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CHINOOK TEXTS

BY

FRANZ BOAS

WASHINGTON
GOVERNMENT PRINTING OFFICE
1894
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Bureau of American Ethnology,
Washington, D. C.,
U. S. A.
BOAS—CHINOOK TEXTS PL. 1

PORTRAITS OF CHARLES CULTEE.
CHINOOK TEXTS

BY

FRANZ BOAS

WASHINGTON
GOVERNMENT PRINTING OFFICE
1894
Hon. Mr. James Olmstead
Apr. 2, 1801
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INTRODUCTION.

HISTORICAL ACCOUNT.

The following texts were collected in the summers of 1890 and 1891. While studying the Salishan languages of Washington and Oregon I learned that the dialects of the lower Chinook were on the verge of disappearing, and that only a few individuals survived who remembered the languages of the once powerful tribes of the Clatsop and Chinook. This fact determined me to make an effort to collect what little remained of these languages.

I first went to Clatsop, where a small band of Indians are located near Seaside, Clatsop county, Oregon. Although a number of them belonged to the Clatsop tribe, they had all adopted the Nehelim language, a dialect of the Salishan Tillamook. This change of language was brought about by frequent intermarriages with the Nehelim. I found one middle-aged man and two old women who still remembered the Clatsop language, but it was impossible to obtain more than a vocabulary and a few sentences. The man had forgotten a great part of the language, while the women were not able to grasp what I wanted; they claimed to have forgotten their myths and traditions, and could not or would not give me any connected texts. One old Clatsop woman, who had been married to a Mr. Smith, was too sick to be seen, and died soon after my visit. The few remaining Clatsop had totally forgotten the history of their tribe, and even maintained that no allied dialect was spoken north of Columbia river and on Shoalwater bay. They assured me that the whole country was occupied by the Chehalis, another Salishan tribe. They told me, however, that a few of their relatives, who still continued to speak Clatsop, lived on Shoalwater bay among the Chehalis.
I went to search for this remnant of the Clatsop and Chinook peoples, and found them located at Bay Center, Pacific county, Washington. They proved to be the last survivors of the Chinook, who at one time occupied the greater part of Shoalwater bay and the northern bank of Columbia river as far as Greys Harbor. The tribe has adopted the Chehalis language in the same way in which the Clatsop have adopted the Nehelim. The only individuals who spoke Chinook were Charles Cultee and Catherine. While I was unable to obtain anything from the latter, Cultee (or more properly Q;iltê') proved to be a veritable storehouse of information. His mother's mother was a Katlamat, and his mother's father a Quila'pax; his father's mother was a Clatsop, and his father's father a Tinneh of the interior. His wife is a Chehalis, and at present he speaks Chehalis almost exclusively, this being also the language of his children. He has lived for a long time in Katlamat, on the southern bank of Columbia river, his mother's town, and for this reason speaks the Katlamat dialect as well as the Chinook dialect. He uses the former dialect in conversing with Samson, a Katlamat Indian, who is also located at Bay Center. Until a few years ago he spoke Chinook with one of his relatives, while he uses it now only rarely when conversing with Catherine, who lives a few miles from Bay Center. Possibly this Chinook is to a certain extent mixed with Katlamat expressions, but from a close study of the material I conclude that it is on the whole pure and trustworthy.

I have obtained from Cultee a series of Katlamat texts also, which appear to me not quite so good as the Chinook texts, but nevertheless give a good insight into the differences of the two dialects. It may be possible to obtain material in this dialect from other sources.

My work of translating and explaining the texts was greatly facilitated by Cultee's remarkable intelligence. After he had once grasped what I wanted, he explained to me the grammatical structure of the sentences by means of examples, and elucidated the sense of difficult periods. This work was the more difficult as we conversed only by means of the Chinook jargon.

The following pages contain nothing but the texts and translations. The grammar and dictionary of the language will contain a comparison of all the dialects of the Chinookan stock. I have translated the first text almost verbatim, while in the later texts I endeavored only to render the sense accurately, for which reason short sentences have been inserted, others omitted. Still, the form of the Chinook sentences has been preserved as nearly as possible.
PHONETIC SYSTEM EMPLOYED.

ALPHABET.

a, e, i, o, u have their continental sounds (short).
ä, é, ï, ö, ü long vowels.
A, E, I, O, U obscure vowels.
a, e, i, o, u vowels not articulated but indicated by position of the mouth.
ä in German Bär.
â aw in law.
ô o in German coll.
é e in bell.
- separates vowels which do not form diphthongs.
ai i in island.
au ow in how.
l as in English.
ll very long, slightly palatized by allowing a greater portion of the back of the tongue to touch the palate.
T posterior palatal l; the tip of the tongue touches the alveoli of the lower jaw, the back of the tongue is pressed against the hard palate, sonans.
L the same, short and exploded (surd; Lepsius's ĥ).
Li the same with very great stress of explosion.
q velar k.
k English k.
k palatized k (Lepsius's k'), almost ky.
kX might be better defined as a posterior palatal k, between k and k:
x ch in German Bach.
X x pronounced at posterior border of hard palate.
X palatal x as in German ich.
s, c are evidently the same sound and might be written s· or c·, both being palatized; c (English sh) is pronounced with open teeth, the tongue almost touching the palate immediately behind the alveoli; s is modified in the same manner.

d, t } as in English, but surd and sonant are difficult to distinguish.
b, p }
g, k }

h as in English.
y as in year.
w as in English.
m is pronounced with semiclausure of the nose and with very slight compression of the lips; it partakes, therefore, of the character of b and w.

n is pronounced with semiclausure of the nose; it partakes, therefore, of the character of d.
designates increased stress of articulation.

! designates increased stress of articulation due to the elision of q.

e is a very deep laryngeal intonation, due to the elision of q.

2, 4 designate excessive length of vowels, representing approximately the double and fourfold mora.

Words ending with a short vowel must be contracted with the first vowel of the next word. When a word ends with a long vowel and the next begins with a vowel, a euphonic -y- is inserted. The last consonant of a word is united with the first vowel of the next word to one syllable.
TKI AN'A'MUKC.
MYTHS.
1. CIKTA ICTA'KKXANAM.
CIKTA THEIR MYTH.

Lqui'numiks lxe'la'-itx la'wuX aëXa't lo-sö'kunl neq' ela'wilX. Five there were their younger one a woman menstruating the sister first time.

Ateunko'mit icay'um. Ėxt iqet tak naket lap alek'kxax. A'yó He carried her the grizzly bear. One year not find he did it, He went away

ilax'kwun. Ate'oxikineba liá'wnx. A'yo mank kulá'i. Lap its elder. He went to search his younger sister. He went a little far. Find

a'te'ax ou'nietxuic. Ite'a'maf ate'ax lax; atemp'öniit. A'yó; kulá'2i he did her a pheasant. Hitting her he did her he hung her up; far.

a'yo. Lap a'te'ax tax t'or. Atexaalaqt. Ālta Lóc Lq'eyó'qxut k;ā; he Find he did find a house. He opened the Now there an old man and was went. them

leXált g'a'ege. Ayú'plóm. Alxalatek lg'a'ege. Take alsö'pena one child. He entered. It rose the child. Then it jumped up

lg'a'ege. "O'quaqet, tā'ta," take le'k'im. Take ateló'skam, take the child. "Louse me, uncle," then it said. Then he took it, then atelge'qsta. Take lap a'te'caq o'laqst. Take Lk'lóp a'te'cax he hauled it. Then find he did find its house. Then squeeze he did her.

Take a'te'axyaqgö iat'uk. Take Lj'ióp a'te'cax iat'uk. Take then he bit him at his neck. Then cut he did him his neck. Then aegió'xata k;ā liá'mama. Take aegió'peut mà'lxółe. Ālta k;ā; they two hunted and his father. Then they two hid inland. Now nothing him

cmoket cā'kil ekula'pamam tā'lalX. two women they two went digging them

Ālta lela'ktikea txelalait. Take nē'ktenkte. Ālta wext e'Xat Now four only remained. Then it got day. Now more one

a'yo. A'yo 4. Take weXt lap a'te'caq ou'nietxuic. Take ite'a'maf he went. He went. Then again find he did her a pheasant. Then hitting her atere'lax. Take atemp'öniit weXt ë'axkatē. Take a'yo, kulá'i a'yo he did her. Then he hung her up again there. Then he went, far he went weXt. Take lap a'te'caq t'í'tl. Take aterixalaqtē. Ālta Lóc then again find he did find a house. Then he opened the Now there was door.

Lq'eyó'qxut k;ā lg'a'ege. Take ayú'plóm. "Tā'ta, o'quaqet!" an old man and a child. Then he entered. "Uncle, louse me!"

Take lap a'te'caq o'yuqet. Take Lk'lóp a'te'cax o'yuqet. Take then find he did find his house. Then squeeze he did her his house. Then aterixyaqgö iat'uk; take Lj'ióp nē'xax iat'uk. Take aegiocio'Lata he bit him at his neck; then cut was his neck. Then they two hunted him k;ā liá'mama. Take aegió'peut gö mà'lxółe. Take nā'k'em; and his father. Then they two hid him at inland. Then she said;

"Tca txgö'ya! Lgúl'lnemk gö te'ixoq látë'mam." Take "Come, let us two go! A person at our house has arrived." Then
agòlXam Lgá'naa: “ĀLqé tcax.” Lè'le ka aci’xkó kí; a she spoke to her mother: “Later on come.” A long time then they two and went home.

Lgá’naa. A’lta aklilàkux Lá’owilkt gö wé’wilē. A’lta her mother. Now she smelled it blood in interior of Then house.


A’lta ló’nikeka Lxe’lái-it. Také nè’kteukté. “NiXua nai’ka” Now three only remained. Then it got day. “Well! I

weXt nō’ya!” Take ā’yó4, kulā’i ā’yó. Take weXt Lap ā’tcax also I shall go!” Then he went, far he went. Then again find he did her

ōn’ctXuc. Take iteça’mæ aтеia’lax. Ateçupa’nit weXt ia’xka.

a heqaun. Then hitting her he did her with He hung her up also he, it.

Take weXt ā’yó, kulā’i ā’yó. Take Lap aтеia’tax t’ol. Take Then also he went, far he went. Then find he did a house. Then aтеixa’laqít; Lóc Lqí’ëyó’qxut kí; a Lgá’gege. Take ayu’p’óm.

he opened the there was an old man and a child. Then he entered.

• [as above] • Take nā’k’im kax ök’o’sks: “Tea txgō’ya!” Then she said that girl: “Come let us two go!

Attémam Lgólé’lXemk gö te’IXa’oXL.” Take agòlXam Lgá’naa: It arrived a person at our house.” Then she spoke to her mother; her

“ĀLqé, tcax! āLqé, tcax!” Take agòlXam: “Nékét na lemA’icX?” “Later on, come! Later on, come!” Then she spoke to “Not (interrog- thy relative?” active particle her:

Take agòlXam: “Lqui’numiks leMé’tata-iks.” Take aci’xkó Then she spoke to her: “Five thy uncles.” Then they two went home

kí; a Lgá’naa. Take naXE’LXa; take aco’têna Lgá’mama and her mother. Then she became angry; then she struck them two her father

kí; a Lgá’wuXL. and her younger brother. A’lta weXt nè’kteukté. A’lta weXt e’Xat niXE’lXuitke. Acet-

Now again it got day. Now again one he made himself ready. He

To’ekam ti’a’xlaita’nema. Take ā’yó weXt. Kulā’i ā’yó4, ā’yó. Take took them his arrows. Then he went also. Far he went, he went. Then

Lap ā’tcax ōn’ctXuc. Take iteça’mæ ateia’lax. Take ateçupa’nit find he did her a pheasant. Then hitting her he did her Then he hung her up with one.

i’a’xkáté weXt. Take ā’yó weXt. Kula’i4i ā’yó. Take Lap aтеia’tax there also. Then he went also. Far he went. Then find he did them t’ol. Take aтеixa’laqít. Lóc Lqí’ëyó’qxut kí; a Lgá’gege. Take a house. Then he opened the door. There an old man and Then a child. It was

ayu’p’óm. Take alxá’latek Lgá’gege. Take aklsó’pêna: “O’quaqet he entered. Then it rose the child. Then it jumped up: “Louse me,

ta’ta!” Take aklle’tk’Xiks. Take Lap aqá’x o’laqst. Take uncle!” Then he loused him. Then found it was its louse. Then

Lqí’op ā’qáx. Take atèa’yaqc Lià’tata go in’utuk. Take Lqí’op squeezed it was. Then he hit him his uncle at his neck. Then cut atèc’xax in’utuk. Take acgiólata ma’lxolê; acgiólent. Take he did it his neck. Then they two hauled him inland; they two hid him. Then

nā’k’im qax ök’o’sks: “A’i’aq, a’i’aq, txgō’ya!” Take: “Altémam she said that girl: “Quick, quick, let us two go!” Then: “It came

Lgólé’lXemk gö te’IXa’oXL.” Take agòlXam Lgá’naa: “ĀLqé, a person to our house.” Then she said to her mother: “Later on,

āLqé.” Take aci’xko; take aci’xalaqít. A’lta ilá’kux Lá’owilkt, later on.” Then they two went then they two opened Then its smell blood, home; the door.

A’lta naXE’LXa. A’lta aco’têna Lgá’mama kí; a Lgá’wuXL. Now she became angry. Now she struck her father and her younger brother.
A'lta smōkst exēlā'-itX. Nō'keṭeuktē. . . . [as before] . . .

Now two remained. It got day.

A'lta eXa'xka aynkō'ćiTiX. A'lta nige'tsax, nige'tsax, nige'tsax

Now one only he was left. Now he cried, he cried, he cried

kā'nauwē 'ō'pull. Qō'a'p ikteō'ktiya, take ayčo'ptit. Take

all night. Nearly it was going to get day, then he fell asleep. Then

niXge'qaunwakō: "Manix lap mā'xō ōni'etXuic, nē'keṭ íteca'maē

he dreamt: "When you will do her a pheasant, not hitting her

mi'la'xō, Òqetxe'c'laun atenungō'mit lemečč'/wuX kā'a ia'xka

you will do her A monster he carried her away your younger sister and be

with him

ateto'na kā'nauwē lemečč'/ku'niks. Manix mō'ya, lap mā'xō

he killed them all your elder brothers. When you will go, find you will d them

t'ōl. Neket a'i'aq amō'p'la'! Manix mōiḳel'ya amō'ketke

a house. Not quick enter. When you will see them two persons

ō xo-exēlā'-itX, amō'la-it gō-y-iqē'p'āl! A'lta nē'keṭeuktē. NiXe'loko,

being there stay at the doorway! Now it got day. He awoke.

Ō, a'lta weXt nige'tsax. Take ateto'ckaum tīa'xalan, take ayō.

Oh, now more he cried. Then he took them his arrows, then he went.

Āyōl, kulā'i ā'yō. Take lap a'te tax ōni'etXuic. Neket íteca'maē

He went, far he went. Then he find did he find her a pheasant. Not hitting her

ate'Ta'laX. A'lta á'yō, ā'yō, ā'yō, kulā/i ā'yō. Lap ate'TaX

he went, he went, far he went. Find he did them

t'ōl. Take atetx'aka'k'ē. A'lta Lōe Lq.'e'yō'quxt kā'a Lq.'a'ge

he then opened the door. Then there was an old man and a child.

Take ayō'la-it gō-y-iqē'p'āl. Lē'2lē take ayō'la-it gō-y-iqē'p'āl.

Then he stayed in the doorway. Long then he stayed in the doorway.

Take nā'k'ēm ōk'ō'ks; take agō'lxam Lgā'naa: "A'i'aq, a'i'aq.

She spoke the girl; then she said to her her mother: "Quick, quick,

t'Xgō'yā. Take atet'al'man Lgōle'lXemk gō te'lxōa'kl.

Then she said to her her mother: "Come, let us turn back!" Then they two went home.

Take aexko'man, take aek'ix'aka'k'ē. A'lta Lgōle'lXemk

Then they two went. Then they two opened the door. Now a person

took their house, then they two opened the Now a person

t'ōl. Take a'cetop!. A'lta naXe'lxα kāX ōk'ō'ks. A'lta

there was. Then they two entered. Now she grew angry that girl. Now

no'ponem. A'lta ayaxalgu'litck Līa'wυX: "Kā'nauwē L'tα'x'kē

it grew dark. Now he told her his younger sister: "All our two selves

unike ale'tē." A'lta naxalgu'litck gō ōgō'xō: "Lemē'tata'ike

elder they came. Now she told her to her daughter: "Your uncles

brothers

kā'nuwē ale'tē." "Ma'i'ka meni'lu'at." "Qa'da ke'áxo?" eel

they came. "You you disbelieved me." "How they two shall be done!

Txe'ot'e'xanu?" "Ā, tgt; 'q'kti qelXaw'ya'!" A'lta: "Tgt; 'q'kti two!

Shall we kill them "Ah! good two are killed!" Now: "Good

niXe'lo'ya Lke'kulli'!" Take atet'i't'k'laun Lke'kulli' gō wē'wume.

I go to get it pitchwood?" Then he went and carried pitchwood into interior of house.

Take nē'k'īm ēq'[e'yō'quxt: "I'ktα niXe'lo'ya Lalke'kulli'!" "A'Łqē

Then he said the man: "What will you do with it its pitchwood?" "Later on

tei'xelqē' Lelxelg'lxēe," A'lta alc'x'la-it. Lelqē alcx'la-it. A'lta

winter we make fire with it. Now they stayed. Long they stayed. Now

niXe'k'ulli' le'le. Qō'ap ikteō'ktiya, ka ayā'ptit. A'lta

he spoke much a long time. Nearly it was going to then he fell asleep. Now

to him

ate'lXam Līa'wυX: "Mxa'lacetk! A'i'aq a'lta ciXelg'lxეe!" he said to her to his younger sister: "Rise! Quick now we will burn them two!"

A'lta nanxā'lacetk Līa'wυX, a'lta nō'pa. A'lta nanxā'lacetk ōgō'Xō

Now she rose his younger sister, now she went out. Now she rose her daughter,
CIKTA THEIR MYTH.

1. A'lt a nō'pa. A'lt a tuwā'x atcī'laX lkekui'. A'lt a ayō'pa. A'lt a now she went out. Now light he did it the pitchwood. Now he went out. Now
2. nō'xō'laXa qō'ta t'ōl. Take nek'ikim: "He! čqxiX! Mxa'alatek it [they] burn those house. Then he said; "Hēh! brother-in-law! Rise
3. čqxiX! lxlXa!" A'lt a nixā'lated čq'ęg'yō'qut, a'lt a ixpō'te. A'lt a brother- We burn! Now he rose the old one, now it was locked. Now
4. aci'xlaXa, ia'Xa k; a ia'xka. they two burnt, his son and he.

A'lt a akō'Xtakin lgā'tata-iks. A'lt a lap age'lax gō mā'lxōle, Now she searched for them her uncles. Now find she did them at inland.
5. a'lt a age'luktō lteq'une. A'lt a a'xka pō'pō a'ge'lax gō lteq'une. now she carried them to water. Now she blew she did them on the water.
6. A'lt a ka'nauwe alxulā'yutek. A'lt a ali'xkō; kulā'i ā'łō. Lap Now all they rose. Now they went home; far they went. Find
7. algā'yax ikak;ō'litX. A'lt a ia'xkati alxō'yut gō qīx ikak;ō'litX. they did him lake. Now there they bathed in that lake.
8. A'lt a nakl;ć'emen kaX oō'kuij: "TeUX t'ayā' na qīa' nkl;ć'emen?" Now she dived that woman; "Ha! good [interf. if I dive?]

9. "A, t'ayā' qīa' mkł;ć'emen. "Nikō'suit xiau ikak;ō'litX?" "A, "Ah, good if you dive." Does it fit me in this lake?" "Yes, water
10. mkō'suit." WeXt nakl;ć'emen. "TeUX t'ayā' na qīa' nkl;ć'emen?" it fits you in. Again she dived. "Ha! good [interf. if I dive?"

11. "A, t'ayā' qīa' mkł;ć'emen. "Nikō'suit xiau ikak;ō'litX?" "A, "Ah, good if you dive." Does it fit me in water this lake?" "Ah,
12. mkō'suit." A'lt a weXt nakl;ć'emen. Lōni nakl;ć'emen; a'lt a it fits you in water. Now again she dived. Three times she dived; now
13. i'teaq'ō ayaxā'lax. "TeUX nikō'suit ikak;ō'litX?" "A, k;e niket her hair began to grow "Ha! does it fit me the lake?" "Ah! no! not
14. mkō'suit." "É, qa'daqa niket ā'ngate anicgenōlXam?" A'lt a it fits you in water." "Éh, why not before you spoke to me?" Now
15. qu'numē nakl;ć'emen, a'lt a kwā'nisum nō'ya. A'lt a ali'kXuk five times she dived, now for always she went. Now they carried her
16. a'mkXa olā'latXen. A'lt a alXko'mam gō te'tlaqt. A'lt a alXe'la-it, only her their niece. Now they arrived at their house. Now they stayed,
17. their house
18. A'lt a ēwā' qē'xtce aqalxamela'lemX. K;e, nēket algo'tx. Ā'lt a Now thus intending they went repeatedly to buy. No, not they gave her Now her.
19. LeXat lka'nxax algōmel. A'lt a ia'xkati nō'la-it. one chief he bought her. Now there she stayed.
20. A'lt a ka'nauwe lāla'ma iqi'ę'sqēs niket it;'ō'kti á'yamxte, qēwa Now all days blue-jay not good his heart, because
21. niket qa'ntsix he'hē na'xax. A'lt a le'le, ka na'k-im: "A, take tell never laugh she did. Now a long then she said; "Ah, then tired
time,
22. ne'xax č'teamxte. Tgēt;'ō'kti mō' ya kulāi; a'lt a he'hē nxá'xō." gets my heart. Good you go far; now laugh I shall do,"
23. "K;ē, k;iā, niket he'hē nxá'xō." Le2le weXt kawit na'k-im: "A, "Nō, no, not laugh you shall do." A long again and more she said; "Oh,
time
24. take tell ne'xax č'teamxte." Take atcō'lXam itcā'k-ikala: then tired gets my heart. Then he spoke to her her husband:
25. "Get;'ō'kti a'lt a he'hē nxá'xō." A'lt a agiōlXam: "Get;'ō'kti a'lt a "Good now laugh you shall do." Now she spoke to him; "Good now
26. he'hē nxá'xō. Take tell atcā'yax č'teamxte iqi'ę'sqēs. Mō'ya laugh I shall do. Then tired he makes him my heart blue-jay. Go
CHINOOI'c

BOAS

CIKTA MYTH.

]

MEci/n'Qya'yai

mii'2Lxole

go.

inland

tlicre.

mEtooka'mai !"

tEme'utiks

;

down on knees and

Lie

13
Ai'aq

^

Quick

hold them!"

your ears

elbows

AkLo'skam

kawe'X nax'o'tam.

She took

she went to bathe.

early

a'lta

no'pa.

A'lta

now

she went

Now

A'lta aLaxa'ltciani
Now
she combed herself

Lqe'tcaniete.
a comb.

it

"Qaxe'4 moc, iq;e'sqes; a'uLEL

iia'k-im:

"Where

she said:

a'lta

3

now

well

blue-jay;

are you,

n

;

out.

he'ke

nxa'xo.

Hahahe!

iq;e'sq;es."

laugh

I shall do.

Hahahe

blue-jay."

te'lXim,

tia'lEXam

itca'k-ik'a.

people,

his people

her husband's.

now

itca'k-ika.

she searched for him

her husband.

go

qotac

at

those

for

*

all

a'lta

Lj'paks

now

recovered

_

q

Now

their bones.

all

A'lta
A'lta k*;e, nikct Lap aga'yax.
Now
find
she did him.
nothing,
not
Now
te'lXim tga'Xamokuk. A'lta Lap aga'yax,
find
she did him,
Now
people
their bones.

agio'XtkinEina

she searched

A'lta go-y-o& o'Lax,
there
the sun,
Now

She vomited them

she vomited.

agio'Xtkin

she ate them

Akto'm'a ka'nauwe4 tga'Xamokuk. A'lta

na'xax, a'lta iiagE'rn'aa.
she got,

kanauAve'4

akta'wil c

A'lta
Now

j
~

°

him

yukpE't

k-;

go iqo'mxom. A'lta nakLa'yu
Now
she moved
a basket.
in

e tia'^owit. A'lta age'lgitk

up to here nothing

Now

his legs.

she put him

„

into

mank
a

Now

far.

little

A'lta
Now

agE'tax.

a house she made them.

le'le

e'tcatc;a

a long
time,

her sickness

tka'la-uks.

two

males.

tEqoa'-iLa

no'xox

tga'a.

large

they got

her children.

A'lta
Now

A'lta
Now

"Xekct yau'a mto'iX! Ia'ma yau'a2 mai'eme mto'iX!"

akco'lXam:

"Not

she said to them
two:

nau'itka.

you two go!

there

Only

Cta'qoa-iL

aci'xox.

Large [dual]

they two got.

indeed.

you two go!"

downriver

there

^
J

*-

^
^

Lia'wuX: -^

atcio'lXam

A'lta
Now

-*-"

them

to

amo'kstiks

A'lta
Now

A'lta ia'xkati uo'La-it.
she stayed.
Now
there
Aktaxu'td
ayaxa'lax.
A'lta nakxa'to.
She gave birth
was on her.
Now
she gave birth.

A'lta tj'oL

kula'i.

he said to him

to his

younger

brother

"Tgtj'o'kti

qoi

atgo'iX

"Good

will

we two go

yau'a!"

A'lta
Now

there!"

ae'Xt

o £ o'Lax,

one

day,

a'lta a'cto.
now they two

'

-'-'-'

went.

A'41ta Lap acgE'tax te'lXim
Now find they did them people

tga'Xamokuk qa no'Xuc.

"O, ai'aq

where they were

their bones

-.~

"Oh, quick

on ground.

Acxko'mam go

mE'te, txko'ya!"
come,

"O,

let

They reached

us two go
home!"

brother:

qo'tac

the poor ones

those

"Oh!

house.

at

their house

Lga'xauyamtiks

A'lta
Now

A'lta atciolXam Lia'wuX: yj
Now lie spoke to him to his younger

t;'oL.

cta'qoa-iL

aci'xox.

large [dual]

they two got.

Qa'daLx

te'lXim.

How may be

people.

A'lta
Now

nuxo'La-it?" i§
they died?"

acx'o'yut;

a'lta

lax

aci'xax

they two bathed;

now

miss

they two
did

Lqetcame'te.

"O,

a comb.

"Oh,

go

a'u!
Lo'nas
myyounger perhaps

Lqetcame'te

Lkex

go

qiX

comb

it is

in

that

there

a

19

it

r>o

brother

iqo'mxom."

"O,

ai'aq

basket."

"Oh,

quick

Laq°

qiX iqo'mxom."

tgia'xo

takeout we will do
him

acgayax

x-ix-

iqo'mxom.

Laq°

they did him

that

basket.

Take out

that

aLgi'ctax
they did

A'lta Laq° 21
Now takeout

basket."

LeXt

Lqoa'q.

one

mountain goat

it

A'lta
Now 22

blanket.

LgoLe'lEXEmk Lap aLgE'ctax go
a person

find

they two did

it

x-ix-

in

this

iqo'mxom.

"02 cgE'Xa! O
"O

basket.

my two chil-

O

23

dren

cgE'Xa!

LEmta'naa

itca'q; 'atxal.

my two chil-

Your mother

her badness.

dren

MtgEua'gamit
You two

see

me

a'lta

now

nci'tkum 24
I

am

half


A'lta aegio'ekam Leta'mama, a'lta akcuc'pinit. Pō'łakli. Now they two took him their two selves' father, now they two hung him up. At dark

4 naxatko'ma Leta'naa. A'lta egā'Xa aciXE'LXa. A'lta she came home their mother. Now her two children they two were angry. Now
cq'oxà'lipX aci'xax egā'Xa. A'lta aegio'Xam Leta'mama:
two youths they two got her two children. Now they two said to their two selves' father:

“Tget'oki tió'lema qemā'xō,” A'lta nē'k-im: “A tqget'oki!”

“Good meaning by supernatural means we do you.” Now he said: “Ah, good!”

7 A'lta aegio'eksam Leta'mama, acgā/yukt gō ltcucq? A'lta
Now they two took him their father, they two carried him to the water. Now
L'i'Elî'p acgā'yax. A'lta aegio'skam Leta'naa. Lke'wucX
under water they two did him. Now they two took her their two selves' mother. A dog

9 aci'kxax.
they two made her.
A'lta a'ctō2. Aćē't4, kula'i a'ctō. A'lta aci'ga'cm

11 iqelō'q gō ikak;'ō'litX. Cmökét cā'yaqtq qix iqelō'q. “Tget'oki a
swan in a lake. Two his two heads that swan.

12 i'nma nila'xō xix: iqelō'q. “Ā, niket iā'ma: mā'xō,
shooting I do him with that one. "Oh! not shooting you do him
him one.

13 Ō'xinit tqtexēlā/wuks gō xix: ikak;'ō'litX.” A'lta atcto'skam
his arrows, now shooting he did him with one. “Good I swim
Many monsters in this lake.” Now he took them
tia'xalaitan, a'lta ina'ma: atec'lax. “Tget'oki nuku'Xa
now he shot them. He made him with one. "Good I swim
...with one.

15 niugō'lemana.” A'lta atci'Xaluketgō Lia'ok. A'lta ayō'kneXa,
I shall go to take him.” Now he threw it off his blanket. Now he swam,
a'lta atci'skam qix: iqelō'q. A'lta le'la'p ā'yō. A'lta nige'teax
now he took him that swan. Now under water he went. Now he cried
i'a'xun. A'lta lo'elō atec'lāx Lqā'nake. A'lta na'-i'xelīlX
his elder brother. Now pile up they did them stones. Now he made a fire.
A'lta atc'XEltuq. A'lta alo's-koi-it Lqā'nake. A'lta atcō'texem
now he shot them. Now they got hot the stones. Now he made it boil
ikak;'ō'litX. A'lta qi'le'eqī'Ec nē'xax ikak;'ō'litX. A'lta atci'Xam:
the lake. Now dry he got - the lake. Now he said to him:

“Ađē! Ō'xinit tqtexēlā/wuks!” A'lta atcō'ekam oyā'qewiqē. A'lta
Adē! many monsters!” Now he took her his knife. Now
le'lex ateci'tax tga'wanaks. Alictedka ka'naunwē lex ateci'tax
cut he did them their bellies. Now all cut he did them
tgā'wanaks. A'lta atcō'lxam: “ō2, qxā'qoqlaX lap niā'xō
their bellies. Now he said to him: “Oh, I cannot may be find I shall
do him

17 Lqā'wuX.” A'lta nige'teax. Ō2, a'lta 'Ectxa ianu'kstX iqtexē'laun.
my younger Now he cried. Oh, now one only small
A'lta LEX atcā'yax iā'wan ianu'kstX iqtexē'laun. A'lta lap atcā'yax
Now eat he did him his belly small monster. Now find he did him

21 Liā'wuX. Atcē'ktcan iā'qeloq. A'lta atcā'yukt Liā'wuX
his younger He held him in hand his swan. Now he carried his younger
brother.

25 Liā'wuX: “ō, ayām'Xam niket nuku'Xa! Qamāwu'laya!”
his younger "Oh! I said to you not swim! You will be swallowed!”
brother.
A'ltə weXt a'ctə. A'2eeto, kulə'/i a'ctə. A'ltə Lap Aleɡɛ'ctəx
Now again they two went. They two far they two. Now find they two did it

Lɡəlә'leXenm. A'gliɔ'kτeən i'lasiki. A'ltə ałə'owil. "O, i'kə
a person. He held him his paddle. Now he danced. "Oh, what
mxə'lxalə?" "O2, temə'nə̄ mtə'owil." "NiXuɑ me'te! Ômə'tso-ītk
are two going to do?" "Oh, flounders I catch." "Well, come! Your dipnet
na-y- akə'xə?" "Oɡu'i tsō-itk akə'xə." "NiXua åtk'ra! A'iaq
[interrogative] there is?" "My dipnet there is." "Well! Quick, here!
me'tXuɪt iō'kuk! NiXua ge'gegec mtə'xo xitik temə'nə. Iō'kuk
stand here! Well, drive do them those flounders! Here
me'tXuɪt! Lɛ'la'p a'xa'ya ome'tso-itk." A'ltə Lɛ'li'p a'teχa.x
stand! Under water do her they dipnet. Now under water he did her.
Lə'le Lɛ'li'p a'teχa.x. "NiXua a'latek!" O4, qo'a'p pāl
Long under water he did her. "Well, lift her!" Oh, nearly full
o'yə'tsō-itk. "O, e'ka ogu'e kwa'nesum qī'tupia'lxæ temə'nə.'
his dipnet. "Oh, thus always they will be caught flounders.
A'ltə weXt a'ctə. Kulə'ʃi a'ctə. Lap Aleɡɛ'ctax Lɡəlә'leXenm.
Now again they two Far they two they two did it a person.

Wa2a'2! Wa2a'2! Lxə'xo-il. "I'kta atcuwa! emxə'Nalem?" "O,
Waa! Waa! it always did. "What [exclamation] are you doing? "Oh,
ila'ma'x nɪłxə'il x-itik e'elxatet." "O2, tʃet'ok'ti eka
shooting it, I always do it those two rain [dual]." "Oh, good and
me't-la!" A'ltə aqtə'skam tə'yaql; aqoXo'kXue. A'ltə aqtə'tax
you stay!" Now it was taken his house; it was thrown away. Now they were made
tə'yaql; tə'ya ahə'lax. Aqiɔ'lxam. "NiXua me'la-it!" A'ltə
his house, good they were made He was told; "Well, stay!

Niket qctomɑ'qta e'elxatet." not they two will be rain [dual].
A'ltə weXt a'ctə. Kulə'ʃi a'ctə. A'ltə Lap ægə'yaix ile'ē. A'ltə
Now again they two Far they two Now find they two a community
A'ltə gəyə'2 ate'xat tə'po'te. A'ltə o2xuɪt tə{Xem
they two bathed. Thus they did he them his arms. Now many people
x-itike. A'ltə pō ate'tax. O2 n̄oXo'in ax'Xet tə'{Xem.
these. Now blow he did them. Oh, they stood up people.
A'ltə a'cifə; act'ə'mam Kwə'na'il. "O2, tʃet'ok'ti iə'xkayuk
A'ltə they came; they came to Quinault. "Oh, good here
o'tsɔyəla qɔpi'ilsəxə," blue-back salmon she will be caught.
A'ltə weXt a'ctə. Kulə'ʃi a'ctə. Lap aleɡɛ'ctax Lɡəlә'leXenm.
Now again they two Far they two Find they two did a person.

"Nlokuła'ya loqewe'qǝ. manix ete'mama qo'cta tə'lxem təya'
"I shall sharpen knives, when they two will those people good two
kektaxo'il, a'ltə xit'ek loqewe'qǝ negelte'e'ma." A, a'ltə acti'gə'om.
the two always now these knives I shall strike them Ah, now they two met him,
kektaxo'il, a'ltə xit'ek loqewe'qǝ negelte'e'ma." A, a'ltə acti'gə'om.
kektaxo'il, a'ltə xit'ek loqewe'qǝ negelte'e'ma. A, a'ltə acti'gə'om.
kektaxo'il, a'ltə xit'ek loqewe'qǝ negelte'e'ma. A, a'ltə acti'gə'om.
kektaxo'il, a'ltə xit'ek loqewe'qǝ negelte'e'ma. A, a'ltə acti'gə'om.
kektaxo'il, a'ltə xit'ek loqewe'qǝ negelte'e'ma. A, a'ltə acti'gə'om.
kektaxo'il, a'ltə xit'ek loqewe'qǝ negelte'e'ma. A, a'ltə acti'gə'om.
kektaxo'il, a'ltə xit'ek loqewe'qǝ negelte'e'ma. A, a'ltə acti'gə'om.
kektaxo'il, a'ltə xit'ek loqewe'qǝ negelte'e'ma. A, a'ltə acti'gə'om.
kektaxo'il, a'ltə xit'ek loqewe'qǝ negelte'e'ma. A, a'ltə acti'gə'om.
kektaxo'il, a'ltə xit'ek loqewe'qǝ negelte'e'ma. A, a'ltə acti'gə'om.
kektaxo'il, a'ltə xit'ek loqewe'qǝ negelte'e'ma. A, a'ltə acti'gə'om.
kektaxo'il, a'ltə xit'ek loqewe'qǝ negelte'e'ma. A, a'ltə acti'gə'om.
kektaxo'il, a'ltə xit'ek loqewe'qǝ negelte'e'ma. A, a'ltə acti'gə'om.
Well, his Noy nixo'LaX, then say! she said. "How child turn he Uqj'o'nExon now. They were fastened to him. "Well, jump!"

"Ni'Xua weXt Iaqio'lXaumukc, ni'Xua weXt aqio'lXam. They were fastened to him; it was said to him. "Well, turn round! Deer went up, lay. They were never to be killed again."

"Ni'Xua weXt aqio'lXam; atcLo'skaii. Aqio'lXam: "Ni'Xua meXe'lxego! Ema'cen was said to him; he jumped. It was said to him: "Well, turn round! Deer" thrice玉石。Neket qa'ntsix mto'te'nax tle'lXem."

They never will tell you what they have repeated below.

"A'teo, aeciga'om Uqj'o'neXon. "I'kta mxe'lxalem?" "O, They two they two went, reached her floor below. They two they two fight together.

"Ni'Xua weXt aqio'lXamukc. Take nak'em Uqj'o'neXon: "O aqetxe'laa our two selves' two dogs. Then she said Uqj'o'neXon: "Oh, a monster

"O, itca'kXikala i'la'Xam aqia'wulc, tana'la their two selves' bitch. Even her husband his town she ate him, else

"O, itca'kXikala i'la'Xam aqia'wulc. A'la itca'kXikala i'la'Xam aqia'wulc, tana'la their two selves' bitch. Even her husband his town she ate him, else aqia'wulc."

"Qa'na itca'kXikala i'la'Xam aqia'wulc, tana'la she will eat her own bitch. How her name your bitch?" "Oh, her name

"O, itca'kXikala i'la'Xam aqia'wulc. Qa'na itca'kXikala i'la'Xam aqia'wulc, tana'la she will eat her own bitch. How her name your two selves' bitch?" "Oh, her name

"O, itca'kXikala i'la'Xam aqia'wulc. Qa'na itca'kXikala i'la'Xam aqia'wulc, tana'la she will eat her own bitch. How her name your two selves' bitch?" "Oh, her name

"O, itca'kXikala i'la'Xam aqia'wulc. Qa'na itca'kXikala i'la'Xam aqia'wulc, tana'la she will eat her own bitch. How her name your two selves' bitch?" "Oh, her name

"O, itca'kXikala i'la'Xam aqia'wulc. Qa'na itca'kXikala i'la'Xam aqia'wulc, tana'la she will eat her own bitch. How her name your two selves' bitch?" "Oh, her name

"O, itca'kXikala i'la'Xam aqia'wulc. Qa'na itca'kXikala i'la'Xam aqia'wulc, tana'la she will eat her own bitch. How her name your two selves' bitch?" "Oh, her name
There were five brothers who had one younger sister. When she was grown up the grizzly bear carried her away. One year her brothers did not find her. Then her elder brother went to search for his younger sister. He went some distance and met a pheasant (?). He shot it and hung it on to the branch of a tree. He went on and found a house. He opened the door and saw an old man and a boy inside. He entered. Then the child jumped up and said: "Louse me, uncle!" He took the child and loused it. He found a louse and squeezed it. Immediately the old man bit his neck and cut off his head. Then the old man and the boy carried his body into the woods and hid it. The bear’s wife and her daughter had gone digging camass (camass) at that time.

Now four [brothers] only remained. One day the next eldest went. He also found a pheasant. He shot it and hung it on to the branch of a tree. He went a long distance and found a house. He opened the door and saw an old man and a boy inside. Then he entered. The boy jumped up and said: "Uncle, louse me!" He did so and found a louse. He squeezed it; then the old man bit his neck and cut off his head. Then the old man and the boy carried his body into the woods and hid it. The two women had again gone digging camass. Then the daughter said to her mother: "Come, let us go home; somebody arrived at our house." The mother replied: "Wait a while." After some time the two women went home. Then the girl smelled blood in the house and knew at once what had happened. She grew angry and struck her father and her brother with a firebrand.

Now three [brothers] only remained. One day the next brother said: "I will go next." He went a long distance and he also found a pheasant.
ant. He shot it and hung it on to the branch of a tree. He went on and found a house. He opened the door and found an old man and a boy inside. He entered and shared the fate of his brothers. Then the girl said: "Come, let us go home; somebody arrived at our house." Her mother replied: "Wait a while." Then she said to her: "Have you no relatives?" She replied: "You have five uncles." Then the two women went home. She became angry and struck her father and her brother.

Now it became day and one more made himself ready. He took his arrows and he also went. He went a long distance; then he found a pheasant. He shot it and hung it on to the branch of a tree. He went on and found a house. Then he opened the door and saw an old man and a boy inside. He entered. The boy jumped and said: "Louse me, uncle." He did so and found a house. He squeezed it. Then the old man bit his neck and cut off his head. Then they carried the body inland and hid it. The girl [who was digging gamass with her mother] said: "Come, let us go home; somebody arrived at our house." But her mother replied: "Wait a while." Then they went home. They opened the door and she smelled the blood. She became angry and struck her father and her brother.

Now one only remained. He cried the whole night. When it became nearly daylight he fell asleep. He dreamt: "When you will go you will meet a pheasant. Do not shoot it. A monster carried away your younger sister and killed all your elder brothers. When you will go you will find a house. Do not enter at once. When you see two persons in there stay at the door." Now it became day. He awoke and continued to cry. Then he took his arrows and went. He went a long distance and saw a pheasant. He did not shoot it. He went on and found a house. He opened the door. There was an old man and a boy inside. Then he stayed at the door. He remained there a long time. Then the girl spoke and said to her mother: "Come, let us go home; somebody arrived at our house." Her mother replied: "Let us turn back!" Then they went home. They reached their house and opened the door. Now there was a person. They entered. Then the girl grew angry. In the evening the man said to his younger sister: "All our brothers came here;" and she told her daughter: "All your uncles came here." [The daughter replied: ] "You did not believe me." [Her uncle asked:] "What shall we do with the old man and the boy? Shall we kill them? [She replied: ] "Yes; they shall die." Then the man said: "I will go and get pitchwood." He went and brought pitchwood into the house. Then the old man said: "What do you intend to do with that pitchwood?" "We shall use it to make fire in winter." Now they remained there a long time. [One night] he spoke to the old man a long time. When it became nearly day [the old man] fell asleep. Then he said to his sister: "Arise! now we will burn them." She arose and left the house. Her daughter also arose and went out. Then he set
fire to the pitchwood. He went out. Now the house began to burn. The old man said: "Heh! brother-in-law! Rise! We are going to be burnt." He arose and found that the door was locked. Now he himself and his son were burnt.

Then she searched for her uncles. She found them in the woods and carried them to the water. She blew some water on the bodies. Then they all arose. They went home. They went a long distance and came to a lake. They bathed in the lake. Now the woman [their sister] dived and said: "Shall I dive?" The brothers replied: "Yes, dive!" "Do I look pretty in this lake?" "Yes, you look pretty in the lake." She dived again. "Shall I dive?" "Yes, dive." "Do I look pretty in this lake?" "Yes, you look pretty in the lake." Then she dived again. After she had dived three times hair began to grow on her. She said again: "Do I look pretty in this lake?" "Oh, no! you do not look pretty in this lake." "Eh, why did you not tell me before?" Now she had dived five times, and she remained always in the lake and became a monster. They took only their niece along. They arrived at their house and stayed there. Now all the people wanted to marry the girl, but the brothers did not give her away. Finally a chief married her and she remained with him.

Now, Blue-jay was discontented because she never laughed. After a time she said [to her husband]: "I am getting tired. Go far away, then I shall laugh." "No, no, don't laugh!" After some time she said again: "I am getting tired." Then her husband replied: "Well, then laugh now." She said: "I will laugh because Blue-jay makes me tired. Go into the woods! Lie down on your knees and elbows and close your ears." Then early in the morning she went to bathe. She took a comb and combed herself. Then she went out. Now she said: "Where are you, Blue-jay? Now I shall laugh. Haha-heh! Blue-jay!" Then she devoured all her husband's people. In the afternoon she came to herself and vomited all the bones. She searched for her husband but did not find him. Then she searched for him among the bones of all these people. She found him, but his legs up to the knees were gone. Then she put him into a basket and moved a short distance. She made a house and lived there. After some time she fell sick and gave birth to two boys. When her children became older she said to them: "Do not go there up the river; you must go only down the river." They obeyed. When they became older the elder one said to his brother: "Let us go there [up the river]." One day they went and found the ground strewn with bones of people. "Oh, come, let us go home!" They reached their home and the elder one said: "These poor people! How may they have died?" Now they grew up. One day they bathed; now they missed a comb. The elder one said: "O, brother! Perhaps we shall find a comb in that basket." "Let us take down that basket." Now they took down the basket and took out a mountain-goat blanket. Now they
found a person in that basket. [The person said:] “O my children! Your mother is bad. You see me. I am only half now! Quick! Hang me up again, else your mother will come and devour us!” They took their father and hung him up again. In the evening their mother came back. Now the boys were angry. They became young men; then they said to their father: “We will cure you.” “Well,” he replied. Now they took him and carried him to the river. They put him under water. Then they took their mother and transformed her into a dog.

Now the two young men [who were now called Cikta] traveled on. They came to a lake in which they saw a swan with two heads. “I will shoot that swan.” “Oh, don’t shoot it. Many monsters are in that lake.” He, however, took his arrows and shot the swan. “I will swim across the lake and get it.” He threw off his blanket, swam, and took hold of the swan. Then he disappeared under water. His elder brother cried. He picked up stones and made a fire in which he heated the stones. When they were hot he threw them into the lake and made it boil. Then the lake became dry. Then he said: “Oh, how many monsters there are!” Then he took his knife and opened their bellies. When he opened them all he said: “Oh, I cannot find my brother.” He cried. Now only one small monster remained. He cut its belly and found his brother who held the swan in his hand. He carried him to the water and blew on him. Then he arose: “Oh, I told you not to swim! [I thought] you would be swallowed!”

They went on. They met a person who held his paddle in his hand and danced. “What are you doing there?” “I catch flounders.” [The flounders jumped into his canoe while he was dancing.] “Come here; have you no dipnet?” “I have one.” “Bring it here! Step near! Drive the flounders. Stand here! Put your dipnet into the water!” He did so and held the net under water a very long time. “Now lift it.” It was nearly full. “Thus people shall always catch flounders.”

Now they went on. They met a person who always made waíwaí! “What are you doing?” “I shoot the rain.” “Stay here!” Now they took his house, threw it away, and made a good house for him.¹ They said: “Stay here; henceforth people will not shoot the rain.”

Then they went on. They found a country. There they bathed. Then they rubbed their arms and made people [of the dirt that they rubbed from their skin]. They blew upon them and they arose.

Now they came to Quinaielit. “Here people shall catch blue-back salmon.”

They went on and found a person. [He said:] “I will sharpen my knives. When these people come who make everything good I shall kill them with these knives.” Now they met him. “What are you doing, old man?” they said. “I shall kill those who make everything

¹His house had no roof, and he protected himself by shooting at the rain.
good." "Give me your knife," he gave it. "Give me the other one; he gave it also. "Now put your head sideways." He put his head sideways. Now they fastened one knife to one side of his head. "Put your head to the other side." He did so, and they fastened the other knife to the other side. They fastened two to his head and one to his backside. "Now jump!" they said to him, and he jumped. "Turn round! You shall be called deer. You will not kill man!"

They went on and came to Uq'ō'nexion. "What are you doing?" they said. "I play." Then she took a child at its forearm and threw it into the depth. "Let our dogs fight together," said the two men. She replied: "Oh, their bitch is a monster. She devoured even her husband's people. She will certainly kill my bitch." "What is the name of your bitch," they said. "Her name is Head-eater. What is the name of your bitch?" "Her name is Flint-eater." Now the two dogs fought together and Cikla's bitch cut off the head of Uq'ō'nexion's bitch. Then one of the young men said to her: "Now throw me down the precipice." He had said to the boys [down below]: "When she throws me down you must say 'Return to the land.'" She took him. Flint pieces stood upright [at the foot of the precipice]. She took him at his forearms. She swung him around five times; then she threw him down. She said to the boys: "Say 'Stay always away from the land.'" He, however, said to the boys: "Say 'Return to the land.'" [When throwing him down Uq'ō'nexion said:] "Now come these two people, your fathers!" He fell down and lay there [at the foot of the precipice]. He arose whole. He was not hurt. He saw that down below there was a multitude of boys. He took water and blew it on all of them. Then they all arose. He said: "Watch her [when she comes down]." They took stones. He went up and arrived on the top of the rock. Then he said to Uq'ō'nexion: "O, aunt, look! These people whom you threw down are not dead. I saw them down there. I was there a while. They dance and sing; they play itlukum and disks. Now I shall throw you down." Now he placed his pieces of flint upright. He took her at her hair and swung her around five times. Her belly burst. Now he threw her down. She fell and lay there. Then the boys pelted her with stones and cut her to pieces. Her body was scattered in all directions. Her legs were thrown to Nehelim, her hair was thrown inland, her ribs were thrown up the river [therefore the Nehelim have strong legs, the Cowlitz have long hair, and the tribes of the upper river have bandy legs].
2. ÖKULĂ'M ITCĂ' KKANAM.

ÖKULĂ'M her Myth.

Txēlā' itX Lquinumiks. WāX ALE' qaT Lā'wuX. ALXŌ/kumak' -
There were five men. Every morning they left them their younger
brother. They always went hunting; elks they [hunted] Full their house,
meats, always made.

2  o'pXil te'laqXe. Ta'ke ny'yanxtē lāx" nē'xax Lā'wuX. Take
3  grease their house. Then his heart lonesome he got their younger Then
brother.

nē'k-im: "Anā! Lō'yam ta'yanx nēket gīlā'qetit k;ā Lgōxō'e' lax
he said: "Anā! he arrive oh! that not the one satiated and he eats them
and tik Lō'le'ma." Ałtā la'kti aya'qoxaya nē'k-im; kā iō'e ka cix
these meats." Then four times his sleeps he said; where he is then noise
of rattles

6  nē'xau go iqē'pal. Ałtā lāx ali'xax Lgōlē'leXemk. Ałtā mōkst
got at doorway. Now visible it got a person. Now two
imō'lekuma ilk;ā'uk iy'ek;ā'upXela. K;ā'ank;ā'au ail'kawiit o'nuTala.
els his blanket his curried elkskins, Tied was to it hoofs.
Ałtā ałō'p'am Lgōlē'leXemk. Ałō'la-it. "O qāc! o'lo gēna'xt."
8  Now he entered. the person. He remained. "Oh, grand-
son!"

9  Ayō'Xuùt. Take atele'lēm Lō'le'ma; nēket pāt o'Xuùt
He stood up. Then he gave it to him meat; not very much
to eat.

10  Lō'le'ma; o'pXil atele'lēm. Ayō'la-it. Nē'kXiket, a'nakāte k;ē
grease he gave it to him. He remained. He looked, long ago nothing
to eat.

11  qō'ta ktele'lēm. WeXt atele'lēm, ałta mank o'Xuùt. WeXt
that what he had given. Again he gave him to now a little much. Again
him to eat.

12  nē'kXiket, a'nakāte k;ē; weXt ałktā/wil'. Atele'lēmenil aXt
he looked, long ago nothing; again he ate it all. He often
he gave him to eat one often

13  o'ōlax. Ałtā tsō'yustē nē'xanē. Ałtā alXō'kō'mam Līa'xumike.
now evening it got. Now they got home his older brothers.
Ałtā alktō'k'am oxō'ku'wall Lō'le'ma. Ałtā algi'oXam
14  now they carried them home fresh meats. Now they said to him
Lā'wux: "Qa' da amē'k-im? Qa'daqa Lēxgā'tōm Lqctxē'lan?"
15  their younger "How did you say? Whence it came to us the monster?"
brother:

16  "A-y-itcā'mxte lāx" nē'xax k;ā anē'k-im niket tayax gīlā'qetit
"Ah! my heart lonesome got and I said not oh! that the one satiated
Lō'yam, k;ā Lgōxō'e' lax Lō'le'ma. Ane'k-im." "O me'l;āla,
he would ar. and he would eat them, I said." "Oh, you fool,
rive, Lkkeluxu'l'aya Lqctxē'lan!" Ałtā alktē'menil eka wāx nē'kkuuk_te.
he will eat the monster!" Now they gave him and next it got day.
always to eat morning
19  Ałtā alktē'menil eka nō'pōnēm. Take nōxō'teXum Lō'le'ma.
Now they gave him and it got dark. Then they were at end the meats.
always to eat
20  Take nē'k-im Lā'wux: "E'kta Lx Lgiā'xō Lutcă'xgægæ'c?
Then he said their younger "What may he [will] eat it our grandfather?
brother:

21  Ałtā iă'mkXa ĕe'co'ma." "E'kta Lx nā'xō qā'cō'ma. Ałtā iă'mkXa
Now only skins." "What may I shall grandchίd. Now only
cat it ren! Now only
ēcō'ma ka mī'ca. "Qa'daXi aEle'kim?" "A'Lta iā'mkXa ēcō'ma 1
skins and you." "How he said?" "Now only 2
ka mī'ca? aEle'kim." "NiXua weXt LEXXam!" "EKta LX 3
and you," he said. "Well again 4
speak to him!" "What may
he will eat it 5
our grandfather" [etc., as above five times].
A'Lta atkiXte'imaα. ALgiō'teXem ēcō'ma. ALgiē'menμil 4
Now they understood him. They boiled 6
the skins. They gave them 7
always to him to eat
ēcō'ma. Lε2 nō'pōnem. A'Lta Lxoα?p alga'yax ile'c. ALgiō'teXeum 5
skins. Some it got dark. Now they 8
dig they did it ground. They sharpened it
texā'ma. A'Lta alge'xena gō qigō akl'a'yuit. A'Lta āLō ian'a 6
arrowwood. Now they placed it 9
there where they lay down. Now they 10
left it upright to sleep. They
Xigō nalxoα?p alga'yax ile'c. Qa'xe gō kulā'i ka Lāx akā'xō, 7
where hole they made it ground. Where at far and 11
visible they became.
A'Lta alac'taqt ālā'xewicX qigō nalxoα?p ile'c. ALgo'XBam 8
Now they left her their bitch where hole 12
ground. They said to her
ālā'xewicX: "Manix teimnā'amtexōkō, wō mxa'xoyē." Take 9
their bitch: "When he asks you, wō, wō do." Then
alā'xuwa. they ran away.
A'Lta qoα?p ikteō'ktiya take atelklepā'na. Take atilga'yuxuit 11
Now nearly it will get day then he jumped at them. Then they stuck in
qōta te'meeX gō iā'wan. Take ka'naunwē la'qlaq atrē'ax, 12
those sticks in his belly. Then all 13
take out he did them,
LE'kelē'a ateci'tax. Take atelge'eta. Lāxā nē'xax. Take Lap a'te'ax 13
break he did them. Then he pursued them. Visible he got. Then 14
find he did her
ālā'xewicX: "Qa'xewa aLō leme'Xana-xe'met?" Take wō nā'xax. 14
their bitch: "Whither went thy masters?" Then wō she did.
Take nē'xanko iā'xkewa. NēXata'kō, nēkет Lap a'te'ax alā'xetXak. 15
Then he ran there. He returned, not find 16
he did their tracks them.
Take weXt ateo'Xam ola'xewicX: "Qa'xewa aLō 16
Then again he said to her their bitch: "Whither they went
leme'Xana-xe'met!" Take weXt wō nā'xax. Lā'xkewa nē'xanko. 17
thy masters?" Then again wō she did. Then he ran.
Nāket lap a'te'ax ola'xetXak. Lō'nī nē'xanko. Take lap a'te'ax 18
Not find he did them their tracks. Three times ran he. Then 19
find he did them their tracks.
ōla'xetXak. Take atelge'eta. Ate'elge'eta, kal'āi atelge'eta. Take 19
their tracks. Then he pursued them. He pursued far them. Then 20
atcixta'ōm ilā'xkun. Ateiā'wax. WeXt nē'xanko. WeXt e'Xat 20
he reached him the eldest one. He killed him. Again he ran. 21
Again one
atcixta'ōm. WeXt atciā'wax. WeXt nē'xanko, weXt e'Xat atcixta'ōm. 21
he reached him. Again he killed him. Again he ran. 21
Again one he reached him.
Lī'ak'tiks atelō'te'ma. A'Lta iā'mkXa Lā'wux aynū'oetiXt. A'Lta 22
Four he killed them. Now only he the youngest remained. Now 22
one nē'qankō. Take ayō'lxam. A'Lta Lap atel'iXax Lqī'eyō'xuxt 23
he ran Then he arrived at water. Now find he did him an old man
Lxa'xgpa'o. "Wax na'xa ian'a ēnatai; eqtēnxē'lau teēntī'awat. 24
he fished with "Pour do me there to other s; de; the monster it pursues me.
A'i'aq, qa'qacqac." "Hōhū! qa'xewal amenā'qacqac?" "Ai'aq, 25
Quick, grandfather." "Hōhū! where may be l your grandfather?" "Quick,
wax na'xa, gā'tata!" "Ò, qa'xewal amenā'tata?" "Wax na'xa 26
pour do me, uncle!" "Oh, where may be l your uncle?" "Pour do me
kápoxo!” “Höhü! qa'xewal amênàxpox? Le'kxéamit likëx la'kül elder brother!” "Höhü! where may be 1 your elder bro- In stern of there a woman ther?"

cêqisiX!” “Ho qada niket â'nqatè amëno'dXam?” A'la wax father-in-law!” “Ho why not before you said to me?” Now pour
atca'yaax ian'a ê'natai ikenuwakêom. "A'laq màya gò te'kxuq. he did him there to other side the thunderer. "Quick go to my house.
Iâ'xkati mòp'âyà? Take â'yunp! ka man'X ni aë'lxam qôla There enter. Then he entered, then a little it arrived at water that
Lq'yo'qxut, “Te'koxoa amële'æ'lekel iâ'lanla'wat, qitoq; eyo'qxut? an old man. "Well! did you see him the one whom I together old men!" pursue,
"Nâ'ket amële'æ'lekel." "A'laq, wax nà'xa ian'a ê'natai! "Not I saw him." "Quick, pour do me then the other side!
La'mgemo'ktia Lge'ciaipôl. "E'kta niilgela'xó leib'pôl? I shall pay it to you my hat! "What shall I do with it a hat?"
"Iamkemôktia ogu'xóle. "E'kta niigelâ'x0 uko'ëlé? "Lange. "I shall pay it to you my cane. "What shall I do with it a cane? "I shall
Mô'ktia xig itca'ok." "E'kta niigelâ'xó-y'ôk? "Te'koxoa pay it to you this my blanket. "What shall I do with it a blanket? "Well,
camkemôktia xitik elâ'niet." A'la ate'le'lôt elâ'niet. A'la go'yê 1 pay it to you this twine. Now he gave it the twine. Now thus to him
ate'yaax iâ'xwuiwit. Wôk- atca'yaax iâ'xwuiwit. A'la ate'lio'Xam: he did it his leg. Straight he made it his leg. Now he said to him:
"Neket mänko'tXumita Xak ëmë'XXole." A'la nêkate iâ'xwuiwit. "Not make stand on me that your cane." Now he came walk- ing across
Ka'tsêk qix e'qxélo ël'ta atcaLikot'Xumit uya'Xole gò iâ'xwuiwit. Middle that creek now he made it stand on him his cane on his leg.
Take ate'xumquq; öya iâ'xwuiwit. A'la ayo'Xune öçetxètuu ian'a Then he bent it his leg. Now he drifted the monster there
ma'ëmë. Alô'Xune Liá'siapôl. “Ökula'm ëmë'xala! Iâ'xêwâa ëmë down stream. It drifted his hat. "Okulâm [waves] will be your There name!
ixkalêta-itx, iê'xkewa qamëltci'mëletima. Ma'nix iê'q; atxal iê'xêòô storm, there you will be heard. When bad it will get
igô'cax, ka lemë'siapôl qîltek'mëletima. The sky, then your hat will be heard.
A'la aci'xkô làxa uya'x ka ikenuwa keo'm, Aexkô'mam, a'la Now they two went and his daughter the thunderer's. They two reached now home
aële'la-it. A'la nîket tò;êx a'teaux uya'kíkala. A'la Lo'nas they stayed. Not like he did her his wife. Now I do not know
a'x. A'la qans'iX nixà'latak, a'la kawë'naxàlatak. Nax'o'tôm. Që'xtecë how many their sleeps, now early she arose. She went to bathe. Intend
akiq'èx leta'ok. Alixanâ'kuX. LeXt Lia'ok, LeXt Lgo'ok she pulled it his two's blanket. He rolled it around One his blanket, one her blanket himself.
A'xka. A'la qans'iX nixà'latak, a'la Lóc la'kül, ö2, tò'k'ti her. Now how often he arose, now there was a woman, oh, a pretty
Leta'ok. A'la nêket akłe'ltux. Agë'nq; ëmenakô. A'la le'le their two's Now not she gave it to him. She took revenge on him. Now a long time
blanket.
ta'yaq atxèla-it. A'la tò;êx aga'yax itca'kíkala. good they stayed. Now like she did him her husband.
A'la qa'nisiq èkolè nêkeló'ya qix eq; eyo'qxut. Ne'k-im: Now how often whale he went to take that old man. He said:
"Nixelọ'texa ñetqsiX!" "Náket, náket, náket qa'nsiX!" "I shall look at him my father-in-law." "Yes, no never aqixé'i'lo'texas. Käkalákuilé nè'xax. "Qá'tsxun nixelọ'texa!" A'lte he is looked at. Scold he did. "Must I look at him!" Now ayó'Ita-it; ateixé'i'lo'tex, ska ma'nx'i ka ateći'e'kkel eXt e'kolé. he stayed; he looked at him, and a little then he saw him one whale. A'lte aya'i'la-it uyá'nXcin, ska ma'nx'i qe'xte ateki'lolatek, takē now he went into net his dipnet. and a little intend he lifted it, then atsó'péna x'ix, eXt ka'pe'nxakó uyá'nXcin. Nè'kXikét he jumped that whale, he jumped out of it his dipnet. He looked ian'u má'txolé. Nau'i'ñi'j'i'gilget nè'xax. AloitXná'yuntcé loqá'kxul, there inland. At once lightning it got. It rained down hail.

WeXt ek' um nè'te e'kolé. Take weXt ateći'i'tipa. Take weXt again one more came whale. Then again he dipped him up. Then again qe'xte ateki'lolatek. Take weXt ateći'kpe'nxakó uyá'nXcin. A'lte intended he lifted him. Then again he jumped out of it his dipnet. Now niXe'kXal, a'lte loqák'xul ali'xan. A'lte nè'xkó, nek'kó'mam. he grew angry, now hail it did. Now he went home, he reached his home.

Nau'i ateći'xaluketgó uyá'nXcin. Ateći'pa i'a'qsiX, ateći'skam at once he threw down his dipnet. He went out his son-in-law, he took it uqó'XatsX. A'lte a'yó go tqa'na'ke. A'lte Lé'el a'te'cax coal. Now he went to a rock. Now black he made it oýa'tspux. A'lte itexàx nè'xax, iká'amtíq nè'xax. A'lte his forehead. wind it got, southwest wind wind. Now ateci'pèwè t'áyaqL iqi'ýo'qxut. Qe'xte ateci'tukola'kx, a'ñqate he blew them his house the old man's intend he fastened them on long ago roof away atetupo'XoXó. "O, åc, eXtiki'memam imè'kikal. Miól'a má he had blown them away. "O, daughter, go and look for your husband. Tell him wuXe' a'lte teinxéla'tea'yà. A'lte nó'ya uyá'xa. Lap aga'ya'x to-morrow now she shall look at me." A'lte did this to his daughter, Find she did him ter.

itek'Xikala: "O, i'mè'qsiX tá'yaqL leX'élek" nè'xax. Ixá'xo-il her husband: "Oh, your father- his house broken became. He said much wuXe' a'lte mixélà'texaya. A'lte ateci'lskam teuq, niixemé'nako. to-morrow now you shall look at him." Now he took it water, he washed his face. A'lte Ló nè'xaué. A'lte aici'xko -y'uyá'kXikal. A'lte akc'tukola'ko how calm it got. Now they went two his wife. Now they two fastened boards on roof te'Làq. "WuXe' na'ka'y-i'qsiX no'lXaié. Menxeló'toxa'é. their house. "Tomorrow I father-in-law! I shall go to water." You shall look at me.

Nè'ktenkte, take t'aiyulx éin'i'qsiX, ska ma'nx'i ka nè'te eXt is got day, then he went to water law. ékolé. Take aya'yllta-it uyá'nXcin. A'lte ateći'lolatek. A'lte whale. Then he went into net his dipnet. Now he lifted him. Now ateći'xaluketgó má'l'xolé qix èkolé. "Hoho! itci'i'qsiX, t'a'qqa he threw him down inland that whale. "Hoho! my son-in-law, just as nai'ka itci'i'qsiX." Take ne'Xkó i'a'qsiX. "È'ka nai'ka itci'i'qsiX my son-in-law." Then he went his father- home in-law. "Thus as I my son-in-law ka a'ñqate ngóle'lexenik. then long ago I got a person." 20

A'lte aqá'wan máx'á'lax uyá'kXikal. Lé'el ka nakxa'tó. Smókst pregnant she got his wife. Long then she gave birth. To two aksaxu'tó. A'lte ateći'lxam i'a'qsiX: "Ai'aq, ai'aq, Lgálé'mam she gave birth. Now he said to him his father- "Quick, quick, go to take them to two.

Léqj'am; ka nitsEnó'kstX atmé'yémó'eXam." 27 A'2yóptek wolves; when I small they played with me." He went inland
He went to take them two wolves. He carried them two here.

He carried them to his house, he threw them down that old man. Now.

They two bit him much, they two pulled him They forgot me! quick, quick.

Then he carried them two; again he went and carried Now again them two back.

A long time he stayed. "Quick, go and take them two black bears.

Now clap they two did there, they two threw them down.

"Quick, carry them carry them two; now they do not know two, me."

Then he went his son- in-law. Then he carried the black bear.

They two threw him now, they two do not know two, me."

He entered. Then he took him the old man those two.

A long time he stayed. "Quick, go and take them two black bears.

He entered. Then he entered.

They two threw him now, they two do not know two, me."

He entered. Then he entered. Then he entered.

He entered. Then he entered. Then he entered. Then he entered.

"Quick, go and take them two Panthers!" Now.

"I came to take you two!" Now.

"Quick, go and take them two Panthers!" Now.

"Quick, go and take them two Panthers!" Now.

"Quick, go and take them two Panthers!" Now.

"Quick, go and take them two Panthers!" Now.
“Téa, e’qsiX! Léx txkeal’a’xóma o’méECX.” 'L'ta á’eto 1

“Well, son-in-law! split we two will go and do it for us two

ia’qsiX. 'L’ta tsex aseká’lax o’méECX. Tsex acaék’lax o’méECX his son-in-law. Now split they two did it a tree. Split they two did it a tree for them two

aci’tkum. Acíó’lxam ia’qsiX: “Ni’Xua mxal’a’yakó.” 3

half. He said to him to his son-in-law: “Well, put yourself between them.

Ayi’la-it k’a mxal’a’yakné?” Take ayayi’la-it ia’qsiX. 4

Sit down in and put yourself between them!” Then he sat down his son-in-law.

Take atca’wilx’t etá’xatcaox. Take lu’XLux atci’tax ka’kanauwé. 5

Then he pushed aside the two wedges. Then break he did them all.

Ayanuéyakuit ia’qsiX. Take atcié’taqL, nèxkó. In’Lqte 6

He enclosed him his son-in-law. Then he left him, he went home. Long

á’yó. 'L’ta gó’yé atci’tax tiá’póte. Take tsex atcaék’lax

he went. Now thus he did them his arms. Then break he did it for him

kaX o’méECX. Take acíá’kxoné á’natai, ga-y-ió’yam gó that tree. He carried it on one side, then he arrived at

té’laql, take atca’xkaluketgo. Gó2m né’xau. Take ayó’pa

their house, then he threw it down. Gum it made. Then he went out

ia’qsiX: “Ohó! ité’qsiX, t’a’qé nai’ka ité’qsiX.” 'L’ta 10

his father-in-law: “Ohó! my son-in-law, just as I my son-in-law.” Now

alxé’la-it. Take etá’qo-il aci’xax ciá’xa.

they stayed. Then large [dual] they two his two sons became.

Take acíó’lxam ia’qsiX: “A’yaq ikó’lemam e’tcipk’ala gó

Then he said to him to his son-in-law: “Quick, go and take the hoops at

tíó’tLEma iké’x.” Take a’ryo ia’qsiX; kulá’i a’ryo. Take ayó’yam. 13

supernatural it is.” Then he went his son-in-far he went. Then he arrived.

A’lta góyé’ tixl’a’kót té’lxem. ‘L’ta ká’tsek qexuksko’il

Now thus they stood in people. Now in middle it was rolled often circle to and fro

gó qó’tac té’lxem. ‘L’ta ayó’la-it, texap né’xax. Nápóenem. Take

at those people. Now he stayed, hesitating he was. It grew dark. Then

atekipá’na; qxul atcék’lax iá’póte. A’lta nèxenakó atecíunkó’mit. 16

he jumped at it; hang he did it on his arm. Now he ran, he carried it away.

A’lta atige’ta ka’kanauwé; a’lta tkjéwaxÉ’ma atgé’tax. Qaxé’tt xa

Now they pursued all; now torches they made them. Now

kulá’i aqígel’eta, take naxa’nkikiena uyá’kikal. Take acék’lxam

far he was pursued, then she thought his wife. Then she said to them two

egá’Xa: “A’i’aq, Lá’q’láq mtgé’lax Lemtá’xqacaq.” ‘L’ta 19

her two children: “Quick, strike you two do him your grandfather.” Now

acktó’egam té’méECX, a’lta Lá’q’láq aeqé’etax Lstá’xqacaq. A’lta 20

they two took them sticks; now they did them his grandfather. Now

alxélgé’lxal letá’xqacaq. A’lta’xti alxá’wiynux. ‘L’ta aktá’uwilxt.

he cried their two’s grandfather. Then he urinated. Now it rained.

Take texé’ptexÉp nóx’óx tíó’tLEma tgam’k’jéwaxÉ’ma. Take

Then extinguished got the supernatural their torches. Then

néXatgo’mam, he came home.

A’lta wext alxéla-it ió’tlqte. A’lta wext né’k-im iq’éyó’qxt: 24

Now again they stayed long. Now again he said the old man:

“A’i’aq, a’i’aq, tká’lemam tíó’tLEma té’gaq’pas,” ‘L’ta nixa’l-

“Quick, quick, go to take them the supernatural their targets.” Now he made

Xútek. A’lta a’yo. A’yo2; ayó’yam gó tíó’tLEma. A’lta wá’q’pas 26

himself Now he went; he went at supernatural. Now target ready.
OKULÁ’M HER MYTH.

A’lta tek’ax xalE’max. Vapó’k tE’cE’p tu’kax. Nápóqnem ka ateto’egam. They played. Now he hesitating he got. It got dark then they took them.

Nixa’tenųk, A’lta atγetaa ti’ölE’ma. Wax tγa’k’ewaXema. He came running. Now they purs- They did their torches. Light them

A’lta nixa’te’nk’ó he’i! A’lta aq’et’uwa. Qaxe’2 ka na xa’nuku’kema-y. Now he came running he’i! Now he was pursued. Sometime then she thought

úya’k’ikala. Akeó’lxam eγa’xa: “Ai’aq, Lá’qlaq mtγe’qax. His wife. She said to them their two children: “Quick, strike you two do him

mnt’a’xqaqae. A’lta atcto’egam te’meεcX. A’lta Lá’qlaq aeg’ayax your two selves’ grandfather. Now they two took sticks. Now strike they two did him.

Let’a’xqaqae. A’lta acxelge’lxala Let’a’xqaqae. A’lta acelge’egam their two selves’ their grandfather. Now they hurt them [dual] grandfather. Now she helped them [dual]

Let’a’nau. Á’lta nixa’wiyuc iq;eyo’qxut. A’lta acta’anuwitX. Their [dual] Now he urinated the old man. Now it rained.

TeX’e’pteXe’p nọ’xox tγa’k’ewaXema ti’ölE’ma. A’lta Extinguished they got their torches the supernatural beings. Now

niuxenk’o’man. Atete’kt’gta te’gaq’pas. A’lta he’lE’la-it io’q’té. Ateó’lxam uy’k’ikelala: “A’lta nóyaya. Now he stayed long time. He said to her to his wife: “Now I shall go.

Nó’ya, kulá’i nóyaya.” A’lta niixa’ltXuitek. Akto’egam ta’xt’ktema. I shall, go I shall. Now he made himself ready. He took them ornaments.

Atixo’lax ka’nauwé2. Ateto’egam ti’a’xalaitan mo’keti nauvé’k’c. He put them all. He took him his arrows two [quivera] full.

A’lta á’yo. Á’yo2, kulá’i á’yo. A’lta ateika’om ó’lxam, qui’n’um. Now he went, far he went. Now he reached it a town, five

ciit’xilór ó’lxam. Á’yu’pi ke’uk’itė go gitáno’kst’x t’pi’l. A’lta its blocks town. A’lta entered the last at having smallness house. Now

[pl.]
aró’ketsiks óxoc’l’at’lx tqi;eyo’qtíks. A’lta á’yo’pi! go qócta two there were old ones. Now he entered at those [dual]

evq;eyo’qxut. “Ó, kule’ts telXgo’mita iq;e’sqes Lk’a’nax.” Take two old ones. “Oh, once more he helped blue-jay. He became a happy.

he’lE’ctaqL.” A’lta nixa’k’ikemeni iq’e’sqes: “Lγol’E’xemk Lté’man go’y-uk’0’lxul he thought blue-jay: “A person he arrived at mice

te’ctaql.” Take á’yo iq’esqes. nígê’ktema. A’lta nau’itka their [dual] Then he went blue-jay he went to see him. Now indeed!

Lk’a’nax loc. Take ne’’xtako iq’e’sqes. Take ateó’lxam his chief a chief there was. Then he returned blue-jay. Then he said to him

iá’xil;E’maná iq’e’sqes: “Lk’á’nax Lté’man. Lëmgé’tiam. his chief blue-jay: “A chief came. He came to play with you.

Wá’q’pas mtxe’gá’ma.” Take weXt ne’’xtako iq’e’sóqes: “A Target you two will play Then again he returned blue-jay: “Ah

tciimaXe’mut ntcá’xak;E’maná. Wá’q’pas mtxe’gá’ma.” Take weXt he wishes to play our chief. Target you two will play together.

iék’im: “O.” Né’Xtako iq’e’sqes. “qiX ika’nax iék’im: he said: “Oh.” He returned blue-jay. “That chief he said:

“O’.” Take weXt ne’’xk’ito iq’e’esqes: “Ai’aq, ai’aq, mo’’l’xua ‘Oh!’ Then again he returned blue-jay: “Quick, quick, go to the beach

Lgma’xox’ill ka’nax.” Take ateto’egam ti’a’xalaitanE’ma iq’e’esqes he said often to the chief.” Then he took them his arrows blue-jay
CHINOOK

OKULĀ'M MYTH.

1. Take ā’yluŋ iŋ’ẹ’sqēs ā’xak’i’emanā. Take we XT his chief. Then he went to the beach blue-jay his chief. Then again

2. nē’xankō iŋ’ẹ’sqēs: “A take ā’yluŋ ntcā’xak’i’emanā.” Take ā’yluŋ he ran blue-jay: “Ah then he went to our chief.” Then he went to the beach

3. qιX ikā’nax. A’lta aće’egam waŋq pas. A’lta aŋq’urul x-iŋ’ẹ’Xat that chief. Now they played target. Now it was won from one of them

4. ikā’nax. Nē’k’i’iŋ’ẹ’qēs ī’xak’i’emanā. Aqte’xol tiń’k’tēma chief. He went blue-jay his chief. They were won from him

5. ka’nuawē. Aqte’xol ti’ia’xalaita’ emanā. Aqte’xol Lā’yaqgō, aqte’xol all. They were won from his arrows. It was won from his hair, it was won from him

6. ā’yaqtq, aqte’xol ī’apōtē, kā’hamōkst tia’pōtē aqte’xol. Aqte’xol his head, it was won from his arm, both his arms were won from him. They were won from him

7. tia’wit ka’hamōkst. A’lta aŋq’i’gōmit. Lāq aqte’xal Lā’yaqgō. aqte’xol his legs both. Now he was made unhappy. Cut off it was done to his hair.

8. Alta aŋq’i’p’i’nit go XT. A’lta pō’lakli actō’ik X’o’ëta ekō’i’Xal. Now he was hung in smoke. Now dark they went those mice [dual].

9. Aqte’lōk’txax Lētuq. Aqgē’l’emāx ka’nuawē’y- ő’pol ē’ka. They two brought it to water. They two gave him every night to eat

10. Êxt iŋ’ẹ’tāk kī’ā’ya nē’xax. Aćē’k’im ciā’xa: “Qōi one year nothing he got. They two said his two sons: “Let us

11. atxōgō’i’xtk’i’eman ī’xtam.” A’lta aćx’al Xutiek. Aćkō’egam we two go to look for our [dual] father.” Now they two took them

12. teta’k’tēma. Aćkō’egam te’etaq’pas. Aćkō’egam tē’xalaita’i’manā. A’lta their [dual] ornaments. They two took their targets. They two took their [dual] arrows. Now them

13. a’cē’ō. Ać’ē’ō, kula’i a’cē’ō. Lāp aćgā’ya’x ē’i’Xam. Aδē’2 ia’i’aite’l一族 they two. They two far they Find they did it a town. Ah, large

14. x’ik ē’i’Xam. “Lō’nas ya’xKō’k Ltx’’i’manā Lō.” Ać’ē’top! gō qō’gō that town. “Perhaps there our [dual] father is.” They two at that [pl] entered

15. gitanō’k’stX t’i’ōl. A’lta amō’k’etiks ōxōel’a’-itX tq’i>e’yō’tiks. having smallness house. Now two there were old ones.


17. ntgiō’xtkim.” “Kule’te tcuXgō’mita tkana’Xemēt iŋ’ẹ’qē’qē’qē’s. we two search for him “Once more he will make two unhappy

18. Ā’nqā’te Lē’Xat lkā’tu’nx amē’i’manu. AqLXgō’mit; gō t’Xut alupō’nit. Long ago one a chief he. Now he was made unhappy; in smoke he put him up.

19. Qēnō’qetXen ne’tā’i’ka; utktle’l’emēnii lētuq; uŋlgiē’l’emēnii We two made him we two; we two give it to him water; we two give it to

20. ilx’i’l’emāx. A’lta kī’i’ia’xō’std; kā’i’ọ’plk’ō p’ō aci’xax.” Lā’2 ka food. Now nothing his eyes; sunk they got.” Some time

21. nix’nhikēna iŋ’ẹ’qē’qē’s: “Take amē’i’manu lkā’tu’nx gō-ųkō’lXul he thought blue-jay: “Then it came a chief at the mice

22. te’etaq’l.” Take nē’xankō, nige’k’etam iŋ’ẹ’qē’qē’s. A’lta amō’k’etikic their [dual] Then he ran, he went to see blue-jay. Now two

23. tkanā’xemēt ōxōel’a’itX. Take nē’Xtakō iŋ’ẹ’qē’qē’s. Take atciō’i’Xam chiefs there were. Then he returned blue-jay. Then he said to him

24. ī’Xak’i’emanā: “Amō’k’etikic ōxōel’a’itX tkanā’xemēt gō eko’lXul to his chief: “Two there are chiefs at the two mice
te'etaql. Cogë'tiamin. "O," në'k'ïm in'xak; emana iq'e'sqës. Take
their [dual] they two came. "Oh," said his chief blue-jay's. Then
house. to play.

WeX në'Xtakõ iqi'ë'sqës. "A tcïmtaXu'e'mul nte'xak; emana.
again he returned blue-jay. "Ah, he wishes to play with our
chief. you two.

Wâ'qïpas mexcâ'ama. Nëket qä'da aeqïólXam. Take WeX
Target you will play to. Not [any] how they two spoke. Then again
you to him.

Në'xankõ iqi'ë'sqës. AteïolXam mì'xak; emana: "Më'lxâ!" Lö'ni
he ran blue-jay. He said to him his chief: "Go to the beach!" Three
targets. times he returned him.

Në'Xtakõ iqi'ë'sqës. Nëket qä'da aqïolXam. Gö la'kti në'Xtakõ
he returned blue-jay. Not [any] how was spoken to. Where four times he returned
him.

Ka ateïyuket qìX iXge'cax. Aqâ'yuket iqi'ë'sqës.
then he looked at him that youngest one. He was looked at blue-jay.

Nau'ï ale'XlXa ka'nauve lá'yaqsô. Në'Xtakõ, nixilkë'etô
At once it caught fire all his hair. He returned he told him
ka'nauve.
i=h'xak; emana: "A, oxo'ë'ma tka'ni'ximet tgate'mam. Aqâ'nuket
his chief: "Ah, the chiefs they came. I was looked at
his arms.
i=nixil'kuk, ka'nauve ale'XlXa le'kxakso. Më'trâX acgonô'lxam."
targets. hair. to the beach. He was looked at

Lî2, âlta a'têolx. âlta oxo'ë'neXat tâ'yaq;pas: "Q'aktei'lX
Some now they two went. Now they stood in the his targets: "How bad
time to the beach. ground they two threw

Tik tê'q;pas! Lu'XluX aqge'tax qôta tê'q;pas. Aqego'kXue.
those targets! Pull out they two did those targets. They two threw

"Xitë'k tê'ntaq;pas nê'taikâ tgit'q;kti." Aqë'go'nuina tê'etaq;pas.
"These our [dual] targets are [dual] good." They placed their [dual] targets

Lgun'k;õma qôta tê'q;pas. âlta aLxe'egam wâ'q;pas. âlta
They shone those targets. Now they played target. Now

Aqâ'yu'l iqi'ë'sqës i'a'xak; emana. Aqte'xol i'xak; emana iqi'ë'sqës
it was won blue-jay his chief. They were won his chief blue-jay
his ornaments. He was won his people all. They two won from him
his people.

Letâmama. Aqâ'yu'l iqi'ë'sqës. âlta aLiXamu'otk lá'yaqsô.
their [dual] father. He was won blue-jay. Now he betted it his hair.

Aqte'xol lá'yaqsô. NiXamu'otk ay'yaqtô, niXamu'otk tiâ'pô'të.
It was won from him his hair. He betted it his head, he betted them his arms.

Aqte'xol tiâ'pô'të. AtiXamu'otk tiâ'q;wôt. Aqte'xol ka'nauve.
They were won from him his arms. They betted them his legs. They were won all from him

Âlta aqê'egam lakt uk';unâ'tan. Aqâ-lâ'wit gô-yu'ya'tsp;uX
Now they were taken four potential Pittilla. They were put at his forehead
roots. into him.

uk';unâ'tan. Aqê'egam uge'lhXuteulk, aqâ-lâ'wit ya'kwa ka'nauve
the potential they were taken pieces of flint, they were put here all
roots. into him.

â'yalx. Aqë'egam pteiX le'Tuweklkuwekl. PteiX aqâ'yax
his body. It was taken green mud. Green it was made

In'wan; pteiX aqâ'yax iâ'kôtëx. his belly; it was made his back.

Aêlta aqë'ntke'mit: "Ikalë'nx imë'xala. Në'ket mun Xugô'mita
Now he was thrown into the water and he awâ:n, "Green sturgeon your name Not you will make them
will be. unhappy

Tkanâ'ximet." Aqê'egam iqi'ë'sqës. Aqê'xukctgô: "Iq'i'ë'sqës
chief's." He was taken blue-jay. He was thrown away: "Blue-jay"
Once upon a time there were five brothers. The four older ones went hunting elk every day and left the youngest one at home. Their house was full of meat and of tallow. Once upon a time the youngest brother felt lonesome, and said: “O, I wish he would come, the Glutton, and eat all the meat.” Four days he continued to say so, then he heard a noise like the shaking of rattles at the door. Now a person appeared who was so large that his blanket consisted of two elk-skins. It had a fringe of elk-hoofs. He entered, sat down, and said: “O, grand-son, I am hungry.” The boy arose and gave him some meat and tallow. When he looked the stranger had eaten it all. He gave him more, and—when he looked again it had all disappeared. The whole day long he gave him meat and tallow. In the evening his brothers came home and brought a fresh supply of meat. When they saw what had happened they said to him: “What did you do? How did the evil spirit come here?” The boy replied, “I felt lonesome, and said: ‘O, I wish he would come, the Glutton, and eat all the meat.’” “Oh, you fool, certainly the monster will eat us.” They fed him all night until sunrise. They continued to feed him the whole day. Then the meat was at an end. The youngest brother said to the monster: “What will our grandfather eat next? There are only skins left.” The monster replied: “What shall I eat, grandchildren, now there are only skins and you.” “What does he say?” “Now there are only skins and you,” he says.” “Speak to him again.” “What will our grand-father eat next? There are only skins left.” The monster replied: “What shall I eat, grandchildren, now there are only skins and you.” “What does he say?” “Now there are only skins and you,” he says.” Now they began to understand him. They boiled skins and gave them to him. For a long time he continued to eat and it grew dark again. Then they dug a
hole in the ground, sharpened some arrow-wood, which they placed upright at the place where they used to sleep, and then escaped through the hole which they had dug. At a distance from the house they came out of the hole. They left their bitch at the entrance to the hole and said to her: "If the monster asks you which way we have gone, point with your head another way and call 'Wo.'" Then they ran away.

When the day began to dawn the monster awoke and made a jump at where he believed the brothers to be; then he fell on the sharp sticks which pierced his belly. He pulled them out of his body, broke them, and saw that the brothers had escaped through the hole. He followed them, and when he came to the outlet of the hole, he found the bitch. He asked: "Which way went your masters?" She replied: "Wo," pointing with her head in a direction which they had not taken. He pursued them. But after a while, when he did not find their tracks, he turned back. Then again he said to the bitch: "Which way went your masters?" She replied: "Wo," pointing with her head in a direction which they had not taken. He pursued them, but he did not find their tracks and turned back. Three times he pursued them, then he found their tracks which he followed. He followed them a long distance, and finally overtook the eldest brother. He killed him. He ran on and overtook the next one, whom he also killed. He ran on and killed one more. Thus he overtook and killed the four eldest brothers. Now the youngest only was left. He fled, and arrived at a river where he found an old man, the Thunderer, who was fishing with a dipnet. He said, "Take me across; the monster pursues me. Quick, quick, grandfather!" "Hohoo, who is your grandfather?" "Quick, quick, take me across, uncle." "Hohoo, who is your uncle?" "Take me across, elder brother." "Hohoo, who is your elder brother?" In the stern of the canoe there was an old woman whose body was full of scabs. Now the young man said, "O, please take me across, father-in-law." "Ho, why did you not say so before?" Then he took him across. "Quick, quick, go to my house and enter!" Then he entered and the old man stayed in his canoe. After a little while the monster arrived at the river and said to the old man, "Did you see the one whom I pursue?" "I did not see him." "Quick, quick, take me across; I will give you my hat in payment." "What shall I do with a hat?" "I will give you my cane." "What shall I do with a cane?" "I will pay you with my blanket." "What shall I do with a blanket?" "I will give you this twine." This he accepted. Then the Thunderer stretched his leg across the river, and said: "Walk across over my leg, but take care that you do not strike it with your cane." Now the monster walked over his leg. When he was in the middle of the river he struck it with his cane. Then the Thunderer bent his leg, the monster fell into the water and drifted down toward the sea. His hat fell down, and drifted down after him. Then the Thunderer said: "Ökula'm
OKULAMA' M MYTH—TRANSLATION.

Now the Thunderer and his daughter went home. They lived there for some time. The young man did not like his wife. After several days she arose early and went to bathe. When she tried to touch her husband he rolled his blanket about himself. They had each a separate blanket. After several days he rose, then he saw that she had become a beautiful woman. Now they continued to live there. It grew dark. Now when he tried to touch her she rolled her blanket around herself. She took revenge on him. But after awhile they began to like each other.

The Thunderer used to go whaling every day, and the young man said: “I shall look on when my father-in-law goes whaling.” “No, no; nobody ever looks at him when he goes whaling.” He got angry and said: “I must see him.” Now after awhile he looked at him. Soon he saw a whale which went into the dipnet which the Thunderer held. The latter lifted it, but the whale jumped over the rim of the net. The Thunderer looked toward the land, and at once there was thunder, lightning, and hail. Another whale entered his dipnet and he lifted it, but when he did so the whale jumped out of the net. Then the Thunderer got angry, and it began to hail and to storm. He went home and threw down his dipnet. Then his son-in-law left the house, took some coal, and went to a rock. He blackened his forehead and soon a southwest wind arose which blew away the old man’s house. He tried to fasten the boards to the roof, but was unable to do so. Then the Thunderer said to his daughter: “Oh, child, go and look for your husband. Tell him to-morrow he may look at me when I go whaling.” His daughter went and found her husband. She said: “Oh you destroyed your father-in-law’s house. He says to-morrow you may look at him when he catches whales.” Then the young man took some water and washed his face. It became calm. He went home with his wife and helped the old man fasten the boards to the roof. He said to his father-in-law: “To-morrow I shall go down to the beach and you shall see me catching whales.” On the following morning they went down to the beach together. After a little while a whale entered the dipnet. The young man lifted it and threw the whale ashore. Then the Thunderer said: “Hohoo, my son-in-law, you are just as I was when I was a young man.”

Now the Thunderer’s daughter became pregnant. After awhile she gave birth to two children. Then the old man said to his son-in-law: “Quick, quick, go and catch two wolves; I used to play with them when I was young.” He went to the woods and caught two wolves which he carried to his father-in-law’s house. He threw them down at his father-in-law’s feet and they bit him all over and hauled him about. He cried: “Oh they have forgotten me; quick, quick, carry them back.”

BULL T=20—3
young man took them and carried them back. After awhile the Thunderer said: "Go quick and catch two bears; I used to play with them when I was young." Then his son-in-law went and caught two black bears. He carried them to the house of his father-in-law and threw them at his feet. Then they took hold of him, struck him with their paws, and threw him about in the house. "Oh," he cried, "carry them back, carry them back, they do not remember me." The young man carried them back. Again after awhile the Thunderer said: "Go quick and catch two grizzly bears; I used to play with them when I was young." The young man went into the woods, and when he found the grizzly bears he said: "I came to carry you along." He carried two of them to his father-in-law's house. He entered and threw them at the feet of his father-in-law. Oh, now they scratched him all over so that his body was full of blood. "Oh, carry them back, carry them back, my son-in-law, they have forgotten me." Then his son-in-law carried them back. Then after some time the old man said: "Go quick and catch two panthers; I used to play with them when I was young." Then the young man went into the woods and [when he met the panthers] he said: "I come to take you along." And he carried two of them to his father-in-law's house. He opened the door, entered, and threw them at his father-in-law's feet. Then they scratched him all over, and his whole body was full of blood. "Oh," cried he, "carry them back, carry them back, they do not know me any more." Then the young man carried them back.

[After awhile the Thunderer said:] "Come, son-in-law, let us go and split a log." They went and split a log in half. He said to his son-in-law, "Crawl in there and stem your arms against the log." The young man sat down in there. Then the old man knocked aside the wedges and broke them all. The tree closed over his son-in-law. He left him and went home. He went a long distance. The young man, however, kept the log apart with his elbows and broke it. He carried it home on his shoulder. He came home and threw it down in front of the house. When his father-in-law heard the noise he went out and [on seeing the young man] said: "Oh, my son-in-law, you are just as I was when I was young." They remained there and the children grew up.

Then his father-in-law said to him: "Oh, go to the supernatural people and bring me their hoops." The young man went, a long time he went, and finally he reached the country of the supernatural people. They stood in a circle, the hoop was being rolled to and fro in the circle. He was afraid to approach them any nearer and stood aside. But when it grew dark he made a jump and caught the hoop by pushing his arm through it. Then he ran away, carrying the hoop. The supernatural people lit their torches and pursued him. They pursued him a long distance; then his wife thought of him and told
her children, "Now whip your grandfather." They took a stick and whipped him; then he cried and urinated. It began to rain and the torches of the supernatural people were extinguished. Thus he reached home.

After a while the old man said again, "Now go and bring the targets of the supernatural people." He made himself ready and went. After a long time he reached the country of the supernatural people. They were shooting at targets. He was afraid, but when it was dark he took the targets and ran away. Then the supernatural people lit their torches and pursued him. He came running, heh! He was pursued. After some time his wife thought of him and told her children, "Now whip your grandfather." They took a stick and whipped him; their mother helped them. Then the old man urinated, and it began to rain. Thus the torches of the supernatural people were extinguished, and the young man reached home carrying the targets.

After awhile he said to his wife, "Now I shall leave you." He made himself ready, put on all his dentalia and took two quivers full of arrows. Then he went. After awhile he reached a large town which consisted of five rows of houses. The last house was very small. This he entered and found two old women [the mice. When they saw him they said:] "Oh, now Blue-Jay will make another chief unhappy." Then Blue-Jay thought, "A person came to the house of the mice." He went to see and, indeed, there was a chief in the house. Then Blue-Jay went back to his chief and said: "A chief has arrived; he wants to have a shooting match with you." Then he went back to the stranger and said: "Our chief wants to play with you. You will have a shooting match." He said: "Oh." Blue-Jay ran back [to his chief and said]: "That chief said 'Oh.'" He went back again: "The chief says to you you shall come down to the beach quickly." Then Blue-Jay's chief took his arrows and went down to the beach. Blue-Jay ran back [to the stranger and said]: "Our chief went down to the beach." Then the other chief went down to the beach. Now they shot at the targets. The other chief lost and Blue-Jay's chief won. He lost all his dentalia. He lost his arrows. He lost his hair. He lost his head. He lost both his arms. He lost both his legs. Then they made him miserable. They cut off his hair and hung him up in the smoke. But at night the two mice always went and gave him water and gave him to eat. Every night they did so.

One year he had been away. Then his sons said, "Let us look for our father." They made themselves ready, put on their dentalia, took their targets and their arrows. Then they went, they went a long distance; they found a town, oh, a large town. [They said]: "Perhaps here we shall find our father." They entered that small house. There were two old women [who said]: "Oh, chiefs, where did you come from?" "We search for our father." "Oh, Blue-Jay will make miserable more chiefs. A long time..."
erable and put him into the smoke. But we always gave him water; we always gave him food. He has lost his eyes."

After some time Blue-Jay thought that a chief must have arrived at the house of the mice. He ran there to look and he found two chiefs. Then he went back and said to his chief: "Two chiefs have arrived; they stay at the house of the mice; they came to play with you."

"Oh," replied Blue-Jay's chief. He ran back [to the house of the mice, and said to the strangers]: "Our chief wants to play with you. You will have a shooting match." They did not say anything. Then Blue-Jay ran back and said to his chief: "Go down to the beach!" Three times Blue-Jay went back. But they did not speak to him. When he went there the fourth time the younger brother looked at him. He looked at Blue-Jay. At once all his hair began to burn. Then he returned and told his chief, "O, these strangers are more powerful than we are. They looked at me and my hair caught fire. They tell you to come down to the beach." After a little while they went down to the beach. Two targets were stuck into the ground. [They said:] "How bad are these targets!" and they pulled them out and threw them away. "Here, our targets are good." They put their targets into the ground. Their targets were shining. Then they began to shoot. Now Blue-Jay's chief lost. He lost all his dentalia. He lost all his people. They won their father from him. They won Blue-Jay. Now they staked his hair and they won it. They staked his head, they staked his arms. They won his head and his arms. They staked his legs; they won it all. Then they took four potentilla roots and put them on to the forehead [of Blue-Jay's chief]. They took pieces of flint and put them all over his body. They took green mud and painted his belly and his back green. Then they threw him into the water, and said: "Green Sturgeon shall be your name; henceforth you shall not make chiefs miserable." They took Blue-Jay, threw him away, and said: "Blue-Jay shall be your name; henceforth you shall not make chiefs miserable. You shall sing 'Watsetsetsetse,' and it shall be a bad omen." [Then they turned to the mice and said:] "Oh, you pitiful ones, you shall eat everything that is good. You shall eat berries." Then they took their father and carried him to the water. They blew on him and he recovered his eyesight. Then they returned home.
3. ANÉK̲TX̲O LEMIĆ ITCA'KXANAM.

ANÉK̲TX̲O LEMIĆ her Myth.

Cxelâ'itX eXt ilâ'lxam. Ayó'maqt ilâ'xak'emana. Take

There were two [dual] one their own. He was dead their chief. Then
t̲a'qoai̲l ci̲'a'x, a'êxat o'ô'kwul, a'êxat ek'xala. Wáx elage't̲ema

large [dual] his two one a girl, one a boy. Every sea-otters
t̲gi'̲wul té'lXem. A'q̲e'camé Liâ'wux guá'ñesum. Pólakli

they always did the people. In stern of canoe his younger always. At dark
tsXî aegô'mamX. Qui'nemí â'cto mâ'lñé ka pô'xu ne'xané.

then they two arrived at their house. Five times they two sea-ward then foggy it became.
Akluxu'luql qô'la ltcuq. Mèl̲ ále'xax le'kxaksò ka

She swallowed it that water. Wet it got her hair and
akluxu'luql qô'la ltcuq. Iâ'łqte nòxò'èlt qótac té'lXem.

she swallowed it that water. Long time they stayed those people.
Ä'łta agâ'wan naxà'lax. Iâ'néwa iqè'sqës ka xâx â'te'alx.

Now pregnant she became. First blue-jay and observe he did her.
"Wu'ska! nèkèt ná mc̲'xaxòmè? Take agâ'wan atcâ'lax

"Heh! not [interrogative] you observe him? Then her pregnancy he made it
liâ'wuxu." "Ho'nteim! kâ iâ'xoiè, iqè'sqësì, ne'k-im skâ'sa-it.

his younger "Don't! quiet become, blue-jay," he said robin.
Me'kān'õ'mactán̲ita cilxâ'xak'emana." "Ho'nteim! ia'xka

You make them [dual] ashamed our two chiefs. "Don't! he
ilâ'lexg̲e'quu. Iâ'néwa ka i'kta ilâ'xoa-itâ. Liâ2 ka iâ'qoa-il

the eldest one. First then every thing he will know." Some-then large
te'âwan nixâ'lax. "Wu'ska! lkh'ta'yôwa!" ne'k-im iqè'sqës. "Take

her belly became. "Heh! We will move!" he said blue-jay. "Then
auxemâ'ítcâ-itck. Take agâ'wan atcâ'lax ite'âlè. Lkx'è'ítâqta,

Then her pregnancy he made it her brother. We will leave them on her
lxk'qà'yôwa." Alâ'xti ka'nauwè nau'itka aqigemílo'Exa-it iqè'sqës.

we will move." Then all indeed he was believed blue-jay.
Wext â'cto Liâ'wux. Pô'2lakli aegô'mam. Al'ta kî'am té'lXem,

Again they his younger At dark they two came Now nothing people,
kì'am t'õ'le'ma ka'nauwè. "Ô take tâlî aqé'txlayn. Ia'xka

nothing houses all. "Oh, then look! we are deserted. He
iqè'sqës iâ'xaqam̲t. Wu'ska, ôxanigu'litck! la'ksta amé'wan

blue-jay his advice. He! tell me! who your pregnancy
algamà'lax?" "Kâ'è nikèt tío'etxîx. Iâ'ma qèa e'Xti â'txò, ka

"Nothing not I know. Only when once we two then
qèa pôxu ne'xan, ka anluwâ'luql qô'la ltcuq. Ia'xkatík e'malqìk

when foggy it was. then I swallowed it that water. That this qualmish
atec'â'mx. Take aegô'xtkin ôô'leptekix. Ka'nauwè ltcuq

he made me. Then they two searched fire. All water
wá'xax aqâ'l'kxax ôô'leptekix. Gó ke'mìkìte te'k'xalx

pour it was done the fire. Then last her house
ôcâ'laq ôkùnô ka â'xka ka wiXt k'E te'k'xalx. Ka

their [dual] aunt the crow then her then also nothing her house. Then

37
ANEKTLEX 'LEMXIX HER MYTH.

1 e'xwa'yuul ka A'lta nà'xax ö'ö'leptekiX. "Qaxe x'iau A'lta
walked about
two and crackle it did the fire. "Where this crackle
na'xax?" atco'lxam Lia'wux. Lia2 ka weXt A'lta nà'xax. Mó'ketti
it does!" he said to her his younger
sister. Some then again crackle it did. Twice

3 A'lta le'klek aqgà'yax ile'ë. A'lta
crackle it did the fire. Now burrow they two the ground. Now
did it

4 Lap ace'kxax ö'oteço. A'lta kà'tsek go-y ö'oteço-y akë'x
find they two did it a shell. Now in middle in the shell was
ö'ö'leptekiX. "Ö lâ'xaxuyam txá'Lakt. A'qka tal; a'xkotk Xak
fire. "Oh, pitiful she our [dual] She look's she into that
aunt.

5 ö'ö'leptekiX." A'lta maeXe'gix. Wàx nè'kentukë.

6 A'lta aqeg'tax t'i'ol. Alko'sokxol! t'i'ol, itanu'kstX t'i'ol. A'lta
Now they two a house. They finished it, its smallness. Now
made it

ia'xkatì axe'la-it. Lia2 axe'la-it ia'xkatë; ka nè'katxa, malnà'
there they two stayed. Some they two stayed there; then it grew windy, from sea
time

nè'katxa. Kawë'X ka nixá'latek. A'yólX. A'lta x-itik te'cgan
it grew windy. Early then he rose. He went to the beach. Now there cedar
planks
tge'xenipteget; ite'a'lelam kaX o'mà;p; ilà'lelxame'mtga
they drifted ashore; these these planks; ten each

11 A'xanexama. A'yöptek. Ateco'lxam Lia'wux: "Lap ane'tax
fathoms. He went up He said to her his younger sister: "Find I did them
from the beach.

të'cgan, ilà'lelxame'mtga A'xanexama." A'lta a'ctólX Lia'wux.
bords, ten each fathoms.

13 A'lta aktokà'latpek, ka'na núwë aktoùli'atpek. A'lta aqeg'tax
Now they [dual] pulled all they [dual] pulled Now they two
them ashore, they ashore.

A'lta aqeg'tax

14 laqoa-il t'i'ol. A'lta aqele'la-it ia'xkate. A'lta é'teçela ayaxà'lax
a large [pl.] house. Now they two stayed there. Now her sickness came on her
Lià'wux. A'lta nakxa'tom; Le'kxalà aklaxó'tom.

15 his younger Now she gave birth; a male she gave birth to
sister.

A'lta nèk'ìm ite'a'xkjun: "È'ktalx òò'k Lià'xó?" Kawë'X
Now he said her elder brother: "What may blanket she will make Early
it?"

17 A'yólX. Lap atea'yax mòket ilä'ge'tema, kene'm ilä'ge'tema. "Ó
he went to Find he did them two sea-otters, small sea-otters. "Oh,
the beach.

18 Lià'xaxuyam Lge'latxe'n có'k Lià'xó." Ateco'keteptek gö
his poverty my nephew blanket she will make it." He carried them up to
from the beach

19 mà'lxolë, Ateco'lxam Lià'wux: "Lap anà'yax ilä'ge'tema." O
inland. He said to her his younger "Find I did them sea-otters." Oh,
sister:

kìwà'nkì wan nà'xax Lià'wux.

20 glad she became his younger sister.

"È'ktalx agia'xolik Le'tex-imeq Lià'wxux?" Kawë'X nixá'latek.
"What may she makes soup my younger sister?" Early he rose.

A'yólX. A'lta igê'pixl inquà-itX. Atea'yaxe, he! ka'na núwë
He went to Now a sea-lion it lay there. He cut it. heh! all
the beach.

22 atca'yaxe. A'lta aqüiuteXa'mal. A'lta ka'na núwë Lata'ma ayò'lx,
he cut it. Now they two boiled it. Now all days he went to the beach,
moket elagetema Ljap ateia'x. Al'ta p'al no'xox te'etaql

2 sea-others find he did them. Now full it became their [dual] house 

moket elagetema. Wax ne'kteukte a/yotlx. 

