SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
BULLETIN 67

ALSEA TEXTS AND MYTHS

BY

LEO J. FRACHTENBERG

WASHINGTON
GOVERNMENT PRINTING OFFICE
1920

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LETTER OF TRANSMISSION

Smithsonian Institution
Bureau of American Ethnology
Washington, D.C.

Sir: I have the honor to transmit herewith a copy of "Texts and Myths," by Dr. Leo T. Frachtenberg, which has been designated for publication as a bulletin of the Bureau.

Very respectfully,

Dr. Charles D. Walcott,
Secretary, Smithsonian Institution.
LETTER OF TRANSMITTAL.

Smithsonian Institution,
Bureau of American Ethnology,

Sir: I have the honor to transmit herewith a paper entitled "Alsea Texts and Myths," by Dr. Leo J. Frachtenberg, and to recommend its publication as a bulletin of the Bureau of American Ethnology.

Very respectfully,

F. W. Hodge,
Ethnologist-in-Charge.

Dr. Charles D. Walcott,
Secretary, Smithsonian Institution.
The materials presented in the following collections made by Dr. Leo J. Frachtenberg and collections made by Dr. Leo J. Frachtenberg, now president of the University of Washington, were made by Dr. Leo J. Frachtenberg.

The inception of the work dates back to the time when the late Mr. Henry Villard took a lively interest in the study of the Alsea and later among the Sahaptin. While the late Mr. Collis P. Huntington and Mr. Huntington contributed funds for this work, subsequently was continued by the University hands of Prof. Alfred L. Kroeber and Dr. Hull St. Clair, 2d, who collected material among the Alsea. The completion of this work at first was undertaken by Professor Frachtenberg, who collected new material among the Alsea. The completion of this work was generously placed at our disposal funds for the work, and its execution was enabled us to record the language and traditions of the Alsea on the verge of extinction.

Our thanks are due to Mr. and Mrs. Villard for their generous action in the City of New York, and its execution was made by Professor Farrand, and digested by the Bureau of American Ethnology.

New York, September, 1916.
The materials presented in the following volume are based on collections made by Dr. Leo J. Frachtenberg and Prof. Livingston Farrand, now president of the University of Colorado.

The inception of the work dates back to an enterprise in which the late Mr. Henry Villard took a lively interest. From 1898 an attempt was made to study in detail the vanishing tribes of the Pacific coast. While the late Mr. Collis P. Huntington and afterwards Mr. Archer M. Huntington contributed funds for this work in California, which subsequently was continued by the University of California in the able hands of Prof. Alfred L. Kroeber and Dr. Pliny Earle Goddard, Mr. Villard undertook to provide funds for work in Oregon. The field work at first was undertaken by Professor Farrand, who worked among the Alsea and later among the Sahaptin tribes, and by Mr. Harry Hull St. Clair, 2d, who collected material among the Coos. After Mr. Villard’s death the work was discontinued, but Mrs. Villard very generously placed at our disposal funds for completing the field work among the Alsea. The completion of this work was directed jointly by the Bureau of American Ethnology and Columbia University in the City of New York, and its execution was intrusted to Dr. Leo J. Frachtenberg, who collected new material, revised the collections made by Professor Farrand, and digested the accumulated data.

Our thanks are due to Mr. and Mrs. Villard, whose generosity has enabled us to record the language and traditions of a people that are on the verge of extinction.

New York, September, 1916.

Franz Boas.
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INTRODUCTION

In the present volume are embodied materials from three periods by two investigators. The old myths, three creation myths, two tales, and four stories, in English (nine traditions in all), were obtained by Doctor Farrand during June and July, 1900. They are published in this volume as Nos. 3, 5, 6, 11, 14, 15, 16, 17, 18, respectively. My own material, comprising seven folktales, three historical narratives, and two belief stories (19 tales in all), was obtained at the Alsea Reservation during June and July, 1910; the tradition number 12 is from the month of February, 1913. Both collections were obtained from the Siletz Reservation, in northwestern Oregon, the remaining members of the Alsea tribe, a linguistic family, are still living.

