

MYTHS OF THE ALSEA INDIANS OF NORTHWESTERN OREGON¹

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INTRODUCTORY

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

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

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

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paper, which appeared in the "American Anthropologist," N. S., 3 : 240-247.

ALPHABET

<i>a</i>	. . . . .	like <i>a</i> in <i>shall</i> .
<i>e</i>	. . . . .	like <i>e</i> in <i>helmet</i> .
<i>i</i>	. . . . .	like <i>i</i> in <i>ii</i> .
<i>o</i>	. . . . .	like <i>o</i> in <i>sort</i> .
<i>u</i>	. . . . .	like <i>u</i> in German <i>Furcht</i> .
<i>ā</i>	. . . . .	like <i>a</i> in <i>car</i> .
<i>ē</i>	. . . . .	like <i>a</i> in <i>table</i> , but with a strong <i>i</i> -tinge.
<i>ī</i>	. . . . .	like <i>ee</i> in <i>teem</i> .
<i>ō</i>	. . . . .	like <i>o</i> in <i>rose</i> , but with a strong <i>u</i> -tinge.
<i>ū</i>	. . . . .	like <i>oo</i> in <i>too</i> .
<i>aⁿ</i> , <i>eⁿ</i> , <i>iⁿ</i> , <i>oⁿ</i> , <i>uⁿ</i>	. . . . .	short vowels of continental values, slightly nasalized.
<i>āⁿ</i> , <i>ēⁿ</i> , <i>īⁿ</i> , <i>ōⁿ</i> , <i>ūⁿ</i>	. . . . .	long vowels of continental values, slightly nasalized.
<i>ɛ</i>	. . . . .	obscure vowel.
<i>ɑ</i> , <i>i</i> , <i>o</i> , <i>u</i>	. . . . .	resonance and epenthetic vowels.
<i>ai</i>	. . . . .	like <i>i</i> in <i>island</i> .
<i>aī</i>	. . . . .	same as preceding, but with second element long; interchanges with <i>ī</i> .
<i>au</i>	. . . . .	like <i>ou</i> in <i>mouth</i> .
<i>aū</i>	. . . . .	same as preceding, but with second element long; interchanges with <i>ū</i> .
<i>ɔu</i>	. . . . .	diphthong <i>ɔu</i> .
<i>ūi</i>	. . . . .	diphthong <i>ūi</i> .
<i>aiⁿ</i>	. . . . .	diphthong <i>ai</i> slightly nasalized.
<i>aīⁿ</i>	. . . . .	diphthong <i>aī</i> slightly nasalized.
<i>ūiⁿ</i>	. . . . .	diphthong <i>ūi</i> slightly nasalized.
<i>q</i>	. . . . .	velar <i>k</i> .
<i>qʰ</i>	. . . . .	same as preceding, with great stress of explosion.
<i>x</i>	. . . . .	like <i>ch</i> in German <i>Bach</i> .
<i>k</i>	. . . . .	like <i>c</i> in <i>come</i> , but unaspirated.
<i>kʰ</i>	. . . . .	same as preceding, with great stress of explosion.
<i>gʷ</i>	. . . . .	palatal <i>g</i> , like <i>g</i> in <i>give</i> .
<i>kʷ</i>	. . . . .	palatal <i>k</i> , like <i>c</i> in <i>cubic</i> .
<i>kʰʷ</i>	. . . . .	same as preceding, with great stress of explosion.
<i>xʷ</i>	. . . . .	like <i>ch</i> in German <i>ich</i> .
<i>kʰʷ</i>	. . . . .	aspirated, like <i>c</i> in <i>come</i> .

d, t . . . as in English; sonants and surds difficult to distinguish; surd not aspirated.
ll . . . like *l*, with great stress of explosion.
t' . . . aspirated, like *t* in *ten*.
s . . . palatal spirant, like Polish *ś*.
ts . . . like Polish *ć*.
tsl . . . same as preceding, with great stress of explosion.
p . . . as in English.
p' . . . same as preceding, with great stress of explosion.
p' . . . aspirated *p*.
l, m, n . . . as in English.
l' . . . palatal *l*, like *l* in *lure*.

L, l . . . spirant laterals; subject to frequent interchange.
Ll . . . like *L*, with great stress of explosion.
ʔ . . . glottal stop.
ʔ . . . aspiration whose palatal or velar character depends upon the character of the vowel that precedes it.
h, y, w . . . as in English.
w . . . like *wh* in *whether*.
' . . . accent.
+ . . . denotes excessive length of vowels.
- . . . is an etymological device indicating loose connection between stems and formative elements.

1. PĀ'LIS (SKUNK)¹

Sūdā^ast Lmū^atsk^aExlt^alenū^t. hau^ak^asiLx
x^aū^alam 'k^ata^as le^awī^a. 'LaLxīya^a qā^atse
x^aū^alamtxa, te^amītaLx tsqē^awilx as LEYā^a-
tsit. "ā^aa, yā^atsxax-ā hū^a'k^ai mēha^ait?"
5 — "ā^aa, hū^a'k^ai sin le^awī^a, hū^a'k^ain
hī^atslēm^aal. nā^a'k^asautxap-e^an mu^a'hū^a?"
— "Lāfiya^a nāk^as yā^axau. hī^a'k^ae^aL
x^aū^alam Lhā^anūt 'k^ata^as hī^atslēm^a is
qauwā^a-slō." — "temip-ā^a mēha^antex as
10 hī^atslēm^a ailī^a'k^ai?" — "Līya^a." — "sips^a tqa-
ia^aldī Lhā^anūt as hī^atslēm^a, k^ains aya^ayusūp
nā^a'k^aeai kus hī^atslēm^a k^a'xk^aex." — "k^aeai^asa,
k^a-qau^awis xaku^alī^an hā^at! ūsta^ayū."

Temau^ax mu^a'hū k^ae^a ayā^a. 'Lauxiya^a
15 qā^atse yā^axau, temau^ax haihaitxā^a.
temau^ax qalpai^a xē^atsux^a. te^amīta mu^a'hū
tsimsalsxā^a. k^au^a'k^as-axa^a k^alinayū^aLī.
"x-aū Lpū^a'kluyemts, x-aū 'Līya^a LEhya^a-
lsalsxam." k^ais mu^a'hū k^ae^a Lhilkwā^asi.
20 k^a'ets hī^a'k^ae sa^axtlelī ts-pa^a'halyustlēm^ak^a.
tem k^a'au^axuts haihaitxā^a qalpai^a. qalpai^a
k^a'au^axuts xē^atsux^a, te^amīta hī^a'k^ae halā^atsī

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

² Consists of 'Līya^a NOT; -lx 3d per. pl.

