Given By

Smithsonian Institution
MRS. WILSON, A KATHLAMET WOMAN
KATHLAMET TEXTS

BY

FRANZ BOAS

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INTRODUCTION

The following texts were collected in the summers of 1890 and 1891 and in December, 1891. So far as I have been able to ascertain, the Kathlamet dialect is spoken by three persons only—Charles Cultee and Samson, both living at Bay Center, Washington, and Mrs Wilson, who lives at Nemah, on Shoalwater bay. Unfortunately neither Samson nor Mrs Wilson were able to give me any connected texts, so that Charles Cultee was my only informant. This is unfortunate, as he told me also Chinook texts, and is, therefore, the only source for two dialects of the Chinookan stock. In order to ascertain the accuracy of his mode of telling, I had two stories which he had told in the summer of 1891 repeated three and a half years later, in December, 1894. These stories will be found on page 54 and page 182 of the following texts. They show great similarity and corroborate the opinion which I formed from internal evidence that the language of the texts is fairly good and represents the dialect in a comparatively pure state. Cultee lived for a considerable number of years at Cathlamet, on the south side of Columbia river, a few miles above Astoria, where he acquired this dialect. His mother’s mother was a Kathlamet, his mother’s father a Xuila’paX; his father’s mother was a Klatsop, and his father’s father a TkulXiyoga’ike, which is the Chinook name of the Tinneh tribe on upper Willapa river. His wife is a Chehalis, and at present he speaks Chehalis almost exclusively, this being also the language of his children.

Cultee (or more properly Q’ulte’) has proved a veritable storehouse of information. I obtained from him the texts which were published in an earlier bulletin of the Bureau of American Ethnology,¹ as well

¹Chinook Texts; Washington, 1894.
as the material embodied in the present paper. The work of translating and explaining the texts was greatly facilitated by Cultee's remarkable intelligence. After he had once grasped what was wanted, he explained to me the grammatical structure of 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. It will be noticed that the periods of the later dictations are much more complex than those of his earlier dictations.

The following pages contain nothing but the texts and translations. These collections of texts will, it is expected, be followed by a grammar and dictionary of the language, which will contain a comparison of all the known dialects of the Chinookan stock.

The Kathlamet is that dialect of the Upper Chinook which was spoken farthest down the river. Its territory extended from Astoria on the south side and Grey's Harbor on the north side of the river to Rainier. Cultee stated that above Kalama the pronunciation was slightly different. He mentioned the following tribes as speaking the Kathlamet dialect: The Wá'qa-iqam of Grey's Harbor; the Lá'gebêbemâxìx' about opposite Cathlamet (on the north side); the Klà'eechâxìx', at the present town of Cathlamet; the Láq'qalala, about three miles above Oak point on the north side of the river; the Lečâ'mâctêxìx', half a mile below the mouth of Cowlitz river; the Tê'iaqjôtcê, at Kalama; the Tê'iaqjôtcê, three miles above Oak point, on the south side of the river; the Klà'gnâlxì, two miles below Rainier; and the Klà'hôtxìx', at Rainier.

Alphabet

a, e, i, o, u have their continental sounds (short).

ä, ë, iê, ô, û long vowels.

ä, ë, iê, ô, û vowels not articulated, but indicated by position of the mouth.

A, E, I, O, U obscure vowels.

ä in German Bär.

â aw in law.

ô o in German voll.

ê e in bell.

î i in hill.

- separates vowels which do not form diphthongs.

ai i in island.

au ow in bow.

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 1; the tip of the tongue touches the alveoli of the lower jaw, the back of the tongue is pressed against the hard palate; sonant.
the same, short and exploded, surd (Lepsius's \( j \)).

the same with very great stress of explosion.

velar \( k \).

English \( k \).

palatized \( k \) (Lepsius's \( k' \)), almost ky.

a posterior palatal \( k \), between \( k \) and \( k' \).

ch in German Bach.

\( x \) pronounced at posterior border of hard palate.

palatal \( x \) as German \( ich \).

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.

as in English, but surd and sonant are difficult to distinguish.

as in English.

as in year.

as in English.

is pronounced with semiclosure of the nose and with very slight compression of the lips; it partakes, therefore, of the character of \( b \) and \( w \).

is pronounced with semiclosure of the nose; it partakes, therefore, of the character of \( d \).

designates increased stress of articulation.

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

indicates a pause.

Words ending with a short vowel are contracted with the first vowel of the next word. The last consonant of a word is united with the first vowel of the next word to one syllable.

New York, November, 1895.
MYTHS

MYTH OF AQ'ASX'ENASX'ENA (TOLD 1890)

There was [a woman and] her husband. She had a small child. Now she was angry and left her husband. She made a small house and there she stayed. After some time he began to sing his shaman’s song. After a while the people went to see him. Now the people danced. She went out of her house. She went out in the evening and listened. Now she thought: “I will go. No, I had better not go, else my child might cry.” Now it was night again. She washed her child and put it in the cradle. The child fell asleep; then she went to look. She remained standing at the door and tried to look through a hole. But she did not see her husband. She entered the house and danced among [the people]. When it was nearly daylight she remembered her child. “Oh, my child! perhaps it is crying.”
will go home.” Then she went home. When she approached her house her child was crying. She entered and took it. She took it [in her arms] and, behold, it was a stick! “Oh, my poor child! Perhaps AqasXe’nasXêna carried it away.”

Now AqasXe’nasXêna carried that child. She took it home to the house [which she herself] and the Crane [inhabited]. Now they stayed there. The child grew up. Then she always carried the boy on her back. After some time she grew tired and one day she left him at home. Then the Crane said to him: “Come here. I will give you food.” He gave him tront to eat. Now he told him and said to him: “Do you think she is your mother? She is another [woman]; she is not at all your mother. She carried you away. Her name is AqasXe’nasXêna.” After some time she came home. Now her boy was angry. “What did you say to your nephew, Crane?” “I said to him: ‘She is your mother.’ You made him sick.” “Oh, younger brother, thus shall you speak to your nephew.” On the next day she went again and carried him. In the evening she came home. On the
following day she left him again. The Crane said again: "Come here.
Then he gave him food. Now he gave him a knife, and said: "If you
to kill her, take her inland. When you find white pines, then
kill her. If you want to kill her, cut her neck. Then something
round will jump out. Catch it. She will say to you: 'Kill me.'
But you must catch that round thing. She will die when you break
it." On the following day she carried him again. He said: "We
will go inland." Then they went inland and arrived on a mountain.
There were many white pines. Now he took hold of a tree. Then
she bent her neck and he cut it. Now a round thing jumped [out and
ran about]. She said: "Kill me." Then he took it and squeezed it.
She was dead. Now spruce trees and hemlock trees fell down. He
climbed up that white pine. He ascended it and went up. There he
was near the sky. Then he took his arrows and shot at the sky.
Now he shot his arrow. He shot more. Now his arrows formed a

wi iqué'laq. Aqa wi itcío'lxam iqué's'poaq: "Má'té." Aqa
again he was left. Then again he said to him: "Come." Then
wit'ax itcío'laq. Aqa itcío'lxam aqwé'qé. "Mánix amuwa'qoa,
again he gave him food. Then he gave it to a knife. "When you kill her,
him
aqa lxé'lxam aqwé'qé. Mánix amuwa'qoa, aqwé'qé amió'xoa itcío'tuk. Aqa
then inland carry her. When you find it white pines, then there
amuwa'qoa. Mánix amuwa'qoa, aqwé'qé amió'xoa itcío'tuk. Aqa
kill her. When you kill her, cut it. Then
atsu'pia ya'xka amíx'eluwa'lalem. Ke'nwua
it will jump out a round thing. Try
aqwé'qé'na'ata: "Na'ka utó'waq. Amíx'eluwa'lalem yaxi lo'elö.
she will say to you: "Me kill." Catch it that round thing.
Mánix kló'p amió'xoa, aqwé'qé'na'ata. Aqa wit'ax igé'tequkté.
When squeeze you do it, then she will live. Then again it got dead.
Aqa wit'ax igé'yuct. Aqa itcío'lxam: "Atxó'ya lxé'lxam."
Then again she carried him. Then he said to her: "We will go inland.
Aqa itcío'ya lxé'lxam. Aqa igó'xam ca'xalix é'lx igó'xalpa.
Then they went inland. Then they found up country mountain on,
Aqa é'xowé iqam' xat. Aqa itcío'kella émegö. Aqa é'wa
Then many white pines stood there. Then he took it a stick. Then thus
(both)
igó'yux itcío'tuk. Aqa itcío'kella itcío'kella itcío'tuk. Aqa itcío's'poeni
she made her neck. Then cut it. He did it her neck. Then it jumped.
ló'elö. Aqa itcío'eluwa'lalemek. Aqa igó'yuxam: "Oi, na'ilka
the round. Then he caught it. Then she said to him: "Oh, me
no'waq." Aqa itcío'kella k'a kló'p itcío'yux. Aqa igó'maqt. Aqa
kill me. Then he took it and squeeze he did it. Then she was dead. Then
lo'té' é'makte. Aqa lo'té' é'makte. Aqa igó'maqt. Aqa
fell down the pines. Then fell down the hemlock. Then he ascended a white
trees. firs.
oqát'iix. Aqa ló'ya ca'xalix, igó'maqt. Qito'p igó'xal aqa
there. Then he went up. He ascended. Near the sky then
itcío'kella la'qama'tex. Qito'p itcío'kella la'qama'tex. Aqa itcío's'poeni
he took them his arrows. Shooting it. He did it the sky. Then shooting it
itcío'kella ay'a'qama'tex. We'tó'x itcío's'poeni atcío'kella. Aqa é'qama'tex
he did it his arrow. Again shooting it he did it with it
Then long
long line. He had used all his arrows. Then he tied his bow [onto them] and went up. He arrived in the sky. Now he made a hole in the sky and found another country. Now he went and met an old woman. "What do you carry on your back, old woman? I am hungry; give me to eat." "I am the darkness; I am the darkness." "You must give me to eat." "I am the darkness, O, chief, I am the darkness." Now he jumped [at her] and took away her load. Then he pulled out the stopper. Now it became dark. "Close it! close it, O, chief, close it!" Then he closed her load and it became light again.

He went on and again he met people. They were black. "Where are you going?" "We are going down. We go into the hair of the people." [They were the liee.]

He went on. He met more people. He said to them: "Where are you going?" "We are going down. We are going to live on the bodies of the people." [They were the itch.]

He went on and again he met people. They were pretty people.
"Where are you going?" "Oh, we are going down to live in the hair of the people."

Then he went on again. He heard people singing. He came up to them. "Where are you going?" "We are going down. We are going to eat the blood of the people." [They were the fleas.]

Again he went on. He heard people whispering. He met them. "Oh, where are you going?" "We are going down; we shall drink the blood of the people."

Then he went a long way. He met a man. Two arrows were sticking in his body. After a little while he met another man. He said: "O, my son-in-law, did you see my game?" "I did not see anything. I only met a person in whose body two arrows were sticking."

"What [kind of animals] do you hunt? [I am hunting men.] When you go on, take our road; do not go the other way." Now he went a short distance. Then he met a mountain goat. Two arrows stuck in it. Then he saw another person. He said to him: "Did you see my game, son-in-law?" "Yes, I saw it." "Take our road there."

Aqa wi ioya. Itcuitci'maq teLIxam okula'ilam: "Aa!" Aqa
Then again he went. He heard them people singing: "Ah!" Then
loqi'a'quam teLIxam: "Q'a'mata amco'ya?" "Antco'ya ge'gualx."
he met them people: "Where are you going?" "We go down.
Nkilele'nemo'xoma teLIxam Lga'qawulq.
We go to eat their blood."

Aqa wi ioya. Aqa wit'ax itcuitci'maq teLIxam: 4
Then again he went. Then again he heard them people:

"A, a, a, a, a, a." Lqajp itcuitox. "A, qa'mata amco'ya?" "A, 5
"A, a, a, a, a, a." Meit he did them. "Ah, where are you going?" "Ah,
antco'ya ge'gualx. TeLIxam Lga'qawulq antciLqequmeta.
we go down. The people their blood we shall drink."
Aqa wi ioya ke'ltIX. ItcuitQe'kel teLIxat toqoTe'lx. A, moket 6
Then again he went far. He saw him one person. Ah, two
qal'matex telgat. Koala' aqa wi Lgon LgoaletIX itcuiQe'kel.
arrows were in him. A little then again another person he saw him.
while,

"O, e'quisIX. Ine'qelkel tei itci'maqun?" "K'a ya met ine'qelkel. 7
"Oh, son-in-law! You saw [lit. my game]!" "Nothing not I saw it.
Le'ena LgoaletIX, moket qal'matex telgat." "Tantxoi ma'yaX 8
Only a person, two arrows were in him." "What then you
imci'maqun? Ma'niX amoi'ya tayax intci'iyixat, a'qap ta'yaX c'Xat.
your game? When you go that our road, then that road
amoi'ya. Nac amoi'ya c'wata ixato'ta c'Xatx. Aqa ioya. Mank 9
go en li. Not go there the other road." Then he went. A little
ke'lx ioya; itci'ii'skasam c'cixq. Moket qal'mateX telgat. Aqa
far he went; he found it a mountain goat. Two arrows were in it. Then
wi Lgon LgoaletIX itcuiQe'kel. Aqa wit'ax itgi'iLIxam: 10
again another person he saw him. Then again he said to him:

"Ime'qelkel itci'maqan, c'qelX?" "A, ine'qelkel." "Ewata'x 11
"Did you see my game, son-in-law?" "Ah, I saw it." There
antci'Xatx, ewata' amilo'ya. their road, there go on it."

12
He went on and came to a parting of the roads. Then he walked the road to the left. He went and went. Then he found human bones. He went a short distance and [the road] was stinking. He walked on and saw a house. He entered and searched for urine. He found it and washed himself. After he had finished washing he searched for a comb, but he could not find one. He saw a large basket, and thought: "Perhaps there is a comb in that basket." He untied the basket and took it down. He took out a mountain-goat blanket. Then he took out another one. He took out five in all. Then he found a woman,—oh, a pretty woman! Bones of children were tied to her hair. She gave him a comb which was made of human bones. Now he combed himself, and he put back the mountain-goat blankets. Then he hung her up there. He stayed there. Soon the noise of falling objects [was heard] five times. A person was thrown into the house. Another one was thrown into the house. Five [dead] people were
thrown into the house. Then the Evening Star’s children stayed there. The basket began to swing. Then the old man said: “Ah!” Again [the basket] began to swing. Then he said again: “Ah! O my children! Quick; take your sister down. Something evil has been done to her.” Now they took her down and placed her near [the visitor]. Now they gave him a basket filled with human eyes. He thought: “I will leave them.” The next morning all his brothers-in-law went out.

Then he went out. He went back. He found a road and went along. There was a good smell there. He went a long distance. Then he found the bones of mountain goats. He went a little while and found a house. He entered. Now he desired to wash himself. He searched for urine and he found it in a basket. Then he washed himself and entered again. He searched for a comb, but he did not find it. Again he unified a large basket and took out one blanket. He took out another one. Now he saw a

1. Igetxel’talametk igeg’iltk. Aqa igek’iin igtevyół’t: “At!” Wit’at
   It swung the basket. Then he said the old man: “Ah!” Again
2. Igetxel’talametk. Aqa wi igek’iim: “At, o áqoanax! Áiaq
   It swung. Then again he said: “Ah, o children! Quick
3. ge’gualX anem’kox anem’amX. Aqa itc’ámel itc’i-tóx.” Aqa
   down make your sister. Then her badness he made if on Then
4. ge’gualX ile’kox. Aqa itga’geme’átetit. Aqa igetlégom aetx
   down they did her. Then they placed her near him. Then they gave him one
to eat
5. atpáks té’lxam sguxؤš. I’k’i igetlégolXs. Aqa igetlégolx it: “Tgti’okti
   Cowlitz people their eyes. Then he thought: “Good
6. anlegolqta.” Aqa igetlégolX. Aqa wi iløyá tkanawetik
   I leave them.” Then “it go day. Then again they went all
7. Lixt’aqéximini.
   his brothers-in-law.
8. Aqa ilópez. Aqa iløyá, iglxet’akou. Aqa Iap ite’xox áe’xatik,
   Then he went out. Then he went, he turned back. Then find he did it a road.
   Then he went, he went on it. Then all good smell that road. Far
10. iløyá, aqa itc’ö’skam te’qóto. Aqa cé’xk te’i-aqóto. Aqa iløyám
   he went, then he found them bones. Then mountain their bones. Then he arrived
goats
11. mank kelátX. Aqa ite’óqíkel tu’té. Aqa ilóqpm. Aqa wit’at
   a little far. Then he saw it a house. Then he entered. Then again
12. te’Táx ite’tóx alixguq’té. Aqa wi iteló’baxl ilé’nó. Aqa wi
   wish he did them he would wash. Then again he searched for it urine. Then again
13. iteló’skam atpáks pta’línXt. Aqa wit’at igexó’qaat. Aqa wi
   iteló’baxl a Cowlitz it was in it. Then again he washed Then again
   he entered. Then again he searched a comb. Not he found it a comb. for it
   he entered. Then again he searched a comb. Not he found it a comb.
15. Aqa wi itu’Xx ite’yúX igg’iltk. Lág’ ite’tulx le’xt jko’ik. Aqa
   Then again untie he did it the basket. Out he did it one mountain-goat blanket.
16. wi lgo’nax lag’ ite’tulx. Qu’u’ne’ima tqa’lX lag’ ite’tulx. Aqa
   again another out he did it. Five mountain-goat out he did them. Then
   blankets.
woman—a pretty woman. Her hair was full of dentalia. She gave him a comb and he combed himself. When he had finished, he put back all the blankets and hung her up there. Then he remained there. Now the noise of falling objects was heard. It was heard five times. Then five men came in, [the sons of the Morning Star. They had caught mountain goats.] They stayed there a long time. Then the basket began to swing. The old man said: “Ah!” Again it began to swing. Then he said again: “Ah!” He spoke to his children: “Take your sister down. Something bad has been done to her.” Then they took out their sister and took her to [the visitor]. Now he took her and they stayed there for a long time. [She was the Sun.]

Now one night the Evening Star’s sons made war upon them. They shot arrows. [His daughter,] the Moon, was ashamed. Now they went home. [The Sun] said to her: “When people go to defecate, you shall light them. You are not as good as I am. I shine when chiefs exchange presents.” Now the Moon went home.

1 ile'skam lqagê’lak. O, iljô’k ti lqagê’lak. Ô, la’ktê’ma
he found it a woman. Oh, pretty a woman. Oh, dentalia

2 ñal e’lqagôpa. Íkêlê’lo tê’kê’ma. Íl’xêl’gatcam. Íl’xulq
full her hair at. She gave it to him a comb. He combed himself. He finished

3 il’xal’gatcam. Aqa wi iê’uwe’kitk kâ’ma’wê toq’k’êma’x. Aqa wi
combing himself. Then again he put them back all mountain-goat blankets. Then again

4 ituq’ô’nit kô’pi’ wî’t’ax. Aqa iô’la’it. Lâ’le; aqa qîl iê’gê’ô’xIX.
he put her up there again. Then he stayed. Long; then noise of falling objects it became,

5 Aqa wi qîl iê’gê’ô’xIX. Qô’iñemôX qîl iê’gê’ô’xIX.
Then again noise of falling objects it became. Five times noise of falling objects it became.

6 Ila’škatpi lkanam’q’nu’mike. Il’xê’la’it. Lâ’le’ il’xê’la’it. Aqa
They entered all five. They stayed. Long they stayed. Then

7 ng’exê’la’læm’tek iqa’g’î’t’k. Aqa iê’g’kîm iîq’yô’q’t: “44.” We’t’ax
it swung the basket. Then he said the old man; “Ah.” Again

8 ng’exê’la’læm’tek. Aqa wi iê’g’kîm: “44.” Ilo’xIXami iîq’yô’q;
it swung. Then again he said: “Ah.” He said to them his children:

9 “A’qa’q lô’qô’ kô’t’kôn amti’c’emô’xIX.” Aqa ine’t’emô’x ine’t’i’ê’lô’x. Aqa
“Quick off make her your younger sister.” Then her husband he made it Then

10 Lô’qô’ il’ê’kô’x ala’me’lIXIX. Lg’aigê’mô’x’t’emô’x. Aqa itô’q’ekam. Aqa
off they did their their younger sister. They put her near him. Then he took her. Then

11 ile’xê’la’it. Lâ’le’ la’â’ ile’xê’la’it.
they two Long, long they two

12 Aqa Xa’piX aqa sâqô’ iê’që’t’q’.
AQA il’xê’ma’q’t. Iga’æ’ma’x’as’it
Then evening then war was made Then they were shot. She was ashamed on him.

13 iklê’me’në’ Aqa il’Xê’ka’x. Iq’ô’ixam: “Qi’ax k’a il’kô’bê’ts’anx, te’xtu
the moon, then she went home. She was told: "If they defecate, then

14 wa’x qam’qam’ô’xIX. Nêt xe’t’gatc’X. Nâ’k’a’q, Qi’ax tkam’q’ixine
shine you da. Not like me. L. If chiefs

15 tê’dë’ma genoxozô’xIX. te’xtu wâ’x qam’lu’k’e’x’xa.” Aqa il’Xê’ka’x
exchange they do, then shine I do for them.” Then she went home

16 iklê’me’në’ Aqa ile’xê’la’it kô’pi’.
the moon. Then they two stayed there.
They stayed there a long time. Then she gave birth to two boys who were grown together at their abdomens. Now they began to grow. [One day she said to her husband:] "Come, I will lose you." Now she loused him outside. He sat bending down and dug the ground with his hands. Then he made a hole in the ground and looked down. Now he saw houses, and he thought: "Oh, that is my father's town." He said to his wife: "Let me alone." He entered the house and lay down for a long time. It grew night. [Then the Morning Star said to his daughter:] "Did you scold your husband?"

"No, I did not scold him. He is homesick." "Heigh, my son-in-law! Why does he not say so? Quick; take some willow bark to that old woman." Now they brought willow bark and she made a large basket. They brought her more willow bark and she made ropes. After she had finished the ropes they put blankets into the basket and filled it. Then they put them on top of the blankets. Then they let them down and they arrived on the ground.

Now a child was shooting at a target. Then he took his arrow
and hid it. "Give me my arrow, Blue-jay; I am poor. Give me my arrow, Blue-jay; I am poor." "Come here! Who are you?" "Oh, I was not yet born when AqjasXe'nasXena took away my elder brother." "Oh, [I am your elder brother.] It is I." "I think it is you, Blue-jay." Now his sister-in-law took him and blew upon his eyes. Then his eyesight was restored. Now she gave him a small mountain-goat blanket. "Quick; go home and bring your father and your mother." The boy went home. When he arrived at the house he said: "Oh, my elder brother came home." His mother began to cry: "I think Blue-jay is deceiving you." "Well, feel of my blanket." Then she felt of his blanket. It was soft. "Perhaps he came back, indeed." "Indeed, it is true. I came to fetch you. My sister-in-law sent me." Now he took his mother and father to them. She washed their faces and their eyesight was restored. "Quick; go and sweep our house and make a fire." They swept the house. After they had finished they went to fetch those who had just arrived. Now they carried all the property [into the house]. They stayed there. Now Blue-jay opened the door and defecated in the doorway. [He was told:] "Take a
firebrand.” [He took it and] struck it against his backside. “Aman! I am burnt. Maybe his elder brother came back, and he burnt me.” He looked back and there he saw chiefs sitting there. “Oh, our chief has come back.” Now he went to all the houses and told the people. They stayed there for a long time and the two boys grew up. Now they called the people. They saw the children. They arose together and sat down together. “What do you think, Robin? I will eat them apart. Then we shall have two chiefs.” “Ha, do you alone see that? Why don’t you be quiet?” Three times Blue-jay said he would cut them, but Robin did not like it. One day Blue-jay cut them. Then one went to one side and one to the other. They fell down and their intestines were pulled out. Then the woman looked at him and Blue-jay caught fire. His hair was all burned. “Eh, Blue-jay, now I must go home upward;” and she said: “Itcgxatnê shall be your name. You shall go into the water. Now I will go up. When a chief is about to die, one of my children shall be seen. When two chiefs are going to die, both will be seen [together].” [The Twins are the Sundogs.]
Myth of Nikciamte’tc’ (Told 1890)

There was a maiden. The Panther was the chief of one town. Now Blue-jay said to the maiden: “Go and look for the Panther; he is an elk hunter.” One day she went. She went a long distance and came to a house. She entered. Now the house was all painted. She stayed at the bed of the Beaver. She stayed there. In the evening the Mink came home and carried trout. Then the Otter came; he carried steel-head salmon. Then the Raccoon came; he carried craw-fish. Then the Muskrat came; he carried flags. The Lynx came; he carried ducks. The Mouse came home; she carried camass-roots. All came home. Only their eldest brother was not there. “Maybe our elder brother fell down.” The woman thought: “Oh, maybe he is a canoe builder.” In the evening a man came groaning. He came home. His belly was that large [indicating]. After some time he went near

Nikciamte’tc’ Itca’k’ane

1. Lak’al’i a’xi’tx ak’al’at a’na’ta’atu, aw’i’wa. Iko’ya’wa ita’Xat’k’amam
   There was one maiden, it is said. The panther, their chief
2. La’tic ci’ti gi’al’Xam. Aqa itco’lxam ig’mq’ta’atu, ina’lxam
   those one people of a town. Then he said to her blue-jay the maiden: “Search for
3. Iko’ya’wa, ini’leka’max ita’kjetemax. Iqo’n aqa itgo’ya.
   the panther, elk hunter.” One day she went, she went.
4. Igo’ya, kela’lx iko’ya. Igo’e’na’tqu’tle. Iqo’e’kupqu. Aqa
   She went, for she went. She arrived at a house, she entered. Then
5. ka’naawo ita’k’ematek ta’x tqu’tle. Aqa iqa’nuq iy’al’xamik ik’o’la’it.
   ka’naawo ita’k’ematek ta’x tqu’tle. Aqa iqa’nuq iy’al’xamik ik’o’la’it.
6. Igo’la’-it. Ts’o’ysti’lx Igixatko’a’mam ko’sa’-it. Ica’tal’am iy’ixenë.
   Igo’la’-it. Ts’o’ysti’lx Igixatko’a’mam ko’sa’-it. Ica’tal’am iy’ixenë.
   She stayed. In the evening he came home the elk. He brought a trout.
7. Igita’man e’nanaks. Ica’txal’am iy’o’c’otem. Igixatko’a’mam ita’ta’it.
   Igita’man e’nanaks. Ica’txal’am iy’o’c’otem. Igixatko’a’mam ita’ta’it.
   He came the other. He brought a steel-head. He came home the salmon, raccoon.
8. Ica’tal’am iy’axla’la. Igixatko’a’mam is’cenëts’cenë. Ica’tal’am
   Ica’tal’am iy’axla’la. Igixatko’a’mam is’cenëts’cenë. Ica’tal’am
   He brought cranef. He came home the muskrat. He brought flags.
   Telko’tle. Igixatko’a’mam ip’ko’a. Ica’tal’am iy’ne’Xne’Xne’ke.
   He came home the lynx. He brought ducks.
10. Igixatko’a’mam a’ceto. Ica’tal’am t’al’lx. Ka’naawo igu’xatko’a’mam.
    Igixatko’a’mam a’ceto. Ica’tal’am t’al’lx. Ka’naawo igu’xatko’a’mam.
    She came home the cranef. She brought cranef. All came home.
11. Aqa ka’y a’la’lx. “Iya’lx am iy’ne’Xne’itcomë e’xal’lx.” Iga’xto’lxal’x.
    Aqa ka’y a’la’lx. “Iya’lx am iy’ne’Xne’itcomë e’xal’lx.” Iga’xto’lxal’x.
    Then none their elder. “Perhaps he fell upon his own. Our elder. She thought
    Then none their elder. “Perhaps he fell upon his own. Our elder. She thought
    brother. brother.”
12. aqat’lak: “Ikeyen’ia’ qa’la’lxotekê’na.” Xa’pi’lx ali’ilq’a’ya xgo’le’lX
    aqat’lak: “Ikeyen’ia’ qa’la’lxotekê’na.” Xa’pi’lx ali’ilq’a’ya xgo’le’lX
    the woman: “Canoe I think a builder.” At dark he gained a person
13. iita’q. Aqa it’pa’qam xgo’le’lX. E’qa’pa’ qa’-ai’-i ita’wan. La2, aqa
    iita’q. Aqa it’pa’qam xgo’le’lX. E’qa’pa’ qa’-ai’-i ita’wan. La2, aqa
    coming. Then he entered the person. Thus large his belly. Long, then

20
her. "Go and take my trout, woman," he said. Now she went down to the beach. All the canoes were lying there. She searched for trout, but she could not find any. Then she found a bundle of willow branches. She went to the house and entered. "Did you bring trout?" "I did not see any; I found only this bundle of willow branches." "What kind of salmon do you take? [Willows are my salmon.]" After some time night came, and they went to sleep. Now her husband slept. She put her hand on his stomach. Now it was full of sticks. Then he awoke, and his stomach felt sick. He sang: "Trout, trout broke my bones, they broke my ribs!" Then the woman arose. Now she went to the end of the town. There she found a small house. There she lay down. Now it grew day.

The Brayre said to the Mink: "Go and bring your sister-in-law. Say to her: 'Will you keep me, or shall I take you to him?'" Now the Mink went. "I came to fetch you. Nikciamte'c! Your husband

"Kjii. "Sa'qox teq'oxené, aqagélak!" Aqa iko'toxa he approached her. "Fetch the trout, woman!" Then she went to the beach.  

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

Aqa iko'toxa. Aqa kà'nauwè ake'nim óla'kox. Aqa iko'toxa.  

Aqua ka'nauwè ake'nim óla'kox. Aqa iko'toxa. Then all canoes were there. Then she searched for them.

Aqua ka'nauwè ake'nim óla'kox. She awoke, and searched for them.  

"Gàkémam teq'oxené, aqagélak!" Aqa iko'toxa.  

She awoke, and searched for them. Then she searched for them. Then she went to the beach.  


Then the trout. Nothing, not she found them. Then she found willows. They were.  

Igè'xox. Aqua iko'cém aqagélak. Aqa iko'toxa.  

Then they were. Then she went home home to. She came in. "Well, fronts"

"Imte'lam tei?" "Kjii nìet mò'quikel. Ë'ëma cátìtk kà'n iké'x you brought [int. "Nothing not I saw them. Only willows tied were  

then part."

"Ii.kLqa'yoXuit" "Tàntxò mà'jàx te'ë'mèqeXené?" Làz, aqa ìgò'ponem.  

I found them. "What your fronts?" Long, then it got dark.

Igè'xox. Aqua iko'cém aqagélak. Aqa iko'toxa.  

They went to sleep then slept her husband. Then thus she did it his belly.  

"Igàłka'ëm ake'gakei. Aqua te'ëngó pay ijà'wàn. Aqa kòpa'  

She put on to it her hand. Then sticks fall his belly. Then there  

"IgàłXàyo'tq. Aqa ìteq'ëm ijà'wàn. Aqa iko'cëtxem:  

he awoke. Then sick his belly. Then he sang his song  

"Kjé'Xàna, kjé'Xàna, kjé'Xàna aqte'mèXàna, taXì iko'cë'këntòmax."

"Kjé'Xàna, kjé'Xàna, kjé'Xàna aqte'mèXàna, taXì iko'cë'këntòmax."

"Trout, trout, trout broke my bones those my ribs."  

Aqa iko'cém aqagélak. Aqua iko'cém ijà'wàn.  

Aqua iko'toxa. Then she awoke that woman. Then she went that end of town.

"Igè'tuqektíX: "Àntà'em amé'pòtxan, kò'sa-it! AnulXà'mam:  

it got day: "Fetch her your sister-in-law, mink! Go and say to her:  

"Màï'ka tei namxì'x, màï'ka tei qamàni'lìx?" Aqa iólica'  

"Màï'ka tei namxì'x, màï'ka tei qamàni'lìx?" Aqa iólica'  

You [int. do you take me [int. do you take me to Then he went  

for yourself, part.] him?"

Kò'sa-it. "Avaŋgi'łam'm, Nikciamte'c! Ë'ëme'Xàm' emè'kikikal:  

mink. "I came to fetch you, Nikciamte'c! He said to me your husband:

"Màï'ka tei namxì'x, màï'ka tei qamàni'lìx?" Ò, nìet tìq'ox  

"Màï'ka tei namxì'x, màï'ka tei qamàni'lìx?" Ò, nìet tìq'ox  

You [int. do you take me [int. do you take me to Then he went  

for yourself, part.] him?"
said to me: 'Will you keep me, or shall I take you to him?'" "Oh, I don't like you. You are stingy." Mink went home. "She is lazy."

"Quick, Otter, fetch her. Say to her: 'Will you keep me, or shall I take you to him?' Then the Otter went. "Oh, I came to fetch you. Your husband has sent me. He said to me: 'Will you keep me, or shall I take you to him?'" She did not speak. Then he said again: 'I came to fetch you; I came to fetch you.' "Oh, I don't like you. You are stingy." The Otter went home. "Oh, she is lazy."

Then he said to the Black-bear: "Go and fetch your sister-in-law." The Black-bear went. "Oh, I came to fetch you. Your husband said to me: 'Will you keep me, or shall I take you to him?'" "Oh, I don't like you. You are stingy."

He said to the Raccoon: "Go, Raccoon, and fetch your sister-in-law." Raccoon went. "Oh, I came to fetch you. Your husband said to me: 'Will you keep me, or shall I take you to him?'" "Oh," she said to him, "I don't like you. You are stingy. You do not give me any crawfish."

"Oh, Muskrat, go and fetch your sister-in-law. Go and say to her: 'Will you keep me, or shall I take you to him?" The Muskrat went. "Oh, I came to fetch you. Your husband said to me: 'Will
you keep me, or shall I take you to him?'” "I don’t like you. You are too stingy. You don’t give me any flags."

He said to the Mouse: “Go and fetch your sister-in-law. Say to her: ‘Will you keep me, or shall I take you to him?’” He went. “Oh, Nikciamtca’c! I came to fetch you. Your husband said to me: ‘Will you keep me, or shall I take you to him?’” “I don’t like you. You are stingy. You don’t give me any camass.”

Then he said to the Panther: “Go and fetch your sister-in-law. Go and say to her: ‘Will you keep me, or shall I take you to him?’” Then the Panther went. “Oh, Nikciamtca’c! I came to fetch you. Your husband said to me: ‘Will you keep me, or shall I take you to him?’” She did not speak to him. He said so again. “I came to fetch you.” He said so twice. “Oh, be quiet; come in!”

The Panther entered. They lay down on the bed.

He remained away a long time. “Quick, go to look after them. Mink!” The Mink went. And there they were lying down. The Mink returned and said: “They are lying down in bed.”

Now the Beaver cried and cried for five days. Now all the land

its'e'nts'e'ns'! AmluX'am'um: ‘Mai’ka tei, etc., etc. . . . ; 1

"Oh, not like I do you. Too you are stingy. Not you gave me to eat"

teme’omu. Nict imene’ko-im

your flags.”

AmluX'am'um: "Ag'alemana ame’ton, a’co! AmluX'am'um:

He told her the mouse: “Go and fetch her your sister-in-law, mouse!” Go and say to her:

'Mai’ka tei, etc., etc. . . . ‘O, niet tqex i’imox. Nirqe

"You [int., etc., etc. . . . ‘Oh, not like I do you. Not at all"

imene’ko-im te’lulX.”

you gave me to eat camass”

Aqua into’lXam ik’oaya’wa: ‘Ag’alemana ame’poteXan, ik’oaya’wa!

Then he said to him the panther: “Go and fetch her your sister-in-law, panther!”

AmluX'am'um: ‘Mai’ka tei manxal’lx, mai’ka tei qumanl’lx? ’

Go and say to her: "You [int., do you take me I [int., do you take me part.] for yourself, to him?”

Naqwa igak’im. Weta’x into’lXam: ‘O, qauntga’elam. Mo’keitX

Not at all She spoke. Again he said to her: “Oh, I came to fetch you.” Twice

into’lXam. ‘O, qin me’xox. Ac’katpq,!” l’ec’kuppq ik’oaya’wa.

he said to her. “Oh, silent be. Come in!” He entered the panther.

Aqua icxo’keit ilxe’u’epa.

Then they two the bed on.

Lel’ k’a’ya ig’exox. ‘Aiaq ci’ketam ko’sa-it!” T’ya’ya ko’sa-it.

Long nothing he was. “Quick go and look mink!” He went home mink, He told mink.

aqe icxo’keitqyu. Igix’kipa’mum ko’sa-it. Igix’gi’tu’cok ko’sa-it:

then they were lying He came home mink. He told mink.

'qegal’kayu ilxe’u’epa.” Aqua igige’taex igia’aq. Igige’taex,

‘They are lying bed on.” Then he cried the beaver. He cried,

iqige’taex qui’mum ta’ketax. Aqua l’d’kita-IX ka’nauwo cilX. Koua’

he cried five days. Then it was flooded all land. Soon
was flooded. After a little while the houses were covered. Then the Beaver dived. Then they went aboard their canoes, and all the country was covered by water. It reached nearly to the sky. One year the water was high. "Now dive, Blue-jay!" Blue-jay dived, but his tail remained above the water. He floated. Then all the animals tried to dive. "Now, Mink! you dive next." He dived. After a little while he came up again. "Now, Otter! you dive next." The Otter dived. After a long time he came up again. He did not find the ground. "Now you dive, Muskrat!" Then the Muskrat said: "Tie the canoes together!" Now they tied the canoes together. They laid planks across them. Then the Muskrat threw off his blanket. "I shall lift the world. My belly is just like that of Beaver; my belly is just like that of Beaver. My belly is large." Five times he sang his song. Then he dived. He remained under water for a long time. After a little while flags came up. Then it became summer, and the
canoes went down with the waters. It became dry. The canoes landed on the ground.


teiqoa-x. Aqa igoy'xa g'guqalaX ake'nim. Itloy'ya g'guqaliX 1

canoe. Then they went downward the canoes. It went down

ltelqon. Cpq igex'xoxIX. Igolu'keXum ake'nim. 2

the water. dry It became. They grounded the canoes.

Itssope na teiy'm. "A ameqite imake'loqt." "A'qma 3

He jumped the grizzly bear. "Oh, your tail you lost it." "Later on

aq'ona' anomenl'ima." Itssope na iske'nixoa. "A ameqite 4

another I shall buy it." He jumped the black bear. "Oh, your tail

imake'loqt." "A'qma aq'ona' anomenl'ima." Itssope 5

you lost it." "Later on another one I shall buy it."

emaken. "A ameqite imake'loqt." Igixe'takoa, ite'kelka 6

the otter. "Oh, your tail you lost it." He returned, he took it


his tail. He put it on. He jumped mink. "Oh, your tail

imake'loqt." IgiXe'takoa, ite'kelka ayavite. Iga-ixelgu'mit. 8

you lost it." He returned, he took it his tail. He put it on.

Itsope na itse'nemk'nenses. "A ameqite imake'loqt." IgiXe'takoa, 9

He jumped the muskrat. "Oh, your tail you lost it." He returned,


he took it his tail. He put it on. He jumped the panther. "Oh,

ameqiite imake'loqt." IgiXe'takoa, ite'kelka ayavite. Iga-ixelgu'mit, your tail you lost it." He returned he took it his tail. He put it on.

Ku'naawo aleke'loxl.
All they went inland.

Ka'nauwe aleke'loxl.
Sun Myth (told 1891)

There was a chief of a town. His relatives lived in five towns. In the morning he used to go outside and stay out to look at the Sun. The Sun was about to rise. He said to his wife: "What would you think if I went to see the Sun?" His wife said to him: "Do you think he is near that you want to go there?" On the following day he went out again. Again he saw the Sun. It was nearly sunrise. He said to his wife: "Make me ten pairs of shoes. Make me ten pairs of leggings." The woman made ten pairs of shoes and ten pairs of leggings. The next morning he went. He went far away. He used up his shoes and his leggings. Then he put on another.

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<th>Aqālā'x Itగ্‌kānē</th>
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<td>aqālā'x. Aqa ico'tlXam ayā'kikala: &quot;Qāda ime'xatakox, pēno</td>
<td>inō'xlam wuXi aqālā'x.&quot; IgīlXam ayā'kikala: &quot;Mxlo'Oxam tei</td>
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<td>that chief. Early then he used to go outside then he stayed out</td>
<td>go out</td>
<td>go out</td>
<td>go out</td>
<td>that sun. Nearly visible became that</td>
<td>that sun. Nearly visible becomes that</td>
<td>another day, again early he went out. Then again he saw him</td>
<td>go out</td>
<td>go out</td>
<td>ten. Make them for me leggings; ten people</td>
<td>their leggings.&quot; Then she made them for him</td>
<td>their mocassins, as many their leggings. Again</td>
<td>he got day, then he went. Far he went, he finished them</td>
<td>his mocassins. He finished them his leggings. Other ones put on</td>
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</table>
pair of shoes and leggings. He went for five months. Then he had used five pairs of shoes and five pairs of leggings. He went for ten months. Then he was near the place where the Sun was rising and he had used all his shoes. Then he found a large house. He opened the door. There was a girl. He entered and stayed there. He saw arrows hanging on one side of the house. Quivers full of arrows were hanging there. There were hanging shirts of elk skin, wooden armor, shields, stone axes, bone clubs, and head ornaments. Implements used by men were hanging on the one side of the house. On the other side were mountain-goat blankets, dressed elkskin blankets, buffalo skins, dressed buckskins, long dentalia, shell beads, and short dentalia. Near the doorway some large thing was hanging. He did not know it. He asked the girl: "Whose are these quivers?" [She said:] "They are my father's mother's property. When I am grown
up, she will give them away." "Whose are these elkskin armors?" "They belong to my father's mother. When I am grown up, she will give them away." "Whose are these arrows?" "They belong to my father's mother. When I am grown up, she will give them away." "Whose are these wooden armors?" "They belong to my father's mother. When I am grown up, she will give them away." "Whose are these stone axes?" "They belong to my father's mother. When I am grown up, she will give them away." "Whose are these buckskins?" "They belong to my father's mother. When I am grown up, she will give them away." "Whose are these deerskin blankets?" "They belong to my father's mother. When I am grown up, she will give them away." "Whose are these shell beads?"
"They belong to my father's mother. When I am grown up, she will give them away." "Whose are these long dentalia?" "They belong to my father's mother. When I am grown up, she will give them away." "Whose are these short dentalia?" "They belong to my father's mother. When I am grown up, she will give them away."

He asked about all those things, and thought: "I will take them." When it was evening, the old woman came home. She hung up something that pleased him. It was shining. He stayed there a long time and took that girl. They remained there. Every morning the old woman disappeared. At night she came back. She brought home all kinds of things. She brought home arrows. Sometimes she brought mountain-goat blankets and elkskin shirts. She did so every day. He stayed there a long time; then he grew homesick. For two days he did not rise. She asked her granddaughter: "Did you scold him and is he angry?" "No, I did not scold him; he is homesick." Then she asked her son-in-law: "What do you wish to have when you go home? Do you want these buffalo skins?" He said: "No." "Do you want these mountain-goat blankets?" He
said: “No.” “Do you want these elkskin shirts?” He said: “No.”

She showed him all that was on the one side of the house. Next she showed him the ornaments. She showed him everything. He liked that great thing that was hanging there. When that thing turned around it was shining so that one had to close one’s eyes. That he wanted.

He said to his wife: “The old woman shall give me only her blanket.” His wife said to him: “She will not give it to you. The people tried to buy it, but she will not give it away.” Then he became angry. After some days she asked him again: “Will you take this?” She showed him everything. She showed him all the implements used by men. When she came to that thing that was hanging there, she was silent. Then she became tired and said: “Take it, but look out if you carry it. You wanted it. I wished to love you and I do love you.” Then she hung it onto him and she

amtô‘k’ta?  Itê‘ô‘Xam kã‘ya. “YaXi tei ige‘hugú é ‘kamawwë will you carry them?” He said to her, “No.” “Those [int. elkskin all
part.] armors

amtô‘k’ta?  Itê‘ô‘Xam kã‘ya. Ka‘amawwë taXi te‘në tqu‘të will you carry them? He said to her. “No.” All those one side the house

kë‘ nuanced iktë‘nex‘ema. Atë‘xt‘ax taXi tktë‘nax. Ka‘amawwë ke‘nuwa try she showed them Next those things. All try to him.

ikë‘nex‘ema. Ya‘Xka qät te‘yuxt yaXi ta‘kki gïa‘qa‘iz, yaXi she showed them That like he did it that something large, that

to him.

qiup‘jë‘netX. Ma‘nix lâ‘xo niho‘xoax yaXi ta‘kki qiup‘jë‘netX hanging up. When turn it did that something hanging up.

niqtë‘quXunitqiX, ma‘ni tsXep qaex‘xoax sa‘xost. tia‘k‘to ma‘yaXi it turned round, at once closed eyes did his eyes. Sawing that

ta‘kki. Aqa ya‘Xka yaXi qät te‘yuxt. Itê‘ô‘Xam ayi‘kikal: something. Then that that like he did it. He said to her his wife:

“Aqinë‘ta eX taXi yaXi itë‘k‘të‘e wuXi ãqeyô‘qt.” Ignë‘ô‘Xam “She shall give one that her blanket that old woman.” She said to him me

ayi‘kikal: “Nët qants‘x agimëlô’ta. Ka‘amawwë qamëlinë‘lax, his wife: “Never she will give it to you. Try It is bought.

nët qants‘x agi‘lô’ta.” Aqa witë‘ux niho‘lax‘u‘qoax. Ta‘k‘XaX never she gives it away. Then again he became angry. Several

qayouqë‘XiX. aqa witax aqiyuqumëtxë‘qñaxax: “YaXi tei life sleeps, then again she asked him: “That [int. part.

amë‘k’ta?” agiô‘Xam‘x. Ka‘amawwë ke‘nuwa aktixëne‘max tax‘i will you carry she said to him. All try she showed them to him

tax‘i. Aktixëne‘max ke‘nuwa tax‘i tka‘lô‘kte. Ka‘amawwê their things. They showed them try those man’s things. All

ke‘nuwa aktixëne‘max. Naikë‘quamx yaXi qiyujë‘netX‘. Aqa try she showed them to her. She arrived at that hanging up. Then

qën naixo‘xoax, ma‘ni naikë‘quamx yaXi qiyujë‘netX‘. Aqa silent she became, when she arrived that hanging up. Then

tell ige‘hóx e‘teamutæ. Aqa igiô‘Xam‘: “Qa‘txa amë‘k’ta!” tired if became her heart. Then she said to him: “Shall you carry it!

Qiyujë‘Xem! qën amë‘k’ta. Ma‘íka ime‘Xaqumit. Ke‘nuwa taqë‘ëx Take care! If you carry it. Your your mind. Try like

iimë‘nxä, teqë tqië‘x lë‘mxë‘xt.” Qu‘ ige‘hóx. Ka‘amawwë qué I do you, then like I do you?” Hang she did it on him. All hang
gave him a stone ax. She said: "Now go home." Now he went home.
He did not see a town until he came near his uncle's town. Now the thing which he carried in his hands shook, and said: "We shall strike your town." Then he lost his senses, and he broke his uncle's town and killed all the people. Now he recovered. He had broken all the houses. His hands were full of blood. Then he thought: "Oh, what a fool I was! The thing I wanted is bad." He tried to throw it away, but it stuck to his flesh. Then he went. He went a short distance and again he lost his senses. He came to the town of another one of his uncles. Again the thing said: "We shall strike your town." He tried to keep quiet, but he could not do it. He tried to throw it away, but his hands closed. Then he lost his senses, and broke all the houses. He recovered and the town of his uncle was destroyed. The people lay there dead. Then he cried and tried to strip it off in the fork of a tree, but it did not come off at all. It
stood to his body. He tried to strike what he wore on a stone, but he could not break it. Then he went on. He came near the town of another one of his uncles, and again the thing which he carried shook.

"We shall strike your town," it said. Then he lost his senses. He broke the houses of his uncle's town. He destroyed his uncle's town. Then he recovered. He cried, because he made his relatives unhappy. He tried to dive in order to take it off, but it stuck to his body. He rolled himself in a thicket, and he tried to break on a stone what he wore. Then he gave it up. He cried. He went on and came to the town of another uncle. Again the thing which he carried shook: "We shall strike your town," he lost his senses. He broke all the houses and killed all the people. Then he recovered. All the people were killed, and the town was destroyed. His arms and his hands were covered with blood. He cried: "Ka! ka! ka! ka!" and tried to break what he

köpa' ke'nuwa qa'yaxxunig'xayakaax, kē'nuwa tāq nixō'latemx. Nēcteq' there try he squeezed himself through try come it did. Not at all it did.

lāq nixō'xoaax, ka e'yaxu nixka'xītx. Kē'nuwa qa'teiguńi'xe'mex come off it did, and his flesh it pulled it. Try he struck it

lēq'eqekepa yaXi kteqeqeq'xgāt. Nēcteq' qan'sīx l'me'nil'men nixō'xoaax. a stone on that what he had on. Never break it did.

We't'ax q̥aqo'ix. Q̥on'p qa'teiguńo'xoaax iq̥gmāx i'n̥mit i'īlXam. We't'ax again he went. Q̥on'p he arrived another his uncle his town.

Aqa wi nixk'̥ala'lemx yaXi qa'teqeqeq'xgāt. "Ḁtx岐̥l'g̥im̥aẖ i̥xe'īlXam, Then again he shook that what he had on. "We shall strike it your town.

atx̥l'g̥im̥aẖ i̥xe'īlXam." K̥em noxo'axaax ti'īlXatakoax. Q̥a'teq̥o'axax we shall strike it your town." Nothing because his reason. He did it

i̥xe'īlXam i'n̥mit. i̥me'īl, i̥me'īl, i̥me'īl, i̥me'īl, k̥a'no̥w̥c̥e̥ q̥a'teq̥uńi'x. his town his uncle. Break, break, break, break, all he finished it

i̥xe'īlXam i'n̥mit kā t̥e̥i̥lXam qa'teq̥uńi'x, t̥i̥p̥aq nixō'xoaax. his town his uncle and the people he finished them. Recover he did.

Nikte'xamux qa'teq̥a'wahal'g̥i̥x ti'āux̥i̥kxe. Kē'nuwa nikte'nil'me'xemux he cried all the he made them unhappy his relatives. Try he dived always time

N̥e't̥ou̥q̥opa. Kē'nuwa tāq nix̥̅o'la'lemx ka e'yaxu nixka'x̥ītx. water in it. Try come off it did and his flesh it pulled it.

K̥e'nuwa n̥i'ni̥me'x̥pa n̥ix̥g̥e'c̥e'la'lemx. Kē'nuwa qa'teiguńi'xe'max N̥i̥te'q̥opa. N̥i̥me'nil'me'x̥pa n̥i̥x̥g̥e'c̥e'la'lemx.

y̥aXi kteqeqeq'xgāt' l̥eq'eqeqe̥kepa. T̥a'n̥j̥e'ma n̥i̥x̥̅o'xoaax. Ḁq̥a n̥i̥k̥te'xamux. that what he had on a stone on. Give up he did. Then he cried all the time.

W̥e't̥ax q̥aqo'ix. Ḁqa wi q̥a'g̥o'nx qa'teq̥i̥g̥q̥o'nxax t̥e̥i̥lXam, i'n̥mit. W̥e't̥ax again he went. Q̥a'g̥o'nxax he arrived another he arrived at a town, his uncle

i̥xe'īlXam. Ḁqa wi nix̥k'̥al'x̥a'lemx yaXi qa'teqeqeq'xgāt. "Ḁtx̥l'g̥i̥m̥aẖ i̥xe'īlXam, Then again it shook that what he had on. "We shall strike it your town.

atx̥l'g̥i̥m̥aẖ i̥xe'īlXam." K̥em noxo'axaax ti'īlXatakoax. your town, we shall strike it your town." Nothing because his reason.

Q̥a'teq̥o'axax t̥e̥i̥lXam, i̥me'īl, i̥me'īl, i̥me'īl, i̥me'īl. ka t̥e̥i̥lXam. He did it the town, break, break, break, break, and the people.

t̥i̥p̥aq nix̥o'xoaax. Tama'nil'me ka'no̥w̥c̥e̥ t̥e̥i̥lXam ka t̥e̥i̥lXam. Recover he did. None all the people and the town.

L̥a'nomá L̥aq̥w̥ułq̥t̥ t̥e̥yax̥q̥o' kā t̥e̥yav̥éc̥. Nix̥̅o'xoaax q̥a! q̥a! q̥a! q̥a! Only blood his arms and his hands. He did q̥a! q̥a! q̥a! q̥a! n̥i̥k̥te'xamux. K̥e'nuwa qa'teiguńi'xe'max t̥e̥q̥e̥q̥e̥ke. Nēcteq' l̥i̥me'nil'me'xen he cried. Try he struck them stones. Not break.
wore on a stone, but it did not break. He tried to throw it away, but his hands closed. He went on, and he came near his own town. He tried to remain standing, but it was as if his feet were pulled toward it. Then he lost his senses and destroyed the whole town and killed his relatives. Then he recovered. The whole town was destroyed, and the ground was full of bodies. Then he cried again: “Kā! kā! kā! kā!” He bathed and tried to take off what he wore, but it stuck to his body. Sometimes he struck it against stones and thought it might get broken. Then he gave it up. He cried.

Now he looked back, and there the old woman was standing. She said to him: “I tried to love you; I tried to be kind to your people; why do you cry? You wished for it and wanted to wear my blanket.” Now she took it off and left him. She went home. He stayed there; he went a short distance and built a small house.

nixo'xoa yaXi qteigelu·t. Ke'nuwa qateix'ax yaXi it did that what he had on. Try he threw it away that qteigelu·t. Koa'nesu m tikqi·txox te' yak'ai. We'tax qayo'x. what he had on. Always became bent his hands. Again he went.
Aqa ia'xtax il'Xam. Qoa'p qateiy'ox ax il'Xam, ke'nuwa Then his own next his town. Near he did it his town, try qay'q'Xu'tx ya'Xka aqoxoaq'ax'it ti'q'yo-it. Kjim noxo'ax Then he stood he beheld it pulled them his feet. Nothing became ti'xatakoax, qateio'x ax il'Xam, l'mun, l'mum, l'mun, his reason, he did it his town, break, break, break, break.
K'a'nauwe qateul'Xox il'Xam ka ti'e'cuX'itke qateutu'Xo'x. All he finished his town and his relatives he finished them.
Lipa'q nixo'xoa; kiem il'Xam. Pal elX o'xoaX tmemelo'xtike. Recover he did; nothing his town. Pull the ground were corpses.
Nixo'xoa qa'q' qa'q' qa'q' nixe'xauax. Ke'nuwa nixo'a'tx. Ke'nuwa He did qa'q' qa'q' qa'q' he cried, Try he bathed. Try tag' nixo'xalnim yaXi iqe'tit, ka e'yalq nixkja'Xitx. Ani come off he did that what he wore, and his flesh it pulled. Sometimes le' nakapa nixe'xalnim. Nixo'xalnim, kjo'ma e'ca alixo'xoa. stone on he struck it. He thought, perhaps break it will.
T'A'munu nixo'xoa. Aqa wi nixe'xauax ka io'q'ukt. Give up he did. Then again he cried and he wept.
Nixo'xalnim, aqa igem'txe'la wuXi aqye'q'ot. "Ma'i'ka," He looked back, then she stood there that old woman. "You,
agio'Xam, "ma'i'ka. Ke'nuwa tq'e'x ia'nuxox, ke'nuwa tq'e'x she said to him, "you." Try like I did you, Try like
ntox teme'cuX'itke. Qateq'eo mo'q'ukt? Ma'i'ka ine'Xaquamit, aqa I did your relatives. Why you weep? You your mind, then
in'e'lu k yaXi i te't'ket. Aqa ig'e'kelka. lq'o ig'e'xox yaXi you carried it that my blanket." Then she took it. Take off she did it that qteigelu·t. Aqa i ga'iq'e'q'it. ig'a'Xk'oa. lo'la-it ko'pa. lo'ya what he had on. Then she left him; she went home. He stayed there. He went
mank kela'X. Ko'pa t'qul' te't'tox, ito'q'oa-its tquir. a little far. There a house he made it, a small house.

B. A. E., BULL. 26—01—3
Myth of the Swan (told 1894)

The people tried to buy a maiden, but her father did not give her away. Then the chief of the Swans bought her. They gave her to him. It became winter. Now the people had eaten all their provisions, and they became hungry. The Swan had a double dish. His mother gave him food. Dry broken salmon was in one dish, and pounded salmon bones were in the other. Then the Swan ate the dry salmon and his wife ate the salmon bones. Every evening they received food in this way. His wife did not know what her husband was eating. She thought all the food might be salmon bones. For a whole year they ate in this manner. When she chewed, there was a noise of breaking bones. When he ate, there was a noise of meat being munched. Then she began to notice it. After some nights she took her husband's

Iqelo'q IX'kanë

Swan His Myth

1. Éwā' k'ēnuwa qomeño'lemx wuXi ahā'ttamu. Nāet qaqō'ttx. A'qā
   Thans intending she was bought that virgin. Not she was Then
2. Iqelo'q irā'Xak'ënumama qateunrm'ëlemx. Aqā qa-ilō'ttx. Aqā
   the swans their chief bought her. Then she was given Then
3. te'lXe'ilō'X miño'xoamx. Qaqtuktnō'mx tgā'lxalma'êm氨 tc'IXaum;
   winter it became. They finished their food the people;
4. aqa walo' akō'sxax. Aqā sx'Ûntje't squ'nam, s'añqumam iqelo'q.
   then hunger acted on them. Then two fastened wooden his wooden the swan,
   together dishes, dishes
5. Aqa aqgi'qomēnx ayā'qō iqelo'q. Tkā'elak æ'Xt aqquanam, tkæ'nlki'IX
   Then she gave him his the swan. Dried one dish, dried and broken
   food mother salmon bones
6. æ'Xt aqquanam. QatXe'lemō'xumx taXi tkæ'elak iqelo'q. WuXi
   one dish. He ate it that dried salmon the swan. That
7. ayā'kikala tkjame'n'tki'IX qaxalemō'xumx. Ka'ñauwë tsō'yustëIX
   his wife dried and broken she ate them. Every evening salmon bones
8. kikoLqē aqglque'muX. Nīet alō'Xuxi wuXi ayā'kikala. Axlō'Xum
   kōlxu then they two were Not she knew it that his wife. She thought
9. ka'ñauwë tkjame'n'tki'IX taXi aqglque'muX. E'tXt iqe'taq,
   all dried and broken that they two were One year given food.
10. atxalemo'xumx, sñōp, sñōp, sñōp, sñōp yaXi itcae'keXapa. YaXi
    atxu they ate it, noise of eating hard food that his mouth th. That
11. iqelo'q nōxlxe'ëlemx, têkū'kë, têkū'kë it'kcXa. Aqā xa'xa
    iqelo'q they ate noise of eating soft food his mouth. Then notice
12. igi'xoaX yaXi itca'kikala. Qante'lxq qaq'pōl aqā agigelo'qix
    she did him that her husband. Several nights then she took it

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dish, and she saw that he was eating dry salmon. "Oh," she thought, "he has treated me ill. He gave me bones to eat, and, behold, my husband is eating dried salmon! I will go home to my people."

Early the next morning she made herself ready and went home. She arrived at her father's and her mother's house. She said: "Oh, they treated me ill. They gave me pounded salmon bones to eat, while my husband was eating dried salmon." Then she lay down; she was ashamed. For five nights she lay on one side. After five nights she turned over and hid her head on the other side. Then she arose. She was quite white, and no hair was on either side of her head. Then she sang her conjurer's song. Now snow began to fall. It fell for five days. Then she said to the young men of the village: "Take that dip-net down to the water and move it five times up and down there at sea." Then she sang a song conjuring the smelt, and the young men went. Five times they went up and down in their canoe; then it was full of smelt. They went ashore, and the people gathered the smelt.

Their houses were full. Now the water began to freeze, and the

"Oh! it gl'yux. It she do after ao-s'qopa, my itci'kikal. Then He now youths.°she tkje'lak. They she and Tb." ib snow. Then they dried her. Behold, igaxo'kcit. Then they she, Five at iqamia'itx her he her dnedsalon k smelts she "it he she." Five "Quick igaxo'kjoa. ig-e'xox her her, Their full went. giLalXam. Full they became their houses. They became the people of the town. Full became their houses. Then frozen. Then 17
canoes could not go out, because the water was all frozen. Then the Swans died of hunger. Now their chief heard: "Oh, your wife conjured the smelts." Thus he was told: "Their houses are full of smelts." Then the Swan said: "We will go and I will take my wife back." Thus he spoke to his relatives.

Early in the morning the Swans made themselves ready. They had two canoes. They went. The people said: "Canoes are coming." Then the Swans landed. The woman was told: "Maybe your husband comes to fetch you." She said: "Lock the house. Do not let them enter." Then indeed they locked it, and the Swans were standing outside. The woman said: "Quick! Roast five smelts; I want to eat them." Five smelts were roasted. Then the woman said: "The heads of my smelts are roasted." The Swan replied: "The heads of our smelts are roasted." "The bellies of my smelts are turned over." The Swan said: "The bellies of our smelts are turned over." "The backs of my smelts are turned over." The Swan said: "The backs of our
smelts are turned over." "The tails of my smelts are turned over."
The Swan said: "The tails of our smelts are turned over."

Then the Swans who were staying outside became cold. They were shut out. Now the smelts were done. Then the woman ate. She said: "Now roast a smelt on five single spits." A smelt was roasted on five single spits. She said: "Make fire of pitch wood when you roast the smelt." Now the smelt was roasted on five spits. They burned pitch wood. Then the smelt became black with soot. It was done. Then she said: "Now open the door that they may enter." Then the door was opened for the Swans, and they entered. They entered, and they were given the smelt, but it smelled of pitch. While they were eating, wings began to grow on them. Then they began to fly. The woman said: "Swan shall be your name; you shall not eat dry salmon. When you smell smelts, you shall fly away. You shall eat only roots and rushes; never shall you eat dry salmon;

"Ewa' tqa'letileke aqa-iqtqwā'yuayaxtíx age'ixana."
"Then their tails are turned my smelts." "Thus
tqa'letileke aqa-iqtqwā'yuayaxtíx age'ikikal antálxana," igé'kím
their tails are turned my wife our smelts," said
iqelóq. Aqa tsees léxé-xótx lqelo'q. Lxelá-etàxíx lxa'xaníx atxpót't.
the swan. Then cold became the swans. They stayed outside they were shut out.

Igè'kšt wuXi alxe'na. Aqa igáxe'emux wuXi aqagélak
They were those smelts, Then she ate that woman done
ayá'kikal iqelóq. "A'qaq aqa anegé'lekta ilxe'na, qu'íinem
his wife the swan's. "Quick thenross a smelt, five
lqíquatsá'ina." Aqa igé'yolekta qu'íinem lqíquatsá'ina. "Lqaxo'çgan
single spits." Then it was roasted five single spits. *Pitch wood
améktigé'mé'lua, maníx nanegi'olekta yaXi ilxe'na." Aqa
burn, when you roast it that smelt. Then
áq'analwe'igé'yolekta, qu'íinem liá'qoatsá'ina yaXi ilxe'na. Aqa
indeed it was roasted, five its single spits that smelt. Then
íqíge'nuqúxíx lqaxo'çgan. Aqa ígak-íkenle'mux ít yaXi ilxe'na.
smelt, it was burnt pitch wood. Then it was blackened that smelt.
Ló'kst yaXi ilxe'na. Aqa igé'kím: "A'qaq aqa qalxe'laq,
It was that smelt. Then she said: "Quick then open the door,
alígca'tíqa." Aqa ígakxe'la'lq lqelo'q. Llakóqqóq lqelo'q. Aqa
they may come in." Then it was opened for the swans. They entered the swans. Then
íqíle'íqo-ím yaXi ilxe'na. L'íená lqaxo'çgan èyagsakke. Kë'nawa
food they were given that smelt. Only pitch its smelt. Try
igítexe'lemux. Á'át, tá'kë'ntq itxalé'dux. Aqa itó'kao lkanawé'tíke
they ate it. Ah. wings came to be on Then they flew all
laXi lqelo'q. Igák'kím wuXi aqagélak: "Lqelo'q îmcá'xaléu.
those swans. She said that woman: "Swans your name.
Nict qa'ntsíx tké'lañ atemexene'mó'xuma. Mané'x akúmará'ya
Never dry salmon you shall eat. When you will smell
ilxe'na, kanaunwé'ñ amécxuwa'xita. Xéma atsóqemó'míx
smelt, all you will fly away. Only Indian potatoes
alamezemo'xuma; a'ema áqemixem tga'ké'kíu atemexene'mó'xuma,
you will eat; only water plants roots you will eat them.
Náct qa'ntsíx tké'lañ atemexene'mó'xuma. Náct qa'ntsíx
Never dry salmon you will eat them.
you shall not make people unhappy. When smelts are caught in the
evening, you shall fly away on the following morning. You shall go
inland."

1 ameguXuaku'mita te'IXam. Mane'x Xa'piX aqiupja'lx'a ilxe'na,
you will make poor people. When in the even-
ing
2 ku wuXa' ka'nauwè amexwaxa'xita. AmeG'ya ca'xala tagj elX."
then in the morning all you shall fly away. You shall go up this coun-
try."
There were many people. Their chief had two children—two girls. All the year round they went hunting a thing that was on the water. That thing was far out at sea. It shone like the sun. The people came together and tried to shoot it, but they could not hit it. They did so all the year round. Their best marksmen tried to hit it, but they could not hit it. Then the people gave it up.

One day these girls said: "Let us take our father's arrows secretly." Thus said the younger one. The elder one did not reply. She spoke to her five times. All day long they were digging potentilla roots. The people came together and always tried to shoot that something. The girls took secretly the bow and arrows and the harpoon shaft. They tied their hair here on the forehead.

**EwaXó'mit Aole'ttoqo**

*Copper is Speared*

Owokel'etix ta'tci te'lXam. Cmoket ci'aXan yaXi il'aXak'xemanu 1

There were those  people. Two his children that their chief 2

sqage'lkak. Ka'nauwe Lq'ta'kemaX aqiXeluwa'laXkmena-itx yaXi girls.

All years they always went to hunt that 3

ta'nik tiem'woapa. M'aiX e'matpa, t'aXanX o'xoxa yaXi ta'niki, some water on. At sea sea on, outside it was that something. 4

Lark'átxomax L'a agata'xiti. Ke'nwuwa unXuq'goux t'elXam, ke'nwuwa 5

shining like the sun. Try they assembled the people, try 6

ti'maq aqelo'xoax, niet qants'ix lá'maq aqelo'xoax. Ka'nauwe 7

shooting it it was done, never hit it was. All 8

Lq'ta'kemaX ke'nwuwa nuxo'qoxa gatxal'x, ke'nwuwa ti'maq 9

years they assembled the best archers. Try hit aqelo'xoax. Nézet qants'ix lá'maq aqelo'xoax. Témenuna nuxo'qoxa 10

they did. Never hit it was. Give up they did 11
telXam. Qoqum'na'gua aqa qace'mnix sta'Xa sqage'lkak staXa 12

the people. "One day" they spoke those women these 13

shai'tan: "Qoe qatxkunata'mitx téqumatex e'txam," qace'mnix wuX 14

virgin: "Must we take away his arrows our father's," she said that 15

axgai'sax. Nézet aktaxuwa'tckux wuX ágalXt. Qoi'memX 16

younger one. Not she answered that elder sister. Five times 17

aqoiXa'mx. Ka'nauwe liketax qalcok'ìepa-itx tkjena'tan. Aqa 18

she spoke. All days they always gathered potentilla roots. Then 19

wi nuxuq'goux telXam. Aqa wi aqiXeluwa'laXemX yaXi ta'nik, 20

again assembled the people. Then again they went to hunt that something. 21

Qalke'ta'mitx ìlpjik'è kà téqumatex kà ike'èq qace'mnata'mitx. 22

They took away the bow and the arrows and the harpoon they took them away from him. 23

Kjau'kxau qalke'xoax t'ä'xqoq gipui'tix acta'tepuXpa. 24

Tie they did it here their foreheads on.
The people tried to hit that thing, but they missed it by a long way. The two girls were seen. The elder one shot and hit quite near. Next the younger one shot and nearly hit it. Now all the people went home. They arrived at their houses. "Who are these youths who almost hit it?" said the people. "We do not know them. Maybe they have just come." In the evening the girls came home. Then Blue-jay said: "Maybe our girls hit that strange thing. They have been away [all day]." Thus said Blue-jay to the girls.

On the next day they went again to hunt that thing. They tried to hit it. After some time a canoe was seen and those two youths were in it. The people said: "These are the youths who nearly hit it." The elder one shot. Ah, he nearly hit it! Next the younger one shot. He nearly hit its back. The people went home. It became evening. The people came home. Then again

1 Ke'nuwa ti'a'naq atqiti'xoxan waXi ta'unci. Ke'la'ix aqi'yukl'pa'x. Try hit they did it that something. Far it was missed.

2 Aqe'qel'g'ex. I'a'naq aqel'xoxan wuX axge'kunq. Qoa'ip ia'naq agel'xoxa. They were seen. She did it that elder one. Near? it hit

3 agel'xoxa. Al'a'xla wuX axge'xqax i'a'naq aqel'xoxa. Qoa'ip Qo'a'p she did it. Next that younger one shoot she did it. Nearly

4 i'a'naq agel'xoxa. NuXua'k'ua'x k'a'numwé ta-te'i te'lXam. hit They went home all those people.

5 NuXuite'co'x ta-te'i te'lXam. "Qa'wa'ite ta-u tuqiliXum'yu, They talked to those people. "Who those youths gether

6 ta-u á'koapó i'a'naq ige'logo?" igungo'k'im ta-te'i te'lXam. who nearly hit it?" said those people.

7 "NtegoXue'leluXt, koale'wi LXuan itgate'gem'am." Xa'piX aqa "We do not know them, just perhaps they arrived." In the even- then ing

8 quackjua'manx staXi shi't'jau. Nige'm iqe'sqes: "Sta'xka LXuan came home those virgins. He said blue-jay: "They may be

9 squ'halq'au i'a'naq aqel'xoxa yaxi t'a'ni kike'munwa'. Koale'wi they my virgins hit did it that something strange. Just

10 k'ya iqe'ge'a'x.

11 Wix iqe'teukl'x, aqa wi qi'Xuwa'hu'lamemek yaXi ta'unci. Ke'nuwa next it got they then again they went to hunt it that some Try day

12 ti'a'naq iqe'ge'x. Laq'ile, aqa wi iqe'qalkel ike'nim. Aqa wi shoot it it was done. Long, then again it was seen a canoe. Then again

13 a'ta'xka staxi squ'ilipX etet. Igungo'k'im ta-te'i te'lXam: "CtaXe' those two youths came. They said those people: "They

14 a'ta'xka teq'qilipX ta-u á'koapó i'a'naq iqe'ge'xox." i'a'naq iqe'ge'xox they the youths who nearly hit did it. Shoot she did it

15 wuX axge'kunq á'newa. Á'koapó i'a'naq iqe'ge'xox. Al'a'xla'x wuX that elder one first. Nearly hit she did it. Afterward that

16 axge'sqax i'a'naq iqe'ge'xox. Qoa'ip it'kalitus i'a'naq iqe'ge'xox wuX younger one shoot she did it. Near its back hit she did it that

17 axge'sqax. IgoXoa'k'ua'x ta-te'i te'lXam. Ts'oyustl'x iqe'xoXoxi; younger one. They went home those people. Evening it became,

18 aqa IgoXoa'k'ua'x ta-te'i te'lXam. IgoXoa'k'ua'x k'a'numwé. Aqa then they went home those people. They came home all. Then

19 wa iqe'Xo-itete te'lXam: "O ta-u squ'ilipX eta'xka aqel' i'a'naq again they spoke to the people: "Oh, these two youths they later on hit
they talked together. "Oh, these youths will hit it in course of time. Whence did they come? These youths are pretty. They have much hair." In the evening the two girls came home. Blue-jay said: "Le! These girls always disappear. I think they will shoot that strange thing.