Doctor Farrand's informants were Alsea George and John Warren, both of whom are now dead. From the former I obtained narratives Nos. 26 and 27, and a creation myth No. 5 (No. 25); the latter translates an above-mentioned creation myth and subsequent traditions that form part of Doctor Farrand's collection. Alsea George was, according to all accounts, a reliable informant; this is shown by the accuracy and completeness of the stories obtained from him. Doctor Farrand tended to translate with the aid of U. S. Ewers, who told him in English, but failed to do so with the Alsea George version. My own informants were William Smith and John Warren; from the former I am indebted for the texts of Nos. 1, 2, 4, 7-9, 10, 13-16, and 18-24; from the latter I obtained the of Nos. 17 and 18.

In spite of his willingness to work, Doctor Farrand was not a reliable an informant as I should have liked.

1 Four additional texts were published separately in the *Pacific Littoral*, vol. 1, No. 1, pp. 64-75.
INTRODUCTION

In the present volume are embodied materials collected at separate periods by two investigators. The older collection, consisting of three creation myths, two tales, and four stories that were obtained in English (nine traditions in all), was made by Dr. Livingston Farrand during June and July, 1900. These narratives are printed in this volume as Nos. 3, 5, 6, 11, 12, 25, 26, 27, and 28, respectively. My own material, comprising five creation myths, seven folktales, three historical narratives, and four superstitious beliefs (19 tales in all), was obtained at two different periods. Tales numbered 1, 2, 4, 7–9, 10, 13–16, and 18–24 were dictated to me during July and August, 1910; the tradition numbered 17 was collected in the month of February, 1913. Both collections were obtained on the Siletz Reservation, in northwestern Oregon, where the few remaining members of the Alsea tribe, a subdivision of the Yakonan linguistic family, are still living.

Doctor Farrand’s informants were Alsea George and U. S. Grant, both of whom are now dead. From the former, Doctor Farrand obtained narratives Nos. 26 and 27, and an English version of creation myth No. 5 (No. 25); the latter translated into the native tongue the above-mentioned creation myth and supplied all other traditions that form part of Doctor Farrand’s collection. Of the two men Alsea George was, according to all accounts, the older and more reliable informant; this is shown by the completeness and clearness of the stories obtained from him. Doctor Farrand evidently intended to translate with the aid of U. S. Grant all three narratives told to him in English, but failed to do so for reasons unknown to me. My own informants were William Smith and Thomas Jackson. To the former I am indebted for the texts numbered 2, 7, 8, 13–16, and 18–24; from the latter I obtained the remaining traditions.

In spite of his willingness to work, William Smith was not so reliable an informant as I should have liked. He was comparatively

Footnote: Four additional texts were published separately in the International Journal of American Linguistics, vol. 1, No. 1, pp. 64-75.
an old man, possessed of an exceedingly poor memory, and having but an imperfect command of English. His chief difficulties seemed to be an inability to speak slowly, to relate facts clearly and in consecutive order, and to state definitely the subjects and objects of a given action. To be sure, the last imperfection may have been due either to his age or to the fact that he retained but a partial recollection of the traditions of his tribe. In judging Smith's usefulness as a narrator the fact must not be lost sight of that the tribal life of the Alsea Indians broke down long before he attained the age of manhood, and that the old custom of gathering the children, during the winter nights, around the fireplace and relating to them the tribal traditions and other stories was not practiced much during his childhood. For these reasons the traditions obtained from Smith are, in a majority of cases, incomplete, vague, and full of unnecessary repetitions, involving not only phrases and sentences but whole passages. This is especially true of the two creation myths dictated by him. He was more successful as a narrator of tales and was at his best in the telling of historical narratives. His best tales are The Story of the Man Who Married the Bear-Woman (No. 16) and his version of Grant's death (No. 20). I was more successful with Thomas Jackson, who related facts briefly but clearly and to the point, and whose knowledge of English made him a valuable factor in the rendition of the native texts obtained from William Smith. Un fortunately, he was not thoroughly familiar with all the traditions of his tribe, so that, despite incessant efforts, he was able to dictate only eight texts, some of which have been omitted from the present volume. To the long contact of the Alsea Indians with the white man and to the early discontinuance of their tribal life must be attributed the paucity of the native traditions recorded in the present volume. It is safe to state that the data collected by Doctor Farrand and myself represent practically all the information concerning Alsea mythology and folklore which it was possible to obtain.

