COLUMBIA UNIVERSITY CONTRIBUTIONS TO ANTHROPOLOGY
Edited by FRANZ BOAS

COOS TEXTS

BY

LEO J. FRACHTENBERG

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INTRODUCTION

ALPHABET

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2. The Crow (and the Thunderbird).
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4. The Stealing of Fire and Water.
5. The Origin of Death.
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Two different collections of stories were collected by me in the course of the Bureau of American Ethnology. The informant was Jim Buchanan, Acme, Lane County, Oregon, the only member of the Siletz tribe and can relate coherently memories of the by-gone generation. The texts were collected by Mr. Buchanan and Tom H. in the summer of 1903. His stories, Buchanan and Tom H. were present on the Siletz Reserve.

Owing to the fact that Buchanan and Tom H. Buchanan were not as well versed in the other traditions, they used a lot of narration and in clear parts of the texts are abundant in obvious changes or to the identity of the narratives. It has been comparatively easy to stand the original definiteness, I (with linguistic considerations) have been able to narrate, leaving the identity of the narratives according to the good judgment of the reader.

As might have been expected of writing down the I-COL. UNIV. CONTRIB. ANTHROP.
INTRODUCTION.

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

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

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

Hartley Hall,
Columbia University,
June, 1910.

*a* . . . . Like *a* in German

*e* . . . . Like *e* in *helmet*

*i* . . . . Like *i* in *it*

*o* . . . . Like *o* in German

*u* . . . . Like *u* in German

*ã* . . . . Like *ã* in *ear*

*c* . . . . Like *ea* in *great*

*i* . . . . Like *e* in *tem.

*ã* . . . . Like *ã* in *rose*

*ã* . . . . Like *ã* in *bow*

*c* . . . . Long *e* with an *ã*.

*ê* . . . . Long *o* with a *ã*.

*v* . . . . Vowels of very short duration.

*u* . . . . As in German *vöck*

*ã*, *ã*, *ê* . . . Superior vowels including the above.

*ã* . . . . Obscure vowel.

*ã* . . . . Like *ã* in *island*

*a* . . . . Like *au* in *mouth*

*c* . . . . Diphthong *ã*.

*ã* . . . . Velar *ã*.

*ã* . . . . Same as preceding.

*ã* . . . . Velar spirant produced sounds like weak.

*x* . . . . Like *ch* in German

*g*, *ã* . . . As in English, sonor.

*ã* . . . . Like *ã*, with very guttural.

*g* . . . . Palatized *g*.

*ê* . . . . Palatized *ã*.

*k* . . . . Palatized explosive.

*x* . . . . Palatized *ch*.

*d*, *ã* . . . As in English, surd.

*t* . . . . Like *t*, with very guttural.

*t* . . . . Aspirated *t*.

*s* . . . . As in English.

*c* . . . . Like *sh* in English

*dj* . . . . Like *j* in English *jir*

*ts* . . . . As in English *sits*.

*tc* . . . . Like *ch* in English
t, however, on the whole, ribing his phonetic system only in a few cases were necessitate a distinct treat- r words and phrases not texts, or they represent ent, may have been mis- ed, by Mr. St. Clair. this work in Italics, and by footnotes, in which I xpression that may have Section numbers referred my grammar of the Coos rican Indian Languages?” Bulletin 40, Part 2). 

**ALPHABET.**

<table>
<thead>
<tr>
<th>Letter</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>Like a in German Mann.</td>
</tr>
<tr>
<td>e</td>
<td>Like e in helmet.</td>
</tr>
<tr>
<td>i</td>
<td>Like i in it.</td>
</tr>
<tr>
<td>o</td>
<td>Like o in German Mord.</td>
</tr>
<tr>
<td>u</td>
<td>Like u in German Furcht.</td>
</tr>
<tr>
<td>a</td>
<td>Like a in ear.</td>
</tr>
<tr>
<td>ö</td>
<td>Like ea in great.</td>
</tr>
<tr>
<td>Ü</td>
<td>Like ee in teem.</td>
</tr>
<tr>
<td>ö̈</td>
<td>Like o in rose.</td>
</tr>
<tr>
<td>ü</td>
<td>Like o in bo.</td>
</tr>
<tr>
<td>ä</td>
<td>Long e with an i-tinge.</td>
</tr>
<tr>
<td>ö̈</td>
<td>Long o with a u-tinge.</td>
</tr>
<tr>
<td>i</td>
<td>Vowels of very short quantities.</td>
</tr>
<tr>
<td>ä</td>
<td>As in German wählten.</td>
</tr>
<tr>
<td>ö, ɪ́, ɪ̀, ɪ̈́</td>
<td>Superior vowels indicated only by the position of the mouth.</td>
</tr>
<tr>
<td>ë</td>
<td>Obscure vowel.</td>
</tr>
<tr>
<td>ä</td>
<td>Like i in island.</td>
</tr>
<tr>
<td>ä́</td>
<td>Like a in mouth.</td>
</tr>
<tr>
<td>ë́</td>
<td>Diphthong e+i.</td>
</tr>
<tr>
<td>ə̈</td>
<td>Velar k.</td>
</tr>
<tr>
<td>ə̈́</td>
<td>Same as preceding, with very great stress of explosion.</td>
</tr>
<tr>
<td>ð̈</td>
<td>Velar spirant produced way back in the palate, which often sounds like weak r.</td>
</tr>
<tr>
<td>s, k</td>
<td>As in English, sonants and surds difficult to distinguish.</td>
</tr>
<tr>
<td>s̈</td>
<td>Like k, with very great stress of explosion.</td>
</tr>
<tr>
<td>s̈́</td>
<td>Palatized g.</td>
</tr>
<tr>
<td>k̈</td>
<td>Palatized k.</td>
</tr>
<tr>
<td>k̈́</td>
<td>Palatized explosive k.</td>
</tr>
<tr>
<td>ẍ</td>
<td>Palatized ch.</td>
</tr>
<tr>
<td>d, t</td>
<td>As in English, surds and sonants difficult to distinguish.</td>
</tr>
<tr>
<td>ẗ</td>
<td>Like t, with very great stress of explosion.</td>
</tr>
<tr>
<td>p̈</td>
<td>Aspirated t.</td>
</tr>
<tr>
<td>s̈</td>
<td>As in English.</td>
</tr>
<tr>
<td>s̈́</td>
<td>Like sh in English she.</td>
</tr>
<tr>
<td>df̈</td>
<td>Like j in English judge.</td>
</tr>
<tr>
<td>ts̈</td>
<td>As in English sits.</td>
</tr>
<tr>
<td>të</td>
<td>Like ch in English church.</td>
</tr>
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</table>
Two young men were in the middle of their journey, and would it be if we two stopped about it?" — "It would be so," answered the other one. "Let us soot here." They had from where they stopped and dropped

CREATING

1. Arrow Young Men (Tcii' 7cii)

...
CREATION MYTHS.

1. Arrow Young Men (The Creation of the World).

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

Mi'laq Tcäni'nga.
Arrow Young Men.

Yùxwâ' le tcäni'nga. Ûx djina'yang. As'la' djine'etite
Two the young men. They come singly. Halfway journey on
djina'yang. H'ni úx yùyù. "Xtc'e'teul, 1 lâ is k·lint?
come singly. There they stopped. "How would when the we try it?
it be one(s) two
Xtc'e'teul ye' iluwe'xtcis?" — "La'yâ il, yûl is k·lint. Tq'le'ên
How thy heart?" — "Good indeed if we try it. Soot
would two
löwe'te yûl is k·lint." Kat'e'mis le'ux hâ'wis tq'le'ên.
that thing if we try it." Five their ready soot.
with would two
5 Ûx yù'wiyû. Yixâ' Ûx töwi'tits baltimiset. K·läu.â' ú
They stopped. One they dropped it ocean into. Without posses-
two
land

1 The following explanation may be offered for this compound: dj- "to come;"
da -u distributive (§§ 25, 37); -e transitive (§ 26); -le modal (§§ 36, 67). See remark
at end of Introduction as to section references.
world at that time was without land. Everything was covered with water. Again they dropped one piece (disk). The ocean was rolling over the disk. The next day they dropped another disk. Then they stopped at some small place and dropped another disk into the ocean. They looked at it from above. Now land began to appear, and they saw it. They were very glad when they saw the land coming up.

The next day they dropped another disk. Land began to stick out (come up). They looked frequently at the waves, that rolled back and forth continually. "What is your opinion?" said one. "Would you try it again?" — "With the other one. The water is too big."

"Let us split this mat into two pieces over the fire and down to examine it. So one of them said, "Aye xe'ite ux k'lint."

"Surely with it they try it."

5 Si'nēi lau tci ux hi'te. Joined there they put it together thing two Ai'wa in t'qai'lis le'ux

Still not solid their two he tel'cil. Tsō k'litsh. the matting. Now hold back (the waves).

le telici'leite. Tsō xwāne the matting over. Now thus

Yi'ku lau in le'yil?" Tsō perhaps that not good? No would be thing

10 tci ux hi'tōtsi. Si'nēi there they put it Joined two down together

la'ux hi'tōtsi. Tsa'xw that they put it thing two down
ut land. Everything was dropped one piece (disk). The next day they stopped at some small k into the ocean. They w land began to appear, very glad when they saw another disk. Land began looked frequently at the th continually. "What is

they heart? We try it shall again?" — "Something with shall (interrog.)

these we try it?" And that continuously goes over back that water. two one ally (pointing out) and forth there

"That matting if we split it in — "With it shall we try it." there should two two." with two two

"Something with shall (interrog.)

From above that there they put it thing two down.

Surely with it they try it. From above that there they put it thing two down.

Now ocean beach their ready land. There thing two down.

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

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

"Animals," said one of the young men. "There ought to be animals." Early in the morning they began to look around the world which they had created. Suddenly they went down. "Whose tracks must that be?" They followed the tracks of a creature they had never seen before. It was a two-legged animal. The eagle watched it for some time. "Now shall only always that way, the manner of it is caused." Now they watch it their ready land. "Now shall only always that way, the manner of it is caused. Without wood (possession.)

5 le'ux há'wis l'ta. *Kwi'to 'ux há'wis l'ta. K'lan'k'in ú le'ux há'wis l'ta. Kwi'to 'ux há'wis l'ta. K'lan'k'in ú

6 See § 10.
7 See §§ 97, 118, 55.
8 See §§ 97, 118, 55.
Lter was able to go down and one of them.

and the world which they rees. *Suppose we set them. "It would be very

Then they stuck into the. The feathers began

Tsö k'i'tsi' le g'îlô'mîs. Now hold back the waves.

Hats qeltc xwa'mtat. Just down in to go through

This the manner of it is caused so' k'i'tsi'. Aso' qeltc gain hold black. Again down in the manner of 

ux ha'qa. La'u ûx they went down. That they two thing two

xwändj. Tsö le'yi, yi 1 that way Now good when (be).

le'ûx hâ'wis lîta. "Kwi'yał hani. hats îs lôwta'ya." A'yu their ready land. "Now shall just we watch it." Surely two 

ûx lôwta'ya. Le mexa'ye 'u kwâ'xu la'u le'wi te tskwa'xîs. they watch it. The eagle his feathers those are those fir-trees.

* "Gôs dîl hanîl hâ'wi." Wändî lâ'xem. A'yu gôs dîl 2 All some- shall grow." This talking Surely everything

hâ'wi. "Xtec'tce ye Îluwe'tes, yûl ntcâ'ha 1 dîl. In grew up. *How thy heart, if with walkers some- Not would be thing.

le'ûl hani, i la'u k'fântcla'ha dîl. Le'ûl hani, i la'u good will be when that without animals (will be). Good will (be) when that (world)

ntclâ'ha dîl. Yiqa'ntcemex mâ hanîl la'u kwâna'êwat." with animals Last people shall these look at always.

S lîta. K'lanîk'în û land. Without wood (poss-
sess.)

Gôs qantc hant. yîxe' 1 All where shall one

ant. xwändj." Tsö a'yu shall that way Now surely (it be)."ë

nexa'ye 'u kwâ'xî. La 'u eagle his feathers. Goes its

i qa'wax la 'u ha'we 3 high up went its growth (of)

8, 55.

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

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

1 a- adverbial (§ 21); -e/-a- "to walk;" -a auxiliary (§§ 44, 10); literally, "something that has walkers (legs)," hence "animals."
sitting (on the top of a snag). "You, indeed, must have made these tracks. Who are you?" — "I am a medicine-man," answered the person whose face was painted all over with red paint. "You have no right to travel here. This is our world, we have made it. Are you surely a medicine-man?" They seized the stranger and killed him. Then they spilled his blood in all directions, and said to him, "You will be nothing, the last generation shall see you."

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

The child was all the time talking. They tried not to do it. So they sent for him, "There is a man living near the ocean. Bring him here." Some days later they went out in a canoe. The child wished to go with them, but they did not let him go. They wished to see the north wind. So they wished, "The waves shall not come in a canoe. And so it was. They came back.

And when this came, they wished...


ik a'la. Hats in qante, en the child. Just not way now.

B'ldje mā iilt. "Hīni Ocean to person (he) — There sent.

Laq hant cil tsqá'ya." That shall you go and get one him.

5 It dji bal'ti'misitic. "Yē they come, ocean on. "Very

mis?" A'yu gli'somi'lis h'w'k'ers? Surely waves

qatl'mix. Kate'ems hant'ic north wind. Five shall (be)

A'yu lau qaqa'ewat kat' Sure these wait a long time for

t'e'misic qalt'a'wasetc the fifth wave with

10 Xtcitc he le tcme'heni. Whatever usu— he thinking is, really
"You, indeed, must have come?" — "I am a medicine-hose face was painted all red no right to travel here. ade it. Are you surely a stranger and killed him. all directions, and said to st generation shall see you." denly one of them became t come out. "What will ve wives." None of them ess he became pregnant.

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

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

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

"His hand e'xkan yixë' e'klwint. Len kwa'lep hant.
Also shalt thou one thou shoot it. The at shaft of arrow shalt e'tö'hits. Y'qax hant. kwa is yixë'. In l yu l'nuwi thou hit it. Right away shall as if we one. Not must very hard klwint'e. A'yu klwint. A'yu tö'hits. "Kwi'yal asö' shoot it. Surely (he) shot it. Surely (he) hit it. "Now again klwint'e. Silnëh'iyi le'ux mîlaq. Tsö asö' halt! klwint. Shoot it joined became their arrows. Now again now (he) shot two klwint'e. 5 Asö' silnëh'iyi le'ux mîlaq. Qe'tte ts'x'ti he'laq le'ux Again joined became their arrows. In the over here arrived their two mîlaq, i la' úx silla'ñaya.1 Tsö áyu úx kwina'èwat arrows, when these they to join make them Now surely they look at them two continually. two (frequent.) le'ux mîlaq si'ñëni. Xi'të'tcë yë gluwe'steis, yïl h'ni their arrows joined together. "How (is) thy heart, if there is helaq?" — "Le'yi ül il." Üx l'cëit. "La' t'qai'lis i? we climb up?" — "Good (it) (he) They shake it two would surely. two (the one arrows). That solid inter-
In kwaml tca'ntat i? — Hamil e'ne e'helәq. K'i'nte. Not as if shall to come (inter- Please thou thou climb Try it apart rog.) — be caused up. (imperative.)

1 Asö' e'xän ze'ntset. Tso' áyu helәq. "Mä cil Now shall almost it thou to be on top, Now surely (he) "But in-

1 útil- "to join" (see § 83); -amäya (§ 50).
Then the other man climbed up. They looked down, and saw the beautiful appearance of the world which they had created. Nobody knows what became of the two young men. Here the story ends.

2. The Crow (and the Thunder-Bird).

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

lei'í.\* Tsó his xii helają. Tsó i'kíi qa'xante úx x'i'ntset. good Now also he climbed Now both in the man- ner of high up two were caused.
Xqa'wax qeltce úx ilx. Hékwa'i'n le'íi xkwí'nac'te le'íux From above in the  ì.\* they look. Very good the appearance (of) their two manner of down
há'wís l.'íta. In kwée'nìyém t'ítc úx ìts'em. Xwándj la ready land. Not knows it what they became That way only (indef.) two (of).
kwée'nìyém. Tsó yi'qai'in á'wixém. know it (indef.). Now right here end, it is.


Crow.

5 M'Aqal lā ù lle'yis te he'mís lle'yís. Gō's mi'làc he Crow his (pos- language that big language. All time custom- sess.) there
laú l.'áxém. In tellexém te hà'ník. In telce laú that talking Not dry (condition) that river, Not way that one (condition).
tsxán'wat he wix'ilis. [Xyi'xeí da'míí lů dúwá'ya lá (to) kill it the food. [One man (is) (he) wants his
lle'yís.] Gō's mi'làc he laú kwína'ëwat li'ye iluwe'c'teis language ] All time custom- that looks at it thy heart

Lex mi'aqal. Xteite he the crow. What custom-
cékwís'kwi'í' lex mi'aqal. thee informs the crow. What
he-thee cékwís'kwi'í. Laú i qantc elí'í thee informs That when any- one where to
Laú gö's mi'làc he l.'áxém. That all time custom- talk, is

5 Xyi'xeí da'míí lů ha'qalá'í. One man (to) (he) came that one to him.

'nuwi c'é'l.'áxém. Xte'c'xtúí \* how loud thou talkest, How would it be with
úl e'ne h'ye lle'yís tep lèle'í\* wouldst thou thy language that long (as)
my (he)
te cítci xá'pé'tc. In telce that river water with. Not dry (condition) there l.'áxém. *Le'íi hantel, ye talk, act of. **Good will be if

10 úx sò:títa'í\*í. Halt! xá lâ'í they trade mutually. Now he has two

\* lei'í. "to trade" (see
\* lei'í. "to trade" (see
\* lei'í. "to trade" (see
\* lei'í. "to trade" (see
\* lei'í. "to trade" (see
\* lei'í. "to trade" (see
up. They looked down, of the world which they what became of the two ids.

E Thunder-Bird).

o be very loud. He was s no low tide, and conse-

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

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

lex mə’qal. Xitec he e’tce’heni, lau xwändj he the crow. What custom- thou thinking art this that way customarily e’kwiskwi’t lex mə’qal. ḧe he—thee informs the crow. When thou to die about this that way e’kwiskwi’t. Lau ḧe e’tca riqau’we ḧe, xwändj e’kwiskwi’t. thee informs That when any— about thou that way thee informs he—thee. one where to go, one he—thee.

Lau gös m’lète he ḡa’xem. That all time custom-talk, in the one act of.

5 Xy’xēl da’mil lau ha’lqait. Lau xwändj ʾl’t. “Haltlyū One man (to) (he) came That that way told it That way one to him. one to him.

I’nuwi e’ilā’xem. Xte’teči tül yūl is soo’ti’ta’ni1 Lī’yis? Halt! loud thou talkest, How would if we trade mutu-language. Now act of. it be would two ally ül e’ne l’yu Lī’yis tep Lī’yis.” Gös m’lète ha’u pa’āhīt wouldst thou thy language that language All time this is filled (as) my (have).” one te e’tcet xā’petc. In te’le’xem u qā’yis. Tsō wändj that river water with. Not dry (condi- (pos-world. Now thus thence ḡa’xem. “Lē’yī hantel, yani. is soo’ti’ta’ni.” ḡ Tsō ʾayu talk, act of. “Good will be if shall we trade mutually.” Now surely two 10 Ûx soo’ti’ta’ni.1 Halt! xā lā u Lī’yis he ts’l’a. Ta halt! they trade mutually. Now he his his language the thunder. And now two

1 ṣā’yu “to trade” (see § 83); -ni distributive.
language. Now, Crow said to him, "Speak with this language." He did so, and the ground almost shook as he spoke. Again Crow said to him, "Whenever you get angry, you shall use this language." Then the man said to Crow, "Now try my language!" Crow tried it, and liked it very much. Whenever he twinkled his eyes, it began to lighten. So they exchanged languages.

Then the man said to Crow, "Close your eyes, and the water will run down. One-half of the ocean will become dry, and likewise a pick up shall be your food. I tell you to do so." Crow commenced to run down. He opened his eyes. To his surprise, he found the water very dry. He again closed his eyes.

All kinds of food (fish) he heard the noise, and decided to speak. He heard the noise, and decided to speak. "You are looking too singularly. Open your eyes!" After opening them,

he said to him, "Please now thou with it thou speak this language. Surely good the language, whenever with spoke. Is twinkling that all time (he) lightning makes. We shall trade mutually shall surely.

Tsö xwändj ilit. "Llë'x L. Lkwi hant te xäp. Now that way (he) told "Shut thy eyes terribly. Run down shall that water."

10 He qa'tes hant tell'e'xem le balt'mis. Gös titec wix'lis
The half (be) dry (condition) (in) the ocean. All kinds(s) food

1 Lë'x - "to trade" (see § 83); -auti distributive.
to him, "Speak with this the ground almost shook as to him, "Whenever you get guage." Then the man said guage!" Crow tried it, and ever he twinkled his eyes, it exchanged languages.
row, "Close your eyes, and ne-half of the ocean will be-

vändj ilt. "Hamil xe'ite nat way (he) told *Please with it it to him. Kás kwa l'cat he lítā, i

almost as if is shake- the ground, when ing it

ilt. "Tso yantawe dił (he) told "Now if shall some- it to him,
customarily thing xe'ite i'nuwi e'él'axëm." m- with it loud thou talk act with of.”

ilt! e'ne xe'ite e'él'áte teg w thou with thou speak this with my yis, i xe'ite l'áte. Yuwe 
age, when with it (he) Whenever with spoke, 

'o'kwaai. "Lé'µi sla. Is e) lighting e)Good cousin. We makes. two

1. Lk'wí hant te xásp. 
necess- Run down shall that water. 
sarily. there

áltr'mís. Gó's tcitc wix'-ílís 
ocean. All kind(s) food

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

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

hant tci tell'ye. La^ yantawe e'k'ímstit la^ hanlawe will there dry become. That if shall thou pickest that shall (custom-one (customarily)

e'íluwë'wat. Tso hant. m'xkan wändj e'sítá'mí, tsó hant. thou eat it. Now shall I that way thee tell it now shall to 1-thee,
tjc'ma e'ilx." Tso ñ'yu l'ílcët. Tsó lkwí le xásp. A'ya then thou look. Now surely to close. Now runs the water. Gone were caused.

ú iluwe'xtcls, i la^ lkwæ'ku le xásp. Tsó tclli le l'ân'k. his heart, when that runs down the water. Now dry is the river.

5 He qa'tres telli.
The half dry is.

Tsáyá'na'itc wix'-ílís lela^ qát'laxëx'í'we.1 La^ klaya-

Small (plural) in food that is it begins to flop. That hears it

ha'élwat. "Yí'kul tcitc, yúl xqë'ite'ílís?" Wändj (frequent). "May be how if in the man- I look?" Thus would be the other of slow

tcne'heni. "Haltlyú le e'ilx. Má in xándj te e'sítá'mí. thinking "Too quick thou But not thus this thee told it

(hes) is. Thus (he) told to 1-thee.

Má yú le e'ilx. He han'tel yí'qa xándj." Wändj ilt. But very soon thou. It shall surely just thus (be)." Thus (he) told it to him.

1 Llax. "to flop." (see § 83); -77ve inchoative.

2—COL. UNIV. CONTRIB. ANTHROP. — VOL. I.
open his eyes. He saw the different kinds of food lying along the beach.

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

Crow said to him, "Now you are all right." Then the man said to Crow, "Support the language which I gave you." The man said, "Whenever you speak from anywhere, you will have lightning; you shall always talk at the watch, if anything bad gets to you."

And, indeed, it is so to this day. Present Crow's custom. If he sees a person. Here he must know (the story of) the Thunder language.
man said to Crow, “Suppose you try to speak with the language which I gave you.” Crow spoke with it, and the man said, “Whenever some one is ready to come from anywhere, you will make this event known. You shall always talk at the sight of a person. You will watch, if anything bad gets ready to come (here).” Thus the man spoke.

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

Mändj tsi nmá’henet. Mändj tsi nhå’citle ú qa’yis.1 Hå’citi! ú a’la. Hexa’ a’la, le hå’citi! tó’mił. Úx kwee’ti. Yúxwá ú hümä’k’e la a’la. Yúxwá ú hi’me.