For four days these young men were seen and they almost hit it. On the fifth day the people talked together again: "Where may these youths come from who always come near hitting it?" In the evening the two girls came home. They carried only few potentilla roots. Then the people said: "To-morrow we will go to hunt. We shall recognize these youths." In the morning the people made themselves ready. They prepared their arrows. Then they went down to the water to hunt that something. They grew tired. All the time they were trying to hit it. Then the two youths were seen. A person said: "The two youths who nearly hit it are coming." It came in sight and

aegelö'xoax yaXi t'ai'nik. Q'antëwa qicë'mam? T's'é'kta tgu'lipXu'nà'yu,  
do it that something. Whence they come? Good youths. 1

gu'pēla le'qoaqë. Xà'pìX aqa wi iegò'ë'mam etaXi cha'ì'tan.  
Mush their hair. In the evening they again came home these virgins. 2

Iqa'kim iqa'qoqës: "Le! Qullite kq'ya ekëx èri egà'hat'au. Cà'xka  
He said blue-jay: "Le! Always nothing are those young virgins. They 3

aij ì'amaq aegelö'xoax yaXi t'ai'nik itkë'nuwa'i."  
Later on hit they will do it that something strange." 4

Lakt tgu'imaax iqe'eqelkel etaXi eqiu'lipX. À'koapot ì'amaq  
Four days they were seen those youths. Nearly hit 5

aegiłö'xoaX etaXi eqi'ulipX. È'taquinëmiX iô'qoya aqa wï'tax  
they did it those youths. The fifth sleep then again 6

igò'Xuitcu ta-ì'tci tël'Xam: "Ô, qa'mataq icë'të'mam ta-ù eqi'ulip?  
they talked together these people: "Oh, whence come these youths?" 7

Gawa'mesàm ét'xàka à'koapot ì'amaq iqe'ë'loX." Xà'pìX qa'kqo'ë'mamx  
Always nearly they hit it. In the evening they came home 8

cà'xka cha'ì'tan. Nò:1'max icë'të'kje'wula yaXi ik'em'ntan. Ïguo'X!  
In the evening they were seen these virgins. Little their load those potentilla roots. They said 9

ta-ì'tci tël'Xam: "Ôla aqè'xeluwa'lalam aqè'culi'qka qa'qò'qoqa  
those people: "To-mor-row they go to hunt they will be recognized whence 10

teqi'ulipXu'nà'yu."  
the youths." 11

Kawi'X oguXu'la'ñutek ta-ì'tci tël'Xam. T'ayà'nta tge'tunx  
Early they made themselves those people. Good they made them 12

tgá'qunatexa. Aqa wi itge'lxà tae-ì'tci tël'Xam. Aqa wi  
their arrows. Then again they went those people. Then again 13

aqixeluwa'lalamèntk yaXi t'ai'nik. Ta'ë'ì'gò'xoaX ta-ì'tci tël'Xam.  
They went to hunt that something. Tired became those people. 14

Ke'nunìwà tì'amaq iqe' xllo'lalamèntk. Aqa wi iqe'eqelkel etaXi  
Try hitting it they always did. Then again they were seen those 15

eqi'ulipX. Aqa ike'ë'mim tguö'lìX: "Aqa wi tìt'ìt etaXi eqi'ulipx.  
Youths. Then he said a person: "Then again come those youths. Visible 16

Cà'xka etaXi'xax ì'amaq aegelö'xoax etaXi eqi'ulipX." Lax  
They these nearly hit they do those youths." 17
the elder one shot. She nearly hit it. Then it came in sight again, and the younger one shot. 'Try! there stood her arrow. She had hit it. She said to her elder sister: 'Paddle!' and she paddled. They reached that thing; they speared it and put it into their canoe. The people tried to pursue them, but they left them all behind. They came down the river.

Now all the people were sorry because the two youths got the better of them. Blue-jay said to his chief: "Search for those two youths. Give them your children." He replied to Blue-jay: "Your advice is good." Now all the people came home. They were all sorry because they were conquered. "Where may those youths have come from who hit that strange thing?" When it turned one way, it looked red; then it looked green, then white. The girls had disappeared. In the evening they came home. They went to bed right away. In the morning Blue-jay went in. "Let! These girls," said Blue-jay. "See
how long they are sleeping. Certainly two men have been with them." Thus he spoke to the chief's daughters. The people talked together. They searched for those youths, but they did not find them. It grew dark. Then the girls brought to the house what they had caught. They placed it under their bed. They arose early. Their father was lying down. He was ashamed. He was wondering who might have hit that thing. His daughters went up to him. They had bathed and warmed themselves. The elder one said to her father: "Arise!" Their father arose. They said to him: "Go and bathe!" Then he went down to the water to bathe. He came back again. They said to their mother: "Give us a large good mat." They put the mat in the middle of the house. Then they took what they had caught and put it down in the middle of the house. There it was just like the sun. Blue-jay came in. He closed his eyes right away. That thing was shining. "I thought so," said Blue-jay: "our chief's daughters hit it." He went out. "Ah, don't you notice, our chief's daughters"
have hit that strange thing?" Then the people were called together. All of them were called. They cut that thing and distributed it. Its blood was distributed among the birds, and they all received a little red to put on their heads. They all received something. Some were painted green, others white, and others black. Only Blue-jay was given the best. Then he danced. He was glad, and said: "I am better than you; I have received the best." He showed it to the Clam, who took it and jumped out into the water. Blue-jay took a long stick. He struck downward with it and said: "Now that Clam is dead." The Clam made the water boil, and Blue-jay said: "He is dead." But Robin said: "Do you think he is dead? He is laughing at you." Then they took the excrements of that thing out of its belly and put them on Blue-jay. First he had received the best, but the Clam took it away from him.
Myth of the Coyote (told 1891)\(^1\)

When he had finished on this side of the river, he went up the river. He arrived up there. Then he and his younger brother, the Snake, went fishing salmon with their nets. They fished with their net, but did not catch anything. They went home. Coyote was angry; he defecated. "Why did those salmon disappear?" "Oh, that bandy-legged one. Do you think the custom is the same here? It is another country. These people speak another language. Untie your net, take out two meshes, and turn around the buoys." Coyote said: "You have told me enough." Thus he spoke to his excemments. He said to his brother, the Snake: "Quick! Let us untie it!" They untied the net and took out two meshes. Then they tied it again to the buoys. Then they finished. The following day they went to catch salmon.

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\(1\) Continuation of the Coyote myth told in "Chinook Texts" (bulletin of the Bureau of Ethnology), Washington, 1894, pp. 92-106.
They killed many. They came home. The Newt carried them up to the house on her back. Then they put them down, and cut them in the afternoon. They were roasted. Then they put the roasted salmon aside. On the following day they went fishing. They tried to fish, but they were unsuccessful. They went home. Coyote was angry. He defecated, and asked his excrements: "Why did those salmon disappear?" "Ah, you lean fellow. Do you think it is the same as down the river? This is a different country; these people speak another language. When you have killed salmon, and you come ashore, you must carry them to your house on your back yourself. Women are not allowed to carry them. You must carry all you have caught. Then you must cut them while you still have your belt on. Do not press the salmon's face. When you put them into the canoe, you must lay them on their backs." Coyote said: "You have told me enough."

On the following day they went to catch salmon and killed many. They went home and Coyote did in this manner: When he had killed a salmon, he put it into the canoe belly upward. They came ashore. As soon as they landed he went to take a large basket and carried the
salmon up. He carried up all he had caught. Then he took his knife and cut them all. They roasted them. Now they were done. Then they finished eating. They invited the people. They came to eat salmon and put aside what they had left over.

On the following day they went again to catch salmon. They tried to fish. The flood tide came and they had been unsuccessful. They went home. Coyote scolded. “Why do those salmon disappear?” “I told you, you lean fellow. Do you think it is the same as down the river? These people speak another language. When you have killed salmon, and you come home and you distribute them among the people, you must give each one a stick of roasted salmon. When there are many people in a family, you must give them two sticks. If any are left over, you must dry them right away. Do not dry them at ebb tide, but at low water. Extinguish your fire at once.” Coyote said: “You have told me enough.”

Early the next morning they went again to catch salmon. They laid their net. There were many in it. They put their whole net

cetc-eet. Iteta'ctuxum-klek taXi tgu'nat. Kanauxw' iteta'ctux
a large basket. He carried them much on his back. He carried them on his back. All

itex-leu.x. Ite' gelga ay'aqewiqe, igixekexe. Kanauxwe
inland, He took it his knife, it was cut. All

ite'tux de taXi tgu'nat. Itex-lekte. Ilxikhe'kst. Itea'loq
he cut them those salmon. They were roasted. They were finished

ili'txalemb. Ilgogu'xe'mam te'lXam iguxetxelentek. Itexetok
they are. They invited the people they came to eat. They put them up

taXi ilxikhe'tix. Itex. Ixexaxamwitatgeman. Ilexaxamwitatgeman.

Ke'nuwa ilxenawaitgexe, ac ittaxwetekox. Acuwat'ka. Itaxwetekox. They went fishing with their

Itex-xou. iixk'oelam. Kala'iku'ile igex' ita'lapas.
They went home. They came home. Coyote

Ite'ctuxatya: "Qategi' kaj igoxoua gi tgu'nat?" "Iame'elixam. He defeated: "Why nothing come those salmon?

gi qiot'xext. Amixoi'xan te'i kjotatq' qa'eqamix? Axelotita. This lean one. Do you think [int. the same as down the river? Another

atawawa tat'a-ite te'lXam. Ma'ni'x amutot'e na tgu'nat. Ma'ni'x amutot'e
their language those people. When you kill them salmon, their language those people. When you kill them

amXatk'oelama, ma'ni'x amentax'kamu te'lXam, te'xetema
you get home, when you distribute them among people, one to each
tqaxetxelama: ma'ni'x ta'gelateke ac'Xet gaixinaymex, aqa moket
their roasting spits; when many one family, then two

tqaxetxelama amantax'kama. Ma'ni'x atumxkjaetix'ita, na'ri
their roasting spits you give them to eat. When they are left over, at once

a'yaq aki'elak amoxo. Nact alxetax'kuna, aqa alaxce'ya aki'elak.
quick dry salmon do them. Not ebb tide, then low water dry salmon.

Ma'wi teXup amoxo am'e'tol. Ige'kim ita'lapas: "Kope't
At once extinguish do your fire." He said coyote: "Enough

aga mnxanenu'ltick. Kawa'x ilxexamwitatgeman. Ilxexamwitatgeman.
then you told me." Early they went fishing with their

They told their
into the canoe. Then they put the salmon into the canoe. They tried to lay the net again, but they did not catch anything. They went home. They came home. They roasted them at once and dried them at once. Then he defecated, and said: "Why did those salmon disappear?" His excrements scolded him. "I told you," they said to Coyote. "When you kill salmon, and you have laid your net for the first time and you put it back into your canoe, you must take it at the part where the two nets are tied together. That part you must put first into the canoe. You must lay all your salmon belly upward. When you lay your net, then you must stay in the canoe for a long time. Then you may lay your net again." Coyote said: "You have told me enough."

On the following morning they went to catch salmon. Their canoe was full of salmon. They went home. Coyote had his belt on. Then they were cut. He roasted all the salmon and gave much to the people up the river. When there were many in a family, he gave them three spits. When there were few, he gave them two spits. He fed
all the people of the upper part of the river. A little was left over and he dried it all. Now he knew all the tabus. Coyote said: "Thus shall be the tabus for all the generations of Indians. Even I got tired. No murderer shall eat salmon, no girl, no menstruating woman, no widower, nobody who prepares corpses for burial, and no woman who has just given birth to a child. It is forbidden. Even I got tired. When men work on their net and make a small mistake, they shall not catch anything. When a louse is on a net, the owner shall not catch anything."

<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
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<tbody>
<tr>
<td>1</td>
<td>A little only they left over. All dry salmon he made them.</td>
</tr>
<tr>
<td>2</td>
<td>Coyote: Thus shall be the tabus for all the generations of Indians. Even I became tired.</td>
</tr>
<tr>
<td>3</td>
<td>It is forbidden. Even I became tired.</td>
</tr>
<tr>
<td>4</td>
<td>Not she shall eat it a girl who is just menstruating, not she shall eat it a menstruating woman.</td>
</tr>
<tr>
<td>5</td>
<td>Not they shall eat it widowers and not she shall eat it widows.</td>
</tr>
<tr>
<td>6</td>
<td>They always catch. When they are on it shirt lice a net, they always catch those having the net.</td>
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B. A. E., Bull. 26—01—4
The people of mythical times were dying of hunger. They had only sagittaria-roots to eat. They had only small sagittaria-roots and skunk-cabbage and — roots and rush roots to eat. In the spring of the year the Salmon went up the river. They had first arrived with many companions. They went some distance. Then the Skunk-cabbage said: "At last my brother's son has arrived. If it had not been for me, your people would have been dead long ago." Then the Salmon said: "Who is that who is talking there?" "Oh, that is the Skunk-cabbage who is talking." "Let us go ashore." They went ashore and gave him one elkskin armor. They gave him five elk skins and put war clubs under his blanket, one on each side. They put two clubs under the blankets. Then they carried him inland and placed him among willows.

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**Igu'nat I'k'jané I**

**Salmon His Myth**

1. Iguxua'la-it wa'ló ts'akjá'neX. Tá'ema tsq'eme'mix. "They died of hunger the people of the myths. Only sagittaria-roots they ate them.
2. qa'toxe'no'xemx k'a lemju'xemx k'a le'qalpo k'a tsq'am'pepeú and small sagittaria-roots and skunk-cabbage and (a root) they ate it.
3. qa'toxe'no'xemx k'a lp'e'nax. Tsa'qoa-iX igë'xomX, aqa they ate it and rush-roots. The spring of the year it became, and
4. i'o'suwulX igu'nat. T'o'tsnX qayö'yamX igu'nat igu'petaliX. Igu'nat Ia'kjane. He went up the river. First he arrived the salmon many
5. ita'ge'wal. Qa'xpal qio'yam, aqa igë'kim e'qalpo: "Ko'axa ce'tiqa his companions. When he arrived, then said the skunk-cabbage: "At last
6. qayö'yamX ite'wulX. Që nae na'ka in'xoq làq qigöxo'la-it qaw he arrived my nephew. If not I had been, (then) had died
7. tmë'lXam. Ige'kin igu'nat: "Lán laXi a'koa la'o?" "A, e'qalpo your people." He said the salmon: "Who that thus talking?" "Ah, skunk-cabbage
8. yaXi a'kun iXö'la." "Axë'gela-iX, axë'gela-IX!" Ilxe'gela-IX. This one thus talking. "Let us go ashore, let us go ashore!" They went ashore,
9. Igë'lët e'xt igë'lëtë. Qo'ëmëm tge'luqëtë igë'lëtë. Iqa-igë'molX He was one elkskin and given five elkskin arms to him. It was put under his middle
10. aë'xt atë'mqjatkat aë'xt iqa-igë'molX igë'nat e'yaqë. Móket one club and one was put under his other one side his body. Two
11. ta'mqjal igë'igë'molX. Igë'yukët Ixe'leuX. Igöyö'tXamit k'a'teck willows in. clubs were put under his blanket. He was carried inland. He was put middle
12. ela'tkpa. 50
The Salmon and his people went on ascending the river. Then another person said: "At last my brother's son arrived, whose buttocks are full of maggots. If it had not been for me, your people would be dead." "Who is talking there?" said the Salmon. "Oh, your aunt, the Sagittaria-root." He put some small dentalia on her buttocks and gave her three woodchuck blankets. Then they left her. They went some distance.

Then another person said: "Oh, at last my brother's son has arrived, whose buttocks are full of maggots. If it had not been for me, all your people would be dead." The Salmon said: "Who is talking there?" "Oh, your aunt, the large Sagittaria-root." "Let us go ashore." He put large dentalia on her buttocks and gave her five woodchuck blankets. He placed her in the mud.

Then they continued going up the river. They had gone some distance. Another person spoke: "Oh, at last my brother's son has arrived, whose buttocks are full of maggots. If it had not been for me, all your people would be dead." "Who is talking there?" "Oh, your uncle, the Rush-root." "Let us go ashore," said the Salmon. They
gave him an elkskin shirt and put feather ornaments on his head. He put him into a swamp. Then they continued going up the river.

They went some distance, and another person spoke: "Oh, at last my brother's son arrived, whose buttocks are full of maggots. If it had not been for me, all your people would be dead." "Who is talking there? Let us go ashore." "Oh, your uncle, the —— is talking." They gave him five raccoon blankets and placed him on the bank of the river.

Then they met a canoe. The Salmon said: "Ask the people in that canoe." There were three people in the canoe. A man was in the stern, a woman in the middle of the canoe. She said: "—-" The Salmon replied: "What does that woman say?" And the man in the stern of the canoe answered: "Oh, she said: 'They went up with the flood tide and arrived at the Cascades; they came down again with the ebb tide.' "Stop the canoe. Why does she lie? How do the people who go up to the rapids come back?" They stopped them. The

"Ax̱e'gela-iX," iq̱e'kin iqu'nat. Ig̱it'e eXt ig̱e'huqt'e. Tia'k'eeckela
"Let us go ashore!" said the salmon. It was put on a elkskin A feather head aXt on to him, shirt, ornament

iqt'e'lox. Iq̱it'xemitan iuxt'men eC'lxpa.
wа was put on He was placed soft ground in.

cuwa wi iṯo'suwulX. Q̱a'xpa iḻo'yam aqa wit'ax iLe'xatke
Then again they went up the When they arrived then again he spoke river.

IgoaLe'iX: "Koala ctc'aqa qa'yȯ'yanx itc̱o'wulX iⁿpóte g̱i'yanmaa.
a person: "At last he arrived my nephew his anus having mag- got.

Qa náktx nait'ka ime'xóx ugoaLe'iX, pán qigóXu'a'ta-it tmc̱iXam." Il' not 1 I had been 1 person, (then) had died your people.

"Ax̱e'gela-iX. ta'ín taXi i'kua lXo'la?" "Á, tqa'nápenpeu imc̱émot
"Let us go ashore. Who that thus talking?" "Ah, (a foot) your neckle

YaXi ák'kua ix'ôla." Quiném ig̱e'telé tqa nópoaque. Qulá'etemitan that thus talking. Five were put on raccoon. They went to place him blankets.

tkm̱a'epa.

Aqa iḻo'suwulX c̱a'xaliX. Ig̱atap iḻo'wóx ike'nim. Ig̱e'kin
Then they went up the up. When they did it a canoe. He said river.

Iqu'nat: "Amegiqué'ntexóguña yaXi ike'nim." T'a̱k'atónikc ta-átcí
"Ask them that canoe." Three in the canoe those
té'lXam. Le'kula Le'géyamit. Iḻe'xalte'c̱aXi ká'teak nágu:t people.

A man in the stern. He spoke that middle being in the canoe;

"Laq̱a'la̱kwáa', laq̱amó'c̱amúc, laq̱apa wapawa." Ig̱e'kin
He said

Iqu'nat: "Qa igilxoxo'la wuXi aqáge'ilak?" Iḻe'kímc̱aXi tauXam the salmon: "What does she say that woman?" He said

Le'géyamit: "Á, ax̱a'XLal, iḻo'wítwel, aqa iḻo'suwulX. iḻo'yam
the one in the one in the that canoe. Then they went up then they ar-rived at

iké'catek, aqa igilxe'takua, aqa wi iḻe'sto. "Lq̱ upright nege'lxoxo'iX.
tne Cascades, then the waters re- then they went then returned, turned, down the river.

Qá'teqé iḻé'me'nuxut tiq̱extx? Qants'iX pó nuXata'kam ta-átcí
Why then How many if they return then
Flounder was in the bow of the canoe. They took him by his head and twisted it so that his face was turned around and his mouth stood crosswise. They took hold of the Crow and pulled her head; her face was turned around. They took Blue-jay; they pulled him and twisted his neck; his face was turned around. They said to them: "How do people return who go to the Cascades?"

They left them. "Future generations shall always need five days to get to the Cascades."

\[
\begin{align*}
\text{Ike'catck } & \text{ qte'x?} \quad \text{Iqjup } \text{ iqe'\text{xoxiX.} } \text{ Iqlge'qoam. } \text{ A'kjamitX} \\
\text{Cascades } & \text{ going?} \quad \text{stop} \quad \text{it was done.} \quad \text{They came to them, in the bow of the canoe} \\
\text{apkoe'X. } & \text{ Iqe'gelga } \text{ itca'qakcatak. Iqayilctk. E'wa } \text{ ietikte'qoxuitiX} \\
\text{the flounder.} & \text{it was taken} \quad \text{her head.} \quad \text{She was twisted.} \quad \text{Thus they turned it round} \\
\text{sgaxoxt. } & \text{E'wa } \text{ iute'qlo-it } \text{ itca'keXat. Iqage'gelga } \text{ atja'ntsa.} \\
\text{her face.} & \text{Thus it became crosswise} \quad \text{her mouth.} \quad \text{She was taken} \quad \text{the crow.} \\
\text{IqanXukt, } & \text{ ietikte'qoxuitiX } \text{ sgaxoxt. } \text{Iqage'gelga } \text{ iqe'sqes.} \\
\text{she was pulled at} & \text{they turned it round} \quad \text{her face.} \quad \text{He was taken} \quad \text{blue-jay.} \\
\text{IqanXukt, } & \text{ iqayilctk } \text{ iatuk. Ietikte'qoxuitiX } \text{ s'axoxt.} \\
\text{he was pulled at} & \text{it was twisted} \quad \text{his neck.} \quad \text{They turned it round} \quad \text{his face.} \\
\text{IqlXLam: } & \text{ "Qanteix po } \text{ nuXuat\text{keam }ike'catck } \text{ qte'x."} \\
\text{They were told: } & \text{ "How many if they return Cascades going."} \\
\text{Iqlgelqqlq. } & \text{ "AhuXumapa'ya te'Xam qo'inemiX atilqo'ya yaXlitX,} \\
\text{they were left. } & \text{ "Generations of people five times they shall go there,} \\
\text{teXua atgu'yama } & \text{ then they shall arrive at} \quad \text{Cascades."}
\end{align*}
\]
Myth of the Salmon. II (told 1894)

The Spring Salmon went up the river for the first time. A person was standing there. When he came past, he said: “Oh, at last my nephew has arrived, whose buttocks are full of maggots. If it had not been for me, all your people would be dead.” “Who is that who is talking there?” “Your uncle, the Skunk-cabbage, is talking there.” “Quick, go ashore!” The Salmon went ashore and put an elkskin armor on him. He put five elkskin armors onto the Skunk-cabbage and one club under each side of the blanket. He carried him up from the water and placed him among willows.

He continued going up the river. A woman was standing there. “Oh, at last my nephew has arrived, whose buttocks are full of maggots. If it had not been for me, all your people would be dead.”

Igû'nat Iâ'kianê. II

The Spring Salmon. His Myth

1. Iô'suwulXt igû'nat. Tô'tsmîX igitê'mam ka iô'suwulXt. Aqa
   He went up the spring salmon. A little he arrived and he went up. Then

2. Iô'tXû'la lgoalê'îx. "Koala ete'a'qa qayô'yanx ite'wilX iâ'pute there stood a person. "At last he arrived my nephew his anus having maggots. If not I, I had been "I person, (then) had died

3. goa'yamoa. Qê nêkêtx naika inê'xôx ngaolê'îx, pân qigôXuâ'la-it
   your relatives." He said: "Who that thus talking?" "Ah, your uncle

4. tmê'îxam. Igê'kim: "lân laXi a'koq taô'la?" "A, imê'mut this skunk-cabbage that talks." "Quick go ashore!" He landed

5. iâ'Xaue e'qalpo yaXi taô'la." "A'yaq amaxê'gela-iX. Iyaqêlôx this skunk-cabbage

6. igû'nat. Igê'lte igê'luqtê, goînem igê'luqtê igê'lte e'qalpo.
   The salmon. It was put an elkskin five elkskin armors were put the skunk-cabbage onto him, armors,

7. Iqa-igê'môlX atâ'muqjal, ë'nya ë'yaxo kada ë'nya ë'yaxo agôn
   It was put under his a club, one side here and other side here more

8. a'tXt atâ'muqjal. Iqê'yukl lxe'leuX. Iqeyô'tXamit kâ'itcak
   Iqeyo'tXam it was carried inland. He was put in middle

   This willows in.

10. Aqa wi ilô'suwulXt. Aqa wi igê'lqelkel lqagê'ëlak lôtXuë'la.
   Then again he went up. Then again she was seen a woman stood there.

11. "Koala ete'a'qa qayô'yanx ite'tkêë iâ'potc goa'yamoa. Qê nêkêtx
   "At last he arrived my nephew his anus having maggots. If not

12. naïka inê'xôx ngaolê'îx, pân qigôXuâ'la-it tmê'îxam. Igê'kim:
   I had been "I person, (then) had died your relatives." He said:

54
it who is talking there?" "Oh, your aunt, the small Sagittaria-root."
"Quick, let us go ashore!" They put onto her a deerskin blanket
and put small dentalia onto her buttocks. "Later on they will buy
you for small dentalia." He carried her inland and put her in the mud.
Then they continued going up the river. Again he saw a person. "Oh,
at last my nephew has arrived, whose buttocks are full of maggots.
If it had not been for me, all your people would be dead." "Quick,
go ashore!" The Salmon continued: "Who is it who is talking there?"
"Your uncle the Rush-root is talking." He put buckskins onto him.
They went up again. Then another person was seen. "Oh, at last
my nephew has arrived, whose buttocks are full of maggots. If it had
not been for me, all your people would be dead." The Salmon said:
"Who is talking there?" "Ah, the Indian potato is talking." "Quick,
let us go up!" They landed and put a woodchuck blanket onto her.
They gave her three woodchuck blankets and put long dentalia onto

---

"län laXi â'kãoa lxó'la?' "Â a'xka amé'lak alemqú'nax."
"Who that thus talking?" "Ah, she your aunt small Sagittaria-root."
Aqa: "A'yaq lxé'gela-IX." Iqé'elxi czà'IX, nákët iqé'talti
Thus: "Quick we will go ashore." It was put a double deerskin
onto her skin blanket, two were put onto her
tplâ'IX. Iqálqúmita akupkún'p icë'totspa. "Â'liq aqemîmélê'lena,
deerskin it was put on small dentalia her anus at. "Later on you will be bought,
her
ikupkún'p amlxâ'la aqemîtXa'mâ'la'na. Iqó'kla lxé'kuX
small dentalia will be put up for you will be exchanged for them; she was car-
ried
Iqóla'etamit. mud to. She was put down.
Aqa wi lô'swulkX. Aqa wi iqe'iyelkel lgóalxIX:
Then again he went up. Then again he was seen a person;
"Koala cëña'qa qayó'yanx itë'wilX lá'pûte goa'yamo. Që nêktx
"At last he arrived my nephew his anus having maggots. If not
nâ'kë iné'xôx ngóalxIX, pûn qigólxu'ta-it tma'ëXam. Iqé'kim
I had been a person, (then) had died your relatives."
He said
igu'nat: "län laXi â'kua lxó'la?' "Â yâ'xka inë'mût ipe'naxal
the salmon: "Who that thus talking?" "Ah he your uncle Rush-root
yâxi â'kua îxô'la." Iqé'elte aqë'qeq. Mákët iqe'teltë tsqë'quks.
that thus talking." It was put a buckskin. Two were put onto him
Aqa wiitxâ ilô'swulkX. Aqa wi lgó'max iqe'iyelkel lgóalxIX:
Then again he went up. Then again one more he was seen a person:
"Koala cëña'qa qayó'yanx itë'kên, lá'pûte goa'yamó. Që nêktx
"At last he came my nephew, his anus having maggots. If not
nâ'kë iné'xôx ngóalxIX, pûn qigólxu'ta-it tme'ëXam. Iqé'kim
I had been a person, (then) had died your relatives."
He said
igu'nat: "lân laXi â'kua lxó'la?' "Â—y—â'xka amé'lak
the salmon: "Who that thus talking?" "Ah, she your aunt
atsqemîmélX â'kua axô'la." "A'yaq a'xkâ'xela." Aqa
then potato thus talk." "Quick let us land."
Ilxé'gela-IX. Iqé'elte qül'â'la. lon tqu'â'max iqe'teltë.
they landed. It was put onto woodchuck Three woodchuck
blankets were put onto her.
Iqálqúmita iqe'wèkè'le. Iqé'potêp amlxâ'la. Iqálqúmit.
It was put onto long dentalia. Her anus at they were put.
"Manê'x

---
her buttocks. "You will be bought for long dentalia and for wood-
chuck blankets." Then she was placed in the mud.

They went on again. They went a long distance and found a per-
son. "Oh, at last my nephew has arrived, whose buttocks are full of
maggots. If it had not been for me, all your people would be dead."
"Who is talking there?" said the Salmon. They gave him five rac-
coon blankets and placed him near the water.

Then they went up again. They went far up the river. They came
to St Helens. There they saw a canoe coming down the river. The
canoes came near. Ah, Blue-jay and the Crow were in it, and the
Flounder in the bow of the canoe. They were asked: "Where do
you come from?" They did not reply. They were asked a second
time. Then the Crow answered and said: "——" The Salmon
said: "What does she say?" One person said: "She said she
went up with the flood tide and they came to Cascades. Then with the ebb
tide they went down the river." "Hal! the Crow is lying! No canoe
ever came back from Cascades (in one day). It takes five to go and come back from Cascades. Let us put our canoe alongside of theirs." Then they went alongside their canoe. They took Blue-jay, pulled his head, and twisted his face. They took the Crow, pulled her head, and twisted her face backward. They took the Flounder, who was in the bow of the canoe. They put her mouth crosswise. "Later generations shall never come back from Cascades in one day." Blue-jay was thrown inland and the Crow was thrown inland. "Crow shall be your name; you shall not talk the Wasko language." The Flounder was thrown into the water and was told: "Go down the river to the beach, and lie down flat. Your name shall be Flounder."

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adat'antsa. Nict qa'ntsliX nIXta'kuax ik'enim ik'e'catokepa. 1
the crow, Never returns a canoe Cascades from.
QuinumiX qayopo'ix ik'enim qayosumuXemX, tXe'na qiyoyam 2
Five sleeps a canoe Five goes up, then it arrives at
ik'e'catoke. A'yaq, alge'laqumela." Aqa ilge'laqumela iqe'sqes. 3
Cascades, quick let us go alongside their Then they went alongside Blue-jay.
canoe." Iqte'nuxkte iqe'sqes. E'wa ietikte'q0XultiX s'axost. Iq'gelga 4
He was taken at blue-jay. Thus they twisted his face. She was taken
at;a'ntsia. Iqla'nuxkte. Ietikte'q0XultiX sga'xost. Iqla'nuxkte. 5
the crow, she was taken at her They twisted her head.
apk'e'cX a'k'amitz. Ewa' iuknalaitx'it ite'k'e'cato. "Alxo'a'xa 6
the flounder in the bow of Thus he put it cross-
te'lxoXu naect qa'ntsliX ahuXoat'a koa eXt we'kaoa ik'e'catokepa. ways.
people never they shall return one day Cascades from.
Iqe'xema iqe'sqes lex'leuaX. Ilo'ko'iqaxemata dat'antsa lex'leua. 7
she was thrown inland. There she was the crow inland.
"A'ntsia ime'xalenu, nect qa'ntsliX luxolet'met amxeltea'ya." 8
"Crow your name, never Wasko language you shall speak it."
Iqale'maX apke'cX. iqi'lxoX ampe'cX; "Me'ya qa'equmitiX 9
she was thrown the flounder, she was told the flounder: "Go down the river
lxamila'lEq. Amsi'qoinu'yaXutiX. Apke'cX ime'xalenu." 10
beach to. You shall lie down flat. Flounder your name." 11
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Myth of the Elk (Told 1894)

There were five brothers. One day the eldest said: "I shall go out to-morrow and look for people." "Do as you like," said the younger brothers. He arose early, took his arrows and went. He went far. Then he saw a house. He reached it and opened the door. There was an old man on his bed. "O, grandson," he said; "you have come at last. I am starving. There are many elks here; [kill some] and leave me some food [before you go on]." "All right; I shall leave some food for you," said he. Then he went. [The old man] said to him: "Stand here." He stood there. Then a person shouted: "It is coming!" He saw an elk. He shot at it and shot at it again. Then the elk jumped at him and devoured him. The elk took off its skin. It was that old man who had become an elk. It grew dark, and [the eldest brother] did not come home.

Im'olak I'a'kiané

The Elk His Myth

1. Lxelá'i'tix iqu'mumikc. Aqa igé'k-im yaXi ixgé'qunq: "Óla
   There were five men. Then he said that the eldest one: "To
   aqa nó'ya ewata'. Antó'naxlamá te'l'x'am." "Mai'ka é'menxte."
   then I shall there. I shall go to look for
   itgi'ol'Xam ti'a'munXikc. Kwá'ix: aqa igixe'laték. Ite'k'uiqa
   itgi'ol'Xam ti'a'munXikc. Kawi'x: aqa igixelaték. Ite'k'uiqa
   3. they said to
   ti'qamatex. Aqa ió'ya; ió'ya. Kela'ix: ió'ya. Aqa itcó'quikel
   his arrows. Then he went; he went. Far he went; Then he saw it
   tqi'te. Iteguú'quim ta'Xi tqi'te. Ite'a-ix'é'laqtl'x. Aqa tóxt
   a house. He reached it that house. He opened the door. Then there
   luje'yo'ó't itl'ixamepa. "Ó, qa'c, imë'manu. Aqa wa'lo
   an old man
   inó'maqt. Li'i'pela imó'lakemaX gipá'tix'. Amenelgé'tatke.
   7. I die. Many
eels here. You shall leave food for me.
   "Ooa't ayamelgé'tatkeu; ite'o'ol'Xam. Aqa ió'ya. Itegi'o'lxam:
   "All right. I shall leave food for you," he said to him. Then he went. He said to him:
   "Gipá'tix' amó'tXuita." Aqa ió'tXuit gépa'. Igalxé'íqamX
   9. "Here
stand." Thus he stood there. He shouted
   Igualé'í'l'x: "Aa, yaXi io'tt'á!" Ite'qá'qikel imó'lak íi't.
a person: "Ah, that is coming!" He saw it an elk came.
   I'a'maq ite'elx. Wë't'ax i'a'maq ite'elx. Ite'k'ínxemá yaXi
   Shooting it he did it. Again shooting it he did it. It jumped at him that
   11. elk. Ah, then he was devoured. That person. Then it took it off
   imó'lak. Aa, aqa igé'l'wulq yaXi igualé'l'x. Aqa iteixé'i'ma
   Imó'lak. Aa, then he was devoured. That person. Then it took it off
   iá'lcite yaXi imó'lak. Qóct ia'Xka yaXi igé'yó'ó't yaXi imó'lak
   its clothing that elk. Behold! he that old man that elk
   igé'xóx. Igo'póden. Náget igix'k'umá'man.
   14. became. It got dark. Not he came home.
Then said the [next] younger brother: "I will go to-morrow and look for our elder brother." It became day. Then he took his arrows and went. He went far. He saw a house and reached it. There was an old man. [He said:] "O, grandson; you have come at last. Your elder brother was here. Look at the elk skin which he left here for me. He slept here. Many women went picking berries, and he went to look for them. I wish you would also leave some food for me before you go away. There are many elk near by here." [The young man] said: "I shall leave some food for you." Then they two went inland. [The old man] said: "Stand here." He stood there. After a little while a person shouted: "Ah, an elk is coming there!" He saw an elk coming. He shot at it and shot at it again. Twice he shot at it. Then the elk jumped at him and devoured him. The old man took off the [elk] skin and went home. He carried his skin on his back.

Now three brothers remained. The next one said: "To-morrow I
shall look for our two elder brothers.” “Do as you like,” said his younger brothers. He arose early and made himself ready. He took his arrows and went far away. He saw a house. He thought: “Oh, my brothers are probably at this house.” He went [on] and arrived at that house. He opened the door. There was an old man. He entered. Then the old man said: “O, grandson; you have come at last. [Your brothers] left this elk skin for me. They went to the place where the women are picking berries. You also shall leave food for me. I always try to shoot elk, but I cannot kill them.” “All right” [said the young man], “I shall leave food for you here.” Then they went inland. [The old man] said: “Stand here.” He stood there. Then a person shouted: “Ah, an elk is coming!” He looked: an elk was coming. He shot at it; he shot at it again. Then it jumped at him. Then it devoured him right there. [The old man] took off his [elk] skin and carried it back home, where he dried his skin.

1. yaXi igō'n iXa't; “O'la aqa antonaxta elxalXa.”
2. “Ma'ika č'inemxte, igicōlXam nXamXa, KawyX igicēlakte.
3. “You your mind,” they two said his two younger. Early he arose.
4. He made himself ready. He took them his arrows. He went, far he went.
5. Heq'iquékal tqu'lé. IgílóXom-it: “O, gōpā cí'kelXt ček'Xax taXi
6. He saw a house. He thought: “Oh, there are two elder is to him.
7. tqu'Lépá, loyá'4: ió'yam ta'Xi tqu'Lépá. Ite-ixe'laqaxiX: Aqa
8. Many women always pick berries there they two and also went;
9. ma'ika aménélge'tatke. Iqílqela imólékenaX kē'nule jā'numq
10. you leave food for me. Many elk try shooting them
11. qa'nolóXomX, niéct qa ió'méqtx. ItecílXam: “Qoáit;
12. I always do, not anyhow dead.” He said to him: “All right;
14. I shall leave food for you.” Then they two went He said to him: “Here stand.”
15. lo'iXuit gōpā. Aqa igčéllona lqoatéX: “Ā, aqa yaXi ió'itt
16. He stood there. Then shouted a person: “Ah, then that comes
17. imól'ax.” Iqé'llkkt, imól'ax ité'X. Lā'maq ité'lxax. Wé'txax
18. He looked, an elk came. Shooting it he did it. Again
19. lā'maq ité'lxax. Aqa ité'kepkenp. Gpā'2 aqa igc'éwux yaxi
20. shooting it he did it. Then it jumped at him. There then he was de
21. igcál'X, lā'q itó'yux yaxi lā'paskwal. Ite'iystx; igé'X'mun.
22. person. Take off he did it that his skin. He carried it he went home;
23. Iqex'cémít lā'paskwal.
24. He dried it his skin.
Now two [brothers] remained; three were killed. Then one of them said again: "To-morrow I shall go. I shall look for our elder brothers." He arose early. Then he took his arrows and went. He went far and saw a house. He thought: "Oh, here are my elder brothers." He went [on] and arrived at that house. He opened the door. There was an old man. He entered. [The old man] said: "O, grandson; you have come at last. Your elder brothers are near by. They left me this elk skin. You must also leave some food for me."

[The young man] said: "All right; I shall leave food for you." Then they went inland. [The old man] said: "Stand here." And after a little while a person shouted: "Ah, an elk is coming!" He looked; an elk was coming. He shot at it; he shot at it again. Then it jumped at him and devoured him right there. Then the old man took off that skin and carried it home.

Now one only remained. Only the youngest brother remained. Then he made arrows and arrowpoints. The boy's grandmother was

Aqa smókst ictu'ko'etix’t; aqa ló'í'ko aqí'ítína. Aqa wi

Then two remained; then three were killed. Then again

igé'k'tén yaXi iXá't: "O'la aqa mait-anö'ya. Anó'mátxama

he said that one: "To, then I also shall go. I shall go and look

l'ít'xalXtce.” Kawi'x' aqa igíxe'latck. Itè'k'uíga ti'qí'xamante.X.

our two selves; elder Early then he arose. He took him

Aqa ló'ýa. ló'ýa; kë'lx' ló'ýa. Itè'k'quíkel tó'qí': Igí'xliXox-it;

brothers." Then he went. He went. for he went. He saw it a house. He thought:

Ö, kópa' lëkx LE'kélXtce. Ló'ýa. Ló'ýam tá'Xi tó'qí'pa.

Oh, there are my elder brothers. He went. He arrived that house at.

Itcé'ixe'laq'ilix’. LóXt lëqeyö'qt, lí'ćkupq. "Ö, intë'manl;

He opened the door. There was old man. He entered. "Oh, you came indeed,

qa'c'o. Gipá' lë'xax qóa'préx LE'mélXtce. YaXi' itgü'emátatke

while qa'co. Itqo'pix" Aqa lëqí'kát

grandson, here are your elder brothers. This they left for me

imó'läk itá'pqjwakal, kà wà mait'ku amë'telgátatke." itè'ó'tlxam.

eel. [The brothers] said: "AQA itó'pqjwakal, kà wà mait'ku amë'telgátatke." itè'ó'tlxam.

He said to him: "All right; I shall leave food for you.

"Gipá' me't'Xút. As nó'lí'x, aqa iلغë'tóma iغوë'télX: "Àt,

"Here stand." As nó'lí'x, aqa iلغë'tóma iغوë'télX: "Àt,

yaXi itó'itqimó'läk." Igé'kiket, aqa itó'yt yaXi imó'läk. Já'maq

"Ah, yaXi itó'itqimó'läk." Igé'kiket, aqa itó'yt yaXi imó'läk. Já'maq

that comes the elk." He looked, then came "that elk. Shooting it

ité'lx, wítxaq iılmó'läk ité'lx. Aqa ité'ke'këblen. Göpa' iلغë'wulq

he did it, again shooting it he did it. Then it jumped at him. There he devoured

yaXi iغوë'télX. làqo iلغë'lx yaXi i puesto yaXi iغوë'télX.

that person. Take off he did it "that his skin that old man

Itè'yuctx, iلغë'lxma.

He carried it on his back.

Aqa !Xá'tka iلغë'lxma'itX. Hà'ma ilá'maX iلغë'lxma'itX. Aqa

Then one only remained. He alone their younger remained. Then

ité'tux tó'qí'mate.X. Itè'yux iلغë'lxma, tó'qí'mate.X tó'k'jélXtce.

he made arrows. He made arrowpoints, arrows their arrowpoints.
then [also]. Then he broke the arrowpoints to pieces and threw them into the fire. He said to his grandmother: "Stand there." The old woman stood there and shook herself [standing] over the fire. Then the arrowpoints which were thrown into the fire were transformed into a dog. Then the boy said to his grandmother: "Turn into a crow and help me." At night he dreamed that a person spoke to him: "Your brothers were killed by a monster. Do you think it is an elk? It is a monster. When you go there, scratch the fat of the dried elk skin." Early in the morning he made himself ready. He cried. He went with his dog. He saw a house and thought: "That is the monster's house." He went [on] and arrived at that house. He opened the door. There was an old man who said: "O, grandson; you have come at last! My grandson has a dog made of flint." Then [the boy] became afraid. [The old man] said: "Your brothers have gone to where the women are singing. They left me this elk." Then [the boy] scratched the fat.

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1. ÖXi ay'à'k'ic' yaXi ikà'skas. Lumë'më'nilëmen Itë'yuX yaXi
   There was that boy. Broken he made those arrowpoints.

2. Aqa igitë'llXcn. Itë'yuX ay'à'k'ic':
   AQA igitë'llXcn. AQA itë'yuX ay'à'k'ic':

3. "Me'tXuit gip'à.": Igo'tXuit; aqa tó' to igà'xux a'tcrépa agjev'vötqt.
   "Me'tXuit gip'à." Igo'tXuit; aqa tó' to igà'xux a'tcrépa agjev'vötqt.

4. Aqa ìk'yó'tk'öt ile'xox yaXi igixë'lëgëlx ìgë'lXcn. Aqa itë'yuX.
   Then a dog became that thrown into fire arrowpoints. Then he said to her wuX ay'à'k'ic': "O, mi't'à'ntsua amhà'xuò. Amèngèlë'cëgam." AQA

5. That his grand- that FIRE.
   Then his grand- FIRE that FIRE.

6. ÊgiXgë'qawaqa Xà'piX. ÊgiXgë'lXcn lgonè'lX: "Igà'qà'tena
   IcgiXgë'qawaqa Xà'piX. ÊgiXgë'lXcn lgonè'lX: "Igà'qà'tena

7. ÊgiXgë'lXcn lgonè'lena Amèxò'xun â tei imo'lak?
   ÊgiXgë'lXcn lgonè'lena Amèxò'xun â tei imo'lak?

8. ÊgiXgë'lXcn lgonè'lena Amèxò'xun tei imo'lak? 
   Amèxò'xun tei imo'lak?

9. Then scratch do it that its fat." Early, then he made himself ready.

10. Iqo'votq. Aqa iò' yà'ya. Kàa lià'k'ënt'kût icò'ya. icò'ya.
    Iqo'votq. Aqa iò' yà'ya. Kàa lià'k'ënt'kût icò'ya. icò'ya.

11. Êito'që'kîel tuqè'lè. Aqa igiXò'xuà'n itaXì'yaX tò'vàql yaXi
    Ito'që'kîel tuqè'lè. Aqa igiXò'xuà'n itaXì'yaX tò'vàql yaXi

12. AQA igiXò'xuà'n itaXì'yaX tò'vàql yaXi
    AQA igiXò'xuà'n itaXì'yaX tò'vàql yaXi

13. Ito'që'kîel tuqè'lè. Aqa igiXò'xuà'n itaXì'yaX tò'vàql yaXi
    AQA igiXò'xuà'n itaXì'yaX tò'vàql yaXi

14. Ito'që'kîel tuqè'lè. Aqa igiXò'xuà'n itaXì'yaX tò'vàql yaXi
    AQA igiXò'xuà'n itaXì'yaX tò'vàql yaXi

15. Lqë'vù'qè't. "O, giu'cö, intë'mamul." ÊgiXgë'lXcn. "O, lià'k'ënt'kût
    Lqë'vù'qè't. "O, giu'cö, intë'mamul." ÊgiXgë'lXcn. "O, lià'k'ënt'kût

16. Lqë'vù'qè't. "O, giu'cö, intë'mamul." ÊgiXgë'lXcn. "O, lià'k'ënt'kût
    Lqë'vù'qè't. "O, giu'cö, intë'mamul." ÊgiXgë'lXcn. "O, lià'k'ënt'kût

17. Lqë'vù'qè't. "O, giu'cö, intë'mamul." ÊgiXgë'lXcn. "O, lià'k'ënt'kût
    Lqë'vù'qè't. "O, giu'cö, intë'mamul." ÊgiXgë'lXcn. "O, lià'k'ënt'kût
of that elk skin. The old man gave a sudden start [because it pained him]. Once more he scratched the fat. The old man gave again a sudden start. He said: "The elk and myself have one skin in common." He said: "You shall leave me some elk before you leave." [The boy] said: "All right; I shall leave [some food] for you. I will go out first." Then he went out with his dog. Then the youth made five lakes. He said to his dog: "Beware! Keep up your courage! The monster will devour us!" He had five quivers full of arrows. He placed one quiver near each lake. Then he re-entered the house. The old man said: "Come! Let us go inland and hunt elks!" They went inland. [The old man] said: "Stand here." The youth stood there. Then the old man shouted: "Ah, here it is coming!" The youth looked, and, indeed, an elk came. He shot, shot, shot, and shot at it all day long. Then he finished his arrows. He went to one lake and, took one of his quivers. Then he shot, shot, shot, and shot at it,
until he finished his arrows. He jumped into the lake. Then the monster drank all the water in the lake. [The youth] ran to another lake. He took the next quiverful of arrows. Again he shot, shot, shot, and shot at it, until he finished his arrows. His dog helped him. Then the youth jumped again into a lake. Again the monster drank all the water in that lake. Again the youth ran to another lake. He took the next quiverful of arrows. Then he shot at it again. He finished his arrows, and again he jumped into a lake. When he had finished his arrows, he jumped into the lake and dived with his dog. Again the monster drank all the water in the lake. There, in the

1. ti'a'qamateX eXt ita'q'êtsxô. Aqa wi'ta'x ti'a'maq itete'lûx, his arrows one their quiver. Then again shooting it he did it with them.
2. ti'a'maq itete'lûx, ti'a'maq itete'lûx, ti'a'maq itete'lûx, Iguxoa'Xun. shooting it he did it with shooting it he did it with with him them. Again he finished them
3. ti'a'qamateX. Ite'sôpena ikakjô'titXpa. Ite'lo'qmect yaXi his lake into. He jumped into it. ran in.
4. Igex'en aXi iteu'qa ikakjô'titX le'îacq. Ite'lo'Xun ka'nauwe. itci'sopEna his lake. He finished it all.
5. Igé'kta wi'uta igô'n ikakjô'titX. Aqa wi ite'k'uíga ti'a'qamateX
   He ran again other lake. Then again he took them his arrows.
6. eXt ti'a'q'êtsxô. Aqa wi ti'a'maq itete'lûx, ti'a'maq itete'lûx, one their quiver. Then again shooting it he did it with shooting it he did it with with them them.
7. ti'a'maq itete'lûx. ti'a'maq itete'lûx. Iguxoa'Xun ti'a'qamateX. shooting it he did it with shooting it he did it with with them them. Again he finished them his arrows.
8. Ige'kîke'cgraf. Lâ'k'jutkjut. Aqa wi ite'sôpena ikakjô'titXpa
   It helped him his dog. Then again he jumped lake into.
9. yaXi igu'lipX. Aqa wi ite'lo'qmec yaXi igex'en aXi ikakjô'titX
   that youth. That again he drank it that monster the lake
10. le'îacq. Kanauwe' itelo'Xun. Aqa wi igé'kta yaXi igu'lipX
    (water) All he finished it. Then again he ran that youth
    being in it.
11. igô'n ikakjô'titX. Aqa wi ite'k'uíga eXt ita'q'êtsxô ti'a'qamateX
    another lake. Then again he took them one their quiver their arrows.
12. Aqa wi ti'a'maq itete'lûx. Kanauwe' igu'Xoa'Xun ti'a'qamateX.
   Then again shooting it he did it with All he finished them his arrows.
13. Aqa wi ite'sôpena ikakjô'titXpa. Aqa wi ite'lo'qumuq igex'en aXi
   Then again he jumped lake into. Then again it drank the monster
14. ka'nauwe' ta'Xi iteu'qa ikakjô'titX le'îasq. Aqa wi igê'kta
   that youth. One more lake. Then again he ran
15. yaXi igu'lipX, igô'na ikakjô'titX. Aqa wi ite'k'uíga eXt
   all that water lake being in it. Then again he ran
16. their quiver his arrows. Then again shooting he did it with All with they them.
17. ti'a'qamateX. Aqa wi ti'a'maq itete'lûx. Kanauwe'2
   their quiver his arrows. Then again shooting he did it with All with them them.
18. Aqa wi ite'sôpena ikakjô'titXpa. Aqa wi ite'lo'qmec igex'en aXi
   that youth. One more lake. Then again he ran
19. le'îasq. Gopa' la'ktix' aqa igê'wauq ikâ'k'jutkjut. Aqa
   the lake (the water) being in it. Then the fourth then it was de-
fourth lake, the monster devoured the dog. Then he ran into another lake. He took his arrows and shot at it. "Ieh!" the monster said; "you can not devour me. I shall devour both of you." The youth shot all his arrows; then he jumped into the water. He had a small knife. Then the monster devoured him, saying, "I told you that you could not devour me."

[Meanwhile] the Crow was sitting on top of a spruce tree [and sung]:

"Make light, light, light, light! Grandchild light, grandchild light; Grandchild light, grandchild light!"

Then the monster said to the Crow: "I wish you were down here, that I might devour you." Then the youth cut the monster below its heart. Before long it felt sick. The dog helped, and they killed the monster. The Crow helped them. When the monster was dead, the youth and the dog went out. They took off the skin of the monster. They cut it up and threw the pieces of skin away. They
cut it in pieces, some large and some small. The pieces of skin were transformed into prairies; the large pieces became large prairies, the small pieces became small prairies.

1. icgi'yux. Ka'nanwe qa$x icgiXu'qo-iq yaXi i'a'pqaskwal yaXi
   they did it. Every where they two threw that its skin that
   it away

2. iqxex'e'lau. Lqjop'plaq'up icgi'yux. anâ' ia'a'qal, anâ' i'o'k'oa-its.
   monster. Cut they two some large, some small.

3. Ka'nanwe qa2x gi e'IX qa temqa'emaX igexux yaXi i'a'pqaskwal
   xayi iqxex'e'laau. Manex i'a'qa-it. lqjop qasgio'xoax, aqa ita'a'qal-it.
   Every where this country where prairies became this its skin
   ta qa temqa'emaX. Manex i'o'k'oa-its lqjop qasgio'xoax, aqa ito'k'oa-its
   that monster. When large cut they two did it, then large
   prairie. When small cut they two did it, then small
   prairie.
Myth of the Southwest Wind (told 1894)

There were five Southwest winds. The people were poor all the year round. Their canoes and their houses were broken. The houses were blown down. Then Blue-jay said: "What do you think? We will sing to bring the sky down." He continued to say so for five years. Then their chief said: "Quick! call the people." All the people were called. Then they sang, sang, and sang, but the sky did not move. They all sang, but the sky did not move. Last of all the Snow-bird(?) sang. Then the sky began to tilt. [Finally] it tilted so [that it touched] the earth. Then it was fastened to the earth and all the people went up. They arrived in the sky. Blue-jay said: "Skate, you had better go home. You are too wide. They will hit you and you will be killed. Quick! go home.”

**Ik'qamtk Lā’kjanē**

**Southwest Wind Its Myth**

Qu'num yaXi ikXà'la ik'qamtk. Ka’nauwē4 lqøt'qemaX Five those winds southwest winds. All years 1
taq'kutqoxa ta-itci tê'iXam. Ata’xanàím lqøm’àqjûn naxo’xoaX poor those people. Their canoes broken got. 2
Taq'qemaX lqøm’àqjûn naxo’xoaX, qateqøxoaX. Áqàq His houses broken got, they were blown down. Then 3
ige'xim yaXi iqø'søq: "Wu’ka, qi'óqå, transi’Xadakox, pò he said “that blue-jay. “Well, 4
[ike'texam, aqa pò ge'qulix igë'të igó'cax.” Qu'ñením we sung, then if down comes the sky.” Five 5
lqë'tqëmênaX guñ’nesum kqoalqé' níge’nxu iqø'xøqë. Áqa Igé’kím years always they said blue-jay. Then said 6
Itâ’Xakjëmana: “Ö2, a’yaq aqøNXa’qtega tê'iXam.” Áqa their chief: “on, quick 7
[iqø’xoaqtek tê'iXam. Ka’nauwë2 tê'iXam igø’xoaqtek. Áqa as called the people. All the 8
[igø’goatexem, igø’goatexem, igø’goatexem. Nëc igé’xela igó’cax. 9
[Akíanwë2 igø’goatexem. Áqa igø’goatexem. They sang, 10
[they sang, they sang, they sang. Not if moved the sky. 11
IGø’goatexemnqan il’këtxem. Áqa LaX igø’xela igó’cax. LåX igø’goatexemnqan il’këtxem. Áqa LaX igø’xela igó’cax. Tilt 11
the snow-bird(?) sang. Then tilt it. Tilt 12
[igø’xax igø’goatexemnqan. Á’qa eX pót laX igø’xøX igó’cax. 12
[he made it the snow-bird(?). Then ground slate it did the sky. 13
[Áqa kjàu igø’xax ge’gulix'. Áqa itqe’wulXt tê'iXam 13
[Then the it was below. Then they went up the people 14
ka’nauwë. Aqa itqe’xam e’xalixigø’caxpa. Áqa igø’caxpa. Áqa Igé’kím igø’xøqë: 14
[all. Then they arrived up in the sky. He said blue-jay: 15
“O, tdtó’tké a’xalixigø’caxpa. Áqa igø’caxpa. Áqa 15
[They will hit you, quick shooting you you will be. quick 16
aexangëléma’ya, a’laq ümëmaq aqømelo’xoa. A’laq mu’XkJoa! 16
they will hit you, quick shooting you you will be. quick go home!” 67
The Skate said: "Shoot at me; afterward I will shoot at you." The Skate stood up. Blue-jay took his bow and shot at him. But the Skate turned sideways and Blue-jay missed him. Then he told Blue-jay: "Now I shall shoot at you." Blue-jay stood up. The Skate said: "Raise your foot before your body; if I should hit your body, you would die." Blue-jay held up his foot. Then the Skate shot him right in the middle of his foot. He fell down crying. Now the people had arrived in the sky. It was cold. When it got dark, they said to the Beaver: "Quick! go and fetch the fire." The Beaver went up to the town. Then he swam about in the water. [Soon] he was seen, and one person said: "A Beaver is swimming about." Then a man ran down to the water, struck the Beaver, and killed him at once. He hauled him to the house, and said: "What shall we do with that Beaver?" "We will sing them." They placed him over the fire and the sparks caught in his fur. Then he arose
and ran outside. He swam away from the shore, carrying the fire. [Soon] he arrived at [the place where] his relatives [were staying] and brought them the fire. The people made a fire. Then they said to the Skunk: “Go and examine the house, and try to find a hole where we can enter in the night.” The Skunk went and laughed, running about under the houses. Then an old man said: “Behold! there is a Skunk. Never before has a Skunk been here, and now we hear it. Search for it. Kill it.” They looked for the Skunk. Then it ran home [because] it became afraid. They told Robin: “Quick! go and look at the house. See if there is a hole where we can enter at night.” Robin went and entered a small house. There were two old women. He warmed himself and remained there. Then they said to the Mouse and to the Rat: “Quick! go and look for Robin.” The Mouse and the Rat went. They entered the last house. Then they cut the bowstrings and the strings of the coats of the women. They did so in all the houses. Then they cut all the bowstrings. Then they went home.
[They said:] "We cut all their bowstrings." Robin had disappeared, and they said: "Perhaps they have killed him." Then they attacked the town. After a while Robin went home. His belly was burnt red by the fire. Then these people were killed. They tried to span their bows, but they had no strings. The women intended to put on their coats and to run away, but the strings were cut. They stayed there and they were killed. The Eagle took the eldest Southwest wind by its head; the Owl took another one, the Golden Eagle a third one, the Turkey the fourth one, and the Chicken-hawk took the youngest one by its head. After a little while the four [elder ones] were killed. Then the youngest one escaped from the Chicken-hawk. The one which the Turkey [held] would have escaped, if they had not helped him. Only the youngest Southwest wind escaped from them. Then the people went home. Blue-jay went down first. His foot was sore.
Then the people descended. The Skate was still above. Then [Blue-jay] cut the rope and the sky sprang back. Part of the people were still above. They became stars. [Therefore] all kinds of things are [in the sky]—the Woodpecker, the Fisher, the Skate, the Elk, and the Deer. Many things are there. Only the youngest Southwest wind is alive nowadays.

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1. ta-itei te'lXam. Göpa' ikê'x ñaiâ'l'yu ca'xaliX. Aqa 1q'up those people. There was the skate above. Then cut
2. ite'yuX yaXi ñælan ig'o'cax. Êynâ'ataXit sâ'xaliX ig'o'cax. he did it that its rope the sky. It sprang up the sky.
3. Göpa' aqa'wátîke te'lXam ca'xaliX. Göpa' tq'êXa'nâp ig'o'xoax There part of them the people above. There stars they became
4. ca'xaliX. Göpa' ka'nauwè tânki: ântiawî'et ca'xaliX; göpa' above. There all things the woodpecker above; There
5. ñqate'tîX ca'xaliX; ñaiâ'l'yu göpa' ca'xaliX; imô'lak göpa' ca'xaliX; the fisher above; the skate there above; the elk there above;
6. ca'xaliX. Gopa' aqa'cèn göpa' ca'xaliX. Íqâ'pêla tânEmax ca'xaliX. Göpa' aqa' the deer there above. Many things above. There then
7. iXâ'tka ika'qamtk te'kôteîX; ín'ëma îxge'sqax. one only southwest wind nowadays; he only the youngest one.
Rabbit and Deer (told 1894)

The mother of the Rabbit was the Deer. They used to gather wood and berries every day. The Rabbit was playing about in the woods. He was eating roots all the time. Then he found short rotten branches. He took those rotten branches and broke off *Polypodium* leaves. The Rabbit thought: “Oh, I wish those branches would be transformed into people.” Then he tied the branches and made them look just like men. Then he pulled the branches out and carried them to the water. He hid them near the house. He came home. There was his mother. She said to him: “Where have you been? You have been away a long time.” He said: “I have been in the woods. I have been gathering roots.” The next morning his mother rose.

IkanaXme'në k'ja Imácen Ictákîjane

The Rabbit and the Deer Their Myth
She went to gather roots. They had one large canoe. The Rabbit launched it and went down the river. There was a town down the river. There were many houses, and the people had dried salmon. The people were silent. Now they heard war-cries. They said: “Oh, maybe somebody is making war on us.” All the people ran away. The Rabbit landed and went up to the houses. There were no people there; they had all run away. Then he stole. He stole their winter salmon. His canoe was full. He stole their roc; he stole all kinds of things. He went home and came to his house. He carried up the different kinds of food. In the evening his mother came home. “Oh, where did you take that food?” she said to him. “I made war on those people down the river.” “Oh, then you will be killed,” said his mother. “Oh, I am not going to die. When they strike me, I shall rise again.” Then they ate, and they had much food in their house.

They stayed there five days. Then he went down the river again.

He put those branches into his canoe. Then he went down to

The text contains a narrative likely from a First Nations oral tradition, describing the actions of a character named Rabbit in a town called K'A'muwa'qo'a. The story involves gathering, war, and the taking of food and belongings from the town's inhabitants. The narrative is rich in cultural and historical details, typical of First Nations storytelling traditions.
the place where those people were staying. Now they heard war-
cries. One person said: "Do you see many people?" A youth
looked out, and said: "Oh, there are many people. There is a canoe
full of people;" and all those people ran away. The Rabbit handed
and went up. There were no people. He stole all kinds of food. His canoe
was full. He stole salmon backs; he stole dried salmon; he stole
all kinds of things. Then he went home. He came to their house.
Then he carried up that food. In the evening his mother came home.
She said to him: "Where did you take that food?" "Oh, I made
war on those people down the river?" "Oh, they will kill you.
"Be quiet; I am not going to die when they strike me."

After five days he went down the river again. Those people said:
"When these people come again we will fight them." The people
were quiet and war-cries were heard. Then they said: "The people
are coming." A person looked out. "Oh, many people are coming;

1 iXela'tamit taXi le'pukc. Aqa wi i'o'stso, kā oxoēla'eticx
he put them into the canoe. Then again he went down the
river, where were
2 ta-itei tê'lxam. Aqa wi ē'la'tuk igē'xox. ilē'k rég taXêt iGōtē'lx:
those people. Then again war-cry became. He said one
person;
3 "Aiegē'qamitck igą'nelatikce tći tê'lxam." ilē'kikc et leXêt
"Do you see many [lit. people?" He looked one
4 iqu'álti liXanē. ilē'kım: "O, igą'nelatikce ac pā ti yXī
youth outside. He said: "Oh, many people and full that
ike'nim tê'lxam." Itgwa'Xit ta-itei tê'lxam ka'nauwe. igīx'gela-
people." They ran away those people all. He landed
5 ikamaXmē'ne. ti'ptega. K'yōm tê'lxam ka'nauwe. Aqa igē'kuXTk.
the rabbit. He went up. No noise people all. Then he stole,
6 ta-itei tuXTk txeliljil'emanax. PaL iXanim itcītuXTk. lXōkō'teX
He stole them kinds of food. Full the canoe he stole it.
Salmon backs
7 ta-itei tuXTk. AIXgu'la itcītuXTg. Ka'nauwe tā'ni itcīyuXTk.
He stole them kinds of food. Full the canoe he stole them.
All things he stole them.
8 igē'XkJōa. igīXkJōa'nam tectaqtpa. itcītuKiptek taXi
He went home. He came home their home to. He carried them up
those
9 txeliljil'emanax. Tsō'yustiX igxkJōa'nam wā'yaq. igīō'lxam:
kinds of food. In the evening she came home his mother.
She said to him:
10 "Qi'xpa imō'gūga ci lXeliljil'emanax?" "A, săqō ineXtuk ta-itei
"Where did you take these kinds of food?" "Ah, war. I made on those
them
11 qa'eqaniX tê'lxam." "Ô, aqamawä'qoa." "Ac pict meXoX. ā,
down river people.
"Oh, you will be struck." "And quiet be. Ah,
12 manik aqamawä'qoa, niq̓ manitq̓ anōmeqt.

13 if I am struck, never I die."
14 Qō'íniX iō'qoya-iX aqa wi'taX i'o'stso. itgōnu'kım ta-itei
Five times they slept then again he went. They said those
15 tê'lxam: "Mānik wi'taX atgatē'nam ta-itei tê'lxam, aqa
people: "When again they arrive those people, then
16 txtonimq'ta. Kā oxoēla'eticx ta-itei tê'lxam: aqa wi ē'la'tuk
we will fight with. Where were those people; then again war-cry
them?"
17 igē'xox. itgōnu'kım: "Aqa tgate' tê'lxam." ilē'kikc et leXêt
became. They said: "Then they are the people." He looked one.
they are paddling. Let us run away.” All the people ran away. The Rabbit landed and went up. There were no people. Then he stole much food. He went home; and when he came home he carried up that food. In the evening his mother came home. “Oh, don’t fight those people any more; they will kill you.” “I am not going to die. When they strike me, I shall recover.”

After five days he went down the river again. He twisted spruce limbs and tied those branches. He pulled out many branches, and they were all moving when he was paddling.1 He came near the town. Then war-cries were heard. Now those people took their arrows and went out. They said: “There are many people coming; let us run away,” and all the people ran away. The Rabbit landed and began to steal. He stole all kinds of food. Then his canoe was full. Then he went home. He came home and carried all the food.

1They were tied to his paddles so that they all moved up and down with his motions, looking like so many people.
up to his house. In the evening his mother came. She said to him: "You went again." He said to her: "Yes, I went. All those people ran away." "Oh, stop going," said his mother.

After five days he went again. The people were quiet and they heard war-cries. They took their arrows and all went out. They saw the canoe. "Oh, many people are coming. They are uttering war-cries." Then the people ran away. But one old man hid under the bed. The Rabbit landed and entered the house. The old man saw him. He looked secretly. Behold, the Rabbit was stealing. He threw down one salmon roe. He ate it. His teeth were full. Then he rolled about and shut his eyes. The old man took a stick. He hit him here in his face, just across his eyes, and there the Rabbit lay dead. The old man hauled him out of the house and shouted. "Come down!" said the old man. "Behold, the Rabbit has been stealing from us." Now the people came down. They said: "Behold the

\[
\begin{align*}
1 & \text{wi'\text{'ax}: } \text{"a} \text{a imo'ya."} \\
2 & \text{Itc'e'xam: } \text{"A2, imo'ya.} \\
3 & \text{Ka'nauwe ta-itei again: } \text{"Behold you went."} \\
4 & \text{ta-itei te'xam quatenwaxits:x." } \\
5 & \text{\(\text{O aqa kope't imo'ya," igio'lxam} \text{people always run away."} \\
6 & \text{wai'yaq, his mother.} \\
7 & \text{Wi qoa'ne'x i\text{qo'oya-ix aqa wi i'ya.} K\text{a2 oxocle'teix'} \\
8 & \text{Aqa wi e'lutk igexe'xox. Itgo'gunga tqa'qume'te} \\
9 & \text{they ran away those people. Then again war-cry became, They took them their arrows} \\
10 & \text{ta-itei te'xam. Itge'pa ka'nauwe, Igqelxikl yaxi ikek'nim.} \\
11 & \text{the rabbit was stealing much. He threw down one salmon roe put down up in a skin} \\
12 & \text{Aqa ilexelxum a\text{xa le'qapt. Pal'emax ile'xox la'qate}.} \\
13 & \text{Then he ate that salmon roe. Full got his teeth.} \\
14 & \text{Aqa igixege'laqemteck isinpjo'xuit. Ilge'gelga e'meqo la\text{xa} \\
15 & \text{Then he rolled about he shut his eyes. He took it a stick that} \\
16 & \text{tqye'yo'qit, itgige'te'cin gipatix: si'a\'xosta, si'a\'xost quiqememoch'.} \\
17 & \text{old man, he hit him right here his face on, his eyes across.} \\
18 & \text{Kopa' i\text{qo'maqt ikanaXme'ne,' Ilgo'ratata la\text{xa} la\text{xa} laqye'yo'qit} \\
19 & \text{There he was dead the rabbit. He hauled him outside that old man} \\
20 & \text{ka lxe'qanm. } \text{"Ame'lx, a\'melx" ilek'\text{'um}{\text{ laqye'yo'qit,} \\
21 & \text{and shouted, "Come down to come down to said that old man, the water, the water!"} \\
22 & \text{Aqa ilexelxam ta-itei} \\
23 & \text{people. \"Oh," they said, \"behold the rabbit."} \\
24 & \text{Igqelxikl yaxi ikek'nim.} \\
25 & \text{They went to see it}
\end{align*}
\]
Rabbit!” They went to look at the canoe and saw that it was full of branches. *Polypodium* leaves were tied to them. Then they skinned the Rabbit and took off his hide. In the evening his mother came home. Her son was not there. “Oh, my son is killed,” she thought. The Rabbit was thrown into the water near the beach. He had no skin. Early in the morning his mother went down the river to search for him. She cried while she was going. She went down the river and came to the water in front of the town. There she saw something white lying on the ground. She went to look at it. Behold, her child was lying there! She carried him to her canoe and put him into it. Then she went up the river crying. She went a long distance. Then she said to her child: “Rise! Are you dead, indeed? Rise!” She said this often. When she was near her house the Rabbit rose. “Oh,” he said, “I slept a long time and I got cold. I have no blanket. His mother said to him: “Did you sleep? You were dead. You were skinned. You were skinned, and your skin was taken away from you.” “Let us return to get my skin.” “Oh, maybe we shall

*i'xanim mâ'țniX, aqa le'puke pāl yaXi ike'xnim. Kjau'kau his canoe at the water, then branches full that canoe. Tied* a'qelqel aIe'łōxt. Aqa seX* iqi'gxux. ṭaq iqi'gxux i'paskwal. Polypodium were. Then skinned he was. Off was made his skin.*

Tsō'ystiX igax'kJa'ṇ'mam wā'yaq. Kjā itcā'xan. “Ō, aqa iqi'waq itcā'xan,” igaXlo'xoa-ît. Aqa iqi'xe'ma 1teu'qoa then he is killed my son,” she thought. Then he was thrown water qal'Xumwe'la ikamaXum'nē. Aqa kā'ā i'paskwal. Kawē'x aqa shore line the rabbit. Then none his skin. Early ēm

igo'stso wā'yaq igina'xLam. Ḍuqlt igō'ya. Igo'stso. Igo'yam she went his she searched she she wailed went. She went down the river.

yaXi i'Xum ayā'malniX. Ige'qelkel tā'ni tkōp ixē'mat. Igo'ya, that town toward the water she saw it some white lay there. She went, igō'ketałam. ḃqect itcā'xan yaXi ixē'mat. Ige'yukl mâ'țniX she went his that lay there. She carried seaward him igō'ktra itcā'Xanimpa. Igiakxā'yim, aqa igō'suwuxL. Ḍuqlt. she landed her canoe into. She put him into then she went up the river. She eried.