Doctor Farrand did not have an opportunity of arranging and correcting his material, consequently the collection was placed at my disposal in the form of field notes; and since the phonetic devices adopted by him differed materially from my own system, it became necessary to revise his texts with the aid of my own informants—a task accomplished without much difficulty. Doctor Farrand's texts contain many archaic words and forms, owing to the fact that his informants were much older men than those employed by me. I found in them also occasional Yakwina and Siuslaw words which, however, were easily recognized as such by my informants. Doctor Farrand's translations were, in most cases, too free, requiring careful revision. I gave attention further to the paragraphing of the traditions, but did not attempt to make material changes in the titles of his native texts. The three traditions recorded in short but loose sentences; these were paragraphed. In editing them I arranged them to be logical consecutive order, necessary, but trying to avoid changes in the titles and paragraphed them in accordance with which they contain. From consideration as well as from the point of view of collecting by Doctor Farrand forms the present collection. His texts contain a style and language of which neither is capable; while the creation myths contain with valuable mythological data which were through the medium of my informants. creation myths numbered 5 and 6, but numerous defects, have proved a veritable understanding of Alsea mythology and folklore.

In preparing this volume for public use, I group the traditions in the most convenient accordance with the subject matter they contain and titles attached to them. Consequently, a general separation the traditions in accordance with the subject matter they contain was disregarded. Similarly, a chronological order in which the various texts are unsuitable. Finally, it was decided to group the creation myths are grouped together, the several miscellaneous tales. These the narratives that contain ethnological order in which the various texts are unsuitable. Finally, it was decided to group the creation myths are grouped together, the several miscellaneous tales. These the narratives that contain ethnological order in which the various texts are unsuitable. Finally, it was decided to group the creation myths are grouped together, the several miscellaneous tales. These the narratives that contain ethnological order in which the various texts are unsuitable. Finally, it was decided to group the creation myths are grouped together, the several miscellaneous tales. These the narratives that contain ethnological order in which the various texts are unsuitable. Finally, it was decided to group the creation myths are grouped together, the several miscellaneous tales. These the narratives that contain ethnological order in which the various texts are unsuitable. Finally, it was decided to group the creation myths are grouped together, the several miscellaneous tales. These the narratives that contain ethnological order in which the various texts are unsuitable. Finally, it was decided to group the creation myths are grouped together, the several miscellaneous tales. These the narratives that contain ethnological order in which the various texts are unsuitable. Finally, it was decided to group the creation myths are grouped together, the several miscellaneous tales. These the narratives that contain ethnological order in which the various texts are unsuitable. Finally, it was decided to g
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on further to the paragraphing of the ot to make material changes in the titles of his native texts. The three traditions told to him in English were recorded in short but loose sentences; they had no titles and were not paragraphed. In editing them I arranged the sentences in what seemed to be logical consecutive order, amplifying them whenever necessary, but trying to avoid changes in style as much as possible. I also supplied them with what seemed to be the most appropriate titles and paragraphed them in accordance with the distinct incidents which they contain. From considerations of a linguistic character, as well as from the point of view of subject matter, the material collected by Doctor Farrand forms the more important part of the present collection. His texts contain archaic forms, and are told in a style and language of which neither of my informants seemed to be capable; while the creation myths obtained by him are replete with valuable mythological data which could not have been collected through the medium of my informants. This is especially true of creation myths numbered 5 and 6, both of which, despite their numerous defects, have proved a veritable source for a clear understand-
ing of Alsea mythology and folklore.

In preparing this volume for publication it was deemed best to group the traditions in the most convenient way consonant with the subject matter they contain and the importance that may be attached to them. Consequently, a grouping which would have separated the traditions in accordance with the two distinct collections was disregarded. Similarly, a division based on the chronological order in which the various texts were obtained was rejected as unsuitable. Finally, it was decided to tabulate the texts in accordance with the types which they represent. For that reason all creation myths are grouped together. These are followed by the several miscellaneous tales. These, in turn, are succeeded by the narratives that contain ethnological and historical data, followed by the texts embodying superstitious beliefs. The narratives obtained in English only are grouped together at the end.

The texts recorded in the present volume can not be said to represent a complete and exhaustive collection of all the myths and traditions common to the Alsea Indians. However, in spite of this incompleteness, sufficient data are presented here to give an insight into the philosophical concepts held by these Indians concerning the cosmos and its origin, the creation of mankind, and similar subjects, and to obtain a clear understanding of the exact aspects of Alsea mythology, and of the intimate connection which exists between the folklore of the Alsea Indians and that of the neighboring tribes. No attempt was made to correlate Alsea mythology with the mythol-
ologies of the tribes inhabiting the area east of the Rocky Mountains and the South. Consequently, all comparative work was confined to a concordance between the traditions of this tribe and the folk-
lore of the tribes of California, of the North Pacific coast, and of the Northwestern Plateau.