10 Tsó a’yu qak’e’wiye. Ha’kwał x’iå’yam le l’kwit. Yú neháw’itse toqmas kla’wat.

Tcé úx he’laq le temi’sin. Kwile’ttc tsxú la a’la. Wändj iłt la temi’sin. “Je la’tsit le’ic e’kîlátce. Tcé hata’yims mix’só’we kla’wat. Tcé hanl tó’hits.” A’yu úx lats’ya. He hata’yims mix’só’we kla’wat he toqmas. La ú ha’we 1 le tecı’mil. Mändj qa’wax la ú ha’we 1 le tecı’mil.


1 See §§ 97, 118. 2 See § 23. 3 See § 116.
3. THE ASCENT TO HEAVEN.

The world was already inhabited. Há’tcit! 1 lived in it. Há’tcit! 1 had a child. It was the old man’s boy. They two lived together. His child had two wives and two children.

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

His grandchildren arrived there. His boy was in the sweat-house. Thus he spoke to his grandchildren: “You two go and get your father. He shall hit the one who pecks at this lucky money.” Surely, they went to get him. The woodpecker was pecking at the lucky money. The spruce-tree began to grow. Soon it grew (to be) high. (His boy) arrived with a bow and arrows. “Hit this woodpecker (who) is pecking (at it).” He shot and almost hit it. “You almost hit it” (said his father to him). “You grow, 0 my spruce-tree! — Shoot at it again.” The young man nearly hit it. “Climb up, from a near distance you shall shoot at it.” He climbed up. “You grow, O my spruce-tree! — Shoot at it again, you almost hit it.” The two little boys were standing near their grandfather. Thus the old man was talking: “You grow, O my spruce-tree!” They two told this to their father. The father of

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1 This word means “story.” The narrator substituted this name for the proper name, which he had forgotten.
The young man went through the woods, searching for the two little boys who were lost. He did not see anything. There was a strong wind. Just one prairie was left. He heard two blue-cranes cooing in it. He saw two blue-cranes cooing, and thought to himself, "The (two women) were, and thought to themselves, "I almost hit me; look!" The young man became ashen white. These old people had all died.
the two little boys was caused to (go) high up. He was following the woodpecker. "You grow, O my spruce-tree!"
The spruce-tree grew halfway up to the sky, and struck against the sky. The spruce-tree disappeared as soon as it reached the sky. Still he did not hit the woodpecker. The young man went through upwards.

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

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

Now he came to the very edge of the prairie, and stood there. Nowhere did he see anything. Only smoke he scented as he stood there. He went (in the direction from) where he scented it. Indeed, he saw a house, and (in it) he saw an old man. That old man was working in the doorway; and also an old woman was working in the doorway. There the young man stood. "Grandson, you almost hit me; look, here are your arrows!" The young man became ashamed. Then they all went inside. These old people had all kinds of food. These old people
lived on the edge of the world. So surely they informed that you two are hiding with us. What are you? Whenever the Sun is here. She (eats for) her child, although they were hungry. People came to know how Hā’tcit!’s child looked, when they saw him.
I lived on the edge of the world. The sun had almost risen. So surely they informed their grandson. "Something bad is stopping with us. What are we two going to do with you? Whenever the Sun (-Woman) rises, she usually eats here. She (eats for) her lunch people's stomachs; these she is in the habit of eating. It is always hot when she travels. It is a woman who travels."

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

People came to know this, and they began to shout, "Há'citl's child is up here, Há'citl's child is up here!" Suddenly (some one) was hunting sea-otters down the river. No one could hit them. They did not know Há'citl's child, although they were surprised to see him. In this manner people were hunting. It would seem as if they certainly had hit her, but the sea-otter would still keep on swimming. He was seen, (and they wanted to know) how Há'citl's child looked. They liked him very much when they saw him.
Two women (especially) when they saw him. Two children. They liked Hä’tcit!’s boy did not know come from another country. When I go through their monthly courses. “Whenever I go through other country. I travel as I do in the other country. I always see me. Whenever I am always watching, (on) monthly courses.”

The young man married (one of them) said to her father, “Let us two chop wood standing (at the place where in-law) gave him a digging at the foot of the tree. The young man knew what it, as he knew what would come off; but the young man just like a feather. The young man thought: “I am going in-law stood far away. Then the father in-law smiled. Then the father of our (dual) canoe. We He went to get it. The young man went to get it, and dual canoe. He

1 The narrator seemed to refer here to himself. 2 Passive causative.
Two women (especially) liked Há’tcit!’s boy very much when they saw him. The women were a rich man’s children. They liked Há’tcit!’s child. The older sister was travelling good-naturedly. She usually travelled in the evenings. “We two are coming from another country.” Há’tcit!’s boy did not know the travellers. They always come from another country when a woman gets her monthly courses. “Whenever I get here, (I effect) that women get their monthly courses. I stay here just as long as in the other country. I travel here for the same length of time as I do in the other country. This is the reason why you always see me. When we two are travelling thus, I am always watching, (especially) when women get their monthly courses.”

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


Ílt lá hi'ime. “Íc ha'tsit e'pka'k!” Míkë'ëtc x'lëtél lá 20 hú'mis, his lá hi'ime. Qaqántëc qá'yístc ts'ne'ët le klá. Á'yú te'xts há lá tó'mit. “Tá'i nex a'la! Lin kwínecki'ye.” — “Tél íha'tsa! Tél te'qí'llíse té qa'tqáit! Yant is xtcite. Yant is la'tátse is he'lqá.” Á'yú íha'tsa la tetc. Asó' tóma'í'ye. Xtcite le itse'ts, asó' wändj tsiya'xít. Aqal’qzoná'ya la a'la. “Kwi'yał hant. e'k'tó’wiya!” Á'yú qatówi'we há lá tó'mit. “Hamílan p!lëtce.” — “Lówen 1!” Lowí'tat he dí'lól lát nmí'kë. Mándj if h!ni le hú'mák'ë, just bumping against the ice. It seemed as if he could not strike the ice with the hitches. They went home.

Then he said to his wife, “When will you return?” — “I am going to see my grandfather.” He made a rope. Early in the morning he went. That old man gave him a rope, and then he gave him a rope, and a feather-bush.

Surely, he went down. He was dropped down in the basket. He went down in the basket. As he went into the house and rested in the sweat-house, (and said), “Our (dual) father believe his grandchildren. After a while the children of our (dual) father brought him enough, it was so. They marked himself with ash and barely talk, and (began to)

(The father) said to his children, “Permit me to go out.” He said to his wife, “Put this basket. The rope was dropped down in the basket. His wife
just bumping against the ice. He could not come out. It seemed as if he could never come out. From below he struck the ice with the hammer. Indeed, he came out. They went home.

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

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

(The father) said to his children, "You two go and get your grandfather." He placed his wives and children in the basket. The rope was stretched up to the sky. The old man entered. "Halloo, my child! We became miserable." — "Put this belt on. You will see how we shall look when we get to the other place." He put on his clothes, and became old again. As he was before, thus he became again. His child made him scared. "Now you shall eat." The old man began to eat. "Permit me to go out." — "Eat!" The young man ran to the basket. His wives and his children were already
ta 1f le hi’me. Lō’wiyam lāl tō’miL. Ėlsa’a ma 1f hāl!"u’ye lèx mik’ete. Māndj qa’wax 1f ēla’ya. Qapūwaxwi’ye lāl tō’miL. QamiL’iye hāl tō’miL. Qainī’l nwa’waLa ú qā’yīs.1 Qa’xante tcf’atl! Kās 1f yīxe1 p’ie’xita le tsi’y’en. K’wisi. 5 Qa’hi’īta.2 Qa’xante 1f x’is’iyat. Asō’ tei 1f wu’txe, len ye’al p’kā’katc.

Mi’lat hāl tō’miL. In tcite yu’kwe lāl tō’miL. tcite’etc. Sītsā’waq la1 pōkw’wat hāl tō’miL. līt’t’tc ha’k’u’at hāl tō’miL. l’niye kwaā’niya la ē’la. Balti’miśīte mi’lat hāl 10 tō’miL. Penlō’wai k’İlo’wit. Lān ye’es l’leā’ni, le penlō’wai nye’es. Gō’s t’tcāne dī t’lē’ýis hāl tō’miL. “Lōw’entc hant. e’k’wintsā’is! Ye’ne’te hant. pla’ats. E’pītā’is hant.” Ėy’u pī’yat hāl tō’miL. Ėy’u úx wu’txe.


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1 See §§ 97, 118. 2 Meaning and etymology obscure.
there. The old man was eating. They were drawn up quickly in a basket. They were taken up. The old man began to spout. He began to swim. He recollected suddenly that there was a spider. He reached out upwards. He almost tore off one handle. It came off. It was a close call! They went up quickly. They got back again to (their) other grandfather.

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

His head became bald. Only his heart was left. Only the bones joined together were left. The old man (and the whale) returned. The whale had as his subjects small hunch-backs. That old man went out. The old man was travelling along the beach. He found the leaves of a willow, and brought them into the house to the small hunch-backs. “Get up! Here, I brought home a herring. Why do you continually sleep? It is summer. You get ready, you small hunch-backs!” The old man got into the biggest whale. Surely, they went. He spoke to the whale as to a person. “You must go along the beach. We shall be seen if we travel.” Indeed, they went along the beach. The small hunch-backs had all kinds of fun. The old man was sticking out from a whale-spout. “You must shout loud. We shall be seen.” The old man did not see (know) any people, nevertheless he was talking thus. He recognized the region as they came (there). “You must shout loud.”
Tsö bildje’wite if là. Yi’xen pa’yat he penlo’wai. Letlla’ais là he penlo’wai. “Qa’xante l pe’ite.” Má ai’wa if in kwek’u kîlo’wit. A’yu l’nuwi pa’yat he penlo’wai. Yi’xen pa’yat. Hi’ni x’ne’stits hâl tò’mîl. Tec’ete sto’q’tset hâl tò’mîl. L’nuwi le’gi ú iluwe’stes, i la” lîltâ’ite hi’yet! “Kwi’yał cin fa’ex. Le’gi tê lîltâ’ite ñwu’txe.”

A’yu kwi’yał if ła’ayam. Xqaine’es kâ’es tsxau’wat hâl tò’mîl. Tqâl’sete panâ’qtsxem. Wândj pi’cte’ts têt. Lâ’yetat. In tcite di’il q’mîts. Qaini k’o nlo’we ú q’àyîs. Qawilai’we xha’k’ite. Qayixumatâ’is. A’yu ló k’èyîw’is he pa’xwîya. La” lo’’nis, i ha’k’ite la” ylxu’me. Ki’tsimâ’mis q’àyîs ha’kat, i la” lówe’i’wat he pa’xwîya. “Te’te’u ca te’ ni ñ’mle he?” Yiqantce’wite ilx. La” kîlo’wit he pa’xwîya. Hats kwa ú’yû la” wîna’qaxem làt lówe’i’wat. Tsö k’emene’il la’x’qats làn mò’yus. K’emene’il tci la’x’qats. Tsö te’ma asò’ qak-ð’wiye le pa’xwîya. Hi’ni cilî’ye mändj klwênt, i la” k’o’wit.


1 See §§ 97, 118.

Then they went to the o... as he was going along the road. Still he did not see any herds. He shouted once, (out). The old man was killed when he came ashore. “...good land.”

Surely, they were walking and killed that old man. He thus warmed himself nothing to eat. Suddenly, he had such a thing (as food) [crawlingly]. He began to gather manzanita-berries. This berry was spread out the thing some grass into his anus. The same time he again built a small house and went to eat?” Thus there must be such a thing. He went to get skunk-cabbage which was big. It was not cooked. He got tired waiting. He looked at it. He examined it. It was raw. The old man because he shoved it into the fire and put it into the ashes. Thus, not cooked?” So he smelled it himself. He smelled so...
Then they went to the ocean. The whale shouted once as he was going along the beach. "You must shout loud." Still he did not see any herring. Indeed, the whale shouted loud. He shouted once, and there the old man jumped out. The old man was put ashore. He was very glad when he came ashore. "Now go, we came back to this good land."

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

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

3—COL. UNIV. CONTRIB. ANTHROP. — VOL. I.
He got up and remembered and pulled it out. (Again)

"I recollect, it must be so."

He set up a basket, the one

he roasted the skunk-cabbage

a fire on top of the roast,

himself by the fire when he

tired waiting, and examined

It was cooked. So he kept

them down in pairs. Now

"Give this to the uncle, give

to the elder brother, and

this to the aunt. Give this
to the younger brother.

His house there began

the river. "I shall spear

Indeed, he saw the salmon

boiled the salmon. Now

would it be if I should ma

tired if I keep on spearing

make a fish-trap. It does

salmon. It would be go'

While I sleep, (they) will

and I shall sleep." Now,

He got up early in the

water. He saw the trap

his basket. He set it up

house. He was storing

everything, — the hearts:

the milter of salmon.

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

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

He got up early in the morning and went down to the water. He saw the trap. Indeed, five salmon were in his basket. He set it up again, and went ashore into the house. He was storing up the salmon. He was drying everything,—the hearts, the gills, and the tails. Everything he was drying, the heads. Everything he was drying, the milter of salmon. Everything he was drying, the roe. Everything he was drying. Then he went to see
the trap. He was very tired of salmon. He threw the salmon out. "I may get very tired of salmon. He filled his house. A little indeed shouting, "The fish-basket to the water, and was shouted. He filled his house. If I stop now, I doubt whether he spoke.

People were living down there. "Hallo — We two here are standing at home. The fish-basket was very loud. I don’t want you to shout. "You too, 0 salmon-how shore?" The old man got up. The old man left. The old man had no more food, salmon will come into the river there, salmon keep on coming, is the end.
the trap. He was very glad when the basket was full of salmon. He threw the salmon out. Indeed, he took them out. "I may get very tired." He filled his house; with dried salmon he filled the house. "It won't be good if I should get tired. You shall always shout. Whenever you get full, you shall shout." Surely, he went ashore to his house. A little before daylight some one was indeed shouting, "The fish-basket is full!" He went down to the water, and was very glad when the fish-basket shouted. He filled his house. It got summer. "Suppose I stop now, I doubt whether any one will eat it." Thus he spoke.

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

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See § 118.
4. The Stealing of Fire and Water.

The earth was inhabited in a mixed-up fashion. Whenever they intended to put it under their arm, people would sit on it; they would eat it. We would scoop them up. We would take any food. They were taking it be if we should go. Surely, they went there. That fire was burning with water right away.

The man to whom was sitting sideways. It seemed as if he did not sit on the opposite side. What way are you my man? I must tell a story.” — he went out. For a Then he entered again your cradle, and this is my cradle is old. And is my shinny-club. Are my ball. Your ball is not to be so?” There he Indeed, he saw them down there, we two gambled. “With what game of “guessing,” and not "sh
The earth was inhabited. All kinds of people (lived) in a mixed-up fashion. They had no fire, nor water. Whenever they intended to eat something, they would put it under their arms, and dance with it. The old people would sit on it; and as soon as it became warm, they would eat it. Whenever salmon came ashore, they would scoop them up. In this manner they had hardly any food. They were talking about the fire. "How would it be if we should go after it?" — "Let us go there!" Surely, they went there. Surely, they arrived there. Indeed, that fire was burning when they entered. (One) saw the water right away.

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

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


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

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

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

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

They two were cousins; they were married, and had a child. One morning the child was sick a long time. The (dead) child. On that morning his father (father) feel sorry when he saw this. He shook it from it. People shouted and threatened (to get even with you). Indeed, not very long after the fire was seized. A very insignificant thing. They ran homewards. They were bare. It started to rain and he threw it into some brush. As soon as he threw it, it rained. This is the reason people know (the)

waist, and threatened (to get even with you). Indeed, not very long after the fire was seized. A very insignificant thing. They ran homewards. They were bare. It started to rain and he threw it into some brush. As soon as he threw it, it rained. This is the reason people know (the)

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wa ʻiʻiwa. Akʻaʻnakʻ heʻlta ʻwa hān teʻūl laʻu teʻatīts le laʻu kˋilowāt. Și xeʻits eʻqatce.

ail xẖuwiw̤is mā laʻu x̱iint̤yat i mā laʻu t̤kwitsa le x̱a̱p. K̤hα′sasate haʻu lexalxαʻyų Le x̱a̱p hakwal huʻmtset, mtset leʻtsi̱x. K̤meneʻilele ɂ laʻu Li̱xant. Hats Li̱xant, n̄iʻxe tsiʻx̱ti.

Xtemiʻtowetec towe gi̱mi. Vandj ʻa kwee̱niy̤em. Tsō

5. THE ORIGIN OF DEATH.


Xheʻxtci la aʻla. In heʻniye

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

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

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

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

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

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

Indeed, not very long (afterwards) his (the other man’s)
child became sick. It was thus talking, when he was talking. He was very sorry when he went there. "Have children ought to come back; however, you did not want to come back in five days, so, cousin. You just eat, he was talking. "I intend to come back; indeed, whenever people indeed, whenever people because you did not want in talking to me thus."

In five days (people) he had said so. It would have come back in five days. (story) goes. In this wise.

6. MAŁ (FLOOD).

When (one day) the ebb-tide. (Everything (afterwards) the water (i.e. the water) was entirely filled with people, and they looked full (mark).

Some people had big

All kinds of people on the earth. Some people sank in earth thus scared.

The earth sank in (piece of land) was stuck

Kat’e’misen qałimí’ye a’yu ünchen wutxa’xa eit, üł xwändj làts. Le’qi üł, üł kat’e’misen qałimí’ye wutxa’xa eit he mà leqa’unwe. Tsò yiqa’ni hela’qxaxem. Wändj hâtct’le-

Kat’e’misen qałimí’ye a’yu üł wutxa’xa eit, yül xwändj làts. Le’qi üł, yül kat’e’misen qałimí’ye wutxa’xa eit he mà leqa’unwe. Tsò yiqa’ni hela’qxaxem. Wändj hâtct’le-

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Some people had big

All kinds of people on the earth. Some people sank in earth thus scared.

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

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

6. THE FLOOD.

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

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

The earth sank into the water. Wherever a small (piece of land) was sticking out, there they went. A small
Laú te hitcónihye ú mën.1 Gōns diñ ntcia'ha diñ xyúxwá'hetc tei he'laq. Gōns diñ tsáyá'nehaste nlpe'ne diñ, gōns laú xyúxwá'hetc tei il he'laq. Gōns tste'ne diñ xwandj tei he'laq. Tei laú limx'tset mähentetc. Hats kwa in kwee'niyém, il laú xwandj lini'x'exem le màhent. Qantc he yi'ixe' eni'k'exem le tskwa'stíis ú kwe'il, laú tei he tsmix'i'ówat le ix'. He e'stis mà laú k'latelpá'ya klá. He e'stis mà laú ehe'ntee li'x'yít. Nànt mà laú telpá'ya nklá'ha. Il í'niye kweeni'yextemà.

La ú hamalalà'was1 lal tsunami hámíik, “Qalál.” Lewí le eni'k'exem. Tei le gōs teite diñ hitcù'xem. Gōs teite ntcia'ha diñ tei e'k'exem màhent. Gōs teite nlpe'ne diñ xyúxwá'hetc, laú tei lini'x'exem. Hats in kwee'niyém. Aqalqas he'il luwe'éxtcis. His in diñ e'nék. Ehe'ntec laú gōs qantc pliy'ex, le mà li'x'yít. Xáip laú ehe'ntee laa'éwat. Laú il laú klweltéc'ye, le mà tsíme'xi ü ix'. Lalaú lóó'tém le ix'. Laú lóó'tém le ix', il laú tsemí'x'exem. He e'stis te'êntexet he klá. Hēhats ta'sim'tits, ta hats he li'xi. Xáip he laú laa'éwat. He k'tsimá'-mis xwandj laú pliy'ex le mà. Il í'niye kweeni'yextemà.

Laú il laú klweltéc'ye, lalalakwí le xáip. Gōs qantc mà yi'ixe' tsemí'x'exem le ix'. In kwa'anía xteite haú lóó'táya le ix', il laú la le xáip. Yuwe qtíó'tset he'ákwe'tc, laú tsa'mtíts he le ix'. Laú he e'stis mà laú in lóó'táya le ix'. In he lóó'táya; laú qats he xmeníyat, yuwe laú qtíó'tset le ix', il he'ákwe'tc qtíówe'et. Hats xmi'ntsat

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1 See §§ 97, 118.
2 Across North Bend, called to-day Kentock Slew.
piece of land was sticking out. There the people assembled. All kinds of animals came there in pairs. All kinds of little birds, all came there in pairs. All kinds of things came there in that manner. They were mixed up there with the people. It seemed as if no one knew (the other), when they were thus mixed up with the people. Wherever the top of a fir-tree was sticking out, there they fastened their canoes to it. Some people had no braided ropes. Some people drifted far away. Many people had braided ropes. They no longer knew each other.

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

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

7. ORIGIN OF THE COOS PEOPLE.

Yi'xei má lau yixu'me. Hats là'mak' mà. Xi'yxei tō'mił lau hi'iyat. "Xte'tcū te göüs mi'lāte e'yiixu'me? Xte'tcū te lau e'xkan e'ilt? Xte'tcū te lau e'xa'nīyem." Qesqa'yu. Üx wi'leme. Tsö mā tsu't'sū. Mā alqa'lī kwēlîyes. K'yeai's tsxawîyat he kwa't. Le k'el'a k'yeai's tsxawîyat. His le xwi'lex k'yeai's tsxawîyat. He göüs dił k'yeai's tsxawîyat.

20 Tsö tci'ne'heni, i stōq. "Yi'kwani txe'tcū qitsito'wat?" Wändj tci'ne'heni. "In kū. le'yi, yūl göüs qante ha'nqai'cit?" Kusemi'tcūte qai'cit he xe'nek'. Kusemi'tcūte qai'cit le wī'tin. Tce'l'tcūte qai'cit le tlet. Bildje'wite qai'cit le kwa't. Bildje'wite qai'cit le là'mak'.

25 Tsö wändj la'xem. "Èn hant. dił. Xiqa'ntcemēx mà on. Thus they were working.

When the earth became, they severely came back down individually, — one they settled down. The people (started) to go where they dropped down scattered.

Thus only the story is.

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

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

Thus only the story is being told.

7. ORIGIN OF THE COOS PEOPLE.

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

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

Then he spoke thus: “You shall be nothing. The last
People lived on a small island. So thus spoke the oldest people will live.

The people who speak their hair. The blood, that's the Siuslaw; the fl
the bones are the Ump (which) it was started.

8. The G

People lived on a small
So thus spoke the oldest
should lie down outside
down." They all were t
the good if we lie down o
So they went outside.
they began to make I
They looked up and sai
the older sister said,
"Suppose th
"Which one do you w
Then they fell asleep.
They were asleep.
They awoke early in
a man was lying by he
she looked at him. (T
(who) lay (there). His I
Suddenly she was surp
(her) older sister, a big
the side of her older si
Thus the man was tal
wanted (last) night."
People lived on a small place. Many people lived there. So thus spoke the oldest sister: “How would it be if we should lie down outside? It’s a beautiful night (to) lie down.” They all were talking thus: “It will certainly be good if we lie down outside.” They were all women. So they went outside. There they went to bed. Now they began to make fun. They were almost asleep. They looked up and saw many stars. Then the younger sister said, “Suppose these stars should be our two husbands.” Then the older sister said, “Which one do you want?” — “I want some very small star.” Thus she spoke. “Which one do you want?” — “I want some big star.” Then they fell asleep. They no longer knew (anything). They were asleep.

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

9. **Kwaesis Tcwal (Wind Fire).**

One morning a hot
The wind there was
thus: “Why is it that
Dry was the world (river)
fire-wind was seen as
stored away seal-paw
children. (People) could
The whole world was a
boil whenever the

One man was thus:
They rubbed themselves
should run away the
(had) small boards.
lay down in the
board in front.
So far apart

Thus the story is believed.
Thus they know about the Star-Men. They don't know what became of them.
Thus the story is being told. Here it ends.