Aqa tsēs ine'xōx. Qax ite'kJē'te? Igiō'Xam wā'yaq. Then cold I got. Where my blanket?” She said to him his mother:

“Imqo'ptē tei? Imō'maqat, iqmō'waq. Tsē'exe' iqi'gōx ikek'ketē, “You slept [int. part.?] you were dead, you were skinned was done your killed. Blanket.”

iqe'mexe'gām. “Tgte'k'kti attxá'kou, aniogoa'léman ite'kJē'te,” it was taken from you.”

“Good we return, I will go and take my blanket.”
be killed," said his mother. Then they returned. They went down the river. They arrived at the beach in front of that town. Then the Rabbit took his arrows. He spoke: "Give me my skin, or I shall kill you." One person said: "Maybe he will kill us, indeed. Behold, he arose although he has no skin." They tried to give him a raccoon skin, but he said: "It is bad. I do not want it." They tried to give him a beaver skin. He said: "It is bad." They tried to give him a lynx skin. He tried to put it on, but he said: "It is bad; it hurts me." They tried to give him an otter skin. It was bad, he did not want it. They gave him one-half of his skin. Then he pulled it on one side so that it became thin. Then it fitted him. He put it on. Now he and his mother went home. They came to their house. She said to him: "Do not go any more; you will be killed for good." Then he did not go any more, because he had been troubled; he was afraid.
That is the story: to-morrow we shall have good weather.

"Ó iXuan aqtXe'na," igé'kim wa'yaq. Aqa wi ieXe'takna
"Oh, perhaps we shall be killed," she said his mother. Then again they returned.

Ietó'sto. Ietó'yam yaXi e'IXam aya'matna. Ite'g'nguiga
they went down the river. They arrived at that town forward the water. He took them from it.

Ti'qamateX ikanaXme'nè. "Oq, mege'nóit icet'k'jete," igé'kim.
his arrows the rabbit. "Oh, give me my blanket," he said.

"Ayanjató'mè." "O," iX'kim leX'at Itg'ale'IX. "iXuan
"I shall kill you." "Oh," said one person. "Perhaps

A'qanuwe ateilXote'na. Nest ia'pas'kwal, tateja icetXa'takua.
Indeed, he will kill us. Not his skin, behold! he recovered.

Iqé'lot ke'nuwa iat'tt ia'pas'kwal. Igé'kim: "I'a'mela, mët tu'qox
He was given try raccoon his skin. He said: "It is bad, not like

iuf'yox." Iqé'lot ke'nuwa iqa'inë'nè ia'pas'kwal. "I'a'mela,
I do it." He was given try beaver his skin. "It is bad,"

Iqé'kim. Iqé'lot ke'nuwa ipu'koa ia'pas'kwal. Ke'mnwa igé'xalë.
He said. Iqé'lot ke'nuwa ipu'koa ia'pas'kwal. Ke'mnwa igé'xalë.

"I'a'mela," igé'kim, a'yateq'jega. Iqé'lot ke'nuwa c'nanak'c
"It is bad," he said. "It is prickly." Iqé'lot ke'nuwa c'nanak'c

ia'pas'kwal. I'a'mela. Ka'nanweç iteq'pe'xupa. Iqé'lot cècit'Xka,
his skin. It was bad. All he refused them. He was given one-half only,

i'qatka. K'ja e'nat. Aqa itc'xka, itc'xka. Pë'Xout
one side nothing the other. Then he stretched he stretched he stretched
only, it. it. it. Thin

Igé'xox. tec'Xu igé'x'e'k'ak: xayi igé'xalë. Aqa ice'X'k'na
his got, then it fit it. that he put it on. Then they went home

wa'yaq. IcXk'jé'manu te'taq. Iqó'iXam: "Kaj'st aqa imó'ya
his mother. They came home their home. she said to him: "Enough then you went
down the river. You will be killed for good." Then he finished the rabbit.

He went no more afraid he was. The story, now good weather,
There were Badger and Coyote. They were catching birds all the time. Coyote caught two, while Badger always caught many. Now Coyote said: "What do you think, shall we send word to the Sturgeon?" Badger replied: "I think so." Then they tied a rope of cedar bark around Coyote's waist, and he went to the water. A canoe passed. He shouted: "Tell the Sturgeon to come and see our younger brother!" The people said: "We will tell him." They stayed there some time. Then Coyote saw a canoe. He went to tell his younger brother: "A canoe is coming." Now the Sturgeon went ashore. He stayed a little while, and Badger was grooveing all the time and said: "I want to go out! I want to go out!" Then Coyote spoke: "He always tells me to haul him and carry him.

**Ił'ixlapas ICTL'K'AXÉ K'IŁ'IEĆXAC**  
**COYOTE THEIR MYTH AND BADGER**

Coxél'atix iq'èxac k'a it'a'lapas. Ka'naunwè tka'tex  
There were two canoes. All days  

Iq'èxac k'a it'a'lapas.  
Coyote and Badger  

Gu'nsun Ilq'ëla i'k'ëxenax iq'èxac.  
Birds gathered.  

Wu'xka qa in'Ixamit pò itxq'göqam.  
"Come! How many is it?"

Iq'èxac: "Kjotxìn'it uXtëXuan."  
"Tell the canoe."

Ige'q'ma'it it'a'lapas.  
He said: "Thus I think.

Ige'l'xan.  
Coyote said: "Tell him.

Iq'èxac: "Antxilká'tegöa.

Iq'èxac: "Tell him."

Iq'èxac: "Tell him."

Iq'èxac: "Tell him."

Iq'èxac: "Tell him."

Iq'èxac: "Tell him."

Iq'èxac: "Tell him."

Iq'èxac: "Tell him."

Iq'èxac: "Tell him."

Iq'èxac: "Tell him."

Iq'èxac: "Tell him."

Iq'èxac: "Tell him."

Iq'èxac: "Tell him."

Iq'èxac: "Tell him."
out. Oh, help me! Let us carry him out. Take hold of his legs."
The Sturgeon rose. He took the feet; Coyote took the head. They
carried him out. When his legs came out Badger broke wind and
the Sturgeon fell down dead. Badger rose. They cut the Sturgeon;
his roe was white.

After several days they got hungry again, and Coyote said:
"What do you think? We will send word to the Beaver." Then
Badger said: "I think so." Then Coyote stood by the water and
saw a canoe passing. He shouted: "Tell the Beaver to come and
see our younger brother!" The people said: "We will tell him."
Coyote stayed there some time, till he saw a canoe with one man
in it. Now the Beaver landed. He stayed a little while; then Badger
groaned and said: "I want to go out! I want to go out!" Then
Coyote spoke: "He always tells me to haul him and carry him out.
Oh, help me! Let us carry him out. Take hold of his legs." The
Beaver rose. He took hold of the feet; Coyote took the head. They
carried him out. When his legs came out Badger broke wind and

\[\text{Atxgiukt\'eka'ya. E\'wa tia'qo-it amigl\'ag\'ya.}\]
\[\text{We will carry him out. Thus his legs you take them.}\]
\[\text{IcE'gelga e\'wa tia'qo-it. Ita'lapas e\'wa li\'aqaketaq icE'gelga.}\]
\[\text{He took him thus his feet. Coyote thus his head he took it.}\]
\[\text{Aqa icEd\'uktcpa. I\'ax ig\'o'oxa\'x tia'qo-it e\'wa Ta'xaniX;}\]
\[\text{Then they carried him out. Out became his feet thus outside;}\]
\[\text{iga-ix\'e'ko-ko-ko ipE'xexa, ac kopa\'a igE'xemaxit, io\'maqt}\]
\[\text{he fartedBadger, and there he fell down, he was dead}\]
\[\text{in\'a\'qon. Igixe'lackatk ip\'exa. Ige\'yuxc in\'a\'qon. T\'ekp laqapt.}\]
\[\text{the sturgeon. He arose Badger. They cut it the sturgeon. While in roe;}\]
\[\text{Q\'awatix io\'qoyaxa, aqa wi wul\'o igE'cxeu.}\]
\[\text{Several his sleeps, then again hunger acted on them.}\]
\[\text{ImE'Xatakoax. a\'o\'e. Atxgiuqo'emla iqa'\'unuk.}\]
\[\text{igE'kim ipE'xexa: your mind, younger We will send word to the beaver;}\]
\[\text{he said Badger.}\]
\[\text{"K\'o\'at\'ag\'a nXli\'Xuan." Ilo\'eta ma\'alni ita\'lapas. IcE'gelkel}\]
\[\text{"Thus I think." He stayed at the water coyote. He saw it}\]
\[\text{ikE'nim. IgE'cxoax. Iteige'xoma.}\]
\[\text{He called it. \"Aumqiu\'alxam iqa'\'unuk\" the canoe. It passed them.}\]
\[\text{IcE'k\'etanam in\'a\'maXx. Igu\'og\'a\'kim ta\'xici te\'lXan:}\]
\[\text{he shall come our younger brother. They said those people;}\]
\[\text{"Antexilka'\'etg\'e\'o\'a. L\'a\'2le i\'o\'ta\'-it ita\'lapas. IcE'gelkel}\]
\[\text{\"We will tell him." Long he stayed coyote. He saw it}\]
\[\text{ikE'nim. L\'a\'2\'e\'xat\'. Igi\'xie'gela-\'iX aqa iqa'\'unuk. N\'oJx}\]
\[\text{a canoe. One person in a canoe. They landed then the beaver. A little}\]
\[\text{io\'ta\'-it iqa'\'unuk. Iga-ix\'iqa'\'ayaletk ipE'xexa. \"P\'aya\'2 p\'aya\"}\]
\[\text{he stayed the beaver. He groaned Badger. \"P\'aya\" p\'aya\" he said Badger.}\]
\[\text{igE'kim ipE'xexa. IgE'kim ita\'lapas: \"K\'o\'at\'ag\'a qatsno'xoa\'xatx.}\]
\[\text{he said Badger. IgE'kim ita\'lapas: \"K\'o\'at\'ag\'a qatsno'xoa\'xatx,}\]
\[\text{he said Badger. IgE'kim ita\'lapas: \"K\'o\'at\'ag\'a qatsno'xoa\'xatx,}\]
\[\text{and I haul him I carry him out. Help me we will carry him out.}\]
\[\text{E\'wa tia'qo-it amigl\'ag\'ya.}\]
\[\text{I\'oJxu itiqa'\'unuk, aqa icEd\'uktcpa.}\]
\[\text{Thus his feet talked. He stood up the beaver, then they carried him out.}\]
\[\text{I\'a\'x ig\'o'oxa\'x tia'qo-it yaxi ipE'xexa e\'wa Ta'xanx.}\]
\[\text{Out became his feet that Badger thus outside.}\]
the Beaver fell down dead. Badger rose and laughed. They skinned the Beaver. After two days they had finished it, and they became hungry again.

Then he said to his younger brother: "What do you think? We will send word to the Seal." Badger said: "I think so." Coyote went to the water. He stayed a little while and saw a canoe. He shouted: "Tell the Seal to come and see our younger brother!" Coyote stayed there some time, when he saw a canoe. He told his younger brother: "A canoe is coming, with one man in it. I think that is the Seal. Look out!" Now the Seal got up to the house. He stayed a little while in Coyote's house. Then Badger groaned: "I want to go out! I want to go out!" "Thus he always tells me, and he makes me tired. He asks me to haul him and carry him out. Help me. Let us carry him out." Then the Seal rose. Coyote told him: "You take his feet." Then they carried him out. When his feet came outside he broke wind and the Seal fell down dead. Badger

Iga-ixe'lgqo-leqo-ic. Kop'a'4 igiye'numXit iqa'nuk. Igiye'latek 1 He farted. There he fell down the beaver. He arose ip'exe'ac. Igiy'ayavuwalamtek yaXi ip'exe'ac. Icxe'le'k,exe. 2 He laughed much that beaver. They cut, igi'yuxc yaXi iqa'nuk. Makte'iX icto'qoya, aqa icgi'olXom. 3 They cut him that beaver. Two their sleep, then they finished it.

Aqa wi wàlo ieXe'ta-it. Aqa wi ite'oXan lam XIX: "Qa'da 4 Then again hunger they died. Then again he said to him his younger brother: "How

im'e'Xautakox. Atxgoqo'emla aq'e'sgoax. Ige'kim ip'exe'ac. 5 your mind? We will send word to the seal." He said badger.

"KjoaLqa' nXo'Xam. Aqa wi io'la-it mà'imX itja'lapas. 6 Thus I think." Then again he stayed at the water canoe.

Nà'tiX io'la-it. Atce'qelkel ike'nim. Itegi'eloma ike'nim 7 A little he stayed. He saw it a canoe. He called it the canoe itja'lapas. "AmequXa'ma aq'e'sgoax age'tketama intam XIX. 8 canoe. "Tell him the seal she shall come our younger brother.

La'2le io'la-it; e'nlalitX io'la-it. Itegi'elkel ike'nim. 9 Long he stayed, long he stayed. He saw it a canoe.

QiXele'ke'qemgam i'm XIX: "Lakja'eXat të't. Ixuan aq'e'sgoax. 10 He was told his younger a canoe perhaps the seal.

Qa'to'Xem. Igi'tétekam aq'e'sgoax. Nà'tiX igi'la-it te'taqtapa 11 Take care." She came up. A little she stayed in their house in itja'lapas. Iga-iXe'lgqo'yuwalamtek ip'exe'ac. "Pay'a', pay'a'. 12 He rose. He came. The beaver. He groaned: "Thus they this always does to me, then tired he makes me,

ig'e'kum. "KjoaLqa' gi qatsno'xoxa-itx, aqa tell qatsno'xoxa-itx, 13 he said. "Thus this always does to me, then tired he makes me,

qe as qanunla'tax qanuktpaX. Ameqelge'sguma. 14 if and I haul him I carry him out. Help me.

Atxgiuktspa'ya. Igó'tXom aq'e'sgoax. Ite'oXan itja'lapas. 15 We will carry him out. He stood up the seal. He said to her coyote: "Ewa tia'qo-it amigelga'ya. Aqa igo'yuqtpa. Lax igo'xonx 16 They take them!" Then they carried him out. Out became tia'qo-it lamXaX. Iga-ixe'lgqo-leqo-ic, ac kop'a liga'olXo'maXit 17 his feet outside. He farted, and there she fell down

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rose and laughed. Then Coyote spoke: "We will always do so when we get hungry; we shall catch everything." They sanged the Seal. After several days they finished it. They got hungry again.

"What do you think, younger brother? We will send word to the Porpoise," Badger said: "I think so." Coyote went again to the water. He stayed a little while. A canoe passed. He shouted: "Tell the Porpoise to come and see our younger brother!" The people said: "We will tell him." Coyote stayed a long while, then he saw a canoe. He told his younger brother: "A canoe is coming. I think it is the Porpoise." Now the Porpoise landed and went up. A little while he stayed. Then Badger groaned. He said: "I want to go out! I want to go out!" Then Coyote said: "He always tells me so and makes me tired. He asks me to haul him and carry him out. Help me. Let us carry him out." Then the Porpoise arose. Coyote told him: "You take his feet." Then they carried him out. When his feet came outside he broke wind and the
Porpoise fell down dead. Coyote said: "Thus we will do when we get hungry." They cut up the Porpoise, and after several days they had finished it.

They got hungry again, and Coyote said: "What do you think? We will send word to the Sea-lion." Badger replied: "I think so." Then Badger tied a rope around his waist, and Coyote went seaward, where he stood by the water. He stayed a long time. He saw a canoe passing. He shouted: "Tell the Sea Lion to come and see our younger brother!" They said to Coyote: "We will tell him." Coyote went up to the house and said to his younger brother: "Take care!" He stood there a long time, then he saw a canoe with one man in it. The Sea-lion landed and went up. He tried to enter Coyote's house, but he stuck in the doorway. They took out two vertical planks; then he was able to go in. The Sea-lion stayed a long time. Then Badger began to groan and said: "I want to go out! I want to go out!" Coyote said: "He always tells me so and makes me tired. He asks me to haul him and carry him out. Help

igax'maXit wuXi ak'o'tckotc. Igex'kim ita'lapas: "KjoaLqa' 1
she fell down that porpoise. He said coyote: "Thus
atoxo'xo ma'nix wa'ló aktxs'xa." lo'köxe wuXi ak'o'tckotc. 2
we shall do when hungry acts on us," They cut that porpoise.
Qa'watiX Iq tejó'qoya, aqa wi ige'Xum. 3
Several maybe they slept, then again they finished it.
Aqa wi wa'ló igex'ux. Igex'kim ita'lapas: "Qa'da 4
Then again hunger acted on them. He said coyote: "How
imé'Xatakoax? Atxgjioqë'mta ige'piXLX." Igex'kim ipë'xac. 5
your mind? We will send word to the sea-lion." He said badger:
"KjoaLqa' nxlo'Xuan." Igex'kilq ipë'xac. I'lxax ita'lapas. 6
"Thus I think." He doled a rope badger. He went down coyote.
Ilo'itma ma'linX. Le'le io'ta-it. Itcë'qelkel ike'nüm. Igex'Xoa. 7
He stood at the water. Long he stayed. He saw it a canoe. He passed him.
Ite'gë'mora: "Anexelkë'tek ige'piXLX ate'tketama intam'XIX." 8
He called it: "Tell him the sea-lion shall come our younger brother.
Iqio'XMam ita'lapas: "Antexelukkë'tekoa." I'pteka ita'lapas. 9
He was told coyote: "We shall tell him." He went up coyote.
IgiXelkë'tekoaam iá'mXIX. Ite'c'Xam iá'mXIX: "Qa'tjocXem." 10
"He went to tell him his younger brother. He said to him his younger
Le'le io'ta-it. Ate'qelkel ike'nüm, Itkajë'Xat. Igixë'gela-IX 11
Long he stayed. He saw it a canoe, one person in a canoe.
Iqio'XLX aqa igex'piXLX. I'ptegaam. Kë'muwa i'cekupq te'ctaqt. 12
then the sea-lion. He came up to their house
Ita'lapas. Iging'qustix'itë yaXi i'ctaq. Iapq' igex'tox mokx. 13
coyote's. He stuck in that door. Out they made two
Inqekonë'max. Aqa kopa i'cekupq. Le'le io'ta-it yaXi igex'piXLX. 14
vertical wall planks. Then they entered. Long he stayed that sea-lion.
Iqo-iXalë'ayalëmtek yaXi ipë'xac. Igex'kim ita'lapas: 15
He groaned that badger. He said coyote: "Thus this he does to me, then tired he makes me, and
"KjoaLqa' gi qatsëno'xoa-ix, aqa trill qatsëno'xoa-ix, as 16
"Thus this he does to me, then tired he makes me, and
me. Let us carry him out." Then the Sea-lion rose. Coyote told him: “You take his feet.” Then they carried him out. When his feet came outside he broke wind and the Sea-lion fell down dead. Then Badger rose. They cut the Sea-lion up. Their house was full of meat and fat. Coyote spoke: “Thus we shall always do when we get hungry.” They ate a long time and finished it.

Then they became hungry again. Now the people began to know it: “Behold! Coyote and Badger are killing people.” Coyote went to the water. A canoe passed. He tried to send word, but they did not speak to him. Still he stood near the water, but he did not see anyone. Then he gave it up and went up to the house. For two days he tried to send word. Then he gave it up and went up to the house. He did not see anything.

Now they were hungry. Coyote mended his arrows. They went to shoot birds. Early in the morning they went. At night they came home. Badger had killed many. Coyote had killed one duck.

1 quinił'atax quiniuktpe'ax. Am'engelg'égama. Atxgiuktpe'ya." I hard him I carry him out. Help me. We will carry him out.

2 Iq' txuit ig' e'plxl. Iq' yuktpea. Lax ig'o'oxax ti' à'tqo'it é'wa. He stood up the sea-lion. They carried him out. Out came his feet thus

3 làxamix. Iq'axleq' o'lcq' o lc ip’é'exac. Kópa'4 igixé'maxl4t yáxí outside. He farted then. He fell down that

4 igiyxplxl. Igixé'l atk p'lcexac. Ixex'k'kax. Pál igoxax sea-lion. He arose. They eat. Full became

5 te’ctaq lqulémox. Pál apxelu te’ctaq. Igé'kim it'jálapas: their house meat. Full grease their house. He said coyote.

6 "K'ojálqá' atx'o'xax ma'níx walo aktxó'xoxa. Ió'lqímx. "Thus we do when hunger acts on us." Long

7 igixélemix. Aqa igio'lxum. They ate, then they finished it.

8 Aqa wi wà’lo ig’ecux. Aqa ikoló'Xuxix’it. "Iqest! iktó'tó'nl. Then again hunger acted on. Then they knew it. "Behold! they killed them

9 te’lxum it’jálapas k’a ip’e’exac. K’ènuwa italatam it’jálapas the people coyote and badger. Try he stayed coyote

10 má'tlax. Igixék’o lk’ènim. K’ènuwa itigxélq’èk’im. Nàzèt wi’wa at the water.伊 passed a canoe. Try he spoke to them. Not spoken

11 igixyux it'jálapas. K’ènuwa ió’la-it má’l’lax. Nàzèt tàng he was to coyote. Try he stayed at the water. Not anything

12 itxó'qèkel. Tà’mèmeu igex’ox, aqa i’jó’tega. Mâket lk’a’étax he saw it. Give up. He did, then he went up. Two days

13 k’ènuwa igixèlq’èk’im. Tà’mèmeu nixó'xoxa, qu’i’jó’tékax. K’à he spoke. Give up. He did, then he went up. Nothing

14 ixt tà’n qacti'qèkelx. not, anything he saw it.

15 Aqa wà’lo ig’ecux. Tjàya itc’tux ti’ qanatex it’jálapas, aqa Then hunger acted on. Good he made his arrows coyote, then

16 tpxépp’xenuk aektupjía’txa. Káw’lx qactó’lx. Tsó’ystlx birds they gathered. Early they went. Evening

17 qacK’o’xamixa. Itg’plala qatotéxax ip’é'exac, aé'xt it’jálapas they came home. Many he killed them badger, one coyote
Next morning they went again to shoot birds. At night they came home. Coyote had killed two, Badger had killed many. On the following day they went again and came back at night. Coyote had nothing. Badger had shot many. Thus it was every day. One night Coyote thought: "Let us exchange our buttocks," and he said: "What do you think? Let us exchange our buttocks." Badger replied: "I like my own buttocks. I know them; you do not know them." The next day they went again and came back in the evening. Badger had caught many, and Coyote had two. Badger had no arrows. He broke wind at those birds. Coyote had arrows, and beheld, he got nothing. On the following morning it was just the same. Badger got many. He merely broke wind, and they were dead. Coyote sometimes got one, sometimes none. At night he said again: "Let us exchange our buttocks." Badger said: "No." Every evening Coyote said the same thing and made his brother tired.
Then Badger said: “You make me tired. Let us exchange them.” Then they exchanged their buttocks. Now Coyote was glad. He was awake, and thought: “Now I have fooled you, Badger. Now I shall get many.” He rose early and quickly. Then he broke wind. He arose and went out. He went with long strides and broke wind: pô, pô, pô, pô. He made slow steps and broke wind: pu, pu, pu, pu. When he stepped with long strides, he broke wind loudly; when he went slowly, he broke wind slowly. Now they went to hunt birds. They came home in the evening. Coyote had nothing, but Badger had caught many. Coyote tried to go up to the birds with long steps, but every time he stepped he broke wind: pô, pô, pô. On the following day they went again and came back in the evening. Coyote had nothing, and Badger had killed many. Then Coyote thought: “I made a mistake; I will return his buttocks to him.” He said: “What do you think? I will return your buttocks to you.” Badger did not say anything. Coyote tried to

1. ipçe'xeac: “Aqæ tell emen'nox. Qä'txa tsgehëcXumk'ënuwapa.”
2. Aqæ lëge'cXumk'ënuwapa et'i'po'te. Igixë'gelehentek iti'lapas.
4. ipçe'xeac. Aqæ ni'ka-lga'pela antupi'jalx a tpeppe'cukæ.
5. Igixë'lateck kawu'x; aiaq igixë'lateck. Pö2, igixë'qo'i'qo-i'c.
7. It'xuul, iip'pa. Te'p'q iteXo'tkaluk Tek: Pö, pö, pö, pö. La'wa
8. He stood up, he went strongly he stepped: Blow, blow, blow, blow. Slowly out.
9. iteXo'tkalakox: Pu, pu, pu, pu; la'wa iteXo'tkaluk Tek. Te'p'q
10. he stepped; Blow, blow, blow, blow; slowly he stepped. Strongly qateXo'tkalakox, pö, nexełqo'e'qo-i'c. Tawa qateXo'tkalakox, pö, pö,
11. he stepped, blow, he farted, slowly he stepped, blow, blow, blow, lag, nexełqo'e'qo-i'c; Tawa nexełqo'e'qo-i'c. Aqæ ite'qoa'qiga tpeppe'cuke.
12. He farted: slowly he farted. Then they went to hunt birds.
13. Igö'pö'nuem, isXat'kqo'mam. Aewu'itka iti'lapas, Is'ena ipçe'xeac
14. it got dark, they came home. , Unsuccessful coyote. Only badger
15. I'a'qetænax.-lga'pela i'a'qetænax. Ko'na'wa nixk'itawu'x iti'lapas;
16. his game, many his game. Try he crept near coyote;
17. te'p'q qateXo'tkalukæx, pö, pö, pö, nexełqo'e'qo-i'c. Kopit'x
18. strongly he stepped, blow, blow, blow. He farted. As often as
19. qateXo'tkalakox, kopit'x naexelqo'e'qo-i'c. Igö'n qit'ka-it wi
20. he stepped, as often he farted. Another day again
21. qateXo'tkalakox, qateXo'tkalakox, qateXo'tkalakox, qateXo'tkalakox,
22. they went; evening they came home. Unsuccessful coyote
23. qaciXumganax. Is'ena ipçe'xeac lga'pela I'a'qetænax. Igixlo'xoa-it
24. he had not got anything. Only badger many his game. He thought
25. iti'lapas: “Pö'Xuéljik inë'nöx. AntölXakteguna'ya gi li'pöte.”
26. coyote: “Mistake I made. I will return to him these his buttocks.”
27. “Qa imë'Xaqum, a'oë! AtumilXakteguna'ya gi lëme'pöte.”
KATHLAMET TEXTS

keep his buttocks closed, but he could not do it. He almost reached the ducks; then they smelled him and flew away. Again they came home, and he said: “I will return your buttocks to you.” But Badger was angry. “You make me tired,” he said. “I gave them to you. Now you are making me tired again. Take out yours first.” Coyote took out the buttocks of Badger. Then Badger took out those of Coyote and threw them into the water, while he put his own buttocks into himself. Now Coyote’s buttocks drifted down the rapid creek. Coyote pursued them. Badger went away.

Coyote pursued his buttocks. He came to one place; there he lay down to sleep. He rose early. He came to a town. He asked: “Did my buttocks pass here?” The people said: “Yesterday there was something which the boys tried to hit with spears.”

Coyote went on. His buttocks called: “Pähêhè, pähêhè, pîl!” He went a long way and slept again. He rose early and went on.

Nawet aqa iige’kim ipe’cexac. Kënuwa qateigélga’x ia’plode. 1
Not then he spoke badger. Try he held his buttocks.
Nixku’alwa’x; qo’a’aq qateó’xamu taXi tqaqo’xuke, qateigél’xa. 2
he crept near; hear he reached them those ducks, they smelled him.
Kanuwa nuxuwa’xitx. Witax iexkto’qamam, witax ite’ol’Xam: 3
All escaped. Again they came home, again he said to him:
“Attam’l’Xaktoku’ya gi leme’plode. IqXe’ol’Xaq ipe’cexac. 4
“My tired you make me.” He became angry badger.
Ma’ka tell éme’nox,” ite’ol’Xam. “Aqa ita’melot, aqa wi tell
“You tired you make me.” He said to him. “Then I gave them there again tired to you,
amenó’xoax.” Iqi’ol’Xam ita’lapas: “Ma’newa lãq le’uxox.” 5
you make me.” He was told coyote. “You first out make them.”
Laq’ iIe’’xóx ita’lapas taXi ipe’cexac la’plode. Laq’ iIe’’xóx 6
Out he made them coyote that badger his buttocks. Out he made them
kë’gamtq ipe’cexac taXi ita’lapas la’plode. ItcLale’salx. 7
afterward badger that coyote his buttocks. He threw them into the water.
Iqale’malx ita’lapas li’a’plode. Ille’q’oolak ipe’cexac li’a’plode. 8
They were thrown coyote his buttocks. He put them out badger his buttocks,
li’Xunë ita’lapas li’a’plode. li’a’sela yaxi é’qu. Itculax 9
they drifted coyote his buttocks. He put them out to himself
li’a’plode ita’lapas. Aqa itoya kelat’ix ipe’cexac. Aqa ite’cä’lax 10
his buttocks coyote. Then he went far badger. Then he pursued them
li’a’plode ita’lapas. Qi’xpa laq itoya’u la’q’oya. Kawl’i iigixe’lalx, 11
his buttocks coyote. wherever he arrived he slept. Early in the rose.
igi’qoom e’xat e’l’Xam. “Te’o’x iie’xemoa iqeg’plode?” 12
he reached one town. “Well, did they pass you my buttocks?”
itcunqu’ttunex’koq ta-tci te’l’Xam. “A taqel’i, aqi’ol’Xam. 13
he asked them these people. “Ah, yesterday, was said to him.
“Tänkí tknúlaq’qala’lentek taq’rotuTuk.” 14
“Something they threw it often with spear.
Ito’yax itax ita’lapas. Ite’gal’’menütek li’a’plode: “Pähêhè, 15
they threw it often with spear.
Ito’yax itax ita’lapas. Ite’gal’’menütek li’a’plode: “Pähêhè, 16
they threw it often with spear.
Ito’yax itax ita’lapas. Ite’gal’’menütek li’a’plode: “Pähêhè, 17

pähêhè, pîl’,” iige’’xóx ita’lapas. Kelat’ix itoya, aqa itoya’u.
Again he came to a town, and asked: "Did my buttocks pass you?"

"A short time ago something drifted down, and the boys tried to hit it with spears."

Coyote went on. "Pāhehe, pāhehe, pā," said his buttocks. "Pāhehe, pāhehe, pā," said they slowly. After he had gone some distance, he slept again. Early he rose and went on. He went some distance and reached another town. "Did my buttocks pass here?" "Yes; at noon yesterday something drifted down, and the boys tried to hit it with spears."

Again Coyote went. "Pāhehe, pāhehe, pā," said his buttocks. He went a long distance and slept a fourth time. The next morning he went on. He had not gone far, when he came to a town. He saw the boys throwing spears at something. He came to that town and asked: "Did not my buttocks pass here?" "Something just drifted down."

Again he went. "Pāhehe, pāhehe, pā," said his buttocks.

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1 Kawi'X igix'e'latek. Aqa wi i'o'ya. Iteigo'qoam x'X e'Xam. Early he rose. Then again he went. He reached it one town.
2 "Te'Xa' ole'mexgou tpe'pote?" "A koa'e'wē yaXi əq'ni. "Well, did they pass you my buttocks?" "Ah, just that something
3 i'o'qoatec. Tke'lo'qeqalakmtq taq'totinike. went down They threw it often the boys. the river. with spears
4 Wit'ax i'o'ya ita'lapis. "Pāhehe, pāhehe, pā," ite'qibo'menitek Again he went coyote. "Pāhehe, pāhehe, pā," spoke
5 Kawi'X ita'mpe. Pāhehe, pāhehe, lava' ite'qibo'menitek. Qā'xpa la his buttocks. Pāhehe, pāhehe, slowly they spoke. Somewhere
6 wit'ax i'o'qo'y. Ke'la'iX i'o'qo'y. Kawi'X igix'e'latek. i'o'ya; again he slept. For he slept. Early he rose. He went;
7 ke'la'iX nanka i'o'ya. Iteigo'qoam ig'o'n e'Xam. "Te'Xa' ile'mexgou Far a little he went. He reached it another town. "Well! did they pass you
8 tpe'pote?" "A, taq'ti, pā we'k'oa əq'ni tke'lo'qeqalakmtq my buttocks?" "Ah, yesterday noon something they threw it often with spears
9 taq'totinike gipa' mā'la'nX." the boys there in the water.
10 Aqa wi i'o'ya ita'lapis. "Pāhehe, pāhehe, pā," ite'qibo'menitek Then again went coyote. "Pāhehe, pāhehe, pā," spoke
11 Kawi'X i'o'ya. Aqa wi i'o'qo'y ita'lakti. Kawi'X i'o'ya. his buttocks. For he went, then again he slept the fourth time. Early he went.
12 Manka ke'la'iX i'o'ya. Qoqap ita'qyux e'X e'Xam. Itk'ilo'qapal A little far he went. Near he came it one town. They were throwing it with spears
13 Ke'la'iX. "Te'Xa' tpe'pote ile'mexgou?" "A yaXi koa'e'wē that something he saw them those boys, He reached another one town. "Well! did they pass you?" "Ah, that just
14 i'o'qoatec. some went down thing the river.
15 Kawi'X i'o'ya; i'o'qo'y. Kawi'X aqa wi i'o'ya, as his buttocks. Far he went; he slept. Early then again he went, and
went a long way and slept. He went on early. He went a short distance and came to a town. He came near to boys who were throwing spears at something. Now the people saw him, and they all went up. Coyote asked them: "Did not my buttocks pass you?" "Just now something passed down here. The boys threw spears at it."

Coyote went on. "Pahêhe, pahêhe, pâ," said his buttocks. He reached them. Now his buttocks were small, and all torn by the thrusts of spears and sticks. He put them on, and at last they fitted. "Badger shall be your name—you who fooled me. Future generations of men shall fear your winds only. You shall not kill birds." Then Coyote went on. He kept on going.

no'1:ix io'ya, aqa wi itci'c'gam câ'lxam. Qto'p itci'tôx taXi 1
a little he went, then again he found it a town. Near he came those


tqa'tôtêni'ke, aqa tâ'ni kikulî'qeqala. Qto'p itcê'to'am. Aqa 2
boys, then something it with spears. Near he reached them. Then


itge'qelkel. Itge'pgêga ka'nauwê ta-tei tqa'tôtêni'ke. Io'nam 3
they saw him. They went up all those boys. He arrived


it'âlapas. itetqu'mntcxokoa: "Tenxoxa lge'pöte iti'mexgona?" 4
coyote, he asked them: "Well! my buttocks did they pass you?"

"Ah, that just some went down boys threw at it with things the river, spears."

Io'ya it'âlapas: "Pahêhe, pahêhe, itetqelq'æmuXTötek li'â'pöte. 6
He went coyote: "Pahêhe, pahêhe," spoke his buttocks.

Iteltq'omau li'â'pöte. Aqa it'oka-its taXi li'â'pöte. Ka'nauwê 7
He reached it his anus. Then shall that his anus. All

itme'ni'men itq'il'ox yaXi it'qoqalame'tek. Ilâ'qoqal 8
soft it was made that thrown with spears. He put it onto himself

Lia'pöte. Qalâ'teXna it'xe'qak. "Ipi'â'xaxac imë'xalëu taun 9
his anus. At last it fitted him. Badger your name who

ite'nêxenemô'Nte'me'tek. AluXumaq'â'ya te'ilXam â'ena 10
fooled me. Generations people only

amë'qo-ëqo-ic kjîwae acxaxë'xoa. Näct amëp'já'lxax 11
your farts afraid make them. Not you will gather them

tpkee'pi'c'ukc." Aqa io'ya kehâ'ix it'âlapas. Guâ'nesum io'ya. 12
Then he went far coyote. Always he went.
There were the Panther and his younger brother, the Lynx. Every morning the Panther went hunting elk. In the evening he came home. He told his younger brother: "Don't leave our fire." He left him often; then the Lynx went to play, and played a long time. When he came home, the fire had gone out. Then he thought: "I will swim across to get some fire." He swam across and opened the door of the house. There was an old blind woman. She could not see anything. She tended the fire of the Grizzly Bears. Lynx took a firebrand and put it down at some little distance. The old woman looked after the firebrands. Now she had lost one. Then she spread her legs and struck her vulva often, crying: "You, you, you have eaten it, you have eaten it, the fire, the fire, vulva, vulva!" Then Lynx looked at the
old woman. He took that firebrand and put it back. Now the old woman looked after the fire, and the firebrands were all there. Then the Lynx took again one firebrand. Then the old woman looked again after the firebrands and found that she had lost one. She spread her legs and struck her vulva, crying: "You, you, you have eaten it, you have eaten it, the fire, the fire, vulva, vulva!" Now Lynx went out and took away that firebrand. He came home to the house of his elder brother and made a fire. In the evening his elder brother came home. When he came near the house, he smelled the smoke. It smelled different, and the Panther thought: "Maybe our fire went out; maybe he stole fire." Then he came home. There was his younger brother. He spoke to him: "Why does our smoke smell different?" Lynx replied: "You are a liar, it is the same fire!" They slept. Early in the morning the Panther arose and went to wash himself. He put grease on his hair and stayed a little while.

wi'qèctq, wiqèctq." Itkè'nuwa itè'o'xa yaXi ipu'koe wuXì
vulva, vulva." Sitting and he did that the lynx that
aqje'yòq. Aqa wit'ax ítca'x'ma wuXì aq'itéptekiX kòpi' yaXi
old woman. Then again he put it down that firebrand there that
ä'unga nakë'mat. Aqa wit'ax itku'jumà'nanemtek wuXì aqje'yòq. before it lay. Then again she looked at them that old woman.
Kà'na'awë tæXi tga'qaléptekiX. Aqa wit'ax íte'gélga wuXi ìë'tëX
All those firebrands. Then again he took that one
aq'itéptekiX ipu'koe. Aqa wì itku'jumà'nanemtek wuXì aqje'yòq.
firebrand The lynx. Then again she looked at it that old woman.
Igona'xLkci aqká'læptckiX. She had lost it one. Spread she did her legs. She slapped herself:
"Ma'ka munà'kí mò'wëlti mòwà'lqì wa'tuL wa'tuL, wiqèctq,
"You you you ate it, you ate it, the fire, the fire, vulva, vulva,
wiqèctq." Io'pa ipu'koe, itetu'ámít wuXì ìë'tëX aq'itéptekiX.
"Io'pa, vulva." He went the lynx. He took away that one firebrand.
I5'kójIxo i5'ya. Io'ya'm te'cataqpa ë'yaXl. Iga'iXë'gIgIx.
He swam he went. He arrived their house at his elder brother's.
Tso'ystIX ígë'Xkójao ë'yalXl. Qoäl'p íte'tóxoam te'cataq, aqa
In the evening he went home his elder brother Near he reached it their house, then
íte'o'la taXì tXte'lë, ëtìXte'lë. Aqa íxala'ilà ëta'te'cke.
his it he smelled that smoke, their smoke. Then different its smell.
Igixtò'xa-ìt ìkJoiya'wa: "Ixa'nu teXup ig'æ'x anà'tól. Ixa'nu
he thought the lynx: "Perhaps extinguished was our fire. Perhaps
íte'o'xkàm ìtóL. IgëXkàm'èmuam te'cataqpa. ìxo't ím'XìX.
b stroke this fire." He came home their house to. There his younger brother was.
Ite'qI'Xuam; "Qoäl'q ìxoulo'ìta ëta'太子 this txa'Xte'lë?" ë'qI'kìm
He said to him: "Why different its smell this our smoke?" He said
ipu'koe: "Qoäl'q a'me'tìgemXù, ìë'2xka atxà'tól. ëto'qo-ë.
the lynx: "To lie you lie, that our fire." They slept.
KawÎX igixtò'latek ìkjoiya'wa. Igixtò'qo'um. ìIxe'tò'x ëgë'to.
Early he arose the lynx. He went to bathe. He put onto it grease
Swans were flying there. Then he spoke to the Lynx: "Go and see why these swans are flying away." Lynx went to see and entered again. His elder brother asked him: "What did you see?" "I did not see anything but swans flying away because a snag drifted down the river." Then the elder brother looked. He saw that the Grizzly Bear had come nearly up to the house. The Panther came in and said: "Put that kettle over yourself, the monster is almost here." Then the Lynx covered himself with a kettle. The Grizzly Bear opened the door and stood in the doorway. "Who took our grandmother's fire? I will eat him." The Lynx became afraid and trembled. The Grizzly Bear said: "Give me your little brother; I will eat him." The Panther replied: "You are talking all the time. Come in," They began to fight. Then the Panther said: "Where are you? The monster will kill me." Then the Lynx threw off the kettle. He took an adz and danced around. "Elder brother, the

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1. Lé'yaqcé'pa as nól:iX iexé'la-it. Iqúxouáwá'Xit tqel'q. Iqí'íXam his hair on and a little they stayed. They flew away. Swans. He was told
2. ip'ú'kona: "Amgé'ketam tǎnki teuXa'wula tqelo'q." Iqíg'é'ketam the lynx: "Go and look a something make fly away swallow!" He went to look
3. ip'ú'kona. Iqíg'tiqum ipu'kona. "TeuXa tán iné'qélkel?" the lynx. He came in the lynx. "Well what did you see?"
4. Itciou'qín'texóko a'éyaXt. "Ká'ya nít tän iné'qélkel. Tiéema he asked him his elder "Nothing not any- thing I saw it. Only
5. tqa'q'ú t'axul. l'é'nta gi lé'tcin tá'tgenteX." Iqíg'é'ket et ci'yim. Ip'ú'qta iko'yá'wa. swans their cries, only that sang drift down. He looked his elder brother.
6. Née r he came up there the grizzly. He entered the panther.
7. "I'MXaXalj'k'oa wuXi aqú'tan. Qo'a't ipg'é'txox iexé'laa." "Cover yourself with that kettle. Near comes the monster."
8. Iga'iXoalakj'oa wuXi aqú'tan yaXi ipu'k'oa. Iteixe'lqalj'yaXi IcáiXa he covered himself that kettle that the lynx. He opened the that with door
icá'ya'wa. Ip'ó'la-it icá'ya'pa. "Iá'n ilgá'xal wunte'k'ée wog'tól?" grizzly bear. He stayed "Who took from our grandmother her fire?"
9. ALgEniXa'éwapti'qoé'ex." (7) Aqa k'wáic ikég'xox ipu'k'oa. Iqég'xallita. AQA ik'wáic ikég'xox ipu'k'oa. Iqég'xallita. Then afraid became the lynx. He trembled. Then afraid became the lynx. He trembled.
10. "Iqíg'é't, Iqíg'é't." Iqíg'k'ím icá'ya'pa. "wele'mólXe'X bear, you younger brother.
11. "Give him give him" Iqíg'k'ím icá'ya'pa. "Wá'k'oa auxxéltcuwa'ya'ya," igé'k'ín "tell him" Iqíg'k'ím icá'ya'pa. "Wá'k'oa auxxéltcuwa'ya'ya," igé'k'ín
12. ALgEně'k'Iewapti'qoé'ex." (7) "Wá'k'oa auxxéltcuwa'ya'ya," igé'k'ín "Wá'k'oa auxxéltcuwa'ya'ya," igé'k'ín
14. Itei'íXam i'amXIX: "A'q, qi'xpa inke'xax! Agl'genuwa'qoa He said to him his younger "Ah, where are your "Where are you?" He will kill me
15. Iqeg'xualj'oa. IteiXémá á'vaqt'mi ipu'k'oa. Itcég'elga é'qa-tik. the monster. He threw off his kettle the lynx. He took it an adz.
16. Iqíg'eláa'niktek: He danced about much: "Ékíjilxó'a'q wuía'tqo-it wułqexé'lau á'j xo, ékíjilxó'a'q!" "Water lilies his legs the monster, elder water lilies!"
17. "Water lilies his legs the monster, elder water lilies!"
monster's legs are like water lilies,” he sang. He struck the Bear's legs with the adz and then they threw him down. Then they cut his neck and handed him out of the house.

The next morning the Panther went hunting again. He went to hunt elk, and told his brother: “Do not go away, else our fire will go out.” He went out and the Lynx went to play. Then he thought of the fire. He went home and the fire was low. He tended it and went out again to play. Then he forgot his fire. A long time he played, then he remembered it. He went into the house, but the fire was already out. Again he swam across. He went ashore and opened the door of the house of the Grizzly Bears. He entered. Now the old woman had four fires. He took one firebrand and put it aside. Then she looked after the fires. She spread her legs, struck her vulva, and said: “You, you, you have eaten it, you have eaten it, the fire, the fire, vulva, vulva!” Then he put that firebrand back again. The old

Itció'lXa yaXi e'qa-itk i'a'qo-itpa. Ko'tí' itgige'la-it. I'a'tuk His neck was out. They struck it with his legs at. Then they threw him down.

Igégxwox. Igľotata i'xamXI.
Wáx igge'kuukiX. Aqa wi'tax io'ya ikjaya'wa. Imó'lak The next day came, he went to the panther. Elk

Itció'lXam i'a'mXIX: “Náct qá'nta mó'ya, i'a'okíX he said to him his younger brother.

ItcXup náxoxaax atxá'tol.” Ió'pa ipu'koa igixkjaya'wólatedemblekt. extra will be out and then guished.

Igayikux ayá'tol. Igé'Xk'oa, aqa itsó'koa-its ayá'tol ake'x. He thought of his fire. He went home, then shall his fire was.

Iga'iXé'lguux. Aqa wi io'ya igixkjaya'wólatedem. Jág'ilakult He made a fire. Then again he went to play. He forgot it.

Igaylkux ayá'tol. Le'2ló igixkjaya'wólatedemblekt. Igaylkux ayá'tol. his fire. Long he played. He thought of his fire.

Ió'pqam te'ctaq. A'na teCux wuXi acta'tol igé'xox. Aqa wi'tax He came in their house. Already extinguished out that their fire was. Then again.

Ió'kú'lÁ wa'wa kjanate'tol. Ijégó'tekumXI itcikelqállX he went thus across. It came up to the house he opened the doors.

Ie'ay'kakuk te'lalk. It'kupui. Aqa la'ktka igá'qaleptekiX wuXí the grizzly bears. He entered. Then forty only her firebrands that

aqje'yo't. Itc'gelga a'axt wuXi aqjaleptekiX. KéáíX the old woman. He took it one that firebrand. For

itarxé'ma. Itkukumá'nanemeück teXi igá'qaleptekiX. tóák i'gctóx he put it down. She looked at them her firebrands. Spread she did them.

taq'qo-it. Itarxé'lqíX Le'gákt. “Ma'ika ma'ikí, mo'wé'laqí, her legs. You eat it they ate it the fire, they ate it, wiq'é'tq wiq'é'tq. Aqa wí'ta wíteXé'ma you ate it the fire, the fire, vulva vulva.” Then again he put it down.
woman looked at the firebrands and there were as many as before. Thus the Lynx fooled the old woman. He looked often when she struck her vulva. Then he took that firebrand. He went home and swam across. He came into the house and made a fire. In the evening his elder brother came home. There was the Lynx. They slept, and the elder brother rose early. He went to wash himself. After a little while he came in. Swans were flying away. He said to the Lynx: "Go and look." The Lynx went. He came in. He was asked: "What did you see?" "I did not see anything but swans flying away because a snag is drifting down." "Do you think that is a snag? That is the Grizzly Bear. Quick, hide yourself under that kettle!" Lynx hid and put the kettle over himself. Then the Grizzly Bear opened the door. "Who took our grandmother's fire? I will eat him. Give me, give me your younger brother; I will eat him." Then the Lynx became afraid. He trembled under his kettle.

**Notes and Vocabulary**

1. **wuXi a'tol.** Aqa wita'x iktukjum'a'nanemtek wuXi aqjevo'q. (A man looked at him, and she looked at them often that old woman)

2. **Kapa't taXi tqa'alepektiX.** Aqa ala-ix'enem'o'tXena wuXi as many those her firebrands. Then he made fun of her that.

3. **Le'gakei.** Ite'gela wuXi a'tX aq'aalepektiX. Ioy'a, ig'e'kjoa, he hands. He took it that one firebrand. He went, he went home, he swam across.

4. **igikE'k'ajna'ix.** Ioy'am te'etaqtpa, ika-ix'e'gliX. To'o'yuste he swam across.

5. **Ig'e'Xko'ao e'yalxt.** IgiXko'a'man ik'qay'a'wa. Loxt ip'u'koa.

6. **TeXap ict'oo'qay, kawitX igix'e'latek e'yalxt. IgiXqo'at'am.** One night they slept, early he arose his elder brother. He went to bathe.

7. **Ige'tqo'am. No'liX ig'e'tqo'am. IguXoawn'Xit tqa'lo'q.** He came in. A little while he came in. They flew away swans.

8. **"Me'k'ik'et." Iq'liXan ip'u'koa. Ig'e'k'iket ip'u'koa. Ige'tqo'am.** "Look," he was told the lynx. He looked the lynx. He came in.

9. **Igiq'umte'qoxoqon.** "Tena xoan tan inq'e'qikel?" "K'ay'a nict tan he was asked: "Well! what did you see?" "Nothing not any thing.

10. **Iqe'qikel. Ta'a'ma t XBq'ol 'taxul o'xuictX. L'ecma le'tein** I saw it. Only swans their erics come down. Only a snagЛАЭГАТЭЦХ. "LE'TEIN ANXLQAXUAN! YAX'KA IE'QIM YAX'IITET."

11. **Ige'tqo'am. L'ecma t xe'qol 'taxul o'xuictX. La'mma le'tein** I saw it. Only swans their erics come down. Only a snag ЛАЭГАТЭЦХ. "LE'TEIN ANXLQAXUAN! YAX'KA IE'QIM YAX'IITET."

12. **Ige'k'iket, syxuiciX.** "Le'tein AnXLQAXUAN! Ya'XKa Ie'qim YaXi Ii'tet.** A fire comes down. "A snag do you think? He he the grizzly that comes. bear

13. **Iq'e'tqo'am. Iq'liXan ip'u'koa.** Iga'Xoalakjoa wuXi aq'uitan. IgiXe'qo'am. Quick hide yourself! Cover yourself with that kettle. He hid himself.

14. **Ige'k'iket, syxuiciX.** "Le'tein AnXLQAXUAN! Ya'XKa Ie'qim YaXi Ii'tet.** Ige'tqo'am. He covered himself that kettle. He opened the door the grizzly with bear.

15. **Iq'e'tqo'am. Iq'liXan ip'u'koa.** Iga'Xoalakjoa wuXi aq'uitan. IgiXe'qo'am. Quick hide yourself! Cover yourself with that kettle. He hid himself.

16. **Iq'e'tqo'am. Iq'liXan ip'u'koa.** Iga'Xoalakjoa wuXi aq'uitan. IgiXe'qo'am. Quick hide yourself! Cover yourself with that kettle. He hid himself.

17. **Ige'tqo'am. Iq'liXan ip'u'koa.** Iga'Xoalakjoa wuXi aq'uitan. IgiXe'qo'am. Quick hide yourself! Cover yourself with that kettle. He hid himself.
He stayed in the door for a long time. Then the Panther said: "You are talking all day. Come in; we will fight." The Grizzly Bear entered, and they fought. They fought a long time. Then the Panther said to the Lynx: "Oh, where are you? The monster is making me tired." The Lynx threw off his kettle and danced about. "Elder brother, the monster's legs are like water lilies," he sang. He hit the Bear's leg with the adz. Then they threw him down. They cut his neck and hauled him out of the house. The Lynx was told: "Stop leaving our fire. The monsters will kill us." For two days the Panther did not leave him. Then he went again.

[The same a third and a fourth time.]

Now only the strongest Bear was left. They stayed there five nights. Then the Panther left and said: "Don't forget our fire. He will kill us. The one who is left is really strong." The Lynx said: "I shall not go away." After a little while the Lynx went out, but right away he looked again after the fire. He went out often, then he forgot it. He played about a long time, then he remembered his fire. He went

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1. Igē'k'lm ikōya'wa: "Wi'q'goa am'x'valté. A'katp, ixelg'x'vux."
   He said the panther: "All day you will talk. Come in, we will fight."

2. I'a'c'k'upiq ica'yim. ica'x'valg'w. Ic'x'titX ic'E'x'valg'w. Iq'ś'Xam
   He entered the grizzly. They fought. Long they fought. He was told bear.

3. ipu'ko; "A q'a'x'pa mka'xoto?" Aqa tell ica'nux iq'ś'x'lan. Lqjup.
   "Where are you?" Now tired makes me the monster.

4. Ite'x'na a'yaq'it. Ite'g'elga a'q'a-itk.
   He threw off his kettle. He took it an adz:

5. "Igē'k'lm iwāt's'qo wuht'qo-it wuqlq'x'lan, s'pxo, ek'íx'xox'q!"
   "Water lilies his legs the monster, elder water lilies!"

6. Iq'g'elg'its' ts'elg'net. Ite'ilgmaq'i ipa'i-yi xi'c'q'a-itk. Kopá'q
   He danced about much. He struck him at that adz. There.

7. Iq'g'elg'its' ts'elg'net. Ite'ilgmaq'i yaXi c'q'a-itk. Kopá'q
   They threw him in his neck cut they did it. They hauled outside, was he told him down.

8. ipu'ko; "Kap't amq'el'qo-qa atx'kot. Atx'kot's'ta naq'elg'netuce.
   The lynx: "Enough leave our fire. They will kill us the monster."

9. M's'é'itiX i'ó'q'oya néc'é igaq'laq'q, aqa wi i'ó'ya ik's'ya'wa.
   Twice he slept not at he left him, then again he the panther.

10. [The same a third and a fourth time.]

11. Ék'iv'ta igēx's'k'nak'etik'it yaXi kti'a'lxwulX. Aqa ica'nux-it
    One only was left by them two that the strongest one. Then they stayed fire.

12. qa'nux'qo-sha atx'kot. Atx'kot's'ta. Y'q'Xka wuk kti'a'lxwulX
    After he left him, then again he the panther. He said to him: "Not

13. qa'nux'qo-sha atx'kot. Atx'kot's'ta. Y'q'Xka wuk kti'a'lxwulX
    They will kill us. He really the strongest one

14. qa'nux'qo-sha atx'kot. Atx'kot's'ta. Y'q'Xka wuk kti'a'lxwulX
    They will kill us. He really the strongest one

15. qa'nux'qo-sha atx'kot. Atx'kot's'ta. Y'q'Xka wuk kti'a'lxwulX
    They will kill us. He really the strongest one

16. qa'nux'qo-sha atx'kot. Atx'kot's'ta. Y'q'Xka wuk kti'a'lxwulX
    They will kill us. He really the strongest one
home, but it was out. Then he swam across to the house of the Grizzly Bear. The old woman held the fire. For a short time she threw it down and took it up again right away. He did not dare to take it. The old woman threw it down again. Then he jumped at it and took it. He ran out and swam across. He went ashore and came to their house. He had just made a fire when his elder brother came home. “Where did you go? Just now you are making a fire? When the Grizzly Bear comes I shall throw you before him and he will eat you.” Lynx did not say anything. “Take care,” said the Panther, “he will kill us.” Early the Panther arose. He washed himself and tied his hair. Then swans were flying away. He told the Lynx: “See if the monster is coming.” The Lynx went and said: “I do not see anything; only a snag is drifting down.” “Do you think that is a snag? That is the Grizzly Bear who is coming. Hide yourself, put the kettle over you.” Then the Lynx put the kettle over himself. The Grizzly Bear opened the door and said: “Who took my grandmother’s fire?

ayo'tol. Ig'eko'xo. ˘a'na te'xup ig'oxox ayoi'tol. l'ok'ixiXa

1 his fire. He went home. Already extinguished was his fire. He swam

e'wa k'xanat'x. I'x'yan e'a'yin te'iq'tlapa. Igagel'ga't wuxi

2 thus across. He arrived the grizzly his house at. She held it that bear

aqje'yot wuxi a'tol. NqtxiX agax'ë'max. ˘a'na wa agagel'ga'x.

3 old woman that fire. A little she laved it already again she took it down.

Tcxe'xip Ig'eko'xox ipu'koa. Igax'ë'ma wuxi aqje'yot wuxi

4 Not daring became the lynx. She laid it down again that old woman that

aqje'xetkix. Itce'sopana ipu'koa. Itce'gella wuxi aqje'xetkix.

5 firebrand. He jumped at it the lynx. He took it that firebrand.

Ig'ok'ta t'xaniX. Ig'eko'xoa. l'ok'iiX'a. Igig'etkam'ix.

6 He ran outside. He went home. He swam. He came up to the house.

Ig'eko'xo'mam te'teq'tlapa. Koale'wa ixe'xel'taxa aq aqjex'oa'mam

7 He came home their house to. Just he made a fire then he came home

e'val'x. "Q'a'mta ma'y'ya? Teqi koale'wa auxxe'xel'taxal. Ma'nix

8 his elder “Where did you go? Then just you made a fire. When

ale'xaman aq'iyin ayaxmen'ya. Ate'rmulma'xuma." Naet qa

9 he will come the grizzly. I shall throw bear you to him.

Ig'ek'inx ipu'koa. "Q'a'mt ex'xume!" aqjox'xa am ipu'koa. "atex'tel'wa."

10 said the lynx. “Look out!” He was told the lynx, “he will kill us.”

Kaw'X igix'el'vatex ik'oy'a'wa. igix'eq'ot, itix'te'mektek.

11 Early he aros the panther. He bathed, he tied his hair in a knot over his forehead.

Ig'eko'xoa'ma't xict'xel'q. Igq'ox'xam ipu'koa: "Ani'ekkxt aq

12 They flew away swans. He was told the lynx: “Look there

it'x iyax'men'xam." Ig'ek'eket ipu'koa. "K'a niq tam inem'qekel.

13 he is the monster.” He looked the lynx. “Nothing not anything I see it.

It'fxu'ma me'xel'qam. Ig'ek'eket ipu'koa.

14 Coming for the lynx. “Not a travel. He swam in the lynx. “Nothing not anything I see it.

Ila'ma e'te'xum. Ila'xge'te'. Xet'cime." "Le'etimna," ate'ix'xam, "ya'xka

15 Only a snag is drifting down.” “A snag [in part],” he said to him. “he

ie'a'yin ya'xi it'et. Auxxe'pe'ot!" Ig'ox'xolak'ao aqun'to ipu'koa.

16 the grizzly that is. Held yourself! He covered himself the kettle the lynx, with

Itxix'e'lq'ya'xi aqia'yin. "T'an itg'axal, wunetc'k'ge wagatol!"

17 He opened the door that grizzly bear. “Who took it from our grand- mother her fire?”
Give me your little brother; I will eat him." The Panther was silent for a little while. He was afraid. The Grizzly spoke often and asked for the younger brother. Then the Panther spoke: "Do you think a person will give up his own younger brother? Come in; we will fight." Then the Grizzly Bear went in. They fought, and he almost threw the Panther, who got tired. Then he spoke to the Lynx: "Where are you? The monster makes me tired." Then the Lynx threw off the kettle, took an adz, and danced about. "Elder brother, his legs are like water lilies," he sang. "You are dancing when I am tired," said the Panther. Then the Lynx hit his leg. They killed the last one. Then the Lynx swam across and burned the old woman's house. On the following morning the Panther said: "I shall leave you. You shall live on these creeks. You shall catch silver-side salmon. You are bad; therefore I shall leave you. When I kill an elk, then you will eat it." Then the Panther went away and left the Lynx.

LENÉ'T LENÉ'T WILEMÉM XIX. ALEMXELU'EWANPOCÉ'EC." I'O'TIQTIX

GIVE HIM GIVE HIM YOUR YOUNGER BROTHER. TO ME, TO ME.

QAN IGÉ'XÔX IK'OAYÁ'WA. KIWAEC IGÉ'XÔX. Ā'TXUÉ'TIX IGÉ'KIM

SHENT HE WAS THE PANTHER. AFRAID HE WAS. OFTEN HE SPOKE.

ICA'YIM. IGÉ'XUWÁ'KOATEK IÀ'MXIX IK'OAYÁ'WA. LÉ'I QÁA

THE GRIZZLY HE WAS ASKED FOR HIS YOUNGER BROTHER.

ITEQI'XAM: "QANTÉX'IX LQA IOQALE'LX KÁ IGÁTÉ'GTI LÀ'MXIX?

HE SAID TO HIM: "HOW OFTEN MAYBE A PERSON AND HE GAVE HIM HIS YOUNGER BROTHER.

Ā'CATPAQ, ATXELGÁ'YUX!" JÀ'É'KUPQ ICÁ'YIM. AGÁ ICÉ'É'LGAYÁ.

COME IN, WE WILL FIGHT!" HE ENTERED THE GRIZZLY BEAR. THEN THEY Fought.

GÚ'TAX IGÉ'YUX IK'OAYÁ'WA. ÀKÓAPÓ AQIKA'LÉTX IK'OAYÁ'WA. TELL

ALMOST DEAD HE WAS THE PANTHER. ALMOST HE WAS THROWN THE PANTHER. TIRED

IGÉ'XÔX IK'OAYÁ'WA. IQIN'LXAM IPÚ'KOAA: "À QÁ'XPA MKÉÀ? QA TELL

BECAUSE THE PANTHER. HE WAS TOLD THE LYNX: "AH WHERE ARE YOU? THEN TIRED

IGÉ'MUX TÀXÉ'LÁU." ITÉXÉ'NA AYAQTÁN IPÚ'KOAA. ITÉ'É'GELGA

HE MADE ME THE MONSTER." HE THREW IT HIS KETTLE THE LYNX. HE TOOK IT.

È'QÁ'-IT. AYUWE'É'BLÁLÁMTEK:

AN ADZ, HE DANCED ABOUT MUCH.

"É'KÉXÉ'LAQÁ'QI WULÁ'QO-IT WULQÉ'XÉ'LÁU, ÀX'PÓX, É'KÉXÉ'LAQÁ'QI!"

"WATER LIVES HIS LEGS THE MONSTER, OLDER WATER LIVES!"

"WA'KÀ-IT MÓlatable AAA TELL ÈNE'XÔX." ITÉQÍMAT IÀ'QÁ'ITPA.

"ALL DAY YOU DANCED THEN TIRED I AM." HE STRUCK IT HIS LEG AT.

IEGÉ'KÀ-LÁ, IGÉ'WAQ: IEGIÁ'KÍLMATÁK. IGÉ'KÍJUIXÉ IPÚ'KOAA.

THEY THREW HIM THEY KILLED THE LAST ONE. HE SWAM ACROSS THE LYNX.

ITÉXUÉ'GILX TE'GAQL WULXI AQÉYÓ'QT. IGE'TUÉKÍX. IGÉ'KIM

HE BURNED HER HOUSE THAT OLD WOMAN'S. IT GOT DAY.

IK'OAYÁ'WA: "AGÁ AYAMQELÔ'QIQA. TÉ'2ÀKÀ MAÁ'KÁ AMXÉXÉXÁ GI

THE PANTHER: "THEN I SHALL LEAVE YOU. HERE YOU BE THESE

TÀXÉ'NAXÉ. AMUTJPÁ'JÀ-XA TE'QJAWAN. MAÁ'KA IMÉ'MÁLA, TÀ'NIXO

CREACK AT. YOU SHALL CATCH SILVER-SIDE YOU ARE BAD, THEREFORE

AYAMQELÔ'QIQA. MA'NIX AYAMQELÔ'QIQA IMÉXÉXÁ XI. KOÁ'LÉWA

I SHALL LEAVE YOU. WHEN YOU FIND IT I HAVE KILLED IT AN ELK, JUST THEN

ALEMXELÜMÉXÜMA." I'OYÁ QA TÀK'OAYÁ'WA. AQÉ'ÉXÉ'LUQ IPÚ'KOAA.

YOU SHALL EAT IT." HE WENT THEN THE PANTHER. HE WAS LEFT THE LYNX.

B. A. E., BULL. 26-01—7
One day the Crab and her elder sister, the Seal, were hungry. The Crab cried, and her elder sister said: “Sister, let us go and wash ourselves.” They went down to the water and bathed. The Crab felt cold and went up again to the house. The Seal dived several times and killed two salmon—large salmon. Then she went up. The Crab was sitting there. The Seal said: “Go and bring that small salmon.” The Crab went down and found those salmon. She took them and hung them onto the point of her finger. “How small are these salmon,” said she, but they broke her finger. She hung them onto the next finger. It broke also. She broke all her fingers. Then she went up to the house and cried. She opened the door and spoke to her elder sister: “What are you doing? I broke all my fingers.”

**Aqé’cgoax Icta’qané k’a Aqalxé’la**

The Seal Her Myth and the Crab

1. Qa’xleka’ne’ka-it aqa waló’ igó’xoa aqalxé’la a’galxt aqé’cgoax.
   
2. Axg’equnik aqé’cgoax lxe’cgoax lqalxé’la. Iqage’etcax, waló’ igó’xoa
   
3. The elder one the seal the younger the crab. She cried, hung on her
   
4. Igév’xam a’galxé: “Te’xóya atxoa’ta.” Ictó’lxa
   
5. to the water. They bathed. Cold became the crab. She went up.

6. Several times she dived the seal. She killed two salmon, them


8. large ones salmon. She went up the seal. Oh, there the crab, “Quiké!

9. tga’leman tali tku’na’tenax.” Ilo’lxa lqalxé’la. Iluqait’qonam

10. tali tgu’na’tenax. Qul ikta’wix te’gaksi. “Ksemn tali tku’na’tenax
   those salmon. Hang she did her fingers. “Small those small fish

11. ita”xox.” Iguxoala’Xit te’gaksi. Tgo’úwe qul ikta’wax tali are.” They broke her fingers. Other ones hang she did them those

12. small fish. They broke her fingers. All broke

13. tku’na’tenax. Iguxoala’Xit te’gaksi. Ka’mawá’i iguxoala’Xit
small fish. They broke her fingers. All broke

14. te’gaksi. Igó’ptega igage’etcax. A’quip igix’eqalxé’la. Igév’xam
her fingers. She went up she cried. She went opened the door. She said to

ta’galxt: “Qa’ eme’xóx? A iguxoala’Xit te’gaksi.” Ictó’lxa

15. her elder sister “How are you? Ah, they broke my fingers.” They went
to the beach
Then the Seal and her younger sister went down to the water. The Crab's fingers were lying there. The Seal took them up and put them on again. Then the Seal carried the salmon up. They cut them up and roasted them. The Crab said: "I will eat their heads. I will eat their tails. I will eat their roe. I will eat their stomachs. I will eat their livers." Now the salmon were done. The Crab ate two hearts and one liver, then she had enough. Her elder sister, the Seal, said to her: "Eat, eat, else you will be hungry." The Seal ate all the salmon. Now the sister closed her house. She closed even the smallest holes. The Seal spoke to her younger sister: "Do not go outside for two days." Now the Seal forgot to look after her sister. She heard her shouting and looked for her. She had disappeared. She had gone out. Then the Seal went out and listened. She heard her sister shouting somewhere down the river, where

**Kathlamet Texts**

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**aql'sgoax k'a aqa'mtX. Igt'o'lxam; ò'xoxax te'łakci Lqalxéla.**

1. The seal ate her younger sister. They ate her fingers down.

**Igt'quiga aql'sgoax. Ikt' alox te'gakcI. Iqle'tox laXi Lqalxéla.**

2. She ate the seal, then she put them on her hands. They were put on her.

**Iktok'taptek aql'sgoax taXi tgu'nat. Ige'toxe taXi tgu'nat.**

3. She killed them up the seal those salmon. They cut them those salmon.

**Lxe'xulke. Ille'k'm Lqalxéla: "Na'i'ka aq'tle'teen**

4. They roasted them. She said: "I the heads will I eat them."

5. La'nux aql'lxam. Na'i'ka tel'ëct atenxexleñoxuma. Na'i'ka


7. Their rear I will eat it. I the stomach I will eat it.

**Nai'ka tga'Xenuwakèke atenxexleñoxuma. Nai'ka tga'pamaaqeke**

8. I their hearts I will eat them. They were done all.

9. Ille'xelemux laXi Lqalxéla, k'a ò'x Xip'xaneg. aqa iLò'qëcè.

10. She ate them that crab, and one liver, then she was satiated.

**Kë'muwa iglx'kam aqa'mtXI aql'sgoax: "Amlxle'lemetek, â'xëlEL**

11. Try she said to her younger sister the seal: "Eat much,"

**waló.' Igaxlxe'lemètik wuXi aql'sgoax. Ka'nauwel ikt'o'lxam**

12. "She ate the seal. All she finished them.

**taXi tgu'nat wuXi aql'sgoax. Igi'o'xopaò te'etaqI. Ka'nauwel**

13. Those salmon that seal. She closed it their house. All

**igio'o'xopaò te'etaqI. Kopà' nöL. Io'xó'piX, Kopà' igi'o'xopaòI.**

14. She killed it their house. There was a little house, there she closed it.

**Igo'lxam aqa'mtXI aql'sgoax: "Nëc't amöpà'ya. Mò'kètIX.**

15. She said to her younger sister the seal: "Not go out."

**ayqqóya yax'tìX niqt amöpà'ya." Igâ'ila'xumì aqa'mtXI aql'sgoax.**

16. "She slept then not go out." She forgot her younger sister the seal.

**Igì'të'muq iiš'meníI aql'sgoax. Igé'kça aqa'mtXI. ò'xëqì**

17. She heard her shouting seal. She locked her younger sister the seal.

**Igì'pà. Iqó'pa aql'sgoax igaxame'laq. Qi'equmìx**

18. Nothing, she had gone out. She went the seal! She listened. Down the river.
Blue-jay defecated, at the place where his town was situated. Now the Crab sang: "My sister and I eat what is swimming in the sea."

The people were hungry. It was winter. They made themselves ready and went aboard one canoe. The Seal went and met her younger sister. She was on top of a tree. "Come down," she said. Then the Crab came down. The Seal struck her and they went home. When they came home the Seal said to her younger sister: "Hide yourself." The Seal hid in a cache. The Crab hid, but her face was visible behind the plank which stood near the fire. Now the people landed and went up to the house. They looked for the Seal, but they found only the Crab. They struck her in the nape. Then a salmon heart fell out of her mouth. They struck her again; then another salmon heart fell out of her mouth. They struck her again and a salmon liver fell out of her mouth. They struck her again and, but she vomited only two hearts and one liver. They tried to
find the Seal. Then Blue-jay became tired, and went to defecate. Then they dug up the cache. They found the Seal, took her at her head and bent it down. Then she vomited the salmon. The people took them and tied them into bundles. They left only that which was too soft. Blue-jay came home. He became angry and said: "I heard the Crab and you left me only refuse." He tied up the soft parts which they had left. Then the people went home. They approached their town and slept. They made a fire some distance from the water. They said to Blue-jay: "Come and warm yourself." But he replied: "No; I want to stay here in the canoe. I am warm enough here." Then he ate all the meat. Blue-jay finished all the meat that he had taken and tied up rotten wood [in its place]. Early the next morning they went homeward. After some time they reached their home. Then the boys came down to the beach. These people's children and Blue-jay's children came down together. They gave them all those bundles, and Blue-jay gave his children his bundle. The boys went

Kë'nuwa iqö'naXL aqë'sgoax. Ta'menua igë'x igë'sqës.
Try she was searched the seal. Give up igë'x igë'sqës.

Itcọ'siq'at'xam. Le'klek igë'vôx ikọ'yat. Igọ'c'agam aqë'sgoax. He went to defecate. Dig it was the cache. She was found the seal.

Iqala'nexoktë, ac e'wa igë'vôx ite'q'ag'ftak. Igage'muqo. She was taken at her head, and thus was done her head.

