<sup>u</sup> x<sup>ne</sup>'et HE qakō'met. Hí'ní así'L ē'k'exEM LE  
 hū<sup>u</sup>mís. Tsō tcī ɬa LE dā'míł. Xā<sup>a</sup>patc Lōwa'hait LE qa-  
 kō'met. Hēi xā í'la Lowí'tat xā<sup>a</sup>patc LE hū<sup>u</sup>mís. Lōwē'entc  
 10 Lowí'tat LE qakō'met.

Pí'x'pī LE dā'míł. La<sup>u</sup> kwānanā'ya. “Ñk'íłō'wít LE hū<sup>u</sup>-  
 mís ē'k'exEM qakō'metítc.” Wändj kwene'ní,<sup>3</sup> í wu'txe.  
 “Łín la'ntsa hanL.” Nā<sup>ant</sup> mā tcī Líma'qat qa'títc. Ā'yu  
 íł k'íłō'wít nā<sup>ant</sup> x<sup>ne</sup>'et LE qakō'met Lpa'łísítc. Hí'ní  
 15 ē'k'exEM LE hū<sup>u</sup>mís. Ak!a'laai LE hū<sup>u</sup>mís. “Ñe'qatem.”  
 Wändj L!ä'xEM LE hū<sup>u</sup>mís. Ā'yu íł Lana'ítEX. Hēi xā  
 í'la Lowí'tat LE hū<sup>u</sup>mís xā<sup>a</sup>patc. Wändj ɣā'laní LE mā.  
 “Łín canL xtcítc sqats.” Wändj ɣā'laní LE tí'míłí. Mítsi-  
 sí'yēm LE hū<sup>u</sup>mís. Hetchetcínō'nítēm.<sup>4</sup> “Natsí xtcítc łín  
 20 sqats.” Wändj ɣā'laní LE tí'míłí.

Tsō k<sup>u</sup> kwa ní'ctcen qałímí'ye hēihats la<sup>u</sup> k'íłō'we yí-  
 xū'mē tcle<sup>e</sup>. “Tā'í nex ā'la. Tēi ɳyíxū'mē.” K'íłō'wít lä  
 e'k<sup>u</sup>Lätc. Wändj L!ä'xEM LE hū<sup>u</sup>mís. “Yú'xwä heɳ hí'mē.”  
 Wändj kwískwí'wat hä e'k<sup>u</sup>Lätc. “Ní tcítc asō' wu'txe.”  
 25 Wandj íłt lä e'k<sup>u</sup>Lätc. “Gō<sup>us</sup> mí'lätc hanLawe e<sup>ɳ</sup>yíxū'mē  
 tsí'x'tí.” Wändj íłt lä e'k<sup>u</sup>Lätc. Hatā'yíms ā'tsa lä e'k<sup>u</sup>Lätc.  
 “Ēn hanL asō' k'íłō'wítā'ís.” Wändj L!ä'xEM LE hū<sup>u</sup>mís.  
 “Kwí'yał hanL asō' ɳL<sup>an</sup>xā<sup>a</sup>patc. Xmähe'ntítc la<sup>u</sup> ɳk'íłō'-  
 wít, í tcī xwín wu'txe len yíxā'wEX. Häl yíxā'wEX c<sup>E</sup> TE

<sup>1</sup> A peculiar case of final duplication.

<sup>2</sup> Instead of *łi'pēi*.

<sup>3</sup> Misheard for Kwāne'ní (*K'wān-* to hear; *-eni* verbal).

<sup>4</sup> *hac-*, to give up (see § 58).

Just her canoe was found. "Where may she have gone?" The tracks led down into the water. Everywhere they looked for her. She was not found. The woman was lost.

One morning many seals were on the sand beach at the mouth of the river. One seal seemed to be marked with red paint. She was seen. The woman was shouting. She was recognized. "I am cold." Thus the woman spoke. People went after her. Many seals were (on top). There amongst them (in the middle) was the woman. The man went there. The seals ran into the water, and the woman ran first into the water. All the seals ran into the water.

The man went home, and made it known. "I saw the woman among seals." Thus he made it known when he returned. "We will head them off." Many people started down the stream. They saw, indeed, many seals on the sand beach, and there amongst (them) was the woman. The woman was shouting, "I am cold!" Thus the woman was talking. Indeed, they headed them off. The woman ran first into the water. Thus the people were talking. "We cannot seize her." So the men were saying. They recognized the woman. They gave it up. "We doubt whether we shall catch her." Thus the men were speaking.

Then, perhaps, in a few days she was suddenly seen walking along the shore. "Halloo, my child! I am travelling here." Her father saw her. Thus the woman was talking: "I have two children." So she informed her father. "I cannot come back." She said to her father, "You shall always walk around here." Thus she said to her father. She gave money to her father. "You will not see me again." Thus the woman was talking. "Now I will again go down into the water. I saw them (look) like persons, when we two came back into the house. That house (you will be surprised) is (made of) sand."

lpa'lis." Wändj kwiskwí'wat lä e'k<sup>u</sup>Lätc. Ä'yu kwína'-  
 ē'wat, î L<sup>ē</sup>än xā'patc la ā'la. Qai'nis wīne'etc L<sup>ē</sup>än. Tci  
 hats t<sup>ē</sup>k!wil. Hēikwaīn xā'nīs ū iluwe'<sup>x</sup>tcīs lä e'k<sup>u</sup>Lätc.

Wändj kumí'ye le hä'tcīt!

11. WÍ'NQAS HŪ'ŪMĪK' (SPIDER-OLD-WOMAN).

5 Kat'ē'mīs hī'me le wí'ngas hū'ūmĭk'. Yí'xen qalīmí'ye  
 la<sup>u</sup> qanō'tca yīxū'mē. G'ī'kwa ehe'ntce yīxū'mē. Xqat  
 īt me<sup>s</sup>mē'yu. In lōwa'kats le wí'ngas hū'ūmĭk'. Ít lātci.  
 Hīs in hēnī'yees īt aiai<sup>s</sup>wā'yu. Yí'xēi mītsí'le le hū'ūmīs.  
 Gō'us yīxahī'nā īt nhū'ūmāk'e le wí'ngas ū hī'me. In kwaā'-  
 10 nīya lex wí'ngas hū'ūmĭk'. YŪL kwína'ē'wat, la<sup>u</sup> in ūl  
 aiai<sup>s</sup>wā'yu le hī'me. Í la<sup>u</sup> aiai<sup>s</sup>wā'yu, tsō te'mā cecū'lū  
 le'īf yīxā'wex. Hīs in dīf kwí'yet. Lōwe'entc la<sup>u</sup> x'pī le  
 yīxā'wex. K'elē'līsetc neq. QaqaLLI'we le quwai's. Yí'xēi  
 hau'pīt le quwai's. L<sup>ē</sup>pe'xetc tsxawí'yat tet. Hān qa'xana  
 15 x'īnī'yat he quwai's. Hī'nī klayā'ha, î la<sup>u</sup> ĩkwī'līt le yīxā'-  
 wex. Hīs in dīf kwí'yet.

Helmī'hīs wu'txe le wí'ngas hū'ūmĭk'. Hī'nī la<sup>u</sup> k'īfō'wīt.  
 In dīf le'īf yīxā'wex. In mā k'īfō'wīt. Qawīlā'we le yīxā'-  
 wex nx'pī'tsī. Tsetsu'kwīn, le'ītc wuc<sup>wu</sup>ck·līnē'wat lāt ha'-  
 20 yatī k'elē'līsītc. Hī'nī tsā'yux<sup>u</sup> k'īfō'wīt le quwai's. Hats  
 kwa lí'cat xkwī'na<sup>u</sup>tc le quwai's tsxū. Tsō'nō cku x'pī.  
 Tsō la<sup>u</sup> tsetsu'kwīnetc wuc<sup>wu</sup>ck·līnt. Hats mā he'mtset hītc.  
 Tsō la<sup>u</sup> hīlī'yat. Hēi cīl lewí'ye lāt mītsí'le hū'ūmīs. Hats  
 pī'nat hītc le we'hel, ta la<sup>u</sup> hū'ūmīs e'qe. Ä'yā cku ū  
 25 qā'ya, î la<sup>u</sup> quwai'sītc tclīcīle'et.

Thus she informed her father. He saw her, indeed, as his child went down into the water. Wading, she went down into the river. There she dove. Her father was very sorry.

Thus the story ends.

#### 11. SPIDER-OLD-WOMAN.

Spider-Old-Woman had five children. One morning she was travelling outside. She walked somewhat far (off). (Her children) were given battle (by the people) from below. Spider-Old-Woman was not at home. They (began) to fight. Not long (afterwards) they were killed. One woman was pregnant. Every one of Spider's children was married. Spider-Old-Woman did not know (about the fight). If she had seen it, the children would not have been killed. After they were killed, fire was set to their house. Nothing was left. The house burned down entirely. She (the pregnant woman) ran into a corner. The boards began to fall down, one after another. She tore off one board and lay down on her stomach. On top of her she put the board. There she listened, while the house was burning. Nothing was left.

The next day Spider-Old-Woman returned. She saw that their house had disappeared. She saw no one. She began to look around the débris. With a stick she was touching those who lay on the ground in a corner. She saw there a small board. It seemed as if the board that lay (there) shook. It must have been burned on both sides. She touched it with her stick. (To her) surprise, a person was laid bare. Then she turned it over. Indeed, it was that pregnant woman. (To her) surprise, the stomach (of the woman) shook, and the woman was dead. She must have lost her breath while she was under the board.

- Mítsísí'ya łō ha'łkwít LE ā'la. Ā'yu la<sup>u</sup> ha'łkwít lex wí'ngas hū'mik'. Hēi cīl dī'łōL ālā'ye. Ē'qatce tsxawí'yat LE hū' mís. LE hī'me ū lā'mak' tsī la<sup>u</sup> yīxa'ntents.<sup>1</sup> HE łā'nik' łtcīle'esetc la<sup>u</sup> hī'tō'uts. Lehe'nēi ha<sup>u</sup> hīhītōwēi'wat
- 5 hīs LE hū'mā'k'e. Wāndj tsī'x'tí'yat.<sup>2</sup> Tsō la<sup>u</sup> łtēłō'tōnā'ya.<sup>3</sup> Tsō slaqa'ēi'wat lā temí'snātc. Gō'us dī'ł HE c'f'alct; lā tēne'x, LE lo'q!mīł, LE djí'letc. Gō'us la<sup>u</sup> xqe'łtc wīłwēi'yaL. "LE hanL ła ye<sup>s</sup> hau'we." Wāndj Lłā'xEM LE wí'ngas hū'mik'.
- 10 Īn kwee'nīyēm LE mā xqat tīłaqai. Í'nīEX hewe'et he la<sup>u</sup> Lōwa'kats. Hí'nī Lōwa'kats LE tīł LE mā xqat tīłaqayitc. Tīyetā'nī LE wí'ngas hū'mik'. Hīs ĩn łheni'yees łā ū hau'we LE temí'snātc. Māndj hats ntc!a'ha LE temí'snātc. Wāndj ĩłt lā ūmā'catc. "Xtcí'tcūL tsā'yux<sup>u</sup> kwā'xal
- 15 e<sup>s</sup>ha'xtsem? Hīs hanL tsāyā'ne mī'łaq e<sup>s</sup>ha'xtsem." Wāndj Lłā'xEM LE temí'snātc. Tsō ā'yu łō ha<sup>u</sup>xts, HE tsā'yux<sup>u</sup> kwā'xal. Tsō ā'yu hīs mī'łaq c'f'alicta. Wāndj ĩłt lā ūmā'catc. "Nā'ant he dī'ł ŋkwīna'ēi'wat. Nī he xtcītc la<sup>u</sup> tsxaū'wat." Wāndj kwīskwī'wat lā ūmā'catc.
- 20 Tsō ā'yu nle'hī łā. Wāndj ĩłt lā temí'snātc. "Īn L ehe'ntce e<sup>s</sup>yīxu'mē! Yí'helq e<sup>s</sup>alí'canī!" Wāndj ĩłt. Hītc he ehe'ntce, ĩ la<sup>u</sup> yīxu'mē. Īn he kwīskwī'wat lā ūmā'catc, yuwe wu'txe. Tcō'xtcōx yí'xēi tsxaū'wat. LE'γī ū ĩluwe'x-tcīs, ĩ la<sup>u</sup> tsxaū'wat. Gō'us tcītc tsāyā'ne nL!pe'ne dī'ł, gō'us
- 25 la<sup>u</sup> yí'xēi tsxaū'wat. Yuwe alí'canī, la<sup>u</sup> qa'xantc he k!wīnēi'wat LE mī'łaq. Ha<sup>u</sup> kwīna'ēi'wat he, ĩ hu'xLí'ye, yuwe qantc lí'mtset. Xwāndj alí'canī. La<sup>u</sup> tcī he łatsā'ya.

Yí'xen qa'xantc k!wīnt LE mī'łaq. Gí'kwa ehe'ntce lí'mtset LE mī'łaq. K!wā'ant ha'kwał qa'łuxtat. Tsō tcī łā.

<sup>1</sup> *yí'xē'ntce*, together (§ 101); *t-nts* transitional.

<sup>2</sup> *tsí'x'tí*, over here (§ 104); *t íyat* causative.

<sup>3</sup> Reduplicated stem *łō'vł-*, to watch; *t-anāya* (§ 50).

She knew how to take out the child. Indeed, Spider-Old-Woman took it out. Indeed, it was a boy. She put the women on one side, and gathered the bones of the children. She put them on the bank of the river. Side by side she put them (with) the women. Thus she did it. Now she was looking after her grandson, and bathed him. She worked at everything, — at his joints, body, and thighs. She twisted everything slowly. “You shall grow fast.” Thus Spider-Old-Woman was talking.

The people who lived below did not know it. It was supposed that she lived alone. There lived her relatives with the people who lived below. Spider-Old-Woman was continually storing up a supply of food. Not long (afterwards) the grandson grew up. He could already walk. Thus he said to his grandmother: “How would it be (if you should) make me a small bow? And also some small arrows you shall make me.” Thus the grandson was talking. Indeed, she made it, a small bow. She also worked at the arrows. Thus he spoke to his grandmother: “I always see many things, but I cannot kill them.” Thus he informed his grandmother. Then, indeed, he went with it. Thus she said to her grandson: “You mustn’t go far away. Play close by here.” Thus she said to him. It was surprising (how) far off he would go. He never told this to his grandmother whenever he returned. He killed one rabbit. He was glad when he killed it. Of all kinds of birds, he killed one (specimen). Whenever he played, he would shoot arrows upwards. He would look, when they came back, whenever they would stick in the ground. Thus he played. There he would go to get them.

Once he shot an arrow upwards. Somewhat farther away the arrow stuck in the ground. He heard as if some noise had been made. So he went there. He saw

K'îlō'wît HE mî'laq. Tsō la<sup>u</sup> kwîna'ē'wat. "Yí'kwe xtcîte  
 TE la<sup>u</sup> qa'l<sup>u</sup>xat? Mā in wändj tsíya'x'ît,<sup>1</sup> yuwe lí'mtset  
 Lltā'atc." Wändj tcîne'henī. Tsō la<sup>u</sup> ŷnuwît LE mî'laq.  
 T<sup>q</sup>ai'lîs LE mî'laq. Tsō ŷnuwît. Heī cîl quwaisí'ye LE  
 5 tō'hîts. Heīhats Llnō<sup>u</sup>'tat LE tcí'le. La<sup>u</sup> kwîna'ē'wat, î la<sup>u</sup>  
 hí'nī stō<sup>u</sup>q. Lexa'tca kwínait. Tsō tcī la. Tcī te'xtîts.  
 Xwändj û îluwe'xtcîs. "Yí'kwe dî'hí'ye?" Wändj tcîne'henī.  
 Hí'nī x'îlá'nī lexa'tcem. K'îlō'wît HE lkwenē'en sqai'L<sup>EXEM</sup>.  
 Tsō kat'E'mîs k'îlō'wît sqai'L<sup>EXEM</sup>. Hîs kat'E'mîs k'îlō'wît  
 10 q<sup>E</sup>tōwí'ye LE kwí'sîts, lepā'yā<sup>u</sup> kwí'sîts. Kwā'xal hí'nī la'ats.  
 Mî'laq tcī paā'hit. Hats tcī kwîna'ē'wat. Wändj tcîne'henī.  
 "Yí'kwe xtcîtcí'ye TE la<sup>u</sup> nī kwîskwí'îl TEX k'lāṅ ū'mā?  
 Yí'kwe xtcîte TE la<sup>u</sup> nī kwîskwí'îl?" Wändj tcîne'henī.

Kat'E'mîs le'îl llaya'astî. Tsō llē'itc. Asō' xwändj  
 15 tí'klwîts, î llē'itc. Mí'ntcîts HEX wínqas hū<sup>u</sup>'mîk'. "Tcí'tcū  
 he TE in LE e<sup>s</sup>wu'txe?" Wändj îlt. "Ehe'ntce he TE  
 ṅyîxu'mē." Tsō wändj îlt lä ūmā'catc. "Xtcí'tcū îs í'tsîtū  
 dî'î, TE îs í'nîEX?" — "Îs aî'wîtsî îTE. Aiai<sup>s</sup>wā'yu neṅ hí'mē.  
 Í'nîEX ṅkwí'yet." Wändj kwîskwí'wat lä temí'snātc. "Wehe'-  
 20 litc îTE e<sup>s</sup>ha'k<sup>u</sup>tat." Tsō helmí'hîs wändj îlt lä ūmā'catc.  
 "He'mîs dî'î ṅk'îlō'wît. Nī tcîte la<sup>u</sup> tsxaū'wat. Yú'xwā  
 ṅk'îlō'wît, tsel'nēi ūx tí'k'îne. La<sup>u</sup> qats ūx ṅkwîna'ē'wat."  
 Tsō la<sup>u</sup> yí'xēi hemí'yat LE mā û kwā'xal nmî'laqai, lä  
 e'k<sup>u</sup>lātc û kwā'xal. "Tēi îTE kwā'xal lí'ye e'k<sup>u</sup>lātc.  
 25 La<sup>u</sup> he'îl kwí'lel, LE e<sup>s</sup>k'í'lō<sup>u</sup>ts." Ā'yu la<sup>u</sup> ā'tsa LE kwā'xal.

Ā'yu la LE temí'snātc. Ā'yu k'îlō'wît tí'k'îne tsel'nēi.  
 llx'inē'wat LE mî'laq. Nt!<sup>E</sup>cí'ta<sup>u</sup>we LE mî'laq. Nts!xa'ha  
 LE kwā'xal. Xwändj û îluwe'xtcîs. "Yí'kwanL tcîte ṅkwîlt  
 HE ctcet!?" Aí'wa in kwí'l<sup>EXEM</sup>. Tsō han kwîlt HE k'î-

<sup>1</sup> tsîx, here, t-î transitive (see also § 84).

the arrow and looked at it. "What may have caused this noise? It never happened (before) whenever it stuck in the ground." Thus he was thinking. Now he pulled at the arrow. The arrow was fast. Now he pulled at it. Indeed, it was a board that he had hit. Suddenly a door came open. He looked at it as he stood there. He looked inside. So he went there. He entered. Thus he was thinking: "What may this be?" Thus he was thinking. He was looking around there (in) the inside. He saw a pipe sticking in a crack. Then he saw five (pipes) sticking in a crack. He also saw five quivers hanging (on a peg), fisher-skin quivers. A bow was in (each, and each was) full of arrows. There he looked at them, thinking thus: "Why didn't my absent grandmother tell me this? Why didn't she tell it to me?" Thus he was thinking.

They had five beds. Now he went out. He again shut the door as he went out. Spider-Old-Woman asked him, "Why didn't you come home soon?" Thus he said to her: "I usually go far away." Then thus he said to his grandmother: "What happened to us two, that we two are alone?" — "We two are the remnants of a slaughter. My children were killed. I was left alone." Thus she informed her grandson. "You were left in the stomach." So the next day he spoke thus to his grandmother: "I saw something big. I could not kill it. Two (things) I saw standing side by side. I just looked at them." So she took out one Indian bow and some arrows; (it was) his father's bow. "This is your father's bow. The thing you found was their sweat-house." Indeed, she gave him the bow.

The grandson went, indeed. He saw two (things) standing side by side. He examined the arrows. The arrows had flint points, and the bow (was covered) with skin. Thus he thought: "Suppose I bend the bow-shaft!" It was not bent yet. Now he was about to bend one-half.

tsîmâ'mîs. L!tâ'atc lemî'yat asî'L le tî'yex. Tcî lemî'yat te  
 tî'yex. G'î'kwa kwîl!tc sqats. Yîxuxwēi'wat he ctcet!  
 tceene'nîs. Kwîlt. Tsō ā'yu kwîlât. Tsō hî'nî yîxuxwēi'-  
 wat. L!x'inēi'wat le mî'laq. Tî'k'îne la! kwîna'e'wat  
 5 tsel'nēi. Wändj û îluwe'xtcîs. "Î'k'î hanL ŋtō'hîts xyi'xēi  
 mî'laqetc." Wändj tcîne'henî. Tsō ā'yu k!wînt. Ā'yu  
 î'k'î tō'hîts. Tsō tcî he'laq. "Yî'kwanL xtcîtc te la<sup>u</sup>  
 ŋpî'yat?" Mā yū kwa pâl!ä'ye xkwî'na<sup>u</sup>tc. Yîxe'ntce  
 sqats. Yîxe'ntce hats yūlts. Tsō nle'hî wu'txe. Hē'kwa-  
 10 in le'γî û îluwe'xtcîs le wî'nqas hū'wîk'.

Hî'nî lōwa'kats he tî! le wî'nqas hū'wîk'. Īn kwee'nî-  
 yēm le temî'snâtc, î la<sup>u</sup> hä'wî. "Cîn sîtsî'nte le wî'nqas  
 hū'wîk'!" Ā'yu î! sîtsî'nt le wî'nqas hū'wîk'. Ā'yu tcî  
 hū'wîs yî'xēi la. lōwa'kats he wî'nqas hū'wîk'. Ēk!wa  
 15 yîxu'xwa. Wändj û îluwe'xtcîs. "L!ä'γetat k<sup>u</sup>." K'î'ō'wît  
 le wî'nqas hū'wîk' lex hū'wîs. K'î'ō'wît he wîx'î'lîs lex  
 hū'wîs. Tcî'lats, î la<sup>u</sup> k'î'ō'wît le wîx'î'lîs. "Xtcî'tcū la<sup>u</sup>  
 e<sup>s</sup>îtsîtō'wat dî! tî'ye wîx'î'lîs?" — "Hä'wî teŋ temî'snâtc.  
 Xä'ka la<sup>u</sup> tsxaū'wat dî! le xwî'tsxut. Gō<sup>s</sup> dî! in xā'yu-  
 20 wîtc teŋ temî'snâtc tsxaū'wat." Tsō pî'x'pî le hū'wîs.  
 Gō<sup>s</sup> dî! in xā'yuwîtc ā'tsa, î la<sup>u</sup> pî'x'pî. Wändj îlt.  
 "Īn L dî! kwāne'nîye!"<sup>1</sup> Wändj L!ä'xEM le wî'nqas hū'wîk'.  
 "Lî'ye dā'mî! wändj hanL e<sup>s</sup>kwîskwî'wat." Ā'yu kwîskwî'-  
 wat lä dā'mî! î wu'txe. Wändj L!ä'xEM le hū'wîs. "Hä'wî  
 25 c<sup>e</sup> le wî'nqas û temî'snâtc."

Wî'lek' ā'tsa lä temî'snâtc. Wändj îlt. "Tsîx' hanL  
 ŋstō<sup>u</sup>q. Teŋ xwî'lux<sup>u</sup> hanL e<sup>s</sup>xL!tsā'îs. E<sup>s</sup>yōqtā'îs hanL  
 xle'îtc." Ā'yu xle'îtc xL!ts. Wändj îlt. "Xtema'atc  
 xL!tsā'îs." Ā'yu xtema'atc xL!ts. Hats yîqantce'wîtc  
 30 tctcî'tsqEM le wî'nqas hū'wîk'. Tsō xwändj îlt lä temî'-  
 snâtc. "HamîL hanL halt! e<sup>s</sup>ne." Tsō ā'tsa le wî'lek' lä!  
 hū'wî'k'ca lex temî'snâtc. Tsō wändj îlt. "Halt! e<sup>s</sup>ne

<sup>1</sup> *Kwān-*, to know; *-enî* verbal; *-E* imperative (see also §§ 7, 10).

He stuck it into the ground halfway up to the knees. There he put it (against) the knee. He seized it not far from the end. He was holding the shaft at the edge. He bent it. So it was bent. There he held it. He examined the arrows. The (things) he saw were standing side by side. Thus he thought: "I will hit both with one arrow." Thus he was thinking. Now, indeed, he shot at (them). He surely hit both of them. So he arrived there. "Suppose I take them home!" It looked very heavy. He took hold of and packed them together. So he went back with it (them). Spider-Old-Woman was very glad.

The relatives of Spider-Old-Woman lived there. No one knew the grandson when he grew up. "You go and see Spider-Old-Woman." Indeed, they went to see Spider-Old-Woman. Indeed, one woman went there. Spider-Old-Woman was home. She had fern-roots (and thought), "She may get hungry." The woman saw the Old Spider. The woman saw the food. She was astonished when she saw the food. "How did you get your food?" — "My grandson has grown up. He killed some deer. Enough of everything my grandson killed." Now the woman went home. She gave her enough of everything when she went home. Thus she said to her: "You must not say anything." Thus Spider-Old-Woman was talking. "You shall inform thus (only) your husband." Indeed, she informed her husband when she came back. Thus the woman said: "(It is a) surprise (how) Spider's grandson has grown up."

She gave a club to her grandson, and said to him, "I will stand here. You shall hit me over my head. You shall split me in two with it." Indeed, he hit her with it. Thus she said to him: "Hit me crossways." Indeed, he hit her crossways. (Then) Spider-Old-Woman drew back. Now thus she said to her grandson: "Now it is your turn." So the grandson gave the club to that old woman. Now

tsix· e<sup>s</sup>stō<sup>u</sup>q.” Ā’yu hī’nī stō’waq. Wändj L!ä’xEM LE wínqas hū’<sup>u</sup>mīk. “Halt! hanL xwí’luxwītē e<sup>s</sup>xL!tsā’<sup>m</sup>ī.” Tsō lōwītī’yeqEM LE temí’snātc, î stō<sup>u</sup>q. Łō<sup>u</sup>x<sup>u</sup>tā’ya lä k’e’<sup>l</sup>a. A’lqas ū iluwe’<sup>s</sup>tcīs. Wändj L!ä’xEM LE wínqas hū’<sup>u</sup>mīk.  
 5 “Ēn hanL tcītc itsēm. Kwa hanL e<sup>s</sup>ḡ’ne.” Ā’yu xL!ts xwí’luxwītē. Hats ēqatcē’wītē p<sup>e</sup>cī LE temí’snātc. Hats kwītsā’<sup>a</sup>tsa LE temí’snātc, î stō<sup>u</sup>q, î k’īl’ō’wīt LEX ūmā’<sup>a</sup>catc. “E<sup>s</sup>LE’<sup>ḡ</sup>ī canL. Kwí’yał asō’ tsix· e<sup>s</sup>stō<sup>u</sup>q. Kwí’yał hanL xtēma’<sup>a</sup>tc e<sup>s</sup>xL!tsā’<sup>m</sup>ī.” Ā’yu xtēma’<sup>a</sup>tc xL!ts. Hats yīqan-  
 10 tce’wītē tctcī’tsqEM. Wändj iłt. — “Tsō e<sup>s</sup>LE’<sup>ḡ</sup>ī.”

Tsō helmí’hīs tsō ūx huwe’itsēm. “Há’wī hēn LE wínqas ū temí’snātc.” Xwändj ḡā’lanī LE mā qa’tEM tīla’qai. Mā il LE e’hentc mā ḡā’lanī, la<sup>u</sup> k!ayahā’ēiwat LEX wínqas hū’<sup>u</sup>mīk. Tsō ā’tsa lä temí’snātc LE e’k<sup>u</sup>lātc ū ta’qsai.  
 15 “Tēi ta’qsai lí’ye e’k<sup>u</sup>lātc. Tēi he hīthí’wat, yuwe há’yat.” Hēi’kwain LE’<sup>ḡ</sup>ī LE ta’qsai. Gō<sup>u</sup>s dīł ā’tsa lä temí’snātc; kwā’xal ā’tsa, mī’laq ā’tsa. Tcīxū’nīyetc paā’hīt HE mī’laq, LE kwā’xal.

Tsō ā’yu tcī ūx la, LE ūmā’<sup>a</sup>catc. “Mā il tē tcīxū’nī la<sup>u</sup>  
 20 hēn’k’īs hanL nā<sup>a</sup>nt mā.” Xwändj iłt lä temí’snātc. He’it LE he’laq LE wínqas ū temí’snātc. Wändj iłt qaskweyānī’we. Ts<sup>e</sup>xa<sup>u</sup>tc iłt dōwā’ya LE wínqas ū temí’snātc. Wändj L!ä’xEM LE wínqas hū’<sup>u</sup>mīk. “LE yīxēi’ yīxā’wEX la<sup>u</sup> hanL ēn tcītc xałt. Ye<sup>s</sup>ne<sup>u</sup> tīł.”

25 Ā’yu iłt qaheyānī’we. Mantā<sup>a</sup>tēi’wat LE temí’snātc. Hītcōnihí’ye ū mēn. Wändj iłt HE tahā’līk. “YanL ḡ-wík-í’ye, tsō hanL ā’yā ḡqā’ya, tsō hanL e<sup>s</sup>tsak-íntā’<sup>is</sup>.”

she said to him, "Now you stand here!" Indeed, he stood up there. Thus Spider-Old-Woman said: "Now I will hit you over the head." Now the grandson took care as he was standing. He watched her hands. He was afraid. Thus Spider-Old-Woman said: "Nothing will happen to you. (The same thing) will (happen to) you as (did to) me." Indeed, she hit him over the head. The grandson just blew off to one side. He was just smiling, as he stood, while his grandmother was looking at him. "You ought to be all right. Now stand here again. Now I will hit you crossways." Indeed, she hit him crossways. He just drew back. Thus she said to him: "Now you (are) all right."

The next day they two got ready. "It is said that Spider's grandson grew up." Thus were talking the people who lived below. Surely, whatever the people who lived farther away were saying, Spider-Old-Woman heard it. Now she gave to her grandson his father's gambling-sticks. "These are your father's gambling-sticks. He always had them whenever he gambled." They were very good sticks. All sorts of things she gave to her grandson. She gave him a bow and arrows, — a quiver full of arrows and bows.

Now, indeed, they two went, (he and) the grandmother. "This quiver will surely be the equal of many men." Thus she said to her grandson. Spider's grandson came to gamble. Thus they began to talk among themselves. They wished to kill Spider's grandson. Thus Spider-Old-Woman was talking: "You shall not do anything to one house. It belongs to your relatives."

Indeed, they began to gamble. She staid with her grandson. The people were assembled. Thus he said to his quiver: "When I am beaten, and get out of breath, then you shall help me." Now, indeed, they gambled

Tsō ā'yu heitēm lE wínqas ū temí'snātc. Hats nā<sup>ant</sup> lä qetē'mís, ta lE'xā la<sup>u</sup> qats í'nīEX. Yí'xē<sup>i</sup> mā wändj l!ä'xEM.  
 "Tcít'cū cta la<sup>u</sup> yū he'nīye hewe'et?<sup>1</sup> Kwín lE tsxe'wE."  
 Klayahā'ē'wat, í wändj mā l!ä'xEM. Ā'yu łōwít'yeqEM.  
 5 X'í'ntítxamítēm. QaxLl'í'yu.<sup>2</sup> Hats kwa kwí'nís p<sup>ci</sup>. Hats  
 ē'qatcem stō<sup>u</sup>'qtset<sup>3</sup> hE wínqas ū temí'snātc. Asō' xtema'atc  
 qaxLl'í'yu.<sup>2</sup> Yíqantce'wítc p<sup>ci</sup> lE wínqas ū temí'snātc.  
 Sqats lE wí'lek'. Yí'xē<sup>i</sup> mā le'ítc xL!ts. Ē'í'qatce pí'ntat<sup>3</sup>  
 lä xwí'lux<sup>u</sup>, í xL!ts. Gō<sup>us</sup>sí'ye la<sup>u</sup> tsxaū'wat. Yí'xē<sup>i</sup> dá'míf  
 10 neq. Xtahā'lik' ha<sup>u</sup> k'ít'í'wíta. Xtahā'lik' ha<sup>u</sup> mau'xat.  
 Nhū<sup>u</sup>mā'k'ehe la<sup>u</sup> mau'xat. Nhí'í'mehe la<sup>u</sup> aí'wít lEX tahā'lik'.  
 Gō<sup>us</sup> ha<sup>u</sup> mau'xat. Tsō ä'wí, tsō yíxa'ntcpts.

Tsō asō' pí'x'pí. La<sup>u</sup> la in tcítc xałt lE yí'xē<sup>i</sup> yíxā'wEX.  
 Tsō xle'tíx' pínats lān yíxā'wEX. Wändj íłt lä temí'snātc  
 15 lEX wínqas hū<sup>u</sup>'mík'. "Tēi íTE íł ha'yatí lí'ye e'k<sup>u</sup>lātc,  
 lí'ye e'nātc." Ā'yu k'ít'ō'wít le'úx temí'snātc. Wändj  
 l!ä'xEM lE temí'snātc. "P<sup>ci</sup>sík' ā'tSEM, Lō ní'cítc xā<sup>ap</sup>  
 ha'wE." P<sup>ci</sup>sí'wíts hE xwí'lux<sup>u</sup>. Wändj l!āts. "E<sup>ci</sup>t<sup>ci</sup>qa'!  
 Tsí e<sup>ci</sup>qa'qał." Hís lä e'k<sup>u</sup>lātc wändj íłt. "E<sup>ci</sup>t<sup>ci</sup>qa'!  
 20 e<sup>ci</sup>qa'qał." Gō<sup>us</sup> wändj íłt. Gō<sup>us</sup> g'íkwa p<sup>ci</sup>sí'wíts hE  
 xwí'lux<sup>u</sup> xā<sup>a</sup>'pETc. "Cíne<sup>ci</sup>Lō<sup>u</sup>q. Tsí cín qa'qał." Ā'yu íł  
 tí'ł<sup>ci</sup>qtsū. Tsō ā'yu íł wu'txe le'íł nyíxā'wEX.

Gō<sup>us</sup> mí'lātc ĩna'at lE temí'snātc. Gō<sup>us</sup> díł aiwē'í'wat  
 lEX wínqas ū temí'snātc. Pā<sup>ats</sup> lE yíxā'wEX wíx'í'łísetc.  
 25 Wändj l!ä'xEM lE wínqas hū<sup>u</sup>'mík'. "Yí'kūL xtētc, í la<sup>u</sup>  
 e<sup>ci</sup>wutxaí'ta lí'ye ū'māc úx pkāk'?' La<sup>u</sup> hanL úx c<sup>a</sup>'lctet.  
 Halt!yū nā<sup>ant</sup> he'łín c<sup>a</sup>'alctā'was. La<sup>u</sup> hanL úx ha<sup>u</sup>xha<sup>u</sup>-  
 ma<sup>u</sup>x. Tsā'yúx<sup>u</sup> yíxā'wEX hanL e<sup>ci</sup>ha<sup>u</sup>xts. Hí'ní hanL úx

<sup>1</sup> Literally, "why is this being thought of so long?"

<sup>2</sup> Past passive.

<sup>3</sup> Passive causative.

with Spider's grandson. His opponents were many, while he was alone. One man spoke thus: "Why are you so very slow about it? Let us kill him quickly!" He heard [it as] the man [was] talking that way. Indeed, he was on the lookout. They jumped at him. They began to hit him. He flew away just like a feather. Spider's grandson was made to stand on one side. Again they began to hit him crossways. Spider's grandson flew away backwards. He seized his club and hit one man with it. His head came off [to one side] when he hit him. He killed all of them. One man ran away. The quiver overtook him and chewed him up. (With his) women it chewed him up. (With their) children the quiver killed them (all). It chewed them all up. When it had finished, (the boy) gathered them up.

Now he went home again. He did not do anything to only one house. Now, from there he turned back to his home. Thus Spider-Old-Woman said to her grandson: "Here they lie, your father and your mother." Indeed, their (dual) grandson saw them. Thus the grandson said: "Give me a cup, have some water in it." He moistened the head, and spoke thus: "You wake up, you are merely sleeping!" Also to his father he said so: "You wake up, you are merely sleeping!" Thus he said it to all. Everybody's head he moistened somewhat with water. "You (plural) get up, you are merely sleeping!" Indeed, they sat (up); and, indeed, they went back to their house.

The grandson was always hunting. Spider's grandson was in the habit of killing everything. He filled the house with food. Thus Spider-Old-Woman was talking: "How would it be if you should bring them (dual) home, your grandmother and your grandfather? These two shall work. Our work is too hard. These two shall dress hides. You shall build a small house. There they two, the grand-

tīlā'qai LE ū'māc ūx pkāk'." Ā'yu tsä'yux<sup>u</sup> yixä'wEX ha<sup>ux</sup>ts.  
 Ā'yu wutxai'yat lä pkä'katc.

Yí'xēi hū'umis he'laq xqat. Wändj l!ä'xEM. "Yí'xēi  
 le'γī tsä'yux<sup>u</sup> hū'umis la<sup>u</sup> hanL ĩn ā'tsa TE wínqas ū temí'-  
 5 snätc. LE'γī yūlel." Wändj l!äts LE wínqas ū temí'snätc.  
 "Ŋdōwā'ya LE hū'umis." Helmí'hís asō' yí'xēi hū'umis he'laq.  
 Kwina'ēiwat nā<sup>ant</sup> wix'í'lis lEX hū'umis he'laq. Wändj  
 l!ä'xEM. "Tsä'yux<sup>u</sup> hū'umis la<sup>u</sup> hanL ĩn ā'tsa LE wínqas  
 ū temí'snätc." Mítcmíntcí'yeqEM. "Xtcí'tcū ye<sup>s</sup> iluwe'x<sup>tcis</sup>?  
 10 E<sup>s</sup>dōwā'ya ūL í?" — "LE'γī yūlel." Yú'xwä ū hū'umäk'e  
 LE wínqas ū temí'snätc. "Xtcí'tcūL, í tsí'x'tí cín tcl't<sup>EXEM</sup>?  
 Gō<sup>s</sup> mí'lātc cín lqa. LE'γī, í yíqa'tē cín tīlā'qai." Tsō  
 ā'yu ĩt tcl't<sup>EXEM</sup> tcī.

Tsō tsí yíqai'ní he'lā'qaxEM. Wändj hātct!ení'yeqEM.

12. NŌ<sup>USK'Í'LI</sup> HŪ<sup>'UMIS</sup> (GIANT WOMAN).  
 (*First Version.*)

15 Gō<sup>s</sup> mí'lātc mā pō<sup>u</sup>kpō<sup>u</sup>wak<sup>u</sup> lEX nō<sup>u</sup>sk'í'li. Yuwe  
 dá'míł k'íłō'wít, la<sup>u</sup> wändj he ĩlt. "E<sup>s</sup>djī nEX dá'míł."  
 La<sup>u</sup> k'í'ñā<sup>u</sup> ū iluwe'x<sup>tcis</sup> ū mēn, í la<sup>u</sup> kwee'níyēm wändj.  
 Yuwe mā leqa<sup>u</sup>'we, la<sup>u</sup> he ľaa'ēiwat<sup>1</sup> HE wíł'ta<sup>u</sup>.<sup>2</sup> Wändj  
 ū tama'ńis HE nō<sup>u</sup>sk'í'li. Yuwe hí'me alícaní'waq, la<sup>u</sup> tcī  
 20 he ē'k't<sup>EXEM</sup>. Nīc he alícaní hís xä. itc he nqle'iltse  
 la<sup>u</sup> he ha'ntíts LE hí'me. Tsō he pí'x'pī Eít, tsō he sqats  
 HE dí'lōL. La<sup>u</sup> he hEN mí'k'e la'ats. La<sup>u</sup> he ū yu'wEL  
 LOWÍ'tat. ĩn he xtcítc he'lkwEXEM. Nle'hí wu'txe. Tcí  
 he wutxai'yat. Tcí he lpī LE tcl'í'le. Yuwe tí'k'íłtc la<sup>u</sup>  
 25 ūx L!ē'x'símt he. Yuwe qa<sup>u</sup>wahā'ya la<sup>u</sup> ūx tí'ł'qtsū he.  
 Wändj ū tama'ńis LE nō<sup>u</sup>sk'í'li.

<sup>1</sup> Literally, "cause to go" (see § 34).

<sup>2</sup> Small valuable articles placed in the grave by the relatives and friends of a deceased person. For an explanation of this custom see "The Country of Souls" (No. 23).

<sup>3</sup> The informant referred first to one giantess; later on, to two giantesses.

mother and the grandfather shall live." Indeed, he built a small house. Indeed, he brought home his grandfather (and his grandmother).

One woman arrived from below. Thus (some one) was talking: "We will give a pretty, little woman to Spider's grandson. Indeed, it would be good." Thus spoke Spider's grandson: "I like the woman." The next day one woman arrived again. The woman who arrived saw the great quantity of food. Thus (some one) said: "We will give the little woman to Spider's grandson." He was asked, "What is your opinion, would you like her?" — "Certainly, it would be good." Spider's grandson had (now) two wives. "How would it be if you should move up here? You are always hungry. (It will be) good if you (will) live close by." Now, indeed, they moved there.

Now so far (the story) goes. Thus they tell the story.

## 12. THE GIANT WOMAN.

*(First Version.)*

The Giantess was all the time enslaving people. Whenever she saw a man, she would thus say to him: "Come here, my husband!" The people got tired of it when they heard about it. Whenever a man died, she would carry away the things that were put in his grave. Such was the custom of the Giantess. Whenever children played, she would (go) there amongst them. She would play a while, and would then pick out the children that had valuables around their necks. When she was about ready to go home, she would take hold of a boy and put him into a basket. (With this as) her pack, she would run. He (the boy) could not get out. With him she went back, and brought him home there. She had there a hole (as a) door. In the mornings they two usually slept, in the evenings they would sit up. Such (was) the custom of the Giantesses.<sup>3</sup>

Yí'xēi kwí'yet lE mîlkwí'yätc. La<sup>u</sup> kwā<sup>at</sup>'sísä'nī. Wändj  
 kwā<sup>at</sup>'sísä'nī: "La<sup>u</sup> tE tclí'lE, la<sup>u</sup> hanL e<sup>ŋ</sup>'nuwanā'ya, tE  
 nîqai'xał tōwí'sisiya.<sup>1</sup> Tcí'cnitc la<sup>u</sup> ēk'í'ye tE nîqai'xał.  
 YanL tsí'x'ti e<sup>ŋ</sup>he'laq, la<sup>u</sup> tE tclí'lE yanL la<sup>u</sup> e<sup>ŋ</sup>'nuwît, la<sup>u</sup>  
 5 L'nōw'tat hanL. Yuwe k!we'iltc, la<sup>u</sup> kwí'laai he ku'me.  
 Wutxaē'wat, la<sup>u</sup> he lōwē'wat. Wändj he ilt. 'Mí'tsis  
 c<sup>e</sup> kwīne'we.' La<sup>u</sup> he ā'tsa. Ku'me xa'fax; mā he ā'tsa.  
 Yí'qa in lō'wiyam lE ā'la. Tcī halqtsō'wat. 'Yîqa'łtsîx'  
 kwīne'we.' Wändj ilt hEX nō'sk'í'li. Lhnat tet. 'Hamī-  
 10 Lan e<sup>m</sup>muxtîtsā'mî.'" Kwīna'ē'wat hä kwí'ya<sup>x</sup>ltc. Hän k'ha-  
 nās dîł mîlt! Tcī L!ai'yat lä iluwe'<sup>x</sup>tcîs. Hats tcī xé'yeL,  
 î la<sup>u</sup> kwīna'ē'wat lä hení'k<sup>u</sup>nätc. Wändj L!ä'xEM lE hení-  
 k<sup>u</sup>nätc. 'Teŋ iluwe'<sup>x</sup>tcîs tE hí'nī L!é'et, tE la<sup>u</sup> e<sup>m</sup>kwīna'ē'wat.  
 K!ā'yenī he'ûx xwí'lux<sup>u</sup> ûx L!ē'<sup>x</sup>sîmt. Î tîk'iltc, ûx qa'qał.  
 15 Ūx pe'letcī. He tclwäł nłtcile'es ûx pe'letcī.' Wändj  
 L!ä'xEM lE hení'k<sup>u</sup>nätc. 'Gō's mí'lätc he ûx xwändj.  
 Yîqa'łtsîx', mīlan e<sup>m</sup>muxtîtsā'mî. Wändj L!ä'xEM lE  
 nō'sk'í'li.' Wändj ilt hE ā'la."

Tsō ā'yu wändj ilt lä e'k<sup>u</sup>lätc lEX ā'la. "Hamīlan tcī  
 20 ɳla." Ā'yu tcī la. Tcī he'laq. Ā'yu la<sup>u</sup> k'îłō'wît lE  
 nîqai'xał tōwí'sisi'ya. Tcí'cnitc ēk'í'ye. Gō's qantc ha<sup>u</sup>  
 wilō'wat, î la<sup>u</sup> kwīna'ē'wat. Wändj tcīne'henī. "Tsī  
 xwändj neŋ kwā<sup>at</sup>tis. La<sup>u</sup> xwändj ɳk'îłō'wît." Ā'yu la<sup>u</sup>  
 ŋnuwanā'ya lE nîqai'xał tōwí'sisi'ya. Gō's tcītc la<sup>u</sup> ŋnuwa-  
 25 nā'ya. Yí'xen ŋnuwît. Hēi cîl lewí'ye lE tclí'lE. Qeltc ilx.  
 K'îłō'wît lä mîlkwí'yätc. "Ntēi häli. Ai'wa nī xtcītc  
 itse'ts." Wändj kwiskwí'wat hä hä'lätc. Xqa'wax la<sup>u</sup>  
 kwīna'ē'wat. "Xtcí'tcū itse'ts hE nō'sk'í'li?" Wändj L!ä'-  
 xEM lE mîlkwí'yätc. "Ūx yú'xwäi<sup>2</sup> cîl." — "La<sup>u</sup> xtcí'tcū

<sup>1</sup> Genus and species unknown.

<sup>2</sup> See § 80.

One younger brother remained. He was dreaming continually. He was dreaming thus: "You shall pull the door (which is) a bunch of hard wood. The hard wood is amongst brick-weed.<sup>1</sup> If you arrive there and pull the door, it will come open. In the evenings they catch clams. They bring them home and eat them. Thus (one) will say to (a boy): '(What a) surprisingly fat (clam), poor boy!' She will give it to him. The clam is (full of) sand; still she will give it to him. The child will not eat it. She will take it to him. 'Come close here, you poor boy!' Thus a Giantess will say to him. He will dodge. 'Let me feel of you!'" (In his dream) he saw his younger sister. Something was hanging from her ear. She had put her heart there. His sister was twisted to one side as he looked at her. Thus the sister said: 'My heart is caused to be there, that's the thing you are looking at. They two go to bed with their heads resting against each other. In the daytime they two sleep. They two warm themselves. At the edge of the fire they two warm themselves.' Thus the sister said. 'They two always (talk) thus: '(Come) close here, let me feel of you!' Thus the Giant women talk.' Thus the child (girl) spoke to him."

Now, indeed, the child (boy) said to his father, "Let me go there!" Indeed, he went there. He arrived there, and saw the bunch of hard wood. It was amongst brick-weeds. When he saw it, he looked around in all directions. He was thinking thus: "My dream was just like this. I saw it thus." Indeed, he pulled the bunch of hard wood. He pulled it in all ways. He pulled it once. Indeed, it was a door. He looked down, and saw his younger brother. "This is I, O elder brother! Nothing has happened to me as yet." Thus he informed his elder brother. He looked at him from above. "What is the Giantess doing?" Thus said the younger brother. "There are two of them,

ûx ne'tsî?" — "Ûx tsímsîmt he. Teṅ kwí'ya<sup>x</sup>Ltc hân k<sup>u</sup>ha'-  
 nâs mîlt! hä iluwe<sup>x</sup>tcîs." Wändj îlt lä hä'lätc. Wändj  
 Llä'xEM lä hä'lätc. "Łō<sup>u</sup>x<sup>t</sup>it L ye<sup>s</sup>tet." Wändj Llä'xEM.  
 "Nṅpí<sup>x</sup>pī hanL. Īn tcītc qełtc ĩnq. Nṅkwí'wat hanL teṅ  
 5 e'k<sup>u</sup>Lätc. He'qhelq hanL ṅdjīna'ē'wat." <sup>1</sup> Wändj Llä'xEM  
 HE mīlkwí'yätc. Asō' tcī tī'k!wīts. "Tsō<sup>u</sup>xe'n qařimí'ye  
 hanL ĩn he'Īaq." Wändj Llä'xEM.