2 sea-others. Every morning it got day he went to the beach. 

Al'ta yuquna'-itx e'kol'e. Ne'xank'o ma'l'xol'e: "Aí, e'kol'e xixi'x. 

3 Now there lay a whale. He ran inland: "Ah, a whale this 

yuquna'-itx?" "O, aqtset'e'mam po'lakli. E'wa e'natai xik 

4 lies there!" "Oh, smoke is sent to us at night. Thus on the other side this 

e'mal x'i aqtset'e'mam. Ia'xkëwa tali' Xök q'i at aqun'ax ewa 

ocean this food is sent to us. There look! those love I am done thus 

tie'o'lema. Nite'mam Lia'mama xix'i'ik Ika'sks. A'laq e'x6a 

5 the supernatural beings. He came his father this boy. Quick cut it 

ka'naunwe x'ian e'kol'e!" Take ate'ya'xace, ka'naunwe ate'ya'xace 

6 all this whale!" Then he cut it, all he cut it 

ite'xq'un. Take aegi'o'kXuipctk. Ka'naunwe aegi'o'kXuipctk. 

7 her elder brother. Then they two pulled it ashore. All they two pulled it ashore. 

Al'ta naxe'ilXunitek o'k'uni'o. K'enketama ega'tg'en. Al'ta 

8 Now she made herself ready the crow. She wanted to go to see her sister's now 

na'kóteni o'k'uni'o. A'qoxulkt o'k'uni'o. Q'oa'p naiga'tetemà; a'la 

9 she went across the crow. She cried the crow. Nearly she got across; now 

agó'ekel t'ol. Agó'ekel txut. No'ya, no'ya, no'ya. Q'oa'p 

10 she saw it. She cried it smoke. She went, she went, she went. Nearly 

naxa'ilkelai. K'ec'axali loc Lk'a'nax go te'laql ló'koc. "O 

11 she landed. Above there was a chief on his house he was on it. "O, 

Lq'axayum Ltxa'Lak." Take naiga'tetemà. Ayaxaign'Litek 

12 she came across. He told her 

Li'wux. Take agó'ekel e'kol'e o'k'uni'o, e'kol'e ti'a'xulema. 

13 his younger Then she saw it the whale the crow, a whale its meats. 

Ia'xkëwa no'ya o'k'uni'o. Aqixk'i'kux al'ta e'tulö. "Mä't,", take 

14 Then she went the crow. She pulled it now the meat. "Come," then 

atco'lxam itca'tgen. "Mä'tpega, mä'tpega. I'kta migela'xö 

15 he said to her nephew. "Come, come inland. What are you going to do with it 

i'a'teceke?" Take na'k'imin. "O kältac niokuman." Take no'tpega 

16 its stench?" Then she said: "O, to no pur- I look at it." Then she went inland 

o'k'uni'o! No'tpega; al'ta p'al e'kol'e i'xuc go we'wu'le. Nau'i 

17 the crow! She went inland; now full whale it was on in interior of immediately 

gö qòla Lk'a'sks qe'xtec akl'o'cgam. Agle'tsax qo'la Lk'a'sks. 

18 that boy intending she took it. He cried that boy. 

"Lme'laqst xila k'o'a's txaxa'lxaut." Take aqulaxlot lteq. 

19 "Your tears these afraid they make him." Then she was given water. 

Take naxeménakö. Take weXt qe'xtec akl'o'cgam. WeXt 

20 Then she washed her face. Then again intending she took him. Again 

agel'tsax: "A'yo omel'otk Xau k'o'ac qllx'a'xau." Akl'o'cgam 

21 he cried; "Ayo your breath that afraid makes him." She took it 

lteq, aqag'yniteke t'eccaql. WeXt akl'o'cgam, weXt agel'teax. 

22 water, she washed inside her mouth. Again she took him, again he cried. 

Take agó'lxam uglyotg'en: "Mxal'óx na lgo'le'xenmk? 

23 Then she said to her niece; "You think [int.part.] a person? 

Éwa tali ti'o'lema Lk'a'sks. Ia'xkëwa weXt aqentá'lot. 

24 Thus look the supernatural being's child. There also it was given to us [dual], 

ia'xkëwa xix' e'kol'e aqen'ti'xem." Take nák'imin o'k'uni'o. 

25 there that whale It was given to us Then she said the crow: 

"Ha'e-ómi!" Aqá'ileqex o'k'uni'o. Aqá'ilem, naxlxá'tem. Alá'xolx. 

26 "Oh!" It was boiled for the crow. She was given she ate. She finished.
A'ltta, na'xko. Age'tókṉt mòket tgit'etxala. Aganwé'kítk gò
Now she went home. She carried them two pieces of blubber. She put them into in
2 l̓g̓a'eguc̓i. Nó'ya, n̓ó'ya, n̓ó'ya; nā'kótētē. Q̓i'oa'p agia'x̓óm
her mat. She went, she went, she went; she went across. Nearly she reached it
3 ēl̓Xam; a'ltta nag̓et'sax. A'ltta akeX̓t̓á'tal c̓eg̓at'gèn.
the town; now she cried. Now she waited for her sister's children.

"C̓eg̓etg̓e'ú, c̓eg̓etg̓e'Ú, c̓eg̓etg̓e'Ú! Lala'Xuks n̓ox̓ó-ìlà'wul XLE'mX!
"My sister's children, my sister's children, my sister's children!

Birds fly up often!

Utak̓te'c'tcinike ná'mèmóm!
Eagles cheer you!

"C̓eg̓etg̓e'ú, c̓eg̓etg̓e'Ú, c̓eg̓etg̓e'Ú! Iqoneqone'tcinike ná'mèmóm!
"My sister's children, my sister's children, my sister's children!

Gulls cheer you!

"C̓eg̓etg̓e'ú, c̓eg̓etg̓e'ú, c̓eg̓etg̓e'ú! Iqoále'Xoatecinike ná'mèmóm!
"My sister's children, my sister's children, my sister's children!

Ravens cheer you!

8 C̓eg̓etg̓e'ú, c̓eg̓etg̓e'ú!
My sister's my sister's my sister's children!

Q̓i'oa'p agia'x̓óm, i̓oése iq̓e'sq̓es k̓u' lá/xan̓e. Q̓i'oa'p agia'x̓óm
Nearly she arrived. There was blue-jay outside. Nearly she arrived

ka wiXt nag̓et'sax:
then again she cried.

"C̓eg̓etg̓e'ú, c̓eg̓etg̓e'ú, c̓eg̓etg̓e'ú! Lala'Xuks n̓ox̓ó-ilá'wul XLE'mX!
"My sister's children, my sister's children, my sister's children!

Birds fly up often!

10 uk̓i'nó'n̓tcinike ná'mèmóm!
Crows cheer you!

Take n̓ex̑e'iłqam X iq̓e'sq̓es: "Áy-á'xp̓enà uk̓i'nó'ya. Nèket tei
Then he shouted blue-jay: "Ah, she named the crow. Not [int.

part.]

14 nimea'xaxómen? Ia! Áxp̓enà-ya ók̓i't'unó! Take naxk̓ó'mam,
you notice? Ia! She named the crow! Then she came home,
nax̓a'gigila. Take nóptega. A'ltta aťt'gép! tèlx'em ka'nnauwę gé-yó-
she landed. Then she went up Now they entered the people all at the
from water.

16 ók̓i'nó' te'k̓x̓a̓q̓l. Aq̵aXu'atc̓eq̓alemam. A'ltta naxk̓ó'té'í ók̓i'nó'.
crow her house. The people went to ask her. Now she said much the crow.

17 N̓ák̓im ók̓i'nó': "Aníq̓etetame; p̓ál telalalà'xuke kox̓e' lax c̓g̓i'tg̓e'ú.
She said the crow: "I got across; full birds eating them my [dual sis-
ter's two] children.

19 Ayoxo'la go t̓p̓ol. Ia'x̓katì ay̓o'la-it. K̓a nàx̓ax ók̓i'nó'.
He went around at house. There he stayed. Silent she became the crow.

CX̓a'la'k̓ ite'átp̓ta'nu k̓a'sa-it. Ts̓i'numiiks t̓g̓a'a ók̓i'x̓unó'. A'ltta
They sat at her dead husband's brother robin. Five her chil-

dren of fire

21 naxa-iy̓ikw̓t te'ite'átp̓ta'nu. Cau'c̓au naxayi'llkw̓t. Iqauwé'tsetk
she told him much her dead hus-

band's brother. Low voice she told him much. He listened

22 iq̓e'sq̓es; gö k̓u' lá/xani i̓o'c q̓i'o'ap t̓p̓ol. Take Lâq̓u agá'yax
blue-jay; there he was near house. Then take out she did it

23 tg̓ak̓t̓ea-it. A'ltta L̓oq̓ó'p̓l̓oq̓ agá'yax. Agile'te'm t̓g̓a'á. Agle'te'm
the food she carried home. Now cut to pieces she did it. She fed them her chil-
dren. She fed him dren.

24 ite'átp̓ta'nu. Take ayaño'lu nu'xt ugo'x̓o, axg̓e'sax ugo'x̓o. Take
her dead husband's brother.

25 A'yōp̓! iq̓e'sq̓es. T̓j'eq atei'lax la'p̓a'a. L̓j'ox ayulat̓taxit qix
he entered blue-jay. Slap he did it her nape. Coming out it flew out that
e'kolé. Atei'ó'egam iq'e'sq'es. Ayó'pa iq'e'sq'es: "Ā, mkt te' white. He took it blue-jay. He went out blue-jay: "Ah, not part.

nime'xaxome? Gené'lemem ok'i'nuoyá'!" Ateixóneman qótac tél'x'em do you notice? She fed me the crow! He showed it to those people them

qix: e'kolé. Thón'Xa t'óle'ma atecixónema, ka ateía'owí'k. Lá 2 that whale. Three only houses he showed it to then he ate it. Some time

nó'pótem. Òlo getá'xt ká'änauwé qótac tél'x'em. A'lta nixík'wé'el it got dark. They were all those people. Now he said much

iq'e'sq'es: "O ilxá'xak; emána e'kolé pál t'áyaql. E'wa tát blue-jay: "Oh, our chief whale full his house. Thus look

tió'lema qu'àt á'xkax lá'wuX k'a atecin'k't'euil ilxá'xak; emana. the supernatural love did his younger and he invited me our chief.

Aqá't'eu'el ok'i'nuó' k'á ka'sa-it. A'lta nó'pótem, ka me'nxí ka She was invited and crown. Now it grew dark, then a little then while

láx né'xax iq'e'sq'es. Atciú'k'tcau iá'lekotít. "Txó'kstità ka'äs-it! visible he became blue-jay. He took in hand his quit. "We two will sleep robin!

Kwa'ñesum tses ané'xax po'álikí. Take n'é'k'ím ka'ása-it: "Ya, Always cold I get at night." Then he said robin: "Ya,

x-ix'e'kik. Texá' na'mkXa anxó'kstítX, ka wiXt aqangáit'ém. this one. Then I alone I sleep, then again people come home.

la'xkati xía mxó'k'etit gó tge'wit!" A'lta nixó'kstít iq'e'sq'es gó There he sleep at night! Now he slept blue-jay at

tía'owít, gó nuXumá'kXit tía'owít ka'sa-it. A'lta nixéll'k'át-a-it his feet, at his [of his] feet robin. Now he was awake

iq'e'sq'es. A'lta iká'num aegá'yax ka'sa-it k'á oýá'r'p'au. Q'oáp blue-jay. Now they came two made it robin and his dead bro-

ikteó'k'íiya ka ia'o'p'ítit iq'iq'e'sq'es. A'lta ainá'k'ííyá a'á. Alkó'tku' it got daylight then he slept blue-jay. Now they went to now. They carried to the canoe

lá'xamó't. A'lta atcó'egam itsá'k; esíl óe'kuteqlix, atcó'egam their property. Now he took it a sharp branch, he took it

ka'sa-it. Atcuqo'á'na-it éwá tiá'owít iq'e'sq'es óe'kuteqlix. A'lta robin. He put it into the thus his feet blue-jay's the branch. Now

a'le'kXócte ká'ása-it k'á oýá'r'p'au oki'nuó'. Alé'etáql iq'e'sq'es. they went across robin and his dead bro- the crow. They left him blue-jay.

Nixá'll'óko iq'e'sq'es kawi'X: "Mxáll'óko ka'ása-it!" Ateé'k'tuq. He awoke blue-jay early: "Awake robin!" He kicked him.

Nú'ní laxó'p a'lix lá'yapec iq'é'sq'es. Na-ilgá'Xit kaX óek'teqlix: At once hole became his foot blue-jay's. He struck it that branch:

"Aná! LekXeșpa! Ámqató taL; Xuk aleeu'te'qal." A'lta Now "Ana! my foot! Long ago see! here they left me."

Né'Xó'ó iq'é'sq'es gó tiá'á, he went home blue-jay to his children.

Aligó'tetamí oki'unó'. Nú'ní á'Lóptek go t'ól. "Ai'aq, They got across the crow. At once they went up to the house. "Quick,

ixígó'tete, n'é'k'ím iq'é'sq'es. A'lta nóxué'tXúitek tigo'tete we will go across," he said blue-jay. Now they made themselves they wanted ready to go across

ka'änauwé. Take ató'kXóketé, Ká'tekq qix: é'mal ka né'katxa; ka'ananuw. They took a té'lx'em. Take wiXt xuó'takó. All. Then they went across. Middle that bay then it grew windy;

hém. Léqs nuXó'la-it tél'x'em. Take wiXt nuXó'takó. human. Almost they died the people. They again they returned.

Qo'a'ñemí la'alá'ma nuXótal'ëkt ka take atigó'tetamé. A'lta Five times days they always turned and then they got across. Now
ANEKTCXO'LEMIX HER MYTH.

1. atci'lotk, lkā'pa ali'xax. Alōgōgtē'kxo-it tēlix-ém; take tses it snowed, snow it became. They were covered the people; then cold

2. no'xox tēlix-ém. Acle'nk; ḣemenakō ilā'xak; emāna. Take they became the people. He took revenge on them their chief. Then

3. ā'uyptek iq'; čeqi es. Qeqteč atciō'lxam kā'sa-it: "Anxata'laqti, ahe he went up blue-jay. Intending he said to him [to] robin: "Open me,

4. kā'sa-it. Take tses anē'xax. Nē't'em, kā'sa-it; take o'tō robin. Then cold I got. Bring me food, robin; then hunger

5. anō'me't." K;ē kā'sa-it, "A'iaq, kā'sa-it, sē'tk'tpa c'e'mtgict." I die. Nothing robin. "Quick, robin, put them two theongs.

6. Ikle'teXa'mal kā'sa-it. Ikolē' atciuteXa'mal. "Wu'ska, kā'sa-it, out of house he boiled much robin. Whale he boiled it much. "Oh! robin,

7. sē'tk'tpa cta c'e'mtgict." Take atcō'egam s'e'mtgest kā'sa-it. put them two those tongs." Then he took them tongs robin. [dual]

8. Take L'ē'meq atci'etax. Take atcō'ktpa. A'ltta atsō'qeqi iq'e'sqēs. Then soft he made them Then he put them Now he licked them blue-jay out of house.

9. qo'cta c'e'mtgict. "Kā'sa-it, kā'sa-it, cē'lXam ilā'xak; emāna; those tongs." Robin, robin, say to him our chief.

10. na-ilō'x-aqye'xa. Tcænlæ'qta. "Yā2, i'kta qtcége'la'xō, I shall give him my daughter. He shall open me." "Yā, what shall be done with her, imeca'xak; emāna uyā'xax x-aun aqā'uxuwa'kux? Take nē'xanko your chief his daughter that one she is demanded? Then he ran

11. iq'e'sqēs màltene. Take atciō'lxam ilā'xak; emāna: "Aqāu'uxuwa'kux blue-jay to the beach. Then he said to him their chief: "She is demanded

12. ome'xa, k'ā na ik'kwa wext ogu'xa aqāu'uxuwa'kux." Nākct your daughter, and my also my daughter she is demanded." Not

13. qa'da nē'k-'im ilā'xak; emāna iq'e'sqēs. Wext nē'xankō mà'lxolē anyhow spoke their chief blue-jay's. Again he ran uplift

14. iq'e'sqēs: "Kā'sa-it! Teinā'xo-il intsā'xak; emāna, taq-ilō'ota-y-uyā'xax." blue-jay: "Robin! He says our chief, he will give his her to him daughter.

15. Qoš'nemi ayūl iq'e'sqēs. Take nē'k-im ilā'xak; emāna, A'ltta Five times he always blue-jay. Then he spoke their chief. Now

16. atcō'txuitk eyā'xa. Atečā'łax tga'ktema ka'nanwē2. Ateq'itxuitk he made her his daughter. He put them her dentilla all. He made her ready

17. uyā'xax iq'e'sqēs. Nē'xankō wixt mà'lxolē iq'e'sqēs: "Kā'sa-it, his daughter blue-jay. He ran again uplift blue-jay: "Robin,

18. take anō'txuitk ōme'wulx. "Yā2," nē'k'īm kā'sa-it, "Qoqono-y-then I made her ready thy niece." "Yā," said robin, "Shall

19. oyu'ememat giakena'oi." Take āteq'it ilā'xak; emāna uyā'xaxa her chamber she will look after it." Then he carried her their chief his daughter.

20. A'ltta aqalxalait. Now it was opened. Nē'ktukiitō; a'ltta k'ā kax čeqi kuil ilā'xak; emāna uyā'lē. "TaI, It got day; now nothing that woman their chief his sister. "Look,

21. aqatgi'elamam, č'wa tō'lema kāx qōla lk;ā'ks. Takes aklxel-lait, they came and took thus the super- where that child." Then they stayed, her, natural beings

22. tōl'ēma alqeteq a'ltta. houses they made them now.

23. Take agiuwa'yalx ik; emā'tan ok; u'no. E'xö-e agiuwa'yalx. A'ltta Then she gathered them potenilla the crow. Many she gathered them. Now much roots

24. naikōttē. Take nō'yam gō tō'lema. Take ā'tgalx ka'ananwē, she went across. Then she arrived at supernatual Then they went to all, beings. the beach

25. aqyō'kuman itcā'k; anatam. Ā'xēt quné'meskōtīg tga'keiu, Lext they were searched her potenilla roots. One [a plant] its root, one
anéktxó'lemix myth.

Take [a plant] its root; then it was done there; then it was eaten. Then
pour out her potentiail roots in the crow's. She went up the crow.

agó'lXam ngó'tgēnu: "Mxá'LuX na té'lx-em ka á'mitktq ik'ená'tán!" she said to her niece: "You think [int. people then you bring potentiail roots!"

Młopía'łxa lmo'kisin. Młopiá'łxa ógúné'mskotit tga'ke'un. Ká'nauwé

Gather it [a plant]. Gather it [a plant] their roots. All
gē'taq' esema mto'piá'łxa. Manix we'xt nitá'ya itsanó'kstX good smellings ones gather them. When again you will come a small [ft.]
ółk'É'n'lk'En ná'ka manit'xₚₚₚₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚₕₚ₅ E

Gather her niece the crow's: "Take it this dog, thy granddaughter
lá'XewusX. Ma'nix qi'ó'p mxigé'laya'we ka mló'lama: 'E'cgam her dog. When nearly your land then say to it: "Take it
e'kolé, Q'qaci'niemiecL!'" Nák'kim ók'únó: 'Ha'qo." Take nák'xo'-y.
a whale, Q'qaci'niemiecL!'" She said the crow: "Yes." Then she went home
ók'únó, Nó'ya, nó'ya'-y' ók'únó. Ka ku'layi agó'lXam
grey basket. she brought her [int. potentiail it. In] Now she said to her
nú'itka na her dog: "Take it a whale, Q'qaci'niemiecL." Indeed [int. part.]

imé'kïcëltël e'kolë? Take alx'at'ek, Òqó'qoxoiam Laqana'itX. 12
you a catcher [of] whale! Then it rose, in stern of canoe it stood.
Take Laxa ná'xax e'kolë. Take algá'yaqs. A'Lta lá'xelax nê'xax
then visible became the crow. Then it hit him. Now roll it did
tëc'xenëma. "Q'qul e'cgam, q'qul e'cgam, e'kolé, Q'qaci'niemiecL!" her canoe. "Fast take it, fast take it, the whale, Q'qaci'niemiecL!"
A'Lta kwac ná'xax ók'únó: "Yá2e e'xa e'kolë, Q'qaci'niemiecL!" Now afraid she became the crow: "Let alone do it the whale, Q'qaci'niemiecL!"
A'Lta yáci algá'yaq e'kolë. A'Lta alx'agó'ketit. Naxá'gelaili
Now let alone it did it the whale. Now it lay down to sleep. She landed
ók'únó. Take aklóna'xat'ek aLxá'wësX. Naxik'kun, ká'nauwe
the crow. Then she lost it her dog. She ran about, all
ón'c'ma akłó'xtokin. Nëkit la'ap aLx'at'ax. Nëkit naLxá'lem
houses she searched for it. Not find she did not. She ate
ka mó'pøem. Tqëx age'lx Xá'wësX.
then it got dark. Like she did it her dog.

Qó'nìmi tiyá'kXóyáq, a'Lta we'xt naxa'lk'ëwul. Agópá'ylax
Five times their sleeps, now again she dug many things. She gathered it
ógùnè'mskotit tga'k'cëu. Aklópa'ylax lemó'ktcin lá'keun. Ká'nauwe
[a plant] its roots. She gathered it [a plant] its roots. All
aktópá'ylax gë'taq esema. A'Lta itsanó'kstX ółk'É'nlk'En agia'lotk
she gathered good smellings. Now its smallness an oyster basket she put into it
ik'ëná'tan. We'xt na'i'kutetë éwa tío'le'ma. Nó'yan gò tío'le'ma.

Agatá'luX tío'le'ma ka'ñauwe. A'Lta ale'tax ka'ñauwe; ale'tax
They went to the supernatural beings. Now they were all; they were
eaten aLta. Iá'xkatë mál'ne ka aqt'ëwul. A'Lta yún'kXa ik'ëná'tan
now. There at beach then they were. Now only they potentiail roots eaten.
agá'yustX. A'ge'le'kkel ga'Lx'wësX. A'ñqate iá'xkatë we'wulë
she carried them. She saw it her dog. Long ago then in house
la'x: "Mxá'LuX na té'lX-em ga'Lx'wësX? Ale'xatgö, ale'xatgö,"
it was: "You think [int. people their dog? It returned, it returned,"
1. She said to her niece: "Why did you say it when it was time?"
2. Gō'niteki kwa'e amē'xax. Qī'a'X q'oā'p i Il'e tcxi it shall take the whale? Therefore afraid you became. If near land then
3. pōs amlō'lxam ałgi'o'egam. Mex'ltax na gu'n'nesam ałqem'xalōtē?
4. It returns. See! you searched for it. Again you will carry it
5. Manēx amlō'nā'xalatqgo, nāket ałqem'mltō'xtinēma. Kaltā'cē

When you have lost it not you shall search for Only

"Take it!" Nā'k-im okt'ū'nō: "Ha'o." Take nā'xkō you were given then you said to her. "Yes." Then she went home

Again you will carry it

Again you will carry it

"E'egam e'kolē, Q-ac'i'nemiclX!" Naket algio'egam. The town! "Take it the whale, Q-ac'i'nemiclX!" Not it took it.

Wāx akle'lgax: "E'egam e'kolē, Q-ac'i'nemiclX!" She took it water. Pour she did on it: "Take it the whale, Q-ac'i'nemiclX!"

"E'egam e'kolē, Q-ac'i'nemiclX!" Alsā'latack q'oā'p i Il'e. Ałta

"E'egam e'kolē, Q-ac'i'nemiclX!" "Hold it fast the whale, Q-ac'i'nemiclX. Fast hold it the whale,

Q-ac'i'nemiclX." Èxtemaē ayā'xelēmamakux: "Yāc e'xa e'kolē, Q-ac'i'nemiclX!" Sometimes she did not say to it right: "Left do it the whale, alone

"E'egam e'kolē, Q-ac'i'nemiclX!" Ałta ayū'xtē e'kolē ian'a mā'łxolē. Tea!

Ałta a'tgelx tēlx'em. Kā'nauve ā'tgelx. Aqā'yaxs e'kolē,

now they went the people. All they went to the beach.

Aqā'yaxs tōgā'colāl okt'ū'no. Ałta aqio'xuipetk ka'nauve e'kolē,

They cut it her relatives the crow's. Now it was the whale, whale, from the shore

I'lo'qto alxē'la it. Take nē'k-im ilā'xak; emāna: "Ā'nlaxta nō'ya.
A long time they stayed. Then he said their chief: "I desire I go.

Nō'kctama lgā'wux." Ałta nōxūtxuīteck tīł'lxam, pāl e'xt
I shall go to see my younger sister. Now they made them his people, full one

Iā'qoā-il ikani'm. Ałta a'tgē. Atiqo'tetamē gō tiō'lema. Take

large canoe. Now they went. They came across to the supernat-

ural beings.

nē'k-im ilā'xak; emāna: "Qā't; ucXem! qelxū'wā'keta." Nau'ītka-y
he said their chief: "Take care! we shall be tried." Indeed!

Ałta ikā'pa; pāl ikā'pa qigō mā'tlē. Ate'ōlxam tīł'ecōlā: "Ałqoi now ice; full ice there at sea. He said to them his relatives: "Later on
tcāx lxālō'lxax." Ałta tsēs ikē'x iqe'sqös. Nē'k-im iqe'sqös: we go up.

Now cold he was blue-jay. He said blue-jay: "Ka naket tsēs nka'tkēx. Ałta wiXt nakg'ā'ita." Ate'ōpe

"Then not cold I got. Now again I stay in the canoe." He jumped

iqē'sqös. L'le'pl'lep ā'yū. Take nałxē'qamx lgō'le'eXemk

blue-jay. Under water he went. Then it shouted a person
"Éhehiu!" he said. Then he went up blue-jay.

"Blue-jay, his this here. Then he threw it up. "Éhehiu!"

take nālxe'qam
"ékXe'kXue, "qantsi'x' ti'ó/léma itá'Xaqa

then it shouted a person, "how the supernatural their ice beings

"qax-iXe'kXue, "Éhehiu',

"A'heheio'," nise'xatx. Ani'Xe'kXue qewa

"tEtnle'ltgeu."

"A'heheio?," making it throw away:

"Éhehiu!" you say. I throw it away that

va4, aegá'yaqs; qalá'texi laq aqé'exax. A'ltá aya'cokit.

Wa4, they two bit him: almost not take out he was done. Now he entered

ila'xaq; emána. Ate'ó'gama iá'ko'ya- êxt, iá'ko'ya- êxt kaa'nítema.

"Niket ai'aq meó'p!á! A'lte'qixeta'qla.

"Not quick enter! Later on it will be opened." Now one there was

igé'pì-xl k;á'ènól. A'ltá iá'kaoa éntatai igé'pì-xl ióc. AxEma'xít

sea-lion and sea-cow (f). Now here on one side sea-lion there was. They stood

gó iqe'pal. A'ltá tses ike'x iqe'sqes. Ate'ó'pema, nè'skóp! iqe'sqes.

in the doorway. Now cold he got blue-jay. He jumped, he ran into blue-jay. the house

"A'heheio,\" nise'xatx. Ate'ó'kXe'kXue aegá'yaqs.

"Éhehiu', you say. I throw them two them who

ka'ñauwe, gó we'wulé alxe'la-it. Ki'am tèl'xém. A'mkXa kax

all, in interior house they stayed. No people. Only she that

uyá'le ilá'xaq; emána. "I'kta lx aqílxangé'wai;ámita, kása-it?"

his sister their chief. "What may be given to us to eat, robin?"

"Ho'nteín emíliq'èlateXita, nè'kíim kása-it. Take nè'kíim iqe'sqes:

Thus may our chief always noise his fire.

"A'lkax utcá'xak; emána guá'nesum tunum uyá'qXaleptekiX.

"Thus may our chief always noise his fire."

éXtka-y, émí'hex yuquná'itx gó we'wulé. Take nálxelqam

One only log there lay in the interior of the house. Then it shouted the house.

Lgo'le'lxemk: "Sekemá'lx siá'míst asx'élqas, A'ltá ałe'egemálx

a person: "Come down to the his mouth splitting wood now it came down to the fire [dual]:

ilá'mic int'ktjít. A'ltá tsqé'xts'xex algé'yax x-ix: émí'hex.

its mouth long. Now split it did it that log.

"Kása-it, take nè'kíim iqe'sqes, "qé'wa itxá'qaeqá ká wa'iXt

"Robin, then he said blue-jay, "that our grandfather and again

ífa'qaeq ílà'lixtix. "Tenlá'xo-ix na tge'éltegu? Mám'ka

his grandfather his slave. "I know them [int. part.] my slaves! You only

ten'méltegu. Take nace'x'glx. A'ltá txut no'xox. "Cikemá'lx,

your slaves. Then they made fire. Now smoke it got. "Come down to the fire,

éXtke'-ke", "Kása-it, take ate'ó'lXam iqé'sq'é, "ia'xka qéwa smoke-eater," "Robin, then he said to him blue-jay, "he that

ítxá'lixtix. Qéwa nai'ka atcño'stXulálema-ix, ká ma'ika

our [dual] slave. That me he always carried me, and you

temópte'nálema-ix, "Tenlá'xo-ix na tge'éltegu? Mám'ka

he always led you by the hand." I know them [int. part.] my slaves! You only

ten'méltegu. Take á'lélx, góyé' ía'qa-il ilá'wan. Take áló'la-itx

your slaves. Then he went down large his belly. Then he stayed to the fire,

gó ká'ttek t'ól. Take á'lax lll, alktá'wul tXut. Tuwá'x no'xox

in middle of the house. Then he did lll, he ate it the smoke. Light it became
A lta iaqkena'itX e'x.

"Ehehiu! I gave them a canoe."

They satiated themselves, thus.

Then blown it was, on that [dual] small canoe. Then he made it stay large.

Take po aq'et'axa qo'ta s'am'e'kuc. Take ayig'o'litx-it ia'qoa-il.

Their basket was taken, and they entered again. There they remained, there burrow they did ground, that.

A lta ax'ka'to'ktcpa tiia'xam. A lta uxtXoX uxtXoX

At a'xkati a'xkati, ka atgiia'x il'e. A lta alxlaXa'lem.

At a'xkati a'xkati, ka atgiia'x il'e. A lta alxlaXa'lem.

A lta ax'ka'to'ktcpa tiia'xam. A lta uxtXoX uxtXoX

At a'xkati a'xkati, ka atgiia'x il'e. A lta alxlaXa'lem.

A lta ax'ka'to'ktcpa tiia'xam. A lta uxtXoX uxtXoX

At a'xkati a'xkati, ka atgiia'x il'e. A lta alxlaXa'lem.

A lta ax'ka'to'ktcpa tiia'xam. A lta uxtXoX uxtXoX

At a'xkati a'xkati, ka atgiia'x il'e. A lta alxlaXa'lem.

A lta ax'ka'to'ktcpa tiia'xam. A lta uxtXoX uxtXoX

At a'xkati a'xkati, ka atgiia'x il'e. A lta alxlaXa'lem.

A lta ax'ka'to'ktcpa tiia'xam. A lta uxtXoX uxtXoX

At a'xkati a'xkati, ka atgiia'x il'e. A lta alxlaXa'lem.
Akte'men'sa. Qameaxo' mol, "TeXa2, antekte'men'a-itx go you dive! It is desired a game with you. "Tcx32, we always dive in inte'lexam, ne'k' im iq'e'sqes. "Ka'nauwe lalama our town," he said blue-jay. "All days antkte'men'a-itx. "Mxa' luX aya-e'ka go ilxai' lexam?" aklo' lexam we always dive.

ulac'inema-il, "mxai' luX aya-e'ka lxai'ka? Nogul'iemen'sax their woman married among a foreign tribe, you think [int. part.] thus as we! They dive

amo'k'etiks, laXka alo'meqtx, laXka aqlo' lexam. Ta ke agio' lexam two, that one is dead, that one he has lost." Then she said to him

iq'e'sqes: "A, iq'e'sqes, ikle'mene'." Ta ke aylux, iq'e'sqes, blue-jay: "A, blue-jay, he is a diver." Then he went to blue-jay, the beach.

tla'xikue, lalax go qota tla'xikue. Nige'lotk go qota tge' leukue; he became at those their bushes in the He breathed at those bushes in the bottom of the canoe.

wext nikte'men'ec. Atecol' lexam oki'qonasi'si: "Moc na?" "Noc," again he dived. He said to her the diver: "You are [int. part.]

agio' lexam. Lele ku wixt nent lexam. WiXt lalax ne'xax she said to him. Long then again his breath gave out. Again visible he became

g0 qota tla'xikue. Take la'kti lalax ne'xax. A'la tell at those their bushes in the Then four times visible he became. Now tired

e'xaxiq'e'sqes. A'la ateco' ketam oki'qonasi'si. A'la agia'qiet ile'e, he became blue-jay. Now he went to look the diver. Now she bit it for her ground.

A'la sanpot. Laq' a'teax oyatamq' al. Ateage'iteim yukpa'. Now she closed out he did it his club. He struck her right here! Where they were people then it drifted a person: "That one cec'e", nelxe'liqsm Lgole' lexemk. laxe g0 tge' leukue, Mank blue-jay, shunted a person. He was at the bushes in A little the bottom of the canoe.

lele ku ateco'pema iq'e'sqes ma'lxole "Ehehiun'2, qantex2lx.1X 1N long then he jumped blue-jay ashore. "Ehehiun! how then

tiol' ema o'tak'j anasi'si ka aqaxat'kakot! ""A2hahahin'2" the supernaturnal beings their diver then he is beaten!" "Ehehiun"

mse'xax, texi anstek'emon'ax go intse'lexam, ne'k'im iq'e'sqes. you say, then we dive in our town," he said blue-jay. Take wixt lalax ali' lexam Lgole' lexemk. "Qameaxo' mol, meo' Then again visible it became a person. "It is desired a game you with you,

e'walxtema." Take ne'k'im iq'e'sqes: "Ka'nauwe lalama ka you, will climb up." Then he said blue-jay: "All days
ANEKTXO'LEMIX HER MYTH.

1. Take aklö'lxam. "Take aklö'lxam we always climb up in our town." Then she said to them.

2. ulä'cinema-il. "Mexä'lxam na -y- e'ka nat'e'tanu? Ikä'pa their woman married to a foreign tribe. You think [int. part.] thus as Indians? Ice

3. aqexë'nxax ka ya'xka aqikí'txwunlxax. Manix aluë'lucktxax is placed upright and that they climb it. When one falls down

4. lu'lkuk alxä'x ka aqlo'lxax. "Take aqlo'lxam iqe'sqes: broken he gets and he has lost." Then he was spoken to blue-jay:

5. "Qa'doxué iqe'qes lo'iwulx-ťa." Take aqitoxemt ika'pa, go "Must blue-jay: Then it was placed upright the ice, to

6. igö'caq qa't a yawlqt. Take nexe'k'il iqe'sqes; nix-lxä'nakó sky thus long. Then he tied the blan- ket around his waist

7. ia'ítexot. Take naxe'ltxuited k'its 'ikin. Ałta aco'tlxwulx. his bear skin Then she made herself the chipmunk. Now they [dual] went climbing up.

8. A'ceto, a'ceto, a'ceto, a'ceto. Kulayi ku'cä'xali acto'yam. Take tell They they went, they went, they went. For up [dual] went. Then tired

9. nexe'nxax iqe'sqes. Ayö'kux munk k'usä'xali ka wixt ateinca'gá'maxe. he became blue-jay. He blew a little up and again he took hold of it.

10. Take tell nexe'nxax. Atciagenä'nako-y- oyä'tuwanxä. Ałta sa'npot, Then tired he got. He looked back to her the one he was Now she closed against her eyes,

11. guä'nesum o'itet, na niket tell aga'tkax. Aco'gam take again she came, and not tired she became. He took it then

12. uyätamq' al, yukpá' aicawi'llax. Take nöelunktn oits'ilkin. Ka his club, right here he struck her. Then she fell down the chipmunk. And

13. yuukge'xmamt té'lx-em. Take aqal'le'ekel lgö'le'lexemk they looked up the people. Then it was seen a person


15. nalxé'lxam lgö'le'lexemk: "E'hehiu'2, qantsi'2x-lx tö'le'ma it shouted a person: "Ehehiu! how then the supernatural beings

16. o'tats 'ikin aqaxa'tgagó. "E'hehiu', mse'xatx. Tęxni na their chipmunk is beaten." "Ehehiu!, you say. Then [int. part.]

17. anteulxé'wulx'la-itx gō intcä'lxam? "Take möket elä'ktema? we climb always in our town? Then two sea-otters

18. ake'yul ilä'xakémäna. he won them their chief. Ałta wiXt manwx alxë'la-it. Take wiXt altë'mam Now again a little they stayed. Then again it came

19. Lgö'le'lexemk: "Qameçaxe'mööl. Wa'q' pas qameçaxe'mööl." a person: "It is desired a game Target it is desired a game with you.

20. "Tęxni na wa'q' pas ntsxcgä'llil gō intcä'lxam ka'nauwe They [int. part.] target we always play in our town all

21. L'ala'xma, nè'k'im iqe'sqes. Take aklö'lxam ulä'cinema-il: days," then she said to them their woman married among a foreign tribe:

22. "Mexä'2luX na -y- e'ka nat'e'tanu? Télx-a'm aqoxö'elä'-iitmitx You think [int. part.] thus as Indians? People are placed

23. anö'kctiks, e'wa e'natai lë'xat, e'wa e'natai lë'xat. Łä'xka two, thus at one side one, thus at other side one. That one

24. Łä'newa alö'neq, Łä'xka aqlo't1eq. Aqö'lxam iqoa-iné'në: first dead, that one has lost." He was spoken to the beaver:

25. "Maik aqemulä'etemitap. Aqö'gctam utcâla, agora-igë'kxol "You You are made to stand up." It was taken a grindstone, it was put on him

26. Łä'wan utcâla. E'wa ia'kòtxe æXt, e'wa iâ'wan æXt. his belly the grindstone. Thus his back one, thus his belly one.
Aqenul'etamit c'wa c'natai iqo'loqlale. A'lt'a aekt'o'egam
He was made to stand up thus on one side.
Now they two took them
c'ta'xalaitan. I'a'ma'c aqelax iqo'a-ne'ne. LuX nula'tax-it okula'tit,
their [dual ar-
rows. He was the beaver. Broken it fell down the arrow.

I'a'ma'c aqelax iqo'loqlale. Uh'n'2 ne'xax. WiXt i'a'ma'c
Shooting he was the loon. Uh'n'2 he made. Again shooting him

aqelax iqo'a-ne'ne. Ha ne'xax. LuX nula'tax-it kaX okulaitan.
He was done the beaver. Ha he made. Broken it fell down that arrow.

I'a'ma'c aqelax iqo'loqlale. Uh'n'2 ne'xax. I'a'xkewa ka nieilgii'kxo-it
Shooting he was the loon. Uh'n'2 he made. There then he fell on his back

ay'o'maat. "Ehehiu'2, qantsi'x-LX ti'o'lema lg'ulalax aqulx'a'tqago!"
he was dead. "Ehehiu', how then the supernat-

ural beings

"'Ehehiu'2, mse'xatx," ne'kim iq'e'sqes; "text na wa'qipas
" Ehehiu', you say," he said blue-jay; "recently [int.
target part.

utsxsga'lil go inte'alxam?
we always play in our town?"

A'lt'a WiXt alxela-it, munk i'o'lt'te alxela-it. Take WiXt lax
Now again they stayed, a little long they stayed. Then again come out

di'xax Lgole'lexemuk. Take, "Aqameaxo'o'mol, mexaso'tga
it did a person! Then, "It is desired a game you will sweat

with you,

ogolo'tqam.
Take ne'kim iq'e'sqes: "Ka'naunwe la'la'ma
sweat house." Then he said blue-jay: "All days

antxalo'telextama-itx go inte'alxam." Take akl'o'lxam
we always sweat in our town." Then she said to them

ula'cinema-il: "Ta'qana'ks aqauwe'kiLxax. Atge'cko-itxax ka
among their woman married "Rocks are heated. They get warm and

y'a'kati atge'plx. Ta'eka nuxo'lo-itx ta'eka aqto'lax." A'lt'a
there they enter. Those they are dead those have lost." Now

ne'kim ili'xakjemanana: "Qa'doxu'el xo'lxai'o. A'lt'a aqauwe'klix
he said their chief: "Must go into the Now they were heated

qo'ta tq'anaks. Take atqe'eko-itx. Moket Lxoa'p qo'ta tq'anaks.
those rocks. Then they got warm. Two holes those rocks.

A'lt'a exti nalxo'a p a'lo'p! La'ska. A'lt'a exti nalxo'a p a'lo'p!
Now one hole they enter. They. Now one hole they entered

ti'olo'ma. A'lt'a aqio'xopo. Take atcio'egam ik'a'pa atciote'ena go
the supernatural.

qo'ta tq'anaks. A'lt'a ia'xka alig'la-it. Cka ma'nxi ka dell, dell,
those rocks. Now it they stood on it. And a little and noise of bursting,

qo'xemi dell ne'xau. Take aqiuoxa'laqt tq'anaks. Aqlxala'q
five times noise of it was. Then they were opened the rocks. It was opened

iq'e'sqes la'nawetiks; lka'naunwetiks il'a'lanenate. Aqioxo'laq
blue-jay first; all of them they were alive. It was opened

ti'olo'ma. Aqio'xemiks nuxo'la-it. WeXt ne'ki'il. "Ehehiu'2!
the supernatural;

Five of them were dead. Again they won. "Ehehiu'

qantsi'x-LX ti'o'lema aqio'xogago!" "Ehehiu', mse'xatx! Texti
how then the supernatural people

are beaten." "Ehehiu', you say. Then

antsxalo'telextama-itx go inte'alxam."
we always sweat in our town."
Take ateio'lxam ial'kxix: "Tea! ikolé'ma wax lxligela'xo."
Then he said to him to his brother-in-law: "Come! whales pour we will do them."

2 Take aklo'lxam ula'cinema-il: "Qa'd'ocxem, meXema'oi."
Then she said to them their woman married among a foreign tribe:

3 AnektcXolEmiX person: "The AnektcXolEmiX goes!"
AnektcXolEmiX goes!"

4 "Yuyayuya', Now "Yuyayuya', not "A'lta "La'kt again harpoon Ehehiu' goes!" she put him blue-jay in her armpit. There on other side she put him.

5 ka'sa'i, ita'ko'a te'iqi'nn'k;ama agá'yutk. "Neket qa'ansiX
"Neket qa'ansiX to them again ita'mEla-y whale "Yuyayuya', "Yuyayuya! he look."

6 Itca'xk;un: "A'lta poto'akli, wax aq'e'lax." Ió'kuk
"A'lta poto'akli, wax aq'e'lax." She said to him her elder brother: "Now dark, pour it is done." Then

7 agá'yutk iqé'sqëš gò itca'XemalapliX. Ia'kooa e'natai agá'yutk
agá'yutk she put him blue-jay in her armpit. There on other side she put him.

8 "E'chëni'!" Manix yamó'tga, neknj'qëš mitge'kcat
"E'chëni'!" When I hold you, not [any] how you [dual] look

9 Itca'xk;un: sagte'ma 'Echëni'?" "Echëni'!
"Echëni'!" Then she took it a torch that his sister, she helped him.

10 AnektcXolEmiX person: "The AnektcXolEmiX goes!"
AnektcXolEmiX person: "The AnektcXolEmiX goes!"

11 Ti'olema. Aklo'egam lk;e'wax kax uyá'le, agigë'tëwagam
"Yuyayuya', She took it a torch the supernatural beings.

12 Itca'xk;un: Take nelxe'lqamX lgôlë'leXemk: "Yuyayuya'!
Itca'xk;un: Take nelxe'lqamX lgôlë'leXemk: "Yuyayuya!' her elder brother. Then it shouted a person:

13 Qe'xtcem nêk'kisit whale that he goes! Raise them your harpoon shafts!" Intend he looked

14 Lâ'le ka weXT nelxe'lqamX: "Yuyayuya', y. ita'mëla-ya-Some time then again it shouted: "Yuyayuya', the whale that he goes! Raise them your harpoon shafts!"

15 [A fish] whale that he goes. One person that person shouted.

16 Ti'olema. Aklo'egam lk;e'wax kax uyá'le, agigë'tëwagam
"Yuyayuya', She took it a torch that his sister, she helped him.

17 Gôyí agá'yuxaqiqé'sqes:
Gôyí agá'yuxaqiqé'sqes: "Neket lgà'tgilket." Take weXT
Thus she did him blue-jay: "Not how."

18 check it out. Again it shouted

19 Shel ñeXt nelxe'lqamX lgôlë'leXemk: "Yuyayuya', omôlak e'kolè
"Yuyayuya', her elder brother. Then it shouted a person:

20 Chocê'cem kilmek e'kolè that they go! Raise them your harpoon shafts!" "Yuyayuya', sperm whale that he goes!

21 Meiklxolétxc LemeCabô'l. Take agio'lxam uyá'le:
"Yuyayuya', Meiklxolétxc LemeCabô'l. Take agio'lxam uyá'le: her elder brother. Then she said to him his elder sister:

22 "Qê't'ocXem! "A'ltà in'xka itiñ'a." Take wiXT nelxe'lqamx
"Qê't'ocXem! "A'ltà in'xka itiñ'a." Take wiXT nelxe'lqamx
"A'ltà in'xka itiñ'a." Take wiXT nelxe'lqamx "Look out!"

23 Gôxë'tcem nek'kisit iqé'sqëš; teXup teXup teXup teXup alic'axam
"Look out!"
"Look out!"

24 Qe'xtcem nek'kisit iqé'sqëš; teXup teXup teXup teXup alic'axam
"Look out!" Intend he looked blue-jay; flicker

25 Lâ'k;e'wax. "Qantsu'lx AnëktcXolEmiX lgâ'k;e'wax ka
Lâ'k;e'wax. "Qantsu'lx AnëktcXolEmiX lgâ'k;e'wax ka the torch. "How may AnëktcXolEmiX her torch and

26 alxat'manmek't. "A'ltà nê'k-im qo'la lgôlë'leXemk:
alxat'manmek't. "A'ltà nê'k-im qo'la lgôlë'leXemk:
it always flickers."

27 "Yuyayuya' ti'olema itakolè xiau iyóya!' Agio'lxam
"Yuyayuya' ti'olema itakolè xiau iyóya!' Agio'lxam

28 itca'xk;un: "A'ltà in'xka itiñ'a." Atele;uke itca'xk;un.
"A'ltà in'xka itiñ'a." Atele;uke itca'xk;un.
"A'ltà in'xka itiñ'a." Atele;uke itca'xk;un.
his elder brother.
"Now that one he will come." He harpooned it her elder brother.
There was a town the chief of which had died. His two children were grown up; one was a girl and one a boy. Early every morning the people went out to hunt sea-otters. The girl was always in the stern of the canoe. At dark they returned home. Five times they had gone hunting, then it grew foggy. Her hair became wet and she swallowed the water which dripped down from her hair. A long time the people remained there. Then she became pregnant. Blue-Jay observed this. He said: "Don't you notice it? He made his sister pregnant." Robin replied: "Be quiet, Blue-Jay, you will make our chief's children ashamed." "Ha, he is the elder of us two and he ought to know better than I." After some time she became stouter. "Heh, we will run," said Blue-Jay. "I am ashamed because her brother made her pregnant. We will leave them; we will move!" Then, indeed, the people believed Blue-Jay. Again the brother and sister went hunting sea-otters. In the evening they came home. Now there were no people and no houses. "Lo, they deserted us. Blue-Jay advised them to do so," Then the brother continued: "Tell me who made you pregnant?" She replied, "I do not know. Once when we went out hunting sea-otters a mist came up and I swallowed the water which made me qualmish." Then they searched for fire. But the people had poured water into all the fires. The last house was that of their aunt, the Crow. It also was taken away. They walked about and there they heard the crackling of fire. The brother said to his sister: "Do you hear the fire?" After awhile it crackled again. They found the place from where the sound appeared to come. They dug into the ground and found a shell. In the shell there was burning coal. "Oh," they said to each other, "our aunt pitted us; she put the fire into the shell for us." Now they started a fire. The next day they
built a small house. There they lived for a long time. One day a sea breeze arose. Early in the morning the man rose and went down to the beach. There he found ten cedar planks, each ten fathoms long, which had drifted ashore. He went up to the house and said to his sister: “I have found ten planks, each ten fathoms long.” They went to the beach, hauled them up to their house, and the brother made a large house. Then the brother said: “What kind of a blanket will you make for your son?” In the morning he went down to the beach and there he found two small sea-otters. He said: “Oh, my poor nephew, this will be your blanket.” He took them up to the house and said to his sister: “I found these sea-otters.” Then she was very glad. The brother said: “What soup are you going to make for your son?” In the morning he arose and went down to the beach. There he found a sea-lion. He skinned it and cut it, and then they boiled it. Every day he went down to the beach, and every time he found two sea-otters. And their house was full of sea-otter skins. One morning he went to the beach; there was a whale. Then he ran back to his sister and cried: “A whale is on the beach!” His sister said in reply: “Every night the people on the other side of the ocean send us food. Those supernatural people love me. My boy’s father came. Now cut the whale.” Then he skinned it and cut it and they carried up the meat.

Now the Crow made herself ready to look for her nephew and her niece. She launched her canoe and paddled across, wailing all the time. When she had almost crossed the bay she discovered a house and saw smoke rising. She went on. When she was near the shore she saw a chief sitting on the roof of the house. [The latter said to his sister, when he saw the Crow coming:] “Our aunt who pitied us is coming there.” She arrived and saw the whale on the beach. She [was very hungry,] went to the whale and pulled at the meat. Then her nephew said: “Come up to the house; why do you touch that rotten meat?” She replied: “Oh, I only looked at it,” and went up to the house. She entered and saw that it was full of whale meat. She went right up to the child [and wanted to take it in her arms], but the child began to cry. The sister said: “Oh, he is afraid of your tears.” They gave her water and she washed her face. Then she tried again to take him, but still he cried. The sister said: “He is afraid of your breath.” Then she took water, cleaned her mouth and took him again, but still he cried. Then the sister said to her aunt: “Do you think he is a human being? Look here, he is the son of a supernatural being. They gave us that whale to eat.” “Oh,” said the Crow. They boiled whale meat for her and she ate it. After she had finished eating she went home. They gave her two pieces of blubber which she put into her mat.

The Crow went across the bay; and when she approached the town she cried: “O, my sister’s children, my sister’s children, birds flew up
from you many times; eagles were eating you. O, my sister's children, my sister's children, gulls were eating you. Ravens were eating you, O, my sister's children." Now she came still nearer the town. Blue-Jay was sitting outside and saw her coming. When she had nearly arrived she cried again: "O, my sister's children, my sister's children, birds flew up from you; crows were eating you." Then Blue-Jay shouted: "Do you not notice? She names the Crow; she names the Crow." Now she landed and went up to the house. Now all the people came into the Crow's house. They asked her how she had found her sister's children. She replied and told much. "I went across and I found their bodies full of birds which ate them. All kinds of birds ate them." After she had finished, Blue-Jay was the first to leave the house. He went to the rear of the house, where he stayed. Now, the Crow was silent. Robin, who was her deceased husband's brother, remained with her. They sat on opposite sides of the fire. She had five children. Then she told him everything in a low voice, and Blue-Jay listened outside. She pulled out the food which she had carried home, cut it to pieces, and gave it to her children and to Robin. Her youngest daughter choked [when eating the blubber]. Then Blue-Jay, who had been peeping through the chinks of the wall, entered and slapped her nape. The piece of whale meat flew out of her mouth. Blue-Jay took it up, went out, showed it to the people, and said: "Do you see? The Crow fed me." He went to three houses showing it around, then he ate it. After some time it grew dark. The people were very hungry.

Then Blue-Jay said to the chief of the town: "O, chief, the house [of the young man whom we deserted] is full of whale meat. A supernatural being loved his sister. He invites me, and he has invited the Crow and Robin." Late in the evening Blue-Jay came out of the house, took his large blanket [and went to his elder brother, Robin,] saying, "Robin, let us sleep under one blanket; I always get cold." Robin replied: "Ya-a, I always sleep alone, and do not want anyone with me; sleep there at my feet." Now Blue-Jay lay down at Robin's feet. Blue-Jay remained awake. When it was nearly morning Blue-Jay fell asleep. Now Robin and Crow made a canoe [ready]. Then Robin and the Crow went to their canoe and carried their property into it. Now Robin took a sharp stick and put it in the ground at Blue-Jay's feet. Then Robin and the Crow went across to the young man and to his sister, and left Blue-Jay alone. Early in the morning when he awoke, he said: "Wake up, Robin," and kicked him; but his feet struck the stick, and he hurt himself. "O, my feet!" he cried. "They left me here alone." Then he went home to his children. Crow and Robin crossed the bay and went up to the house of the young man.

Early next morning Blue-Jay said: "Now, let us all go across." They made themselves ready and went across. When they were in the middle of the bay a heavy gale arose, and the people almost died. They
had to turn back. Five days [they tried to cross the bay], but every
time they were driven back. Then they got across. Now it began to
snow, and the people were covered with snow. They became very cold.
Thus their chief took revenge upon them. Then Blue-Jay went up to
the house. [He found a knothole and called to Robin, who was in the
house:] "Robin, open for me, I am cold. Bring me food, Robin, I am
starving." Robin did not reply. "Robin, take the tongs and put
some food through this hole." Robin was boiling meat. Then he took
the tongs and put them into the boiling kettle. He pushed the tongs
through the knothole. Blue-Jay [was so hungry that he] licked the
fat off from the tongs. He said: "Robin, Robin, tell the chief that I
will give him my daughter in marriage, but let him open the door."
"Ya-a," said Robin; "What shall he do with her? He wants your
chief's daughter [not yours]." Then Blue-Jay ran down to the beach
and said to his chief: "The young man asks for your daughter and for
my daughter." The chief did not reply, and Blue-Jay ran back to the
house and said: "Robin, the chief says he will give him his daughter.
Fivetimes Blue-Jay ran down to the beach and back to the house. Then
his chief spoke; he made his daughter ready, and put on her dentalia,
and so did Blue-Jay. Once more he ran up to the house and said:
"Robin, I have made my daughter ready." "Ya," replied Robin; "She
shall look after the chamber." Now they brought the chief's daughter
up to the house and they opened the door.

On the following morning the sister had disappeared. Lo! The super-
natural beings had taken her and her child away. The people remained
in this place and made new houses.

Once upon a time the Crow gathered many potentilla roots [put them
into her canoe] and crossed the sea. When she arrived at the country
of the supernatural beings they all came down to the beach. They
searched among her roots and found one ögën'ëmekšōtít and one
le'mōksin among them. These they ate, and threw away the Crow's
potentilla roots. Then she went up to the house and met her niece,
who said: "Do you think they are men, that you bring them potentilla
roots? Gather ögën'ëmekšōtít and le'mōksin. When you come again
bring all kinds of nice smelling roots, and bring one small basket of
potentilla roots for me." Then she said to her: "Take this bitch along;
it belongs to your grandson. When you come near the shore say:
'Catch a whale, Qį'ac'i'nemiclx.'" "Yes," said the Crow, and then she
went home. When she was in the middle of the ocean she said to the
dog: "Catch a whale, Qį'ac'i'nemiclx. Do you know indeed how to
catch whales?" Then the bitch who lay in the stern of the boat arose.
A whale came up. She bit it. Then the canoe rocked violently.
"Hold it fast, Qį'ac'i'nemiclx." Then the Crow became afraid and
said: "Let go, let go, Qį'ac'i'nemiclx." Then she let go the whale and
lay down to sleep. The Crow landed [and when she arrived], she had
lost her dog. She ran about and searched for it in all the houses, but did not find it. Then she [was very sad and] did not eat because she liked her dog.

The Crow stayed here five days, and then again she gathered many roots of plants. She gathered oguē'meskōtit and le'mōksin. She gathered all kinds of nice smelling roots. She put potentilla roots into one small basket. Then she crossed again to the country of the supernatural beings. Then they all came down to the beach. They [took the nice smelling roots and] ate them right there at the beach. She carried the potentilla roots up to her niece. Now she saw her dog, which was in the house. [Her niece said:] "Do you think this is a common bitch?" She returns. Why did you say in the middle of the ocean: 'Take the whale?' Therefore you became afraid. You must not say so until you are near the shore. Do you think they gave her to you as a present? She always returns. You will take her again when you go home. Do not search for her when you have lost her. She provides you with food when you are going." The Crow replied: "Yes." And when she went back she carried that bitch along. "When you approach the land say: 'Catch a whale, Q;aci'ñemicLX.'" Then she went home. The dog lay in the stern of the canoe. When they were near the town the Crow said: "Catch a whale, Q;aci'ñemicLX." She did not move. Then the Crow took some water, poured it over her and said: "Catch a whale; are you indeed able to catch a whale?" When they were quite near the shore she said again: "Catch a whale, Q;aci'ñemicLX." Then she arose and caught a whale. Again the canoe rocked. She said: "Hold it fast, Q;aci'ñemicLX." Sometimes she did not say it right and cried: "Let go the whale, Q;aci'ñemicLX." Then the whale drifted ashore. The people went down to the beach and cut the whale. They carried the meat up to house.

After some time the chief said: "I desire to go and see my sister." Now the people made themselves ready and started in a large canoe. When they came near the country of the supernatural beings their chief said: "Take care, they will test us." [When they had gone a little farther] the whole sea was covered with ice. He said to his people: "We will land after a while." Now Blue-Jay became very cold, but he said: "I never get cold, I will stay in the canoe." He jumped into the water and sank out of sight at once. Then a person shouted on shore: "Ehehiu, [Blue-Jay] killed himself." Then the chief arose in the canoe; he took the ice and threw it away. Then that person shouted: "Ehehiu, how he threw away the ice of the supernatural beings." "'Ehehiu, you say, I threw it away; what made me fall down?" [said Blue-Jay]. Then they went up to the house. The chief said: "Do not enter at once. After a while they will open their house." Now there was a sea-lion and a sea-cow (?), one at each side of the door. They stood in the doorway. Now Blue-Jay became very cold. He tried to jump into the house and the animals bit him. They had almost been unable
to recover him. Then the chief stepped up and he took one sea monster in each hand and threw them away. "Ehehiu," shouted the person ["how he throws away the sea lions of the supernatural people"]. "Ehehiu,' you say; I threw away those who bit me," said Blue-Jay. Then they all entered the house and stayed there. There were no people in it except the chief's sister. [Blue-Jay said to his brother Robin:] "What will they give us to eat, Robin?" "Oh, be quiet," replied Robin. Then said Blue-Jay: "Our chief's fire makes noise just as this here." There was only one log in the house. Then the person shouted: "Come down to the fire you who splits wood with his beak." Then a being came out [from under the bed] with a long beak who split the log. "Robin," said Blue-Jay, "that was our great-great-grandfather's slave." "I do not know that he was our slave; you alone have slaves." Then a fire was made and the whole house was full of smoke. The person shouted: "Come down to the fire, Smoke-eater." "Robin," said Blue-Jay, "he also was our (great-great-grandfather's) slave; he always carried me on his back and led you by the hand." "I do not know that he was our slave; you alone have slaves." Then the smoke man came down and [they saw that] he had an enormous belly. He stepped into the middle of the house and swallowed all the smoke. The house became light. Then they brought a small dish and one cat of meat was in it. "Robin," said Blue-Jay, "that is too little; that is not enough for all of us; I certainly shall not get enough." Then a person shouted: "Come down to the fire you who cuts whale with his beak." Then a person came to the fire with a very sharp beak, who began to cut meat. He cut and cut until the whole dish was full. Then he blew upon it and it became a large canoe full of meat. They boiled it, and when it was nearly done they all went out and their chief took reeds. These he put into their mouths [and pushed them right through them] so that they came out at the anus. They all did so, also Blue-Jay. Then they entered again and sat down. They made small holes where they sat and began to eat. They swallowed the meat and it went right out at the anus. Blue-Jay arose and there lay his anus. "Look here, Robin, my anus fell down right here!" Then the people took him by his arms, carried him out of the house, and pulled the reed out of his mouth. Then the chief and Blue-Jay entered again; he took three spoonfuls and he had enough. Then the people continued to eat and the whale meat became less and less. Then they went out, took out the reeds and reentered. They continued to eat. Now they ate in the right way and finished all they had boiled. Then a person cried: "Ehehiu, how they eat all the meat of the supernatural beings!" Then Blue-Jay said: "Did you think I could not finish what you gave me to eat?"

Now they stayed in the house. Blue-Jay went out. He was oversatiated. He looked and saw a patch of kinnikinnik berries. He began to eat them, when a person called: "Oh, Blue-Jay eats the excre-
ments of the supernatural people;” whereupon Blue-Jay said: “‘Ehehiu’, you say; do you think I eat them? I merely look at your kinnikinnik berries.”

They stayed there. After awhile a person came out of the house and said: “They wish to play with you; you will dive.” Blue Jay said: “We always dive in our country.” “Do you think they do as you are accustomed to?” said the woman. “When they dive the one dies and the other one has won.” She said to them: “Blue-Jay shall dive.” Blue-Jay went down to the water and threw the bushes out of his canoe into the water. Then he and the diver fought against each other. They dived. Blue-Jay hid his club under his blanket. They jumped into the water and after awhile Blue Jay’s breath gave out. He came up and hid under the bushes which he had thrown out of his canoe. There he breathed and dived again. He said to the diver: “Where are you?” “Here I am,” she replied. After awhile his breath gave out again. Once more he came up under the bushes. Four times he did so, and then he became tired. He went to look for the diver. He found her biting the bottom of the sea. She had her eyes closed. Blue-Jay took his club and hit her on the nape. The people saw something floating on the water and then a person said: “There is Blue-Jay.” He was, however, in the bushes which he had thrown out of his canoe. After a little while Blue-Jay jumped ashore and a person shouted: “Ehehiu, how Blue-Jay won over the diver of the supernatural beings.” “Ehehiu’, you say; we always dive so in our country,” said Blue Jay.

Then again a person stepped out and said: “They want to play with you; you will climb up a tree together.” Then Blue-Jay said: “We climb every day in our country.” But the young woman remarked: “Do you think they are just like Indians? They will place a piece of ice upright, then you will have to climb up the ice. When a climber falls down he breaks to pieces and the other one wins.” Then they said to Blue Jay: “You shall climb up.” They placed upright a piece of ice which was so long that it reached to the sky. Blue-Jay made himself ready and tied his bear skin blanket around his belly. [The supernatural beings sent a] chip munk who made himself ready [to climb up the ice]. They began to climb, and when they had reached a certain height Blue-Jay grew tired. [Then he let go of the ice] and flew upward. [When he had rested] he again took hold of the ice. Then he grew tired again. He looked back to the one with whom he was racing and saw her climbing up with her eyes shut. She did not grow tired. Then Blue-Jay took his club [from under his blanket] and struck her on the nape. The chipmunk fell down. The people looked up and saw a person falling down. “Ah, that is Blue-Jay! There he falls down.” [But when they saw the chip munk] a person shouted: “Ehehiu, how they won over the chipmunk of the supernatural beings.”
"'Ehehiu', you say; we always climb in our country." Then their chief won two sea-otters.

Then they stayed awhile longer. Then again a person came out and said: "They want to have a shooting match with you." Blue-Jay said: "We have shooting matches every day in our country." The young woman said: "Do you think they are like Indians? They place people against each other. One stands on one side, the other on the other. [They shoot at each other,] the one dies, and the other wins." Then they said to the Beaver: "You stand up [on our side]." They took a grindstone and tied it to his belly. They took another one and tied it to his back. The supernatural beings made the loon stand up on their side. Then [the beaver and the loon] took their arrows and the loon shot at the beaver. The arrow broke and fell down. Then the beaver shot at the loon. "Uhū," said he when he was struck by the arrow. Then the loon shot again. "Ha," he said, and the arrow broke and fell down. Then he shot again at the loon. "Uhū," he said, then fell on his back and died. "'Ehehiu! How they won over the bird of the supernatural people." Blue-Jay spoke: "You say 'ehehiu'; we have shooting matches in our country every day."

They stayed there some time longer. Then again a person came out of the house and said: "They want to play with you; you will sweat in the sweat house." Blue-Jay spoke: "We always sweat in our country." Then the young woman said: "They always heat caves, and when they are hot, they enter them. The one party will die, the other will win." Then their chief said: "We must go into the cave." Now the supernatural beings heated the caves. They got hot. There were two caves in a rock. [The chief and some of his people] went into one, the supernatural beings went into the other. Then the caves were closed. The chief, however, took some ice and put it under their feet. They stood on it. After a little while a sound was heard like the bursting of a shell that is being roasted. Five times that sound was heard. Then the caves were opened; first that of Blue Jay's people—they were all alive; next that of the supernatural beings—five of them were dead. They had won again. "'Ehehiu! How they won over the supernatural beings." "'Ehehiu', you say," replied Blue-Jay, "we use the sweat house every day in our country."

Now the chief's brother-in-law said: "Let us catch whales." The sister told him: "Take care; they will try to put you to shame. This is their last attempt at you." In the evening they went to catch whales. She took Blue-Jay and put him into her right armpit. Then she took Robin and put him into her left armpit [and told them]: "Now I shall keep you here; do not say 'ehehiu', do not look!" Then in the evening they all went down to the beach. She said to her elder brother: "Four whales will pass you, but do not throw your harpoon; when the fifth comes, then harpoon it." Now the supernatural people stood there. The young woman took a torch in order to help her brother.
After a while a person shouted: "Yuyayuya, a flatfish whale comes." [The chief did not stir.] After a while a person shouted: "Yuyayuya, an albatross whale comes; raise your harpoons." Blue-Jay tried to look [from under the arms of the woman]. At once her torch began to flicker, and she pressed Blue-Jay, saying: "Do not look!"

Then again a person shouted: "Yuyayuya, an elk whale comes; raise your harpoons." [The chief did not stir.] Next a person shouted: "Yuyayuya, a sperm-whale comes; raise your harpoons." Then the sister said to him: "Now, look out; now the real whale will come." Then a person shouted: "Yuyayuya, the whale of the supernatural people comes." Blue-Jay tried to look [from his hiding place]. Then the torch of the young woman began to flicker and was almost extinguished. The people said: "Why does AnéktcXo'lemiX's torch always flicker?" The person shouted once more: "Yuyayuya, the whale of the supernatural people comes." Then AnéktcXo'lemiX said to her brother: "Now the real whale will come." The chief harpooned it and threw it ashore. "Ehehiu! How they threw ashore the whale of the supernatural people." Blue-Jay replied: "Ehehiu," and at once the torch was extinguished, and Blue-Jay [fell down from the armpit of the woman and] was drowned. He drifted away. Thus they won again. Their chief won again. Then they went home. AnéktcXo'lemiX said: "Coil up this rope in your canoe; when you get across tie Robin's blanket to it." [Then they started. When they were in the middle of the ocean the supernatural people] created a strong gale against those going home. Now they tied [Mink] on to the gunwale of their canoe [thus making it higher and preventing its being swamped]. They almost perished; finally they reached their home [safely]. Then they tied Robin's blanket to the rope. AnéktcXo'lemiX pulled it back, and when she found the blanket at the end of the rope she knew that her brother had reached home safely.
I'o'c e'Xat ilâ'Xak;'Emâna, o'lo'kuil uyâ'Xa. Éwâ' qo'xtée
they wanted to buy Not he gave her. Now he put down elk
Not he shall take her
Almost they were invited
Now they were invited. All the fliers. All were invited
Tired he gave it to his daughter.
Next He went up to the house. Large he took it. Almost break he did it.
Next He went up to the bear. Large he took it. Almost break it did. Then
The wolf went to the middle house. He took it, almost break it did.
Again tired he got. Next he went to the bear. Almost break he did them. Tired
He he he he he he he
There one it was a person; all sore his body;
THE SALMON MYTH.

Le/laqes ko'ana'we lo'loqla. Take nek'iqm iqe'sqes: "Ekta 1
his hair all
sore. Then he said blue-jay: "What
can he do this all
his body
stinking?"
Next
Next

ic'ya'mi a'yo'ulx. Leqs ts; ex ates'laX. Akta weX tâl'l ne'xax. 2
the grizzly he went to Almost break he did it. Now again tired he got.

A'ltâ iLâ'xak emâma a'elaxta a'yo'ulx ik'oayawâ. Akta ka'naunwé
Now their chief he next go to the panther. Now all

nôxâ'tetXom oxôwa'yul. Akta a'telaxta tgr'kal. Akta ayô 3
they were at an end the walkers. Now next they the fliers. Now he went
yânêwa'y. ânts'X. Qe'kontakte ates'lo'egam. Leqs ts; ex ates'laX. Akta 4
first - ânts'X. Intending he took it. Almost break he did it. Now
wiX tâll ne'xax. Akta a'elaxta ipô'epôe a'yo'ulx. Nxlo'lexa-it 5
again tired he got. Now he next ipô'epôe he went to the middle of the house. She thought

qâX o'co'kûl: "O ia'xka taya'ts; ex tsle'laX." Akta ates'lo'egam; 6
that woman: "Oh, he if break he would do it." Now he took it;
näket qa'da ale'eX. A'yo'ptek. A'cle'laxta ce'neqeteqet âetolx. 7
not [any] how it did. He went up. Next he [dual] the sparrow he went the hawk [dual] to the middle of the house.

Leqs ts; ex aleg'etax. Akta a'etopotk ce'neqeteqet. Akta a'elaxta 8
Almost break he did it. Now he [dual] the sparrow Now he next went up hawk.

i'te'te a'yo'olx. Leqs ts; ex ates'laX, ka weX tâll ne'xax. Akta 9
the hawk he went down. He went up Almost break he did it, and also tired he got. Now

a'elaxta o'npite no'Lxa. Qe'kontakte ts; ex age'laX. Näket ale'eX  
next she the chicken hawk she went to the middle she break she did it. Not it moved.

A'elaxta iqe'oelqoel a'yo'ulx. Näket ale'eX. 10
Next he the owl he went down. Not it moved. He went up the owl.

Akta a'elaxta utcakte'k no'Lxa. Aklô'egam, Leqs ts; ex age'laX. 11
Now next she the eagle she went down. She took it, almost break she did it.

Akta ka'naunwé qte'kal nôxô'tetXom; ka'naunwé oxôwa'yul. 12
Now all the fliers they were at an end; all walkers

nôxô'tetXom. 13
they were at an end.

Take nek'iqm iqe'sqes: "Amecklê'lot x-xi'x. tia'li, klê'nenâma. 14
Then he said blue-jay: "You give it to him that
his sores.

Ekta qse'tuwa?" Take tâ'menâ na no'xôx te'de'laXem. 15
What can he do? Then giving it up they became the people.

"Ai'aq, ai'aq, mer'txu-it," nek'iqm iqe'sqes; "Ekta amê'tuwa? 16
"Quick, quick, stand up!" he said blue-jay; "What can you do?
Ts; es le'xax Xôla lcetê'laXama. Qo'a'ne'mi ateinolXam. Take 17
Break do them these antlers!"

Five times he spoke to him. Then
alô'txul qo'la lcôlo'leXemk. Take tô tô ne'xax. Take tô tô 18
he stood up that person. Then shaking he became. Then shake
atcâ'ya xâ'ia'ok. Cell, tô tô ne'xax ia'ok. Take tô tô 19
he did it his blanket. Noise shaking it became his blanket. Then shake
of rattles, atcî'laX lâ'yaqes. Take a'yulx go ka'tse'k te'ol. Take 20
he did it his hair. Then he went to the middle of the house. Then

down

alelo'egam lete'aXama. Alelo'egam, ts; ex ate'laX. WeXt 21
he took them the antlers. He took them, break he did them. Again

alelo'egam, ts; ex ate'laX. Qo'a'ne'mi ts; ex ate'laX, ka 22
he took them, break he did them. Five times break he did them, and
**IGUA’NAT HIS MYTH.**

1. Atelxegux, Take ne’xankó cka nuggugué’qxamú té’lx-em, he threw them down. Then he ran and they looked at him the people.

2. Atgíia’qamt. Mank i’o’lqte ka ne’k’im iqd’esqéš: “A2, Löwatská’ They looked at A little long and he said blue-jay: “Ah, they pursue her.


4. They were pur- All people now pursued them. They were sned. pursued.

5. É’mal atca’yax. Take atiga’om é’mal. Iawá’2 i’a’qoa-il é’mal. A bay he made it. Then they reached it the bay. There a large bay.

6. Take atiga’om é’mal té’lx-em. A’naqate iau’a é’natai acto’yam. Then they reached it the bay the people. Long ago there on the other they [dual] side arrived.

7. Cka mà’2nx'i ka wiXt atigó’ptekam é’mal. Take wiXt aqge’ta. And a little and again they came land the bay. Then again they were ward of pursued. 

8. Kul’i’2i weXt aqge’ta. Gö’yi ne’xax, niixén’nakó. A’lta weXt Far again they were pursued. Thus he did, he looked back. Now again.

9. Q'o’ap’ tca’ xt té’lx-em. WeXt é’mal atca’yax. A’lta mank near they over-took them. People. Again a bay he made it. Now a little.

10. L’t’ap iá’qail é’mal. Take weXt atiga’om é’mal té’lx-em. Sitting [?] middle size. Again they reached the bay the people.

11. Take kula’i weXt acto’e’taqt. WeXt ka’naunwé atigó’ptekam Then far again they two left them. Again all they came landward té’lx-em. WeXt aqca’ywa. Qoí’emea lema’lema atec’lax ka the people. Again they were Five bays they made them and pursued.

12. Tålennua ne’xax. Ka’naunwé aql’go’ptekam qó’la qoí’em giving up he got. All they came landward those five

13. Le’ma’lema. Take tell ne’xax it’a’lapas ka-yípenpen. Then tired he got coyote and badger.

14. Kéamt; a’m ko’a’nsun. Take atco’lxam ia’ceike. “Take tell after always. Then he said to him to his friend: ‘Then tired

15. Aní’xa’ce, eike! Qa’da temé’x’ataqux tkipá’lau ntalá’xo XaXá’k I got, friend! How your thought bewitched I shall make that

16. Ogú’Xalaitan.” Ta’ke ne’kíim é’penpen: “A’yípé.” Take po’pó my arrow.” Then he said badger: “Well!” Then blow

17. A’tcax uya’Xalaitan it’a’lapas: “Gó i’a’yaqtq mo’ya! gó i’a’yaqtq he did on it his arrow coyote: “At his head go at his head mówya!” Ló’mi atco’lxam uya’Xalaitan: “Gó i’a’yaqtq mo’ya!” go! Three times he said to it his arrow: “At his head go!”

18. Qoi’emei po’po a’tcax uya’Xalaitan. Take atco’lata uya’Xalaitan. Five times blow he did it his arrow. Then he shot it his arrow.

19. K’ceí’xalé atco’lata. Ta’ke nó’yá uya’Xalaitan ha’lèelelèele. He shot it. Then it went his arrow halelelele.

20. Yukpá’ iá’ma’ atco’lax gó li’a’paa. Iá’xkéwa ayuqunátéxt. Right here shooting he did him in his cape. There he fell down.

21. Lá’néwatike Lécq’x’ámaks gaalxuwa’má. La’eka aql’go’egam kaX First they the wolves pursuers. They they took her that

22. Oój’kuil. A’lta atga’yax ka’naunwé qó’tac té’lx-em. Atgíia’wuk, woman. Now they ate him all those people. They ate all.

23. Take aqaya’lot it’a’lapas ó’pl’ike, óyá’pl’ike igu’nát. Take Then it was given to coyote the bow, the bow the salmon’s. Then

24. Aló’tkn’te Léxt Li’a’apta; gó Lqá’nakus ká’tsek alawía’yakuit it fell down one his egg; in stone middle it fell into a hole
Take nō'Xukō tēlx-em, ka'numwe, 1

that they went home. Then she heard about it. "Aqī'wa'ï. 2

Evening she dug salmon. She arrived where she was killed. Now turn over she did them stones. 4

Dig she did it. Then she put it into in water. Evening 7

LE'kLEk lēXt lpeX'-kiket. Take age'lxuk'y tō y-e'qōxel. 6

Early in the and again she went. She went to see it morning 9

A'lta Lā'qoa-il qō'la lēapta, mank lō'qat. A'lta le'klek aga'yaax 10

Now large that salmon egg. A little long. Now dig she did it mank iā'qoa-il. Tsō'yustē wēxt nā'Xkō. NāXkō'mam. Nēket 11

na'ptit ka nā'ktenkte. Wāx Xka wēxt nō'ya. Ā'qoxulq, nō'ya. 12

na'ptit ka nē'ktenkte. WiXt nō'ya ila'laikt. Take nō'yaam go qō'tā 15

na'Xkō. NāXkō'mam. Ėxī nō'pōnem 18

na'Xkō. NāXkō'mam. Iā'miaXkewa 22

kawéliq 25

Nō'pōnem. Kawi'X ka nō'ya. Nō'yaam, a'ltā iā'qoa-il 26

the home. Only of that home. 28

Aglō'am, agē'xalukctgo mā'lxolē. A'ltā 24

salmon swam there. Now she went to see it that crow! She arrived. Now a small salmon 21

agĪ'seXel, Lā'qoa-il Lk'asks. A'ltā k;wa'nk; wan nā'Xkō 25

a boy there was, a large boy. Now happy she got 28

Ok'uxō'. A'ltō aXì'Kxō. AεXkō'mam. Take agī'oXam ite'kXēn 26
ìgu'nat. Ka'nuwë lpo'lema nix'otol. Ale'xol; nix'otol
bay he bathed. All nights he bathed. He finished he bathed
h e y.
2. gò-y e'mal. Ýita go lpa'kè'lema nix'otol. Ýita-y iqi'oa'lipx-
in bay. Now on mountains he bathed. Now a youth
3. nè'xax. he became.
Ýita naxa-iyi'k'ol'el uyà'k'ik;è. Agio'lxam: "Itia'lapas
Now she told him much his grandmother. She said to him: "Coyote
they two your father, his friend badger. If not that woman
poc nà ket aqi'wa'. Go llaq'gam algro'egam kax óo'kúil.
[i] not he was killed. To wolves they took her that woman.
Take atco'lxam uyà'k'ik;è: "Nó'ya. Ni'oX'tkinemama
Then he said to his grandmother: "I shall go. I shall go and search for him
it'ì'lapas." "Nà ket mó'ya, tana'lxta aqema'wóôx. Take wiXt
Then they two his grandfather
koyote." "Not go, else you will be killed." Then again
aex'e'la-it uyà'k'ik;è. lò'Ltqè aex'e'la-it, ka weXt naxa'igu'litek:
they two his grand-
stayed, his mother.
"Go it'ì'lapas agò'egam uyà'plj'ike Leme'mama." "À, nó'ya'ya
"To coyote it was taken his bow your father's." "À, I shall go.
"Ni'Xtiniemama it'ì'lapas. Take ó'Xuit tiò'lema anò'ikel.
"Then I shall search for him coyote. Then many supernatural I saw them.
"Si'Xu a amxanitgu'lxitek, è'kta ime'yólema?" Take atco'lxam
"Tell me, what your supernatural Then she said to her
uyà'k'ik;è: "Ni'Xu a me'tpa!" Take nó'pa-y oí'j'u'nò. Atco'lxata-y
to his grand-
mother: "Well, come outside." Then she went out the crow. He shot it
uyà'xalaitan iau'a má'lxolé. la'xkèwa nè'lxLxæ. Atco'lxata
his arrow then inland. There it caught fire. He shot it
uyà'xalaitan è'wa temà'èma. la'xkèwa nè'lxLxæ. Take nà'kìn
his arrow then to a prairie. There it caught fire. Then she said
ò'j'u'nò: "Ó nau'itka tal; iò'lema amè'èkèl." Agio'lxam:
The crow: "Oh indeed lot! supernatural you saw it." She said to him:
"Qà'doxe mó'ya. Qà't'octx'e'm, èmèx'èna'oyè." Agò'n oò'lxak ka
"Must you go. Take care, take care of yourself." One more day and
nixt'xu'txitek. Atco'egam tià'k'tema, atixa'lxax ka'nuwë. Atco'egam
he made himself He took him his dentaria, he put them all. He took them
on to himself
tià'xalaitanèma. Ýita aex'e'lagux igò'cax. Ýita a'yu. Ayò'epa
his arrows. Now it thundered the sky. Now he went. He went out to it
temà'èma. Qò'a'nxem temà'èma ayò'epa.
to a prairie. Five prairies he went out to them.
Ýita atco'ikel t'òl. À'yu, à'yò, à'yò. Qi'oa'p atc'itax t'òl.
Now he saw it a house. He went, he went. Near he got to it a house.
Ýita iXgulà'magux lgòl'èxèmèk. Ayò'txuit go k'la'xanè t'òl.
Now singing song of victory a person. He stood at the outside of the house.
Ýita ëwa' gn'latà le'xat iXgulà'magux. làwà'2 atchîslaq'tè,
Now thus at the end of singing song of victory. Slowly he opened the door,
ayò'la-it go iqe'piil. K'texà nè'xax iti'ì'lapas. "laxkayuk ayò'yan
he stood in the doorway. Sneeze he did coyote. To here he arrived
igu'anat ia'xa. "Tcintuwa'sòmùx qîôqì ipsawùpê'na'nanma-ìtx
the salmon his son. "He will kill me that I always jump inside
the door.
26 te'kXeqL. Tcintuwa'sòmùx. lqà'lxatè le'lauit go ci'a'xôt. Take
in house. He will kill me. Coal it was put on his face. Then
his face was black. Squeak did the door.

He looked at the door-way coyote. Now he was, whom he had killed.

Take nig'etsax: "Anah/ itsest'an'Mxa, aná, there at the doorway. Then he cried: "Anah, my dear, anah, was itsest'am'Xa;" it'i'âlapas ne'k-im, "Aqé'ta'wa'âqeu itsé/stam'X. 4

They go from place to place those looking just like Then he entered. Then he entered, him.

"Iaá'xa. Ayó'la-it got ilemě'tk. À cka k'ìna me'xax the salmon his son. He stayed at the settle. À, and silent become

it'i'âlapas. "Niket na t'né/txi ania'wa'âgá'mama?" Take coyote. "Not [int. part.] I know you killed him my father?" Then

k'ì'â'xax it'i'âlapas. Take ë'wa ná'txâlë nëxe'è'xkë èpëpen. 8

silent he became coyote. Then thus from fire he turned his face badger.

A'ta ci'a'x'ëct Xa'Xa atcë'ntax. "A'nét Lgé'mama oyu'aplì'ike," 9

Now his face rah he did it. "Give it" his bow; "to me.

ne'k-im igu'ñat i'â'xa. Ne'k-im it'i'âlapas: "Iamełó'ttā qé'stam'X!" 10

he said the salmon his son. He said coyote: "I shall give it to you my dear!"

Take ayó't'Xnüt it'i'âlapas. Láq' è'texax aë'Xt òpì'ì'ke. Ate'g'á'ga'nm. 11

Then he stood up coyote. Take he did it one bow. He took it, out

góyì' è'texax. Lekkù ná'xax. Atca-ige'îtcim, aqía'anwilx: òpì'ì'ke. 12

thus he did. Break it did. He struck him, he was hit with it the bow.

Aè'k'ëlapx-it. Qu'i qaL'qul quL ti'a'cwit nò/xuítì. Nixá'latck 13

He fell down head-long. Qu'i qaL'qul quL his legs they shook. He rose

it'i'âlapas. "A'nét Lgé'mama uyú'aplì'ike," ne'k-im igu'ñat i'â'xa. coyote. "Give it my father, his bow," he said the salmon his son.

Take ne'k-im it'i'âlapas: "Iamełó'ttā qé'stam'X." Láq' è'texax aë'Xt 14

Then he said coyote: "I shall give it to you my dear." Take he did it one bow to you

òpì'ì'ke wiXt. Atcë'âyálot. WiXt aqa-igë'Itcim go ciâ'xöst. Lòx 15

bow more. He gave it to him. Again he was struck on his face. Falling with it

nie'lgkà'kXo-it it'i'âlapas. Qu'i qaL'qul quL ti'a'cwit nò/xóx. WiXt 16

he fell on his back coyote. Qu'i qaL'qul quL his legs they did. Again

nixá'latck. "A'nét, Lgé'mama uyú'aplì'ike, it'i'âlapas! QadaXe' 17

he rose. "Give it to my father, his bow, coyote! Why

lá'xax amená'x't?" Atcë'âyálot a'ltà iqstó'kónkön à'ya'qto. 19

deceive you do me?" He gave him now woodpecker its head

iak; 'ó'yu'la'ëma qâX òpì'ì'ke'. Take góyì' è'texax; nì'két lekkù ná'xax. 20

glued on that bow. Then thus he did it; not break it did.

la'kwà' goyì' è'texax qinì'ë'mà', lekkù ná'xax. Aqa-igë'Ite'm. 21

Here thus he did it right hand, break it did. He was struck with it

wiXt. Take wiXt nie'lgkà'kXo-it it'i'âlapas. Lâ2kt lplì'ì'ke 22

again. Then again he fell on his back coyote. Four bows

a'cì'tálot it'i'âlapas. Ka'ana'wë le'kkek a'lax. À'taquinem á'ltà 23

he gave him coyote. All broken they became. The fifth now

that the salmon his bow he gave it to him. Thus he did it there

tcaq'ë'tekte, ló'ñì' goyì' è'texax; alà'x'tì yà'kwà' teixqì'nì'ë'mà' 24

his left hand, three times thus he did it; then here his right hand

ló'ñì' goyì' è'texax; nì'két lekkù è'texax. O'kXulpà lga'patséu 26

three times thus he did it; not break he did it. Red shafted its red heads

woodpecker.
akXa'cama qaX opjikë! TaKe aqiô'lxam e'penpen: “A cka k;’a
put on by twos that bow! Then he was told
be. Not [int. part.] I know and you
you a murderer?” He said
3 e'penpen: “Näket age'k;’aunk;’an. Ka’ltas é’tétemenúk”t aqênâlax.”
badger: “Not I murderer. Only my blackened face
was made me.”
Take aqiô'egam gó Liá’paa. A’lta aqé’k;’ektepa. A’lta aqéXe’lœtem.
Then he was taken at his nape. Now they were banked
out. They were struck
together. He was thrown away
coyote:
AqéXe’lœtem, aqéXe’lœtem. AcXe’lœ’it. Aqé’xalucetgô it;’a’lapas:
“it;’a’lapas ime’xal. Näket tkana’Ximet mtôte’na.” Aqé’xalucetgô
“Coyote your name. Not chiefs you will kill
He was thrown away
them.”
badger: “Badger your name. Not chiefs you will kill
Only
ômé’wique k;’oa’e xaxa’xó. Näket q’o’a’p amúl’tlx qlôlé’lxemúk.”
your farts afraid they will be of
Not near you will get
a person.”
Take aqéXe’kXuçe’ it;’a’lapas k;’a-y. e’penpen. Take aqxo’lXama
Then they were thrown
coyote and badger.
Then it was burnt
10 te’ctaql.
their house.
Take wiXt a’yó. Ayo’épa wiXt teXt temâ’ëma. Ateó’ekel
Then again he went. He went out to again one prairie. He saw it
12 tXut gó ke’mk-itë temâ’ëma. Take a’yó, a’yó, a’yó. Q’o’a’p
smoke on end of the prairie. Then he went, he went. Nearly
atëta’xóm t’ôl. A’lta Lâ’qXulqt Lâ’k’il. Ateix’laxq Lwa’4,
he reached it a house. Then it cried a woman. She looked
that woman. She saw him, he
qix; itëc’kikala qix; aqi’a’wàs. Aia’skóp!. Pâl Lôlé’ma qó’ta’ t’ôl.
that his husband that he was killed. He entered. Full meat that house.
“A,i, amutktxki’émam; txgo’ya. Nai’ta Lgë’mama qiau aqi’atal’wa.”
“Ah, I came to search for you; we two will My
father that he was killed.”
16 go home.
Take aqiô’lxam: “Tqetxéla’wûks tgemûwa’6ò.” “Qà’doXøë
Then she said to him: “Monsters they will kill you.”
“Shall
tgemûwa’6ò.” Nixlxã’lém, aging’wàl’âm. Gô’yé ôô’lax, lâx
they shall kill me.” He ate.
She fed him in her house. Thus the sun, after
noon
Ôô’lax ka yó’pa. Lq;’ôp atec’lax Liá’paa. Qi’nemi Lqûp
the sun and he went out. Cat he did it his nape.
Five times out
atec’lax. Ateuxúk’ñé’niyanuk’t qó’ta’ tiâ’lwulê. A’lta a’teçax kaX
he did it.
He made bundles that meat.
Now he ate it that
qó’ta; pâl iñ’wan nê’xax. A’lta ayo’p’âm. Atec’lo’t kaX ôô’kúil
19 alder, full his belly got. Now he came in. He gave that woman
bark;
20 kanem qoa’ném nôxôk’oë’néyak. “Manix lte’mama, ëXt
together five bundles. “When they come, one
22 inixk’ëniyak Le’Xat mitelo’ta. Manix lxtautwul’ka xite’k, ka
bundle to one give it to them. When they will eat it this, then
23 nô’t’ayà. Ma’ñix xax lgë’nà’xoyë ëXt le’Xat mitelo’ta.” A’lta
shall win When notice they will do me, one
to give them.”
24 I shall win
Now they will give it to them.
25 lâ’xax atec’lax. Pô a’texa ôô’lépektxiX. Pal te’kemóm nê’xax;
deceive he did them. Blow he did the fire. Full ashes he got;
26 iqí’eýô’qxôt nê’xax.
an old man he got.
The Salmon Myth

Tso’yusté ka quill né’xau. Alá’ega’mp!-lgóle’lexemk. Ká’tsek

Evening and noise of became. It entered a person. In middle of

1. t’ol a’l/e’té. “Hómm, igu’na’at eńila’kux; igu’na’at eńila’kux.”

2. house he came. “Hómm, salmon I smell it; salmon I smell it;”

3. hómm, igu’na’at eńila’kux.” Take a’të’kltnuq qó’la lq’i’qy’q xtó’t.

4. often he kicked. Pour out it came the blood in his mouth. Then

5. nót’xuít o’yú’kul. Lág’ agà’yax e’xt ín’č’k’č’niak. “Ngóla’lexemk

6. she stood up the woman. Take out she did it one bundle. “I am a person

7. am’xax. Lx’poe nekêt algie’iex? x’ix’ek algæ’tk”t’am xi’la

8. I am. Do you think not my relative! This he brought it this

9. “Hó! itë’k’č’kein! Qa’daqa nekêt a’ńqaté amënil’xam?”

10. “Hó! My sister-in-law’s Why not long ago you told me?


12. visible he became. He came in. There near middle of house: “Hómm, salmon

13. í’a’tseks iniLa’kux. Hemm, igu’na’at iniLa’kux.” Êwá’ a’të’kltnuq,

14. his smell Hemm. Hemm, salmon I smell.” Thus he kicked him.

15. Êwá’ ayuLa’tax-it, e’xoé’it ayuLa’tax-it aqé’ltuq. Wax a’l’xax

16. Thus he flew about, much he flew about he was kicked. Pour out it did

17. Lá’owlqt ëwá y’yáack. “Ngóla’lexemk am’xax. Lxpoe nekêt

18. the blood thus him. “I am a person I am. Do you think not

19. my relative! This he brought it this old man.” She gave it one
to him

20. inixk’č’niak. “Oho’, itë’k’č’kein! Qa’daqa nekêt a’ńqaté amënil’xam?”


23. one visible he became a person. He entered. Thus far

24. ká’tsek n’k’im: “Hómm, igu’na’at í’a’tseks iniLa’kux. Hemm, in

25. middle he said: “Hómm, salmon his smell I smell it. Hemm,

26. igu’na’at iniLa’kux.” Êwá’ a’të’kltnuq. Êwá’ ayuLa’tax-it, e’xoé’it

27. salmon I smell. Thus he kicked him. Thus he flew about, much

28. ayuLa’tax-it aqé’ltuq. Lá’owlqt wax a’l’xax e’wa y’lackl go

29. he flew about he was kicked. Blood pour out it did thus his mouth at

30. qó’la lq’i’qy’q xtó’t. L’ol’lq’té tec’x nót’xuít. Lág agà’yax e’xt

31. that old man. Some time then she stood up. Take she did it one

32. inixk’č’niak. Agé’ló’t itë’a’potexan. “Oho’, itë’qoqcin liá’xanyam!”

33. bundle. She gave it to his brother-in-

34. law. “Oho! My sister-in-law’s the poor one!

35. Qa’daqa nekêt a’ńqaté amënil’xam? Tse’xtsex a’nt’la’x

36. my sister-in-law’s Again noise of there Again one visible became

37. falling was:

38. lgole’lexemk. Cka menx: cka n’e’gatp! ka ná’yila: “Hómm,

39. a person. And a little and he entered and he smelled it: “Hómm,

40. igu’na’at í’a’tseks iniLa’kux. Hemm, igu’na’at iniLa’kux.” Êwá’

41. salmon his smell Hemm. Hemm, salmon I smell.” Thus

42. a’të’kltnuq. Êwá’ ayuLa’tax-it, e’xoé’it ayuLa’tax-it aqé’ltuq.

43. he kicked him. Thus he flew about much he flew about he was kicked.
Wax a’lxax le’owilqot e’wa i’a’yackl. Ilo’lqte no’tXuit. Pour out it did blood thus his mouth. Long time he stood up.

"Ngol’a’lxe’nimk an’ix.ax. Lxpoc niket al’gai’x’ai? x-i’x-e’k al’gte’tkam am.

2 "I am a person I am. Do you not my relative? This he brought it think

x-i’ta Lq’giyo’qxot. Agel’lót ex’t inixk;’e’niak: “Ohó! itei’qoqei!

this old man.” She gave it one bundle: “Ohó! my sister-in-law’s relative!

Q’a’daqni niket a’nqaté amen’dXam? Ts’exe’xen an’la’xan. Lge’qoqei.”

4 Why not before you told me? Hurt I did him my sister-in-law’s relative.

Atci’wulq qix: igu’a’nat. A’lta i’a’mkXa itei’k’ikal. Ka mén’xi ka

5 He ate it that salmon. Now only he her husband. And a little and while

quill nè’xau. Texi ateix’laqte, ka ná’yita: “Hemm, igu’a’nat of fall-

ing objects

i’ata’sek inilà’kux. Hemm, igu’a’nat inilà’kux.” Éwá’ atci’lqltuq.

7 his smell I smell. Hemm, salmon I smell.” Thus he kicked him.

Éwá’ ayulà’taxit, e’xóet ayulà’taxit aq’e’lqltuq. Wax a’lxax

8 Thus he flew about, much flew about he was kicked. Pour out it did

le’owilqot e’wa i’a’yackl. Ilo’lqte te’xen ná’xax, ió’lqte aq’elqtuq-im

9 blood thus his mouth. Long hesitating she was, long he was kicked much

qot’a Lq’giyo’qxot. No’tXuit qaX o’ó’k’ul: “Ngol’a’lxe’nimk that

10 old man. She stood up that woman: “If I am a person

an’ix.ax. Lxpoc niket al’gai’x’ai? x-i’x-e’k al’gte’tk’am xíla

11 I am. Do you think not my relative? This he brought it this

Lq’giyo’qxot.” Agel’lót ex’t inixk;’e’niak. “Ohó! itei’qsiX, qa’daqá

12 old man.” She gave it that bundle. “Ohó! my brother-why

ne’kati amen’dXam? Ts’ex’te’xen an’a’xax itei’qsiX?

13 not before you told me? Hurt I did him my brother-in-law.”

A’lta a’lxax’ge’ke’e Now they cut open, they cut them the elks. Now intending

14 a’lxax’ge’menüq qix: e’qi’giyo’qxot. Ná’kati nixlx’á’lem. Take ná’kiim

15 they gave him food that old man. Not he ate. Then she said

qaX o’ó’k’ul: “Lo’nas le’k’lek no’xón xá’lxe’lemá. That woman:

16 perhaps broken are his ribs.

qá ne’kati a’lxelx’á’lemax.” Wáx ne’k’teukte. Kawi’X ka

17 there not he eats.” Next mor’n it got day. Early and

ale’Ix’tXuitk Lé’q’i’am. Al’xó’kumak;’auwa. A’lta níxá’lacet

18 they made them the wolves. They went hunting. Now he rose

ígwa’nat i’a’xá. Níxó’ta’nm. A’lta agilgé’xo-il qaX o’ó’k’ul. A’lta

19 the salmon his son. He went to bathe. Now she boiled much that woman. Now

nixlx’á’lem. Alé’ Nóli’ i’a’lxelx’á’lemax ka aek’tá’yoít go ilémé’tk

20 he ate. He finished his eating and they two lay in bed.

Láx o’ó’lxax, takie wiXt po’pó á’tcax o’ó’le’ptekiX. Take wiXt

21 After sun, then again blow it did the fire. Then again

qix: e’qi’giyo’qxot nè’xax. Ts’o’yusté a’lxatgö’mam;’ Lkanawé’te is

22 the old man he got. Evening they arrived at home; all

a’lxatgö’mam. Algé’tk’or’am imó’le’kuma. A’lta nekát

23 they arrived at home. They brought elks. Now not

al’ge’lqtuq-im. Na’2-pó’inem ka alktó’kuman ti’á’xalaitanema.

24 they kicked him. It grew dark and they looked at them his arrows.

“Masa’tsi’lX tik ti’á’xalaitanema, x’ik ilá’qoqei!” Take ne’k’im

25 “Pretty these his arrows, this our sister-in-law’s relative!” Then he said

qix: iqi’giyo’qxot: “N’ai’ka itei’xotekin.” “A, tget’óqtki mtën’l’a’xo! that

26 old man: “My my work.” “Ah, good you make them for me!”
Ménlá'xó igē'luXteutk. "Ma'i'ka imé'Xakamit. E'Xtemaé
You will make a flint arrow head." "Your mind."

"Sometimes

Mákt leme'nlemé nixa'néxax, é'Xtemaé eXt leme'nlemé
two broken they get, sometimes one broken

nixa'néxax." Take atcayá'lot ógüé'luXteutk, qaónem nats; e'X
it gets." Then he gave them to flint pieces, five pieces

ógüé'luXteutk.

flint.

Né'kteuku'té a'ltá. Kawi'X wiXt a'lo lléq; á'muks. Á'lo ka wiXt
It got day now. Early again they the wolves. They and again went

nixó'tam iguá'nat iá'xa. Atciá'xoteké igé'luXteutk. Atcé'kXul;
he went to the salmon his son. He worked on them the arrow heads. He finished them

ka'nauwé'2, atciá'xotek qiX igé'luXteutk. ÉXt láq' uateá'yaak,
all, he made them these arrow heads. One take out he did it, nixilé'maé

Tsoö'yusté ka wiXt alXatgo'mam iXkanaunwé'tiks. Atá
he kept it. Evening and again they arrived at home all.

Algé'lk'¥am imó'le'kumuna. Algá'yaxc ka'nauwé imó'le'kumuna. Atá
They brought home elk's. They cut them all the elk's. Now

algió'kuman qix: igé'luXteutk. O, itq'okti x'ik igé'luXteutk.
they looked at these arrow heads. Oh, good these arrow heads.

"A'qate' ka angóle'leXenm," née'k' imqi'éyó'qoxót "itsé't; oxótskin
"Formerly and I was a man," he said the old one, "I a good worker

igé'luXteutk." "Wuxín' a'nłaxtá minlá'xó, atció'lxam é'Xat;
arrow heads." "To-morrow me next you will make he said to him one:

"Ma'i'ka imé'Xakamit." Take wiXt aqayi'ltatke qaónem
"Your mind." Then again were left for him five

ógüé'luXteutk.

flint-pieces.

Kawi'X ka wiXt a'lo lléq; á'muks. Alxó'kumak; anak
Some and again they went the wolves. They went hunting.

Lá ka nixá'latck. Atá atciá'xotek igé'luXteutk. Ka'nauwé
Now he rose. He made them the arrow heads. All

atecé'kXulé'. ÉXt nixélé'maé. Tsóö'yusté alXatgo'mam. Ná'pó'em
he finished them. One he kept. In the evening they arrived at home. It grew dark.

Algó'kuman igé'luXteutk iXkóxótksin qix: iq'éyó'qoxót. La'ktka
They looked at them the arrow heads his work that old man. Four only

atecí'télotsax. ÉXt nixélé'max. Né'k' im wiXt é'Xat: "WiXi
he gave them to him. One he kept. He said again one: "To-morrow

a'nłaxta tecinlá'xoya, itci'qoqcin." WeXt atcé'latake quin'émi
me next he will make my sister-in-law's Again he left them to five times

nats; e'X. Kauwi'X ka a'lo wiXt. Alxó'kumak; anakta. Atá wiXt
pieces. Early then they again. They went hunting. Now again

atecí'xoteké qix: igé'luXteutk. Ka'nauwé atcé'kXulé'. ÉXt
he worked at those arrow heads. All he finished them. One

nixilé'maé. Tsóö'yusté alXatgo'mam. Ná'pó'em. Algó'kuman
he kept. In the evening they arrived at home. It grew dark. They looked at it

iXkóxótksin qix: iq'éyó'qoxót. O itq'okti x'ig igé'luXteutk. "WiXi
his work this old man. Oh, good these arrow heads. "To-morrow

a'nłaxta ménlá'xo qé'qoqcin!" Aqaya'lot quá'num náts; e'X
me next you will make my sister-in-law's They were given to him

ógüé'luXteutk.

flint.
IGUA'NAT HIS MYTH.

Early and they made themselves ready the wolves. Now they went hunting.

2 Nixa'latek igu'a'nat i'axa. Ateci'axotske qix' igé'luXteutk. He arose the salmon his son He worked at them those arrow heads.

3 Ateci'kXol' ka'numwe qix' igé'luXteutk. Éxt nixé'le'ma. Tsó'yusté he finished them all these arrow heads. One he kept. In the evening they arrived at home. It grew dark. He gave them four only, one he kept.

4 alXatgo'mam. Ná'póinem. Ateilá'lot la'ktka, Éxt nixé'le'ma. They arrived at home. He kept them for five pieces to him.

5 O iti'o'kti x'ig igé'luXteutk. "WuXi' a'nlaxta itci'qiex Oh, good these arrow heads. "To-morrow me next my brother-in-law

6 they will make he said that youngest one, her husband that woman. "Your them for me," he said to him.

7 ime'Xakamt," atció'lxam. Ateciy'ilátke qo'ném natsi'ex your mind," he said to him. He left them for him five pieces.

8 ógue'luXteutk. Flint.

Kawi'X ka alxE'ltXuttek liéq'á'muké. Nixa'latek Early and they made themselves ready the salmon his son. Now he worked at the arrow heads. All

10 alxó'kumak'uação. Nixa'lutek igu'a'nat i'axa. Ateólxam qax they went hunting. He rose the salmon his son. He said to her that

12 algé'kut'wam émolekuma. Pál take te'laql imó'lektuma. They brought home elk. Full then their house elk.

13 Po'la'kkli alXatgo'mam. A'utta algi'o'kuman iá'xotekin qix' At dark they arrived at home. Now they looked at it his work those arrow heads: "Oh, my brother-in-law!" Pretty good

14 x'ik igé'luXteutk, Kawi'X ka wiXt alXélagutek. A'ló these arrow heads. Early and again they rose. They went

16 alxó'kumak'uação. Nixa'lutek igu'a'nat i'axa. Ateólxam qax they went hunting. He rose the salmon his son. He said to her that

18 Qá't'oeXem!" ateólxam. Take axexe'ltXutek, "Take care!" he said to her. Then they made themselves ready.

Lqui'numiks qo'laic liéq'á'mukés, qo'ném qo'tá lá'plxuma. Five those wolves, five those their wells.

20 Take actó'pæ oya'p'tau. Ateci'egam oya'p'li'kë. Ateci'élte Then they went out his dead father's he took it his bow. He spanned it wife.

21 oya'plikë. Góye' atexax uyá'xalaitan éwa lpaká'lemá. A'hta étol his bow. Thus he made his arrow thus mountains. Now hot

23 ne'xax. Qe'eq'ee atexa'tax lakt qo'la lpłxa'aks. A'mka qix' it became. Dry they made them those wells. Only that

25 Take atexe'olqélx: "Ta'l; in'xka, tal; in'xka igu'a'nat i'axa Then he cried much: "Lo he, he, the salmon his son

Ka igócégewal ilá'x'ku. Take le'ku in'xax uyá'plikë. And he went much the eldest one. Then break it did his bow.