1. THE STORY OF SKUNK

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

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

³ Consists of 'Līya^a NOT; -j 1st per. pl.

⁴ Consists of sis conditional particle; -p 2d per. pl.

⁵ Consists of 'Līya^a NOT; -aux 3d per. dual.

⁶ Consists of k^ais temporal particle; -uk^a suffixed particle AWAY; -axa suffixed particle AGAIN.

⁷ hīl- TO MISS, TO DODGE.

i'mstatxū. temuⁿhū, sūdā^astk'emyuk'aux
 xē'tsux^u. "k'ist muⁿhū wīl nā'k'eai kus
 meqami'nt hī'tslem. x-aū Lpūⁿk!uyemts
 hī'k'e qā^altē." temuⁿhū k'e'a Lhilkwai'
 5 SEX, tem-uk^a muⁿhū LpiLa'yutiLx. Lōi'
 ltxē¹ muⁿhū, qaha'lk's xqūi'nx. xami'
 axa tem-axa yālsai'. temuⁿhū mis-axa
 wīlx, tem pxēltsūsā'Lnx. "nā'k-EN tēlī'n
 hā^at!?" — "ā'a, lēmū'ltliyū 'k'a'sxan
 10 wīli'sal. qauwā^a hī'k'e ta'xti 'k'sili'
 kwēx; Lpūⁿpēnhaut, lkwī'lxwīyāūt, LEya'
 hatslit, qauwā^a hī'k'e tas intsk'i's
 Lhilkwai'sLnx." — "ā'a, k'eai'sa, k'il
 ayai'mi." — "k'ip xa'mēnt!" — "k'eai'sa,
 15 k'in qan ūsta'a." temau'x muⁿhū k'e'a
 ayai'. 'Lauxiya^a qā^atse yā'xau, temau'x
 hai'haitxai. temau'x qalpai' xē'tsux^u,
 te'mlta k'ets hī'k'e halā'tsi i'mstatxū.
 sūdā^astk'emyuk'aux qalpai' xē'tsux^u, tem
 20 k'ets qalpai'nx LpiLa'yutiLx. qalpai'nx
 k'ets haitsai'nx qaha'lk's, tem k'ets-axa
 qalpai' yālsai'. tem k'ets-axa wīlx
 qalpai'. "ā'a, wīlxax-ā axa?" — "ā'a,
 wīlxan-axa xamk'!" — "temau'x-EN nā'
 25 k'eai?" — "ā'a, lēmū'ltliyūsxau. qauwā^a
 hī'k'e ta'xti Lhilkwai'sLnx, 'k'a'sit wīli'
 sal." — "k'eai'sa, x-axa-ā' qalpai'm
 ayai'mi?" — "ā'a, k'in-axa ayai'm
 qalpai'm." — "k'in ai'i ūsta'yū?" —
 30 "k'eai'sa, k'ist ayai'mi." tem k'au'xuts
 muⁿhū k'e'a ayai'xa. 'Lauxiya^a qā^atse
 yā'xau, tem k'au'xuts hai'haitxai, pilai'
 xaux. "hanhū'u tēha'm mū'kutslū!"
 tem k'e'a ihī'yux^u. iłtli'nx. "aqā^at
 35 tēha'm mū'kutslū." — "ā'a, sin k'ē'+k'
 istxāū."² tsamsal'yai'nx, txwai'nx xū'si.
 "hē+, xa-'Līya^a ta'axwai tsā^ame, sin
 k'ē'+k'istxāū! sin tā^a ts-ta'ak ts-mū'
 kutslūk."³ qalpai' k'au'xuts-axa xē'tsux^u.

¹ wīl- TO KILL.

² k'ist- TO LEAVE.

³ Skunk utters each word in this sentence in a

it would happen. At last they two started
 out for the fifth time. "We two are now
 about to arrive at where there are many
 people. Thou shalt always follow me close
 behind." And then, indeed, (the man) did it,
 whereupon (Skunk) broke wind at him sud-
 denly. He killed him, (and) dragged him to
 one side. He turned back and went home.
 And then, when he came home, he was asked,
 "Where is our oldest brother?" — "Oh, he
 remained at (the place) to which we two came.
 (Those people there) are doing all sorts of
 things, — they play shinny-ball, they throw
 spears through hoops, they play the guessing-
 game, — all sorts of things are done (by them)."
 — "Oh, all right, we shall go (together)."
 — "You will (come with me) one at a time."
 — "All right, I will go with him." And then,
 verily, they two went. They two did not go
 long, when they two took a rest. Then they
 two started out again, but (soon) the same
 thing would happen as before. For the fifth
 time they two started out again, whereupon
 (Skunk) once more broke wind at him sud-
 denly. Again he carried him to one side, and
 went back home once more. Then he arrived
 home again. "Oh, didst thou come back?" —
 "Yes, I came back alone." — "And where
 are they two?" — "Oh, they two remained
 (there). All sorts of things are done at where
 we two came." — "All right, art thou going
 back again?" — "Yes, I am going back once
 more." — "May I go with thee?" — "Cer-
 tainly, we two shall go." Then they two,
 verily, started out. They two did not go long,
 when they two took a rest (and) sat down.
 "Let me have this thy bow!" Then, indeed,
 he gave it to him. (The man) began to exam-
 ine it. "Thy bow is good." — "Yes, I have
 inherited it," (said Skunk.) (The man) tried
 it several times, he pulled it a little. "Hey!
 do not pull it hard, (it is) my heirloom. (It is)
 the bow of my father's father." Again they