Itko'muqo taXi tgu'nat. Itgọ'xoaq'tck ta-itei te'Olxam. She vomited those salmon. They gathered them those people.

Itguoxakje'nianukltck. Aqa tæ'menu taXi manaqje' l'men'enmen. They tied them in bundles. Then only that too soft.

Aqa lo'pqam iqe'sqës. Kalà'kuile igë'x igë'sqës. "E'wa nai'ka. Then he came in blue-jay. Angry became blue-jay. "Thus I

inxete'enmaq; tatca tqa'ipX itqen'ët." Itsọoxakje'nianukta taXi refuse is given to me." He tied it in a bundle that manaqje' l'men'enmen iqe'sqës. Aqa igọ'xoa'kla ta-itei te'Olxam. too soft blue-jay. Then they went home those people.

Qo'ap itgọ'xoxam e'lxam. aqa itgọ'qwa. IgoXuq'gilx kxe'lu Near they reached it town, then they slept. They made a fire in land.

ta-itei te'Olxam. Kë'nuwa igọ'lxam iqe'sqës: "Mè'tptega iqe'sqës. those people. Try he was told blue-jay: "Come up' blue-jay.

Mxatckjo'qam'tam." Igë'kom iqe'sqës: "Kia'wa qatxò ta'ka Warn yourself." He said blue-jay: "No, must here genà'kuXt. NuskJò'òt it gi ikë'nimpá qà na kuXt." I stay in the I am warm, I am warm this canoe in where I am in the canoe.'

Itixe'lemux ka'nauwë taXi tql'Olxam. TaXi itcọ'mitckë all that meat, that he took it up

le'Olxam, itcọ't'Xom, ite'kq'x'ëniaka w'lem'em. Kawi'X aqa meat, he finished it, he made a bundle rotten wood. Early then

wi itgọ'yia igọ'xoa'kla. No'lxIX itgọ'yia, aqa iguXoa'kla'tam, again they went home. A little they went, then they came home.

Itgọ'l'xa itqatótëniKx ita'q'qoq ta-itei te'Olxam. i'a'q'qoq iqe'sqës. They went to the beach the boys their those people, their children Blue-jay.

Kate'x itgọ'l'xa. Itkta'owit ka'nauwë taXi öxoa'kje'niatuktax Together they went to the beach. They gave them all those bundles

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17
Then the women and the children ate the meat. Blue-jay's children untied their bundle. Then they saw that it was rotten wood. Blue-jay became angry: "They ate all the food and tied up rotten wood. They fooled me." That is the story; tomorrow we shall have good weather.

1 ta-lichkeit. Itci'owit i'a'qoq ieq'esqes yaXi qiXjk'eniak.
2 Igje'ptegam ta-lichkeit tqa'tocenike. Itoxoemux aqa taXi tqa'te'lxam
3 ka te'nomeke ka tqa'totennieke. StaXa ieq'eryux ieq'esqes i'a'qoq
4 and women and boys. Untie they did it blue-jay his children
5 yaXi qixjk'eniak't. Aqa alelem. Kala'ikuiye ieq'xox ieq'esqes;
6 IqinXenemo'tXemtek." Kjan'kjan' e'la asa-iga'p.
7 I have been fooled." The story; to-morrow good weather.
Myth of the Mink (told 1891)

There was Mink and his elder brother. Every day Mink played itlukum. He lost, but did not want to give up his stakes, and then the children struck him and almost killed him. He went home crying. His elder brother said to him: "Why do you cry?" "Oh, they struck me." Now Mink was hungry. He said to his elder brother: "Brother, I am hungry." His brother replied: "Go to that lake, stretch out your arms, and sit down." Mink went. He sat down and stretched out his arms. Then an arm became visible. Suddenly a horn dish stood on the ground near him. There was one blackberry and one huckleberry, one salmon-berry and one nut in it, one of all kinds of fruits. It was just one handful. Mink went home;
he was angry. He came to his brother's house and said: "I wanted to get food. It is not enough for me, what they gave me." His elder brother replied: "Quick, eat it. When you have enough, take the dish to your sisters-in-law. Anyone who eats that will have enough." Mink took it and poured the berries into his hands. He ate them and threw the dish away. He looked at the dish. The berries were still in it. He took it again and again ate all. He threw the dish away. He looked at it. Again the berries were in it. Now his elder brother observed him. Now he put the dish down carefully and he ate all those berries. He became satiated. He had enough. He did not finish all. "Quick! Take that dish and put it on the water for your sisters-in-law. Then come home." Mink went and came to that lake. He took that dish and said: "If a woman should come to take that dish; I will haul her ashore; I will lie down with her all day." Now that lake began to boil. So he held the dish, but it disappeared and he

1. Ig'yam te'caql e'valxt. Ig'ekim ik'o'sa-it: "Aole! inuwâl'qam. He came their house his elder home he said mink: \"Else! go to get food, brother.\"
2. aqoq'et'e'laq. gëgëne'laq-iqo-'im. Ig'ekim e'valxt. Ig'olìXam ik'o'sa-it: it is not enough for me to said that give her he said, his elder brother. He was told mink: brother.
3. A'yaq teme'lemluX, ma'nix aqoq'et'e'ya aqa aqan'okta "Quick! eat it, when you have enough bring it to them your sisters-in-law. That just as much they eat, aqa qa'yukte'x. Ite'guiga ik'o'sa-it, wax ile'e'loq te'liak. then he is satiated. He took them mink, pour out did it his handfull.
4. Itixe'lemux. Itixe'ma ya'Xi icqjo'. Ite'yukte ya'Xi He ate it. He threw it that dish. He looked at it that dish.
5. Ite'yukte ya'Xi. Te'luxt taXi t'qoxe'max. Witax ite'gelga. Wit'ax dis. There were those fruits. Again he took it. Again ite'xuémux ka'naunwe. Itixe'ma ya'Xi icqjo'; ite'yukte ya'Xi He ate all. It threw it that dish; he looked at it that down dish.
6. Ite'yukte ya'Xi. Ite'qo'wi te'luxt taXi t'qoxe'max. Ite'qo'mun ita Xi e'valxt. Ite'qo'mun ita Xi they were those fruits. He saw him that his elder brother in it He saw him that It is satiated. Aqa tayu' ite'ko'qo'liit yaXi icqjo'. Then well he put it down that dish.
7. Itixe'lemux. Itixe'lemux taXi t'qoxe'max. Pâzit ig'e'x a'w'an. He ate, he ate those fruits. Full became his belly. Ite'yukte. Nàct ite'tol'Xom. \"A'yaq ile'luuki yaXi icqjoq.\" He was satiated. Not. He finished them. \"Quick carry it that her dish,\" aqoq'et'e'laq. Ite'teqo'qa e'laqqo' lemen'potexénâ. Aqa put it down water in her dish your sisters-in-law. Then maXat'k'iya. Igo'yam ik'o'sa-it. Igo'yam yaXi aikan'okliitXpa. He went mink. He arrived at lake. Itexe'gelga yaXi icqjo'. Ig'ekim ik'o'sa-it: \"Ma'nix lan aqgigela'ya\" He took it that dish. He said mink: \"When some takes body this dish, I shall haul her ashore. All day I lie down with her,\" i go icqjo'. anlxgå'ya t'ne'il'en. Wit'gna aitok'tga. Ig'ekim this dish, I shall haul her ashore. That lake. Where he held
lost it. He did not see anyone. He went home. His elder brother spoke to him: "Why did you insult your sister-in-law?" And Mink thought: "He knows already what I said."

After a few days, Mink's elder brother spoke: "Let us go and see your sister-in-law. We are hungry." On the following morning they went. After they had gone some time they met a person. He bathed to secure good luck in gambling. A tree lay over the water and he was sitting on its end. Mink said to his brother, the Panther: "What do you think? I will push him and see if he will drown." "Oh, let him alone, he will kill us." His elder brother looked and Mink was already swimming toward that man. He carried his quiver under his arm. Now he reached him and pushed him three times. Then the man took him and threw him away. He fell down far away from that place. His elder brother searched for him and found him. He was dead. Then he took some water and blew on him. Mink

| yaXi icoq'o, k'ëm itcionà'xlatak. Nàct ite'Ìqel'kél tgoatè'lx. | 1 |
| Ige'X'poa. Itcè'lxam ò'yalXt: "Qà'tsqè aqa mëelge'xkalatèt. | 2 |
| He went home. He said to his elder brother. | |
| Igi'mè'pòtxamàna?" Igi'lx'xìx-ìt ico'xà-it: "Äò'ya, te'toxo-ìx-it your sister-in-law?" He thought mink: "Already, be hold he knows it. | 3 |
| tauqà'tk ine'kim." what I said." | 4 |
| Aqà'wa'íx icto'qovà, ige'kìm ë'yalXt ico'sà-it: "Atxò'ya. | 5 |
| Several times they slept, he said his elder brother mink: "Let us go. | |
| Atxgò'kétxam amè'pòtxan. Ò'la atxò'ya. Wàx ige'tekúktìx. | 6 |
| We will go and see your sister-in-law. To-morrow we will go." Next day it became day. | |
| kàwi'X aqa icto'ya. Qà'xpa 1q icto'yam, ilkë'èckam tgoatè'lx. | 7 |
| early then they went. Somewhere they arrived, they met him a person. | |
| ilxqò'ìtó'l. È'ltukàna ilxégxqò'ìtó'l. Ilgìlx'elqìx yaXi è'nuqo; he washed himself to obtain a supernatural helper. | |
| itìtku'm he was reached to play ìtkìkm. | |
| kë'mìkìtìx lë'guxt. Ilqìlxì'katèt: "Qà'mà ine'Xaqamìt a'p'Xò, | 8 |
| at the end he was sitting. He moved his arms playing ìtkìkm. "How your mind elder brother will go." | |
| pó inlò'sëmit pó lìlìp ìtò'ya'ì. "Ì'ì, i'a'c le'xa, lgoatè'lx | 9 |
| if I push him if under water he goes?" "Oh, let do him alone. | |
| alktìxà'téna."  Igè'kìket ë'yalXt; ä'naqà yuq'ìxìxat iko'sà-it: he will kill us." He looked his elder brother already swam mink. | 10 |
| Igìmëlài't i'a'q'ì'tìxò. Ìtèlgò'qoum laXi lgoatè'lx. Ìtèlò'sëmit. | 11 |
| He carried his quiver. He reached that person. He pushed him. | |
| lò'nìì X itèlò'sëmit. Ilì'gë'gelga, ilgëxè'mà. Xùìì ëyùlà'tìxìt. | 12 |
| Three times he pushed him. He took him, he threw him falling down away. | |
| Klà'ìxìgìxè'màXìtàn, itcìonì'xlùm ò'yalXt. Ilqò'ìxìmàl. | 13 |
| Far he came falling down. He searched for his elder brother. | |
| ikò'sà-it. Igò'càmun ikò'sà-it. Ìcò'mènt. Ìtèlgelgà lte'qòa | 14 |
| mink. He was found mink. He was dead. He took it water. | |

[Image 0x0]
recovered and said: "I have slept; behold, that fellow waked me. Take care; I will shoot him." "Did you sleep? You were dead. That person killed you and threw you away."

They went a long distance. Now the elder brother heard a person. He did not tell his younger brother. Now Mink also heard that person. He was singing: "I sharpen my nails for Mink and his elder brother." Mink said: "What does that person sing about us?" His elder brother replied: "That person is singing: 'I sharpen my nails for Mink and his elder brother.' Be quiet; he will kill us." Now they saw that person sitting on a bluff. He was sharpening his nails. "What do you think?" said Mink, "I will push him. He will be drowned." "Let him alone; he will kill us." Now his elder brother looked back and there was Mink swimming. He pushed that person twice. The person took hold of him right here and threw him away. His arm broke off. His arm fell down at one place, and his body at

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<td>1</td>
<td>ēvalXt</td>
<td>ikō'sa-īt. Po, pō, pō, pō aqē'yux ikō'sa-īt.</td>
</tr>
<tr>
<td>2</td>
<td>ige'xox</td>
<td>ikō'sa-īt: &quot;No'qxo'vo; tata'ca itcino'qxoteq taya'x.</td>
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<tr>
<td>3</td>
<td>atēj</td>
<td>anilō'xoa.&quot; &quot;Mq'qxo'vo na?&quot;</td>
</tr>
<tr>
<td>4</td>
<td>Aqā</td>
<td>wi ieto'ya. Kela'iX ieto'ya.</td>
</tr>
<tr>
<td>5</td>
<td>Then again they went. Far</td>
<td>they arrived. He</td>
</tr>
<tr>
<td>6</td>
<td>ēvalXt.</td>
<td>Itcītel'te'maq lgoa1e'lx. Naqet igicxelte'maq iamXix.</td>
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<tr>
<td>7</td>
<td>He</td>
<td>heard some-</td>
</tr>
<tr>
<td>8</td>
<td>person:</td>
<td>&quot;Mink</td>
</tr>
<tr>
<td>9</td>
<td>Iqe'kīm</td>
<td>ikō'sa-īt: &quot;Qā lktxoxo'la lgoa1e'lx?&quot;</td>
</tr>
<tr>
<td>10</td>
<td>He</td>
<td>said mink:</td>
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<tr>
<td>11</td>
<td>Qātxoxa</td>
<td>ac qān mxål'xox;</td>
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<tr>
<td>12</td>
<td>person</td>
<td>blow on</td>
</tr>
<tr>
<td>13</td>
<td>him</td>
<td>said mink.</td>
</tr>
<tr>
<td>14</td>
<td>Itcē'xaxa;</td>
<td>alktxoxe'na.&quot;</td>
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<tr>
<td>15</td>
<td>Itcō'semīt.</td>
<td>Ilge'gela</td>
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<tr>
<td>16</td>
<td>He</td>
<td>pushed him.</td>
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</table>
another place. His elder brother searched for him and found him. He had only one arm. Then he shot a squirrel and put its arm onto Mink. He blew water on him and he recovered. "I have slept," said Mink, "Behold, you waked me!" "Did you sleep? You were dead." "I will shoot him who waked me."

Now they went again and came to a lake. A swan was swimming there. It had two heads. Mink said to his elder brother: "Shoot that swan." "No, that swan is a monster; you see it has two heads." "Oh, shoot it!" He made his brother tired, and he shot the swan; then it turned over. Mink said: "I will swim and get it." But his elder brother said: "No, they will drown you; you will be drowned in that lake." He looked away and already Mink was swimming in the lake. He reached the swan and took it. Then both of them went down. His elder brother cried: "Oh, poor brother! Now they have

<table>
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<tr>
<th>č'yaxo.</th>
<th>Kel'íix iyol'íta Xit č'yaxo, kel'íix ýa'xka iqexe'na.</th>
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<tbody>
<tr>
<td>his arm.</td>
<td>Far</td>
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<tr>
<td>it fell down his arm, far he fell down.</td>
<td></td>
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<tr>
<th>Itci'ó'ñaxl č'yalXt.</th>
<th>Iqió'ñaxl ikó'sa-it. Iqió'ckam ikó'sa-it; aqa</th>
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</thead>
<tbody>
<tr>
<td>He searched for his elder. He was mink; he was found mink; then</td>
<td></td>
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<tr>
<th>č'unt ká č'yaxo.</th>
<th>Ia'maq itcèlóx iká'óten č'yalXt ikó'sa-it.</th>
</tr>
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<tbody>
<tr>
<td>one side none his arm. Shoot he did it a squirrel his elder mink.</td>
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<tr>
<th>Iqigé'qoałk iká'óten č'yaxo.</th>
<th>Iqé'vóx po, po, po, po, itcé'qoa</th>
</tr>
</thead>
<tbody>
<tr>
<td>It was put on him the squirrel its arm. It was done blow, blow, blow, water</td>
<td></td>
</tr>
</tbody>
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<tr>
<th>pqó po iqé'ólóx.</th>
<th>Íqáq igé'xóx: &quot;Ná'çqoxo'y,&quot; igé'kí'm ikó'sa-it.</th>
</tr>
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<tbody>
<tr>
<td>blown was on him. Recover he did; &quot;I slept,&quot; he said mink.</td>
<td></td>
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<thead>
<tr>
<th>&quot;Tatca iqéno'qóteq.&quot;</th>
<th>&quot;Mo'qoyo na! I'mó'qaoxt.&quot; &quot;E, i'á'maql.</th>
</tr>
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</table>
| "Behold I was waked." | "You slept [int. You were dead]; " Eh, shoot part."

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<tr>
<th>atc' anéló'xoa,&quot; itci'ó'lxam č'yalXt.</th>
<th>sturdy I shall do him,&quot; he said to him his elder brother.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aqa wi ietó'ya. Qá'xpa qiégig'úckam itla, Inkqé'xala</td>
<td></td>
</tr>
<tr>
<td>Then again they went. Somewhere they found it a lake. It swam</td>
<td></td>
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<thead>
<tr>
<th>iqélo'q.</th>
<th>Cmótət ciá'qacqa'qyaXí iqélo'q. Itci'ó'lxam ikó'sa-it</th>
</tr>
</thead>
<tbody>
<tr>
<td>Two.</td>
<td>a sailor. He searched for his elder. He was mink. He was found mink.</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th>č'yalXt: &quot;Iá'maq č'vóx yaXí iqélo'q!&quot;</th>
<th>&quot;Kí'yà, iqexe'la'üv yaXí his elder. &quot;Shoot do it that swan!&quot; &quot;No, a monster;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tired he made his elder then shoot he did him. Then it turned over</td>
<td></td>
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<tr>
<th>yaXi iqélo'q.</th>
<th>Iqé'kí'm ikó'sa-it: &quot;Anukqé'x'íyu: aniqu'qat'ínam.</th>
</tr>
</thead>
</table>
| He said mink: "I will swim; I will go and take it."

| Iqé'kí'm yaXi č'yalXt: "Ki'yà, aqimo'tat'amanqema |
|-------------|---------------------------------------------------|
| He said that his elder brother: "No, you will be drowned |

<table>
<thead>
<tr>
<th>č'yagí'at'á'monqix.</th>
<th>Iqé'kiket č'yalXt, aqá'q yaXi inkqé'xat his means of drowning.</th>
</tr>
</thead>
<tbody>
<tr>
<td>He looked his elder already that swam</td>
<td></td>
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</tbody>
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<tr>
<th>ikó'sa-it.</th>
<th>Itcigé'qoam yaXi iqélo'q. Itcè'gelga. Láp ietó'ya mink.</th>
</tr>
</thead>
<tbody>
<tr>
<td>He reached it that swam. He took it. Under they went water</td>
<td></td>
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<tr>
<th>ekanačmo'két.</th>
<th>Iqigé'rex č'yalXt: &quot;O, igó'a'télX ita'míXíX.</th>
</tr>
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<tbody>
<tr>
<td>both.</td>
<td>He cried his elder brother: &quot;Oh, poor my younger brother.</td>
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eaten him." He made five fires and heated stones in all of them. When the stones were hot, he threw them into the lake and made the water boil. Now the lake was boiling. He had used all his stones. The lake became dry and all the monsters were lying on the dry bottom. Their mouths were about a fathom long. He cut the bellies of the large monsters. He finished them all, but he did not find his brother. Then he cut the bellies of the smaller monsters. He cut them all, but he did not find his brother. Then the Panther cried again. Finally he cut the bellies of the small monsters. He cut them all. Now there was only one large newt left. He had skipped it. He cried again. He gave up the hope of finding his brother. Now only that newt was left. He stopped crying. Now he cut its belly. There was Mink holding the swan. He carried him to the water; he blew on him and he recovered. He said: "I have slept; behold, he waked me.

1 Aqa iqe'wułq. "Igaq'Xe'lgilx; quin'mem tqa'leptkiX ite'tox. Then he is eaten." He made a fire; five fires he made them.
2 iłe'xlqtx; kamaqtopñeñem taXi te'tot iłe'Xetq. Iłq'toca-it He heated all five those fires he heated stones. They were hot stones.
3 taXi lqe mâke. Aqa ite'yluteXen yaXi ikałq'tiX. Aqa lep those stones. Then he made boil that lake. Then boil
4 iqe'x yaXi ikałq'tiX. Ka'nauwê taXi lqe mâke it. Xe'lxom. did that lake. All those stones he used them all.
5 Aqa qe'qile iqe'x yaXi t'a'ha. Aqa ite'kum max Xača'TX Then dry became that lake. Then he hauled on dry land
6 tçe'x'énl 'wuke. LrXuan ia'mXamax tqa'lk'axatke. L'iXe'lxex the monsters. Perhaps each one fathom their mouths. Cut
7 ite'tox tge mâke, ka'nauwê taXi git'a'allx tçe'x'énl 'wuke. he did them their bellies, all those large monsters.
8 Ite'tó'lxum. Nácq ite'í'egeam ia'mXix. Aqa taXi mank kse'xnax He finished them. Not he found him his younger Then those a little small
9 tçe'x'énl 'wuke ka'nauwê l'k'e'lxex ite'tox tge mâke. Ite'tó'lxum monsters all cut he did them their bellies. He finished them
10 ka'nauwê. Nácq ite'í'egeam ia'mXix. Aqa wi iqe'ge'tecax yaXi all. Not he found him his younger Then again he cried that
11 iku'qayawa'. Aqa atá'tqx taXi kse'xnax l'k'e'lxex ite'tox brother. Then next again those small ones cut they did them
12 tge mâke. Ka'nauwê l'k'e'lxex ite'tox. AxXu wuXi aqase'na; their bellies. All cut he did them. One that newt
13 ite'q'al wuXi aqase'na. Tce'q'yipX ac quaxakua'x. Aqa large that newt. Refuse (left over) and it was skipped. Then
14 wi iqe'ge'tecax, iqe'ge'tecax. Té'ménu iqe'xox atçéqagá'm ia'mXix. Again he cried. Give up he did he finds him his younger
15 Aqa a'ema iku'qayawa'etXit wuXi aqase'na. Qán iqe'xox: iqe'ge'tecax. Then only is lying there that newt. Shent he became; he cried,
16 tecXa l'ex ite'qyox ite'cawan. Kopa' iqe'xox iko'sa'it. Itcege'le'at then cut he did it its belly. There he was mink. He held it
17 yaXi iqe'loq. Itce'yukl tecu'quna. Itce'yux pò, pò, pò, pò, that swam. He carried him water in. He did him blow, blow, blow,
18 ac tecXa ite'cawan. Itce'cawan ik'o'sa'it: "No'q'xoyô, tataça and he recovered. He recovered mink: "I slept," behold!
I will shoot him.” But his elder brother said: “Did you sleep? You were dead.”

Now they went again. They went a long distance. In the afternoon they landed. The Panther said: “We will sleep here,” and made a fire. Mink was hungry. He said to his elder brother: “I am hungry.” The Panther said: “Strike those spruce trees. A deer will come out. It has long ears.” Mink went and struck the spruce trees. Then a mouse ran out of the woods. “Oh, elder brother,” he said, “there it runs!” His elder brother arose and looked. Only a mouse passed by. “Did you see it?” said Mink. “Only your grandmother, the mouse, passed me.” “They are his grandmothers when I am not hungry.”

“Quick, go and strike the spruce trees, a deer will come. If it is a buck it has antlers.” Mink went and struck the spruce trees. He shouted to his elder brother: “Oh, elder brother! It is just what you told me, it has antlers.” The Panther looked. A snail was crawling.
there. Mink came and said: "Did you see it?" The Panther replied: "I did not see anything. Only your grandmother, the snail, came there." "Those are his grandmothers," replied Mink. His elder brother said: "The deer jumps in long leaps." Mink went and struck the spruce trees. Then the bullfrog came out of the woods. "Oh, elder brother," said Mink. "There it jumps, just as you told me." The Panther took his bow and arrows, but he saw only a bullfrog. Mink came to his elder brother. "Did it pass you?" "Ah, only your great-grandfather, the bullfrog, passed me jumping." "Those are my great-grandfathers when I am not hungry."

"Quick, quick! Go and strike the spruce trees!" Mink went and struck the spruce trees. Now the rabbit ran out. He shouted to his elder brother: "There he is running!" The Panther arose and looked. Only a rabbit jumped past. Mink said: "Did you see it?" "I did
not see anything, only your great-grandfather, the rabbit.”  "Those are my great-grandfathers,” said Mink to his elder brother.

"Quick, quick, go!” said the Panther. Mink was angry. He was lazy, and he was told several times to go. Then he went. He struck the spruce trees. Now a buck came out. Then Mink shouted: "There it goes! it has antlers, it jumps!” His elder brother looked, and, indeed, a male deer was coming. He shot it and it fell down. They cut it and its stomach was very fat. They cut it and Mink received some fat. Now he ate much. They roasted the deer antlers over the fire and the Panther ate them. Mink looked at his elder brother. His hands were full of grease. He thought: “He is eating all the grease.” He said: "He gave me all the dry parts to eat.” Then the Panther gave him the antlers. He tried to eat them, but he could not do it, and threw them away. He said: "He gave me something very tough to eat.”

It got night, and it was very clear weather. Mink had eaten enough.

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He asked his elder brother: "What is the name of the place where we sleep?" "It is forbidden to mention the name; it begins to rain when the name is uttered." "Oh, tell me!" "No, the name must not be mentioned in winter. It is forbidden to mention the name, else a long spell of rainy weather will come on." Mink said: "Oh, whisper the name into my ear." "I will tell you the name when we arrive at our next camp." Mink said again: "Oh, whisper that name into my ear." Then his elder brother told him in a low voice: "The name of this lake is Ta'ix," and Mink said: "That is good; now I know the name of this lake." Now the Panther did not know where Mink had gone. Mink shouted: "Ta'ix is the name of the lake, on the shores of which I and my brother are going to sleep; Ta'ix is its name." He shouted as loud as he could. Then Mink's brother was angry. "Oh, that bad fellow! Quick, gather sticks, that we may sit on top of them!" He gathered sticks. He sat down on top of

1. Itciuq'mte'xogoa e'yalXt: "Qâ iâ'xelëwx qâ atxogô'ya!" He asked him his elder brother; "How is its name where we sleep?"

2. "Nâet aqiuqænâ'xÎX. Tâ'k'ëlua. Imêla'lkulë aiixô'xoa." "Not it is named. A rainy spell it will be.

3. "Qâ'txoa amxânelekte'gosa." "Kâ'ya nîct aqiuqænâ'xÎX na'nîx

4. Mink: "Must you tell me?" "No, not it is named when winter what its name that lake. If is forbidden

5. aqiuqænâ'x. Imêla'lkulë aiixô'xoa," ig'âlitXam ik'o'sa-it, it is named. A rainy spell it gets." he was told mink.

6. "Qâ'txoa iâ'xelëwâ amiqunæhâ'ya." "Ai'iqæ anxâ'qè'tgosa; ange'na

7. "Must low voice you call it." "Later on I shall tell you; I shall say there we sleep, thus its name." "Ah low voice amiqunæhâ'ya." Aqa itic'itXam e'yalXt: "Kâ'ya nîct tâqë'kâme it. Then he said to him his elder brother; "And not bold

8. amiqunæhâ'ya. Ta'ix iâ'xelëwâ tâxâx iâkâ'qo'tît'îX." Ig'é'kûm you name it. Ta'ix its name that lake." He said

9. ik'o'sa-it: "Qa'nîq'i qinlô'xâ'kut'ît'îX. Aqa

10. mink: "All right I know it its name that lake." Then

11. ig'maqâ'xatqek ik'o'sa-it. Itciuq'maqâ'xatqek e'yalXt. Ig'âliqemën XS'kjeLau he was lost mink. He lost him like elder. He shouted brother.

12. ik'o'sa-it: "Ta'ïx iâ'xelëwâ iâkâ'qo'tît'îX atxogô'ya wë'q'sìlX. Ta'íx mink: "Ta'íx its name the lake we sleep my elder Ta'íx brother.

13. iâ'xelëwâ, Ta'íx iâ'xelëwâ. Tcjpâk igâ-ix'eqa'mx. Ig'ëlXaq its name, Ta'íx its name." Loud he shouted. He grew angry e'yalXt ik'o'sa-it: "Na yaXi'yaX tâ'niki giâ'ni'la! Ai'iqæ tê'l'kûqê his elder mink's: "Oh, this thing bad! Quick those to sit

14. brother on tpê'yalX, lgâ'pela te'mqo tpê'yalX." Ite'toppe'yalX yaXi e'yalXt gather them, many sticks gather them." He gathered them that his elder brother

15. ik'o'sa-it: lgâ'pela itetôpê'yalX. Câ'xialX tê'l'kuqî itixe'lux. mink; many he gathered them. Highdict to sit on became.

1 A lake in the mountains near the head of Cowlitz river.
them. Mink gathered only a few, and lay down. Now the noise of rain was heard and a freshet came. In the morning Mink had disappeared. He drifted away with the water. Now Mink's elder brother went down the river and cried. He went a long distance and came to a jam. He searched for his younger brother at that jam. There he saw him between the logs. His stomach was full of water. He blew on him and he recovered. "I slept and that fellow waked me. I will shoot him." "Did you sleep? You were dead. You drifted down the river."

Then they came to the Panther's wife and there they stayed. There was an old man, one of the woman's relatives. Mink was teasing him all the time. Now the Panther's wife gave birth to a child. The woman's relative said to Mink: "Let us go to get wood." Mink said: "All right, we will go." Early the following morning they went across the water. There they made a fire at the foot of a fir tree.
The tree was *that* thick. After a little while it fell. It fell toward the water. The old man said to Mink: "Run toward the water." Mink ran and the dry fir fell just in that line. It broke to pieces and all the bark came off. The old man thought: "Thus I killed him." Thus he said to Mink. The old man put the dry wood in piles and took off all the bark. Then he went down and came to his canoe. It was almost filled with dry wood. Mink had piled the wood up in the canoe. Then the old man said to him: "Little rascal!" But Mink said: "You are an old man and you are strong, not I." They put the dry wood into the canoe. It was full. Thought: "Where shall I stay? The canoe is full." The old man said: "I will put you into the basket with our wedges." He put stones into the bottom of the basket and placed him on top. He put the wedge [basket] on top of the wood. Now they went across. When they came to the middle of the

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bay, the old man made the canoe shake. Mink fell into the water and went down. Then the old man thought: "Now I have killed him." The old man came home. A person was walking up and down. He looked just like Mink. The old man landed. Then Mink came down and said: "You stayed a long time and I brought our wedges and hammers home already." "Ha, this little rascal," said the old man. Mink replied: "You are an old man and you are strong. I am only a boy. I can not do as much as you." Now they carried up all the wood. Then they stayed.

Then again he teased the old man. Sometimes he threw water on him when he was asleep; sometimes he burned him. One night the old man said: "Let us try who will stay awake longest." Mink said: "All right." He went and searched for some rotten wood. When it got dark, he put the rotten wood over his eyes. The old man

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looked and he saw Mink’s eyes open all the time. Then it got daylight. “Ha, you little rascal,” said the old man. [Mink replied:] “You are an old man and you are strong. I am only a boy. I cannot do as much as you.” Then the old man gave it up.

He thought: “I will tell him to bring me a wolf; he shall devour him.” On the following morning the old man told him: “Quick, go and bring me two wolves. They were my playmates when I was a boy.” Mink went and came to the wolf’s house. He said: “I come to fetch you. My sister-in-law’s relative told me to bring you.” They said: “Well.” He brought them and threw them down before the old man. They bit him. “Quick, take them away; they do not like me.” Mink took them away and carried them back.

Another day, the old man said: “Quick, bring me two bears.” Mink went and arrived at the house of the bears. “I came to fetch you.” He carried them home and threw them down before the old man. They slapped him with their paws. “Ah, what is he doing, that little rascal?” “You are an old man and you are strong. I am
only a boy. I can not do as much as you.” “Quick, take them away.” Mink took them away and carried them to the house.

After a few days he told him to bring two raccoons. Mink went and brought the raccoons. He brought them to the house and threw them down before the old man. They scratched him all over. “Take them away. They do not know me. When I was young they used to know me.” He took them away and carried them home. On the following day the woman’s relative told him: “Bring me two grizzly bears from that mountain. Long ago I used to play with them.” Mink went and came to the mountain. He told the grizzly bears: “I came to fetch you. My sister-in-law’s relative wants you.” They said: “All right, take us.” He carried them home and threw them down before the old man. They scratched and tore his whole body. Then the old man cried much. Mink’s elder brother told him to take them away. He took them away and carried them back.

That is the story; to-morrow it will be good weather.

ma’ya’x ʔla’məxel’l; Ləm ʔə nai’ka nkwak’sk̓ a’s pə nɪc xel’l. 1
you you do it; maybe if I I am a boy if not I do it."

“ʔa’q ʔə’tə” Iteč’ukə iko’sta’-it. Itco’k’am te’ta’atlpa.
“Quick” carry them. He carried mink. He brought their house to. Qa’watiX Lq ʔəqo’ya’-ʔəx ac tåxt catà’t itec’egelo’k’oaktè. Ðə’ya
Several times per they slept and next two raccoons he sent for them. He went ikə’sa’-it. Iteč’ukə catà’t. Itco’k’am te’ta’atlpa. Itc’elXa’kuq
mink. He carried two raccoons. He brought their house to. He threw them ikə’qöqcin. Iegi’pəqla ka’namu. “Małax! aqa qənxe’lelùx.
law’s relative. They scratched all. “Carry them now they do not like me. Iteč’ukə cLata’
he said to him: his relative. Icgio’pqLa; ka’namu. “Cə’k’ta! aqa qe’nxelulùx.
next two raccoons he sent for them. He went itc’i’k’aqéts aqa cge’nxokul. Iteč’ukə catà’t. Itco’k’am
When I was young then they knew me,” He carried the two them two raccoons.
their house to.

Wax i“qec’tukitX, itco’ilXam ikə’qöqcin: “Cə’læ’læm cə’lijəm yaXí
Early it got day, he said to him his sister-in- “Fetch them two grizzly bears.”
pa’kalpa. Cə’xel’qəmXemX sə’ma’a. Iyə’ya iko’sta’-it. Ðə’ya yaXí
mountain on. I played with them long ago. He went mink. He arrived that itc’i’k’aqéts aqa cge’nxokul. Iteč’ukə catà’t. Itco’k’am
mountain on. He said to the two grizzly bears: “I came to fetch you. My sister-in-law’s relative
Iteč’ukə cLata’
he said to him: his relative. Icgio’pqLa; ka’namu. “Qwa’l’ imetgə’læ’læm.” Iteč’ukə.
They two said to “All right, fetch us.” He carried them two.

Ig’axel’qəmam. Itco’ilXa’kuq iko’sta’-it. Iegi’pəqLa; ka’namu
he came home. He threw them down to his sister-in- “Carry them two.
Cə’qal Xel’qəmXemX iegi’yəX. Icgio’pqLa’ilXam’el’tə. Iqeqə’qt.
his body torn they made it. He cried with pain that old man. Iteč’ukə ilko’sta’-it:
he said to him his older “Carry them two.
Iteč’ukə ilko’sta’-it:
He carried them back on his back. The story, to it will be good
Iteč’egelo’k’txam. Kənə’k’jənə, ʔəla asa-igə’p.
He carried them back on his back. The story, to it will be good weather.
Robin and Salmon-berry were sisters. They lived on opposite sides of one house. Every day they went picking berries. In the evening they came home. Robin's berries were all unripe, Salmon-berry's were all ripe. Robin used to eat right away all the ripe ones that she found. They went out often. One day Robin said: "Louse me." Then Salmon-berry loused her. When she had finished, Salmon-berry said: "Now you louse me." Robin loused her and said: "Oh, your louse is sweet." In the evening they went home. On the next day they did the same thing again. First Robin was loused, and afterward she loused Salmon-berry. They went out often and Robin said: "Oh, younger sister, your louse is sweet."
What do you think, I will eat you. Then I shall wait for you all the time,” Salmon-berry replied: “No; your nephews would be poor.” They came home and Salmon-berry told her children: “That monster said she would eat me. If she really should eat me, don’t stay here any longer. Go away at once, else she will eat you also. If she tries to deceive you, do not believe her.” Robin’s children were all girls. Salmon-berry’s children were all boys.

Robin and her younger sister went out often. One night Robin came home alone. Behold, she had cut the neck of her younger sister. Then Salmon-berry’s sons thought: “She has killed her.” The name of Salmon-berry’s eldest son was Wa’ckök’umu’i’hè. Robin said: “Your mother lost her way.” One of Salmon-berry’s sons was small. He was still an infant. It was night, but Salmon-berry’s eldest son remained awake. He thought that Robin might try to eat them when they were as sleep. While he was awake, she arose and went out slowly. She threw Salmon-berry’s breasts into the fire. Then
Salmon-berry's son said: "Oh, my breasts, my breasts!" Robin took the breasts out of the fire and said: "He dreams of his mother's breast. To-morrow I will search for your mother." Five times she tried to throw the breasts into the fire, but that boy saw it every time. He recognized his mother's breasts.

On the following morning she made herself ready and went. Then Salmon-berry's [eldest] son made a fire. He told Robin's children:

"Let us play. We will steam each other. You steam us first, then we will steam you. When we say, 'Now we are done,' you must take us out of the hole." Robin's children said: "Well, all right." Salmon-berry's children were put into the hole first. After a little they were hot, and then the eldest brother said: "Now we are done." They were taken out of the hole. They were dug out of the hole. Then they made a fire. When the stones were hot, Robin's children were put into the hole. Then they put dirt on top of them, and put large sticks over them. They said: "We are done," but Salmon-berry's son did not take them out. For a little while they cried. Then they
became silent. They were dead. All of Robin's five children were dead.

When he left them in there until they were all done. Then he took them out. He put the one near the water. He twisted its mouth. The youngest one was put into the water; one he put on top of the house, another one he placed upright near the door. He put one on the ground and placed it as if it were playing with shells. Then he dug a hole and they escaped through the hole and came out again. They left their bitch at the entrance of the hole. Now they ran away. At noon Robin came home. She thought: 'I will eat him when I come home.' When she approached her house she saw something floating on the water. She went to her house. There she saw her daughter. She pushed her. "Where is your sister?" she said. Her finger went right into her child's flesh. She looked up. Ther was one of her daughters on the roof. "Where is your sister?" She took her arm and pulled it; it came out at once. She looked to the beach where one of her daughters was playing with shells. She

1. iče'lox;  ilx'ix  ilx'é'nunték, aqa qan  ile'xox.  ilXe'la-it
   he did them;  a little  while  they cried,  then  silent  they were.  They were dead

2. Lkanamqoa'ne'mike ite'qyqo ame'sgaga.
   all five  her children robin.

3. Le'le le'xox, ka'numwe ito'kst.  A'qa laq'q ite'lox.
   Long  they were,  all  they were.  Then  take out  he did them.

4. Itelol'ecatimit  laXi leXa't ilen'qoapa qo'a'.  E'wa  ite'lyox
   He placed it that  one  water at  near.  Thus he made it

5. ilá'keXat,  la'Xi leXa't itelol'ecatimit  laXi giol'k'oj-aits.
   Its mouth.  That one he put it into that small one.

6. Itelol'ecatimit  laXa't sa'xalX tqu'lopa.  Itelol'ecatimit  laXa't
   He placed it one  up  house on.  He placed upright one

7. qo'a'p ite'qé.  Hto'kta aXLa't  laXamik'oj-aela iten'catimit.
   near  the door.  He carried her one  she played with shells  he placed her.

8. lxooa'p ite'lyox  elX.  yaXpa  te'xoa  lax  ilx'oxoami.
   Hole  he made the  ground.  There  then  came out.  They arrived.

9. ItgaxLo'Xoa-it la'xXi  mxoxa'pXpa.  Lkxawa  a'qa.
   They left her  upright.  There  ran away  then.

10. Pase'gxa  igax'xkjoa  ame'sgaga.  Igaxlo'Xa-it:  "Anaxwulq'ama
    Noon  she  home  came robin.  She thought:  "I will eat them

11. na'mix  nuXjo'qanam."  Qo'a'p  igax'kjoa'tma  igaxkiket  ma'tamX,
    when  I  come home,"  Near  she  came home  she looked at the water,

12. a'qa  taimiko  yuXanexma.  Igo'ya  owit'kewa  te'laqXpa.  OtXun'la
    then  something  drifted.  She went there  their house to.  There was

13. agax'an  ite'qepa.  Igax'semit.  "Qax  ame'mintX?"  igaxlo'Xan  agax'an.
    her  door at. She pushed  "If your younger  she said to her

14. Nau'i igna'na  le'gaki  yaXi  e'tenanpa  aga'xan.  Igax'kiket  caXalX.
    At once  soft  her fingers  "if  her body in her daughter.  She looked up.

15. O'qunax  tqu'le  aga'xan:  "Qax  ame'mintX?"  Igo'gelga  e'teoxo.
    There was  the other daughter:  "Where  you younger  she took it her arm,

16. igax'na'tka.  Nau'i knut  igax' e'teoxo.  Igaxlo'Xa qa
    she pulled it.  At once  torn out  was  her arm.  She went down where

17. la'Xamik'ojuela aga'xan.  Igax'semit  ite'qajtust.  "Qax
    played with shells  her daughter.  She pushed it her hand.  "Where
pushed her head. "Where is your sister?" she said. Her head broke off at once. She was dead. Then she ran to the water. She saw her daughter. She was drowned. Then she saw the one girl, whose mouth was pulled to both sides, and thought she was laughing. She said: "You are laughing and your sister is drowned." She pulled her hair. It came out at once. She pulled her youngest daughter. Her legs came out at once. Then she tried to pull her ashore. "Oh, Wa'ckokjumai'he has killed my children."

She went up to the house and searched for them. "Where did they go?" She did not find their tracks. After some time she found that bitch. "Where did your masters go?" "Wu!" said the bitch, pointing with her mouth in one direction. She ran that way. She tried to smell them, but she did not smell anything. Again she asked the bitch: "Where did your masters go?" "Wu!" said the bitch, pointing another way. Robin ran that way and tried the same thing. Five times the bitch deceived her. Then Robin threw her away and found that hole in the ground. She went into it and found the tracks

1. ame'ntX'  igò'lxam. Nau'i igi'xel'a'kuit itca'tuk. Qoet o'me't. your younger sister she said to her. At once broke her neck. Behold she was dead.
2. Igo'kta m'la'nix. Iga'qeskei wuXi agi'xan, axal'emem'o'qoyaqt. She ran seaward. She saw her daughter. She was drowned.
3. Igo'kta wuXi a'æXa't agi'xan axkay'awula. Igo'lxam: "Laughing that one. Your younger sister is drowned."
4. "Laughing that one. You are dead."

Iki'nuxekte. Nau'i k'ut igi'x itca'qqaqtalq. Iga'xlxka wuXi she pulled her At once pulled she did not her hair. She pulled hair.
5. axge'sqax agi'xan; nau'i k'ut igi'x itca'qo-it. Ke'nuwa she pulled ashore. "Oh, he beheld Wa'ckokjumai'he he killed them.
6. itce'qoq. "my children."

Igo'peta. Ke'nuwa ikldonax qamta il'oya. Nact igo'egam she went up. Try she searched for where they went. Not she found it them
7. ala'xatx. La'lile, aqa igo'egam wuXi ala'kqotk'oxt. "Qa'nta their trail. Long them she found it that their bitch. "Where
8. itlo'ya tram Xanax'inent?' "Wu," ig'ax wuXi akio'tkjot. Ke'nuwa went your masters?" "Wu," did that bitch. Try
9. ig'kta ewa'tgewa. T4 igì'xox. Nact ig e'lela. Witox she ran there. Scent she did. Not she smelled them. Again
10. igq'uxegox xa'p Xi akio'tkjot: "Qa'nta il'oya tma Xanax'inent?" she asked her that bitch: "Where went your masters?"
11. "Wu," igi'xox e'wu a'mak'eix. Igi'kta wuXi ame'qega. "Wu," she did them to the other side. She ran that robin.
12. Ke'nuwa igi'xox T4. Qoa'netmx Ia'lxax igio'xoa wuXi Try she did scent. Five times deceived she did her that
13. akio'tkjot. Iga'xeye. Aqa igio'egam yaXi 'lxa'p igi'xox yaXi bitch, She threw her away. Then she found it that hole was that
of the boys and pursued them. She shouted much while she was going: "Wa’ckokjumai’he! I brought your mother," but they ran on ahead of her.

They ran a long distance, then they all defecated on a log. When one was tired, another one carried their youngest brother. Then they found the skins of two elk bucks. The eldest son of Salmon-berry cut them both and broke the antlers. He boiled the skins in one kettle, the antlers in another one. Then he said to the boiling kettles: "When she reaches you, you must boil violently. Don’t cool off too quickly." Then they left the boiling kettles. Robin went and went and went, and pursued them. She came to those excrements. She was hungry and ate them all. Then she went on pursuing them. She came to the kettles. Both of them were boiling. First she seold the kettles containing the skins: "I will take revenge on your grandmother, wbelumelolele, your mother, wbelumelolele, and all your

älx. Iga-ilxępqälX. Aqa ikto’cgam tlä’Xatk, aqa igel’tawa. 

They went into it. Then she found them their tracks, then she pursued them.

AxelqamXol igó’ya: "Wa’ckokjumai’he, wá’mcaq Ismek’lam.

She shouted that: "Wa’ckokjumai’he, your mother I bring her to you.”

il’xawa län’newatikc; iló’ya.

They ran first; they went.

Kela’lx iló’ya. Ilk’ló’tsatsja c’mqóqa lkanawé’tk, lex’t.

Far they went. They defecated a tree on all. One
tell qalnx’oxax aqa wi igó’max qalnx’oxax yaXi ilamXIX.

tired he became then again another carried him on his that their younger back brother.

Qá’xpa lx. iló’ya, itgíc’gagam imó’lekenmax é’yaqé malkeret; il’x.

Where maybe they arrived, they found it elk’s their skins two;

iqak’ló’c imó’lekenmax. Tiq’xétxérex itc’évax yaXi igó’max yaXi

male elk’s. Cut he defecated those elk skins that

c’tálXt a’la’le itcá’qóq. Kanán’két tixétxérex itc’éxóx.

their elder salmon her children. Both cut he defecated them.

ilmé’nlhahen inti’lóX laxi igél’tcam. Àx’xt aq’ut’tan itc’étxem, 

soft he made those antlers. One kettle he boiled them.

à’x’t aq’ut’tan itc’étxem yaXi igó’max. Itc’l’xam yaXi

one kettle he boiled those skins. He said to it that

ìa’texemal: “Ma’néx alamqátqoama, aqa têx’k lep amxó’xó.

boiling (kettle): “When she reaches you, you strongly hold do.

Nàèct i’a’yaq tsés amxó’xó. Àqa wi il’ièš’qogk yaXi

Not quick cold become.” Then again they left it that

ìa’texemal. Igó’ya, igó’ya, igó’ya, igel’tawa wu’Xi amé’sgaga.

their boiling (kettle). She went, she went, she pursued that the

igó’cgam ya’Xi itl’qéxelé. Waló’ göx’tx axé’l’emux kà’nàuwé’

She found those excrements. Hungry set on she ate them all her.

ya’Xi itl’qéxelé. Igó’ya igel’tawa. Igó’cgam ya’Xi ita’texemal

those excrements, she went she pursued them. She found it that their boiling (kettle)

eka cigé’pelk. Igó’melé tlné’wx igó’max: “Amé’kée

and it boiled. She seold them first the skins:- “Your grand- mother

wu’llemelolele, wá’mcaq wu’llemelolele, kà’nàuwé ti’a’tu’xtiké

wu’llemelolele, your mother wu’llemelolele, all his relatives
relatives.” Then it cooled off, and she ate and ate and ate. She ate it all. Then she scolded the kettle containing the antlers. She said the same again: “I will take revenge on your father, wu’le’lelelele, your uncle, your mother, and all your relatives.” Then it cooled off, and she ate the antlers. The food was soft. She finished it all and continued to pursue them.

Now Salmon-berry’s children came to a creek. The Crane stood near the water. He carried them across. He told them: “Don’t be afraid, grandchildren, go to my house and eat there. Fish have been boiled for you.” And they went to the Crane’s house. Robin went on for a long time. Then her stomach ached; she was constrained to defecate. Then she defecated and the skin rope came out of her anus. She tried to pull it. There she saw a rope and she tied it to a tree and went around it often. Then she always said: “Wa’lōtep he’latep, wālōtep he’latep.” Now she had pulled out the one skin and she
went on. After she had gone some distance, her stomach ached again and she was compelled to defecate. She defecated and there lay another skin rope. Again she tied it to a tree and went around it. She said again: "Wa'lotep heletep, wa'lotep heletep." She was tired. Behold, she had pulled out the whole rope. Then she went on pursuing them. She went a long distance, and her stomach ached again. Something very hard came out and pierced her body. She defecated and out came the antlers. They came out with great difficulty. She went some distance, and her stomach ached again. She was compelled to defecate and the other antlers came out. She was almost dead before the second pair of antlers came out. Then she pursued the children and came to a creek. There the crane was standing near the water. "Younger brother, take me across," she said to the crane. She said thus often. Then the crane stretched his legs across the water. At one point his leg was narrow. He said to her: "Don't be afraid, else you might fall into the water." Now she came across.
walking on the leg. When she came walking to the middle of the creek, she became afraid and he began to shake his leg. He turned his leg and she fell into the water. She drifted down the river. "Robin shall be your name; you shall not eat people." She drifted down. The crane said to her: "Robin shall be your name."

Far away she drifted ashore. A crow found her and began to eat her private parts. Then she recovered. She arose and painted her belly with her blood. It became all red. Then she went inland and came to a willow. She asked the willow: "Is my painting becoming?" "Oh, how bad looks the blood of her private parts," cried the willow. "Oh, you bad thing!" she said, "when your wood is burned it shall crackle." She came to the alder. "Is my painting becoming?" The alder said: "It is becoming." "Ah, sister," she said, "when people make anything they shall dye it red in your bark. When you are dry, you will burn well." She went on and came to the cottonwood. She asked it: "Is my painting becoming?" The
cottonwood said: "Oh, how bad looks the blood of her private parts."
"Oh, you bad thing! When you are put into the fire, you shall not burn."
She came to the spruce tree: "Is my painting becoming?"
"Oh, how bad looks the blood of her private parts." "Oh, you bad thing! When you are put into the fire, you shall not burn well, you shall crackle." She left it and came to the cedar. She asked it: "Is my painting becoming?" "It is becoming." "Oh, you speak well to me, younger brother. When people make canoes, they shall exchange them for slaves. They shall use you for making houses, and exchange them for dentalia. They shall use your bark for making coats for women." She left it and came to the fire. She asked it: "Is my painting becoming?" "Ah, it is becoming." "Oh, younger sister," she said, "when a person sings his conjurer's song, you shall be burned. You shall burn well." She came to the maple. "Is my painting becoming?" "It is becoming." "Ah, younger brother, they shall use your bark for making baskets." She left it and came.

c'koma. Igoqu'ntcxokwa: "t'a'n'kucq tei lqe'qawulqt?" Itc01Xam: the cotton-wood. She asked it: "Becoming [int. my blood?" It said to her:
1 "Qante'X leq eqo'etXat po qatcgaitccoa-it lia'qawulqt." 2 "When maybe a vulva it is ugly on a person its blood." 3 "Na gi ta'inki gia'mela! Ma'nix qaamxelge'lxa'nia xacit when you are burnt not amXe'miXa'ya." Igoqu'qom emakte: "t'a'n'kucq tei lqe'qawulqt?" 4 She reached it the spruce "Becoming [int. my blood?" 5 "Qante'X leq eqo'etXat lia'qawulqt qatcgaitccoa-it." "Na 6 this something bad! When you are burnt, you crackle. 7 Nacit ta'ya amXe'miXa'ya." Igoqumlelqul Igoqu'gacan em'ekan. Igoqu'ntcxokwa: "t'a'n'kucq tei lqe'qawulqt?" "O, le'mukucq. 8 She asked it: "Becoming [int. my blood?" "Oh, becoming to you." 9 Itc01Xam. "Qo'1 tuq am'01xam a'o'e! Ma'nix ike'nim qaamx0xoa 10 that it said to her. "Right you speak to me younger brother! When a canoe you are made.
aqua tela'ctq amaqtXe'miXa'ya. Tqo'te'l aquamux0xalama, iqat0'k 11 then slaves are exchanged for you. House you are made, longest 12 aqamXe'miXa'ya. Aqo'qolx aqo'xoa am'e'qeco." Ia-iqeluqlk. 13 are exchanged for you. Cost for women is made your bark." She left it. 14 Igo'egam amqec'ekan. Igoqu'ntcxokwa: "t'a'n'kucq tei lqe'qawulqt?" 15 she found it the fire. She asked it: "Becoming [int. my blood? 16 "A le'mukucq lme'qawulqt." "A, a a'atce'." ig01Xam "Ma'nix 17 "Ah becoming your blood." "Ah, younger sister," she said to it, 18 to you "Ah, becoming your blood." "Ah, younger brother, when 19 he sings his conjurer's song then they will burn you. You will burn well." 20 Igo'egam itcun0'q. "TqoXoa l'a'n'kucq tei lqe'qawulqt?" "A, 21 She found it the maple. "Well becoming [int. my blood? "Ah, 22 l'a'n'kucq lme'qawulqt." "A, a a'owec', iq0'ux0m aqiu0x0lalama 23 becoming your blood." "Ah, younger basket will be made 24 brother,
to the vine maple. "Is my painting becoming?" "Ah, it is becoming."
"Oh, younger brother, they shall use you for making small dishes and spoons." Then she came to the hemlock tree. "Is my painting becoming?" The hemlock replied: "How bad looks the blood of her private parts." Thus she asked all the trees. That is the story. To-morrow we shall have fine weather.

amē'qelō." Iga-iq'e'lucq. Igü'egam iq'e'ntek. "Teu'Xoa là'ñkucq
your bark." She left it. She found it the vine maple. "Well becom-
ing to me
1
2
3
4
5
6

Igę'qawulqt?" "A, là'ñkucq tìmę'qawulqt." "A, a a'óč, ma'ńix
my blood?" "Ah, becoming your blood." "Ah, younger to you
when

Iqta'ñ'max aqamuxo'lälema, Lqia'mctemax aqamuxo'lälema."
small dishes you will be made. spoons you will be made.

Igö'egam aqalo'łmëtk. "Teu'Xoa là'ñkucq Igę'qawulqt?" "Qantęč'X
said. found it the hemlock tree. "Well becoming to me my blood?
when

Lqia iqoč'tXat Liá'qawulqt pō qalegä'teqoa-łt." Ka'nauwé gi
may- be a vulva its blood if ugly on a person." All these

te'mqó aktōq'untëxoguax. Kjänékjané; őla asa-iga'p.
trees she asked them. The story; to-morrow fine weather.
There was the Owl and his chief. The Owl’s chief was hunting elks every day. The people heard that he was always killing elks. Then Blue-jay told his chief’s daughter: “Go to see the Owl’s chief.” In the morning she made herself ready and went. She went a long distance. She crossed five prairies. Then she saw a person. She approached him secretly. Now she reached him. He was dancing, and she hid herself. She looked at the person and thought: “Maybe that is the Owl’s chief.” The dancer had a flat head. She looked secretly. Now that person jumped, and she saw that he had caught a mouse. He had a mat on his back and put the mice into it. When he saw a tideland mouse he killed it and put it into his mat. That person was dancing all the time. Then a stick hit his nose, and blood

**IK'QAYAWA' ICTA'K'ANÉ K'Å IK'Å'OXAÓ**

**PANTHER THEIR MYTH AND OWL**

Cxêla'etiX ìkå'oXåó gi'ìXakjëmanana. Ka'nauwë lka'ëtax 1

There were the owl having a chief. All days

imô'lekenmax qatcunyapa'ìtxå-tX ìi'ìXakjëmanana ikå'oXåó. Ga'ñësun elks always he went to get his chief the owl’s. Always

içëxelö'ìmelit ìa'ìk'ëtemax imô'lekenmax. AQA igë'k'um igë'sqës, they heard about him hunter elks. Then he said blue-jay.

ìtco'ÌXam ìì'ìXakjëmanana ayâ'Xan: “O, amionâ'xìmana ìkå'oXåó

he said to her their chief his daughter: “Oh, you go and search for the owl him

ììXakjëmanana.” Igë'tenktåX igaxëlXuîtek. AQA igó'ya. Igó'ya.

his chief.” It became day she made herself ready. Then she went. She went.

kela'IX igó'ya. Qônem igó'qoëpa temqë'max. AQA far she went. Five she crossed them prairies. Then

igë'lcelkel îgoalel'IX. Qoa'p igë'Ìtxq oxaxi'lkëmekulawa. She saw him a person. Near she came she approached secretly.

Qoa'p îklo'xìnom. Ilwë'la, igaxalxë'pënt. Iko'qumitck laXi Near she arrived. He danced, she hid herself. She looked at that

Îgoalel'IX. IgaXlo'xoa-it: “ÎLaXuon îì'ìXka ìkå'oXåó îì'ìXakjëmanana person. She thought: “Perhaps he is the owl his chief.

taxay iuwe'la.” Ita'pìqa laXì îgoalel'IX. IgaXa'tkalepsut, that danced.” Flathead that person. She looked secretly.

AQA îkkaupenå'å Xiî lgoalel'IX. Înqä qaqaqgelגå'å wuXi Then it jumped that person. Already he had taken that

äcå. Îqá'penå le'të. Kó'pa qaqaqgelגå'å telgëmeX taXi teqyîke, mouse. A mat he had it. There he put them into those mice.

on.

Manzx gîteqìjëwulal qaqaqgelגå'åx, qaqaqgelגå'txq Îqá'penåXå. When a tideland mouse he killed it, he put it into the mat in.

QaLaXuon îlaXì îgoalel'IX. Înqo' nitelqìjëxìtX cÎalpåXå. He danced that person. A stick hit it his nose it.

B. A. E., Bull. 26—01——9
came out of it. The person searched and found the woman. He said: "Oh, my wife. Let us go home." So the Owl found her first. She did not know him. Then he brought her to the house. The house was full of meat and grease. The grease on the side of the house was all white. There at the end of the house the Owl was staying. The grease there was all green. It was the grease taken from the intestines. The Owl went to the end of the house and said: "I will take the grease of the man who is working for me," and gave it to the woman. She ate it, and after she had finished he hid her. In the evening his chief came. The Owl had been there for a long time. The Panther carried one elk and said to the Owl: "Carry our elk into the house." The Owl brought it, and then they cut it. The Panther was going to give him grease, but he did not take it all. He only took some dung and a little fat. It became night. In the morning the Owl's chief made himself ready and went to hunt elk.

1 Nau'i wax la'quawwilq:t; qa'tk'e'xaxlX taXi Igoat'e'IX. Aq'a
2 a'cu'ot ox ak'ikal la' tawa'X. A'yaq atXk'o'ya.'
3 Jqost, ika'oXao yaXi igiueg'axM 'a'newa. Igixe'teXht, nieq'o
4 Behold, the owl, then he found him. He did not know him. The Owl,
5 e'inkul. Aq'a itc'e'kta te'ecta'tpa. Fiq'i 1qole'max taXi te'ecta'ta,
6 he was then. Then he took her to their house. Full meat that their house,
7 known to her. Full grease, thus that one side the house white that grease,
8 e'wa gugn'axollX. e'wa yaXi ika'oXao qa io'xt, qa pteAX
9 but at the end of the thus that owl where he was, there green
10 house, all that grease. All intestines their grease. Grease
11 ki'ya, e'wa gugn'axollX yaXi ika'oXao. Ige'ki: 'Anaexgaiemanu
12 that house. "A woman." He went there field of the house that owl. He said: "I will take it
13 end the house, that owl. Ite'xeyal aya'pxe'leu. Ite'nxe'xawatqumit wuXi aqage'xelak. Ila'xolq
14 my working grease. He fed her that woman. She finished
15 mon.
16 igixE'ltXuitck aq'a itc'o'pent. Ts'oyustiA qigXk'o'aunn
17 a'ta'pXeleu. Ka'nanw'o ty'e'menke ata'pXeleu.
18 e'wa gugn'axollX. e'wa yaXi ika'oXao qa io'xt, qa pteAX
19 itc'axkjoa'mam. A'qma io'xt ika'oXao. EXt imo'laik itc'o'ktaun
20 he was the owl. One elk he brought it
21 igixE'ltXuitck aq'a itc'o'pent. Ts'oyustiA qigXk'o'aunn
22 atXkjoa'ya.'
23 a'cu'ot ox ak'ikal la' tawa'X. A'yaq atXk'o'ya.'
24 That house. "A woman." He went there field of the house that owl. He said: "I will take it
25 end the house, that owl. Ite'xeyal aya'pxe'leu. Ite'nxe'xawatqumit wuXi aqage'xelak. Ila'xolq
26 my working grease. He fed her that woman. She finished
27 mon.
28 igixE'ltXuitck aq'a itc'o'pent. Ts'oyustiA qigXk'o'aunn
29 a'ta'pXeleu. Ka'nanw'o ty'e'menke ata'pXeleu.
30 e'wa gugn'axollX. e'wa yaXi ika'oXao qa io'xt, qa pteAX
31 itc'axkjoa'mam. A'qma io'xt ika'oXao. EXt imo'laik itc'o'ktaun
32 he was the owl. One elk he brought it
33 igixE'ltXuitck aq'a itc'o'pent. Ts'oyustiA qigXk'o'aunn
34 a'ta'pXeleu. Ka'nanw'o ty'e'menke ata'pXeleu.
35 e'wa gugn'axollX. e'wa yaXi ika'oXao qa io'xt, qa pteAX
36 itc'axkjoa'mam. A'qma io'xt ika'oXao. EXt imo'laik itc'o'ktaun
37 he was the owl. One elk he brought it
38 igixE'ltXuitck aq'a itc'o'pent. Ts'oyustiA qigXk'o'aunn
39 a'ta'pXeleu. Ka'nanw'o ty'e'menke ata'pXeleu.
40 e'wa gugn'axollX. e'wa yaXi ika'oXao qa io'xt, qa pteAX
41 itc'axkjoa'mam. A'qma io'xt ika'oXao. EXt imo'laik itc'o'ktaun
42 he was the owl. One elk he brought it
43 igixE'ltXuitck aq'a itc'o'pent. Ts'oyustiA qigXk'o'aunn
44 a'ta'pXeleu. Ka'nanw'o ty'e'menke ata'pXeleu.
45 e'wa gugn'axollX. e'wa yaXi ika'oXao qa io'xt, qa pteAX
46 itc'axkjoa'mam. A'qma io'xt ika'oXao. EXt imo'laik itc'o'ktaun
47 he was the owl. One elk he brought it
48 igixE'ltXuitck aq'a itc'o'pent. Ts'oyustiA qigXk'o'aunn
49 a'ta'pXeleu. Ka'nanw'o ty'e'menke ata'pXeleu.
50 e'wa gugn'axollX. e'wa yaXi ika'oXao qa io'xt, qa pteAX
51 itc'axkjoa'mam. A'qma io'xt ika'oXao. EXt imo'laik itc'o'ktaun
52 he was the owl. One elk he brought it
Then the Owl went to steal at the end of the house from his chief. He stole the good grease and gave it to his wife. Then he went out and caught mice. He danced and sang all the time. He sang: "——."

At noon the Owl went home and stole some of his chief's grease and meat, and gave it to his wife. In the evening the Panther came home.

The woman made a hole in her mat and saw him. Oh, she was a pretty person. His hair was braided and reached below his buttocks. His face was painted with red stripes. Then the woman thought: "Oh, I made a mistake; I think he is the Owl's chief." Then the Panther said to the Owl: "Bring our elk and lick off its dung." Then the Owl scolded. "Qjp, qip, qip," went his lips. The Panther spoke to him twice. Then the Owl rose and brought the elk into the house. They cut it, but the Owl was angry all the time. He received only
the poor kind of grease. Then the chief said: "What do you think? Why are you angry all the time, you old Owl?" The Owl did not reply.

The next morning the Panther made himself ready again. Then the woman made a hole in her mat, and she saw him again. Then she was very much pleased with him. He always ate before he went hunting. Something was left over which he put up on the loft, and the woman saw it. In the morning the Owl arose and stole fat at the end of the house. He gave it to his wife. Then he hid her again. He went out. The Panther thought: "What is the matter with the Owl? He is always angry. He was not that way formerly." Thus thought the Panther. "I think I will go home when the sun is still up in the sky." He went home at that time and noticed that the Owl was there already. He said to the Owl: "Behold, you are here already!" "Yes; I am here already. Yes; I gave up hunting because I did not catch anything. Therefore I came home quickly." Then the Panther spoke to the Owl: "Oh, you old Owl; bring our
elk into the house." "His ancestors called me that way." Then his lips went: "Qjp, qjp, qjp." "Don't scold, old Owl." A long time he was angry; then he arose and brought in the elk. They cut it up. The Panther gave him only the poor kind of fat, and the Owl took it.

Now the Panther really took notice. The two went to bed, but the Panther remained awake. He listened, and he heard the Owl talking in a low voice. All the time he was laughing in a low voice. Now he really took notice.

Early the Panther arose. He ate before he left. Now the woman again made a hole in her mat, and she looked at him when he had finished eating. He put on the left what he had left. Then the Panther went, and the Owl arose. He said: "I am going to steal from my workman." He stole fat and meat, and gave it to his wife. Then he went. A little while he danced, and he came home again. He had caught only a little. About noon the Panther came back. The
Owl was there already. He said: "Why do you always come home first?" Thus spoke the Panther. The Owl replied: "I caught all the mice; therefore I came back." "What do you always whisper in the evening? You keep me awake," The Owl replied: "I was dreaming that mice climb over me. I was dreaming." The Panther said: "Bring our elk, old Owl." The Owl got angry and said: "His ancestors called me by that name." "Quick, old Owl: bring our elk and eat its dung." The Owl scolded for a long time. He did not want to go. Then he went out and carried the elk into the house. The Owl took only the poor kind of grease. "Why do you always scold?" said the Panther to the Owl. The Owl replied: "You always give me all kinds of names." The Panther replied: "For a long time we two have been living all alone; don't scold. You have changed altogether; you are scolding all the time."
It grew dark. Then the Panther lay down at the end of the house and the Owl at the other end. The Panther was awakened. The Owl asked that woman: "What is that?" "My hair," "Oh, our hair, my wife," "What is that?" he said to her. "My ears," "Oh, our ears, my wife," "What is that?" he said. "My face," "Oh, our face, my wife." "What is that?" "Oh, our eyebrows," "Oh, our eyebrows, my wife," "What is that?" "My forehead," "Oh, our forehead, my wife," "What is that?" "My mouth," "Oh, our mouth, my wife," "What is that?" he said to her. "My nose," "Oh, our nose, my wife," "What is that?" "My throat," "Oh, our throat, my wife." "What is that?" "My arm," "Oh, our arm, my wife." "What is that?" "My hand," "Oh, our hand, my wife," "What is that?" "My belly," "Oh, our belly, my wife." "What is that?" She was silent. Twice he said: "What is that?" He became angry. "What is that? woman?" She said: "My navel." "Oh, our navel, my wife," "What is that?" She did not speak to him. He said to her: "What is that? I shall scratch you." She was
silent for a long time. Then she said to him: "My private parts." "Oh, our private parts, my wife." The Panther heard it.

Early he arose, and ate before going. He went. Then the Owl arose. He stole some grease and gave it to his wife. Then he went out for the fifth time. He danced a short time and came home. They left the woman alone. Then she arose and went to the end of the house. She looked at the food which the Panther had put aside. It was elk-marrow. Now she pulled out two of her hairs and tied one around one piece of marrow. She took the other hair and tied it around another piece of marrow. Then she put the food back there and bid in the Owl's bed. The Owl danced for a short while and came home. He stole some grease at the end of the house. At noon the Panther came back, but the Owl was there already. He did not say anything. Now he really took notice. The Panther stayed there some time. Then he took that marrow. He wanted to eat it. He broke it and the hair became loose. He stretched it out. He saw it was one
fathom long. Then the Panther thought: "Oh, the Owl is hiding a woman." He broke another piece of marrow, and found another hair. After he had eaten, they cut the elk. He did not say anything. The night came on and they lay down. Then he heard the Owl laughing.

The Panther arose early and said: "Why did you laugh, Owl?" The Owl replied: "I dreamt the mice were climbing over me." The Panther went out. He stayed in the woods a little inland from the house. Then the Owl looked secretly and rose. He went out and went around. The Panther saw him. Then the Owl entered again. He spoke much in the house. The Panther heard the two speaking together. After some time the Owl went out again and went to catch mice. The Panther saw the Owl going. When he had gone a little while the Panther entered and searched and found in the Owl's bed. There he found a woman. He said to her: "Rise!" She rose, and he carried her to his bed. He said to her: "Did you hear about the famous

laXi loqe".o, ñexlo'xoa-it ikojaysawa': "O, itelo'peu' l.l ipaqqe lak
that hair. He thought the panther: "If he hid her be a woman held
ika'oXao. Ago'n wit'ax itcxexlakuna wuXi a'mala. Wi iex hiq'e^c2
the owl. The other again he took it that marrow. Again one hair
itelo'egam. H'a2Xotj â'lxa'men ikojaysawa'. Aqa iexe'g,cx.3
ite, He took it, He finished it be ate the panther. Then
heicoXao,laXage'lkpa. then A'qa How
crawled they' 137
He he heard again he Io'ya the Lj the The
The wix the one he He
He marrow. He ika'oXao, the loe'co.
the Ayo'pa be-
little the he again xjixc. ido'pa that thus
that

A'qa aqa itcl'oIXam. Igopo'anem. A'qa jeklo'xoiXut. Aqa wit'ax
Not at all he spoke to him. It grew dark, Then they went to bed. Then again
igixigelaq; igixjaya'wulakentec ika'oXao.

he listened; he laughed much the owl.
Kawi'X igixe'latек ikjaysawa'. Igex'kum ikjaysawa': "Qana'x
Early he arose the panther. He said the panther: "How much
igixjaya'wulakentec ika'oXao?" Igex'kum ika'oXao: "Ta'xka
did he laugh the owl?" He said the owl: "Those
to'ylke qatqenzqawu'wuleXlmem qatnxquwa'luk"LX. Ayo'pa
mice crawled up my body I dreamed about them." He went out
ikojaysawa'. lola-it lxe'leuX tqu'lep'a, ata'milexelu tqu'le.
the panther. He stayed inland house at, inland from it the house.
Igixe'k; elo'qsok ika'oXao. Igex'cukitIX. Ilo'pa ika'oXao.10
He looked secretly the owl. Day came. He went out the owl.
loxo'jatokao te'ctaqL. Itelo'qunit ikjaysawa'. Ila'cquq ika'oXao.
He went around it their house. He saw the panther. He entered the owl.
Igex'keito'qul'tepa. Iixe'xleito'qa enqoket ixem'e'ingt ikjaysawa'.
He spoke the house in. They spoke then two he heard it the panther.
Le'le aqa wi iyo pa ika'oXao. Ilo'ya aqa ika'oXao, toqyike
Long then again he it the owl. He went then the owl. mice
out
iyo'kuya. Igex'qautl ikjaysawa'. itelo'qunit ika'oXao. No'l'1X
he went to he looked the panther, he saw him the owl. A little
out catch them.
iyo'ya ika'oXao. Ia'cquq ikjaysawa'. Igik'qenax ika'oXao
he went the owl. He entered the panther. He searched the owl
ita'xenitka. Itelo'egam wuXi agaqqelak. Ite'otXam: 16
his bed at. He found her that woman. He said to her;
"Axe'latc!" Igaxe'latck. Ite'oka e'wa i'a1Xenitk. Ite'otXam: 17
"Rise!" She rose. He carried thus his bed. He said to her:
Owl! You went to him." Now the Owl was dancing. A stick struck his nose and it began to bleed. Then he went home. The woman was already at the end of the house. She was lying down with the Panther. Then the Owl was angry. "I bought that woman for him and I went out in the canoe singing to buy the woman for him there at the end of the house." The Owl scolded for a long time.