One morning a hot wind blew. It blew from the west. The wind there was getting hotter. One man was talking thus: "Why is it that this wind is getting so very hot?"
Dry was the world (river). Indeed, (to their) surprise, the fire-wind was seen as it was coming. Some people had stored away seal-paunches. There they put the small children. (People) could not run away on the earth. The whole world was afire, (and also) the mud. It seemed to boil whenever the fire passed by.
One man was thus talking: "How would it be if we should run away there?" Surely, they ran away there. They rubbed themselves with mud. Every one carried (had) small boards. As soon as the fire was coming, they lay down in the mud on their stomachs. They placed the boards in front of them, and the fire went over (the boards). So far apart the fire-wind kept on coming. Five (gusts), one following another, were coming. "We should easily be able to dodge it, because it is coming far apart." Every time (a gust) came, they would place the boards in front.

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

10. Qa‘kò‘met (Seal).


1 Yà‘he‘jì. [54]

10. The Woman.

A woman went in at the shore she was trawing, saw a man. “Halloo, good-looking. What spokè the man. “I am, So said the woman. Indeed, she was food, all kinds of food.

Indeed, they two went anywhere. You will indeed, they two wo me?” Thus the woman. You will, at any rate, father will find your the water. Hold me to the woman. “You shall look.” Surely, They two went down closed her eyes as tho. They came to a house (looked) like persons.

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

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

The woman was lost. They were looking for her.
"Yi'kw'a qante la?" Xaa'patc la'ani'ye 1 haqa'ti. Goo's qante wil'yeqem. In k'Le'wi'ye. Klu'swi le huu'mis.

Yi'x'en qa'lim'ye ts'i hats nä'aunt qak'o'met x'ne'et lpa'lisite he qa'lim'isite. Yi'xëi le qak'o'met hats kwa mæ'lukwete 5 h'pai. 3 La'a k'illo'we. Akla'laai le huu'mis. Itu'isi'ilu. "Neqa'tem." Wändj lla'xem le huu'mis. Laat'wit'em. Nä'aunt laa x'ne'et he qak'o'met. Hi'ni as'i'. ëk'exem le huu'mis. Tsö tei la le da'mil. Xaa'patc lówa'hait le qak'o'met. Hëi xä'la loi'itat xaa'patc le huu'mis. Lówe'ente 10 lówi'tat le qak'o'met.

P'm'pi le da'mil. Laa kwana'ani'ya. "Nk'il'o'wit le huu'mis ëk'exem qak'o'metite." Wändj kwene'nii, 4 i wu'txe. "Lin la'nts'a han'l." Nä'aunt mà tci l'ma'qat qa'tite. Àyu ìt k'il'o'wit nä'aunt x'ne'et le qak'o'met lpa'lisite. Hi'ni 15 ëk'exem le huu'mis. Akla'laai le huu'mis. "Ne'qatem." Wändj lla'xem le huu'mis. Àyu ìt lana'tex. Hëi xä'la ìla loi'itat le huu'mis xaa'patc. Wändj ña'lanì le mà. "Ln' canxt xcîcî sqats." Wändj ña'lanì le t'mi'mi. Mitsu-si'yëm le huu'mis. Hetchetino'ntîtem. 4 "Natsi xcîcî ìn sqats." Wändj ña'lanì le t'mi'mi.

Tsö ku kwa ni'ctcen qa'lim'ye hë'hats laa k'il'o'we yixu'me te'cle. "Ta'i nex a'la. Tëi ngi'xu'me." K'il'o'wit la e'k'u'hat. Wändj lla'xem le huu'mis. "Yi'xwa hë'ni hë'me." Wändj kwiskwi'wat hë e'k'u'hat. "Ni tce tso as'o' wu'txe." 20 Wändj ìlt la e'k'u'hat. "Goo's ml'atc haw'we e'yi'xu'me ts'x'it'i." Wändj ìlt la e'k'u'hat. Hata'yims a'tsa la e'k'u'hat. "Èn hànt as'o' k'ìtòwit'a'is." Wändj lla'xem le huu'mis. "Kwi'ya'ìl hànt as'o' ml'an xaa'patc. Xmahe'ntîct laa 4k'il'o'wit, ì tei xwin wu'txe len yixá'wex. Häl yixá'wex c'e te

1 Just her canoe was found. The tracks led down into the river; they looked for her. She was not there.

2 One morning many people went to the mouth of the river. They looked for her. She was there. She was recognized.

3 People went after her. There amongst them (in the crowd) a man went there. The woman ran first into the water.

4 The man went home. He recognized the woman among seals." He returned. "We will have to go down the stream. There is a thousand beach, and there the water is.

The woman was shouting. The man went there. The woman ran first into the water. "We cannot seize her. Whether we shall catch her father. "I cannot come. You shall always want to hear me again."

Then, perhaps, in going walking along the shore, I will travel here." Her father was talking: "I have not seen my father. "I cannot come. You shall always want to hear my father. She gave me this: I will again go down like persons, when we are the water.

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

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

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

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

Thus the story ends.

11. SPIDER-OLD-WOMAN.

Spider-Old-Woman had was travelling outside. (Her children) were below. Spider-Old-Woman (began) to fight. Not One woman was pregnant was married. Spider-Old-Woman (the fight). If she had have been killed. After her house. Nothing entirely. She (the pregnant) was entirely lost her baby.
Thus she informed her father. He saw her, indeed, as his child went down into the water. Wading, she went down into the river. There she dove. Her father was very sorry.

Thus the story ends.

\textbf{II. Spider-Old-Woman.}

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

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

The people who lived supposed that she lived with the people who lived continually storing up (summers) the grandson. Thus he said to his grandson: You should) make me arrows you shall make talking. Indeed, she worked at the arrows.

"I always see many things" he informed his grandson. Thus she shot this to his grandson. He killed one rabbit. He all kinds of birds, he played, he would look, when they can in the ground. Thus they get them.

Once he shot and away the arrow stuck some noise had been

1 yi'xen qa'xantc k!wint le mi'laq. G!kwa ehe'ntce li'mtset le mi'laq. Klwänt ha'kwat qa'l'tat. Tsö tei la.

2 tsä'xti, over here (§ 104); t iyat causative.

3 Reduplicated stem lavu-; to watch; ti-anaya (§ 50).
She knew how to take out the child. Indeed, Spider-
Old-Woman took it out. Indeed, it was a boy. She put
the women on one side, and gathered the bones of the
children. She put them on the bank of the river. Side
by side she put them (with) the women. Thus she did it.
Now she was looking after her grandson, and bathed him.
She worked at everything,—at his joints, body, and
thighs. She twisted everything slowly. "You shall grow
fast." Thus Spider-Old-Woman was talking.

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

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

10 tei ÎXÉMI XTeÎÎ. Tsö hE ci'ta-we IE mi'laq. Nt!xhà xa'ha kwina'ëti. "Yi'kwe xtcite ye te la' ni kwiskwi'il ëx ëx-ï'ëm ëm? Yi'kwe xtcite te la' ni kwiskwi'il?" Wandj tcine'heni.

Kat'ëmis le'il llaya'sti. Tsö lîetc. Asö' xwändj 15 tê'kwits, i lîetc. Mî'ntcits hex wî'neas hû'mik: "Te'cité te te in le e'wutxe?" Wandj ëlt. "Ehe'ntce he te nyiku'me." Tsö wändj ëlt là umâ'cât. "Xe'cítei is ëtsitù ëdë, te is i'nîër?" — "Is ai'witsi te. Aiai'wà'yu neq hi'me. l'nîër çkwi'yet." Wandj kwiskwi'wat là temi'ñáté. "We'he'-lite ëte e'ha'k'atat." Tsö hêmi'hís wändj ëlt là umâ'cât. 

"He'mís ëdë çkilo'wit. Ni teitec lau tsxa'ë'wat. Yàxwà çkilo'wit, tse'ëni'ë ëx tê'k'ene. Laa qats ëx çkwi'na'ëwat." Tsö lau yi'xë' hemi'yat le mä ë kwáxtal nmí'làqai, là e'k'ìâtc ë kwáxtal. "Tëi ëte kwáxtal. ï'ë ya e'k'ëlät. 25 Laa he'il kwíleí, le e'k'ëlon'ts. A'yu lau â'tsa le kwáxtal.

A'yu la le tem'i'snáté. A'yu kilo'wit tê'k'ine tse'ëni'ë. Lëx'ëni'ëwat le mi'laq. Nt!cîta'we le mi'laq. Ntslå'ha le kwáxtal. Xwandj ë iluwe'xtcis. "Yi'kwana teite çkwi'il té e'tcitá?" A'íwa in kwíllëxem. Tsö han kwí'it he kí-

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1 teix, here, be transitive (see also § 84).
the arrow and looked at it. "What may have caused this noise? It never happened (before) whenever it stuck in the ground." Thus he was thinking. Now he pulled at the arrow. The arrow was fast. Now he pulled at it. Indeed, it was a board that he had hit. Suddenly a door came open. He looked at it as he stood there. He looked inside. So he went there. He entered. Thus he was thinking: "What may this be?" Thus he was thinking. He was looking around there (in) the inside. He saw a pipe sticking in a crack. Then he saw five (pipes) sticking in a crack. He also saw five quivers hanging (on a peg), fisher-skin quivers. A bow was in (each, and each was) full of arrows. There he looked at them, thinking thus: "Why didn’t my absent grandmother tell me this? Why didn’t she tell it to me?" Thus he was thinking.

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

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

Hi'ni lōwā'kats he ti'l le wī'ngas hū'wimik'. Īn kwee'ni-yēm le temi'snātc, i laa hā'wi. "Cin sitśi'nte le wī'ngas hū'wimik!" A'yu ih sitśi'nte le wī'ngas hū'wimik'. A'yu teč hū'mis yī'xe' i laa. Lōwā'kats he wī'ngas hū'wimik'. Īkīwa yixuxwaxa. Wändj ū iluwe'steis. "La'jētat ku." Kīlo'wīt le wī'ngas hū'wimik' lex hū'mis. Kīlo'wīt he wixī'lis lex hū'mis. Teč'elats, i laa kīlō'wīt le wixī'lis. "Xteč'īcē laa ehtsītō'wat dił ti'ye wixī'lis?" — "Hā'wi teč temi'snātc. Xā'ka laa tsxa'wīt dił le wixī'tsxut. Gōs dił in xā'yu'wītc teč temi'snātc tsxa'wīt." Tsō pī'pī le hū'wimik'. Gōs dił in xā'yuwītc a'ītsa, i laa pī'pī. Wändj iłlt. "In l. dił kwā'ne'niye!" 1 Wändj la'xem le wī'ngas hū'wimik'. Li'ye dā'mīl wändj hanl. ekwiskwī'wat." A'yu kwiskwī'wat la dā'miš i wū'txe. Wändj la'xem le hū'mis. "Hā'wi 25 e'g le wī'ngas ú temi'snātc.'


1 Kwā'n-, to know; -eši verbal; -e imperative (see also §§ 7, 10).

He stuck it into the ground. There he put it (again) from the end. He was able to examine the arrows. He bent it. So it was side by side. Thus he was examining the arrows. Thus he bent it. So it was side by side. Thus he was checking the arrows. He surely was after (them). He took hold of it. "Suppose I take hold of it. He was heavy. He took it back with it (them)."

The relatives of Spider-Old-Woman knew the grandson. See Spider-Old-Woman. Indeed, Spider-Old-Woman was home. She may get hungry.' The woman saw the food. "How has the grandson grown up. She gave a club to him (them), that is a surprise (how) Spider-Old-Woman. Indeed, Spider-Old-Woman was home. She gave her club to her husband when she came home. She gave a club to him (them). Thus Spider-Old-Woman was surprised; you will stand here. You shall split me in two 1. Thus she said to him (them). Now thus she said to him (them). Thus she said to him (them). So the grandson gave...
He stuck it into the ground halfway up to the knees. Then he put it (against) the knee. He seized it not far from the end. He bent it. So it was bent. There he held it. He examined the arrows. The (things) he saw were standing side by side. Thus he thought: ‘I will hit both with one arrow.” Thus he was thinking. Now, indeed, he shot at (them). He surely hit both of them. So he arrived there. “Suppose I take them home!” It looked very heavy. He took hold of and packed them together. So he went back with it (them). Spider-Old-Woman was very glad.

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

She gave a club to her grandson, and said to him, “I will stand here. You shall hit me over my head. You shall split me in two with it.” Indeed, he hit her with it. Thus she said to him: “Hit me crossways.” Indeed, he hit her crossways. (Then) Spider-Old-Woman drew back. Now thus she said to her grandson: “Now it is your turn.” So the grandson gave the club to that old woman.
she said to him, "Now stand up there. Thus Spider-Old-Woman hit you over the head." He was standing. He was thus Spider-Old-Woman hit you. (The same thing will happen to me." Indeed, she hit him, he just blew off to one side, while his grandson ought to be all right and will hit you crossways. He just drew back. (are) all right."

The next day the Spider's grandson went to see his grandson who lived below. Some farther away were sisters. Now she gave to him sticks. "These are always had them when good sticks. All son. She gave him a quiver of arrows and bows. Now, indeed, they hung a quiver on his quiver: "When then you shall help

Tső held'mhis tső úx huwe'itsėm. "Ha'wi hên le wín-qas ʔ temi'snàtē." Xwàndj ñâ'lanì le mà qa'tem tilâ'qai. Mâ il le e'hente mă ñâ'lanì, lâ klayâhâ'ê'â'wat lex wî'nqâs hû'â'mâk. Tső â'tsa lå temi'snàtē le e'kâ'țâc â ta'qâsi. "Te' ta'qâsi hî'ye e'kâ'țâc. Te' hê hîthi'wat, yuwe hâ'yât." Ha'kwaïn le'qî le ta'qâsi. Gô'âs diî â'tsa lå temi'snàtē; kwâ'xât a'tsa, mî'laq a'tsa. Tcîxi'nîyetc paâ'hît he mî'laq, le kwâ'xâl.

Tső â'yu tcî úx ñà, le ñamâ'câtē. "Mâ il te tcîxî'nî lâ ñà 20 hemî'k'is hànî nà'ent mà." Xwàndj ñîlt lå temi'snâtē. He'ît le he'laq le wî'nqâs ñ temi'snàtē. Xwàndj il qâskweyânî'we. Tsîxî'ârti il dôwà'ya le wî'nqâs ñ temi'snâtē. Xwàndj ñâ'xem le wî'nqâs hû'â'mâk. "Le yîxî'nî yîxî'â'wex lâ hànî ñèn tcîtc xàlt. Ye'neuâ til."

25 Â'yu il qâheyânî'we. Man'tâ'ât'â'wat le temi'snàtē. Hi-tecâ'ni'ye ñ mèn. Xwàndj ñîlt hê tahâ'lik. "Yanl n-wîkî'ye, tsô hànî â'ya ñqâ'ya, tsô hànî e'tsak-intâ'is."
she said to him, “Now you stand here!” Indeed, he stood up there. Thus Spider-Old-Woman said: “Now I will hit you over the head.” Now the grandson took care as he was standing. He watched her hands. He was afraid. Thus Spider-Old-Woman said: “Nothing will happen to you. (The same thing) will (happen to) you as (did to) me.” Indeed, she hit him over the head. The grandson just blew off to one side. He was just smiling, as he stood, while his grandmother was looking at him. “You ought to be all right. Now stand here again. Now I will hit you crossways.” Indeed, she hit him crossways. He just drew back. Thus she said to him: “Now you (are) all right.”

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

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

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


1 Literally, “why is this being thought of so long?”
2 Past passive.
3 Passive causative.

with Spider’s grandson he was alone. One man was very slow about it? Let it as the man was to the lookout. They just hit him. He flew away just as he was made to stand on hit him crossways. So he went towards. He seized his head came off to one all of them. One man, him and chewed him up. (With their) It chewed them all up, gathered them up.

Now he went home to only one house. Not his home. Thus Spider’s grandson got a cup, have the head, and spoke the sleeping! Also to his you are merely sleeping; body’s head he moist (plural) get up, you are (dual) bodies; and, indeed, to get up. Thus Spider’s grandson was in the habit of kill with food. Thus Spider’s grandson would it be if you should grandmother and your work is too hard. shall build a small h
with Spider’s grandson. His opponents were many, while he was alone. One man spoke thus: “Why are you so very slow about it? Let us kill him quickly!” He heard [it as] the man [was] talking that way. Indeed, he was on the lookout. They jumped at him. They began to hit him. He flew away just like a feather. Spider’s grandson was made to stand on one side. Again they began to hit him crossways. Spider’s grandson flew away backwards. He seized his club and hit one man with it. His head came off [to one side] when he hit him. He killed all of them. One man ran away. The quiver overtook him and chewed him up. (With his) women it chewed him up. (With their) children the quiver killed them (all). It chewed them all up. When it had finished, (the boy) gathered them up.

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

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

Now so far (the story).
mother and the grandfather shall live.” Indeed, he built a small house. Indeed, he brought home his grandfather (and his grandmother).

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

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

12. THE GIANT WOMAN.
(First Version.)

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

the relatives and friends of a

The Country of Souls” (No. 23).

eron, to two giantesses.
One younger brother continually. He was doing door (which is) a bunch is amongst brick-weed. The door, it will come open clams. They bring the will say to (a boy): ‘(What/you/boy!’ Thus a Giantes ‘Let me feel of you!’” sister. Something was put her heart there. as he looked at her. is caused to be there, They two go to bed themselves. At the evening thus: ‘(Come) close here Giant women talk.’

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

Now, indeed, the child (boy) said to his father, "Let me go there!" Indeed, he went there. He arrived there, and saw the bunch of hard wood. It was amongst brick-weeds. When he saw it, he looked around in all directions. He was thinking thus: "My dream was just like this. I saw it thus." Indeed, he pulled the bunch of hard wood. He pulled it in all ways. He pulled it once. Indeed, it was a door. He looked down, and saw his younger brother.

"This is I, O elder brother! Nothing has happened to me as yet." Thus he informed his elder brother. He looked at him from above. "What is the Giantess doing?" Thus said the younger brother. "There are two of them,
ux ne'nts?" — "Ux ts'i'msimt he. Ten kw'i'ya'te hän k'ha'-nas milt! hä iluwe'e'teis." Wändj iłt la hâ'ltate. Wändj l'Ia'xem la hâ'ltate. "Lii'vit l ye'ëtët." Wändj l'Ia'xem. "Npi'pi'pi hanli. Iñ keltc qeltc Inq. Nskwi'wat hanli ten 5 e'k'ltate. He'qhelq hanli ñdji'na'ë'ëwat." Wändj l'Ia'xem he mlk'kw'i'ya'ëte. Asö' té'i ti'k'lwits. "Tsö'xe'n qalimi'yë hanli hin he'laq." Wändj l'Ia'xem.


A'yu úx lië'ësimt klâ'yentı he'úx xwi'ëuxe. Laisa'ma 20 yixa'nteñ ët ëtetc, le hatá'yims, le kwä'xale. Laisa'ma qle'ëi qeltc il k'í'x'löwe'ëwat. Xcî'itecëc hau tük-tük'è'ëwat le qle'ëi. Qle'ëi le'úx knes. Úx in kwää'niya. Ñnuwi úx qa'qal. Tsæ'k'ë'mex le'úx x'nek'. Úx in kwää'niya. Tsö ñwits.

25 Tsö gös qantc tcel'iyät te qle'ëi. Qle'ëi'yetc lau pânts le'úx xwaxë'ëxë. Lkwí'litü gös qantc. Tsö te'ma lëite. Asö' tci te'ëk'kë le tci'ëte. At'maq kë'ëyex xle'ite tsäx'-sexem le tci'ëte. Tei ti'k'ine ù mën le tci'ële nq'ëxana. Lówe'ëntc Lkwí'litü lexæ'tem le'úx nyixa'ë'exë. Lkwí'litü 30 le'úx knes. X-ne'ëxëts he nó'sk'ël, i Lkwí'litü. "Tei'ëcü

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

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

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

Now (they) lighted the pitch everywhere. Their (dual) house was full of pitch. It began to blaze everywhere. So then (they) went out. The door was shut again, and was made heavy by means of big stones. The people were standing there at the top of the door. The inside part of their entire house began to burn. Their two dresses began to burn. One Giantess jumped up when
it began to burn. "Why indeed, are fighting were pulling each other towards the door. She jumped against the door as jumped upwards. "Will go out?" Five times she Both jumped burned entirely. The sixth time her heart to pieces. Also the to people."

The men took the thing that is hanging it was cut off. No died. "It would hang off." Thus they were.

Now here it ends. Giant women.

13. Nöysk'y'li Hüümis (Giant Woman).
(Second Version.)

Göus milüte he ma wix'ik'lini'wat. Yuwe mä k'oölüts, lala" he pi'yat. In kwee'niyem qante he la" laa'eiwat. La" if yaalo'nis.

Yi'xen qalim'y'e tsi nänt tcäni'ya if yixentcencen'y'i, le ma ni'la'yas. La" it il. "Tci'tcüt, i tci' hin la? -- Yu ta"
it began to burn. "Why do you hold me back?" — "You, indeed, are fighting with me. Let me free!" As they were pulling each other, they came apart. (One) jumped towards the door. She jumped upwards. She bumped against the door as she jumped. Now the other one jumped upwards. "Why does it not come open as I go out?" Five times she jumped up. Still she could not go out. Both jumped up five times. The inside part burned entirely. They were watching the door. At the sixth time her heart went out. Her heart was beaten to pieces. Also the heart of the other one was beaten to pieces. Thus they said to (them): "You shall be nothing. The last generation shall see you. You shall do nothing to people."

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

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

13. The Giant Woman.

(Second Version.)

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

One morning many young men from the village came together. One of them said, "Suppose, we go there! —
I want to hide there such a man.

You shall hide there another man. The same. No one knew where, one (by one).

One came there. In hel. They went there; and, we two will go home.

"Not so." Thus answered the young man.

"I, too, am a bad man." Indeed, have my money!

Five times she went to my husband! we two will have my money.

Come now, my husband! The young man ran. 

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

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

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

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

The Giantess came to her husband? Thus spoke the Giantess.

Many persons were shooting arrows at her. But nothing had hit her. Yet she began to pull them to the direction of her home. Thus she dragged all the persons.

There lived one old lady. Thus she said to her granddaughter. Indeed, they did not know why they could not kill her. That old lady killed the Giantess. It was entirely (made of) bones. They all knew she could not kill her. Thus her bones. They all knew she could not kill her. That old woman was blind.

Then they all went.
it. The last one ran with it. She, too, the Giantess, ran. She almost overtook him. “Come, my husband!”

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

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

Then they all went to get her money, and they divided
People were living among themselves the Giant Women. Indeed, the two children had five children and they went (away) several times.

In the evenings she taught them a dance. Thus said the dear old woman. Thus the story is brought to a close.
among themselves the money of the Giantess. They were not going to do anything, when they (should) possess the clothes of the Giantess.

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

14. THE GIANT WOMEN.

(Third Version.)

People were living on a small place. Some old woman had five children and two little grandsons. One morning they went (away) severally. The grandsons remained alone.

In the evenings she taught the grandsons (to) dance. Indeed, the two children were dancing. Thus that old woman was teaching them a dance. Every evening she taught them a dance. One evening the two children were dancing. The fire was burning, the house was full of pitch. The house was continually burning.

One evening the door just opened slowly. “Come, grandsons, come here behind my back! You two lie down!” Indeed, the two children were dancing. The fire was burning, the house was full of pitch. The house was continually burning.
addresses began to melt. Then wood. She applied it to both (of them). They burned for a long time and knew it. Then they flew outside. The odd they were running about (back to the place) were looked on as they two.

The next day she entered, both were dead.

The children of (the) Giant Women scared. "They killed all my blankets." Now they found their (dual) houses. Distance from the door.

Thus the story of...

Here it ends.

15. Tewi'ta'te Ha'tci't! (Nephew Story).

Five brothers lived at the time. She used (do) that way.

