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TAKELMA TEXTS

BY

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# TAKELMA TEXTS.

## INTRODUCTION.

The material presented in this volume was collected during the latter part of July and during August, 1906, in Siletz Reservation, western Oregon. The work was done under the direction of the Bureau of American Ethnology and by the recommendation of Prof. Franz Boas; thanks are due to the Chief of the Bureau for permission to publish the texts in this series. As holder of a Harrison Research Fellowship in Anthropology at the University of Pennsylvania in 1908-09 I was enabled to prepare the texts for publication in a manner that, it is hoped, will be found sufficiently critical. It is a pleasure to thank the authorities of this University for the facilities afforded in this work.

Though the Takelma language represents one of the distinct linguistic stocks of North America, the number of individuals that can be said to have anything like a fluent speaking knowledge of it is quite inconsiderable, barely more than a handful in fact. Under the circumstances it is therefore a source of congratulation that enough of the folk-lore of the Takelmas could be obtained to enable one to assign these Indians a definite place in American mythology. Of both the texts and complementary linguistic material the sole informant was Frances Johnson (Indian name Gwísgwashān), a full-blood Takelma woman past the prime of life. It is largely to her patience and intelligence that whatever merit this volume may be thought to have is due. The grammatical material obtained has been worked up into a somewhat detailed study now in press as part of the Handbook of American Indian Languages edited by Prof. Boas. The few items of an ethnological character that were obtained incidentally to the linguistics and mytho-

logy have been incorporated in two short articles, "Notes on the Takelma Indians of Southwestern Oregon" (*American Anthropologist*, N. S., Vol. 9, pp. 251-275) and "Religious Ideas of the Takelma Indians of Southwestern Oregon" (*Journal of American Folk-lore*, Vol. XX, pp. 33-49).

A special effort has been made to give an adequate idea of the phonetic character of the language and, barring evident inaccuracies of perception, to render the sounds exactly as heard. Hence the rather frequent occurrence of phonetic variants from the forms considered normal. The orthography employed here is the same as that used in the grammatical study referred to, except that in the pseudo-diphthongs the mark of length has been omitted as unnecessary (thus a<sup>a</sup> is used for ā<sup>a</sup> and correspondingly for the other pseudo-diphthongs); for typographical reasons l and m with circumflex accent have had to be replaced by l', m' (these are meant to correspond to ñ). The translation is as literal as is consistent with intelligible English. It is hoped that this, together with the interlinear version of the first five myths and the vocabulary of stems at the end of the volume, will enable anyone that has read the grammar to analyze satisfactorily any of the texts.

Owing to the comparative dearth of published mythologic material from Oregon it is premature to discuss the relations of Takelma mythology. A few of the more important facts are clear, however. Despite the Californian character of Takelma culture the mythology differs strikingly from the typical mythology of central California in at least two important respects—the absence of a creation myth and the presence of a well-defined culture-hero myth; in these respects it agrees with the mythology of northwestern California. On the other hand, the mythology differs from that of northern Oregon in its failure to identify the culture-hero with Coyote. Coyote occurs frequently enough in the myths, but never as culture-hero, though sometimes as transformer; as in California his primary rôle is that of trickster. Not a few of the myths and myth motives found distributed in northern California, Oregon, Washington,

and adjoining sections of the Plateau area are, naturally enough, also represented among the Takelmas. Such are the Bear and Deer story (Grizzly Bear and Black Bear in Takelma), the tale of two sisters sent to marry a chief but deceived by Coyote, the rolling skull, the asking of advice of one's own excrement, and the growing tree with the eagle's nest.<sup>1</sup> On the whole, however, the myths differ rather more from what little comparative material is available (Coos, Klamath, Tillamook, Chinook, Kathlamet, Wasco, Hupa, Achomawi, Atsugewi) than might have been expected. Yet too much stress should not be laid on this, as the published Klamath material is inconsiderable in extent, while the mythologies of the Kalapuya, Shasta, and the various Athabascan tribes of Oregon are still unpublished. It seems clear, however, that not only linguistically but also in respect to mythology the region south of the Columbia and extending into northern California was greatly differentiated.

EDWARD SAPIR.

Philadelphia, June 23, 1909.

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<sup>1</sup>There are special relationships with northern California, as evidenced by the story of the contest of Fox and Coyote, the story of Coyote stuck to pitch or a stump, and that of Coyote locked up in a hollow tree.

## KEY TO THE PHONETIC SYSTEM EMPLOYED.

### VOWELS.

#### 1. Monophthongs.

- a as in German Mann.  
e open as in English men.  
i open as in English bit.  
o close as in German Sohn but short in quantity. Apt to be heard as u.  
u as in English put. Probably no true Takelma vowel, but heard variant of o or u.  
ü approximately midway between u and German short u in Mütze, probably high-mixed-rounded. Apt to be heard as u.  
ā long as in German Kahn.  
è long and open as in French fête, scène.  
ī long and close as in German viel. Sometimes used as short and close variant of i.  
ō long and close as in German Sohn.  
ū close as in English rule. Probably always heard variant of ü or ū.  
ũ long ü; very nearly Swedish u in hus. Apt to be heard as ū.  
ē close and short as in French été. Occurs only as heard variant of i.  
ô open as in German voll, though with less distinct lip-rounding. Arises from labialization of a.  
â long as in English law. Occurs very rarely, chiefly in interjections.  
ā as in English fat. Occurs only in interjections.  
A as in English but. Occurs rarely, either as variant of a or in interjections.  
E obscure vowel as in unaccented English the. Occurs very rarely, chiefly as glide between consonants.

#### 2. Pseudo-diphthongs.

- a<sup>a</sup> like ā but with rearticulated short a. Approximately like English far when pronounced with vocalic substitute of r (fā<sup>a</sup>), but with clear a-quality held throughout.  
e<sup>e</sup> like è but with rearticulated short e. Approximately like English there (with qualifications analogous to those made under a<sup>a</sup>).



## 2. Pseudo-diphthongs, continued.

- $i^i$  like  $i$  but with rearticulated short  $i$ .  
 $o^u$  like  $o$  but with final  $u$ -vanish. Sometimes, though less frequently, heard as variant of organic diphthongs  $ou$  or  $ou$ .  
 $u^i$  like  $u$  but with rearticulated short  $u$ . Heard variant of  $u^i$ .  
 $ü^i$  like  $ü$  but with rearticulated short  $ü$ .

*Note:*  $\tilde{a}$ ,  $\tilde{e}$ ,  $\tilde{i}$ ,  $\tilde{o}^u$ ,  $\tilde{u}$ ,  $\tilde{ü}$  are necessarily pseudo-diphthongs (see below for meaning of circumflex accent).

## 3. Diphthongs.

- $ai$ ,  $ei$ ,  $oi$ ,  $ui$  (variant of  $oi$  or  $üi$ ),  $üi$  i-diphthongs with short vowel as first element. Quality of vowels as described above, thus  $oi$  = short close  $o + i$ , not  $oi$  in English *boil*.
- $au$ ,  $eu$ ,  $iu$ ,  $ou$  ..... u-diphthongs with short vowel as first element.
- $\tilde{a}i$ ,  $\tilde{e}i$ ,  $\tilde{o}i$ ,  $\tilde{u}i$  (variant of  $\tilde{ü}i$  or  $\tilde{ü}i$ ),  $\tilde{ü}i$  i-diphthongs with distinctly long vowel as first element. Thus  $ai$  differs from  $\tilde{a}i$  as did  $ai$  in Greek 'au from  $\tilde{a}i$  in 'â.
- $\tilde{a}u$ ,  $\tilde{e}u$ ,  $\tilde{i}u$ ,  $\tilde{o}u$  ..... u-diphthongs with distinctly long vowel as first element. Thus  $au$  differs from  $\tilde{a}u$  as does  $au$  in Lithuanian *ausis* from  $\tilde{a}u$  in *ráudmi*.
- $a^{i\epsilon}$ ,  $e^{i\epsilon}$ ,  $o^{i\epsilon}$ ,  $u^{i\epsilon}$  (variant of  $o^{i\epsilon}$  or  $u^{i\epsilon}$ ),  $\tilde{u}^{i\epsilon}$  (variant of  $\tilde{ü}^{i\epsilon}$  or  $\tilde{ü}^{i\epsilon}$ ),  $\tilde{ü}^{i\epsilon}$ ,  $\tilde{ü}^{i\epsilon}$  shortened i-diphthongs followed by glottal catch (see below for explanation of  $\epsilon$ ).  $i$  is extremely short in quantity, being swallowed up, as it were, in  $\epsilon$ .
- $a^{u\epsilon}$ ,  $e^{u\epsilon}$ ,  $i^{u\epsilon}$ ,  $\tilde{i}^{u\epsilon}$ ,  $o^{u\epsilon}$  shortened u-diphthongs followed by glottal catch.  $u$  analogous to  $i$  above.

## CONSONANTS.

- $b$ ,  $d$ ,  $g$  voiceless mediae, acoustically intermediate between voiced (sonant) and unvoiced (surd) stops. Probably identical with Upper German  $b$ ,  $d$ ,  $g$ . Whispered  $b$ ,  $d$ ,  $g$  seem difficult to distinguish from these intermediate stops.

- dj like English j in judge, but probably intermediate in regard to sonancy. Occurs only in interjections.
- p', t', k' aspirated voiceless stops. Approximately like English p, t, k in pin, tin, kin, though perhaps with slightly more marked aspiration.
- k<sup>w</sup> aspirated labialized k; in other words, k followed by labialized breath or voiceless w.
- p!, t!, k! unaspirated voiceless stops pronounced with glottal articulation; in other words, glottis is closed during making of contact and pause of consonants and is not opened until after release of consonant contact. Crackly effect with slight hiatus before following vowel results. Perhaps somewhat greater stress of articulation is involved, whence these consonants have been termed "fortes."
- ts'!(variants are ts! and tc!) "fortis" of ts' (ts, tc), *i. e.*, palatal affricative consisting of t+s' (s, c; see below for explanation of s' and c). ts' itself does not occur in Takelma.
- s as in English sit.
- c as in English ship. s and c are really heard variants of s'.
- s' voiceless sibilant midway acoustically between s and c. Perhaps best produced by pressing surface of tongue against alveolar ridge.
- l, m, n as in English. When final after (or before?) glottal catch they tend to become voiceless, *e. g.*, nagá<sup>h</sup>n, baxá<sup>h</sup>m, helé<sup>h</sup>. With preceding tautosyllabic long or short vowels they form true diphthongs.
- L voiceless palatalized l. Common in many Pacific Coast languages, but in Takelma it occurs only in interjections and as inorganic consonant in Grizzly Bear's speech.
- x voiceless spirant as in German Bach but pronounced further forward, particularly before palatal vowels.
- h as in English.
- w as in English.
- y as in English yes.
- w<sup>h</sup> denotes labialization of preceding consonant (k<sup>w</sup>, h<sup>w</sup>). When followed by vowel (as in gux<sup>w</sup>i') it denotes very weakly articulated w, generally due to labial vowel of preceding syllable.
- ʔ glottal catch. Glottis is momentarily closed.

- ‘ denotes aspiration of preceding consonant or, less frequently, vowel.
- ⁿ denotes nasalization of preceding vowel. Occurs only in interjections.

## ACCENTS AND OTHER DIACRITICAL MARKS.

- ’ falling accent. Denotes fall in pitch of stressed vowel. Vowel starts with higher pitch than that of preceding syllable but falls during its production. This pitch accent comes out most clearly in long vowels and diphthongs. When found on short vowels, fall of pitch strikes following syllable.
- ˘ raised accent. Found on short vowels or unitalong vowels and diphthongs (generally in last syllable of word). Denotes higher pitch than in preceding syllable but without immediately following fall as in case of ’. It is best considered as abbreviated form of ˘, *i. e.*, vowel or diphthong reaches its higher tone immediately instead of sliding up to it. When è occurs in word that has no other accent mark, it denotes short e with raised accent, not long vowel è.
- ˜ rising accent. Found only on long vowels and diphthongs. Denotes gradual rise in pitch. With ’ first part of long vowel or diphthong is higher than second, with ˜ first part is lower than second. When l or m is second element of diphthong, following ˘ is substituted (thus aī, aū, añ, but al˘, am˘).
- + denotes more than normal length of preceding vowel or consonant.
- denotes marked separation between diphthong-forming vowels.
- ( ) enclose words in English translation not found in Indian original.



# I. MYTHS.

## I. COYOTE AND HIS ROCK GRANDSON.

	Bāxdis	hūlk'	wili	íxdīl	sgísi	mēx	sgísi
	Wolf,	Panther,	houses	ten;	Coyote,	Crane	Coyote
gūxda	beyán	mí <sup>ie</sup> sga <sup>e</sup>	di'hélēya <sup>e</sup>	wá-iwī	sgísi		
his wife,	his daughter	one	sleeping on board platform	girl,	Coyote		
beyán.	Ganē'hi <sup>e</sup>	hāi	alt'gém	ba <sup>a</sup> dini <sup>e</sup> x	dahōxa		
his daughter	Now, it is said,	clouds	black	they spread out in long strips	at evening time		
wa-iwī'	p!agá-ida <sup>e</sup> .	Dūgwít'gwa	ba-ixodóxat'	p!agá <sup>ie</sup>			
girl	when she was bathing.	Her skirt	she took it off,	she bathed,			
ei	sílnaga <sup>ie</sup>	mí <sup>ie</sup> sga <sup>e</sup>	búmxi	dap <sup>e</sup> álá-u	ei	ba-isilíxgwa.	
canoe	he arrived on river <sup>1</sup>	one	Otter	youth,	canoe	he landed with it.	
Mi'	hoyōi	wa-iwī'	yānk <sup>w</sup> .	Mi'hi <sup>e</sup>	dán	ba <sup>e</sup> ilelé <sup>e</sup> k'	
Then	he stole her	girl,	he took her with him	Then, it is said,	stone	he took up and put in her,	
hawilit'gwa	ginik <sup>w</sup> .						
into his own house	he came with her.						
	Wa-iwī	mehwī <sup>e</sup>	hā'pxwī	p!a-imats'lak'.	Ganī'hi <sup>e</sup>		
	Girl	she was pregnant,	child	she gave birth to it.	Now, it is said,		
sgísi	wá-iwī	hats'ólol	ō't'	dūgī'	ya	t!ayàk'	haxiyà.
Coyote	girl	he missed her;	he looked for her,	her skirt	just	he found it in the water	
Mi'hi <sup>e</sup>	albiníx	la <sup>a</sup> lé <sup>a</sup> .	Ulum	p!íyin	mahái	t!omóómt	
Then, it is said,	mourning	he became.	Formerly	deer	large	he used to kill them	
sgísi	mi'	sgísi	p!íyin	wēt'gin	p!íyax	ya	ogóigin
Coyote,	now	Coyote	deer	he was deprived of,	fawns	just	he was always given,
t'gwan	k'emēn	sgísi.	A'nī <sup>e</sup>	yok! <sup>w</sup> ōi	gwi	giniyagwa'nama <sup>e</sup>	
slave	he was made	Coyote.	Not	he knew it	where	she had been gone with	
sgísi	béyan.	Mi'	p!aiyuwó <sup>e</sup>	hapxi	k!ayá <sup>ie</sup> .	Mi' mahái	
Coyote	his daughter.	Then	it was born	child,	it grew up.	Then	big

<sup>1</sup> In these myths all river references are to Rogue River in southwestern Oregon.

la<sup>a</sup>lē<sup>h</sup> hapxit<sup>i</sup>t'a p<sup>a</sup>!-imats<sup>l</sup>àk'. Malák<sup>'</sup>ēhi. K<sup>l</sup>así<sup>é</sup>t<sup>'</sup>  
 he became boy<sup>1</sup> she had given birth to him. She told him. "Your maternal grandparents

hinaū. Ganē<sup>'</sup>hi<sup>é</sup> ei wik<sup>'</sup>wa. Hindē wik<sup>l</sup>asi wa<sup>a</sup>da  
 up river." Now, it is canoe he traveled "Mother! my maternal to them  
 said, around with it. grandparents

ginák<sup>'</sup>de<sup>é</sup>. Da<sup>é</sup>máxau. Ge ginák<sup>'</sup>de<sup>é</sup>. Yelnadá<sup>é</sup>.<sup>2</sup> Yanát<sup>'</sup>e<sup>é</sup>.  
 I shall go." "Far away." "There I shall go." "You will become lost." "I shall go.

Gwinát<sup>'</sup>ēdi? Da<sup>a</sup>molhē<sup>'</sup>t' itc<sup>l</sup>óp<sup>'</sup>al hadanxmolē<sup>'</sup>t nagá<sup>'</sup>hi<sup>é</sup>.  
 How in appearance?" "Red-eared, sharp-handed,<sup>3</sup> in ear red," she said to him,  
 it is said.

K<sup>l</sup>así<sup>é</sup>t<sup>'</sup> wa-iwít<sup>'</sup>a bók<sup>'</sup>dan bāls.  
 "Your maternal female<sup>4</sup> neck long.  
 grandparent

Mahái lālē hāpxit<sup>l</sup>ē<sup>'</sup>t'a. Mí<sup>'</sup>hi<sup>é</sup> dalyewé<sup>é</sup> ei ba<sup>a</sup>sāk<sup>'</sup>w.  
 Big he had boy. Then, it he went canoe he paddled it  
 become is said, off; up stream.



Gun-gun<sup>5</sup> háp<sup>'</sup>-da yān-t<sup>'</sup>e<sup>é</sup>  
 "Otter his child I go,"

nagá<sup>'</sup>ihi<sup>é</sup>. Wíli gadak<sup>'</sup> nagá<sup>'</sup> t'ul t'ul t'ul. Nék<sup>'</sup>di yāx  
 he said, it is House on top of he made: t'ul t'ul t'ul. "Who graveyard  
 said.

wili gadak<sup>'</sup> nagá<sup>'</sup>. Ge yāx wili nagát<sup>'</sup>ēdi? Gwinát<sup>'</sup>ēdi  
 house on top of?" (some one) "There grave-house did you say?" How in appear-  
 said. yard ance

dexeбенàt<sup>'</sup>? Māp<sup>é</sup>a gwinát<sup>'</sup>ēdi eít<sup>'</sup>p' ganát<sup>'</sup>si<sup>é</sup> eít<sup>'</sup>e<sup>é</sup>.  
 you spoke?" "You (pl.) how in appear- you are? just so in I am."  
 just ance appearance

Ne abailíu. Abailiwí<sup>u</sup> alít<sup>'</sup>bā<sup>'</sup>gin sinít<sup>'</sup>gilé<sup>'</sup>sgwa yōm  
 "Well, look inside!" He looked he was hit; he scratched his blood  
 inside, nose,

mengē yá<sup>a</sup>hi la<sup>a</sup>lē<sup>'</sup>. Abaiginí<sup>'</sup>k' alít<sup>'</sup>bá<sup>'</sup>gat<sup>'</sup>bak<sup>'</sup> yáp<sup>é</sup>a  
 full just he became. He went inside; he hit them all, people

he<sup>é</sup>ilemé<sup>'</sup>k' yáp<sup>é</sup>a t<sup>l</sup>omōm aldìl. Tc<sup>l</sup>olx o-ós<sup>'</sup>ip'. Tc<sup>l</sup>olx  
 he did away people he killed all. "Indian do you (pl.) Indian  
 with them, them money<sup>6</sup> give me!" money

<sup>1</sup> Lit., "child-male."

<sup>2</sup> So heard for *yalnadá*.

<sup>3</sup> *i. e.*, having sharp claws.

<sup>4</sup> *i. e.*, your maternal grandmother.

<sup>5</sup> Mrs. Johnson was uncertain about the meaning of this word, but thought it must have been the myth name of otter (ordinarily *bumxi*).

<sup>6</sup> *Dentalia* were regularly used as money by many of the tribes of Oregon and northern California.

o-ogoyín dák'dagwa klowū. Ganē xi igí'na alp'oup'auhi.  
he was given; over himself he put it. Then water he took it, he blew on it.

Ganē bá<sup>§</sup>iye<sup>en</sup> aldil t<sup>c</sup>!olx ogoyín.  
Then he made them all; Indian he was given.  
recover money

Ganē yá<sup>§</sup>.  
Then he went.



Gun-gun háp'-da yān-t'e<sup>§</sup>  
"Otter his child I go,"

nagá<sup>§</sup>. Ganē nék'da<sup>1</sup> yāx wili gadak' nagá<sup>§</sup>. Ge  
he said. Then "Who graveyard house on top of?" (some one) "There said.

yāx wili nagáit'ēdi? Gwinát'ēdi dexeбенàt'? Ne  
graveyard house did you say? "How in appearance you spoke? Well,

abailiu. Abailiwilō'k' w alit'bā'gin sin<sup>§</sup>it'gilé<sup>§</sup>sgwa yōm  
look inside!" He looked inside, he was hit; he scratched his nose, blood

mengt' ya. Abaigin<sup>§</sup>k' alit'bagát'bak' he<sup>§</sup>ilemé<sup>§</sup>k'. T<sup>c</sup>!olx  
full just. He went inside, he hit them all, he did away Indian  
with them. money

o-ós ip' t lumuu'xdaba<sup>§</sup>. T<sup>c</sup>!olx o-ogoyín. Xi ba<sup>a</sup>yānk' w  
do you (pl.) as you have Indian he was given Water he took  
give me, hit me." money it up,

xi igí'na ba<sup>a</sup>yewé<sup>§</sup>.  
water he took; they recovered.<sup>2</sup>

Ganē yá<sup>§</sup>. Xū<sup>en</sup> la<sup>a</sup>lē' ei ganau ba-isāk' w.  
Then he went. Night it became; canoe inside of he paddled  
to land.

Malák'i k'abáxa ge klasí'ēt' bók'dan bāls dá<sup>a</sup>molhē't'  
She had her son, "There your maternal neck long, red-eared,  
told him grandparents

itc'óp'al. Aba-igini<sup>§</sup>k'. Alxík' dasgáxi hadā'nxmolhē't'  
sharp-handed." He went inside. He saw him long- in ear red,  
mouthed

alxík' itc'óp'al. Wa-iwít'a ga<sup>a</sup>al yewé<sup>§</sup> alxík'  
he saw him sharp-handed. Female to he turned; he saw her

bók'dan bāls gwélxda bāls. Gadi nāk'ik' wihín<sup>a</sup>  
neck long, her legs long. "That it is that she my mother  
said of them indeed

wik'lási. Bānx t lomōk'wa. Mi<sup>i</sup> xuma ō't' yana  
my maternal Hunger it was killing Then food he looked acorn mush  
grandparents?" him<sup>3</sup> for it,

<sup>1</sup> Perhaps misheard for *nek'di*.

<sup>2</sup> Lit., "they returned up." Cf. *bá<sup>§</sup>iye<sup>een</sup>* (l. 2) "he caused them to recover," lit, "he caused them with his hand to return up."

<sup>3</sup> Regular Takelma idiom for "he was hungry."

t!ayàk'	k!eleũ.	Alxík'	k!ása.	Wik!ási	wihin	meléxina <sup>ε</sup>
he found it,	he supped it up.	He looked at them	his maternal grandparents.	grandfather,	my mother	since she told me,
itc!óp'al	nagá-ida <sup>ε</sup>	k!ása	bók'dan	bāls	nagá-ida <sup>ε</sup> .	Mí'hi <sup>ε</sup>
'sharp- handed,'	she saying;	'maternal grandmother	neck	long,'	she saying."	Now, it is said,
t!ayàk'.	K'wá <sup>a</sup> x.	Gi	eit'e <sup>ε</sup>	k!asā.	Bāxdis	hápxda
he had found them.	She woke up.	"I	I am, <sup>1</sup>	maternal grandmother!"	"Wolf	his children
mí <sup>ε</sup> wa	nagá <sup>ie</sup> .	Bāēi-yuwuní <sup>ε</sup> n <sup>2</sup>	ik'wá <sup>a</sup> gwi <sup>ε</sup> n.	Sgísi	mi <sup>i</sup>	
probably,"	she had thought.	"I'll arouse him,	I'll wake him up."	Coyote	now	
k'wá <sup>a</sup> x.	K!asā	gi	eit'e <sup>ε</sup> .	Ba <sup>a</sup> dép'	k!asā.	Bānx
he awoke	"Maternal grandfather!"	I	I am.	Get up,	maternal grandfather!	Hunger
t!ümüü'xi.	Yana	lō'p'.	Alhū <sup>ie</sup> x	k!asā	s'ix	yámxda
it is killing me.	Acorns	pound them!	Go out hunting,	maternal grandfather!	deer	its fat
gelgulgugwá <sup>ε</sup> n.						
I desire it."						
Sgisi	plíyin	mahái	t!omōm	wēt'gin	plíyax	ga ya
Coyote	deer	large	he killed them,	he was de- prived of them,	fawns	that just
ogoigin	pliyín	mahái	wēt'gin.	Lobóxa <sup>ε</sup>	yana	lobòp'
he was always given,	deer	large	he was de- prived of them.	She pounded,	acorns	she pounded them,
k!ā'want'.	Ba-ihémk	gasálhi	bo <sup>u</sup>	wedésina <sup>ε</sup> .	Bāxdis	
she put them into sifting basket-pan.	"Take it off	quickly,	soon	it will be taken from me.	Wolf	
gūxda	wedésink'.	Gi	eme <sup>ε</sup>	eit'e <sup>ε</sup>	wede	wedésbigam.
his wife	she will take it from me."	"I	here	I am,	not	you will be deprived of it."
Xni(k')	k!emèi	abaihiwili <sup>uε</sup>	dan	gadák'	mats!àk'.	Mí'hi <sup>ε</sup>
Acorn dough	she made it;	she ran into house,	rock	on top of	she put it.	Then, it is said,
bāxdis	gūxda	mi <sup>i</sup>	wēt'gi	yana	mi <sup>i</sup>	wēt'gi.
Wolf	his wife	then	she took it from her,	acorns	then	she took them from her.
alīt'bagát'bòk'.	Gi	eme <sup>ε</sup>	eit'e <sup>ε</sup>	wik!ási	īt'gwanyé <sup>ε</sup> git'. <sup>3</sup>	
he hit them all.	"I	here	I am.	My maternal grandmother	you have enslaved her "	
Aldi'	t!omōm	aldi	k'a-ilā'p'a	t!omōm.	Dahōxa	yewé <sup>ie</sup>
All	he killed them,	all	women	he killed them.	In evening	they returned

<sup>1</sup> *i. e.*, it is *I*. "I am" would generally be rendered by *eit'e<sup>ε</sup>* alone, without independent pronoun *gi*. Non-incorporated pronouns are hardly ever used except for emphasis.

<sup>2</sup> Lit., "I cause him with my hand to be up."

<sup>3</sup> Formed from *t'gwàn*, "slave."



aldil sgísi yewé<sup>is</sup> plíyax yá<sup>a</sup>hi labàk' sgísi. Pliyín  
all, Coyote he returned; fawn merely he carried it on his Coyote. Deer  
back, it turned out,

mahái t!omomaná<sup>s</sup> wēt'gin plíyax ga ya ogoyín. K!asā  
large although he had it was taken fawn that just he was "Maternal  
killed it, from him, given. grandfather!

gwidí pliyín mahái<sup>is</sup>à? Wēsin. Â<sub>4</sub> sgísi wá<sup>a</sup>da hapxit!í't'a  
where deer big one?" "I was de- "Oh! Coyote to him boy  
prived of it."

he<sup>s</sup>iléme<sup>s</sup>xam t!omōxam. Míhi<sup>s</sup> t!ēlā'p'agan no<sup>u</sup>s lemé<sup>s</sup>x.  
he did away he killed us." Then, it their husbands next they came  
with us, is said, house together.

T!omōm hapxit!í't'a alí'hit'bagát'bòk' gada yeweyàk'<sup>w</sup>.  
They beat boy; but he struck them all, alongside he returned  
him of that with them.<sup>1</sup>

Aldí t!omōm yáp<sup>a</sup> hapxit!í't'a xebé<sup>n</sup> hapxit!í't'a  
All he killed them people, boy, he did so; boy

t!omúxa<sup>s</sup>. Dan hapxit!í't'a gasi<sup>s</sup> ga<sup>s</sup>al ní'wá'n yap<sup>a</sup>  
he killed. Rock boy, so that because of he was people  
feared;

mahái t!omōm dan hapxit!í't'a.  
big he killed rock boy.  
them

He<sup>s</sup>ne no<sup>u</sup> yewé<sup>is</sup> nixa wá<sup>a</sup>da yewé<sup>is</sup>. Alxí'gi<sup>n</sup>  
Then down he returned his to her he returned. "I have  
river mother seen them

wik!ási bāxdis it'gwanyé<sup>k</sup>'òk'<sup>2</sup> xúma áldi wedék'igam<sup>2</sup>  
my maternal Wolf he seems to have food all they seem to have  
grandparents; enslaved them, been deprived of,

pli' wedék'igam<sup>2</sup> nagá-ihí<sup>s</sup> nixa gwenhegwá'gwanhi.  
firewood they seemed to have he said, his mother he related it to her.  
been deprived of," it is said,

Sgísi beyán ganī yá<sup>s</sup> maxa wá<sup>a</sup>da p'im ē'debū<sup>s</sup><sup>3</sup>  
Coyote his daughter now she went her father to him; salmon full in  
canoe

t!ít'wi yá<sup>s</sup>. Mot'wòk' bómxi p'im ē'debū<sup>s</sup> yānk'<sup>w</sup>.  
her husband he went. He visited his Otter, salmon full in he took it  
father-in-law canoe with him.

Búmxi gūxdagwadí' p'im ē'debū<sup>s</sup> yānk'<sup>w</sup> maxa wá<sup>a</sup>da  
Otter together with his salmon full in canoe he took it her father to him  
own wife with him,

aba-iwòk'. Sgísi gūxdagwadí' dī'hilík'<sup>w</sup> bean yewé-ida<sup>s</sup>.  
they arrived Coyote together with his they were their when she  
in house. own wife glad daughter returned.

Ganī nō<sup>u</sup> yewé<sup>is</sup>.  
Then down river they returned.

<sup>1</sup> Takelma idiom for "he got even with them for that, revenged that upon them."

<sup>2</sup> Inference is used instead of aorists, because Rock Boy is quoting the authority of his maternal grandmother.

<sup>3</sup> So heard for *ei-debu<sup>s</sup>*, "canoe-full."

*Translation.*<sup>1</sup>

There were Wolf and Panther in ten houses;<sup>2</sup> there were Coyote, Crane, Coyote's wife, and one daughter of his, a girl sleeping on a board platform, Coyote's daughter. And then black clouds spread out in long strips as the girl was bathing in the evening time. Her skirt she took off, and bathed. One Otter youth arrived in the river with his canoe, with his canoe he landed. Then the girl he stole, he took her with him. Then, 'tis said, a stone he took up and put into her, and into his own house he came with her.

The girl was pregnant, gave birth to a child. And then Coyote did miss the girl; he looked for her, found only her skirt by the water. Then, 'tis said, he became a mourner. Before Coyote had been wont to kill big deer; now Coyote was deprived of the deer, only fawns were always given to him, a slave was Coyote made. Coyote did not know where his daughter had been taken to. Now the child was born, up it grew. Now big became the boy that she had given birth to. She told him, "Your maternal grandparents are living up the river." And then, 'tis said, he traveled about in his canoe. "Mother! to my maternal grandparents shall I go."—" 'Tis far away."—"There shall I go."—"You will be lost."—"I shall go. What is their appearance?"—"He is red-eared, sharp-clawed, red in his ears," she said to him. "Your maternal grandmother has a long neck."

Big had the boy become. Then, 'tis said, he went off, a canoe he paddled up stream. "As Otter's child I wander about," he sang. Over a house he walked, "t'uL, t'uL, t'uL."—"Who's on top of the graveyard house?" someone said. "Is that a graveyard house there, did you say?"—"How do you look, you who spoke?" "As you people, for your part,

<sup>1</sup> The supernatural birth and invincible prowess of Rock Boy would seem to make of him a sort of culture hero, yet the true culture hero of the Takelmas is Daldal, the dragon-fly, or rather he and his younger brother (see the following myth). According to Gatschet the culture hero of the Kalapuyas is Flint Boy (*Contributions to North American Ethnology*, Vol. II, Part I, p. lxxxix).

<sup>2</sup> That is, there were ten houses occupied by the Wolf and Panther people.

look, just so am I in appearance.”—“Well, look inside!” Inside he looked, and was hit; his nose he scratched, just full of blood it became. He went inside and hit them all, the people he did away with, all the people did he whip. “Dentalia do you give me!” Dentalia he was given, about himself he strung them. Then water he took and blew it upon them. Then he caused them all to recover, and dentalia was he given.

Then on he went. “As Otter’s child I wander about,” he sang. Then someone said, “Who’s on top of the graveyard house?”—“Is that a graveyard house there, did you say?”—“How do you look, you who spoke? Well, look inside!” He looked inside, and was hit; he scratched his nose, just full of blood it was. Inside he went and hit them all, away with them he did. “Dentalia do you give me, as you have struck me.” Dentalia he was given. He lifted up water, water he took (and blew it upon them). They recovered.

Then on he went. Night came on, and in his canoe he paddled to land. She had told her son, “There are your maternal grandparents, if long is her neck, and he is red-eared, sharp-clawed.” He went inside. He saw that he was long-mouthed, red in his ear, he saw that he was sharp-clawed. He turned to the woman, and saw that her neck was long and her legs were long. “So those are my maternal grandparents of whom my mother, indeed, did speak?” He was hungry. Then he looked for food, and acorn mush he found, he supped it up. He looked at his maternal grandparents. “It is my maternal grandfather, since my mother did tell me, ‘He is sharp-clawed,’ she said. ‘A long neck has your maternal grandmother,’ she said.” Now, ’tis said, he had found them. She awoke. “It is I, maternal grandmother!”—“It must be Wolf’s children,” she had thought. “I’ll arouse him, I’ll wake him up.” Now Coyote awoke. “Maternal grandfather, it is I. Get up, maternal grandfather! I’m hungry. Pound acorns!<sup>1</sup> Go out to hunt, maternal grandfather! venison fat I desire.”

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<sup>1</sup> This command is addressed to Rock Boy’s maternal grandmother.

Coyote killed big deer, but was deprived of them; fawns only were wont to be given to him, big deer he was deprived of. She pounded, acorns she pounded, and put them into the sifting basket-pan. "Take it out quickly, soon it will be taken from me. Wolf's wife will take it from me."—"I am here, you shall not be deprived of it." Acorn dough she made; she ran into the house, and put it on the stone. Then, 'tis said, Wolf's wife now took it from her, acorns now she took from her. Right there he returned, and hit them all. "It is I that am here. My maternal grandmother you have enslaved." He killed them all, all the women did he kill. In the evening they all returned, Coyote returned; merely a fawn did Coyote carry home. Though a big deer he had killed, it was taken from him; just a fawn he was given. "Maternal grandfather! where is the big deer?"—"It has been taken from me."—"Oh! With Coyote is a boy that has done away with us, he has whipped us," said the women. Then, 'tis said, their husbands all went to the neighboring house. They beat the boy, but he just struck them all, revenged that upon them. All the people did he kill; thus the boy did, the boy did kill. Of rock was the boy, so because of that was he feared; big people did Rock Boy kill.

Then down river he went back, to his mother he returned. "I have seen my maternal grandparents. It seems that Wolf has enslaved them, of all their food they seem to have been deprived, of firewood they seem to have been deprived," he said, to his mother he recounted it. Then Coyote's daughter went to her father. Also her husband did go with his canoe full of salmon. Otter visited his father-in-law; salmon, filled in his canoe, he took with him. Otter, together with his wife, did take with him salmon, a canoe full; in her father's house they arrived. Coyote and his wife were glad when their daughter returned. Then they went back down river.

2. DALDAL<sup>1</sup> AS TRANSFORMER.

Daldál wílí yowó<sup>é</sup> xamíxa cu<sup>é</sup>wílí. Yap<sup>é</sup>a  
 Dragon-fly his house it was, by the sea he was dwelling. People  
 xa-isgú<sup>ut</sup>'sgát'ak<sup>'w</sup> xa-isgí'p'sgibik<sup>'w</sup> yáp<sup>é</sup>a ba-ik'ulú<sup>uk</sup>'a.  
 with bodies all cut through with limbs all lopped off people they came floating  
 down river.  
 Sgó<sup>u</sup>sgwahi<sup>é</sup>. Gwidí' baxàm? Gwidí' na<sup>é</sup>neyé<sup>é</sup>? Gwidí'  
 He got tired of it, "Whence come they? How there is doing?" Whence  
 it is said.  
 baxàm yap!a xa-isgú<sup>ut</sup>'sgidik<sup>'w</sup>? Gwidí' baxàm? Ganat'  
 come they people with bodies cut through? Whence come they?" So in ap-  
 pearance  
 yaxa ba-ik!iyí<sup>é</sup>k' xa-isgú<sup>ut</sup>'sgidik<sup>'w</sup>. Gwidí' baxàm?  
 continually they came with bodies all cut through. "Whence come they?"  
 Ganēhi<sup>é</sup> sgó<sup>u</sup>sgwa. Dabalníxa la<sup>a</sup>lē' yap!a xa-isgú<sup>ut</sup>'sgidik<sup>'w</sup>  
 Then, it is he became Long time it became people with bodies all cut  
 said, tired of it. through  
 ba-ik'ulú<sup>uk</sup>'wa aga gwēlxda eme<sup>é</sup> xa-isgí'bik<sup>'w</sup> ganát'  
 they came floating these their legs here<sup>é</sup> cut right through so in ap-  
 pearance  
 yaxa ba-ik'ulú<sup>uk</sup>'wa. Ganē'hi<sup>é</sup> gwí<sup>é</sup>ne la<sup>a</sup>lē'. Ne<sup>é</sup>  
 continually they came floating Then, it is how long it became. "Well,  
 down river. said,  
 yānt'e<sup>é</sup>. Gwidí' baxàm yap!a xa-isgú<sup>ut</sup>'sgidik<sup>'w</sup> ne<sup>é</sup> ge  
 I'll go. Whence come they people with bodies all cut well, there  
 through,  
 giník'de<sup>é</sup> nagá-ihí<sup>é</sup>.  
 I'll go," he said, it  
 is said.  
 Ba<sup>a</sup>k!emenáms. Ganē yá<sup>é</sup> hinaū giní<sup>é</sup>k'. A'ní<sup>é</sup> hawi  
 He made ready Then he up river he went. Not yet  
 to go. went,  
 ga yuk!wōi gwí<sup>i</sup> baxámnda<sup>é</sup> yap!a xa-isgú<sup>ut</sup>'sgidik<sup>'w</sup> ání<sup>é</sup>  
 that he knew it where that they people with bodies all cut not  
 from came through,  
 yok!wōi. K'ái ga<sup>é</sup>al dī yap!a xa-isgú<sup>ut</sup>'sgidik<sup>'w</sup>? Gwidí'  
 he knew it. "What for (inter) people with bodies all cut Whence  
 through?  
 baxam nagá-ihí<sup>é</sup>. Ganē yá<sup>é</sup>. Gelam bá<sup>a</sup>wawilik<sup>'w</sup>.  
 come they?" he said, it Then he went. River he traveled up  
 is said. along it.

<sup>1</sup> Daldál was said to be the name of a blue insect flying about in the swamps, somewhat like a butterfly in appearance, and looking as if it had two heads joined together. Very likely the dragon-fly was meant.

<sup>2</sup> *i. e.*, What is the matter?

<sup>3</sup> Accompanied by gesture.

Ganē'hi<sup>8</sup> t'gwayám ts!ayàk' s'inyá<sup>a</sup>hi<sup>8</sup>dalagám't'. Wítē!ai  
Then, it is lark he shot at it, just its nose, it is said, "My nephew,<sup>1</sup>  
said, he pierced.

dihiliugwá<sup>2</sup>n<sup>2</sup> sindelegámēsdam nagá-ihí<sup>8</sup>. Gwidí ginigàt' ?  
I am glad of it you pierced my nose," it said, it is "Where are you  
said. going to?"

Agahi yáp!a xa-ísgí'p'sgibik<sup>w</sup> gáhi gwídí baxám.  
"These very people all cut through, those same whence they come."  
ones

Ganēhi<sup>8</sup> ba<sup>a</sup>dé<sup>8</sup>yeweyàk<sup>w</sup>. Mi<sup>i</sup> hono<sup>8</sup> s'u<sup>w</sup>x ts!ayàk'.  
Then, it is he continued traveling.<sup>3</sup> Now again bird he shot  
said, at it.

Gelbám<sup>w</sup> sāk<sup>w</sup> dak'awalák'ida p!aiyewé<sup>8</sup> wilau gelbóm  
Way up he shot it, on crown of his it returned arrow way up  
head down,

sāk<sup>w</sup>. Sás nagá-ihí<sup>8</sup> wāxa. Wi<sup>8</sup>wā nagá-ihí<sup>8</sup>. Mi<sup>i</sup>  
he shot it. Coming to he did, it his younger "My younger he said, it Now  
a standstill is said, brother. brother," is said.

gā<sup>8</sup>m la<sup>a</sup>lē<sup>w</sup> wāxadil. Ganē yá<sup>8</sup> hinaū giní<sup>8</sup>k'.  
two they became he and his Then they went, up river they went.  
younger brother.

Neks'iwō'k'di malāk'wa yáp!a henenagwán di<sup>8</sup>lo<sup>w</sup>mē<sup>w</sup> yap!a  
I know not who he told him, "People they are annihi- at Di<sup>8</sup>lo<sup>w</sup>mi<sup>i</sup> people  
lated,

henenagwán xa-ísgip'ísgibin. Mi<sup>i</sup> ganēhi<sup>8</sup> k'ái gwalahi  
they are annihi- they are always cut Now then, it is things many  
lated through. said, indeed

ihēmēm golóm ihēmēm xa<sup>8</sup>iyasgip'!lhi<sup>8</sup> wāxadil ga  
he wrestled oaks with he wrestled he always just cut them he and his that  
with them, white acorns with them, in two, it is said; younger brother

na<sup>8</sup>nagá<sup>8</sup>. Aga xo ihēmēm yana ihēmēm golóm  
they did. These firs they wrestled oaks with they wrestled oaks with  
with them, black acorns with them, white acorns

ihēmēm tc!ā'sap<sup>4</sup> ihēmēm k'ái gwala ihēmēm.  
they wrestled tc!ā'sap'-berry they wrestled things many they wrestled  
with them, bushes with them, with them.

Ganē tc!ámx lālē. Mi<sup>8</sup>s yap!a wá<sup>a</sup>da wōk' mologulá<sup>a</sup>p'a  
Then strong they One person to him they old woman  
became. arrived,

tc!á<sup>8</sup>s yap!a daldì K'uk'ú níxa cì<sup>8</sup>ulì. A' wīt'adi<sup>5</sup>  
Bluejay person wild in K'uk'u his mother, she was "A! my aunt!"  
woods sitting.

<sup>1</sup> *Wítē!ai* means properly "my brother's child" or "my sister's child," according to whether a woman or a man is speaking, in other words, "nephew" or "niece," provided the speaker and parent of the child are related as brother and sister.

<sup>2</sup> So heard for *dihiliugwá<sup>2</sup>n*.

<sup>3</sup> Lit., "he up (and) went again having it in front."

<sup>4</sup> Described as a tree growing in the mountains with smooth red bark and bunches of berries hanging like grapes.

<sup>5</sup> Properly, "my father's sister."

Gwidí ginigàt' ts!ayā? Hinàu. A' t'adā goc' mahai  
 "Where are you nephew?" "Up river. A! aunt, gos- big  
 going to, shell

ús.i. A'nī<sup>8</sup> gi<sup>i</sup> a-icdèk' wik'aba á-icda. Bu<sup>u</sup>ban t!imí<sup>s</sup>  
 give "Not I my property, my son his Strings of one  
 me!" "Not I my property, my son property." dentalia hundred

ogúcbi<sup>n</sup>. A'nī<sup>8</sup> gi<sup>i</sup> a-icdèk' wik'aba á-icda. K'ai  
 I'll give you." "Not I my property, my son his property. Perhaps

t!umūxi. K'ai ga<sup>s</sup>ál di? Aga būban t!ē<sup>m</sup>í<sup>s</sup> ogúcbi<sup>n</sup>.  
 he'll kill me." "What for (inter.)? These strings of one hundred I'll give  
 you."

Tc!olx gangáhi guc mahài ig'ina tc!olx ogōhi. Daldal  
 Indian anyhow gos- big he took it, dentalia he gave her. Daldal  
 money shell

wāxa xebé<sup>n</sup> maháit'a ání<sup>8</sup> gwī na<sup>s</sup>nagá<sup>s</sup>. Sasánsasinihi<sup>8</sup>  
 his younger he did elder one not in any he did. He kept standing,  
 brother so, way it is said,

yaxa aga maháit'a aga wāxat'a xebé<sup>n</sup>. Yá<sup>s</sup>.  
 continually this elder one, this his younger brother, he did They  
 for his part, so. went.

Mī yewé<sup>s</sup> K'ūk'ū. Gwidí guc mahait'ék<sup>s</sup>à? Witc!aihan  
 Now he returned K'uk'u. "Where gos- my big one, "My nephews  
 shell indeed?"

nōdát' baxám<sup>s</sup> idága bu<sup>u</sup>ban t!ē<sup>m</sup>í<sup>s</sup> ogús'bi. Gus  
 from down they came, those strings of one hundred they gave "Gos-  
 river back hither!" dentalia you." shell

mahái<sup>a</sup> gwidí? Witc!aihan ig'ina. Mī t!omōm níxa.  
 big indeed where?" "My nephews they took Now he killed his  
 it." her mother.

Mī yáp!a wayānk'<sup>w</sup>. Mī yo<sup>u</sup>mī. Gus mahai me<sup>s</sup>yēk'<sup>w</sup>.  
 Now people he followed them. Now he caught up "Gos- big fetch it  
 with them. shell back hither!"

Bu<sup>u</sup>ban t!ē<sup>m</sup>í<sup>s</sup> me<sup>s</sup>yēk'<sup>w</sup>. Bo<sup>u</sup> wít'adi hé<sup>w</sup>as'iwi<sup>n</sup>  
 "Strings of one hundred fetch them Just now my aunt I left them  
 dentalia back hither!" with her

bu<sup>u</sup>ban t!ē<sup>m</sup>í<sup>s</sup>. Gus mahái me<sup>s</sup>yēk'<sup>w</sup>. T!ē<sup>m</sup>í<sup>s</sup> ditc!úk'<sup>s</sup>  
 strings of one "Gos- big fetch it "One hundred Indian  
 dentalia hundred." shell back hither!" back hither!" rope

p'ū<sup>u</sup>dik'<sup>w</sup> me<sup>s</sup>yēk'<sup>w</sup>. Gus mahái me<sup>s</sup>yēk'<sup>w</sup>. Sansans'iniyá<sup>u</sup>s.  
 fathoms fetch them "Gos- big fetch it Let there be  
 back hither!" shell back hither!" fighting."

Duwú<sup>u</sup>s'k'ci<sup>s</sup> canáxiniba<sup>s</sup>'i<sup>s</sup>. Ganē'hi<sup>s</sup> sansánsa<sup>n</sup> daldál  
 "So it is good, so let us fight!" Then, it is said, they fought Daldál

<sup>1</sup> Described as a rainbow-colored shell of the size of two hands.

<sup>2</sup> Ten strings reaching from wrist to shoulder, each containing ten dentalia, are meant.

<sup>3</sup> A rope made of the twisted fibres of a grass growing to a height of a foot and a half and with a broader blade than the ordinary variety. Probably Indian hemp (*Apocynum cannabinum*) is referred to.

<sup>4</sup> A term used of a unit string of dentalia.

k!wált'adíl. the younger and he.	DEM+ DEM+	DEM+! DEM+!	Dolà Hollow tree trunk	ganau inside of	hiwili <sup>ue</sup> he ran,
ts!ayāp'. he hid himself.	Obēyá "O elder brother!"	nagá-ihí <sup>s</sup> . he said, it is said.	Ganēhi <sup>s</sup> Then, it is said,	al <sup>o</sup> ōdan he looked around for it	daldál Daldál
maháit'a older one,	dan rock	ba <sup>a</sup> yānk <sup>w</sup> he picked it up,	wā'da to him	gwidik <sup>w</sup> he threw it,	gwélxda his leg
xada <sup>nt</sup> 'gilt'gálhi. he broke it in two with rock.	T'gil! "Break!"	heméham he echoed it	gwélxdagwa his own leg		
xa <sup>k</sup> !wot'k!A'sda <sup>s</sup> when it was broken in two,	heméham he echoed it,	t'gíl. "Break!"	Hemhe <sup>e</sup> hám "He echoes it	gwélxdagwa. his own leg."	
Hemhe <sup>e</sup> hám "He echoes it	gwélxdagwa. <sup>1</sup> his own leg."	Dakpli <sup>yá</sup> "On the fire	k!wālk'. throw him!"	Dakpli <sup>yá</sup> "On the fire	
k!wālk'. <sup>1</sup> throw him!"	Datc!anā't' "About to die	lālē. he has become."	Datc!anā't' "About to die	lālē'. <sup>1</sup> he has become."	Dakpli <sup>yá</sup> On the fire
gwidik <sup>w</sup> . he threw him	Xá-u <sup>1</sup> "Xá-u," <sup>2</sup>	k'u <sup>u</sup> bí his hair	hā'xda <sup>s</sup> as it burned	heméhamhi <sup>s</sup> he echoed it, it is said,	k'u <sup>u</sup> bít'gwa. his own hair.
Ganē Then	yá <sup>s</sup> they went,	ba <sup>a</sup> dé <sup>s</sup> yeweyàk <sup>w</sup> . they continued to travel.	Ganē Then	yá <sup>s</sup> . they went.	K'ai gwalà Things many
ihemèm they wrestled with them,	yana oaks	ihemèm they wrestled with them,	xo firs	ihemèm they wrestled with them,	tc!ā'cap' berry bushes
xa-ya <sup>a</sup> k!odōlhi. they always just broke them in two.	Alhemèk' They met him	m <sup>is</sup> one	lomt!ē. old man.	Mi <sup>is</sup> "One	baxá <sup>s</sup> m he comes,"
óp <sup>x</sup> a his elder brother	malaganánhi. he told him.	Alsínló <sup>u</sup> k' They met him	mi <sup>is</sup> one	lomt!ē old man	hā'p'di. small.
Gwenhék'wa <sup>a</sup> k <sup>w</sup> "Relate it,	lomt!ē. old man!"	Ba-idak'wilit! "I ran out of the house."	!a <sup>a</sup> +dí <sup>n</sup> . "Yes!	Há-u. How	Gwidi
mene <sup>e</sup> in this way	na <sup>ae</sup> nàt' you could do,	baidàk'wilit! you ran out of the house?	!ā+dìt' house?	Wúl <sup>x</sup> Enemies	abaidi <sup>s</sup> yowó <sup>u</sup> da <sup>s</sup> since they have come into house to fight,
gasi <sup>s</sup> so that	ba-ibiliwàt'. you ran out."	Ba-idak'wilit! "I ran out of the house"	!ā+dí <sup>n</sup> . Just that	Gahē Just that	yaxa continually
ganga only	nagá <sup>is</sup> . he said.	Mi <sup>i</sup> Now	ts!iní <sup>ts</sup> !anx he became angry	daldál. Daldál.	K'a-iná ga dī' "What that (inter.)
nagaít'? you say?"	He <sup>s</sup> salt'gu <sup>nt</sup> 'gàn He kicked him over,	lat'ba <sup>a</sup> x he burst,	yu <sup>m</sup> blood	yá <sup>a</sup> just	lālē'. he became.

<sup>1</sup> These echoing words are pronounced by K'uk'u in a heavy whisper.

<sup>2</sup> This word is supposed to represent the crackling of the burning hair.

<sup>3</sup> Used generally to refer to Shasta Indians.



Gana<sup>n</sup>èx yap!a do<sup>u</sup>mdàmk'. Daldál sinhúsgal cdoicdagwána  
In that way people he used to kill "Daldál big-nosed! Putting on style  
them, it seemed.

lāp' nagá-ihī<sup>ē</sup>. Wāxa mi<sup>i</sup> gayaū yūm. Mi<sup>i</sup> lūli<sup>i</sup>  
become!" he said, it is His younger now he ate it blood. Now his throat  
said. brother

da-it!amák'. Obiyá. K'adī ání<sup>ē</sup> xa<sup>ē</sup>álk!walagwit' nagá-ihī<sup>ē</sup>  
it choked it. "O elder "What not you had better let he said, it is  
brother!" it alone," said.

Witc!amàk'<sup>w</sup> igi'na gwenló<sup>u</sup>k'i ba-iwak!alási yūm witc!amák'  
Flint flaker he took he stuck it into with it he took blood flint flaker  
it, his throat, it out

wa bēm wà. Xa<sup>ē</sup>álsi<sup>ē</sup><sup>1</sup> ání<sup>ē</sup> k!walàk'<sup>w</sup>.  
with stick with. "Not he let it alone."

Ganī bā'de<sup>ē</sup>yeweyàk'<sup>w</sup>. Mi<sup>i</sup> hono<sup>ē</sup> wili t!ayàk'.  
Then they continued traveling. Now again house they found it.

K'a-ilā<sup>a</sup>p'a sgilbibí<sup>i</sup>+x sgilbibí<sup>i</sup>+x sgilbibí<sup>i</sup>+x<sup>2</sup> nagá<sup>ē</sup>. Daldál  
Woman "Warm your warm your warm your she said. "Daldál  
back! back! back!"

s'inhúsgal sdóis'dagwana lāp' sgilí<sup>i</sup>pxde<sup>ē</sup>. Abaigini<sup>ē</sup>k'. Mi<sup>ē</sup>s  
big-nosed, putting on style become! I'll warm my He went inside. One  
back."

exa<sup>3</sup> k'a-ilā<sup>a</sup>p'a sgilí<sup>i</sup>px. Mī p!a-iwayá<sup>ē</sup>. Sgilbibí<sup>i</sup>x.  
continually woman she was warm- Now he went to he "Warm your  
ing her back. down. back!"

Hap!ēyá gelt!anáhagwa.<sup>4</sup> Gwelhí t'uwúk'de<sup>ē</sup>. Mi<sup>i</sup> p!i<sup>i</sup>  
Into the fire she pushed him. "Keep away! I feel hot." Now fire

xādat'guyū<sup>5</sup>'sgwa. Obēyá. A'nī<sup>ē</sup>si<sup>ē</sup> xa<sup>a</sup>lk!walàk'<sup>w</sup>.<sup>5</sup> Hé<sup>ē</sup>sal-  
it had blistered his "O elder "Not indeed he let things He kicked  
back. brother!" alone."

t'gu<sup>u</sup>nt'gàn. Kxádi<sup>ē</sup> ma k'a-ilā<sup>a</sup>p'a yudá<sup>ē</sup>. Wá<sup>a</sup>s<sup>7</sup> nānsbina<sup>ē</sup>  
her off. "What you woman you will Wá<sup>a</sup>s- you will always  
be? bush be called,

k!umoi gā<sup>ē</sup>al yodá<sup>ē</sup>. Wede ma k'a-ilā<sup>a</sup>p'a yuk!ēit' xuma  
swamps at you will be. Not you woman you will be, food

yudá<sup>ē</sup> nagáhi<sup>ē</sup>.  
you will he said to her,  
be," it is said.

<sup>1</sup> Xa<sup>ē</sup>ál-si<sup>ē</sup> seems to go with k!walàk'<sup>w</sup>.

<sup>2</sup> Pronounced very shrilly. The type of reduplication exhibited here is not normally employed for grammatical purposes. The normal form of the word is *sgilí<sup>i</sup>px*.

<sup>3</sup> So heard for *mi<sup>i</sup>ē s yaxa*.

<sup>4</sup> Equivalent to *gelt!anáhi* (lit., "she held him with her breast").

<sup>5</sup> *xaal* = *xaa<sup>ē</sup>al*.

<sup>6</sup> = *K'ádi*. *K'* is here so strongly aspirated as sometimes to be heard as *kx*.

<sup>7</sup> Described as a bush of about three feet in height, with white leaves and crooked yellowish-red flowers of the length of a hand. The root was used for food.

Ganē yá<sup>ε</sup> ba<sup>a</sup>de<sup>ε</sup>yeweyàk<sup>w</sup>. Me<sup>ε</sup>mī' + nyil me<sup>ε</sup>mī' + nyil  
 Then they they continued "Come hither come hither  
 went, traveling. and copulate! and copulate!"  
 nagá-ihí<sup>ε</sup>. A'! k'adí neyé<sup>ε</sup>? Daldál s'inhúsgal s'dois'dagwaná<sup>ε</sup>  
 she said, it "A'! what they say? Daldál big-nosed, putting on style  
 it is said.

la<sup>a</sup>ap' ma<sup>ε</sup>á minyi'lá<sup>ε</sup>n nagáhi<sup>ε</sup> ópxa. Ge giní<sup>ε</sup>k'.  
 become you, for I'll copulate," he said to him, his elder There he went.  
 your part; it is said, brother.

Gwélxdagwa ha-iwesgáhak<sup>w</sup>. Ganē'hi<sup>ε</sup> gelwayān. Mi<sup>i</sup>  
 Her own legs she spread them apart. Then, it is he slept with Now  
 said, her.

wa<sup>ε</sup>itc!omó<sup>w</sup>k'wa. Wede ga na<sup>n</sup>nēxdam. Mi<sup>i</sup> dahi<sup>i</sup>sdamá<sup>ε</sup>x.  
 she squeezed (her legs) "Not that do to me!" Now he was nearly  
 together. breathless.

Obiyá. Ge<sup>ε</sup> giní<sup>ε</sup>k' witc!amàk<sup>w</sup> eīhi gwélxda xa<sup>ε</sup>itc!iwít'.  
 "O elder There he went; flint flaker he used her legs he split them  
 brother!" open.

Kxádi ma k'a-ilā'p'a yodá<sup>ε</sup>? T!āk' nānsbina<sup>ε</sup>. Haxiyà  
 "What you woman you will Fresh water you shall always Into the  
 be? mussel be called." water

gwidìk<sup>w</sup>. Yap!a ga-iwawálsbink' yap!a gaīs'bink' xuma  
 he threw "People they shall always people they shall food  
 them. eat you, eat you;

yudá<sup>ε</sup> nagáhi<sup>ε</sup>.  
 you shall he said to her,  
 be," it is said.

Mi<sup>i</sup> bāyewé<sup>ε</sup>. Ganē yá<sup>ε</sup> ba<sup>a</sup>de<sup>ε</sup>yeweyàk<sup>w</sup>. Ganē  
 Now they arose and Then they they continued Then  
 went again. went, traveling.

ání<sup>ε</sup> wili t!ayaganá<sup>ε</sup> k'ai gwala ihemēm xa-iyā'sgip!lhi.  
 not house they having things many they wrestled they always just cut  
 found it, with them, them in two.

Wāxadil ga na<sup>n</sup>nagá<sup>ε</sup>. A<sup>ε</sup>! Mi<sup>i</sup> k'adi dā<sup>ε</sup>agàn t'ut'  
 He and his that they did. A<sup>ε</sup>! Now what they heard it, "t'ut'  
 younger brother

t'ut' t'ut'. A'! Daldál sinhúsgal. Dak'wilī giní<sup>ε</sup>k. Mi<sup>i</sup>  
 t'ut' t'ut'." "A'! Daldál big-nosed!" On top of he went. Now  
 the house

p!a-i<sup>ε</sup>ályuwú<sup>ε</sup> mologolā'p'a gā'p'lini ts!elei wó'k'i<sup>ε</sup> gūms  
 he looked down; old women two eyes without blind

k'ó<sup>ε</sup>x lobōp'. Mi<sup>i</sup>si<sup>ε</sup> wát'gwan gel<sup>ε</sup>yowó<sup>ε</sup>. Mīhi<sup>ε</sup> daldál  
 tar-weed they pounded Now towards each they were Now, it Daldál  
 seeds them. indeed other facing. is said,

wāxa hoyōi xumá mologolā'p'a hoyōi dak'wilī'dat'  
 his younger he stole it, their old women he stole it; from on top of  
 brother food the house

daldál xebe<sup>n</sup>. Gwidí henenagwát'ēdi? Gemé<sup>ε</sup>di? Maci-  
 Daldál he did so. "How, did you eat it all up?" "Where? You

wak'di henenagwàt' nagása<sup>ε</sup>nhi<sup>ε</sup>. Dakt'bá<sup>a</sup>gamt' ū'lukli  
perhaps you ate it all up," they said to each other, it is said. He tied together above their hair

mologolā'p'agan bāls. Mi<sup>i</sup> dakt'bá<sup>a</sup>gamt'. Mi<sup>i</sup> la<sup>a</sup>málsa<sup>ε</sup>n.  
old women long. Now he tied them together above. Now they quarreled with each other.

Mi<sup>i</sup> dewiliwálsi<sup>i</sup> nagása<sup>ε</sup>nhi<sup>ε</sup>. Mi<sup>i</sup> lāmalsa<sup>ε</sup>n. Mi<sup>i</sup>  
"Now she is fighting me," they said to each other. Now they quarreled with each other.

úluklit'gwan it!anáhi. Mī lamálsa<sup>ε</sup>n biliwálsa<sup>ε</sup>n. Mi<sup>i</sup>  
each other's hair they took hold of it. Now they quarreled with each other, they jumped at each other. Now

daldál dak'wilí'dat' uyū<sup>iε</sup>sgigwa. Daldál cinhúsgal āk'  
Daldál from on top of the house he laughed at them. "Daldál big-nosed he

di haga xēp'k' ? Dit'gwá<sup>a</sup>lam wit'adì tclelei wó'k'i<sup>ε</sup>  
(inter.) that one so he did it?" "O yes! my aunts eyes without

di<sup>i</sup> yūk' ? Ganē aba-igini<sup>ε</sup>k'. T'gwe<sup>ε</sup>lámx wūlt' hap!ēya  
(inter.) they seem to be?" Then he went inside. Scouring rush he went into the fire for it,

de<sup>ε</sup>gwidik'<sup>w</sup>. Ganē tcleléi ganau damats!ak'. Bak! Mi<sup>i</sup>  
he put it point foremost. Then their eyes in he placed it point foremost. Pop! "Now

tcleléik'<sup>w</sup> k!emēnxbi<sup>ε</sup>n nagá-ih<sup>i</sup><sup>ε</sup>.  
having eyes I have made you," he said, it is said.

Bá<sup>a</sup>de<sup>ε</sup>yeweyàk'<sup>w</sup> xilamanà. Īhemem k'ai gwalá  
They continued to travel they. They wrestled things many with them

xā<sup>ε</sup>wìn xo ĩhemēm yaná ĩhemēm xa-ısgip<sup>ε</sup>ilhi yūk'  
while firs they wrestled oaks they wrestled they always cut strong traveling, with them, with them, cut them in two;

k!emēnk'wit'. Mi<sup>i</sup> hono<sup>ε</sup> wili alt!ayàk'. Ā! Daldál  
they made themselves. Now again house they found it. "A! Daldál

sinhú<sup>ε</sup>sgal cdoısdagwaná lāp'. Abaigini<sup>ε</sup>k'. K!al<sup>ε</sup>s xa<sup>at</sup>'bé<sup>ε</sup>k'-  
big-nosed, putting on style become!" He went inside. Sinew it was

t'bagams wili debú<sup>ε</sup>. Mi<sup>i</sup> sēp'. P!úl ba-ıdigwibí<sup>i</sup>k'ōp'.  
all tied together house full. Now he cooked it. Ashes they popped out all over.

Gana<sup>ε</sup>nēx yap!a do<sup>ε</sup>mdàmk'. Ā! Gwidi na<sup>ε</sup>nagaīt'  
In that way people he evidently used to kill them. "A! How are you doing?"

nagá-ih<sup>i</sup><sup>ε</sup>. Hāxank'wahī's. Obiyá. <sup>ε</sup>e<sup>ε</sup> k'ádi ma wili  
he said, it is said. He almost burned him. "O elder brother!" "O elder brother!" What you house

<sup>1</sup> Lit., "she goes ahead at me."

wa-it!ánida<sup>8</sup>? P'iyin kláltsli nánsbina<sup>8</sup> wílaū da<sup>a</sup>wa-  
 you will keep it?<sup>1</sup> Deer its sinew you will always be called; arrows along them  
 they  
 t'bā'gamdina<sup>8</sup> le<sup>8</sup>psi wílau k!emniyaūk'i<sup>8</sup> wat'bā'gamdina<sup>8</sup>  
 shall be tied feathers, arrows whenever people they shall be tied  
 therewith make them therewith,"

nagáhi<sup>8</sup>. Mi<sup>i</sup> k!emèi.  
 he said to him, Now he made it.  
 it is said.

Ba<sup>a</sup>de<sup>8</sup>yeweyàk'w. Ganēhi<sup>8</sup> k'ái gwala i'hemem.  
 They continued traveling. Then, it is things many they wrestled  
 said, with them  
 Mi<sup>i</sup> hono<sup>8</sup> abaiwōk' anī<sup>8</sup> k'ai yap!à. Ā+! p'im  
 Now again they arrived not any person. "A+! salmon  
 inside,  
 baxné<sup>t</sup>'ōk'. Ā! Daldál sinhúsgal cdóisdagwana lāp'.  
 roasted by fire. "A! Daldál big-nosed, putting on style become!  
 P'imát'(k') gayawá<sup>n</sup>. A'nī<sup>8</sup> k'ai yap!a māl yaxà  
 My salmon I'll eat it." Not any person; salmon- just  
 spear shaft  
 abai dūl gedè. P'im báihemèk' gayaū. Gwiná ga  
 inside, spear- at its Salmon he took it out, he ate it. "How that  
 point point."

na<sup>8</sup>neyè<sup>8</sup> anī<sup>8</sup> k'ai yáp!a māl yaxa abai dūl gedè?  
 they do, not any people, salmon- just inside spear- at its  
 spear shaft spear point point?"

Mi<sup>i</sup> gasá<sup>a</sup>hi māl sa<sup>a</sup>nsánk'wa. Ga haga walá<sup>8</sup> wili  
 Now quickly salmon- it fought with That that one indeed house  
 spear shaft him. yonder

wa-it!ánik'. Mi<sup>i</sup> hono<sup>8</sup> t!omōk'wahis māl. Obiyá. <sup>8</sup>ēn!  
 he evidently kept it. Now again he almost killed salmon- "O elder  
 kept it. him spear shaft. brother!" <sup>8</sup>ēn!

K'adí anī<sup>8</sup> xa<sup>8</sup>alk!walhàk? Igi'na māl xa-ik!ot'k!àt'.  
 What not he left it alone?" He took it salmon- he broke it in two.  
 spear shaft,

K'adí ma wili wa-it!ánida<sup>8</sup>? Yap!a k!emánxbink'  
 "What you house you will keep it? People they will make you,  
 māl k!emnaná<sup>8</sup>. Yap!a k!emnanàk' māl p'im  
 salmon- they will be People they will make salmon- salmon-  
 spear shafts made. them spear shafts,

wasanáhink'. Wédesi<sup>8</sup> ma wili wa-it!anik<sup>8</sup>eit' nagáhi<sup>8</sup>.  
 they will spear<sup>2</sup> So not you house you will keep it," he said to him,  
 with them. it is said.

Mi<sup>i</sup> hono<sup>8</sup> ba<sup>a</sup>de<sup>8</sup>yeweyàk'w. Mi<sup>i</sup> honō<sup>u</sup> k'ai gwala  
 Now again they continued Now again things many  
 traveling.

<sup>1</sup> Lit., "you will hold it together."

<sup>2</sup> Lit., "fight."

īhemèm	xa-iyāk'odōlhi.	Mi'hi <sup>ε</sup>	wili	alt!ayák'	ixdīl		
they wrestled with them,	they always just broke them in two.	Now, it is said,	houses	they found them	ten;		
wili	mí <sup>ie</sup> sga <sup>ε</sup>	kliyix	ganau	wili	mí <sup>ie</sup> sga <sup>ε</sup>	kliyix	
house	one	smoke	in it	house	one,	smoke	
ba <sup>a</sup> wōk'	wili	mí <sup>ie</sup> sga <sup>ε</sup> .	Abailiwilá <sup>ue</sup>	anī <sup>ε</sup>	k'ai	yā'p!a	
it was coming up out of it	house	one.	They looked inside,	not	any	person,	
doláx	yaxa.	Mi'	hono <sup>ε</sup>	abáiliwila <sup>ue</sup>	ánī	k'ai	yā'p!a
household implements	just.	Now	again	they looked inside,	not	any	person,
doláx	yaxa.	Mi <sup>εs</sup>	hono <sup>ε</sup>	abailiwilá <sup>ue</sup>	yap!a	ā'ni <sup>ε</sup>	k'a-i
household implements	just.	One	again	they looked inside,	person	not	any,
doláx	yaxa.	Ganēhi <sup>ε</sup>	abaiwōk'	mologolā'p'a	mí <sup>ie</sup> sga <sup>ε</sup>		
household implements	just.	Then, it is said,	they arrived inside	old woman	one		
hāpxwi	wa-iwī'	mí <sup>ie</sup> sga <sup>ε</sup> .	Ā! Xi	wò	xí'	t!aba <sup>a</sup> gwá <sup>ε</sup> n.	
little	girl	one.	"A! Water	go and	water	I am thirsty for it.	
Xi	wò	nagá-ihī <sup>ε</sup> .	M+	m+!	K'á-iwa	haxwiya	
Water	go and get it,"	he said, it is said.	"M+	m+!	Some evil being	in the water,"	
nagá-ihī <sup>ε</sup>	mologolā'p'a.	Gasálhi	xi	wò	xi	t!aba <sup>a</sup> gwá <sup>ε</sup> n.	
she said, it is said,	old woman.	"Quickly	water	go and	water	I am thirsty for it."	
K'a-iwa	háxiya	nagá-ihī <sup>ε</sup>	mologolā'p'a.	Ge	hiwiláut'e <sup>ε</sup> .		
"Some evil being	in the water,"	she said, it is said,	old woman.	"There	I shall run."		
T'a <sup>a</sup> gá <sup>ε</sup> k' <sup>1</sup>	hene	t'a <sup>a</sup> gá <sup>ε</sup> k'	hene	nagá-ihī <sup>ε</sup> .	Hapxi	wa-iwī'	
"You shall cry	then!	you shall cry	then!"	she said, it is said.	Little	girl	
xi	wōlt'	ba <sup>a</sup> hawá <sup>ε</sup> k'	xi.	Mi'	it!á-ut!iwin.	Wā+	wā+ <sup>2</sup>
water	she went for it,	she dipped it up	water.	Now	she was caught.	"Wā+	wā+,"
t'agá <sup>ε</sup> .	Dit'gwālam.	Mi'	xamhiwili <sup>ue</sup> .	Kxádi?	ā+		
she cried.	"O yes!"	Now	to river he ran.	"What (is it)?	A+!		
klel'	wuù	klel'	wuù	gasalhi	gasalhi.	DA'ldalwaya	
basket- bucket	go and get it,	basket- bucket	go and get it	quickly,	quickly!	Dáldalwaya,	
dA'ldalwaya	dA'ldalwaya	ga	nánha <sup>ε</sup> k'	héne	ākhi		
dáldalwaya,	dáldalwaya!	that	always say (fut.)	then!"	he himself		
p!uwú <sup>u</sup> k'wit'.	Ga	nánha <sup>ε</sup> k'	dáldalwaya	dáldalwaya	dáldal-		
he named himself.	"That	always say (fut.);	dáldalwaya,	dáldalwaya,	dáldal-		

<sup>1</sup>A good example of the use of the future imperative. The idea is, "(If you insist on going), then cry (later on, when you will have found out that I am right)."

<sup>2</sup>Pronounced in a loud whisper.

waya	nánha <sup>h</sup> k'	nagáhi <sup>h</sup>	xapxwi <sup>1</sup>	wa-iwí'.	Abaiyeweyàk' <sup>w</sup> .	
waya,	always say	he said to her,	little	girl.	He returned into the house with her.	
	(fut.)!'	it is said,				
Ganē	tclūmūmt'a	libīs	gayaū.			
Then	he boiled it	crawfish,	they ate it.			
Ganē	bá <sup>a</sup> deyeweyàk' <sup>w</sup>	nogò	wilī	wō'k'.	Ganē'hi <sup>h</sup>	
Then	they continued	down river	house	they	Then, it is	
	traveling,	from		arrived.	said,	
yawá <sup>is</sup>	wāxadil.	Handàt'	gi <sup>i</sup>	ginik'de <sup>h</sup>	maháit'a	ga <sup>h</sup> al
they	he and his	"Across from	I	I'll go	big one	to,
talked	younger brother.	here				
ma <sup>a</sup> si <sup>h</sup>	k'wált'ā	ga <sup>h</sup> al	gink'.	Gadil	go <sup>m</sup>	ihemēxinik' <sup>2</sup>
you,	younger one	to	go!	"Those two	we	we are to wrestle
however,						with one another,"
nagá-ihí <sup>h</sup> .	Géhi	gini <sup>h</sup> k'	maháit'ā	dak'wilī	ba <sup>a</sup> gini <sup>h</sup> k'	
he said, it is	There	he went	the big one,	on top of	he went up,	
said.				the house		
suwili <sup>i</sup>	maháit'a	dak'wilī.	Abá-ihí	gini <sup>h</sup> k'.	Dáldal	
he sat	the big one	on top of the	Inside	he went.	Dáldal	
		house.				
wāxa	k'wált'a	aba-iwōk.	Yap!a	í'ltslak' <sup>w</sup>	gūxda	
his younger	younger one	he arrived at	Person	wicked	his wife	
brother		his house.				
ci <sup>h</sup> wilī	hāpxí	hapsdi	alxalī.	Mi <sup>is</sup> si <sup>3</sup>	hapxit'í't'a	yap!a
she was	children	small	they were	Just one	boy	person
sitting,			sitting.			
í'ltslak' <sup>w</sup>	wāxa	dedewilí'da	ciulī.	Dáldal	wāxa	p'im
wicked	his younger	at the door	he was	Dáldal	his younger	"Salmon
	brother		sitting.		brother	
gayawá <sup>h</sup> n	p'im	lēxi	bānx	t!umūxi	nagá-ihí <sup>h</sup> .	P'im
I'll eat it,	salmon	give it me	hunger	it is killing	he said, it is	Salmon
	to it to eat,			me,"	said.	
gayawaná <sup>h</sup>	adát'wi <sup>h</sup>	lagák'i	hapxwì	hapsdi.	He <sup>eh</sup> me <sup>h</sup>	
when he had	to every one	he gave it	children	little.	Yonder	
eaten it	of these	to eat				
mi <sup>is</sup> sga <sup>h</sup>	cū <sup>u</sup> lì <sup>4</sup>	dedewilí'da.	Yap!a	t!lā'p'a	gūxda	ciulī
one	he was	at the door.	Person	male	his wife	she was
	sitting					sitting,
í't!aut!au	nít'.	Xapxit'í't'a	ba-igini <sup>h</sup> k'	haxiya	gini <sup>h</sup> k'.	
he fiddled	her	Boy	he went out,	to the	he went.	
with them	nipples.			water		
O'pxa	malaganánhi	obiya	mi <sup>is</sup> c	aba-iwōk' <sup>4</sup>	yap!a	
His elder	he told him,	"O elder	one	he has arrived	person	
brother		brother,		at the house		

<sup>1</sup> So heard for *hapx(w)i*.

<sup>2</sup> Aorist in tense, because referring to an act in the immediate future. One might also use the future *ihemxinigam*, "we shall wrestle."

<sup>3</sup> Probably equivalent to *mi<sup>is</sup>s-hi*.

<sup>4</sup> Equivalent to *cū<sup>h</sup>wilī*, *ci<sup>h</sup>ulī*.

p'ima <sup>st</sup> your salmon	gayaū he ate it,	gūxde <sup>s</sup> your wife	nít' her nipples	tclíní <sup>sk</sup> ' he pinched them,	p'imá <sup>st</sup> ' your salmon	is'ilís'alhi he distributed it to them
hāpxwì children,"	nagáhi <sup>s</sup> . he said to him, it is said.	Lān Fish- net	ba-igwidik' <sup>w</sup> he threw it out to shore,	aba-iginí <sup>sk</sup> ' he went into the house.	Daldal Daldal	
wāxa his younger brother	geyewàlx he was eating,	p'im salmon	gayaū. he ate it.	Abaits!āk'ts!á <sup>sk</sup> ' He stepped into the house,	eme <sup>s</sup> here	
bu <sup>u</sup> bíní his arm	xāsalt'gwélt'gwili he broke it in two by stepping on it	nagá <sup>is</sup> his he almost did,	eme <sup>s</sup> here	bu <sup>u</sup> bini <sup>i</sup> his arm	ga <sup>a</sup> al on	
ts!ā'k'ts!a <sup>sk</sup> ' he stepped,	xāsalt'gwélt'gwili. he broke it in two by stepping on it.	Iyá <sup>a</sup> sge <sup>et</sup> 'sgàt' He just twisted his arm to one side,	p'im salmon	yá <sup>a</sup> just		
ganau in	ts!a <sup>sk</sup> 'ts!á <sup>sk</sup> ' he stepped.	K!ū'yAM "Friend,	lo <sup>u</sup> bá <sup>s</sup> . let us p'ay!"	Aní <sup>s</sup> "Not	me <sup>s</sup> giník'de <sup>s</sup> hither I came	
lō <sup>u</sup> c. (as) player.	P'imhi 'Just salmon	gayawá <sup>n</sup> 'I'll eat it,'	nagaít'e <sup>s</sup> . I said.	Aní <sup>s</sup> Not	lō <sup>u</sup> x playing	ga <sup>a</sup> al for
me <sup>s</sup> giník'de <sup>s</sup> . hither I came."	K!ū'yAM "Friend,	lōgwa's'iniba <sup>s</sup> . let us play with each other!"	K!wāi Grass	igi'na he took it.		
Lōgwa's'iniba <sup>s</sup> "Let us play with each other,	t!ū'lt!als'iniba <sup>s</sup> . let us play grass game!"	Nagásanhi <sup>s</sup> . They said to each other, it is said.	Ganēhi <sup>s</sup> Then, it is said,	mi <sup>i</sup> now		
tsliníts!anx he became angry	daldál. Daldál	Duwú <sup>u</sup> sk' "It is well!	lōgwa's'iniba <sup>s</sup> si <sup>s</sup> let us play with each other, then,"	nagá-ihí <sup>s</sup> . he said, it is said.		
Ba-iginí <sup>sk</sup> ' They went out,	dahēbá <sup>a</sup> ?	ba <sup>s</sup> isgāk'sgàk' he picked him up,	haxiya to the water	giník' <sup>w</sup> . he went with him.	M+ "M + with him.	
m+! m+!	Mi <sup>wis</sup> Now, it seems,	dap <sup>s</sup> ā'la-u youth	dū handsome	moyūgwanán <sup>1</sup> he's to be spoiled,"	nagá-ihí <sup>s</sup> they said, it is said,	
he <sup>s</sup> me <sup>s</sup> yonder	yap!à people	gwalà many	wilí'. their	Mi <sup>i</sup> Now	ihemēxa <sup>n</sup> . they wrestled	Xa-imí <sup>is</sup> wasgí'bi <sup>n</sup> "I'll probably cut him through
mu <sup>u</sup> xdánhi once indeed,"	nagá <sup>is</sup> his he nearly said;	sas holding his ground	nagá-ihí <sup>s</sup> . he did, it is said.	M+ "M +	m+! m+!	Hāwi Yet
sas holding his ground	nagá <sup>is</sup> he does	yap!a person	dap <sup>s</sup> ā'la-u youth	dū. hand- some."	Ganēhi <sup>s</sup> Then, it is said,	ihemēxa <sup>n</sup> . they wrestled with each other.
Handat' Across from there	ō <sup>u</sup> pxa his elder brother	alxí'k'wa. he saw him.	Ma'mít'a The elder (plur )	yap!a people	handat' across the river,	mí <sup>is</sup> sì just one

<sup>1</sup>This sentence is pronounced in a slow, subdued, pitying tone. M + expresses fear and foreboding; cf. above, p. 29, l. 8.

p'im salmon	yunobált'. he was holdidg his net for them.	Daldál Daldál	maháit'a the elder	dák'wili on top of the house	ciuli. he was sitting.
Agasi <sup>8</sup> So these	dap <sup>8</sup> ālaū youths	k!wált'a younger ones	ihēmēxa <sup>8</sup> n they wrestled with each other,	wa <sup>8</sup> díxda their bodies	k!lídídidi. "K!lídídidi"
Hm + "Hm +	hm +! hm +!	Hawi Yet	ba-idísgadasgat'. they have strength.	Anī <sup>8</sup> his Never yet <sup>1</sup>	ga that
na <sup>8</sup> ne <sup>8</sup> niyō <sup>u8</sup> they always do,"	nagá-ihī <sup>8</sup> they said, it is said,	yap!áhan. people together.	K!ū'yam "Friend,	p'ima <sup>8</sup> t' your salmon	gaī. eat it!"
Anī "Not	gelgulugwá <sup>8</sup> n I wish it,	lo <sup>u</sup> gwa'siniba <sup>8</sup> . let us play with each other.	olóm Before	yaxa just	p'im salmon
gelgulugwá <sup>8</sup> n I wanted it,	ganē now	lō <sup>x</sup> playing	gelgulugwá <sup>8</sup> n. I wish it."	K!ū'yam "Friend,	gūxdek' my wife
nīt' her nipples	te <sup>8</sup> lín <sup>8</sup> k'. pinch them!"	A <sup>8</sup> ni <sup>8</sup> "Not	gelgulugwá <sup>8</sup> n I wish it,	ihēm <sup>x</sup> iniba <sup>8</sup> let us wrestle with each other!"	nagá-ihī <sup>8</sup> . he said, it is said.
Há <sup>8</sup> ga That one yonder	handàt' across from there	mahá-it'a the elder one	yuk!wōi he knew it	wāxa his younger brother	ánī dūk'. not being strong.
ē <sup>8</sup> "ē!"	nagá-ihī <sup>8</sup> . he said, it is said.	Lān Fishing- net	ba-igwidik <sup>w</sup> he threw it off to shore,	hānhists! <sup>a</sup> k'ts! <sup>á</sup> k'. he was about to step across.	
ē <sup>8</sup> "ē!"	gwidī where	ginigàt' ? do you go?	Mé <sup>8</sup> dat' This way	gìnk' come!"	nagá-ihī <sup>8</sup> . he said, it is said.
daldál Daldál	maháit'ā the elder	dak'wili on top of the house	cuwili he was sitting,	ga that	dexebé <sup>8</sup> n mé <sup>8</sup> dat'. he said, "This way!"
Gwendák'alyewé <sup>8</sup> . He turned back on top.		P!a-i <sup>8</sup> sga <sup>8</sup> k'sgàk' He picked him up and set him down;	yap!a people	henenàk <sup>w</sup> . he destroyed them.	
Wát'gwan At one another	bilí <sup>u8</sup> . they jumped.	Ganēhi <sup>8</sup> Then, it is said,	ihēmēxa <sup>8</sup> n. they wrestled with one another.	Ganēhi <sup>8</sup> Then, it is said,	wādíxda their bodies
de <sup>8</sup> yú <sup>8</sup> they sounded,	k!lídídídidi. "k!lídídídidi."	Hándat' Across the river	mi' now	xā-isgó <sup>ut</sup> ' he cut him through	k!wált'a younger one,
ma'mīt'a the elder ones	ihēmēxa <sup>8</sup> n. they wrestled with each other.	Anī <sup>8</sup> Not	dabalníxa long	la <sup>a</sup> lit'a <sup>8</sup> when it became	mi <sup>i</sup> now
xa-isgó <sup>ut</sup> '. he cut him through.	Mi <sup>i</sup> Now	t!omomán they were killed	yap <sup>8</sup> a people	ílts!ak <sup>w</sup> evil	gā <sup>8</sup> m wāxadil. two he and his younger brother.

<sup>1</sup>Lit., "almost not."



Kxádi ma yap!a yudá<sup>é</sup>? Nō<sup>u</sup> gwidik<sup>ʷ</sup>. Swēnxgwa  
 "What you person you will Westwards he threw "Evening star  
 be?" be?" him.  
 nánsbina<sup>é</sup> dahōxa ba-iwilwá<sup>é</sup>s nánsbina<sup>é</sup>. Hinō<sup>u</sup>  
 you will always in the evening he that comes up you will always Eastwards  
 be called, be called.  
 gwel<sup>é</sup>wāk<sup>ʷ</sup>wi<sup>é</sup> ba-iwilwá<sup>é</sup>s.  
 when it is early he that comes  
 morning up."  
 Mi<sup>i</sup> sgísi lān ba-ixilik<sup>ʷ</sup>. Haxiyà p'im it!ā'ut!liwi<sup>é</sup>n  
 Now Coyote fishing- he snatched "In the salmon I'll catch  
 net it up. water them,"  
 nagá<sup>é</sup>hīs sgísi. Ts!amal yá<sup>a</sup> i't!aut!au lān ganàu.  
 he nearly sgísi. Mice just he caught fishing- in.  
 said said them net  
 Hono<sup>é</sup> xamdé<sup>é</sup>gwidik<sup>ʷ</sup> t'í's yá<sup>a</sup> i't!aut!au. <sup>é</sup>é'! Ma  
 Again he threw it forth gophers just he caught "e'! You  
 into water, them.  
 wede p'im it!aukleit<sup>ʷ</sup> nagánhi<sup>é</sup>. Hat'gāū ododá<sup>é</sup> t'í's  
 not salmon you will catch he was told, "In the you will hunt gophers,  
 them," it is said. earth for them  
 ts!amāl<sup>ʷ</sup> ga ma<sup>é</sup>à it!a<sup>a</sup>widá<sup>é</sup> nagá-ihi<sup>é</sup> daldal. Ganēhi<sup>é</sup>  
 mice that you, for you will catch he said, it is Daldal. Then, it is  
 your part, them," said, said,  
 yā'p!a p'im sanànk<sup>ʷ</sup> dadāiyá<sup>uét</sup> dadāls'iniya<sup>uét</sup>  
 "People salmon they will spear they will go to they will go to get food  
 them, get food, from one another,  
 lāxiniya<sup>uét</sup> wedesi<sup>é</sup> dō<sup>a</sup>mxiniyauk<sup>ʷ</sup>. Gana<sup>é</sup>nex t'ga<sup>a</sup> yó<sup>é</sup>t<sup>ʷ</sup>  
 they will feed so that not they will kill one In that way world it will  
 one another, another.  
 t'ga<sup>a</sup> gwi<sup>é</sup>ne déhi ginák<sup>i</sup> nagá-ihi<sup>é</sup>.  
 world how long forth that it goes," he said, it is said.  
 Ganēhi<sup>é</sup> ba<sup>a</sup>deyeweyàk<sup>ʷ</sup>. Aga di'lomī dexebe<sup>é</sup>n  
 Then, it is they continued This Di'lomī he said,  
 said, traveling.  
 dīū<sup>ʷ</sup> gede dexebe<sup>é</sup>n. Géhi aga p'im it!awát!iwin lān  
 falls in front of he said so. Right these salmon they are always fishing-  
 there caught nets  
 ganàu. Ganēhi<sup>é</sup> ba<sup>a</sup>deyeweyàk<sup>ʷ</sup> yá<sup>é</sup>. Ganēhi<sup>é</sup> ge  
 in. Then, it is they continued they went. Then, it is there  
 said, traveling, said,  
 wō<sup>u</sup>k<sup>ʷ</sup> k!woyōxa<sup>é</sup>n mi<sup>i</sup> ópxa déhi nagá<sup>é</sup>. Mi<sup>i</sup> ópxa  
 they they accompanied now his elder ahead he did. Now his elder  
 arrived; each other, brother  
 xudumált<sup>ʷ</sup>. Mi<sup>i</sup> ópxa p!a-ihunú<sup>ués</sup> k!wált'a yā bāls  
 he whistled Now his elder he shrunk, the younger just long  
 to him. brother  
 la<sup>a</sup>lē<sup>ʷ</sup>. Maháit'a dasgulì lālē<sup>ʷ</sup> k!wált'a bāls la<sup>a</sup>lē<sup>ʷ</sup>.  
 he became. The elder short he became, the younger long he became.

Bō <sup>u</sup>	aga	ge	sasinī	sum <sup>\</sup>	la <sup>a</sup> lē <sup>\</sup>	Gweldì.	Bābi <sup>ē</sup> t <sup>‘</sup>
Now	these	there	they stand,	moun- tains	they became.	Finished!	Your <i>baap</i> - seeds

lé<sup>e</sup>p<sup>‘</sup>lap<sup>‘</sup>.  
collect and  
eat them!

*Translation.*<sup>1</sup>

Daldal's house there was, by the sea he was dwelling. There came floating down the river people with bodies all cut through, people with limbs all lopped off. He became tired of it, 'tis said. "Where do they come from? What is the matter? Whence come the people with bodies cut through? Where do they come from?" Such they came continually, with bodies all cut through. "Where do they come from?" Then, 'tis said, he became tired of it. A long time elapsed and people kept coming floating down the river; with their legs here cut right through, such continually came floating down the river. Then a long time did pass. "Well, I shall go. Whence come the people with bodies all cut through, well, there I shall go," he said.

He prepared himself to go. Then he went, up river he

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<sup>1</sup>Daldal, the dragon-fly, is a typical American culture hero and transformer. Traveling east up Rogue river, he overcomes and transforms the various wicked beings that threaten continual harm to mankind, sets precedents for the life of the Indians, and, after his work is accomplished, transforms himself into a mountain. Very noticeable is the consistent dignity and benevolence of Daldal. The trickster element often found in the American culture hero, as in those cases in which the rôle is played by Coyote, is here incorporated in Daldal's younger brother. The Daldal pair is quite analogous to such typical "Hero Brothers" as the Kathlamet Panther and Mink, the Wishram Eagle and Weasel, and the Klamath Old Marten and Weaslet; the latter, the younger brother, persists in getting into all sorts of trouble, from which his wiser elder brother has to extricate him. It seems plausible to consider the Takelma conception of the dual culture hero as an amalgamation of the conception of the typical single culture hero, who is at the same time transformer and trickster (*e. g.*, Raven of the Northwest Pacific coast and Coyote of the Columbia valley), with that of the "Hero Brothers." The single culture hero Daldal becomes split in two. Under the circumstances the identification of the culture hero or heroes with the dragon-fly is not difficult to understand. The incidents of the myth are very similar in character to those told by the Hupa of Yimantūwiñyai (see Goddard, Hupa Texts, *University of California Publications in American Archaeology and Ethnology*, Vol. I, pp. 123-34).

proceeded. He did not yet know whence came the people with bodies all cut through, he did not know. "For what reason are there people with bodies cut through? Where do they come from?" he said. Then he went, up along the river he traveled. Then, 'tis said, he shot at a lark, just its nose he pierced. "My nephew, I am glad that you pierced my nose," it said. "Where are you going to?"—"To whence these very people come, all cut through."

Then he proceeded on his way. Now again he shot at a bird. Way up he shot the arrow, back on the crown of his head it came down. His younger brother, 'tis said, took his stand. "It is my younger brother," he said. Now they had become two, he and his younger brother. Then on they went, up river they proceeded. Someone or other told him, "People are being destroyed, at Di<sup>l</sup>o<sup>m</sup>ī people are destroyed, they are cut through." Now then, 'tis said, with all sorts of things they wrestled, they wrestled with oaks bearing white acorns; they always just cut them in two, he and his younger brother did that. With these firs they wrestled, with oaks bearing black acorns they wrestled, with oaks bearing white acorns they wrestled, with tc!ā'sap'-berry bushes<sup>1</sup> they wrestled, with all sorts of things they wrestled. Then they became strong. They came to a certain person, old woman Bluejay, mother of K'uk'ū, a wild man of the woods; there she sat. "Ah! my aunt!"—"Whither are you going, O nephews?"—"Up river. Ah! aunt, give me the big gos'-shell."<sup>2</sup>—"It does not belong to me, it is my son's."—"I shall give you a hundred strings of dentalia."—"It does not belong to me, it is my son's. Perhaps he would kill me."—"For what reason? These hundred strings of dentalia I shall give you." Dentalia, to be sure, (he gave her and) the big gos'-shell he took, dentalia he gave her. Daldal's younger brother did so, the elder one did nothing. This elder one, 'tis said, just kept standing, but this younger brother of his was active. On they went. Now K'uk'ū returned.

<sup>1</sup> See note 4, p. 22.