Asō' pī<sup>x</sup>pī. Wändj k!wāne'nī. "Nṅk'īlō'wīt teṅ mīlkwí'-  
 yätc. NĹ!nō<sup>u</sup>t HE tclí'le." Wändj Llä'xEM, î wu'txe. Ā'yu  
 10 wändj Llä'xEM LE e'k<sup>u</sup>Lätc. "Ā'yu il." Qle'fē ĩf ya'k<sup>u</sup>tīt.  
 Xgō<sup>u</sup>s mā lō ĩf yakwē'wat. Yú'xwä qā'yīs lō ĩf yakwē'  
 wat LE qle'fē. Wändj Llä'xEM LE e'k<sup>u</sup>Lätc. "Kwí'yař hanL  
 tcī ĩn ĩa." He'qhelq ĩf ĩaa'ē'wat. Ā'yu tcī ĩf he'Īaq.  
 Ā'yu L!nō<sup>u</sup>t asō' LE tclí'le. K'īlō'wīt la ā'la qełtc. "Ā'wa  
 15 ṅĹ'ē'yi k!ō'la." Wändj Llä'xEM la ā'la. "Xtcī'tcū ûx ne'-  
 tsî?" — "Ûx qa'qař il." Wändj k!wāne'nī la ā'la. Qełtc  
 lemí'yat LE he'qhelq. Xle'itc ųnq. HeĹaqa'itū qa'xantc LE  
 hī'me.

Ā'yu ûx L!ē<sup>x</sup>sîmt k!ā'yenī he'ûx xwí'Ĺux<sup>u</sup>. Łaisa'ma  
 20 yīxa'ntcpts LE tetc, LE hatā'yīms, LE kwā'xal. Łaisa'ma  
 qle'fē qełtc ĩf k'ix·L!ōwē'wat. Xcī'ųtcītc ha<sup>u</sup> tīk·tīk·īnē'wat<sup>2</sup>  
 LE qle'fē. Qle'fē le'ûx k!nes. Ūx ĩn kwaā'niya. Ł'nuwī  
 ûx qa'qař. Tselk'īnī'mex le'ûx x'nek'. Ūx ĩn kwaā'niya.  
 Tsō ā'wīts.

25 Tsō gō<sup>u</sup>s qantc tclīlī'yat TE qle'fē. Qle'fē'yete la<sup>u</sup> pā'ts  
 le'ûx yīxā'wex. Łkwí'Ĺitū gō<sup>u</sup>s qantc. Tsō te'ma L!ē'itc.  
 Asō' tcī tetī'k!ū LE tclí'le. ĀĹ'maq k<sup>u</sup>hī'yex xle'itc tsayī'-  
 SEXEM LE tclí'le. Tcī tī'k'īne ũ mēn LE tclí'le nqa'xana.  
 Lōwē'entc ĩkwí'Ĺitū lexa'tcem le'ûx nyīxā'wex. Łkwí'Ĺitū  
 30 le'ûx k!nes. X'ne<sup>x</sup>tīts HE nō<sup>u</sup>sk'ī'Ĺī, î ĩkwí'Ĺitū. "Tcī'tcū

<sup>1</sup> Literally, "I cause to come severally."

<sup>2</sup> Literally, "they made it stand."

indeed." — "What are they two doing?" — "They two are sleeping. My sister's heart is hanging from her ear." Thus he said to his elder brother. "You must take care of yourself," said his elder brother. "I am going home. There is no way to go down. I will inform my father, and will bring several ladders." Thus the younger brother was talking. Again he shut the door there. "We will arrive in two days." Thus he said.

He went home again. Thus he was relating: "I saw my younger brother. I opened the door." Thus he said when he returned. The father said, "Indeed, it is so." They gathered pitch. Everybody was gathering that thing. Two days they were gathering that pitch. Thus the father said: "Now we will go there." They took along a ladder. Indeed, they arrived there. Indeed, he again opened the door. He saw his child below. "Father, I am still well." Thus spoke his child. "What are they (two) doing?" — "They are sleeping, indeed." Thus his child made it known (to him). He put down the ladder, and went down on it. The children were brought up.

Indeed, they two were asleep with their heads resting against each other. (They) quickly gathered the clothes, the money, the bows. They quickly put pitch below. Clear around they put the pitch. Their two dresses were (full of) pitch. They (dual) did not know it. They (dual) were sound asleep. Their (dual) hair was tied together. They two did not know it. Now (they) finished.

Now (they) lighted the pitch everywhere. Their (dual) house was full of pitch. It began to blaze everywhere. So then (they) went out. The door was shut again, and was made heavy by means of big stones. The people were standing there at the top of the door. The inside part of their entire house began to burn. Their two dresses began to burn. One Giantess jumped up when

cta te e<sup>s</sup>tsayitā'is?" — "E'xkan cili'ye te e<sup>s</sup>l̄tcitā'is. Tsem-  
tete'is!" Í ñuwā'nī tse'met. X'ne'x'tits tcl̄ile'hetc. Qa'xantc  
x'ne'x'tits. K'x'i le tcl̄ile'hetc, í x'ne'x'tits. Halt! yēai'  
x'ne'x'tits qa'xantc. "Xtcí'tcū cta te la<sup>u</sup> in l̄lnō'ʔat, í  
5 ŋl̄ē'itc?" Kat'e'misen qa'xantc x'ne'x'tits. La<sup>u</sup> yí'qa in  
l̄lē'itc. Ík'i kat'e'misen qa'xantc ūx x'ne'x'tits. Lōwe'entc  
łkwí'łit lexa'tcem. Łō<sup>u</sup>x'titēm le tcl̄i'le. Xyixē'wīeqe'ntcīs  
l̄lē'itc lā iluwe'x'tcīs. Qeqaicū'ye lā iluwe'x'tcīs. Hīs yēai'  
yí'qa xwāndj qeqai'cū lā iluwe'x'tcīs. Wāndj iłtēm. "Ēn  
10 hanl dił. Xyíqa'ntcemēx mā hanl e<sup>s</sup>kwīnā'it. Ēn han-  
lawe mā xtcitc xałt."

Ít pī'ʔa le hī'me lex mā. Yí'xē' k<sup>u</sup>ha'ñasitc milt! lā  
iluwe'x'tcīs. Le di'lol ā'la lewī la le'γī. Wāndj l̄lā'xem  
le e'k<sup>u</sup>lāt̄c. "Yí'kūl xtcitc, í la<sup>u</sup> kwīłkwā'yu te la<sup>u</sup> hī'nī  
15 milt! ten k<sup>u</sup>ha'ñas?" Ā'yu kwīłkwā'yu. Qats kwīłkwā'yu,  
hats leqa<sup>u</sup>'we le ā'la. "Le'γī cūl, í la<sup>u</sup> in kwīłkwā'yu."  
Wāndj íł γā'lanī

Tsō yíqai'nī á'wixem. Wāndj hātctleni'yeqem he nō<sup>u</sup>s-  
k'í'li.

### 13. NŌ<sup>U</sup>SK'Í'LI HŪ<sup>U</sup>MIS (GIANT WOMAN).

(*Second Version.*)

20 Gō<sup>u</sup>s mí'lāt̄c he mā wix'ik'łinē'wat. Yuwe mā k'í'lō<sup>u</sup>ts,  
lala<sup>u</sup> he pī'yat. In kwee'nīyēm qantc he la<sup>u</sup> łaa'ē'wat.  
La<sup>u</sup> íł γaaltō'nīs.

Yí'xen qałimí'ye tsī nā<sup>a</sup>nt tcānī'γa íł yixentcenehí'ye,<sup>1</sup> le  
mā nł!tā'yas. La<sup>u</sup> íł iłt. "Tcī'tcūl, í tcī ħn ła? --- Yū ta<sup>u</sup>

<sup>1</sup> *γixel'ntce* "together;" -*nē* distributive (§ 37); *iyē* transitional (§ 35). See also § 10.

it began to burn. "Why do you hold me back?" — "You, indeed, are fighting with me. Let me free!" As they were pulling each other, they came apart. (One) jumped towards the door. She jumped upwards. She bumped against the door as she jumped. Now the other one jumped upwards. "Why does it not come open as I go out?" Five times she jumped up. Still she could not go out. Both jumped up five times. The inside part burned entirely. They were watching the door. At the sixth time her heart went out. Her heart was beaten to pieces. Also the heart of the other one was beaten to pieces. Thus they said to (them): "You shall be nothing. The last generation shall see you. You shall do nothing to people."

The men took the children home. (One child's) heart was hanging on the ear. The boy was the only one (who was) all right. Thus the father was talking: "Suppose the thing that is hanging on the ear were cut off?" Indeed, it was cut off. No sooner was it cut off, than the child died. "It would have been good if it had not been cut off." Thus they were saying.

Now here it ends. Thus they tell the story about the Giant women.

### 13. THE GIANT WOMAN.

*(Second Version.)*

She was all the time stealing people. Whenever she found a person, she would take him home. No one knew whither she carried them. This became the topic of their conversation.

One morning many young men from the village came together. One of them said, "Suppose, we go there! —

ehen'tces la<sup>u</sup> hí'nī hanL e<sup>s</sup>slne'et, ta hí's hanL ŋne yí'qa  
 ŋxwändj." In kwee'nīyēm itse'ts he'ít nā<sup>a</sup>'ntes. Tcī ít ła.  
 Ā'yu qantc yí'xēi slne'et.

Yí'xēi tcī he'īlaq. Ā'yu kwīna'ēi'wat l<sup>ɛ</sup>ān le nō<sup>u</sup>sk'í'li.  
 5 Wa'lwal yíxu'xwē'wat lex dí'lōł. Ka'lac k!<sup>u</sup>lā'was l!aha'-  
 ēi'wat lex dí'lōł. Kwītsā'atsa, í djī le nō<sup>u</sup>sk'í'li. "Tā'í nex  
 dá'mít. E<sup>s</sup>djī, ís pí'x'pī hanL." Wändj ílt le dí'lōł. "In  
 hel." Wändj l!äts, he dí'lōł. "Ła'tsít lí'ye hatā'yīms!" —  
 "In hel nex dá'mít. Tsí hanL e<sup>s</sup>tā'tcints, yanL ís wu'txe."  
 10 Wändj l!ä'xEM le nō<sup>u</sup>sk'í'li. "Hís ŋne ní'ta<sup>1</sup> mä. E<sup>s</sup>kwī-  
 na'ēi'wat í teŋ wa'lwal?" Wändj l!ä'xEM le dí'lōł. A<sup>u</sup>qat  
 he k!<sup>u</sup>lā'was. l!tā'atc íxat le k!<sup>u</sup>lā'was. "Tēi hanL e<sup>s</sup>pā'ats  
 lí'yex nhatā'yīms." Ā'yu ła le nō<sup>u</sup>sk'í'li. Hata'yīms halq-  
 tsō'wat. Tcī tsxawí'yat len k!<sup>u</sup>lā'was. "Kwí'yał e<sup>s</sup>djī, ís  
 15 pí'x'pī hanL, nex dá'mít. TsanL e<sup>s</sup>tā'tcints ít teŋ hatā'yīms."  
 Wändj l!ä'xEM le nō<sup>u</sup>sk'í'li.

Kat'e'misen ła łatsā'ya lä hatā'yīms. "Kwí'yał e<sup>s</sup>djī nex  
 dá'mít." l!x'ínēi'wat lex dí'lōł. K'!ínk'!ínēi'wāt he päl!ä'ye.  
 Yuwe k!alí'yat, pā'ats lä k!<sup>u</sup>lā'was. "Nōwít'ses canL ú  
 20 päl!ä'ye." Wändj tcīne'henī he dí'lōł. "Kwí'yał e<sup>s</sup>djī nex  
 dá'mít. Ís pí'x'pī hanL." Wändj ílt. "Asō' ła'ex, ła'tsít  
 lí'ye hatā'yīms!" Ā'yu ła.

lowí'tat he dí'lōł. Yūlts he hatā'yīms. Ła ú x'na'at.<sup>2</sup>  
 Mändj kwīna'ēi'wat djī le nō<sup>u</sup>sk'í'li. Ā'ya ú qā'ya le dí'lōł.  
 25 Ē'qatce x'ne'x'tīts. Halt! yeai mä le'tix' lowí'tat. Yūlts  
 he hatā'yīms. Djī ú x'na'at<sup>2</sup> le nō<sup>u</sup>sk'í'li. "E<sup>s</sup>djī nex  
 dá'mít." lōwa'hai le dí'lōł. Ē'qatce x'ne'x'tīts. Halt!  
 yeai' mä le'tix' lowí'tat. Yūlts he hatā'yīms. "E<sup>s</sup>djī nex  
 dá'mít." Wändj l!ä'xEM le nō<sup>u</sup>sk'í'li. Wändj ít kumí'yat.

<sup>1</sup> Literally, "not I such a man."

<sup>2</sup> See §§ 97, 118.

You shall hide there at such a distance, while I will do the same." No one knew how many (men) they were. They went there; and, indeed, (they) were hidden everywhere, one (by one).

One came there. Indeed, he saw the Giantess going down into the water. The young man held a knife. The young man wore a buckskin shirt. The Giantess smiled as she was coming. "Halloo, my husband! Come! we two will go home." Thus she said to the young man. "Not so." Thus answered the young man. "Bring your money!" — "Not so, my husband! Only then shall you have it, when we get home." Thus spoke the Giantess. "I, too, am a bad man. Do you see this knife?" Thus spoke the young man. He took off his shirt. He spread the shirt out on the ground. "This you shall fill with your money." Indeed, the Giantess went and brought the money. She put it there in the shirt. "Come now, my husband! we two will go home. Only then shall you, indeed, have my money." Thus the Giantess spoke.

Five times she went for her money. "Now come, my husband!" The young man examined it and tried the weight. As he lifted the shirt, it was full. "This ought to be the right weight." Thus the young man was thinking. "Come now, my husband! we two will go home." Thus she said to him. "Go again, bring your money!" Indeed, she went.

The young man ran away. He carried the money and ran. He already saw the Giantess come. The young man was out of breath, and jumped to one side. Now another man ran from there and carried the money. The Giantess came in a hurry. "Come, my husband!" The young man ran, and (then) jumped aside. Now another person ran from there. He carried the money. "Come, my husband!" Thus said the Giantess. Thus they ended

Witshōts<sup>a</sup>ā'ya nle'hī Lowí'tat. Lōwa'hai hīs xā, le nō<sup>u</sup>sk'í'li.  
Kā<sup>a</sup>sí'ye k'ítí'wíta. "E<sup>s</sup>djī nex dá'míł." 5

L!tā'yasatc he'laq he nō<sup>u</sup>sk'í'li. "Í'tcū ṅdá'míł?" Wändj  
L!läts he nō<sup>u</sup>sk'í'li. Wík'í'ye. Hats xnā<sup>a</sup>nt la<sup>u</sup> Lō<sup>u</sup>xLō<sup>u</sup>-  
wax. T<sup>e</sup>qanLí'yeqem xwa'lwalyetc. Hīs in xtcītc itse'ts  
he nō<sup>u</sup>sk'í'li. Ní'k'ínetc Lō<sup>u</sup>xLō<sup>u</sup>xwí'yeqem. "Yí'kwanL  
xtcītc lín xałt, í la<sup>u</sup> lín tsxaū'wat?" Wändj íł tcīne'henī.  
Tsō qats qaṅnuwānī'we he nō<sup>u</sup>sk'í'li. Xpīye'etc qaṅnuwā-  
nī'we. Hats Lōwe'entc la<sup>u</sup> łaaí'tEX. TE cil la<sup>u</sup> łaaitEXā'ya  
10 le mā.

Yí'xēi hū<sup>u</sup>mík· Lōwa'kats. Yí'xēi lä tek'ítsí'nātc. Wändj  
íłt. "Qa'ntcū łaaí'tEX?" Wändj mītcemí'nātc lä tek'ítsí'-  
nātc. "Mändj ehe'ntcaai." Wändj L!ä'xEM lä tek'ítsí'nātc.  
"Tcī łaE'ís teka'xtsī. ṅkwaā'nīya qantc lä e'qeq. Wa'lwal  
15 la ā'tSEM teka'xtsī. Tcī hanL ís ła." Ā'yu tcī úx ła le  
tek'ítsí'nātc. "E<sup>s</sup>djī he'nikwī. E<sup>s</sup>tsak'íntā'ís hanL." Wändj  
L!läts he nō<sup>u</sup>sk'í'li. "E<sup>s</sup>ne cili'ye xwíł?" Wändj L!läts hāł  
hū<sup>u</sup>mík·. "Qa'ntcū la kxla?" Wändj L!läts hāł hū<sup>u</sup>mík·.  
"Tcī cín L!eí'YE teṅ k'e'ła." Emí'hel le hū<sup>u</sup>mík·ca. Ā'yu  
20 tcī íł L!aí'yat lān kxla. Sqats he wa'lwal lex hū<sup>u</sup>mík·ca.  
Mu'xwít la kxla. K'ítítsō'nīs la kxla.<sup>1</sup> Tō'yat he nō<sup>u</sup>sk'í'li.  
Tsxau'wat lex hū<sup>u</sup>mík·ca le nō<sup>u</sup>sk'í'li. Hats yí'xēi ła'xET  
lä lo'q!míł. Hats Lōwe'entc lā'mak·, xtō<sup>u</sup>s lā'mak·, í la<sup>u</sup>  
íł L!x'í'nt. Wändj hex sí'k'ítc, lela<sup>u</sup> íł in tcītc tsxaū'wat.  
25 Mā íł íł t!ewā'asits xmí'laqetc, hats tcī k·x·e'xEM lān lā'mak·.  
Hīs he t<sup>e</sup>qanLí'yeqem lex wa'lwalyetc; wändj lela<sup>u</sup> íł in  
tcītc tsxaū'wat. Tsō qats lāł hū<sup>u</sup>mík·ca la<sup>u</sup> tsxaū'wat.  
Mītsísí'ya lāł hū<sup>u</sup>mík·ca.

Tsō te'mā gō<sup>u</sup>s íł łaťsā'ya lä hatā'yīms, ta la<sup>u</sup> íł tsí'x-

<sup>1</sup> Literally, "her foot became the object of her cutting (action)."

it. The last one ran with it. She, too, the Giantess, ran. She almost overtook him. "Come, my husband!"

The Giantess came to a village. "Which one is my husband?" Thus spoke the Giantess. She was beaten. Many persons were clubbing her. They hit her with a knife. But nothing happened to the Giantess. They were hitting her with sticks. "What shall we do if we don't kill her?" Thus they were thinking. Now, the Giantess began to pull them to and fro. She pulled them in the direction of her home. She dragged them all. Indeed, she dragged all the people towards her.

There lived one old woman. She had a granddaughter. Thus she said to her: "Where is she taking them?" Thus she asked her granddaughter. "She is already far away." Thus spoke her granddaughter. "Take me there, granddaughter. I know where her vulnerable spot is. Only give me a knife, granddaughter. We two will go there." Indeed, they two went there, (she and) her granddaughter. "Come here, O elder sister! You shall help me." Thus spoke the Giantess. "Is that you, indeed, O cousin?" Thus that old woman spoke: "Where is her foot?" Thus that old woman spoke. "You put my hand there." The old woman was blind. Indeed, they put it there to her foot. The old woman seized the knife. She felt for her foot, and began to cut her leg. The Giantess fell. The dear old lady killed the Giantess. Her body was spread out. It was entirely (made up of) bones. The bones were hard when they examined them. This was the reason why they could not kill her. No matter (how long) they would shoot arrows at her, (they) would strike there against her bones. They also hit her with a knife, and likewise they could not kill her. However, that dear old lady killed her. That old woman knew her.

Then they all went to get her money, and they divided

tseme<sup>u</sup> le nō<sup>u</sup>sk'íli hatā'yims. Ít in tcítc xa'laí eít le mä, í la<sup>u</sup> íl tá'tcints le nō<sup>u</sup>sk'íli tetc.

Wändj hätcct!ení'yeqem. Tsō tcí kumí'ye.

14. NŌ<sup>U</sup>SK'ÍLI HŪ<sup>U</sup>MÍS (GIANT WOMEN).

(Third Version.)

Qaic'ínis mä kwee'tí. La<sup>u</sup> kat'e'mís hí'me läť hū<sup>u</sup>mí'k'ca,  
 5 ta yú'xwä ú temí'sín tsäy'áne tí'míli hí'me. Yí'xen qaí-  
 mí'ye íl laā'yam. La<sup>u</sup> í'níex tíla'qai le temí'sín. La<sup>u</sup>  
 meqa'en mĩtsmítsta le temí'sín, í qa<sup>u</sup>wahā'ya. Ā'yu úx  
 t'a'lít le hí'me. Wändj mĩtsmítsta le meqa'en läť hū<sup>u</sup>-  
 mí'k'ca. Denk·klwílís wändj mĩtsmítsta le meqa'en.  
 10 Yí'xen qa<sup>u</sup>'wa úx t'a'lít le hí'me. Tcílilá'ē'wat<sup>1</sup> he tclwāl.  
 Qlelé'yetc paā'hít le yíxá'wex. Kwíle'wat he le yíxá'wex.

Yí'xen k!weíl'tcí'ye tsí xqe'íltc nōl'nō<sup>u</sup> le tclí'le. "E<sup>s</sup>djī  
 nex temā'mís. Tsí'x'tí íce<sup>s</sup> djī teŋ npqai'. Íce<sup>s</sup> we'lextū!"  
 Tcí l!kwít läť hū<sup>u</sup>mí'k'ca. "Íce<sup>s</sup> títc nex kwíltcí'yas."  
 15 Wändj l!äts häť hū<sup>u</sup>mí'k'ca. Ā'yu te'xtíts. Gō<sup>us</sup> tcítc  
 řtā'yā<sup>u</sup> le ä. Wändj tēí úx te'xtíts. Hats yí'qa xt'ala'atc  
 úx te'xtíts. Tclee'tcítc he'úx ä úx t'a'lít. Wändj l!ä'xem  
 le hū<sup>u</sup>mí'k'ca. "Nōwe íce<sup>s</sup> t'a'lít nex kwíltcí'yas." l!ní'yat<sup>3</sup>  
 he tclwāl. "G'íkwa qai'nas íc t'a'ítsān!" Wändj l!ä'xem  
 20 le hū<sup>u</sup>mí'k'ca. Wändj l!äts le nō<sup>u</sup>sk'íli. "In tcí, g'íkwa  
 le." K!wā'ant häť hū<sup>u</sup>mí'k'ca, í l!äts le nō<sup>u</sup>sk'íli. Xsí'ltat  
 le'úx k!nes. S<sup>e</sup>al! le'úx k!nes le nō<sup>u</sup>sk'íli. "Yí'qa yí'helq  
 tclwāl'fē'itc íce<sup>s</sup> t'a'lít." Wändj l!ä'xem le hū<sup>u</sup>mí'k'ca. Q!e'fē  
 tcíclē'wat läť hū<sup>u</sup>mí'k'ca. Ík'ī xsí'lítu le'úx k!nes. Q!e'fē

<sup>1</sup> Frequentative causative (§ 34).

<sup>2</sup> Meaning the Giant Women.

<sup>3</sup> Literally, "she caused to flame up."

among themselves the money of the Giantess. They were not going to do anything, when they (should) possess the clothes of the Giantess.

Thus the story is being told. Now there it ends.

#### 14. THE GIANT WOMEN.

*(Third Version.)*

People were living on a small place. Some old woman had five children and two little grandsons. One morning they went (away) severally. The grandsons remained alone. In the evenings she taught the grandsons (to) dance. Indeed, the two children were dancing. Thus that old woman was teaching them a dance. Every evening she taught them a dance. One evening the two children were dancing. The fire was burning, the house was full of pitch. The house was continually burning.

One evening the door just opened slowly. "Come, grandsons, come here behind my back! You two lie down!" There the old woman covered (them) with blankets. "Come in, my sisters!"<sup>2</sup> Thus spoke the old lady. Indeed, (they) entered. Their faces were painted in different ways. Thus these two entered. They two entered with a dance. They two danced with their faces turned away from the fire. Thus the old woman spoke: "You dance well, my sisters." She put more wood on the fire. "You two dance somewhat closer to the fire." Thus spoke the old woman. Thus said (one) Giantess: "Not there, a little faster." The dear old lady heard as the Giantess spoke. Their two dresses were caused to melt. (Made of) pitch were the dresses of the two Giant Women. "You two dance still closer to the fire." Thus spoke the old woman. The old woman was splitting pitch-wood. Their two

tcīclā'yā<sup>u</sup> k!hí'lt. HEN k!nes ha<sup>u</sup> tci'tsa fkwí'lit. Í'k'ī wändj tsí'x'tí'yat. Fkwí'lit le'úx k!nes. He'niye fkwí'lit. Úx in kwaā'nīya lEX nō'sk'í'li. Tsō úx l!x'í'nx'ít he'úxtet. Wai'ftat qanō'tca. Kwína'ē'wat lEX hū'mí'k'ca, î la<sup>u</sup> fāā'-  
 5 yā<sup>m</sup> x'na'at k<sup>u</sup>mene'ítc. Xqantc lE úx djī, la<sup>u</sup> tcī úx fā. Kwína'ē'wat, î úx wī'x'tí'ye lāf hū'mí'k'ca.

Helmí'hís l!x'í'nt lä temí'snātc. Hats í'k'ī úx e'qe hītc, î la<sup>u</sup> la<sup>u</sup>'tīts le'úx l!kwī.

Wutxa'xa lE hī'me lāf hū'mí'k'ca. "Xnō'sk'í'li fīn me-  
 10 he'ít." Wändj k!wāné'nī lE hū'mí'k'ca. "Xla<sup>u</sup> tE la<sup>u</sup> aí'wít tēḡ temí'sín, î la<sup>u</sup> ḡ!kwí'ta." Tsō la<sup>u</sup> íf wí'luwít tcī, qantc tE la<sup>u</sup> fāā'yā<sup>m</sup>. Ā'yu hí'nī íf fā. Ā'yu íf k'í'lō'uts le'úx yīxā'wEX. Yí'xēí g'í'kwa e'hentc tcl'í'lē'itc tsxū e'qe. Yí'xēí yū tcl'í'lē'yetc tō'yat. E'qe ha'yatí. Yí'xēí dá'míř te'x'tīts  
 15 qai'tsowítc. K'ířō'we le'úx hatā'yíms, î la<sup>u</sup> qetō'yEM. Yexyíxentce'ē'nēiyu. Lala<sup>u</sup> pī'x'pí'ye. CECŪLŪ'ye le'úx yīxā'wEX. Íř hetí'ye, î la<sup>u</sup> íf tā'tcīnts lE hatā'yíms lE nō'sk'í'li.

Xwändj hātctlení'yeqEM lE nō'sk'í'li. Tsō yīqai'nī ä'wíxEM.

#### 15. TEWÍ'TATC HA'TCÍř! (NEPHEW STORY).

20 Kat'e'mís íř tīlā'qai. Íř mīlkwí'tcīnī. lōwa'kats he'ít e'k<sup>u</sup>lātc. lōwa'kats he'ít e<sup>ē</sup>nātc. Gō's mī'lātc tsísla'qaai le'ít kwe'nEL. Hís he tsxā'yat slā'qa fā, ta hís he qa<sup>u</sup>'mītcā fā slā'qa. Gō's mī'lātc he xwändj.

Yí'xen slā'qa fā. Hí'nī g'í'kwa t<sup>ē</sup>k'e'lmíxEM, la<sup>u</sup> hí'nī

dresses began to melt. She lighted them with split pitch-wood. She applied it blazing to the dresses. Thus she did to both (of them). Their two dresses were burning. They burned for a long time, and the two Giant Women did not know it. Then they two examined themselves. (They) flew outside. The old woman was looking at them as they were running about in the woods. They two went (back to the place) whence they came. That old woman looked on as they two disappeared.

The next day she examined her grandsons. (To her) surprise, both were dead when she lifted their two blankets.

The children of (that) old woman came back. "The Giant Women scared us." Thus the old woman related. "They killed all my grandsons when I covered them with blankets." Now they searched there (in the direction) where these had gone. Indeed, they went there. Indeed, they found their (dual) house. One (Giantess) lay dead at a little distance from the door, while the other one had fallen at the very door. They lay dead. One man entered inside. Their (dual) money was seen as it was hanging. It was gathered up and taken home. Their (dual) house was set afire. They became rich when they came into possession of the money (of) the Giant Women.

Thus the story of the Giant Women is being told. Here it ends.

#### 15. THE GIRL AND HER PET.

Five brothers lived (together). Their father and mother were alive. Their sister was in the habit of bathing all the time. She used to go bathing early in the morning, and would go bathing in the evening. She would always (do) that way.

Once she went bathing. The young woman was swim-

he m'lat le kwē'is. K·lā'tetc m'lat. Y'xen tsī tsā'yux<sup>u</sup>  
 x·ōwā'yas m'lat. Hats kwa x·nek· hem'istes he x·ōwā'yas,  
 te la<sup>u</sup> yū tcū'nam. Hexä'itc la<sup>u</sup> djī ū m'le. Tcī hila'ēi-  
 wat he k·e'la. Hän k·e'la la'atsxem le x·ōwā'yas ā'la.  
 5 Nle'hī yu'kwe tc!e'etc. Tsā'yux<sup>u</sup> kwa<sup>xt</sup> sqats lex hū<sup>u</sup>mīs.  
 Tcī tsxawī'yat. Tsō lha'tsqem le hū<sup>u</sup>mīs. Nle'hī pī<sup>x</sup>pī.

Yixā'wexetc t<sup>pt</sup>ci'yat. Qantc le tc!we'xem, la<sup>u</sup> tcī wut-  
 xai'yat. "Yī'kwanL xtcitc ŋitsīsī'wat?" Wändj tcīne'henī.  
 Tsō kwa<sup>xt</sup> ya'kūtīt. Ā'yu xnōwe c<sup>ea</sup>'lctīt. Tcī tsxawī'yat  
 10 le cī't!ā. "ĪL<sup>1</sup> hanL xtcitc xa'la?" Wändj tcīne'henī le  
 hū<sup>u</sup>mīs.

In kwaā'nīya lex meanī'yas le hū<sup>u</sup>mīs. Denk· he qalt-  
 mī'ye yī'qa he la sla'qa. Tsō lLx·i'nt le cī't!ā. Hē'hats  
 māndj he'mīs. LE'γī ū iluwe'xtcīs, ī la<sup>u</sup> he'mīs k·ifō'wīt.  
 15 Hīs inlhenī'yees la<sup>u</sup> la ū hau'we.<sup>2</sup> Asō' kwa<sup>xt</sup> yakwē'wat  
 lex hū<sup>u</sup>mīs. Gō<sup>us</sup> m'latc tsīsla'qaai le hū<sup>u</sup>mīs. Denk·  
 he wu'txe, yī'qa he lLx·i'nt.

Y'xen lLx·i'nt. Hats kwa di'ł pīnauwē'ł<sup>pxem</sup> lān xwī'-  
 lūx<sup>u</sup>: lLx·inē'wat. Hēi cīl he k<sup>u</sup>mā'x· ēitī'ye<sup>3</sup> le k·ifō'wīt.  
 20 Māndj he'mīs k·ifō'wīt. Wändj i'lt. "E<sup>sl</sup>lō<sup>x</sup>tiyextā'is hanL  
 nex cī't!ā." Wändj i'lt. LE'γī ū iluwe'xtcīs, ī la<sup>u</sup> kwīna'-  
 ēi'wat. Kwaā'nīyahā'ya lāx hā'lātc, hīs lāx e<sup>n</sup>ātc, hīs lāx  
 e'k<sup>u</sup>lātc. "Xtcī'tcū ēit e<sup>x</sup>alt?" Wändj lLā'xem he kwē'is.  
 "Tsī ŋhawē'wat il."

25 Māndj hats eñik·ī'ye k<sup>u</sup>mā'x·. Yixā'wexetc tcī'nal lā  
 k<sup>u</sup>mā'x·. Wändj i'lt lā hā'lātc. "Yū<sup>t</sup>tse te quwai's!"  
 Ā'yu yū'tīts lāx hā'lātc. Yixā'wexētc lī<sup>x</sup>lī ūx xwī'lūx<sup>u</sup>, ī  
 la<sup>u</sup> hā'wī le k<sup>u</sup>mā'x·. Hēikwaīn le'γī ū xkwī'na<sup>tc</sup>, ī la<sup>u</sup>

<sup>1</sup> Abbreviated obsolete form of *mīL* (see § 92).

<sup>2</sup> See §§ 97, 118.

<sup>3</sup> Exceptional case of adding a suffix to a syntactic particle. *Ēit* (§ 87); *-iye* (§ 35).

ming (where) there was a somewhat deep place. She swam naked. One day a small snake was swimming. The snake was as large as a hair, (and) was very pretty. It swam towards her. She stretched out her hand, and the little snake came into her hand. She went ashore with it. The woman picked up a little moss and put (the snake) there. Then the woman dressed, and went home with it.

She took it into the house. She took it there where her bed was. "What am I going to do with it?" Thus she was thinking. Then she gathered moss. Indeed, she worked hard. There she put the pet. "What may it do?" Thus the woman was thinking.

The parents (of) the woman did not know it. Every evening she would go bathing. Then she examined the pet. It was big already. The woman was glad when she saw that it was large. Not long (afterwards) it grew up. The woman was again picking moss. The woman was always bathing; and whenever she came home, she would examine it.

She examined it once, and it seemed as if a lump was on its head. She examined it, and verily she saw (what was) about to develop into horns. She saw that (they were) large already. Thus she said: "You shall take care of me, my pet." Thus she said. She was glad when she saw it. Her elder brothers, her mother, and also her father, came to know it. "What do you intend to do with it?" And the young girl answered thus: "Verily, I will raise it."

The horns were sticking out already. The horns stretched out to (the roof of) the house. Thus she said to her elder brother: "Tear off these boards." Indeed, her elder brother tore them off. The two tips [heads] passed out of the house, when the horns grew. It looked very pretty when they grew up. (The snake) coiled many

hā'wī. Hats he'nihen tī'wixEM, î la<sup>u</sup> tsxū. As'Ĺ enī'k'EXEM  
LE xwī'Ĺux<sup>u</sup>. Gō<sup>u</sup>s qantc kwī'nait.

Yí'xen qafīmí'ye tsí in dīř. "Yí'kwa qantc řa?" Wändj  
tcíne'henī LE kwē'is. Hē'hats dīř ř k'wā<sup>ant</sup>. Tc!e'etc dīř  
5 ř k'wā<sup>ant</sup>. Tsō tcī ř kwī'nait. ř k'řō'wīt řla'hatcem djī  
LE x'ōwā'yas mēanī'yas. Wändj L!ā'XEM LE kwē'is. "Mā  
c<sup>u</sup> neņ cī'tlā TE djī." Cīma'ēiwaq LE cī'tlā. Nk<sup>u</sup>mā'xa LE  
cī'tlā. Xwī'tsxut cīma'itEX. Hē'kwain LE'yi ũ řluwe'xtcīs  
LE kwē'is, î la<sup>u</sup> xwī'tsxut wutxa'ita. Asō' tcī wu'txe LE  
10 cī'tlā. Asō tcī tc!ō<sup>u</sup> LE tsxū'wite.

Tsō kat'e'mīsen tc!e'etc řa. Hīs djī'liye weste'n, kat'e'-  
mīsen cīma'itEX. Ta hīs xwī'tsxut cīma'itEX kat'e'mīsen.  
Hē'kwain LE'yi he'ř řluwe'xtcīs. ř hetí'ye î la<sup>u</sup> Lō<sup>u</sup>Lō<sup>u</sup>-  
wí'yeqEM<sup>1</sup> le'ř wix'řlis. Yīxā'wEXē'itc ři'x'li ũx xwī'Ĺux<sup>u</sup> LE  
15 k<sup>u</sup>mā'x'. Hatsí'ye kwa alqsā'ya LE cī'tlā lex kwē'is. Tsō  
hamĹ řhe'tqEM. Pā'ats le'ř yīxā'wEX xwix'řlīsetc. Lō<sup>u</sup>Lō<sup>u</sup>-  
wí'yeqEM<sup>1</sup> le'ř wix'řlis.

Tsōwe in dīř řa cī'tlā.<sup>2</sup> "Yí'kwa qantc TE la<sup>u</sup> řa?" Wändj  
tcíne'henī LE kwē'is. Hē'hats k'wā'sīs k'řō'wīt xā'patc.  
20 "Yí'kwe dīř TE ŋk'řō'wīt xā'patc? Nī he xwändj k'wā'sīs  
kwīna'ē'wat." Hē'hats la<sup>u</sup> k'řō'wīt xā'pītc djī ũ mī'le.<sup>3</sup>  
PENLō'wai yīqa'ntcem djī. Tc!e'etc hī'tsō'wat HE PEN-  
Lō'wai, î la<sup>u</sup> wu'txe LE cī'tlā. Tsā'yuxwite la<sup>u</sup> ř yeqtsō'  
wat. Asō' tcī wu'txe LE cī'tlā, qantc he LE tsxū.

25 Kat'e'mīsen ba'ltīdja cīmcīma'ēiwaq. Yí'qa he weste'n  
PENLō'wai wutxa'iyat. ř hetí'ye LE sīk'ř'NXEM, î la<sup>u</sup> Lō<sup>u</sup>-  
Lō<sup>u</sup>wí'yeqEM.<sup>1</sup> Wändj řřt hä sīk'ř'NXEM. "Ba'ltīdja hanĹ  
ŋpī'x'pī. Nī hanĹ asō' wu'txe. Tsō hanĹ yīqai'nī helq.  
Kwī'yař hanĹ e<sup>h</sup>ak<sup>ut</sup>ōwītā'mī. Ēn hanĹ tcīntcī'nāis. Tsō  
30 hanĹ he mī'lātc. Tsō hanĹawe asō' ātsā'mī PENLō'wayetc.

<sup>1</sup> Passive.

<sup>2</sup> Literally, "whenever nothing her pet."

<sup>3</sup> See §§ 97, 118.

times as it lay. The head was sticking out (from) the middle. It looked everywhere.

One morning it disappeared. "Where may it have gone?" Thus the young girl was thinking. Suddenly they heard something. They heard something back in the woods. So they looked there, and ahead of them they saw coming the grown-up snake. Thus the young girl spoke: "Indeed, it is my pet that is coming." The pet was dragging (something). The pet had horns. It was dragging deer. The young girl was very glad when the (pet) brought home deer. There the pet came back again, and lay down (where it used to) lie.

Five times it went into the woods. It also brought as many elk; (namely) five (times). And also five deer it dragged (home). They were very glad. They became rich when their food was being bought. The two horned heads passed out from (the roof of) the house. It seemed as if the young girl was afraid of the pet. So (they) let it rest. Their house was full of food. People were buying their food.

Whenever her pet would disappear, the young girl would think thus: "Where may it have gone?" Suddenly she saw a wind on the water. "What may be the thing I see on the water? I never saw such a wind." Suddenly she saw (the pet) swimming in the water. Behind (it) a whale was coming. It brought the whale ashore, when it (the pet) returned. They cut (the whale) into pieces. Again the pet came back, where it usually lay.

Five times it was dragging (something from) the ocean. It kept on bringing home as many whales. The owners became rich while the (food) was being bought. Thus it said to its master: "I am going home to the ocean. I shall not come back. This will be the end. I shall leave you now. You shall not think of me. Whenever the time comes, I will again give you (with a) whale. You shall

La<sup>u</sup> hanlawe e<sup>q</sup>lō<sup>ux</sup>tā'ya." Wändj ilt lä sīk'ínxem. "Yíqax hanlawe ŋ'ne, yanlawe qa<sup>u</sup>wenise'nī<sup>1</sup> te xā<sup>a</sup>p." Wändj l!ä'xem. "Yanlawe mä xīx'e'tc yīxumē, yanlawe qa<sup>u</sup>wenise'nī<sup>1</sup> te xā<sup>a</sup>p, hanlawe xqa'lin ŋyīxumī'yat te íx'itc te xā<sup>a</sup>p."

5 Ā'yu xwändj. Ba'ltídja pī'x'pī le tewí'tätc.<sup>2</sup> Hí'nī k<sup>u</sup> le tewí'tätc tí'x'tse. l!ē'itc qai'mīsetc, hí'nī t<sup>e</sup>k'e'lmitseqem.

Tsō xwändj kumí'ye.

### 16. SWAL (GRIZZLY-BEAR).

Hí'nī íf kwee'ti. Kat'e'mis íf mīlkwí'tcīnī. Īn he tcītc hí'nī mä lí'x'li. Yuwe k-ířō'wīt mä hí'nī lí'x'li, la<sup>u</sup> yíqax  
 10 he íf tsxau'wat. Mā yú'xwā mä řa, yíqa íf tsxau'wat. G-í'kwa e'hentc mä nā<sup>a</sup>nt tīlā'qai. Gō<sup>us</sup> qantc la<sup>u</sup> skweye-  
 nī'yeqem.<sup>3</sup> La<sup>u</sup> aqalqsō'nītēm. Halt!yū nā<sup>a</sup>nt mä íf tsxau'-  
 wat. Tsō wändj l!ä'xem le mä e'hentc kwee'ti le'íf sī-  
 k'ínxem. "Xtcí'tcūl, í alícanā'was řin ha<sup>ux</sup>ts?" Wändj  
 15 l!ä'xem le'íf sīk'ínxem. "Ā'watu ĩn tsí'x'tī he'řaq alí'canu." Tsō ā'yu wändj íf řā'lanī. "LE'γī hanlel, í alí'canī ū mēn.  
 Gō<sup>us</sup> tcītc mä hanl tsí'x'tī alí'canī." Tsō ā'yu řō íf ha<sup>ux</sup>ts  
 le alícanā'was he l!tā. Qa'xantc leme'et he stōwa'qwis  
 k<sup>u</sup>ř'yex. Qa'xantc x'ne'et la<sup>u</sup> hí'nī le he'ltx'ín. "Yanl  
 20 tsí'x'tī řin helāqai'yat, yanl tsíx' wīl!ē'í te xwí'řux<sup>u</sup> te  
 heltx'í'nītc, hats hanl te'mā řin xl!ts le xwí'řux<sup>u</sup>." Tī<sup>u</sup>  
 hanl alí'canī ū mēn. Ta hīs hanl tsí'x'tī alí'canī ū mēn  
 te k<sup>u</sup>ř'yex stōwa'qwisitc yíqa'tēi g-ířō'mīsītc. Hats g-ířō-  
 mīsetc leme'et he stōwa'qwis. Tsō wändj řluwe'xtcis le'íf  
 25 sīk'ínxem. "LE'γī, yī xwändj."

Tsō ā'yu gō<sup>us</sup> tcītc mä he'řaq tcī alí'canu. Tsō íf k'!int.

<sup>1</sup> Literally, "be angry."

<sup>2</sup> Because it was an adopted son of their sister.

<sup>3</sup> Passive.

watch for it." Thus it spoke to its master. "I will always be (the cause of it), whenever the water gets rough." Thus it spoke. "Whenever a person travels in a canoe, (and) the water gets rough, I shall cause the water to go under the canoe."

Indeed, it was thus. The nephew (pet) went home to the ocean. It may be there to-day. It went out to the mouth of the river, and let itself down there into the water.

Now this is the end.

#### 16. THE FIVE GRIZZLY-BEARS.

They lived there (together). They were five brothers. No man ever could pass by there. Whenever (they) saw any one pass there, they killed him right away. Even if two persons passed by, still they would kill them. A little farther away many people were living. Everywhere they were talking about it. People were afraid of them. They had killed too many people. So thus said the chief (of) the people who lived farther away: "How would it be if we should arrange (some) games?" Thus spoke their chief. "(They) may or may not come here to take part in the games." Now, verily they said, "It will surely be good when people (will) play. Different people will play here." So, indeed, they prepared the ground for the games. A stone wall was put up high. On top of it a cross-piece was placed. "If we bring up (any one) here, and if the head goes over this cross-piece, then at the same time we shall hit the head." Over there people were going to play. And also here at the stone wall, close to the ocean, people were going to play. The wall was put up in the ocean. Then their chief thought. "Good, if (it be) thus."

Then, verily, different people came to play there. Then

“HamīL e<sup>s</sup>ne xle’itc e<sup>s</sup>k·l’i<sup>n</sup>tqEM.” Xwändj û iluwe’xtcīs.  
 Klā hān xwī’lūx<sup>u</sup> xalxā’yu. Yī’xēi mā qał stō<sup>u</sup>q. Lala<sup>u</sup>  
 lō<sup>u</sup>x’tā’ya hanL mā alīcanī’waq. Tsō ā’yu qełtc lowī’tat  
 xqa’wax. Tsemī’x·exEM k!wīnts lE klā’hatc. Tsō lE mā  
 5 qał stō<sup>u</sup>qetc he’lāq. Wändj l!ā’xEM. “Kā<sup>s</sup> ā’ya ŋqā’ya,  
 î xqa’wax ŋlowī’tat.” Wändj l!ā’xEM. “Asō’ hanL qa’  
 xantc e<sup>s</sup>lowī’tat.” Tsō ā’yu c<sup>s</sup>a’lctet hE klā. “Tsetī’x·ume  
 lō he<sup>u</sup>’he<sup>u</sup> ha<sup>u</sup>’we!” Ā’yu xwändj ha<sup>u</sup>’wēi’wat. Ā’yu qa’  
 xantc lowī’tat. Xqawax hā’k!wītēm. La<sup>u</sup> qats kwa ā’yu  
 10 lōwa’hai qa’xantc. Hatā’yīms mīx·sō’wēi la<sup>u</sup> hanL le’it a’lEC.  
 Yuwe la<sup>u</sup> kwīlkwe<sup>s</sup>lēi’yu la<sup>u</sup> hatā’yīms a’lEC, hīs he tē’ma  
 lowī’tat qełtc. Dōwā’ya he la<sup>u</sup> k·itī’wīta, hE sqats. La<sup>u</sup>  
 g·īlō’mīsetc tō’yat le’it a’lEC. Ta tci he łatsō’tēm.

Tsō la<sup>u</sup> it kwaānīyahā’ya lEX mā kat’e’mīs mīlkwī’tcīnī.  
 15 Tsetī’x·ume yī’xēi mā lōwa’kats. Wändj l!ā’xEM lE hā’lātC.  
 “Xtcī’tcūL, î tci ŋła? La<sup>u</sup> ūL ŋk·itō’wīt alī’canī û mēn.”  
 Xwändj û iluwe’xtcīs. Ā’yu tci řa. Ā’yu tci he’lāq lE mā  
 hī’nī lōwa’katsetc. La<sup>u</sup> mītemī’natc. “Tcī’tcū xa’łat û  
 mēn?” La<sup>u</sup> wändj l!ā’xEM. “Alī’canī û mēn. LE’γī c<sup>s</sup>,  
 20 î e<sup>s</sup>he’lāq. LE L tci řa’EX.” Aqalqsitō<sup>u</sup>’wat. Wändj l!ā’  
 xEM. “Hatā’yīms he’it a’lEC. Xle’itc it alī’canī. Īn xwīt  
 la<sup>u</sup> k·itī’wīta, sqats. Ī la<sup>u</sup> sqats, la<sup>u</sup> xāhī’ye la<sup>u</sup> řō. Xwändj  
 l!ā’xEM le’it sīk·ī’nxEM.” Tsō ā’yu kwīna’eī’wat, î tci he’lāq.  
 Hē’hats cx·imł hełāq xna’at. Wändj tcīne’henī. “Hēi  
 25 yī’kwanL ŋ’ne nī hełāq ŋx·na’at i?” Wändj tcīne’henī.  
 “Henī’k·is hū<sup>u</sup>’mīk· dīř, î la<sup>u</sup> hī’nī hełāq x·na’at.” Tsō  
 halt! x·ī’ya hełāq x·na’at. La<sup>u</sup> kwīna’eī’wat, î c<sup>s</sup>a’lctit, î la<sup>u</sup>  
 la’ats lE klā lān k!wīnts. Wändj ĩlt lE x·ī’ya. “Tsō hanL  
 e<sup>s</sup>tcītdjī’yu xqa’wax, hats hanL e<sup>s</sup>cī’řtctō<sup>u</sup>’wat ye<sup>s</sup>n qa’wa tE

they tried it. "Please, you try it!" Thus (one) was thinking. A rope was placed around his head. One person was standing below. He was going to watch the players. Now, indeed, he ran from above. His neck was fastened with a rope. So he came to the man who was standing below. Thus he said: "I was almost out of breath as I was running from above." Thus he said: "You shall run up again." Then he fixed the rope. "Here on this side make a knot." Indeed, he had it so. Indeed, he ran upwards. Some one was pulling him from above; nevertheless it seemed as if he was running up (by himself). Lucky money was going to be their stake. Whenever the lucky money was rolled down, he (the player) would then run down. He would desire to overtake it, to take hold of it. Their stake would fall into the ocean, and some one would go and get it.