Once she went back.
Hats i'kî ùx e'que hitc,

"Xnösk'ílí lín me: a. "Xla\u1d3u te la\u1d3u ai'wit i\u1d56 il wi\u1d4d\u1d56\u1d3d tei, qantc Á'yu il kí'lô\u1d30s le'úx le'tc tsxú e'que. Yíxëi Yíxëi dá'mił te'xtits ms, i la\u1d3u qetö'vem. Cécúľú ye le'úx yixá'. hatâ'ýims le nösk'ílí.

5k's skílí. Tsó yiqä'íni

**New Story).**

tí. Gó\u1d30wak'ats he'll 5y's mí'látc tsísła'qaaí ūx \u1d4a, ta his he qau'-\u1d57ändj.

"ke'lmíxem, la\u1d3u hí'ní
dresses began to melt. She lighted them with split pitchwood. She applied it blazing to the dresses. Thus she did to both (of them). Their two dresses were burning. They burned for a long time, and the two Giant Women did not know it. Then they two examined themselves. (They) flew outside. The old woman was looking at them as they were running about in the woods. They two went (back to the place) whence they came. That old woman looked on as they two disappeared.

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

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

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

15. THE GIRL AND HER PET.

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

Once she went bathing. The young woman was swim-
he mi-lat 1e kwë's. Kl-a'tetc mi-lat. Yi xen tsi tsä'yuxu x-o-wä'yas mi-lat. Hats kwa x'nek hëm'istes he x-o-wä'yas, te la' yu te'i'nam. Hexä'itc la'u dji ü mi'le. Tëc hila'ël-wat he k-e'la. Hän k-e'la la'atsxen le x-o-wä'yas a'la.

5 Nle'hü yu'kwe tele'etc. Tsä'yuxu kwät sqats lëx hëw'mis. Tëc tsxawi'yat. Tsö li'ha'tsqem le hëw'mis. Nle'hü pë'pi.

Yixä'wexetc tëtc'i'yat. Qante le tc!we'xem, la' u tci wu-txa'iyat. "Yi'kwant xtcite tsitsitsiw'at?" Wandj tci ne'heni. Tsö kwä't ya'k'ëlt. Ayu xnöwe c'la'ctit. Tëc tsxawi'yat le ci'tlä. "It.1 hant xtcite xa'rtl?" Wandj tcine'heni le hëw'mis. In kwa'àn'iya lex meani'yas le hëw'mis. Denk he qal-mi'ye yi'qa he la sba'qa. Tsö lixtint le ci'tlä. Hëhats mändj he'm'is. Le'ië i ü liluwe'tcïs, i la’ u he'm'is k-iëlo'wit. His nlhen'iyees la' ü ha'wo.² Asö kwä't yakwëi'wat lex hëw'mis. Gös mi'lätc tsita'qaaq he hëw'mis. Denk he wë'txe, yi'qa he lixtint.

Yixen lixtint. Hats kwa dë'l pinauwël'exem län xwi'luxu. Lixtint lëxtit. Hëi ci'l he kümä'x e'të'i'ye ³ le k-iëlo'wit. 20 Mändj he'm'is k-iëlo'wit. Wandj i'lt. "E'ëltiyextäs hant nex ci'tlä." Wandj i'lt. Le'jë i iluwe'tcïs, i la' u kwä'na'-ëwat. Kwaaniyahä'ya lax hâ'ätéc, his lax e'nätéc, his lax e'kšätéc. "Xtcie'tcë iit e'xalân?" Wandj li'xem he kwë's. "Tsë nhawë'wët 1." 25 Mändj hats enik-iyë kümä'x. Yixä'wexetc te'nai. La kümä'x. Wandj i'lt la hâ'ätéc. "Yü'tswet te quwai's!" Ayu yu'tits lax hâ'ätéc. Yixä'wexetc li'xïi u xwi'luxu, i la' u hâ'wi le kümä'x. Hëkswain le'ë i u xkwı'nätéc, i la' u

¹ Abbreviated obsolete form of mil. (see § 92).
² See §§ 97, 118.
³ Exceptional case of adding a suffix to a syntactic particle. Eit (§ 87); iye (§ 35).
(where) there was a somewhat deep place. She swam naked. One day a small snake was swimming. The snake was as large as a hair, (and) was very pretty. It swam towards her. She stretched out her hand, and the little snake came into her hand. She went ashore with it. The woman picked up a little moss and put (the snake) there. Then the woman dressed, and went home with it.

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

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

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

The horns were sticking out already. The horns stretched out to (the roof of) the house. Thus she said to her elder brother: “Tear off these boards.” Indeed, her elder brother tore them off. The two tips [heads] passed out of the house, when the horns grew. It looked very pretty when they grew up. (The snake) coiled many
há'wi. Hats he'nihen ti'wixem, i la¥ tsxuí. Así'i'c'ë'k'ëxem le xwí'luxî. Gósâ qante kwi'nait.

Yi'xen qa'limî'ye tsí in dîł. "Yi'kwa qante la?" Wândj têne'henî le kwe-'s. Hêhâsts dîł îl kái-ì. Tele'etc dîł ti kwi'nait. Ïl kîlô'wit ila'hatcêm dji le xôwâ'yas màmìyâs. Wândj lá'xem le kwe'-s. "Mâë ne-n his e'tla te dji." Ñima'êwaq le e'tla. Ñkemä'xa le e'tla. Xwîtsxut cima'îte. Hêkwaín le'jî û iluwe'e'tcès le kwe'-s, li la¥ xwîtsxut wuñxa'ta. Asô' teçi wu'txe la 10 e'tla. Asô teçi telô' u tsxú'wîte.

Tsô kat'ë'misen tele'etc la. His djî'îye weste'n, kat'ë'-misen cima'îte. Ta his xwîtsxut cima'îte kat'ë'misen. Hêkwaín le'jî he'îll iluwe'e'tcès. Ïl hetî'ye i la¥ lô'ë'mô'-wi'yeqem le'îl wîx'tîlîs. Yixá'wëxëte li'îli ûx xwî'luxû le këmä'xî. Hatsu'i'ye kwa alqsâ'ya le e'tla lex kwe'-s. Tsô hamûl hê'tqem. Pâns le'îl yixá'wëx xwîx'tîse. Lô'ë'mô'-wi'yeqem le'îl wîx'tîlîs.

Tsôwe in dîł là e'tla.3 "Yi'kwa qante te laa la?'" Wândj teçimî'ye le kwe'-s. Hêhâsts kái'sis kîlô'wit xá'pâcê. 20 "Yi'kwe dîł te ñkîlô'wit xá'pâcê? Ni he xwàndj kái'sis kwêma'ëwât." Hêhâsts la¥ kîlô'wit xá'pîcâ dji û mi'le.3 Penlo'wâi yîqa'nëcêm dji. Tele'etc hit!ë'tsîn'es he penlô'wai, i la¥ wu'txe le e'tla. Tsá'yuxwitc laa û yéqtsôw'-wat. Asô' teçi wu'txe le e'tla, qantc he le tsxuí.

Kat'ë'misen ba'ltiddja cimcima'êwaq. Yûqa he weste'n penlô'wai wuñkâ'ya'tat. Ïl hetî'ye le sêk'ënxem, i laa lô'-lô'-wi'yeqem. Wândj ålt hà sêk'ënxem. "Ba'ltiddja hant López'ëxtî. Ni hant asô' wu'txe. Tsô hant yêqa'nî helq. Kwàyàl hant e'hak'tôwita'ë. Èn hant têntc'ëniâs. Tsô hant hant mi'lácê. Tsô hantawe asô' âtsâ'ëmi penlô'wayetc.

1 Passive. 2 Literally, "whenever nothing her pet." 3 See §§ 97, 118.

times as it lay. The middle. It looked even

One morning it 1 gone?" Thus the girl heard something in the woods. So they saw coming the pet was dragging (deer) was dragging deer. The (pet) brought home again, and lay down.

Five times it went i elk; (namely) five (at) (home). They were their food was being out from (the roof of) the girl was afraid of the house was full of fire.

Whenever her pet she think thus: "Whenever she saw a wind on the see on the water? she saw (the pet) whale was coming it (the pet) return. Again the pet came.

Five times it went. It kept on bringing she became rich while she said to its master shall not come back you now. You shall comes, I will again.
times as it lay. The head was sticking out (from) the middle. It looked everywhere.

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

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

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

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

They lived there. They lived there. No man ever could pass there, they said. Indeed, it was thus. Indeed, it was thus. The people who lived there were talking about it. They lived there. They had killed too many people. They should arrange (the games). Now, verily, difficulty (it be) thus.

A stone wall was put up in the ocean. People were going to play. And if the head goes out, time we shall hit it. They lived there. They lived there.
watch for it." Thus it spoke to its master. "I will always be (the cause of it), whenever the water gets rough." Thus it spoke. "Whenever a person travels in a canoe, (and) the water gets rough, I shall cause the water to go under the canoe."

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

Now this is the end.


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

Then, verily, different people came to play there. Then
they tried it. "Please thinking. A rope was fastened with a person was standing below. Now, indeed, he was standing below. Indeed, he ran upward; nevertheless (by himself). Lucky whenever the luck (player) would then run, take it, to take home the ocean, and some
Now, the five brot
in this side one man was "How would it be if people play." Thus there. Indeed, he ca
He asked him, "WH
"People are playing there. You must go there. Indeed, he c;
Thus he spoke: "M
No one can overtake of it, it belongs to indeed, he saw it Black Bear ran up. He saw, a old woman that once ran up. He saw, a around his neck.
They tried it. "Please, you try it!" Thus (one) was thinking. A rope was placed around his head. One person was standing below. He was going to watch the players. Now, indeed, he ran from above. His neck was fastened with a rope. So he came to the man who was standing below. Thus he said: "I was almost out of breath as I was running from above." Thus he said: "You shall run up again." Then he fixed the rope. "Here on this side make a knot." Indeed, he had it so. Indeed, he ran upwards. Some one was pulling him from above; nevertheless it seemed as if he was running up (by himself). Lucky money was going to be their stake. Whenever the lucky money was rolled down, he (the player) would then run down. He would desire to overtake it, to take hold of it. Their stake would fall into the ocean, and some one would go and get it.

Now, the five brothers (Grizzly-Bears) heard about it. On this side one man was living. Thus the elder brother said, "How would it be if I should go there? I should see the people play." Thus he was thinking. Indeed, he went there. Indeed, he came there to the man who lived there. He asked him, "What are they doing?" Thus he spoke: "People are playing. It will be good, indeed, if you get there. You must go there quickly." (The man) scared him. Thus he spoke: "Money is their stake. They play for it. No one can overtake it (and) seize it. If one takes hold of it, it belongs to him. So their chief said." Now, indeed, he saw it when he arrived there. Suddenly Black Bear ran up. Thus he was thinking. "Won't I be able to run up?" Thus he was thinking: "Like some old woman that one is running up there." Now Raccoon ran up. He saw, as (they) fixed him, as (they) put a rope around his neck. Thus (one) said to Raccoon, "When you are pulled from above, then you shall turn the knot
Heu'heu. His hand e'ne e'lwowa'hai qa'xantc. Tsō a'yu yi'qa xwândj. Laⁿ qats kwa a'yu lwowa'hai hitc. Xqa'wax haklwie'em. Tsō k'ixo'yu le mix'so'we' a'le. Laⁿ kwina'ewat lex mā he'laq. His xā te'īma qelte lowi'tat, i laⁿ k'ixo'yu. Xaⁿ'pace tō'yat le mix'so'we'. Yīxēi mā hi'nī stō'q. Xlalaⁿ lōx'tā'yā, yuwe xaⁿ'pace tō'yat. Laⁿ he ēatsā'ya.


around your cheek, and it was thus. It seemed he was pulled up from let [slide] down. The reason why he ran down at let [slide] down. The One man stood there and rolled aside (from) water. He also

Grizzly-Bear looked up High up different people said to Grizzly-Bear, "Certainly, climb up." He arrived there at the reason why he did not go there. You will see the people playing up above there. Thus he spoke to his younger brother. The next day another went, and he came to the place. Grizzly-Bear spoke: *Here are the remains (where) people are playing up there. They are playing there. Your elder

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

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

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

1 Literally, "also as if (in) no way (concerned) his heart."
there. Indeed, to his surprise, he saw the people play. Thus he was thinking. "Won't I be able to run up?" Thus he was thinking. "Like an old woman that one there is running up." — "Do you want to play? Your elder brother may be high up. They are playing there. He may be there among them. Different people are playing there." Thus (one) said to him. Raccoon ran up. The stake was let [slide] down, and he followed it. The stake fell into the water. Some one went after it, and brought up the lucky stake. Grizzly Bear looked at it. "Now, it's your turn, Grizzly Bear." Thus (one) said to him. Indeed, he now (ran up). He did not care. He only wanted to climb up. Indeed, (one) put the rope around his neck. Grizzly Bear said nothing. The knot was tied on the back. He came very near getting on top. He was out of breath. His head came to the cross-piece. His neck was struck, and he was killed. He was rolled aside.

"What may be (the reason why) he does not come back? I will follow him." Thus (another) Grizzly Bear said. Indeed, he went, and came to the man who lived there. "Have you seen my elder brothers? Did they two pass by here?" — "Surely, they two ate here. Look, here are the remnants of their meal!" — "Where did they two go?" — "There (where) they play. Different people play there. Your two brothers are among them." Indeed, he went there; and, to his surprise, he saw the people play. Black Bear ran up. Thus (Grizzly Bear) thought. "Won't I be able to run up? Like an old woman, that one there is running up." Indeed, he came there. Thus Grizzly Bear said: "Where are my brothers?" He was gradually getting mad. Raccoon ran down from above. "People are playing above, there your two brothers may be playing. Do you want to climb up?" It did not seem as if he cared very much. He just wanted to climb up quickly.
Indeed, (one) put the knot on the back. He ran at the same from above. His head was hit, (and) he was all killed. The youngest brother was his dream: “You were afraid if he put his belt on, and who was living the food; they all came there. You will see (them) came there. He came (and) to the people play above, (some one) said: “I want to climb up. Indeed, he came 1 2 3 4 Passive.

1 See § 10.
2 See §§ 97, 118.
3 See M 7, 10, 66.
4 Wa't.
Indeed, (one) put the rope around his neck, and tied the knot on the back. Indeed, he was drawn up from above. He ran at the same time, while some one drew him up from above. His head came to the cross-piece. His head was hit, (and) he was killed. Thus they (the Grizzly Bears) were all killed. Thus they were coaxed.

The youngest brother was dreaming all the time. This was his dream: "Your brothers were simply killed." He was afraid [if he should] go there. Now he got ready, put his belt on, and then went. He came to the man who was living there. Thus Grizzly Bear spoke: "Have you seen my brothers?" — "They used to eat here whenever they came here. Look! these are the remnants of their food; they all left their remnants here." Indeed, he saw it. "People play there, perhaps they (too) play there. You will see (them) there if you get there." Indeed, he came there. He came there to the man who was watching, (and) to the people who were playing. Raccoon ran down. He looked on. "Won't I be able to run down?" Indeed, he came there and looked on for a long time. People were playing there. Then he spoke thus: "Where are my brothers?" Thus (one) informed him. "Different people play above, they are there among (them)." Thus (some one) said: "Do you want to climb up?" — "Indeed, I want to climb up there." — "Come, you shall certainly climb up." Indeed, he came there. (Some one) put a rope around his neck. He took hold of the rope and took it off his neck. "I will run up without a rope." He ran. He climbed up quickly. (When he) had come halfway, he was out of breath. He could not hold on. Again he slid down from there. They looked at him from above. He heard as the people played above. Thus (one) said to him: "How will you climb up?" He was watched all the time. He became very much agitated. He said thus:
"Le'yi il ณก!วิถoes la'atse te kla." Pqaiye'wic hE heu'heu haa'we'wat. Laa in doiwā'ya xwändj. "Xwändj yūlel ณha'we'wat, te'ma alicani'waq." In lqā'ya. Tsō xi'ya liq x'na'at. Tsō kwina'ëwmat. A'yu pqaiye'wic heu'heu 5 haa'we'wat. Tsō gi'kwa kā-si'ye x'i'ntset.1 Tsō gi'kwa qaqa'ltcu.2 Ts'x'ī ti e'yòcte'o'wat le heu'heu. Tsō te'ma hā'-kwītēm xqa'wax. "Ta laa e'kwina'ëwmat i?" — "ณkwa'ëwmat il." Wändj llā'xem le swal. A'yu xwändj llā'xem. "ณkwa'ëwmat la'atse te kla." A'yu pqaiye'wic heu'heu haa'we'wat. Tsō x'i'ntsete he'laq lā xwī'luxu. Löwiti'yeqem. Qaxlī'yu lā xwī'luxu. Lnhat, i qaxlī'yu. Hats laa qaxlī'yu le kła. Tkwa le kła. Qeltc kwīlkwīlī. Xā'spatc tō'yat, i kwīlkwīlī. "A'yu cili'ye heŋ kwa'a'tis. Lā aiai'wa'yu neŋ 10 hā'lātec."

1 Causative passive.
2 qa- inchoative (§ 19); qeiltc "slowly" (§ 106); -u transitional (§ 35).

"All right! put the role knot on his back. If you
do it that way, then I believe it. So Raccoon,
and, indeed, he had pretty nearly got on a
little bit, and turned and some one drew him up.
"Certainly, I see it." thus he spoke. "Put
(a man) made the knot, while some one pulled
he swam. Thus he shall I go?" He swam out into
indeed, he had pretty nearly got or a
little bit, and turned and some one drew him up.
Indeed, my dream was
that he swam. Thus he shall I go?" He swam out into
far out. (They) could not he swam. Thus he
swam. Thus he shall I go?" He swam out into
indeed, he had pretty nearly got or a
little bit, and turned and some one drew him up.
Indeed, my dream was
that he swam. Thus he
swam out into
indeed, he came to
indeed, he came to
indeed, he came to
indeed, he came to
“All right! put the rope around my neck.” (One) tied a knot on his back. He did not want it that way. “If I do it that way, then (you will) surely play.” He did not believe it. So Raccoon ran down. He looked at him, and, indeed, he had a knot on his back. Now (Raccoon) pretty nearly got on top. He began to slacken up a little bit, and turned the knot around. At the same time some one drew him up from above. “Do you see it?” — “Certainly, I see it.” Thus spoke Grizzly Bear. Indeed, thus he spoke. “Put the rope around my neck.” Indeed, (a man) made the knot on the back. Indeed, he ran up, while some one pulled him up from above. His head came near the cross-piece. He was looking out. His head was hit. He dodged as he was struck. Just the rope was hit. The rope came apart and (was) rolled down below. It fell into the water when it (was) rolled down. “Indeed, my dream was true. My elder brothers were killed.” He swam out into the ocean. He ran away and swam far out. (They) could not follow him. He was seen as he swam. Thus he was thinking: “In which direction shall I go?” He began to swim towards the ocean. “Where shall I get ashore?” Thus he was thinking. He was cold as he was swimming ashore. Indeed, he came ashore at the mouth of the river. One old woman was living there. Thus he thought: “I will go there.” He came ashore crawling. He could not stand up. Now, indeed, he came to the old woman who lived there. She recognized him when he got there. “Is that you, indeed, who arrived, grandson?” That old woman frightened him. “Don’t you do anything, grandson.” Thus spoke the old woman. “You are merely cold. You shall warm yourself here.” She was going to kindle a fire. “You will get warm.” Indeed, she kindled a big fire. Grizzly Bear fell asleep right away, as soon as he got warm.
Thus she said to him: 'If you want wood.' She put big staves into the wood. At the same time she said: 'Let me look for that sleep, let me look for pitch. Indeed, she took a look for pitch. She came back to her home with red-hot gravel-stones who slept scented it. With Grizzly Bear. 'It's often so very hard.' Thus again fell sound asleep to open. The pitch was put into a pot and poured (the pot) she put into his mouth a corner and looked through it. Grizzly Bear got up and was looking for that woman he seized her. She came out from the teepee between his teeth. Thus Grizzly Bear went. 'Who is that old woman.' That old woman knew the old woman. I swallowed her entirely. That old woman cut out him. Then she came out from a corner and looked on him. The old woman wanted. 'She him?' Thus she thought. Every one came (the Bears). Everyone
Thus she said to him: "You sleep, (and) let me get some wood." She put big (quantities of) wood on the fire. At the same time she kindled it on the top. "Now you sleep, let me look for wood." Thus spoke the old woman. Indeed, she took a small basket and began rapidly to look for pitch. She rapidly filled the small basket. She came back to her house, and put (the pitch) into a bowl. With red-hot gravel-stones she boiled the pitch. The man who slept scented it. "What is this scent?" Thus spoke Grizzly Bear. "It's only the wood which I caused to burn so very hard." Thus spoke that old woman. Grizzly Bear again fell sound asleep. He slept with his mouth wide open. The pitch was boiling. The old woman took the pot and poured (the pitch) into his mouth. Red-hot gravel she put into his mouth. That old woman ran away into a corner and looked on from there.

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

Every one came to know it when they had killed all (the Bears). Everybody came to know it. Thus spoke the
old woman: “You shall see you.” Thus he said to him, “You will always be close here, I want to see some one, you will eat the man you see. cousin!” Thus he sp. He took him in his arms, he gave him food. The next day (the man he saw had not come there. He seized him. He held him there. He ate the man he saw. He went home again. The two (remained all the time. The woman received a shadow.

17. QACQA'Ã'VAL (SHADOW).

There lived five shadow. He was here was standing. I

Kat'e'mis il tila'qai. It milkw'tcini. Yi'xen qa'imiye

10 Gòos mi'lâtc he ha'at le xwi'tsxut. “Tä'i sla.” Wândj

8 old woman: “You shall see you.” Thus he said to him, “You will always be close here, I want to see some one, you will eat the man you see. cousin!” Thus he sp.

There lived five shadow. He was here was standing. I
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The two (remained all the time. The woman received a shadow.

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The two (remained all the time. The woman received a shadow.

There lived five shadow. He was here was standing. I
give him food. The next day (the man he saw had not come there. He seized him. He held him there. He ate the man he saw. He went home again.
The two (remained all the time. The woman received a shadow.
old woman: “You shall be nothing. The last generation shall see you.” Thus spoke that old woman. “The last generation shall eat your meat. You shall be nothing. You will always be (an article of) food. Whenever you see some one, you will run away. Whenever you scent them (the people), you will run far away.” All this that dear old woman was saying.

Now here it ends. Thus people tell the story.

17. The Five Shadows.

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

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

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


Tsō he'niye īnex löwā'kats. Wāndj ú iluwe'xtcits. 25 "Tc'tētē cta te nī di'l ma'nanata?" Wāndj tecne'heni. Sō'plna yixa'nte'cts ta lau lōuk'tsō'wat. Hats pl'yex, į very long. "Is that you here! You shall eat." Thus (the shadow) right here!" Indeed, he was out. (The brother) was out and ate him. He He

The next day (another the man arrived. "Is the down here! You shall Come here, cousin! I Not so, cousin, just eat right here." — "Not not here!" Thus (the shadow) They two fought. A The young man was out him into the fire. The he sat down there. (The shadow) He sat down there. (To his) surprise, he he jumped at him. He ran away. He looked find him as he looked tired, and went home. young man went home.

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

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

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

Now he lived alone for a long time. Thus he thought. "Why is it that I have no company?" Thus he was thinking. He gathered small sticks and set them up.
They just scattered, and... was thinking, "How will I get a hammer?" Thus he went... He looked at it, (and), thinking, "Father!" — "Halloo, child!" Not long (afterwards), the child looked at him, and said, "You shall have the reason that we two... The man was glad. The child looked at him, and said, "The time." Thus his child... The man had gone... alone. She saw a shawl... hardly visible. Thus the man she saw. "Is that (thing) I see?" The man... "Come right here, grandfather!" "Just eat, grandfather!" Come right here, I was looking... a man. Thus (she) said at the little girl, and... out there. The little girl was out there. The man looked at... in his heart when she heard. When she had killed...
They just scattered, as he did it thus. The young man was thinking, “How would it be if I should set up this hammer?” Thus he was thinking. Indeed, he set it up. He looked at it, (and, to his) surprise, it spoke. “Halloo, father!” — “Halloo, my child!” Thus spoke the man. Not long (afterwards) it grew up. He made clothes for his child. “You shall wear these.” His child was a girl. The man was glad. The man was always hunting. His child looked at him, and thought thus: “What may be the reason that we two are alone? I will ask him (some) time.” Thus his child was thinking.