<sup>2</sup> See note 1, p. 23

"Where is my big gos'-shell?"—"My nephews from down river did come, those hundred strings of dentalia they gave you."—"Where is my big gos'-shell?"—"My nephews have taken it." Now he killed his mother, and followed up the people. Now he caught up with them. "Come back with the big gos'-shell."—"Come back with the hundred strings of dentalia! Just now I left a hundred strings of dentalia with my aunt."—"Come back with the big gos'-shell."—"Come back with the hundred rope-lengths!"<sup>1</sup>—"Come back with the big gos'-shell! There'll be fighting."—"Then it's well, so let us fight!" Then, 'tis said, they fought, he and the younger Daldal. DEM+, dem+, dem+! Inside of a hollow tree trunk he ran, and hid himself. "O elder brother!" he said. Then Daldal the elder looked around and picked up a rock; he threw it at him, broke his leg in two with the rock. "Break!" he echoed his own leg as it broke in two, "Break!" he echoed it. "He's echoing his own leg."—"He's echoing his own leg" (K'uk'ū repeated in a whisper). "Throw him on the fire!"—"Throw him on the fire!" (K'uk'ū repeated in a whisper). "He is about to die."—"He is about to die" (K'uk'ū repeated in a whisper). On the fire he threw him. "Xa-u," he echoed his own hair as it burned.<sup>2</sup>

Then they went on, they proceeded on their way. On they went. They wrestled with all sorts of things, oaks they wrestled with, firs they wrestled with, tc!ā'cap'-berry bushes they wrestled with, they always just broke them in two.<sup>3</sup> They met a certain old man. "Someone is coming," he told his elder brother. They met a certain small old man. "Tell it, old man!"—"I ran out on top of the house."—"Yes! why should you act in this way, that you run out of the house? Since enemies have come into the house to fight, that is why

<sup>1</sup> See notes 3 and 4, p. 23.

<sup>2</sup> It is quite likely that a transformation of Bluejay's son into the Echo is here referred to.

<sup>3</sup> For the myth motive of wrestling with a tree, compare Curtin's Wasco myth of "Eagle has Tobacco-Man and Willow wrestle with Abumat" (Sapir, *Wishram Texts, Publications of the American Ethnological Society*, Vol II, p. 290).

you ran out.”—“I ran out on top of the house.” Just that only he kept saying. Now Daldal became angry. “What sort of thing did you say?” He kicked him over; he burst, just blood he became. In that way, as it seemed, was he<sup>1</sup> wont to kill people. “Big-nosed Daldal! Put on style!”<sup>2</sup> he said (to his elder brother). Now his younger brother ate up the blood, and it choked him. “O elder brother!”—“Why did you not better let it alone?” he said. He took a flint-flaker and stuck it into his throat; with the flint-flaker he took out the blood, with the stick. “So he did not let it alone.”<sup>3</sup>

Then they continued on their way. Now again they found a house. “Warrm your back! warrm your back! warrm your back!” a woman did say. “Big-nosed Daldal! put on style! I’ll warm my back.” He went inside. A certain woman was continually warming her back. Now he went to lie down. “Warm your back!” (she said). Into the fire she pushed him. “Keep away! I feel hot.” Now the fire had blistered his back. “O elder brother!”—“So he doesn’t let things alone.” He kicked her off. “Do you think you will be a woman? People will always call you a wá<sup>a</sup>s-bush,<sup>4</sup> in the swamps you will be. You will not be a woman, food you will be,” he said to her.

Then on they went, continued on their way. “Veni et copula+! veni et copula+!” inquit (quaedam). “Ah! what are they saying? Big-nosed Daldal! do you, for your part, put on style! ego copulabo,” he said to his elder brother. There he went. Crura sua distendit. Tunc, aiunt, cum ea dormivit. Tunc (crura sua) compressit. “Noli mihi id facere!” (inquit Daldal). Nunc prope exanimatus fuit. “O frater senior!” Ibi iit (Daldal senior); ‘flint-flaker’ usus est, crura eius diffidit.

<sup>1</sup> That is, the old man. He was accustomed to transform himself into blood, so that the people, on swallowing him, might choke to death.

<sup>2</sup> This is the translation given by Frances Johnson. The meaning seems to be: “You, for your part, just stand there, too stuck up to move. I, however, am going to fall to.”

<sup>3</sup> Said, with vexed sarcasm, by the elder Daldal.

<sup>4</sup> See note 7, p. 25.

"Do you think you will be a woman? Fresh-water Mussel you will always be called." Into the water he threw her. "People shall be wont to eat you; people will eat you, food you shall be," he said to her.

Now they arose and went on again. Then on they went, continued on their way. Then, not finding a house, they wrestled with all sorts of things, always just cut them in two. He and his younger brother did that. Ah! Now they heard something, "t'ut', t'ut', t'ut'."—"Ah! Big-nosed Daldal!" (said the younger brother and) went on top of the house. Now down he looked; two old women without eyes, blind, were pounding tar-weed seeds, and were facing each other. Now, 'tis said, Daldal's younger brother stole it, the old woman's food he stole; from on top of the house Daldal did so. "How, did you eat it all up?" (said one old woman). "How so? Perhaps it was you that ate it up," they said to each other. The old women's long hair he tied together above them. Now he had tied it above them, and they quarreled with each other. "Now she is fighting me," they said to each other. Now they quarreled with each other, took hold of each other's hair; they quarreled and jumped at each other. And Daldal from on top of the house laughed at them. "Big-nosed Daldal! So it was he that did it?" (they said). "O yes! so my aunts are without eyes, are they?" Then inside he went. A scouring-rush he went for, and into the fire he put its point. Then into their eyes he placed its point. Pop! "Now I have provided you with eyes," he said.

They continued on their way. With all sorts of things they wrestled as they traveled, firs they wrestled with, oaks they wrestled with, and always cut them in two. Strong they made themselves. Now again they found a house. "Å! Big-nosed Daldal! put on style!" He went inside; the house was full of sinew all tied together. Now he roasted it. Ashes popped all about. In that way, as it seemed, was he<sup>1</sup> wont to kill people. "Å! What are you doing?" he said. He almost burned him.

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<sup>1</sup>That is, the man that had taken the form of sinew.

“O elder brother!”—“E! do you think that you are going to keep house? Deer’s sinew shall you always be called; feathers shall be tied onto arrows therewith, whenever people make arrows they shall be tied therewith,” he said to him. Now he had made it.

They continued on their way. Then, ’tis said, with all sorts of things they wrestled. Now again they arrived at a house, but there was no person there. A+! there was salmon roasted by the fire. “Å! Big-nosed Daldal! put on style! I’m going to eat my salmon.” There was no person there; there was just a salmon-spear shaft in the house, with the spear-point at its point. Out he took the salmon and ate it. “How is it that they do that way, that there are no people, but just a salmon spear-shaft in the house with a spear-point at its point?” Now the salmon-spear shaft fought with him. So it was that one indeed that kept house. Now again the salmon-spear shaft had almost killed him. “O elder brother!”—“E! Why didn’t he leave it alone?” He took the salmon-spear shaft and broke it in two. “Do you think that you are going to keep house? People shall make you, salmon-spear shafts shall be made. People will make salmon-spear shafts, and shall spear salmon with them. So you are not going to keep house,” he said to him.

Now again they continued on their way. And again with all sorts of things they wrestled, they always just broke them in two. Now, ’tis said, ten houses they found. In one house there was smoke, one house—smoke was coming up out of one house. They looked inside, but there was no person, just household implements. Now they looked into another house, but there was no person, just household implements. Now they looked into another house, but there was no person, just household implements. Then, ’tis said, they arrived at a house where were one old woman and one little girl. “Ah! Go and get water, I am thirsty. Go and get water,” he said. “M+, m+! There is some evil being in the water,” said the old woman. “Go quickly and get water, I am thirsty.”—“There is

some evil being in the water," said the old woman. "There I shall run," (said the little girl). "In that case you shall cry! In that case you shall cry!" she said. The little girl went for water, dipped up the water. Now she was seized. "Wä+, wä+," she cried. "O yes!" (said Daldal) and ran to the river. "What is it? A+! go and get a basket-bucket, go and get a basket-bucket quickly, quickly! Dáldalwaya, dáldalwaya, dáldalwaya! Like that shall you always say!" He himself did name himself. "That shall you always say. Always say dáldalwaya, dáldalwaya, dáldalwaya!" he said to the little girl. Back to the house he returned with her. Then they boiled the Crawfish and they ate it.

Then they proceeded on their way, and arrived down river from a house. Then, 'tis said, he and his younger brother talked. "Across from here I shall go to the elder one, but do you go to the younger one. With those two we are to wrestle," he said. There the elder one went, and went up on top of the house; on top of the house the elder one sat. Inside he went. Daldal's younger brother arrived at the house of the younger one. The wicked person's wife was sitting there, and there little children were sitting. Just one boy, younger brother of the wicked person, was sitting at the door. Daldal's younger brother said, "I'm going to eat salmon. Give me salmon to eat, I'm hungry." When he had eaten the salmon, he gave every one of the little children to eat. Yonder was one sitting by the door. The man's wife was sitting, and he fiddled with her nipples. The boy went out of the house, went to the water. He told his elder brother, "O elder brother, a certain person has arrived at the house and has eaten your salmon, your wife's nipples he has pinched, your salmon he has distributed to the children," he said to him. The fish-net he threw out to shore and went into the house. Daldal's younger brother was eating, salmon he ate. He stepped into the house and almost broke (Daldal's) arm in two; here on his arm he stepped and (nearly) broke it in two. (Daldal) just twisted his arm to one side and stepped right into the salmon. "O friend, let us play!" (said



the wicked man). "I did not come here to play. 'I shall just eat salmon,' I said to myself. Not for play did I come here."—"O friend, let us play with each other!" and he took grass. "Let us play with each other, let us play the grass game!"

Thus, 'tis said, they spoke to each other. And now then Daldal became angry. "It is well! let us, then, play with each other," he said. Out of the house they went; he picked him up and went to the water with him. "M+, m+! Now, it seems, the handsome youth is to be spoiled,"<sup>1</sup> they said—yonder were the houses of many people. Now they wrestled with each other. "I think I'll cut him through the first time," he thought to himself, but (Daldal) held his ground. "M+, m+! Still the person holds his ground, the handsome youth." Then, 'tis said, they wrestled with each other. From across the river his elder brother saw him. The elder people were on the other side of the river, and one was holding his net for salmon. Daldal the elder was sitting on top of the house. So these youths, the younger ones, did wrestle with each other, k'ídididi went their bodies. "Hm+, hm+! Still they have strength. Never before have they done that," said the people collected together. "O friend, eat your salmon!"—"I do not wish it, let us play with each other. Before I just wanted salmon, now I desire to play."—"O friend, pinch my wife's nipples!"—"I do not wish it, let us wrestle with each other," he said. That one yonder across the river, the elder one, knew that his younger brother was not strong. "Eh!" he said, and threw his fishing-net out to shore. He was about to step across the river. "E! where are you going? Come this way!" (Daldal) said. This Daldal the elder was sitting on top of the house, he it was that said "This way!" He turned back, picked him up, and set him down; people he used to destroy. At one another they jumped, and then, 'tis said, they wrestled; then their bodies sounded k'ídididi. On the other side of the river he had already cut through the younger one, while the elder ones wrestled. It did not last long before he had cut him

<sup>1</sup> That is, killed. See note 1, p. 3.

through. Now the two wicked people, he and his younger brother, were slain. "Do you think that you will be a person?" and to the west he threw him. "The Evening Star you shall always be called, you shall always be called he that comes up in the evening." (To the younger one he said, "You will be) he that comes up in the east early in the morning.")

Now Coyote snatched up the fishing-net. "In the water I shall catch salmon," Coyote thought to himself, but he caught only mice in the fishing-net. Again he threw it forth into the water, but caught only gophers. "Eh! you shall not catch salmon," he was told. "In the earth you shall hunt for gophers, mice shall you, for your part, catch," did Daldal say. Then he said, "People shall spear salmon, they will go to get food, to one another will they go to get food; one another they will feed, and they shall not kill one another. In that way shall the world be, as long as the world goes on."

Then, 'tis said, they continued on their way. These things he had said at Di<sup>o</sup>lo<sup>u</sup>mī, in front of the falls he had said so. Right there salmon are always caught in fishing-nets. Then they continued on their way, on they went. Then, 'tis said, they arrived there, they accompanied each other. Now his elder brother went on ahead. Now the elder brother whistled to him; now the elder brother shrunk, while the younger one grew tall. The elder one became short, the younger one became tall. Nowadays these are standing there, mountains they have become. 'Tis finished. Go gather and eat ba<sup>a</sup>p'-seeds.<sup>1</sup>

### 3. PANTHER AND HIS DEER-WIFE.

Wíli	yowó <sup>o</sup>	hūlk'	wāxadil	yāk <sup>w</sup> .	Be <sup>e</sup> wi <sup>o</sup>	alhūyūx
House	there was,	Panther	he and his	Wildcat.	Every day	he went out
			younger brother			hunting,
p'lyin	he <sup>o</sup> ilemé <sup>o</sup> k'.	Ganēhi <sup>o</sup>	dabalníxa	la <sup>a</sup> le <sup>o</sup>	p'lyin	bús'
deer	he killed them	Then, it is	long time	it became,	deer	all gone
	off.	said,				

<sup>1</sup> This is the conventional method of winding up a Takelma myth. The command is addressed to the children who have gathered around to listen to its recital. They are to go off and gather seeds in order to become active. Too much sitting around listening to stories makes one lazy.

la<sup>a</sup>láuhi. Pliyínhi yawá<sup>ie</sup> hūlk' he<sup>e</sup>iléme<sup>e</sup>xam. Mí<sup>ie</sup>sga<sup>e</sup>hi  
 he caused Deer them- they were "Panther he has killed Just one  
 them to become. selves talking, us off."

p!iyin wa-iwí' ge <sup>ie</sup>míham hūlk' wá<sup>a</sup>da. Mí<sup>i</sup> hūlk'  
 deer girl there they sent her Panther to him. Now Panther

p!iyin wa-iwí' yowòk'. Ga p!iyin wa-iwí' yowogwaná<sup>e</sup>  
 deer girl he married That deer girl when he had  
 her. married her,

hen<sup>e</sup> ání<sup>e</sup> p!iyin alt!ayàk'. Ganēhi<sup>e</sup> hono<sup>e</sup> alhūyūx  
 then not deer he found Then, it is again he went out  
 them. hunting,

ání<sup>e</sup> k'ai t!omòm. Honó<sup>e</sup>hi wé<sup>ie</sup>gia-uda<sup>e</sup> alhūyūx dahōxa  
 not any he killed Again when it was he went out in the  
 them indeed dawn hunting, evening

yewé<sup>ie</sup> bílam yewé<sup>ie</sup>. <sup>ie</sup>is'ihí s'om ga<sup>e</sup>al hadedílt'a  
 he returned, empty- he returned. Even mountains to everywhere  
 handed though

wít' ání<sup>e</sup> alt!ayak' p!iyin. Ganēhi<sup>e</sup> hu<sup>u</sup>lín't' ya hono<sup>e</sup>  
 he went not he found deer. Then, it is he became just, again  
 about, them said, tired

dahōxa yewé<sup>ie</sup> bílam yewé<sup>ie</sup>. P!iyin yawá-ida<sup>e</sup> mí<sup>ie</sup>sga<sup>e</sup>  
 in the he returned, empty- he returned. Deer they talking, one  
 evening handed

wili ganau dákt!emēx s'om gwel'hók'wal ga ganau  
 house in they assembled, mountain holed underneath that in

dákt!emēx. Ganēhi<sup>e</sup> mí<sup>i</sup> bānx lohó<sup>ie</sup> dabalníxa la<sup>a</sup>lít'a<sup>e</sup>  
 they assembled. Then, it is now hunger he was long time when it  
 said, dead; became

ání<sup>e</sup> k'ai t!omòm. Olóm hen<sup>e</sup> p!iyin ganàt' t!omomaná<sup>e</sup>  
 not any he killed Formerly then deer so in when he had  
 them. appearance<sup>1</sup> killed them,

wili debū<sup>ie</sup> cíxum<sup>2</sup>. Mí<sup>i</sup> ání<sup>e</sup> k'ai henenák'<sup>w</sup> wāxadil  
 house full dried venison. Now not any they con- he and his  
 sumed it younger brother

abài cíxum. Ganēhi<sup>e</sup> alhūyūx hono<sup>e</sup> be<sup>e</sup>wí<sup>ie</sup> alhūyūx  
 inside dried Then, it is he went out again, every day he went out  
 venison. said, hunting

bílam yewé<sup>ie</sup>.  
 empty- he returned.  
 handed

Ganēhi<sup>e</sup> aga<sup>a</sup> gūxda pli<sup>i</sup> wo<sup>e</sup>ō<sup>u</sup>ha. Ganēhi<sup>e</sup> aga  
 Then, it is this, for his wife firewood she used to Then, it is this  
 said, her part, go for it. said, one

pli<sup>i</sup> bíls mengí<sup>i</sup> wagáwòk' Ganēhi<sup>e</sup> dewénxa  
 firewood moss full of she used to Then, it is to-morrow  
 bring it. said,

<sup>1</sup> *i. e.*, so many—(that).<sup>2</sup> = *cix xum*, "venison dry."

gwel <sup>8</sup> wāk'wi <sup>8</sup> early in the morning	lawálhida <sup>8</sup> whenever it became,	p!i <sup>1</sup> bīls firewood moss	áni <sup>8</sup> not	k'ai any	honó <sup>8</sup> . again.
Alhūyūx He went out hunting,	bílam yewé <sup>18</sup> . empty- he returned. handed	Gwin <sup>8</sup> édi When	wede not	bílam yèúk'. empty- he returned? <sup>1</sup> handed	
Ganēhi <sup>8</sup> Then, it is said,	dahō <sup>u</sup> xa evening	la <sup>1</sup> lit'a <sup>8</sup> when it became	k'a-ilā'p'a woman	ts!i'k'dagwa her own flesh	
he <sup>8</sup> sgó <sup>u8</sup> t'k' <sup>2</sup> she cut it off (it would seem)	gwélxdagwa her own legs	ga <sup>8</sup> al. at.	Ganēhi <sup>8</sup> Then, it is said,	dahōxa yewé <sup>18</sup> in the he returned evening	
hūlk <sup>8</sup> a Panther, on his part,	bānx hunger	mengi <sup>1</sup> . full of.	Gwidí "Where	p!iyín <sup>8</sup> a deer, for their part,	lemé <sup>8</sup> x? they have gone?" Woman
áni <sup>8</sup> not	yiwiyá <sup>u8</sup> . she spoke.	Ganēhi <sup>8</sup> Then, it is said,	mi <sup>1</sup> now	sebék' she roasted it	ts!i'k'dagwa her own flesh venison.
Ganēhi <sup>8</sup> Then, it is said,	hūlk' Panther	yewé <sup>18</sup> he returned	daho <sup>u</sup> xà. in the evening.	Bānx "Hunger	áni <sup>1</sup> not nearly
nagá-ihí <sup>8</sup> . he said, it is said.	Ganēhi <sup>8</sup> Then, it is said,	xuma food	igí'na she took it	k'a-ilā'p'a woman, on the ground <sup>3</sup>	dasálda on the ground <sup>3</sup>
cix. venison.	Ganēhi <sup>8</sup> Then, it is said,	gayaū he ate it	cix venison	xigwàlt' <sup>4</sup> fresh;	yok!wōi he knows it
aga this	cix venison	hené <sup>8</sup> n it is all gone	abài in the house,	gasi <sup>8</sup> but	bo <sup>u</sup> now
gayaū he ate it,	gelhewéhau he was thinking	hūlk'. Panther.	Gwidi "Whence	báxamàk' <sup>w</sup> does she get it?" <sup>5</sup>	nagá-ihí <sup>8</sup> he said, it is said,
gelhewéhana <sup>8</sup> as he thought	hūlk'. Panther.	Ganēhi <sup>8</sup> Then, it is said,	hono <sup>8</sup> again	alhūyūx he went out hunting	wé <sup>8</sup> gia-uda <sup>8</sup> . when it was dawn.
Ganēhi <sup>8</sup> Then, it is said,	hono <sup>8</sup> again	dahōxa in the evening	bílam empty- handed	yewé <sup>18</sup> . he returned.	Gwine <sup>8</sup> dí When
wede not					

<sup>1</sup> i. e., he kept returning empty-handed.

<sup>2</sup> To be analyzed as *hee<sup>8</sup>-sgóut!-k'*. This form is inferential, not aorist (*hee<sup>8</sup>sgóut'*), in tense, because the act was done secretly, without direct knowledge on Panther's part. She "must have cut it off," because her own flesh was offered as food. *Sebék'* (l. 6) is also an inferential form, for similar reasons; the aorist is *seep'*.

<sup>3</sup> Lit., "in front of his feet."

<sup>4</sup> Probably derived from *xí*, "water." Its literal meaning would then be "having water, juicy."

<sup>5</sup> Lit., "she comes having it."

bílam yèúk'?' Ganēhi<sup>ε</sup> hen<sup>ε</sup>é dahōxà né<sup>ε</sup> gwídí baxamàk'<sup>w</sup>  
empty- he returned? Then, it is then in the "Well, whence does she  
handed said, evening get it?"

nagá-ihí<sup>ε</sup> gelhewéhana<sup>ε</sup>.  
he said, it is said, as he thought.

Ganēhi<sup>ε</sup> xū<sup>'ε</sup>ne la<sup>'lē</sup>\. Ganēhi<sup>ε</sup> wayá<sup>ε</sup> gūxda hono<sup>ε</sup>  
Then, it is night it became. Then, it is he slept, his wife also  
said, said,

wayá<sup>ε</sup>. Ganēhi<sup>ε</sup> dap!áxa la<sup>'lē</sup>\ hūlk'<sup>ε</sup>a ání<sup>ε</sup> wayá<sup>ε</sup>  
she slept. Then, it is before day- it became; Panther, not he slept,  
said, break for his part,

gelhewéhau gwídí aga cīx<sup>'ε</sup>a baxamàk'<sup>w</sup>? Ganēhi<sup>ε</sup> ba<sup>at</sup>lebèt'<sup>ε</sup>  
he was "Whence this venison she gets it?" Then, it is she arose  
thinking, indeed said,

k'a-ilā'p'a ulúm hen<sup>'ε</sup>e plí<sup>i</sup> wagaók'nana<sup>ε</sup> bíls mengí.  
woman before then firewood when she was wont moss full of.  
to bring it

Ganēhi<sup>ε</sup> k'a-ilā'p'a ba<sup>at</sup>lebèt'<sup>ε</sup> agasi<sup>ε</sup> hūlk' ání<sup>ε</sup> wayá<sup>ε</sup>  
Then, it is woman she arose and so Panther not he slept;  
said,

agasi<sup>ε</sup> gūxda hūlk' wayá<sup>ε</sup> mí<sup>'ε</sup>wa nagá<sup>'ε</sup>hís k'a-ilā'p'a.  
but indeed his wife "Panther he is probably," she almost woman.  
sleeping said

Ba<sup>at</sup>lebét' bíls gayaū. Emé<sup>'ε</sup>hi alxí'k' delgán he<sup>'ε</sup>sgú<sup>us</sup>t'ók'<sup>w</sup>  
She arose, moss she ate it. Right here he saw her her hams cut away,

gwēlxdagwa ga<sup>'ε</sup>al cīx he<sup>'ε</sup>sgó<sup>us</sup>t'k' da<sup>'ε</sup>ók'<sup>w</sup>ik' ts'lít'gwa.  
her own legs at venison she cut it off, so she gave her own flesh.  
it turned out; him as food

Bíls gayaū ga haga walá<sup>ε</sup> ga na<sup>'ε</sup>nánhak' bíls plí<sup>i</sup>  
Moss she ate it, that that in truth that she always did, moss firewood  
yonder it turned out,

ga<sup>'ε</sup>al ání<sup>ε</sup> k'ài. Ganēhi<sup>ε</sup> bíls gayaū plí<sup>i</sup> ga<sup>'ε</sup>al sasíní.  
at not any. Then, it is moss she ate it firewood at she was  
said, standing.

Ganēhi<sup>ε</sup> alxí'k' mí<sup>i</sup> wiláut'agwa īgí'na. Mí<sup>i</sup> ts'layák'<sup>ε</sup>  
Then, it is he saw her, now his own arrow he took it. Now he shot  
said, at her,

bayuwùn.<sup>1</sup> Mí<sup>i</sup> gūxda t'lít'gwa wá<sup>'ε</sup>da bílí<sup>us</sup>. Mí<sup>i</sup> t'lít'gwa  
he missed her. Now his wife her own to him she Now her own  
husband jumped. husband

wá<sup>'ε</sup>da bílíuda<sup>ε</sup> t'libagwán mí<sup>i</sup> wēt'gi. Mí<sup>i</sup> bai<sup>'ε</sup>ibilík'<sup>w</sup>  
to him as she his pancreas now she took Now she ran out with  
jumped, from him. it in her hand,

<sup>1</sup> = *ba-iyuwùn*. This word is probably a causative formation from *yowo*, "to be;" its literal meaning would then be "he caused it to be out."

tli'lā'p'agit'gwa tliba wēt'gi. Mi bai'ibilik'<sup>w</sup>. Ganēhi<sup>ε</sup>  
 her own husband pancreas she took from him. Now she ran out with it in her hand. Then, it is said,

há<sup>as</sup>ga gwi pliyin dakt!emēxda<sup>ε</sup> ge<sup>ε</sup>yá<sup>hi</sup><sup>ε</sup> wāk'.  
 that one where deer that they were just there, she yonder assembled, it is said, fetched it.

Ganēhi<sup>ε</sup> wi<sup>ε</sup>in wik!ēlhia-uda<sup>ε</sup><sup>1</sup> gas'i<sup>ε</sup> ganē  
 Then, it is said, different whenever it is daylight, so then  
 t!éut!awagwan be<sup>ε</sup>wí<sup>ε</sup>. Ganēhi<sup>ε</sup> t!eút!á<sup>us</sup> pliyin hūlk'  
 ball was played with it every day. Then, it is said, they played ball deer, Panther  
 tlibagwán ga <sup>ε</sup>iwat!éut!awak'<sup>w</sup>. Be<sup>ε</sup>wí<sup>ε</sup> há<sup>+2</sup> i'<sup>ε</sup>da  
 his pancreas that they played ball with it Every day "Hā +! That  
 in their hands.

hūlk' tlibagwán<sup>ε</sup> sgeléuda<sup>ε</sup> mí<sup>is</sup> ts!awit' ba-ibilí<sup>us</sup>. Yomò  
 Panther his pancreas!" as they one fast he ran out. "Catch up with him,  
 shouted, runner

t!òit' há<sup>+2</sup> yomói' yomò nagánsa<sup>ε</sup>nhi<sup>ε</sup>. Ganēhi<sup>ε</sup> xū'<sup>ε</sup>ne  
 one-horned Hā +! Catch up catch up they used to say to Then, it is night  
 deer! with him, with him!" each other, it is said,

la<sup>a</sup>lit'a<sup>ε</sup> ganē hoyó<sup>t</sup>' pliyáx ga goyò he<sup>d</sup>adá<sup>ε</sup>si<sup>ε</sup> mi'  
 when it then she danced fawn that medicine- but off now  
 became, yonder woman,

hīt' lāp'gulúk'<sup>w</sup> hūlk' tliba wēt'ginma<sup>ε</sup>. Ganēhi<sup>ε</sup> yāk'<sup>w</sup>  
 with spirit he was about Panther, pan- as he had been Then, it is Wildcat  
 gone to become creas deprived of. said,

mi' yap!a igí'na. Me<sup>ε</sup>ye<sup>k</sup>'wànp' wí<sup>ε</sup>obí' tlibagwán  
 now people he took them. "Return you (pl.) my elder his pancreas,"  
 hither with it brother

nagá-ihí<sup>ε</sup> yāk'<sup>w</sup>. Ganēhi<sup>ε</sup> mí<sup>is</sup>sga<sup>ε</sup> yap!a ge ginīnk'  
 he said, it is Wildcat. Then, it is one person there they went one  
 said, said, after another

xū'<sup>ε</sup>nè agas'i<sup>ε</sup> goyo hoyó<sup>t</sup>' <sup>ε</sup>aldí' <sup>ε</sup>alt!ayák'. Ganēhi<sup>ε</sup>  
 at night, but this medicine- she danced, all she discovered Then, it is  
 woman them. said,

helé<sup>ε</sup>lda<sup>ε</sup>  
 as she sang:



1. Wá-ya-we-ne Ló<sup>a</sup>-wa-na, wá-ya-we-ne Ló<sup>a</sup>-wa-na, wá-ya-we-ne Ló<sup>a</sup>-wa-na.

2. Né<sup>k</sup>-di i-de-me<sup>ε</sup>-a wīt', né<sup>k</sup>-di i-de-me<sup>ε</sup>-a wīt', né<sup>k</sup>-di i-de-me<sup>ε</sup>-a wīt'?  
 "Who right over he goes who right over he goes who right over he goes  
 there about, there about, there about?"

<sup>1</sup> Probably misheard for *wek!ēlhia-uda<sup>ε</sup>*, morphologically related as iterative to *wéegia-uda<sup>ε</sup>*, "when it is daylight, next day," as *sgot!olh-*, "to cut frequently," is related to *sgówd-*, "to cut."

<sup>2</sup> A loud, prolonged whisper.

<sup>3</sup> Each word in this sentence is pronounced distinctly and pompously.

<sup>4</sup> = *yomò*; -*oi* because of following *y-*.

Ganēhi<sup>ε</sup> wé<sup>ε</sup>gia<sup>us</sup> hūlk' wá<sup>a</sup>da hiwili<sup>us</sup> yāk'si<sup>ε</sup>  
 Then, it is said, it dawned, Panther to him she ran, but Wildcat  
 mú<sup>u</sup>láp<sup>x</sup> ganàu. Yāk'<sup>w</sup> ʔalk!ok!òk' obí<sup>ε</sup>t' yō<sup>ε</sup>k'au daldàl  
 sweat-house in. "Wildcat ugly-faced, your elder 'Bones crack!"  
 brother,  
 nagásbi obí<sup>ε</sup>t' naganá<sup>a</sup>k'i<sup>ε</sup>.<sup>1</sup> Gwel<sup>ε</sup>wāk'wi<sup>ε</sup> ge hiwili<sup>us</sup>  
 he says your elder she kept saying, Early in the there she ran  
 to you brother," it is said. morning  
 hūlk' wá<sup>a</sup>da. Ganēhi<sup>ε</sup> hā<sup>ε</sup>yewéok'. Ganēhi<sup>ε</sup> t!éutliwia<sup>us</sup>  
 Panther to him. Then, it is she always re- Then, it is they played  
 said, turned yonder. said, ball  
 hūlk' t!libagwán wa. ʔi<sup>ε</sup>'da hūlk' t!libagwán. Ganēhi<sup>ε</sup>  
 Panther his pancreas with. "That Panther his pancreas." Then, it is said,  
 mí<sup>ε</sup>sga<sup>ε</sup> igí'na hūlk' t!libagwán ba + <sup>2</sup> yúmoi yomo  
 one he took it Panther his pancreas "Bā + ! . Catch up catch up  
 with him, with him,  
 t!óit' nagánsa<sup>ε</sup>nhi<sup>ε</sup>. Gana<sup>ε</sup>nex t!éutlá<sup>us</sup> hūlk' t!libagwán  
 one-horned they always said to Thus they played Panther his pancreas  
 deer!" one another, it is said. ball  
 wà. Ganēhi<sup>ε</sup> xū<sup>ε</sup>'ne lawálhēt' ganē mi' hono<sup>ε</sup> hoyó<sup>ε</sup>t'  
 with. Then, it is night it used to then now again she danced  
 said, become,  
 pliyàx. Yāk'<sup>w</sup> k'adí nak!à áni<sup>ε</sup> igí'na yap!a aldí'  
 fawn. Wildcat what of all kinds not he took them people? all  
 yap!a igí'na tclamāl ga waná<sup>ε</sup> igí'na. Aldí' ʔalt!ayàk'  
 people he took mouse that even he took All she discovered  
 them, him. them  
 goyò ʔi<sup>ε</sup>'s'is'i<sup>ε</sup> gwi<sup>ε</sup> neyé<sup>ε</sup>da<sup>ε</sup>. K'liyī'x ganau p!a-iwá<sup>ε</sup>wilik'<sup>w</sup>  
 medicine- even if any- that they Smoke in they came down  
 woman, where did. with it,  
 ga ʔaldí' ʔalt!ayàk'. Gwín<sup>ε</sup>e la<sup>a</sup>lē yap!a hené<sup>ε</sup>n áni<sup>ε</sup>  
 those all she discovered Long time it became, people they were not  
 them. used up,  
 nek hūlk' t!libagwán yeweyàk'<sup>w</sup>.  
 any one Panther his pancreas he returned  
 with it.  
 Ganēhi<sup>ε</sup> yāk'<sup>w</sup> ganē' gi's'í<sup>ε</sup> nagá-ihí<sup>ε</sup>. Ganē yá<sup>ε</sup>.  
 Then, it is Wildcat "Then I in my he said, it is Then he went.  
 said, turn!" said.  
 Ganē ge wōk' ge t!éut!iwia-uda<sup>ε</sup>. Ganēhi<sup>ε</sup> bils  
 Then there he arrived there (where) they were Then, it is moss  
 playing ball. said,  
 ʔalgiligálk'wa iū'xdagwa ʔalgiligálhi. Gwi hen<sup>ε</sup>e k'liyí'k'da<sup>ε</sup>  
 he daubed it over his own hands he bedaubed Where then that it fell  
 himself, them.  
 t!libàk'<sup>w</sup> ha<sup>a</sup>g<sup>ε</sup>ya gwidík'<sup>w</sup>danma<sup>ε</sup> géhi it'e<sup>ε</sup>al. Ganēhi<sup>ε</sup>  
 pancreas from side as it was thrown, right he held out his Then, it is  
 to side there hand palm up. said,

<sup>1</sup> = naganá<sup>a</sup>k'-hi<sup>ε</sup>.<sup>2</sup> A loud, prolonged whisper.

bā +	ī'da	hū'lk'	t!libagwán	neyé'hi <sup>8</sup>	sgeléuda <sup>8</sup>	p!iyim.
"Bā +!	That	Panther	his pancreas,"	they said, it	as they	deer.
				is said,	shouted	
Ganēhi <sup>8</sup>	hā'ī'ūda	yá <sup>a</sup>	gwidík'w <sup>dan</sup> .	Hé'ibilik'w	mi <sup>i</sup>	
Then, it is	into his hand	just	it was thrown.	Off he scampered having	now	
said,				it in his hand,		
ihogwāk'w	ópxa <sup>a</sup>	t!libagwán	mi <sup>i</sup>	ihogwāk'w	Bā +	yómoi
he ran with it	his elder	his pancreas	now	he ran with it	"Bā +!	Catch up
in his hand,	brother			in his hand.		with him,
yomo	t!lòit'	yómoi	yomò.	Mi <sup>i</sup>	hū'lint'a <sup>8</sup>	ba'nawā'k'.
catch up	one-horned	catch up	catch up	Now	as he was	he climbed up
with him,	deer!	with him,	with him!"		tired	a tree.
Ganēhi <sup>8</sup>	wī'it'géyek!in.	Ganēhi <sup>8</sup>	mi <sup>i</sup>	dīk'lololán	t'gá'p'dagwan	
Then, it is	he was surrounded.	Then, it is	now	he was dug	their own horns	
said,		said,		under		
wà.	Ganē	hagwa <sup>a</sup> lámde <sup>e</sup>	dek!igadá <sup>8</sup>	nagá-ihī <sup>8</sup>	yāk'w.	
with.	"Now	in my trail	you shall fall	he said, it is	Wildcat.	
			ahead,"	said,		
Bēm	dī'isgū'yūk!in	o <sup>u</sup> bán	ā'ks'i <sup>8</sup>	gelbám	s'i <sup>8</sup> ulī.	
Tree	it was made to fall	it was	he, however,	up above	he was	
	by being uprooted,	dug up;			sitting.	
Hagwa <sup>a</sup> lámnda	dák'alk!iyi <sup>8</sup> k'	dī'isgū'yūk!in	gī'wayá <sup>a</sup>	p'íwas		
In his road	down it fell,	it was made to fall	just far off	lightly		
		by uprooting;		bounding		
nagá <sup>8</sup> .	Ganē	hé <sup>e</sup> bili <sup>u8</sup> .	Bā +	yómoi	yomo	t!lòit'.
he did	Then	away he	"Bā +!	Catch up	catch up	one-horned
		leaped.		with him,	with him,	deer!"
wede	ihogwāk'w?	Ganē	xū' <sup>8</sup> n	lāp'gulùk'w	dahōxa	la <sup>a</sup> lē'
not	he ran with it	Then	night	it was about	evening	it became;
	in his hand?			to become,		
honó <sup>8</sup> hi	ba'nawā'k'	hū'liñt'a <sup>8</sup>	ligilagànt'	hulū'hilint'a <sup>8</sup> .		
again indeed	he climbed up	as he was	he always	whenever he was		
	a tree,	tired;	rested	tired.		
Ganē	ánī <sup>8</sup>	honó <sup>8</sup>	dī'isgūyú'uk!in	bēm.	Ganēhi <sup>8</sup>	wayá <sup>8</sup>
Then	not	again	it was made to fall	tree.	Then, it is	they
			by being uprooted		said,	slept
Ganē	wī'it'geyé'k!in	yāk'w's'i <sup>8</sup>	gelbám.	Mi <sup>i</sup>	wé'giaugulugwán <sup>1</sup> .	
Then	he was surrounded,	Wildcat,	up above.	Now	it was about to be	
	however,				dawn.	
Ganē	bīls	'algiligá'k'wa.	Ganēhi <sup>8</sup>	p!ayewé' <sup>82</sup>	mī'isga <sup>8</sup>	
Then	moss	he daubed it over	Then, it is	he returned	one	
		himself.	said,	down;		
t'gá'p'da	gadák'	p!a-igini <sup>8</sup> k'	wi'ín	honó <sup>8</sup>	gadák'	s'ówo'k'òp'
his horns	on top of	he came down,	another	again	on top of	he jumped,
		one				one

<sup>1</sup>This word is the periphrastic future of the impersonal and is passive in form. An approximately literal translation would be "it was intended to dawn."

<sup>2</sup>=p!a-iyewé'<sup>8</sup>.



ba<sup>a</sup>déyeweyàk<sup>w</sup> hono<sup>s</sup> wi<sup>s</sup>in gadak<sup>h</sup> s'ówo<sup>s</sup>k'òp'. Ganē  
 he continued on again another on top of he jumped. Then  
 his way, one  
 debin la<sup>a</sup>lit<sup>a</sup>e<sup>s</sup> yá<sup>a</sup> igoyó<sup>s</sup>k' ganē waho<sup>u</sup>gwàk<sup>w</sup>. Ganē  
 last one when he just he touched now he was running Then  
 became him, along with it.  
 aldi<sup>i</sup> k'wá<sup>a</sup>x. Bā + yómoi yomo t'loit<sup>h</sup> yomò gawák<sup>h</sup>di  
 all they "Bā + ! Catch up catch up one-horned catch up that one,  
 awoke. with him, with him, deer! with him!" it seemed,  
 hogwá<sup>s</sup>sda<sup>a</sup> yùk<sup>h</sup>.  
 their runner he evidently  
 was.  
 Ganē ópxa ba<sup>agél</sup>p!eyé<sup>s</sup>. Mi<sup>i</sup> lohógulùk<sup>w</sup> tlibagwán  
 Then his elder he lay belly up. Now he was about his pancreas  
 brother to die  
 áni<sup>s</sup> k'ai gūxda wēt'gigwana<sup>s</sup> ga wat'léut!awagwan.  
 not any, his wife since she had taken that ball had been played  
 it from him; with it.  
 Ganēhi<sup>s</sup> mi<sup>i</sup> aba-iwōk<sup>h</sup> ópxa tliba hayawá<sup>a</sup>da xda<sup>a</sup>xdàk<sup>w</sup>.<sup>1</sup>  
 Then, it is now he arrived his elder pancreas into his ribs he threw it.  
 said, home; brother  
 Ganē ā'k!a mūláp<sup>x</sup> ganau hiwili<sup>u</sup>s. Mi<sup>i</sup> sgísi ge yùk<sup>h</sup>  
 Then he, for sweat-house in he ran. Now Coyote there he turned  
 his part, out to be  
 mūláp<sup>x</sup> ganau. Ganēhi<sup>s</sup> mi<sup>i</sup> pliyín<sup>s</sup>a wōk<sup>h</sup>. Ganē hūlk<sup>h</sup>  
 sweat-house in. Then, it is now deer, for they Then Panther  
 said, their part, arrived.  
 ba<sup>a</sup>yewé<sup>i</sup>s. Ganē ts!ayák<sup>h</sup> mahmít<sup>h</sup>'a<sup>a</sup>. Ganē yāk!wa<sup>s</sup> pliyax  
 he revived. Then he shot at the big ones. Then Wildcat, for  
 them fawns  
 his part,  
 ts!ayák<sup>h</sup> sgísidil a<sup>as</sup>yà<sup>s</sup> pliyáx ts!ayák<sup>h</sup> há<sup>as</sup>ga hūlk<sup>h</sup>  
 he shot at he and they, for fawns they shot at that one Panther  
 them, Coyote their part, them, yonder  
 pliyin maháit<sup>h</sup>'a ts!ayák<sup>h</sup>. Mi<sup>i</sup> pliyin t'ga<sup>a</sup> gidí yewé<sup>i</sup>s.  
 deer big ones he shot at Now deer land upon they  
 them. returned.  
 Gehi yáxa gi<sup>i</sup>s a yok!woyá<sup>s</sup>n. Ganē aga bo<sup>u</sup> pliyin  
 Just only I, for I know it. Now this today deer  
 there my part,  
 t'ga<sup>a</sup> debū<sup>s</sup> la<sup>a</sup>lē<sup>h</sup> he<sup>en</sup>è pliyin<sup>s</sup>a áni<sup>s</sup> k'ai lāp<sup>h</sup>'k<sup>s</sup> gas<sup>i</sup>s  
 land full they have then deer, for not any it turned out but  
 become, their part, that they became,

<sup>1</sup> This word is used of the throwing of a soft, nasty object. Cf. *xdaan*, "eel."

<sup>2</sup> = *yak<sup>w</sup>sa*.

<sup>3</sup> = *ai<sup>s</sup>à*.

<sup>4</sup> *áni<sup>s</sup>*, "not," does not go with *laap'k'*, which, as an inferential form, would require *wede*, but merely with *k'ai*; *áni<sup>s</sup> k'ai* is equivalent to "none."

<sup>5</sup> These forms are inferentials. Though the verbs briefly recapitulate some of the points of the preceding myth, they are not employed for the purpose of *narrating* a story, but rather of *accounting for* present-day conditions; hence the inferential, not the aorist, mode.

bo<sup>u</sup>a p<sup>l</sup>iyìn gwalà la<sup>a</sup>lè<sup>l</sup>. He<sup>e</sup>ne p<sup>l</sup>iyin aldī ts<sup>l</sup>āip<sup>l</sup>k<sup>2</sup>  
 today deer many they have Then deer all they hid  
 indeed become. themselves,  
 hūlk<sup>l</sup> he<sup>e</sup>ilemé<sup>e</sup>k<sup>l</sup>wana<sup>e</sup>1 ga ga<sup>e</sup>al wa-iwí<sup>i</sup> ók<sup>l</sup>igam<sup>2</sup> do<sup>u</sup>miá  
 Panther because he was that for girl he was killing  
 destroying them; given her him  
 ga<sup>e</sup>al. Bō<sup>u</sup> wede yāk<sup>w</sup> ópxa t<sup>l</sup>ibagwán woók<sup>i</sup> hūlk<sup>e</sup>a  
 for. To-day, not Wildcat his elder his pancreas if he had Panther, for  
 brother gone for it, his part,  
 bō<sup>u</sup> lohó<sup>e</sup>. Mí he<sup>e</sup>delélek<sup>l</sup>i<sup>e</sup>n<sup>2</sup> p<sup>l</sup>alák<sup>l</sup>wa gehi dé<sup>e</sup>winìt<sup>l</sup>  
 today he would Now I have finished it myth, just going so far  
 be dead. there  
 gi<sup>i</sup>è<sup>a</sup> yokloyá<sup>e</sup>n.  
 I, for my part, I know it.

*Translation.*

A house there was, Panther and his younger brother Wildcat. Every day he went out hunting, the deer he killed off. Then, 'tis said, a long time elapsed; he had caused the deer to disappear. The deer were talking among themselves, "Panther has killed us off." A certain deer-girl they sent there to Panther. Panther married the deer-girl. When he had married that deer-girl, then he found no more deer. Then he went out hunting again, but did not kill any. Again, when it was dawn, he went out hunting; in the evening he returned, returned empty-handed. Even though he went about everywhere in the mountains, he found no deer. Then did he become tired, returned again in the evening, returned empty-handed. To talk among themselves did the deer assemble in a certain house; in a mountain cave, therein did they assemble. Then, 'tis said, he was dying of hunger; a long time had elapsed and he had not killed any. Formerly so many deer had he killed that the house was full of dried venison. Now he and his younger brother consumed no dried venison in the house. Then, 'tis said, he went out hunting again; every day he went out hunting, but returned empty-handed.

Now this wife of his, for her part, used to go for firewood.

<sup>1</sup>The *-k'wa-* implies that the deer were then conceived of as persons.

<sup>2</sup>Lit., "I have put it off in front."

And she was wont to bring firewood covered with moss. Then, whenever the morrow came early in the morning, the firewood no longer was covered with moss. He went out hunting, but empty-handed he returned. How long did he not keep returning empty-handed? Then, 'tis said, when the evening came, the woman cut off her own flesh from her legs. Then Panther, for his part, returned in the evening, full of hunger. "Where have the deer all gone?" (said Panther). The woman did not speak. Now then, 'tis said, she roasted her own flesh as venison. Then Panther returned in the evening. "Because of hunger I nearly did not arrive home," he said. Then the woman took the food and placed the venison down on the ground in front of him. Then he ate the fresh venison. He knew that this venison had all been consumed in the house, but now when he returns, there is fresh venison. Then he ate it; Panther kept thinking about it. "Where did she get it from?" said Panther, as he thought about it. Then, when it was dawn, he went out hunting again. Then again he returned empty-handed in the evening. How long did he not keep returning empty-handed? Then, 'tis said, that evening, as he thought about it, he said to himself, "Well, where did she get it from?"

Then night came on. And then he slept, also his wife did sleep. Then, as the morning twilight came, Panther, for his part, did not sleep, but kept thinking, "Whence, now, did she get this venison?" Then the woman arose at the time when she was wont to bring firewood, covered with moss. Now the woman arose, and Panther was not sleeping; but his wife, "Panther must be sleeping," said the woman. She arose, ate the moss. Right here he saw her hams cut away, from her own legs had she cut off venison; as food, it turned out, did she give him her own flesh. Moss she ate, and that indeed was why it always happened that there was no moss on the firewood. Then, 'tis said, she ate the moss as she stood by the firewood. Now he saw her and seized his arrow. Now he shot at her, but missed her. And his wife jumped at her husband, and as she jumped at her husband, she took away

from him his pancreas. Now she ran out with it in her hand, her own husband she had deprived of his pancreas. Now away did she run, having it in her hand. Then, 'tis said, yonder where the deer were assembled together, just there did she bring it.

Then, every time it dawned, then every day shinny-ball was played with it. Now the deer played ball; Panther's pancreas, therewith did they play shinny-ball. Every day, as they shouted, "Hä+! That is Panther's pancreas!" a certain fast runner rushed out. "Catch up with him, one-horned deer! Hä+! Catch up with him, catch up with him!" they used to say to each other. Then, as night came on, a fawn, a medicine-woman that one, danced, but off yonder Panther now was about to lose his spirit, for of his pancreas he had been deprived. Then Wildcat now did take various people. "Do you all come back with my elder brother's pancreas," said Wildcat. Then one person after another went there in the night, but this medicine-woman danced, discovered them all. She sang, tis said:

Wáyawene LÓ>wana, wáyawene LÓ>wana, wáyawene LÓ>wana.

Who goes about right over there, who goes about right over there, who goes about right over there?

Then it dawned and to Panther she ran, but Wildcat was in the sweat-house. "Ugly-faced Wildcat, your elder brother, 'Crack bones!' says to you your elder brother," she kept saying. Early in the morning there she ran to Panther. Then yonder she always returned. And then with Panther's pancreas shinny-ball they played. "That there is Panther's pancreas," (they shouted). Then a certain one took Panther's pancreas. "Bä+! Catch up with him, catch up with him, one-horned deer!" they kept saying to one another. In that way they played shinny-ball with Panther's pancreas. Then night used to come on, and now again the fawn danced. What sort of people did not Wildcat take? All the people he took, even the mouse he took. All of them the medicine-woman discovered, no matter

what they did. Down in the smoke they came, but all of those she discovered. A long time elapsed, the people had all been tried, but no one returned with Panther's pancreas.

Then Wildcat said, "Now I in my turn!" Then off he went. Now there he arrived, there where they were playing shinny-ball. Then he daubed moss all over himself, his hands he bedaubed. Wherever the pancreas fell as it was thrown from side to side, right there he held out his hand palm up. Now the deer said, "Bä+! That there is Panther's pancreas," shouting. Then right into his hand was it thrown. Off he scampered with it, ran with it now in his hand, ran off with his elder brother's pancreas in his hand. "Bä+! Catch up with him, catch up with him, one-horned deer! Catch up with him, catch up with him!" Now as he was tired he climbed up a tree, and then on all sides was he surrounded. Now then it was dug under with their own horns. "Now in my own trail shall you fall ahead," said Wildcat (to the tree). The tree was made to fall by being uprooted, it was dug up, but he was sitting up above. Down in his trail it fell, it had been made to fall by uprooting. Far off he just lightly bounded, and away he leaped. "Bä+! Catch up with him, catch up with him, one-horned deer!" How long did he not run with it in his hand? Now night was about to come, evening it became, and again he climbed up a tree, for he was tired. Always he rested whenever he was tired. And not again was the tree made to fall by being uprooted. Then all did sleep; now he was surrounded on all sides, while Wildcat was up above. Now it was about to dawn, and moss he daubed all over himself. Then down he went back; down on the horns of one he came down, again on another one he jumped, continued on his way, again on another one he jumped. Then just as he came to the last one, he touched him, now as he was running along with (the pancreas). Then all awoke. "Bä+! Catch up with him, catch up with him, one-horned deer! Catch up with him!" That one, it seemed, was their runner.

Now his elder brother lay belly up. Now he was about to

die, for he had no pancreas, his wife having taking it from him; therewith shinny-ball had been played. Now then (Wildcat) arrived at home; his elder brother's pancreas he threw within his ribs. Then he, for his part, did run into the sweat-house, and Coyote there turned out to be in the sweat-house. Then now, 'tis said, the deer, for their part, did arrive. Now Panther revived, then shot at the big ones. And Wildcat, for his part, shot at the fawns; he and Coyote, for their part, did shoot at the fawns, but that Panther yonder shot at the big deer. Now the deer had returned upon the land

Just so far do I, for my part, know. Now this day the land has become full of deer; at that time the deer ceased to be, but nowadays the deer have become many. Then the deer all hid themselves, for Panther was destroying them; for that reason was the girl given to him, in order to kill him. Had not Wildcat gone to get his elder brother's pancreas, Panther, for his part, would be dead today. Now I have finished this story; proceeding just so far do I, for my part, know.

#### 4. PANTHER AND COYOTE.

Wíli <sup>i</sup> Their house	yowò <sup>è</sup> it was	hūlk' <sup>1</sup> Panther	wāxadil he and his younger brother,	wāxa his younger brother	yāk' <sup>w</sup> Wildcat,	
no <sup>u</sup> gadási <sup>è</sup> but down below from them	sgisi Coyote	níxadil. he and his mother.	Alhūyū'hix He used to go to hunt	hūlk' <sup>1</sup> pliyìn Panther, deer	gwala many	
t!omóomt'. he used to kill them.	Ganēhi <sup>è</sup> Then, it is said,	be <sup>e</sup> wi <sup>è</sup> every day	cix deer	t!omōm he killed them,	wāxasi <sup>è</sup> but his younger brother	abài <sup>è</sup> in the house
xuma food	k!emná's. maker.	Ganga Only	ga that	na <sup>n</sup> nagá <sup>i</sup> he did,	dabalníxa long time	cix wíli venison house
debū <sup>u</sup> full;	wāxasi <sup>è</sup> but his younger brother	yámx fat	yaxa merely	gayau he ate it,	ánī <sup>è</sup> not	cix tslík'da deer its flesh
gayaik'. he used to eat it.	No <sup>u</sup> gada Down below from them	sgisi Coyote	níxadil he and his mother	ho <sup>1</sup> fir	k!eléli its bark	wíli'. their house.
	Ganēhi <sup>è</sup> Then, it is said,	dabalníxa long time	la <sup>a</sup> lē'. it became.	Ganēhi <sup>è</sup> Then, it is said,	gwiciwók'di somerheres or other	

<sup>1</sup> So heard for xo.

xamí'xa da<sup>a</sup>le<sup>e</sup>lagwán dā<sup>e</sup>yaná<sup>a</sup> hūlk' s'ix he<sup>e</sup>ilemé<sup>k</sup>'  
 by<sup>1</sup>the<sup>1</sup>sea he was heard about chief Panther, deer he destroyed them.

Ganēhi<sup>e</sup> wá-iwī gā'p<sup>e</sup>ini s'ēm alt'gú<sup>u</sup>s' t'awāxadil yá<sup>e</sup>.  
 Then, it is said, girls two ducks white she and her they  
 younger sister went.

Da<sup>a</sup>hi<sup>e</sup>aganín sgísi me<sup>e</sup>dát' dit'gāū wilí<sup>i</sup> sgísi hūlksi<sup>e</sup>  
 He was heard about, Coyote on this west of his Coyote; but  
 it is said, side the land house Panther

gwent'gāū ga<sup>a</sup> ge wilí<sup>i</sup> neyé<sup>e</sup>hi<sup>e</sup> gana<sup>n</sup>éx da<sup>a</sup>agán.  
 east of the that one, there his they said, thus they heard  
 land for his part, house it is said; of them.

Ganēhi<sup>e</sup> yūt<sup>l</sup>un wa-iwī<sup>i</sup> gā'p<sup>e</sup>ini t'awāxadil ge wōk'ia<sup>u</sup><sup>1</sup>  
 Then, it is said, white girls two she and her there they  
 ducks younger sister arrived

sgísi ga<sup>a</sup>l. Ganē plebéxa<sup>e</sup> sgísi. Ganēhi<sup>e</sup> mi<sup>i</sup> liwá<sup>a</sup>  
 Coyote at. Then he peeled bark Coyote. Then, it is said, now looking

nagá<sup>i</sup> wa-iwī<sup>i</sup> dū gā'p<sup>l</sup>ini baxá<sup>m</sup>. <sup>a</sup>! gwídí na<sup>n</sup>nagáit'<sup>e</sup>?  
 he did; girls pretty two they come. "A! How am I going to do?"

T'gwa he<sup>e</sup>lamá<sup>a</sup> nāk'i t'gwa he<sup>e</sup>lamá<sup>a</sup> k<sup>l</sup>emán. Wihin  
 "Thunder its board,"<sup>2</sup> say to it! thunder its board make it!" "My mother

ohóp' du<sup>g</sup>wí dīdu<sup>g</sup>wánk' nagá-ihí<sup>e</sup> sgísi. S'elék'<sup>w</sup>  
 shells<sup>3</sup> her skirt she shall wear it," he said, Coyote. "Acorn  
 it is said, pestle

ilū'pxagwánk' wihìn nagá<sup>i</sup>. T'gwa he<sup>e</sup>lamá<sup>a</sup> wihin wilí<sup>i</sup>  
 she shall pound my he said. "Thunder its board my house  
 having it in her hands mother," mother

ganàū cū<sup>e</sup>alt'<sup>a</sup> nagá-ihí<sup>e</sup>.  
 in she shall sit," he said, it is said.

Ganē wa-iwī<sup>i</sup> gā'p<sup>l</sup>ini s'ás' nagá<sup>i</sup>. Gwidi sé<sup>n</sup>di<sup>a</sup>  
 Then girls two coming to they did. "Where Panther  
 a stand

wilí<sup>i</sup>. Mi<sup>i</sup> yamadán sgísi sendi wilí<sup>i</sup>. Gi<sup>i</sup> sé<sup>n</sup>di<sup>a</sup> eīt'<sup>e</sup>.  
 his Now he was asked Coyote Panther his "I Panther, I am."  
 house?" for my part,

Mi<sup>i</sup> igoyó<sup>u</sup>xa<sup>n</sup> wa-iwī<sup>i</sup> k'wált'a t'óp<sup>x</sup>a iguyú<sup>k</sup>' dalō<sup>u</sup><sup>1</sup>  
 Now they nudged girl younger one her elder she nudged "He lies,<sup>a</sup>  
 each other, sister her:

sgísi was'í<sup>e</sup>. Maháit'<sup>a</sup> án<sup>e</sup> sgísi ga sé<sup>n</sup>di<sup>a</sup> nagá-ihí<sup>e</sup>.  
 Coyote indeed." The elder "Not Coyote, that Panther," she said, it  
 is said.

Wa-iwī<sup>t</sup>'an idá<sup>l</sup>ī wilít'<sup>k</sup>à. Ba<sup>a</sup>dé<sup>y</sup>yeweyàk'<sup>w</sup>. Ganēhi<sup>e</sup>  
 "Girls, right there my house." They continued on Then, it is  
 their way. said,

<sup>1</sup> Properly speaking, this form is impersonal. An expressed subject, as here *t'awaxadil*, more correctly requires the form *wōk'*.

<sup>2</sup> "Thunder's board" is the Takelma term for "lumber."

<sup>3</sup> These shell ornaments are described as half black and bean-like in shape.

<sup>a</sup> A myth name of Panther.

<sup>1</sup> Lit., "mouth-plays."

aba-igini <sup>é</sup> k <sup>‘</sup> they came to the house	xilamanà they,	selék <sup>‘w</sup> acorn pestle	ilobóxak <sup>‘w</sup> she was pounding with it in her hand	sgísi Coyote	níxa. his mother.	
Ganēhi <sup>é</sup> Then, it is said,	p!ayuwó <sup>é</sup> they sat down	xilamanà they;	alxali áni <sup>é</sup> they were not seated	dabalníxa. long.	Gwidi “Where	
se <sup>é</sup> ndi Panther	wilí <sup>i</sup> his house?”	mi <sup>i</sup> now	yamadán she was asked	mologuláp <sup>‘a</sup> old woman,	sgísi Coyote	níxa. his mother.
Gwent <sup>‘</sup> gāū “East side of the land	hinwadà towards up stream	ge there	wilí <sup>i</sup> his house,”	nagá-ihí <sup>é</sup> she said, it is said,	mologolā <sup>‘p</sup> <sup>a</sup> . old woman.	
Ma <sup>é</sup> a “You, for your part,	nagásbinda <sup>é</sup> though I said to you	bo <sup>u</sup> just now,	se <sup>é</sup> ndi Panther	nagaít <sup>‘</sup> you said,	sgísi Coyote	nagásbi <sup>é</sup> n I said to you,”
naga she said to her	t <sup>‘</sup> ópxa. her elder sister.	Ganēhi <sup>é</sup> Then, it is said,	ba-iyewé <sup>é</sup> . they went out again.	Mi <sup>i</sup> yá <sup>é</sup> Now they went	ba <sup>a</sup> déyeweyák <sup>‘w</sup> . they started again on their journey.	
Ganēhi <sup>é</sup> Then, it is said,	dabalníxa long time	la <sup>a</sup> lē <sup>‘</sup> it became,	mi <sup>i</sup> yewé <sup>é</sup> now he returned	sgísi. Coyote.	Hindē “Mother!	
gwidi where	wayá <sup>uét</sup> <sup>‘</sup> your daughter- in-law	k!wált <sup>‘ā</sup> <sup>a</sup> the younger one?	andi (inter.)	k <sup>‘</sup> ai Not any	dák <sup>‘da</sup> <sup>da</sup> over her head	wilí house
hanhogwàl? holed through?”	K <sup>‘</sup> ái “What	nagaít <sup>‘</sup> ? did you say?”	Wayá <sup>uét</sup> <sup>‘</sup> “Your daughter- in-law	k!wált <sup>‘a</sup> <sup>a</sup> the younger one	dák <sup>‘da</sup> <sup>da</sup> over her head	
ándi <sup>é</sup> (inter.)	wilí house	hánhogwàl? holed through?”	Gemé <sup>é</sup> di gi <sup>i</sup> “How I	wayáuxagwat <sup>‘</sup> having daughter- in-law	yúk <sup>‘a</sup> <sup>é</sup> ? do I come to be?	
Bo <sup>u</sup> à Just now, indeed,	wa-íwít <sup>‘an</sup> girls	aba-inagá <sup>é</sup> they were in the house;	se <sup>é</sup> ndi Panther	wá <sup>a</sup> da to him	ginigiyá <sup>u</sup> é <sup>1</sup> they have gone,”	
nagá-ihí <sup>é</sup> she said, it is said,	mologuláp <sup>‘a</sup> old woman	ga that	nagá <sup>é</sup> . she said.	Sk <sup>‘á</sup> 2 “What	nagaít <sup>‘</sup> ? did you say?”	Mi <sup>i</sup> Now
abaigini <sup>é</sup> k <sup>‘</sup> he went into the house,	mi <sup>i</sup> now	t!omōm he killed her	níxa. his mother.	Ganēhi <sup>é</sup> Then, it is said,	ba-iyewé <sup>é</sup> he went out again,	mi <sup>i</sup> now
he <sup>é</sup> bilí <sup>u</sup> é. he ran off.	Mi <sup>i</sup> Now	hó <sup>é</sup> k <sup>‘</sup> he ran, now	mi <sup>i</sup> now	swadák <sup>‘</sup> . he pursued them.	Mi <sup>i</sup> +ihís Now very nearly	aba-íwōk <sup>‘</sup> they arrived in the house
se <sup>é</sup> ndi Panther	wá <sup>a</sup> da. to him.	Mi <sup>i</sup> Now	t!os <sup>‘ó</sup> <sup>u</sup> slightly	hā <sup>‘p</sup> da a little	alt <sup>‘</sup> layák <sup>‘</sup> he discovered them,	mi <sup>i</sup> now

<sup>1</sup>This form also is impersonal, though the logical reference is to *wa-íwít<sup>‘an</sup>*, “girls.”

<sup>2</sup>Coyote is now greatly excited, hence uses the meaningless but characteristic “coyote prefix” *s-*.



wiyimàt' wa-iwí<sup>i</sup> gā'p<sup>i</sup>ini. Wo<sup>u</sup>nā'k'<sup>w</sup>1 nagá-ihí<sup>i</sup> wo<sup>u</sup>nā'k'<sup>w</sup>  
 he exercised his girls two. "Old!" he said, it is said; old  
 supernatural power upon them  
 la<sup>a</sup>lē'. Mi<sup>i</sup> sé'endi wá<sup>a</sup>da aba-iwōk'<sup>ia</sup>u<sup>e</sup> yāk'<sup>w</sup> s'i<sup>i</sup>ulí  
 they became. Now Panther to him as they arrived Wildcat he was  
 in the house, sitting;  
 mologolā'p'a gā'p<sup>i</sup>ini aba-iwōk' hūlk' wá<sup>a</sup>da yūb<sup>i</sup>  
 old women two they arrived Panther to him, their  
 in the house basket-caps  
 desgwōgwènt' yeléxda desgwōgwènt' mologolā'p'agan yū'k'alx  
 worn out, their burden worn out, old women teeth  
 baskets  
 wák'<sup>i</sup> mologolā'p'a gā'p<sup>i</sup>ini t'awāxadil bēm ík'lwenéhí.  
 without, old women two she and her sticks they held them  
 younger sister in their hands.  
 Hūlk' ánī<sup>e</sup> k'ài alhūyū'xk'.  
 Panther not any; he was out  
 hunting.  
 Mi<sup>i</sup>hi<sup>e</sup> dahō<sup>u</sup>xa la<sup>a</sup>lē'. Mi' cix ligik'<sup>w</sup> hūlk'.  
 Now, it evening it became. Now venison he brought Panther.  
 is said, it home  
 Mi' yāk'<sup>w</sup> ganē wik'lasíhan mé<sup>e</sup>wōk' nagá-ihí<sup>e</sup> yāk'<sup>w</sup>  
 Now Wildcat, "Now my maternal they have nagá-ihí<sup>e</sup> yāk'<sup>w</sup>  
 grandmothers arrived here," he said, Wildcat,  
 it is said,  
 ópxa gwenhegwé'hagwanhi. K'lulsát'a<sup>a2</sup> ók'i p'lán  
 his elder he related it to him. "Soft (food) give them, liver  
 brother  
 ók'i nagá<sup>i</sup> sé'nda. Ganēhi<sup>e</sup> p'lán ogó<sup>e</sup>ak'i. Ganēhi<sup>e</sup>  
 give he said Panther. Then, it is liver he always Then, it is  
 them," said, gave to them. said,  
 wé<sup>e</sup>gia-uda<sup>e</sup> alhūyū'hix hono<sup>e</sup> hūlk' be<sup>w</sup>í<sup>e</sup> alhūyū'hix  
 when it was he was wont to again Panther, every day he was wont to  
 dawn, go out hunting  
 go out hunting;  
 dal<sup>e</sup>wí<sup>e</sup> p'liyáx ligik'<sup>w</sup>. K'lasí<sup>i</sup>t' ók'i k'lulsát'a<sup>a</sup> nagánhahí<sup>e</sup>  
 sometimes fawn he brought "Your give it to soft (food)," he used to say  
 it home. maternal them to him,  
 grandmothers it is said,  
 wāxa gasi<sup>e</sup> p'lán ogó<sup>e</sup>ak'i. Ganēhi<sup>e</sup> gwi<sup>e</sup>ne la<sup>a</sup>lē'.  
 his younger and that liver he used to Then, it is long time it became.  
 brother; one give to them. said,  
 Ganēhi<sup>e</sup> mi<sup>i</sup> yana lobolàp' mologolā'p'aklan. Ganēhi<sup>e</sup> xi  
 Then, it is now acorns they kept old women. Then, it is water  
 said, pounding them said,  
 t'ū yānk'<sup>w</sup> k'la<sup>a</sup>wánxa<sup>e</sup> yana k'la<sup>a</sup>wánt'. Ganē xi t'ū  
 hot they took they sifted in acorns they sifted them Then water hot  
 with them, basket-pan, in basket-pan.

1 This "wish" is preceded by a whiff of air blown by Coyote.

2 Lit., "wormy." Cf. *k'luls*, "worm."

di <sup>i</sup> ʔūda on top of her hand	p!a-it'gwil <sup>i</sup> x. it dropped down.	Mi <sup>i</sup> ( <i>inspiratory breath</i> ) Now	nagá <sup>i</sup> e. she did.	Mi <sup>i</sup> t'awā mi <sup>i</sup> Now "O younger sister!		
alxī <sup>i</sup> k' see!	ā+ iūxdék' Oh, my hand	alt'gú <sup>i</sup> s' white	la <sup>a</sup> lē'. it has become.	Ne <sup>e</sup> p!agaít'e <sup>e</sup> nagá-ihī <sup>e</sup> Well, I'll bathe," she said, it is said,		
maháit'ā the elder one	ga na <sup>e</sup> nagá <sup>i</sup> e. that she did.	Mi <sup>i</sup> xambil <sup>i</sup> ue Now she jumped into the water,	hanyá <sup>a</sup> hi just on the other side	ba <sup>a</sup> t'éx. she emerged.		
Ganēhi <sup>e</sup> Then, it is said,	ō+ hop!ē <sup>n</sup> oh! long before	hene then	nát'na <sup>e</sup> as being,	ganát' being in that way	yá <sup>a</sup> ba <sup>a</sup> t'éx just she emerged	
han. on the other side.	Ma <sup>a</sup> wī <sup>e</sup> "You too	p!āk' bathe!"	nagáhi <sup>e</sup> she said to	t'awāxa. her younger	Mi <sup>i</sup> hono <sup>e</sup> p!agá <sup>i</sup> e Now also she bathed	
haxiyà in the water	k!wált'a. the younger one.	Ganēhi <sup>e</sup> Then, it is said,	mi <sup>i</sup> now	hánya just across	almī <sup>e</sup> s ba <sup>a</sup> t'éx. together they emerged.	
Mi <sup>i</sup> Now	ganát' <sup>i</sup> being in the same way	la <sup>a</sup> lē' they became,	hop!ē <sup>n</sup> long ago	sénda Panther	wáda dū hen <sup>e</sup> to him pretty then	
yá <sup>a</sup> da <sup>e</sup> when they went	ganáthi being in the same way	la <sup>a</sup> lē' they became	wa-iwít'an girls	dū pretty	t'awāxadil. she and her younger sister.	
Ganáhan Being as before	mé <sup>e</sup> al on this side (of river)	yewé <sup>i</sup> e. they returned.	Ganē Then	yana acorns	ba-ihemék' they took them out,	aba-iyewé <sup>i</sup> e they returned into the house
wa-iwī girls	du <sup>e</sup> ū'. pretty.	Ganē Then	yene <sup>2</sup> acorns	s'omòt'. they cooked them.	Mi <sup>i</sup> Now	yāk!wa <sup>3</sup> "O Wildcat,
k!así <sup>i</sup> t' your maternal grandmothers	lā'ula-usam he's been calling us;	hop!ē <sup>n</sup> à long ago, however,	obí <sup>i</sup> t' your elder brother	yoguyà <sup>4</sup> to marry him	ga <sup>e</sup> al for	
me <sup>e</sup> ginigik' here we came,	gas <sup>i</sup> e but that	sgísi Coyote	wiyimásam. he 'poisoned' us.	Ganē Now	ya <sup>a</sup> ník' we are going away,	no <sup>u</sup> down river
yeweyik' we return,"	nagá-ihī <sup>e</sup> they said, it is said,	wa-iwít'an. girls.				
Mi <sup>i</sup> Now	ya <sup>a</sup> niyá <sup>ue</sup> they are gone away	hūlk's <sup>i</sup> e but Panther	ánī <sup>e</sup> not	k'ai any;	alhūyūx he was out hunting,	

<sup>1</sup> = ganát' hi; cf. gáhi, "the same."

<sup>2</sup> So heard for yana. The first a is palatalized to e by the preceding y; the second a is made to correspond to it, owing to the feeling that Takelma has for repeated vowels in dissyllabic stems.

<sup>3</sup> = yaak'w.<sup>e</sup> ð.

<sup>4</sup> So heard for yogwià.

gwe <sup>l</sup> wāk'wihì early in the morn- ing, indeed,	alhūyū'hìx. he used to go to hunt.	Ganēhi <sup>ē</sup> Then, it is said,	wa-iwít'an girls	mi <sup>i</sup> now	yá <sup>ē</sup> they went,		
ánī <sup>ē</sup> not	k'ai any	mī. now.	Ganē Then	yāk!wa <sup>2</sup> Wildcat, for his part,	dak'wilī on top of the house	giní <sup>ē</sup> k. he went.	Hē+ "Hē+
obēyā'+ elder brother!	gūxde <sup>ē</sup> your wives gone away	ya <sup>ē</sup> they have now,	mī+ now,	obēyā'+. elder brother!"	Mi <sup>i</sup> Now	sgelél <sup>ē</sup> he kept shouting,	
sgelewált' he shouted to him	óp <sup>x</sup> a his elder brother,	obiya "Elder brother,	gūxde <sup>ē</sup> your wives gone,"	yá <sup>ē</sup> they have it is said,	nagáhi <sup>ē</sup> he said to him, it is said,	sgelél <sup>uē</sup> . he shouted.	ō+ "O!
bā+ <sup>1</sup> bā+! elder brother,	obiya come back!	me <sup>ē</sup> yèu Your wives gone,"	gū'xde <sup>ē</sup> Your wives gone,"	yá <sup>ē</sup> they have is said.	nagá-ihí <sup>ē</sup> . he said, it is said.	Mi <sup>i</sup> Now	yewé <sup>iē</sup> he returned
hūlk' Panther;	óp <sup>x</sup> a his elder brother	gwenhegwéhagwanhi he related it to him,	gwenhegwéhòk' <sup>w</sup> he told him about them,	wa-iwí' "Girls them,			
du <sup>ē</sup> ū'. pretty.	K!así <sup>ē</sup> t' 'Your maternal grandmother	le <sup>ē</sup> wilá-usi he has been calling me,'	negés'i. they said to me."	Gana <sup>ē</sup> nèx Thus	gwenhegwé- he related		
hagwanhi it to him	óp <sup>x</sup> a. his elder brother.	Ganē "Now	yānt'e <sup>ē</sup> I am going,"	nagá <sup>ē</sup> he said	hūlk'. Panther.	Ganē Then	
tc!ulx strings of dentalia	īgína he took them,	ba <sup>a</sup> díní <sup>ē</sup> k' he strung them up,	wili house	hadínit!anhi he strung them out in it,	s'elék' <sup>w</sup> acorn pestle		
ba <sup>a</sup> dík'dàk'. he stood it up.	Ganē "Now	aga this (string)	xa <sup>a</sup> sgó <sup>u</sup> sgí <sup>ē</sup> if it breaks <sup>2</sup> asunder,	(in) that (case)	lohót'e <sup>ē</sup> I shall be dead,"	nagáhi <sup>ē</sup> he said to him, it is said,	
wāxa. his younger brother.	S'elék' <sup>w</sup> "Acorn pestle	dīsgū <sup>ē</sup> xgí <sup>ē</sup> if it falls down,	xa <sup>a</sup> k!ósgí <sup>ē</sup> if it breaks,	ga <sup>a</sup> (in) that (case)	lohót'e <sup>ē</sup> I shall be dead,"		
nagáhi <sup>ē</sup> . he said to him, it is said.							
Ganē Then	yá <sup>ē</sup> he went off,	gūxdagwa his own wives	swadàk'. he followed them.	Ganē Then	mi <sup>i</sup> now	yo <sup>u</sup> mī he caught up with them,	
sméla <sup>uē</sup> x arrow shafts	dé'da in front of them	sāk' <sup>w</sup> he shot them,	wá-iwít'an girls	ánī <sup>ē</sup> not	gwénliwila <sup>uē</sup> they looked behind;	sméla <sup>uē</sup> x arrow shafts	
ba <sup>a</sup> yānk' <sup>w</sup> they picked them up,	yeléxdagwan their own baskets	ganau in	mats!àk'. they put them.	Ganē Then	mi <sup>i</sup> now		
da <sup>a</sup> ts!a <sup>w</sup> án by the ocean	wōk' they arrived,	hen <sup>ē</sup> then	yá <sup>a</sup> just	wa <sup>a</sup> himít' they talked to him	t!ít'gwan. their own husband.	Ganē Then	

<sup>1</sup> Pronounced in a loud whisper.<sup>2</sup> Lit., "if it 'cuts' (intr.) apart, if it parts."

ei wá<sup>a</sup>da sa<sup>a</sup>gwán. Ei gadā <sup>ís'í<sup>8</sup></sup> k'ái gwala ne<sup>yáuk</sup>'í<sup>8</sup>  
 canoe to him it was "Canoe along- even things many if they say,  
 paddled. side of

wede ge li<sup>wát</sup>' nagá<sup>i<sup>8</sup></sup> wa-iwít'an t<sup>lí<sup>t</sup></sup>'gwan ga nagà.  
 not there look," they said girls, their husband that they said  
 to him.

Wede haxiyá li<sup>wát</sup>' ís<sup>i<sup>8</sup></sup> k'ai gwala nāxbiyauk'í<sup>8</sup> wede  
 "Not in the look even things many if they should not  
 water though say to you,

ge li<sup>wát</sup>'. Ganē hansa<sup>a</sup>gwán. Ganē k'ái gwala nagàn  
 there look." Then he was paddled Then things many he was  
 across. said to

hūlk' alk!ok!òk' gwinát'na<sup>8</sup> ga <sup>áldi</sup> k'ái gwala nagánhi<sup>8</sup>.  
 Panther, ugly-faced; in what way that all things many he was said to,  
 being it is said.

Oloms'í<sup>8</sup> gūxda ga nagaik'wa<sup>8</sup> wede haxiyá li<sup>wát</sup>',  
 Though his wives that they had said "Not in the look!"  
 before to him, water

nagaik'wa<sup>8</sup> mi<sup>i</sup> ts'liní'ts'!anx haxiyá liwilá<sup>u<sup>8</sup></sup>. Mi<sup>i</sup> ei  
 they had said now he became angry, in the he looked. Now canoe  
 to him, water

p!a-ihá-u<sup>8</sup>t'gú<sup>u</sup>px.<sup>1</sup> Mi<sup>i</sup> mülú<sup>u</sup>k!an hülün mülú<sup>u<sup>8</sup></sup>k'wa  
 it upset. Now he was sea monster he swallowed  
 swallowed, him,

gūxdas'í<sup>8</sup> ba-iwòk'.  
 but his wives they arrived  
 to shore.

Mi<sup>i</sup> yap!a aldí ĩgínan ya<sup>a</sup>lgá<sup>s</sup>. Yalgám<sup>t</sup>' nagán.  
 Now people all they were taken divers. "Dive for they were  
 him!" said to.

K'adí naga <sup>ání<sup>8</sup></sup> ĩgínan ís'í<sup>8</sup> yalagámdan ba<sup>a</sup>yá<sup>t</sup>'ek lé<sup>l</sup>hixiya<sup>u<sup>8</sup></sup>  
 What indeed not it was When- he was dived they always just floated up,  
 (kind) taken? ever for,

ání<sup>8</sup> nek gwelginí<sup>k</sup>' hagwelxiyá. K'ai gwala <sup>ís'í<sup>8</sup></sup>  
 not anyone he reached at the bottom Beings many although  
 bottom of the water.

ĩgínan ání<sup>8</sup> nek gwelginí<sup>k</sup>' ba<sup>a</sup>yá<sup>t</sup>'ek lé<sup>l</sup>hixiya<sup>u<sup>8</sup></sup> <sup>ís'í<sup>8</sup></sup>  
 they were not anyone he reached they always just floated up; whenever  
 taken, bottom,

yap!a yalá<sup>k</sup>'da<sup>8</sup> ání<sup>8</sup> hagwelxiá wòk' ba<sup>a</sup>yá<sup>t</sup>'ek lé<sup>l</sup>hix.  
 people that they dived, not at the bottom they they always just  
 of the water arrived, floated up.

Mi<sup>i</sup>si<sup>8</sup> k'a-ilā'p'a s'ink'wòk!wá<sup>a</sup> k!oloi hā'p'di lāl. Gi<sup>i</sup>  
 But now woman Mud-cat basket small she was "I  
 twining it.

<sup>1</sup> Lit., "(scooped-out object) set (itself) down under." Cf. *dakt'gúuba<sup>s</sup>n*, "I put on a hat," lit., "I set (scooped-out object) on top."

yaxā <sup>ε</sup> indeed	wa <sup>ε</sup> alna <sup>a</sup> ná <sup>n</sup> 1 I can get close to him,"	nagá-ihí <sup>ε</sup> . she said, it is said.	Ganē Then	sgísi Coyote,	s <sup>ε</sup> ā'k' <sup>2</sup> "She	yaxa indeed	
<sup>ε</sup> alnān she can get close to him!"	nagá <sup>ie</sup> he said,	k'a-ilā'p'a woman	ga that	nagà. he said to her.	Aga ganát' "These so many <sup>3</sup>	yap!a people	
yelá <sup>ak</sup> 'da <sup>ε</sup> 4 although they dived,	ánī <sup>ε</sup> not	wanā even	eme <sup>ε</sup> here	néida <sup>ε</sup> 5 that they did,"	nagá <sup>ie</sup> he said,	yap!a ganat' "people so many	
yelá <sup>ak</sup> 'da <sup>ε</sup> 4 although they dived,"	sgísi Coyote	ga that	nagá <sup>ie</sup> he said,	k'ailā'p'a woman	la <sup>a</sup> màl. he quarreled with her.	Gí <sup>i</sup> yaxá "I indeed	
he <sup>ε</sup> alna <sup>a</sup> ná <sup>n</sup> 1 I can go off and get close to him,"	k!oloī basket	hā'p'di small	wala <sup>a</sup> lauhi. she kept twining it while (talking).	Cma "You	yaxa indeed		
<sup>ε</sup> alna <sup>a</sup> nàt'. you can get close to him!"	A'nī <sup>ε</sup> Not	k'ai any- thing	nagá <sup>ie</sup> she said,	ánī <sup>ε</sup> not	dak'da <sup>a</sup> hāl she answered him,	k!oloī hā'p'di basket small	
lāl. she twined it.	Yap!a People	hené <sup>n</sup> they were used up,	ā'k'da <sup>ε</sup> xi she alone	heyé <sup>ε</sup> x. she was left over.	Mi <sup>i</sup> Now	yap!a aldī <sup>l</sup> people all	
yalá <sup>ak</sup> ' they had dived,	gasi <sup>ε</sup> but that one	ā'k'da <sup>ε</sup> xi she alone	heyé <sup>ε</sup> x. she was left over.	Mi <sup>i</sup> hi <sup>ε</sup> Now, it is said,	dat!abák' she finished it	k!oloī basket,	
dakt'gú <sup>ub</sup> amt'. she covered it over.	Ne <sup>ε</sup> si <sup>ε</sup> "But now	masi <sup>ε</sup> you indeed,	alna <sup>a</sup> ná <sup>n</sup> 'I can get close to it,'	naga-idá <sup>ε</sup> since you said,"	nagánhi <sup>ε</sup> . she was said to, it is said.		
Ganēhi <sup>ε</sup> Then, it is said,	xamginí <sup>ε</sup> k' she went into the water,	dexiyá in front of the water	xamwilí <sup>uε</sup> . she proceeded into the water.	Mi <sup>i</sup> Now	xamginí <sup>ε</sup> k' she went into the water		
haxiyà in the water;	ā'ksi <sup>ε</sup> she too	yalá <sup>ak</sup> ' she dived,	yap!a people	bús' gone	la <sup>a</sup> lē' they had become;	āks'i <sup>ε</sup> bo <sup>u</sup> gan <sup>ε</sup> she too now then	
yalá <sup>ε</sup> k'. she dived.	Mi <sup>i</sup> Now	hinau up river	tc!olx (string of) dentalia	sgó <sup>us</sup> 7 it parted	hūlk' Panther	wilí his house	ganàu ulúm in, formerly

<sup>1</sup> Potential causative of *nagai-*: *na-* with prefixes *wa<sup>ε</sup>*, "together," or *he<sup>ε</sup>*, "away," and *al-*.

<sup>2</sup> Coyote speaks with contemptuous irony, hence the "coyote prefix" *s<sup>ε</sup>-*.

<sup>3</sup> Lit., "this being or acting." The verb stem *na-*, of rather indefinite meaning, is often used to signify "to be many."

<sup>4</sup> So heard for *yalá<sup>ak</sup>'da<sup>ε</sup>*.

<sup>5</sup> Subordinate form of *neeyé<sup>ε</sup>*, instead of the regularly formed *neyéeda<sup>ε</sup>*; *neeyé<sup>ε</sup>* is the aorist impersonal of the verb *nagai-na-*.

<sup>6</sup> Probably for *gani*.

<sup>7</sup> It is worthy of note that the verb *sgóud-*: *sgóutl-* is a second class intransitive with *-x* suffix when a single spontaneous cut or break is referred to, but a first class intransitive when the activity is repeated. Hence 3rd per. aorist *sgóus* (= \**sgóud-x*) but *sgot!ósga<sup>ε</sup>t'* (with the <sup>ε</sup> characteristic of first class intransitives), not \**sgot!ósgas*, as might perhaps have been expected.

hen<sup>é</sup> aba-iba<sup>a</sup>diník!ana<sup>é</sup>. Mi<sup>i</sup> sgot!ósga<sup>t</sup>1 t'élma disguyū<sup>é</sup>x  
 then he having stretched it Now it parted in acorn it dropped  
 aloft in the house. several places; pestle down,


xa<sup>a</sup>k!ot'k!às. Mi<sup>i</sup> yāk<sup>w</sup> ópxa luhú<sup>é</sup>. Mi<sup>i</sup>hi<sup>é</sup> t'agá<sup>é</sup>  
 it broke to pieces. Now Wildcat his elder he had Now, it he cried,  
 brother died. is said,

dák'wili<sup>i</sup> giní<sup>é</sup>k'.  
 on top of he went.  
 the house

  
 Ha-i o-bē-yā' ha-i o-bē-yā' ha-i o-bē-yā' ó-bē-ya ó-bē-ya ó-hē-vá<sup>2</sup>  
 "Alas, O elder Alas, O elder Alas, O elder O elder O elder O elder  
 brother! brother! brother! brother! brother! brother!"

p!a-ik'liyí<sup>é</sup>k' dak'wili<sup>i</sup>dàt'. Ganē honohi<sup>é</sup> ba<sup>a</sup>yewé<sup>é</sup> dák'wili<sup>i</sup>  
 he fell down from on top of Then again, it he went up on top of  
 the house. is said, again the house,

hono<sup>é</sup> hagwa<sup>a</sup>lám <sup>é</sup>al<sup>é</sup>yowó<sup>é</sup>.  
 again in the road he looked.

  
 Ha-i o-bē-yā' ha-i o-bē-yā' ha-i o-bē-yā' ó-bē-ya ó-bē-ya ó-bē-ya.<sup>2</sup>  
 "Alas, O elder Alas, O elder Alas, O elder O elder O elder O elder  
 brother! brother! brother! brother! brother! brother!"

T'gél<sup>é</sup> naga<sup>é</sup>ná<sup>a</sup>k'í<sup>é</sup> p!a-ik'liyí<sup>é</sup>k'. Ganē winít' la<sup>a</sup>lē' hu<sup>u</sup>lint  
 Dropping he always did, he fell down. Then exhausted he he was  
 down it is said, became, tired out

t'agá-ida<sup>é</sup>. Ganēhi<sup>é</sup> aba-iyewé<sup>é</sup>. Ganē plí<sup>i</sup> yogwá<sup>a</sup> ha<sup>é</sup>iholóhal  
 as he cried. Then, it is he returned in Then fire its place he dug into it,  
 said, the house. putting ashes  
 aside;

ání<sup>é</sup> hono<sup>é</sup> plí<sup>i</sup> dat!agāī. Ganē ganau de<sup>é</sup>igenép'gwa<sup>3</sup>  
 not again fire he built a Then therein he lay curled up  
 fire. dog-fashion,

ání<sup>é</sup> hono<sup>é</sup> gwi giní<sup>é</sup>k' ání<sup>é</sup> hono<sup>é</sup> t'agá<sup>é</sup>.  
 not again anywhere he went, not again he cried.

<sup>1</sup> See note 7, p. 61

<sup>2</sup> The last syllable of each *obiya* starts at the high pitch of the preceding syllables but falls during its duration gradually to a low pitch. The pitch of each *obiya* is higher than of the following, so that a low pitch is reached at the end of the lament. These falls of pitch are evidently intended to produce a dolorous effect.

<sup>3</sup> *de<sup>é</sup>igeneuk'wa* was said to be a preferable form.

Ganē no<sup>u</sup> ye<sup>e</sup>bá<sup>s</sup>hi. Mi<sup>i</sup> olom xamginí<sup>k</sup>'da<sup>s</sup> yap<sup>!</sup>a  
 Now down let us, pray, Now before as she went into people  
 river return. the water,

s'alxog<sup>w</sup>i alxí<sup>g</sup>in k'a-ilā<sup>p</sup>'a hā<sup>p</sup>'di xamginí<sup>k</sup>'k'. Ganē ánī<sup>s</sup>  
 they were she was woman small she went into Then not  
 standing; seen the water.

yewé<sup>s</sup>. Mi<sup>i</sup> sgísi tclínítclanx. Olom cǵi<sup>i</sup> yaxa ʔalna<sup>a</sup>ná<sup>s</sup>n  
 she Now Coyote he was angry. "Before 'I indeed I can get  
 returned. close to him,'

nagá-ida<sup>s</sup> xamhí la<sup>a</sup>lē<sup>\</sup> nagá-ihí<sup>s</sup> sgísi. A'ní<sup>s</sup> nek' alxí<sup>k</sup>'wa  
 when she right into she he said, it Coyote. Not anyone he saw her  
 said, the water, became," is said,

k'a-ilā<sup>p</sup>'a hā<sup>p</sup>'di. Ganē hulūn dedewilít'a<sup>a</sup>da s'ink'wók!wá<sup>a</sup>  
 woman small. Then sea- at his door Mud-cat  
 monster

wók' hūlk' yók!a<sup>a</sup> ba<sup>k</sup>lólól k'loloi sbedésbat'i. Ganē  
 she Panther his bones she gathered basket she filled it tight Then  
 arrived; them up, with them.

k'loloi debū<sup>s</sup> k!emèi. Ganē yá<sup>s</sup> ánī<sup>s</sup> nek' alxí<sup>k</sup>'wa  
 basket full she made it. Then she went, not anyone he saw her

yewéida<sup>s</sup>. Ganē dahōxa la<sup>a</sup>lít'a<sup>s</sup> mü<sup>u</sup>láp<sup>x</sup> ganau giník'<sup>w</sup>  
 as she Then evening when it sweat-house in she went  
 returned. became, with them,

mü<sup>u</sup>láp<sup>x</sup> ganau mats'lak'. Dewénxa gwel<sup>w</sup>wāk'wi<sup>s</sup> t'adā  
 sweat-house in she put them. "Next day early in the 'Paternal  
 morning aunt,

dé<sup>s</sup>isé<sup>s</sup>xi nēxga<sup>m</sup>1 nagá-ihí<sup>s</sup> gana<sup>s</sup>nex hūlk' yók!a<sup>a</sup> wa<sup>a</sup>himít'.  
 open the door say to she said, thus Panther his she talked  
 for me! me," it is said; bones to them.

Dewénxa gwel<sup>w</sup>wāk'wi<sup>s</sup> la<sup>a</sup>lē<sup>\</sup> dedewilí<sup>i</sup>da cí<sup>u</sup>li. T'adā  
 Next day early in the it became at the door she was "Paternal  
 morning sitting. aunt,

dé<sup>s</sup>isé<sup>s</sup>xi. Ba<sup>a</sup>bilí<sup>u</sup>s dé<sup>s</sup>isé<sup>s</sup>'k' hop!é<sup>s</sup>n nát'na<sup>s</sup> ganat' iá<sup>a</sup>2  
 open the door She she opened long as being so being just,  
 for me!" jumped up, the door; before

ganē hen<sup>e</sup> yá<sup>a</sup> alt!ayagín.  
 now then just he was found.

Dewénxa la<sup>a</sup>lē<sup>\</sup> gwel<sup>w</sup>wāk'wi<sup>s</sup> mi<sup>i</sup> gūxdagwa wá<sup>a</sup>da  
 Next day it became early in the now his own wives to them  
 morning,

yewé<sup>s</sup>. Ganē yanába<sup>s</sup>hàn naga gūxdagwa. Mi<sup>i</sup> mí<sup>s</sup>wa  
 he "Now let us all go off!" he said his own wives. "Now perhaps  
 returned. to them

haxiya gwidísgwit' wí<sup>w</sup>wā nagá-ihí<sup>s</sup> hūlk'. Ganē gūxda  
 in the he has thrown my younger he said, it Panther. Then his wives  
 water himself brother," is said,

<sup>1</sup> Future imperative with 1st per. sing. object of *naga-*: *naag-i-*, "to say to."

<sup>2</sup> = *yáa*.

há-u nagá<sup>ie</sup> yanaba<sup>hán</sup> nagá<sup>ie</sup>. Ganē ik!u<sup>mánk</sup>'wa  
 "Yes," they said; "let us all go away!" they said. Then they prepared themselves

k'a-ilā'p'a gā'p<sup>ini</sup>. Ganē yá<sup>s</sup> sé<sup>nda</sup> hawilit'gwa yewé<sup>ie</sup>.  
 women two. Then they Panther in his own they  
 went, house returned.