Speaking in a general way, Alsea mythology may be said to be characteristic of that area of the Northwest which embraces northern California, Oregon, and Washington. It is typical of the Northwest in so far as it shows a total lack of migration myths such as are found among the tribes of the Southwest and among certain tribes of the East. The absence of a real creation myth makes Alsea mythology distinct from the mythologies of the tribes of southern California, while the lack of ancestor legends would seem to distinguish it from the folklore of the tribes that inhabit the Arctic coast. On the other hand, Alsea mythology is intimately connected with the mythology of the tribes of northern California (especially the Maidu) regardless of the fact that such typical stories as the Loon-Woman, Tar-Baby, Rolling-Skull, and Stump-Man are entirely missing. In like manner it shows special points of contact with the folklore of its neighbors to the north (especially the Salish), although it has no Bungling-Host story. In the Alsea account of the origin of things the creation of the world, of the sea, and the various rivers, and of the faunal and floral kingdoms, are an accomplished fact. The Culture Hero (S'l'ku), the Black Bear, and the Beaver are among the first people that are mentioned. In due time the Culture Hero commences his long journey, during which he names the several rivers, provides them with various kinds of fish, and teaches mankind certain forms of art. Unlike the mythologies of the Maidu, Shasta, and Coos tribes, Alsea mythology is satisfied with a world already created. In this connection it may be mentioned that the Coos seem to be the most northerly Indians according to whose ideas the world was created out of a watery waste, and the original portion of land was enlarged and steadied by means of five additional cakes of mud. But, as is the case in Maidu mythology, we find in Alsea mythology a dissociation of the Culture Hero (S'l'ku) from the Trickster (Coyote). However, this dualism of the two most important mythological characters is not so complete as in Maidu, nor do we meet any traces of the intense struggle for supremacy that is waged in Maidu mythology between Earth-Maker and Coyote. To the absence of this strife between the good and bad principles (among the Maidu) may, perhaps, be attributed the lack, in Alsea folklore, of the Origin-of-Death story.1

The Alsea Culture Hero is by no means dignified and free from treacherous tricks. He plays on various occasions tricks that are performed just as unscrupulously by Coyote. Furthermore, Coyote plays, in spite of his trickery, just as important and benevolent a part in the creation as is assigned to Coyote. Coyote is attributed the creation of the animal kingdom. Furthermore, tricksters and vicious beings that infest the world are attributed to S'l'ku, but also by the Five Brothers—myth dealing with their exploits to be consciously taken from Salish myth. Traveling from place to place, also important of several useful arts, after which the form of Thunders. Through its participation in the Trickster (of California), lose dualism between these two characters to the north, become totally unified, while Transformers of the North diminishes down to one in the folklore of the Northwest which has been influenced by the folklore of the tribes of the North Pacific coast and of the Northeast. The lack of sufficient material from the Northwest does not permit any sweeping conclusions concerning Alsea folklore and their own. With myths, published by Doctor Spinden, by myself among the Molala, and published, practically nothing is available. The material on hand would tend to show no important points of difference between regions. Alsea mythology seems to the tribes of the immediate east in so farator stories so characteristic of Molala. Another, though secondary, point of interest in the absence from Alsea mythology to the tribes inhabiting the Range and the Rocky Mountains.