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

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

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

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

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

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

18. Night-Rainbow and Grizzly Bear.

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


1 See §§ 97, 118.
2 eˈˈqahˈoːˈxˈtˈxəˈm would have been more correct (see § 19).
two came through a prairie. They two saw camas lying (on the ground). “It seems, a person must have put it there.” Thus spoke the woman. “We two ought to take some home.” Thus she said to her husband. Indeed, she put some into her basket. Suddenly she saw a man running (towards her). They two were standing there when he came to them (dual). “Why did you two pick it? This camas belongs to me.” — “I surely thought it did not belong to you.” Thus spoke the husband. (The man) jumped at the husband. He killed the husband, (and) also his wife he killed. Then he started again. He killed all the people in the village. Grizzly Bear killed half of them. Grizzly Bear again went home. Grizzly Bear took to his house the people he had killed. He put them inside, (and) set them down opposite one another.

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

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

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

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Thus spoke her grandson. "Don’t go far away. He hit both with one club by side. He took a hickory stick to prepare a lunch for his grandson. “What is important is not to inform her grandson, only then will she start preparations. I think it. She did not think I was going far away.” The next day he went to the prairie. Suddenly he thought: “I’ll take a hickory stick. My absent grandmother was thinking: “If I were to go some. “It seems a hickory stick was thinking. Grizzly jumped at him. Indeed, he hit Grizzly through his arm-pits. He stood up. He stood. “What is picked is my property.” He stood up. He saw his man stood. “What was my man was thinking: “I’ll take a hickory stick. He stood up. He stood his through his arm-pits. He stood through. Grizzly Be
Thus spoke her grandson. "You must have seen deer." Thus spoke Rainbow-Old-Woman. Now, the grandson went again. "Don't go far away!" Indeed, he saw the deer. He hit both with one arrow as they were standing side by side. He took them inside the house. "You must prepare a lunch for me, grandmother." Thus spoke the grandson. "What is this roaring?" Thus said the grandson. "Just listen, grandson! The fisher-skin quiver is getting angry." She had stored away his father's quiver. She did not inform her grandson. Thus the Rainbow was thinking: "Only then I will surely inform him (when he grows up)." Thus she thought. The Rainbow no longer remembered it. She did not tell this to her grandson. "Now I am going far away." Thus he said to his grandmother.

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

"Close here!" The young man took him. "Close here!" Thus the old woman spoke the young man. "Close here!" The young man went through the arm. "Close here!" He kept on running. Thus the young man ran. Grizzly Bear was hanging down, and the middle of the buffoon went through the arm. Thus the old woman run. Grizzly Bear fought with me, and the young man approached to kill him right here.

"Stand close here!" Thus thought the young man run. Grizzly Bear was somewhat far away. Thus the young man will hit him. Grizzly Bear fought with me. Thus the young man dragged him. The next day the woman was continual. The old woman was very

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**Notes:**

1. *mits* "to know;" *muts* (see §§ 50, 82).
2. See §§ 97, 118.
3. Misheard for *kîlêhêwât*. 
man was already running. He followed him. The young man became acquainted with (his ways). Thus the young man was thinking: “He shouldn’t do anything to me.” Thus the young man was thinking. The young man overtook him. “Close here! We two shall fight.” Thus spoke the young man. Now he was going to hug him in the middle of the back. Just that way the young man went through the arm-pits. Just that way the young man kept on running. Thus thought Grizzly Bear: “Where did he go?” Thus thought Grizzly Bear. He saw the young man run. Grizzly Bear was out of breath. His tongue was hanging down, as he was out of breath. (He and) the young man approached the house. “Now I am going to kill him right here.” Thus thought the young man. “Stand close here! We two will fight.” Indeed, he stood close by. He hugged him around the thighs. Just that way the young man went through. The young man stood somewhat far away. Grizzly Bear stood also. Now the young man will hit him with an arrow. Indeed, he hit him. Grizzly Bear fell, (and) the young man killed him. The young man dragged him aside.

The next day the young man went again. That old woman was continually dancing the murder-dance. That old woman was very glad when he had killed one. The
The young man arrived again. The young man (came) close and overtook him. "Come, (are) my enemy." Thus spoke he, to be very active. "Indeed, he was going to hurt me!" Indeed, he jumped at the arm-pits. Just the way he saw the young man, quickly (enough). He learned his (ways). "What was man was thinking. He said to him, "We two will fight." Thus he said to him. His tongue was hanging off his mouth. The young man (came) close again. "Now, you (are) my enemy, we two will fight." Indeed, he had not far away from him. (He was very) close towards him just like this. "Now he will seize him!" Indeed, he had the bow and arrows. Again he stood not far away from him. He was very close to him! Indeed, he had brought back to the house, his mother. "Again I killed whom you killed." Indeed, he brought to him the young man examined a woman.
young man arrived there again. He picked that camas
again. The young man stood there. Suddenly (Grizzly)
again came through quickly. The young man ran. (Grizzly)
overtook him. "Come! We two will fight. You (are) my
double major enemy." Thus spoke the young man. (Grizzly) did not seem
to be very active. Thus he looked at him. Close here,
he was going to hug him around the neck as he stood.
Indeed, he jumped at him. The young man went through
the arm-pits. Just that way the young man ran. When-
ever he saw the young man run, he could not turn around
quickly (enough). He would follow him. The young man
learned his (ways). "He won't kill me." Thus the young
man was thinking. He waited when (Grizzly) came. "Come!
We two will fight." Thus he said to him. "Close here!"
Thus he said to him. (Grizzly Bear) was out of breath. His
tongue was hanging down when he was out of breath. The
young man (came) close to the house. Now (the fight)
will be just here. Now, again, he overtook him. "Indeed, you
are) my enemy, we two shall fight." Thus he said to him.
Now he will seize him by the lower parts. Now he seized
the young man in a stooping position. Indeed, he seized him.
Just that way he came through the arm-pits. The young
man stood not far away. "Come here!" He took out the
bow and arrows. Again Grizzly Bear stood. He was coming
towards him just like a person. Thus he was doing it.
(He was very) close. Thus he thought. "Suppose I hit
him!" Indeed, he hit him. He fell, (and) he killed him.
Now the young man went home. The young man
went back to the house. — Thus he said to his grand-
mother. "Again I killed one." — "It must be the female
whom you killed." Thus spoke the Rainbow. "Let me
go there!" Indeed, the young man went there. The
young man examined Grizzly Bear. Sure enough, it was
a woman.


1 Peculiar case of initial duplication (see § 82).
He travelled for a long time. Such (a person) did not come again. "It must have been the last one." Thus he thought. "Suppose I go there!" Thus he thought. Indeed, he went there. He came to the house (of) Grizzly Bear. He saw his (own) father. Also his mother was (there). He saw them sit opposite each other. Both were dead. He turned back. The young man went home. He informed his grandmother. Thus he said to her: "I saw my father and my mother. We two will go there."
Indeed, they two went there, (he and) his grandmother. He kindled a fire. They two warmed water. With it he washed her face, her hands, and her feet, with lukewarm water. "Look up, mother!" Thus he said to his mother. "You are merely sleeping." Thus spoke the young man. Indeed, she looked up. "Please speak!" She spoke very slowly. "I am not yet strong." Thus spoke his mother. "Please bend your foot!" Indeed, she bent her foot. "Please stand up!" Thus he said to her. To both (of them) he did thus. They were merely sitting. "You two stand up!" Thus spoke the young man. Indeed, they two stood up. He gave them meat with grease. "You two eat this!" Thus he spoke to his mother. He gave them both a little piece. "You two will become strong." Thus he said. "Please walk!" Thus he spoke to his mother. Indeed, they two walked. He liked his mother best. Indeed, his father, too, (got) well. "Now you two (are) well." Thus he said. "We will go home." Indeed, they went home; they came back to their house. Thus spoke his father: "We two did not know for sure who took us (here) when we two were killed." Thus spoke his father. The next day they went there. They went after the camas. He filled the house with camas. "You will also take this home." Thus she said to her grandson. "You must stay." Thus he said to his mother. "We two will go, (I and)
“Xwin la hanl te k’lāp ū’mā.” Ā’yu úx laş. Hats kwāl wina’aqæm le e’qe mà. Xā’p úx x’timi’yat hex hümi’k’ca. Xle’ite tsō’xt le ă, le k-e’la, la kxla. Gō’s xwändj tsix-tsix’it. Wändj ńlt. “Cine6 t’qal’ye. Ts ki cin qa’qal.”

Wändj la’ kém le di’lōl. Laisa’ma gō’s tsō’xt le ă. Wändj tsix-tsix’it di’lōl. Tsō’we’ñ hith’wat hāl hümi’k’ca. Xle’ite līp’lāp la ă, it la k-e’la, it la kxla. “Kw’ya’n cine6 ilx.” Wändj lā’xém le di’lōl. Ā’yu it ńlx. “Cine6 lō’q.” Ā’yu il ti’feqṣū. “Mīn lyywi’le le’cin só’wel.”


Kwina’e’wat hāx pū’yate. Kwe’li’pes mà là pū’yate. (His ā’ne x’xwändj mà’.)1 “Xce’te’ñ cu’cu èn wändj ilła’i’s?”

Wändj ńlt là umā’cata. “Ts’x’ti do’wa wu’txe ti’ye pū’yate. His xā di’il mi’tsi’ya. La’u hanl di’il e’mi’tsmi’tstū.” Wändj ńlt. Ā’yu he’laq hā pū’yate. Yū’xwā ū hümi’k’xe le temi’snātē. Heti’ye le temi’snātē. Gō’s xā’ka lau tái’tśints le’il hatā’yms. Yīx’e’nte’ñ nīltā’yas. Tsō wändj ū c’al-ctā’was le s’yaqa’u. Wändj c’al’cetet hāwē’wat là temi’snātē. “Īs la hanl. Qā’ttic hanl is laş.” Wändj ńlt le di’lōl lex kwel’pes mà. Ą’yu úx laş. Úx yī’xumx le ipā’-ya’u tahā’lik. K’ilō’wit, ī úx he’laq. S’yaqa’u ā temi’snātē he’laq. Yīx’e’wxetxe īx he’laq. Hats yī’qax úx t’ldji. 2

Úx in n’x’tēm, ī úx t’ldji’yeqem. Hats tcī kwāl ûx wīl’wīlaai le s’yaqa’u ā temi’snātē, le kwel’pes dā’mīl. Hats tcī kwāl imi’nāaí.2 “Īs le’či ê.” Wändj ńlt he di’lōl.

1 The narrator was referring to himself.
2 Reduplicated form of in “not” + intransitive -āai (§ 28).
my absent grandmother." Indeed, they two went. The dead people seemed to be spread out. They warmed water, (he and) the old woman. With it he washed the faces, the hands, and the feet. To all he did this. Thus he said to them. "You wake up! You are merely sleeping." Thus spoke the young man. Quickly he washed all the faces. Thus the young man was doing it. That old woman had grease (with her). With it she painted their faces, their hands, and their feet. "Now you look!" Thus spoke the young man. Indeed, they looked. "You get up!" Indeed they got up. "Please wiggle your fingers!" Indeed, they wiggled their fingers. "Now you stand!" Thus spoke the young man. "We shall go home." Thus he said. Indeed, they went home. Indeed, he brought home all the people that had been killed.

His uncle looked at him. His uncle was a "paunch-man" (I, too, am such a man)." Thus he said to his grandmother. "Your uncle wants to come back here. He, too, knows something. He will teach you something." Thus she said to him. Indeed, his uncle arrived. The grandson had two wives. The grandson became rich. He possessed all their money. They all lived together in one village. This was the work of the Rainbow. Thus she made her grandson work. "We will go. We will go down the river." Thus said the Paunch-Man to the young man. Indeed, they two went. They two had fisher-skin quivers. (The grandson) saw it when they two arrived. The Rainbow's grandson arrived. They two came to a house. Right away they two were given battle. No one touched them (dual) when they were fought (by the people). It seemed there as if they two turned into nothing, — the Rainbow grandson (and) the Paunch-Man. It seemed as if they disappeared there. "We two are surprisingly good." Thus (the Paunch-
Wändj llä‘xem he dî’lôl. “Kwis tse’mitsê te tahä’lik’.
It1 hant xtcî te xa’alat.” Ä’yu ts’a’mits. X-ne’xtstis hë ta-
ha’lik’- Ma wa’xa’hi u xwi’luxu. Üx kw’iwat.

Wändj ai’wit lex tahä’lik’. Kwina’xe’wat lex dî’lôl. Le’qi
5 û iluwe’tcis, i xtahä’lik’ la a ai’wit he mä. Wändj iît he
dî’lôl. “Kwis aso’ la’exe! Xtc’teü han te la a gö’s is ai’wit?”
In dowä’ya xwändj le dî’lôl. “La a hant he’is ku’a’lis.”
Wändj llä’xem le dî’lôl. “Yant ên dôwä’ya xwändj, yi’xe’
dïi hant e’mitsmitstâ’ëi’.” Wändj iît he dî’lôl. Niwe’qti
tskwa’x’is lemi’ye. “Tëi i tóhï’te! Yü hant as’i e’tô’-
hits.” Wändj iît he dî’lôl. “It1 hant xtcîte itsêm. Må
yante’we ti’mi li dïi e’tô’hits, yi’ça hant’awe la a e’tsa’x’iwat.”
Wändj iît. “Lne’wite z tóhï’te!.” Wändj iît. Ä’yu tó’hits.
Tôwitini’ye le tskwa’x’is. Tsä’yuxwite Pháp’stat, i la a tówi-
kwe’li’ës dâmél. He’mis ku’hi’ëx tskü. “Mit, dîtie’ tóhï’te
kewe’li’ëx.” — “La a tryside kwâ!.” Wändj llä’xem le
Ä’yu tó’hits lex dî’lôl. Hakwał tse’titatat he ku’hi’ëx.
20 Gö’s qante la a pî’ye’ëx. Hats kwa ts’ax’iwits la a pî’ye’ëx.
Wändj llä’xem le kwe’li’ës dâmél. “Tsö e’dë’qi, la a
e’pi’lx’iwit.” Wändj iît. “Kwis ku’íyal aso’ la’exe!” Wändj
hanl la a he’is ku’a’lis.” Wändj iît le kwe’li’ës dâmél.
25 Ä’yu wändj llä’xem. “Le’qi hantel, yant ä’yu la a he’is
ku’a’lis.”

Tsö yiqa’ni hela’qaxem. Wändj hâttctlen’ifeyqem le
s’yaqa’a. La a, i la a xmahên’itit e’k’iIô’wit, la a e’heti’ye.
Tiy’ste la a yi’qaa xwändj tama’liis s’yaqa’a.
30 Tce kumf’ye le s’yaqa’a hu’umik.”

1 Abbreviated form of hamit. (§ 92).
2 Adverbial form of te’niw “very.”
Man) said to the young man. Thus spoke the young man. “Let us two let the quiver loose (to see) what it will do.” Indeed, (they) let it loose. The quiver jumped. (A man’s) head was chewed up. They two threw it away.

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

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

Here ends the (story of) Night-Rainbow-Old-Woman.
A man) was always the evenings he would. It was the habit of the you. way whenever he went that way: “It seems a much.” There he threw (into the house).

The next day he the ocean. He went c looking around. He the ocean. He went looking around. He

They two said to him: “From where are you home, O husband women were pretty; two turned back. The (dual) father is sick. Indeed, they shoved they two said to him: middle of the canoe as you lie down. We look.” Thus they two laid him
(A man) was always afraid whenever he went out. In the evenings he would go out with a burning stick. Such was the habit of the young man. He always (did it) that way whenever he went out. Once he went out (and) spoke that way: "It seems as if from here I get frightened very much." There he threw the burning stick, (and) ran inside (into the house).

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

Now, indeed, the two brought home a person. Indeed, the two worked. One said thus: "No, he shall put something on me." Thus he said to the husband. They two were cunning. They two brought him inside. He is standing there. Thus two brought him inside. Very slowly he put water in a cup. Indeed, there was a run of the world know...
With sea-otter (hides) they two covered their (dual) husband.

Now, indeed, the two women went home.

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

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

There was a rumor (that) whales had come ashore. Thus (he) informed the husband. “Couldn’t my son-in-law...
cut off a chunk? Phì shall cut off a piece. Young man saw many young man saw many. Only (some) old dog-s were cutting them in long time and looked He shoved the stick in with it. The young man is very strong into the house. Thus a habit of the people (son-in-law) spoke. He brought man roasted the head roasted it. “Thus it is not whale; of course man. “They eat what Thus spoke the young man. “Suppose I go home, he was thinking. They women got ready. Indeed, they arrived (to) He arrived. A whale to see you.” Thus spoke you shall always watch. Indeed, they went home watching. One morning They divided it into They became rich.

Here it ends. Thus people. Only so far

1 Causative passive (§ 41).
cut off a chunk? Please, you go there! My son-in-law shall cut off a piece.” Indeed, they arrived there. The young man saw many people, but he nowhere saw a whale. Only (some) old dog-salmon he saw, washed ashore. They were cutting them into pieces. So he stood there for a long time and looked (on). Then he seized a small stick. He shoved the stick into the gills (of one fish), and lifted it with it. The young man brought it into the house. “Our son-in-law is very strong, since he brought a whole whale into the house.” Thus spoke the father. “This is merely a habit of the people from this region.” Thus (the young man) spoke. He brought the whale inside. The young man roasted the head. He frightened them when he roasted it. “Thus it is eaten in our country. It is salmon, not whale; of course, salmon.” Thus spoke the young man. “They eat whale, but they look upon it as salmon.” Thus spoke the young man.

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

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

Here it ends. Thus they tell the story of the Pelican people. Only so far (the story) goes.
TALES COLLECTED BY HARRY HULL
ST. CLAIR, 2d.

20. The Battle in the Air.

Yu'xwä ti'mili hni'hiye.1 Y'i'xe' lipä'ya kwï'yös, yi'xe' lau dso'ti' la u kwï'yös. Úpidjà'ye'tc pââts. Tsî lau ñkü't. K'í'kwï'yös. Tsî wândj lau haââts. G'i'kwa e'hente tsa-xwê'wat lâ úpidjà'ya kwï'yös, i úx hni'hiye.2 Lâdji'tîtc 5 tô'tôyûnâ'ya lipä'ya kwï'yös. Laâ wândj âlt. "Diî i e'mî'tsîs i?" A'yu x'întìtsxëmiye. X'ne'x'tîts le kwï'yös. Hats in nî'x'tîts. Le dâ'mîl laâ ñhnat.

He'nîye úx welâ'nî. Xwândj lââts le mä kwî'ýex kwî'yös. "É'tsak'ìntâ'ís (i) à'ya ñqä'ya." Tsî kuââ klahît lâ kwî'yös, (i) à'ya ú qâ'ya. Tsî kwëââ hni'hiye le kwî'yös. Tsî úx ti'k'e ta úx wî'lemeâ. Y'înxatâ 3 tô'yat. Yi'qa xwândj úx ti'k'îne ta úx tâqâl'îyat qे'îtc. Tsî kwë 4 úx tââ'ya qâ'x'ântc. Xwândj kwë 3 îlt. "K'ìwâ'înî teq kwî'yös. Yanî ye'neu kwî'yös wî'tîn, hânî sî'lat xqâ'wax, 15 yani. diî e'mî'tsîs, pê'nta hanî lo le le'xâlq, qantc lâî ôkwi'înt leq kwî'yös."

Qaxa'ntca úx tskwi'ye le kwî'yös. Laâ tsî ñökwa'îsate úx y'wï'wû. A'yu xwândj. "Yi'qandjìmëkx mà lc kwî'nâïl." Le úpidjà'ya kwï'yös là mëxà'ìmëkx, là dji'le'tc maqwa'xë'i- 20 wat. Lôwe'êntc ñökwa'îsîtc lî'ë'tc. Lalaâ te kwâ dâ'mîl lî'ë'tc.

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1 hni'hiye "there;" interpreting transitional (§ 35; see also § 10).
2 kuââ kwë ñkwa u lau ñkü't. kwë very often serves the same purpose (see § 88).
TALES COLLECTED BY HARRY HULL
ST. CLAIR, 2d.

20. The Battle in the Air.

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

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

The two dogs struck (against the sky) above. Now they two stopped on the moon. Indeed, (it was) that way. The last generation shall see you two." The gravel dog chewed up his arms, his thighs. He was placed entirely in the moon. It seems to be a man, (the one who was there) put up.
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Yi'xen kwe tshlim'ye, ta lau k'welte'ye, ta lau kwa in qalimi'ye. Ta lau kwa kw'iles if t'qa, ta hats ku kwa t'k'ilte. Ku mā kwa yi'qa xwändj liya'at. If in kwe kwaa'niya, i qawahā'ya. Tsō kwe if kwēkwi'tā, ta lau 5 kwa if asō tclo. Ta lau kwa i k'we'ilte xk'wil'isetc kwa ni'k'in if laxa'ewat. Kw'iles kwe lau if tazq'ic kā's kwa if ai'wit. In kwa xtcic quantic if 'nta, ta higs kwa if in xtcic tsēso't'ya lex la'ya'is.1

lepqla'nten kwe yū liya'at. Hats ku kwa ku'semitc 10 lau la le tqa'lis; nā xwändj kwe lau if in xtcic kwina'ēwat. Ta lau kwa asō' if kwina'ēwat tsīx-tī hitę dį le tqa'lis. Xku'kwis kwe lau lō'qtsxem le tqa'lis. Tsō ku wu'txe le tqa'lis. Yu kwa he'it nqa'xana yū'yū le tqa'lis, hats ku kwa le'nat tqa'lis.

15 Yi'xe qa'yis kwe lau hini lle'et le tqa'lis. In ku quantic la, ta in ku qa'wahā'ya. Tsō kwe lau qa'lam. Yu kwa xqe'ilte la ta asō' kwa tei wī'yet, quantic le witwi'taayetc.2 Tsō kwa helmhi's xsq'tecā3 kwa e'nek le tqa'lis. Xla he ag'anekaaietc. Tsō hī'nī yiaq'ntcmm usit kwa 20 le'yī ú iluwe'xteis. Kw'iles tis'cānē xāapnā'yex kl'we'niya4 kwa ta'tan. Tsō kwa lau if k'imsit le kl'we'niya, ta lau kwa yū if ta'tēnna. Tsō kwa xwändj he'i iluwe'xteis. “Tsī ckwā 4 lin a'tsātsēm5 te kl'we'niya.”

22. The Underground People.

Ku'kwis L'tā'yas baltī'sa ku ṱ'nas. Le mā qa'lo yíixā'.

wex.6 Ehe'ntce lex'a'tca la'f qal. Al'maq, kaš'unka mà.

Once in the summer came. And they all knew it. However, it continued (not know it when even sleepy and go to bed come), they would choose Hunger almost killed them anywhere, and they could in the darkness.

For ten days (it was) sun had gone south; they could see it. (To their) surprise (it) surun came out right there. The sun had returned. Reduplicated stem (just as during mid-day), (For) one (whole) day

She did not go anywhere; she took a start. Very again where she always came out from the again from there. So all kinds of food living it picked up the food thinking thus: “Some

22. The

There was a villa. The people (had) underground these underground (here)

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

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

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

22. The Underground People.

There was a village in Coos (Bay) called Baltiasa. The people (had) underground houses. Way (down) inside these underground (houses were). The people were big,
Kalk'mka le't ts'is't. Ehe'ntc kwe it li'calaya' to lal qe-towet'wat. I kwe it al'cuni'waq, xaa'patc kwe it lim. I kwe xte'lix t'qwil', hats kwe qapu'ku1 l'le, hats kwa x'ha'k'itsqem kwa x'owa'yas. Kwa kwe yixe'i tl'le'te's 5 lal t'qwil' he, yi'qa kwe wandj hi'slit'. Kuhl'yex kwa'met. kwe it c'a'cet. Kuhl'yex kwe it halha'mal. Qa'xantc kwe it yala'ni. Xwandj kwe kuhl'yex in tk'em. I kwe in qa'xantc lla'xem, tk'em kwe le kuhl'yex. Kuhl'yex kwe hän xwi'tux xa'na'ewat ta kwe xaa'p'tc lexa'tcem kwe yiku'me. Xwandj kwe la'w'kai it yakwe'wat. La' kwe la'l owa'was. I kwe it halha'mal le kuhl'yex, ta hi'ni kwe stö'q ta la' kwe in tk'em le kuhl'yex. Tset wët kwe it halha'mal ta la' kwe in tk'em. ruwi'dsa ta la' kwe it plpà'wis. Ali'maq la'mak ta la' it wa'lwa'nay'a. La' kwe it xmena'ewat le ruwi'dsa plpà'wis. Xle'te kwe it lo'us lo'us'wani, la'mak- wali'waletc. In kwe galaute'me'. Wândj kwe it k'lem'ni.