Dehi <sup>alyowó<sup>s</sup></sup> áni<sup>s</sup> k'ai k!iyíx. Abaigini<sup>ek</sup>' pli<sup>i</sup> yogwá<sup>a</sup>  
 Ahead he looked, not any smoke. They went into fire its place  
 the house;

ganau dégenau. Dít'gwá<sup>as</sup>lam wíwā nagá<sup>ie</sup>. Ganē gūxdagwa  
 in curled up "O poor my younger he said. Then his own wives  
 dog-fashion. brother!"

alts!āik'ānp' naga gūxdagwa alts!ayagán. Gana<sup>énex</sup> ciwók'di  
 "Do you (pl.) he said his own he was washed. Thus it may be  
 wash him!" to them wives;

hono<sup>s</sup> alhūyū'hix. Gí<sup>ie</sup>à gahi yáxa yok!woyá<sup>en</sup> ge  
 again he used to go I, for my just indeed I know it, there  
 out hunting. part, that

winíthi yaxa yok!woyá<sup>en</sup>.  
 just so far indeed I know it.

*Translation.*<sup>1</sup>

There was the house of Panther and his younger brother, his younger brother Wildcat, while down below from them were Coyote and his mother. Panther used to go out hunting, many deer he used to kill. Now every day he killed deer, while his younger brother was in the house, a maker of food. Only that he did. For a long time the house was full of venison; but the younger brother ate nothing but fat, he was not wont to eat the flesh of deer. Down below from them Coyote and his mother had a house of fir bark.<sup>2</sup>

Then, 'tis said, a long time elapsed. Then somewhere or other by the sea Panther the chief was heard about, how he destroyed deer. Then two girls, the White Duck sisters, went off. Coyote was heard about, that Coyote's house was on this side, the west side of the land; but as for Panther, that one's

<sup>1</sup> Compare Boas, *Kathlamet Texts*, pp. 129-41; St. Clair, *Traditions of the Coos Indians, Journal of American Folk-Lore*, Vol. 22, pp. 35, 36; Dixon, *Achomawi and Atsugewi Tales, ibid.*, Vol. 21, pp. 163-65. The Yana have a version closely similar to that of the Achomawi.

<sup>2</sup> The house of bark instead of lumber marks the poor man.



house was said to be on the east side of the land. Thus they heard about them. Then the two White Duck girls, the two sisters, arrived there to Coyote. Now Coyote was beating bark from a tree. Now then, 'tis said, Coyote looked up—two pretty girls were coming. (Coyote did not know what to do. He defecated, and asked his excrements,) “*ε*A! What am I going to do?”—“Thunder’s board,<sup>1</sup> say to it! Make lumber out of it!”—“My mother shall wear the ohòp‘-shells<sup>2</sup> on her skirt,” said Coyote. “My mother shall have in her hands an acorn pestle wherewith to pound,” he said. “In a house of lumber shall my mother be sitting,” he said.

Then the two girls came to a standstill. “Where is Panther’s house?” Now was Coyote asked for Panther’s house. “It is I, indeed, that am Panther.” Now they nudged each other; the younger girl nudged her elder sister, (saying), “He lies, it is Coyote indeed.” The elder one said, “It is not Coyote, that one is Panther.”—“Girls, right there, indeed, is my house.” They continued on their way. Then, 'tis said, they came to the house; Coyote’s mother was pounding with an acorn pestle. Then they sat down, but not for a long time were they seated. “Where is Panther’s house?” the old woman, Coyote’s mother, now was asked. “Up stream on the east side of the land, there is his house,” said the old woman. “Though I told you so just now, you said it was Panther, but I told you it was Coyote,” she said to her elder sister. Then they went out again; now they went off, started again on their journey.

Then a long time elapsed and Coyote returned. “Mother! Where is your younger daughter-in-law? Has not perchance the roof above her head a hole?”—“What did you say?”—“Has not the roof above your younger daughter-in-law’s head a hole?”—“How do I come to have a daughter-in-law? Just now there were girls in the house; to Panther have they gone,”

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<sup>1</sup> That is, lumber.

<sup>2</sup> See note 3, p. 55.

she said, the old woman said that. "S-what<sup>1</sup> did you say?" Now he went into the house and killed his mother. Then he returned out of the house, ran off now. Now he ran and pursued them. Now they had nearly arrived at Panther's house. Now (Coyote) just barely caught sight of them and exercised his supernatural power upon the two girls. "Old!" he said, and old they became. Now they came to Panther in his house. Wildcat was sitting there; two old women came to Panther in his house. Their basket-caps were worn out, their burden baskets were worn out, they were old women without teeth, the sisters, two old women (now), held staffs in their hands. Panther was not there, he was out hunting.

Now evening came on and Panther brought home venison. Then Wildcat said, "Now my maternal grandmothers have arrived here," recounted Wildcat to his elder brother. "Give them soft food, give them liver," said Panther. Then, 'tis said, he always gave them liver. Then, when it was dawn, Panther would go out hunting again, every day he was wont to go out hunting. Sometimes he brought home a fawn. "Give your maternal grandmothers soft food," he used to say to his younger brother, and that one would give them liver. Then a long time elapsed. Now the old women were always pounding acorns. Then, 'tis said, they took hot water with them; they sifted in the basket-pan, the acorns they sifted in the basket-pan. Now the hot water dripped down on the back of her hand. Now she caught her breath and said, "O younger sister! now see! Oh, my hand has become white. Well, I'm going to bathe," the elder one did that. Now she jumped into the water and emerged right on the other side of the river. Then, 'tis said, oh! as she had been long before, being just so she emerged on the other side. "Do you too bathe!" she said to her younger sister. Now also the younger one bathed in the water, and together they emerged just across the river. And of the same appearance they became as when long ago, being

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<sup>1</sup> The s-, here as often, is quite meaningless. It is characteristic of the speech of Coyote.

pretty, they had gone to Panther; of the same appearance the sisters became, pretty girls. Then they returned to this side of the river. Then they took out the acorns and into the house they returned, pretty girls. Now the acorns they cooked. And the girls said, "O Wildcat, your maternal grandmothers he's been calling us; long ago, however, we came here in order to marry your elder brother, but Coyote did exercise his supernatural power upon us. Now we are going away, down river we go back."

Now they went off, but Panther was not there; he was out hunting, early in the morning he was wont to go out to hunt. Now, 'tis said, off went the girls, no longer were they there. Then Wildcat, for his part, did go on top of the house. "Hē+, elder brother! Your wives now have gone, O elder brother!" Now he kept shouting, shouted to his elder brother. "Elder brother, your wives have gone," he said to him, shouted. "O! Bā+! elder brother, come back! Your wives have gone," he said. Now Panther returned and (Wildcat) recounted it to his elder brother, told him about them. "They are pretty girls. 'Your maternal grandmother he's been calling me,' they said to me." Thus he recounted it to his elder brother. "Now I am going," said Panther. Then strings of dentalia he took, and strung them up, strung them out in the house; an acorn pestle he stood up. "Now should this (string) part, in that case I shall be dead," he said to his younger brother. "Should the acorn pestle fall down, should it break, in that case I shall be dead." he said to him.

Then off he went, followed his wives. And now he caught up with them. Arrow shafts he shot in front of them, but the girls did not look back; the arrow shafts they picked up and put them into their burden baskets. And now by the ocean they arrived; just then they talked with their husband. Then a canoe was paddled to them. "Even though they should say all sorts of things alongside the canoe, do not look there," said the girls, to their husband that they said. "Do not look into the water,

even though they should say all sorts of things to you. Do not look there." Then he was paddled across. Now all sorts of things was Panther called, ugly-faced; in whatever way he looked, all that was he called. Though his wives had told him that before, had told him, "Do not look into the water!" now he became angry and looked into the water. Now the canoe upset and he was swallowed, the sea-monster swallowed him; but his wives arrived to shore.

Now all the people were taken as divers. "Dive for him!" they were told. What sort of (person) was not taken? Whenever they dived for him they always just floated up, no one reached to the bottom of the water. Even though many beings were taken, no one reached to the bottom, they always just floated up; whenever the people dived, they did not reach to the bottom of the water, but always just floated up. But now the Mudcat woman was twining a small basket. "It is I indeed who can get close to him," she said. Then Coyote said, "S-she indeed can get close to him!" To the woman did he say that. "Though these so many people did dive, they did not even get close thereto," he said, "though so many people dived." Coyote said that, with the woman he quarreled. "I indeed can go off and get close to him," she kept twining the small basket while talking. "S-she indeed can get close to him!" She said nothing, answered him not, but twined the small basket. The people had all been tried, she alone was left. All the people had dived, but that one still was left, she alone. Now, 'tis said, she finished the basket, covered it over. "Well, now, you in your turn! since you did say, 'I can get close to him,' " she was told. Then, 'tis said, she went to the water, ahead to the water she proceeded. Now into the water she went, she too did dive; the people had all been tried, so she too now did dive.

Now up river the string of dentalia parted in Panther's house, where formerly he had stretched it aloft in the house. Now it parted in several places, and the acorn pestle dropped down,

broke to pieces. Now Wildcat's elder brother had died. Then, 'tis said, he wept, on top of the house he went.

“Alas, O elder brother! alas, O elder brother! alas,  
O elder brother!  
O elder brother! O elder brother! O elder brother!”

Down he rolled from on top of the house. Then again, 'tis said, he went up on top of the house. Again he looked along the trail.

“Alas, O elder brother! alas, O elder brother! alas,  
O elder brother!  
O elder brother! O elder brother! O elder brother!”

He always dropped down, down he rolled. Then exhausted he became, he was tired out as he wept. Then he went back into the house. Then he dug into the fire-place and put the ashes aside; not again he built the fire. And therein dog-fashion he lay curled up. No more did he go anywhere, no longer he wept.

Now, pray, let us return down river. Now, when formerly she had gone into the water, the people there were standing; the little woman was seen as she went into the water. But she did not return. Now Coyote was angry. “S-when formerly she said, ‘I indeed can get close to him,’ right into the water she proceeded,” said Coyote. No one did see the little woman. Then Mudcat did arrive at the sea-monster's door; Panther's bones she gathered up, the basket tight she filled with them. Then full she made the basket. And off she went, and no one saw her as she returned. Then as evening came on, into the sweat-house she went with them, in the sweat-house she put them. “Next day, early in the morning, say to me, ‘Paternal aunt, open the door for me!’ ” she said, thus to Panther's bones she talked. Next day came on early in the morning, and at the door she was seated. “Paternal aunt, open the door for me!” Up she jumped and opened the door. As long before he had been, just so indeed was he then found.

Next day came on early in the morning, and to his wives he

returned. "Now let us all go off!" he said to his wives. "Now perhaps my younger brother has thrown himself into the water," said Panther. Then his wives said, "Yes, let us all go off!" they said. Then the two women prepared themselves, and away they went, returned to Panther's house. Ahead he looked, but there was no smoke. They went into the house; (Wild-cat) lay in the fire-place curled up dog-fashion. "O my poor younger brother!" he said. Then to his wives "Do you wash him!" he said, and he was washed. As was his wont, it may be, he always went out hunting again. I, for my part, know just that, indeed; proceeding just so far I know.

## 5. COYOTE AND FOX.

	Wilí <sup>i</sup>	yuwò <sup>8</sup>	sgísi	yolà	wak'díxadil	beán	mí <sup>8</sup> sga <sup>8</sup>
	Their houses	they were	Coyote	Fox	he and his cousin, <sup>1</sup>	his daughter	one
'sgísi.	A'lhuyúx	yolá	s'uhū'	ba <sup>a</sup> domó <sup>8</sup> s	gūi	ga <sup>8</sup> al	ts'layā'k'i
Coyote.	He went out to hunt	Fox;	quails	they flew up and lit	woods	at;	he shot at them,
gwala	t'lomōm.	Dahō <sup>u</sup> xa	yewé <sup>8</sup>	cuhū'	ligik'w.	Sgísi	
many	he killed them.	In the evening	he returned,	quails	he brought them home.	Coyote	
beán	dewilí	lō <sup>u</sup> l <sup>8</sup> .	Ganēhi <sup>8</sup>	yola	yewé <sup>8</sup>	cuhū'	gwala
his daughter	in front of the house	she was playing.	Then, it is said,	Fox	he returned,	quails	many
labàk'.	ō+	hamí'	yola	cuhū'	gwala	ligik'w.	
he evidently carried them on his back.	"O,	father!	Fox	quails	many	he has brought them home."	
Dat'ān-elá <sup>t</sup> 'gwàt'	yàmt'	ne <sup>8</sup>	gwidì	na <sup>8</sup> nagánha <sup>8</sup> 2	nagá-ihí <sup>8</sup>		
"Squirrel-tongued,	ask him,	well,	in what way	that he did to them,"	he said, it is said,		
sgísi.	Nó <sup>c</sup>	hiwilí <sup>u8</sup> .	Wihám	gwidì	na <sup>8</sup> nagàt'	nagásbi	
Coyote.	Next door	she ran.	"My father	'In what way	did you do to them?'	he says to you,"	
nagá-ihí <sup>8</sup> .	Gwidì	na <sup>8</sup> nagá <sup>8</sup> n?	Gūi	ga <sup>8</sup> al	ba <sup>a</sup> k'lowū <sup>8</sup>		
she said, it is said.	"In what way	did I do to them?	Woods	to	they flew up together;		

<sup>1</sup>More exactly, "his mother's brother's son."

<sup>2</sup>Subordinate form of *na<sup>8</sup>nagà*.

hawap!i<sup>t</sup>c!úluk!i<sup>n</sup> gūi. Ganē ba<sup>a</sup>gèlyuwút'e<sup>s</sup> hawánda.  
underneath I set fire to woods. Then I lay down belly up under them.

Ganē p!a-ik'ulú<sup>u</sup>k'al deguxhidē. Gana<sup>n</sup>ex t!omomá<sup>n</sup>  
Then they dropped down dead in front of Thus I killed them,"  
one after another my heart.<sup>1</sup>

nagá-ih<sup>i</sup><sup>s</sup> yolà. No<sup>u</sup>s' yewé<sup>s</sup> hapxwi waiwī'. Yék'dal  
he said, it Fox. Next door she little girl. "In the  
is said, returned brush

s'alt!us'ót!is'i<sup>n</sup>. Gas'i<sup>s</sup> s'u<sup>h</sup>ú<sup>u</sup> ba<sup>a</sup>dumú<sup>s</sup> gas'i<sup>s</sup> hawa<sup>a</sup>pi-  
I was walking about Then quails they flew up there- I set fire to  
at random. upon

tc!úluk!w<sup>i</sup><sup>n</sup> nagá-ih<sup>i</sup><sup>s</sup>. Gasi<sup>s</sup> ba<sup>a</sup>gélpleyēnt'e<sup>s</sup> hawánda  
(woods) under- she said, it "Then I lay down belly up under them,"  
neath,"

nagá-ih<sup>i</sup><sup>s</sup>. Gasi<sup>s</sup> deguxhidē p!a-ik'ulú<sup>u</sup>k'al. Gana<sup>n</sup>ex  
she said, it "Then in front of they dropped down dead Thus  
is said. my heart one after another.

t!omomá<sup>n</sup>. Ga nagá<sup>i</sup><sup>s</sup> hamī yola<sup>a</sup>. S'éhehehe ūyū<sup>i</sup><sup>s</sup>sgwa  
I killed them.' That he said, father, Fox, for "S'éhehehe!" he laughed  
at him;

ā'k' wanà guxi<sup>i</sup> t!osó<sup>u</sup> gi<sup>i</sup> yaxáhi guxít'k' mahàì  
"he even his heart little, I however, indeed, my heart big,"

nagá-ih<sup>i</sup><sup>s</sup>.  
he said, it is said.

Ganēhi<sup>s</sup> dewénxa la<sup>a</sup>lē'. Ganēhi<sup>s</sup> alhūyūx sgísi  
Then, it is next day it became. Then, it is he went to Coyote;  
said, hunt

gáhīhi<sup>s</sup> na<sup>n</sup>nagá<sup>i</sup><sup>s</sup>. Cuhu<sup>u</sup> ba<sup>a</sup>k!owó<sup>s</sup> hawap!i<sup>t</sup>c!úlu<sup>u</sup>k'i ganī  
the same, he did. Quails they flew up he set fire to (woods) then  
it is said, together; underneath;

ba<sup>a</sup>gélpleyē<sup>s</sup> hawánda p!i<sup>i</sup> p!a-ik'ulú<sup>u</sup>k'al deguxhí<sup>i</sup>da. Ganī  
he lay down under them, (pieces they dropped down in front of his Then  
belly up under them, of) fire one after another heart.

m<sup>i</sup><sup>s</sup>sga<sup>s</sup> p!a-ik!iyi<sup>i</sup><sup>s</sup>k' deguxhí<sup>i</sup>da. Sgisi m<sup>i</sup><sup>i</sup> lohó<sup>s</sup>. Ganī  
one it dropped down in front of his Coyote now he died. Then  
heart.

t!ibicīhi mi<sup>i</sup> t!ayāk'wa mi<sup>i</sup>hi<sup>s</sup> dak!<sup>w</sup>ocō<sup>u</sup>k'wa. C<sup>a</sup> t!ibicī  
ants, now they found now, they bit him. "C<sup>a</sup>! ants  
indeed, him; it is said,

xa<sup>a</sup>xdí<sup>s</sup> olom waik'anda<sup>s</sup> k'ái ga<sup>a</sup>al di ikwé<sup>x</sup>i  
slim-waisted! short when I, as it seems, what for (inter.) did they wake  
while ago was sleeping me up?"

nagá-ih<sup>i</sup><sup>s</sup>. Mi<sup>i</sup> bayewé<sup>i</sup> dahōxa yewé<sup>s</sup> m<sup>i</sup><sup>s</sup>sga<sup>s</sup> ligik'<sup>w</sup>.  
he said, it Now he came to in the he returned, one he brought  
is said. again; evening it home.

<sup>1</sup> i. e., on my breast.

	Ganī	dewénxa	mi <sup>i</sup>	hono <sup>é</sup>	alhūyūx	yolà.	Ganī
	Then	next day	now	again	he went to hunt	Fox.	Then
mi <sup>hi</sup>	hono <sup>é</sup>	yewé <sup>é</sup>	dahōxa	mena	ligik <sup>‘w</sup> .	Hamī	yola
now, indeed,	again	he returned	in the evening,	brown bear	he brought it home.	“Father,	Fox
mena	ligik <sup>‘w</sup>	nagá-ihí <sup>é</sup>	hapxwi	wa-iwī	sgísi	bean.	
brown bear	he has brought it home,”	she said, it is said,	little	girl,	Coyote	his daughter.	
Dat <sup>‘</sup> ānéla <sup>‘t</sup> gwàt <sup>‘</sup>	yamdāmt <sup>‘</sup>	gwi	na <sup>é</sup> nex	di	t!omōm.		
“Squirrel-tongued,	go and ask him	how	doing	(inter.)	he has killed it”		
Nó <sup>‘s</sup>	hiwilí <sup>‘é</sup>	Wihām	gwi	na <sup>é</sup> nex	di	t!omomàt <sup>‘</sup>	
Next door	she ran.	“My father	How	doing	(inter.)	did you kill it?”	
nagásbi.	Gwi	na <sup>é</sup> nex	di	t!omomá <sup>é</sup> n?	K!ā <sup>‘t</sup>	dalsal-	
he says to you.”	“How	doing	(inter.)	did I kill it?	‘K!ā <sup>‘t</sup> ’	I was walking	
t!os <sup>‘</sup> ót!is <sup>‘i</sup> n.	Ganī	ō+	negési.	Mū <sup>‘</sup> lxi	yexa <sup>‘</sup>	nagá <sup>é</sup> n	
about at random in the bush.	Then	‘ō+’	he said to me.	‘Swallow me	merely,’	I said to him,	
mū <sup>‘</sup> lxi	yexa <sup>‘</sup>	wede	wanā	yo <sup>‘</sup> màt <sup>‘k</sup>	p!a-it <sup>‘</sup> gwí <sup>‘</sup> xnat <sup>‘</sup>		
‘swallow me	merely!	Not	at all	my blood	do you cause it to drop down!		
nagá <sup>é</sup> n.	Gas <sup>‘i</sup>	múlú <sup>‘é</sup> xi	yaxà.	Ganī	ci <sup>‘</sup> ulít <sup>‘é</sup>	hawí <sup>‘</sup> ní <sup>‘</sup> da.	
I said to him.	There- upon	he swallowed me	merely.	Then	I was sitting	inside of him.	
Ganī	guxí <sup>‘i</sup>	smilísmalx	guxí <sup>‘i</sup>	he <sup>‘</sup> sgó <sup>‘</sup> da <sup>é</sup> n.	Ganī	didelgándadat,	
Then	his	it was swinging; heart	his heart	I cut it off.	Then	out from his anus	
ba-iyeweít <sup>‘é</sup>	nagá-ihí <sup>‘é</sup> .	Se <sup>‘</sup> hehehehe	hín <sup>‘</sup> x-niwá <sup>‘s</sup>	gi	yaxá <sup>‘</sup> wa		
I went out again,”	he said, it is said.	“Se <sup>‘</sup> hehehehe!	he is cowardly;	I,	however,		
guxít <sup>‘k</sup>	ts!ámx	t!ilā <sup>‘</sup> p <sup>‘</sup> a	eít <sup>‘é</sup>	sgísihi	ga	nagá <sup>‘é</sup> .	
my heart	brave,	man	I am,”	Coyote	that	he said. indeed	
Dewénxa	la <sup>‘</sup> lē <sup>‘</sup>	mi <sup>i</sup>	alhūyūx	āksí <sup>‘é</sup> .	Ganēhi <sup>‘é</sup>	alhūyūx	
Next day	it became,	now	he went out to hunt	he in his turn.	Then, it is said,	he went out to hunt	
sgísi	gahí <sup>‘</sup> hi <sup>‘é</sup>	na <sup>é</sup> nagá <sup>‘é</sup>	yola	gana <sup>é</sup> nex	malāk <sup>‘</sup> wana <sup>‘é</sup> .	Ganē	
Coyote;	the same, it is said,	he did	Fox	in that way	as he had told him.	Then	
mi <sup>‘</sup> hi <sup>‘é</sup>	ba-idák <sup>‘</sup> wilít <sup>‘</sup> lāt <sup>‘</sup>	hā <sup>‘</sup>	é <sup>‘</sup> mū <sup>‘</sup> l <sup>‘</sup> xwi	yaxa	é <sup>‘</sup> mū <sup>‘</sup> l <sup>‘</sup> xwi		
now, it is said,	he jumped out of his house,	“Hā <sup>‘</sup> !”	“Swallow me	merely,	swallow me		
yaxa	wede	yo <sup>‘</sup> mat <sup>‘k</sup>	p!a-it <sup>‘</sup> gwí <sup>‘</sup> xnat <sup>‘</sup> .	Mi <sup>i</sup>	múlú <sup>‘é</sup> k <sup>‘</sup> wa		
merely!	Not	my blood	do you let it drop!”	Now	he swallowed him;		

<sup>1</sup> So heard for *yaxa*.



- sgisi mülú<sup>u</sup>k!an xam<sup>k</sup>' xebé<sup>n</sup>. Ha<sup>o</sup>wini<sup>da</sup> ci<sup>u</sup>li. Mi<sup>i</sup>  
Coyote he was Grizzly he did so. Inside of him he was Now  
swallowed, Bear sitting.
- ména guxí' alxí'k' smilísmalx mi<sup>i</sup> he<sup>o</sup>sgó<sup>u</sup>t' guxí' mi<sup>i</sup>hi<sup>o</sup>  
Brown his he saw it, it was dangling; now he cut it his now, it  
Bear heart off heart, is said,
- t!omōm mena sgísi. Ganē mi<sup>i</sup>hi<sup>o</sup> hanwayaswíswálhi  
he killed Brown Coyote. Then now, it he tore through them  
him Bear is said, with his knife
- yáwa<sup>a</sup>. Mi<sup>i</sup> t!omōm mena mi<sup>i</sup> aba-iyewé<sup>o</sup> mi<sup>i</sup> sgísi  
his ribs. Now he killed Brown now he returned now Coyote  
him Bear;
- mena ligik<sup>w</sup> dahōxà.  
Brown he brought in the  
Bear him home evening.
- Ganēhi<sup>o</sup> wé<sup>o</sup>gia-uda<sup>o</sup> mi<sup>i</sup> hono<sup>o</sup> yola alhūyūx dáhōxa  
Then, it when it was now again Fox he went to in the  
is said, daybreak hunt, evening
- yewé<sup>o</sup>. Hē+ hamī yola dēl gwala ligik<sup>w</sup>. Dat'ān-elá<sup>at</sup>'gwat'  
he "Hē+! father, Fox yellow- many he brought "Squirrel-tongued,  
returned. "them home."
- gwidi na<sup>o</sup>nagàt' nānha. No<sup>u</sup>s' hiwili<sup>u</sup>o. Gwidí na<sup>o</sup>nagàt'  
'How did you do ask him.'<sup>1</sup> Next she ran. "How did you do  
to them?" door to them?"
- nagásbi wihām. Gwidi na<sup>o</sup>nagá<sup>n</sup>? T'ga<sup>a</sup> hap'litc!úluk!i<sup>n</sup>.  
he says to my father." "How did I do to 'Earth I set them on fire  
you them?" in it.
- Gas<sup>i</sup> de<sup>o</sup>l hadedilt'a dībūmá<sup>a</sup>k' ba-ik!ololá<sup>n</sup>. Ganē  
There- yellow- everywhere they swarmed I dug them out. Then  
upon jackets up,
- dik'alp'ilíp'ili<sup>n</sup> nagá-ihí<sup>o</sup>. Nó<sup>u</sup>s' yewé<sup>o</sup>. Hamī t'ga<sup>a</sup>  
I squashed them all he said, it is Next door she "Father, 'Earth  
with my penis," said. returned.
- hap'litc!úlu<sup>u</sup>k!<sup>w</sup>i<sup>n</sup> nagá<sup>o</sup> Dat'ānelá<sup>at</sup>'gwat' gwenhegwéhak'wi  
I set them on fire in it,' he said," Squirrel-tongued she related it to him
- máxa. Hamī t'ga<sup>a</sup> hap'litc!úlu<sup>u</sup>k!<sup>w</sup>i<sup>n</sup> nagá<sup>o</sup>. Gasi<sup>o</sup> de<sup>o</sup>l  
her "Father, 'Earth I set them on fire in it,' he said. 'There- yellow-  
father. upon jackets
- dībūmá<sup>a</sup>k' gasi<sup>o</sup> ba-ik!ululá<sup>n</sup> gasi<sup>o</sup> dik'alp'ilíp'ili<sup>n</sup> nagá-ihí<sup>o</sup>.  
they then I dug them out, then I squashed them all she said, it  
swarmed up, with my penis," is said.
- C<sup>o</sup>éhehehe āk!a<sup>2</sup> dik'alt!ucu<sup>u</sup>t'gwat' gi<sup>i</sup> yaxa maháit'a  
'C<sup>o</sup>éhehehe! he, for his small-penis'd, I however bigger one  
part,
- wa<sup>o</sup>it!anáhi<sup>n</sup> nagá-ihí<sup>o</sup>.  
I hold it with me," he said, it is said.

<sup>1</sup> Literally, "cause him to do or say."<sup>2</sup> = aak<sup>o</sup>-<sup>o</sup>à.

Dewénxa Next day	lālē it became,	sgísi Coyote	ganī then	yá <sup>a</sup> just	hono <sup>8</sup> again	a <sup>a</sup> ks <sup>i</sup> <sup>8</sup> he in his turn	ganī then
t'ga <sup>a</sup> earth	hapl'itc'úló <sup>u</sup> k <sup>i</sup> . he set them on fire in it.	Ganēhi <sup>8</sup> Then, it is said,	de <sup>1</sup> yellow- jackets	ádat'wi <sup>8</sup> from every side	dībūmá <sup>a</sup> k <sup>'</sup> they swarmed up;		
ba-iklolōl he dug them out,	de <sup>1</sup> yellow- jackets	aldīl all	dik'alp'ilíp'alhi he squashed them with his penis;	mi <sup>i</sup> now	p'lowō <sup>u</sup> k'wa. they stung him.		
Mi <sup>i8</sup> sga <sup>8</sup> One	wili <sup>i</sup> house <sup>1</sup>	ba-ikolōl. he dug it out.	Mi <sup>i</sup> Now	detslini <sup>8</sup> x he died;	mi <sup>i</sup> now	hono <sup>8</sup> again	tlibis <sup>i</sup> ants
mi <sup>i</sup> now	dak'los'ō <sup>u</sup> k'wa. they bit him.	S <sup>8</sup> á "S <sup>8</sup> á!	c <sup>8</sup> ik'wé <sup>e</sup> xi they have waked me up	ulum before	waik'anda <sup>8</sup> when I was evi- dently sleeping,"	nagá-ih <sup>i8</sup> . he said, it is said.	
Mi <sup>i8</sup> sga <sup>8</sup> One	ligik <sup>'w</sup> . he brought it home.	Gana <sup>8</sup> néxhi Thus indeed	mi <sup>i8</sup> sga <sup>8</sup> one	t!omóamt' he always killed it,	he <sup>e</sup> ne then		
detslini <sup>'</sup> anx. he always died.							
Mi <sup>i</sup> Now	dewénxa next day	honō <sup>n</sup> again	alhūyūx he went out to hunt	yolà. Fox.	Ganī Then	p'imhi salmon indeed	
ligik <sup>'w</sup> he brought them home	daho <sup>u</sup> xà. in the evening.	Mi <sup>i</sup> Now	hono <sup>8</sup> again	ā+ "ā+!	hamī father,	p'im salmon	gwala many
ba-iligik <sup>'w</sup> he has brought home out of the water,"	nagá-ih <sup>i8</sup> . she said, it is said.	Dat'ānelá <sup>at</sup> g'wàt' "Squirrel-tongued,		yamdám <sup>t</sup> go and ask him,	gwidi 'How		
na <sup>8</sup> nagàt' did you do to them?"	nānha. ask him."	Mi <sup>i</sup> Now	nó <sup>u</sup> c next door	hiwilí <sup>u8</sup> . she ran.	Wiham "My father	gwidi 'How	na <sup>8</sup> nagàt' did you do to them?"
nagásbi. he says to you."	Gwidi "How	na <sup>8</sup> nagá <sup>n</sup> ? did I do to them?"	Yílwa <sup>s</sup> Hazel switch	īk'anák'lini <sup>n</sup> I twisted it,	gasi <sup>8</sup> there- upon		
ganī then	dets'ługú <sup>u</sup> sharp at one end	k'emē <sup>n</sup> . I made it.	Ganī Then	p!é <sup>s</sup> rock acorn- mortar	gwenha-udē in back of my neck	mats'lagá <sup>n</sup> I put it,	
xambiliūt'e into the water I jumped	ts!āū deep water	ganāu in,	p'im salmon	gwenxoxog <sup>wá</sup> n I strung them,"	nagá-ih <sup>i8</sup> . he said, it is said.		
S'éhehehe "S'éhehehe!	gi <sup>i</sup> I	yaxáwa truly	gūx <sup>w</sup> it'k' my heart	mahái big	āks <sup>i</sup> <sup>8</sup> he, however,	guxwí <sup>i</sup> his heart	
t!os'ó <sup>u</sup> little,"	nagá-ih <sup>i8</sup> . he said, it is said.						

<sup>1</sup> i. e., nest.

Dewénxa Next day	lālē it became,	mi <sup>i</sup> now	haxiyà in the water	giní <sup>g</sup> k' he went;	yílwa <sup>s</sup> hazel switch	he <sup>e</sup> sgó <sup>ut</sup> ' he cut it off,
ganēhi <sup>g</sup> then, it is said,	ik <sup>!</sup> lanák <sup>!</sup> lan. he twisted it.	Ganī Then	p <sup>!</sup> lé <sup>s</sup> rock acorn-mortar	igí <sup>na</sup> he took it,	gwenhaūt <sup>'</sup> gwa in back of his own neck	
mats <sup>!</sup> lak' he put it;	xambilí <sup>u</sup> into the water he jumped,	p'im salmon	wayānk <sup>'w</sup> he followed them,	swadāt <sup>'</sup> ga he pursued them,	mí <sup>g</sup> sga <sup>g</sup> one	
ī't <sup>!</sup> laut <sup>!</sup> lau. he caught it.	Mi <sup>i</sup> Now	lohó <sup>g</sup> he died,	mi <sup>i</sup> now	t'iyí <sup>g</sup> he floated,	mi <sup>i</sup> now	sgisi Coyote
baya <sup>a</sup> lehé <sup>ig</sup> <sup>1</sup> he just drifted dead to shore	t <sup>!</sup> luxū <sup>'i</sup> drift-wood	ga <sup>al</sup> . to.	Mi <sup>i</sup> Now	t <sup>!</sup> libis <sup>'i</sup> ants	dak <sup>!</sup> os <sup>'</sup> ō <sup>u</sup> k <sup>'</sup> wa. they bit him.	
S <sup>'</sup> á "S <sup>'</sup> á!	t <sup>!</sup> libis <sup>'i</sup> ants	xa <sup>a</sup> xdí <sup>g</sup> s slim-waisted!	olom Just before	waík <sup>'</sup> anda <sup>g</sup> when I was evi- dently sleeping	c <sup>'</sup> ik <sup>'</sup> wé <sup>e</sup> xi they woke me up!"	nagá <sup>'</sup> ihi <sup>g</sup> he said, it is said.
Mi <sup>i</sup> Now	aba-iyewé <sup>ig</sup> he returned into the house	dahōxà in the evening,	mi <sup>i</sup> now	ligik <sup>'w</sup> he brought it home	p'im salmon	mí <sup>g</sup> sga <sup>g</sup> . one.
Ganēhi <sup>g</sup> Then, it is said,	hono <sup>g</sup> again	wé <sup>g</sup> ia <sup>ug</sup> it was dawn;	dewénxa next day	la <sup>a</sup> līt <sup>'</sup> a <sup>g</sup> when it became	mi <sup>i</sup> now	hono <sup>g</sup> again
ya <sup>g</sup> he went	yolà. Fox.	Mi <sup>i</sup> Now	dat <sup>!</sup> laiyá <sup>ig</sup> . he went to people to get food.	Ganēhi <sup>g</sup> Then, it is said,	dahōxa evening	lālē <sup>'</sup> . it became.
yola Fox	yewé <sup>ig</sup> he returned,	p'im salmon	xum dry	yelèx burden basket	debū <sup>g</sup> full that he carried it on his back.	labàk <sup>'</sup> . "ē+! father,
yola Fox	p'im salmon	yelèx burden basket	debū <sup>g</sup> full he evidently carries it on his back,"	labàk <sup>'</sup> he evidently carries it on his back,"	nagá <sup>'</sup> ihi <sup>g</sup> . she said, it is said.	Dat <sup>'</sup> ānéla <sup>at</sup> 'gwàt <sup>'</sup> "Squirrel-tongued,
gwidí 'How	na <sup>e</sup> nagàt <sup>'</sup> did you do to them?"	nānha. ask him."	Nó <sup>u</sup> c Next door	hiwilí <sup>ug</sup> she ran	hapxwi little	wá-iwī girl
sgísi Coyote	béan. his daughter.	Wíham "My father	gwidí 'How	na <sup>e</sup> nagàt <sup>'</sup> did you do to them?"	nagásbi. he says to you."	Gwidí "How
na <sup>e</sup> nagá <sup>g</sup> n? did I do to to them?	Nó <sup>u</sup> gwa Down stream from	wilí the house	hapxwi children	k <sup>!</sup> ol <sup>g</sup> xì salmon- heads	ixledénhòk <sup>'w</sup> they carried them about in basket- plates;	

<sup>1</sup> = ba-iyalehé<sup>g</sup>.

iwét'gi'n di'bēmp'ilíp'ili'n nagá<sup>is</sup>. Aba-iginík'de'da<sup>s</sup> k'a-i'lā'p'a  
 I deprived I whipped them he said. "When I had gone into the house  
 them of them, with stick," women

di'bēmp'ilíp'ili'n nagá-ih<sup>is</sup>. Ganēhi<sup>s</sup> Dat'ānéla<sup>at</sup>'gwàt' hamī  
 I whipped them he said, it Then, it Squirrel-tongued "Father,  
 with stick," is said. is said,

hapxwi aldì k!ol<sup>s</sup>xì ixledénhók<sup>w</sup> di'bēmp'ilíp'ili'n nagá<sup>is</sup>  
 'Children all salmon- they were carrying I whipped them he said,  
 heads them on basket-plates, with stick,'

malák'i máxa Dat'ānéla<sup>at</sup>'gwàt'. S'éhehehe āk' wanā  
 she told her father Squirrel-tongued. "S'éhehehe! he even  
 him

hin<sup>s</sup>x-ni'wá<sup>s</sup> gi<sup>i</sup> yaxáwa t!ilā'p'a eīt'e<sup>s</sup> nagá-ih<sup>is</sup>.  
 cowardly, I however man I am," he said, it is said.

Ganēhi<sup>s</sup> dewénxa la<sup>a</sup>līt'a<sup>s</sup> ganē āks'i<sup>s</sup> yá<sup>s</sup>. Ganēhi<sup>s</sup>  
 Then, it is next day when it then he in his he Then, it  
 said, became turn went. is said,

no<sup>u</sup>go<sup>1</sup> wili ha<sup>a</sup>pxwì k!ol<sup>s</sup>xì ixledénhók<sup>w</sup> di'bēmp'ilíp'alhi  
 down stream the children salmon- they carried them he whipped them  
 from house heads in basket-plates, with stick,

aba-iwayewēnhi k'a-ilā'p'a ga<sup>s</sup>al. Hē+ ma<sup>a</sup>a gwídí na<sup>s</sup>nagaīt'  
 he made them return women to. "Hē +! you, for how are you  
 into the house with it your part, doing?"

hō<sup>w</sup>xa<sup>a</sup> yola p'im<sup>a</sup> dat!ayālt' imihiminak'. S'k'ái nagaīt'p'  
 yesterday Fox salmon he came to we sent him "What do you (pl.)  
 indeed indeed beg for it, away with it." say,

hindēhan k'ái nagaīt'p'? K'ái gwala<sup>a</sup> yola<sup>a</sup> wilau  
 O mothers? what do you (pl.) "Things many Fox, for arrows  
 say?" indeed his part,

ts!ayák'i mena<sup>a</sup> t!omōm. He<sup>e</sup>wili'gwásbi. De<sup>l</sup> p'úyamt'  
 he shot them, brown bear he killed it. He wishes you Yellow- he smoked  
 with them, indeed to die.<sup>2</sup> jackets them out,

p'im<sup>s</sup>i<sup>s</sup> ts!ayák' nagánhi<sup>s</sup> mi<sup>i</sup> malaginín. Sga na<sup>s</sup>nagaīt'e<sup>s</sup>  
 salmon he speared he was said to, now he was told. "That I did,  
 moreover them," it is said,

negési hindēhan nagá-ih<sup>is</sup>. Ganēhi<sup>s</sup> mi<sup>i</sup> p'im ba-ik!emenámdan  
 he said O mothers!" he said, it Then, it now salmon he was equipped  
 to me, is said. ir said, with them,

yelēx debú<sup>us</sup> imi'himin. Mi<sup>i</sup> yá<sup>s</sup>.  
 burden full he was sent Now he went.  
 basket away.

<sup>1</sup> = *nougwa*.

<sup>2</sup> Literally, "he moves off with you."

- Ganēhi<sup>ε</sup> hínwa wílí la<sup>a</sup>lē'. Mi<sup>i</sup>hi<sup>ε</sup> lát'gwa yamàt'  
Then, it is up stream the he became. Now, it his own he asked  
said, from house is said, excrement it,
- s'gwidí na<sup>ε</sup>nagaít'e<sup>ε</sup>? Mi<sup>i</sup> nagá<sup>ε</sup>. Mi<sup>i</sup>hi<sup>ε</sup> yulùm wílí' hā'pxda  
"How I'll do?" Now it said. Now, it eagle his its young  
is said, house ones
- k'lemèi ba-i<sup>ε</sup>alxanaū ganē yulùm p'lu<sup>u</sup>lhì hápxda. Ganēhi<sup>ε</sup>  
he made they looked out then eagle eyrie its young Then, it  
it, ones is said,
- yeléx p'lá-imats'lák' nó<sup>s</sup> giní<sup>ε</sup>k'. S'wók'dā a<sup>ε</sup>lī p'lūlhì  
basket he put it down, next door he went. "O cousin! right eyrie  
here
- hā'pxda ma<sup>a</sup> wilāu k'leméamgada<sup>ε</sup> nagá-ihí<sup>ε</sup> nagása<sup>n</sup>  
its young you, for arrows since you are always he said, it is they said to  
ones, your part, making them," said, each other
- wók'díxadìl. Gemé<sup>ε</sup>di? Alī hinwadá p'lu<sup>u</sup>lhì hápxda  
he and his cousin. "Where?" "Right up stream eyrie its young  
here ones
- bayalxanaū. Ge giní<sup>ε</sup>k' yolà sgísi hono<sup>ε</sup> ge giní<sup>ε</sup>k'  
they are looking There he went Fox, Coyote also there he went,  
out."
- alyebép'i. Mi<sup>i</sup>hi<sup>ε</sup> hiliwá<sup>a</sup>lt' yolà yulum hā'p'da. Ganē  
he showed Now, it he climbed Fox eagle his young Then  
it to him. is said, for them ones.
- mí<sup>i</sup>hi<sup>ε</sup> sgísi ge s'as'inī. P' + ga<sup>a</sup>yá<sup>a</sup>k'<sup>w</sup>. Mi<sup>i</sup> klaiyá<sup>ε</sup> xo.  
now, it Coyote there he was "P' +! Grow with Now it grew fir  
is said, standing him!" tree.
- Mi<sup>i</sup> gelyalá<sup>a</sup>xalt'gwit' yolà bāmìs hadák'ts'ó<sup>u</sup>t'. Ganēhi<sup>ε</sup>  
Now he forgot himself<sup>1</sup> Fox, sky it struck above Then, it  
against it. is said,
- ho<sup>2</sup> p'owó<sup>x</sup> mi<sup>i</sup> pla-i<sup>ε</sup>wayewēnhi di<sup>i</sup>-mi<sup>i</sup>-xamí<sup>x</sup>a pla-idék'liyí<sup>ε</sup>k'  
fir it bent, now he returned down to on, now, ocean he fell down in  
tree earth with it, front;
- ga ganáu yō<sup>u</sup>k!<sup>a</sup> ts'!èl<sup>ε</sup> gáhi na<sup>ε</sup>nagá<sup>ε</sup> yolà.  
that in his bones they just that he did Fox
- Yolà yō<sup>u</sup>k!<sup>a</sup> ba<sup>a</sup>k'!òlòl s'ink'wók!<sup>wá</sup>. Ganēhi<sup>ε</sup> mü<sup>u</sup>lāpx  
Fox his bones she picked Mud-cat. Then, it sweat-  
them up house
- ganau mats'lák'. Dewénxa gwel<sup>ε</sup>wāk'wi<sup>ε</sup> de<sup>ε</sup>is<sup>ε</sup>xi t'adā  
in she put them. "To-morrow early in the 'Open the door paternal  
morning for me, aunt!"
- ga nēxga<sup>m</sup>. Ganēhi<sup>ε</sup> dedewílí<sup>i</sup>da s'ink'wók!<sup>wá</sup> s'i<sup>ε</sup>ulī  
that do you (fut.) Then, it at the door Mud-cat she was  
say to me." is said, sitting

<sup>1</sup> Literally, "he breast-lost himself."<sup>2</sup> So heard for xo.

gwel<sup>l</sup>wāk'wihī hawī ání<sup>s</sup> t'ga<sup>a</sup> di'má<sup>a</sup>sda<sup>s</sup>. Ganēhi<sup>s</sup> t'adā  
early in the morn- yet not earth when it was Then, it "Paternal  
ing indeed lit up. is said, aunt,

de<sup>s</sup>ísé<sup>es</sup>xi nagáhi<sup>s</sup> yolà. Mi<sup>i</sup> de<sup>s</sup>ísé<sup>ek</sup>' ba-iginí<sup>s</sup>k' honó<sup>s</sup> yap'la  
open the door he said to Fox. Now she opened he went out; , again yap'la  
for me!" her, it is said, the door, person

la<sup>a</sup>lē<sup>l</sup> hop'è<sup>n</sup> hen<sup>e</sup> nát'na<sup>s</sup>. Mi<sup>i</sup> ba<sup>a</sup>yewé<sup>is</sup> yolà.  
he became long before then as being. Now he was Fox.  
resuscitated

Sgísi he<sup>e</sup>dedá<sup>s</sup> aba-i <sup>a</sup>ā'k'daxi t'ís lok'ólha. Dahōxa  
Coyote off yonder at home he by gophers he used to set Evening  
himself traps for them.

lawálhit' ganēhi<sup>s</sup> ganau naganá<sup>s</sup>k gwi ló'gwana<sup>s</sup> dahōxa  
it used to then, it is in them he used to where that he had set evening  
become, said, do<sup>l</sup> traps for them,

lawálhēda<sup>s</sup>. Ganēhi<sup>s</sup> dabalnixa la<sup>a</sup>lē<sup>l</sup>. Ganēhi<sup>s</sup> gwi<sup>e</sup>ne  
whenever it Then, it is long time it became. Then, it is how long  
became. said, said,

la<sup>a</sup>lit'a<sup>s</sup> mi<sup>i</sup>hi honó<sup>s</sup> mǎn t'ís mixaldì t'omomaná<sup>s</sup>  
when it now indeed again he counted gophers, how many that he had  
had become, them killed them

mǎn. Mi<sup>i</sup>hi<sup>s</sup> dahōxa la<sup>a</sup>lē<sup>l</sup> ci<sup>u</sup>lī mǎn mi<sup>i</sup>hi<sup>s</sup> sgísi  
he counted Now, it evening it became, he was he counted now, it Coyote  
them. is said, sitting them; is said,

tc!ucumáldan yola xebé<sup>en</sup>. <sup>a</sup>a' k'ádi dexebé<sup>en</sup> nagánhi<sup>s</sup>.  
he was chirped<sup>2</sup> to, Fox he did so. "a' what it said it?" he was said  
to, it is said.

Hono<sup>s</sup> tc!ucumáldan liwá<sup>a</sup> nagá<sup>is</sup> k'ai yaxa dets'idák'<sup>w</sup>  
Again he was chirped to; looking he did, some- merely reddish  
around thing

pli<sup>i</sup> dugúm na<sup>n</sup>èx. Mi<sup>i</sup> t'ís he<sup>k</sup>lowōū mi<sup>i</sup> hé<sup>e</sup>bilí<sup>us</sup>.  
fire blaze like.<sup>3</sup> Now gophers he threw them now he rushed  
all away, off.

Mi<sup>i</sup> hó<sup>k</sup>' ligint' xāhegéhók'. Honóhi<sup>s</sup> tc!ucumáldan  
Now he ran, he rested, he took breath. Again, it is he was chirped to,  
said,

liwá<sup>a</sup> naga<sup>is</sup> honóhi<sup>s</sup> pli<sup>i</sup> na<sup>n</sup>nagá<sup>is</sup>. Mi<sup>i</sup> hono<sup>s</sup> hé<sup>e</sup>bilí<sup>us</sup>  
looking he did; again, it is fire it did. Now again he rushed  
around said, off,

hó<sup>k</sup>' gwiné<sup>di</sup> wede hòk'. Mi<sup>i</sup> hono<sup>s</sup> ligint' ganēhi<sup>s</sup>  
he ran; how long not he ran? Now again he rested; then, it  
is said,

<sup>1</sup> i. e., he used to follow about, make the rounds.

<sup>2</sup> The sound referred to in the verb stem *tc!ucum-* is produced by drawing in the breath between pressed lips. It is similar to a familiar animal call. When heard at night, it was generally ascribed to ghosts.

<sup>3</sup> Literally, "doing."

hono<sup>8</sup> xāhegéhak'. Honóhi<sup>8</sup> tclucumáldan hono<sup>8</sup> hé<sup>e</sup>bili<sup>us</sup>  
again he took breath. Again, it he was chirped to, again he rushed  
is said, off,

hó<sup>8</sup>k'. Gwinédi wede hòk'. Mi<sup>i</sup> hono<sup>8</sup> ligint' xa<sup>a</sup>hegéhak'.  
he ran. How long not he ran? Now again he rested, he took breath.

Mi<sup>i</sup> hono<sup>8</sup> tclucumáldan gwiné<sup>8</sup>di wede tclúcmalt'gam.  
Now again he was chirped to; how long not was he chirped to?

Mi<sup>i</sup> he<sup>e</sup>bili<sup>us</sup> hó<sup>8</sup>k'. Ganēhi<sup>8</sup> hono<sup>8</sup> ligint' xāhegéhak'.  
Now he rushed he ran. Then, it is again he rested, he took breath.  
off, said,

Mi<sup>i</sup> hono<sup>8</sup> tclucumáldan liwá<sup>a</sup> nagá<sup>is</sup> hono<sup>8</sup>hi<sup>8</sup> gana<sup>n</sup>éx  
Now again he was chirped to; looking he did, again, it is thus  
around said,

p<sup>l</sup>i digúm na<sup>n</sup>naga<sup>is</sup>. Mi<sup>i</sup> he<sup>e</sup>bili<sup>us</sup> hó<sup>8</sup>k'. Gwent'gābók'danda  
fire blaze it did. Now he rushed he ran. In back of the earth's  
off, neck<sup>1</sup>

t'ga<sup>a</sup> s'igít'a<sup>8</sup> bamis p<sup>l</sup>a-idiyowó<sup>u</sup>da<sup>8</sup> bamís aldak'sa<sup>m</sup>sám;  
earth where it sky where it is set down, sky he bumped his head  
is set, against it;

ga ganàu yō<sup>u</sup>k!a<sup>a</sup> yá<sup>a</sup> ts!él nagá<sup>is</sup>. Hinwadà gwéldi.  
that in his bones just rattling they did. Up river finished.

Ba<sup>a</sup>bi<sup>8</sup>t' lé<sup>p</sup>'lap'.  
Your gather them.  
baap'-seeds

### Translation.<sup>2</sup>

Houses there were, Coyote and his cousin Fox, and one daughter of Coyote. Fox went out to hunt; quails flew up and lit in the woods, he shot at them, and many he killed. In the evening he returned, brought the quails home. Coyote's

<sup>1</sup> *i. e.*, in the east. See Sapir "Religious Ideas of the Takelma Indians" (*Journal of American Folk-Lore*, Vol. xx, No. 76), p. 36, footnote.

<sup>2</sup> The first part of this myth, the story of the unsuccessful imitation of Fox by Coyote, is probably Californian in origin. In the cognate Hat Creek myth the incidents are brought into loose connection with the conflict between the creator Silver-Fox and Coyote at the time of the creation. Compare Dixon, Achomawi and Atsugewi Tales, *Journal of American Folk-Lore*, Vol. 21, pp. 171-74. The incidents in connection with the quails (or grouse) and yellow-jackets occur also in a Yana myth obtained by Dr. Dixon. The second part of the Takelma myth, the revenge of Coyote in causing his rival Fox to grow up with a fir while climbing for an eyrie, is found, *e. g.*, in Klamath (see Gatschet in *Contributions to North American Ethnology*, Vol. II, Part I, pp. 94-5, 100) and Wasco (see Curtin in Sapir, *Wishram Texts*, pp. 264-66).

daughter was playing in front of the house. Now, 'tis said, Fox returned, carried many quails on his back. "O father, Fox has brought many quails home."—"Squirrel-tongued, ask him, well, in what way he did get them," said Coyote. Next door she ran. "My father says to you, 'In what way did you get them?'" she said. "In what way did I get them? They flew up together into the woods, and underneath them I set fire to the woods. Then I lay down under them belly up, and on my breast they dropped down dead one after another. In that way I killed them," Fox said. Next door returned the little girl. "In the brush I was walking about at random, and quails flew up and lit, and thereupon I set fire to the woods underneath," she said. "Then I lay down under them belly up," she said. "And on my breast they dropped down dead one after another. In that way I killed them." That, father, did Fox, for his part, say."—"S'éhehehe!" he laughed at him. "He even has a little heart, but as for me, my heart is big," he said.

Then the next day came. Then, 'tis said, Coyote went out to hunt, and just the same he did. The quails all flew up together; to the woods he set fire underneath, then under them he lay down belly up, and fragments of fire dropped down on his breast one after another. And one (quail) dropped down on his breast. Coyote now was dead. Then the ants indeed did find him now, and bit him. "C'á! slim-waisted ants! When I, as it seems, was sleeping a short while ago, why did they wake me up?" he said. Now he was restored to life. In the evening he returned, one (quail) he brought home.

Then the next day now Fox went out to hunt again. And then in the evening he came back again, brought home a bear. "Father, Fox has brought home a bear," said the little girl, Coyote's daughter. "Squirrel-tongued, go and ask him by doing what he killed him." Next door she ran. "My father says to you, 'By doing what did you kill him?'"—"By



doing what did I kill him? In the k!ā't'-bushes I was walking about at random. Then 'O+', he said to me. 'Go ahead and swallow me!' I said to him, 'go ahead and swallow me! Do not spill even a drop of my blood!' I said to him. Thereupon he just swallowed me. Then I was sitting inside of him; now his heart was swinging, off I cut his heart. Then out through his anus I went out again," he said. "Se<sup>h</sup>hehehe! He's a coward, but as for me, my heart is brave, I am a man," Coyote indeed said that.

The next day came and now he, in his turn, went off to hunt. Then Coyote, 'tis said, was out hunting, and just that did he do, in what way Fox had told him. Then, 'tis said, (the bear) jumped out of his house, "Hâ!"—"Go ahead and swallow me! go ahead and swallow me! Do not spill my blood!" Now he swallowed him; Coyote was swallowed, Grizzly Bear did so. Inside of him he was sitting. Now the bear's heart he saw, dangling; now Coyote cut off his heart and killed the bear, 'tis said. And then he tore through his ribs with his knife. Now he had killed the bear, and home he returned, and in the evening Coyote brought the bear home.

And when it dawned, then again Fox went out to hunt, and in the evening he returned. "Hē+! father, Fox has brought home many yellow-jackets."<sup>1</sup>—"Squirrel-tongued, ask of him, 'How did you get them?'" Next door she ran. "'How did you get them?' says my father to you."—"How did I get them? I set fire to them in the earth. Thereupon the yellow-jackets everywhere swarmed up, I dug them out. Then with my penis I squashed them all," he said. Next door she went back. "Father, 'I set fire to them in the earth,' he said," Squirrel-tongued related to her father. "Father, 'I set them on fire in the earth,' he said. 'Thereupon the yellow-jackets swarmed up, then I dug them out, and then I squashed them all with my penis,'" she said. "C<sup>é</sup>hehehe! He, for his part, has

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<sup>1</sup>The round plate-like masses of larvae are referred to. They were considered a particularly great delicacy.

a small penis, but as for me, I have a big one with me," he said.

The next day came, and just then Coyote again in his turn set fire to them in the earth. Then, 'tis said, the yellow-jackets swarmed up from every side; he dug them out, and all the yellow-jackets he squashed with his penis; now they stung him. One nest he dug out. And he died, and again now the ants bit him. "S'á! they have waked me up, when, as it seems, I was sleeping a little while ago," he said. One (nest) he brought home. Just in this way he always killed one, then always died.

Now next day again Fox went out to hunt. Then salmon indeed he brought home in the evening. And again "Ah! father, many salmon has he brought home out of the water," said (Coyote's daughter). "Squirrel-tongued, go and ask him, 'How did you get them?' find out from him." And next door she ran. "My father says to you, 'How did you get them?'"—"How did I get them? I twisted a hazel switch, and then made it sharp at one end. Then a rock acorn-mortar I placed in back of my neck. Into the deep water I jumped, and salmon I strung," he said. "S'éhehehe! Truly my heart is big, but his heart is little," he said.

The next day came and to the water he went. A hazel switch he cut off, then twisted it. Then a rock acorn-mortar he took, and in back of his own neck he placed it. Into the water he jumped, followed the salmon, pursued them, caught one. Now he died and floated; now Coyote was dead, and just drifted dead to shore among the driftwood. Now the ants bit him. "S'á! slim-waisted ants! When I was sleeping, as it seems, just a little while ago, s-they woke me up!" he said. Now he returned home in the evening, and brought home a single salmon.

Then again it dawned; when the next day came, then again Fox went off, went now to people to get food. Then, 'tis said, the evening came, and Fox returned, a burden basket

full of dried salmon he carried on his back. “ē+! father, Fox is carrying on his back a burden basket full of salmon,” said (Coyote’s daughter). “Squirrel-tongued, ‘How did you get them?’ ask of him.” Next door ran the little girl, Coyote’s daughter. “My father says to you, ‘How did you get them?’”—“How did I get them? Down stream from the house children were carrying about salmon-heads in basket-plates. I took them away from them, whipped them with a stick,” he said. “When I had gone into the house, I whipped the women with the stick,” he said. Then Squirrel-tongued, “Father, he said, ‘All the children were carrying about salmon-heads on basket-plates, and I whipped them with a stick,’” did Squirrel-tongued tell her father. “S’éhehehe! he is even a coward, but as for me, I am a man,” he said.

Then, when the next day came, then he did go in his turn. And down stream from the house children were carrying about salmon-heads in basket-plates; he whipped them with a stick, and entered the house with them to the women. “Hē+! you there, what are you doing? Only yesterday Fox came to beg for salmon indeed, and we sent him away with some,” (said the women). “S-what are you saying, O mothers? What are you saying?”—“Many things indeed did Fox, for his part, shoot with arrows, and the bear he killed. He wishes you to die. The yellow-jackets he smoked out, and the salmon he speared,” they said to him, now he was told. “‘S-that’s what I did,’ he said to me, O mothers!” he said. And then salmon he was provided with, with a full burden basket he was sent away. Now off he went.

Then up stream from the house he proceeded. Now, ’tis said, his own excrements he asked, “S-what shall I do?” and they told him. Now, ’tis said, an eagle’s nest with its young ones he made, and the eagle’s young ones looked out from the eyrie. Then down he put the burden basket and went next door. “O s-cousin! right near by here is an eyrie with young ones, as you, for your part, are always making arrows,”

he said; cousin they called each other. "Where?"—"Right around here up stream is an eyrie, and its young ones are looking out." There Fox went, and also Coyote went there, showed it to him. Now, 'tis said, Fox climbed for the eagle's young ones. Now then Coyote was standing there, (and said to the tree,) "P' +! grow up with him!" and up the fir tree grew. Now Fox forgot himself and it struck against the sky. Then, 'tis said, the fir tree bent, and down to earth he returned with it, and in the ocean down he fell. Therein his bones did rattle, just that became of Fox.

Mudcat picked up the bones of Fox. Then, 'tis said, she placed them in the sweat-house. "Tomorrow early in the morning 'Open the door for me, paternal aunt!' that shall you say to me." Then at the door Mudcat was sitting early in the morning, when not yet was the earth lit up. Then Fox did say to her, "Paternal aunt, open the door for me!" Now she opened the door, and out he went; again a person he became, as long before he had been. Now Fox was restored to life.

Off yonder at home Coyote used to set traps for gophers, all by himself. The evening always came, then he used to make the rounds of them where he had set his traps, whenever the evening came. Then, 'tis said, a long time elapsed. Then, when some time had passed, again indeed he counted the gophers, counted how many he had killed. Now, 'tis said, the evening came, and he was sitting, was counting them. Then Coyote heard a chirping noise, it was Fox that did so. "Ah! what said that?" he said. Again he heard a chirping noise; he looked around, there was something just reddish like a glow of fire.<sup>1</sup> Now all the gophers he threw away, and off he rushed.

Now he ran, rested, took breath. Again, 'tis said, he heard a chirping noise; he looked around, again there was something like a fire. And again he rushed off, he ran. How long did he not run? And again he rested, then again he took breath.

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<sup>1</sup> The glow was caused by the glare of Fox's reddish eyes.

Again, 'tis said, he heard a chirping noise; again he rushed off, he ran. How long did he not run? Now again he rested, he took breath. And again he heard a chirping noise. How often did he not hear a chirping noise? Now he rushed off, he ran. Then, 'tis said, he rested again, he took breath. And again he heard a chirping noise; he looked around, again there was something like a glow of fire. Now he rushed off, he ran. Way off to the east where the earth is set, where the sky comes down to meet it, there against the sky he bumped his head. In that place his bones just rattled. Up river 'tis finished. Go gather and eat your ba<sup>a</sup>p'-seeds.

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

Wíli<sup>i</sup> yowò<sup>è</sup> sgísi wāxadìl dabalníxa alhi<sup>è</sup>hūyū<sup>h</sup>hīx. Ganēhi<sup>è</sup> bē mu<sup>uè</sup>xdàn la<sup>a</sup>līt<sup>a</sup> ganē “Dólhi<sup>2</sup> dolhi, nek<sup>‘</sup> <sup>è</sup>al<sup>è</sup>it<sup>‘</sup>bé<sup>è</sup>xda<sup>è</sup>?”<sup>3</sup> neyé<sup>è</sup>hi<sup>è</sup>. “Sgísi dasgáxit<sup>‘</sup> da<sup>a</sup>molhīt<sup>‘</sup> itc<sup>‘</sup>lóp<sup>‘</sup>al,” nagánhi<sup>è</sup>. Da<sup>a</sup>sgek<sup>l</sup>ī. “Nék<sup>‘</sup>di dexebé<sup>è</sup>n?” nagá-ihī<sup>è</sup> sgísi. “Dasgáxit<sup>‘</sup> itc<sup>‘</sup>lóp<sup>‘</sup>al snixayilt<sup>‘</sup>,”<sup>4</sup> nagánhi<sup>è</sup>. “Sk<sup>‘</sup>ái naga-īt<sup>‘</sup>?”—“Sgísi dasgáxit<sup>‘</sup> da<sup>a</sup>molhē<sup>t</sup> sníxayilt<sup>‘</sup>.”—“S<sup>‘</sup>bèp<sup>‘</sup>! s<sup>‘</sup>k<sup>‘</sup>ái naga-īt<sup>‘</sup>? Hop<sup>!è</sup><sup>è</sup>n<sup>è</sup>à xamí<sup>‘</sup>xa al<sup>è</sup>it<sup>‘</sup>begéxade<sup>è</sup>da<sup>è</sup> tcléléi dínda yá<sup>a</sup> la<sup>a</sup>lē<sup>‘</sup>.”<sup>5</sup> —“Dolhi dolhì, nek<sup>‘</sup> <sup>è</sup>al<sup>è</sup>it<sup>‘</sup>bé<sup>è</sup>xda<sup>è</sup>?”—“S<sup>‘</sup>k<sup>‘</sup>adí s<sup>‘</sup>naga-īt<sup>‘</sup>? Hop<sup>!è</sup><sup>è</sup>n<sup>è</sup> xamí<sup>‘</sup>xa <sup>è</sup>al<sup>è</sup>it<sup>‘</sup>begéxade<sup>è</sup>da<sup>è</sup> tcléléi dínda la<sup>a</sup>lē<sup>‘</sup>.” Nagása<sup>è</sup>nhi<sup>è</sup>, la<sup>a</sup>málsa<sup>è</sup>n. “Dolhi dolhì, nek<sup>‘</sup> <sup>è</sup>al<sup>è</sup>it<sup>‘</sup>bé<sup>è</sup>xda<sup>è</sup>.”—“S<sup>‘</sup>k<sup>‘</sup>ái nagaīt<sup>‘</sup>?”

Mi<sup>i</sup> al<sup>è</sup>it<sup>‘</sup>bá<sup>a</sup>k<sup>‘</sup>, mi<sup>i</sup> it<sup>‘</sup>lanáhin sgísi. “S<sup>‘</sup>gwídi s<sup>‘</sup>na<sup>è</sup>naga-īt<sup>‘</sup>? is<sup>‘</sup>t<sup>‘</sup>lenéhisdam.”<sup>6</sup>—“Nek<sup>‘</sup> <sup>è</sup>al<sup>è</sup>it<sup>‘</sup>bé<sup>è</sup>xda<sup>è</sup> dayawánt<sup>‘</sup>lixi <sup>è</sup>ū<sup>‘</sup>x, s<sup>‘</sup>níxayilt<sup>‘</sup>?” nagánhi<sup>è</sup>. La<sup>a</sup>malán. “S<sup>‘</sup>k<sup>‘</sup>ái ga<sup>è</sup>al di is<sup>‘</sup>t<sup>‘</sup>lenéhisdam?”<sup>6</sup>—“S<sup>‘</sup>yan<sup>7</sup> la<sup>a</sup>lit<sup>‘</sup>am. S<sup>‘</sup>nek<sup>‘</sup> als<sup>‘</sup>alt<sup>‘</sup>bé<sup>è</sup>xda<sup>è</sup>? S<sup>‘</sup>dólhi dolhì, s<sup>‘</sup>níxayilt<sup>‘</sup>,” nagánhi<sup>è</sup>. Mi<sup>i</sup> hono<sup>è</sup> alsalt<sup>‘</sup>bá<sup>a</sup>k<sup>‘</sup>. “Dolhi dolhì.”—“S<sup>‘</sup>gwídí na<sup>è</sup>nagaīt<sup>‘</sup>?” Als<sup>‘</sup>alt<sup>‘</sup>bá<sup>a</sup>k<sup>‘</sup>. “Dólhi dolhì, nek gwelx dayawánt<sup>‘</sup>lixi als<sup>‘</sup>alwat<sup>‘</sup>bé<sup>è</sup>xink<sup>‘</sup>?” Hono<sup>è</sup> als<sup>‘</sup>alt<sup>‘</sup>bá<sup>a</sup>k<sup>‘</sup>.

“Dólhi dolhì, sgísi dasgáxit<sup>‘</sup> da<sup>a</sup>molhīt<sup>‘</sup> itc<sup>‘</sup>lóp<sup>‘</sup>al s<sup>‘</sup>níxayilt<sup>‘</sup>,” nagánhi<sup>è</sup>. “Dólhi dolhì, nek<sup>‘</sup> aláks<sup>‘</sup>ixdagwa wa xa<sup>a</sup>sgú<sup>uè</sup>sink<sup>‘</sup>?”—“S<sup>‘</sup>bèp<sup>‘</sup>! s<sup>‘</sup>k<sup>‘</sup>ádi naga-īt<sup>‘</sup>? S<sup>‘</sup>mi<sup>i</sup> di lohógulugwàt<sup>‘</sup>, gas<sup>‘</sup>í<sup>è</sup> ga<sup>è</sup>al ga naga-īt<sup>‘</sup>?” nagánhi<sup>è</sup>. “Dólhi dolhì, mi<sup>i</sup> nek<sup>‘</sup> aláks<sup>‘</sup>ixdagwa wà xa<sup>a</sup>sgú<sup>uè</sup>sink<sup>‘</sup>?”—“S<sup>‘</sup>bèp<sup>‘</sup>! s<sup>‘</sup>k<sup>‘</sup>adí s<sup>‘</sup>nagulugwàt<sup>‘</sup>,

<sup>1</sup> This version of the “tar-baby” story is strangely like an African tale given by Ellis (The E<sup>‘</sup>we-speaking Peoples of the Slave Coast of West Africa, p. 277), but the decidedly idiomatic and allusive character of the Indian text proves it beyond doubt to be entirely aboriginal. A rather close parallel is found in the Yana tale of Coyote and the Stump obtained by Dr Dixon. The “tar-baby” story is also found widely distributed in the Southeast of the United States.

<sup>2</sup> This word seems to have no particular significance. It is used in mocking.

<sup>3</sup> The literal translation would be “who you-will-hit-me?”

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

There was a house; Coyote and his younger brother, 'tis said, for a long time were wont to hunt. Then once when a certain day came, then, 'tis said, some one said, "Dólhi<sup>2</sup> dolhi, who's going to hit me?"<sup>3</sup> Sharp-mouthed Coyote, red-eared, sharp-clawed!" he was called. He listened. "Who's saying that?" said Coyote. "Sharp-mouthed, red-eared, s-cum<sup>4</sup> matre copulans!"—"S'bèp'! s-what are you saying? Long ago, indeed, when I was hitting people by the ocean, his eye landed right behind him."<sup>5</sup>—"Dolhi dolhì, who's going to hit me?"—"S-what s-do you say? Long ago when I was hitting people by the ocean, his eye landed behind him." Thus they spoke to each other, quarreled with each other. "Dolhi dolhì, who's going to hit me?"—"S-what are you saying?"

Now he hit (Pitch), and Coyote's hand was held fast. "S-what are you doing? S-you have held my hand fast."—"Who's going to hit me with his left hand, s-cum matre copulans?" (Coyote) was told, was quarreled with. "S-what are you s-holding my hand fast for?"—"S-you're stuck!" S-who's going to kick me? S'dólhi dolhì, s-cum matre copulans!" he was told. And this time (Coyote) kicked him. "Dolhi dolhì."—"S-what are you doing?" He kicked him. "Dólhi dolhì, somebody is going to kick me with his left leg!" Again he kicked him.

"Dólhi dolhì, sharp-mouthed Coyote, red-eared, sharp-clawed, s-cum matre copulans!" he was called. "Dólhi dolhì, somebody's going to cut me with his tail."—"S'bèp'! s-what are you saying? S-do you expect to die now, so that for that reason you say that?" (Pitch) was told. "Dólhi dolhì, now somebody's going to cut me with his tail!"—"S'bèp'! s-what

<sup>1</sup>The s- is not an integral part of the word, but is the familiar "Coyote prefix."

<sup>2</sup>In other words, "I gave him such a blow in the face that I pushed his eye clear through his head." Coyote boasts of his prowess.

<sup>3</sup>Observe that the meaningless "Coyote prefix" s- is here prefixed directly to the verb stem, not to the instrumental prefix *z-*. There seems to be no definite rule in the matter. Contrast s<sup>6</sup>ik'wéexi (p. 74, l. 5).

<sup>4</sup>Uncertain. (s')yan does not otherwise occur; perhaps it is a mishearing.

s'lohók'diguluwàt'?" nagánhi<sup>é</sup>. "Dólhi dolhì, sgísi dasgáxit hadānxmolhìt'," nagánhi<sup>é</sup>. "Dólhi dolhì, nek' yēxda<sup>é</sup> déxdagwa wà?"—"S'k'adí s'naga-ìt' Hop'lè<sup>n</sup> xamí'xa yap!a yegwegwánda<sup>é</sup> lohó<sup>é</sup>," nagánhi<sup>é</sup>. Mì<sup>i</sup> yegwèk<sup>w</sup>, mì<sup>i</sup> t!omomán sgísi.

"Gewé+k!lewe<sup>é</sup>!"<sup>1</sup> wāxas<sup>i</sup> abài. Mì<sup>i</sup> ópxa <sup>é</sup>aní<sup>é</sup> yewé<sup>é</sup>. "Gwidí na<sup>é</sup>nagá-ida<sup>é</sup> ání<sup>é</sup> yewé<sup>é</sup>? T!omomán wís; k'ái ga<sup>é</sup>al di ání<sup>é</sup> yewé<sup>é</sup>," nagá-ihí<sup>é</sup> wāxa. Wí<sup>é</sup>in wé<sup>é</sup>gia-uda<sup>é</sup> mì<sup>i</sup> yá<sup>é</sup>. Mì<sup>i</sup> s'al<sup>o</sup>udán, mì<sup>i</sup> ò't' ópxa. Gí<sup>é</sup>wa<sup>é</sup>hi baxám<sup>é</sup>da<sup>é</sup> mì<sup>i</sup> da<sup>é</sup>agàn, "Gewé+k!lewe<sup>é</sup>!"—"Ga di haga nāk'wòk? Mì<sup>i</sup> wís āk!a t!omomán," nagá-ihí<sup>é</sup> sgísi k!wált'a<sup>a</sup>.

"Gewé+k!lewe! sgísi dasgáxit'."—"Ga dí haga nāk'wòk'?"—"Gewé+k!lewe<sup>é</sup>!" Ganēhi<sup>é</sup> mì<sup>i</sup> plí<sup>i</sup> gelèk', mì<sup>i</sup> plí<sup>i</sup> dat!agāi sgísi k!wált'a<sup>a</sup>. Mì<sup>i</sup> plí<sup>i</sup> wá<sup>a</sup>da k!wal' giník<sup>w</sup>; mì<sup>i</sup> ópxa ígí'na. "Wòk'dià!"—"Wó'k'dixa yúk'na<sup>é</sup> ga<sup>é</sup>al dí haga dō<sup>u</sup>mk'?"—"Wòk'dià!" Mì<sup>i</sup> ópxa há<sup>a</sup>gwí<sup>i</sup>k<sup>w</sup>, mì<sup>i</sup> <sup>é</sup>alplí<sup>i</sup>tc!úlo<sup>u</sup>k'i k!wal'. Mì<sup>i</sup> t!omō<sup>m</sup>.

Ganēhi<sup>é</sup> ópxa<sup>a</sup> k'ò<sup>é</sup>px k'alák'alhi. Mì<sup>i</sup> ba<sup>a</sup>yewēn; mì<sup>i</sup> hono<sup>é</sup> abaiyewé<sup>é</sup> hawilít'gwan. Mì<sup>i</sup> hono<sup>é</sup> yap!a la<sup>a</sup>lē' sgísi, mì<sup>i</sup> ba<sup>a</sup>yewé<sup>é</sup>; úlums<sup>i</sup> t!omomán. Gana<sup>é</sup>nex yap!a do<sup>u</sup>mdàmk' k!wal'.

<sup>1</sup>This is no normal verb form, but an exclamatory formation on the aorist stem *gewek!aw-*, "to tie (a salmon) in bowstring fashion" (see Sapir, "Notes on the Takelma Indians," *American Anthropologist*, N. S., Vol. 9, p. 272, footnote 2). The idea implied by Pitch is that Coyote is stuck to him as is a salmon to the string by which it is carried. For another exclamatory verb form showing abnormal reduplication, see p. 25, l. 7 (*sgulbibí + ix*).



s-do you intend to do, s-do you intend to die?" he was told. (Coyote lashed Pitch with his tail; it stuck.) "Dólhi dolhì, sharp-mouthed Coyote, red in his ear!" (Coyote) was called. "Dólhi dolhì, who's going to bite me with his mouth?"—"S-what s-are you saying? Long ago by the ocean when I bit a person, he died," (Pitch) was told. Now he bit him; now Coyote was killed.

"Gewé+<sup>e</sup>k!lewe<sup>e</sup>!"<sup>1</sup> (exclaimed Pitch), while (Coyote's) younger brother was in the house. Now his elder brother did not return. "What's happening to him, that he does not return? He must have been killed. For what reason does he not return?" said his younger brother. Now when the next dawn came, off he went. Now he went to look for him, hunted now for his elder brother. When he came to yet some distance off, then he heard him, "Gewé<sup>e</sup>k!lewe<sup>e</sup>!"—"So then it is that one that did so to him? Now indeed he has been killed, I guess," said Coyote the younger.

"Gewé<sup>e</sup>k!lewe! sharp-mouthed Coyote!"—"So then it is that one that did so to him?"—"Gewé<sup>e</sup>k!lewe<sup>e</sup>!" Now then he drilled for fire, Coyote the younger now did build a fire. And the fire he took with him to Pitch, and his elder brother he took hold of. "O cousin!" said (Pitch). "Being his cousin, it seems, therefore you killed him?"—"O cousin!" Now his elder brother he threw to one side, and he set fire to Pitch. Now he killed him.

Then, 'tis said, ashes over his elder brother he rolled. Now he restored him to life, and again they returned home into their house. Now again had Coyote become a person, now he had revived, but before he had been killed. It is in that way that Pitch was wont to kill people.

7. COYOTE IN A HOLLOW TREE.<sup>1</sup>

Wíli<sup>i</sup> yowó<sup>é</sup>, sgísihi wít' ā'k'da<sup>é</sup>x; lop'lodiá<sup>u</sup>, nōx lop'òt'. Ganēhi<sup>é</sup> hono<sup>é</sup> p!ā'shi lop'òt'; ganēhi<sup>é</sup> ánī<sup>é</sup> déhi wōk'. Mi<sup>i</sup> suñs la<sup>a</sup>lē p!á's. Ganē t'gunūk'<sup>i</sup><sup>é</sup><sup>2</sup>; ganē yāl hohók'wal ganau giní'k'. "Des'íp'gwi'p'," nagáhi<sup>é</sup>. Ganē hono<sup>é</sup> "Decíp'gwi'p'," nagáhi<sup>é</sup>, déhi<sup>é</sup>tc'libíp'gwit'.

Ganēhi<sup>é</sup> lep'níx ga ganàu yowó<sup>é</sup>. Ganēhi<sup>é</sup> bānx lohó<sup>é</sup>;<sup>3</sup> ganē anī<sup>é</sup> yok!wōi gwī<sup>é</sup>nè. Ganē bo<sup>u</sup> nēxada<sup>é</sup> ganē mi<sup>i</sup> yap!a yilim, mi<sup>i</sup> sgelé<sup>u</sup>, "De'is'é<sup>é</sup>xip'! ándi nek' ge wít'? K'á-iwī<sup>é</sup> t'lomománda<sup>é</sup> gas'í<sup>é</sup> gayawát'p'. De'is'é<sup>é</sup>xit'p'!" nagá-ihī<sup>é</sup>. Ganēhi<sup>é</sup> bo<sup>u</sup> nēxada<sup>é</sup> la<sup>a</sup>lit'a<sup>é</sup> ganē mí<sup>i</sup>s ge giní'k' k!elés. "Bak' bak' bak' bak' bak' bak'!" Ganē p!abàp' sgó<sup>u</sup>t'hi<sup>é</sup>. Ganē bo<sup>u</sup> nēxada<sup>é</sup> mi<sup>i</sup> dágaxda<sup>a</sup> dats'!ā'mx, ganē "C<sup>é</sup>á! s'dágaxdek' dats'!ām<sup>x</sup>." Mi<sup>i</sup> he<sup>é</sup>ī'wan.

Mi<sup>i</sup> da<sup>a</sup>sgek!ī. Dabalníxa la<sup>a</sup>lē<sup>a</sup> mi<sup>i</sup> hono<sup>é</sup> sgelé<sup>u</sup>, "ō+ gwidi lemé<sup>é</sup>xdap'? Bo<sup>u</sup> wís k'a-iwī<sup>é</sup> dōmk'í<sup>é</sup> eít'e<sup>é</sup> ga-iwát'ba<sup>é</sup>. Me<sup>é</sup>bēp'xip'! de'is'é<sup>é</sup>xip'!" nagá-ihī<sup>é</sup> sgísi. A'nī<sup>é</sup> nek' baxá<sup>a</sup>m. Ganē "Gwidí'+ lemé<sup>é</sup>xdap'? K'a-iwī<sup>é</sup> t'lomománda<sup>é</sup> gas'í<sup>é</sup> gayawát'p'," nagá-ihī<sup>é</sup>. T'lé<sup>é</sup>k'<sup>w</sup> hono<sup>é</sup> ge giní'k'; ganē mi<sup>i</sup> sgó<sup>u</sup>t'. "P!au p!au p!au p!au p!au p!au!" nagá-ihī<sup>é</sup>. Ganēhi<sup>é</sup> dabalníxa la<sup>a</sup>lit'a<sup>é</sup>, guxwít'gwa ts'!ām<sup>x</sup> k!emēi. Ganē "C<sup>é</sup>á! da<sup>a</sup>s'tc'!è'mxde<sup>é</sup>, dagáxdek' datc'!ām<sup>x</sup>." Mi<sup>i</sup> hono<sup>é</sup> ts'liníts'!anx, mi<sup>i</sup> ha<sup>a</sup>yewé<sup>i</sup>é.

Da<sup>a</sup>sgek!ī. Ganē gwī<sup>é</sup>ne la<sup>a</sup>lit'a<sup>é</sup> mi<sup>i</sup> hono<sup>é</sup> sgelé<sup>u</sup>, "S'gwidi lemé<sup>é</sup>xdap'? K'a-iwī<sup>é</sup> t'lomománda<sup>é</sup> gas'í<sup>é</sup> gayawát'p'," nagá-ihī<sup>é</sup>. Anī<sup>é</sup> nék' dak'dahālk'wa. "S'gwidi' s'lémk'liauk'?" Ganē "S'gwidi lemé<sup>é</sup>xdap'? C<sup>é</sup>ándi mí<sup>i</sup>s ge eít'p'?" nagá-ihī<sup>é</sup>. Ganē ánī<sup>é</sup> k'ai yap!à. "S'gwidi' lem'k'liauk'?" ākhi wa<sup>a</sup>himít'-

<sup>1</sup> Compare Dixon, Maidu Myths, *Bulletin of the American Museum of Natural History*, Vol. XVII, pp. 90, 91.

<sup>2</sup> = t'gunuuk'-hi<sup>é</sup>.

7. COYOTE IN A HOLLOW TREE.<sup>1</sup>

A house there was; Coyote, indeed, was traveling about all by himself. It was storming, rain was falling; and then also snow, indeed, was falling. Then no further he got, now the snow had become deep. Then he became cold, and into a hollow pine he went. "Close up!" he said to it. Then again "Close up!" he said to it, and, 'tis said, it closed up.

Then, 'tis said, all winter he was therein. Then, 'tis said, he was hungry;<sup>3</sup> now he did not know how long (he had been there). Now after some little time then he called upon the people, now he shouted, "Do you open up for me! Is not someone going about over there? Whenever I killed anything, then you did eat of it. Do you open up for me!" he said. Then, 'tis said, after some little time had elapsed, then a certain Woodpecker came there. "Bak' bak' bak' bak' bak' bak'!" Now he chopped, cut out (a hole). Now after some little time then (Coyote's) head ached, and "C'á! s-my head is aching," (he said). Now he was left there.

Now he listened. A long time elapsed and again he shouted, "Oh, whither have you all gone? If perchance I should kill anything after a little while, you shall eat of it. Come here and chop for me! Open up for me!" said Coyote. No one came. Then "Whither have you all gone? Whenever I kill anything, then you eat of it," he said. This time Yellowhammer went there, and now cut out (a hole). "P!au p!au p!au p!au p!au p!au!" he said. Then for a long time he made his heart strong. Then "C'á! s-my ears are deafened, my head is aching!" (said Coyote). Now he also was angry and flew off again.

He listened. Then, when a long time had elapsed, then again he shouted, "S-whither have you all gone? Whenever I kill anything, then you eat of it," he said. No one answered him. "S-whither s-can they all have gone?" Then "S-whither have you all gone? S-is not one of you there?" he said. And

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<sup>3</sup> Literally, "he hunger-died." Cf. *baax t!omouk'wa*, "hunger killed him," *i. e.*, "he was hungry."

gwit'. "S'bé+<sup>u</sup>! gwidī lemék!ia<sup>u</sup>?" Mi<sup>i</sup> mī<sup>s</sup> ba-ik!iyí<sup>k</sup>'  
 mi<sup>i</sup> bák'ba' ba-ik!iyí<sup>k</sup>'. Ganēhi<sup>s</sup> mi<sup>i</sup> sgut!ū'xa<sup>s</sup>, "Bak' bak'  
 bak' bak' bak' bak'!" Hé<sup>es</sup>ik'ap!ák'ap' mahmī. Guxwít'gwa  
 ts!ámx k!emēi; mi<sup>i</sup> damahái la<sup>a</sup>lē', he<sup>ne</sup>hi ts!iní<sup>t</sup>ts!anx.  
 "S<sup>es</sup>á! cdágaxdek' dats!ámx," nagá-ihí<sup>s</sup>. Mi<sup>i</sup> he<sup>d</sup>ás yewé<sup>s</sup>,  
 ts!iní<sup>t</sup>ts!anx bák'ba sgísi ga<sup>al</sup>.

Ganēhi<sup>s</sup> bo<sup>u</sup> hono<sup>s</sup> hawi cí<sup>u</sup>lī bēm ganàu. Mi<sup>i</sup> hono<sup>s</sup>  
 sgelé<sup>u</sup>, "S'gwidī lemé<sup>s</sup>xdap'? s'de<sup>is</sup>'é<sup>es</sup>xīp'!" nagá-ihí<sup>s</sup>. A'nī<sup>s</sup>  
 nek' ba-ik!iyí<sup>k</sup>'. Mi<sup>i</sup> bai<sup>s</sup>ályowó<sup>s</sup>. "ō+ mi<sup>i</sup> dí s'amgiàuk'?"  
 guxwí' dats!ā'mx. "Ge<sup>ne</sup>dí eme<sup>s</sup> yúk'a<sup>s</sup>?" mi<sup>i</sup>hi<sup>s</sup> nagá<sup>s</sup> gelhe-  
 wéhana<sup>s</sup>. "Mi<sup>i</sup> di samáxa lāp'k'?" Mi<sup>i</sup> hono<sup>s</sup> sgelé<sup>u</sup>, mi<sup>i</sup>  
 hono<sup>s</sup> ánī<sup>s</sup> nek' ba-ik!iyí<sup>k</sup>'.

"Mi<sup>i</sup> xa<sup>s</sup>sgó<sup>ut</sup>'gwide<sup>s</sup>, sgut!úsgat'gwide<sup>s</sup>," nagá-ihí<sup>s</sup>. Mi<sup>i</sup>  
 bu<sup>u</sup>biníxdagwa he<sup>s</sup>gó<sup>ut</sup>', mi<sup>i</sup> ba-igwidik'<sup>w</sup>. Mi<sup>i</sup> hono<sup>s</sup> he<sup>s</sup>gó<sup>ut</sup>'  
 dayawánt!ixi, mi<sup>i</sup> hono<sup>s</sup> ba-igwidik'<sup>w</sup>. Mi<sup>i</sup> hono<sup>s</sup> gwé<sup>s</sup>xdagwa  
 he<sup>s</sup>gó<sup>ut</sup>', ba-igwidik'<sup>w</sup>; hono<sup>s</sup> dayawánt!ixi he<sup>s</sup>gó<sup>ut</sup>', ba-igwi-  
 dik'<sup>w</sup>. Mi<sup>i</sup> hono<sup>s</sup> ganē gwa<sup>s</sup>'ī'xdagwa ba-it!ixíxi ha<sup>s</sup>winít'gwa,  
 mi<sup>i</sup> ba-ik!ūwū. Mi<sup>i</sup>hi<sup>s</sup> mēl sgísi gwa<sup>s</sup>'í wēt'gigwa. "C<sup>ai</sup>  
 me<sup>y</sup>ēk'<sup>w</sup> gwa<sup>a</sup>cíxdek', c<sup>als</sup>genhít'! gwa<sup>a</sup>cixdèk' me<sup>y</sup>ēk'<sup>w</sup>."  
 Dágaxdagwa ba-igwidik'<sup>w</sup>; mi<sup>i</sup> hono<sup>s</sup> ts!élei wēt'gigwa mel'.  
 "C<sup>ai</sup> ts!léleit'k' me<sup>y</sup>ēk'<sup>w</sup>," nagá-ihí<sup>s</sup> sgísi; ts!élei wēt'gin,  
 mēl xebé<sup>n</sup>. Ganē mi<sup>i</sup> ts!è<sup>ns</sup> īgí'na, ts!eléit'gwa k!emēi.  
 He<sup>ne</sup>s'í<sup>s</sup> almí<sup>s</sup> ts!eléit'gwa ganau yeweyàk'<sup>w</sup> ts!é<sup>ns</sup>. He<sup>ne</sup>  
 ganī "Almí<sup>s</sup> yèù!" wa<sup>d</sup>íxdagwa ga nagà. Wa<sup>d</sup>íxdagwa ga  
 na<sup>s</sup>nagà.

Ganē yá<sup>s</sup>, bānx t!omōk'wa. Mi<sup>i</sup> t'ga<sup>a</sup> haxaníya mi<sup>i</sup>  
 alt!ayàk'; melélx ganau giní<sup>k</sup>'. Ganēhi<sup>s</sup> bīu<sup>s</sup> 'alo<sup>u</sup>dàn.<sup>2</sup> Ganēhi<sup>s</sup>  
 bīu mixálha p!eyé<sup>s</sup>. A'nī<sup>s</sup> lēp'; gayaū, gayaū, gayaū, gayaū,  
 bīu gayaū; hadedilt'a wít'. Ganēhi<sup>s</sup> t'ga<sup>a</sup> haxát' melélx bīu

<sup>1</sup> Another species of woodpecker is referred to.

there was no person at all. "S-whither can they all have gone?" He himself did speak to himself. "S'bé+u! Whither have they all gone?" Now one did come, now big Woodpecker<sup>1</sup> came. Now then, 'tis said, he cut out (a hole). "Bak' bak' bak' bak' bak'!" Big pieces he chipped off. His heart (Coyote) made strong. Now the hole became large, just then he became angry. "S'á! s-my head is aching!" he said. Now way off he flew back, big Woodpecker was angry with Coyote.

And again now he was still sitting in the tree, now again he shouted, "S-whither have you all gone? s-open up for me!" he said. No one came. Now he looked out. "Oh, has summer come already?" and his heart was sick. "Can I have been here so long?" said he now, thinking. "Can it have become summer already?" Again now he shouted, and again no one came.

"Now I am going to cut myself up, I'll cut myself to pieces," he said. Now he cut off his arm and threw it out. And again he cut off the left (arm) and threw it out again. Now again his leg he cut off and threw it out; again the left (leg) he cut off and threw it out. And now also his intestines he pulled out from inside of himself and threw them out. Now, 'tis said, Crow took away from Coyote his intestines. "C<sup>e</sup>ai! come back with my intestines, s-black thing! Come back with my intestines!" He threw out his own head; now also his eyes Crow took away from him. "C<sup>e</sup>ai! come back with my eyes!" said Coyote. Of his eyes he was deprived, 'twas Crow that did it. And now wild-rose berries he took and made them his eyes. And then he caused the wild-rose berries to come together in his eyes. And then "Come back together!" that to his own body he said. His body did that.

Then on he went and was hungry. Now he discovered a field that had been burnt down, into a burnt-down field he went. Then, 'tis said, he looked for grasshoppers<sup>2</sup>, and nume-

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<sup>2</sup> Fields were sometimes burnt down in order to get the grasshoppers, a favorite food.

mixálha p!eyé<sup>é</sup>. Ganēhi<sup>é</sup> bo<sup>u</sup> nēxada<sup>é</sup> mi<sup>i</sup> sgelewā<sup>l</sup>dan, “Sgisi dixó+<sup>u</sup>s!<sup>1</sup> sgisi dixó+<sup>u</sup>s!” nagánhi<sup>é</sup>, t’ān ga nāk’wōk’. “S’t’ān <sup>é</sup>alt!e<sup>s</sup>’ít’, lámx gamaxdi dayawánt!ixi ga-iwá<sup>s</sup>!”—“Sgisi dixó+<sup>u</sup>s! sgisi dixó+<sup>u</sup>s!” nagánhi<sup>é</sup>, ga nagaik’wa t’ān. Sgisi yá<sup>é</sup>, bīu lēp’. “Sgisi dixó+<sup>u</sup>s! sgisi dixó+<sup>u</sup>s!” gānga ga yaxa nagaik’wa. “S’t’an <sup>é</sup>alt!u<sup>é</sup>cít’! ma<sup>a</sup> lámx gamaxdi dayawánt!ixi ga-iwá<sup>s</sup>!” nagáhi<sup>é</sup> ha<sup>é</sup>wit’. “Sgisi dixó+<sup>u</sup>s!” gangáhi ga yaxa nagá<sup>é</sup> t’ān.

Ganēhi<sup>é</sup> bo<sup>u</sup> nēxada<sup>é</sup> “Sk’ádi naga?” gwénliwila<sup>u<sup>é</sup></sup>. “ā+gū’hōk<sup>w<sup>2</sup></sup> na<sup>n</sup>èx sgá di nāk’ik’?” nagá-ihí<sup>é</sup>. Ganēhi<sup>é</sup> mi<sup>i</sup> k!wal ō<sup>t</sup>’, mi<sup>i</sup> k!wal t!ayàk’. Mi<sup>i</sup> al<sup>é</sup>ixlep!éxlap’, mi<sup>i</sup> hadī<sup>t</sup>’gwa mats!àk’. Ganēhi<sup>é</sup> he<sup>é</sup>ne hono<sup>é</sup> lēp’ bīū; ganē lēp’ p!ī gadal wit’. Mi<sup>i</sup> hono<sup>é</sup> “Sgisi dihā+x! sgisi dihā+x!”—“T’ān <sup>é</sup>alt!u<sup>s</sup>’ít’! s’k’adí nagá<sup>é</sup>?” ts’liní<sup>t</sup>s’!anxhi<sup>é</sup> sgísi. Ganēhi<sup>é</sup> mi<sup>i</sup> dī<sup>t</sup>’ūwū<sup>é</sup>k’ gwént’ liwilá<sup>u<sup>é</sup></sup> dīdelgánt’gwa. Mi<sup>i</sup> yaxa delgán haxàk’. “Sgadí nāk’ik’?” Mi<sup>i</sup> xamhiwili<sup>u<sup>é</sup></sup>. “Haxiyà sga<sup>a</sup>-t’áp’de<sup>é</sup>,” nagá-i<sup>é</sup>hìs. Xa<sup>a</sup>bobin yá<sup>a</sup> sgá<sup>at</sup>’ap’. “Haxiyá mī<sup>é</sup>wa sgá<sup>at</sup>’ep’de<sup>é</sup>,” nagá-i<sup>é</sup>hìs. Mi<sup>i</sup> hāx, lohó<sup>é</sup>. Gwéldi; ba<sup>a</sup>bí<sup>t</sup>’ lēp’lap.