Now, the five brothers (Grizzly-Bears) heard about it. On this side one man was living. Thus the elder brother said, "How would it be if I should go there? I should see the people play." Thus he was thinking. Indeed, he went there. Indeed, he came there to the man who lived there. He asked him, "What are they doing?" Thus he spoke. "People are playing. It will be good, indeed, if you get there. You must go there quickly." (The man) scared him. Thus he spoke: "Money is their stake. They play for it. No one can overtake it (and) seize it. If one takes hold of it, it belongs to him. So their chief said." Now, indeed, he saw it when he arrived there. Suddenly Black Bear ran up. Thus he was thinking. "Won't I be able to run up?" Thus he was thinking: "Like some old woman that one is running up there." Now Raccoon ran up. He saw, as (they) fixed him, as (they) put a rope around his neck. Thus (one) said to Raccoon, "When you are pulled from above, then you shall turn the knot

he<sup>u</sup>he<sup>u</sup>. Hīs hanL e<sup>s</sup>ne e<sup>s</sup>Lōwa'hai qa'xantc." Tsō ā'yu  
 yí'qa xwändj. La<sup>u</sup> qats kwa ā'yu Lōwa'hai hītc. Xqa'wax  
 hāk!wītēm. Tsō k'ix'tí'yu lE mīx'sō'wēi a'lEC. La<sup>u</sup> kwī-  
 ná'ēi'wat lEX mā he'laq. Hīs xā tE'mā qełtc lowí'tat, î la<sup>u</sup>  
 5 k'ix'tí'yu. Xā<sup>a</sup>'patc tō'yat lE mīx'sō'wēi. Yí'xēi mā hí'nī  
 stō'uq. Xlala<sup>u</sup> łō<sup>u</sup>x'tā'ya, yuwe xā<sup>a</sup>'patc tō'yat. La<sup>u</sup> he  
 łatsā'ya.

Kwīna'ēi'wat hEX swał, î xwändj alí'canī û mēn. Qa'  
 xantc gō<sup>u</sup>s tcītc alí'canī û mēn. Wändj îłtēm lE swał.  
 10 "Kwí'yał halt! e<sup>s</sup>ne. E<sup>s</sup>k'łō'wīt hanL qa'xantc alí'canī û  
 mēn. Gō<sup>u</sup>s tcītc mā tcī alí'canī. La<sup>u</sup> hanL e<sup>s</sup>k'łō'wīt."  
 Ā'yu wändj îłt. "Klā hanL ye<sup>s</sup>n k!wīnts ŋla'ats." Wändj  
 lLāts lE swał. "In hel, yí'qa hanL k'łā'k!ā ŋhelāq." —  
 "E<sup>s</sup>helāq il." lowí'tat. G'ī'kwa qa'wax ła. Hats asō'  
 15 qełtc x'ti. Qa'xantc kwí'nait hE swał. Wändj lLā'xEM lE  
 swał. "LE'γī il ŋnk!wīnts la'ats tE klā!" Tsō ā'yu hān  
 k!wīnts la'ats hE klā. Pqaiye'wītc hE he<sup>u</sup>he<sup>u</sup> ha<sup>u</sup>wēi'wat.  
 Ā'yu hā'k!u'ti xqa'wax. Tcī he'laq heltx'í'netc. QaxLí'yu  
 lä k!wīnts. Hats kwa in łōwīti'yeqEM. Tsū'tsū. Ēqatce'-  
 20 wītc kwīlkwe<sup>s</sup>lēi'yu lE alí'canī û mēnitc.

Helmí'hīs asō' yīxēi' djī. "Yí'kwa xtcītc tE la<sup>u</sup> in wu'txe?"  
 Wändj îłt lE mīlkwí'yātc. "Hīs hanL ŋ'ne tcī ŋła." Ā'yu  
 ła. Ā'yu tcī he'laq lE mā hí'nī Lōwa'katsetc. Wändj  
 lLā'xEM lE swał. "E<sup>s</sup>kwīna'ēi'wat î neŋ hā'lātc?" — "Tēi  
 25 û ti'ntc, ānta k'łō'wīte." lQā'ya lEX swał. "La<sup>u</sup> qa'ntcū  
 ła?" — "Tsí'x'ti alí'canī û mēn. Gō<sup>u</sup>s tcītc mā tcī alí'canī.  
 Hatā'yīms mīx'sō'wētc alí'canī û mēn. Tcī hanL e<sup>s</sup>ła.  
 Hí'nī k<sup>u</sup> ē'k'EXEM lí'ye hā'lātc." Xwändj îłt. Ā'yu ła.

around your cheek, and you shall run up." Now, surely it was thus. It seemed as if he was really running, but he was pulled up from above. Now the lucky stake was let [slide] down. The person who arrived there looked at it. He ran down at the same time that the (stake) was let [slide] down. The lucky money fell into the water. One man stood there. He watched it whenever it fell into the water. He always went to get it.

Grizzly-Bear looked on as people were thus playing. High up different people were playing. Thus some one said to Grizzly-Bear, "It's your turn now. You will see people playing up above. Different people are playing there. You will see them." Indeed, so he told him, "I will put a rope around your neck." Thus answered Grizzly-Bear. "Not so, I will climb up without a rope." — "Certainly, climb up." He ran. He went a little way up and slid down again. Grizzly-Bear looked up. Thus he said: "All right! put a rope around my neck." Now, indeed, he placed a rope around his neck. He made a knot on the back. Indeed, he was drawn up from above. He arrived there at the cross-piece. They struck his neck. It seems he did not look out, and was killed. He was rolled aside (from) where the people were playing.

The next day another (Grizzly-Bear) came. "What may (be the reason why) he does not come back?" Thus he said to his younger brother. "I, too, will go there." Indeed, he went, and he came to the man who was living there. Thus Grizzly-Bear spoke: "Have you seen my elder brother?" — "Here are the remnants of his meal, behold, look at them!" Grizzly-Bear believed it. "Where did he go?" — "There (where) people are playing. Different people are playing there. They are playing with lucky money. You shall go there. Your elder brother may be there among them." Thus he spoke to him. Indeed, he went, and he arrived

- Ā'yu tcī he'laq. Ā'yu k'īlō'wīt he alí'canī ū mēn hītc.  
 Xwāndj ū iluwe'xtcīs. "Hēi kwanL ŋ'ne nī helāq ŋx'na'at?"  
 Wāndj tcīne'henī. "Henī'k'īs hū'umík' la<sup>u</sup> hí'nī la<sup>u</sup> helāq  
 x'na'at." — "E<sup>s</sup>dōwā'ya e<sup>s</sup>alí'canī ī? Qa'wax kwīl lí'ye  
 5 hā'lātc. Tcī alí'canī ū mēn. Hí'nī k<sup>u</sup> ē'k'EXEM. Gō<sup>us</sup>  
 tcītc mā tcī alí'canī." Wāndj īlt. X'í'ya ųnq x'na'at.  
 K'ix'tí'yu lE a'lec. La<sup>u</sup> tkwīlē'í'wat. Xā<sup>a</sup>patc tō'yat he  
 a'lec. Łatsōtēm. Helāqai'yat lE mīx'sō'wēi a'lec. Kwī-  
 na'ēi'wat hEX swał. "Kwí'yał halt! e<sup>s</sup>ne swał." Wāndj īlt.  
 10 Ā'yu halt! xā. Hīs kwa īn tcītc ū iluwe'xtcīs.<sup>1</sup> Hats dō-  
 wā'ya helāq. Ā'yu la'ats lE k'lā lān k!wīnts. Hīs īn tcītc  
 l!ā'xEM lE swał. Pqaiye'wītc he he<sup>u</sup>'he<sup>u</sup> ha<sup>u</sup>wēi'wat. Hīs  
 yū kāsí'ye x'íntset. Ā'yā ū qā'ya. Tele'x'etc he'laq la  
 xwí'lux<sup>u</sup>. QaxLí'yu lā k!wīnts. HE tsū'tsū. Ēqatce'wītc  
 15 kwīlkwe<sup>s</sup>lē'yu.

- "Yí'ku xtcītc tE la<sup>u</sup> īn wu'txe? Ntkwīltsō'wat hanL."  
 Wāndj l!ā'xEM he swał. Ā'yu la. Tcī he'laq lE mā  
 hí'nī lōwa'katsetc. "E<sup>s</sup>kwīna'ēi'wat ī neŋ hā'lātc? Tsīx'  
 ūx la ī?" — "Tsīx' īl ūx lō'wīyam. Ānta tēi te'ūx tī'ntc."  
 20 — "La<sup>u</sup> qa'ntcū ūx la?" — "Tsí'x'tī alí'canī ū mēn. Gō<sup>us</sup>  
 tcītc mā tcī alí'canī. Hí'nī ūx ē'k'EXEM lí'ye hā'lātc."  
 Ā'yu tcī la. Ā'yu k'īlō'wīt he alí'canī ū mēn hītc. Cx'īmł  
 helāq x'na'at. Wāndj ū iluwe'xtcīs. "Hēi kwanL ŋ'ne nī  
 helāq ŋx'na'at? Henī'k'īs hū'umík' dīł lala<sup>u</sup> hí'nī helāq  
 25 x'na'at." Ā'yu tcī he'laq. Wāndj l!ā'xEM lE swał.  
 "Qa'ntcū neŋ hā'lātc?" Xqe'iltc qa<sup>u</sup>wenīse'ni. X'í'ya ųnq  
 x'na'at xqa'wax. "Qa'xantc alí'canī ū mēn. Hí'nī k<sup>u</sup> ūx  
 alí'canī lí'ye hā'lātc. E<sup>s</sup>dōwā'ya e<sup>s</sup>helāq ī?" Hats kwa  
 īn yū łōwīti'yeqEM. Hats dōwā'ya lE helāq. Ā'yu hān

<sup>1</sup> Literally, "also as if (in) no way (concerned) his heart."

there. Indeed, to his surprise, he saw the people play. Thus he was thinking. "Won't I be able to run up?" Thus he was thinking. "Like an old woman that one there is running up." — "Do you want to play? Your elder brother may be high up. They are playing there. He may be there among them. Different people are playing there." Thus (one) said to him. Raccoon ran up. The stake was let [slide] down, and he followed it. The stake fell into the water. Some one went after it, and brought up the lucky stake. Grizzly Bear looked at it. "Now, it's your turn, Grizzly Bear." Thus (one) said to him. Indeed, he now (ran up). He did not care. He only wanted to climb up. Indeed, (one) put the rope around his neck. Grizzly Bear said nothing. The knot was tied on the back. He came very near getting on top. He was out of breath. His head came to the cross-piece. His neck was struck, and he was killed. He was rolled aside.

"What may be (the reason why) he does not come back? I will follow him." Thus (another) Grizzly Bear said. Indeed, he went, and came to the man who lived there. "Have you seen my elder brothers? Did they two pass by here?" — "Surely, they two ate here. Look, here are the remnants of their meal!" — "Where did they two go?" — "There (where) they play. Different people play there. Your two brothers are among them." Indeed, he went there; and, to his surprise, he saw the people play. Black Bear ran up. Thus (Grizzly Bear) thought. "Won't I be able to run up? Like an old woman, that one there is running up." Indeed, he came there. Thus Grizzly Bear said: "Where are my brothers?" He was gradually getting mad. Raccoon ran down from above. "People are playing above, there your two brothers may be playing. Do you want to climb up?" It did not seem as if he cared very much. He just wanted to climb up quickly.

k!wînts la'ats lE klā. Pqaiye'wîtc hE he<sup>u</sup>he<sup>u</sup> ha<sup>u</sup>wēi'wat. Ā'yu xqa'wax hä'k!<sup>u</sup>tī. La<sup>u</sup> hīs tE'mā lōwa'hai, yī<sup>1</sup> xqa'wax hä'k!wîtēm. Heltx'ī'netc he'laq lä xwī'lux<sup>u</sup>. QaxLī'yu lä xwī'lux<sup>u</sup>. HE tsū'tsū. Tsō xwändj aiāi<sup>e</sup>wā'yu. Wändj it  
5 ī'yatū.

Gō<sup>us</sup> mī'lätc kwîtkwa'taai lE qalīme'nex mīlkwī'yatc. Xwändj ū kwā<sup>a</sup>tīs: "Tsī aiāi<sup>e</sup>wā'yu lī'ye hä'lätc." Tsō a'lqas ū iluwe'<sup>x</sup>tcīs, yanL tcī la. Tsō huwē'itsēm. Tqai'l-tsqEM. Tsō ā'yu la. Tcī he'laq lE mā hīnī lōwa'katsetc.  
10 Wändj l!ä'xEM lE swaḷ. "E<sup>e</sup>kwīna'ēi'wat ī neḡ hä'lätc?" — "Tsīx' he lō'wīyam, yuwe tsī'x'tī he'laq. Ānta tēi ū tīntc. Gō<sup>us</sup> hī'nī it hak<sup>u</sup>tō<sup>u</sup>'wat he'it tīntc." Ā'yu k'itō'wīt. "Tsī'x'tī al'canī ū mēn. Hī'nī k<sup>u</sup> it al'canī. Hī'nī hanL e<sup>e</sup>k'itō'wīt, yanL tcī e<sup>e</sup>he'laq." Ā'yu tcī he'laq. Tcī he'laq  
15 lE mā la<sup>u</sup> tō<sup>u</sup>x<sup>tā</sup>'yahatc,<sup>2</sup> lE mā alīcanī'waqatc. Xī'ya ūnq x'na'at. La<sup>u</sup> kwīna'ēi'wat. "Hēi kwanL ḡ'ne nī helāq ḡx'na'at?" Ā'yu tcī he'laq. He'nīye kwī'nait. Hī'nī alī'canī ū mēn. Tsō xwändj l!ä'xEM. "Qa'ntcū neḡ hä'lätc?" Tsō xwändj kwīskwī'wat. "Gō<sup>us</sup> tcītē mā qa'xantc alī'canī.  
20 Hī'nī it ē'k'<sup>e</sup>xEM." Tsō xwändj it. "E<sup>e</sup>dōwā'ya e<sup>e</sup>helāq ī?" — "Ndōwā'ya il tcī ḡhelāq." — "E<sup>e</sup>djī il, e<sup>e</sup>helāq hanL." Ā'yu tcī he'laq. Hān k!wînts la'ats lE klā. Sqats lE klā. Ha'lkwīt hE klā häx nk!wînts. "Yī'qa hanL k'lā'klā ḡhelāq." Lowī'tat. Qa'xantc helāq. Asī'l la ū x'na'at.<sup>3</sup> Ā'ya ū  
25 qā'ya. In tcītē yīxu'xwa. Le'tīx' asō' qeḷtc x'tī. Kwīna'yeqEM<sup>4</sup> lE xqa'wax. Klayahā'ēi'wat, ī qa'xantc alī'canī ū mēn. Wändj it. "Xtcī'tcū hanL e<sup>e</sup>helāq?" La<sup>u</sup> gō<sup>us</sup> mī'lätc tōwītī'yeqEM. Qa<sup>u</sup>wenīse'nī ūnuwī. Wändj l!ä'xEM.

<sup>1</sup> See § 10.

<sup>3</sup> See §§ 97, 118.

<sup>2</sup> *tō<sup>u</sup>x<sup>tā</sup>'ya + -etc* (see §§ 7, 10, 66).

<sup>4</sup> Passive.

Indeed, (one) put the rope around his neck, and tied the knot on the back. Indeed, he was drawn up from above. He ran at the same time, while some one drew him up from above. His head came to the cross-piece. His head was hit, (and) he was killed. Thus they (the Grizzly Bears) were all killed. Thus they were coaxed.

The youngest brother was dreaming all the time. This was his dream: "Your brothers were simply killed." He was afraid [if he should] go there. Now he got ready, put his belt on, and then went. He came to the man who was living there. Thus Grizzly Bear spoke: "Have you seen my brothers?" — "They used to eat here whenever they came here. Look! these are the remnants of their food; they all left their remnants here." Indeed, he saw it. "People play there, perhaps they (too) play there. You will see (them) there if you get there." Indeed, he came there. He came there to the man who was watching, (and) to the people who were playing. Raccoon ran down. He looked on. "Won't I be able to run down?" Indeed, he came there and looked on for a long time. People were playing there. Then he spoke thus: "Where are my brothers?" Thus (one) informed him. "Different people play above, they are there among (them)." Thus (some one) said: "Do you want to climb up?" — "Indeed, I want to climb up there." — "Come, you shall certainly climb up." Indeed, he came there. (Some one) put a rope around his neck. He took hold of the rope and took it off his neck. "I will run up without a rope." He ran. He climbed up quickly. (When he) had come halfway, he was out of breath. He could not hold on. Again he slid down from there. They looked at him from above. He heard as the people played above. Thus (one) said to him: "How will you climb up?" He was watched all the time. He became very much agitated. He said thus:

“LE’γī il ŋnk!wĩnts la’atse te klā.” Pqaiye’wĩtc he he’he<sup>u</sup>  
 ha<sup>u</sup>wēi’wat. La<sup>u</sup> in dōwā’ya xwāndj. “Xwāndj yūlel  
 ŋha<sup>u</sup>wēi’wat, te’ma alīcanī’waq.” In lqā’ya. Tsō xī’ya  
 ŋnq x’na’at. Tsō kwīna’ēi’wat. Ā’yu pqaiye’wĩtc he’he<sup>u</sup>  
 5 ha<sup>u</sup>wēi’wat. Tsō gī’kwa kāsi’ye xī’ntset.<sup>1</sup> Tsō gī’kwa  
 qaqa’l̄tcu.<sup>2</sup> Tsī’x’ti cī’i’tctō’wat le he’he<sup>u</sup>. Tsō te’ma hā’-  
 k!wītēm xqa’wax. “Ta la<sup>u</sup> e<sup>s</sup>kwīna’ēi’wat ī?” — “Ŋkwīna’-  
 ēi’wat il.” Wāndj l!ā’xEM le swaŋ. Ā’yu xwāndj l!ā’xEM.  
 “Ŋnk!wĩnts la’atse te klā.” Ā’yu pqaiye’wĩtc he’he<sup>u</sup> ha<sup>u</sup>-  
 10 wēi’wat. Ā’yu helāq x’na’at, ī hā’k!wītēm xqa’wax. Helt-  
 xī’netc he’laq lā xwī’lux<sup>u</sup>. Łōwītī’yeqEM. QaxL!ī’yu lā  
 xwī’lux<sup>u</sup>. Lhnat, ī qaxL!ī’yu. Hats la<sup>u</sup> qaxL!ī’yu le klā.  
 lkwa le klā. Qeŋtc kwīlkwī’lū. Xā’patc tō’yat, ī kwīl-  
 kwī’lū. “Ā’yu cīlī’ye heŋ kwa<sup>a</sup>’tīs. La<sup>u</sup> aiāi<sup>s</sup>wā’yu neŋ  
 15 hā’lāt̄c.”

Ba’l̄tdja mī’lt<sup>s</sup>qEM. NEq. Ehe’ntce mī’lt<sup>s</sup>qEM. In tcītc  
 tkwī’yal. Kwīnā’yeqEM, ī mī’l̄at. Wāndj tcīne’henī.  
 “Yī’kwanL qantcī’tc teŋ la?” Bīldje’wĩtc qamīlī’ye. “Yī’-  
 kwanL qantc teŋ hī’yet!” Wāndj tcīne’henī. Eqa’tem, ī  
 20 tcle<sup>e</sup>’tcītc mī’l̄at. Ā’yu hī’yet! le qai’mīsītc. Hī’nī hū<sup>u</sup>’mīk-  
 mā yī’xēi lōwa’kats. Wāndj ū iluwe’x̄tcīs. “Tcī hanL  
 ŋhe’laq.” Xha’k’ītc yu’kwe. In tcītc stō’waq. Tsō ā’yu  
 tcī he’laq le hū<sup>u</sup>’mīk lōwa’katsetc. Itīslō<sup>u</sup>’wat, ī la<sup>u</sup> tcī  
 he’laq. “E<sup>s</sup>ne cīlī’ye te e<sup>s</sup>he’laq temī’sī?” Aqalqsītō<sup>u</sup>’wat  
 25 hāŋ hū<sup>u</sup>’mīk. “In tcītc e<sup>s</sup>xalaŋ temī’sī.” Wāndj l!ā’xEM  
 le hū<sup>u</sup>’mīk. “Tsī e<sup>s</sup>eqa’tem. Tsīx’ hanL e<sup>s</sup>be’l̄tc<sup>s</sup>xEM.”  
 Hīs tcīlīlī’yat hanL he tc!wāŋ. “E<sup>s</sup>pī’ctcī hanL.” Ā’yu  
 ŋnuwī tcīlīlī’yat he tc!wāŋ. Hats yī’qax qa’qaŋ le swaŋ, ī

<sup>1</sup> Causative passive.

<sup>2</sup> *qa-* inchoative (§ 19); *qeiltc* “slowly” (§ 106); *-u* transitional (§ 35).

"All right! put the rope around my neck." (One) tied a knot on his back. He did not want it that way. "If I do it that way, then (you will) surely play." He did not believe it. So Raccoon ran down. He looked at him, and, indeed, he had a knot on his back. Now (Raccoon) pretty nearly got on top. He began to slacken up a little bit, and turned the knot around. At the same time some one drew him up from above. "Do you see it?" — "Certainly, I see it." Thus spoke Grizzly Bear. Indeed, thus he spoke. "Put the rope around my neck." Indeed, (a man) made the knot on the back. Indeed, he ran up, while some one pulled him up from above. His head came near the cross-piece. He was looking out. His head was hit. He dodged as he was struck. Just the rope was hit. The rope came apart and (was) rolled down below. It fell into the water when it (was) rolled down. "Indeed, my dream was true. My elder brothers were killed."

He swam out into the ocean. He ran away and swam far out. (They) could not follow him. He was seen as he swam. Thus he was thinking: "In which direction shall I go?" He began to swim towards the ocean. "Where shall I get ashore?" Thus he was thinking. He was cold as he was swimming ashore. Indeed, he came ashore at the mouth of the river. One old woman was living there. Thus he thought: "I will go there." He came ashore crawling. He could not stand up. Now, indeed, he came to the old woman who lived there. She recognized him when he got there. "Is that you, indeed, who arrived, grandson?" That old woman frightened him. "Don't you do anything, grandson." Thus spoke the old woman. "You are merely cold. You shall warm yourself here." She was going to kindle a fire. "You will get warm." Indeed, she kindled a big fire. Grizzly Bear fell asleep right away, as soon as he got warm.

pí'ctci. Wändj ìlt "E<sup>s</sup>qa'qał. Milan ɲnîk·ineyă'we."  
 Alí'maq ní'k·in hí'tō'uts tclwă'fetc. Tsō tē'ma qa'xana  
 tclilí'yat. "Kwí'yał e<sup>s</sup>qa'qał. Hamīlan ní'k·in ɲwīlō'wat."  
 Wändj lłá'xEM lE hū'wîk·. Tsō ā'yu tsă'yux<sup>u</sup> mî'k·e  
 5 sqats. Tsō łaisa'ma qawīlā'we lEX<sup>1</sup> s<sup>pa</sup>l!. Łaisa'ma la<sup>u</sup>  
 pā'ats lE tsă'yux<sup>u</sup> mî'k·e. Asō' wu'txe lān yîxă'wEX. K·ida-  
 mīnate ha<sup>u</sup> x·Llīt. Łkwī'līt tsaxa'līsetc la<sup>u</sup> lō'qtīts lE s<sup>pa</sup>l!.  
 Si'x·t<sup>tsa</sup> lEX mā qa'qał. "Dī'fū ctă'ya<sup>2</sup> lE Ll'meq?" Wändj  
 lłāts hE swał. "Tsí ní'k·in tE f'nuwī ɲl'ēna'ē'wat."  
 10 Wändj lłāts lāł hū'wîk·. Asō' qa'fqa<sup>u</sup> f'nuwī lE swał.  
 XLa'qatc qa'qał. Lōqu'qwa lE s<sup>pa</sup>l!. Sqats lE hū'wîk·  
 hE kłā'ats. Hān ye'es la<sup>u</sup> Ll·k·īts. Łkwī'līt de'is tci la'ats  
 lān ye'es. K·ēlē'līsetc neq lāł hū'wîk·. Xle'tix· kwīna'-  
 ē'wat.

15 Lō'qtsxEM lE swał. Qax·intetānī'we. Wí'luwīt lāł  
 hū'wîk·ca. Í k·ifō'wīt, la<sup>u</sup> sqats lE hū'wîk·. Qa'mīt.  
 Ll·mī'xwīt hE qtsă nłaxanē'was. Xle'tix· Ll·ē'itc xyee'sitc.  
 HE qtsă nłaxanē'was Lōwa'kats hE hū'wîk·. Xle'tix·  
 Ll·ē'itc asō'. Xwändj ũ iluwe'xtcīs hE swał. "Ńtsxaū'wat  
 20 hanL xwändj lE hū'wîk·." Kwaā'nīya wīt lāł hū'wîk·.  
 Mītsīsī'ya lāł hū'wîk· lEX swał. Tsō asō' sqats hāł hū'wîk·  
 mîk· lEX swał. Tsō wändj ũ iluwe'xtcīs hE swał. "Tsō  
 hanL hats xLōwē'entc ɲk!wīnts." Ā'yu xLōwē'entc kłwīnts.  
 Mō'yūsetc Ll·ē'itc lāł hū'wîk·. Tōwī'tīts hā iluwe'xtcīs lāł  
 25 hū'wîk·. Wändj lalaha'ē'wat hāł hū'wîk·. Tsō tē'ma  
 Ll·ē'itc. Mō'yūsetc Ll·ē'itc. Kwīna'ē'wat, í la<sup>u</sup> lEqa'we lāł  
 hū'wîk·. Tsō tsxaū'wat. Tcīne'henī lāł hū'wîk·. "Yí-  
 kwanL xtcīt ɲxa'ltīye?" Wändj tcīne'henī.

Tsō xgō'us mā la<sup>u</sup> kwaā'nīyahā'ya, í la<sup>u</sup> gō'us íf tsxaū'wat.  
 30 Xgō'us mā la<sup>u</sup> kwaā'nīyahā'ya. Wändj lłá'xEM lE hū'wîk·.

<sup>1</sup> The narrator was mistaken. It ought to be lE s<sup>pa</sup>l! (see § 23).

<sup>2</sup> cta (§ 90); -īye transitional (see §§ 7, 9, 35).

Thus she said to him: "You sleep, (and) let me get some wood." She put big (quantities of) wood on the fire. At the same time she kindled it on the top. "Now you sleep, let me look for wood." Thus spoke the old woman. Indeed, she took a small basket and began rapidly to look for pitch. She rapidly filled the small basket. She came back to her house, and put (the pitch) into a bowl. With red-hot gravel-stones she boiled the pitch. The man who slept scented it. "What is this scent?" Thus spoke Grizzly Bear. "It's only the wood which I caused to burn so very hard." Thus spoke that old woman. Grizzly Bear again fell sound asleep. He slept with his mouth wide open. The pitch was boiling. The old woman took the pot and poured (the pitch) into his mouth. Red-hot gravel she put into his mouth. That old woman ran away into a corner and looked on from there.

Grizzly Bear got up and began to jump around. He was looking for that old woman; and when he saw her, he seized her. He bit and chewed her between his teeth. She came out from there, from his mouth. The woman was sitting between his teeth. She again came out from there. Thus Grizzly Bear was thinking: "Thus I will kill the old woman." That old woman knew who he was, (and) Grizzly Bear knew the old woman. Grizzly Bear again seized that old woman. He was thinking thus: "I will now swallow her entirely." Indeed, he swallowed her entirely. That old woman came out through the anus-hole. The old woman cut out his heart. Thus she got even with him. Then she came out through the anus-hole. That old woman looked on as he died. Now she had killed him. The old woman was thinking, "What shall I do with him?" Thus she thought.

Every one came to know it when they had killed all (the Bears). Everybody came to know it. Thus spoke the

“Ĕñiye hanL dīř. Yîqa'ntcemēx mā hanL e<sup>8</sup>kwīnā'īř.”  
 Wändj Llä'xEM lät hū<sup>u</sup>mí'k'. “Yîqa'ntcemēx mā hanL  
 Lōwē'wat ye<sup>8</sup> tlex̄t. Ĕñ hanL dīř. E<sup>8</sup>wīx'ī'lis he hanL.  
 YanLawe mā e<sup>8</sup>k'īřō'wīt, la<sup>u</sup> e<sup>8</sup>neq hanLawe. YanLawe la<sup>u</sup>  
 5 sī'x't<sup>8</sup>tsa la<sup>u</sup> ehe'ntce hanLawe e<sup>8</sup>neq.” Gō<sup>u</sup>s wändj Llä'xEM  
 lät hū<sup>u</sup>mí'k'.ca.

Tsō tsī yîqai'nī ä'wīxEM. Wändj hätct!eni'yeqEM.

### 17. QACQAĀ'YAL (SHADOW).

Kat'e'mīs īř tīlā'qai. Īř mīlkwī'tcīnī. Yī'xen qařimī'ye  
 tsī qacqaĀ'yAL k'īřō'wīt. Hats tēi mā stō<sup>u</sup>qtset<sup>1</sup> hīct.  
 10 Gō<sup>u</sup>s mī'lätc he řna'at lE xwī'tsxut. “Tā'ī sla.” Wändj  
 Llä'xEM. “Tsīx' lE e<sup>8</sup>Lō<sup>u</sup>k<sup>u</sup>.” Tsō ā'tsa hE wīx'ī'lis. Wändj  
 Llä'xEM lE mā he'īaq. “Yîqa'ltsīx' e<sup>8</sup>stō<sup>u</sup>q. E<sup>8</sup>k'īřōwītā'mī  
 han.” Wändj Lläts. “Īñ hel. Hats Lōwēn.” — “Īñ hel.  
 Yī'halq tsī'x'tī ē<sup>8</sup>djī. Tsīx' e<sup>8</sup>stō<sup>u</sup>q.” Wändj īřt. “Hats  
 15 Lōwēn.” X'īntītsxamī'ye. Sqats ta tclwā'řetc lIxant. Tcī  
 tsīx'īx'ī'wat. Tcī tsxaū'wat. Q!mīts lE mā tsxaū'wat.  
 Asō' pī'x'pī.

Heliū'řīs asō' qacqaĀ'yAL k'īřō'wīt. Īñ yū he'nīye mā  
 k'īřō'wīt stō'waq. “E<sup>8</sup>ne cīlī'ye sla. Yîqa'ltsīx'; e<sup>8</sup>k'īřōwī-  
 20 tā'mī han. Tsīx' lE e<sup>8</sup>Lō<sup>u</sup>k<sup>u</sup> sla.” Wīx'ī'lis ā'tsa. “Lōwēn  
 L sla.” — “HamīL tsī'x'tī e<sup>8</sup>djī.” Ā'yu tcī řa. Sqats lE  
 dā'mīř. Tclwā'řetc k'wīnt. Tcī tsīx'īx'ī'wat. Ā'yūwīt hā  
 qā'ya. Q!mīts asō' lE mā tsxaū'wat. Ā'wī ū Lōwā'was.  
 Asō' pī'x'pī.

25 Gō<sup>u</sup>s mī'lätc he ūx řna'at lE mā hī'nī tīlā'qai. Helmī'řīs  
 asō' qacqaĀ'yAL k'īřō'wīt. Īñ yū he'nīye k'īřō'wīt dā'mīř

<sup>1</sup> Causative passive.

old woman: "You shall be nothing. The last generation shall see you." Thus spoke that old woman. "The last generation shall eat your meat. You shall be nothing. You will always be (an article of) food. Whenever you see some one, you will run away. Whenever you scent them (the people), you will run far away." All this that dear old woman was saying.

Now here it ends. Thus people tell the story.

### 17. THE FIVE SHADOWS.

There lived five brothers. One morning (one) saw a shadow. He was surprised (that) this (shadow) person here was standing. He always used to hunt deer. "Halloo, cousin!" Thus he spoke. "Sit down here, quickly!" Then he gave him food. Thus spoke the man who came: "Stand close here, I want to see you." Thus he spoke. "Not so. Just eat!" — "Not so. Come close here! Stand here!" Thus he said to him. "Just eat!" He (the shadow) jumped at him. He took hold of him and threw him into the fire. He was holding him there. He killed him there, and he ate the man he had killed. He went home again.

The next day (the other brother) saw a shadow. The man he saw had not been standing very long. "Is that you, indeed, cousin? Come close here, I want to see you. Quick! sit down here, cousin!" He gave him food. "You must eat, cousin." — "Please come here!" Indeed, he went there. He seized the man, and threw him into the fire. He held him there (until) he took away his breath. Again he ate the man he had killed. He finished eating, and went home again.

The two (remaining) men who lived there were hunting all the time. The next day (another brother) again perceived a shadow. The man he saw had not been standing

stō'waq. "E<sup>s</sup>ne cīlī'ye sla. Tsīx' le e<sup>s</sup>Lō<sup>w</sup>uk<sup>u</sup>. E<sup>s</sup>Lō<sup>w</sup>īyam hanL." Ā'yu tcī Lō<sup>w</sup>'k<sup>u</sup>tsxEM. "E<sup>s</sup>djī sla. E<sup>s</sup>k'īfōwītā'mī han." — "In hel sla. Hats Lōwēn." Wändj l!ā'xEM. "In hel sla. Tsī'x'tī e<sup>s</sup>djī." Ā'yu tcī la. Tsō ūx wīl<sup>ē</sup>me<sup>u</sup>.  
 5 Ā'ya ū qā'ya. Tc!wā'fetc tsī'x'īts. Tcī tsīx'īx'ī'wat. Yūkwīnī'yat ta tsō q!mīts. Asō' pī'x'pī.

Helmī'hīs asō' qacqayā'yal k'īfō'wīt. Tēi dā'mīl he'laq. "E<sup>s</sup>ne cīlī'ye sla. Tsīx' le e<sup>s</sup>Lō<sup>w</sup>uk<sup>u</sup>. E<sup>s</sup>Lō<sup>w</sup>īyam hanL." Ā'yu hī'nī Lō<sup>w</sup>'k<sup>u</sup>tsxEM. "E<sup>s</sup>djī sla, e<sup>s</sup>k'īfōwītā'mī han."  
 10 Wändj l!ā'xEM. "In hel sla. Hats Lōwēn." Wändj īlt. "Tsī'x'tī e<sup>s</sup>djī." — "In hel." — "Tsī'x'tī e<sup>s</sup>djī. Tsīx' e<sup>s</sup>stō<sup>w</sup>q." Wändj īlt. Ā'yu tcī la. X'ī'ntītsxEMī'ye ta sqats. Ūx wīl<sup>ē</sup>me<sup>u</sup>. He'nīye ūx welā'nī. Ā'ya ū qā'ya le dī'lōl. Tc!wā'fetc l!xant. Tcī tsīx'īx'ī'wat. Q!mīts. Ā'wī ū  
 15 Lōwā'was. Asō' pī'x'pī.

Helmī'hīs qacqayā'yal k'īfō'wīt, ī qalnī'we. "Dī'lū cta te ŋk'īfō'wīt?" Wändj tcīne'henī. Hats mā k'īfō'wīt stō<sup>w</sup>q hītc. "E<sup>s</sup>ne cīlī'ye sla. Tsīx' e<sup>s</sup>Lō<sup>w</sup>uk<sup>u</sup>, e<sup>s</sup>Lō<sup>w</sup>īyam hanL." Ā'yu tcī Lō<sup>w</sup>'k<sup>u</sup>tsxEM. "E<sup>s</sup>djī sla, e<sup>s</sup>k'īfōwītā'mī han." —  
 20 "In hel sla, hats Lōwēn." X'ī'ntītsxEMī'ye. Hīs in nī'x'tīts. Neq le dī'lōl. Gō<sup>u</sup>s qantc wīlō<sup>w</sup>'wat. In k'ī'Lō<sup>w</sup>ts, ī wīlō<sup>w</sup>'wat. K'ī'nā<sup>u</sup> ū iluwe'x'tcīs. Pī'x'pī le qacqayā'yal. In asō' he'laq. Asō' wu'txe le dī'lōl.

Tsō he'nīye ī'nīEX Lōwa'kats. Wändj ū iluwe'x'tcīs.  
 25 "Tcī'tcū cta te nī dīl nma'nata?" Wändj tcīne'henī. Sō<sup>w</sup>'p!na yīxa'ntcpts ta la<sup>u</sup> Lō<sup>w</sup>'k<sup>u</sup>tsō<sup>w</sup>'wat. Hats plī'yEX, ī

very long. "Is that you, indeed, cousin? Quick! sit down here! You shall eat." Indeed, he sat down there. "Come here, cousin, I want to see you." — "Not so, cousin, just eat." Thus (the shadow) spoke. "Not so, cousin! Come right here!" Indeed, he went there. Now they two fought. (The brother) was out of breath. He held him (down) in the fire. There he was holding him. Then he took him out and ate him. He went home again.

The next day (another brother) saw a shadow. Here the man arrived. "Is that you, indeed, cousin? Quick! sit down here! You shall eat." Indeed, he sat down there. "Come here, cousin! I want to see you." Thus he spoke. "Not so, cousin, just eat." Thus he said to him. "Come right here." — "Not so." — "Come right here. Stand here!" Thus (the shadow) said to him. Indeed, he went there. (The shadow) jumped at him and seized him. They two fought. A long time they two were fighting. The young man was out of breath. (The shadow) threw him into the fire. There he was holding him. He devoured him. He finished eating, and went home again.

The next day (the last brother) saw a shadow while he was hunting. "What do I see?" Thus he was thinking. (To his) surprise, he saw a man standing. "Is that you, indeed, cousin? Sit down here, you shall eat." Indeed, he sat down there. "Come here, cousin! I want to see you." — "Not so, cousin, you just eat." (The shadow) jumped at him. He did not touch him. The young man ran away. He looked for him everywhere. He could not find him as he looked for him. The shadow became tired, and went home. He did not come again. The young man went home.

Now he lived alone for a long time. Thus he thought. "Why is it that I have no company?" Thus he was thinking. He gathered small sticks and set them up.

la<sup>u</sup> wändj tsí'x-tí'yat. Tcîne'henī LE dī'lōł. "Yí'kūL xtcītc, î TE tclīlct! ŋlō'k<sup>u</sup>tsō'wat?" Wändj tcîne'henī. Ā'yu Lō'k<sup>u</sup>-tsō'wat. La<sup>u</sup> kwína'ē'wat. Hats ā'yu L!äts hītc. "Tā'í k!ō'la." — "Tā'í NEX ā'la." Wändj L!äts HE dä'mīł. His  
 5 inlhení'yees há'wī. Tetc c<sup>e</sup>alcta'tEXa la ā'la. "Tēi hanL e<sup>s</sup>Laha'ē'wat." Hū'w<sup>u</sup>mīs c<sup>e</sup> la ā'la. LE'γī ū iluwe'x<sup>u</sup>tcīs LE dä'mīł. Gō<sup>u</sup>s mī'lātc HE ĩna'at HE dä'mīł. Kwína'ē'wat lāx ā'la. Wändj tcîne'henī. "Yí'kwe xtcītc TE xwīn í'nīEX? Mī'lātc hanL ŋmí'ntcīts." Wändj tcîne'henī la ā'la.

10 É'nta e'he LE dä'mīł. Í'nīEX Lōwa'kats la ā'la. Hats qaqa'γā'yaL k'íł'ō'wīt hītc we'laq. Wändj ū iluwe'x<sup>u</sup>tcīs. "Yí'kwe dīł TE ŋk'íł'ō'wīt?" Īn yū he'niye hats dä'mīł k'íł'ō'wīt stō'waq. "Tā'í teka'x<sup>u</sup>tsī." Wändj L!äts HE dä'mīł k'íł'ō'wīt. "E<sup>s</sup>ne cīl'í'ye pkāk'·? Tsíx' e<sup>s</sup>Lō'k<sup>u</sup> pkāk'·. E<sup>s</sup>Lō-  
 15 wīyam hanL." Wix'í'līs ā'tsa LEX hū'w<sup>u</sup>mīs ā'la. "E<sup>s</sup>djī tsí'x tī." — "Īn hel pkāk'·." — "Tsí'x-tī e<sup>s</sup>djī teka'x<sup>u</sup>tsī." Wändj L!ä'xEM LE dä'mīł. "Hats Lōwēn pkāk'·." — "Īn hel teka'x<sup>u</sup>tsī. Tsí'x-tī e<sup>s</sup>djī, e<sup>s</sup>muxtītsā'mī han." Wändj L!ä'xEM LE dä'mīł. Wändj L!ä'xEM. "Īn hel pkāk'·."  
 20 X'í'ntītsxEMí'ye LE wā'wa. Sqats HE wā'wa. K'e'ĳnatc ĩtō'x'īts, sō'weł lexanē'was. Hí'nī sqaiLLā'nī LE wā'wa. K'í'lık'etc NEq LE wā'wa. Ā'ya ū qā'ya LE wā'wa. Tc!wä'łetc x'ne'x'tīts HE wā'wa. Kwína'ē'wat LEX dä'mīł, î tcī x'ne'x'tīts tc!wä'łetc LE wā'wa. Tcī kwína'ē'wat. His xā  
 25 ā'ya ū qā'ya. Lqa'at, î tc!wä'łetc kwí'nait. Hats kwa mī'la LE wā'wa, î la<sup>u</sup> xai'la. Hān ye'es x'ne'x'tīts. Lexa'tca te'x'tīts HE wā'wa. Īū'tcīsītc<sup>1</sup> lō'q<sup>u</sup>tats, î la<sup>u</sup> tcī te'x'tīts. Xwändj tsxaū'wat. Tsō tsxaū'wat, tsō le'tíx' he'lkWEXEM.<sup>2</sup> Łaisa'ma hai'x'tīts. Qanō'tca t<sup>e</sup>pīts. G'í'kwa t<sup>e</sup>pīts. Wändj

<sup>1</sup> *iluwe'x<sup>u</sup>tcīs + -itc.*

<sup>2</sup> *halk<sup>u</sup>.* "to be outside;" -x/m reflexive (see § 7).

They just scattered, as he did it thus. The young man was thinking, "How would it be if I should set up this hammer?" Thus he was thinking. Indeed, he set it up. He looked at it, (and, to his) surprise, it spoke. "Halloo, father!" — "Halloo, my child!" Thus spoke the man. Not long (afterwards) it grew up. He made clothes for his child. "You shall wear these." His child was a girl. The man was glad. The man was always hunting. His child looked at him, and thought thus: "What may be the reason that we two are alone? I will ask him (some) time." Thus his child was thinking.

The man had gone hunting, (and) his child remained alone. She saw a shadow, (but, to her) surprise, (it was) hardly visible. Thus she thought: "What may be the (thing) I see?" The man she saw had not been standing a long time. "Halloo, grand-daughter!" Thus spoke the man she saw. "Is that you, indeed, grandfather? Sit down here, grandfather! You shall eat." The girl gave him food. "Come right here!" — "Not so, grandfather." — "Come right here, grand-daughter!" Thus spoke the man. "Just eat, grandfather." — "Not so, grand-daughter. Come right here, I want to feel of you!" Thus spoke the man. Thus (she) said: "Not so, grandfather." He jumped at the little girl, and seized her. He rubbed her in his hands, between his fingers. The little girl was sticking out there. The little girl ran away under his arm. The little girl was out of breath, and jumped into the fire. The man looked at her as she jumped into the fire. He looked at her. He, too, was out of breath. He opened his mouth as he looked into the fire. The little girl was like liver when she became heated. She jumped into his mouth. The little girl entered inside. She was boiling in his heart when she entered. Thus she killed him. When she had killed him, she went out from there. She

û iluwe'xtcís. "Yí'qa hanL nī kwískwí'wat teḡ e'k<sup>u</sup>Lätc." Wändj tcíne'henī.

Lä L!ahā'was la<sup>u</sup> qa'xtō<sup>u</sup>. Wu'txe lä e'k<sup>u</sup>Lätc. "Nḡwu'txe . nex ā'la." Wändj L!ä'xEM lä e'k<sup>u</sup>Lätc. "Tcī'tcū TE la<sup>u</sup> 5 xtō<sup>us</sup> häł e<sup>s</sup>L!aha'ēi'wat?" Wändj L!ä'xEM lä e'k<sup>u</sup>Lätc. "Halt!yū ųnuwī ḡxa'lwís." Wändj İlt lä e'k<sup>u</sup>Lätc. Qac<sup>E</sup>-alctí'we lä e'k<sup>u</sup>Lätc. Yí'xēi k!wa'lıs ha<sup>u</sup> c<sup>E</sup>a'lcít. Ha<sup>ux</sup>ts. Wändj İlt la ā'la. "A<sup>u</sup>'qta L! Halt! hanL tēi e<sup>s</sup>L!aha'ēi-wat." Wändj İlt la ā'la.

10 Helmí'hís asō' řa ųnta. Lōwa'kats la ā'la. (She now kills the remaining four shadows in the manner described in the preceding pages.)

Gō<sup>us</sup> tsxaū'wat. Wändj L!ä'xEM lä e'k<sup>u</sup>Lätc. "Tcī'tcū cta TE hats kwa İn kwí'ña TE mä TE tġla'qai." Wändj 15 L!ä'xEM lä e'k<sup>u</sup>Lätc. Wändj L!äts la ā'la. "E<sup>s</sup>alqsítā'mí." Wändj İlt lä e'k<sup>u</sup>Lätc. "Nā'yım wändj e<sup>s</sup>L!ä'xEM. Ye<sup>s</sup>ne<sup>u</sup> ĳ'le hēn la<sup>u</sup> ḡai'wít." Wändj İlt lä e'k<sup>u</sup>Lätc. "Ā'yu İ TE la<sup>u</sup> e<sup>s</sup>ai'wít?" Wändj İlt lä e'k<sup>u</sup>Lätc. "Ta la<sup>u</sup> k'İřō'wíte tēi İř ha'yatı." Wändj kwískwí'wat lä e'k<sup>u</sup>Lätc. "Kwís tcī 20 řa'ex." Wändj İlt lä e'k<sup>u</sup>Lätc. Ā'yu tcī ũx řa. Tcī ũx he'řaq le'İř nyřä'wEX. Ā'yu ũx te'xtıts tcī. Gō<sup>us</sup> dıř ũx k'İřō'wít. Le'İř tetc la<sup>u</sup> ũx yıxa'ntcḡts, le'İř hatā'yıms. Le'tıx la<sup>u</sup> ũx yŭłts. La<sup>u</sup> ũx wutxaı'ta le'ũx nyřä'wEX.

Tsō tsı hı'nı ä'wıxEM. Xwändj hättc!enı'yeqEM.

18. S<sup>E</sup>YAQA'<sup>u</sup> MĀ (NIGHT RAINBOW PEOPLE).

25 Qaicı'nıs İř kwee'tı le s<sup>E</sup>yaqa'<sup>u</sup> mä. Kat'e'mıs ũ hı'me le s<sup>E</sup>yaqa'<sup>u</sup> hū<sup>u</sup>mık'. Yıxen qařmı'ye tsı ųnta ũx řa lä

quickly dragged him outside, and buried him. She buried him a little bit. Thus she thought: "I won't tell this to my father." Thus she was thinking.

Her clothes became stiff. Her father returned. "I came back, my child." Thus spoke her father. "Why are the things you wear stiff?" Thus spoke her father. "I am too warm." Thus she said to her father. Her father began to work. He worked one night and made (a dress). Thus he said to his child: "You must take (those stiff things) off. Now you shall wear these things." Thus he said to his child.

The next day he again went hunting. His child remained at home. (She now kills the remaining four shadows in the manner described in the preceding pages.)

She killed all of them. Thus her father said: "Why is it that the people who live there (make no) smoke?" Thus spoke her father. Thus answered his child: "You scare me." Thus she said to her father: "This is the reason why you talk that way, — those (whom I heard you say were) your enemies, (those) I killed." Thus she said to her father. "Did you surely kill them all?" Thus she said to her father. "See! here they lie." Thus she informed her father. "Let us two go there!" Thus she said to her father. Indeed, they two went there. They two arrived there at their house. Indeed, they two entered. They two saw everything. They two gathered up their clothes, their money. They two carried it (away) from there. They two brought it into their (dual) house.