Then the Panther said to that woman: "Lookout! We shall fight. When we fly up higher and higher fighting, we shall kill each other. When green flesh falls down, you must burn it; when red flesh falls down, keep it, and do the same with the bones. When green bones fall down, burn them; when white bones fall down, keep them." The Owl scolded for a long time. Then the Panther said: "You are talking all the time. Come! we will rise to the sky and fight." The Owl made himself ready. He put on five raccoon blankets. The Panther made himself ready. He put on five elkskin blankets. Now
they began to fight. First they tore their blankets. When they had torn the blankets, they tore their bodies, and they began to rise upward. They flew up to the sky, and the flesh began to fall down. Sometimes green flesh fell down. This the woman burned. When red flesh fell down, she kept it. Now they had torn all the flesh. Finally they tore their bones. When green bones fell down, the woman burned them. When white bones fell down, she kept them and put them into the basket. Then the intestines fell down. They looked just alike; some she burned, some she kept. Now she heard a noise of something falling down. The heads came down bitting each other. Then she put a stick between them and tore them apart. She burned the Owl's head. Now she went down to the water and threw the flesh and that head into the water. She went up again. She waited a little while, then she saw her husband, the Panther. He came up to her and said: "Behold, you burned my intestines! These are the Owl's intestines. Go to your brother-in-law, the Bear, and tell him to give you one-half of his intestines." He gave them to her.
and she carried them home. He tried them, but they were not good. They made him feel sick. She carried them back and returned them to the Bear. She said to the Raccoon: "Oh, your elder brother sends word to you to give him your intestines." He gave her one-half. She took them and he tried them, but they were not good. They made him feel sick. He told her: "Carry them back. Tell the Wolf to give you one-half of his intestines." The Wolf gave them to her. She took them home and he tried them, but they were not good. They made him feel sick. He told her: "Go to the Beaver; he shall give me one-half of his intestines. He gave them to her, and the Panther tried the Beaver’s intestines, but they were not good. They made him feel sick. He said to her: "Go to the Otter, your brother-in-law. He shall give you his intestines." She told him: "Your elder brother tells you to give him your intestines." He gave her one-half, and she took them home. He tried them, but they were not good. They made him feel sick. He tried all the quadrupeds.

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1. te'citix tia'qameke. Igio'ya ayial'kikal. Igio'xam iskentXoa: one-half his intestines. She went to his wife. She said to him the bear:

2. "Antilolo te'citix tame'qameke." Itcat'lOt, igetuk. Ke'nuwa

3. "Give them to one-half your intestines." He gave them to Try him. They were on foot not: ita'tequem itgelo'x. Igetok wi'tax.

4. Itxielox; nact tia'ya; ita'tequem itgelo'x. Igetok wi'tax. He carried them again.

5. IkteleXakteguna iskentXoa. Igio'xam itatat: "A, e'melxt
temilo'ta anelolo'ta time'qameke." Itcat'lot te'citix. Igetuk.

6. te'milo'ta anelolo'ta time'qameke. Itcat'lot, Igetok.

7. They were not good: his sickness they made on him. He said to her:

8. "Te'lo'x. AmiulXama ile'qamO, atemelo'ta te'citix

9. "Carry them. Tell him the wolf, he shall give them to you


11. "Tell him the wolf, he shall give them to you

12. his intestines." He gave them to her


14. Try they were not good: his sickness they made on him. He said to her:

15. "Ni'Xa itiaoa-inene'pea amelOya. Atemelo'ta ti'aqameke

16. "Well the beaver to go. He shall give them his intestines to me

17. te'citix." Itcat'lot ke'nuwa itiaoa-inene' ti'aqameke. Ke'nuwa

18. one-half. He gave them to her

19. ti'aqameke. Igio'xam: "AmelOya

20. They were on foot not: his sickness they made on him. He said to her:


22. She said to him: "Ah, your elder brother he tells you you shall give

23. your intestines." She went.


25. He gave them one-half. She brought them. They were on foot not;
peds and asked for their intestines. Last of all he asked the Lynx. She went to take his intestines. She got them and took them home. They were right. They did not make him feel sick.

They stayed there a long time. Then the woman was about to give birth to a child. She became sick, and she gave birth to two children. First she gave birth to an Owl, then to a Panther. The Panther said: “I will kill your owl-child.” But the woman said: “No; the poor one. Let them grow up together!” They played together, and the Panther washed his son. The woman washed her son, the Owl. They grew up. The Owl’s child killed shrews; the Panther’s son killed chipmunks. Now they were really grown up. The Owl’s son killed young mice and the Panther’s son killed fawns. They did what their fathers had done. That is the story. To-morrow we shall have fine weather.

KATHLAMET TEXTS

17
The Raccoon (told 1891)

There was the Raccoon and his grandmother. Once upon a time they were hungry. The Crow lived in their house. He said to his grandmother: "Grandmother, I am hungry." She said: "What do you want? Do you want dried salmon?" "It is bad," said the Raccoon. Again he said to his grandmother: "Grandmother, I am hungry." "Do you want paper salmon?" 1 He said to his grandmother: "It is bad." He said again: "Grandmother, I am hungry." "Do you want pounded salmon?" "It is bad." He said again: "Grandmother, I am hungry." "Do you want dried roasted salmon?" She offered him all kinds of food. Afterward she offered him fruits. He said again: "Grandmother, I am hungry." "Do you want pounded salmon?" "It is bad." He said again: "Grandmother, I am hungry." "Do you want dried blackberries?" "They are bad. Grandmother, I

Ilatat I'kiané

The Raccoon His Myth

1 Paper salmon is salmon cut in very thin slices and dried.
am hungry." "Do you want dewberries?" "They are bad." She offered him all kinds of berries. Then his grandmother said: "What do you want? Do you want nuts?" "They are bad." Now she had offered him all the food they had in their house. "Do you want acorns?" she said. Then the Raccoon said: "All right." She gave him his small canoe: "Quick, go down, fill your small canoe and then come up, but close the cache well." She had five caches of acorns. The Raccoon went down and opened one of the caches. Then he ate all the contents of the cache. He opened another one and ate its contents. He emptied two caches. He opened one more and emptied it. He ate all that was in it. He opened the fourth one. He had emptied half of it when the Crow came down to the water. She saw him. "Raccoon is stealing!" Then Raccoon said: "Come, come, I will give you some of it." Thus he spoke to the Crow. She went and gave her food,
but he gave her only worms. She left him and stayed at some distance. Again she said: “Raccoon is stealing!” He said to her: “Come, come, I will give you some food.” The Crow went. He gave her some food, partly good food and partly worms. Five times the Crow came back. Then she went up and said: “Your grandson is eating all your acorns.” “The rascal,” said his grandmother. “I forgot him.” She went down and took a stick. He saw her coming down. Then he crawled up and hid in one end of their firewood. His grandmother searched for him near the water, then she gave it up. She went up and searched outside around the house. She did not find him. She entered and searched under the beds, but she did not find him. Then she gave it up. Then she thought she would make a great fire. She blew up the fire, and then she saw the Raccoon right there. He squatted on his knees and elbows. Then she took a firebrand, and struck his face and his nose and his neck. Then he ran out and she
struck his backside. He went and cried: "Oh, my grandmother struck me and broke my backbone."

He went a long way and met some boys. The Raccoon was crying. "Oh, Raccoon, come! We are playing ball." Those boys were playing at ball. Raccoon said: "Logs, logs, logs, strike you ——" "Qo'q, Raccoon. You thief. Why do you cry?" Raccoon went on. Again he came to some boys. He cried. Again they shouted: "Oh, Raccoon, come, come! We are playing ball." He replied the same: "Logs, logs, logs, strike you ——"

Then Raccoon went on. He went some distance and looked up. There he saw a hawthorn. He climbed it. Then his grandmother followed him. She said: "Grandchild, my grandchild is going to take a young deer for me." Then a stick broke: "Is that you, grandchild?" she said. Raccoon was climbing about in the tree. Then he saw his grandmother. Then she came to him and looked up. There

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1. \(\text{it}=\) bone
2. KEL'UX \(\text{io'ya}\)
3. \(\text{y}=\) those
4. \(\text{it} \text{at}=\) bone
5. \(\text{le'x}=\) logs
6. \(\text{lo'qalq}=\)bone
7. Aqa \(\text{io'ya}\)
8. WIT'AX \(\text{wo'q}=\) bone
9. E'y= bone
10. LEMEX'ATE\(\text{te}=\) bone
11. NAMEX'HATE\(\text{te}=\) bone
12. TA\(\text{te}=\) bone
13. RAC'AL\(\text{te}=\) bone
14. RAC'AL\(\text{te}=\) bone
15. RAC'AL\(\text{te}=\) bone
16. RAC'AL\(\text{te}=\) bone
17. RAC'AL\(\text{te}=\) bone

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B. A. E., Bull. 26—01—10
he was high up on the tree. His grandmother said: "Throw something down into my mouth, grandchild." He did not look. She spoke five times. Then he looked. He said: "Lie down on your back; close your eyes; open your mouth." Then he made a ball of haws and put thorns into them, and threw the ball down into her mouth. It stuck in her throat. Then she cried: "Water, grandchild; water, grandchild!" Often she said so. Then wings began to grow on her. Now he climbed down and searched for water. He did not find it. Then she began to fly, and he said to her: "Partridge (?) shall be your name. You shall not eat acorns."

Then Raccoon went on. He went a long distance. He came to a house and entered. Then he thought: "He will eat me. Behold! I came into the house of a monster." The Grizzly Bear said: "Where do you come from, brother? Your face is painted prettily." The Raccoon said: "I was painted a little while before I came." "Oh, paint me also, brother."

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1. aqa yatl ca'xal'X i'o'goaxt ilatii't. Igio'I'Xam ayak'ee: then there up he was on it raccoon. She said to him his grandmother...
2. "Nëktkix'a'emaS'6 gi'yo!" Nëct ite'o'keta. Qoa'na'mi'I gamio'I'Xam, "Throw down into my grandson!" Not he looked. Five times she said to him, mouth koal'wa ite'o'keta. "MX'a'cItE'kE," ite'o'I'Xam, "as ameni'o'Xuta. just then he looked. "Lie down on your mouth," he said to her, "and close your eyes."
3. li'aq amio'S X in'ke'kxat. "A'qa lo'i'el ite'o'xoa wu'Xi ase'i'wa. Spread do your mouth." Then round be made these haws.
4. Try to your mouth. Aqa ite'a-li'amit wu'Xi aga'qate. ItcElxa'ema ite'a'knXapa. Qu'tqu'il
   Then he put into those its thorns. He threw it down her mouth into. Stick them
5. nau'i na'gamigu'ępa. Igio'I'Xam: "teu'qoa, gi'yo; teu'qoa, gi'yo!" at once her throat in. She said to him: "Water, grandson; water, grandson!"
6. ItcE'uxI'X gamio'I'Xam. A'qa te'gak'kE'tenton itaxE'lux. Aqa i'o'go-it'i'o. Often she said to him. Then her wings were on her. Then he went down.
7. Ke'nwa itel'o'maxl telu'qoa. Na'æt itel'o'gum. A'qa igio'ko'a
8. Try he searched water. Not he found it. Then she flew for it
9. ayak'ee. ItcEl'I'Xam: "AXutXu'nE'it in'ke'xalen. Na'æt a'lo'i'
   He said to her: "Partridge (?) your name. Not later on
10. temE'kja'nuwu. Examination of your acorns." A'qa wi i'wa ilatii't. Kel'i'I'X i'ya'a. ItcE'junaqo'am tu'q'i'le.
   Then again he raccoon. For he went. He reached it a house.
11. Ia'kupq. ItcE'qE'kEl aqa icE'yin i'o'xI. Igixl'o'xa-it ilatii't: He entered. He saw him then the grizzly he was he thought raccoon: "A'qa aqanuwe'liqana, iqexE'luq gi'oqot gi imigE'loq." IgE'klu
   "Then I shall be eaten, a monster behold that entered," He said icE'yin: "Qa'mta i'wa intE'mam, a'o'et? Masia'tei.' Aqa
12. the grizzly. When he then you came, younger brother? Pretty may be
   KemE'qE'matek." IgE'klu ilatii't: "Ka'la'2wa iquE'gume'matek. Aqa face." He said raccoon: "Just I was painted. Then
"Yes, as you like," said the Raccoon. "Have you any pitch? They hit me here with a chisel, and then they poured pitch over me." Now he boiled some pitch. He asked the Bear: "Have you a chisel?" The Bear replied: "I have one." Now the pitch was boiling. Then the Bear was told: "Lie down on your back." He lay down. He said: "Oh brother, you will kill me!" The Raccoon replied: "As you like; if you don't wish it, I shall not paint you. You do not need to be painted." But the Bear said: "You must paint me, younger brother." Then he struck him with the chisel here at the forehead. He poured the pitch down over his face. He told him: "Jump into the water." The Bear jumped into the water. There he rolled about.

Then the Raccoon ran away. He went a long distance and met a person. He was dancing. He sang: "———"
Then he recognized the Coyote. The Raccoon said: "Step aside, brother, a monster pursues me." The Coyote replied: "I shall eat you, I shall swallow you." "Oh, elder brother, step aside, a monster pursues me. I shall gather crab apples for you; I shall gather crawfish for you; I shall gather fresh-water clams for you; I shall gather haws for you; I shall gather all kinds of berries for you." Thus he spoke to Coyote. When a Grasshopper jumped up, Coyote snapped at it at once. He said: "Go to my house, put ten stones into the fire—five stones on the one side, and five stones on the other side—and heat them. Then cover yourself with a kettle." Raccoon went and came to Coyote's house. Then he heated the stones, all ten, just as Coyote had told him. Then Coyote danced. Now the Grizzly Bear saw him. "Did that little rascal pass you? He hit me." Then Coyote answered as before: "I shall eat you, I shall swallow you." Coyote sang: "_—_".

1. *tsam'ótxi tax.* Iteingu'laqqa aqa it'älapas. Igé'kim ilatáit: "'A, (7)" He recognized him then coyote. He said raccoon: "Ah, 2. *laq mix'a'nxox, ápxo.* Igé'xelau iténtumwaát. Igé'kim it'älapas: step do for me elder brother. A monster he pursues me. He said coyote: 3. "Kela's le'kala koa'x'en ayamó'xoa. Leiq, ayamó'xoa." "Far man  (7) I do you, swallow I do you," 4. "Á. á'pxo! laq mix'a'nxoxa. Igé'xelau iténtumwaát. Na'k'a "Ah, elder step do for me. A monster he pursues me. 5. amó'nx ayamelpjiá'lx. Na'k'a aga'x'ela ayamelpjiá'lx. Na'k'a crab apples I will gather them for I crabs I will gather them for I you. 6. *ite'ké* atamelpjiá'lx. Na'k'a asela'wa ayamelpjiá'lx. fresh-water I will gather them for 1 haws I will gather them for you. 7. Ka'naunwé tpoxo'una atamelpjiá'lx. ijo'lxam it'älapas, All fruits I will gather them for you." he was told coyote. 8. itieó'lxam ilatáit. Qats'openax 'cés'laq. á'nxu qa'te'laq'eq ya'Xi he said to him the raccoon. When jumped a grasshop- per, 9. it'älapas. Aqa igé'kim it'älapas: "Amé'ya te'kiqx. Hái'ílxam coyote. Then he said coyote: "Go my house is. Ten 10. iq'e'make alemelxelg'eq'lx. ga'mitá ak'olقومi'ema alemelxelg'eq'lx, stone on one side the fire five heat them. 11. é'wa c'mitá ak'olقومi'ema alemelxelg'eq'lx. Hái'ílxamak, on then on the other the fire five heat them. Cover yourself with 12. aq'itun. A'qa i'o'yu ilatáit. Iq'yam it'älapas te'vaaq. ilatáit, a kettle." Then he went raccoon. He reached coyote his house raccoon. 13. *ite'xelg'itá ak'ol *i'xg'émake. Ka'naunwé itá'lxam kojá'ya'Xi He heated them those stones. All ten just as that 14. itieó'lxam it'älapas. Ka é'wé'la it'älapas a'qa ité'xelg'ekel ilay'um. he told him coyote. Where he danced coyote then he saw him the grizzly bear. 15. "Qa'nta ile'm'xoa, a'c'eq, loqé'ta'kek'eq' 1lgem'waaq." "Where did he pass, younger brother, the little rascal He killed me." 16. Igé'kim it'älapas: "Kela's le'kala. Ko'íxen ayamó'xoa. He said coyote: "Far man  (7) I do you, 17. Leiq, ayamó'xoa," igá'lxax it'älapas: "Ána tsak'o'íxen, swallow I do you," he did coyote: "Sometimes (7)"
Coyote said: "I ate him, I devoured him." Now the Bear spoke: "Well, show him to me." Then Coyote spit and the saliva on his hand looked just like Raccoon. The Grizzly Bear spoke: "It is good that you have eaten that little rascal." Then Coyote said: "Let us go into my house." They entered and came in. Then Coyote said: "Now let us bet. You shall swallow these five stones. I shall swallow the other five." Coyote went out and put a reed into his mouth. It came out again at his buttocks. Then he entered again. He swallowed one stone and the Grizzly Bear swallowed one stone. Grizzly Bear's face became red. Coyote swallowed another stone and the Grizzly Bear swallowed another one. Then Grizzly Bear's face became contorted. Coyote swallowed the third stone and the Grizzly Bear swallowed the third one. Then tears ran down Grizzly Bear's cheeks. Coyote swallowed another stone and the Grizzly Bear swallowed the fourth one. Then Coyote swallowed the fifth one. He blew, and steam came out.

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tsak'oi'Xen, á'na ts'amó'ixun tsamó'ixun.,  Igé'kim itja'lapas:   1
(?) (?) times (?) he said, coyote:
"Ki'oi'Xen ine'łax, leq'" ine'łax." Igé'kim iqa'yim: "Ni'Xun
(?) (?) said, I did it., swallow I did it." he said, the
bear: "Well:
Leaxate'ne'ma," "X," igé'xox itja'lapas, tó igé'xox,  2
show it to me," he did, coyote, spit he did,
ite'l'meço-it. Ya'Xka itatat' igixé'maXit, le'yake'pa. Igé'kim
he spat it. That raccoon lay his hand on. He said
iqa'yim: "Qi'ol mtov'wilq, iqe'tquegtü." "Tca! txó'ya
the grizzly "All right you ate him the little rascal." "Come! let us go
bear.
 te'kappa, igé'kim itja'lapas. Icto'ya t'ai'lapa, t'ai'laqL itja'lapas.
my home to," he said, coyote. They two his house to, his house
got in, he said coyote.
Ictó'pqam. "Atxemgë'tga!" igé'kim itja'lapas. "Qo'ne'ma
They two came in. "Let us bet!" he said coyote. "Five
ani'kwi'laqma na'Xi iqe'nake, qa'ne'ma na'i'ka ani'kwi'laqma." 7
you will swallow them these stones. Five! I will swallow them.
I'pa itja'lapas, igé-ixe'lukce' a'pkak. E'wa i'a'potcpa tó igá'xox
he went coyote. He put it into a room. There his anus at
out (his mouth) did it out
wi'Xi a'pak. Wí'tax iit'ke'qep. Ite'wilq, e'xit ya'Xi iqe'nake.
that room. Again he entered. He swallowed it one stone
iqa'lapas. Ite'wilq, iqa'yim ya'Xi iqe'nake. Nau' Lpëll
he swallowed it the grizzly one that stone. at once red
coyote. He swallowed it the grizzly one.
igá'xox ci'axox. Igó'n ite'wilq, itja'lapas, itja'mokst. Igó'nax
became his face. Another he swallowed it coyote, the second one.
Ite'wilq, iqa'yim itja'mokst. Nau' iekte'wilq, ya'Xi iqa'yim.
he swallowed the grizzly the second one. at once his face became contorted
that bear. Again he swallowed it one that bear.
Ila'lo'n ite'wilq, itja'lapas. Ila'lo'n ite'wilq, iqa'yim. Nau'i
the third he swallowed it the grizzly one. at once
one that bear. Again he swallowed it the third one.
Ila'lo'qtk, itkXun'iyotic. Igó'n ite'wilq, itja'lapas, itja'lakt.
his tears they ran down. Another he swallowed coyote the fourth one.
Ila'lo'kt ite'wilq, iqa'yim ya'Xi iqe'nake. Lxäquine'em ite'wilq
the fourth he swallowed the grizzly that stone. the fifth one he swallowed
one it
the.
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of his mouth. Now the Grizzly Bear swallowed the fifth stone. Coyote told him: "Now drink water." He drank water. It began to boil and he fell down dead. Then Raccoon threw off the kettle. They cut him and ate him.

Now they were hungry again. Every day Raccoon brought crab apples. Every day he brought fresh-water clams. Every day he brought haws. He brought crawfish and potentilla roots. He brought all kinds of berries. Then the two, Coyote and Raccoon, ate all the time. Now it came to be winter and Raccoon was very fat.

Then the two became hungry, and several times Raccoon went out. He found a cache in which provisions were hidden—paper salmon, dried summer salmon, powdered salmon, dried salmon, salmon backs and dried gamass, dried blackberries, and dried dewberries, and all kinds of fruit. All kinds of fruit were hidden. Now he carried home five salmon backs. He went home. He hid them near the house and
then he came home. They had only potentilla roots to eat. It grew dark, and they lay down. Coyote had his bed on one side of the house, Raccoon on the other side. Raccoon said: "Oh, if my pillow would be full of five salmon backs to-morrow morning!" Coyote replied: "Yes, if that were so, younger brother! If my pillow would be full of ten salmon backs!" Day came, and then Raccoon searched under his pillow. There were five salmon backs under his pillow. Coyote looked under his pillow, but there was nothing. Now they two ate. Raccoon went again to the cache and ate there all day. Then he went home. He carried five dried salmon. Near the house he hid them, and his elder brother had only potentilla roots to eat. Again it grew dark, and Raccoon said: "Oh, if I could find five dried summer salmon under my pillow!" Coyote said: "Indeed, my brother, if that were true! If I could find ten summer salmon under my pillow!" Now Raccoon was awake and Coyote slept.

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te'etaqle' a'qa itce'o'cut. IgiXko'a'mam. Ila'ema ikena'tan
their house, then he hid them. He came home. only potentilla roots
i'a'kiewu'la. Igo'pomem. Ieklo'a'yuXuit. e'wa kjanate'tui.
what he had. They lay down, there on one side
gathered.
tqu'ilte ila'Xemitek itja'alapas. gata te'nat tqu'ilte ila'Xemitek ilata't.
the house his bed coyote, and on the house, his bed neecou.

Ige'küm ilata't: "Egataco'kiX taya'a'qa qui'nema le'koteX
He said neecou: "Early to-morrow oh if then five backs
tga'XemaxateX pa'l Lkex.' "O, a'qanue, taya'a'itsó'XuiX,
my pillow fell were." "Oh, indeed, if my younger brother,
nai'ka taya'a'itja'lapas, Ige'küm itja'alapas. Wáx Ige'kümte'kiX,
if oh if ten," said coyote. Early day came.
Itck'ema'nanemtek tia'XemaxateX ilata't. Qui'nema le'koteX
He looked at it his pillow neecou. Five backs
ge'guala tia'XemaxateX ilata't. Ke'twua itetukumte'nanemtek
under his pillow neecou. Try he looked at it
bia'XemaxateX itja'alapas. Ká'ap sex ten itce'o'gacem. A'qa
he ate his pillow coyote. Nothing not anything he found it. Then
icx'LXe'lemtek. A'qa wiitax io'ya ilata't p'ai ta'Xi tkjipe'pocel.
they two ate, Then again he went neecou there that cache.
Wé'gama nixLXe'lemux kópa' ta'Xi tkjipe'pocelá. NIXko'aX.
All day then he ate that cache at. He went home.
Qo'ñema lqelé'lx qate'oló'kix. Qo'p tpqLépa qate'oló'pocelá'x
Five dried summer he carried them. Near the house at he hid them.

ila'ema ikena'tan qate'oló'kix ya'Xi e'ylXt. Nö'pome nwiitax.
only potentilla roots he carried them that his elder brother.
then he hid them to him it grew dark again.
A'qa wiitax nige'mix ilata't: "TeXui tkjumá'nanemux
Then again he said neecou: "Well looking at it
tga'XemaxateX, a'qa qui'nema lqelé'lx gếgnala' tga'XemaxateX
my pillow, then five dried summer under my pillow
my salmon.

lkó'xax, "A'qanue, taya'a'itsó'XuiX, teXua na'i'ka itja'lapas.
"Indeed, if my younger brother
liqelé'lx gếgnala tga'XemaxateX." IgiXe'gelemtek ilata't,
dried summer under my pillow." He was awake neecou,
He went out slowly and brought those salmon. He lifted his pillow and put them under it. In the morning, when day came, he looked under his pillow and there were five dried summer salmon under it. Coyote looked too, but he did not find anything. Sometimes they wished for gamass, and only Raccoon found it under his pillow. When Coyote looked for it, he did not find anything. Every day he went to the cache and ate. When he went home, he carried their food; sometimes paper salmon, which he hid near the house. In two months they finished all the food. Now Raccoon was fat. Coyote thought: “I will kill him and eat him.”

On the next evening Coyote said: “Do not go there, else you will meet warriors. Their name is Wa’taXlaX. They look just as I do, and they will kill you.” After several nights, Raccoon went again.
to the place which had been forbidden to him. He climbed about in the trees and gathered fruits. Now he heard the war-cries of many people, and a person appeared holding a lance. His face was painted red and black. His legs were also painted. When that person came nearer, he recognized Coyote, and Raccoon said: “You want to fool me, Coyote. These are your legs; that is your nose.” But Coyote said: “We are Wàl’laXàX; we look like Coyote.” He went around him often. Then he struck Raccoon’s belly with his lance and ran home. Now Coyote came home. He washed his face and his legs and lay down near the fire. He blew into the fire and was covered with ashes. In the evening he heard his younger brother groaning. Raccoon entered. Then Coyote arose and said: “My younger brother, I told you not to go there; the Wàl’laXàX would meet you. They look just like me.” Now it got dark and Coyote tried to cure him. The peritoneum protruded from his skin. Then he sucked at it and pulled
it out. Then Raccoon was really dead. Coyote had killed his brother. Coyote said: "Do I know my brother? I am almost starved to death." Now he cut his brother, and after two days he had finished eating him. Then he became hungry again. For five days he was hungry, then he cried: "Oh, what a fool I was to kill him! He used to bring me all kinds of food and I had much to eat." He cried: "Oh, my younger brother —" He cried. A deer and its young passed him and said: "Coyote, you killed him and now you cry." "The fawn shall be pursued." They had named his dead brother's name.

That is the story. To-morrow we shall have good weather.
TALES

TIA'PEXOACXOAC (told 1890)

There was a maiden. Now a chief bought a wife and he took her. She did not like him. She had a bitch which always slept with her. Wherever she went she carried that dog. She always gave her good food. Her dog was fat. One day she forgot her. Then her husband said: "Quick, kill that bitch." Then her husband's brothers killed the bitch. They singed her and boiled her. Her fat was two fingers thick. Now the dog was put aside. Now she came home. In the evening when she came home her sister-in-law said: "Your brother-in-law killed that seal. They saved this for you." Then she cut the fat and ate it. She ate another piece. She ate five pieces. Now she became qualmish. She threw it aside. "Oh, maybe they gave me my dog to eat."
After some time she was with child. Then her husband was ashamed. "Maybe somebody else made her pregnant. I will leave her." Now she went to pick berries. Then they left her. They took their houses away. They smashed and broke their old canoes. In the evening she came home. There were no people. "Oh, they left me." Now she made a small house, and there she stayed. After some time she gave birth. She brought forth a dog. She kicked it. She brought forth another dog. She brought forth five male dogs and one female. Now she sucked them. They grew up. She always left them at the house.

One day she found the tracks of children at the beach in front of her house. "Where may these children have come from?" She entered, and there were her children. She went again. In the evening she came home. Now there were many tracks of children. Now an arrow was there. She found it and she found a shell lying there. She thought: "There must be one girl among them. Maybe they will kill..."
my dogs.” She entered, but there her dogs were lying. On the following day she went again to pick berries. In the evening she came home. There were many tracks of children. There were many arrows and shells. “Where did these children come from?” She entered and her dogs were there. The following morning she went again to pick berries. She did not go far, and there she picked berries. Now she heard children. When the sun was still high up in the sky she returned. She thought: “I will go home. They might kill my dogs.” Then she returned. Then she arrived at home. There were no children, but the beach was all covered with tracks of children. She entered, and there her dogs were lying. She thought: “I will hide to-morrow.” In the morning she made herself ready. She went out and remained in the grass. After a little while she heard children in the house. Soon a girl came out, went around the house, and entered again. “Did you see our mother?” “Oh, she went a long time ago. There is nobody outside.” Soon a child came out:

“LXuman aqtotena tge’k'otjotke.” Igo’pqam; d'o'xoaxt 1

“Mabey they will be killed my dogs.” She came in; there were

tge’k'otjotke. A'qa igoteuktix wit'ax. A'qa wi igoya 2

her dogs. Then that day came again. Then again she went

igaxalo'kea. Tei'yustiiX a'qa wi igaxatko'mam. O2. a'qa 3

she picked berries. In the evening then again she came home. Oh, then

lg'a'petatike tge'Xatk tqaitotenike. Oxo'a'tax tqaimatex 4

many their tracks boys. There were arrows

lg'a'pela. A'qa i'XunXt le'melke. lg'a'pela i'XunXt. “Qinta 5

many. Then there lay shells. Many lay there. “Where

lqa igate'manam tkci tqaitotenike?” Igo’pqam; d'o'xoaxt 6

may be came these boys.” She came in; there were

aqtotjotke. Wai'x igoya wit'ax igaxalo'keam. Qo'piX 7

her dogs. Next day she went again she went picking

berries.

igo'ya. A'qa kopi' igaxeluke. A'qa igante'emtenmatex 8

she went. Then there she picked berries. Then they heard them

tqaitotenike. Ka cai'xuliX aqata'x. a'qa igaxk'joa. “O, a'iaq 9

her tracks boys. When then up then, then she went home. Oh, quickly

anXkok'joa. lxuman aqtotena tge'k'otjotke.” A'qa igaxk'joa. 10

I will go home. Perhaps they will be killed

A'qa igaxk'joa'mam. K'mam tqaitotenike. Aqa i'men no'malnix 11

Then the she came home. No boys. Then she went

tge'Xatk tqaitotenike. Igopqam; d'oxoaxt tge'k'otjotke. 12

her tracks boys. They came in; there were her dogs.

igaxeloxoa'iit. “O'la aqap anapedo'ta.” Igateuktix 13

She thought: “To-morrow then I will hide.” boys came.

igaXeloxoitx. Igopa. Igola'iit te'popa. Koala' aqa 14

She made herself ready. She went out. She stayed the grass in. Soon then

igaunte'em na. tqaitotenike tu'kopa. Koala' aqa i'pa'mam 15

she heard them boys the home in. Soon then she came out

igaXeloxoi. aq'kip'skus. Ixo'aXoialkouk tu'k'le. A'qa wi i'lopqa. 16

a female child. She went around it the house. Then again she entered.

"Teu'Xoai mawteukel wi'xnaq?" "A'na aqegoya, ka le'xanxiX." 17

"Well, you saw her our mother?" “Long ago she went, nobody outside." 

Koala' aqa il'opqa ik'k'asus, ilgon il'opqa. Igog'ax il'opqa. 18

Soon then he went out a boy. Another went out. Another went out.
another one came out; still another one came out; five boys and one girl came out. They went straight down to the beach. Then the woman entered. Now she saw the dog blankets. She took them and burnt them. Then she went down to the beach. "Oh, my children. Why did you disguise yourselves before me? Let us go up to the house." Now they all hid their faces. She spoke to them twice. Then five of the children went up. One had a sick leg. He did not go up for a long time, but in the evening he also came. Now her children stayed there; they grew up. Then she and her daughter always went picking berries, and the boys all became hunters. One was a deer hunter, one an elk hunter, one a seal hunter, one a sturgeon hunter, and one a sea lion hunter.

After some time, Ti'a'pexoaconac heard that there was a girl at Qala'la. He went to buy her, and they gave him that girl. Ti'a'pexoaconac was a bad man. He used to eat blood. If he had not enough, then he ate his wives. When his wife had a male child, he

1 Qua'nemike tk'ai'luke ige'pa, LëXà't lqage' lax. Na'2wi
   Five boys went out, one girl. At once
   ige'la ma'la liX. Igô'pa wu'Xi aqage' lax. A'qa igô'quikel
   they went seaward. She entered that woman. Then she saw them

2 teq'kæte. Tk'o'tk'o'tke teq'kæte. Igô'gùiga itaxe'gilax. A'qa
   their blankets. Dogs took their blankets. She took them. Then
   igô'tla ma'la liX. "Oz, ite'qoq, qatsqë naxanxqäla? A'qa
   she went seaward. "Oh, my children, why do you disguise yourselves before me?

3 aixo'pega. A'qa itke'ngoyayiX ka'namwe. Mò'ketiX iktö'lXam
   let us go up." Then they hid their faces all. Twice she spoke to them

4 ite'a'qoq. A'qa ilö'pega liqua'nemike. YaXii eXà't itioqen
   his leg, long, not he went up. In the evening she also went up. Then

5 i'qo-it, le'te next ilö'pega. Tsö'yustiX teXua wi ilö'pega. A'qa
   his leg, long, not he went up. In the evening then also he went up. Then

6 Itex'la-it ilxo'qoq. A'qa ila'qa itax Igixelox iitq'qoq. A'qa
   they stayed her children. Then large they became her children. Then

7 guxnesiI quxuLo'keitaX aqá'am. LÀ' ela'qoq la'namweetikë
   always they two picked berries her daughter. Long then all

8 ija'xilax, aixo'qen'e'uku ija'këjewula, eXà't imolëlekmax
   hunters, one deer his game, one elk

9 ija'këjewula, eXà't aq'gosga'max ija'këjewula, eXà't la'qon ija'këjewula,
   his game, one seals his game, one sturgeon his game,

10 eXà't lekpe'Xuukë ija'këjewula.

11 LÀ'  ilexiel'maq Ti'a'pexoaconac ala'hatxu lâ'qara. Oh,
   Long, he heard about her Ti'a'pexoaconac their maiden the Qala'la. Oh,

12 a'qa ilo'ya itcumëli'læmam. A'qa igi'cëtæ ala'hatxu lâ'mela
   then he went he went to buy her. Then they gave her their maiden. He was hard

13 Ti'a'pexoaconac. Lëxu'xalxiem. Ma'niX neeti quy'qetëx, a'qa
   Blood his food. When not he was satiated, then his wife

14 then he went he went to buy her. Then they gave her their maiden. He was hard

15 Ti'a'pexoaconac. Lëxu'xalxiem. Ma'niX neeti quy'qetëx, a'qa
   then his wife

16 li'kikal qalixalxem'XumX. Ma'niX le'kala li'xam
   When a male his child
threw it into the water. When she had a girl, he allowed it to live.
His house was full of women.

After some time his wife's brothers brought him five sea lions. He
drank their blood, but he had not enough. They gave him five
seals. He drank their blood, but he had not enough. They gave
him five sturgeon. He drank their blood, but he had not enough
They gave him five elk. He drank their blood, but he had not
enough. Then the middle one of the brothers said: "Oh, I will
kill E'noL." My supernatural helper tells me so. To-morrow I
will kill E'noL." The following morning he saw E'noL [on a
snag]. He took his harpoon and went down to the water. Then he
spearred E'noL, and killed him. Now they pounded his body so
that it was full of blood. They made five holes in the skin and
closed them with plugs. Then the one who had killed E'noL, said
to his brothers: "Now we shall conquer Tia'pexoaxace." They

tied five canoes together and put planks across. They put the

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1 A sea monster.
carcass on top of them. Then they carried it to Ti'spexoaacoac. Now they were seen. “Ah. Ti’spexoaacoac, your brothers-in-law are coming.” Ti’spexoaacoac went out. He remained standing in the doorway. His brothers-in-law landed. He said to his people: “Quick, haul up [what they bring].” They hauled it up and placed it before Ti’spexoaacoac. He pulled out one plug and drank the blood. He drank it all. He pulled out the next one and he drank again. He pulled the third one and drank. After a while he got tired. Then he rested a little while. Then he drank again. He pulled out the fourth plug and drank. Now his stomach became full. He said: “Only the people of Qala’la give me enough.” Then it thundered. “What did you say? Do not come any more! I have had enough.”

Now Ti’spexoaacoac remained there, and his wife was with child. Soon she became sick and gave birth to a child. “Go and see what she

1 itgakxä’ema. A’qa itgiakxä’ema caxi’a. A’qa itgixam. A’qa they laid over. Then they laid it on the ground. Then they carried it out. Then.
2 igexigex. "Äa, Ti’spexoaacoac. lenq’ëqexëxëna tæc’it.” A’qa io’qa they were seen. “Ah. Ti’spexoaacoac. Your brothers-in-law are coming.” Then he went out.
3 Ti’spexoaacoac. lë’la-it le’qepa. A’qa lëxë’gela-lx la’qeqexëxëna. Ti’spexoaacoac. He stayed the door. Then they landed his brothers-in-law.
4 A’qa itcelo’lxam tia’lxam: “A’qa amegi’ta’tapex.” A’qa then he told them his people: “Quick, haul it up.” Then.
5 igiga’lta’tapex. A’qa igixå’ema Ti’spexoaacoac. luX itcexox they hauled it up. Then they hauled it up. Then Ti’spexoaacoac. Pull out he did it.
6 e’t’ax e’mqo, itcelo’quomet la’qauwulqet. itcelo’lxom la’qauwulqet. one stick. He drank it its blood. He finished it its blood.
7 A’qa wi igö’n luX itcexox. A’qa wi itcelo’quomet. luX lon then again another pull out he did it. Then again he drank it. The third one.
8 luX ite’lax. itcelo’quomet. lëla, a’qa tell igexox. pull out he did it. He drank it. Long, then tired he became.
9 igixå’ematax. te’xom aqa ite’lax tax itcelo’quomet. Mokexi’x he rested, then now again he drank. Twice.
10 igixå’ematax. A’qa itcelo’lxom. Igo’max luX itcexox ite’lax he rested. Then he finished it. Another pull out he did it the fourth one.
11 A’qa wi itcelo’quomet. A’qa ia’wan inta’wuwx. "Qa’2ma’që then again he drank it. Then his belly thick. "Only the quatem. Qa’2ma’që.
12 la’qatalor te’xam itgemaqatemië’2. A’qa tua’q, tamm exelal’koutex the qatalor then they gave me enough Quick it, tamm it thundered to eat.
14 inöqetë.” I am satiated.
15 A’qa iol’la-it Ti’spexoaacoac. A’qa aga’wan igaxialox aya’kikala. Then he stayed Ti’spexoaacoac. Then her pregnancy came to be his wife.
16 A’qa aq’i te’tem iaxelox. A’qa igaxalox. “Amega’këtëm Quick then her sickness was on her. Then she gave birth. “Go and see
17 te’tem igaxalox. Ixüan, te’xka. Ixüan, le’ka” A’qa what she gave birth to it. A female perhaps. a male perhaps.” Then

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brought forth; see if it is a boy or a girl." They went to see. They said: "She brought forth a girl." She had put an apron onto her child. When it had grown a little she carried it away. She ran away right down the river. They searched for her up the river. They did not find her. They searched for her two months, but they did not find her. Then she turned back, and went up the river. Now they searched for her downward. For two months they searched for her everywhere down the river. They did not find her. Then Tía'pexoacxoac gave it up and remained where he was.

Now the woman washed her son. He became a warrior. He was stronger than his father. One day he said to his mother: "Which of his wives does he like best?" His mother replied: "Two of them he likes best." "Where are their beds?" "Their beds are in the middle of the house. When you go there you must lie down thus [the heel of one foot resting on the toes of the other]." Now he went. He arrived and opened the house. He went and lay down at one side of the house. The woman accepted him. She thought her husband had returned. She believed that he was her husband. Now she lay down

iqo'ketam. "A, lapage'nak ikloxo'tom." Lāh, a'qa alā'qixap
she was looked "Ah, a girl she gave birth to it." Long then a coat

igale'ox. A'qa ma'inki ilā'xa-il ile'ex. A'qa iklo'tamit igi'xam.
she made it Then a little large it/he. Then she carried it her child.

ilklo'tamit nau'i qa'eqamiX. Ke'muwa iqo'naX c'a'xalix. Kî'ya
she carried it at once down the river. Try she was above. Nothing

niet iqo'egam. Moket lkle'mena'ke iqo'naX nacqè iqo'egam.
not she was found. Two months she was not at all she was found.

A'qa wi igi'xko a'xalxix. A'qa qa'eqamiX iqo'naX. Moket
Then again she turned back above. Then down the river she was Two

lkle'mena'ke iqo'naX qa'eqamiX ka'nauwe qa'xära. Niet iqo'egam.
months she was down the river everywhere. Not she was found.

A'qa tâ'menna ige'x Tía'pexoacxoac. A'qa ige'x it Tía'pexoacxoac.
Then give up he did Tía'pexoacxoac. Then he stayed Tía'pexoacxoac.

A'qa igiqe'quat ite'axan aqage'lak. Aqa itq'o'xoyal ige'xon.
Then she washed him her son the woman. Then a warrior he became.

Ite'éyunq wî'yan. Exk we'kua aqa ite'olXam wa'yaq: "Län
He was super-

rior to

tq'éx ite'olx liâ'kékâl?" A'qa igi'olXam wa'yaq: "Cmoket tqéx
like he does her his wife!" Then she told to him his mother: "Two

ite'côx ciâ'kekâl. "Qa'xpa ite'talXemë?" "A, è'wà kawèe'qé
he does his wives." "Ah, there in the middle

their beds. When you go you lie down, then do your feet."

A'qa i'o'ya, lô'yan. Itéxoxoa'qlq tqu'la. A'qa igé'kö'keit tê'nât
Then he went. He arrived. He opened it the house. Then he lay down on one

side

tq'ul. Igos'grla aqage'lak. Igaxolxoa-it: "Igi'Xatik;ôamam
the house. she took him the woman. She thought:

"He came home

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with him. Then he arose and went to the other side of the house. Again he lay down with the other woman. He stopped some time. Then he arose and went out. He went right home. In the morning the woman, his father's wife, arose. She looked across the house. Her husband was not there. The other one awoke also. She looked, Her husband was not there. She said to her: "Where did he go? He came home. I thought he was lying down with you. He rose." Now a person went out. He watched the house. He saw footprints. He took a stick and broke it the length of the footprints.

After three days Ti'apexoacxoac returned. "Oh, we found the footprints of a person. They were that long and that broad." Then he took the stick and compared it with his foot. It was just as long as his foot. He compared the width, and it was a little wider than his foot. Then Ti'apexoacxoac lay down. He lay down for two days. Then he

1. Itc'ikikal. Igi'ku'laq. Ya'Xka itc'ikikal. A'qa iex'okieit my husband. She recognized him. Then they lay down.
2. Itc'ikikal. A'qa igix'e'latek. 1o'ya tra'nat tqu'le. A'qa wi'tax her husband. Then he arose. He went to the other side. Then again
3. Igix'okieit. Ago'n aEx'a'taqe'galak. Aqa wi iex'okieit. He lay down. Another woman. Then again they lay down.
4. Itc'a'koliX. Igix'e'latek, io'pa. Na'wi igx'Xkjoa. Igx'eniktiX. He left her. He arose, he went home. It grew day.
5. Igax'e'latek aqage'lak wi'yam ayi'kikal. Ig'kiket kaunat'e'tol. She arose the woman his father his wife. She looked to the other side, his itc'ikikal. Igax'e'latek ago'n aEx'a't. Igx'kiket: Kya'ya
6. Noth- her husband. She arose the other one. She looked: Nothing ing
7. Itc'a'kikal. Ig'o'lxam: "Qamta io'ya tau igXatkjoa'am!" her husband. She said to her. "Where he went who came home?"
8. Nxlo'xam nai'kapa io'ktikt. Igix'e'latek. A'qa ilaj'pa teX'a't.
I thought you as he slept. He rose." Then he arose one
9. Igoa'e'liX inginxo'x'XoqtiX tqu'le. Aqa itgi'quikel ti'a'Xatk. person he watched the house. Then he sent them his tracks.
10. A'qa itgi'grlgga emqo. A'qa itgi'Xe'lagoa qansi'X e'taqt Then he took it a stick. Then he broke it how long
11. Ti'a'Xatk. his tracks.
12. A'qa lo'i lka'etax, a'qa igi'Xatkjoa'amun Ti'a'pexoacxoac. "O2,
Then three days, then he came home Ti'a'pexoacxoac. "Oh,
13. Igoa'e'liX intkte'qgam ti'a'Xatk. Ewa e'taqt, e'wa e'taxaXlX." a person we found them his tracks. Thuis long, thus wide.
14. A'qa itc'grlgga emqo, a'qa itc'i'kumak'jamaetq t'ipae. Kope'et Then he took it a stick. Then he compared them his feet. Enough
15. E'taqt t'ipae. Itc'i'kumak'jamaetq e'taxaXlX. Noti, ita'qa-ilax. their length his feet. He compared them their widths. A little large.
16. Igx'koloq. L2, aqa igix'okieit Ti'a'pexoacxoac. Igix'okieit moket He was superior to him.
17. I22, ItXam re'kala iko'to'mit days. Then he rose. "Oh, perhaps a male she carried him away
rose. "Oh, I think that woman carried away a male child. Go and search for her." He sent five men down the river. Five he sent up the river. He sent four to go and look near by. Now these four men went up to Qaw'iltk. They saw smoke. When they came there they discovered a house. They went up to it and entered. There was Tia'pexoacxoac's son. He looked just like Tia'pexoacxoac. Now they returned. They came home. "Oh, Tia'pexoacxoac, we found your son. He looks just like you." "That is just what I thought. Go and fetch him." Thus he spoke to his slaves. Five of them went. His son kept four of them, and one only returned. "What did he say to you?" "Oh, he took four men away from you." "Go to-morrow and fetch him." On the following day six men went. He kept five and one returned. "What did he say to you?" "He kept five." Four times they tried to take him; and then he had kept twenty of his slaves. Tia'pexoacxoac became angry. He called his people: "Let us make war upon your nephew." Now they went in two
hundred canoes. His son was eating. Then one of his slaves went out. "Oh, we are going to be attacked." But he continued to eat quietly. Then he said to his mother: "Quick! go inland." And he said to his slaves: "Quick! go inland." Then his slaves and his mother went inland. He went down, took his arrows, and shot the people. He hit a canoe and it burst. He hit another one. It burst. All the people were drowned. He killed Tia'péxoa'aco's people. Now there were only a few of his people left. Tia'péxoa'aco said: "Let us go home; your nephew has conquered me." Then he went home. He said: "Bring your nephew. I will give him some of my wives." Now three men went and said to Tia'péxoa'aco's son: "Your father sent us. We come to fetch you. He will give you some of his wives." "Oh, I like those two of his wives." Then the three

1. ítce'xoa'aktek té'lxam. "Ai'qa, aqa sáq ilxgío'xa imec'atálxem." he sent for them the people. He told them: "Quick, then we will make your nephew." on him

2. Aqa ígó'ya moket ítce'k'amanuq ake'nim. Itlxe'leumux a'ílxam. Then they went two hundred two canoes. He ate his son.

3. ítce'ko'lxam itce'kostx leXá't. "Ál, sáq ilxe'xóx." Pía'la itlxe'leumux. He went his slave one. "Ah, war is made on us." Quietly he ate.

4. A'qa ítce'lxam wá'yaq: "Ai'qa, mé'ya lxe'leuX." Itc'el'lxam Then he said to her his mother: "Quick, go inland." He said to them.

5. líq'gëxel'tgeukc: "Ai'qa, mé'ya lxe'leuX." A'qa ítce'k'itc'ec then his slaves: "quick, go inland." Then they went inland

6. líq'gëxel'tgeukc k'ia wá'yaq. A'qa il'ol'ka. Itc'elu nga'itiq'anatem. his slaves and his Then he went. He took them his arrows.

7. A'qa ítce'k'maqt té'lxam. íl'maq ítce'lóx ik'eq'nim, ts'e'xtse'x Then he shot the them people. Shoot did he it a canoe, break

8. ilë'xóx. Iqó'nu íl'maq ítce'lóx ik'éq'nim, ts'e'xtse'x ilë'xóx. Iqó'nu it did. Another shoot did he it a canoe, break 'it did. Under water

9. ilgë'ya ka'lauwe té'lxam. Iqó'tena tiá'lxam Tia'péxoa'aco. Aqa went all people. They were his people Tia'péxoa'aco. Then killed

10. no'lka tiá'lxam Tia'péxoa'aco. A'qa ígë'kími: "O, alicxqí'ya'ya. few only his people Tia'péxoa'aco. Then he said: "Oh, we will go home."

11. A'qa ítce'k'nt̥la imec'atálxem." A'qa ígó'xam. A'qa ítce'k'íxka'ýx̂am Then he van- Then he said Tia'péxoa'aco: "Oh, go and fetch him

12. Tia'péxoa'aco. A'qa ígë'kími Tia'péxoa'aco: "O2, imeggingalem Tia'péxoa'aco. Then he said Tia'péxoa'aco: "Oh, go and fetch him

13. imec'atálxem. Antełóta tge'ñemecêqa aqwä'watfik. A'qa ígë'yá your nephew. I will give some to them to him several." Then they went

14. alö'nik íte'lxam. Iqó'lxam íte'lxam Tia'péxoa'aco: "We'mam three people. He was told his son Tia'péxoa'aco: "Your father

15. íteçincc'tokon. Iqamq'alemam. Itc'el'nt̥lóttq aqwä'watfik." He sent us. You are fetched. He gives them his women several. to you

16. "O'í, ciq'kmá c'éq'k'kala tçe'k' inéx'kaxt." O, il'k'x'qoa "Oh, these two his wives like I do them." Oh, they went home

17. la-itc'i ló'nik. "Qá itc'el'lxam imec'atálxem?" "O, those three. "How he said to you your nephew?"
men went home. “What does your nephew say to you?” “He said to us that he likes those two of your wives.” “Go to-morrow. When the day breaks, go and tell him that I will give them to him, if he will come.” Now they went again. They arrived there and entered. “Oh, your father will give you his two wives.” “Ah, well then I will go home,” said he. “Tell him, he shall leave his house.” They went home. When they came home, they said: “Your son will arrive to-morrow. He tells you to go outside and take those two old women, your wives.” On the next morning, Tia’pexoacxoac went out. He took those two old women, his wives. After some time, his son arrived and entered his father’s house. Then his wife gave birth to two sons. Now Tia’pexoacxoac fell sick. He, made arrows for his grandsons. They shot their grandfather, and after some time he was dead. Now Tia’pexoacxoac son had many sons.

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1. It吸入’Xam eti’xa eti’Xi cmoket cmekikala tqex itex’cox.
2. “Oi, tgrp’kti o’la neqya. Igex’tentix ameirolXa’man a’taji.
3. “Oh, good to-morrow you go. Day comes you go and tell him: later on ancilota ma’niq alite’ya.” A’qa wi ilo’ya wi’t’ax. A’qa wi I will give when he will again.
4. Then they will two went to him.
5. lo’yam. L’qekup. “Aq, itex’melot ciid’ikikal we’man.” “A, they arrived. They entered. “Ah, he gives them his two fathers to you wives.” “Ah,
6. tgrp’kti aqa anXkjo’a’yama. Ige’k’im. “A’qa ayuXoapa’ya te’iaql good then I go home.” he said. “Then he shall go out his house
7. ameirolXa’man.” A’qa iti’Xkjo’a. Iti’Xkjo’amam. “A, o’la alite’ya am you tell him.” Then they went. They came home. “Ah, to he will home.
8. imex’an. Itiimetype’Xam amup’aya la’xaninX k’a eti’Xi cqiyeoy’qt your son. He told you you shall go out and those two go out
9. two women
10. amek’ka cmekkikala.” A’qa igex’tentix, a’qa io’pa Tia’pexoacxoac. you take your two wives.” Then the day came, then he went Tia’pexoacxoac.
11. l’tc’ckt cti’ikikal eti’Xi cqiyeoy’qt. L’qit aqa io’qyam ia’xan. A’qa He took his two wives those two old Long then he arrived his son. Then women.
12. io’r’paym w’ppam te’iaql. A’qa io’Xo’t’om aq’kikika cmeket cekkala he came in his father, two two men
13. skup’kas. A’qa ia’t’qem gixel’lox Tia’pexoacxoac. A’qa children. Then his sickness came onto him Tia’pexoacxoac. Then
14. tc’matex itetc’ex’lox. A’qa ia’maq igexel’lox etc’qacuc. L’qit, aqa arrows he made them Then they shoot they did him his grandfather’s Long, then
15. io’maqt igyeoy’qt. A’qa io’maqt. A’qa lgapelaflk cie’q’qoq ti’lukc dead the old man. Then he was dead. Then many his children males
16. itixel’lox.

they were on him.
There were the people of a town. There were two friends among them, one the son of a chief, the other a common man. There was a girl, the daughter of a chief of another town. She had a girl slave. Then one of the young men said to his friend: "Come! let us go to that town to look for girls." In the morning they went. That slave girl was pretty. The young men came to that town. The slave girl pleased the chief's son. The common man was also pretty and that girl liked him, while the slave girl liked the chief's son. The two went often to see them. Now the youth's father heard about it. The chief heard that his son went after a slave girl. He was ashamed. Every morning he scolded his son. Both he and the young man's mother

 Oxo'la'etiX ta-Itci eXt gitâ'lxam. EXâ't ilâ'Xak'emanan
1 There were those one people of a town. One their chief
2 Íâ'Xan. Cxâ'cîke kâ eXâ't iqû'lpX. Ix'éyal yâ'Xi eXâ't
3 his son. Two friends and one youth. A common that one man
4 iqû'lpX. Kunamô'kst e'qû'lpX. A'qâ eXt gitâ'lxam
5 They one people of a town. Their man
6 uqag'elak ayâ'Xan yâ'Xi ilâ'Xak'emanana ahâ't'au kâ agâ'hititX
7 woman his daughter that their chief a maiden and her slave girl
8 wî'tax ahâ't'au. A'qâ itciolXam in'cîke: "Qôi qatxo'o'ex yâ'Xi
9 also a maiden. Then he said to him his friend: "Must we go that
eXt e'lxampa. Atxkonâ'xâmana te'nemexêc." Ige'teuqtiX, a'qâ
10 one town to. We search for them women." Day came, then
11 icîtô'ya. Atjî'kîti wu'Xi agâ'hititX wu'Xi ahâ't'au. Icîtô'yan
12 they two Good that her slave girl that maiden. They arrived
13 they went.
14 kô'ya yâ'Xi eXt e'lxam cta'Xi e'qû'lpX. Qâa itcô'xoa wu'Xi
15 there that one town those youths. Love he did her that
16 alâ'etiX yâ'Xi ilâ'Xak'emanana ilâ'Xam. Itî'kîti yâ'Xi iqû'lpX
17 slave girl that their chief his son. Good that youth
18 yâ'Xi icîx'éyal. Tqî'êx igî'êx yu'Xi ahâ't'au yâ'Xi icîx'éyal.
19 that common man. Like she did him that maiden that common
20 that man.
21 Tqî'êx itcô'xoa wu'Xi alâ'etiX yâ'Xi ilâ'Xak'emanana ilâ'Xan.
22 Like he did her that slave girl that their chief his son.
23 Icî'tqî'tX lekeXeluawâ'laemtek. A'qâ itîlo' Xuix'it yâ'Xi wîyam
24 Long they two went often to see them. Then he heard about that his father
25 yâ'Xi iqû'lpX. Itîlo' Xuix'it yâ'Xi ilâ'Xak'emanana, alâ'etiX
26 that youth. He heard about them that their chief, a slave girl
27 itcaXeluwa'la yâ'Xi ilâ'Xan. Igîxemâ'sa-it yâ'Xi ikaXek'mânâ.
28 he went to see her that his son. He was ashamed that chief.
29 Wâx itcîo'mêla yâ'Xi ilâ'Xan. Ka'nauwê kâ'te'tX icîgîo'mêla
30 Next he scolded him that his son. All days they two scolded
31 day

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scolded him. Then he and his friend went out. He said: "My heart is tired, friend. I am scolded every day; I shall go away." "Oh," said his friend, "I love you and I shall be unhappy if you go." In the evening they came home. He lay down and did not eat. He rose early and the two went into the woods. They shot at targets. He said again: "Oh, my heart is tired; if you like me you may see me always"; thus he said to his friend. "No, friend, don't leave me; I shall be unhappy." For five days they played shooting at targets. Then they bathed. The young man dived five times. Then he came up far away from the shore. His ears had become very long. He was lying on a snag. Then his friend went ashore and cried and cried a long time. He looked, and his friend was standing there. He smiled at him. "Why do you cry so much, friend? We shall do this way. If you like me, you shall see me. Come to this place and we shall play here; but do not tell them. If you do not like me, then you

**KATHLAMET TEXTS**

1. ekansmòk ket kìa wà'yaq ya'Xi iqu'liplXi. Qactö'tiX qà'mta ya'Xi both and his mother that youth. They two went some where

2. ìa'cikc. "Àqa tell igë'x è'tcamxc, cìcxe. Ka'mauwe ika'etax his friend. "Now tired gets my heart, friend. All days

3. qanò'mela. Qoï'p a'qa qà'mta nò'ya. "Ö." itció'Xum ìa'cikc, I am scolded. Nearly then somewhere I go." "Oh," he said to him his friend, "Ö, tò'ex ìa'mòx, cìcxe, ìa'òkìx ìgë'giòtkox qatxamò'xoxa." "Oh, like I do you, friend, else my unhappiness will be on me.

4. Xà'piX qacXkpò'ntax. Nà'2wè nìxìë'kectx. Nìcë nìnxìë'lemux. In the they two came home. At once he lay down. Not he ate. evening

5. KàwìX nìxìë'tegox. qactö'tìx golëvë'yòkàX. Wà'qìpax Early he arose, they went into the woods. They slept. qacexgà'ìnx. Wìt'tax qa'tció'lXà'mux: "Ö, a'qa tell igë'xox they played. Again he said to him: "Oh, now tired gets

6. è'tcamxc. Mà'nìx tò'ex muxò'ålemux, aqa wi amëngëk'ëlia'ya, my heart. When like you do me, then again you will see me," qa'tció'lXà'mux ya'Xi ìa'cikc. "Kìjì'ìya, cìcxe, nicotine amëngëlò'qìxa, he said to him that his friend. "No, friend, not at all leave me.

7. ìgë'giòtkox. Qoï'ena mà'ka'etax wá'qìpax ìicë'xox. À'qa'mìta, He said to him his friend, "No, I am unhappy." in seven days they did. Then they laughed. Ìgìkë'tëmëq. Yë'Xì iqu'liplXi. Qoì'ëntenàx he dived. He dived. Visible he became there seaward. Thus long

8. tìa'utcake. Laxaxk'ë'nàma wë'Nì aki'yu'x.'Itò'pèk ìa'cikc, his ears. He lay on that snag. He went up his friend.

9. ìgìkë'tëax. ìgìkë'tëax, ìgìkë'tëax. Ka ì'qòqët ìgìkë'tëkê, He cried, "He cried, "Where he cried" he saw

10. intXùë'la ìa'cikc. Lxk'yàwa'wñàh. "Tàñ niyë'mègë'të, cìcxe?' he stood his friend. He smiled at him. "What you cry, friend?

11. K'oñatì'a atxò'xoa. Mànìx tò'ex antò'xoa amëngëk'ëlia'ya. Thus we will do. When like you do them you will see me.

12. À'qa antò'ya te'ka. À'qa te'ka atxk'ayà'wñàhëma. Nëct Then come here. Then here we will play. Not

13. amëng'ëtégoa. Mànìx met tò'ex me'nox te'Xum qaumxìkl'ëtégoa. tell. When not like you do me then tell.
may tell them. Come here to-morrow." In the evening the youth went home. The chief's son went into the water and dived.

Then that youth cried and went home. He came home and lay down at once. He rose early and took his arrows. He went to the place where they had shot at targets. He cried. He looked, and there his friend was standing. He said: "Why are you crying all the time? If you like me, come here and we shall play." In the evening he went home again. The chief's son went into the water and dived.

After two days they searched for him. On the third day, when the youth came home, they asked him: "Where is your friend?" He said: "I have not seen him for two days." They searched for him and said: "Somebody must have killed him." They went into the neighboring towns and searched for him, but they did not find him. Early the youth went out again. He stayed on the shore for some time; then he saw his friend standing there. His friend said to him: "Do not tell them; if you do you will see me no more." In the evening the youth went home.

O'la mtö'ya të'kaki.' Xà'piX a'qa ige'XkJa'ya ya'Xi iqü'u'lipX.

1. To-morrow came home. In the evening he went home that youth.

2. I'lo'xa ya'Xi ita'Xak'jëmanu il'Xan. Igiktë'menq.

3. He went to his chief and his son. He dived.

4. Igiqatex ya'Xi iqü'u'lipX. A'qa ige'XkJa'ya. IgiXkJa'Ya'mam.

5. Na'2wi igixõ'keit. Kwi'TX ige'xetek. Itcö'guiga tia'qanateX.

6. At once he lay down. Early he arose. He took them his arrows.

7. I'lo'ya kopia' ya'Xi wa'qipas icënõ'egam. Iqo'qal. Ige'kiket, he went there that target they played. He cried. He looked, there stood his friend. Then he said to him: "Why always you cry?" When like you do me then come, then atxka'ya'waüalena. Xà'piX, aqa wî't'ax ige'XkJa'ya. I'lo'xa

8. We will play." In the evening, then again he went home. He went down to the water.

9. Xà'Xka, igikte'menq ya'Xi ita'Xak'jëmanu il'Xan. He, he dived to that his chief his son.

10. Mä'kekItX i'Xe'qoxoa, a'qa iqü'anüla'tek. IgiXkJa'Ya'mam

11. Twice their sleep, then he was searched for. He came home

12. Häl'ojim ya'Xi iqü'u'lipX, a'qa iqu'unütxögoa: "Qa'xa ime'cikè?" the third time that youth, then he was asked: "Where your friend?"

13. Ige'kím: "A'qa mõ'këtiX ige'qoxoa net tenlo'xoiX." Iqõ'naX. He said: "Now twice his sleep not I know." He was searched for

14. Ya'Xi iqü'u'lipX. Iqió'lXam: "Iqõ'waq." Ewa' ẽXt e'Xan

15. That youth. He was told: "He is killed." Thus one town

16. Ijö'nüXam. Na'2eqe' iqu'ö'egam. Kwi'TX iqu'ya ya'Xi iqü'u'lipX.

17. He was searched for. Not at all he was found. Early he went that youth.

18. Le'le itxë'leu igixõ'xö. Ewa ige'xõx, igex'kiket, aqa itxue'la

19. Long that he was. Thus he did. Then he looked, then he stood

20. Ya'Xi i'Xe'këte. Ite'jXam i'Xe'ke: "Niet amnikkëtegoa. Ma'nix that his friend. He said to him his friend: "Not tell. If amnikkëtegoa kopa'2t amnõqelxal'ya." Xà'piX ige'XkJa'ya ya'Xi

21. You tell, enough you will see me. 6 In the evening he went home that
evening the youth went home. Then they said: “Perhaps he has killed him and has kept it secret.” Five times the youth went; then they followed his tracks. They came there and saw them shooting at a target. His father’s slaves came home and said: “He is well. We found them shooting at targets.” In the evening, when it grew dark, the young man came home. The other one went into the water. Then they asked the youth: “Why do you keep it a secret where he is?” He did not tell them. The young man went every day. They went after him again. When they came there, the youth said: “People are looking at us secretly. I think you told them.” The other one replied: “I did not tell them. They made me tired and asked me much.” The youth said: “Tell them that while I stayed my father and my mother were ashamed of me. What do they talk? They always said that they were ashamed of me.” In the evening the one went home, the other went into the water. Then they asked him

iqju'lipX. A'qa iqjó'lXam ya'Xi iqju'lipX: “LXuan i'te'waq, youth. Then he was told that youth: “Perhaps he killed him, tecé itcioqo'la’na.” Qo'nemiX i'ya ya'Xi iqju'lipX: then he keeps it a secret.” Five times he went that youth.

Aqvex'luwakoa. Iqge'qoam, iqe'cqplxel. Wa'qpapas iexeqe'lél. He was followed. They were reached, they were seen. Target they played.

IguXoakóa'am tía'qxeltengek wiyam. Igxogagü'tétel ta-téti They came home his slaves his father. They told those slaves; “Pía'la igé'xən, wáqapas iexeqe'li. They followed them.” iqE'qElgeukc: “Will he is. target they two play.

Itqexog'qoam.” Xáp'iX igé'ponem. Igé'Xlčoa ya'Xi iqju'lipX. We reached them.” In the evening it grew dark. He went home that youth.

Iq'txa ya'Xi eXa't igikte'menq. IqjólXam ya'Xi iqju'lipX: He went to that one he dived. He was told that youth:

“Qía tecé inmqoqo'la qá'xpá pí i'xtá?” Níct igxogü'tétk. “Why did you keep it secret there he is?” Not he told.

K’a’nauwé lxa'etax qaq'yé'ma-itxa ya'Xi iqju'lipX. A’qa wi All days he went always that youth. Then again isxá'sk'äänuktua. Itxa'sk'äänuktua tqiulpXená'yun. Iqge'qoam. they followed them secretly. They followed them the youths. They were reached.

Igé'kim ya'Xi iqju'lipX: “Të'lXam itktxó'qumé. Itxá'txá'uqlpsot. He said that youth: “People are looking at us. They look at us secretly.


itsé'kjemasamit. Itc'nama anuilXá'na, k'a age'kXó anuilXá'na: I made them ashamed. My father tell him and my mother tell her tän wít'ax le'qité'X, a'olel kí' iné'xox lá'tékapa. Ilgenó'lXam what more they talk, never nor-th I am then from. They said to me

itsé'kjemasamit.” Xáp'iX igé'Xkóoa, ió'lxá igikte'menq. A'qa I made them ashamed.” In the evening he went home, he went he dived. Then
again: "Why do you keep his whereabouts a secret from us?" The youth spoke: "You make my heart tired. He became a monster. You will not see him again. He is ashamed because you scolded him every day." Then some of his relatives cried. They said: "Oh, tell him that we will buy a chief's daughter for him." The next morning he went. "They say that they will buy a chief's daughter for you," said he to his friend. He replied: "Tell them to be quiet; they were ashamed of me." In the evening his friend went home, and they asked him: "What did he say to you?" "Oh, he asked you to be quiet." On the following morning his friend went again and those people made themselves ready. All the young men went. He said to his friend: "They are surrounding us." The people surrounded them. They tried to approach them secretly, but he went right through them. They saw him dive. There in the water he emerged again and lay on a snag. His ears were that long. They

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1. "Qagí imíqu'qola q'axpa ĭg'ëx?" A'qa again he was asked: "Why do you keep it where he is?" Then
2. A'qa tell iMQé'YUX étamuxi. Igxé'lan he said that youth: "Now tired you made it, his heart. A monster
3. Nët q'antsix wi't'ax ameqxqelkela'yà. Igxémà'sa-it. iGe'xàòx. Never again you will see him. He is ashamed.
4. K'ânumwë lak'etàx imégio'mela. Igxo'xu'núntek tiác'cuxtike All days you scolded him." They cried his relatives
5. Aq'w'atike. "À tgit'ókti amiulXà'ma, antcgmélà'tema éXt part of them. "Ah, good you tell him, we will buy her one
6. Ila'lxam ilà'Xakjëmanà ayà'Xam; antegà-ilXè'wakunà. Wàx people of a town their chief his daughter; we will buy a wife for him." Next day
7. Igè'tcuxtiX. Ió'ya. "À, aqemuxo'la aqumélà'tema wi't'Xì day came. He went. "Ah, you are told she will be bought that
8. Ìla'Xakjëmanà ayà'Xam. ItcìolXam ìa'ëcèk: "AmlólXà'ma, ìa'ëcèk. Their chief his daughter; He said to him his friend; "Tell them, and
9. q'ùn alaxanxò'xoa. Ìqe'lël. ìa'ëcèk. Ìme'samàmùt. Xà'pìlx ìgè'xkòa and silent you shall be." In the he went home evening
10. ìa'ëcèk. Igioqu'ìntxaqoxogoa: "Qà itcimolXam?" Ò ìteimolXam his friend. He was asked: "How did he say to you?" "Oh, he said to you
11. qàn ameqxìkòxoa. Kàwìx Ió'ya ya'Xì ìa'ëcèk. A'qa you will be," Early he went that his friend. Then
12. ÌgòXa'ntXúltèk ta-tìcì te'ìXam. À'qà ìgìë'ya ta-tìcì te'ìXam, they made themselves those people. Then they went those people, 
13. K'ànànuwë ìtìë'ya tqu'ilìpXùmënyùn. ItcìolXam ìa'ëcèk; all they went the youths. He said to him his friend:
14. "A'qaktxëlak'ìt." Ìgëxèlakox iqu'xà'qoon ta-tìcì te'ìXam. "We are surrounded." They were surrounded they met those people.
15. Ìgòqùnit ìgikte'më'ënq. Yà'Xì na'mëliX iax ìgòxòx wu'tìXì K'ìnuwà ixa'skëjënuklùwa. ìgë'kta kà'tërkapàtìx; ta-tìcì te'ìXam. He was seen he dived. Here seaward visible he became that
16. ak'ùxàpxa. Èwëma ëtâlùx ta'ìtëcëk. ìsàwàìkapìñkoxa òwì'Xì sing on. Thus long his ears. He leaned on it that
17. ak'u'xax. À'qa ìgòxòñkìa. ìgòxòñkìa. ìgëxènúntek te'ìXam à'qà. ìgë'kìm ìxag. Then they went home. They cried the people then. He said
went home and cried. Then the youth said: "Behold! you said I lied; he became a monster," Then they gathered many people. His friend went; he cried and cried and cried. He cried a long time. He looked and there his friend was standing: "Oh, friend," he said to him, "I am unhappy. I thought you had left me for good." "I shall tell you when they make me tired. Then you may cry. If they will let me alone, we shall do the same all the time; we shall play when you come here." Then he said again to his friend: "They are coming secretly to surround us." The people surrounded them in a double row, trying to catch him, but he ran into the water, dived, and emerged far out at sea. He lay on a snag. Then the people cried. "Go," they said to the youth, "tell him we will buy for him that slave girl whom he liked so much." The following morning his friend went. He cried a long time and saw his friend. He told him what the people had said: "Your father will buy that slave girl for you.

yaXi iqju'lipX: "Tàteqa amegemuxólà itel'miënXut ya'Xi that youth: "Behold you told me I spoke a lie that
iqxe'luq aq'xox." A'qa wi iq'qoxaqtek tèl'Xam. Ige'qelatike a monster he became." Then again they were sent the people. Many
for, iq'qoxaqtek, a'qa wi iò'ya ià'èèce. Igie'teàx, igi'qeteàx they went then again he told him. He cried, he cried, he cried for,
ìà'èèce. Lèlè igi'qeteàx. Ige'qelat. a'qa intXu'la ià'èèce. "Oh his friend. Long he cried. He looked, then there stood his friend. "Oh èèce," itiq'liXam, "tege'giótkoax. Nxiô'Xuan aqa qaánesum friend," he said to him, "my unhappiness. I thought then always
imene'qoqla." "Manè'x tell aqí'ó'x é'teemxte, aqa ayamóI'X'áma, you left me. 
"When tired is made my heart, then I shall tell you, teXua qaunke'tà'xamx. Ma'ù'x ác ià'c aqenò'xo, a'qa kpoqè' then you may cry. When and let I am done, then just as
atxó'xoa. Ma'ù'x tqi'èè amtò'xoa atxì'qaya'wahalema, a'qa mìtà'ya we do, When like it we play, then come
tè'ka." A'qa wi'tì'AX itiq'liXam ià'èèce: "A'qa wi tgalement tèl'Xam. here." Then again he said to his friend: "Now again they are the people.
Itxatxj'èèkêt'lumàt." A'qa wi iqxe'takoa. Mà'kêèt'X iguXo'qam They approach us secretly." Then again they were surrounded.
tè'liXam. A'qa wi kè'núwa atgièrègá'ya. Kè'núwa itge'èrègá
the people. Then again try they took him. Try they took him
tà'ìtei tè'l'Xam. Æ'qà'xa ya'Xi má'lsniX ige'k'tá, igi'kte'menq-
those people. Already there seaward he ran, he dived.
YaXi'2 má'lsniX làx iqe'g iàXakj'ëèniakoa wu'Xi akú'ya xa. A'qa There seaward visible he he learned on it that stagg. Then
wi igoxoë'ènìtek tàatei tèl'Xam. A'qa wi iq'í'liXam ya'Xi again they cried those people. Then again he was told that
iqju'lipX: "O, tìt;ò'kìti amìnuXà'ma, antègëmèì'alema wu'Xi youth: "Oh, good you tell him, we will buy her that
alà'èètìX wu'Xi tìq'èè qte'q国会. Iger'cènùtìX. A'qa wi iò'ya ià'èèce, slave girl that like he did her. "Day came, then again he his friend.
Long he stayed. Then again he saw his friend. He told his friend:
He told his friend: “Tell them to be quiet; they were ashamed of me.” Then his father said: “Let us put a net into the water. He will dive and the net will catch him.” Day came. His friend went out first. Then the people went. Then they put a net into the water near the land. They tied large stones to it so that the net hung down. They surrounded him. They surrounded him in three rows and drew nearer and nearer. The two youths were playing shooting at targets. Then the quickest jumpers tried to jump at him and the people tried to take him, but he had gone into the water. He dived between the net and the land. The net did not shake, and he came up in the water beyond it. His ears were that long. Then the people went home. They cried. His father said: “Let us kill him. Perhaps he will be put on the land.” They mended their arrows. Early his friend went. He stood a long time and said to his friend: “They will shoot me.” Now the people came. They put two nets into the water and tied them.