1 The text bearing this title (No. 8) is a Coos tradition which was dictated by me in English to Smith, who retranslated it in Alsea.
Alsea mythology may be said to be the Northwest which embraces northern Washington. It is typical of the Northwest of migration myths such as are found hwest and among certain tribes of the creation myth makes Alsea mythology s of the tribes of southern California, eeds would seem to distinguish it from inhabit the Arctic coast. On the other imately connected with the mythology ornia (especially the Maidu) regardless stories as the Loon-Woman, Tar-Baby, r are entirely missing. In like manner tact with the folklore of its neighbors Salish), although it has no Bungling- punt of the origin of things the creation the various rivers, and of the faunal accomplished fact. The Culture Hero l the Beaver are among the first people time the Culture Hero commences his names the several rivers, provides them nd teaches mankind certain forms of of the Maidu, Shasta, and Coos tribes, with a world already created. In this led that the Coos seem to be the most o whose ideas the world was created e original portion of land was enlarged e additional cakes of mud. But, as is , we find in Alsea mythology a disso- (Sû’ku) from the Trickster (Coyote). e two most important mythological us in Maidu, nor do we meet any traces premacy that is waged in Maidu my- and Coyote. To the absence of this ad principles (among the Maidu) may, k, in Alsea folklore, of the Origin-of- by no means dignified and free from on various occasions tricks that are usly by Coyote. Furthermore, Coyote r, just as important and benevolent a part in the creation as is assigned to the Culture Hero. Thus, to Coyote is attributed the creation of the various tribes, and he is also responsible for the naming of the several families that compose the animal kingdom. Furthermore, the removal of the many mon- sters and vicious beings that infest the land is accomplished not only by Sû’ku, but also by the Five Brothers, provided we assume the myth dealing with their exploits to be an Alsea tradition and not consciously taken from Salish mythology. These Five Brothers, traveling from place to place, also impart to mankind the knowledge of several useful arts, after which they disappear in the sky in the form of Thunders. Through its partial dissociation of the Culture Hero from the Trickster, on the one hand, and through the presence of a group of Transformers on the other, Alsea mythology assumes signal importance, for it represents the mythology of that area of the Northwest which has been influenced jointly and in the same degree by the folklore of the tribes of California and of those of the North Pacific coast and of the Northwestern Plateaus. Alsea mythology may be said to mark the gradual transition from the folklore of the South to the mythology of the North. Under northern influence the complete and strict dissociation of the Culture Hero from the Trickster (of California mythology) changes into a loose dualism between these two characters who, as we go farther north, become totally unified, while the multiple number of the Transformers of the North diminishes here to five and finally dwindles down to one in the folklore of the South (Coos, Takelma, Maidu). The lack of sufficient material from the tribes to the east of the Coast and Cascade Ranges does not permit of the formulation of any sweeping conclusions concerning the concordance between Alsea folklore and their own. With the exception of Nez Percé myths, published by Doctor Spinden, and the traditions collected by myself among the Molala and Kalapuya Indians, not yet published, practically nothing is available from that region. However, the material on hand would tend to show that there are practically no important points of difference between the folklore of these two regions. Alsea mythology seems to differ from the folklore of the tribes to the immediate east in so far only as it lacks the Imperson- ator stories so characteristic of Molala and Kalapuya mythology. Another, though secondary, point of difference has been observed in the absence from Alsea mythology of elements of European folk- lore. In this connection it may be noted that the influence of the Jesuit missionaries did not seem to extend to the tribes of the coast, being confined to the tribes inhabiting the area between the Coast Range and the Rocky Mountains.
It is a noteworthy fact that no traces have been found in Alsea mythology of two myths that are present in the folklore of practically every tribe of this region. These are the account of the Stealing of Fire and the Star-Husband story. But, on the other hand, all myths and incidents of Alsea mythology have been found also in the folklore of the tribes to the south, north, and east, and this similarity, so far as myths are concerned, is so great that no distinctive Alsea traditions may be said to exist. Attention has been called in footnotes to these similarities, but it will be well to present here a summary of the concordance between the mythologies of the Alsea Indians and of the other tribes of the Pacific coast and Northwest.

Taking up the similarities between myths, we find the myth dealing with the exploits of the Culture Hero (S'ú'ku) shared by the Coos and Maidu; the tradition about the Five Transformers has been recorded among numerous Salish tribes of the coast; the story of the Death of Grizzly Bear has been found among the Lower Umpqua, Coos, Takelma, Shasta, Yana, Kalapuya, and Molala Indians; the story dealing with the origin of the several Yakonan and Siuslawan tribes shows partial agreement with similar traditions recorded among the Maidu, Thompson River, and Lillooet Indians; the story of the Flood (the little that has been told of it) is practically identical with the Coos, Maidu, and Molala versions; the Dog-Children story, while differing in certain minor details, shows an intimate connection with like stories of the Coos, Kathlamet, Chinook, Quinault, Chilcotin, Lillooet, and other Salish tribes of the North; the two traditions of the Lost Hunters were also recorded by Boas in his "Sagen"; the story of Coyote in the Hollow Tree is the same as that found in the folklore of the Takelma, Maidu, Kalapuya, and Molala tribes; the tradition of the Killing of Elk is shared by the Molala, Kalapuya, and Chinook Indians, and the narrative about Vulture shows a partial agreement with the Ca'xaL-myth of the Chinook.