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

halā'tsī i'mstatxū. temuⁿhū sūdā'stk-emyuk'aux ts-xatsuwī'sk' tem yāsau⁸-yai'nx. "Lpūⁿk!us-ū!, x-aū ¹Līya⁸ LEhya'lsalsxam; lā'ta sxaūs¹ LEhya'-
 5 lsalsxam, hū⁸tsk' qau'k'ei qaiⁿkwa'yū." k'is muⁿhū k'e'a Lhilkwai'sī. tem-ukⁿ muⁿhū qalpai'nx Lpila'yutiLx tem k'ets-axa muⁿhū yālsaī'xa. temuⁿhū mis-axa wīlx, temau'x LEā'laux. "k'i'-
 10 stinxalxan-axa." — "k'ei'sa, x-axa-ā' qalpai'm ayai'mi?" — "ā'a, k'in-axa ayai'm." ayai' k'au'xuts² axa qalpai'. ¹Lauxīya⁸ qā'tse yā'xau, tem k'au'xuts muⁿhū hai'haitxai. "hanhū'u tēha'm
 15 mū'kuts!ū!" ihī'nx muⁿhū ts-mū'kuts!ūk. "aqā³t muⁿhū k'e'a tēha'm mū'kuts!ū." — "ā'a, sin k'ē'+k'istxāū." tem txwai'nx ts-lā'tūk'-auk. "hē+, xa-¹Līya⁸ ta'axwai tsā'mē!" te'
 20 mlta Lta'xwalx tsā'mē. "hē+, xa-¹Līya⁸ ta'axwai tsā'mē! xa-qaiⁿkwa'a. sin k'ē'+k'istxāū, sin tā⁸ ts-ta'ak' temaxa sin tā⁸ ts-mū'kuts!ūk." qalpai' k'au'xuts xē'tsuxⁿ. "Lpūⁿk!us-ū! x-aū
 25 ¹Līya⁸ LEhya'lsalsxam." k'u'k's-axa k'linayū'Li. "hē, LEhya'lsalsxax-aū. Lpūⁿk!us-ū, Lpuⁿk!us-ū, Lpūⁿk!us-ū!" k'ets muⁿhū Lpūⁿk!wī, lā'k'auk'ets² ts!inā'siyuxⁿ ¹k'ts-haiⁿk' ts-pa'halyust!Emk.
 30 k'ets hī'k'e sa'xt!elī ts-pa'halyust!Emk. temuⁿhū sūdā'stk'emyuk' ts-xatsuwī'sk'aux tem k'ets muⁿhū i'mstē halā'tsī. "Lpūⁿ-k!us-ū! x-aū ¹Līya⁸ LEhya'lsalsxam." tem k'ets muⁿhū qalpai'nx Lpila'yutiLx.

35 Tem k'ets-axa muⁿhū yālsaī'. tem mis-axa wīlx, tem pxēltsūsa'Lnx. "na'k-ilx tēha'm plūi's?" — "ā'a, k'i'stinxalxan-

two started out. The same thing was done as before. Finally, after their (dual) fifth start, (Skunk) said to him several times, "Keep thou right behind me! Thou shalt not dodge back and forth; because, if thou keepest on dodging here and there, perchance somebody will hurt thee." Then (the man) did it, indeed. Thereupon again he quickly broke wind at him, after which he went home once more. And then, when he came back, he told the two (remaining brothers), "I left them behind." — "All right, art thou going back again?" — "Yes, I am going back." Then they two (Skunk and the fourth brother) went back again. They two did not go long, when they two took a rest. "Let me have thy bow!" So he gave him his bow. "Verily, thy bow is good." — "Yes, (it is) my heirloom." Then (the boy) began to pull its string. "Hey! do not pull it hard!" Nevertheless he kept on pulling it harder. "Hey! do not pull it hard! Thou wilt spoil it. (It is) my heirloom, it is the bow of my father's father and also of my father." Then they two started out again. "Keep right behind me! Thou shalt not twist thyself here and there." He looked back at him once in a while. "Hey! thou art twisting thyself here. Follow close behind me, follow close behind me, follow close behind me!" Then (the boy) walked right behind him, although his anus was all the time repulsive to his sense (of smell). (Skunk) was continually opening his anus. Finally, after their (dual) fifth start, (Skunk) did the same thing as before. (He kept on saying,) "Keep right behind me! Thou shalt not dodge here and there." Then at last he again broke wind at him suddenly. (The boy died.)

Then he went home. And when he came back, he was asked (by the last brother), "Where are thy (former) companions?" — "Oh, I left them behind. They refused to

¹ *sīs* (conditional particle) + *-x* (2d per. sing.) + *-ū* (suffixed particle) HERE.

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

³ *lā* (pronominal particle) + *k'ets* (temporal particle) + *-auk* (suffixed particle) INSIDE.

- axa. $\text{!emũ'lt!iyũsxlx. qauwã}^{\text{a}}$ intsk'i's
 $\text{Lhĩlkwaĩ'sLnx; !pũ'pEnhaut, LEya}^{\text{a}}$ hats!it,
 $\text{Lku'kumkwaut, tsxwã'tsxwataut, !xwĩ'}$
 $\text{!xwĩyaũt.}^{\text{a}}$ — “ ã'a, k'EX-ã' axa $\text{ayaĩ'mi?}^{\text{a}}$ ”
 5 — “ $\text{ã'a, k'in-axa qalpaĩ'm}$ $\text{ayaĩ'm.}^{\text{a}}$ ” —
 “ $\text{k'eaĩ'sa, k'in-axa ũsta'yũ.}^{\text{a}}$ ”

- Temau'x mu^{a} hũ k'e'a ayaĩ' . $\text{!Lauxiya}^{\text{a}}$
 qã'tSE $\text{yã'xau, temau'x mu}^{\text{a}}$ hũ hai'haitxai.
 “ $\text{hanhũ'u tEha'm mũ'kuts!ũ!}^{\text{a}}$ ” temu^{a} hũ
 10 k'e'a $\text{ihĩ'yux}^{\text{a}}$. temu^{a} hũ tsimai'nx
 $\text{txwai'nx.}^{\text{a}}$ “ $\text{hẽ+}, \text{xa-!Liya}^{\text{a}}$ ta'axwai
 tsã'mE! xa-tk'isa'a sin $\text{hĩ'hĩsxaũ,}^{\text{1}}$
 sin $\text{k'i'stEX.}^{\text{2}}$ sin ta^{a} ts-ta'ak. tem-axa
 ts-ta'ak. $\text{ts-mũ'kuts!ũk.}^{\text{a}}$ ” — “ mu^{a} hũ k'e'a
 15 aqã'tt $\text{tEha'm mũ'kuts!ũ.}^{\text{a}}$ ” k'is-axa
 qalpa'a $\text{txwa'a.}^{\text{a}}$ “ $\text{hẽ+}, \text{xa-!Liya}^{\text{a}}$ ta'axwai
 tsã'mE! hũ'tsk'EX $\text{tk'isa'a.}^{\text{a}}$ ” qalpaĩ'
 k'au'xuts $\text{xẽ'tsux}^{\text{a}}$. halã'tsi k'ETS mu^{a} hũ
 ĩ'mstE qalpaĩ' . tem k'au'xuts mu^{a} hũ
 20 qalpaĩ' $\text{xẽ'tsux}^{\text{a}}$. “ !pũ^{a} k!us-ũ ã'qa
 qõma'ts, hũ'tsk. qaũ'k'eaĩ $\text{qai'kwa'yũ.}^{\text{a}}$ ”
 $\text{k'ĩltas}^{\text{3}}$!Liya^{a} ; hak'ĩn'yaisĩ hĩ'k'e yã'xau.
 “ hehe' , $\text{!Laxaũya}^{\text{4}}$!pũ^{a} k!uyEmtsx. !pũ^{a}
 $\text{k!us-ũ!}^{\text{a}}$ ” k'ETS mu^{a} hũ qa'halt !pk!ũ'ĩnx,
 25 k'ETS hĩ'k'e sa'xt!elĩ $\text{tspa'halyust!Emk.}^{\text{5}}$
 hai'haitxai'xaux qalpaĩ' sũdã'stk'emyuk.
 “ $\text{hanhũ'u tEha'm mũ'kuts!ũ!}$ k'in qan
 spai'dĩ $\text{tEha'm mũ'kuts!ũ.}^{\text{a}}$ ” — “ !Liya^{a}
 xa-k'imha'k. !Liya^{a} iltqa'yusĩ. mã'
 30 $\text{mhatSEX.}^{\text{a}}$ ” tem k'ETS mu^{a} hũ qalpaĩ'nx
 txwai'nx. k'ETS xũ'sĩ hĩ'k'e !tEXwa'yutx.
 “ $\text{hẽ, xa-!Liya}^{\text{a}}$ ta'axwai! $\text{hẽ, xa-!Liya}^{\text{a}}$
 $\text{ta'axwai!}^{\text{a}}$ ” txwai'nx k'ẽ'tk'ĩ tsã'mE.
 “ $\text{hẽ+}, \text{xa-!Liya}^{\text{a}}$ ta'axwai! aitwai^{6} ” sin
 35 $\text{mũ'kuts!ũ!}^{\text{a}}$ ” — “ !Liya^{a} !” k'EX-axa ihĩ'yem
 yEmtsũ asi'n $\text{hã't!õo, k'ins-axa}$ ihĩ'yem
 $\text{tEha'm mũ'kuts!ũ.}^{\text{a}}$ ” — “ k'eaĩ'sa, tem
 ait-ũ sin $\text{mũ'kuts!ũ!}^{\text{a}}$ ” — “ !Liya^{a} !” ha'aĩts
 qau'wis hã ai'ait a'sin $\text{hã't!õo, k'ins-axa}$

