MYTHS OF THE ALSEA INDIANS OF NORTHWESTERN OREGON

By Leo J. Frachtenberg

INTRODUCTORY

The following four texts form part of a fair collection of Alsea traditions obtained by Dr. Livingston Farrand in 1900, and by myself in 1910 and 1913. The greater part of this collection is in process of publication as a Bulletin of the Bureau of American Ethnology. For several reasons it was deemed advisable to omit these four texts from the above-mentioned publication. It therefore became necessary to publish them separately.

The Alsea Indians, who, with the Yaqwina tribe, form the Yakonan linguistic family, occupied in former days a small strip of the northwestern coast of the State of Oregon. They are a small band practically on the verge of extinction. At present they live on the Siletz Reservation, and at the time of my last visit (in 1913) they numbered only five individuals. The Yaqwina subdivision is totally extinct, the last member of this sub-tribe having died some three years ago.

Culturally the Alsea Indians are closely related to the several smaller coastal stocks that inhabit the northern part of California and the whole of the State of Oregon. Linguistically they show a close affiliation with the Kusan, Siuslauan, and Kalapuyan stocks. Their mythology is typical of this region, which embraces northern California, Oregon, and part of Washington, and shows many points of contact with the folk-lore of the Maidu, Yana, Shasta, Takelma, Molala, Kalapuya, Tillamook, and Chinook Indians. The main aspects of this mythology, and its relation to the folk-lore of the neighboring tribes, have been discussed in a separate paper, which appeared in the "American Anthropologist," N.S., 3:240-247.

ALPHABET

\[ a \ldots \text{like } a \text{ in } \text{shall.} \]
\[ e \ldots \text{like } e \text{ in } \text{helmet.} \]
\[ i \ldots \text{like } i \text{ in } \text{ui.} \]
\[ o \ldots \text{like } o \text{ in } \text{sort.} \]
\[ u \ldots \text{like } u \text{ in German } \text{Furcht.} \]
\[ \dot{a} \ldots \text{like } a \text{ in } \text{car.} \]
\[ \dot{e} \ldots \text{like } a \text{ in } \text{table, but with a strong } \text{i-tinge.} \]
\[ \dot{i} \ldots \text{like } ee \text{ in } \text{teem.} \]
\[ \dot{o} \ldots \text{like } o \text{ in } \text{rose, but with a strong } u-\text{tinge.} \]
\[ \ddot{u} \ldots \text{like } oo \text{ in } \text{too.} \]
\[ a^o, e^o, i^o, o^o, u^o, \text{short vowels of continental values,}
\text{slightly nasalized.} \]
\[ a^n, e^n, i^n, o^n, u^n, \text{long vowels of continental values,}
\text{slightly nasalized.} \]
\[ k \ldots \text{obscure vowel.} \]
\[ a, i, o^* \ldots \text{resonance vowel and epenthetic vowels.} \]
\[ ai \ldots \text{like } i \text{ in } \text{island.} \]
\[ ai^o \ldots \text{same as preceding, but with second element long; interchanges with } i. \]
\[ au \ldots \text{like } ou \text{ in } \text{mouth.} \]
\[ aui \ldots \text{same as preceding, but with second element long; interchanges with } u. \]
\[ ou \ldots \text{diphthong } ou. \]
\[ oi \ldots \text{diphthong } oi. \]
\[ ai^o \ldots \text{diphthong } ai \text{ slightly nasalized.} \]
\[ ai^n \ldots \text{diphthong } ai \text{ slightly nasalized.} \]
\[ au^o \ldots \text{diphthong } ai \text{ slightly nasalized.} \]
\[ g \ldots \text{velar } k. \]
\[ gl \ldots \text{same as preceding, with great stress of explosion.} \]
\[ x \ldots \text{like } ch \text{ in German } \text{Bach.} \]
\[ k \ldots \text{like } c \text{ in } \text{come, but unaspirated.} \]
\[ kl \ldots \text{same as preceding, with great stress of explosion.} \]
\[ g^* \ldots \text{palatal } g, \text{like } g \text{ in } \text{give.} \]
\[ k^* \ldots \text{palatal } k, \text{like } c \text{ in } \text{cubic.} \]
\[ k^l \ldots \text{same as preceding, with great stress of explosion.} \]
\[ x^* \ldots \text{like } ch \text{ in German } \text{ich.} \]
\[ k^l \ldots \text{aspirated, like } c \text{ in } \text{come.} \]

\[ ^1 \text{Published with the permission of the Smithsonian Institution.} \]
d, t    . . . as in English; sonants and surds difficult
to distinguish; surd not aspirated.  
\(t\)     . . . like \(t\), with great stress of explosion.  
\(t\)      . . . as aspirated, like \(t\) in \textit{len}.

\(s\) . . . palatal spirant, like Polish \(s\).  
\(s\) . . . like Polish \(c\).  
\(sl\) . . . same as preceding, with great stress of explosion.  
\(p\) . . . as in English.  
\(pl\) . . . same as preceding, with great stress of explosion.  
\(p\) . . . aspirated \(p\).  
i, n . . . as in English.  
i . . . palatal \(i\), like \(i\) in \textit{lure}.  
l, l . . . spirant laterals; subject to frequent inter
change.  
\(l\) . . . like \(l\), with great stress of explosion.  
\(h\) . . . glottal stop.  
\(y\) . . . aspiration whose palatal or velar char
acter depends upon the character of the 
vowel that precedes it.  
h, y, w . . . as in English.  
w . . . like \(w\), in \textit{whether}.  
\(+\) . . . accent.  
\(-\) . . . denotes excessive length of vowels.  
\(-\) . . . is an etymological device indicating 
loose connection between stems and 
formative elements.