Now here it ends. Thus the story is being told.

#### 18. NIGHT-RAINBOW AND GRIZZLY BEAR.

The Night-Rainbow people were living in a little place. Night-Rainbow-Old-Woman had five children. One morning they two — (one man and) his wife — went hunting. They

hū<sup>u</sup>mīs. DE<sup>m</sup>stetc ūx LH<sup>i</sup>npī<sup>y</sup>e. QE<sup>m</sup>mā ūx k'īfō<sup>w</sup>īt  
 hā'yatī. "Hats cku kwa xmā la<sup>u</sup> tcī hīthītōwē<sup>i</sup>wat." Wändj  
 L!ä'xEM LE hū<sup>u</sup>mīs. "La<sup>u</sup> cūL nī'cītc īs pī'yat." Wändj  
 īlt lä dä'mīf. Ā'yu nī'cītc la'ats län ta<sup>u</sup>'ta<sup>u</sup>. Hē<sup>i</sup>hats mā  
 5 k'īfō<sup>w</sup>īt dji ū x'na<sup>a</sup>t.<sup>1</sup> Hī'nī ūx tī'k'īne, ī la<sup>u</sup> tcī heūx-  
 xā'ītc he'īaq. "Xtci'tcū TE la<sup>u</sup> īc k'īmtsē<sup>i</sup>wat? Heḡne<sup>u</sup> fō  
 TE QE<sup>m</sup>mā." — "Qai'ku īn īl ye<sup>e</sup>ne<sup>u</sup> fō." Wändj L!äts HE  
 dä'mīf. X'īntītsxEMī'yē LE dä'mīf. Tsxāū<sup>w</sup>at HE dä'mīf.  
 Hīs hä hū<sup>u</sup>mīs tsxāū<sup>w</sup>at. Tsō TE<sup>m</sup>mā sī'yel!. Aī<sup>w</sup>īt LE  
 10 mā nL!tā'yas. HE k'ītsī'mīsī aī<sup>w</sup>īt LEX swa<sup>f</sup>. Pī<sup>x</sup>pī asō'  
 LE swa<sup>f</sup>. Pī<sup>i</sup>'ta LE mā aī<sup>w</sup>īt hān yīxā<sup>w</sup>EX LE swa<sup>f</sup>. Qai-  
 tsowītc fīmt. Pōkwī<sup>i</sup>lnēī tī'lqats.

Ī<sup>n</sup>īEX k<sup>w</sup>ī'yēt LE s<sup>e</sup>yaqa<sup>u</sup> hū<sup>u</sup>mīk'. Halt!yū ī<sup>n</sup>uwī  
 hū<sup>u</sup>mīk' LE s<sup>e</sup>yaqa<sup>u</sup>. Yī<sup>x</sup>en qa<sup>f</sup>mī'yē mā k'īfō<sup>w</sup>īt dji.  
 15 Hexā'ītc he'īaq. Lēwī LE l<sup>u</sup>/le la<sup>u</sup> tcī he'īaq. Sqats LE  
 qa'lqal LE s<sup>e</sup>yaqa<sup>u</sup>. Xle'ītc tskwīts LE swa<sup>f</sup>. Mō'yūsītc  
 tskwīts. Lexa'tca la'īxwīt. Xkwī<sup>i</sup>lau qa'lqalētc tsxāū<sup>w</sup>at  
 LEX s<sup>e</sup>yaqa<sup>u</sup> hū<sup>u</sup>mīk'. "Ā'yu cīl la<sup>u</sup> yī<sup>x</sup>ēī ḡtsxāū<sup>w</sup>at."  
 Wändj tcīne<sup>i</sup>henī LE s<sup>e</sup>yaqa<sup>u</sup>.  
 20 Yī<sup>x</sup>ēī ū temī'snātc. Hān wī'nqas la'ats LE temī'snātc.  
 Xmenī'yat. Tcī lexaxā<sup>e</sup>īwat LE temī'snātc LEX s<sup>e</sup>yaqa<sup>u</sup>  
 hū<sup>u</sup>mīk'. Hā<sup>w</sup>ī LE temī'snātc LE s<sup>e</sup>yaqa<sup>u</sup>. Qa<sup>f</sup>nī<sup>w</sup>e lä  
 temī'snātc. "Kwā<sup>x</sup>al qa e<sup>e</sup>ha<sup>u</sup>'xtSEM!"<sup>2</sup> Wändj L!ä'xEM  
 LE temī'snātc. "Tsīx' la<sup>u</sup> īaā'yam x'na<sup>a</sup>t. Nī tcītc yī<sup>x</sup>ēī  
 25 tsxāū<sup>w</sup>at." Wändj īlt hä ūmā<sup>w</sup>catc. Ā'yu kwā<sup>x</sup>al ha<sup>u</sup>'xtsa  
 LE temī'snātc.

Helmī'hīs asō' īa. Wändj īlt. "Īn e<sup>e</sup>ehe<sup>n</sup>tce yīxu<sup>m</sup>ē."  
 Wändj L!ä'xEM LE s<sup>e</sup>yaqa<sup>u</sup> hū<sup>u</sup>mīk'. Hē<sup>i</sup>hats yū<sup>x</sup>wā  
 wutxāī'yat HE tcō<sup>x</sup>tcōx. L<sup>n</sup>tīts lāf hū<sup>u</sup>mīk'ca. "Yū<sup>x</sup>wā  
 30 dīf ḡk'īfō<sup>w</sup>īt. ALī<sup>m</sup>aq dīf." Wändj L!ä'xEM lä temī-

<sup>1</sup> See §§ 97, 118.

<sup>2</sup> *e<sup>e</sup>qaha<sup>u</sup>'xtSEM* would have been more correct (see § 19).

two came through a prairie. They two saw camas lying (on the ground). "It seems, a person must have put it there." Thus spoke the woman. "We two ought to take some home." Thus she said to her husband. Indeed, she put some into her basket. Suddenly she saw a man running (towards her). They two were standing there when he came to them (dual). "Why did you two pick it? This camas belongs to me." — "I surely thought it did not belong to you." Thus spoke the husband. (The man) jumped at the husband. He killed the husband, (and) also his wife he killed. Then he started again. He killed all the people in the village. Grizzly Bear killed half of them. Grizzly Bear again went home. Grizzly Bear took to his house the people he had killed. He put them inside, (and) set them down opposite one another.

Rainbow-Old-Woman remained alone. The Rainbow was a very old woman. One morning she saw a man coming. He came to her. It was the enemy who came there. The Rainbow seized a digging-stick, (and) speared Grizzly Bear with it. She speared him in the anus. She jabbed (the spear) inside. With a digging-stick Rainbow-Old-Woman killed him. "Indeed, I killed one of them." Thus thought the Rainbow.

She had one grandson. She put the grandson on mats. (She turned) them over. There Rainbow-Old-Woman kept the grandson. The Rainbow's grandson grew up. Her grandson commenced to hunt. "Begin to make me a bow!" Thus spoke the grandson. "They run there, (and) I cannot kill (even) one." Thus he said to his grandmother. Indeed, she made a bow for her grandson.

The next day he went again. Thus she said to him: "Don't go far away." Thus Rainbow-Old-Woman was talking. Suddenly he brought home two rabbits. The old woman skinned them. "I saw two things, big things."

snätc. "Xwí'tsxut cku le e<sup>k</sup>k'íłō'wít." Wändj l!ä'xEM le s<sup>e</sup>yaqa<sup>u</sup> hū'mík. Tsō asō' ła le temí'snätc. "In he ehe'ntce ła'ex." Ā'yu k'íłō'wít he xwí'tsxut. Hats y'xēi m'ílaqetc í'k'í tō'hīts, í la<sup>u</sup> tSEL'nēi t'ík'ine. Wutxai'ta  
 5 qai'tsowítc. "Míłxa'NEM L ū'mā." Wändj l!ä'xEM le temí'snätc. "Dī'fū ctā'ya<sup>1</sup> te kwítkwí'ltaai?" Wändj l!ä'xEM le temí'snätc. "Hats e<sup>k</sup>k!ā'yEX temí'sí! LEpā'ya<sup>u</sup> tahā'lik·qa<sup>u</sup>wenise'nī." NEwa'ēi'wat lä e'k<sup>u</sup>lätc ū tahā'lik. In kwískwí'ya lä temí'snätc. Wändj ū íluwe'xtcís le s<sup>e</sup>yaqa<sup>u</sup>.  
 10 "TsanL ŋkwískwí'ya íl." Wändj tcíne'henī. Ínīye k'eł'fēi'wat<sup>2</sup> lex s<sup>e</sup>yaqa<sup>u</sup>. In wändj ílt lä temí'snätc. "Tsō hanL ehe'ntce ŋyíxu'mē." Wändj ílt lä ūmā'catc.

Ā'yu ła helmí'hís. DE'mstetc lhí'nap. Hēihats k'íłō'wít qe'mā wina'qaxEM. Wändj ū íluwe'xtcís. "La<sup>u</sup> hanL  
 15 ní'cítc ŋpí'yat. Yí'kwe dī'f? La<sup>u</sup> hanL k'íłō'wít lex k'lāŋ ū'mā." Wändj tcíne'henī le dī'lōł. Tsō ā'yu ní'cítc k'í'mtstít lex dī'lōł. "Hats cku kwa xmā la<sup>u</sup> tci hīhītōwēi'wat le qe'mā." Wändj tcíne'henī. Ā'yu hí'nī kwí'nait, í la<sup>u</sup> ní'cítc la'ats lān tahā'lik. Hēihats mā lhí'nap djī ū x'na'at<sup>3</sup>  
 20 hexā'ítc. Aqalqsōnā'ya. NEq. Hīs xā lowí'tat. Kā<sup>a</sup>sí'ye k'ítí'wíta. Stō'waq le dī'lōł. "Xtcí'tcū te la<sup>u</sup> e<sup>k</sup>k'í'mtstít?" Wändj l!ä'xEM he swał. "Heŋne' fō íte te la<sup>u</sup> e<sup>k</sup>k'í'mtstít." l!djí'tite tō<sup>x</sup>tōyūnā'ya.<sup>4</sup> Stō'waq. Hats kwa xmā-he'ntítc stō'waq. Stō'waq le dī'lōł. "ÍL<sup>5</sup> hanL xtcítc  
 25 ŋxa'ítí'f?" Wändj tcíne'henī he dī'lōł. Tsō'nō k'ūwí'yat hä k'e'ła. X'íntítsxEMí'ye. X<sup>e</sup>alí'yat han le dī'lōł. Ā'yu x<sup>e</sup>alí'yat. K'í'lik'ítc lhí'nap le dī'lōł. Hats y'qa xwändj (pointing out) lowí'tat, í lhí'nap. C'í'ítctat he swał. Hēi cíl māndj te ła ū x'na'at<sup>3</sup> he dī'lōł. Tkwíłtsō<sup>u</sup>'wat.

<sup>1</sup> *cta* (§ 90); *-īye* transitional (see §§ 7, 9, 35).

<sup>2</sup> Misheard for *k'íłłē'wat*.

<sup>3</sup> See §§ 97, 118.

<sup>4</sup> *dōw*- "to wish" + *-anāya* (see §§ 50, 82).

<sup>5</sup> Abbreviated form of *hamīL* (§ 92).

Thus spoke her grandson. "You must have seen deer." Thus spoke Rainbow-Old-Woman. Now, the grandson went again. "Don't go far away!" Indeed, he saw the deer. He hit both with one arrow as they were standing side by side. He took them inside the house. "You must prepare a lunch for me, grandmother." Thus spoke the grandson. "What is this roaring?" Thus said the grandson. "Just listen, grandson! The fisher-skin quiver is getting angry." She had stored away his father's quiver. She did not inform her grandson. Thus the Rainbow was thinking: "Only then I will surely inform him (when he grows up)." Thus she thought. The Rainbow no longer remembered it. She did not tell this to her grandson. "Now I am going far away." Thus he said to his grandmother.

The next day he went, indeed. He came through a prairie. Suddenly he saw camas spread out. Thus he thought: "I'll take some of it home. What may it be? My absent grandmother shall see it." Thus the young man was thinking. Now, indeed, the young man picked some. "It seems, some one must have put down this camas." Thus he was thinking. Indeed, he looked there, as he put some into his quiver. Suddenly a man came quickly to him (through the prairie). (The boy) became afraid, (and) ran away. He, too, ran. (Grizzly) almost overtook him. The young man stood up. "Why did you pick it?" Thus spoke Grizzly Bear. "The thing that you picked is my property." (Grizzly) wanted to fight him. He stood up. He stood just like a person. The young man stood. "What may he do to me?" Thus the young man was thinking. He stretched out his two hands. (Grizzly) jumped at him. He was going to hug the young man. Indeed, he hugged him. The young man went through his arm-pits. Just that way he ran when he came through. Grizzly Bear turned around. Indeed, the young

Mītsma'tsōnā'ya<sup>1</sup> lex dī'lōļ. Wändj ū iluwe'xcīs he dī'lōļ.  
 "Nī canL tcītc xa'tiļ." Wändj tcīne'henī le dī'lōļ. K'iti'  
 wīta he dī'lōļ. "Yīqa'ltsīx· is welā'nī hanL." Wändj L'lā'xEM  
 le dī'lōļ. Tsō hanL asī'L pqaī'yītc x<sup>e</sup>alī'yat. Hats yī'qax  
 5 wändj (pointing out) Lhī'nāp k'ī'lik·itc he dī'lōļ. Hats  
 yī'qa xwändj la ū x'na'at<sup>2</sup> he dī'lōļ. Wändj tcīne'henī he  
 swaļ. "Qa'ntcū c<sup>e</sup> te la?" Wändj tcīne'henī le swaļ.  
 K'ī'fō'wīt la ū x'na'at<sup>2</sup> he dī'lōļ. Ā'yā ū qā'ya le swaļ.  
 Qaļ la<sup>u</sup> mīlt! lä he'łta, i ā'yā ū qā'ya. Yīxā'wEXetc ūx  
 10 hū'xLtet le dī'lōļ. "Kwī'yaļ hanL yī'qa tsīx· ŋtsxaū'wat."  
 Wändj tcīne'henī le dī'lōļ. "Yīqa'ltsīx· e<sup>e</sup>stō<sup>u</sup>q, is welā'nī  
 hanL." Ā'yu yīqa'tēi stō<sup>u</sup>q. Djī'łtcītc x<sup>e</sup>alī'yat. Yī'qa  
 xwändj (pointing out) Lhī'nāp le dī'lōļ. G'ī'kwa e'hentc  
 stō<sup>u</sup>q he dī'lōļ. Stō'waq he swaļ asō'. Tsō hanL tō'hīts  
 15 xmī'łaqetc lex dī'lōļ. Ā'yu tō'hīts. Tō'yat he swaļ.  
 T'sxaū'wat hex dī'lōļ. Ēqatcē'wītc haī'x'tīts lex dī'lōļ.

Pī'x'pī he dī'lōļ lān ūmā'catc. Kwīskwī'wat hä ūmā'catc.  
 "Qe'mä te wīna'qaxEM ŋk'ī'fō'wīt." Wändj kwīskwī'wat lä  
 ūmā'catc. "La<sup>u</sup> nī'cītc ŋla'ats teŋ tahā'łīkatc. Hē'hats  
 20 mä ŋk'ī'fō'wīt dji ū x'na'at.<sup>2</sup> Xla<sup>u</sup> ŋłdjī'tiļ, i la<sup>u</sup> ŋne'itc  
 he'łaq, i la<sup>u</sup> ŋk'ī'mstīt te qe'mä." Wändj L'lā'xEM. "Hexä'  
 fō hēn." Wändj L'lā'xEM. Wändj kwīskwī'wat lä ūmā'catc.  
 "Nī'ye k'ełłē'wat<sup>3</sup> le ēn xle'itc kwīskwiyā'mī. Xla<sup>u</sup> te la<sup>u</sup>  
 ai'wīt lī'ye meanī'yas." — "La<sup>u</sup> xtcī'tcū e'ītsitō'wat?" —  
 25 "ŋtsxaū'wat il." Wändj kwīskwī'wat he s<sup>e</sup>yaqa<sup>u</sup>.

Helmī'hīs la<sup>u</sup> asō' la he dī'lōļ. Sītsa'ataai he lāļ hū<sup>u</sup>.  
 mī'k·ca. LE'γī ū iluwe'xcīs, i la<sup>u</sup> yī'xēi t'sxaū'wat lāļ hū<sup>u</sup>.

<sup>1</sup> *mīts-* "to know;" *-anāya* (see §§ 50, 82).

<sup>2</sup> See §§ 97, 118.

<sup>3</sup> Misheard for *k'ī'łłē'wat*.

man was already running. He followed him. The young man became acquainted with (his ways). Thus the young man was thinking: "He shouldn't do anything to me." Thus the young man was thinking. The young man overtook him. "Close here! We two shall fight." Thus spoke the young man. Now he was going to hug him in the middle of the back. Just that way the young man went through the arm-pits. Just that way the young man kept on running. Thus thought Grizzly Bear: "Where did he go?" Thus thought Grizzly Bear. He saw the young man run. Grizzly Bear was out of breath. His tongue was hanging down, as he was out of breath. (He and) the young man approached the house. "Now I am going to kill him right here." Thus thought the young man. "Stand close here! We two will fight." Indeed, he stood close by. He hugged him around the thighs. Just that way the young man went through. The young man stood somewhat far away. Grizzly Bear stood also. Now the young man will hit him with an arrow. Indeed, he hit him. Grizzly Bear fell, (and) the young man killed him. The young man dragged him aside.

The young man went home to his grandmother. He informed his grandmother. "I saw camas spread out." Thus he informed his grandmother. "I put some of it into my quiver. Suddenly I saw some one run quickly. He fought with me, when he came to me, because I picked that camas." Thus he spoke. "He said it belonged to him." Thus he spoke. Thus he informed his grandmother. "I forgot to tell it to you. He had killed your parents." — "What did you do?" — "Surely, I killed (one of them)." Thus the Rainbow informed him.

The next day the young man went again. That old woman was continually dancing the murder-dance. That old woman was very glad when he had killed one. The

- mí'k·ca. Asō' tcī he'laq le dī'lōl. Asō' lō k'í'mstít le qE'mä. Hí'nī stō<sup>u</sup>q le dī'lōl. Hē'hats asō' lhí'ñap dji ú x·na'at.<sup>1</sup> Lowí'tat he dī'lōl. K'ití'wíta. "E<sup>s</sup>dji, ís wälá'nī hanL. E<sup>s</sup>he'ḡne<sup>u</sup> l̥'le." Wändj l!á'xEM he dī'lōl. Hats
- 5 kwa in yū hai'na. Wändj kwína'ē'wat. Yíqa'ltsíx· k!wí'n-tsítc han x<sup>e</sup>alí'yat, í stō'waq. Ā'yu x'íntítSXEMí'ye. K'í'lik·ítc lhí'ñap he dī'lōl. Yí'qa xwändj (pointing out) la ú x·na'at<sup>1</sup> he dī'lōl. In he le hí'le'tlik·, yuwe k'ítō'wít lōwa'hai he dī'lōl. T<sup>e</sup>kwíLtsō<sup>u</sup>'wat he. Mitsma'tsōnā'ya lex dī'lōl.
- 10 "Nī canL tsxewe'ít." Wändj tcíne'henī he dī'lōl. Łaqtso<sup>u</sup>'wat, í dji. "E<sup>s</sup>dji ís wälá'nī hanL." Wändj ílt. "Yíqa'ltsíx·." Wändj ílt. Ā'yā ú qā'ya. Qełtc milt! lä he'íta, í la<sup>u</sup> ā'yā qā'ya. Yíqa'tēi le yíxä'wEXē'itc le dī'lōl. Kwí'yał hanL yí'qa tsíx·. Tsō asō' k'ití'wíta. "E<sup>s</sup>he'ḡne<sup>u</sup> l̥'le,
- 15 ís welá'nī hanLel." Wändj ílt. Tsō hanL qał sqats. Tsō xwe'lixetc sqats he dī'lōl. Ā'yu sqats. Hats yí'qa xwändj (pointing out) lhí'ñap k'í'lik·ítc. G'í'kwa e'hentc stō<sup>u</sup>q le dī'lōl. "E<sup>s</sup>dji tsí'x·tí." Hemí'yat le kwā'xal nmí'laqai. Asō' stō'waq le swał. Hats kwa xmā'hentítc djína'tāya.<sup>2</sup>
- 20 Wändj tsíx·tsí'x·ít. Mā yíqa'tēi. Wändj ú íluwe'xtcís. "Yí'kwanL te ḡtō'híts?" Ā'yu tō'híts. Tō'yat. Tsxau'wat.

- Tsō pí'x·pí le dī'lōl. Wu'txe yíxä'wEXetc he dī'lōl. Wändj ílt lä ūmā'catc. "Asō' yí'xēi ḡtsxaū'wat." — "Le hū'wís cku le e<sup>s</sup>tsxaū'wat." Wändj l!á'xEM le s<sup>e</sup>yaqa'ū.
- 25 "Hamíl hanL tcī ḡla." Ā'yu tcī la he dī'lōl. l!x·tínt he swał lex dī'lōl. Hēi cíl ā'yu hū'wísí'ye.

<sup>1</sup> See §§ 97, 118.

<sup>2</sup> *dji* "to come;" -*t* transitive (§ 26); -*āya* (§ 47).

young man arrived there again. He picked that camas again. The young man stood there. Suddenly (Grizzly) again came through quickly. The young man ran. (Grizzly) overtook him. "Come! We two will fight. You (are) my enemy." Thus spoke the young man. (Grizzly) did not seem to be very active. Thus he looked at him. Close here, he was going to hug him around the neck as he stood. Indeed, he jumped at him. The young man went through the arm-pits. Just that way the young man ran. Whenever he saw the young man run, he could not turn around quickly (enough). He would follow him. The young man learned his (ways). "He won't kill me." Thus the young man was thinking. He waited when (Grizzly) came. "Come! We two will fight." Thus he said to him. "Close here!" Thus he said to him. (Grizzly Bear) was out of breath. His tongue was hanging down when he was out of breath. The young man (came) close to the house. Now (the fight) will be just here. Now, again, he overtook him. "Indeed, you (are) my enemy, we two shall fight." Thus he said to him. Now he will seize him by the lower parts. Now he seized the young man in a stooping position. Indeed, he seized him. Just that way he came through the arm-pits. The young man stood not far away. "Come here!" He took out the bow and arrows. Again Grizzly Bear stood. He was coming towards him just like a person. Thus he was doing it. (He was very) close. Thus he thought. "Suppose I hit him!" Indeed, he hit him. He fell, (and) he killed him.

Now the young man went home. The young man went back to the house. — Thus he said to his grandmother. "Again I killed one." — "It must be the female whom you killed." Thus spoke the Rainbow. "Let me go there!" Indeed, the young man went there. The young man examined Grizzly Bear. Sure enough, it was a woman.

- He'niye hí'nī yíxú'mē. In asō' tō djī. "Tsō cku tsí'wís." Wändj tcíne'henī. "Y'kūL xtcítc tcī ŋa?" Wändj tcíne'henī. Ā'yu tcī ŋa. Tcī he'laq le swaŋ nyíxá'wex. K'íŋō-wít lä e'k<sup>u</sup>lätc. Lōwa'kats hīs lä e<sup>n</sup>nätc. K'íŋō-wít pō-
- 5 kw'lnēi lōwaka'ēi'wat. E'qe í'k'ī. Pí'nats. Pí'x'pī yíxá'wexetc he dí'lōŋ. Kw'iskwí'wat lä ūmā'catc. Wändj ílt. "Ŋk'íŋō-wít teŋ e'k<sup>u</sup>lätc, ta hīs leŋ e<sup>n</sup>nätc. Tcī hanL ís ŋa." Ā'yu tcī ūx ŋa lä ūmā'catc. Tc'líli'yat he tclwáŋ. Xā<sup>a</sup>p ūx x'limí'yat. Xle'ítc tsō<sup>u</sup>t lä ä, lä k'e'ŋa, ta la kxla,
- 10 x'limā'yam xā<sup>a</sup>p<sup>et</sup>c. "E<sup>s</sup>ilx ní'kla." Wändj ílt lä e<sup>n</sup>nätc. "Tsí e<sup>s</sup>qa'qaŋ." Wändj L!ä'xEM he dí'lōŋ. Ā'yu ílx. "HamīL e<sup>s</sup>Lläts." Yū qe'ítc L!äts. "Aí'wa ní t'ímíŋ." Wändj L!äts lä e<sup>n</sup>nätc. "HamīL pí'nats lí'ya kxla!" Ā'yu pí'nats la kxla. "HamīL e<sup>s</sup>stō<sup>u</sup>q!" Wändj ílt. Í'k'ī wändj tsíx'tsí'x'ít.
- 15 Tsí íŋ tīlā'qai. "Íce<sup>s</sup> stō<sup>u</sup>q!" Wändj L!ä'xEM he dí'lōŋ. Ā'yu ūx stō'waq. Ntsō'wíLe tle<sup>x</sup>t ā'tsa. "Tēi íc q!mí'tse." Wändj ílt lä e<sup>n</sup>nätc. Í'k'ī tcä'yuxwín ā'tsa. "Íc tēŋtā'mítu<sup>1</sup> hanL." Wändj ílt. "HamīL e<sup>s</sup>tcl'a'at!" Wändj ílt lä e<sup>n</sup>nätc. Ā'yu í'k'ī ūx tcl'a'at. Lewí ú ila'hatcem dō-
- 20 wā'ya lä e<sup>n</sup>nätc. Ā'yu ní'wets hīs lä e'k<sup>u</sup>lätc. "Tsō íc le'γi." Wändj ílt. "Lín pí'x'pī hanL." Ā'yu íŋ pí'x'pī. Íŋ wu'txe le'íŋ nyíxá'wex. Wändj L!ä'xEM lä e'k<sup>u</sup>lätc. "Xwí'n kwaā'nīya yí'ku tcī xwín wutxe'ítū, í xwín aí'wítū." Wändj L!ä'xEM lä e'k<sup>u</sup>lätc.

- 25 Helmí'hís tcī íŋ ŋa. Íŋ ŋatsā'ya le qe'mä. Paā'hít he yíxá'wex xqemā'etc. "Hís hanL la<sup>u</sup> e<sup>s</sup>wutxa'íta." Wändj ílt lä temí'snätc. "Cíne<sup>s</sup> tīlā'qai L." Wändj ílt lä e<sup>n</sup>nätc.

<sup>1</sup> Peculiar case of initial duplication (see § 82).

He travelled for a long time. Such (a person) did not come again. "It must have been the last one." Thus he thought. "Suppose I go there!" Thus he thought. Indeed, he went there. He came to the house (of) Grizzly Bear. He saw his (own) father. Also his mother was (there). He saw them sit opposite each other. Both were dead. He turned back. The young man went home. He informed his grandmother. Thus he said to her: "I saw my father and my mother. We two will go there." Indeed, they two went there, (he and) his grandmother. He kindled a fire. They two warmed water. With it he washed her face, her hands, and her feet, with lukewarm water. "Look up, mother!" Thus he said to his mother. "You are merely sleeping." Thus spoke the young man. Indeed, she looked up. "Please speak!" She spoke very slowly. "I am not yet strong." Thus spoke his mother. "Please bend your foot!" Indeed, she bent her foot. "Please stand up!" Thus he said to her. To both (of them) he did thus. They were merely sitting. "You two stand up!" Thus spoke the young man. Indeed, they two stood up. He gave them meat with grease. "You two eat this!" Thus he spoke to his mother. He gave them both a little piece. "You two will become strong." Thus he said. "Please walk!" Thus he spoke to his mother. Indeed, they two walked. He liked his mother best. Indeed, his father, too, (got) well. "Now you two (are) well." Thus he said. "We will go home." Indeed, they went home; they came back to their house. Thus spoke his father: "We two did not know for sure who took us (here) when we two were killed." Thus spoke his father.

The next day they went there. They went after the camas. He filled the house with camas. "You will also take this home." Thus she said to her grandson. "You must stay." Thus he said to his mother. "We two will go, (I and)

- “Xwîn ła hanL TE k·!än ū·mā.” Ā·yu ūx ła. Hats kwał wina·qaxEM LE e·qe mā. Xā·p ūx x·lîmî·yat HEX hū·mî·k·ca. Xle·itc tsō·t LE ä, LE k·e·ła, la kxla. Gō·s xwändj tsîx·tsî·x·it. Wändj îlt. “Cîne<sup>s</sup> t<sup>e</sup>qalî·ye. Tsî cîn qa·qał.”
- 5 Wändj L!ä·xEM LE dî·lōł. Łaisa·ma gō·s tsō·t LE ä. Wändj tsîx·tsî·x·it HEX dî·lōł. Tsō·we·L hîhî·wat hăł hū·mî·k·ca. Xle·itc ħph·yap lä ä, îł lä k·e·ła, îł la kxla. “Kwî·yał cîne<sup>s</sup> îlx.” Wändj L!ä·xEM LE dî·lōł. Ā·yu îł îlx. “Cîne<sup>s</sup> Lō·q.” Ā·yu îł tî·l<sup>e</sup>qtsū. “MîL t<sup>e</sup>yuwî·lte le·cîn sō·weł.”
- 10 Ā·yu îł t<sup>e</sup>yu·wîlt le·it sō·weł. “Kwî·yał cîne<sup>s</sup> tî·k·e.” Wändj L!ä·xEM LE dî·lōł. “Łîn pî·x·pî hanL.” Wändj îlt. Ā·yu îł pî·x·pî. Ā·yu gō·s wutxaî·ta HE mā aiai<sup>s</sup>wā·yu.

- Kwîna·ēi·wat hăx pū·yate. Kwe·lî·γES mā lä pū·yate. (Hîs ŋ·ne ŋxwändj mā).<sup>1</sup> “Xtcî·tcū cku TE ên wändj îltā·is?”
- 15 Wändj îlt lä ūmā·cate. “Tsî·x·tî dō·wa wu·txe tî·ye pū·yate. Hîs xā dîł mîtsîsî·ya. La<sup>u</sup> hanL dîł e<sup>s</sup>mî·tsmîstū.” Wändj îlt. Ā·yu he·łaq hă pū·yate. Yû·xwä ū hū·mä·k·e LE temî·snâte. Hetî·ye LE temî·snâte. Gō·s xā·ka la<sup>u</sup> tā·tcînts le·it hatā·yîms. Yîxe·ntce îł nL!tā·yas. Tsō wändj ū c<sup>e</sup>al·ctā·was LE s<sup>e</sup>yaqa<sup>u</sup>. Wändj c<sup>e</sup>a·lctet ha·wēi·wat lä temî·snâte. “Îs ła hanL. Qa·tîtc hanL îs ła.” Wändj îlt LE dî·lōł LE x kwe·lî·γES mā. Ā·yu ūx ła. Ū·x yî·xumx LE lipā·yā<sup>u</sup> tahā·lik·. K·îłō·wîł, î ūx he·łaq. S<sup>e</sup>yaqa<sup>u</sup> ū temî·snâte he·łaq. Yîxā·wexetc ūx he·łaq. Hats yî·qax ūx l·ldjî.
- 25 Ū·x in nî·x·itēm, î ūx l·ldjî·tî·yeqem. Hats tcî kwał ūx wî·lwî·laai LE s<sup>e</sup>yaqa<sup>u</sup> ū temî·snâte, LE kwe·lî·γES dā·mîł. Hats tcî kwał îni·naai.<sup>2</sup> “Îs LE·γî c<sup>e</sup>.” Wändj îlt HE dî·lōł.

<sup>1</sup> The narrator was referring to himself.

<sup>2</sup> Reduplicated form of *in* “not” + intransitive *-aai* (§ 28).

my absent grandmother." Indeed, they two went. The dead people seemed to be spread out. They warmed water, (he and) the old woman. With it he washed the faces, the hands, and the feet. To all he did this. Thus he said to them. "You wake up! You are merely sleeping." Thus spoke the young man. Quickly he washed all the faces. Thus the young man was doing it. That old woman had grease (with her). With it she painted their faces, their hands, and their feet. "Now you look!" Thus spoke the young man. Indeed, they looked. "You get up!" Indeed they got up. "Please wiggle your fingers!" Indeed, they wiggled their fingers. "Now you stand!" Thus spoke the young man. "We shall go home." Thus he said. Indeed, they went home. Indeed, he brought home all the people that had been killed.

His uncle looked at him. His uncle was a "paunch-man" (I, too, am such a man).<sup>1</sup> "How is it that you did not tell it to me?" Thus he said to his grandmother. "Your uncle wants to come back here. He, too, knows something. He will teach you something." Thus she said to him. Indeed, his uncle arrived. The grandson had two wives. The grandson became rich. He possessed all their money. They all lived together in one village. This was the work of the Rainbow. Thus she made her grandson work. "We will go. We will go down the river." Thus said the Paunch-Man to the young man. Indeed, they two went. They two had fisher-skin quivers. (The grandson) saw it when they two arrived. The Rainbow's grandson arrived. They two came to a house. Right away they two were given battle. No one touched them (dual) when they were fought (by the people). It seemed there as if they two turned into nothing, — the Rainbow grandson (and) the Paunch-Man. It seemed as if they disappeared there. "We two are surprisingly good." Thus (the Paunch-

Wändj llä'xEM HE dī'lōf. "Kwīs tse'mtītSE TE tahā'lik'.  
 IL<sup>1</sup> hanL xtcītc xa'fať." Ā'yu tsa'mtīts. X'ne'x'tīts HE ta-  
 hā'lik'. Ma'w<sup>u</sup>xa'hī ū xwī'lux<sup>u</sup>. Ūx kwī'wat.

Wändj ai'wīt lex tahā'lik'. Kwīna'ē'wat lex dī'lōf. LE'γī  
 5 ū iluwe'xtcīs, ī xtahā'lik' la<sup>u</sup> ai'wīt HE mā. Wändj īlt HE  
 dī'lōf. "Kwīs asō' ľa'EX!. Xtcī'tcū han TE la<sup>u</sup> gō<sup>u</sup>s ĩs ai'wīt?"  
 Īn dōwā'ya xwändj LE dī'lōf. "La<sup>u</sup> hanL he'ĳs kaľa'ľis."  
 Wändj lľā'xEM LE dī'lōf. "YanL ěn dōwā'ya xwändj, y'ĳxēi  
 dīľ hanL e<sup>o</sup>mĳtsmĳtstā'mĳ." Wändj īlt HE dī'lōf. Nĳwe'qtĳ  
 10 tskwa'xLĳs lemĳ'ye. "Tēi L tōhĳ'tSE!. Yū hanL asĳ'L e<sup>o</sup>tō'-  
 hĳts." Wändj īlt HE dī'lōf. "ĪL<sup>1</sup> hanL xtcītc ĳtsēm. Mā  
 yanLawe tĳ'mĳĳ dīľ e<sup>o</sup>tō'hĳts, y'ĳqa hanLawe la<sup>u</sup> e<sup>o</sup>tsxaū'wat."  
 Wändj īlt. "Īne'wĳtc<sup>2</sup> tōhĳ'tSE!." Wändj īlt. Ā'yu tō'hĳts.  
 Tōwĳtĳnĳ'ye LE tskwa'xLĳs. Tsā'yuxwĳtc pĳ'ľstat, ī la<sup>u</sup> tōwĳ-  
 tĳnĳ'ye. Wändj īlt. "E<sup>o</sup>LE'γī canL." Wändj lľā'xEM LE  
 15 kWE'ľĳYES dā'mĳľ. He'mĳs k<sup>u</sup>ĳ'yex tsxū. "Mĳľ dĳtē' tōhĳ'ts  
 TE k<sup>u</sup>ĳ'yex." — "La<sup>u</sup> p<sup>u</sup>xLĳts kwanL." Wändj lľā'xEM LE  
 dī'lōf. "Tōhĳ'tSE!." Wändj lľā'xEM LE kWE'ľĳYES dā'mĳľ.  
 Ā'yu tō'hĳts HEX dī'lōf. Hakwaľ tSE'γĳtat HE k<sup>u</sup>ĳ'yex.  
 20 Gō<sup>u</sup>s qantc la<sup>u</sup> pĳ'ľYEX. Hats kwa tsa'xwĳts la<sup>u</sup> pĳ'ľYEX.  
 Wändj lľā'xEM LE kWE'ľĳYES dā'mĳľ. "Tsō e<sup>o</sup>LE'γī, ī la<sup>u</sup>  
 e<sup>o</sup>pĳ'ľxwĳt." Wändj īlt. "Kwīs kwī'yaľ asō' ľa'EX!." Wändj  
 lľā'xEM LE dī'lōf. "ĳs hū<sup>x</sup>ľĳ'ye hanL." Wändj īlt. "Hats  
 hanL la<sup>u</sup> he'ĳs kaľa'ľis." Wändj īlt LE kWE'ľĳYES dā'mĳľ.  
 25 Ā'yu wändj lľā'xEM. "LE'γī hanLEľ, yanL ā'yu la<sup>u</sup> he'ĳs  
 kaľa'ľis."

Tsō yĳqai'nĳ hēľa'qaxEM. Wändj hātct!enĳ'yeqEM LE  
 s<sup>E</sup>yaqa<sup>u</sup>. La<sup>u</sup>, ī la<sup>u</sup> xmāhe'ntĳtc e<sup>o</sup>k'ľtō'wĳt, la<sup>u</sup> e<sup>o</sup>hetĳ'ye.  
 Tĳ'x'tse la<sup>u</sup> y'ĳqa xwändj tama'ľĳs s<sup>E</sup>yaqa<sup>u</sup>.

30 Tcĳ kumĳ'ye LE s<sup>E</sup>yaqa<sup>u</sup> hū<sup>u</sup>mĳk'.

<sup>1</sup> Abbreviated form of *hamĳL*. (§ 92).

<sup>2</sup> Adverbial form of *ľnĳwĳ* "very."

Man) said to the young man. Thus spoke the young man. "Let us two let the quiver loose (to see) what it will do." Indeed, (they) let it loose. The quiver jumped. (A man's) head was chewed up. They two threw it away.

Thus the quiver killed them all. The young man saw it. He was glad when the quiver killed all the people. Thus he said to the young man: "Let us two go again. Suppose he will kill all?" The young man did not want it that way. "They shall be our (dual) subjects." Thus spoke the young man. "If you don't want it thus, I will teach you one thing." Thus he said to the young man. A large fir-tree was standing. "You shall hit it right in the middle." Thus he said to the young man. "(See) what will happen! No matter how strong a thing you hit, still you will kill it." Thus he said to him. "Hit it with force." Thus he said to him. Surely he hit it. The fir-tree fell. It was smashed to pieces when it fell down. Thus he said to him: "You ought to be all right." Thus spoke the Paunch-Man. A big rock was lying (there). "Please hit this rock here!" — "I shall probably hit it." Thus spoke the young man. "Hit it." Thus spoke the Paunch-Man. Indeed, the young man hit it. The rock seemed to be crushed. It was scattered everywhere. It was scattered like sand. The Paunch-Man spoke: "Now you are all right, since you crushed it." Thus he said to him. "Now let us two go again." Thus spoke the young man. "We two will turn back." Thus (the boy) said to him. "These shall be our subjects." Thus he said to the Paunch-Man. Indeed, thus he spoke: "It will surely be good if they will be our (dual) subjects."

Now, so far it got. Thus they tell (the story about) the Rainbow. When you see her like a person, you will get rich. (Even) to-day this is the custom (of the) Rainbow.

Here ends the (story of) Night-Rainbow-Old-Woman.

19. X<sup>o</sup>NĀ'YA MĀ (PELICAN [?] PEOPLE).

Gō<sup>us</sup> mī'lātc he qa'ya<sup>uts</sup>, yuwe Llē<sup>tc</sup>. Yuwe klwe'ltc, la<sup>u</sup> nma'la he Llē<sup>tc</sup>. Wändj ū tama'his le dī'lōl. Gō<sup>us</sup> mī'lātc he xwändj, yuwe Llē<sup>tc</sup>. Y'xen Llē<sup>tc</sup>. Wändj Llä'xEM. "Hats kwa xtse'tix' TE yū ŋqa'ya<sup>uts</sup>." Tci la<sup>u</sup>  
 5 klwint le mal. Qai'tsowitc Lowi'tat.

Helmī'hīs qapu'k<sup>u</sup>lē<sup>tc</sup> qa'uts x'x'etc. Ba'ltidja wī'LLēi. Ltce'isetc L<sup>ē</sup>ān. Hī'nī x'ilā'nī stō<sup>u</sup>q. Tcine'henī. "Y'kwanL qa'ntcītc teŋ la?" Wändj tcine'henī. Bildje'witc qa'lam. In yū he'niye la, i hats dīl k'īlō'wīt. Hats kwa ix' hītc.  
 10 Tci he'laq. Hēi cil ā'yu i'x'īye. Tsō la<sup>u</sup> kwīna'ē'wat. Hēikwaīn le'γī le ix'. Ha'qatī kwīna'ē'wat. "Yū'xwā cku hū<sup>u</sup>mā'k'e yu'kwe. Yū'xwā cku le'ūx haqa'ti." Tsō la<sup>u</sup> tkwī'ltsa. In yū he'niye i' la. Hats yū'xwā hū<sup>u</sup>mā'k'e djīnā'yam k'īlō'wīt. Wändj i'lt. "Ic xqantcū'wīs?" Wändj  
 15 Lläts he dā'mīl. "Xwīn lēlxeyāwe'wīs. Xwīn e<sup>s</sup>pīūtā'mī hanL nex dā'mīl." Wändj Lläts he henīkuntce'yim. He hū<sup>u</sup>mā'k'e nehāwī'tsen. Dōwā'ya hex dā'mīl. Ā'yu i' hū<sup>u</sup>lī'ye. Wändj ūx kwīskwī'wat. "Xā'nīs le'xwīn e'ku-lātc." I'x'etc i' he'laq. Wändj ūx i'lt. "Xwīn e<sup>s</sup>pīūtā'mī  
 20 hanL." Ā'yu i' tlcīts le ix'. Wändj ūx i'lt. "Tsīx' L tclō'wEX asī'L i'x'itc!. LlēX L, yanL e<sup>s</sup>tsxū. Tsō hanL ne'xkan xwīn e<sup>s</sup>i'ltā'mī, la<sup>u</sup> tsō hanL te'mā e<sup>s</sup>ilx." Wändj ūx i'lt. Ā'yu hī'nī tsxū. Asī'L i'x'itc ūx tclōwī'yat. G'ä'-

## 19. THE PELICAN PEOPLE.

(A man) was always afraid whenever he went out. In the evenings he would go out with a burning stick. Such was the habit of the young man. He always (did it) that way whenever he went out. Once he went out (and) spoke that way: "It seems as if from here I get frightened very much." There he threw the burning stick, (and) ran inside (into the house).

The next day he crossed in a canoe. He went over the ocean. He went down to the beach. He stood there looking around. He was thinking, "In which direction shall I go?" Thus he thought, (and) started north. He had not travelled long, when he saw something. (To his) surprise, it was a canoe. He arrived there. Indeed, it was a canoe. Now he looked at it. It was a very pretty canoe. He saw tracks. "Two women must have come ashore. (These) must be the tracks of two (persons)." Now he followed them. He had not been walking very long, when suddenly he saw two women come. Thus he said to them: "From where are you two?" Thus spoke the man. "We two have been after medicine. We two will take you home, O husband!" Thus spoke the elder one. The women were pretty; the man liked them. Indeed, they two turned back. Thus they two informed him. "Our (dual) father is sick." They came to the canoe. Thus they two said to him: "We two will take you home." Indeed, they shoved the canoe (into the water). Thus they two said to him: "Here you must lie down in the middle of the canoe. You must keep your eyes closed as you lie down. When we two tell you, then you shall look." Thus they two said to him. Indeed, he lay there. They two laid him down in the middle of the canoe.

wehetc úx L!kwít le'úx dá'mít. Ā'yu tsō úx pí'x'pī le hū'mís.

Hats qēn kwaŋ ĩnē'ca le íx'. Wändj klayaha'ē'wat lex dá'mít. Ā'yu lle'et. Ā'yu úx ĩa'ats le hū'má'k'e. Ā'yu  
 5 wändj L!äts. "Kwí'yaŋ e'ílx. Ēn wu'txe." Wändj ĩlt le dá'mít. He'lkw<sup>EXEM</sup> le dá'mít. X'ílā'nī, í la<sup>u</sup> he'lkw<sup>EXEM</sup>.<sup>1</sup> Yíxá'w<sup>EXETC</sup> íť ĩa le dá'mít. Í la<sup>u</sup> úx te'xtíts yíxá'w<sup>EXETC</sup>, wändj úx kwískwí'wat le'úx e'k<sup>ULÄTC</sup>. "Mä xwín wutxai'yat." — "La<sup>u</sup> qa'ntcū íc ha<sup>u</sup>wēi'wat?" — "Qa'nōtc tsíx·  
 10 stō<sup>u</sup>q." — "Íc t<sup>E</sup>'tcī<sup>2</sup> ŋmí'nkac." Wändj L!ä'x<sup>EM</sup> le'úx e'k<sup>ULÄTC</sup>. Ā'yu úx qai'tsowítc úx t<sup>E</sup>'tcī'yat. K'ítō'wít lex dá'mít le xā'nís í la<sup>u</sup> tsxū.

Úx ĩ'íxats le'úx e'k<sup>ULÄTC</sup>. Hēi cíl s<sup>E</sup>alí'ye le'úx wut-xeí'ye. Ítislō'wat lex dí'lōŋ le xtslām. "Lewí le ŋk'wínt  
 15 te xtslām." Hats kwa tci'lt<sup>EXEM</sup> he dí'lōŋ. Xíloxqai'n la<sup>u</sup> c<sup>E</sup>a'lctít he mä xā'nís. Kā's kwa tclhats. Xwändj c<sup>E</sup>a'lctít lex íloxqai'n. Kwína'ē'wat lex dí'lōŋ. Tsō halt! yeaí' c<sup>E</sup>a'lctet lex íloxqai'n. Xc'í'ytctc la<sup>u</sup> xlí'sa. Kā's kwa tclhēi. Tsō wändj L!ä'x<sup>EM</sup> le e'k<sup>ULÄTC</sup>. "Híní'íya  
 20 mä díť la<sup>u</sup> mí'tsís. Ŋc<sup>E</sup>a'lctítū hanL heŋ xmi'nkac." Wändj ĩlt la ā'la. Ā'yu kwískwí'wat le dá'mít. Wändj L!ä'x<sup>EM</sup> le dá'mít. "Ŋk'ínt hanlel." Wändj L!ä'x<sup>EM</sup> he dí'lōŋ. "Tsíx· hanL díť cín L!ní'yat. La<sup>u</sup> íť nī hanL kwí-naíť, yanL ŋc<sup>E</sup>a'lctet." Ā'yu wändj íť tsíx'tí'yat. Xā'p  
 25 ní'ctc bísk'e'tc yí'xumx le dí'lōŋ. Ā'yu c<sup>E</sup>a'lctet le mítcl'tsínätc. Yū hēi xqē'iltc tclhats. Xā'p<sup>ETC</sup> x'k'ít le xtslām. Tsō<sup>ut</sup> lex dí'lōŋ. Ēhēi lä mítcl'tsínätc.

PENLō'wai hēn ta'ntan. Wändj kwískwí'wat le dá'mít. "Īn k<sup>u</sup> qaíc ha'pít teŋ xmi'nkac? Hamíl tci cín

<sup>1</sup> *hal'k'u*- "to be outside;" -x<sup>FM</sup> reflexive (§ 30).

<sup>2</sup> Probably misheard for *t'í'ctí'yf*.

With sea-otter (hides) they two covered their (dual) husband. Now, indeed, the two women went home.

He had a suspicion that the canoe was kind of rustling. Thus the man heard it. Indeed, he kept his eyes shut. Indeed, the two women went (over the water). Indeed, (one) said thus: "Now, look! We returned." Thus she said to the husband. The husband got out. He looked around when he got out. They went to the house, (they and) the husband. When they two entered the house, thus they two informed their (dual) father: "We two brought home a person." — "Where do you two have him?" — "He is standing there outside." — "You two bring in my son-in-law." Thus spoke their (dual) father. Indeed, they two brought him inside. The husband saw the sick (man) as he lay (there).