1. Iqce’k: “Ah, you are told he will buy her your father that slave girl!” He said to him.
2. Itce’kemansnit.” Ig’k’im ya’Xi wiyam: “Nau’a’tk aqt’kta.
3. They made them ashamed.” He said that his father: “A net will be carried.
4. Wuk; aqt’xoa let’quapa. Kj’o’ma aliqt’menqama, a’qa qul straight it will be made water in. Perhaps he will dive, then hang atxel’xoa.” Ig’e’tenkt’kX. t’newa i’o’ya i’aq’ke. A’qa wit’t’ax they will do him.” Day came. First he went his friend. Then again itq’ya ta-itci t’l’Xam. A’qa wuk’ iq’tx’ox taXi nua’i’tk they went those people. Then straight it was made that not water in near the land. Tied were done large stones e’wa ge’xqal’X taXi nau’a’tk. A’qa wi iq’ta’takoa. to’n’kX there below that net. Three times

Ignxoa’qoam ta-itci t’l’Xam. Qu’o’p itq’ce’ox. Wa’q’qhas ixe’g’el’il they met those people. Near they came. Target they two were playing.

Ke’nuxa iq’e’kemena, cq’xelalagemax itke’ken-pa. Ig’e’kta. Try they were jumped at, the quickest ones they jumped. He ran.

Ke’nuxa itq’e’telga ta-itci t’l’Xam. A’qa ya’Xi mA’t’n’X ig’e’kta. Try they took him those people, already those seaward he ran. Igkte’menq at’a’muxelen ta’Xi nau’a’tk. Nai’st ig’qxonu ta’Xi He dived seaward from it that net. Not it shook that nua’a’tk. YaXi’2 ma’t’n’X lax ig’e’ex. E’wennax it’a’ktax. net. Those seaward visible he became. Thus long ta’uteakoa. Ig’okoq’oqa ta-itci t’l’Xam. Igoxo’enientk. Ig’e’kta

His ears. They went home those people. They cried. He said ya’Xi wiyam: “Tq’tq’k’ti a’qa aqewa’qoa. Kj’o’ma te’e’leuX that his father: “Good then he is killed. Perhaps seaward aqt’o’ga.” Ig’tx’ox tqa’qanat’x qa’a. Kaw’X i’o’ya i’d’ec’ke. late will be put. They made his arrows good. Early he went his friend.

Le’le’ iot’a-it i’aq’ke. A’qa ig’e’k’im ya’Xi i’aq’ke: “A’qa tge’maq long; he stayed his friend. Then he said that his friend: “Now” shoot aqt’o’ga’xoa.” A’qa tqa’tet’ t’l’Xam. A’qa moqet nau’itqemanax I shall be done by Then they come the people. Then two nets

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many stones to them. Then they went up to them secretly and shot him. His body was full of arrows. In four rows the people surrounded him. They tried to take him, but he ran into the water and dived. The nets did not shake. The arrows drifted on the water where he had dived. All the arrows came out and drifted on the water. The people went home. The youth said: "If you do not let him alone, you will never see him again. If you wish, you may always see him. You may go and see us play." Next day his friend went again. He cried and cried and cried a long time and he saw his friend standing there. "Oh, my poor friend, you will not see me again; my heart is tired." Then they shot at targets again. The people came again; part of them came in canoes. They took arrows. Again they surrounded them. He said to his friend: "They are surrounding us. Again they shot him. Five rows of people surrounded

1. They shot at targets. He shot them. They approached them. He was done with them; they were made water in. Tied they were many stones.

2. They were full arrows. "Now people. He was done with them; they were made water in. Tied they were many stones.

3. There full arrows. "Already they were made water in. Tied they were many stones.

4. There were made water in. Tied they were many stones.

5. They were made water in. Tied they were many stones.

6. They were made water in. Tied they were many stones.

7. They were made water in. Tied they were many stones.

8. They were made water in. Tied they were many stones.

9. They were made water in. Tied they were many stones.

10. They were made water in. Tied they were many stones.

11. They were made water in. Tied they were many stones.

12. They were made water in. Tied they were many stones.
them. He was full of arrows; then he ran to the water. The people tried to take hold of him, but he ran into the water. The people tried to harpoon him. All the arrows came out and he emerged far from the shore. Then his friend said: "Now you may cry; you will never see him again. He will always remain a monster." Then the people cried. They cut their hair, and his friend cried all the time. Five days his friend cried. He looked up and there his friend was standing. "Oh, my poor friend. I am not dead. You are always crying for me. I am in a house like yours. My name is Ėnōgoā'leke. A person who sees me will become a chief. Now stop crying," Thus he spoke to his friend.
The Brothers (told 1894)

The name of a country is Nagio'na. Five men and one woman lived in a town there. Every year, in October, they went to Nê'tel to dry salmon. They never gave their youngest brother any food. They gave him only tail pieces of salmon. They did so every year. They gave him only tail pieces of salmon. For five years they moved from Nagio'na to Nê'tel and back again. Then the youngest brother had become a youth. When they were moving to Nê'tel, he said to his elder brothers: "Leave me here at our house." They had a large house fourteen fathoms long. Then they moved to Nê'tel and left their youngest brother behind.

They stayed a long time at Nê'tel; then the eldest one said: "Go and take food to our youngest brother. Take him tail pieces of salmon." One of them went and took his youngest brother tail pieces of salmon.
pieces of salmon. He came to the house, but his youngest brother was not there. Bird skins were hanging in the house. He waited some time, but his youngest brother did not come home. Then that person went home again. He hung up the tail pieces of salmon and left them. In the evening the youngest brother came home. He entered and the tail pieces were hanging there. He thought: "Oh, they came to see me. What shall I do with those tail pieces? They just give me tail pieces of salmon to eat." He hung them up near the door, and skinned the birds which he had found on the beach. All the year round he searched for birds on the beach; he always caught birds on the beach.

His brothers stayed for a long time at Né'tel. Then the eldest one said again: "Take food to our youngest brother." Tail pieces of salmon were cut again, and another of the brothers went. He arrived at the house and entered. There was nobody there, but one side of the house was full of bird skins. His youngest brother was not there.
He stayed a short while and then he hung up the tail pieces. He went home. In the evening the youth came home. He saw the tail pieces and thought: "They always give me tail pieces to eat," and hung them up near the door. Now two strings of tail pieces were there. He did not eat them. All the year round he went to search for birds on the beach. He always caught birds there.

The brothers stayed for a long time. Then the eldest brother said again: "Go and take food to our youngest brother." Then another one went and brought him tail pieces of salmon to eat. He arrived, but his youngest brother was not there. The house was full of bird skins. The birds were skinned, and the tail pieces were hanging there. He thought: "What may our youngest brother eat?" Two strings of tail pieces were hanging there. Their youngest brother had not eaten them. Then that person went home again. In the evening the youth came home. "Oh, behold, they brought me that food!" He took the tail pieces and hung them up. Now three strings of tail pieces were

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<tr>
<th>i'ot'la-it. Qu' tlitas'wIX ta'Xi tpjia'sXiks. Ig'Xk'joa.</th>
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<tbody>
<tr>
<td>he stayed, hung he did them those salmon tails. He went home.</td>
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<tr>
<th>Ts'oyust'X ig'Xkjoa'mam ya'Xi ig'llupX. Itco'quikel tpjia'sXiks.</th>
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<tbody>
<tr>
<td>In the evening he came home that youth. He saw them the salmon tails.</td>
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<tr>
<th>Igxlo'oXoa-it: &quot;Qu'ilc spjia'sX iqe'nle'qo-im. Qu' ititas'wIX</th>
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<tbody>
<tr>
<td>He thought: &quot;Always salmon tails I am given to eat.&quot; Huang he did them</td>
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<tr>
<th>kawus'ex. A'qa moketX kjan noguak'e'x ta'Xi tpjia'sXiks.</th>
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<tbody>
<tr>
<td>Not near the door. Then twice tied they were those tail pieces.</td>
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<tr>
<th>Nacit itxel'mnX. Ka'numwe la'eqatq qayacht'a'goatgeon-itx.</th>
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<tr>
<td>Not he ate them. All year he went to search on the beach.</td>
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<th>Qactome'tek'qanemaitx tpj Espes'suks.</th>
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<td>He always found them on the beach birds.</td>
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<tr>
<th>A'qa wi le'le' itxel'a-it. A'qa wi ig'e'k'im e'ta'Xit:</th>
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<tr>
<td>Then again long they stayed. Then again he said their elder brother:</td>
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<tr>
<th>&quot;A'megilqoe'mam ilXa'mXIX. &quot;A'qa wi io'ya e'Xi't ititas'wIX</th>
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<tr>
<td>&quot;Bring him food our younger brother. Then again he one he brought him food</td>
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<tr>
<th>tpjia'sXiks. Igy'yan telayimu. Kya niet ilXi il'a'umXIX. P'al</th>
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<tr>
<td>salmon tails. He arrived their house at. Nothing not he was their younger Full there brother.</td>
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<tr>
<th>ta'Xi tqu'le' tepese'suks ita'jockaol. Tc'Xe'tqex oguak'e'x.</th>
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<td>that house birds their skins. Skinned they were.</td>
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<th>Qu' ititas'wIX ta'Xi tpjia'sXiks. Igxlo'oXoa-it: &quot;Tan lqa</th>
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<tbody>
<tr>
<td>Hung he did them those salmon tails. He thought: &quot;What maybe</td>
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<tr>
<th>itxel'a' inta'mXIX? Qu' ta'wIXt moket tga'ana. Nacit</th>
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<tr>
<td>he does he younger brother? Hung were two their ropes. Not</td>
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<tr>
<th>itixel'mnX ita'mXIX. A'qa wi ig'e'Xk'joa ya'Xi igocal'IX.</th>
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<tr>
<td>he are them their younger brother. Then again he went home that person.</td>
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<tr>
<th>Ts'oyust'X ig'Xkjoa'mam ya'Xi ig'llupX. &quot;O, iqenle'qo'im.</th>
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<tbody>
<tr>
<td>In the evening he came home that youth. &quot;Oh, they brought me food</td>
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<table>
<thead>
<tr>
<th>ig'! Itco'guiga ta'Xi tpjia'sXiks. Qu' ititas'wIX. A'qa llo'</th>
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<tbody>
<tr>
<td>behold He took them those salmon tails, hung he did them. Then three</td>
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<table>
<thead>
<tr>
<th>tga'ana ig'Xoaxa ta'Xi tpjia'sXiks. A'qa tsj'utsjuiX itci'tox</th>
</tr>
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<tbody>
<tr>
<td>their ropes were those salmon tails. Then skin they did them</td>
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B. A. E., Bull. 26—01—12
hanging there. Then he skinned his birds. His house was full of bird skins.

The brothers stayed on. Then the eldest brother said: "Take tail pieces of salmon to our youngest brother." Another one of the brothers went and arrived at their house. His youngest brother was not there. He hung up the tail pieces and went home. In the evening the youth came home. He made a fire and saw the tail pieces. "Oh," he thought, "they brought me food. They give me tail pieces to eat. Such refuse is given to dogs only." He took them and hung them up near the door. Then he skinned the birds which he had found on the beach. There were all kinds of sea birds. He stayed for a long time. All the year round he was searching on the beach, where he caught birds. His house was full of bird skins.

His elder brothers stayed there for a long time and the eldest one said again: "Quick! take food to our youngest brother." Again they
cut tail pieces of salmon and one of them went. He said: “I am going in vain; he will not eat these tail pieces. Those which we gave him before are still there. His house is full of bird skins. Perhaps he will do something with those bird skins.” Then the eldest brother said their youngest brother might be feeling lonesome and that for this reason he might play with the bird skins. Now that person went to see their youngest brother. He brought him food. When he reached their house his youngest brother was singing shaman’s songs. He thought: “Behold! he is singing.” He looked into the house. There he was lying on the bed and his back singing. He sang: “They gave me tail pieces, but I am not discontented.” Thus he sang. His face had changed. [The visitor] said to his youngest brother: “Are you singing?” but he did not reply. He spoke to him five times, but he did not reply. Then his brother gave it up and went home. He came home. He felt sorry. His heart was sad. He stayed a long time and did not speak. Then his wife said to him: “What is

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Ige'k'Im: "Quaq'a na'ya. Na'ceq'e(t) ite'tel'i x gi tpjia'o'Xiks. He said: "In vain I go. Not at all he eats them these salmon tails.

Ogmai'e'ax x tan' a'qa iti'taq'e'nam, a'qa pu t a'na' tan te'lxax. They are there what before he was given to eat, then full that our house their skins tpe'sp'e'suks. Ta'nik te'lxax ate misguided ya'Xi

Iti'p'seak'ool tpe'sp'e'suks. He said that their eldest brother. 

"Salmon e'lxamepa. E'ya'Xi iti'o'qalx. Ite'lo'k'o'nam ya'Xi their skins. His heart lonesome became, therefore he plays with those tpe'sp'e'suks.

Alo'ya ya'Xi e'xa't igola'e'lx. Iti'e'lo'k'o'nam ya'Xi birds.” He went that one person. He went to see that back. 

Ite'lo'k'o'nam; iti'o'qam man. Qo'ap ite'to xoam te'laq'a, aqa their younger he brought him food. Near he reached it their house, then 

Ite'lo'k'o'nam. Qo'ap te'laq'a; aqa he sang much his younger brother.

Ite'lo'k'o'nam: "IgixLo'xoa iti'o'qalxam. Iti'aqo'xe'nam, aqa he thought: "Oh, behold, singing shaman's songs their house in. He lay on his bed on back.

Ite'lo'k'o'nam. Qo'ap te'laq'a; aqa he was singing much. Ite'lo'k'o'nam a'qa he thought: "Salmon tails I was given to eat, behold, not

Ite'lo'k'o'nam. Qo'ap te'laq'a; aqa I am disappointed. Thus he sang. Different then his face in. His face in. He spoke to him try his young brother.

Ite'lo'k'o'nam. Qo'ap te'laq'a; aqa Ite'lo'k'o'nam ikalx. Ke'nuwa ite'to'lxam ya'Xi kivamXt. A'qa igoi'Xpo'a.

Ke'nuwa. Ke'nuwa ite'to'lxam ya'Xi kivamXt. A'qa igoi'Xpo'a.

Ke'nuwa. Ke'nuwa ite'to'lxam ya'Xi kivamXt. A'qa igoi'Xpo'a.

Ke'nuwa. Ke'nuwa ite'to'lxam ya'Xi kivamXt. A'qa igoi'Xpo'a.

Not at all he spoke to him. Five times try he spoke to him. Not 

Ite'teq'a wack. Ta'menua igi'xo'i ya'Xi e'ya'Xi, A'qa igoi'Xpo'a. He answered. Give up as he said that his elder brother. Then he went home.

Ite'lo'k'o'nam. Qo'ap te'laq'a; aqa Ite'lo'k'o'nam ikalx. Ke'nuwa ite'to'lxam ya'Xi kivamXt. A'qa igoi'Xpo'a.

Ke'nuwa. Ke'nuwa ite'to'lxam ya'Xi kivamXt. A'qa igoi'Xpo'a.

Ke'nuwa. Ke'nuwa ite'to'lxam ya'Xi kivamXt. A'qa igoi'Xpo'a.

Ke'nuwa. Ke'nuwa ite'to'lxam ya'Xi kivamXt. A'qa igoi'Xpo'a.

Ke'nuwa. Ke'nuwa ite'to'lxam ya'Xi kivamXt. A'qa igoi'Xpo'a.

Ke'nuwa. Ke'nuwa ite'to'lxam ya'Xi kivamXt. A'qa igoi'Xpo'a.
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**KATHLAMET TEXTS**

**BOAS**

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the matter? Why are you sad?” He replied: “It does not stand well with your brother-in-law. I do not know what he is doing; he is singing shaman's songs, or it is something else. Our house there is full of bird skins. I spoke to him, but he did not reply at all. Five times I spoke to him, but he did not answer.” Then his wife said: “The one who came home is sad. Maybe the one who is left behind is singing shaman's songs. He spoke to him, but he did not reply. His face has changed.” Then the eldest brother said: “Make yourselves ready; to-morrow we will go home. We will go to our youngest brother.”

On the next morning they made themselves ready. They went home. They put away their dried salmon and carried a few along. They approached their house. They heard the noise of birds eating in the house. They arrived at the house. Then birds flew around it. They flew down to the beach and out to sea. Part were outside the

1. emx'ox? tcq'q le'mexax. Itc'o'lxam: “Nacit ūya'ā ya'Xi are you? just you are sad.” He said to her: “Not good that

2. ime'potecxan. Lxuan e'ktexan tei qā'tqei tei? Pa2l. a'qa your brother-in- Perhaps singing shams [int. how [int. Full then law. man's songs part.]

3. tau te'lxax. tp'esp'esuks ita'p'axcokol. Ke'nuwa wā'wa in'yuks, that our house birds their skins. Try talk I did to him.

4. nā'teqē wā'wa ite'nux. Qo'axnemīx ke'nuwa wā'wa in'yuks, not at all talk he did to me. Five times try talk I did to him.

5. nā'teqe itcetixa'watek. Igaxguxitek wu'Xi ayā'kikala. Igā'k'm: not at all he answered me. She told that his wife. She said:

6. “Nacit itjō'kū c'yunxte gīgēnątxōimiX. Itxam e'ktexan “Not good he heart the one who came home. Perhaps singing shaman's songs

7. tau e'txaqawilxam. Ke'nuwa wā'wa ite'nux, nā'teqē that the one whom we deserted. Try talk he did to him, not at all

8. itcetixa'watek. Cxelo'ita slā'xōst sgē'xox. Itc'xam c'xalxi: he answered. Different his face became.” He said their elder brother

9. “Ola aq'a ameexelx'uxitoga. Alek'jō'i'ya. Alek'xigo'qoama “To-mor- then make yourselves ready. We will go home. We will go to meet him row

10. ilx'ax'mi'sX." our younger brother.

Wax itg'etuuktX. A'qa ilx'e'ilx'uxitek. A'qa ił'e'Xj'jō'ai. Kōpā' Next it grew day. Then they made them- selves ready.

11. itg'tutk la'txalena-emāx, dxuca'qti te'pi'aw. Nō'i'maX day. They put away their food, dry salmon. A little

12. itg'tutk. Qo'a'p il'oyam te'laqlpa. A'qa te'jēk tp'esp'esuks they carried it. Near they arrived their house at. Then (noise of birds eating)

13. o'xo-itex ta'Xi te'laqlpa. Iluxgo'qo'am ta'Xi te'laqlpa. they talked that their house in. They reached that their house at

14. Qoquxalak't ta Xi te'laql, toxuxalak't ta Xi tp'esp'esuks. They flew around it that their house, they flew around it those birds.

15. A'qa itg'elu ilx'etu'k'āxit mita'lax c'uxatpa. Itg'epx, itg'epx, Then they went they all went seaward the sea to. They came they came out, out,

16. down to the together water
house; part were coming out. Then one of the elder brothers of the youth said: "Did not I tell you that tail pieces were given to slaves only? Our youngest brother became ashamed. He has turned into a supernatural being. You see these birds? They have become his people." The birds all went out to sea. Then they entered the house. It was full of feathers. Their youngest brother had disappeared. He had gone out to sea, and had become a supernatural being. Then one of the elder brothers said: "Oh, our youngest brother! When an Indian finds him, he will give him whale meat." Then they burned their house. When the house was burned, one of them said: "When later generations wish to see supernatural beings, they shall sweep our house and they will find our coals." Then they cried and went far away. They left him.

1It is said that when a person who desires to find a supernatural helper weeds the place at Nagito'a called "The House of the Broth-ers," and then sweeps it, he may find coals. This is a sign that the last brother will become a helper. If he does not find coals, his endeavor to obtain the supernatural helper will be fruitless.
The War of the Ghosts (Told 1891)

There were people at Lgu'laq. One night two young men went to hunt seals. They came down the river. It became foggy and calm. While they were paddling they heard war-cries. They thought: “Maybe there is a war party.” They escaped toward the shore and hid behind a log. Now canoes came up and they heard the noise of paddles. When the canoes came opposite them they saw one canoe coming up to them. There were five men in the canoe. They spoke to them: “What do you think? We wish to take you along. We are going up the river to make war on the people.” One of the young men said: “I have no arrows.” “Arrows are in the canoe.” One of them said: “I will not go along, I might be killed. My relatives do not know where I have gone. You may go with them.” Thus he spoke to his fellow. The one accompanied them.

Kopä' oxoela'etix ta-itei te'lxam 1 lgu'laqpa. Qaxลเานา'pol
1 There they were those people Lgu'laq at. One night
aqesgo'namax icagrel'oyax etaxi emoket equlipix. Qe'eqamipix
2 seals they went to hunt those two youths. Down the river
ic'itx. 'A'qu igaxi-kxa'xakoiX. 1k'o igaxoxixix. Aqa icqle'wala.
3 they Then it became foggy. Calm it became. Then they paddled,
 says.
A'qa icxainite'naq te'lxam. 1klo'xalqo-1. icxlo'xon-it: 'O,
4 Then they heard them people. War-cries they made. They thought: “Oh,
it'ak'itasaq lgoqil lxe'qela-1. lxe'xelxew xuxi
5 they go to war beheld They landed inland. They hid behind that
xamqo aga'uniilexew. A'qa igaxsuxu1x1 xuxi ake'nim
6 log Inland. They then went up the river those canoes
icqalxite'meletemtkek. Xup xup xup ogompxe'wala. Icaxlo'ximxit
7 they heard them. (Notes of paddling: they paddled. They came opposite
wu'xix ake'nim. Icge'qelkxi etx1 ikemxim ite'xt ex1kxapa.
8 those canoes. They saw it one canoe came them to.
Icge'qelqoxama aqag'kqianemineke. Icge'lxam: 'Qa inta'lxaiqait?
9 it reached them, then five men in the canoe. They were told: “How your mind?”
lxamintsarxam. Aqxie'squomama e'wa ca'xalX. Icge'kixi ya'xixi
10 We will take you along. We are going to war there upward. He said "That
exa't 'Ne e'qeq tgerqamatex. K'jya tgerqamateX. "Ta'xixi
11 one: "Not all my arrows. None of my arrows." "Those
txa'mateX t'akXaxt. Icge'kim ya'xi exa't: "Na'ika naket
12 those arrows are in the canoe. He said that one: "I not
anxeltoma t'a'kXix. aqenuxwa'qoxa. Nocqet tge'nle'xo-1x
13 I shall go in company she I shall be killed. Not all of they know about me
a'te'cewtxike. "Qa'txw," itcixolxam, "ma'ena amxelto'ma";
14 my relatives. he said to him, "you alone go in company:" 
my'xixon itcixolxam gicta'cegewal. Igcixelton ya'xi exa't; iagxelxa-it
15 he said to him his companion. he went in company that one; he went into

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He went into their canoe and the other went home. At midnight he returned and said: "My relative left me. He went to accompany the warriors who went up the river to make war."

Then the warriors went. The people in the canoe talked together. They came to a place on the other side of Kalama. The people went down to the water and they began to fight. He thought they were really people. When one of his fellows was shot, they carried him into the canoe and put him in there. Then the people continued to fight. Now one of them said: "Quick let us go home; that Indian has been shot." Now he thought: "Oh, they are ghosts." He did not feel sick, and they said he had been hit. Then the people went home. They arrived at Itgu'laq. One canoe landed, and that person went ashore. The people went down the river. He went up to the house and made a fire. He said: "Behold I accompanied the ghosts," and he told everything. "We did such and such a thing; we fought.

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1. They accompanied the warriors; they were done (those people, they shot). They were put into the canoe and went up to the river.
2. People were talking, all those canoes. They arrived there on the other side of Kalama. They went toward the water.
3. They were done (those people, they shot). They went up to the river.
4. They went there, they went through the water.
5. They were done (those people, they shot). They went up to the river.
6. They were done (those people, they shot). They went up to the river.
7. They were done (those people, they shot). They went up to the river.
8. They were done (those people, they shot). They went up to the river.
9. They were done (those people, they shot). They went up to the river.
10. They were done (those people, they shot). They went up to the river.
11. They were done (those people, they shot). They went up to the river.
12. They were done (those people, they shot). They went up to the river.
13. They were done (those people, they shot). They went up to the river.
14. They were done (those people, they shot). They went up to the river.
15. They were done (those people, they shot). They went up to the river.
16. They were done (those people, they shot). They went up to the river.
Many of our fellows were killed, and many of those who were attacked were killed. They said that I was shot, and I did not feel sick." He told it all, and then he became quiet. It was nearly daylight when he became quiet. When the sun rose, he fell down. Something black came out of his mouth and blood came out of his anus. His face became contorted. He was dead. The people jumped up and cried. He remained dead.
There were many people at Monticello. They were always afraid. Two friends went down the river to hunt seals. It became foggy. Then one of them said to his friend: "Let us go home; we shall lose our way." Then they came down the river. They heard war-cries. One of them said to his friend: "Quick! let us hide; maybe we are going to be attacked." Then they went ashore and placed their canoe behind a log. Then the people raised their war cry. They were just opposite them on the water. One canoe came to them: "We came to fetch you; we go up the river to make war." The two men said: "We have no arrows." "Oh, there are many arrows in this canoe." One of the men said: "I will go along." The steersman said: "I am lazy; I might be shot." Then one of them

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went into the canoe and the people went up the river. The other one went home. The people went a long way. On the other side of Kalama they made war upon the long. When one of them was shot, they carried him into the canoe and laid him down there. Just so did those of the other side. The people fought a long time. Then one person said: "Quick! let us go home. That Indian has been hit." The man thought: "Oh, those people I came with are ghosts." They went home. They went to the beach of his town and carried him ashore. He went up. It was nearly daylight when he came to his house. He said: "I went with the ghosts. I was told that I was shot, but I did not feel sick." Then he told them about it. Daylight came in the house. Then he fell down dead. Blood came out of his mouth, and something black came out of his anus. It looked like salal berries. His friend was well. He did not die, because he did not accompany the ghosts.

1. a'kjacaxat xa'x ciXa't. A'qa itgi'ya ta-itci telixam, kela'itx
2. they came that one. Then they went those people, far
3. itgi'ya. Itgi'ya, itgi'ya, itgi'ya. Kicnate'tu't. Kalama'mapa kopa'
4. they went. They went, they went. On the other side of Kalama there
5. xigoi igoxoa'maq taitci telixam. laxi itamaq aqilelo'oxoax,
6. when they fought those people. Those shot they were,
7. aiwi aqile'tenimpa. Aqilexaimanax. Xaxa't ta-itci
8. at once they were the canoe to. They were placed into the Thus those
carried
canoes.
9. c'ya c'atomX qa'tox. Lo'te iguoxoa'maq taitci telixam. A'qa
there on the other they did. Long they fought those people. Then
the side
10. ilex'ima la'xi letxaitl igoxo'lx: "A'qa aleyxaxakjoa, a'qa ai'maq
he said that one person: "Quick let us go home, then shot
11. igex'lx11 ya'xi itexamu. A'qa igixloxoxa-it ya'xi igoxo'lx:
he is that Indian." Then he thought that person:
"Oh, turtles'ike'cateke itgunukomaitom. A'qa igokshauxoa ta-itci
12. 'Oh, ghosts I accompanied them." Then they returned those
telixam. Igix'lya ata'malama, ayamalama ya'xi ita'xalam. A'qa
people. They went toward the water toward the that his town. Then
from it, water from it
13. iguoxoxa'altek. lo'tega. A'qa qipa'et c'xeteli, lo'tegam te'talqapa
14. he was carried. He went up. Then near morning he came up the town to.
shore.
15. ilex'ima: "tene'xlexelitike itginnukomaitom. Ilenox11xam ito'maq
He said: "Ghosts I accompanied them. I was told I shot
16. igex'nux kxa naet qa'sxa iti'teqam." A'qa igixk'sxalemtmek
I was and not anywhere my sickness." Then he told
17. ya'xi igoxo'lx. Tuwa'x igoxax ta'xi toul'le; igeluutki1x.
that person. Light because that house; day came.
18. A'qa igixmaxit io'maqt. Ix'keXapa qa'wulat lax ilexo'.
Then he fell down he was dead. His mouth at blood come out did.
19. lopete apa lax igexoxo ta'inkil lex11 laqgunuinie. Pa'la ilecik,
His anus at come did something black just salal berries. Well his friend, like out
20. net io'maqt qe'wa net igixwile'tom. Net iguoxo'maitom taitci
not he died because not he went in their company. Not he accompanied those
21. tenelelo'xiteke. ghosts.
There was a chief at Nqjula'was. His name was Pô'XpuX. When a woman had a male child, he threw it into the water. When she had a female child, he allowed it to grow. The chief of the people of Nqjula'was was bad. When one of his wives made a slight mistake, she hit her and killed her. Now a woman gave birth to a boy. Then the chief said: "What is it that my wife gave birth to?" He was told that it was a girl. "Well, let her grow up!" When the child became large, his mother was killed. He used to wear a coat, but behold! he was a male. Now his mother's mother took care of him. Then the two moved a long distance away. Now the boy whose mother had been killed grew up. He bathed in all the lakes. His grandmother sent him to bathe. One night she sent him again to bathe. A lake was

**TkulXiyogo'ikc (told 1894).**

**TkulXiyogo'ikc Their Talk**

ÉXa't iia'Xakjemanu gila'qulawas. Pô'XpuX iia'xaleu. One their chief the people of Nqjula'was. Pô'XpuX his name. 1

Manëx le'kala lâ'xan qaterâ'tonita'malxax, manëx qateq'leq'ak â'qa When a male his child he threw it into the water, when a female then. 2

qaterâ'tonitâ'mit. lâ'xan ya'Xi ikaqemânâ, lâ'Xakjemanu he raised her. Bad that chief, their chief 3

gila'qulawas. Manëx lâ'xikâl, â'qa qatequlawâ'qoax; nol; the people of Nqjula'was. When his wife, already he killed her; a little 4

pô'XpuX niqgelalo'xoax, â'qa qatequlawâ'qoax. A'qa igakXotôm mistake she made, already he killed her. Then she gave birth 5

wu'Xi aeXa't aqagaq'leq', le'kala iktoló'tom. A'qa igê'kim that one woman, a male she gave birth to it. Then he said 6

ya'Xi ikaqemânâ: "Ta'nkî igisô'tom ageq'ikal?" Aqio'Ixanu that chief: "What she gave birth to it my wife?" He was told 7

"Aqagaq'leq." Qoot'e aqoto'manita. A'qa iia'qo'âX-iXo'laXi. "A female." All right she raised her. Then large that 8

Lkâ'ksks. A'qa iqo'wawa wu'Xi wá'yax a'Xi ikaq'ksks. "A female." All right she raised her. Then large that 9

Goa'nesum ayâ'qo'teXap, tateca e'kâla. A'qa igioto'katamit ayâ'ekiX. always his coat, behold! a male. Then she raised him his grand- 10

mother. 12

A'qa igê'layu, kelâ'X fêto'ya. A'qa wi iqo'wawa wi'yaq a'Xi then they two moved, far they two went. Then also she was his mother who 11

kâ'ksks. A'qa iqo'âX-iXo龈eig XaXi ikaq'ksks. A'qa hey. Then large became that boy. Then 12

igîXqo'antekte. ka'muwi ikaq'ile'Xemax igiqo'antekte. he bathed, all lakes he bathed. 13

Igiqo'aktekte ayâ'ekiX. Agon a'pol igiqo'kontek ikiqo'antek. she sent him his grand- one night she sent him he went to bathe. 14
near their house. There the boy used to swim. Now he felt something slippery like a young fish. He felt for it again and tried to catch it. He put his arms together, but it was slippery, and escaped. That thing was very slippery. He often tried to catch it, but it slipped away. Then he went ashore. He pulled out some grass and put it on his chest. Then he caught it again in the water and held it tight. He carried it ashore. He thought it was a young fish. He carried it and went home. He intended to show it to his grandmother. Near the house it fell down. He searched for it, but he could not find it. Then he thought: "I will fetch some pitch wood." Then he entered his grandmother's house and said to her: "Grandmother, have you any pitch wood?" She replied: "There is pitch wood near the door." "I caught a young fish in the lake, and it fell down." She said to him: "Oh, maybe you don't speak the truth. That lake is dry in summer. Where should that fish go? There is no creek into which

1 Q'oj'a'lX ika'q'itX ta'Xi te'etaq. Kopa' iku'ni'Xalunttek Near a lake that their house, There he swim
2 y'a'Xi ika'skas. A'qa ta'niki iqe'Xqela luXlu'X, ta that boy. Then something he felt slippery, he held
3 luq'yu'a'sXi. A'qa ite'o'ixal kopa'. Wi't'ax iqe'Xqela. A young fish. Then he searched for it there. Again he felt.
4 Ke'nua ite'q'galga. Igexeltanit. LuXlu'X iqe'Xqoy. Asa-i Try he took it. He closed his arms slippery it went cut of his hands. Very to take it
5 luXlu'X ya'Xi ta'niki. E'xauwidX ite'q'galga ke'nua. it slippery that something, often he took it try.
6 Nixo'tX. A'qa iq'ptege lex'leu. lex'lelex ite'tux te'qeco. A'qa it went. Then he went inland. Full out he did it grass. Then always, inland
7 itluXe'qoalk ta'Xi te'qeco ay'a'qatepa. A'qa ite'q'galga wi't'ax he put it on that grass his chest at. Then he took it again himself
8 ite'o'qaap. A'qa quil ite'q'galga. Ite'yuxt lex'leu. the water to. Then last he held it. He carried it inland.
9 Igiq'lo'Xoa-it luq'yu'a'sX. Itel'qaluk, iqe'Xqo'a atelaxenemina'ya He thought a young fish. He carried it, he went home he was going to show it ay'a'qekX. Q'oj'a'p te'etaqatpa a'qa iqe'exelukte. Ke'nua
10 his grandmother his grandmother Near their house at then it fell down. Try
11 ite'o'ixal. Naeq'e ite'q'egam. Igiq'lo'Xoa-it: "Aneguna'lemana he searched Not at all he found it. He thought: "I shall go and fetch for it.
12 luq'xo'ekan." Ipqam te'etaqatpa ay'a'qekX. Iteo'lxam: "A'ekiX pitch wood." He came in their house in his grandmother. He said to her: "Grand
13 k'awuq'qe. "luq'yu'a'sX ine'i'qegla gi ika'q'itX pa kpa well pitch wood. She said to him: "There lies pitch wood near the door." "A young fish I took it" this lake in and
14 luXlu'Xaletse." Iteo'lxam: "luXu'me'inemux. Tc'a'koua'X it fell down from me." She said to him: "Perhaps you lie. Summer
15 ituXo'qaxoax ya'Xi ika'q'itX kpa q'a'inta al'temanuma very dry becomes that lake in and where goes
16 luXo'qaxoax ya'Xi ika'q'itX kpa q'a'inta al'temanuma that young fish. Nothing not creek where goes that
that young fish might go." He said to her: "Well, come help me; we will look for it." Then he lighted the pitch wood. They arrived at the place where the fish had fallen down. Oh, there were long dentalia lying there. Two of them were that long. They lay there about that high. Then they went down to the lake and all the way the boy had come there were long dentalia on the ground. Then they took a rush basket and a spruce-root basket, and carried all the long dentalia home. Then they made holes below the bed and put the dentalia into them, the long ones and the short ones. In the evening they were all stored away. After two nights the old woman, the boy's grandmother, thought: "I will go and ask for sinew from those people. We will string up the long dentalia." She arose in the morning and went. She entered a house and said: "I come to ask for a present. Please give me some sinew. My grandson's wood-chuck blanket is torn." They gave her some sinew, and the old

Kathlamet Texts
woman went home. Then she spun the sinew and strung up the long dentalia. Now she had used up all the sinew. The next day she went again, and said to her grandson: “I will go to another house and ask for sinew.” The old woman went to another house and said again: “I come to ask for a present. Please give me some sinew. My grandson’s woodchuck blanket is torn.” Then they gave her much sinew. The old woman went home. When she came home, she spun all day and all night. After she had finished all that sinew, she said again to her grandson: “To-morrow I will go again; I will ask for some sinew at another house.” Early in the morning she went again and came to another house. She said: “I come to ask for a present. Please give me some sinew.” She received much sinew. Then she went home again. Then one woman said: “How quickly she used all the sinew which she received at that one house. I saw she received much at one house.” Thus spoke one woman. The old woman arrived and had her grandson: “Another house at. I go, I shall ask for a present.”

"A'qa igajktken, igajktken, igajktken wu'Xi aqë'tata. A'qa
then she spun, she spun, she spun that sinew. Then

igex'kje'te ya'Xi iqawikje'te; kanauwê'2 igaxe'lXon wu'Xi
she strung them those long dentalia; all it was finished that

aqë'tata. A'qa wi ig'ó'n é'goa, aqa wi ig'ó'ya. Igio' lax
sinew. Then again one more day, then again she went. She said to him
cetegté: "Tgo'na tqu'lepa aqó'ya, anxejë'ma'qjë'mata.
her grandson: “Another house at. I go, I shall ask for a present.”

Ig'ó'ya wu'Xi aqje'yoqt tgo'na têXt tqu'lepa. Wi'tax igak'ên:
she went that old woman another one house to. Again she said:

"A'qa wagxë'tëmëj'ë'mata. Cetegté si'agjula aqa le'ëxlux
she came home their house to. Then again she spun, she spun,
igaxë'lXoni wu'Xi aqë'tata. A'qa wi igio' lax cetegté:
it was finished that sinew. Then again she said to him her grandson:

"O'la, aqa wi têx anó'ya. Anxejë'ma'qjë'mata aqë'tata
she came home. Then again she went home. Old woman present

"To-mor-
th as:

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1 A'qa igajktken, igajktken, igajktken wu'Xi aqë'tata. A'qa
Then she spun, she spun, she spun that sinew. Then

igex'kje'te ya'Xi iqawikje'te; kanauwê'2 igaxe'lXon wu'Xi
she strung them those long dentalia; all it was finished that

aqë'tata. A'qa wi ig'ó'n é'goa, aqa wi ig'ó'ya. Igio' lax
sinew. Then again one more day, then again she went. She said to him
cetegté: "Tgo'na tqu'lepa aqó'ya, anxejë'ma'qjë'mata.
her grandson: “Another house at. I go, I shall ask for a present.”

Ig'ó'ya wu'Xi aqje'yoqt tgo'na têXt tqu'lepa. Wi'tax igak'ên:
she went that old woman another one house to. Again she said:

"A'qa wagxë'tëmëj'ë'mata. Cetegté si'agjula aqa le'ëxlux
she came home their house to. Then again she spun, she spun,
igaxë'lXoni wu'Xi aqë'tata. A'qa wi igio' lax cetegté:
it was finished that sinew. Then again she said to him her grandson:

"O'la, aqa wi têx anó'ya. Anxejë'ma'qjë'mata aqë'tata
she came home. Then again she went home. Old woman present

"To-mor-

13 tgo'na max tqu'lepa.” Kawi'X aqa wi ig'ó'ya. Igio'qam tgo'na
another house at. Early then again she went. She came in another

14 tqu'lepa. Igik'ëm: "Aqë'lata mxetgë'ma'qjë'mata." Igalexë'mi
house. She said: "She went. I come to ask for a present.” She was given a present

15 k'ma wu'Xi aqë'tata. Aqa wi igio' lax. Ile k'm
much that sinew Then again she went home. She said

16 le'Xa't qalè'ak: "A'yaq leq igio' lax, têXt tqu'le
one woman: "Quiet maybe she finished it, one house

17 iqa'lexë'mi aqë'lata. A'xó'x iqa'lexë'mi têXt tqu'lepa
she was given a present sinew. Much she was given as a present one house in

18 n'o'qumë, ilek'êm le'Xa't qalè'ak. Igaxë'ki'ojam wu'X
I saw her;" she said one woman finished it, she came home that:

The old woman arrived and had her grandson: “Another house at. I go, I shall ask for a present.”

"A'qa igajktken, igajktken, igajktken wu'Xi aqë'tata. A'qa
Then she spun, she spun, she spun that sinew. Then

igex'kje'te ya'Xi iqawikje'te; kanauwê'2 igaxe'lXon wu'Xi
she strung them those long dentalia; all it was finished that

aqë'tata. A'qa wi ig'ó'n é'goa, aqa wi ig'ó'ya. Igio' lax
sinew. Then again one more day, then again she went. She said to him
cetegté: "Tgo'na tqu'lepa aqó'ya, anxejë'ma'qjë'mata.
her grandson: “Another house at. I go, I shall ask for a present.”

Ig'ó'ya wu'Xi aqje'yoqt tgo'na têXt tqu'lepa. Wi'tax igak'ên:
she went that old woman another one house to. Again she said:

"A'qa wagxë'tëmëj'ë'mata. Cetegté si'agjula aqa le'ëxlux
she came home their house to. Then again she spun, she spun,
igaxë'lXoni wu'Xi aqë'tata. A'qa wi igio' lax cetegté:
it was finished that sinew. Then again she said to him her grandson:

"O'la, aqa wi têx anó'ya. Anxejë'ma'qjë'mata aqë'lata
she came home. Then again she went home. Old woman present

"To-mor-

13 tgo'na max tqu'lepa.” Kawi'X aqa wi ig'ó'ya. Igio'qam tgo'na
another house at. Early then again she went. She came in another

14 tqu'lepa. Igik'ëm: "Aqë'lata mxetgë'ma'qjë'mata." Igalexë'mi
house. She said: "She went. I come to ask for a present.” She was given a present

15 k'ma wu'Xi aqë'tata. Aqa wi igio' lax. Ile k'm
much that sinew Then again she went home. She said

16 le'Xa't qalè'ak: "A'yaq leq igio' lax, têXt tqu'le
one woman: "Quiet maybe she finished it, one house

17 iqa'lexë'mi aqë'lata. A'xó'x iqa'lexë'mi têXt tqu'lepa
she was given a present sinew. Much she was given as a present one house in

18 n'o'qumë, ilek'êm le'Xa't qalè'ak. Igaxë'ki'ojam wu'X
I saw her;" she said one woman finished it, she came home that:
at home and spun again. She spun all day and all night. She had strung up only part of their long dentalia, and the sinew was at an end. Then she said to her grandson: "To-morrow I will go to another house." She arose early and went to another house. She said: "I come to ask for a present. Please give me some sinew. My grandson's woodchuck blanket is torn." Then she received much sinew as a present and went home again. When she came home, she spun all day and all night and strung up the long dentalia. After a little while she had used all the sinew. Then again she said to her grandson: "To-morrow I will go to another house." Early in the morning the old woman arose and went to one house. She entered, and one woman said: "Ha! that old woman is going to ask again for a present of sinew. What is she doing with it? Every day she carries sinew home." Again they gave her sinew, but she was pre-

1. ag'eqo'qt te'ctaqlpa. A'qa wi igå'ktkem; igå'ktkem ka'na'uwē old woman their house to. Then again she spun; she spun all days, all nights. Only part then again she finished that sinew that their dentalia, she said to him

2. igå'exe'lxôm wu'Xi ag'eqata ya'Xi iet'aqawikčēłè. Igå'o'lxam she finished that sinew that they were not. They arose, then again they went another house to. She said: "Aq'eq̬̃ata imxtge'maqemlaml. Si'aq'ula a'qa le'xlex eṣequxt 'I came to ask for a present. His woodchuck then torn it is present.

3. A'qa wi't'ax iqå'yx̂a tiqoa. Igåxke'jo'man te'ctaqlpa. A'qa wi't'ax again went home. Then again she went home. Then again igå'ktkem. Ka'na'uwē lka'etax igå'ktkem, ka'na'uwē lpo'lemax she spun. All day she spun. All night. She said: "To-morrow I shall go another house to. Early in the morning the old woman arose and went to one house. She entered, and one woman said: "Ha! that old woman is going to ask again for a present of sinew. What is she doing with it? Every day she carries sinew home." Again they gave her sinew, but she was pre-

4. "O'la wi't'ax anó'ya tiqoa max tku'lepa. Kawi'X e'tcatgèn: "To-morrow I shall go another house to. Early in the morning the old woman arose and went to one house. She entered, and one woman said: "Ha! that old woman is going to ask again for a present of sinew. What is she doing with it? Every day she carries sinew home." Again they gave her sinew, but she was pre-

5. "Aq'eq̬̃ata imxtge'maqemlaml. Si'aq'ula a'qa le'xlex eṣequxt 'I came to ask for a present. His woodchuck then torn it is present.

6. A'qa wi't'ax iqå'yx̂a tiqoa. Igåxke'jo'man te'ctaqlpa. A'qa wi't'ax again went home. Then again she went home. Then again igå'ktkem. Ka'na'uwē lka'etax igå'ktkem, ka'na'uwē lpo'lemax she spun. All day she spun. All night. She said: "To-morrow I shall go another house to. Early in the morning the old woman arose and went to one house. She entered, and one woman said: "Ha! that old woman is going to ask again for a present of sinew. What is she doing with it? Every day she carries sinew home." Again they gave her sinew, but she was pre-

7. "O'la a'qa wi tiqoa max tku'lepa anó'ya. Kawi'X igå'exelatck, then again she went another house to. "To-morrow I shall go another house to. Early in the morning the old woman arose and went to one house. She entered, and one woman said: "Ha! that old woman is going to ask again for a present of sinew. What is she doing with it? Every day she carries sinew home." Again they gave her sinew, but she was pre-

8. A'qa wi't'ax iqå'yx̂a tiqoa. Igåxke'jo'man te'ctaqlpa. A'qa wi't'ax again went home. Then again she went home. Then again igå'ktkem. Ka'na'uwē lka'etax igå'ktkem, ka'na'uwē lpo'lemax she spun. All day she spun. All night. She said: "To-morrow I shall go another house to. Early in the morning the old woman arose and went to one house. She entered, and one woman said: "Ha! that old woman is going to ask again for a present of sinew. What is she doing with it? Every day she carries sinew home." Again they gave her sinew, but she was pre-

9. A'qa wi't'ax iqå'yx̂a tiqoa. Igåxke'jo'man te'ctaqlpa. A'qa wi't'ax again went home. Then again she went home. Then again igå'ktkem. Ka'na'uwē lka'etax igå'ktkem, ka'na'uwē lpo'lemax she spun. All day she spun. All night. She said: "To-morrow I shall go another house to. Early in the morning the old woman arose and went to one house. She entered, and one woman said: "Ha! that old woman is going to ask again for a present of sinew. What is she doing with it? Every day she carries sinew home." Again they gave her sinew, but she was pre-

10. "O'la a'qa wi tiqoa max tku'lepa anó'ya. Kawi'X igå'exelatck, then again she went another house to. "To-morrow I shall go another house to. Early in the morning the old woman arose and went to one house. She entered, and one woman said: "Ha! that old woman is going to ask again for a present of sinew. What is she doing with it? Every day she carries sinew home." Again they gave her sinew, but she was pre-

11. "O'la a'qa wi tiqoa max tku'lepa anó'ya. Kawi'X igå'exelatck, then again she went another house to. "To-morrow I shall go another house to. Early in the morning the old woman arose and went to one house. She entered, and one woman said: "Ha! that old woman is going to ask again for a present of sinew. What is she doing with it? Every day she carries sinew home." Again they gave her sinew, but she was pre-

12. A'qa wi t'eq̬̃a qeq̬̃a qeq̬̃a tiqoa. Kawi'X igå'exelatck, then again she went another house to. "To-morrow I shall go another house to. Early in the morning the old woman arose and went to one house. She entered, and one woman said: "Ha! that old woman is going to ask again for a present of sinew. What is she doing with it? Every day she carries sinew home." Again they gave her sinew, but she was pre-

13. A'qa wi t'eq̬̃a qeq̬̃a qeq̬̃a tiqoa. Kawi'X igå'exelatck, then again she went another house to. "To-morrow I shall go another house to. Early in the morning the old woman arose and went to one house. She entered, and one woman said: "Ha! that old woman is going to ask again for a present of sinew. What is she doing with it? Every day she carries sinew home." Again they gave her sinew, but she was pre-

14. A'qa wi t'eq̬̃a qeq̬̃a qeq̬̃a tiqoa. Kawi'X igå'exelatck, then again she went another house to. "To-morrow I shall go another house to. Early in the morning the old woman arose and went to one house. She entered, and one woman said: "Ha! that old woman is going to ask again for a present of sinew. What is she doing with it? Every day she carries sinew home." Again they gave her sinew, but she was pre-

15. A'qa wi t'eq̬̃a qeq̬̃a qeq̬̃a tiqoa. Kawi'X igå'exelatck, then again she went another house to. "To-morrow I shall go another house to. Early in the morning the old woman arose and went to one house. She entered, and one woman said: "Ha! that old woman is going to ask again for a present of sinew. What is she doing with it? Every day she carries sinew home." Again they gave her sinew, but she was pre-

16. A'qa wi t'eq̬̃a qeq̬̃a qeq̬̃a tiqoa. Kawi'X igå'exelatck, then again she went another house to. "To-morrow I shall go another house to. Early in the morning the old woman arose and went to one house. She entered, and one woman said: "Ha! that old woman is going to ask again for a present of sinew. What is she doing with it? Every day she carries sinew home." Again they gave her sinew, but she was pre-

17. A'qa wi t'eq̬̃a qeq̬̃a qeq̬̃a tiqoa. Kawi'X igå'exelatck, then again she went another house to. "To-morrow I shall go another house to. Early in the morning the old woman arose and went to one house. She entered, and one woman said: "Ha! that old woman is going to ask again for a present of sinew. What is she doing with it? Every day she carries sinew home." Again they gave her sinew, but she was pre-
sent with a little only. The old woman went home and spun. Again she used all the sinew. There was one hole for the short dentalia and one for the long dentalia. She said to her grandson: "To-morrow I shall go to another house and ask for some sinew." She arose early in the morning and went again to one house. The people saw her coming. "There that old woman is coming again! Indeed, she comes to ask for a present of sinew. What is she doing with them? Maybe she is stringing up long dentalia." The old woman came to the house and entered. She said: "I come to ask for a present. Please give me some sinew." Now they were tired of that old woman, but finally one woman arose and gave her some sinew as a present. She said: "I have no more; if I had much I should give you more." She arose to go out. When she was near the door one woman said: "She has just asked for a present of sinew. What may she be doing with them? Maybe she is stringing up long den-

1. iqa'luemä'qieml nolt'ka. A'qa wi igä'Xk'oa wu'Xi aqjeyo'q't. She was given as a little only. Then again she went home that old woman.
2. A'qa wi igä'ktk'em, igä'ktk'em, igä'ktk'em. Igö't.Xuum wu'Xi sinew. Then again she spun, she spun, she spun. She finished it that iqe'lata. Ka'muwë wït'ax igaxe'lXom. Kela'tX iå'k'ooa again she finished it. "For their hole.
3. yaxi ga'lsk'etxax ikuk'üp, kela'tX iå'k'ooa igawike'te. that short ones short dentalia, for their hole long dentalia. iâ'tqatx. Igö't.Xam e'teatgan: "O'la a'qa wi anö'ya ta'Xi their length. She said to him her grandson: "To-mor then again I shall go that row.
4. xe't xtq'xlepa. Aqe'lata axxele'ma'qjemlaman. Kaw'iX one house to. Sinew I go to ask for a present." Early
5. igawe'latek. Igö'ya wït'ax ta'Xi txe't xtq'xlepa. Iqa'qemkël she arose. She went again that one house to. She was seen wït'ax atë't. "Aqi' wi atë't wu'Xi aqjeyo'q't," igö't.Xam. again she came. "Now again she that old woman," she was told, comes "O'la, aqjeyo'q't ama'iqemlaman. Tan lqa igiøe'lXalem gi Hal sinew she comes to ask for a What maybe she does with it this present.
6. Aqjeyo'q't? lXuan igawike'te igiskjë'tena." Igá't'amam wu'Xi sinew? Perhaps long dentalia she strings them." She arrived that Aqjeyo'q't ta'Xi xtq'xlepa. Iga'kump, Igä'k'ım wu'Xi aqjeyo'q't: old woman that house to. She entered. She said that old woman: "Aqi'lata nxexege'maqemlaman." Ná2ct, igiøe'lXaku'X wu'Xi "Sinew 1 come to ask for a present." Not, the people were tired of that her
7. Aqjeyo'q't. A'qa itö'tXuit leXat leqge'läk. Iqalema'qieml old woman. Then she stood up one woman. She gave her a present agexetata. Qec lga'p'ela pö lga'p'ela laqalema'qieml. "A'qa naqyi'max a little only that sinew. She said to her: "Then this only agexetata. Mec nöa' pö lga'p'ela laqalema'qieml." my sinew. If much then much 1 should give you a present.
8. Igö't.Xuit, igö'pa. Qoa'p içe'qe igö'yam. A'qa ile'kip leXat she stood up, she went near the door she arrived. Then she said one out. Lqage'läk: "Koale'wi lqa aqe'lata axxele'ma'qjemlaman. Tan woman. "Just maybe sinew she received as a present. What
10. Lqa igiøe'lxalem gi aqe'lata? lXuan igiøk'ute'lena maybe she does with it this sinew? Perhaps she strings them.
talia which belong to her and to her grandson. She will come again to-morrow and ask for more sinew. Maybe she has not yet strung up all her long dentalia.” The old woman went out. She felt offended. She turned back, opened the door, and said: “Do you scoff me? I do string up my grandson’s long dentalia, and still you scoff me? We are stringing them up every day.” She went home and arrived at their house. She said to her grandson: “Quick, invite the people of our town.” Her grandson went and said to the people: “I come to invite you. My grandmother sent me to call you.” Then all the people went. Now they took out of one hole the short dentalia and distributed them among the people. They gave them to part of the people, and then the one hole was empty. Then they took them out of another hole and distributed them. Then they had given to all the people.

Now the boy was grown up. Indeed, he had seen spirits. By

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1. KATHLAMET TEXTS
2. By Roas
3. B. A. E., Bull. 26—01—13
inheritance he became a warrior. He saw the Thunderbird, who became his supernatural helper. The Thunderbird gave him one whale for food. It was given to that Indian. At night the Thunderbird thundered. Then that person was startled. His name was Waqjawiya's, the son of Po'XpuX. That person said: "The Thunderbird has thundered, and he has greatly frightened me. Maybe my supernatural helper will send me something. He told me long ago that he was going to give me a whale when I wanted to eat one."

Early the next morning it was calm. When the sun arose, a person looked out on the prairie. There was something lying right in the middle of the prairie. It was shining. The person entered the house and said: "Something is lying on the prairie." The people went out to see it, and said: "Behold! it is a monster." They looked at it for a long time. It was just as large as a house. There was a man from the coast among them, who was living in his wife's village for a time.

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He knew it and said: "It is a whale." Then the people cut it, but part of them were afraid. Then that chief made a potlatch. He made a long ditch. He put planks on top of the ditch and covered them with dirt. He made a door at the entrance of the ditch. It was a long hole. There the people went in to dance. They disappeared in the hole underground. They came out again at the door of the ditch. The people from all around went there. Then he became a chief, and Po'XpuX became an insignificant man. His town was far away. He was the ancestor of the people of Nqjulâ'was,1 His name was Waqjawiya's.

1This is a branch of the Athapascan tribe which formerly inhabited the headwaters of Willapah river.
PE'LPHEL (told 1894).

There was a strong man at North river. His name was PE'LPHEL. He made the Willapah poor. When they went to catch sturgeon in their gill nets, and it was near flood tide, then he told his people to go to those people who were catching sturgeon. He took what they had caught. He took also the gill nets of part of them. He did this all the time, and they did not take revenge upon the strong man. When he caught a sturgeon, he just squeezed it and it broke to pieces. When he was seen coming, all the people ran away and went home. When one of them was slow, he overtook him and took away what he had caught. Now a boy was growing up on the South fork of the Willapah among the LA'QXA'LEMA. They sent him up the mountains to bathe in ponds. He twisted young hemlock trees and vine maples and young spruce trees. Then he became a youth. Now the old

<table>
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<tr>
<th>ÉXa't</th>
<th>ti'ā'lxēwulX</th>
<th>ayū'qetxokl.</th>
<th>PE'LPHEL</th>
<th>iā'xaleu.</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>strong man</td>
<td>he was a Nājc'tox̱'k.</td>
<td>PE'LPHEL</td>
<td>his name.</td>
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<td></td>
<td>(of North river)</td>
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<tr>
<td>ItēnXōago'āmit</td>
<td>Gitē'Xuilelapax.</td>
<td>Manē'x</td>
<td>noXuik'ānXa'temamix</td>
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<tr>
<td>He made them poor</td>
<td>the Willapah.</td>
<td>When</td>
<td>they went to catch sturgeon in gill nets</td>
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<tr>
<td>qjo'p qałuwe'te'koax,</td>
<td>a'qa qa'te'to'go'ante'koax</td>
<td>gitē'lxam</td>
<td>his people</td>
<td></td>
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<tr>
<td>nearly it was flood tide,</td>
<td>then</td>
<td>he sent them</td>
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<td>qa'ngō'qoamx</td>
<td>ta-itci</td>
<td>go'Xuik'ānXate.</td>
<td>Qatetoxōaśgā'mx</td>
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</tr>
<tr>
<td>he reached them</td>
<td>those</td>
<td>who fished sturgeon in gill nets.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>itā'k'etemax.</td>
<td>Aq'awatikc</td>
<td>aqa tga'k'ānXate</td>
<td>qatetoxōaśgā'mx.</td>
<td></td>
</tr>
<tr>
<td>what they had caught.</td>
<td>Part of them</td>
<td>then</td>
<td>their gill nets</td>
<td></td>
</tr>
<tr>
<td>Ka'nawve</td>
<td>lqē'k'ēk'ēmax</td>
<td>k'ōlōq'e'.</td>
<td>Nā'et</td>
<td>aq'e'nk'ēmenakox</td>
</tr>
<tr>
<td>All</td>
<td>years</td>
<td>thus.</td>
<td>Not</td>
<td>it was taken revenge on him</td>
</tr>
<tr>
<td>ti'ā'lxēwulX.</td>
<td>Manē'x</td>
<td>qate'gē'gā'x</td>
<td>eni'q'ōn,</td>
<td>kopā'</td>
</tr>
<tr>
<td>he was a strong man.</td>
<td>When</td>
<td>he took it</td>
<td>a sturgeon,</td>
<td>there</td>
</tr>
<tr>
<td>niyọ'kox.</td>
<td>lqē'up</td>
<td>qa'xelō'v'ox.</td>
<td>Manē'x</td>
<td>aq'e'gē'te'lx</td>
</tr>
<tr>
<td>it was,</td>
<td>cut</td>
<td>it was.</td>
<td>When</td>
<td>he was seen</td>
</tr>
<tr>
<td>ka'nawve</td>
<td>qa'tguwa'xi,</td>
<td>nuxda'k'ōq'āx.</td>
<td>Manē'x</td>
<td>la'w'qalō'x.</td>
</tr>
<tr>
<td>all</td>
<td>they ran away,</td>
<td>when they went home.</td>
<td>When</td>
<td>slowly</td>
</tr>
<tr>
<td>leXa't,</td>
<td>qa'te'k'ēqoamx</td>
<td>qate'k'ēxsg'a'mx</td>
<td>ił'k'ētemax.</td>
<td>A'2q'a</td>
</tr>
<tr>
<td>one,</td>
<td>he reached him</td>
<td>he took it from him</td>
<td>what he had caught.</td>
<td></td>
</tr>
<tr>
<td>itō'mit leXa't</td>
<td>lek'skas</td>
<td>la'qxa'lema.</td>
<td>A'q'a</td>
<td>iq'otō'kōa'lametck</td>
</tr>
<tr>
<td>he grew up</td>
<td>one boy</td>
<td>a la'qxa'lema (of South fork of</td>
<td>then</td>
<td>he was always sent</td>
</tr>
<tr>
<td>of Willapah).</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>eqo'qōl</td>
<td>lpa'k'ēl'ēmaxpax.</td>
<td>XāX</td>
<td>ilge'tu'x</td>
<td>tqa'-etemah,</td>
</tr>
<tr>
<td>to wash</td>
<td>mountains on.</td>
<td>Twist</td>
<td>he did them</td>
<td>hemlock trees,</td>
</tr>
<tr>
<td>ilg'ýuX</td>
<td>iq'eq'eq'eq'eq</td>
<td>XāX</td>
<td>ilge'lux</td>
<td>tem'ā'k'teXemamx.</td>
</tr>
<tr>
<td>he did them</td>
<td>vine maples,</td>
<td>twist</td>
<td>he did them</td>
<td>young spruce trees,</td>
</tr>
<tr>
<td>laq'ui'pX</td>
<td>ile'xōx</td>
<td>la'Xi</td>
<td>qa'xlemax.</td>
<td>Aq'eyo'qot</td>
</tr>
<tr>
<td>a youth</td>
<td>he became</td>
<td>that</td>
<td>la'qxa'lema.</td>
<td>An old woman</td>
</tr>
</tbody>
</table>
woman, the mother of Pët'pel, said to her son: "You must go to the Lá'qxałemna and take their gill nets. I want to make a coat." He went right away and took their nets. He took them away from the Lá'qxałemna and from the Willapah. His mother made coats. As soon as her coat began to get a little bad, she threw it away and her son went to take away more nets. Then Pët'pel heard that one youth of the Lá'qxałemna was bathing in order to make himself strong. He said: "Oh, the poor Lá'qxałemna. I must let them alone. They all run away when they see me." The next summer the old woman said again to her son: "Go and take the nets of the Lá'qxałemna for me." He went, and when the people saw him, they all ran away. Now the youth said: "I will go to-morrow. Pët'pel is getting to be too hopeful because you are afraid of him." Then that day the people went down the river to catch sturgeon. At low water a canoe was seen. That youth had caught a large sturgeon. They had just

wá'yaq ya'Xi Pët'pel. AgiólXa'mnx ya'Xi ite'č'xan: "Qó'i 1
his mother that Pët'pel. She said to him that her son: "Must
qanó'ix Lá'qxałemnapa qatcugoa'lemamnx tk'anXa'té. AgiólXap 2
your gill nets. A coat
a'qa qavó'ix Lqaxałemna to
ano'Xna. I will make it." Already he went he fetched them
gill nets.
QatótoXoagc'ax Lá'qxałemna k'á Gítá'XuílapaX. AgiólXap 4
He took them from them the Lá'qxałemna and Willapah. A coat
agó'xoax wá'yaq. Nól ite'č'mela qayaxel'xax agá'qélixap, 5
she made it his mother. A little its badness was on it her coat,
a'qa agaxé'max. A'qa wi agó'ix qatcugoa'lemamnx ya'Xi 6
already she threw it away. Then again another one he fetched it
that
ite'č'xan ak'á'nXa'té. A'qa igixéltem'naq lex'á't 7
her son: a net. Then he heard once he had bathed
Lá'qxałemna Lqul'ípX. Lxaungélxóla. "Qó'í ič'e igé'tóx 8
a Lá'qxałemna youth. He had made himself must let alone they are
strong against him
qá'qxałemna, tga'iguxoax, aqa ac igéqél'kela'ya tguwái'Xita 9
the Lá'qxałemna, the poor ones, when they are they ran away
ka'nałwée. A'qa wi ite'č'xan ite'č'móx. A'qa wi igó'lxam 10
all. Then again summer it became. Then again she said to him
ite'č'xan wú'Xi aqtoys'qt: "Qó'i qanó'ix qamán'tam ak'á'nXa'té, 11
her son: that old woman: "Must you go bring me a gill net.
Lá'qxałemna ala'k'á'nXa'té." Ke'nuwa qavó'ix ac aqigél'lx 12
the Lá'qxałemna, their gill net." Try he went and he was seen.
Aqa tguwái'Xita kanałwée. A'qa igé'kim ya'Xi iqu'ílpX: "Óla 13
Then they ran away all. Then he said that youth: "To-mor-
row
a'qa na'íka anó'ya. Ki'wan qe'vuyxt Pët'pel. Ki'wan mece'xóxt. 14
that I shall go. Hopeful he is made Pët'pel. Afraid you are.
Igé'tuukiX, a'qa wi igé'ya ta-tei té'lXam qe'qamá 15
Day came then again they went those people down the river
óXuíkanXa'témam. Qiól, a'qa igéqélkel ike'nim. Ext 16
they went to fish sturgeon in Low water, then it was seen a canoe. One
íla'k'átnaxn ya'Xi tiái'qxałemmax ya'Xi iqu'ílpX; íla'qá'í. ya'Xi 17
what he had that Lá'qxałemna that youth; large that
ina'qón aqó'max wú'Xi actá'k'á'ñXaté. Igéqélkel ya'Xi ike'nim 18
sturgeon just that their two selves' net. It was seen that canoe
caught it in their net. Now Pe'lpel was seen coming in his canoe. "Oh, he comes to take our nets." And all the people ran away and went home. The companion of the youth said to him: "Quick, haul in your net. That monster is coming." "Be quiet," said he to his companion. The latter was afraid. He spoke to him twice: "Let us take up our nets and go home." But he said: "Be quiet." Now that canoe arrived. The youth was told: "Put your game into my canoe." He did not move. He was told so twice. Then Pe'lpel got angry. "Indeed, I heard that he always bathed, preparing to fight me." Now the youth said to his companion: "Haul in our net." They hauled it in and put it into the canoe. The youth was told again: "Quick, put your game into my canoe." But he replied: "Do you think I will give you my fish?" Pe'lpel took that sturgeon and put it into his canoe. Then the youth took it at its mouth. He took the sturgeon and the whole mouth was torn.

1 Itc't', Pe'lpel ya'Xi itc't': "Oi, tk'j'anXa'te' qateqtg'alamantn.," came, Pe'lpel that he came, "Oh, nets he comes to fetch them.

2 Ig'o'Xoak'joa ta-te'ci tci'l'Xam. Ka'nauw'e iq'iXuna'Xit. Igi'o'lxam

3 ya'Xi iq'u'lipX gicta'cgewal: "A'iq' l'q' axa' ame'kjanXate. that youth being two companions.

4 Itc't ya'Xi igcxe'tau. "Qan mxe'xox," itelo'lxam gicta'cgewal.

5 Kiwac ile'xox gicta'cgewal. Ma'kctiX ke'nuwa igi'o'lxam. He is that 'monster,' "silent be," he said to him being two coming companions.

6 Afraid he was being two companions. Twice try, he said to him: "Taq atx'a'Xoa atx'a'kjanXate. AtXk'joa'ya. "Ah, qan mxe'xox," "Take we two our gill net. We two will go home.

7 Atelo'lxam. Igicga'tqoam ya'Xi ik'jin. Igi'o'lxam ya'Xi he said to him. He rehearsed them "that canoe. He was told "that two companions.

8 Igi'o'lxam: "Ikatx'xeman ya'Xi ime'kjetenax." Nict ig'e'xela youth: "Put it into the canoe that what you caught." Not he moved that youth.

9 Ya'Xi iqiulipX. Ma'kctiX igi'o'lxam. Kali'kull'e ig'e'xox. Twice he was told. Scold he did

10 Pe'lpel: "Oi, a'qanuw'e ti' gi inxeltc'melc ixengelqo'atcl." Pe'lpel: "Oh, indeed behold! this one I heard he bathed against me.

11 Igi'o'lxam ya'Xi gicta'cgewal ya'Xi iq'o'lpX: "A'XIj'a wu'Xi He said to him those being two that youth: "Haul in that atx'a'kjanXate. Ige'akxa'ema. two selves' net. They two that their two selves' net. They two put it into the canoe.