1. PÄLIS (SKUNK)\(^1\)

SÜDAŠ'T LMÜ'TSÊK-ÊXT'LEN'UT. HAUK'ŠILX X'Ü'ŁAM 'K'TAŠ LE'WI'. 1LAXIYAT̈ QÁŠ'TSE 
X'Ü'ŁAMTXA, TE'MŁALTAX TSQ'ÆŴILX AS LEY'AT̈- 
tsit. "A'a, YÁ'TSAXAX-HU'KL'EMI MEHA'IT\(\)??"  
5 "A'a, HÁ'KL'EMI SIN LE'WI', HU'KL'EMI 
HÎ'TSŁEWAL. NÁ'K'SAXTAX-E'N MUH'HU'??\)??" — "LAXIYAT̈ 
NÁ'K'S YÁ'AXAU. HÎ'KE'Ł 
X'Ü'ŁAM HÁ'NUT 'K'TAŠ HÎ'TSŁEWAL IS 
QAUWAI\(\)SLÔ." — "TEMIP-A' MEHA'NTEX AS 
HÎ'TSŁEWAL ALI'K'IT\(\)??" — "LÌYA\(\)AT\(\)?? — "SIPS\(\)S 
TQA'NDI HÁ'NUT AS HÎ'TSŁEWAL, K'INS AYA'YUSU\(\)P 
NÁ'K'ÊAI KUS HÎ'TSŁEWAL K'Á'X'K'EX." — "K'ÊAI\(\)S, 
k'QUAI'WIS XAKUL'I HÁ'TI ÜSTA'YÔ."  

TEMÁU'X MUH'HU K'É'ÅAYI. 1LAUXIYAT̈  
15 QÁŠ'TSE YÁ'AXAU, TEMÁU'X HAIHAITXAI.  
TEMÁU'X QALPAI X'Á'XTSUÇX. TE'MÌTA MUH'HU 
TSIMÁLSXAI. K'Ü'K'ÈS-AXA K'INAYÔ'LI.  
"X'ÅU LPÜ'KL'HEMITS, X'ÅU 'LIYA'LEHWA' 
LSXMAM." K'IS MUH'HU K'É'Å LHIKLWAI'SI.  
20 K'ETS HÎ'KE SA'XT'LEI TS'PA'HALUYUST'E'MK'.  
TEM K'ÀU'XTUS HAIHAITXAI QALPAI. QALPAI 
K'ÀU'XTUS X'Á'XTSUÇX, TE'MÌTA HÎ'KE HALÁ'TSI  

\(^{1}\) Told by Thomas Jackson in 1910. This story 
would seem to be one of the few distinctive traditions 
that were obtained either by Farrand or myself. At 
least, thus far this myth has not been found recorded 
among any other tribe of this region.

1. THE STORY OF SKUNK

(Once there were) five (boys) related as younger brothers. They were travelling all 
over the world. They did not travel long, when they came upon a person (Skunk).  
"Oh, dost thou live here, old man?" — "Yes, 
here is my place, here I grew into a man. 
Where are you going now?" — "We are not 
going anywhere. We just travel to look over the 
people everywhere." — "And have you 
seen any people already?" — "No." — "If 
you want to look at people, I will constantly 
go with you where the people come together."  
— "All right, this our eldest brother will go 
with thee first."

And then, indeed, they two started. They 
two were not going long, when they two 
rested. Then they two started again. And 
now (Skunk) began to try repeatedly (his) own (power). He was constantly looking back at 
(the man who followed him). "Thou shalt 
follow right behind me, thou sha'n't be dodging 
here and there." Then, indeed, he would 
do it. (And Skunk) would just open his anus. 
Then again they two would take a rest. Once 
more they two would start, but just similarly

\(^{1}\) Consists of 'LAXIYAT' NOT; 1ST 1ST per. pl.  
\(^{2}\) Consists of 'SIS conditional particle; -P 2D per. pl.  
\(^{3}\) Consists of 'XIYAT' NOT; -SAWS 3D per. dual.  
\(^{4}\) Consists of 'K'IS temporal particle; -SAWS suffixed 
particle away; -SAWS suffixed particle again.  
\(^{5}\) HÎ' TO MISS, TO DODGE.
it would happen. At last they two started out for the fifth time. "We two are now about to arrive at where there are many people. Thou shalt always follow me close behind." And then, indeed, (the man) did it, whereupon (Skunk) broke wind at him suddenly. He killed him, (and) dragged him to one side. He turned back and went home. And then, when he came home, he was asked, "Where is our oldest brother?" — "Oh, he remained at (the place) to which we two came. (Those people there) are doing all sorts of things,—they play shinny-ball, they throw spears through hoops, they play the guessing-game,—all sorts of things are done (by them)." — "Oh, all right, we shall go (together)." — "You will (come with me) one at a time." — "All right, I will go with him." And then, verily, they two went. They two did not go long, when they two took a rest. Then they two started out again, but (soon) the same thing would happen as before. For the fifth time they two started out again, whereupon (Skunk) once more broke wind at him suddenly. Again he carried him to one side, and went back home once more. Then he arrived home again. "Oh, didst thou come back?" — "Yes, I came back alone." — "And where are they two?" — "Oh, they two remained (there). All sorts of things are done at where we two came." — "All right, art thou going back again?" — "Yes, I am going back once more." — "May I go with thee?" — "Certainly, we two shall go." Then they two, verily, started out. They two did not go long, when they two took a rest (and) sat down. "Let me have this thy bow!" Then, indeed, he gave it to him. (The man) began to examine it. "Thy bow is good." — "Yes, I have inherited it," (said Skunk.) (The man) tried it several times, he pulled it a little. "Hey! do not pull it hard, (it is) my heirloom. (It is) the bow of my father's father." Again they

whining tone. He is afraid lest his bow (in reality his anus) be broken by the young man.