Ka igócégewal ilá'x'ku. Take le'ku in'xax uyá'plikë. And he went much the eldest one. Then break it did his bow.

30 Take atexe'olqélx: "Ta'l; in'xka, tal; in'xka igu'a'nat i'axa Then he cried much: "Lo he, he, the salmon his son

exá'ntsélolá'mit.7 Á'yoélx, në'Xko. Á'yulyá, á'yulx, á'yulx.

36 he disguised himself before us," he went to the water, he went to ward the beach, he went to ward the beach.
A'tla q'e'eq;Ec ik'é'x á'yámXtce. Ltcq; i'o'meqtí. Ayó'yam go-y.
Now dry became his heart. Water he was thirsty. He arrived at
óyá'p|lx. Né'kikst, á'teuket óyá'p|lx. A'tla q'e'eq;Ec, axá'lotX.
his well. He looked into his well. Now dry, it was empty.
A'teuket kev'temá't líá'wux óyá'p|lx. Q'i'e'eq;Ec, axá'lotX.
He looked the next one into his younger brother.
ÉkKatsak líá'wux á'teuket uyá'p|lx. Q'i'e'eq;Ec, axá'lotX. Q'i'á'p
The middle one of his younger brother was empty. Near
íxgé'sax kev'temá't líá'wux á'teuket; axá'lotX. A'teuket
youngest one the next one into his younger brother
was empty. He looked down into;
Lá'/wux óyá'p|lx. A'tla menx' lá'loc. Ateo'pína iau'a ke'kXu lé.
The youngest one. Now a little was in it. He jumped down
Ateq'akXamct, ateq'akXamct, ateq'akXamct. Pål n'é'xax iá'wan.
He drank, he drank, he drank. Full got his belly,
la'ma'c ateq'ax iug'nat iá'xa; iá'ma'c ateq'ax ilcé'qum, ac iá'xkaté
him
Shooting he did him the salmon his son; shooting he was the wolf, and there
guñuna'etix': Aegi'olata, aego'opeut.
he fell down. They hailed him they hid him.
aout,
Ka igó'egéwal weXT é'Xat [etc., as before] .... A'tla menx-
And he went much more one [etc., as before]. .... Now a little
lá'loc. Ate'lu ket qo'la Ltcq; Nígé'kxamt, nígé'kxamt, nígé'kxamt.
was in it. He looked at it that water. He looked, he looked, he looked.
Nák et í'kta ateq'el kel. Take ayó'íteó go qaX oplx. A'tla
Not anything he saw it. Then he went down to that well. Now
ateq'akXamct, ateq'akXamct. Pål n'é'xax iá'wan. Iá'ma'c ateq'ax
he drank, he drank, he drank. Full got his belly. Shooting he did him
guñuna'etix': Aegi'olata, aego'opeut.
the salmon his son. There he fell down. They hailed him he hid him.
aout,
Ka igó'egéwal wiXT é'Xat [etc., as before] .... A'tla menx-
And he went much more one [etc., as before]. .... Now a little
lá'loc. Nígé'kxamt, nígé'kxamt, nígé'kxamt. Qe'xteé póc ayó'íteó.
was in it. He looked, he looked, he looked. Intending if he went
A'tla wiXT nígé'kxamt, nígé'kxamt, nígé'kxamt. Ayá'xlako qaX
Now again he looked, he looked, he looked. He went around it that
óplx. É'Xti ayá'xlayáko. A'tla ayá'letcé, ayó'íteó. Ateq'akXamct,
wel. Once he went around Now he went into he went He drank,
menx' ateq'akXamct, ka wiXT nígé'kxamt. WiXT ateq'akXamct,
a little he drank, and again he looked. Again he drank,
ateq'akXamct. Pál n'é'xax iá'wan. Iá'ma'c ateq'ax iug'nat iá'xa.
he drank. Full got his belly. Shooting he did him the salmon his son.
lá'xkaté guñuna'etix': Aegi'olata, aego'opeut.
There he fell down. They hailed him they hid him.
Ka igó'egéwal wiXT é'Xat [etc., as before] .... A'tla menx-
And he went much more one [etc., as before]. .... Now a little
lá'loc. Nígé'kxamt, nígé'kxamt, nígé'kxamt. Xá'xá ne'xax, xáx
was in it. He looked, he looked, he looked. Observing he observe
atcí'etax. Qe'xteé póc ayó'íteax. A'tla wiXT ayaxlánuXk qaX
he did them. Intending if he went down. Now again he went often around that
óplx. Aál'Xuí ka ayó'íteó, le'2lé ka ayó'íteó. Ateq'akXamct,
well. At last and he went a long and he went He drank,

At last he went down again

Now he went out and came out of the woods; the woods, down into

Almost he stepped on them. He jumped down. He drank,

Again he looked about, he looked about. Again he jumped

Five times he jumped down. Now he drank.

He drank, he drank. Then again he jumped up. Now

He reached a canoe. Now they went down

He said to her: “Sleepy I get.

Now fire days not you will awake

He slept, he slept, he slept. Now full fly-blows. Four times


I told you (part.) you shall awake He threw her away. "Pigeon your name.

Not your husband later on chief. When summer and you will cry much.
Take nik'el'emem igu'nat. No'xunitak o'omen, qaxë'lx k'a

Then he dived the salmon. She drifted away the pigeon, where may be and
nuXa'niuptek. Alta 1qap ač'i'xax emōkst ekoal'e'xou. Në'kim

she drifted ashore. Now find they did her two ravens. He said
qix ē'xat: “E̱xt ica'xotk, ē'xt ica'melqta'n. Kätsek lq; up

that one: “One her eye, one her cheek. Middle cut
tgā'ameme, tceáuwe'xa.” Në'kim qix ē'xat: “Kë'i, kë'i, kë'i,
her intestines, we cut them in. He said that one: “No, no, no,
kë'i: nai'ka ka'namokst sgā'xost ka ē'xt ica'melqta'n, ka kätsek

no; I both her eyes and one her cheek, and middle
Lq; op tga'ameme tceáuwe'xa.” “Imë'milaXaquame,” aćelo'lxam;

eat her intestines, we cut them in two.” “You are wrong.” he said to him;
“Ē'xt ica'xot mai'ka, ē'xt ica'xot nai'ka. Ē'xt ica'melqta'n

“One her eye you, one her eye I. One her cheek
nai'ka, ē'xt ica'melqta'n mai'ka. Kätsek lq; op tga'ameme.”
I, one her cheek . Middle cut her intestines.
KāyeX akek'x ka nax'ālaktek. Nō'ko, akč'etaqL.

Thus they did and she rose. She flew she left them.

Alta a'yō, nik'el'emem igu'nat. Ayu'xtki a'alta. Nigō'ptegam

Now he went, he dived the salmon. He swam now. He came ashore
ē'xt ile'. Take a'yōptek. A'yō kula'yi. Take nigā'ōm ē'xel,

one land. Then when he went inland. He went far. Then he reached it a creek.
Take atco'ikel tXut ian'a č'natai. Take niXa'go'umit. Take

Then he saw it smoke there on the other. Then he made himself Then side.
iqë'yō'xot no'xax, ka'nauwē ayal'a iā'atike, le'yaqto'q ka'nauwē

an old man he became, all his body stinking, his head all
Lā'ńtike. Take naēxelq'amx. “A, Lā'ksta x'i'xó'ta? Lgā'mełam;”

stinking. Then he shouted. “Ah, who that? Go to take him.”
algō'lxam ulā'xk'um. Lqui'nemiks lXa'meNxutctike ilā'qula.

they said to her their eldest Five sisters their camp, sister.

Alta nai'kutetē ulā'xk'um. Naikō'tetam. Alta má'txōlē lōc. “A, 16

Now she crossed the eldest sister. She got across. Now inland he was. “Ah,
iamtłłgə'lemlam; me'lxaxa.” “A, eka aqanoc'xu'ci.” Nā'xtako,

I came to fetch you; come down to the water.” “Ah, and carry me on your

she returned. She told them her sisters: “Ah, an old man,
na'Xtako. Naxalenqulitk tlgā'meNxutctik: “A, Lq'yō'xot, 18

she returned. She told them her sisters: “Ah, an old man,
ka'nauwē ēla'la' iā'atike. Algëñà'xo-il eka aqlo'qet'nxax.

all his body stinking. He said to me and I should carry him on back.

Ka'nauwe'2 pāl lemō'čekike ēla'la'.” Nā'kik kex'temā't: “Nā'ika

All full psa his body. She said the next eldest one: “I
nlugò'lelam. Oxlq'qalptekix Lgiakenà'oi.” Take nai'kutete 21

go to fetch him. Our fire he shall look after.” Then she crossed

she went to fetch him. “Ah, I came to fetch you,” she said to him. “Ah, and
aqenoc'xu'x.” Take no'ptegam. Akłō'c'egam go ilā'pote. Qëxtce 22

she went up. She took him at his arm. Intending
agō'xk'a ilā'pote. Nauri la'qauwilgtx wāx alì'xax. Akłē'otaq,

she pulled it his arm. Immediately his blood pour out it did. She left him,
nā'Xko. “Manīqā' taq, iq'łle'yo'xot. Qëxtce anıo'c'egam go

she went “Too! Lo! old. Intending I took him at
ilā'pote. Nauri lá'qauwilgtx wāx alì'xax.” Take agō'lxam 25

his arm. Immediately blood pour out it did.” Then she said to her
Lgā'wuX: “Mai'ka la'gə'lelmam.” Take no'ya a'kXatsak. 27

her younger: “You go and fetch him.” Then she went the middle one.

2. Take nō'ptega. Agiō'egam īlā'pōttik, aklō'latek. Ka'naunuwe'2 wāx Then she went up. She took it his forearm, she lifted him. All pour out

3. ali'[ax] lā'xqauwilq̓ k̓ i a lā'mōčkike. Akl̓ e'taql wiXT. Take it did his blood and his pus. She left him also. Then

4. nā'k-im q̓ i'o̱p̓ oxge'sax kex-lemāt: "K̓ e nai'ka nlgō'lemam; she said near the youngest the next: "And I go to fetch him;" our fire he shall look after it." Then she crossed. She came across.

5. ōlx̣a'q'xalpektki: lgiakena'o'i. Take nai'k̓ōtete. Naigō'tetam. Then they there younger and silent and she stood Not [any] how she spoke. Then

6. "A, mē'lxā, iq̓ i'yo'q̓ xōt; iamtgā'lemam." "Ā, eka aqano'txo'x." "Ah, go down to the water, and carry me on your back.

7. Take nō'ptega. A'la'ta ayaaxal̓ ə'txamt. Mank kula'yi agāyuk't. Then she went up. Now she carried him on her A little far she carried him back.

8. P̓ al nā'xax lē'ōwilqt; p̓ al nā'xax lemō'čkike. Agee'taql: Full she got blood; full she got pus. She left him:

9. "Maniqja/ agio'tctEmt k̓ a'anauwe 'ēlā'laa.' "Too! lo! all stinking. Full of sores all his body.

10. Take ōc lā'wux eka k̓ a kā nō'txuit. Nāket qa' da nā'k-im. Take Then there younger and silent and she stood Not [any] how she spoke. Then

11. nai'k̓ōtete. Take algō'lx̣am lā'wux̣: "Ā'xka Nāx niket ʾıtca'yulit; she crossed. Then they said to her their younger "She that not proud sister:

12. ka k̓ rōctxo." Alga'q'xam̓ t lā'wux̣ ka naiɡō'tetam̓ e. Take nā'k̓-im and she will carry They looked at the younger and she got across. Then she said her sister

13. ula'x̣k̓ un: "Te'ila. Take ayō'txuit. A'la'ta ayaga'łolx. Tō'tō their eldest "Look." Then he stood up. Now he went to the Shake canoe.

14. nē'xax. Cell iā'ok, tal̓ ielâ'k̓ e iā'ok. Ayaga'ł̓ a-it. Actigō'tetam̓ e. he did. Rattling his lo! sea otter his He was in the They two came across.

15. Ō, masā'tsīlx̣ lka'nax̣! A'la'ta atcō'e̱gm qaX oxge's'ax, Oh, pretty chief! Now he took her that youngest one, "Oh, pretty chief! Now he took her that youngest one,

16. uyā'teinkikala na-ēx̣ālax. Atcgō'mitckil lkanauwe'tike, lā'nmemck his head wife she was to him. He took them all, his wives

17. alōx̣a' lax. A'la'ta 2 a'mka oq̓ ēs'ax tō'x̣ ʾıtcax. he made them Now only the younger did like he did. to him. one A'la'ta alx̣e'la-it iā'xkatē. Ka'naunuwē lā'ala'ma alktōlə'lepqa-itx. Now he stayed there. All days they went always digging roots.
Nielk’elakó. A’ltä go’ lux iṅgō’ŏx. Ayē’ałōlx. Ateiŋsgē’wulx
He took off his blanket. Now at island it was on the beach. He went ashore. He hauled it up.

iṅ’xanim. Lāx ateį’yax iṅ’xanim. A’ltä iṅ’xkätē kē’kXulē nixō’kctē.
his canoe. Turned he made it his canoe. Now there below he lay down.

Kaw’i X ka lḡō’le’Xemik ale’tē go lkmēlā’leq, tex tex tex
Early and a person came on the sand, noise of footsteps
lḡō lkmēlā’leq. Nā’wi aliṅa’luptek qaxē’ qigō’ nikē’x. Take
on the sand. Immediately she went up where there where he was. Then
alṅio’lxam: “Amxā’latek, txgō’ya.” Take nixā’latek. Acgiingē’wulx
she said to him: “Rise, let us go!” Then he rose. They pulled up
iṅ’xanim ka e’a’cē aegā’yax. A’ltä aei’Xko. AeXgō’/mam gō qo’ta
his canoe and break they did it. Now they went They arrived at at that
home. home

The eldest came home, eldest
She always turned her tracks. She went where she did turn.

Naxatgo’mam. Mōket ita’etxōl clāgē’tema. Kaw’i X
and she came home her elder sister. Two her load sea-others. Early
ka wiXt a’etō. A’nēwā naxatgo’/mam qa x uXge’/s’ax. E’Xka
and again they went. First she came home that youngest one. One only
elā’kē Lqap aga’yax. Take ago’lxam. Lgā’wulx qa x uXge’/kxun:
sea-others find she did. Then she said to her younger that eldest one:

“Whatqā’ ta! amxatgo’/mam.” “Aiṅ’q ane’Xatko qe’wa niket ē’kta
“Long ago, lot you came home.” Quick I returned as not anything
Lqap anā’yax.” Take nαxlo’leva-it uṅgō’xk’/un: “Q’da a’/Lqē nakē’x,
and find I did.” Then she thought her elder sister: “How later on she will be,
ka niket ē’kta Lqap aga’yax, axa’ixo-il.” Wāx kawi’X ka a’etō,
and not anything find she did, it always Next morning early and they
say,” ing
lilā’mōketē a’etō. Atec’ekta, actuxo’lākx qō’/la lux. Ia’kwa no’ix
the second time they went. They searched they went around that island. Here always went
qα x a’ē’xat, iau’a ta’xanata qo’/ta lux nō’ix qa x a’ë’xat qa x
that one, there to the other that island always that one that

ōxgē’/c’ax. Gō ku’mk’i’tē qo’/ta lux ka aeXā’omX. A’ltā kulā’yì
youngest one. At the end of that island and they met. Now far
qī’go aeXā’omenilx, a’ltā naxa’tkōx qa x uXge’/c’ax. A’ltā xax
where they always when they always returned that youngest one. Now observe
a’kxax qa x lgα’/wx qa x aXge’/kxun. A’nēwā qa x uXge’/c’ax
she did her that younger that eldest one. First that youngest one

Naxatgo’/mam. Wāx kawi’X wεXt a’etō. Nō’ya qaxē qigō
that came home. The next early again they went. She went where she did
aeXā’omenilx. K’e tga’/xatx qa x lgα’/wx. Gō kulā’yì a’ltā
they always met. Nothing her tracks that her younger At far now

Oxutak’/kot tga’/xatx. Take pāt xāx ā’/kxax. Nā’/xkō, Lōn Lqap
they turned her tracks. Then really observe she did her,
back
aga’yax clāgē’tema. Age’tuket ctā’Xti. A’ltā oξō’/kl’/ik tga’/Xti
she did them sea-others. She saw it their smoke. Now crooked her smoke
qα x lgα’/wx. Age’tukne a’kxax tga’/Xti. A’ltā wulx qo’ta tga’/Xti
that her younger She saw it her own her smoke. Now straight that her smoke

a’kxax. A’ltä pāt xāx ā’/kxax. Wāx ilā’laktē a’etō, eka mank
her. Now really observe she did The next forth they and a little her.

Kulā’yì no’/ya qa x uXge’/c’ax ka naXa’takō. Nō’ya qa x oXge’/kXun
far she went that youngest one and she turned back. She went that eldest one
IGUÁ’NAT HIS MYTH.

nöño’/lakó qóta luX. A’lta kula’yi, a’lta aXLá’köt, tga’/kiplaXat
she went around that island. Now far, now you had returned, her
tracks
uxóta’köt. WiXt age’/toket ca’/Xtī. A’lta pat ónxu’/lk’ik ca’/Xtī,
had returned. Again she saw it their smoke. Now really crooked
their smoke.

Take ná’/Xko qaX óxge’kXun. Naxgó’/mam. À’nqate i’/e la’gá’/wuX.
Then she went that eldest one. She arrived at already there her
younger home. She was sister.

Agó’/Xam: “À’nqate talij amΧatgó’/mam.” “Náket e’kta l’ap
She said to her: “Already behold you came home.” “Not anything find

aná’/yax ka a’/i’qx ane’/Xatko.” Wáx kawi’/X ka wiXt a’/eto
I did it and quick I returned.” The next early and again they
went

é’/laquinemé. À’néwa nú’/ya qaX óxxe’kXun. Naxá’/peut,
the fifth one. First she went that eldest one. She hid herself,

ágá’/qaXam tka’/wuX. K’/ímta’ ka nó’/ya. Ná’/Xatko. Nàk;’e’/Xtīn
she watched her younger. Afterward and she went. She returned. She searched

sister.

gó la’gá’/wuX ite’/lEXamitk. L’ap agé’/lax le’/kXala, ló’/ktik.
at her younger her bed. Find she did him a man, he lay down

“Rise!” she said to him, “Rise! Indeed you two are foolish. Why

agémmápo’/lit?.” NaXtó’/mam la’gá’/wuX. A’lta i’/e ite’/kaikal,
did she hide you? She came home her younger sister. Now there was her husband.

A’lta agó’/Xam ugo’/Xkun: “Ó nau’/itka me’/lāla, nękét
Now she said to her eldest sister: “Oh, indeed you are foolish, not
temé’/Xatakux. Qa’/daqa aníumpecö’/lit itxa’/kaikal? Qée nai’/ka l’ap
your mind. Why did you hide him our husband? If I find
always

aná’/yax, poe niket aiamxá’/peut?” A’lta atçó’/egam; ekanaemé’/koç
I did him, [if not I hid him.] Now he took her; together both

ci’/k’ikal aci’/x/lax. Ío’/2qte i’/xkaté ayó’/la-it. A’lta né’/k’im;
his wives they became. A long time there he stayed. Now he said:

“i’ka’/XuL tei’/nact.” A’lta agió’/Xam ci’/k’ikal cő’/iuwall. A’lta
“Homesick I get.” Now they two spoke his wives [birds]. Now to

agió’/txuieťk. Qoá’/nem é’/telöc agé’/lot a’/eXat; o’/xuq’/na, wiXt
they made him ready. Five baskets full she gave the one; the eldest one, also

quá’/nem é’/telöc agé’/lot; óxge’/e’/xlax wiXt quá’/nem é’/telöc agé’/lot.
five baskets full she gave the youngest also five baskets full she gave

Take agió’/Xam: “Wu’/xi a’lta qamó’/k’a’/rai.” Ná’/ktuekté, a’lta
Then they said to him: “Tomorrow now you will be carried.” It got day, now

yuquna’/-itX gó mál’/ne é’/köle, le’/pénl é’/köle. A’lta aqé’/a/kel’köé
there lay on the beach a whale, a red whale. Now they were carried
to the canoe

écelage’/tema. A’lta agió’/Xam: “Amxó’/kctit! Nékét mgé’/keto!”
sea-otters. Now he was told: “Lie down! Not look!”
Qoá’/nem é’/xoye’/ka neé’/gly’ale. A’lta mál’/xolé yuquna’/-itX
five times his sleeps and he took off his Now on shore it lay

qix’ é’/köle. Lqí’/óp atca’/yax quá’/nem i’/ka’/kiq’/ip. A’lta atció’/kXuieťk
that whale. Cat he did it five times its cuts. Now he carried them from

those sea-otters. Now again it returned that whale.

Lá’/2, ka l’ap alga’/yax lgo’/lé’/lE’/XEmk. I’oc gó mál’/né. Ige’/lXae
Some and find him a person. He at beach. It lay near time

him i’/köle, ige’/lXae écelage’/tema. Take atelo’/Xam lgo’/lé’/lE’/XEmk:
his whale, they lay near his sea-otters. Then he said to him to that person:

qix’ é’/köle. “Where my wives are they?” “Ah, they are in their house.”

23 qix’ é’/köle. A’lta wiXt ne’/Xtako qix’ é’/köle. A’lta wiXt ne’/Xtako qix’ é’/köle.
20 écelage’/tema. A’lta agió’/Xam: “Amxó’/kctit! Nékét mgé’/keto!”
21 five times his sleeps and he took off his Now on shore it lay
22 qix’ é’/kolé. Lqí’/óp atca’/yax quá’/nem i’/ka’/kiq’/ip. A’lta atció’/kXuieťk
23 those sea-otters. Now again it returned that whale.
24 Some and find him a person. He at beach. It lay near time
25 him i’/köle, ige’/lXae écelage’/tema. Take atelo’/Xam lgo’/lé’/lE’/XEmk:
his whale, they lay near his sea-otters. Then he said to him to that person:

“Qix’ lgo’/némecks alxelá’/itix?.” “A’/lxelá’/itix, gó te’/lal’q.”
26 "Where my wives are they?" "Ah, they are in their house."
"Ai'aq amkajma le'lxa." Take al'tu'pekt q'al'la lgo'lalexenek.

"Quick tell them they come to the beach." Then he went up from the beach that person.

"A imeka'ikar iXatgò'mam. Tșeme'nço'il mgo'lxa." Qo'ta

"Ah, your husband he has come home. He says to you you come to the beach."

cmo'ed nqeket le'ctaqco. Lq'op alege'etax le'ctaqco. Alee'lxa.

Two not their hair. Cut they did it to the beach. They came down to the beach.

A'laa ll'ak'tikeka. K't-y- nlla'x'k'un, nqeket n'Alee'lxa. Aqio'Xupekt now four only. Not their elder sister, not she came down from the beach. It was carried up from the beach.

qix: e'kôle. Aqio'Xupekt qix: ēelage'tema. "Ai'aq megqajma that whale. They were carried up. "Quick tell her up

umeka'x'k'un a'lxa. Gitgá'lemama xix: e'kôle." Aqogolxam your elder sister she shall come to the beach. She shall fetch it this whale." They said to her

ul'a'x'k'un: "Me'l xa, me'l xa, igit'ale'etama. "Ai'aq meqjama their elder sister: "Go to the beach. go to the beach. They fetched this whale. Now

alaxel'eteam, akl'o'egam lā'teau, alaxa'llitgo. Aqog'egam when she combed herself, she took it grease, she greased herself. She took it

unuí'lema. A'laa naxge'matsk. A'laa nōlxa. Take nó'yam. paint. Now she painted her face. Now she went to the Then she arrived, beach.

Take atciolatek qix: e'kôle. XaxE'Lxeko ian'a mā'lxlol. "Ian'a

then he lifted it that whale. He turned round here landward. "Here

mā'lne mxe'lxlękó," atco'lXam. XaxE'Lxeko ian'a mā'lxlę. seaward turn," he said to her. She turned round here seaward.

Aqeqol'etxamit qix: e'kôle. Naui yuqpi't natlo'txuit lteq. Wixt it was put on her that whale. At once up to here she stood in the water. Again water

aqio'latek qix: e'kôle. Naui yuqpi't natlo'txuit. Qo'il'em. it was lifted that whale. At once up to here she stood in the Five times

water.

aqio'latek. Take nó'kuiXa. Take nó'ya, gó'yé age'tax tga'potē. it was lifted. Then she swam. Then she went, thus she did them her arms.

A'laa no'kó. "O'wanió ime'xal. Manix telllo' ixá'xôlemxē

Now she flew. "Coach your name. When calm it gets

ka wulelelele mugo'ya. Nåket munXogomit tkánax'ximc. and wailinxe you will fly. Not you will make them chiefs."

A'laa a'yupekt, a'laa nìxgo'mam go li'anemecle. Ateile'lemak, poor

Now he went up, now he came home to his wives. He gave each food.

kaanawe' atile'lemak, qix: ēelage'tema, eXt iak'kilqip e'kôle

all he gave them food, those sea-otters, one its cut whale

Lì'Xat lìa'kikal lkanemelo'ktike li'xanemecle.

one his wife all his wives.

Translation.

Once upon a time there was a chief who had a daughter. Many people wanted to marry her, but he was unwilling to part with her. [Finally he arranged for a contest.] He put [a pair of] elk antlers [in the middle of the house and said]: "Whosoever breaks these antlers shall have my daughter." He invited all the people. First the quadrupeds, then the birds. [When all were assembled] the people said to the snail: "You try first to break them." The snail went down to the middle of the house and tried to break the antlers, but did not succeed.
Then they said to the squirrel: "You try next to break them." The squirrel bent the antlers a little, but was not able to break them. Then they said to the otter: "Now you try to break them." When the otter went down the girl thought: "I wish he would break them." She liked him [because he was so pretty]. He tried to break them, but did not succeed. He went up again. Next the beaver went down. He was very stout, and Blue-Jay said: "Oh, certainly, he with his big belly, he will break them." He took up the antlers and almost succeeded in breaking them, but he grew tired and went back. Then the wolf went down and almost succeeded in breaking the antlers, but he grew tired and went up. Then the bear went down and almost succeeded in breaking the antlers.

Now there was one person in the house whose body was full of sores and boils. Then Blue-Jay said: "Let him try what he can do, the one whose body is sore all over." But next the grizzly bear went down. He almost broke it, when he also grew tired. Next the panther, the chief of all, went down, but he did not succeed. Then Ipo'epo' went down. Then the girl thought: "O, if he would break them." He took them up, but did not succeed at all. He went up. After that the sparrow-hawk went down. He almost broke them, and went up; then another hawk went down. He almost broke them, but then he grew tired. Now next the chicken-hawk went down. He tried to move them, but they did not move. Then the owl went down. They did not move. Then he went back. Then the eagle went down. He bent them and almost broke them. Now all the quadrupeds and all the birds had tried.

Then Blue-Jay said: "Give the antlers to that one who is full of sores; let him try what he can do." All the people had given it up. He continued: "Quick, stand up; [let us see] what can you accomplish? Break those antlers." Five times he said so. Then that person arose, shook his body, and shook his blanket. He shook his hair. [Then his body became clean, his hair long and full of dentalia, and he was very beautiful. They saw that he was the salmon.] Then he went to the middle of the house, took up the antlers and broke them. He broke them into five pieces and threw them down. Then he ran away. The people stared at him. After a little while Blue-Jay said: "Let us pursue our chief's niece." Then she took her dentalia and ran also. "Ah," said the wolf, "we will pursue them." Then all the people went in pursuit. They followed them a long distance. Then the man created a bay behind them. The people reached it, but the couple was already on the other side. After a while the people reached the other side of the bay. They continued to pursue them. Again they pursued them a long distance. He looked back and saw that the people were near overtaking them. Then he made a middle-sized bay. Again the people reached the bay and saw the two far away on the other side. Again the people reached the other side of the bay and continued their pursuit.
He made five bays, then he gave it up. The people crossed all five bays. Coyote and Badger, who were among the pursuers, became tired, and Coyote said to his friend: "My friend, I am getting tired. What do you think if I enchant my arrow?" Badger replied: "All right." Then Coyote blew on his arrow [singing]: "Strike his head, strike his head." Three times he sang to his arrow: "Strike his head, strike his head." And five times he blew on it. Then he shot upward and the arrow went "Hululululululu." The arrow struck the young man right in the nape and he fell down dead. The wolves were first among the pursuers, and they took the woman. The people devoured the salmon. They gave coyote the salmon's bow. Then an egg fell down from him into a hole in the rock. Then the people went home. Now the Crow learned that her nephew had been killed. She went away and cried. She cried. Now she arrived at the place where he had been killed. She [looked for his remains,] turned over the stones, cried, and turned them again. Then she found one salmon egg. She carried it to the river, made a small hole [in the bank of the river] and put the egg into the water. In the evening she went home.

Early next morning the Crow went again to look after that egg. It had grown a little. Then she made a larger hole [and put the egg into it]. In the evening she went home again. She reached her house. She did not sleep at all, and it grew day again. Early in the morning she went again [to look after the egg]. She cried while going. She arrived at that salmon egg. Now a small trout was swimming [in the hole]. This gladdened her a little. She made a still larger hole. In the evening she went home and slept a little. Early in the morning, she went out again the fourth time. She arrived at that salmon egg and saw a large trout swimming there. Then the Crow was really glad. She made a large hole. Early in the afternoon she went home. She arrived at home. When it grew dark she fell asleep. Early in the morning she awoke, arose, and went to look after the trout. She arrived and saw a small salmon swimming there. Now she made a still larger hole and left it again. At noon she went home. She arrived at home. She thought only of the salmon. It grew dark. Early the next morning she went again. She arrived and saw a large salmon. She took it, threw it ashore, and it was transformed into a tall boy. Now the Crow was happy. They went home together. She said to her grandnephew: "Bathe, that you may see spirits." He bathed. First he bathed in the river and after that in the sea. Every night he bathed. After he had finished bathing in the sea, he bathed in [ponds on] the mountains. Now he became a young man.

Then his grandammt told him: "Coyote and his friend Badger killed your father. If it had not been for that woman they would not have killed him. They took her to the wolves." He replied: "I will go and search for Coyote." "Do not go, else they will kill you." After a while the Crow told him: "They gave your father's bow to Coyote."
"I will go and search for Coyote; I have seen enough spirits." "Oh, tell me who is your spirit?" Then he said to his grandaunt: "Let us go outside." The Crow went out with him. Then he shot his arrow toward the forest and it caught fire. He shot his arrow toward the prairie and it caught fire. Then the Crow said: "Indeed you have seen spirits." She said: "You must go, but take care of yourself." The next day he made himself ready. He put on his dentalia and took his arrows. Then it thundered, although the sky was clear. He went on and crossed five prairies.

Then he saw a house [a long way off]. He went on and when he came near the house he heard a person singing songs of victory. He stayed outside. Somebody was singing there at the end of the house. Slowly he opened the door and stood in the doorway. Then Coyote sneezed and sang jestingly: "Salmon's son came; certainly he will kill me. But I jump about much in my house; certainly he will kill me." He had put black paint on his face. His face was blackened, and so was Badger's face. At that moment the door made a noise and he looked back to the doorway. Verily there stood the one in the door whom they had killed. "O, my dear, my dear!" said Coyote, "they killed him whom I loved so well. Somebody who looks just like him is walking about." Then the salmon's son entered. He sat down on the bed and said: "Be quiet, Coyote! I know that you killed my father." Then Coyote was quiet. Badger meanwhile turned his face toward the wall and was rubbing it [in order to remove the paint]. The salmon's son said: "Give me my father's bow." Coyote replied: "I will give it to you, my dear!" He arose and took a bow out [of a box]. [The young man] took it and spanned it. It broke to pieces, and he struck Coyote with the pieces so that he fell down headlong. His feet quivered. Then Coyote arose again. The salmon's son said: "Give me my father's bow." Coyote replied: "I will give it to you, my dear." He took out another bow and gave it to him. [When the young man tried to span it it broke and] he struck Coyote's face with the pieces. He fell on his back and his feet quivered. Again he arose [and the salmon's son said once more]: "Give me my father's bow! Why do you deceive me?" Then Coyote gave him another bow to the back of which heads of woodpeckers were glued. The young man spanned it with his left hand. It did not break. Then he spanned it with his right hand and it broke to pieces. He struck Coyote with the pieces and he fell on his back. Then Coyote had given him four bows; and they all broke. The fifth one which he gave him was his father's bow. Three times he spanned it with his left hand; three times he spanned it with his right hand. It did not break. The heads of red-headed woodpeckers were put by twos on the back of that bow. Then the young man said to Badger: "Be quiet, Badger, I know that you are a murderer." Badger replied: "I am no murderer; I merely blackened my face for fun." Then the young man took hold of Coyote and Badger
at their napes, hauled them out of the house, struck them together and killed them. He threw down Coyote and said: "Coyote will be your name; henceforth you will not kill chiefs." He threw down Badger and said: "Badger will be your name; henceforth you will not kill chiefs. People will fear only your winds. You will never go near men." He threw them away and burned their house.

He went on. [After traveling sometime] he came to a prairie. He crossed it and saw smoke arising at its end. He went on. He almost reached a house, and heard a woman crying inside. He opened the door slowly, but it made a noise. The woman looked up and saw him; [he looked like] her husband whom they had killed. He entered. The house was full of meat. He said: "I came to look for you; let us go home. The one who was killed was my father." Then she replied: "The monsters will kill you." "Let them kill me," he said. She gave him to eat and he ate. In the afternoon he went outside and cut five pieces of flesh from his nape. He tied them up. Then he ate alder-bark until his stomach became full. He re-entered the house and gave the woman the five bundles of meat, saying: "When the monsters come home give each one of them a bundle of meat. If they eat it I shall be able to win over them. Give it to them when they notice me." Now he deceived them. He blew on the fire until he was covered with ashes and looked like an old man.

In the evening the noise of falling objects was heard. A person entered and when he came to the middle of the house he cried: "I smell salmon; I smell salmon." When he saw the old man he kicked him many times, until blood came out of his mouth.* Then the woman arose and gave him one bundle of meat, saying: "I am a human being; do you think I have no relatives? This old man [is one of my family]; he brought this for you." "O, my sister-in-law's relative, why did you not tell me before, I should not have hurt my sister-in-law's relative." After a little while a noise was heard again. Another person appeared. He entered. When he was near the middle of the house he cried: "I smell salmon; I smell salmon." When he noticed the old man he kicked him many times, so that he flew about and blood came out of his mouth. Then the woman arose and said: "I am a human being; do you think I have no relatives? This old man brought this for you." And she gave him one bundle of meat. "O, my sister-in-law's relative, why did you not tell me before, I should not have hurt my sister-in-law's relative." Again a noise was heard outside and a person appeared. He entered. Some distance before he reached the middle of the house he said: "I smell salmon; I smell salmon." When he saw the old man he kicked him and he flew about in the house and blood came out of his mouth. The woman waited a little while, then she arose and took a bundle of meat and gave it to her brother-in-law, saying: "I am a human being; do you think I have no relatives? This

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*In fact he was expectorating the juice of the alder bark which he had chewed.
old man brought this for you.” “O, my sister-in-law’s relative, poor man, why did you not tell me long ago? I should not have hurt my sister-in-law’s relative.” Again a noise was heard and one more person appeared. He had hardly entered the house when he said: “I smell salmon; I smell salmon.” When he saw the old man he kicked him so that he flew about and blood came from his mouth. The woman waited a long time. Then she said: “I am a human being. Do you think I have no relatives? This old man brought this for you;” and she gave him one bundle of meat. “O, my sister-in-law’s relative, why did you not tell me long ago, I should not have hurt my sister-in-law’s relative.” And he ate the piece of salmon. Now only her husband remained [outside]. After a little while a noise was heard and one more person appeared. He just opened the door when he noticed the smell of salmon and said: “I smell salmon; I smell salmon.” When he saw the old man he kicked him many times, so that he flew about and blood came from his mouth. The woman hesitated, and the old man was kicked much. Then she arose and said: “I am a human being. Do you think I have no relatives? This old man brought this for you.” She gave him that bundle. “O, my brother-in-law, why did you not tell me long ago? I should not have hurt my brother-in-law.”

Now they skinned and carved the elks and wanted to give some of the meat to the old man, but he did not eat it. The woman said: “Perhaps you have broken his ribs, so that he can not eat.” Early the following morning the wolves made themselves ready and went hunting. Then the young salmon arose and went bathing. The woman boiled food for him, which he ate. After he had finished they went to bed. In the afternoon he again blew into the fire [so that he was covered with ashes] and became an old man. In the evening the wolves arrived at home and brought elks. This time they did not kick him. In the evening they looked at his arrows and said: “How pretty are the arrows of our sister-in-law’s relative!” He replied: “I made them.” “Make one for me; make me a flint arrowhead,” said the eldest brother. The young salmon replied: “Willingly; but sometimes I will break a piece or two of flint.” Then he gave him five pieces of flint. Early the next morning the wolves went hunting again. When they had gone the salmon’s son went to bathe and then worked at the arrowheads. He finished them all. He took one and kept it for himself. In the evening the wolves returned and brought home elks. After they had carved them they looked at the arrowheads and said: “How pretty are these arrowheads.” The salmon replied: “[That is nothing;] when I was a young man I knew how to make arrowheads.” The second wolf said: “Tomorrow you must make some for me.” “Willingly.” Then he gave him five pieces of flint. Early the next morning the wolves went hunting. After some time he arose and made the arrowheads. He
finished them all, but kept one for himself. In the evening they arrived at home. When it had become dark they looked at the arrowheads which the old man had made. He gave him four and kept one for himself. Then the next said: "To-morrow you must make some for me, my sister-in-law’s relative." He also left five pieces of flint. Early the next morning they left and went hunting. Now he worked again at the arrowheads and finished all. He kept one for himself. In the evening the wolves arrived at home. When it grew dark they looked at the old man's work. "Oh, how pretty are these arrowheads," they said. Then the fourth wolf said: "To-morrow you must make some for me, my sister-in-law’s relative." He gave him five pieces of flint. Early the next morning the wolves made themselves ready and went hunting. Then the salmon's son arose. He worked at the arrowheads and finished them all. One he kept for himself. In the evening the wolves arrived at home. It grew dark and he gave them four arrowheads, one he kept for himself. "Oh, how pretty are these arrowheads." "To-morrow my brother-in-law will make some for me," said the youngest wolf, the husband of that woman. "Willingly," replied he. He left five pieces of flint for him. Early the next morning the wolves made themselves ready and went hunting. Then the salmon's son arose; he worked at the arrowheads and finished them; one he kept for himself. In the evening they arrived at home and brought elks. Their house was full of elk meat. When it grew dark they looked at the arrowheads which he had made: "Oh, my brother-in-law, your arrowheads are pretty, they are good." Early the next morning they arose again and went hunting. Then the salmon said to the woman: "Arise, now I shall kill them." The woman arose. "Take care," she said. Then they made themselves ready.

The five wolves had each a well. The salmon’s son and his widow went out of the house. He took his bow and spanned it; he pointed his arrow to the mountains. Then it became hot and the wells dried up, except that of the youngest wolf, in which a little water remained.

The eldest one was on his hunt; [the heat dried the bows of the hunters and when the eldest wolf spanned] his bow it broke. Then he cried: "O, certainly the salmon’s son came in disguise." He went to the beach. He became very thirsty and came to his well; he looked into it and it was dry and empty. He looked into that of his younger brother; it was also dry and empty. Then he looked into the well of the middle one; it was dry and empty. He looked into the well of the next brother; it was dry and empty. Then he looked into the well of his youngest brother, and there he found a little water. He jumped down and began to drink. He drank, and drank, and drank until he had enough. Then the salmon’s son shot him. He fell right where he stood. They hauled out the body and hid it.

And the second brother was on his hunt [etc., as before]. He found a little water. He looked at it. He looked and looked, but he did not
see anything and went into the well and began to drink. He drank, and drank, and drank, until he had enough. Then the salmon's son shot him and he fell right where he stood. They hauled out the body and hid it.

And one more went out to hunt [etc., as before]. He found a little water. He looked, and looked, and looked. He intended to go down, but looked again. He went around the well once. Then he jumped down into it. He drank a little and looked again. Then he drank again. He drank, and drank, and drank, until he had enough. Then the salmon's son shot him. He fell down right where he stood. They hauled out the body and hid it.

And still another went out to hunt [etc., as before]. A little water was in the well. He looked, and looked, and looked. He observed something suspicious, but decided to go down. He went around the well many times, and waited a long time; then he went down. He drank a little, then came up. At last he went down again, and drank, and drank, and drank until he was full. Then the salmon's son shot him and he fell. They hauled him out and hid him.

And the youngest one went out to hunt. Then he broke his bow. He cried: "Oh, the salmon's son came to us in disguise." Then he went out of the woods and looked into the wells of his elder brothers. They were dry and empty. The wells of his four elder brothers were dry, but a little water was in his own well. He saw a little blood. Then he went often around his well and he searched for them. He looked about. He almost stepped on them. Then he jumped down and drank. He jumped up again. Now he looked up again and looked about. He jumped down again. Five times he jumped up and down. Then he drank and got enough. Then the salmon's son shot him. He killed the last one.

Now the man and the woman went down to the water and burnt their house. He went home and took the woman along. They came to their canoe and went down the river. When they had gone a distance he said: "I am getting sleepy. I shall lie down in the canoe; you shall not awake me until after five days." He lay down in the canoe, and they traveled on. He slept two nights; then the woman noticed flies on his mouth. After three nights she saw that he was full of fly-blows, and after four nights she saw maggots crawling around his mouth. Then she [became afraid] and awoke him. She shook him. He awoke, took hold of her and said: "Why did you awake me? Did I tell you to awake me?" He flung her into the water and said: "Your name will be Pigeon; henceforth you will not be the wife of a chief. Your cry will be heard in summer." Then the salmon jumped into the water. The pigeon drifted away and somewhere she drifted ashore. After awhile two ravens found her. One of them said: "I will take one of her eyes and I will take one of her cheeks; we will divide the intestines." "No," said the other, "I will take both
her eyes and one of her cheeks; we will divide the intestines.” “You are wrong,” replied the other, “one eye for you, one eye for me, one cheek for me, and one cheek for you; we will divide the intestines.” While they were talking she arose, flew away and left them.

Now the salmon swam away. After awhile he came to a country and went ashore. He went a long way and came to a creek. He saw smoke arising on the other side. Then he assumed the form of an old man. His whole body and his head were full of scabs. He shouted. Five sisters were camping there. [When they heard him they said to the eldest one:] “Who is that? Go and fetch him.” She went across the creek and when she saw him she said: “Come down to the water, I came to fetch you.” “Oh,” he replied, “carry me on your back.” She returned and said to her sisters, “It is an old man; he told me that I should carry him on my back, but his body is all full of scabs.” The next younger sister said: “I will go and fetch him. He shall look after our fire.” She went across the creek and said: “I come to fetch you.” “Oh, carry me on your back.” She went up and took him by his arm and was going to take him, but blood came out at once. Therefore she left him and went home. She said: “He is too old, I touched his arm and blood came out at once.” Then she said to her younger sister: “Go and fetch him.” The middle one went across the creek. She arrived on the other side and said: “I come to fetch you, come down to the water.” “Oh, carry me on your back.” Then she went up and took hold of his arm. She lifted him and blood and matter came out at once. Then she also left him. Then the next sister said: “I will go and fetch him; he shall take care of our fire.” She went across, and when she arrived on the other side said: “Come down, old man, I came to fetch you.” “Oh, carry me on your back.” She went up and took him on her back. She carried him a short distance, and became full of blood and matter. She left him. [When she came back to her sisters she said:] “He is indeed too full of scabs and sores.” Then the youngest sister arose and went across the creek without saying a word. They said to her: “You are not proud, you will certainly be willing to carry him.” They saw how their younger sister went across. Then the eldest one said: “Look!” The old man came and went to the canoe. He shook himself. Then [his scabs fell off and] he had a fine sea-otter blanket on. He went into the canoe and the girl carried him across. He was a beautiful chief. He married the sisters and the youngest one became his head wife. He married them all; but he loved only the youngest one.

Now they lived there for some time and the women went digging roots every day. They left him alone. After several days the eldest sister came home first. She did not find him in the camp, and when she went down to the beach she saw him asleep in their canoe. He lay there. She pushed the canoe slowly from the shore. There was a land-breeze and the wind drifted it seaward. When the man
awoke he lifted his blanket and saw no land. Then he covered his face again. He slept for two days. Then he awoke; he felt as though the canoe was rocking. He took off his blanket and saw that he was on the beach of an island. He went ashore. He hauled his canoe up, turned it over, and lay down beneath it. In the morning he heard the noise of steps on the beach, and he saw a woman coming. She stepped right up to where he lay and said: "Rise! Let us go home." He arose. They hauled up his canoe and she broke it to pieces. Now they went home. They reached a house which was full of sea-otters. She hid him. After awhile [another woman] her elder sister entered the house. She carried two sea-otters on her back. Early the following morning they went again and the youngest one came home before the other. She carried one sea-otter only. Then the elder one said to her: "Lo! You are home already!" [The younger one replied:] "Yes I came home because I did not find anything." Then the elder sister thought: "What is the matter with her? She says that she does not find anything." On the following morning they went the second time. They always searched on the beach going around the island. The one always went on one side of the island, the other on the other. At the farther end of the island they used to meet. Now the younger one returned long before she reached the place where they always met. The elder one observed her. Again she came home first. Early the next morning they went again. When the elder one got to the place where they always met, she found no tracks of her younger sister. [She went on and saw] she had turned back long ago. Then she observed her more closely. She came home; she had found three sea-otters. She saw their smoke. Now her younger sister's smoke did not arise straight, while her own smoke arose straight. Then she noticed that something had happened. On the fourth morning the two sisters started again. The youngest went a short distance and returned. The eldest went around the island and saw that her sister had turned back far from where they used to meet. Again she saw their smoke, and saw that her sister's did not rise straight. Then she went home. The younger sister was already there. She said: "You are at home already." "Yes," she replied, "I did not find anything and turned back." On the fifth morning they started again. Now the eldest one went first. She hid herself and watched her younger sister who went later. [When she had left] she returned and searched in her sister's bed. She found a man lying down, and said: "Arise! indeed, you two are foolish. Why did she hide you?" Soon her sister returned home and saw that her [sister had found her] husband. Then the elder sister said: "Indeed, you are foolish, you have no sense. Why did you always hide our husband? If I had found him I should not have hid him." Then he married both the sisters.

He stayed there a long time; then he said: "I am homesick." Then his wives made him ready. They each gave him five baskets. Then
they told him: "To-morrow you will be taken home." The next morn-
ing he saw a whale on the beach; it was a red whale. Now they carried
sea-otter skins to the canoe [i.e., the whale], and they said to him:
"Now lie down [in the whale] and do not look." After five nights he
took off his blanket. The whale lay on the beach. He cut five pieces
of blubber from the whale and carried his sea-otters and his baskets
to the shore. Then the whale returned.

After awhile a person met him on the beach. Near him lay the
whale meat and the sea-otters. He asked that person: "Where are
my wives?" "They are in their house." "Tell them to come down
here." Then that person went up to the house and said: "Oh, your
husband has come home; he tells you to come down to the beach.
Two of the women had cut their hair. Four of his wives went down
to the beach. Only the eldest one did not come. They carried up the
whale and the sea-otter skins. He said: "Tell your eldest sister to
come down; she shall carry this whale." They went up to the house
and said to their sister: "Come down and fetch that whale." Then
she combed herself, greased her hair, and painted her face. She went
down to the beach and lifted the whale. When she turned to go home
the man said: "Turn toward the sea." She turned seaward. He put
the whale meat on her back. The water reached up to her knees.
They put another piece of whale meat on her and the water reached
to her hips. Five times they did so, then [the water reached up to her
neck and] she began to swim. She moved her arms up and down.
Now she began to fly [and the man said]: "Coatch shall be your name;
when it is calm you will fly about. Henceforth you will not make
chiefs miserable." Then he went home to his wives. He gave them
everything, the sea-otters and a piece of whale meat each.
5. IKOALE'XOA KA IQONE'QONE ICT'AXNAM.

Raven and Gull. Their Myth.

Ió'c iqone'qone. Ka'nauwe l'alá'ma niektá'kutsgo-itx. Pál was the gull. All days he searched all over the Full beach.

L'éknu-ic. Atctómé'teckéx tualX'te'm X a telál'ta-is k' a tpke'cXiks, his mat. He found always poggies and coolfish and founders.

Qá'lix na'xlax ne'éc'kta. A'alta lgółé'ilèxemk lá'giplaxa o'xóták'kut.

One day he searched. Now a person his tracks turned back.

Kulá'yi á'yó, nék'kta. N'é2ket i'kta l'ap atcé'yaax. Né'Xkó, Far he went, he searched. Not anything find he did it. He went home.

nèXkó'mam. Níxló'ile'Xa-it, wuXí' kawí'X nó'ya. Néktonkté he reached his house. He thought, to-morrow early I shall go. It got day.

kawí'2X ka á'yó. Kulá'yi á'yó. L'ap wixt a'tecí'tax lá'giplaxa early and he went. Far he went. Find again he did them his tracks lgółé'ilèxemk. Á'nqate o'xóták'kut. Níxe'lxá. Mank kulá'yi a person's. Already they had turned He got angry. A little far back.

a'yo. Náket i'kta l'ap atcé'yaax. Nè'xatko, nèXkó'mam. Kalá'knuile he went. Not any find he did it. He went home, he got home. Scold thing.

ike'X. Kawi'2X níx'lakek, á'yó. Mank kulá'yi á'yó. L'ap a'teci'tax he did. Early he rose, he went. A little far he went. Find he did them


a little far he went. Notth-thing find he did it. He came home.

Kalá'knuile nè'xax gō wé'wulé. Ia'xka tiá'xétate qo'ta tkamél'Eq. Scold he did in interior of house. He his inheritance that beach.

Wüxí' kawi'2X ka á'yú ilá'lakek. Ayó'2, mank kulá'yi á'yó. To-morrow early and he went the fourth time. He went, a little far he went, L'ap a'teci'tax lá'giplaxa lgółé'ilèxemk. Kalá'knuile nè'xax;

Find he did them his tracks a person's. Scold he did;

uiXe'lxá. Nè'xatko. NíXkó'mam gō tá'yaqL. Ato'kóla y-óya' he became angry. He returned. He came home to his house. He sharpened his qjéwíqé. "WuXí' á'lqí mxéltém'má'o lāketa qlé'gennxqá'luk,' knife. "To-morrow later on I shall show you who the one always before me."

Náket níxlxá'lem ka no'pónen kawí'X ka pó'lakli ka á'yó. Not he ate and it grew dark. Early and dark and he went.

Kulá'yi á'yó ka-y- e'k'telil nè'té. A'alta ló'itt lgółé'ilèxemk. Far he went and the morning came. Now it came a person.

Atei'félkel. Lá2 nixatelgé'taqtamit. Ateiugoá'laqL a'alta ikoale'xoa. He saw him. Some-time they met each other. He recognized him now the raven.

A'alta iyá'etxul ikoale'xoa gō li'cguic, gō la'qo-il lie'cguic. "É'kta Now his load the raven in a mat, in a large mat. "What

é'lóe imé'lkuilx, qu'a'nauwulewulewulewule?" "Tku'pa'yóyueX is in it your mat basket, qu'a'nauwulewulewulewule!" "Crab's claws

anté'eluk'it lme'wulXnana." Nè'xlakó wixt. Wixt a'tcio'lxam: 22 I carry them to your nephews. He went around more. Again he said to him:

23 "É'kta é'lóe imé'lkuilx, qu'a'nauwulewulewulewule?" "Tku'pa' "What is in it your mat basket, qu'a'nauwulewulewulewule!" "Crab's

24 á'yóyueX anté'tak'it lme'wulXnana." Qoá'nu'mi nè'xatko, claws I carry them to your nephews." Five times he went around him,
RAVEN AND GULL MYTH.

ateigé'lqta. lā'xkati aqunqañitix-it ikoalé'x'oa. Ayó'me't. he stabbed him. Right there he fell down the raven. He was dead.

Atekē'egam liá'cetnie ikoalé'x'oa. Wax atekē'tax iqoneqone'. Ałta

He took it his mat the raven's. Pour out he did them the gull. Now

wax nū'xox tqalxt-e'num; uxoexé/lak qamx tpke'xeke'qamx poured they piggies mixed with partly flouridors partly

out became tel'ata-is. Ateaweq'ikt gō liā'egne. Ałta nē'Xko. "Kue! ta'ke

codfish. He put them into in his mat. Now he went home. "Well! I then

aniá'waq' qiqin'ox qte'x'gala'x'ukx'i. NiXgō'mam iqoneqone'.

I was done he was the raven. Now he was dead. "Quick tell her

liā'wux!" Take atliöl qo'ahlipx. Ałx'xangō aqugó'om tu'k'xaul

his younger sis- Then he went a youth. He ran he reached her house

ter!" 7

ók'ünó'. Ała'ćegó! qix iqo'ałipx. Ałta akxó'tekin ók'ünó';

the crow's. He entered that youth. Now she was working the crow;

'ilqūl gía'x̱o-ill. "Qui'waq' emé'le, laq'ó'il!" Kj'ōmm, nēket qa'da

a large mat she was work. "He is killed your brother, crow!" No noise, not (any) how

ing at it.

nā'kim. "Iqoneqone' atci'a'waq' emé'le. Kj'ōmm nēket qa'da

she spoke. "The gull - he killed him your brother. No noise not (any) how

nā'kim. We Xt aqo'ḷxam: "Qui'waq' emé'le, laq'ó'il!" Qoī'neni

she spoke. Again she said: "He killed your brother, crow!" Five times

aqo'ḷxam. No'txuqit ók'ünó'. Laq age'ḷax xamé'hi. Kj'ōn;

she was told. She stood up the youth. Take out she did it cedar bark. Tie

alex̱alax, gō- y̱ - i'tcaqto, ókuk'eqik age'ḷax. Ałxex̱'lgel lu'c'ḻol;

she did it to it to her head, cedar bark she made it. She tied around cedar bark.

her waist

Agiō'egam itcā'kix̱ḻemalalama. Ałta ałix̱ila'gama. Ałta

She took them her shells [rattle]. Now she sang and shook rattle. Now

aqo'x̱uqor; tga'ḷxam, x̱itik ma'lxōlé telaḻa'x̱uq; age'ḷx̱aqto;

called she her town, these inland birds; she called them together

ltcaqto'qke; age'ḷx̱aqto; lqo'eqo-č'leke; agō'x̱uqor; tqoaqoa'č'leke; 16.

the eagles; she called them the owls; she called them the cranes;

age'ḷx̱aqto; lempe'teke; age'ḷx̱aqto; le't'te'; agō'x̱uqor; 17.

she called them the chicken-hawks; she called them the fish-hawks; she called them together

te'nqọtqo; ka'nanuwe tgo'ḷxəwuñx̱ama tga'ḷx̱am. Ateč'x̱uq;

she was the hawk-bucks all strong people her town. He called them together

tia'ḷxam iqoneqone'. Tgoëxoe'xōke, temonts'ikts'ẽ'kuku;

his town the gull. The ducks, the tail ducks,

tq; e'ptexentexen, lteuyā'nuke, lta'melā'yike, lqo'ḷqolal, 20]

the sprit-tail ducks [7], pelicans [7], albatross loons,

lpā'qxo ike, o'lo'qek; ka'nanuwe ita'xala'x̱ te'k'x̱ape ti'a'ḷxam 21

shags, coatches; all flat their feet his people

iqoneqone'. Ałta staq; agā'yaxq iqoneqone'y- ók'ünó'.

the gull's. Now war she made on (on) the gull the crow.

"Aniō'goatunwut wu te'aggete', Ta emoc'L, Ta emoc'L, he, he, he. 23

"I shall make them on the sand, Gull, Gull, heh, heh, heh, heh.

"Aniō'goatunwut wu te'aggete', Ta emoc'L, Ta emoc'L he, he, he. 24

"I shall make them on the sand, Gull, Gull, heh, heh, heh, heh.

Aqecékpa'na omunts; e'kts;ik, a'qut aqe'x̱ e'tcaqto. 25

She was jumped the tail duck [7], long ago tear off it was done her head.

Aqecékpa'na ec'x̱qoteqet. Ałta aqto'tēna ti'a'ḷxam iqoneqone'. 26

He jumped on her the duck hawk [7]. Now they were killed his people the gull's.
Translation.

There was the gull. Every day he went on the beach to search for food, and filled his bag with poggies and codfish and flounders. One day he went to search on the beach and saw tracks of a person which had come towards him and turned back again. He went all over the beach, but he did not find anything. He went home and thought: "To-morrow I will start earlier." The next morning he went again. He went a long distance. He found tracks of a person who had already returned home [before he came to the beach]. He grew angry. He went some distance, but did not find anything. Then he went home. He scolded. Early the next morning he arose and went. He went a short distance and found tracks of a person who had already returned. He was very angry. He went a short way, but did not find anything. He went home. Then he scolded. He had inherited the beach. On the following morning he went out the fourth time. He went a short distance and found tracks of a person. He became very angry and scolded. He returned home, sharpened his knife, and said: "To-morrow I will discover who is always earlier than I." He did not eat, and when
it was still quite dark he started. He had gone quite a distance when the morning star rose. Now he saw a person, and after some time they met. He recognized the raven. He carried a large mat on his back. "What is in your mat, Kanauwulewulewulewulewu?" "I carry crabs' claws to my children." The gull went around him and said to the man: "What is in your mat, Kanauwulewulewulewulewu?" "I carry crabs' claws to my children." Five times he went around him and then he stabbed [the raven with his knife]. He fell down and died. Then he took the raven's mat and poured it out. Then poggies mixed with codfish and flounders fell out. He put them into his own mat and went home. [While he was walking he sang:] "Now I have killed the one who always went out first." He got home.

After a little while some people found the raven dead on the beach. [They said to a young man:] "Quick, go and tell his sister." He ran to the house of the crow and entered. He found the crow at work making a large mat. "Your brother has been killed, crow," he shouted. She remained silent. He repeated, "The gull has killed your brother." She remained silent. Again he said: "Your brother has been killed, crow." Five times he repeated it. Then the crow arose, took some cedar bark, and tied it around her head as a head ring, and tied some around her waist. Then she took a rattle and began to sing and to shake her rattle. She called together all her people, the land birds. She called the eagles, the owls, the cranes, the chicken-hawks, the large hawks, the raven. All her people were strong. The gull called together his people, the ducks, the tail ducks [?], sprit-tail ducks [?], pelicans, albatross, loons, shags, and coatches. All his people were flat footed. Now the crow made war against the gull. [They sang their war song:] "I shall frighten him away from the beach, Tasmó’tl Tasmó’tl hē hē hē. [Tasmó’tl is the mythical name of the gull]. The duck-hawk jumped at the tail duck and tore off its head and they killed part of the gull's people. They became afraid. The crow said: "Let it be low water early in the morning." They said: "The crow asks for low water in the morning. Then the flood tide shall begin. Many things will drift ashore." The gull wanted to give her high water early in the morning, but the crow did not accept it. The gull's people were afraid and said: "Give her what she wants, give her what she wants, or she will kill us." Then he wanted to give her half-tide early in the morning. But the crow did not accept it. One-half of the gull's people were killed by that time. Then he offered her ebb tide late in the morning, but she did not accept it. Then the gull's people said: "Give her what she wants, else she will kill us. She can not rise early, you will always be the first to wake up and she will awake after you. You will first go to the beach and she will go after you." Then the gull said: "Tell her that I will give her what she wants." They went to the crow and said: "Now he gives you what you have asked for." Then the crow was glad, and she and her people went home.
6. IT'A'LAPAS IA'KKXANAM.

COYOTE his Myth.

Nê'tê it;â'lapas, nitê'mam Gô't;â't. A'ltâ aqoa'-iL ugô'lal akê'x. He came coyote, he came to Gô't;â't. Now large surf there was.

Nô'ptegex na'nî gô temâ'ktxêna. A'ltâ kôa's na'xax it;â'lapas. He went up at once to spruce trees. Now afraid he became coyote at it. He might drift away.

Nô'ptegex na'nî gô temâ'ktxêna. A'ltâ kôa's na'xax it;â'lapas. He went up at once to spruce trees. Now afraid he became coyote at it. He might drift away.

Atcê'xêkXuet gô qaX ugô'lal. "Temâ'â'ema ôxô'xô, nå'kêt ugô'lal, he threw it on that surf. "Prairie It shall be, not surf

Axâ'tx. Uxô'nahéxêna té'lxem ugô'egwakêma gô xîtík it will be. Generations people they will walk on this temâ'â'ema." A'ltâ temâ'â'ema nô'xô'x Tiâk;êlâkê. Temâ'â'ema

Prairie."

Now it became Clatsop. A prairie

Nô'xô'x qaX ugô'lal.

became that surf.

A'ltâ yê o'qixêl nê'xax Niâ'xâqce. A'yo, t'ôL atci'tax it;â'lapas. Now a creek became Niâ'xâqce. He went, a house he made it coyote at it.

Gô Niâ'xâqce. Nixô'tXuitame gô ciâ'mîct Niâ'xâqce. Atcê'xuelke at Niâ'xâqce. He went and stood at its mouth Niâ'xâqce. He speared them

Môkê o'owun; atcê'xuelke igên'at, atcê'xuelke e'qalêma. two silver-side he speared it a salmon, he speared it a full salmon.

Atcê'xulketgô qix: igên'at; atcê'xulketgô qix: e'qalêma. He threw it away that salmon; he threw it away that full salmon.

"Tuxâu kalian'kstX e'qixêl. Nêket ti'êx ate'te'tx tiâ'kunat, "Too and small creek. Not like I do them its salmon,

Nêket ti'êx ate'te'tx te'qalêma. Tuxâu kalian'kstX e'qixêl. not like I do them full salmon. Too and small creek.

Qia'x telâ-uwê'lxôlxa, têci Lgiawa'ô-y. e'qalêma Lôgô'le'lxêm. If it is bad omen, then they kill him a full salmon a person

Lo'meqtemk. À'ka igên'at. Ma'nix e'k'kil igên'at qêwâ'qâxêmêlx will die. Likewise a salmon. When a female salmon it will be killed

ka la'gil Lo'meqtemk. Ma'nix e'k'kala qêwâ'qâxêmêlx ka le'k'kala and a woman it will die; when a male it will be killed and a man

Lo'meqtemk. E'ka-yê igên'at, e'k'ya-ê e'qalêma." A'ltâ atcê'kâr will die. Thus salmon, thus full salmon." Now he carried it

A'mkXa qaX o'owun. Nê'Xkô. Nà'ni Lq'i'up'plq;up atcê'lax. only that silver-side He went home. At once cut it he did it.

Nà'ni atcê'qoxpôk, nîlxâ'le'm. Nê'ktcukte. Atcê'egam ia'tco', At once he steamed it on he ate it. It got day. He took it his harpoon, stones,

Nixô'tXuitame gô ciâ'mîct Niâ'xâqce. Nêket i'kta atcê'elkêl he went and stood at its mouth Niâ'xâqce. Not anything he saw it

ka altuwe'tegôm. Nê'Xkô. Nê'kteukte wiXi, wiXi a'yo. and it became flood-tide. He went home. It got day again, again he went.

Nixô'tXuitame. Nêket i'kta wiXi atcê'elkêl. Nixe'lxêm, nê'Xkô. He went and stood Not anything again he saw it. He became angry, he went there.

Atcê'auwiteXa. Atcê'iXam ia'elîkht: "Mxânigu'litiek, qa'daqa he defecated. He said to them his excrements: "Tell me why

Kä'ya nå'xax qaX o'owun?" "È nîket temê'XatakôX, tiâ'wit why kô'ya nå'xax qaX o'owun?" "È nîket temê'XatakôX, tiâ'wit 24 nothing became those silver-side salmon"

Öxôlk;â'yukta. Ma'nix aqà'waxox o'owun, qa'tse'n aqà'waxox. 25 bandsy. When it is killed a silver-side first it is killed, salmon, nå'kêt Lq'i'up'plq;up aqà'x. Ka'naunoq aqà'xex ka aqô'lêktxê.

26 not cut it is done. Whole it is split along and it is roasted, back.
Näket aqa’opgux. Qia’x gò kæ’ca’la t’æ’a’lema nó’ix, texi aqa’opgux.”
Not it is steamed. If at up river creeks they go, then they are steamed.”

He went coyote. It got day. Again he went. He spearred them three.

Në’Xkö; ate’iltax Lôn t’æ’mtk. Ate’o’le’këte cë’Xt ega’am’tket a’ç’e’Xt
He went; he made three spits. He roasted it one spit one
qaX ò’wun. Lôn qaX ò’wun, Lôn tga’am’tk. Në’ktentë, wiXt
that silver-side Three those silver-side three their spits. It got day, again
salmon.

á’yö, nixo’tXuitame. Nëket i’ç’ka ate’ce’elkel ka actuwë’tegøm.
he went, he went and stood there. Not [any] thing he saw it and
It became flood-tide.

Në’Xkö, nixe’l’Xa. Ate’la’auwiteXa. Ate’lo’lxam, ate’iwa’am’texoko
He went he made three spits. He spearred three

ina’elitk: “Qa’da ná’xax qaX ò’wun?” Ate’lo’lxam, në’k’im ina’elitk:
his excre- “How became these silver-side They said to him, they spoke his excre-
ments: ments:

“Ayamol’Xam; x’ik ti’awit oxo-il’k’ayö’kuima; ma’nix texì
“I said to you, this his legs bandy; when first

aqwa’ox ò’wun, cë’Xt ega’am’tket ugö’k’ultcin, cë’Xt ega’am’tket
they are killed silver-side those their spit, spit one
ugö’k’ultcin, cë’Xt ega’am’tket Lga’a’apa, cë’Xt ega’am’tket ö’gö’la’a
its back. one its spit one its spit

Ogö’qxoëm’opa naxce’gili’tax.” Në’k’im it’ç’a’lapas: hao!
Its gills were burnt.” He said coyote: yes!

Në’ktentë, wiXt á’yö. Ate’o’tenë wiXt Lôn ò’wun. Ate’la’lukë.
It got day, again he went. He killed them again three silver side He spearred them
salmon.

Në’Xkö wiXt. Nixkö’om’man. A’te’xaxe ka’ananwë. A’lt’a t’æ’mtk
He went home again. He got home. He cut it all. Now
spits atë’iltax. Ò’xan-it t’æ’mtk ate’iltax. A’lt’a ate’o’le’kte, ka’ananwë
he made. They made. Now he roasted it, all

Tëno’Xuma tga’am’tk. Kul’aiyi ò’gö’la ega’am’tket, kul’aiyi ugö’k’ultcin;
apart their spits. Far its flesh its spit, far its head,
kul’aiyi ugö’k’otëX ega’am’tket; kul’aiyi Lga’a’apa Leta’am’tket-
far its back its spit, far its roe its spit.

Në’xiltkë it’ç’a’lapas. Në’ktentë wiXt. Á’yö. Ate’la’lukë ite’të’elam
He roasted it coyote. It got day again. He went. He spearred them ten
silver-side Glad he got coyote. He got home. He split it.

Qi’a’xka a’te’xaxe, na’qxo’ya. QaX qamx axge’wal na’qxo’ya.
Part only he cut it, he slept. That part fresh he slept.

Në’ktentë, texì wiXt ate’o’le’kte. WiXt á’yö, nixo’tXuitame.
It got day, then again he went it. Again he went. He went and stood
there.

Niket i’ç’ka ate’ce’elkel. Ate’lwë’tegøm. Në’Xkö. WiXt në’ktentë,
Not anything he saw. It became flood-tide. He went home. Again it got day,
wiXt á’yö. WiXt näket i’ç’ka ate’ce’elkel. Në’Xkö nixe’l’Xa,
again he went. Again not anything he saw it. He went home, he became
angry.

Ate’la’auwiteXa it’ç’a’lapas. Ate’iwa’am’texoko ina’elitk: “Qa’daq’a
He defeated coyote. He asked them his excre-” “Why

k’á’ya ná’xax qaX ò’wun?” Ate’io’mél’a ina’elitk. Aqio’mél’a
nothing became these silver-side They scolded him his excre-
ments.

i’t’ç’a’lapas. “Ma’nix texì aqö’të’max ò’wun, qa’tse’n aqö’të’max,
When first they are killed silver-side first they are killed,

näket aqö’tam’itx anwe’ç; ka’ananwë aqö’tek’tcam’itx. Që’xtë
not they are left raw; all they are made (roasted). Intending
"IT'Á' LAPAS HIS MYTH. [BUREAU OF ETHNOLOGY]

1 a'xauwe aqóté'naax, tate'ca ka'nanuwë aqót'kectkamitx. Nákct ná'o-ix,
many they are killed, look! all they are made (roasted). Not he sleeps.

2 WiXt née'kctenë. A'yo it'álapas, nixo'tXinatamë. AtcLá'luke
Again it got day. He went coyote, he went and stood there. He spared
iteá'lÉlam. A'ltta ateítax t'ëmtk. óxńë ateítax t'ëmtk. A'ltta
ten. Now he made them spit, many he made them spit. Now
nixela'batá-it, ka'nanuwë ateot'kctekamit xaq iá'k;etënëx. A'ltta
he was awake, all he made (roasted) those what he had caught. Now
ka'nanuwë ateítol; tge'lau, tga'kílau ó'owun q'atsë'n nó'yanx go
all he finished tahebo, their tahebos the silver- first they arrive at
side salmon.

11 Ní'a'xaqeë. Ia'xkate ayó'La-it. Nék'im it;álapas: "É'ka-y- óxó'xo
"Thus He asked them. He said coyote: "Thus they will do
Náte'tanu, manix Lmé'melöst llkllóégílaíí. Lgá'xó-ó'owun, nau'i
the Indians, when corpses who takes them (pre- he eats them silver-side at once
pares for burial) salmon
kí'aya'-y- axá'xó. Má'nix gaLá'k; anqíau Lgá'xó-ó'owun, nau'i
nothing they will When a murderer become.

16 kí'aya'-y- axá'xó. F'ka Lqéla'wulX, e'ká Lqá'xít. A'la nai'ka,
nothing they will get. Thus a girl menstruating thus a menstruating
Even I, woman

20 "Àla tell ané'xax," even tired I became.

12 A'tenwamantexókó: "É'ka'ta amsgi'a'wul?" "À tálalX ntektá'wul.
He asked them: "What are you doing?" "Ah gamass we make.

13 "Qantsí'-lx Tiá'k; elakë póc tálalX q'atsÉ'n wal, amsgi'pá'yalx
"How may be Clatsop when gamass is made, you dig
iqllxó'e'ma k;á écana'tan, lá'mkXa qiupiá'Lxa go x-ik íllë.
and thistles (?), only they will be dug in this land.

15 Nekt tálalX qtsÉ'ptialax. A'tta atqinpa'yalx iqllxó'e'ma k;á
Not gamass it is dug." Now they dig thistles (?), and
Ecana'tanu. A'yó'qtaq qó'tac támemëke. AteuXugó'mé qó'ta tálalX.

16 Scylla became that gamass.

Nité'mam Tiá'k; elakë. A'tta teá'pae. Líap atca'yax Lía'wuX
He came to Clatsop. Now it was spring. Find he did him his younger

19 ia'xkate itca'yau. Atcíò'lxam Lía'wuX: "Tgì' o'kál tenaúà'itk
there the snake. He said to him to his younger Good net
brother: "Your mind." Now they two bought it

txqá'xo. Nék'im itca'yau: "Ma'íka imé'Xaqumit." A'mta agö'omé
they make He said the snake: "Your good mind." Now they two bought it
twine. A'mta aqge'ngikte öcùné'ë k;á-y- óqosá'na. Ace'ktge.m.
material for Now they were paid the frog and the next. They span.

20 A'mta nixelá'ya-itx, atciágélà'ya-itx ömötån. A'mta itca'yau eka
Now he always cleaned, he cleaned it much the material Now the snake and
for twine. A'mta itca'yau eka

21 Nkxóxalémam-itx. A'mta aqkíxamá'ya-itx öcùné'ë k;á-y- óqosá'na.
hawked about much. Now they two span much frog and newt.
A'mta atciò'lxam Líà'wuX: "É'mx-ela- é'mx-ela! Ka'nauwe
Now he said to him to his younger "Clean it, clean it! All
brother: "Clean it, clean it! All

25 Lá'lá'na eka mlxó'l," aqíò'lxam itca'yau. Atcíò'lxam it;álapas:
days and you always he was told the snake. He said to him coyote:

crawl about.

26 "Ma'íka tânata mtá'xó, naí'ka tânata," nek'im it;álapas.
"You one side you will make I the other side he said coyote.
COYOTE MYTH.

"Net-buoy coyote: He good suake the snake, coyote. coyote. not home. all work!" He said itca'yanu. "Ma'ka ameinguwa'kot," aqio/lxam ita'lapas. A'lt'a the snake: "You, you let me wait," he was told coyote. Now nix'e/lgex'tek ita'lapas. Atelo'lxu'l ki'na'uwé ateti'tok'etk. Te'pa-it he made net coyote. He finished it all he made net. Rope ekta'xo-il qo'cta ca'kil. Atel'i lax le'qXun ita'lapas. Ia'xkaté they two made those two women. He made it net-buoy coyote. There nkix'xé'la'lema-itx ite'a'yau. Nék'kim ita'lapas: "Le'kXun Le'Xa!" He crawled much the snake. He said coyote: "Net-buoy make!" Aqio/lxam itca'yanu. "Ameinguwa'kot," Nék'kim itca'yanu: "Ai'aq, he was told the snake. "You let me wait." He said the snake: "Quick, ai'aq, amx'e eXu/la'ma! Ameinguwa'kot." Atel'a/Lgol; Le'qXun quick, make haste! You let me wait." He finished it the net-buoy ita'lapas. Lo'q'na'ke ate'l'geloye. Nixe'ltom itca'yanu. Gö coyote. Stones he went to take them. He accompanied the snake. At Tongue Point Sógnumé'tsi'jiaq Lo'q'na'ke algé'egeleya. Nékxlé'el qix: ite'a'yau go those stones. He carried them down coyote the stones. They went home. Aexe'ko'mam. À'yó te'ke'eu ita'lapas, ayó'kuiya te'ke'eu. Nixe'ltom They arrived at He went spruce roots coyote, he went to get spruce roots. He accompanied them. Itca'yanu. Ia'xkaté le'k'leék ateci'ax ilé'c ita'lapas. Ia'xkaté itca'yanu the snake. There dig he did it the ground coyote. There the snake nix'e'lxel. Aexe'ko. Te'x'te'c ex ateci'tax te'ke'eu ita'lapas. Crawled about They went home. Split he did them the spruce roots coyote. Much.

"Wu'ska me'kkxoteké," aqio/lxam itca'yanu, "ameinguwa'kot." Nék'kim "Go on, work," he was told the snake. "you let me wait." He said itca'yanu: "Ai'aq, ai'aq, me'kkxoteké!" Aqio/lxam ita'lapas, the snake: "Quick, quick, work!" he was told coyote. "ameinguwa'kot." A'lt'a atelauwe'xetek ti'na'nuwa-itk ita'lapas. "You let me wait." Now he tied it to the buoys his net. Wuki atec'ayax ioc'elte. A'ta ia'xkaté atelauwe'xetek ti'na'nuwa-itk. Straight he made it a mat. Now there he tied it to the buoys his net. Ia'xkaté nkix'xé'la'lema-itx ite'a'yau. Atelo'lxu'l ti'na'nuwa-itk There he crawled around much the snake. He finished it his net ita'lapas. Quo ateti'wix k'u'la'xané. Kaw'i X ayó'pa ita'lapas. Coyote. Hang up he did it outside. Early he went out coyote. A'ñqaté qui' tawewut ite'a'yau ti'na'nuwa-itk. "É Lgá'wuX." Already hang up it did the snake his net. "Eh younger brother, the other."

Atelo'lxam "tec'nxagako?" Nixemá'tata-itk ita'lapas. Atec'ayul he said to him "he got the better of me." He was ashamed of him itca'yanu. Aqá'yul ita'lapas. Nék'kim ita'lapas: "Ma'nix nano'itk' the snake. He lost coyote. He said coyote: "When net nta'xó Lgol;Lxemk, a'lt'a tá'xó lax/so-ilemx, texi akló'kó lax. makes a person, now tired he shall always get, then he shall finish it. Nikchet tge'tó'kti qigó niket tell ame'zax." Nék'kim itca'yanu: Not good when not tired you get." He said the snake: "Ayamot'lxam ameinguwa'kot;" aqio/lxam ita'lapas. "I told you, you let me wait;" he was told coyote. Nék'tcukté. Alxé'na'wu'itgemam. Acix'ana'xa. Naw'i möket It got day. They went to catch salmon in They laid the At once you, two net.
ate'La-it. Nau'i ateugō'p̣ena teťa'nuauwa-itk it;ə'lapas. A'ltə qé'xtcę they caught. At once he jumped their net coyote. Now intending to acë'xënuau-itgę; altuw̱a'tegom. Tä'mka mökct ka icťa'k;ęťenax. A'ltə they caught salmon in it got flood tide. Only two only their catch. Now their net;

altuw̱a'tegom. A'ltə aci'Xkō. Ō'lō gia'xt it;ə'lapas. Ne'k'im, nau'i it got flood-tide. They went home. He spoke, at once

nixelgixə aci'xelēkcte. Alxgę'k tcik alxłxa'lem. Ocoo'ęę k̓ a-yə he split it they roasted it. It was roasted he ate. The fog and

ōq̓ o'sa'na c̓ təlē. Ne'ktceukte, wiXt alx̱e'nauwa'ltgęm. Itce'paet the newt their net; again they went to catch salmon Looking after the rope

ōq̓ o'sa'na; t̓ a'yaxacaxa iteńa'yau, ayń'ekuiłx it;ə'lapas. the newt; the one at the upper end of the net the snake, the one at the lower end of the net coyote.

Ale'x̱e'nauwa-itgę qé'xtcę, acuw̱a'tka ka altuw̱a'tegom. A'lṯə'kō. They caught salmon in intending, they did not get and it became flood-tide. They went home.

E'x̱lXa-út it;ə'lapas. Ateł̱a'nuwiteXa. Atełu'wa'amtcxōk̓ o i̱'elitk. He was angry coyote. He defecated. He asked them his excrements.

Ne'k'im i̱'elitk it;ə'lapas: "imē'Lx̱emênXut." "ix̱ikt ti̱a'k;wit They said his excrements coyote: "you lied." "This his legs

ō xo-îḻk̓ a'yök̓ omana. Manix atgi̱aw̱a'ox igu'na't, niłket alkængu̱pəł-bandy. When they catch it salmon, not they jump

na'kux La'nuauwa-itk. Niłket mecug̱o'tkako temе'nauwa-itk. Manix across it, their net. Not you step across your net. When

q̓ i'atse'n aqtō'teł̱ax tgu'na't, go'yę o'o'łax texi aqṯa'łx̱." Ne'k'im first they were killed salmon, thus the sun then they are cut. He said

it;ə'lapas: "Ō, ta'ke kòpet' amxanłgu'litk." Ne'ktceukte wiXt it;ə'k̓oyote: "Oh, then enough you told me." It got day again

alx̱e'nauwa-itgęmam. Ma'nix algi̱aw̱a'ox igu'ṉa't, niłket atyeq̃eThey went to catch salmon in When they killed him a salmon, not he jumped the net.

na'kux ti'ə'nuauwa-itk. Mōkcti alę'x̱anxà kóp̣ṭi alę'Lx̱a-it tgu'na't. across it his net. Twice they laid that many went into the salmon. the net

Ateł̱o'kō qaX oq̓ o'sa'na: "La'xtxewa, take pəł ne'x̱a'x̱ lteńq x̱Ian he ordered that newt. "Bail out, then full it got water that

he ikan̓ im. Akł̱a'x̱tewa-y. oq̓ o'sa'na. Qe'xtcę ał̱ x̱e'nuauwa-itgę canoe. She defecated it out the newt. Intending they caught salmon in the net, aluwe'tegom. Ałe'x̱kō. Algo'x̱oteq ilax̱ k̓ęťetenax go we'wulē. it became flood-tide. They went home. They put it down what they had cut in the interior of the house.

G̓ o nö'yam o'ō'lax ka nixelgixə it;ə'lapas. A̱2 ka qaX o'w̱en

There arrived the sun and he split it coyote. Thus that silver-side salmon

a'teaxe, a'ka ate'itaxe qo'Ta tkua'na't. Kuḻa'yı-y̱ uyā'; elṯe腈 he cut it, thus he cut them those salmon. Far its head ega'amtkcte, kuḻa'yı-y̱ uyā'k̓ oṯeCX, kuḻa'yı-y̱ a'y̱aḻa ci'əamtkcte, its spit, far its back, far its meat its spit,

kuḻa'yı Liń'apaLṯaLṯamtkcte. Alx̱gę'k tciktcte. Ne'ktceukte, wiXt far its root. They were done. It got day, again it;ə'lapas. Ateł̱a'nuwiteXa. Ateł̱o'lx̱am i̱'elitk.

He became angry coyote. He defecated. He said to them his excrements:

"MxanElg̱u'litk, qa'daqa k̓ ;ę nö'x̱ox̱ tik tgu'na't?" Ateł̱o'mełā 25 "Tell me, why nothing they be these salmon?" They scolded him
"AmXe'loXu na a'ka qaX o'own? Oxoë'ema tga'k-ilau his excre-
ments; 'You think [int. thus as those silver-side others its taboos
o'ownu; ixe'lo'i'ma ignu'nat ti'a'k-ilau. Manix mexënauwa'-itgënamäa,
the silver- other the salmon its taboo. When you go out to catch salmon in net,
side salmon;
a'nix eauwi'lä'-ita temc'a'nauwa-itk, Lo'ni mexënä'ya; kopä't
when he goes into the net your net, three times you lay net; enough
mečlä'-ita ignu'nat. Kopä't; nëket qa'nix; mekXeXtewä'ya. Manix
you will take in salmon. Enough; never bail out your canoe. When the net
me-Xgo'mama ka mi'a'xe'ignu'nat; yukpä' te3'Ex mi'ä'xö, kula'yi
you get home and you cat salmon, here [at sides] ent do it, far
i'a'wan cia'amtket, kula'yi ia'kötëX cia'amtket; a'li'ta temeX
its belly, its spit, far its back its spit; now sticks
moXo inä'ya lakt. A'liXa etce'EqL meč'xo. A'liXa ia'xkati
place them in the four. Now two parallel sticks do. Now there
ground vertically over the others
Lga'kötëX mlököXut; o'ya ka-y uya'k; eltein k'au gö'-uya'kötëX
its back lay [on obj.] on top of it and its head fast to its back
cti'Xa'-ö t ka Lia'lciet k'au cì'Xa'-öt." Ateci'o'Xam ia'čelitx: "Ta'ke
it is and its tail fast it is." He said to them his excre-
ments;
"Then
kope't axmanelgXu'xitek." Në'ktenktë alxënauwa'itgënam. 10
It got day they went to catch salmon in the net,
alXkötë'tëna Lo'n tguä'nat. Näket alklä'xtëwa. Ateci'o'Xam oq; osä'na:
they killed three salmon. Not they bailed it out. He said to her the next:
"Iq'xënamem emë'mëX ma'LiXoë. Oqoq'unn'kat lxi'gïa'xo." Nö'ya-y-
'Go'and take it a stick inland. A club we shall make it." She went
oq; osä'na, agiögo'lemam emë'mëX wiXt ale'xana. WiXt eXt
the newt, she took it a stick again they laid the net. Again one
nile'La-it, atelixe'gunk. Òq'xtëë alxënauwa'itgë, alxënauwa'itgë;
was in there, he clubbed it. Intending they caught salmon in them they caught salmon in
the net, the net;
atluwe'tegöm, la'ktka ilä'k;ë'tënaX. Algö'xuteq La'kunat. 15
it became flood tide, four only went. They put them down their salmon.
Gö no'yam öö'läx ka nixx'lgixe it;ä'lapas. A'liXa atco'xö-inä
There he arrived the sun and he split them coyote. Now he placed in
ground
lakt te'meX. A'liXa a'ka atc'i'taxe qö'ta tguä'nat, ii'ka qigö
four sticks. Now thus he cut them those salmon, as where
atci'o'Xam ia'čelitx. Alxge'kèтекit. Nä'wi LE'KLEK atci'lXax qö'la
they told him his excre-
ments. They got done. Immedi-
ately he dbd it that
LE'kXuteX qìx; it;ä'lapas. Në'ktenktë alxënauwa'itgënam. Näket
backbone that coyote. It got day they went to catch salmon in Not
i'kta algiä'wa'c ka atluwe'tegöm. Ale'Xko. NiXe'Xla it;ä'lapas; 20
any they killed it and it became flood tide. They went home. He was angry coyote:
ateia'anwiteXa. "Qa'daqa k;i'ya no'xox tik tguä'nat?" 21
he defecated. "Why nothing they became these salmon"
ateciwa'amtexökö ia'čelitx. "Ayamö'Xam," aqo'ïXam it;ä'lapas; 22
he asked them his excre-
ments. "I told you," he was told coyote;
atci'o'Xam ia'čelitx, "Mxe'loXuña-ya-
ö'ka-y o'ownu tga'k-ilau?" 23
they said to him his excre-
ments, "You think [int. part.] thus as silver-side their taboo
Öxoë'ema tga'k-ilau tguä'nat. Manix megewä'ö-y- ignu'nat, näket
Other their taboo the salmon. When you will kill it a salmon, not
qa'nix; e'më'mëX amegixg manganese. Qia'x qiao'pko, texi'ë-emëX 25
[any] how [with a] stick you strike it. If it is steamed, then [with a] stick
qiXguna'kko. Qia'x qiao'p le'talye, texi aqi'rapkus ignu'nat. 26
it is struck. If nearly autumn, then it is struck the salmon.

BULL. T = 20——7
Then they sand they They Many them Nothing, When They it they he dried the he his this [any] they itja'lapas: then All Intending how intending what the.y his coyote. Not Now they their it Coyote. It it net. Now they then salmon. He Coyote. It net. They then salmon, net. Itja'lapas.

"KapE't e'kta, ia'eiitk: they aLi'cXumgEna. acuwa'tka, they aLi'cXumgEna. qa'da qia'xate qa'nsix salmon. If they are killed many salmon, not [any] how aqio'ktepax, ia'xkaté aqio'lekteX, iá'xkaté aqia'x. Ma'niix they are carried out then they are roasted, then they are eaten. When

"Qa'daqa k¡'á:ya nôxôx tik tguá'nat." "AyamôlXam xig "Why nothing they became these salmon." "I told you this iô'l: 1xen, ti'xwit oxôe'tk; ayôkôma. Ô'xôe tgâ'k'ila uq'wa lean one, his legs bandy. Many their taboos those
tguá'nat. Ma'niix aqítote'nax o'xôe tguá'nat, nekêt qa'nsix salmon. If they are killed many salmon, not [any] how aqio'ktepax, ia'xkaté aqio'lekteX, iá'xkaté aqia'x. Ma'niix they are carried out then they are roasted, then they are eaten. When

"Kape't amxanélgu'litkek." Ně'k'kênte wiXt. Alxênuwa'itgemam, "Enough you told me. It got day again. They went to catch salmon in the net,

alktô'téna tguá'nat, o'xôe alktô'téna tguá'nat. AlktÔ'lekte they killed them salmon, many they killed them salmon. They roasted them ka'nuwë, alxgé'k'teikt. Alta atgugixe'z'sam tê'lx-em, aqô'gô-y- all, they got done. Now they invited them the people, she was sent

Nôxô-Ilx'le'z'amam gô tâ'yaqlt iæ'âlapas. Alô'Xol; the newt. They went to eat at his house coyote's They finished nôxô-Ilx'le'z'am tê'lx-em. Iæ'xkate atoé'takt qtoxo'gô'itx-it. Alô'-y- they ate the people. Then they left it what they had left Now over.

e'kXak'utê uê'xax. Kawi'X ka a'â'jôkx, aLè'xana. K'ê, nêkêt low water in it was. Early and they went to the beach, the Not e'kta, aLè'xenana-igtê eka altuwâ'tegom. Nâkêt e'kta algi'wa؛ anything they caught salmon and it became flood tide. Not anything they killed it;

al'tèXumgena. Mâ'kêti qe'teèx alxênuwa'itgemam kawi'X, they did not get anything. Twice intending they went to catch salmon in the not

acuwa'tka, aLè'xe'mugenax. Atejal'aωuwa'iteXa iæ'âlapas. AteciôlXam they did not get they did not get any He defecated coyote. He said to them

iæ'elitik: "Qa'daqa k¡'á:ya uôxôx tguá'nat?" Aqio'lxam iæ'âlapas: his excre- ments: "Why nothing they became the salmon?" He was told coyote;
"Ayamó'lxam x:ik iò'le lex, ôxóe tga'k'itlan qe'wá tgu'nát.
"I told you this lean one, many days, their taboo these salmon.

Ma'nxíx e'k'Xak'té mxenáuna'itgémam, qia'x láx axá'xó o'ó'lxax, If low water in the morning you go to catch salmon in the if out comes the sun, net.

tex'i amx'en'uxax. Nákétx mxená'ya maníx ka níket láx óó'lxax, then lay net. Not lay net when then not out the sun.

Nákétx qintetp'ya 'igná'nat. Qiá'x ók'unió qintetp'ya tex'i Not they are carried out salmon. If a crow she will carry it out then aqí'k'te pax, tex'i aqí'k'te magux tgu'we'é. Not qekat qá'nsíX tcaqó'k'tia it is carried out, then it is distributed raw. Not [any] how it will get day.

óó'lep te k'Xíx, nákétx qá'nsíX qe'a'xó ciá'tekuniet, qiá'x etá'ya tex'i It is eaten, not [any] how it is eaten [its breast, if they sleep then aqí'x. Ma'nxíx aqí'k'telex igná'nat go-y- óó'lep te k'Xíx, aqí'k'te k'tx, It is eaten. When it is roasted salmon at the fire, it gets done, n'ú'wá aqí'k'k'ax Lteuq qaX óó'lep te k'Xíx." Ateció'lxam a'elitk: immediately it is done water that fire." He said to them his excreta into

"Kape't ta'ke amx'an elgu'ñítex. É'ka-y. óxóxó Nát'e'tanné, "Enough then you told me. Thus they will do the Indians.

uxó'na'xení'ntena Nát'e'tanné. É'ka tga'k'it lan. Á'la nái'ka tell the generations of Indians. Thus their taboo. Even I tired

ane'xax, n'é'k'kim it; a'lapas go Tiá'k; élake tga'k'it lan. Ateció'lxam I became, he said coyote at Clatsop their taboos. He said to them
citále: "lkx'ta'yuwa iau'a é'natai." Náxe'lt'xítexgo oq;ósá'na, his cousins: 'We will move there to the other side.' She made herself ready the next.

Á'teł'kaq'itci a'la'q'e cené'ee. A'la a'xlé'xanót, cá'neca-u age'x. Áya'gá'óm He looked the snake [at] the frog. Now she [the frog] growing with shedding. He reached a the frog, she was angry, her

tcitá'yau, a'la ata'c'wá. Áqá'wá'q ećené'ee; itcá'yau ata'c'wá. the snake, now he killed her. She was killed the frog; the snake killed her.

Ate'temam ya'koca é'natai. ALE'xena'na-itgë. Alktó'téna tgu'nát. They arrived here the side. They caught salmon in They killed them salmon.

É'ka ata'c'tax Tiá'k; élak, Lkamíla'leq atcèle'k'Xatq go iá'xó't qix. Thus as they made Clatsop, sand he strewed on them in his eye that

igná'nat. Góyé' ata'c'ya; xax, ateix'cèe'na. Që'x'tëe aLE'xena'na-itgë salmon. Thus he did him. He pressed him with Intending they caught salmon his flat.

witX, nái'ké tla'gí'wá. ALE'Xkó. Në'k'te unëtí. ALE'né'xana-itgë, again, not they killed them. They went It got day. They went to catch salmon in the net,
nákétx i'kta tla'gí'wá, Në'k'te unëtí witX, alxena'na-itk. Nékét not anything they killed it. It got day again, they caught salmon in Not the net.
i'kta tla'gí'wá, Kalá'lxníileq në'xax. Ateća'awítex: "Qa'daqá anything they killed it. Scold he did. He defecated: "Why k'é n'ó'xó tik tgu'nát?" "É, më'la; ala, it; a'lapas. Ma'nxíx nothing they have been salmon?" "Oh, you fool, coyote. When

me'wa'o igná'nat eka miñx'tu'qóema! MXa'loXena-yë'ka you will kill a salmon and you kick him! You think [int. part.] thus as Tia'k; élake?" Në'k'ím it; a'lapas: "ó!" Në'k'te unëtí, witX alxena'na- Clatsop?" He said coyote: "Oh!" It got day, again they went to catch itgënam. ALE'xánä. Móket alktó'téna tgu'nát. WitX ALE'xánä, salmon in the They laid the Two they killed them salmon. Again they laid net.

Lo'n alktó'téna tgu'nát. Ateće'xaluketgó éXt ma'l'xole. Nelga'Xit three they killed them salmon. He threw it ashore one upload. headlong

áyaqcí gó lqame'leq qix igná'nat. Që'x'tëe witX aLE'xánä, his mouth in the sand that salmon. Intending again he laid the net.
Kiē nēkct i'kta algi'wa', Alixē'naua-ītge qē'xtē cka
Nothing not anything he killed it. He caught salmon in net intending and
altuwa'tegōm. Nēkct i'kta algi'wa'. Qo'ā'memka il'kā'kētēnax
it became flood-tide. Not anything they killed it. Five only what they caught.
Alixē'naua-ītge. Tsō'yuñtē nixe'lxixic it'ālapas. ALE'xēlukte, alxē'kētēk.
They went. In the even- ning they split salmon. They roasted them, they were done.

Nē'ktenkte alxē'naua'itgēman, nēkct i'kta algi'wa'. Kalā'kuilē
It got day they went to catch salmon in not anything they killed it. Scold
the net.

Nē'xax it'ālapas. Atcēl'awiteXa: "Qa'daqa k'ā'ya nō'xōx tik
he did coyote. He defected: "Why nothing they be these came
tgu'ā'nat?" "Ē, me'l'ala, it'ālapas! Mxe'lxōna-ītge e'ka
salmon?" "Oh, you fool, coyote! You think [int. part.] thus as
Tia'kēlakē? Nēkct qix-itketgu'ā'ilī ignā'at, ē'wa kē'kXulē
Clatsop? Not he is thrown ashore salmon, thus down
a'yāqtoq, tgā'k'īlan. Manix mēwa'ko ignā'at, a'ltā amī-gelō'ya
his head, it is their taboo. When you kill him a salmon, now go and take them
Lā'lele, ma'nix o'xōe tgu'ā'nat antōte, ka'naunwē amlanwē-qcamita
salmon, when many salmon you have killed all you put into their mouths
berries, them.
Lā'lele, "Ō, take kope't auxanēlg'qîtek, atcēl'oxām iā'elikī.
"Oh, then enough you told me," he said to them his excrements.

Nē'ktenkte, Wixēt alxē'naua'itgēman. O'xōe alktō'tena tgu'ā'nat.
It got day. Again they went to catch salmon in Many they killed them salmon
the net.

Atcē'ko oq'ōsā'na, Lā'lele age'lgelō'ya. ALE'kX'ū'um Lā'lele
He sent her, the newt, salmon- berries she shall go to take She brought them salmon-berries

oq'ōsā'na. A'ltā aqlauwe'qcemt qō'ta Lā'lele qō'ta tgu'ā'nat.
the newt. Now they were put into their those salmon- berries those salmon
mouths

Nē'ktenkte, wixēt alxē'naua'itgēman.
It got day, again they went to catch salmon in the net.

Alōgō'ōm o xo'ēnaua'ītge gō mā'lwē. Mank mā'ēmna ale'xana,
They met men fishing salmon at on water. A little seaward they laid net, with net
tē'xēl alxē'xana, ka alō'tetuωiX, mank ku'xalē'. ALE'Xko qīx
several they laid the net, and they ascended the a little up the river. They passed that
times river.
iKani'n, itā'xēmim qō'tace o xo'ēnaua'ītge. ALE'xana. ALEXē'naua-ītge
canoe, these men fishing salmon They laid their salmon in the net.

qē'xtēc, nēket i'kta algi'wa'. ALE'xUngēna. ALE'Xkō;
intending, not anything they killed it. They did not catch anything. They went home:
kalā'kuilē nō'xax it'ālapas. Atcēl'awiteXa: "Qa'daqa k'ā'ya
scold he did coyote. He defected: "Why nothing
nō'xōx tik tgu'ā'nat?" "Yā'2, xīk iō'l'l'elēx, ma'nix mēwa'ko
became these salmon?" "Yā, this lean one, when you kill him
ignā'at, i'kxatē mxenxā'ya. Wixēt eXt mēwa'ko, wixēt i'kxatē
a salmon, there you lay net. Again one you kill him, again there
mxenxā'ya. Nēket mxgō'ya ikanim, ma'nix o xo'ēnaua'ītge tē'lxē'm.
canoe, these men fishing salmon They laid their salmon in the net.

lay net. Not pass a canoe, when they put salmon in people.

Tgā'k'īlan." "Hāo," nēk'im it'ālapas. Nēktenkte, wixēt
It is their taboo. "Hāo," he said coyote. It got day, again
alxē'naua'ītge'man. Nēk'im it'ālapas: "A'la nā'kā a'la tell
they went to catch salmon in He said coyote: "Even I even tired
the net. net.

ne'xax; e'kā- y ō xo'xō Natē'tamū. Nēket lgiē'xō ignā'at
I become; thus they will do the Indians. Not it will eat him salmon
Translation

Coyote was coming. He came to Gō’ta’it. There he met a heavy surf. He was afraid that he might be drifted away and went up to the spruce trees. He stayed there a long time. Then he took some sand and threw it upon that surf: “This shall be a prairie and no surf. The future generations shall walk on this prairie.” Thus Clatsop became a prairie. The surf became a prairie.

At Nia’xaqcē a creek originated. He went and built a house at Nia’xaqcē. He went out and stayed at the mouth of Nia’xaqcē. Then he speared two silver-side salmon, a steel-head salmon, and a fall salmon. Then he threw the salmon and the fall salmon away, saying: “This creek is too small. I do not like to see here salmon and fall salmon. It shall be a bad omen when a fall salmon is killed here; somebody shall die; also when a salmon is killed. When a female salmon or fall salmon is killed a woman shall die; when a male is killed a man shall die.” Now he carried only the silver-side salmon to his house. When he arrived there he cut it at once, steamed it and ate it. On the next day he took his harpoon and went again to the mouth of Nia’xaqcē. He did not see anything, and the flood tide set in. He went home. On the next day he went again and did not see anything. Then he became angry and went home. He defecated and said to his excrements: “Why have these silver-side salmon disappeared?” “Oh, you with your bandy legs, you have no sense. When the first silver-side salmon is killed it must not be cut. It must be split along its back and roasted. It must not be steamed. Only when they go up river then they may be steamed.” Coyote went home. On the next day he went again and speared three. He went home and made three spits. He roasted each salmon on a spit. He had three salmon and three spits. On the next day he went again and stood at the mouth of the creek. He did not see anything until the flood tide set in. Then he became angry and went home. He defecated. He spoke and asked his excrements: “Why have these silver-side salmon disappeared?” His excrements said to him: “I told you, you with your bandy legs, when the first silver-side salmon are killed spits must be made, one for the head, one for the back, one for the roe, one for the body. The gills must be burnt.” “Yes,” said Coyote. On the next day he went again. He killed again three silver-side salmon. When he arrived at home he cut them all and made many spits. He roasted them all separately. The spits of the breast, body, head, back, and roe
were at separate places. Coyote roasted them. On the next morning he went again. He speared ten silver-side salmon. Coyote was very glad. He came home and split part of the fish. The other part he left and went to sleep. On the next morning he roasted the rest. Then he went again and stood at the mouth of the river. He did not see anything before the flood tide set in. He went home. On the next morning he went again, but again he did not see anything. He went home angry. He defecated and asked his excrements: "Why have these silver-side salmon disappeared?" His excrements scolded him: "When the first silver-side salmon are killed, they are not left raw. All must be roasted. When many are caught, they must all be roasted before you go to sleep." On the next morning Coyote went and stood at the mouth of the river. He speared ten. Then he made many double spits, and remained awake until all were roasted that he had caught. Now he had learned all that is forbidden in regard to silver-side salmon when they arrive first at Níä'xaqčè. He remained there and said: "The Indians shall always do as I had to do. If a man who prepares corpses eats a silver-side salmon, they shall disappear at once. If a murderer eats silver-side salmon, they shall at once disappear. They shall also disappear when a girl who has just reached maturity or when a menstruating woman eats them. Even I got tired."

Now he came this way. At some distance he met a number of women who were digging roots. He asked them: "What are you doing?" "We are digging gamass." "How can you dig gamass at Clatsop? You shall dig [a root, species?] and thistle [?] roots in this country. No gamass will be dug here." Now they gathered [a root, species?] and thistle [?] roots. He left these women and spoiled that land. He transformed the gamass into small onions.

Then he came to Clatsop. It was the spring of the year. Then he met his younger brother the snake. He said to him: "Let us make nets." The snake replied: "As you wish." Now they bought material for twine, and paid the frog and the newt to spin it. Now Coyote cleaned all the material for twine while the snake was crawling about. Then the frog and the newt spun it. Then Coyote said to his younger brother: "Clean it, clean it. You crawl about all day." Thus he spoke to the snake. Coyote continued: "You shall make one side of the net, I make the other." Coyote finished his twine and said to the snake: "Quick! quick! you let me wait. Make your net." The snake replied: "You let me wait." Thus he spoke to Coyote. Now, Coyote made his net. He finished it all. The two women made the ropes, Coyote made the net buoys; while the snake crawled about. Coyote said: "Make your net buoys; you let me wait." Thus he said to the snake. The snake replied: "Make haste! you let me wait." Coyote finished his net buoys. Then he went to look for stones, and the snake accompanied him. They went for stones to Tongue point. The snake crawled about among the stones, while Coyote carried them down. They went home.
After they reached home Coyote went to gather spruce roots. The
snake accompanied him. Coyote dug up the ground and the snake
crawled about at the same place. They went home. Coyote split the
spruce roots. "Go on; work," he spoke to the snake; "you let me wait."
The snake replied: "Quick, quick; work! you let me wait." Now
Coyote tied his net to the buoys and laid it down flat on a large mat.
Then he tied it to the buoys. The snake crawled about at the same
place. Coyote finished his net and hung it up outside. Early the next
morning he stepped out of the house, and there hung already the net
of the snake. "Oh, brother," he said, "you got the better of me."
Coyote was ashamed. The snake had won over him. Coyote said:
"When a person makes a net, he shall get tired before he finishes it.
It would not be well if he would not get tired." The snake said to him:
"I told you that you would let me wait."

It got day. Then they went to catch salmon in their net. They laid
the net and caught two in it. Coyote jumped over the net. Now they
intended to catch more salmon, but the flood-tide set in. They had
caught only two before the flood-tide set in. Now they went home.
Coyote said that he was hungry, and he split the salmon at once. They
roasted them. When they were done they ate. The frog and the newt
were their cousins. The next morning they went fishing with their net.
The net looked after the rope, the snake stood at the upper end of
the net, Coyote at the lower end. They intended to catch salmon, but
they did not get anything until the flood-tide set in. They went home.
Coyote was angry. He defecated and spoke to his excrements: "You
are a liar." They said to him: "You with your bandy-legs. When people
kill a salmon they do not jump over the net. You must not step over
your net. When the first salmon are killed, they are not cut until the
afternoon." "Oh," said Coyote, "You told me enough." On the next
morning they went fishing. When they had killed a salmon they did
not jump over the net. They laid their net twice. Enough salmon
were in the net. Then he ordered the net: "Bail out the canoe, it
is full of water." She bailed it out. Then they intended to fish again,
but the flood-tide set in. They went home and put down what they
had caught in the house. In the afternoon Coyote split the salmon.
He split them in the same way as the silver-side salmon. He placed
the head, the back, the body, and the roe in separate places and on
separate double spits. They were done. The next morning they went
fishing. They did not kill anything. Coyote became angry and de-
feated. He said to his excrements: "Tell me, why have these salmon
disappeared?" His excrements scolded him: "Do you think their
taboo is the same as that of the silver-side salmon? It is different.
When you go fishing salmon and they go into your net, you may lay it
three times. No more salmon will go into it. It is enough then. Never
bail out your canoe. When you come home and cut the salmon, you
must split it at the sides and roast belly and back on separate double
spits. Then put four sticks vertically into the ground [so that they form a square] and lay two horizontal sticks across them. On top of this frame place the back with the head and the tail attached to it."