In kwe ta le mä. Kwiles yea' mä kwe aqsa'ya. Hama'ya nictc kwe le mä, yi'qa kwe wës tkwil' le baltia'sa. Ta la' kwe it huwi'tex. It iniye kwe dowa'ya lex mä. Ta la' kwe it yaa'ito lex mä. Xwintxwil'ni yi'kwant. Yu'xwà tchi kwe it ha'usts. Tex le'te kwe it qa'ya'qa'yi. Tsö'nö kwe la' it la'xat'ya. Yiqan'teem it tkwil'tex. Mi'laqte tchi kwi'wet'wat. Qa'misetc it helqa'ya. Ta la' kwe it lo'us'wani. Ya' kwe klwi'w'kws lte'ta le tchi bal'timisetc. Mil kwe it tsxa'it. Qakoi met ts'we'lxaa'patc kwe la' it lki'ts ta la' kwe iqa'we le gi'licmis. Kl'la kwe klwa'sis. Ta la' kwe klwi'kwi'ye', yixe' kwe b'ldja laa'ya le tchi, ta yixe' kusem'itcte laa'ya le tchi.

1. ltle'te's from ltle- *to go (out)."
2. Reduplicated stem ha'mi- *to float" (see also § 84).
3. tle'yuxa.
4. hi'ma + -iye.
5. qa'ya'ya.

tall. Their fish-poles (hung on their poles), they played, they would ever (some one) dove ever on the other side, and About one mile they the same (distance). Used to float stones. stones would not sink. stone sinks. They would gather oysters, would float a rock and not sink. They would gather heads, and walk in (it) would they not They would make kn and they would not They would make kn to turn over their another with bone knives. Thus they would practice.

They (were) bad people them. (No matter) here (there were), just as them. And they would not like them any longer. *Suppose (we) drive and they went down them) from both side shot arrows at them from both side of the river. And they went out in for a while. They put, and the waves died when evening came, north, and one raft
Tall. Their fish-poles (were) big. Whatever they caught (hung on their poles), they would swing it far. Whenever they played, they would go down into the water. Whenever (some one) dove in (from) there, he would come out on the other side, and would crawl just like a snake. About one mile they would dive, and would come back the same (distance). They made stone pots, and they used to float stones. They would talk loud. Thus the stones would not sink. If (one) does not talk loud, the stone sinks. They would place rocks on the top of their heads, and walk in (inside of) the water. That way they would gather oysters. This was their food. When they would float a rock and stand there (on it), the rock would not sink. They would float small feathers, (stand on them), and they would not sink. Carbuncles were their hats. They would make knives out of large bones. They used to turn over their carbuncle hats. They used to hit one another with bone knives. They would not hurt one another. Thus they would practise.

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

Má ku he’niye xa’nis. Yi’psitn ku hi’me. Xwandj kwe ilt lá hi’me. “Yanl gleqa’we, kat’emis hant cin 5 tsxawitexá’is. Tsó te’ma hant cin tip’tsás.” Le’pite ká hümímis xa’nis ta laá ku hümímis leqa’we. Ta xá helmi’his ku leqa’we. Tsó ku laa leqa’we, yi’xé kwa’lís qáits tsxamí’ye. Ta tsó helmi’his qanó’tca il títita, g’t’kwa ch’hentc len yixi’wex. Ta yi’qa kwe hi’ni if ha’wé’wat. Ta laá ku il tówá’ya. Q’kwa’setsa ku il tsxawitex ta tsó’no kwa kúx-tsík’eyí’xe. Ta qaxá’na yte’i kúx x’ne’et. Xtedc kwe le iltém má, á’yu ku yi’qa il xwandj. I leqa’we, la cu hen ta laa kwa if in kwa’a’nyia. Hats kwe laá if tówá’ya le e’qe.

15 I kwe laá qa’lam hats ku áldz’axam. In ká kwa’a’nyia, qante la. Ta laá kwa he’mís hewíltsetc he’laq. La’nèx hawá’ti ku kwá’ís lela’kwa, té’a ku he kwi’yós hawá’ti kwá’ís lela’wá, lé’a wáis. Ta laá kwa kwá’ís kwa’hír’ex le haqá’ti. Le he’wá’ís ni’k’ín ku kwá’ís kwa’isi. Ta laá ku kwá’ís kwa’hír’ex le haqá’ti. Le he’wilts ni’k’ín ku kwá’ís kwa’ís kwa’isi. Ta laá ku kwá’ís kwa’hír’ex le haqá’ís. Ta kwá’ís kwa’hír’ex le haqá’ti. Le he’wilts ni’k’ín ku kwá’ís kwa’isi. Ta laá ku kwá’ís kwa’hír’ex le haqá’ti. Le he’wilts ni’k’ín ku kwá’ís kwa’isi.

20 Kwíles kwe laá nmá’lukwa le ni’k’ín. Le cu cu hi’i yuwe má ni’x’ti. In kwe yú he’niye la, ta laá kwa qa’xantc xí’ntset, Í kwe qa’xantc xí’ntset, kwíles qa’xantc ku kwí’-náit. Tsó ku asó’ s’t’yetl.


1 Probably miswritten by Mr. Sinclair for tsxawitex’ec.
2 lé’pít’c’ís.
3 tém’í’yém.
The Souls.

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

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

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

(making) lightning, the one that went north. Thus people know it. No one knows where they went.
Héi cku hén kí'łow'ye xqapu'kul len xítá'yas. Qapuku'litc k'u k'le'le klayaha'é'wat. "Te mà dji. Te mà dji." Ta la' kwí'les lówa'hait. I'x'etc kwa if lówa'hait. Xná'nt he i'x'etc kwe la' if latsá'ya. Tsó kwa tci he'laq len 5 li'sí. Hi'ni k'u stó'waq. Kwíts k'u. He e'stís k'u ló'é'lax'tí kwa le ix', he e'stís k'tísimá'mís la kwe le ix, ta he e'stís kwa lóé'wë'lem k'u té'le ne'nís le ix. Xa'a kwa la' kwíts ha'wë'wat. Itíslo'wë'wat kwa là e'ku'lätc. Tsó kwa xwändj ú iluwe'etsí. "Nik'wa he'níye le la' leqa'we lep e'ku'lätc." Ta yeái' le há'lätc hi'ní kil'ó'wit, ta yeái' kwa ná'nt yeái' mà mitsí'si'ya. Ët in k'u y'i'ké'hi'yë'ti. Hats kwa xíciti'títc if kwína'ë'wat. Tsó kwa xwändj láti'ye' "É'ste'ndi." Tsó kwa xwändj ilt lax e'ku'lätc. "Ta his hi'ye úma'cact hi'ní lówa'kats. Tci la'at he'wilts. Tci l. 15 la'ë'x. Ta kwí'les hú'li'ye le qalëtá'waq.

Tsó kwa a'yu tei la lán úma'cacte. Ná'nt kwa laga'xas la' k'u kwína'ë'wat. In kwa xíwë'ete dòwá'ya. Qapu'kultc kwí'nait. Ná'nt kwa kwé'yá'was qapu'kül yú hi'ní leyé'ente. Tcill'íyêtc k'u lówa'kats lát tóm'il. Tset' k'il'í. 20 yas kwa xa'ýit. Ta lát híun'mik: he tél'íle nlexa'tcem kwa lówa'kats. Tset' mi'k'e winqà'ë'wat. "Tá'í nèx temi'ísné'te." Tsó kwa i'kí úx tè'stíts lát temá'le. Ta his kwa xa tè'stíts. In kwe dìl k'il'ó'wit, i tè'stíts qait'sowítc. Hats k'u kwa hal'xwa'wë' le yixá'wx. In kwe dìl qaits tsxú. 25 Tsó te'má kwa tél'íat lát tóm'il. Yìxe' k'le'lis tse'l mi'k'e kwí'tsqát.2 Tsó kwa stó'waq lát tóm'il, ta la' kwa sqats le mi'k'e ta lóqà'ita kwa. Ta la' kwa tse'l nè'yu'x' sqats lát tóm'il, ta la' kwa yipsí'nén tei sqó'tís lán tse'l mi'k'e. Ta len nè'yu'x' kwe dìl x'il'í. Tsó te'má k'u asó' tci tsqâ'íyt le mi'k'e, xqánta lela'u sqats. Tsó te'má kwa tci la lán temi'ísné'te, ta la' kwa tci tòwí'yt le nè'yu'x'.

1 Tsó'yu'x'. 2 kwe tsqé'et.
that he must have been seen from the other side (of) the village. He heard shouts on the other side. “That man came, that man came!” All were running to the canoes. Many went after canoes. So he arrived there at the landing-place. He stood there and smiled. Some had pieces of canoes, and some had only half-canoes, and some had canoes (that were) open at the ends. This made him smile. He seemed to recognize his father. So he was thinking thus: “My father died quite a while ago. And he also saw his other brothers, and other, many other, people he knew. Not (even) one of them came ashore. They looked at him just from the river. Now thus they called him: “You (are) a stendi!” Now thus said his father to him: “Your grandmother, too, lives here. The road leads there. You must go there.” And all the ferry-men went back.

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

Then they two informed their mother yesterday. They are already informed. It is said that people play cards with sticks (are) many bad things, (are) many bad things to the ground, they are shooting fish-trap reached (clean) thus: "When it gets out, So thus the two old men, they go down to the water (are) many bad things, (are) many bad things when they got up: "Supposing the two do not want me to clean them out, and (saw) lots of lice in the house. So thus: "When (they) got (?) these he...

1. Stem Le "quick, soon" (?).
2. Reduplicated stem q'm- "to eat."
3. n-adverbial (§ 21); f'got "up-stream" (§ 105); -ém (§ 58).
first he saw nothing in the pan. Then he looked again into the pan. Then he again looked there. The pan was simply full of lice. So he became frightened, seized the small pan, and threw it into the fire. The lice seemed to snap [caused to be alive?] while they were burning. “My grandson, this thing is usually eaten whenever some one gets here.” Thus the two old people said to him. They two knew that he was a stendi; but, of course, they two did not tell it to him.

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

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

\begin{quote}
4 Misheard for k'iu + hantu.\\5 plural. \6 Ought to be g'annu'j'xim (?)\end{quote}
"I will wade into the water. The water reached about to his thighs. He did not stop even while the old man went crawling to the shore. He kept still. And he cut both eels. Then the eels had a sweet scent.

"They always eat it, (I think) It is good food. (That is)

In the evening he came to dance five times (dance-lodge). When the person from (middle, inside) where he danced around (her). He kind of knew how to dance, and to his right and left.

Do you see that size, then they would shout to the dance-lodge. He can never go into such lice."

So afterwards he went back to him thus: "When you see these lice, he became a le'fix. He can never go in.

Tsö ku aso' len tem'â'le wu'txe. Tsö kwa xwândji úx ñlt. "Yuwe wit ta'x'ti he'laq, ta lau q'mits te li'tis, tsini'lya 30 mâhâya'yâ. In he aso' p'i'p'i. Tsö te e'nê e lá'wa mâ 31 yixâ + he + il. 2 Lewr. 3 qâl'tecu. 4 kuw'am. 5 10-COL. UNIV. CONTRIB. ANTI
"I will wade into the water." So, indeed, he waded out. The water reached above his knees; and eels stuck there to his thighs. He did not do a thing. He kept on swimming, even while the eels were sticking there. When he came ashore, he took two large eels and brought them ashore.

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

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

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

So the next evening I take a good look at the
and looked there a long
(he saw that) the woman
had been buried with hair
ever she gave something
you, and this your mother
gives you." Then they
is looking from the outside.

So he went back to these old people: "I

They still watched the

His face was twisted.
lying (there) was just 1
the man lying there sc
times, and they took a
aside. Five times it just seemed to move. Five

Only one (blanket) still
did it crack. Then it once beneath the blan

They had watched him
fire had been made.
up; and he placed him

And his child was siti
at its father's hands.

(with him). So he got
he was lying on. And

His hair was hanging

1. qacte'wot
2. tsamé'ye
3. i'cat
4. Ta he in
5. kwandj'wot u.
and you said that (you) heard your children are waiting (for you), that's why you wish to go home.”

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

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

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

A man lived in K— who was always building on a canoe, (when) a man said to him in warm water.

Then thus he said to the man who was building on a canoe, (when) a man said to him in warm water.
SKY PEOPLE.

24. THE REVENGE OF THE SKY PEOPLE.

A man lived in Kiweet. He had an elder brother, who was always building canoes. Once he was working on a canoe, (when) a man came there to him. "What do you do with your canoe after you finish it?" — "I always sell my canoes." He kept on working, with his head bent down, while the man was talking to him. Alongside the man who was building lay his dog. All at once, he hit the neck of the man who was building, and cut off his head. He took his head home.
The man who was they were looking for he was dead, without a head. They of the canoe. The dog barked. Straight up it to think: "(Some one) Then the next day his The young man shot and shoot another one. He Every time he shot, him and (as) he kept on shooting to him. Then he climbed the arrows. He saw people. "From where do your own canoe?" — "What is your own canoe?" — "What do he does not land back. Then, when it He again comes after canoe. There I jumped all right." — "What does he I usually dry them. fern-roots after they of them to all the people.
The man who was building did not come home, and they were looking for him. He lay (got in) in the canoe dead, without a head. The little dog was barking alongside of the canoe. The dog would look upwards every time it barked. Straight up it would look. So thus they began to think: "(Some one) from above must have killed him!" Then the next day his younger brother looked for him. The young man shot an arrow upwards, and would then shoot another one. He was shooting the arrows upwards. Every time he shot, his arrow would join (to the other); and (as) he kept on shooting that way, the arrows reached to him.

Then he climbed up there. He went up on the arrows. He saw people when he climbed up, and asked, "From where do you come?" They were taking home a man's head. "We danced for it." They were taking home his elder brother's head. They said to the young man, "At a little place the wife of the murderer is digging fern-roots. Every forenoon she digs fern-roots there." So he went, indeed. He did not go very far. Suddenly, indeed, a woman was digging fern-roots. There was a big river. So he asked the woman, "Do you have your own canoe?" — "Not so." — "Who ferries you across the river?" — "My husband ferries me across there." — "What do you do when he ferries you across?" — "He does not land the canoe. I usually jump ashore." — "What does he do afterwards?" — "He usually turns back. Then, when it is almost evening, then I go home. He again comes after me. A little ways off he stops the canoe. There I jump with that pack. I get in there all right." — "What do you do with your fern-roots?" — "I usually dry them." — "What do you do with the fern-roots after they are dry?" — "I usually give some of them to all the people who live there. A little ways
“Does your pot hurt your hand?” — "It hurts my hand." — "What does your husband usually do?" — "I lie a little ways off, in the next house, the woman. I never give him. Do you usually do?" — "No, why I almost did not. He did not think any," Whatever the woman (did it) that way. The husband was cross and packed it. He saw off in the river he still thinking: "I wonder what I will try it from this on jumped. One leg touched did not get there. To my wife?" Thus he spoke why I almost did not. He did not think any.

Whatever the woman (did it) that way. The husband was cross and packed it. He saw off in the river he still thinking: "I wonder what I will try it from this on jumped. One leg touched did not get there. To my wife?" Thus he spoke why I almost did not. He did not think any.

Xtcitc kwa ült lex hüu'mis, a'yu kää ti'qwa xwändj le di'löt. Yy'xen la kää tsqat. His kwe la' ìkwa a'tsa lát temæ'te. Lñööüt kwe le telf'le. Hats kwe úx kwina'èwat lát temæ'te, i kwe te'x'Títs. Úx in kwe sqats lái k'ela'ñööüt yíxuwí'tex ìkwa. Tsö kwe he yí'xë k'ëla' "Qał'.ini'yetex mä xwin a'tsü." It in kwäânt x'ël'patc. I kwe di'll ka'hë'ats loqu'qwa, kää hax nk'ë'la kwe la' éj'ax'ai'wat. "Ak'ë x'ipi lep k'ë'la." Klawënt láx dâ'míł. “Xtcitcú..."
Ni he a’tsa te ñkwa.” — te’ña qg!mi’ya! he’mis ñkt? — “Ke’nte g’y’- k’e’la?” — “In hel.” — ūn he ñwändj ñłats i? he qa’la.” — “Xta’tcu tełu?” — “G’i he kwa “le he qa’šqa! i ti’ye

te’ña kwe tsxai’wat le lau kwe ñhats la yeq!. Tsö te’ña sqats la kwa tei kwa le da’mit, Tsö kwa a’yu g’ª’kwa : ñwändj û ëluwe’xtcis. Ůk’lint han. ta³ ehe’n.

Tsö kwe tcö!’tqem. Kâ³s kwe in tei he’laq. : i nex hüm’mis?” Tsö ñändj te kâ³s ni he’laq. : û ëluwe’xtcis.1

1 kª’ yl’qa ñwändj i£ we lau ñkwa ñ’tsa la!l s kwe úx kwina’ë’wat ve sqats lai k’êla’he’tc i kla’lat “Qalin’yetex /patc. I kwe di! lau cwe lau e’y’xa’ai’wat. i x da’mit. “Xtc’teú i heart.”


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

Whatever the woman had told him, indeed, the young man (did it) that way. He made only one mistake. He gave fern-roots also to these old people. He opened the door. The two old people saw him when he entered. They two did not take the fern-roots which he held out in his hands. Then one shouted, “Some one from below gives us two (something)?” They did not hear it from the next house. When the thing he was cooking began to boil, he stirred it with his hand. “Ouch! it burned my hand.” The husband heard it. “What happened to
"My finger is it, said so." And he was list-tened to the ceiling: It cried there when he said so. The husband spoke: "Your smoke (is) much smoke, my eye had no attention to it.

Now it got evening. Thus spoke the little bro-ther: Like a man." Thus hia women from there (looked) quiet." Nobody again how where people (came) there. They were dancing for dancing. Blood was on hanging (there).

Then it got evening, they went to bed, (she) went inside. The husband went to outside. So she bore a hole (for) her husband. She was lying under the her, and the old woman see what had dropped you done? You must nothing. So every man lying under the man disappeared, and the
"My finger is sore, this is the reason why I said so." And he was looking at the head that was fastened to the ceiling. It was his elder brother's head. He cried there when he saw his elder brother's head. Thus spoke the husband: "You seem to be crying." — ("There is) much smoke, my eyes are sore." He no longer paid any attention to it.

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

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

There was a village. There were five young men, and they all lived in Takimiya. Sights and sounds came from everywhere. One day, five young men asked a woman, "Who made you water-bearer?" The woman cooked. She said, "I do not want a husband."

was gone. "The woman was gone."

"It was not a woman." People shoved the canoe on filling up with water,

Then he again went out. He had climbed up. Then he went back to his elder brother's folks. Now, it is his elder brother's head.

A small spruce-tree was that small spruce-tree that they danced for it. His head fell down. Four times would go up a little bit, and the fifth time, however, his head fell down little bit. Then thus he remembered, "You are all right." They danced for the spruce-tree. None of these people could take his pecker people; this is to-day. The blood on his head red. Thus one said: "You shall be a woodpecker."

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

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

25. THE WOMAN who MARRIED THE Merman.

There was a village (called) Takimiya. There lived five young men, and they had one younger sister. They lived in Takimiya. She was the head (of the family). From everywhere they wanted to buy her. But she did not want a husband. She would always swim in the water, and (one day) she became pregnant. Every one asked her, "Who made you pregnant?" She did not know it. "Nobody touched me." So a young boy was born,
and he would always cry. If you don't take it, the child would still cry. Her brother: "Put the child outside. I'm just holding it."

So the next day she went outside but the child did not cry any longer. She then went to see it. It is a fat bird. The child was eating something fat. She examined the mouth. She brought it to cry. The child did not cry any longer. She again brought the bird outside. (See) the child outside. She again brought it to cry. The child did not cry again. She brought the bird outside. She was leaning sideways now. She left it there a whole day. Then she went there sitting sideways. Nowhe...

This passage is rather obscure. See §§ 97, 118.
and he would always cry. No matter who took care of it, the child would still cry. Thus spoke to her her elder brother: “Put the child outside. Who is it? You are just holding it.”

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

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

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

See §§ 97, 118.
in the village. Her husband: "Your mother sent me here. You will stay (here)."

Then the next day they shot at five sea-otter hides. They saw a one. They hunted the sea-otter along the beach. They shot it. It seemed that they hit the sea-otter. Many people were shooting sea-otter. The elder brother went and saw (what appeared) at her. He recognized his sister. Indeed, it was said: "I was travelling there. My child always wants me."

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1 See §§ 97, 118.  
2 $t_{a}l_{a}$kwa.  
3 kwâ $h_{e}n$ hant.  
4 $g_{i}h$elq $+$ te $+$ -e.
Kat'e'mis k'n lä tf'mi'l, ta

dr'ləl. Dis kwe mïlaq
q kwe c'e'alît läx e'nätc.
we mïlaq li'ye ax'axatc." "

"Xte'te'tu üt îs pr'xpî
da'mi't. "ÎnîeX hanl la
kats hant. Mïlâtce hanl.

ta la. Kat'e'mis g'â'we
yat. ît kî'tî'wit cetct'îtc
a'at le g'â'we. Ltei'la'is
înâwet. Hats kwe kwa
'tlle, ta in kwe qantc
le g'â'we. îx'etc la' ît
wat. Le g'â'we hû'sltet
kwe ît klîwcîwet. In
a'ltldja lî'le le g'â'we,
â'we. Qantc kwe kw análisis
ä'låtc ïcet'îsîtc. Hêkwa
nitc kwe mä c'calie'â'ni.
îq. Hêkwa hû'â'mis hitc.
wa hats lâ henî'kwînäte.
kîwîyate. î'ne te hî'ni
Xle'îtc te'cîn klîwîna'îs." 
ê le dâmîlf, î lau kî'î'les
si'x'tî pi'litî, tsi mîlaqâ'-
i'laq dôwâ'ya lep xâ'la." 
sö kwe úx pr'xpî. "In

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

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

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

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about it. I will go home. You can trade some of your person, he is a chief's from here. His house ocean this stone house saw his elder sister at your landing-place.

The next day he got into pieces. They distributed indeed, she returned when the shoulders were turning Again they went back towards little serpents could the woman did not consider) The people merely giving them another. The people small two whales ashore. The two by marriage.

26. THE WOMAN WHO MARRIED THE WOLF.

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

The next day he got up a little before daylight. Verily, a whale had been washed ashore. They cut that whale into pieces. They distributed it among their friends. So, indeed, she returned (to) her husband and child. Her shoulders were turning into tsay'na was. Lex

Tsì kwe ñ ga'c'tca le Hen yiqa'ntcm yu'xwa tshìm ta hìs kwe qa'lu. ñ ga'c'tca le'ìt ha'liqas.

26. THE WOMAN WHO MARRIED THE WOLF.

A girl lived in Takimiya. (She had) five younger brothers. Everybody wanted to buy her, but she did not want a husband. In the afternoon she was always chopping wood. She had five pack-ropes. Once she went to pack (wood).
She came back four times to the top of a log. "The pack-rope on the stand up. Something you should it around (to see) whether but there was nothing thus; she got tired and stood (there). "You are thus: My wife." The woman didn't know the why you could. Then she was thinking of the fifth pack she still had there. "Some one must for her everywhere.