\(^1\) wil- to kill.
\(^2\) k'ist - to leave.
\(^3\) Skunk utters each word in this sentence in a
hal'ts i'jstaxü. temu'luh südë'stk-emyu'akxs tem yásau-yai'nx. Lpü'kłus-ul!, x-aü liya\ Lehya'xalsxam; là'ta saxü' lei lax.  
lsalxam, hū'tskq a'ai'kewa'kwa'yü.” k's mu'luh ke'a lhiwkwal'si. tem-uk' 
mùhüq qalpai'nx Lpila'yutilx tem k'ets-axa mu'luh yålssai'x. temu'luh 
mis-axa wilx, temu'x axa'x. "k'i-
10 stınxalxan-axa. “”k'ee'is', s-a-axa-â' qalpai'm ayai'mi?” “ayâ, k'in-axa 
ayai'm.” ayai' k'au'xuts ̃a' xax qalpai'. Lœwïya qâ'te yâ'xax, tem k'au'xuts 
mùhü qai'haitxal. “hanhüu te'ha'm 
15 mû'kuts̄a!” ihi'nx mu'luh ts-mû'-kuts̄lûk.” aqâ'te mu'luh ke'a 
ete'ha'm mû'kuts̄lû.” “ayâ, sin k'ê' 
+k'ıståxal. tem txwa'nx ts-lâ'tîlk-auxk.  
"he',, x-a-liya' ta'xwax te's̄me!” te' 
20 mîtâ Lta'xwaxa tsâ'veme. “he',, x-a-liya' 
ta'xwax te's̄me! x-a-qai'kwa'ax. sin 
k'ê'+k'ıståxal, sin tâ ts-ta'ak' temaxa 
sin tâ ts-mû'kuts̄lûk.” qalpai' k'au'xuts xê'taux.  
"Lpü'kłus-ul! x-aü 
25 liya\ Lehya'xalsxam." k'u'k's-axa 
k'inayall. "he',, Lehya'xalsxaxa-an.  
Lpü'kłus-ul, Lpu'kłus-ulù, Lpü'kłus-ul!" 
k'ets mu'luh Lpü'kłuw, là'k'auxk'ets ̃a 
tsîna'siyuxk' ts-qi'xal'x ts-pa'xhalyust̄lënkm.  
30 k'ets hi'ke sa'x'te'li ts-pa'xhalyust̄lënkm. 
temul'luh südë'stk-emyu'akxst x-xatsuwisk'aax 
tem k'ets mu'luh i'mste halâ'tsî. "Lpü'luu' 
kłus-ul! x-aü liya\ Lehya'xalsxam." tem k'ets mu'luh qalpai'nx Lpila'yutilx.

35 Tem k'ets-axa mu'luh yålssai'. tem mis-axa wilx, tem pxëltusə'a'nax. “na'k-
ihx te'ha'm plûis?’” “ayâ, k'i'stinxalxan-

1 sis (conditional particle) + -x (2d per. sing.) + 
-â (suffixed particle) here.

2 k'ets (temporal particle) + -aux (3d per. dual).