¹ Reduplicated stem *hĩs*.

² Nominalized verbal stem.

³ *k'is* temporal particle; *hũ* particle.

come home. All sorts of things are done (there), — shinny-playing, guessing, running, wrestling, throwing spears through hoops.” — “All right, wilt thou go back?” — “Yes, I am going back once more.” — “All right, I will go back with thee.”

Then, verily, they two went. They two did not go long, when they two took a rest. “Let me have this thy bow!” (said the young man). Thereupon, indeed, (Skunk) gave it to him. So then he tried to pull it. “Hey! do thou not pull it hard! Thou wilt break my ancient heirloom, (the thing) which was left to me. (This is) the bow of my father's father, and then (of) his father.” — “Now, verily, thy bow is good.” Again he would begin to pull it. “Hey! do thou not pull it hard! Thou wilt break it, perchance.” Again they two started out. Once more then similarly (it was done) thus. Then they two would start out again. “Follow me close right behind, perchance somebody might hurt thee.” Nevertheless (the young man would) not (do this); he just kept on going alongside (of him). “Hey! thou art not walking behind me. Keep right behind me!” Then (the boy) would pretend to walk behind him, whereupon (Skunk) began to open his anus. At the fifth time they two rested again. “Let me see this thy bow! I am going to carry thy bow.” — “No. Thou mayst not (know) what to do with it. Thou art young (yet).” (Finally the boy persuaded Skunk to part with his bow.) And then he began to pull it again. He would pull it quickly just a little. “Hey! do thou not pull it! Hey! do thou not pull it!” He pulled it a little harder. “Hey! do not pull it! Give me back my bow!” — “No! Thou shalt (first) give me back my elder brothers, then I will return to thee thy bow.” — “All right, but give me back my bow!” — “No! First

⁴ *!Liya*^a NOT + -x (2d per. sing.) + -aũ (suffixed particle) HERE.

⁵ Without, however, killing him.

⁶ Consists of *aiĩ* + -ũ + -aĩ⁶.

muⁿhū ihī'yem tEha'm mūkuts!ū." —
 "k'ei'sa." temuⁿhū k'e'a ayai'xa.
 iLīya⁸ qā'tse pai'yux^u, te'mltaLx-axa
 wīlx. qau'watilx-axa spaa'yauX. "hūⁿ.
 5 k'i tEha'm hā't!ōo." — "ham mū'kuts!ū
 ā as anhū'u?" — "ā'a." — "hEN,
 iLīya⁸, sin anaī's. ham pa'halyust!EM,
 iLīya⁸ ham mū'kuts!ū." txwai'nx
 muⁿhū. tai⁸ muⁿhū. mis tā'xusanx,
 10 k'ets hī'k'axa hya⁸qai'txa. temuⁿhū
 lqaya'yū ts-mū'kuts!ūk. hī'k'axa tsiya-
 qtEX, qē'ntEX muⁿhū.
 Tai⁸ muⁿhū.

2. COYOTE AND THE TWO OTTER-WOMEN¹

Hamsti⁸ hī'k'e intsk'i's Lhīlkwaī'sEX
 15 Mō'luptsinī'sla. nāmk. mis qami'n
 qai'nhai' LEYā'tsit, temuⁿhū tī'ūt!'wantxai'
 is le'wī'. nāmk. mis-axa wī'lal kus
 tsūdaī's, tem tī'ūt!'wantxai' is k'eaⁿ.
 k'elaū, is tsūdaī's ts-k'eaⁿk'elaūk.
 20 temuⁿhū k'ilwī' is tsūdaī's ts-k'eaⁿ.
 k'elaūki'k's.²

Tem-auk. muⁿhū tLxai'nx ts-haiⁿk',
 k'-Lōqudī'im is mukwa⁸stELī. temau'x
 mElā'nx xe'Lk'it-s-tsā'sidōo. tem-auk.
 25 Itla'xsalx tshaiⁿk'. "k'in mukwa'tstELīya'a
 xam⁸." hī'k'aux Lhayā'nix ts-xa'lxask-
 hamsti⁸. temau'x iLīya⁸ tqaia'ldEX,
 sau'xus³ xam⁸ nā yā'tsī. k'aux hī'k'e
 k'a'axk'e yā'tsī. temau'x-auk. hī'k'e
 30 qāⁿlte i'mstE Itla'xsalx ts-haiⁿk'.
 "k'-Līya⁸ nā yā'tsī ku'sin qtīm. k'-xan
 hī'k'e k'a'axk'e yā'tsī." lā'tasaux
 Lhayā'nix hī'k'e tsāⁿme haihaya^t ts-
 k'elī'sk', lā'tasaux-auk. i'mstE ts-haiⁿk',
 35 "xan-iLīya⁸ nāmk. yā'tsī. xan-qal'k-
 ai'm, lā'ta mi'sxan iLīya⁸ tqaia'ldEX.
 k'-Līya⁸ sāl'sxaīm is mukwa⁸stELī, sis
 teplī'i; kus tsa⁸ haihaya^t ts-k'elī'sk'."