He said to his excrements: "You told me enough." On the next morning they went fishing and killed three salmon. They did not bail out their canoe. Then he said to the newt: "Fetch a stick from the woods. We will make a club." She went and brought a stick. Then they laid their net again. Again a salmon was in it and he killed it with his club. They intended to continue fishing, but the flood-tide set in. They killed four only. They put down their salmon. In the afternoon Coyote cut them and put four sticks into the ground. Now he did as his excrements had told him. When they were done he broke the backbone at once. On the next morning they went fishing. They did not kill anything before the flood-tide set in. They went home. Coyote was angry and defecated. "Why have these salmon disappeared?" he asked his excrements. "I told you," they said to Coyote; "do you think their taboo is the same as that of the silver-side salmon? It is different. When you kill a salmon you must never strike it with a stick. When they may be boiled, then you may strike them with a stick. When it is almost autumn you may strike them with a stick. Do not break a salmon's backbone when they just begin to come. When you have killed a salmon take sand, strew it on its eye, and press it with your fist. Do not club it." Coyote said: "You have told me enough." On the next morning they went fishing. Salmon went into the net; three went into the net immediately. He strewed sand on each and pressed each. He killed many salmon. They went home and roasted them. When they were done he distributed them among the people of the town above Clatsop. Now they dried them. On the next morning they went fishing. They tried to fish but did not catch anything before the flood-tide set in. They went home. Coyote was angry. He defecated: "Why have these salmon disappeared?" "I told you, you lean one, with your bandy-legs. There are many taboos relating to the salmon. When you have killed many salmon you must never carry them outside the house. You must roast and eat them at the same place. When part is left they must stay at the same place. When you want to dry them you must do so when the flood-tide sets in on the day after you have caught them." He said to them: "You have told me enough." On the next morning they went fishing again. They killed many salmon. They roasted them all. When they were done he invited the people. The newt was sent out. They came to eat in Coyote's house. They finished eating. Then they left there what they had not eaten. Now it was low water in the morning. They went out early to lay their net, but they did not catch anything. They fished until the flood-tide set in. They did not kill anything. They were unsuccessful. Twice they tried to go fishing early in the morning, but they were unsuccessful; they did not catch anything. Coyote
defecated and said to his excrements: "Why have the salmon disappeared?" Coyote received the answer: "I told you, you lean one, that the salmon has many taboos. When you go fishing and it is ebb-tide early in the morning, you must not lay your net before sunrise. The salmon must not be carried outside until a crow takes one and carries it outside. Then it must be distributed raw. No fire must be made until daylight; the breast must not be eaten before the next day. When salmon are roasted at a fire and they are done, water must be poured into the fire." He said to his excrements: "You have told me enough. The Indians shall always do this way. Thus shall be the taboos for all generations of Indians. Even I got tired."

Thus spoke Coyote about the taboos of Clatsop. He said to his cousins: "We will move to the other side." The newt made herself ready. Then the snake looked at the frog, who was growling. The snake reached her, struck, and killed her.

Now they arrived here on this side. They went fishing and killed salmon. He did the same way as in Clatsop. He streewed sand on the eye of that salmon. He pressed its eye. Then they intended to fish again, but they did not kill anything. They went home. On the following morning they went again fishing, but they did not kill anything. On the next morning they went fishing again, but they did not kill anything. Coyote scolded. He defecated: "Why have these salmon disappeared?" "Oh, you foolish Coyote. When you kill a salmon you must kick it. Do you think it is the same here as at Clatsop?" "Oh," said Coyote. On the next morning they went fishing again. They laid their net and caught two salmon. They laid their net again and caught three salmon. He threw one ashore. It fell down head first, so that the mouth struck the sand. They tried to lay their net again, but they did not kill anything. They tried to fish until the flood tide set in. They had not killed anything. They had caught five only. They went home. In the evening Coyote cut the salmon and roasted them. They were done. The following morning they went fishing, but did not kill anything. Coyote scolded. He defecated: "Why have these salmon disappeared?" "Oh, you foolish Coyote. Do you think it is the same here as at Clatsop? Do not throw salmon ashore so that the head is downward. It is taboo. When you kill a salmon go and pick salmonberries. When you have caught many salmon put salmonberries into the mouth of each." "Oh, you have told me enough," he said to his excrements. The next morning they again went fishing. They killed many salmon. He sent the newt to pick salmonberries. The newt brought the salmonberries. Now they put those berries into the mouths of those salmon. It got day and they went fishing again. They met fishermen on the water. A short distance down river they laid their net. They laid it several times and went up the river a short distance. They passed the canoes of those fishermen. They laid their net and intended to fish, but they did not kill anything. They were
unsuccessful. They went home. Coyote scolded. He defecated: "Why have these salmon disappeared?" "You lean one! When you kill a salmon, and you have laid your net at one place and you kill one more, you must lay your net at the same place. You must not pass a canoe with fishermen in it. It is taboo." "Yes," said Coyote. On the next day they went again fishing. Coyote said: "Even I got tired. The Indians shall always do in the same manner. Murderers, those who prepare corpses, girls who are just mature, menstruating women, widows and widowers shall not eat salmon. Thus shall be the taboos for all generations of people."
The Crane is His Myth.

Iqo'c'qoac: There were the crane and coyote and the heron. All days mud clams they gathered. It became flood tide. Now he said:

"Qantsi'X tqi'o-xlol teme'qolcyu!" Nek'imx iqo'c'qoac:

"How many Oqjo'xol are your sweethearts?" He said the crane:

"Moket okuni'm pa'lema k;a qa'mukte penka!" Nek-imx it;alapas:

"Two canoes full and part afoot." He said coyote:

"Mene'; ka lme'qolcyu, Na'i'ka qoa'imek okuni'm pa'lema k;a few only your sweethearts."

Ee'wen ate'aax iqo'c'qoa'. Nek'elatecko it;alapas:

"Oqjo'xol uqto'xol. Ateixe'lq'xalam iqo'c'qoa'; ayoo'ptitx.

Atco'cgamx qa'mxik'ek xo'xat. "Ee'wam ate'aax iqo'c'qoa'. Nek'elatecko it;alapas:

"Mene'; ka lme'qolcyu, Na'i'ka qoa'imek okuni'm pa'lema k;a full and qa'mukte penka!" eka k;i uixalx'o-ixit ixalx'o-ixik'. Qoa'imemek part afoot; and silent he always was the heron. Five times there slept mud clams then they always slept at inland on teme'ema. Ee'wam ate'aax iqo'c'qoa'. Nek'elatecko it;alapas:

"Oqjo'xol she comes down to He shouted the crane; he had slept."

Ne'kim it;alapas: "K'a'tlas la'xlax aiamt'a'x." Ee'xoeti la'xlax ate'ix. He said coyote: "Only deceive I did you." Often deceive he did him.

A'ita alk'i;e'witox-itx. Nolxl Oqjo'xol, akle'igigiax; egi'gula aqi'aix now they fell asleep. She came Oqjo'xol, she put them into [basket] put.

It;alapas, k'a'tsek aqi'elgitgaq iqo'c'sqoas, e'k'caxala aqi'aix coyote, in middle he was part the crane. on top he was made.

Ixo'c'qoai. Max'xlol aqlo'k'xalam. Nixe'lq'gux aixo'c'qoai. the heron. Inland she arrived carrying them. He awoke the heron.

Atco'cgamx oke'keteq'itx. La'kxate' nixpo'nitx. Kula'yi no'yamx he took it a branch. There he hung. Far she arrived.

Uqexe'lan. Nixe'lq'gux it;alapas. Ne'kimmxq peek aixo'x. Nixe'lq'gux the monster. He awoke coyote. He looked [?] quiet he was. He awoke

Iqo'c'qoaq. Ateixe'lq'xalam. "K;i aame'x, k;i aame'x," nek'imx the crane. He shouted. "Silent be, silent be," he said.

It;alapas, "Gexx'elgiqteq'ukuqetxe'lau." Ake'o'klammx go te'kxaql coyote. "She carries us the monster." She carried them two to her house.

Go tga'au uqetxe'lau. Aqi'ona'xlatcgox qix: e'Xat. AgolXam to her children the monster. She lost him that one. She said to her.

Uxge'lxun ugo'xoi: "E'q'ametk e'keloya. Moket me'te'lk'wa the eldest one her daughter: "A spit go and take it. Two carry.

Wuki'ema'itela-itqeo'q;" Nolx ugo'xoi. Atei'o'Xamx ia'elke straight huckleberry sticks. She went her daughter. He said to him to his friend.

It;alapas: "Miyenlk;i'yigo' i'me'xtuk ma'nix aqemol'lekta." coyote: "Bend your neck when it is intended to roast you."

Aqi'o'klammx qix: e'q'ametk. Atei'o'lk;k;i'yuqux ia'tuk iqo'c'qoaq. It was brought that spit. He bent it his neck the crane.

AgolXamx ugo'xoi: "E'keloya ixeneilk;i'yuqta y-e'q'ametk. She said to her daughter: "Bring a crooked spit.

Ne'kimx it;alapas: "Manix qe'tk'xama ixemk;i'yuqta, wuk; ami'aix. He said coyote: "When it is brought a crooked one, straight make
Coypu, the Tleq'yeq'oq-Coypu, who lived 25
in the area where the Coyote now lives!

In that area, there was a
26 spot where the Coyote
passed through every day.

One day, when the Coyote

was passing through,

he saw a large

pool of water.

He decided to

stop and take a

drink.

When he

got close to the pool,

he noticed that the water
was boiling.

He was afraid

and

ran away.

The Coyote,

on the other hand,

thought that the water
was hot because

the water had come from

a hot springs.

He decided to

drink the water,

but he was

burnt when he

drank it.

The Coyote

then realized that

the water was not hot,

but that it was

boiling because

it was

heated by

the sun.

He decided to

stay near the pool,

and

he later learned how
to
take

advantage of

the

heated water.

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stay near the pool,

and

he later learned how
to
take

advantage of

the

heated water.
fish will jump where the hole. Now he made it a harpoon.

The crane, he made it a harpoon. He always stood toward the crane. Water

Qi'a/ x e'kala e'qalema, texi atet'e'lukcax; qia'x o'kXola-y; 0'owun 1
If a male fall salmon, then he scared it; if a male silver-side salmon
texi atet'a'lukcax. O'xo' o atet'o'piixax tk'i'ewuleltg iqo'a/equac.
then he scared it. Many gathered them fish the crane.

Ala'xti atet'a'xex; ka'nauwe Lala'ma-y. e'ka. It;alapas, qia'x
At least he split them; all days thus. Coyote, if

i'a'qia'taxala e'qalema, texi atsso'pexax qig o nalixoap e, qia'x
A bad fall salmon, then it jumped where the hole, if

o'okuil o'owun, texi akso'pexax qig o nalixoap. A2Xtema texi
A female side silver, then it jumped where the hole. Sometimes then

it; o'kte atsso'pexa'. Pal no'xon te'etaqbl. Lga'kxateau Pali
a good one jumped. Full got their house. Its grease full

i'a'kxemal iqoa/equac. Atet'oketz i'a'k'xemal it;alapas; ka'nauwe
his dry salmon the crane. He looked up to his dry salmon coyote; all

cpe'qema, nekxet Lga'kxateau. Nixlo'lexa-it it;alapas; "Ninua'qo,
grey, not its grease. He thought coyote; "I shall kill him.

Mtnegama Xo'ta ja'k'xemal. Aalta ne'ktxemex it;alapas.
I shall take them his dry salmon. Now he sang his con-

Nix'enootenemx iqoa/equac. Aqoa-il uya'xole it;alapas. Ayope' lax
He helped him sing the crane. Large his baton coyote's. He stretched it out

i'a'tuk iqoa/equac. Nix'enootenemx. Ateci'owilX go ia'tuk,
his neck the crane. He helped him singing. He struck him at his neck,
atec'Xemq; oya ia'tuk iqoa/equac. Aqio'kplka ka nixenma'teta-itck
he bent it his neck the crane. He was missed and he was ashamed
it;alapas. Atecawc'ktik tiak'ewuleltg iqoa/equac, ka'nauwe qix-
coyote. He put them into his fish the crane, all that

i'a'kxemal. Atecawc'ktik it;alapas i'a'kxemal. Aleta cx'lxaya'yoet.
his dry salmon. He put them into coyote his dry salmon. Now they were angry

E'x'lxao't iqoa/equac, c'x'lxao't it;alapas. Ateeto'etxoniitck
He was angry, the crane, he was angry coyote. He carried them on his head

i'a'kxemal iqa/equac. Teex'lxnx ne'xTak0 ka ka'nauwe nox'otxetXon.
his dry salmon. Several times he turned and all he finished them.

Q'amu ne'xax it;alapas igc'etxo. Ateo'Xuina qo'ta tiak'ewuleltog.
Lazy he was coyote he carried them. Several times he turned and all he finished them.

Aekgo'te qaX ne'Xatk go Nix'kela'x. Nixlo'leXa-it it;alapas.
It led across that trail to Nix'kela'x. He thought coyote:

"Ntuk; uuwa'kcta nuXuwua'ya." Ateleo'igtik leX Lxa'pta go
"I shall try I shall drive them." He put into one roe in
iatoxalaityama nuate'gic, aete'xlx0 iatoxalaitame. Aalta ateo'Xuwa
his arrows where they hung them his arrows. Now he drove them

qo'ta tiak'ewuleltq. Amqate ayotec qo'a/equac. Gryq man;
those his fish. Already he went down the crane. Thus a little

akux qaX o'eXatk qig o nol'lxamtt. Aalta noXuwa', noXuwa' qo'ta
his fish in baskets they were in. In large baskets they were in.
IQO'A'CQOAC HIS MYTH.

1 Q'o'p atgE'lxam, a'lt a tcipak atkxta'm Xt. Ayo'lxam qix: i'a'nēwə
Nērly they came to the water, the water.

2 iqā'giltk. Nau'i go ltcuq l'lap nē'xax; wiXt eXt ayo'lxam, nau'i
basket. At once in water under it got; again one arrived at the once
water.

3 gō ltcuq l'lap nē'xax. Ka'nauwē autge. Nē'xanko; qē'xtce
in the water under it got. All they went. He ran; intending
atci'o'cgam eXt, l'lap a'eto. Alge'xki a qō'la lā'pta. l'lap
he took it one, under water they two. It pulled him that roe. Under
water went.

4 a'yō. Lā'qo atē'xax qo'ta tia'xalaitanema, A'yoptek. K'ē ka'nauwē
he went. Take he did them those arrows. He went ashore. Nothing
off
qō'ta tia'k'ewulelq'. Nē'k'ilim it_l'lapas: "Anxe'luX to'a ek'a
those fish. He said coyote: "I think thus
ōxō'xo tē'lx-em. Mā'niq ogōlā/yuwa ka eka tgoXuwa'ya tga'xelax;
do they will the people. When they move then and they will drive it their food;

5 ala na'ka, ala tge'nxgakō. Qā'doxo'e ato'xqi'axtel, tell xā'xo-ilēnx
even 1, even they got the better of me. Must they always work, tired they always get

6 lōlē'lxemk lē'etxonilx, ma'niq alklā/yuwa. K'one'k'one!;
person he carries much when they are going to The story;

7 to mor: it is fair weather.

wu'xi ickagā'p.

Translation.

Crane, Coyote, and Heron lived together. Every day they went digging clams until the flood-tide set in. One day Coyote said: "How many Qo'o'xōl have you for your sweethearts?" Crane replied: "Two canoes full and some must walk." Coyote said: "How few sweethearts you have! I have five canoes full and some must walk." Heron remained silent. Five days they dug clams, and the nights they slept on a prairie. When Crane was sleepy Coyote rose and cried: "An Qo'o'xōl comes down to the beach!" Crane shouted; he had fallen asleep. Then Coyote said: "I have only deceived you." He did so often. Now they fell asleep. Then Qo'o'xōl came to the beach and put them into her basket. She put Coyote at the bottom, Crane in the middle, and Heron on top. She carried them inland. Now Heron awoke. He took hold of a branch and hung there. When the monster had gone a long distance Coyote awoke. He looked around but remained quiet. Then Crane awoke. He shouted, but Coyote said: "Be quiet, be quiet, the monster carries us away." She brought them to her house and to her children. One she had lost. Then she said to her eldest daughter: "Go and get two spits; bring straight huckleberry sticks." Her daughter went out. Then Coyote said to his friend: "Bend your neck when she is about to roast you." When the spit was brought Crane bent his neck. Then she said to her daughter: "Bring a crooked spit." Coyote said: "When a crooked spit is brought stretch out your neck." The girl brought a crooked spit, then Crane stretched out his neck. Five times the girl, the daughter of Qo'o'xōl, went; then she became tired. Qo'o'xōl said: "We will make them our
slaves.” At that time Crane’s tail was half a fathom long. Coyote said to him: “Look here! We will deceive her. I shall sing my conjurer’s song and you will help me.” They gathered pitchwood and when the house was full Coyote sang his conjurer’s song. He put the snake on as a headband. He said to Crane: “I will put the snake on your head as a headband.” Then Crane shouted; he was afraid. Now Coyote sang his conjurer’s song. Four nights they remained awake; on the fifth night Oq’ô’xôl and her children fell asleep. Then he took a digging stick and rammed it into the ground so that only the handle remained visible. He tied the hair of Oq’ô’xôl and of her children to the digging stick. Then they went out and lit the house. Crane’s tail caught fire. Then Coyote said to him: “Stay on this prairie.” Crane did so and the prairie caught fire. “Stay in this fern.” He did so and it caught fire. “Stay in this dry wood.” He did so and it caught fire. At last Crane’s tail was wholly burnt. Then Coyote thought: “Stay in the water.” Thus Crane’s tail was burnt. Now the monster caught fire. She awoke and saw her house burning. She said to her children: “Rise, Coyote will burn our house.” She wanted to rise, but her hair pulled her back. She and her children were all burnt.

Now Coyote and Crane went to Nix-kêlâ’x. They went up the river to its rapids. Then they built a house. Coyote made holes in the stones and said: “Perhaps fall salmon will jump into my hole. Silver-side salmon will jump into my hole. Calico salmon will jump into my hole. All kinds of fish will jump into my hole.” Crane made a harpoon shaft and a harpoon and stood near the water. When a male fall salmon or a silver-side salmon passed him, he speared them. He caught many fish. Then he split them. Every day he did so. Bad fall salmon and female silver-side salmon jumped into Coyote’s hole. Sometimes a good one would jump into it. Now their house was full of fish. The dry salmon of Crane was fat. When Coyote looked up his salmon was all grey and no fat was on it. Coyote thought: “I will kill him and take his dry salmon.” Now he sang his conjurer’s song and Crane helped him. Coyote had a large baton. Crane stretched out his neck when he helped Coyote. Then he struck at his neck, but Crane bent it. Coyote was ashamed because he had missed him. Crane put all his dry fish into a basket. So did Coyote. They were angry with one another. Crane and Coyote were angry. Crane carried his dry salmon on his back. He came back several times until he had carried them all. Coyote, however, was too lazy to carry them on his back. He placed all those fish in a row. The trail led across the hill to Nix-kêlâ’x. Coyote thought: “I shall try to drive them.” He put a roe into his quiver which he hung over his shoulder. Then he drove his fish. Crane had already gone down the river. The trail went a little down hill when it approached the river. Now Coyote drove the baskets in which his fish were. When they came near the water, they
began to roll rapidly. The first basket arrived at the river and rolled into it. The next one arrived at the river and rolled into it. All rolled into the river. He ran after them in order to hold them. He took hold of his fish, but he was pulled into the water by the roe in his quiver. Then he took off his arrows and went ashore. All his fish had disappeared. Then he said: "I think the people shall do thus: When they move from one place to the other they shall not drive their food. Even I could not do it. They shall work and become tired, carrying it on their backs when they move." That is the story; to-morrow it will be good weather.
Ents; X öya'k; ike ūpe'qecinc. A'ltá agiok Xul imólak tekieló'ya.
Ents; X his grandmother ūpe'qecinc. Now she always said elk he shall go and to him take it.

Wáx qe'xtée ayó'tix; á'mka qe'tsíkin atéa'wo'ox; á'mka ik'á'otên
Every intending he went; only chimunks he killed them. Sometimes he killed them morning
atai'wo'ox; ana'-y. okól'nxul atéa'wo'ox. Tei'xé lx á'yó.
he killed them; sometimes mice he killed them. Several times maybe he went.

E'xauwite á'yó ka ayó'txuit go temé'a'ema. na'ixe'liqamx;
Often he went and he stayed on the prairie. He shouted:

"Ok'uitkapá'2-y. imolá'2k. Atxelká' yö walale'muX, atxeluwe' yö
"Come down to the prairie, elk. We will fight, we will dance!" walale'muX! Lí'áq, Lí'áq, Lí'áq, Lá'xa ne'xax iské'epXoa; "Ia'xa
Then out, out, out it became a rabbit; "Him aniqelxe'molx, tía'utecake ta'qé lkalke'emstx," Take nigé'tsax
I called him, his ears just as spoons with long Then it cried handles."

iské'epXoa, take a'yuuptsk. Nigé'tsax. WiXt ná-ixe'liqamx:
the rabbit, then it went into It cried. Again he shouted:

"Ok'uitkapá'2-y. imolá'2k. Atxelká' yö walale'muX, atxeluwe' yö
"Come down to the prairie, elk. We will fight, we will dance!" walale'muX! Take wiXt Lí'áq, Lí'áq, Lí'áq, Lá'xa ne'xax emá'cen.
Then again out, out, out it became a deer. "Ia'xa aniqelxe'molx, ciá'xost qe'ta te'iptó-ixé." Take nigé'tsax
"Him I called him, his eyes just as the same huckleberries." Then it cried as
emá'cen. A'yuptsk. WeXt na-ixe'liqamx:
deer. It went into the Again he shouted:

"Ok'uitkapá'2-y. imolá'2k. Atxelká' yö wa'lalema'mm. Atxeluwe' yö
"Come down to the prairie, elk. We will fight!" wa'lalema'mm." Take wiXt Li'áq, Li'áq, Li'áq nê'xau, Lá'xa ne'xax
Then again out, out, out it became, out it became o'memeko imólak. "Ia'xa xix-neqétxemó'l." WiXt na-ixe'liqamx:
a female elk. "Her this one I called her." Again he shouted:

"Ok'uitkapá'2-y. imolá'2k. Atxelká' yö wa'lalema'mm. Atxeluwe' yö
"Come down to the prairie, elk. We will fight!" wa'lalema'mm!" Take wiXt Li'áq, Li'áq, Li'áq ne'xau; Lá'xa ne'xax
dance!" Then again out, out, out it became; out became imólak; t'kala imólak. A'ltá ayá'owitek Ents; X:
an elk; a male elk. Now he danced Ents; X:

"Qá'xpa yá'zmellkí'apka'? Ló'nas go-y. o'mieqл yá'milk; 'apka'!
"Where shall I go into you? Perhaps in your month I will go into you! x,x,x, mxá'ixoie; t'a'mka temXe'tê'mam nxá'ixoie. Ló'nas go emé'kteXict
x,x,x, you will make; only saliva I shall be. Perhaps in your nostrils come.
yá'milkí'apka'. Xuì, mxá'ixo. Lí'ox nulá'taXita. A'mka o'qxotek
I shall go into you. Xuì, you will do. Falling I shall fall. Only mucus
nxá'ixoie. Ló'nas go y. o'meutea yá'milk; 'apqa'. Tó'tó mxá'ixoie. Lí'ox
I shall become. Perhaps in your ear I shall go into you. Shake you will do. Falling
Bull. t=20——8 113
ENTSIX HIS MYTH.

1 mula'ta'xita. Lonaq g-o-y. ome'pute ya'milk; apaqé'. Mlawatet'xə, pəł

2 i shall fall. Perhaps in your annus I shall go into you! You will decimate, full

3 'exalitk na'xox. Laʔ2 ka neʔlxap! g-o-y. uyʔpute. A'lta

4 excrement I shall be. Sometimes and he entered him at his annus. Now

5 Loqdpiq'op ateq'yxax ia'yamxteX. Laʔ2 ka ayaqunaʔitixat ka ayómeqt. cut to pieces he did it his stomach. Some and he fell down and he was dead. time

6 A'ltax aqet'yxax, Laq' ateq'yxax ia'sk; o(px); El; Laq' ateqet'xax tia'qowit;

7 Now he cut it off he made it its skin; off he made them its legs;

8 Laq' atet'xox tiʔpótə; Laq' ateq'yxax aʔyaqtq; iaʔtuk Laq' ateq'yxax; off he made its forelegs; off he made it its head; its neck off he made it;

9 tiʔlewənema, ciʕi'kxawanet aeq'yxax. Kanuəuwe aeq'yxac. A'lta its ribs, its lump bone it made it. All he cut it. Now


11 he went. He arrived at home. "An elk I killed it, grandmother."

12 Certainly
come.

13 ukoʔlxul. "Laʔa'team, Ləʔa'team, imoʔlak." "Ateuwaʔ'-utsequənəxan.

14 a mouse." "It has horns, it has horns, an elk." "Certainly a snail.


16 imoʔlak aniʔwaʔ. "Ateuwaʔ'-y ik; aʔtətn. Al'ata tell aʔteax. A'lta

17 ateq'yxax, iaʔtuk. A'lta an elk, I killed it. "Certainly a squirrel." Now tired she made her. Now

18 aʔëtoptek. Actigā'əm, aʔltax imoʔlak yuqunaʔitX. "E'kta amio/qtəxō, they went in.

19 They reached it, now an elk lay there. "What will you carry it,

20 gąʔkəʔe? Aʔyaqtq amio/qtəxō. "Acę'nk; amukłpax, ką'ekəe?" "E'kta
grand.

21 Hea you will carry it. "It pulls me down headlong, grandson!" "What

22 amio/qtəxō? Teuxō iʔtuk miqo/qtəxō. "Acę'nk; amukłpax, ką'ekəe!" will you carry it? Then its neck will you carry it. "It pulls me down headlong, grandson!"

23 "Teuxō op QTətik moʔxətn. "Acę'nk; amukłpax. "Teuxō iʔawit

24 Then the forelegs you will carry "They pull me down headlong." "Then its leg

25 them.

26 miqo/qtəxō. "Acę'nk; amukłpax. "iʔtalx miqo/qtəxō? Teuxō you will carry "It will pull me down headlong. "What may you will carry Then it.

27 "iʔatex miqo/qtəxō. "Acę'nk; amukłpax. "iʔtalx miqo/qtəxō? Teuxō its breast will you carry it. "It pulls me down headlong. "What may you will carry Then it.


29 the ribs you will carry them. "They pull me down headlong. "Then its back


31 you will carry "It pulls me down headlong. "Then its lump bone you will carry it.

32 "Cici'lax, cici'lax, ką'ekəe! Cici'lax, cici'lax, ką'ekəe!" A'ltax

33 "Tie it up, tie it up, grandson! Tie it up, tie it up, grandson!" Now

34 ateqalax, aʔltax agəʔetetəx. Naʔxanək aniəu. Nə'ya, aʔnəu nó'ya.

35 he tied it up, now she carried it on. She ran ahead. She went, ahead she went, her back.

36 A'ltax ateqəł'xanam, ka'nuəuwe aqeqətcəx. A'yu a'lta neʔxko. Qaxə'ł

37 Now he took them, all he carried them. He went now, he went Somewhere on his back.

38 ayakta'om uyək'ikə. A'ltax gi'cgue iteqətəxul keqətcəmlət: "E'xə

39 he reached her his grandmother. Now kneeling on her load he pushed it up to and "One

40 ilaʔxəłax, e'xə imoʔyeməye; e'xə ilaʔxəłax, e'xə imoʔyeməye. [1], one [1]; one [1], one [1]."

41 Take ayaga'om. "Qa'da ameq'axa gaʔkəe? "Acę'nk; amukłpax. Then he reached her. "How are you doing, grandmother?" "It pulled me down headlong, ką'ekəe." Take wiXə ateqəł'teXəm, take naʔxanək. A'yə, a'yə, grandson.

42 Then again he carried it on his then she ran. He went, he went, back,
ENT'S]X MYTH. 115

a'yó; kula'yi a'yó. Take WiXt atea'alkel. Ōe, keo'teteman he went; far he went. Then again he saw her. She was there, and she pulled it to and fro

iete'etsxul. "Qa'da ame'xax gå'k'í?" WiXt akeś:

her load. "How are you doing, grandmother?" Again she made:

"Ex't ilá'xelax, eXt imó'yemóye; eXt ilá'xelax, eXt imó'yemóye." 1

"One [1], one [1]; one [1], one [1]."

"Qa'da ame'xax, gå'k'í?" "Acc'nakumulpaX, ka'ækäe." Qoúemíte 4

"How are you doing, grandmother?" "It pulled me down head-long.

ayaga'óm ka aceso'mam.

he reached her and they arrived at home.

"Ai'uy Lctequ má'ya; gå'k'í, txelteXemá'ya." Take nó'ya

Quick water go; grandmother, we will boil it. Then she went

uya'k'ík'í. Akló'equgm qua'ñem lege'ñema. Nó'ya munk kula'yi.

his grandmother. She took them five buckets. She went a little far.

Naxk; anwa'pa, ka'anuwe päl ale'xax lga'egenema. A'ita

She urinated, all full she made them her buckets. Now

náxikö. Naxkö'mam. Take atco'lxam, ite'akXen: "Qu'xe'é lik

she went. She arrived at house. Then he said to her, his grand-

canterone. Nga'leXeco. NaXkö'mam. Take atco'íxam, ite'akXen: "Qa'xe'lik

"Where this her mother:

Lctequ nega'k'í?" Take aqígo'plena go eXt èqel. WiXt aec'Xt

water, grandmother?" Then she named it at one creek. Again one

ateogumngó'egam. "Qa'xe'xlik Lctequ, nega'k'í?" "Ik'emo'kiktíX

be took it her bucket. "Where this water, grandmother?" "Upper fork of Bear creek

Lctequ." Qoúemí lege'ñema ateó'egam.

"Where this water." Five her buckets he took them.

A'leta aces'xelteXem. Take naxa'lxeqo iaua má'laXole. A'ita

Now they cooked. Then they turned round there from fire. Now

lxa'plxoaap age'lax leta'amua. Ka'anuwe'é lxa'plxoaap age'lax,

holes she made the shell spoons. All holes she made into them

ká2 le'tase'menó lxa'plxoaap age'lax, ká2 lí'c'ó lxa'plxoaap

and wooden spoons holes she made into and mountain-sheep-horn dishes,

age'lax. Take aces'xelteXem. Take aqígo'kXuiptek icetácXemal.

she made in- Then their food was done. Then they hauled out of fire what they had

"A'tk'ia-y. ó'kuk ógogamamua. Qá'xqebra nitsenó'ketX nága'amamua?"

"Bring me that my shell-spoon. Where I was young my shell-spoon?" when

"Itcaved nalxoap kae'ka-e!" "Qa'xite's emeno qéa nitsenó'kstX

"It has a hole, grandson!" "Where my wooden spoon when I was young

nités'es emenó?" "Ia'ë nalxoap kae'ka-e. Qá'xqebra itcic'io qeä

my wooden-spoon?" "It has a hole, grandson. Where my mount-

nitsenó'kstX itcic'io?" "Ia'ë nalxoap kae'ka-e!" "Qá'xqebra

I was young my mountain-sheep. "It has a hole, grandson!" "Where

stasge'xenim qea nitsenó'kstX asge'xenim; cka qea nitsenó'kstX

my toy canoe when I was young my toy canoe; and when I was young

asganikös." "Icetá'e nalxoap, ka'ækä-e." "Ta'mka tei sta'ë2ë

my toy canoe if another shape). "They have, grandson. "Only [Int. part.] they

nalxoap?" Take atció'egam icetácXemal, wax aticá'kXax. Take

have holes?" Then he took it, what they had boiled, pour he did it on her. Then

naxa'lxaio, tga'póte nóxoé'lxeyo. Take atciixa'niako a'yaqco

she shrivelled up, her arms became bent. Then he rolled her up [in] its skin

icté'mo'ak. Take atcae'malX. No'nXut má'ënme qá aksx'xpladó

their elk's. Then he threw her into she drifted down the where they fished in

kásait k'a iqÉ'sqÉ's. robin and bluejay.
EntsjX His Myth.

Take atce'elkel im'olkak k'asaiti. Yuxun'it: "A' itsumolkak
Then he saw it an elk robin. It drifted: "Ah, my elk
2
itgatsuw'a'. Take nesk'im iq'esq'es: "K'asait, mixeltca'maana?
2
is coming down stream." Then he said blue-jay: "robin, do you hear?
3
qatxe'liqemxia. Take wiXt nesk'im k'asait. "A' itsumolkak
3
We are called." Then again he said robin: "Ah, my elk
4
itgatsuw'a'. Take nesk'im iq'esq'es:
4
coming down river." Then he said blue-jay:

"TA' hahahaha'hahaha.'

Qua'nemi nesk'im k'asait, ka tak atexitca'ma: "A', itsumolkak
Five times he said robin, and then he heard it: "Ah, my elk
5
itgatsuw'a'. wiXt nesk'im k'asait. Tak'e nesk'im iq'esq'es: "A'
5
my elk is coming down again he said robin. Then he said blue-jay: "Ah, stream.
6
itsumolkak itgatsuw'a'. "Q'a'xeyaX, qaquxyaX?" AxiXu'yaX,
6
my elk is coming down stream. "Where, where?" "Here, "Here, AxiXu'yaX.
7
Take aegi'elkel im'olkak, aegi'elgam. Tak'e here!
7
Then they saw it the elk, they took it. Then
8
aegiakqa'na-it. A'lt aikxal aik'x ayaqco. Take stuxstuxu
8
they put it into their Now tied it was the skin. Then untie
9
canoes.
aegi'yax. A'lt uctalak. "O, utxa'lak tal; XaXak.' "Qa'da
9
they did it. Now their aunt. "Oh, our aunt look that. "How
10
ltxa'alqt qtiqaxoxo, k'asait?" Take nesk'im k'asait:
10
Our crying we shall make, robins? Then he said robin:
11
"Ts'atlntxawa, tsantxawa'an'xaxa, an'xaxa, antalak, antalak.'
11
They said: "He killed her, he killed her, Entsa'x, Entsa'x, our aunt, our aunt.
12
"Ksta qa'xal amekim, k'asait." A'lt aei'Xko. Qto'a'p
12
"And all right you said, robin. Now they went home. Nearly
13
aqgi'xom e'lxam, a'lt cxenim: "Naa leta'xanyam. Qa'da
13
they reached the town, now they cried: "Oh, the unhappy ones. How
14
aex'xax?" Uxenim k'asait:
14
They cried robin: "Ts'atlntxawa, tsantxawa'an'xaxa, an'xaxa, antalak, antalak.'
15
"He killed her, he killed her, Entsa'x, Entsa'x, our aunt, our aunt.
16
Aexe'gela-e. A'lt aegag'alox. A', a'lt aqoe'ketiptek ma'lxole.
16
They landed. Now the people went Ah, now she was carried up inland
17
down to the beach from the beach
18
A'lt aqagela'it. Lai2, t'ayay' aqaxax. A'lt aqanwa'amtecxoko:
18
Now they tried to Some- well she became. Now she was asked:
19
"I'kta i'a'laql aqi'melotok?" "Poe'kan," na'k'mim: "Aqio'p'lena
20
"What [which way did you place it]? "Poe'kan she said: "He is named
21
iq'al'exe'qekun." "Amegae'cgilx uyax'xenima." WiXt aqanwa'amtecxoko.
21
the oldest one. "Pull down to water his canoes. Again she was asked.
22
Aqio'p'lena skasa'it. Lai: "Aqio'p'lena iq'al'exe'qekun, ne'k'im
22
He was named Robin. Some-
23
time: "He is named the oldest one," he said
24
iq'esq'es. Kama'nuwe aktopo'ena'yan telx'xem. Kintu'a, a'lt
24
blue-jay. All she named them the people. Last now
25
aqio'p'lena iq'esq'es. A'lt aqoe'cgilx uyax'xenima iq'esq'es. A'lt
25
he was named blue-jay. Now they were pulled his canoes blue-jay's. Now
26
stada gi'xo, Entsa'x. A'lt a'tgi telx'xem moket okunim pai,
26
war she made Entsa'x. Now they the people, two canoes full, went
27
on him,
ENTSiX MYTH.

They slept. When they arrived, they reached
them.

Then they took two asleepers. One man, one woman.

He took him at his place. In his hand, he took her.

Then he reached them. He made them his. Then again he went.

He danced those. Then he said.

"Ka'sa-it? Qi'sta ci'la'itix: itxa'qacae. Qi'sta a'mqate
our grandfather's. These were their slaves.

"Robin! These were ourselves. And. These were them.

"Oh, he. What he knows this is the eldest one!

Now they went, they went, those people.

"Qo'a'p tuwe'x'ilak inta'owila, o'a'p tuwe'x'ilak inta'owila.

"Near fallen trees we dance, near fallen trees we dance.

"La'la guyu', guyu', guyu' guyu'. Wā La'la guyu', guyu', guyu' guyu'.

"La'la guyu', guyu', guyu', guyu'. Wā La'la guyu', guyu', guyu' guyu'.

"Near this land this they always say.

"La'i, ne'k'im skā'̃sa-it, "i'i' x'ix" ci'kta! kwatka cinxpl'e'Xaiyal'ta.'

"La'," said robin. "I'll do this thing! soon they will run away from you.

Indeed there this was, lay over water, a tree.

Then they went, they went, those people.

They danced.

Mālxōlē nēxantkō'mam. Take atei kalq'eqtal iq'esq'es: Anā'2, anā'2.

Inland he arrived running. Then he called much blue-jay: Anah, anah.

Take nite'mam, nēx'am iq'esq'es. Lā'mk'a Lā'owlk't in'owilt.

Then he came, he came to the blue-jay. Only blood his leg.

"Qo'daqa niket a'mōptek kā'sa-it? Okena'qowa. Atełe'nē'x̂ok'ti
that man, now. He struck me at my leg."

"It', ia'xk'a that man, now. He struck me at my leg.

"La'k, he xix'x'llx ika'uten ka teinsg'ama. Ia'xka Lx ot'skin ka
may be chipmunks and teinsg'ama." A'lt'a wiXt ā'tgi te'lx-em. E2, kulā/y ā'tgi. Aq'lu'gā'om
he will take. Now again they the people. Eh, far they reached him.

Lā'k'aya. Lxā'xp'lōt. "Masā'tisīlx émē'xenim, āt," ne'k'im
one man in a canoe. He fished with a canoe.

"Pretty your canoe, nephew," said
"Then scolds, robin: Then down knot sea robin tie arrows. His again and he now here. 'These oh, pretty hole Ents;X's. 'la, his then his be they at this nephew. 'Then his lie my take 'Pretty Ents;X, rape! tie shall do him. 'I shall scratch it. 'Give me these spruce dipnet, loam loaned canoe, I shall scratch them. 'And what may he is done with him? Give me these short dentalia. 'I shall scratch them; 'Hā, hā, hā, then he cried; "Ó'qōmōm óqōmām." "Sea grass, sea grass."

"Ai'aq, kā'sa-it, ā'tku'la Xau óqōmum." A'lt a ki'an'k'au atecayā' lax "Quick, robin, bring that sea grass." Now tie he did him with it.

gō ti'keiā gō ti'čōwit. A'lt a atciealé'malx. A'lt a lep nē'xax at his hands at his legs. Now he threw him into Now boiling it became the water.

qīgo atciealé'malx. "Ō, itci'latXen. Ia'xka ikalā'kunile, when he had thrown him into "Oh, my nephew. He scolds, the water.

ninxēl'oyamit itci'latXen." "Iā', xi'ix'ix' teima'nim xi'go'. I killed my relative my nephew. "Iā, this one, he laughed at you here;

"Ia'xka qiale'malxa kā'sa-it ka hē'hē ixā'xō." 'He is thrown into the robin and laugh he does. water

A'lt a wiXt ā'tgi tēlx-em. Lā2, aqālē'elkel lgōlē'tenam. Now again they went the people. Some time he was seen a person.

Lktō'k'cena tkalai'tan. "Sau'atsa, sau'atsā', iqē'sqēs!" "Ēkta lx He held in his arrows, "The news, the news, blue-jay." "What may be hand

aqēmilkē'tegō? Iam'ka-y-ō'kuk mā'ēna ilqā'teX amialā'malx." "To is told to you? Only down stream our relative I threw him into "Am the water."

nai'lx Xa tej a gō, aLē'k'īm Xō'la lgōlē'tenam. "Iā', xi'ix'īk kā I look that! he said that person. "Iā, this one and

ia'xka xi'ix'ix' amialā'malx!" he this one you threw him into the water!"

A'lt a wiXt ā'Lō, ā'Lō gō tā'yaql Ents;X. Take aqōxō'lakō

Now again they then to his house Ents;X's. Then it was surrounded well, went

tā'yaql Ents;X. Take atēxē'līgīlx. Take nō'xōlXa tā'yaql his house Ents;X's. Then he set fire to it. Then it burnt his house

Ents;X. Ayō'pa Ents;X gō nalXoapē gō-y-ō'kē'teqpīx. Nō'xōlXa Ents;X's. He went out Ents;X at hole at knot hole. It burnt

tā'yaql, ka'nanwē tā'yaql. Take lap atē'x'yax ēqtq iqē'sqēs. "Ō, his house, the whole his house. Then find he did it a head blue-jay. "Oh,

Ents;X ā'yəqtq xi'ix'īk." Take nē'k'īm skā'sa-it: "Iā', xi'ix'īk! Ents;X his head this." Then he said robin: "Iā, this one.

Ā'ngatē ayō'pa." A'lt a nō'xōkō tēlx-em, aqōe'taq Ents;X. Already he went out. Now they went the people. he was left Ents;X.
ENTsx's grandmother was Upë'qieu. She always asked him to go elk hunting. Early every morning he started, but he killed only chipmunks and squirrels; sometimes he killed mice. Oftentimes he went and stayed on a prairie. He shouted: "Come down from the woods, elk! we will fight, we will dance." Down came the rabbit. "You are the one I have called, your ears are like spoons with long handles." Then the rabbit cried and went back. Then he called again: "Come down from the woods, elk! we will fight, we will dance." Down came a deer. "You are the one I have called, your eyes are like huckleberries." Then the deer cried and went back. He called again: "Come down from the woods, elk! we will fight, we will dance." Then a male elk came down. Now Êntsx danced and sang: "Where shall I go into him? Where shall I go into him? I think I will go into his mouth. No, he will spit and I shall get full of saliva. I think I will go into his nostrils. No he will snort and I shall get full of mucus. I think I will go into his ear. No, he will shake himself and I shall fall down. I think I shall go into his anus. No, he will defecate and I shall get full of excrements." After some time he entered his anus. Now he cut his stomach to pieces. After a little while the elk fell down and died. Then Êntsx skinned and dissected it. He cut off the hind-legs; he cut off the fore-legs. He cut off the head, the neck, the ribs, and the rump bone. Then he went home. When he came to his grandmother he said: "I killed an elk, grandmother!" "Perhaps it was a mouse." "No, it has horns, it has horns, it is an elk." "Then perhaps it was a snail." "No, no, I killed an elk, an elk." "Perhaps it was a chipmunk." "No, no, I killed an elk, an elk." "Perhaps it was a squirrel." Then she got tired and they went into the woods. They arrived at the place where the elk lay. Êntsx asked: "What do you want to carry, grandmother? Do you want to carry its head?" "It will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its neck?" "It will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its hind-legs?" "They will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its fore-legs?" "They will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its breast?" "It will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its back?" "It will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its rump bone?" "Tie it up, tie it up, grandson." Then he tied it up, she put it up, she raised it on her back. The old
woman ran ahead of her grandson, who carried the rest of the elk. They went home. After a little while he came near his grandmother, who had put her load on the ground and pushed it to and fro, singing at the same time [page 114, line 23].

He reached her and asked: "What are you doing there, grandmother?" "It pulled me down headlong, grandson." Then she took it again on her back and ran. He went on. Then he saw her again sitting down and pushing her load to and fro and singing [page 115, lines 3]. [He asked:] "What are you doing there, grandmother?" "It pulled me down headlong, grandson." Five times he overtook her, when they reached home.

[Entsx said:] "Now go and bring some water, grandmother, we will boil the elk." His grandmother took five buckets and went out. She went a short distance, urinated and filled all the buckets. Then she went home. Her grandson asked her: "Where did you get that water, grandmother?" She named a river. Then he took up another bucket and asked: Where did you get this water, grandmother? "This I took from the upper fork of Bear creek," she replied. Thus she named a new creek for each bucket.

Now they boiled the elk. The old woman turned her back toward the fire and made holes in Entsx's shell spoons, wooden spoons, and horn dishes. When the food was done they took it away from the fire. Entsx said: "Bring me my shell spoon which I used when I was a child." "There is a hole in it, grandson." "Then give me my wooden spoon which I used when I was a child." "There is a hole in it, grandson." "Then give me the spoon made of mountain-sheep horn." "There is a hole in it, grandson." "Then give me my toy canoes which I used when I was a child." "There are holes in them, grandson." "Have they all holes?" he said. Then he took the boiling food and poured it over his grandmother. She was scalded and her legs and arms became doubled up. Then he rolled her up in the elk skin, threw her into the river and she drifted down to a place where Winter Robin and Blue-Jay were fishing with a dipnet.

Robin saw an elk skin drifting down and said: "Ah! an elk comes down to me." Then Blue-Jay said: "Robin, do you hear? they call us?" Then Robin said: "Ah! an elk comes down to me." Then Blue-Jay said: "Ah! hahahaha." Five times Robin said: "An elk comes down to me." Then Blue-Jay understood what he said and called himself: "Ah! an elk comes down to me." "Where does it come?" [Blue jay pointed out.] "Here, here, here" [pointing in all directions because he did not see it]. Then they saw the elk and took it. They put it into their canoe [and saw that] it was tied up. They unfastened the strings and [out came] their aunt. "Oh, behold our aunt!" "How shall we wait for her, Robin?" Then Robin sung: "O, Entsx, Entsx, he killed her, he killed her, our aunt, our aunt." "That is a good song," said Blue-Jay. Now they went home, and when they came near their
town they began to wail. "Oh, the poor ones, how they do wail?" said the people. They sang: "Entsx, Entsx, he killed her, he killed her, our aunt, our aunt." They landed and the people went down to see them. Then they carried the body of Upē'qeeuc up to the house. They tried to cure her. After a while she recovered. Then they asked her: "What [?]." She named [a bird]. "She named the eldest one," said Blue-Jay. "Pull his canoes into the water." Again they asked her. She named Robin. "She named the eldest one," said Blue-Jay. She named all the people. Last of all she named Blue-Jay. Now they launched his canoes and they went to make war upon Entsx. Two canoes full of people went.

They went a long distance and met two people asleep, a man and a woman. Blue-Jay went ashore. He took the man by his hair in his right hand and he took the woman in his left. Then he took them to his canoe and made them his slaves. When they traveled along these two persons were dancing [in Blue-Jay's canoe]. The latter said: "Robin! These two persons were our grandfather's slaves; they always carried me on the back and led you by the hand. They were our great-great-grandfather's slaves." "Tā-a, they are only your slaves. Do you think that I do not know my slaves?" replied Robin. "Pshaw! he is older than I am and does not remember it!" Now the two persons danced and sang: "Near the trees we always dance, watlala guyu, guyu, guyu, guyu."

Then Blue-Jay said: "They always say: 'Close to the trees, close to the trees'." "Tā" replied Robin, "thus they will run away from you." And indeed so it happened. [When they got a little farther they came to] a tree which hung over the water. [The man and the woman] jumped up and escaped by running [over the tree]. Blue-Jay ran in pursuit. He came inland. Then he called anah, anah. When he came back to the canoe his legs were full of blood [and he said to his brother Robin]: "Why did you not go inland? They nearly killed me. That man took hold of my head and the woman struck my legs." [Robin laughed and replied:] "Tā, they were the squirrel and chipmunk whom you caught."

They traveled on. They went a long distance and met one man who was sitting in his canoe. He fished with a dipnet. Blue-Jay said: "My nephew, you have a pretty canoe." "I borrowed it." "My nephew, you have a pretty paddle." "I borrowed it." "My nephew, you have a pretty bailer." "I borrowed it." "My nephew, you have a pretty dip-net." "I borrowed it." "My nephew, you have a pretty mat in your canoe." "I borrowed it." [Then Blue-Jay got angry and said:] "Do you borrow everything?" He took hold of his head and threw him into his canoe. He said: "Give me that rope and I will tie him." [The man whom he had caught replied:] "I shall scratch your ropes to pieces." [Then Blue-Jay said:] "Give me a rope of spruce limbs." "I shall scratch it to pieces." "What shall I take to
tie him with? Give me strings of dentalia.” “I shall scratch them to pieces.” “Ha, ha, ha,” he cried then; “sea-grass, sea-grass!” “Give me sea-grass, give me sea-grass, quick Robin.” Now he tied the hands and the feet of that man. Then he threw him into the water. The water began to boil where they had thrown him down. [Blue-Jay cried:] “O, my nephew, he scolds. I killed my nephew.” [Robin remarked:] “Iä, he is laughing at you here.” “Pshaw, a man does not laugh when he is thrown into the water” [said Blue-Jay].

Now the people went on, and after awhile they saw a person who held arrows in his hands. [He said:] “Tell me the news, Blue-Jay!” “I have nothing to tell you, only that I threw my relative down there into the water.” “I am the one,” said that person. “Iä,” cried Robin, “that is the one whom you threw into the water.”

They went on to Ents!x’s house. They surrounded it and set it on fire. When it began to burn Ents!x flew out through a knothole. When the whole house was burnt, Blue-Jay found a [mink’s] head. “Oh that is Ents!x’s head!” he shouted. But Robin said: “Iä, he went out already.” Now the people went home and left Ents!x.
9. Ōk'ūn̓o' Itca'łlxan̓am.

The Crow's Story.

There was the crow five children, of the house was her cousin the crow. Hungry they were. The next day she went the crow. Nā'ekta. She searched on the beach.

"Ne'extik'ə' e'mal ci'xak'agō'x. Qulququłqul ć'quqlul [Noise of empty vessels being struck] I haul them [dual] the bay its [?] teinō' Lawatekut." L'ap age'xax ōxuXe'mX. Agā'kLtEq. WiXt he [?] me. Find she did it a poggy. She kicked it. Again she went nō'ya kul̓̌a'yi. WiXt aktō'pēna tgā'ewam, she went far. Again she named it her song. "Ne'extik'ə' e'mal ci'xak'agō'x. Qulququłqul ć'quqlul [Noise of empty vessels being struck] I haul them [dual] the bay its [?] teinō' Lawatekut." L'ap ak̓x̓a'x upk̓i'cX. Agā'kLtEq. WiXt nō'ya. Again she named it her song. Find she did it a sealer. She kicked it. Again she went WiXt aktō'pēna tgā'ewam [as above]. L'ap age'xax ukō'tekōte. Again she named it her song. Find she did it a porpoise. Agā'kLtEq. WiXt nō'ya. WiXt aktō'egam tgā'ewam [as above]. She kicked it. Again she went. Again she took it her song [as above]. WiXt nō'ya. WiXt aktō'egam

agē'xlako. Agē'kLtEq; agie'tałq. WiXt aktō'egam [as above]. She kicked it. She left it. Again she took it, her song [as above]. Find she did it a sealer. She went around it, three times she went around it. She kicked it; she left it. Again she took it her song [as above]. WiXt aktō'egam. WiXt nō'ya. WiXt nō'ya, he lé. Aktō'egam she went around it. Again she went, he. She took it. Find she did it a seal ion. She went around it, three times

gō'x̓lako. Agē'kLtEq; agie'tałq. WiXt aktō'egam [as above]. Agē'kLtEq; agie'tałq. WiXt aktō'egam [as above]. She kicked it; she left it. Again she took it her song [as above]. WiXt aktō'egam. WiXt nō'ya. WiXt nō'ya, an ah. Break it did her leg. "Anah, my leg!" she cried. She went inland. A'lta. Q'itutq̓̌ut age'x̓aš Lc̓e'gw̓ən. K̓; an agā'yałx itca'owit. A'lta now. Pull out she did it grass. The she did it her leg. Now WiXt nō'ya. Mank kul̓̌a' n̓ o'ya. L'ap agā'yałx ignu'n̓at. "Anā'ya; again she went. A little far she went. Find she did it a salmon. "Anah ite̓kmo̓'n̓at, an̓ a' ite̓kmo̓'n̓at." Nau'it, k̓;oa'k̓o'an na'x̓on̓. my salmon, anah my salmon." She danced, glad she was. Agē'lg̓it̓k̓ gō Lc̓g̓e'ko-ic. A'lta nā'Xkö. Q'ox̓o̓'q̓a̓p naXkö'mam ka. She put it into her mat. Now she went home. Nearly she arrived at house and age'tałkel Lc̓a'kil. Q'ox̓o̓'q̓a̓p kat e'ka agōq̓o'av̓ałak̓l. "A-y. u̓te̓ktač̓k̓ she saw her a woman. Nearly there she recognized her. "Ah, the eagle t̓a'lt̓a'!" Lā nagā'tom. "E'kt̓a amiño'ct̓emu?" "A̓, ignu'n̓at." behold!" Sometimes she met her. "What do you carry?" "Ah, a salmon."
"Tcoxo iamxemelà'lema. IamelOóta Xak uge'q';èlxam," "TinLà'.

"Well I wish to buy it from you. I shall give you that my coat."

"They are'ty ing coats."

"Kia teòxò, iamelOóta igica'òk." "And well, I shall give you my blanket.

"É'kta nigélà'xò èò'k. Ò'xù-è tga'òke." "Teòxò, iamelOóta

"What shall I do with it blanket. Many my blankets."

"We'll, I shall give you

ít'ë'metaa. "É'kta nigélà'xò ië'metaa. Lò'nas à'xani-ì 0'miquéit

my hat." "What shall I do with it a hat. Perhaps many your lice

gò imë'meta." "Teux, tamelOóta tge'keia. "É'kta aniguнуè'xa

in your hat." "Well, I shall give them my hands."

"What shall I do with them to you;

temë'keia. x-it'ëk nai'ka wiXt tge'keia." "Ni'xua, à'xkì a Xàx

your hands. These 1 also my hands."

"Well, pull it out this

ópà'owil!" Nó'yà-y. ute'æktë'ák, agà'xa qàx ópà'owil. Nau'i

bunch of grass! She went the eagle, she pulled it out that bunch of grass. At once

làq ì'xqax. "Tea! Ò'melaxta à'xkì a:x. Nó'ya-y. 0kJunò', që'ëxìë;

out come it did. "Now you next pull it out." She went the crow intending;

që'ëxìë ayà'xkì a. Ñakët làq ì'xqax. "Teoxò, ee'xöst atemelOóta;

intending she pulled it out. Not come it did. "Well, my eyes I shall give them to you;

gò2 kulà'i, à'nqató è'kta amiàqxamtt. "É'kta nigélà'xò èqòdët.

then far already something you see it." "What shall I do with them eyes.

x-it'ëk' wiXt nai'ka ege'xokët." "Kì a teòxò, ìlìgë'qesta. Nóqì

These also 1 my eyes."

"And well, louse me."

ôq'xuKetì Lgà'áqamë. "Teòx mài'ka ìlìgë'qesta. A'ltà lage'kxëqst

her lice her plate fall. "Well you I louse you." Now she loused her

òkìunò'. A'ltà è'ëxam æ'tëx òkì unò'. A'à'xì na'o'pit. Àqàì'egam.

the crow. Now she became the crow. At last she fell asleep. It was taken

iteà'oluqun òkì unò'. Àqì'egam ute'æktë'ák. Àqà'ìgitk upó'owil gò

her salmon the crowd. She took it the eagle. It was put into a bunch of in

grass Lgà'ëgò-ì. Àqà'yúk üt itèa'ìkuqun k'esà’xàlè gò-y. è'makë. Nàxë'tòkò,

her mat. It was carried her salmon up on spruce tree. She awoke,

a'ltà k'esà’xàlè itèa'ìkuqun æqì'ëlxì. Làk'kati ka nuqunà-itìx.

now up her salmon it was eaten. There then she fell down.

"Qànà'xte ëë'ëmòplà ìnà'sì'tà." ka aeligà'ox. ÀqàqÌl-ùwà'ëmà

"Please the gills them throw down to. ka lye on her. They were thrown [soft

back. things] down to her

ëë'ëmòplà kì à Lgà'ìxemakìkët. À'òla nà'Xkò, ìgë't'sàx ókì unò'.

the gills and its roe. Now she went home, she cried the crow.

NaXkò'mam gò te'laq. Nó'pì'am. Lxelà'ëtìx-Lgà'a. Àkqò'ësëkte qò'là

She arrived at at their house. She came in. There were her chill- She roasted it that

dren. Lgemà'kìkët: "Ài'qà muxì à'ya àteqù. axeg'ëqùxun úgò'xò. Ò'mì'xà-y. òc."

ro: "Quick, go for water," the eldest one her "The next is there,

dughter. one

WiXt agò'ÌXam aë'Xat úgò'xò: "Mà'ya àteqù. Ò'mì'xà-y. òc."

Again she said to her one her daughter: "Go for water."

"The next one is there.

WiXt agò'ÌXam aë'Xat úgò'xò: "Mà'ya àteqù. Ò'mì'xà-y. òc."

Again she said to her one her daughter: "Go for water."

"The next one is there.

Lèl'ìtìkè akÌ'Xam ëë'ëxìë. Àqàta qaX ògùè'sàx úgò'xò nù'ya

Four she said to them intending. Now that youngest one her went daughter for

Àteqù. Âkìle'tùqì-am àteqù. Àqàta qò'ap lòk'tëkìtà itèa'ìkë'tëlìkalà.

water. She arrived bringing water. Now nearly it was done what she roasted.

A'ltà naxemè'2nàkò. "Take na tk'ìp anë'xax?" Ò'kà Làl. Làl."

Now she washed her face. "Then [int.part.] while I became?" "Thus black.

WiXt naxemè'2nàkò. WiXt akluwa'amtëxòkò tga'à. Àgò'ÌXam:

Again she washed her face. Again she asked them her children. They said to her:

"É'kà Làl. Take aqì'pëna ikolà'xòa, aqì'egam itèa'ìketëal.

"Thus black." Then he jumped the raven, he took it what she roasted.
Atciexe'egan, atel'wil' ka'naувè. Álta wixt nagb'tsax serialization.
He took it away, he ate it all. Now again she cried the crow.

Al'ta nixõ'kæti ikoałę'xoa. Nixemátsta-itek. Napsònum ka take
Now he lay down the raven. He was ashamed of himself. It grew dark and then

á'yate; a nixá/lax ikoałę'xoa. Ál'ta nèk'kætæxam:
his sickness came to be on him

"Okna'il'qañ  qaú áyi'tk; a'  iteč'ey'ya/xọta' qaú Lé'yala'm.
"A brass pin qaú hit it my eye qaú its pupil became opaque.

Qoa'qoaxqoà', qaòa'qoaxqoi', qaòa'qoaxqoi'.
Qoa'qoaxqoi', qaòa'qoaxqoi', qaòa'qoaxqoi'.
Là, aqluqle'lemam qołxé'la. Ka'naувè aqluqle'lemam ka
Some time, the people went to the crabs. All the people went to and

tga'a qołxé'la. Ál'ta alè'xælæq ikoałę'xoa. Take ałó'čko-it
their the crabs'. Now he heated stones the raven. Then they were hot

Lqà'nake. Ál'ta aqà'ixoë. Take ałxló'lexa-it qalxé'la:
the stones. Now the door was locked.

"Qelxelxé'ya," Ál'ta aqà'lxatux ka'naувè ka tga'a. Aqla'kKóp
"It is cooked for us.' Now they were thrown all and their They were steamed on the stones young ones.

Alta. Anö'k Łæktæqt qulxé'la: "A'laq melxæ'le'my", aqłol' laxam
now. They got done the crabs: "Quick eat," they were told
ök; unö' k' a tga'a. Take itq'octi nèxax è'teamxtc ök; unö'.
the crow and her children. Then good became her heart the crow's.

Alxlaxæ'lem k' a tga'a.
They ate and her children.

Translation.

There were the Crow and her five children. At the end of their house lived her cousin the Raven. They were hungry, and one day she went to look for food on the beach. She sang [page 123, line 4]. She found a poggy, kicked it and went on. She repeated her song. Soon she found a flounder. Again she sang her song. Then she found a seal; she kicked it and went on. Again she sang her song. Then she found a sturgeon. She went around it twice, then she left it and kicked it. She went on and repeated her song. Then she found a sea lion; three times she went around it. She kicked it and left it. She repeated her song. She went a long distance and found a whale. Four times she went around it, then she kicked it and kicked it again. She broke her leg.

"Oh, my leg," she cried. She went up to the woods, pulled out some grass and tied it on to her leg. She went on and after a little while she found a salmon. "Oh! my salmon," she said. She was very glad and danced. She put it into her mat and went home. When she had almost arrived at her house she saw a woman. When she came nearer she recognized her. "Behold! the eagle," she said. The latter said: "What do you carry there?" "Oh," she replied, "A salmon." "I wish to buy it; I will give you my coat." "Plenty of coats are lying about in my house." "I will give you my blanket." "What shall I do with your blanket? I have many blankets." "I will give you my hat." "What shall I do with your hat? May be it is full of lice." "I
will give you my hands.” “What shall I do with your hands? I have hands as well.” “Pull out that bunch of grass.” The eagle went and pulled out the bunch of grass, which gave way at once. Then she said, “Now you try to pull it out.” The Crow went and tried to pull it out. It did not give way. “I will give you my eyes; you will be able to see a long distance.” “What shall I do with your eyes? I have eyes as well.” The eagle said: “Louse me.” She did so and found a plate full of lice. [After she had finished the eagle said:] “Now I will louse you.” She loused the Crow, who became sleepy and finally fell asleep. Then the eagle took the salmon and put a bunch of grass in her mat. She carried it to the top of a spruce tree. When the Crow awoke she saw the eagle sitting on top [of the spruce tree] eating her salmon. Then [she was so much grieved that she fell down at once. She asked the eagle]: “Please give me the gills.” The Crow lay on her back and the eagle threw down the gills and the roe. The Crow went home angry. She arrived there. Her children were in the house. She came to her children. She roasted the salmon roe. [She asked] her eldest daughter: “Go and get some water.” [She replied:] “The next younger one is there.” She asked another one of her daughters: “Go and get some water.” [She replied:] “The next younger one is there.” She asked four of them. Now her youngest daughter brought her some water. When the salmon roe was nearly done she washed her face. [She asked her daughters:] “Is my face white now?” “No, it is still black.” She washed it again and asked her children once more: “Is my face white?” “No, it is still black.” Then the raven jumped up and took what she was roasting. He took it away and ate it all. Then the Crow cried again and the raven lay down. He was ashamed of himself. In the evening he fell sick and sang his conjurer’s song: “O, my brass pin hit my eye and it got blind, qoāqoaxqoā', qoāqoaxqoā', qoāqoaxqoā’!”

After a while they went and asked the crabs and their young ones to come. The raven heated stones and when they were hot he shut the door. Then a crab thought: “He is cooking for us.” But they threw all of them on the stones, old and young. They were steamed. When they were done he said to the Crow and her children: “Come eat!” Now she was glad, and she ate, together with her children.
C’a’xal ay’o’mbog i’a’xa, igx’g’/kXum i’a’xa. Wax i’a’q’xułq’t. Kul’ai
C’a’xal he was dead his son, the oldest his son. Every morning he walked. Far
gó mā’lne ayōlā’-ita-itx. Lo’2lq’té gu’nsum neXenXenë’max, at seaward he always stayed. A long time always he went to walk on
neXenXenë’má’-itx. Qałxlanun’amitx ałt’c’elkel ekoalé’xo’a. Yau’a he always went to walk on the beach.
he he

gó mā’lne aci’tptegam. Q’o’a’p aegx’txam yau’a’ actik; el’a’pXuitxé, yau’a’.
seaward they reached the Nearly they reached there they turned over each other, there
aci’tptegam. Q’a’x’txam ka niexeluku’tco. Lo’2ló ik’tá they turned over each other. Nearly they let it fall. A round thing
aci’tptegam. Q’a’x’txam ka niexeluku’tco. Ayuqanuxé’tix t’golka’má‘leq. Á’yólx ałt’c’elk’am. they let it fall. It lay there
hauled them up. He went he went to take it, down to the beach,

Acx’o’cgam, a’lt’a ikte’lowsa-itk. Tsá’yusté ka né’Xók. Take acx’o’lxam Ałt’a ikte’lowsa-itk.
He took it, now an abalone shell. In the evening and he went. Then he said to his home.
uyá’k’ikala: “Uquxë’xamun qo’tac té’lx’em ka’nauwe.” Take uyá’k’ikala: “Uquxë’xamun qo’tac té’lx’em ka’nauwe.”
his wife: “Invite them those people all.” Then
ño’ya-y- uyá’k’ikala. A2, ałt’c’elk’amé’ológica qeauq Líi’x’ułk’am.”
she went his wife, A, he invites you much that poor one.

Take a’tgé ti’a’lxam ka’nauwe. Take a’tgé! gó tá’yaq’l ka’nauwe. Then they went his people all. Then they entered in his house all.

“A, xix’i’lk qeçinge’tkeptegam. Xix’i’lk mcgi’x’unamë’x. Iakpá’ “Ah, this they brought it up to the shore This you will see it. Just there
Ah, this they brought it up to the shore This you will see it. Just there
to me.”

aci’tptegam. Take ne’k’im igx’g’sq’x’es. “WaXi ixox’yaya;”
aci’tptegam. Take ne’k’im igx’g’sq’x’es. “WaXi ixox’yaya;”
Take ne’k’im igx’g’sq’x’es. “WaXi ixox’yaya;”
take arise. They came ashore. Then he said blue-jay. “To-morrow we will go;

Ilxo’xtkin’xamama qax’g’ aegx’ix’txám k’a niux’eluku’tco. Kai’l2x’ ka niux’eluku’tco.
Ilxo’xtkin’xamama qax’g’ aegx’ix’txám k’a niux’eluku’tco. Kai’l2x’ ka niux’eluku’tco.

wax’ for search we will search for where from they brought it. Early and he ran

iqx’sq’es, “Ai’aq, aiaq, ai’aq anmekxel’aluyntéck.” Take mułaux’aluyntéck.

iqx’sq’es, “Ai’aq, aiaq, ai’aq anmekxel’aluyntéck.” Take mułaux’aluyntéck.

See quick, quick, quick rise.” Then they arose

té’lx’em kanauwe’. Take aoq’ogix’l mokët okumin. A’lt’a a’tgé

tré’lx’em kanauwe’. Take aoq’ogix’l mokët okumin. A’lt’a a’tgé

the people all. Then they landed two canoes. Now they went
tó’lx’em kanauwe’. Take aoq’ogix’l mokët okumin. A’lt’a a’tgé

the people all. Then they landed two canoes. Now they went
tó’lx’em kanauwe’. Take aoq’ogix’l mokët okumin. A’lt’a a’tgé

mā’lne té’lx’em a’lt’a. Take kula’i a’tgé. A’lt’a ca’k’ell
mā’lne té’lx’em a’lt’a. Take kula’i a’tgé. A’lt’a ca’k’ell

seaward the people now. Then far they went. Now and almost disappeared

Lpakale’ma. Take ałt’c’elkel elé’o.” Take ne’k’im igx’g’sq’es:
Lpakale’ma. Take ałt’c’elkel elé’o.” Take ne’k’im igx’g’sq’es:

“EI’a’k’atí tał’ ikte’luwa-itk ne’x’ua’.” Lá ałt’c’elk’amamë’x. A’lt’a

“EI’a’k’atí tał’ ikte’luwa-itk ne’x’ua’.” Lá ałt’c’elk’amamë’x. A’lt’a

There behold the abalone shells were.” Some they landed. Now
dountains. Then they saw it a land. Then he said blue-jay:

“Ia’xoq’atí tał’ ikte’luwa-itk ne’x’ua’.” Lá ałt’c’elk’amamë’x. A’lt’a

“Ia’xoq’atí tał’ ikte’luwa-itk ne’x’ua’.” Lá ałt’c’elk’amamë’x. A’lt’a

There behold the abalone shells were.” Some they landed. Now
dounters. Then they saw it a land. Then he said blue-jay:

Ia’xoq’atí tał’ ikte’luwa-itk ne’x’ua’.” Lá ałt’c’elk’amamë’x. A’lt’a

There behold the abalone shells were.” Some they landed. Now
dounters. Then they saw it a land. Then he said blue-jay:

Ia’xoq’atí tał’ ikte’luwa-itk ne’x’ua’.” Lá ałt’c’elk’amamë’x. A’lt’a

There behold the abalone shells were.” Some they landed. Now
dounters. Then they saw it a land. Then he said blue-jay:

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There behold the abalone shells were.” Some they landed. Now
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Ia’xoq’atí tał’ ikte’luwa-itk ne’x’ua’.” Lá ałt’c’elk’amamë’x. A’lt’a

There behold the abalone shells were.” Some they landed. Now
ka atcinpa'yalx. Take á'yó; nil'é'taqil iil'xak; emana. and he gathered them. Then he went; he left them their chief.

2 Ayuxó/lakó qó'ta lex. Qiía'x iá'qoa-il, texi atcio'egamx, qi'ix He went around in that island. If a large one, then he took it, if

3 pát qpteix texi atcio'egam. Take algiulá'win ilá'Xak; emana. really green then he took it. Then they waited for him their chief.

4 Take ó'lo agá'yax ñqé'sqés. "Wu'ska iñé'eló'qla." Nungó/kXóm Then, hunger acted upon him blue-jay. "Heh! we will leave him." They said

5 aqía'mxíke: "K'é, qá'do xoé iñé'gumulá'ita. Ló'nás ayuko'om té'lX'em. part of them: "No, must we wait for him. Perhaps he met them people,"

6 Né'k-im ñqé'sqés: "Tca iñé'eló'qla." Tsó'yusté, ne'xané, take He said blue-jay: "Come we will leave him." Evening it became then
tate'aqil tíía'cólal. Ñqé'sqés iña'xaqam. Nó'Xókó tíía'cólal. Tso'yusté they left him their relatives. Blue-jay his mind. They went his relatives. In the evening home

8 ka ayóxo'lakó lex. Álta k'é tíía'cólal; atció'taqil. Ia'xkati and he went around the island. Now nothing his relatives; they left him. There

9 ké'kxule-y. çméec xixó'kcté. Álta níge'tsax: "Èkta/2 ageté'éñótk below a tree he lay down. Now he cried: "What they deserted me

10 age'lXam, qá tkel'no'taqil age'lXam. Álta ia'xkáté ne'xax my people, where they left me the my people." Now there he was

11 ñó'lqaté. Álta atcio'kqé ka'ñaunitw e-xís'é xíte'lauwa-itk. Qáxlla a long time. Now he carried them all those abalone shells. The often

12 naá'lx elá'kí tlap atció'lx. Qáxlxaná'galx kawí'X ne'xe'lókó. next day an otter find he did it. The next day early he awoke.

13 Álta oxóitcót té'lX-em gó liá'malna. Atció'latek íá'ók. Né'k-ikst. Now they talked people at seaward from him. He lifted his blanket. He looked

14 má'lúc. Ta'múka tquoneqóno' óxcelalítX. WiXt nexe'ku; ñítso. seaward. Only gulls there were. Again he pulled his blanket over his head.

15 Wáx wíxt nèk'teqtuk. WiXt atcamite'cáma té'lX'em oxóitcót. Every again it got day. Again he heard them people they talked morning

16 gó má'lu. Góyó ate'ilx, atelo'latek. Álta tá'mka ltnamú'ike at seaward. Thus he did it, he lifted it. Now only albatross

17 lexálítX. Qoa'nemi aya'qoíyé ateawiter'mele té'lX'em. Kawi'X there were. Five times his deeps he heard them people. Early

18 ka aligemótXu-it lgóle'lexemk. Aqó'latek liá'ók. "Wu'Xe and it stood near him a person. It was lifted his blanket. "To-morrow a'lté qamó'k'úta; qam'aló'ketxama." Wáx nèk'teqtuk. Take wíxt now you will be carried: you will be carried again on back." morning

19 aligemótXu-it lgóle'lexemk. Algió'lxam: "Má'xalaték! Álta it stood near him a person. He said to him: "Arise! Now

20 qamó'k'úta." Né'kiket ián'a má'lúc. Álta é'kolé yuquna'ítX. you will be carried." He looked there seaward. Now a whale there lay. 

21 Álta atció'kXuílx iá'ktelauwa-itk. Álta ltnaó'ap iké'k ká'tsek qíX Now he carried to the his abalone shells. Now a hole in middle that beach

22 é'kolé. Álta ia'xkaté aqilá'tatamit: "Néket mgé'ketai, ma'nix whale. Now then he was put into it: "Not open your eyes, when

23 qamó'k'úta." Álta nixóketit, a'ltá aqá'yukur' Álta atgá'yukur' you are carried." Now he lay down, now he was carried. Now they carried him té'lX-em ka'ñauwé. Álta nuguqle'waték. Aqó'lxam ltnamú'yike, the people all. Now they paddled. They were told the albatrosses,

24 aqó'lxam lqaté lwulala: "Ke'kxule leme'a'cigí." Aqó'lxam they were told the pelicans: "Down your paddles." They were told

25 lqoné'qoné: "Ke'á'xalé leme'a'cigí." Aqó'lxam dë'Xsa: "Ke'á'xali the gulls: "Up your paddles." They were told the snipes: "Up

26 leme'a'cigí." Ka má'lúc aqamixíke k'é no'xók qotác té'lX-em. your paddles. And at sea part of them nothing became those people.
CAXAL MYTH.

Qioa'p ile'eq aqa'mxike k'eq no'xoq qo'tae telxem. A'lt'a a'mka-y. 1

Near land part of them, no one of those people. Now only

Oeq'xa k'eq t'oneqone'. Nix-glalakux ka la'xla nexe'xax. K'eqa

snipes and gulls. He felt and rock it did. Silent

no'xoq qo'tae telxem ka na'nuw'e ka ate'kalevak i'a'ook. A'lt'a go

they became those people all and he lifted it his blanket. Now there

ma'ilxoloi yuqmiq'itx. Ne'kikst a'lt'a, a'mka-y. oeq'xa ka t'oneqone'.

landward he went. He looked now, only snipes and gulls.

A'lt'a nixa'latk. Ate'ko'keteptek ka na'nuwe ia'ktelauwaitk. 2

He carried inland all his abalone shells.

Ate'ko'keteptek qix' e'lagitama ka na'nuwe. Qo'iinem lqup

He carried inland those sea otters all. Five cut

tac'i'yax qix' e'koloi. A'eq ka aqio'lxam, algik'lxam qo'ta

he did it that whale. Thus he was told, he said to him that

Lgoloi'lxemk. A'lt'a wiXt ne'xtakoq qix' e'koloi. A'lt'a a'yoq'eq

near at his house and he stayed. A long time he stayed and he saw it

Lk'eqeke. Alet'a, qioa'p atge'xta

a child. It came, near it came to him.

Algai'latiya ulala'xalaitan. Qioa'p na-imkoxitxu-it. Ate'ko'egam, 12

Near it stuck in the ground. He took it, it hit him. It came and it reached for it, its arrow. Not find

aqli'kxua ulala'xalaitan ka algik'lxem. "Ateuwaw, mai'kxa iqa'seq'seq

it did it its arrow and it cried: "Oh, you blue-jay.

menx'i'peut ogu'alxalaitan. Ameuemoxema'uyam iqa'seq'seq. Tat'c'au!

you hide from me my arrow. You make me poor blue-jay. See!

wiXt ameume'moxema'ixitx. A'nct ogu'alxalaitan." K'eq neket

again it you take me always. Give me my arrow." Nothing not

le'taqsqo qo'la lk'asqsk. A'lt'a lkqi'plk'iqlepetax. Em'mesen

its hair that child. Now sunken its eyes. Deer

a'yaq'eq ilaoq. Take ate'ko'egam ilaa'poti. Take atelo'lxam

his skin its blanket. Then he took it at its arm. Then he said to it:

"La'ks'tama?" "A, nai'kxa," atgio'lxam. "Aqela'taqql lge'mama. 18

"Who are you?" "Ah," it to him. "He was left my father.

Iqeq'seq'seq atcecelaqal." Take atci'luq'eq go lienuq qo'la lk'asqsk.

blue-jay he left him. When he carried it to water that child.

Take ate'kom'enakok. A'lt'a po'pope ate'lxam go le'ta xo'x. A'lt'a

Then he washed its face. Now blow he did it on its eyes. Now

ate'ko'kistik. A'lt'a ate'lxam: "Nai'ka, nai'ka aqix. Take

it saw. Now he said to it: "I, I, child. Then

anxagtomo'mam." Take ate'xalukteqgo ilaoq qo'la li'aixo. 22

I came home. Now he threw it away its blanket that his child's.

Ateilxaxanakok ela'ke, "Ai'aq mxanek'tel tlaya'na mxe'le'aitxitx? 23

He put around it the sea otter. "Quick, tell me good [int. part.] you are?"

"Teintex go'mo'tit iqa'seq'seq. Qietae moket eme'ekikala 24

"He made us poor blue-jay. Those two your wives

kanasmo'kst a'lt'a ci'a'kik'ala iqa'seq'seq. Manix L'etexe'nil algia'lx

both now his wives blue-jay's. When wanting to defecate he does

ate'luwau'examx go te'nteca'qal ka ia'xka ite'a'ook ka aniye'nanlxax.

goes to defecate in our house and this my blanket and I wipe him with it.

A'lt'a cmo'ketaq neket t'eq xa aqetayax." Ai'aq egala'lemam. "A

Now two only not like they did him. "Quick bring them." "Ah,

nok'teqamnt, lkqi'plk'iqlepeta'xos." A'lt'a no'xko ia'xa

not they seeing, sunken their eyes. Now he went home his son

ate'ko'koko. Ate'golo'lemam li'a'naa. Ate'o'lxam li'a'naa: "Take

he sent him. He went to fetch her his mother. He said to her his mother: "Then

Lge'mama niXagtomo'mam." Take nage'tsx li'a'naa. Axe'ne'mim

my father it came home. Then she cried his mother. They two wailed
CA'XAL HIS MYTH.

1 qax a'ëXat os'ë/kul. "Iqë'sqë's es tecima'ño/nima-itx. Lä'/XlaX
that one woman. "Blue-jay always fools you. Deceive

2 atcima'xo-itx." "Nam'tka, nan'itka, lique'mama até'mam. Álta
he always does you." "Indeed, indeed, my father he came. Now

3 i'te'q'ekqunt Xök. Atecow tokö ayamta'gë'mam. Ni'Xua i'skam
I seeing now. He sent me I came to fetch you. Well take

4 xik ite'wok. Agio'sgam Li'í'naa. Álta Le'më'ñ qix: iëwok.
this my blanket. She took it his mother. Now soft that his blanket,

5 "Tä'tca! meene'nut." Take atci'etukq't Li'í'naa qax: aëXat
"Look! you did not believe me. Then he brought them to his father that one

6 os'ë/kul. Ateq'ptca. Atecow tokö gë á'yan. Álta atcuma'no/kokö.
woman. He led them. He arrived bringing at his father. Now he washed their

7 Álta ec'vikst. Álta ateow Xam: "Ai'q, mectiq'güë'xëyan te'i'xalaq.
Now they saw. Now he said to them: "Quick, go and sweep our house

8 Ka'ñauwë'ë mectiq'güë'xëya. Take a'ló. Álta alktò'guxa te'i'xalaq,
The whole swept it. Then they went. Now they swept it their house,

9 ka'ñauwë atkö'tguëxe. Álta alaq'kuë ka'ñauwë we'wulle. Agio'kuë
the whole they swept it. Now they carried all into interior. They carried

10 qix: e'kolë ka'ñauwë we'wulle. Agio'kuë qix: ege'tëma we'wulle.
that whale all into the interior. They carried those sea-otters into the inte-

11 Take aya'cök! Cà'xal take aya'cök! Ayá'qxo'ëi; kawí'/X atcìa'qalaq.
Then he entered. Cà'xal then he entered. One sleep, early he opened

12 iq'ë'palaq iq'ë'sqë's. Álta ateł'auwité'xa gò iq'ë'palaq iq'ë'sqë's. "Ai'q
the door blue-jay. Now he defecated in the door-way blue-jay. "Quick

13 É'npeyucX, ntq; e'xenapstam. "A'ekam Xau o'o'leptekiX.
É'npeyucX, wipe me!" "Take it that fire-brand.

14 Ama-iló'ktgtce gò-y- uyá'pute. Take atco'cgam qix: ik'á'skis. Álta
Push him in his anus. Then he took it that boy. Now

15 ateiló'ktgtux gò-y- uyá'pute. "Aná! take atcixe'i'gitlë iq'ë'sqë's.
he pushed him into his anus. "Ahah!" then he cried blue-jay.

16 "Aná! tenxë'lelam. Take lx nigá'tlom á'yan ka ateuxë'lama.
"Ah, they burnt me. Then may he arrived his father and he burnt me.

17 Né'vikst e'wa we'wulle iq'ë'sqë's. Álta ió'ë ilá'Xak; emana go
He looked then into he the in. blue-jay. Now there their chief at

18 we'wulle. Né'xankó, nëxk'ë'tegom: "Á, ilá'Xak; emana take
the interior of he ran, he went to tell them: "Ah, our chief then

19 nitë'mam." Álta atkë'lót ka'nauwë tga'ktëma tiá'lxam; ka'nauwë
he arrived." Now he gave to all his property his people, all

20 ita'kñeluawu-itk atgë'lót.
the abalone shells he gave them.

Translation.

Cà'xal's eldest was dead. Every morning he went to the beach and wailed. Day by day he went to the beach and cried. Once upon a time he discovered two ravens flying from the sea towards the shore. When they came near him he saw that they turned [in the air] over one another. [Sometimes the one was above, then the other.] When they had almost reached him they let fall a round object, which fell on the sand. He went down to the beach and took it. It was an abalone shell. In the evening he went home. Then he said to his wife: "Invite all the people." His wife went and said: "My poor husband invites you." Then all the people came and entered the house. He said:
“This was carried up to me from the sea. You will see it. Just there
they came ashore,” Blue-Jay said: “Let us go to-morrow and see
where they found it.” Early he ran around [saying]: “Quick, quick,
arise!” All the people arose and launched two canoes. Then they
went out seaward. They traveled a long distance. When the moun-
tains [of their own country] had almost disappeared they discovered
land. Blue-Jay said: “Certainly here are abalone shells.” After awhile
they landed. The ground was full of abalone shells. The people went
ashore and picked up these abalone shells. They selected only the
very green ones. Blue-Jay gathered those which were near the canoe.
Then their chief [Cā’xal] went away and left them. He went around
the island. He took only the large and very green ones. The people
waited for their chief. Then Blue-Jay became hungry, and said: “Let
us leave him.” But part of the people said: “No; we must wait for
him; perhaps he met some people.” [After awhile] Blue-Jay said:
“Come! Let us leave him.” It grew dark; then his people left him.
They followed Blue Jay’s advice and went home. In the evening the
chief had gone around the island. Now his people had disappeared;
they had left him. Then he lay down under a log and cried: “Why
did my people desert me; why did they leave me?” He stayed there
for a long time. He carried all the abalone shells [up to the log]. On
the next day he found a seaotter. On the following morning he awoke
and heard people talking on the beach below him. He lifted his
blanket and looked seaward, but he saw only gulls. He pulled his
blanket over his head again. On the next morning, when it grew day-
light, he heard again people talking on the beach below. Again he
lifted his blanket, but there were only albatross. Five days he heard
people [talking on the beach]. On the next morning [he saw] a person
standing by him. He lifted his blanket [and the stranger said]: “To-
morrow you will be carried back.” Early the next morning the per-
son stood again near him, and said: “Arise; now you will be carried
back.” He looked down to the beach and saw a whale. He carried
down his abalone shells. A hole was in the middle of the whale, into
which he was placed. [The person said:] “Do not open your eyes
while they are carrying you.” Now he lay down and he was carried
away. All the people carried him. They paddled. The albatross and
pelicans were told: “Put down your paddles; put down your paddles.”
The gulls were told: “Put up your paddles, put up your paddles.”
The snipes were told: “Put up your paddles, put up your paddles.”
Then when they were at sea, part of those people departed. When
they were near the land another part departed. Now only the snipes
and gulls remained. He felt [the whale] rock, then all was quiet and
he lifted his blanket. He lay on the beach. He looked and saw only
gulls and snipes. Now he arose. He went inland, carrying all his
abalone shells and the sea otters. He took five cuts of the whale.
That person had told him to do so. Then that whale returned. Now
he went up to his house and staid there. After awhile he saw a child. It approached him, shooting an arrow. The arrow struck the ground near him, and he took it and hid it. Then the child came searching for his arrow. When he did not find it he cried: "O, Blue-Jay, you have hidden my arrow. You make me feel miserable. You always tease me; give me my arrow." The child had no hair, and his eyes were sore. His blanket was made of deerskin. Then [Câ'xal] took him by his arm and said: "Who are you?" "Oh it is I. My father was deserted. Blue-Jay deserted him." Then [Câ'xal] took [the boy] to the water and washed his face; he blew on his eyes and the boy recovered his eyesight. He said: "Child! it is I; I have returned." He threw away [the boy's] blanket and gave him a sea-otter blanket.

"Tell me," he continued, "are you all well?" The boy replied: "Blue-Jay made us miserable; two of your wives are now his wives. He always defecates in our house, and I must wipe him with my blanket. Two only [of your wives] do not like him." "Bring them here." "Oh, they can not see, for they have lost their eyes." Then the boy went home. He sent him to fetch his mother. He said to her: "Father has come home." Then his mother and the other woman began to cry: "O, Blue-Jay has deceived you; he always deceives you." "No, indeed, father has come. I have recovered my eyesight; he sent me to fetch you. Just feel my blanket." Then his mother felt it. It was soft. [The boy continued: ] "See, you did not believe me!" Then he led them to his father. He reached his father, who washed their faces. Then they recovered their eyesight. Câ'xal said to them: "Go and sweep our house." They went back and swept the whole house. They carried everything into the house, his whale, his sea otters, and his abalone shells. Then Câ'xal entered the house.

On the following morning Blue-Jay opened the door and defecated in the doorway. [He called: ] "E'npeyucX, wipe me!" "Take that fire-brand and push his backside," said his father. The boy took it and pushed him. "Heh," cried Blue-Jay: "Oh, he burnt me; certainly his father has returned." Blue-Jay looked into the house and saw the chief sitting in the house. Then he went and told the people: "Our chief has arrived." [Câ'xal] distributed all his property among his people. He gave them all the abalone shells.
11. STIKUA' ITCA'KXANAM.

STIKUA' her Myth.

Gó Nakót'iat' lxéla'-itX, le'xo-îtiks lxéla-itx. A'tla ayô'meqt 
At Seaside, they lived, many they lived. Now he was dead
ilâ'xak; emana. Iâ'qoa-il iâ'xa, Ta'ke tca'xîlktê ne'xu'nê, ta'ke
their chief. Large his son. Then winter it was, then
ôlô age'lxax. Ta'ke iâ'mka inia'mat âlti'ixo-itx k;i-ya- ogû'i-kan.
hungry they were. Then only mussels they ate them and roots.
Kâlxnaa'lax ka ne'k'im ktiâ'xöklaq: "Amexë'ltxuitek.
One day and he said a hunter: "Make yourselves ready.
Nôxwit'xuitek ka'nauweq qot' tac tkâ'lamunke. Ataga'la it mökêt
They made them themselves all those men. They were in the two
kanoe ready
ôkuni'm. Ta'ke â'tgê mâ'lñê. Ta'ke atce'lîkîke igê'pix-L qîx-
canoes. Then they went seaward. Then he spearcd it a scallion that
ktiâ'x eqlax, eka atce'pêna ka ayuXu'a'nitek qîx igê'pix-L.
hunter, and it jumped and he drifted that scallion.
Algx'êltuta-nî mâl'xolê. Nê'kîm igê'sqs: "Ia'xkayuk
They hauled it up ashore. He said blue-yaj: "Here
lxgüntsXemâ'ya." Take ia'xkátê nalx'ê'glax. Algêltik'ê'tsxal.
they will boil it. Then there they made a fire. They sang it.
A'tla algy'axxc. A'tla ale'xala'txem. Nê'kîm igê'sqs: 
Now they cut it. Now they boiled it. He said blue-yaj: 
"Ia'xkayuk lnxgüntXaya, lnxgüntXemâ'maya." Ta'ke nôxnilxâlêm
"Here we will eat it. we will finish it.
qot' tac tê'lx'em. Atciô'pent qe'tsxet ikoalê'xoa go lâ'ia'egun. Atcâ'yuk'îL
those people. He hid it intending the raven in his mat. He carried it
go-y- ikanîm êxt igitë'tsxal. Ânqatê ne'xankö igê'qsqes, Lâqô
to the canoe one piece. Already he ran blue-yaj, take out
he did it. He carried it to the fire that piece. He burnt it.
Ta'ke ale'xko. Alkîupâ'yalx ëniia'mat kîa itnqê'ma. Tsô'yûste
Then they went They gathered them large mussels and small mussels. In the evening the home
alx'go'mam. Na-ix'e'lxqmxx igê'qsqs: "Self, y îmcâ'ni namatka'/2, 
those people. He called blue-yaj: "Ah, your mussels
Siukyâ'2!" Stikua' itca'xal uyâ'k'ikal igê'qsqes. Têmêm ali'Xaual
Stikua'!" Stikua' her name his wife blue-yaj's. Noise of they ran feet.
Stikua' mâ'lñê. Algingô'lemam inia'matâk. A'tgelx ka'nauweq 
Stikua' down to beach. They went to take the mussels. They came to all the beach
qot' tac tâ'ênemexe. Atgiô'kxuipet kîa inia'matât kîa inia'matâk. Gô
those women. They carried them up those small mussels and the large mussels. Then
ikoalê'xoa atige'nxoiitê ilâ'xak; emana iâ'xa. Nê'kîm qîx ik;â'ekc:
the raven he took care of him their chief his son. He said that boy:
"WiXi ka nxelto'ma." Atciô'kXam igê'qsqs: "E'kta amnuwa'ya?
"To-morrow and I go along." He said to him blue-yaj: "What are you going to do?
Ugo'lar gemô'k'îqa, muXu'nalx. Leqs anô'Xunê na'k'Xa;? nê'kîm
The waves will carry you will you drift away. Almost I drifted away I;" he said
away.
igê'sqs. Kawi'X wi Xt nôxwit'xuitek. Ata'kelôya. A'ylx xîq
blue-yaj. Early again they made themselves They went into the that
canoes ready. They went to the that beach

133
"Quick, the He they They those sealion, Go he their ka'nauwe; that they They blue-jay: taua'lta blue-jay. Ne'k-ini intending. there. he their iqje'sqes: women, this go-y-ile'e. it accompany they it ALgi'ltauwe. tell blue-jay there. boy. iqje'sqes: all They te'lx-Em iqje'sqes; intending they paddle, a'LlLX else.

"Ne2kct k;i'a'sks. A'tgE'luXuiptck. Atcio'cgam ashore you confounded waves. "Qa'dox nxielto'na, ne'k-im you drift away, Early they rose the third time. They went to he to the beach. the beach.

"Atcio'egam qix: ikanim qe'xte. Ateiu'tetemt iq'e'seqes qix: He took it that canoe intending. He pushed him blue-jay that "E'kta teiuwá'ya x-iX-e'kik? Me'ptega," Nige'etsax qix: boy. "What will he do this one? Go up from the He cried that beach."

ik;i'a'sks, å'yunptek. "Ai'aq, amekle'watck," ne'k-im iq'e'seqes; boy, he went up. "Quick, paddle," he said blue-jay;
"Ikitsá'glá." Take nuguklé'watek tél'xem. Ta'ke agat'go'yam gö
"we will leave him." Then they paddled the people. Then they arrived at
Lqipe'x'tluké lá'xanake. Take ayá'hlíx qíx: ktiá'xke'jáx. Ate'ci'luké
the scallops their rock. Then he went ashore that hunter. He speared it,
ěXt ígé'píx-l, iá'qoa-il ígé'píx-l, eka ate'ci'pëna, iná'xkati ayuXná'ntíkè.
one scallop, a large scallop, and it jumped, there it drifted.

Then they hauled it up landward. They landed at the land. They pulled it up from the
beach.

Algielk í'etsxéma. Alkli'kXóli: algielk e'tsxéma. Atl'ta algí'yax, They sang it.
They finished it, they sang it. Now they cut it
algíotéXem iá'xkati. Ayó'k'eiitk. Ta'ke alxlíx'álem. Né'kí'im
they boiled it there. It was done. Then they ate. He said
iq'é'sqes: "Kanauna'2 lxgówu'fá. Níkët la'k'sta lxklé'tego,
blue-jay: "All we will eat it. Not anyone tell,
tan'al'ta éqito'meI atciá'x ilxá'xak; emana iá'x." Meux: níqí'etix't
else accompanying he makes our chief his son. A little he left over

kalaqa'tayín. Qe'xteçé atció'egam eXt igité'txal ikolá'x'oa. Kíjan
ka kašwa atció'egam, and they were intending they took it one piece the raven. The
sitting. alciá'yax gò iá'powit. Né'kí'm lek'u ne'xax iá'powit. NiX-e'glíx
they did it to his leg. He said broken it became his leg. He burnt it
qíx: ilgá'etix't. Kanauna' nix-e'glíx. Iq'é'sqes. Ate'ci'X Am
that he had what left over. All he burnt it blue-jay. He said to him
ikoalé'x'oá iq'é'sqes: "Ni'Xua nió'kumanema ime'kowit." Atciók'pärna,
to the raven blue-jay: "[Interjecz. I want to see it your leg." He jumped at it, there
sten atciá'yax gò iá'powit. løap atciá'yax eXt igité'txal gò
unite did it to his leg. Find he did it one piece at
ikoalé'x'oá iá'powit. Ate'ció'egam iq'é'sqes nix'e'glíx. Tsó'yu ste
the raven his leg. He took it blue-jay he burnt it. In the evening
algímpá'yalx itné'ćma ká ćañ'amak. ALE'ñkó. Qi'oq'p
they gathered small mussels and large mussels. They went home. Nearly
alXgómam, ta'ke nexe'lxamx iq'é'sqes: "A, ime'ćtñématgá'
they arrived at home, then he shouted blue-jay: "Ah, your mussels
Stíkuayá'!" Temm, a'lólX Stíku'á. Altá atgió'kXúntełck
Stíku'á." Noise of feet, they went to the beach
ilá'ťgnéma. Altá atgiá'yax qíx itné'ćma ka'naunó -yó'pol ka
their mussels. Now they ate those mussels all night and
qíx: ilá'xak; emana iá'x. Né'kí'm ikç'á'skks: "Wn'Xi ał'ta
that their chief his son. He said the boy: "Tomorrow now
nexel'tó'ma," Take nê'kí'm ikç'é'sqes: "É'ltta aminwa'ya?
I shall go along." Then he said blue-jay: "What are you going to do?
MuXun'yá. Má'këtÉ anó'Xunë që níketx ikaní'm aní'o'egam.
You will drift away. Twice I drifted away if not the canoe I took it."
Kawi'X ka wiXt alxe'lXúntełck 1lalakte. Níxá'latek qíx ikç'á'skks.
Early and again they made themselves the fourth He rose that boy.
Nixe'lXúntełck. Algo'cgílx ułá'xanim. Alagá'laɪt ułá'xanim.
Hemade himself ready. They banded down their canoes. They went into the
water.
Qe'xteçé ayage'la-it xíx: ikç'á'skks. Ate'ció'egam, iq'é'sqes, Intending he went into the canoe that boy.
he took him, blue-jay, atciá'la'malx. Yukpá't nitelo'tXúnit gö ltcúq. Qe'xteçé atció'egam
he threw him into the Up to here he stood in the water in water. Intending he took it
water.
qíx: ikaní'm. Ate'caw'ilx-l tía'keia qíx: ikç'á'skks iq'é'sqes. Ia'/2xka1 he stood.
that canoe. He struck them his hands that boy's blue-jay. There
ayó'tXúnit. Níge'tsax, níge'tsax ka á'yupteł. Ałó, áłó, they stood. He cried, they cried and
he went up. They went, went,
Alktē'watck iqē'sqē's. Aligā'ōm qix iqā'nakē, Lgipē'x-ìuke they paddled blue-jay. They reached it that rock, the sessions
1
Ita'xanake. Ayā'ìlukx qix k'tlā'xektauq, atcē'luke ēxt iге'piXL,
2
their rock. He went ashore that hunter, he spared it one sealion,
eca atcē'pēna, ka ia'xka'te ayuXuna'nitk. Take wiXt alge'eltā-uwe.
3
and it jumped, and there it drifted. Then again they pulled it to the shore.
Algiqē'lā'gem ēlē'c. Algiulā'taptck. Algēlkī'etsx'ēma ia'xka'tē.
4
They towed it to the land. They hauled it up from there They sang it there.
Algłē'k'oxō'lī algēlklī'etsx'ēma. Algā'yaaxc; ā'ltā algiō'tcxem
5
They finished it. They sang it. They cut it; now they boiled it
ia'xkati. Ayō'kctik. Ne'k'kim iqē'sqē's: “Ta'xlsxuktē lgē'wun两大.”
6
two. He finished it. He said blue-jay: “Here we will eat it.”
Alllax'ā'lem, Alllxā'lem. ēcā ikcē'tkum algīa'wulē'ka alaqeta'yū.
7
They ate, they ate, and half they ate it and they became satiated.
Algījo'kxuip'tek ēniā'ma kī a itguē'ma. Ne'k'kim qix: ikā'ā'sks;
8
They carried up from the the large and small mussels. He said that
mussel, mussel, beach boat
He woke
iqē'sqē's, nixē'tlīgix ka'nauvé qix: ilgā'ëtx'it. Tsō'yustē
9
blue-jay, he burnt all that what they had left over. In the evening
Algūnpā'yalx ētguē'ma kī a ēniā'ma. ā'ltā algōgo'ma. Qo'ap
10
they gathered small mussels and large mussels. Now they came home. Nearly
algia'xome: “A imec'niamagā Stikuayā.” Temm, ali'xua a mà'tnē.
11
they came ashore: “Ah! your mussels Stikan'.” Noise of they ran seaward.
Lxaxō'-ita. Lquelle mō'ya?”
12
We shall capsise. Under water you will go.”
Wāx kawi'X noxolā'yutek. Nixā'lacetek qix: ikā'ā'sks;
13
On the next morning they made themselves ready. He rose that
Nixe'l'txuip'tek. Algō'g'ëxīlīs ulā'xanima iqē'sqē's. Qē'ttē ayage'la-it
14
He made himself their canoes blue-jay. Intending he went into the canoe
qix ikā'ā'sks. Atcīae'lē'mal iqē'sqē's. Atecio'égam qē'ttē qix
15
that boy. He threw him into the blue-jay. He took it intending that
water
lkanī'm. Yukpā't tīa'xemalap'ilx nitetō'txuik. Qē'ttē atceio'égam
16
came. Up to here his arm-pits he stood in the water. Intending he took it
qix ikani'm, atcē'awauiilx tīa'kiea iqē'sqē's qix ikā'ā'sks.
17
that canoe, he struck his hands blue-jay that boy's.
Nige'tsax, nigē'tsax qix ikā'ā'sks. Ā'lō-y-a'ltā iqi ē'sqē's.
18
He cried, he cried that boy. He went now blue-jay.
Lā2 ka a'yuuptek ikā'ā'sks. Atcio'égam tiā'xalatānema.
19
Some time and he went up from the beach. He took them his arrows.
Atcā'x'ma'koi penka'. Ateca'g'o'm utcaekte'k, Lē-ēl utcaakte'k.
20
Now he went afoet. He met it an eagle, a black eagle.
Itcē'ma'x atcē'ila'x. Tēc ux a'tcax, qē'ttē quł naexā'la'x. Iō'kuk
21
Shooting it he did it. Skin he did it, intending putting he did it on Here
k'eaxala' tīa'qi'oxlema ka na-igē'nakako. Lāqo na'ēxax. WiXt
22
above his knees and it was too small. Take off he did it. Again
ā'yō, WiXt a'c'xt utcaekte'k ayagā'om. Itcē'ma'x atcē'ila'x.
23
he went, again one eagle he met it. Shooting it he did it.
Nōc'uktur. Tk'ọp e'teetq't utcaekte'k. Tēc ux a'tcax, quł naexā'la'x.
24
It fell down. While its head the eagle. Skin he did it, put on he did it on to himself.
Mank kēkula' ti'a'q'ōxlema, na-ige'nekako. Lāq'e na'vexax, ateca'taql. A little below his knees, it was too small. Take off he did it, he left it.

WiXt ā'yo, kulā'yi ā'yo. Ateigā'ōm ininc'yō. I'a'ma a tecelax. Again he went, far he went. He met it a bald-headed. Shooting it he did it, eagle.

Mō'kete i'a'ma a tecelax; ayōe'lukteu. Tē'uq a tecelax quil nēxālax. Twice shooting it he did it; it fell down. Skin he did it put on he did it on to himself.

Qo'āp nēX'e'kXa ka nige'nekako. Ayū'kō niski a'waket. Kē'kXulē Nearly it fitted and it was too small. He flew he attempted. Down ayō'kō, niket ayōla'tekuix-t. Ilā'mōkct lāq nēxatl, a'ltā t'ayu? he flew, not he rose. The second time turn he did, now good ayō'kō. A'ltā nēxālako-i ā'wa mā'lnē Gōt'Fā't. Qo'āp nēxālako'kēm. He flew. Now he went around thus seaward Gōt'l'at. Nearly he came around the point from the point.

Ta'ke atā'yila tXut; këx qōtā tXut. Nēxālako'kēm, atec'ēlax. Then he smelled it smoke, smell of fat that smoke. He came around the he saw them point.

qō'tac gitla'le'mam. Go kulā'yi ka ayugō'la-at. A'ltā atela'qaxant these the people of his. There far and he sat on top of. Now he saw them a tree.

e'wa ke'kXulē. Alxge'ktcikt. A'ltā alxla'le'm atela'qaxant. Thus below. It was done. Now they ate he saw them.

Qo'āp alä'e'lx-ōl; ka ayō'kō. NiXlō'le'kXa-it: "Iqe'sqēsqēs tayawk. Nearly they finished and he flew. He thought: "Blue-jay: oh if tein'e'tgelax!" Goyē' nē'xax iqe'sqēsqēsa, a'ltā lēla'lx lō'kōl. "A, he would see me!" Thus he did Blue-jay, now a bird flew about. "Ah, Lēla'lx qīge'lxē'tuwa'lam." WiXt lāq nēxā'x. Qo'ā'nemā lāqā a bird it comes to get food from us. "Again turn he did. Five times turn nēxāx, a'ltā ke'kXulē. Ateigā'egam eXt igite'xtexal iqe'sqēsqēs. "Xiau it did, now down. He took it one piece blue-jay. "This amē'le'm." atčigā'om qo'la lēla'lx. CXX alet'ē qo'la lēla'lx. I give you to eat," he said to it that bird. CXX it came that bird.

Lēke'pl'kēp atelo'egam qigam igite'xtextal. A'ltā alō'ko'gōma lēla'lx. Iqegam it took it that piece. Now it flew that bird.

Nē'kīm iqe'sqēsqēs: "Taqē lōgōle'lxemk te'lapē." Ałaqetā'yo iqe'sqēsqē. He said Blue-jay: "Just as a person its feet." They became blue-jay, satiated.

alx'i'wixix'i. WiXt atei'opēt ikōa'le'xoa eXt igite'xtexal. They went to sleep. Again he hid it the raven piece.