3 là (pronominal particle) + k'ets (temporal particle) 
+ aux (suffixed particle) inside.
axa. łemūlīyūsxi. qauwā' intsk-ī's Lhikwaśln. lpu'pēnhaut, leyā'hats'īt, Lku'kumkwaśt, tswā'tsxwaťat, bxwī'-bxwiyat.' — "ā'a, k'ex-ā' axa aya'i'mi?" 5 — "ā'a, k'in-axa qalpā'i'm aya'i'm." — "k'eai'sa, k'in-axa uesta'yū." 10 Temau'x mu'shū k'e'a aya'i'. łauxīya' qā'ste yā'xau, temau'x mu'shū hai'haitxai. "hanhū'u tēhā'm mú'kuts'ū'l!" temu'shū 15 aqā'st tehā'm mú'kuts'ū'." kis-axa qalpā'a tswa'a. "hē+, x-a-liya' ta'axwai tsā'me! xa-tks'asa sin hi'hīsaxā,1 sin k'īstdex. sin ta' ts-ta'ak' tem-axa ts-ta'ak' ts-mū'kuts'ūk.' — "mu'shū k'e'a qalpa' xē'tsxu'. tem k'e'xuts mu'shū k'a'u'xuts xē'tsxu'. halā'k'si k'ets mu'shū i'mste qalpā'. 20 qalpā' xē'tsxu'. "lpū'k'kūs'-ū ā'sqa qōma'sts, hū'tsk' qaa'k'eai qai'kwa'yū.' k'ītta's 3 Liya'; hak'ī'ya'i'si hi'k'e yā'xau. "hehe', 1 laxāu(ya)' e lpū'k'huy'etsx. lpu'w', k'kūs'-ū!" k'ets mu'shū qa'hal Lpk'lo'i'nx, hai'haitxai'xaux qalpā' südā'k'st'kem'yuk. "hanhū'u tēhā'm mú'kuts'ū'l! k'in qan spai'dī tēhā'm mú'kuts'ū'l." — "Liya', xa-k'ìmha'k' 4 Liya' iltqa'yusí. mā'- 30 mhats'ēx." tem k'ēt's mu'shū qalpā'i'nx ts'kwx'i'nx. k'ets xū'si hi'k'ē hxexwa'yutx. 25 "hē, x-a-liya' ta'axwai hē, x-a-liya' ta'axwai!" ts'kwx'i'nx k'ēt-k'ē tsā'me. "hē+, x-a-liya' ta'axwai! aitwai'ē sin mú'kuts'ū'l!" — "Liya'! k'ex-axa hi'i'-yems'ū as'i'n hā't'ūo, k'ins-axa hi'i'hem tēhā'm mú'kuts'ū'l." — "k'e'ai'sa, tem ait-ū sin mú'kuts'ū'l!" — "Liya'! ha'ait qauwǐs hā a'īait a'sin hā't'ūo, k'ins-axa come home. All sorts of things are done (there), — shinny-playing, guessing, running, wrestling, throwing spears through hoops." — "All right, wilt thou go back?" — "Yes, I am going back once more." — "All right, I will go back with thee." Then, verily, they two went. They two did not go long, when they two took a rest. "Let me have this thy bow!" (said the young man). Thereupon, indeed, (Skunk) gave it to him. So then he tried to pull it. "Hey! do thou not pull it hard! Thou wilt break my ancient heirloom, (the thing) which was left to me. (This is) the bow of my father's father, and then (of) his father." — "Now, verily, thy bow is good." Again he would begin to pull it. "Hey! do thou not pull it hard! Thou wilt break it, perchance." Again they two started out. Once more then similarly (it was done) thus. Then they two would start out again. "Follow me close right behind, perchance somebody might hurt thee." Nevertheless (the young man would) not (do this); he just kept on going alongside (of him). "Hey! thou art not walking behind me. Keep right behind me!" Then (the boy) would pretend to walk behind him, whereupon (Skunk) began to open his anus. At the fifth time they two rested again. "Let me see this thy bow! I am going to carry thy bow." — "No. Thou mayst not (know) what to do with it. Thou art young (yet)." (Finally the boy persuaded Skunk to part with his bow.) And then he began to pull it again. He would pull it quickly just a little. "Hey! do thou not pull it! Hey! do thou not pull it!" He pulled it a little harder. "Hey! do not pull it! Give me back my bow!" — "No! Thou shalt (first) give me back my elder brothers, then I will return to thee thy bow." — "All right, but give me back my bow!" — "No! First 4 Liya' NOT + -x (2d per. sing.) + -a (suffixed particle) here. 8 Without, however, killing him. 9 Consists of ait + -ū + -af.
mu’hù  hi’i’yem  te’a’m  mı̱kuts’lù.” —
“k’eai’sa.” temu’hù  ke’a  ayai’xa.
’Liya’ qa’tse  pai’yux’, te’mı̱taix-axa
wilx. qau’wałix-axa  spa’aiyux. “hù’-
5  ki  te’ha’m  hà’t’lù.” —  “ham  mı̱kuts’lù
ā  as  anh’u?” — “a’a.” — “hen,
’Liya’, sin  anai’s. ham  pa’halyust’le,
’Liya’  ham  mı̱kuts’lù.”  txwai’nx
mu’hù. ta’i  mu’hù. mis  t’xusaxn,
10  k’ets  hi’k’axa  hya’qai’txa. temu’hù
łqaya’yù  ts-mı̱kuts’lùk’. hi’k’axa  tsiya’-
qtx, qėntex  mu’hù.
Ta’i  mu’hù.

2. COYOTE AND THE TWO OTTER-WOMEN

Hamstι̱ hi’k’e  intsk’i’s  Lhılıkwa’sex
15  Mı̱luptsini’sla.  namk’  mis  qamιn
qi’hai’  LEY tên. temu’hù  ti’üt!’wantxa’
le  wi’w.  namk’  mis-axa  wi’lal  kes
st’día’s,  tem  ti’üt!’wantxa’  le  ke’ea’-
ke’la’.  is  st’día’s  ts-k’e’ál’a’ýk.
20  temu’hù  k’ilwi’  is  ts’día’s  ts-k’ea’-
ke’la’k’i’k’i’s.2

Tem-auk:  mu’hù  txai’nx  ts-hai’k’,
k’-Lqudi’im  is  muwa’stel’i.  temau’x
mel’n’x  xel’k’it-s-ts’a’sid’o.  tem-aufk-
25  tl’a’xsalx  tshai’k’. “k’in  muwa’tstel’i’ya’a
xam’t.”  hi’k’aux  Lhay’nx  ts-xl’axa’
hamstι̱.  temau’x  ’Liya’  tqaia’l’dex,
20xus’  xam’  nā  yatsu.  k’aux  hi’ke
k’a’axk’e  yatsu.  temau’x  auk’  hi’ke
30  qa’tle  ḗmste  tl’a’xsalx  ts-hai’k’.
“k’-’Liya’  nā  yatsu  ku’sin  qtim.  k’-xan
hi’ke  k’a’axk’e  yatsu.”  la’tsaxa’
Lhay’nx  hi’ke  ts’a’m  haihayat’  ts-
k’el’isk’.  la’tsauax-auk’  ḗmste  ts-hai’k’.
35  ’xan-’Liya’  namk’  xan-qal’ke-
ai’m,  la’tla  mi’xax  ’Liya’  tqaia’l’dex.
K’-’Liya’  sàlsaxim  is  muwa’stel’i,  sis
tepli’i;  kus  tsa’  haihayat’  ts-k’el’isk.’

1  Told  by  William  Smith  in  1910.  Compare  Frachten-
3  ber  (CU 4: 88  et  seq.).
This  part  of  the  story  hardly  belongs  here.  It  may

be  looked  upon  as  a  description  of  the  part  which  Coyote
had  in  the  Creation.

2  Consists  of  sis  conditional  particle;  -aux  3d  per.
dual.

Then  (one  day)  he  thought  in  his  inner
mind  that  he  would  take  (unto  him)  a  wife.
Now,  he  knew  (of)  two  women.  So  he
thought  in  his  inner  mind,  “I  am  going  to
marry  one  (of  them).”  Modo  videbat  vulvas
utrarumque.  But  they  two  did  not  desire
that  one  of  them  should  live  somewhere  (else).
They  were  just  going  to  stay  together.
Thus  they  two  were  always  thinking  in  their
inner  minds:  “My  younger  sister  is  not  going
to  live  somewhere  (else).  We  too  are  just
going  to  stay  together.”  Quia  illae  dua
videbant  penem  eius  modo  longum  esse,
propeterea  eae  duaes  sic  cogitabant.  “We  two
shall  never  stay  with  him.  We  two  are  going
to  run  away,  because  we  two  do  not  like  him.
Mulier  cum  qua  hic  copulabit  non  superestes
erit;  valide  longus  penis  eius  est.”
Tem is xa’met-s-qamí’s tem-axa wilx. tem yásau’yaínx xa’metí. "xa-leló’-qudíkwá’im is tsúdai’s kwé’k’s-auk’.