If we consider incidents instead of whole myths, we find a much closer correlation. Thus, the Alsea share with the Tillamook, Shuswap, Thompson River, Lillooet, and other Salish tribes in the tradition of a magic-endowed girl who travels with her four brothers; Alsea folklore has the Skin Shifter episode in common with the Coos and Shoshoni; it has a similar Magic Flight incident as Molala folklore; the Diving Contest is the same as recorded among the Chinook; the ascent to heaven by means of a growing tree is similar to that found in the folklore of the Coos, Thompson River, Lillooet, Shuswap, and Chilcotin Indians, as is likewise the descent by means of a rope. We find, furthermore, the Chinook version of the origin of cammas; the Swallowed-by-a-Whale episode of Coos, Joshua, Tlingit, and Haida mythology, and the Dentata Vagina, so typical to Maidu, Kalapuya, Molala, Shoshoni, and Salish.

Having thus demonstrated the intimate relation which exists between the folklore of the Alsea and other tribes of the Pacific coast and Northwest, we may see what, if any, distinctive traditions are to be found in the Alsea mythology. Careful examination shows that no such distinctive Alsea traditions can be said to exist. Thus, the only myth recorded about the Tses-Test-of-Son-in-Law incident common with the Coos, Shasta, Maidu, Chinook, Kathlamet, Arrow Chain of the Coos, Tillamook, Kalapuya, and Shoshoni, Kalapuya, and Molala tribes; and we are also told of traditions about a marriage between a human and a non-human being. Other incidents in common with the Tses and Maidu tribes are certain adventure stories. It is evident that the conclusion we may also mention the belt of children, which seemed to have been having common with the Coos, and Quileute Indians.

A prominent feature of Alsea mythology is the explanatory element and the importance attached to it. Such elements have been found not only among the Alsea but among a number of other tribes of the American Continent.

A prominent feature of Alsea mythology is the explanatory element and the importance attached to it. Such elements have been found not only among the Alsea but among a number of other tribes of the American Continent. An example is found in the Coos and Shoshoni traditions. The common origin of myths and incidents is shared with the Coos, and it is evident that the conclusion we may also mention the belt of children, which seemed to have been having common with the Coos, and Quileute Indians.

Attention may be drawn to the fact that the Alsea traditions are distributed over practically the entire American Continent. A prominent feature of Alsea mythology is the explanatory element and the importance attached to it. Such elements have been found not only among the Alsea but among a number of other tribes of the American Continent. An example is found in the Coos and Shoshoni traditions. The common origin of myths and incidents is shared with the Coos, and it is evident that the conclusion we may also mention the belt of children, which seemed to have been having common with the Coos, and Quileute Indians.
that no traces have been found in Alsea that are present in the folklore of practically all these tribes. But, on the other hand, all myths have been found also in the folklore of the Alsea, and the similarity, so far great that no distinctive Alsea traditions have been called in footnotes that similarities, but it will be well to present a comparison between the mythologies of the tribes of the Pacific coast and North-america. In conclusion we may also mention the belief in a giant woman stealing children, which seemed to have been held in common by the Alsea, Coos, and Quileute Indians.

Having thus demonstrated the intimate degree of relationship which exists between the folklore of the Alsea and that of the other tribes of the Pacific coast and Northwest area, it only remains to be seen what, if any, distinctive traditions are to be found in Alsea mythology. Careful examination shows but few distinctive myths and traditions. Thus, the only myth not found among other tribes of this area is the story of the Universal Change (Nos. 2, 3). Among the other traditions The Avenger (which exhibits some incidents in common with a Coos tale), The Magic Hazel Twig (likewise distantly related to a Coos story), and The Runaway Couple seem to be distinctive Alsea stories. I use the expression "seem to be" purposely, because it is highly probable that similar narratives may yet be recorded among some of the other tribes. Alsea mythology proves the oft-repeated assertion that the folklore of the North American Indian consists of myths and incidents which, either through a process of dissemination (Boas) or through other causes (Brinton and Ehrenreich), are distributed over practically the whole of the North American Continent.