Alxel'ip'iyōkō iqe'sqēsqēs tsō'yustē. A'ltā wiXt alxla'le'm. A'ltā They awoke blue-jay in the evening. Now again they ate. Now wiXt atix-il'gīlīx iqe'sqēsqēq qo'la lxgā'itix-it. Tsō'yustē nēxāx, again he burnt it blue-jay that they what had left. Evening it became, algiup'ayālX itguēma k'ōa ēni'atmatik, ka ali'Xko. NiXkō'man they gathered small mussels and large mussels, and they went home. He came home nau'i nīxō'kētī. Qo'āp ēlXam algiup'ayam iqe'sqēsqē. Ta'ke nēxē'qamX at once he lay down. Near the town they arrived blue-jay. Then he shouted iqe'sqēsqēs: "A, Stikuayáometowno i'edumē'kamūgi!" Temm ali'Xana. Al'ōlāx. Blue-jay: "Ah, Stiku'a, your mussels." Noise of feet they ran. They went down to the beach.

A'ltā algiup'kXuipēk itguēma k'ōa ēni'atmatik. Qe'xtē anq绮'qoxts; Now they carried them up the small and the large mussels. Intending he was roused mussels.

qix ik'i'a'qsk. Nīkēt nixālātek. That boy. Not he rose.

Wāx wiXt nēk'teuktee. Kawi'X ka nō'xuiXuipēk. A'ltā wiXt On the next morning it became day. Early and they made them. Now again atxgōe'glīlx utā'Xanima. Iō'ktik qix ik'i'a'qsk iā'xā lakāmē'kēma iā'xā. they pushed their canoe into the bed. He lay in that bed their chief his son.
Näket iq’e’tō’mel atc’ay’ax. Läx nā’xax o’dō’lax. Take nixā’latek, Not accompanying he did it. Visible became the sun. Then he rose, 1

teucünkëx’e’mam tā’nemekc, ka’nauwē’2 atecünkëx’e’mam kā’ he called them together the women, all he called them together and 2
qt’am mexa’xō.” A’lta atklo’te’gam Lō’yuc tā’nemekc. Nuxoō’yut, lazy he. Now they took it urine the women. They washed themselves, 4

ka’nauwe2 nuxoō’yut. “A’i’aq, lemexe’lteam.” Take atequoa’na-it all they washed “Quick, comb yourselves.” Then he put it down themselves. 5

ōmā’p. Lqaq atc’ay’ax igite’texal. “Temnekemekc mekanaũwē’tick a plank. Take he did it the piece. "Your husbands your all this they eat it much." Two pieces he put them on that plank side by side 6

A’lta Lu’q’kup qut atc’ay’ax igite’texal. A’lta atele’ltekō lkanauwe’tikc Now he cut it a piece. Now he grease them all of their heads 7

qo’læc lā’nemekc. Atelawē’tikō qō’tæc tqi’sōsinike. A’lta lu’xlux those women. He grease their those children. Now pull out of heads 8
tq’ì ax atc’ay’ax. A’lta ate’le’mëmæ. Manēx a’yaxalxs’ē’u’nax, he did them the wall Now he sharpened them. When wide a wall, 9

tq’ex atc’ay’ax. Ka’nauwe ate’le’hemæ. Ke’ni’kiti tá’yayl ikœal’ex’oə. split he did it. He sharpened them. The last his house the raven. 10

Näket lu’xlux aqay’ax itā’naxat. A’lta ateciauwiga’melg gō itā’kōteX Not pull out they were its wall Now he put them into in their backs done planks. 11

qix- e’naxat. Ka’nauwe ateciauwiga’meltgo itā’kōteX ka that laun’na, those wall planks. All he put them into in their backs those girls. 12

Atetõ’lXam: “Tea me’lxa! Manix qia me’o’yä ma’l’næ, qo’a’nemí He said to them: "Now, go to the When if you go seaward, five times 13

meixlā’kō qix- iq’a’nakc, texi ame’l’x ma’næ. Manix láp go around that rock, then go seaward seaward. When find amegi’xoa-il’emx ig’e’pix-L eka ameki’x’ta’2qo-imx. Q’e’uwa y1’o’yä you will always do them sealions and you will always kill them. Those not giving to stingy people. 14

aq’e’megax. Nai’ka ntō’k’xa xiti’kxe tqe’ecœnine. É’wæ ma’næ xe’k you do. I carry them these children. Thus seaward this 15

e’mal tge’lxam tenxela’xō.” A’lta ts’ex’xts’ex' ax’te’cax ə’ckrawaX; sea my relatives they will be to me.” Now spith he did them sinews; 16

A’lta qe’tex’xts’ex’ ax’te’cax. A’lta atge’lxm gō lteuq qō’tæc many split he did them sinews. Now they went to water those down to the sea 17

tā’nemekc. Lā’wa teax gō’yæ noxox’u-in. Qo’a’nemí laqg nō’xox gō women. Slowly now thus they jumped. Five times turn they did at 18

qix- e’lxam. A’lta atgéx yau’a ma’l’næ, a’lta eka atxum’el’a/pXit that town. Now they went there seaward, now and it turned inside out 19

Lteuq. A’lta atgéx iau’a ma’l’næ, kāb 2lxaltex’a’mal ig’e’SQEs. A’lta the water. Now they went then seaward, and they always boiled blue-jay. Now food 20

ne’k-im ig’e’SQEs: “Ikta xik io’itét?” A’lta aqix’élôkex qix’ ik’ta, he said blue-jay; “What that comes there?” Now the people looked that some- at it thing. 21

Aksō’penayx qax öhotan’a’na. Qo’a’nemí akex’lakō il’axanake They jumped often those girls. Five times they went around it their rock 22

iq’e’SQEs. Take ka nō’l’xa iau’a ma’l’né; ka ma’núxi ka ale’tit blue-jay’s. Then and they went there seaward; and a little and they came seaward 23


Le'letax alya'tga; ta'q'e'a Le'awulis g-o-y. 'lack' qo'la Le'letax.

Birds they were calling; just as if blood at their bills those birds.

A'lt'a tgalawat qo'ta gen'munt Llala'xunke. "A', nekete'e

Now they followed them small birds. "Ah, not [int. part.]

Nem'sa'xaxo'me?" n'e'k'ain iq'e'sq'es: "Lle'latunke x'itiiks tge'itets.

do you observe it?" He said blue-jay: "The birds then they come,

q'a'xewa atgate'man c'ka Lga'pelatike." Take ne'k'ain ikoalex'xoa:

where they came thus many." Then he said the raven:

"I'a'xka x'i-x'i-k e'ia'knulq'ast. Temeka x'o'tac moxo'ole'xun." He

He this his eyes squinting. Your children you do not recognize

them,' ne'k'ain ikoalex'xoa. Qoi'nemi ate'xla koko qix iq'a'nake. A'lt'a

he said the raven. Five times they went around that rock. Now

ateCXe'kXae qax oek'tx go qo'la Lq'a'nake. Atele'lXam: "Manix

he threw them down those sinews on those stones. He said to them: "When

al'o'yima-itx iq'e'sq'es itge'uema aligelo'yema-itx ka q'e'liq'e'el

they always go blue-jay mussels they always go to take them then fast

ma'x'o-ilemx." Ateco'lXam qax ta'ulmekke: "Okula'ma imeca'xal, qiax

they always be. He said to them those women: "Killer-whales your name if

itlo'kti e'kole texti megia'x0. Manix ig'e'pixlx amegewa'kxemenix,

good whale then you will eatit. When a sealoon you kill it,

ka mege'xelukenqulix. Qe'wa Lq'oya aq'e'megax.

then you threw it away. Those not giving to you do.

A'lt'a aLXlXa'lem, iq'e'sq'es. Ne'k'ain qix k'hai'xektax: "A'laq

Now they ate, blue-jay. He said that hunter: "Quick

lxgo'ya, ka alxauwolxox. Neket qa'nisix e'ka la'k0-ilile alxge'ekkelax

we will go then those down sinew eyes those rocks. We saw

home, seeing spirits.

g0 qix iq'a'nake." A'lt'a algiupayalx itge'uema. A'lt'a atga'yunkw't

at that rock. Now they gathered them mussels. Now they carried it

qix ilxgo'a'tixt ig'e'pixlx. Algayunkw't a'lt'a. Tso'yuste ka

that what they had leftover the seashore. They carried it now. In the evening then


they came home. "Ah, your mussels Stikuy!

Qoi'nemi qe'xte'e aqalex'laqunx. A'lt'a atgepekt koq'tac te'lx'em.

Five times intending she was called. Now they went up those house

from the beach

A'lt'a k'i'ye' ita'xunXat qo'ta t'oolo'me. A'lt'a n0xo'enim te'lx'em.

Now nothing their walls planks those houses. Now they cried the people.

Nige'tsxas iq'e'sq'es. Aqio'lXam: "k'a me'xax, iq'e'sq'es. Qe' neketx

He cried blue-jay. He was told: "Silent be, blue-jay. If not

mai'kXa i'me'q; atxala, poe neket e'ka ate'i'lxax ilx'axak; emana,

you you were, bad, [if] not thus he did to us our chief

qe neketx mai'kXa i'me'q; atxala," A'lt'a te'lxka t'ol atg'etx

if not you you were bad." Now one only house made it

kamanwe'tike, i'mka ikoalex'xon te'st ta'yaqil. Ayoxix nekctax'

all, only he the raven one his house. He went often, he searched often on the beach.

e'na'qxox nLap ateclx. Ayoxix nekctax'; ulko'tskots Lap ateclx.

a sturgeon find he did it. He went often he searched corpose find he did it

often on the beach.

Ayoxix iq'e'sq'es qe'xte'e nekctax'. Lka'kXul alxax'i. Goyi'i il'qa'la;

He went blue-jay intending he searched often on the beach.

Lka'kXul. Qo'xte'e alge'gelo-ix itge'uema. Qe'xte'e te'xte'ux algiuax.

Hail. Intending he gathered often mussels. Intending breaking off he did them.

Qxa'oxal te'ux nexe'x. Ta'menux alxax'i alxo'gix. Ayoxix ikoalex'xoa.

Cannot breaking he did. Giving up he became he went He went the raven

home, often.
Many people were living at Nakotâ'lt. Now their chief died. He had [left] a son who was almost grown up. It was winter and the people were hungry. They had only mussels and roots to eat. Once upon a time a hunter said: “Make yourselves ready.” All the men made themselves ready and went seaward in two canoes. Then the hunter speared a sealion. It jumped and drifted on the water [dead]. They hauled it ashore. Blue-Jay said: “Let us boil it here.” They made a fire and singed it. They cut it and boiled it. Blue-Jay said: “Let us eat it here, let us eat all of it!” Then the people ate. Raven tried to hide a piece of meat in his mat and carried it to the canoe. [But] Blue-Jay [had already seen it]; he ran [after him], took it and threw it into the fire. He burned it. Then they went home. They gathered large and small mussels. In the evening they came home. Then Blue-Jay shouted: “Stikua', fetch your mussels!” Stikua' was the name of Blue Jay's wife. Then noise of many feet [was heard], and Stikua' and the other women came running down to the beach. They went to fetch mussels. The women came to the beach and carried the mussels to the house. Raven took care of the chief's son. The boy said: “To-morrow I shall accompany you.” “Blue-Jay said to him: “What do you want to do? The waves will carry you away, you will drift away; even I almost drifted away.”

The next morning they made themselves ready. They went into the canoe and the boy came down to the beach. He wanted to accompany them and held on to the canoe. “Go to the house; go to the house,” said Blue-Jay. The boy went up, but he was very sad. Then Blue-Jay said: “Let us leave him.” The people began to paddle. Then they arrived at the sealion island. The hunter went ashore and speared a sealion. It jumped and drifted on the water [dead]. They hauled it ashore and pulled it up from the water. Blue-Jay said: “Let us eat it here; let us eat all of it, else our chief's son would always want to come here.” They singed it, carved it, and boiled it there. When it was done they ate it all. Raven tried to hide a piece in his hair, but Blue-Jay took it out immediately and burned it. In the evening they gathered large and small mussels and then they went home. When they approached the beach Blue-Jay shouted: “Stikua', fetch your mussels!” Then noise of many feet [was heard]. Stikua' and her children and all the other women came running down to the beach and carried the mussels up to the house. Blue-Jay had told all those people: “Don't tell our chief's son, else he will want to accompany us.” In the evening the boy said: “To-morrow I shall accompany you.”
But Blue-Jay said: "What do you want to do? The confounded waves will carry you away." But the boy replied: "I must go."

In the morning they made themselves ready for the third time. The boy went down to the beach and took hold of the canoe. But Blue-Jay pushed him aside and said: "What do you want here? Go to the house." The boy cried and went up to the house. [When he turned back] Blue-Jay said: "Now paddle away. We will leave him." The people began to paddle and soon they reached the sealion island. The hunter went ashore and speared one large sealion. It jumped and drifted on the water [dead]. They hauled it toward the shore, landed, pulled it up and singed it. They finished singeing it. Then they carved it and boiled it, and when it was done they began to eat. Blue-Jay said: "Let us eat it all, nobody must speak about it, else our chief's son will always want to accompany us." A little [meat] was still left when they had eaten enough. Raven tried to take a piece along. He tied it to his leg and said his leg was broken. Blue-Jay burned all that was left over. Then he said to Raven: "Let me see your leg." He jumped at it, untied it and found the piece of meat at Raven's leg. He took it and burned it. In the evening they gathered large and small mussels. Then they went home. When they were near home Blue-Jay shouted: "Stikua', fetch your mussels!" Then noise of many feet [was heard] and Stikua' [her children and the other women] came down to the beach and carried the mussels up to the house. The [women and children] and the chief's son ate the mussels all night. Then that boy said: "To-morrow I shall accompany you." Blue-Jay said: "What do you want to do? You will drift away. If I had not taken hold of the canoe I should have drifted away twice."

On the next morning they made themselves ready for the fourth time. The boy rose and made himself ready also. The people hauled their canoes into the water and went aboard. The boy tried to board the canoe also, but Blue-Jay took hold of him and threw him into the water. He stood in the water up to his waist. He held the canoe, but Blue-Jay struck his hands. There he stood. He cried, and cried, and went up to the house. The people went; they paddled and soon they reached the sealion island. The hunter went ashore and speared a sealion. It jumped and drifted on the water [dead]. Again they towed it to the island and pulled it ashore. They singed it. When they had finished singeing it they carved it and boiled it. When it was done Blue-Jay said: "Let us eat it here." They ate half of it and were satiated. They slept because they had eaten too much. Blue-Jay awoke first and burned all that was left. In the evening they gathered large and small mussels and went home. When they were near the shore he shouted: "Stikua', fetch your mussels!" Noise of many feet [was heard] and Stikua' [her children and the other women] came running down to the beach and carried up the mussels. The boy said: "To-morrow I shall accompany you." But Blue-Jay replied:
“What do you want to do? We might capsize and you would be drowned.”

Early on the following morning the people made themselves ready. The boy arose and made himself ready also. Blue-Jay and the people hauled their canoes down to the water. The boy tried to board it, but Blue-Jay threw him into the water. He tried to hold the canoe. The water reached up to his armpits. Blue-Jay struck his hands [until he let go]. Then the boy cried and cried. Blue-Jay and the other people went away.

After some time the boy went up from the beach. He took his arrows and walked around a point of land. There he met a young eagle and shot it. He skinned it and tried to put the skin on. It was too small, it reached scarcely to his knees. Then he took it off and went on. After awhile he met another eagle. He shot it and it fell down. It was a white-headed eagle. He skinned it and tried the skin on, but it was too small. It reached a little below his knees. He took it off, left it, and went on. Soon he met a bald-headed eagle. He shot it twice and it fell down. He skinned it and put the skin on. It was nearly large enough for him, and he tried to fly. He could fly downward only. He did not rise. He turned back, and now he could fly. Now he went around the point seaward from Naköt।t. When he had nearly gone around he smelled smoke of burning fat. When he came around the point he saw the people of his town. He alighted on top of a tree and looked down. [He saw that] they had boiled a sealion and that they ate it. When they had nearly finished eating he flew up. He thought: “O, I wish Blue-Jay would see me.” Then Blue-Jay looked up [and saw] the bird flying about. “Ah, a bird came to get food from us.” Five times the eagle gyrated over the fire, then it descended. Blue-Jay took a piece of blubber and said: “I will give you this to eat. The bird came down, grasped the piece of meat and flew away. “Ha!” said Blue-Jay, “that bird has feet like a man.” When the people had eaten enough they slept. Raven hid again a piece of meat. Toward evening they awoke and ate again; then Blue-Jay burned the rest of their food. In the evening they gathered large and small mussels and went home. When the boy came home he lay down at once. They approached the village and Blue-Jay shouted: “Fetch your mussels, Stikua’!” Noise of many feet [was heard] and Stikua’ [and the other women] ran down to the beach and carried up the mussels. They tried to rouse the boy, but he did not arise.

The next morning the people made themselves ready and launched their canoe. The chief’s son stayed in bed and did not attempt to accompany them. After sunrise he rose and called the women and children and said: “Take urine and wash yourselves, be quick.” The women obeyed and washed themselves. He continued: “Comb your hair.” Then he put down a plank, took the piece of meat out [from
under his blanket, showed it to the women and said: "Every day your husbands eat this." He put two pieces side by side on the plank, cut them to pieces and greased the heads of all the women and children. Then he pulled the planks forming the walls of the houses out of the ground. He sharpened them [at one end and] those which were very wide he split in two. He sharpened all of them. The last house of the village was that of Raven. He did not pull out its wall-planks. He put the planks on to the backs of the women and children and said: "Go down to the beach, when you go seaward swim five times around that rock. Then go seaward. When you see sealions you shall kill them. But you shall not give anything to stingy people. I shall take these children down. They shall live on the sea and be my relatives."

Then he split sinews. The women went into the water and began to jump [out of the water]. They swam five times back and forth in front of the village. Then they went seaward plowing through the water. Now they went seaward to the place where Blue-Jay and the men were boiling. Blue-Jay said to the men: "What is that?" The men looked and saw the girls jumping. Five times they swam around Blue-Jay's rock. Then they went seaward. After awhile birds came flying to the island. Their bills were [as red] as blood. They followed [the fish]. "Ah," said Blue-Jay: "Do you notice them? Whence come these numerous birds?" The Raven said: "Ha, squinteye, they are your children; do you not recognize them?" Five times they went around that rock. Now [the boy] threw the sinews down upon the stones and said: "When Blue-Jay comes to gather mussels they shall be fast [to the rocks]." And he said to the women, turning toward the sea: "Whale-Killer will be your name; when you catch a whale you will eat it, but when you catch a sealion you will throw it away, but you shall not give anything to stingy people."

Blue-Jay and the people were eating. Then that hunter said: "Let us go home. I am afraid we have seen evil spirits; we have never seen anything like that on this rock." Now they gathered mussels and carried along the meat which they had left over. In the evening they came near their home. [Blue-Jay shouted:] "Stikua', fetch your mussels!" There was no sound of people. Five times he called. Now the people went ashore and [they saw that] the walls of the houses had disappeared. The people cried. Blue-Jay cried also, but somebody said to him: "Be quiet, Blue-Jay; if you had not been bad our chief's son would not have done so." Now they all made one house. Only Raven had one house [by himself]. He went and searched for food on the beach. He found a sturgeon. He went again to the beach and found a porpoise. Then Blue-Jay went to the beach and tried to search for food. [As soon as he went out] it began to hail; the hail-stones were so large [indicating]. He tried to gather mussels and wanted to break them off, but they did not come off. He could not break them off. He gave it up. Raven went to search on the beach and found a seal. The others ate roots only. Thus their chief took revenge on them.
A'lt'a nā'kteXem qaX ukō'nax. A'lt'a t'ol agē'tax, tā'qoa-il
Now she sang her con-
that chieftainess. Now a house she made it, a large
juror's song
house she made it. Now she invited them people. Then they landed the people.

Tei'a/xuwaltek iqé'sqēs qaX ukō'nax. "Ā, akeema xitac
He helped her singing blue-jay that chieftainess. "Ah, who there
they dance?" "Ah, maggots these they dancing. Now

1. O'PENPEN ITCA'KKXANAM.
2. THE SKUNK HER STORY.

2 t'ol agē'tax. A'lt'a agō'xuqte tē'lx-em. Ta'ke atxē'gē-la-i tē'lx-em.

3. Tei'a/xuwaltek iqé'sqēs qaX ukō'nax. "Ā, akeema xitac

4. ōxniwā'/yutegō?" "Ā-y- ō'mōa xi-lē'c kļx-iluwa'/yutegō," A'lt'a

5. Lgitx'atamē ō'mōa:

6. we entered the the maggots:
house to dance:

7. O'PENPEN ITCA'KKXANAM.

8. THE SKUNK HER STORY.

9. Antsgio'ltats, antsgio'ltats iqō'ten, iqō'ten. Antsgio'ltats, antsgio'ltats

10. Take nix-ino'ten iqē'sqēs. AqLilgē'qxo-im LēXt lqoā'k. Ateo'lxam

11. Then he joined their their song, He was given in pay one mountain-
for his help

12. uyā'k ikala: "LūXLXā'qagō', ōqō'yō'qxōt!" Take nā'kim: "Lē, lōp

13. his wife: "Put it on, old woman!" Then she said: "[?][?]

14. Lē lōp nēx nēx teu ten!" "K;ā naué'tkaa," nē'kim iqē'sqēs. "Łē'Xat

15. [?][?] [?][?] [?][?] [?]

16. "And indeed," he said blue-jay, "one

17. na qLā'qēwam Lē'x-aot, pōs namXLXā'qagō itō'k'te?" WiXt

18. [int. juror's assembles, if you put on a good one!] Again

19. atktō'pēna tga'ewam tē'lx-em gō-y'-icq iqē'p'al. "Ā, akeema xitac

20. they uttered their song, people at in front doorway. "Ah, who then house

21. òxniwā'/yutegō?" "Ā, Lk; Elak; Elamax x'i-lēc kļx-Eluwa'/yutegō,

22. they dance?" "Ah, the geese these they dancing."

23. A'lt'a aq'kXa'tamai Lk; Elak; Elāma:

24. Now they entered the the geese:

25. We pull it out and it drifts the bay 
its sea grass, grass

26. AqLē'loql iqē'sqēs Lk; Elak; Elāma kļkēx L'ōk. NōXunā'Xit gō

27. They carried to him blue-jay geese being blanket. They stood at

28. iqē'p'al tē'lx-em: "Ā akeema xitac oxniwā'/yutegō?" "Ā-y-

29. the doorway people: "Ah, who then they dance?"

30. "Ah,

31. imō'lekuma:

32. the elk:

33. [?]: Nā'eikā' antegā'wicilā' poqō'XumāX, aeilā' ci-lē', acilā'

34. We we hiss 
(on) bluffs, hiss, zz, zz,

35. ci-lē.: [?][?]

36. Take nix-eno'tē iqē'sqēs:

37. Then he joined their song Blue-jay:
"Nā'caikā' anteqā'wicil'ā' poqō'Xumā'X, acil'ā', ci'lē acil'ā' ci'lē:"  
"We we biss [on] bluffs, biss, zz, zz, zz."  

Aqē'luk̑i imo'le'qan iqé'sqēs. Ate'OldXam uyā'kikala:  
It was brought to him a young elk blue-jay. He said to her his wife:

"ÉmXu.Xăn'akö'y, ōqō'yō'o'qXut!" Agiō'lXam: "Lì'lop Lì'lop, nēx  
"Put it on old woman!" She said to him: "[?] [?] [?]  
nēx ten te'n." "K'a nauń'ök'aa Lë'Xat na qLā'qēwam LE'Xa'a-ōt, pōs  
[?][?] [?][?] [?] [?][?] [?] And indeed one [int. conjuror assembles, if part.]

na mXLXăn'akö itlō'kte?" WiXt nōXo'inā'Xit tē'lx'em go iqē'p'il.  
[int. you put on a good one? Again they stood people in the door.

"Ā, akēema xitaq oōXo-inā'Xit, oōXo-īwā'yutegō?" "Ā, lēqā'umuke.  
"Ah, who then they dance?"  "Ah, the wolves.

"Nē'saikā' qle'nsxīt na'tkankū'eį kjà ex'tā'mtx'į X.  
"We we haul with our months  
qlle'necā'hemkōťi'kə kōti'ke'a kōti'ke'a.  
we have our faces blackened, blackened, blackened.

Nix'nō'ti iqē'sqēs. Aqē'luk̑i lē'qɑAML kłkèx lōk.  
He helped blue-jay. It was carried wolves being blank.

Akte'xamal o'penpen tā'nuq:  
She sang much her skunk separate:

"Axlā'wat, axlā'wat, untāmēwā'lema qix iqē'sqēsā, qix iqē'sqēs."  
"Together, together, our dead people that blue-jay, that blue-jay.

A'ltš nek'irqm iqē'sqēs: "Mo'pa kā'sa-it. Ngē'ma." "Nā2, hōntein  
Now he said blue-jay: "Go out robin. I shall speak." "No, do not

emīlq̑ e-latex-ita. Ā'xkə xił'gē'ma i'tta ixaqelā'xō. Qāna qēna  
you will be a silent one She will speak what she resolves it. When if [int. part.]

mola'ma?" you say to her?:  
Ta'ke wiXt nōXo'inā'Xit tē'lx'em. "Ā, akēema xitaq  
Then they stood people. "Ah, who then

klgūwa'yutgekō?" "Leayā'muke." A'ltš alx elk̑-eluwa'yutek leayā'muke.  
They dancing? "The grizzly bears." Now they danced the grizzly bears.

Iō'lqte alx elk̑-eluwa'yutek go wē'wutel. Ta'ke ale'kim lōgēle'lxemk  
Long in the interior. Then he said a person

gō kū'la'xane: "Qantsi'x alṭpāyā? LāmKXa.tkene? K'ā iō'lqte  
at outside: "When they go out? Only these And long

[part.]

ta'ke alx elk̑-eluwa'yul. Take ṇe'kim leayā'muke ilā'Xak emana:  
Then they dance much; Then he said the grizzly bears their chief:

"La'keta xīla-y-e'ka qLā'xō'xō-il? L'e'xl-ı'ex aniu'xō-y, l'lała."  
"Who that is saying much?" Tear I shall do it his body.

Nlunwu'faya," "Na'kXa-y-e'ka aniu'xō-il. E'natka giā'nepēte'ma.  
I shall eat him." I thou I said much. One-skskin only my braid.

Manix anlelgap'ax lōgēle'lxemk, nāket naxl. wiXt oo'ōlax,  
When I enter him, not he gets high up the sun, a'nteq̑e ałō'mektx.  
Take atelo'lxam tiā'coldal: "A'īaq a'ltš already he dies. Then he said to them his relatives: "Quick now

lx'opo, A̱ṯe'lelaktike lōx-eluwa'yuteko. Ta'li̱ okula'it'ënam.  
We go out. They next they dance. Behold the arrows

qekx̱e'x̱ëne'na. Ta'ke a'lelaktike lents'é'x̱uks lōx-eluwa'yuteko.  
They growl. Then they next the Ents̱xs they danced.

A'ltš L contracexulā'ma ilé'e lents'é'x̱uks.  
Now they beat fast time the ground the Ents̱xs:

"Antsglo'layā ilé'e qentsē'āwē gene'ma," ałe'km 27  
"We made it shake the ground our legs small," they said

BULL. T = 20 — 10
Lents; E'xuks. A'lt a ne'k-im iq'esq'es: "Le, qa'axts'e'lx lå'towit, the Ents; xs. Now he said blue-jay: "Ha, how bad their legs,'

La'ska â'sqi a'liâlo'ya-â'ile'e. Qo'ite ska k;â alXké'x
they later on they will shake it the ground. Shall and silent they are
gÎ'lq; qa'txalema." A'lt a alX-eluwâ'yu tek Lents; E'xuks, kâ me'uxi
the bad ones." Now they danced the Ents; xs, and a little

ka nô'xâla qô'tâ t;ôl ka nô'xâla' ilô'e. Ayô'tXitâ qa'iq'esq'es:
and it shook that house and it shook the ground. He stood up blue-jay:
"La'wa, la'wa, la'wa, la'wa, â'awina! Tgeluktenwâ'ya tik t;ôl;"

"Slowly, slowly, slowly, slowly younger brothers! It will fall down this house."

A'laX;Lxul; Lents; E'xuks alX-eluwâ'yu yul. A'lt a â'lelaXtike
They finished the Ents; xs they danced. Now they next

Lq; acâlal; Lx-alxwedâ'yu tek. Lguxta'mai. It;â'lapas â'iyaxala. A'lt a
the gray cranes they danced. They entered to Coyote their husband. Now
deq'ktxam it;â'lapas: "Niket ilx-atuâ'nâkî â'tsc. Amâ'Lgum
he sang his con-
juror's song Coyote: "Not look back often younger You will make
k;â'qimita tapa witxâ'qôk." A'taqe â'êXat ugo'xô. Lq;âp atix'ax
that they make a our children." He bit one her daughter. Cut he did it
mistake in their dance
itca'tuk. A'laX;lLxul; alX-eluwâ'yu tek. A'lelaXtike sk'pXoa
her neck. They finished they danced. Next they the rabbits
alX-eluwâ'yutek:

"La'q me'xaxala walâ'patê' hêhê' hêhê'! Emê'maq ayâ'melax
Going out of way

,;" Post hêhê' hêhê'! Shooting you I do it to you
hêhê' hêhê'.

Nc'qin for you heha'

Aqle'xukx sk'pXoa klkêx Lôk. "lemlixlxô'nakô-y-
It was brought being blanket rabbit to him

Lq; oqo'qixut! "Ljâp lîq;ôp nêx nêx teu teu." "Te; a naalauw'etkaa
old woman!" [?] [?] [?] [?] [?] "Well indeed

Lê'xnâ at qalq'o'xewam Le'xâ-ôt, pôs na mXLXâ'nakô itî'kîtê?"

one (int. conjuror's song) one part. if (int. you put it on a good one?)

Akiî2x qâx ukô'naq â'ktxem:
Often that chiefness she sang her con-

"Axéla'wat, axéla'wat n'ta'ne'wawâma L x-iq'esq'es, L x-
Together, together our dead ones ah that blue-jay, ah that

iq'esq'es m-m;" blue-jay m-m;

Ta'ke wiXt atcio'lxam iâ'xk'ân iq'esq'es: "Mo'pa kâ'sa-ît. Ta'ke
Then again he said to him his elder blue-jay: "Go out robin. Then

ô'lô aga'naq. A'î qî o'meqta x'iX e'kôle, Ngêmai." Ta'ke
hunger it acts on Quick it will be dead this whale. I shall speak." Then

24
Chibchaisness sang her conjurer’s song. She made a large house and invited the people. The people landed. Blue-Jay was the chorus leader of the chibchaisness. “Who are those outside who want to dance?” “Ah, the maggots; they will dance.” Now the maggots entered; they sang: “We make move the rotten meat; we make move the rotten meat.” Blue-Jay joined their song and they gave him a mountain goat blanket in payment. He said to his wife: “Put it on, old woman.” But she replied: “Llop, Llop, nēq, nēq, teu, teu.” “Certainly,” said Blue-Jay, “when conjurers assemble it is better not to put our beautiful clothing.” Now other people sang in front of the door. “Who are those who want to dance?” “Ah, the geese; they want to dance.” Now the geese entered; they sang: “We pull out the sea-grass, the sea-grass, the sea-grass, and it drifts away.” They gave Blue-Jay in payment a blanket made of geese skins. Other people stood at the door. “Who are those who want to dance?” “Ah, the elk; they want to dance.” Now they entered and sang: “We hiss on bluffs; we make z-z-z on bluffs.” Blue-Jay joined their song: “You hiss on bluffs.” They gave him a blanket made of the skin of a young elk in payment. He said to his wife: “Put it on, old woman.” She replied: “Llop, Llop, nēq, nēq, teu, teu.” “Certainly,” said Blue-Jay, “when conjurers assemble it is better not to put on beautiful clothing.” Again people stood at the door. “Who are those who want to dance?” “The wolves; they want to dance.” They entered and sang: “We carry deer-fawns in our mouths; we have our faces blackened. Blue-Jay joined their song and they gave him a wolf blanket in payment.
The chieftainess, the skunk, was singing by herself: "Blue-Jay's and my ancestors used to keep company." Blue-Jay said to his brother: "Robin, go out, I shall speak to her." Robin replied: "No, be quiet, do not speak to her, she will say herself what she resolves to do. Do not speak to her."

Then more people stood in front of the door. "Ah, who are those who want to dance?" "The grizzly bears." Now the grizzly bears danced. They danced a long time in the house. Then a person said outside: "When will they go out; do they think they alone want to dance?" Then the chief of the grizzly bears said: "Who is talking there? I shall tear him to pieces; I shall eat him," "I am talking; I have a braid on one side of my head only. When I enter a man in the morning he must die before noon." Then the grizzly bear said to his people: "Let us go out and let them dance. Behold the arrows are growling."

Next the birds Entsx danced. They sang in a rapid movement: "Our legs are small, but we make the ground shake." Blue-Jay said: "Ha, how miserable are your legs, they will make the ground shake! Be quiet, you bad people." The birds danced and after a little while the house began to shake. Blue-Jay arose and said: "Slowly, slowly, slowly, younger brothers, the house will fall." The birds finished dancing and next the gray cranes began to dance. Coyote was their husband. He sang his shaman's song, "Do not look back, younger sister, because you cause our children to make mistakes." Then he bit one of the children and tore off his neck. After they finished dancing the rabbits came and sang: "Step aside, step aside, post, heha, heha, I will shoot you, heha, heha!" He spanned his bow and Blue-Jay said: "Step aside for my younger brother, post, heha, else he will shoot you, heha!" They gave him a blanket made of rabbit skins. [Blue-Jay gave it to his wife and said:] "Put it on, old woman." She replied: "Llop, Llop, nêq, nêq, tcn, tcn." "O, yes," remarked Blue-Jay, "when conjurers assemble it is better not to put on beautiful clothing." Now the chieftainess continued to sing her conjurer's song: "Blue-Jay's and my ancestors used to keep company, m-m-m-m." Again Blue-Jay said to his brother: "Go out, Robin, I am hungry. She shall kill the whale quickly." Robin replied: "Ia, do you think you alone see this? She will say herself what she wants to do." Five times Blue-Jay said to his elder brother to go out, but Robin did not leave the house. Then Blue-Jay shouted: "The skunk is a wind-maker; she will make sick those whom she invited to the dance." She made wind and the whale fell down dead right there. Blue-Jay was blown away and he was caught in a knot-hole in the wall, in which he stuck. Now the people cut the whale. Blue-Jay cried: "Take me out, Robin, take me out." When the whale was all cut, Robin went up and took him out. Then Blue-Jay cut the meat only.
Cxel'a/itX ek'a/sa it. A'lt'a-y-o'to-y- age'etax. Qaxlxa'naf'lax:

There was robin. Now hunger it did him. One day:

"Ai'aq, mx'e/ltXutetk k'a'sa it," ne'k'im iqe'sqes. A'lt'a a'eto go

'Quick, make yourself ready robin,' he said blue-jay. 'Now they two to

went

we'k'na. Go-y'enle'xat ekxga'mita. Take na'e/le'lqamx: "A,

the ocean. In a slough they were in canoe. Then he shouted: "Ah,

mxat'ala/ptek gitsa'kxewa'm!" Take naxe/lqamx gitsa'kxewa'm.

come shoreward sleeper." Then she shouted the sleeper.

E'malna nela'et. Take wixT na-e/le'lqamx iqe'sqes: "Xoa'u

Seaward from she was. Then again he shouted blue-jay: "Why

mxale'lx? Qtumgel'o/kstxa, iqs'o'telotelol tia'cwit." Take wixT

do you go seaward? Something is carried [a bird with long legs] his legs. Then again

naxe/lqamx gitsa'kxewa'm. Qjoi'p e'malna nela'-et. WixT

she shouted from him. Near seaward from him she was. Again

atc'o/IXam: "Xoa'u mxale'lx? Qtumgel'o/kstxa, iqs'o'telotelol

he said to her: "Why do you go seaward? Something is carried to

[iqa'telotelol] you.

Tia'cwit." Qoa'nemi atc'a/ltqamX. A'laxti naxa-ig'e/egiptek. A'lt'a

his legs. Five times he called her. Next she was seaward. Now

atc'a/le'k'ike. Ac'i'xko a'lt'a. Aegakq'ana-it ic'ta'k; etenax.

he spared her. They two went home. Now put it into the canoe what they had killed.

Aci'xgo'mam; a'etoptek. Atc'o/IXam ia'Xk'un: "Mx'e/igo'lX,

They arrived at home; they went inland. He said to him his elder brother: 'Make fire,

ka'sa-it!' Na-ixe/liglx sk'a-sa-it. A'yulx iqe'sqes, atc'o/ta'tptek

robin.' He made fire robin. He went sea- blue-jay, he carried it inland

ward

i'a'k; etenax. A'lt'a nixe/lig'xe xs qe'sqes. Ta'ke ne'k'im sk'a-sa-it:

what he had killed. Now he cut blue-jay. Then he said robin:

"Na'i'kXa lg'a'ket, na'i'kXa Lga'mokne, na'i'kXa ugo'k'ultein.

' "My my tail, my my flesh under the chin, my my head."

Ta'ke nixe/le'lqamX iqe'sqes: "Mxelgo'x-e'lel, mixelgo'x-e'lel. Tgi'a'xo

Then he became angry blue-jay: 'You ask for it, you ask for the canoe. They will eat it

Q'te'ns'e x'ik e'kta ag'emel'lua. Ta'ke nige'tsax ka'sa-it.

Q'te'ns'e this it was killed for you." Then he cried robin.

Ate'ci'g'am ia'x'te'k'in. Ay'o'pa. A'lt'a nige'tsax ku'la'xani.

He took it his work. He went out. Now he cried outside.

Al'a'koj; nixe/ligxe iqe'sqes. Take atc'o/te'k'em ia'kX'un;

He finished he cut blue-jay. Then he called him his elder brother:

"Ma'i'tpa, ma'i'tpa lmx'naxam lma'mokne mai'kXa, Lma'mokXne

"Come in, come in you poor one, your flesh under yours,

your flesh under the chin

mai'kXa; o'ma'k; ultein mai'kXa; Le'ma'k'leet mai'kXa," Ta'ke a'yp'ol

yours; your head yours; your tail yours." Then he entered

sk'a-sa-it. A'lt'a aexg'e'kteikt ic'ta'le'kteal; ta'ke aexlxa'lem. I'o'lxte

robin. Now it was done what they roasted; then they ate. A long time

ac'e'la-it. Nixge'qanwako iqe'sqes. "Ka'sa-it," atc'o/IXam

they stayed. He dreamt blue-jay. "Robin," he said to him to

ia'xk'un, "aqantg'alam; anxge'qanwako uguilat'a. Ta'ke

his elder "people came to fetch us; I dreamt I shall sure by means

brother,"
SKA'SA-IT K'JA IQE'SQES THEIR MYTH.

They two stayed. Now they came they who sailed while traveling.

They two recognized now the ducks. They landed. He was told blue-jay:

"A', ayin'uy'at imta'qix. Lantgá'lelam, migelá'-éta-e." Né'k'-im

"Ah, he chokes your brother-in-law. I came to fetch you, you shall cure him by means of sorcery." He said


blue-jay: "We will go." Now they made themselves blue-jay. Now they went.

A'tcio'lXam iákx'un: "Mgé'ma ká'sa-it: 'Ext ikak;ô'litx-

He said to him [to] his elder brother: "Say robin: 'One lake

gitxale'mé'mtôma igó'n é'nata. È'ka mólá'ma manix anigélá'-étae." She will pay us for curing also one side. Thus you will say when I cure him by means of sorcery.

Né'k'-im ska'sa-it: "A'yipe!" Aexé'gila-e. A'tla eka cilee'ull uyá'lutek He said robin: "Well!" They landed. Now and rattling his breath

ite'ak'klal ogó'xgo'xog. A'tla ayugué'la-it icé'sqes:

her husband the duck's. Now he cured him by blue-jay: means of sorcery.

Ka iaXá'lak, ka iaXá'lage' kaxunta'gemémtôm agun á'nata.

And both sides, and both sides we are paid for curing him and its one side.

Far another [song] the female duck helped singing: "Qó'x ánata

Kulá'yi ta'nóxué ogó'xgo'xog axenó'têm: "Qó'x ánata

Lemta'lxen'énâ!' A', laqo atecè'xax qax é'nó'Lj-it. Tlayá' your nephews!" Ah, out he made it that what choked him. Well

atec'ýax, tlayá' nél'xax. A'tla acketpå'yálx etá'kemé'mtöm he made him, well he got. Now they gathered what they had received in pay for curing him

mökét öknimí pál. A'tla aexi'xgo aegé'tokl. Aexgi'omam.

two canoes full. Now they went they carried They came home.

Actó'kXuitk tetá'at. Ka'nañü'e actó'kXuitpek. A'tla aexé'la-it, They carried inland their roots. All they carried inland. Now they stayed,

ace'etax tetá'at. Acketpå'2tetXom ka'nañü'e qó'ta tetá'at. They ate their roots. They finished all those roots.

Ta'ke wiXt nix'gé'quawakó icé'sqes: "Ká'sa-it," aterio'lXam Then again he dreamt blue-jay: "Robin," he said to him [to]
iáxk'un, "Nix'gé'quawakó aqentgá'lelam, nqugelá'-étae." Mank his elder brother, "I dreamt people came to fetch us. I shall cure him by A little means of sorcery."

k'x'æ'xali ná'xax óqô'tax; aegé'ekel ikaní'm, á'k; amoketike.

up became the sun; they saw a canoe, two in canoe.

Nixíí/2gila-é ikaní'm. A'tgtapktek a'ltá mö'kæ'tike teg'ulipXuná'yu.

It landed the canoe. They came inland now two youths.

Aci'2tpektgam a'ltá LEqi'2ñmak létaq'jolixp. Aqio'lXam icé'sqes: They came inland now the wolves their youths. He was told blue-jay:

"Kamtgá'lelam. Óutea'hatlan ayauó'jó-it," Né'k'-im icé'sqes:

"We came to fetch you. Our virgin is choking." He said blue-jay:

"Ntó'yaay. Lá2, a'tla aexé'ltXuitk icé'sqes k';a ska'sa-it.

"We shall come." Some time now they made themselves blue-jay and robin.

Aterio'lXam iákx'un icé'sqes: "Ma'nix nqugulá'ita, ia'xka ia'qoa-il He said to him [to] his elder brother blue-jay: "When I cure him by that large means of sorcery,

iqó'mxóm, iákx'a migintcídí'k'tia. Mgé'max: 'xix'óy'ax q'é'la-it?" basket, that point to it. Say: "That there somebody is in it [spirit of disease]."

Né'k'-im ska'sa-it: "A'yipe." Aexá'2gila-é icé'sqes. A'tla eka He said robin: "Well." They two landed blue-jay. Now and
There were Blue-Jay and Robin. Once upon a time they were hungry. Blue-Jay said: "Make yourself ready, Robin." And they went to the sea where a slough was left by the receding tide. They were in their canoe. Blue-Jay called: "Come ashore, sleeper!" [name of a large fish]. The sleeper shouted [in reply], but it was far away from the shore. Blue-Jay called again: "Why do you stay far from the shore? Only the heron can carry [food] to you [if you stay that far from the shore]." Again the sleeper shouted; he was nearer the shore now. Blue-Jay repeated: "Why do you stay far from the shore? Only the heron can carry [food] to you [if you stay that far from the shore]." Blue-Jay called him five times; then he came ashore. Blue-Jay speared him and he and his brother went home after they had thrown the fish into their canoe. They reached their home and went ashore. Blue-Jay said to his brother, "Make a fire." Robin made a fire. Blue-Jay went and carried the fish up to the house. He cut it and Robin said: "I will have its tail, I will have its breast, I will, have its head." Then Blue-Jay became angry: "You want to have everything for yourself; the Q; tê' nuse* are going to eat what has been killed for you." Then Robin cried; he took his work and left the house. He cried outside. Blue-Jay finished cutting the fish. Then he called his elder brother [and said]: "Come in, come in, you poor one, you shall have the breast, you shall have the head, you shall have the tail." Then Robin came in. When the fish was roasted they began to eat.

After some time Blue-Jay dreamed, and he said to his elder brother: "Robin, I dreamed people sent for us; I was to cure a sick person." After some time people came in a canoe, wailing. When they had almost

*An imaginary tribe.
reached the shore they recognized the duck. She landed and said to Blue-Jay: "O, your brother-in-law is choking. I came to fetch you; you shall cure him." Blue-Jay replied: "We shall go." They made themselves ready to go. They went, and he said to his elder brother: "Robin, you must say, 'She shall give us in payment one lake and one-half of another lake.' Thus you must say when I cure her." Robin said: "All right." They landed. The duck's husband was breathing heavily. Now Blue-Jay began to cure him and Robin sang: "You shall pay us both sides of one lake and one side of another lake." One of the ducks who sat at some distance sang differently: "Qoé'x, one side shall be yours, my nephews." Then Blue-Jay took out the morsel which was choking the duck and made him well. He recovered. Now [Robin and his brother] dug roots on the place which they had received in payment. They gathered two canoes full and went home. They arrived at home. They carried their roots up to the house. They stayed there for some time. They ate all their roots. Then Blue-Jay dreamed again. He said to his elder brother: "Robin, I dreamed that people sent for us; I was to cure a sick person." In the afternoon they saw a canoe coming; two persons were in it. They landed and two young men came up to the house. They were the young wolves. They said to Blue-Jay: "We come to call you; a girl of our family is choking." Blue-Jay replied: "We shall go." After some time he and his brother made themselves ready, and he said to his elder brother: "When I cure her you must point to the largest basket and say, 'There is the spirit of the disease.'" "All right," replied Robin. They landed, and when they came to the house the girl was almost suffocated. Then Blue-Jay began to cure her. He sang: "What is it that is in this girl? Her throat is all twisted up." Then Robin said, pointing to the largest basket: "It is in that large basket." The wolves took it down and placed it near Robin. Robin continued to do so, and pointed to all the large baskets. Then Blue-Jay took out what had choked the girl; it was the kneepan of an elk. Then they gave them in payment two canoes full of meat and grease. They went home and now they were satisfied and carried the meat up to the house. Their house became full.
14. IQE'SQES K'A IO'I ICTA'KXANAM.

BLUE-JAY AND IO'I THEIR MYTH.

Cxe'la'itx: iq'e'sqes k'a ny'ax'k'un. Ka'nauwe I'ta'x'ma

There were blue-jay and his elder sister. All
days

ak'lo'lepita-itx ik'enaitan. "Qo'i tkalai'tanema mtax," agio'x'am
she always dug potentilla roots. "shall arrows
make," she said to him

ny'ax'k'un. "Its'potc atgjurred'la-itx tla'lax'kxe, tno'exq'ox'kxe,
his elder sister. "my buttocks they always lick it
the birds, ducks,
tk'elakela'ma, tno'mons'iks; e'kukx." Ne'k'itm iq'e'sqes: "A'ka
geese, tail ducks." He said blue-jay. "Thus
auxe'lux." Ne'ktekte, wixt no'ya aklola'pam ny'ax'k'un. Ateitax
I think." It got day, again she dug his elder sister. He made

tkalai'tanema atelo'kXol'. A'lt'a ayv,yo. Ate'o'x'tkinemam ny'ax'k'un.

arrows he finished them. Now he went. He searched for her
his elder sister.

K'a klo'lepi Io'i, a, le'lex le'lapo'te ne'xax. Naxe'lxeg'o, goye'
Where she always Io', ah, noise of her anus became.
She looked back, thus
dug

na'xax. A'lt'a cixe'la'tit iq'e'sqes. Go itea'potem: "Ana'n, x'ix'i'k
she did. Now he spanned his blue-jay. At her anus:
"Ana'n, this
how

kxsia'kul'kiq; ast!" Aga exe'eg'am ny'ax/pli'khe. Agio'x'am: "Xo'ta,
squint eye" She took it from him his bow. She said to him:

Xo'ta tla'lax'kxe oxe'la'itx:" I'ta'ma'q agiuwax. I'a'max agelax
these birds they are." Shooting she did them. Shooting she did him

ex't icime'wat. Aya'pa'xela qix: icime'wat. Agio'x'am ia'xu:nX
one male mallard duck. His grease that male mallard

A'laq me'Xko. Manix nxgo'mama cemia'leq, cemia'leq,
"Quick go home." When you arrive at home nose ornament,
as men.

antelo'ma, I'a'qma iq'a'nak's meganelot'ka k'a tga'pa it." bring them to eat. Only a stone keep for me and
its rope.

"A'ka anxe'lux," ne'k'itm iq'e'sqes. Ne'Xko iq'e'sqes. A'lt'a ate'e'kla
to think," he said blue-jay. He went blue-jay. Now he plucked it

qix: icime'wat. Atelo'2kXol' atee'kla'ta. Iqui'emeliks tga'a Io'i
that male mallard He finished he did it. Five his child

duck.

Tae'ke le'qu'pluq; up ate'ya'yax qix: o'pXill; ia'pXela icime'wat. Alta
Then cut he did it that grease. Its grease the male mallard

k'am'au'k'an ate'e'lgax qo'lac alka'coxnitke, Io'i tga'n. Naixe'lgix:
tie he did it to them those children, Io'i her children

duck.

"A'laq amexa'xenmel; o'o'lepneklex. Mekanaunwet'ike mxxmte'g'o
"Quick put your faces to the fire. You all
look into the fire

ia'u'a ma'len." A'lt'a atciunpot'it iq'a'nake, goye' iaq'a'it. A'lt'a
there to the middle Now he put it up a stone, that large. Now

alxe'lxeg'o ia'wu'ay o'o'lepneklex. A'lt'a ayo'skuit qix: e'pXill;
they looked into there the fire. Now it became warm that grease.

A'lt'a atklo'miql Lia'qaxatacun. Na'Xko Io'i. Agiaqla'q'te. Ale'lekel
Now they licked it off it fat. She went Io'i. She opened the door. She saw them

Tg'a'a. A'lt'a cxla'itl cta'xost. Akso'peda iau'a we'wil'lle. Yukpa'
her children. Now flushed their faces. She jumped then into the house. Right here
IQÉ'SQÉS K'JA IO'I THEIR MYTH.

1. qix. iqé'a'nakx ayagełtée'mex-it. lą'xkatę nā'qék; ElapXuitę. Łą'2łqtę
   that stone it hit her. There she fell over. A long time
2. nuquina'etixt; naxa'latek, atcałátako. "Nā2, xix: kśia'qulq'ast!
   she lay there; she arose, she recovered. "Anah, that
   É'ka na ayamó'lXam?" AquXō'kXuit tga'a ma/lXo lé.
3. Thus [int. part.], did I say to you?" She threw them her chil-
   dren from the middle to the sides of the house.
4. "Ayamo'lXam: Mā'nx-E, mā'nx-E mitelemə'kō! Ayamó'lXam,
   "I said to you: A little, a little give them." I said to you,
5. 'Oquna' ansanganlō'tka. "A'ka anxé'lux,' nē'k'im iqé'sqés,
   'The stomach keep for me.' "Thus I thought," he said blue-jay,
6. "ik; a mai'kXa tän tei t'iyə' amené'lXamx?"
   "and you some [int. good you say to me]?

Agió'lXam wiXt lqá'ux Łó'i: "Q'o'i ikani'm amné'luxax, é'cowatq
She said to him again her younger Łó'i: "Shall a canoe you make it for me, a leg
brother
8. Li'a'ap. "A'ka anxé'lux,' nē'k'im iqé'sqés. Mā'nx-i Łó'i: "Ta'ke
   fitting. "Thus I think," he said blue-jay. She said Łó'i: "Then
9. kě xix ik; eni'tan; ałta iau'a é'natay no'yima manix
   nothing these potentials roots; now then on the other side I shall go when
   often
10. mLigó'li a qix. ikani'm. "A'ka anxé'lux,' nē'k'im iqé'sqés.
   you finish that canoe. "Thus I think," he said . blue-jay.
11. Kawi'X a'tyó iqé'sqés. AcLigtgüqpa če'kan. AcLigtquina-itx ią'göwit;
   Early he went blue-jay. He hollywood out a cedar. He put into it his leg;
12. atcił'kqana-itx. AcLigt'kXol' ikani'm iqé'sqés. AcLigtXam
   he put it into the canoe. He finished the canoe blue-jay. He said to her
   uyá'xk'un: "Ta'ke ał'elXol' qix. ikani'm. A'lta aégqusgé'lXam.x
   his elder sister: "Then I finished it that canoe." They went they took it to the water.
13. AcLót'am gō uyá'xk'un. AcLót'kél Łó'i qix. ikani'm. Ałta čewit
   They arrived at his elder sister. She saw it Łó'i that canoe. Now a leg
15. Li'a'ap. "Nāx, xix. kśia'kulq'ast! É'ka na ayamó'lXam?
   fitting. "Anah, that squat eye! Therefore [int. part.] did I say to you;
16. Ayamó'lXam Lą'k'ayax Łgõ'k'tell. "A'ka anxé'lux,' nē'k'im
   I said to you one man in canoe carrying," "Thus I thought," he said
17. iqé'sqés, "k'ia mai'kXa tän tei wuk: amené'lXam?
   blue-jay; "and you something [int. part.] straight you say to me;'
18. Ne'k'tenkté wiXt. Ałta čekin wiXt acLét'yax iqé'sqés ikani'm.
   It got day again. Now another again he made it blue-jay canoe.
19. Ałta it'ó'kti ikani'm, Lą'k'ayax Łgõ'k'tell. Ałta acLót'kél
   Now a good again. one man in canoe carrying. Now she carried it
20. uyá'xk'un.
   his elder sister.

Le'le alx'éla-it. Agió'lXam uyá'xk'un: "Q'o'i amulé'quete-itx.
Long they said. She said to him his elder sister: "Shall you marry;
22. Lą'gig amló'cgamx. Algenjellgэ'egelilx Lelá'liypt, kana'xtec
   A woman take her. She shall help me digging, but
   a dead one. He said blue-jay: "Thus I think." She was dead
24. Ilá'xak; 'Emana-y uyá'xa qō'lač eXt gitá'lXam. A'yō po'dakli ka
   their chief his daughter those one people of town. He went at dark and
25. Łąqo atcıl'uxom iqé'sqés. Kawi'X ničé'gela-i ka acLót'Xam uyá'xk'un;
   take out he did her blue-jay. Early he landed and he said to her his elder sister:
26. "A, Xót'a amlé'gela-i Lmé'melōct, ikłá qē amné'lXam." "Nāx,
   "Ah, that one I land the dead one, thus as you said to me." "Anah,
27. xix. kśia'qulq'ast! Łqé'yó'qoxot ayamó'lXam mlue'gama. A'iaq
   that squat eye! an old one I said to you shall take her. Quick
28. Le'k'la iau'a tió'lem.' Ał'ta ayótetco iqé'sqés. Łąqo alé'xax
   carry her there to the supernatural beings. Now he went out blue-jay. Cut off he did it
to sea
BLUE-JAY AND IO'I MYTH. 155

Lā'yaqo'ō ka'nahuwe'. Lā'qxulqt, a'yō kā oxoela'i'tix: tio'lem'a, his hair all. He cried, he went where they were - the supernatural beings.

Atgilc'ā'ma aqixeñé'mate'. Atgé'pa tio'lem'a. "Ask, Lā'xi'ayam. They heard him somebody cried. They went the supernatural beings out of natural beings.

iqe'sqes. Lā'xka xik érxex-éxené'mate'. Lónas uyá/xk'un Xau blue-jay. He that he cried traveling. Perhaps his elder sister that one

óm'eq't. Īxå'xo-il iqe'sqes: "Ā-ya' ógú'kikala! "Lónas uyá'le dead."

He said much blue-jay: "Ah, my wife!" "Perhaps his sister

Xauq, te'xó-il uyá'kikala." Nixā'gila-č iqe'sqes. Aqage'la-it that, he says his wife. He landed blue-jay. She means of sorcery

qextce. Aqewa'amtexkō: "Qantsix' ka nó'meqt?" Nék-ćim:

intending. He was asked: "How many [days] and is she dead?"

"Ta'uluki nó'meqt. "Ā, mó'ya gó-y- ēxT gitá'lxam, la'cka. "Yesterday she died." "Ah, go to one people of a town, they

Lktō'kul l'paq alklā'x ēxTę' k'a'q'o-let. Nék-ćim iqe'sqes, ā'xka-y:

they know they had them one sleep. He said blue-jay, that

ō'o'lax atcō'mel ka nó'meqt. WiXt a'yō iqe'sqes. Qaxii'2 kulā-i day he bo'ght her and she died. Again he went blue-jay. When far

ka aya'kxo'yę. Wāx nē'ktułtę; wiXt a'yō iqe'sqes kā-y- oxoéthen he slept. On the next it got day; again he went blue-jay where they

morni ng. Lā'itx: tio'lem'a. WiXt ēxgexlt atgilc'ā'ma. Atgé'pa tio'lem'a:

were the supernatural. A they cried one hearing him. They went out the supernatural beings.

"Ā, iqe'sqes Lā'xi'ayam xik ixexenxené'mate'; Lónas uya'xk'un blue-jay. "Ah, blue-jay the poor one that he cries traveling; perhaps his elder sister

 nó'meqt." Īxå'xo-il uyá'kikala ó'meqt. Nixā'gila-č iqe'sqes. Aťgelx

died. He always his wife was dead. He landed blue-jay. They went to the beach

tio'lem'a. Aqigā'halx iqe'sqes. Ā, nēxgu'licsk iqe'sqes: "A'xka-y-

the supernatural. They went down blue-jay. Ah, he told them blue-jay: "That

qo'tac anó'mel ka nó'meqt. AyAMEGu'Q'tunam meqgelā'ęta'i.

day I bought her and she died. I brought her to you you cure her.

Aqō'kumam uyā'kikal iqe'sqes. Aqii'lxam: "Qantsix'x-e ta'ke

She was looked at his wife blue-jay's. He was told: "How many then

tóqo'tac anó'mel ka nó'meqt. AyAMEGu'Q'tunam meqgelā'ęta'i.

qo'tac anó'mel ka nó'meqt. AyAMEGu'Q'tunam meqgelā'ęta'i.

day I bought her and she died. I brought her to you you cure her.

Aqō'kumam uyā'kikal iqe'sqes. Aqii'lxam: "Qantsix'x-e ta'ke

She was looked at his wife blue-jay's. He was told: "How many then

nó'meqt. Īxå'xo-il uyā'kikala nó'meqt. Nixā'gila-č iqe'sqes. Aťgelx

died. He always his wife was dead. He landed blue-jay. They went to the beach

tio'lem'a. Aqigā'halx iqe'sqes. Ā, nēxgu'licsk iqe'sqes: "A'xka-y-

the supernatural. They went down blue-jay. Ah, he told them blue-jay: "That

nó'meqt. Īxå'xo-il uyā'kikala nó'meqt. Nixā'gila-č iqe'sqes. Aťgelx

died. He always his wife was dead. He landed blue-jay. They went to the beach

tio'lem'a. Aqigā'halx iqe'sqes. Ā, nēxgu'licsk iqe'sqes: "A'xka-y-

the supernatural. They went down blue-jay. Ah, he told them blue-jay: "That

"ā, mó'ktxu. "He was running that day she was alive. She was often running.

"Ah, two then sleeps."

"Oh, carry her

gō-y- ēxT gitá'lxam; La'ska lklō'kul mó'ktxu qLa'o-itt Lıpāq

to one people of a town, they that know two sleeps heal

alklā'x." WiXt a'yō iqe'sqes. Kula'yı a'yō; ayā'qxo'éi. Kawi'x' they do her."

Again he went blue-jay. Far he went; he slept. Early

WiXt neXe'Tōkō. Āltə wiXt a'yō. Ayō'yam gó-y- ēxT ita'ilxam-

again. He awoke. Again now he went he arrived at one their town.

Aqite'la'ma iqe'xené'matę. Nó'xauxa kā'la'xanę qō'tac tēlx-em: He was heard he cried traveling. They ran outside those people:

"Li'xuayam iqe'sqes; Lónas uyā'le ó'meqt." Lā'qxulqt. Nixā'gila-č blue-jay. They went down the supernatural. Now sticking that woman. He was told:

Aqite'la'ma iqe'xené'matę. Nó'xauxa kā'la'xanę qō'tac tēlx-em: He was heard he cried traveling. They ran outside those people:

"Li'xuayam iqe'sqes; Lónas uyā'le ó'meqt." Lā'qxulqt. Nixā'gila-č blue-jay. They went down the supernatural. Now sticking that woman. He was told:

"Te'xę ta'ke nā'qxoie?" "Ā, ta'ke lo'ne nā'qxoie." Aqlo'c'angam ltečq. "How many then her sleeps?"

"Ah, then three her sleeps." It was taken water

eki aqonii'amako. Aqii'lxam: "Mō'k'la gó-y- ēxT gitá'lxam; and her face was washed. He was told: "Carry her to one people of a town;

La'eka t'ayn' alklā'x lo'ne qLa'o-itt." A'yō iqe'sqes. "Qaxé they good they make it three sleeps." He went blue-jay. "Where

ayō'yam ka aya'qxo'yę. Wāx nē'ketułtę. WiXt a'yō. Qo'aql

he arrived and he called. The next it got day. Again he went. Near

morning

"Te'xę ta'ke nā'qxoie?" "Ā, ta'ke lo'ne nā'qxoie." Aqlo'c'angam ltečq. "How many then her sleeps?"

"Ah, then three her sleeps." It was taken water

eki aqonii'amako. Aqii'lxam: "Mō'k'la gó-y- ēxT gitá'lxam; and her face was washed. He was told: "Carry her to one people of a town;

La'eka t'ayn' alklā'x lo'ne qLa'o-itt." A'yō iqe'sqes. "Qaxé they good they make it three sleeps." He went blue-jay. "Where

ayō'yam ka aya'qxo'yę. Wāx nē'ketułtę. WiXt a'yō. Qo'aql
Atiqé'xóm élxAm. Aqilte'á'ma iqixé'éné'maté yó'ítet. Atgé'pa
he reached the town. He was heard crying while traveling he came. They went out
té'lx-ém: "Å, Liá'xuayam iqé'sqés, ixínxen'é'maté, Lójnas Lgá'xuayam
the people: "Åh, poor blue-jay, he cries while travel perhaps poor
ing.
uyá'lé o'meqt." Ixá'x-o'li uyá'k-kikal nó'meqt. Nixá'2gila-é iqé'sqés.
his sister died. He said much his wife died. He landed blue-jay.
"A-y- ógu'k-kikal nó'meqt." AqilorXam: "Qantsi'x'ë ta'ke
"Ah, my wife died." He was told: "How many then
ná'q'xo'ë'yë?" "Å, ta'ke la'k'ti ná'q'xo'ë." A'tla áq'xótekte ka'nauwe
sleeps?" "Åh, then four times sleeps." Now she was washed all
aqó'kxot. Nawi k'ë në'xax ité'a'teke. "Mók'ra go Xó'laë Xë't
she was At once nothing became her stench. "Carry her to these one
bathed.
gilá'lxam." Á'yó iqé'sqés; kulá'yi ayóyam; qoá'p atiqé'xóm
people of a town. Hewent blue-jay: far he arrived; nearly he reached it
e'lxam ayá'q'xo'ë. Kawi'2x: nixe'ëkó. A'tla wiXt a'yó
the town he slept. Early he awoke. Now again he went
ká óxóëlë'ëtx. tió'lemá. Iqix'é'énem mat atqiile'cma. Atgé'pa'
were they the supernatural A crying one they heard. They went out
the supernatural "Ah, the poor one blue-jay. Perhaps she died
ural beings.
Nixá'2gila-é iqé'sqés. À'tgelx tió'lemá. Nék'im iqé'sqés: "Á'xka
He landed blue-jay. They went the supernatural He said blue-jay:
"That
ó'otłax anó'mel, á'xka ó'o'lxax ka nó'meqt." "Å, qantsi'xë ta'ke
day I bought her, that day and she died." "Ah, how many then
ná'q'xo'ë nó'meqt?" "Å ta'ke qü'ni'emë ná'q'xo'ë." Ia'xkatë mät'lñë
nights she is dead?" "Åh then five nights." There seaward
ka agaqé'la-it. Nixe'1ë'ëc-tanXte. A'tla aqó'këte'pek. A'tla go
and she was cured. It took. Now she was carried from Now in the water inland.
tól agaqé'la-it. AtecalXa'tdakó uyá'k-ikala iqé'sqés. Gë'gula ité'qocte
the she was cured. She got well his wife blue-jay's. Below her buttekts
house
Le'knaqsó ilá'lqta. A'tla aqia'egökте! iqé'sqës go ita'xk;un
her hair long. Now he was brought into blue-jay to the eldest brother
of tió'lemá.
A'tla aqia'xi'xoteki iqé'sqës. Yünpa't ía'qóte Lá'yaqsó
the supernatural beings. Now they worked on him blue-jay. To here his buttekts his hair
aqlé'lx 1lal'lqta. Aqilorxam iqé'sqës: "Ia'xkayuk mtk'-ita! É'ka
it was made long. He was told blue-jay: "Here stay. Just as
usái'ka mxá'xó. Quine'm ila'xunu'n.x áló'qëmex'x Lgole'ëNëmk
we do. Five nights dead a person
L'pají amlá'xó-ilem'. Kawi'2x: nexe'leatekó qix. ió'lemá.
well you always make him." Early he rose that supernatural
being.
Aqilorxam iqé'sqës: "Nixuaxa le'mlxxx-it!" Qëx'tëe atelo'meklxo-it
He was told blue-jay: "Well spit!" Intending he spit
iqé'sqës, ac ia'xkayuk aluquna'ëtit'x Xó'la Lia'muXte. blue-jay, and there it fell down that saliva.
Ateclo'mekkoxit qix. ió'lemá. Lëq é'wa tá'nahata tól álunkæ'mxë
he spit that supernatural Striking thus the other the it struck side of house
qó'la Lia'mXte. Qoinëmi aya'q'xo'ëa iqé'sqës. A'tla atelo'mekko-it, that saliva. Five times his sleeps blue-jay. Now he spit,
Lëq é'wa tá'nahata tól álunkæ'mxë-it. A'tla ikakémë'na nëx'ax
striking thus the other the it fell down. Now a chief became side of house
iqé'sqës. Lá'лоqë në'xax iá'xkatë. A'tla ika'kXu atca'yaax. Aqilorxam
blue-jay. Long time he was there. Now homesickness affected him. He was told
"Ma'nix mnxg'omama, ma'nix e'k-it mi'a/xo, nêket qa'nisx blue-jay: "When you get home, when buying you do, not [any] how Lâ'miqcô e'k-it mi/a/xo." Ta'kéne'xkô iqë'sqës. NiXkô'mam iqë'sqës your hair buying do it." Then he went blue-jay. He arrived at home. 

gô-y-uyâ'xk'un. Ate'êk'xumuyâ'kikal. at his elder sister. He brought her his wife.

Lâ'qo-il Naqw'wmx qaX Òq'êknui. Qâx'xnax'a'xâx â'o'lo ian'â'kulu'i. Large her younger that woman. One day he went there far.

Al'o'yan gô iqë'sqës tâ'yaqlt, Algick'xânâplê gô naXkaopé. Al'ta he arrived at his house. He looked into the house at a hole. Now

tace'Exelk qaX uyâ'xk'ôn gô iqë'sqës exclâ'tx. Yukpâ'tema he saw her that his elder sister at blue-jay they two were. Down to here

Lâ'yaqcô iqë'sqës ilâ'La'Ta, NiXgô'mam qix ikâ'â'sks. Nâket his hair blue-jay long. He arriveded at home that boy. Not

nixgu'litex. Kawi'2x wiXt â'yo, WiXt atciEk'xânâplê. Â'xka he told. Early again he went. Again he looked into the house. She

ategu'âqâluyâ'xk'ôn, Qoa'â'qa'qo yâ'yo qoa'nâm Lâ'lâ'mama ka he recognized her his elder sister. Five times he went, five days and

agë'Exelk uyâ'xk'ôn, Agile'Exkem. "Mâ'tpâ, mâ'tpâ, au!" she saw him his elder sister. She called him: "Come in, come in, younger brother!"

agio'lxam. À'yôp!, age'li'cem. Al'ta ne'Xkô, NiXkô'mam; atciEk'xam she said to him. He entered; she said to him. Now he went He arriveded; he said to her to eat.

Li'â'naa: "Agë'xk'ôn gô iqë'sqës Òc?" Aqio'egam âme'xna ka his mother: "My older sister at blue-jay she-is." It was taken a stick and

aqixeg'lxâxâkô. Nige'tsax: "Naun'itka, naun'itka," nek'ìm, he was whipped. He cried: "Indeed, indeed," he said, "ageñe'lâ'mem; agegne'lxem, a'nop! ka agegne'lxem." Aqo'kêtam "she gave me to eat; she called me, I entered and she gave me to eat." Someone went to see

qaxê qigô a'qoxotk. Al'ta kî'ë, iâ'mka ikanîm impô'nitx. AqLo'gô where she where he had been Now nothing, only a canoe what was put He was sent up.

Lqoi'â'iqpx: gô iqë'sqës tâ'yaqlt, Al'ta nau'itka-ye-oc iâ'xkate gô a youth to blue-jay his house. Now indeed there was there at

iqë'sqes tâ'yaqlt ilâ'Xak; Emâna uyâ'xa. Al'ta ne'k-im ilâ'Xak; Emâna: blue-jay his house their chief his Now he said their chief:

"Aî'aq amecûlx'amam iqë'sqës. Ka'namwe xî'xla Lâ'yaqce teiLuno'ta." "Quick go and speak to blue-jay. All this his hair he shall give it to me."

Që'xctê aqiolâ'mam iqë'sqës: "Àx, Lâ'miqcô qle'mnxwünkx." Intending somebody went to blue-jay: "Ah, your hair is asked from you."

Nâket qa'da ne'k-im iqë'sqës. Qo'înâmèi që'xctê aqio'lxam. Al'ta Not at all he spoke blue-jay. Five times intending he was told. Now

nek'îm qix itâ'Xak; Emâna qo'îta téx'le'm, "Aî'aq, lxô'ya. he said that their chief those people: "Quick, we will go.

Lx quá'lxì, "Al'ta â'tgi téx'le'm. Ia'kwa aqio'egam è'ñatai iteq'potitik. We will haul. Now they the people. Here she was taken on one her forearm.

Ia'kwa è'ñatai iteq'potitik aqio'egam lé'xat, kanà'mtema tqa'pòtitik Here on the other her forearm she was taken one, both her forearms

aqto'egam. Aqio'x'tx-emt. Qo'ñp iqë'p'âl ayô'kô iqë'sqës. Në'xaxa were taken. She was put on her feet. Near the doorway he flew blue-jay. He became

iqë'sqës, wa'tsetsetsetsetse ayô'kô. Ia'xkate má'liwawî'ito qaX a blue-jay, wa'tsetsetsetsetse he flew. There she collapsed that

ô'knui. Që'xctê aqio'lxam iqë'sqës: "Onëk'kikal, iqë'sqës this woman. Intending he was told blue-jay: "Your wife, blue-jay."

1. CHINOOK
2. BOAS
3. BLUE-JAY AND IÔ'I MYTH.
There were Blue-Jay and his elder sister [Io'i]. The latter went every day digging roots. [Once upon a time] she said to her brother: "Make some arrows; the ducks, the geese, the tail-ducks always lick my buttocks." "Yes, I will do so," said Blue-Jay. The next day she went again digging. Then Blue-Jay made the arrows. When he had finished them he went and searched for his elder sister. When he came to the place where Io'i always dug roots he heard her scratching her anus. She looked back, turning her head over her shoulder. Now Blue-Jay spanned his bow and shot her in her buttocks. "Anah, Squint-eye" [she said]. She took away his bow and said: "These here are the birds," and she shot them. She killed a male mallard duck which was very fat. Then she said to her younger brother: "Go home, and when you get home give them the nose ornament to eat, keep for me only a stone and its rope." "I will do so," said Blue-Jay. Io'i had five children. He went home. Now he plucked the duck. He finished plucking it. Now he cut the fat of the duck and tied it to the noses of Io'i's children. He made a fire and said: "Go near the fire. Look into the fire in the middle of the house." Now he put a stone aside; a stone of that size. Now they looked into the fire and the fat became warm. Then they licked it off. Io'i went home. She opened the door and saw her children. Their faces had become flushed by the heat. Then she jumped into the house. The stone [which Blue-Jay had put aside] hit her right on her forehead and she fell down. She lay there a long time; she recovered, arose [and said]: "Anah, Squint-eye, what did I tell you? I told you to give them a little and to keep the stomach for me." Then she took her children away from the fire. Blue-Jay replied: "I thought so; why do you not speak plainly when you speak to me?"

Another time Io'i said to her brother: "Make me a canoe large enough for one leg." "I will do so," replied Blue-Jay. Io'i said: "When there are no roots here I shall always go to the other side when you have finished the canoe." "I think so," replied Blue-Jay. Early next morning Blue-Jay went and hollowed out a piece of cedar wood. He put his leg into the canoe [to measure it and made it just as large as his leg]. He finished the canoe and went to his sister. He said: "I have finished the canoe." They carried it to the water and went to the canoe. When she saw it [and noticed that] it was just large enough for one leg she said: "Anah, Squint-eye, what did I tell you? I told you to make a canoe large enough for one man." Blue-Jay replied: "I thought so; why do you not speak plainly when you speak to me?" On the next day Blue-Jay made a large canoe. It was good, large enough to carry one person. He brought it to his sister.
After a while his sister said to him: "You ought to get married. Take a wife. She shall help me dig roots. But take a dead one." "I will do so," said Blue-Jay. Now the daughter of the chief of a town had died. Blue-Jay went to the grave at night and took her out. Early the next morning he landed and said to his elder sister. "Here, I bring the dead one ashore, as you told me." "Anah, Squint-eye, I told you to bring an old one. Quick! Take her to the supernatural beings [and ask them to cure your wife]." Now Blue-Jay went. He cut off all his hair and began to cry. He went to the place where the supernatural beings lived. They heard somebody crying and went outside. They spoke: "Oh, see; that is poor Blue-Jay who is crying there; perhaps his sister died." But he cried all the time: "O, my wife; O, my wife." "Perhaps his sister died, but he said his wife." He landed and they tried to cure her. They asked him: "How long has she been dead?" He replied: "She died yesterday." [Then the supernatural beings said:] "Then you must go to another town where they can cure those who have been dead one day." Blue-Jay said: "She died on the same day when I bought her." He traveled on, and when he had gone some distance he lay down to sleep. On the next morning he went on and came to the town of the supernatural beings. They heard some one crying and went outside. They spoke: "Oh, see; that is poor Blue-Jay who is crying there; perhaps his sister died." But he always said his wife died. Blue-Jay landed and the supernatural people went down to meet him. He told them: "She died on the same day when I bought her. I bring her to you to cure her." They looked at her and asked him: "When did she die?" He replied: "She died two days ago." "Then you must carry her to another town where they know how to cure people who have been dead two days." Then Blue-Jay traveled on, and after he had gone a distance he lay down to sleep. Early the next morning he awoke and traveled on. After some time he reached a town, and the people heard him crying. They ran outside and said: "Oh, see; that is poor Blue-Jay; perhaps his sister died." He cried. He landed, and the supernatural people came down to meet him. Now the body of that woman was stinking. They asked him: "When did she die?" "O," he replied, "three days ago." They took water and washed her face. Then they said: "You must carry her to another town where they know how to cure those who have been dead three days." Blue-Jay went on, and after some time he lay down to sleep. Early the next morning he started again, and reached the town of the supernatural people. They heard him crying and said: "Oh, that is poor Blue-Jay who is crying there; perhaps his sister died." But he always said his wife had died. He landed. "O, my wife has died." They said to him: "When did she die?" "O," he replied, "four days ago." Now they washed the whole body and bathed her. The bad smell disappeared. [They said:] "Carry her to another town." Blue-Jay went. When he had gone some distance and had almost reached the town he lay down to sleep. Early
the next morning he awoke and traveled on to the place of the supernatural beings. They heard somebody crying and went outside and said: "Oh, see; that is poor Blue-Jay; perhaps his sister died." He landed and the supernatural people went down. He said: "She died on the same day when I bought her." "When did she die?" "Oh, five days ago." They tried to cure her there on the beach. Her heart began to move and they carried her up to the house. There they continued to cure her. And Blue-Jay's wife resuscitated. Her hair was so long that it hung down below her buttocks. Now they brought Blue-Jay into the house of the oldest one of the supernatural people, they worked over him and made his hair grow until it hung down to his thighs. They said to him: "Remain here; you shall do as we do. When a person has been dead five days you shall cure him." Early the next morning the supernatural man arose. [He sat down with Blue-Jay] and said: "Spit [as far as you can]." Blue-Jay tried to spit, but his saliva fell down near by. Then the supernatural being spat, and his saliva struck the other side of the house. Five days Blue-Jay tried, then he spat, and his saliva struck the other side of the house. Now he became a chief. He stayed there some time and then he became homesick. The supernatural people told him: "When you go home never give your hair in payment for a wife." Blue-Jay went home. He arrived at his elder sister's house with his wife.

The younger brother of the woman had grown up. One day he went some distance and reached Blue-Jay's house. He peeped into the house through a hole and he saw his elder sister sitting with Blue-Jay. Blue-Jay's hair reached down to his thighs. The boy came home, but he did not tell anything. Early the next morning he went again to the house and peeped into it, and again he recognized his sister. Five times he went and then his elder sister saw him. She called him: "Come in, come in, brother." He entered and she gave him to eat. Then the boy went home and said to his mother: "My elder sister is staying with Blue-Jay." The people took a stick and whipped him. He cried: "Indeed, indeed, she gave me to eat. She called me; I went into the house and she fed me." Then the people went to the burial-ground and saw that she had disappeared. Only the canoe was there. They sent a young man to Blue-Jay's house, and, indeed, there was the chief's daughter. Then the chief said: "Go to Blue-Jay and tell him that he must give me his hair in payment for his wife." The messengers went and said to Blue-Jay: "The chief wants your hair." Blue-Jay did not reply. Five times they spoke to him. Then the chief said to his people: "Let us go, we will take her back." Now the people went. They took hold of her, one at each arm. They put her on her feet [and dragged her out of the house]. Then Blue-Jay began to fly. He became a blue-jay and flew away: wa'tsétsétsétsé. The woman collapsed right there. Then they called him: "Blue-Jay, come back, she shall be your wife." But he did not return. Now they buried her again. She had died again.
15. IQE'SQES K'I I0'I ICTAXANAM.

BLUE-JAY AND IO'I THEIR MYTH.

1. Cxel'a-itx: I0'i k'a lgaw+wux. Qaxlx na'pol c'k-it atgag'yaax. They were there I0'i and her younger one night they did a wife brother.

tmenelotike. Agq 'mel I0'i. Agq/2ntuk tga'xam0ta. la'xkatex the ghosts. She was bought got day. They kept their dentalia. There

potlaklq aqaxo-iktek0. Nec'ktenk0, a'lsa kj'I0'i. I0'Iqte ne'xax

at night was kept. They kept dentalia. There

iqe'sqes. Ext iqe'taq, a'lsa ne'k-im: "Nu'xtkintmama ogu'xkun." blue-jay. One

year, then he said: "I shall go to search for her my elder sister.

A'lta qeltex atetuw'amtexogox ka'nauwe te'mEeX: "Qaxewa' Now trying he asked them all trees: "Where

alo'iix lgol'lexemk man'iix alonomeqtx?" Atetuw'amtexogox

he asked her [it]. He asked them

ka'nauwe telalaxu. Na2kct axelgulitek. A1'lasta u'xanix he asked them

all birds. Not they told. Next the wedge

ateuw'amtxogot. Agio1Xam: "Menge'meg'ktia! Iamo'kuq." Qogu

he asked her [it]. She said to him: "Pay me! I shall carry you." Where

iteq'atxala ayaxelax u'xanix. A'I'lt aqeg'megikte. A'I'ta

her [its] badness came on her [it] the wedge

ago'yuq'it ewa temewalema. Act0'yam u'te'nix k'a iqe'sqes

it earned him thus [to] the ghosts. They arrived the wedge and blue-jay

i1aqeiiloq e1Xam. K'te tXut qix, eIXam. G0 ke'mk'iti tix tOl,

[at] a large town. No smoke that town. At the last that house,

taqoa'ilol, a'lsa ia'xkatex tXut ateocz'ekel. A'I'ta ia'xkate atyup.

a large house now there smoke he saw it. Now there he entered.

L'ap atxex uya'xkun ia'xkate. "A'na' lgawwuq'," agio1Xam.

Find he did her his elder sister there. "Ah, my younger brother," she said to him.

"Qaxewa antemam? M0'meqnxna?" "A' n0eke anteqnix.

Where did you come! Are you dead?" "Ah, not I am dead. The wedge

agenaektke'xam. A'I'ta atcux0xlalqit qo'ta tO1L'ema ka'nauwe2.

brought me here on its back. Now he opened them those houses all.

Ta'mkxa tkaman'kxuk pa'lema qo'ta tO1L'ema. Iakenqena-itx:

only bones full those houses. It lay near her

uya'xkun eXt iauwuqeta k'i tkaman'kxuk. "Ik'ta atsuwa'

his elder sister one skull and bones. "What now

amiuguekxata tik tkaman'kxuk k'i x-ik iauwuqeta?" agio1Xam

will you do with these bones and this skull?" She said to him

uya'xkun: "Imne'qxiX, imne'qxiX." "Quitei ig0'legel itecnXt I0'i.

his elder sister: "Your brother, your brother-

always lie she does I0'i.

Eteiq'xix iauwuqeta agena'ixo-il. No2p0nen; a'I'ta noxulayutek

My brother-in- law a skull she always says to me." It got dark; now they arose

qo'tac tE'1XeM, eka pail no'xox qo'ta tO1L. Ia'l'elam le'kXa

those people, and full became that house. Ten

qo'ta tO1L. Atec0'Xam uya'xkun: "Qaxewa atgata'mam tike

that house. He said to her his elder sister: "Where they came these

tE'1XeM?" Agio1Xam uya'xkun: "Amne'luxena tE'1XeM? people?"

She said to him his elder sister: "Do you think people?"

Tne'melotike; tne'melotike. Agio'1Xam uya'xkun. I0'Iqte

Ghosts; ghosts." She said to him his elder sister. Long
ayő'la-it gо-y. uya'xk'um. Agió'lxam uya'xk'um: "Qői amuxo'qulax, he stood at his eldersister. She said to him his elder sister: "Future them amuxap'oxm. "A'ka auxe'lux." Nő'ponem ka nixe'ltXu-tek. fish in dipnet." Thus I think." It got dark and he made himselfready. Aľx'txtXu-tek Lć':Xat Lkắ'ask, eka wu-nu-u, nō xo-itxewa'ya-itx He made himself ready one boy, and whispering they spoke qő'tac tē'lx-em. Nā2ket atexu'tee'melētema-itx. Agió'lxam those people. Not he understood them. She said to him uya'xk'um: "Lemē'qocein Xő'la mtō'ya." Agió'lxam: "Nēkct his elder sister: "Your brother-in- law's relative this you two will go." She said to him: "Not mlupala'wulalema; ac kį'a mxā'xō." Aľta a'cto. Qo'ap acket'xōm speak much to him; and silent be." Now they went. Nearly they reached them.

tō'lx-em ogula'lam tē'le'tenuwāma. Aľta atexu-gōx'te'n nigelātam. people going down river in canoe. Now he helped them he sang. Kį'a no'xőx. Nē'kiket ē'wa gō'qōxiama. Tā'mkXa tkamō'kXuk Qūet they were. He looked thus in stern of canoe. Only bones ta'kXac gō'qōxiama. Aľta wiXt ayo'tete'lo. Aľta kį'a nē'xax, there were in stern of canoe. Now again he went down Now quiet he was, canoe stream.

ayő'tetc'lo. Gō'yi nē'xax, nix'enā'nakōc ē'wa gō'qōxiama. Aľta là'gune

10 he went down Thus he did, he looked back thus in stern of canoe. Now he was in the canoe.

wiXt qō'la Lkă'ask. Ateļō'lxam, ča'un aťe'lačx. "Qa'xē'y. umē'cal?" again that boy. He said to him, low voice he made. "Where yr weir?" atexu'lxam, làwā'2 atexu'lxam. Agió'lxam qό'la Lkă'ask: "Gō he said to him, slowly he said to him that boy: "There mā'ēmē." A'cto wiXt. Ateļō'lxam, tel'pak atexu'lxam: "Qaxe'gō-y. down stream." They said to him, loud he said to him: "Where went ume'cal?" Tā'mkXa tkamō'kXuk atakXā'la-it gō'qōxiama.

15 your weir?" Only bones they were in the canoe at the stern of the canoe.

wiXt kį'a nē'xax iŋ'e'sqēs. Nē'kikst, aľta wiXt là'gune Lkă'ask. Again silent he was blue-jay. He looked, now again he was in the boy, the canoe.

16 WiXt ča'un aći'lačx, aťeļō'lxam: "Qaxē'y. umē'cal?" Agō low voice he made, said he told him: "Where is your weir?" Agió'lxam: "lō'kuk." Aľta aexaxe'p-la. Nē'xē'gla ık'ta nį'yā'la-it said to him: "Here." Now they fished in He felt some was in the net dipnet. thing

18 gō-y. uya'nuXcin. Ateļō'lxat uya'nuXcin. Alťa là'mkXa in his dipnet. He lifted it his dipnet. Now only

19 lē'k'teqli'x. möket alaiy'la-it. Wāx aći'lačx gō Leqcu. Ka branches two were in the net. Pour out he did them into water. And mā'nxī Yẹ'qem'ę ateći'x uya'nuXcin. Pāl māxā'x te'kXon. Wāx after a little into water it did his dipnet. Full it got leaves. Pour out while ateci'x, qāmīx atkiq'ataXTx qō'ta te'kXon. Alktōme'teqix qō'ta

21 he did them, part they fell into [the those leaves. He gathered them up that canoe]

22 Lkă'ask. Lē'k'teqli'x. ala'y'la-it uya'nuXcin. Wāx aći'lačx qō' boy. A branch was in the net dipnet. Pour out he did it into Ltequn. Ană' te'kXon atay'la-itx; wāx ateći'x. Qāmīx wāx nō'xōx the water. Some leaves were in it; pour he did them. Part poured they out came
gō ikani'q qō'ta te'kXon. Alktōme'teqix qō'ta Lkă'ask. Möket in canoe those leaves. He gathered them up that boy. Two qi'at aći'lačx qō'ta Lē'k'teqli'x. "Xile'k nālo'Lkta löl'i; like he did them those branches. "Those I will take them löl'i; to her

24 Laxelgō'lxaya." Laqōqāl qō'ta Lē'k'teqli'x. AēX 고타, she will make fire with those branches. They came home.
BLUE-JAY AND IÖ'I MYTH.

A'etopteک. E'XLXaut iqè'sqès, qè'wa ace'Xenkena Alo'keptegam. They went up. He was angry blue-jay, because he had not caught. He arrived carrying up anything.

qò'ta lkj' ask ls e'ego-iè pál øp!ôlô. A'ltta aqô'lekte qax øp!ôlô. A'ltta ask that boy a mat full trout. Now they were roasted those trout.

A'ltta axktôq qo'la lkj' ask ls: "L, eka atceuXô'kXuê, atetaeqtgiluxa. Now he told much that boy: "Ah, and he threw it out of the canoe into the water.

qò'ta intà;ètènax. Lxpoè pál nè'xax intà;xènìm qè nektx eka that we had caught. Probably full was our canoe if not and

atacuXô'kXuê. Agio'IXam uyà'x'k'un: "Qà'daqça eka amnXô'kXuê he throw it away. She said to him his elder sister: "Why and did you throw away qò'ta intà;ètènax." AnnuXô'kXuê qè'wa l'e'k'teqL'ix? "Ta'Xka, that what you had caught. "I threw it away because branches." "That, tà'Xka tk; c'wuliXLq, agio'IXam; "Mx'eluXa l'e'k'teqL'ix? that food, she said to him; "Do you think branches?

Ma'ûx te'kXon, al'ta öp!ôlô; manix l'e'k'teqL'ix; al'ta le'qalema. When leaves, then trout; then branches, then fall salmon. Agio'IXam uyà'x'k'un: "Ujà'mo'kent l'e'k'teqL'ix a'qeqL'ix''a.

He said to her his elder sister: "Two branches I brought here, Lemxelgè'lxaya." No'lxà uyà'x'k'un. A'ltta mòkent le'qalema you will make fire. With she went to his elder sister. Now two fall salmon they.

Là'xac. Allo'k'eteptek. No'pl'am le'qalema klò'k'teau. Agio'IXam were in [the she carried them up. She entered fall salmon, carrying in hand. He said to her canoe].

uyà'x'k'un icè'sqès: "Qaxè' atsuwa' age'luxtk Iò'i Xò'ta his elder sister blue-jay: "Where now she stole them Iò'i those le'qalema?" Agio'IXam uyà'x'k'un: "Kà'la la'xa imè'k;ètènax. fall salmon?" She said to him his elder sister: "And this what you caught."

"Què'teî igò'qèpèl itèa'xt Iò'i. "Always he she does Iò'i.[

Nà'k'teuqte. A'yuulx è'wa mà'luñe icè'sqès. A'ltta ôlå'ox It got day. He went to thus seaward blue-jay. Now they were on the beach utà'xènìm qò'tae temèmelo'ctike. Ka'nauwe l xoîa'plxoap, qiûx a'ltta their canoes those ghosts. Allo holes, part now
tgà'xamìngax qaX utà'xènìm temèmelo'ctike. A'yuuptck icè'sqès. their lichens those their canoes the ghosts. He went up blue-jay. Agio'IXam uyà'x'k'un icè'sqès: "Qaxtsì'lx uyà'xènìm itèa'k;ìkàlák. He said to her his elder sister blue-jay: "How his canoes her husband Iò'i!" "Qòi eka kà' mkè'x, tkèrìmlà'ya té'lx'em. "Ka'nauwe Iò'i!" "Future and silent be, they will become the people." "All Loxô'plxoap utà'xanìnìm tike té'lx'em, Agio'IXam uyà'x'k'un: hols. He (at) them canoes those people. She said to him his elder sister: "Tè'lx'em na, té'lx'em na? Temèwuà'lema." WiXt no'pò'neu, "People [int.part.], people [int.part.] Ghosts." Again it grew dark, WiXt nixè'ltuxiâqteq; WiXt alxe'ltuxiteq qò'la lkj'âsk. again he made himself ready blue-jay; again he made himself ready that boy.

WiXt â'ctò. A'ltta aliXenemòxèm qò'la lkj'asks. Ka actò'ya mana. Again. He went that he teased him that boy. Where they will arrive

ta'cè ale'ltqanx, ta'mkXa tkamâ'kXuk. Teà'2xèl e'ka atce'lx. where he shunted, only bones. Several times thus he did ka actò'ya. A'ltta aèxaxa'plà. A'ltta atcîòpâ'yalx l'èk'teqL'ix; and they arrived. Now they flashed with Now he gathered them the branches; and the dipnet.

actòpà'yalx te'kXon, ka lxaûuwè'got ka pál nè'xax ictà'xanìn, he gathered them the leaves, and it became ebb-tide and full was their canoe. Ta'ke aci'Xò. A'ltta atceuXùmòxèm qò'tae temèwuà'lema. Then they went Now he teased those thing bones. Then they went Now he teased those ghosts.
IQE'SQES K'A IO'I THEIR MYTH.

Ma'nix actauwit'a/qtetx, actauwiqe/mxolox. Tämka tkamö'kXuk when they met one, he shouted. Only bones atakXa'la-ittx. AcXko'mam. Alt'a nag'ga'nuptek gö-y- uyá'xk'ún. were in the canoe. They carried them up to his elder sister.

Aktö'kXuuptek, le'qalama qämx ő'kö'n. She carried them up, fell salmon partly silver-side salmon.

Wax në'kteutkë. Alt'a a'yo iau'a qix, c'lxam iqë'sqes. Ö, next-day it became day. Now he went there that town blue-jay. Oh.

O'xuit tkamö'kXuk go qót'a tol'të'ma. Ná'pönem. "A, ő'kölê many bones in those houses. It got dark. "Ah, a whale lap aqá'yax." Agaya'löt qo'wë'wë'xqë uyá'xk'ún. Agió'lxam: find it is done. She gave it to him a knife his elder sister. She said to him: "A'iaq më'xënkö! É'kolè xi-iau lap aqá'yax." Né'xankö ta'ke

"Quick run! A whale that find it is done." He ran then

iqë'sqes. Ayó'yan gö tkamila'leq. Ayúkotá'óm qót'a té'lxem.
blue-jay. He arrived at the beach. He met them those people.

Atctuwa'amteixo. Tê'pâk atctuwa'amteixo; tê'pâk ateto'lxam:
He asked them. Loud he asked them; loud he said to them:

"Qaxë' x'ik ő'kolè në'xax?" Täm'kXa tkamö'kXuk noxo'la-it.

"Where this whale is?" Only bones lay there.

Atengü'le'qo-im qót'a t'auaqeta'akc. Ayó'e'taqlc. Kula'yi në'xankö. He kicked them much those skulls. He left them. Far he ran.

WiXt tgo'nikë ayungotá'om. Atceuixqe'muXLöl Täm'kXa
Again others he met them. He shouted much. Only

tkamö'kXuk nuxol'a-it. Teá'2xël ő'ka ateci'tax qót'a té'lxem.
bones lay there. Several times thus he did to those people.

Ta'ke ayagá'om qax o'më'xëx; à'qoa-it qax o'më'xëx. Lô'nas
Then he reached it that log: large that log. Perhaps

gyo' ey' itcâ'xelawunx qax ugo'le'm. Atctuwa'ímuXLöl iqë'sqes.
thus thick that its bark. Now and full people

teq'un'exte'ux tgaXt qax oole'm. Atceuwiqe'muXLöl iqë'sqes.
peel off they did it that bark. He shouted blue-jay.

Tâm'kXa tkamö'kXuk nuXo'la-it. Lâ'mkXa l'ke'kë'q xax oole'm.
Only bones lay there. Only pitch that bark.

Tequ'nxte'ux á'teáx Lô'nas qans'i'x. Atce'kxonä möket. Ne'Xkö.
Peel off he did it I do not much. He carried on his two know

IXLÖ'LE'xam: "Xne'lax që nauë'tka-y- ő'kolè. TaL; unqei'ekan.
He thought: "I thought if indeed a whale. Look a fir."

Ne'Xko, niXko'mam. Ka'lä'xañen ateaXe'kXuñe uyâ'le'm. Ayó'pö!. He went home, he at home. Outside he threw it down his bark. He entered.

Ateó'lxam uyá'xk'un: "Nxe'lxax që nauë'tka-y- ő'kolè, taL; oole'm.
He said to her [to his elder sister: "I thought if indeed a whale, look bark.

Agió'lxam uyá'xk'un: "É'kolè-y- ő'kolè. Mxe'lxax nay-y- oole'ni?"
She said to him his elder sister: A whale, a whale. You think [int part.] bark!"

No'pa-y- uyá'xk'un. Alt'a möket ià'qiLq; õ'kolè e'Xöc. Naka'äm
She went his elder sister. Now two its cuts were on the ground.

Iq'i: "Macë'teix ő'kolè. Qana'xl alía'xelawenx xik iqe'sqës.
Iq'i: "Good whale. Very thick this whale.

Ateia'qxamt iqe'sqës. Alt'a-y- i'kolè-y-ë'Xöc. Ne'Xtaök iqe'sqës.
He looked blue-jay. Now a whale was on the beach. He turned back blue-jay.

Nile'lttaqt lgo'lexemk iqe'sqës, lgë'etxö't öole'm. Atceal'e'lxam.
He met a person blue-jay. He carried on bark. He shouted.

Täm'kXa tkamö'kXuk nuXo'la-it. Ateq'egam qax oole'm,
Only bones lay there. He took it that bark.

atea'xônga, ne'Xkö. NiXko'mam. Alt'a ő'ka ate'ctax qót'a
carried he carried on he went. He arrived at home. Now thus he did them those

temëwu'dem. Al'a'xti ő'xoë'y- ià'kolè nixa'la'x iqe'sqës.
ghosts. In course of time much his whale became to him blue-jay.
Blue-jay and 10'1 Myth

Blue-Jay. A lta wiXt ayö'la-it i'a'xka iqę'sqęs. A lta wiXt a'yö'la i'aun a qix

Now again he stayed that blue-jay. Now again he went there that
e'lXan. A lta ayö'p'lam go qō'ta t'loł. Ateći'egaм ił'a'veqeta
town. Now he came into that house. He took it its skull
Lk'ja'cke, ateći'qona-it go qō'ta taoq'at-i ita tkamo'kXuk. Ateći'egaм
a child, he put it on to those large bones. He took it
qix. i'a'qoa-il čauwá'qeta, ateći'qona-itX go qō'la Lk'ja'cke
that large skull, he put it on to those child's
Lā'XamokXuk. Ka'nanuwa'y- e'ka ateći'tax qō'ta te'l'x'em. 5
All thus he did them those people.
Ateći'xelategux Lk'ja'cke qigō nōpō'nemix. Qe'xteč e'lo'ga-itx. 6
He rose to his feet the boy when it grew night. Intending he sat.
Ale'k'; ča'p'xixŁx. Ateiliki Łx'ait Łqayqta. Ateći'xelatekō Lq'eyo'qxut. 7
He felt over. It threw him down his head. He rose the old man.
Kullku'l čę'laqti. Wāx wiXt nektč'oktxe. A lta wiXt 8
Light his head. On the next again it came day. Now again
morning
atctauwiXa'ktegux tga'qtoqake. Anā' tga'qot'it e'ka atctā'x qō'ta
they replaced them their heads. Sometimes their legs thus he did them those
tměnolę'tike. Ė'wa Lq'eyo'qxut gene'm Lā'kowit nō'xox; Ė'wa
ghosts. Thus an old man small his legs he made; thus
Lk'ja'sks Lq'aoq'it Lā'kowit nō'xox. Anā' Lq'gil Lā'kowit, Ė'wa Le'k'ala
a boy large his legs he made. Some a woman her legs, thus a man
times
Lā'kowit atće'leLax. Ateći'Xumak;Έ'm'unapax le'k'ala Lā'kowit ka
his legs he made to He exchanged them a man his legs and
ka
Lq'gil. Alā'xítka aqeq'nina. Ateći'Xam i10'i i-teć'k'ikal: "Ta'ke
a woman's. In course and he was disliked. He said to her 10'i her husband: "Then
atkeći'nina tike té'l'x'em, Xōgu e'ka atetā'x. Tgtl'ō'k'ti miōlā'ma
they dislike they these people, because thus he does to them. Good you tell him
alā' iXk'oya. A lta nekEt tux tōgtex tike té'l'x'em." Qe'xteč
now he will go home. Now not like they do him these people." Intending
gixao'čwunīł LGa'wuX i10'i. xa'qoxqal ateći'xteimaox. WiXt 10
she stopped him his younger 10'i. Can not he understood her. Again
ně'kteuktē. NixεTōkō kawΧX. A lta agiö'k'tcan go įteć'pōtīk
it got set. He arose early. Now she held it in her arm
ēuwā'qeta 10'i. Ateći'xaluktegō. Eh'kta wiXt agiö'k'tcan 11
askull 10'i. He threw it away. "What again she holds it
10'i ĭe'uweqata?" "Anā' imę'qxiX, ta'ke lekā më'xax ią'tuk, 12
i10' a skull?" "Anah your brother- then break you did it his neck.
in-law
Nō'pōnom. A lta ė'yateļa įa'qix. A lta aqigčē'la-it įa'qix. 13
It grew dark. Now his sickness his brother- in-law
Again
Atigčē'la-it ėa'cōlal, tlaya' ně'xax įa'qix. 15
They cured him his relatives, well he became his brother-in-law.
A lta ne'Xko, iqę'sqęs. Agiö'lxam uyā'k'uxum: "Qā'tl'łec'em, 16
Now he went home, blue-jay. She said to him" his elder sister: "Take care,
imęxę'ňaye. Manix oxō'lXat témə'ema, niqet wa'x'awx amlō'kōtx; 17
be careful. When it burns prairie, not pour out do it;
gō tr'alałkt témə'ema têx'i wax'xawx amlō'gux." "Ak'a anxe'Łxw, 18
at the fourth prairies then pour out do it." "Thus I think,"
ne'k'ım iqę'sqęs. A lta ne'Xko. Ayugō'om těXt témə'ema. A lta 19
he said blue-jay. Now he went home. He reached one prairie. Now
qė'ękō trial qō'ta témə'ema. A lta Lpęl wax ikę'x iķ'ę́'wax. Wa'x'awx 20
it was hot that prairie. Now red blow they did flowers. Pour out
som
ateł'kxax qix. iķ'ę́'wax. Nau'i Xuet' ną'xax XaX uyā'ckan a'ęEx. 21
he did it much those flowers. At once half full it became this his bucket one.

Ayungo’ptegam. Qót’a tem’á’ema gō ke’mk-ité oxó’lXat. WiXt těXt he came up into the That the prairie at end burnt. Again one woods.

ayúgo’om tem’á’ema. Ateo’ekeI ian’a teč’tkum oxó’LXat a’lta. he reached it a prairie. He saw it there half it burnt now.

“Tá’xka taIj x-itík akeńe’/Xam agé’xk’un.” Wa’xwax ateló’kxux “That look! this she said to me about my elder sister.” Pour out he did it

gō qaX uyá’ëXatk. Naxá’tstXóm a’eXt uyá’egan. WiXt a’gō’n on that He finished it one bucket. Again one more atc’o’egam uyá’ékan, qo’a’p Xu’e’t ná’xax ka nigó’ptegamé. WiXt he took it his bucket, nearly half it became and he came up to the Agin woods. But

těXt ayúgo’om tem’á’ema, Lá’lön tem’á’ema. A’lta tci’tkum pet one he reached it a prairie, the third prairie. Now half really oxó’lXat. Ateo’egam a’eXt uyá’ékan. Naxá’tstXóm uyá’ékan; it burnt. He took it one his bucket. He finished his bucket; atc’o’egam a’gō’n uyá’ékan. Xu’e’t ná’xax uyá’ékan ka nigó’ptegamé, he took it one more his bucket and he came up to the woods.

A’lta mō’ketka lia’ekanema agó’n Xu’e’t. WiXt těXt ayúgo’om A’lta a’eXt ka uyá’ékan ugó’itX. Ateungo’m wiXt Now two only his buckets and more a half. Again one he reached it tem’á’ema. Leqy ka’nauwe oxó’lXat. Ateo’egam qaX Xu’e’t uyá’ékan, a prairie. Almost whole it burnt. He took it that half bucket. Naxá’tstXóm. Agó’n a’eXt o’egam atc’o’egam, eka nigó’ptegam ká he finished it. One more one bucket he took it, and he came up to the and woods

naxe’tstXóm. A’lta a’eXt ka uyá’ékan ugó’itX. Ateungo’m wiXt he finished it. Now one only his bucket was left. He reached it again těXt tem’á’ema. A’lta ká’znuwe oxó’lXat. Wa’xwax ateló’kXuk. one prairie. Now the whole burnt. Pour out he did it.

Qo’a’p atectutetXó’nam qo’t’a tem’á’ema, ka nexe’tstXóm uyá’ékan. Nearly he came finishing it that prairie, and he finished it his bucket.

Laq’u ní’xax iá’téxut. A’lta atciagE’ltcim qaX o’o’lepkeX. Nixe’tela Take off he did his bear-skin. Now he struck it that fire. It burnt

ka’nauwe iá’itéxut. A’lta Lá’yaqtq a’lelaxta, ac’XlXa ka’nauwe the whole his bear-skin Now his head last, it burnt all

Lá’yaqéó. A’lta nė’XlXa. his hair. Now he burnt.