5 kus tglu’í’tsi. k’in spai’dí sin puuí’ya, sins’ aiyi’mi ko’k’us.” temu’hó mis pk’lai’nx kus tgluí’tsi, tém mu’u’lú hi’tlém pi’úxsái, lá’ kus aili’k’í yú’xte’x kus lku’husal tsá’nt. “námk’ sins liya’-axa wil há’alqá, k’xa’k’s’ t’xi’yúts’ l’k’xa’m hai”, ‘muw’hó tsqua’qal’k’ái’.”

tem yásau’yaí’nx ts-quit’imk. “k’in hakí’im má’ntxú. kíst liya’ námk’ yá’tséli, kíst liyá námk’ sál’xsáim.

10 tsa’me hi’k’ec haihayá’t ts-ké’llí’sk.” temu’hó ayái’. temu’hó mis ayái’ ats-sá’ak’, tem pi’úxsaxa’yaí’ ats-temxtá’sk’ ts-nil’diyúk’. “Laniya’ tqaí’a’dínx sxas ayái’ím kí’mahk’s. liya’a, sin mukwa’.

20 stéli.”

Temu’x muw’hú qal’k’ái’. temu’hú kí’mahk’s lqwá’mílx ats-sa’ak’. “tsa’t’i’sex tas wilx. kíst qal’k’ai’m ni’sk’i’k’s.” temíta liya’ qá’sti’tem lai’a’sx ats-

25 sí’ték awuí’lau. temu’hú yásau’yaí’nx ats-sa’ak’. “aúli’xa. k’-liya’ qá’si’tem kíst lqwá’mítx.” temu’hú meyá’saux ats-sá’ak’. “kíst liya’ lewi’yi’aisí qal’k’-ai’m, kíst k’il’wáisi qal’k’ái’m.” temu’x muw’hú ké’a ímsí’; k’il’wásaixa’ux qal’k’ái’. tem meyá’saux ats-sá’ak’. “kíst kí’-mí’hak’s k’a’x wil, tem mis qalpaí’m qwa’mstóxs háits, kí’stauka’s k’il’kes ayái’.” temíta liya’ qá’si’tem

30 lhxusái’ tem xúdú’i’ yai’x-auk’ is hai’. temíta liya’ qá’si’tem lea’í’sx mukwí’sta. tem-axa hakí’im qalpaí’ xé’tsuxá.

Then one night he came back. Then he said to one (of them), “Thou shalt fetch the salmon at the canoe.” So (the older woman) said to her younger sister, “Thou shalt split this pitch-wood. I am going to take my bucket along when I go to the river.” So, after she stood up that pitch-wood, it produced sounds just like a human being. Now, the one who went down to the river to fetch water had already disappeared. (But before she left, she told her younger sister,) “Should I not come back right away, thou shalt think in thy inner mind, ‘Now she must have escaped.’” Then she (also) told her younger sister, “I shall wait for thee there. We two shall never live with him, we two shall never survive. Modo valde longus penis eius est.” Then she went (away). And after her older sister went (away), her husband kept on shouting his (following) message: “I do not want that thou shouldst go there. (Do) not (act so), my wife!”

So they two escaped. And now she overtook her older sister there. “(I) am glad that thou hast come. We two are going to run away far.” But not long (afterwards) she saw her husband coming. Then she said to her older sister, “He is coming nearer. It will not be long before he will overtake us two.” So then her older sister kept on saying, “We two shall not escape on land, we two shall travel on the water.” Thereupon they two did so, they two began to travel on water. Then her older sister said, “We two shall stop there for a while; and if (we two) are overtaken here again, we two will go into the middle of the ocean.” Then not long (afterwards) it began to rain and blow exceedingly hard. And not long (afterwards) she saw him (come) in a canoe. So (they two) departed from there

1 In the mean while Coyote seems to have succeeded in persuading these women to become his wives.

2 Consists of sis conditional particle; -ni 1st per. sing.

3 This pitch was to answer in her stead, in case her husband called for her.

4 kís (temporal particle) + -x (ad. per. sing.) + -auk (suffix particle) inside.

5 te’mátxí brother-in-law.

6 kís (temporal particle) + -ni (inclusive dual) + -auk (suffix particle) inside.
“ki’st ’liya* ayai’m k’i’luk’ s qalpa’im, k’i’st hi’k’e quli’im kwas n’at’ka’un.”

temau’x mu*’hū ayai’ k’i’mhak’s qaua’x-m’ kwas tsk*’t’si. temau’x k’i’mhaisi
5 mey’a’xauka. te’mtla ’liya* qa’a’se mis mey’sauxa. “a’uli’xa, a’uli’xa.” temau’x
mu*’hū lqwā’mi’nix qaua is tsk*’t’si. “nāmk: st-lqwā’mits, ki’st ayai’m ku’k’s. k’i’
ki’r’ma’hak’ s spai’di.” temau’x
10 mu*’hū ke’a insti’ixa.