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<sup>1</sup> Coyote’s intestines had been taken from him, hence the grasshoppers went right through him. The word used in the text might also refer to the spilling of acorns out of a hopper.

rous grasshoppers were lying about. He did nothing but pick them up and eat, eat, eat, eat, eat grasshoppers; everywhere he went about. Then, 'tis said, there was a burnt-down field and numerous grasshoppers were lying about. Then after a little while someone shouted to him, "Coyote's anus is spilling! Coyote's anus is spilling!" he was told, Squirrel it was that said that to him. "S-little-eyed Squirrel! half-eater of raw sunflower seeds!"—"Coyote's anus is spilling! Coyote's anus is spilling!" he was told, Squirrel it was that said that to him. Coyote went on, gathered and ate grasshoppers. "Coyote's anus is spilling! Coyote's anus is spilling!" only that he kept saying to him. "S-tiny-eyed Squirrel! half-eater, you for your part, of raw sunflower seeds!" he said to him by way of rejoinder. "Coyote's anus is spilling!" just only that Squirrel kept saying.

Then, 'tis said, after a little while "S-what's he saying about it?" (said Coyote and) looked behind him. "Ah! just like something planted,<sup>2</sup> s-is that what he means?" he said. Now then, 'tis said, he hunted for pitch, and pitch he found. Now he kneaded it up into a cake and put it into his anus. And then again, 'tis said, he gathered and ate grasshoppers, gathered them and walked about among the fragments of fire. Now again "Coyote's anus is burning! Coyote's anus is burning!"—"Tiny-eyed Squirrel! s-whats he saying?" Coyote was angry. Now then he felt hot in his anus, back he looked behind his buttocks. Now indeed his buttocks were burning. "S-is that what he meant?" Now he ran to the water. "Into the water I shall jump," he thought. Right among alder bushes he jumped. "I intend to jump into the water," he had thought. Now he burned up, he died. 'Tis finished. Go gather and eat your ba<sup>3</sup>p'-seeds.

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<sup>2</sup> A row of tobacco plants is meant. Tobacco was the only plant cultivated by the Indians of Oregon.

## 8. COYOTE VISITS THE LAND OF THE DEAD.

Wíli yowò<sup>8</sup>; sgisi ā'k'da<sup>8</sup>xì wiyiwīt'. Ganēhi<sup>8</sup> "Xilám yap!a yānk'<sup>w</sup>," neyé<sup>8</sup>hi<sup>8</sup>; gana<sup>8</sup>néx yaxa da<sup>8</sup>le<sup>8</sup>lāk'<sup>w</sup>. Gangáhi xilám yap!a yānk'<sup>w</sup>. Dabalníxa la<sup>8</sup>lē'. "K'adí nagàn, 'Xilám yap!a yānk'<sup>w</sup>,' neyé<sup>8</sup>da<sup>8</sup>? Ne<sup>8</sup> ge giník'de<sup>8</sup>. Yap!a lohóida<sup>8</sup> ání<sup>8</sup> hono<sup>8</sup> mé<sup>8</sup>yewe<sup>8</sup>, gasí<sup>8</sup> bo<sup>u</sup> 'Xilám yap!a yānk'<sup>w</sup>,' neyé<sup>8</sup> gí<sup>8</sup>à 'Lohó<sup>8</sup>,' nagaīt'e<sup>8</sup>; ání<sup>8</sup> mi<sup>8</sup> honó<sup>8</sup> me<sup>8</sup>wit' lohóida<sup>8</sup>,'" nagá-ihí<sup>8</sup> sgísi.

Mi<sup>8</sup> yá<sup>8</sup>, xilám gwa<sup>8</sup>lám hat!ü<sup>u</sup>lúk'; yá<sup>8</sup> gwís'i<sup>8</sup>wó'k'di xilám gwa<sup>8</sup>lám hat!ü<sup>u</sup>lúk'. Mi<sup>8</sup> tclucumáldan;<sup>2</sup> ání<sup>8</sup> ge dā<sup>8</sup>yowo<sup>8</sup> tclucumáldanma<sup>8</sup>, ganga yá<sup>8</sup>. Xilám tclucumált'gwa, k'ai-s'i<sup>8</sup>wó'k'di, yāl k'legelá-us'ixda<sup>a</sup> k'wedéi, wá<sup>a</sup>da gwidíilha. Ganga xilám gwa<sup>8</sup>lám ganàu yá<sup>8</sup>; tclucumáldan yaxa. Ganēhi<sup>8</sup> xilám hat'gá<sup>a</sup>da wōk'. "Mi<sup>8</sup> baxá<sup>a</sup>m sgísi da<sup>a</sup>molhē't'. Gasálhi, <sup>8</sup>ei ók'i! sgísi mi<sup>8</sup> ba-ik'liyí<sup>8</sup>k'," nagá-ihí<sup>8</sup> xilám. Wü<sup>u</sup>lhám hoyodàk'<sup>w</sup> xilám; agá he<sup>8</sup>ne k'ái gwala wak!ododínma<sup>8</sup>, gáhi dūk' dīt'lügūi wak!ododínma<sup>8</sup> hop!è<sup>8</sup>n lohóida<sup>8</sup>. Mi<sup>8</sup> plī dat!agāi sgísi. "Gasálhi <sup>8</sup>ei ók'i sgísi damolhē't'," nagá-ihí<sup>8</sup> xilám. Mi<sup>8</sup> wa-iwí<sup>8</sup> ei <sup>8</sup>ogoik'wa.

"H<sup>w</sup>+, mi<sup>8</sup> ba-igingadá<sup>8</sup> al<sup>8</sup>wa<sup>a</sup>didē,"<sup>2</sup> nagá-ihí sgísi wiyimát' mī. "Gasálhi, gasálhi, sgísi! eī ganau gínk'!"—"H<sup>w</sup>+, ba-igingadá<sup>8</sup> al<sup>8</sup>wa<sup>a</sup>didē," nagá-ihí<sup>8</sup> sgísi. "Ganau gínk' gasálhi eī!"—"H<sup>w</sup>+, ba-igingadá<sup>8</sup> al<sup>8</sup>wa<sup>a</sup>didē," nagá-ihí<sup>8</sup> sgísi. Mi<sup>8</sup> ba-iginí<sup>8</sup>k' wa-iwí<sup>8</sup>. Dak't'ek!éxa<sup>8</sup> sgísi, eme<sup>8</sup> yá<sup>a</sup>hi s'ás' naga<sup>8</sup> dībo<sup>u</sup>wí<sup>8</sup>da. "Gasálhi, amá'! gasálhi, eī ganau gínk'," nagánhi<sup>8</sup> sgísi, wa-iwí<sup>8</sup> dexebé<sup>8</sup>n. Ganē mi<sup>8</sup>hi<sup>8</sup> plī ba<sup>a</sup>yānk'<sup>w</sup>; mi<sup>8</sup> du<sup>u</sup>gí<sup>8</sup> <sup>8</sup>alp!ītcl'úlu<sup>u</sup>k'i wa-iwí<sup>8</sup>a xilám, ání<sup>8</sup> yap!à. Mi<sup>8</sup>

<sup>1</sup> The sound characteristic of ghosts. See p. 78, note 2.



## 8. COYOTE VISITS THE LAND OF THE DEAD.

A house there was; Coyote kept going about all by himself. Then, 'tis said, "Ghosts are taking away people," they said, thus he always heard. Just ghosts kept taking away people. A long time elapsed. "What is meant when people say, 'Ghosts are taking away people?' Well, I will go there. When people die they are not again to return here, yet now people are saying, 'Ghosts are taking away people.' I, however, say, 'They are dead.' Not again now are they to come and travel about when they have died," said Coyote.

Now off he went, the trail of the ghosts he followed; he went I don't know where, followed in the trail of the ghosts. Now someone made a chirping sound;<sup>1</sup> he did not give ear to that when the chirping noise was made to him, but just went on. The ghosts made a chirping noise to him, but something or other he kept throwing at them, the fungus (?) of pine is its name. In the trail of the ghosts he just went along, and a chirping noise they kept making to him. Then, 'tis said, he arrived in the land of the ghosts. "Now red-eared Coyote has come. Quick, give him a canoe! Coyote now has come," said the ghosts. The ghosts were dancing the menstrual dance. These, with whatever things they had then been buried, just those garments they wore, wherewith, when long ago they had died, they had been buried. Now Coyote built a fire. "Quickly, give red-eared Coyote a canoe," said the ghosts. Now a girl did give to him a canoe.

"H<sup>w</sup>+, you shall come to shore to where I am,"<sup>2</sup> said Coyote, he now exercised his supernatural power upon her. "Quick, quick, Coyote! come into the canoe!"—"H<sup>w</sup>+, you shall come to shore to where I am," said Coyote. "Into the canoe quickly come!"—"H<sup>w</sup>+, you shall come to shore to where I am," said Coyote. Now the girl came to shore. Coyote was smoking; right here she took her stand alongside of him. "Quick, come on! quick, come into the canoe," Coyote was told, 'twas the

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<sup>1</sup> Literally, "to my body."

du<sup>u</sup>gí hāx. Mí xámhiwilí<sup>u</sup>g eí ganàu hansā'k<sup>w</sup>; mí<sup>i</sup> <sup>é</sup>aga hawí wu<sup>u</sup>lham hoyodák<sup>w</sup> xílam<sup>è</sup>à dált'gwan wóbilík<sup>w</sup> p'í. Mí <sup>é</sup>aldatc!ulú<sup>é</sup>k' xílam du<sup>u</sup>gí, adát'wi<sup>é</sup> wa<sup>é</sup>bilík<sup>w</sup>, mí honó<sup>é</sup> aldatc!ulú<sup>é</sup>k'. Ganēhi<sup>é</sup> xílam hāx <sup>é</sup>aldíl. "Dó do do do do do!"<sup>1</sup> nagá-ihí<sup>é</sup> xílām; sgísis<sup>i</sup><sup>é</sup> hánt'ada cí<sup>é</sup>ulí, alxí'k' xílam hāxda<sup>é</sup>.

Gwī<sup>é</sup>né la<sup>é</sup>lē', p!a-idí'hana<sup>s</sup> p'í. Xílam búc la<sup>é</sup>lē'; sgísi ga na<sup>é</sup>nagà, hāxna. Ganēhi<sup>é</sup> "Smá di k'ái ga<sup>é</sup>al yap!a yana-gwadá<sup>é</sup>? Mí lohoyàt'. Wede gana<sup>é</sup>néx yúk' yap!a lohok'<sup>i</sup><sup>é</sup>, wede yanāk<sup>w</sup>; lohó<sup>é</sup>t' gangà. Wede hono<sup>é</sup> nèk' alxí<sup>i</sup><sup>é</sup>k'wôk' yap!a lohók'<sup>i</sup><sup>é</sup>," nagá-ihí<sup>é</sup> sgísi. Mí híнау yewé<sup>é</sup>; xílam he<sup>é</sup>plí'lemé<sup>é</sup>k'i.

#### 9. COYOTE AND THE ORIGIN OF DEATH.

Xílam sebèt'<sup>2</sup> hā'p'da lohòk'. Sgísidí'l nō'ts!at'gwan yùk'. Gas'<sup>i</sup><sup>é</sup> nāk'ík', "Laps yimíxi hā'p'dek' lohóida<sup>é</sup>, laps yimíxi," nagá-ihí<sup>é</sup> xílam sebèt'. "A'nī<sup>é</sup> laps yí'misbi<sup>é</sup>n; gwídís'<sup>i</sup><sup>é</sup> yó<sup>é</sup>t' xílām yèùk'<sup>i</sup><sup>é</sup>?" nagá-ihí<sup>é</sup> sgísi. Nó<sup>u</sup>s'<sup>i</sup><sup>é</sup> yewé<sup>é</sup> xílam sebèt', k!lodòt' hā'p'dagwa lohóida<sup>é</sup>.

Ganēhi<sup>é</sup> dabalníxa la<sup>é</sup>lē'; mí sgísi hā'p'da xílam la<sup>é</sup>lē', mí lohó<sup>é</sup>. Mí nó<sup>u</sup>s' giní<sup>é</sup>k' xílam sebét' wá<sup>é</sup>da. "Laps yimíxi ha<sup>é</sup>p'dèk' lohóida<sup>é</sup>."—"K'adí naga-ít'?" xílam sebét' ga nagá<sup>é</sup>. "Ho<sup>u</sup>xa<sup>é</sup>à ma<sup>é</sup>a ga negés'dam 'Laps yimíxi'

<sup>1</sup> In a Yana theft of fire myth collected by the writer the practically identical *dú du du dú du du* occurs to indicate pain from contact with fire (see Sapir, *Yana Texts, University of California Publications in American Archaeology and Ethnology*, note 50). Compare also the evidently identical Klamath *tú tu tu* (see Gatschet, *op. cit.*, p. 112), though here it indicates on the contrary pain from tingling cold.

girl that said so. Now then, 'tis said, he picked up a fragment of fire; now he set fire to the skirt of the ghost girl, no person she. Now her skirt burned. Then to the water she ran into the canoe and paddled it across. Now these ghosts were still dancing the menstrual dance, and among them she rushed with the fire. Now she set fire to the garments of the ghosts; to every one she rushed with (the fire), and again set fire to them. Then, 'tis said, all the ghosts were burning. "Do do do do do do!"<sup>1</sup> said the ghosts, while Coyote was sitting on the other side of the water, was looking at the ghosts as they burned.

Some time elapsed and the fire ceased. The ghosts were exterminated; Coyote did that, burned them. Then, 'tis said, "S-for what reason are you going to take away people? Now you have died. Not thus will it be when people die, they will not take others with them; they will die for good. Not again will any one see them, when people die," said Coyote. Now up river he returned. The ghosts he had annihilated with fire.

#### 9. COYOTE AND THE ORIGIN OF DEATH.

The child of Roasting-dead-people<sup>2</sup> died. He and Coyote were neighbors to each other. Thereupon he said to him, "Lend me a blanket, for my child has died. Lend me a blanket," said Roasting-dead-people. "I'll not lend you a blanket, for where are they going to be, if dead people come back?" said Coyote. And next door returned Roasting-dead-people, and buried his child that had died.

Then, 'tis said, a long time elapsed. Now Coyote's child became sick and died. Now next door he went to Roasting-dead-people. "Lend me a blanket, for my child has died."—"What did you say?" Roasting-dead-people said that. "Yesterday indeed when I did say to you, 'Lend me a blanket,'

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<sup>2</sup> This is the name of a bug that could not be further identified. It was described as all black, long-legged, and of about half an inch in length. The name is due, or supposed to be due, to the fact that this insect was held responsible for the origin of death.

nagásbinda<sup>é</sup>, 'Yap!a gwidí yó<sup>é</sup>t' yéúk'í<sup>é</sup>?' Mi<sup>i</sup> hawáxi<sup>ue</sup> ha<sup>a</sup>p'dèk','' nagá-ihí<sup>é</sup> xilam sebèt'. Nó<sup>u</sup>s'í<sup>é</sup> sgísi yewé<sup>é</sup>. "Sgā'+'' t'agá<sup>é</sup>. Ga ga<sup>al</sup> bō<sup>u</sup> 'ání<sup>é</sup> yap!a yewé<sup>é</sup> lohóida<sup>é</sup>.

#### 10. COYOTE GOES COURTING.

Wili<sup>i</sup> yowè<sup>é</sup>, sgisi ā'k'da<sup>é</sup>x t'ís lok'ólha be<sup>wí</sup><sup>é</sup>. Dewénxa la<sup>a</sup>lít'a<sup>é</sup> honó<sup>é</sup> t'ís ló<sup>u</sup>k'; ání<sup>é</sup> k'ái yap!a, ā'k'da<sup>é</sup>xì; dahōxa liwílhak'<sup>w</sup>. Ganēhi<sup>é</sup> honó<sup>é</sup> wi<sup>ín</sup> wé<sup>gia</sup>-uda<sup>é</sup> t'ís lok'ólha; gwī<sup>né</sup> dí wede t'ís ló<sup>u</sup>k' be<sup>wí</sup><sup>é</sup>. Dewénxa la<sup>a</sup>lít'a<sup>é</sup> honó<sup>é</sup> t'ís ló<sup>u</sup>k'. Ganēhi<sup>é</sup> dahōxa la<sup>a</sup>lé', t'ís mǎn míxal halo<sup>u</sup>naná<sup>é</sup>.<sup>1</sup>

Mi<sup>i</sup> k'ai dā<sup>é</sup>agàn wū<sup>u</sup>lham hoyodagwàn; mi<sup>i</sup> dāsgék'í. Ganēhi<sup>é</sup> "S'á! gwídi wū<sup>u</sup>lham hoyodagwàn?" nagá-ihí<sup>é</sup> sgísi. Mi<sup>i</sup> da<sup>a</sup>tlayák' wū<sup>u</sup>lham hoyodagwánma<sup>é</sup>. "C'á! ge giník'de<sup>é</sup>." Mí<sup>hi</sup> yá<sup>é</sup>, t'ís he<sup>k</sup>lūwū. Mi<sup>i</sup> hó<sup>k</sup>, hu<sup>u</sup>lín<sup>t</sup>; s'as'íní dá<sup>a</sup>sgek'í. Ganēhi<sup>é</sup> mi<sup>i</sup> hono<sup>é</sup> he<sup>bilí</sup><sup>ue</sup>, hó<sup>k</sup>. Ganēhi<sup>é</sup> mi<sup>i</sup> hono<sup>é</sup> ligínt', háwi wū<sup>u</sup>lham hoyodagwán da<sup>é</sup>òl. Ganēhi<sup>é</sup> "A'! emé<sup>é</sup> mī<sup>é</sup>wa wū<sup>u</sup>lham hoyodagwán." Ge wōk', ání<sup>é</sup> k'ai yáp!a. "Sgemé<sup>é</sup>di aga<sup>á</sup> hoidiáuk'?" nagá-ihí<sup>é</sup>, ā'k'i wahimit'gwit'. 'alí da<sup>é</sup>òl wū<sup>u</sup>lham hoidiáuk'í<sup>é</sup> na<sup>é</sup>nagá<sup>é</sup>. "Emé<sup>é</sup> mī<sup>é</sup>wa hínwadà." Mi<sup>i</sup> hono<sup>é</sup> hó<sup>k</sup>, gwī<sup>né</sup> di wede hòk'; da<sup>é</sup>òl hoidiáuk'í<sup>é</sup> na<sup>é</sup>nagá<sup>é</sup>. Ganēhi<sup>é</sup> hono<sup>é</sup> he<sup>bilí</sup><sup>ue</sup>, hó<sup>k</sup>.

T'ga<sup>a</sup> k'wedéi p!ūwū<sup>é</sup>a-uk', "Ge mī<sup>é</sup>wa hoyodiá<sup>ue</sup>," nagá-ihí<sup>é</sup> sgísi. Ganēhi<sup>é</sup> hono<sup>é</sup> he<sup>bilí</sup><sup>ue</sup>, gwī<sup>né</sup> di wede hòk';

<sup>1</sup>Literally, "that he had caused them to die-in."

you, for your part, did say that to me, 'Where will the people be, if they return?' Now my child is rotting," said Roasting-dead-people. So next door Coyote returned. "Sgā+!" he cried. For that reason people do not nowadays return when they die.

#### 10. COYOTE GOES COURTING.

A house there was; every day Coyote used to set traps for gophers all by himself. When the next day came, again he set traps for gophers. There were no people there, he was all alone; in the evening he always brought home (the gophers). Then again, when the next dawn came, he always set his traps for gophers. How long did he not set his traps for gophers every day? When the next day came, again he set his traps for gophers. Then the evening came, and how many gophers he had trapped<sup>2</sup> he counted.

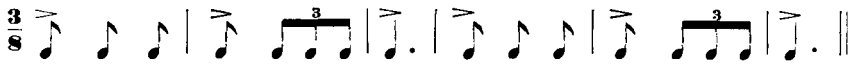
Now something he heard, the menstrual dance was being danced. Now he listened. Then, 'tis said, "S<sup>á</sup>! where is the menstrual dance being danced?" said Coyote. Now he heard the menstrual dance being danced. "C<sup>á</sup>! there I'll go." Now off he went, threw away the gophers. Now he ran, was tired, stood still, listened. Now then again he rushed off, he ran. Now then, 'tis said, again he rested, still the menstrual dance was danced (as though) near at hand. Then, 'tis said, "A! probably here the menstrual dance is being danced." There he arrived, but there were no people. "S-where can these be dancing?" he said, he himself did speak to himself. Right here near by it was as though they were dancing the menstrual dance. "Here up river it probably is." Now again he ran. How long did he not run? As though they were dancing near by it was. Then off again he rushed, he ran.

The name of the land he always named, "There they must be dancing," said Coyote. Then off again he rushed. How long did he not run? He was tired, and always rested. Whenever they sang, it was as though right at hand. Then again he


hu<sup>u</sup>lín<sup>t</sup>, lígilagànt<sup>t</sup>. Ganga heleliá-uda<sup>é</sup> ali<sup>i</sup> ná<sup>é</sup>nagá<sup>ié</sup>. Ganēhi<sup>é</sup> honó<sup>é</sup> yá<sup>é</sup>, he<sup>é</sup>bilí<sup>ué</sup>, gwī<sup>é</sup>ne dí wede yanàk<sup>t</sup>. “Sgemé<sup>é</sup>di aga<sup>é</sup>a wū<sup>u</sup>lham hoyodagwán?” nagá-ihí<sup>é</sup>. Da<sup>é</sup>sgék<sup>le</sup>iha. Ganēhi<sup>é</sup> “S<sup>é</sup>á! emé<sup>é</sup> hinwadá mī<sup>é</sup>wa,” agás<sup>ié</sup> gwent<sup>t</sup>ga<sup>é</sup>bók<sup>t</sup>danda wū<sup>u</sup>lham hoyodagwán. Mí<sup>i</sup> honó<sup>é</sup> ge hiwilí<sup>ué</sup>, gwī<sup>é</sup>ne dí wede hòk<sup>t</sup>. Ganēhi<sup>é</sup> gwī<sup>é</sup>ne la<sup>é</sup>lē<sup>t</sup>, mí<sup>i</sup> hū<sup>u</sup>lín<sup>t</sup>; ge<sup>é</sup> yá<sup>é</sup>hi da<sup>é</sup>ól la<sup>é</sup>lē<sup>t</sup> wū<sup>u</sup>lham hoyodagwánma<sup>é</sup>. Mí<sup>i</sup> honó<sup>é</sup> hó<sup>é</sup>k<sup>t</sup>. Ganēhi<sup>é</sup> s<sup>é</sup>as<sup>i</sup>iní, hu<sup>u</sup>lín<sup>t</sup>, da<sup>é</sup>sgék<sup>le</sup>í. Ganēhi<sup>é</sup> mí<sup>i</sup> gé wōk<sup>t</sup>.

A+ wa-iwí<sup>i</sup> neyé<sup>é</sup>da<sup>é</sup> wū<sup>u</sup>lham hoyodàk<sup>w</sup>, k<sup>á</sup>ái gwala wa-iwí—bèlp<sup>t</sup>, há<sup>é</sup>k<sup>é</sup>a<sup>a</sup>, ts<sup>é</sup>!á<sup>ié</sup>s<sup>t</sup>, ts<sup>é</sup>!amā<sup>l</sup>, lap<sup>é</sup>ám; k<sup>á</sup>ái ná<sup>é</sup>k<sup>é</sup>!a dí <sup>é</sup>ání<sup>é</sup> wū<sup>u</sup>lham hoyodàk<sup>w</sup>? K<sup>á</sup>ái gwala s<sup>é</sup>as<sup>i</sup>iní. Sgísi mí<sup>i</sup> wōk<sup>t</sup>; alxik<sup>é</sup>líxa<sup>é</sup> wū<sup>u</sup>lham hoyodagwánma<sup>é</sup>. Ganēhi<sup>é</sup> mī<sup>é</sup>sga<sup>é</sup> wa-iwí<sup>i</sup> da<sup>é</sup>ā<sup>é</sup>na-u k<sup>á</sup>ái gwala dū<sup>u</sup>gwí<sup>t</sup> dīt<sup>é</sup>lūgū<sup>i</sup>, tclélé<sup>é</sup>m. “S<sup>é</sup>á! s<sup>é</sup>gá ge <sup>é</sup>igí<sup>é</sup>nan,” nagá-ihí<sup>é</sup>. Ganēhi<sup>é</sup> ganau giní<sup>é</sup>k<sup>t</sup>, ga yá<sup>é</sup>hi <sup>é</sup>t<sup>é</sup>!aut<sup>é</sup>!au īū<sup>é</sup>xda da<sup>é</sup>ā<sup>é</sup>na-u wa-iwí<sup>i</sup>. “Ganē ba-imásga hé<sup>é</sup>l, ba-imásga!” da<sup>é</sup>ána-u wa-iwí<sup>i</sup> ga nagán.

Ganēhi<sup>é</sup> bá-imats<sup>é</sup>!àk<sup>t</sup>,


  
 “K<sup>é</sup>li-xin-hi<sup>é</sup> gel<sup>é</sup>-wi-liu-t<sup>é</sup>+<sup>é</sup>, k<sup>é</sup>li-xin-hi gel<sup>é</sup>-wi-liu-t<sup>é</sup>+<sup>é</sup>,”

nagá-ihí<sup>é</sup>.

  
 “Dí<sup>é</sup>-t<sup>é</sup>bo<sup>é</sup>-k<sup>é</sup>!álx-de<sup>é</sup> al-t<sup>é</sup>wa-p<sup>é</sup>!á-t<sup>é</sup>wap<sup>é</sup>-na<sup>é</sup>n,”

nagá-ihí<sup>é</sup> lap<sup>é</sup>ám helé<sup>é</sup>lda<sup>é</sup>.

  
 “Da-bo-k<sup>é</sup>!op<sup>é</sup>-na<sup>é</sup>n dī-k<sup>é</sup>!a-las-na<sup>é</sup>n gwel-sal-t<sup>é</sup>lees-na<sup>é</sup>n<sup>é</sup>”

  
 la-p<sup>é</sup>ám-hi <sup>é</sup>o-cu <sup>é</sup>o-cu,”

went, rushed off. How long did he not go? "S-where is this menstrual dance being danced?" he said. He kept listening. Then, 'tis said, "S<sup>á</sup>! probably here up river it is," (he thought), and indeed the menstrual dance was being danced in the east. Now again he ran there. How long did he not run? Then some time elapsed, and he was tired. Right close to that place he got where the dance was being danced. Now again he ran. Then, 'tis said, he stood still, was tired, listened. Now then there he arrived.

Ah, girls in great number were dancing the menstrual dance, many kinds of girls—Swan, Goose, Bluejay, Mouse, Frog. What kind did not dance the menstrual dance? Many kinds were standing there. Now Coyote did arrive; he looked on while the menstrual dance was being danced. Then, 'tis said, one girl, a chieftainess, did wear many sorts of garments, (her shells) did rattle. "S<sup>á</sup>! s-that one there I'll take," he said. Then among them he went, the hand of just that one he seized, the chieftainess girl. "Now begin the song, begin it!" That the chieftainess girl was told.

Then, 'tis said, she began it,

"K'íxinhi, I walk about strutting out my breast!  
K'íxinhi, I walk about strutting out my breast!"

she said.

"Many warts I have on my back, with my eyes I blink,"  
said Frog as she sang.

"I bubble under the water, in my rump I am lean,  
no fat have I in my legs and feet,  
Frog indeed, <sup>o</sup>ocu <sup>o</sup>ocu,"

<sup>1</sup> *neyéda*<sup>o</sup> is morphologically the subordinate form of *neyé*<sup>o</sup>, the impersonal aorist of *nagai-* : *na-* "to say, do." It is frequently idiomatically used to mean "in great number, many."

<sup>2</sup> No definite meaning could be assigned to this word.

<sup>3</sup> The normal form of this word is *gel<sup>o</sup>wilut'e<sup>o</sup>*, but by a song license the grammatically important glottal catch of the last syllable is here eliminated.

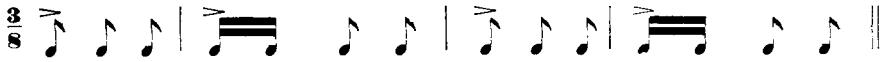
<sup>4</sup> So heard for *gwelsall!eyésna<sup>o</sup>n*.

nagá-ihí<sup>8</sup> lap'ám; āk'i ga nagaik'wit'. Ganēhi<sup>8</sup> ā'k'a gana<sup>8</sup>néx helél<sup>8</sup>,

“<sup>8</sup>ús:i <sup>8</sup>ús:i,<sup>1</sup> <sup>8</sup>ús:i <sup>8</sup>ús:i, <sup>8</sup>ús:i <sup>8</sup>ús:i,”

dayawánt!ixihì yonōn.

Ganēhi<sup>8</sup> k'ái gwala helél<sup>8</sup>. “Más'i<sup>8</sup> ba-imásga!” ts'!á<sup>8</sup>s' ga nagàn. Ganēhi<sup>8</sup> helél<sup>8</sup> ts'!á<sup>8</sup>s',



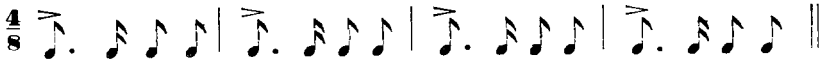
“Tc!ai-tc!ī-ā<sup>3</sup> gwa-tca gwa-tca, tc!ai-tc!ī-ā gwa-tca gwa-tca.”

Ganēhi<sup>8</sup> mi<sup>1</sup> honó<sup>8</sup> “Más'i<sup>8</sup> ba-imásga,” nagàn mī<sup>8</sup>s honó<sup>8</sup> wa-iwí<sup>1</sup> ts'amāl. Ganēhi<sup>8</sup> mi<sup>1</sup> bá-imats!ak',



“Be-be-bi-ni-bī-a<sup>4</sup> be-be-bi-ni-bī-a.”

Gana<sup>8</sup>néx helél<sup>8</sup> ts'amāl; sgísi ā'k!a dayawánt!ixi helél<sup>8</sup>,



“S'be-be-bi-ni s'be-be-bi-ni s'be-be-bi-ni s'be-be-bi-ni.”

Ganēhi<sup>8</sup> “Más'i<sup>8</sup> ba-imásga!” ga nagása<sup>8</sup>n ā'ihì. Ganēhi<sup>8</sup> ba-imats!àk' bel`p',



“Be-lel-dō<sup>5</sup> wain-ha,<sup>6</sup> be-lel-dō wain-ha, be-lel-dō wain-ha, be-lel-dō wain-ha,”

<sup>1</sup> The accented vowel of the second <sup>8</sup>ús:i in each pair is always held out a trifle longer than that of the first. There is perhaps a play upon words involved. Coyote evidently means to repeat the <sup>8</sup>ócu <sup>8</sup>ócu of Frog, but perverts her burden into the verb form <sup>8</sup>ús'i, “give it to me.”

<sup>2</sup> By “half” is meant “only a part” or “incorrectly.” Indians commonly speak of people that have but an imperfect command of a language as talking half of it.

<sup>3</sup> A play upon Bluejay's own name, tc!á<sup>8</sup>c (= tc!áitc!).

<sup>4</sup> The implied reference in the mind of an Indian is here to the word bebèn, “rushes.” The mouse is often found among rushes.

<sup>5</sup> This word is a play upon the word for “swan,” bel`p'.

<sup>6</sup> Swan's round-dance song, as here given, was in ordinary use as such among the Takelma. wainha literally means “put him to sleep.” It seems very probable that



said Frog; she herself did call herself that. Then, 'tis said, he, for his part, did sing thus,

“ú's'i ú's'i, ú's'i ú's'i, ú's'i ú's'i,”

only half<sup>2</sup> of it he sang.

Then, 'tis said, many kinds did sing. “Do you in your turn begin singing!” Bluejay that was told. Then Bluejay sang,

“Tc!áitc!ā gwátca gwatca, tc!áitc!ā gwátca gwatca!”

Now then, 'tis said, again, “Do you in your turn begin singing,” one girl again was told, Mouse. Now then she started in to sing,

“Bebébinibā, bebébinibā.”

Thus did sing Mouse, but Coyote, for his part, did sing only half<sup>1</sup> of it,

“S'bébebini, s'bébebini, s'bébebini, s'bébebini.”

Then, 'tis said, “Do you in your turn begin singing!” that did they themselves say to one another. Then Swan started in to sing,

“Béleldō wáinha, beleldō wainha,  
Béleldō wáinha, beleldō wainha,”

---

the word was originally used in its literal sense in lullabys, then transfered to other songs as a mere burden. Cf. the following lullaby:

“Buzzard, put him to sleep! S'im [meaning unknown], indeed, put him to sleep! Snail, put him to sleep!”

nagá-ihí<sup>é</sup> bel'p', helél<sup>é</sup> gana<sup>é</sup>nèx ā'k<sup>é</sup>a. Ganēhi<sup>é</sup> "Mas'í<sup>é</sup> ba-  
imásga," nagása<sup>é</sup>n wa-iwít'an, há<sup>é</sup>k'a ga nagan. Ganēhi<sup>é</sup>  
bá-imatslak',



"Wain-hā me-na dol-k'i,<sup>1</sup>wain-hā ī-dol-k'i,<sup>1</sup>wain-hā me-na dol-k'i,wain-hā ī-dol-k'i,"

há<sup>é</sup>k'a<sup>a</sup> gana<sup>é</sup>nèx helél<sup>é</sup>.

Ganēhi<sup>é</sup> "S'á! gwidi dólk'init'k' yawawayagwán?" nagá-ihí<sup>é</sup>  
menà. Ganēhi<sup>é</sup> honó<sup>é</sup>hi gahi neyé<sup>é</sup>, ga hé<sup>é</sup>l yononán,



"Wain-hā me-na dol-k'i,<sup>1</sup>wain-hā ī-dol-k'i,<sup>1</sup>wain-hā me-na dol-k'i,wain-hā ī-dol-k'i."

Ganēhi<sup>é</sup> mi<sup>i</sup> da<sup>as</sup>agàn. "Gwidí dólk'init'k' yawawayagwán?"  
nagá-ihí<sup>é</sup>. Mí<sup>i</sup>hi<sup>é</sup> yá<sup>é</sup> menà; mi<sup>i</sup> da<sup>a</sup>yehèi wu<sup>l</sup>ham hoyoda-  
gwánma<sup>s</sup> gada<sup>a</sup> giní<sup>é</sup>k'. Mí<sup>i</sup>



"S'hau hau hau hau."

wu<sup>l</sup>ham hóidigwia gada<sup>a</sup> giní<sup>é</sup>k' menà.

Ganēhi<sup>é</sup> da<sup>as</sup>agán wa-iwít'an dal<sup>é</sup>wí<sup>é</sup> mi<sup>i</sup> xámk' baxám<sup>é</sup>da<sup>é</sup>.  
"í's'í<sup>é</sup> wede he<sup>é</sup>lát'," nagása<sup>é</sup>n; dá<sup>a</sup>hi<sup>é</sup>aganín xámk' baxám<sup>é</sup>da<sup>é</sup>.  
Gangáhi<sup>é</sup> hoyodiá<sup>u</sup>, dal<sup>é</sup>wí's'í<sup>é</sup> "Wede he<sup>é</sup>lát', k'ái<sup>é</sup>wa baxám<sup>é</sup>,"  
nagása<sup>é</sup>nhi<sup>é</sup> wa-iwít'an. Gangáhi<sup>é</sup> wu<sup>l</sup>ham hoyodagwán.  
Ganēhi<sup>é</sup> "Háu, háu, háu, hau." Ba<sup>s</sup>'alxóxigin; mi<sup>i</sup> yaxa<sup>é</sup>  
alí la<sup>é</sup>lē xámk'. Ganēhi<sup>é</sup> "Háu, háu, háu, háu," nagá-ihí<sup>é</sup>.  
Mí<sup>i</sup> dálxabilí<sup>u</sup>; ba<sup>a</sup>yá<sup>a</sup>domós'ia<sup>u</sup>, ání<sup>é</sup> nèk' t!omōm. Sgísis'í<sup>é</sup>  
aga da<sup>é</sup>ā'na-u wa-iwí<sup>i</sup> 'tho<sup>u</sup>gwàk'<sup>w</sup>; gáhi<sup>é</sup> ganga mi<sup>i</sup> k'ūwū<sup>é</sup>,  
xámk' yap!a daxoyóxi.

<sup>1</sup>Though these three words are here probably felt to be mere burdens, each of them can be translated as a regular Takelma word: "Put-him-to-sleep, brown-bear his-anus," though the normal form for "his anus" would be *dólk'mi* or *dólk'ama*. *i*- in *idólk'i* must be explained either as a mere change in burden, pairing off with

said Swan, thus did she, for her part, sing. Then, 'tis said, "Do you in your turn begin singing!" said the girls to one another, Goose was told that. Then she started in to sing,

"Wainhā ména dólk'i, wainhā ī'dólk'i,  
Wainhā ména dólk'i, wainhā ī'dólk'i,"

thus did Goose sing.

Then, 'tis said, "S'á! where are they talking about my anus?" said Bear. Then again, 'tis said, just that they said, that song was sung,

"Wainhā ména dólk'i, wainhā ī'dólk'i,  
Wainhā ména dólk'i, wainhā ī'dólk'i."

Now then, 'tis said, he heard it. "Where are they talking about my anus?" he said. Now Bear did go; now he went to where he heard the menstrual dance being danced, right by them he went. Now

"S'hau, hau, hau, hau,"

(thus saying) Bear did go alongside of where the menstrual dance was being danced.

Then, 'tis said, some of the girls heard how Grizzly Bear now was coming. "Sing no more," they said to one another. Grizzly Bear, 'tis said, was heard coming, yet they went on dancing; but some of the girls "Do not dance, a monster comes," did say to one another. Still the menstrual dance kept being danced. Then, 'tis said, "Hau, hau, hau, hau," (said Grizzly Bear). They suddenly stopped dancing, now Grizzly Bear had got to be right there. Then "Hau, hau, hau, hau," he said. Now he jumped among them; they flew right up, no one he killed. But Coyote did run away with this chieftainess girl.

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*mena*, or else as a demonstrative stem not ordinarily used in its bare form (cf. *ida* "that there" and *ídeme*<sup>s</sup> "right there"); *idólk'i* would then be an archaic song-form of *ídaga dólk'íní*, "that-one his-anus."

Mi<sup>i</sup> aga sgísi ā'k'là da<sup>a</sup>ána-u wa-iwi<sup>i</sup> dálhiwilik<sup>w</sup>. Ganēhi<sup>ē</sup> bo<sup>u</sup> nēxada<sup>ē</sup> "Wa-iwí<sup>i</sup> di eīt'?' Wa-iwí<sup>i</sup> mī<sup>ē</sup>wa," nagá-ihis; sgísi<sup>a</sup> mi<sup>i</sup> gelwañnia gelgulúk<sup>w</sup>. Ganēhi<sup>ē</sup> áni<sup>ē</sup> t'ayàk' gwí<sup>ē</sup>néi hawúxda<sup>a</sup>. "K'ádi gi<sup>ē</sup>à? K'a-ilā'p'a mī<sup>ē</sup>wa nagásbi<sup>ē</sup>n," nagáhi<sup>ē</sup>. Sgísi lap'ām xamgwidi<sup>w</sup>. "Ma dí k'ai<sup>ē</sup>lā'p'a yuda<sup>ē</sup>? lap'a<sup>a</sup>m nánsbina<sup>ē</sup>," nagáhi<sup>ē</sup> lap'ām. Gé de<sup>ē</sup>winít'hì. Gweldi; ba<sup>a</sup>bi<sup>ē</sup>t' lé<sup>ē</sup>p'lap'.

## II. JACK RABBIT IS CALUMNIATED BY COYOTE.

Wíli<sup>i</sup> yowò<sup>ē</sup>, hōū ā'k'da<sup>ē</sup>xì ci<sup>ē</sup>ulī. K'ái gwala disgot'ōlha bēm, bēm k!emèi t'bàl. Ganēhi<sup>ē</sup> "Wáyanī, wáyanī, wáyanī!<sup>2</sup> gwidā<sup>3</sup> lemékli<sup>aē</sup>, k'ái gwala p!ahánda<sup>ē</sup>?" nagá-ihis<sup>ē</sup> hōū. Mí<sup>i</sup>hi<sup>ē</sup> disgut'lúxa<sup>ē</sup>. Ganēhi<sup>ē</sup> mi<sup>i</sup> limimán, hé<sup>ē</sup>bili<sup>aē</sup>. "Nek' yók'i<sup>ē</sup> dak'lím<sup>ē</sup>xgwa<sup>ē</sup>. K'adí yawayagwá<sup>ē</sup>n?" nagá-ihis<sup>ē</sup>. Mi<sup>i</sup> hono<sup>ē</sup> disgót<sup>ut</sup>, hé<sup>ē</sup>bili<sup>aē</sup>. Gahíhi<sup>ē</sup> nagá<sup>ē</sup>. "Nek' yók'i<sup>ē</sup> dak'lím<sup>ē</sup>xgwa<sup>ē</sup>," nagá-ihis<sup>ē</sup>. Gahíhi<sup>ē</sup> nagá<sup>ē</sup>, "Wáyanī, wáyanī, wáyanī! gwidā lemékli<sup>aē</sup>, k'ái gwala p!ahánda<sup>ē</sup>?"

Mi<sup>i</sup> dabalníxa la<sup>a</sup>lè'. Mi<sup>i</sup> sgísi da<sup>aē</sup>agàn ga nèx, hōū ga nagá-ida<sup>ē</sup>. "S'á! s'k'adí ne<sup>ē</sup>yé<sup>ē</sup>?" Mi<sup>i</sup> dá<sup>a</sup>sgeklī sgísi. "Wáyanī, wáyanī, wáyanī! gwidā lemékli<sup>aē</sup>, dīp' p!ahánda<sup>ē</sup>?" nagá-ihis<sup>ē</sup> hōū. "K'adí yawayagwá<sup>ē</sup>n? dīsgut'lúxade<sup>ē</sup>." Ganēhi<sup>ē</sup> mi<sup>i</sup> sgísi da<sup>aē</sup>agàn. Mi<sup>i</sup> hadedilt'a libin wāk'. "S'alī he<sup>ē</sup>límek!inda<sup>ē</sup>,"<sup>5</sup> nagásanp', nagá-ihis<sup>ē</sup> sgísi; "haxiyá wa<sup>ē</sup>gwidi-

<sup>1</sup> Compare Boas, Kathlamet Texts, pp. 72-78.

<sup>2</sup> Pronounced in a high pitch.

<sup>3</sup> A rhetorical form of *gwidi*, "where?" A mock-heroic effect is intended.

<sup>4</sup> As much as to say, "I have more important things to do than to talk. I must cut down trees!"

Now those just scattered off, Grizzly Bear did chase the people around.

Now this Coyote, for his part, did run off with the chieftainess girl. Then, 'tis said, after a little while, "Are you a female? It must be a female," he thought; Coyote now, for his part, did wish to sleep with her. *Tunc nihil vulvae repperit.* "What did I, for my part, (take)? That you were a woman I thought," he said to her. Coyote threw Frog into the water. "Do you think you will be a woman? Frog you will always be called," he said to Frog. Proceeding just up to there (it goes). 'Tis finished. Go gather and eat your ba<sup>a</sup>p'-seeds.

#### II. JACK-RABBIT IS CALUMNIATED BY COYOTE.<sup>1</sup>

A house there was, Jack-Rabbit was dwelling all by himself. All sorts of trees he used to cut down; t<sup>b</sup>al-bushes he regarded as trees. Then, 'tis said, "Wáyanī, wáyanī, wáyanī! where now have they all gone to, now that everything is ripe?" said Jack-Rabbit. Now he was a-cutting. Now then, 'tis said, he felled them, and off he rushed. "Had it been anyone else, he would have had it falling on top of him. But what am I talking about?"<sup>4</sup> he said. Now again he cut one down, and off he rushed. That same thing he said. "Had it been anyone else, he would have had it falling on top of him," he said. That same thing he said, "Wáyanī, wáyanī, wáyanī! where now have they all gone to, now that everything is ripe?"

Now a long time elapsed. And Coyote did hear that speech, that which Jack-Rabbit was saying. "S<sup>é</sup>á! s-what are they saying?" Now Coyote was listening. "Wáyanī, wáyanī, wáyanī! where now have they all gone to, now that the camass is ripe?" said Jack-Rabbit. "But what am I talking about? I'll be a-cutting." Now then, 'tis said, Coyote

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<sup>1</sup>Coyote is guilty of a malicious pun. Jack Rabbit's *lemék!ia<sup>u</sup>é*, "(people) have moved away," and Coyote's *he<sup>é</sup>ilémek!inda<sup>é</sup>*, "that I have done away with, annihilated, them," are forms of the same verb stem *lemek!-*.

gwidínda<sup>8</sup>, ' nagásanp'." Mi<sup>i</sup> yap!a gux<sup>wí</sup> xilam la<sup>a</sup>lè'. " 'Gi<sup>i</sup> he<sup>8</sup>ilemék!inda<sup>8</sup>, ' nagásanp', alí dexebé<sup>n</sup>, " nagá-ihí<sup>8</sup> sgísi.

Mi<sup>i</sup> wa<sup>8</sup>it!emém wùlx. Ganēhi<sup>8</sup> wulx p<sup>8</sup>elékwa; sgísi libin wa<sup>a</sup>ganá<sup>8</sup>, ga ga<sup>a</sup>al hōū p<sup>8</sup>elegán. Ganēhi<sup>8</sup> "Géme<sup>8</sup>di dexebé<sup>n</sup>?"—"Emé<sup>8</sup>, emé<sup>8</sup> dexebé<sup>n</sup>." Ganēhi<sup>8</sup> de<sup>8</sup>dát'hì yap!a mí<sup>8</sup>sga<sup>8</sup> t!ayākwa. "Ha<sup>a</sup>p<sup>8</sup>dék' lo<sup>u</sup>s'í," nagá-ihí<sup>8</sup> yap!a mí<sup>8</sup>sga<sup>8</sup> t!ayāk'wana<sup>8</sup>. Ganēhi<sup>8</sup> "Sgá! sgá!" nagá<sup>8</sup> sgísi. "A'nī<sup>8</sup> gā," nagá-ihí<sup>8</sup> yap!à mí<sup>8</sup>sga<sup>8</sup> bo<sup>u</sup> t!ayāk'wana<sup>8</sup>. "Ga dexebé<sup>n</sup>," sgísi ga nagá<sup>8</sup>. Bí<sup>l</sup><sup>8</sup> ganau matslāk'; ganēhi<sup>8</sup> bī<sup>l</sup><sup>8</sup> ganàu dályewé<sup>8</sup> hōū. Ganēhi<sup>8</sup> o<sup>u</sup>dán. Ganēhi<sup>8</sup> mī<sup>s</sup> honó<sup>8</sup> t!ayāk'wa; mī<sup>i</sup> yap!a gā<sup>m</sup> t!ayāk'wa hōū. "Ha<sup>a</sup>p<sup>8</sup>dèk' lo<sup>u</sup>s'í," nagá-ihí<sup>8</sup> yap!à. Sgísi "Ga ga ga!" nagá<sup>8</sup>; "ga dexebé<sup>n</sup>," nagá-ihí<sup>8</sup> sgísi. Gas<sup>i</sup><sup>8</sup> yapa<sup>8</sup>à "Anī<sup>8</sup> ga dexebé<sup>n</sup>," sgísis<sup>i</sup><sup>8</sup> "Ga dexebé<sup>n</sup>," nagá<sup>8</sup> sgísi<sup>8</sup>à. A'nī<sup>8</sup> da<sup>a</sup>hó<sup>u</sup>xgwan sgísi.

Gwī<sup>8</sup>ne dí wede dāk'am? Yap!a ga nát'na<sup>8</sup> p<sup>8</sup>elék'wana<sup>8</sup>, ga <sup>a</sup>aldī' t!ayāk'wa. Sgísi "S'ga dexebé<sup>n</sup>," nagá<sup>8</sup>; ánī<sup>8</sup> da<sup>a</sup>hó<sup>u</sup>xgwan. Ganēhi<sup>8</sup> yap!a dāk'wāk'; <sup>a</sup>aldī'+1 yap!a t!ayāk'wana<sup>8</sup>, dāk'wāk'. Dāk'wa<sup>a</sup>ganá<sup>8</sup> yá<sup>a</sup>hi xliwi he<sup>8</sup>ne dāk'dagwa matslāk' hōū, hé<sup>8</sup>dada<sup>8</sup> yá<sup>a</sup> "Bà wā' au wā' au wā'<sup>1</sup> (etc.)" senésant'. Ganēhi<sup>8</sup> mī<sup>i</sup> sa<sup>a</sup>nsán. Sgísi <sup>o</sup>yá<sup>a</sup>hi t!omōm hōū, yap!a hē<sup>8</sup>ilemé<sup>8</sup>k'. Gana<sup>n</sup>éx ga na<sup>n</sup>àk',<sup>2</sup> wiláu dībūk'<sup>2</sup> Lat'gāū. Gas<sup>i</sup><sup>8</sup> yap!a hé<sup>8</sup>ilém<sup>8</sup>k',<sup>2</sup> hōū xép'k',<sup>2</sup> sgísihi baidaxák' yap!à, dalō<sup>u</sup><sup>8</sup>, agás<sup>i</sup><sup>8</sup> hōū ánī<sup>8</sup> ga nagá<sup>8</sup>.

<sup>1</sup> Pronounced in a hoarse, loud whisper. Another such loudly whispered whoop is *gwa'lalalala*, yelled by the slayer of a man.

heard him. Now everywhere he carried the news. "S-he says about you, 'It is right around here that I've been killing people,'" said Coyote; "he says about you, 'In the water it is that I always throw them.'" Now the hearts of the people became sick. "He says about you, 'It is I that have been killing people,' right around here he says so," said Coyote.

Now the warriors assembled together. Then, 'tis said, the warriors went out to wage war against him; since Coyote had brought the news, for that reason was Jack-Rabbit warred against. Then (they said), "Where did he say that?"—"Here, here he said that." Then, 'tis said, one man found him first. "'Tis a plaything for my child," said the one man that had found him. Then, 'tis said, "S-that one it is! s-that one it is!" said Coyote. "It is not that one," said the one man that had just found him. "It is that one that said so," that did Coyote say. In his quiver (the man) put him. Then, 'tis said, Jack-Rabbit ran off out of the quiver into the woods. Then he was hunted for. Then, 'tis said, one found him again; now two persons had found Jack-Rabbit. "'Tis a plaything for my child," said the person. Coyote "That one, that one, that one!" did say; "it's that one that said so," said Coyote. But the person, for his part, "It is not that one that said so," (did say); but Coyote "It's that one that said so," said Coyote, for his part. Coyote was not believed.

How often was he not found? That number of people that went to war against him, all of those did find him. Coyote said, "S-that one it is that said so," but he was not believed. Then, 'tis said, the people finished; when all the people had found him, they finished. Just when they finished, then did Jack-Rabbit put war feathers upon his head, and afar off "Bā wā' àu wa' àu wā' (*etc.*)" he whooped. Now then, 'tis said, they were fought with. Coyote did Jack-Rabbit kill first of all; the people he annihilated. Thus it was that he did that, arrows they started<sup>3</sup>

<sup>2</sup>Observe the inferentials. These verb forms do not primarily *narrate*, but *explain* or *infer* the origin of war.

<sup>3</sup>That is, they started the first war, set the precedent for warfare.

## 12. BEAVER FERRIES THE DEER ACROSS ROGUE RIVER.

Wíli<sup>i</sup> yowó<sup>é</sup>, sgísi sbîn wók'díxadī'l. Ganēhi<sup>é</sup> almī<sup>é</sup>s cū<sup>é</sup>álha<sup>é</sup>. Ganēhi<sup>é</sup> dabalníxa la<sup>a</sup>lē', pliyin handát' wogowá<sup>k</sup>'k'. "éi mé<sup>é</sup>s'agwà, lomt!ē'<sup>i</sup>!" Sbîn ei <sup>é</sup>oyōn, pliyin eī ganau s'ówo<sup>é</sup>s'a<sup>é</sup> pliyin gwalá. Xa<sup>a</sup>xīts'<sup>1</sup>lék'ts'<sup>2</sup>ligi<sup>i</sup>da<sup>2</sup> la<sup>a</sup>līt'a<sup>é</sup>, mīhi<sup>é</sup> ei s'alk!omók!<sup>é</sup>m. Ganēhi<sup>é</sup> plíyín<sup>é</sup>à bais'ówo<sup>é</sup>s'a-uda<sup>é</sup> ei k!ómok!<sup>é</sup>m; mī wa<sup>é</sup>it!oxóxi. "é<sup>n</sup> é<sup>n</sup> (etc.)," sbîn eiat'gwa ga na<sup>é</sup>nagá<sup>é</sup>.

Ganēhi<sup>é</sup> gwī<sup>é</sup>né la<sup>a</sup>lē', mī hono<sup>é</sup> dewénxa wók'ia<sup>é</sup>. "éi mé<sup>é</sup>s'agwā', lomt!ē'<sup>i</sup>!" Mī sbîn ei hansāk'<sup>w</sup>. Ganēhi<sup>é</sup> ganau ginigiáú<sup>é</sup>, mī hansāk'<sup>w</sup>. Mī hono<sup>é</sup> ba-is'ówo<sup>é</sup>s'iwia<sup>é</sup>; mī hono<sup>é</sup> plíyín ei s'alk!omók!<sup>é</sup>m. Mī hono<sup>é</sup> wa<sup>é</sup>it!oxóxi. "é<sup>n</sup> é<sup>n</sup> (etc.)," mī hono<sup>é</sup> eī la<sup>a</sup>lē'. "Hat'íl<sup>é</sup>a<sup>3</sup> éi<sup>é</sup>hi, ání<sup>é</sup> emé<sup>é</sup> yaxa ei<sup>é</sup>à. Gelyālk'<sup>4</sup> eī, ání<sup>é</sup> emé<sup>é</sup> yaxa eī," nagá-ihí<sup>é</sup>. Mī sbîn ts'liní<sup>é</sup>ts'lanx.

Mī hono<sup>é</sup> dewénxa la<sup>a</sup>lē'. "éi mé<sup>é</sup>s'agwā'!" Mī hono<sup>é</sup> hansāk'<sup>w</sup>, gánau ginigiáú<sup>é</sup>. Ganēhi<sup>é</sup> pliyínhi xebé<sup>é</sup>n agà, ga <sup>é</sup>ei ogó<sup>é</sup>ak'<sup>i</sup>; ha<sup>a</sup>ndadát' baxá<sup>é</sup>m, adát' giní<sup>é</sup>k' pliyìn. Mī hono<sup>é</sup> "Lomt!ē', émé<sup>é</sup> ei s'agwā'!" nagánhi<sup>é</sup>. Ganēhi<sup>é</sup> eī

<sup>1</sup> Hence the warlike character of the people of this place, the Upper Takelma.

<sup>2</sup> Xa<sup>a</sup>-xi-ts'<sup>1</sup>lék'ts'<sup>2</sup>ligi<sup>i</sup>da = "in-middle-of water its-backbone," in other words, equally distant from either shore. Cf. da<sup>a</sup>-xi-ts'<sup>1</sup>lék'ts'<sup>2</sup>ligi<sup>i</sup>da = "alongside-of water its-backbone," *i. e.*, not far from one of the banks.



at Lat'gāū.<sup>1</sup> So that the people he annihilated, Jack-Rabbit it was that did so. Coyote indeed got the people into trouble, he lied; but Jack-Rabbit did not really do that (which Coyote said he did).

## 12. BEAVER FERRIES THE DEER ACROSS ROGUE RIVER.

A house there was, Coyote, and his cousin Beaver. Then, 'tis said, they always lived together. Then a long time elapsed; deer kept arriving at the other side of the river. "Paddle a canoe over here, old man!" Beaver gave them a canoe; the deer all jumped into the canoe, many deer. When it got to be in the middle of the river, then, 'tis said, the canoe was rent to pieces because of their kicking about in it. Then, 'tis said, when the deer, for their part, did all jump out of it, the canoe was rent to pieces. Now (Beaver) gathered up the pieces. "°E<sup>n</sup>, °E<sup>n</sup> (*etc.*)," that did Beaver's own canoe do.

Then, 'tis said, a long time elapsed; now again the next day arrived. "Paddle a canoe over here, old man!" Now Beaver paddled the canoe over the river. Then, 'tis said, they all went therein, and he paddled them across the river. Now again they all jumped out, and again the deer kicked the canoe to pieces. Now again he gathered the pieces together. "°E<sup>n</sup>, °E<sup>n</sup> (*etc.*)," the canoe again now groaned. "Right at Hat'il is there a canoe indeed, not only here is there a canoe. At Gelyālk' is there a canoe, not only here is there a canoe," he said. Now Beaver was angry.

Now again the next day came. "Paddle a canoe over here!" Now again he paddled it across, and therein they all went. The deer indeed did do this, and that canoe he always gave to them. From across the river they came, over to

<sup>1</sup>Hat'il was a Takelma village situated on Rogue river some distance above (east of) Table Rock.

<sup>2</sup>Gelya'lk' was another Takelma village. It was situated on Rogue river below Table Rock. The name means "facing pine trees;" cf. *yaal*, "pine."

hansāk<sup>w</sup> honó<sup>é</sup>; ganē hono<sup>é</sup> gánau ginigiá<sup>uē</sup> eī, ganē hánsāk<sup>w</sup> honó<sup>é</sup>. Ganēhi<sup>é</sup> mi' hono<sup>é</sup> gahí na<sup>é</sup>neyé<sup>é</sup>, ba-is'owós*'iwia*<sup>uē</sup>. Ganēhi<sup>é</sup> mi' hono<sup>é</sup> k!omók!a<sup>é</sup>m eī. Mi' hono<sup>é</sup> “<sup>é</sup>E<sup>n</sup> <sup>é</sup>E<sup>n</sup> (etc.)” wa<sup>é</sup>it!oxóxi. “Emé<sup>é</sup>dá<sup>é</sup>x di <sup>é</sup>ei yùk’? Dī<sup>é</sup>lo<sup>u</sup>mī<sup>1</sup> yá<sup>a</sup> eī, ání<sup>é</sup> eme<sup>é</sup>dá<sup>é</sup>x eī<sup>é</sup>à,” nagá-ihí<sup>é</sup> sbīn; eiyá<sup>a</sup> k!omók!a<sup>é</sup>m, salk!umú-klímim pliyin xebé<sup>n</sup>. Ganēhi<sup>é</sup> “<sup>é</sup>E<sup>n</sup> <sup>é</sup>E<sup>n</sup> (etc.)” nagá-ihí<sup>é</sup>; mi' hono<sup>é</sup> wa<sup>é</sup>it!oxóxi, mi' hono<sup>é</sup> eiyát'gwa <sup>é</sup>īklu<sup>u</sup>màn. “E'mé<sup>é</sup>da-bá<sup>é</sup>x di eī<sup>é</sup>a yùk’? Gelyālk!a<sup>2</sup> eīhi, ání<sup>é</sup> emé<sup>é</sup> yaxa eī<sup>é</sup>à. Haya<sup>1</sup>bā<sup>1</sup>lsda<sup>3</sup> gés<sup>i</sup>é hono<sup>é</sup> eī,” nagá-ihí<sup>é</sup> sbīn, ts<sup>i</sup>!ini<sup>i</sup>ts<sup>i</sup>!anx.

Hono<sup>é</sup> dewénxa la<sup>1</sup>lē<sup>1</sup>. “<sup>é</sup>eī me<sup>é</sup>s'agwa, lomt!í<sup>1</sup>!” nagánhi<sup>é</sup> sbīn. He<sup>é</sup>ne ei hansāk<sup>w</sup>, mi' hono<sup>é</sup> ganau ginigiá<sup>uē</sup>; hánsāk<sup>w</sup>. Mi' hono<sup>é</sup> gahí na<sup>é</sup>neyé<sup>é</sup>, ba-is'owó<sup>é</sup>s*'iwia*<sup>uē</sup>; mi' hono<sup>é</sup> salk!umú-klímim. Mi' hono<sup>é</sup> “<sup>é</sup>E<sup>n</sup> <sup>é</sup>E<sup>n</sup> (etc.)” eyát'gwa wa<sup>é</sup>it!oxóxi. Ganēhi<sup>é</sup> “Emé<sup>é</sup>dába<sup>é</sup>x di <sup>é</sup>eī<sup>é</sup>a yùk’?” nagá-ihí<sup>é</sup> sbīn. “Gwen-p'uñk<sup>4</sup> eīhi, Lat'gāū<sup>5</sup> eī ge honó<sup>é</sup>, ání<sup>é</sup> emé<sup>é</sup> yaxà eī,” nagá-ihí<sup>é</sup>. Pliyin ha<sup>a</sup>ndadat' baxá<sup>é</sup>m; adát's<sup>i</sup>é pliyin ání<sup>é</sup> k'ai yúk' he<sup>é</sup>nè, ha<sup>a</sup>ndadát' yaxa plíyin<sup>é</sup>a yùk'. Gana<sup>é</sup>nèx géhi yaxa yok!oyá<sup>é</sup>n.

<sup>1</sup> Dī<sup>é</sup>lo<sup>u</sup>mī<sup>1</sup> was one of the largest villages of the Takelma; it was situated at the falls (*díu*) of Rogue river. The name means “west (of which) are cedars;” cf. *loum*, “cedar.”

<sup>2</sup> = Gelya<sup>1</sup>lk<sup>i</sup>-<sup>3</sup>a.

<sup>3</sup> Another Takelma village. The name means “in its high pines;” cf. *baals*, “long.”

this side did come the deer. Now again "Old man, paddle a canoe over here!" he was told. Then again he paddled the canoe across the river. Then again they all went into the canoe, and again he paddled it across. Now then, 'tis said, they did that same thing, they all jumped out. And then again the canoe was rent to pieces. Now again "°E", °E" (*etc.*)," (it groaned). He gathered the pieces together. "Is it only here that there is a canoe? Right at Di°lo"mī is there a canoe, not only here is there a canoe indeed," said Beaver. His canoe was rent to pieces; it was rent by being kicked to pieces, 'twas the deer that did so. Then "°E", °E" (*etc.*)," it said. Now again he gathered the pieces together, and again he fixed his canoe. "Is it only here that there is a canoe indeed? Right at Gelyālk' there is a canoe indeed, not only here is there a canoe. At Haya°lbā°lsda, there also is there a canoe," said Beaver, he was angry.

Again the next day came. "Paddle a canoe over here, old man!" Beaver was told. Then the canoe he paddled across. Now again they all went therein, and he paddled them across. Now again that same thing they did, they all jumped out, and again it was kicked to pieces. Now again "°E", °E" (*etc.*)," (it groaned). The pieces of his canoe he gathered together. Then "Is it only here that there is a canoe?" said Beaver. "At Gwep'uñk' there is a canoe indeed, at Lat'gāū, also there is there a canoe, not only here is there a canoe," he said. The deer came from across the river. Now at that time there were no deer on this side<sup>6</sup> of the river, only on the other side were there deer. Just that far thus I know.

<sup>5</sup> A Takelma village on Rogue river. The name seems to mean "east of rotten (trees);" cf. *p'uñ*, "rotten."

<sup>4</sup> The Takelma village farthest to the east. A divergent dialect was there spoken. See Sapir's "Notes on the Takelma Indians" (*American Anthropologist*, N. S., Vol. 9), pp. 252, 253, 255.

<sup>6</sup> That is, the northern side.

13. GRIZZLY BEAR AND BLACK BEAR.<sup>1</sup>

Wili<sup>i</sup> yowó<sup>é</sup> xàm<sup>k</sup>‘, nihwìk<sup>‘w</sup>, hā’p’da gā’p’linì xàm<sup>k</sup>‘, nihwìk<sup>‘w</sup> hā’p’da gā’p’linì. T’gwìl k!adák!at‘ be<sup>é</sup>wí<sup>é</sup>, yewè’uk‘; t’awāxadi’l la<sup>a</sup>láu<sup>a</sup>sa<sup>é</sup>n. Ganēhi<sup>é</sup> gwī<sup>é</sup>ne la<sup>a</sup>lē’. “T!elá<sup>t</sup> odobá<sup>é</sup>,” nagá-ihí<sup>é</sup> xàm<sup>k</sup>‘, nihwìk<sup>‘w</sup> nagà. Dahōxa lawálhida<sup>é</sup> t’gwìl yeléx debū<sup>é</sup> liwílhôk<sup>‘w</sup>, be<sup>é</sup>wí<sup>é</sup> ga na<sup>é</sup>nagá<sup>é</sup> als’o<sup>u</sup>màl. “T!elá<sup>t</sup> odobá<sup>é</sup>,” nagá-ihí<sup>é</sup> xàm<sup>k</sup>‘ wa-iwí’, t!elá<sup>a</sup>hi<sup>é</sup> odó<sup>é</sup>at‘.

Ganēhi<sup>é</sup> dabalnixa la<sup>a</sup>lē’. “T!éla<sup>t</sup> odobá<sup>é</sup>.” Mi<sup>i</sup>hi<sup>é</sup> dak!ocòk‘ dágaxda nihwìk<sup>‘w</sup>, t!elá<sup>a</sup> o<sup>u</sup>dán. “Yegwēxdam.”— “A’nī<sup>é</sup> yok!oyá<sup>é</sup>n yēxbiaxdèk’” nagá-ihí<sup>é</sup> xàm<sup>k</sup>‘. Ganēhi<sup>é</sup> dahōxa la<sup>a</sup>lit‘a<sup>é</sup> abaiyewé<sup>é</sup>, nō’tslat’gwanwí<sup>é</sup> yowó<sup>é</sup>. Ganēhi<sup>é</sup> t’gwìl k!adák!at‘. Ganēhi<sup>é</sup> honó<sup>é</sup> “T!éla<sup>t</sup> odobá<sup>é</sup>.” Mi<sup>i</sup> honó<sup>é</sup> dak!ocòk‘. “Yegwēxdam nagadì,” nagá-ihí<sup>é</sup> nihwìk<sup>‘w</sup>. Ganēhi<sup>é</sup> debalnixa gá na<sup>é</sup>nagà. Ganēhi<sup>é</sup> honó<sup>é</sup> abaiyewé<sup>é</sup>. T’gwìl liwílhôk<sup>‘w</sup> yelex debū<sup>é</sup>. “A’nī<sup>é</sup> yok!oyá<sup>é</sup>n yegwēxbinda<sup>é</sup>, t’awā.” Ganēhi<sup>é</sup> yok!oī dōmk‘wia gé<sup>l</sup>wagulōk‘wa xàm<sup>k</sup>‘. Ganēhi<sup>é</sup> abaiyewéida<sup>é</sup> daho<sup>u</sup>xà, “Ganē dewénxa la<sup>a</sup>lit‘a<sup>é</sup> gánī<sup>é</sup> honó<sup>é</sup> t’gwìl k!a<sup>a</sup>dabá<sup>é</sup>,” nagáhi<sup>é</sup> t’awāxa la<sup>a</sup>luhi.

Ganē mí<sup>i</sup>hi<sup>é</sup> t!élma pla-idī<sup>é</sup>lók‘; yok!oī dōmk‘wōgulúk‘. Ganēhi<sup>é</sup> beyánt’gwa “<sup>é</sup>agà t!élma dīsgū<sup>é</sup>xgí<sup>é</sup> he<sup>é</sup>ne dūmxink‘,” nagá-ihí<sup>é</sup> nihwìk<sup>‘w</sup>, beyánt’gwa ga nagà. “Ga de<sup>é</sup>gwálda<sup>é</sup>k‘; dīsgū<sup>é</sup>xgí<sup>é</sup> he<sup>é</sup>ne dūmxink‘,” nagá-ihí<sup>é</sup> nihwìk<sup>‘w</sup>. “He<sup>é</sup>ne ī’daga nó<sup>u</sup>s hapxwi xamk‘ “P!a<sup>a</sup>gabá<sup>é</sup>! na<sup>é</sup>grí<sup>é</sup>k‘, he<sup>é</sup>nes<sup>é</sup>í<sup>é</sup>

<sup>1</sup> Compare Boas, *Kathlamet Texts*, pp. 118-28; Gatschet, *op. cit.*, pp. 118-23; and the Yana myth of Grizzly Bear and Deer obtained by Dr. Dixon (see Sapir, *Yana Texts*, note 319).

13. GRIZZLY BEAR AND BLACK BEAR.<sup>1</sup>

A house there was, Grizzly Bear, Black Bear, Grizzly Bear's two children, and Black Bear's two children. Every day they used to pick hazel nuts, and were wont to return; sisters they called each other. Then, 'tis said, a long time elapsed. "Let us hunt for your lice," said Grizzly Bear, to Black Bear she said it. Whenever the evening came, they always brought home burden baskets full of hazel nuts, every day they did that in the mountains. "For your lice let us hunt," said the Grizzly Bear female, and for her lice indeed she always hunted.

Then, 'tis said, a long time elapsed. "Let us hunt for your lice," (said Grizzly Bear). Now, 'tis said, she bit Black Bear's head a little (while) her lice were hunted for. "You've bit me."—"I did not know that I was biting you," said Grizzly Bear. Then, 'tis said, when the evening came, they returned home, each other's neighbors they were. Now they used to pick hazel nuts. Then again, 'tis said, "Let us hunt for your lice," (said Grizzly Bear). Now again she bit her a little. "You've bit me, have you not?" said Black Bear. Now for a long time she did that to her. Then again they returned home, and burden baskets full of hazel nuts they brought home. "I did not know that I was biting you, sister." Then, 'tis said, she knew that Grizzly Bear was intending to kill her. Then, 'tis said, when they returned home in the evening, "Now when the next day comes, then let us again pick hazel nuts," (Grizzly Bear) said to her, sister she called her.

Now then, 'tis said, an acorn pestle she stood up, she knew that (Grizzly Bear) was intending to kill her. Then to her daughters, "Should this acorn pestle fall, then she will have killed me," said Black Bear, to her daughters that she said. "You shall watch that. Should it fall, then she will have killed

<sup>1</sup>So heard for *disgu'xgi*<sup>2</sup>. It is very difficult sometimes to hear the second element of the *ui* didhthong of this and related forms, partly because of the palatal character of the first element and partly because the glottal catch succeeding the diphthong makes it of less than normal duration.

xàmk' hápxda<sup>a</sup> de<sup>é</sup>ínú<sup>t</sup>!í<sup>é</sup>k','' nagáhi<sup>é</sup> beyánt'gwa nihwik<sup>w</sup>. Ganēhi<sup>é</sup> aga t'élma t!egwegwált'. "He<sup>é</sup>ne dīsgū<sup>'</sup>éxgi<sup>é</sup>, 'Xamlo<sup>u</sup>bá<sup>é</sup>' na<sup>a</sup>gí<sup>é</sup>k' he<sup>é</sup>nè," nagá-ihí<sup>é</sup>; "he<sup>é</sup>nes<sup>'</sup>í<sup>é</sup> go<sup>u</sup>dát'ba<sup>é</sup> hagwelp!iyà," nagáhi<sup>é</sup> nihwik<sup>w</sup> beyánt'gwa. "P!ahánk<sup>'</sup>í<sup>é</sup> ba-ihemgát'ba<sup>é</sup>, la<sup>é</sup>it'ba<sup>a</sup>k!ít'ba<sup>é</sup>," nagáhi<sup>é</sup> nihwik<sup>w</sup>.

Ganēhi<sup>é</sup> mi' habēbini la<sup>a</sup>lē', mi' t'elma dīsgūyū<sup>'</sup>éx. Nó<sup>c</sup> giní<sup>é</sup>k' xamk' hap'da wá<sup>a</sup>da. "P!āgaba<sup>é</sup>hàn, xamlō<sup>u</sup>ba<sup>é</sup>hàn," nagá-ihí<sup>é</sup> nihwik<sup>w</sup> beyán. "Há-u," nagá<sup>é</sup>. "Ganēhi<sup>é</sup> xamp!agá<sup>é</sup>. Mi'hi<sup>é</sup> xamde<sup>é</sup>ínú<sup>t</sup>, mi' lohó<sup>'</sup>é xàmk' beyán gā'plìnì. Ganēhi<sup>é</sup> xamk' hawilí<sup>'</sup>da giník<sup>w</sup> hápxda<sup>a</sup>hì; mi' sēp' p!úl ganàu, gwelt'gāū k'ap!ák'ap' hap!iyà. Ganēhi<sup>é</sup> p!ahá<sup>'</sup>én, mi' ba-ihemèk'; ulúm he<sup>é</sup>ne níxa ga nagaik'wana<sup>é</sup> ga na<sup>é</sup>nagà p!ahànt'. Ganēhi<sup>é</sup> la<sup>é</sup>it'bagát'bak'; no<sup>u</sup> be<sup>é</sup> k!íyí<sup>'</sup>k'da<sup>é</sup> he<sup>é</sup>néhi xebé<sup>'</sup>én, he<sup>é</sup>ne sēp aga<sup>a</sup> xàmk' hápxda. Ganēhi<sup>é</sup> úlum<sup>é</sup>à níxa ga nagaik'wa, "P!è's ba<sup>é</sup>isgét!ít'ba<sup>é</sup>, ge nát'ba<sup>é</sup>," nagá-ihí<sup>é</sup> nihwík<sup>w</sup>éà, ga nagà beyánt'gwa. Ganēhi<sup>é</sup> hawilít'gwan yewé<sup>'</sup>é nihwik<sup>w</sup> hápxda<sup>a</sup>. Ganēhi<sup>é</sup> p!é's ba<sup>é</sup>isgét'; ganē yá<sup>é</sup>, ganau nagá<sup>'</sup>é, yá<sup>é</sup>; mi' k!ūwū<sup>'</sup>é hā'pxda<sup>a</sup> nihwik<sup>w</sup>, xamk' hápxda<sup>a</sup> t!omōm. Ganē yá<sup>é</sup>.

Daho<sup>u</sup>xa la<sup>a</sup>lít'a<sup>é</sup> yewé<sup>'</sup>é xàmk'. Ganēhi<sup>é</sup> ání<sup>'</sup>é k'ai hápxda<sup>a</sup>; da<sup>a</sup>sgek!í. "Gwídi leít'p'?"<sup>2</sup> Haxiya ūyú<sup>'</sup>é's'ia<sup>é</sup> hapxwi wá-iwít'an, "Hé he he he! hé he he he!" T'gwíl yeléx debū<sup>'</sup>é labàk', hawí<sup>'</sup>é ání<sup>'</sup>é abaiginí<sup>'</sup>é k'. Bo<sup>u</sup> nēxada<sup>é</sup> abaiginí<sup>'</sup>é k'.

<sup>1</sup>That is, they escaped by an underground passage through the ground.

<sup>2</sup>L- is a characteristic, intrinsically meaningless "grizzly-bear prefix" in the same

me," said Black Bear. "In that case to those children next door of Grizzly Bear shall you say 'Let us bathe!' and then you shall drown Grizzly Bear's children," said Black Bear to her daughters. Then, 'tis said, they watched this acorn pestle. "If it should fall, in that case you shall say to them, 'Let us play in the water!'" she said; "and then you shall bury them down in the fire-place," said Black Bear to her daughters. "When they are done, you will take them out, and you will slit them open," said Black Bear to them.

Now then, 'tis said, noon came, and the acorn pestle fell, Next door they went to Grizzly Bear's children. "Let us all bathe, let us all play in the water," said the daughters of Black Bear. "Yes," they said. Then, 'tis said, they bathed in the water. Now they drowned them in the water, and the two daughters of Grizzly Bear died. Then into the house of Grizzly Bear they took her children indeed; now they roasted them in the ashes, down under the ground they threw them in the fire. Then, 'tis said, they were done, and they took them out; as before their mother had told them, that they did to them (till they were) done. Then they ripped them open. In the afternoon, just then they did so, then they roasted just these children of Grizzly Bear. Now formerly, indeed, their mother had told them that, "You will lift up the rock acorn-mortar, there you will go," said Black Bear, for her part, that she had said to her daughters. Then into their own house returned the children of Black Bear. Then the rock acorn-mortar they lifted up, and went off; therein they passed, off they went.<sup>1</sup> Now Black Bear's children ran away, Grizzly Bear's children they had killed. Then off they went.

When evening came Grizzly Bear returned. Now her children were not there; she listened. "Where L-are you?" In the water there was laughter (as of) little girls, "Hé he he he! hé he he he!" A burden basket full of hazel nuts she carried

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sense in which s- is a "coyote prefix." L- does not occur as a normal Takelma sound, though its use as such in the neighboring Atbabascan dialects is very frequent.

ganēhi<sup>8</sup> mi<sup>i</sup> yaxa p!ahànt' de<sup>8</sup>iwí'k!ik<sup>w</sup> la<sup>8</sup>it'ba<sup>8</sup>k't'bák'na<sup>8</sup>. Ganē mí'hi<sup>8</sup> gayaū plā'nt'. Ganē he<sup>8</sup>ne yá<sup>8</sup>hi<sup>8</sup> "S'mé<sup>8</sup>yēp', me<sup>8</sup>yēp'," ba-ibilíuda<sup>8</sup> gwī<sup>8</sup> <sup>8</sup>ūyú<sup>8</sup>s'da<sup>8</sup> hapxwi wa-iwít'an; mi<sup>i</sup> gé gini<sup>8</sup>k'. "S'mé<sup>8</sup>yēp', s'mé<sup>8</sup>yēp'." Mi<sup>i</sup> haxiyá gini<sup>8</sup>k'. Ganēhi<sup>8</sup> gwī<sup>8</sup> <sup>8</sup>ūyú<sup>8</sup>s'da<sup>8</sup> ge gini<sup>8</sup>k'; ge wōk', ánī<sup>8</sup> k'ai. Nō<sup>u</sup> ya<sup>a</sup> "Hé he he!" Mi<sup>i</sup> honó<sup>8</sup> ge hiwili<sup>8</sup>. "S'mé<sup>8</sup>yēp', s'mé<sup>8</sup>yēp'." Ge wōk', ánī<sup>8</sup> k'ai. Mi<sup>i</sup> hono<sup>8</sup> hínaū uyū<sup>8</sup>s'ia<sup>8</sup>, hapxwi wá-iwi gáp!inī. Mi<sup>i</sup> honó<sup>8</sup> hínaū hiwili<sup>8</sup>. "S'mé<sup>8</sup>yēp', s'mé<sup>8</sup>yēp'." Mi<sup>i</sup> hono<sup>8</sup> ge wōk', ánī<sup>8</sup> k'ai. Mi<sup>i</sup> he<sup>8</sup>ne no<sup>u</sup> ya<sup>a</sup> honó<sup>8</sup> ūyú<sup>8</sup>s'ia<sup>8</sup>; honó<sup>8</sup> gé hiwili<sup>8</sup>. "Me<sup>8</sup>yēp'," nagá-ihī<sup>8</sup> xàmk'. Mi<sup>i</sup> hono<sup>8</sup> hínaū yá<sup>a</sup> hono<sup>8</sup> ū'yū<sup>8</sup>s'ia<sup>8</sup>; hu<sup>u</sup>lū'nk'wa gwidigwàs. Ge<sup>8</sup> yá<sup>8</sup>hi ganē t!ayàk', s'as'inī. "Gwidí lna<sup>8</sup>-naga<sup>8</sup>?" ī's'ihī<sup>8</sup> sgelé<sup>8</sup>. Mi<sup>i</sup> hu<sup>u</sup>lìnt', adát'wi<sup>8</sup> hiwili<sup>8</sup>.

Mi<sup>i</sup> abaigini<sup>8</sup>k' hawilit'gwa. "Lhāp'dék' di Lyùk' ? ga dí plā'nt' gaik'a<sup>8</sup>?" nagá-ihī<sup>8</sup>. Nó<sup>8</sup>s' gini<sup>8</sup>k'. Ganēhi<sup>8</sup> k'ái gwala bā<sup>8</sup>álk'ap!ak'ap'; t'ga<sup>a</sup> yamàt', k'ái gwala yamàt', "Gwidí gini<sup>8</sup>k' hāpxdèk'?" Gwī<sup>8</sup>ne la<sup>8</sup>lē<sup>8</sup>; ganēhi<sup>8</sup> mi<sup>i</sup> plè's bā<sup>8</sup>isga<sup>8</sup>k'-sgàk',<sup>2</sup> dīhauyá<sup>a</sup> ge<sup>8</sup> yá<sup>8</sup>hi s'álxda da<sup>8</sup>alt!ayàk'. Ganēhi<sup>8</sup> mi<sup>i</sup> swadàk'. "Plidiłp'ā<sup>8</sup>t'p'idit'k',<sup>3</sup> plidiłp'ā<sup>8</sup>t'p'idit'k'!" mi<sup>i</sup> t'agá<sup>8</sup> gana<sup>8</sup>nèx; swadàk', "Plidiłp'ā<sup>8</sup>t'p'idit'k', plidiłp'ā<sup>8</sup>t'p'idit'k'!" nagá<sup>8</sup>. Gwiciwōk'di wōk', agás'ī<sup>8</sup> nihwík<sup>w</sup> hápxda<sup>a</sup> hanxiyà; gas'ī<sup>8</sup> hangwidik<sup>w</sup> mēx, gwéłxda<sup>a</sup> ei k!emèi, hapxwi wa-iwít'an gadák' nagá<sup>8</sup>.

Là' mologolā'p'a wá<sup>a</sup>da aba-iwōk' xàmk', abaigini<sup>8</sup>k'.

<sup>1</sup>The children of Black Bear had left behind an image of their own laughter in order to delay the pursuer.

<sup>2</sup>ba<sup>a</sup> isgéet', "he lifted and turned it over," was said to be more correct.

<sup>3</sup>The word in its normal form is p'ā<sup>a</sup>t'p'idit'k', "my liver," the reference being



on her back. Not yet had she entered the house. After a little while she went inside. Now then (they lay there) all done, spread out, ripped open. Now then, 'tis said, she ate their livers. Now just then "S-come back, come back!" (she said), as she rushed out to where there was laughter (as of) little children; now there she came. "S-come back, s-come back!" Now into the water she went. Then, 'tis said, where there was laughter, there she went; there she arrived, but they were not there. Just down river "Hé he he!" (it sounded). Now again there she ran. "S-come back, s-come back!" There she arrived, but they were not there. Now again up river there was laughter (as of) two little children. Now again up river she ran. "S-come back, s-come back!" Now again there she arrived, but they were not there. Now then just down river there was laughter again; again there she ran. "Come back!" said Grizzly Bear. Now again just up river there was laughter once more; she was plumb tired out.<sup>1</sup> Right there she then found it out, she stood still. "What L-is the matter?" she kept shouting. Now she was tired, to every place had she run.

Now she went home into her own house. "L-so it is L-my children? So that was their livers that I ate?" she said. Next door she went. Then everything she turned over; the earth she asked, everything she asked, "Where did my children go?" Some time elapsed, and then she lifted up the rock acorn-mortar, last of all she discovered their footprints right there. Now then, 'tis said, she pursued them. "O L-my liver! O L-my liver!" now thus she cried. She pursued them, and "O L-my liver! O L-my liver!" she said. Somewheres or other they had arrived, and now Black Bear's children were on the other side of the water. Indeed Crane had thrown his leg across the river and made a canoe of it, and the little girls passed over on it.

Grizzly Bear arrived at the house of old woman Excrement,

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generally to a salmon-liver. The form in the text is exclamatory; it shows a very unusual type of reduplication and is further augmented by the L- characteristic of the grizzly-bear. It is doubtful whether the word is in any way related to *piaan*, the ordinary word for "liver."

“Gwidí Lbō<sup>u</sup>t‘ba<sup>a</sup>lā‘p‘ak!an?” nagá-ihí<sup>é</sup> xàm<sup>k</sup>‘. “Da<sup>a</sup>-t‘mu<sup>u</sup>gal-lewé<sup>é</sup>liwi<sup>é</sup>n, ilayá<sup>a</sup>k‘na<sup>é</sup>n,” nagá-ihí<sup>é</sup> mī<sup>é</sup>s là‘ mologolā‘p‘a, <sup>é</sup>ánī<sup>é</sup> yokloyá<sup>é</sup>n k‘ai mologolā‘p‘axda<sup>a</sup>. “Da<sup>a</sup>-t‘mu<sup>u</sup>gal-lewé<sup>é</sup>liwi<sup>é</sup>n,” nagá-ihí<sup>é</sup> mologolā‘p‘a, ánī<sup>é</sup> dak‘dahāl xàm<sup>k</sup>‘. “Gwidí Lbō<sup>u</sup>t‘ba<sup>a</sup>lā‘p‘ak!an? ándī<sup>é</sup> dā<sup>é</sup>aganit‘ k‘ai nagásbinda<sup>é</sup>?” nagá-ihí<sup>é</sup> xàm<sup>k</sup>‘. Bo<sup>u</sup> nēxada<sup>é</sup> ts‘liní<sup>t</sup>s‘lanx mologolā‘p‘a yamàt‘ gwelgélyowo<sup>u</sup>da<sup>é</sup>, hapliyà gelkliyí<sup>é</sup>k‘, ye<sup>é</sup>xít‘gwa ígí‘na. “Ge<sup>é</sup>mé<sup>é</sup>di gī yemési?” nagá-ihí<sup>é</sup>. Mí<sup>i</sup> xamk<sup>é</sup>a ba-ibilí<sup>u</sup>é, ganēhi<sup>é</sup> háxiyá hiwilí<sup>u</sup>é. Mí<sup>i</sup> ei yilim, “Ei mé<sup>é</sup>s‘agwà!” nagá-ihí<sup>é</sup>. Mí<sup>i</sup> mēx yá<sup>a</sup>hi “<sup>é</sup>è’,”<sup>1</sup> gwélxdagwa hanló<sup>u</sup>k‘, gwélxdagwa ogoíhi. Mí<sup>i</sup> gadák‘ nagá<sup>é</sup>. Mí<sup>i</sup> s‘al‘ík!alálak!al, xa<sup>a</sup>xiyá la<sup>a</sup>lē<sup>‘</sup>. “<sup>é</sup>e’!” Mí<sup>i</sup> ísge<sup>t</sup>‘sgàt‘ gwélxdagwa mēx; mí<sup>i</sup> lohó<sup>é</sup> xàm<sup>k</sup>‘, xamgwidík‘<sup>w</sup>dagwa mēx. Agás<sup>i</sup>é ulum k!ūwū<sup>é</sup> yaxa gadák‘ nihwiḱ<sup>w</sup> hā‘pxda<sup>a</sup> me<sup>x</sup> gwélxda.

#### 14. EAGLE AND THE GRIZZLY BEARS.

Mēx yulùm k‘abáxa<sup>a</sup>; yulum be<sup>é</sup>wí<sup>é</sup> alhū‘ihí‘xk‘, gwála cix do<sup>u</sup>mdám<sup>k</sup>‘ p‘liyìn. Gas<sup>i</sup>é dabalníxa lāp‘k‘; aldī s‘om ga<sup>é</sup>al alhūyūxk‘, cix wili debū<sup>é</sup>bàx, yàmxs<sup>i</sup>é xlé<sup>é</sup>pxda<sup>a</sup> k!em<sup>é</sup>àm<sup>k</sup>‘ mēx. Ganga gana<sup>é</sup>néx alhū‘ihí‘xk‘, hadedilt‘a s‘úm ga<sup>é</sup>al alhū‘ihí‘xk‘, máxas<sup>i</sup>é yàm<sup>x</sup> k!oloī dūlūt‘!alhi.<sup>2</sup> Gana<sup>é</sup>néxhi cí<sup>é</sup>ulī máxadī<sup>l</sup>, níxas<sup>i</sup>é ánī<sup>é</sup> k‘ài. Hat‘ga<sup>a</sup>dilt‘a s‘om ga<sup>é</sup>al cix t!omō<sup>‘</sup>m; be<sup>é</sup>wí<sup>é</sup> yàm<sup>x</sup> wili debū<sup>‘u</sup>é<sup>k</sup>‘i.

Gwī<sup>é</sup>ne la<sup>a</sup>lē<sup>‘</sup>, mí<sup>i</sup> mēx k‘abáxa<sup>a</sup> “Wede í‘daga he<sup>é</sup>s‘o<sup>u</sup>màl wede ge wīt‘am,” nagáhi<sup>é</sup>. Alhuyūx hadedilt‘a. Ganēhi<sup>é</sup>

<sup>1</sup> Whispered.

and went inside. "Where are the L-orphans?" said Grizzly Bear. "I swing about the shells in my ears, I coil my basket tight," said a certain Excrement woman, I know not what sort of woman. "I swing about the shells in my ears," said the old woman, she answered not Grizzly Bear. "Where are the L-orphans? Did you not hear what I said to you?" said Grizzly Bear. After a little while the old woman became angry, (whom) she had asked as she had her back towards her; towards the fire-place she turned around, her awl she seized. "Wherefore do you ask me?" Now Grizzly Bear, for her part, jumped out of the house, then ran to the water. Now she called for a canoe, "Paddle a canoe over here!" she said. Now Crane, indeed, (said), "è!" and he stretched his own leg across, his own leg he gave her. Now she walked on top of it. And she scratched his leg with her claws, got to be in the middle of the water. "e!" (exclaimed Crane). Now Crane turned his leg to one side, and Grizzly Bear died, Crane threw her into the water. But formerly Black Bear's children had escaped by just passing over Crane's leg.

#### 14. EAGLE AND THE GRIZZLY BEARS.

There were Crane and his son Eagle. Every day Eagle was wont to go out hunting, much venison (he brought home), deer he used to kill. Now a long time elapsed; in all the mountains he went out hunting, and the house was brimful of venison, and pan-like cakes of fat Crane used to make. Thus he was ever wont to hunt. Everywhere in the mountains he used to hunt, while his father stuffed the baskets with fat. Thus indeed he and his father dwelt, but mother there was none. In every land among the mountains he procured venison, every day he filled the house with fat.

Some time elapsed, and Crane said to his son, "Do not (go) beyond yonder mountain, do not go there." Everywhere he

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<sup>2</sup>All the verb forms up to this point have been inferentials; from here on the narrative makes use of aorists.

dabalníxa la<sup>a</sup>lê. "K'adí naga, k'ái ga<sup>a</sup>al di 'Wede í'daga he<sup>e</sup>s'o<sup>m</sup>àl wít'am' negés'i?" nagá-ihí<sup>e</sup> yulùm, máxa nagà. Mi<sup>i</sup> gelhewéhau ci<sup>e</sup>ulí; bo<sup>u</sup> nēxada<sup>e</sup> ba<sup>a</sup>t!ebèt'. Mi<sup>i</sup> yá<sup>e</sup>, géhi giní<sup>f</sup>k'. Dák's'o<sup>m</sup>ál ba-iwōk', xam<sup>a</sup>ályowò<sup>e</sup>. ō+ t'ga<sup>a</sup> dū; mī<sup>f</sup>s yaxa wai-iwí<sup>i</sup> dīp' ō<sup>u</sup>p' cugwan yeléxda<sup>a</sup> labàk'; wa-iwí<sup>i</sup> dū, yu<sup>u</sup>bí<sup>i</sup> dū, ganát'hi alxí<sup>f</sup>k'. "Ga dí nāk'ík' wíham<sup>e</sup>? ga dí ga<sup>a</sup>al 'Wede ge gingàt' nēxik'?" nagá-ihí<sup>e</sup> yulùm. Dabalníxahi gé s'as'iní, alxí<sup>f</sup>k' wa-iwí<sup>i</sup>. Ganēhi<sup>e</sup> bo<sup>u</sup> nēxada<sup>e</sup> la<sup>a</sup>lit'a<sup>e</sup> ge giní<sup>f</sup>k', da<sup>e</sup>oldí<sup>i</sup>da la<sup>a</sup>lê. Agasí<sup>e</sup> "A'ní<sup>e</sup> mī<sup>f</sup>wa alt!eyéxi," nagá<sup>e</sup> yulum<sup>e</sup>à, agásí<sup>e</sup> xamk' wa-iwí<sup>i</sup> mi<sup>i</sup> alt!ayāk'wa. Ganēhi<sup>e</sup> sméla<sup>u</sup>x des'iní<sup>i</sup>da<sup>1</sup> sāk<sup>w</sup>. Bá<sup>a</sup>hi<sup>e</sup>yānk<sup>w</sup>, cugunít'gwa ganau gwídik<sup>w</sup> sméla<sup>u</sup>x; ánīs<sup>i</sup> alxí<sup>f</sup>k', ganga dīp' ō<sup>u</sup>p'. Gidí<sup>f</sup> hiwílí<sup>u</sup>e wa-iwí<sup>i</sup> wá<sup>a</sup>da yulùm; bo<sup>u</sup> nēxada<sup>e</sup> wá<sup>a</sup>da wōk'. Ganēhi<sup>e</sup> k'ái na<sup>e</sup>nagá<sup>e</sup>,<sup>2</sup> lo<sup>u</sup>lagwása<sup>n</sup>, wa<sup>a</sup>himísa<sup>n</sup>.