So they went back to the that he took her up there the fifth pack she still the woman waiting. Suddenly frightened, and it seemed his mouth and growled. Wolf said to the boy, come in. The woman angry. "What's the matter with my come (then)." (Wolf) went on an old woman. Thus he

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

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

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

Kwé's kwe Tak'ími'ya löwa'kats. Kat't'ems k'n há'látc. Dis kwe la' m'k're c'e'alcét. Qa'nótc kwe k'yeais ú tset. 25 yixá'wex. Hini k'n c'e'alcet. Le'gi k'n tset ku kwíyós his kwe la' hi'ni. Xnánt t'ímlt kwe la' dówá'ya xlöwé'etc hú'mísíte ta la' in dá'mítl dówá'ya.

Yíxen kwe c'e'alcet lán tset yixá'wex. Neháwi'tsen dá'mítl kwe h'ílaq hexá'ítc. Kwíles xtcítc k'n mítcmí'nátc.

1 K'ta'd'nxé.
2 Literally, "not shall (be) anything (in) your heart."
3 qaci'd'nl.
4 Le'we.
5 tset'nyúx.
The Woman Who Married the Dog.

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

Once she was working in her little house. A pretty man came to her. He asked her all (kinds of questions).
“What do you usually do when your dog usually do?”

Whenever I go inside to eat, he is a "pet," so he always comes with me to bed. Then he spoke to his mother: "What is it that she takes such an interest in?"..."He said to his elder brother: "My sister was getting big (pregnant) and the woman went out to follow her on the lake. She jumped outside and hit the little dog into the forest with a bow, and hit the little dog dead, and she buried it. She did not go home straight, but followed a small river (tia) and built a house there. She did not go home straight, but followed a small river (tia) and built a house there. She said to his elder brother: "If they two were hunting, and they two killed them..." They (his mother and elder brother) cut short, and they were looking for something.
"What do you usually do with your dog? What does your dog usually do?" Thus she informed him: "Whenever I go inside to eat, I always give my dog separately. Whenever I go to bed, the dog lies down under (my) bed." Then he spoke to her thus: "I am your husband." Then he killed her little dog, skinned it, and put its (hide) on. Then he looked just like the little dog.

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

She did not go home: she kept on walking. She followed a small river (leading) to the forest. Then she built a house there. She had there for food small trout. And the two children were born. They grew fast. And they two were hunting. Coon, wildcat, fisher, deer,—they two killed them all, and this was their food. When they came back (from) hunting, they two informed their mother: "We two saw (some) people. (Their hair) was cut short, and they were crying. They seemed to be looking for something."
One (day) a young girl went out to get berries. As she was walking, she kept on going to the river. "Shall I take you home?" she asked, "I (have) two children." "Of course, I will go with you," he said. She went with him, and you want me young girl home. They went to get some berries. They two had a boy.
One (day) she told her children (how it was) that they were living there. “At first your (dual) father came to me. I had a little dog, and he killed it and put its hide on.” Then another (day) she informed her children thus: “My youngest brother killed that little dog. He did not know (it was a) person.”

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

28. THE WOMAN who MARRIED THE BEAR.

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

and went home to her parents. So then Bear: "You shall

Two girls lived in the last generation shs

29. The Women who married the Beaver.

Tske'tcEmA'ma kwa y'xwa le kwës kwee'ti. Ta la' kwa

1 x'xënila (?). 2 Lewe. 3 E'k'iyëwil'me' #thou (art) without berries.
himself into a bear. So she began to feel sorry. He did not do anything, and she already had one child, — a child (from) the bear. And she did not know from where they two had come, and she could not go home.

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

29. THE WOMEN WHO MARRIED THE BEAVER.

Two girls lived in Takimiya, and their relatives told them (to go) to Tsketc. A chief's son was living there.
Tsö kwe ḥlaā'ya'n le kwē'ls. Xwândj kwe ēltēm: "Le mā k'ahū'mīs. Tei hant. ic 1a le hethe'te nā'la. Laa hant. ic dā'miltōw'wat." Tsö kwe tei úx he'taq. Le ē'tē'na, tsā'n nyixā'wex úx he'taq. Gā'kwa nehāw'itsen dā'mi'ł úx k'ī'lō'wits. Tsōwī'ye kwa xwándj hē'ux iluwe'tcil.


In kwe dīl wuxīlī's le ē'tē'na. Hē gā'we ū yeq! Lā kā nālān úx kwīnā'ēwaq, le hethe'te ū a'la ū yeq! lāl úx cē'a'ltea.

Tsō kwe helmi'his k'wā'lis asō' tāsōtī'ye yīxē k'wā'lis kwa. Tsō kwe ē'yū helmi'his ē'yū kīlētī wuxīlī'nta. Tsō 30 kwe laa úx ̃latsā'ya ta laa kwa úx qańē'tīts. Ta laa kwa

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

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

So the next night he went fishing again a whole night. Now, indeed, the next day he brought home (some) trout. So they two went to get it, and they two cooked it. This
was their (dual) food. And their (dual) lunch. And old Beaver. He had camas. So he did not watch it into his mouth, and people living up the river man seemed to be ge to be painted with) red the chief's son. He asked (full of) red paint? Then then said, "Perhaps so. He would not say why.

Now, one (day) early up the river, where (the good-looking young man) them. Thus they two place we two were sent mistake." So on that day, the otter, and began to swim. The women were pretty Beaver, Muskrat, and they pursued the sea-otter. Then the young sea-otter. Then they two said: "We
was their (dual) food. And small (quantities of) camas was their (dual) lunch. And they two gave the camas to the old Beaver. He had no teeth, and could not eat the camas. So he did not want the camas. He would throw it into his mouth, and it would again drop out. The people living up the river were watching him. That old man seemed to be getting lively. His cheeks seemed (to be painted with) red paint. Now Beaver went there to the chief’s son. He asked Beaver, “Why is your cheek (full of) red paint?” That old man seemed to laugh, and then said, “Perhaps something came from some place.” He would not say why his cheeks were (full of) red paint.

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

And that young sea-otter went home instantly. So thus they two said: “We two must have made a mistake.
That young man must always do (it) that we heard to say thus. They two will go there. They two saw a pretty young man thought thus to his wife: "You and I will go with you." Then the young man thought thus to his wife: "I will go with you." So the young man was sick. Something came (full of) maggots he thought thus: 'I have both (for) my wife. And the next day I came very sick. He walked not yet. He could hardly walk. He went with you frequently. The younger girl would sit near him first. Both of them nearly got back. They two saw him when he overtook the younger girl. They two saw him first. Again they two saw him frequently. The younger girl would sit near him first. Both of them nearly got back. They two saw him when he overtook the younger girl. They two saw him first. Again they two saw him frequently. The younger girl would sit near him first. Both of them nearly got back. They two saw him when he overtook the younger girl. They two saw him first. Again they two saw him frequently. The younger girl would sit near him first. Both of them nearly got back. They two saw him when he overtook the younger girl. They two saw him first. Again they two saw him frequently. The younger girl would sit near him first. Both of them nearly got back. They two saw him when he overtook the younger girl. They two saw him first. Again they two saw him frequently. The younger girl would sit near him first. Both of them nearly got back. They two saw him when he overtook the younger girl. They two saw him first. Again they two saw him frequently. The younger girl would sit near him first. Both of them nearly got back. They two saw him when he overtook the younger girl. They two saw him first. Again they two saw him frequently. The younger girl would sit near him first. Both of them nearly got back. They two saw him when he overtook the younger girl. They two saw him first. Again they two saw him frequently. The younger girl would sit near him first. Both of them nearly got back. They two saw him when he overtook the younger girl. They two saw him first. Again they two saw him frequently. The younger girl would sit near him first. Both of them nearly got back. They two saw him when he overtook the younger girl. They two saw him first. Again they two saw him frequently. The younger girl would sit near him first. Both of them nearly got back. They two saw him when he overtook the younger girl. They two saw him first. Again they two saw him frequently. The younger girl would sit near him first. Both of them nearly got back. They two saw him when he overtook the younger girl. They two saw him first. Again they two saw him frequently. The younger girl would sit near him first. Both of them nearly got back. They two saw him when he overtook the younger girl. They two saw him first. Again they two saw him frequently. The younger girl would sit near him first. Both of them nearly got back. They two saw him when he overtook the younger girl. They two saw him first. Again they two saw him frequently. The younger girl would sit near him first. Both of them nearly got back. They two saw him when he overtook the younger girl. They two saw him first. Again they two saw him frequently.
That young man must have been doing it thus. He always does (it) that way." (It is said that they were heard to say thus.) Then they two began thus to think: "We two will go there." So they two found the house. They two saw a pretty young man inside. So thus they two said to him: "You are our (dual) husband." Then the young man thought thus: "Of course, it is good. I shall (have) both (for) my wives." Then at night they went to bed.

And the next day he woke up sick. (He was) very sick. Something came out on his skin, and he just became (full of) maggots. The younger girl no longer wanted the young man; but the older one took care of him, and washed him. Then one (day) the older woman thus said to him: "I will take you home to my folks." So the young man was thinking thus: "Of course, I will go with you." Then they went on the beach. He became very sick. He was (covered) entirely with maggots. He could hardly walk. And the young girl carried (packed) him frequently. The younger girl no longer wanted the young man. Whenever they would sit down to rest, the younger girl would sit a little ways off. So they very nearly got back. The young man began thus to think: "It will look bad if I get there that way." So he said thus to his wife: "You two go (ahead), I will come somewhat later. I won't turn back. You shall wait for me there." And he went away. He washed himself, changed his clothes, and again looked just as they two had seen him first. Both of the women had baskets (as) packs. When he overtook the women, they two just turned over their baskets, and they are still there. The baskets turned into stone there. Again his beauty was such (as) when they two saw him first. And the younger girl again seemed to like him. But he did not want her: he wanted only the older girl. Then they got back.
Ts'o t'ima quan'net le t'lec'a.  Kwa'niyah'ya lex di'loł kwe la\(^n\) laa'tex lə hū̃mā'ke. Ts'o t'ima kwa nän lø̂̄ mə hiīdjo'wants.\(^1\) La kwant, tsxaa'walt kwant le hëته'te ū a'la, lela\(^u\) la'i\(^a\) lə hū̃mā'ke. Ts'o kwa kās'i'yə i̇̄ł he'laq.  
5 Xwändj kwa i̇̄ł tə e'stis. "Yi'qa l ci tśi'. Ila hant u̇̄ tə. Nk'ilō'wit hant ne'xkan." Xwändj kwe i̇̄ł tə e'stis. "Yant n̥̄tsū’tsū, pənpən hant ci s'x'ti'tsa."

Ts'o kwa il la'qə la e'śis. Ts'o kwa la ta yixä'wexte kwa he'laq. Ts'o kwa heč'l'en kwa xl'ts le teli'le he'mis wa'ltwalte. Ts'o kwe la\(^u\) mën'tists. "Qə'n'teł hə Tsanəl-tsanəl.\(^2\) Lhō'n tə teli'le ta qai'tso'witek ilx. Ts'o kwe xwändj į i̇̄łt. "E'tite. Tila'qai li'yə hū̃mā'ke qat. I kwe te'śits, il wi'k'tsa kwa, ta la\(^u\) il tsxaa'walt. Ta la\(^u\) kwa il sqats lə wa'ltwal ta la\(^u\) kə më̃l'kwas i̇̄ł ha'wē'wat.  
10 Ts'o t'ima kwa tsli'wetek il xant. "En hant dii̇ł. Eł'lec'a hant. Xiyqi'nterm mə hantaw e'kwini'it. Ta la\(^u\) e'stis le ła qa'c'ëwaq a'yu kə pənpən il s'x'ti'tsa ta la\(^u\) kwa kwiles hū̃l'Iye, il piyâ'yam.

30. The Woman Who Became a Bear.

Kwa'ite kwe le kwēls, ta la\(^u\) kwe k'i'nwis. In kwe dii̇ł xalt. Ta la\(^u\) kwa tiits'awisi'ye ta it ti'uksa\(^3\) kwa. Kāte'̌-misen it ti'uksa.\(^3\) In kwe dii̇ł il qa'ctea\(^4\) tōwawa tas hə xā̃p il in qa'ctea.\(^4\) Xtsë̄\(^5\) kə mət.kwiyate. Xła\(^u\) kwa xā̃p qa'ctea\(^4\) si'tnte. Hān kwađjila kwe stna'ëwət le xā̃p. Ta la\(^u\) kwe tei̇̄łtits lən henik'matəc ta la\(^u\) kwe a'tsa le xā̃p ta cits. Ta his kwe xwändj qa'ctea.\(^4\) I kwe dii̇ł sqats, la\(^u\) kwe a'tsa. Ts'o kwe xwändj įlt lə mi'tkwiyate. "En hant aq̥̄st̥aś. En hant galautə'm."

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\(^1\) ktənənte  
\(^2\) 'kəu̇̄n'te.  
\(^3\) t'il'k'tu't.  
\(^4\) qa'ctea.  
\(^5\) Xtsə̄'yənsə̄.
At the same time Beaver got angry. He came to know (that) the young man had carried off his wives. So he assembled many people. He was going to kill the chief's son, (because) he had taken away his wives. Now they almost arrived there. Thus he said to his suite: "You must stay here. I will go first. I want to see him." Thus he said to his suite: "If I get killed, you will scent swamp-roots."

So the people that came with him were waiting. Now he went and came to the house. Now he struck the door four times with a big knife. So then he asked, "Where is TsaneL?" He opened the door and looked inside. So thus they told him: "Come in! Your wives are here below." When he entered, they beat him, and (then) killed him; and they took his knife and made a tail (out of it). Then they threw him into the lake. "You shall be nothing. You shall be a beaver. The last people shall usually see you." And the people that were waiting for him surely scented swamp-roots, and so they all went back. They were going home (severally).

30. THE WOMAN who BECAME A Bear.

(There lived) a girl in Kwaitc, and she was lazy. She did not do a thing. Then she became tetsiwis, and they shut her up. They shut her up for five days. They did not give her any food, nor did they give her any water. She had a little brother. He used to bring her water on the sly. He would hide the water in the back of his neck. Then he would go inside to his elder sister, and would give her water, and she would drink it. And in that way he gave her (food). When he got something, he would give it to her. And she said thus to her younger brother: "You sha'n't be afraid of me. I won't hurt you."
Hair seemed to grow also (on) her finger-nails and began to be large. She became a bear. Then she said, "I won’t go down here. I won’t hurt anyone anymore." Thus she said, "I will go to the river."

On the fifth day she raised herself up; then she killed (the people in) the village, took the money. She gathered her little brother to her little brother. She will stay here." Thus she said, "I will go to the river."

She stood up on her head and put her head into the water. She kept on holding her head, (and) arrow-woc (that way).

The young boy became a small lake, and bought a wire.

31. Eagle-Woman.

There was a woman old. When somebody called him. Thus she would go there. There is him to a small lake. He would just seem

1 Siuslaw kiyi (I).  
2 ya- (§ 19) + ani'maq "large" + -i (§ 26) + -u (§ 35).  
3 k1e'yam.  
4 k1e'yam.
Hair seemed to grow on her shoulders and arms, and also (on) her finger-nails; and her teeth began to grow, and began to be large. In (these) five days she became a bear. Then she said thus to her younger brother: “Sit down here. I won’t hurt you. I will kill all my folks.”

On the fifth day she went out. First she killed her mother; then she killed her father; and she killed all (the people in) the village. She gathered all the clothes, the money. She gathered everything, and brought it back to her little brother. And she said to him thus: “You will stay here.” Thus she said to her younger brother. “I will go to the river. I shall drink (there).”

She stood up on her feet and knees; and she pushed her head into the water. Then she began to drink the water. She kept on drinking there, and turned into a stone. And she is still there to-day. Leaves are on her head, (and) arrow-wood grows (on it). Her hair got that way.

The young boy became rich. He went to another village, and bought a wife there.

31. Eagle-Woman.

There was a woman living in Takimiya. (She was an) Eagle. When somebody came there, she would marry him. Thus she would say to her husband: “We two will go there. There is lots of fun.” And she would take him to a small lake. The lake appeared to (be full of) soft pitch. Her husband would be sitting on her back, and the woman would fly (jump) there. Whenever she came there, she would turn over, and her load would fall (into the lake). And the husband would get stuck there. He could not get out from there. He could not swim. He would just seem to be stuck in the pitch. And he
Hats kwe tei lau 1tes 1en s'ail, la' kwe tei leqa'we. Henyeyetc kwe lau xwandjanay'a.


Tsö k'ú huwe'xtsem ta úx la kwa. Ta lau kwe hís lau laa'ẽ'wat lë mi'kwí'yetc. Íx kwant. lin'ẽ'wat. Qa'la kwe sto'waq le da'mit. As'í k'ú la'ats le hü'mis. Tsö te'ma kwa ba'ltidja kwe if la'ats. Ta lau kwe gílo'mis 20 ha'nts lex da'mit. Denk: kwe g'ílo'misítc if lhinpi'ye, hats kwe xáp pâ'ts lex íx. Ta lau kwe gr'í'ka he'niñe úx xwandjanay'a. Ta lau kwe eqa'tem le hü'mis. Ta lau 25 kwe te'te'uí tcul, ta lau kwe te'te'uí xwi'luxë lex íx. Tsö kwe he'niñe úx hi'ñi. L'nuwi eqa'tem le hü'mis. Ka'... 25 si'ye kwe leqa'we qai'ñe'petc. Tsö te'ma kwa úx hü'ti'ye. Í kwe if hi'yetl, yu'kwe kwa le hü'mis ta lau kwa tsa'xwitsítc lówa'kats ta tei lau péceti. Xwandj kwe ïlt lax da'mit. "E'n hant diif. E'mexá'ye hant. Yíqa'ñe'em má hanl e'kwa'náil. Yanlawe diif ta'ntan, lau han-30 lawe e'ľówe'wat." Ta lau kwe hak'ño'wat la hü'mis. Úx in kwe tił'a'qai.

would die there. For do it that way.

So one day a man was

"She is simply killing the

So the man went there, to marry you." Eagle-Wolf.

So the next day they had been throwing them thus: "No matter what, go to her." Now, indeed, turned over. The man times the Eagle did thus again she flew (jumped) came. When they two her thus: "You are my

So they got ready, & took along his younger the canoe. The man was in the middle. The

And the man made wave through, water filled up for quite a long time. And she bumped her canoe. Now, they were very cold. She both the two went back. The woman also went as she warmed herself there. "You shall be nothing last people shall see you ashore, you shall eat they two did not live
would die there. For a long time she had been doing it that way.

So one day a man was dreaming. Such was his dream: “She is simply killing the men, she is not marrying them.” So the man went there, and thus spoke to her: “I shall marry you.” Eagle-Woman said thus to him: “Good!” So the next day they two went to the place where she had been throwing the men. So the man was thinking thus: “No matter what she does, I will keep on clinging to her.” Now, indeed, he saw the lake. The Eagle turned over. The man kept on clinging there. Three times the Eagle did thus. And she became tired. And again she flew (jumped) (to the place whence) they two came. When they two came back, her husband said to her thus: “You are my wife. Come, let us two go!”

So they got ready, and they two went. And he also took along his younger brother, (so that) he might steer the canoe. The man stood in the bow, and the woman was in the middle. Then they were going over the ocean. And the man made waves. At each wave they went through, water filled up the canoe. And they did this for quite a long time. The woman seemed to get cold. And she bumped her nose and her head against the canoe. Now, they were there a long time. The woman was very cold. She nearly died from (with) cold. Then the two went back. When they landed [ashore], the woman also went ashore, sat down in the sand, and warmed herself there. Thus her husband said to her: “You shall be nothing. You shall be an eagle. The last people shall see you. Whenever something comes ashore, you shall eat it.” Then he left his wife, (and) they two did not live (together).
32. THE MAN WHO MARRIED THE BIRD.

A young man was lived. Whatever clothes him. His old people not of this they scolded him for any food. (They) had

So one day he took a Fork. He had no cloth. Fish-pole. So he came to a waterfall. In the water

Ball. He tried to hook a fish, but he would dive, and come (out) worked (until) he became

"May it not be luck?"

"I will go to the bank."

When he dove, he was

Thus the Butter-Ball said, "You nearly hurt me with people were making a hand dancing; at still another

people; and near by, in an other (man); and near by, in an other

His wife asked him, "I have a sister, and a very old man."

(He was) there five

"We will take you home in a canoe. We must take these home on, she will (lose) these three canoes; and (she) meat, that he might the

---

1 Reduplicated stem *ts- to give.*
2 sqats.
3 ts'yu'er.
A young man was living in Siuslaw. He always gambled. Whatever clothes (he had) they would win from him. His old people no longer had anything. Because of this they scolded him. They would give him hardly any food. (They) had nothing.

So one day he took his fish-pole and went to North Fork. He had no clothes (on). He was holding only a fish-pole. So he came to the head (of the fall), to a waterfall. In the waterfall he saw a very pretty Butter-Ball. He tried to hook it ashore with his fish-pole. It would dive, and come out right in the middle. Thus he worked (until) he became tired. So he thus began to think: "May it not be luck?" Then he began to think thus: "I will go to the bank, and will grab it with the hand."

When he dove, he went through a house, a big house. Thus the Butter-Ball said to him: "You are my husband. You nearly hurt me with your fish-pole." When he entered, people were making a noise. At one end, people were dancing; at still another one, they were curing a sick (man); and near by, in another (part), gambling was going on. So he, too, gambled. They were winning right along. His wife asked him, "Is your sister living?"

(He was) there five days. So thus they said to him: "We will take you home." So they were taking him home in a canoe. His wife gave him clothes. "You must take these home to your sister. Whenever she puts them on, she will (look) just like me." They got into three canoes; and (she) gave him a small piece of whale-meat, that he might take it home. Now the two said to

32. THE MAN who married the BIRD.
hats k' dił kwä'nt, i la. He' ciwik l' l' e'kwlä'te le la el'le't le'il ngaga'na. Hi'n' kwe yixu'me tali'da'kwat: "Yilk'he yixu'me tsix: ni'kwa qa'la." Itislo'wat kwe. Tsi kwe xä l' e'kwlä'te. I kwä'nt, la kwe la' tò'mit. Ta yiq'a'tcem kwe he'laq le a'la. M'ntcit kwe le e'kwlä'te. "Xot'xu e'xa'la?" Aqa'l'ksi la' tò'mit. Hi'lxem k' ta sqats kwe la a'la. Le'ji k' l' i̇lu'we'nts, i kil'owit la a'la. Xwändj kwe il't l' e'kwlä'te. "Ni hant. xcite xa'la." Ta l'tce'isite kwe úx la'd'ya'm. Yixuxwe'wat kwe a'la la' tò'mit. Tso kwe l' exate úx he'laq. Xwändj kwe l' a'lxem la' tò'mit. "E'yülts'äm hant. pukwi'ltce ten la'nik." — "In hel, pukwi'ltce hant. ñx'ne'xtits." — "E'ne e'qa'la." Xwändj kwe l'â'xets la' tò'mit. "E'yülts'äm hant. pukwi'ltce." — "In hel, xlowa'xets hant. xtcötxexm qapu'kulite." — "Xwine'etc hant. e'qa'la. Ni hant. neq; is pí'wpi hant." 