They two were curing their (dual) father. Indeed, they two brought home pitch. The young man recognized the torch. "That's the torch I threw." The young man was kind of amazed. A medicine-man worked on the sick man. He nearly put (the torch) out. Thus the medicine-man was working. The young man looked. Now another medicine-man worked. He put slime clear around. (The torch) nearly went out. Thus spoke the father: "People from that part of the world know something. My son-in-law shall work on me." Thus he spoke to his children. Indeed, (one) informed (her) husband. Thus spoke the husband. "Of course, I will try." Thus spoke the young man. "You shall put something here. They shall not see me when I work." Indeed, they did so. The young man had some water in a cup. Indeed, he worked on the father-in-law. Very slowly he put the torch out. With water he put it out. The young man washed it. His father-in-law got well.

There was a rumor (that) whales had come ashore. Thus (he) informed the husband. "Couldn't my son-in-law

5 ɬa'ex. Qaic hanL ha<sup>u</sup>pît neŋ xmi'nkac̣." Ā'yu tcī ɬ  
 he'ɬaq. Nā<sup>a</sup>nt mā k'ɬō'wît lex dī'lōɬ. Mā qats in qanc̣  
 k'ɬō'wît he penLō'wai. Xaya'nī la k'ɬō'wît tana'at.<sup>1</sup> La<sup>u</sup>  
 ɬ yeqaqa'ē'wat. Tsō he'niye stō<sup>u</sup>q. Kwī'nait. Tsō k'li-  
 10 yas sqats. Ptsä'hē'itc la<sup>u</sup> tlc̣its he k'li'yas. Xle'itc Lka-  
 li'yat. Pii'yat yixä'wexetc lex dī'lōɬ. "He'kwain tī'mifi  
 le'fin mī'nkac̣, te la<sup>u</sup> pe'lukwite penLō'wai wutxai'yat yixä'-  
 wexetc." Wändj Llä'xEM le e'k<sup>u</sup>lätc. "Tsī he'ɬ tama'fis  
 hini'ŋya mā." Wändj Llä'xEM. Qai'tsowitc t<sup>ε</sup>tcī'yat he  
 10 penLō'wai. Xwī'lux<sup>u</sup> sk'inī'yat lex dī'lōɬ. Qai<sup>x</sup>qayōnā'ya,  
 i la<sup>u</sup> sk'inī'yat. "Wändj lōwe'et<sup>1</sup> tefiŋne'itc. Qa'lyeq ite,  
 in ite penLō'wai. Qa'lyeq hel." Wändj Llä'xEM he dī'lōɬ.  
 "Ta le i'ixä la<sup>u</sup> penLō'wai ɬ lōwe'wat. Halt! la<sup>u</sup> xqa'l-  
 yeqē'itc ɬ kwina'ē'wat." Wändj Llä'xEM le dī'lōɬ.

15 "Yī'kwanL xtcitc ŋpī<sup>x</sup>pī? Nī'liye lōnitām k<sup>u</sup>." Wändj  
 tcīne'henī. Gō<sup>u</sup>s qanc̣ wli'yeqem le dī'lōɬ. In kwee'nī-  
 yēm qanc̣ ɬa. Yī'xen qaŋmī'ye tsī ɬ huwe'itsēm le hū'  
 mīs. Yū'xwä ū hi'me he dī'lōɬ. Ā'yu ɬ he'ɬaq. Lewī  
 k<sup>u</sup>xwī'. Tsī la<sup>u</sup> he'ɬaq. penLō'wai he'ɬ mī'ɬax. "Tsī fin  
 20 e<sup>ε</sup>sitsi'ntā'mī." Wändj Llä'xEM le dī'lōɬ. "Asō' hanL fin  
 hū<sup>x</sup>li'ye." Wändj Llä'xEM. "Cī'n hanL asō' k'ɬō'wītā'is."  
 Wändj Llä'xEM le dī'lōɬ. Hatā'yims de'nk'etc ā'tsa län  
 halī'yas, his lä e<sup>ε</sup>nātc. "Gō<sup>u</sup>s mī'lātc hanLawe ɬce'isitc  
 ɬōwiti'yeqem."

25 Ā'yu ɬ pī<sup>x</sup>pī. Ā'yu gō<sup>u</sup>s mī'lātc ɬ ɬōwiti'yeqem. Yī-  
 xen qaŋmī'ye penLō'wai tana'at.<sup>1</sup> Qai'citc ha<sup>u</sup> ɬ yū'wilt.  
 La<sup>u</sup> lō<sup>u</sup>lō<sup>u</sup>yeqem. ɬ hetī'ye.  
 Tcī kumī'ye. Wändj hätctlenī'yeqem le xōnā'ya mā.  
 Tsō tsī yīqai'nī helq.

<sup>1</sup> Causative passive (§ 41).

cut off a chunk? Please, you go there! My son-in-law shall cut off a piece." Indeed, they arrived there. The young man saw many people, but he nowhere saw a whale. Only (some) old dog-salmon he saw, washed ashore. They were cutting them into pieces. So he stood there for a long time and looked (on). Then he seized a small stick. He shoved the stick into the gills (of one fish), and lifted it with it. The young man brought it into the house. "Our son-in-law is very strong, since he brought a whole whale into the house." Thus spoke the father. "This is merely a habit of the people from this region." Thus (the young man) spoke. He brought the whale inside. The young man roasted the head. He frightened them when he roasted it. "Thus it is eaten in our country. It is salmon, not whale; of course, salmon." Thus spoke the young man. "They eat whale, but they look upon it as salmon." Thus spoke the young man.

"Suppose I go home! They may look for me." Thus he was thinking. The young man was looked for everywhere. No one knew where he went. One morning the women got ready. The young man had two children. Indeed, they arrived (there). That's the one (who was) lost. He arrived. A whale was their lunch. "We just came to see you." Thus spoke the young man. "We will again go back." Thus he spoke. "You will not see me again." Thus spoke the young man. He gave money to each of his brothers, and also to his mother. "On the beach you shall always watch out."

Indeed, they went home. Indeed, (his folks) were always watching. One morning a whale was washed ashore. They divided it into small pieces. They were selling it. They became rich.

Here it ends. Thus they tell the story of the Pelican people. Only so far (the story) goes.

TALES COLLECTED BY HARRY HULL  
ST. CLAIR, 2d.

20. THE BATTLE IN THE AIR.

Yú'xwä tí'mífi híní'híye.<sup>1</sup> Yí'xēi lípā'yā<sup>u</sup> kwí'yōs, yí'xēi  
la<sup>u</sup> dzū'lī lä ú kwí'yōs. Ūpídjá'yētc pā<sup>ts</sup>. Tsí la<sup>u</sup> łkwít.  
K'łákwí'yōs. Tsí wändj la<sup>u</sup> ha<sup>u</sup>ts. G'í'kwa e'hentc tsxa-  
wē'wat lä ūpídjá'yā kwí'yōs, í úx híní'híye.<sup>1</sup> Lđjítíc  
5 tō<sup>x</sup>tōyünā'yā lípā'yā<sup>u</sup> kwí'yōs. La<sup>u</sup> wändj ílt. "Díł í  
e<sup>s</sup>mí'tsís í?" Ā'yu x'íntí'tsxemíye. X'ne<sup>x</sup>títs LE kwí'yōs.  
Hats in ní'x'títs. LE dá'míł la<sup>u</sup> lhnat.

He'níye úx welá'ní. Xwändj l!áts LE má k<sup>u</sup>hí'yex kwí'-  
yōs. "E<sup>s</sup>tsak'íntā'ís (í) ā'yā ŋqā'yā." Tsō k<sup>u</sup> k<sup>u</sup> lā<sup>u</sup>lt lä  
10 kwí'yōs, (í) ā'yā ú qā'yā. Tsō kwe<sup>2</sup> híní'híye<sup>1</sup> LE kwí'yōs.  
Tsō úx tí'k'e ta úx wí'leme<sup>u</sup>. *Yíní'xai'*<sup>3</sup> tō'yat. Yí'qa  
xwändj úx tí'k'íne ta úx lqalí'yat qe'íltc. Tsō kwe<sup>2</sup> úx  
łāā'yā qā'xantc. Xwändj kwe<sup>2</sup> ílt. "K'łāwítín teŋ kwí'-  
yōs. YanL ye<sup>s</sup>ne<sup>u</sup> kwí'yōs wítín, hanL sí'lat xqa'wax,  
15 yanL díł e<sup>s</sup>mí'tsís, pe'nLta hanL łō LE le'xalx, qantc lāł  
*ákwí'ní* leŋ kwí'yōs."

Qaxa'ntca úx tskwí'ye LE kwí'yōs. La<sup>u</sup> tsō lōkwa'ísatc  
úx yū'wí'yū. Ā'yu xwändj. "Yíqandjemēx má íc kwí'naíł."  
LE ūpídjá'yā kwí'yōs lá mexa'lmex, lá djí'letc maw<sup>u</sup>xa'ēi-  
20 wat. Lōwe'entc lōkwa'ísítc l!e'et. Lala<sup>u</sup> TE kwa dá'míł  
l!e'et.

<sup>1</sup> *hí'ní* "there;" *íye* transitional (§ 35, see also § 10).

<sup>2</sup> *ku*, *kwe* (*k' + he*), constantly occurring in these myths, indicate that the narrator was in doubt whether he correctly remembered the story. *kwa* very often serves the same purpose (see § 88).

<sup>3</sup> *In xyEai'*.

TALES COLLECTED BY HARRY HULL  
ST. CLAIR, 2d.

20. THE BATTLE IN THE AIR.

Two young men met. One (had a) fisher-dog, one (had) a fur-seal (as) his dog. He had filled (a seal-skin) with gravel, and just sewed it together. He (had) no dog. He just made it that way. Somewhat far away his gravel dog was lying when they two met. The fisher-dog wanted to fight with him. Thus he said to him: "Do you know anything?" Indeed, he jumped at him. The dog jumped. But he did not touch him. The man dodged.

They two fought for a long time. Thus spoke the man (who had) the stone dog: "You help me (when) I (shall be) out of breath." Now, indeed, he shouted at his dog when he (was) out of breath. Now the dogs met. Now they two stood (up), and they fought. Neither of them fell. The two kept on standing, (even though) they went up slowly. Now they two went up above. Thus one (of the men) said: "My dog (shows) no blood. If your dog (will have) blood, it will drop down from above; (and) if you are wise, the strings will tear where they are sewed on my dog."

The two dogs struck (against the sky) above. Now they two stopped on the moon. Indeed, (it was) that way. "The last generation shall see you two." The gravel dog chewed up his arms, his thighs. He was placed entirely in the moon. It seems to be a man, (the one who was there) put up.

## 21. THE LONG NIGHT.

Yí'xen kwe tsí'mí'ye, ta la<sup>u</sup> k!we'iltcí'ye, ta la<sup>u</sup> kwa in qafímí'ye. Ta la<sup>u</sup> kwa kwí'les íf t<sup>u</sup>qa, ta hats k<sup>u</sup> kwa tí'k'í!ltc. K<sup>u</sup> mā kwa yí'qa xwändj liya'at. Íf in kwe kwaā'níya, í qa<sup>u</sup>wahā'ya. Tsō kwe íf *kwít'kwí'tí*, ta la<sup>u</sup>  
 5 kwa íf asō' tclō<sup>u</sup>. Ta la<sup>u</sup> kwa í k!we'iltc xk!wí'lísetc kwa ní'k'ín íf lxa'ē'íwat. Kwí'les kwe la<sup>u</sup> íf faqe'nís kās kwa íf ai'wít. In kwa xtcíte qantc íf 'nta, ta hís kwa íf in xtcíte *tsísotí'ya* lEx *lai'ya'ís*.<sup>1</sup>

lepq!a'nien kwe yū liya'at. Hats k<sup>u</sup> kwa ku'semítc  
 10 la<sup>u</sup> fa le tqā'lís; nā xwändj kwe la<sup>u</sup> íf in xtcíte kwína'ē'íwat. Ta la<sup>u</sup> kwa asō' íf kwína'ē'íwat tsí'x'tí híte djí le tqā'lís. Xku'kwís kwe la<sup>u</sup> lō<sup>u</sup>qtsxEm le tqā'lís. Tsō k<sup>u</sup> wu'txe le tqā'lís. Yū kwa he'íf nqa'xana yū'yū le tqā'lís, hats ku kwa lē'nat tqā'lís.

15 Yí'xē qā'yís kwe la<sup>u</sup> hí'ní l!e'et le tqā'lís. In k<sup>u</sup> qantc fa, ta in k<sup>u</sup> qa<sup>u</sup>wahā'ya. Tsō kwe la<sup>u</sup> qa'lam. Yū kwa xqe'iltc fa ta asō' kwa tē wí'yet, qantc le wítwí'taaí'yetc.<sup>2</sup> Tsō kwa helmí'hís *xqá'tcá*<sup>3</sup> kwa e'nek le tqā'lís. Xla<sup>u</sup> he *aq'antkaai'itc*. Tsō hí'ní yíqa'ntcem kwí'les wít kwe  
 20 le'gí ú iluwe'xtcís. Kwí'les tí'tcāne xā<sup>3</sup>pnā'yex k!we'níya<sup>u</sup> kwa ta'ntan. Tsō kwa la<sup>u</sup> íf k'ímstít le k!we'níya<sup>u</sup>, ta la<sup>u</sup> kwa yū íf *ta'tenna*. Tsō kwa xwändj he'íf iluwe'xtcís. "Tsí ckwa<sup>4</sup> hín a'tsātsēm<sup>5</sup> te k!we'níya<sup>u</sup>."

## 22. THE UNDERGROUND PEOPLE.

Ku'kwís l!tā'yas baltā'sa k<sup>u</sup> hō'nas. LE mā qā'lō yí'xá'-  
 25 wEx.<sup>6</sup> Ehe'ntce lexa'tca láf qal. ALÍ'maq, *kAL'inka* mā.

<sup>1</sup> *liye'ís*.<sup>2</sup> Reduplicated stem *wil-* "to disappear;" *-aaí* intransitive (§ 28); *-etc* (§ 68, see also § 8).<sup>3</sup> *xqe'tce*.<sup>4</sup> *ck<sup>u</sup> + he*.

## 21. THE LONG NIGHT.

Once in the summer it got evening, and day never came. And they all awoke as if it had been day-time. However, it continued to be dark like that. They did not know it when evening came. Now they would get sleepy and go to bed again. And when evening (would come), they would chop wood by (the reflection of a) light. Hunger almost killed all of them. They could not hunt anywhere, and they could not spear fish, (on account of) the darkness.

For ten days (it was) very dark. It seemed as if the sun had gone south; that was the reason they could not see it. (To their) surprise, they again saw the sun come out right there. The sun rose from the south. Now the sun had returned. Right above them the sun stopped, just as during mid-day.

(For) one (whole) day the sun was caused to be there. She did not go anywhere, and evening did not come. Then she took a start. Very slowly she travelled, and disappeared again where she always goes out of sight. The next day she came out from the east, the sun. She always comes out from there. So afterwards everybody was glad. All kinds of food living in the water came ashore. So they picked up the food and divided it around. Now they were thinking thus: "Some one must have given us this food."

## 22. THE UNDERGROUND PEOPLE.

There was a village in Coos (Bay) called Baltiasa. The people (had) underground houses. Way (down) inside these underground (houses were). The people were big,

<sup>5</sup> Reduplicated stem *ũts-* "to give."

<sup>6</sup> *gal ù yixá'wEx.*

*KALE'mka* le'if tsí'sōt. Ehe'ntc kwe if *lícala'ya'ta* lät qeq-towē'wat. Í kwe if alícani'waq, xā<sup>a</sup>patc kwe if L<sup>ē</sup>ān. Í kwe xtse'tix· t<sup>ē</sup>k!wí'l, hats kwe qapu'kul l!le, hats kwa x'ha'k'itsqem kwa x'ōwā'yas. Kwa kwe yixēi' *dltcē' tcēs*<sup>1</sup>  
 5 lät t<sup>ē</sup>k!wí'l he, yí'qa kwe wändj hū<sup>x</sup>Ltet. K<sup>h</sup>í'yex kwa'mel kwe if c<sup>ē</sup>a'lct. K<sup>h</sup>í'yex kwe if halha'mal.<sup>2</sup> Qa'xantc kwe if γā'lanī. Xwändj kwe k<sup>h</sup>í'yex in tk'elm. Í kwe in qa'xantc l!ä'xem, tk'elm kwe le k<sup>h</sup>í'yex. K<sup>h</sup>í'yex kwe hän xwí'lux<sup>u</sup> x'na'ēi'wat ta kwe xā<sup>a</sup>pítc lexa'tcem kwe  
 10 yixu'mē. Xwändj kwe la<sup>u</sup>kai if yakwē'wat. La<sup>u</sup> kwe lät lōwā'was. Í kwe if halha'mal<sup>2</sup> le k<sup>h</sup>í'yex, ta hí'nī kwe stō<sup>u</sup>q ta la<sup>u</sup> kwe in t<sup>ē</sup>k'e'lm le k<sup>h</sup>í'yex. *Tsēt*<sup>3</sup> wêL kwe if halha'mal<sup>2</sup> ta la<sup>u</sup> kwe in t<sup>ē</sup>k'e'lm. *iwí'dza* ta la<sup>u</sup> kwe if plpā'wis. Alímaq lā'mak· ta la<sup>u</sup> if walwala-  
 15 nā'ya. La<sup>u</sup> kwe if xmena'ēi'wat le *lowí'dza* plpā'wis. Xle'itc kwe if lō<sup>ux</sup>lō<sup>ux</sup>wā'nī, lā'mak· wal'waletc. In kwe *galautEmeu*. Wändj kwe if k'!emā'nī.

In kwe ta le mä. Kwí'les yēai' mä kwe alqsā'ya. Hama'ya<sup>4</sup> nítc kwe le mä, yí'qa kwe wēs tkwí'LES le  
 20 baltíā'sa. Ta la<sup>u</sup> kwe if *huitē'tex*. Í í'niye kwe dōwā'ya lex mä. Ta la<sup>u</sup> kwe if γā<sup>a</sup>'lta lex mä. *Xwíntxwí'nī* yí-kwanL. Yú'xwā tchī kwe if ha<sup>ux</sup>ts. *Tex* le'itc kwe if *qá'yaqá'yē*.<sup>5</sup> Tsō'nō kwe la<sup>u</sup> if lō<sup>ux</sup>tā'ya. Yíqantcem if tkwíL'tex. Mí'lāqetc if k!wínēi'wat. Qai'misetc if helqā'ya.  
 25 Ta la<sup>u</sup> kwe if lō<sup>ux</sup>tā'ya. Ta la<sup>u</sup> kwe k!wa'kwes l!tci'ta le tchī baltí'misetc. MíL kwe if *tsxa'it*. Qakō'met tsō'we<sup>x</sup>L xā<sup>a</sup>patc kwe la<sup>u</sup> if lk'í'ts ta la<sup>u</sup> kwe leqa<sup>u</sup>'we le g'í'lō'mís. K'lä kwe k!wā'sís. Ta la<sup>u</sup> kwe k!we'l'tci'ye, yí'xēi kwe bí'ldja lāā'ya le tchī, ta yí'xēi kusemí'tcítc lāā'ya le tchī.

<sup>1</sup> *L!tcē' tcēs* from *L!tc-* "to go (out)."

<sup>2</sup> Reduplicated stem *haml-* "to float" (see also § 84).

<sup>3</sup> *tsā'yux<sup>u</sup>*,

<sup>4</sup> *h'ēmā* + *-iye*,

<sup>5</sup> *qai'x'qēi*.

tall. Their fish-poles (were) big. Whatever they caught (hung on their poles), they would swing it far. Whenever they played, they would go down into the water. Whenever (some one) dove in (from) there, he would come out on the other side, and would crawl just like a snake. About one mile they would dive, and would come back the same (distance). They made stone pots, and they used to float stones. They would talk loud. Thus the stones would not sink. If (one) does not talk loud, the stone sinks. They would place rocks on the top of their heads, and walk in (inside of) the water. That way they would gather oysters. This was their food. When they would float a rock and stand there (on it), the rock would not sink. They would float small feathers, (stand on them), and they would not sink. Carbuncles were their hats. They would make knives out of large bones. They used to turn over their carbuncle hats. They used to hit one another with bone knives. They would not hurt one another. Thus they would practise.

They (were) bad people. All the other people feared them. (No matter) how many (of) all (the other) people (there were), just as many (of) the Baltiasa would follow them. And they would abuse them. The people did not like them any longer. And the people talked about them. "Suppose (we) drive them away." They made two rafts, and they went down the river on them. They watched (them) from both sides. They followed them behind. They shot arrows at them. They came to the mouth of the river. And they were on the lookout. And the current took the rafts out into the ocean. They dropped anchor for a while. They poured seal-oil (grease) over the water, and the waves died down. There (was) no wind. And when evening came, one raft went (over the water) to the north, and one raft went to the south. One raft was

Yí'xēi kwe lōk<sup>u</sup>lō'kwaai lE tchí; la<sup>u</sup> kwe lE bí'ldja łaā'ya.  
Tsí xwändj kwee'niyēm. Ít in kwee'niyēm qantc íf łaā'yam.

## 23. THE COUNTRY OF THE SOULS.

Mä k<sup>u</sup> he'niye xä'nîs. Yí'psen k<sup>u</sup> hî'me. Xwändj kwe  
ílt lä hî'me. "YanL ñleqa<sup>u</sup>'we, kat'E'misen hanL cîn  
5 tsxawítexā'ís. Tsō tē'mā hanL cîn tē'pitsā'ís." lE'patc k<sup>u</sup>  
hū<sup>u</sup>'mîs xä'nîs ta la<sup>u</sup> k<sup>u</sup> hū<sup>u</sup>'mîs leqa<sup>u</sup>'we. Ta xä helmí'hîs  
k<sup>u</sup> leqa<sup>u</sup>'we. Tsō k<sup>u</sup> la<sup>u</sup> leqa<sup>u</sup>'we, yí'xēi k!wa'lîs qaits  
tsxamí'ye.<sup>1</sup> Ta tsō helmí'hîs qanō'tca íf lltcí'ta, g'í'kwa  
e'hentc lEn xyîxá'wex. Ta yí'qa kwe hî'nî íf ha<sup>u</sup>wē'wat.  
10 Ta la<sup>u</sup> k<sup>u</sup> íf lō<sup>u</sup>x'tā'ya. Q<sup>u</sup>wai'setc k<sup>u</sup> íf tsxawítex ta  
tsō'nō kwa kûx tsíkē'yē'xē.<sup>2</sup> Ta qaxa'na yeai' kûx x'ne'et.  
Xtcitc kwe lE íltēm mä, ā'yu k<sup>u</sup> yí'qa íf xwändj. Í lE-  
qa<sup>u</sup>'we, ła cku hēn ta la<sup>u</sup> kwa íf in kwaā'niya. Hats kwe  
la<sup>u</sup> íf lō<sup>u</sup>x'tā'ya lE e'qe.

15 Í kwe la<sup>u</sup> qa'lam hats k<sup>u</sup> āldzā'xam. In k<sup>u</sup> kwaā'niya,  
qantc ła. Ta la<sup>u</sup> kwa he'mîs hewí'ltsetc he'laq. l!a'nēx  
haqa'tí k<sup>u</sup> kwîna'ē'wat lEn he'wîlts, ta yeai' k<sup>u</sup> hE kwí'yōs  
haqa'tí kwîna'ē'wat, l!ha'wais. Ta la<sup>u</sup> kwa tkwîlítex lE  
haqa'tí. lE he'wîlts ní'k'in kwe tîmí'ym<sup>3</sup> xLōwē'entc.  
20 Kwí'les kwe la<sup>u</sup> nmā'lukwa lE ní'k'in. lE cku hēn yuwe  
mä ní'x'tí. In kwe yū he'niye ła, ta la<sup>u</sup> kwa qa'xantc  
x'í'ntset. Í kwe qa'xantc x'í'ntset, kwí'les qantc k<sup>u</sup> kwí-  
nait. Tsō k<sup>u</sup> asō' sī'yel!

l'nqetc kwe la<sup>u</sup> ła'at lE he'wîlts. Wāís k<sup>u</sup> kwē'ya nā'ant  
25 kwa. Ta yeai' mexá'ye kwē'ya. Kwí'les tí'tcāne n!lpe'neł  
kwē'ya. Tsō kwa xwändj ū íluwē'xtcîs. "Yí'kwa qantc  
tE la<sup>u</sup> kwē'ya tE n!lpe'neł?" Tsō kwa así'l ła lEn he'wîlts.

<sup>1</sup> Probably miswritten by Mr. Sinclair for *tsxawí'ye*.

<sup>2</sup> *tsqé'yîxē*.

<sup>3</sup> *tEmí'yEm*.

(making) lightning, the one that went north. Thus people know it. No one knows where they went.

### 23. THE COUNTRY OF THE SOULS.

A man (was) sick for a long time. He (had) three children. Thus he said to his children: "If I die, you shall let (make) me lie five days, then you shall bury me." In the next house (there was a) sick woman, and she died. And (the man too) died the next day. When he died, he was lying one night inside (the house); and the next day they took him outside, a little ways off from the house; and they continually kept him there. And they watched him. They placed him on a board, and on both sides lumber (was put) edgeways. And on top there was another board. As they were told, thus, indeed, they (did it). When he died, it was said that he surely went (up), but they did not know it. They just watched the dead (body).

As soon as he started, he got lost. He did not know where (to) go. So he came to a wide (large) road. He saw fresh tracks on the road, and he saw other tracks alongside, (those of a) dog. So he followed the tracks. The road had sticks crossways all the way. All the sticks had red paint (on them). It is said that they must have (gotten so) whenever a person touched them. He did not seem to have been walking very long, when he came on top. When he got on top, he looked everywhere. Then he started (out) again.

The road took him down a hill. Many sea-gulls were making a noise, and other (birds), eagles were making noise. All kinds of birds were making noise. So thus he was thinking: "Where may the birds (be that) are making the noise?" Now he went halfway on the road. It is said

Hēi cku hēn k'ifōwí'ye xqapu'kul len xL!tā'yas. Qapuku'lite  
 k<sup>u</sup> k'!e'le klayaha'ē'wat. "TE mā djī. TE mā djī." Ta  
 la<sup>u</sup> kwí'les lowa'hait. Íx'etc kwa íf lowa'hait. Xnā<sup>ant</sup>  
 he íx'etc kwe la<sup>u</sup> íf łatsā'ya. Tsō kwa tcī he'łaq len  
 5 lí'x'li. Hí'nī k<sup>u</sup> stō'waq. Kwí'ts k<sup>u</sup>. HE e'stís k<sup>u</sup> *lk'í'łlx'ti*  
 kwa le íx', ta HE e'stís k'ítsimā'mís LA kwe le íx, ta HE  
 e'stís kwa Llnō<sup>u</sup>'yem k<sup>u</sup> tcle<sup>e</sup>ne'nís le íx'. Xla<sup>u</sup> kwa la<sup>u</sup>  
 kwí'ts ha<sup>u</sup>wē'wat. Ítislō<sup>u</sup>'wat kwa lä e'k<sup>u</sup>lätc. Tsō kwa  
 xwändj û iluwe<sup>x</sup>tcís. "Nik!wa he'níye le la<sup>u</sup> leqa<sup>u</sup>'we leq  
 10 e'k<sup>u</sup>lätc." Ta yeaí' le hä'lätc hí'nī k'ifō'wít, ta yeaí' kwa  
 nā<sup>ant</sup> yeaí' mā mītsísí'ya. Í in k<sup>u</sup> yí'xēi hí'yet!. Hats  
 kwa xcítctí'ite íf kwína'ē'wat. Tsō kwa xwändj *lätcīyng*  
 "E<sup>s</sup>te'ndi." Tsō kwa xwändj ílt läx e'k<sup>u</sup>lätc. "Ta hís  
 lí'ye ūmā'catc hí'nī Lōwa'kats. Tcī'ła'at he'wíłts. Tcī L  
 15 łá'ex." Ta kwí'les hū<sup>x</sup>lí'ye le qalētā'waq.

Tsō kwa ā'yu tcī ła län ūmā'catc. Nā<sup>ant</sup> kwa *laqa'xas*  
 la<sup>u</sup> k<sup>u</sup> kwína'ē'wat. In kwa xLōwe'etc dōwā'ya. Qapu-  
 kulite kwínait. Nā<sup>ant</sup> kwa kwēyā'was qapu'kul yū hí'nī  
 leye'entc. Tc!lí'yetc k<sup>u</sup> Lōwa'kats läl tō'míl. *Tsēt<sup>1</sup>* k'í'í-  
 20 yas kwa xa'yít. Ta läl hū<sup>u</sup>'mík' HE tc!í'le nlexa'tcem kwa  
 Lōwa'kats. *Tsēt<sup>1</sup>* mí'k'e wínqa'ē'wat. "Tā'í nex temí'snätc."  
 Tsō kwa í'k'í ūx te<sup>x</sup>títs läl temā'le. Ta hís kwa xä  
 te<sup>x</sup>títs. In kwe dí'ł k'ifō'wít, í te<sup>x</sup>títs qai'tsowítc. Hats  
 k<sup>u</sup> kwa *halExwa'wí* le yíxä'wex. In kwe dí'ł qaits tsxū.  
 25 Tsō te'mā kwa tc!í'lat läl tō'míl. Yí'xēi k'e'le'lís *tsēt<sup>1</sup>*  
 mí'k'e *kwí'tsqat*.<sup>2</sup> Tsō kwa stō'waq läl tō'míl, ta la<sup>u</sup> kwa  
 sqats le mí'k'e ta Inqa'íta kwa. Ta la<sup>u</sup> kwa *tsēt<sup>1</sup>* *ní'yux<sup>u</sup>*  
 sqats läl tō'míl, ta la<sup>u</sup> kwa yípsē'nen tcī *sga'łłts* län *tsēt<sup>1</sup>*  
 mí'k'e. Ta len *ní'yux<sup>u</sup>* kwe dí'ł xL!lit. Tsō te'mā k<sup>u</sup> asō'  
 30 tcī tsqai'yat le mí'k'e, xqantc lela<sup>u</sup> sqats. Tsō te'mā kwa  
 tcī ła län temí'snätc, ta la<sup>u</sup> kwa tcī tōwí'yat le *ní'yux<sup>u</sup>*.

<sup>1</sup> *Tsā'yux<sup>u</sup>*,<sup>2</sup> *kwe tsq'et*,

that he must have been seen from the other side (of) the village. He heard shouts on the other side. "That man came, that man came!" All were running to the canoes. Many went after canoes. So he arrived there at the landing-place. He stood there and smiled. Some had pieces of canoes, and some had only half-canoes, and some had canoes (that were) open at the ends. This made him smile. He seemed to recognize his father. So he was thinking thus: "My father died quite a while ago." And he also saw his other brothers, and other, many other, people he knew. Not (even) one of them came ashore. They looked at him just from the river. Now thus they called him: "You (are) a stendi!" Now thus said his father to him: "Your grandmother, too, lives here. The road leads there. You must go there." And all the ferry-men went back.

Then, indeed, he went there to his grandmother. He saw many huckleberries. He did not want to eat them. He looked across, and (heard) lots of noise on the other side, right straight (across). The old man was sitting at the door. He was whittling a small stick. And the old woman was sitting inside the door. She was weaving a small basket. "Halloo, grandson!" Now the two old people went inside. And he, too, entered. He did not see anything when he went inside. The house seemed to be cleaned out. Nothing was lying inside. Then the old man built a fire. A little basket was hanging in a corner. So the old man stood (up), took hold of the basket, and brought it down. And that old man took a pan and put his hand three times into the little basket, and put something into the pan. Then he again hung up the basket whence he had taken it. Then he went there to his grandson and set the pan down there. At

Īn kwe dīl hī'nī k'īlō'wīt lēn *nī'yux<sup>u</sup>* lēx yu'wīnt. Tsō tē'mā  
 k<sup>u</sup> asō' īlx lē *nī'yuxwetc.* Tsō kwa asō' tcī īlx. Hats k<sup>u</sup>  
*tāts* paā'hīt lē *nī'yux<sup>u</sup>*. Ta la<sup>u</sup> kwa qai<sup>x</sup>qa'ya<sup>u</sup>wī, ta la<sup>u</sup>  
 kwa sqats lē tsā'yux<sup>u</sup> *nī'yux<sup>u</sup>*, ta la<sup>u</sup> tc!wā'letc l!xant.  
 5 Ta la<sup>u</sup> kwa *Lawa'yām*<sup>1</sup> kwa lē *tāts*, ī la<sup>u</sup> x'pā'pa. "NEX  
 temí'snātc, tsí he lō meq!mí'yu,<sup>2</sup> yuwe tsí'x'tī mā he'laq."  
 Xwāndj kwe ūx īlt lēx tē'mā'le. Ūx kwaā'nīya kwa lēla<sup>u</sup>  
 stē'ndī, tsí hel kwa ūx īn skwí'wat.

Tsō kwa xwāndj ūx kwískwí'wat. "Hū<sup>u</sup>mīs he'laq  
 10 lēnik!wā'li. La<sup>u</sup> īf meqa'nīyexta lē meqa'en. Nt<sup>e</sup>qai'tcem<sup>3</sup>  
*ha'nuwanl.*<sup>4</sup> na<sup>u</sup>hīnanī ū mēn." Xwāndj kwe ūx kwískwí'-  
 wat. "Kwí'les tcītc *ha'nuwanl*<sup>4</sup> alīcanī'waq lē mā. L'nēk'  
 kwe īf xal'wīts, ta la<sup>u</sup> kwa qa'xante īf l!xant. Ī kwe  
 kā'sī'ye l!tā'atc tō'yat, la<sup>u</sup> kwe īf *lŋ'mlŋ*<sup>5</sup> xtēmā'hetc.  
 15 Xwāndj kwa le'īf alīcanā'was. *Laxkukwanā'was* xle'ītc kwe  
 īl *gala'nī.*" Xwāndj kwe ūx kwískwí'wat le'ūx temí'snātc.  
 "K!we'īltc kwanl īf *k'cā'wāni* taqsa'yetc." Ta la<sup>u</sup> kwa līm  
 k'īlō'wīt. Qapu'kulitc hī'tliye lē līm. Tsō tē'mā kwa  
 xwāndj ū iluwe'xtcīs. "Yanl qa<sup>u</sup>wahā'ya, hī'nī hanl ŋqa'la  
 20 tēŋ līm." Tsō kwa xwāndj ūx īlt lēx tē'mā'le. "Īn l  
 xā'patc e<sup>8</sup>L<sup>8</sup>ān. Xdī'tū *e<sup>8</sup>lkā'lkwītū.* Nā<sup>ant</sup> īnta dīl xā'  
 pītc." Ta yí'qa kwa yí'xumx lē *tcī'ne.* Ta hīs kwa lē  
 wā'wal yí'xumx.

Ī kwe la<sup>u</sup> lō<sup>u</sup>'qtsxEM, ta la<sup>u</sup> kwa īlx. Hats k<sup>u</sup> kwí'les  
 25 dīl wīx'ī'lis paā'hīt lē yīxā'wEX. Tsō kwa xwāndj ū ilu-  
 we'xtcīs, ī lō<sup>u</sup>'qtsxEM. "Mīl hanl ŋslaq? Yí'kwa xtcītc  
 tē la<sup>u</sup> ūx īn dōwā'ya cīctī'yetc ŋla?" Tsō kwa l!ē'ītc, ta  
 la<sup>u</sup> kwa nā<sup>ant</sup> *tsāhās* kwek!<sup>u</sup> *kwaī's<sup>e</sup>xEM,*<sup>6</sup> g'ī'kwa e'hentc  
 lēn yīxā'wEX. Tsō kwa xwāndj ū iluwe'xtcīs. "Yí'kwe  
 30 mī'lātc la<sup>u</sup> *dīctls* tē kwek!<sup>u</sup>?" Tsō kwa xwāndj hā iluwe'xtcīs.

<sup>1</sup> Stem *le* "quick, soon" (?).

<sup>2</sup> Reduplicated stem *q'm-* "to eat."

<sup>3</sup> *n-* adverbial (§ 21); *l<sup>e</sup>qa'tc* "up-stream" (§ 105); *-Em* (§ 58).

first he saw nothing in the pan. Then he looked again into the pan. Then he again looked there. The pan was simply full of lice. So he became frightened, seized the small pan, and threw it into the fire. The lice seemed to snap [caused to be alive?] while they were burning. "My grandson, this thing is usually eaten whenever some one gets here." Thus the two old people said to him. They two knew that he was a stendi; but, of course, they two did not tell it to him.

Then they two informed him thus: "A woman arrived yesterday. They are (going) to dance a dance for her. It is said that people are (going) to play shinny up the river." Thus they two informed him. "It is said that all sorts of people are going to play. They wrap up grass, and throw it up (into the air). When it almost falls to the ground, they throw spears at it. Such is their (mode of) playing. They are sliding (?) arrows, and with these they are shooting at the mark." Thus they two informed their (dual) grandson. "In the evening they will play cards with sticks." Then he saw a fish-trap. The fish-trap reached (clear) across. Then he was thinking thus: "When it gets dark, I will cross on that fish-trap." So thus the two old people said to him: "You must not go down to the water. Something will bite you. There (are) many bad things in the water." He was still holding the blanket, and he also had with him a knife.

He looked around when he got up. The house was filled with all sorts of food. So he was thinking thus, when he got up: "Suppose I bathe! I wonder why these two do not want me to go to the river!" So he went out, and (saw) lots of herring piled up a little ways from the house. So thus he was thinking: "I wonder when (they) got (?) these herring!" Then he was thinking thus:

<sup>4</sup> Misheard for *hēn + hanL*.

<sup>5</sup> *l̄iml̄*.

<sup>6</sup> Ought to be *q<sup>u</sup>wa's<sup>2</sup>xim* (?).

“Xā<sup>a</sup>patc hanL ŋwíntqem.” Tsō kwa ā’yu wíntqem. Hā t’iyex, nqa’xana he’laq le xā<sup>a</sup>p. Ta la<sup>u</sup> kwa sē’nkwīt kwe la<sup>u</sup> tci lē’ettsū lāŋ dji’letc. In kwa xtcitc xa’lā. Yí’qa kwe tci tsísla’qaai, mā yí’kwil<sup>1</sup> tci la<sup>u</sup> lē’iyem le  
5 sē’nkwīt. Í kwe la<sup>u</sup> yu’kwe, ta la<sup>u</sup> kwa yú’xwâ ałí’maq sqats le sē’nkwīt, ta la<sup>u</sup> kwa yukwíní’yat.

Tsō te’ma kwa te’x̄tits. Í’k’i t<sup>2</sup>tcí’yat le sē’nkwīt. Í’k’i kwa tclwä’fite úx tíla’qai, í kwe te’x̄tits. Tsō kwe la<sup>u</sup> he’úxxān lha’wais hí’tō<sup>3</sup>ts le lā’wâ<sup>3</sup> sē’nkwīt. Tsō kwa  
10 hats í’k’i úx qai<sup>x</sup>’qa’ya<sup>wi</sup> le sē’nkwīt; ta lā̄ hū<sup>u</sup>’mík· xīā’ātc k<sup>u</sup> la qāti’dzā,<sup>3</sup> ta hí’nī slne’et. Ta lā̄ tō’míl yí’xēi k’ełē’līsetc sl’ntxem. Hats kwa hí’nī úx qad’yām.<sup>4</sup> Ta la<sup>u</sup> kwa qaic k’l’iyas xa’yat, ta í’k’i kwe la<sup>u</sup> sk’íní’yat le sē’nkwīt. Tsō kwa kāsí’ye lq! le sē’nkwīt. Djítcālī  
15 ú lli’meq. Í’k’i k<sup>u</sup> úx wu’txe lā̄ te’mä’le. “Dīs he í̄ lōwēi’wat tā’ānī’ek nex pkā’katc. LE’γī wix’i’līs. In he wít q!a’laut.”

Tsō k<sup>u</sup> k!wełtcí’ye, tsō k<sup>u</sup> hí’nī qa’la len līm. Úx in kwaā’niya lā̄ te’mä’le. Dīs kwe kat<sup>ē</sup>’misen í̄ meqa’ent,  
20 í kwe tci mā he’laq. Í kwe hí̄s la<sup>u</sup> ta<sup>u</sup> hemí’stes le mā híni’γiya, tsō te’ma kwe ā’wits le meqa’en. Tsō kwa tci he’laq le meqa’en nyixā’wex. Ta la<sup>u</sup> kwa ā’yu kíłō’wít le hū<sup>u</sup>’mīs. Mītsísí’ya kwa. Yū k<sup>u</sup> así’l stō’waq qaits le í̄ meqa’entitc. Xc’í’γ’itcítc k<sup>u</sup> í̄ t’a’la. Ta kwa xdenk· mā  
25 la<sup>u</sup> ní’x’ít lā xwí’lux<sup>u</sup> k’e’fnetc. Síl’ntc kwa xqa’nōtc kwí’nait. “Cín kwína’ēi’wat í̄ te stē’ndi? Xqa’nōtc kwí’nait.” Tsō kwa hats le’tik<sup>5</sup> neq.

Tsō k<sup>u</sup> asō’ len te’mä’le wu’txe. Tsō kwa xwändj úx í̄lt. “Yuwe wít tsí’x’ti he’laq, ta la<sup>u</sup> q!míts te tāt̄s, tsíní’γiya  
30 mähâyá’yâ.<sup>6</sup> In he asō’ pí’x’pī. Ta te e<sup>s</sup>ne e<sup>s</sup>’lā’wâ<sup>7</sup> mā

<sup>1</sup> yík<sup>u</sup> + he + í̄l.<sup>2</sup> Lewe.<sup>3</sup> qatí’tea.<sup>4</sup> k!aā’yam.

"I will wade into the water." So, indeed, he waded out. The water reached above his knees; and eels stuck there to his thighs. He did not do a thing. He kept on swimming, even while the eels were sticking there. When he came ashore, he took two large eels and brought them ashore.

So afterwards he went inside. He brought in both eels. The two (old people) were sitting at the fire when he entered. So he put the live eels near them (dual). Then both became afraid of the eels. The old woman went crawling to the other end, and was hiding there, while the old man was hiding in a corner. There both kept still. And he whittled a small stick, and roasted both eels. Then the eels were almost cooked. (They had a) sweet scent. The two old people came back. "They always eat it, (namely) these things, my grandfather. It is good food. (They) don't hurt anybody."

In the evening he crossed there on the fish-trap. These two old people did not know it. They would always dance five times (days) whenever some one got there. When the person from that place (came to be) of such size, then they would quit dancing. So he came there to the dance-lodge. And, indeed, he saw the woman. He kind of knew her. She was standing right in the middle, inside, where (the people) were dancing. They danced around (her). And every one touched her head with his hands. He looked on the sly from outside. "Do you see that stendi? He is looking from outside." Then he ran away from there.

So he went back to the old people. They two said to him thus: "When anybody comes here, and he eats these lice, he becomes a person (belonging to) this place. He can never go home. But you are a living person,

<sup>5</sup> *le'tix.*

<sup>6</sup> *mäh'i'ye.*

<sup>7</sup> *Lewe.*

ta xwändj e<sup>s</sup>L!ä'xEM. 'Ła'qa hën li'ye hi'me, nā hanL e<sup>s</sup>pi'x'pi.'"

Tsō kwa helmī'hīs k!wī'līs kwa asō' qa'la. La<sup>u</sup> dōwā'ya xnō'we kwanL k'ifō'wīt LE MEqa'en. Tsō k<sup>u</sup> asō' qa'la ta  
5 la<sup>u</sup> kwa he'nīye hī'nī kwī'nait. LE wītshōtsā'ya kwī'nait  
la<sup>u</sup> k<sup>u</sup> qactcē'wat<sup>1</sup> lex hū'wīs LE wī'fita<sup>u</sup>. Ta la<sup>u</sup> kwe  
xwändj L!ä'xEM, i kwa diif ātsī'yat. "Tēi tī'yex hä'Lätc  
ā'tsū, ta tēi tī'yex e<sup>s</sup>nātc ā'tsū ta tēi tī'yex e<sup>k</sup>uLätc ā'tsū."  
Ta la<sup>u</sup> kwa asō' if k'ifō'wīt. "Kwī'nait LE stē'ndi xqa'nōtc.  
10 Cīn kwīna'ē'wat i?"

Ta la<sup>u</sup> k<sup>u</sup> asō' hū'xLtet läf tēmā'Lehetc. Tsō kwa  
xwändj ift läf tēmā'LE. "Ła'qa leŋ hi'me. Npi'x'pi hanL."  
Tsxā'yat k<sup>u</sup> pi'x'pi.

La<sup>u</sup> kwa leai'wa if fō<sup>u</sup>x'tā'ya LE e'qe. Hats k<sup>u</sup> qai'yal.  
15 Wī'yEL! kwa lä ye'es. Hatsī'ye k<sup>u</sup> kwa kwē'nci lä text LE  
mä tsxamī'ye.<sup>2</sup> Tsō kwa kā'sī'ye Lē'nat tqā'līs, hats k<sup>u</sup>  
tcū'yī'qātāt LE mä tsxamī'ye.<sup>3</sup> Heclī'LEN kwa tcū'yī'qātāt.  
Tsō tē'mā k<sup>u</sup> kwī'les if yeqa'ē'wat LE kūx ta ē'qatce if  
hī'tō'uts. Kat'e'misen tcū'yī'āqā hats kwa li'x'tat<sup>3</sup> LE mä  
20 tsxamī'ye.<sup>2</sup> Kwī'les kwa if yeqa'ē'wat LE L!kwī. Yī'xēi  
la k<sup>u</sup> yī'qa tcī L!kwa'k<sup>u</sup>. DāwE'nī<sup>4</sup> kwa tcū'yī'qātāt.  
Tsō kwa yī'xen hats kwa fyu'wīt lä k'e'fa HE L!kwī nqa'fīn.  
Łō<sup>u</sup>x'tā'ya lax ā'la. Ntī'k'ifltce nk!wī'līse kwa if fō<sup>u</sup>x'tā'ya.  
He'mīs tc!wāf k<sup>u</sup> tclīla'at hexān L!ha'wais. Tsō tē'mā k<sup>u</sup>  
25 lau'tīts LE tci'ne ta Lō<sup>u</sup>'qtsxEM kwa. Ta la<sup>u</sup> kwa hex  
tci'ne nqa'xan x'ini'ta ū k'e'fa. Ta la<sup>u</sup> kwa xwī'luxume  
Lōwa'kats la ā'la, ta la<sup>u</sup> kwa kwīna'ē'wat lä e<sup>k</sup>uLätc ū  
k'e'fa. Hats kwa in xtcitc itse'ts. Ta la<sup>u</sup> kwa Lō<sup>u</sup>'qtsxEM  
ta hī'nī kwa Lōwa'kats läf tsxū'wetc. Ta la<sup>u</sup> kwa yī'qa  
30 yīqā'ntcem Lōwa'kats la ā'la. Kalī'meq k<sup>u</sup> ū x'nek', ta  
hän mē'la kwe la<sup>u</sup> helā'qaai. Xila'hatcem hän ä milt! lä  
x'nek'. Ta la<sup>u</sup> kwa canxa'ti<sup>5</sup> xwī'lux<sup>u</sup>. Tsō tē'mā p'xat  
lä x'nek' ta yīqā'ntca x<sup>u</sup>kwīt.

<sup>1</sup> qactcē'wat.<sup>2</sup> tsxamī'ye.<sup>3</sup> li'cat.<sup>4</sup> Ta he in.<sup>5</sup> k!wa'nxat ū.

and you said that (you) heard your children are waiting (for you), that's why you wish to go home."

So the next evening he crossed again. He wanted to take a good look at the dance. So he crossed again, and looked there a long time. The last time he looked, (he saw that) the woman was distributing the things that had been buried with her. She would thus speak whenever she gave something: "This your elder brother gives you, and this your mother gives you, and this your father gives you." Then they again perceived him. "The stendi is looking from the outside. Do you see him?"

So he went back to the old people. He spoke thus to these old people: "My children are waiting. I shall go home." Early in the morning he went home.

They still watched the dead body. It was decaying. His face was twisted. The flesh of the man who was lying (there) was just like a sponge. So near noon-time the man lying there seemed to squeak. It cracked four times, and they took away all the boards and laid them aside. Five times it cracked, (and) the man lying there just seemed to move. They took away all the blankets. Only one (blanket) still covered him there. No more did it crack. Then it seemed as if he moved his hand once beneath the blanket. His child was watching him. They had watched him day and night. Near him a big fire had been made. Then he lifted the cover and got up; and he placed his hands on the top of the cover. And his child was sitting at his head (side), and looked at its father's hands. Nothing seemed to be the matter (with him). So he got up and sat down on the thing he was lying on. And his (other) child was still sitting behind him. His hair was long: it reached to his waist. His hair was hanging down in front of his face. So he cut his hair (head), parted it, and threw it behind (him).