12 A'qa wi igi'o'lxam ya'Xi iq'o'lpX: "A'iq' ikxa'ema ya'Xi that youth: "Quick put into that canoe.

13 Then again he was told that youth: "Quick put into that canoe.

14 Igi'o'lxam: "MXlo'lxam tci ayamelo'ta ya'Xi what you caught." He said to him: "Do you think [not part.] I shall that give you

15 Igi'o'lxam: "what I caught?" He took it Pe'lpel that sturgeon. He put it in his canoe.

16 Igi'o'lxam: Igi'o'lxam ya'Xi iq'u'lpX, ike'k'xapa itc'e'gela his canoe in. He took it that youth, its mouth at he took it
youth said: "Let us go ashore." That youth went ashore. There were six people in Pë'tpel's canoe. He took hold of the thwart and right away the canoe broke. "Behold, indeed, you bathed, preparing against me." "Indeed, I bathed, preparing against you," said that youth. He took Pë'tpel at his clavicles. He moved his hands and tore a hole in his chest. He pushed Pë'tpel and he fell on his back into the water. "Treat me softly, younger brother," said Pë'tpel. But the youth said to him: "Rise! Why do you talk that way?" He took hold of him just a little and broke his bones. Pë'tpel said: "Oh, let me alone, I am poor." The two youths put the sturgeon into their canoe and went home. Pë'tpel was put into his canoe. He was dead. They went home and carried him to his house. They landed at his town. Pë'tpel was lost. His companions went up. They told Pë'tpel's mother: "Go down to the beach. Your son brings your gill net. Make a coat." The old woman went

inâ'qôn. Nau'i ka'naunwë lex igê'xôX ía'kâcXa ya'Xi inâ'qôn. youths' At once all broken it became its mouth that sturgeon. 1
Igé'k'ôm ya'Xi igo'lipX: "IqLE'xemX txë'gel-aX." Ixegê'gal-aX He said that youth: "As you we will land." They two landed 2
IqLE'xem. Iqî'qûnlex ya'Xi igû'lipX. La'k'atxamikc La-îcîc Pë'tpel ashore. He went ashore that youth. Six men in his canoe those Pë'tpel. 3
Itê'gelga ya'Xi itsiqqôm'ma ya'Xi ik'aXamim. Nau'i te'ex He took them those thwart that his canoe. At once split 4
igê'xôX ya'Xi ikê'nim. "O, a'qanuwê, lê'q! Imxang'e'lot." it was that canoe. "Oh, indeed, behold you bathed against me." this one 5
"IqoXamge'lot, q'anuwê, inxang'e'lot." Igé'k'ôm ya'Xi "I bathed against you. Indeed, I bathed against you," he said 6
iqû'lipX. Iqê'gelga Pë'Lpel gipati'x. Èwa ite'tux ta'xi youth. He was taken Pë'tpel here. Thus he made them those 7
tê'yakci; nau'i lexal'pëXap igê'xôX gipati'x te'yatxekjumùpa. his hands; at once holes were here his clavicles at. 8
Iqo'xamit Pë'tpel, nau'i ixtu'wë'ekoXit tœn'qaopa. "twai' He was pushed Pë'tpel, while once he fell back so that he sat the water in. Easy 9
â'koa menô'xoa, â'wë!" Iq'o'lxam Pë'tpel: "Me'tXuit. Qa'tqë'gê thus do me, younger brother!" He was told Pë'tpel: "Stand up. Why 10
a'koa mxô'la?" Nô'tijX igê'gelga, ignou'xal'Xit te'yaqjoto. thus you talk?" A little he was taken, they broke on both his bones 11
Pë'tpel. Igé'k'ûm: "Îa'c ne'xa, tge'gintqox. They two put it into 12
 installs. Iq'Xk'oa etâ'Xi eq'û'lipX. A'qa iqiaqaxê'êma Pë'tpel, their two selves went home. They two these two rare youths. Then he he put into 13
iô'meqît. A'qa île'Xk'oa. Iqô'yukt tê'yaqjopa. Ixegê'gal-aX he was dead. Then they went home. He was carried his house to. They landed 14
gë'laXam. Iqiono'xateck Pë'tpel. Iq'o'pteka qita'ge'wäl. this their town at. He was lost. They went up being companions, 15
Iq'o'lxam wâ'yuq Pë'tpel: "A'yaq më'lxà. iteq'Olxam. She was told his mother Pë'tpel: "quick go down to the water," 16
"A'qenXatë itamë'êmam iënê'xam; agê'xalap amo'Xoa." She went down to the water 17
down and saw her son. The canoe was full of blood. Pëlpeł was lying dead in his canoe. His mother began to cry, but she died right there.

1 wu'Xi aq'eyo'qt. igé'qelkel itcā'xan. Pāl. lqa'wulqt ya'Xi that old woman, she saw him her son. Fult blood that

2 ike'nim. Io'meqt Pëlpeł ike'nimpa. Kē'nuwa igage'teaux wa'yaq. canoe. He was dead Pëlpeł the canoe in. Try she cried his mother

3 Kopa' igō'maqt wa'yaq Pëlpeł. There she was dead his mother Pëlpeł.
The people had a town on each side of the creek. Nisal was the name of the town on the one side, Sunnyside the name of the town on the other side. The people of Sunnyside were all shamans. Now one man at Nisal sang his conjurer's song. A small figure of a supernatural being was made of cedar wood. When this man, who had a supernatural helper, sang, then the cedar figure moved and danced. A woodchuck blanket was put onto it. It was laid double and fitted it. Then the people of Sunnyside became envious because the others could do more than they.

That man who had a supernatural helper continued to sing for two years. Now there were two mean youths at Sunnyside. They did

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**Gila'lelam L'a'xenik'alx**

**The Nisal Their Tale**

There were those people Nisal on both sides of it: A'cuwil'e (Nisal)

Its name that there on one side: Awa'xamin Its name that there

K'ananet'ol. Kanauwe' laqewamax la-itci Awa'xamin gila'lXam.

Then he sang a conjurer's song one man of A'cuwil'e. Then it was made a figure of a supernatural being.

It moved that cedar. It danced. It was put on a woodchuck blanket.

Doubled it was. Then well it fitted. Then its sickness

It was on it their heart the people of Awa'xamin. They were vanquished. Then two

Supernatural being.

Two years he sang his conjurer's song supernatural helper.

Mean ones youths Awa'xamin their town, all things
everything that was bad. They were friends. When it became winter again, the men of Nisal let the figure of the supernatural being dance. It danced whenever that man who had a supernatural helper wanted. When he sang, the cedar figure danced. All the people went to see it. They were surprised. Then those two bad youths, those mean men, spoke together. The one said to his friend: "What do you think? We will strike the figure of the supernatural being." The other one replied: "Let us strike it."

On the following day they went inland and searched for a branch. They took it and made a club. When they had finished the club, they went toward the sea and hid near the house. It grew dark. One night the Nisal cried "Eh—" during the dance. They were glad when the figure of their supernatural being danced. The next night, the two youths went across, and when they got across, they crept up secretly to that house. When they came near the door they stopped, and one of them said to his friend: "You lift the door flap; I will strike that supernatural thing."

A'qa a'pol e'tul'te qatgi'exoaq qile'ta'aewiix. Ma'nix.

They danced that their figure of a supernatural being,
When the figure of the supernatural being danced, it went to and fro five times in the house. A little while they stayed outside. Then the man who had a supernatural helper began to sing. Then the one said to his friend: "Now they let the figure of the supernatural being dance." After a little while the people in the house began to cry "Eh." The figure of the supernatural being was moving, and then the two youths went to the door. They stayed there. Then they opened the door a little and one of them said to his friend: "There, that supernatural being moves dancing in the house. Look!" Then his friend saw the figure of the supernatural being. Indeed, it was moving. Three times it went to and fro. Then one of them said to his friend: "When it comes again we will strike it. You lift the door.

A'qa wi igok'ponem. Aqa ictego'siX cta'Xi equl'ipX.
Then again it grew dark. Then they two landed those two youths.

Ictego'sanib. A'qa lexoko'kuikluwa ta'Xi tqu'le. Qito'p icq'eqa
Then they arrived on the other side. They crept secretly to that house. Near the door at the other side.

Icto'yam, aqa icxe'la-It. Itei'olXan i't'elke: "Ma'i'ka amiolo'tegoa
They arrived, then they two stayed. He said to him his friend: "You will lift it.

ya'Xi iqabotie. Nai'ka unuqoelXena ya'Xi io'lemax." Man'fx
That door flap. I will strike it that figure of the supernatural being."

ayuwet'teka ya'Xi io'lemax, qo't'2nemiX laq'qun'oxoaX ya'Xi
"It danced that figure of a supernatural being, round it did that

io'lemax ta'Xi tqu'lepa maun'x ayuwet'tekaX. Nol'ix ixe'la-it
figure of the supernatural being that house in when it danced. A little while they two stayed.

la'xanix: a'qa igex'texam ya'Xi gia'yulemax." Itei'olXan i'telke:
"Outside then he sang his that the one having the figure of the supernatural being.

"A'qa aqiwe'mitategosa ya'Xi io'lemax. Nol'ix a'qa a'qanuwet
"Now it is caused to dance that figure of the supernatural being.

c'utaq igoxo'kalenteck. c'utaq tqu'lepa. A'qa igex'xela ya'Xi
"Eh," cries were made always. "Eh" cries the house in. Then it moved that

io'lemax. A'qa icto'yam cta'Xi equl'ipX icq'eqpa. Icxe'la-it
figure of the supernatural being. Then they two those two youths the door to. They two stayed.

icq'eqa. Nol'iq icgixel'qalux. Atei'olXan i't'elke: "A'qa
that the door at. A little they two opened it. He said to him his friend: "Now

ayaliwuwi'ya ya'Xi io'lemax. Ny'Xua, ezqamifick!" A'qa ite'uuket
it comes dancing that figure of the supernatural being. Well, "look!"

i't'elke ya'Xi io'lemax. Aqa a'qanuwel ixe'la't ya'Xi io'lemax.
his friend that figure of the supernatural being. Then indeed it moved that

lo'niX laq'qun'oxo io'lemax. A'qa iteio'lXam i't'elke: "Wi't'ax
Three times they did it that figure of the supernatural being. Then he said to him his friend: "Again

alentiya a'qa atxinoqelXena. Ca'xalix amiolu'tegosa ya'Xi
it will come then we will strike it. Up you lift that
flap, I will strike it.” The other one said: “Yes.” Then the figure came dancing. It came to the door. It had two heads. Then it turned back. Now the one lifted the door flap and the other one struck it. The figure of the supernatural being was split. They ran down to the water to their canoe and went across. They said “Heh, we got the better of that Nisal man who had a supernatural helper.”

Those people became silent. The two youths came home and they went to bed at once. On the following day the people of Sunnyside heard that the figure of the supernatural being had been struck and killed. “Two men split it. Where may those people have come from?” It got dark and the people of Nisal remained silent. After four days the batons were heard again. The people of Nisal said: “Eh.” They were told: “Oh, that figure of the supernatural being has been sewed together.” One night that shaman who had the

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1. iqa'bó'te. Nai’ka aniineqoe’lXena.” Ige’k’im ya’Xi eXa’t: door flap. I said that. It shall strike it.
2. “A’qanuwe.” A’qa iqeg’te ya’Xi ijo’lema iia’to’witék. Igeegi’toqam: figure of the supernatural being. It danced. It reached.
3. ieqóqa. Cmákeet ciá’jwéctaq ya’Xi ijo’lemaX. Ige’ix’e’goa ya’Xi the door at. Two other heads. Figure of the supernatural being. It returned that.
4. ijo’lemaX. A’qa iiqué’latck ya’Xi iqa’bó’té ya’Xi eXa’t. Ite’o’qilX figure of the supernatural being. It figure. That one. He struck it.
5. ya’Xi eXa’t iqeq’lpX. Te’sexte’lx ixe’lóx ya’Xi ijo’lemaX. that one. One youth. Figured the door flap that one. It was in two that figure of the supernatural being.
6. Ica’xawa ná’lumIte’lXanínpa. Ite’gösIte’X. Ite’k’im: “Ku’ca! Ite’Xawá that one. They went toward their canoe to. They two went. They two across. They said: “Shame! those.
7. gila’yu’lemáx Ite’aque’üt’c.” Having the figure of the supernatural being.
8. Te’ kú iqeg’xoax ta’téi télXam. Ite’Xa’qo’a’qam. Ná’wi And silent were those people. They two came home. At once.
10. gilá’waxe’nmá: “Á, iqeg’waq ya’Xi ijo’lemaX. Iqeg’qilX. Ts’ex the people of the supernatural being. It has been split.
   Split. It has been a supernatural being.
11. ixe’lóx. Qánúta LXam qa télXam itigé’qulX? Iqg’é’pénem te’c. it is two. Whence maybe where people they struck it.” It grew dark and
12. kú qa’et’ká saituñax. Lá’k’lx eq’qoxa’Ite’x. A’qa wi’t’ax izalte’náq the batons. Then again “Eh” eres they always made the Awa’txamí.
13. aqeq’te. A’qa wi ci’úlxk iligoióx’alxamtek Ite’aque’üt’c. Four times their sleeps, then again, they were heard.
14. Iqg’oxa’Ite’lXam Ite’asu’wít’c: “Á, a’qa iqeg’ó’opá’qokax íla’yu’lemaX.” Four times their sleeps, then again, they were heard.
15. Iqá’xam Iqg’é’pénem, a’qa igeg’k’im ya’Xi igé’k’texém, ya’Xi said: "Oh, that figure of the supernatural being has been sewed together.” One night that shaman who had the
supernatural helper which was killed said: "What shall we do to these Indians? They will be deceived. We will make a bird to attack them." They made a bird which was to attack those two Indians. Now the people thought: "Oh, two persons killed the figure of that supernatural being."

Now indeed snow began to fall. It fell for three days, then it became cold. It was cold for two nights. Then one man of Sunnyside said: "Keep quiet; do not go about much. It is going to be cold." One of the youths who had killed the figure of the supernatural being went toward the water. He looked up the river. Then ice came drifting down the river and two eagles were sitting on it. He went up to the house and said to his friend: "Quick, friend, let us go down to the water. There are eagles drifting down on the ice. They are eating something." His friend said: "Let us go; maybe they are eating a sturgeon." The two went down to the water and launched their canoe. They went to look at the ice on which the eagles were

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gi'a'Yullemx iq'e'waq: "Qa' aq'te'xa Nat'e'tanu? A, la'xhux aqt'oxoa
beings having the it was: "How will be the Indians? Ah, deceive they will be
figure of the supernatural being done"

Nat'e'tanu. lpi'espi'es aq'liquye'xa. lpi'espi'es aq'legeloxoa
the Indians. A bird was made against them two

cta'Xi cte'tanu. IguXuiolo'Xo-at teliXam: "O, ama'ketike lgi
those two two Indians. They thought the people: "Oh, two men these

itge'waq iLo'leimax.
They the figure of the killed it supernatural being.

A'qanuwe tega io'la-it. lo'niX io'qoya-IX tega io'la-it. 1
Indeed snow lay. Three times he slept snow lay.

A'qa itce'lpo-ix. Makte'lx io'qoya-ix itce'lpo-ix. Ige'k'xm 2
Then it was cold. Twice he slept it was cold. They said

gala'awaxenim: "Ac pet ame'ko'xo.a. Nict qa'nta
the Jwå'xam: "And quiet be. Not anywhere

ama'ko'ge'walema. Its'omit igexax." iLo'lxan ya'Xi eXat 3
go launch. Cold it gets." He went down to the water that one

iq'li'pX cta'Xka cta'Xi igex'waq iLo'leimax. Ige'k'kem o'wa 4
youth they two those two they two killed it the figure of the supernat

ca'xalx. A'qa ikabu' etgateX. Mekte eto'qetx wuqke tigelalaxtX. 5
up. Then ice drifted down Two eagles were on it.

lo'ptega tqu'tepa. ItcioXan i'a'cikc: "A'yaq, clikc, atxolaxa. 6
He went up the house to. He said to him his friend: "Quick, friend, let us go down to the

Tc'etqi'quke ta'inki lXuan ioxe'lax etgateX ikabap'a." Ige'k'xm 7
Eagles something perhaps they eat it hits the ice on.

i'a'cikc: "A'yaq te'xoya; lXuan ina'q'on ya'Xi iqixelax.' Leto'lxan 8
his friend: "Quick let us go; we perhaps a sturgeon that it is eaten." They two went down to the water

ma'laniX. Iregi'co'gLix ete'xenim. Iregi'kotam ya'Xi ikabu' ya'Xi 9
seaward. They two their two selves' They two arrived that ice that

1 gi'a'Yullemx iq'e'waq: "Qa' aq'te'xa Nat'e'tanu? A, la'xhux aqt'oxoa: Here having the it was: "How will be the Indians? Ah, deceive they will be
done"

2 Nat'e'tanu. lpi'espi'es aq'liquye'xa. lpi'espi'es aq'legeloxoa: the Indians. A bird was made against them two

3 cta'Xi cte'tanu. IguXuiolo'Xo-at teliXam: "O, ama'ketike lgi those two two Indians. They thought the people: "Oh, two men these

4 itge'waq iLo'leimax: They the figure of the killed it supernatural being.

5 A'qanuwe tega io'la-it. lo'niX io'qoya-IX tega io'la-it: Indeed snow lay. Three times he slept snow lay.

6 A'qa itce'lpo-ix. Makte'lx io'qoya-ix itce'lpo-ix: Then it was cold. Twice he slept it was cold. They said

7 gala'awaxenim: "Ac pet ame'ko'xo.a. Nict qa'nta: the Jwå'xam: "And quiet be. Not anywhere

8 ama'ko'ge'walema. Its'omit igexax: go launch. Cold it gets: He went down to the water that one

9 iq'li'pX cta'Xka cta'Xi igex'waq iLo'leimax: youth they two those two they two killed it the figure of the supernat

10 ca'xalx. A'qa ikabu' etgateX: up. Then ice drifted down Two eagles were on it.

11 lo'ptega tqu'tepa: He went up the house to.

12 Tc'etqi'quke ta'inki lXuan ioxe'lax etgateX ikabap'a: Eagles something perhaps they eat it hits the ice on.

13 i'a'cikc: "A'yaq te'xoya; lXuan ina'q'on ya'Xi iqixelax: his friend: "Quick let us go; we perhaps a sturgeon that it is eaten." They two went down to the water

14 ma'laniX. Iregi'co'gLix ete'xenim: seaward. They two their two selves' They two arrived that ice that
sitting. They left the shore and came near the ice. Then the two eagles flew away, and they did not see anything on the ice. They turned their canoe. As they had just turned, the ice began to close, and crushed the canoe. The two youths were drowned together.

Those two persons who had killed the figure of the supernatural being were dead. It took revenge upon them. Then the people of Nisal said: "Behold! they killed the figure of our supernatural being. Behold! and we thought men from a far away country did it." It is forbidden to make fun of the figures of supernatural beings. When a person makes fun of one, he will die after a short time.
There were those people. All the time they were dying of hunger. Many old people were dying. They tried to gather cockles, but there was only water in the shells. They tried to gather mussels, but they were empty. There was no meat in them. Thus it was with everything. They were starving. When a hunter went to kill elks, he did not kill anything. When a hunter went to hunt seals, he did not kill anything. All the hunters were unsuccessful. Behold! The Hunger kept all kinds of bones; those of the beaver, raccoon, sturgeon, and bear. She kept the bones of all kinds of animals, and the shells of sea food.

Now, there were two young friends. In winter the people were hungry again, and after a short while an old man died of hunger, and poor children died of hunger. Then these youths said to his

Oxo'ai'tla'X ta-itci tel'Xam. Ka'nauw'é qaLgewa'qoax wáló 'tgi'kewula, k'ja niet. Oxo'ai'tla'X ta-itci tel'Xam. Ka'nauw'é qaLgewa'qoax wáló 'tgi'kewula, k'ja niet. Oxo'ai'tla'X ta-itci tel'Xam. Ka'nauw'é qaLgewa'qoax wáló 'tgi'kewula, k'ja niet.
friend: "The Hunger is my supernatural helper. I see her coming. She is carrying a mat on her back. She came round that point of land. She is coming. Don’t you see her?" Thns he spoke to his friend. His friend said: "I do not see her. You alone have her for your supernatural helper, and therefore you see her." In the afternoon the children began to cry. They were hungry. On the following day the friends were in bed. They slept long. Then the one said again to his friend: "There, the Hunger is coming again. Do you see her?" The other one said to his friend: "I do not see anything. You alone have her for your supernatural helper; therefore you can see her." But this one of the friends did see her, because she was really his supernatural helper. She was not a very strong supernatural helper of the other one. He was less powerful. He said to his friend: "To-morrow I will take away her mat." "Oh, indeed," said the other one, "our relatives are poor. The old people and the children are poor." On the following day they had only fern

1 A'qa itci'0lXam i'a'cikc ya'Xi iq'a'lipX: "Nai'ka gi'yulemaX
Then he said to him his friend that youth: "I having a supernatural helper

2 Walo'. No'qumit ya'Xi no'y'idX nate'X, il'0e'txula lge'qapenX;
the Hunger. I see her that she goes she comes. She carries it on her back

3 ya'Xi iqay0'k'titX staX naXo'xoaX nate'X. TeuX mo'qumit?
that point of land around she gets she comes. Do you see her?

4 itci'0lXam i'a'cikc. Ige'k'im i'a'cikc: "K'ja'ya, met no'qumit, teuX
he said to him his friend. He said his friend: "No; not I see her, only

5 your supernatural therefore you see her." After became the sun, noon

6 a'qa noxo-inemux ta'ntotenikc. Walo' akt0'xoaX. Wax wi
then they cried the children. Hunger acted on them. Next again

7 nict0'ktxux. a'qa wi qackt0'yuXultX i'a'cikc ilXe'me'pa. Lal'e
day came, then again they two lay down his friend the bed on. Long

8 qackt0'yuXultX, a'qa wi itci'0lXam i'a'cikc: "A'qa wi ala'te'ya
they two lay down, then again he said to him his friend: "Now again she will

9 wu'Xi Walo'. Mo'qumit tei?" Itci'0lXam i'a'cikc: "K'ja' niet
that Hunger. You see her [int. He said to him his friend: "No, not

10 no'qumit. TeuX mai'ka ami'yulemeaX, tani'txo mo'qumit."
I see her. only you your supernatural therefore you see her.

11 Tatca te'0qumit ya'Xi i'a'cikc. Ya'Xka wu;k aya'yulemeaX, ya Xi
But he saw her that his friend. He really his supernatural that

12 eXa't niet pat aya'yulemaX ac no'l;X aya'yulemaX. Itci'0lXam
one not strong his supernatural and little his supernatural he said to him

13 i'a'cik: "O'la a'qa antaxe'ga'ma lge'qapenX." Itci'0lXam i'a'cik: his friend: "To-morrow then I shall take from her mat." He said to him his friend:

14 "O, a'qa'wu, teg'aiutgoaux txa'cuXtikc, teg'aiutgoaux qe'oy0'tikc, "Oh, indeed, poor our relatives, poor the old people;

15 teg'aiutgoaux ta'ntotenikc." Wax ige'tcuitX, i'ema ik'e'cana poor the children." Next day day came, only parsley roots
roots and potentilla roots to eat. Then the friends slept again. In
the afternoon the one said again: "There, the Hunger is coming."
The other friend had seen her already. The first one said: "I will
take her mat away." The other one replied: "Oh, indeed, our poor
relatives." This one of the friends had seen her. First she looked into
the last house. She looked into all the houses. Now she came to them.
He thought: "When will he jump at her? She is looking in now."
When she looked into a house the children began to cry of hunger.
Then she turned back again and went home. When she had gone
some distance, the other friend said: "There, she is going back again;
she did not come to us." But the other friend had seen her looking
into the house. He thought that she was not a very strong supernatu-
ral helper of his friend.

His friend said again: "To-morrow I will take her mat from her,"
and the other one replied: "Indeed, our poor children and our poor

qayuXiinùj̣ X̣ áwax ta’tei té’lXam k¿a i’a’emå ik’emå’tan. A’qa wi
they ate those people and only potentilla roots. Then again
they two lay down his friend. After
noon then again he said: "Now again
yá’Xi in’ëcêk: “A’qa antayega’ma lg¹q¹apenX.” “O, a’qanuwë,”
that his friend: “Then I shall take it from
her
Itcio’lXam, “a’qa tga’giutgoax txá’cuXtikc.” Te’oqumit ya’Xi
he said to him, “now poor our relatives.” He saw her that
jìëcêk. Tá’newa ta’Xi ke’mkîtìX tqu’ëc igiegX¹napq. A’qa wi
his friend. First that at the end house she looked into it. Then again
tgòn té’Xt tqu’ëc. Ka’nanwë ta’Xi tле’maX igiegX¹napq.
another one house. All those houses she looked into them.
IgaLga’tqoam la’tegapa. IgixLo’Xoa-ít ya’Xi in’ëcêk: “Qantsi’x lqà
she reached those at. He thought that his friend: “When may
this
he will jump at her "She looks into their house at "She is looking into the then
house, iguxo’ën’tëkce ta’tei toq’toitenkë. Waló’ ig’es’tux. Wi igaxe’takaø;
they ered those children. Hunger acted on Again she returned;
igie’Xk¹oa. YaXì’ kelatìX igò’yam, a’qa igiegkîm in’ëcêk: “A’qa
she went home. There far she arrived, then he said his friend: “Then
wi aXaXe’takst. Nàcet igalxga’toam. Tatæj’a ya’Xi in’ëcêk
again she returns. Not she reached us. But that his friend
teq’qumit igalxga’toam. IgiegX¹napq te’la’tpa. He thought
he saw her she reached them. She looked into their house in.
Ya’Xi in’ëcêk: “Nîcet t’ goct! pat ayu’yorenhX.”
that his friend: "Not behold! strong his supernatural helper.
A’qa wi’t’ux igiegkîm ya’Xi in’ëcêk: “A’la a’qa antayega’ma
Then again he said that his friend: "To then I shall take it
from her
hers mat.” She said to him: “Ah, indeed. Tg¹q¹apenX.” Itcio’lXam: “A’ la’ qa
Poor

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old people." Day came. In the afternoon they lay in their bed sleeping. The second one of the friends saw the Hunger coming. Then the first one said: "There, the Hunger is coming!" But lo! the other one had seen her already. "Now, I will jump at her when she comes," said the one; "I will take her mat away." Her legs were long and her hair was thus. She had only a little hair, but it was long. Then the Hunger came again. She came to the last house and looked into it. The children began to cry, and an old man died of hunger. She looked into all the houses, and came also to the house of the friends. She looked into it. Then the one of the friends thought: "When will he jump at her?" She stood in the door for a long time and turned back again. When she had gone a long distance, the other one of the friends said: "There, she is turning back again. She did not come to us. Maybe she knows that I am going to take her mat away." Then the other friend thought: "Behold! he did not see her. She stood in the door for a long time, but he says she did not come."
For five days she came to their house and the one only saw her. The mat which she carried on her back was small. They were sleeping, and when it was dark the one said to his friend: "Behold! you do not see the Hunger. She stood in the door for a long time, then she turned back." The other one did not reply. Then the first one continued: "To-morrow I will take her mat away. I will help you." The other one replied: "He will take the Hunger's mat, and even I was unable to take it from her." The other one said: "You will see, I shall take her mat away."

On the following day the mother of the one youth said: "What are you whispering all the time?" "We are afraid that the Hunger may kill us." The sun went along and it came to be afternoon. Then that youth tied his hair up on the back of his head. Again they lay down in bed. The one of the friends said: "Now, when she comes again, I shall take her mat." His friend replied: "Well, maybe you

Qua'ne'ma La'Xi'tax iqa'gE'mam te'taqa'la. Te'qumit ya'Xi e'Xat. Five days she arrived at their house. He saw her that one. Ilo'kum-its la'Xi iqa'g'penX Klo's'tXula. Iekiqa'yuXuit XapiX small that mat that she carried. They two lay down in the evening ya'Xi ia'c'ek. aqa itci'o'lXam: "Lqoct nictqei mo'qumit gi Wal'ei that his friend, then he said to him: "Behold, not at all you saw her this Hunger. La'le no'tXuit e'IXae'quma, teXua na'ta'kuax." Nact qa ige'k'im Long she stood our door in, then she returned." Not say he spoke how ya'Xi ia'c'ek. Itci'o'lXam: "O'la a'qa na'ka antaxegi'ma that his friend. He said to him: "To-morrow now I shall take it from her Lqa'qiapenX." Itci'o'lXam ia'c'ek: "Ayamqieg'egama." "Le, her mat," He said to him his friend: "Well, I will help you." "Le, iqa'xe'egam a'qa Lqa'qiapenX Wal'. A'la na'ka ta'teca niet it will be taken now her mat the Hunger. Even if, however, not from her Itci'o'lXam iqa'xe'egam Lqa'qiapenX. Itci'o'lXam ia'c'ek: "A'qa I took it from her her mat." He said to him his friend: "Later on amaqe'kili'ya, anlexe'g'una Lqa'qiapenX." you will see," I will take it from her her mat;" Wai xig'etunkt X. Igi'o'lXam wai'yaq ya'Xi e'Xat iqu'lipX. Next day came. She said to him his mother that one youth. "Tan lqa gi e'lu'an qate'mt'oxa-ita?" "Qoi acXemenga'tiX "What may be this low voice he always said to you?" "Most they are afraid wal'ei axta'ita'. Ig'ya aqal'X. LaX igaxo'qoam aqal'X. hunger we shall die." He went the sun. After noon he arrived the sun. A'qa iti'Xe'melaptek ya'Xi iqu'lipX. A'qa wi iekiqa'yuXuit Then he tied his hair on the that youth. Then again they two lay down A'qa La'Xi'tax iqa'gE'mam Lqa'qiapenX icta'Xane'pa. Itci'o'lXam ia'c'ek: "A'qa ntxage'g'ama Lqa'qiapenX their two solved' He said to him his friend: "Now I shall take it her mat hed on. man'Xa alat'mama wi'tax." "NiXua', itci'o'lXam ia'c'ek, "O'la lqa when she will arrive again." "Well," he said to him his friend, "to- them morrow
will take her mat away to-morrow." After some time the other one spoke again: "Now the Hunger is coming." Thus spoke the one. But the other one had seen her already. She came and arrived at the last house. There she looked in first, and she looked into all the houses. Now she looked into the house near their own. The children were crying. Then she looked into their own house. Now he jumped outside. It was evening. Then the other one went out also and saw her. His friend almost fell down, but he jumped up again. He fought with the Hunger. Now she threw him, and now he threw her. For a long time he did so, and then he finished. He took her mat away. Then she cried. She liked her mat. She was very lean; she was only bones, but she was strong. She had only a little hair, but it was braided. He hid the mat outside. Nobody saw him fighting the Hunger. It got dark and the friends were in bed again. Then he told his friend about it and they laughed at her. He said: "Thus I did to her, and she almost threw me down.

1. mle:xeg'ama iqa'qapenX." Lä, a'qa wi iqe'k'äm iä'newa ya'Xi you will take it from her. Long, then again he said first that
2. eXä't: "A'qa wi a'te't wu'Xi Walo'," iqe'k'äm ya'Xi eXä't. one; "Then again she that Hunger," he said that one.
3. Tateña a'qa te'o'qunit ya'Xi iä'cike. Igate', igate'mam ta'Xi But: "Then again she that his friend, she came, she arrived at that
4. ke'mkXi'te tqu'i'lë. iä'newatiX kopa' iqe'k'ämnapq. A'qa ka'nauwë last house. First there she looked into. Then all
5. ta'Xi tqu'i'lë max iqe'k'ämnapq. A'qa iqe'k'ämnapq qio'ap te'laq'pa those houses she looked into them. Then she looked into it near their house at
6. te'Xi tqu'i'lë. Igoxoë'nmtok ta-tei tqi'totenike. A'qa iqe'k'ämnapq one house. They cried those children. Then she looked into
7. te'laq'pa. Ite'ëx'ëpëna la'xaniX. Ts'ë'yu'siTIX, a'qa io'pa ya'Xi their house at. He jumped outside. Evening, then he went "that out
8. iä'cike, a'qa ite'o'qumitk, a'koapó nixe'max'i'tx, a'qa wi qay'o'tXuitx. his friend, then he saw her, almost he fell down, then again he stood.
9. iëXe'liyëuy kë wa'wu'Xi Walo'. A, kopa' iqe'k'ämli'tx, a'qa itcage'ta-it. They two fought and that Hunger. At, these she threw him. Then
10. Le'te a'kou iqe'xox. a'qa ië'Xolq. Ite'ëx'ëg'äm gäqi'qapenX. long thus he did, then they finished. He took it from her her mat.
11. A'qa iqe'k'ämteax. Tjë'ëx iqe'k'äm iqa'qapenX. O'të'ëxti, ò'pëliXt. Then she cried. Like she did it her mat. She was lean, she was lean,
12. ò'pëliXt, ta'ëna te'aqjëte, ta-te'xa iqa'li'kë'wulX. No, la'Xi she was lean, only bones, but she was strong Little that
13. le'iqëpo, tateña lakpö'stëmëtiX. Kopa' la'xaniX a'qa ite'ëpëcut her hair, but be braided. There outside then he hid it
14. la'Xi liq'apenX. Naët lan iqi'o'qunit ya'Xi iëXe'liyëuy wu'Xi that mat. Not any one saw him that he fought her that
15. Walo'. Iga'p'ëtëm, a'qa wi iqe'k'ämnapqet iä'cike. A'qa Hunger. He grew dark, then again they two lay down his friend. Then
16. iqe'k'ämnapqet iä'cike. A'qa iä'he' iqe'k'ämnapqet. He told his friend. Then laughing they two laughed.
17. Itcë'ëlXan: "A'wi nö'ñoXoa, a'koapó iqe'k'ämnapqet ta'ëna He said to him: "Thus I did to her, almost she threw almost only
Although she is only bones, still she is very strong. I took her mat away. You will see it to-morrow."

The following morning the friends went to bathe in the creek. When they came home they made a fire and opened the roof of the house to admit the light. The mother of that youth said: "Why did you laugh last night?" "Oh, I was just laughing with my friend. Now take the old people." Then she went to call the old people. The old women and the old men were called. All those people were called, and the house of the youth came to be full of people. Then he said to his mother: "Bring me a large mat." His mother brought a good mat. Then he said to his father: "Now look and see what is in this small mat." The youth's father took off his blanket and stood up in the middle of the house. The youth said: "Maybe I deceive you, but maybe it is true. I took the Hunger's mat." Then bones were poured out of the mat upon the large mat in the middle of the

te'qotksö, tate'na tga'xewulX. Inlaxegam lga'qapenX. A'tqi 1
bones, but she is strong. I took it from her

öl'a amtrykelá'ya. 2
Wax igé'tenktx. Kawi'X a'qa icxqo'tam kja i'cîkê 3
Next day they two went and his friend
ta'qapnx. Iteixqam igaxé’lgílx. a’qa tuidwáX iektôxam tqu’rê. 4
the creek in. They came they made a fire, then light they made it house.
IgoblXam wá'yaq yaXi igju'lipX: "Tan qa qamtgitqa’nimX 5
she said to him his mother that youth: "What may you laughed
XipíX?" "Qna’qa itc’êckê qamtuqa’nimX. N’yXua. 6
in the evening? "To no purpose my friend I laughed at him. Well,
tga’lemam tquyoyqîtek. A’qa iqtugo’le’ma’m tquyoyqîtek; 7
They were fetched they fetched them the old people;
ta’nennekê tquyoyqîtek iqtugol’lemam, taku’luke tquyoyqîtek 8
the women old ones they were fetched, men the old ones
iqtugon’lemam. Kawa’wô ta’tièi télXam iqtugon’lemam. Pài 9
they were fetched. All those people they were fetched. Pull
igóxoux taXi te’laq Xa’Xi igju’lipX ta’tièi télXam. 10
"Then" became their house that youth those people.
IteixlXam wá’yaq: "Le’luki lqi’apenX, gita’qa-îl lqi’apenX. 11
He said to her his mother: "Bring a mat, a large mat.
Táq igex’ux wá’yaq táqo’kti lqi’apenX. ItcëlXam wiyam: 12
Take she did it his mother a good mat. He said to him his father:
"N’yXua, le’te’mamatnek gitok’joa’its lqi’apenX tukî 13
"Well, look at the small mat what
ile’oxt. Itcex’imak’êtek wiyam ya’Xi igju’lipX. lgo’i-it 14
"Is it in it?" He took off his blanket his father that youth. He stayed
kâ’têek tqu’rê. Ige’k’m yaXi igju’lipX: "Lá’lxax ayamec’oxa. 15
middle house. He said that youth: "Deceive I shall do you,
Lxuan a’qamwè’, igek’im. "Waló lga’qapenX inlaxegam. 16
perhaps it is true," he said. "The Hunger her nut I took it from her.”
A’qa wax igétóx taXi te’qoitó ko’qal lqi’apenXpa qo’qayal 17
They pour they were those beads a large mat on middle
house. They saw these bones. They were those of the sea-lion, seal, porpoise, sturgeon, beaver, raccoon, otter, elk, bear, and deer—bones of all kinds of animals. And there were shells of clams, cockles, large clams, racer clams, oysters, crabs, mussels, mud clams—shells of all kinds of sea food. Then an old man said: "O grandson! now we shall have food again. Just so it happened long ago, when we also suffered starvation. The Hunger's mat was taken away, and the people were able to procure food again. Everything was attained, when in olden times the people took the Hunger's mat from her." The bones were put into the mat and were poured into the water.

On the following day an elk hunter went inland. After a little while he came down to the water and said: "I have killed three elks." On the following morning a seal hunter went out. After a little while the flood tide came and he landed on the beach of the village. His
canoe was full of seals. The gill nets were made ready. The people went to fish for sturgeon. After a little while the flood tide came and they went home. Their canoes were full of sturgeons. It got dark. Dogs were taken along and they caught raccoons. Two young men became tired out, so heavy was the load of raccoons. They searched for bear dens, and two or three were killed in one day. The name of that town is Iqé'gánapé, where the mat of the Hunger was taken.
Winter All the Year Round (told 1894)

There were the people of a town. They were forbidden to make fun of certain things. When boys grew up, they were always taught: "Don't strike birds with sticks. It is forbidden." When they stepped on excrements, they said: "I stepped on feathers." It was forbidden to say: "I stepped on excrements."

Now, there was a bad boy. His mother tried to teach him all the time what to do and what not to do. One day he went inland and defecated. He did so with difficulty, and blood was on his excrements. Then he rolled them down the hill and said to them: "There goes the redhead." Then he took them up the hill and rolled them down again. Again he said: "There goes the redhead." He played with

It'somiqatac lgaxétakuiX

Winter All the Year Round

1. There were those of a town. They were forbidden to make fun of certain things. When boys grew up, they were always taught: "Don't strike birds with sticks. It is forbidden." When they stepped on excrements, they said: "I stepped on feathers." It was forbidden to say: "I stepped on excrements."

2. If they defecated, they laugh at anything.

3. They tried to make him laugh. He was always taught to keep them up.

4. When he was growing up, he was always taught.

5. One day, he went inland and defecated. He did so with difficulty, and blood was on his excrements.

6. He took them up the hill and rolled them down again. Again he said: "There goes the redhead." He played with

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his excrements. Then one boy came to him and said: “What are you doing?” He replied: “I am playing with my excrements.” “Oh, that is forbidden.” “Don’t tell, else I shall be scolded.” Then the other boy said to him: “Oh, snow will fall and we shall die of hunger.” “If you tell the people I shall kill you.”

The next night snow began to fall. It fell for two days, and the houses were covered. Then it began to freeze. Now the boy told the people. He said: “I found that boy playing with his excrements; maybe he caused the cold.” “Behold!” said an old man, “it is forbidden. All this is forbidden in this country.” Then his father and mother were told: “Your child caused the cold. Behold! he played with his excrements, although it is forbidden. That boy found him rolling his excrements down the hill.” Then the people became hungry. Then they said: “What do you think? Let us buy that boy from his parents. We will place him on the ice.” Thus spoke the

Aqa qaLgiq’qoa’mx teXa’it Lkja’skas. QaLgiolXa’mx: “Ta’lnki
Then he met him one boy. He said to him: “What
nxe’lxale?” QaLgiolXa’mx: “Itc’qexale nxe’lmenotXemx.”
are you doing?” He said to him: “My excrements I am playing with.”
QaLgiolXa’mx taXi Lkja’skas: “He, ta’gik’xtaun.” “Ncct
He said to him that boy: “Heh, it is forbidden.” “Not
amxk’l’tegoa. Aqanome’la.” QaLgiolXa’mx taXi Lkja’skas: “A’lqi
tell. I shall be scolded.” He said to him that boy: “Later on
Ltga aLol’a’ta. Aqa’lita walo’.” “Man’e’x amxk’l’tegoa
snow will fall. We shall die of hunger.” “If you tell them
ayamov’a’qoa.”
I shall kill you.”
Agon a’p0l aqa Ltgta qalot’a’ltx. Maktet Lka’etax qalot’a’ltx
One night snow fell. Two days fell
Ltga. Aqa Llap qaLgiq’qoa’ta’ltx; qaLgiq’aXo’qo’qo’ta’ltx. Aqa
snow. Then covered with snow, they were covered up. Then
qalebo’xo’qo’ta’ltx ayaj’xtaxlx. O, aqa qaLkiq’l’tegoa taXi Lkja’skas.
cold came. Oh, then he told that boy:
QaLgiolXa’mx ke’aana: “Inig’qoa’qoa ia’qexale ixe’lmenotXemx.”
He said the one referred to: “I found him his excrements he played with.
1. Ta’yan in’Xa igito’simit ite’l’xux.” “O, Lqoet, a’qamauwe.”
Perhaps he the cold he made it.” “Oh, indeed.”
ile’kum taXu tljet’yoqt. “Tg’ak’xtaun. Ka’amuwe tga’k’xtaun
said one old man, “It is forbidden. All is forbidden
ts’yaq e’lx.” Aqa iqco’lXam yaXi wi’yam kja waj’yaq:
this country. Then they were two that his father and his mother:
4. “Inu’taXan igito’simit ite’l’xux. Tg’ak’xtaun. Ta’te’a tga’k’xtau
“You son the cold he made it. If it is forbidden, But it is forbidden,
ta’te’a inemo’tXemx ia’qexale. Lgqo’cgam taXi teXa’it Lkja’skas,
but he played with his excrements, “No excrements.” He found him that one boy.
10. LXuan in’Xa igito’simit ite’l’xux.” “O, Lqoet, a’qamauwe.”
Perhaps he the cold he made it.” “Oh, indeed.”
itc’qexale.” Aqa qaLgiolXa’mx ta’te’a tga’k’xtaun;
"Your son the cold he made it. If it is forbidden,
He was rolling down his excrements.” Then hunger struck on those people.
14. Ta’te’a inemo’tXemx ia’qexale. Lgqo’egam taXi teXa’it Lkja’skas.
but he played with his excrements. He found him that one boy.
18. Aqa qaLgiolXa’mx ta’te’a tga’k’xtaun; a’qamauwe.”
"Your son the cold he made it. If it is forbidden,
How your mind? We will buy him from them that their son.
""We’ll, let us buy him that boy.
Aqa qaLgiolXa’mx ta’te’a tga’k’xtaun; a’qamauwe.”
"Your son the cold he made it. If it is forbidden,
"We’ll, let us buy him that boy.
""We’ll, let us buy him that boy.
""We’ll, let us buy him that boy.
""We’ll, let us buy him that boy.
people: “Indeed we shall die of hunger if that snow does not disappear.” Then they gathered their property and tried to buy the boy, but his parents did not give him away. It was October when the cold began. It got summer again and they began to die of hunger. Many old people died. Hunger killed them. The snow became as hard as stone. The sun tried to come out, but it did not melt the snow. One day the chief opened the door. The door opened high up near the beam of the house. He saw a bird carrying something red in its beak. He struck it with a stick and it fell flat what it carried. Then he said to his wife: “Go and fetch what that bird let drop.” His wife arose and went to take it. She looked at it. It was a strawberry. Then she said to her husband: “That is a strawberry. The strawberries must be ripe while it is freezing here.” She gave her husband the strawberry. Then her husband felt badly about that boy. He said to his wife: “To-morrow I shall leave you. Perhaps

1 Aquikt'a'ítemit'a ikapa'.” Igugo'a'k'un ta-tei té'Xam: “O, ti he shall be placed on ice.” They said those people: “Oh.

2 a'qanawè', Walô alXa'títa, maníx nìct kjà alx'xoa gi. Indeed. Hunger we die, if it not nothing becomes that

3 lga.' Aqa itgo'xoaqtek ga'k'tëmax. Kë'núwa igi'ólélél yàXi snow.” Then they gathered their property. Try he he was hought that kjà'askas. Nìct igi'yot. Te'á'malíx' pet aqa yàXi ite'élèbò.

4 boy. Not he was given October really then that cold was on them.

5 Tatća, wi ta'kko-ìx itgo'xoe, aqa walô ilx'la-it. Behold, again summer it became, then hunger they died. Thus

6 lga'pelafík te'jëyó'tões qat'o'meqtx. Walô akluwu'qoax. A'ka

7 taXi lga tà'ànàke që'jké'é iñêlex'é. Kë'núwa aqatá'àx that snow stones hard it became. Try sun

8 iñàx'xoa, nìct qaluwu'ntsax. Qà'xíla'nàx'gúa, aqa yàXi it got, not it melted it. One day, then that

9 é' tacq taXi tqu'lé cáxalìx yìxe'pa, qi'oap ìqë'paqtl aqa its door that snow up here; then he saw it that their chief a bird, a ixalìx'qalìx; aqa ifo'tjënelkà yàXi ilàXak'ëkmána iñë'qësps, it opened; then he saw it that their chief a bird, a

10 t'ànki lgi'ynúst tlë'il. Tëitgle'eteem ê'mëqò. Ðëgé'xelukte'd something if carried in red. He hit it with a stick. It fell

11 yàXi ilàg'ynuqst. Ðëgo'Xam ìgà'kikal: “Igà'ëlémam t'ànki that it carried he said to her his wife; "Fetch it something

12 yàXi ñàx'xoa, nìct qaluwu'ntsax. Qà'xíla'nàx'gúa, aqa yàXi it got, not it melted it. One day, then that

13 Ðëgo'Xam ìgà'kikal: “Igà'ëlémam t'ànki that it let fall that bird.” She arose his wife.

14 Ðëgo'Xam ìgà'kikal: “Igà'ëlémam t'ànki that it let fall that bird.” She arose his wife.

15 a'qoqojaleman. Ðëgo'Xam ìgà'kikal: “Igà'ëlémam t'ànki that it let fall that bird.” She arose his wife.

16 Ðëgo'Xam ìgà'kikal: “Igà'ëlémam t'ànki that it let fall that bird.” She arose his wife.

17 Ðëgo'Xam ìgà'kikal: “Igà'ëlémam t'ànki that it let fall that bird.” She arose his wife.
it is freezing only here with us.” Then in the morning he made himself ready. He put on his leggings. They were that long. Then he went there up [the mountains]. He went a long distance and came to a country. That country became visible and there was only a little snow. He went a little farther and came to another country. It was warm there. Then he thought: “Oh, it is freezing weather only with us.” He came down to the river on the other side of Wā’kjanasāsi. There the people were fishing with nets. They hauled the nets ashore and they were full of spring salmon. A person said: “Oh, our net is full of spring salmon.” Then they gave a name to that person. “Oh, that Frost,” they said to him. Then he was ashamed and went inland. He came to the river at Sqe’pōs. There he found ripe strawberries. He took off his leggings and put the strawberries which he picked into them. Then he went home. In the evening he came home and said to his wife: “Oh, it is frost with us only. The Wā’kjanasāsi are catching salmon.” He said to his wife: “Thus they spoke to me.

gitexelbő’t.” Aqa igë’tenktē. Aqa igiX’elXuñtck. Itixe’loxl we have cold.” Then it got day. Then he made himself ready. He put them on.

tia’qakulukus gipë’temax ita’ilqtax. Aqa io’ya ē’wata, ē’wa his leggings that long. Then he went there, there.


upward. Far he went. Far he went, then a country he found it.

ła’xlaw igë’xoax yaXi ēlX. Nā’il’xemax taXi ltga. Io’ya. Visible it became that country. Little that snow. He went, mank kela’īX io’ya. Aqa ite’cogam ē’IX. Iq igë’xaxix. a little far he went. Then he found it a country, warm it was.

Itcep’alit igë’xał. O, igiX’lo’xoax-it, ne’caimatikči. A warm day it was. Oh, he thought, only we behold!

gitexelbő’t. Iq’e’txam kjanaté’tol Wā’kjanasāsi. Aqa we are freezing. He came down at the other side of Wā’kjanasāsi. Then

ō’xuinaeq’igē te’lXam. Iq’oxonkga taXi taunuh’akt, ac pāł. če’wata. Then they fished with nets and people. They hauled ashore that net and full.

taXi tgu’nat. Ile’kum iέ’x’at tgu’nat’lX. “O, pūl, igoxoax that Salmon. He said one person: “Oh, full is

telu’auxa’-itk.” Iqë’yupqEna yaXi igonté’lx: “Qja, ke’ya our net,” He was named that person: “Ah, the one referred to

telbő’t,” igiX’elXam. O, aqa igixemá’sa-it. Ay’pōtega. Io’ya 11 freezing,” was said to him. Oh, then he was ashamed. He went up. He went

LEX’leu ē’wa Sqe’pōs. Kō’pa aqa itco’egam taXi L’amotē down the there sqe’pos. There then he found them those strawberries

Lōkstr. Iq’o’ ite’x Ljà’qakulukus. Aqa ite’wē’kitk telu’p’yo’xlx ripe. Off he did his leggings. Then he put them into what he picked

laXi L’amoxē’ta. Aqa igë’xk’oa. Xa’pιX igiX’k’oj’man. those strawberries. Then he went home. In the evening he came home.

“O,” itco’lXam ayă’kikal. “O, Le’xaimatikči telbő’t.” “Oh,” he said to her “his wife.” “Oh, only we we are freezing.

Tgu’nat qto’wula Wā’kjanasāsi.” Itco’lXam ayă’kikal: “Ewa Salmon they catch the Wā’kjanasāsi.” He said to her “his wife: “Thus much

iqm’o’lXam. Iq’emōqepa. Iqem’o’lXam: “Qja, telbő’t ke’ya’ana.” I was spoken to. I was named. I was spoken to: “Ah, freezing the one referred to.”
They gave me a name. They called me Frost. Their nets were full. I brought those strawberries.” Early the next morning he said to his wife: “Call all the people.” Then that woman called all the people. She took a mat and poured out the strawberries. Her husband said: “It is frost with us only. It is summer. You see those strawberries. The Wa’kjanasisi are catching salmon and are laughing at us. It is frost with us only. Let us buy that boy.” Then they tried again to buy that boy. They gave many dentalia to his father and to his mother. “If you don’t sell your boy, you will be killed.” Then they gave up that boy. He was carried out to the sea and placed on the ice. Then they heard him cry. At midnight he was dead. Rain began to fall and it rained for a long time. The ice and the snow began to melt. It was good weather. It was midsummer right away. Then the people moved. They went to the bay and caught spring salmon. They caught sturgeon and ate. Then they dried the salmon and the sturgeon.

Pal igno’xox taXi tnanitk. taXi lamlo’tle int’lam.” Kawi’X

1 Full “got that net. Those strawberries I brought. Early

2 ign’tenkt’X. Aqa itc’Olxam ayä’kikal: “A’yaq tga’lemam
day came. Then he said to her his wife: “quick! fetch them

3 ka’mauwe tel’Xam.” Aqa itkuga’lemman ka’mauwe tel’Xam wuXi
all people.” Then she fetched them all people that

4 ayä’kikal. Aqa ig’e’gelga tqa’penX. Wax ig’e’tax taXi
woman. Then she took it a mat. Pour out she did them those

5 lamlo’tle. Aqa ig’e’kum yaXi itc’akikal: “O, le’xainatfke
strawberries. Then he said that her husband: “Oh, only we

6 te’ilxelbot’. Aqa tec’ko’IX i’gie’xaxiX. Amceglekct gi
are freezing. Then summer it is. You see these

7 lamlo’tle. Tgu’nat qto’wula Wa’kjanasisi. Qe’xoguña’nmix
strawberries. Salmon they catch much the Wa’kjanasisi. We are laughed at

8 le’xainatfke te’ilxelbot’. Tca’qa wit’ax aIgxiume’lema yaXi
we only are freezing. Come again we will buy that

9 ik’a’skas.” Aqa wit’ax ig’qo’mela yaXi ik’a’skas. Ig’a’pela
boy. Then again he was bought that boy. Many

10 tk’tenux ig’te’löt w’yaq k’a wi’yan. “Ma’nix nit antgiro’ta
dentalia were given his mother and his father. “If not you give him away
to them

11 imta’xan, aqa qumto’té’na.” Aqa ig’e’yot itca’xan. Aqa ig’e’yuk’t
your son, then you will be killed.” Then they gave their son. Then he was carried

12 na’lluX. Ig’kla’etamit ikupa’. Aqa ig’eltc’emlit ig’ger’ex.
scaward. He was placed on ice. Then he was heard he cried.

13 Qe’q’ayak wi’pöl aqa io’maqt. A’qa itc’qo’lit, itc’qo’lit’4;
middle night then he died. Then it melted that ice. Then it melted

14 e’yata’q’X itc’qo’lit’4. A’qa io’sa yaXi ikupa’. Aqa itc’o’sa
long it rained. Then it melted that ice. Then it melted

15 taXi tla’ga. Etg’o’lx ig’e’xox. Iqotec, nöe qe’qayak itc’uq’ya’m.
that snow. Fair weather it became; behold, at once middle it became summer.

16 A’qa igugw’ayu ta’itéi tel’Xam. Itge’ya c’maluXa tactnát
Then they moved those people. They went to the bay, salmon

17 tktup’c’alx; na’qon ig’o’dqy’alx. Aqa igolxulte’lemtuk
they caught; sturgeon they caught. Then

18 tél’Xam. A, aqa ig’e’Xuk’ce’m; itc’o’kem tactnát: ig’c’o’kem
the people. Ah, then they dried fish; they dried them the salmon; they dried them

19 na’qon. the sturgeon.
The Gila'unalX Maiden who was Carried Away by the Thunderbird (told 1894)

The Gila'unalX used to go inland to hunt elks. In the fall of the year they used to go to Saddle mountain. When elks were seen on the prairie of Saddle mountain, they were all killed. There is a narrow trail leading upward. A man who had a strong supernatural helper was placed near the trail. No menstruating woman was allowed to go on that trail. It was forbidden. There on that prairie they gathered onion roots and rush roots. When elks were driven along that small trail, then that person took only a stick. He moved it as though he were going to hit the elk, and it jumped down the precipice at once. Sometimes sixty were killed in this way. When there were few people, then thirty were killed when they were driven down. They were thrown down upon those rocks and their bones were broken. There

Qatgé'ptekax Gila’unalX imo’lekurumaq qaṭikelo’ix. Kópu’ a’qa
They went inland to the Gila’unalX, elk they hunted. There then

li’talix nixo’xomaq Suwałala’xóstpa. Mā’ux aqiusgá’mx
August it became Saddle mountain on. When they are found

imo’lekurumax ya’Xi temqê’emaxpa Suwałala’xóst kop’át li’pela
elk that prairie on Saddle mountain just as many

kop’át aqio’té’ix. I’k’u’a’its ya’Xi è’Xatk ya’Xi
as they are killed. small that read that

iqaqowé’ix’té’ix. Qia’ix wuk; îla’yulemax, te’xu. kóp’á
where they go up on. He stands that read on. Not she goes a menstruating that

qaqo’txutx ya’Xi è’Xatkpa. Nêzèt qaló’tíx li’laxít ya’Xi
he stands that read on. Not she goes a menstruating that

e’Xatkpa. Tq’â’k’i làu. Kópu’ ta’Xi temqê’emä ca’xalif, kópu’a
read on. It is forbidden. Then that prairie on top, there

aqtíp’u’a’ix taq’qê’elma k’í’i teq’po’erp. Mâ’ux aqiuXuwa’ix
they are gathered roots (sp.?) and rush roots (?). When they are driven

imo’lekurumaq ya’Xi ip’k’ua’its è’Xatkpa, a’qa i’a’emä è’mpo
elk that small read on, then only a stick

qagigélga’ix la’Xi lgoal’ix. Qagigéntekjoi’mitx ya’Xi è’mpo
he holds it that person. He stretches it out that stick

ya’Xi imo’lak. Nau’i qatsupena’ix è’wa gégwali’ix. È’xtemakix
that elk. At once it jumps thus down. Sometimes

texemli’t aqitó’ix; mā’ux anó’lik’atike tê’Ixam, a’qa loñlal
sixty they are killed; when few only people, then thirty

aqító’ix. AqiuXuwa’ix géguali’ix. AqiuqutXunim’utco’ix
they are killed. They are driven down to. They are thrown down

ta’Xi teq’napa. Aq qan’á’qa ilé’Xuwa’ix, aq a nuXuál’ix’itx
those stones on. And only they are driven, then they are broken
is a trail which the people went down. Then those elks were dried down below.

Now there was a girl who was just mature. That year the Gila'umalX went inland to hunt elks. The elks were driven down and forty were killed. Then that person turned aside, and the elks passed going up. The people went down to where the elks were and dried them. That girl was told not to go along to the prairie, where the roots were being gathered. It was forbidden. No girl who had just reached maturity went there. There are two caves in the rock, which are the town of the Thunderbird. There are bones of all kinds of animals. There are bones of whales, of sea-lions, and of all kinds of sea animals. Indeed, the women came to gather roots. That girl did not accompany them. The Gila'umalX stayed there a long time. One day a woman said to the girl: "We are going to dig roots. I went
up there, although I was menstruating, and nothing happened to me. Perhaps they deceive you only." Then the girl said: "Next time I will go along when you go."

Then they went again and the girl went along. They gathered roots. The women went and gathered roots. When the women went digging roots, the girl had her head covered with long dentalia. Dentalia were tied to her body. Now they lost her. One woman said: "Where is that girl who accompanied us?" They searched for the girl. "Maybe she went to the town of the Thunderbird." A mist covered the prairie. They went to search for the girl near the rocks. They found her near the rocks. All kinds of sea birds were flying around the rocks. At a little distance the noise of the flying birds was heard. They saw that girl and told her: "Come! we will go home." But she did not look. They tried to take her hands and

Nəcət  qə qanxə'xoaq. I'xuan qanə'qa la'xə'xal  qə'xunxət." I'ga'k'ım
Not any way I was. Perhaps to no purpose deceived you are done." She said
wu'xi  aq̱e'la'wułx: "Wit'ax aq̱e'la'wułx, a'qa anxeł'to'ma.
that girl menstruating for the first time;
A'qa  witu'ax itgi'ya. A'qa igaxe'ltəm wu'xi aha'tjau.
Then again they went. Then she went in that maiden, roots.
Tke'qeqməma ito'guiga. A'qa itgi'ya ta-tece te'nemecə, a'qa
Roots (sp.) they took them. Then they went those women, then
ittupje'yałx tke'qeqməma. Kə  oxiq̱eqwula ta-tece te'nemecə.
they gathered roots (sp.)? When they gathered those women, roots
ka'nauwe  təgaktəma wu'xi aha'tjau  Ig̱a'q̱aqctaq, ka'nauwe ilin'ë't
all her ornaments that maiden her head, all they put on her hair
iq̱awiḵeq̱elə. E'tcam  ka'nauwe kən'kəjan tə'ləxt  tkə'max. A'qa
long dentalia. Her body all tied were to it ornaments. Their
i'xenaxitəck wu'xi aha'tjau. Le'k'ım le'xət  tqeqel'uk;
then lost her that maiden. She said one woman;
"Qə'xpa  gilxə'cetwal tən aha'tjau?" A'qa igə'xunax, wu'xi
"Where our companion that maiden?" Then they searched for her
ahə'tjau. "I'xuan igə'ya yə'xi ikənuwakə'oma lə'iləxampa."
maiden. "Perhaps she went that Thunderbird his town to.
A'qa i'g̱aquxa'qaqo-ix ta'xi temq̱a'eməxu'pa. A'qa ilgə'ma'xtan
Then it became foggy that prairie on. Then they went to search for her
wu'xi  aha'tjau ta'xi tən'əkəpə. Qə'p̱i'xə  ta'xi tiq'ənake, a'qa
that maiden those rocks at. Near those rocks, then
i'g̱eqam  o'x̱gəpa. Tix'e'la'kət yə'xi iqə'neke kanuwe'
she was where she They flew those rocks all
ma'lənIX  qa tpeeq'ep'eqcə. I'xuan qə'xpa kələxI'x, iqawic'temelit
seaward where those birds. Perhaps where far, it was heard
ə'taxulam: temm wu'xi ə'taxulam. A'qa iktə'qumit wu'xi
their noise; their noise. Then they saw her that
aq̱eqe'la'wułx. Ig̱ol'xam: "Me'tə alX, jox'ə'tiya." Nəcət igə'k'iket,
girl menstruating she was told: "Come, we will go house." Not she looked.
for the first time.
Kə'nənuwa  iq̱ə'guiga tə'gaxə. Kə'nənuwa  iq̱ə'k'ı, nəcə
Try they were taken her arms. Try she was pulled, not
to pull her, but she did not move. Her face was changed. Then her companions gave it up and left her. They told their companions: "Oh, that girl became crazy. She became a monster. We are all weak of fright." Then one old woman said: "Why did you take that girl along? It is forbidden. No girl who is just mature goes there."

Then the people cried. The next morning they went to look for her, but they did not find her. Feathers of sea birds were lying there, that high. When it becomes foggy, she is heard singing shaman’s songs in the rocks. Thus she did: When they came to the place where she was, she sang shaman’s songs. Then the people gave up the search and went home. The chief of the Giła'umalX said: "Let us go home," and the Giła'umalX went home. Therefore it is forbidden to take girls who are just mature up Saddle mountain, because that girl was taken away.

The Thunderbird took her.
The Man who was Transformed into a Snake (told 1894)

The people moved. Now a man and his wife were left behind. He was a canoe builder. He used to build canoes all the year round. Then his wife gathered fern roots. Now his wife went to dig roots, but they were all bad. They stayed there a long time. Then she went digging again. Now she found many good fern roots. She took them and went home. She reached home. In the evening her husband came home. Then she said to him: "I found good fern roots." She roasted them and gave them to her husband to eat. Her husband said: "These fern roots are good. Gather many; we will take them along when we move. We will move after I have finished my canoe. Gather roots every day." He rose early and went to work on his canoe. His wife rose and went to gather roots. She gathered fern roots—some small ones and some large ones. She

Nukumal'yuux ta-itei têlxam. Kôpa' aqegicq'kílxan ayà'kikal. They moved, those people. There they were two left, his wife.

Ya'Xi êXa't ikgam'lx akê'ni'm iâ'xotekjëna. Ka'numwe lka'etax that one person canoes he knew how to build them.

Nígê'qteqa-ix. A'qa akji'cana aqogii'k'x-ix wu'Xi ayà'kikal. He made canoes. Then fern roots she gathered them that his wife.

Êwà' kë'nuxwa lë'klek agi'xoaqix. A'ëna itca'meIa wu'Xi Éwà' kë'nuxwa le'klek agi'xoaqix. A'ëna itca'meIa wu'Xi 4

There try dig she always did. Only their business those fern roots.

A'qa akji'cana. Iö'qti'x qaeqë'lxix kôpa'. A'qa wi nó'tIx, aqa wi Long they two stayed there. Then again she went, then again fern roots.

Le'klek agi'xoaqix. A'qa aguqgë'lxix atqó'kti wu'Xi akji'cana. They tried to dig she always did. Then she found them good those fern roots.

Lgë'pela agupjia'lxax, a'qa mxiti'x. Naxkjó'xam tê'etatq. Many gathered them, then they went home. She came home their two selves' house.

Tsò'yustix mëkx'ot'xam man ya'Xi itca'kikal. IgioLx'ax'mx a'qa: Al dark he came home that her husband. She said to him then:

"In'ogegam akji'cana, atqó'kti akji'cana." A'qa aguqgë'lxix wu'Xi "I found them fern roots. Good fern roots." Then she roasted them good fern roots. She gave him to eat his wife.

A'qa akji'cana. Agi'xoaqix itca'kikal. Nígë'lxix itca'kikal: "O, fern roots. She gave him to eat her husband. He said her husband: "Oh, good those fern roots. Many gather them later on. We shall carry them.

Ma'nx atxkí'l'yuwa. Ma'nx anligel'íqa ya'Xi itca'Xamim, Ma'nx atxkí'l'yuwa. Ka'numwe lka'etax anogopi'ltax gi akji'cana. 12

When we shall move. When I finish it that my canoe, a'qa atxkí'l'yuwa. Ka'numwe lka'etax anogopi'ltax gi akji'cana, a'qa atxkí'l'yuwa. Ka'numwe lka'etax anogopi'ltax gi akji'cana. 13

Then we will move. All days gather them those fern roots.

Kaw'l'x igixá'l'atex. Igigë'qekam, ike'ni'm itci'oxam. Iga'xá'l'atex Early he arose. He went to work, the canoe he made it. She arose ayà'kikal. Igò'yà, igaqe'loya akji'cana. Igupjì'yaltx akji'cana. 15

His wife. She went, she went to fern roots. She gathered them fern roots.

B. A. E., Bull. 26—01—15
gathered two bundles, then she went home. Then she made a roasting frame and dried the fern roots. In the evening her husband came home. Then she roasted the roots and gave them to him to eat. Her husband said: "Oh, those fern roots are good. Gather many of them. We shall give them to the people when we move." Then she gathered fern roots every day, and one side of the house was full of them. They were tied in bundles, and the roasting frames were full of them. Then she gathered large fern roots. She dug large ones out of the ground. In the evening her husband came home. She told him: "Ah, I gathered large fern roots." He said to her: "Go again to-morrow. Soon I shall have finished that canoe. Maybe that I shall have finished that canoe at which I am working in four days' time." Then she rose early and went to work on the canoe. The woman went afterward to gather fern roots. Now the house was full

---

1. la'newatiX kse'mmex wu'Xi akje'cana. A'qa qawa itca'qa'lax.
2. Ma'ketiX kjau nakex' ignip;eyax wu'Xi aqage'lek. A'qa
3. iqa'kje'cana. A'qa stse'iqal ige'eyux. Kopa' igaxa'amit wu'Xi
4. she went home. Then a roasting frame she made it. There she dried them those
5. agi'kje'cana. Tsok'xu'kiX igiXkjoa'mam itca'kikala. A'qa wi
6. she rosted those fern roots. She gave him to eat her husband. He said to her
7. itca'kikala: "Oi, ato'kki akje'cana. Igip'ela amopi'a'txa
8. her husband: "Oh, good fern roots. Many gather them
9. gi akje'cana. A'laq atxgawiqoe'nniha te'lXam, ma'nix
10. these fern roots. Later on we two will give them to eat the people, when
11. atxkra'yuwama." A'qa ka'nauvle ikai'etax igopol'yalx wu'Xi
12. we arrive after moving." Then all days they gathered them those
13. akje'cana. Pal igoxoux ewa te'nat te'teqat. Kjau, kjau, kjau,
14. Fern roots. Full became there one side their house. Test, tied, tied,
15. kjau nakex' wu'Xi akje'cana. Pal eti'X stse'iqalpa. A4, a'qa
16. Fern roots were those fern roots. Full that roasting frame on. Ah, then
17. itca'qa-ltax igi'egam wu'Xi akje'cana. Ia'qa-ilX apa le'ek
18. Large she found them those fern roots. Large then dig
19. igiyux yaxi elX. Igaxkjoa'mam. Xa'piX igiXkjoa'mam
20. she did it that ground. She came home. In the evening he came home
21. itca'kikala. Igaaxa-ilgun'itek itca'kikala: "A, a'qa itca'qa-itax
22. her husband. She told him her husband: "Ah, now large
23. igi'eyux yaxi elXam. IgaXkjoa'mam. Xa'piX igiXkjoa'mam
24. she did it that ground. She came home. In the evening he came home
25. itca'kikala. Igaaxa-ilgun'itek itca'kikala: "A, a'qa itca'qa-itax
26. her husband. She told him her husband: "Ah, now large
27. igi'eyux yaxi elXam. IgaXkjoa'mam. Xa'piX igiXkjoa'mam
28. she did it that ground. She came home. In the evening he came home

---

1. a'qa aniligo'laqa ya'Xi ik'elim. Tixan lakt le'keta
2. a little while then I shall finish it that canoe. Perhaps four days
3. nol'katix a'qa aniligo'laqa ya'Xi ik'elim. IgaXkjoa'mam. Xa'piX igiXkjoa'mam
4. a little while then I shall finish it that what I am working at the canoe." Early he arose
5. ya'Xi ol'Iko, igi'yoa aqage'lek
6. that man, he went to work. Afterward she went the woman
7. akje'cana igage'loe, a'qa pati ta'Xi te'teqal wu'Xi akje'cana
8. fern roots she went to gather them, then full that their two those fern roots.
of them. She came home in the evening, and her husband came home when it was dark. She said to her husband: "Oh, the fern roots are large." He said to her: "Go tomorrow and gather many." The man went early; the woman went afterward. She gathered fern roots. Now she found a large root. She took that one. It was that large [putting thumbs and forefingers of the two hands together], and, behold, it had branches under ground. She worked at it. Then she cut it and thought: "I will show this to my husband. I will take it home. Maybe I am working at something supernatural. It is too large for a fern root." Then she went home. She carried this large fern root. She was going to show it to her husband. Now she came home and dried her fern roots. She placed that large one at the side of the house. In the evening her husband came home and said to her: "We will move the day after to-morrow. My canoe is nearly finished." She said: "I am frightened; I found an old fern root. I brought it to show it to you. Maybe it is something supernatural and

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<tr>
<th>Line</th>
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<tbody>
<tr>
<td>1</td>
<td>IgàXkojì'amam tsó'wustîX. IgiXkojì'amam iteà'kikal X'a'piX. She came home at dark. &quot;He came home her husband in the evening.&quot;</td>
</tr>
<tr>
<td>2</td>
<td>Ígò'1Xam iteà'kikal: &quot;Ô, a'qa iteà'qa-itax gi akjì'ça'na.&quot; She said to him her husband: &quot;Oh, how large these fern roots.&quot;</td>
</tr>
<tr>
<td>3</td>
<td>Íteò'1Xam: &quot;O'ła wi amô'ya. Ígà'pela amu'pî'în lxa.&quot; Kaxî1X He said to her: &quot;To-morrow again go. Many gather them.&quot; Early</td>
</tr>
<tr>
<td>4</td>
<td>iô'ya iteà'kikal. Kê'quntuqîX aÌa'xtax iô'ya aqagê'akukan. He went last she went the woman.</td>
</tr>
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<td>5</td>
<td>Ígupjì'yałx wu'Xi akjì'ça'na. Ï, iteà'qa-itax wu'Xi akjì'ça'na. She gathered these fern roots. Oh, large those fern roots.</td>
</tr>
<tr>
<td>6</td>
<td>A'qa ikogê'cègan cta'Xi cte'X. A'wi cta'qa-ìt. Qòet. a'Xkà Then she found it that one. That large. Behold, that</td>
</tr>
<tr>
<td>7</td>
<td>cte'Xtuke cta'Xi giçtà'qa-it. ekjì'ça'na wu'Xi giwà'Xi wu'Xi its branching that large fern root that she worked those fern roots.</td>
</tr>
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<td>8</td>
<td>akjì'ça'na. A'qa lqup igê'còx cta'Xi giçtà'qa-ìl. ekjì'ça'na. &quot;I came home. Then she did it that large fern root.</td>
</tr>
<tr>
<td>9</td>
<td>Ígaxlo'Xoa-at: &quot;Iteà'kikal anèxènemënà'ya. Anèco'k'ìta. XàuX She thought: &quot;My husband I shall show it to him. I shall carry it, perhaps</td>
</tr>
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<td>10</td>
<td>Íqexë'laun ta'yax ànèxènemënà'ya. Íqexë'laun ta'yax akjì'ça'na. A'qa a monster that I worked at too large those fern roots. Then.</td>
</tr>
<tr>
<td>11</td>
<td>Ígà'Xkojìa. Ígè'cuki cta'Xi giçtà'qa-ìl. akjì'ça'na. Íteà'kikal. She carried it that large fern root. She was going to show it.</td>
</tr>
<tr>
<td>12</td>
<td>Íteà'kikal. IgaXkojì'amam. IgaXèamit akjì'ça'na. XèleuX she came home. She came home. She dried them her fern roots. At side of the house.</td>
</tr>
<tr>
<td>13</td>
<td>Íkexë'ma cta'Xi giçtà'qa-ìl. akjì'ça'na. Xà'piX igíXkojì'amam she threw it that large fern root. In the evening she came home.</td>
</tr>
<tr>
<td>14</td>
<td>Íteà'kikal. Íteò'1Xam: &quot;Iawë'k a'qa atxkà'yuwa. A'qà. He said to her: The day after then we shall move. Then.</td>
</tr>
<tr>
<td>15</td>
<td>jìqì'ap antigô'1qa ya'Xi ika'ni'm.&quot; &quot;Iqanóqò'q'xànémałx.&quot; I finished it. I am scared.</td>
</tr>
</tbody>
</table>
not at all a fern root. I never saw any of that size." Then her husband said to her: "You went to gather roots and are afraid of a fern root. How can that food be anything supernatural? Quick! roast it. I will eat it." Then she showed him that fern root and roasted it for her husband. When it was done, it was swollen. Then her husband ate it. He said to her: "Come, I will give you to eat. That fern root is good." But she replied: "No, eat it alone, I am afraid." He laughed at his wife and said: "You are afraid of food. You eat those small fern roots. When you eat those small fern roots, you are not at all afraid of them." Then night came. They lay down to sleep. They slept feet to feet. When it was nearly daylight the woman awoke. Then the house was warm. The woman felt hot. Now there was a noise of something hissing in the house. She tried to push her husband with her feet, but she did not find him at her feet. Then she lighted the fire. It began to burn. Behold, the house was full of snakes, and part of them were knotted together and rolled about. Part

1 Níct qántsi'x qančqulke'l'x čkje'cana kope't íctá'qa-il." Itcól'lxam
   Never I saw it a fern root as large." He said to her
2 ayá'kikál: "I'n̂i'kX qam'xulke'wulalémh, kiyac mxá'cxóx
   "his wife: "Else you gather roots, afraid you are
3 čkje'cana. Qante'l'x laŋ po' iqche'la'yu ya'Xi ilxelém. Ayáq
   a fern root. When maybe if a monster that food. Quick
4 čckjul, achxelémóx'xuna." A'qa 'ikeixe'xenúta'Xi čkje'cana.
   roast it, I will eat it." Then she showed it to that fern root.
5 A'qa 'ikecé'kjul, ļkeč'łox itcól'kikal čta'Xi čkje'sana. Ito'L'kst, a'qa
   Then she roasted it, she did it her husband that fern root. It was done, then
6 itcól'wulX čta'Xi čkje'cana. A'qa icixelémux ya'Xi itcól'kikal.
   it swelled that fern root. Then he ate it that her husband,
7 ltcól'lxam ayá'kikál: "Te'yuoxa yameloósmá. Ó, etcói'kúti gi
   He said to her his wife: "Well I will give you to eat. Oh, good this
8 čkje'cana." Igío'l'xam: "Má'ema cemuxelémux. Kiyac
   fern root." She said to him: "You only eat. Afraid
9 mxá'cxóx." Itcuqullakmete'k wu'Xi ayá'kikál, ltcól'lxam: "Kiyac
   eat. He laughed at her that his wife, he said to her: "Afraid
10 mxel'xox itxelém. Ká wu'Xi kse'max akje'cana amxel'x
   you are of it food, and those small fern roots you eat.
11 Nícte' kiyac mxá'xóx." À'2qa igó'ponem. Tcká'yuXuíit.
   Not at all afraid you are of them." Then it grew dark. They too lay down.
12 Cqje'xemó'qto'xix'it. Qo'á'p čk'telil, a'qa igáXe'qo'ítqx wu'Xi
   They lay feet to feet. Near morning star, then she awoke that
13 aqexe'lak. A'qa l'o'q ta'Xi tec'taq, ot'qa-ixi't wxi aqexe'lak.
   woman. Then warm that their two she felt warm that woman.
14 Tec'ec táník ixe'lát ta'Xi tec'taqjpa. Ké'nuwa igíge'ltq
   Missing something moved that their two selves' Try she kicked
15 tecól'kikal. Ká níct igí'cgam te'gapepe. Wax igó'xoa acat'ló'l.
   her husband. Nothing not she found him her feet at. Light she did it their two
16 Wáx igá'xóx wu'Xi a'tó'l. Øl, lqóct, tecál'iske pa'l ta'Xi
   Light she did it that fire. Oh, behold, makes fell that
17 their two When tied they were they rolled; pert them not

selves' house.
were not knotted together. Then she lighted a torch and saw a large snake which had just reached the door. Its face was the size of the moon. When it became daylight the large snake went out and all the small ones followed. Then the woman followed the large snake. It went into the woods to the place where she had dug fern roots. Then the large snake went into the ground and all the small snakes went in also. The woman went down to the water, and she cried going. Her husband had become a snake.