Tem meqami’nt as kul’ai’n hi’k’e tsā’me. nāmk: k’au’xuts qī’tixa ‘kas k’ox’a, k’au’xuts hi’k’e hamstī lei’sti’ts
15 spa’i’k.’ tem is i’msè tem-auk l’ta’xsalx ts-hai’k’ kuts-si’tek’aux, “l’xauxs 1 nī’
sk’k’s ayai’m, k’i’naux ’liya* nāmk- lxaai’l. is i’msè ts-kwā’ink’ l’xauxs
nī’sk’k’s ayai’m, k’i’naux ’liya* nāmk-
20 lxaai’, l’l’tsaxas mā’k’st ts-spa’i’k’. lā’ta aqtā’tiaux subukwa’stelī. 2 nī’
tsk’-aux-auk l’ta’xsalx ts-hai’k’, temau’
15-xin-auk me̥lā’niyux tu’k’-la’itsūk.” tem-
auk i’msè ts-hai’k’. “k’inaux ’liya* pla’
25 nāmk- lxaai’l.” temi’li’x mu*’hū meyā’
xauka. temi’li’x mu*’hū wilx leyā’tstiks.
“st-ha’k’i’k’i’ qalpa’a in’sti’.” tem yāsauyai’nix kuts-qti’mk’.
“me̥lā’niyem-tsxat nī’tsk’ast-a’uk: l’ta’xsalx sin hait.”
30 k’i’st ki’sti, nāmk: sis atsk’ai’m.” nā’
35 mk’six wilx leyā’tstiks, “tsā’men hi’k’e
lq’ali’yū.” temu*’hū yāsauyai’nix kuts-qti’mk’. “xa’-liya* a’tsk’ai’a. nāmk: sis lnuq’ laxwai’m, ki’sti’st ta’mink’i
k’i’sti’.” temu*’hū ke’a lnuq’ laxwai’x’a.
35 k’i’st. temu*’hū yāsauyai’nix ts-qti’mk’. “k’i’st qal’k’ai’m mu*’hū; atsk’ai’a mu*’hū.”
temau’x mu*’hū qal’k’ai’a. “xa-xe’ilk’e
35 lhay’a’nauwi. xa’liya* tsā’me tuo’msa
k’i’st limlā’nemts.” temau’-

1 lāx (particle) + -aux (3d per. dual).
2 The plural form ma’mkusī would have been more proper here.

once more. “We two shall not go into the water again. We two shall just go upstream
along that creek.” So then they two went there on top of a mountain. Then they two
kept on travelling there. But (it was) not long before she said (again), “He is approaching,
he is approaching!” So then he overtook those two on top of the mountain. “If he
should overtake us two, we two will go west. We two will lead him there.” Then, verily,
they two did so.

Now (on that place), there were very many
windfalls. Whenever they two went over a
log, (Coyote) modo de more videbat vulvas ambarum. Valde modo pingues vulvas illae
duae habebant. And it was for that reason that their (dual) husband was continually
thinking in his inner mind, “Even if they two
should go far, I shall never give them up. For
that reason will I never give them up, although
they two may go far, propertea vulvae am-
barum pingues sunt, propertea eae duae
formosae mulieres sunt. Whatever they two
are thinking in their inner minds, I know their
(dual) inner thoughts.” Then such (were) his
inner thoughts: “I shall never give those two
up.” Then they kept on going. And then
they came to a village. “We two are going to
leave him behind right here.” Then (the older
woman) said to her younger sister, “He knows
(what) we two (are going to do, and) whatever
we two are thinking in our inner thoughts.
We two will leave him when he is asleep.”
When they came to the village, (the younger
woman said,) “I am very tired.” Thereupon
(the older woman) said to her younger sister,
“Thou shalt not sleep! As soon as he begins
to sneeze, we two will leave him at that time.”
And then, verily, he began to sneeze. So then she
said to her younger sister, “We two will escape
now; he is asleep now.” So they two ran away.
“Thou shalt watch him carefully. Do thou
not close the door! He will find us two

1 timsu- to shut (of door only).
x-auk: muw'hū kō'ks' aya'. "stis¹ qal-pa'yehts lqw'ām's k'i'mhak's, k'i'stauk's kō'ks' px'ilms'ai'm." Temau'x muw'hū meyā'xaxuxa. k'au'xuts-axa ḫnai'; l'auxīya²
5 lā* Lhayā'nix.

Temau'x'hū lqō'u'tsxaxa kuts-si'tek'aux. aili'k'aux wa* tēl'ts. tem-auk: muw'hū txai'nx ts-hai'k'. "lauxīya' t'ai* qō'tse tsā'sidō. meqami'nīt tsā'sidō." tem
10 kus-auk: txai'nx ts-hai'k*. "k'aux ḫi'x-policy. k'aux ḫi'k'e kī'lt'lin, k'aux ḫi'k'e kqē'xan yā'tsi is qalxātsit! ts-li'qayūk'. k'aux ḫi'k'e kī'lt'lin ts-lānk', k'aux ḫi'x-policy ts-lānk'.
15 k'aux ḫi'k'e qā'lte yā'tsi is kī'lt', k'aux mēitsai'st is qalxātsit! ts-li'qayūk', aul ḫi'k'e is kī'lt'."

Temau'x'hū tsq'am'tliyū.

3. COYOTE AND THE TWO FROG-WOMEN¹

Xa'met-s-hi'tslem³ yā'tsx. wa'na* ts-mukwa'slik. ḫi'ya' qā'u'k'ei tiqal'dex. tem is xa'met-s-pi'tskum tem-auk: txai'nx ts-hai'k', k'-ayai'mi kō'ks' phainai'st is lōwa'qatit-s-tsūdai's, k'ai'i qōwí'i. temau'x ḫi'x-policy k'ē'a aya'. l'īya³
20 qā'tse yā'xau, te'mlta līya'xalx xēl-K'-
it-s-tsā'sidō kin'wā'tsxaux. temau'x pišu'xayi'nx. "nā'k'kex-e'n yā'xau?" k'ēts ta'me l'īya⁴ tsku'yi'x. k'ēts psin'k'xekemuyk' ts-piwi'sink' tem k'ēts qā'halt tskwai'tsx. "lā-e'n kipst tiqal'dex?" — ḫi'ya*, hi'k'exan pxē'ltsūasa'-
txux." — "is intsk'i-s-en?" — a'a, nā'k'kex-e'n yā'xau?" — "kō'ks' phainai'st is tsūdai's." — "k'ēai'sa. k-xan-
30 axa a' hāqwēwits* k'ha'm yā'xau, xsaxa yāla'sautxam?" — "k'ēai'sa," tem k'ēts muw'hū xē'tsux.