- Tsō kwa xwändj Lläts la ā'la. "K!ō'la e<sup>6</sup>īō<sup>x</sup>tiyextā'mî. Denk qā'yîs nk!wî'lise e<sup>6</sup>īō<sup>x</sup>tiyextā'mî." Tsō kwa xwändj Lläts lä e'k<sup>u</sup>Lätc. "A'mamasî" ta la<sup>u</sup> kwa in mîtsîsî'ya lex ā'la, xtcîtc lela<sup>u</sup> Lläts. Tsō kwa xwändj Lläts la ā'la.
- 5 "Nî mîtsîsî'ya k!ō'la, xtcîtc tE e<sup>6</sup>Lläts." Tsō kwa xwändj îlt la ā'la. "N'ne mî'xe tsēt mik'e'hetc. La<sup>u</sup> hanL cîn q!mîts. Lî'yex ūmā'catc la<sup>u</sup> e<sup>6</sup> dji'ldū."<sup>1</sup> — "Nî k'îfō'wît, qā'ntcū tî'ye mî'fax." Tsō tE'ma kwa tskîlts häx nsō'weL. "TE tu'<sup>wîts</sup>,<sup>2</sup> ēn kwîna'ē'wat î?" Tsō tE'ma k!ā'alt lä
- 10 ka'la'lis. "Tsî'x'tî cîn e<sup>6</sup>dji, wu'txe le'fin e'k<sup>u</sup>Lätc." Ta la<sup>u</sup> kwa xâyântc.<sup>3</sup> Xā'ap î x'Lîmî'yat. Î tseslaqa'ē'wat kwanL xa'lwîs xā'apetc. "Nî hanL xtcîtc xa'fa' nex ā'la. Xlîântc<sup>3</sup> teḡ wu'txe." Hats k<sup>u</sup> kwa bexwî'nîem lä xwa'l-xwal, hats k<sup>u</sup> kwa he'nîye qa'qa'. Kat'e'mîsen kwa qa'qa'.
- 15 Tsō kwa xwändj îlt lä e'stîs. "Cî'n q!mî'tse tE mî'fax. He'lmî hanL xā'apatc la<sup>u</sup> cîn wîlō'wat." Yî'xēi kwa Lq! le sē'Lîk' ta yî'xēi kwa tsā'hâs le sē'Lîk', la<sup>u</sup> k<sup>u</sup> lä mî'fax. Tsō kwa ā'yu helmî'hîs nā'ant sē'Lîk' kwe î k'î'LO'uts cîctî'yetc. HE e'stîs k<sup>u</sup> Lq!, ta HE e'stîs k<sup>u</sup> tsā'hâs. In k<sup>u</sup> tî'mêt<sup>4</sup>
- 20 le dā'mîf. Hats kwa dîs kwa dî'lōl; ta la<sup>u</sup> kwa tîmîlî'nîye<sup>5</sup> lä hî'me.

## 24. THE REVENGE OF THE SKY PEOPLE.

- Kî'we'et k<sup>u</sup> dā'mîf lōwa'kats. Yî'xēi k<sup>u</sup> hä'Lätc la<sup>u</sup> kwe dîs kwe îx' c<sup>6</sup>a'lcît. Yî'xen k<sup>u</sup> îx' c<sup>6</sup>a'lcît. Dā'mîf k<sup>u</sup> tēi he'laq hexā'itc. "Xtcî'tcū he e<sup>6</sup>xaft tî'ye îx', yuwe e<sup>6</sup>ha<sup>ux</sup>ts?"
- 25 — "Dîs he ḡhîthî'yat teḡ îx'." Yî'qa kwa c<sup>6</sup>a'lcîtet x'gî'mendj, î kwa k!xa ye'es lex dā'mîf. Lha'wais kwa tsxū lä kwî'yōs le mā tclowâyâm. Hats kwa yî'xen ta la<sup>u</sup> xLlts lä k!wînts le mā tclowâyâm ta la<sup>u</sup> Lkw'at lä xwî'lux<sup>u</sup>. Pî'yat k<sup>u</sup> lä xwî'lux<sup>u</sup>.

<sup>1</sup> e<sup>6</sup>ctî îltū<sup>2</sup> tō'wîts.<sup>3</sup> xLeyē'entc.<sup>4</sup> tō'mîL.<sup>5</sup> tōmîLmî'ye.

Then his child spoke thus: "Father, I am watching you. Each day and night I had watched you." Thus the father spoke: "Amamasi," and the child did not know what he was saying. So thus spoke his boy: "I don't understand, father, what you say." So thus he said to his child: "I have lunch in the small basket. You shall eat it. Your grandmother sent it to you." — "I don't see where your lunch is." Then he pointed with his fingers. "There it's sitting (?), don't you see it?" Then he called his folks. "Come here! Our father has come back." And they hurried up. They warmed water, and were going to bathe him in warm water. "Don't do anything, my child. I have come back all right." His eyes appeared swollen, as if he had been asleep for a long time. He had slept five days (only).

Then thus he said to his relatives: "Don't you eat this lunch. You will look for it to-morrow in the water." One cooked flounder and one fresh (flounder) he had for lunch. Then the next day they found, indeed, many flounders in the river. Some were cooked, and some were fresh. That man did not age. He always looked like a young man; but his children became (very) old.

#### 24. THE REVENGE OF THE SKY PEOPLE.

A man lived in Kiweet. He had an elder brother, who was always building canoes. Once he was working on a canoe, (when) a man came there to him. "What do you do with your canoe after you finish it?" — "I always sell my canoes." He kept on working, with his head bent down, while the man was talking to him. Alongside the man who was building lay his dog. All at once, he hit the neck of the man who was building, and cut off his head. He took his head home.

In kwa wu'txe le mä *tctowa'yâm* ta la<sup>u</sup> kwe ð wí'luwít. Í'x'ítc kwe la'ats e'qe k'lä k<sup>u</sup> xwí'lux<sup>u</sup>. LE *tsēl*<sup>1</sup> kwí'yōs he íx' nL!ha'wais *La'La'lawaai* kwa. Qa'xantc kwe kwí'nait denk' he *La'lawat* le kwí'yōs. *Līyé'entc*<sup>2</sup> kwe qa'xantc  
 5 ílx. Tsōwí'ye kwa xwändj he'í ð luwe'x'tcís. "Qaxaní'yeteX xmä cku la<sup>u</sup> tsxaū'wat." Tsō kwe helmí'hís wí'luwít leX mîLkwí'yatc. Mí'laq kwa qa'xantc k'wínt leX dí'lōl, ta asó kwa yeai' qa'xantc k'wínt. Qa'xantc kwe la<sup>u</sup> k'wínēi'wat le mí'laq. Denk' kwe k'wínt sí'yel! kwe lä mí'laq. Ta  
 10 la<sup>u</sup> kwa yí'qa xwändj k'wí'naai ta hexä'ítc he'laq le mí'laq.

Tsō kwe hí'nī helāq. LEN mí'laq qa'xantc x'íntset. Mä kwe k'í'fō'wít, í tci helāq. Ta la<sup>u</sup> k<sup>u</sup> mí'ntcīts. "X qantcū te'cín dji?" HE mä ũ xwí'lux<sup>u</sup> ð wutxai'yat. "LEla<sup>u</sup> ðn meqaní'ta." Lä hä'lätc ũ xwí'lux<sup>u</sup> le ð wut-  
 15 xai'yat. Í skwí'wat k<sup>u</sup> le dí'lōl. "Qaicí'nís kwe íkwat le *slá'k<sup>u</sup>* hū'ú'mís. Denk' he lē'nat tqā'lís nīla'hatcem kwe hí'nī íkwat." Tsō kwa ā'yu ła. In k<sup>u</sup> yū ehe'ntce ła. Hēi kwa hats ā'yu hū'ú'mís íkwat. He'mís kwe cí'tcti. Tsō kwe la<sup>u</sup> mítcmí'natc le hū'ú'mís. "Xí'nīEX he ye<sup>s</sup> íx'?" —  
 20 "In hel." — "Xwí'tū he e<sup>s</sup>qalí'tū ten cí'tcti?" — "Teḡ xdá'míł tsí'x'ti ḡqalí'tū." — "Xtcí'tcu e<sup>s</sup>xa'łał, yuwe e<sup>s</sup>qalí'tū?" — "In he híyet!ō'wat te íx'. Tcle'etc he ḡx'ne'x'tīts." — "Xtcí'tcū he xa'łał hí'nī yîqa'ntcem?" — "Hu'Ltet he. Tsō he kāsí'ye qa<sup>u</sup>wahā'ya, tsō te'ma he  
 25 ḡpí'x'pī. La<sup>u</sup> asó xā'ka ḡlá'tsō'x'tū. G'í he kwa e'hentc *tsxaya'ē'wat* te íx'. Tcī he ḡx'ne'x'tīts ten yū'wel. Xnōwe tcī ḡlé'xalx." — "Xtcí'tcū he e<sup>s</sup>xałt tí'ye íkwa?" — "Ḥtclla'ē'wat he." — "Xtcí'tcū he e<sup>s</sup>xałt te íkwa, yuwe tclli?" — "Kwí'les he nīctc ḡā'tsa he mä díł tīla'qai. G'í'kwa e'hentc

<sup>1</sup> *tsà'yux<sup>u</sup>*.<sup>2</sup> *Leyé'entc*.

The man who was building did not come home, and they were looking for him. He lay (got in) in the canoe dead, without a head. The little dog was barking alongside of the canoe. The dog would look upwards every time it barked. Straight up it would look. So thus they began to think: "(Some one) from above must have killed him!" Then the next day his younger brother looked for him. The young man shot an arrow upwards, and would then shoot another one. He was shooting the arrows upwards. Every time he shot, his arrow would join (to the other); and (as) he kept on shooting that way, the arrows reached to him.

Then he climbed up there. He went up on the arrows. He saw people when he climbed up, and asked, "From where do you come?" They were taking home a man's head. "We danced for it." They were taking home his elder brother's head. They said to the young man, "At a little place the wife of the murderer is digging fern-roots. Every forenoon she digs fern-roots there." So he went, indeed. He did not go very far. Suddenly, indeed, a woman was digging fern-roots. There was a big river. So he asked the woman, "Do you have your own canoe?" — "Not so." — "Who ferries you across the river?" — "My husband ferries me across there." — "What do you do when he ferries you across?" — "He does not land the canoe. I usually jump ashore." — "What does he do afterwards?" — "He usually turns back. Then, when it is almost evening, then I go home. He again comes after me. A little ways off he stops the canoe. There I jump with that pack. I get in there all right." — "What do you do with your fern-roots?" — "I usually dry them." — "What do you do with the fern-roots after they are dry?" — "I usually give some of them to all the people who live there. A little ways

- ɬpa'tc t̄l̄a'qai tō'm̄l̄ nhū'm̄ik̄. Nī he ā'tsa tē ɬkwa.* —  
 “Xtcī'tcū he e<sup>s</sup>xa'ɬaɬ?” — “Tsō tē'm̄a ŋq!m̄iyam he'm̄is  
*kwame'letc.*” — “Xtcī'tcū he e<sup>s</sup>xaɬt?” — “K'e'ɬnetc *ɬɬyɬ-*  
*axa'e'wat.*” — “In he x·pī tī'ye k'e'ɬa?” — “In hel.” —  
 5 “Lōqu'qwaai tī'ye *kwameL?* Ĕn he xwändj l̄läts ī?  
 ‘Qala’ ŋk'e'ɬa’?’” — “In·hel, nī he *qa'la.*” — “Xtcī'tcu  
 he xa'ɬaɬ tī'ye dā'm̄iɬ, yuwe ĩc t̄l̄ō<sup>u</sup>?” — “G·ī he kwa  
 e'hentc ŋtsxū tēɬ x̄dā'm̄iɬ.” — “Le he qa<sup>u</sup>ɬqa<sup>u</sup> ī tī'ye  
 dā'm̄iɬ?” — “Le he qa<sup>u</sup>ɬqa<sup>u</sup>.”
- 10 Tsō k<sup>u</sup> kw̄ilesī'ye m̄i'ntc̄its, tsō tē'm̄a kwe tsxaū'wat lē  
 hū<sup>u</sup>m̄is. L'nt̄its kwa lē hū<sup>u</sup>m̄is, ta la<sup>u</sup> kwe l̄!hats lā yeq!.  
 Hats k<sup>u</sup> kwa ā'yu xā lē hū<sup>u</sup>m̄is. Tsō tē'm̄a sqats lā  
 yū'wel ta yūlts kwa. Kw̄ina'e'wat kwa t̄cī kwa lē dā'm̄iɬ,  
 ĩ t̄cī he'ɬaq. Qalā'yam lē dā'm̄iɬ. Tsō kwa ā'yu g·ī'kwa  
 15 qai'nas tsqai'yat lē ĩx̄. Tsō kwe xwändj ū iluwe'xtc̄is.  
 “T̄cī kwanl̄ ŋhe'ɬaq, ŋx̄·ne'xt̄its? N̄k·l̄int hanl̄ ta<sup>u</sup> ehe'n-  
 tc̄ise.” Yūwī'l̄it̄ex kwe lē yū'wel. Tsō kwe t̄cō<sup>u</sup>tq̄em.  
 Yī'x̄ēi kwa xā'patc nī'x̄·t̄i la kx̄la. Kā<sup>s</sup> kwe ĩn t̄cī he'ɬaq.  
 Xwändj kwe l̄läts lē dā'm̄iɬ. “E<sup>s</sup>ne ī nex hū<sup>u</sup>m̄is?” Tsō  
 20 kwe xwändj l̄läts. “N̄k·ī'ñā<sup>u</sup>, nā xwändj tē kā<sup>s</sup> nī he'ɬaq.  
 Pl̄lis tēɬ yū'wel.” Īniye kwa xtc̄itc ū iluwe'xtc̄is.<sup>1</sup>

Xtc̄itc kwa ĩlt l̄ex hū<sup>u</sup>m̄is, ā'yu k<sup>u</sup> yī'qa xwändj lē  
 dī'lōɬ. Yī'xen la k<sup>u</sup> *tsqat*. H̄is kwe la<sup>u</sup> ɬkwa ā'tsa l̄äɬ  
 tē'm̄ā'le. L̄!nō<sup>u</sup>t kwe lē t̄c̄l̄i'le. Hats kwe ūx kw̄ina'e'wat  
 25 l̄äɬ tē'm̄ā'le, ĩ kwe tē'xt̄its. Ūx ĩn kwe sqats l̄äɬ k'e'ɬa'h̄ēitc  
 yīxuxwī't̄ex ɬkwa. Tsō kwe he yī'x̄ēi k̄l̄a'lat “Qal̄inī'ȳet̄ex  
 mā xw̄in ā'tsū.” Ĩt̄ ĩn k̄!wā<sup>ant</sup> *xLE'patc*. Ĩ kwe dīɬ la<sup>u</sup>  
 k<sup>u</sup>ɬa'ats lōqu'qwa, k<sup>u</sup> häx nk'e'ɬa kwe la<sup>u</sup> *ɬyɬ'axai'wat*.  
 “*Ak'e* x·pī lēɬ k'e'ɬa.” K̄!wā<sup>ant</sup> l̄äx dā'm̄iɬ. “Xtcī'tcū

<sup>1</sup> Literally, “no longer, how his heart.”

off, in the next house, there live an old man and an old woman. I never give them any fern-roots." — "What do you usually do?" — "Then I cook them in a large pot." — "What do you do (then)?" — "I stir them with my hands." — "Does not your hand get burned?" — "Not so." — "Does your pot boil? Don't you ever say thus: 'It hurts my hand'?" — "Not so, it does not hurt me." — "What does your husband do when you (dual) lie down?" — "I lie a little ways off from my husband." — "Does your husband usually fall asleep quickly?" — "He usually falls asleep quickly."

Now he asked her all (questions), and then killed her. He skinned the woman, and put on her hide. Indeed, he looked just like the woman. Then he took her load and packed it. He saw the husband there as he arrived. The husband was crossing back and forth. A little ways off in the river he stopped the canoe. Thus he was thinking: "I wonder whether I shall get there (if) I jump! I will try it from this distance." He packed the load and jumped. One leg touched the water. He pretty nearly did not get there. Thus spoke the man: "Is that you, my wife?" Thus he spoke. "I am tired, this is the reason why I almost did not get (there). My pack is heavy." He did not think any more about it.

Whatever the woman had told him, indeed, the young man (did it) that way. He made only one mistake. He gave fern-roots also to these old people. He opened the door. The two old people saw him when he entered. They two did not take the fern-roots which he held out in his hands. Then one shouted, "Some one from below gives us two (something)!" They did not hear it from the next house. When the thing he was cooking began to boil, he stirred it with his hand. "Ouch! it burned my hand." The husband heard it. "What happened to

cta e<sup>s</sup>itsēm?" — "Xä'nis teḡ sō'weł, nā xwändj ḡl!äts." Ta la<sup>u</sup> kwa kwina'ēiwat le xwí'lux<sup>u</sup> hen *nītc* tse'mix', lä hä'lätc ü xwí'lux<sup>u</sup>. *Qalt* k<sup>u</sup> le kwe h'ñi, î la<sup>u</sup> kwina'ēiwat lä hä'lätc ü xwí'lux<sup>u</sup>. Xwändj kwe L!äts le dä'mif. "Hats  
5 kwa e<sup>s</sup>qalt." — "Nā<sup>ant</sup> kwīñā'was, xä'nis teḡ xwa'lwal." I'niye kwe xtcitc ü iluwe'xcis.

Tsō k<sup>u</sup> qa<sup>u</sup>wahā'ya. *P'sàhà'itc* yixu'me le hū'mis. Xwändj kwe L!ä'xem le *tsət*<sup>1</sup> ha'līq. "Hats kwa dä'mif teḡ qal'ksätc." Xwändj kwa kwiskwí'wat lä ümā'catc.  
10 Tsō kwe xwändj kwiskwí'wat lä ümā'catc. "LE hīnī'yīya hū'mä'k'e hats kwe kwa dä'mif. Hats L *q<sup>e</sup>ai'yex*."<sup>2</sup> In k<sup>u</sup> wīt asō' xtcitc ü iluwe'xcis. Kwí'les xqantc tci k<sup>u</sup> mēn len *sla'k<sup>u</sup>* if tsak'inēi'wat kwa. If meqanētā'waq k<sup>u</sup> le xwí'lux<sup>u</sup>. LE kwe if meqanīyexta. *SELä'yām* k<sup>u</sup> wítin  
15 xwí'lux<sup>u</sup> *tsqät*.<sup>3</sup>

Tsō kwe qa<sup>u</sup>wahā'ya, tsō kwe if tclō<sup>u</sup>. Í kwe if tclō<sup>u</sup>, ten *wīwā'tkwa* le he'mis wa'lwal. Íla kwe tclō<sup>u</sup> le dä'mif. Qa'nōtc kwa yixu'me le hū'mis. Tsō kwa hats kwí'les L!nō<sup>ut</sup> le ix' len L!tā'yas. Lät xle'itc qa'la eit, la<sup>u</sup> he la  
20 k<sup>u</sup> in L!nō<sup>ut</sup>. Tsō kwe la<sup>u</sup> ā'wits, tsō te'ma qai'tsōwīt te'xtits. Tsō te'ma kwe tclō<sup>u</sup> g'ī'kwa e'hentc lex ndä'mif. Qeł k!wā'lis k<sup>u</sup> qa'ŋqa<sup>u</sup> le dä'mif. Sīl'ntc kwe Lō<sup>u</sup>'qtsxem. Ta la<sup>u</sup> kwa lkwa'at xwí'lux<sup>u</sup> le dä'mif ta la<sup>u</sup> kwa sqats lä hä'lätc ü xwí'lux<sup>u</sup>. Tsō te'ma neq. Xī'nīex kwa qa'la  
25 íx'etc. HE *qa'lgal* nqa'lin kwe tsxū lä e<sup>s</sup>nätc. Ta la<sup>u</sup> kwa hexä'itc *SELä'yām* k<sup>u</sup> wítin, ta la<sup>u</sup> kwa k!wí'lis k!hí'lt le hū'mik'. K'í'fō<sup>ut</sup>c dōwā'ya di'f hexä'itc *SELä'yām*. "Wítin c<sup>e</sup>, wítin. Xtcit'cū cta e<sup>s</sup>xa'fał? E<sup>s</sup>tsxaū'wat cku lí'ye hū'mis." In kwe di'f k!wā<sup>ant</sup>. Tsō k<sup>u</sup> kwí'les tqa  
30 ü mēn. Tsō kwe if k'ifō'wīt le mä *qa'lgal'le'itc* tsxū k'la kwa xwí'lux<sup>u</sup>. In kwe di'f lä hū'mis. Lät *ha'ḡnetc*

<sup>1</sup> tsä'yux<sup>u</sup>.<sup>2</sup> k!wā'yex.<sup>3</sup> tsq'et.

you?" — "My finger is sore, this is the reason why I said so." And he was looking at the head that was fastened to the ceiling. It was his elder brother's head. He cried there when he saw his elder brother's head. Thus spoke the husband: "You seem to be crying." — ("There is) much smoke, my eyes are sore." He no longer paid any attention to it.

Now it got evening. The woman was going upstairs. Thus spoke the little brother-in-law: "My sister-in-law (looks) like a man." Thus his grandmother said to him: "The women from there (look) just like men. You must keep quiet." Nobody again thought about it. From everywhere people (came) there to the murderer to help him. They were dancing for the head. For it they were dancing. Blood was dropping (from) the head (that) was hanging (there).

Then it got evening, and they went to bed. When they went to bed, (she) had a big knife under the pillow. The husband went to bed first. The woman was walking outside. So she bored holes (opened) in all the canoes in the village. Only in the one in which she intended to cross she did not bore a hole (open). As soon as she got through, she went inside. Then she went to bed a little away from her husband. At midnight the husband was asleep. She got up on the sly. She cut off the head of her husband, and seized her elder brother's head. Then she ran away, and crossed alone in a canoe. His mother was lying under the bed. The blood dripped down on her, and the old woman lighted a torch. She wanted to see what had dropped on her. "Blood, blood! What have you done? You must have killed your wife." She heard nothing. So everybody woke up. Then they saw the man lying under the bed, without a head. His wife had disappeared, and the head that was hanging from the ceiling

(*tsqât*),<sup>1</sup> xwí'lux<sup>u</sup>, in kwe diŋ. "Tsxau'wat cku dá'miŋ lex hū'ums." — "In cku hū'ums." Tsō tē'mā tkwíltso'wat. Yēai' kwe iŋ t!cīts le ix', y'qa kwe xā<sup>3</sup>p pā<sup>3</sup>ats, ta la<sup>u</sup> kwa iŋ in xtcītc tkwíltso'wat.

- 5 Tsō k<sup>u</sup> asō' h'īnī f'nq lān m'īlaq lāŋ helāqētc. Tsō k<sup>u</sup> asō' tsí'x'tī wu'txe. Wutxai'yat k<sup>u</sup> lä hä'lätc ū xwí'lux<sup>u</sup>. Tsō k<sup>u</sup> kwí'les *hâdjewans*<sup>2</sup> lä e'stīs. Asō' *hanuwanl*<sup>3</sup> SESI'LŪ lä hä'lätc ū xwí'lux<sup>u</sup>. Tsō kwa iŋ qac<sup>3</sup>alcti'we. *Tsēt*<sup>4</sup> tcīci'miŋ kwe lemī'ye. Lāŋ *tsēt*<sup>4</sup> tcīci'miŋ nLha'wais
- 10 kwe la<sup>u</sup> iŋ sīlsī'yAL lä xwí'lux<sup>u</sup>. Tsō kwe la<sup>u</sup> iŋ meqanī'yEXTA. Hats kwe g'ī'kwa helāq, ta la<sup>u</sup> kwe tō'yat lä xwí'lux<sup>u</sup>. Hecl'LEN kwe xwändj tsīya'x'it. G'ī k<sup>u</sup> kwa qa'xantc helāq, ta la<sup>u</sup> kwa asō' tō'yat lä xwí'lux<sup>u</sup>. Kat'e'mīsen y'qa kwe tcī lla'tsat lä xwí'lux<sup>u</sup>. G'ī k<sup>u</sup> kwa
- 15 ehe'ntce qa'xantc helāq. Tsō kwe xwändj iŋlt lä hä'lätc. "Tsō e<sup>3</sup>le'γī." Tsō kwe f'nq lex tcīci'miŋtc. Lāŋ qaxanī'yETEX mā iŋ in kwe xtcītc y'xēi f'nq, ta la<sup>u</sup> kwa iŋ in xtcītc y'xēi lalaha'ēi'wat. La<sup>u</sup> kwa tē le'qelq mā, nā kwe la<sup>u</sup> iŋkwilt he'f' xwí'lux<sup>u</sup> tī'x'tse. LEN k!wīnts w'ītin tē la<sup>u</sup> iŋkwilt
- 20 ha<sup>u</sup>wē'i'wat tē xwí'lux<sup>u</sup>. Xwändj kwe iŋlt. "Ēn hanL diŋ. E<sup>3</sup>le'qelq hanL. Yīqa'ntcem mā hanL e<sup>3</sup>kwīna'f'."

## 25. THE WOMAN WHO MARRIED THE MERMAN.

- Tak'imī'ya k<sup>u</sup> lLā'yas. HE mā hecl'L kwe le tī'miŋi, ta y'xēi kwe he'f' henī'k'nätc. Tak'imī'ya kwe iŋ tīlā'qai. La<sup>u</sup> kwe he'f' sīk'f'NXEM. Kwí'les xqantc kwe la<sup>u</sup> Lōwē'etc
- 25 iŋ dōwā'ya. Ta la<sup>u</sup> kwe in dá'miŋ dōwā'ya. Xā<sup>3</sup>patc kwe *dīs* m'īlat ta la<sup>u</sup> kwe mītsi'ltī'ye. Kwí'les kwe la<sup>u</sup> iŋ mītc m'natc. "Wí'tū e<sup>3</sup> tē mītsi'ltntū?"<sup>5</sup> In kwaā'nīya. "In k<sup>u</sup> xwīt nī'x'it." Ta la<sup>u</sup> kwe dī'lōL ā'la *z'ālx*. Ta

<sup>1</sup> *tsq'et*.

<sup>4</sup> *tsū'yux<sup>u</sup>*.

<sup>2</sup> *hītcōnts*.

<sup>5</sup> Ought to be *mītsi'ltntū*.

<sup>3</sup> *hēn hanL*.

was gone. "The woman must have killed her husband." — "It was not a woman." Then they followed him. Other people shoved the canoes (into the water), but they kept on filling up with water, and they could not follow him.

Then he again went down on his arrows, on which he had climbed up. Then he returned there. He brought back his elder brother's head. Then he assembled all his folks. Now, it is said, they were going to join his elder brother's head. Now they commenced to work. A small spruce-tree was standing (there). Alongside of that small spruce-tree they were joining his head. Then they danced for it. His head climbed up a little bit and fell down. Four times it happened that way. His head would go up a little bit, and then fall down again. The fifth time, however, his head stuck on. It went up a little bit. Then thus he said to his elder brother: "Now you are all right." Then he came down from the spruce-tree. None of these people from above could come down, and none could take his revenge. These are the Woodpecker people; this is the reason why their heads are red to-day. The blood on the neck, that's what makes the head red. Thus one said to (them): "You shall be nothing. You shall be a woodpecker. The last people shall see you."

## 25. THE WOMAN WHO MARRIED THE MERMAN.

There was a village (called) Takimiya. There lived five young men, and they had one younger sister. They lived in Takimiya. She was the head (of the family). From everywhere they wanted to buy her. But she did not want a husband. She would always swim in the water, and (one day) she became pregnant. Every one asked her, "Who made you pregnant?" She did not know t. "Nobody touched me." So a young boy was born,

la<sup>u</sup> kwe *dīs qālt*.<sup>1</sup> Mā kwe *hātk·yEai*<sup>2</sup> lāf fō<sup>ux</sup>tā'ya lE ā'la, yí'qa kwa he *qālt*.<sup>1</sup> Lāx hā'Lātc xwāndj kwe i'lt. "Qanō'tca l!tcī lE ā'la. HE wí'tū cta'ya. Tsī e<sup>s</sup> *tīmīs'wat*."<sup>3</sup>

Tsō kwe helmí'hís asō' l!tcí'yat lE ā'la. Í'niye kwe  
5 k!ālt. Hé'niye kwe hí'nī ha<sup>u</sup>wē'wat, tsō tE'mā la<sup>u</sup> kwe  
sītsí'nt. Xā cku hēn kwa mītsís lōwē'wat lax ā'la. Hats  
kwe tsō'we<sup>x</sup>L lä ye'es. K·lí'yasetc kwe LE'kat. LE qakō'-  
met t!e<sup>x</sup>t la<sup>u</sup> kwe lōwē'wat lax ā'la. LE kwe l!x'inē'wat  
ye'es. In k<sup>u</sup> wít k'í'fō'wít qantc. Tsō kwe asō' t<sup>st</sup>tcí'yat  
10 lE ā'la. Asō' *qatōwí'ye* lE ā'la. In kwe wít qa<sup>u</sup>'í'qa<sup>u</sup> lEx  
ā'la. Yí'xēi k!wa'lís kwe k!ā<sup>st</sup>lt. Tsō kwe xwāndj i'lt  
hā'Lātc. "Qanō'tca l!tcī lE ā'la. IL hanL tcītc xa'faf.  
Hí'nī hanL e<sup>s</sup>fō<sup>ux</sup>tā'ya." L'nuwí fa ū hau'we<sup>4</sup> lE ā'la. Tsō  
kwe asō' hak<sup>ut</sup>ō'wat. Tsō kwe hí'nī la<sup>u</sup> fō<sup>ux</sup>tā'ya. *Lika-*  
15 *ya'haxam* lān ā'la lān l!ha'wais. Tsō kwe hí'nī hak<sup>ut</sup>ō'  
wat yí'qa la<sup>u</sup> qā'yísitc.

Tsō kwe tcī fa, í qa<sup>u</sup>wahā'ya. lōwā'kats LEkai'axatc.  
In k<sup>u</sup> wít qantc k'í'fō'wít. Hats kwe yí'xen tēi mā stō'waq.  
"E<sup>s</sup>he'ņne<sup>u</sup> hū<sup>u</sup>mís. E<sup>s</sup>kwaā'niya í? He'ņne<sup>u</sup> ā'la te'ís  
20 ā'la." Hats kwe tcí'fats lE hū<sup>u</sup>mís. "E<sup>s</sup>huwē'nī, ís pí'<sup>x</sup>pī  
hanL." In kwe l!āts lE hū<sup>u</sup>mís. Qatcīnehení'waq. "Yí'-  
kwanL tcītc he'í'f iluwe'<sup>x</sup>tcís leņ e'stís?" — "Ēn hanL k!<sup>u</sup>xwí'.  
Asō' hanL e<sup>s</sup>wu'txe. E<sup>s</sup>k'í'fō'wít hanL tí'ye e'stís." Tsō  
kwe xwāndj hā iluwe'<sup>x</sup>tcís. "LE'γī íl."  
25 Tsō kwe íf fa. "Xā<sup>a</sup>'patc hanL ís L<sup>ē</sup>ān." — "In k<sup>u</sup>  
hanL ā'ya ŋqā'ya?" — "E<sup>s</sup>lE'γī hanL. YanL ís L<sup>ē</sup>ān,  
e<sup>s</sup>yíxuxwē'wat hanL teņ qa'tqail. E<sup>s</sup>l!lE'et hanL. Tsō  
hanL xwāndj e<sup>s</sup>í'ltā'mî, tsō tE'mā hanL e<sup>s</sup>í'lx." Hats he  
nī'k!wa f'nē'k'ítc íf fa. Kwaā'niya kwa xā<sup>a</sup>'p nlexa'tcem  
30 íf fa. Hats kwa íf Lhīnpí'ye. K·lāxā<sup>a</sup>'patc hí'nī k<sup>u</sup> l!tāyas.

<sup>1</sup> *k'ālt*.<sup>2</sup> *He t x·yEai*'.<sup>3</sup> This passage is rather obscure.<sup>4</sup> See §§ 97, 118.

and he would always cry. No matter who took care of it, the child would still cry. Thus spoke to her her elder brother: "Put the child outside. Who is it? You are just holding it."

So the next day she put the child out again. It did not cry any longer. She had it there for a long time, and then went to see it. It is said that her child must have been eating something fat. It had a mouth (full of) grease. The child was eating seal-meat strung on a stick. She examined the mouth. She saw no one anywhere. Then again she brought the child in. The child again began to cry. The child did not (let) anybody sleep. It cried one (whole) night. So thus said her elder brother: "Take the child outside. (See) what it will do there. You shall watch it there." The child was growing very (fast). So again she left it (outside). Now she was watching it there. She was leaning sidewise alongside of her child. So she left it there a whole day.

Then she went there when evening came. She was sitting sideways. Nowhere did she see anybody. All at once a man was standing there. "You are my wife. Do you know it? Our (dual) child is my child." The woman became ashamed. "You get ready, we two will go home." The woman said nothing, and began to think. "I wonder what my folks will say." — "You will not get lost. You will again come back. You will see your folks." Thus she was thinking: "All right!"

Now they went. "We two will go down into the water." — "Won't I be out of breath?" — "You will be all right. If we two go down, you will hold on to my belt. You will keep your eyes shut; and when I tell you so, then you shall look." It seemed as if they went through (some) brush. She knew that they were going in the water. They went through. There was no water

HE hethe'te û ā'la lä dä'mîf. Kat'E'mîs k<sup>u</sup> lä tî'mîfi, ta xä k<sup>u</sup> qa'fimeniyä'wa.

Ë'nuwî kwe ßa û hau'we<sup>1</sup> LE dî'lōL. *Dz̄s* kwe m'ßaq dōwā'ya lex dî'lōL. *Tz̄ēl*<sup>2</sup> m'ßaq kwe c<sup>pa</sup>lcît läx e<sup>n</sup>nätc.  
 5 Xwändj kwe îlt LE ā'la. "Nā<sup>a</sup>nt kwe m'ßaq li'ye ax'í'axatc." Tsō kwe xwändj Lläts LE dî'lōL. "Xtcí'tcū ūL is pī'x'pī m'ßaq'äwe?" Xwändj îlt lex dä'mîf. "Í'nîEX hanL ßa tî'ye e<sup>n</sup>nätc m'ßaq'äwe. E<sup>o</sup>Lōwa'kats hanL. M'ßätc hanL is ßa."

10 Tsō kwe helmí'hîs huwe'itsēm, ta ßa. Kat'E'mîs g'ä'we yeq! kwe Lhats. L!ō'nî kwe tsxā'yat. Ít k'í'ō'wît cîctí'tc g'ä'we m'ßat. Í'x'etc kwe la<sup>u</sup> í'ßa'at LE g'ä'we. Ëtcíla'ais ßa û m'ße.<sup>1</sup> M'ßaq<sup>etc</sup> kwe í' k!wîñē'wat. Hats kwe kwa í' tō'hîts LE g'ä'we, ta kwe asō' Llle, ta in kwe qantc  
 15 k'í'ō'we LE m'ßaq. T<sup>o</sup>qai'tca ßa LE g'ä'we. Í'x'etc la<sup>u</sup> í' tkwîLe'wat. Nā<sup>a</sup>nt mä í' k!wîñē'wat. LE g'ä'we hū<sup>x</sup>Ltet kwe. Asō' ßa LE g'ä'we. Yí'qa kwe í' k!wîñē'wat. In kwe xwît la<sup>u</sup> tō'hîts. Asō' k<sup>u</sup> ba'ltdja L!ētc LE g'ä'we. Lāx hä'lätc yí'qa tkwîLe'wat LE g'ä'we. Qantc kwe *kwan*<sup>u</sup>-  
 20 *wanL*<sup>3</sup> ta'ntan. Cí'v'tctat kwe LE hä'lätc tce'ísitc. Hēikwa hats mä k'í'ō'wît. Ëtce'ísitc L!ō'nitc kwe mä c<sup>pa</sup>lcîcä'nî. Tsō kwe ßa. Yí'halqtce<sup>4</sup> kwe he'ßaq. Hēikwa hū<sup>u</sup>mîs hitc. Í k'í'ō'wît, itíslō<sup>u</sup>'wat kwe. Hēikwa hats lä hení'k<sup>u</sup>nätc. Hēi cîl ā'yu xä. "N<sup>o</sup>'ne nex mîlkwí'yatc. N<sup>o</sup>'ne te hí'nî  
 25 nyíxu'mē. Tēi kwí'les te m'ßaq. Xle'itc te'cín k!wîñā'is." Nā<sup>a</sup>nt kwe LE m'ßaq. Tc'í'lats kwe LE dä'mîf, í la<sup>u</sup> kwí'les k'í'ō'wît LE m'ßaq. "Leḡ xā'la tsí'x'ti ḡi'ltū, tsí m'ßaq'äwe. Tēi tsí'x'ti ḡdji. *Dz̄s* he m'ßaq dōwā'ya leḡ xā'la." Tc<sup>l</sup>latitEX k<sup>u</sup> LE g'ä'we yeq!. Tsō kwe ūx pī'x'pī. "In

<sup>1</sup> See §§ 97, 118.

<sup>3</sup> *kwa h'žn hanL*.

<sup>2</sup> *tsä'yux<sup>u</sup>*.

<sup>4</sup> *yí'helq + tc + -e*.

in the village. Her husband was a rich man's son. There were five boys, and he was the youngest.

The boy grew very (rapidly). The boy always wanted to (have) arrows. His mother made him small arrows. Thus she would say to the child: "Your maternal uncles have many arrows." So thus spoke the boy: "How would it be if we two should go after arrows?" Thus said the husband: "Your mother will go alone for the arrows. You will stay (here). We two will go (some other) time."

Then the next day she got ready and went. She wore five sea-otter hides. The flood-tide (came) early in the morning. They saw a sea-otter swimming in the river. They hunted the sea-otter in canoes. She was swimming along the beach. They were shooting at her with arrows. It seemed that they hit the sea-otter; but she would come out again, and the arrows were nowhere to be seen. The sea-otter went up the river. They followed her in canoes. Many people were shooting at her. The sea-otter turned back and went (away) again. Still they were shooting at her. No one hit her. Again the sea-otter went out into the ocean. The elder brother kept on following the sea-otter. It is said that she went ashore somewhere. The elder brother went around the ocean beach. Suddenly he saw (what appeared to be) a person. The person was playing on the beach in the water. He went there. He came closer, and, verily, it was a woman. As he looked at her, he recognized her. Verily, it was his younger sister. Indeed, it was she. "It's I, my younger brother. I was travelling there. Here are all the arrows. You were shooting them at me." Many were the arrows. The man was ashamed when he saw all the arrows. "My child sent me here just to get arrows. I came here. My child always wants arrows." She was drying the sea-otter hides. Then they two went home. "Don't think

hanL xtcitc ye<sup>s</sup> iluwe'xtcîs. Npî'x'pî hanL, tēi g'ā'we yeq!  
 e<sup>s</sup>ne te la<sup>u</sup> ātsā'mî. Dîŋ hanL xle'itc e<sup>s</sup>sō<sup>ux</sup>'tîts. Mā teŋ  
 dā'mîŋ. HE hethe'te ū ā'la. Lîŋ yū e'hentc te'ŋn kwee'tî.  
 Yîqa'tē yî'helq HE lā ū yîxā'wEX. Yuwe cîn kwîna'ē'wat  
 5 ba'ltîdja TE k<sup>u</sup>ŋ'yex yîxā'wEX yuwe tc!lî ū qā'yîs." Lō<sup>ux</sup>tā'ya  
 lā henî'k<sup>u</sup>nātc, î L<sup>E</sup>ān. Hān we'hel he'ŋaq xā<sup>a</sup>p. Î'k'î  
*tqalāi'tEQ*<sup>1</sup> k'e'ŋa ta t'k!wîl xā<sup>a</sup>'patc lexa'tca. Xwāndj kwe  
 îlt lā mîlkwî'yatc, LE aî'wa in L<sup>E</sup>ān xā<sup>a</sup>'patc. "PENLō'wai  
 hanL e<sup>s</sup>k'î'Lō'uts he'lmî tsxā'yat tî'yen lî'x'li."

10 G'îlî'yā<sup>at</sup> kwe Lō<sup>u</sup>'qtsxEM helmî'hîs. Hēi kwa hats ā'yu  
 penLō'wai tana'at. La<sup>u</sup> kwe îŋ yeqtsō<sup>w</sup>'wat LE penLō'wai.  
 Îŋ tsi'xats kwe lāŋ kaŋa'lis. Tsō k<sup>u</sup> asō' îl wutxa'xa, lā  
 dā'mîŋ ta la ā'la. NtsaLtsîi'ye k<sup>u</sup> lā t<sup>E</sup>kwā'tuk<sup>u</sup> kllē'es  
 kwe. Asō' îŋ pî'x'pî lā dā'mîŋ ta la ā'la. Ba'ltîdja HEN  
 15 yîqa'ntcem *qaskî'was* kwe *halha'li ntsayä'newe*<sup>2</sup> LE *qaskî'*  
*was*. Ta in kwe yu'kwe LE hū<sup>u</sup>'mîs. In asō' k'îŋō'we.  
 Îŋ mîŋaqayāwe tcō<sup>x</sup>wîŋ qa'xana LE tsäyā'ne *qaskî'was*. LEX  
 mā kwe îŋ k!wîne'wat xmi'ŋaqetc. Tsî kwe îŋ *qa'ctca*<sup>3</sup> LE  
 mî'ŋaq. In k<sup>u</sup> asō' wutxa'xa. HEN yîqa'ntcem yū'xwā  
 20 kwe ta'ntan LE penLō'wai, yî'xēi tsîm ta hîs kwe qa'lu.  
 Yū'xwā îŋ tanî'yat LE penLō'wai. Îŋ *qa'ctca*<sup>3</sup> le'îŋ ha'ŋqas.

## 26. THE WOMAN WHO MARRIED THE WOLF.

Kwē'is kwe Lōwa'kats Tak'îmî'ya. Kat'e'mîs k<sup>u</sup> mîl-  
 kwî'yātc. Kwî'les xwîŋ kwe la<sup>u</sup> Lōwe'etc dōwā'ya, ta la<sup>u</sup>  
 kwe in dā'mîŋ dōwā'ya. Dîs kwe la<sup>u</sup> L!xat, Lē'nat tqa'lis  
 25 nyîqa'ntcem. Kat'e'mîs kwe *u'xmêl*. Yî'xen k<sup>u</sup> ŋa yu<sup>wî</sup>le'nu.

<sup>1</sup> *Lk'alai'tEx.*

<sup>2</sup> *ntsäyä'nehe.*

<sup>3</sup> *qai'cta.*

about it. I will go home. I give you these sea-otter hides. You can trade some things for them. My husband is a person, he is a chief's child. We do not live very far from here. His house is close by. You can see in the ocean this stone house whenever it is low tide." He saw his elder sister as she went down into the water. The water reached to her stomach. She held up both her hands and dove into the water. Thus she said to her younger brother, before she went down into the water: "To-morrow early in the morning you will find a whale at your landing-place."

The next day he got up a little before daylight. Verily, a whale had been washed ashore. They cut that whale into pieces. They distributed it among their friends. So, indeed, she returned (to) her husband and child. Her shoulders were turning into *tsaltsil*, and (became) black. Again they went back, her husband and child. Afterwards little serpents came in and out to the ocean. And the woman did not come ashore: she was not seen again. The little serpents came after arrows, jumping (over one another). The people shot arrows at them. They were merely giving them arrows. They did not come back again. Afterwards two whales came ashore, — one (in the) summer, and (one) also (in the) winter. They sent two whales ashore. They gave (them) to their relatives by marriage.

## 26. THE WOMAN WHO MARRIED THE WOLF.

A girl lived in Takimiya. (She had) five younger brothers. Everybody wanted to buy her, but she did not want a husband. In the afternoon she was always chopping wood. She had five pack-ropes. Once she went to pack (wood).

Hecl'Len k<sup>u</sup> wu'txe. Kat'emí'sís ní'k'inetc kwe x'íní'ta.  
 "Xnōwe kwanL yū'wel." Hän xwí'lux<sup>u</sup> x'íní'yat le x'<sup>u</sup>mét.  
 In kwe xtcitc stō'waq. Hats k<sup>u</sup> kwa xdi'í la<sup>u</sup> yu'xwa.  
*Canxexá'nāya* kwa. MīL kwe *twí'kêt* ta asō' kwe *xala-*  
 5 *wí'tsa*. K<sup>u</sup> mā xīn dī'í yixuxwí'tex. "Nī kwaā'nīya xtcitc  
 itse'ts teḡ yū'wel." He'nīye xwändje'nī ta la<sup>u</sup> kwe k'í'ñā<sup>u</sup>  
 ta *qatōwí'ye* kwa. Hats kwe yí'xen mā stō'waq. "E<sup>s</sup>heḡne'<sup>u</sup>  
 hū' mís. NĒ'xkan tE la<sup>u</sup> ḡyixuxwē'wat tī'ye yū'wel.  
 Xwändj tE ēn xtcitc stō'waq." Xwändj kwe *ladjī'ya*.  
 10 "NĒx hū' mís." Hats k<sup>u</sup> kwa tci'lats le hū' mís. In k<sup>u</sup>  
 mītsísī'ya le dā'mīl. In kwe mī'lātC la<sup>u</sup> k'í'ō'wīt. Tsō  
 kwe xwändj hà iluwe'xtcís. "Nḡ'a'am hanL hexā'itc."  
 Kat'emí'sís yū'wel yí'qa kwe hí'nī ha<sup>u</sup>wē'wat. Hāx e'stís  
 kwe la<sup>u</sup> k'í'lō'uts le yū'wel. "Xdi'í cku la<sup>u</sup> tsxaū'wat."  
 15 Kwí'les qantc kwe la<sup>u</sup> íl wí'ō'wat.

Tsō kwe tclé'etc íl la *nekwo'nâtC*.<sup>1</sup> Ta la<sup>u</sup> kwe he'mís  
*kāx* yixá'wex halqtsō'wat. Í kwe tci halqtsō'wat lá hū'-'  
 mís, "MīL yí'qa tsíx' lí'ye qalí'ksātC hanL e<sup>s</sup>t'eci'tsū."  
 Tsō kwe hí'nī lōwa'kats í'a'qa. Hēi kwa hats līma'k<sup>u</sup>  
 20 e'nek'. Ta la<sup>u</sup> kwe qai'qā'ya<sup>u</sup>. Hats k<sup>u</sup> kwa qawenīse'nī.  
 lqa'at k<sup>u</sup> ye'es *la'lawat* kwe. LE hū' mís hu'xltet k<sup>u</sup>.  
 LE lí'mak<sup>u</sup> skwí'wat le ā'la. "In dōwā'ya te'xtīts tE hū'-'  
 mís. Qayauwí'ye le hū' mís." Tsō kwe qau'net le ā'la.  
 "Xtcitcū e<sup>s</sup>itsitō'wat ye<sup>s</sup>tet? E<sup>s</sup>māheñē'wat hanL ye<sup>s</sup>tet.  
 25 La<sup>u</sup> ēn hanL a'lqsītū." Asō' l'ēitc hū' mīk'ḡts k<sup>u</sup> he tet.  
 Xwändj kwe ílt le hū' mís. "E<sup>s</sup>títC."

Tsō kwe te'xtīts. Nā<sup>ant</sup> kwe yeai' tēmā'le wēlā'xaai  
 qaits, í kwe te'xtīts. É'nta k<sup>u</sup> mēn, ai'wa in wutxa'xa.  
 Tsō kwe í qa<sup>u</sup>wahā'ya, wutxa'xa kwe le tcaní'yatc. Kwí'les  
 30 kwe la<sup>u</sup> yí'xēi ū xwí'tsxut he'í'í yū'wel, ta la<sup>u</sup> kwe íl x<sup>u</sup>kwīt

<sup>1</sup> ní'k'inetc.

She came back four times. The fifth (pack) she put on the top of a log. "This may be a good load." She put the pack-rope on the top of her head. She could not stand up. Something was holding it (back). She shook it around (to see) whether she wouldn't tie and untie it; but there was nothing holding it. "I don't know what's the matter with my load." For a long time she did it thus; she got tired and began to cry. All at once a man stood (there). "You are my wife. I was holding your load. That's (why) you couldn't stand up." He had called her thus: "My wife." The woman became somewhat ashamed. She did not know the man. She never had seen him. Then she was thinking thus: "I will go with him." The fifth pack she still had left there. Her folks found the pack. "Some one must have killed her." They all looked for her everywhere.