Ayó’meq itqó’sqës. Tcxi’ nö’dponem. Oc uyá’xk’un: He was dead blue-jay. Just it grew dark. There was his elder sister: “kukukukukuku ío’l!” Acaxa’lqélx uyá’xk’un: “Aná’, LgawuXá’.” she cried A’lta his elder sister: “Aná. my younger brother,” “Kukukukukuku ío’l!”

ná’k-im; “take ayó’meq LgawuXá’.” Ŝ’wa Ŝ’untai qix: òqëèl she said, “then he is dead my younger Thus on the other That creek brother.”

qigó no’lXamit qaX uc’Xatk. Agió’cgílx ikaní’m, aginó’lelam where it led to the that road. She launched a canoe, she went to fetch him water

Lágà’wunX. Naigà’om Lgá’wunX. “Masà’tsílx ikaní’m, ío’i.” Agió’Xam her younger. She reached her younger “Pretty the canoe, ío’i.” She said to him brother.“

uyá’xk’un: “Ka ia’xka qé’wa amió’lxam tiá’xamiguX.” “A, lá, his elder elder: “As what you said to it it had lichen.” “Ah, lá.

quë’të igól’gele teáxt ío’i. lxo’a’p ikë’x ta’nuX XianX, always lies she makes ío’i. Holes were the other ones those, tiá’xamiguX.” Agió’Xam: “Amó’meq ta’ke.” “Nu quë’të they had lichens.” She said to him: “You are dead now.” “Nu always

igól’gele tecxt ío’i.” A’lta agá’yuXl č’wa č’untai Lgá’wunX. A’lta lies she makes ío’i. Now she carried him thus to the other her younger Now side brother.
atcat'ixam tél'x'ém. Gó-y. ókùlù'lam, gó-y. tlukúmùa óxuégal'li. 1
he saw them people. There they sang, there tlukúmùa they played
much,
gó-y. ómé'm'ntöl oxuégal'li; gó tá'åmëmècè êmelaè oxuégal'li; gó-y.
there beaver teeth they played there women's tlukúmùa they played
much;
i'pkl'ala oxuégal'li; gó iqá'lxal oxuégal'li; gó wá'cakoa-í oxuégal'li;
hoops they played there ten disks they played there wá'cakoa-í they played
much;
gó-y. ókö'tex'tem ia'á'ku lú'li yé'éxt é'x'lam. Itcauítë'emë'le't ëqë'sqës.
there they sang con- there far one town. He heard them blue-jay.

Oxuíwá'yu'l kumüm, kumüm, kumüm, kumüm, oxuíwá'yu'l. À'yo'ó që'xtëc
they danced kumüm, kumüm, kumüm, kumüm, they danced. He went intending
much;
gó që'xtëc ulóù'lam. Që'xtëc nigë'lam na-xé'lqë'm-xló'll, eka
to those singers. Intending he sang he shouted, and
aqiá'o'nìm ëqë'sqës. Àwa'që'xtëc ayó'ix atcauidë'm-xló'lx, eka
he was laughed blue-jay. Thus intending he went he shouted always at them, and
at
aqiá'o'nìm-x. Å'ë'pë! gó té'laq'l, gó tâ'yaql ia'që'xix. Àlta lòc
he was laughed at. He entered in his house, in his house his brother-in-

lkùí'max, masà'tsilx lgá'k'ikal lò'lì. Agió'l'xam: "K'ja ia'xka qiàu
a chief, pretty her husband ló'tì. She said to him: "And he when
lékù mé'xax ia'tìk." "Që'xtëc igó'tlé'gi teáxt lò'lì. Qá'xiwà
break you did it his neck. "Always lies she makes ló'tì. Whence
nà'të'màm Xàk ókùn'mì. Masà'tsilx ókùn'mì." "K'ja ia'xka qiàu
they came those canoes? Pretty canoes." "And this when
mà'xò-ìl tá'x'xmlìngù'nìx." "Që'xtëc igó'tlé'gi teáxt lò'lì. Ka'nuàwò
you always they had lichens. "Always lies she makes ló'tì. All
said

tél'ix'mì xoa'plexoap, qà'mq tã'x'xmlìngù'nìx." "Amò'mëqì, amò'mëqìt," 10
the others holes, partly they had lichens." "You are dead, you are dead,
agió'l'xam uýà'xkù'nì; "mm, amò'mëqìt." "Që'xtëc igó'tlé'gi teáxt
she said to him his elder sister; "mm, you are dead." "Always lies she makes
lò'lì." Që'xtëc atcauidë'm-xló'lì xó'tëc tél'x'ém, eka atgiá'o'nìm-x.
"Intending he shouted at them always those people, and they laughed at him.

Tá'mënumà nèxà'x, kjà nèxà'x. Ayàkë'ë'tì'mëqìt lgà'wù'nìx. 15
Give up he did, silent he became. She forgot him her younger
brother,
agió'xtkùn'màm. Álta gó qoá'p atcat'ix qó'tëc óxuíwá'yu'l. 16
she went to look for him. Now then near he was them those dancers.

Quó'mëmì ayá'xqòyà-ë, alà'xì ne'èckòp! gó qó'tëc óxuíwá'yu'l
Five nights, then he entered at those dancers
17
iqé'sqës. Agíxa'lqá'lë-y- uýà'xkù'nì. Álta jì'n'wi'l ë'wa tr'kù'lka
blue-jay. She opened the door his elder sister. Now he danced thus up
18
tiá'owòtì, è'wa è'ck-ë'màtex. Nà'xtàkò-y- uýà'xkù'nì, nàge't'sax. Álta
his legs, thus head downward. She turned back his elder sister, she cried. Now
19
wi'x'tà wùk; ayó'mëqìt. Ayó'mëqìt k'jà wi'x'tà lì'lu'mòkëtè ayó'mëqìt.
again really he was dead. He died and again a second time he died.

Translation.

There were Blue-Jay and lò'lì. One night the ghosts went out to
buy a wife. They bought lò'lì. [Her family] kept the dentalia [which
they had given] and at night they were married. On the following
morning lò'lì had disappeared. Blue-Jay stayed at home for a year,
then he said: "I shall go and search for my sister." He asked all the
trees: "Where do people go when they die?" He asked all the birds,
but they did not tell him. Then he asked an old wedge. It said: "Pay me, and I shall carry you there." Then he paid it, and it carried him to the ghosts. The wedge and Blue-Jay arrived near a large town. There was no smoke [rising from the houses]. Only from the last house, which was very large, they saw smoke rising. Blue-Jay entered this house and found his elder sister. "Ah, my brother," said she, "where do you come from? Have you died?" "Oh, no, I am not dead. The wedge brought me hither on his back." Then he went and opened all those houses. They were full of bones. A skull and bones lay near his sister. "What are you doing with these bones and this skull?" [asked Blue-Jay]. His sister replied, "That is your brother-in-law; that is your brother-in-law." "Pshaw! I'o'i is lying all the time. She says a skull is my brother-in-law!" When it grew dark the people arose and the house was [quite] full. It was ten fathoms long. Then he said to his sister: "Where did these people come from?" She replied: "Do you think they are people? They are ghosts." He stayed with his sister a long time. She said to him, "Do as they do and go fishing with your dipnet." "I think I will do so" [replied he]. When it grew dark he made himself ready. A boy [whom he was to accompany] made himself ready also. Those people always spoke in whispers. He did not understand them. His elder sister said to him; "You will go with that boy; he is one of your brother-in-law's relations." She continued: "Do not speak to him, but keep quiet." Now they started. They almost reached a number of people who went down the river singing in their canoes. Then Blue-Jay joined their song. They became quiet at once. Blue-Jay looked back and saw that [in place of the boy] there were only bones in the stern of his canoe. They continued to go down the river and Blue-Jay was quiet. Then he looked back towards the stern of the canoe. The boy was sitting there again. He said to him in a low voice: "Where is your weir?" He spoke slowly. The boy replied: "It is down the river." They went on. Then he said to him in a loud voice: "Where is your weir?" And only a skeleton was in the stern of the canoe. Blue-Jay was again silent. He looked back and the boy was sitting again in the canoe. Then he said again in a low voice: "Where is your weir?" "Here," replied the boy. Now they fished with their dipnets. Blue-Jay felt something in his net. He lifted it and found only two branches in his net. He turned his net and threw them into the water. After a short while he put his net again into the water. It became full of leaves. He turned his net and threw them into the water, but part of the leaves fell into the canoe. The boy gathered them up. Then another branch came into [Blue-Jay's] net. He turned the net and threw it into the water. Some leaves came into it and he threw them into the water. Part of the leaves fell into the canoe. The boy gathered them up. [Blue-Jay] was pleased with two of the branches [which had caught in his net]. He
thought: “I will carry them to Iō’i. She may use them for making fire.” These branches were large. They arrived at home and went up to the house. Blue-Jay was angry, because he had not caught anything. The boy brought a mat full of trout up to the house and the people roasted them. Then the boy told them: “He threw out of the canoe what we had caught. Our canoe would have been full if he had not thrown it away.” His sister said to him: “Why did you throw away what you had caught?” “I threw it away because we had nothing but branches.” “That is our food,” she replied. “Do you think they were branches? The leaves were trout, the branches fall salmon.” He said to his sister: “I brought you two branches, you may use them for making fire.” Then his sister went down to the beach. Now there were two fall-salmon in the canoe. She carried them up to the house and entered carrying them in her hands. Blue-Jay said to his elder sister: “Where did you steal these fall salmon?” She replied: “That is what you caught.” “Iō’i is always lying.”

On the next day Blue-Jay went to the beach. There lay the canoes of the ghosts. They had all holes and part of them were mossgrown. He went up to the house and said to his sister: “How bad are your husband’s canoes, Iō’i.” “Oh, be quiet,” said she; “the people will become tired of you.” “The canoes of these people are full of holes.” Then his sister said to him: “Are they people? Are they people? They are ghosts.” It grew dark again and Blue-Jay made himself ready. The boy made himself ready also. They went again. Now he teased the boy. When they were on their way he shouted, and only bones were there. Thus he did several times until finally they arrived. Now they fished with their dipnets. He gathered the branches and leaves [which they caught] and when the ebb-tide set in their canoe was full. Then they went home. Now he teased the ghosts. He shouted as soon as they met one, and only bones were in the canoe. They arrived at home. He went up to his sister. She carried up [what he had caught]; in part fall salmon, in part silver-side salmon.

On the next morning Blue-Jay went into the town. He found many bones in the houses. When it grew dark [somebody said]: “Ah, a whale has been found.” His sister gave him a knife and said to him: “Run! a whale has been found.” Blue-Jay ran and came to the beach. He met one of the people whom he asked, speaking loudly: “Where is that whale?” “Only a skeleton lay there. He kicked the skull and left it. He ran some distance and met other people. He shouted loudly. Only skeletons lay there. Several times he acted this way toward the people. Then he came to a large log. Its bark was perhaps that thick. There was a crowd of people who peeled off the bark. Blue-Jay shouted and only skeletons lay there. The bark was full of pitch. He peeled off two pieces, I do not know how large. He carried them on his shoulder and went home. He thought: “I really believed it was a whale, and, behold, it is a fir.” He went home. When he
arrived he threw down the bark outside the house. He entered and said to his sister: "I really thought it was a whale. Look here, it is bark." His sister said: "It is whale meat, it is whale meat; do you think it is bark?" His sister went out and two cuts of whale lay on the ground. Iō'i said: "It is a good whale; [its blubber] is very thick." Blue-Jay looked. A whale lay on the beach. Then he turned back. He met a person carrying bark on his back. He shouted and nothing but a skeleton lay there. He took that piece of bark and carried it home on his shoulder. He came home. Thus he did to the ghosts. In course of time he had much whale meat.

Now he continued to stay there. He went again to that town. He entered a house and took a child's skull, which he put on a large skeleton. And he took a large skull, which he put on that child's skeleton. Thus he did to all the people. When it grew dark the child rose to its feet. It wanted to sit up, but it fell down again because its head pulled it down. The old man arose. His head was light. The next morning he replaced the heads. Sometimes he did thus to the legs of the ghosts. He gave small legs to an old man, and large legs to a child. Sometimes he exchanged a man's and a woman's legs. In course of time they began to dislike him. Iō'i's husband said: "These people dislike him because he maltreats them. Tell him he shall go home. These people do not like him." Iō'i tried to stop her younger brother. But he did not follow her. On the next morning he awoke early. Now Iō'i held a skull in her arms. He threw it away: "Why do you hold that skull again, Iō'i?" "Ah, you broke your brother-in-law's neck." It grew dark. Now his brother-in-law was sick. A man tried to cure him and he became well again.

Now Blue-Jay went home. His sister gave him five buckets full of water and said: "Take care! When you come to burning prairies, do not pour it out until you come to the fourth prairie. Then pour it out." "I think so," replied Blue-Jay. Now he went home. He reached a prairie. It was hot. Red flowers bloomed on the prairie. Then he poured water on the prairie and one of his buckets was half empty. He reached the woods and soon he came to a prairie, which was burning at its end. He reached another prairie which was half on fire. "That is what my sister spoke about." He poured out on his road the rest of the bucket. He took another bucket and when it was half empty he reached the woods on the other side of the prairie. He reached still another prairie, the third one. One half of it burned strongly. He took one of his buckets and emptied it. He took one more bucket and emptied one-half of it. Then he reached the woods on the other side of the prairie. Now he had only two buckets and a half left. He reached another prairie which was almost totally on fire. He took that half bucket and emptied it. He took one more bucket and when he reached the woods at the other side of the prairie he had emptied it. Now only one bucket was left. He reached another prairie
which was all over on fire. He poured out his bucket. When he had come nearly across he had emptied his bucket. He took off his bear-skin blanket and beat the fire. The whole bear-skin blanket was burnt. Then his head and his hair caught fire and he was burnt.

Now Blue-Jay was dead. When it was just growing dark he came to his sister. "Kukukukukuku, Iō'i," he said. His sister cried: "Ah, my brother is dead." His trail led to the water on the other side of the river. She launched her canoe and went to fetch him. She reached him. Iō'i's canoe was pretty. She said to him: "And you said that canoe was moss-grown." "Ah, Iō'i is always telling lies. The other ones had holes and were moss-grown." She said to him: "You are dead now [therefore you see them differently]." "Iō'i is always telling lies." Now she carried her brother across to the other side. He saw the people. They sang, they played ihtlukum, they played dice with beaver teeth; the women played their ihtlukum; they played hoops; they played dice with ten disks; they played wacakoa-i. Farther in the town they sang conjurers' songs. Blue-Jay heard them. They were dancing, kumm, kumm, kumm, kumm. He wanted to go to these singers. He tried to sing and to shout, but he was laughed at. He went and tried to shout but they all laughed at him. Then he entered his brother-in-law's house. There was a chief; Iō'i's husband was good looking. She said: "And you broke his neck." "Iō'i is always telling lies. Whence came these canoes? They are pretty." "And you said they were moss-grown." "Iō'i is always telling lies. The others had all holes. Part of them were moss-grown." "You are dead now [therefore you see everything differently]," said his sister. "Iō'i is always telling lies." He tried to shout at the people, but they laughed at him. Then he gave it up and became quiet. His sister forgot him [for a moment]. When she went to look for him, he stood near the dancers. After five nights he entered their house. His sister opened the door and saw him dancing on his head, his legs upward. She turned back and cried. Now he had again really died. He had died a second time
16. IQE'SQES K'À I0'I ICTÀ'KXANAM.

BLUE-JAY AND I0'I THEIR MYTH.

lgà'wux Lxëlà'ítix iqë'sqës, I0'i itcà'xal uyà'xk'ìun. Her younger brother there were blue-jay, I0'i her name his elder sister.

2 "Txwa'ì:ama I0'i, " ateòÍIxam uyà'xk'un, "go ipò'époe." Kawì'x-

"We will go visiting I0'i," he said to her his elder sister, "at magpie [I]." Early

ka a'cë'to. Qo'ap aegià'xóm ipò'époe. I0'göe tâ'yaql. Acxë'gela-i, and they nearly reached magpie. He was on his house. They two landed, top of

4 a'cë'tópek. Ateò/plam. Iac ipò'époe go tâ'yaql, eka me'nüxë they went up. They came into There magpie in his house, and a little while the house, was

5 ayò'ta-it ka ateò'gniìë. Ateò'gniìë tâ'yaql. Lìap a'cëtax aëXt he stayed and he swept it. He swept it his house. Find he did it one

6 umò'ëkXux. Ateà'lënu'uya go Lià'xëmalaptekxìx. AteÈ'xeltuq salmon egg. He put it into in his topknot. He heated them

7 loqà'nakë. ALO'ëkò-it loqà'nakë. Ateò'egam oòmöë'cëX, AteÀ'lëttk stones. They were hot. They swept it He took it a kettle, he poured into it

8 líteq qaX oòmöë'cëX. A'Ìta ateanà'na-it qaX oòmöë'kXux go qaX water that kettle. Now they put it into that salmon egg in the water

9 oòmöë'cëX. A'Ìta ateò'tëxeXem, ateò'tëxeXem. PÀl nà'xax oòmöë'cëX kettle.

10 qò'là lìnò'ëkXux. Aqëlegelò'lit iqë'sqës k'à uyà'lek. A'Ìta those salmon eggs. It was placed before blue-jay and his sister. Now

11 acelxlà'lem, acelxlà'lem, eka Xùe'te nà'xax qaX oòmöë'cëX ka they ate, they ate, and half became that kettle and acë'aië'të. A'Ìta aegë'iòkù, aex'Gqò Agiò'lxam uyà'xk'un: "Aì'ag they were now they carried it, they went She said to him his elder sister: "Quick

12 xë'lìsa. MÀ'nëwà me'tixa," nà'k-im qaX I0'i. Në'k-im iqë'sqës: home. he said that I0'i. He said blue-jay: let us go to the You first go to the beach," the beach.

13 "MÀ'nëwà me'tixa." Nò'ìlxa uyà'xk'ùn iqë'sqës. Në'k-im iqë'sqës: "You first go to the beach." She went to his elder sister blue-jay's. He said blue-jay:

14 "We'è-xë metga'ìlemam Xàk oòmöë'cëX." Në'k-im ipò'époe: "nò'ya." "To-morrow come and fetch this kettle." He said magpie: "I shall go."

15 Aex'gor'mam iqë'sqës. Kawì'x na-ìxë'lìgìlx iqë'sqës. AyoÌlxe'wulX They came home blue-jay. Early he made fire blue-jay. He went up

16 go te'tegaql. A'Ìta ia'xkàtë ayò'ta-it. Take ateò'lxam uyà'xk'un: on their house. Now there he stayed. Then he said to her his elder sister:

18 "Ikxì'm iò'itët." "Io'itët që've'awiò'lxam itià'ya." Nixà'gëla-i "A canoe is coming." "It is coming because you said to him he shall He landed come."

19 a'Ìta ipò'époe. À'yuuptek ipò'époe. Ayò'txùít iqë'sqës. Atèò'tùkìxiè now magpie, He went up magpie, He stood there blue-jay, He swept to the house.

20 tâ'yaql. Lìap a'cëtax aë'xt òömì-ìkXux. Ateà'len'uya his house. Find he did it one salmon egg. He put it into

21 lìà'xëmalaptekxìx. Atoèì'kXunì tâ'yaql. Atèò'tùkìxiè, A'Ìta his topknot. He finished his house he swept it. Now

22 alè'xeltuq loqà'nakë. ALO'ëkò-it loqà'nakë. Ateò'egam oyà'amicX, he heated them stones. They were hot the stones. He took it his kettle, ateò'lhëttk líteq. Atoèì'egam qaX òömì-ìkXux ateò'len'qà'na-it he poured into it water. He took it that salmon egg he threw into the water.

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gö q'o'la lteuq. A'lt'a atel'a'lelXatq q'o'la lq'ina ke kl'o'eko-it. Lep
in that water. Now he threw them into it those stones hot ones. Boil
nä'xax qaX oöme'e'cX. A'lt'a atekgë'të, A'lt'ake nö'xax ipö'epöe,
it did that kettle. Now he covered it. Thus he did magpie,
ä'2'ka wiXt nixë'xk; ela. Io'lıqte ka atel'elge'laKó. Kë-e, nïkë
th also he imitated. Long time and he uncovered it. Nothing, not
e'kta gö qaX oöme'e'cX. "E'Xtka tænLi ix-ela'xö iqe'sqes."
anything in that kettle, "One only what may he did to him blue-jay."
Ate'lo'egam qaX lq'ina ke ipö'epöe. Laq atel'a'xax qaX oöme'e'cX.
He took them those stones magpie. Take out he did them that kettle,
Ate'le na'a it a'Xt oöme'kXux. Atel'a'leXatq q'o'la lq'ina
He put into it one salmon egg. He put into it those stones
klo'eko-it. Lep ale'xax qaX lteuq. Ate'kë'të qaX oöme'e'cX.
hot ones. Boil it did that water. He covered it that kettle.
Ate'selge'laKó qaX oöme'e'cX. A'lt'a päl q'o'la lenö'ikXux.
He uncovered it that kettle. Now full those salmon eggs.
A'lt'a ate'ë'taqu; nö'xkö ipö'epöe.
Now he left them; he went home magpie.
Tei'xel aya'q'xoa-ë, wiXt o'lo aq'e'ctax. "Tec'xö atxuwa'la'max.
Several nights, again hunger acted on "Come we will go visiting.
Iôi, go'y- oö'liqke? "A', wu'xi txö'ya;" nä'k-im Iôi. Qui'emiket
Iôi, at the duck. "Ah, to-morrow we will she said Iôi. Five
tg'a'a Iôi. Na'ktæukte. A'ctö-y- a'lt'a atcöwà'laam. Acxä'gila-e gö
her child-Iôi. It got day. They went now they went visiting.
They landed at
dren
Lgä'malna oö'liqke, a'ctöptek. Actö'ptegam. Ta'ke aklo'lxam
seaward from her the duck, they went up They arrived coming Then she said to them
up from the beach.
They went from the beach.
tg'a'a oö'liqke; qui'ämiket tgn'a: "Ixö'yunta'ma." Ta'ke a'lulx
her child-the duck; five her children. "Let us go and bathe." Then they went to
the beach.
Axlö'yuntam, aklj'ë'men Lkanauwe'tikc, Lgä'qëit oplålöl. Ta'lelamë
they went to bathe, they dived all, they bit a trout. Ten times
they dived and full became their mat trout. They went up She made a fire
from the beach.
öö'leptekiX. Ali'xelhukte, ace'ilgix a'lt'a iqe'sqës k;à uuylë. A
a fire. They roasted it, they were fed now blue-jay and his sister.
No'ktæekt il'alelketc oö'liqke. Aqelingë'walamit a'lt'a iqe'sqës.
It was done what she roasted the duck. She gave them to eat now blue-jay.
Axlö'xäj'em a'lt'a iqe'sqës k;à uuylë. Qämxka acegtë'tXom ka
They ate now blue-jay and his sister. Part only they finished and
actå'qetë. Agilo'lxam uuylë iqe'sqës: "Mä'ñewa me'lxà, tauna lá
they were She said to him his sister blue-jay. "You first you go to the else
beached. Satiated.
atewu' qa'da ame'gimx." Ate'lo'lxam uuylë: "Atewu' k;ö'ë'n
indeed how you always say." He said to his his sister: "Come always staying
here
mkëx. Mä'ñewa me'lxà," atelo'lxam uuylë. No'lxu uuylë. A'ñwëa
you are. You first you go to the he said to his his sister. She went to his sister. She first
the beach.
nö'lxa. "Wäx2: meö'ya ameklugö'lemam leme'c'eguje." A'lt'a
she went to the beach.
A'yulx iqe'sqës. Na'k-im oö'liqke: "Wäx- nteö'ya." A'lt'a aë'ëto;
he went to the beach blue-jay. She said the duck: "To-morrow we shall come." Now they went;
aci'xkö iqe'sqës; acxkö'mam. Kawi'2x: nixä'latck iqe'sqës.
they went blue-jay; they came home. Early he arose blue-jay.
Ayölæ'wuXt gö täl'yaql. Ate'o'lxam uuyl'exk'un: "Io'itët ikaní'm."
IQE'SQES KA I0'I THEIR MYTH.

1. Agio'lxam: "Io'itet qe'wa amia-uwe'wul." Alxa'gila'-y. o'tqike. She said to him: "It comes because you invited him." They landed the ducks.

2. Atopqek, aile'la-it. Ne'kim iqesqes, ateto'lxam tga'a uya'xk'un: They went up they remained. He said blue-jay, he said to them her child: his elder sister's, from the beach.

3. "Tea lexoyutam." Ta'ke a'lahlx iqesqes k'a tga'a uya'xk'un:

4. "Come we will go to bathe." Then they went to blue-jay and her child: his elder sister's, the beach.

5. Qexte akle'emen, ek'a lax ila'ktote. Iatetelame akle'emen. Intending they dived, thus out their back. Ten times they dived, leqs alxi'la-it itsata'tka. Altopqek aenuwa'tka. "Egon tan ixe'laxo almost they died cold. They went up emptied hands. "One more what he will do to him

6. "Io'itEt." Aklol'lxam tga'a-y. o'ltqike: "Aia'q, amex'o'yutam." For water. She said to him her children the duck: "Quick, go and bathe.

7. Tcixel ayaw'qoxoic, ta'ke wiXt olo age'etax iqesqes k'a uya'le. Several times then again hunger did them blue-jay and his sister.

8. "A, txauwa'iama go-y iitexut," ne'kim iqesqes, Wax n'e'tcuktie. "Ah, we will go visiting at the bear," he said blue-jay. On the next morning.

9. Ka a'cto. Actoyaman go-y. iitexut t'a'yaql. Al'e'xe'tq iitexut: and they went. They arrived at the bear his house. He heated them the bear;

10. Actol'lxam uyale: "Ek'talx aqixo'teg'elatamita, Io'i?" Al'o'cko-it he said to her his sister: "What may be will be given to us to eat, Io'i?" They were hot.

11. Li'a'xanake. Ate'o'kula-y. uyaw'qeweqe, Lq;op atei'Lax La'yapc his stones. He sharpened it his knife. Cut he did it his foot.

12. Iakwa' ka'naunw. Lq;op atcai'yax io'kuk ia'melk. Goye' n'exax, here around all. Cut he did it here his thigh. Thus he did

13. Ka'naunw ia'xka ia'lko-ile. Goye' atei'Lax La'yape, ka'naunw ia'xka all that well. Thus he did them his feet, all that

14. Li'a'lxko-ile. A'la luq'uqlq; up atcai'yax, Lq;uq'uqlq; up atcai'yax. Ta'ke well. Now cut he did it, cut he did it. Then atci'ntexem. Ayofil'teckt ita'xexamam, Aqiqi'gol'a'lit, eka mai'nx;

15. He boiled it. It was done what he boiled. It was placed before and a little them,

16. Aegio'te'txem, ka acta'qeti. Agio'lxam uyay'xk'un: "Me'lxaxa they finished, and they were satisfied. She said to him his elder sister: "Go down to the beach.

17. Ma'newa m'e'lxaxa, taun'alita ateu'wa' qa'ada ame'gimx". Ateol'lxam You first go down to else indeed how you always say." He said to her

18. Uyay'xk'un: "Ma'ikxa ma'newa m'e'lxaxa." No'lxaxa-y. uyay'xk'un his elder sister: "You you first went down to the beach." She went down his elder sister

19. "Ne'newa. Ta'ke ne'kim iqesqes, agio'lxam iitexut: "We2x; she first. Then he said blue-jay, he was told the bear: "To-norrow

20. Mlengol'texam Leme'ego-ic." Aci'xko-y. a'lta iqesqes k'a uya'le. go and fetch your mat." They went home now blue-jay and his sister.


22. Ayunux'wu'xlxt goci ta'yaql. Ateol'lxam uya'le: "Ikani'm io'itet." He went up on his house. He said to her his sister: "A canoe it comes.

23. "Io'itet qe'wa amia-uwe'wul." Nixe'gela'i iitexut. N'e'tpectgam "It comes because you invited him." He landed the bear. He came up from the shore
Blue-jay and 10'1 Myth.

The bear. He heated stones blue-jay. They were hot those stones, his stones

blue-jay's. He sharpened his knife. Cut he did it his foot, and

then he fell down headlong, he faint. Blow, blow, blow he was done, recovering

ateilatäko iq'esqes. Në'k-im i'txuts: "Exk ka tan imx-ë'lex-a."

he recovered blue-jay. He said the bear: "One only thing you will do

iq'esqes." Ateło'egam là'yaape ii'txuts, ìq'i'2p atem'ix, ià'mëlk

blue-jay." He took it, his foot the bear, slowly cut he did it, his thigh

Lq'i'2p atem'ix. Lq'i'2p atem'ix gene'm ka'ìnauwe. A'ila

slowly cut he did it. Cut to pieces he did it small all. Now


he boiled it. He finished, he boiled it, it was done. He threw it before them.

Në'Xkò i'itxuts. A'Ìta ëlats'la là'yaape iq'esqes.

He went the bear. Now its sickness his foot blue-jay.

Teći'xel ayà'qoxóyë, ta'ke wiXt òlò agë'etax. AteölXam

Several nights, then again hunger acted on them. He said to her

uyà'xk'un: "Wun'Xé txòwá'1lamà gò èe'ë'na." Wàx nè'ktëntë.

his elder sister: "To-morrow we will go visiting at the beaver." On the next morning it got day.

A'Ìta ë'ë'tó acuwa'sæ'am. Ateò'iyam gò èe'ë'na, ìcè èe'ë'na gò tà'yaql.

Now they went visiting. They arrived at the beaver. He the beaver on his house,

went eka më'nëxè acëx'la-it, ayò'pa èe'ë'na. Atci'tk'ete'lam èlã'ë'ma,

and a little they remained, he went out the beaver. He carried them to willows, the house

atcegi'i'xateq. Ateò'egam è'am. Ayò'pa. Ateò'tk'ete'cam pàl

he placed them before He took it a dish. He went out. He carried it to the full house

èl'i'uwaklì uwaklì gò qìx' èam. À, nàké atëq'ë'ya ka acì'Xkò

mud in that dish. Ah, not they ate it and they went home.

Agìó'iXam uyà'xk'un: "Mà'nëwa më'lXa, tauñ'ltà atceuwa' qì da'

She said to him his elder sister: "You first you go to the else indeed how beach,

amë'kimx." Ateöl'iXam uyà'xk'un: "Mà'nëwa më'lXa." No'läx-y

you always say." He said to her his elder sister: "You first go to the beach." She went to the beach

uyà'xk'un à'nëwa. Në'k-im iq'esqes: "Wëx'ë miògà'lemama

his elder sister she first. He said blue-jay: "To-morrow go and fetch

x'ìg èam." Në'k-im èe'ë'na: "Nò'ëyà. Nò'ëyà wun'Xe," nè'k'im èe'ë'na.

dish the." He said the beaver: "I shall go. I go to-morrow," he said the beaver.

Kawì'2X nèxè'lglìx iq'esqes, ayù'wulìx tòì gò tà'yaql. Ateöl'iXam

Early he made a fire blue-jay, he went up on his house. He said to her

uyà'xk'un: "Ikàni'm iò'tët." "Iò'tètë qìe'wa amìó'iXam itìa'ì'ya."

his elder sister: "A canoe comes." "It comes because you told him he should come.

Nìxä'ì2 gila-ë-y èe'ë'na. Ayò'pa'lam gò te'ctaql. Ayò'pa iq'esqes, eka

Helanded the beaver. He came into their house. He went out blue-jay, and

me'ënxì kà'ya në'xax. Ateë'tk'ë'ram gòjà'ì2 lià'pëla èlã'ë'ma.

a little nothing he was. He brought thus many willows.

Aqìgi'rìxatk èe'ë'na. Ateì'iyak texoà'p'texoàp, atcioì'te'texam kanaùwò'ì.

He throw them the beaver. He did gnaw, he finished them all.

Në'xankò iq'esqes mà'lnè, atëc'kèlo'ya-yì1i'uwaklì; uwaklì.

He ran blue-jay sea-ward, he went to take it mud

Aqìgrèlgo'let èe'ë'na. Ateì'iyak, atëa'iyax, ka'ìnauwe atcióì'texam.

He placed it before the beaver. He ate it, he ate it, all he finished it.

A'Ìta në'Xkò èe'ë'na.

Now he went the beaver.

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WiXt atco'lXam uyā'x'k'un: "WuX'ti t*xu'a'Iama go-y- o'Ixai'u.
Agalu she said to her eldest sister: "To-morrow we will go visit-
ing the seal house."

Nā'kt'eukte kā ə'c'tō. Actō'yam go-y- o'Ixai'u te'kXaqL. Qui'nemiks
It got day and they they arrived at the seal her house. Five

tga'a'y- o'Ixai'u. Aktō'lxam o'Ixai'u tga'a: "Amcō'ya go mā'lnē
her children the seal. She said to them the seal her children: "Go" to seaward

go alXe'muit lteuq. Ia'xkati meXxtol'ya. A'lōlx tga'a o'Ixai'u
4 to its edge the seal. There lie down." They went their chil-
to the beach dren

gō alXE'muit lteuq. ALXxā'Xatq. Agiō'cgam e'm'eeX o'Ixai'u,
to its edge the seal. They lay down. She took it a stick the seal,
nō'lxa. Aktō'g'am tga'a, aga'owilx qaX oxgō's'ax go i'teqatq-
6 she went to She reached her chil-
she struck her that youngest one on her head.

ALKl; e'wanen tga'a. Lāx alixax, alktā'yunct Lkananwē'tike
They dived her children. Come they did, they emerged all

They had killed She sang her. She finished she sang her. Now
agā'wa'a. Agalk; e'tsXēma. Aklā'kXuli; agalk; e'tsXēma. A'ltā
she had killed She sang her. She finished she sang her. Now

ako'lxace. lō'n kei ogō'pXula. Agō'texem, agō'texem. Nó'ktectkt,
she cut her. Three fingers she blubbered. She boilled her. She was done.

Aqacingewail; amit iqē'sqēs k'a uyā'x'k'un qaX o'Ixai'u, eka qāmX
They were food blue-jay and his elder sister that seal, and part
ate it and they were sati-
ači'kXax ka aća'qeti. Agiō'lxam uyā'x'k'un iqē'sqēs: "Ai'aq
ted. She said to him his elder sister blue-jay: "Quick

me'tlxa, mā'newa me'l'xa." Ateco'lXam: "Mā'ñēwa me'l'xa. Atcwaw'
go to the you first go to the He said to her: "You first go to the Indeed

me'l'xa." No'l'xa-y uyā'x'k'un. Ne'kim iqē'sqēs: "Wē'xi mugō'lelama
he said blue-jay: "To-mor-
go to the the beach. He said to his elder sister. He said blue-jay: "To-
go to his elder sister. He said blue-jay: "To-

Xak omē'micX. "Nō'yaa, mā'k'ım o'Ixai'u. Kaiw2X na-ix'e'lglX
this your kettler. I shall go," she said the seal. Early he made a fire

iqē'sqēs. Ayō-ilXe'wulxt go tā'yaQL. "Iō'itet ikani'um," atecolXam
blue-jay. He went up on his house. "It comes a canoe," he said to her

uyā'x'k'un. "Iō'itet qē'wa amia'owēwut," Nixā'gil-e ikani'um. Ā,
his elder sister. "It comes because you told them often." It landed the canoe. Ah,
o'Ixai'u lex'gēla-e k'a tga'a. Ā'luptek o'Ixai'u. Take nē'k'ım
the seal landed and her children. They went up the seal. Then he said from the shore

iqē'sqēs, atecolXam uyā'x'k'un tga'a: "Amcō'ya go alXE'muit
blue-jay. He said to them his elder sister her children: "Go" to its edge

lteuq. Ia'xkati meXxtol'ya. Ta'ke a'lōlx iō't tga'a. ALE'Xxtaq
the water. There lie down." Then she went to for her chil-

lteuq. Ta'ke atcio'egam e'm'eeX iqē'sqēs. A'yōlX, at its edge the seal. Then he took it a stick blue-jay. He went to the beach,

gō alXE'muit lteuq. Ta'ke atcio'egam e'm'eeX iqē'sqēs. A'yōlX, at its edge the seal. Then he took it a stick blue-jay. He went to the beach,

ateca'owilx qaX oxgō's'ax. Mō'kēte atca'owilx. Ia'xkate nō'meqt,
he struck her that youngest one. Twice he struck her. There she died.

Ateco'lXam uyā'x'k'un tga'a: "Ai'aq, amekl'ēmen." Alkl; e'men,
he said to them his eldest sister her chil-
dren: "Quick, dive!" They dived.

algē'tatek. Ā'xat ki-e. Qoā'nēmi alkl; e'men, goā'nsum nō'meqt
they emerged. One nothing. Five times they dived, always dead
Blue Jay and I'i Myths

qax a'xExat. Al'ta ax'o'im lo'i k'a tga'a: "A."
N'k'Im ol'Xani: that
now they walked lo'i and her child. "Ah." She said the
clawed:

"Egun tain ix-elax'xa ig'q'esx.' Ag'a'oiwikx: a'cExat ug'o'Xo." "A'i'aq
"One more thing he will do to you. blue-jay." She struck her
him

one daughter. "Quick, amekli'a'men," n'k'Im ol'Xani. Al'ge'tatke lka'auwe lqoa'nemike.
dive;

she said the seal. They emerged all five.
Aga'Lik; te'Xenua ug'o'Xo. Akt'La'kXut; aga'Lik; ts'Xenua. A'kXut she

She sang her daughter. She finished she sang her. She cut her

agale'iltakke. Ako'X'am: "NaXa'k mtga'xo." A'li'ta akkexk; e'niakó,
she threw her. She said to them: "This you will eat." Now they tied her up,

fore them.
Al'ge'ctotk lem'emelotc lo'i lg'a'xa. Ali'Xko-y. ol'Xani. they

put her up lo'i her child. They went home the seal. Now they tied her up, they

put her up. Ag'aX'la it ig'q'esx k'a uya'x'kun. WiXt ol'lo age'etax:
Full they stayed the seal. Again hunger acted on them:

"Te'uxa txuwa'li amnx, lo'i, go le'qalxala. Wuxi' txgo'ya.' "Well we will go visiting.

lo'i, at the shadows. To-morrow we will go."
N'kentuke, a'lt'a a'cto. Act'yo'yan go le'qalxala te'tlaqtl. A'ctoptek.

It got day, now they went. They arrived at the shadows their house. They

went up from the beach.
Pal qo'ta tk'i'walelq't qo'ta tlo'l. IXo'ca go lem'xemel't

Full they stayed the bed. They lay about on the bed

iqa'wik; e'le. OXo'ca tqi'etxa'pukc, OXo'ca tapi'x'ama, OXo'ca

large deer-te. They lay about deer blankets. They lay about

iqa'wikema, OXo'ca tola'toma. N'k'Im ig'q'esx: "Qa'xewa lx at'gi

mountain-goat. They lay ground-hog. He said blue-jay: "Where maybe they went

blankets, about blankets, about

tike tlux'em?" Agi'oX'am uya'x'kun: "Oxoela'itx: t'lx'em k'a a

those people?" She said to him his elder sister: "They are the people and

nicket mte'tqemt." Atci'egam qix iqa'wikik; e'le. "Hahaha o'go-utea,

not you see them." They took them large deer-te. "Hahaha my ear,

ig'q'esxes," ale'xax lgolel'ixenik. Ll'LlL1 L'nouxwa'itx t'lx'em.

blue-jay," he did a person. Tittering they laughed people.

Ate'egam ojolal. Atci'exk'a: "Hahaha egoto'laal ig'q'esxes. He

Took it a ground-hog. He pulled at it: "Hahaha my ground-hog blue-jay.

blanket.

Niki'ex'tkin go ge'kXule ile'me'tl. LlL1 L1L1, he'he no'xox t'lx'em.

He searched for at under the bed. Tittering, they did people.

Ate'egam oqi'qo'lxap okunxta'm: "Qa'daqwa wiXt amó'latake

He took it a coat a woman's coat of again you lift it

mountain-goat wool:

ogu'qo'lxap, ig'q'esxes?" Ate'egam icá'mek. Ate'o'xk; a ig'q'esxes

my coat, blue-jay?" He took it a nose ornament. He pulled at it blue-jay

icá'mek. "Hahaha ite'cimelel, ig'q'esxes." Ayu'nuktečę eXt ig'qo'mox

the nose or- lment. "Hahaha my nose or-

ment.

Ate'egam, ate'ei'eluktegô ma'lxole. ALo'eluktca le'pa'ta.

He took it, he put it up at the side of the house. It fell down salmon-roe.

Ate'i'xaluktegô ma'lxole. Niki'ex'tkin e'wa gekXula' ele'mi'tk.

He put it up at the side of the house. He searched thus below the bed.

Al'ta wiXt he'he no'xox. LlL1 L1L1 aqiao'nimx ig'q'esxes. Qe'xtec

Now again laugh did. Tittering he was laughed at blue-jay. Intending

agio'X'am uya'x'kun: "Pet me'xal. Ikt'a lem'ekxal le'qalxala?" she

said to him his elder sister: "Staying be. What thy names shadows?

Lx póc nicket e'ka nugô'xtikx." Göye' aci'xax, a'nuqate 0tX o'pXue.

Maybe if not thus they do." Thus they did, already there salmon-roe, looked

stood

Bull. T = 20—12
IQE'SQES K'A IO'I THEIR MYTH.  

BUREAU OF ETHNOLOGY.

1 Interpreting to the story, the Blue Jay and his elder sister Io'i. “Let us go visiting, Io’i,” he said to his sister. “Let us visit the Magpie [?].” Early the next morning they went. They came near his house and saw him on the roof. They landed and went up to the house. Then they saw Magpie on his house. After a little while he swept his house and found one salmon egg. He put it into his topknot [made a fire], and heated some stones. When they were hot he took a kettle, poured water into it, and threw the dry salmon egg into the kettle; then he boiled it. The kettle came to be full of salmon eggs. He placed it before Blue-Jay and his sister and they ate. When they had half emptied the kettle they were satiated. They carried away what was left and started to go home. Io’i said to her brother: “Let us go to

Translation.

There were Blue-Jay and his elder sister Io’i. “Let us go visiting, Io’i,” he said to his sister. “Let us visit the Magpie [?].” Early the next morning they went. They came near his house and saw him on the roof. They landed and went up to the house. Then they saw Magpie on his house. After a little while he swept his house and found one salmon egg. He put it into his topknot [made a fire], and heated some stones. When they were hot he took a kettle, poured water into it, and threw the dry salmon egg into the kettle; then he boiled it. The kettle came to be full of salmon eggs. He placed it before Blue-Jay and his sister and they ate. When they had half emptied the kettle they were satiated. They carried away what was left and started to go home. Io’i said to her brother: “Let us go to
the beach; you go down first.” Blue-Jay said: “You go first down to the beach.” His sister went down. Then Blue-Jay said [to Magpie]: “Come to-morrow and fetch your kettle.” Magpie said: “I shall go.” Then Blue-Jay and his sister went home. Early in the morning Blue-Jay made a fire and went up to the roof of his house, where he said. After awhile he said to his elder sister: “A canoe is coming.” She replied: “It comes because you told him to come.” Now Magpie landed and went up to the house. Blue-Jay arose and swept his house. He found a salmon egg. He put it into his top-knot. He finished sweeping his house and he heated stones. When they were hot he took his kettle and poured water into it. He took that salmon egg and threw it into the water. Then he threw the hot stones into the kettle and the water began to boil. Then he covered it. He imitated all Magpie had done. After awhile he uncovered it, but nothing was in the kettle. “Blue-Jay can do only one thing,” said Magpie. He took the stones and threw them out of the kettle. He threw one dry salmon egg and hot stones into the kettle. When the water began to boil he covered it and when he uncovered it the kettle was quite full of salmon eggs. Then Magpie left them and went home.

After several days Blue-Jay and his sister became hungry. “Let us go and visit the Ducks,” said Blue-Jay. “To-morrow we will go,” said Iō’i. The latter had five children. On the following morning they started and went visiting. After awhile they landed at the beach of the Duck. They came up to the house. The Duck said to her five children: “Go and wash yourselves.” They went to the water and washed themselves. They dived. [Soon they emerged again] each carrying a trout. Ten times they dived and their mat became full of trout. They went up to the house, made a fire and roasted them. Then they gave Blue-Jay and his sister to eat. Now the fish which they were roasting were done. They fed Blue-Jay, and he and his sister ate. They ate part and were satiated. Iō’i said to her brother: “You go down first, else you will talk ever so much.” He replied to his sister: “Ah, you would always like to stay here, you go down first.” His sister went down first [and as soon as she had left he said to the Duck]: “Come to my house to-morrow and get your mat.” Now Blue-Jay went down to the beach. The Duck said: “We shall go to-morrow.” Then they went home. They arrived at home. Early the next morning Blue-Jay arose and went up to the roof of the house. He said to his sister: “A canoe is coming.” She remarked: “It comes because you invited them.” Then the Duck landed [with her five children] and went up to the house. After awhile Blue-Jay said to his sister’s children: “Go and wash yourselves.” Then Blue-Jay and his sister’s children went down to the beach. They tried to dive, but their backs remained over water. Ten times they dived and were almost dead with cold. They came up to the house empty handed. “Blue-Jay does one thing only” [said the Duck]. She told her children: “Go and wash yourselves.
We will give them food." The Duck's children went down to the beach and washed themselves. They dived ten times and their mat was full. They went up to the house. "That trout is thrown at your feet." Now the Ducks went home. After a number of days Blue-Jay and his sister became again hungry. "Let us go and visit the Black Bear," he said. The next morning they went. They arrived at the Bear's house. The Bear heated stones. Blue-Jay said to his sister: "What may he give us to eat, Iō'i?" When the stones were hot the Bear sharpened his knife and cut his feet here [all around the sole] and cut his thigh. Then he rubbed over the wounds, and they were healed. Then he cut [the flesh which he had cut from his feet and from his body] into small pieces and boiled it. When it was done he placed it before them, and after a little while they were satiated. Iō'i said to her brother: "You go down first, else you will talk ever so much." Blue-Jay said: "You go down first." His sister went, and then Blue-Jay said: "Come to-morrow and fetch your mat." Then he went home with his sister. They came home. Early the next morning Blue-Jay arose and made a fire. He went up to the roof of his house. He said to his sister: "A canoe is coming." [And she replied:] "It comes because you invited him." Then the Bear landed and came up to the house. Blue-Jay heated stones, and when they were hot he sharpened his knife and cut his feet. He fainted right away. They blew on him until he recovered. The Bear said: "You can do only one thing, Blue-Jay." The Bear took his foot and slowly cut it. He cut his thigh. Then he cut the flesh into small pieces. He boiled it. When he had finished cooking and it was done he threw it before them and went home. Blue-Jay's feet were sore.

After several days they again got hungry. Then Blue-Jay said to his elder sister: "To-morrow we will go and visit the Beaver." Early in the morning they started to visit him, and they arrived at the Beaver's house. The Beaver was in his house. After a little while he went out and carried willows into the house which he placed before them. He took a dish and went out. Then he carried it back filled with mud. Blue-Jay and his sister could not eat it and started to go home. As they set out homeward his elder sister said to him: "You go down first else you will talk ever so much." Blue-Jay said to his elder sister: "You go down first." She went to the beach first. Then Blue-Jay said: "Come to my house to-morrow to fetch your dish." The Beaver replied: "I will come to-morrow." Early the next morning Blue-Jay made a fire and went up to the roof of his house. He said to his sister: "A canoe is coming." "It comes because you told him to come." The Beaver landed and entered the house. Blue-Jay went out and when he had been away a little while he brought that many willows. He threw them before the Beaver, who began to gnaw and ate them all. Then Blue-Jay ran to the beach. He went to get some mud, which he put before the Beaver. He ate it all and went home.
Blue-Jay said again to his sister: "To-morrow we will go and visit the Seal." On the next morning they started and arrived at the house of the Seal, who had five children. The Seal said to her young ones: "Go to the beach and lie down there." They went and lay down at the edge of the water. The Seal took a stick and went down. When she reached her children she struck the youngest one upon its head. The others dived and when they came up again they were again five. Then she pulled up to the house the one which she had killed. She sang it. When she had finished singing it she cut it. Its blubber was three fingers thick. She boiled it and when it was done she gave it to Blue-Jay and his sister. Soon they had enough. Then Io'î said to her brother: "You go down first." He replied: "You go down first, else you will always want to stay where they give us food." He said: "Go to the beach." His elder sister went to the beach. Then Blue-Jay said to the Seal: "Come to-morrow and fetch your kettle." "I shall come," replied the Seal. [They went home.] Early next morning Blue-Jay made a fire and went up to the roof of his house. He said to his elder sister: "A canoe is coming." She replied: "It comes because you invited him." The canoe came ashore. The Seal and her children landed and they came up to the house. Then Blue-Jay said to Io'î's children: "Go to the beach and lie down there." Then Io'î's children went and lay down at the edge of the water. Blue-Jay took a stick. He went down and struck the youngest one; he struck it twice and it lay there dead. Then he said to the other children: "Quick, dive!" They dived, and when they came up again one was missing. Five times they dived, but the one [which was struck] remained dead. Then Io'î and her children cried: "A." The Seal said: "Blue-Jay knows to do one thing only." She struck one of her daughters and said: "Quick; dive!" And when they came up again all five of them were there. She sang her daughter. When she had finished singing her she cut her and threw her down before Blue-Jay and his sister, saying: "You may eat this." Then they tied up and buried the dead child of Io'î, and the Seal went home.

After awhile they got hungry again. "Let us go and visit the shadows." "To-morrow we will go." Early next morning they started and arrived at the house of the shadows. They went up to the house. The house was full of provisions, and on the bed there were large dentalia. There were coats, blankets of deer skin, of mountain goat, and of ground-hog. Blue-Jay said: "Where may these people be?" His elder sister replied: "Here they are, but you can not see them." Blue-Jay took up one of the large dentalia. "Ahahaha, my ear, Blue-Jay," cried a person. They heard many people tittering. He took up a ground-hog blanket and pulled at it. "Ahahaha, my ground-hog blanket, Blue-Jay." He searched under the bed [for the person who had spoken] and again the people tittered. He took up a coat of mountain-goat wool. The person cried, "Why do you lift my
coat, Blue-Jay?" He took a nose ornament and the person cried: "Ahahaha, my nose-ornament, Blue-Jay." Then a basket fell down from above. He took it and put it back. Then a salmon roe fell down. He put it back, and again he searched under the bed for persons. Then, again, the people tittered and laughed at him. His sister said to him: "Stay here quietly. Why should they be called shadows if they would not act as they do?" They looked around. There was a salmon roe [put up in a bag for winter use] and they ate it. Blue-Jay said again: "Where may these people be?" His elder sister replied: "Here they are, here they are; but you do not see them." When it got dark Blue-Jay said: "We will sleep here." Now they slept during the night. Blue Jay awoke and went out. He tried to urinate standing. It ran down his legs. Blue-Jay's elder sister went out. She sat down on the ground and urinated. There stood her urine. Blue-Jay spread his legs: "Look here, Iō'ī, what became of me!" He pulled his groins and his sister cried much. "Ahaha, that hurts me, Squint-eye!" "Is it Iō'ī's body, and it hurts her?" After some time she took revenge upon him. She pulled the penis; "Anah," cried Blue-Jay, "it hurts me, Iō'ī." "Is it his body, and he feels sick?" Then they went to sleep again. Blue-Jay awoke early. Then he was a man again as before. His elder sister awoke. Now she was again a woman as before. She was well again. Thus they took revenge on Blue-Jay, because he had teased the people. "Let us go, else they will tease us again," said Blue-Jay. His sister replied: "You did not believe me and they teased us." Then Blue-Jay went home. He arrived at home. His sister said: "Now we have gone visiting enough."
17. CKULKULÔ’L ICTĂ’KXANAM.

CKULKULÔ’L. HIS MYTH.

A’ltà excla’itX Ckulkulô’l kâ-a-y- uyâ’xk’un. A’ltà agió’lXam: Now there was a Salmon-harpoon and his elder sister. Now she said to him:

“Qô-i amuxu’k’xulax iq’éoné’X tgiâ’wulu,” A’ltà nau’itka. Ate’ci’tax “Future you will imitate them steel-head they catch.” Now indeed. He made it.

ekululô’, A’ltà ate’l’côlô’ Ckulkulô’l. A’ltà nê’ktcukte, A’ltà a salmon-harpoon, now he finished it Ckulkulô’l. Now it got day, now

aklô’mam uyâ’xk’un. A’ltà ia’xka â’yô, nîxîlâ’ko-imam. A’ltà she went digging his elder sister. Now he went, he went to catch salmon. Now roots

ate’l’uke éXt iqoa’né’X. A’ltà nê’Xkô. A’ltà ayô’yam gô te’ctaql. he speared it one salmon-head Now he went home. Now he arrived at their house.

A’ltà nê’xelkite. A’ltà nô’ktciet ok’ul’tcien. “Tget’ô’kti age’xk’un Now he roasted it. Now it was done its head. "Good my elder sister

nal’em Xak ô’k’ul’tcien. K’ê, tua’lta aga’k’altcien naxâ’lax. I gave her this fish head. No, else her fish head comes to be on her.

Tget’ô’k’ti iâ’wan nial’ê’m. K’ê, tua’lta itca’’wan ayaxê’lax. Good its belly I shall give it No, else her back comes to be on her.

Iq’éqau nial’ê’ma. K’ê, tua’lta itca’qi’éqau ayaxê’lax. Tget’ô’k’ti Its back I shall give it No, else her back comes to be on Good her to eat.

Lele’ct nial’ê’ma. K’ê, tua’lta lgâ’liet alâ’xlax.” A’ltà ka’nauwe its tail I give it to her No, else her tail comes to be on Now all her to eat.

atca’wulâ. Iâ’wan atciâ’wulâ, ia’èqau atciâ’wulâ A’ltà liâ’liet he ate it. Its belly he ate it, its back he ate it, now its tail

atca’wulâ. A’ltà ayâ’optit. A’ltà nax’Kô-y-uyâ’xk’un. NaxKô’imam he ate it. Now he went to sleep. Now she went home his elder sister. She came home

gô te’ctaql. A’ltà ia’qixoî Xgâ’wux. A’ltà ala’Xilq, A’ltà to their house. Now he slept her younger brother. Now she heated stones, now

agia’kxoq’q itca’k’kenatan. A’ltà age’tem lgâ’wux. she rosted them her potential roots. Now she gave them her younger brother.

A’ltà nê’ktcukte wiXt. A’ltà no’ya wiXt aklo’l pam. A’ltà le’2le Now it got day again. Now she went again she went digging. Now long

ka nixâ’latek lgâ’wux. Nîxîlâ’ko-imam. Le’le, mank le’le ka and he rose her younger brother. He went to catch salmon. A long a little long then

ate’l’uke ia’qoa’iX iq’éoné’X. “Anè’4 Ckulkulô’l! Tate ate’uwa he speared it a large steel-head salmon. “Aneh Ckulkulô’l! See! [exclamation]

nêkit teca’l’ma-y uyâ’xk’un,” Ta’ke naxlo’leXa-it uy’â’xk’un: “O, not he will give it to [to] his elder sister. Then she thought his elder sister: “Oh, her to eat.

ka’ltas qiao’nim liâ’xauyam,” A’ltà nê’Xkô Ckulkulô’l. Ta’ke only he is made fun of his poverty.” Now he went home Ckulkulô’l. Then

niXkô’imam. Ta’ke nê’xelkite. Ta’ke nîxge’k’teikt. “Tget’ô’k’ti he came home. Then he roasted it. Then it was done. “Good

age’xk’un nial’em Xak ô’k’ul’tcien [etc., three times as above.] my elder sister I give it to this fish head [etc., three times as above].

A’ltà ala’iâ’l’kux la’tcet go wë’wulâ. Ta’ke wiXt nê’ktcukte. Now she smelled it grease in the interior of Then again it got day.

the house.

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1. Ta'ke wiXt nö'ya aklol'apam. Ta'ke wiXt a'yö nixèlalë'k'umam.
   Then again she went she went to dig. Then again he went he went to catch salmon.

2. Kä2-y akë'x ka wiXt naxaltec'ima: “È'yaal-itex i'à'qoianiX. Where she was and again she heard: “How large his steel-head salmon.

3. Ckulkulô'li. “O, Lia'xunayam lo'nas aqia'ñim. Ta'ke ate'le'nluce Ckulkulô'li.” “Oh, his poverty perhaps he is laughed at.” Then he spurred it i'à'qoianiX, ta'ke nè'Xkô. NëXko'mam go tå'yaql. Ta'ke his steel-head then he went home. He arrived at home at his house. Then salmon.

4. nè'xeko. Ta'ke nó'kitekt ök'ul'tein. “O age'xk'un, nake'ma he roasted it. Then it was done the head. “O my elder sister, I shall give her to eat.

5. Xak ök'ul'tein. Kë'ë, tauna'ltà agâ'k'altëin naxalax. Tgetö'kti this fish head. No, else her fish head comes to it on Good her.

6. i'à'wan niahe'ëma. Kë'ë, tauna'ltà itë'wàñ ayaxalax. Iq'ë'equa it's belly I give it to her. No, else her belly comes to it on her. The back niahe'ëma. Kë'ë, tauna'ltà itë'wàñ ayaxalax. Tgetö'kti I give it to her. No, else her back comes to it on her. Good the tail.

7. nXahe'ëma. Kë'ë, tauna'ltà lgà'licht alaxalax.” A'ltà ka'nuwe'ëma. I give it to her. No, else her tail comes to it on her. Now all ate'íwul', iya'qeal ala'xalax. Tgetö'kti he ate it, its back it ate it, its tail he ate it. Now he slept.


9. Agia'kxopq ite'k'ënata. Ta'ke ayok'itekt ite'k'ënata, ta'ke She roasted them her potential roots. Then they were done her potential roots, then age'le'ëm lgà'wuX. A'ltà la'p agà'lex la'se'tau gò wë'wulë, “O, she gave them her younger Now find she did it grease in inside of house. “Oh, to him to eat brother.

10. nan'itka, ta'Ê Xoku ë'ka ateinai'xt Xoku nèket atcinë'tänemil, indeed, look here thus he did to me here not he always gave it to me to eat.”

11. A'ltà la'p agè'lex lëpa'ta go i'à'yaqel. A'ltà akluqol'it go-y. Now she find she did it salmon roe in his mouth. Now she put it up on omà'p ke'xalë'. Ta'ke age'le'ëm ik'ënata. Ta'ke aklo'g'egam a board above. Then she gave him potential roots. Then she took it to him to eat.

12. qo'la la'pata, ta'ke aklo'g'egam. “O xë'të'k aqlïe'ëtem.” Ta'ke that salmon roe, then she gave it to him “Oh, this I was given it to eat.” Then he took it.

13. ate'lekuket, ta'ke k'wac nè'xax. “O, ta'ke ta'ë'la'p agà'naax.” he saw it, then afraid he got. “Oh, then behold she did me.” A'ltà nè'kiteuket. Ta'ke naxë'ltxuitek. Ta'ke agio'lxam lgà'wuX: Now it got day. Then she made herself ready. Then she said to him his younger brother:


15. Nö'ya, nö'ya, kulá'yi nö'ya. Ta'ke agò'ekel tòl. Ta'ke She went, she went, far she went. Then she saw it a house. Then nö'p'am. Ta'ke agio'ëi ite'k'ënata ià'Ñelam. Ta'ke aklo'g'egam she rosted in. Then she rosted her potential roots ten. Then she took it them in ashes.

16. lëpa'ta; age'lex. Aklol'wu'. Ta'ke alXalgo'mam lgolë'lixenx. salmon roe; she ate it. She ate it. Then he arrived a person.

17. Ta'ke algi'g'egam akle'ap'qiam. Ta'ke alolà'taxit qo'la la'pata. Then he took her he struck her. Then it fell down that salmon roe.

18. Ta'ke naxemaiteta-itek, ta'ke nö'pa. Ta'ke wiXt nö'ya, kulá'yi Then she was ashamed, then she went out. Then again she went, far
nó'ya. Ta'ke wiXt ágió'égam t'ol. Nó'ya, agixa'laqle. Al'ta pài2, she went. Then again she saw it a house. She went, she opened the Now full
door.

qó'ta t'ol tk;é'wuleq, eka me'nx'i nó'la-it ka ayó'lektei eXt
that house dried salmon, and a little while she stayed and it fell down one
iq'oonéX. Ágió'egam agiu'k'o'n iá'k'o. WiXt ayó'lektei. WiXt
steel-head salmon. She took it up there. Again it fell down. Again
agió'egam, wiXt agiók'o'n ia'k'o. Al'ta agió'ci ite'k;enatán
she took it again, she toook it up there. Now she roasted her potentilla roots
then in ashes
iá'la'm. Al'ta agiá'nó'xaltek möket. Al'ta agió'xtkin, agió'xtkin,
she searched for Nothing, not find she did it. Now it fell down salmon rec.
agió'xtkin. K'ë, néké tiap agá'yaax. Al'ta akó'lekteu lá'pa'ta,
she searched for the old woman always?
imék;enatán. Ámió'xtkin go'y- ítecaql. AmxáLoX na
your potentilla roots. You searched for them in her mouth. You think [int. part.]
Lgólë/LE'xemk x'iixiau amigá'tó'm? É/iteap iá/xal xix.x iawunë'nem.
a person this you met him? Fishhawk his this danger.

Al'ta agá'wan na'xa'lax. Al'ta nakxá'to; LE'xkXala akla'soxó,
Now pregnant she got. Now she gave birth; a male she gave birth
to it.

Al'ta ale't'sax qó'la Lk;ásk's. AlixEl/Elgilxax. Al'ta aksó'péxan,
Now he cried that child. He put him on top of Now she jumped, the
fire.

akló'egamx lgá'xa. "Aná', qa'daqa alemX/Elgilx?" "Qa'daqa
she took it her child. "Anah, why you put him into the fire!
"Why
amlá'xegamx ogóyó'qxut; gilgina'o-i. Iá'na ia'na te'm excessive
you take him from her the old woman; she looks after him. Only here wood
mutpiá'lxá. Néké mó'ya ia'na mai'emë. Al'ta nau'itka iá'na
gather. Not go there down river." Now indeed only
ia'na ná/xelmeqá. Al'ta le'2le, Al'ta k;é te'mexx ia'na kea'la,
there she gathered wood. Now long time, now no sticks there up river,
ta'ke akó'tetxó'm. Al'ta nó'ya ia'na mai'emë. Al'ta liap agá'yaax
then she finished. Now she went down river. Now she did it
emexx, nulqat emexx. Al'ta le'k agá'yaax. Al'ta lpl lígó
a stick, long her stick. Now break she did it. Now red where
le'k na'xex. WiXt le'k agá'yaax, al'ta lá'qxi'anwilkt. Le'ni
broken it was. Now she did it, its blood Three times
le'k agá'yaax, ka le'xawwé lá'qxi'anwilkt. Al'ta ná'xko.
broke she did it, then much its blood. Now she went home.

NaXkö'mam, agixá'laqle. Al'ta yuqu'ná-itx ite'k;ikala. Le'ni
She came home, she opened the door. Now there lay her husband. Three times

Leq;up ikëx. Al'ta lgá'xa láqxulq wá, wá, wá. Al'ta pò pó
eat he was. Now she cried cried wá, wá, wá. Now blow
á'kxax oó'lepteekíx. Al'ta te'xép akëkx oó'lepteekíx. Ta'ke
she did it the fire. Now extinguished it was the fire. Then

akló'egam lgá'xa, ta'ke nó'ya
she took it her child, then she went.

Kulá'yí ta'ke nó'ya. Ta'ke tell ná'xax. "Tgte lo'k'í tiLxelletgo'ya
Far then they. Then tired she got. "Good I desert it
The image contains a page from a text, possibly in a language other than English, with some text extracted and formatted. The text appears to be a version of a myth or story, which is not immediately clear due to the language barrier. However, the layout and structure suggest it is a narrative piece, possibly involving characters and events typical of mythological stories.

Despite the language challenge, the text seems to involve themes of family, survival, and perhaps ancient customs or practices, indicated by terms like "brother," "man," and "child." The narrative structure, with its flow of events and characters, suggests it is a detailed retelling of a myth or pastoral tale.

To accurately transcribe or translate this text, a deeper understanding of the language and cultural context is required. This text appears to be written for a specific audience familiar with the language and context, and may not be directly translatable without additional information.
"Anah, my dog.

"Don't, now!"

Then he reached them people women, many women. "Anah, masā'tsilx qō'la lke'wux. Wu'ska lxlōc'g'ana," A'lta qē'xtē pretty dog. [Exclamation] we will take it." Now intending

aqaklxe'l'mōl. K'yē, nicket aklō'c'gam. A'lta ēXA't'ka

it was called much. No, not she took it. Now one only

ōlā'Xak; Emama: "A'i'aq, A'i'aq, Lge'lxēm." Lē'le ka aklō'c'gem.

their chieftainess: "Quick, quick, call him." Some time and she called him.

A'lagā'vōm ka aklō'c'gam. Nō'Xōgo ta'nmēke: "O, Lge'wux

He came to her and she took him. They went home the women: "Oh, a dog

L'ap anqe' glitches, onte'i'xak; Emama aklō'c'gam." Ta'ke nē'k-im find we did him, our chieftainess she took him." Then he said

iqe'sqes: "Ni'Xua, nlo'ketama." Ta'ke ayō'p! iqē'sqēs, Ta'ke

blue-jay: "Well, I will go to see him." Then he entered blue-jay. Then

ta'kE'lēkēl Lge'wux. Ta'ke ateinō'c'gam ikamō'kXuk, ta'ke

he saw it the dog. Then he took it a bone, then

ta'kE'lēm ikamō'kXuk qó'la Lge'wux. Nēket algā'yaqc. Ta'ke

he gave it him a bone that dog. Not he ate it. Then

ta'kE'owīlX. "Iā'e Le'Xa Lge'wux. Iā'e Le'Xa, mluwa'gö'?

he hit him. "Letting do him my dog. Letting do him, you will kill alone

Ta'ke nē'Xkō iqē'qēpēs. Ta'ke ateinō'lXam iā'xk'un: "Kā'sa-it,

Then he went home blue-jay. Then he said to him his elder brother: "Robin,

Lge'łExëmk, nēket Lge'wux." "Ho'ntein, eka kā ma'xā'xō.

a person, not a dog." "Don't, and silent he.

Mā'mkXa na mlā'qxa'm? "Ho'ntein, iā'xka xixi'k iqē'yō'qxt,

You alone [int. part.] you see it." "Don't, he this one the old one,

ā'łqē iā'xka iā'nēwa i'kta ilā'xō-ila." Lē'le Lō'na sūm Lāla'kā ma

later on he he first some he knows it." Some perhaps three days and thing

wiXt ayō'q iqē'qēpēs. Ayō'p'lam, a'lta ta'lalX Lxē'lax Lge'wux.

again he went blue-jay. Then again he came, now gams he ate it the dog.

Ta'ke ateinō'c'gam e'mēcX iqē'qēpēs, ateinō'Lge'lxem. "E'e, e,

Then he took it a stick blue-jay, he struck him. "Eh, eh,

lā'xanum Lge'wuxwux, nā'k-im qaX oō'k'uili. Ta'ke nē'Xko

his poverty my dog." she said that woman. Then he went home

iqē'qēpēs. Ta'ke ateinō'Xam iā'xk'un: "Lge'łExëmk kā'sa-it,

blue-jay. Then he said to him his elder brother: "A person another

ta'lalX Lxē'lax." Nō'pōn'tm. A'lta ateinō'lXam uyā'k'ika: "O,

gams he eats." It got dark. Now he said to her his wife: "Oh,

ta'ke tell ateinō'xax e'ntamxte iqē'qēpēs. Ala'x'ti Lekw teiā'xoyē

then tired he makes it my heart blue-jay. Finally break he will do them

ite'xmōkuk. Nlxē'lkctgōya Lke'wux Lā'ōk." A'lta pō'lakli

my bones. I shall throw away the dog his blanket. Now dark

ate'i'Lxēlukctgō. A'lta nō'kteukte, a'lta txalo'ima Lā'ōk. A'lta

he threw it away. Now it got day, now another his blanket. Now

ayō'p'lam iqē'qēpēs. "E2, anē'm'k-im Lge'łExëmk. Tene'luwats he came in blue-jay. "Eh, I said a person. He did not believe me

kā'sa-it." A'lta iā'xkatē ayō'la-it. robin." Now there he remained.
There was Ckulkuló'L [the salmon-harpoon] and his elder sister. Once upon a time the latter said to her brother: "Do as the other people do and catch steel-head salmon." Now he did so. He made a harpoon. On the day after he had finished it his sister went digging roots. Now he went to catch salmon. He speared a steel-head salmon and went home. When he arrived at home he roasted it and when it was done he said: "I will give the head to my sister to eat. No, else she will get a fish's head. I will give the belly to my sister to eat. No, else she will get a fish's belly. I will give the back to my sister to eat. No, else she will get a fish's back. I will give its tail to my sister to eat. No, else she will get a fish's tail." Now he ate the whole fish. He ate the belly, he ate the back, he ate its tail. Then he lay down to sleep. Now his elder sister came home. Her brother was asleep. She heated stones and roasted the roots. Then she gave them to him to eat.

On the next morning she went again digging roots. After some time her younger brother arose and went to catch salmon. After some time he speared a large steel-head salmon. "Ah, Ckulkuló'L behold! he does not give anything to his sister," said the people. His sister thought: "Oh, they make fun of my poor brother." Now Ckulkuló'L went home. When he arrived he roasted his salmon. It was done. Then he said: "I will give the head to my sister to eat" [etc., three times, as above].

Now she smelled the smell of grease in their house. On the next morning she went again digging roots. Then her brother went again to catch salmon. Again she heard: "How large is Ckulkuló'L's salmon?" "Oh, perhaps they make fun of my poor brother." Then Ckulkuló'L speared a salmon and went home. When he arrived he roasted it. Now its head was done. He said: "I will give the head to my sister to eat. No, else she will get a fish's head. I will give the belly to my sister to eat. No, else she will get a fish's belly. I will give the back to my sister to eat. No, else she will get a fish's back. I will give its tail to my sister to eat. No, else she will get a fish's tail." Now he ate the whole fish. He ate the back; he ate the tail. Then he lay down to sleep. Now his elder sister went home. When she came home she heated stones and roasted her potentilla roots. When they were done she gave them to her younger brother. Now she found some grease in the house. "Oh, indeed! Behold how he acted against me. He never gave me anything to eat." Now she found a salmon-egg in his mouth. She placed it on top of a shelf. Then she gave him the roots. Then she took that salmon egg and gave it to him. "Oh, somebody gave this to me." When he saw it he became afraid. "Look, she found me out." On the next morning she made herself ready and said to her younger brother: "Leave the house."
Then he arose. "Your name shall be Humming-Bird. Henceforth you shall not eat steel-head salmon." Then she went away and left him.

She went and went. She went a long distance. Then she saw a house. She entered and roasted ten roots in the ashes of the fire. Then she took a salmon roe and ate it. Then a man arrived who took her and struck her [on the nape]. The salmon roe fell [out of her mouth]. She was ashamed and went out of the house. She went again a long distance. Then she saw another house. She went and opened the door. The house was full of dried salmon. When she had stayed a little while a steel-head salmon fell down. She took it and put it back. It fell down again. She took it and put it back again. Now she roasted ten roots in the ashes of the fire. She lost two of them. She searched and searched, but did not find them. Now a salmon roe fell down. She took it again and put it back. After some time a man arrived. Then the fire crackled. He said, "Ah." The fire crackled again, and he said once more, "Ah. Heh, why did you not take the food which she offered to you? She took two of your roots and you searched for them in her mouth. Do you think the man whom you met was a human being? Fish-hawk is the name of that danger." Now she became pregnant. She gave birth to a boy. Now the child cried and the man put it on top of the fire. She gave one jump and took the child. "Ah, why do you put our child into the fire?" "Why do you take it away from the old woman? She will look after it." He continued: "When you gather wood go only this way. Do not go down the river." Now she did so, and gathered wood only above the house. Now one day there was no wood above the house. She had taken it all. Then she went down the river. She found a long stick and broke it. It was red where she had broken it. She broke it again and it bled. Three times she broke it and it bled profusely. She went home. When she opened the door she saw her husband lying there. He had three [deep] wounds. Now her child cried. She blew the fire, but it was extinguished. Then she took her child and left.

After she had gone a long distance she became tired. "I will desert my child," she thought. "I will leave it here." She carried it to a maple and left it. Then she went far away. Now a man was working at a canoe [near by]. He heard a child crying and searched for it. He found it and carried it to a place near his house. Then he went into the house, and said to his wife: "I found a child. Feign to be pregnant." Thus they deceived their daughter. They said to her: "Your mother begins to be in labor. Perhaps she will give birth to a child." Then their daughter stayed there. But when it was almost morning she fell asleep. Then he fetched the child. [He said to his daughter:] "Arise, your brother has been born." Then his daughter arose. "Ah, my brother," she said. Now, the boy grew up, and [his father] made arrows for him. He went about following his sister. She was bad and said:
"You are not my brother. My father found you. You are the salmon-spear's son." Then her brother became angry. When they came home he said: "She always says the salmon-spear is my father." Her father said: "Naxaxa'x, why do you always say so to your brother?" He took a stick and whipped her. Now the boy became tired [of her teasing and thought]: "I will kill her." On the next morning they went again. Then he shot her several times and she was dead. He left her, but when he turned round she followed him again. Now he became a youth. One day he dreamt: "If you want to kill her, you must break her finger. Then a round thing will jump out of it, and that you must squeeze to pieces. Then she will die. She will say: 'Kill me!'" On the next morning they went again. Then he killed her at a stone. He cut her finger and a round thing jumped out of it. He squeezed it and she said: "Kill me" [but he squeezed the round thing to pieces]. Now she was dead and he left her.

He went a long distance. Now he [assumed the shape of] a spotted dog. He came to a place where there were many women. They said: "See, how pretty is that dog. Let us take him!" They called him often, but he did not allow himself to be taken. Now only their chieftainess [had not tried]. They said: "Now you call the dog." She called him. He went to her and she took him. Then the women went home. They said: "Oh, we found a dog; our chieftainess took him." Then Blue-Jay said: "I will go to see him." He entered her house and saw the dog. He took a bone and offered it to him, but he did not eat it. Then he struck him. [The chieftainess said:] "Let my dog go; you will kill him." Then Blue-Jay went home and said to his elder brother: "Robin, that is a man and not a dog." "Oh, be quiet, do you think you alone can see?" "Ha, he is the elder one, and he ought to know everything sooner than I," retorted Blue-Jay. After about three days Blue-Jay went again. He entered the house and saw the dog eating gamass. Then Blue-Jay took a stick and struck him. "O, my poor dog," said that woman. Then Blue-Jay went home and said to his elder brother: "He is a man, Robin, he eats gamass." When it got dark the dog said to his wife: "Blue-Jay makes me tired. He will break my bones. I shall throw away my dog-skin blanket." At night he threw it away. When it got day again he had another blanket. Now Blue-Jay came in. [When he saw him, he said:] "Eh, I said he was a man and Robin would not believe me." Now he remained there.
18. IQATSE'LXAQ I'KXANAM.

THE PANTHER his Myth.

A'lta i'o'c iqats'e'lxaq, imò'lekuma i'a'k;ewula. Ka'nanuwe
Now there was the panther, elks hunter. All
La'la'na ma atci'wul imò'lekuma. Lè2, ka 1ap atci'yaix ipè'nalX ka
days he hunted them elks. Some and find he did it a twig and
ateXp'lenè'nakö ka atcé'xlakakgö ge'k'xulè ile'mè'tk. Ø, masa'tsin.x
he twisted it and he threw it down under the bed. Oh, pretty
x-ik ipè'nalX: "An'å' lgo'le'leXemk tayaX mxà'tx!" Wax
that twig: "Anah a person good you become!" On the next
morning
a'yò-y- imò'lak ne'kèlo'ya. Tsò'yustë niXatgò'mam. A'lta Li'Xuè
he went elk he went to catch In the evening he came home. Now there was on the
ground
Luë'lol. "À, qa'xèwa lx atgatè'amam tèlx'em? Iqa'lxal óñegà'dil."
cedar bark. "Ah, whence maybe they came? Disks they played.
Wax wiXì ne'kèntukë. WiXt a'yò-y- imò'lak ne'kèlo'ya. Tsò'yustë
On the again it got day. Again he went elk he went to catch In the evening
next morning
niXatgò'mam. A'lta Le'Xuè Luë'lol: "Qà'xèwa lx atgatè'amam
he came home. Now much cedar bark. "Whence maybe they came
tèlx'em? Iqa'lxal óñegà'dil gö te'kxaql." Wax ne'kèntukë
the people? Disks they always play in my house." On the next
ground morning
Li'Xuè got tè'yaql. A'lta ó'wa axò'ca. La'la'këte a'yò, Làx o'lx. Lax it was on in his house. They caught the fourth he went. Afternoon
on the ground, time
ka nè'Xkò. Qo'ap atci'xòm tò'yaql, ó'kumatx atci'xam. Ta'ke
and he went home. Near he reached it his house, batons he heard them. Then
niXè'lxà. "Qà'xèwa tèlx'em, óñegà'dil iqà'lxal gö te'kxaql."
he became angry. "Whence the people, they always play disks in my house."
Qo'ap atci'xam tò'yaql, ta'ke kà nà'xax ó'kumatk. Ta'ke
near he came to it his house, then silent they became the batons. Then
niXò'kò'mam, ayò'plam. A'lta-y- ó'wa axò'eq gö-y- ómà'p. "Wù'xi
he arrived at home, he came in. Now counters lay on a plank. "To-morrow
ka ixtckò'ta, qa'xèwa lx atgatè'ya." Wax ne'kèntukë.
and I shall hide, whence maybe they came." On the next it got day.
next morning
NiXè'ltXu'tek. Ayo'pa. Ayo'la-it gö te'pcò. Nìge'q'xamt, nigè'q'xamt;
He made himself He went He stayed in the grass. He looked, he looked;
ke, niket atci'xè'ikèlgòlo'leXemk. Ta'ke atci'ltcà'ma ó'kumatk
nothing not he saw it a person. Then he heard them batons
gó we'wulë. Ta'ke nè'Xkò. Ta'ke atcièkxà'napë. A'lta iqa'lxal
in the interior of Then he went home. Then he looked into the house Now disks
through a hole.
Lxègà'alil Lqo'á'llipX. A'lta i'o'kuk Le'læpce ulà'Xematk a't'gotX. 20
he played a youth. Now here his foot his baton it struck it.
A'lta Lxà'xo-il:
Now he sang:

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IQATSE’LXAQ HIS MYTH.

Then he entered the panther. “Eh, my younger brother, my poverty. Why

"Emaxua'ähl?" Ta'ke ayó'la-it Lia'wux; nixemá'tcta-itek. Cka
you keep secrets Then he stayed his younger he was ashamed. And
brother;

má'nxi nixemá'tcta-itek, ta'ke atció'lxam Lia'wux: "Ta'ya
a little he was ashamed, then she said to him his younger bro-
then me'la-it." Ta'ke ayó'la-it. Ta'ya' ayó'la-it, ta'ke acxála-it. Ta'ke
you stay." Then he remained. Good he stayed, then they stayed. Then
atcétlo't tiá'xalaitanema. Tgitfo'kti tiú'xalaitanema. A'íta
he gave them his arrows. Good his arrows. Now

Témach'úame iák'ëwula Lia'wux. Ta'ke atció'lxam Lia'wux:

deer he hunted his younger brother. Then he said to him his younger
brother:

"Iá'ma iau'a mó'yima. Náket iau'a mai'émé inttá'yím." Ta'ke
"Only there go. Not there down stream go." Then
nau'ítka iá'ma iau'a kewa'ti' ayó'ym. Ta'ke iqi’oá'dípX né'xax.
indeed there only up stream he went. Then a youth he became.
Ta'ke ago'ón oó'ôax, a'íta a'yo íau'a mai'émé. Ayogó'om temé'ema,
Then one day, now he went there down stream. He reached it a prairie,
ta'ke ayogó'om ó’npite. Ta'ke itca'mae atcétla'lx go íta’poté. Ta’ke
then he reached her a chicken. Then shooting her he did it to her wing. Then
her

nójëlkten ó’npite. A’íta ná'xanko, aksó'penan, aksó'penan
she fell down the chicken hawk. Now she ran, she jumped, she jumped,
ná'xanko. Ta'ke né'xanko atcége'íta. Kulüyí atcége'íta, ta'ke
she ran. Then he ran, he followed her. Far he followed her, then
atcë'ikel töl. Ta'ke lë'xkatë nó'píla go qo'ta töl. A’íta Lawá'í
he saw it a house. Then there she entered in that house. Now slowly
he went. He t'ë'kah: "Oh, I shall be killed. Good I turn back. Oh,
nó'xalaitanema tjqë' lax náxt. Qá'xóxu' nó'pí’la." Ta'ke a'yópí! Gó-y.
my arrows like I do them. Must I enter." Then he entered. At
icë'q ayó'la-it. Ta’ke a’lta pál té'lxem go qo’ta töl. A’íta aqó'kumam
the door he stayed. Now full people in that house. Now it was looked at
uyá'xalaitan. A’íta ka'ñawuë té'lxem aqó’kumam uyá'xalaitan.
his arrow. Now all the people looked at it his arrow.
Ta'ke aqayalot íqë'sqí’í. A’íta atcó’kumam íqë'sqí’í. A’íta
Then it was given to blue-jay: Now he looked at it blue-jay. Now
him

né'k'íim: "Sai'áne, sai'áne, sai'ageqí'ó'le'né, íqë'sqí’í." "Náket
he said: "Give it to me, give it to me, my double-pointed arrow, blue-jay. " "Not
mai'ka’sem'méq'ó'le'né, têxu'gil'gimë'qiatxala." Ta’ke wiXt aqó’kumam
your your double-pointed very you having badness." Then again it was looked at
arrows.
uyá'xalaitan. "La’ksta lX lka'ñax uá’xalaitan? Atló'kti-y
his arrow. "Whose maybe chief his arrow! Good
ökula’tan." Take wiXt aqayalot íqë'sqí’í. A’íta wiXt nék'íim:
"Sai'áne, sai'áne, sai'ageqí'ó'le'né, íqë'sqí’í." "Ni’Xna si'sgum.
"Give it to me, give it to me my double-pointed arrow, blue-jay. " "Well, take it."
Then he stood up, he took it. Then shake he did. Now dentalia

 peł a'yalTa. Ta'ke ne'k'pin iq'e'seq'os: "A Łowatskā' Lak'ä'naxa'!"

Then he said blue-jay: "Ah, follow him the chief!

Ta'ke ne'xanöq iq'ōq'lipX. Ta'ke agike'ta o'ko'knil. Ta'ke a'cto,

Then he ran he finished. Then she followed the woman. Then they went.

a'cto, a'cto, a'cto. Ta'ke ayö'plam go te'tetaqj iä'xk'un. Ta'ke

Then they they Then he came in at his house his elder Then brother.

nëxepent. Ta'ke nö'p'lam öö'knil. Kș' Lgöö'ellXemk go we'wulę.

he hid himself. Then she came in the woman. No person in interior of house.

Ta'ke naxł'Xi-it: "Qä'xewalx a'tl'o qó'la Lq'östă'lipX?" Lë ta'ke

Then she she thought: "Where maybe he went that youth?" Some time

tso'yustë niXatgö'mam iqats'el'xaq. A'ltà Łag'ël Łoc. "O, ta'ke

evening he came home the panther. Now a woman there was"

talj e'wa mai'emë a'yò. A'ltà a'tco'egam qax öö'knil. Naxłö'LiXa-it

behind thus down he went. Now he took her that woman. She thought

qax öö'knil: "Qansíxi: aLXatgö'mam qí'la Luq'oölipX?" Agò'n

that woman: "When he came home this youth?" The next

öö'Lax aktö'xktin. Lak, Lak, Lak, Lak aqá'yxax eëco'ma,

day she searched for. Turn turn turn turn she did them skins, over, over, over, over,

imöl'ak xæ'ecoma. Ta'ke uo'ponem. Mókt LeLä'la'ma, ta'ntata töl

elk their skins. Then it grew dark. Two days, one side of house

ka agio'tetXum. Te'gón ta'nata töl agio'txktin. Lak, Lak, Lak,

then she finished it. Next the other house she searched. Turn turn turn

side of them over, over, over,

Lak eëco'ma aqá'yxax. Łä'kxo'iñ. Ta'ke aklö'egam Łä'teau, ta'ke

turn the skins they did. He slept. Then she took it grease, then over

aktö'egam tqaö'ec'ukt. Ta'ke ataxel'gix. Ta'ke naxłö'lela tæqö'ec'ukt. Ta'ke

she took them hoofs. Then she made a fire. Then they got done the hoofs.

Lëme'ul;emæ age'tax. Ta'ke aktö'egam te'lówul; Ta'ke

broken to pieces she made them. Then she took it slept. Then

akxe'lelakö kș'a imöl'ak aqá'yxax gö ciäk'teXict. A'ltà aqëxelakö,

she mixed it and elk its hair at its nostrils. Now she mixed it,

ka'nauwë aqëx'elakö kș'a Łä'teau, imöl'ak Lií'qxatæau. A'ltà wax

all it was mixed and grease, elk its grease. Now pour out

aktö'lax gö ciäk'teXict. Pöl'akli niexe'iłökö. A'ltà øetæta'la

she did it to him in his nostrils. At dark he woke. Now their sickness

ciäk'teXict: "O, kă'pXö, kă'pXö, egeโม'lakXeXict exanú'lax." "O,

his nostrils: "O, elder elder brother, elder, your elk nose comes to be on O,

an, emë'molakXeXict exanú'lax. Qepré'ta ayama'xö." "O kă'pXö,

younger your elk nose comes to be Unable to help I do you." "O elder brother,

kă'pXö, ö tgeqö'ec'otk txanú'lax." "O au, temëqeqö'ec'otk txamú'lax.

brother, your hoofs come to be on brother, you.

Qepré'ta ayama'xö." Ne'k'teuktë kæ nixe'nXit éëco'ma, imöl'leku'ma

Unable to I do you." It got day and they stood up the skins, elk
gö help


they became. And he stood up his younger E'lemiX he became. He went his younger

Nixë'nXit imöl'leku'ma ka'nauwe. A'ltà ayö'ptek gö tọq'í'tamë.

they stood up the elk all. Now they went to the woods.

A'ltà a'tco'egam qax öö'knil ite'apotë. A'nteukwít gö Lá'xanë.

Now he took her that woman her arm. He carried her to outside.
There was the panther. He was an elk hunter. Every day he went hunting. One day he found a branch [of a spruce]; he twisted it and threw it under his bed. It was a pretty branch. [Then he said:] “Oh, I wish you would become a man!” On the next day he went again elk hunting. In the evening he came home. Now he saw cedar bark lying on the ground. “Where do these people come from? They have been playing at disks” [said he]. On the following morning he went again elk hunting. In the evening he came home. Now there was much cedar bark [in his house]. “Where may these people have come from? They always play at disks in my house.” On the third day he went again, and came home in the evening. Now the floor of his house lay full of cedar bark and counters lay on the ground. He went out for the fourth time and came home in the afternoon. When he reached his house he heard batons. Then he became angry. “Where do these people come from? They always play at disks in my house.” He came near the house, then the noise of the batons stopped. He arrived at home and entered. Now counters lay on a plank. [He said:] “Tomorrow I shall hide to see where these people come from.” On the next morning he made himself ready and went out. He stayed in the grass [near the house] and looked. He did not see anybody. Then he heard the batons moving in the interior of the house. He went home and looked through a hole in the wall of the house. Now there was a youth who played at disks. He struck the rhythm with his foot and sang: “My brother calls me branch of a spruce, my brother-twisted me often.” Then the panther entered. “Oh, my poor brother, why did you hide yourself before me?” Then the youth was ashamed. He stayed there. The panther said to him: “Stay with me.” Then he remained there. Now the panther gave him good arrows, and the youth went hunting deer. Then the panther said to his younger brother: “Go only this way, do not go down the river.” He obeyed and went only up the river. He grew up. One day, however, he went down the river. He came to a prairie where he found a chicken-hawk. He shot it and hit its wing. It fell down and ran away jumping. He pursued it a long distance. Then he saw a house. The chicken-hawk entered the same. Now he went on slowly. He thought: “Oh, they will kill me. I had better turn back. But I like my arrow [so well]. I must go in.” Then he entered and remained standing in the door. The house was full of people who looked at his arrow. All the people looked at
it. Then they gave the arrow to Blue-Jay, who looked at it. Then the young man said: "Give me my double-pointed arrow, Blue-Jay." "It is not your arrow, you bad man" [retorted Blue-Jay]. Again the people looked at the arrow and said: "To what chief may this arrow belong? It is a good arrow." Then they gave it again to Blue-Jay. Now the young man said again: "Give me, oh, give me my double-pointed arrow, Blue-Jay!" "Well, take it!" Then [the young man] arose and took it. He shook himself and his body was all covered with dentalia. Then Blue-Jay said [to the chicken-hawk, who on entering the house had assumed the shape of a woman]: "Follow the chief!" The youth ran and the woman pursued him. They went and went and went until he came to his elder brother's house. He hid himself [inside]. The woman entered and did not see anybody. She thought: "Where may that youth have gone?" In the evening the panther came home. Now there was the woman [in his house]. He thought: "Certainly he went down the river!" Then he married the woman. She thought: "When did that youth come home?" On the following day she searched for him. She turned over all the elk skins until it grew dark. She continued two days. Then she had finished all the skins on one side of the house. Now she searched at the other side of the house. She turned over all the elk skins. [Finally she found him] sleeping [under the skins]. She took some grease and [elk] hoofs. She made a fire and roasted the hoofs. When they were done she pounded them. She took some soot and mixed it with hair of an elk's nose. Now she mixed it all with elk's grease and poured it into his nostrils. When it grew dark he awoke. Now his nostrils felt sore. He said: "Oh, my elder brother, my nose is being transformed into an elk's nose." "Oh, my younger brother, your nose is being transformed into an elk's nose. I can not help you." "Oh, my elder brother, hoofs are growing on my feet." "Oh, younger brother, hoofs are growing on your feet. I can not help you." On the following morning the elk skins arose and became elks. The youth arose. He became ElemiX* and went out. Then all the elks arose and went into the woods. Now [the panther] took the woman at her arm. He carried her out of the house and shook her, so that all her flesh fell down. He threw her down and said: "Your name shall be Chicken-hawk. Henceforth, you shall not make chiefs unhappy. When you see a snake you shall eat it. My name will be Panther."

*The tutelary spirit of the hunters.
THE SOUL AND THE SHAMANS.

1. Gitā'ikkelal atge'ix ē'wa temēuwa'ilema. Manix alō'niks, 1. The seers go thus [to] the ghosts. When three,

lā'ne'wā aqlā'x pāt gilā'Xawōk. Ki'inta' aqla'x pāt gilā'Xawōk, first he is made a having a guardian Last he is made a having a guardian strong spirit. strong spirit.
kā'tsek aqlā'x gianu'kstX ila'Xawōk. Ma'nilx ala'ktike atge'ix in the he is made a small one his guardian When four go middle spirit.

4 gitā'ikkelal, ā'ka amō'kettike kā'tsek aqtā'x. Lā'ne'wā aqlā'x pāt seers, thus two in middle are made. First he is made strong middle.
gilā'Xawōk, Lek'i'mta' aqlā'x pāt gilā'Xawōk. Aqē'ka'to'x person having a last he is made strong a seer. It is pursued

iłā'Xanatē lka'nanx, ma'nix ē'late'a lka'nanx. Manix itca'q'atxala his soul on the chief's, when his sickness a chief. When its badness

ayā'xelax qaX uē'Xatk, atktō'p'lena lā'ewam qō'la lā'ne'wā. comes to be on that road, he utters his song that first one.

Manix ē'wa k'jinta'/ itca'q'atxala ayā'xelax qaX uē'Xatk, ka qō'la when thus behind his badness comes to be that road, and that on it

iau'a k'jinta' alktō'p'lena'x lā'ēwam. Čka me'uxi mōō'nexm ka there behind he utters it his song. And a little dark and

atokō'la-itx, tate! ayn'ktel īō'itet ka aqita'om ila'xanatē they try to cure look! the morning star comes and they reach it his soul

qō'la gē'late'la. Aqīo'egam ila'xanatē. Nuxuta'kux tgā'Xawōk that sick one's. It is taken his soul. They return their guardian spirits

gitā'ikkelal. Ė'Xtemaē mo'kett ałā'oiix, ē'Xtemaē ē'Xtī alā'o-ix the seers. Sometimes two nights, sometimes one night

ka aqē'telōtxax ila'xnatē qīgō nōxuta'kumx qō'ta tkā'-uwok, and they give him his soul as they come back those spirits.

14 Tā'ya alxā'x gē'late'la. 4 Well gets the sick one.

2. Ma'nix aqā'wax ila'xnatē gē'late'la; atge'x gitā'ikkelal, 2. When it is pursued his soul the sick one's, they go the seers,

ma'nix aqā'wax ila'xnatē gē'late'la; iau'a qiq'E'teqta qaX when it is pursued his soul the sick one's; there the left that

uē'Xatk alō'iix; nōgō'go-imx gitā'ikkelal: "O, Lō'meqta, ta'!" trail it went; they say. the seers: "Oh, he will die, behold!"

Ma'nix iau'a qiq'eqama' ayō'ix ila'xnatē: "O, tā'ya qā'xōl!" When right hand goes his soul "Oh, well he will be made!"

3. Aqīga'omx qīgō nālxoi'pé iō'e. Īa'xkatē alkte'ee'meta-itx 3. It is reached where the hole [in] ground. There they drink always
tmēnelotiko. Ma'nix alktē'ucx gē'late'la gō qō'la lṭeq'at, ālta the ghosts. If it has drunk the sick one at that water, then

nēkēt qa'nixs tlayā' aqlā'x. Qē'xteqē ka'nauwe tga'qēwama not anyhow well he is made. Intending all shamans

atalge'la-itx, nākēt l'pāx aqlā'x. 22 they try to cure not well and he is made. him, sound

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4. L'ap aq'ê'ax ilâ'xanatê qo'la lklämctx ttcng. Aqio'egamux, 

4. Find it is done his soul that having drunk water. It is taken, 

ilâ'qoa-il qix: ikanatê. Nuxotâ'kux tga'Xawôk gitâ'kikêlal. Iâ'qoa-il 

large that soul. They return their spirits the seers. Large 

qix ikanatê. Aqio'egamux qo'âp iâ'kua Nâ'te'tauwé ka ikonô'ksx 

that soul. It is taken near here the Indians and its smallness 

ne'xêlax. Nugo'go-imx qotguiâlê: "Lô'mas nêkat Li't'o-ix ka 

comes to be They say those who cure "Perhaps not one day and 

Lô'meqtâ," Nikteô'ktxe. Qe'xtÊe aqê'ttelôt ilâ'xanatê. AqatÊelotx, 

he will die." It gets day. Intending it is given to his soul. It is given to him, 

qo'ap ka'naunwê c'la'la' ka alô'meqtâ. Nilgengâ'gux ilâ'xanatê. 

nearly all his body and he dies. It is too small his soul. 

5. Ma'niix atge'ix gitâ'kikêlal, atge'Lxamux tga'Xawôk gô 

5. When they go the ghosts, they arrive seaward their spirits at 

temêwâ'lema, kulâ'yi gô-y. e'lxam ike'x ilâ'xanatê gê'late'la', ka 

the ghosts, far at town is his soul the sick one's, and 

nìkët që't'ëmt, ngõ'go-imx gitâ'kikêlal: "O, t'aya' kixåxô ka 

not he has been they say the seers: "Oh, well we shall and 

make him 

nìkët qiy't'ëmt." Naïvitka, aqio'egam ilâ'xanatê. Nõxutâ'kux 

not he has been given Indeed, it is taken his soul. They return 

tga'Xawôk gitâ'kikêlal. Qe'xtEe pât e'late'la', tate! aqê'ttelôt 

their spirits the seers. Intending really his sickness, look! it is given to 

ilâ'xanatê, naui t'layâ' alxâ'x. 

ilâ'xanatê, his soul, at once well they make him. 

6. E'xtÊe wi'xt qo'la aqlongô'mitx; temêwâ'lema atklôngô'mitx, 

6. Once again he is carried away; the ghosts they carry him away, 

naui alô'meqtâ. Nuxulâ'ya-itx lâ'ôwit. Ał'ta aqlelgê'mintômx 

at once he dies. They tremble his legs. Now they are paid 

ilâ'kikêlal. Ał'ta aqgô'taox temêwâ'lema. Aqitâ'gamitx qo'la 

the seers. Now they are driven the ghosts. He sees them that 

aqlongô'mitx qo'tac temêwâ'lema. Aqâmixe lktô'kul, aqâmixe 

he was carried away those ghosts. Part of them he knows part of them 

nêkat alktô'kuleqlax. Tâ'mac qo'tac nêkat â'ngatê nuxolâ-it, 

not he knows them. Only those not long ago dead 

tâ'cka alktô'kuleqlax. Aqiktâ'omx ilâ'xanatê qo'la aqlongô'mitx, 

those he knows. It is reached his soul that it is carried away, 

aqlxêmê'takux. Naui atcelatâ'kux, t'layâ' alxâ'x. 

it is turned round. At once he recovers, well he gets. 

7. Ma'niix temêwâ'lema atklôngô'mitx, maunix kë giîta'kikêlal, 

7. When the ghosts carry him away, when no seer, 

alâ'o-ix qo'la aqlongô'mitx, e'xtêma e'xti alâ'o-ix ka alô'meqtâ, 

one day that he is [carried] away, sometimes one night and he died 

guân'mum alô'meqtâ, e'xtêma mô'ketai alâ'o-ix alô'meqtâ. 

always he is dead, sometimes two nights he is dead. 

8. Ma'niix ayô'ix ilâ'xanatê gê'late'la' e'wa temêwâ'lema, maunix 

8. When it goes his soul the sick one's thus ghosts, when 

atè'ktaox gitâ'kikêlal atge'Lktaox tga'Xawôk, â'ngatê aqitê'ktxe 

they pursue it the seers they pursue it their spirits, already it has been taken 

into the house 

ilâ'xanatê ka xâ'oqxal qa'da aqlâ'x. Nõxoudînimx tga'Xawôk 

his soul and can not anyhow it is done. They cry their spirits 

gitâ'kikêlal. Nâxutâ'kux. Mòket ikanatê aqê'ttelâx; maunix laq 

the seers. They return. Two souls people have them; if take 

out 

aqê'ttelax qo'ta mòket, iå'xatê ka alô'meqtâ. 

it is done those two, there and he dies.
9. Ma'nix aqi'e'gelax ike'utan, gó temewá'lema ike'x. Ma'nix
9. When it is seen a horse, at the ghosts it is. When
2 niket aqi'o'egamx, to'a'xé ayö'o'ix ka ayö'meqtx; ma'nix
not it is taken, several days and it is dead; when
3 aqi'o'egamx ka naket ayo'meqtx. À'ka Lgo'le'teXemk wixt.
it is taken and not it is dead. Thus a person also.
4 Ma'nix pl'ala' Lgo'ge'gewal aqi'e'gelax il'axanaté gó temewá'lema,
When well some one goes it is seen his soul at the ghosts,
5 ma'nix naket aqi'o'egamx, naket iö'/qté ka alö'meqtx. À'ka
when not it is taken. not long and he is dead. Thus
6 wixt ikani'm. Ma'nix atgiungö'mitx temewá'lema ikani'm,
also a canoe. When they carry it away the ghosts a canoe,
7 ma'nix naket aqi'o'egam il'a'kikelal ka cä'ca niix'x.
when not they take it the seers and smashed it gets,
10. Ma'nix Lë'Xat gilä'kikelal ka-y- uts'a'xó ałgä'x, ka
When, one seer and shaking man he does it, and
11. ałgä'telutx niket gilä'Xawok. À'ltá actö'ix e'wa temewá'lema.
he gives it to one not having guardian Now they go thus [to] the ghosts.
10. Akélge'gelö'egamx. Akltá'qamix ka'nauwó ta'nema go
He helps him. He sees all things at
téméelo'ctîke ita'le qó'la niket gilä'Xawok. Aklö'ká'tx e'wa
the ghosts their land that one not having guardian It carries him thus
spirits.
12. temewá'lema qaX uts'a'xó. [to] the ghosts that manikin.
11. Ma'nix gó Nátet'wanu ilá'xanaté ike'x ia'mkXa e'Xtka
When at the Indians his soul is only one only
14. Läq nixé'laxa ge'la'tecla, aqi'o'egamx, nau'i t'ayá' alxá'x. Ma'nix
take out he did him the one sick, it is once at once well he gets.
When aqi'o'egamx qix: gianu'kstx ilá'xanaté gó Nátet'wanu aqé'telótx
15. it is taken that the one having his soul at the Indians it is given to him
smallness
eka me'nix'i t'ayá' alxá'x. Talí, eXt ita'xanaté gó temewá'lema
and a little while well he gets. Look! one his soul at the ghosts
ike'x, aqi'é'ktaox qix e'wa temewá'lema ilá'xanaté io'yama,
is, it is pursued that thus [to] the ghosts his soul arrives,
qi'telo'k'raumx ilá'xanaté, nau'i aqi'é'telótx nau'i t'ayá' alxá'x.
it is brought to him his soul, at once it is given to him at once well he gets.
12. Ma'nix iLa'xanax ayo'o'ix ilá'xanaté, e'wa tkamila'Eq ayo'o'ix
12. When a chief goes his soul, thus [to] beach goes
ilá'xanaté. Nákct o'Xuitikle gita'kikelal tgo'ku'té. Ma'nix pát
his soul. Not many see' know about it. If a real
qiLa'qewama, tex'i Lgo'ku'té ixa'xkewa e'wa tkamila'Eq.
shaman, then he knows about it there thus beach.
13. Ma'nix e'kta algi'o'egamx ilá'xanaté Lgo'le'teXemk
13. When something takes it his soul a person
témewá'lema ita'kté, naket qansii'x t'ayá' aqlä'x.
the ghosts their things, not ever well he gets.
14. Ma'nix lo'meqta gë'ta'la guá'ntsum, qo'ë'nixå'xöe.
14. When he will die a sick one always high water it will be.
Al'ta Lawá' atge'x qo'ta tká'owok. Ma'nix t'á'ya qLa'xó
Now slowly they walk those spirits. When well he will get
gë'ta'la ka guá'ntsum qu'il nixå'xöe.
the sick one and always low water it will be.
15. Ma'nix aqiakla'etèmitx ita'xanaté gë'ta'la gó ikani'm,
15. When it is placed his soul the sick one's in a canoe.
à'quikú't e'wa wë'kwa naket qa'nsix t'ayá' aqlä'x.
16. Aqió'ge'mux ita'xanaté gë'ta'la. Aqió'egamx, aqió'lategx.
it is carried thus [to] ocean not ever well he gets.
16. It is reached his soul a sick one's. It is taken, it is lifted.
The Soul and the Shamans

It is looked at, it there is. Again it is taken, it is lifted;
aLgio'kex; aLta k'i qax'o qig'o nik'e;x, aLge'kinx kLa'qewam;
It is looked at; now nothing where as it was, he says the shaman:

"Ta'ke anioc'gam."

Then I took it.

17. Ma'nix Lomeqta, ilA'Xanaté qe'xte aLgio'egamx, aLta
When he will be dead, his soul intending it is taken, now
19qo xax o'd'epektix nutXui'tcax. Qe'xte aLgio'me tekeneux
just as that fire sparks fall down. Intending he gathers it up
qi glo ayutXui'tcax, aLge'kinx kLa'qewam: "Näket tayi, tlaya'
where it fell down, he says the shaman: "Not behold! well
nëtx."

I make him.

18. Ma'nix Lomeqta, ilA'Xanaté kayi iapik né'xaxalax. Ma'nix
When he will die, his soul and its being is on it. When
it'laya qilaxo gilax'Xanaté ka kulkul'll naxaX.
well he will be the one having a and light it gets.

19. Ma'nix tige'nXauté ikanä'te temëwä'lema, aLta emä'cen
When they watch it a soul the ghosts. then a deer
algi'aX Lä'qewam. Algïj'oX, ne'e'nKux. Atge'kta-ox temëwä'lema;
Him he makes it the shaman. He sends it, it runs. They pursue the ghosts;
aqee'taq lax qix ikanä'te. Ayoxoë'yumqtx temëwä'lema qix;
It is left that soul. They forget it the ghosts that
ikanä'te. AnäJlal lax alklax lä'qewam. Lä'xal axktaX
soul. He deceives he does them the shaman. Fool he does them
temëwä'lema ka algi'o'egam qix ikanä'te. Atëe'itaq'i lax,
the ghosts and he takes it that soul. They left it

temëwä'lema. the ghosts.