¹ Told by William Smith in 1910. Compare Frachtenberg (CU 4 : 88 et seq.).

² This part of the story hardly belongs here. It may

bring back here my elder brothers, then I will return to thee thy bow." — "All right." Then, indeed, he went. He was not absent long, when they (all) came back. He brought them all back. "Here are thy elder brothers." — "Is this here thy bow?" — "Yes." — "Hm! no, my friend! (It is) thy anus, not thy bow." So he began to pull it. Only (this much was necessary). As he kept on pulling it, (Skunk) just whined all the time. Finally his bow broke. (Then Skunk) just straightened out again, and died.

Only now (the story ends).

2. COYOTE AND THE TWO OTTER-WOMEN

Coyote did all sorts of things. When long ago he was ready (for) people, he created the world. Again, after the salmon (began to) arrive regularly, he made a fish-basket, — a fish-basket for salmon. Thereupon the salmon went into their fish-basket.

Then (one day) he thought in his inner mind that he would take (unto him) a wife. Now, he knew (of) two women. So he thought in his inner mind, "I am going to marry one (of them)." *Modo videbat vulvas utrarumque.* But they two did not desire that one of them should live somewhere (else). They two were just going to stay together. Thus they two were always thinking in their inner minds: "My younger sister is not going to live somewhere (else). We two are just going to stay together." *Quia illae duae videbant penem eius modo longum esse, propterea eae duae sic cogitabant.* "We two shall never stay with him. We two are going to run away, because we two do not like him. *Mulier cum qua hic copulabit non superstes erit; valde longus penis eius est.*"

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

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

Tem is xa'mET-s-qamli's tem-axa wilx.¹
 tem yāsau'yai'nx xa'mELI. "xa-łełō'-
 qudixwai'm is tsūdaī's kwē'k's- auk."
 tem yāsau'yai'nx ts-qtī'mk'. "xa-tslīla'a
 5 kus tqauli'ts!. k'in spai'dī sin puū'ya²,
 sins² ayai'mi kō'kus." temuⁿhū mis
 pk'!ai'nx kus tqauli'ts!³ tem muⁿhī
 hi'tslem pī'ūsxaī. lā⁴ kus aili'k-i yū'xtEX
 kus lku'husal ltsā'nt. "nāmk' sins
 10 'Līya⁵-axa wil hā'āqā, k'xau'k's⁴ t'kxayūts
 'k'xa'm haiⁿ, 'muⁿhū tsqwa qal'k'ai'."
 tem yāsau'yai'nx ts-qtī'mk'. "k'in
 hak'i'm mā'ntitxū. k'ist 'Līya⁵ nāmk'
 yā'tselī, k'ist 'Līya⁵ nāmk' sā'lsxaīm.
 15 tsā'mE hi'k'e haihaya^t ts-k'eli'sk'."
 temuⁿhū ayai'. temuⁿhū mis ayai'
 ats-sā'ak', tem pī'ūsxa'yai' ats-temxtsi'sk'⁵
 ts-llī'diyūk'. "Laniya⁵ tqaia'ldEX sxas
 ayai'm k'i'mhak's. 'Līya⁵, sin mukwa⁵-
 20 stELI."

Temau'x muⁿhū qal'k'ai'. temuⁿhū
 k'i'mhak's Lqwā'miLX ats-sā'ak'. "tsa^ti
 sEX tas wilx. k'ist qal'k'ai'm nī'sk'ik's."
 te'mlta 'Līya⁵ qāⁿ'tSE tem LEai'sX ats-
 25 sī'tEK' awī'lau. temuⁿhū yāsau'yai'nx
 ats-sā'ak'. "aūli'xa. k-'Līya⁵ qāⁿ'tSE k'ist
 Lqwā'mits." temuⁿhū mEYā'saux ats-
 sā'ak'. "k'ist 'Līya⁵ le'wī'yaisi qal'k-
 ai'm, k'ist k'ilū'waisi qal'k'ai'm." temau'x
 30 muⁿhū k'e'a imstī'; k'ilū'wasyaux qal'k'ai'.
 tem mEYā'saux ats-sā'ak'. "k'ist k'i-
 mhak's k'a⁵ wīl, tem mis qalpai'm
 qwā'mstoxs haīts, k'i'stauk's⁶ kū'k's
 ayai'm." te'mlta 'Līya⁵ qāⁿ'tSE tem
 35 l'xusaī' tem xūdūi' yai'x- auk' is haiⁿ.
 te'mlta 'Līya⁵ qāⁿ'tSE tem LEai'sX mukwī-
 sta. tem-axa hak'i'm qalpai' xē'tsux^u."

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

² Consists of *sīs* conditional particle; *-n* 1st per. sing.

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

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

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

⁴ *k'is* (temporal particle) + *-x* (2d per. sing.) + *-auk'* (suffixed particle) INSIDE.

⁵ *te'maxt* BROTHER-IN-LAW.

⁶ *k'is* (temporal particle) + *-st* (inclusive dual) + *-auk'* (suffixed particle) INSIDE.

“k’ist ¹Liya² ayai’m k’i’lūk’s qalpai’m.
 k’ist hī’k’e qlulī’m kwas nā’tk’au.”
 temau’x muⁿhū ayai’ k’i’mhak’s qauxa-
 nk’s kwas tsk’iⁿtsī. temau’x k’i’mhaisī
 5 MEYā’xauxa. te’mīta ¹Liya² qā’ⁿtsE mis
 MEYā’sauxa. “aūhī’xa, aūhī’xa.” temau’x
 muⁿhū lqwā’mīLx qaux is tsk’iⁿtsī.
 “nāmk’ st-lqwā’mīts, k’ist ayai’m kū’k’s.
 k’ist k’i’mhak’s spai’dī.” temau’x
 10 muⁿhū k’e’a imstī’xa.