Mi<sup>i</sup> nō<sup>u</sup> be<sup>e</sup> dī<sup>f</sup>kliyi<sup>f</sup>k'; ganēhi<sup>e</sup> mi<sup>i</sup> haye<sup>e</sup>wáxda<sup>a</sup>da la<sup>a</sup>lê<sup>4</sup> xamk' wa-iwí<sup>i</sup> óp<sup>x</sup>ak!an. Agasí<sup>e</sup> p'eléxa<sup>e</sup> wili<sup>e</sup>ixdíl'. Ganēhi<sup>e</sup> "Gwidí mats!agá<sup>n</sup>?" nagá<sup>e</sup> xamk' wa-iwí<sup>i</sup>, mī<sup>f</sup>sga<sup>e</sup>hí wa-iwí<sup>i</sup>. "Ganē has'ugwindē di mats!agá<sup>n</sup>? A'lhida<sup>a</sup>giná<sup>e</sup>. Gwidí mats!agá<sup>n</sup>?" nagá-ihí<sup>e</sup> gelhewéhana<sup>e</sup>. Agásí<sup>e</sup> p'elxá<sup>e</sup>s hawi k'ebilí; dé<sup>e</sup>dahí abaiye<sup>e</sup>gwià gelgulùk' óp<sup>x</sup>ak!an. Ganēhi<sup>e</sup> nō<sup>u</sup> be<sup>e</sup> kliyi<sup>f</sup>k' daho<sup>u</sup>xà. Ganēhi<sup>e</sup> ū'lúk!lit'gwa gadal mats!àk'; ganēhi<sup>e</sup> aba-iyewé<sup>e</sup>. Mi<sup>i</sup> ligí<sup>e</sup>, dīp' ligìk<sup>w</sup>. Ganēhi<sup>e</sup> gwelyá<sup>a</sup>-himats!ak', ts!ayàm. Mi<sup>i</sup> máxa<sup>e</sup>à "E<sup>n</sup>, E<sup>n</sup>, E<sup>n</sup>, E<sup>n</sup>," s'in-t!ayàk'; ání<sup>e</sup> k'ai nagá<sup>e</sup> wa-iwí<sup>i</sup>.

<sup>1</sup> Literally, "in front of her nose."

<sup>2</sup> Literally, "something they-did."

hunted. Then, 'tis said, a long time elapsed. "What did he mean by it, for what reason 'Do not go beyond yonder mountain' did he say to me?" said Eagle, of his father he said it. Now he thought about it, was seated; after a little while he arose. Now he went, right there he proceeded. On top of the mountain he arrived, looked down into the plain. Oh, 'twas a pretty land, and just one girl was digging camass and a burden basket of roots she carried on her back. Pretty was the girl, pretty was her basket-cap, just that kind of (girl) he saw. "So is that what my father meant, for his part? Is it for that reason that he said to me, 'Do not go there?'" said Eagle. For a long time indeed he stood there, looked at the girl. Then when a little while had passed, he went there, close to her he came. Now Eagle for his part, said, "She has not discovered me probably," but the Grizzly Bear girl had already discovered him. Then, 'tis said, arrow shafts he shot before her. She just picked them up, threw the arrow shafts into her basket; but she did not look at him, went ahead digging camass. Closer and closer hastened Eagle to the girl, after a little while he came up to her. Then, 'tis said, they enjoyed themselves, played with each other, talked to each other.

Now the sun was falling down river,<sup>3</sup> and now time it became for the elder brothers of the Grizzly Bear girl to return; indeed they went out to war, (lived in) ten houses. Then, 'tis said, "Where am I going to put him?" said the Grizzly Bear girl, just one girl. "Now shall I put him in my basket? He might be discovered. Where am I going to put him?" she said, thinking. Now those that had gone out to war were still absent; before her elder brothers, indeed, she desired to return home. Then the sun was falling down river in the evening. Then, 'tis said, in her own hair she put him, then returned home. Now she came home with her burden, camass she brought home. Then, 'tis said, she put him away in the back of the house, she

<sup>3</sup> Rogue river flows west. Hence "up river" (*hinau*) is often used in Takelma as synonymous with east, "down river" (*no<sup>u</sup>*) as synonymous with west.

<sup>4</sup> Literally, "in-their-returning it-became."

Ganēhi<sup>8</sup> dahō<sup>u</sup>xa la<sup>a</sup>lē<sup>\</sup>, mi<sup>i</sup> be<sup>e</sup> hawiyá<sup>8</sup>;<sup>1</sup> mi<sup>i</sup> baxá<sup>8</sup>m, dayawix baxamàk<sup>w</sup>,<sup>2</sup> da<sup>o</sup>l dí<sup>8</sup>hiwilí<sup>us</sup> yawá-ida<sup>8</sup>, "Gí<sup>8</sup>a yulum sbéxalt'a mī<sup>8</sup>wa nagait'e<sup>8</sup>, wè'k!alk', wè'k!alk'. Yómò, yómò, k'u<sup>u</sup>nàx<sup>4</sup>!"<sup>3</sup> nagá-ihí<sup>8</sup> yawá-ida<sup>8</sup> wili ixdí<sup>l</sup> xàm<sup>k</sup>', mi<sup>i</sup> p'elxá<sup>8</sup>s yewéida<sup>8</sup>; dugumsí<sup>8</sup> lāp', t'agá<sup>8</sup> ha<sup>a</sup>pxi labák'na<sup>8</sup>. Mi<sup>i</sup> abai-giní<sup>8</sup>k'. "Í<sup>i</sup>da dahauxt'gít' <sup>8</sup>i't'e<sup>8</sup>," ga máxa<sup>a</sup> nagà, haūx ogoīhi; níxa<sup>a</sup>s'i<sup>8</sup> "Í<sup>i</sup>da dak'alt'gít' <sup>8</sup>i't'e<sup>8</sup>; í<sup>i</sup>da dado<sup>u</sup>mt'gít' <sup>8</sup>i't'e<sup>8</sup>," nagà. "Í<sup>i</sup>da dagwast'gít' <sup>8</sup>i't'e<sup>8</sup>,"<sup>6</sup> nagáhi<sup>8</sup> máxa, ha<sup>a</sup>pxi dugùm deligiált' máxa. Mi<sup>i</sup> (*noise of greedy swallowing*) gayaū, ha-ugwenyut'luyàt' yap!a gwa<sup>a</sup>s'í. Ganēhi<sup>8</sup> mi<sup>i</sup> yiwin <sup>8</sup>wô'k'i<sup>8</sup> t'óp<sup>x</sup>a wá<sup>a</sup>da gé yaxa nagá<sup>8</sup>, ū'lúk'li<sup>i</sup> gadal yegwèk<sup>w</sup>; al<sup>8</sup>it'bá<sup>a</sup>k'.

Ganēhi<sup>8</sup> dewénxa la<sup>a</sup>lē<sup>\</sup>, hono<sup>8</sup> p'eléxa<sup>8</sup> wé<sup>8</sup>gia-uda<sup>8</sup>. Ganēhi<sup>8</sup> mi<sup>i</sup> lemék'lia-uda<sup>8</sup> he<sup>8</sup>nehi baiyeweyàk<sup>w</sup> t!ít'gwa xamk' wa-iwí'. Ganēhi<sup>8</sup> p!agá<sup>8</sup> yulùm dap!ā'la-u dū. Ganēhi<sup>8</sup> xuma <sup>8</sup>ogoihi xamk' wa-iwí'; áni<sup>8</sup> yap!a gayaū, ā'k'ea dīp' gayaū luxùm, ga ā'k'ea gayaū. Ganēhi<sup>8</sup> "A'ndi lyúk'lalxde<sup>8</sup> detc!ugùt'? dadák'da<sup>a</sup>k'," nagása<sup>8</sup>nhi<sup>8</sup> xamk' lomt!í' gūxdagwadī'l. Mi<sup>i</sup> beyán "K'ai nagait'p'? s'o<sup>us</sup> de<sup>8</sup>gwált'gwi'p'anp'," nagá-ihí<sup>8</sup> xamk' wa-iwí', máxa<sup>a</sup> níxa<sup>a</sup> nagà. Ganēhi<sup>8</sup> mi<sup>i</sup> alhūyūx yulùm, hawi <sup>8</sup>áni<sup>8</sup> habe<sup>8</sup>bini la<sup>a</sup>lē<sup>\</sup>. Mi<sup>i</sup> yeweyak<sup>w</sup> cīx; wili <sup>8</sup>ixdí<sup>l</sup>, cīxs'i<sup>8</sup> dō<sup>u</sup>mk' ixdí<sup>l</sup>. Mī<sup>8</sup>sga<sup>8</sup> ogoīhi xamk' wa-iwí', nó<sup>us</sup> mī<sup>8</sup>s hono<sup>8</sup> ogoīhi; wili <sup>8</sup>ixdí<sup>l</sup>, gas'i<sup>8</sup> mī<sup>8</sup>sgawí<sup>8</sup> ogoīhi. "Wedé hono<sup>8</sup> yap!a ga-iwàt'p',

<sup>1</sup> Probably for *ha-uyá<sup>8</sup>*, "under-went."

<sup>2</sup> Literally, "mouth-talking they-came-with-it"

<sup>3</sup> It is not at all clear what is meant by this word. It is evidently some epithet of Eagle, as indicated by the "exclusive" suffix *-i'a*. The Grizzly Bears mean that they saw some one shine afar off and took him for Eagle, but then discovered their mistake.

<sup>4</sup> This is a "story-form," the normal form being *k'winax-*. Compare with the form given in the text the Upper Takelma *k'u'unàks i'*, "his kin."

hid him. Now her father, for his part, "E", E", E", E", " did smell him, but nothing said the girl.

Then it became evening and the sun went under. Now they came, talking to one another they came, close they came talking to one another. "I, for my part, did think it was Eagle sbéxalt'a,<sup>3</sup> shining, shining. 'Catch up with him, catch up with him, Kinsman!' " said the Grizzly Bears of ten houses talking with each other as now, having gone out to war, they returned. And babies they carried, and the children cried as they carried them. Now they went into the houses. "Ecce tibi vulvam," id patri suo dixerunt, vulvam ei dederunt. At matri suae "Ecce tibi penem, ecce tibi testes," dixerunt. "Ecce tibi intestina," patri suo dixerunt; infantes patri suo ut ederet dederunt. Now they ate them swallowing them down greedily, the intestines of people they gobbled down. Now then, 'tis said, he who was without speech to his elder sister, right there did proceed, and in her hair he bit, but she struck him.

Then, 'tis said, the next day came, and again, when it dawned, they went out to war. Now then, when they had all departed, just then the Grizzly Bear girl took out her husband. Then Eagle, the handsome youth, did bathe. Then food the Grizzly Bear girl gave to him; she, for her part, did not eat people—camass she ate and manzanita, that did she, for her part, eat. Then, 'tis said, "Are not L-your teeth sharp? Sharpen them!" said old man Grizzly Bear and his wife to each other. Now their daughter, "What did you say? Take care of yourselves!" said the Grizzly Bear girl, to her father and mother she said it. Now then, 'tis said, Eagle went out to hunt. Not yet had it become noon, and he returned with venison; there were ten houses, so ten deer he had killed. One he gave to the Grizzly

<sup>3</sup>Each syllable in this sentence is pronounced heavily and by itself. It is evidently desired to convey an idea of the lumbering ungainliness of the grizzly bears.

<sup>4</sup>It was not found possible to ascertain just what -t'gít' <sup>3</sup>ú't'e<sup>3</sup> means. The *da-* in *dahaux-* (-k'al-, -do<sup>um</sup>-, -gwas-)t'gít' means probably "in mouth, for eating." These sentences are pronounced with the clumsiness noted above.

ī'łts!ak<sup>w</sup>. A'ga yaxa gài'p' cix. 'Mi' alguxwidám wōk',<sup>1</sup> nát'ba<sup>é</sup>. Wede honó<sup>é</sup> yap!a gwa<sup>sí</sup> ga-iwàt'p',<sup>2</sup> nagá-ihí<sup>é</sup> xamk' wa-iwí<sup>i</sup>, níxa ga nagà; nó<sup>s</sup>'wi<sup>é</sup> aldíl ga nagà mologolā'p'ak!an lomt!í<sup>i</sup> wíli <sup>s</sup>ixdī'l aldí gu<sup>x</sup>gwàt'.

Gas'í<sup>é</sup> aga<sup>a</sup> k'abáxak!an ga p'eléxa<sup>é</sup> be<sup>wí</sup><sup>é</sup>; agas'í<sup>é</sup> wa-iwí<sup>i</sup> yowó<sup>da</sup><sup>é</sup> deyéhal wíli mī<sup>é</sup>sga<sup>s</sup> ganàu, lomt!í<sup>i</sup> gūxdagwadī'l, gasí<sup>é</sup> dap!ála-u gā'plinì, ga mī<sup>é</sup>sga<sup>n</sup><sup>3</sup> yiwin wō'k'í<sup>é</sup> t!os'ót'a<sup>a</sup>. Ganēhi<sup>é</sup> k'ái na<sup>n</sup>nagá<sup>é</sup>, cix gayawaná<sup>é</sup> bē. Ganēhi<sup>é</sup> mi<sup>i</sup> be<sup>é</sup> ha-uyaná<sup>é</sup>gulugwana<sup>é</sup> ts!ayàm t!ít'gwa xamk' wa-iwí<sup>i</sup>, mi<sup>i</sup> p'élxa<sup>s</sup><sup>é</sup>à yèūguluk'; mi<sup>i</sup> daho<sup>u</sup>xa la<sup>l</sup>ē'. Ganēhi<sup>é</sup> mologolā'-p'ak!an lomt!í<sup>i</sup>lā'p'ak!an xumú<sup>k</sup>' pliyin yámxda<sup>a</sup> gayawaná<sup>é</sup> be<sup>é</sup>wa<sup>dí</sup>,<sup>4</sup> habe<sup>é</sup>bini ligik<sup>w</sup> cix<sup>é</sup>à yolòm.

Ganēhi<sup>é</sup> yewé<sup>é</sup> p'elxá<sup>s</sup>; yawá<sup>é</sup>, "Gí<sup>é</sup>a ga mī<sup>é</sup>wa nagái-t<sup>é</sup>hís, wek!àlk', wek!àlk'," nagá-ida<sup>é</sup>. "Gas'í<sup>é</sup> 'K'ú<sup>n</sup>nax yomo' nagá<sup>n</sup>, wí<sup>é</sup>in yaxa la<sup>l</sup>ē'," nagá-ihí<sup>é</sup> yawá-ida<sup>é</sup>. Abai-giní<sup>k</sup>, ha<sup>a</sup>pxis'í<sup>é</sup> yot'í<sup>hi</sup> ligik<sup>w</sup>. "í<sup>da</sup> dadō<sup>mt</sup>'gít' <sup>s</sup>ít<sup>é</sup>," níxa ga nagà. "í<sup>da</sup> hahaux<sup>5</sup> denit'gít'<sup>6</sup> it<sup>é</sup>. í<sup>da</sup> dahapxí-t'gít' it<sup>é</sup>."—"Háwi bo<sup>u</sup> ne ga-iwán dewénxa." Gwél-yaxamats!àk', agás'í<sup>é</sup> be<sup>é</sup>wa<sup>dí</sup> yàm<sup>x</sup> gayawaná<sup>é</sup>. Ganēhi<sup>é</sup> dewénxa la<sup>l</sup>ē, hono<sup>é</sup> p'eléxa<sup>é</sup>. Ganēhi<sup>é</sup> yap!a hé<sup>é</sup>ileme<sup>k</sup>; bo<sup>u</sup>gwan<sup>7</sup> ya<sup>a</sup>niáuda<sup>é</sup>hì dihaūxa t!ít'gwa baiyeweyàk<sup>w</sup>. Ganēhi<sup>é</sup> p!agá<sup>é</sup> yulùm dap!ālá-u. Ganēhi<sup>é</sup> he<sup>é</sup>ne yá<sup>a</sup>hi xuma ogoíhi t!ít'gwa. "Yū'k'alxde<sup>é</sup> mi<sup>i</sup> dì <sup>é</sup>ání<sup>é</sup> k'ài? dadák'da<sup>k</sup>," nagása<sup>n</sup>hi<sup>é</sup> mologol t!ít'gwadī'l. "K'ái naga-ít'p'? có<sup>é</sup> de<sup>é</sup>gwált'gwip',"<sup>8</sup> nagáhi<sup>é</sup> níxa máxa xamk' wa-iwí<sup>i</sup>. "Haxiyá gūp' gwās,

<sup>1</sup> Literally, "now to-our-heart it-has-arrived."

<sup>2</sup> That is, when given the disgusting food as customarily.

<sup>3</sup> So heard, perhaps incorrectly, for *mī<sup>é</sup>sga<sup>s</sup>*.

<sup>4</sup> Literally translated, this word seems to mean "day its-body, i. e., whole extent."



Bear girl, one also he gave next door; there were ten houses, so that one to each he gave. "Do not again eat people, it is bad. Just eat this venison. 'Now we are satiated,' shall you say.<sup>2</sup> Do not again eat the intestines of people," said the Grizzly Bear girl, to her mother that she said; in every neighboring house to all the old women that she said, the old men in all the ten houses being wived.

Now these sons of theirs, for their part, those did go out to war every day; and where the girl was there were five,—the old man and his wife, then two youths, of those one being without speech, the smallest one. Then, 'tis said, they enjoyed themselves, eating venison all day. Now then, when the sun was about to go under, the Grizzly Bear girl hid her husband, and those that had gone out to war, for their part, were about to return. Now it became evening. Then, 'tis said, the old women and the old men were full, having eaten the fat of deer the livelong day, (for) at noon Eagle had brought home venison indeed.

Then returned those that had gone out to war. They talked to one another, saying, "I, for my part, did think it must be that one, shining, shining. Thereupon 'Kinsman, catch up with him!' I said to him, but it turned out to be a different one," said they, talking to one another. They went into the houses, and live children they brought home. "Ecce tibi testes," id matri suae dixerunt. "Ecce tibi vulvam, mammas. Ecce tibi infantes," (id patri suo dixerunt). "Well, in yet a little while I'll eat it tomorrow." They just put them down in the back of the house, as they had been eating fat the livelong day. Then, 'tis said, the next day came, and again they went out to war. Then people they destroyed. Just as soon as they had gone away, after that she took out her husband.

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<sup>2</sup> Why *ha-* is here used instead of *da-* it is not quite easy to say; *ha-*, "in," and *haux* may well be etymologically connected. *-t'git'* seems to be understood with *hahaux*.

<sup>3</sup> *de-*, not *da-*, because of following palatal vowel.

<sup>4</sup> Presumably compounded of *bou* and *ganu*.

<sup>5</sup> Singular imperative in form, though logically plural.

wede honó<sup>é</sup> ga-iwàt'p,'" nagáhi<sup>é</sup> mologolā'p'ak!an lomtli-lā'p'ak!an.

Ganēhi<sup>é</sup> mi<sup>i</sup> hono<sup>é</sup> alhūyūx yulūm. Habe<sup>é</sup>bini la<sup>a</sup>lē, mi<sup>i</sup> hono<sup>é</sup> ligik<sup>w</sup> ixdīl cīx mahmī. Ganēhi<sup>é</sup> hono<sup>é</sup> wat!ilīk'ni mī<sup>w</sup>sga<sup>w</sup>í<sup>é</sup> ogoīhi. "Gá yap!a ga-iwank' cīx," nagá-ihí<sup>é</sup> xamk' wa-iwí. "Wede honó<sup>é</sup> yap!a ga-iwàt'p' lík'wí<sup>é</sup>,"<sup>1</sup> nagá-ihí<sup>é</sup> xamk' wa-iwí, mologolā'p'ak!an lomtli-lā'p'ak!an ga nagà. Agás<sup>i</sup> hō<sup>u</sup>xà ligigwaná<sup>é</sup> yap!a do<sup>u</sup>mál haūxda<sup>a</sup> gwās nì, ga k'lulsát'a<sup>a</sup> deligiált' yū'k'alx wák'í<sup>é</sup>. Ganēhi<sup>é</sup> hono<sup>é</sup> yewé<sup>é</sup>; mi<sup>i</sup> daho<sup>u</sup>xa la<sup>a</sup>līt'a<sup>é</sup> agás<sup>i</sup> wa-iwí mi<sup>i</sup> ts!ayàm t!ít'gwa. Ganē yewé<sup>é</sup> p'elxá<sup>s</sup> mena dap!ā'la-ut'an.

"Gí<sup>é</sup>à yulum sbéxalt'a ge mī<sup>w</sup>wa nagáit'e<sup>é</sup>," nagá-ihí<sup>é</sup> yawá-ida<sup>é</sup>. Ganēhi<sup>é</sup> "Yo<sup>u</sup>mo k'ú<sup>u</sup>nax," nagá-ihí<sup>é</sup> yawá-ida<sup>é</sup>, "Wék!alk', wék!alk'," nagá-ida<sup>é</sup>, wí<sup>é</sup>ín yaxa la<sup>a</sup>lē," nagá-ihí<sup>é</sup>. Ganēhi<sup>é</sup> abaginí<sup>é</sup>k'. "Í<sup>u</sup>da hamí dahaūxt'gít' í<sup>u</sup>t'e<sup>é</sup>; í<sup>u</sup>da hindē dado<sup>u</sup>mt'gít' í<sup>u</sup>t'e<sup>é</sup>, í<sup>u</sup>da dak'ált'gít' í<sup>u</sup>t'e<sup>é</sup>," nagá-ihí<sup>é</sup>, níxa gwās ogoīhi. "Dewénxa ga-iwán, be<sup>é</sup>wa<sup>a</sup>dí yōk!a ts!adadándá<sup>é</sup> ga xumū<sup>u</sup>gwá<sup>n</sup>," nagá-ihí<sup>é</sup> mologolā'p'a t!ít'gwadī<sup>l</sup>; gwāshi gwél- yaxa-mats!àk'. Nó<sup>u</sup>s gana<sup>é</sup>nex hono<sup>é</sup> máxak!an haūx deligiált'hi, níxak!ans<sup>i</sup> k'al deligiált'hi dō<sup>u</sup>m gwās plān, ga deligiált'hi. Gwí<sup>é</sup>ne dí wede deli'gált'k' máxak!an níxak!an; yū'k'alx wák'í<sup>é</sup>, ga ga<sup>a</sup>al deligiált'hi k'lulsát' gwās. Ganēhi<sup>é</sup> "Bo<sup>u</sup> nē ga-iwán dewénxa yo<sup>u</sup>k' ts!adadándá<sup>é</sup>. Xi<sup>2</sup> yá<sup>a</sup> klemēnda<sup>é</sup>, ga u<sup>u</sup>gwá<sup>n</sup> be<sup>é</sup>wa<sup>a</sup>dí," nagá-ihí<sup>é</sup> mologolā'p'ak!an lomtli-lā'p'ak!an. A'ní<sup>é</sup> hono<sup>é</sup> gayaū gwās k'àl haūx; xamk' wa-iwí "Wede honó<sup>é</sup> ga-iwát'p,'" nagáí<sup>é</sup>; "k'ái<sup>é</sup>wa

<sup>1</sup>=lík'w-gí<sup>é</sup>, conditional of ligí-gw-: líi-gw-.

Then, 'tis said, the Eagle youth bathed. Now just then she gave food to her husband. "Now have you no teeth? Sharpen them!" said the old woman and her husband to each other. "What did you say? Take care of yourselves!" did the Grizzly Bear girl say to her mother and father. "Into the water throw away the intestines, do not again eat them," said she to the old women and old men.

Now then again Eagle went out to hunt. Noon came, and again he brought home ten big deer. Then again he distributed them, one to each he gave. "That is what people will eat, venison," said the Grizzly Bear girl. "Do not again eat people when they bring them home," said the Grizzly Bear girl, to the old women and old men that she said. But the day before, when they had brought home the testicles and vulvae of people, intestines, and nipples, that soft food had they brought home for them to eat, being without teeth. Then again they returned, and when the evening came, then did the girl hide her husband. Now did return those that had gone out to war, the Bear youths.

"I, for my part, did think it was Eagle sbéxalt'a there," said they, talking to one another. Then, 'tis said, "'Catch up with him, Kinsman!'" said they, talking to one another. "'Shining, shining,' though you said, a different one it turned out to be," they said. Then they went into the houses. "Ecce, pater, tibi vulvam. Ecce, mater, tibi testes, ecce tibi penem," dixerunt; matri suae intestina dederunt. "Tomorrow I shall eat it; since I munched their bones the livelong day, therefore I am satiated," said the old women and their husbands; the intestines, indeed, they just put down in the back of the house. In the neighboring houses also they thus brought vulvae to their fathers for food, but to their mothers they brought penises as food, testicles, intestines, and livers, that did they bring them as food. How long did they not bring them home for their fathers and mothers to eat? They were without teeth, for that

<sup>2</sup> Xi, "water," *i. e.*, soup.

ĩ'lts!ak<sup>w</sup>. 'Mi<sup>i</sup> xúmu<sup>u</sup>gwanàk', nát'ba<sup>é</sup>," nagá-ihí<sup>é</sup> xamk'<sup>i</sup> wa-iwí<sup>i</sup>.

Ganēhi<sup>é</sup> mi<sup>i</sup> honó<sup>é</sup> yewe<sup>é</sup> p'elxá<sup>é</sup>s, yawá<sup>é</sup>, agás<sup>i</sup><sup>é</sup> mi<sup>i</sup> ts'layàm t!ít'gwa yulùm. "Gí<sup>i</sup>a yulum sbéxalt'a ga mī<sup>é</sup>wa nagáit'e<sup>é</sup>," nagá-ihí<sup>é</sup> yawá-ida<sup>é</sup> xamk' dap!ā'la-ut'an yewéida<sup>é</sup>. "Gas<sup>i</sup><sup>é</sup> 'K'ú<sup>u</sup>nax yomo' nagán, wi<sup>é</sup>in yaxa la<sup>a</sup>lē," nagá-ihí<sup>é</sup>, agás<sup>i</sup><sup>é</sup> xamk' wa-iwí<sup>i</sup> da<sup>a</sup>le<sup>é</sup>lāk<sup>w</sup> óp<sup>x</sup>ak!an yawá-ida<sup>é</sup>. Mi<sup>i</sup> "Ganē bo<sup>u</sup> ne<sup>é</sup> dewénxa ga-iwán," naganá<sup>é</sup>k'i gwelyá<sup>a</sup>-mats!āsga. Ganēhi<sup>é</sup> dewénxa la<sup>a</sup>lit'a<sup>é</sup> mi<sup>i</sup> honó<sup>é</sup> p'eléxa<sup>é</sup> k'abáxak!an. Dīhá-uda mi<sup>i</sup> gwās haxiyá k'lūwū, wili <sup>é</sup>ixdīl<sup>i</sup> yap!a gwa<sup>a</sup>sí<sup>i</sup> haxiyá k'lūwū; agás<sup>i</sup><sup>é</sup> mena "Gayaū mī<sup>é</sup>wa," nagá-ihìs, xamk' dap!ā'la-ut'an máxak!an gayaū mī<sup>é</sup>wa. Ganēhi<sup>é</sup> mi<sup>i</sup> honó<sup>é</sup> p!agá<sup>é</sup> yulum dap!ālá-u dīhaūxa. Ganēhi<sup>é</sup> xuma ogoīhi, ba-idéhene<sup>é</sup>n.

Ganēhi<sup>é</sup> mi<sup>i</sup> honó<sup>é</sup> alhūyūx; ixdīl honó<sup>é</sup> t!omōm cīx, hábe<sup>é</sup>bini ligik<sup>w</sup>. Ganēhi<sup>é</sup> wat!ilík'ni nó<sup>u</sup>s' aldī'l wili mī<sup>é</sup>s-ga<sup>é</sup>wí<sup>é</sup>. Ganēhi<sup>é</sup> lomt'i'lā'p'ak!an mologolā'p'ak!an k'ái na<sup>é</sup>-nagá<sup>é</sup>, cīx gayawaná<sup>é</sup>, yàm<sup>x</sup> gayawaná<sup>é</sup>; ání<sup>é</sup> hono<sup>é</sup> yap!a gayaū. Wili mī<sup>é</sup>s-ga<sup>é</sup> ganàu dēhal, nó<sup>u</sup>s'hì gā'plìnì lomt!<sup>i</sup> gūxdagwadī'l, wili <sup>é</sup>ixdīl gā<sup>é</sup>mwi<sup>é</sup> ganàu; gá yulum do<sup>u</sup>mia gelgulugwán p'eléxia-uda<sup>é</sup>. Gas<sup>i</sup><sup>é</sup> yewéida<sup>é</sup> "Yulum sbéxalt'a mī<sup>é</sup>wa nagáit'e<sup>é</sup>," nagá-ihí<sup>é</sup>, gana<sup>é</sup>néx yawá<sup>é</sup>. "'Wék!alk', wék!alk', nagá-ida<sup>é</sup> gas<sup>i</sup><sup>é</sup> ga<sup>é</sup>al k'ú<sup>u</sup>nax 'Yomo,' nagán; yap!a wi<sup>é</sup>in yá<sup>a</sup> la<sup>a</sup>lē.'" Gáhi nagá<sup>é</sup> xàm<sup>k</sup>'. Gwī<sup>é</sup>né la<sup>a</sup>lē; hemdí wede p'elxàk'? xā<sup>é</sup>newí<sup>é</sup> hāpxi ligik<sup>w</sup>. Ganēhi<sup>é</sup> gwāss<sup>i</sup><sup>é</sup> be<sup>é</sup>wí<sup>é</sup> ligik<sup>w</sup>; gwī<sup>é</sup>ne dí wede lík<sup>w</sup>? Ganē<sup>é</sup>hi<sup>é</sup> gwī<sup>é</sup>né la<sup>a</sup>lē, mi<sup>i</sup>

reason did they bring home for them soft food to eat, intestines. Then, 'tis said, "Well, soon I shall eat it tomorrow, for I have been munching bones. Just soup having made, that did I drink the livelong day," said the old women and old men. No longer did they eat intestines, penises, vulvae. The Grizzly Bear girl had said, "Do not eat them again, it is evil, bad. 'Now we are satiated,' shall you say," said the Grizzly Bear girl.

Now then again, 'tis said, did return those that had gone out to war, and now she hid her husband Eagle. "I, for my part, did think that was Eagle sbéxalt'a, said the Grizzly Bear youths, talking to one another as they returned. "Thereupon 'Kinsman, catch up with him!' was he told, but a different one it turned out to be," they said, while the Grizzly Bear girl did hear her elder brothers as they talked to one another. Now "Well, soon now shall I eat it tomorrow," were (the old people) wont to say, down in the back of the house they always just put them. Then, when the next day came, now again did their sons go out to war. And behind their backs they threw the intestines into the water, the ten houses<sup>1</sup> did throw the intestines of the people into the water, but the bears did think, "They're probably eating them;" the Grizzly Bear youths (did think about) their fathers that probably they were eating them. Now then again, 'tis said, the Eagle youth bathed after they had left. Then she gave him food, and he finished eating.

Now then again he went out to hunt; again ten deer he killed, and brought them home at noon. Then he distributed them to all the neighboring houses, one to each house. Then the old men and the old women enjoyed themselves, eating venison, eating fat; no longer they ate people. In one house there were five, but next door there were two and the old man and his wife, in the ten houses there were two each; that Eagle was it intended to kill when they went out to war. And then, when they returned, "Eagle sbéxalt'a I thought it was," they said, thus they talked to one another. "'Shining, shining,' since you

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<sup>1</sup> That is, the old people of the ten houses.

hono<sup>s</sup> p'elxá<sup>s</sup> yá<sup>s</sup> wé<sup>e</sup>gia-uda<sup>s</sup>, agás<sup>i</sup><sup>s</sup> daho<sup>u</sup>xa ligilá<sup>s</sup>k<sup>1</sup> xamk' yap!à.

Ganēhi<sup>s</sup> hono<sup>s</sup> mi' alhūyūx yulūm, honó<sup>s</sup> habe<sup>b</sup>ini yewé<sup>s</sup>; ixdīl cīx pliyin ligik'<sup>w</sup>, ixdīl t!omomaná<sup>s</sup> ga <sup>ε</sup>aldīl lāp'. Gas'í<sup>s</sup> aga mologolā'p'ak!an lomt!i'lā'p'ak!an yap!a gwa<sup>a</sup>cí<sup>i</sup> haxiya yá<sup>a</sup> k!ūwū<sup>e</sup>auk'; ánī<sup>s</sup> honó<sup>s</sup> gayaū k'àl haūx nì gwās hāpxì p!ān, cīx gayaū, yámx gayaū. Ganēhi<sup>s</sup> dahō<sup>u</sup>xa la<sup>a</sup>lē hayèūxda<sup>a</sup>da ópxakan, he<sup>e</sup>ne ts!ayaīm t!īt'gwa xamk' waiwí'. Ganēhi<sup>s</sup> mi' honó<sup>s</sup> daho<sup>u</sup>xà yewé<sup>s</sup>. "Gí<sup>s</sup>a yulum sbéxalt'a mī<sup>e</sup>wa nagáit'e<sup>s</sup>hìs, gas'í<sup>s</sup> ga<sup>ε</sup>al k'ú<sup>u</sup>nax 'Yomò,' nagá<sup>s</sup>n," nagá-ihí<sup>s</sup> yawá-ida<sup>s</sup>. "'Wék!alk', wék!alk', nagá-ida<sup>s</sup>, yap!a wí<sup>s</sup>in yaxa la<sup>a</sup>lē.'"—"ī'da dado<sup>u</sup>mt'gít' it'e<sup>s</sup>, īda dak'alt'gít' it'e<sup>s</sup>."—"ī'da dahauxt'gít' it'e<sup>s</sup>, hamī; ī'da denit'gít' it'e<sup>s</sup>," nagáhi<sup>s</sup> maxa. Ganēhi<sup>s</sup> gwelmats!ák' yaxà. "Dewénxa ga-iwán," nagá-ihí<sup>s</sup> mologolā'p'ak!an lomt!i'lā'p'ak!an, nó<sup>u</sup>s'wí<sup>s</sup> ga nagá<sup>s</sup>, aldīl wili <sup>ε</sup>ixdīl.

Ganēhi<sup>s</sup> mi' t!ayàk'; mi' dāgulùk'. "Gwidí <sup>ε</sup>na<sup>s</sup>nagá<sup>s</sup> eme<sup>s</sup>? ánī gayaū; ge<sup>a</sup> gaya-u dī? Agáhi<sup>s</sup> ligigwanagám ánī<sup>s</sup> gayaū; gé<sup>a</sup> gaya-u dī?"—"Hīt', ánī<sup>s</sup> gayaū," nó<sup>u</sup>s'wí<sup>s</sup> dak'-dahālsa<sup>s</sup>n. Ganēhi<sup>s</sup> wa-iwí' wíli ganàu ge honó<sup>s</sup> de<sup>s</sup>wiliwiá<sup>s</sup>, "Gé<sup>a</sup> gaya-u dī?"—"Hīt'. Agáhi<sup>s</sup> honōx k'ú<sup>u</sup>nax t'ópxa<sup>a</sup>

<sup>1</sup>Observe that the usitative or frequentative form of the intransitive verb *ligi-* "come home (with game)" is *ligilag-*, while the corresponding form of its comitative derivative *ligigw-* "fetch home (game)" is *liwilhagw-*.

said, for that reason was Kinsman told, 'Catch up with him!' but a different person it turned out to be." Just that the Grizzly Bears said. A long time elapsed. When did they not go out to war? and sometimes they brought home children. And then intestines they brought home every day. How often did they not bring them home? Now, 'tis said, a long time elapsed, and again they who went out to war did go off when it dawned, and in the evening the Grizzly Bears were wont to bring home people.

Now then again did Eagle go out to hunt, again at noon he returned; ten deer he brought home—having killed ten, all of those he carried on his back. Now these old women and old men always threw away the intestines right into the water, not again did they eat penises, vulvae, nipples, intestines, children, livers, but venison they ate, fat they ate. Then in the evening came the time of the returning of the elder brothers, then the Grizzly Bear girl always hid her husband. Now then again, 'tis said, in the evening they returned. "I, for my part, did think it must be Eagle sbéxalt'a, so for that reason to Kinsman 'Catch up with him!' I said," said they, talking to one another. "'Shining, shining,' since you said, but a different person it turned out to be."—"Ecce tibi testes, ecce tibi penem," (matri suae dixerunt). "Ecce tibi vulvam, pater, ecce tibi mammas." Then, 'tis said, they just put them down in the back of the house. "Tomorrow I shall eat it," said the old women and old men, in every neighboring house they said that—all the ten houses.

Now then, 'tis said, they found it out, now they were about to find it out. "What's happening here? They do not eat it. Have they been eating it over there? These that we brought home they did not eat. Have they been eating it over there?"—"No, they have not eaten it," they answered one another from house to house. Then into the girl's house, there also they shouted, "Have they been eating it over there?"—"No. The other day this Kinsman to his elder sister, right there he went and in her hair he bit," they said. "And Eagle is always bring-

wá<sup>a</sup>da ge yexa<sup>1</sup> nagá<sup>é</sup>, ū'lúk!i<sup>i</sup> gadàl yegwèk<sup>w</sup>," nagá-ihí<sup>é</sup>. "Ganē yulúms'i<sup>é</sup> ligilá<sup>é</sup>k' cix liwílhôk<sup>w</sup>, gas'í<sup>é</sup> gayawaná<sup>é</sup> aní<sup>é</sup> honó<sup>é</sup> yap!a gayaū;" nó<sup>s</sup>'s'i<sup>é</sup> honó<sup>é</sup> ga nagá<sup>é</sup>. Wa-iwí's'i<sup>é</sup> ání<sup>é</sup> yiwiyá<sup>u</sup>. "Yulum sbéxalt'as'í<sup>é</sup> ligilá<sup>é</sup>k', cix gayaik', gas'í<sup>é</sup> ga<sup>é</sup>al ání<sup>é</sup> do<sup>u</sup>mál yap!a gayaū," nagása<sup>n</sup>hi.

Ganēhi<sup>é</sup> dewénxa la<sup>a</sup>lit'a<sup>é</sup> mi<sup>i</sup> hono<sup>é</sup> p'eléxa<sup>é</sup>. Ganēhi<sup>é</sup> lemé<sup>é</sup>x, mi<sup>i</sup> da<sup>é</sup>ólt'i aní<sup>é</sup> da<sup>é</sup>máxau lemé<sup>é</sup>x. Mi<sup>i</sup> yok!oí hānx-dagwan guxwí', wílihi xa<sup>é</sup>alt!anáhi.<sup>2</sup> Ganēhi<sup>é</sup> lemék!ia-uda<sup>é</sup>hì he<sup>é</sup>ne t!ít'gwa baiyeweyàk<sup>w</sup>. Mi<sup>i</sup> haxiyá giní<sup>é</sup>k', p!agá<sup>é</sup> yulùm. Mi<sup>i</sup> <sup>é</sup>alt!ayàk'. "S'ní ma<sup>a</sup> nagásbinda<sup>é</sup>, ga ga<sup>é</sup>al aní<sup>é</sup> yap!a gayaū nagásbinda<sup>é</sup>," mi<sup>i</sup> yawá<sup>é</sup>, gá ganau gehi dák'tleméx. "Yumú<sup>é</sup>k' he<sup>é</sup>nè," nagánhi<sup>é</sup> yiwin wò'k'í<sup>é</sup>, gáhi hogwá<sup>é</sup>sda<sup>a</sup>; "wede gūxdagwa wá<sup>a</sup>da wòk' k!lemnàt', xā<sup>é</sup>winhi yumú<sup>é</sup>k'," nagánhi<sup>é</sup>. Ganēhi<sup>é</sup> abaiyewé<sup>é</sup> aga<sup>a</sup> yulum p!agá-ida<sup>é</sup>. Ganēhi<sup>é</sup> xuma ogoíhi xamk' wa-iwí', geyewèlx<sup>3</sup> t!ít'gwadī'l; aga<sup>a</sup> xamk' wa-iwí' ání<sup>é</sup> yap!a gayaū, dīp' gaya-u ā'k'<sup>é</sup>à. Ganēhi<sup>é</sup> ba-idehené<sup>n</sup>.

"Ganē alhūyūxde<sup>é</sup>," nagá<sup>é</sup>, agás'i<sup>é</sup> xamk' wa-iwí' yok!oí ópxak!an ho<sup>u</sup>xas'í<sup>é</sup> "Yulums'í<sup>é</sup> cix liwílhôk<sup>w</sup>," ga nagá-ida<sup>é</sup>. "Ganē s'ó<sup>é</sup> ūlúk!i<sup>é</sup>t' t'bā'k!amt'," nagáhi<sup>é</sup> t!ít'gwa xamk' wa-iwí'. "Me<sup>é</sup>ye<sup>w</sup>á<sup>é</sup>k' he<sup>é</sup>nè, wede gwídat' hiwilwàt'," nagáhi<sup>é</sup> t!ít'gwa. Ganē yá<sup>é</sup> als'o<sup>u</sup>mal yulùm; agási<sup>é</sup> xámk' ga nagá<sup>é</sup>, "Da<sup>é</sup>máxau gingá<sup>t</sup>. ō' yewē da<sup>é</sup>òl xebe<sup>é</sup>yagwanagám, gūxdagwa yewē wá<sup>a</sup>da hiwili<sup>u</sup>," nagá-ihí<sup>é</sup> xámk'. Ganēhi<sup>é</sup> da<sup>é</sup>máxau la<sup>a</sup>lit'a<sup>é</sup>, ganí' "K'ū'unax yumú<sup>é</sup>k' he<sup>é</sup>ne," nagáhi<sup>é</sup>. Ganēhi<sup>é</sup> mi<sup>i</sup> sgelewált', "Bā + bā +."<sup>5</sup> Gwendák'alyewé<sup>é</sup> gūxdagwa wá<sup>a</sup>da, abais'í<sup>é</sup> xamk' wa-iwí' mi<sup>i</sup> <sup>é</sup>ik!u<sup>u</sup>mánk'wa, se<sup>é</sup>nsíxdagwa t'bā<sup>a</sup>gamt', máxla dī<sup>é</sup>alk'á<sup>a</sup>p'gwa. Dák'wili'

<sup>1</sup> For *yaxa*.

<sup>2</sup> Literally, "they between-eye-held it."

<sup>3</sup> So heard for *geyewàlx*, intransitive form of *gayau*.



ing home game, deer he is always bringing home, so that eating that they no longer eat people;" and next door also they said that. But the girl did not speak. "So Eagle sbéxalt'a is always bringing home game, and venison they always eat, so that for that reason they eat not the testicles of people," they said to one another.

Then, when the next day came, now again they went out to war. Then they all departed; now near by, not far away, they departed. Now her brothers' hearts she knew, the house indeed they watched.<sup>2</sup> Then, just when they had departed, then her husband she took out. Now into the water he went, Eagle bathed. Now they discovered him. "S-didn't I tell you, for that reason they have not been eating people, I told you?" Now they talked to one another; for that reason right there they were assembled together. "You shall catch up with him then," he who was without speech was told, just that one was their runner. "Do not let him come to his wife, catch up with him half way," he was told. Then, 'tis said, this Eagle, for his part, returned to the house when he had bathed. Then food the Grizzly Bear girl gave him, she and her husband ate; this Grizzly Bear girl, for her part, did not eat people, camass did she, for her part, eat. Then, 'tis said, they finished eating.

"Now I'll go out hunting," he said, but the Grizzly Bear girl knew that yesterday her elder brothers "So Eagle has been bringing home venison," that were saying. "Now tie your hair tight,"<sup>4</sup> said the Grizzly Bear girl to her husband. "Then back you shall come, do not run off anywhere," she said to her husband. Then to the mountains went Eagle. But the Grizzly Bears that did say, "Far off let him go. Oh, should we perchance do away with him near by, to his wife perchance he runs," said the Grizzly Bears. Then, 'tis said, when far away he had gone, then "Kinsman, catch up with him!" then they said to him. Now then, 'tis said, they shouted to him,

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<sup>4</sup>This is a sign of preparation for combat.

<sup>5</sup>Held out long in a loud whisper

ba<sup>a</sup>giní<sup>é</sup>k'. Sgelewált', "Yomò, yomò, k'ü<sup>u</sup>nax," yiwin wò'k'í<sup>é</sup> ga hog<sup>wá</sup>s, ts!a-uyá<sup>s</sup>. Ganēhi<sup>é</sup> dīhá-uda ganga dí<sup>í</sup>da t!anáhi. Ganēhi<sup>é</sup> gūxdagwa wá<sup>a</sup>da wōk', dín<sup>t</sup>'gwa ígwidigwát' t!ít'gwa. Ganēhi<sup>é</sup> yiwin wò'k'í<sup>a</sup> wōk'. "Gwendesgí<sup>í</sup>bi<sup>n</sup>," nagá-í<sup>é</sup>his xamk' wa-iwí<sup>í</sup>; wāxa ba-iyowòn, albe<sup>e</sup> yá<sup>a</sup> t!eyé<sup>s</sup>.

Ganēhi<sup>é</sup> wi<sup>in</sup> wōk', gwendesgí<sup>í</sup>p'; mī<sup>é</sup>s honó<sup>s</sup> wōk', gwendesgí<sup>í</sup>p'; gwendesgip!ís<sup>g</sup>ap' he<sup>°</sup>delemé<sup>é</sup>k' óp<sup>x</sup>ak!an. Abai<sup>é</sup>wayewēnhi, máxa níxa gwendesgip!ís<sup>g</sup>ap'; nó<sup>u</sup>s' giní<sup>é</sup>k', honó<sup>s</sup> gés<sup>í</sup> honó<sup>s</sup> gwendesgip!ís<sup>g</sup>ap', he<sup>°</sup>delemé<sup>é</sup>k'; wili <sup>é</sup>ixdī<sup>l</sup> mologolā<sup>p</sup>'ak!an lomt!<sup>í</sup>lā<sup>p</sup>'ak!an bús' k!emē<sup>í</sup>. Ganēhi<sup>é</sup> ā<sup>í</sup>da<sup>é</sup>xì yá<sup>a</sup> heyé<sup>x</sup> t!ít'gwadi<sup>l</sup>. Ganēhi klixí<sup>x</sup>á<sup>é</sup>, he<sup>é</sup>ilemé<sup>é</sup>k'; ganē alxalí t!ít'gwadi<sup>l</sup>.

Ganēhi<sup>é</sup> dabalníxa la<sup>a</sup>lē<sup>l</sup>, áni<sup>é</sup> honó<sup>s</sup> alhūyūx yulūm, wiláu yaxa k!emē<sup>í</sup>. He<sup>°</sup>dadá<sup>é</sup> yulum máxa<sup>a</sup> yok!oī gwi k'abáxa<sup>a</sup> ci<sup>é</sup>ulít'a<sup>é</sup>. "Hop!<sup>è</sup>ns<sup>í</sup> 'Wéde ge gingàt', nagá<sup>n</sup>," nagá-ihí<sup>é</sup> mēx, k'abáxa nagà. Ganēhi<sup>é</sup> dabalníxa la<sup>a</sup>lē<sup>l</sup>. Mí yàmx k!oloī dúlū<sup>u</sup>t!alhi, sbedé<sup>s</sup>bat'hi. Mí yá<sup>é</sup>; ge giní<sup>é</sup>k' k'abáxa wá<sup>a</sup>da mēx, wili de<sup>é</sup>isé<sup>é</sup>k'lik<sup>w</sup> ganau alxalí yulum gūxdagwadī<sup>l</sup>. "ō+ wihàm," nagá-ihí<sup>é</sup> yulūm. "K'ai naga-ít'?" nagá-ihí<sup>é</sup> mena wa-iwí<sup>í</sup>. "'Wíham,' nagait'e<sup>é</sup>," nagá-ihí<sup>é</sup> yulūm. "Gwidís<sup>í</sup> gí<sup>é</sup>à wihàm? gwidí gí<sup>é</sup>à wí<sup>w</sup>wā? gwidí gí<sup>é</sup>à wí<sup>é</sup>obíhan<sup>é</sup>à?" nagá-ihí<sup>é</sup> xamk' wa-iwí<sup>í</sup>. "Gwidí wihín<sup>é</sup>à? gwidí wihámhan<sup>é</sup>à?" Dayowó<sup>u</sup>sda<sup>é</sup>hi ba-iginí<sup>é</sup>k', gwendesgí<sup>í</sup>p'; k!oloī yá<sup>a</sup> gwen<sup>é</sup>wat'geits'!ík'wa gwendesgí<sup>í</sup>binma<sup>s</sup> mēx. Abaiyewé<sup>é</sup>, yulum<sup>a</sup> ált'gí<sup>y</sup>àlx. "Gwidí na<sup>n</sup>naga-ít'?" nagáhi<sup>é</sup>

<sup>1</sup> White war paint Hence the spot of white nowadays on the foreheads of grizzly bears.

“Bā+ bā+!” Back towards his wife he returned, and the Grizzly Bear girl now was ready for them inside, tied her hair up, dust on her forehead she clapped.<sup>1</sup> Up on top of the house she went, they shouted to him, “Catch up with him, catch up with him, Kinsman!” He who was without speech, that one was the runner, the fast runner. Then, ’tis said, right behind him he almost caught up with him. Then to his wife he came, behind her she pushed her husband. Then he who was without speech, for his part, did arrive. “His neck I’ll cut,” thought the Grizzly Bear girl; she missed her younger brother, right up to the sun he flew.

Then, ’tis said, another one arrived, his neck she cut; one again did arrive, his neck she cut; she cut all their necks, her elder brothers she annihilated. She went back into the house to her father and mother, and cut their necks; next door she went and also there again cut their necks, annihilated them; the old women and the old men of the ten houses she did away with. Then, ’tis said, just they alone were left, she and her husband. Then, ’tis said, she finished, she had annihilated them. Now they dwelt, she and her husband.

Then a long time elapsed. Not again did Eagle go out hunting, only arrows he made. Way off yonder Eagle’s father, for his part, did know where his son was dwelling. “Now long ago I said to him, ‘Do not go there,’” said Crane, of his son he said it. Then a long time elapsed. Now a basket tight with fat he filled, in he stuffed it. Now off he went; there to his son did Crane go. In the house with open door was sitting Eagle and his wife. “Oh, my father!” said Eagle. “What did you say?” said the Bear girl. “‘My father,’ I said,” said Eagle. “But where is my father, for my part? Where is my younger brother, for my part? Where are my elder brothers, for my part?” said the Grizzly Bear girl. “Where is my mother, for my part? Where are my fathers, for my part?” Just when she had ceased from her talking, she went out of the house, and

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<sup>1</sup> Passive participle of *de<sup>v</sup>iséeg-* . -*séek!*-, “open the door.”

t!ít'gwa. "Yelésgwade," nagà, yulum dexebé<sup>n</sup>; yok!oi wala<sup>s</sup> t'agá-ida<sup>s</sup>.

Ganēhi<sup>s</sup> alxali honó<sup>s</sup>, wilau bílt'agwa debú<sup>w</sup>k'i yulum. Ganēhi<sup>s</sup> dabalníxa la<sup>a</sup>lē', dák'wili' ba<sup>a</sup>giní<sup>s</sup>k'. "Ne<sup>e</sup> ba<sup>a</sup>gél<sup>s</sup>yu," naga gūxdagwa. Mi' ba<sup>a</sup>gél<sup>s</sup>yowo<sup>s</sup> abài, yulums'í<sup>s</sup> dák'wili s'ú<sup>s</sup> ulúklixdagwa t'bá<sup>a</sup>gamt', wasgá<sup>a</sup>p'hi. Mi' yāxa dàn deguxwít'gwa gwidik<sup>w</sup>. "Guxwí' xa<sup>a</sup>p!a-itcliwidí<sup>s</sup>n," nagá-í<sup>s</sup>hìs. Ganēhi<sup>s</sup> mi' ts!ayàk' gūxdagwa, aldayá<sup>a</sup>hi<sup>s</sup>t'ga<sup>a</sup>lt'gàl. Ganēhi<sup>s</sup> he<sup>e</sup>bilí<sup>w</sup>s. "He<sup>n</sup>! Gwí'ha gingadá<sup>s</sup> gánga wayana-gwásbin," nagá-ihí<sup>s</sup> mi' xamk' wa-iwí', t!ít'gwa nagà. Ganēhi<sup>s</sup> dīda<sup>a</sup>t'bé<sup>s</sup>game<sup>s</sup>. Ganēhi<sup>s</sup> ba-igini<sup>s</sup>k'; mi' wayānk<sup>w</sup> t!ít'gwa. "Háu háu háu háu háu," gana<sup>s</sup>néx yiwiyá<sup>w</sup>s xamk' wa-iwí'. "Wi<sup>s</sup>obíhan he<sup>e</sup>ilemék!inda<sup>s</sup> al<sup>s</sup>wa<sup>a</sup>didá<sup>s</sup> gwí'ha gingadá<sup>s</sup>," nagá-ihí<sup>s</sup>. A'ní<sup>s</sup> dabalníxa la<sup>a</sup>līt'a<sup>s</sup> mi' yo<sup>w</sup>mī; mi' ts!ayàk', baxá<sup>s</sup>m ganga wá<sup>a</sup>da. "Gwí'ha gingadá<sup>s</sup> ganga it!aūxbin," yiwiyá-uda<sup>s</sup> xamk' wa-iwí', yulums'í<sup>s</sup> aní<sup>s</sup> yiwiyá<sup>w</sup>s, ts!ayák' yaxa; ís'í<sup>s</sup> ts!ayàk', ání<sup>s</sup> t!omōm gūxdagwa. Mi' wiláut'a<sup>a</sup> hēngulúk'; mi' yomók'wagulúk' xamk' wa-iwí' yiwiyá-uda<sup>s</sup>, "Gwí'ha gingadá<sup>s</sup>." Mi' wiláut'a<sup>a</sup> búc la<sup>a</sup>lē', mī<sup>s</sup>sga<sup>s</sup> yá<sup>a</sup> heyé<sup>s</sup>x; agás'í<sup>s</sup> mi' ū'lukli' ba-igwá<sup>s</sup> yulum<sup>s</sup>à.

Mi' it!aūg<sup>w</sup>ulúk'; dō<sup>w</sup>k'í<sup>s</sup>1 p'un ba<sup>a</sup>wagéxa<sup>s</sup> gadàk' yulum. Lasálhi<sup>s</sup>t'bá<sup>a</sup>k. "Tclí'yàt'k', tclí'yàt'k', tclí'yàt'k'!<sup>2</sup> xa<sup>a</sup>sálda guxwí<sup>w</sup>à." Gwénhi<sup>s</sup>gelkliyí<sup>s</sup>k'. "Xa<sup>a</sup>sálda guxwí<sup>w</sup>à," nagánhi<sup>s</sup>

<sup>1</sup> = *douk'-hi*.

<sup>2</sup> High-pitched. Note that the form *tclí'yàt'k'* is not the normal one; *wit'clai*

cut his neck; right next to the basket lay his head, Crane's neck having been cut. She returned into the house; Eagle, for his part, had tears running down his face. "What are you doing?" she said to her husband. "I am sweating," he said to her, Eagle said so, but she knew really that he was weeping.

Then, 'tis said, again they dwelt together, and Eagle did fill his quiver with arrows. Then a long time elapsed, up on top of the house he went. "Well, lie down belly up!" he said to his wife. Now she lay down belly up in the house, but Eagle on top of the house did tie his hair up tight, tight he made it. Now a flat water-worn rock she thrust on her breast. "Her heart I shall split by shooting down," he thought. Now then he shot at his wife, but it just bounced from her. Then away he rushed. "He<sup>n</sup>! Wherever you will go, I shall just follow you," now said the Grizzly Bear girl, to her husband she said it. Then on the sides of her head she tied her hair. Then out of the house she went, now followed her husband. "Háu, háu, háu, háu, háu, háu," thus talked the Grizzly Bear girl. "Since my elder brothers I did annihilate for your sake, wherever you will go, (I shall follow you)," she said. When not a long time had elapsed, then she caught up with him. Now he shot at her, she kept coming towards him. "No matter where you will go, I will just seize you," the Grizzly Bear girl kept talking, but Eagle did not speak, he kept shooting; no matter how much he shot at her, he did not kill his wife. Now his arrows were about to give out, and the Grizzly Bear girl was about to catch up with him as she kept saying, "No matter where you will go!" Now his arrows were all used up. Just one remained; and now Eagle's hair, for his part, was coming loose.

Now she was about to seize him; up on top of a rotten log did Eagle climb, he burst it with his feet. "My nephew, my nephew, my nephew! between her toes is her heart, indeed."

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would be the form of ordinary speech, the 1st per. sing. poss. *-t'k'* not being ordinarily employed in terms of relationship.

yulùm. Xa<sup>a</sup>sálda liwilá<sup>u</sup>, ge <sup>é</sup>yá<sup>a</sup>hi gux<sup>wí</sup> p<sup>l</sup>i<sup>i</sup> degü'lk!alxgi<sup>é</sup> na<sup>é</sup>nagá<sup>é</sup>. Mi<sup>i</sup>hi<sup>é</sup> ge ts!ayàk' xa<sup>a</sup>sálda; xāp!a-it' bá<sup>a</sup>k'hi guxwí'. "Wá'+<sup>u</sup>,"<sup>1</sup> nagá-ihí<sup>é</sup> xamk' wa-iwí'; mi<sup>i</sup> t!omōm gūxdagwa. Agas'í<sup>é</sup> ts!amāi baiyugwá<sup>a</sup> la<sup>a</sup>lē', ga malāk'wa "Xa<sup>a</sup>sálda gux<sup>wí</sup>," nagaik'wana<sup>é</sup>. Gwéldi; bá<sup>a</sup>bi<sup>é</sup>t' lé<sup>e</sup>p'lap'.

### 15. CHICKEN-HAWK REVENGES HIMSELF UPON MEDICINE-MEN.<sup>2</sup>

Wíli<sup>i</sup> yowò<sup>é</sup>, hu<sup>u</sup>cú<sup>u</sup> k'<sup>e</sup>lè'p'igik'<sup>w3</sup> gu<sup>u</sup>xgwàt'. Dabalníxa án<sup>é</sup> yok!woi goyò. Ganēhi<sup>é</sup> dabalníxa la<sup>a</sup>līt'a<sup>é</sup> k'ai<sup>é</sup>lā'p'akli lohó<sup>é</sup>; ganē ā'k'da<sup>é</sup>xi la<sup>a</sup>lē'. Ganēhi<sup>é</sup> wayá<sup>é</sup>, guxwí<sup>i</sup> xilam la<sup>a</sup>lē'. "Nék'di xebé<sup>é</sup>n? nék'di gu<sup>u</sup>xdèk' lohōn? Nék'asi<sup>é</sup> xebé<sup>é</sup>n. Amadí yok!oyá<sup>é</sup>n nek xebénda<sup>é</sup>," nagá-ihí<sup>é</sup> gelhewéhana<sup>é</sup>. Wayá<sup>é</sup>; gwí<sup>é</sup>ne dí wede waik'? "Amadí yok!oyá<sup>é</sup>n nek xebénda<sup>é</sup>," nagá-ihí<sup>é</sup>; guxwí<sup>i</sup> xilam la<sup>a</sup>lē', gūxdagwa hasálda<sup>5</sup> gangáhi gelhewéhana<sup>é</sup>. "Amadí yok!oyá<sup>é</sup>n nek xebénda<sup>é</sup>," nagá-ihí<sup>é</sup>. Gwí<sup>é</sup>ne la<sup>a</sup>lē'; hemdí wede waik'? Ganēhi<sup>é</sup> gwí<sup>é</sup>né kliyí<sup>é</sup>k'; bá<sup>a</sup>t!lebèt'. "K'ái ga<sup>a</sup>al dí gu<sup>u</sup>xdék' lohó<sup>é</sup>?" nagá-ihí<sup>é</sup> gelhewéhana<sup>é</sup>.

Ba-iginí<sup>é</sup>k'; hā<sup>é</sup>ya sòm, liwilà<sup>u</sup>, mixálha goyo<sup>é</sup>à dīda<sup>a</sup>-t'bé<sup>é</sup>k't'bagames. Mi<sup>i</sup> hono<sup>é</sup> adát'ci<sup>é</sup> das'o<sup>u</sup>màl līūk'.<sup>6</sup> "Ga dí xēp'k', ga dí gu<sup>u</sup>xdék gaik'?" nagá-ihí<sup>é</sup> gelhewéhana<sup>é</sup>; án<sup>é</sup> nek' wa<sup>a</sup>himít', ā'k'da<sup>é</sup>xi gana<sup>é</sup>néx gelhewéhau. Ganēhi<sup>é</sup> dan wíli<sup>i</sup> īgí<sup>é</sup>na aba-iyewéida<sup>é</sup>. "Ga dí xēp'k' aga<sup>a</sup> gūxdek'

<sup>1</sup> A hoarse cry.

<sup>2</sup> As is shown by this and the following myth Chicken-Hawk plays a rather distinctive part in Takelma mythology. In both he swings aloft his stone knife and cuts the necks of multitudes of his enemies. Against medicine-men (*goyò*) in particular is he supposed to be incensed, so that he is one of the favorite guardian spirits of the *s'omlohólxa*'s. Like Nos. 21 and 22 below it is probable that this myth was recited by the *s'omlohólxa*'s as a medicine-formula against the supernatural workings of the *goyò*.

Back to her he turned. "Between her toes is her heart, indeed," was Eagle told. Between her toes he looked, right there was her heart, as though a fire were glowing. Now there between her toes he shot at her, her heart he burst. "Wā'+<sup>u</sup>,"<sup>1</sup> said the Grizzly Bear girl; now his wife he had killed. So that the mouse had become his rescuer, that one had told him, "Between her toes is her heart," she telling him. 'Tis finished. Go gather and eat your ba<sup>a</sup>p'-seeds.

#### 15. CHICKEN-HAWK REVENGES HIMSELF UPON MEDICINE-MEN.<sup>2</sup>

A house there was; Chicken-Hawk did have a woman, a wife he had. For a long time he did not know about medicine-men. Then, when a long time had elapsed, his wife did die, and all alone he became. Then, 'tis said, he slept, sick had his heart become. "Who did it? Who caused my wife to die? Somebody indeed did do it. Would that I knew who did it!" he said, thinking. He slept, how long did he not sleep? "Would that I knew who did it!" he said; sick had his heart become, ever thinking of<sup>3</sup> his wife. "Would that I knew who did it!" he said. A long time elapsed. How long did he not sleep? Then, 'tis said, a certain time came and he arose. "For what reason did my wife die?" he said, thinking.

Out of the house he went. On either side was a mountain; he looked, medicine-men, indeed, in great numbers had their hair tied on both sides of their heads. Now again on the other side did he look, on top of the mountain. "So those it was that did it, those did eat up my wife?" he said, thinking; to no one he talked, all by himself thus he thought. Then, 'tis

<sup>3</sup>So heard for *k'ev<sup>3</sup>lè'p'ik!ik'w*, "woman-having, 'bewomaned,'" formed from *k'a<sup>3</sup>lâap'a-k'i-*, "woman," by means of suffix *-k'w* with attendant ablaut of *a* to *e*.

<sup>4</sup>Probably to be explained as *nék<sup>3</sup>a*, "somebody, for his part," with contrasting connective *-si<sup>3</sup>*.

<sup>5</sup>Literally, "in her foot(steps)."

<sup>6</sup>Inferential in form, despite its use in simple narrative.

lohóida<sup>8</sup>?" nagá-ihí<sup>6</sup> gelhewéhana<sup>6</sup>. Ganēhi<sup>6</sup> "Wíliklisi!"<sup>1</sup>  
 gwenwayanagānhi,<sup>2</sup> gwensgut!úsgat. Ganē hono<sup>6</sup> adát'si<sup>6</sup>  
 gahí na<sup>6</sup>nagà, gwenwayasgut!úsgathi.

Ganēhi<sup>6</sup> hā<sup>6</sup>ya liwilá<sup>6</sup>; gwī<sup>6</sup> yap!a alt!ayaginá<sup>6</sup> mi<sup>6</sup> hono<sup>6</sup>  
 gwenweyesgó<sup>6</sup>thi<sup>3</sup> aldī yap!a gamáxdí<sup>4</sup> gá na<sup>6</sup>nagà. Ganēhi<sup>6</sup>  
 yap!a hé<sup>6</sup>ilemé<sup>6</sup>k', bús klemèi. Ganēhi<sup>6</sup> ā<sup>6</sup>'k'da<sup>6</sup>xi yá<sup>6</sup>. Ganē  
 hā<sup>6</sup>ya liwilá<sup>6</sup>; yáp!a <sup>6</sup>alo<sup>6</sup>dàn, ání<sup>6</sup> k'ài, ání<sup>6</sup> hono<sup>6</sup> gwī yap!a  
 ba-ikliyí<sup>6</sup>k'. Ganēhi<sup>6</sup> gwī<sup>6</sup>ne la<sup>6</sup>lè', dīt'ga<sup>6</sup>yú<sup>6</sup>k'uma<sup>6</sup>da gedát'hi  
 alxígin mēl t'ga<sup>6</sup> mī<sup>6</sup>s.<sup>5</sup> "K'ái ga<sup>6</sup>al dì hu<sup>6</sup>cú<sup>6</sup>à gá na<sup>6</sup>nagà<sup>6</sup>?  
 k'ái ga<sup>6</sup>al dī yap!a gamáxdí bús klemèi?" nagánhi<sup>6</sup>, me<sup>6</sup>  
 t'ga<sup>6</sup> mī<sup>6</sup>s dexebé<sup>6</sup>n. "Ne<sup>6</sup> go<sup>6</sup>ms'í<sup>6</sup> dáks'iní<sup>6</sup>da nabá<sup>6</sup>hàn,"<sup>6</sup>  
 nagá-ihí<sup>6</sup> me<sup>6</sup> t'ga<sup>6</sup> mī<sup>6</sup>s; ĩk!u<sup>6</sup>mánk'wan. "Dák'da<sup>6</sup>da  
 nabá<sup>6</sup>hàn," nagá-ihí<sup>6</sup> me<sup>6</sup> t'ga<sup>6</sup> mī<sup>6</sup>s. Ganēhi<sup>6</sup> ge neyé<sup>6</sup>  
 ba-idé<sup>6</sup>dínixia<sup>6</sup>. Sgaláuk' naganá<sup>6</sup>k'hi hu<sup>6</sup>cú<sup>6</sup>, s'as'inī.  
 "Gwent'ga<sup>6</sup>bók'danda<sup>7</sup> tc!ó<sup>6</sup>tligi<sup>6</sup> yá<sup>6</sup> he<sup>6</sup>ne yá<sup>6</sup> xe<sup>6</sup>bagwán,"  
 nagá-ihí<sup>6</sup> gelhewéhana<sup>6</sup>.

Hawi ání<sup>6</sup> yap!a hé<sup>6</sup>ilemé<sup>6</sup>k'; ā<sup>6</sup>'k'da<sup>6</sup>xi s'as'inī, sgaláuk,  
 naganá<sup>6</sup>k'; háwi yap!a ba-iginí<sup>6</sup>k', yap!a neyé<sup>6</sup>da<sup>6</sup> ge nagá<sup>6</sup>.  
 Ganēhi<sup>6</sup> dák'dagwa liwilha<sup>6</sup> ge neyéda<sup>6</sup>. Gwī<sup>6</sup>ne la<sup>6</sup>lit'a<sup>6</sup>  
 gwent'ga<sup>6</sup>bók'danda tc!ó<sup>6</sup>thi; aga yap!a ge nagá-ida<sup>6</sup> wayá<sup>6</sup>si<sup>6</sup>  
 emé<sup>6</sup> pleyè<sup>6</sup> dasálda. Ganēhi<sup>6</sup> bá<sup>6</sup>yānk'<sup>w</sup>, hé<sup>6</sup>ne yá<sup>6</sup> "Wíliklisi,"  
 dák'dagwahì gwenwayasgó<sup>6</sup>t'i, yap!a ne<sup>6</sup>yé<sup>6</sup>da<sup>6</sup> p!a-ikliyí<sup>6</sup>k'.  
 Ganēhi<sup>6</sup> hā<sup>6</sup>ya wat!emēxia<sup>6</sup>; mé<sup>6</sup>yewé<sup>6</sup> gwent'ga<sup>6</sup>bók'danda-

<sup>1</sup> Exact meaning and analysis of form not clear. Presumably connected with *wilín*, "(stone) knife."

<sup>2</sup> Literally, "he did to all their necks with his knife."

<sup>3</sup> *weye* heard for *waya*.



said, a stone knife he took as he returned into the house. "So those it was that did bring it about that this wife of mine, indeed, did die?" he said, thinking. Then "Wilik!isi!"<sup>1</sup> (saying this), over their necks he swung his knife,<sup>2</sup> their necks he cut. Then again on the other side that same thing he did to them, with his knife he cut their necks.

Then, 'tis said, on both sides he looked. Wherever he found people, now also their necks he cut with his knife, that to all raw<sup>4</sup> people he did. Now the people he annihilated, exterminated he made them. Then, 'tis said, just all by himself he was. Then on either side he looked, for people he looked; there were none, nowhere did people come. Then, 'tis said, a long time elapsed; off to the west, right over there were seen the Crows, covering the land.<sup>5</sup> "For what reason did Chicken-Hawk, for his part, do that? For what reason did he annihilate raw people?" He was spoken of, the Crows covering the land said so. "Well, let us in our turn pass over him,"<sup>6</sup> said the Crows covering the land, and they prepared themselves. "Over his head let us pass," said the Crows covering the land. Then there, 'tis said, they proceeded, in long rows they flew by. Moving his head slightly from side to side did Chicken-Hawk keep looking, there he stood. "Just when they touch the nape of the earth's neck,<sup>7</sup> just then shall I put an end to them," said he, thinking.

Not yet did he annihilate the people. All by himself he stood, moving his head slightly from side to side he looked. Still the people were coming, in great number the people passed there. Then, 'tis said, he kept looking above himself as there they passed. When a long time had elapsed, they struck against the nape of the earth's neck; while these people were passing there, his knife lay here at his feet. Then, 'tis said,

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<sup>1</sup> That is, such as were not medicine-men, "laymen."

<sup>2</sup> Literally, "one earth."

<sup>3</sup> Literally, "let us all do (or be) over his nose."

<sup>4</sup> That is, the extreme east.

dàt', dīt'ga'yók!uma<sup>a</sup>dadàt' hawi baxá<sup>m</sup>. Ganēhi<sup>8</sup> wat!e-mēxia<sup>u8</sup> alwa<sup>a</sup>dí<sup>da</sup>.

Ganēhi<sup>8</sup> wa<sup>a</sup>himidán hu<sup>u</sup>cú<sup>u</sup> mahài. "K'ái ga<sup>al</sup> dī' ág na<sup>n</sup>naga-it'? Wede gána<sup>n</sup>éx yùk' t'ga<sup>a</sup> déhi kliyák'í<sup>8</sup>. Wede gána<sup>n</sup>éx yùk'," nagánhi<sup>8</sup>, s'as'inī, dāle<sup>l</sup>àk'<sup>w</sup>; wī<sup>8</sup>t'geyé<sup>k</sup>!in, haco<sup>u</sup> yá<sup>a</sup> s'as'inī. "Wa<sup>a</sup>dí<sup>da</sup> dū<sup>2</sup> ba-iginā<sup>k</sup>'wi<sup>8</sup> guyù he<sup>n</sup>é do<sup>u</sup>maná<sup>8</sup>, bo<sup>u</sup>s'í<sup>8</sup> ánī<sup>8</sup> dūwūgàt," nagán. "Yap!a gamáxdi he<sup>8</sup>ilemék!it'. Goyo géllhogwiáuk'í<sup>8</sup> he<sup>n</sup>é yá<sup>a</sup>si<sup>8</sup> yap!a gamáxdi plè<sup>8</sup>t',"<sup>4</sup> nagánhi<sup>8</sup>. "Gána<sup>n</sup>éx yó<sup>8</sup>t' t'ga<sup>a</sup> déhi kliyák'í<sup>8</sup>," nagánhi<sup>8</sup>; dá<sup>a</sup>le<sup>l</sup>àk'<sup>w</sup>, me<sup>l</sup> t'ga<sup>a</sup> mí<sup>s</sup> dexebé<sup>n</sup>, ga tclibínk'wa. Nagán ganē', "Bo<sup>u</sup>s'í<sup>8</sup> aga<sup>a</sup> gūxde<sup>8</sup> gayawaná<sup>8</sup> goyò, yap!a aldī he<sup>8</sup>ilemék!it'; mī<sup>8</sup>sga<sup>8</sup>hì do<sup>u</sup>maná<sup>8</sup> goyò." Ganēhi<sup>8</sup> gána<sup>n</sup>éx t'ga<sup>a</sup> ɛk!u<sup>u</sup>minín, me<sup>l</sup> t'ga<sup>a</sup> mí<sup>s</sup> xebé<sup>n</sup>. "Wede honó<sup>8</sup> ga na<sup>n</sup>àt'," nagánhi<sup>8</sup>; ánī<sup>8</sup> dak'dahāl, yap!a dá<sup>a</sup>-yaxa-le<sup>l</sup>àk'<sup>w</sup>. "Gána<sup>n</sup>éx yó<sup>8</sup>t' t'ga<sup>a</sup> déhi kliyák'í<sup>8</sup>, yap!a gāik'í<sup>8</sup>. Wedes'í<sup>8</sup> nék' yap!a gamáxdi dō<sup>u</sup>mk', góyohi yaxa do<sup>u</sup>maná<sup>8</sup>," nagánhi<sup>8</sup>.

Ganēhi<sup>8</sup> lemék!ia<sup>u8</sup>, mi<sup>i</sup> hat'gá<sup>a</sup>t'gwa yewé<sup>8</sup>, hé<sup>8</sup>i'wán. Dabalníxa ga na<sup>n</sup>àk' hu<sup>u</sup>cú<sup>u</sup>, gas'í<sup>8</sup> ga<sup>al</sup> mēl ba-iginí<sup>8</sup>k; yap!a he<sup>8</sup>ilém<sup>8</sup>k'na<sup>8</sup>,<sup>5</sup> gas'í<sup>8</sup> aga dīha-u yá<sup>a</sup> me<sup>l</sup> bá-iginàk'<sup>5</sup>, ga ga<sup>al</sup> yá<sup>a</sup> me<sup>l</sup> alxí<sup>8</sup>k'wòk'<sup>5</sup>; yap!a he<sup>8</sup>ilemék!ina<sup>8</sup>, gas'í<sup>8</sup> aga ga ga<sup>al</sup> ba-iginí<sup>8</sup>k'. Mi<sup>i</sup> há<sup>a</sup>yewé<sup>8</sup> aldīl t!omománma<sup>8</sup>; hánt' me<sup>l</sup> hé<sup>8</sup>ilemék!in, gas'í<sup>8</sup> aga gá ga<sup>al</sup> ts'libìn. Há<sup>a</sup>dàt' mé<sup>8</sup>yewe<sup>8</sup>, no<sup>u</sup>dát's'í<sup>8</sup> mé<sup>8</sup>gini<sup>8</sup>k', gas'í<sup>8</sup> aga he<sup>n</sup>é alt!emēxia<sup>u8</sup>; he<sup>n</sup>é ga

<sup>1</sup> Literally, "if he should go out having him." The text form is the conditional comitative of *ginig-*: *gin(a)g-*.

<sup>2</sup> In other words, "with one of good conduct, one that has done no ill."

he took it up; just then "Wilik!isi!" (saying this), right over himself he cut their necks with his knife, and the people fell down in great numbers. Then, 'tis said, from either side they were coming crowded together; hither they were returning from the east, still they were coming from the west. Then, 'tis said, they were assembled together all about him.

Then great Chicken-Hawk was spoken to. "For what reason did you do that? Not thus shall it be when the world goes on. Not thus will it be," he was told; he stood, listened. On all sides was he surrounded, right in the middle he stood. "Should he do away with<sup>1</sup> one whose body is good,<sup>2</sup> then the medicine-man shall be killed, but now you did not do well," he was told. "Raw people you have destroyed. Should they take revenge for<sup>3</sup> a medicine-man, then indeed shall raw people lie down,"<sup>4</sup> he was told. "Thus shall it be when the world goes on," he was told. He listened to them, the Crows covering the land said so, that speech they addressed to him. Then he was told, "But now since the medicine-men did eat up just this wife of yours, all the people did you destroy. Just the medicine-men alone are to be killed." Then thus the world was fixed, the Crows covering the land did so. "Do not again do that," he was told; he did not answer them, to the people he kept listening. "Thus will it be when the world goes on, when people grow up. And no one shall slay raw people, just medicine-men only shall be slain," was he told.

Then, 'tis said, they all went off, now back to their land they returned, and he was left behind. For a long time had Chicken-Hawk done that, so that for that reason the Crows did come; as he had been destroying the people, therefore did these Crows come last of all, just for that reason the Crows did see him; as the people he had been destroying, thereupon these for that reason did come. Now yonder they all returned, after they had

<sup>1</sup> Literally, "if they should breast-die having him."

<sup>2</sup> "They shall lie down," euphemistic for "they shall lie slain."

<sup>3</sup> Observe the explanatory inferentials.

nagán aga ʔalt!emēxia-udaʔ. Gasíʔ ga gaʔal áníʔ yap!a gamáxdí t!omóamdan, góyo yaxa t!omomán; gasíʔ goyo gellohoigwánmaʔ ga gaʔal yap!a gamáxdí t!omomán. Gweldí, baʔbiʔtʔ léʔpʔlapʔ.

#### 16. THE FOUR OTTER BROTHERS AND CHICKEN-HAWK.

Búmxi gamgám tʔawāxagan mīʔsgaʔ, ga t!amayán huʔcúʔ wáʔda; daʔanáʔ siwôʔkʔdi yùkʔ, gasíʔ wáʔda giníʔkʔ, t!emeyanáʔ. Ganēhiʔ gwīʔne laʔlēʔ, yáʔ yáʔ yáʔ. Géhi lapʔōʔ gwān ganàʔ hansgóʔs,<sup>1</sup> t!obagàskʔ.<sup>2</sup> “Hené!” Aʔnīʔ baʔdēpʔkʔ.<sup>2</sup> Hansóʔs-kʔôpʔkʔ.<sup>2</sup> dayútʔaʔ, héʔdaʔda lapʔōʔ. Mīʔshi honóʔ yiwiyáʔʔ, “Hené!” Aʔnīʔ baʔt!ebètʔ. Ganēhiʔ wa-iwī honóʔ hansʔóʔs-kʔôpʔkʔ.<sup>2</sup> Ganēhiʔ honóʔ mīʔs, “Hené! ge nagáitʔeʔ.” Aʔnīʔ witclimʔ, ʔíʔsʔisʔiʔ ga nagàn. Ganēhiʔ mīʔs honóʔ yiwiyáʔʔ, “Hené! ge nagáitʔeʔ.” Lohótʔ naʔnex p!eyéʔ; áníʔ wīʔtclimʔ.

Ganēhiʔ mīʔsgaʔ heyéʔx. “Héne! ge nagáitʔeʔ,” ʔíʔsʔiʔ ga nagáʔ. Mí tsʔlíníʔtsʔ!anx yap!a díʔwāʔnsgítʔaʔ, ga ga nagáʔ, ganē tsʔlíníʔtsʔ!anx. “Ganī kʔádi áníʔ wīʔtclimàtʔ?” Mí gadákʔ tsʔ!āʔkʔtsʔ!aʔkʔ; heʔne yáʔ “He+,”<sup>3</sup> nagá-ihíʔ lapʔōʔ, yiwiyawáʔs yùkʔ; ge nagáʔ. “He+,”<sup>3</sup> gwentʔgaʔbókʔdanda ginigátʔbaʔ, wītclá-ihan, heʔléléʔmxanbankʔ,” nagá-ihíʔ, lapʔōʔ ga nagáʔ. Ganēhiʔ ga nagá-idaʔ wa-iwī guxwíʔ xilam laʔlēʔ.

<sup>1</sup>Probably misheard for *hansgóʔsʔkʔ*, inferential of *hansgóʔs*. = *han-sgóʔd-x*. Literally translated it means “he cut (intr.) across.”

been slain; half the Crows had been destroyed, therefore these for that reason did address him. From off yonder they had returned hither, while from down river they were coming, so that these were then crowded together; at that time was he told that, when they here were crowded together. Now for that reason are raw people never slain, only medicine-men are slain; but when medicine-men are avenged, for that reason are raw people slain. 'Tis finished. Go gather and eat your ba<sup>a</sup>p'-seeds.

#### 16. THE FOUR OTTER BROTHERS AND CHICKEN-HAWK.

There were four Otters and one younger sister of theirs; that one to get married they took to Chicken-Hawk. A chief-tain, I guess, he was, so that to him they went, with her they went to get her married. Then a long time elapsed. They went, they went, they went. Right there in the trail a snake lay across, lay as though dead. "Away!" He did not stir. The oldest jumped over him, there ahead of him was the snake. And one again did say, "Away!" He did not stir. Then again the girl jumped over him. Then one again (did say), "Away! I'm going there." He did not move, no matter how many times he was told that. Then one again did say, "Away! I'm going there." Like dead he lay, he did not move.

Then one was left. "Away! I'm going there," over and over again he said that. Now the youngest person became angry, that one did say that, and angry he became. "Now why do you not move?" Now on top of him he stepped; just then "He+!"<sup>3</sup> said the snake; he was capable of speech, as it seemed. There he passed. "He+!"<sup>3</sup> To the east when you go, my nephews, they will destroy you," he said, the snake said that. Then, when he had said that, the heart of the girl became sick.

<sup>2</sup> Inferential forms.

<sup>3</sup> Pronounced in a hoarse whisper.

Ganē yá<sup>é</sup>, ba<sup>a</sup>dé<sup>é</sup>yeweyagwán, ya<sup>a</sup>niyá<sup>uē</sup>. Ganēhi<sup>é</sup> wa-iwí<sup>i</sup> t'agá<sup>ié</sup>, t'agá-ida<sup>é</sup>, "ā+, wī<sup>é</sup>obihán ye<sup>e</sup>wá<sup>t</sup>' wísa<sup>é</sup>m," t'agá<sup>ié</sup>, gana<sup>n</sup>éx t'agá-ida<sup>é</sup>, "Wī<sup>é</sup>obíhan ye<sup>e</sup>wá<sup>t</sup>' wísa<sup>é</sup>m, ga nagánma<sup>é</sup>, 'Wits!aihan, he<sup>é</sup>ilé<sup>é</sup>mxbink',<sup>1</sup> nagánma<sup>é</sup>." Ganēhi<sup>é</sup> yá<sup>é</sup>, gwis'í'wók'di wōk'ia<sup>uē</sup> wíli 'ixdī'l. Mi' bómxi t!emyánwa<sup>s</sup> ba-ik!iyí'k'. Wíli debínhi ha<sup>é</sup>ik!u<sup>u</sup>minín; gé nagá<sup>ié</sup>. Mī<sup>'s</sup> honó<sup>é</sup> wíli ha<sup>é</sup>ik!u<sup>u</sup>minín; ge nagá<sup>ié</sup>. Mī<sup>'s</sup> hono<sup>é</sup> wíli ha<sup>é</sup>ik!u<sup>u</sup>minín; gé nagá<sup>ié</sup>. Mí' wíli xíbini dák'yānk<sup>'w</sup>. Hono<sup>é</sup> mī<sup>'s</sup> wíli ha<sup>é</sup>ik!u<sup>u</sup>minín, dák'yānk<sup>'w</sup>; mi' wíli gamgám dák'yānk<sup>'w</sup>. Mī<sup>'s</sup> hono<sup>é</sup> ha<sup>é</sup>ik!u<sup>u</sup>minín; mi' hono<sup>é</sup> dák'yānk<sup>'w</sup>. Ganēhi<sup>é</sup> hono<sup>é</sup> mī<sup>'s</sup> hono<sup>é</sup> ha<sup>é</sup>ik!u<sup>u</sup>minín wíli; mi' hono<sup>é</sup> dák'yānk<sup>'w</sup>. Mí' wíli ha<sup>é</sup>imí<sup>'s</sup> dák'yānk<sup>'w</sup>. Mí' hono<sup>é</sup> dák'yānk<sup>'w</sup>. Mī<sup>'s</sup> hono<sup>é</sup> ha<sup>é</sup>ik!u<sup>u</sup>màn; mi' hono<sup>é</sup> dák'yānk<sup>'w</sup>. Ganēhi<sup>é</sup> mī<sup>'s</sup> hono<sup>é</sup> ha<sup>é</sup>ik!u<sup>u</sup>minín; mi' wíli ha<sup>é</sup>igó dák'yānk<sup>'w</sup>.

Ganēhi<sup>é</sup> wíli aga debín ga<sup>é</sup> yá<sup>hi</sup> ganau abaiginigiá<sup>uē</sup>. Mí' guxwí<sup>i</sup> datslā'mx wíli ha<sup>é</sup>igó yap!à, ulums'í<sup>é</sup> "Go<sup>u</sup>m mī<sup>'s</sup>wa wadám t!emeyánwia<sup>uē</sup>," nagá<sup>ié</sup>, gas'í<sup>é</sup> ga<sup>é</sup>al wíli ha<sup>é</sup>ik!u<sup>u</sup>minín. "Go<sup>u</sup>m mī<sup>'s</sup>wa t!emeyánwia<sup>uē</sup> wadám," nagá-ihìs. Ganēhi<sup>é</sup> alxalí t!emyánwa<sup>s</sup>; ganē be<sup>é</sup> déhal alxalí bomxì mót'agwan<sup>2</sup> wá<sup>a</sup>da. Ganēhi<sup>é</sup> be<sup>é</sup> déhal alxalíyaná<sup>é</sup>, he<sup>é</sup>ne "Ganī ya<sup>a</sup>nìk', ganē no<sup>u</sup> yeweyìk', " nagá-ihì<sup>é</sup>.

Agas'í<sup>é</sup> mót'a<sup>at</sup>'an hu<sup>u</sup>cú<sup>u</sup> alxí'k' nó<sup>u</sup>c gwī na<sup>n</sup>neyé<sup>é</sup>da<sup>é</sup>, yok!<sup>w</sup>oí dō'ngulugwán. "Mí' bómxi no<sup>u</sup> yè'gùlùk', " neyé<sup>é</sup>hi<sup>é</sup>. Mí' aga nó<sup>'s</sup> ik!u<sup>u</sup>mánk'wan. "Do<sup>u</sup>mabā<sup>é</sup>nihàn, he<sup>é</sup>ilemk'!i-ba<sup>a</sup>nihàn," nagá-ihì<sup>é</sup> aga nó<sup>'s</sup> yap!à. "Dewénxa yanágulùk'

<sup>1</sup> Second per. sing. obj., though the reference is to several persons.

<sup>2</sup> "Their own brother-in-law" is more properly *hásdagwan* in Takelma, *mót'agwan* meaning ordinarily "their own son-in-law." It seems that *mot'*- is sometimes

Then they went, their journey was resumed, on they went. Then the girl did cry, crying, "Ah, I wonder whether my elder brothers will return!" She cried, thus crying, "I wonder whether my elder brothers will return, since that they were told, 'My nephews, they will destroy you,' since they were told." Then they went, I don't know where they arrived at the ten houses. Now the Otters did come, taking their sister to get married. The first house was prepared for them; there they passed. Again one house was prepared for them; there they passed. Now again a house was prepared for them; there they passed. Now three houses they had gone by. Again one house was prepared for them, they passed it by. Now four houses had they passed by. One again was prepared for them; now again they passed it by. Then again one house was prepared for them; now again they passed it by. Now six houses they had passed by. Now again they passed one by. Again one they had prepared; now again they passed it by. Then one again was prepared for them; now nine houses they passed by.

Then this last house, just therein did they enter. Now of the people of the nine houses the hearts were sore, for before they had said, "It is to us probably that they are bringing her to be married," so that for that reason had the houses been prepared. "It is to us probably that they are bringing her to be married," they had said. Then they who had brought her to be married remained; now for five days did the Otters remain with their brother-in-law. Then, 'tis said, when they had dwelt there five days, then "Now we are going, now down river we return," they said.

But their brother-in-law Chicken-Hawk saw what they were doing in the neighboring houses, he knew that it was intended to kill him. "Now the Otters are about to return down river," they were saying, and so in the neighboring houses they

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used as general term for people related to one through marriage with his near female kin (such as daughter or sister).

bumxì," ga neyé° nó°cà. Ganēhi° mi° ba-ilemé°x, als°o°mál lemé°x nó°s° yap!à aldīl, hā°ya s°o°màl. Ganēhi° ganī yá°; yá°da°, "Me°ye°wát°ba° gwalt° t!os°ó° wōk°i°," nagaik°wa mó°t°a°t°an; "gasi° wéde yanàt°p°, mé°ye°wát°ba°," nagáhi°. Ganēhi° ya°niyá°; agas°i° yap!a nó°s° "Da°máxau wōki° yá° xe°bagwabá°nihàn," nagása°nhi.

Ganēhi° aga yá°. Da°máxau wōk°da° yá°, ganēhi° nagá°i° yap!a nó°s° 'als°o°mál° aldīl, he°néhi gwalt° ana°nagá°i° t!ocó° hā°p°di; agás°i° mó°t°a°t°an "Me°ye°wō°k°,"<sup>2</sup> nagaik°wana° hu°cú°, áni° gelt!ayàk°. Ganēhi° bo° nēxada° gwalt° wōk° ana°néx t!ocó° hā°p°dihì. Ganēhi° mi° hono° lop!odiá°, ganēhi° ts°!elams°i° wōk°, ganēhi° gwalt° k°ái gwala xā°ik!odók!at° xò, ganēhi° plá°shi wōk°. Gwénhísyewé°i°, xa°wínhi bomxi he°ilémek!in. Agás°i° mó°t°a°t°an yok!°oī. "Hě°! ulum 'Mé°ye°wát°ba°,' nagánda°," nagá°ihi°. Ganēhi° pl°a-idī°haná°s gwalt° plá°s nō°x tcl°elàm, mi° pl°a-idī°hana°s.

Ganēhi° gwī°ne la°lit°a°, ba-iginí°k°. Hā°ya liwilá°, mi° hā°ya s°o°màl alxaliyán. Ganēhi° wayát°gwa ba°yānk° hu°cú°. Ganēhi° hā°ya s°o°màl wayát°gwa ló°k°; ganēhi° he°ilemé°k° yap!à ā°khi gwī°neixdagwa. Ganēhi° abaiwayewēnhi, °alp!i°-tcl°ulútcl!hi. Ganēhi° hawilit°gwa yewé°, pl°a-iwayá°; mi° wayá°, guxwí° dats!ā°mx hásdá° he°ilemé°k!inma°. Ganēhi° ā°k° hono° gwī°neixdagwa he°ilemé°k!ina°, ga ga°al guxwí° dats!ā°mx. Wayá°. Ganēhi° gwī°ne dí wede waik°? Mi° gwel°wāk°wi° wili

<sup>1</sup>Literally, "it this-did," in other words, "it blew as it is blowing now," when the myth was being narrated.



prepared themselves. "Let us kill them, let us destroy them!" said these people in the neighboring houses. "Tomorrow the Otters intend to go," that did they say, for their part, in the neighboring houses. Now then, 'tis said, they all went out, to the mountains proceeded all the people in the neighboring houses, on both sides of the mountains. And then, 'tis said, (the Otters) went off; as they went, "Here you shall return, should a slight wind come," said their brother-in-law to them. "In that case you shall not go on, you shall return here," he said to them. Then off they went, but the people of the neighboring houses "Just when they reach afar off, let us do away with them," they said to each other.