20. Ma'nix iap'atxala, alktken'lo'lexa-ix, aLta gilax'kikela;
When he is bad, he is evilly disposed against him now a seer,
alta alxakx umluwa'kotsgox. Alä'xti lap akllax lë'qxoio. Läq
now he watches for him. Next find he does him sleeping. Take out
algë'lxax ilä'xanaté. APr algiupco' tetemux gô temëmelotëtike
He does it his soul. Now he hides it everywhere at corpses
atge'txix, iaxkaté algiô'tkex. Anä'2 gô igë'mexatx ikai'm; ana/ they are, there he puts it up.
Sometimes at put up as burial canoe; sometimes
gilax'qatxala ilë'ë algiô'tqx, ana/ gô ke'lkxulë tol, ana gö
in bad ground he puts it, some times at under house, some times
yuma'inx te'mëecx. APr é'late la nixatex qo'la gilax'Xanaté
rotten wood. Now his sickness comes to be on that the one having the
Aqelgë'me'ntoxm le'xat qilax'qewam. Aqelgë'la it gë'late la
He is paid one shaman. They try to cure the sick one,
aqelgë'kelax ilax'Xanaté. "O'kuk la'qewam ike'x ime'xanaté," it is looked for his soul. "At that shaman is your soul.
APr aqiu'xtkina x ilax'Xanaté. Llap aqiâ'x gô temëmelotëtike.
Now it is searched for his soul. Find it is done at the corpses.
Ixëlô'ima lâp aqix gô iap'atxala ilë'te. Ixëlô'ima lâp aqix
Another find it is done in bad ground. Another one find it is done
gô gë'gula tol. Aqio'egamx. Ixëlô'ima lâp aqiâ'x gô yumä'inx at under the house. It is taken. Another one find it is done at rotten
temëecx. Ixëlo'ima lâp aqiâ'x, gô k'ca'xuli ike'x. Aqio'egamx
wood. Another find it is done at above it is. It is taken.
Ma'nix iaxkia'lkul qix ikanaté, tlaya' aqlax'gë'late la. Ma'nix
When its being well that soul, well he is made the sick one. When
THE SOUL AND THE SHAMANS.

1. A'nuqatē atcā'īx ax ilā'Xawōk kālā'qēwam, a'lta alōl'meqt qō'la
   already he ate it his spirit the shaman's then he dies that
   2. LGōlē'IXemk qo'ta gīlā'Xanatē.
   person that having the soul.
   21. Ma'nix aq-latō'kux qālā'qēwam LGōlē'IXemk, qantsi'x-
      When it is sent to him a shaman a person, how many
   4. Lā'ya naqauwik; ēlē, nākēt La-kēta Lā'qtemt, aq-latō'Xamk:
       fathoms long dentalia, not who knows it, he is told:
   5. "Lā'Xanatē Lāq''ānānā xē'xō x'i-x'u'." AqLō'gux qālā'qēwam,
      "His soul take out do it this one's." It is sent to him the shaman.
   6. Aqlatō'gelō'kux LGōlē'IXemk. Pā'nic aqē'telax eqauwik; ēlē, anā'
      he is sent to him a person. Secretly they are done long dentalia, some-
      paying to him times
   7. Lē'gīl pā'nic aqē'telax qālā'qēwam. A'ltā nan'ītka Lāq''ānā
      a woman secretly she is done to the shaman. Now indeed take out he does it
      paying him
   8. Lā'Xanatē qo'ta aq-latō'gelō'kux. Alōl'meqtx qo'ta aq-latō'gelō'kux.
      his soul that one to whom he was sent. He dies that one to whom he was sent.
   9. Ma'nix atauwē'xītx lā'colal qo'ta Lō'meqtx, aq-Lō'gelō'xax
      When they learn about it his relatives that dead one's, somebody goes to take
      him
   10. qālā'qēwam, aqulā'wa'ox, manē'x nōxō'x tkata'kux. Ma'nix nēkēt
       the shaman, he is killed, learning his they do their mind. When not
       secret
   11. aqulā'wa'ox ka ò'Xuit Lā'ktnēma alktō'tx; ma'nix lā'la-ētxīx
       he is killed and many his goods they gives them if his slaves
       away;
   12. qālā'qēwam ka lā'etīx' aklō'kōx ka nāket aqulā'wa'ōx. AqLō'Xam
       the shaman and his slave he gives him and not he is killed. He is told
       away
   Alxalawi'tXuitxī.
   13. He has not done it [it is forgiven].
   22. A'ka wiXt pāt wuq; qālā'qēwam. Ma'nix xāx aklā'x
       22. Thus also really strong shaman. When observe he does her
       Lā'kikala go Lōqā'lipx', a'ltā tqē'wam aklā'x. Gīlā'kiletānīl
       his wife at a youth, now sending disease he does it. He shoots much
       ti'o'lema ttcālā'ma qkttulā'xenīl. A'ka wiXt ma'nix aq-latō'gelō'kux
       supernatural sickness who knows to shoot Thus also if he is sent to him
       much.
   LGōlē'IXemk, aqtā'telō'tx tkte'ma. Pā'nic aqē'telax. Anā'
   17. a person, they are given to him goods. Secretly he is done. Some-
       times
   18. eqauwik; ēlē pā'nic aqē'telax, anā' Lē'gīl pā'nic aqē'telax.
       long dentalia secretly he is done, sometimes a woman secretly
       paying
   Tqā'wam aklā'x LGōlē'IXemk. Manē'x nōxō'x tkata'kux,
   19. Sending dis-
       he does it a person. Knowing they do their minds,
       case
   aklō'wā'ox qālā'qēwam. Aklō'wā'ox lā'colal qo'ta tqē'wam
   20. he is killed the shaman. They kill him his relatives that sending dis-
       case
   klkā'x. Ma'nix lē'ap aqtā'x ttcālā'ma gō gē'late'la aqlelēgē'métox
   21. who did it. If find it is done the disease in the sick one he is paid
       pāt qālā'qēwam. Lā'qlaq aklā'x qō'ta ttcālā'ma. Qo'ā'hem Lāq
       a real shaman. Take out he does it that sickness. Five take out
       aklā'x qō'ta ttcālā'ma ka ēXt cēlan. Lē'pāq alxā'x gē'late'la.
   23. he does it that sickness and one rope. Recover he makes the sick man.
   Ma'nix aqlā'la'tapax qō'ta ttcālā'ma, ma'nix ka'naunē aqlā'la'tapax
   24. If it goes through it that sickness, when all it goes through him
       qō'ta ttcālā'ma ka cēkā dqō'ā'kelax ka alōl'meqtx gē'late'la.
       25. that sickness then and it is discovered and he dies the sick one.
   23. Ma'nix Lāq aqū'x qīx: ētēla iō'lēma, a'ltā aqLō'cēgam gō
      When take out it is done that sickness supernatural, now it is taken in
When he takes it that supernatural thing, he is taken at his legs, he is taken at

THE SOUL AND THE SHAMANS.
qo'La tqe'wam klkex. A'La atgixk; a'x qix: e'lan qtgä/qëwama. that sending disease who did him. Now they pull at that rope the shamans. both ends

Aqlö'lxamk lgolë'lexemk: "Ai'aq Lqqu'plq; up e'txa," Ato'txuitx

2 He is told a person: "Quick cut do it." He stands

3 neket gilä'xawök, algö'egamnx áqoa-il õgëwë'qëxé. Lq; up algï'ax not having a guardian he takes it a large knife. Cut he does it spirit
gö nöxo-iä'yak tgä'keia qo'tac téixam. Näket e'kta Lq; up nöxa'. at between them their hands those people. Not anything cut he does.

Ma'ñix dä'gil Lóc, ál'a'xawök, algö'egamnx itcanö'këtx õgëwë'qëxé, When a woman there is, her guardian she takes it its smallness spirit.

cka goye' algii'x nöxo-iä'yak tgä'keia qtgä'qëwama. Algigë'lotàox and thus she does her hands the shamans'. She pierces it qix: e'lan. Wax algä'x Lä'owlqt. Tcä'2xë aligigë'lotàox. Kopä'2t that rope. Pour out it does blood. Several times she pierces it. At an end wax algä'x qo'La Lä'owlqt. A'La õqo-ibë'qëxæ aqalgë'ltcimxax pour out it does that blood. Now knife he is hit

qo'La tqe'wam kkläx lgolë'lexemk. Ma'ñix Õkula'tënema that sending disease who did it the person. If arrows ite«k;ikl-tçö aqa-ilgä'maltemxax qix: e'lan ka-y- Õkula'tënema their heads it is struck often that rope then arrows

aqalgë'iltcimx. Itcä'ma« aqetelax qigö aqalä'wa'tox. it is hit. Shooting him he is done as he is killed.

25. Ma'ñix tgel'ota tgb'lan aqtä'wix qo'ta ttçlä'ma ka

25. When long their ropes are made those diseases and

1jö'tqë niket e'late'a nixä'telax. qo'La tqe'wam aqalä'x. long time not his sickness comes to be on that sending disease it is done.

Tex-ì-y e'late'a nixä'telax. Ma'ñix tge'tsk; ta tgb'lan aqtä'wix case

14 Then his sickness comes to be on If short their ropes are made him

15 qo'ta ttçlä'ma, qoa'nemi alä'i-ö-ix ka e'late'a nixä'telax, those diseases, five times sleeps and his sickness comes to be on him,

anä/ txä'më alä'i-ö-ix. six times six times sleeps.

26. Ma'ñix alö'meqtx lkä'ñax Lä'xa, a'la alklo'gux Lå'qëwam. When it is dead a chief his child, now he is sent for a shaman.

18 Gö Lë'xat lkä'nax Lä'xa tqe'wam aqalä'x. Lkatö'më alkä'x At one chief his child sending disease it is done. Taking revenge it is done on his relatives

Lë'xat Lkak; emä'ña Lä'xa. Pä'nic alkä'x Lå'qëwam. Ma'ñix one chief his child. Secretly he is done the shaman. When paying

alelä'xo-ixitx Lä'xatakox wiXT aqle'ënk; ömenaxox. Lå'wux they know it his mind again it is taken revenge on him. His younger brother
tqe'wam aqalä'x qo'La lkä'nax. Ma'ñix atelä'xo-ixitx qo'ta sending disease it is done that chief. When they know him that

lë'xat lkä'nax, anä/ aqalä'wa'tox qo'La qä'qëwam. È'xtëma-e-y one chief, sometimes he is killed that shaman. Sometimes

aqalä'wa'tox Lä'icx qo'La lkä'nax. A'la-y. ukumä'la-it naxä'x. he is killed his relative that chief's. Now a family fend it becomes.

Qia'x iqage'niak ayö'xüx, tex-i-y. uxo'tlaya nö xo'x. Ateä'2xîke If paying blood they make each then at peace they become. Several

25 aqtoöe'nax, tex-i-y. uxo'tlaya nö xo'x. they are killed then at peace they become.

27. Ma'ñix acxte'nax niket gilä'xawök k'ä qä'qëwam ka When they are angry not having guardian and shaman then against each other spirits
THE SOUL AND THE SHAMANS.

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Lq'ewam alkl'awx ka aqla'wafox qlaq'ewam. Ma'nix o'Xu'e

sends the shaman, when many

L'ak'tema ka alkl'tot'x L'ak'tema, o'Xu'e alkl'tot'x L'ak'tema
takes his dentals and gives them away, many he gives them away

nake ala'wafox, alxalwe'txuntxax. Ma'nix aqLE'lxeganix

not kill him, they forgive him. When it is taken away

L'ak'ika lapa'nic ala'lax qla'qewama. Tqe'wam aqt'a'x qo'la

his wife secretly he is done the shaman. Sending disease it is done to him

LE'k'ala. An'a' qo'la L'ak'kil tqe'wam aqla'x. Ma'nix aqla'x

she gives them to the dentalia, sending disease it is done one chief.

Alkl'kot'mitx L'ak'xun. An'a' alore'mxa-itx L'ak'kil go qla'qewam.

She takes revenge on her elder. Sometimes she is married a woman to the shaman.

Lxa'penic alxa'x. Nau'itka alkl'o'gux L'ak'kikala.

giving herself she does. Indeed she sends him her husband.

28. Ma'nix nugqotexmex qtqa'qewama, ma'nix ale'k'imx: "Nai'ka

29. When they sing the shamans, when he says: "I

ia'qoa-il ite'iXawok," ka aqlo'k'uaqtx L'e'Xat qla'qewam. Ma'nix

a great one my guardian then he is tried one shaman. When

maun'tika il'aXawok qe'xte'e aqir'ge'teim io'lema. Aqlo'kl'a

indeed he has a guarding spirit, and he is hit supernatural thing. He is missed. Aqlo'kl'a

LE'gun L'e'Xat L'ak'qewam alkl'o'kuqtx, wiXt aqlo'kl'a

Another one shaman is tried, again he is missed. Aqlo'kl'a

Ate'i'xike tqa'qewama qe'xte'e atkl'o'kuqtx, nake it a'ma'm

Several shamans intending they try him, not shooting him

aqai'telax. Aqlo'kl'amxm: "Oi nau'itka tal'iqawem," Ma'nix

it is done to him. He is told: "Oh, indeed, behold, he is a shaman." When

k'a'ltac il'a'yu'li qla'qewam, aqlo'k'uaqtx, anaqate il'a'ma'm

to no pur he bringing a shaman, he is tried, already shooting him

aqai'telax. Ma'nix li'o'xoyal ale'k'texemx, qe'xte'e tqe'wam aqla'x,

he is done with When a strong man sings, intending sending disease it is done, case

nake't qa'nsix il'a'ma'm aqai'telax. Ma'nix ale'k'imx: "Nai'ka

not ever shooting him he is done with When he says: "I

nto'xoyal," ale'k'texamx, tqe'wam aqla'x, a'nuqate alo'me'totx.

I am a strong man, he sings, sending disease it is done already he is dead.

29. Ma'nix e'Late'a aqai'telax il'aXawok, al'ta aqlo'kl'amxm.

29. When his sickness he makes it on his guardian spirit then he is told

qa'qewam: "Oi tqt'o'kti migel'texema'ya." Aqle'ge'mintomix

the shaman: "Oh, good you sing for him." He is paid for it

qa'qewam. At'la aqle'ge'mintomix qo'la ge'late'a, il'aXawok

the shaman. Now somebody sings for him that sick one, his guardian spirit
"Oh, my shaman's is on me." Thus when his sickness comes to be it the sky, now he is asked

Ma'niix i'a'qatxala nê'xelax igô'cax, a'lt'a aqîlgelô'kux

31. When his badness comes to be it the sky, now he is asked

gîlâ'Xawôk it'ô'kte, iau'a mâlnâ' gîlâ'Xawôk, a'lt'a algige'lxetxamux, one having a a good one, then seaward having a guard: now he sings for it. A guardian spirit ian spirit,

ALE'k'imx iô'kuk ôô'lxax ka têjumâ'lxâ-e, ALE'k'imx gîlâ'Xawôk. He says there says of the one having a clear, guardian spirit.

Ma'niix iô'ltê i'a'qatxala iêxîla'xo igô'cax ka aLE'k'imx: "Qî; E'qî; El When long time its badness will become it the sky and he says: "Too difficult igô'cax, LX xî'aqoxal e'tolê ixà'xo. Lax nikîlà'tko-it." the sky, probably cannot clear weather it will Unable I am to do it."

32. Ma'niix ilà'ma'tan ixà'xelax lgolô'lxemtk aqîlge'mêm'tomx

32. When shooting him it is done to a person he is paid

Ltî'xoyaI. "Tgtî'kti milme'etxia imê'Xawôk." A'lt'a nau'itka a strong man. "Good you loan him your guardian spirit." Now indeed

wâx alkîl'txax Lteqg gîlâ'ma't. A'lt'a al'E'lpax Là'qauwilot, pour out he does it water on the one who Now it squirts out his blood, is shot.

kâ'nauwe Lâqô aLxà'lxax. ALE'k'imx Ltî'xoyaI: "Ma'niix tî'la'ya all come out it does. He says he the strong man: "When well nîa'xô, kà-y- ikenuake'ôma ixà'xo'ya." Nau'itka eka mâ'nxî kà he will get, then thunder it does. Indeed and a little quiet while

aLxà'lxkà-y-ikenuake'ôma nêxà'x. ALE'k'imx: "Mô'kête qîltémâ'ô-y- it is and thunder it does. He says: "Twice it will be heard ikenuake'ôma," ALE'k'imx Ltî'xoyaI.

thunder," he says the strong man.

33. Ma'niix naLE'laitx òkula'it tan gîlâ'ma't kà aqîl'çâgam

33. When it is in him an arrow the one who is and he is taken

qîlqëqwam klgô'mêm'tomx gîlâ'XaXana, ka aqîlga'Xa'nâôX, a shaman who is paid one who sucks, then he sucks it out.

Làqô aLgà'x òkula'it tan gîlâ'XaXana.

34. When shooting him it is on him a strong man, it is made ready

Là'kàe'ke. Ônà'xëma aqîl'xmlax gô Leta'xost, anà' Làqô'lxatex a child. Red paint is made on it his face, sometimes coal

aqîl'telax. Ki'au aqîl'x le'taqôg Òô-y ôlå'tepux; anà' is made on it. It is done to it his hair some-times
amó·ketike aqto'txuigateux. Wáx aqle'lgax ltcuq i'la'maq
two are made ready. Pour out it is done water shooting him
Lt'lo'xoyal, Laqö' naa'lxaxık alukai'tan. Ma'nix amó·ketike
the strong man, take out it is done the arrow. When two
alkté'qamix, Le'xat Laq'gil, Le'xat LE'k'ala. E'wa tás'nata
look after him, one a woman, one a man. Thus on one side of
the house

Thus water above a woman she is placed; she takes it a torch the woman; thus
c'ñata ilá'potë igílxemalé'em algió'egamux. E'wa tás'nata t'OL
other side her arm a rattle she takes it. Thus on other the house
side of

LE'k'ala alke'o'egamux [aq]c'át'létx. Gó k'cå'xali t'OL aLó'La-it
a man he takes it a whistle. At above the house there is
LE'k'ala, Lá'xka wáx alkle'l'gax ltcuq qól'a gilá'maq.
man, he pours out he does it the water [on] that the one who is shot

A'lt'a Láqö' a'lxax Lá'qauwilxt kanauwé'l2 gilá'maq lt'lo'xoyal.
Now come it does his blood all the one who the strong man is shot

Ma'nix kè Lt'lo'xoyal gó éXt él'xam, ka aqlge'méntómx
When no strong man in one town then he is paid

gilá'laXana ka algiLKá'nam'ënux gilá'maq. Lá'qalq aLkLé'lxax
one who sucks and he sucks him the one who is taken out he does it

Lá'qauwilqt. his blood.

Translation.

1. The seers go to the ghosts [the souls of the deceased]. When three
go, one having a strong guardian spirit is placed first, another one last.
One having a less powerful guardian spirit is placed in the middle.
When four seers go, the two lesser ones are placed in the middle.
A strong seer goes in front, another one behind. They pursue the soul
of a sick chief. When the trail [which they follow] begins to be dan-
gerous, the one in front sings his song. When a danger approaches
from the rear, the one behind sings his song. In the evening when it begins to grow dark they commence the cure of the sick person. When
the morning star rises they reach his soul. They take it, and the
 guardian spirits of the seers return. Sometimes they stay away one
night, sometimes two. Then they give the sick person his soul and he recovers.

2. When the seers pursue the soul of a sick person and it takes the trail to the left, the seers say: “Behold, he will die.” When it takes the trail to the right they say: “We shall cure him.”

3. The spirits of the seers reach the hole in the ground where the souls of the deceased always drink. When the soul of the sick one has drunk at that water, then he cannot get well. Even if all the shamans
try to cure him they cannot make him well.

4. They find a soul that has drunk of the water. They take it. It is large. The spirits of the seers return. When they bring it near the
country of the Indians it begins to grow smaller. Then these men
who know how to cure people say: “Perhaps he will die to-morrow.”
It gets day. They try to give him his soul. It does not fill his body and he must die. His soul has become too small.

5. When the seers go and their spirits arrive at the water in the country of the ghosts, and the soul of the sick one is still far from their town, and they have not given him food, then the seers say: "Oh, we shall make him well, the ghosts have not given him food." And indeed their spirits take the soul and return. Even if the person is very sick and they give him his soul, he revives at once.

6. Again the ghosts carry away a soul. The person faints at once; his legs tremble. Then the seers are paid and drive away the ghosts. The soul which they carried away sees the ghosts. He knows part of them; another part he does not know. Only those he knows who died not long ago. The spirits of the seers reach the soul which was carried away and turn it round. At once the sick one recovers; he gets well.

7. When the ghosts carry a soul away and no seer is present [to recover it], when the soul has been away a night, the person who fainted remains dead. Sometimes when it has been away two nights he remains dead.

8. When the soul of a sick person goes to the ghosts, the seers pursue it. If it has already been taken into the house, it cannot be recovered. The spirits of the seers cry and return.

9. When a horse is seen in the country of the ghosts and it is not taken back it dies after a few days. When it is taken back it does not die. Just so a person. When a person is well, but his soul is seen in the country of the ghosts and it is not taken back he must die within a short time. Just so a canoe. When the ghosts carry away a canoe and the seers do not bring it back it will be broken.

10. When a seer wants to shake his manikin [a figure made of cedar bark] he gives it to somebody who has no guardian spirit. Now they go to the ghosts. He helps him. Now this person sees everything in the country of the ghosts. The manikin carries him there.

11. When only one soul leaves the body of the sick person, when it remains in the country of the Indians and it is taken, then the sick person recovers at once. When the lesser soul of a person is caught in the country of the Indians and is given back to the person, he recovers after a short time. A soul is in the country of the ghosts; the spirits of the seers pursue it and reach it when it arrives at the ghosts. They bring it back, return it to the sick person, and he recovers.

12. When the soul of a chief leaves his body it goes to the beach. Not many seers know about it; only strong shamans know how it goes to the beach.

13. When a soul has taken anything that belongs to the ghosts, the sick one can not recover.

14. When a sick person will die, it is always high water. Then the spirits of the seers walk slowly. When the sick one will recover it is always low water.
15. When the soul of a sick person is placed in a canoe and this is carried out into the ocean, the sick one can not recover.

16. The spirits of the seers reach the soul of a sick person. They take it and lift it. They look at it and seize it again. They look again and it has disappeared; then the shaman says that he has taken it.

17. When they try to take the soul of a sick person and sparks fall down, he will die. It seems just like a firebrand. They try to gather the sparks up. Then the shaman says: "Behold, I shall not cure him."

18. When a person will die, his soul is heavy; when he will recover, it is light.

19. When the ghosts watch a soul then the shaman makes a deer. He sends it and it runs away. The ghosts pursue it and leave the soul. They forget it. Thus the shaman deceives them and takes back the soul which the ghosts had left.

20. When a seer is evilly disposed against a person, he watches for him. At last he finds him asleep. Then he takes out his soul and hides it near a corpse, in a canoe burial, in a thorny place, under a house or in rotten wood. Then the owner of the soul falls sick. A shaman is paid to look for the soul and to cure him. He says: "Oh, that shaman has your soul." They search for it and find it in the country of the ghosts, or in a thorny place, under a house, or in rotten wood, or somewhere in the air. He takes it. When the soul is still hale and well, the sick one will recover. When the shaman's spirit has begun eating it, the owner of the soul must die.

21. Somebody sends, unknown to anybody, a string of large dentalia several fathoms long to a shaman, and asks him [through his messenger]: "Take the soul of that person out of his body." He gives in payment to him, secretly, long dentalia or a woman. Then he takes out the soul of the person against whom he was sent. The person dies. When his relatives learn about it and come to know the secret they take the shaman and kill him. If they do not kill him and he gives away a large amount of property or slaves, he is not killed. Then he is forgiven.

[Numbers 1 to 21 were originally Chehalish beliefs and customs.]

22. It is the same with a very strong shaman. When he observes his wife with a young man he shoots disease against them. In the same way a man sends a person to the shaman, who gives him goods. He pays him secretly long dentalia or a woman. Then he sends disease to a person. When his relatives learn the secret, the shaman is killed. The relatives of the man against whom he sent the disease kill him. If the disease is found in the sick one, a strong shaman is paid, who takes out the disease. He takes out five diseases [pieces of bone around which hairs are tied] and one rope. He cures the sick one. When the disease has gone right through him before it is discovered the sick man must die. Man has two souls. If both are taken out of the body their owner must die.
23. When the supernatural disease is taken out, the shaman takes it into his hands. He folds his fingers [the thumb of the right hand being inclosed by the fingers of the left]. When the thumb comes out, then the disease-spirit escapes. When the shaman has taken the disease-spirit, one man takes him at his legs, another one at his arms, a third one at his back. He is lifted. Then water is put into a kettle. When they come near the water and the disease-spirit escapes, the people fall down (as though a resistance which they try to overcome were suddenly removed). Several times they carry him to the water. Then the disease-spirit is made soft in the water. It gets cold, and they look at it. Sometimes it is a wolf's or a bird's claw, sometimes a human bone. It is carved into the shape of a person.

24. When the disease-spirit has murdered five people, it has three cuts on one arm, two on the other. When it has murdered eight people, it has five cuts on one arm, three on the other. If it has murdered ten persons, it has five cuts on one arm, five on the other. When the shaman has taken out the disease-spirit, he lifts it. He brings his hands near the kettle. When the spirit sees the water, the kettle will burst. Then another kettle is taken. If the shaman gets tired, he asks another shaman: "Strike my hands with that rattle." Then a shaman takes a rattle and strikes the hands of the one who holds the disease-spirit. He puts his hands into the water and rubs the spirit. He takes out five at the same time and his hands become hot. Then he takes out the rope. Now others help him. Sometimes three shamans, sometimes two take out the rope. When many shamans are present, then four take out the rope. They take the rope out of the body of the man into whom the disease was sent. The shamans pull at both ends of the rope and ask somebody to cut it. When a person who has no guardian spirit takes a knife and cuts between the hands of these people, he does not cut [feel] anything. If there is a woman who has a guardian spirit, she takes a small knife and cuts between the hands of the shamans. She cuts through that rope. Then blood flows out. She cuts through it several times. Now all the blood has flowed out. Then the person who sent the disease is struck with the knife. If the rope was struck [cut] with an arrowhead, then he is struck with an arrow. He is shot and killed.

25. When the ropes [the hairs tied around the middle of the pieces of bone] of the disease-spirits are long, then the sickness will come upon the person after a long time. If the ropes of the disease-spirits are made short, then the person will fall sick after five or six days.

26. When a chief's child has died, the people send for a shaman. Disease has been sent to the child of a chief. Then he takes revenge on the relatives of the murderer [and selects] the child of [another] chief. A shaman is paid secretly. When these people learn about it, they take revenge in their turn. They send disease to the younger brother of that chief. When that chief knows the shaman [who has done so],
he will sometimes kill him. Sometimes they kill a relative of the chief. Then a family feud originates. If they pay a blood fine to each other, then they make peace again. They do not make peace until several are killed.

27. When a shaman and somebody who has no guardian spirit are angry against each other, and the shaman sends disease against his enemy, he is killed. When he gives away many dentalia, he is not killed; they forgive him. When the wife of a man is taken away, he secretly pays the shaman, who sends disease, sometimes to the man [who eloped with the woman], sometimes to the woman. When a deceased relative's wife is taken by a stranger, a shaman is paid secretly and the woman or the man is killed. When a woman has many dentalia and her elder brother dies, she pays secretly a shaman, giving him dentalia, and he sends disease to a relative of the one who killed her brother. She takes revenge on a relative of the murderer of her elder brother. Sometimes she marries the shaman. She gives herself secretly in payment and sends her husband [to kill her enemies].

28. When the shamans sing and one of them says: “I have a great guardian spirit,” then the other shamans try him. When he really has a guardian spirit, one of them tries to hit him with a disease spirit, but he misses him. Another shaman tries him, but he also misses him. Several shamans try him, but they can not hit him. Then they say: “Behold! He is really a shaman.” When he only brags, saying that he is a shaman, they try him and hit him at once. When a strong man sings and shamans try to send him disease, they can not hit him. When a person sings: “I am a strong man” [without being a strong man], and they send disease to him, he dies at once.

29. When somebody is made sick by his guardian spirit his friends say to a shaman: “Please sing for him.” They pay the shaman who sings for the man whom his guardian spirit made sick. Then the shaman sings until he gets well. If he is not made well, he must die. This is the case with men and women.

30. When a shaman tries his power, he sends disease to the bark of a tree. The bark bursts at once and falls down. Then he thinks: “Indeed, I have the powers of a shaman.” When an eagle sits on top of a spruce tree, the shaman sends disease against him. He falls down at once, his mouth full of blood. Then he thinks: “Indeed, I have the powers of a shaman.”

31. When the weather is bad, the people ask a good person who has a guardian spirit of the sea to sing for good weather. He says: “When the sun stands there and there, it will clear up.” When it will be bad weather for a long time, he says: “It is too difficult for me, probably it will not clear up. I can not do it.”

32. When a person is shot, a “strong man” is paid. “Lend him your guardian spirit.” Then they pour water [on the face] of the person who is shot. The blood squirts out; all the blood comes out. Then
the "strong man" says: "If he gets well it will thunder." Indeed, it is quiet for a short time and then it thunders. He says: "You will hear the thunder twice."

33. When a "strong man" is shot, a child is made ready. Its face is painted red or sometimes black. Its hair is tied up over its forehead. Sometimes two children are made ready. Then water is poured on the "strong man" who has been shot, and the arrow is taken out. When two persons look after him, one is a girl and one a boy. The girl is placed on one side of the house. She holds a torch in one hand and a rattle in the other. The boy is placed at the other side of the house and has a whistle. On top of the house is a man who pours the water on the wounded "strong man." Then all the blood comes out of the "strong man." If there is no "strong man" in a town, a shaman who sucks is paid and he sucks out the blood from the one who is shot.
HOW CULTEE'S GRANDFATHER ACQUIRED A GUARDIAN SPIRIT.

Lge'qacqac Li'ama. My grandfather is a strong man. He saw it supernatural power.

Lge'qacqac; atec'elkel ilé'q'am; atca'elkel o'ko'kiul o'kue'wneX.

atca'elkel e'tcóyuet. A'lt'a i'a'qoa-il ne'xax; a'lt'a nixló'lexa-it: he saw it the evening star. Now large he became; now he thought:

"Tgt'kti a'lt'a L'ág'il nluégá'ma, ta'ké o'xoé tge'Xawök.
"Good now a woman I shall take her, then many my guardian spirits."

Nóxoi;

Xlágil: nóx'ewulá'yemam. Atgió'lxam They went digging roots to the women they went camping. They said to him

tia'cikenana: "Teu'Xoal xkxtá'wax Xo'tac o'xoé'wulá'yemam." his friends: "Come, we will follow them those who went camping."

Né'k-im: "Náket, tana'lt'a aqenomé'lx." Wixt atgió'kó tia'cikenana;
He said: "No, else I shall be scolded." Again they asked his friends; him

ka nixló'lexa-it: "Qi'dox nxeltó'ma." A'lt'a atca'wax qó'tac then he thought: "Must I go along." Now he followed them those

tqulipXená'yú. Aqugó'om qó'tac tía'me.ke. Atgió'lxam Lé'Xat

they were those women. She said to him one

Lqi'éyó'qxut Lfá'gil: "Teimelá'xo-ix na Lmé'mama Xuku amé'té?" old one woman: "He knows about you [int. your father here you came?] part."


qó'tac tqulipXená'yú, ka i'a'xka ayá'qxoié. Gó o'o'leptekix those youths, and he he slept At the fire

niłó'kcté, qoa'ip o'o'leptekix. Náktcukte ka no'Xukó qó'tac be lay down, near the fire. It grew day and they went those

tqulipXená'yú. NóXugó'mam.

youths. They came home.

A'lt'a ka'la'xani ayó'txui, k'oa'c nó'xax, ayópl'a gó-y. A'xam

Now outside he stood, afraid he was, he entered in his father

tá'yaiq. Atca'ixá'laqlé. É'wa tá'nátá qó'ta t'ol lakt tá'leptekix, his house. He opened the door. Then on the one that house four

side side

e'wa tá'nátá wiXt lakt. Ksto'xtkin tágá'kxalptekix qó'ta t'ol.

then on the other also four. Eight its fires that house.

Né'tpla a'lt'a gó qix: a'yam tá'yaql. Ayaga'tl'óm qaX ae'Xt

He came in now in that his father his house. He reached it that one

ó'o'leptekix. Nixló'lexa-it: "Qantsi'x. Lx qa'da aqenóla'ma?"

fire. He thought: "How long may be how I shall be spoken to?"

Ayaga'tl'óm a'gón ó'o'leptekix. Ayá'xatgó. Qiao'pá atca'xal'ó'n

He reached it another fire. He passed it. Near he came it the third

ó'o'leptekix. Ateció'lxam Li'ama: "Ta'xkati xi'ian më'tXuiit.

fire. He said to him his father: "There then stand.

Ta'ke na ka'naunew tio'lé'ma amo'cèkèl ka Lá'gil tq'éx amlà'Xt.

Then [int. all supernatural you saw and a woman like you do her?]

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1. Aqayi'naol őco'yal: "Ai'aq igā'wulXt x-i'x ipā'k'al. Qui'ñemi
   It was thrown
   a cape: "Quick
   climb this
   mountain. Five
times
at him

2. ma'oya ka mXatgō'ya. Ia'xkati tum'q'yéyōktike utā'Xawok nakē'x
   your sleeps and
   you come back.
   Their female
   is
   your ancestors
   guardian spirit

3. Utō'naqan.
   Utō'naqan.
   Agqi'lxam uyā'Lak: "Ma'nix mikwun'lx-tama x-i'x ipā'k'al.
   She said to him
   his aunt: "When
   you have climbed
   this mountain
   [a grass]
   gather it for me,
   when you will have climbed
   this mountain.
   te'q'op! muntélpi'lx, ma'nix migwun'lx-tama x-i'x ipā'k'al.

4. Ate'q'ėgam qaX őco'yal. A'ltā ā'yō. Ā'yō, ā'yō, ā'yō,
   he took that
   cape. Now he went.
   He went, he went, he went, he went,
   kulā'yi ā'yō, ka nō'ponem. Ia'xkati ayā'qxyō'yē. Nē'xtlen, cka wāx
   he went, and it grew dark. There he slept. He talked, and in
   the morning

5. nē'ktcukte. Nēkct i'kta ateiltca'ma ka nē'ktcukte. A'ltā wiXt
   it grew day. Not anything he heard and it grew dark. Now again
   ā'yō, ā'yō, ā'yō. Nigā'wulXt qix: ipā'k'al. Q;oa'p pāt ō'gLax,
   he went, he went, he went. He climbed that mountain. Nearly noon,
   a'ltā qio'ap igwun'lx-tama ē. A'ltā i'kta ateiltca'ma. Ā, ogo-ike'muXLut
   now nearly he had climbed it. Now some he heard it. Ah,
   bowing

6. ateiltca'ma. Nau'ī ḗ'ā'yā'la nē'xax, cka mē'nx'i ā'yī, ka wiXt
   he heard it. Hence feeling his body became, and a little he went
   again
   of fear

7. ogo-ike'muXLut ateiltca'ma. A'ltā mank te'pāk ogo-ike'muXLUL
   bowing
   he heard her. Now a little really bowing
   ateiltca'ma. Kī ā'na'xax qaX ogo-ike'muXLUL. A'ltā te4
   he heard her. Silent became that
   bowing one. Now [noise of fail-
   ing leaves]

8. nutXu'yute ő'qxyō'a. Nixlō'LEXa-it: "Ō, ijetxē'Laut x-ik L;ap
   they fell
   spikes of fir. He thought: "Ō, the monster, that
   and
   ania'xxyō'yē. Nixlō'LEXa-it: "Qa'dōxoe'ticmnwulan'ayā, i'kta L;aqe'nxana."
   I shall do." He thought:
   "Shall he devour me, what
   they planned among me,"

9. Ayọ'la-it gō k'ec'āxlal-y'em'ec'ec'x ka na-ixe'lxamx. Mε'nx'i kī ā
   He was on
   above tree and she bowed. A little silent
   nē'xax, wiXt ogo-ike'muXLUL nā'xax. A'ltā qaO'p kate' mank.
   it became, again
   bowing she became. Now near very little.
   Kī ā na'xax ogo-ike'muXLUL. Te4 nutXo'i'teax qaX ő'qxyō'a.
   Silent became the
   bowing one. [Noise of fail-
   ing leaves] they fell down those spikes of fir.

10. WiXt na-ixe'lxamx. A'ltā nē'Xtakō ayo'ite'cō. Nixlō'LEXa-it: "A'ltā
   Again she bowed. Now he turned back. He went
   He thought: "Now
   nixko'ya.'" A'ltā aqige'jeta qaX Utō'naqan. Kula'yi ayo'yam, a'ltā
   I go home." Now she pursued that
   Utō'naqan. Far he arrived, now
   now

11. qaO'p gia'xt qaX Utō'naqan. Nax'elquax, nan'i Lāki ā'yalā'
   near she came to that
   Utō'naqan. She bowed, at once weak his body
   [whispered]
   him

12. nax'äl. Nixlō'LEXa-it: "Ō, gennwu'laya, talį." Nē'laqgx ēXt
   become. He thought: "Ō, she will devour me,
   behold!" He thought one
   of him

13. i'Xawōk. Kula'yi aya'qtaql. A'ltā wi'Xt tell nē'xax.
   his guardian
   Far he left her. Now again tired he got.

14. Ate'a'xeluktęgo qaX őyā'cöyayal. Agaga'om qaX őco'yal; ka
   he threw off
   that cap. She reached it that
   cape and
   naxlā'ntukt, naxlā'ntukt. Ate'a'xamt; a'ltā wiXt nē'xankō. Qē'xtečē
   she went around it, she went around it. He looked at her; now again he ran.
   Intending
   now

15. ate'a'xamt č'eg'an, kaxę' teč'elkela'ya č'ekan ka iō-xlé'wula.
   he looked for it
   a cedar, where he will see it
   a cedar and he will go up.
WiXt nē'lgalx iā'Xawok ilē'q'am. Kulk'n'll nē'xax a'yat'a. Kulāyi 1
Again he thought of his guardian the wolf. Fresh got his body. Far it
aya'taqL. Ka wiXt tell nē'xax. Ateia'kenama'koXuc. A'ltə 2
he left her. And again tired he got. He looked back at her. Now
tkā'tomā iō'kuk iteā'wan. Ta'qē lke'wucX lā'tomā. Yukpe'temə 3
her teats here her belly. Just as a bitch her teats. Right here
taklēć'mXéllit gō tga'potē. Ma'nix noē'tcax mank lawa', ma'nix 4
they struck her often at her legs. When she went down a little slow, when
hill ē'wa no-ē'wunxtxax a'ltə aia'q. Q'oa'p aģ'ax. WiXt nē'lgalx 5
thus she went up hill now quick. Near she got him. Again he thought of it
iā'Xawok. Nai-e'lgalx öō'kuil ogü'é'wucX uyā'Xawok. A'ltə kulāyi 6
his guardian He thought of female bitch his guardian Now far
ayaéltaqL. Gō lax öō'lxax ta'ke nā'xax, ta'ke L'ap atēć'ayax 7
he left her. There after sun then it became, then find he did it noon
ē'qxēl; ianiu'kstX qix: ē'qxēl, l'e'pe. Yukpā'it nilo'tXuit qix 8
a creek; its smallness that creek, it was deep. Up to here he stood in the that water
ē'qxēl qo'a'p tiā'xemalaplix. Ayaxá'leIta qo'la ltcuq ē'wa 9
creek near his armpita. He walked in the that water thus water
mai'emē ā'yo ka ā'yoptek. Aqō'lxamx Utlō'naqan iteac'k'oacomi 10
down he went and went from it is said Utlō'naqan her fear of the water
tec'k'oacomi ltcuq ka nākct atelō'tXuita. A'ltə nā'lxam gō qix: 11
her fear of water and not she goes into water. Now she came down at that to the water
ē'qxēl. A'n, a'n, a'n nā'xax. Xuē'Xuē age'lxax qō'la ltcuq. Nō'la-it 12
creek. A'n, a'n, a'n she did. Breathing on she did that water. She stayed water like a drinking horse
a'ltə. Nō'la-it ka naxe'qumux: "Wāt!" ka ayō'meqt ia'xka ka 13
now. She saw her and she howled: "Wāt!" and he fainted he and
ayaō'ptit. Ateć'alkel, a'ltə lgō'lek'lexemk. A'ltə agiupalā'wul: 14
he slept. He saw her, now a person. Now she spoke to him:
"Naį'ka Xuk amegnō'lxamx, atgenō'lxamx Nātē'tanuē Utlo'naqan. 15
I here you say to me, they say to me the Indians Utlo'naqan.
E'wa keć'xali xīk īle'ē antē'nam. Qat ayā'max. Nē'tqant 16
Thus above this land I came. Like I do you. Look at me
Itē'tanuē!" agiō'lxam. Tkalai'tanemə utā'k'ilx'teukt pāl Xak 17
Indian!" she said to him. Arrows their points full that
ōgu'na'mokue, pāl xīk ē'teq'wa. "Ē'ka mxā'xō-y- ē'lua gō Nātē'tanuē, 18
her throat, full her body. "Thus you will do later on at the Indians."
Tgā'ma's xīte'kik. "Ē'ka-y- ē'lua mxā'xō Nātē'tanuē. 19
Shot here. "Thus later on you will do at the Indians."
Ayaō'ptit. Wax nek'teuktē, a'ltə keć'xalit-y- öō'lxax ka 20
He slept. On the next it got day, now above the sun and
nixē'lkō. A'ltə kiē nākct qaxē' atec'elkel. Nixax'kxot gō 21
he awoke. Now nothing not [any]where he showed. He batted in
qix: ē'qxēl. A'ltə ne'Xkō eka-y- ē'qak'tix- niXkō'mam. A'yup 22
that creek. Now he went and naked he arrived at home. He entered
go te'laqē. Agiō'lxam uyā'lx: "Tēox te'qplōp! amtenilpā'yalx?" 23
into their house. She said to him his aunt: "Well grass you gathered it for me!"

* Nasalized.
Atcō'lxam: "Nāk'tet anō'yam ka anxā'takō." Lō'ni ayā'qoxoya ka
he said to her: "Not I arrived and I turned back." Three times his sleeps and
niXatgo'man. Nāk'tet qa'da atcō'lxam Liā'mama.
he came back. Not [any]how he said to him his father.

Translation.

My great-grandfather had the guardian spirit of the warriors. My
grandfather had seen the shaman's spirit, he had seen the wolf, he had seen the bitch, he had seen the morning star. Now he came to
be grown up and he thought: "I will take a wife. Now I have many
guardian spirits." The women went digging roots and camped [on the
beach]. His friends said to him: "Let us follow the women who are
going to camp out." He said: "No, else I shall be scolded." His friends
asked him again. Then he thought: I must accompany them. Now
he accompanied those young men. They reached those women. An
old woman said to him: "Does your father know that you came
here?" He said: "No, I shall tell him later on." The young men
slept there and he also slept there. He lay down near the fire. At
daybreak the young men returned. They arrived at home. Now he
stood outside. He was afraid to enter his father's house. He opened
the door. There were four fires on each side of the house. Eight fires
were in the house. Now he entered his father's house. He reached
the first fire. He thought: "When will he speak to me?" He arrived at
the next fire and passed it. He came near the third fire, then his father
said: "Stay there! Did you find all your guardian spirits and do you
want to take a wife?" He threw a cape at him: "Quick, climb that
mountain and [do not] come home [until] five nights [have passed].
There is the female guardian spirit of your ancestors. There is
Utī'o'naqan." His aunt said to him: "When you reach the top of
that mountain, gather some grass for me." He took the cape and
gave. He went, he went, and went a long distance. It became dark
and he slept there. He lay down and it became daylight. Now he went and went again.
He climbed that mountain. When it was nearly noon he had almost
climbed it. Now he heard something. He heard her howling. At
once he was chilled by fear and he went on for a little while, when he
heard her again howling. Now he heard the howling a little louder.
Then it became quiet again. Now leaves fell down. He thought: "O,
I shall meet the monster." He thought: "They intended that she should
devour me." He was on top of a tree and she howled. For a short while
it became quiet, then she howled again. Now she was quite near. The
howling stopped again. Leaves fell down again. Again she howled.
Then he turned back to go home. He thought: "I will go home," Now
Utī'o'naqan pursued him. When he had gone some distance she came
near him. She howled and immediately he became weak. He thought:
"She will devour me." Then he thought of one of his guardian spirits
and he left her far behind. Then he became again tired. He threw
away his cape. She reached it and went around it often. He looked at her and he ran again. He looked for a cedar which he intended to climb. Then he thought of his guardian spirit, the wolf. At once he felt fresh and left her far behind. Then he became tired again. He looked back at her. Her teats were along her belly, like those of a bitch. They reached down to the middle of her legs and struck them often. When she went down hill she went a little slower; when she went up hill she ran quickly. She approached him. Then he thought of his guardian spirit, the bitch, and left her far behind. In the afternoon he reached a small but deep creek. The water reached up to here, near his armpits. He walked down stream in the water. Then he went ashore. It is said that Ut;ó'naqan is afraid of water. Now he saw her coming down to the creek. If she was really afraid of the water, she would not step into it. Now she arrived at the creek. She made a?, a?, a?, and blew upon the water like a deer that is about to drink. She stayed there and howled: “Ua,” and he fainted and fell asleep. Now he saw that she was a human being. She spoke to him: “I am the one whom your family and whom the Indians call Ut;ó'naqan. I come from the top of that mountain. I like you. Look at me, Indian!” Her throat and her body were full of arrow-heads. “You will be just as I am [when you return to the country of] the Indians.” Her body was full of [arrows which had been shot at her]. “You will be just as I am [when you return to the country of] the Indians.” He slept. On the next day he awoke when the sun was high up in the sky. Now he saw nothing. He bathed in that creek and went home, and he came home quite naked. He entered the house. His aunt said to him: “Did you gather grass for me?” He said to her: “I returned before I reached there.” Three days he stayed away. He did not tell his father [what he had seen.]
THE FOUR COURSIANS.

Lō'nikc Liā'xk'unike ixtgē's'ax qix: Liā'xanyam. Pā2l ő'yaqet one
Three his elder cousins the youngest that his poverty. Full Lee

eka Liā'k;ič;e, nēkct Liā'naa. Qō'etac ege'kxun ciā'xk'um ietā'gil'ol and
and his grandmother, not his mother. Those two the eldest ones his elder they knew to

3 iqā'lelxal. Tē'kko i nēxā'xoyē ka naktgēmā'ya-ixt uyā'kič; omōt'tan

4 ogutgēmā'ya-ixt. Aqagelō'kux Lē'Xat Lgōle'lexemk agā'telax
she always span it. She was hired one person she made for them

5 oḷā'mōtān. Mānx: Laq'o agū'x. Naxīlē'ma-ox, agaxō'peam. Weξt
their willow. A little take out she did. She kept it for them. She bid it for herself. Again

6 Lō'Xat agā'telax oḷā'mōtān; wiξt mānx: nixēlē'ma-ox. Ala'xti one
she made for their willow again a little she kept for herself. At last

7 goyé' itcā'xu il nexlameXixt. A'lta alō'ix Nīte; xe'ele. Gō
as its largeness she braided. Now they went to Chehalls. At

8 Ik'aniyik'Xam oξo-člā'itix; qō'tac tō'le'xem. Ia'xkaku nōx'ox ka'nāwē
spring, when they go down there Columbia. Now they went Chehalls stream river, to

9 qō'tac Liā'xk'unike. Agōi'Xam uyā'k; ik; č: "Mō'k'ya Xāk o'peam,
those his elder cousins. She said to him his grandmother: "Carry this rope, e'ulā'1. meξ-tō'lo'ya." A'lta alō'ix ian'ā Nite; xe'ele. Iqā'lexal
groundhog you will ex. Now they went to there Chehalls. Disks

10 alō'guix Liā'xk'unike; alō'yam Nite; xe'ele.
they went to his elder cousins; they arrived Chehalls, play at

11 A'lta Lē'Xat Lgōle'lexemk Līq ap algiā'x čēlā'kē. Qēxteč;
Now one a person and he did it a sea-otter. Intending

12 aqxixamela'max, qō'teč ėqawik'e'le aqē' telōt. K'če, nēkct aliō'te;
it was bought, intending long dentalia they were given No, not he gave it away to him.

13 qix; čēlā'kē. Qēxteč īkani'm aqē'telōtx. K'če, nēkct aliō'gič; qix;
that sea-otter. Intending a canoe it was given to No, not he gave it that away

14 čēlā'kē. A'lta načelō'xox-ixt qax o'peam. A'lta alīga'omnč qō'ta
sea-otter. Now they two learned about that rope. Now he went to their that house

15 Lgōle'lexemk: "Tēgtelō'ti iamēlō'ta xix; čēelē'kē, manālō'ta Xau person; "Good! I give it to you this sea-otter, you give me this
o'peam." A'lta aeqi'ex-tqoax qaX o'peam k;ča čēelā'kē. A'lta alXgōx. rope.
Now they exchanged that rope and sea-otter. Now they went home.

16 Nē'kin: "Nixegāma xix: čēelā'kē. Atenwa [Lqi] qēxō'Layū, He said: "I shall take it from that sea-otter. Certainly [f] it will be won from him in gambling,
tell'e'tegama." Nē'kin qix: kexlemā'ti xax'k'um: "Oka iā'e mtge'kXax he will lose it." He said that next to the his elder "And let you two do

17 Līa'xanyam. Qā'dōxōč qexō'liyā. Ma'nix tān aqē'lotx qaX his poverty. Shall it will be won If something she gave it that

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uyā'kiłč'ę ańqatę aqē'xól'ax, ma'nix al-gixhaló'ta-itx lgo'le'lxemk
his grand' already it is won from if he made him happy a person
mother him,
tán atge'lótxax ańqatę aqē'xól'ax? AlXó'x. Go Nē'max ka
some- he gave it to him already it is won from him." They went At Nema then
thing home.
al'o'-ix. Al'ta niket ą'yaqsō qix ńmōl'kun ią'ok. Ią'qxo-im ka
they slept. Now not its hair that young elk's skin his He slept then
blancet.
ateta-o'yutecax tia'xalawéna qix ią'x'k'un. Al'ta aqē'xegamx qix,
he awoke them his people that eldest brother. Now it was taken from
him
Čel'akę. Aqēlattak'lx, ią'kxo'i-ka aqē'ltaxqalx. Kawi'x
sea-otter. He was left, he slept and he was left. Early
nixéTókux, alt'a kįį qótac gitlį'čkwal. Nixłó'lxam-x:it, "Ő,
he awoke, now nothing those travelers. He thought: "Oh
aqē'm'taqł talí!" Kįį qix: Čel'akę. "Ő, aqinxe'egam qe'auwa
I was left behold! Nothing that sea-otter. "Ő, it was taken away that
from me
Čel'akę", Al'ta itca'épə-č. Al'ta ayô'ix pe'nka. Nigke'xaxe Nē'max;
sea-otter." Now spring time. Now he went afoot. He swam across Nē'ma;
ka'namóket qóta t'ał'ıełma auyogógu'Xax. Ayô'ix pe'nka, niXko'x.
both those creeks he went across. He went afoot, he went home.
Ayọ'yamx gō Nē'leqen ka Lxalwe'got. Al'ta ayô'la-it mā'lxolé.
He arrived at Nē'leğen and it was ebb tide. Now he stayed ashore.
Nixłó'lxam-x:it-"Qią'x Lju'wun' Lxä'x Łik Ltequr, tex'[i ańyel'go'xaxo.
He thought: "If shelf water it gets this water, then I shall swim across.'
Ka lō'č Lō nē'xan. Al'ta i'kt'a atelitca'ma gō Ltequr: "Qią'doxné
Where he calmed it became. Now some- he heard it in the water: "Must
ni'aqamita i'kt'a xik ix'xaxų." Tumm nē'xax ge'kule gō Ltequr. Kįį
I see what this does." Tumm it made below in the water. Silent
nexä'x qigò tumu nē'xax. Ka ala'x'ti nē'xax děll. Al'ta nō'ix qax
it became where where it made. Then next it made děll. Now it went that
ugó'la lāun'a ma'ema: wą2. Qo'än'em atelitca'ma qix: ēkt'a děll.
wave then downhill: wą. Five he heard it that something děll.
WiXt qo'än'em atelitca'ma qix: ēkt'a gumma gō ge'kxulé. Łăx
Again five he heard it that something gumma at below. Come out
nē'xax ētxetōx, Łōnńas qantećx īlt'ałt'a tī'nt'nanke. WiXt ē'gun
it did a black bear, I do not know how much their length its ears. Again one more
Łax a nē'xax. Qo'än'em Łax a nē'xax ētxe'txutema. Nilgen'ă'xīt
come out it did. Five they stood
gō Ltequr. Łąq nē'xax ią'mörkan. Atecingo'na-it mā'lxolé:
in the water. Take off he did his elkskin blanket. He threw it landward:
"Qią'doxné nō'meqta," nixłó'lxax-it. Al'ta ayō'guiXa. Ateć'xko-y
Must I shall die," he thought. Now he swam across. He passed it
ēXt, igo'ń ēXt atel'áxkō; ēlə'9n atel'áxkō qix: ētxe'txutema.
One another one he passed it; the third one he passed it those bears.
xix'xk itl'ákant ka atel'yuket. Aqą'yuket qix: Itē'tanne čka
This fourth one and it looked at him. He was looked at that Indian and
ateć'elkel gō cią'xost. Kįį nō'xox tia'Xatakōx. Al'ta aqą'yukte!
it looked at him in his face. Nothing became his mind. Now he was carried
gō t'Łł, Ítiełx'ia'n tą'yaql Tiałl; Ítiełx'ia'n xix'i-xl- atec'elkel.
to a house, Ítiełx'ia'n his house. Behold Ítiełx'ia'n this he saw him.
Ta'nata tą'yaql qix: iół'ęma óxoi'emə tga'xipala'wul, éwa tą'nata
On one side his house this supernatural other their language, thus on the
being
tą'yaql óxoi'emə tga'xipala'wul. Atećawitce'melę. Óxoi'emə
his house other their language. He understood them. Other
nax'ipala'wul éwa tćę'tkun t'Łł. "Temptemucke ałqē xitac
their language thus in middle the house. "Your wives later on these
manitee'xalę kanā'umte'ma x'ita t'Łł. É'ka nax'xō gō Nātė'tanneu.
you hear them on both sides of this house. Thus you will do at the Indians.
THE FOUR COUSINS.

Aqē'lot igō'matik, ikamō'kXuk

This here you chief it will make you. He was given a bird arrowhead,

bird arrowhead, arrows their heads. They were finished these supernaturals beings.

Nixe'lkō, gō mā'lxolē yuqu'nā'itx' iau'ā e'natai. Nīxā'latk.

He awoke, at ashore he lay there on the other side. He arose.

A'ltā kawe'X. Pāt o-o'ōlax qīgō ayo'kūxīa. Tāte'la wi XT kawi'X

Now it was early. Noon when he swam across. Behold! again early

ka nixe'lkō, Ayō'tXuit, nige'qxam't. Yuqu'nā'itx iā'mōłkan qō'āp

and he awoke. He stood there, he looked. It lay his elkskin near blanket


He went there. He took it his elkskin blanket. Now again he went.

Nē'xkō.

He went home.

Ayō'yan gō I'tskuil ciā'miict. Nē'kgiξa'nē. A'ltā wi XT ayō kā

He arrived at Itskuil its mouth. He landed. Now again he where went.

iqā'leξal oxēgā'liil gō Ik'aniyi'lXam. ALE'k'icket LE'Xat

disks they played at Mytthown. He looked one

LEGO'LÉXEMK: "ÉE'tsxot x-ič' xe'n'kōn gō x-ič' e'Lq'uwakl'uwakl.'

person: "A black bear this runs about at this mud."

Atgīa'qxam qō' tac tē'lx-em, ALE'k'im qō'la LE'Xat: "ÉE'tsxot na?

They looked those people. He said that one: "A bear [int. p.]"

LEGO'LÉXEMK Xō'la qlō'信息技术, iā'xkαlX xiau aqčē'taqX x-ič'

A person that who was left this

iō'īc't. Nē'k'im qīx' xegē'kxun iā'xk'un: "ÉE'tka wi XT qtei'xiawat?

comes." He said that eldest one his elder cousin: "What again does he want to do?

iā'kimatetamei. Nē'k'im qīx' kex' LEM'EM′t: "Qā'dōxoē Līa'xuayun.

He is one of whom we He said that the one next to must be ashamed:

"Let him his poverty.

Qa'da atciimā'xt ka nēkēt am gi'gē'te'xī?" Ayō'ptcgam gō qō'tac

How he did to you and not you like him?" He arrived coming at those up from the beach

tē'lx-em. A'ltā iqā'leξal oxēgā'liil. Gō2 ke'inXiti ka nixe'lotex.

people. Now disks they played. Then at the end and he looked at.

Atcēnqō'ā'n'itx qīx: atciō'k'tean igō'ma. Ia'xkati wi XT LE'Xat

He put it down that what he held the bird arrow. There also one

LEGO'LÉXEMK Lōē, LE'Xotex. Aqijō'ilXam: "Masa'tsilX igō'matk."

person was, he looked at. He was told: "Pretty arrowhead."

"A, Lēp anā'yax," nē'k'im. Lē'gīl'ēt qō'la LE'Xat LEGO'LÉXEMK,

"Ah, find I did it," he said. He always won that one person,

qō'la qō'la LE'Xat LEGO'LÉXEMK ē'wa qīgō ayo'la-it. ALGİō'ilXam

it was always that one person thus where he was. He said to him

won of him

qō'la LE'Xat LEGO'LÉXEMK: "Txō'xot'ēya, yamge'mo'tga eXt

that one person: "Let us bet, I stake against you one

igō'matk." ATEL'OXam: "Mai'ka teme'Xatakōx, ka mi'n'xi ka arrowhead." He said to him: "Your your mind," and after a little and while

ALE'k-il, A'ltā kadi'x: nē'k'īl qīx: Liā'xuayun. Lō'nī nē'k'īl, la'kti

he won, now this one that his poverty. Three times he won, four times

nē'k'īl ka iā'Lēlam nē'xax qīx: igō'mā'tgēma. Atcē'yul. Ayā'qō'ō-i.

he won and ten they be these arrowheads. He won them. He slept.

came

Ayax'algu'lıtck uya'kik'ē: "Ańiō'mel ēlē'la-kē ka aqünxē'egam."

He told her his grandmother: "I bought it a sea-otter and it was taken away from me."

Nāgi'2tecx uya'kik'ē, agixuwalō'ta-it. Nā'2tekutkē. "Teōxota'la, eike,

She cried his grandmother, she pitted him. It got day. "Come on, friend,
The Four Cousins.

1. gā'yaqt. Gō lkā'nax Lā'xa, a'ńqatē ē'kx-it atecē'telax. Ėwā! lousy one. Where a chief his child, at once buying as he did her. Thus a wife

2. Tkwinain'Leke, ē'wa T!lē'mnkc ē'wa k'ca'la x-ık nē'mal, ē'wa the Quenaluit, thus the Tillamook, thus up stream that river, thus

3. Gitā'qanelitsk, ka'nantwë noxnexelā'kXuit tel'änemcke qix. gā'yaqt the Cowlitz, all they were mixed his wives that lousy one

4. a'ńqatē. Qe nākct qigō aqixe'egam qēlā'kē qō'ctac ciā'xk'un formerly. If not where it was taken from the sea-otter, those his elder brothers

5. aqixe'egam ka iō'LEma atceē'telkel. Ite!x'ia'n atceē'telkel. they took it from then the supernatural being he saw it. Ite!x'ia'n he saw him.

Translation.

There were three brothers and their younger cousin, who was very poor. He was full of lice. He had no mother, only a grandmother. The two eldest brothers knew how to win in the game at disks. When the summer approached the grandmother spun twine out of willow bark. The people hired her to spin bark. Then she kept a little for herself. At last she made a large rope. Now [the cousins] went to Chehalis. The people stayed [at that time] at Mythtown [at the most southern part of Shoalwater bay]. There they are every spring when they are going to Columbia river. Now the cousins went to Chehalis. The grandmother said to her youngest grandson: "Take this rope and exchange it for ground-hog blankets." Now they went to Chehalis. The elder cousins wanted to play at disks. They arrived there.

Now somebody had found a sea-otter. They wished to buy it and wanted to give long dentalia for it; but that man did not want to part with his sea-otter. They wanted to give him a canoe, but he did not want to part with it. Now they heard about the rope. Then that man went to their house [and said]: "I will give you this sea-otter if you will give me this rope." Now he exchanged the rope for the sea-otter. Then they went home. [The eldest one] said: "I shall take the sea-otter away from him. He will certainly gamble and lose it." Then the one who was next to the youngest said: "Let the poor boy alone. Let him lose. If his grandmother gave it to him, let him lose it; if somebody made him happy and gave him something, let him lose it." They went home. They slept at Nema. The elkskin blanket of the younger cousin had no hair. When he slept the eldest brother awoke his people. They took the sea-otter away from him and left him asleep. Early the next morning he awoke. Now the brothers had disappeared. He thought: "Behold! they deserted me!" The sea-otter had disappeared. "O, they took the sea-otter away from me." Now it was spring time. He went on afoot, going home. When he arrived at Ne'leqten it was ebb tide. He stayed ashore and thought: "At slack water I will swim across." It grew calm. Then he heard something in the water. "I must see what that is." It made tumm under
water. Then it became quiet, and again it made tumm. Then next it made dell. Now a wave came down the river. Five times he heard the same noise, dell, and five times he heard it, gumm, below the water. Then five black bears came out of the water; their ears were I do not know how long. They stood on the water. Then the youth threw off his elkskin. He threw it ashore. He thought: "I must die," and began to swim across. He passed the first one, the second one, and the third one. When he reached the fourth one it looked at him. It looked that Indian right in the face. He fainted. Now Itc̓ix̱-ia̓n carried him to his house. Behold! he saw Itc̓ix̱-ia̓n. On one side of the house of this supernatural being they spoke one language; on the other side they spoke another language. He understood them. In the middle of the house they spoke still another language. "Those women whom you hear now on both sides of the house will be your wives. Thus you will live among the Indians. This will make you a chief." Then they gave him a bird arrowhead made of bone. The supernatural beings finished. He arose and lay ashore on the other side [of the water]. He arose. It was early now; while it was noon when he began to swim across. His elkskin blanket lay near him. He arose, took his elkskin blanket, and went home.

He arrived at the mouth of I'tskuil. He came ashore. Now he went to the place where the people of Myhtown played at disks. A person looked up [and said]: "A black bear is running about on the mud." The people looked up and one of them said: "Is that a bear? It is a man who is coming. I think it is the one who was left alone," Then the eldest brother said: "What does he want here? We must be ashamed of him." Then the next to the youngest said: "Let him come, the poor one. What did he do to you that you do not like him?" He went up to these people. Now they played at disks. He stood at one end and was looking at them. Then he put down the bird arrow which he held in his hand. One of the bystanders looked at it and said: "How pretty is your arrowhead." "Ah, I found it," he replied. The one man was winning all the time the other was losing. Then one man said to him: "Let us bet, I will stake an arrowhead against yours." He replied: "As you like," and after a little while the poor boy won. He won three times, four times, and now he had ten arrowheads. He had won them. He went to sleep. Then he told his grandmother: "I bought a sea-otter and they took it away from me." His grandmother cried; she pitied him. It got day. [Then a person said:] "Come, friend, let us play at disks." He said: "I have no mat." "We can use one mat." "I have no disks." "I loan you my disks." Now he went out. He won and won and won. He won all his arrows and all his property. He won his disks. When they had finished, another person said: "That one with the lousy head is getting hopeful. To-morrow I will play with him." Early the next morning when he was still in his grandmother's house, that person
opened the door. He held a mat in his hand and said: "Come friend, we will play." "Well," said the boy. He bought a mat. Now he won again all the property of that person. He won his canoe. Now he had won over all the common people. Next he won over the chiefs. He won first one slave and then many. Now he became a chief. He had won the property of all those people. Every day the people ate in his house. Now his elder cousin said: "Perhaps he saw a supernatural being. We will play with the accompaniment of batons. Then I shall win all his slaves. He is [too] hopeful." Then he was told: "Your elder cousin wants to play with you." "As he likes." Now the cousins played and the people beat time with batons. They played several nights. He won the eldest brother's slaves and all his canoes. Then he played with the next brother and he won all his slaves; then he won his wives. Now the next brother said: "I want to play with you next." "No, I pity you, as you pitied me formerly." Then the Chehalis came and he won all their property. The Quenaiult came to play at disks. He won their property and their slaves. That lousy boy made everybody poor. He bought the daughters of chiefs among the Quenaiult, the Tillamook, the tribes up the river, the Cowlitz. The wives of the man who had been the lousy boy were taken from among all these tribes. If his cousins had not taken the sea-otter from him, he should not have seen the supernatural being. He saw Ite!x-ia'n.
The Gila'unalx.

F'xat gi'a'unalx ik'ya'c'ke aqye'tlaql uyâ'k;ikjë go
One Gila'unalx boy she was left his grandmother at
Sognam'ets'laik. Tqâ'metè nâ'kxoya ka aqi'O'lxam qix: ik'ya'c'ke:
Tongue point. Six times her sleeps and he was told that boy:
"A'katam ômë'këk;ë. Pe'anka mò'ya." A'íta ne'te mai'emë-
"Go to see your grandmother. Afoot go." Now he came down the
river.

Nè'xatec. Atcâ't'alkel mòket ô'ltëike. AtcëtÔ'ktein tia'xalaitanëmà
He walked He saw them two fish-ducks. He took them his arrows.
Nixlô'le'ma-it: "Nàket itâ'mæc anía'laax, tauta'íta agô'kllc
He thought: "Not shooting them I do them, else they carry
down river."

ógu'xalaitanëmà." Atcëtô'egam iqâ'nake. Naklë'iwamen qaX
my arrows." He took it a stone. They dived those
ô'ltëike. Nè'xengô mà'linè. Lâ'xlax nà'xax qaX ô'ltëike.
ducks. He ran seaward. Visible they became those ducks.
Ateigë'e'tcim qix: iqa'na'kë. Iteâ'mæc atci'lax go-y-ë'teaqt-
He threw it that stone. Hitting it he did it at its head.
Làqë nà'xax iâ'ök. Ayaga'am. Yûnpâ'et ltequ nitelô'lxút'kà
Take off he did it his blanket He reached Up to here water he stood in the and
them.

Akoô'ngue qaX ô'ltëike, nÜwâ'xit. Àyë'optëck. À'tœcket. Ôxune'n
they flattered those ducks, they escaped. He went land-
ward.

é'kâ'c'xala iteá'wam. WiXt â'yulx. Àyô'gùiSxà. Oqo'p atcà'xôm
up they went. He swam. Nearly he reached them
wiXt akoô'ngue. Àyë'optëck wiXt. Qoâ'nëmi ayô'gùiSxà ka
again they went up. Five times he swam and
ateigë'egam eka nixiâ'Lxìgô ka kijë nó'xox tia'xatâkù. Àlta
he reached them up again. Nothing became inside his mind. Now
iô'tëma atcë't'e'kel. Nixigà'läx Iqamì'a'ítx. Nixe'Tôkó. Gó mà'lxôlë
a supernatural he saw it. He saw a supernatural being
heather.
yuquà'ñìtX. Iteá'ktein qaX ô'ltëike. Ia'xkà'te ayàë'taql qaX
he lay. He held in his those ducks. There he left them those
ô'ltëike. Àlta â'yó. Ayô'yan Sökunâ'mets'laik. Oqo'p atcå'xôm
ducks. Now he went. He reached Tongue point. Near he got
uyâ'k;ikjë. Tgâ'Xtë qaxô'qigô aqae'taql. Ayô'yan go-y uyâ'k;ikjë.
his grandmother. Her smoke where when she was left. He arrived at his grandmother.
Ateô'O'lxam: "Imà'Xanate, tâjì." Agiö'lxam: "Itgë'Xanate,
He said to her: "You are alive, behold!" She said to him: "I am alive."
Që'xëte agë'le'm. Ateô'O'lxam: "Nàket ô'tô gene'tx" Ayà'xqoxë
Intending she said to him. He said to her: "Not hunger acts on me." He slept
food.
iâ'xkà'te. Në'këтекtà, atcë'gëlemeqtëc uyâ'k;ikjë. ÔXùë témëeCX
there. It got day, he gathered food for his grandmother. Many sticks
he gathered them and he went home. He lef her his grandmother. In the evening
niXkô'mam. Aqi'o'lxam: "ô'lô na lema'txì?" Në'k'ë'm: "Ki;ë; tell
he came home. He was told: "Hunger [int. acts on you!" He said: "No; tired
part."

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Two smelt in her our They went to play. He he went to play. Three nights three days not

ayō'La-it ka wiXt nixo'ketit. Lōn Lpō'lema Lōn Lʻaʻlaʻma nēket he stayed again he lay down. Three nights three days not

nixlā'lem, Texi nixlā'lem gō-y alā'akt oko'la. Ayō'met. he ate. Then he ate on the fourth day. He grew up.

Aʻta ē'Xat i'a'iceke ʻiqlō'ālīp. Cqo'ai'ālīp. ac'i'āxa. Qāxlx
Now one his friend a youth. Two youth they two became. One

naL'ax ka aʻeto taekeʻima. Ka'etek acteo'yan e'mal. Atei'o/Xam day . and they went in a canoe. Middle they arrived the bay. He said to him i'a'iceke: "I'kta imē'Xawōk?" "Iqami'itx ite'i'xawōk. Kʻa ē'kta
his friend: "What your guardian spirit?" "Iqami'itx my guardian spirit. And what
mai'kXa imē'Xawōk?" Nē'k-im qix. ē'Xat: "Na'ka wiXt Iqami'itx-itx
you your guardian. He said that one: "I also Iqami'itx spirit?"

Nē'k-im qix. ē'Xat: "Ē'lxan niā'xo." Atei'o/Xam i'a'iceke: "K'ay-
He said that one: "Smelt shall make He said to him his friend: "And
ē'kta mai'kXa niā'xo?" Nē'k-im: "Igū'nat niā'xo ma'nix ōlō
what you you will do? He said: "Salomon shall make when hunger
aktā'xo txā'cōlal. NiʻXua, l'nen, ʻoxa imē'pete gō lteuq. I'a'koa
acts on our relatives. Well, under water do it your arm in water. Here

wiXt na'i'kXa l'nen niā'xo ite'i'pete." L'nen age'e/tax tetā'pete.
also I under water I shall my arm: Under water they did their arms.

Ia'newa qix. ʻē'lxan gia'Xawōk atelo'latek Lia'keia. Aʻta quL
First he that smelt his friends he lifted his hand. Now hang

ia'laʻo tō'lxan gō Lia'keia. Liʻlē qix. ʻē'Xat, texi atelo'latek
it did to it a smelt at his hand. Long time that one, then he lifted it

lia'keia. QuL ʻē'laʻo tō'lxan iqua/nstx igna'nat. Atei'o/Xam i'a'iceke:
his hand. Hang it did to it a small salmon. He said to him his friend:

"Nan'itka lemō'Xawōk Iqami'itx." ʻIc'i'Xkō qo'etac eqo'ai'ālīp. Ayule'mina-it qix. ʻē'Xat qix. ʻē'lxan
They went those youths. He married that one that smelt

They went those youths. He married that one that smelt

Aʻta o'lo' age'tax tō'lxem Gila'unalx. Lā'mkXa
growing having Now hunger acted on them the people Gila'unalx. Only

Gila'unalx Lkanauwē'tike: "Ac'le'yit ilxa'xak; māmana uyā'ikikal.
the Gila'unalx all: "She is starring our chief his wife.

Kā-yi' omea'pote kan; a'lxō-yi' omea'potek. Na'le'yit, ca'le'yit.
Nothing your sister-in-law; she fell askep your sister-in-law. She is starv. she is starv., ing.
nugō’kXo-im qót’ac tē/lx:em. Nā’k’im qaX ọ-ọ’kuil: “Ane’lx:O
they said those people. She said that woman: “I fell asleep sitting
this x:ik gi’qamia-itx, nē’k’inmx gi’qamia-itx.” A’lta nixemā’tceta-itx
having Igamia’itx, he says having Igamia’itx.” Now he was ashamed
qix: ịte’k’ikal, ka’namoket ọg’p’ọt’e nuxō’lela. Nāket aya’ọpt
that her husband, both her arms were burned. Not he slept
that her husband. All they slept those people. He said to him
Lia’wux: “Mxā’l网络科技! Nisā’latek Lia’wux. “A’egam xaX
his younger “Rise!” He arose his younger brother.
 strerror
OLK’E’nlk’i’en. A’lta ateiū’egam qix: ịte’i’tk. A’etō ma’lne
basket.” Now he took it that dipnet. They two seaward
tcá’xelqē. Actigo’om qix: el’i’tk. Acto’egam qō’ta tia’qxō’n el’a’tk
winter. They reached it that willow. They took them those its leaves willow.
Full became that basket. He went to the water. To here he stood in the water.
Ateiō’lxam Lia’wux: “Lxeluw’gō’t. E’wa ku’ca’la nai’kXa,
He said to him his younger brother: “It is ebb tide. Thus up river from me,
Lgęk’ec’ala wax anta’xax x’ita tē/kXon. Ka amiuqega’mx xiau
up river from pour out do them those leaves. Then take it this
me
tc’i’tk. Amge’mu: ‘Ehē,’ amge’mu: ‘Ni’a’wa’ itei’tsōtk. Amiōlā’tegō
Say: “Ehē,” say: “I broke it my dipnet.” Lift it
im’e’tc’o’tk. WiXt wax anta’xō o’wa Lgęk’ec’ala. WiXt amge’mu:
your dipnet. Again pour out do them thus up river from me. Again say:
“Ehē, ni’a’wa’ istsō’tk.” Lō’ni wax a’ceta’tax; wiXt uc’k’im: “Ni’a’wa’
“Ehē,” I broke it the dipnet.” Three pour he did them; again he said:
“slept times out
ici’tsō’tk.” Ateiō’latek ia’c’o’tk. Ateiō’lxam qix: ia’q’k’un; aqio’lxam
my dipnet. He lifted to him that his elder it was said to him
qix: iq’o’a’l’ipx’: “Ni’Xua, te’keman!” Ateiō’kuman qix: iq’o’a’l’ipx’;
youth: “Well, look at them!” He looked at them that youth.
A’lta ta’kXon go tga’l’iteke, ā’lxan ē’wa ti’a’q’tqake. Wax a’ceta’tax
Now leaves at their tails, smelt thus their heads. Pour out he did them
e’laquinemix: L’lep, L’lep, L’lep, niłkla’yux. WiXt atcio’tipa
the fifth time. Under under under they jumped into Again he dipped
out water, water, water, the water.
e’laxamē. Wax a’ceta’yax. A’lta nilk’a’kla’xt XiXt ltequ qix: e’lxu,
the sixth time. Pour he did them. Now they swam on the water those smelts.
on surface
Ateiō’lxam Lia’wux: “Txa txg’iucge’lx:xa x’ix: iqi’c’e’tix.” Aciqō’egiLx
He said to him to his younger “Come we will launch this fishing canoe.” They launched it
qix: iqi’c’e’tix. Aciqō’egam iqalē’mat. A’lta niexlē’n. Xuwē’t qix:
that fishing canoe. They took it the rake. Now they fished with Half full that
the rake.
icta’xec’itix. Ateiō’lxam: “Kópe’t.” Ta’ke’axex:giha’e, “Ail’aq Lgák’lemam
their fishing He said to him: “Enough.” Then they went “Quick fetch
brother; canoe.
Lk’ux:le’mam qa’v’em.” Ateiū’gol’lemam qix: iq’o’a’l’ipx’. Ogō’witiū
large mats five.” He fetched them that youth. They slept
those people. They carried those smelts. They carried them all.
inland
Ateiō’lxam Lia’wux: “Kawē’x mxelax’tegō ka mxelga’e’lx:xa ka
He said to him his younger “Early rise and make fire and
brother.
mx’ō’tama. Miqonq’ya te’lxaqł. Ia’kxake k’a’c’xalē mōtX ka
go to bath. Open the smoke hole our house. There up stand and
BULL. T = 20——15
1 mexleq'mxaya. Mqé'ma: ‘Ā, GilàunàlXæ' ta'ke na amexe'la-it? shout. Say: ‘Ah, GilàunàlX then [int. are you dead? part.]

2 Ā tqagélæ'xèltæ'; mgé'ma. Mó'kæti mgé'ma, mxelq'é'muxa.” Nàwùtka. Ah, the news; say. Twice say, shout.” Indeed.

3 Kawé’X nixå'latek Liá'wux. Na-ixé’lgilx. Nix’ò’tam. Në'tptega. Early he arose his younger He made a fire. He went to He went inland, bathe.

4 Ateingò'wà'mam te’laläl, na-ixe’lqamux: “Ā, GilàunàlX take na He went open the their house, he shouted: “Ah, GilàunàlX then [int. part.] amoke hole

5 amexe'la-it? Ah, tqagélæ'xèltæ’.” Mó'kæti na-ixe’lqamux. Al’ta are you dead? Ah, the news!” Twice he shouted. Now

6 nuxój’a’yutek qo’tac té’lx-em. Attkó’égam tqa'Xalaitënanëma. They arose those people. They took them their arrows.

7 Atkló’égam ltà'meqäl; attkló’égam Lmól; ançé’. Al’ta àtqué’è'wa They took them their bone clubs; they took them lances. Now they went thus

8 qo’ta ti’yaq”l qix’ iti'Xak; ema-ua. Nqó’kXb’im qo’tac té’lx-em: that his house that their chief. They said those people:

9 “È’kta è’xax? Qà’xëwà atgte’mam tqagélæ’xelt?” Ne’k-ìm qix: “What is it? These, these news in those five

10 iqo’ Affiliate: “x-ítál’o, x-ítæ’o tqagélæ’xelt gò qo’Là qo'ë’am youth. “These, these news in those five

11 Lknæ’tx’ëma.” Al’ta ix’ènXat è’lxan. Ia’xka LkLxà’nak igë’tòttik, large baskets.” Now they stood smelts. That one he had it on elk skin armor, there

12 ia’xka algixani’ak’ox. Ma’niix c’òläl’ LkLxà’nak, ià’xkati he carried in the fold When a ground-hog he had it on, there blanket

13 algixk’è’niakux qix’ è’lxän gò qo’ética c’òläl’. Ma’niix o’çona’ he wrapped them up those smelts in that ground-hog When a raccoon blanked.

14 LkLxà’nak, që’xtec’ algixk’è’niagux, ayutXa’tonwa-itx gò qaX he had it on, intending he wrapped it up in it, they fell through in that òlak’Xanau. Ka’naunè-y. é’ka qo’tica té’lx-em nò’xox. Al’ta his raccoon blanket. All thus those people they did. Now

15 nò’x-îxà’lem qo’tac té’lx-em. Aqìo’tXemìt èXt iqá’ëtema è’wa they ate those people. It was placed upright one young spruce thus tree

16 mai’ëmè. Aqìo’tXemìt èXt iqá’ëtema è’wa k’ca’la. L’àmakà down river. It was placed upright one young spruce tree thus up river. Only they

17 GilàunàlX algìgùp’àylx è’xlan. Pa’lëma nò’xox te’laläl the GilàunàlX they gathered them smelts. Full became their house.

18 Álgìg’këem. Ka’naunwe tà’lxan atgìgùp’àylx. They dried them. All their people gathered them.

19 À’gon iqé’taok ka wiXt ó’lo age’lax GilàunàlX. L’àmaka One more year then again hunger acted on the GilàunàlX. Only them

20 Le’kXalæ’pa algìgùp’àylx k’à-y. ópè’nxalx. Nixe’ltecmàoq’xix skunk-cabbage they ate it and rush roots. He heard about it that

21 iLà’Xak; emanà. À, ta’ke pà’léma nò’xox tà’lër’mà go Igà’niiaq. their chief. Ah, then full they were the houses in Rainier.

22 Qìa’wul è’lxan. Atcka’x te’mècèx è’egan ógò’kXnix ità’lëlam. They were smelts. He made stakes cedar made out of ten;

23 qa’ò’m è’ka. Iqo’ti’làtq’èlq. Iqo’ti’làtq’èlq. Iqo’ti’làtq’èlq. Iqo’ti’làtq’èlq. Iqo’ti’làtq’èlq. Ateò’tXam tià’cèlal: “À’iq’h five fish ducks, five skags. He said to them his relatives: “Quick amexe’ltXu’èték. Lxò’tetòlè, Lxàwà’lq’ama.” Àlè’gèla-itx èXt make yourselves ready, we will go up now, we will go to get food.” They were in a canoe one

24 caneò full, a large canoe. They went up they arrived Tongue point.

25 É’ktæxem algò’iix. Ateò’tXam giLà’egëwal: “Ma’niix He sang his con- jurer’s song they went. He said to them his companions: “When
Als'yaumx ka

They arrived then [at]

Li'xex'ala'x. A'lta'xu'x那天 at the town. They went up.

He said: "At where

aqli'wul x-ik 'elxan"? "A mâ'ema Iqa'ninaq, ia'xkat'i aqiâ walu!

They are made these smells? "Ah, below Rainier there they are made [caught]."

Qe'txte aqi'olekte 'elxan; qo'o'p ayô'kteiktx. Ate'tol'lxam

Intending they put the smelts; nearly they were done. He said to them

gila'cgewal: "Ai'aq le'otctowula." Aqlo'lxam qe'txte: "A'ltax

his companions: "Quick we will go up."

They were spoken to intending: "Now

qo'o'p io'kteiktx x-ix; nearly they are done those smelts.

He said: "We will go at once. Later on

wuX utexexa'txama-i. A'ltxix k'eca'la. A'ltax nau'itka aloqog'oxm

to mor- we shall go ashore for row

awhile. They went up river. Now indeed they reached them

tê'lxem, tiqü'wul 'elxan. Qo'o'p alktä'x qo'tac tê'lxam.

people, they made it smelts. Near they got them those people.

Alei'gmux le'xtat lgi'le'laxemk: "Pâl c'e'xax itci'tsoitk. Ala'xita

He said one person: "Full is my dipnet. Soon

Li'lxex ixi'xô. Ateuwâ'-y 6'lo-lix'i'at Gila'unalx." Iqamia'itx

burst it will. Ha! hunger they starve the Gila'unalx." Iqamia'itx

ihl'Xawôk atcêl'o'lxam gila'cgewal: "Lawa' mske'twatego.

his guardian spirit he said to them his companions: "Slowly paddle!"

Kanauwe aleqaxeqa qaX okuni'm kâ atcêl'o'lxam: "Amek'te watâck.

All they passed those canoes then he said to them "Paddle

mâ'tne." A'ltax aleq'te watâck mâ'tne. E'wa e'natai qix. ikani'm

away from Now they paddled away Thus on one side that canoe

down the land."

qo'nem atcêl'o't'qox qo'ta telâla'nxuc; e'wa e'natai qo'nem

five he put them into the those birds; thus on the five

water

qix: ikani'm. In'lxqat ital'an. Éx't itâ'lan qo'nem, wiXt c'xt

that canoe. Long their rope. One their rope five, also one

itâ'lan qo'nem. Ate'tol'lxam tiâ'côlal: "Amek'te watâck!" A'ltax

his rope five. He said to them his relatives: "Paddle!"

nuguk'te watâck gila'cgewal. Tla'qê nau'et'ka'y- atxâ'lgowâ

they paddled his companions. Just as Indeed they swim

telâla'nxuc qo'ta té'm'ecex ugo'kxui'xt telâla'nxuc. Qo'o'p

birds those sticks made "birds. Nearly

alXgo'mam kâ nê'kteukte. Qone'2 tqonqone' go Lâ'malne.

they came home and it got day. Gull gulls at seaward from them.

No'póxem. Nê'k'îm: "Ni'xuâ, me'lXa! Nau'itka na xiau â'ni'tk"! It grew dark. He said: "Well, go to the water! Indeed [int. these did I carry part.] them

xiau c'lxam?" A'tgel'sx gila'le'lxem, atcêkxûkl utâ'xânim, ska

these smelts? They went to the people of his they launched their canoes, and the water

ma'uxi ka pâ'lama nâ'xax. Algi'ole'kem c'lxan Gila'unalx.

after a little and full they dried. They dried them the smelts the Gila'unalx.

Pâ'lma no'xox Lâ'ule'ma. Qe'txte aqi'o't'kin go k'eca'la Qauile'tc'

Full they were their houses. They searched they were at up river Cowltz.

Kôpe't atgâ'yamx. Ki qix: c'lxam. Nuxo'ete'ma'tox té'lxem: "A

Enough they arrived. None these smelts. They heard the people: "Ah

Gila'unalx, ta'ke pâ'lama no'xox Lâ'ule'ma. Atec'yu'kî tal;

the Gila'unalx, then full are their houses. He carried them, behold!

xîk c'lxan qix: gía'xamia-itx. A'ltax aqlo'me'lxax qo'la

those the smelts that the one having Iqami'. Now they were angry that

itx,' with him

Lgi'le'laxemk. I'xa'ka, xix'i'x: nê'k'îm: "Ateuwâ' 6'lo-le'x'Lâ-it

person. He, this one he said, "Ha! hunger they starve
Gila'unalx, Iqami'itx ita'Xawok." A'ata ol'o nux'o'la-it qo' tac
the Gila'unalx, Iqami' itx his guardian spirit. Now hunger they died those
k'e'wa k'ea'la te'lx-em. Ki'he ne'xax qix. e'lxan. A'ata
people, thus up river the people. Nothing became those smells. Now
La'macka Gila'unalx aLgiupa'yaLX qix. e'lxan,
they only the Gila'unalx they gathered them those smells.
A'ata qix. e'Xat gia'xamia-itx atelo'cgam La'gil. O'lo age'lax
Now that one having Iqami'itx he took her a woman. Hunger acted on them
Gila'unalx tsak;te'. Qe'xte' aLxenki;anXa'te'mamx, neket i'kta
the Gila'unalx in the spring. Intending they caught in the dipnet, not anything
time.
algia'wa'okx. Qia'x ogne'can algae'kutztx Tiak'ki'elake k-ya-y. ope'nuxalx
they killed it. If fern root they carried it the Clatsop and rush roots
La'nuwa alga'x, texi manx. aLxel'texm okjue'lak k'a oxo'ca-ut
exchange they did it, then a little they were given dry salmon and dry
food
thkalgue'EX. Ex'xane'te tla'nuwa aLxaxumux ka alle'k'imux
salmon skins. Often exchange they did it often and he said
Qe'Xat Lgole'lexemk: "texi k'a lx tla'nuwa Gila'unalx
one person.
ma'niX wiXt lte'mama, ka liX. lxkl'axo," ale'k'imux qo'la Le'xat
when again they will come, then cohabit we will with he said that one
again.
Lgole'Lexemk Tiak'ki'elak. A'ata wiXt allo'ix Gila'unalx tla'nuwa
person Clatsop. Now again they went the Gila'unalx exchanging
others.
Aqate'lotx okjuelak k'a oxo'ca-ut thkalgne'x. ALo'lx;
they did it. They were given dry salmon and dry salmon skins. They went to the water;
La'nomceke. Kat'eX qaX uyae'k'ikal qix. gia'xamia-itx. ALo'xgamam.
women. Accompany that his wife that having Iqama'itx. They came home.
Alxgulitek: "Qleentcilqla'letcel, aqento'o'lxam liX. qento'o'x." They told:
"We were insulted, we were told cohabit we will be done."
Nexok'elex qix. ignu'nat gia'xawok. Nixema'teta-itx. Qo'niem
He lay down that salmon his guardian spirit. He was ashamed.
Five times
aya'quxoya nixo'k'ete. Neket nixo'k'alem, ka atci'wa was ignu'nat
his sleeps he lay down. Not he ate, then he killed it a salmon
Li'wux. Nex'kim: "Le'meXelteq!" ALa'xelteq uyae'kikal.
his younger brother. He said: "Heat stones!" She heated stones his wife.
Aqtugale'mam teqi'eyo'qtike. Atga'tp'am. Nuxoilo'lexa-it qo'tac
They were fetched old people. They came in. They thought those
teq'eyo'qtike: "Tgia'x0 qix. ignu'nat." ALo'ekuit qo'la Loq'namake ka
old people. "We shall that salmon." They were hot those stones and
eat it
ne'ktexem qix. igole'lexemk qix Gila'unalx. Aqo'cgam ome'cX.
he sang that person that Gila'unalx. It was taken a kettle.
Aqugol'it go kate'kx tLoL. ALo'ekuit qo'ta Loq'namake. AqulalXaq
It was put in middle of house. They were hot those stones. They were put into
qax ome'elex. Aqumo'na-it qix ignu'nat go qax ome'cX ka
that kettle. It was put into it that salmon in that kettle and
lo'efo, neket aqayxave. Cmoket Cxumela'itx qo'tac eqeyo'qxut.
whole, not it was cut. Two they stood close those two old men.
together
Aqo'iete'met qix. e'Xat: "Qa'daqay ax. e'ka aqayxax xix. ignu'nat?"
He was pushed that one: "Why thus it is done this salmon?"
Oka: "K'a ame'xax; k'a ame'xax itxa'k'akec. A'loqi temelaxo'xicta
And: "Silent be; silent be to our young Later on you will know it
people."
Translation.

The grandmother of a Gila’unalx boy was deserted at Tongue point. After six days the boy was told: “Walk to Tongue point
and] look after your grandmother." He walked downstream and saw two fish ducks. He took his arrows but thought: "I will not shoot them, else they will carry my arrows away from the land." He took a stone. When the ducks dived he ran to the water and when they emerged he threw his stone. He hit the head of one. Then he took off his blanket [and went into the water]. He reached them. The water reached to his armpits; then the ducks fluttered and flew away. He went ashore. Then they drifted again, the belly upward. Again he went into the water and swam. When he nearly reached them they fluttered again. He went ashore. Five times he swam to get them. Then he reached them. He turned round and fainted. Now he saw a supernatural being; he saw Iqami'itx [the helper of the fishermen]. When he awoke he was on the shore and held the ducks in his hands. He left them and went on. Now he reached Tongue point. When he came near his grandmother he saw smoke rising where she was deserted. He reached her and said: "Behold! you are alive!" She said to him: "I am alive." She was going to give him food, but he said: "I am not hungry." He slept there. On the next day he gathered fuel for his grandmother. He gathered many sticks and went home. He left his grandmother. In the evening he came home. Then the people said to him: "Are you hungry?" He replied: "No, I am tired." He lay down. Early the next morning he arose and went a long distance. He went to play. In the evening he came home. After he had been there a short while he lay down. For three nights and three days he did not eat. Then on the fourth day he ate. He grew up.

Now he had a friend, a youth. They grew up. One day they went out in a canoe. When they were in the middle of the river he said to his friend: "Who is your guardian spirit?" He replied: "Iqami'itx is my guardian spirit, and who is yours?" The other one said: "My guardian spirit is also Iqami'itx." The one said: "What are you going to do when our relatives shall be hungry?" The other replied: "I shall let smelts come;" and he asked his friend: "And what are you going to do?" He said: "I shall let salmon come when our relatives get hungry. Put your arm under water; I shall put mine also under water." They put their arms under water. The one who had the guardian spirit helping him to obtain smelts lifted his hand first. Now a smelt hung at his hand. After some time the other one lifted his hand. A small salmon hung at it. Then he said to his friend: "Indeed! Iqami'itx is your guardian spirit."

The youths went home. The one who had a guardian spirit helping him to obtain smelts married first. Now the Gila'unaLx were starving. They had only skunk-cabbage to eat. Then the young man whose guardian spirit helped him to obtain smelts became rich.

One day his wife went to gather skunk-cabbage. In the evening when she came home she heated stones and warmed herself. The winter was cold. When she was warm she dozed away and fell down at the
fire. She fell asleep sitting there and burned her arms. Then all the Gila'unalx said: "Our chief's wife is starving. Your relative's wife will die, she fell asleep sitting. She is starving." Thus spoke the people. The woman said: "I fell asleep, and my husband says he has IqamhVitx [for his guardian spirit]." Now her husband was ashamed because both her arms were burned. He did not sleep, while all the other people slept. He said to his younger brother: "Rise!" His younger brother arose. [He continued:] "Take this dipnet." Now he took his dipnet and they went to the water. It was winter. They came to a willow and he took its leaves. When the basket was full they went to the water. He stood in the water up to his waist. He said to his younger brother: "It is ebb tide. Pour these leaves into the river above me. Then take this dipnet and say: 'Èhé', I broke my dipnet! Lift it and pour it out again above me. Then say once more: 'Èhé', I broke my dipnet." Three times he poured it out and said: "I broke my dipnet." He lifted the dipnet. Then the elder brother said to the younger one: "Now look at them." The youth looked at them, now they were leaves at the tails and smelts at the heads. He poured them out the fifth time. They jumped into the water. He dipped them up the sixth time and poured them out again. Now smelts swam on the surface of the water. He said to his younger brother: "Let us launch our fishing canoe." They launched it and took a rake. Now they fished with the rake and the canoe was half full. He said: "It is enough." Then they went ashore. "Bring five large mats." The youth brought them. The people were asleep. They carried the smelts ashore and carried them all up to the house. He said to his younger brother: "Rise early, make a fire and go to bathe. Open the smoke-hole of our house. Stand up there and shout. Say: 'Ah, Gila'unalx! are you dead? News has come,' Thus speak twice." The younger brother did so. He arose early, made a fire and went to bathe. He went up, opened the smoke-hole of their house and shouted: "Ah, Gila'unalx, are you dead? News has come." He shouted twice. Now the people arose. They took their arrows, their bone clubs, and their lances. Now they went to the house of their chief. The people said: "What is it? Where did news come from?" The youth said: "There, in these five baskets is the news." Now the smelts stood there. One of the men wore an elkskin armor; he carried some away in a fold of the skin. Another wore a ground-hog blanket; he wrapped them up in his blanket. Still another wore a raccoon blanket; he wanted to wrap them up in it, but they fell through it. All the people did thus. Now they ate. Now one young spruce tree was placed downstream and one upstream. Only the Gila'unalx caught smelts. Their houses became full and they dried them. All the people caught them.

Another year the Gila'unalx were again starving. They had only skunk-cabbage and rush roots to eat. Their chief heard that the houses of the people at Rainier were full. They caught smelts. Then he carved
ten pieces of cedar. He made five fish-ducks and five shags. He said
to his relatives: "Make yourselves ready. We will go upstream to
get food." They went in a large canoe. They went up until they
arrived at Tongue point. He sang his conjurer's song while they went.
He said to his companions: "If they should give us food, do not eat!"
They arrived at Li'cálxé. They landed at the town and went up to
the houses. He said: "Where are those smelts caught?" "Ah, they
are caught below Rainier." They were going to roast the smelts and
when they were nearly done he said to his companions: "Let us go up
the river." The people said to them: "These smelts are nearly done."
But he said: "We will go at once. To-morrow we shall stay for a
while." They went upstream. Now they came to the people who
catched smelts. They were near them. One person said: "My dipnet
is full. It will soon burst. Ha! The Gilawaunalx are starving." The
one whose guardian spirit was Iqamia'itx said to his companions:
"Paddle slowly." When they had passed all the canoes he said to
them: "Paddle toward the middle of the river." They paddled from
the land. He put five of those birds into the water on each side of the
canoe. Each five were tied to a long rope. Then he said to his rela-
tives: "Paddle." Now his companions paddled. These wooden birds
swam just like birds. When it was nearly day they came home. Gulls
were seaward from them. When it grew dark he said: "Go to the
water. See if I did not bring the smelts." The people went to the
water and launched their canoes. After a short time they were full.
The Gilawaunalx dried the smelts and their houses were full. The
people upstream searched as far as Cowlitz, but the smelts had disap-
peared; there were none. The people heard: "Ah, the houses of the
Gilawaunalx are full. That one whose guardian spirit is Iqami'a'itx
carried the smelts away." Now they scolded that person: "Ha! this
person said: 'Ah, the Gilawaunalx are starving, although one of them
says that he has Iqami'a'itx for his guardian spirit." Now the people
upstream were starving. The smelt had disappeared. Only the
Gilawaunalx caught smelt.

Now the other man who had Iqami'a'itx for his guardian spirit mar-
rried. In spring the Gilawaunalx were again starving. They tried
to catch salmon in the dipnet, but they did not kill anything. They
carried fern (Pteris) roots and rush roots to Clatsop and exchanged
them. Then they received a little dry salmon and salmon skins.
They went often to exchange it. Then a person said: "When the
Gilawaunalx come again to exchange we will cohabit with [their
women]." Thus said a Clatsop man. Now the Gilawaunalx went again
to exchange [roots for salmon]. They received dry salmon and salmon
skins. They went to the water and went home. That person said again:
"Quick, let us follow them. We will follow them and cohabit with the
women." The Gilawaunalx women heard it. The wife of the man who had
Iqami'a'itx for his guardian spirit was with them. They came home and
declared: "We were insulted; they told us they would cohabit with us." Then the one whose guardian spirit helped him to obtain salmon lay down. He was ashamed. For five days he remained in bed, and did not eat. Then his younger brother killed a salmon. He said: "Heat stones." Then his wife heated stones. They called the old people and they came. They thought: "We shall eat that salmon." When the stones were hot that Gila'unalx sang his conjurer's song. They took a kettle and placed it in the middle of the house. When the stones were hot they put them into that kettle. Then they put the salmon into the kettle whole; they did not eat it. Two old men were standing close together. The one nudged the other and said: "Why do they treat the salmon in that way?" The other said: "Be quiet, do not disturb our young men. You will learn in due time what they are going to do with this salmon." Now the salmon had been covered a long time. Then the mat was taken off, and he said to the people: "We shall not eat this salmon. It will be taken out into the water." Then the one old man who was standing close to the other one said: "Now you hear it. You said before, why do they treat the salmon in this manner." Two youths took the kettle and carried it to the water. A fishing canoe was launched and the kettle was placed in it. Five men were in the canoe—four youths and the one whose guardian spirit helped him to obtain salmon. Now they went seaward, and he sang his conjurer's song as they went. They arrived in the middle of the water. Then they took the kettle and poured the salmon and the stones into the water. They went ashore. He said to the youths: "Take young spruce trees." They took them and peeled off the bark. Then that Gila'unalx said: "Place one above and one below this place." The youths did so. When it grew dark the Gila'unalx set their dipnets. When it grew day their canoes were full of salmon and the fish swam toward the shore. They filled their canoes quickly. Then he said to the youths: "Let us go to Clatsop!" They arrived at Nay'a'qetaowē. He rubbed some green paint in his hands and mixed it with water. He said to his companions: "Let us paddle toward the middle of the water." They paddled away from the shore. Then he poured his green paint into the water. He said to his companions: "Let us go." They came home. The houses of the Gila'unalx were full of dry salmon and of dry salmon skins. Thus the man who had Iqami'itx for his guardian spirit obtained salmon.
THE ELK HUNTER.

È/Xat igolé/lexemk iq/oà'lipx: guán'nesum lká'waót atelá/xo-
One person a youth always always made them. He always
ilema-itx. Atciute'níla-itx ée'texötema. A'gón iqé/tak wiXt atelá/x
traps he always bears. One more year again he made
made them. He always killed them. No she cried
3
lká'waót. Tecë/xél ateló/ketamx liá/Xawaót. A'ítta laá/qxulóq
traps. Several times went to see them his traps. Now
4
lág'il gô qô'la lká'waót. Nitga'ömx. A'ítta ula'ksia lagë/akutcët
a woman in that trap. He reached her. Now her hand it was caught
5
qô'ta lká'waót. Ltjó/'kti lág'il. Sqi/q leÁ/Laqö, te/lerkö ka'auñwë
that trap. A pretty woman. Brown her hair, her tattooing all
6
lág'o-it, te/lerkö gô lâ/þöte ka'auñwë qô'la lág'il. Ateló/lategux
her feet, her tattooing on her hands all that woman. He lifted it
7
qô'ta liá/Xawaót, láq'o ašiá/x qô'la lá/keia qô'la lág'il. Ateló/lategux
that trap. A pretty woman. Brown her hair, her tattooing all
8
Algió/lexamx: "låx amta'sxö, mokõxog'kö x-itike tôléxem. Áka
she said to him: "Pass you will do you surpass them these people. Thus
9
nåi'kxä ale/nëge/luñteu le'më/lexam. Mõxog'kö ka'auñwë tôléxem:
if caught me your trap. You surpass them all people.
10
Temë/xëqlax temxelá/xö." Né'k-im qix: iq/oà'lipx: "Iamó'k'gä gô
You a hunter you will be." He said that youth: "I shall carry you to
11
intä/lixam." Atcëól/IXam qaX uyá/Xawök: "Iamuxó'nimíya
our town." He said to him: "I shall show you [to]
12
Nåtë/tanuë." A'ítta atcó/k'tx gô iå'lxam. Atgavë/elxelax tiá/colal,
the Indians. Now he carried her to his town. They saw them his relatives,
13
ka'auñwë nuñó'lax-itx, ka iå'kxä ayö'mëbqtx.
all they died, and he he died.
14
Qantsi'x lexqë/tamx ka wiXt le'gön alge/ekelax lkå/askës.
How many years and again another one saw her as a boy.
15
Néxst lax'mama qó'la lkå/askës, néxst la'ñnaa, la'xanyam. Ka
Not his father that boy, not his mother, his poverty. And
16
ilamú/kstx qò'la lkå/askës. Atkëol/IXam, qec mänk må/qo'a-il pös
small that boy. She said to him, if a little you large then
17
ka'auñwë mõxog'kuku tga/xëqlax. Nåket gë/ka anió/lXam qix-
all you surpass them the hunters. Not thus I told him that
18
iå'nëwa ité/tanuë. Tate! atcënuxó'nëma tôléxem. Manë/x
the first one Indian. Behold! He showed me the people. When
19
migelö/yamx iñólak, iå/mkXa-y e'më/ekX miugelélx, ônú/lema
you go hunting elk, only a stick you carry it in your paint
20
ma-ilà/xo-ic qix: e'më/ekX. Iå/qoa-il nè/xax qix ikå/askës. Iqoq/liqux:
you will do it that stick." Large he got that boy. A youth
21
he became. Now he sang:
"Anë/ekëtëq gô yéeka -y-anio'olXam qix: iå'nëwa;

"Not [int. part.] there thus I told him that first one;

||: 4 "Atá-te'la atinaaxa-tëmenë Nåtë/tanuë. ||

"Behold! He showed me to them the Indians."
THE ORPHAN.

He remembered his boy, and the

old times, and that orphan, who

may have helped him.

THE ORPHAN.

When he remembered his boy, and the

old times, and that orphan, who

may have helped him.

The Elk Hunter.

Aqüqenöt'en a'ltä. Aqü'lnuk.\(i\) Lëqëy'o'xut, Lxöute'atka.

He was helped now. He was carried

an old man, he went to listen.

Läxëqalam a'ntaqtë qo'la Lëqëy'o'xut. Alxuwut'atka qo'la

A hunter long ago that old man. He listened that

Lëqëy'o'xut, alxigeluwut'atqax Lëqëy'o'xut. Lëk'äm, qo'la

old man, he listened to him that singer. He said that

Lëqëy'o'xut: "O amegignó'ten ikx'a'k'ake, ate'cèlek Iö'lema;

old man: "O, help our boy, he saw it a supernatural

being.

Tqeqlax a'xot'ekel." Qo'a'mëi ayäq'oxoqa-e në'ktexam. Aqü'lnuk.

The hunter he saw her. Five times his sleeps he sang. It was put on

him.

Lë'melol. Lpe'lpe'l aqü'lax qo'la Lë'melol. Aqü'lnuk. qix: e'méeX.

Cedar bark. Red it was made that cedar bark. It was put that stick, on him.

Lpe'lpe'l aqü'yax qix: e'méeX. A'yo-y- a'ltä i'wa k'ca'la, go

red it was made that stick. He went now there up river, to

kula'yi a'yo. E'ktexam ka a'yupteck. A'ltä ateč'e'tatook qix:

far he went. He sang and he went inland. Now he drove those

imö'leka. In'ko'a ilax'xam ka oqoél'a'etix ti'a'xol. A'l'äm.

They were their town, and they were their relatives. He said

Le'Nax: "Imö'lelak xix: a'ltxam. Atk'ot'egam tqâ'xlalatainëma.

one: "An elk this it comes down They took them arrows to the beach.

Igo'n wi'xnt në'txam, igó'n wi'xnt në'txam, igó'n wi'xnt në'txam.

One more again it came down, one more again it came down, one more again it came down.

Aqü'qella. aqü'qella qix: imö'leka. Sï'nämökst Läl aqü'qella.