Tem meqami’nt as kul^ai’s hī’k’e
 tsā’ⁿME. nāmk’ k’au’xuts qtī’xa ¹k’as
 kū’xⁿ, k’au’xuts hī’k’e hamstī² LEai’stū
 ts-spai’k’. tsā’maux hī’k’e mā’k’sⁿ ts-
 15 spai’k’. tem is i’mstE tem-auk’ lta’xsalx
 ts-haiⁿ’k’ kuts-sī’tEK’aux, “lā’xauxs ¹nī’-
 sk’ik’s ayai’m, k’i’naux ¹Liya² nāmk’
 Lxaaī’. is i’mstE ts-kwā’ⁿink’ lā’xauxs
 nī’sk’ik’s ayai’m, k’i’naux ¹Liya² nāmk’
 20 Lxaaī’, lā’ⁿitasaux mā’k’sⁿ ts-spai’k’,
 lā’ⁿita aqā’titaux s-mukwa’sTELī.² nī’-
 tsk’aux-auk’ lta’xsalx ts-haiⁿ’k’, temau’-
 xin-auk’ meⁿlā’ⁿiyuxⁿ ts-k’a’ⁿtsūk’.” tem-
 auk’ i’mstE ts-haiⁿ’k’. “k’inau’x ¹Liya²
 25 nāmk’ Lxaaī’.” temi’Lx muⁿhū MEYā’-
 xauxa. temi’Lx muⁿhū wīlx LEYā’ⁿtstik’s.
 “st-hak’iⁿ’k’i qalpa’a k’i’sⁿtī.” tem
 yāsau’yai’ⁿx kuts-qtī’mk’. “meⁿlā’ⁿiyem-
 tsxast nī’tsk’ast-auk’ lta’xsalx stin haiⁿ’
 30 k’ist k’i’sⁿtī, nāmk’ sis atsk’ai’m.” nā-
 mk’sīLx wīlx LEYā’ⁿtstik’s, “tsā’ⁿmen
 hī’k’e Lqa’ⁿhiyū.” temuⁿhū yāsau’yai’ⁿx
 kuts-qtī’mk’. “xa-¹Liya² ā’tsk’a! nāmk’
 sis lūnq!waixwai’m, k’i’sⁿtis ta’ⁿmink’ink’
 35 k’i’sⁿtī.” temuⁿhū k’e’a lūnq!waixwai’xa.
 temuⁿhū yāsau’yai’ⁿx ts-qtī’mk’. “k’ist
 qal’k’ai’m muⁿhū; atsk’ai’ muⁿhū.”
 temau’x muⁿhū qal’k’ai’. “xa-xe’ⁿilk’e
 lhayā’nauwī. xa-¹Liya² tsā’ⁿME tū’msa ³
 40 kus tū’msa! k’ist limlā’ⁿtemts.” temau’-

¹ *lāxs* (particle) + *-aux* (3d per. dual).

² The plural form *ma’mkusī* would have been more proper here.

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

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

³ *timsu-* TO SHUT (of door only).

x-auk muⁿhū kō'k^us ayaī'. "stis¹ qal-
pa'yemts Lqwā'mits k'i'mhak's, k'i'stauk's
kō'k^us px'ilmisai'm." temau'x muⁿhū
MEYā'xauxa. k'au'xuts-axa Inai'; 'Lauxiya²
5 lā^a Lhayā'nix.

Temuⁿhū Lqōu'tsxa kuts-sī'tEK'aux.
aili'k'aux wa² i'lefi'ts. tem-auk' muⁿhū
t!xai'nx ts-haiⁿk'. "i'Lauxiya² tai² qō'tsE
tsā'sidū. meqami'nt tsā'sidū." tem
10 kus-auk' t!xai'nx ts-haiⁿk'. "k'aux
'Liya² hī'tsLEM. k'aux hī'k'e k'ilū'tlin,
k'aux hī'k'e 'k'qē'xan yā'tsi is qalxa²tsit!
ts-Lī'qayūk. k'aux hī'k'e k'ilū'tlin ts-
lānk', k'aux 'Liya² hī'tsLEM ts-lānk'.
15 k'aux hī'k'e qā²'lte yā'tsi is k'i'lū, k'aux
MEİtsai'st is qalxa²tsit! ts-Lī'qayūk, aūl
hī'k'e is k'i'lū."

Temuⁿhū tsqa'mt!iyū.

3. COYOTE AND THE TWO FROG-WOMEN³

Xa'mET-s-hī'tsLEM³ yā'tsx. waⁿna' ts-
mukwa²slik'. 'Liya² qaū'k'eai tqaia'ldEX.
20 tem is xa'mET-s-pī'tskum tem-auk'
t!xai'nx ts-haiⁿk', k'ayaī'mi kō'k^us phai-
nai'st is lōwa'qatit-s-tsūdaī's, k'ai'i
qlōwī'i. temuⁿhū k'e'a ayaī'. 'Liya²
25 qā²'tSE yā'xau, te'mlta lyai'xaiLx xe'Lk-
it-s-tsā'sidū k'in'wā'txau. temau'x
pī'ūsxa²yaī'nx. "nā'k'sEX-E'n yā'xau?"
k'ETS ta'mE 'Liya² tsku²yaī'x. k'ETS
psini'k'!xekemyuk' ts-pīwī'slnsk' tem k'ETS
30 qa'halt tskwai'tEX. "lā-E'n k'ipst tqaia'-
ldEX?" — 'Liya². hī'k'exan pxē'ltsūsa'-
txux⁴." — "is intsk'i's-EN?" — "ā'a,
nā'k'sEX-E'n yā'xau?" — "kū'k^usin phai-
nai'st is tsūdaī's." — "k'ei'sa. k'-xan-
35 axa ā' hā'qwāwits⁴ 'k'ha'm yā'xau, sxas-
axa yālā'sautxam?" — "k'ei'sa." tem
k'ETS muⁿhū xē'tsux⁴.

¹ sis (temporal particle) + -st (inclusive dual).

² Told by Thomas Jackson in 1913. A similar tradition was also obtained among the Kalapuya Indians.

out." Then they two went to the middle of the sea. "If he should again overtake us here, we two will travel in the centre of the ocean." Then they two kept on going. They two looked back occasionally; they two did not see anything.

And now their (dual) husband woke up. The two (women) were already gone long ago. So he was thinking in his inner mind. "They two are not the only women (in this world). There are many (other) women." Then he thought in his inner mind, "They two shall not be human beings. They two shall just be Otters, they shall simply live beneath the roots of the alder-tree. Their (dual) names shall just be Otter, their (dual) names shall not be People. They two shall always live in the water, they two shall have for a house the roots of the alder-tree, just close to the water."

And now (the story) comes to an end.

3. COYOTE AND THE TWO FROG-WOMEN

A man was living. (It was Coyote.) He had no wife. Nobody wanted him. So one day he decided in his inner mind that he would go to the coast to look for dried salmon, in order that he might buy it. Then, verily, he went. He was not going long, when he came upon two women (who) were digging the ground (for camas). Then they two repeatedly hailed him. "Where art thou going?" He acted as if he did not hear. Upon his being hailed for the third time, he seemed to pay attention. "What do you two want?" — "Nothing. We two have just been asking thee (a question)." — "What is it?" — "Oh, where art thou going?" — "To the coast I (am going) for the purpose of looking for salmon." — "All right; art thou going to leave us two (some) on thy way, after thou wilt be going back?" — "Certainly." Thereupon he departed.