Then these (Otters) did go. Just when they reached afar off, then the people of the neighboring houses did all proceed to the mountains; just then a wind blew like now,<sup>1</sup> a little bit. But though their brother-in-law Chicken-Hawk "You shall return here" had said to them, they did not think of it. Then in a little while a wind came, just a little bit like now. Now then it also rained; then hail, in its turn, did come; then did the wind break everything, firs, to pieces; then snow, indeed, did come. They had almost returned back, just half way the Otters were destroyed. But their brother-in-law did know of it. "Hě!" Although before 'You shall return here,' I said to them," he said. Then, 'tis said, the wind did cease, and the snow and rain and hail, now they did cease.

Then, when a long time had elapsed, he went out of the house. On either side he looked, now on both sides of the mountain they were seated. Then his knife did Chicken-Hawk take up; then to either side of the mountain his knife he thrust, and he himself did destroy the people, his own kin. Then into their houses he returned and set fire to them all. Then, 'tis said, into his own house he returned, lay down to sleep. Now he slept; his heart was sore, for his wife's brothers had been destroyed. Then, 'tis said, he himself having also

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<sup>1</sup> So heard for *me<sup>s</sup> yee<sup>wá</sup> k<sup>t</sup>*.

de<sup>ɛ</sup>ik!alák!lilin. Ganēhi<sup>ɛ</sup>, “K’adi xebé<sup>n</sup>?” nagá<sup>ɛ</sup> gelhewéhana<sup>ɛ</sup>. Gangáhi<sup>ɛ</sup> wili de<sup>ɛ</sup>ik!alák!lilin. “Ts!ama<sup>a1</sup> mī<sup>ɛ</sup>wa xebé<sup>n</sup>,” nagá-ihis. Ganēhi<sup>ɛ</sup> gwī<sup>ɛ</sup>ne la<sup>a1ē</sup>’, gangáhi<sup>ɛ</sup> de<sup>ɛ</sup>ik!alák!lilin. Ganēhi<sup>ɛ</sup> gwī<sup>ɛ</sup>ne la<sup>a1ē</sup>’, mi<sup>i</sup> bá<sup>a</sup>t!ebèt’, wili de<sup>ɛ</sup>is<sup>ɛ</sup>k’. Hā’px<sup>wi</sup> yaxa la<sup>a1ē</sup>’, hánt’ haxàt’. “Mayá<sup>a</sup>k’w<sup>dèk</sup>!’”<sup>1</sup> Mi<sup>i</sup> hé<sup>e</sup>wa-t’bo<sup>u</sup>k’t’báxgwa; mi<sup>i</sup> hono<sup>ɛ</sup> wayá<sup>ɛ</sup>.

Géhi yaxa gī<sup>ɛ</sup>à yok!woyá<sup>n</sup>; ání<sup>ɛ</sup> hono<sup>ɛ</sup> déhi p!ūwū’k!wan. Gá ga<sup>ɛ</sup>al bō<sup>u</sup> aga gwal’t’. Gwalt’ hé<sup>ɛ</sup>ileme<sup>k</sup>’; gas<sup>i</sup>’ hā’pxi mī<sup>ɛ</sup>sga<sup>ɛ</sup> ga<sup>a</sup>yànk’<sup>2</sup> p!i<sup>i</sup> mengí, hánt’ haxàt’. Gas<sup>i</sup>’ wílí’ de<sup>ɛ</sup>ik!álk!alk’na<sup>ɛ</sup>,<sup>2</sup> ga ga<sup>ɛ</sup>al ga nāk’ik’<sup>2</sup>—ā’k’i<sup>ɛ</sup> gwī<sup>ɛ</sup>neixdagwa hé<sup>ɛ</sup>ilém<sup>ɛ</sup>k’<sup>2</sup>—gas<sup>i</sup>’ “Mayāk’w<sup>dèk</sup>!’” nagá<sup>ɛ</sup>. Ganē ba<sup>a</sup>bí<sup>t</sup>’ lé<sup>e</sup>p’lap’.

#### 17. THE OTTER BROTHERS RECOVER THEIR FATHER’S HEART.<sup>3</sup>

Wílí<sup>i</sup> yowò<sup>ɛ</sup>; bumxì hapxit!i<sup>ɛ</sup>t’a<sup>a</sup> gā’p!inì á-icda, k!ása-k!ans<sup>i</sup>’ hūlūn níxa. P’im gwala ts!ayaik’. Hūlūn wa-iwí gūxda bumxì; dō<sup>u</sup>mk’am<sup>4</sup> bumxì. Gas<sup>i</sup>’ gūxda hūlūn wa-iwí, t!omxíxas<sup>i</sup>’ abài hūlūn wa-iwí níxa. Ganēhi<sup>ɛ</sup> hā’p’da<sup>a</sup> gā’p!inì t!i<sup>ɛ</sup>t’a<sup>a</sup>; ganē hos’ō<sup>u</sup> la<sup>a1ē</sup>’, k!ayá<sup>ɛ</sup>. Wiláuhi alxí’k’ abài. “Nek’ wiláut’a<sup>a</sup> di, k!asā?”—“Gí á-is’dèk’.”—“Nek’ gált’a<sup>a</sup> di?”—“Gí á-is’dèk’, k!átsdek’.”<sup>5</sup>—“Nek’ t’gamá<sup>a</sup> di?”—“Gí á-is’dèk’,” nagá-ihí<sup>ɛ</sup> mologolā’p’a. “Nék’

<sup>1</sup>A whispered yell, intended to express intense emotion.

<sup>2</sup>These forms are inferentials, because they serve the purpose of explanatory recapitulation rather than of simple narrative.

<sup>3</sup>For a fairly close parallel compare St. Clair, Traditions of the Coos Indians of Oregon, *Journal of American Folk-Lore*, Vol. xxii, pp. 32-34.

<sup>4</sup>Inferential in form, because the fact it discloses is not part of the actual narrative but is told in order to explain the circumstances under which the story begins.

destroyed his own kin, for that reason was his heart sore. He slept. Then how long did he not sleep? Now early in the morning the door of the house was scratched against. Then "What's doing it?" he said, thinking; continuously indeed the door of the house was being scratched against. "Its probably a mouse that's doing it," he thought. Then some time elapsed, continuously the door of the house was being scratched against. Then, 'tis said, some time did pass, and he arose, opened the door of the house. Just a child it turned out to be, half burnt. "My orphan!"<sup>1</sup> Now he lay down with it clasped in his arms, and again he slept.

Just that far indeed do I, for my part, know it; no further still is it told. For that reason is there a wind nowadays. The winds he had destroyed, but one child did grow up full of fire, half burnt. Now as the door of his house was scratched against, for that reason did he do that—'tis true he himself had destroyed his own kin—,therefore "My orphan!" he said. Now go gather and eat your ba<sup>a</sup>p'-seeds.

### 17. THE OTTER BROTHERS RECOVER THEIR FATHER'S HEART.<sup>3</sup>

A house there was, two boys belonging to Otter, and their maternal grandmother, mother of the mermaid. Many salmon he had been wont to spear. The mermaid was Otter's wife, and Otter had been slain. Now his wife was the mermaid, but his mother-in-law was in the house, mother of the mermaid. Now his two children were boys, and bigger they became, up they grew. Arrows indeed they saw in the house. "Whose arrows are they, maternal grandmother?"—"They belong to

<sup>3</sup> This is a myth-form, the form in ordinary use being either the vocative *k'asaa*, "O grandchildren," or *wik'ási*, "my grandchildren." *K'átsdek'* is peculiar in two respects.—first of all, *ts* is an impossible Takelma consonant combination, but occurs in the Upper Takelma dialect, so that the word may really be borrowed as a myth-form from that dialect; secondly, suffixed *-dek'* takes the place of the *wi-* regularly prefixed as 1st per. possessive pronominal element to terms of relationship. Cf. *ic'ityàt'k'*, p. 140, l. 22.

láp'sda<sup>a</sup> di?"—"Gí, k!átsdek'."—"Nék' ma<sup>a</sup>lí di?"—"Gí, k!átsdek'," nagá-ihí<sup>é</sup> mologolā'p'a. "Nék' eyá<sup>a</sup> di?"—"Gí, k!átsdek'." Aldī k'ai gwala yamát', gas'í<sup>é</sup> k!ása ga nagá<sup>é</sup>, "Gí, k!atsdèk'."

Ganēhi<sup>é</sup> bo<sup>u</sup> nēxada<sup>é</sup> "Wede haxiyá wīt'ap'."—"Nék' du<sup>u</sup>lí di, k!atsdek'?"—"Gí, k!atsdek'," nagá-ihí<sup>é</sup> mologolā'p'a; aldī <sup>é</sup>āk' áicdagwa la<sup>a</sup>láuhi. Ganēhi<sup>é</sup> "K!atsdèk', p'im sananagám," nagá-ihí hapxit!ī't'a<sup>a</sup>, k!ásak!an ga nagà. "Wede p'im sanàt'p'." Ganēhi<sup>é</sup> bo<sup>u</sup> nēxada<sup>é</sup> la<sup>a</sup>lē', "Wede haxiyá wīt'ap'," nagáhi<sup>é</sup>. Gangáhi haxiyá wīt' hapxit!ī't'a<sup>a</sup> gā'plinì bumxì k'abáxa<sup>a</sup>, be<sup>e</sup>wí<sup>é</sup> haxiyá wīt'. Ganēhi<sup>é</sup> hocō<sup>u</sup> la<sup>a</sup>lē'. "A'nī<sup>é</sup> a<sup>a</sup>k' gált'a<sup>a</sup> k!asídám," nagá-ihí<sup>é</sup>. "A'nī<sup>é</sup> a<sup>a</sup>k' wilát'a<sup>a</sup>, 'Gí a-icdek',' nagá-ida<sup>é</sup>; ání<sup>é</sup> a<sup>a</sup>k' t'gamá<sup>a</sup>," nagá-ihí<sup>é</sup> bomxi k'abáxak!an. "K'ái gwala dama<sup>a</sup>nmininá<sup>é</sup>1 dalōl<sup>é</sup>," nagáhi<sup>é</sup> k!ásak!an.

Ganēhi<sup>é</sup> haxiyá wiyiwī't', p'im alhūyū'hi. Dabalníxa la<sup>a</sup>lē'. "K!átsdek', māl ús'am, p'im ts!ayaginàk'; dūl ús'am."—"Dja'! k'ái<sup>é</sup>wa haxiyà," nagá-ihí<sup>é</sup> k!ásak!an. Míhi<sup>é</sup> aga<sup>a</sup> alxí'k' k'ai<sup>é</sup>lā'p'a gwelxiyà, ga ga<sup>é</sup>álhi dūl yilim; mi<sup>i</sup> k'a-ilā'p'a alxí'k' haxiyà hūlūn wa-iwí'. Dūl ání<sup>é</sup> ogoíhi k!ásak!an mologolā'p'a. "Kái<sup>é</sup>wa haxiyà, wede ge wīt'ap'," nagáhi<sup>é</sup>. Bo<sup>u</sup> nēxada<sup>é</sup> dūl hoyōí, haxiyà giní<sup>é</sup>k' xilamanà wāxadī'l. Ganēhi<sup>é</sup> alxalī da<sup>a</sup>xiyà, he<sup>e</sup>ne yá<sup>a</sup>hi<sup>é</sup> bo<sup>u</sup> nēxada<sup>é</sup> ba-ik!iyí<sup>é</sup>k' hūlūn wa-iwí', tc!élelelele<sup>é</sup> du<sup>u</sup>gí'. Mí ts!ayàk', mi<sup>i</sup> t!omōm. Ganēhi<sup>é</sup> abaiyewé<sup>é</sup>.

<sup>1</sup> Literally, "that she mouth-counted."

me.”—“Whose bow is it?”—“It belongs to me, my grandchildren.”—“Whose elk-skin armor is it?”—“It belongs to me,” said the old woman. “Whose blanket is it?”—“Mine, my grandchildren.”—“Whose salmon-spear shaft is it?”—“Mine, my grandchildren,” said the old woman. “Whose canoe is it?”—“Mine, my grandchildren.” All things they asked about, to that their maternal grandmother that did say, “Mine, my grandchildren.”

Then, 'tis said, after a little while “Do not go about to the water,” (she said). “Whose salmon-spear point is it, my maternal grandmother?”—“Mine, my grandchildren,” said the old woman, everything did she call her own property. Then, 'tis said, “My maternal grandmother, we shall spear salmon,” said the boys, to their maternal grandmother that they said. “Do not spear salmon.” Then a little while elapsed, and “Do not go about to the water,” she said to them. Nevertheless the two boys, Otter's sons, did go about by the water, every day they went about by the water. Now they had become bigger. “It is not her bow, our maternal grandmother's,” they said. “They are not her arrows, though ‘It belongs to me,’ she said. It is not her elk-skin armor,” said the sons of Otter. “As many things as she did count up,<sup>1</sup> she lied,” did they say about their maternal grandmother.

Then, 'tis said, by the water they were accustomed to go about, salmon they used to hunt. A long time elapsed. “My maternal grandmother, give us the salmon-spear shaft, we are going to spear salmon. Give us the salmon-spear point.”—“Dja'! there's a monster in the water,” said their maternal grandmother. Now these, for their part, did see a woman down in the water, for that reason indeed, they asked for a salmon-spear point; now a woman had they seen in the water, the mermaid. The salmon-spear point their maternal grandmother, the old woman, did not give them.

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<sup>2</sup>To be pronounced in a whisper. It is formed from the verb base *tc'el-*, “rattle,” and imitates the sound of rattling dentalia.

“K!asā, k’adí t!omomanàk’ haxiyà, ũ’lúk!i<sup>i</sup> bāls du<sup>u</sup>gí tclélém<sup>é</sup>?” nagá-ihí<sup>é</sup>. Ge yá<sup>a</sup>hi<sup>é</sup> mi<sup>i</sup> t’agá<sup>ié</sup> mologolā’p’a. “Gí dī hámi<sup>é</sup>t’ban dō<sup>u</sup>mk’a<sup>é</sup>? anī<sup>é</sup> gí t!omomá<sup>é</sup>n hamí<sup>é</sup>t’ban,” nagá-ihí<sup>é</sup> mologolā’p’a. “Ulumsí<sup>é</sup> t’gam ‘Gí a-icdék’, nagá<sup>ié</sup>,” k’ái gwala plūwú<sup>u</sup>k!ana<sup>é</sup> hapxit!í<sup>é</sup>t’a. Ganēhi<sup>é</sup> hosō<sup>u</sup> mahmī la<sup>a</sup>lē<sup>\</sup>. “Hamí<sup>é</sup>t’ban hinaū t!omomán,” nagá-ihí<sup>é</sup> mologolā’p’a k!ásak!an. “Mí<sup>i</sup> gelts!ayámxamk’na<sup>é</sup>,”<sup>1</sup> nagá<sup>ié</sup> hapxit!í<sup>é</sup>t’a. “Mí<sup>i</sup> yanabá<sup>é</sup>nì,” nagása<sup>é</sup>n. “Hámí<sup>é</sup>t’ban hinaū k!wàl hawa<sup>a</sup> k!áxaklixin gux<sup>wí</sup>,” nagá-ihí<sup>é</sup> mologolā’p’a, t’agá<sup>ié</sup>; aga<sup>a</sup> hapxit!í<sup>é</sup>t’a níxak!an yùk’ mologòl beyán.

Ganēhi<sup>é</sup> hocō<sup>u</sup> la<sup>a</sup>lē<sup>\</sup>. “Ganē yanabá<sup>é</sup>,” nagása<sup>é</sup>n. Ganēhi<sup>é</sup> yá<sup>é</sup> xilamanà, hinausí<sup>é</sup> t!egwegwáldan. “Dan yé<sup>é</sup>wáldini<sup>i2</sup> hápxda<sup>a</sup> gā’p!inì, ne<sup>é</sup>yé<sup>é</sup>,” da<sup>é</sup>aganín, hinausí<sup>é</sup> ga neyé<sup>é</sup>. “Ei mé<sup>é</sup>s’agwa, tclixik!ō’l<sup>é</sup>tc!am<sup>é</sup>,<sup>3</sup> hínsda<sup>a4</sup> dats!ām<sup>x</sup>,”<sup>5</sup> naganá<sup>é</sup>k’i<sup>é</sup> wa-iwí<sup>i</sup> gā’p!inì, k!wàl woōha mé<sup>é</sup>al. Ganēhi<sup>é</sup> hinaū yá<sup>é</sup>, máxak!an guxwí<sup>i</sup> wōlt’. Ganē “Tclixik!ō’+l<sup>é</sup>tc!am<sup>é</sup>, gasálhi ei mé<sup>é</sup>s’agwà,” nagána<sup>é</sup>k’i wa-iwí<sup>i</sup> gā’p!inì; be<sup>é</sup>wí<sup>é</sup> me<sup>é</sup>al k!wal wōlt’, búmxí guxwí<sup>i</sup> hawa<sup>a</sup>k!áxklixiya ga ga<sup>é</sup>al woōha k!wal mé<sup>é</sup>al. Ganēhi<sup>é</sup> hagwa<sup>a</sup>lám malaginín, “‘Ei mé<sup>é</sup>s’agwà, tclixik!ō’l<sup>é</sup>tc!am<sup>é</sup>,’ ga naganá<sup>é</sup>k’,” nagánhi<sup>é</sup>, gwenhegwé<sup>é</sup>higwin; “ga nát’ba<sup>é</sup>, ‘Tclixik!ō’l<sup>é</sup>tc!am<sup>é</sup>, ei mé<sup>é</sup>s’agwà, dan ye<sup>é</sup>wáldi-

<sup>1</sup> Literally, “(it is) now that she has evidently been breast-hiding us.”

<sup>2</sup> *dan yéewáldini* is a myth name of Otter. It may be literally translated as “rocks always-returning-to-them.”

<sup>3</sup> This is the name of Sun’s servant, the canoe-paddler. The meaning of the name is not clear, *tc!ixi* means “dog.”

"There's a monster in the water, do not go there," she said to them. After a little while they stole the salmon-spear point, to the water did they go, the two brothers. Then, 'tis said, by the water were they seated, just then after a little while did come the mermaid, and tclélelelele (rattled) her skirt. Now they shot at her, and killed her. Then, 'tis said, they returned into the house.

"Maternal grandmother, what did we kill in the water—long was its hair and its garment rattled?" they said. Now just thereat did cry the old woman. "Was it I that killed your father? I did not kill your father," said the old woman. "But formerly (of) the elk-skin armor 'It belongs to me,' did she say," (they said), the boys naming everything. Now grown up and big they had become. "Your father has been slain up river," said the old woman, their maternal grandmother. "Now she has evidently been hiding it from us,"<sup>1</sup> said the boys. "Now let us go away," they said to each other. "Up river under your father's heart pitch is made to smoulder," said the old woman and wept; of just these boys was the old woman's daughter the mother.

Now grown up had they become. "Now let us go away," they said to each other. Then off they went, but up river they were being watched. "Otter<sup>2</sup> has two children, they say," were they heard about, so that up river they said that. "Paddle a canoe over here, Tc!lixik!ō'ltc!am,<sup>3</sup> we have fear of them,"<sup>5</sup> were wont to say two girls, on this side of the river were they wont to go for pitch. Then up river went (the boys), to get their father's heart they went. Now "Tc!lixik!ō'+ltc!am<sup>4</sup>, paddle a canoe over here quickly," were wont to say the two girls; every day they came to this side of the river to get pitch, Otter's heart to set a-smouldering underneath, for that reason were they wont to go for pitch on this side of the river. Then, 'tis said, in the trail were (the boys) told, "'Paddle a canoe over

<sup>4</sup>An Upper Takelma form of *hinxdaa*, "fear of them."

<sup>5</sup>Literally translated these last two words mean "their-fear (*i. e.*, fear of them) hurts;" in other words, "(we) are afraid, apprehensive."

nīya hā'pxda<sup>a</sup> hínxda<sup>a</sup> dats'!āmx. Gasálhi 'ei mé's'agwà,' ga naganá'k' wa-iwí' gā'plini," gana'néxhi gwenhegwéhigwin, t'gwayàm dexebé'n.

Ganēhi<sup>ē</sup> mé'alhi wa-iwí' gā'plini k!wal wōlt', t'gohòx k!wal sgó'ut'. Ganēhi<sup>ē</sup> mi' ga'al gini'k'; mi' t!omōm, ha'ihū'-lu'hal ganī 'ā'yá<sup>a1</sup> haló'k' k'u'ubí. Ganēhi<sup>ē</sup> "Tclixik!ō'+l-tclam<sup>ē</sup>, ei mé's'agwà." Wa-iwít'an k!wal wōlt' yaxà; agás'i<sup>ē</sup> t'gohòx lomtlí' k!wál'èà sgó'ut', gas'i<sup>ē</sup> wa-iwít'an wōlt' yaxà. Ganēhi<sup>ē</sup> abaiyewé<sup>ē</sup> xilamanà, k!wal lāp'. "Dan yé'waldinīya hápxda<sup>a</sup> hínxda<sup>a</sup> dats'!āmx; tclixik!ō'/ltclam<sup>ē</sup>, ei mé's'agwà," nagána'khi wa-iwít'an. Agás'i<sup>ē</sup> t'gohox lomtlí' t!omomán. Ganēhi<sup>ē</sup> gáhi nagá<sup>ē</sup> wa-iwít'an naganá'k'da<sup>ē</sup>, "Tclixik!ō'/ltclam<sup>ē</sup>, ei mé's'agwà, dan yé'waldinīya hápxda<sup>a</sup> hínxda<sup>a</sup> date!āmx," nagá-ihí<sup>ē</sup> hapxit!í'è't'a't'an, ga dexebé'n.

Ganēhi<sup>ē</sup> ei wá't'an s'a'agwán xa'xiyáhi; gana'néx wa-iwít'an ei ganau bilwàlk' da'máxauhì. Ganēhi<sup>ē</sup> mī'ēsga'hí 'ánī<sup>ē</sup> dedúlápx ganau bilàuk', gwélxda<sup>a</sup> léyas nàk'; ágas'i<sup>ē</sup> ts'lixik!ō'/ltcam<sup>ē</sup> "A'nī<sup>ē</sup> ga wa-iwít'an," nagá<sup>ē</sup> gelhewéhana<sup>ē</sup>; hinx niük'i<sup>ē</sup>,<sup>2</sup> ga na'nagá<sup>ē</sup>. Ganēhi<sup>ē</sup> aba-iwök' wa-iwít'an. Mí "e<sup>n</sup>,"<sup>3</sup> s'int!ayàk' bē<sup>4</sup> yap!a wi'ìn. "Gwidí na'naga-it'?" nagánhi<sup>ē</sup>, "k'adí s'int!ayagít'," nagán máxak!an s'iwök'di. Gás'i<sup>ē</sup> xū'ēn la'1ē'. Ganēhi<sup>ē</sup> búmxí máxak!an gux'wí hawá<sup>a</sup> p!i' k!wàl k!áxak!ixin; agás'i<sup>ē</sup> bō<sup>u</sup> yewéida<sup>ē</sup> bumxi hápxda<sup>a</sup>, ání<sup>ē</sup> wa-iwí' ge 'íxi, ga ga'al gá na'nagá<sup>ē</sup> s'int!ayaginá<sup>ē</sup> yáp!a wi'ìn.

<sup>1</sup> = *aaí yáa*.

<sup>2</sup> = *niük'-hi<sup>ē</sup>*; *niük'* is the inferential of *níiw-* : *níiw-*, "be afraid (of)."

<sup>3</sup> This represents a sniff of suspicion.



here, Tc!ixik!ō'ltc!am<sup>ε</sup>, ' that are they wont to say,' they were told, was it related to them. "That shall you say, 'Tc!ixik!-ō'ltc!am<sup>ε</sup>, paddle a canoe over here, of Otter's children have we fear. Quickly paddle a canoe over here,' that are wont to say the two girls," thus indeed was it related to them, Lark did say so.

Then on this side, indeed, of the river the two girls came to get pitch, and Quail did cut the pitch. Now then to them they went; then they killed them, skinned them, then themselves put on their skins. Then "Tc!ixik!ō'+ltc!am<sup>ε</sup>, paddle a canoe over here" (they shouted). The girls did always go to get pitch; while Quail, the old man, cut the pitch indeed, the girls just went to get it. Then they returned home, carried the pitch on their backs. "Of Otter's children we have fear. Tc!ixik!ō'ltc!am<sup>ε</sup>, paddle a canoe over here," were wont to say the girls. And now the old man Quail was slain. Then just what the girls were wont to say, "Tc!ixik!ō'ltc!am<sup>ε</sup>, paddle a canoe over here. Of Otter's children we have fear," did say the boys, those said so.

Then the canoe was paddled towards them right in the middle of the water; it was thus that the girls were wont to jump into the canoe from afar off, indeed. Then just one of them would not jump into it straight, she would stumble with one of her legs; so that Tc!ixik!ō'ltc!am<sup>ε</sup> said, "Those are not the girls," thinking; as though he were afraid of them, that he did. Then the (pretended) girls arrived in the house. Now "e<sup>n</sup>,"<sup>3</sup> Sun<sup>4</sup> smelt them as different people. "What are you doing?" he was told. "What are you smelling?" was told their would-be-father. Now night came. Then, 'tis said, a pitch fire was set a-smouldering under the heart of the father of the Otters; but this time when they returned it was the children of Otter, not the girls belonging there, for that reason did he do that, having smelt them as different people.

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<sup>4</sup> Frances Johnson was not certain who the slayer of Otter was, but rather thought it was Sun.

Xū<sup>ne</sup> la<sup>lē</sup>, mi<sup>i</sup> wayānha búmxì do<sup>u</sup>má<sup>s</sup>. Ganēhi<sup>s</sup> máxaklan guxwí<sup>i</sup> ígí<sup>na</sup>. Ganēhi<sup>s</sup> máxa guxwí<sup>i</sup> nō<sup>u</sup> yeweyàk<sup>w</sup>; agás<sup>i</sup> tlomomán, he<sup>e</sup>ne máxa guxwí<sup>i</sup> no<sup>u</sup> yeweyàk<sup>w</sup>. Ga ga<sup>al</sup> k<sup>u</sup>bí<sup>i</sup> bumxì alt<sup>gém</sup> lāp<sup>’</sup>, klwāl hawa<sup>ak</sup>!áxak<sup>lixinma</sup> guxwí<sup>i</sup>. Gana<sup>néx</sup> gí<sup>è</sup>à yokloyá<sup>n</sup>, gwála s<sup>i</sup>wó<sup>’k</sup>di; aldí yuk<sup>’</sup>yák<sup>i</sup> eit<sup>’e</sup>, maláxbi<sup>n</sup>.

#### 18. CROW AND RAVEN GO FOR WATER.

A<sup>’</sup>nī<sup>s</sup> k<sup>’</sup>ai xí yùk<sup>’1</sup> yapla wá<sup>a</sup>da. Gas<sup>i</sup> mēl wu<sup>’</sup>lhàmk<sup>’1</sup>, xèm wu<sup>’</sup>lhàmk<sup>’1</sup> wa-iwí<sup>i</sup> gā<sup>’</sup>plini. Ganēhi<sup>s</sup> “Xí woð<sup>’</sup>,” nāk<sup>’</sup>am.<sup>1</sup> Tslāu yá<sup>a</sup> hé<sup>’</sup>xk<sup>’1</sup>, gana<sup>néx</sup> da<sup>’</sup>agánk<sup>’</sup>am.<sup>1</sup> Ganēhi<sup>s</sup> yanàk<sup>’1</sup> wa-iwí<sup>i</sup> gā<sup>’</sup>plini wu<sup>’</sup>lhàm, xi woðk<sup>’1</sup>. Ganēhi<sup>s</sup> xém<sup>a</sup> hawi á<sup>’</sup>nī<sup>s</sup> xí ga<sup>al</sup> wōk<sup>’</sup>da<sup>s</sup>, mi<sup>i</sup> aga klelwít<sup>’</sup>gwa ganàu ba-iwahé<sup>’3</sup>, mēls<sup>i</sup> yá<sup>s</sup>. Mi<sup>i</sup> xem<sup>a</sup> gwényewé<sup>’3</sup>, mi<sup>i</sup> xi wāk<sup>’</sup>. “K<sup>’</sup>ái ga<sup>al</sup> di á<sup>’</sup>nī<sup>s</sup> xi wa<sup>’</sup>gàt<sup>’?</sup>” Yokloyánhi<sup>s</sup> ā<sup>’</sup>khi<sup>s</sup> xiyá<sup>’</sup>t<sup>’</sup>gwa. Agás<sup>i</sup> mēls<sup>i</sup> gwí<sup>’</sup>ne yá<sup>a</sup> yewé<sup>’3</sup>, xi wāk<sup>’</sup> ā<sup>’</sup>k<sup>’</sup>à mēl.

“He<sup>e</sup>ne ma<sup>a</sup>à wede xi ē<sup>’</sup>kleit<sup>’4</sup>,” nagánhi<sup>s</sup> xèm; “ē<sup>’</sup>s<sup>i</sup> samáxa yúk<sup>i</sup>, wede xi á<sup>’</sup>ldākleit<sup>’5</sup>,” nagánhi<sup>s</sup>. “Mēls<sup>i</sup> ā<sup>’</sup>k<sup>’</sup>à xi ē<sup>’</sup>gwànk<sup>’</sup>,” nagánhi<sup>s</sup>, “mas<sup>i</sup> lep<sup>’</sup>níxa ya<sup>a</sup> xi ē<sup>’</sup>gwadá<sup>s</sup>,” nagánhi<sup>s</sup> xèm. Gas<sup>i</sup> ga<sup>al</sup> xém<sup>a</sup> á<sup>’</sup>nī<sup>s</sup> xi ē<sup>’</sup>uk<sup>’</sup> samáxa; gas<sup>i</sup> ga<sup>al</sup> ā<sup>’</sup>k<sup>’</sup>a gana<sup>néx</sup> yiwiyá<sup>’3</sup>, guxwí<sup>i</sup> xùm. Lep<sup>’</sup>níxa ya<sup>a</sup> la<sup>’</sup>lít<sup>’a</sup> xém<sup>a</sup> xí ē<sup>’</sup>uk<sup>’</sup>, ga neyé<sup>s</sup>.

<sup>1</sup> These forms are all inferentials.

<sup>2</sup> That is, everything had dried up except the ocean to the west.

<sup>3</sup> Said to sound less coarse than the ordinary word for “urinate,” *xalaxam*.

Night came, and they put to sleep the slayer of Otter. Then, 'tis said, they took their father's heart. Then with their father's heart down river they returned; first (Sun) was slain, then with their father's heart they returned down river. For that reason does Otter wear a black skin, his heart having been set a-smouldering with pitch underneath. Thus do I, for my part, know; perchance there is much more. Did I know all, I should tell it to you.

#### 18. CROW AND RAVEN GO FOR WATER.

There was no water among the people. Now Crow was having her first menstrual courses and Raven was having her first menstrual courses, the two girls. Then, 'tis said, "Go to get water," they were told. Only the ocean was left,<sup>2</sup> thus it was heard. Then did go the two girls menstruating for the first time, for water they went. Then Raven, for her part, when she had not yet arrived at the water, now into this basket-bucket of hers did urinate, but Crow went on. Now Raven, for her part, turned back, now brought the water. "For what reason did you not bring water?" (they said). It was known that it was her own water. Now Crow, in her turn, just a long time thereafter did return, water did Crow, for her part, bring.

"Then you, for your part, shall not drink water," was Raven told. "Whenever it is summer, you shall not find water," she was told. "But Crow—she, for her part, shall drink water," was she told. "But you—only in winter shall you drink water," was Raven told. So for that reason it is that Raven, for her part, does not drink water in summer, and for that reason does she, indeed, talk thus,—dry is her throat. Only when the winter comes does Raven, for her part, drink water, that they say.

<sup>2</sup> = *wuk' eit'*.

<sup>3</sup> = *aldaak' eit'*.

## 19. SKUNK, THE DISAPPOINTED LOVER.

Wíli<sup>i</sup> yowò<sup>8</sup>. A'ní<sup>8</sup> yokloyá<sup>n</sup> nek' wa-iwít'a gā'plini yúk'na<sup>8</sup>, bīk'<sup>w</sup> wá-iwī gelgulāk'<sup>1</sup> gáp'lini yúk'na<sup>8</sup>; mót' lāp'k'<sup>1</sup> bīk'<sup>w</sup>. Bo<sup>u</sup> nēxada<sup>8</sup>s'í<sup>8</sup> yulàm hono<sup>8</sup> mót' lāp'k'<sup>1</sup>.

Ganēhi<sup>8</sup> p!iyin alhoyōi bīk'<sup>w</sup>. Mī<sup>i</sup> s'ix ligik'<sup>w</sup>; hó<sup>8</sup>px yá<sup>a</sup> ganau gwidík'<sup>w</sup>dan bīk'<sup>w</sup> cīx ligigwaná<sup>8</sup>. Ganēhi<sup>8</sup> bo<sup>u</sup> nēxada<sup>8</sup> yulùm alhüyūx; cīx ligik'<sup>w</sup>, ga<sup>a</sup> gayawánhi. Gangáhi alhüyū'hi'x bīk'<sup>w</sup>, cīx ligik'<sup>w</sup>, agás'í<sup>8</sup> ā'k'a mengí<sup>i</sup> hó<sup>8</sup>px yaxa ganau gwidík'<sup>w</sup>dan. Bo<sup>u</sup> nēxada<sup>8</sup> ganē yulùm honó<sup>8</sup> alhüyūx; cīx ligik'<sup>w</sup>, ga<sup>a</sup> gayawán. Ganēhi<sup>8</sup> honó<sup>8</sup> bīk'<sup>w</sup> alhüyūx; cīx ligik'<sup>w</sup>, hó<sup>8</sup>px yá<sup>a</sup> ganau gwidík'<sup>w</sup>dan; ā'k'a cīx ligigwaná<sup>8</sup> hó<sup>8</sup>px ganau gwidíłhan.

Ganēhi<sup>8</sup> dabalníxa la<sup>a</sup>lē', mī<sup>i</sup> t!ayàk'. "Gí<sup>8</sup>à k'ái ga<sup>a</sup>al dí cīx ligigwánda<sup>8</sup>, ání<sup>8</sup> gayawán?" nagáni<sup>8</sup> bīk'<sup>w</sup>. Mī<sup>i</sup>hi<sup>8</sup> da-uyá<sup>a</sup> ts!ayákhi.<sup>2</sup> Ganēhi<sup>8</sup> yulum<sup>a</sup> xílám la<sup>a</sup>lē'. "Ganē gadák' hōit',"<sup>3</sup> nagáni<sup>8</sup> bīk'<sup>w</sup>, t!omxíxa dexebé<sup>8</sup>n. Ganēhi<sup>8</sup> gadak' hoyó<sup>8</sup>t' bīk'<sup>w</sup>. Ganēhi<sup>8</sup> ba-imats!àk' goyo hé<sup>8</sup>lt'a. Ganēhi<sup>8</sup> he<sup>8</sup>ne

"Bígi<sup>5</sup> bígi bígī+, dán+ bon, dán bon."

"Mót'e<sup>e</sup>, s'o<sup>u8</sup> ba-ídit'gá<sup>8</sup>st'ga<sup>a</sup>s," nagáni<sup>8</sup>, t!omxíxa dexebé<sup>8</sup>n. "Bo<sup>u</sup> yá<sup>a</sup> di 'mot'ē' nēxiya?"<sup>6</sup> nagáni<sup>8</sup> bīk'<sup>w</sup>. Ganēhi<sup>8</sup> hono<sup>8</sup> ba-imats!àk',

"Bígi bígi bígī+, dán+ bon, dán bon."

<sup>1</sup> Inference, probably by way of preliminary explanation to the narrative proper.

<sup>2</sup> Skunk's foul discharge of wind is his "medicine" or supernatural power where-with he "shoots" people.

<sup>3</sup> "Dance for him!" Literally, "on-top-of-(him) dance."

<sup>4</sup> That is, "dance in order to cure him."

<sup>5</sup> *bígi* has no known meaning; it is very probably a play on Skunk's own name, *bīk'<sup>w</sup>*. *dán bon* (= *dan boun*) can be translated as "stone acorn-mortar;" *boun*

## 19. SKUNK, THE DISAPPOINTED LOVER.

A house there was. I do not know whose two girls they were; Skunk did like the girls, being two, a suitor did Skunk become. But after a little while also Eagle became a suitor.

Then, 'tis said, Skunk hunted deer. Now venison he brought home; right in the lake was thrown the venison that Skunk had brought home. Then after a little while Eagle went out to hunt. Venison he brought home, that indeed was eaten. Skunk just kept on hunting, venison he brought home, but his game, indeed, was just thrown into the lake. Then after a little while Eagle again went out to hunt; venison he brought home, that indeed was eaten. Then again Skunk went out to hunt. Venison he brought home, just into the lake was it thrown; what venison he did bring home was always thrown into the lake.

Then a long time elapsed, and he found it out. "When I, for my part, bring home venison, for what reason is it not eaten?" said Skunk. Now, 'tis said, he shot with his medicine-man's spirit,<sup>2</sup> and Eagle, for his part, became sick. "Now dance for him,"<sup>4</sup> was Skunk told, his mother-in-law said so. Then, 'tis said, Skunk danced for him. Then he started in with his medicine-man's song. Now then (he sang),

"Bígi<sup>5</sup> bígi bígī+, dán+ bon, dán bon."

"My son-in-law, stick your anus straight out," he was told, his mother-in-law said so. "Did you say to me<sup>6</sup> 'My son-in-law' just now?"<sup>7</sup> said Skunk. Then again he started in to sing,

"Bígi bígi bígī+, dán+ bon, dán bon."

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means "acorn-hopper of basketry." Mrs. Johnson could give no explanation of Skunk's song, but it is probable that there is a reference to the supernatural power of stone mortars, a belief widely spread in northern California. Skunk's song is delivered in an unrhythmical staccato; it is meant to be ungraceful and ridiculous.

<sup>6</sup> Literally, "to say to me."

<sup>7</sup> He is flattered to be called "son-in-law," for that means that he has won his suit.

“S’ó<sup>ue</sup> ba-ídit’gá<sup>s</sup>st’ga<sup>s</sup>.”—“Dīhagāit’e<sup>s</sup>, ulùm wô’k’di k’ai nāk’am xa<sup>a</sup>salgwási<sup>1</sup> ulum bēn<sup>s</sup>,” nagá-íhi<sup>s</sup> bīk’<sup>w</sup>, hoyó<sup>t</sup>’.

Ganēhi<sup>s</sup> bo<sup>u</sup> nēxada<sup>s</sup> honó<sup>s</sup>hi ba-imats!āk’, hono<sup>s</sup> gáhi nagá<sup>ie</sup>,

“Bígi bígi bígi, dán+ bon, dán bon, dán bon, dán bon.”

“Ba-ídit’gá<sup>s</sup>st’ga<sup>s</sup>, mót’ià,” nagá-íhi<sup>s</sup> t!omxíxa. Gahíhi<sup>s</sup> nagá<sup>ie</sup>, “Bo<sup>u</sup> yá<sup>a</sup> di ‘mót’ià’ nēxia?” nagá-íhi<sup>s</sup> bīk’<sup>w</sup>. Ganēhi<sup>s</sup> bo<sup>u</sup> nēxada<sup>s</sup> ba-ídit’gats!át’gas; mī ye<sup>k</sup>lié<sup>e</sup> bīk’<sup>w</sup> sá<sup>t</sup>’ bai<sup>ixó</sup>ut’. Mīhi<sup>s</sup> t!omomán, mī bīk’<sup>w</sup> lohó<sup>ie</sup>. Gana<sup>s</sup>nēx yok!oyá<sup>n</sup> yaxà.

## 20. THE FLOOD.<sup>2</sup>

Hop!è<sup>n</sup> yap!a yùk’, k’ái gwala yap!a yùk’, cūx cēm pliyìn; ts’lá-is’<sup>a</sup>aldī yap!a yùk’, k’ái gwala, moxò ga<sup>a</sup>aldī’ yap!a yùk’, mēl<sup>a</sup>aldī’ yap!a yùk. Gas’i<sup>s</sup> he<sup>e</sup>ne sbīns’i<sup>s</sup> ánī<sup>s</sup> da<sup>a</sup>hók’wal yùk’, s’ēms’i<sup>s</sup> s’inhók’wal yùk’, ga ga<sup>a</sup>al sbīn lāp’k’.

He<sup>e</sup>ne ts’lāū ba-ihīlxk’, aga<sup>a</sup>aldī t’ga<sup>a</sup> ts’lāū lāp’k’. Ganēhi<sup>s</sup> he<sup>e</sup>ne xámhi lāp’iauk’, k’ái gwala xámhi lāp’k’. Hé<sup>e</sup>ne sbīn lāp’k’ gwelxíya ā’k!a yowó<sup>s</sup>.<sup>3</sup> He<sup>e</sup>ne<sup>a</sup>aldī cūx ba<sup>a</sup>daweik’,<sup>4</sup> gá ga<sup>a</sup>al bo<sup>u</sup> aldī ba<sup>a</sup>dawá<sup>s</sup>.<sup>5</sup> A’ní<sup>s</sup> s’inhók’wal yúk’na<sup>s</sup> sbīn, ánī<sup>s</sup> da<sup>a</sup>hók’wal yúk’na<sup>s</sup>, ga ga<sup>a</sup>al sbīn<sup>a</sup> xámhi lāp’k’. Gana<sup>s</sup>nēx.

<sup>1</sup> Literally, “Yellow-between-his-claws,” a myth-name of Sparrow-Hawk.

<sup>2</sup> It is difficult to make much out of this myth, if it may be dignified by that name. Why the insistence on Beaver? Is the whole account an ill-remembered version of the flood and diving (by Beaver or Muskrat) for mud? That this favorite eastern myth motive did travel as far west as Oregon is shown by the Kathlamet Myth of Nikciamtcá’c (see Boas, Kathlamet Texts, pp. 23, 24).

“Stick your anus straight out.”—“I feel ticklish in my anus. Some time ago, I guess, something was told to Sparrow-Hawk<sup>1</sup> some time ago in the day,” said Skunk, and danced.

Then, after a little while, again he started in to sing, that same thing again he said,

“Bígi bígi bígī, dán+ bon, dán bon, dán bon, dán bon.”

“Stick out your anus, O son-in-law,” said his mother-in-law. That same thing he said, “Did you say to me ‘O son-in-law!’ just now?” said Skunk. Then, after a little while, he stuck out his anus. Now Sparrow-Hawk did pull out Skunk’s discharge of wind. Now, ’tis said, he was killed, now Skunk did die. Just this much I know.

## 20. THE FLOOD.<sup>2</sup>

Long ago there were people, all beings were people,—birds, ducks, deer; bluejays were all people; all sorts of beings,—buzzards, those were all people, crows were all people. Now then beavers were not ear-holed, while ducks were nose-holed,—for that reason did they become beavers.

Then a flood did come and cover all, all this world became a mass of water. And then, ’tis said, they were submerged, all beings were submerged. Then Beaver got to be at the bottom of the water, up to this day he is there.<sup>3</sup> Then all the birds flew up, and for that reason they all fly today. Since Beaver was not nose-holed, since he was not ear-holed, for that reason did Beaver, for his part, get to be in the water, indeed. Thus it is.

<sup>3</sup> That is, beavers still lead a semi-aquatic life.

<sup>4</sup> Probably misheard for *ba<sup>a</sup>dawi<sup>i</sup>k<sup>’</sup>*.

<sup>5</sup> Aorist in tense, because referring to present time. All other verb forms in this text are inferentials.

21. ACORN WOMAN REVENGES HERSELF UPON A  
MEDICINE-MAN.<sup>1</sup>

“Goyo bā<sup>s</sup>ixó<sup>u</sup>s<sup>b</sup>ik’,” nagánhan yanà, hop!è<sup>s</sup>nimik!i yap!à; ga nagánhan yanà, yap!a wo<sup>n</sup>nā<sup>k</sup>’ dexebe<sup>s</sup>n. Gwalt’ ba<sup>s</sup>iwa-xó<sup>t</sup>’i goyo yanà, goyo bā<sup>s</sup>ixó<sup>u</sup>t’gwôk’ yanà. Ganēhi<sup>s</sup> yana da<sup>s</sup>aná<sup>k</sup>’da<sup>s</sup> ga<sup>a</sup> cū<sup>s</sup>ulī wilit’gwa ganau, alxí<sup>k</sup>’ bā<sup>s</sup>ixó<sup>u</sup>dinma<sup>s</sup>; ā<sup>k</sup>’ ge imíhank’wit’ bēm ga<sup>s</sup>al. Gas<sup>i</sup><sup>s</sup> goyo yá<sup>a</sup> bā<sup>s</sup>ixó<sup>u</sup>t’gwa. Gas<sup>i</sup><sup>s</sup> goyo t<sup>l</sup>omománma<sup>s</sup>, aga mologolā<sup>p</sup>’a yana da<sup>s</sup>aná<sup>k</sup>’da gas<sup>i</sup><sup>s</sup> xo<sup>u</sup>man goyò lohóida<sup>s</sup>; aga mologolā<sup>p</sup>’a yana bā<sup>s</sup>ixó<sup>u</sup>-dina<sup>s</sup> ga ga<sup>s</sup>al xo<sup>u</sup>màn. Cīx xúm he<sup>s</sup>ne gana<sup>s</sup>néx xo<sup>u</sup>màn.

Dalbalníxa ga na<sup>s</sup>nàk’.<sup>3</sup> Gas<sup>i</sup><sup>s</sup> goyo lohálhik’na<sup>s</sup><sup>3</sup> xóm-xamank’,<sup>3</sup> mologolā<sup>p</sup>’a xebé<sup>s</sup>n. Ganēhi<sup>s</sup> dabalníxa la<sup>a</sup>lē’. Ganē he<sup>s</sup>ne yap!a gā<sup>p</sup>’ini “Mologol wá<sup>a</sup>da wíp’aba<sup>s</sup>; cīx gwala wá<sup>a</sup>da, ne<sup>e</sup>yé<sup>s</sup>,” nagásanhi<sup>s</sup>. Ganēhi<sup>s</sup> mologol wá<sup>a</sup>da ba-ikliyí<sup>s</sup>k’ yap!a gā<sup>p</sup>’ini; ání<sup>s</sup> alxí<sup>k</sup>’ abaiginigiá-uda<sup>s</sup>, hap!iyá xá<sup>s</sup>yowó<sup>s</sup>.<sup>4</sup> Alxalī yap!a gā<sup>p</sup>’ini, ání<sup>s</sup> wa<sup>a</sup>himít’. Dabalníxa la<sup>a</sup>lē’, he<sup>s</sup>ne yá<sup>a</sup> plè<sup>l</sup>’ ba<sup>a</sup>yānk’<sup>w</sup>. Ganēhi<sup>s</sup> cīx xum igí<sup>na</sup>, plè<sup>l</sup>’ ganau mats!àk’. Ganēhi<sup>s</sup> dasálda mats!àk’, ganē he<sup>s</sup>ne hapliyá xā<sup>s</sup>yowò<sup>s</sup>. A’ní<sup>s</sup> alxí<sup>k</sup>’ yap!à aga s’ix xum dasálda matslaganá<sup>s</sup>. “Agas<sup>i</sup><sup>s</sup> xúma mī<sup>s</sup>wa gayawán,” naga-ihìs.

Ganēhi<sup>s</sup> bo<sup>u</sup> nēxada<sup>s</sup> la<sup>a</sup>līt’a<sup>s</sup>, he<sup>s</sup>ne yá<sup>a</sup>hi<sup>s</sup> hanp!iyá

<sup>1</sup> The translation here given differs but little, chiefly in the direction of greater literalness, from that already published in Sapir's "Religious Ideas of the Takelma Indians of Southwestern Oregon," *Journal of American Folk-lore*, Vol. xx, pp. 46, 47. This applies also to some of the translations that follow, which have already been published elsewhere (Part I, No. 22; Part II, Nos. 3, 4, 5; and Part III, Nos. 1-11). The myth of the Acorn Woman, like the one that follows it and probably also No. 15,



21. ACORN WOMAN REVENGES HERSELF UPON A  
MEDICINE-MAN.<sup>1</sup>

"A medicine-man has blown thee off," the Acorn used to be told (by) men of long ago. That the Acorn was wont to be told, old men did say it. By means of a wind did the medicine-man blow off the acorns, a medicine-man it was that blew off the acorns. Now, 'tis said, the Acorn Chieftainess,<sup>2</sup> that one was sitting in her house and saw how they were being blown down. She had sent herself there to the tree. Now just the medicine-man had blown her off. Thereupon the medicine-man having been slain, this old woman, the Acorn Chieftainess, then dried him, the medicine-man having died; since this old Acorn Woman had he blown off, for that reason she dried him. Like dried venison, thus she dried him.

For a long time that she did. Now whenever a medicine-man died, she used to dry him; the old woman did so. Then, 'tis said, a long time elapsed. Now then two persons "To the old woman let us journey. Much venison there is with her, people say," said to each other. Then, 'tis said, to the old woman came the two persons. She did not look at them as they came into the house, with her back towards the fire she sat.<sup>4</sup> There sat the two persons; to them she did not speak. A long time elapsed, just then she took up a basket-pan. Then dried venison she took and into the basket-pan she put it. Then, 'tis said, she placed it down at their feet, and then with her back to the fire she sat. She did not look at the persons when this dried venison she had put down at their feet. "Now the food is probably being eaten," she thought.

Then, 'tis said, when a little while had elapsed, just then

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is a medicine-formula recited by the *s'omlohólxa*<sup>3</sup> against the *goyò*. For this type of myth compare Goddard, Hupa Texts, *University of California Publications in American Archaeology and Ethnology*, Vol. 1, pp. 202-368.

<sup>2</sup> "Acorn Chieftainess," literally, "acorn its-chief."

<sup>3</sup> Inference.

<sup>4</sup> Literally, "in-the-fire she-back-was."

dínt'gwa liwilá<sup>us</sup>. Mi yaxa lohoyàuk'<sup>1</sup> yap!a gā'p<sup>ini</sup>; he<sup>ne</sup> yá<sup>a</sup> hap!iyá gelk!iyí<sup>k'</sup>, he<sup>nehi</sup> xí ba<sup>y</sup>ānk'<sup>w</sup>. Ganēhi<sup>s</sup> hadát'gwa mats!ák' xì, ganē p<sup>w</sup>+ da<sup>a</sup>dap'op'àu. Ba<sup>at</sup>lebèt' yap!a gā'p<sup>ini</sup>, ba<sup>yewé</sup><sup>is</sup> mì. Ganēhi<sup>s</sup> "K'adí naga-it'p'?' 'Cìx xum wa<sup>it</sup>lanáhi,' negésdap' di? Cìx xum nagaít'p' di? Aga<sup>a</sup> goyo ts'lík'da, ání<sup>s</sup> cìx xùm. Bā'ixú<sup>s</sup>sina<sup>s</sup>, ga ga<sup>a</sup>al xo<sup>u</sup>-maná<sup>n</sup>, nagá-ihí<sup>s</sup> mologolā'p'a, yana mologolā'p'a dexebé<sup>n</sup>. Ga haga wála<sup>s</sup> yana da<sup>a</sup>ánāk'<sup>w</sup>da<sup>a</sup> yùk'. Géhi dá'yowó<sup>s</sup>.<sup>2</sup> Goyo ba<sup>a</sup>ixó<sup>us</sup>t'gwòk'na<sup>s</sup>, ga ga<sup>a</sup>al na<sup>n</sup>āk'ík'.

## 22. ROCK-WOMAN AND A MOUNTAIN ARE A MEDICINE-MAN'S BANE.<sup>3</sup>

T'ga<sup>a</sup> sigít'a<sup>s</sup> di'ibűk'amna<sup>s</sup>,<sup>4</sup> gasi<sup>s</sup> ga nāk'am<sup>4</sup> dan mologól, "Ma<sup>a</sup> goyo<sup>s</sup>íxi, goyo í'lts!ak'<sup>w</sup> yap!a he<sup>n</sup>āk'wi<sup>s</sup>, má<sup>a</sup>, ga ga<sup>a</sup>al he<sup>l</sup>á'k'," nāk'am.<sup>4</sup> Gasi<sup>s</sup> "Há-u" nāk'.<sup>4</sup> "Gasi<sup>s</sup> nāxde<sup>s</sup> goyò da<sup>a</sup>ók'í'k', dakt'é'kli<sup>s</sup>k'," nāk'am.<sup>4</sup> Gasi<sup>s</sup> gá na<sup>n</sup>nagà; dan klelwí<sup>i</sup> eme<sup>s</sup> néida<sup>s</sup>, gasi<sup>s</sup> s'ümxi'si<sup>s</sup> ganàu klelwí,<sup>7</sup> klámak!a<sup>s</sup>s'i<sup>s</sup>. Gana<sup>n</sup>éx ók'igam dán mologól. Goyo guxwí<sup>i</sup> gá<sup>a</sup> ga<sup>a</sup>al klelwí s'ümt'a; s'ümxi'si<sup>s</sup> ga <sup>i</sup>wamolomálhi goyo guxwí, tclümümt'a; kláma<sup>a</sup> ga<sup>a</sup>s'i<sup>s</sup> dan ba<sup>a</sup>sga<sup>a</sup>k'sgák'i dan t'út'. Gasi<sup>s</sup> bok!obáxna dan klelwí<sup>i</sup> ganàu, goyo guxwí<sup>i</sup> tclümümt'a. Ga<sup>s</sup>íxi goyo guxwí<sup>i</sup> dan klelwí<sup>i</sup>. Gasi<sup>s</sup> ganē goyó ga<sup>a</sup>al helél<sup>s</sup>, gasi<sup>s</sup> ganē goyo dōmk'amna<sup>s</sup>;<sup>4</sup> ganē dan mologól xebé<sup>n</sup> wigamdì.<sup>9</sup>

<sup>1</sup> Impersonal inferential. With expressed subject *yap!a* it would be more correct to say *lohòk'*.

<sup>2</sup> Literally, "right-there it-is-in-front, it-is-forth."

<sup>3</sup> For this medicine-formula compare Sapir, *op. cit.*, pp. 45, 46.

<sup>4</sup> These verb forms are inferentials.

<sup>5</sup> Frances Johnson regularly used the word "to poison" in a metaphorical sense as meaning "to exercise one's magic power in order to do some person ill."

in back of her across the fire she looked. Now the two persons just had died. Just then she turned towards the fire, then took up water. Then, 'tis said, the water she put in her mouth, and p<sup>w+</sup>, she blew it over their cheeks. The two persons arose, had recovered now. Then, 'tis said, "What did you think? 'Dried venison she keeps,' did you say about me? Dried venison did you think it was? This, for its part, is the flesh of medicine-men, not dried venison. Since they blew me off, for that reason did I dry them," said the old woman, Old Acorn Woman did say so. Indeed that really was the Acorn Chieftainess. Just up to there it proceeds.<sup>2</sup> Since the medicine-men did blow her off, for that reason did she do it to them.

## 22. ROCK-WOMAN AND A MOUNTAIN ARE A MEDICINE-MAN'S BANE.<sup>3</sup>

When this set world was first begun, then was that told to the Old Rock Woman, "Thou, for thy part, (shalt be) a medicine-man poisoner.<sup>5</sup> If an evil-minded medicine-man devours a person, thou, for thy part, shalt sing for that," was she told. Thereupon "Yes" she said. "Then thy pipe shalt thou put in the medicine-man's mouth, thou shalt give him to smoke," was she told. Thereupon that she did to him, here being her rock bucket, and in her bucket her stirring paddle, and her tongs. Thus was it given to the Old Rock Woman. The medicine-man's heart to boil, for that purpose her bucket; and her stirring paddle, with that she stirs around the medicine-man's heart and boils it; and her tongs, with that she picks up rocks, hot rocks. Then she causes the stones to steam in her bucket, the medicine-man's heart she boils. The medicine-man's heart, for that is her rock bucket medicine.<sup>8</sup> Now then

<sup>6</sup> = *heen-aak'w*- with conditional *-gi*<sup>8</sup>.

<sup>7</sup> Rather unusual order. We should expect *k'elwiti ganàu*.

<sup>8</sup> That is, it is supernaturally harmful to it.

<sup>9</sup> *wgamdi*, "my paternal grandfather," is an epithet of Old Rock Woman.

Ganēhi<sup>8</sup> Aldauyá<sup>a</sup>k'wadìs<sup>1</sup> malaginín. "Ganē mi<sup>i</sup> dán mologol góyo t!omōm," nagán; he<sup>8</sup>néhi<sup>8</sup> ʔik!u<sup>u</sup>mánk'wa, di<sup>i8</sup>àl-gelegaláms.<sup>2</sup> Ganēhi<sup>8</sup> máxla di<sup>i8</sup>ált'gwa mats!ák'.<sup>3</sup> Ganēhi<sup>8</sup> ge giní<sup>8</sup>k'da<sup>8</sup>,<sup>4</sup> mi<sup>i</sup> p!eyé<sup>8</sup> goyò. Bu<sup>u</sup>biní<sup>i</sup> ba<sup>a</sup>yánk'<sup>w</sup>, ganē ba-ixó<sup>u</sup>t' goyo bu<sup>u</sup>biní<sup>i</sup>. He<sup>8</sup>dadá<sup>8</sup> mók' ganàu wabilík'<sup>w</sup> goyo bu<sup>u</sup>biní<sup>i</sup>. Ganēhi<sup>8</sup> hoyó<sup>8</sup>t', dī<sup>t</sup>'giliu wala<sup>a</sup>lík'wa goyo bu<sup>u</sup>biní<sup>i</sup>; ganē hélel<sup>8</sup>, wahoyodàk'<sup>w</sup>.

Ganēhi<sup>8</sup> gwī<sup>8</sup>ne la<sup>a</sup>lē', ba<sup>a</sup>gwé<sup>8</sup>nbí<sup>s</sup>;<sup>5</sup> hánliwilà<sup>u8</sup> wáxa wá<sup>a</sup>da; wáxa<sup>a</sup> mi<sup>i</sup> gáhi na<sup>8</sup>nàk',<sup>6</sup> mi<sup>i</sup> hono<sup>8</sup> gáhi na<sup>8</sup>nàk'<sup>6</sup> wáxa. Ganēhi<sup>8</sup> alse<sup>8</sup>k'sák'sank'<sup>6</sup> há<sup>a8</sup>yà. Gana<sup>8</sup>néx goyo dō<sup>u</sup>mk'<sup>6</sup> goyo i<sup>l</sup>'ts!ak'<sup>w</sup>. Goyo bu<sup>u</sup>biní<sup>i</sup> dek'yū<sup>u</sup>'k'auk'wòk';<sup>6</sup> wayá he<sup>8</sup>nè dek'iwík'auk'wanma<sup>8</sup>, ga na<sup>8</sup>nàk'ik'.<sup>6</sup> Gana<sup>8</sup>nex t'ga<sup>a</sup> sigīt'a<sup>8</sup>, pla-imasgák'amna<sup>8</sup>,<sup>6</sup> gas'i<sup>8</sup>. gana<sup>8</sup>néx la<sup>a</sup>lē'. S'umluhūixia<sup>u8</sup>,<sup>7</sup> wigamdí<sup>8</sup> was'umluhūixòk'<sup>w</sup>. Gana<sup>8</sup>néx nékci-wò<sup>u</sup>'k'di há<sup>a</sup>p'k!emná<sup>8</sup>s k!emánk';<sup>6</sup> gana<sup>8</sup>néx p!uwú<sup>u8</sup>k' há<sup>a</sup>p'k!emná<sup>8</sup>s, bo<sup>u</sup> gana<sup>8</sup>néx p!uwú<sup>u8</sup>k' yaplà. Gana<sup>8</sup>néx yaxa meléxi wihìn, a<sup>a</sup>k's'i<sup>8</sup> ání<sup>8</sup> alxí<sup>i</sup>k' honò<sup>8</sup>. P!alák'wahi ʔaga<sup>8</sup>à.

<sup>1</sup> Evidently contains the word *da-uyáa*, "medicine-spirit." Old Rock Woman was said to be the mountain's "boss."

<sup>2</sup> A sign of preparation for war or for a war-dance,

<sup>3</sup> As white war-paint.

<sup>4</sup> Perhaps misheard for *giníik'da<sup>8</sup>*.

<sup>5</sup> This word was said not to be in ordinary use, but to be limited to myth texts.

for the medicine-man she sang, whereat then did die the medicine-man. Now my paternal grandmother, the Old Rock Woman, has done so.

Then, 'tis said, (the mountain) Aldauyá<sup>a</sup>k'wadìs<sup>1</sup> was told of it. "Now the Old Rock Woman has killed the medicine-man," was he told. Just then did he prepare himself, and his hair he tied up into a top-knot.<sup>2</sup> Then dust, 'tis said, on his forehead he put.<sup>3</sup> Then there when he came, now dead lay the medicine-man. His arm he picked up, now wrenched loose the medicine-man's arm. Off yonder into a pit he jumped with the medicine-man's arm. Then, 'tis said, he danced, with the medicine-man's arm he danced rapidly around brandishing it. Now he sang, danced with it.

Then, 'tis said, some time elapsed. Up he looked, across to his younger brother he looked; now his younger brother, for his part, that same thing did do, now again that same thing did do his younger brother. Then, 'tis said, they on either side did nod to each other. Thus they slew the medicine-man, the evil-minded medicine-man. The medicine-man's arm he brandished before him; just as a knife is brandished before one, that he did with it. Thus when the world was set, when down it was placed, then thus it happened. (Thus) the s'omlóholxa<sup>s</sup><sup>7</sup> makes medicine, my paternal grandfather did make medicine with (this song and dance). Someone, I believe the Children Creator, made things thus. Thus, Children Creator, they call him, nowadays people call him thus. Thus much did my mother tell me, but she did not see it either. This, for its part, is a myth indeed.

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<sup>6</sup> These forms are inferentials again. It seems plausible to assume that the text, being a medicine formula rather than an ordinary myth narrative, should have inferential verb forms throughout for narrative, but that Mrs. Johnson now and then slipped into the more easy-going aorists.

<sup>7</sup> For the differences between the s'omlóholxa<sup>s</sup> and *goyò* compare Sapir, *op. cit.*, pp. 40-45.

23. THE ROLLING SKULL.<sup>1</sup>

The Takelmas believed in people who consisted of nothing but a skull; they were called *Xilam da'gaxda*, "dead-person his-head," or *Xilam t!egili'xi*, "dead-person his-skull," and rolled around killing people. They made a noise like bum+, bum+, and cried out constantly *Ximi'+ximi*. Children were threatened with the skull's cry *Ximi'+ximi* if they did not mind.

Once the people heard a skull come rolling along. They were terribly afraid and ran off, crying, "O'+ da da da da da! O'+ da da da da da!" Hot rocks were placed in a ditch and covered up so that the rolling skull could not see them. As the people ran away he rolled after them, until he rolled into the ditch, where he was killed. Had it not been for that, he would have killed everybody.

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<sup>1</sup>This and the following fragments were elicited by a question as to whether the Takelmas were acquainted with the myths of the rolling skull and the musical contest in which the lamprey eel comes off victor. Frances Johnson did not remember them well enough to tell them as myth texts. For the former of these myths compare Curtin's Yana tale in his "Creation Myths of Primitive America," pp. 325-35.

24. EEL THE SINGER.<sup>1</sup>

Eel was said to have sung through the holes<sup>2</sup> of his own body like a flute. He was called the best singer of all.

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<sup>1</sup> Compare, Curtin, *op. cit.*, pp. 177-208.

<sup>2</sup> The markings on the lamprey eel are thought of as holes.

## II. CUSTOMS AND PERSONAL NARRATIVES.<sup>1</sup>

### I. HOW A TAKELMA HOUSE WAS BUILT.<sup>2</sup>

Yap!a wílí klemèi. Bēm pla-idī'lók', emé'si<sup>8</sup> hono<sup>8</sup> pla-idī'lók', hé'me<sup>8</sup> hono<sup>8</sup> pla-idī'lók', hagamgamàn pla-idī'lók'. Hé'ne hono<sup>8</sup> hangilíp' gadák' hagamgamàn, gadák'si<sup>8</sup> mū<sup>8</sup>xdánhi hangilíp'. He'ne yá'si<sup>8</sup> wílí s'idibí klemèi; he'ne gadák'si<sup>8</sup> mats!ák' wílí he'lam, t'gàl ga he'lam klemèi. Ganē dak'dát' dat!abàk', hā'ya<sup>3</sup> dat!abàk'. Ganē dede-wilídadís klemèi dak'dat'si<sup>8</sup> dahók'wal klemèi kliyí'x ganàu ba-igináxda<sup>3</sup>. Ganēs'i<sup>8</sup> gáklan klemèi, xā'isgip lísgap', gwelt'gāu gináx klemèi; wílí s'idibí'si<sup>8</sup> klemèi.

Ganē dat!abàk' ha'it'bū'xt'bixik'<sup>w</sup>. Ganē lep!ēs hahū-wú<sup>w</sup>k'i, ganát' gidí alxalí yap!à; plí yogá<sup>a</sup> has'sō<sup>u</sup>, gas'i<sup>8</sup> alxaliyaná<sup>8</sup> hā'ya pliyà. Gana<sup>8</sup>néx hop!è'n yap!a<sup>a</sup> wílí; lep'níxa wílí ganát'. Samáxas'i<sup>8</sup> ana<sup>8</sup>néx<sup>4</sup> alxalí, aní<sup>8</sup> wílí ganàu. Gwás' wílí yaxa wit'géye<sup>8</sup>k'i, gas'i<sup>8</sup> plí yogá<sup>a</sup> klemèi habinì. Gana<sup>8</sup>nex samáxa alxalí, aní<sup>8</sup> lep'níxa nat' wílí ganàu.

### 2. MARRIAGE.

Wá-iwī he<sup>8</sup>wa<sup>a</sup>gán, tclulx hé<sup>8</sup>wa<sup>a</sup>giwín; yáp!as'i<sup>8</sup> gel-gulúxa<sup>8</sup>n wá-iwī máxa dap!ālálá-u máxa, gas'i<sup>8</sup> ga<sup>a</sup>al he<sup>8</sup>wāk'

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<sup>1</sup>An attempt was made to secure a series of texts dealing with the life of the Indians. The six short texts that make up this part represent the indifferent success obtained. Indians generally find it far more difficult to dictate an account of a custom, which requires a certain amount of originality, than to tell a myth which they have already told or heard tell doubtless more than once.



## II. CUSTOMS AND PERSONAL NARRATIVES.<sup>1</sup>

### I. HOW A TAKELMA HOUSE WAS BUILT.<sup>2</sup>

The people are making a house. A post they set in the ground, and here again they set one in the ground, yonder again they set one in the ground, in four places they set them in the ground. Then also they place beams across on top in four places, and above (these) they put one across just once. And just then they make the house wall; and then on top they place the house boards, those they make out of sugar-pine lumber. Then they finish it on top, on either side<sup>3</sup> they finish it. Then they make the door, and on top they make a hole for the going out of the smoke. And then they make a ladder, they notch out (a pole), for going down to the floor they make it; and the house wall they make.

Then they finish it, all cleaned inside. Now rush mats they spread out inside, on such the people sit. The fireplace is in the center, so that they are seated on either side of the fire. In that way, indeed, was the house of the people long ago; in winter their house was such. But in summer they were sitting like now,<sup>4</sup> not in the house. Just a brush shelter they placed around, so that the fireplace they made in the middle. Thus they dwelt in summer, not as in winter in a house.

### 2. MARRIAGE.

A girl was purchased, with dentalia she was purchased. Now the people liked each other, the father of the girl and the

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<sup>2</sup> For further details see Sapir, Notes on the Takelma Indians of Southwestern Oregon, *American Anthropologist*, N. S., Vol. 9, pp. 262, 63.

<sup>3</sup> That is, they put on the boards reaching from the ridge-pole to the sides of the house.

<sup>4</sup> We were sitting out in the open when this text was dictated.

wa-iwí<sup>i</sup>. Ga na<sup>n</sup>nagása<sup>n</sup> hop!è<sup>'n</sup> yap!à. Gas'í<sup>s</sup> tlemeyán-wia<sup>us</sup>, wa-iwí<sup>i</sup> ya<sup>n</sup>ngwán dap!álá-u wá<sup>a</sup>da.

K'ai gwala la<sup>a</sup>bán, tc!úlx, xúma, yeléx, klél, dūk', yūp', degàs, klél meheli<sup>i</sup>, ga nàt' la<sup>a</sup>bán; má<sup>s</sup>nais'í<sup>s</sup> samáxa hīx la<sup>a</sup>bán, luxùm t'gal dal<sup>s</sup>wap'ū'tlik<sup>w</sup> ga la<sup>a</sup>bán, p'im xum la<sup>a</sup>bán. Yáp!a mixal yá<sup>a</sup>da<sup>s</sup> aldi'l le<sup>s</sup>bànx. Hop!è<sup>'n</sup>à wá-iwí<sup>i</sup> áni<sup>s</sup> yok!<sup>w</sup>ōi tli'lā'p'a, dalwí<sup>s</sup> áni<sup>s</sup> gelgulùk' tli'lā'p'a; dap!ā'lau hono<sup>s</sup> gana<sup>n</sup>éx áni<sup>s</sup> gelgulùk' k'a-ilā'p'a dál<sup>s</sup>wí<sup>s</sup>.

### 3. HOW A FEUD WAS SETTLED.<sup>1</sup>

Xa<sup>a</sup>wít'. Yap!a t!omōxa<sup>n</sup> klo<sup>x</sup>xámxa yowó<sup>u</sup>da<sup>s</sup> hā<sup>'s</sup>yà yōk!<sup>w</sup>at'gwan yilim, xilam yō<sup>u</sup>k!<sup>a</sup> yilim. Tc!òlx ga xilam yō<sup>u</sup>k!<sup>a</sup> nagánhan. Gas'í<sup>s</sup> ganē tclibínxa<sup>n</sup>, gas'í<sup>s</sup> xa<sup>a</sup>wísa<sup>a</sup> k!emēn, gas'í<sup>s</sup> xa<sup>a</sup>wít'. "ībíl<sup>s</sup> ū's'i t!ümúxda<sup>s</sup>," nagása<sup>n</sup> yap!à. Aga t!omománma<sup>s</sup> ga xa<sup>a</sup>wísa<sup>a</sup> k!emēi. "Ganat' ū's'i, t!eimí<sup>s</sup> ū'ci," nagàn yap!a do<sup>u</sup>má<sup>s</sup>. Gas'í<sup>s</sup> áni<sup>s</sup> gelgulùk'. "Wede k'ai úsbiga<sup>s</sup>, hono<sup>s</sup> dō<sup>u</sup>mxbin yá<sup>a</sup>," nagá<sup>s</sup> yap!a do<sup>u</sup>má<sup>s</sup>. Ganē xa<sup>a</sup>wísa<sup>a</sup> hanyewé<sup>s</sup>, ganē gwenhegwé-hók<sup>w</sup>. "A'nī<sup>s</sup> ībíl<sup>s</sup> ugúsbi<sup>n</sup>,' nagasbi," nagá<sup>s</sup>. Ganē xa<sup>a</sup>wísa<sup>a</sup>, "'Wede ganàt','' ís'is'í<sup>s</sup> nagá<sup>n</sup>."

"Wede ga nēxdam t!ümúxda<sup>s</sup> haxo<sup>n</sup>hì, áni<sup>s</sup> gwí<sup>s</sup> na<sup>n</sup>nagásbinda<sup>s</sup>. Ganga t!ümúxdam yaxà, wa-iwít'èk' gè ci<sup>s</sup>ulit'a<sup>s</sup>," nagása<sup>n</sup> yap!a hop!è<sup>'n</sup>. Ganē hányewe<sup>s</sup>. "'Ganga ībíl<sup>s</sup> ū's'i,' nagásbi. 'Gí<sup>'</sup>wa kli<sup>'</sup>gá<sup>t</sup>, hono<sup>s</sup> yap!a do<sup>u</sup>maná<sup>s</sup>,'

father of the youth, so for that reason they purchased the girl. That long ago people did to one another. Thereupon they went with her to see her married, the girl was taken to the youth.

Many things were carried (as presents)—dentalia, food, burden-baskets, basket-buckets, skirts, basket-caps, sifting basket-pans, cooking baskets, that sort of things was carried along; but at this season, summer, camass was taken along, manzanita berries mixed up with sugar-pine nuts,—those were carried along, dried salmon was carried along. As many people as did go, all carried things along. Long ago, indeed, the girl did not know the husband, sometimes she did not like the husband; thus also the youth sometimes did not like the woman.

### 3. HOW A FEUD WAS SETTLED.<sup>1</sup>

(How) one acts as go-between. (Let us suppose) people who are related to each other by their children's marriage slay one another, on either side they call for each other's bones, dead men's bones they call for. Dentalia, those used to be termed dead men's bones. So then they make speeches to one another, and one is made a go-between, so that he may go between (both parties). "Give me blood-money, since you have slain me!" people said to each other. Now he (whose kinsman) has been slain, that one makes use of the go-between. "Give me of that kind, give me one hundred," the slayer of the person is told. But he does not wish it. "I will not give you anything, I shall even kill some more of yours," says the slayer of the person. Then the go-between returns across, then recounts what he has been told. "'I'll give you no blood-money!' he says to you," says he. Then the go-between (adds), "'Not in that fashion!' no matter how often I told him."

"Do not tell me that, since you have slain mine just for nothing, though I did nothing to you. For just no reason have

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<sup>1</sup> Compare Sapir, *op. cit.*, pp. 270-72.

nagaít'e<sup>é</sup>," nagá<sup>is</sup> xa<sup>a</sup>wísa<sup>a</sup>. Ganē gwenhegwéhak<sup>w</sup>nana<sup>s</sup> gana<sup>n</sup>néx malàk' xa<sup>a</sup>wísa<sup>a</sup>, "Ganē aga dūmhak<sup>w</sup>dan guxwí xilam la<sup>a</sup>lè'." Ga nagása<sup>n</sup> yap!a hop!è<sup>n</sup> t!omōxanda<sup>s</sup>. Gas<sup>i</sup> ganē honó<sup>s</sup> hanyewé<sup>is</sup> xa<sup>a</sup>wísa<sup>a</sup>. Emé<sup>s</sup>dat' dūmhôk<sup>w</sup> t'agá<sup>is</sup>. "Ganga hanyèü! k'áiwí<sup>s</sup> ūgū's'i," nagá<sup>is</sup> dūmhôk<sup>w</sup>. Gas<sup>i</sup> hanyewé<sup>is</sup>. "Ganga k'áiwí<sup>s</sup> ū's'i," nagásbi," nagá<sup>is</sup> xa<sup>a</sup>wísa<sup>a</sup>. "K'áiwí<sup>s</sup> ók'i," nagá<sup>is</sup> xa<sup>a</sup>wísa<sup>a</sup>, yap!a do<sup>u</sup>más<sup>s</sup> nagà. "Yewe déhi kliyí<sup>s</sup>k'. Honó<sup>s</sup> yap!a do<sup>u</sup>maná<sup>s</sup>, gedé ye<sup>o</sup>gwásbina<sup>s</sup>.<sup>1</sup> Yap!a gwala do<sup>u</sup>maná<sup>s</sup>, gas<sup>i</sup> ga<sup>a</sup>al k'áiwí<sup>s</sup> ók'i," nagá<sup>is</sup> xa<sup>a</sup>wísa<sup>a</sup>.

Ganē "Há-u" nagá<sup>is</sup>. "K'áiwí<sup>s</sup> ogoyí<sup>n</sup>. Dūwū<sup>s</sup>k'," nagá<sup>is</sup> yap!a do<sup>u</sup>más<sup>s</sup>. "Wéde gede ye<sup>o</sup>gwásdam, k'áiwí<sup>s</sup> ogúsbi<sup>n</sup>. Klú<sup>u</sup>yabadam e<sup>b</sup>ik'," nagá<sup>is</sup> yap!a do<sup>u</sup>más<sup>s</sup>. "K'á-iwí<sup>s</sup> hā'p'di' más<sup>i</sup> hono<sup>s</sup> ū's'i." Mi<sup>i</sup> hono<sup>s</sup> yewé<sup>is</sup> xa<sup>a</sup>wísa<sup>a</sup>; mi<sup>i</sup> senésant', guxwí dū la<sup>a</sup>lè'. Yokloyán mi<sup>i</sup> k'áiwí<sup>s</sup> ók'igulugwán. Gwála yap!à. Mi<sup>i</sup> senésant'. "ībī<sup>l</sup> ogoyí<sup>n</sup>," nagásbi; 'masí<sup>s</sup> t!oco<sup>u</sup> hā'p'di' ū's'i," nagásbi." Mi<sup>i</sup> gwenhegwéhôk<sup>w</sup>. Mī<sup>s</sup>sga<sup>s</sup> dak'dahālk'wa, "Gáhi<sup>s</sup> nagá<sup>is</sup>." Ganē ībī<sup>l</sup> ogús<sup>a</sup>n. Ganē há<sup>a</sup>ya wát'gwan giní<sup>s</sup>k', ganē ogúsa<sup>n</sup>. Yap!a do<sup>u</sup>más<sup>s</sup> da<sup>a</sup>gwála oyōn, ā'k'si<sup>s</sup> t!os'óu hā'p'di'hì ogoyín. Gana<sup>n</sup>néx hop!è<sup>n</sup>à yap!a t!omōxanda<sup>s</sup>, k'ai<sup>s</sup>lā'p'as<sup>i</sup> hono<sup>s</sup> k'ái gwala ogúsa<sup>n</sup> hā<sup>a</sup>yà. Xa<sup>a</sup>wísa<sup>a</sup>s<sup>i</sup> hono<sup>s</sup> k'ai ogoyín, tclúlx ogoyín; adat' dūmhôk<sup>w</sup>da<sup>a</sup> ga xebé<sup>n</sup>, ga tclólx ogoík'wa. Yap!a do<sup>u</sup>más<sup>s</sup> ánī<sup>s</sup> k'ai ogoík'wa.

<sup>1</sup>Literally, "in-front-of-that you-will-be-retained-with-(it)."

you slain one of mine, though yonder my girl is dwelling," (thus) people spoke to one another in times long past. Then he returns across. "'Just you give me blood-money!' he says to you. 'Too far will it go! People will yet be slain,' say I," says the go-between. Then, recounting what he has been entrusted to say, the go-between tells him thus, "Now these whose (kinsman) has been slain, their heart has become sick." That did people of long ago say to one another when they killed each other. So then once more the go-between turns across. On this side he whose (kinsman) has been slain cries. "Keep on going across! Many things he must give me," says he whose (kinsman) has been slain. So he returns across. "'Just you give me something!' he says to you," says the go-between. "Give him something!" says the go-between, to the slayer of the person he says it. "Perhaps too far it goes. Yet shall people be slain; they will get even with you. Many people will be killed, so for that reason give him something!" says the go-between.

Then "Yes" he says. "I'll give him something. It is well," says the slayer of the person. "You shall not get even with me, I'll give you something. Friends to each other we are," says the slayer of the person. "Some little thing do you also give me in return!" Now the go-between returns again; now he whoops, his heart has become glad. Now it is known that it is intended to give him something. Many are the people. Now he whoops. "'I give you blood-money,' he says to you. 'Do you too give me a little bit,' he says to you." Then he relates to them what he has heard. A certain one answers him, "Just that he says." Then they give each other blood-money. Now on either side they proceed to each other and give each other (presents). The slayer of the person gives most of all, to him, in his turn, is given just a little bit. Thus in time long past, indeed, people (acted) when they slew one another. And also the women on both sides give each other many things. And the go-between also is given something, dentalia are given to him. On this side he whose (kinsman) has been slain, that

4. HOW A BAD-HEARTED MEDICINE-MAN HAS HIS GUARDIAN SPIRITS DRIVEN OUT OF HIM.<sup>1</sup>

Goyo ɪʔts!ak<sup>w</sup> ganàt<sup>ʔ</sup> bayeweyagwán<sup>2</sup> yo<sup>u</sup>láp<sup>x</sup>da<sup>a</sup> yap!a gayawaná<sup>ʃ</sup>. Gas<sup>i</sup>ʃ ání<sup>ʃ</sup> dō<sup>u</sup>mia gelgulugwán, gas<sup>i</sup>ʃ ga<sup>a</sup>al yo<sup>u</sup>láp<sup>x</sup>da<sup>a</sup> ba-ihimimán. S<sup>u</sup>mlóhólxa<sup>s</sup> xebé<sup>n</sup>, ání<sup>ʃ</sup> yap!a gamáxdí<sup>3</sup> xebé<sup>n</sup>. “Ga na<sup>n</sup>nāk<sup>i</sup>,” nagan; ání<sup>ʃ</sup> āk<sup>ʔ</sup> hagu-xwít<sup>g</sup>wa<sup>4</sup> xebé<sup>n</sup>. Gas<sup>i</sup>ʃ gani xū<sup>ʔ</sup>ne la<sup>a</sup>lé<sup>ʔ</sup>, gáni yap!a abai-lemé<sup>x</sup>. Hé<sup>ʔ</sup>lt<sup>a</sup> ání<sup>ʃ</sup> yok!oyá<sup>n</sup>. Wihin hemé<sup>ʔ</sup>ham, mi<sup>i</sup> gelelá<sup>a</sup>xaldi<sup>n</sup>;<sup>5</sup> wihin hemé<sup>ʔ</sup>ham s<sup>u</sup>mlóhólxa<sup>s</sup> hé<sup>ʔ</sup>lt<sup>a</sup>. Goyo bayeweyàk<sup>w</sup> yo<sup>u</sup>láp<sup>x</sup>da<sup>a</sup>, himimán.

Ganē da<sup>a</sup>plíya mats!agán goyò lap<sup>s</sup> wò<sup>ʔ</sup>k<sup>i</sup>ʃ. Ganē k<sup>ʔ</sup>o<sup>ʔ</sup>px badabát<sup>i</sup> wa<sup>a</sup>díxda, ganē yo<sup>u</sup>láp<sup>x</sup>da<sup>a</sup> mí<sup>i</sup>sga<sup>n</sup> bayewé<sup>i</sup>ʃ. Gási<sup>ʃ</sup> bayewéida<sup>ʃ</sup> A<sup>n</sup>+ yo<sup>u</sup>m hadé<sup>ʔ</sup>da nagá<sup>i</sup>ʃ goyò. Ganē hono<sup>ʃ</sup> gahi ná<sup>n</sup>nagà gani plul<sup>ʔ</sup> badabát<sup>i</sup>. Ganē hono<sup>ʃ</sup> bayewéida<sup>ʃ</sup> yo<sup>u</sup>láp<sup>x</sup>da ganē yo<sup>u</sup>m hadé<sup>ʔ</sup>da nagá<sup>i</sup>ʃ. Ganē goyo mǎn mixál bayewéida<sup>ʃ</sup> yo<sup>u</sup>láp<sup>x</sup>da. Mi<sup>i</sup> gǎ<sup>ʔ</sup>m bayewé<sup>i</sup>ʃ. Ganē wa<sup>a</sup>himidán goyò, “Wede ts!a-imát, aldí hē<sup>ʔ</sup>lél<sup>ʃ</sup>k<sup>ʔ</sup>,” nagan, goyo wa<sup>a</sup>himidán. Ganē hono<sup>ʃ</sup> gahí<sup>ʃ</sup> na<sup>n</sup>nagà; ganē hono<sup>ʃ</sup> bayewé<sup>i</sup>ʃ yo<sup>u</sup>láp<sup>x</sup>da<sup>a</sup>, ganē yō<sup>u</sup>m hono<sup>ʃ</sup> hadé<sup>ʔ</sup>da naga<sup>i</sup>ʃ. Mǎn mixal bayewéida<sup>ʃ</sup>; mi<sup>i</sup> xíbini bayewé<sup>i</sup>ʃ. Ganē hono<sup>ʃ</sup> gahí<sup>ʃ</sup> na<sup>n</sup>nagà, hono<sup>ʃ</sup> yewé<sup>i</sup>ʃ yo<sup>u</sup>láp<sup>x</sup>da. Mǎn mixal bayewéida<sup>ʃ</sup>. Gas<sup>i</sup>ʃ “Wede ts!a-imát,” nagan, “hé<sup>ʔ</sup>lél<sup>ʃ</sup>k<sup>ʔ</sup>.” Ts<sup>ʔ</sup>!ís<sup>a</sup> mü<sup>u</sup>xdàn<sup>6</sup> ga na<sup>n</sup>nagàn. Gas<sup>i</sup>ʃ mǎn bayewéida<sup>ʃ</sup> yo<sup>u</sup>láp<sup>x</sup>da; mi<sup>i</sup> déhal bayewé<sup>i</sup>ʃ, mi<sup>i</sup> íxdíl bayewé<sup>i</sup>ʃ. Gana<sup>n</sup>éx mǎn; gani yap!amí<sup>ʔ</sup>s la<sup>a</sup>lít<sup>a</sup>ʃ, mi<sup>i</sup> yap!amí<sup>ʔ</sup>s bayewé<sup>i</sup>ʃ, nagá<sup>i</sup>ʃ.

<sup>1</sup> Compare Sapir, *Journal of American Folk-lore*, Vol. xx, p. 48.

<sup>2</sup> = *ba-iyeweyagwán*.

<sup>3</sup> Literally, “raw,” *i. e.*, such as are not medicine-men.

one does so, that one gives him dentalia. The slayer of the person does not give him anything.

4. HOW A BAD-HEARTED MEDICINE-MAN HAS HIS GUARDIAN SPIRITS DRIVEN OUT OF HIM.<sup>1</sup>

A bad-hearted medicine-man—of such a one the guardian spirits are driven out, since he eats up people. Now it is not desired to kill him, so for that reason his guardian spirits are driven out. A s'omlohólxa<sup>s</sup> does it, raw<sup>3</sup> people do not do it. "Do that to him," he is told; he, (the medicine-man), does not do it of his own free will.<sup>4</sup> So now night has come, now the people have assembled together in the house. His song I do not know. My mother used to imitate it, now I have forgotten it;<sup>5</sup> my mother used to imitate the song of the s'omlohólxa<sup>s</sup>. The medicine-man's guardian spirits he causes to go out, they are driven out.

Then the medicine-man is placed alongside of the fire without a blanket. Then ashes are clapped all over his body, and one of his guardian spirits goes out. Now as it goes out (the medicine-man groans) A<sup>n</sup>+, and there is blood in the medicine-man's mouth. Then he does that same thing to him again, now claps ashes over him. Now when his guardian spirit goes out again, then there is blood in his mouth. Now the medicine-man counts how many of his guardian spirits go out. Now two have gone out. Then the medicine-man is addressed, "Do not hide them! Let them all go!" he is told, the medicine-man is addressed. Then again that same thing he says to him; now again his guardian spirit goes out, and again blood is in his mouth. He counts how many go out; now three have gone out. Then again he does that same thing to him, again his guardian spirit goes. He counts how many go out. Thereupon

<sup>4</sup> Literally, "in his own heart."

<sup>5</sup> = *gel-yaláaxaldi<sup>n</sup>*, literally, "I breast-lost it."

<sup>6</sup> Literally, "at-night once," *i. e.*, "in one night"

“Gani mi<sup>i</sup> dí hené<sup>n</sup>?” nagán goyò. Gwála yap!a wíli debū<sup>o</sup>. Gas’i<sup>o</sup> “Há-u,” naga<sup>o</sup>, “mi<sup>i</sup> hené<sup>n</sup>, mi<sup>i</sup> ání<sup>o</sup> k’ài.”— “Dedílümü’sgat’? Mi<sup>i</sup> dí bús’ la<sup>l</sup>lè’?” Gas’i<sup>o</sup> “Há-u,” naga<sup>o</sup>. “Ne<sup>o</sup> hono<sup>o</sup> ga<sup>o</sup>hi na<sup>n</sup>nāk’i,” nagàn s’omlohólxa<sup>s</sup>. Gas’i<sup>o</sup> gáhi<sup>o</sup> na<sup>n</sup>nagà, máxla k’alák’alhi, iwôbadabát’i; ání<sup>o</sup> k’ái bayewé<sup>o</sup> yo<sup>u</sup>láp<sup>x</sup>da, mi<sup>i</sup> hené<sup>n</sup>. S’omlohólxa<sup>s</sup> gá na<sup>n</sup>nagà; goyò i<sup>l</sup>ts!ak<sup>w</sup> yap!a gayawaná<sup>o</sup>, gá ga<sup>o</sup>al gá<sup>a</sup> nagàn. Gas’i<sup>o</sup> wihin ga<sup>a</sup> nèx<sup>1</sup> meléxi, aldī’ wihin yiwín ga<sup>o</sup> meléxina<sup>o</sup>. Gas’i<sup>o</sup> goyo ba<sup>y</sup>ewéida<sup>o</sup> k’ái he<sup>n</sup>ne máxla <sup>o</sup>algū<sup>u</sup>gūwīk<sup>w</sup> nát’ la<sup>l</sup>lè’. Gá na<sup>n</sup>nagàn goyo i<sup>l</sup>ts!ak<sup>w</sup>. Wihín ga<sup>a</sup> nex meléxi, gí<sup>s</sup>i<sup>o</sup> ání<sup>o</sup> alxí<sup>g</sup>i<sup>o</sup>n.

##### 5. FRANCES JOHNSON IS CURED BY A MEDICINE-WOMAN.<sup>2</sup>

Ganē xíli<sup>u</sup>s<sup>x</sup>winia-uda<sup>o</sup>,<sup>3</sup> géhi goyo mahài xíli<sup>u</sup>xwa<sup>o</sup>. Ganē sa<sup>a</sup>nsánsinia<sup>u</sup>s; k’a-ilā’p’agan ba<sup>a</sup>xó<sup>u</sup>dan, ga ganàu sa<sup>a</sup>nsánsa<sup>n</sup>. Ganē he<sup>n</sup>ne gi<sup>i</sup> ts’lawit’ eít’e<sup>o</sup>, ání<sup>o</sup> nek gwel<sup>o</sup>iūs’i. Mi<sup>i</sup> bo<sup>u</sup>s’i<sup>o</sup> bēm ik!wenéhi<sup>n</sup>, hop!è<sup>o</sup>ns’i<sup>o</sup> ání<sup>o</sup> nék gwel<sup>o</sup>iūs’i wa-iwi eít’e<sup>o</sup>da<sup>o</sup>.

Gas’i<sup>o</sup> xí<sup>l</sup>k’wi lo<sup>u</sup>lagwánma<sup>o</sup> hé<sup>n</sup>ne xilam la<sup>l</sup>lit’e<sup>o</sup>. Gas’i<sup>o</sup> ganē goyo lagagámdan, wiham goyo lagagámt’; goyo gamgám dak’dé hoyó<sup>o</sup>t’.<sup>4</sup> Gas’i<sup>o</sup> mi<sup>i</sup>his lohoít’e<sup>o</sup>. Gas’i<sup>o</sup> goyo yimis’al-

<sup>1</sup> Literally, “that speaking.”

<sup>2</sup> Compare Sapir, *op. cit.*, pp. 43, 44.



"Do not hide them!" he is told, "let them go!" In one night that is done to him. Now he counts them as his guardian spirits go out; now five have gone out. Now ten have gone out. In that way he counts them. Then when it has come to twenty, now twenty have gone out, he says so.

"Are they all gone now?" is asked the medicine-man. Many are the people, the house is full. Thereupon "Yes" he says. "Now they are all gone, there are none now."—"Do you tell the truth? Have they all disappeared now?" Thereupon "Yes" he says. "Well, do that same thing to him again," is told the s'omlohólxa's. So that same thing he does to him, dust he rubs over him, claps it upon him. No more do his guardian spirits go out, they are all gone now. That has the s'omlohólxa's done to him. Since the bad-hearted medicine-man ate up people, for that reason was that done to him. Now my mother did tell me that account;<sup>1</sup> they are all my mother's words, that which she did tell me. Now when the medicine-man has recovered, just like one that has had ashes thrown in his face has he become. That is done to evil-minded medicine-men. My mother did tell me that account, but I did not see it.

##### 5. FRANCES JOHNSON IS CURED BY A MEDICINE-WOMAN.<sup>2</sup>

Now while they were playing woman's shinny-ball,<sup>3</sup> right there a great medicine-woman was playing shinny-ball. Then they were fighting with one another; the women (of one side) were beaten, for that reason they fought with one another. Now at that time I was a fast runner, no one beat me in running. But today I hold a staff in my hand, while long ago, when I was a girl, no one beat me in running,

Now when the shinny-billet was played with, at that time I became sick. Now then a medicine-man was paid, my father did pay a medicine-man. Four medicine-men danced for me.<sup>4</sup>

<sup>3</sup> See Sapir, *American Anthropologist*, N. S., Vol. 9, pp. 261, 62.