¹ stis (temporal particle) + -at (inclusive dual).
² Told by Thomas Jackson in 1913. A similar tradition was also obtained among the Kalapuya Indians.
³ For example, Coyote.
⁴ haq- to leave.
Tem k'au'k'ets muńhū tlaxalsyai'nx

ts-hai\k'. "k'i'nuax hi'te muńhū là-
k'waya'a'?"  l'iyă' qā'ney yañ'xau, te-
mita leai'ståx as là'wus k'qè'lyem.

5 temuńhū pì'xánx tem yą'xay-ulx tem

timsiyulx, k'ai'ı' l'iyă' k'lıla'txam.

tem-uk' muńhū qayy-ulx k'ỹtsa'yūk:

temuńhū mis-uk' ḥqa'axl, tem-axa

muńhū wahay-ulx, tem-uk' muńhū

10 li'yęa qınqę'nx ats-sa'yūk'. temuńhū

mis Hla'msıtx, temuńhū tsulqanay-ulx,

tem-axa muńhū yAlsai'.

Wilx muńhū-axa k'i'mhak's nák'xai

l'ka'sau xs xel'ık-it-sstå'sidoo k'in'wa'txa.

15 k'ets ta'me liyă' tsłowai'nx-slō, mis-axa

wilx k'i'mhak's. pí'uxă'xayi'nx k'au'xuts

muńhū xas tsstå'sidoo. "yąla'sautxax-a'z

axa?'" — "a', yąla'sautxan-axa." —

qami'nt-ā axa ham yą'a'xu?" — "l'iyă'

20 ha tså'nxme." — "xan-axa hąq̱ūts hı'sk.'

— "k'eai'x, a'i'xepst-ți." temau'x-axa

muńhū ke' aayă', temau'x muńhū

tsqeqwilx k'as yą'tsx. temau'x muńhū

wahau'hınx. "pst-tı awi'lxasxam ts'la'wa.'

25 tem-uk' muńhū k'ilku'yulx ats-tsōla'qanḵ.

siyă'tipst-uk' pstin lōk' l'ka'sin sa'yūl.'

temau'x ke' a hıklı waxă'si'nx. temuńhū

mi'saux si'yätxs ts-lō'k'ık', temuńhū

stuqwa'yułtlix'1 ats-tsōla'qanḵ. tem

30 hi'ke xupü'ttxa tas lą'wus, te'maux muń-
hū lxułnx as tsstå'siduwaux, te'maux

muńhū ha'skex. tem mi'saux ha'sk-

istex, temau'x muńhū y'ułtlayux' ts-

spa'k'aux, temau'x muńhū k'i'stinx.

35 muńhū nąmk' k'ūts 2 hituwa', k'i's

muńhū spa' a kus le'wi', k'i's k'i'mhak's

k'tsx'a' kus spa', k'i's muńhū k'wa'irma

k'i'mhak's.

Temuńhū mi'saux-axa sāsxa'yai', tem

40 ìlt'ixasx kwax xam'. "wa'na' sin spa'.

kwą'a' teni'x?'" temuńhū k'ea qalpa'ı

1 stgu- to kick.

Now, he was constantly thinking in his inner mind, "(I) wonder how I am going to

play a trick on those two?" He was not going

long, when he happened to look at some yellow-jackets where (they were) hanging

on a branch. Thereupon he went to the (nest) and

took it off (the tree), and closed it so that (the

yellow-jackets) would not come out. Then he

put (the nest) into his basket. And after he

put it (into his basket), he opened (the nest)

again and tied his basket tightly. Then, after

he finished, he carried it like a pack, and went

back.

Then he came back there, where those pre-

viously mentioned two women were digging

the ground. He did not seem to pay any at-

tention to (those two) after he came back.

Then those women shouted at him, "Art thou

on thy way home?" — "Yes, I am on my

way home." — "Is it much (what) thou art

bringing back?" — "Not very much." —

"Thou shalt leave some behind for us two."

— "All right, do you two come here!" So they

two, verily, went, and came near to where he

was staying. Thereupon he beckoned to those

two. "You two shall come nearer here."

Then he began to untie his pack. "Do you

two put your (dual) heads inside this basket!"

Then they two did it, indeed. Thereupon,

after they two put their heads inside, he

quickly kicked his pack. Then the yellow-

jackets just became active, whereupon the

two women were stung, and then they two
died. And after they two were dead, he took

off them their (dual) female organs and left

those two. Nunc quandocunque congressum

habere desiderabat, terram fodebat atque

vulvam ibidem ponebat atque ibidem co-

habatbat.

Then after those two (women) came to life
again, one of them began to examine herself.

"My female organ is gone. How art thou?"

Thereupon, verily, the other one in turn ex-

1 k'ets temporal particle; -ś suffixed particle HİRE.
amined herself, but likewise her female organ was gone. "Yes, (it was) Coyote who played this trick on us two."

For that reason frogs have no female organs. Only now thus (it ends).

4. COYOTE'S AMOROUS ADVENTURES

One man (Coyote) went across the river. Then he saw (on the other side) two women in the act of bathing. So he watched those two on the sly. "I wonder what I can do to those two! Very, (they two) are nice to look at. I know (what) I am going to do with those two."