³ For example, Coyote.

⁴ haqu- TO LEAVE.

Tem k'au'k'ets muⁿhū t'laxsal⁴yai'nx
ts-haiⁿk'. "k'i'naux hi'tE muⁿhū lā-
k!waya'a?" 'Līya⁴ qā'tsE yā'xau, te'-
mlta LEai'stsiLx as laⁿwus 'k'qē'lyem.
5 temuⁿhū plī'xanx tem yūxayū'Lx tem
timsiyū'Lx, k'ai'i 'Līya⁴ k'lila'tsxam.
tem-uk^u muⁿhū qaayū'Lx 'k'ts-sa'yūk.
temuⁿhū mis-uk^u lqaa'i'Lx, tem-axa
muⁿhū wahayū'Lx, tem-uk^u muⁿhū
10 li'yEqa lqinqē'nx ats-sa'yūk. temuⁿhū
mis l'ta'msitEX, temuⁿhū tsūlqanayū'Lx,
tem-axa muⁿhū yālsa'i'.

Wilx muⁿhū-axa k'i'mhak's nā'k'ei
'k'a'saux xe'Lk'it-s-tsā'sidōo k'in'wā'txa.
15 k'ets ta'mE 'Līya⁴ ts'lōwai'nx-slō, mis-axa
wilx k'i'mhak's. pī'ūsxa⁴yai'nx k'au'xuts
muⁿhū xas tsā'sidū. "yālā'sautxax-ā'
axa?" — "ā'a, yālā'sautxan-axa." —
"qami'nt-ā axa ham yā'xau?" — "'Līya⁴
20 ha tsā'mE." — "xan-axa hā'qūts hīⁿsk'." —
"k'ei'sa, ai'xepst-ū!" temau'x-axa
muⁿhū k'e'a ayai', temau'x muⁿhū
tsqē'wīLx 'k'as yā'tsx. temau'x muⁿhū
wahau'hīnx. "pst-ū awī'lxasxam ts!aⁿwa."
25 tem-uk^u muⁿhū k'ikuyū'Lx ats-tsōla'qank'.
"sīyai'tipst-uk^u pstin lōk' 'k'ta'sin sa'yū!."
temau'x k'e'a hīlkwaisai'nx. temuⁿhū
mi'saux sī'yaīTEX ts-lō'k'ik', temuⁿhū
stuqwa'yut!lLx¹ ats-tsūla'qank'. tem
30 hī'k'e xupūi'txa tas laⁿwus, te'maux muⁿ-
hū Lxui'nx as tsā'sidūwauX, te'maux
muⁿhū ha'sk'EX. tem mi'saux ha'sk'-
istEX, temau'x muⁿhū yū'xt!ayux^u ts-
spai'k'aux, temau'x muⁿhū k'i'stinX.
35 muⁿhū nāmk' k'ūts² hitūwai', k'is
muⁿhū spa'a kus le'wī', k'is k'i'mhak's
k'tsla'a kus spai', k'is muⁿhū k'wai'mi
k'i'mhak's.

Temuⁿhū mi'saux-axa sālsxa⁴yai', tem
40 i'tli'xasx kwas xam⁴. "waⁿ'na' sin spai'.
kwaⁿ'la' tEnī'x?" temuⁿhū k'e'a qalpai'

¹ *stqu-* TO KICK.

Now, he was constantly thinking in his inner mind, "(I) wonder how I am going to play a trick on those two?" He was not going long, when he happened to look at some yellow-jackets where (they were) hanging on a branch. Thereupon he went to the (nest) and took it off (the tree), and closed it so that (the yellow-jackets) would not come out. Then he put (the nest) into his basket. And after he put it (into his basket), he opened (the nest) again and tied his basket tightly. Then, after he finished, he carried it like a pack, and went back.

Then he came back there, where those previously mentioned two women were digging the ground. He did not seem to pay any attention to (those two) after he came back. Then those women shouted at him, "Art thou on thy way home?" — "Yes, I am on my way home." — "Is it much (what) thou art bringing back?" — "Not very much." — "Thou shalt leave some behind for us two." — "All right, do you two come here!" So they two, verily, went, and came near to where he was staying. Thereupon he beckoned to those two. "You two shall come nearer here." Then he began to untie his pack. "Do you two put your (dual) heads inside this basket!" Then they two did it, indeed. Thereupon, after they two put their heads inside, he quickly kicked his pack. Then the yellow-jackets just became active, whereupon the two women were stung, and then they two died. And after they two were dead, he took off them their (dual) female organs and left those two. Nunc quandocunque congressum habere desiderabat, terram fodebat atque vulvam ibidem ponebat atque ibidem cohabitabat.

Then after those two (women) came to life again, one of them began to examine herself. "My female organ is gone. How art thou?" Thereupon, verily, the other one in turn ex-

² *k'ets* temporal particle; *-ū* suffixed particle HERE.

iltl'ixasx tas xam⁸, te'mlta muⁿhū ita⁸
halā'tsi waⁿna' spaī'k.¹ "ā'a, Mō'luptsi-
nī'sla qa'sist k!wa'yemtsx."

I'mstE tem kus waⁿna' ts-spaī'k kus
5 wulā'tat. tai⁸ muⁿhū i'mstE.

4. COYOTE'S AMOROUS ADVENTURES³

I

Xa'mET-s-hī'tsEM³ wīlx k'au'k's. te'
mlta LEai'sx xe'Lk'it-s-tsā'sidū lūⁿ'tsxauX.
temau'x pqai'txainx. "k'inau'x hī'tE
muⁿhū lā^a. MEhīlkwai'si? maaī'tsitx-ū
10 muⁿhū k'e'a. MElā'nXan k'inau'x
iltqa'a." tem k'ETS muⁿhū lqait!a'yūsx
tem k'ETS muⁿhū silxū'nx k'au'k's ats-
k'elī'sk. yāsau'yai'nx ats-k'elī'sk.
"xa-kwas mukwa'ntsit k'EX qō'tsE lqaa'-
15 yutelī."