<sup>4</sup>Literally, "over-me he-danced."

da<sup>n</sup>. Mi<sup>i</sup> agas<sup>i</sup> yō<sup>u</sup>k!w<sup>a</sup>t'k' yá<sup>a</sup>; xumas<sup>i</sup> t!āk' xābinwinì, ání<sup>ē</sup> wana t!ā'k' debū<sup>ē</sup>, ání<sup>ē</sup> ganá de<sup>u</sup>gū's<sup>i</sup>, xís<sup>i</sup> ání<sup>ē</sup> k'ai u<sup>u</sup>gwá<sup>n</sup>. Dayo<sup>u</sup>gámxa gás<sup>i</sup> ganē yimís'alda<sup>n</sup> goyo ga hawi ání<sup>ē</sup> dak'dē hoyót'a<sup>ē</sup>. Aga goyo gamgám yaxa dak'dē hoyót', gás<sup>i</sup> há<sup>a</sup>ga goyo yimís'aldanda<sup>ē</sup> ga hawi ání<sup>ē</sup> dak'dē hoyót'. Yimís'aldanda<sup>ē</sup> wihín goyo wōlt', he<sup>ē</sup>ne yá<sup>a</sup> ganē ba-ikliyī<sup>ē</sup>k'.

Ganē yap!a <sup>ē</sup>alt!emēx; ání<sup>ē</sup> gi<sup>i</sup> alxí'gi<sup>ē</sup>n yap!a <sup>ē</sup>alt!emēxda<sup>ē</sup>, mi<sup>i</sup> lohoīt'e<sup>ē</sup>. Ganē hoyót' habēbini dīhá-uda la<sup>l</sup>it'a<sup>ē</sup> yá<sup>a</sup>. Ganē "it!áni, gwélxda ī'ūxda it!ánip'," nagá<sup>ē</sup> goyo<sup>ē</sup>. Gas<sup>i</sup> "Aga yó<sup>u</sup>sda<sup>a</sup> mī<sup>ē</sup>wa," negés<sup>i</sup>. Mi<sup>i</sup> lohoīt'e<sup>ē</sup>; nék'di yowó's? Gas<sup>i</sup> biliwáldana<sup>ē</sup> tclidáxgwa, k'ai he<sup>ē</sup>ne bēm ba-ixó<sup>u</sup>dinma<sup>ē</sup>, na<sup>n</sup>ex na<sup>n</sup>nagá<sup>ē</sup>. Bo<sup>u</sup> aga bēm la-udánxbigi<sup>ē</sup>, andi<sup>ē</sup> wa<sup>a</sup>ganit'? Gana<sup>n</sup>èx ba-ixó<sup>u</sup>t', wa<sup>a</sup>ganí<sup>ē</sup>n ba-ixó<sup>u</sup>dina<sup>ē</sup>. Gas<sup>i</sup> he<sup>ē</sup>nehi ba<sup>a</sup>t!ebét'e<sup>ē</sup>. Xuma <sup>ē</sup>ū's<sup>i</sup>, hindē," nagaīt'e<sup>ē</sup>. Gas<sup>i</sup> goyo ūyū<sup>ē</sup>s. Gas<sup>i</sup> ganē ga nagá<sup>ē</sup>, "Hawi nāk'i, bo<sup>u</sup>nē hawi wa<sup>a</sup>díxda<sup>a</sup> īk!u<sup>u</sup>mini<sup>ē</sup>n." Ganē hono<sup>ē</sup> he<sup>ē</sup>lél<sup>ē</sup>, ganē aldī <sup>ē</sup>ik!u<sup>u</sup>mán wa<sup>a</sup>díxdèk'; ganē yō<sup>u</sup>m klél ganau mats!àk'. Ganē aldī <sup>ē</sup>ik!u<sup>u</sup>mán; legwélsi dēxdagwa wà, yūm ba-iginík<sup>w</sup>, klél ganau mats!àk'. A'ní<sup>ē</sup> hono<sup>ē</sup> xilam la<sup>l</sup>it'e<sup>ē</sup>.

Ganē ga nagá<sup>ē</sup>, "Wede honó<sup>ē</sup> xilam lāp'kleīt', gi<sup>i</sup> cū<sup>ē</sup>alp'gi<sup>ē</sup> eīt'e<sup>ē</sup>, wede lohók'i<sup>ē</sup> eīt'e<sup>ē</sup>. Lohók'i<sup>ē</sup> eīt'e<sup>ē</sup> yá<sup>a</sup> he<sup>ē</sup>ne yá<sup>a</sup> hono<sup>ē</sup> xilam lāp'da<sup>ē</sup>," negés<sup>i</sup>. "Wa-iwí<sup>i</sup> dū, ání ī'!ts!ak<sup>w</sup> wa<sup>a</sup>himit' yap!a, guxwí<sup>i</sup> yaxa dū, ū'yū<sup>ē</sup>s yaxà," nagá<sup>ē</sup> ganē goyò. "Ganē p!a<sup>a</sup>gán, xi t'ū k!emán, p!a<sup>a</sup>gán; he<sup>ē</sup>ne yá<sup>a</sup> xuma da<sup>ē</sup>ók'i<sup>ē</sup>k'." Ganē xi t'ū k!emēi wihìn; ganē p!egēnxi,

<sup>1</sup> Either *ándi* (= *áni<sup>ē</sup> di*) or *wede dí* may here be used as negative interrogative particle, according to whether *wa<sup>a</sup>ganit'* is taken as aorist ("you feel it;" aorist

Now then I almost died. Thereupon I dreamt of a medicine-woman. And now I was nothing but bones; and my food was half a spoonful, not even a full spoonful, not that much did my mother give me to eat, nor did I drink any water. And now in the fall I dreamt of that medicine-woman who had not yet danced for me. These four medicine-men had been dancing for me, but yonder medicine-woman I had dreamt of—that one had not yet danced for me. My mother went to fetch the medicine-woman I dreamt of, and just then she came.

Then the people assembled together. I did not see the people as they came together, I was dead now. Then she danced just when it had come to be after the middle of the day. Then "Hold her! Do you people hold her legs and hands," said the medicine-woman, for her part. Now "She here might start up," she said concerning me. Now I was dead; who starts up (when he is dead)? Then jumping upon the disease spirit, something like a splinter of wood being pulled out, thus she did. If nowadays a splinter of wood should hurt you, would you not feel it? In that way she pulled it out; I felt it when she pulled it out. And just then I arose. "Give me food, mother," I said. Thereupon the medicine-woman laughed (from joy). Now thereupon that she said, "Tell her to wait until now I set right her body." Then again she sang, then set my body completely right. Then the blood she put into a basket-bucket. Now everything she set right; with her lips she sucked it from me, took out the blood, and put it into the basket-bucket. Not again did I become sick.

Then that she said, "Not again will you become sick as long as I remain alive, as long as I do not die. Just when I should die, just then will you again become sick," she said to me. "She is a good girl, not badly she talks to people, ever good her heart, ever she laughs," then said the medicine-woman. "Now let her bathe. Prepare hot water, let her

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stem *agan-* with organic second *a*) or potential ("you would feel it;" non-aorist stem *ag[a]n-* with inorganic second *a*).

he<sup>ne</sup> yá<sup>a</sup> xuma <sup>é</sup>ügú's'i. Agas'i<sup>é</sup> aldi<sup>i</sup> mi<sup>i</sup> há<sup>as</sup>yeweya<sup>us</sup>, goyos'i<sup>é</sup> mi<sup>i</sup> nó<sup>us</sup>s' yewé<sup>ie</sup>.

Ba<sup>a</sup>yewēnxi; ání<sup>é</sup> hono<sup>é</sup> xilam la<sup>a</sup>līt'e<sup>é</sup> hé<sup>ne</sup> gas'i<sup>é</sup>. Ganē ba<sup>a</sup>yeweit'e<sup>da</sup>s ū'lūk!it'k' he<sup>é</sup>lemé<sup>é</sup>x, ánat' la<sup>a</sup>lē' dagáxdek', ání<sup>é</sup> k'ai ū'lūk!it'k'. Gwen<sup>é</sup>wí<sup>ie</sup>xap' ga yá<sup>a</sup> dágaxdek' alt'géye-t'giya<sup>en</sup>. Gana<sup>en</sup>x ba<sup>a</sup>yewēnxi, ga ga<sup>al</sup> gí<sup>ie</sup>a da<sup>a</sup>hó<sup>u</sup>xgwa<sup>en</sup> goyò. Gas'i<sup>é</sup> aldi<sup>i</sup> bō<sup>u</sup> yapla ga nagá<sup>ie</sup>, "A'nī<sup>é</sup> k'ai goyò, ání<sup>é</sup> k'ai yok!ōī," nagá<sup>ie</sup> bo<sup>u</sup> aga ga<sup>a</sup>yá<sup>a</sup>k'w. Gí's'í<sup>é</sup> gwala alxígi<sup>en</sup>. Wí<sup>é</sup>wákdi' gā'p!ini goyò mí<sup>ie</sup>s'í<sup>é</sup><sup>1</sup> hono<sup>é</sup> wihin "t'áda<sup>a</sup>" nagà; éme<sup>é</sup> ba-ik!iyī<sup>é</sup>k' wít'awā xilamná<sup>é</sup>, gadák' hoyó<sup>st</sup>. Gí<sup>é</sup>à gana<sup>en</sup>x alxígi<sup>en</sup> goyò. Yapla <sup>é</sup>alt'gú<sup>ie</sup>s'<sup>2</sup> goyo wí<sup>en</sup>, gíxgap' ogoīhi, agas'i<sup>é</sup> gōm ání<sup>é</sup> gana<sup>en</sup>x yapla<sup>2</sup> goyò.

## 6. A RAID OF THE UPPER TAKELMA.<sup>3</sup>

Sáma mū<sup>é</sup>xdàn wígamdis'í<sup>é</sup> Yūk'yák'wa<sup>4</sup> ló<sup>uk</sup>'k', gehíhi<sup>é</sup> wayá<sup>é</sup>. Dahō<sup>u</sup>xa la<sup>a</sup>lē', t'gemét'liauhi<sup>é</sup>, ganē hínau <sup>é</sup>ályuwuyá<sup>us</sup>; p!ī yaxa degülú'k!alx dáks'o<sup>u</sup>màl. Mí<sup>i</sup> wul'x<sup>3</sup> me<sup>é</sup> la<sup>a</sup>lē', mí<sup>i</sup>hi<sup>é</sup> k!ūwūwiá<sup>us</sup> nō<sup>u</sup>. Ganē he<sup>ne</sup>hi wígamdi wa-iwít'a he<sup>ne</sup>hi gelt!ayàk', "ō+ hamī<sup>é</sup>t' yuk'yák'wa gede wayá<sup>a</sup>da<sup>é</sup>. Geldi-yálxalt'k!eit'?" nagá<sup>ie</sup> wígamdi wa-iwít'a. He<sup>ne</sup> yá<sup>a</sup>hi ga nagá<sup>ie</sup>, "ō+," wihàm. Gwényewé<sup>ie</sup>, máxa yewewált'. Wígamdi xāp!i<sup>nó</sup>uk'wa, mí<sup>i</sup> waík'his wígamdi. "Ba<sup>a</sup>dēp'! mí<sup>i</sup> <sup>é</sup>alī wūlx." Bā<sup>h</sup>i<sup>é</sup>bilí<sup>us</sup>, ganēhi<sup>é</sup> no<sup>u</sup> klūwū<sup>é</sup> máxadī'l; da<sup>é</sup>máxau yá<sup>a</sup>hi waya<sup>a</sup>niá<sup>us</sup>.

<sup>1</sup> = mí<sup>ie</sup>s'-s'í<sup>é</sup>.

<sup>2</sup> yap/a <sup>é</sup>alt'gú<sup>ie</sup>s', "people white," refers to white men; yap/a alone, ordinarily simply "person, people," by contrast here means "Indian."

<sup>3</sup> In speaking of the Upper Takelma the word wul'x is here used, a term ordinarily

bathe, just then you shall give her food to eat." Then my mother prepared warm water. Then she made me bathe, just then she gave me food. Thereupon they all now returned home yonder, and now the medicine-woman returned next door.

She cured me; not again did I become sick as at that time. Then, when I recovered, my hair all came out; in this way did my head become—no hair of mine at all. A neckerchief, just that I tied about my head. Thus she cured me; for that reason, I, for my part, believe in medicine-men. But nowadays all people say that, "Nothing the medicine-men, nothing they know," say nowadays these (people) growing up. But I have seen many. Two of my cousins are medicine-men, and also another one (who) calls my mother aunt. Here he came when my elder sister was sick, and danced for her. I, for my part, have thus seen medicine-men. White people's doctors are different, they give people medicine; but we Indian medicine-men are not thus.

#### 6. A RAID OF THE UPPER TAKELMA.<sup>3</sup>

One summer my paternal grandfather was trapping at Yūk'yák'wa,<sup>4</sup> right there he slept. The evening came, it was getting dark; then up river they looked, a fire was just blazing on top of the mountains. Now the Shastas<sup>5</sup> were coming hither, and people ran off down river. And just then my paternal grandmother bethought herself, "Oh, it is right there at Yūk'yák'wa that your father is sleeping. Did you forget him?" said my paternal grandmother. Just then that said my father, "Oh!" He turned back, went back for his father. My paternal grandfather was warming his back, now my paternal grandfather had nearly gone to sleep. "Get up! Now right here

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referring to the Shastas. Indeed Frances Johnson used the English name Saste to translate the Indian *wul'x*, though, when asked, she definitely declared that she had reference to the *Lat'ga'wá*<sup>6</sup> or Upper Takelma.

<sup>4</sup> Yūk'yák'wa was a well-known salt-marsh where many deer were caught.

Ganēhi<sup>8</sup> gwel<sup>8</sup>wā' + k'wi<sup>8</sup> la<sup>8</sup>līt'a<sup>8</sup> ba<sup>8</sup>dé<sup>8</sup>yeweyagwán, agási<sup>8</sup> wihám<sup>8</sup>à klu<sup>8</sup>yápxādī'l dap!ā'la-u gā'p<sup>8</sup>ini gelweyānxa<sup>8</sup>n.<sup>1</sup> Ganēhi<sup>8</sup> mi<sup>8</sup> hono<sup>8</sup> k!ūwūwiá<sup>8</sup> ba<sup>8</sup>dé<sup>8</sup>yeweyagwán, agási<sup>8</sup> wihám wayá<sup>8</sup> klu<sup>8</sup>yápxādī'l. Gwī<sup>8</sup>ne si<sup>8</sup>wō'k'di waik', ánī<sup>8</sup> k'wā'<sup>8</sup>xk'; agási<sup>8</sup> mi<sup>8</sup> yap!a ánī<sup>8</sup> k'ài, gá<sup>8</sup>p<sup>8</sup>inihi yaxa wáya<sup>8</sup> hawì wihám klu<sup>8</sup>yápxādī'l. Agási<sup>8</sup> úlum<sup>8</sup>à da<sup>8</sup>máxau p!i<sup>8</sup> <sup>8</sup>alxí'gin, gási<sup>8</sup> xū'+<sup>8</sup>nehì yanàk' wúl<sup>8</sup>x<sup>8</sup>a. Ganēhi<sup>8</sup> hu<sup>8</sup>+ wúl<sup>8</sup>x mi<sup>8</sup> yawá<sup>8</sup>. Mi<sup>8</sup> yo<sup>8</sup>mī yap!à; agási<sup>8</sup> yap!a k!ūwú<sup>8</sup>da<sup>8</sup> mi<sup>8</sup> da<sup>8</sup>máxau, hé<sup>8</sup>ne yá<sup>8</sup>hi iguyú<sup>8</sup>xa<sup>8</sup>n. "Wúl<sup>8</sup>x mi<sup>8</sup> me<sup>8</sup>wōk'," nagása<sup>8</sup>nhi<sup>8</sup> klu<sup>8</sup>yápxādī'l. "Gwidí na<sup>8</sup>nagayik'?" nagása<sup>8</sup>n klu<sup>8</sup>yápxādī'l. Wihám hogá<sup>8</sup>s yùk', klu<sup>8</sup>yápxas<sup>8</sup>i<sup>8</sup> hono<sup>8</sup> hogwá<sup>8</sup>s yùk'.

"Ba<sup>8</sup>bilwabá<sup>8</sup>." Mi<sup>8</sup> wúl<sup>8</sup>x<sup>8</sup>a dé<sup>8</sup>t'an, mi<sup>8</sup> hono<sup>8</sup> dé<sup>8</sup>t'an wī<sup>8</sup>t'géyek!in. Ha<sup>8</sup>s'ō<sup>8</sup> yá<sup>8</sup>hi waik'; ganēhi<sup>8</sup> ba<sup>8</sup>bilí<sup>8</sup>, mi<sup>8</sup> k!ūwū<sup>8</sup>. "Ge wilí<sup>8</sup>, nō<sup>8</sup> ge wilí<sup>8</sup>!"<sup>2</sup> Mi<sup>8</sup> "p'á+"<sup>3</sup> sgelé<sup>8</sup> wúl<sup>8</sup>x, "Ge wilí<sup>8</sup> nō<sup>8</sup>," nagá-ihí<sup>8</sup> wúl<sup>8</sup>x. Dō<sup>8</sup>k' gā'plini<sup>8</sup> ána<sup>8</sup>nàk' gā'p!ini<sup>8</sup> dō<sup>8</sup>k' <sup>8</sup>almī<sup>8</sup>s', ga yá<sup>8</sup>hi gweldà hiwilí<sup>8</sup> wihám, agási<sup>8</sup> klu<sup>8</sup>yápxa<sup>8</sup> <sup>8</sup>áni<sup>8</sup> yok!wōi<sup>8</sup> gwidat' hiwilí<sup>8</sup>fuda<sup>8</sup>. Ganē mi<sup>8</sup>hi<sup>8</sup> ts'linits!anx wúl<sup>8</sup>x <sup>8</sup>alwa<sup>8</sup>dít'gwan. "Háwi ba<sup>8</sup>be<sup>8</sup> maháit'a waí!<sup>4</sup> bo<sup>8</sup>s'í<sup>8</sup> p'elék's'a<sup>8</sup>,<sup>5</sup> ba<sup>8</sup>be<sup>8</sup> hawi wayá<sup>8</sup>,"<sup>6</sup> nagása<sup>8</sup>nhi<sup>8</sup>. Aga dō<sup>8</sup>k' gweldaná<sup>8</sup> wihám, gadak' yá<sup>8</sup>hi nagá<sup>8</sup>, gáhi dexebé<sup>8</sup>n dō<sup>8</sup>k' gadak' nagá-ida<sup>8</sup>. Ganēhi<sup>8</sup> wihám gált'agwa ik!u<sup>8</sup>màn, agási<sup>8</sup> yiwi<sup>8</sup>yá<sup>8</sup> wulx, ts'liní<sup>8</sup>ts!anx; eme<sup>8</sup>ne yá<sup>8</sup>hi mi<sup>8</sup> ts!ayàk'. "Ho<sup>8</sup>!"<sup>7</sup> mi<sup>8</sup> nagá<sup>8</sup>, wihám<sup>8</sup>a ba<sup>8</sup>bilí<sup>8</sup>, mi<sup>8</sup> hó<sup>8</sup>k'. "Ge wilí<sup>8</sup>, ge wilí<sup>8</sup> no<sup>8</sup>, ge wilí<sup>8</sup>," nagása<sup>8</sup>nhi<sup>8</sup>. Géme<sup>8</sup>di hono<sup>8</sup> alda<sup>8</sup>gìnk'<sup>8</sup>?

<sup>1</sup> So heard for *gelwayaanxa<sup>8</sup>n*.

<sup>2</sup> Pronounced in a violent whisper.

<sup>3</sup> A loud and prolonged whisper.

<sup>4</sup> Literally, "still up-sun-big sleep!"

<sup>5</sup> Upper Takelma form of *p'eléxa<sup>8</sup>*.

are the Shastas." Up he jumped, then down river his father and he ran off. Far off indeed were they all sleeping.

Then, when the early morning came, their journey was started again, but my father indeed and his friend, two youths, were sleeping together. Now then again they all ran off, their journey was started, but my father and his friend were sleeping. I do not know how long they slept, they did not wake up; but now there were no more people, just the two indeed did still sleep—my father and his friend. But only a little while before a fire had been seen afar off, and all night long the Shastas, indeed, were going on. Then hu<sup>n</sup>+ the Shastas now were talking. Now they caught up with the people; but when now the people had run off far away, just then (my father and his friend) nudged each other. "The Shastas have now arrived here," said he and his friend to each other. "What are we going to do?" said the friends to each other. My father was a runner, and also his friend was a runner.

"Let us jump up!" Now the Shastas, for their part, were in front of them, and they also were surrounded on all sides. Just in the middle they seemed to be sleeping; then they jumped up, and scampered off. "There they run, down river there they run!"<sup>2</sup> Now p'ä+<sup>3</sup> shouted the Shastas. "There they run down river," said the Shastas. Two logs were like this, two logs were together; right under those ran my father, but he did not know which way his friend had run. Now then the Shastas were angry with one another. "Still sleep when the sun is way up!"<sup>4</sup> And just now they were going out to war, (yet) still they sleep when the sun's way up,"<sup>6</sup> they said to one another. While my father was under these logs, one passed right over them; that same thing he said, as he passed over the logs. Then my father got ready his bow, while the Shasta was talking, was

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<sup>6</sup> Bitter sarcasm. The Shastas are finding fault with one another for allowing the men to escape.

<sup>7</sup> A hoarse whisper.

<sup>8</sup> Literally, "when did they find him again?" *i. e.*, "they never found him again."

Gi<sup>is</sup>wa no<sup>u</sup> yá<sup>a</sup>hi, gé hono<sup>s</sup> p!a-idi<sup>is</sup>wiliwiá<sup>us</sup>. Ganēhi<sup>s</sup> dewénxa la<sup>alē</sup>; gwel<sup>is</sup>wā<sup>k</sup>'wi<sup>hi</sup> wigám<sup>di</sup> wa-iwít<sup>a</sup> p!agá<sup>i</sup>hi<sup>s</sup> hawi t'gemét<sup>ia</sup>-uda<sup>s</sup>, mi<sup>i</sup> yaxa hánt<sup>'ada</sup> mi<sup>i</sup> p!ülü<sup>'u</sup>p!alhi, di<sup>h</sup>áut<sup>'gwan</sup> nagá<sup>is</sup>. Ganēhi<sup>s</sup> wigám<sup>di</sup>du<sup>gít</sup>'gwa wa<sup>it</sup>!oxóxi. Ganēhi<sup>s</sup> "Mi<sup>i</sup> <sup>is</sup>alē hánt<sup>'ada</sup> wúl<sup>x</sup>," nagá<sup>is</sup>, mi<sup>i</sup> <sup>is</sup>als<sup>'o</sup>mal k!üwüwiá<sup>us</sup>. Ganēhi<sup>s</sup> mī<sup>'sga</sup> wili heyé<sup>x</sup> idá t!ít<sup>'a</sup> háp<sup>'sdi</sup><sup>1</sup> ganát<sup>'hi</sup> k'abáxa<sup>a</sup> yap!à, agási<sup>s</sup> mi<sup>i</sup> hánt<sup>'</sup> <sup>is</sup>also<sup>'mal</sup> <sup>is</sup>e<sup>'biyá</sup><sup>us</sup>, agási<sup>s</sup> wili mī<sup>'sga</sup> hawi <sup>is</sup>áni<sup>s</sup> also<sup>'mal</sup> yap!à. "<sup>is</sup>Alí labà, alí labà," nagá<sup>i</sup>hi<sup>s</sup>, nak!à t'bó<sup>xi</sup><sup>2</sup> nagà, wúl<sup>xi</sup> mi<sup>i</sup> emé<sup>s</sup> la<sup>alē</sup>. Ganēhi<sup>s</sup> mi<sup>i</sup> dak<sup>'yo</sup>míkwa, mi<sup>i</sup> ts!ayagán. "Há' há há," mi<sup>i</sup> wiyí<sup>'k</sup> ts!ayagánma<sup>s</sup>. "Gi<sup>i</sup> <sup>is</sup>eit<sup>'e</sup>, wede dūmxdap', Dī<sup>'lo</sup>mī<sup>s</sup> yugamá<sup>s</sup> eit<sup>'e</sup>," nagá<sup>i</sup>hi<sup>s</sup>. Ga wili mī<sup>'sga</sup> he<sup>'lemék</sup>lin, k'abáxa, gūxda<sup>a</sup>, t!omxíxa, bús' k!emēn wili mī<sup>'sga</sup> yap!à. A'nī<sup>s</sup> hono<sup>s</sup> gwi giní<sup>'k</sup> yaxà, ganēhi<sup>s</sup> hínau yewe<sup>is</sup>. Lat<sup>'ga</sup>wá<sup>s</sup> xebé<sup>en</sup>. Gana<sup>en</sup>xhi yap!a hop!è<sup>'en</sup> henenagwása<sup>en</sup>. Gana<sup>en</sup>nex meléxi wihìn, hawi <sup>is</sup>ani<sup>s</sup> wiham yō<sup>'k</sup><sup>w</sup>.

<sup>1</sup> With gesture towards some Indian lads that happened to be about.

<sup>2</sup> = t'bóux-ha<sup>s</sup>.



angry; when he was right close to him now, he shot at him. "Ho<sup>8</sup>!" now he said; my father, for his part, jumped up and ran. "There he runs, there he runs down river, there he runs!" they said to one another. They never found him again.

Just way off down river, there again they were camping. Then the next day came. Right early in the morning my paternal grandmother was bathing when yet it was dark; now just on the other side of the river (the Shastas) now were marching, one after another they passed on. Then my paternal grandmother, for her part, snatched together her clothes. Then she said, "Now right here on the other side of the river are the Shastas," and to the mountains they ran off. Then one house was left (with) a person's sons just like those little boys;<sup>1</sup> while now they were all half up the mountain the people of the one house were not yet in the mountains. "Take this along, take this along," they said, all kinds of noise they made, but the Shastas had already got to be here. Now then they caught up with them, and they were shot. "Hâ' hâ hâ," now they groaned as they were shot. "It' is I. Do not kill me. I am one who married at Di<sup>8</sup>lo<sup>u</sup>mī,"<sup>3</sup> he said. That one house was cleaned out—his sons, his wife, his mother-in-law—exterminated were the people of the one house. No further did they still go, then returned up river. The people of Lat'gâū did so. Just in that way did the people of long ago destroy each other. Thus did my mother tell me; not yet had she married my father.

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<sup>3</sup> He thinks to be shown mercy by representing himself as related to some people that live further up the river.

### III. MEDICINE FORMULAS.<sup>1</sup>

#### I. WHEN SCREECH-OWL TALKS.

Wá<sup>a</sup>da dap<sup>o</sup>p<sup>a</sup>ũ ó<sup>u</sup>p<sup>o</sup> bobòp<sup>o</sup>. “Xemelát<sup>o</sup>ědi? Dewénxa hadéhral na<sup>a</sup>nán<sup>2</sup> ha<sup>o</sup>ixdīl na<sup>a</sup>nán, gasi<sup>o</sup> yámx ga-iwadá<sup>o</sup>, yōm ga-iwadá<sup>o</sup>. Xemelát<sup>o</sup>,” nagàn. Gasi<sup>o</sup> dewénxa ha<sup>o</sup>ixdī<sup>l</sup> naga<sup>a</sup>nán.<sup>3</sup> Ga nagánhan hat<sup>o</sup>ga<sup>a</sup>dě hoplè<sup>o</sup>n, bo<sup>u</sup>sí<sup>o</sup> emé<sup>o</sup> ání<sup>o</sup> ga nagàn. “Yap!à lohóg<sup>w</sup>ulùk<sup>o</sup>,” ne<sup>o</sup>yé<sup>o</sup> bo<sup>u</sup>á bobop<sup>o</sup> yiwi-yá-uda<sup>o</sup>.

#### 2. WHEN HUMMINGBIRD IS SEEN.

“Walohogwadá<sup>o</sup> ũ<sup>l</sup>ük<sup>l</sup>it<sup>o</sup>k<sup>o</sup> dā<sup>o</sup>ṭbū<sup>u</sup>t<sup>o</sup>básda<sup>o</sup>. Wíli<sup>o</sup>t<sup>o</sup> ganàu. wahawaxxiwigwadá<sup>o</sup>.”

#### 3. WHEN HOOTING-OWL TALKS.

T<sup>o</sup>gwalá<sup>a</sup> ga nagàn, “Libín di we<sup>o</sup>gás<sup>o</sup>dam? Há<sup>o</sup> da<sup>a</sup>t<sup>o</sup>ga-yawá<sup>a</sup>da <sup>o</sup>al<sup>o</sup>yò. Né<sup>o</sup>k<sup>o</sup>di t<sup>o</sup>omomán? He<sup>o</sup>dadá<sup>o</sup> yap!a gwalà. Gé di alxí<sup>o</sup>git<sup>o</sup>, ge dí lohoyá<sup>u</sup>?<sup>4</sup> Ga dí ga<sup>o</sup>al libín we<sup>o</sup>gásdam?” nagán t<sup>o</sup>gwalá<sup>a</sup> yiwi-yá-uda<sup>o</sup>.

#### 4. WHEN YELLOWHAMMER TALKS.

Yap!a baxámda<sup>o</sup> alt!ayàk, “Yap!as<sup>o</sup>í<sup>o</sup> baxá<sup>o</sup>m!”—“Baxā-mia-uda<sup>o</sup> yap!a ma dí <sup>o</sup>alt!ayagìt<sup>o</sup>?” ga nagàn yiwi-yá-uda<sup>o</sup> t!è<sup>o</sup>k<sup>o</sup>.

<sup>1</sup> See Sapir, *Journal of American Folk-lore*, pp. 35-40, for interlinear translations and explanations of the significance of the charms.

<sup>2</sup> Literally, “I shall cause to be or do.” *naan-* is causative of non-aorist intr. *na-*.

### III. MEDICINE FORMULAS.<sup>1</sup>

#### 1. WHEN SCREECH-OWL TALKS.

One blows tobacco (smoke) towards the screech-owl. "Dost thou wish to eat? Tomorrow I shall obtain<sup>2</sup> five or ten (deer), so that thou shall eat fat, blood shalt thou eat. Thou wishest to eat," he is told. And then, on the morrow, about ten (deer) are obtained.<sup>3</sup> That used to be done in my land long ago, but nowadays here that is not said to them. "People are about to die," they say nowadays, indeed, when a screech-owl talks.

#### 2. WHEN HUMMINGBIRD IS SEEN.

"Thou shalt die with my hair which thou pullest out of the side of my head! In thy house thou shall rot with it!"

#### 3. WHEN HOOTING-OWL TALKS.

To a hooting-owl that is said, "Dost thou bring me news? Off yonder towards the north look thou! Who has been killed? There far away are many people. Didst thou see them there, did people die there? Didst thou for that reason bring me news?" is told a hooting-owl when he talks.

#### 4. WHEN YELLOWHAMMER TALKS.

When people come he discovers them; "People are coming!" — "Didst thou discover people as they kept coming?" that is said to a yellowhammer when he talks.

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<sup>3</sup>Literally, "they were caused to be or do." *nagaan-* is causative of aorist intr. *nagai-*.

<sup>4</sup>=*L.hoiyáu*<sup>8</sup>.

## 5. WHEN THE NEW MOON APPEARS.

Bixal ba<sup>a</sup>t!ebét'a<sup>s1</sup> sgelewáldan, "Dap'óit'e<sup>e</sup>, déhi k!iyák'de<sup>e2</sup>.  
 'is'i<sup>e</sup> yap!a 'Amadi lohó!<sup>3</sup> nēxigi<sup>e</sup>, ma yá<sup>a</sup> na<sup>e</sup>nát'e<sup>e</sup>, hawi<sup>e</sup>  
 ba<sup>a</sup>dēp'de<sup>e</sup>. 'ī's'i<sup>e</sup> k'ai gwala hé<sup>e</sup>ne he<sup>e</sup>nagwásbik'na<sup>e</sup>, lap'ām  
 gaīs<sup>e</sup>bik'na<sup>e</sup>, k'ai gwala lasgúm iūxgwàt' 'is'i<sup>e</sup> ga gaīs<sup>e</sup>bik'na<sup>e</sup>,  
 gas'i<sup>e</sup> hawi ba<sup>a</sup>t!ebét'am. Ma yá<sup>a</sup> na<sup>e</sup>nát'e<sup>e</sup> dé<sup>e</sup>xa. Bō+."<sup>3</sup>

## 6. WHEN THERE IS A HEAVY FALL OF SNOW.

"T'gam<sup>5</sup> mé<sup>e</sup> degingán gwens'o<sup>u</sup>màl s'iulit'a<sup>e</sup>, gwent'gém<sup>6</sup>  
 hagwelt'gémt'gam,"<sup>2</sup> nagánhan p!a<sup>s</sup>. Gas'i<sup>e</sup> anī<sup>e</sup> lop!ót',  
 hono<sup>e</sup> ha-uhaná<sup>s</sup>. Gelheyé<sup>s</sup>x p!á<sup>s</sup>, ánī<sup>e</sup> t'gam ha-uhimìa  
 gelgulùk'.

## 7. WHEN IT STORMS IN WINTER.

Gwal't' mahai wōk'da<sup>e</sup>, gas'i<sup>e</sup>

"He<sup>e</sup>dadá<sup>e</sup> hi nà. T'gap'xī'ūt'e<sup>e</sup>  
 He<sup>e</sup>dadá<sup>e</sup> hi nāk'<sup>w</sup>,  
 He<sup>e</sup>s'o<sup>u</sup>mál hi nāk'<sup>w</sup> degesí<sup>t</sup>,  
 He<sup>e</sup>wilámxa hi nāk'<sup>w</sup> t'gap'xī'ūt'e<sup>e</sup>,  
 Wede mé<sup>e</sup> ginagwàt',  
 Wede mé<sup>e</sup> gingàt'.  
 Hāp'de<sup>e</sup> xilam yō<sup>u</sup>k!a<sup>a</sup>  
 Yewē sallatsàk'."

nagán ga<sup>s</sup>à. Wihin k!u'yáp<sup>a</sup> malák'wōk', "Gwal't' mahai  
 wók'i<sup>e</sup>, ga na<sup>a</sup>gí<sup>e</sup>k'."

<sup>1</sup> Literally, "when it arises."

<sup>2</sup> Literally, "ahead I shall go."

<sup>3</sup> This word is intended to represent a prolonged yelling.

<sup>4</sup> Probably intended to frighten away the frogs and lizards that eat up the moon.

## 5. WHEN THE NEW MOON APPEARS.

When the new moon appears,<sup>1</sup> it is shouted to, "I shall prosper, I shall yet remain alive."<sup>2</sup> Even if people 'Would that he died!' do say of me, just like thee shall I do, again shall I arise. Even if all sorts of evil beings devour thee, when frogs eat thee up, many evil beings—lizards, even when those eat thee up, still dost thou rise again. Just like thee shall I do in time to come. Bō +!"<sup>4</sup>

## 6. WHEN THERE IS A HEAVY FALL OF SNOW.

"Hither<sup>5</sup> drive on the elks that dwell in back of the mountain, the black necked ones down in dark places," Snow used to be told. Thereupon it did not snow, he became quiet again. Snow is stingy; he does not desire to drive down elks.

## 7. WHEN IT STORMS IN WINTER.

When a great wind arrives, thereupon

"Pass thou away from here. With thy digging-stick  
 Pass thou away from here.  
 Beyond the mountain pass thou with thy sifting  
 basket-pan,  
 Beyond Wilámxa<sup>7</sup> pass thou with thy digging-stick.  
 Come thou not hither with it.  
 Come thou not hither!  
 Thy children, dead people's bones  
 Perchance with their feet do touch,"

just that was said to her. A friend of my mother's told her,  
 "Should a great wind arrive, that shall you say to it."

<sup>1</sup> Each syllable of this formula is recited pompously by itself.

<sup>2</sup> -t'gem and -t'géemt'gam are probably intentionally used to alliterate with t'gam, "elk." There may be a folk-etymology involved.

<sup>7</sup> Or *Akwilámxadis*, a mountain.

## 8. WHEN A WHIRLWIND COMES.

Gas'i<sup>2</sup> p'o<sup>u</sup>yámx wili bā<sup>2</sup>it'gwálak<sup>w</sup>, dedewilí<sup>2</sup>da t'ga<sup>2</sup> salp'ü'lū<sup>2</sup>p'ilin. "É<sup>n</sup>, É<sup>n</sup>, klūyabá<sup>2</sup>t' eīt'e<sup>2</sup>, gwī<sup>2</sup>neixde<sup>2</sup> eīt'e<sup>2</sup>," nagàn.

## 9. A PRAYER TO THE WIND.

"Hě! Gwel<sup>2</sup>wa<sup>2</sup>didē ba-ideye<sup>2</sup>giwidá<sup>2</sup> k'ai<sup>2</sup>wa ʔ<sup>2</sup>lts!ak<sup>w</sup>, dák'hawalák'idē ba-ideye<sup>2</sup>giwidá<sup>2</sup>, dak'īūdē ba-ideye<sup>2</sup>giwidá<sup>2</sup>, hats!ek'tsligidē ba-ideye<sup>2</sup>giwidá<sup>2</sup> k'ai<sup>2</sup>wa ʔ<sup>2</sup>lts!ak<sup>w</sup>, daksaldē ba-ideye<sup>2</sup>giwidá<sup>2</sup> k'ai<sup>2</sup>wa ʔ<sup>2</sup>lts!ak<sup>w</sup>." He<sup>2</sup>ne dap'ōp'au, "h<sup>w</sup>+", nagàn.

## 10. WHEN THERE IS A HEAVY RAIN.

"Gwīné<sup>2</sup>di ha-uhán<sup>2</sup>sda<sup>2</sup>? ge<sup>2</sup>nē lop!odàt'. Dīt'gāyúk!u-ma<sup>2</sup>da duyùm ʔalp!i<sup>2</sup>tc!ólte!alhip'."

## 11. WHEN ONE SNEEZES.

"Nék'di k!ūyūmisi? 'Dap'óit'a<sup>2</sup>, nēxdaba<sup>2</sup>, 'hawì bē mu<sup>2</sup>xdàn<sup>2</sup> déhi k!iyigadá<sup>2</sup>.'<sup>3</sup> Desbū'sba-usdaba<sup>2</sup>."

<sup>1</sup> i. e., the wind.

<sup>2</sup> Literally, "yet day once."

<sup>3</sup> Doubtless misheard for *k!iyigadá<sup>2</sup>*.

## 8. WHEN A WHIRLWIND COMES.

Now a whirlwind whirls up past the house, the earth is kicked by the door. “<sup>8</sup>E<sup>n</sup>, <sup>8</sup>E<sup>n</sup>, thy friend I am, thy kinsman I am,” is said to it.

## 9. A PRAYER TO THE WIND.

“Hě! From down my body shalt thou drive out evil things, from the crown of my head shalt thou drive them out, from over my hands shalt thou drive them out, from within my backbone shalt thou drive out evil things.” Then they blow, h<sup>w</sup>+ is said to it.<sup>1</sup>

## 10. WHEN THERE IS A HEAVY RAIN.

“How long before thou wilt cease? So long hast thou been raining!” (To those in the house:) “Do ye burn cat-tail rushes towards the west.”

## 11. WHEN ONE SNEEZES.

“Who calls my name? ‘Thou shalt prosper,’ shall ye say of me, ‘yet another day<sup>2</sup> shalt thou still go ahead.’<sup>4</sup> Ye shall blow to me.’<sup>5</sup>”

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<sup>1</sup>That is, “mayest thou continue to live.”

<sup>5</sup>That is, “blow a whiff of tobacco smoke for my prosperity.”





## VOCABULARY.

This does not pretend to be more than a list of the Takelma verb, noun, and adjective stems obtained either in texts or otherwise. Only such derivatives, in the main, are given as either offer some difficulty in regard to formation or whose significance is not immediately obvious from the etymology. An almost unlimited number of other derivatives, particularly from verbs, may be formed by means of the various prefixes and suffixes discussed in *The Takelma Language of Southwestern Oregon*<sup>1</sup> (referred to as *T. L.*). Derivative forms are printed indented under the stems. The independent pronominal, demonstrative, and adverbial stems, particles, and interjections are listed in the grammar and need not be repeated here. In constructing forms from the materials presented in this vocabulary it should be remembered that the various phonetic processes described in the grammar operate; in particular, *i*-umlaut is to be made allowance for. The alphabetic order followed is as in English. *k!*, *p!*, and *t!* follow *k'*, *p'*, and *t'* respectively; *ts!* follows *t!*: *c* is to be sought under *s'*: *u*, when variant of *o*, is found with *o*, when variant of *ü*, with *ü*, which follows *ts!* References for forms are to page and line of this volume.

### LIST OF ABBREVIATIONS AND SYMBOLS.

*abl.* = ablaut vocalism (*T. L.*, §31)  
*acc.* = accent  
*act.* = active  
*adj.* = adjective  
*adv.* = adverb  
*caus.* = causative (*T. L.*, §45)  
*comit.* = comitative (*T. L.*, §46)  
*cont.* = continuative (*T. L.*, §43)  
*contr.* = contract verb (*T. L.*, §65)  
*frequ.* = frequentative (*T. L.*, §43)

(*i-*) = instrumental-*i-* is dropped in 3d per. subj. 3d per. obj. aorist and in 3d per. obj. imperative (*T. L.*, §64)  
*indir.* = indirect object, i. e., transitive verbs so designated use suffix *-s-* when object is 1st or 2d per. unless, in non-aorist stems, marked *indir. -x-* (*T. L.*, §47)

<sup>1</sup> Bulletin 40, Bureau of American Ethnology.

*inf.* = infinitive (*T. L.*, §74)

*intr.* = intransitive

*irr.* = irregular

*iter.* = iterative (*T. L.*, §43)

*n. ag.* = noun of agency (*T. L.*, §§79-82)

*obj* = object

*pass. ptc.* = passive participle (*T. L.*, §77)

*per.* = person

*pl.* = plural

*recipr.* = reciprocal (*T. L.*, §55)

*sing.* = singular

*subj.* = subject

*subor.* = subordinate form (*T. L.*, §70)

*T. L.* = "The Takelma Language of Southwestern Oregon" (Bulletin 40, Bureau of American Ethnology)

*tr.* = transitive

*uncontr.* = uncontracted

*usit.* = usitative

*voc.* = vocative

? = doubtful

[ ] = inorganic element, generally *h*, "inorganic *a*," or "constant *a*" (*T. L.*, §§10, 24, 42)

( ) in verbs, enclose stem forms not actually found in material obtained but constructed with practical certainty from evident analogies; in nouns, enclose pronominal elements

- separates stems, prefixes, and suffixes; forms preceded by hyphen were not obtained except as compounded with prefix or prefixes given above or below

: separates aorist stem or stems from verb stem or stems, aorist stems always preceding, verb stems following colon. Prefixes and suffixes given with aorist stems will be understood to apply also to verb stems, unless replaced by other elements. Verb prefixes (followed by hyphen) or stem forms that are listed as derivatives will be understood to be compounded with stems and suffixes given in first (unindented) line, unless other elements replace these

Roman numbers (I, II, III, IV<sub>1</sub>, IV<sub>2</sub>, and IV<sub>3</sub>) refer to classes of conjugation; I and II indicate intransitive verbs, III transitive verbs, and IV verbs of mixed conjugation (*T. L.*, §§60-63, 67)

Arabic numbers (1-16) refer to types of stem-formation (*T. L.*, §40). 3\* indicates those verbs of type 3 that, like *ma-ts/ag-*, change intervocalic consonant of aorist to fortis. Derivative verb forms without colon belong to same class and type as forms given in first (unindented) line. When either class or type number is lacking with forms separated by colon, it is to be inferred that satisfactory data for their determination are lacking

## VERBS.

-agan-(i-) : -ag[a]n-	3 III	
-agān[h]-i- :	III	<i>usit.</i>
da <sup>a</sup> -		hear
wa <sup>ε</sup> -		feel
badabad-i- : (bat'bad-)	13 a III	scatter (dust)
ha- <sup>ε</sup> i-		clap hands and scatter (dust)
baxam- : baxm-, baxm[a]-	3 I	come
baxāxm[a]- :	I	<i>usit.</i>
biliw- : bilw-, bil[a]u-	3 I	jump (with expressed goal of motion)
(bilīl-) : bilwal-	I	<i>usit.</i>
biliw-āld-	3 III	(jump at), fight with
biliw-agw-, bilī-gw-	3 III	<i>comit.</i>
bai-		run out of house
dal-xa-		jump among
-bī's- : -bī' <sup>(ε)</sup> s-	6 II	
bī's-n[a]-	6 III	<i>caus.</i>
ba <sup>a</sup> -gwen-		look up, lift up one's head (used only in myths)
-bok!obak'-(na-) <i>or</i>	13 a <i>or</i> 11 IV <sub>1</sub>	
bok!op'-(na-) : -bō <sup>uε</sup> k'-		
bak'-		
bok!oba-x-	13 a II	boil ( <i>intr.</i> )
bok!oba-x-n[a]-	13 a III	boil ( <i>tr.</i> )
da-		bubble, make bubbles under water
-bot'bad-i- : bo <sup>u</sup> d-	12 III	
dā- <sup>ε</sup> i-		pull out (somebody's) hair from side of head
dā- <sup>ε</sup> i-bodoba-s-an- :	13 a III	pull out each other's hair
(-bot'ba-s-an-)		
-bü <sup>uε</sup> g-i- : -bü <sup>uε</sup> k!-	6 III	
de-		fill
de-bü <sup>uε</sup> <i>or</i> -bü <sup>uε</sup> -x		full ( <i>adj.</i> )
de-bü <sup>uε</sup> bà-x		full ( <i>pl.</i> )
-būmá <sup>a</sup> g- :		
dī-		swarm up
-dagadak'-na- : -dak'da <sup>a</sup> g-	13 a III	
da-		sharpen (one's teeth)

-dala-g-ámd- : -dal-g- s'in-, da <sup>a</sup> -	2 III		pierce nose, ears
-damak!-(i-) : -damk!- de <sup>é</sup> -i-	3 III		choke ( <i>tr.</i> )
da-dama <sup>é</sup> -x-	3 II		be out of wind
-daway- : -dauy-, -dawi- ba <sup>a</sup> - he <sup>é</sup> -	3 I		fly (up) fly away
-daxag- : -daxg- bai-	3 III		(?) be responsible for some- thing to (110, 23)
-dele-b-i- : (-del-b-) ha- s'in-de <sup>é</sup> lé-p'-gwa-	2 III		stick into stick into one's own nose
-di'k'dag- : di'g- ba <sup>a</sup> -	12 III		erect, cause to stand up
-dini-k!- : -din-k!- ba <sup>a</sup> - bai-de- ba <sup>a</sup> -dini <sup>é</sup> -x-	2 III		stretch up ( <i>tr.</i> ) stretch out ( <i>tr.</i> ) extend up ( <i>intr.</i> )
bai-de-dini <sup>é</sup> -x-	2 II		come marching in order
dink!-i- : dink!-as-	15 b II		lie stretched out
-dini <sup>i</sup> -t!- <sup>1</sup> : -din-t!- ba <sup>a</sup> - ha-dini-t!-an-(i-)	2 III		string (on line) string out(dentalia) in (house)
-dolog- : -dolg-, -dol[a]g- gel-	3 I		be lazy
-domo <sup>s</sup> - : -dom <sup>s</sup> - ba <sup>a</sup> -	3 II		(birds) fly up and light
-dó <sup>s</sup> : hawax-ba <sup>a</sup> -			it is rotten, stinks
-duyuk!-i- : (-duik!-) he <sup>é</sup> -i-	3 III		push
dūlū <sup>u</sup> t!al-i : dūlt!al-	13 b III		stuff (basket) with
dūwu <sup>u</sup> -g- <sup>2</sup> : du <sup>u</sup> -g-, dūw[a]-g-	2 I		be good, do right
ei-, e <sup>e</sup> -b- : (replaced by yo-)	I <i>contr.</i>		be

<sup>1</sup> Radically identical with preceding verb.

<sup>2</sup> Cf. adj. *duu*.

ei[h]-i :	III	use
ei <sub>i</sub> y-i-, <i>indir.</i> -s :	III	hurt
eseu- : (esw-)	3 I	sneeze
gala-b- : gal-b-	2 III	twist (thread) by rolling
-gaxagax-i- : -gaxgax-	13 a III	
ī-		scratch
ī-gaxagax-gwa-		scratch oneself, one's own
gayaw-, <i>indir.</i> -al-s :	3 III	eat
gaiw-, <i>indir.</i> gai-s-		
geyew-al-x : geiw-al-x-,	3 II	eat (without obj.)
gei-x-		
geye <sup>w</sup> -al-x :	II	be in habit of eating
gayaig-, <i>indir.</i> gai-		<i>usit.</i>
waw-al-s :		
gele-g- : gel-g-	2 III	drill (for fire)
di <sup>i</sup> - <sup>2</sup> al-gelegal-ám-d- :	13 a III	tie (hair) up into top-knot
-gelgal-		
di <sup>i</sup> - <sup>2</sup> al-gelegal-ám-s-	13 a II	tie one's own (hair) up into top-knot
-genep'-gwa- : -gēnp'-	3 III	
de- <sup>2</sup> ī-		lie curled up dog-fashion
-geneu- <sup>1</sup> : -gen[a]w-	3	
de- <sup>2</sup> ī-geneū-k'wa :	3 III	lie curled up dog-fashion
(-gen[a]u-)		
: de-gen[a]w-		dit.
-gesegas-al- : -gesgas-	13 a I	
al-		wash ( <i>intr.</i> )
-gewek!aw-(i-), <i>indir.</i> -s- :	13 b III	
-geuk!aw-		
de- <sup>2</sup> ī-		tie (salmon) bow-fashion
-geyan- : -gey[a]n-	3 IV 3	
al-		turn one's face away
-gilib- : gi'lb-	3 III	
han-		put (beams) across (main posts of house)
-giligal-i- : (-gilgal-)	13 a III	
al-		bedaub
al-giligal-k'wa-		daub over oneself

<sup>1</sup> Related to preceding stem.

-gí'na- : -gí'na- ī-	6 III	take
gini-g- : gin-g-, gin[a]-g-	2 I	go (with expressed goal of motion), take along to
giniy-agw-, gini'-gw- : gin[a]-gw-	2 III	take along to
(de-ginig-an-) : de- ging-an-	2 III	drive ahead to
gini'ng- :	I	<i>iter.</i>
-gis'igas'-(i-) : -gis'gas'- ī-	13 a III	tickle
-gulug[w]- : -gul[a]g- gel-	3 III	like, desire
-goyok!-(i-) : -goik!- ī-	3 III	touch (unwillingly), nudge
ī-goyogiy-a-, <i>indir.</i> -goyogí'-s- : goigiy-	13 a III	<i>frequ.</i>
-gülük!-al-x- : -gülk!- de-	3 II	blaze, glow
-gwá'd-i- : (-gwá't!-) bai- <sup>8</sup> ī-	6 III	make (hair) come loose (hair) comes loose
bai-gwá <sup>a</sup> -s- : -gwá <sup>a(8)</sup> -s- : gwenai-á's ( <i>n. ag.</i> )	I	good singer
gwidik <sup>w</sup> d-, gwidigw- : gwid[a]k <sup>w</sup> d-, gwi- d[a]t'- he <sup>eg</sup> -	13 c IV <sub>1</sub>	throw throw away, lose
xam-gwidis-gwi- :	II	throw oneself into water
gwid-i-lha- : gwid[á]- lha-	2 III	keep throwing
ī-gwidigwad-(i-) :	13 a III	push
-gwi't'gwad-		
ī-gwidigwad-i- :	13 a III	throw into one's hand
-gwi't'gwad-		
sal-gwidigwad-(i-) :	13 a III	kick
-gwi't'gwad-		
wa <sup>8</sup> -gwidigwad-i- :	13 a III	(kill and) throw several away
-gwi't'gwad-		
gwidigwa-s- :	13 a II	give out (from weariness)
-gwi't'gwa-s-		

gwilis- : (gwils-)	3 II	
ba <sup>ə</sup> al-		turn one's (ear) over
-hagāi- : -hagai-	1 I	
di <sup>ə</sup> -		feel as if about to be touched in anus
dak'-		feel thrill in head
s'in-		have funny feeling in nose
-ha <sup>a</sup> l-(i-), <i>indir.</i> -s- :	5 III	
-hala[h]-, <i>indir.</i> -x-		
dak'-da-		answer
-halahal-(i-) :	13 a III	<i>frequ.</i>
(-halhal-)		
-helehal-xa- : (helhal-)	13 a I	<i>frequ.</i> (without obj.)
-hanats!-(i-) : -hants!-	3 III	
ha <sup>ə</sup> w-ī-		stop ( <i>tr.</i> )
hau-hana <sup>ə</sup> -s- : -han <sup>ə</sup> -s-	3 II	stop ( <i>intr.</i> )
p!ai-di <sup>ə</sup> -hana <sup>ə</sup> -s- :	3 II	stop (raining, burning)
han <sup>ə</sup> -s-		
-hawak!- : (-hauk!-)	3 III	
ba <sup>a</sup> -		dip up (water)
ha <sup>a</sup> x- : haxa-	5 I <i>irr.</i>	burn ( <i>intr.</i> )
ha <sup>a</sup> x-an-, ha <sup>a</sup> x-n[a]- :	5 III	burn ( <i>tr.</i> )
haxa-n-		
-hegehag-, -hegehak'-na- :	13 a III or IV 1	
(-hek'hag-, -hek'-		
hak'-na-)		
xa <sup>a</sup> -		breathe
-hegwehagw-(i-), <i>indir.</i>	13 a III	
-s- : -he <sup>ə</sup> gwagw-		
gwen-		tell, relate
gwen-hegwe <sup>ə</sup> hagw-		tell to
an-i- :		
gwen-hegwá <sup>a</sup> gw-an-i- :	12 III	relate
gwen-hék'wa <sup>a</sup> gw- :	12 III	relate
-hegwehak' <sup>w</sup> -na- :	13 a IV 1	
-he <sup>ə</sup> gwák' <sup>w</sup> -		
-hék'wa <sup>a</sup> -k' <sup>w</sup> -		
ī-		work
helel- : he <sup>ə</sup> l-	8 I	sing
helehal- : (helhal-)	13 a I	<i>frequ.</i>

-hemeg- : (-he <sup>e</sup> mg-)	3 III	
al-		meet (person)
ha-t'ga <sup>a</sup> -hēm-s-gi <sup>8</sup>		in middle of field
-hemeg- : -hemg-,	3 III	
-hem[a]g-		
-heme <sup>e</sup> mg- :	III	<i>usit.</i>
bai-		take out, off
hemeham-, <i>indir.</i> -s- :	13 a III <i>contr.</i>	imitate
hemham-		
hemei-k'wa- :	III	act like
-hemem-(i-) : -he <sup>e</sup> m-	8 III	
ī-		wrestle with
de-		taste
-hene <sup>e</sup> -d- : -he <sup>e</sup> n-d-	2 III	
dak'-		wait for
-hene <sup>e</sup> n-d- :	III	<i>cont.</i>
-henehan-d : (-hen-	13 a III	<i>usit.</i>
han-d-)		
-hene-xa : -hen-	2 III	wait
henen- : he <sup>e</sup> n-	8 I	be used up, consumed; have no living relative
bai-de-		be through eating
henen-agw-	8 III	eat all up, annihilate
ī-henen-an-(i-)	8 III	use all up
-hewehaw- : -heuhaw-	13 a III <i>contr.</i>	
gel-		think ( <i>intr.</i> )
-hewehaw-(i-), <i>indir.</i>		think of
-s-		
hewehō-x-gwa- : (heu-	13 a I	yawn
hau-)		
-heyek!-i- : -heik!-	3 III	
de-		leave over
heye <sup>8</sup> -x- : hei <sup>8</sup> -x-	3 II	be left over
gel-heyē <sup>8</sup> -x- : -hei <sup>8</sup> -x-	3 II	be stingy
-hili <sup>i</sup> gw- : -hil[a]gw-	3 III	
di <sup>i</sup> -		be glad
hiliw- : hilw-	3 I	climb
hiliw-áld-		climb for
: -hi <sup>i</sup> l-x-	II	
bai-		(flood) covers (world)



-himi-d- : -hi <sup>m</sup> -d- wa <sup>a</sup> -	2 III	talk to
-himi-xa-	2 I	talk ( <i>intr.</i> )
-himim-d- :	III	<i>iter.</i>
-himim- : -hi <sup>m</sup> - bai-	8 III	drive out
hau-		drive down hill
hiwiliw- <sup>1</sup> : hiwilw-, hiwil[a]u-	3 I	run (with expressed goal of motion)
p!ai-		run down (hill)
da <sup>o</sup> l dī <sup>o</sup> -		come near from behind
dal-hiwili <sup>i</sup> -gw- : (-hiwil[a]u-)	3 III	run off into brush with
hiwilil- :	I	<i>usit.</i>
ho <sup>u</sup> gw- : hogw-	1 I	run (without expressed goal of motion)
hogohagw- : (hok <sup>w</sup> - hagw-)	13 a I	<i>frequ.</i>
-huk!uhak'-na- : (-hu <sup>o</sup> k'- hak'-)	13 a IV 1	
xa-		breathe
-holohal-(i-) : (-holhal-)	13 a III	
ha- <sup>o</sup> ī-		dig into (fireplace, putting ashes aside)
-ho <sup>u</sup> x-gwa- : (-hox-) da <sup>a</sup> -	1 III	believe
hoyod- : hoid-	3 I	dance
hoyod-agw-	3 III	dance (particular dance)
hoyoy- : hōi-	8 III	steal
hu <sup>u</sup> l-in- : hūl-in- hūlü <sup>u</sup> hal-in- : (hūlhal-)	1 II 13 a II	be tired <i>usit.</i>
hu <sup>u</sup> l-i-n[h]a-	1 III	<i>caus.</i>
-hūlü-p!i- : hūl-p!- -hūlü <sup>u</sup> hal- : (-hu <sup>u</sup> lhal-)	2 III 13 a III	<i>frequ.</i>
he <sup>o</sup> ī-		beat off (back)
ha- <sup>o</sup> ī-, al- <sup>o</sup> ī-		skin
-hunū <sup>o</sup> -s- : (-hu <sup>u</sup> n <sup>o</sup> -s-) p!ai-	3 II	shrink, get short

<sup>1</sup> Possibly to be analyzed as *-hi wiliw-*.

-hūwu <sup>u</sup> k!- : -hu <sup>u</sup> k!-	3 III	
p!ai-		spread down
ha-		spread out (mat) in (house)
-hoyoiy- : -hōiy-	8 III	
al-		hunt ( <i>tr.</i> )
-hūyūi-x-, -hūyū-x- :	8 II	hunt, go to hunt ( <i>intr.</i> )
-hūi-x-		
-hūyūhi- : (-hūihi-)	13 a III	<i>usit.</i> ( <i>tr.</i> )
hūyūhi <sup>i</sup> -x- : -hūihi <sup>i</sup> -x,	13 a II	<i>usit.</i> ( <i>intr.</i> )
-hūyū-x-		
imiam-d-i- : im <sup>ə</sup> am-d-	13 b III	pile up
īmi[h]am- : īm[h]am-	13 a III <i>contr.</i>	send
īmi[h]am-(i-), <i>indir.</i> -s-	13 a III	send
-i <sup>i</sup> w-, <i>indir.</i> -s- : -īwi-, <i>in-</i>	5 III	
<i>dir.</i> -x-		
he <sup>ə</sup> -		leave
he <sup>ə</sup> -wa-i <sup>i</sup> w-i-		leave behind with
gwel- <sup>i</sup> w-i-		beat in running
k'alak'al-i-, <i>indir.</i> -s- :	13 a III	roll (dust, ashes) over
(k'alk'al-)		
-k'á <sup>a</sup> p'-gwa- : (-k'á <sup>a</sup> p'-)	6 III	
dī- <sup>ə</sup> al-		put dust on one's own fore- head
k'ap!ak'ap'-na- : k'a <sup>ə</sup> p'-	13 a IV <sub>1</sub>	throw (objects into)
k'ap'-		
bā- <sup>ə</sup> al-		turn (things) over
he <sup>ə</sup> -ī-k'ap!ak'ab-i-	13 a III	chip off (pieces of wood)
k'ebal-i <sup>i</sup> - : k'ep'al- :	15 a II	remain absent
k'awak'au-, <i>indir.</i> -s- :	13 a III	bark at
(k'auk'au-)		
k'ewek'aw-al- : (k'eu-	13 a I	bark
k'aw-)		
k'ewe <sup>ə</sup> k'aw-al- :	I	<i>usit.</i> ( <i>intr.</i> )
-k'iwik'au-k'wa- : -k'iu-	13 a III	
k'au-		
de-		brandish before one's face
dak'-		brandish over one's head
-k'ulú <sup>u</sup> -k'wa- :		
bai-		come floating down stream
p!ai-k'ulú <sup>u</sup> k'al- :	13 a	drop down dead one after another
(-k'u <sup>u</sup> lk'al-)		

-k'wá <sup>a</sup> gw-i- : -k'wá <sup>a</sup> k!w-	6 III	
ī-		wake up ( <i>tr.</i> )
k'wá <sup>a</sup> -x- : k'wá <sup>ae</sup> -x-	6 II	wake up ( <i>intr.</i> )
k!adāi-, <i>indir.</i> -s- : k!a <sup>a</sup> d-	7 b III <i>contr.</i>	pick, pluck
k!adāi[h]-an-i-, k!aday-		pick for
an-i-		
k!adak!at'-na- :	13 a IV 1	<i>usit.</i>
(k!at'k!at'-)		
k!edèi-xa- : (k!ē-sa-)	7 b I	be out picking
k!edèi-k'wa- : k!ēt'-	7 b III: II	pick for oneself
gwi-		
-k!alak!al-(i-) : k!alk!al-	13 a III	
sal-ī-		scratch (leg, foot) with claws
de- <sup>8</sup> ī-		scratch against door
-k!alas-(i-) : -k!a <sup>a</sup> ls-	3 III	
bai-		take out
-k!alas-na-, -k!alas- :	16 IV 2 or II	
-k!alsi-		
di-		be lean in rump
ī-		be lean in hand
di-k!àls		lean in rump ( <i>adj.</i> )
-k!anak!an-(i-) : (-k!an-	13 a III	
k!an-)		
ī-		twist (hazel switch)
k!a <sup>a</sup> w-an-d- : k!aw-an-d-	1 III	put acorn meal in sifting pan
-k!axak!ax-i- : -k!axk!ax-	13 a III	
k!wal-hawa <sup>a</sup> -		besmoulder by burning pitch under
k!ayay- : ga <sup>a</sup> y -	8 I	grow
: di <sup>i</sup> -k!e <sup>el</sup> -i-x		putting on style
k!elew- : (k!elw-)	3 III	sup up (acorn mush)
k!emèi-, k!eme <sup>a</sup> n- :	3 III <i>contr.</i>	make; treat as, use as
k!emn-, k!em[a]n-		
k!emen-xa- : k!em-xá-	3 I	work ( <i>intr.</i> )
bā- <sup>8</sup> ī-k!emen-amd- :	3 III	equip with
-k!emn-		
ba <sup>a</sup> -k!emen-am-s- :	3 II	prepare to go
-k!emn-		
k!eme <sup>8</sup> amg- : k!em-	13 a <i>irr.</i> III	<i>frequ.</i>
<sup>8</sup> amg		

-kle <sup>e</sup> w-al-i- : -(klew-)	1 III	
ī-		whirl around ( <i>tr.</i> )
wa-kle <sup>e</sup> w-al-x-gwa-		whirl around ( <i>intr.</i> )
klīxix- : gi <sup>i</sup> x-	8 III	finish ( <i>tr.</i> )
klīyig- : klī <sup>i</sup> g-, klīy[a]g-	3 I	fall
klīyīg- :	I	<i>usit.</i>
bai-		come
plai-		fall down
de-		live on, continue to exist
ba <sup>a</sup> -gel-		lie down belly up
klodod- : go <sup>u</sup> d-	8 III	bury
klolol- : go <sup>u</sup> l-	8 III	dig
ba <sup>a</sup> -		gather up (bones)
klūlū-xa- : (-gū <sup>u</sup> l-)	8 I	dig (without obj.)
-klomok!am-(i-) : (-klom-	13 a III	
k!am-)		
s'al-		kick to pieces
ī-		break to pieces
klomom- : (go <sup>u</sup> m-)	8 I	fish ( <i>intr.</i> )
-klos <sup>o</sup> u-g-(i-) : -klos <sup>o</sup> -g[a]-	2 III	
da-		bite slightly
ī-		pinch
-klos <sup>o</sup> oklas <sup>o</sup> - : (-klos <sup>o</sup> -	13 a III	<i>frequ.</i>
k!as <sup>o</sup> -)		
-klos <sup>o</sup> ōs <sup>o</sup> -g[a]- :	III	<i>usit.</i>
-klot <sup>k</sup> lad- : -k!o <sup>u</sup> d-	12 III	
xa-ī-		break in two
xa-ī-k!odō-lh-i- :	III	<i>cont.</i>
xa-i-k!odok!at <sup>o</sup> -na- :	13 a IV 1	break to pieces
(-klot <sup>k</sup> lat <sup>o</sup> -)		
xa <sup>a</sup> -klot <sup>k</sup> !a-s- : -k!o-s-	12 II	break ( <i>intr.</i> ), become broken
klōyo <sup>u</sup> - : k!o <sup>y</sup> -	2 III	go with
k!oyō <sup>u</sup> -x-an-	2 I	go with one another
-k!u <sup>u</sup> m-an-(i-) : k!ūm-an-	1 III	
ī-		fix, prepare
ī-k!u <sup>u</sup> m-an-k <sup>o</sup> wa-		prepare oneself, get ready
ha- <sup>o</sup> ī-		prepare (house) by sweeping it clean
ī-k!u <sup>u</sup> m-an-anan-i-		prepare for, get ready for

k!ūwūw-, k!owo <sup>u</sup> : gu <sup>u</sup> w-	8 III	throw mass of small objects (e. g., intestines, gophers); sow, plant (tobacco); put (dentalia) on (neck)
he <sup>ε</sup> -		throw away
bai-		throw out
al-k!ūwu <sup>u</sup> w-i-		throw (dust) on one's face
k!ūwū <sup>ε</sup> aug- : gū <sup>ū</sup> gaw-	13 a irr. III	<i>frequ.</i>
k!ūwūw- <sup>1</sup> : gu <sup>u</sup> w-	8 I	(people, animals) run away in one mass, (birds) fly off
he <sup>ε</sup> -		(animals) run away
ba <sup>a</sup>		(birds) fly up all together
k!ūwūw-an-	8 III	scare away (group of animals)
k!ūyūm-id- : k!ōim-id-	3 III	call one's name, speak of one who is out of ear-shot
-k!walagw-(i-) :	3 III	
-k!walgw[i]-		
xa- <sup>ε</sup> al-		let alone
(k!walag-) : k!wa <sup>a</sup> lg-	3 III	throw (on fire)
-k!wene-[h]i- : -k!wen-	2 III	
[h]i-		
ī-		hold (staff) in one's hands
la <sup>a</sup> b- : laba-	5 III	carry on one's back
la <sup>a</sup> b-an[h]a-, la <sup>a</sup> b-		carry for
anan-i-		
le <sup>ε</sup> b-an-x- : (lebe-n-x-)	5 II	be always carrying
-lá <sup>a</sup> d- : lá <sup>a</sup> t!-	6 III	
xa <sup>a</sup> -		put (belt) about one's (own) waist
xa <sup>a</sup> -lá <sup>a</sup> d-i-		put (belt) about (another's) waist
xa <sup>a</sup> -lé <sup>ε</sup> -sap'		belt
lagag-i- : la <sup>a</sup> g-	8 III	give to eat
lagag-ámd-		pay
la <sup>a</sup> l-i <sup>1</sup> - : la <sup>a</sup> -, la <sup>a</sup> -p'	10 a and 15 a	become
	II	
lawalh-i- :	II	<i>iter.</i>
la <sup>a</sup> l-aw-i- : (la <sup>a</sup> -w-i-)	10 a III	cause to become

<sup>1</sup> Evidently same as preceding stem, but used intransitively.

la <sup>a</sup> lw- : la <sup>a</sup> w-	10 a III	twine (basket)
wa-la <sup>a</sup> law-i- :	12 III	keep twining while (doing something else)
la <sup>a</sup> mal- :	III	get angry with, quarrel with
-lats!ag-(i-) : lasg[i]-	3* III	
ī-		touch
sal-		touch with one's foot
da-		taste
la <sup>a</sup> law-i-, <i>indir.</i> -s- : la <sup>a</sup> w-,	12 III	name, call
<i>indir.</i> -x-		
la <sup>a</sup> walaw-, le <sup>a</sup> wilau-		<i>iter.</i> (?)
( <i>abl.</i> ) :	13 a (?) III	
lawad-an- : lāud-an-	3 III	hurt ( <i>tr.</i> )
p!ai-lawá <sup>a</sup> t'		(birds) light
-layá <sup>a</sup> k'-na- : (-lāik'-)	3 IV I	
ī-		coil (basket)
le <sup>e</sup> b- : lebe	5 III	gather and eat (seeds, grasshoppers)
(lebelab-) : le <sup>e</sup> p'lab-	13 a III	<i>frequ.</i>
lebed- : (lep'd-)	3 III	sew ( <i>tr.</i> )
lebe-sa-	3 I	sew (without obj.)
legwel-, <i>indir.</i> -s- :	III	suck
legwel-ámd-		suck out of
-lehei- : -lehe-	4 b I	
bai-		drift dead to shore
-le <sup>e</sup> l-agw- : -lel-	1 III	
da <sup>a</sup> -		listen to, hear about
lelek!- : lek!-	10 a III	put
he <sup>e</sup> -ī-lelek!-(i-)		let go
he <sup>e</sup> -de-lelek!-(i-)		finish talking
he <sup>e</sup> -sal-lelek!-(i-)		stop dancing
lem-i <sup>i</sup> [i <sup>e</sup> the <sup>e</sup> gwô'k'wsi]	15 a (?)	he is good [worker]
lemek!- : lem k!-	3 III	take along ( <i>pl. obj.</i> )
he <sup>e</sup> -ī-lemek!-(i-)		do away with, annihilate
leme <sup>e</sup> amg- : (lem <sup>e</sup> amg-)	13 a <i>irr.</i> III	always take along
lemek!-iau-	3 I	(people) move, go
leme <sup>e</sup> -x- : lem <sup>e</sup> -x-	3 II	(people) go, come together;
		(wind) comes
he <sup>e</sup> -leme <sup>e</sup> -x-	3 II	(hair) comes out

lep'ni-yau-	I	be winter
lep'ni-xa		winter ( <i>adv.</i> )
-lewe <sup>8</sup> law-(i-) : (-leu <sup>8</sup> lau-)	13 b III	
da <sup>a</sup> -		swing (shells) in one's ear
-leye <sup>s</sup> - : -leis-	3 II	
gwel-		be lame
léyas nagai-		stumble
ligi <sup>i</sup> : li <sup>g</sup> -	2 I	return home with game, food that has been obtained
ligi-gw- : li <sup>i</sup> -gw	2 III	fetch home (game)
ligilag- : (lik <sup>4</sup> lag-)	13 a I	always return home with game
liwilha-gw- :	III	always fetch home (game)
de-ligi-áld- : -li <sup>g</sup> -	2 III	fetch home for eating
ligi <sup>i</sup> -n- : li <sup>g</sup> -[a]n-	2 II	rest ( <i>intr.</i> )
ligi <sup>i</sup> -n- : li <sup>g</sup> -an-	2 III	rest ( <i>tr.</i> )
ligilag-an- : (lik <sup>4</sup> lag- an-)	13 a II	always rest ( <i>intr.</i> )
limim- : li <sup>m</sup> -	8 I	(tree) falls down
limilam- : (limlam-)	13 a I	<i>frequ.</i>
limim-an-	8 III	fell, chop (tree)
dak'-limim-x-gwa- : -lim-	8 I	have (tree) fall on oneself
(liwid-) : liud-	3 I	burn ( <i>intr.</i> )
liw[i]lau- : li <sup>w</sup> - gwen-	12 I	look look behind
liwilhau- :	13 a I	keep looking
liwá <sup>a</sup> nagai-		give a look
lobob- : lo <sup>u</sup> b-	8 III	pound (acorns, seeds)
lübü-xa- : lu <sup>u</sup> p'-	8 I	pound (without obj.)
lobolap'-na-, lobolp'- na- : (lop <sup>4</sup> lap'-)	13 a or 13 c IV I	<i>frequ.</i>
ló <sup>u</sup> g[w]- : ló <sup>u</sup> k![w]-	6 III	set trap for (animal)
lok!ólha- :	III	<i>usit.</i>
lük!ü-xa- : lü <sup>8</sup> -x[w]a-	2 I	trap (without obj.)
lük!ú <sup>u</sup> -xa- :	I	<i>usit.</i> (without obj.)
lük!ü-xa-gwa-d-an-i-	2 III	trap (without obj.) for (per- son)

l <sup>o</sup> g[w] <sup>-1</sup> : l <sup>o</sup> k! <sup>1</sup> [w]-	6 III	thrust, stick out
al-l <sup>o</sup> g[w]-(i-)		thrust out to
han-l <sup>o</sup> g[w]-(i-)		stretch out across
gwen-l <sup>o</sup> g[w]-(i-)		stick into one's throat
ha-l <sup>o</sup> g[w]-(i-)		stick into
al-s'in-l <sup>o</sup> g[w]-(i-)		meet (person)
p!ai-di <sup>2</sup> -l <sup>o</sup> g[w]-(i-)		make (stick) stand up, erect (house-post)
ha-		put on (one's garment)
sal-		put on (one's moccasins)
gwel-		put on (one's leggings)
lohohi- : loho-	4 b I	die
p!ai-		fall by stumbling
gel-lohohi-gw-	4 b III	avenge
(lohohi-) : loh[á]lhi-	13 a <i>irr.</i> I	<i>frequ.</i>
loho <sup>u</sup> -n- : loho-	1 III	cause to die, kill
lohõ-nha :	1 III	<i>caus. iter.</i>
lohohah-an- : (lohlah-)	13 a III	<i>caus. usit.</i>
ha-loho <sup>u</sup> -n- : -loho-n-	1 III	trap (small animals)
lohoy-áld <sup>-2</sup> : loho-ld-	4 b III	hire
s'om-		doctor ( <i>tr.</i> ) as s'omlohohxa <sup>3</sup> s
lohoyi-xa- : lohoi-	1 I	hire (without obj.)
s'om-lühüi-xa- :	I	practice medicine-rites of s'omlohohxa <sup>3</sup> s
s'om-lohol <sup>4</sup> -xa- <sup>3</sup> s		medicine-man (opposed to goyo)
lo <sup>u</sup> l- : lo <sup>u</sup> -	10 a I	play
lo <sup>u</sup> l-agw	10 a III	play with
lo <sup>u</sup> -s'ì		plaything
lomol- : lom[a]l-	11 I	choke ( <i>intr.</i> )
loplod- : lop'd-	3* I <i>irr.</i>	storm, (rain, snow <sup>3</sup> )
-lümüs[g[a]- : -lüm[s]g[a]-	3 I	
de-		tell the truth
de-lümüs-g-an-	3 III	tell the truth to
malag-i- : malg-, mal[a]g-	3 III	tell, speak to
malag-anan-i <sup>-4</sup>		tell to

<sup>1</sup> Perhaps identical with preceding stem.

<sup>2</sup> Perhaps related to preceding stem.

<sup>3</sup> When preceded in 3d pers. form by *noux* or *p!aas*.

<sup>4</sup> With 1st or 2d per. obj. *mala-x-* : *mal[a]-x-*.



malag- <sup>21</sup> : (malg-, mal[a]g-)	3 I	be jealous
malag-ámd-	3 III	be jealous of
ma <sup>a</sup> nman-, ma <sup>a</sup> n- (3d per. subj.) : (ma <sup>a</sup> n-)	12 III <i>contr.</i>	count
da-ma <sup>a</sup> nman-i-		count up, recite list
-ma <sup>a</sup> s- :	II	
di <sup>i</sup> -		be light, lit up
matslag- : masg[a]-	3* III	put
matslāsg[a] :	III	<i>usit.</i>
p lai-		put down; originate, set (world) firm; give birth to
bai-		start in with (singing)
gwel-		put away in back (of house)
mahwī- :	I	be pregnant
melel- : (me <sup>e</sup> l-)	8 I	blaze
mīli <sup>i</sup> -d- : mil[a]-d-	2 III	love
-minī-k'-d[a] : miñ-t'[a]-	2 III	
da <sup>a</sup> -		teach
-molo <sup>o</sup> mal- : -mol <sup>o</sup> mal-	13 b III <i>contr.</i> or <i>uncontr.</i>	
ba <sup>a</sup> - <sup>o</sup> al-		turn (things) over
ī-wa-molo <sup>o</sup> mal-i-	13 b III	stir (food in basket-bucket) with
moyūgw-an- : moigw-an-	3 I	be spoiled
moyūgw-an-an-	3 III	spoil ( <i>tr.</i> )
mülü <sup>u</sup> k!- : mülk!-	3 III	swallow
naga-, <i>indir.</i> -s- : na <sup>a</sup> g-i-,	2 III	say to, do to
<i>indir.</i> -x-		
nagai <sup>2</sup> : na-	4 a <i>irr.</i> I <i>contr.</i>	say, do
-nawa <sup>a</sup> k!- : (-nauk!-)	3 III	
ba <sup>a</sup> -		climb up (tree) when pursued
-nawak!-an-		chase up

<sup>1</sup> Probably identical with preceding stem.

<sup>2</sup> Intransitive form of preceding stem. For paradigms of both *naga-* and *nagai-*, together with their most important derivatives, see *T. L.*, Appendix A.

ni <sup>h</sup> w-, <i>indir.</i> -[a]s- : niw- 1 III	fear, be afraid of
hin <sup>8</sup> x-ni <sup>h</sup> w-	be afraid
-nó <sup>u</sup> g[w]-i- : (-nó <sup>u</sup> k![w]-) 6 III	
xa <sup>a</sup> -p! <sup>i</sup> -	warm (somebody's) back
xa <sup>a</sup> -p! <sup>i</sup> -nó <sup>u</sup> -k'wa-	warm one's own back
xa <sup>a</sup> -be <sup>e</sup> -nó <sup>u</sup> -k'wa-	warm one's own back in sun
nó <sup>u</sup> g[w]-i- : (-nó <sup>u</sup> k![w]-) 6 III	paint (part of body)
al-	paint face
al-nú <sup>u</sup> -k'wa-	paint one's own face
nó <sup>u</sup> -k'wi- 6 II	paint oneself
-nú <sup>u</sup> d-i- : -nú <sup>u</sup> t!-	6 III
de- <sup>8</sup> i-	drown ( <i>tr.</i> )
o <sup>u</sup> b- : ob-	1 III dig up
o <sup>u</sup> d- : odo-	5 III <i>irr. acc.</i> hunt for, look for
al-o <sup>u</sup> d-an-(i-)	look around for
i- <sup>8</sup> o <sup>u</sup> d-an-(i-)	feel around for
s'al-o <sup>u</sup> d-an-(i)	go to look for
odo <sup>8</sup> ad- :	13 b III <i>frequ.</i>
ogoy-i-, <i>indir.</i> ogo-s'- : 2 III	give to
ok'i-, <i>indir.</i> o-s'-	
ogo <sup>8</sup> ag-i- : ok![w]ag-	13 b III <i>usit.</i>
da-	give to eat
oyon- : oin-	3 III <i>contr.</i> or give (something)
	<i>uncontr.</i>
p'eleg- : p'elg-	3 III go to war against
p'ele-xa- : p'el-xa-	3 I go to war
p'ild-i-i- : p'ildi-	15 a <i>and</i> 16 II flat object lies
p'lai-gel-	lie belly down
p'ilip'al-i- : (-p'ilp'al-)	13 a III
di <sup>i</sup> -	squash (insects), whip (children)
gel-bēm-	whip (children) on breast with stick
p'iwits!-an- : (p'iuts!-)	3 III cause to bounce
p'íwas nagai-	bound off ( <i>intr.</i> )
-p'ó <sup>u</sup> d-i- : -p'ó <sup>u</sup> t!-	6 III
dal-	mix with

-p'ōup'aw-(i-), <i>indir.</i> -s-: 12 III (-p'ō <sup>u</sup> w-)		
al-, al-da-		blow upon
da-		blow out
da <sup>a</sup> -da-		blow (water) on cheeks
(da-p'owop'aw-): p'ō <sup>u</sup> - 13 a III		<i>frequ.</i>
p'aw-		
-p'owok!-(i-) : (p'ō <sup>u</sup> k!-, 3 III		
-p'ow[a]k!-)		
de- <sup>ē</sup> i-		bend ( <i>tr.</i> )
p'owo <sup>ē</sup> -x- 3 II		bend ( <i>intr.</i> )
(-p'oyo-?): -p'oi- 2 (?) II		be blessed, prosper
p'oy-amd- : p'oyo-md- 5 III		smoke out (wasps)
p'uyup'i-emd- 13 a III		<i>usit.</i>
: p'u <sup>d</sup> -ik <sup>w1</sup> ( <i>pass. ptc.</i> )		fathom of string of dentalia
-p'ūlüp'al-i- : (-p'ūlp'al-) 13 a III		
sal-		kick (earth)
-p'u <sup>ut</sup> p'ad-i- : (-p'u <sup>d</sup> -) 12 III		
waya-		stab with knife
han-way-a-		stab through with knife
plabab- : ba <sup>ab</sup> - 8 III		chop (tree) with horn wedge
plebe-xa- : (be <sup>e</sup> p'-xa-) 8 I		be a-beating off (bark from tree)
plagai- : pla <sup>ag</sup> - 4 a I		bathe ( <i>intr.</i> )
plaga <sup>a</sup> -n- : pla <sup>ag</sup> -an- 2 III		bathe ( <i>tr.</i> )
plagaplag- : (plak'- 13 a I		<i>frequ.</i>
plag-)		
plahan- : plah[a]n- 3 I		be ripe, done (in cooking)
plahan-an- 3 III		make done
plahay-an-an-i- 3 III		make done for (person)
plala-g-i- : plal-g- 2 III		tell a myth to
plala <sup>a1</sup> -g- : III		<i>usit.</i>
plala <sup>a</sup> -p'- : plal[a]-p'- 2 II		tell a myth
pleye <sup>en</sup> -, 3d per. pleyé <sup>s</sup> : 14 I		(long object) lies; (person) lies
plè-		dead
-p'liy-in-k'wa- : -p'i- 14 III		
gwen-		lie with head on pillow
gwen-p'i-xap'		pillow

<sup>1</sup> Perhaps belonging to p'u<sup>ut</sup>p'ad-.

p <sup>l</sup> owow- : bo <sup>u</sup> w-	8 III	sting
-p <sup>l</sup> ü <sup>u</sup> güg[w]- : -bü <sup>u</sup> g[w]-	8 III	
di <sup>i</sup> -		start, begin ( <i>tr.</i> )
p <sup>l</sup> ülü <sup>u</sup> p <sup>l</sup> al-(i-) : p <sup>l</sup> ülp <sup>l</sup> al-	13 a III	march
p <sup>l</sup> üwu <sup>u</sup> -k <sup>l</sup> [w]-, <i>indir.</i> -s- :	2 III	name, call by name
(p <sup>l</sup> ü <sup>u</sup> -k <sup>l</sup> [w]-)		
p <sup>l</sup> üwu <sup>u</sup> . <sup>ε</sup> -k <sup>l</sup> wi-	2 II	name onself
p <sup>l</sup> üwup <sup>l</sup> aw- : p <sup>l</sup> ü <sup>u</sup> -	13 a III	<i>iter.</i>
p <sup>l</sup> aw-		
p <sup>l</sup> üwu <sup>ε</sup> au-g- :	13 a <i>irr.</i> III	<i>usit.</i>
sa <sup>a</sup> gw- : sagwa-	5 III	shoot (arrow)
sa <sup>a</sup> gw- <sup>1</sup> : sagwa-	5 III	paddle (canoe)
ba <sup>a</sup> -		paddle (canoe) up river
hau-		paddle (canoe) down river
bai-		paddle (canoe) to land
han-		paddle (canoe) across
sa <sup>a</sup> gw-an-, <i>indir.</i> -s-		paddle (person in canoe)
se <sup>ε</sup> gw-an-k <sup>l</sup> wi-	5 II	paddle onself
-sa <sup>a</sup> msam-(i-) : (-sa <sup>a</sup> m-)	12 III	
al-dak <sup>l</sup> -		bump one's head against
(samag-iau-) : samg-	3 I	be summer
samá-xa		summer ( <i>adv.</i> )
sa <sup>a</sup> nsan- : sana-p <sup>l</sup> -	12 and 5 II	fight ( <i>intr.</i> )
sa <sup>a</sup> nsan-, sa <sup>a</sup> ns-, <i>indir.</i>	12 and 5 III	fight with, kill, spear (sal-
-s- : sana-, <i>indir.</i> x	<i>contr.</i> or	mon)
	10 b III	
s <sup>l</sup> as <sup>l</sup> -an-i <sup>i</sup> - : s <sup>l</sup> as <sup>l</sup> -an-	15 a II	stand (sing.)
s <sup>l</sup> as <sup>l</sup> -an-hap <sup>l</sup> - :	II	stand around
s <sup>l</sup> as <sup>l</sup> ans <sup>l</sup> as <sup>l</sup> -an-i <sup>i</sup> - :	12 and 15 a II	<i>iter.</i>
s <sup>l</sup> as <sup>l</sup> -an-ĩ-nh[a]-, s <sup>l</sup> as <sup>l</sup> -	15 a or 1 III	<i>caus.</i>
ãnh[a] : s <sup>l</sup> as <sup>l</sup> anh[a]-		
-s <sup>l</sup> a <sup>a</sup> s <sup>l</sup> as <sup>l</sup> - <sup>2</sup> : -sa <sup>a</sup> s-	12 II	
ba <sup>a</sup> -		come to a stand, stand up
s <sup>l</sup> as <sup>l</sup> nagai-		come to a standstill
-s <sup>l</sup> a <sup>a</sup> xs <sup>l</sup> ix- :	12 <i>irr.</i> II	
sal-		slide, slip
-saya <sup>a</sup> n-gw- :	III	
di <sup>ε</sup>		break wind,

<sup>1</sup> Perhaps identical with preceding stem.

<sup>2</sup> Identical base with preceding.

sbedesbad-i- : sbet'sbad-	13 a III	stuff (basket) up tight
(-sbowosbaw-?), <i>indir.</i>		
-s- : (-stosbaw-?)		
1st per. obj. -sbū-		
sbau-		
de-		blow to (for prosperity)
: waya-wa- <sup>ē</sup> i-sdémk!-ik <sup>w</sup>	3 III	knife-blade
( <i>pass. ptc.</i> )		
(s'doyos'da-gwa-) : s'doi-	13 a III	put on style
s'da-		
se <sup>ē</sup> b- : sebe-	5 III	roast
-sé <sup>ē</sup> g-(i-) : -sé <sup>ē</sup> k!	6 III	
al-		bow to
de- <sup>ē</sup> i-		open the door to
-segésag-i-, <i>indir.</i> -s- :	13 a III	<i>iter.</i>
-se <sup>ē</sup> k'sag-		
s'ein-i <sup>i</sup> - : s'eini-	15 a and 16 II	box-like object lies with opening up
senesan- : sensan-	13 a II	whoop
-sgá <sup>a</sup> b-i- : -sgá <sup>a</sup> p!-	6 III	
wa-		make (hair) tight
-sgadasgad- : (-sgat'-	13 a III	
sgad-)		
bai-di <sup>ē</sup> -		have strength
-sga <sup>a</sup> k'sgag-(i-) : -sga <sup>a</sup> g-	12 III	
bā- <sup>ē</sup> i-		pick up, lift up
p!ai- <sup>ē</sup> i-		pick up and set down
:k!wāi ba <sup>a</sup> -sgék'sgig-	13 a III	pitchfork
ik <sup>w</sup> ( <i>pass. ptc.</i> )		
-sgalaw-i- : -sga <sup>a</sup> lw-	3 III	
al-		look at by moving head slightly to side
-sgala <sup>a</sup> law-, 1st per. obj. <i>irr.</i> III		<i>frequ.</i>
-sglelél- : -sgalwalw-		
-sgal-i <sup>i</sup> - : -sgali-	15 a and 16 II	
da-		(grain) lies scattered about
sgá <sup>a</sup> t'-ap'- : sgá <sup>a(ē)</sup> t'-ap'-	6 II	jump in
-sgayan- :	3 IV 3 (?)	
da-		lie down, be lying down

-sgayap-x- <sup>1</sup> : -sgāip-	3 II	
plai-		go to lie down
he <sup>eg</sup> -		lie down ( <i>act.</i> )
plai-gel-		lay oneself belly down
-sgek! <sup>i</sup> - : -sgek! <sup>i</sup> -	1 IV 3	
da <sup>a</sup>		listen
-sgek! <sup>i</sup> ei-ha- :	III	listen around
sgelew- : sgelw-, sgel[a]u-	3 I	shout
sgelēl- : sgelwal-	I	keep shouting
sgelew-áld-	3 III	shout to
-sgé <sup>e</sup> d-(i-) : -sgé <sup>e</sup> t!-	6 III	
bā- <sup>ē</sup> i-		lift up (rock) and turn over
-sget! <sup>e</sup> sgad-(i-) :	13 a III	<i>iter.</i>
(-sge <sup>e</sup> t'sgad-)		
-sge <sup>e</sup> t'sgad-(i-) : (-sge <sup>e</sup> d-)	12 III	
ī-		twist, turn (arm, leg) to one side
sg <sup>i</sup> b- : (sg <sup>i</sup> p!-	6 III	cut, lop off
sgip! <sup>i</sup> sgab-(i-) :	13 a III	<i>iter.</i>
sg <sup>i</sup> p'sgab-		
sgip! <sup>i</sup> l'h-i- :	2 III	<i>cont.</i>
sgili <sup>i</sup> -p-x- - sgi <sup>i</sup> l-p-x-	2 II	warm one's back
-sgimisgam- : -sgimsgam-	13 a III	<i>contr.</i>
plai-di <sup>8</sup> -		set (posts) in ground
sgó <sup>u</sup> d- : sgó <sup>u</sup> t!-	6 III	cut
sgot! <sup>u</sup> sgad- :	13 a III	<i>frequ.</i>
sgo <sup>ue</sup> t'sgad-		
xa- <sup>ē</sup> i-al-sgot! <sup>u</sup> sgad-(i-) :	13 a III	whip, beat
: sgo <sup>e</sup> t'sgad <sup>i</sup> -		
gwen-sgot! <sup>u</sup> sgat'-na- :	13 a IV 1	cut off necks
-sgo <sup>e</sup> t'sgat'-		
sgot! <sup>u</sup> lh[a]- :	2 III	<i>usit.</i>
sgó <sup>u</sup> -s- : sgó <sup>ue</sup> -s-	6 II	part ( <i>intr.</i> ), fall apart
xa <sup>a</sup> -sgó <sup>u</sup> -s-	6 II	break in two ( <i>intr.</i> )
han-sgó <sup>u</sup> -s-	6 II	lie across (trail)
sgot! <sup>u</sup> sgad- :	13 a I	break apart ( <i>intr.</i> ) in several places
sgo <sup>ue</sup> t'sgad-		
sgüt! <sup>u</sup> lū <sup>u</sup> -xa- : (sgü <sup>ue</sup> -sa-) :	2 I	cut (without obj.)

<sup>1</sup> Evidently related to preceding stem.