So they went back of the shore into the forest. And he took her up there to a big lumber-house. When he had taken his wife up there, (he said,) "Please (wait) here, your mother-in-law will take you in." So she was sitting there waiting. Suddenly a Wolf ran out. She became frightened, and it seemed that he was growling. He opened his mouth and growled. The woman turned back. The Wolf said to the boy, "This woman does not want to come in. The woman is frightened." Then the boy got angry. "What's the matter with you? You shall change yourself into a person. She will not be afraid of you (then)." (Wolf) went out again, and assumed the shape of an old woman. Thus he said to the woman: "Come in!"

So she entered. Many other old people were lying inside when she entered. The people had gone hunting, and hadn't returned yet. Then in the evening the young men came back. Each of them had as a load a deer, and they threw it down outside the house. They had all

qanō'tcem yixā'wexē'itc. Ít nkwí'les dí'le k<sup>u</sup> qaits. Nā<sup>ant</sup>  
kwe hatā'yims, gō<sup>us</sup> tí'tcāne tellis tle<sup>x</sup>t.

Hí'nī kwe itse'ts. Yú'xwā ú k<sup>u</sup> hí'me. Ta la<sup>u</sup> kwe  
há'wī le hí'me. Xwändj kwe ílt lä hí'me. "In L he  
5 qai'nīsítc íc alícaní'waq." Í kwe f'nuwī há'wī le hí'meł,  
tsō kwe qai'nīsítc kwe úx yūwí'tít. Mā kwe úx kwína'ēi-  
wat. *K'wanxa'hī*<sup>1</sup> kwe le'ít xwí'lux<sup>u</sup>. Ní'k'ínítc kwe íf  
yūwí'tít. Íf k'ā'lt. Í kwe úx wutxa'xa, úx skwí'wat te íf  
wí'ō'wat. Tsō kwe xwändj skwí'wat. "N<sub>o</sub>'ne cku te íf  
10 wí'ō'wat."

Tsō kwe yí'xen qā'yis tex dá'mít pī'yat lä hū<sup>u</sup>'mís hān  
é'stís. Alí'maq kwe he'ít yū'wel. Kwí'les tí'tcāne le tle<sup>x</sup>t  
ta kwí'les tí'tcāne le hatā'yims *nkwílā'gwal*. Yí'qa kwe  
g-í'kwa é'hentc slne'et hē'k'ítc ta xwändj kwe ílt lä hū<sup>u</sup>-  
15 mís. "Ła'EX k'í'ōwí'te lí'ye é'stís. le hanL e<sup>u</sup>'wu'txe."  
Tsō í tci he'í'laq, xwändj k<sup>u</sup> ílt lä é'stís. "N<sub>o</sub>'le'γī. In hanL  
xtcítc he'cín íluwe'xtcís.<sup>2</sup> Dā'mí'etc teḡ lōwá'kats." Tsō  
kwe xwändj ílt lä é'stís. "Tēi yíqa'ntcem *dīs* hanL tle<sup>x</sup>t  
cín *qactā'mi*.<sup>3</sup> Xwändj hanL ḡílt leḡ hí'me: Tsí'x'tí han-  
20 lawe tle<sup>x</sup>t íf mema'ē'wat." Tsō kwe úx hū<sup>x</sup>lí'ye. *Lá'wā*<sup>4</sup>  
xwí'tsxut ta djí'lye tci kwe íf mema'ē'wat, ta la<sup>u</sup> kwe  
xí'nīEX íf tsxaū'wat. Lí'mak<sup>u</sup> lä dá'mít.

## 27. THE WOMAN WHO MARRIED THE DOG.

Kwē'is kwe Tak'ímí'ya lōwá'kats. Kat'é'mís k<sup>u</sup> há'lātc.  
*Dīs* kwe la<sup>u</sup> mí'k'e c<sup>e</sup>'a'lcít. Qa'nōtc kwe k'yeais ú *tsēl*<sup>5</sup>  
25 yixā'wex. Hí'nī k<sup>u</sup> c<sup>e</sup>'a'lcítet. LE'γī k<sup>u</sup> *tsēl*<sup>5</sup> kwí'yōs hís  
kwe la<sup>u</sup> hí'nī. Xnā<sup>ant</sup> tí'mífi kwe la<sup>u</sup> dōwā'ya xlōwe'etc  
hū<sup>u</sup>'mísítc ta la<sup>u</sup> in dá'mít dōwā'ya.

Yí'xen kwe c<sup>e</sup>'a'lcítet lān *tsēl*<sup>5</sup> yixā'wex. Nēhāwí'tsen  
dá'mít kwe he'í'laq hexā'ítc. Kwí'les xtcítc k<sup>u</sup> mítcmí'natc.

<sup>1</sup> *K'wa'nxē*.

<sup>3</sup> *qactā'mi*.

<sup>2</sup> Literally, "not shall (be) anything (in) your heart."

<sup>4</sup> *Lé'we*.

<sup>5</sup> *tša'yux*.

sorts of things inside, — much money and all kinds of dried meat.

She staid there, and had two children. And the children grew up. Thus she said to her children: "You mustn't play down the river." When the children grew up very large, they two went down the river. They saw some people. (The hair on) their heads was cut (short). They were walking around the forest, and they cried. When the two came back, they told what they had seen. Thus she said: "They must be looking for me."

Then one day the husband took his wife to her folks. They carried large loads, — all kinds of meats, and all kinds of money and valuables. He was hiding a little ways off in the brush, and said thus to his wife: "Go and see your folks. You shall come back soon." So, when she arrived there, she said thus to her folks: "I am all right. Don't worry about (it). I am living with a husband." So thus she spoke to her folks: "After this I will always give you meat. I will say thus to my children, (and) they will continually drive meat here." Then the two went back. They were driving live deer and elk there, and then they killed (them) themselves. Her husband was a Wolf.

## 27. THE WOMAN WHO MARRIED THE DOG.

A young girl lived in Takimiya. She had five elder brothers. She was always making baskets. Outside she had her separate little house. She used to work there. She also had a pretty little dog there. Many men wanted to buy her in marriage, but she did not want a husband.

Once she was working in her little house. A pretty man came to her. He asked her all (kinds of questions).

“Xtcí'tcū he e<sup>8</sup>itsitō<sup>u</sup>'wat tí'ye kwí'yōs? Xtcí'tcū he xa'lat tí'ye kwí'yōs?” Tsō kwe skwí'wat. “Yuwe ŋte<sup>x</sup>títs lōwí-yā'wa, k'yēai's he ŋā'tsa teŋ kwí'yōs. Yuwe ŋtclō<sup>u</sup> he qā'lgā<sup>l</sup> nqa'ŋin kwe tclō<sup>u</sup> le kwí'yōs.” Tsō kwe xwändj ílt.  
 5 “Nye<sup>8</sup> dá'mít.” Tsō kwe tsxaū'wat lä tsē<sup>l</sup> kwí'yōs ta L'ntíts kwe, ta tci kwe la<sup>u</sup> ā'tsa tet. Tsō te'mā hats kwa tsē<sup>l</sup> kwí'yōs.

Kwa kwe gal le yixá'wex, ta nhe'qhelqe. Í kwe k!weil-tcí'ye au'qat kwe le kwí'yōs yeql, ta tci kwe tclō<sup>u</sup> län  
 10 hū<sup>u</sup>'mís. Ta la<sup>u</sup> k<sup>u</sup> mítsi'ltí'ye. Ta la<sup>u</sup> kwe íť mítcmí'nate läl hä'ltcīni. “Xwí'tū te e<sup>8</sup>mítsi'łptū? Wí'tū tí'ye dá'mít?” Hats k<sup>u</sup> kwa in la<sup>u</sup> he'ít iluwe<sup>x</sup>tcís le tsūtsūwā'nē<sup>3</sup> häli'yas. Íť mítcmí'nate kwe ta la<sup>u</sup> kwe in skít.<sup>3</sup> Le qaŋimení'yawa hä'late xwändj k<sup>u</sup> iluwe<sup>x</sup>tcís. “Tcí'tcū ctāya te la<sup>u</sup> xnōwe  
 15 łō<sup>x</sup>tā'ya te kwí'yōs?” Xwändj kwe ílt lä häli'yas. “Cīn tōhítse le kwí'yōs!” He'místu k<sup>u</sup> le'ít kwe'nēL. Yí'xēi qā'yísitc he lōwā'was nyíqa'ntcem l!ē'itc kwe le hū<sup>u</sup>'mís heqhe'łqē'itc. Tkwí'la le kwí'yōs heqhe'łqē'itc. La<sup>u</sup> tsxats pílís lex qaŋimení'yawa. Tex mí'laqetc tō'híts le tsē<sup>l</sup>  
 20 kwí'yōs. Qanō'tca x'ne<sup>x</sup>títs le kwí'yōs ta lalla'lwaaí. Wítwehe<sup>x</sup>tceñi ū iluwe<sup>x</sup>tcís, ta la<sup>u</sup> tkwīlē'wat lä kwí'yōs ní'k'inetc. Tsō kwa k'í'łō<sup>u</sup>ts lä kwí'yōs e'qe kwe tsxū, ta la<sup>u</sup> kwe t<sup>8</sup>píts.

In k<sup>u</sup> pí'x'pī, yí'qa kwe tci ła. Łnē'k'etc tsē<sup>l</sup> ła'nik-  
 25 tkwīlē'wat. Tsō kwe hí'ni yixá'wex c<sup>8</sup>a'lcít. Tsäyā'ne łtcī la<sup>u</sup> k<sup>u</sup> lōwā'was. Ta la<sup>u</sup> kwe ālx yú'xwā k<sup>u</sup> hí'me. le kwe la'yam<sup>4</sup> ū ha'we. Ta la<sup>u</sup> kwe ūx łnē'waq. Xí'ya, ba'tkē, łpā'ya<sup>u</sup>, xwí'tsxut, gō<sup>u</sup>s kwe la<sup>u</sup> ūx aiwē'wat, ta la<sup>u</sup> kwe he'ít lōwā'was. Í kwe ūx wutxa'xa łnta,  
 30 ūx kwiskwí'wat kwe le'úx e<sup>8</sup>nātc. “Mā he xwīn kwīnā'ēi-wat. K'łwa'nxahī<sup>5</sup> he ta la<sup>u</sup> k'í'mít. Yí'kwe dił te íť wīłō<sup>u</sup>'wat.”

<sup>1</sup> tsá'yux<sup>u</sup>.

<sup>4</sup> Łaū'yam.

<sup>2</sup> tsōtsō'(w)íñi (?).

<sup>5</sup> K'łwa'nxēi.

<sup>3</sup> skwít.

“What do you usually do with your dog? What does your dog usually do?” Thus she informed him: “Whenever I go inside to eat, I always give my dog separately. Whenever I go to bed, the dog lies down under (my) bed.” Then he spoke to her thus: “I am your husband.” Then he killed her little dog, skinned it, and put its (hide) on. Then he looked just like the little dog.

It was an underground house, and had a ladder. In the evening he would take off the dog's hide, and lie down there with his wife. And she became pregnant. So her older brothers were asking her, “Who made you pregnant? Who (is) your husband?” The eldest brothers did not seem to care. They asked her, but she did not tell. The youngest brother (however) was thinking thus: “Why is it that she takes such good care of this dog?” Thus he said to his elder brothers. “You hit that dog.” Their sister was getting big (with child). One day after a meal the woman went out on the ladder. The dog was following her on the ladder. The youngest brother took a bow, and hit the little dog with an arrow. The dog jumped outside and howled. She was sorry, and followed her dog into the forest. So she found her dog lying dead, and she buried it.

She did not go home: she kept on walking. She followed a small river (leading) to the forest. Then she built a house there. She had there for food small trout. And the two children were born. They grew fast. And they two were hunting. Coon, wildcat, fisher, deer, — they two killed them all, and this was their food. When they came back (from) hunting, they two informed their mother: “We two saw (some) people. (Their hair) was cut short, and they were crying. They seemed to be looking for something.”

Tsō kwe yí'xen skwí'wat kwa lä hi'me, xtcítc 1<sup>1</sup> lēla<sup>u</sup> hi'nī kwee'tí. "LE xyu'wint heṅne'ítc he'laq le'íc e'k<sup>u</sup>Látc. *Tsēl*<sup>2</sup> ṅkwí'yōs, ta la<sup>u</sup> tsxaū'wat, ta tcī la'ats tet." YEai' kwe xwāndj kwí'skwí'wat lä hi'me. "Leṅ xqaḥime'nēx  
5 mīlkwí'yatc la<sup>u</sup> tsxaū'wat LE *tsēl*<sup>2</sup> kwí'yōs. In kwaā'niya mä."

Tsō kwe yí'xen xwāndj kwe i'lt lä hi'me. "Nṅpí'x'pī hanL. Nṅk'fō'wít leṅ e'stís." Tsō kwe ā'yu pí'x'pī. K'fō'wít kwe lä kafa'lís. Xwāndj kwe L'á'xEM. "Yú'xwā ṅhi'me. He'ṅne<sup>u</sup> dá'mít LE *tsēl*<sup>2</sup> kwí'yōs. Hexä'<sup>u</sup> hi'me  
10 TE ṅhítyū'wat." Lax tsō'nī hä'látc xwāndj kwe i'lt. "Wut-xa'xa hanL lí'ye hi'me. Kwí'les hanL ṅā'tsa teṅ hatā'yims. Ík'ī yíxahí'na hū'mís hanL ṅā'tsa he'ma." Tsō kwe í'la látsō'ta. Í k<sup>u</sup> úx kwína'ē'wat í' djīnā'yam, xmí'laqetc úx k'wīnē'wat. Tsí xwāndj aqalqsi'tEX. Tsí xwāndj úx *tcī*-  
15 *nawā'LES hana'ya*. Tsō te'ma kwe í' hū'xLta LE hi'me Tak'imí'yaha'mítc. Í kwe há'wī LE hi'meḥ *tàtlí'mèlaku*.<sup>3</sup> Nauhina'nāwas kwe *hākumí'tsís*.<sup>4</sup> Hē'ye kwe *hāk<sup>u</sup>mítsès*.<sup>4</sup> Hananā'was kwe *hākumè'tsès*.<sup>4</sup> Mā kwe wít, yí'qa kwe úx LXant.

## 28. THE WOMAN WHO MARRIED THE BEAR.

20 Yí'xen kwa kwēis ní'k'inetc kwa k'ō'wít la. Í kwe la<sup>u</sup> he la, dí'lōl kwa k'fō'wít alí'canī. Tsō kwa yí'qa tcī la ta la<sup>u</sup> kwa úx hīnī'hīye. Ta la<sup>u</sup> kwa nehā'witsen dí'lōl. Ta la<sup>u</sup> kwa m'ntcítc LE kwēis. "E<sup>8</sup>pūtā'mí hanL?" Tsō te'ma kwa xwāndj ú iluwe'xtcís. "Nṅla hanLel ye<sup>8</sup>ne'ítc.  
25 E<sup>8</sup>nehāwí'tsen dí'lōl ta e<sup>8</sup>dōwāyextā'ís ye<sup>8</sup> hū'mísē'ítc." Ta la<sup>u</sup> kwa pí'yat LE kwēis. Aí'wa kwa úx in wu'txe, māndj kwa dí'lōL he'úx ā'la. Í kwe la<sup>u</sup> wutxeí'ye lä e'k<sup>u</sup>Látc nyíxá'wEX, nā<sup>ant</sup> kwa cx'ímí qaitc k'fō'wít. Ta hīs kwe

<sup>1</sup> Abbreviated from *dūt*.

<sup>2</sup> *Tsā'yux<sup>u</sup>*.

<sup>3</sup> *tEtā'mít ku*.

<sup>4</sup> *he ku m'í'tsís*.

One (day) she told her children (how it was) that they were living there. "At first your (dual) father came to me. I had a little dog, and he killed it and put its hide on." Then another (day) she informed her children thus: "My youngest brother killed that little dog. He did not know (it was a) person."

Then one (day) she spoke thus to her children: "I will go home. I will see my folks." Then, indeed, she went home. She saw her relatives. Thus she was talking: "I (have) two children. The little dog was my husband. The children I have are his." Her oldest brother thus spoke to her: "Your children shall return; I will give them all my money; to both of them I will give a wife." Then they went to get (the children). When these two saw them coming, they two shot arrows at them. They were merely frightening them thus. They two were doing it that way just for fun. So then they took the children back to Takimiya. When the children grew up, they were very strong (men). They were great shinny-players. They were great gamblers. They were experts in wrestling. No matter who (it was), they two would still throw him.

## 28. THE WOMAN WHO MARRIED THE BEAR.

One (day) a young girl went into the forest to pick berries. As she was walking, she saw a young man playing. She kept on going there (until) the two met. And he (was) a pretty, young man. And he asked the young girl, "Shall I take you home?" Then she was thinking thus: "Of course, I will go with you. You are a pretty, young man, and you want me as your wife." So he took the young girl home. They two had not yet gotten back, when they two had a boy. When she was taken to his father's house, she saw many bears inside. And he too changed

xä cx'ímł̥ts tet. Ta la<sup>u</sup> kwa *âxânîu*<sup>1</sup> îluwe'xtcîs. Ta la<sup>u</sup> kwa in xtcîtc xa'fał, mândj kwa y'xēi û ā'la, lē cx'ímł̥ û ā'la. Ta la<sup>u</sup> kwa in kwaā'niya xqantc lē ûx dji ta la<sup>u</sup> kwa in xtcîtc pī'xpī.

- 5 Tsō kwa y'xen ta la<sup>u</sup> kwa k'ōwît ła, ta lōwa'kats la ā'la. Ta la<sup>u</sup> k<sup>u</sup> pā'ats là m'k'e, ta tō'yat kwa. Ta la<sup>u</sup> k<sup>u</sup> kwí'les lX'ī lē *y'k'úsíl*, ta la<sup>u</sup> kwa hí'nī stō'waq kwína'ēiwat. Ta la<sup>u</sup> kwa in xtcîtc îluwe'xtcîs. Í kwe la<sup>u</sup> hí'nī stō'waq, nā'ant tsäy'ā'ne xo'xweł k<sup>u</sup> tcō'xwît. Tsō kwe
- 10 xwändj û îluwe'xtcîs. "La<sup>u</sup> hanL nîctc ñpī'ta tē xo'xweł. Leñ ā'la hanL lä û a'lec." Tsō tē'mā kwa hn'ēk'etc kwe la<sup>u</sup> *mai'ǰ'tsa* lē *ı.â'wâ*<sup>2</sup> xo'xweł, ta la<sup>u</sup> kwa pī'ta. Ta î kwe la<sup>u</sup> wu'txe, m'ntcîts kwa lâx dá'míł. "*E<sup>g</sup>k'!âyû'x'úsíl*<sup>3</sup> î?" Tsō kwa xwändj îłt. "Mā in. Kwí'les l!k'ī leñ
- 15 *yû'x'úsíl* teñ xpīye'etc. Nā'ant ñc'itlā. Teñ ā'la hanL la<sup>u</sup> a'lec." Ta la<sup>u</sup> kwa hí's xā'ka k'í'ło'utc dōwā'ya. Ta la<sup>u</sup> kwa łatsā'ya lē haiwa'lī. Ta î kwe la<sup>u</sup> *wítwī'yak'*, g'ī k<sup>u</sup> kwa e'hentc lōwa'kats lē cx'ímł̥. Lē dī'lōl asíl kwa lōwa'kats län meani'yas. Tsō tē'mā kwe xwändj îłt lē
- 20 cx'ímł̥. "Xtcí'tcū ctā'ya tē la<sup>u</sup> yū e'łō'wā'tā'ya." — "K'í'ło'utc e'dōwā'ya î?" — "K'í'ło'utc il ñdōwā'ya." Ta la<sup>u</sup> kwa *łwī'gît* kwa la haiwa'lī ta la<sup>u</sup> kwa tcī lX'ant län dá'míł. Ta la<sup>u</sup> kwe aqa'lqsēi. Ta hats k<sup>u</sup> kwí'les le'ít yixā'wexetc paā'hít cx'ímł̥. Là hala'qes kwí'les kwe la<sup>u</sup> l!ē'etc. Ta
- 25 la<sup>u</sup> kwa sqats la ā'la ta la<sup>u</sup> kwa pī'xpī län e'stís. Tsō kwa xwändj îłt lē cx'ímł̥. "Ēn hanL dīł. E<sup>g</sup>cx'ímł̥ hanL ta yíqā'ntcem mā hanL e<sup>g</sup>kwína'ít. YanLawe mā e<sup>g</sup>k'í'łō-wît, e<sup>g</sup>neq hanLawe. *Dīs* hanLawe e<sup>g</sup>cx'ímł̥."

## 29. THE WOMEN WHO MARRIED THE BEAVER.

- Tak'ímí'ya kwa yû'xwā lē kwē's kwee'tí. Ta la<sup>u</sup> kwa
- 30 Tske'tcemítc íłt îłt lâx tíl. Hethe'te û ā'la kwe hí'nī lōwa'-

<sup>1</sup> *xá'nîū* (?).

<sup>2</sup> *Lewe*.

<sup>3</sup> *E<sup>g</sup>k'!âyû'x'úsíl* "thou (art) without berries."

himself into a bear. So she began to feel sorry. He did not do anything, and she already had one child, — a child (from) the bear. And she did not know from where they two had come, and she could not go home.

So one (day) she went to pick berries, the child staid (at home). She filled her basket, and she fell. And all the berries spilled, and she stood there looking on. And she did not know (what to do). As she was standing there, many small frogs were jumping (around). So she was thinking thus: "I will take home some of these frogs. (They) shall be the toys of my child." So she wrapped up the live frogs in grass, and took them home. And when she returned, her husband asked her, "You have no berries?" So she told him thus: "None whatsoever. On my way home all my berries spilled. I have many pets. My child shall (have them as) toys." So he, too, wanted to see them. And she went to get the bundle. And while she was unwrapping it, Bear was sitting a little farther away. The young boy was sitting between his parents. So then Bear spoke to her thus: "Why do you take such extreme care?" — "Do you want to see it?" — "Of course, I want to see it." Then she unwrapped the bundle, and threw it at her husband. And he became frightened. And their entire house was full of bears. All her husband's relatives went out. And she took her child and went home to her people. Then thus (some one) said to Bear: "You shall be nothing. You shall be a bear, and the last generation shall see you. Whenever you see any one, you will run away. You shall always be a bear."

## 29. THE WOMEN WHO MARRIED THE BEAVER.

Two girls lived in Takimiya, and their relatives told them (to go) to Tsketc. A chief's son was living there.

kats. Nā<sup>ant</sup> k<sup>u</sup> hatā'yims, nā<sup>ant</sup> k<sup>u</sup> g'ā'we yeq!. G'ā'we kwe Inē'wat lEX dī'lōl. Ta la<sup>u</sup> kwa t'tcī'na<sup>u</sup> c<sup>pa</sup>lcīt ta hīs kwa tsā'no c<sup>pa</sup>lcīt. Ūx t'lLī'nat<sup>1</sup> kwe ta la<sup>u</sup> kwe ūx c<sup>pa</sup>lcīt. HE xā nqa'tume ūx kwee'ti.

- 5 Tsō kwe laā'yam lE kwē'is. Xwändj kwe iltēm: "LE mā k'!ähū<sup>u</sup>mīs. Tcī hanL ic la lE hethē'te nā'la. La<sup>u</sup> hanL ic dā'miŋtsō<sup>u</sup>wat." Tsō kwe tcī ūx he'laq. LE t'tcī'na, tsān nyixā'wEX ūx he'laq. G'ī'kwa nēhāw'itsen dā'miŋ ūx k'ī'lō<sup>u</sup>ts. Tsōwī'ye kwa xwändj he'ūx iluwe'xtcīs.
- 10 "Tsī'x'ti cku hītc te'is ī'ilē'yu." Tsō kwe la<sup>u</sup> ūx dāmiŋtsō<sup>u</sup>wat lE t'tcī'na ta hī'nī kwa ūx tīlā'qai. Í k<sup>u</sup> qa<sup>u</sup>wahā'ya, xwändj kwe llā'xEM lE t'tcī'na. "Ŋtsīsōtī'ya hanL." Yī'xēi k!wa'līs kwa e'he. Í k<sup>u</sup> wu'txe, xwändj kwe ilt lā hū<sup>u</sup>mīs. "K!ltcī x'li'ye leŋ ix. LE alī'maq k!ltcī ye<sup>ne</sup>'u lō, ta
- 15 hāŋ tsäyā'ne k!ltcī lī'ye kwīya'xLtc ū lō." Tsō kwe tsxā'yat ūx l<sup>fa</sup>n. Kwī'les qantc kwe ūx kwīna'ēi'waq. Ūx in kwe dīŋ k'īfō'wīt. Hats k<sup>u</sup> mā ix ūx in k'īfō'wīt. Nī'k'in la k<sup>u</sup> tsxamī'ye<sup>2</sup> lān lī'x'li. HE kwe'he ū l'nē'k. La k<sup>u</sup> x'nī'yEM lE nī'k'in tcle<sup>ne</sup>'nīs. Kā<sup>l</sup>-ēmĒq hā'mīyau nī'k'in la
- 20 k<sup>u</sup> x'nī'yEM xtēma'atc lE nī'k'in asī'L. Tsō tē'ma kwe ūx hu<sup>x</sup>lī'ye ta ūx skwī'wat kwe. "Xwīn dīŋ k'īfō'wīt." Tsō kwe xwändj ūx ilt. "Danō'la HE t'tcī'na ū qagī'ti la xwīn k'īfō'wīt nī'k'inetc x'nī'yEM." Hats k<sup>u</sup> k!ā<sup>l</sup>t lāŋ tō'mīL. Qau'net kwa lā hū<sup>u</sup>mīs. Ūx in kwe dīŋ kwīna'ēi'wat qaits.
- 25 In kwe dīŋ wix'ī'līs lE t'tcī'na. HE g'ā'we ū yeq! la k<sup>u</sup> nā<sup>ant</sup> ūx kwīna'ēi'wat, lE hethē'te ū ā'la ū yeq! lāŋ ūx c<sup>pa</sup>lcta.

- Tsō kwe helmi'hīs k!wī'līs asō' tsīsōtī'ye yī'xēi k!wa'līs kwa. Tsō kwa ā'yu helmi'hīs ā'yu k!ltcī wutxā'ta. Tsō
- 30 kwe la<sup>u</sup> ūx ŋatsā'ya ta la<sup>u</sup> kwa ūx gamē'tits. Ta la<sup>u</sup> kwa

<sup>1</sup> Lī'lī'nat.

<sup>2</sup> tsxawī'ye.

He (had) lots of money and many sea-otter hides. The young man usually hunted sea-otters. And a Beaver worked (for him), and also a Muskrat worked (for him). They two would skin (the animals) (while) they two were working (for him). They two lived below him.

So the young girls were going (one after the other). Thus some one told them: "He has no wife. You two go there to the chief's son. Him you two shall take for a husband." Now, they two arrived there. They two arrived at the house of the Beaver and Muskrat. They two found a somewhat good-looking man. Then they two began to think, "It must be here that we two were sent." Then they two married the Beaver, and lived there. In the evening the Beaver spoke thus: "I am going fishing." He was gone one night. When he came back, thus he said to his wives: "There are trout in my canoe. The big trout belongs to you, and the small trout belong to your younger sister." So early in the morning they two went down to the water. They two looked everywhere. They two did not see anything. Not even a canoe did they two see. A snag only was lying at his landing-place. Willow-leaves only were lying (on top) at the end of the snag. Long salmon-berry sticks only were on top, lying cross-ways in the middle of the log. So they two turned back and said, "We two saw nothing." Thus they two said. "Beaver cuttings only we two saw lying on the top of a log." So that old man yelled. He was angry at his wives. They two saw nothing inside. The Beaver had no food. They two saw only many sea-otter hides, the hides of the chief's son, (for) whom they two were working.

So the next night he went fishing again a whole night. Now, indeed, the next day he brought home (some) trout. So they two went to get it, and they two cooked it. This

he'úx lōwā'was. Ta la<sup>u</sup> kwa tsäyā'ne qe'mä he'úx mí'fax.  
 Ta la<sup>u</sup> kwa úx ā'tsa le tō'mîL t' tci'na le qe'mä. K'lakwa  
 qtsä, ta la<sup>u</sup> kwa in xtcitc q!mîts le qe'mä. Tsî kwa in  
 dōwā'ya le qe'mä. Hân ye'es kwe x<sup>u</sup>kwí't, ta asō' kwe  
 5 *g'Lats*. Lauwí'ye kwa íf tō<sup>ux</sup>tā'ya lex t<sup>e</sup>qai'tcem kwee'tî.  
 Ta lauwí'ye kwa in *yausîsä'nî* lâf tō'mîL. Hats kwe kwa  
 nmā'lukwa lä qa'wa. Tsō kwe tci' la le t' tci'na le hethe'te  
 nā'lahatc. Mí'ntcîts kwa le t' tci'na. "Xtcí'tcū te la<sup>u</sup>  
 nmā'lukwa tí'ye qa'wa?" Hats kwa *qai'Lâ* lâf tō'mîL.  
 10 Tsō kwa xwändj l!ats. "Xqantc yí'kwil dí'f he'laq." In  
 k<sup>u</sup> skwí'wat xtcitc le la<sup>u</sup> nmā'lukwa lä qa'wa.

Tsō kwe yí'xen tsxā'yat kwe dā'mîf tsîsla'qaai t<sup>e</sup>qai'-  
 tcem le íf kwee'tihîtc. Nehāwí'tsen dí'lōf. Nā<sup>ant</sup> k<sup>u</sup> ha-  
 tā'yîms lä tetc. Tsō kwe xwändj he'úx íluwe'xtcîs. "Tō  
 15 cku itc te'îs nîlê'yū. Tci' cku ís *âltsä'yâ*." Tsō te'mā la<sup>u</sup>  
 qā'yîsitc g'ā'wents k<sup>u</sup> tet ta la<sup>u</sup> kwa qamelānî'we. Le  
 hū<sup>u</sup>mā'k'e k'í'fō'wîta. Nehāwîtsen'íye hū<sup>u</sup>mā'k'e. Ta la<sup>u</sup>  
 kwa mí'laqetc íf tkwíl'tsa. Le t' tci'na, ta le tsân nhū<sup>u</sup>-  
 māk'ehe kwe íf x:l'ē'tū í'x'etc, ta la<sup>u</sup> kwa íf tkwíl'tsō<sup>u</sup>'wat  
 20 le g'ā'we. Yí'xen kwa tsō kwa yí'helq l!le le g'ā'we ta  
 la<sup>u</sup> kwa sqats lä píl'îs ta xmí'laqetc kwe la<sup>u</sup> k!wînt lex  
 t' tci'na. Así'L la k<sup>u</sup> he'laq le k!wí'na. Tsō kwe k!wînt  
 le tsân. Kā<sup>as</sup> kwa tō'hîts le g'ā'we. Tsō kwa úx qau'net  
 le hū<sup>u</sup>mā'k'e. Xwändj kwe úx íl't. "He e<sup>e</sup>ne hats yí'qa'tēi  
 25 *yā'mdat* ye<sup>e</sup>k!wí'ne, ta hēi tí'yex *tsēl*<sup>1</sup> mîlkwí'yatc kā<sup>as</sup>  
 tō'hîts le g'ā'we." Tsō kwe hats qau'net lâf tō'mîL ta  
 "Xtcí'tcū te'îs in tci' la te mē e'hentc ú k!wí'ne?" Ta la<sup>u</sup>  
 kwa íf in tsxāu'wat le g'ā'we. Tsō kwe íf hī'yet!, ta íf  
 yu'kwe.

30 Twō kwe hats yū pî'x'pî lâf g'ā'we dí'lōf. Tsō kwe  
 xwändj úx l!ats. "Tsî cku ís *âltsē'yâ*. Lâf dí'lōf cku te

<sup>1</sup> *tsayux<sup>u</sup>*.

was their (dual) food. And small (quantities of) camas was their (dual) lunch. And they two gave the camas to the old Beaver. He had no teeth, and could not eat the camas. So he did not want the camas. He would throw it into his mouth, and it would again drop out. The people living up the river were watching him. That old man seemed to be getting lively. His cheeks seemed (to be painted with) red paint. Now Beaver went there to the chief's son. He asked Beaver, "Why is your cheek (full of) red paint?" That old man seemed to laugh, and then said, "Perhaps something came from some place." He would not say why his cheeks were (full of) red paint.

Now, one (day) early in the morning a man was bathing up the river, where (the girls) were living. (He was a) good-looking young man. His clothes had many beads on them. Thus they two were thinking: "This must be the place we two were sent to. We two must have made a mistake." So on that day he changed himself into a sea-otter, and began to swim around. The women saw him. The women were pretty. They pursued him with arrows. Beaver, Muskrat, and the women got into a canoe, and they pursued the sea-otter. Once (when) the sea-otter seemed to come (out) near, Beaver took his bow and shot one arrow. The shot reached only halfway. Then Muskrat shot. He almost hit the sea-otter. So the two women became angry. Thus they two said to him, "Your shot fell short close by right here; but your little brother almost hit the sea-otter." So that old man became angry, (and said,) "Why don't you two go (with the) man whose shot (went) far?" So they did not kill the sea-otter. Then they went ashore and returned.

And that young sea-otter went home instantly. So thus they two said: "We two must have made a mistake.

xwändj tsí'x'tsíx. *Dz̄s* kwe xwändj tsí'x'tsíx." (Xwändj hën klayahá'ē'wat íl'ílt.) Tsō kwe xwändj'í'ye he'úx íluwe'xtcís. "Tcí hanL ís ía." Tsō kwe úx k'í'lō'uts lE yíxá'wEX. NEhāwít'sen dí'lōl' úx k'í'lō'wít qáits. Tsō kwe  
 5 xwändj kwe ílt. "E<sup>h</sup>hexwí'ḡne<sup>u</sup> dá'mít." Tsō kwe xwändj ú íluwe'xtcís lE dí'lōl'. "LE'ḡī íl. Í'k'í hanL la<sup>u</sup> ḡhū<sup>u</sup>'mís." Tsō kwe íl' tclō<sup>u</sup> la<sup>u</sup> klwí'lís.

Ta la<sup>u</sup> helmí'hís hats k<sup>u</sup> xā'nís *qatamē'maqat*. Ł'nuwí xā'nís. Dī' kwe lllE hān ts!xa, ta la<sup>u</sup> kwa hatsí'ye kwa  
 10 nya'psa.<sup>1</sup> LE qalímení'yawa kwē's í'ní'ye kwa dōwā'ya lE dí'lōl'. Ta lEX tsō'ní kwe la<sup>u</sup> kwa lō'xtā'ya ta la<sup>u</sup> kwa tsō'ut. Tsō kwe yí'xen xwändj kwa ílt lEX tsō'ní hū<sup>u</sup>'mís. "E<sup>h</sup>pūtā'mí hanL heḡ ne'stís." Tsō kwe xwändj ú íluwe'xtcís lE dí'lōl'. "Ḥta hanLel hecínne'ítc." Tsō kwa łtce'ísítc  
 15 íl' ía. Łnuwíhí'ye kwa xā'nís. Xpe'lukwítc kwa yapapí'tEX. Kā's kwa ín xtcítc tclá'at. Ta la<sup>u</sup> kwe yūwíla'alē'í'wat lEX kwē's. LEX *łímé'nEX*<sup>2</sup> kwē's í'ní'ye kwa dōwā'ya lE dí'lōl'. Í kwe íl' tí'l'qtsū, íl' łhet, ḡ'íkwa e'hentc lōwá'kats lEX *łímé'nEX*<sup>2</sup> kwē's. Tsō kwa kā'sí'ye íl' wu'txe. Tsō-  
 20 wí'ye kwa xwändj ú íluwe'xtcís lE dí'lōl'. "Ín hanL ta<sup>u</sup> <sup>3</sup> kwí'na<sup>utc</sup>, yanL xwändj tcí ḡhe'Íaq." Tsō kwe xwändj ílt lá hū<sup>u</sup>'mís. "Í'k'í íc ía'EX, ḡdjí hanL ḡ'íkwa *ł'łats*. Ní hanL hū<sup>u</sup>'łtet. Hí'ní hanL e<sup>h</sup>łaqā'ís." Ta la<sup>u</sup> kwe ía. Tsō'ut k<sup>u</sup> tet ta la<sup>u</sup> kwa sō'xtíts lá tetc ta asō' yū kwe  
 25 ta<sup>u</sup> xkwí'na<sup>utc</sup>, lEX yuwí'nt úx k'í'lō'wít. Í'k'í kwa yíxahí'na ka'wíl he'úx yū'wel lE hū<sup>u</sup>mā'k'e. Í kwe k'ítí'wíta lE hū<sup>u</sup>mā'k'e, hats kwa úx xmení'ta le'úx ka'wíl ta aí'wa kwa yí'qa hí'ní. Hats kwa tcí la<sup>u</sup> k'łhíyexí'ye lE ka'wíl. Asō' kwa yū ta<sup>u</sup> NEhāwít'stene'ES lEX yuwí'nt la<sup>u</sup> úx k'í'lō-  
 30 wít. Ta la<sup>u</sup> kwa asō' *łx'ílí'yat* lEX *łímé'nEX*<sup>2</sup> kwē's. Ta la<sup>u</sup> kwa ín dōwā'ya. La<sup>u</sup> lA k<sup>u</sup> dōwā'ya lE tsō'ní kwē's. Tsō kwe íl' wu'txe.

<sup>1</sup> *n-* (§ 21) + *yabas* "maggots" + *-a* (§ 44).

<sup>2</sup> *qalímé'nEX*.

<sup>3</sup> Literally, "not will (be) such (the) appearance."

That young man must have been doing it thus. He always does (it) that way." (It is said that they were heard to say thus.) Then they two began thus to think: "We two will go there." So they two found the house. They two saw a pretty young man inside. So thus they two said to him: "You are our (dual) husband." Then the young man thought thus: "Of course, it is good. I shall (have) both (for) my wives." Then at night they went to bed.

And the next day he woke up sick. (He was) very sick. Something came out on his skin, and he just became (full of) maggots. The younger girl no longer wanted the young man; but the older one took care of him, and washed him. Then one (day) the older woman thus said to him: "I will take you home to my folks." So the young man was thinking thus: "Of course, I will go with you." Then they went on the beach. He became very sick. He was (covered) entirely with maggots. He could hardly walk. And the young girl carried (packed) him frequently. The younger girl no longer wanted the young man. Whenever they would sit down to rest, the younger girl would sit a little ways off. So they very nearly got back. The young man began thus to think: "It will look bad if I get there that way." So he said thus to his wife: "You two go (ahead), I will come somewhat later. I won't turn back. You shall wait for me there." And he went away. He washed himself, changed his clothes, and again looked just as they two had seen him first. Both of the women had baskets (as) packs. When he overtook the women, they two just turned over their baskets, and they are still there. The baskets turned into stone there. Again his beauty was such (as) when they two saw him first. And the younger girl again seemed to like him. But he did not want her: he wanted only the older girl. Then they got back.

Tsō te'mā qau'net le *t'tcī'na*. Kwaā'nīyahā'ya lex dī'lōf  
 kwe la<sup>u</sup> ʔaaī'tEX lä hū<sup>u</sup>mā'k'e. Tsō te'mā kwa nā<sup>ant</sup> mä  
*hīdjō'wants*.<sup>1</sup> ʔa kwanL tsxau'wat kwanL le hethē'te ū  
 ā'la, lēla<sup>u</sup> ʔaī'ta<sup>2</sup> lä hū<sup>u</sup>mā'k'e. Tsō kwa kā<sup>asī</sup>'ye if he'ʔaq.  
 5 Xwändj kwa ilt lä e'stīs. "Yī'qa L cīn tsīx'. ʔla hanL  
 ŋʔa. Ŋk'ifō'wīt hanL ne'xkan." Xwändj kwe ilt lä e'stīs.  
 "YanL ŋtsū'tsū, *pēnpān* hanL cīn sī'<sup>x</sup>t<sup>E</sup>tsa."

Tsō kwa if ʔa'qa lä e'stīs. Tsō kwa ʔa ta yīxā'wEXetc  
 kwa he'ʔaq. Tsō kwa hecl'ī'Len kwa xLts le tcl'ī'LE he'mīs  
 10 wa'lwaletc. Tsō kwe la<sup>u</sup> mī'ntcītīs. "Qa'ntcū le TsanēL-  
 tsanēL?" L!nō<sup>ut</sup> le tcl'ī'LE ta qai'tsōwītē ilx. Tsō kwe  
 xwändj if ilt. "E<sup>s</sup>tītē. Tīʔa'qai lī'ye hū<sup>u</sup>mā'k'e qat." ʔ  
 kwe te'<sup>x</sup>tītīs, if wik'ī'tsa kwa, ta la<sup>u</sup> if tsxau'wat. Ta la<sup>u</sup>  
 kwa if sqats lä wa'lwal ta la<sup>u</sup> k<sup>u</sup> mī'l<sup>u</sup>xas if ha<sup>u</sup>wēi'wat.  
 15 Tsō te'mā kwa tsl'ī'setē if lxant. "Ēn hanL dīʔ. E<sup>s</sup>-  
*t'tcī'na* hanL. Xyīqa'ntcēm mä hanLawe e<sup>s</sup>kwīna'if." Ta  
 la<sup>u</sup> e'stīs le ʔaqa'ē'waq ā'yu k<sup>u</sup> *pēnpān* if sī'<sup>x</sup>t<sup>E</sup>tsa ta la<sup>u</sup>  
 kwa kwī'les hū<sup>u</sup>Lī'ye, if pīyā'yam.

### 30. THE WOMAN WHO BECAME A BEAR.

K<sup>u</sup>wa'itc kwe le kwē'īs, ta la<sup>u</sup> kwe k'ī'nwīs. ʔn kwe dīʔ  
 20 xaʔt. Ta la<sup>u</sup> kwa *tātsā'wīsī'ye* ta if *tī'uksa*<sup>3</sup> kwa. Kat'e'-  
 mīsen if *tī'uktša*.<sup>3</sup> ʔn kwe dīʔ if *qā'ctca*<sup>4</sup> lōwā'was ta hīs  
 xā<sup>ap</sup> if in *qā'ctca*.<sup>4</sup> *Xtsēl*<sup>5</sup> k<sup>u</sup> mīlkwī'yatē. Xla<sup>u</sup> kwa xā<sup>ap</sup>  
*qā'ctca*<sup>4</sup> sīL'ntē. Hān *kwadjā'la* kwe slna'ē'iwat le xā<sup>ap</sup>.  
 Ta la<sup>u</sup> kwe tē te'<sup>x</sup>tītīs lān henī'kunātē ta la<sup>u</sup> kwe ā'tsa le  
 25 xā<sup>ap</sup> ta cītīs. Ta hīs kwe xwändj *qā'ctca*.<sup>4</sup> ʔ kwe dīʔ  
 sqats, la<sup>u</sup> kwe ā'tsa. Tsō kwe xwändj ilt lä mīlkwī'yatē.  
 "Ēn hanL alqsītā'īs. Ēn han *qalautā'mī*."

<sup>1</sup> *hītōnts*

<sup>2</sup> Literally, "caused to go (away from him)."

<sup>3</sup> *tī'kwītša*.

<sup>4</sup> *qā'cta*.

<sup>5</sup> *Xtsā'yux*.

At the same time Beaver got angry. He came to know (that) the young man had carried off his wives. So he assembled many people. He was going to kill the chief's son, (because) he had taken away his wives. Now they almost arrived there. Thus he said to his suite: "You must stay here. I will go first. I want to see him." Thus he said to his suite: "If I get killed, you will scent swamp-roots."

So the people that came with him were waiting. Now he went and came to the house. Now he struck the door four times with a big knife. So then he asked, "Where is Tsanel?" He opened the door and looked inside. So thus they told him: "Come in! Your wives are here below." When he entered, they beat him, and (then) killed him; and they took his knife and made a tail (out of it). Then they threw him into the lake. "You shall be nothing. You shall be a beaver. The last people shall usually see you." And the people that were waiting for him surely scented swamp-roots, and so they all went back. They were going home (severally).

### 30. THE WOMAN WHO BECAME A BEAR.

(There lived) a girl in Kwaitc, and she was lazy. She did not do a thing. Then she became *tetsäwis*,<sup>1</sup> and they shut her up. They shut her up for five days. They did not give her any food, nor did they give her any water. She had a little brother. He used to bring her water on the sly. He would hide the water in the back of his neck. Then he would go inside to his elder sister, and would give her water, and she would drink it. And in that way he gave her (food). When he got something, he would give it to her. And she said thus to her younger brother: "You sha'n't be afraid of me. I won't hurt you."

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<sup>1</sup> Menstruating (?).

*Yí'ak*<sup>1</sup> hä'wí kwa hán t<sup>h</sup>kwä'tuk<sup>u</sup> ta lä mexä'lmex ta lä sö'weł *la'pêt*. Hîs kwe la<sup>u</sup> hä'wí ta hîs kwa lä qtsä *qell'meqtu*.<sup>2</sup> Cx'imlí'ye kwa kat'É'mîs qā'yîsîtc. Tsō kwe xwändj îlt lä mîlkwí'yatc. "Tsí'x'tî e<sup>h</sup>lōwq. Ēn hanL 5 *galautā'mî*. Kwí'les hanL ŋtsxaū'wat teŋ e'stîs."

Kat'É'mîsen qā'yîsîtc kwe l'ē'tc. Í'la la<sup>u</sup> tsxaū'wat lä e<sup>h</sup>nātc. Tsō te'mā kwe lä e'k<sup>u</sup>lātc tsxaū'wat. Ta kwí'les kwe la<sup>u</sup> aí'wît lE l'tā'yas. Kwí'les kwe la<sup>u</sup> *hídjō'wans*<sup>3</sup> lE tetc, hatā'yîms. Kwí'les díí kwe *hídjō'wans*<sup>3</sup> ta la<sup>u</sup> 10 kwe wutxaí'yat län *tsēl*<sup>4</sup> mîlkwí'yatc. Ta xwändj kwe îlt. "Tsíx· hanL e<sup>h</sup>lōwā'kats." Xwändj kwe îlt lä mîlkwí'yatc. "Ēā'nîk·etc hanL ŋla. Ŋcî hanL."

Häx nk·e'ła stō'waq ta häx tí'yex. Ta xā<sup>a</sup>'patc kwe tlcí'tsa xwí'lux<sup>u</sup>. Tsō te'mā kwe cî lE xā<sup>a</sup>p. Yí'qa kwe 15 hí'nî cīyā'yam ta hats kwe tcī la<sup>u</sup> k<sup>u</sup>hīyexí'ye. Ta aí'wa kwe hí'nî tí'x'tse. Ē'nē'k· kwa hán xwí'lux<sup>u</sup>, hä'wí nîqai'xał. Lā x'nek· tsíya'x'ît.

Heti'ye kwe lE dí'lōL, ta la<sup>u</sup> kwe yeai' l'tā'yasetc ła ta hí'nî hū<sup>u</sup>'mîs lō<sup>u</sup>ts.

### 31. EAGLE-WOMAN.

20 Tak'imí'ya kwe hū<sup>u</sup>'mîs lōwā'kats. Mexä'ye kwe. Í kwe wît tcī he'laq, ta la<sup>u</sup> kwe dā'mîltsō<sup>u</sup>'wat. Xwändj kwe îlt lä dā'mîł. "Tcī he hanL îs ła. Hí'nî nā<sup>a</sup>nt alī-canā'was." Ta la<sup>u</sup> kwe yūlts *tsēl*<sup>4</sup> tslí'setc. Hats k<sup>u</sup> kwa *tqâlā'lēs* s<sup>h</sup>al! tslîs. Hán pqai kwe lōwā'kats lä 25 dā'mîł, ta tcī kwe x'ne'x'tîts lE hū<sup>u</sup>'mîs. Í kwe tcī he'laq, hí'ltxem kwe ta la<sup>u</sup> tcī tō'yat lä yu'wel. Ta tcī kwe *tszē* lE dā'mîł. In kwe xtcîtc xle'tîx· yeq. In kwe xtcîtc mî'lat.

<sup>1</sup> Siuslaw *hīqū* (?).

<sup>3</sup> *hītcōnts*

<sup>2</sup> *qa-* (§ 19) + *alīmaq* "large" + *-t* (§ 26) + *-u* (§ 35).

<sup>4</sup> *tsa'yux<sup>u</sup>*.

Hair seemed to grow on her shoulders and arms, and also (on) her finger-nails; and her teeth began to grow, and began to be large. In (these) five days she became a bear. Then she said thus to her younger brother: "Sit down here. I won't hurt you. I will kill all my folks."