Nunc abscindebat penem suum atque transmutabat. Loquebatur ad penem suum. "Thou shalt go in quickly into that pretty one."

Then he went on towards evening. Then he came to the other side, and shouted (for some one to take him across). Thereupon somebody came down to the bank after him. Then, when (the unknown person) crossed over to him, he got into the canoe. And then (the ferryman) came across with him. Then (Coyote) asked, "Are there many people here?" — "Yes." — "What are they all doing?" — "Nothing at all. Only one girl who has attained the age of puberty is very sick." — "Oh, what ails her?" — "Well, her abdomen has swollen up." — "Oh!"

Then he was arrived with at the other side, whereupon he went towards the village. He acted (like a medicine-man. Then food was placed before him, but he did not eat much. Then he was asked if he were a medicine-man. And he said, "Yes, I am a medicine-man."

Then he was asked to try (his skill as a) medicine-man. So he agreed, and went (into the house). Then he began to doctor. He was not doctoring long, when he said that a partition should be put in front (of the sick

1 Simplified for ts-spaɪk\'.
2 Told by Thomas Jackson in 1913.
3 Compare Boas (JAF 11:140-141); Dixon (PAES 4:75); Sapir (PAES 2:11). Similar stories were also recorded among the Molala, Thompson River, and Kwakiutl Indians.
4 Passive.
temuⁿʰᵘ k'ɛ'a ɪmsti'lnx. temuⁿʰᵘ qalpai' tsi'lihdixⁿ. "ha'mk'ix¹, ha'mk'ix, ha'mk'ix!" temuⁿʰᵘ aini'suwiixai' as mukwa'sli. "ânâ' a, la'ltqâx'-e'n tsa'ti a'śin ma'ha'st?" ts-yeai'sk' ašts-li'ya'k. iLiya qâ'nse temuⁿʰᵘ k'ei'ai. tem-axa muⁿʰᵘ yûx̱'lnx as tselxai'. "ma'yex mis k'ei'ai muⁿʰᵘ limtsi'mxaxam." tem-axa muⁿʰᵘ qal'k'ail. La&qayû-axa ²
10 muⁿʰᵘ tsimt'simxaxak.³ tem k'ets muⁿʰᵘ qal'k'ail. xîts hi'k'e mis qai'slo, temuⁿʰᵘ xê'tsuxⁿ.

II
Temuⁿʰᵘ ⁴ qalpai' wîlx ɪs tsâ'mst nâ'tk'-l. temuⁿʰᵘ ayai'. te'mîta le'ai'sx ¹⁵ as tsâ'siđü k'aux lû'tsxa. "ki'naux hi'te muⁿʰᵘ lâ* kwaya'â? ạ'a, kîn qa'halts ma'ha'sts k'-la'itétye'mxus ⁶ mukwi'șt-auk.' tem k'ets muⁿʰᵘ lâa'i'tyûtîlem as mêta'lkust'katû,⁷ k'ets a'nîuyxⁿ temu'n le'ai'sx xas tsâ'siđü as mêta'lkust'katû k'-layâ'tauyem, temau'n muⁿʰᵘ pî'xanx. te'mîta muⁿʰᵘ ke'a hawî'tit-sa'ma'ha'sts. temau'n muⁿʰᵘ k'-loqdiyû'lx temau'n muⁿʰᵘ ²⁵ px̱e'pxêtsûši'tlxa. "ki'st iltqa'a-en? xukwaítist-auk' a'!" temau'n muⁿʰᵘ k'ê'a ɪmsti'nx tem mi'ssxwaук: ⁷ ha'kwâ'tex, k'ets yai'x-auk' is hiaî a'nîuyxⁿ. k'ets hi'k'e hauks' tsîlatal. Liya qâ'nse tsîla'tal hauks, te'mîtak pâ'kantxai. "pqa'mi'sex!⁸ qô'tse k'ets ta'lxama'k'ink'alx." temuⁿʰᵘ lxuwaï'stex yâ'sau: "u'k'ek'-e'? na sû'ku yai'tsxâ ham lûxai'sk' tem k'ets muⁿʰᵘ tsîqiš'xâ. "hê,+ tsîlîhû'nâk tan tk'a'mk'la.'

Tai⁴ muⁿʰᵘ.
¹ mk'- to join.
² ag- to be well.
³ Contracted for ts-meisi'mxaxak.
⁴ Compare Boas (JAF1 11:145); Sapiir (PAES 2:3).
⁵ ait- to drift.
⁶ tô'lkust/ receptacle.

III
And then he came again to another river. Then he went on. Soon he saw two women who were bathing. "(I) wonder in what way I can fool those two! Yes, (disguised) as a child I will float in a canoe." Then he floated in a basket, crying all the time. Then the two women saw the basket as it was floating, whereupon they two went to look at it. And, verily, a young child (was in that basket). Then they two took hold of it, and began to ask each other, "What shall we two do with it? Pray, let us take it out (from the basket)!" So, verily, they two did this. And after they two had taken it out, (the child) kept on crying very hard. It was just reaching out (with its hands) everywhere. It was not reaching out everywhere (very) long, cum vulvam (puellae quae infantem tenebat) tangere inchoaret. "What a nasty thing! Why! it is bent upon mischief!" Thereupon it was thrown (away, and the two girls) kept on saying, "Who art thou? Thy actions are different (from) those (of) Sû'ku." And then (Coyote) laughed. "Hey! macilenta is vulva puellae eae."

Only now (it ends).

⁷ Transposed for mi'ssxwauk.
⁸ A term denoting anger, and corresponding to the English expletive "'S'- death!"
⁹ This sentence is not correct; for, as a matter of fact, Sû'ku, the Transformer, tried to perform a similar trick.