They were those the elk. Seventy were counted.

ka niexe'flomeq. A'k'imm Lëqëy'o'xut: "Ia'ë me'kkxä'n, neket

and they forgot. He said on old man: "Let do them, not alone

i'än'x ma nektel'ax. Lō'na i'a'kka Xian e'qtxam, tei'xä't Xian

shoot do them. Perhaps he this one who sings, he drives this one

imö'leka. Nixëna'Xit qix: imö'leka. Gō qo'ap l'teq cka

the elk. They stood those elk. Perhaps he this one who sings, he drives this one

päl nö'xox qo'ta temsä'ëna go mä'l'ë. Ta'ke në'txam qix:

full got that prairie at seaward. Then he came down that

e'qtxam. Ateč'e'tatook qix: e'méeX. Goyë ateč'ya'yë e'wa mä'l'ë

singer. He took it that stick. Thus he did it thus seaward

e'wa l'teq ka me'nx'i nixëna'Xit qix: imö'leka. Ka ayö'kuniXa

thus water and a little while they stood these elk and they swam

ian'a ma'l'ë. Ka'nauwe ayö'gùixa. Ma'lnë ayö'yam ka

then seaward All they swam. Seaward he arrived and

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22

23
A youth was in the habit of setting traps. He always killed bears. One year he had set his traps [as usual], and when he went to look after them [he heard] a woman crying in a trap. He reached her. Her hand was caught in the trap. She was a pretty woman. Her hair was brown, her feet and her hands were tattooed. He opened the trap and took her hand out of it. She said to him: "You will excel all the people. You have caught even me in your trap. You will be a great hunter." The youth said: "I shall carry you to our town." Thus he spoke to his supernatural helper. "I shall show you to the Indians." He took her away and carried her home. His relatives saw her and all died. He died also.

After many years another boy saw her. He had no father and no mother. He was poor. He was a small boy. She said to him: "When you have grown a little larger, you will excel all hunters. I did not tell the first Indian [not to show me] and behold, he showed me to the people. When you go elk hunting carry only a stick in your hand and paint that stick." The boy grew up and became a youth. Then he sang:

"I did not tell him thus, the first one, and behold, he showed me to the Indians. I did not tell him thus, the first one. Behold!"

He also sang:

"If the orphan boy remembers what is told of olden times,
If the orphan boy remembers what is told of olden times,
He shall excel all others."

The people helped him singing. An old man was brought there who came to listen. He had been a hunter. He listened to the singer and said: "Oh, help our boy sing; he saw a supernatural being. He saw
the hunter spirit.” He sang five days. Cedar bark was dyed red and put on him. A stick was painted red and given to him. Then he went up the river. He went a long distance. He sang when he was going into the woods. Now he drove the elks [toward the water]. His relatives had remained in the town. One of them said: “An elk is coming down to the water.” They took their arrows. Another one came; again one and again one came. They counted them, but when they had counted seventy they lost the number. The old man said: “Let the elks alone; do not shoot them; perhaps the boy who sings is driving these elks.” They stood near the water and the opening was quite full of them. Then the boy came down singing. He took that stick and pointed seaward to the water. The elks stood there a short while and then they swam seaward. When the boy came to the sea he shouted, and all the elks died. Now he called the wind to blow landward and a northerly wind arose. The elks drifted ashore, and the beach in front of the town was full of them. Now his relatives went down to the beach. They cut up only the fat ones. The lean ones were skinned merely. Then the houses of his relatives became full. Now, whenever he went to hunt elk, he carried only a stick, and shouted. As soon as an elk met him it died. He excelled all hunters.
PREGNANCY AND BIRTH.

1. Ma'niix alâ'wan Lâ'gil nákct iût. Lâ'qô'itx. Kawi'X â'nqâ'tê
   When pregnant a woman not long she sleeps. Early already
2. alxêfô'kux. Alxêfô'kux, nânâi aLê'xâlukte'gux. Algôxêlô'q'êxê.
   She awakes. She awakes, at once she rises. She opens the door.
3. Ma'niix alô'pax nákct alô'tXuitx go iqsê'p'al. Nau'nâi alô'pax.
   When she goes out not she stands in the doorway. At once she goes out.
4. Ma'niix alô'la-îtx galâ'wan, nákct aqôgumô'tXuitx iau'nâi
   When she sits down a pregnant one, not they stand near her there
5. ilâ'kôtecX. Ma'niix alô'la-îtx galâ'wan, nákct alxô'kêctix
   her back. When she sits down a pregnant one, not he lies down
6. LGôlêlêXêmôk ò'wa alxêcê'qlgux. À'ka nupô'ñemôx. Ma'niix
   a person thus across. Thus it is night. When
7. alxô'kêctix LGôlêlêXêmôk ka iau'a-y. Ò'laqô't, iau'a-y. ala-wît
   he lies down a person then there his head, there her feet
8. galâ'wan. Manêx aligô'umôx ò'xô'êl galâ'wan, mô'ktê
   the pregnant one. When she arrives at it a creek a pregnant one, twice
9. aLksîkpenê'kux. Nákct kû'la'xani Lâtêktû'etel galâ'wan;
   she jumps across. Not outside she lies down a pregnant one;
tgâ'k'iliun, tua'âlta tê'wam alâ'x òô'lax. Nákct qsanjê'x
10. it is her taboo, else sending disease he does to the sun. Not anyhow
11. ilâk; ò'lxôt galâ'wan, tua'âlta niLêlô'Xuitx ilâ'âmêô Lâ'Xa
   her necklace a pregnant one, else it is often around its its navel-
   neck string
12. Nákct qsanjê'x Lô'laqô'ëltê, tua'âlta k;au nixê'ëlalax ilâ'âmêô gö
   Not ever her bracelet, else tied it is to it its navel-string to
13. Lâ'këiâ. Nákct aklé'tqant Lmê'mêlôct galâ'wan, nákct i'kta
   its arm. Not she looks at it a corpse a pregnant one, not anything
14. algê'tqant iô'meq'têt. Tgâ'k'iliun. Nákct iqô'ola's Lgê'tqamt;
   she looks at it dead. It is her taboo. Not a raccoon she looks at it;
15. n(102,589),(289,597)
16. gtâ'atceke galâ'wan. Nákct Lkîçtê'Xunil ikêgo'matk
   stinking a pregnant one. Not anything she eats it a pregnant one, if found
17. galâ'wan. Nákct i'kta ilê'ëlalax galâ'wan, mâ'niix L;ap
   a pregnant one. Not she eats it a bladder
18. aqia'x. Tgâ'k'iliun. Nákct o'qô'ix-înen alxê'telax. Nákct
   it is. It is her taboo. Not trout she eats it. Not
19. iqô'auled' alxê'telax. Tgâ'k'iliun. Nákct alxê'telax Lâ'k'îkâla,
   steel head salmon she eats it. It is her taboo. Not he eats it her husband,
20. ma'niix i'kta L;ap aqia'x. Nákct Lgîtûwa'q'xêmtnil iqô'ola'e
   when something finds it is done. Not he always kills it raccoon
21. Lâ'k'îkâla galâ'wan. Nákct LgalkjatsXô'mênîl o'leXaîu
   her husband a pregnant one. Not he sings it a seal
22. Lâ'k'îkâla galâ'wan. Nákct Lkttê'nîl telalâ'xuke Lâ'kîkâla
   her husband a pregnant one. Not he shoots them birds her husband
23. galâ'wan. Nákct Lkê'tqamt Lmê'mêlôct. Nákct
   a pregnant one. Not he looks at it a corpse.
24. Nąkt Lgîtûwa'q'xêmtnil inanâ'muke, tua'âlta igê'kekkâmê nexâ'x. Ê'kâ
   he always kills it otter, else obtaining sickness it gets. Thus
   by sympathy [the child]
25. iqô'ola's. Ma'niix o'late'la nixê'telax Lk;âsks, qiô'op alô'meq'tx
   a raccoon. When its sickness comes to be on it the child, nearly it dies
PREGNANCY AND BIRTH.

When it has a hard struggle before it has hard struggle before the other.

Thus also a bird; thus also a raccoon. Obtaining sick; it gets.

When it cries much it is struck that raccoon.

Thus does that child if nearly it dies.

When she eats it

Sometimes four times it fauluts one day.

As she sleeps

It is blown up its belly her child.

When she blows it up a pregnant one

When it is done, there hole is in that some found thing

Thus does when she gives birth and come out

When she stands long in the doorway

She looks then outside, thus does when she gives birth and come out

When she lies down a person

Thus her feet a pregnant one, now then it lies across that child

When he stands a person there her back a pregnant one, and

Then it stands that child when it is born.

Ma'niix aLE'kxtomx gal'a'wan, qa'Ne'm la'sanak goa'nEsum

When she gives birth the pregnant one, five her stones always

It blows it. Lxoa'h algi'ax ele'e. Mokct la'qinaka algE'lxguix qigo she heats.

Hole she makes it ground. Two stones she throws into where

Ma'niix aLxa'xkiakux ka'nauwé e'La'la aLkE'niakux, the hole.

Now she ties it around herself all her body she ties it around herself.

Al'ta alxalge'mapgux go qo'la laq'a'nek. Qoa'ne'mi ala'o-ix

Now she takes a steam-bath at those stones.

When she sleeps
PREGNANCY AND BIRTH.

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tsees alxa'x qo'la qa'anake, a'lt a lako ala'x, a'lt a le'gon cold get those stones, then take out she does now others them,

aqe'lxtoax. ka'naunuwa lala'ma- e'ka, ka'naunuwa lpo'lema-y- she puts into it. All days thus, all nights

c'ka. Manix a'le'toloxax alxalqem'amagux alkllo'k'tx l'ak'anake thus. When she finishes she takes steam-baths she carries them the stones

gö ma'lxlolë toqap'te'qex k'at qal'qel'xap k'at le'ta'mtkt k'at a to infand in hole of a tree and her coat and her tongs and

lak'xolu-llul klgul'luq. Aqta'lxotlx tkt'e'ma qaX opo'në, òla'ponë her cedar-bark belt. It is given property that after-birth, her after-birth

kle'tomx aqagalte'k'tix. Ekupku'p aqia'lxotx, tkamo'sak the one who has been given birth. Short dentala it is given, beads

aqlotlx. ltd'x'ti li'ego-ic aqlaxani'kux qaX opo'në. Manix it is given. Good mat it is put into that after-birth. If

neket aqayamge'k'etix qaX opo'në ka ma'nxixi ka alomo'mtq xoa not it is paid that after-birth and a little while and it dies that

lk'saks; alexelala'tax qaX opo'në qa'la lk'saks. Manix child, it takes it back that after-birth that child. When

gala'wan, neket aklal'ame'tx qaXo-it ltcuq. lama'kxa tex-i a pregnant one, not she drinks it one day old water. Only then

aqlo'tepax, ta'a'lt a allalgo'omnitx gala'wan. It is dipped, else she is sick long the pregnant one.

Manix lka'nx alev'k'tomx, aqlugo'lemam lexat la'gil, When a chieftainness gives birth to a child, she is fetched one woman,

algilgena'xoxo-e. xtremae amo'k'etike aqutugo'lemamx. she looks after her. Sometimes two are fetched.

Atklo'xegamx lkal'ake ma'nxix aqla'k'tomx. aaloa'il

They take it the child when it is born. A large

ikalxel'ematk aqlotltx lkal'ake. Ato'kt'i-y- qo'qew'qxe lqo'op

dish it is washed the child. A good knife cut

aqel'zax ilala'amëdk lkal'ake. Aqokumage'k'tex qo'tac ta'nomeke

it is done its naval-string the child. They are paid those women

amo'k'etike; amat le'xat la'gil. ak'a lka'saks la'gil, ak'a

two; sometimes one woman. Thus child male, thus

lk'asks le'k'ala. Ilala'lelam la'alama lak'k'ilau, ma'nxix la'gil, child female. Ten days her taboo when a female, Five days

qa'o'alem la'k'ala'lau manix le'k'ala. qa'o'lem la'alama five days her taboo when a male. Five days

ma'nxix le'k'ala ka algia'x ixe'wal la'mama. ak'a la'maa

when a male then he eats fresh food his father. Thus his mother

wixt. Ma'nxix la'gil gilalid'elam la'alama ka algia'x ixe'wal.

also. When a woman ten days and they eat fresh food.

A'e'xt oklemen'q aqla'xotmx ka aqox'okte'lax tel'lx'em.

One moon it is born then they are invited the people.

algo'xokte'lexta la'mama qo'ta lk'saks. a'lt a aqlkeluwa'yutegux

He invites them its father that child. Now they dance.

a'lt a aqlgelgo'xo-ilx tqa'cinicke la'xawok. lxon'lplxap aqtax

Now he is asked to do his children his guardian Holes are made work spirit.

la'-u'teke. xig'x Nagalama mat ito'la'k'alil qo'ta-y- e'ka. its ears. Here at Katamat there their custom this thus.

aqal'xolgax lxon'lplxap aqtax la'uteke. Enatai moket lxaop They are finished holes are made its ears. On one side two holes

aqal'x o'la'-u'teke, enatai wixt moket. Aqwae'maknuq tel'lx'em; are made in its ear, on the other side also two. Presently the people; distributed [among]

aqawige'kxo-imx. ebx iqeteaq ka alot'xuitx lkal'saks, they are paid for dancing. One year and it stands the child,

a'teXot'akux. Wixt yul'ix alxa'x la'mama. WiXt algo'xunktleax it goes step by step. Again glad he gets its father. Again he invites them
When a woman is with child she does not sleep long. She awakes early in the morning and arises at once. She opens the door. She does not stay in the doorway, but goes out at once. When a woman who is with child sits down, nobody must stand back of her and nobody must lie down crosswise [at her feet]. It is the same at night [when she lies down]. When a person lies down near her, his head must point in the same direction as her feet are turned. When she comes to a creek she jumps across twice. She does not lie down outside the house, else the sun would make her sick. It is forbidden. She does not wear a necklace, else the navel-string would be wound around the child's neck. She does not wear bracelets, else the navel-string would be tied around the child's arm. She does not look at a corpse. She does not look at anything that is dead. It is forbidden. She does not look at a raccoon nor at an otter. She does not look at anything that is rotten. She does not blow up a [seed] bladder. She does not eat anything that has been found. It is forbidden. She does not eat trout nor steel-head salmon. It is forbidden. Her husband does not eat anything that has been found. He does not kill raccoons. He does not singe seals. He does not shoot birds. He does not look at a corpse. He does not kill otters, else the child would get sick by sympathy. It is the same with the raccoon. When the child should fall sick and nearly die it would have a hard struggle against death, like the otter. It is the same with a bird or a raccoon. It would obtain sickness by sympathy. When a raccoon's eye is squeezed out [by the husband of the woman who is with child] the child's eye would be squeezed out. When the raccoon cries much on being struck [with a stick] the child will do the same when it is near death. When a woman who is with child eats trout, her child will faint whenever it cries and recover.
only after a long time. This will happen every day, sometimes it may faint four times a day. When her husband singes a seal, the child’s body will be burnt all over. It will have blisters. When she blows up a [seal] bladder, the child will always have winds. When she eats anything that was found and there is a hole in it [eaten by birds or other animals], the child will have a hole at the same place. When she sleeps outside of the house, and it is nearly time for her child to be born, her belly will be filled with blood and she dies. When she stays a long time in the doorway and looks out of the house, the child will do the same when it is being born. It will take long for the child to be born. Sometimes the woman will die; sometimes the child. When a woman who is with child stays in bed long, she will do the same when she gives birth to the child. When anybody stands back of her the child will be born feet first.

When she gives birth to the child, she always heats five stones. She makes a hole in the ground and throws two stones into it. Then she ties her blanket around herself and takes a steam-bath over these stones. Five days and nights she takes steam-baths all the time. When the stones get cold she takes them out of the hole and puts others into it. She does so day and night. After she has finished her steam-bath she takes the stones inland and places them in the hollow of a tree with her coat, her tongs and her cedar-bark belt. The after-birth receives presents—short dentalia and beads. If this is not done the child dies after a short time. Then the after-birth takes it back. A woman who is with child does not drink water that has been standing [in a vessel] a day. She drinks only water that has just been taken from the river, else she will be sick for a long time.

When a chieftainess gives birth to a child a woman is called to look after her. Sometimes two are called. They take the child when it is born and wash it in a large dish. They take a good knife and cut its navel-string. Then the two women are paid; sometimes it is only one woman. It is the same with a male and with a female child. When the child is a girl the taboos extend over ten days; if it is a boy, they extend over five days. When it is a boy the father and the mother may eat fresh food after five days. If it is a girl they may eat fresh food after ten days.

One month after the birth of the child the people are invited by the father of the child. Now they dance. Now a man who has a guardian spirit [who helps him to understand] children, is asked to practice his art on the child. Then its ears are perforated. This is the custom of the Katlamat. They finish perforating its ears. Two holes are made in each ear and presents are distributed among the people. They are paid for dancing [for the child]. After a year, when the child begins to stand and to walk, the father becomes again glad and invites all the people, who dance for the child. Its ears are again perforated. Now five holes are made in each ear. This is done with both boys
and girls. When the chief's child grows up and [first] catches fish with a hook, the father is gladdened again and invites the people. They dance, and all are paid for dancing. When the child becomes really large and shoots [the first] bird, he again invites the people. He gives a potlatch, and the people dance. Again all are paid for dancing for the child.

Notes.

Other taboos and beliefs.—When a woman gives birth to a child out of doors, this will be a reproach to her child throughout life. Her husband is allowed to be present during her confinement.

The father must not go fishing for ten days nor do any work that requires his going out on the water. He must not go hunting, but he may gather wood. If the child is a boy this rule holds for five days only. If a sick person is in a house where a woman is about to be confined, his bed is surrounded with mats so that he cannot see the woman.

There is a certain guardian spirit which enables its possessor to understand the cries and the cooing of babies. The child may tell him where it came from. It may say: After four days I shall go home; then it will die after four days. This spirit informed us that the land of the children is in sunrise. If a child in a family dies and another one is born later on to the same family, it may be the same child which returned. Sometimes, if it died after its ears had been perforated, the new-born child will have its ears perforated. Old people cannot return as new-born infants.
PUBERTY.

Ma'nix Lā'gil Lā'Xa Lkā'nanx, ma'nix gu'a'nsum č'late'a Lkā'nanx
When a girl his child a chief, when always his sickness the chief
2 ka yugo'ē 'ilā'qa-il Lā'Xa Lkā'nanx, Lq; tā'plix Lā'Xa Lkā'nanx,
then thus [about its large- his child the chief, an immature girl his child a chief,
and 10 years] ness
3 ka ik'unanō'm alge'lgax, aqlga'xo'lkux. Lq; clawulXa'em,
then potatch to her, he makes, to be menstruant for the first time.
4 Aqlgēluwā'yutekux. Qoā'ñemi atgā'o-ix nōxuwał'yutekux ka
They dance. Five times their sleeps they dance and
5 aqawigē'qxo-imx.
They are paid for dancing.

Ma'nix aqlq elā'wulax Lā'Xa Lkā'nanx, ałta aqlō'pō'txax.
When she is menstruating his daughter a chief, now she is hidden.
12 ałā'o-ix aqlō'puctx. Ałta lāq aqlāx, ałta lāqqlaq aqlē'laxax
her sleeps she is hidden. Now take out she is done, now take off it is done
13 qō'la ngt'gq'inq. Ałta ā'telaxta t'qoqā'itela k; au k; au
that what is tied around Now they next strings of short dentality tied
14 aqte'telax gō Lā'połē k; a gō Lā'woñit. Ałta it!ă'lequam aqile lgilō'image
they are to them at her arms and at her legs. Now a buckskin strap is tied around her waist.
15 Póc ałta gu'a'nesum aqile lgilō'image ĭā'k; amōnaqē iao'yā, texi Lāq'ap
If now always it is tied around a hundred days, then taken off
her waist
16 nē'lxax qix it!ă'leqama. Ałta alklome'ñaguñ Lq; eyo'qxut. Ałta
it is that buckskin strap. Now she washes her face an old woman. Now
17 le'gun Lē'Xat Lq; eyo'qxut ănounwā'lema algal'telax. Ałta
another one old woman paint she does her with it. Now
18 aqle'ltecmx; Lq; eyo'qxut aqlē'ltecmx. Aqlē'lgol; ex ka'nawē;
she is combed; an old woman combs her. It is finished all.
19 Aqawigē'kxo-imx qō'tac tē'lx-em. Ałta aqāngume'k'itix qō'tac
They are paid for dancing those people. Now they are paid those
20 tē'eyō'qitikē tā'nnemke. Ałta wiXt aqlo'tgex qō'la Lq; elā'wulax.
old ones women. Now again she is put away that one menstruant for the first time.
21 Ixelā'ima ălā'xēpal. Gō kulā'yī ĭqēxel ka ĭā'kxati alxō'la-itx.
Another one her door. At for creek and there she bathes.
22 Quinun Lā'le aya'o'exe näket ałgli'ax ixge'wal. WiXt aql'elā'wulax,
Fifty her sleeps not she eats fresh food. Again she is menstruant,
23 ik'u'nanō'm al'k; elā'wulax. WiXt ị̆̄ka aql'āx. WiXt ik'unanō'm
the second time she is menstruant. Again thus it is done. Again a potatch
algi'a'x lā'mana. Nāket qa'nsiAx alxe'kö'mi'tix lqj;ēlā'wulX. Nēket he makes her father. Not anyhow she warns herself the one menstruant for the first time. Not

qa'nsiAx alqā'tqamitx tē'lx'em. Nāket qa'nsiAx igō'ēcax algi'a'qamitx, anyhow she looks at them people. Not anyhow the sky she looks at it,

nāket qa'nsiAx tgoxoe'ma alktō'piaľxax. Tgā'k-itau. Ma'nix igō'ēcax not anyhow berries she gathers them. It is her taboo. When the sky

algi'a'qamitx lqj;ēlā'wulX, gu'a'nemus tā'qatxala nē'xelax igō'ēcax. she looks at it the one menstruant always its badness comes to be the sky. on it

Ma'nix tgoqoe'ma alktō'piaľx lqj;ēlā'wulX, gu'a'nemus ēmēlā'kuiłe for the first time, when berries she gathers the one menstruant always rainy weather for the first time,

dē'x'āx. Ia'x'kātē Lā'q'xōe'ul qu alklā'owix gō-y'-ē'makte. Ia'x'kātē it gets. There her cedar-bark hang she does it on it on a spruce There

dō'x'ca-ōx. Ia'k;amonaqē ałā'o-ix lqj;ēlā'wulX, tēxi algi'a'x ixgē'wal, it dries. One hundred she sleeps the one menstruant then she eats it fresh food, for the first time.

tēxi alktō'piaľxax tgoqoe'ma, tēxi alxe'kö'mi'tix. when somewhere they move, she is carried the one menstruant Not for the first time.

alqōg'wategux caa ałqō'etxōx gō ikani'm. Nāket aalā'o'tXuitx she paddles and she is carried on into the canoe. Not she stands in water the back

ltenq, gō-y'-ē'mal ltenq. Kā pō'lak'i ka ałx'o'tamx lqj;ēlā'wulX, water, in salt water water. And at night and she goes to the one menstruant bathes for the first time.

alguqogōk'ux telalā'xuke, ka'nauwē lala'ma'y-ē'ka. Ma'nix she is superior to the birds, all days thus. When

tā'nawetakē telalā'xuke noxo-e'ole'legulX, aqlxgā'legulX lqj;ēlā'wulX, they first the birds rise, the one who menstruates for the first time,

ka nāket iō'ltēq iłā'Xanatē. Ma'nix ka'nauwē'y-i'kta tlayā'u then not long her life. When all things good

algi'a'x lqj;ēlā'wulX, ałta lqj;ēq'xut axa Ax, tēxi ałō'meqtx. she does the one who menstruates new old she gets, then she dies.

Mō'keti ałqj;jelā'wulax ka al'e'lxōl'lx, ałta ma'nix ałqj;atx, twice she is menstruant then she finished. Now when she is menstruant,

nau'i kə'ḷā'xanē ałō'-ix. Qu'i'nemī ałā'o-ix lklā'sXit ka wixt at once outside she goes. Five times her sleeps she is menstruant then again

alō'pLx. Ka'nauwē lklmēna'ke ē'ka alklā'Xitx nau'i alō'pax. she enters. All months thus she is menstruant at once she goes out,

Anā' ił'kītī alā'o-ix kə'ḷā'xani. Nāket gle'tqamt gē'late'a lklā'Xit. some four her sleeps outside. Not she sees him a sick one a menstruant woman.

Ma'nix ē'late'a lgo'gē'lexemk, gō kula'y i tōl alktō'x lklā'Xit. When his sickness a person, at far a house she makes the menstruant woman.

ē'ka lqj;ēlā'wulX. Nāket lklō'tqamt lkg'asks lqj;ēlā'wulX, Ma'nix Thus one menstruating Not a child one menstruating If for the first time.

lklā'sXit algi'a'x itā'k;ētenax nauwā'itk, al'ta pāx noxo'x; a menstruant eats what he caught lin net, now unlucky it becomes;

qē'xtecē itā'tukrtX nauwā'itk, tæ'ta; a pāx noxo'x. Ē'ka-y- qē'xtecē inteding successful the net behold! unlucky it gets. Thus a hook.

Ma'nix algi'a'x ēmā'qxon lklā'sXit, qē'xtecē itā'tukrtX ē'kXit, If she eats it sturgeon a menstruant intending successful the hook woman
PUBERTY.

Bureau of Ethnology

When a chief who is continually sick has a daughter about ten years old and not yet mature, he makes a potlatch and pretends that she is menstruating for the first time. The people dance five days and are paid for dancing.

When a chief's daughter is menstruating for the first time, she is hidden [from the view of the people]. Only an [old] woman takes care of her. Cedar bark is tied to her arms [above the elbows and at the wrists], to her legs, and around her waist. She fasts sometimes five days, sometimes ten days, or four or six days. Now the people are invited and a potlatch is made for the girl. She remains hidden five days. Now she is taken out [of her hiding place] and the cedar bark which is tied around her [arms, legs, and waist] is taken off. Then strings of dentaha are tied around her arms and legs, and a buckskin strap is tied around her waist. This remains tied around her for one hundred days, then it is taken off. Now an old woman washes her face. Another old woman paints her; still another one combs her. When this is finished the people are paid for dancing for her. Now these old women are paid and the girl is hidden again. She has a separate door. She bathes in a creek far [from the village]. For fifty days she does not eat fresh food. When she is menstruant for the second time her father gives another potlatch. She must not warm herself. She must never look at the people. She must not look at the sky, she must not pick berries. It is forbidden. When she looks at the sky it becomes
bad weather. When she picks berries it will rain. She hangs up her towel of cedar bark on a certain spruce tree. The tree dries up at once. After one hundred days she may eat fresh food, she may pick berries and warm herself.

If the people move from one place to another, she is carried into the canoe. She must not paddle and is carried on the back into the canoe. She must not step into salt water. When it is night she must go to bathe. She must rise earlier than the birds. If the birds should rise first she will not live long. If she does everything in the right way she will get old before she dies. After her second menses [these customs] are finished. Later on, when she is menstruating, she goes out of the house and comes back after five days. Every month when she is menstruating she goes out at once. Sometimes she stays outside four days. No sick person must see her. When a person is sick she makes a house for herself far away. The same is done by a girl menstruant for the first time. The latter must not look at children.

When a menstruant woman eats fish that was caught in a net, the net becomes unlucky. If the people try to catch fish in the net, they find that it has become unlucky. It is the same with a hook. When she eats sturgeon, and the people try to catch sturgeon with that hook, they find that it has become unlucky. After five days she may eat fresh food. Berries which she has picked must not be eaten by children or sick persons.

When a girl who is menstruant for the first time has no father, then her mother’s brother gives a potlatch for her. Sometimes her father’s brother, or her father’s sister or her mother’s sister will make a potlatch for her. If anybody has not many dentalia the people are invited. They do not dance, but look at the girl. Presents are distributed among them. Not many dentalia are distributed. In the same way presents are distributed among the people when she has her second menses.
MARRIAGE.

Ma'nix eXt gitâ'lexam tq'e̓x aklâ'x Lâ'gil gô-y. eXt e'lexam, when one people of a town like they do it a woman in one town,

2 ka atktô'egam tga'xamôta ka'nauwe Lâ'colal le'k'ala, ka atgêx then they take it their property all his relatives the man, then they go

3 e'k-it atgi'axomx. Aqlo'lux leunâ'yucx. Aqto'gemx tga'ktéma buying they do. They are sent messengers. They are kept their dentalia a wife

télx'em; ka nuxô'gux. Nuxô'gux gâ'tamél. Al'ta pâ'apa atctâ'x the people; then they go home. They go home they who went now divide he does it to buy.

5 e'ctam qaX o'kxul qo'ta tkamô'ta ka'nauwe go tia'colal. her father that woman that property all to his relatives.

6 Al'ta tlayâ' aktâ'x tga'ktéma qaX o'k'xua o'kxul. Al'ta now good she makes them her dentalia that her mother woman. Now

nôxuLxuitegux. Al'ta aqo'krix go eXt e'lexam qigô they make themselves ready. now she is brought to one town where aqomelâ'lemx. Nuxugu'qxte'xamx. Aqqu'ktexamx qaX o'kxul. she was bought. They bring the bride to the She is brought as bride to the groom

9 WiXt aqaritkêgo'manx. Ma'nix me'nx-ka qo'ta e'k-it aqtâ'x, again she is brought to him. when [for] a little only that buying a it is done, wife

10 wiXt aqoLkux leunâ'yucx. WiXt aqagilge'xiwa-y. again they are sent messengers. Again it is added to it purchase money.

11 Al'ta WiXt atktôt'tx tga'ktéma télx'em. Al'ta â'ypîle. WiXt now again they give their dentalia the people. now it is right. Again they them away

aqto'tx ate'xikê télxtem. Al'ta noxuèla-ltx télx'em kâLâ'xanê. they are several slaves. now they stay the people outside.

13 AtnuxLx'nâhakôx tga'okke. Al'ta nuxiwiw'e'utekux tga'colal qaX they put them on their blankets. now they dance her relatives that o'kxul. Nugu'etxamx. Al'ta nuxô'wax télx'em e'wa qô'tac o'kuil. they are. now they run the people thus [to] those songs.

15 e'natai oxoelâ'-ltx'. Aquguqge'latateko. Lâ'qalq aqto'xôx ka'nauwe on the they are. They are taken off [their] Take off they are done all their side other blanket's.

16 tga'okke. Lô'nê aquguqe'latatekux, eXteme la'ktê their blankets. Three times they are taken off, sometimes four times aquguqelatatekux. Al'ta uc'xatx aqâ'x. Tktê'ma uc'xatx they are taken off. now a road it is made. Dentalia a road aqtô'x. Uc'Xatx aqâ'x e'wa xix' e'k'ala tiia'colal. Aqla'goLg ex is made. A road is made thus this the man his relatives. it is finished qaX uc'xatx. Al'ta aqo'etxôx qaX o'kxul. Aqank'eLitexa, that road. now she is carried over woman. A blanket is pulled over her head, one side

20 nêkt e'qoexi egâ'xôt. Aqto'tê'naôx tlokk. Lôn aqotê'naôx, not it is seen her face. They are laid down blankets. Three are laid down. ÉXteme möket aqto'tê'naôx. Alg'o'etxôx Lâ'git qaX o'kxul, sometimes two are laid down. She carries her on a woman that woman. back

21 Aqtâ'etluatxax ttk'ema. Al'ta aqugungü'k'tix qo'la qilge'etxôx. Aqtâ'etluatxax ttk'ema. Now she is paid that the one who carried on back. They are paid to her back.

22
MARRIAGE.

When thus, now much she they that food 249 live her years her woman. Again up she makes her. Much property is given to her that the one who carries her on her back.

Tex'i algolà'tamitx go qa'ta tlo'kke, kexaxala'. Alt'a aqtò'qlx just she puts her down on those blankets, up. Now they are carried to her tkté'ma. Atktò'qlx tga'colal qaX o'ò'knil. Alt'a k;u'tk;ut aqtà'x dentalia. They carry them her relatives to woman. Now tear they are done gò LE'k-aqtq. Ö'nxqyst aqólax. AqtíkXà'tkoax qix' e'k-ala on her head. Her house is made on her. They are put on his that man head tkté'ma. Ti'a'colal atktíkXà'tkoax. Ö'yaqet aqólax. Alt'a dentalia. His relatives they put them on his head. His house is made on him. Now aqtò'kniptekax tkl;é'wurilelqL. Aluxupó'nax tga'colal qaX o'ò'knil. It is carried up to her food. They carry it to her her relatives that woman. Tà'eka qò'tac o'Xuíge'Xiwax, tà'eka aqtà'witx qa'ta tkl;é'wurilelq. Those they help, they they are fed that food qò'la Lgá'póna. P'á'apa aqtà'x qò'la Lgá'póna. Alt'a that it is brought to her. Divide it is done that what is brought to Now nuxumayá'mitx tga'colal qaX o'ò'knil. Ma'nix itá'xé lam tspaci'iy they return the pur- her relatives that woman. When ten chase money uyá'wa, kstä'xkín alxmó'yamitx. Ma'nix qo'ai'émem uyá'wa lá'kít, her expend. eight they refund them. When five her expend. her price iture of purchase laktt uyá'wa nilxmó'yamitx. Ma'nix e'xauwit aluxupó'nax, four her expend. they refund it. When much food is brought her, iture a'lt'a wiXt e'k-it aqól'ax'wix. WiXt aqtà'witx tka'mó'ta. Alt'a wiXt now again buying a is done. Again they are given property. Now again wiXt wife nuxumayá'yanítx. they return it. Lá'xka Lá'qókein, Lá'xka e'k-it aqlé'telax. Ma'nix Lá'kil Those are relatives of a married couple, they buying wife they did it to them. When a woman Lá'qókein, kanamó'ketike tánímeke Lá'qókein Lá'xka e'k-it married couple's both women married couple's they buying wife relative, aqlé'telax. they did it to them.

Ma'nix ale'kxtox Lgá'cinema-it; ma'nix aqló'meqt Lá'Xa, When she gives birth to a child their relative married when it dies Lá'Xa, her child, a'tléló'tx qaX o'ò'knil é'team Léla'-étix'. Ma'nix nèkët Léla'-étix' he given him that woman her father a slave. When not a slave to him ka ikanú'm a'tcúitx. Lká'nixé a'télá'x. Ma'nix aló'ix then a canoe he gives it. Paying indemnity he does him. When she goes for the loss of a child alxelk'éwulalemamx alxgo'mamx, a'lt'a ka'naunwé algió'makux she goes to gather roots or berries she reaches her now all she gives food in house, ilá'k'éwula. Tà'eka qò'tac tklumelalémx, tà'eka ka'naunwé what she had They those they bought them all she feeds them. All the alganwé'kmx. Ka'naunwé Lqita'kéma-y- é'ka, ma'nix alxelk'éwula- she feeds them. All years thus, when she goes to gather roots lemx qo'la Lá'kil, or berries that woman.
MARRIAGE.

Ma'nix aló'meqt lák'ikala, al'ta gó liá/wuX qix ē'kala
When he dies her husband, now to his younger that man

2 aqló'egam qó'la lák'gil. Ma'nix náket liá/wuX qix ē'kala, ka gó
she is taken that woman. When not his younger that man, then to
his father she is taken the woman. When his father that man, then

3 liá'mama aqló'egam lák'kil. Ma'nix k'é liá'mama qix ē'kala, ka
his father she is taken the woman. When no his father that man, then

4 gó liá/ice aqló'egam qó'la lák'kil. Ka á'yi'le tía'cóal é'tamxtc.
to his relative she is taken that woman. Then right his relatives their heart.

Ma'nix ē'kit alíga'x lqíö/áilpX aql'lugu'gux lá/xamóta.
When buying a he does it a youth it is refused his property.

6 Mó'keti qé'xteč-y ē'kit alíga'x aql'lugu'gux lá/xamóta. É'xtemá
Twice trying buying a he does it it is refused his property. Sometimes

7 ló'ne qé'xteč-y ē'kit alíga'x. Alxalk; é'mluwu'ikutegux. Teá/xél
three trying buying a he does it. He hides for her in the woods. Several times
wife

8 ka Liap alkla'x gó kól'xé. Al'ta alklungomítx. Alalgé'láx,
and find he does her in in the woods. Now he carries them for his sake.

9 nakel'daX qáX öó'kö'gil. Áqloná'alxategux lák'kil. Aklóna'alxategux
she leaves that woman. She is lost the woman. They lost her

10 lá'célal. Nácela'xox-ix-ty qaX öó'kö'gil ná'xelå. Atgé'ix tá'cóal.
his relatives. They learn about her that woman she left. They go her relatives.

11 Ma'nix tá'k'xí make, atgé'ix ka'naunwé. Áqlólá'tanx. Átga'yanx
When her elder brothers, they go all. They go to take her They arrive
back.

12 tá'cóal lá'xáqó' nák'e'x. Áqolá'tax. Aqó'k'íx. NuXó'gux
her relatives at where she is. She is taken back. She is carried. They go home

13 tá'cóal. Aqó'k'ítamx. Teá/xél aya-ó'íxe, a'nqaté wiXt nax'eláx.
her relatives. She is brought home. Several days, already again she leaves.

14 WiXt ia'xka na-ig'é'tax. WiXt aqólá'tamx, atgé'ix tá'cóal.
Again to him she leaves for his Again they go to carry her they go her relatives.

15 Teá/xél aya-ó'íxe, wiXt naxe'lxáx. Al'ta iáe aqé'x. É'xtemá
Several days, again she leaves. Now let alone she is Sometimes
done.

16 ló'ne alkeldax lák'kil ka iáe aqla'x. Al'ta náket ó'xué-y-
three times she leaves the woman and let alone she is done. Now not much

17 tá'k'it aqé'lgax, ma'nix ka tkamó'ta-y ē'kit aqé'lgax. WiXt
buying is done to her, a little only property buying a is done to her. Again
a wife

18 aqlaxo-iktégo'manx. Ka'naunwé tá'cóal atgé'ix qáX öó'kö'gil.
they are married. All her relatives they go that woman.

19 Aqxikitégo'man. Ma'nix náket lá/xamóta le'kikala eka káltac.
She is married. When not his property the man and only

20 ałó'p'lx gó lá'qex. Al'ta algo'goñoxo'xo tól gó lá'qix.
they enter at his father. Now he looks after it the house at his father-
in-law.

21 Alqi'gena'óx öó'leptékix. Alxelalá'nuu'a-ix gó ka'naunwé lá'cóal.
He looks after it the fire. He always catches salmon to all her relatives

22 lák'ikal.
his wife.

Ma'nix aqlé'legamx lá'k'ikal góló'delxemk, al'ta-y ó'xué
When she is carried away his wife a man, now many

24 tle'eltkew eqát'èm aqát'èxal, ka it'ló'kti né'xax ci'lámxtc. Ma'nix
slaves paying in it is done and good gets his heart. When

25 náket iqá'tém aqát'èxal ka alkè'é'ténax. Ma'nix náket Líap alkla'x
not paying in it is done and he kills him. When not find he does him
qō'la lä'k'ikal klklxe'egam, ka lä'ieX allā/wafq qō'la le'k'alā. that his wife who carried her and his rela-

LE'k'temaua alxa'x. Aqlgē'nuax lä'ieX qō'la klōxogē'egamx. Taking revenge he does it. A relative of an evil doer is killed in revenge

A'lta-y- ökumā'la-it ne'xax. E'ka wixt lä'pl'au aqlō'egamx, wixt Now a family lends it gets. Thus also a dead she is taken away, also brother's wife

iqā'tem aqē'telax ka t'layä' nē'xax e'launxtc. paying indemnity it is done and good gets his heart.

Translation.

When a man of one town likes a girl of another town his relatives take [part of] their property and go to buy her. They send messen-
gers. The [girl's relatives] keep the dentalia [which have been sent] them and the messengers go home. Now the girl's father divides that property among all his relatives. Now her mother prepares her dentalia and the people make themselves ready. They bring her to the town where the people live who have bought her. They bring the bride to the groom. When they had given a small amount only in payment, they add to the purchase money, giving more dentalia and several slaves to her father. Now the [amount paid] is sufficient. The relatives of the girl stand outside the house. They put on their blank-
ets, dance, and sing conjurer's songs. Now the man's relatives run to the other party and take off their blankets. This is done three or four times. Now a road is strewn with dentalia by the man's relatives. When it is finished a woman carries the girl over it on her back. A blanket is pulled over her head, so that her face can not be seen. Two or three blankets are laid down. The woman who carries her receives a payment of dentalia. When she lifts her load again, she receives blankets in payment. She lifts her once more. She receives much property for carrying her on her back. At last she puts her down on those blankets. Now the relatives of the girl bring her dentalia. They are torn over her head, and [they feign to] louse her. Dentalia are also strewn on the man's head by his relatives and they feign to louse him. Now the girl's relatives bring her food. This food is divi-
ded among those who helped [in the ceremonies]. Then the woman's relatives return the purchase money. When ten blankets are paid, they refund eight. When five were paid, four are refunded. When much food is brought to her, the man's relatives pay once more, and this purchase money is also returned.

The relatives of the married couple transact the purchase. [Male and] female relatives of a married couple are [called] Lā'qoqcin.

When the relative of a family who is married in another village gives birth to a child and the child dies, the woman's father gives a slave or a canoe. He pays indemnity. When [the young wife] gathers roots or berries, she distributes them among the people who bought
her. This is done every year when she goes to gather berries. When her husband dies she is taken to his younger brother. If he has no younger brother, she is taken to his father. If he has no father, she is taken to one of his relatives. Then the relatives of her husband feel satisfied.

When a youth tries to buy a wife and his property is refused, he may try twice or three times. If he is still refused, he hides in the woods in order to wait for the girl. Often he meets her there and carries her away. She goes to him. Then her relatives have lost her. Her relatives learn where she is. If she has elder brothers, they all go to take her back. They arrive at the place where she is and carry her back home. After several days she leaves again and goes to the young man. Her relatives go again and carry her back. When she leaves a third time they let her go. Sometimes she is allowed [to stay with the man] after she has left three times. Now she is bought for a small amount of property. They are married. All her relatives go to [attend the marriage]. If the man has no property, they live with his father-in-law. He looks after his father-in-law's house. He looks after his fire and catches salmon for his wife's relatives.

If a man's wife is carried away, many slaves are paid to him as an indemnity, and he is satisfied. If he is not paid indemnity he kills [the abductor]. If he does not find him he kills one of his relatives. Then a family feud arises. It is the same when the wife of a man's deceased brother is taken away. Then, also, indemnity is paid and he is satisfied.
DEATH.

Ma'nix aló'meqtx o'Xuë lā'cōlal o'Xuë lā'k'tēma lgöl'e'lexemuk,
When he dies many his relatives many his dentalia a person.

o'Xuë lā'ēltgēn, a'ūta ka'naunwē atklā; q'niakux lā'cōlal.
many his slaves, now all they tie it on to him his relatives

Amó'ktēke aqtō'c'egamx tē'lx'em lé'x'lex' atklā'x tōq'olipx'ēnī'yū.
Two are taken men to prepare they do young men.

Ma'nix itō'kti u'lā'xanīm ka i'a'xka aqłē'ukana-itx ka aqiupō'ntix
When good his canoe then it he is put into it and it is put up

qix' ikanī'm k'ē'lāxali. Ėnūl'ēma aqā'elax qix' ikanī'm. Mō'kēti
that canoe up. Paint it is done that canoe. Twice

lēxəp aqí'x gō iā'pōte. Atgē'lxamx tē'lx'em ka noxo'oytx,
hole it is made in its stern. They come down to the people and they wash them-

alo xo'etamx. Lë'kaqō Lqupa atqḷā'x. Ka'naunwē Lë'kaqō Lqupa
they comb themselves Their hair cut they do it. All their hair cut-

atqḷā'x tā'nemekce, tk'aiłamukx, tqā'c'oc'iniks. Alō'xuł'ax
they do it women, men, children. It is finished

Lë'kaqē Lqupa atkḷā'x. A'ūta Lāquito ateō'xōx tga'xal. Ka'naunwē
their hair cut they do it. Now they take off them their names. All

tā'nemekce Lāquito ato'xōx tga'xal, ka'naunwē tkāl'amukx Lāquito
women they take off do them their names, all men take off

alo xo'otx tga'xal. Oxō'ma ta'to'xup'sena'x tē'k'xala ka tqā'c'ocininiks.
they do them names. Others they name themselves names and children.

A'ūta aqtā'maquq Lā'q'tēma qō'la Lō'meqtx. Ka'naunwē atktō'c'egam.
Now they redistribute his dentalia that dead one. All they take them

lā'cōlal Lā'ēltgēn, u'lā'Xanīm. Ma'nix tōq'ēx Lā'ikil, q'iōp
his relatives his slaves, canoe he.

aló'meqtx alko lo'lexamx: "x'i-ix'y tųsecgā'ma ńgu'k'ikal, ma'nix
if his relative, nearly he dies, he says to them: "This one he will take her my wife, when

anó'meqta." Ma'nix amó'ktēke le'nemekce ka amó'ktēke tē'lx'em
I die." When two wives and two persons

alko lo'lexamx. A'ūta iā'xkatī aqtō'c'egamx lā'ne'mekce go lā'cōlal.
he speaks to them. Now they are taken the women to his relatives.

Ma'nix Lā'gīl tōq'ēx Lā'k'ikil qō'p aló'meqtx Lā'k'ikil
When a woman likes her husband nearly she dies the woman

alkō'lo'lexamx Lā'xk'un: "Ma'i'k'xa ṭe'nuengā'ma inē'p'tuam." Ma'nix
she says to her elder sister: "You he will take you your brother-

Lā'wuX, i'ka wi'xt alko lo'lexamx. Qē'xteč Lq'ēyō'qxtu, Lk'āsks
her younger brother as she says to her. Intending old, young

Lā'p'luan, tata'lā'Xka alko lo'c'egamx. E'ka le'k'ala, e'ka Lā'gīl.
his widow, then to him they take her. Thus a man, thus a woman.

| Ma'nix lā'k'amx ałx'p'lenā'x; aqiup'pēnā'x iā'lā'xal. Ałx'p'lenā'x
When a chief he takes his name; he is named his name. He takes his name

Lā'le'x. Aqtō'lo'xamx amó'ktēke tē'lx'em: "Me'taika amatnup'pēnā'ya." his relative. They are told two people: "You name him."

A'ūta amó'ktēke tē'lx'em aqiup'pēnā'x. A'ūta-y- o'Xuë tqamō'nta
Now two people they name him. Now much property

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DEATH.

When not its canoe. If his name is good it is made. Paint it is done to it. When a man having a guardian dies it is placed his baten at the canoe burial. When he is killed the person. When it is made fun of it his canoe burial is a dead one, he learns about it, if not he gives them his dentalia that away.

Ma'nilaq aq'te'lxax läxig'e'xo-il, lgolë'lexmäk láq alkte'lxax, When take it done the corpse's den a person take he did them, off aq'lă'wa'ox lgolë'lexemk. Ma'nilaq aqix-enemo'sxemx ilka'kenxatk the one who made fun of him the dead one then he is killed. If many alkt'o'tx lâ'kt'ëma ka näket aq'lă'wa'ox, he gives dentalia then not he is killed.

Ma'nilaq aq'te'lxax lä'xa lâ'k'nax, a'lt'a liâ'k'xayam alë'xelax When it dies his child a chief, now its poverty comes to be on it.

cë'lamxtc. Atl'a alkt'o'lxamx lâ'c'olal: "Tea la'k'ya go-y. eXt his heart. Now he says to them his relatives: "Come we will go to one eXAm go lë'Xat lâ'k'nax." Élaxmxtc tlay'a' qitela'xño. Atl'a atge'ix town to one town. Three are given them slaves, canoes aq'te'telotx. Tk'te'ma aq'te'telotx. Ø'Xue tk'te'ma aq'te'telotx, people to a town. Three are given them slaves, canoes. The all he distributes them his relation those dentalia, those canoe. Two ka cël'a'itiX atexêlë'ma'oX. Ma'nilaq nêket aq'ta'witx tk'te'ma go-y only slaves he keeps them. When not they are given to dentalia at him.
DEATH.

Elephant Kam a'lt'a noxo'maatx. O'Nuitike aqtöte'nahx té'lx-em, one town and now they fight. Many are killed people.

Ka a'lt'a oköma'la-it na'ix'. Ma'nix alö'meqtx lá'icx qö'la and now food it is. When he dies his relative that gives away.

Klktö'tx tkt'ëma, algo'xuptet'lä La'c'olal, alo'ix wiixt go qigö the one who dentalia, he calls them together his relatives, he goes again to where gives away.

Anqätë aklt'ëtelötx tkt'ëma. Ał'ta wiixt e'ka aqla'x. Aq'te'telöt before he gave them dentalia. Now again thus it is done. They are given.

Télëiltgen, aqtë'telöt tkt'ëma, ökuni'm aqà'telötx. Tlayë' ne'xax slaves, they are given dentalia, canoes are given to him. Good gets.

e'lamxte. his heart.

Ma'nix alö'meqtx lgak;ëma'na. A'lt'a a'yate'la ne'xelax e'lamxte. When he dies a chief. Now his sickness is on it his heart.

A'lt'a alktö'kux La'c'olal. Nugi'gë'staq; oamx. Aqla'wa'wxöx Lka'na'x Now they tell his relatives. They go to war. He is killed a chief.

gö-y. e'ltix ita'lxam. at one their town.

Ma'nix ak;ë'tenax lgolë'lexemik, aqlał'lxam Lq;e'yö'quxt. When he has killed one person, it is said to an old man, 
giLa'xawök Lq;e'yö'quxt: "Ma'ka miaxö'tekia," A'lt'a alktö'c'gam having a guard- an old man: "You work over him." Now he takes it.

Lq'ätLaxeX Lq;e'yö'quxt. A'lt'a Lä'te'xu alqeqëlkx qo'la coal the old man. Now grease he mixes it that.

Lq'ätLaxeX. Ak'lt'ela'xax gö leta'xöst. Ak'gë'tela'xax ökuku'ëtik. coal. He puts it on his face. He puts it on a headdress of cedar bark.

Iuk Lä'cowit k'au alkt'ela'xal Læ'qelöl, io'kuk wiixt k'au, gö Here [at his legs tied it is done cedar bark, here [under knees] tied, in ankles].

Lpö'të wiixt k'au'k'au. Qo'ia'ne'mi ala'u'ix niket alklam,e'lnetx his arms also tied. Five days not he drinks.

Lteuq, nekët aแลa'o'ptitx, nekët ałö'la-itx, gu'a'nesum alö'txinitx, water, not he sleeps, not he lies down, always he stands.

Pölakl akol'gebëwalemx; akelö'telkema-itx cëqoqala aqeqëlöstek; At night he walks about; he whistles much bone whistles he whistles;

ë'nxëaxul akol'xolema-itx galâ'k'aulk'au. Cka wax në'ktxekte. he says if he always says the murderer. And on the next it gets day. morning.

Qo'ia'ne'mi ala'u'ix niket alxemë'negux. A'lt'a txë'i akklamö'negux Five his sleeps not he washes his face. Now then he washes his face.

Lq'ë'yö'quxt. Làq aqel'lxax qö'la'Lq'aLxatèX. Làq aqel'lxax the old man. Take off he does it that coal. Take off it is done

e'lammukt galâ'k'aulk'au. Aqël'ela'xax önuwâ'lema galâ'k'aulk'au. his blackened face the murderer. It is put on him red paint the murderer.

Menx. Lq'aLxatèX aqex-ëlakux. Là'xka wiixt qö'la Lq;e'yö'quxt A little coal is mixed. That again that old man algal'ëtelax önuwâ'lema. Äna' le'k'ala Lq;e'yö'quxt, äna' Lä'gil he puts it on him red paint. Sometimes man old person, sometimes woman.

Lq'ë'yöquxt. Làq'ße'la'xex qö'la Læ'qelöl, qö'la k'au’k'au. Old person. Take off it is done that cedar bark; that tied.

O'le'tela'ut. A'lt'a it; a'leqema k'au'k'au aqël'ela'xax gö là'pöte k'a belong to him. Now buckskin strips they are to his arm and
gö Lä'cowit. A'lt'a aqel'ëlemx lteuq gö qui'nenë ala'u'ix to his feet Now he is given food water at fifth his sleep
galâ'k'aulk'au. A'lt'a aqel'ëtelox o'egam Lkla'fe'meta. A'lt'a the murderer. Now he is given a bucket out of which he drinks. Now

aqëxëtelax'ax ik; e'wulelql. Qiä'x le'el nëxix', niix'le'ix, txix it is roasted until it is burned

If black it gets, it is burned, then
DEATH.

The document describes a time when a person dies, and the relatives take care of the body according to their customs. It mentions the actions of the widow, relatives, and the shaman, as well as the rituals and traditions that follow a death. The text also includes a translation of the phrase “Now good make e'xa e'memmxtc! she does. If he says to her her dead husband's relative:” to English, which means “Now good make it your heart!”
he is placed into it and it is put up. It is painted and two holes are made in its stern. The people go down to the beach and wash and comb themselves. They cut their hair—men, women, and children. After they have cut their hair, they take other names. Women, men, and children change their names. Then the dentalia of the deceased are distributed. His relatives take them as well as his slaves and canoes. If the deceased liked one of his relatives [particularly] he would say: "He shall take my wife after I am dead." If he had two wives he speaks in this way to two persons. Now the women are taken to his relatives. When a woman loves her husband and she is near her death, she will say to her elder sister: "Your brother-in-law shall marry you;" or she may say so to her younger sister. When an old man dies and his widow is young, she is taken to his younger brother. In the same way [when and old woman dies and her widower is young, he is given his wife's younger sister].

When there is a chief, he takes the [deceased chief's name a long time after the death of the latter]. His relative takes his name. Two people are told to name him. Now two people give him the name. They are given much property [for performing this service]. This is done when a man, a woman, or a child is named. After a year the corpse is cleaned. Two young men are hired, who also rearrange the canoe and paint it.

When a man dies who has a guardian spirit, his baton is placed next to the canoe. When a shaman dies, his baton is placed next to the canoe. His rattle of bear claws is hung on to the stern of the canoe. When he had a rattle made of shells, it is hung in the same place. When a shaman has many children, his baton is carried far into the woods. His rattle is carried there also. When a brave dies, his headdress is placed on top of a pole near his canoe burial. When he had a shell rattle, it is hung on to the canoe. When a woman dies, only her coat is hung on the canoe burial.

When anybody takes the dentalia away from a corpse, the person who took them is killed. When anybody makes fun of a canoe burial, and [the relatives of the deceased] learn about it, he must give away many dentalia, else he is killed. If he gives away many dentalia he is not killed.

When the child of a chief dies, he becomes very sad. He says to his relatives: "Let us go to the chief of that town." The chief tries to please him. Now the people go to another town. Then he is given three slaves, canoes, and dentalia by the chief whom he visits. He receives many dentalia. He distributes all these dentalia and canoes among his relatives. He keeps only two slaves. If [the chief of] that town does not give him any dentalia they fight. Many people are killed, and now a feud originates. When a relative [of the chief] who has given dentalia dies, he assembles all his relatives and goes to the
man whom he had given dentalia. Now the same is done [as before]. They give him slaves, dentalia, and canoes. His heart becomes glad.

When a chief dies, his relatives are sad. They speak to each other and go to war. They kill the chief of another town.

When a person has been killed, an old man who has a guardian spirit is asked to work over the murderer. The old man takes coal and mixes it with grease. He puts it on to the face [of the murderer]. He gives him a head ring of cedar bark. Cedar bark is also tied around his ankles and knees and around his wrists. For five days he does not drink water. He does not sleep, and does not lie down. He always stands. At night he walks about and whistles on bone whistles. He always says ĭ ĭ ĭ. For five days he does not wash his face. Then on the next morning the old man washes his face. He takes off that coal. He removes the black paint from his face. He puts red paint on his face. A little coal is mixed with the red paint. The old man puts this again on to his face. Sometimes this is done by an old man, sometimes by an old woman. The cedar bark which was tied to his legs and arms is taken off and buckskin straps are tied around his arms and his legs. Now, after five days he is given water. He is given a bucket, out of which he drinks. Now food is roasted for him, until it is burned. When it is burned black it is given to him. He eats standing. He takes five mouthfuls, and no more. After thirty days he is painted with new red paint. Good red paint is taken. Now he carries his head ring and his bucket to a spruce tree and hangs it on top of the tree. [Then the tree will dry up.] People never eat in company of a murderer. He never eats sitting, but always standing. When he sits down [to rest] he kneels on one leg. The murderer never looks at a child and must not see people while they are eating.

When a woman's husband dies she becomes a widow. Then she goes up the river. [There she stays] sometimes one day, sometimes two days. She bathes. For thirty days she does not eat fresh food. She also does not look at a child or at a sick person. She bathes every day. She rubs her body with sweet-smelling herbs. She never wears a good blanket. Her blanket is always bad. For one year she must not laugh. Then her dead husband's relatives tell her: "Now be glad; your brother-in-law will marry you;" then she puts on a good blanket. When she laughs shortly after becoming a widow, her husband's relatives are not pleased. When she marries again quickly, they ask a shaman to send disease to her and she dies. When a widow has a child which is small, her dead husband's relatives say to her soon: "Now be glad," and, indeed, she gets glad.
WHALING.

Gila’pecoyi, ma’nix Ljap atgi’ax e’kole, aqLo’Ixamx Ljqi’o’alipx:
The people of when find they do it a whale, he is told a youth:

“Amxkle’tcgum,” Ma’nix o’Xoetike Ljap atgi’ax e’kole:

“Go and tell them.” When many find they do it a whale:

“Amxkle’tcgum gō ilxā’lEXam,” Ma’nix ālā’k’i’lau, aqLo’Ixamx:

“Go and tell them at our town.” When one having taboos, he is told:

“Iau’a mà’lu’a Lā’q’lāq amxigā’māx.” A’lta Lā’q’lāq atxē’xax iau’a

“There seaward going up and do.” Now going up and they do there down

mā’lu’a. Ė’ka wiXt galā’pōl, iau’a mà’lu’a Lā’q’lāq alxē’k’emāx.

seaward. Thus also one having there seaward going up and he does.

Ma’nix nēket Lā’q’lāq alxē’k’emāx Lā’k’i’lau, ka ayuXun’ē’x. Nākct

When not going up and he does the one having then it drifts away. Not down taboos,

atgi’ax cx qō’tac Ljap qti’gi’ax, aqLgé’mla-Itx ĕk’i’lā’k’i’lau. Atgā’yamx they cut it those find who did it, they wait for him the chief. They arrive

Ka’nauwē tē’lx’em gō qix, ka atgi’o’egamx Ė’mē’EcX qō’la all people at that whale, then he takes it a stick that

Lkā’nāx. A’lta aqige’ngę’k’ami-ta-ōx qix e’kole ka’nauwē, kopā’t chief. Now it is measured that whale whole, enough [at]

Lā’yaqteq, kōpā’t cia’lict. A’lta aqto’lIxamx tē’lx’em: “Lō’k’uk its head, enough [at] its tail. Now they are told the people:

mai’ka miš’xea, iō’k’uk xix’i’t cxia’’x̱ea.” Ka’nauwē aqiauw’emakux you will cut, here this one he will cut.” All it is distributed among

qō’tac tē’lx’em. Ma’nix gitā’q’a’txalexma txela’yuwxima, ka gō those people. When had ones common people, then at

cia’lict atkex’xe. Ka’nauwē aqia’xex. A’lta atgi’o’k’i’nuix Ė’wa its tail they cut it. All it is cut. Now they carry it thus

itā’lxam qō’tac tē’lx’em. Ka’nauwē atgi’o’k’u’xamx gō tgā’ułemna their town those people. All they carry it to their houses

qix e’kole. É’k’a (oku) a’yalqt Ė’me’EcX, mōket cia’ktetk tagun that whale. Thus long stick, two spans others

qo’ā’nēm tkei. Mōket cia’ktetk Ė’wa a’yaxalx’t, al’e’gimx Lkā’nāx five fingers Two spans thus wide, he says the chief wide.

aqigunę’k’ami-ta-ōx itā’kole tē’lx’em, ma’nix iś’qoa-il iłā’kole. It is measured their whale the people, when large their whale.

AqLo’Ixamx iō’k’uk Ljqi’öp Ė’xā. Ljqi’öp atgi’x Ė’kole.

They are told here cut do. Cut they do it their whale.

Ka’nauwē Ė’ka aqia’x ita’kole. Ma’nix mōket cia’ktetk tagun All thus it is done their whale. When two spans others

qo’ā’nēm tkei, ka Lpaci’ci acai’lx’la-itx; qo’ā’nēm Lāq iquauwiq Ė’łě five fingers wide, then a blanket they exchange five outside dentałha for it;

ac’ixla-itx. Ma’nix mōket cia’ktetk a’yalqt, ēka iawa a’yaxalx’t, they exchange When two spans its length, thus here its width,

ka ēɔnl’l acai’lx’la-itx ma’nix aqumELa’lēmx.

and a ground- they exchange when it is bought.

they exchange Ma’nix gitā’ce’k’wali Gitā’ts xē’els Ljap atgi’x Ė’kole, for it;

When travelers Chehullis find they do it a whale,
WHALING.

When their whale, Gila'peo'-i ilä'kolé. Ma'nik menx' mà'ema a whale, those the people at Seal- land their whale. When a little down the river land

Wintciawu'et ka Gila'XuilapaX ilä'kolé. Ma'nik L;ap aLgi'ax Oysterville and the Willapa their whale. When they find they do it

Gila'peo'-i mä'ema Wintciawu'et ka aqiLXaLa'tax. Ma'nik the people of northward Oysterville and it is asked back. When

Gila'XuilapaX iau'a ka'ca'la Wintciawu'et L;ap aLgi'ax e'kole the Willapa there up river south. Oysterville find they do it a whale

aqiLXaLa'tax. It is asked back.

Ma'nik algëé'kelax qlä'k'ilanu, qo'a'p iuxoné'ptega, tateqa when he sees it one having taboos, nearly it drifts ashore, beheld

wiXt ayó'lx, mä'lënë ayó'ix. E'ka galä'pöl, e'ka LqLa'xit, e'ka again it goes seaward it goes. Thus some one who thus a menstruating thus has had the woman, last night,

wiXt Lq;elä'wuX, e'ka wiXt galä'k'auk'au. Ma'nik Lä'k'ilanu, also a girl who is menstr- struant for the first time,

näket Lqä'tekëval e'wa tkamilalëq. Ma'nik algo'cgëwalémix e'wa not they go thus beach. When they go much thus

tkamilalëq, a'la näket L;ap aqiLx e'kole. A'la o'lo aktä'x beach, now not find it is done a whale. Now hunger comes to them

të'lx'-em. the people.

Ma'nik gó Nite'xë'ëls L;ap aqiLx e'kole, ka'nauwe atgë'ix when at Chehalis find it is done a whale, all they go

të'lx'-em Gila'lekëlaim, Gila'XuilapaX, atgjumlalëmamx e'kole, the people the Nisal, the Willapa, they go to buy it the whale.

A'ka wiXt Lä'peo'-i ma'nik L;ap aLgi'ax e'kole, ka'nauwe Thus also Sealnd when they do it a whale, all

Gita'të'xëëls atgjumlalëmamx e'kole. Chehalis they go to buy it a whale.

Ma'nik o'lo aktä'x të'lx'-em, ma'nik ilä'yulema Lqo'le'xëm, When hunger comes to them, when his supernatural a person, helper

iau'a ma'ta'a niö'lema, a'la algi'gle'texemx e'kolë. Näket there seaward where his supernat- now he sings for it a whale. Not ural helper is,

alö'p'ix qlkla'xelt, näket alö'p'ix Lqo'ailpIX, tan'a'la she enters a mature woman, not he enters a young man, else

alKLE'kekelax le'k'texem kalä'pöl. A'ka wiXt qlkla'xelt, tan'a'la he sees it she sings he enters the last night.

alkla'xitx gó we'wulë kël'k'texem lëa'g'il. Tä'mac tGyi'éyó'qtike she gets men in the interior of the singer, a woman. Only old people

20 nuoxëó'tëñêma-itx, tä'mac tqa'cëcîniks nuoxëó'tëñêma-itx, they help sing, only boys they help sing.

21 tOqlapXënényü. Qoa'ñemi alä'o-lx kël'k'texem. Aqlò'gux girls. Five his sleeps singing. He is sent

22 Lqoa'lipX: "Amgë'ketam gó mä'lien." Qoa'ñemi aqlò'guX, a'la a youth: "Go and look at seaward." Five times he is sent, now

24 L;ap aLgi'ax. Na'ñitka iuquná'itx' e'kolë. Ma'nik kalä'pöl alö'p'ix he does it. Indeed it drifts a whalh. When a man who has entered cohabited the last night.
WHALING.

When Clatsop a whale find they do it, when two, hole

they make it, tie they do it to a strap; when not a strap then

to cut a whale. Much they send him. Now they cut it
every whale." He says: Indeed there it drifts ashore,

they cut it all
tell thus the town. Now they go the people. Now they cut it

cut it is done there. If he arrives at that strap it is made for him,

texi algiā'xex go qo'x o'kuema k'au al'elaut. Manex Lq'op aq'ax
then he cuts at that strap tied it is. When cut it is

ula'kema LgolélxEmk, Lxalo'ima Lq'op algiā'x, ka nuXuig'ay
his strap a person, another one cut he does it, then they fight
telx'em. Ta'cga uXumama'capXite, ta'cga qix' egigula e'kol
the people. Those they come too late, those that under it the whale
ka'nauwetēq aq'ax telx'em. Ka'nauwetēq qo'tac telx'em tkile'mak
all they cut it the people. All those people sell
atgiā'xa telx'em. I'aq'oa-il, kapā't ia'qoa-il; nāket Lq'up ak'etxoi.
they do it their whale. Large, enough large; not cut it is done.

Ianu'kstX, ka Ianu'kstX. Manix Ianu'kstX a'lt a'elaut. Manex Lq'op aq'ax

Small, then small when small then not very

aqi'melal'xem. Manix ia'qoa-il ka LāXt Lpaeci'ai ac'i'xal'tx.
it is bought. When large then one blanket they exchange.

Manex Letx'xelalak Lā'kil ka tecx uyā'gitq'up e'kol
When strong when three people she helps them;

she is paid she carries them. To three people she helps them;

manā alak'tike telx'em manix Letx'xelalak Lā'kil. E'ka
sometimes four people when strong a woman. Thus

Lq'oiq'ipxi wiXt, manix alXelge'eglitx, alge'etxoniitx tecx
a youth also, when he helps, he carries on his back several

uyā'gitq'up e'kol aqi'gemok'tix. KawlX Lā'k'elak a'ngq'ate
its cuts whale he is paid. Early the Clatsop already

nuXo'ilxém. Manix gatelo'pamē LgolélxEmk
they eat. When they eat when

ka aexauwiklē'xegux nuxo'wax, ska mā'uxi alxe'ung
and they go to tell them they run, and a little he runs

qo'la klō'pamē klkēx LgolélxEmk alxetgæ'æmegtux. that
he gets fait.
WHALING.

They leave him behind. Now he arrives too late at the whale. Now not

Always

Their whale. It is finished, then he arrives. Always

Their strap and their knife; they are tied together

All thus.

Translation.

When the people of Sealand find a whale they tell a youth to go to the town and to inform the people. A person who has to observe taboos is asked to go up and down [in his canoe] below the whale. Then he goes up and down below the whale. Thus also a person who cohabited the preceding night goes up and down below the whale. If no person who has to observe taboos would go up and down, it would drift away. Those who found the whale do not cut it; they wait for the chief. All the people reach the whale. Then the chief takes a stick and measures the whale from the head to the tail. Then he tells the people: "You will cut here; you will cut there." It is distributed among those people. The common people cut from the tail end. When it is all cut, it is carried to the town into the houses. When the whale is measured, the chief tells the people to make the [measuring] sticks two spans and one hand width long, if the whale is large [; two spans wide if the whale is smaller]. The people are told: "You cut here," and they cut the whale. Everything is done this way. A cut two spans and one hand width large is exchanged for one blanket, or for a string of dentalia five shells longer than a fathom. When a cut two spans large is sold it is exchanged for a ground-hog blanket.

When travelers from Chehalis find a whale it is taken back from them. If it is found at Oysterville, it belongs to the people of Sealand; when it is found north of Oysterville, it belongs to the Willapa. When the people of Sealand find a whale north of Oysterville, it is claimed by the Willapa. If the Willapa find one south of Oysterville, it is claimed by the people of Sealand.

When a person who has taboos sees a whale nearly drifting ashore, it will drift out to sea again. This happens with one who has cohabited the preceding night, with a menstruating woman, with a girl who is menstruant for the first time, and with a murderer. People who have taboos do not go to the beach. When they go often to the beach, no whale will be found and the people get hungry.

When a whale is found in Chehalis all the Nisal and Willapa go to buy whale meat. When a whale is found in Sealand, all the Chehalis go to buy its meat.

When the people are starving, a person who has a supernatural helper of the sea sings to bring a whale. No woman who has her regular menses enters, no young man; else a person might see the singing
who has cohabited the preceding night. Therefore, also, no woman must enter, as she might become menstruant in the house where they sing. Only old people, boys, and young girls help sing. For five days he sings. Then a youth is sent and told to look seaward. Five times he is sent; then, indeed, he finds a whale adrift. When a man who has cohabited the preceding night enters the house in which the singing goes on, the supernatural helper vanishes at once. Thus also when a menstruant woman enters. The singer is covered with down. He places a pole upright on the beach and says: "Here a whale will drift ashore," and, indeed, it drifts ashore there after he has sung five days. The name of the supernatural helper of the sea is Ikē'tal.

When the Clatsop find a whale, and there are two people, they make holes [in the skin] and tie their straps to it. If they have no strap they take kelp. Each ties as many straps to it as he has relatives. Then they cut the whale. They cut much. Now they send one man to bring word to the town. Then the people go and all cut it. They will not cut where a strap has been tied to it. When the man arrives for whom the strap has been tied to the whale, he cuts at that place. If one man cuts at the strap of another one, they will fight. Those who come last take the lower side of the whale. All those people sell their whale meat. The pieces are not cut—when they are large they are left large, when they are small they are left small. Small ones are not expensive. Large ones are exchanged for a blanket. If there is a strong woman who can carry several cuts, she does so and is paid [for her services]. Sometimes she helps three people; when she is strong she may help four people. Thus also is a youth paid who helps the people carrying several cuts of meat. The Clatsop always eat very early. When a person has not yet eaten and they learn [that a whale has stranded] and they run there, he gets faint and is left behind. He comes too late to the whale and finds that only little is left. He may not arrive until the cutting is finished. The Clatsop always carry their straps and knives, which are tied together, and their mats. All do thus.
ELK HUNTING.

1. Ma'nix aIgi'a'wa'ox Lā'xēkłax imō'łak gō kulā'yi, ma'nix
   When he has killed it a hunter an elk at far, when
2. e'kala imō'łak aIgi'a'wa'ox ilā'lelamūks igō'n amō'ketike
   male elk he has killed it ten others two
3. atgiogō'lemanax, Ma'nix e'kii imō'łak aIgi'a'wa'ox, akstuXtkē'nike
   they go to fetch it. When female elk he has killed it, eight
4. atgiogō'lemanax. Ma'nix mōket agiute'nał Lā'xēkłax ka
   they go to fetch it. When two he has killed them a hunter then
5. oXo'etike atge'ix, atgiogō'lemanax imō'łak. Ma'nix e'Xanē
   many they go, they go to fetch it the elk. When many
6. agiute'nał Lā'xēkłax ka iā'xka gō aqiō'ke'emx mā'lxōlē
   he has killed them the hunter then that there it is dried inland.
7. Nē'xcoonx, tcxi nuxō'gux. Ka'nauwe aqiow'e'magux qō'tac
   It is dry, then they go home. All it is distributed among those
8. tē'Lx-em, Algiow'e'magux ilā'kë'tēnał klā'xēkłax.
   people. He distributes it what he has killed the hunter.

Manēx lqLa'xel Lā'gíl, nāket lgi'tegā'ilīl ā'yaqtq, tgā'kīlau.
When menstruating a woman, not she takes it its head, it is her taboo; always

Nāket ilxē'telax iā'memkunemmatk Lā'gíl, Lā'mkXa le'kala
Not she eats it its tongue of a woman, only a man

11. agiow'eX. Nāket cā'ca lktētx gō tiā'potē tiā'XamōkXuk. Gō2 kulā'yi
   he eats it. Not Break they do it at its forelegs its bones. There far
   aqiō'tkX tkamō'kXuk, tāu'ltā aIgiow'elax Lklā'Xit tkamō'kXuk.
   they are carried the bones, else she see them a menstruating the bones a woman

Manēx alktētx tcqō'cutk Lklā'Xit, pāx alxā'x klā'xēkłax. Ma'nix
When she eats hoofs a menstruating unlucky he gets the hunter. When

15. alkekklā'naunukłx imō'łak ā'yaqtq LqLa'xelit, ō'taaliqet nā'lxelax,
   she steps across it often an elk its head a menstruating dropsy comes to be on
   woman her,

Ā'ka Lqelāwulx. Nāket lgiē'tqamt imō'łak, ō'taaliqet nā'lxelax.
Thus a girl who is menstruating. Not she looks at it the elk, dropsy comes to be on

17. Ma'nix alx-ce'mgē'max Lā'xēkłax, nēket qa'nixix alō'Lx Lā'Xa.
   When he is unsuccessful the hunter, not [any]how it goes to his child.

18. Ma'nix alō'Lx Lā'Xa, a'lta č'late'l a nixə'lelax, nau'i alō'neqtq.
   When it goes to his child then its sickness comes to be on it, at once it dies,

19. Ma'nix alxgewmā'q'auwōx ka egape't nōxō'x Lā'aa k'a
   When he goes hunting then motionless they are his children and

20. La'k'kal. Nāket qā'xēwa alō'ix Lā'k'kal Lā'xēkłax, Ma'nix
   his wife. Not [any]where she goes his wife the hunter. When
   acxō'nxax Lā'a, ka Lē'Xat č'late'l a nē'Lxelax Lā'Xa
   they make noise his child, then its sickness comes to be on it his child
dren,

Ma'nix alx-ce'mgē'max,
when he is unsuccessful.

Translation.

When a hunter has killed a male elk far away, then twelve men go to
fetch it. When he has killed a female elk, eight go to fetch it. When
a hunter has killed two elks, many people go to fetch it. When he has killed many, then it is dried in the woods [it is not carried away]. The people go home when it is dry, and the hunter distributes the meat among all the people.

A menstruating woman must not take the head of an elk. Women do not eat the tongue; only men eat it. They do not break the bones of the forelegs. These are carried far away, else a menstruating woman might see them. When such a woman eats the feet and hoofs, the hunter will be unlucky. When she steps over an elk's head, she will be sick with dropsy. Just so a girl who has just reached maturity. She does not look at an elk, else she will be sick with dropsy. When a hunter is unsuccessful, his child must not go near the water. When it goes near water, it will fall sick and die at once. When he goes hunting, his wife and children sit motionless. His wife must not go anywhere. When his children make noise, one of them will fall sick if the hunter is unsuccessful.
THE POTLATCH.

Ma'niix ik' ooanô'mem aliqâ'xôkkx Lk'â'nxax, a'dta atgé'ix, aqtô'kux
1 When potlatch he makes it a chief, then they go, they are sent
2 â'k; alaktike, e'Xtemâ'k-e'Xtemâ'k; akquinumike, e'Xtemâ'y-e'Xtemâ'y; atxenime, four in a canoe, sometimes five in a canoe, sometimes six in a canoe.
3 Ma'niix gîla'Xawôk, kadi'yê aqlo'gux. Qoà'p atgiâ'xômex e'lxam
When a man having a in company he is sent. Nearly they reach a town
4 qô'tac aqtô'kux, ale'ktxemex qô'la gîla'Xawôk. Noxo-e'temâöx those who are sent, he sings that one having a guardian They bear it spirit.
5 gitâ'lxam: "Ô qe'lxgâ'temâë. nugo'go-imux. Atxigêla'mamxê the people of..."Oh, people come to fetch us," they say. They land
6 qô'tac tê'lx'em qtkugô'le'mamux. Nuxó'kîtegux go-y-e'xt e'lxam, those people those who came to fetch They tell to one town, them.
7 a'dta wiXT atgé'ix go-y-e'xt e'lxam; ka'nauwe tê'lx'anëma. A'dta now again they go to one town; all towns. Now
8 nuXô'gux. A'dta nuXu'ê'tkxu'tegux tê'lxam. Ta'eka qô'tac kula'yi they go home. Now they make themselves ready the people. They those' far
9 gitâ'lxam, tê'eka aqugumâ'/la-itx. Qia'x atga'yamux, a'dta ka'nauwe nine people of a town, they are waited for. If they arrive, now all atâ'tecax tê'lx'am. E'kà wiXT iau'a atge'tcloax, ma'nix go they go down the people. Thus also there they go up the river, when at the river
10 k'kë'ala iki'salanô'm algiâ'xôkkx Lk'â'nxax. Atgâ'yamux go qiqô up river potlatch he makes it a chief. They arrive at where aqtugo'lemamux. Qoà'p atgiâ'xôe-y-e'lxam, ka aqax'o'yu'lëx they are fetched. Near they arrive the town, and they are put side by side
11 okunîm. Kâ'teek ômô'p aqakâ'qto'âx, e'wa nôtce'qLkuitx qaX the canoes. In Midday those canoes are laid on top of thus they lay them across those
12 ômô'p. Ka'nauwe-y-ê'ka go qaX okunîm. A'dta iâ'xkatë nine planks. All those on those canoes. Now there nôxûenâ'/Xitx, ale'ktxemex a'dta gîla'Xawôk, akupa'tîke the dance, they sing now those having guardian as many
13 they dance, they sing those having guardian as many spirits.
14 gitâ'Xawôk, akapa'tîke nugo'texemex. Aqlâ'gî'ilâ'mitaxoë aqtô'lxamx. They sing in the canoe they are told.
15 having guardian as many they dance, they sing those having guardian as many spirits.
16
17 NuXuíwa'yutckux go qaX ômô'p. Ka'nauwe-y-ôtâ'nauwâlëma They dance on those planks. All their painted faces
18 qô'tac tê'lxem; ka'nauwe itâ'pqôn. Ta'nemëce ka'nauwe pëlêma those people; all their down. The women all full
tkte'ma, itâ'ckelal, tga'qo'moaXta, itâ'k'itêlxot. Ka'nauwe tge'tô'kîti dentalia their ear ornaments, their hair ornaments, their necklaces. All good
tge'qo'ma. Ma'nîx li'tô'lëxomt le'k'ala ka Lâ'k'êckelal, 'elamenukt. When a brave a man a then his head ornament, his blackened face.
19 their When a brave a man their head ornament, their blackened face.
20
21 Ma'niix Lâ'qëwam lgôlê'lxemem ka Lâ'Xumatk alklô'klex. When a conjurer a person then his baton he carries it.
22 Nugo'texemex eka atxigêla'xê. Aqô'lxamx Lâ'gil: "Mai'ka' ka' They sing and they land. She is told a woman: "You
23 ia'mitstkenêma mxelâ'xô." Aiek'înix Lâ'gil: "Kjë te'xp nêkëx. you head dancer be." She says the woman: "No not daring I am."
The Potlatch

The Potlatch

When the people...
THE POTLATCH.

Translation.

When a chief intends to give a potlatch, four, five, or six men are sent out in a canoe [to invite the guests]. One man who has a guardian spirit is sent among them. When they approach a town the man who has the guardian spirit sings. The people of that town hear him and say, "Oh, we are going to be invited." The messengers land and tell the people to come. Then they go to the next town. After having visited all the towns they go home. Now the people make themselves ready. They wait for those who live farthest away. When they arrive they all go down the river together. Thus they do also when a chief on the upper part of the river has sent an invitation. They go up the river together. When they reach the town to which they were invited they put their canoes side by side and lay planks across. This is done with all their canoes. Now they dance, and those who have guardian spirits sing. The people dance on the planks. Their faces are painted red, their hair is strewn with down. All the women wear their dentalia, their ear and hair ornaments, and their necklaces. They wear good blankets. Braves wear their head ornaments and their faces are blackened. Shamans carry their batons. They sing and finally land. Then they tell a woman, "You shall be our head dancer." She replies, "No; I do not dare to do it." One who knows how to dance well is made head dancer, a man or a woman. Now they enter the house dancing. When a woman [while dancing] bends her head, another one goes and raises it. Then she pays her for having made her head straight. When a person gets out of rhythm, he is taken to the side of the house and must sit down there. All those who have
guardian spirits sing. When the people of one town have finished, those of another town enter dancing. When there are not many people of one town, those of two towns enter together. When the house is large, the people of three towns will enter together.

If the host has too little food, two youths are sent and told, "Go and ask my relatives to bring food." The youths go to a town and ask the [host's relatives] to bring food. They all come and bring food. They also dance on the canoes and land. They enter the house dancing. When they bring dry salmon, five men hold it in their mouths while they enter the house dancing. When they bring roots, five men carry them on their backs when they enter the house dancing. After the people have danced five days they receive presents. One man is asked [to stand near the host and] to name the people. First he names the chief of one town. When the host is liberal, he gives the man who calls out the names a blanket. Or he is given long dentalia. After one town is finished, another one receives presents. Again first the chief is called. When he drags his present he is called back. Men as well as women are thus given presents.

The people are forbidden to shoot with arrows during the potlatch. If a man should want to fight against the people of a town and shoot an arrow, then the people would fight and several would be killed.

The women receive each a fathom of short dentalia. Only men are given long dentalia. Common men receive short dentalia. If a chief has many dentalia, then every one receives two fathoms of short dentalia.
WAR.

Ma'nix nugugu̱/saq; oamX ka alu'Xuilâ/lamX. Ma'nix
When they go to war then they sing. When

alôXuilâ/lam. Ma'nix alôXuilâ/lamx aqâ/xteqoax oômâ'p,
When they go to war then they finish. When

they sing. When they sing they are put down planks,

Now they go to war and fight. When both parties

have been killed, they stop. After some time the two parties exchange presents and make peace. When a feud has not yet been settled, they marry a woman to a man of the other town and they make peace.

Translation.

Before the people go to war they sing. If one of them sees blood, he will be killed in battle. When two see blood, they will be killed. They finish their singing. When they sing, two long planks are put down parallel to each other. All the warriors sing. They kneel [on the planks]. Now they go to war and fight. When people of both parties have been killed, they stop. After some time the two parties exchange presents and make peace. When a feud has not yet been settled, they marry a woman to a man of the other town and they make peace.

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Historical Tales.

WAR BETWEEN THE QUILEUTE AND CLATSOOP.

A'lt'a č'Xat iq'oa'li-px' gō Ti'āl;čalākē aqiō'ga' nix'ov'tam ian'a
Now one youth at Clatsop he was sent he went to there
bathe

Nakō;āt'. Qō'iñ'erni ayā/qxōiće ka nē'Xatgō. Nē'Xatgō', malnā'
Nakō;āt'. Five times his sleeps and he returned. He returned, seaward
nē'Xatgō iau'a tkambilā'eq. Tsō'ynustē ka qo'ā p atci'txamē
he returned there beach. It got dark then nearly he reached it
Ti'āl;čalākē, iau'a tståX Ti'āl;čalākē. Nē'k'iket č'wa mā'lxōlē.
Clatsop, there around the Clatsop. He looked thus landward.

A'lt'a-y. ökuni'm ola'ox; ā'Xoye' ökuni'm. "Qā'xēwa lx natē'nam
Now canoes they lay side many canoes. "Wherefrom may they come
by side;
Xak ökuni'm?" nīXlō'leXa-it. "NXTā'qikō." Nīxe'lxēgō iXtā'qikō,
those canoes? he thought. "I will turn back." He turned he will go
back.

A'lt'a atgiā'wat tē'lx'em eka pāl tkambilā'eq tē'lx'em. Nē'k'iket
Now they followed people and full the beach people. He looked
him
č'wa qiq̄ ayō'yaama. A'lt'a wiXt lge'lxat tē'lx'em. Lq; ōp tgi̍ x̄a'xo-e,
thus where he will go. Now also they went down people. Cut off they did him,
to the beach
A'lt'a ate'xlakō qō'tac tē'lx'em. A'yō, ā'yō, ā'yō; a'lt'a ate'xlakō
Now they surrounded those people. He be he be now they sur-
rounds them
qō'tac tē'lx'em. Ka'nauwē equit;āmuke aklō'ktecan. Aqē'lkike,
those people. All spears they held. He was thrown,
atso'pēna kē'cā'xalē, aqiō'kiłpa iau'a kē'kxulē ka'nauwē qō'la
he jumped up, he was missed there below all those
equit;āmuke. "Hāhā!" atgiō'lXam qō'laq tē'lx'em. Atkle'luke
spear. "Hāhā!" they said to him those people. They threw him
ian'a kē'cā'xalē qō'tac tē'lx'em. Tsk; es nē'xax. Aqiō'kiłpa iau'a
there up those people. Stoop he did. He was missed there
kē'cā'xalē. WiXt atgiō'lXam qō'tac tē'lx'em: "Hāhā!" A'lt'a atso'pēna
above. Again they said to him those people: "Hāhā!" Now he jumped
kā'tsek gō tōq tē'lx'em. Ayō'ipa qō'tac tē'lx'em. A'lt'a atige'wa
middle at those people. He went those people. Now they fol-
lowed him
qō'tac tē'lx'em. Qē'xteč eqe'luke'ax atso'pēna'x kē'cā'xalē. A'lt'a
those people. Intending he was thrown he jumped up. Now
ayo-ētaqil qō'tac tē'lx'em, ta'ke nītē'mam Ti'āl;čalākē. Kē Liā'naa
he left them those people, then he arrived at Clatsop. No his mother
qix; iq'oa'li-px', alō'meqīlx; kē Liā'na'mama, alō'meqīt; ekă Liā'qacac.
that youth, she was dead; no his father, he was dead; and his grandfather.
A'lt'a tsō'ynustē ka nīXatgō'mam Ti'āl;čalākē. A'lt'a öxō'nxat
Now evening and he came back to Clatsop. Now they stood there
Tt̄ile'mukē; oXuivā'yutēk. "Ikt'a meć'e'lēx'amē? Mekti'ekam
the Tillamook; they danced. "What are you doing? Take them
temcā'xalaitan. Stāq qe'lxax. Tē'lx'em pāl ike'x tē'tē.
your arrows. War is made on us. People full it is on land.
Mēxe'ltXuitek!' "Eiā' Li'emē'nXut" aqiō'lxam. "Tmēme'lo'citke
Make yourselves ready! "Eiā' lies" was said to him. "Ghosts

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x-it'a'c tql'êx teiqt'xigéla/xo. Ayoxótuwu'xit." Ta'ke atciólX'am these like he found them. He became afraid." Then he said to him
2 Li'a'qasqas: "É'cem émè'ok. Txo'ptegaya txpco'it'ama!" Ta'ke
his grandfather: "Take your blanket. Let us go inland let us hide!" Then
a'ctótep i'a'qasqas. Acpco't'ama. A'îta nuXunwâ'yl T'ilémuke,
they went his grandfather. They went to hide. Now they danced the Tillamook.
4 Kâ'tsekl òpól ka nukué'witXit T'ilémuke. Qo'âp é'k'teEl tâ'ke
Middle night and they lay down the Tillamook. Nearly dawn then
staq aké'tax. Aqto'tena-y. a'îta T'ilémuke gô k'iLâ'xani-y-
they did them. They were killed now the Tillamook at outside
ôgo'Iaiô. Aqto'téna kâ'nauwe qo'tac ôgo'Iaiô. A'îta staqâ-
sleeping. They were killed all those sleepers. Now attack
age'tax t'oLê'mna. Ame'nx-katikc aqto'téna ian'a ci't'kum é'lexam
they did the houses. Few only were killed there at the town
Ka'tslej òpól ka nukwé'witXit T'ilémuke. Qo'âp é'k'teEl tâ'ke
[upper] half of the
10 ka no xo-o'ýokô kâ'nauwè qo'tac têlx'em. A'îta aqtó'c'gâm
and they awoke all those people. Now they took them
14 tqa'xalaitanema Lâ'k/e lak. A'îta aqtá'ktuq tka'cöcïnicke.
their arrows the Clatsop. Now they were driven away the boys.
18 ò'xuitikc tkâ'cöcïnicke aqtá'ktuq, Tklle'yt'k'c aqtâ'ktuq. A'îta
Many boys were carried away, the Quileute carried them away. Now
ale'xungô logle'lexemk alxklé'tcêm ion'a ke'ala go-ý Éxt
he ran a person he informed them there up river at one
22 élexam Kônö'pê. A'îta alxawígü'litck têlx'em. A'îta
town Kônö'pê. Now he told them the people. Now
26 atktó'c'gâm tqa'xalaitanema kâ'nauwè. A'îta noxo'ûta qo'tac
they took them their arrows all. Now they ran those
30 télx'em i'k'koà mai'é'mè. Atktó'c'gâm naua't'gëma; atktó'c'gâm
people here down the river. They took them the nets; they took them
34 tklle'yt'k'c. A'îta noxo'ûmaqt qo'tac têlx'em. A'îta aqtá'wa
the Quileute. Now they fought those people. Now they were driven away
38 tklle'yt'k'c. Aqto'téna tce'2tkum. Ta'ke aqtó'k'am go-
The Quileute. They were killed half. Then they were carried into
utâ'xanîm. Agto'égîlx utâ'xanîm Tklle'yt'k'c, qámix i'xkatê
their canoes. They hauled them their canoes the Quileute part there
42 mà'txolë atâe'taqL. Agto'égam qaX ôkuni'm Lâ'k/e lakl, ta'ke
inland they left them. They took those canoes the Clatsop, then
46 atgo'égîlx. Atagà'ta-it Lâ'k/e lakl qaX ôkuni'm; Tklle'yt'k'c
they hauled them. They were in the Clatsop those canoes; the Quileute
50 utâ'xanîma. A'îta aqté'lua-y- c'mal Tklle'yt'k'c. Lap, Lap, Lap, Lap,
their canoes. Now they were pursuit the sea the Quileute. Shoot, shoot, shoot, shoot
54 tqa'xam. aqtâ'wix. Ta'ke aqa'lxalukctgô lK'accl, Aqlä'owilx
shooting they were done. Then he was thrown into the a boy. He was struck
58 go-ý. Ò'laqtq, Iâ'xkate LجEla'p â'Lo. WiXt Le'gun
on his head. There under water he went. Again one more
62 aq'e'lxalukctgô. Aqlä'owilx ka luXûnë'n. AqLgâ'ôm, aqló'ègâm
he was thrown into the water. He was struck and he floated. He was reached, he was taken,
aqlaQa'na-it. Ò'xuitikc tkâ'cöcïnicke aqtó-a'qUILX. Qámix
he was put into the Many boys were thrown into the Part
68 ita'xanaté, qâmîx EJÉLa'p atge'x. Iakoâ't aqaxatgô'mam
their life, part under water they went. There it was passed
72 Walë'nmlem. Aqte'tuâ Tklle'yt'k'c. È'mal aqtá'yiiton. A'îta
Port Canby. They were pursued the Quileute. Sea they were pursued Now towards here.
A youth at Clatsop was sent to bathe at Nakot;a't. After five days he returned, going along the beach. In the evening he approached Clatsop and came around the point. Then he looked landward and saw many canoes lying side by side. "Where did these canoes come from?" he thought; "I will turn back." He was going to turn back, then many people pursued him. The beach was full of people. He looked in the direction where he wanted to go. Now there also the people went down to the beach. They cut him off and he was surrounded. They all held spears in their hands. They threw the spears at him. He jumped up and they missed him, the spears passing below him. "Ha, ha!" said the people. They threw their spears again and aimed higher. He stooped and they missed him, the spears passing above him. Again the people said "Ha, ha!" Now he jumped right through them and escaped. They pursued him. They threw spears at him, but he jumped high. He escaped and arrived at Clatsop. The youth had no mother and no father; they were dead. He lived with his grandfather. Now it was evening when he came back to Clatsop. The Tillamook stood there and were dancing. "What are you doing?" he said. "Take your arrows. We shall be attacked. The beach is full of people. Make yourselves ready." "Eia, he lies," said the people. "He wanted to see the ghosts and became frightened." Then the youth said to his grandfather, "Take your blanket. Let us go inland and hide ourselves." Then he and his grandfather went inland to hide. Now the Tillamook danced. At midnight they lay down. When the dawn of the day approached, an attack was made on the village.
Tillamook who slept outside were all killed. Now they attacked the houses. Only a few were killed in the upper half of the town, when the people awoke. The Clatsop awoke. Now the [enemy retired and] carried away the children. The Quileute carried away many boys. Now a person ran up the river to inform the people at Konō'pē. Now he told them what had happened; they took their arrows and ran down the river. The Quileute took away the nets. Now the people fought, and the Quileute were driven away. One half of them were killed. Then [the dead ones] were carried into the canoes and they launched their canoes. Part they left on the shore.

The Clatsop took those canoes and launched them. They went into the canoes of the Quileute and pursued them. They shot their arrows at them. Then the Quileute threw a boy into the water. They struck him on his head and he was drowned. They threw another one into the water and struck him on his head. He swam, and the Clatsop took him into their canoe when they reached him. Thus many boys were thrown into the water. Part survived and part were drowned. Now they passed Point Canby. The Clatsop pursued them on the open sea. Now only three or four men survived in each canoe, and a few canoes only were left. Then the chief of the Clatsop said, “We will return. We have killed a great many.” Now the Clatsop returned and the Quileute went home. They arrived at Quenaiult. Their canoes were full of corpses. They placed them upright and put on their hats. Then the survivors went ashore, where they were fed by the Quenaiult. The Quileute ate. Now the Quenaiult carried food to their relatives to the canoes. Behold, they were dead! The Quileute had lied because they were ashamed [that so many of their number had been killed].
The First Ship Seen by the Clatsop.

Ayó'maqt qaX á'eXat óq;óc'yó'qXut itca'xa. Goá'nesum
It was dead that one old woman her son. Always
nakte'a'xa-it. EXt iq'é'tax goá'nsunm nakte'a'xa-it, ka k;á ná'xax.
she waited. One year always she waited, and silent she
A'ltá le'le ka nó'ya. Iau'a Nía'xakci nó'ya. Iá'xkaté naó'yenil go
Now a long and she went. There to the slough she went. There she stayed at
time
Nía'xakci ka ná'xatgó. Ná'te, ná'te, ná'te, ná'xatgó iau'a
and she returned. She came, she came, she returned there
tkamelà'leq. Qoa'p agé'txane Tiá'k;ilake. A'ltá i'kta agé'telkel
the beach. Nearly she reached it Clatsop. Now something she saw it
Naxló'lexa-it é'kolè. Qoa'p agiá'xóm. A'ltá mókct tna'k'tcXema
She thought a whale. Nearly she reached it. Now two spruce trees
tigé'nx-at. Naxló'lexa-it: "Ó nèket talí; é'kolè. Bqetxé'lau talí;,
stood upright She thought: "Oh! not behold a whale. A monster behold;"
her near.
Naigá't'óm qix: é'kta yuquna'itX. A'ltá iá'woxomé k'a'nuwé e'wa
She reached that something there. Now its copper all thus
k'la'xané. A'ltá te'pa-it k'í'au'k;í'au tél'ant ka'nuwé2 go qó'ta
outside. Now ropes tied they were all at those to it
Naxló'maktexé'ma cka pà2l e'qewiqéma. Ta'ke Láx nè'xax é'ctexót,
it's spruce trees and full iron. Then come it did a bear.
Iá'kue gó qix: é'kta qix: é'kta yuquna'itX. Taqé eé'texót iá'lekui'lé.
He was on on that something that something lay there. Just like a bear it looked like
Tatc'la-lgolé'lexémk go ciá'xOct. Ta'ke ná'xkó no'ya. Ta'ke
Behold! a person in his face. Then she went she went. Then
ayá'lekálx itca'xa. A'ltá nage'tsxax. Nák'íim: "Ó qeau itce'xa,
she remembered her son. Now she cried. She said: "Oh! that my son.
Ayo'maqt qeau itce'xa ka tQiga'lxol atxe'gela-è." Qoa'p agiá'xóm
He is dead that my son and what is told landed." Nearly she reached it
é'lexam. A'qxulot. "A iqx;ené'mat ió'ítet; ló'nas ik;è'téanax
town. She cried. "Ah! a crying person comes; perhaps strick
é'xax." Nóxuí'tXuítek tél'x'em. Atktó'egam tga'xalaitanéma.
he is." They made themselves the people. They took them their arrows.
Ka'nauwé atktó'egam tga'xalaitanéma. "Ni'Xua amexágé'lué'tcatk,
All they took them their arrows. "Well, listen,"
alék'im lóq'éyò'qxut. Ta'ke nóxuwi'tctat ké'lx'em. A'ltá xá'xó-il;
he said an old man. Then they listened the people. Now she said always:
"Ayo'maqt qeau itce'xa ka txe'gela-it tQigá'lxol." Ta'ke
He is dead that my son and it landed what is told about in tales.
nugó'k'xuím té'lx'em: "É'kta lx é'xax?" Ta'keosexagé'taqtamé;
they said the people. "What may be it is?" Then they went to meet her;
no'Xua qo'tac té'lx'em. AqóléXam: "I'kta é'xax?" "A, i'kta
they ran those people. She was spoken to: "What is it?" "Ah! some-
thing

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FIRST SHIP SEEN BY THE CLATSOOP.

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xix. inquinā'itX e'wa tetāx. Lā'kóc mòkēt eítexō'tema na
1 this lies there thus around the There are two [int. bears [part.]
tou té'lx-em na." Ta'ke nō'Xua té'lx-em. Ta'ke aqiga'om
2 or people [int. part.]. Then they ran the people. Then it was reached
xix. e'kta inquinā'itX. A'ña atkī'oktean qō'tac té'lx-em na
3 this some- lay there. Now they held them those [int. people [part.]
to-y. i'kta na mòkēt Ltege'ê'nema ëwxo'umîq. Lkëx. A'yō'ya
4 or something [int. two buckets copper it was. He arrived
qix. e'Xat iā'nēwa niegā'om. Ta'ke wixt e'Xat a'yō'ya.m
5 that one first he arrived at them. Then again one he arrived.
A'ña gōyé' a lié'xax. Lgōlē'leǹXemk gō-y. i'laqol. A'ña
6 Now thus he did the person to his mouth. Now
aqle'ālōt qō'La Ltege'ê'nema. L̓a'semīlēks qō'La Ltege'ê'nema
7 they were given those buckets. They had kids those buckets.
Gōyé' aqē'ctax ali'xentiyakutë iau'a mā'lxolë. Lteq aqeo'kō
8 Thus it was done to them pointed there inland. Water they were sent for.
Ta'ke aci'Xana mā'lxolë qō'ctac egōlē'leXemk. Gō Lë'mëcëx
9 Then they ran there those persons. At a log
ka alke'o'pōt. WiXt aci'Xtako, aci'Xana iau'a mā'lnē.
10 and they hid themselves. Again they returned; they ran there seaward.
A'yōulXë'wu1X e'Xat, a'yaye'la-it. Nē'lteq qix. iici'p. Nik'ë'x-tkīn
11 He ascended one, he entered it. He went that ship. He looked about it
12 gō wō'wulë. Leqcā'nuke pāl qix. iici'p. Lap atcā'yax e'tcelteel,
in interior of ship boxes full that ship. Find he did them brass buttons,
gōyé'-y. ikek'ë. Le. A'yō'pa kū'La'xanē. Qe'ξtē qtequixē'ma
13 that long [half strings. He went out outside. Intending he called them
tia'cōlal, a'nuqatē wax aqā'yax qix. e'kta inquinā'itx. Ate'qepēnā
14 his relatives, already set fire it was done that something lay there. He jumped to it
iau'a kē'kXulë. A'ña kē'kXulë cēkē qō'ctac mòkēt
15 there below they were those two
eqōlē'leXemk. Nē'xīlXa qix. e'kta ka acqe'ctax. Aqē'xīl-amâ-y
16 persons. It burned that some- and they cried. It was burned
down
a'ña ka'naunwē. Nē'xīlXa qix. e'kta t;aqē lā'teau altxa'x
17 now all. It burned that something just as fat it burned.
lā'xkatē atgiupā'yalx qix. iqēwēkē'ma. Atgiupā'yalx qix
18 There they gathered it that iron. They gathered it that
iuwaXo'mē, atgiupā'yalx iqēk'ëc lā'kēlak. Ta'ke noxoe'xiXt
19 copper, they gathered the brass the Clatsop. Then they learned about it
ka'naunwē té'lx-em. Ta'ke aqeo'cgam qō'ctac mòkēt eqōlē'leXemk
20 all the down. Now they were those two persons
gō ilā'Xak; emana lā'kēlak. Ta'ke nē'k'īm gō-y. eXt ilā'leXam
21 to their chief the Clatsop. Then he said at one their town
ilā'Xak; emana: "Gō nai'ka nk'ōnīā'xō-y. e'Xat," Li2qec nuxō'maqt
22 their chief, "At me I shall keep him one." Almost they fought
té'lx-em. A'ña aqeo'cgam gō-y. eXt e'leXam e'Xat. A'łtīt a
23 the people. Now he was taken to one town one. Now
itlō'ktē nē'xax a'yamxtc qix. e'Xat ikak; ema'na. Ta'ke noxoe'xiXt
24 good became his heart that one chief. Then they learned about it
Tkwinain'Luč, ta'ke noxoe'xiXt Gitā'ts; xeës, ta'ke noxoe'xiXt
25 the Quenault, then they learned about it the Chehalis, then they learned about it
Gila'xicatek ta'ke noxoe'xiXt Gitā'quælitsk, ta'ke noxoe'xiXt
26 the Cascade, then they learned about it the Cowitz, then they learned about it
The son of an old woman had died. She waited for him a whole year and then she stopped. Now one day she went to Seaside. There she used to stop, and she returned. She returned walking along the beach. She nearly reached Clatsop; now she saw something. She thought it was a whale. When she came near it she saw two spruce trees standing upright on it. She thought, “Behold! it is no whale. It is a monster.” She reached the thing that lay there. Now she saw that its outer side was all covered with copper. Ropes were tied to those spruce trees and it was full of iron. Then a bear came out of it. He stood on the thing that lay there. He looked just like a bear, but his face was that of a human being. Then she went home. Now she thought of her son, and cried, saying, “Oh, my son is dead and the thing about which we heard in tales is on shore.” When she nearly reached the town she continued to cry. [The people said,] “Oh, a person comes crying. Perhaps somebody struck her.” The people made themselves ready. They took their arrows. An old man said, “Listen!” Then the people listened. Now she said all the time, “Oh, my son is dead, and the thing about which we heard in tales is on shore.” The people said,
"What may it be?" They went running to meet her. They said, "What is it?" "Ah, something lies there and it is thus. There are two bears on it, or maybe they are people." Then the people ran. They reached the thing that lay there. Now the people, or what else they might be, held two copper kettles in their hands. Now the first one reached there. Another one arrived. Now the persons took their hands to their mouths and gave the people their kettles. They had lids. The men pointed inland and asked for water. Then two people ran inland. They hid themselves behind a log. They returned again and ran to the beach. One man climbed up and entered the thing. He went down into the ship. He looked about in the interior of the ship; it was full of boxes. He found brass buttons in strings half a fathom long. He went out again to call his relatives, but they had already set fire to the ship. He jumped down. Those two persons had also gone down. It burnt just like fat. Then the Clatsop gathered the iron, the copper, and the brass. Then all the people learned about it. The two persons were taken to the chief of the Clatsop. Then the chief of the one town said, "I want to keep one of the men with me." The people almost began to fight. Now one of them was taken to one town. Then the chief was satisfied. Now the Quenaiult, the Chehalis, the Cascades, the Cowlitz, and the Klickatat learned about it and they all went to Clatsop. The Quenaiult, the Chehalis, and the Willapa went. The people of all the towns went there. The Cascades, the Cowlitz, and the Klickatat came down the river. All those of the upper part of the river came down to Clatsop. Strips of copper two fingers wide and going around the arm were exchanged for one slave each. A piece of iron as long as one-half the forearm was exchanged for one slave. A piece of brass two fingers wide was exchanged for one slave. A nail was sold for a good curried deerskin. Several nails were given for long dentalia. The people bought this and the Clatsop became rich. Then iron and brass were seen for the first time. Now they kept these two persons. One was kept by each chief; one was at the Clatsop town at the cape.
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