On the fifth day she went out. First she killed her mother; then she killed her father; and she killed all (the people in) the village. She gathered all the clothes, the money. She gathered everything, and brought it back to her little brother. And she said to him thus: "You will stay here." Thus she said to her younger brother. "I will go to the river. I shall drink (there)."

She stood up on her feet and knees; and she pushed her head into the water. Then she began to drink the water. She kept on drinking there, and turned into a stone. And she is still there to-day. Leaves are on her head, (and) arrow-wood grows (on it). Her hair got (that way).

The young boy became rich. He went to another village, and bought a wife there.

### 31. EAGLE-WOMAN.

There was a woman living in Takimiya. (She was an) Eagle. When somebody came there, she would marry him. Thus she would say to her husband: "We two will go there. There is lots of fun." And she would take him to a small lake. The lake appeared to (be full of) soft pitch. Her husband would be sitting on her back, and the woman would fly (jump) there. Whenever she came there, she would turn over, and her load would fall (into the lake). And the husband would get stuck there. He could not get out from there. He could not swim. He would just seem to be stuck in the pitch. And he

Hats kwe tcī la<sup>u</sup> *tsl̄* lēn s<sup>ʷ</sup>al!, ta la<sup>u</sup> kwe tcī lēqa<sup>u</sup>we.  
Heníyeetc kwe la<sup>u</sup> xwändjanā'ya.

Tsō kwe yí'xen yí'xēi dā'míř *kəw̄t̄i'yn̄* kwa. Xwändj  
kwa lä kwaa'tis. "Tsí k<sup>u</sup> aiwēi'wat lē t'ímíři, in kwe t̄ř-  
5 dā'míř lē t'ímíři." Tsō kwe tcī řa lē dā'míř, ta la<sup>u</sup> kwe  
xwändj řilt. "E<sup>h̄</sup>hū<sup>u</sup>'místōwītā'mī hanL." La<sup>u</sup> kwe xwändj  
l̄lāts lē mexā'ye hū<sup>u</sup>'mīs. "Lē'γī." Tsō kwe helmī'hīs tcī  
k<sup>u</sup> ūx řa lē he x<sup>u</sup>kwí'wat hē t'ímíři'yetc. Tsō kwe xwändj  
ŭ řluwe<sup>x</sup>tcīs lē dā'míř. "Mā hanL xtcitc xa'řař, yí'qa hē  
10 hanL tcī řl̄l̄e'et." Tsō kwe ā'yu k'řřō'wīt lē t̄sl̄is. Hī'l-  
txem kwe lē mexā'ye. Yí'qa kwe tcī l̄l̄e'et lē dā'míř.  
Yīpsē'nen kwa xwändj tsīya'x'īt lē mexā'ye. Ta la<sup>u</sup> kwe  
k'řnā<sup>u</sup>. Ta asō' kwe tcī x<sup>u</sup>ne<sup>x</sup>t̄its lē ūx djī'hītc. Í kwe  
ūx wutxa'xa xwändj kwe řilt lēx dā'míř. "E<sup>h̄</sup>he'ņne<sup>u</sup> hū<sup>u</sup>-  
15 mīs. E<sup>h̄</sup>djī, kwīs řa."

Tsō k<sup>u</sup> huwē'ītsēm ta ūx řa kwa. Ta la<sup>u</sup> kwa hīs la<sup>u</sup>  
řaa'ēi'wat lä mīlkwí'yatc. Íx' kwanL *l̄m̄n'awāt*. *Qa'řa*  
kwe stō'waq lē dā'míř. AsíL k<sup>u</sup> la'ats lē hū<sup>u</sup>'mīs. Tsō  
te'mā kwa ba'řt̄dja kwe ř řa'ats. Ta la<sup>u</sup> kwe g'řl̄ō'mīs  
20 ha<sup>u</sup>ts lēx dā'míř. Denk' kwe g'řl̄ō'mīsitc ř řh̄n̄pí'ye, hats  
kwe xāp pāats lē íx'. Ta la<sup>u</sup> kwe g'ř'kwa he'nīye ūx  
xwändjanā'ya. Ta la<sup>u</sup> kwe eqa'tem lē hū<sup>u</sup>'mīs. Ta la<sup>u</sup>  
kwe *t̄et̄c̄u* tcūř, ta la<sup>u</sup> kwe *t̄et̄c̄u* xwí'řux<sup>x</sup> lēn íx'. Tsō  
kwe he'nīye ūx hī'nī. E'nuwī eqa'tem lē hū<sup>u</sup>'mīs. Kā<sup>a</sup>-  
25 sī'ye kwe lēqa<sup>u</sup>we qai'ne'et̄c. Tsō te'mā kwa ūx  
hū<sup>u</sup>'lī'ye. Í kwe ř řhī'yet!, yu'kwe kwa lē hū<sup>u</sup>'mīs ta la<sup>u</sup>  
kwa tsa'xwītsitc lōwa'kats ta tcī la<sup>u</sup> p'ř'ctcī. Xwändj kwe  
řilt lāx dā'míř. "Ēn hanL dīř. E<sup>h̄</sup>mexā'ye hanL. Yíqa'n-  
t̄cem mā hanL e<sup>h̄</sup>kwīna'ř. Yanlawe dīř ta'ntan, la<sup>u</sup> han-  
30 lawe e<sup>h̄</sup>lōwēi'wat." Ta la<sup>u</sup> kwe hak<sup>u</sup>tō<sup>u</sup>wat lä hū<sup>u</sup>'mīs.  
Ūx in kwe řl̄a'qai.

would die there. For a long time she had been doing it that way.

So one day a man was dreaming. Such was his dream: "She is simply killing the men, she is not marrying them." So the man went there, and thus spoke to her: "I shall marry you." Eagle-Woman said thus to him: "Good!" So the next day they two went to the place where she had been throwing the men. So the man was thinking thus: "No matter what she does, I will keep on clinging to her." Now, indeed, he saw the lake. The Eagle turned over. The man kept on clinging there. Three times the Eagle did thus. And she became tired. And again she flew (jumped) (to the place whence) they two came. When they two came back, her husband said to her thus: "You are my wife. Come, let us two go!"

So they got ready, and they two went. And he also took along his younger brother, (so that) he might steer the canoe. The man stood in the bow, and the woman was in the middle. Then they were going over the ocean. And the man made waves. At each wave they went through, water filled up the canoe. And they did this for quite a long time. The woman seemed to get cold. And she bumped her nose and her head against the canoe. Now, they were there a long time. The woman was very cold. She nearly died from (with) cold. Then the two went back. When they landed [ashore], the woman also went ashore, sat down in the sand, and warmed herself there. Thus her husband said to her: "You shall be nothing. You shall be an eagle. The last people shall see you. Whenever something comes ashore, you shall eat it." Then he left his wife, (and) they two did not live (together).

## 32. THE MAN WHO MARRIED THE BIRD.

Dí'lōt kwe *sLō°hwētc* kwe *lōwa'kats*. *Dīs* kwe *ha'yat*.  
 Dīl' kwe ū tetc ta la<sup>u</sup> kwe *tqa'tsēm*. *Yíqa'im* kwe *dīl'*  
 lä *teṁä'le*. *Hala<sup>u</sup> wehal* kwe *il hal'tt*. *Kā's* kwe in  
*lōwā'was ātsā'tsēm*.<sup>1</sup> *K'lä* kwe *dīl'*.

5 *Tsō* kwe *y'xen tsxats*<sup>2</sup> kwe lä *tsm'ma* ta *qaya'atc* *tcí'*  
*mītc* kwe *la*. *K'lä* kwe tetc. *Tsm'ma* *la* kwe *y'xumx*.  
*Kwīl'ímīsetc* kwe *he'laq hū'nātāt*. *LE hū'nātīt* *yū* *kwa*  
*nehāw'itsen kwalxai'ya* *k'itō'wīt*. *Lāx ntsm'ma* kwe *la<sup>u</sup>*  
*tcle'etc qEqtōwī'wat*. *Hats* kwe *tk!wīl*. *Yū* kwe *asī'l l!le*.  
 10 *Xwändj* kwe *c'pa'licta* ta *la<sup>u</sup>* kwe *k'í'na<sup>u</sup>*. *Xwändj'ye* *k<sup>u</sup>*  
*īluwe'xtcīs*. "In *k<sup>u</sup>* *mīx'sō'wēi'?*" *Tsōwī'ye* kwe *xwändj* ū  
*īluwe'xtcīs* "Łtcī *le'isetc* *han ŋla*. *Xk'e'fnetc* *hanl ŋsqats*."

Ī kwe *tk!wīl*, *hats* *k<sup>u</sup>* *yixā'wexetc* *lhí'nap*, *he'mīs* *yixā'*  
*wex*. *Xwändj* kwe *īlt lex kwalaga'ya*. "E<sup>8</sup>*he'ņne<sup>u</sup>* *dā'mīl*.  
 15 *Kā's e<sup>8</sup>galautā'is* *lí'yex ntsm'ma*." Ī kwe *te'xtīts* *kwē'ya*  
*k<sup>u</sup>* *mēn*. *Qa'tīt* *t'a'lit* *k<sup>u</sup>* ū *mēn*. *Yí'qa* *qat xā'nīs* *mā*  
*le'if c'pa'lcīt*. *Ta yeai'* *kwa* *l!ha'wais hē'yē du'ts*. *Ta hīs*  
*kwe xā* *ha'yīt*. *Hats* kwe *yū* *īl tqa'qa*. *Mí'ntcīs* kwe  
*lāx hū'ū'mīs*. "In *lōwa'kats* *ye<sup>8</sup>* *kwe'nēl* *ī'?*" — "Ŋkwe'nēle  
 20 *īl*, *nmīlkwī'yatca* ta *leṅ e'k<sup>u</sup>lāt*c *h'nuwī* *tō'mīl*."

*Kat'e'misen* kwe *hí'nī*. *Xwändj* kwe *īl* *īlt*. "Īn *e<sup>8</sup>pī-*  
*itā'mī* *hanl*." *Tsō* *kwanl* *í'x'etc* *īl pī'yat*. *Lāx hū'ū'mīs*  
*k<sup>u</sup>* tetc *ā'tsa*. "Tēi *l* *pī'ta* *lí'ye* *kwe'nēl*. *Yanlawe* *la<sup>u</sup>*  
*l!ha'tsa*, *hats* *hanlawe* *kwa* *ņ'ne*." Ī *yí'psen* *í'x'etc* *īl*  
 25 *x'l'ē'tu*, ta *tsēl*<sup>3</sup> *penlō'wai* ū *tlext* *ā'tsa*, *kwanl* *pī'ya*.  
*Tsō* kwe *xwändj* *ūx* *īlt*. "Asīl *hanl* *e<sup>8</sup>la'ats*. *Tc!ōwex*

<sup>1</sup> Reduplicated stem *āts*- "to give."<sup>2</sup> *sqats*.<sup>3</sup> *tsa'yux<sup>u</sup>*.

## 32. THE MAN WHO MARRIED THE BIRD.

A young man was living in Siuslaw. He always gambled. Whatever clothes (he had) they would win from him. His old people no longer had anything. Because of this they scolded him. They would give him hardly any food. (They) had nothing.

So one day he took his fish-pole and went to North Fork. He had no clothes (on). He was holding only a fish-pole. So he came to the head (of the fall), to a waterfall. In the waterfall he saw a very pretty Butter-Ball. He tried to hook it ashore with his fish-pole. It would dive, and come out right in the middle. Thus he worked (until) he became tired. So he thus began to think: "May it not be luck?" Then he began to think thus: "I will go to the bank, and will grab it with the hand."

When he dove, he went through a house, a big house. Thus the Butter-Ball said to him: "You are my husband. You nearly hurt me with your fish-pole." When he entered, people were making a noise. At one end, people were dancing; at still another one, they were curing a sick (man); and near by, in another (part), gambling was going on. So he, too, gambled. They were winning right along. His wife asked him, "Is your sister living?" — "Of course, I have a sister, and a younger brother, and my father is a very old man."

(He was) there five days. So thus they said to him: "We will take you home." So they were taking him home in a canoe. His wife gave him clothes. "You must take these home to your sister. Whenever she puts them on, she will (look) just like me." They got into three canoes; and (she) gave him a small piece of whale-meat, that he might take it home. Now the two said to

L ta e<sup>s</sup>Lle'et hanL. In le e<sup>s</sup>ilx. Tsō hanL xwändj xwīn e<sup>s</sup>iltā'mī, tsō te'mā hanL e<sup>s</sup>ilx." K'ýñā<sup>u</sup> kwe, î tsxū ýx'ite. G'íkwa ilx. Hats kwa ilx, mändj kwa g'ílō'mīs ýx'etc te'<sup>s</sup>tīts. Tsō kwe xwändj úx ílt. "E<sup>s</sup>Lle'et hanL." Aqa'l-  
 5 qsēi kwa. E'nuwī kwa lle'et. In kwe di'ł kwīnā'ē'wat. He l!tā nlexa'tcem xā'<sup>u</sup>pītc le íf la'ats ta hats k<sup>u</sup> ba'ltídja íf lhínpi'ye. Łtu'wis kwe íf hí'yet!. Tsō kwe xle'tix. xtc!a'hate pí'<sup>x</sup>pī.

Hats k<sup>u</sup> di'ł k!wā<sup>ant</sup>, î ła. Hēi ckwil<sup>1</sup> lä e'k<sup>u</sup>Lätc le  
 10 klā<sup>alt</sup> le'íł *ngaqai'na*. Hí'nī kwe yíxū'mē *Lalid'lwaii*:  
 "Yilki'he yíxū'mē tsix' nī'k!wa nā'la." Ítislō<sup>u</sup>'wat kwe.  
 Tsī kwe xā lä e'k<sup>u</sup>Lätc. Í k!wā<sup>ant</sup>, ła kwe läl tō'mīL ta  
 yīqā'ntcem kwe he'laq le ā'la. Mí'ntcīts kwe lä e'k<sup>u</sup>Lätc.  
 "Xtcí'tcū e<sup>s</sup>xa'la?" Aqa'lqsi läl tō'mīL. Hí'ltxem k<sup>u</sup> ta  
 15 sqats kwe la ā'la. LE'γī k<sup>u</sup> ū iluwe'<sup>s</sup>tcīs, î k'íłō'wīt la  
 ā'la. Xwändj kwe ílt lä e'k<sup>u</sup>Lätc. "Nī hanL xtcītc xa'la."  
 Ta łtce'ísītc kwe úx *Laa'yam*.<sup>2</sup> Yíxuxwē'wat kwe la ā'la  
 läl tō'mīL. Tsō kwe lí'Exatc úx he'laq. Xwändj kwe  
 Llä'xEM läl tō'mīL. "E<sup>s</sup>yūLtsā'mī hanL pukwí'ltca ten  
 20 ła'ník." — "In hel, pukwí'ltce hanL n̄x'ne'<sup>s</sup>tīts." — "E<sup>s</sup>ne  
 e<sup>s</sup>qa'la." Xwändj kwe L!äts läl tō'mīL. "E<sup>s</sup>yūLtsā'mī  
 hanL pukwí'ltce." — "In hel, xLOWa'hetc hanL n̄tcōxtEXEM  
 qapu'kulītc." — "Xwīne'etc hanL e<sup>s</sup>qa'la. Nī hanL neq;  
 ís pí'<sup>x</sup>pī hanL."

25 Tsō kwe kā<sup>s</sup>í'ye qai'mīsetc úx he'laq. Úx k'í'LO<sup>uts</sup> le  
 penLō'wai le ätsō'nīs. Łtce'ísītc kwe tsxū. Ta la<sup>u</sup> kwe  
 úx yeqtsō<sup>u</sup>'wat. Í kwe hak<sup>u</sup>tō<sup>u</sup>'wat lä hū'<sup>u</sup>mīs xwändj  
 kwe ílt. "Kwí'les hanL qaic e<sup>s</sup>ā'tsa te penLō'wai tí'ye  
 e'stīs. Tsō hanL helmí'hīs xpe'lukwītc penLō'wai hanL  
 30 e<sup>s</sup>ātsā'mī. Tsō hanL xle'itc hatā'yīms e<sup>s</sup>k'íłō'wīt. E<sup>s</sup>

<sup>1</sup> *cku + il.*<sup>2</sup> *Laa'yam.*

him, "Get in the middle. You must lie down and keep your eyes closed. Do not look soon. When we two tell you, then you shall look." He got tired as he lay in the canoe. He looked a little. He had just looked, (when) a wave had already come into the canoe. So they two said to him thus: "You shall keep your eyes closed." He was afraid, and kept his eyes shut tight. He saw nothing. They were going inside the ground in the water, and came through to the ocean. They landed at Ltuwis. So from there he went home, walking.

It seemed, he heard something as he went. Indeed, (his) father it must have been (who) was calling him where their house had been. He was walking around there, wailing, "My child used to walk around here!" (The young man) recognized him. It was his father. When he heard it, that old man went [and came] behind his child. (The son) asked his father, "What are you doing?" That old man was frightened. He turned around and took hold of the child. He was glad when he saw his child. Thus (the son) said to his father: "I won't do anything." They two were going along the beach. That old man was holding (on to) his child. Now they two came to Tliex. Thus that old man spoke: "I will carry you across this river." — "Not so, I will jump across." — "You cross." Thus spoke that old man. "I will pack you across." — "Not so, I will jump across in a jiffy." — "You shall wade across. I won't run away, we two will go home."

Now they almost came to the mouth of the river. They two found the whale, the gift. It was lying on the beach. So they two cut it into pieces. When (the young man) left his wife, she told him thus: "You shall give a piece of this whale to all of your folks. Then the next day I will give you a whole whale. Then you will see

*hîthî'yat* hanL tE pENLŏ'wai." Tsō kwe ā'yu helmí'hís  
 pENLŏ'wai ta'ntan. Tsō kwe la<sup>u</sup> íf yEQtsŏ'wat lE pENLŏ'-  
 wai. *Qaya'nowītc qaxaxa'naya*, ta la<sup>u</sup> kwe íf *hîthî'yat*.  
 Í xwít dŏwā'ya, lEla<sup>u</sup> Lŏ<sup>u</sup>ts. Íf *tskī* kwa lEX pENLŏ'wai ta  
 5 lE dí'lŏf hetí'ye kwe. *Hĕ'yâ*<sup>1</sup> k<sup>u</sup> mí'tsís, ta xle'tíx· kwí'les  
 kwe íf *hâtuní'yê*.<sup>2</sup>

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(have) beads because of it. You shall sell that whale." Now, indeed, the next day a whale came ashore. So they cut the whale into pieces. They cut it up into small pieces, and were selling them. When any one wanted (a piece), he bought it. They got all that they wanted of the whale, and the young man became rich. He was an expert gambler, and through (from) this they all became rich.

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<sup>1</sup> *Hĕ'ye*.

<sup>2</sup> *hetŏnī'ye*.

## VOCABULARY.

The present vocabulary does not contain by any means every stem or phrase that was ever used by the native Coos in his daily intercourse with his fellow-tribesmen. An attempt has been made, however, to render it as complete as possible by including in it, besides the stems and words occurring in these texts, such additional stems and terms as have been obtained through colloquial intercourse with the informants. I have added to it, furthermore, all the roots obtained by Mr. St. Clair, and not familiar to me through my own investigation, after first verifying them and transcribing them into my own system of phonetic spelling. To this vocabulary I have appended an alphabetical list of suffixes, with the object in view of facilitating for the reader the use of these texts.

The stems are classed according to their initial sounds, and the order in which the sounds are given is the following: —

E a, ā, a, ai, a" e, ē, ē', e" i, î, î, y o, ō, ō", u, û, ū w, h	b m p m̄ p!	d n s t n̄ c t! dz t' dj ts tc ts! tc!	g g' q k k' q! k! k! γ x x'	l L l̄ L l̄ L!
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Stems followed by an S were collected by St. Clair, but could not be verified by me in regard to correct rendering and spelling. The numerals that follow each word refer to page and line of the present volume. Thus, "15.2, 3" refers to page 15, lines 2 and 3. References preceded

by a G indicate the pages in my grammatical sketch of the Coos language, published in the "Handbook of American Indian Languages" (Bulletin 40, Bureau of American Ethnology, Part 2).

- eít, temporal particle 15.2, 3; 18.7; G 384  
 En, yes G 410  
 así'L, halfway, in the middle, between  
     5.1; 40.12; G 405  
 asó', again 6.1, 2, 3; G 105  
 ak'a'nak'-, to stick out, to come out  
     42.1; 134.19  
 aqana'was, funeral G 313, 350, 362. *See*  
     eqe-  
 axá'x', maternal uncle 34.9; G 366  
 axí'axatc, maternal uncle 160.5; G 366  
 a'lec, toy 30.25; 38.11; 92.11  
 a'lqas, fear 7.5; 28.24, 25; 44.23, 24;  
     G 326, 328  
 alí'maq, big, tall (*sing.*) 74.27; 102.2;  
     G 374  
 alí'maqa, big, tall (*pl.*) 44.20; G 374  
 ā-, to give 26.17; 28.6  
 ā'ya, lost, gone 17.3; 32.23  
 ā'yū, surely, indeed 7.4, 9; 64.19, 21;  
     G 406  
 ā'watu (*par.*), whether or not 20.15;  
     G 411  
 ā't, paternal aunt 34.10; G 366  
 ā'tatc, paternal aunt G 366  
 ānta (*interjec.*), behold, look! 22.28;  
     28.14; G 410  
 ā'la, child (*sing.*), 10.8; 11.2; 12.1; 24.23;  
     G 374  
 ā'Laq, crab  
 a, face 10.3; 82.16  
 a'-, to quit, to finish, o end, to stop  
     14.4; 19.10; 24.13  
 a<sup>st</sup>!, nest  
 alts-, to be in the wrong place, to be  
     mistaken 138.15; 176.15, 31  
 ālx-, to be born 156.28; 168.26  
 ai"-, to kill (*pl. object*) 58.8, 11; 62.18:  
     to take away 104.22; G 358  
 ai'wa, still, yet 7.6; 32.2; G 405  
 a"q-, to take off 78.11; 110.8; 168.9  
 e<sup>8</sup>, thou 10.1, 2, 4; G 328  
 e'he, gone 38.15; 108.10  
 e'hentc, far, far away 24.8; 26.23;  
     G 327, 406  
 ēn (= e<sup>8</sup> + in), thou not 10.5; 24.20;  
     G 314  
 e<sup>8</sup>natc, mother 68.16; 84.21; G 366  
 e<sup>8</sup>ne, thou 10.1, 3; G 396  
 e'nek'-, to stick out 6.7; 30.26; 44.26  
 emi'hel, blind 80.19  
 e'stis, some (people), relatives 44.20, 22;  
     G 360  
 e'k"Látc, father 20.13, 25; 68.15, 19;  
     76.14; G 366  
 e'k'e, ouch! 152.29  
 eqa'tem, to be cold 56.6, 15; 100.19  
 e'qe, dead, to die (*pl.*) 42.12; 58.24;  
     G 357  
 e'qeq, vulnerable spot 80.14; G 381  
 e'xkan, thou 13.1; 48.15; G 395  
 ē'k'it<sup>8</sup>, friend  
 ē'k'-, to be among 46.13; 56.7  
 e'qatce (= ē'qatc + e), to one side 26.20;  
     36.22; G 359, 405, 406  
 î, when, as, since, while 5.2; 17.4; 20.7;  
     66.7; G 409  
 î'nīEX, î'nīEXa'ña, alone 12.5; 34.18; 36.18;  
     G 408  
 is, we two (*inclusive*), 5.2, 3, 4; G 321  
 isne'xkan, we two (*inclusive*) G 395  
 i'sne, we two (*inclusive*) G 396  
 ic, you two 20.13; 24.10; G 321  
 ice<sup>8</sup>, you two 82.13, 14; 120.15; G 395  
 ice'xkan, you two G 395  
 ix-, canoe 11.4; 26.24  
 il (*par.*), surely, indeed 5.3; 8.9; 10.2;  
     G 388

- iloxqai'n, medicine-man, doctor 128.15,  
 17, 18  
 iloxqai'nis, medicine-man, doctor 10.2, 4;  
 G 360  
 iluwe'tcis, heart, mind, opinion 5.3; 7.1;  
 G 360  
 ilx-, to look 14.2; 17.3  
 il̄, they 11.5; 24.24; G 321  
 i'lāts (Alsea loan-word), later 178.22  
 i'lxā, they 130.13; G 396  
 ilxá'ka, they G 395  
 i, sign of interrogation 10.4; 13.8, 9;  
 G 394  
 ite, emphatic particle 24.20; 50.25; G 394  
 in, negation 7.6, 9; 10.8; G 410  
 i'nta (= in+ta), not so, bad 19.6; 24.3;  
 136.18  
 itisil-, to recognize 30.28; 56.5  
 its-, particle 14.3; 24.4; G 411  
 itsé'mes, year G 361  
 i'tsik", rock oyster  
 itc (*par.*), whichever 30.21; 50.17; G 408  
 i'k'i, both 12.9; 42.15, 16; G 409  
 il-, to tell, to say 7.8; 15.5: to send  
 11.2, 3; 148.7  
 iln-, to set fish-traps 34.23  
 il, exhortative particle 86.10; 114.24;  
 G 392  
 yeai', other, different 26.5, 6, 8; G 409  
 yeq-, to cut into pieces, to butcher  
 88.23; 130.4; 162.11  
 yeq-, to go away 36.19; 146.18; 182.27  
 yab-, to be covered with maggots 178.15  
 ya'bas, maggots 40.6, 8, 12; 178.10;  
 G 326, 328  
 yam<sup>et</sup>-, to fall short 176.25  
 yat-, to coax, to persuade 98.5  
 yanl, optative particle 8.9; 15.9; 16.3;  
 G 391  
 yak-, yak't-, to pick, to gather 74.10, 11;  
 86.9, 15  
 yak', father-in-law (*vocative*) G 366  
 ya'laq, gray (of hair)  
 ya'laq l'pí'ní, gray locks 50.22  
 ya'l'list, bed. See l'aya'ast  
 yā'yax, skunk-cabbage 32.20  
 ya<sup>el</sup>lis, coyote G 360  
 yaus-, to stoop 176.6  
 ye<sup>e</sup>, thy 5.3; 7.1; G 399  
 ye'es, mouth 24.19; 30.10  
 ye<sup>et</sup>tet, thyself 74.3; 164.24; G 400  
 ye<sup>ne</sup>'', thy 38.16, 17, 18; G 399  
 yeq!, skin, hide 152.11; 160.11  
 yí'ak" (S), hair 182.1 (*Siuslaw* hi'qū)  
 yí'helq, close by 20.21; 60.21; G 405  
 yí'psen, three 138.3; 140.28; G 403  
 yipse'nka, thirty G 403  
 yim-, to twinkle (one's eye) 16.7  
 yimā'yam, bright G 342  
 yí'myim, eyelash G 381. See yim-  
 yí'tsets, ugly  
 yí'k" (*par.*), perhaps, maybe 7.9; 9.8;  
 10.8; G 385  
 yí'k"síl, berries 172.7, 13, 15  
 yíkūl (= yík" + ūl), particle 34.16;  
 G 386, 391  
 yíkwa, particle 88.3; G 386  
 yíkwe (= yík"+he), particle 108.12;  
 G 386, 384  
 yí'qa (*par.*), nevertheless, right away  
 6.8, 9; 22.5; G 389  
 yíqa'im, no more 36.24; 186.2  
 yíqa'tē, close by 70.12; 90.23; G 405  
 yí'qantc, backwards 9.6; 10.6; G 406  
 yí'qax (*par.*), right away 13.2; 38.8; G 389  
 yíqa'ltsix, close here 72.8, 17; 104.12;  
 G 405  
 yíqai'ní, so far, right here 14.4; 19.10;  
 G 405  
 yixá'wex, house, lodge 22.25; 28.10  
 yixe'ntce, together 60.3; 64.8, 9; G 404  
 yixē'', one 5.5; 6.1; G 403  
 yixē'ahāł, eight G 403  
 yixē'ahāłka, eighty G 403  
 yixē'wíeq, six 76.7; G 403  
 yixē'wíeqka, sixty G 403  
 yixu'mē, to travel, to go (*sing.*) 10.3;  
 24.6; G 357

- yí'xumx, to hold, to have 122.22; 128.25  
 yí'xux<sup>n</sup>, to have, to carry, to hold on  
     to 54.12; 64.2, 4, 15  
 yí'lkī, long ago 138.11  
 yōq-, to split in two 7.3, 8, 9; 8.1; 64.27  
 yuwat-, to travel (*pl.*) 12.6; G 357  
 yuwe (= yū+he), whenever 16.6; 24.4;  
     G 314  
 yu'wel, yū'wel, load, pack 70.22; 150.26.  
     *See* yūL-  
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     G 372  
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 ǎō't-, to, watch, to take care 8.6; 9.1, 2; 19.6; G 307  
 ǎwik-, to untie, to unwrap 164.4; 172.17, 22  
 ǎh-, to get well 128.27  
 ǎhe-, to rest 88.16; 178.18 (*evidently related to ǎh-*)  
 ǎmǎ'lō's, full, satiated; G 326. *See* ǎ'mle-  
 ǎt-, to paint 10.3; 82.16  
 ǎtī, mark  
 ǎtō'x-, to rub 108.21  
 ǎtu'wis, proper name 188.7  
 ǎn-, to hunt 112.22; 168.27  
 ǎnēc-, to rustle 128.3  
 ǎnēk-, leaf, grass, forest 30.18; 142.12; 168.24  
 ǎnuwī, very, hard, loud 11.1; 15.6; 22.8; G 406  
 ǎn'nas, name 46.10; 134.24  
 ǎnt-, to hunt 24.24; 68.23. *See* ǎn-  
 ǎnq-, to go down, to descend 7.5; 8.3, 4  
 ǎtce'is, ocean-beach 7.10, 11; 130.23; G 360  
 ǎtcela'ais, close to the shore, along the beach 18.2; 30.23; G 405  
 ǎtceile'es, edge, shore 60.4; 72.15; G 361  
 ǎk", to sew 132.2, 16  
 ǎkwú'nī (S), sewed together 132.16 (*evidently composed of ǎk"- + nī* G 341)  
 ǎkwene'en, pipe 62.8  
 ǎkwí'timł, fern  
 ǎkwilt, red 156.19  
 ǎkwilt ma, gold-fish (*literally*, red man)  
 ǎkwí'lit, blazing-hot, red-hot 24.18; 42.11; 102.7; G 412  
 ǎk!", to run down (of water) 16.9; 17.3, 4  
 ǎk'wa, fern-roots 64.14; 150.15  
 ǎk'wa'kwes, current 136.25 G 361. *See* ǎk!"-  
 ǎqa-, to be hungry 36.14; 70.12  
 ǎqalk", to bite 142.21  
 ǎyāxa-, to stir 152.3, 28  
 ǎ'le, enemy, opponent 110.17; 112.15  
 ǎ, exhortative particle 13.2; 16.9; G 392  
 ǎ'patc, ǎ'patc (*Siuslaw loan word*), in the next house 138.5; 152.1  
 ǎa, restrictive particle 14.3; 19.10; G 394  
 ǎaī'q-, to plug 32.15  
 ǎawā'yam, alive 142.5; G 342. *See* ǎe, ǎe'we  
 ǎaha"mł, cedar  
 ǎān-, to go down to the water 34.22; 36.7  
 ǎan-, to head off, to surround 56.13, 16  
 ǎa'slas, shag G 381  
 ǎaq, wet  
 ǎa'ǎtat-, to get hungry 32.9; 64.15  
 ǎa'xlax-, to laugh G 381

- LaxLa'xas, red huckleberries  
 lala', to bark, to growl, to shout, to wail 150.3, 4; 164.21; 168.20; 188.10  
 Lalaha-, to get even 42.26; 102.25  
 lā'ti, lā'ti, pencil G 381. *See* ʔt-  
 Laxkuk'-, to slide arrows or poles (a pastime indulged in by the Indians of the Pacific coast) 142.15  
 Laxkukwana'was, the game of sliding arrows or poles 142.15; G 341, 362, 310, 313  
 la't-, to raise, to lift 84.8; 146.25  
 la'ka', oysters 136.10  
 le, quick, fast 17.8, 9; 82.21  
 le'e, false  
 Leye'entc, straight 140.19; 148.11, 13; 150.4; G 340, 406  
 le'we, alive 144.9, 30; 166.20. *See* Le  
 Lehe'ne', side by side 60.4; G 341  
 lepqa'anī, ten 134.9; G 403  
 le'mis, raw 32.24; G 360  
 lē'nat tqā'lis, noon, mid-day 134.14; 146.16  
 lī'pītc, arrow  
 līm, fish-trap 34.16, 17, 19; 142.17  
 lī'mak", wolf 164.19, 22; 166.22  
 līmq-, to start 56.13 (*evidently related to the Siuslaw lī'mqa, soon*)  
 līml-, to spear 34.14, 17; 142.14  
 līx, proper name 188.18  
 l'wa, son (*vocative*) G 366  
 Lowit-, to run 28.27; 56.9  
 lō, in that thing, into that 68.17; 92.8; G 403  
 Lōwaha', to run 42.7; 56.8  
 Lōwe'entc, wholly, entirely 6.1; 26.19; 44.17; 102.23; G 340, 406  
 Lōwe'xlōwex, chair G 381. *See* Lō'k"-  
 Lōwī'tsīl, carbuncle 136.13, 15  
 Lō'pīt, fish-basket 34.20, 23  
 Lōc, clam  
 Lōxwa'is, moon 132.17, 20; G 360  
 Lō", to buy 88.13, 16, 26; 156.24; 182.19; to sell 130.27  
 Lō", to eat 17.2; 22.14; 24.5  
 Lō'k"-, to sit, to live (*sing.*) 11.3; 38.10; 44.21; G 357  
 Lō'q-, to get up 30.19; 34.22  
 Lō'x"-, to hit with a club, to club 80.4, 6; 136.16  
 Lō'w'lo", table G 381. *See* Lō", to eat  
 Lhīnp-, to go through, to pass 22.5, 11; 54.15  
 Lhnat-, to dodge 52.17; 72.9  
 lpa'lis, sand-beach 56.3, 14; 58.1; G 360  
 L'pex-, to lie with stomach down 52.15; 58.14  
 Lpī, a hole serving as an entrance to a dwelling 70.24  
 Lnt-, to skin 112.29; 152.11; 168.6  
 Ltc-, to count 11.8  
 L'ka'yax-, to lean sideways 158.15, 17  
 Lkwa"-, to cut off 76.15, 16; 100.13; 148.28  
 Lk'lal-, to be in a perpendicular position 78.19; 130.5; 132.12; 162.7  
 Lk'īlx't-, to spoil 140.5  
 Lq-, to believe 28.13, 16; 94.25  
 Lqa-, to open one's mouth 108.25; 164.21  
 Lq!, cooked, roasted, done 32.21, 27; 144.14  
 Lxā'nē, garden  
 Lx-, to chop wood 26.16; 134.6  
 Lx- (*intransitive*), to drift (away) 46.8, 16, 20  
 Lhtc-, Lkdjī-, to fight 58.7; 76.1; 114.23; 116.20; 122.24  
 Lla-, to be (somewhere) 20.8; 22.1  
 L'aya'st, bed 62.14. *See* ya'līst  
 Lla'nēx, new, fresh 36.25; 38.17; G 367  
 Llaq-, to point with finger (an act performed during the so-called game of guessing) 38.24; 40.5, 26  
 Lla", to boot 18.5  
 Lla'yīs, net G 360  
 Llāx-, to flop 17.6  
 Lla-, to speak 9.3; 16.2; (*sing.*) G 357

- Lle-, to go 30.10  
 Llene'nis, partition. *See* Lln-  
 Llē'yis, language, speech 14.5; 15.6;  
 G 360. *See* Lla-  
 Llē't-, to scoop out 38.5  
 Llē'simt-, to sleep (*pl.*) 30.20; 70.25;  
 G 357  
 Llē'tc-, to go out 10.8; 11.2; 12.1; 158.3, 4.  
*See* Lle-  
 Llē'tc-, to defecate 20.5, 6  
 Llī'meq, scent, odor 24.10; 102.8  
 Llin-, Llen-, to flare up, to flame 82.18;  
 102.9  
 Llin-, to steer (canoe) 184.17  
 L'ō'nī, flood-tide 44.16; 160.11, 21  
 L'ō'k'in-, to support, 40.2, 6  
 Llwx", alder  
 Lha-, to have on, to put on (clothes)  
 28.22, 23; 78.5  
 Lha'wais, close, near, alongside 20.23;  
 50.20, 24; G 405  
 Lpe, wings  
 Lpe'ne, wings, feathers 46.2, 14; 138.25  
 Lpēq-, to be in arm-pits, 38.2  
 Lmīx"-, to chew 102.17
- Llteta-, to put hands behind back (during  
 the so-called guessing-game) 38.24;  
 40.5  
 Ltā, land, earth, country, ground, place  
 6.5; 26.5; 36.20; 44.18  
 Ltā'yas, village 76.24; 80.3; 134.24  
 Lln-, to be in front (of something) 128.23  
 Llnō"-, to be open 62.5; 72.5  
 Ltce'tcis, mile 136.4; G 361. *See* Llē'tc-,  
 to go out  
 Ltci, trout 168.26; 174.14, 15, 29  
 L'ka-, to string 158.7  
 L'kw-, to cover up 82.14; 84.11; 146.21  
 L'kwī, cover, blanket 84.8; 146.20  
 L'k'-, to pour, to spill 102, 12; 136.27;  
 172.7, 14  
 Lxan-, to throw 42.4, 10; 104.15  
 Lxan- ye'es, to throw the mouth, to  
 shout 42.4  
 Lxatī'wis, crazy G 360  
 L'xwī'yux", head-band made of wood-  
 pecker-feathers  
 Lx'in-, to examine 8.5; 12.6; 32.24  
 Ll\*", to close (eyes) 16.9; 17.3  
 Lle-, to come out (from water) 26.28;  
 28.1

## ALPHABETICAL LIST OF SUFFIXES.

[*n* = nominal; *v* = verbal; suffixes marked with an asterisk (\*) are proto-suffixes, or suffixes not discussed in the grammar for lack of sufficient examples; suffixes marked with a dagger (†) are formative elements not exemplified in these texts.]

- E, *v.* imperative 13.3, 4, 9; 20.18, 20;  
 24.10; 26.16; G 347  
 -Eis, *v.* imperative 54.12; 76.2; 80.14; G 349  
 -EM, *v.* imperative 60.15; 68.17; 80.15;  
 112.23; 114.5; G 348  
 -EM, *n.* nouns of location 9.6; 10.6;  
 38.14; 40.2, 10; 48.22; G 362  
 -ES, *n.* qualitative 12.3; 16.10; 17.5; 26.9,  
 10; 32.7; 44.17; G 361
- ETC, *n.* instrumental 5.4; 7.1, 3, 4; 10.2;  
 11.4, 9; 12.9; 15.8; G 370  
 -EX, -EQ, *v.* imperative 16.9; 30.23; 54.13;  
 114.7; G 348  
 -a (*see* -e), auxiliary  
 -a, *v.* pronominal 9.9; 22.23, 24; 24.17;  
 26.17; 28.22, 23; G 354  
 -a, *v.* infinitive 84.22, 23; 86.13; 108.10;  
 110.10, 26; G 359

- aai, *v.* intransitive 16.7; 24.3; 28.16; 56.5, 15; G 332
- aat, *see* -eet
- aatc, *see* -eetc
- aē'wat, *v.* frequentative causative 24.11; 34.3; 38.2, 3; 40.1; G 337
- ayawa, *n.* noun of agency 102.1; 126.15; 160.2, 7, 8, 28; G 364
- am, *v.* 19.3, 6; 24.5; 28.25; 42.24; G 360
- at, *see* -et
- anāya (= -enī + -āya), *v.* direct and indirect object 13.6; 16.4; 19.4; 28.25; 34.24; G 355
- anī, *see* -enī
- anu, *v.* infinitive 90.15, 26; 162.25; G 360
- atc, *see* -atc
- atc, *see* -etc
- atc, *see* Etc
- āis, *v.* pronominal 22.28; 26.11; 30.12; 36.6; G 350, 351
- āya (*see* -īye), transitional
- āya, *v.* transitive 7.5; 8.7; 9.1, 2, 8; 11.4; G 352
- āyims, *n.* 20.14, 15; 40.26; 56.26; G 376
- āyu, *v.* past passive 10.4; 42.7; 48.15; 54.19; G 344
- āyam, *v.* distributive 5.1, 2; 20.10, 22.18, 20, 82.6; G 342
- āyā", *v.* past participle 10.3; 36.4; 44.22; 62.10; G 347
- āwas, *n.* verbal abstract 10.7; 11.7, 8; 22.14, 23; 34.6; G 362
- āmī, *v.* pronominal 17.2, 8; 24.4; 42.26; 54.15; G 350, 351
- \*-ā", -ū, 0", *n.* 26.28; 28.8; 34.27; 44.16
- aye, *n.* 64.8; 78.20; G 376
- anī, *v.* distributive 6.2, 8; 7.2; 12.5; 15.6, 9, 10; G 341
- atc, *n.* term of relationship 20.13, 24, 25; 24.3, 10; 26.3, 21, 24; G 365
- e, *v.* auxiliary 6.1; 9.4, 5, 6; 10.9; 12.9; G 349
- e, *v.* 8.11; 20.16; 24.26, 28; 32.23, 24; G 359
- e, -a, *n.* adverbial 11.1, 3; 13.5; 24.8; 26.20; G 406
- eet, *v.* causative passive 10.1; 17.3; 22.1; 52.11; G 345
- eetc, *v.* modal 42.7; 58.2; 64.28; 82.16; G 340
- eyawe, *see* -ayawa
- eyim, *n.* superlative 50.8; 126.16; G 371
- ewitc, *n.* local 22.29; 32.1, 13; 36.23; 48.23, 24; G 370
- ēm, *v.* indefinite subject 11.4; 14.3, 4; 22.8; 24.25; G 334
- et, *v.* causative passive 8.2, 4; 12.2, 3, 7; 13.9, 10; 14.1; G 346
- ēn, *v.* imperative 28.26; 82.19; 104.13, 20; G 348
- en, *n.* multiplicative 11.6; 20.4; 26.8; 28.4; G 373
- enis, *n.* qualitative 16.4; 36.14; 90.2, 3; 96.26; G 361
- enī, verbal 11.10; 15.1; 28.14; 38.11, 14; G 349
- entcis, *n.* ordinal multiplicative 42.21; 76.7; G 373
- etc, *n.* local 5.5; 7.10; 20.8; 22.11; G 369
- etc, *see* Etc
- ēx, *n.* adjectival 9.6; 10.6; 36.25; 38.17, 18, 20; G 367
- ē', *v.* neutral 7.7; 8.1; 52.15; 56.5; G 334. *See* -ī neutral
- ē'yu, *v.* past passive 58.7; 84.16; 92.11; 174.10; G 344. *See* -iyu
- ē'wat, *v.* frequentative 6.4, 8, 9; 8.5; 9.6; 11.8; G 336
- ē'tc, *n.* local and modal 7.8; 9.8; 11.5; 12.2; 20.12; G 367
- i, *n.* 62.23; 72.29; 118.18; G 375
- īyawa, *see* -ayawa
- īn, *n.* quantitative 6.3; 44.26; 50.7; 52.16; G 364

- īnī, *n.* distributive 42.15; 84.20; 90.8; 168.11; G 371
- īs, *nominal* 5.3; 4.5; 6.1, 2, 6, 8; 7.6, 10, 11; G 360
- îs, *nominalizing* 6.3; 44.26; 82.4; 126.14, 15; G 365
- îs, *n.* ordinal 6.2, 7; 11.9; 120.1; 164.13; G 372
- îtc, *v.* modal 5.1; 32.10, 11; 132.4; G 340
- \*-îġ, -ġ, *nominalizing* 14.7; 15.5; 20.5, 16, 21; 32.15; 40.7 (*evidently the abbreviated form of the pronominal particle diġ something; see G 407, 408*)
- \*-î, *nominalizing* 15.8; 36.17; 44.16; 50.13, 15
- î, *v.* neutral 7.7; 8.1-3; 9.3, 4; 10.1; G 334. *See* -ē<sup>1</sup>
- î, *n.* 60.20; 64.9; G 377
- iyem, *v.* plural 44.22; 84.15; 138.19; 140.7; 144.4; G 358
- iyex, *n.* adjectival 50.6; G 367
- iyat, *v.* causative 8.9, 10; 12.1; 20.8; 24.9; G 331
- iyas, *n.* plural 82.14, 18; 86.12; 130.23; G 375
- iyal, -āyal, *n.* 104.9, 18; G 376
- iye, *v.* transitional 6.5, 6; 8.2; 9.8; 10.1, 5, 7, 8; G 338
- iye, *n.* 40.12; G 376
- iyetex, *n.* adjectival 150.5; 152.26; 156.17; G 367
- iyeqem, *v.* passive 19.6; 30.27; 38.5; 40.27; G 344
- iyu, *v.* passive 68.5, 7; 92.29; 94.3, 5, 18; G 344. *See* -ē<sup>1</sup>yu
- iwat, *see* ē<sup>1</sup>wat
- iwe, *v.* inchoative 17.6; 20.7; 24.11, 22; G 335
- it, *v.* imperative 20.13; 26.24, 26; 74.3; G 348
- itex, *v.* plural 38.21; 56.16; 80.9, 12; 88.8, 12; G 358
- itc, *see* -ē<sup>1</sup>tc
- iġ, *v.* pronominal 10.6; 15.2, 3; 24.14, 15; 50.1; G 350, 351
- yext-, *v.* pronominal 46.9, 21; 154.14; G 354
- yextāis, *v.* pronominal 50.26; 86.20; 170.25; G 354
- yextāmī, *v.* pronominal 148.2; G 354
- †-yextū, *v.* pronominal G 354
- ōnāya, *see* -anāya
- ōnīs, *n.* verbal noun 32.11; 76.22; 80.21; G 363
- ō<sup>1</sup>wat, *v.* frequentative 9.9; 14.7; 24.17; 26.14, 18; G 337
- u, *v.* transitional 12.4; 34.13; 42.11; 52.5, 6; G 340
- ume, *nominalizing* 38.12; 92.7, 15; 146.26; G 365
- utc, *v.* modal 12.7; 14.2; 17.6; 66.22; G 340
- ū, *v.* present passive 10.5, 6; 42.5; 48.16; 56.5; G 343
- ū, *v.* pronominal 19.9; 120.23; 122.16; 128.20; G 350, 351
- ū, *v.* plural 22.15; 44.23; 48.5, 6; 52.2; G 357
- ū, *n.* interrogative 5.3; 6.9; 7.1; 8.8; G 372
- waq, *v.* distributive 28.7; 30.8; 50.12; 70.19; G 343
- hiña, *n.* distributive 58.9; 170.12; G 374
- me<sup>1</sup>, *v.* reciprocal 38.23; 46.9, 21; 48.16; 82.1; G 332
- t, *v.* transitive 5.1-3; 6.4, 5; 7.3, 8, 9; 11.1; G 328
- tes, *n.* qualitative 86.2; 144.20; G 361
- \*-n, *distributive* 5.1, 2; 12.4; 20.1, 2, 3; 28.16; 46.1; G 327
- nē<sup>1</sup>, *v.* distributive 7.5, 10; 13.4, 5, 7; 38.1; G 341. *See* -nī
- nē<sup>1</sup>was (= nē<sup>1</sup>+āwas), *n.* abstract 102.17, 18; 108.21; G 363
- nī, *v.* distributive 46.1; 72.14; 168.12; G 341. *See* -nē<sup>1</sup>

- nts, *v.* transitional 22.7; 60.3; 68.12; 164.25; G 339
- \*-s, general nominal 58.5, 14; 72.11; 74.22; 86.2; G 326, 328
- sī, *n.* verbal noun 58.19; 62.18; 112.10; G 363
- ca, *n.* 22.26; 64.32; G 375
- ts, *v.* transitive 5.5; 6.1, 3, 4, 7; 7.4-6, 10, 11; G 329
- \*-tc, general adverbial 7.1; 18.6; 20.4; G 327, 328
- tc, *v.* modal 6.1, 4; 8.2, 3; 14.1, 2; 17.7; G 340
- †-ka, numeral G 403, 404
- qem, *v.* defines the subject 11.6; 22.7; 64.30; 86.6; G 332. *See* -xem
- γiya, *n.* 128.19; 130.9; 144.21, 29; G 376
- xem, *v.* defines the subject 9.3; 14.4, 6; 15.4, 8, 9; 18.1; G 332. *See* -qem
- lī, *n.* 142.10; G 384
- \*-ī, *see* -īh