-sgó <sup>u</sup> -s- <sup>1</sup> (with subordinate clause) : (-sgó <sup>ue</sup> -s-)	6 II	be tired (...-ing)
sgó <sup>u</sup> -s-gwa-	6 III	be tired of
-sgüyük!-(i-) : -sgüik!-	3 III	
di <sup>é</sup> -i-		uproot (tree)
di <sup>é</sup> -sgüyü <sup>é</sup> -x- : -sgü <sup>ié</sup> -x-	3 II	(erect object) falls down
[t'ga <sup>a</sup> ]s'igī-t'a <sup>é</sup> ( <i>subor.</i> )	15 a (?) II	where [this earth] is set, as far as [this earth] goes
-sili-x-gwa- :	2 III	
bai-		come to land with (canoe)
sil nagai-		come paddling in canoe
-s'ilis'al-i- : -s'ilis'al-i-	13 a III	distribute (food) to
-smayam-, -smayam[ha]- :	3 and 15 b IV 3	
-smaimas-		
da-	3	smile
-smilismal-(i-) :	13 a III	
-smilismal-		
i-		swing ( <i>tr.</i> )
smilismal-x-	13 a II	swing ( <i>intr.</i> )
s'omo-d- <sup>2</sup> : s'om-d-	2 III	cook (acorn mush)
s'ümü-xa-	2 I	cook (without obj.)
s'owó <sup>u</sup> - <sup>é</sup> k'-[w]ap'- : s'ó <sup>u</sup> - <sup>é</sup> k'-[w]ap'-	2 II	jump (without expressed goal of motion)
s'owo-k!-an- : s'ó <sup>u</sup> -k!-	2 III	<i>caus.</i>
s'owo <sup>u</sup> s'aw- : (s'ó <sup>u</sup> -s'aw-)	13 a I	hop along
-s'ügüs'ü-x-gwa- :	13 a <i>irr.</i> III	
(-s'ük's'ü-)		
wai-		feel sleepy
s'ug[w]-id-i <sup>i</sup> : s'uk'-d-i-	15 a and 16 II	(string) lies curled up
s'u <sup>é</sup> [w]al-i <sup>i</sup> , s'i <sup>é</sup> ul- : s'u <sup>é</sup> al-s'ü <sup>é</sup> al-ha- :	15 a II	sit, dwell ( <i>sing.</i> )
	I	<i>cont.</i>
swadāi-, <i>indir.</i> -s- :	7 b III <i>contr.</i>	beat (in gambling, shinny)
(swa <sup>a</sup> d-)		
swadāi-s-an-	7 b I	gamble (at guessing-game, shinny) ( <i>recipr.</i> )

<sup>1</sup> Probably identical with preceding stem.<sup>2</sup> See also *ts'umü<sup>u</sup>m-t'a-*.

swadag- : swat'g[a]-	3 III	pursue
swadāt'g[a] :	III	keep following up
: swēn-x-gwa ( <i>inf.</i> )	II	evening star
-s'wīls'wal-(i-) : -s'wīl-	12 III	
i-		tear ( <i>tr.</i> )
han-way-a-s'wils'wal-i-		tear through with knife
he <sup>ε</sup> -s'wīls'wal-x-	12 II	tear ( <i>intr.</i> )
i-s'wīls'wal-(i-) :	13 a III	tear to pieces
-s'wils'wal-		
t'agai- : t'a <sup>a</sup> g-	4 a I	cry
t'agat'ag- : (t'ak't'ag-)	13 a I	<i>iter.</i>
-t'amak!-(i-) : (-t'amk!-)	3 III	
de- <sup>ε</sup> i-		put out (fire)
da-t'ama <sup>ε</sup> -x- : (t'am <sup>ε</sup> -	3 II	(fire) goes out
x-)		
-t'bá <sup>a</sup> g-(i-) : -t'bá <sup>a</sup> k!	6 III	
-t'bagat'bag- :	13 a III	<i>frequ.</i>
-t'ba <sup>a</sup> k't'bag-		
al- <sup>ε</sup> i-		hit, strike
al-sal-		kick
al- <sup>ε</sup> i-t'bege-xa- :	2 I	hit (without obj.)
(-t'be <sup>ε</sup> -xa-)		
la- <sup>ε</sup> i-		burst open ( <i>tr.</i> ), rip open
la-way-a-		rip open with knife
la-t'bá <sup>a</sup> -x- : -t'bá <sup>aε</sup> -x-	6 II	burst ( <i>intr.</i> )
t'bá <sup>a</sup> g-amd- <sup>1</sup> : t'bá <sup>a</sup> k!	6 III	tie up (hair, sinew)
dak'-		tie (somebody's hair) up into top-knot
dak'-t'bé <sup>ε</sup> g-am-s-	6 II	have one's own (hair) tied up into top-knot
dī-da <sup>a</sup> -		tie (somebody's hair) up on side of head
dī-da <sup>a</sup> -t'bé <sup>ε</sup> g-am-s-	6 II	have one's own (hair) tied up on side of head
dī-da <sup>a</sup> -t'bé <sup>ε</sup> k't'bag-	12 II	have one's own (hair) tied up into two bunches on sides of head
am-s- : (-t'bé <sup>ε</sup> k!-)		
gwen-hau-t'bé <sup>ε</sup> g-am-s-	6 II	have one's own (hair) tied up in back of head
xa <sup>a</sup> -t'bé <sup>ε</sup> k't'bag-am-s-	12 II	(sinew) be all tied together

<sup>1</sup> Perhaps connected with preceding stem.



-t'bo <sup>u</sup> k't'bag- : -t'bo <sup>u</sup> g-	12 III	
he <sup>ε</sup> .me <sup>ε</sup>		roll up and put away
he <sup>ε</sup> .wa-t'bo <sup>u</sup> k't'ba-x-		lay oneself away with (one)
gwa-		clapsed in arms
-t'bo <sup>u</sup> k!-al-x- : (-t'bok!-?)	1 (?) II	
al-		have pimples on face
di <sup>i</sup> -		have warts on back
t'bo <sup>u</sup> -x- : t'bo <sup>u</sup> ( <sup>ε</sup> )-x-	6 II	make a noise
t'bo <sup>u</sup> x naga-		make a noise so as to be heard by
-t'boxot'bax-i- : -t'box-	13 a III	
t'bax-		
ha- <sup>ε</sup> i-		clean out inside (of house)
-t'e <sup>ε</sup> al-	III	
i-		hold out one's hand palm up
-t'é <sup>ε</sup> g- : -t'é <sup>ε</sup> k!-	6 III	
ba <sup>a</sup> -t'é <sup>ε</sup> -x- : -t'é <sup>ε</sup> -x	6 II	emerge (from water)
ba <sup>a</sup> -t'ek!et'a-x- :	13 a II	bob up and down
(-t'e <sup>ε</sup> k't'a-x-)		
ba <sup>a</sup> -t'ek!e <sup>ε</sup> .lh[i]-x- :	2 II	keep floating up
-t'é <sup>ε</sup> g-i- <sup>1</sup> : -t'é <sup>ε</sup> k!-	6 III	
dak'		give (one) to smoke
dak'-t'ek!e-xa- : -t'e <sup>ε</sup> -	2 I	smoke ( <i>intr.</i> )
xa-		
dak'-t'ek!é <sup>ε</sup> -xa- :	2 I	<i>usit.</i> ( <i>intr.</i> )
-t'ga <sup>a</sup> lt'gal-, <i>indir.</i> -s- :	12 III	
(-t'ga <sup>a</sup> l-)		
al-da-		bounce away from
-t'gats!at'gas-(i) :	13 a III	
-t'ga <sup>ε</sup> st'gas-		
bai-di <sup>ε</sup>		stick out one's anus
ba <sup>a</sup> -di <sup>ε</sup>		stick one's anus up
t'gei-ts!-i- <sup>2</sup> : t'gei-ts!-i-	15 a and 16 II	round object lies
gwen- <sup>a</sup> wa-t'gei-ts!-i-	15 a and 16	have one's head lie next to
k'wa- : -t'gei-ts!-i-	III	
gwa-		
t'gem-t!-iau- : (t'gem-)	2 I	get dark
: t'ge <sup>ε</sup> mt'gám-x-gwa	13 a II	darkness

<sup>1</sup> Probably identical with preceding stem.<sup>2</sup> See *t'geye-* below.

-t'genets!- : -t'gents!-	3 III	
ha-yau-		put about one's middle
t'geye-b- : t'gei-b-	2 III	roll ( <i>tr.</i> )
t'geye-p-x-	2 II	roll ( <i>intr.</i> )
i-t'ge <sup>e</sup> y-al-i- : t'ge <sup>e</sup> -l-	1 III	roll ( <i>tr.</i> )
t'ge <sup>e</sup> y-al-x- : t'ge <sup>e</sup> -l-x-	1 II	roll ( <i>intr.</i> ), run around
wi-t'geye-k!-(i-) :	2 III	put around
-t'gei-k!		
wi- <sup>ɛ</sup> i-t'geye-k!-(i-)	2 III	surround
al-t'geyet'gay- : -t'gei-	13 a III	tie (kerchief) around (head, neck)
t'gay-		
al- <sup>ɛ</sup> i-t'geyet'gay-(i-)	13 a III	roll up
-t'gili <sup>ɛ</sup> -s-gwa- : (-t'gil <sup>ɛ</sup> -s-	3 III	
gwa-)		
s'in- <sup>ɛ</sup> i-		scratch, rub one's nose
-t'gilt'gal-(i-) : (-t'gil-)	12 III	
xa- <sup>ɛ</sup> i-		break (leg) by throwing (rock) at
t'gis'im- : t'gis'm-,	3 I	get green
t'gis[a]m-		
al-t'gis'am-t'		green ( <i>adj.</i> )
-t'gi'y-al-x- : (-t'giy-)	1 II	
al-		tears roll down one's face
-t'gumu-ts'!-i- : (-t'gum-)	2 III	
di-		squeeze and crack (insect)
di-t'gumut'gam-i- :	13 a III	<i>iter.</i>
t'gumt'gam-		
-t'gú <sup>u</sup> b- : -t'gú <sup>u</sup> p!-	6 III	
dak'-		put on hat, box-like object bottom up
dak'-t'gú <sup>u</sup> b-amd-		cover (basket) over, put lid on
plai-hau-		upset (canoe)
plai-hau-t'gú <sup>u</sup> p-x- :	6 II	(canoe) upsets
-t'gú <sup>u</sup> p-x-		
plai-hau-t'gup!-id-i' :	15 a and 16 II	box-like object lies upside down, with bottom up
(-t'gu <sup>u</sup> p'-d-i-)		
-t'gu <sup>u</sup> nt'gan-(i-) : -t'gu <sup>u</sup> n-		
he <sup>ee</sup> -sal-		kick off
t'gunu <sup>u</sup> -g- : t'gu <sup>u</sup> n-p'-	2 II	be cold

-t'güyū <sup>is</sup> - : (-t'gū <sup>is</sup> -)	8 II	
he <sup>eg</sup> -		(body) is blistered
al-da-		face is blistered, (fire) blisters
xa <sup>a</sup> -da		face
		back is blistered
-t'gwa <sup>a1</sup> -al-x- : (-t'gwal-)	1 II	
bā- <sup>ē</sup> i-		(children) run about in short,
		quick runs
bā- <sup>ē</sup> i-t'gwal-agw-	1 III	(whirlwind) whirls up past
		(house)
t'gwaxāi- : t'gwa <sup>a</sup> x-an-	7 b III	<i>contr.</i> tattoo
t'gwaxāi-k'wi- :	7 b II	tattoo oneself
t'gwa <sup>a</sup> x-an-t'-gwi-		
-t'gwelt'gwal-i- :	12 III	
(-t'gwe <sup>el</sup> -)		
xa <sup>a</sup> -sal-		break in two by stepping on
-t'gwili-k!w-an- : t'gwil-	2 III	
k!w-		
p!ai-		drop (liquid) ( <i>tr.</i> )
t'gwili <sup>i-ē</sup> -x- : t'gwil- <sup>ē</sup> -x-	2 III	(liquid) drops
p!ai-t'gwili <sup>i-ē</sup> -x-n[a]- :	2 III	drop (liquid) involuntarily
-t'gwil- <sup>ē</sup> -x-n[a]-		
p!ai-t'gwili <sup>t</sup> 'gwal- :	13 a I	(liquid) keeps dripping
(-t'gwi <sup>t</sup> 'gwal-)		
t'iyi <sup>i</sup> - : t'i <sup>i</sup> -	8 (2?) I	float
t'ūwu <sup>u</sup> -g- <sup>1</sup> : t'u <sup>u</sup> -g-,	2 I	be hot
t'ūw[a]-g-		
t'ūwū-g-iau-		weather is warm
-t'wap!at'wap'-na- :	13 a IV 1	
t'wa <sup>a(ē)</sup> p't'wap'-		
al-		blink with one's eyes
-t'wi'y-al-(i-) : (-t'wiy-)	1 III	
i-		make whirl up
t'wi'y-al-x-	1 II	whirl ( <i>intr.</i> )
-t!aba <sup>a</sup> -gw- : (-t!a <sup>a</sup> b-agw-)	1 III	
xi-		be thirsty
-t!abag- : -t!ap'g-	3 III	
da-		finish

<sup>1</sup> Cf. adj. *r'u'u*.

-t!a <sup>a</sup> d-(i-) : (-t!ad-)	1 III	
bai-dak'-wili <sup>1</sup> -		rush out of the house
-t!agāi- : -da <sup>a</sup> g-	7 b III <i>contr.</i>	
da-		build a fire
t!alal- : da <sup>a</sup> l-	8 III	crack
(t!alat!al-) : daldal-	13 a and 8 III	<i>iter.</i>
t!amai- : t!amī-	3 I	go to get married (said only of woman)
t!amay-an- : t!amy-an-	3 III	take woman (somewheres) to get her married
t!amay-an-w-, t!amay-	3 I	go with woman to see her married
an-[a]u-		
-t!ana[h]-i-, <i>indir.</i> -s- :	2 III	
-t!an-, -t!an[h]-		
ī-		hold
wa <sup>g</sup> -ī-		keep house
gel-		push against while facing
xa <sup>a</sup> - <sup>a</sup> al-		watch
-t!aut!aw-(i-) : -t!a <sup>a</sup> w-	12 III	
ī-		catch hold of, fiddle with
-t!awat!aw- : (-t!au-	13 a III	<i>frequ.</i>
t!aw-)		
-t!ayai- : -dāi-	9 I	
da-		go to get something to eat ( <i>intr.</i> )
-t!aya <sup>a</sup> -ld-(i-) : -da <sup>a</sup> -ld-	9 III	go to get (food) to eat ( <i>tr.</i> )
t!ayag- : da <sup>a</sup> g-	9 III	find
al-t!ayag-(i-)		find, discover, get sight of
s'in-t!ayag-(i-)		smell ( <i>tr.</i> )
da <sup>a</sup> -t!ayag-(i-)		discover by hearing, hear all of a sudden
gel-t!ayag-(i-)		think about, recall to mind
-t!ayaig- :	III	<i>usit</i>
-t!ebe- : de <sup>e</sup> b-	7 a II	
ba <sup>a</sup> -		get up; (new moon) appears
t!egwegw-áld- : de <sup>e</sup> gw-	8 III	watch
t!egwegw-ált'-gwi-	8 II	take care, look out for oneself
-t!elet!al-i- : (-t!elt!al-)	13 a III	
al-da-		lick

-t!emem-(i-) : -de <sup>e</sup> m-	8 III	
wa <sup>é</sup> -ī-		gather (people) together ( <i>tr.</i> )
wa-t!eme <sup>e</sup> -x- : -de <sup>e</sup> m-	8 II	(people) come together, as-semble
dak'-t!eme <sup>e</sup> -x-	8 II	assemble ( <i>intr.</i> )
t!èut!aw- : t!èu-	12 I	play shinny
t!èut!aw-agw-	12 III	play shinny with
-t!eyes-na- : -t!eisi-gwel-sal-	16 IV 2	have no flesh on legs and feet
t!eye <sup>e</sup> -s- : t!e <sup>é</sup> -s-	3 II	go up, fly up (to sky)
t!i <sup>l</sup> -ám-d- : t!i <sup>l</sup> -	1 III	fish for
t!i <sup>l</sup> -am-xa-	1 I	go fishing
-t!ilī-k'-n-i- : -dīl-n[h]-	7 a III	
wa-		distribute to, give one to each
-t!ixix-i- : -di <sup>x</sup> -	8 III	
bai-		force something out that sticks inside (like entrails)
-t!iyi <sup>i</sup> -s- : -t!i <sup>i</sup> -s-	2 III	
di <sup>i</sup> -t!iyi <sup>i</sup> -s-(i-)		mash
di <sup>i</sup> -t!iyit!ay- : (-t!i <sup>i</sup> -	13 a III	<i>iter.</i>
t!ay-)		
t!obag-i <sup>i</sup> - : t!obag-as-	15 b II	lie like dead
t!obag-i <sup>i</sup> -n[ha]- :	15 b III	<i>caus.</i>
t!obag-as-n[a]-		
t!omom- : do <sup>u</sup> m-	8 III	kill
t!omoamd- : do <sup>u</sup> um-	13 a <i>irr.</i> and	<i>usit.</i>
dam-	8 III	
t!ümü-xa- : (-düm-xa-)	2 and 8 I	kill (without obj.)
-t!os'ot!as'-(i-) : (-t!os'-	13 a III	
t!as'-)		
s'al-		walk about at random
-t!oxox-i- : -do <sup>u</sup> x-	8 III	
wa <sup>é</sup> -ī-		gather (pieces) together
-t!oxō-lh- :	2 III	<i>iter.</i>
-t!oxot!ax- : -do <sup>u</sup> x-dax-	13 a and 8 III	<i>usit.</i>
-t!ügüi- : -dü <sup>u</sup> g[w]-	7 b III <i>contr.</i>	
dī-		wear (garment)
-t!ügü <sup>é</sup> t'-na- :	11 IV 1	<i>usit.</i>

-t!ü <sup>u</sup> lüg[w]- : -t!ü <sup>u</sup> lg-	3 III	
ha-		follow along in (trail)
-t!ülu <sup>u</sup> lg- :	III	<i>usit.</i>
t!ülüt!al-, <i>indir.</i> -s :	13 a III	play hand guessing-game ( <i>re-</i>
t!ült!al-		<i>cipr.</i> )
t!ülüt!al-p'-iau-	13 a II	hand guessing-game is going
		on
t!wep'et!wap-x- :	13 a and 8 II	(birds) fly around without light-
dwe <sup>o</sup> p'dwap-		ing
ts'!adad- : sa <sup>a</sup> d-	8 III	mash
ts!adats!at'-na- :	13 a (and 8)	<i>iter.</i>
(sa <sup>a</sup> t'sat'-)	IV 1	
-ts!agag- : (-sa <sup>a</sup> g-)	8 I	
p!ai-		(water) drops
wíli <sup>i</sup> -da-		(water) drips in house
ts!a <sup>a</sup> k'ts!ag- : ts!a <sup>a</sup> g-	12 I	step
-ts!alats!al-i- : -ts!alts!al-	13 a III	
da-		chew
-ts'!a <sup>a</sup> m-x- : (-ts'!am-)	1 II	
da-		be sick
ha <sup>a</sup> wi-gel-		be alive yet, "stagger around"
-ts'!amag- : (-ts'!amg-)	3 III	
dā- <sup>g</sup> -		squeeze (somebody's) ears
ts!away- : ts!awi-, ts!auy-	3 I	run fast
ts!ayag- : sa <sup>a</sup> g-	9 III	shoot at, spear (salmon)
ts!ayaig- :	III	<i>usit.</i>
-ts!aya-g- : -ts!āi-g-	2 III	
al-		wash ( <i>tr.</i> )
al-ts!aya <sup>a</sup> -p'- : -ts!āi-	2 II	wash oneself
p'-		
ī-ts!aya <sup>a</sup> -p'-		wash one's hands
ts'!aya-m- : ts'ai-m-,	2 III	hide ( <i>tr.</i> )
ts'!ay[a]-m-		
ts'!ayai-m- : ts'!aimī-	<i>irr.</i> III	<i>usit.</i>
gel-ts'!aya-m-an-i		hide (fact) from
ts!eye-m-xa-	2 I	hide (without obj.)
ts!aya <sup>a</sup> -p'- : ts!āi-p'-	2 II	hide ( <i>intr.</i> )

ts'lele-m- : ts'lel[a]-m-	2 I	rattle ( <i>intr.</i> )
ī-ts'lelets'al-(i-) :	3 a III	rattle ( <i>tr.</i> )
(-ts'lelts'al-)		
ts'lel nagai-		make a rattling sound ( <i>intr.</i> )
ts'lelel-ámd- : se <sup>el</sup> -	8 III	paint, write
-ts'le <sup>e</sup> mx- : -ts'lemx[a]-	1 I	
da <sup>a</sup> -		hear big noise, din
da <sup>a</sup> -ts'le <sup>e</sup> mx-n[a]- :	1 III	make noise near by
-ts'lemx-n[a]		
ts'le <sup>e</sup> max k'lemen-		make a noise
-ts'libib- : -s'ib-	8 III	
de-		shut (doorway, hole in tree)
de-ts'libi-x- : -s'ip-x-	8 II	shut ( <i>intr.</i> )
de-ts'libits'lap-x- :	13 a and 8 II	keep shutting ( <i>intr.</i> )
(-s'ip's'ap-)		
ts'libin- : ts'lip'n-	3 III	make a speech to, address formally
ts'linik!- : ts'link!-	3 III	pinch ( <i>tr.</i> )
-ts'lini <sup>ig</sup> -x- <sup>1</sup> : -ts'lin <sup>g</sup> -x-	3 II	
de-		die, succumb
de-ts'linian-x- :	13 a <i>irr.</i> II	<i>usit.</i>
ts'lini <sup>ts</sup> 'lan-x- : ts'lin-	13 a II	get angry
ts'lan-		
-ts'liwi-d-(i-) : ts'liu-d-	2 III	
xa- <sup>g</sup> i-		split ( <i>tr.</i> )
xa <sup>a</sup> -p'lai-		split by throwing down on
ī-ts'liwi <sup>ts</sup> 'law- :	13 a III	<i>iter.</i>
(-ts'liuts'law-)		
ts'lo <sup>u</sup> d-i- : ts'lo <sup>ut</sup> l-	6 III	touch, reach (point) as limit to course
al- <sup>g</sup> i-		touch against
ha-dak'		(tree) strikes against (sky)
-ts'lolol- : (-so <sup>ul</sup> -)	8 III	
ha-		miss (one that is lost)
-ts'lo <sup>mo</sup> k!-i- : -ts'lomk!-	3 III	
wa <sup>g</sup> -i-		squeeze together
-ts'lo <sup>mo</sup> g-k'wa-		squeeze one's (legs) together

<sup>1</sup> Perhaps identical with preceding stem.

ts' lus' um- : ts' lus' m-,	3 I	make a chirping sound (78,
ts' lus' [a] m-		note 2)
ts' lus' um- áld-	3 III	chirp to
-ts' lügü- :	2 I	
de-		be sharp
: al- ts' lül- ik' <sup>w</sup> ( <i>pass.</i>	3 III	having warts on his face
<i>ptc.</i> )		
-ts' lülu <sup>u</sup> -k!-i- : -ts' lül- k!-	2 III	
al- p!i-		set fire to
al- p!i- ts' luluts' !al- i- :	13 a III	<i>iter.</i>
-t s' !olts' !al-		
al- da-		catch fire ( <i>intr.</i> ; logical subj.
		is grammatical obj.)
-ts' lülük! [w]- i- :	3 III	
(-ts' lülk! [w]-)		
al- de-		suck
de- de-		kiss
ts' lümü <sup>a</sup> m- t' a- <sup>1</sup> : s' ü <sup>u</sup> m-	8 III	boil ( <i>tr.</i> )
t' a-		
ts' lümüts' !am- t' a- :	13 a and 8 III	<i>usit.</i>
(s' ü <sup>u</sup> ms am- t' a-)		
u <sup>u</sup> g [w]- : üg [w]-	1 III	drink
ügü <sup>8</sup> ak' -na- :	13 b IV 1	<i>usit.</i>
(ük! [w] ak' -)		
u <sup>u</sup> g [w]- an- x-	1 II	drink (without obj.)
wa <sup>8</sup> -u <sup>u</sup> g [w]- an- i-		drink (water) with
üy <sup>is</sup> - : ü <sup>is</sup> -	8 II	laugh
üy <sup>is</sup> - gwa-	8 III	laugh at
üy <sup>is</sup> - : (ü <sup>is</sup> -)	13 a II	keep on laughing
dī- <sup>8</sup> üyüts' !- amd- :	3 III	fool ( <i>tr.</i> )
-üits' !-		
wa <sup>g</sup> - : waga-	5 III	carry, bring, fetch
wa <sup>g</sup> - aw- i-, <i>indir.</i> wa <sup>g</sup> -	5 III	bring to, fetch for
as- : waga- w- i-		
waga- ok' -na- :	IV 1	bring ( <i>usit.</i> )
dak' -		finish
he <sup>eg</sup> -		buy

<sup>1</sup> See also *s'omo-d.*



he <sup>eg</sup> -wa <sup>g</sup> -wa <sup>g</sup> -aw-i- me <sup>g</sup> -		buy with come with
-wage-xa- : wa-xa- ba <sup>a</sup> -	2 I	climb up
-wahei- : -wahei- bai-	1 I	urinate
wala <sup>si</sup> , wala <sup>si</sup> -na <sup>g</sup> ( <i>T. L.</i> § 70 end)		indeed, really
waya <sup>n</sup> -, 3d per. wayá <sup>g</sup> : wai-	14 I	sleep
wayaūhi :	13 a I	<i>usit.</i>
waya <sup>a</sup> -n-, waya <sup>a</sup> -n[ha]- : wai-n-, wai-n[ha]-	2 III	put to sleep
p!ai- <sup>ī</sup> -waya <sup>a</sup> -n-i-	2 III	cause to lie down
gel-waya <sup>a</sup> -n-	2 III	sleep with
gel-waya <sup>a</sup> -n-x-an-	2 I	sleep next to each other ( <i>recipr.</i> )
wé <sup>g</sup> -iau- : (wé <sup>g</sup> k!-)	6 I	it draws
wek!ē-lh-iau- :	2 I	<i>frequ.</i>
-wek!al- : -wek!al- al-	1 IV 3	shine ( <i>intr.</i> ) be of shiny appearance
wet <sup>g</sup> -g-i-, <i>indir.</i> we <sup>e</sup> -s- : wede-k'-i-, <i>indir.</i> wede-s-	5 III	take away from, deprive of
-wesgah-agw- : ha-ī-	III	spread apart one's legs
wi <sup>i</sup> - : wī- wiyiwī- : (wīwī-) xa <sup>a</sup> -	1 II 13 a II	go about, travel <i>iter.</i> go between, act as go-between in feud
da <sup>a</sup> -p!iya wī-sa <sup>a</sup>		medicine-man, "alongside-of- fire going about"
-wī <sup>g</sup> -(i-) : -wī <sup>k</sup> !- de- <sup>ī</sup> - wīk!-ad-i- : wī <sup>k</sup> !-d-i-	6 III 15 a and 16 II	spread out (mat) objects lie heaped about
-wī <sup>k</sup> !-ap'- : wī <sup>k</sup> !-ap'- s'in-	3 II	blow one's nose

wiliw- : wilw-, wil[a]u-	3 I	go, proceed, run
wiliw-áld-	3 III	go and show to
plai-		walk down (mountain)
plai-di <sup>é</sup> -		camp
bai-		(star) comes up
de-		shout (in order to find out)
de-wiliw-áld-	3 III	fight with, "go for"
gel-		walk about with strutting breast
plai-wa <sup>é</sup> -wili <sup>i</sup> -gw :	3 III	come down with, in
ba <sup>a</sup> -wa <sup>é</sup> -wili <sup>i</sup> -gw- :	3 III	travel up along (river)
he <sup>é</sup> -wili <sup>i</sup> -gw- :	3 III	wish one to die
wits'!im- : wism[a]-	3* I	move ( <i>intr.</i> )
wits'!ism[a] :	1 I	keep moving
wits'!esm[a]-		
wiyig- : wi <sup>i</sup> g-, wiy[a]g-	3 I	groan
-wiyik!- : -wi <sup>k</sup> !-	3 III	
gwen-		put around neck
dak'-		put around head
gwen-wi <sup>ig</sup> -xap'		neckerchief
wiyim-ad- : wi <sup>m</sup> -	3 III	exercise supernatural power upon
wiyin- : (wi <sup>n</sup> -)	3 III	help
wo <sup>u</sup> -ld- : woo- (without -ld-)	5 III	go for, go to get
wo <sup>é</sup> ö <sup>u</sup> ha- :	III	<i>usit.</i>
wo <sup>u</sup> g- : wog-	1 II <i>irr.</i>	arrive
wogowag- : (wok'wag-)	13 a I	<i>frequ.</i>
ba <sup>a</sup> -		(smoke) comes up (out of house)
wülü[h]-am- : wü <sup>u</sup> l[h]-	2 I	have first mensrtaul courses
am-		
-wülü <sup>u</sup> k!-(i-) : (-wü <sup>u</sup> lk!-)	3 III	
al- <sup>g</sup> -		run away from
wunu <sup>u</sup> - : wu <sup>n</sup> -	8 I	be, grow old
-xadaxat'-na- : -xa <sup>a</sup> t'-	13 a IV 1	
xat'-		
ba <sup>a</sup> -		hang up in row
xalaxam- : xalxam-	13 a I	urinate

-xal-i <sup>i</sup> - : (-xal-i-)	1 III	
al-		sit ( <i>pl.</i> ) (forms are tr. with constant 3d per obj.)
-xanan- : (xanw-)	3 III	
bai- <sup>8</sup> al-		look out ( <i>pl.</i> ) (3d per. obj.)
-xá <sup>a</sup> x- : (-xá <sup>8</sup> x-)	6 II	
s'in-		be tickled in one's nose
xda <sup>a</sup> xda-gw- : (xda <sup>a</sup> -)	12 III	throw soft, nasty object
(-xdili <sup>8</sup> xdal-i-) : -xdil <sup>8</sup> -	13 b III	
xdal-		
xā- <sup>8</sup> i-		notch in several places
xeben- : xe <sup>8</sup> b-	14 I	do ( <i>intr.</i> ), do so
de-	14 III	say ( <i>intr.</i> ), say so
xebe <sup>e</sup> y-agw- : xe <sup>8</sup> b-	3 I	slay, destroy, hurt
xemel- : (xeml-)		desire to eat
-xí'g-(i-) : -xí'k!-	6 III	
al-		see
-xik!i-lh-i- : -xik![a]-	2 III	<i>usit.</i>
-xik!i-xa- : (-xi <sup>8</sup> -xa-)	2 I	look around
-xiligw-(i-) : -xilgw-	3 III	
ba-i-		snatch up
-xilik!w-(i-) : (-xilk!w-)	3 III	
bai-s'in-		blow one's nose
xili <sup>u8</sup> -xwa- : (xil <sup>8</sup> -xwa-)	3 II	play woman's shinny-game
xili <sup>u8</sup> -x[w]-an-	3 I	<i>recipr.</i>
-xini <sup>i</sup> xan-p'(-) : (-xi <sup>i</sup> n-xan-	13 a II	
p'(-))		
s'in-		sniffle, hawk
-xiu- : -xiwi-	5 I	
hawax-		rot
-xi <sup>i</sup> w-an-	5 III	make rot
-xi <sup>i</sup> -gw- : -xiwi-	5 III	rot with
-xleden[h]-agw- :	3 III	
-xled[a]n[h]-		
i-		carry in flat basket-tray
-xlep!exlab-(i) :	13 a III	
(-xle <sup>8</sup> p'xlab)		
al- <sup>8</sup> i-		knead (dough-like mass) into roundish cake

: ba-xné <sup>et</sup> !-ôk <sup>w</sup> ( <i>pass.</i> 6 III <i>ptc.</i> )		roasted by fire
-xó <sup>u</sup> d- : xó <sup>ut</sup> !-	6 III	
ba <sup>a</sup> - <sup>8</sup> i-xó <sup>u</sup> d-i-		blow off (acorns from tree supernaturally)
ba <sup>a</sup> -		beat in game
bai- <sup>8</sup> i-xó <sup>u</sup> d-(i-)		pull out forcibly (from inside)
bai-		wrench away
di <sup>8</sup> -xó <sup>u</sup> -s- : -xó <sup>ug</sup> -s-	6 II	have hole at posterior extrem- ity allowing things to spill (food from anus, acorns from hopper)
di <sup>8</sup> -xó <sup>u</sup> -s- n[a]-	6 III	spill (acorns) ( <i>tr.</i> )
-xodoxad- : -xot'xad-	13 a III	
bai-		take off (skirt)
-xog[w]-i <sup>i</sup> - : (-xog[w]-i-)	1 III	
s'al-		stand ( <i>pl.</i> ) (forms are <i>tr.</i> with constant 3d per. obj.)
ba <sup>a</sup> -s'al-xoxag-i- :	12 III	stand up, come to a stand ( <i>pl.</i> ) (3d per. obj.)
-xo <sup>ug</sup> -		
-xó <sup>ug</sup> i- : -xó <sup>uk</sup> !-	6 III	
di <sup>i</sup> -hin( <sup>8</sup> x)-		scare
xo <sup>u</sup> m-an- : xom-	1 III	dry (food)
(xomoxam-an-) : xom-		<i>frequ.</i>
xam-		
-xoxog[w]- :	12 <i>irr.</i> III	
gwen-		string (salmon)
wa-, da-xoxog[w]-i-		string (salmon) with (stick)
-xoyoxay-(i-) : -xoixay-	13 a III	
da-		scare around by pursuing with open mouth
sal-		scare away by jumping around
i-		throw around in all directions
xudum- : xut'm-,	3 I	whistle
xud[a]m-		
xudum-áld-	3 III	whistle to
-xulúp!-an- : (-xulp!-)	3 III	
han-		shoot (object) through

xumü-g- <sup>1</sup> : xum[a]-g-	2 I	be satiated, satisfied after eating
xumü <sup>a</sup> -gw-	2 III	have enough of, be sated with
yadad- : ya <sup>a</sup> d-	8 I	swim
han-		swim across (stream)
yadad-áld-		swim for
yala- : (yal-)	2 III	lose
gel-yala-n- : -yal-n-	1 I	be lost, forget oneself
yala-l-an- : yal-n-an-	2 III	lose, cause to be lost
yala <sup>a</sup> -x-ald- : ya <sup>a</sup> l-	2 III	lose
gel-yala <sup>a</sup> -x-ald-i- : -yal-	2 III	forget (person)
gel-yala <sup>a</sup> -x-alt'-gwi- : -ya <sup>a</sup> l-	2 II	forget oneself
yalag- : yalg-, yal[a]g-	3 I	dive
yalag-ámd-	3 III	dive for
yamad- : yamd-, yam[a]d-	3 III	ask ( <i>tr.</i> )
yamad-amd-		go and ask of
yama <sup>é</sup> -s- : (yam <sup>é</sup> -s-)	3 II	taste good
yamli-i <sup>1</sup> - :	15 a II	look pretty
ya <sup>a</sup> n-, 3d per. yá <sup>é</sup> : yana-	5 I	go (without expressed goal of motion)
ya <sup>a</sup> n-an-, yā-n[ha]- :	5 III	cause to go
yana <sup>a</sup> -n-		
ya <sup>a</sup> n-gw-	5 III	take along
ba <sup>a</sup> -ya <sup>a</sup> n-gw-	5 III	pick up
dak'-ya <sup>a</sup> n-gw-	5 III	pass (house)
wa-ya <sup>a</sup> n-gw-	5 III	follow
wa-yanain-agw- :	13 c III	follow ( <i>usit.</i> )
hawi-ya <sup>a</sup> n-		dance in front
yaway- : yawi-	11 I	talk (with each other)
yaway-agw- : 'yawiy-	11 III	talk about
agw-		
yiwiyaw- : yiw[i]yaw-	13 a I	talk (by oneself), make a sound (of animal)
-yebēb-(i-), <i>indir.</i> -s- :	8 III	
-ye <sup>é</sup> b-		
al-		show to
da <sup>a</sup> -he <sup>é</sup> l-		sing for

<sup>1</sup> Cf. noun *xumà*, "food."

: -ye <sup>g</sup> -aw-(i-)	III	
bai- <sup>ḡ</sup> -		drive (sickness) out of
bai-de-		drive (sickness) away from
yegwegw- : ye <sup>g</sup> gw-	8 III	bite
yegweyagw- : ye <sup>g</sup> k <sup>ʷ</sup> -		<i>frequ.</i>
yagw-		
-yehèi- : -yehi <sup>i</sup> -	11 III <i>contr.</i>	
da <sup>a</sup> -		go where one hears there is sound (of singing, playing)
yele <sup>s</sup> -gwa- : yel <sup>s</sup> s-	3 I	sweat ( <i>intr.</i> )
yele <sup>s</sup> -gwa-n-	3 III	make to sweat
yel <sup>s</sup> -gwi-x ( <i>inf.</i> )		sweat ( <i>noun</i> )
yewei- : yèu-	4 a I	go back (without expressed goal of motion), return
yewèog- :	I <i>irr.</i>	<i>frequ.</i>
me <sup>g</sup> -		come back
dal-		run away
gwen-		go back (for something)
me <sup>g</sup> -yewey-agw- : ye <sup>e</sup> -	4 a III	come back with, fetch back
gw-		
bai-yewey-agw-	4 a III	take out (what has been put in)
ba <sup>a</sup> -de- <sup>g</sup> yewey-agw-	4 a III	continue traveling
gedè yewey-agw-	4 a III	get even with, revenge upon
p <sup>!</sup> lai- <sup>g</sup> wa-yewe <sup>e</sup> -n-(i-) :	2 III	descend other side of moun- tain after reaching top, return to earth after touch- ing sky
-ye <sup>e</sup> w-an-		
yewew-áld- : ye <sup>e</sup> w-	8 III	go back for, return to
yi <sup>i</sup> l-, <i>indir.</i> -s- : yil-	1 III	copulate with
me <sup>g</sup> -mīn-		come and copulate with
yilim- : yilm-	3 III	call for, upon
yili <sup>i</sup> nm- :	III	<i>iter.</i>
yi <sup>i</sup> miy-, <i>indir.</i> -s- : yimi-	1 III	lend to
[h]i-, <i>indir.</i> -x-		
yimis <sup>i</sup> -ald- : yims <sup>i</sup> -	3 III	dream about
yimis <sup>i</sup> -a- : yims <sup>i</sup> -a-	3 I	dream ( <i>intr.</i> )
yimi <sup>i</sup> s <sup>i</sup> -a- :	I	be always dreaming

yi <sup>h</sup> w- : yiw-	1 I	
yi <sup>h</sup> w-an-	1 III	play (musical instrument)
de <sup>e</sup> -		sound ( <i>intr.</i> ), give forth a sound
de <sup>e</sup> -yi <sup>h</sup> w-an-	1 III	cause to sound
yiwiyaw- <sup>1</sup> (see yaway-)		
yok! <sup>[w]</sup> oy- : yok'y-,	3* III	know ( <i>tr.</i> )
yok'y[a]-		
yo <sup>u</sup> mi <sup>i</sup> -, <i>indir.</i> -s- : yomo-	11 and 5 III	catch up with
di <sup>e</sup> -s'al-yo <sup>u</sup> mi <sup>i</sup> - :	11 and 5 III	catch up with
-yomo-[h]i		
dak <sup>i</sup> -		catch up with
-yuluyal-(i-) : -yulyal-	13 a III	
al- <sup>h</sup> i-		rub
yunob-áld- : (yunb-)	3 III	hold out net to catch (fish)
-yono <sup>k</sup> !-(i-) : yonk!-	3 III	
ī-		pull away from
bai-yunuk!-		pull out forcibly
yonon- : yo <sup>u</sup> n-	8 III	sing (a song) ( <i>tr.</i> )
hé <sup>h</sup> l-yunun-(i-)		sing a song
yonoin-	13 c III	<i>usit.</i>
-yunu <sup>s</sup> yan-(i-) : -yun <sup>s</sup> -	13 b III	
yan-		
hau-gwen-		swallow down greedily
-yut! <sup>i</sup> -[h]i- :	10 b (?) III	
hau-gwen-		swallow down greedily ( <i>sing. obj.</i> )
hau-gwen-yut! <sup>u</sup> yad-	13 a III	swallow down greedily
(i-) <sup>2</sup> : -yu <sup>s</sup> t'yad-		
yowo- : yo <sup>u</sup> -, yo-	2 I	be
al-		look
p!ai-		sit down (from standing position)
abai-di <sup>s</sup> -		go into house to fight
ba <sup>u</sup> -gel-		lie belly up
p!ai-di <sup>s</sup> -		(sky) is set on (earth)

<sup>1</sup> Perhaps better explained as derivative of *yi<sup>h</sup>w-* than of *yaway-*.

<sup>2</sup> Cf. preceding stem.

da <sup>a</sup> -		listen, pay attention
hau-		sweat (in sweat-bath)
ha <sup>h</sup> w-ī-yuwu-n[ha]- :	2 III	make to sweat (in sweat-bath)
yu-		
bai-yowo-n- :	yo- 2 III	miss (shot)
yowog[w] <sup>1</sup> - :	yo <sup>u</sup> g[w]- 3 III	marry ( <i>tr.</i> )
yūwūg[w]-am- :	yu- 3 I	be married
g[a]-m-		
yūwūg[w]-am-an-	3 III	give in marriage
yowo <sup>s</sup> - :	yo <sup>u</sup> s- 3 II	start (when startled)
da-		suddenly stop talking, singing
s'in-		suddenly move nose (because tickled)
sal-		suddenly lift foot (when startled)
yowo <sup>ts</sup> !-an-, yowo <sup>u</sup> s-	3 III	startle, cause to start
n[a]- :	yo <sup>ts</sup> !-, yo <sup>u</sup> s-	
: yu <sup>u</sup> g-, yo <sup>u</sup> g-	3 (?) I	be strong

## NOUNS AND ADJECTIVES.

ais'-(dèk')	(my) property
alák-s'i-(t'k')	(my) tail
alák-s'i-x-(da-gwa)	(his own) tail
álk'	silver-side salmon
bák'ba <sup>a</sup>	big woodpecker
balàu	young
baláu-t'an	<i>pl.</i>
bāls	long
ba <sup>a</sup> lās-it'	<i>pl.</i>
bam-is	sky
bānx	hunger
bāp'	seeds (sp. ?)
ba <sup>a</sup> b-ì-(t'k')	(my) seeds
bāxdiş	wolf
bē	sun, day
al-be <sup>e</sup>	to sun

<sup>1</sup> Perhaps best analyzed as *yowo-gw-*, "be with," comitative of *yowo-*.



bebè-n	rushes
bel`p'	whistling swan
bēlp'	string of camass roots used as play- thing by children
bēls	moccasin
bēls-i-(t'k')	(my) moccasin
bēm	wood, stick, tree
bēm-(t'ek')	(my) stick
be <sup>e</sup> wī	chinook (?) salmon
beyàn-(t'k')	(my) daughter
bīk' <sup>w</sup>	skunk
bíl-am	having nothing, unprovided.
ha-bilàm	empty
ha-gwel-bilàm	empty underneath (like table)
ɬíʔ <sup>e</sup>	quiver
bíl-(t'ek')	(my) quiver
bilg-an-x-(dèk')	(my) breast
bīls	moss
de-bìn	first, last
-bin-	
(wili) há-bin-ì	in middle of (house)
ha-bē-bin-i	noon
xā-bin-winì	half full
al-binì-x	bereft of child, widow, widower
bīū	grasshopper
bixàl	moon
de-bixím-sa ( <i>adv.</i> )	spring
bō <sup>u</sup>	goal in shinny-game
bobòp'	screech-owl
bóík'	"big chipmunk with yellow breast"
bók'd-an	neck
bók'd-an-x-(dèk')	(my) neck
gwen-t'ga <sup>a</sup> -bók'dan-da	"at-nape-of-earth-its-neck," east
bom-xì	otter
bō <sup>u</sup> n	basket acorn-hopper
bòp'	alder bush
xa <sup>a</sup> -bob-in	among alder bushes

bót'ba <sup>a</sup>	orphan
bō <sup>u</sup> t'bad-i.(t'k')	(my) orphan child
bō <sup>u</sup> t'ba <sup>a</sup> -lā <sup>p</sup> 'a-k!-an	orphan children
-bo <sup>u</sup> w-	
di <sup>ε</sup> -bo <sup>u</sup> w-i-(dē)	alongside of (me), (my) wife
bóxd-an	salt mud
bóxuma <sup>a</sup>	mud
de-bū <sup>'uε</sup> , -bū <sup>'uε</sup> -x	full
de-bū <sup>'uε</sup> bà-x, -bū <sup>'uε</sup> k'bà-x	<i>pl.</i>
bu <sup>u</sup> b-àn	arm, string of dentalia from shoulder
	to wrist
bu <sup>u</sup> b-an-ì-(t'k')	(my) arm
bu <sup>u</sup> b-an-í-x-(da-gwa)	(his own) arm
bùs·	all gone, annihilated, used up
būs· ( <i>upper Tak.</i> )	fly
da-	see de-
dá-k!oloi	cheek (? = mouth-basket)
da-k!olói-da-x-(dèk')	(my) cheek
da <sup>a</sup> -	ear
da <sup>a</sup> -n-x-(dèk')	(my) ear
da- <sup>ε</sup> ā'nau, - <sup>ε</sup> aná <sup>a</sup> , - <sup>ε</sup> ána <sup>a</sup> k <sup>'w</sup>	chief
da- <sup>ε</sup> ána <sup>a</sup> k <sup>'w</sup> -(dèk')	(my) chief
dag-àn	turtle
dá <sup>ε</sup> iwadagalài	"water-dog," water-salamander(?)
dak'-	head
dág-ax-(dèk')	(my) head
dak'-(dē)	over (me)
Dī-dal-am <sup>'</sup>	(village name)
daldàl <sup>'</sup>	dragon fly
dal\`t'	low brush
dal-dì	wild
da <sup>ε</sup> mada-gw-an-x-(dèk')	(my) shoulder
dàn	rock
dan-à-t'k'	(my) rock
Dal-dan-ì-k'	"Away-from-which-are-rocks" (vil- lage name)
Al-dan-k!olói-da	"To-its-rock-basket" (mountain name)

<sup>1</sup>Cf. verb *t'alal-*.

dauyá <sup>a</sup>	medicine-man's guardian spirit
dauyá <sup>a</sup> -k <sup>w</sup> -(dèk')	my guardian spirit
Al-dauyá <sup>a</sup> -k <sup>w</sup> a-dìs	(mountain name)
dayú-t'a <sup>a1</sup>	eldest
de <sup>e</sup> -, da-	lips, mouth
de <sup>e</sup> -x-(dèk')	(my) mouth
ha-dá-(t'-gwa)	in (his own) mouth
degàs	basket pan for sifting acorn meal
degès-ì-(t'k')	(my) basket pan
dēhal	five
dēl	yellow-jacket
delg-àn	buttocks, basket bottom
delg-àn-(t'k'), delg-án-x-(dèk')	(my) buttocks
dī <sup>e</sup> -	anus
ha-dī'-(t'-gwa)	in back of (himself)
dī <sup>i</sup> - <sup>ə</sup> al-(t'k'), dī <sup>i</sup> - <sup>ə</sup> al-da-x-(dek')	(my) forehead
al-dīl, -dī	all
dī <sup>ɛ</sup> mò	hips
dī <sup>ɛ</sup> mo-x-(dèk')	(my) hips
din-(dē)	behind (me)
dīp'	camass
dīū	falls
dug[w]àl	rope
dugul-ì-(t'k')	(my) rope
dugùm	baby
dō <sup>u</sup> k'	log, tree trunk
dolà	hollow tree
dolàx	things, utensils
dólk'-am-a-(t'k'), dólk'-im-i-	(my) anus
(t'k'), dólk'-in-i-(t'k')	
dō <sup>u</sup> m	spider
dō <sup>u</sup> m	testicles
do <sup>u</sup> m-àl-(t'k')	(my) testicles
domxàu	"big crooked-nosed salmon"
duyùm	cat-tail rushes
dū	good, beautiful

<sup>1</sup> Perhaps = *da-yú-t'a*, "being in front."

p!i-dügùm	big fire, blaze
dūk <sup>w1</sup>	woman's shirt
du <sup>u</sup> g[w]-ì-(t'k')	(my) shirt
dül	salmon-spear point
du <sup>u</sup> l-ì-(t'k')	(my) spear point
de-dül-àpx	straight
de-dül-áp-x-da <sup>a</sup>	right (hand, foot)
dak'-dū <sup>u</sup> l <sup>s</sup>	big-headed
eĩ	canoe
ei-x-(dèk'), ey-à-(t'k')	(my) canoe
eĩ-han	<i>pl.</i>
eì-à-(t'k')	(my) tongue
gák!an	house ladder
gál <sup>s</sup>	bow; gun
gál-(t'ek')	(my) bow
gā <sup>u</sup> m, gā'p!-inì	two
gamáx-di	raw; having no supernatural power
gamd-í-(xa)	(his) paternal grandparent, (his) son's child
gamgám <sup>2</sup>	four
gel-	breast
gel-(dē)	in front of (me)
gel-àm	river
Da <sup>a</sup> gelàm	"Along the river," Rogue river
gelgàl <sup>3</sup>	fabulous serpent who squeezes people to death
gelg-an- <sup>4</sup>	
di <sup>i</sup> -gelgan-(dē)	at (my) anus
gé <sup>et</sup> '	white overlay in basketry ( <i>xerophyl- lum tenax</i> )
-gew[a] <sup>s</sup> -x <sup>5</sup>	crooked
-géwe <sup>es</sup> k'-it'	<i>pl.</i>
ī-géwa <sup>s</sup> -x	crooked-handed
xa <sup>a</sup> -géwa <sup>s</sup> -x	crooked-backed

<sup>1</sup> Cf. verb -*lugui*-.<sup>2</sup> See *gā<sup>s</sup>m*.<sup>3</sup> Cf. verb -*geleg*-.<sup>4</sup> Perhaps misheard for *delg-an*-.<sup>5</sup> Cf. verb -*gewek!aw* .

gíxgap'	poison, medicine
gó <sup>u</sup> k'-(dek')	(my) knee
gūf	thick brush
gūms	blind
golò-m	oak with white acorns
xa <sup>a</sup> -gulm-àn	among oaks
gomhàk' <sup>w</sup>	rabbit
gungun	otter (myth name)
gòs'	"big rainbow-colored shell" (clam shell ?)
goyò	medicine-man
gūx-(dek')	(my) wife
Ha-gwāl	Cow creek
gwalà	many
gwal't'	wind
gwān	trail
gwa <sup>a</sup> l-àm-(t'k')	(my) trail
gwás' wili	brush house
gwās	entrails
gwa <sup>a</sup> s'-i-x-(dèk'), gwa <sup>a</sup> s'-ì-	(my) entrails
(t'k')	
-gwási <sup>1</sup>	
al-gwási, -gwási-t'	yellow
xa <sup>a</sup> -sal-gwási	"yellow between his claws" (myth name of sparrow-hawk)
gwel-	leg
gwél-x-(dèk')	(my) leg
gwél-(da)	under it
gwen-	neck, nape of neck
gwen-hau-(dē)	in back of (my) neck
gwen-hau-x-(dèk')	(my) nape
gwi <sup>ñ</sup> neī-x-(dèk')	(my) relative
gwi <sup>ñ</sup> néi	(her) thing (?) (108, 3)
gwísgwas	chipmunk
Gwísgwas-hān	(woman's name)
gwi <sup>ñ</sup> -īū-x-(dèk'), gwi <sup>ñ</sup> lì-n-(t'k')	(my) wrist

<sup>1</sup> Cf. *yan-gwàs*.

hāi	cloud
há <sup>8</sup> k'a <sup>a</sup>	goose
haik!-ā	husband! wife! ( <i>voc.</i> )
-ham	see ma-
ha <sup>a</sup> n-x-(dèk')	(my) brothers
hàn-t'	half
ha <sup>a</sup> p'-	small, child
hāp-xì	child
ha <sup>a</sup> p'-(dèk')	(my) child
ha <sup>a</sup> p-x-(dèk')	(my) children
hā'p'-dì, hap-s-dì	small
ha <sup>a</sup> p'-k!lemná <sup>8</sup> s	"children maker" (name of creator)
hás-(a)	(his) mother's brother
(wi-)has-ì	(my) mother's brother
hásd-(a)	(his) sister's husband, wife's brother
hau-	under
haw-an-(dē)	under (me)
-hau- <sup>1</sup>	
di <sup>8</sup> -hau-(dē)	behind (me), after (I) left
haū-x	woman's private parts
haū-x-(dek')	(my) private parts
dak-hawalák'-i-(t'k')	(my) crown of head
hawàx <sup>2</sup>	rotteness, pus, foul odor
hā <sup>8</sup> ya-(dē)	around (me)
hé <sup>1</sup> <sup>3</sup>	song
hé <sup>1</sup> -(t'ek')	(my) song
he <sup>1</sup> -àm	board, lumber,
he <sup>1</sup> lam-à-(t'k')	(my) lumber
-hin	see ni-
hin <sup>8</sup> x <sup>4</sup>	fear
hī'p'-al	flat
hīt'	out of wind, nearly dead
hīx	roasted camass

<sup>1</sup> See also *gwen-hau*. Perhaps identical with preceding.

<sup>2</sup> See verbs *-xiu-* and *-dō<sup>8</sup>s-*.

<sup>3</sup> Cf. verb *helel-*.

<sup>4</sup> See verbs *niw-* and *da-ts'!aam-x*.

-hók'w-al, -hogw-àl	holed
da-hók'wal	holed (as for smoke)
han-hók'wal	holed through
gwel-hók'wal	holed underground, caved
da <sup>a</sup> -hók'wal	ear-holed
s'in-hók'wal	nose-holed
xo-hók'wal	holed (fir)
hó <sup>o</sup> px	lake
hōū	jack-rabbit
hós'au	somewhat bigger, growing up
hos'ō <sup>u</sup>	<i>pl.</i>
hūlk'	panther
hūlū-n	ocean, sea
s'in-hū's'g-al	long-nosed
hu <sup>u</sup> s'ú <sup>u</sup>	chicken-hawk
ī-	hand
ī-ū-x-(dèk')	(my) hand
īhí <sup>l</sup>	blood money for settlement of feud
íłts!-ak <sup>w</sup>	bad
ī <sup>o</sup> āls-ak <sup>w</sup>	<i>pl.</i>
k'abá-(xa)	(his) son
k'ai <sup>o</sup> -lā'p'a	woman
k'ai <sup>o</sup> lā'p'a-k!-i-(t'k')	(my) woman
k'e <sup>o</sup> lā'p'a-k!-i-k <sup>w</sup>	woman-having
k'ai <sup>o</sup> -s'ók'-da	young woman (who has already had courses)
k'əl	penis
k'alw-ì-(t'k')	(my) penis
k'ó <sup>o</sup> px	dust, ashes
k'ó <sup>o</sup> x	tar-weed seeds
k'u <sup>u</sup> b-ì-(t'k')	(my) body-hair, skin
k'ūlū-m	"fish having turned-up hog-mouth," sucker (?)
k'wedeī-(t'k')	(my) name
k'wínax-(dē)	(my) kinsman, relative
k'ū <sup>u</sup> nax	kinsman (myth form)
s'in-k'wók'wá <sup>a</sup>	mudcat
k!abàs	porcupine quills used in embroidery

di <sup>8</sup> -k!àls <sup>1</sup>	lean in rump
k!áls <sup>8</sup>	sinew
k!alts!-ì-(t'k')	(my) sinew
k!áma	tongs, split stick for putting hot rocks into basket-bucket
k!amà-(t'k'), k!ámak!a-(t'k')	(my) tongs
k!ának!as	small basket-cup for drinking
k!ás-(a)	(his) maternal grandparent, daughter's child
(wi-)k!as-ì	(my) maternal grandparent
k!ā <sup>8</sup> t'	"thick, low, blue-looking bushes"
k!é <sup>e</sup> p-(xa)	(her) husband's parent
k!éda	grass from which string was made
yāl k!egeláu-s-ì-x-dā <sup>8</sup>	pine-fungus (?)
k!el' <sup>2</sup>	basket-bucket
k!elw-ì-(t'k')	(my) basket-bucket
k!eleī	bark
k!eleī-(t'k')	(my) bark
k!elé <sup>s</sup>	bird (sp. ?)
k!iyíx	smoke
al-k!iyíx-nàt	"smoke-looking," blue
-k!ok!òk'	ugly
al-k!ok!òk'	ugly-faced
ì-k!ok!òk'	ugly-handed
k!oloi <sup>8</sup>	small basket
k!ol <sup>8</sup> xì	salmon-head
k!ùls	worm
k!ùls[à]-t'	soft (to eat)
k!umoi	swamp
k!o <sup>u</sup> xa-	relatives by marriage of their children
(wi-)k!o <sup>u</sup> xà	(my) relative
k!o <sup>u</sup> xá-m-(xa)	(his) relative
k!ū'yam <sup>4</sup>	friend ( <i>voc.</i> )
(wi-)k!u <sup>u</sup> yàp', -k!u <sup>u</sup> yàm	(my) friend
k!ūyab-á-( <sup>8</sup> t')	(your) friend
k!u <sup>u</sup> yáp-(xa)	(his) friend

<sup>1</sup> Cf. verb *di<sup>8</sup>-k!alas-na-*.<sup>2</sup> Cf. verb *k!eleu-*.<sup>8</sup> See also *da-k!oloi*.<sup>4</sup> Cf. verb *k!uyum-id-*.



k!wāī	grass
k!wal'	pitch
k!wál-t'a <sup>a</sup>	youngest (of two or more)
là'	excrement
lā-(t'k')	(my) excrement
Lámhi-k'	Klamath river
lamts!-í-(xa)	(her) brother's wife
làmx	sunflower seeds
lān	fishing-net
lá <sup>a</sup> p'	leaves
-lā'p'a	person (found only as second member of compounds)
-lā'p'a-k!-an	<i>pl.</i>
-lā'p'a-k!-i-(t'k')	(my) person
lap'ā-m	frog
lap'ō <sup>u</sup>	"red-striped snake"
lāp-s	blanket
laps-(dèk')	(my) blanket
lasgùm	little snake
lasgúm iūxgwàt'	"handed snake," lizard
legè-m-(t'k')	(my) kidneys
lé-k'w-an-(t'k')	(my) anus
lep'ní-xa ( <i>adv.</i> )	winter
le <sup>e</sup> p-sì	feather
lep!ěs	cat-tail rushes, mat
libì-n	news
libis	crawfish
līu-gw-ax-(dèk') <sup>1</sup>	(my) face
lōm	cedar
Di <sup>g</sup> -lo <sup>u</sup> m-ī	"West of which are cedars" (vil- lage name)
lom-t!í'	old man
loxò-m	manzanita
lu <sup>u</sup> l-i-x-(dèk'), lu <sup>u</sup> l-ì-(t'k')	(my) throat
má-(xa)	(his) father
(wi-)hàm	(my) father
mé-xa-k' <sup>w</sup>	having father

<sup>1</sup> Cf. verb *liwilau-*.

mahài, mahài-t'	big
mahmī	<i>pl.</i>
xa <sup>a</sup> -mahài	big-backed, wide
mahái-t'a <sup>a</sup>	eldest (of two or more)
māl	salmon-spear shaft
ma <sup>a</sup> l-ì-(t'k')	(my) shaft
mānx	white paint
máp!a-gw-a-(t'k')	(my) shoulder-blade
má <sup>a</sup> t'al	pigeon
máxla	dust, ashes
mayá <sup>a</sup> -k' <sup>w</sup> -(dèk')	orphan child related to (me)
k!el mehel-ì	basket for cooking
mél	crow
melèl-x <sup>1</sup>	burnt-down field
ména	bear, brown bear
mengi	full of, covered with
mengi-(t'k')	(my) game, what (I) come home provided with
méx	crane
mī <sup>o</sup> ax	red paint
min- <sup>2</sup>	vagina (?)
mī <sup>is</sup>	one
mī <sup>is</sup> -ga <sup>s</sup>	one
al-mī <sup>is</sup>	together
ha- <sup>is</sup> i-mī <sup>is</sup>	six
ha- <sup>is</sup> i-gā <sup>is</sup> m	seven
ha- <sup>is</sup> i-xìn	eight
ha- <sup>is</sup> i-gò	nine
mix-al	how many, as many a
mixál-ha	in great numbers
mòk'	pit, ditch
mologòl	old woman
mologo-lā'p'a	old woman
k'ai mologo-lā'p'a-x-(da)	what kind of old woman
da <sup>a</sup> -molh-ìt'	red-eared

<sup>1</sup> Cf. verb *melel*.<sup>2</sup> See verb *yil*.

mómhi	mourning dove
mot'	son-in-law, suitor
mó <sup>u</sup> -(t'ek')	(my) son-in-law
mot lòp'	stick for beating seeds into receptacle
mòx	grouse
moxò	buzzard
mü <sup>ü</sup> láp-x	sweat-house
mu <sup>u</sup> l-ì-(t'k')	(my) lungs
mü <sup>ü</sup> x-dàn <sup>1</sup>	once
nanb-í-(xa)	(his) brother's wife, wife's sister
nāx	pipe
nāx-(dek')	(my) pipe
ní-(xa)	(his) mother
(wi-)hìn	(my) mother
ní-xa-k' <sup>w</sup>	having mother
nì	teats, nipples
nī-(t'k')	(my) nipples
nihwìk' <sup>w</sup>	black bear
nó <sup>us</sup>	next door
nō'ts!-a-(dē)	neighboring to (me)
nōx	rain
ōp-(xa)	(his) elder brother
(wi-) <sup>o</sup> ob-ì	(my) elder brother
t'-óp-(xa)	(his) elder sister
ohòp'	"bean-like half-black shells"
-ol-	
da- <sup>o</sup> l	near by
da- <sup>o</sup> l-(dē)	near (me)
da- <sup>o</sup> l-đi-(dē)	near, close to (me)
os'o <sup>u</sup> -lā'p'a	poor people
p'abá'p'	manzanita flour
p'ā <sup>o</sup> t'p'ad-i-(t'k')	(my) salmon-liver
p'ìm	salmon
p'im-à-(t'k')	(my) salmon
s'in-p'ín <sup>s</sup> , -p'íl <sup>s</sup>	flat-nosed

<sup>1</sup> Perhaps related to *mí<sup>s</sup>*. For *ü<sup>u</sup>* and *ii* in related words cf. *k'winax-* and *k'ü<sup>u</sup>nax*.

-p'óa <sup>8</sup> -x <sup>1</sup>	bent
-p'óo <sup>8</sup> k'-it'	<i>pl.</i>
da-p'óa <sup>8</sup> x	crooked
ī-p'óa <sup>8</sup> x	crooked-handed
gwit-p'óa <sup>8</sup> x	crooked-armed
p'ùn	rotten
p'un-yilt'	Oregon pheasant
Gwen-p'uñ-k'	"East of rotten (trees)" (village name)
p'o <sup>u</sup> yàmx	whirlwind
da-p!ā'lau <sup>2</sup>	youth
p!ān	liver
p!ān-(t'k')	(my) liver
p!á <sup>s</sup>	snow
p!é <sup>l</sup> <sup>s</sup>	basket-plate
p!eldà	slug
p!èns	squirrel's bushy tail for eating manzanita
p!é <sup>s</sup>	rock serving as support for acorn-hopper
p!ī	fire, firewood
p!īy-à-(t'k')	(my) fire
p!íwal <sup>s</sup>	bat
p!iyì-n	deer
p!íy-ax	fawn
p!ol'	dust, soil
Dī-p!ol-ts!l!l-da	"On its red soil," Jump-off-Joe creek
p!u <sup>u</sup> lhì	eyrie
p!oxòm	flint
sā-(t'k')	(my) discharge of wind
s'ag-àlx	cascades, rapids
s'al-s'agálx-a	shallow (below cascades ?)
sàk'	big rush basket
s'al-	foot
s'al-x-(dèk')	(my) foot

<sup>1</sup> Cf. verb *p'owok!-*.

<sup>2</sup> Cf. *balau*.

sa <sup>a</sup> l-ì-(t'k')	(my) belt
t'gam sa <sup>a</sup> l-í	belt of elk skin
Dal-salsañ	(village name)
sáma	summer
samá-xa ( <i>adv.</i> )	in summer
Al-sawēn-t'a-dìs	(mountain name)
sbéxal-t'a	(epithet of young Eagle)
sbīn	beaver
Sbīn-k'	Applegate creek
sé <sup>e</sup> l <sup>1</sup>	black paint, writing
s'elék <sup>w</sup>	long acorn-pestle of stone
s'ēm	duck
sé <sup>e</sup> ndi	panther (myth name)
sēn-(t'k')	(my) hair
sēns	bug (sp. ?) <sup>2</sup>
se <sup>e</sup> ns-i-x-(dèk'), se <sup>e</sup> ns-ì-(t'k') <sup>3</sup>	(my) head-hair
se <sup>e</sup> yán	inner bark of cedar used as tinder
da-sgáxi, -sgáxi-t'	sharp-mouthed, long-snouted
al-sgenh-ìt'	black (as epithet of crow)
de <sup>e</sup> -sgè-t'	left-handed
de-sgé-t'a <sup>a</sup>	left (hand)
sgé <sup>eg</sup> -xap'	hat
sgé <sup>eg</sup> -xab-a-(t'k')	(my) hat
sgísi	coyote
da-sguli	short
de-sgwegwèk'	see de-sgwôgw-ènt'
sgwinì	raccoon
de-sgwôgw-èn-t', -sgwôgw-ô <sup>l</sup> k', worn out, half gone	
-sgwegwè-t'	
sgwôgwô <sup>l</sup> k' <sup>w</sup>	robin
wili s'idib-í	house wall (planks reaching from cross beams to ground and forming inner wall of house)
s'īm	animal (sp. ?)

<sup>1</sup> Cf. verb *ts'lelel-*.<sup>2</sup> Used for headache by putting next to nostrils to let out blood by scratching.<sup>3</sup> Cf. *seen-*.

s'imì-l	dew
s'in-	nose
s'in-ì-x-(dèk')	(my) nose
p'im s'inixda	"salmon its-nose," swallow
s'in	wood-coals
si'nsàn	very old decrepit woman
siw-í-(xa)	(his) sister's child, (his) brother's child
s'ix	venison
s'iyá <sup>ag</sup> p-(xa)	(her) sister's husband, husband's brother
smāk'	twins
sméla <sup>ug</sup> x	arrow shaft
ha-s'ō <sup>u</sup>	in middle (of house)
-s'ogw-	
xa <sup>a</sup> -s'ogw-i-(dám)	between (us)
s'ugw-àn	basket made of roots
s'ugw-àn-(t'k'), s'ugu-n-ì-(t'k')	(my) basket
s'om	mountain
s'ō <sup>u</sup> m-àl-(t'k')	(my) mountain
S'omōl-k'	(village name)
s'om-lohólxa <sup>es</sup>	see verb lohoy-ald-
s'uñs'	thick, deep
s'uhú <sup>u</sup>	quail
s'ülũk'	cricket
s'üm-xì <sup>1</sup>	paddle, mush stirrer
s'üm-xì-(t'k')	(my) paddle
s'ux	bird
swayàu	hermaphrodite
t'ád-(a)	(his) father's sister
(wi-)t'ad-ì	(my) father's sister
t'ān	squirrel
Da-t'ān-elá <sup>at</sup> gwat'	"Squirrel-tongued" (girl's name)
t'a-wā-(xa)	see wā-(xa)
t'bàl	brush used for medical purposes (sp.?)

<sup>1</sup> Cf. verb *ts'umū<sup>u</sup>m-t'a-*.

t'bālt'	snail
t'bé <sup>e</sup> k' <sup>w</sup>	shinny ball
t'belé <sup>s</sup> s	pine-nut
t'élma	acorn-pestle
t'gā	earth, land
t'gā-ū-(t'k')	(my) land
La-t'gāū	(village name)
t'gàl	sugar-pine, sugar-pine nuts
t'gált'gal-i-(t'k')	(my) stomach
t'gált'gal-i-x-(da-gwa)	(his own) stomach
t'gàm	elk, armor of elk hide
Dak'-t'gam-i-k'	"Above which are elks" (village name)
t'gánt'gan	fly
t'gá <sup>a</sup> p'	horn
t'gá <sup>a</sup> p'-(dek')	(my) horn
t'gebe-si <sup>i</sup>	gall
t'gel <sup>e</sup> nagai-	drop down, fall
-t'gem <sup>1</sup>	black
t'géme-t'-it'	<i>pl.</i>
al-t'gè <sup>m</sup>	black
gwen-t'gè <sup>m</sup>	black-necked
ha-gwel-t'gé <sup>m</sup> t'gam	down in dark places
dák loloi-t'gémet'it'	black-cheeked
al-t'gey-àp-x	round
al-t'geyé-p'-it'	<i>pl.</i>
dī'-t'giliu la <sup>s</sup> li <sup>i</sup> -	jump around in war-dance
t'gohòx	quail (?)
t'gó <sup>is</sup>	leggings
t'gói-i-(t'k')	(my) leggings
al-t'gú <sup>is</sup> s'	white
al-t'gúyu <sup>is</sup> s'-it'	<i>pl.</i>
t'gū <sup>m</sup>	rattlesnake
al-t'gun-àp-x	rolled-up
ménà <sup>s</sup> al-t'gunàpx	"bear rolled-up," doormouse (?)
t'gwà	thunder
t'gwalá <sup>a</sup>	hooting owl

<sup>1</sup> Cf. verb *t'geme-tl-*.

t'gwàn	slave
Ha-t'gwá <sup>as</sup> xi	(Umpqua village)
t'gwayàm	lark
t'gwe <sup>el</sup> -àm-x	scouring-rush
t'gwèlk <sup>w</sup>	"rat" (sp. ?)
t'gwíl	hazel brush, hazel nut
t'gwínt'gw-i-(t'k'),	(my) upper arm
t'gwínt'gwan-i-(t'k')	
Ha-t'íl	(village name)
t'í's	gopher
t'í't'-al	thin
al-t'mil-àp-x	smooth
al-t'míli-p'-it'	<i>pl.</i>
t'mu <sup>u</sup> gàl	twisted shells (sp. ?)
t'-õp-(xa)	see õp-(xa)
de-t'ulú <sup>s</sup> p'	dull, not sharp
de-t'ulú <sup>s</sup> p'-it'	<i>pl.</i>
t!agam'	lake
-t!ái	narrow
-t!áya-t'-it'	<i>pl.</i>
s'al-t!ái	slim, narrow
gwit <sup>u</sup> -t!ái	slim-wristed
t!ák'	fresh-water mussel
t!ā'k' <sup>1</sup>	spoon
be <sup>e</sup> -t!awàk'	spring month when there is much wind (? April)
xilam t!egal-íx-i	skull
t!eimí <sup>s</sup> s <sup>2</sup>	one hundred
t!é <sup>e</sup> k <sup>w</sup>	yellowhammer
t!e <sup>e</sup> k <sup>w</sup> ì	big trout
t!elà	shinny stick
t!elà	louse
t!elà-(t'k')	(my) louse
t!elá <sup>a</sup> -t'an	<i>pl.</i>
al-t!e <sup>s</sup> -it'	little-eyed (epithet of squirrel)

<sup>1</sup> Perhaps same word as preceding.

<sup>2</sup> Perhaps *t!i-mí<sup>s</sup>*, "one male."



t!ewēx	flea
t!i <sup>i</sup> -	male, husband
t!i-(t'k')	(my) husband
t!i <sup>i</sup> -lā'p'a	husband, man
t!liba-, t!libà-k' <sup>w</sup>	pancreas
t!liba-gw-àn-(t'k')	(my) pancreas
t!libis' <sup>i</sup>	ants
t!oit'	one-horned deer
t!omx-í-(xa)	(her) parent-in-law
(wi-)t!omx-àu	(my) parent-in-law
Ha-t!ō <sup>u</sup> n-k'	(village name)
t!onó <sup>u</sup> s'	humming-bird
t!os'ó <sup>u</sup>	small, a little
dák loloi-t!us'ū's'-gwat'	small-cheeked
al-t!u <sup>is</sup> '-it'	little-eyed (epithet of squirrel)
t!ū <sup>l</sup> ' <sup>1</sup>	gambling bones
t!uxū' <sup>i</sup> <sup>2</sup>	driftwood
ts!á-(xa)	(her) brother's child, (his) sister's child
(wi-)ts!a-ī	(my) nephew
ts'!ī'y-à-(t'k')	(my) nephew (myth form)
ts'!á <sup>is</sup> '	bluejay
ts!ákix	hill
ts'!àm-x	strong
da-ts'!àm <sup>x</sup> <sup>3</sup>	sick
Dak'-ts!a <sup>a</sup> m-al-á <sup>3</sup>	Klamath Indian
ts!amāl	mouse
ts!ān	porcupine (?)
da-ts'!anā <sup>l</sup> -t'	about to die
ts'!ā'sap'	berry-bush (sp. ?)
Dak'-ts!asiñ	(village name)
ts!āū	large body of water, ocean flood
ts!a <sup>a</sup> w-àn-(t'k')	(my) ocean
Dak'-ts!a <sup>a</sup> w-an-á <sup>3</sup>	Klamath Indian
ts'!axá <sup>a</sup> n	lizard (sp. ?)

<sup>1</sup> Cf. verb *t!ulut/al-*.<sup>2</sup> Cf. verb *-t!oxox-*.<sup>3</sup> Cf. verb *da-ts'!aam-x-*.

ts!ayàlt'	pinon jay
ts!ayàl-x	wet
ts'!ék'ts'lag-i-(t'k')	(my) backbone
ts'!elàm <sup>1</sup>	hail
ts'!elei	eye
ts'!eleī-(t'k')	(my) eye
ts'!én <sup>2</sup>	wild-rose berry
ts'!é <sup>2</sup> ts'!e <sup>2</sup>	small bird (sp. ?)
de-ts!id-àk' <sup>w2</sup>	reddish
ts'!idáx-gwa	disease-spirit, "pain"
ts'!í'k'-(dek')	(my) flesh
ts'!í'-(t'gwa)	(his own) flesh
al-ts'!il	red
al-ts'!íli-t'-it'	<i>pl.</i>
dák loloi-ts'!il	red-cheeked
ts'!ilí'k!-i-(t'k')	(my) elbow
ts'!íxi	dog
ts'!íxi mahài	"dog big," horse
ts'!íxi-k!ō'!ts'!am <sup>2</sup>	(name of Sun's servant)
ts'!òlx	dentalia
s'al-ts'!un-àp-x	straight
s'al-ts'!únu-p'-it'	<i>pl.</i>
ts'!ún <sup>2</sup>	deer-skin cap with woodpecker tails
ī-ts'!ó-p'-al	sharp-clawed
de-ts'!ügú <sup>3</sup>	sharp-pointed
de-ts'!ugù-t'	sharp-pointed
de-ts'!ugū[h]-it'	<i>pl.</i>
ts'!ük'	Indian rope
gál <sup>2</sup> ts'ug[w]-á <sup>4</sup>	bowstring
di-ts'!ük'	Indian rope
ts'!ül`m <sup>4</sup>	wart
ts'!ülm-ì-(t'k')	(my) wart
ü'lük!-i-(t'k')	(my) head-hair
ü'lük!-i-x-(da-gwa)	(his own) hair
ü <sup>2</sup> xi	deer-skin pouch for receiving seeds when beaten from stalk

<sup>1</sup> Cf. verb *ts'!ele-m-*.<sup>2</sup> Cf. *-ts'!il?*<sup>3</sup> Cf. verb *de-ts'!ugu-*.<sup>4</sup> Cf. verb *al-ts'!ülm-*.

wa-(dê)	to, at (me)
wá <sup>a</sup> -(da)	to, at (him)
wã-(xa)	(his) younger brother
t'a-wã-(xa)	(his) younger sister
wa <sup>a</sup> d-i-x-(dèk)	(my) body
al- <sup>s</sup> wa <sup>a</sup> d-i-(dê)	towards (me)
be <sup>e</sup> <sup>s</sup> wa <sup>a</sup> d-í	"sun its-body," all day long
wagá-t'a <sup>a</sup>	which one?
waiwí <sup>i</sup>	girl, female
waiwi <sup>i</sup> -(t'èk')	(my) girl
wak'd-í-(xa)	(his) mother's brother's son
wá <sup>a</sup> s	bush with edible root (sp. ?)
wàx	creek
han-wax-g-àn	across the creek
wayà	knife
wayaú-(xa)	(his) daughter-in-law
wigí-n	small red lizard
wi <sup>s</sup> i-n	different
Al-wilám-xa-dis	(mountain name)
he <sup>eg</sup> -wilámxa	beyond Alwilámxa-dis
wilàu	arrow
wiláu-(t'ek')	(my) arrow
wíli, wili	house
wili-(t'k')	(my) house
de-de-wilí <sup>i</sup> -da	door
wili-háu-(t'ek')	(my) friend (used as term of greet- ing)
dan wilí <sup>i</sup>	big stone knife
-win-i-	
ha- <sup>s</sup> win-i-(dê)	inside of (me)
xa <sup>a</sup> - <sup>s</sup> wín-hi	half-way
xā-bin-win-ì	half full
winì-t'	tired out, exhausted
ge winìt'	proceeding that far
de- <sup>s</sup> winìt'	proceeding, going ahead, reaching to
hā <sup>s</sup> -wìt'	getting even (in reply)
wits'lam-àk' <sup>w</sup> , wits'lam-à	flint flaker, fire-driller

wogit'	frog
wul'x	enemy, Shasta Indian
wo <sup>u</sup> nāk' <sup>w1</sup>	old
wo <sup>u</sup> nā'k' <sup>w</sup> -dan	<i>pl.</i>
wo <sup>u</sup> p'li-n-(t'k')	(my) eyebrows
wü <sup>u1</sup> [h]-àm <sup>2</sup>	menstrual round-dance
xa <sup>a</sup> -	back, waist
xa <sup>n</sup> [h]-àm-(t'k')	(my) back
xa <sup>a</sup> [h]-am-(dē)	on (my) back
xagá-(xa)	(his) mother's sister
(wi-)xaga-ī	(my) mother's sister
xam'k'	grizzly bear
xān <sup>3</sup>	urine
xa <sup>a1</sup> -àm-(t'k')	(my) urine
xdā-(xa)	(his) father's brother
(wi-)xda-ī	(my) father's brother
xdā-n <sup>4</sup>	eel
xdeit'	flute of wild parsnip
-xdí <sup>5</sup> s	slim
xa <sup>a</sup> -xdí <sup>5</sup> s	slim-waisted
gwen-xdí <sup>5</sup> s	slim-necked
xèm	raven
xì	water
xiy-à-(t'k')	(my) water
ha-xíya- <sup>5</sup> xi hā'p'di	"being-in-the-water small," mink
xí-binì	three
xìn-t'	three times
xi-gwàl-t'	fresh (of meat)
xil-àm	sick, dead person, ghost
han-xilm-ī	"Across where ghosts are," land of ghosts
xíl <sup>5</sup> k'wì <sup>5</sup>	billet in woman's shinny-game
ximn-í-(xa)	(his) relative by marriage interme- diate relative having died
xīn <sup>6</sup>	mucus

<sup>1</sup> Cf. verb *wunwun-*.<sup>2</sup> Cf. verb *wuluh-am-*.<sup>3</sup> Cf. verb *xalaxam-*.<sup>4</sup> Cf. verb *xdaaxda-gwa-*.<sup>5</sup> Cf. verb *xiliu<sup>5</sup>-xa-*.<sup>6</sup> Cf. verb *xiniixan-p'-*.

xīū	bush from hard wood of which camass-stick is made
t'gap'-xī'ū-t'	camass-stick
t'gap'-xī'ū-(t'ek')	(my) camass-stick
xlé <sup>é</sup> p-x <sup>1</sup>	roundish dough-like cake of deer-fat or camass
xlíwi	feathers worn in war-dance
xnik'	acorn dough
xò	fir
xa <sup>a</sup> -xò	among firs
xùm <sup>2</sup>	dry
cīx-xùm	dried venison
xum-à	food
xúma-x-(dek')	(my) food
xum'-t'	lean
ha-xo <sup>u</sup> n-hì	just for nothing, with no reason
xu <sup>u</sup> l-ì-(t'k')	(my) brains
xū <sup>é</sup> -nè, xū <sup>é</sup> -n ( <i>adv.</i> )	night
Ya <sup>a</sup> gal-á <sup>s</sup>	Umpqua Indian
yana yáhal <sup>s</sup>	black acorn, chief acorn
yāk' <sup>w</sup>	wildcat
yāl	pine
Ha-ya <sup>a</sup> l-bā'ls-da	"In its tall pines" (village name)
Gel-yāl-k'	"Abreast of pines" (village name)
yàmx	fat, grease
yamx-(dèk')	(my) fat
yan(?) la <sup>a</sup> li <sup>i</sup> -	become stuck (?) (86, 15)
yanà	acorn, oak
yan-gwàs <sup>3</sup>	"white-barked oak"
yànx	"tall tree with rough reddish bark"
yap'là	person, people
yau-	ribs
yaw-à-(t'k')	(my) ribs
dal-, da <sup>a</sup> -yaw-a-(dē)	at (my) side
da <sup>a</sup> -t'ga <sup>a</sup> -yawá <sup>a</sup> -da	"beside-earth-its-rib," north

<sup>1</sup> Cf. verb *-xlep!exlab-*.

<sup>2</sup> Cf. verb *xoum-an-*.

<sup>3</sup> Perhaps compounded of *yanà* and *-gwási*, "yellow."

da-yawánt li-xi	on one side, on the other side, half
yāx	graveyard
yāxa dàn	water-worn flat rock
yék'-dal	in the brush
yé <sup>ε</sup> k'	cinders
ye <sup>ε</sup> kliyé	sparrow-hawk
yēl	whip
yelèx	burden-basket
yeléx-(dek')	(my) burden basket
yèt'	tears
ye <sup>ε</sup> -xì <sup>1</sup>	needle, awl
dan yé <sup>ε</sup> w-ald-an-i <sup>2</sup>	"always returning to rocks," otter (myth name)
yibáxam	small skunk
yid-í-(xa)	(her) husband's sister
yīk'at'	long-tailed red deer
yílwa <sup>s</sup>	hazel switch
yiwì-n <sup>3</sup>	speech
yiwin-(dèk')	(my) speech
p li <sup>i</sup> yog[w]-á <sup>a</sup>	fireplace
da-yo <sup>u</sup> gám-xa ( <i>adv.</i> )	fall, autumn
bai-yugw-à-(t'k')	(my) rescuer
yō <sup>ε</sup> k' <sup>w</sup>	bone
yōk![w]-a-(t'k'), yō <sup>ε</sup> k'[w]-a- (t'k')	(my) bone
yō <sup>ε</sup> k'au	marrow
yú <sup>ε</sup> k'ama	salmon-tail
yú <sup>ε</sup> k'uma <sup>a</sup> -da, yúk!uma <sup>a</sup> -da	(his) salmon-tail
di <sup>ε</sup> -t'ga <sup>a</sup> -yúk!uma <sup>a</sup> -da	"at-rear-end-of-earth-its-tail," west
yolà	fox
yo <sup>u</sup> láp-x-(dek')	(my) guardian spirit
yōls	steel-head salmon
yulù-m, yulà-m	eagle
yōm	blood
yo <sup>u</sup> m-à-(t'k')	(my) blood

<sup>1</sup> Cf. verb *yegwegw-*.<sup>2</sup> Cf. verb *yewew-áld-*.<sup>3</sup> Cf. verbs *yaway-* and *yiwiyau-*.

Yūk'yák'wa	(name of salt lick where deer were caught)
yū'k!al-x, yū'k'al-x	teeth
yū'k!alx-(dèk')	(my) teeth
yūp'	woman's basket-cap
yu <sup>u</sup> b-ì-(t'k')	(my) basket cap
yót'i <sup>1</sup>	alive
yut'íhi	<i>pl.</i>
yūt!ù-n <sup>2</sup>	white duck
yū'xg-an	trout

<sup>1</sup> Perhaps = *yó-t' hi*. Cf. verb *yowo*.

<sup>2</sup> Cf. verb *-yut!uyad-*.





CORRIGENDA AND ADDENDA TO  
TAKELMA TEXTS.

- p. 11, at end—add: “\* denotes theoretical forms”
- p. 13, l. 10 (interlinear)—change “mourning” to “bereft of child”
- p. 14, l. 11 (text)—change *abailiwilí<sup>u</sup>* to *abailiwilá<sup>u</sup>*
- p. 22, l. 8 (interlinear)—change “Di<sup>o</sup>lo<sup>u</sup>mi<sup>1</sup>” to “Di<sup>o</sup>lo<sup>u</sup>mi<sup>i</sup>”
- p. 22, l. 10 (text)—change *xa<sup>s</sup>iyasgip!<sup>l</sup>ilhi<sup>s</sup>* to *xa<sup>s</sup>iyasgipilhi*
- p. 22, l. 10 (interlinear)—omit “, it is said”
- p. 23, l. 3 (interlinear)—insert quotes (“) before “Strings”
- p. 24, l. 7 (text)—change *hã'xda<sup>s</sup>* to *hãxda<sup>s</sup>*
- p. 24, l. 11 (text)—change *m<sup>i</sup>s* to *m<sup>i</sup>s*
- p. 25, l. 3 (text)—change *da-it!<sup>l</sup>amák'* to *de<sup>s</sup>idamá<sup>s</sup>k'*
- p. 25, l. 8 (text)—change *abaigini<sup>s</sup>k'* to *abaigini<sup>s</sup>k'*
- p. 26, l. 13 (text)—change *gini<sup>s</sup>k'* to *gini<sup>s</sup>k'*
- p. 30, l. 11 (interlinear)—omit “to it”
- p. 31, l. 14 (text)—change *mu<sup>u</sup>xdánhi* to *mu<sup>u</sup>xdánhi*
- p. 32, l. 1 (interlinear)—change “holdidg” to “holding”
- p. 41, footnote—change 3 to 31
- p. 46, l. 1 (text)—change *!<sup>l</sup>ilā'p'agit'gwa* to *!<sup>l</sup>ilā'p'igit'gwa*
- p. 50, l. 1 (text)—change footnote reference <sup>2</sup> to <sup>5</sup> (referring to p. 49)
- p. 50, l. 2 (text)—change *he<sup>s</sup>ilemé<sup>s</sup>k'wana<sup>s</sup>* to *he<sup>s</sup>ilemé<sup>s</sup>k'wana<sup>s</sup>*
- p. 57, l. 4 (text)—change *desgwogwènt'* to *desgwôgwènt'*
- p. 60, ll. 6, 7 (text)—change *nagaĩk'wa<sup>s</sup>* to *nagaĩk'wa*
- p. 61, l. 11 (text)—change *yalá<sup>s</sup>k'* to *yalá<sup>s</sup>k'*
- p. 71, l. 4 (text)—change *hawa<sup>a</sup>pi-* to *hawa<sup>a</sup>p!<sup>i</sup>-*
- p. 71, l. 15 (text)—change *ĩkwéxi* to *ĩk'wéxi*
- p. 71, l. 16 (text)—change *bayewé'* to *bayewé<sup>s</sup>*
- p. 75, l. 3 (text)—change *xambilí<sup>u</sup>* to *xambilí<sup>u</sup>*
- p. 76, l. 8 (interlinear)—change “with it” to “thereby”

- p. 78, l. 4 (text)—change *he<sup>e</sup>dedá<sup>s</sup>* to *he<sup>e</sup>dadá<sup>s</sup>*
- p. 78, note 2, l. 1—change “verb” to “aorist”
- p. 87, l. 6—after “Coyote” insert: “Sharp-mouthed, sharp-clawed, s-cum matre copulans!” was said to him.  
“S-what do you say?”
- p. 88, l. 9—change *wí<sup>i</sup>is* to *wí<sup>s</sup>*
- p. 92, l. 4—change *k!eméi* to *k!emèi*
- p. 94, l. 2—change *nāk<sup>w</sup>ōk<sup>k</sup>* to *nāk<sup>w</sup>ōk<sup>k</sup>*
- p. 95, l. 24—change “s-whats” to “s-what’s”
- p. 100, l. 1—change *yéūk<sup>i</sup><sup>s</sup>* to *yèūk<sup>i</sup><sup>s</sup>*
- p. 101, l. 14—change <sup>2</sup> to <sup>1</sup>
- p. 105, l. 14—change <sup>1</sup> to <sup>2</sup>
- p. 108, l. 8—change *disgot<sup>o</sup>lha* to *disgot!ōlha*
- p. 109, l. 11—change *ba<sup>a</sup>p<sup>’</sup>* to *ba<sup>a</sup>p<sup>’</sup>*
- p. 110, l. 3—change *p<sup>’</sup>elēkwa* to *p<sup>’</sup>elēk<sup>’</sup>wa*
- p. 111, l. 7—change “the warriors assembled” to “he assembled the warriors”
- p. 119, footnote—change “Atbabascan” to “Athabascan”
- p. 120, l. 16—change *t<sup>’</sup>ga<sup>a</sup>* to *t<sup>’</sup>ga<sup>a</sup>*
- p. 120, l. 17—change *gwī<sup>’</sup>ne* to *gwī<sup>’</sup>ne*
- p. 122, l. 21—change *debū<sup>’</sup>k<sup>i</sup>* to *debū<sup>’</sup>k<sup>i</sup>*
- p. 124, l. 7—change *gingàt* to *gingàt<sup>’</sup>*
- p. 127, note 6—add: *-t<sup>’</sup>gīt<sup>’</sup> <sup>s</sup>īt<sup>’</sup>e<sup>s</sup>* is very likely transformed from *-t<sup>’</sup>gwat<sup>’</sup> <sup>s</sup>eīt<sup>’</sup>e<sup>s</sup>* “I am provided with. . .”. See *T. L.*, p. 261, footnote
- p. 134, l. 8—change *ópxakan* to *ópxak!an*
- p. 142, l. 7—change *k<sup>’</sup>ai<sup>s</sup>lā<sup>’</sup>p<sup>’</sup>ak!i* to *k<sup>’</sup>ai<sup>s</sup>lā<sup>’</sup>p<sup>’</sup>ik!i*
- p. 144, l. 17—change *sgaláuk*, to *sgaláuk<sup>’</sup>*
- p. 146, l. 3—change *ág* to *gá*
- p. 155, l. 14—change “did grow” to “he caused to grow”
- p. 156, l. 21—change *kái<sup>s</sup>wa* to *k<sup>’</sup>ái<sup>s</sup>wa*
- p. 171, note 9—change “grandfather” to “grandmother”
- p. 173, l. 22—change *s<sup>·</sup>omlóholxa<sup>s</sup>* to *s<sup>·</sup>omlohólxa<sup>s</sup>*
- p. 178, l. 18—change *ganàt<sup>’</sup>* to *ga nàt<sup>’</sup>*
- p. 179, l. 28—change “Not in that fashion!” to “Do not say that!”

- p. 182, l. 15—change *ts!a-imàt*, to *ts!a-imàt'*
- p. 184, l. 15—change *gweliūs·i* to *gwel'īūs·i*
- p. 188, l. 9—change *wi<sup>ε</sup>wákdi'* to *wi<sup>ε</sup>wák'di*
- p. 189, note 4—change *Yūk'yák'wa* to *Yūk'yák'wa*
- p. 191, note 8—change “did” to “will”
- p. 194, l. 10—change *t'omomá<sup>ε</sup>n* to *t!omomá<sup>ε</sup>n*
- p. 195, ll. 3, 10—change “shall” to “shalt”
- p. 196, l. 18—change *sallatsàk'* to *sallats!àk'*
- p. 206, l. 23—change *gwenai-á<sup>s</sup>* to *gwena-ia<sup>s</sup>*
- p. 209, l. 4 from bottom—change “back” to “bark”
- p. 222, l. 6—change *da<sup>a</sup>* to *da<sup>a</sup>*-
- p. 229, ll. 4, 5—transpose “*iter.*” and “*usit.*”
- p. 230, l. 21—change *ha<sup>ε</sup>wi-* to *hawi-*
- p. 230, l. 6 from bottom—change *ts·ai-m-* to *ts!ai-m-*
- p. 231, l. 6—change *ha-dak'* to *ha-dak'-*
- p. 234, l. 9 from bottom—change “mensrtaul” to “menstrual”
- p. 238, s. v. *yewei-* — add:
- |   |       |                     |
|---|-------|---------------------|
| <i>ba<sup>a</sup></i>                                       |       | revive, be cured    |
| <i>ba<sup>a</sup>-<sup>ε</sup>i-yewe<sup>ε</sup>-n-(i-)</i> |       |                     |
| <i>: -ye<sup>ε</sup>w-an-</i>                               | 2 III | cure, bring to life |
- p. 239, l. 4 from bottom—add after “(from standing position)”: “; be born”
- p. 243, l. 13—change *-án-x-* to *-an-x-*
- p. 253, l. 10—insert entry: *sěl*                      kingfisher
- p. 263, note 1—change *yowo* to *yowo-*