Temuⁿhū ayai' aūL is lqamī'laut.
temuⁿhū wīlx k'au'k's, temuⁿhū qalxē'xa.
temuⁿhū kūyā'inx. temuⁿhū mis
lq!ai'inx, temuⁿhū quwī'. tem-axa
20 muⁿhū lq!a'yuslNX k'au'k's. tem pxēltsū-
sai'. "qami'nt-ā tas hī'tsEM?" — "ā'a."
— "ta'xti-EN silī'kwEX?" — "Līya⁸ ta'xti.
xa'mET tai⁸ tk'a'mk'la lqalī'tEX tsā'mE."
— "ā'a, lā'-EN lqalī'tEX?" — "ā'a, p'ūi'x
25 ts-qalō'nak." — "ā'a." temuⁿhū wī-
lslnx k'au'k's temuⁿhū ayai' LEyā'tstik's.
k'ETS lts!ūya'tesalk-slō. temuⁿhū tipxa'-
lNX, te'mlta līya⁸ tsā'mE nūnsai'. tem
pxēltsūsa'inx, sis līya⁸ ā' ts!ūya'tELī-slō?
30 tem ma'yEX. "ā'a, ts!ūya'tELīn-slō."
tem pts!ūitELīya'inx-slō.⁴ tem wust!inaī'
temuⁿhū ayai'. temuⁿhū mETSImxaxai'.
līya⁸ qā'tsE mETSImxaxa, temuⁿhū
ma'yEX, k'-uk^u qūi'siyūln is tsEXai'.

¹ Simplified for *ts-spaī'k*.

² Told by Thomas Jackson in 1913.

³ Compare Boas (JAFL 11:140-141); Dixon
(PAES 4:75); Sapir (PAES 2:11). Similar stories were

amined herself, but likewise her female organ
was gone. "Yes, (it was) Coyote who played
this trick on us two."

For that reason frogs have no female or-
gans. Only now thus (it ends).

4. COYOTE'S AMOROUS ADVENTURES

I

One man (Coyote) went across the river.
Then he saw (on the other side) two women in
the act of bathing. So he watched those two
on the sly. "I wonder what I can do to those
two! Verily, (they two) are nice to look at.
I know (what) I am going to do with those
two." Nunc abscondebat penem suum atque
transmittebat. Loquebatur ad penem suum.
"Thou shalt go in quickly into that pretty
one."

Then he went on towards evening. Then
he came to the other side, and shouted (for
some one to take him across). Thereupon
somebody came down to the bank after him.
Then, when (the unknown person) crossed
over to him, he got into the canoe. And then
(the ferryman) came across with him. Then
(Coyote) asked, "Are there many people
here?" — "Yes." — "What are they all do-
ing?" — "Nothing at all. Only one girl who
has attained the age of puberty is very sick."
— "Oh, what ails her?" — "Well, her
abdomen has swollen up." — "Oh!" So
then he was arrived with at the other side,
whereupon he went towards the village. He
acted (like) a medicine-man. Then food was
placed before him, but he did not eat much.
Then he was asked if he were a medicine-man.
And he said, "Yes, I am a medicine-man."
Then he was asked to try (his skill as a)
medicine-man. So he agreed, and went (into
the house). Then he began to doctor. He
was not doctoring long, when he said that a
partition should be put in front (of the sick

also recorded among the Molala, Thompson River, and
Kwakiutl Indians.

⁴ Passive.

temuⁿhū k'e'a imstí'lnx. temuⁿhū qalpai' tsi'lhídux^u. "ha'mk'ix,¹ ha'mk'ix, ha'mk'ix!" temuⁿhū ainí'sūwítxai' as mukwa'sli. "ānā' +, la'ltqaiX-E'n tsa'ti
 5 a'sin ma'hats?" ts-yEai'sk' ats-Lí'yak'. 'Líya⁸ qā'tse temuⁿhū k'eaí'. tem-axa muⁿhū yūxé'lnx as tsexai'. "ma'yEX mis k'eaí' muⁿhū límtsi'mxaxamt." tem-axa muⁿhū qal'k'ai'. La'qayū-axa²
 10 muⁿhū tsimtsi'mxaxak'.³ tem k'ETS muⁿhū qal'k'ai'. xūts hí'k'e mis qai'slō, temuⁿhū xē'tsux^u.

II

Temuⁿhū⁴ qalpai' wílX is tsā'mst nā'tk'.¹ temuⁿhū ayai'. te'míta LEai'sx
 15 as tsā'sidū k'aux lū'ntsa. "ki'naux hí'tE muⁿhū lā^a k'lwaya'a? ā'a, k'in qa'halt ma'hats k'laí'tiyut!E'mxus⁵ mukwí'st-auk'." tem k'ETS muⁿhū laai'tiyūt!E'm as mE'tā'lkust!xatū,⁶ k'ETS
 20 ā'níyux^u temau'x LEai'sx xas tsā'sidū as mE'tā'lkust!xatū k'layā'tauyEM, temau'x muⁿhū pl'ixanx. te'míta muⁿhū k'e'a hauwí'tit-s-ma'hats. temau'x muⁿhū k'!ōqudíyū'lx, temau'x muⁿhū
 25 pxē'pxēltsūsi'ít!xa. "k'ist iltqa'a-EN? xukwai'tist-auk' a'!" temau'x muⁿhū k'e'a imstí'nx. tem mi'sxwauk'.⁷ lha'kwai'tEX, k'ETS yai'x-auk' is hai⁸ ā'níyux^u. k'ETS hí'k'e hauk's tsila'tal.
 30 'Líya⁸ qā'tse tsila'tal hauk's, te'mítak^u pā'kantxai. "pqani'sEX!⁸ qō'tse k'ETS ta⁸ LXama'k'ink'alsx." temuⁿhū LXauwai'stEX yā'sau: "ū'k'EX-E'n? tas S'ū'ku yai'tsxa ham hí'kwai's."⁹ tem k'ETS
 35 muⁿhū tsíqūi'xa. "hē +, tsilhū'nak^u tas tk'a'mk'la."

Tai⁸ muⁿhū.

¹ mk'- TO JOIN.

² aq- TO BE WELL.

³ Contracted for *ts-metsi'mxaxak'*.

⁴ Compare Boas (JAFL 11:145); Sapir (PAES 2:3).

⁵ ail- TO DRIFT.

⁶ tā'lkust! RECEPTACLE.

person). Thereupon it was done so. So then he began to sing his song: "Come together, come together, come together!" Then the woman (whom he was doctoring) attempted to cry. "Well, what on earth is he doing to my child?" (those were) the words of her mother. Then (it was) not long, when he finished. Thereupon the partition was removed. "He said that he was now through doctoring." And then he ran away. Now, his subject for doctoring became well after he ran away. As soon as daylight appeared, he started out.

II

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

Only now (it ends).

⁷ Transposed for *mi'saux-ak'*.

⁸ A term denoting anger, and corresponding to the English expletive "'S'- death!"

⁹ This sentence is not correct; for, as a matter of fact, S'ūku, the Transformer, tried to perform a similar trick.