Therefore the Klatsop do not gather large fern roots. They gather only small ones. When a large one is found, they do not take it.

Then the woman went to her relatives. She told them: “My husband became a snake. He ate a large fern root. If you do not believe me, go with me. I will show you the place where he went into the ground.” The people said: “Let us go and see.” On the following day the people went, following the woman. She showed them where

k'at'm'xu. Wax in'ca'xu laqax'c'gan. A'qa ic'qepu io'yamt.

Then the door at 1

io'yamt. Light that she did it a torch. That the door at 2

a'qa ite'yau. LXu'Xa la ke'men'ke c'qi'xost

that large snake. Perhaps like the moon its face.

ic'aqa-itax. Nkto'ktxi'X, a'qa iup'ax ya'Xi gia'qa-il ite'yau.

large. Day came, then it went out that large snake. 3

A'qa ke'qamtiq'X qatgiwa'x ta'Xi ke'max tc'ja'ukc. A'qa

she followed that large snake that woman. There 4

qevo'x laxe'eu ya'Xi g'olapa akje'cana. Kopa' qevo'x ya'Xi

it went inland that where she worked at fern roots. There it went that 5

gia'qa-il ite'yau. Nilo'pqax'X elX, qatil'op'qax'X ku'nauwe

large snake. It entered where they entered all the ground, 6

ta'Xi ke'max tc'ja'ukc. A'qa no'ilxax wu'Xi aqage'laq. O'quilt

those small snakes. Then she went down to the water where 7

no'ilxax. Ite'yau u'xooxoax ic'ta'kikal.

she went down to the water. A snake he became her husband. 8

Tie'txo tiic'gica'laq ci'ke'cana aqcup'ia'lxax Tie'kje'kaxa.

Therefore not a large fern root is gathered Klatsop. 9

A'cena ke'max akje'cana aqocup'ia'lxax. Man'x g'ic'aq'i-la

only small fern roots are gathered. When a large one 10

aqcup'ia'lxax, a'qa na'tq aqcup'ia'lxax ci'ke'cana.

It is found, then not it is gathered a fern root. 11

A'qa no'ilx wu'Xi aqage'laq tga'cuXutkepa. Naxk'te'tegoax

Then the woman woman her relatives to. She told them: 12

“ite'yau ice'xox ic'ta'kikal. Cjek'cana icxe'le'mux, ic'aqa-il

“A snake he became my husband. A fern root he ate it, a large 13

cjek'cana. Man'x anmegemge'qanemma, a'qa alxo'ya. Ayame xenemen'ya

fern root. When you believe me, then we will go. I shall show you 14

qa'xpa ya'Xi elX ice'lop'iX." “Alxgikotama," iguogak'k'am

where that ground he entered it. “We will go and see," they said 15

tel'Xam. Ige'tukti'X. A'qa ite'yau ta-tei tel'Xam ka wu'Xi

the people. Day came. Then they showed these people and that 16

17
her husband had crawled into the ground. They looked at the ground. There was a hole there. Then the people went home and burned the house.

1. aqaqë'la, A'qa igiuxo' nema qa'xpa ya'Xi itca'kikal ya'Xi elX
   woman. Then she showed them where her husband entered that ground

2. iælopqiX, iæqelkeliX ya'Xi elX lxaap' igë'xoX. A'qa
   the entered it, it was seen that ground hole it was. Then

3. A'qa itca'kikal ya'Xi elX lxaap' igë'xoX. A'qa
   A'qa entered it, it was seen that ground hole it was. Then

Then she showed them where her husband that ground

They went home those people. They burned it their two selves' house.
How the Klatsop were killed by Lightining (told 1894)

A long time ago the Klatsop were burned. Many women went picking huckleberries, and camped for several days. Then one slave girl laughed when she heard a clap of thunder far away. That slave girl laughed at it. The Thunderbird thundered twice. Then that slave girl imitated the thunder. A stroke of lightning came and burned the whole camp. All were dead; only one youth remained alive. He had gone digging when his companions were burned. All were burned and died. Only that one youth remained alive.

After some time the Klatsop were burned again. They went digging parsnip roots. Early in the morning they rose. First they ate. Then the Thunderbird thundered. Two girls had gone already to dig roots near the creek. Then the women laughed at the thunder. They laughed "hahaha!" Again the Thunderbird thundered and the women
laughed again "hahaha!" They laughed heartily. Then one of the two girls who had gone digging said: "It is forbidden. My mother told me that it is forbidden to laugh at the Thunderbird. He will burn the people." Indeed, a stroke of lightning came and almost burned those girls. The Thunderbird thundered so that the ground shook. Then she said to her relative: "Let us go into the water." They stayed in the water, their heads only emerging. The Thunderbird thundered, and the women became silent. They stayed in the water until the Thunderbird became quiet. They went to the fire and there lay their relatives, all dead. They said: "Behold! our relatives are dead." They went home to their town and told the people: "Our companions have been burned; they are all dead. They laughed at the Thunderbird." Thus they said, telling the people. An old person said: "Oh, it is forbidden to laugh at the Thunderbird. Long ago people who had gone to pick huckleberries, and who were camping..."
out, were burned.” Then the girl’s mother said to her: “I always
told you that people were burned long ago.” And the girls spoke:
“If we had not gone into the water we should not be alive now.”
Then they went to see the dead ones. They were carried away in two
large canoes. All the corpses were put into the canoes and were
 carried into the town.

Not long ago a band of elks were burned in Klatsop. A woman went
to dig roots. She went a long distance to the prairie. Then she
saw something red. She went to look at it, and approached. She
thought: “Perhaps these elks are asleep.” She thought: “I will tell
the hunters to shoot them.” Then again she hesitated. She thought:
“I will not tell them.” She crept toward them secretly. She was
quite near, but the elks did not rise. They did not rise at all. She
threw her digging stick. There was one elk quite near the woman,
but it did not move. She threw her digging stick again against its
belly, but it did not move. Then the woman thought: "Perhaps the elk’s are dead." She arrived and struck the head of the elk. It did not move. She looked to see where it was hit, but it was not hit anywhere. She looked at all those elk’s. They were all dead. They were burned. Then the woman went home to tell the people. She came to the town and said to her husband: "I am afraid. I found a whole band of dead elk’s. They are lying dead on that prairie. Their hair is burned." Then her husband ran to another house and said: "My wife found dead elk’s. Their hair is burned." Then one person said: "Oh, last night the Thunderbird thundered. You all heard it; the ground shook. Maybe it burned those elk’s. The Thunderbird has done it." Then the people went. They skinned the elk’s, and cut only the fat ones; they did not cut the lean ones. The people dried

---

1. ya’Xi eXt q’oa’piX la’Xkap ta’Xi laqge’lak. Wit’aax qatgigelga’x that one near her at that woman. Again she looked it
2. ya’Xi c’iaqta. Wit’aax qatgigelce’mx la’wanpa. Nite’t that diggin’ slick. Again she threw at it. It belly at. Not
3. nixE’kal’agexn. QaLXlo’xoa’itx ta’Xi laqge’lak: “I’Xuan is’e’ta-it
4. it moved. She thought that woman: "Perhaps they are dead
5. gi im’o’lekumax. A’Ligo’qoxamx ta’Xi laqge’lak qalginuqxe’lxemn these elk’s. she reached them that woman she struck it
6. la’qaga’cata pa ya’Xi im’o’lak. Nite’ niXa’kal’agexn. QaLgiuq; man’nakemn
7. its head on that elk. Not it moved. She looked at them
8. qa’ixa in’maq. Ki’a niet’ iXma. Ka’nauwe’ giLqukiquma’nakemn
9. where shot. Nothing not shot. All she looked at them
10. ya’Xi imo’lekumax. Ka’nauwe is’E’la-it. ka’nauwe’ i’qo’ ixE’le’lt.
11. those elk’s. All they were all their it was dead. hair burned.
12. QaLXk’ua’x ta’Xi laqge’lak, qaLxk’le’teganum. Qa’ilo’yam’
13. she went home woman, she went to tell. She arrived
14. her town at. She told him her husband that woman:
15. “Qe’nuq’xe’na’mnax. Inio’cgam imo’lekumax is’E’la-it. Ed’e’t
16. “I am scared. I found them elk’s they are dead. One
17. i’a’Tamala kannuwe’ is’E’la-it ta’Xi tempa’enama. Ix’e’lt
18. didn’t hit. They are dead that people shine. It is burned
19. te’yage’o. Nixo’xgumx ike’kikal te’xt tum’ipa: “Igi’o’gum
20. their hair.” He ran her husband one house to: “She found them
21. imo’lekumax age’kikal; is’E’la-it. Ka’nauwe’ i’qo’ ixE’le’lt.
22. those elk’s. They are dead. All their hair it is burned.”
23. QaLgiuq’nx li’e’xt lgoal’E’lx: “Xa’piX ige’exele’to ikenuwa’xem’.
24. He said one person: “In the evening
25. Meg’ilq’nea’lkemtek ka’nauwe me’e’canka. Igixh’ila’memat gi e’lx, you heard it all you. It shook this ground
26. LXnix ige’Xenxi’mx ya’Xi imo’lekumax. Ikenuwakem’xem’ a’k’na
27. perhaps they are burned those elk’s. The Thunderbird thus
28. it’c’iyux. A’qa it’g’ya ta’-iti te’lxan. Iq’uyuxc ya’Xi imo’lekumax
29. they men. They those people. They were those elk’s
30. he’did. Then they those people. They were those elk’s
31. li’mena ya’Xi igayap’Xelen iq’uyuxc. Inje’lyuxc naet’ iq’uyuxc
32. only those those having fat they were. The lean ones not they were
33. Kopa’ a’qa igex’xen’mit ta’-iti te’lxan. Tsi’iqut’k bi’g’tok kopa’.
34. Those men and men they dried them those people. Drying frames they were there, made
them and made drying frames. Then the elks were dried. When all the meat was dried, the people went home.

Therefore the Klatsop are afraid of the Thunderbird.

Kōpa' iqìXe'amit ya'Xi imo'lekumax. Kanuwe' igìXe'eq, teXu a
Then they were those elks. All they were dry. then

igò'Xoa'qoa ta-itci te'tXam.
they went home those people.

Ta'ntxo k'wac tākjēlak ikenuwake'o'max.
Therefore afraid the Klatsop the Thunderbird.

KOPA} KATHLAMET TEXTS 235
War Against the Klatsop (Told 1894)

The Tsinuwa’nxa-ike [a tribe speaking a Shahaptian dialect] came down to fight the Klatsop. There were many people. They came down to Ni’k’jewanq’X. [That is the middle town of the Klatsop.] They were seen at Skippanon. Then a youth said: “Oh, people are coming. They are going to make war against us. Go and tell at Ni’k’jewanq’X.” Thus spoke one person. They went to tell the people: “You are staying here quietly. People are coming to make war against us.” And all the people ran away inland to Li’ama tantalcte [a large town on a lake]. That town had five blocks. It was a town of the Klatsop. The Klatsop were there. They did not sleep until it became daylight again. They held their arrows in readiness. The Tsinuwa’nxa-ike went down to the beach at Ni’k’jewanq’X. They came to the town in the evening. Early in the morning they made an attack upon the town. But there were no people. They found

1 A’qa itgut’et Tsinuwa’nxa-ike. Igugoatk’e’saqoqamam Ti’k’jélahkiX.
   Now they came the Klikitat. They came to make war the Klatsop.

2 Lgà’p’lhat’ike ta-itei têlXam. A’qa itg’lxam Ni’k’jéwanq’Xpa
   Many those people. They came down Ni’k’jewanq’X to the water

3 I’xaleuX ya’Xi eX. Iqo’quik’el Sqepan’wunX: “A, têlXam
   its name that country. They were seen Skippanon: “Ah, people
   Iqo’quik’el,” le’k’t leXa’t taj’U’lp’X. “Saq’ qe’lxe’txam.” “A’yaq
   are coming,” he said one youth. “War! They come to make “quick”
   upon us.”

5 mek’te’tegam Ni’k’jéwanq’X.” ile’k’t leXa’t lgo’e’lIX.
   tell them Ni’k’jewanq’X,” he said one person.

6 Ixanik’tê’te’tekoam ta-itei têlXam Ni’k’jéwanq’Xpa: “P’a’la
   They went to tell them those people Ni’k’jewanq’X at: “Quietly
   anucëli’et’X, tga’tet têlXam. Sq’q qe’lXê’tX.” Iqt’iri’Xit
   you stay, they are people. War! Was made upon us.” They ran
   away

8 ka’nauvé ta-itei têlXam. Iqt’ira’Ixe’leuX Li’ama nalantctépa.
   all those people. They went inland Li’ama nalantcté to.

9 Kopa’ qui’neena tIxe’mo’it ya’Xi e’lXam Li’ama nalantctépa, Li’k’jélah
   There five blocks that town Li’ama nalantcté at the Klatsop

10 li’lXam. Kopa’ ig’oxox ta-itei têlXam li’k’jélah. Nácet
     their town. There were those people the Klatsop. Not

11 nuguq’e’wítXix ac wax nikto’ktxì’X. Iqt’ogunig’át tgu’qana’teX
     they slept and the next day came. They held them their arrows

13 Ite’k’jénuñikluwá ya’Xi e’lXam. Ts’oyust’X. Kar’Ix ig’e’xoxiX.
     They crept up secretly to that town. It was dark. Early it became,

14 saq itg’yuux ya’Xi e’lXam. Kj’a’ya têlXam, t’ema tgl’ámáx.
     war they made that town. None the people, only houses.

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only the houses. They entered and said: “Where may those people have gone to?” Now there was something round and as long as a finger lying near the fire. Then one Clackama spoke (part of them were Clackama): “These are the excrements of these people. They defecate near the fireplace.” It is said that the Klatsop defecate near the fireplace. One of the men took it up and said: “You lie. Those are not excrements; it is something else.” [It was the refuse of a root which they chew and spit out.] The people went down to the sea and one of them went to the water. He saw an abalone in the water and took it. He put it under his blanket near his stomach. Then it bit him with both its claws and made a large hole in his stomach. He fell down and died. The people said: “Let us go inland. Perhaps there are monsters in the water.” Behold, a crab had bitten that person and he thought it was an abalone.

The people went inland to search for the town. They crossed that creek and went inland. Then they came out of the woods and arrived

Ite'p'qa ta-itci te'lXam. Igngo'k'kin ta-itci te'lXam: “Qi'en'ta
They entered those people. They said: those people: “Whether
they went those people?” Kopa' q'oa'p ita'tolpa t'anki ixo'Xax
they went those people? There near their fire something was there
l'o'lo'max ka i'a'tktax. te'Xa't ile'k'im Git'a'q'emas, aq'a'wat'kc
round things and long. One he said a Clackama, part of toem
Git'a'q'emas ta-itci te'lXam: “Ita'q'xalé tcei te'lXam. Q'oa'p gi
Clackama, those people: Their excrements these people. Near this
c'tol ka'na'wwé qatklo'sa'tsax.” KJoalq' e qatolXa'mx: “tā'k'jelak
fireplace all they defecate.” Thus they said: “The Klatsop
kōp'i ita'tolpa ita'q'xalé.” Qalqigélga'x la'Xi le'Xa't. Qalq'émx:
there their their He took it that one. Re said:
fireplace at excrements,”

“Em'e't'men'Xut. Nteq' igeq'xalé tava'x; ixelo'ita.” Qatge'lxax
“You lie. Not at all excrements that; it is different. They went to the water
ma'n'Xi ta-itci te'lXam; qato'fx ite'q'opo'apa la'Xi le'Xa't.
seaward those people; he went the water to that one.
Qalqigélga'x ite'k'owa-itk ite'q'opo'apa. Qalqigélga'x ya'Xi
He saw it an abalone the water in. He took it that
itek'owa-itk. NIXmo'tka'x ita'wampa. Qatelo'xex kaa'n'amtemax
abalone. He put it under his his belly at. It bit him both
blanket
tē'xaxo ita'wampa. Naui lxoa'p'xopa nixó'xunax ita'wampa. Kopa'
its hands his belly at. At once holes became his belly in. There
qlax'é'maxitx qa'to'neqtx. Nok'ugæ'mx te'lXam: “A'yaq.
his feet down he died. They said the people: “Quick,
alx'op'tega. lxuam iqex'Ê'tâ'uke ite'q'opo'apa ògqua'k'ex.” Qe't
let us go inland perhaps monsters the water in are. Behold
lqalx'la la'Xi qalq'kló'qex la'Xi lgoal'IX. IxluXon-ìt
a crab that it bit him that person. He thought
ite'k'owa-itk. an abalone.

Qatge'p'tekax ta-itci te'lXam qatgi'on'lxam e'lXam.
They went inland these people they went to search for it the town.
Qalqigélnu'kax la'Xi ò'qal. Qalq'p'tekax lxc'elou, a'qa wí'tax
They went through that creek. They went inland inland, then again
the water
qatge'lxax. A'qa itigél'golxam ikakjol'litx. lñqa-it ikakjol'litìx.
they went down to the water. Then they reached it a lake. Large the lake.
at the lake. They saw a large lake and a town on the other side. They said: "Behold, there is the town of the Klatsop. When it gets dark, one man shall swim across. He shall go and take a canoe." That lake is large. Its name is Lia'kmenalute. The girls were bathing in front of the town. Their heads were covered with dentalia. They wore hair ornaments and ear ornaments. Then one of these people said: "I wish it would grow dark quickly that we may attack these people." When it grew dark, one of them said: "I will go and fetch a canoe." That person wore a head ornament made of feathers. The faces of all the T'wá'naxa-ike were painted black and red. When it began to be dark, they went down to the water and this man said to his companions: "You stay here. I will go and take a canoe." He walked into the water of the lake. It was shallow. At some places it was deep. Sometimes it reached to his armpits, sometimes to his knees, and sometimes it went over his head.

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**Notes**

1. Qatga'q'elx ya'Xi ets'Xam ets'wa k'amatem'ot. Nóguage'ínx: "Qöet! They saw it that town there on the other. They said: "Behold!

2. gipà'tíX ita'íXam là'k'elak. Ma'ínx alhop'ínum, a'qa ita'í't hír it was dark, then one alukí'mí'xi a'ín. Ike'ním aligingoa'ílenam, leqa'a'iikakj'ólítx. He shall swim A canoe he shall go to fetch it. Large that lake.

3. liá'menalute là'xu-leuX. A'qa óxuaqua'yútial ta-tíci that'ámuña his name. Then they bathed those maidens.

4. ta-tíci ya'Xi ita'íXam ayá'malnapa. Pál tgu'ktemax ta-tíci that town toward the water Full those ornaments those maidens from it at.

5. tgu'qaqstaxükqua. Tuoxua'ilxax ta'wixt, ickp'la iáwiXit ta-tíci their heads on. Hair ornaments were on ear ornaments were on those them, men's them.

6. that'ámuña. Igugoa'íkim ta-tíci tél'íXam. "Qîí aya'q igó'póen, those people. "Oh, if quick it grows dark, saq' ilxegetuX ta-tíci tél'íXam. Igó'póen, ile'k'í'mi le'Xá't: war we will make those people. "It grew dark, he said one:

7. "Na'íka aniggo'ëlenam ake'ní'm. La'k'égela la'Xi lgoa'ë'tX. I will fetch it a canoe. A head ornament that person.

8. Leguc'namatekúX stá'xost, aná' lia'lx, aná' lepel ka'na'uwé stát'Xósta Painted their faces, some black, some red all their faces on times.

9. l'tuwa'ínx. Gááp igó'póen. A'qa iló'lxá la'Xi l'tuwa'ínx. The afternoon the Klatsop. Late in it grew dark Then he went to that Klatsop.

10. Lkto'íXam giia'cgeval: "Tòëka amenc'xox: aniggo'ëlenam He said to them his companions: "Here you stay; I go to fetch it.

11. Ike'ním. Ilge'egoago'ílx ya'Xi ikakj'ólítx. A'qa cpaq ya'Xi a canoe. He went into the water that lake. Then shallow that

12. La'k'égela la'Xi lgoa'ë'tX, aná' l'lap niço'xoxix, aná' la'xenalepaq'iX. Qo'tt He went into the water some under he became, some his armpits, thus (far)

13. L'lap qa'lo'ílx, aná' la'q'óxlemax saxala', pit l'lap qa'lo'ítx. Under water he went, some his knees up, really under he went.
He said to his companions: “Behold, the lake is shallow.” Sometimes he found warm water and sometimes cold water. When he came to the middle of the lake, it changed all of a sudden. Noise was heard under water. It began to boil; waves arose on the lake, and that person went down. He came up again crying “Oh,” and clapping his mouth. He came up five times. Then his cries ceased. He ceased to clap his mouth. Then he was heard under water in that lake. Noise was heard from below. Then the warriors said: “Let us go home. This land is monstrous; it helps the people. Two of our companions are dead.” Now that person remained in the lake. When it gets foggy, he is heard in the lake. Not very long ago he was seen swimming. People were digging up a beaver dam, and there he was seen coming out of it. He is heard when it becomes windy.
He always cries "Eh." Now the Tjuwā'ixa-îkc were afraid. They never came again to fight. They all went home. They came home. Then the Clackama said: "We reached Skippanon." Then one person said: "Did you jump much?" He replied: "We came to the place where the sun goes down into the water." Thus spoke the Clackama. They have no sense; they are foolish.

1 nîxî'ixoax aqlîtê'emîlîtemx. Ė'nxeaxul qalgiokxî'lalëmx. Kopî't it becomes he is heard. Crying "Eh" he always does. Enough
2 qacuXuigëna'x Tjuwâ'ixa-îkc. Nêt qantsi'x nuguakî'saqoxamx. they became afraid the Klikitat. Never they went to attack then.
3 NuXuak'ûä'x ka'nauwë tâ-tei tê'tlXam Tjuwâ'ixa-îkc. NuXuak'ûä' they went home all those people the Klikitat. They came
4 maux. Nuguakê'mx Gitâ'qî'emás: "Inte'û'ym Sqêpanâ'wunX." home. They said the Clackama: "We arrived at Skippanon.
5 A'qa ilê'kî'm lëXû't lgoanê'Ix: "Kîî teô'ixoa Then he said one person: "And well
6 did you jump much (at the He said: "There the sun under goes enemies)?" Imêksopenâ'wunenXték?" Ilê'kî'm: "Kopâ' aqalâ'x ilap nxî'la
7 inte'û'ym. Ilê'qoopa ilap nôi'x aqalâ'x inte'û'ym," Gitâ'qî'emás we arrived. The water in under goes the sun we arrived," the Clackama
8 ilê'kî'm. Niqe' la'Xátakoax Gitâ'qî'emás. Ilalâ'wêyîke. he said. Not at all their reason the Clackama. They are foolish.
In February the sea-lions drive the smelts, and the bay gets full of them. Then the hunters drive: “Quick, get your hunting canoes ready.” Then the hunting canoes are made ready. Their outer sides are burned. The paddles are put in order. When it is calm, they go up the river at half ebb tide. Sometimes twenty canoes go, sometimes ten, and sometimes fifteen. As soon as they see many sea-lions the hunter says: “Let us stay here.” The people remain there and after a short time it is low water. Then he asks his companions: “Whose canoe is the fastest?” One person says: “Mine is fastest.” “And whose next?” “Mine,” says another man. “Then go with your canoes to both ends of our line.” They go first, and they all go down toward the sea. Now they find sea-lions toward the sea. The hunter says: “Let us drive them. Many sea-lions are

**How the Kathlamet Hunt Sea-lions (told 1894)**

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there." Then they surround them. These two canoes go first, and after them the others. The sea-lions dive. When they come up again, the people make a noise by beating their canoes and crying: Ah, ha, he, he, he! The sea-lions dive again. When they emerge again, the hunters make noise by beating their canoes. Sometimes they do so often, sometimes only for a short while. Then the people say: "The water is being stirred up by them farther down the river." Then they drive these sea-lions. They try to drive them toward a sandy island. The hunter says: "Let us drive them to this island." Sometimes the people are deceived and the sea-lions stay in the water. The water is not being stirred up down the river. Then the people wait on the water and drift in their canoes until they emerge. When the water is being stirred up down the river they follow them again. Then they make noise by beating their canoes near the sand island. Now the

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1 lgipe'Xlukc aqlxā'koax. A'newa aqō'xoaq wu'xi mo'kex

2 aqice'tiX. A’qa ke'xemtqха wu'xi qa'wa. l'lalap'alap qalxō'xoaq

3 l'Xi lgipe'Xlukc. Kōpa' wi l'axlax qalxō'xoax. Qu'qexu

4 aqilgelō'xoaXIX. AqolXa'mux: "Ā4, ha, he, he, he, he, "

5 Wi'tax l'lap qalxō'xoax. Wi kōpa' qalktō'ytōgēmex.

6 Wi'tax qu'qul aliggelō'xoaXIX. É'xetemāXIX èxanwixiX

7 qu'qul aqiggelō'xoaXIX. É'xetemāXIX no't'katōX qu'qul

8 aqigelō'xoaXIX. Nugoage'mux ta-iti tē'Xam: "A'qa o'it

9 tā'kohal qe'qumX. A'qa aqulwāX l'xī lgiye'Xlukc. Qā'x

10 tē'cxlqūk tsqamilā'leq l'xou'maX, tē'xu kōpa' aqulxuwa'q.

11 Nige'mux wā'xi kītu'xemlax: "Tan ya'xi'pa tsqamilā'leqpa, kōpa'

12 He said that their hunter: "That at sand on, there

13 alxīlXuwa'ya. Kē'nuwa lā'xlaX qalktō'xoax ta-iti tē'Xam

14 we will drive them." Try decide 'they did them those people

15 qalxel'i-itx tē'tn̓qa'n̓a. Nāct no'īx atāgolal qe'qumX qac kōpa'

16 they stayed water on. Not they their waves down the river.

17 qalXīnē'te'koaxa ta-iti tē'Xam. Qalktō'yutekemX kōpa' wu'xi

18 they stayed on the those people. They emerged there those

19 ak'̓nim nuXu'ntūck'em. Ma'nūx atā'golal no'īx qe'qumX, a'qa

20 canoe they drifted. When their waves they down the river, then

21 Wi'tax aqulwāX. Qu'qul aqiggelō'xoaXIX. Qo'ip ta'xī

22 again they were driven. (Noise of beating canoes)
sea-lions come to that beach. They go ashore and jump up the land. Then the people follow them and shoot them. When one is hurt and stays ashore, all the sea-lions gather around him and there they are all killed. They are shot. Sometimes twenty are killed, sometimes ten. The meat is all distributed and all the people eat. When there are many people in a town, four are given to them. When there are few people in a town, two are given to them. All through the month of February they hunt sea-lions in this manner.

Some hunters spear the sea-lions when it is dark. Although their canoe is small, they spear large sea-lions. A skillful youth is placed in the stern of the canoe. As soon as the sea-lion is speared, it swims quickly down the river. Then the companion of the harpooner is told: "Shout." The steersman shouts, and is almost crying for fear. He becomes afraid. Xu'lelelelele goes the harpoon line [which is about

tqamila'leqpa, a'qa qal'o'ptcgax, qalsopen'uyux lxe'leuX. 1

send at, then they went inland, they jumped inland.
Aqaqluu'X lxe'leuX. la'maq aqlelo'xoaX. Ma'niX eXt i'tecqen

They were driven inland, shoot they were done. When one his sickness

nixel'o'xoaX qayul'a'itx qo'ap lxe'leuX qalXi'koxaX kanauw'e

came to be they stayed near inland they surround all

la'Xi ltdipe'Xlukc qaligemel'itx ya'Xi ite'enX. A'qa kopa'
those sea-lions they stand around that their Then there relative.
ka'nauwe aqlo'te'naX. la'maq aqlelo'xoaX. E'XtemaXiX moketal

all they were killed. Shoot they were done. sometimes twenty
aqlo'te'naX. e'XtemaXiX ite'Xam aqlo'te'naX. Kanauw'e

they were killed, sometimes ten they were killed. All
aqlomu'kaax, ka'nauw'e te'Xam qaloXulino'xumx. Ma'niX

they were distributed all the people they ate. When

lgatpekalitk eXt ita'Xam, lakt aqlawiqoemux; ma'niX

many one their town, four they were given to them when
ano'ti kalkt eXt ita'Xam, ma'kekt aqlawiqoemux. Kanauw'e

few only one their town, two they were given to them to eat.
tcaXm-Ta'miX pet aq a'ko'a aXlkl'oxaX la'Xi ltdipe'Xlukc. 9

February really thus they did those sea-lions.
Aq'watikc tgu'xexlaX a'qa Xa'piX qatkiLo'qeguialemx la'Xi

they were distributed several hunters then in the evening they speared them those

lgipexlukc. lo'kjo'a-its iqi'ul'tix, tateqa aqilge'eqax gun'qax-il

sea-lions. Small a hunting but it was speared a large
canoes.
igepiX. QiicX klet'a'xelalak, teXu aLe'qem'e aqlo'xoaX

sea-lions. If skillful, then the steersman he was made
LqmuXipX. Ma'niX aqilge'qekax ya'Xi igepiX, nau'i qa'egamiX

a youth. When it was speared that sea-lion, at once down the river

nita'x qayuxtkie'q. Ke'nuwa qalklb'oxaX gicte'gewal;

it ran Try he said to him his companion
"Ange'loma!" Ke'nuwa qa'tgelo'max le'qem'e, as

"Shout!" Ke'nuwa he shouted the steersman, and
qatsilelqel'tkuataxe. Kjwac qalsx'xoaX. Xu'lelelelele

he was almost crying for fear. Afraid he was. Xu'lita'leltik.
two hundred fathoms long. Many people are fishing sturgeon at this time. The fishermen hear it and see that a sea-lion has been speared. They go to see. When they reach them, two canoes are tied to that sea-lion. Then it goes slowly. When three canoes are made fast to it, then it gets tired. It is speared again and is killed. After a while it is hauled ashore. When a person who has tabus is steersman, then the harpoon line snaps and is lost.

Then the sea-lion is cut. When it comes from Nehelim, green stones are found in its stomach. When it comes from Quinaielt, gray or whetstones are found in its stomach. Then the game is all distributed. Thus did the Kathlamet in olden times.

1. qa^lo'ix  la'Xi le'pu-it. lga'pela'tik te'!Xam nuXuamo'ktia-itx
   goes that line. Many people they fished sturgeon with the hook
2. qate'ci'ina'koax. Noguage'ix ya'Xi gata'muk'tena; "Ige'piXL ya'Xi
   they heard him. They said the fishermen: "A sea-lion that
3. ige'iqe'k." A'qa aqeo'qouaax. Ma'nix aqet'aqouaax, a'qa maket
   is speared." Then they went to see. When they reached them, then two
4. ka'au aqa-ig'o'xoux wa'Xi ake'nim ya'Xi ige'piXL A'qa manuk
   tied they were done those canoes that sea-lion. Then a little
5. law'qay'o'ix. Man'e'x l'ou ka'au aqa-ig'o'xoux ake'nim, a'qa
   slowly it went. When three tied they were done canoes, then
6. tell niix'o'xoux. A'qa wi't'ax aqilge'q'ekax qa-ikXawa'qaquax;
   tied it became. Then again it was speared. It was killed when being
7. qa'xoqoax. A'qa aqio'k'itx lxe'len. Man'e'x la'k'itau le'qeman
   it was killed. Then it was carried inland. When one having the steers-
8. liq'u'lipX, a'qa liq'up qate'coax la'Xi lle'paax, aqa niix'at'ix.
   tabus man
9. Man'e'x aqeyo'xex ige'piXL na'nix e'wa Naq'e lem qay'o'yanx
   When it is cut a sea-lion, when there Nehelim it arrived from
10. ya'Xi ige'piXL a'qa ptsax liqenake qate'eta-itx e'yamoguipa.
   sea-lion, then green stones are in its stomach. In
11. Man'e'x e'wa Kwinani'l nige'piXL a'qa epell iqe'nake niit'eta-itx,
   When there Quinaielt a sea-lion then gray stones are in it,
12. un'i e'qne niit'eta-itx. Qa'giuuma'koax kta'xequalx la'k'etetax.
   some what are in it. He distributes it the hunter his game.
13. Ka'na'aw' niix'o'x na'qgiuuma'koax. K'aqalq'i a'naq niix'o'xu-itx
   times stones are in it. From there they did
14. tec'Xam Gata'mat, W'aqa-iquam, Qal'egemaxix, Gila'xaniak,
   the people Kathlamet, W'aqa-quam, Qal'egemaxix, Qal'nisk,
15. k'aqalqi' i'ta'k'ewula lge'piXLake.
   thus they hunted them sea-lions.
Cultee’s Ancestor Conjures the Sea-lion (told 1894)

My grandfather sang a conjurer’s song. He had one hundred conjurer’s songs. His town was Laxanako’ngut. The people assembled in his house when he sang. The people danced for four nights and then the singer spoke: “That old man will come to listen and to see the dance.” The people thought: “Where may that old man come from. Perhaps he will come from Nehelim to see the dance. Perhaps he will come from Klatsop to see the dance.” It grew dark and then the people danced again. At midnight they became tired. They slept. One old woman slept when it began to be dark. When it was nearly daylight she awoke. Then something was happening. She heard a noise as if a door were being opened. Something was standing in the doorway. The old woman thought: “Maybe we are going to be attacked. I will wake the people.”

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<th>Line</th>
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<tr>
<td>1</td>
<td>}, t   no’qateXem na’ika tge’qleyuqtike. Tëgolax</td>
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<td>2</td>
<td>qateXoxoi’satequtX. Laxanako’ngut i’la’lxam. NoXu’k’ox</td>
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<td>3</td>
<td>ta-îcí tê’l’lxam ta’xi te’lqapta ya’xi iqe’txam. Lëkt lph’eñax</td>
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<td>4</td>
<td>noXu’wI’yutckuax ta-îcí tê’l’lxam. A’qa nige’mx ya’xi</td>
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<td>5</td>
<td>the one who sang, “Now he will come to that old man, he will see the dances.”</td>
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<tr>
<td>6</td>
<td>IgoXu’l’xo’it tê’l’lxam: “Q’a’mta tqa lé’mama laX lqie’yo’qt.”</td>
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<td>7</td>
<td>They thought people: “Whence may he will arrive that old man?”</td>
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<td>8</td>
<td>iXuan e’wa Naq’lé’nm aIt’ë’mama aitkê’tó’lxama, iXuan e’wa</td>
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<td>9</td>
<td>Perhaps thus Nehelim he will arrive he will see the dance, perhaps there</td>
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<td>10</td>
<td>Ti’k’klakX aIt’ë’mama aitkê’tó’lxama.” Igo’l’p’one’m. A’qa</td>
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<td>11</td>
<td>Klatsop he will arrive he will see the dance.” It grew dark. Then</td>
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<td>12</td>
<td>wi’l’ax iXu’wI’yutck ta-îcí tê’l’lxam. Qe’qorya’q wa’polpa, a’qa</td>
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<td>13</td>
<td>again they danced those people. Middle night it, then</td>
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<td>14</td>
<td>tell igo’lxoxa ta-îcí tê’l’lxam. Iguoaqu’wit’it. xe’l’Xam. Lqie’yo’qt</td>
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<tr>
<td>15</td>
<td>they were those people. They slept. One old</td>
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<td>16</td>
<td>Lqagè’lak as nól’l’Ix igó’p’one’m a’qa ilqó’pti. Qi’oq’i e’k’te’l’i.</td>
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<td>17</td>
<td>woman and a little it was dark then she slept. Nearly morning</td>
</tr>
<tr>
<td>18</td>
<td>shir</td>
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<td>19</td>
<td>qii’Xe’qo-itq la’xi lqie’yo’qt Lqagè’lak. A’qa tänki igó’qax.</td>
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<td>20</td>
<td>she awoke that old woman. Then some-thing there was.</td>
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<td>21</td>
<td>Ilgite’maq qa’e’, qa’e’, qa’qe’, tänki iqe’xax iqe’qip’u. Ixló’lxoxa’it</td>
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<td>22</td>
<td>She heard it (noise of an opening some-thing was the door at. She thought</td>
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<td>23</td>
<td>La’xi lqie’yo’qt: “iXuan saq’o’qantci’lxam. Nt’Xu’ax</td>
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<tr>
<td>24</td>
<td>that old woman: “Perhaps they come to make Well on us.”</td>
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She waked them. They rose and made themselves ready. They took their arrows. One of them was told: "Light the fire." That person lighted the fire, and something became visible in the doorway. Its face was as large as the moon. The people said: "Oh, a monster has come to our house," but the singer said: "Is it a monster? It is that old man who comes to see the dance. He has come to give you food." Behold, a sea-lion came to see the dance. He was shot, and was dead. Far up from the sea was their town. Nevertheless that sea-lion went up. Then the people who had gone to attend the singing ate it. Thus was my grandfather's supernatural helper at Laxanake’ontugut.
Cultee's Grandfather Visits the Ghosts (Told 1891)

My grandfather wanted to take a woman from Oak point for his wife. They tried to give him another girl, but he did not like her. He used to make canoes. As soon as he had finished a canoe, he bought a slave with it. He had many slaves. Then an epidemic came. He had a pretty slave girl. She looked just like a chieftainess. Now he heard that the girl whom he wanted to have for his wife had died. The epidemic took the people away. Two days they were sick, then they died. Sometimes they died after three days' sickness. Now his people also were attacked by the epidemic. Several died each day, sometimes three died, sometimes four. Now my grandfather felt sick. After three days he died.

Then he went to the country of the ghosts. He reached that trail. He saw two people carrying a stick. When he came near, he saw that

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<tr>
<td>AēXa't qäxāx qayaxa'k Xatx, Qa'niak ite'i Xam wu'Xi</td>
<td>One wanted to marry her, Oak point her town that</td>
<td>ahā'tau. Ke'nuva qa'lo'otx lahā'tau ite'kxajkó, nēct t̪qij̪x</td>
<td>maiden. Try she is given a maiden my grandfather, not like</td>
<td>qatelo'xaix. Gu'n'nesum ake'nim qateixo'la'iena-itx. Acqemō'lk</td>
<td>he did her. Always he always made them. A Kathlamet canoe</td>
<td>qatcoix'olena-itx. Ėxt qatelo'lkax ieqamō'lk, lēXa't lā'etix</td>
<td>he always made them. One he finished it a Kathlamet one slave canoe</td>
<td>aqixamēlē'lxm. Ia'xotckjena, ka qa'pelalelēke tā'qeqe Lxelagentu.</td>
<td>A'qa iō'ix c'meq't. AēXa't ayā'la-etx ajo'kti, Ia lā'kakēma'kate</td>
<td>they went. He worked, and many his slaves.</td>
<td>Itgiuqoa'nat iLo'niX, Qatcugoat'k qatctugola'qLqax</td>
<td>a'qwa'tikc his grandfather, (to)</td>
<td>A'qa ē'teqem nixelo'xox, qayōmeqtix. Ė'teqem in Lō'niX</td>
<td>several days one day; some times three, some times four.</td>
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they were posts of a house. These people looked just like posts.

Then he came to a person who dragged his intestines on the ground. When he came near, he saw that it was a mat made of rushes. The road was full of tracks of people. Now he came down to a large creek. He looked across and saw a large town. He heard people making canoes. Then a person came up to him. He recognized one of his mother's relatives who had been dead long ago. He said: "Did you come at last! They are waiting for you. The news of your arrival has come already. They will buy for you the girl whom you like. She and her mother have come across." Then that person left him. The grass at that place was three fingers wide and was more than man's height. It was moved by the wind and sounded like bells. He heard it ringing all the time. The grass told the people on the other side what was going to happen. Now he saw that woman and he thought: "I do not like her. She looks just like her mother. Her face

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1 qayugoata'qoamx, aqa telapâ'tke. Kjoalqâ' tenqi'wâc tâ'lXam
he reached them, then house posts. Just so side posts of people
town. 

2 qateçôquik'lx; qateçouata'qoamx, a'qa te'mqö. Qatełktâ'qoamx
he saw them; he reached them, then sticks. He met him

3 lgoalâ'lx iktuta'tat qâ'jameâ'ke. Qo'qâ'p qateł'x'øamx, a'qa
a person he hailed them his intestines. Near he reached him, then
io'te'lk. Kjoalqâ' iqi'a'penX, kjoalqâ' ilka'ni'te. Tef'ëmm
a mat. Thus a small rush mat thus a single rush mat. Variegated
with ornamented margin.

teq'Xat tâ'lXam wu'Xi a'xXat. Qayõ'lxamx q'qal; i'a'qil
their tracks people that road. He came down to a creek; a large
the water

6 q'qalx. Nige'lqo'x dëwà kjanatâ'tol, a'qa dëlXam, i'a'qil ya'Xi
town. He looked thus the other side then a town, large that
creek. 

7 qâ'lXam. Qo'qâ'o, qo'qâ'o, qo'qâ'o, ak'e'qim itgâ'xü'ial. Qaligõ'qoamx
Qa'qo, Qa'qo, Qa'qo, like them they worked. He reached him
town. (Noise of making canoes) canoes

8 lgoalâ'lx. Itcno'qaiqxx wâ'qay lqgî'qech a'naqa qalê'tenëq. a person.
He recognized him his mother her relative long ago he was dead.

9 Itcno'qXam: "Iqamata'wina, amte'mama? A'naqë temê'xaxêlël
He said to him: "You were awaited, did you come? Already your news
amte'mama amte'l. Mat'inx amte'mama a'qa aquemel'ëma wu'Xi

10 arrived you would. When you arrive then she will be brought that
come.

teq'x qemô'xt. Kja cax'xctx cët, icê'tastılx kja aqâ'xxo. like whom you do. And these came, they went across and her mother.

12 A'qa wi ileq'ëloqî lâ'Xi lgoalâ'lx. Àxwëñax iâ'xalXtax la'Xi
They then again he left him that person. Thus its width that

13 igê'xan. Gip'ëtemax iâ'njatax. Iqalë'xalëtemëc lâ'Xi igë'wan. reed. Thus its height.

14 Ya'Xka lâqgi ta'ntën aqûq'âxoxiX. Icê'te'lëmlëtemëc lâ'Xi
That just as hells it did. He heard it much that

15 igë'wan. Îlqë'xëtemëc lâ'Xi igê'wan àxwa kjanate'tul. Icë'qëlëkel reed. It told that reed there at the other side. He saw her

16 wu'Xi aqâ'qëlak. A'qa ëyamxæpæ: "Nëc têq'x ntc'ënxon. Kjoalqâ' that woman. Then "Not like" I do her. Just so

17 wu'Xi wa'qaq. Istâ'tqæm agâ'xost guñ'xenëm. Kjoalqâ' ya'Xi
that her mother. Its sickness her face always." Just so that
is sore all the time." He saw her in that manner. Then another person came to him. He recognized his uncle. They all came up the river. His uncle spoke: "Let us go to catch seals." His uncle took a line. They gave him something that looked just like soap. "Eat that," he said. He ate it, but he did not like it. Then he turned his head toward the land and spit out what was given to him. His uncle, who was looking toward the water, said: "What does he want to eat? He refuses what I give him." Then he thought: "I just came here and they scold me already. I will return." Then the sun shone on his right side. He did not walk. He just turned round and then he fell in a swoon. Now he recovered. He heard people crying. Early in the morning when he had died the people had gone to fetch his aunt from Klatsop. In the evening she arrived and brought two sea-otters which she intended to tie to his body. They had cut their hair and their shaves had been divided. One of his uncles had taken that pretty
slave girl. Now his aunt was angry. She wished to have that slave girl. She went home and took the sea-otters along. In the morning his breath had given out. It became night and became day again. The sun was low when he recovered. The people were crying all the time and said: "To-morrow we will bury him." Then that one woman was quiet and looked at him. It looked just as if the mat were moving. She looked at him again and said: "It is an evil omen for me; I see the mat moving." They lifted it. They felt his heart. He was warm and his heart was beating. His feet and his hands were cold. Then they called the conjurers. They warmed his hands at the fire and blew water on his face. He recovered. They gave him water. They poured some into his mouth. It ran down as far as his throat, but ran out of his mouth again. His throat and his chest were dry. Finally he swallowed the water. He drank much and recovered.

| 1 | wn'Xi ay'a'tak. Tqë'ëx iqtugoa qwijX xa'Xi a'qi'etLX. Iqë'Xam. | 15 |
| 2 | that his aunt. Like she did her that slave girl. She went home. | 12 |
| 3 | Iqë'yunkyl ya'Xi iqtuqlag'ë'tmax. KauwiX ya'Xi iquax'el.Xom | 11 |
| 4 | she carried those sea-otters. Early that it was at an end | 10 |
| 5 | a'qa iqtugoa'tEiX. Qam ile'ëx9 la'Xi leXa't iquax'eluk. A'qa | 9 |
| 6 | 15 then he will be buried." Silent became that one woman. | 8 |
| 7 | ilge'qumitck. Ya'xka iagjixel'la ya'Xi iquXel. Ma'keliX | 7 |
| 8 | she looked at him. Then just as moved that mat. Twice | 6 |
| 9 | iqtugoa'iqtuqlag'ekal la'Xi iquax'eluk. A'qa ile'km: "Iqtugoa'iqtuqlag'ekal la'Xi iquXel. | 5 |
| 10 | 15 that she saw it woman. Then she said: "It is an evil omen for me | 4 |
| 11 | ya'Xka iagjixel'la ya'Xi iquXel." Iqtugoa'iqtuqlag'ekal la'Xi iquXel. | 3 |
| 12 | thus it done his heart, then warm that his heart. Then | 2 |
| 13 | a'qitcLo'wilq". Qam ile'ëx9 la'Xi leXa't iquax'eluk. A'qa | 1 |
| 14 | Iqtugoa'iqtuqlag'ekal la'Xi iquax'eluk. A'qa iqtugoa'iqtuqlag'ekal la'Xi iquXel. |
Many people died. Sometimes five died in one day, sometimes four, sometimes three. The epidemic killed them.

Then the seers learned what he had seen when he went to the country of the ghosts and saw everything there. Formerly the seers did not know it, but when he had been dead they learned about it.

1. They died those people; five died one day; sometimes four, sometimes three. The cholera (?)
2. killed them.
3. There, them, indeed. They knew it the seers that
4. what he had seen, that first he came there the country of the ghosts.
5. he saw them all things. Long ago not they knew it
6. the seers, when that he died, then indeed
7. they knew it the seers.
ABSTRACTS OF MYTHS

1. AqjasXe'nasXena—A woman who has a baby boy leaves her husband and builds a small house outside the village. In the evening, when the people dance, she desires to join them, but hesitates to leave her child. Finally she goes, and the child is carried away by AqjasXe'nasXena, who takes him to the house in which she lives with the Crane. The boy grows up, and is informed by the Crane that AqjasXe'nasXena is not his mother. The Crane tells him how to kill her. The boy does as instructed. He asks AqjasXe'nasXena to carry him up the mountain. When they reach a region grown with white pine, he cuts her neck. Her soul comes out, and he breaks it. Then he climbs a white pine and shoots his arrows toward the sky, making a chain. He ties his bow to the lower end and climbs up. He meets the Darkness, who carries darkness in her bag. He meets different kinds of insects, who are descending to the earth. He meets a man in whose body two arrows are sticking. Soon he meets the Evening Star, who asks if he has seen his game, and explains that he is hunting men. He reaches a parting of trails, and, going on to the left, finds the trail strewn with human bones. He reaches a house, takes a basket down, in which he finds a woman. In the evening her five brothers come home, throwing their game—dead people—down in front of the door. Finally the father, the Evening Star, returns. They offer him human eyes to eat. The daughter is the Moon. He leaves them and returns, reaches the parting of the roads, and turns to the right. He finds the trail strewn with mountain-goat bones. The same thing happens as in the house of the Evening Star. The woman in this house is the Sun, the daughter of the Morning Star. The Moon's brothers make war upon them and are defeated. One day the man looks down and sees his village. He becomes homesick, and is let down to the earth with his wife. He finds his little brother blind, and being maltreated by Blue-jay. He restores his eyesight and punishes Blue-jay. His wife has twin children who are united in the middle. Blue-jay cuts them apart, and they die; then the woman returns to the sky. The twins are the sundogs.

2. Nikiamtusca—Blue-jay advises a girl to marry the Panther. She goes to the house of the animals, and by mistake marries the Beaver. She notices that the fish that he catches are really willow branches. She leaves the Beaver, who sends all the animals to bring...
her back. Finally he sends the Panther, who marries the woman. Then the Beaver cries, and produces a deluge. The animals save themselves in their canoes. Finally they dive to bring up some mud. Blue-jay, Mink, Otter, and Muskrat try; the last succeeds. Then the waters begin to disappear, the canoes are left on the dry land, and the animals jump out of them. They all knock off their tails at the gunwale. Those that do not return to get them have short tails.

3. **Myth of the Sun**—A chief has many pairs of moccasins and leggings made, and walks eastward to visit the Sun. After ten months, he reaches the Sun. He sees war implements hanging on one side of his house, dresses and shell beads on the other side. The sun is hanging near the entrance. He sees a girl, who tells him that all these things are her grandmother's property. The sun is carried by this old woman, who leaves the house every morning and returns late in the evening. He marries the girl, and asks the old woman to give him her blanket. Finally she gives it to him, and it fits his body like a shirt. She gives him a stone ax and sends him home. As soon as he sees people, he loses his senses and is compelled to kill them. After he has killed all his friends, the old woman visits him. She takes away the garment and the ax and leaves him.

4. **Myth of the Swan**—The Swan marries a chief's daughter, and during a famine gives her pounded salmon bones to eat, while he himself eats dried salmon. Then she goes home. She goes to bed and lies for five days on one side, then she turns over and lies for five days on the other side. All her hair comes off. Then she conjures the smelt which the people catch. Then she makes the river freeze so that the Swans cannot obtain any food. The Swans go to visit her. She orders the people to roast smelt over a fire of pitchwood; then she lets the Swans come in and they dislike the smoky taste of the fish. She curses them, saying: "You shall fly away when the smelts arrive."

5. **The Copper is Speared**—A bright piece of copper is seen at sea. All the people try to spear it, but are unsuccessful. Finally two girls, who disguise themselves as youths, hit it. They instruct their father to invite the people, and produce the copper. They cut it to pieces and give it to the people. It has many different colors, and they put it onto their garments. These people are the birds, and this accounts for their different colors. The Blue-jay was given the best part of the copper. He showed it to the Clan, who took it away from him, and since that time has the mother-of-pearl color, while to Blue-jay was given what little remained of the copper.

6. **Myth of the Coyote**—Coyote and the Snake go up the river. He is instructed by his excrements in the taboos referring to the catching of salmon on the upper part of the river.
7. Myth of the Salmon—There is a famine. The Skunk-cabbage and other plants see the Salmon coming up the river. They say: "If it had not been for us, the people would have starved before you came." The Salmon gives them presents for having saved the people. The Crow, who is in a canoe with Blue-jay and the Flounder, is met by the Salmon. She says: "We are going up to the Cascades with the flood tide and shall return with the ebb tide." This makes the Salmon angry. He stops them, twists the head of the Flounder, and pulls the Crow and Blue-jay into their present shape, and determines that it shall take five days to go up to the Cascades.

8. Myth of the Elk—The eldest of five brothers meets an old man in his house, and is asked to hunt for him. The old man goes out, transforms himself into an elk, and kills the young man. The next three brothers fare no better. The youngest one transforms stone arrowpoints into a dog. His grandmother assumes the shape of a crow. He is told in a dream what has happened to his elder brothers, and is instructed to scratch the fat from an elk skin that he will see in the house. When he does so, the old man cries for pain. He leaves the house with his dog and makes five lakes, placing one quiver filled with arrows near each. Then he re-enters the house. When the Elk comes, he begins to shoot, and, when he cannot kill it, he jumps into the first lake, which the monster empties. He jumps into the next lake. Finally the monster swallows the youth with the water of the last lake. The Crow advises him to cut the Elk's heart, which he does, thus killing him. The skin is cut up and transformed into prairies.

9. Myth of the Southwest Winds—In the beginning there were five Southwest Winds, who lived in the sky. Blue-jay advises the animals to make war upon them. They sing until the sky tilts so that it approaches the earth, and they go up. Blue-jay advises the Skate to go home, because he is so wide. He has a shooting contest with Blue-jay, in which he escapes by turning sidewise, showing his narrow side, while Blue-jay is wounded. The Beaver steals fire from the house of the Winds, allowing himself to be caught, and then running away with the fire. The Skunk is sent as a scout. Next Robin is sent, who enters one house and remains sitting near the fire, which causes his breast to turn red. The bowstrings and the apron-strings of the Winds are cut by the Rats and Mice. Then the Birds attack the Winds, who are chiefs of the village. Only the youngest one escapes. The people return to the earth, but Blue-jay cuts the rope holding the sky to the earth before they are all down. The animals remaining above form the constellations.

10. Rabbit and Deer—The Deer is the Rabbit's mother. While she gathers roots and berries, he gathers branches, which he ties into a bundle and hides near the house. The next day he puts the branches into his canoe so that they look like people, and goes down
the river to a town. He makes the people believe that a war party is coming. They run away, and he steals all their salmon. When his mother returns, she begs him to desist. After five days he goes again to make war upon the people. This is repeated four times. The fifth time an old man does not run away, but hides and sees that it is nobody but the Rabbit. The people catch him and skin him. His body is thrown into the water. His mother finds him. She takes him into her canoe and resuscitates him. He says that he has no blanket and feels cold. He goes back to the village of his enemies and asks for his blanket. They are afraid because he has come back to life, and offer him all sorts of skins, which he refuses. Finally the people give him half of his own skin, the other half having been used for some purpose. He stretches it and puts it on. For that reason the Rabbit's skin is very thin.

11. Coyote and Badger—Coyote and Badger were catching birds all the time. One day they agree to invite various animals in order to kill them. Coyote steps near the water and invites the Sturgeon. When he enters the house, Badger lies down and pretends to be sick. Coyote asks his visitor to help him to carry Badger out of the house. When they do so, the Badger breaks wind, and the stench kills the Sturgeon. In this manner they kill the Seal, the Porpoise, and the Sea-lion. Then the people become suspicious, and nobody ventures near their house. They begin to shoot birds again. Badger is successful, while Coyote is unsuccessful. Badger kills them by means of his wind. Coyote asks for the loan of his anus, and finally induces Badger to give it to him; but he does not know how to use it, and is unsuccessful. Then Badger grows angry and throws Coyote's anus into the river. Coyote pursues it, and sees the children at the various villages trying to hit it with sticks and spears. Finally, when he succeeds in obtaining it, it is all torn. He curses Badger, saying that the stench of his wind shall be feared, but that he shall not be able to kill anything with weapons.

12. Panther and Lynx—The Panther goes out hunting every day, while the Lynx is watching the fire. He plays, and when on his return he finds the fire extinguished, he swims across the river and steals a firebrand from the fires of the Grizzly Bears, which were watched by an old woman. When she feels that one of the firebrands has disappeared, she accuses her vulva of having eaten it. When the Panther returns, he notices by the smell that a new fire has been started in his house. The next morning the Grizzly Bear, who had learned that his fire was stolen, swims across the river to fight with the Panther. The Lynx is covered with a dish. The Grizzly Bear attacks the Panther, and when the latter is almost killed the Lynx jumps out from under the kettle and breaks the Bear's leg with an ax. Thus all the five bears are killed, and then the Panther burns their house. He curses the Lynx for having caused so much trouble, and leaves him.
13. **Seal and Crab**—The Seal and the Crab are sisters. The Seal catches salmon and asks her sister to carry them up to her house. They break her fingers off. The Seal puts them on again. Then the Crab teases her sister, saying that she will eat the whole salmon. After they have eaten, the Seal closes the door and all the chinks of her house, and forbids her sister to go outside. She, however, disobeys and goes down the river, where she is seen by the people. The Seal goes to catch her and they hide. The people go and find them. They make the Seal vomit the salmon and take it home, where they eat it.

14. **Myth of the Mink**—Mink is maltreated by the people with whom he has gambled. He is hungry, and Panther, his brother, sends him to a lake, instructing him to stretch out his hands. When he does so, a dish filled with food stands near him. He thinks it is not enough, but is unable to empty the dish, for as soon as he has eaten its contents it becomes full again. His brother tells him to take the dish back to the lake. Then Mink and Panther begin to travel. They meet a person who is sitting on a log overhanging a river. Mink tries to push him into the water, but the man takes hold of him, kills him, and throws him away. His brother resuscitates him. They come to a person who threatens to kill them with his long nails. Mink tries to push him into the water, but is killed. His arm is torn out. Then his brother takes a squirrel's arm, puts it onto him, and resuscitates him. Next they go to a lake on which a two-headed swan is swimming. Mink tries to catch it, but is devoured by a monster that lives in the lake. The brother dries up the lake by throwing red-hot stones into it, cuts up the bodies of the monsters that he finds on the dry bottom, finds his brother, and resuscitates him. In the evening they camp, and Mink is hungry. He is instructed to strike the spruce trees in order to make a deer come out. He mistakes various animals for deer, and is instructed by his brother. Finally the deer comes, and is shot by his brother. He demands the antlers, which look greasy when brought near the fire. When they are going to sleep, he asks the name of the place, but his brother tells him that if the name is mentioned it will begin to rain. Mink learns the name and at once shouts it at the top of his voice. It begins to rain. Mink's brother gathers a large pile of sticks, on top of which he sits down. Mink is too lazy to do so, and is carried away by the floods. He is drowned, after which he is resuscitated by his brother. They reach the house where the brother's wife is living. Mink teases her father, who tries to kill him. They go out intending to fell a tree, and the old man tries to make a tree fall on him. They load the wood into their canoe, and the old man places Mink with the stone hammer in a basket on top of the wood. He makes the basket fall into the water, hoping to drown Mink, who, however, escapes. They try who is able to stay awake longest, and Mink
deceives the old man by placing rotten wood on his eyes. Then the old man asks him to fetch his playmates, the wolves. Mink does so, and they bite and scratch the old man, who begs Mink to take them back. In the same way he brings bears, raccoons, and the grizzly bears. In all these contests he shows himself stronger than the old man.

15. **Robin and Salmon-Berry**—Robin and Salmon-berry are sisters. The latter is very successful in picking berries, while the former is not. Salmon-berry suspects that her sister intends to kill her, and she warns her five children, telling them what to do. She has five boys, while Robin has five girls. Robin kills her sister and tells the children that she has lost her. The next day the Salmon-berry's children propose to the other children to play. They make a hole, cover it, and make a fire over it, pretending that they are being steamed. Soon they say that they are hot, and Robin's children open the hole and let them out. Then they heat the Robin's children in the hole and kill them. They place them in various positions on the house, so that their mother shall not suspect any evil when seeing them from a distance. When she comes home, she finds the children in these various positions, and discovers that they are dead. Salmon-berry's children escape through a hole that they make in the ground. They place their dog at the entrance. When Robin asks the dog where the children have gone, it points in various directions, thus detaining her. Finally she finds their tracks. When they see her coming, they place two kettles on the trail, in one of which they place a rope made of elk skins; in the other they place the antlers; then they command the kettles to boil. When the Robin reaches them, she finds the kettles very hot, waits, and eats the skins and the antlers, which give her serious pain. The children reach a creek, where the Crane is standing, who stretches out his leg and allows them to walk across. When Robin reaches the creek, the Crane stretches out his leg for her, but turns it over and makes her fall into the water. He curses her, and transforms her into a bird. Her body drifts ashore, and the Crow picks at it. Then she recovers and smears the blood that is flowing from her wound over her belly. She visits all the trees, and asks them if they like her looks. She tells those that like her that they will be useful to man, while she tells the others that they will be of no use to man.

16. **Panther and Owl**—The Owl was the Panther's slave. Bluejay induces a chief's daughter to visit the Panther. She crosses five prairies and sees the Owl dancing and catching mice. As soon as he is looked at, a stick hits his nose. He searches and finds the woman, whom he marries. The house is full of fat. On the one side is nice-looking fat, on the side where the Owl is living is bad-looking fat. The Owl takes some of the good-looking fat, telling the woman that

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it belongs to him. In the evening the Panther comes home and orders
the Owl, his slave, to carry in the elk, which the latter does reluc-
tantly. After three days the woman, who is hidden behind a matting,
makes a hole and sees the Panther. She discovers that she has made
a mistake. The Panther wonders why the Owl obeys him reluctantly,
and one day returns at noon. The Panther asks him why he is
whispering every evening, and the Owl replies that he is dreaming.
One night the Panther hears him talking to the woman, and becomes
very suspicious. The woman is tired of her husband. She pulls
out two hairs, which she ties round a piece of elk’s marrow. The
Panther, when eating the marrow, finds the hairs, and thus learns that
a woman is hidden in the house. On the following day he returns
before the Owl, searches all over the house, and finds the woman. The
Owl is very angry and prepares to fight with the Panther. They put on
their armor, and in fighting fly upward. They tear each other. Their
flesh is falling down. The woman keeps all the red flesh, and burns
all the green flesh. She burns all the green bones, and keeps all the
white bones. The intestines look just alike, and she cannot distinguish
them. She burns part of them. Then she throws the meat and bones
that she has preserved into the water, and the Panther arises, but by
mistake she has burned his intestines. He sends her to all the animals
to ask for half of their intestines. They do not fit, and are returned,
until finally those of the Lynx fit. After a while the woman has two
children, an Owl and a Panther, who grow up as friends.

17. The Raccoon—Raccoon and his grandmother are hungry. She
offers him all kinds of food, but the Raccoon refuses everything
except acorns. She tells him to get some from their cache. She has
five caches of acorns. Raccoon eats all the contents of the caches.
The Crow observes him and tells what he is doing. His grand-
mother takes a stick to strike him, but he hides among the wood in
the fireplace. She finds him, and strikes his face with a firebrand.
He climbs a hawthorn tree. His grandmother follows him, searching
for him. She asks him to throw down some fruit to her. He tells her
to lie on her back and open her mouth. Then he puts thorns into the
haws and throws them into her mouth. She cries for water. Wings
grow on her, and she is transformed into a bird. Raccoon travels
on and reaches the house of the Grizzly Bear. He tells the Bear
that somebody painted him and made him look pretty. The Grizzly
Bear requests that the same be done to him. Then Raccoon boils
some pitch and pours it over his face. Raccoon runs away, pursued
by the Bear. He meets Coyote and asks him to let him pass, and
promises to gather food for him. Coyote directs him to his house,
and orders him to heat ten stones and to cover himself with a kettle.
When Bear comes, Coyote spits and makes his saliva look like the Rac-
coon, thus making the Bear believe that he has eaten the Raccoon.
He invites the Bear to his house, and bets that he cannot swallow hot stones. Coyote puts a reed into his mouth so that it passes right through his body. He swallows five red-hot stones, which fall right through the reed. The Bear tries the same, and dies. Coyote and Raccoon eat the Bear. After this, Raccoon gathers fruits for Coyote, as he has promised. Later on he wishes every morning to find certain food under his pillow, and his wish comes true, because he himself places the food there every evening. Coyote tries the same, but is unsuccessful. Coyote becomes envious and resolves to kill Raccoon. He warns him not to go to a certain place, saying that there are dangerous warriors there who look just like him. Raccoon disobeys. Coyote, disguised as one of the supposed warriors, wounds Raccoon so that the fat comes out of the wound. When Raccoon comes home, Coyote, under the pretense of curing him, pulls out the fat and kills him. Then he is starving because he is not able to procure any food himself.
ABSTRACTS OF TALES

1. Tia'pexoacxoac—A girl has a bitch. While she is away, it is killed and the fat is given her to eat. She is deserted by the tribe. Then she gives birth to five male dogs and one female. When she is away, the dogs assume the shape of children. Finally she discovers their transformation and burns their dogskin blankets. The boys become great hunters. Tia'pexoacxoac hears about her daughter. He is a great chief who eats his wives. He kills all his male children. The brothers kill a sea monster, and give the blood to him to drink. He cannot drink it all, and for that reason makes peace with the brothers. He marries the girl, who gives birth to a boy. She escapes with the baby. The boy grows up in the woods and becomes stronger than his father, whom he resembles in every respect. One day he goes to his father's house, and is mistaken for Tia'pexoacxoac himself. The latter sends slaves to search for him. The son kills all the people. Then Tia'pexoacxoac requests him to come back. The boy agrees, and when he returns, his sons shoot their grandfather.

2. EmogoX'leko—A chief's son falls in love with a slave girl. His father scolds him, and he resolves to leave his people. He jumps into a lake and is transformed into a water monster. He invites his friend to come and see him, but enjoins him not to tell the other people what has become of him. The people track the friend and discover the chief's son. They try to catch him, and when they do not succeed, they try to shoot him with arrows, but they are not able to hurt him.

3. The Brothers—A number of brothers maltreat their youngest brother. They give him refuse of their own meals to eat. He goes and catches birds and lies down, singing shaman's songs. His brothers find him in this state and try to reconcile him, but he pays no attention to them and is transformed into a spirit of the sea, the protector of whale hunters.

4. The War of the Ghosts—Two men are met by a canoe, the occupants of which invite them to join in a war expedition. One of them refuses, the other one goes, and in combat is wounded, though he does not feel any pain. The people carry him home and he discovers that they are ghosts. The next morning he dies.

5. The TkulXiyogoX'ike—A chief, Pu'XpoX, kills all his male children. One of his wives saves her male child, who is placed in charge of her mother. He attains supernatural powers by finding dentalia in a pond. The old woman borrows sinew to string them. Then she invites all the people and distributes the dentalia among
them. The boy becomes a warrior by seeing the thunderbird. He invites the people to a great feast, and outdoes his father so much that the latter loses his rank.

6. PE'LPEL—PE'LPEL is a chief on North river, who robs the people farther south. A young man trains to become a warrior. When PE'LPEL attacks him, the young man kills him.

7. THE NI'SAL—A man has a wooden figure representing a supernatural being, which he makes dance. Two young men hide near the door, and strike the figure with a club when it is passing. Then snow begins to fall and it gets very cold. Two eagles are seen drifting down the river on an ice floe. The two young men try to catch them and are drowned. Thus is the spirit revenged.

8. THE SPIRIT OF HUNGER—There is a famine. Two friends are starving. Both have the Famine for their guardian spirit. One of them sees her coming and entering all the houses. Then the people die. The other one is not able to see her, except from a distance. The first goes to meet the Famine and has a struggle with her. He takes away her mat, in which she carries bones and shells. He shows them to the people, and from that time on there is plenty of game.

9. WINTER ALL THE YEAR ROUND—A boy plays with his excrements, although it is forbidden to do so. As soon as he has done so, a cold winter sets in. The people propose to expose the boy on the ice, but his parents protect him. A bird is killed which carries a strawberry in its beak, from which the people conclude that it is cold only in their country. Then the parents give the boy up. He is exposed on the ice, where he dies. Then it rains, the snow melts, and it becomes summer.

10. THE GIRL WHO WAS CARRIED AWAY BY THE THUNDERBIRD—The Indians used to hunt elk on Saddle mountain near Astoria. They frightened them and drove them down a certain trail which ended in a precipice. Girls are forbidden to pass over the prairie at the foot of this precipice. A girl disobeys this law and is carried away by the Thunderbird. The people search for her and see many birds flying around the rocks. The girl has become a supernatural being.

11. THE MAN WHO WAS TRANSFORMED INTO A SNAKE—The wife of a canoe builder finds a very large root. He eats it and is transformed into a large snake. The roots are transformed into small snakes, which follow him when he leaves the house. Hence people do not now eat large roots.