Tsö kwe kâ'sa'ye qai'misetc úx he'laq. Úx k'ilö'wits le penló'wai le atsö'nis. L'tce'isite kwe tsxü. Ta la' kwe úx yqtsö'wat. I kwe hak'tö'wat l' huu'mis xwändj kwe il't. "Kwi'les hant. qa'c e'å'tsa te penló'wai tí'ye e'stis. Tsö hant. helmi'his xpe'lukwite penló'wai hant. e'å'tsa'mi. Tsö hant. xle'tix. hata'yims e'k'iló'wit. E'

1 cku + ni. 2 Laid'ya.m.
Tsö hani. xwändj xwin i'ña" kwe, i tsxü i'x'ite. i kwa g'ilo'mis i'x'etc. ə lie'et hant. Aqə'l-kwe dił kwina'ewat. uts ta hats kə ba'ltidja t!. Tsö kwe xe'tiix.

ckwil 1 lä e'k'ulâtc ie yixu'me tali'd'lwati. a." Itislo'wat kwe, la kwe lał tō'mit. ta xits kwe la e'k'ulâtc. mii. Hi'lxem kə ta ve'x'tcis, i k’iló'wit la ni hani. xe'tic xa'lał." cwé'wat kwe la a'la ə'laq. Xwändj kwe hant. pukw'il'tca ten xne'x'tits." — "E'nē' mit. "E'yūlts'ami ete hant. qteox'texem ə'la. Ni hani. neq;

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úq. Úx k'iló'ts le tsxü. Ta la" kwe lä hɯ'miş xwändj te pento'wai ti'ye xe pento'wai hant. ns e'k'ilo'wit. E'x him, “Get in the middle. You must lie down and keep your eyes closed. Do not look soon. When we two tell you, then you shall look.” He got tired as he lay in the canoe. He looked a little. He had just looked, (when) a wave had already come into the canoe. So they two said to him thus: “You shall keep your eyes closed.” He was afraid, and kept his eyes shut tight. He saw nothing. They were going inside the ground in the water, and came through to the ocean. They landed at Ltuwis. So from there he went home, walking.

It seemed, he heard something as he went. Indeed, (his) father it must have been (who) was calling him where their house had been. He was walking around there, wailing, “My child used to walk around here!” (The young man) recognized him. It was his father. When he heard it, that old man went [and came] behind his child. (The son) asked his father, “What are you doing?” That old man was frightened. He turned around and took hold of the child. He was glad when he saw his child. Thus (the son) said to his father: “I won’t do anything.” They two were going along the beach. That old man was holding (on to) his child. Now they two came to Tliex. Thus that old man spoke: “I will carry you across this river.” — “Not so, I will jump across.” — “You cross.” Thus spoke that old man. “I will pack you across.” — “Not so, I will jump across in a jiffy.” — “You shall wade across. I won’t run away, we two will go home.”

Now they almost came to the mouth of the river. They two found the whale, the gift. It was lying on the beach. So they two cut it into pieces. When (the young man) left his wife, she told him thus: “You shall give a piece of this whale to all of your folks. Then the next day I will give you a whole whale. Then you will see
(have) beads because of it. You shall sell that whale." Now, indeed, the next day a whale came ashore. So they cut the whale into pieces. They cut it up into small pieces, and were selling them. When any one wanted (a piece), he bought it. They got all that they wanted of the whale, and the young man became rich. He was an expert gambler, and through (from) this they all became rich.

VoC

The present vocabulary, as far as possible, has been complete as possible by Coos in his daily intercourse. An attempt has been made to verify every stem or phrase that could not be verified by Coos himself. All stems and terms as have been verified and terms as have been used in their course with the information. Moreover, all the roots obtained familiar to me through verifying them and translating them by means of phonetic spelling. To facilitate for the reader, an alphabetical list of stems following the order in which the stems are classed.

Stems followed by an asterisk (*), could not be verified by Coos himself, and spelling. The number referred to page and line of the work refers to page 15, line 5.

| e  | b m |
| a, ã, a, ai, a* | p  m |
| e, ë, ê, e* | π |
| i, ï, y | π |
| o, õ, õ', u, ù, ū | w, h |
The present vocabulary does not contain by any means every stem or phrase that was ever used by the native Coos in his daily intercourse with his fellow-tribesmen. An attempt has been made, however, to render it as complete as possible by including in it, besides the stems and words occurring in these texts, such additional stems and terms as have been obtained through colloquial intercourse with the informants. I have added to it, furthermore, all the roots obtained by Mr. St. Clair, and not familiar to me through my own investigation, after first verifying them and transcribing them into my own system of phonetic spelling. To this vocabulary I have appended an alphabetical list of suffixes, with the object in view of facilitating for the reader the use of these texts.

The stems are classed according to their initial sounds, and the order in which the sounds are given is the following:

<table>
<thead>
<tr>
<th>E</th>
<th>b m</th>
<th>d n s</th>
<th>g g' q</th>
<th>l l</th>
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<tbody>
<tr>
<td>a, å, a, ai, a'</td>
<td>p m</td>
<td>t ñ c</td>
<td>k k' q!</td>
<td>l l</td>
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<tr>
<td>e, ë, ê, e'</td>
<td>p!</td>
<td>t! dz</td>
<td>k! k' γ</td>
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<td>í, í, í, y</td>
<td>t!</td>
<td>dj</td>
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<td>o, ö, ò, u, ū, ū</td>
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<td>w, h</td>
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</table>

Stems followed by an S were collected by St. Clair, but could not be verified by me in regard to correct rendering and spelling. The numerals that follow each word refer to page and line of the present volume. Thus, "15.2, 3" refers to page 15, lines 2 and 3. References preceded [191]

"i't, temporal particle 15.2, 18.7; G 384
en, yes G 410
as'il, halfway, in the middle, between 5.1; 40.12; G 405
asa, again 6.1, 2.3; G 105
aks'nak, to stick out, to come out 42.1; 134.19
aqana'was, funeral G 313, 350, 362. See ege-
axa'x, maternal uncle G 366
ax-a'x, maternal uncle 160.5; G 366
al'ex, toy 32.25; 38.11; 92.11
al'qas, fear 7.5; 28.24; 25; 44.23, 24;
G 326, 328
ati'maq, big, tall (sing.) 74.27; 102.2;
G 374
ati'maqa, big, tall (pl.) 44.20; G 374
a, to give 26.17; 28.6
a'ya, lost, gone 17.3; 32.23
a'yu, surely, indeed 7.4.9; 64.19, 21;
G 406
a'watu (par.), whether or not 20.15;
G 411
a't, paternal aunt 34.10; G 366
at-tate, paternal aunt G 366
anta (interj.), behold, look! 22.28;
28.14; G 410
a'la, child (sing.), 10.8; 11.2; 12.1; 24.23;
G 374
ali'qaq, crab
a, face 10.3; 82.16
a", to quit, to finish, o end, to stop 14.4; 19.10; 24.13
at-mel, nest
akits, to be in the wrong place, to be
mistaken 138.15; 176.15, 31
aklx, to be born 156.28; 168.26
alk, to kill (pl., object) 58.8, 11; 62.18;
to take away 104.22; G 358
al'wa, still, yet 7.6; 32.2; G 405
a'q, to take off 78.11; 110.8; 168.9
e, thou 10.1, 2.4; G 328
e'he, gone 38.15; 108.10
en, far, far away 24.8; 26.23;
G 327, 406
en (= e' + in), thou not 10.5; 24.20;
G 314
e'hee, mother 68.16; 84.21; G 366
e'he, thou 10.1, 3; G 396
e'n, to stick out 6.7; 30.26; 44.26
em'he, blind 8.19
e'is, some (people), relatives 44.20, 22;
G 366
e'ke, father 20.13, 25; 68.15, 19;
76.14; G 366
e'ken, ouch! 152.29
e'ktem, to be cold 56.6;
G 357
e'ktem, vulnerable spot
e'k'te, to one side
G 327, 350
em, to tell, to say 7.8; 15.5; to
11.2, 3; 148.7
in-, to set fish-traps 34.23
it, exhortative particle 86.10; 11
G 392
yea!, other, different 26.5, 6, 8; G 392
yeq, to cut into pieces, to brief
88.23; 130.4; 162.11
yeq, to go away 36.19; 146.18; 176.25
yab, to be covered with maggots 11
ya'sas, maggots 40.6, 8, 12; 176.15
G 326, 328
yam'ps, to fall short 176.25
yat, to coax, to persuade 98.5
yan, optative particle 8.9; 15.9;
G 391
yak-, yak's, to pick, to gather 74.10;
86.9, 15
yak, father-in-law (vocative) G 366
ya'laq, gray (of hair)
y'a'laq upti'ni, gray locks 50.22
13—COL. UNIV. CONTRIB. ANTHROP. —
immathical sketch of the Coos ok of American Indian Lan-
eran Ethnology, Part 2).

a, still, yet 7.6; 32.2; G 405
to take off 78.11; 118.8; 168.9
thou 10.1, 2, 4; G 328
gone 38.15; 108.10
nte, far, far away 24.8; 26.23;
G 327, 406
=e' in, thou not 10.5; 24.20;
G 314
mo, mother 68.16; 84.21; G 366
thou 10.1, 3; G 396
c, to stick out 6.7; 30.26; 44.26
el, blind 80.19
some (people), relatives 44.20, 22;
G 360
ate, father 20.13, 25; 68.15, 19;
76.14; G 366
ouch! 152.29
em, to be cold 56.6, 15; 100.19
dead, to die (pl.) 42.12; 58.24;
3 357
en, vulnerable spot 80.14; G 381
n, thou 13.1; 48.15; G 395
fa, friend
to be among 46.13; 56.7
= (ight= =), to one side 26.20;
6.22; G 359, 405, 406
ten, as, since, while 5.2; 17.4; 20.7;
6.7; G 409
ini'.a', alone 12.5; 34.18; 36.18;
4.08
to two (inclusives), 5.2, 3.4; G 321
kan, we two (inclusive) G 395
we two (inclusive) G 396
ou two 20.13; 24.10; G 321
you two 82.13, 14; 20.15; G 395
an, you two G 395
ano 11.4; 26.24
r.), surely, indeed 5.3; 8.9; 10.2;
G 388
iloxqai'n, medicine-man, doctor 128.15;
17, 18
iloxqai'nts, medicine-man, doctor 10.2; 4;
G 360
iluwe'tcivs, heart, mind, opinion 5.3; 7.1;
G 360
ix, to look 14.2; 17.3
li, they 11.5; 24.24; G 321
l'nts (Alsea loan-word), later 178.22
l'xa, they 130.13; G 396
i'ka't, they 395
i, sign of interrogation 10.4; 13.8, 9;
G 394
ie, emphatic particle 24.20; 50.25;
G 360
i, not so, bad 19.6; 24.3;
13.6
i'la, to recognize 30.28; 56.5
its, particle 14.3; 24.4; G 411
its'imes, year G 361
i'silk', rock oyster
ite (=par.), whichever 30.21; 50.17; G 408
'k', both 12.9; 42.15, 16; G 409
'i, to tell, to say 7.8; 15.5; to send
11.2, 3; 148.7
i'tu, to set fish-traps 34.23
i'tu, exhortative particle 88.10; 114.24;
G 392
yeai', other, different 26.5; 6.8; G 409
yeq', to cut into pieces, to butcher
88.23; 130.4; 162.11
yeq', to go away 36.19; 146.18; 182.27
yab-, to be covered with maggots 178.15
ya'bas, maggots 40.6, 8, 12; 178.10;
G 326, 328
yam't-, to fall short 176.25
yant-, to coax, to persuade 98.5
yant-, optative particle 8.9; 15.9; 16.3;
G 391
yak', yak', to pick, to gather 74.10, 11;
9.6, 15
yak', father-in-law (vocative) G 366
ya'laq, gray (of hair)
 ya'laq l'ilini, gray locks 50.22

13—COL. UNIV. CONTRIB. ANTHROPO. — VOL. I.
i a, coarse gravel 132.2, 4, 19
rainbow 32.14
grandmother (vocative) 62.12;
45; G 366
G 366
G 68.26; 70.1; G 366
G 366
G 366
active particle 5.2; 12.9; 13.8; G 391
spider 30.3
to be sick 42.17; 27; 168.21
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knife 78.5, 11; 80.5, 14; G 381
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little girl 108.20, 23, 24, 26, 27
thus, that way 9.3; 66.1; G 406
feather 136.12
to fly, to jump (pl.) 84.4; G 357.
-xwa'it-stomach, waist 24.5, 16; 40.28
many 136.19
so many times 26.8; 88.11; G 373
invisible 108, 11
to stoop, to lie down 82.13
lax, 164.27
-abalone-shell 40.9, 11
a piece of abalone-shell (?) 40.1
1, chittam-tree
mebody, who 9.8; 24.25; G 407
blood 20.6; 48.23
.o wade 58.2; 144.1; 188.23
.orehead
to weave, to spread out, to pile
1; 22.26; 32.14
.spider, mat 58.5, 7, 9.10; 112.20
326, 328
, arrow
'a', jaw-bone
which one 50.16; G 408
, star-fish
s'ay'a, the last one 80.1; the
: time 146.5
wix'it's, food 14.7; 16.10; G 360
wix'it's, to steal 76.20
will, to disappear 122.26
will, to fight 48.16; 106.4, 13
will, to look for, to search 28.18; 32.10
will's, camas (small variety)
will's, club 64.26, 31; 68.8
will'ta', small valuables buried with the
body 70.18; 146.6
wit, wit', to twist 60.7; 146.15
wit', wit', to go over 6.8; 7.7; 52.15
wiwatz'ka, pillow 154.17
wit, windy, to go out of sight, to dis-
appear 84.6; 134.17
wind, to cheat
wix'a'nii, blackberries
wu'itxe, to come back, to return 28.4, 9.15
"ck-fin", to touch (with stick) 58.19, 22
he, (art.), the 6.8; 7.7; G 319
he'ina, all 136.19; 170.12; G 409
hemk'witz's, waves 6.8; G 360
ha, his, her, its 50.20; G 398
ha'yi't, to lie down (PL) 58.19, 20; 68.15; G 357
ha'ito, to think, to imagine 60.10; 68.3
hamit, exhortative particle 13.9; 16.1;
G 392
hamiT'an (= hamit. + han), exhorta-
tive particle 28.26; 72.9; G 393
hamit, to float 46.10; 13.6
hat, -het, to be rich 84.17; 88.13
hat'a'yims, money 20.13, 14, 15; G 376
han, temporal particle 11.5; 42.2; G 383
hand, to wrestle 170.18
han't, to pick out, to choose 70.21
hant, temporal particle 7.1, 3; G 384
hats, conjunction 6.1, 3; G 409
hatch'in, to despair, to give up 56.19
hak', to crawl 32.10, 12; 100.22
hak't, to leave 32.8; 54.10
ha'kwat ('art.), kind of, as if, like 20.10; 42.8; G 387
haq'dil, tracks 9.7; 56.1
ha'x'hax', wagon G 381. See ha'x-
hal, brother-in-law (vocative) G 366
hal', to come into harbor, into river
34.13; 36.25, 26; 162.15
ha'sxwa'wil, empty, cleaned out 140.24
hala'qas, halfqas, relatives of husband
162.21; 172.24
ha'liq, brother-in-law 154.8; G 366
hatl', now 13.4; 15.6; G 405
hali'tyu' (= hal'tyu'), too much, too many 15.5; 17.8; G 405
hal'k', to be outside 60.11; 70.23
hal'k', to take off 98.23
halq', haidaq, to climb up 13.8, 9.10;
164.17; G 399
halq', fir-tree
half- (S), to scold 186.3 (evidently Sin-
ian loan-word hal-, to shout)
ha't, cause, reason 186.3
hal't, lower part of tree 26.17
hän'is, the native name of the Coos
Indians 50.3
hän'tis, owl
hän'k', to draw up, to pull upwards
30.1; 92.9
ha, his, her, its 26.4; 40.27; G 398
ha'-, to grow, to be ready 5.4; 9.3; 11.6
ha'hak', pheasant
t'c, story 20.1, 2; 44.14, 15
hal, that one 20.4; 24.13; G 402
hal, elder brother 34.9; 130.23; G 366
hal'te, elder brother 72.27; 74.2; G 366
hal, elder brother (vocative) 72.26; G 366
ha', to gamble, to play the guessing-
game 38.23; 66.15, 20; 186.17
haiwa'li, bundle 36.17; 172.17
hai'a, active 118.5
ha'x', to drag 108.29; 116.16
ha', that one 10.8; 12.4; G 401
ha'p', to tear off, to cut off 58.14; 130.1
ha'mx', to dress hides 68.27
ha'x', to make, to build, to have 10.4;
18.3; G 307
he, temporal particle 11.10; 14.5; G 384
Lo go ashore

374

- to turn around

11.8

374

to go ashore

11.9; 12.1

months courses 26.7; 8

be ready 28.6; 66.11; 158.20

lated to ha"

huwa'was, delay 10.7; G 362

hum'sine'was (= hu"mis+n e'was), family

G 363

hu'L, hu'Lu', to turn back, to return

10.7; 48.7

hu'w'is, poor 42.5; G 360

hu'ls', to cohabit 24.20

hu'ma'ke (pl. of hu"mis), women, wives

10.9; 20.3; G 374

hu"mis, woman, wife (sing.) 12.5; 24.6;

G 360, 374

hu"mik', old woman 22.26; 58.5; G 383

hu'na'4, waterfall 186.7

hu'lik', maple

hu', to be ready 19.3.6

hu't, to abuse 136.20

ba'tki, wild-cat 168.28

baxn', bald 30.14

banwa'wis, baldness G 307, 360

ba'ldjd', west, ocean 52.4; 88.25

Bal'tu'la', proper name 134.24; 135.20

bal'tu'mis, ocean 5.5; 6.2; G 360

be'ldjd', north, ocean 11.3; 32.1

belce', belce', to warm one's back 32.19,

23; 72.15; 100.26

bin, ground-mole

bildji'yex, Umpqua (Northern Indians)

50.5; 6; G 367. See be'ldjd

bi, a species of corn, wild-corn

br's, pi'ls, paternal uncle 34.9; G 366

penta', to tear off, to come off 30.4;

132.15

pen'll'wai, whale 30.10; 88.22

pekwi'nla, niece; G 366

pe'xwi'nyem, swollen 148.13

pe'lu'k', whole 150.7; 178.15; 188.29

pe'luxkwe', entirely, wholly 150.7; G 368

pa'hit, it is full, filled with 15.7; 66.17;

G 412. See pa'".

pa'w', to smoke (a pipe)

panq-, to warm one's self 32.8

pa'w'lyna, manzanita-berries 32.11, 12

pa'llapa, eyelid

pa', to fill 36.3; 68.24

pa'tc'et, screech-owl

pa', to shout 30.26; 32.1

pelik'syi'tis, trousers G 360

pin-, to quiver, to shake, to toss 58.24;

68.8

pi'napan, swamp-roots 180.7, 17

pi'na'll, a lump 86.18

pice-, to be warm 32.8; 38.4

pi'likis, anus 40.7; G 360

pils-, to tear, to smash to pieces 48.16;

124.14

pikx-, to break, to crush 124.22

pin-, to turn back, to return 68.14; 120.5

pin-, to bend 120.13

pi'nexem, crooked G 333. See pi'n-

pidji', to come up (from water), to ap-

pear 6.5.6

pi", to go home 30.12, 13; 76.12; G 307

pi"pi, to go home 28.23; 68.13; G 381

pi'ls, bow 168.19; 176.21; G 360

pi', cradle (?) 38.16, 17

pök", to make slaves, to enslave 30.8;

70.15

pö"kuis, slave G 366

pu'kul, pö"kwil, the other side, the op-

posite side, across 38.12; 112.12; 188.19, 20

pu'yate, paternal uncle 122.13, 15.17;

G 366

pu'psis (Chinook jargon), cat G 381

pu"x', to spout 30.2

pu"xpö'x, a spout 30.25; G 381, 413

paa, up-stairs 154.7

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Laxkukwana'was, the game of sliding
arrows or poles 142.15; G 341, 362,
310, 313
La't-, to raise, to lift
La'ka', oysters
La~t-, to raise, to
La'kwa'wvas, the game of sliding
arrows or poles
Latxkukwana'was, the gamne of sliding
Lalaha-, to get even
Lala'-, to bark, to growl, to shout, to
Lamq-,
Limk-, to lie with stomach down
Lim, fish-trap
L'ka'yax-, to lean sideways
LtC-, to count
Lnt-, to skin
Lon-, to support, 40.2.
Lon-, to steer (canoe)
Lpl, a hole serving as an entrance to a
Lpa'lis, sand-beach
Lq!, to believe
Lq-, to believe
Lqa-, to open one's mouth
Lqa-, to open one's mouth
Lqa', wings
Lp!, cooked, roasted, done
Lqa'ne, garden
Lx-, to chop wood
Lx-, to chop wood
Lx-, (intransitive), to drift (away)
Lxe-, to sit, to live (sing.)
Lx'ka, carbuncle
Lx'kat-, to start
Lx'kat-, to start
Lx'ka, carbuncle
La', quick, fast
La~t-, to raise, to
La'kwa'wvas, the gamne of sliding
arrows or poles
LaxLauixas, red huckleberries
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Lamq-,
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to get up 30.10; 34.22
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to dodge 52.17; 72.9
sand-beach 56.3, 14; 58.1; G 360
to lie with stomach down 52.1; 7
hole serving as an entrance to a
\[\text{ftlling}\] 70.24
skin 112.29; 152.11; 168.6
count 11.8
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be in a perpendicular position 9.1; 130.5; 132.12; 162.7
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ed during the so-called game
\text{\textit{messing}}) 38.24; 40.5, 26
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speak 9.3; 16.2; (sing.) G 357

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\text{\textit{Liene'nis}}, partition. See \text{\textit{Lia-}}
\text{\textit{Lie'yis}}, language, speech 14.5; 15.6; G 360. See \text{\textit{Lia-}}
\text{\textit{Liet}}, to scoop out 38.5
\text{\textit{L'e'sim}}, to sleep (pl.) 30.20; 70.25; G 357
\text{\textit{Lieto}}, to go out 10.8; 11.2; 12.1; 158.3, 4. See \text{\textit{L'e-}}
\text{\textit{Lieto}}, to defecate 20.5, 6
\text{\textit{Lie'meq}}, scent, odor 24.10; I02.8; I02.9
\text{\textit{Lie tc-}}, to go out 30.10
\text{\textit{L'melEq}}, scent, odor 24.10; I02.8; I02.9
\text{\textit{L'tc-}}, to go out 30.10
\text{\textit{L'tc-}}, to defecate 20.5, 6
\text{\textit{L'a'wais}}, close, near, alongside 20.23; 50.20, 24; G 405
\text{\textit{L'pe}}, wings 46.2, 14; 138.25
\text{\textit{L'pe'w}}, to be in arm-pits, 38.2
\text{\textit{L'mix-}}, to chew 102.17

\text{\textit{Lie'ta-}}, to put hands behind back (during
the so-called guessing-game) 38.24; 40.5
\text{\textit{L'a}}, land, earth, country, ground, place
6.5; 26.5; 36.20; 44.18
\text{\textit{Litu'yaas}}, village 76.24; 80.3; 134 24
\text{\textit{L'in}}, to be in front (of something) 128.23
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\text{\textit{L'ka'-}}, to string 158.7
\text{\textit{Lkw'-}}, to cover up 82.14; 84.11; 146.21
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\text{\textit{L'k'w}}, to pour, to spill 102.12; 136.27; 172.7, 14
\text{\textit{L'xan}}, to throw 42.4, 10; 104.15
\text{\textit{L'xan'-}}, to throw the mouth, to
shout 42.4
\text{\textit{L'xwVyux'}, head-band made of wood-
pecker-feathers
\text{\textit{L'xim-}}, to examine 8.5; 12.6; 32.24
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\text{\textit{ALPHABETICAL LIST OF SUFFIXES.}}

\text{[n = nominal; v = verbal; suffixes marked with an asterisk (*) are proto-suffixes,
or suffixes not discussed in the grammar for lack of sufficient examples;
suffixes marked with a dagger (†) are formative elements not exemplified in
these texts.]}
-pts, v. transitional 22.7; 60.3; 68.12; 164.25; G 339
*,-s, general nominal 58.5; 14; 72.11; 74.22; 86.2; G 326, 328
-s, n. verbal noun 58.19; 62.18; 112.10;
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-ca, n. 22.26; 64.32; G 375
-ts, v. transitive 5.5; 6.1, 3, 4.7; 7.4-6, 10, 11; G 329
*,-tc, general adverbial 7.1; 18.6; 20.4;
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-te, v. modal 6.1, 4; 8.2, 3; 14.1, 2; 17.7;
 G 340
*,-ka, numeral G 403, 404
- quem, v. defines the subject 11.6; 22.7;
 64.30; 86.6; G 332. See - quem
-yiya, n. 128 19; 130.9; 144.21, 29; G 376
-xem, v. defines the subject 9.3; 14.4, 6;
 15.4, 8.9; 18.1; G 332. See - quem
-li, n. 142.10; G 384
*,-l, see -il