A prominent feature of Alsea mythology is the prevalence of the explanatory element and the importance that is attached to it. Such elements have been found in not fewer than 10 of the 20 traditions recorded in the present volume; and some tales contain as many as 12 distinct explanations. Nor is the explanatory element treated as a mere incident; the narrator seems always to be conscious of its existence and invariably draws attention to it by means of the conventionalized formula, "And this is the reason why to-day such and such a thing exists." Attention may be directed to the fact that, with a single exception (Woodpecker's red head), the explanatory element of the Alsea folktales is invariably different from the explanations contained in similar stories of the other tribes. It may prove worth while to summarize here the various explanations that have been found in the several Alsea traditions. Aside from the explanations offered (in the Universal Change myth) for the various names of
certain birds and mammals, the following additional explanatory notes have been found:

- Why Robin is timid.
- Why Wren's small size.
- Why Crane spears fish at low tide.
- Why Snipes cry during a fog.
- Why Black Bear likes to dig up graves.
- Beaver's superiority over Black Bear.
- Why Whale never comes into the mouth of a river.
- Why Whale is washed ashore only near the village of a chief.
- Why Indians fish with poles.
- Why Snakes shed their skins.
- Why Woodpecker's head is red.
- Why Woodpecker's head is white.
- Why flies crawl even after they are cut in two.
- The existence of a legendary mountain that reaches to the sky.
- Why Wolves like to kill Elk.
- The origin of Salmon in the several rivers.

In common with many other tribes of this area, the Alsea Indians assign in their traditions an importance to a younger brother that would not seem to be justified by the relative position which he holds in the family organization of the tribe. Thus, whenever a tradition records the exploits of several brothers, the younger brother invariably plays the leading part, either by saving those of his brothers who have come to grief or by acting as their chief counsellor. In like manner, the youngest member of the tribe (or village) is usually represented as conceiving of, leading, or executing all heavy tasks. Conventional phrases for bringing a narrative to a close, as have been observed, for example, among the Takelma, Molala, and Kalapuya, seem to be lacking in Alsea; however, a number of myths are introduced with the statement "He (or they) kept on going," and are closed by stating "Thereupon he (or they) resumed the journey."

References have been made in the footnotes to the various authors and their works consulted in the editing of the texts comprising the present volume; but in order to avoid unnecessary repetition of the full titles of these works and of the places and years of their publication, an alphabetical list is appended (see p. 19).

All references to the folklore of the Molala, Kalapuya, and Quileute Indians were taken from manuscript material collected by me for future publication.

The Alsea-English and English-Alsea vocabularies at the end of this volume are by no means complete dictionaries; however, they
include, besides the stems and vocables found in these texts, many forms and words obtained independently by Doctor Farrand and myself; also the collection of Alsea and Yakwina vocabularies made in 1884 by the late J. Owen Dorsey under the direction of the Bureau of American Ethnology, in the possession of which these vocabularies are at the present time. For the convenience of students an alphabetical list of all formative elements employed by the Alsea language is added.

L. J. F.

PORTLAND, OREG., July, 1916.

96653—20—Bull. 67—2
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**ALPHABET**

a..............like a in *shall*.

e..............like e in *helmet*.

i..............like i in *it*.

o..............like o in *sort*.

u..............like u in German *Furcht*.

ā..............like a in *car*.

ē..............like a in *table*, 1 ut with a strong i- tinge.

ī..............like ee in *team*.

ō..............like o in *rose*, 1 ut with a strong u- tinge.

ū..............like oo in *too*.

aē, aɪ, uɵ, long vowels of continental values slightly nasalized.

g..............obscure vowel.

a, i, o, u as resonance and epenthetic vowels. i, u after k-sounds are whispered vowels.

ai..............like i in *island*.

ai..............same as preceding, 1 ut with second element long; interchanges with long i.

au..............like oo in *mouth*.

au..............same as preceding, but with second element long; interchanges with long ū.

āu..............diphthong ȯu.

āi..............diphthong ȯɪ.

aɪ²..............diphthong ai slightly nasalized.

aʊ₂..............diphthong ei slightly nasalized.

ūᵯ..............diphthong ĕi slightly nasalized.

g..............velar k.

ɡf..............same as preceding, with great stress of explosion.

ɤ..............like ɤ in German *Bach*.

k..............like e in *come*, 1 ut unaspirated.

k′..............same as preceding, with great stress of explosion.

ɡ..............palatal g, like g in *give*.

k..............palatal k, like e in *cube*.

k′..............same as preceding, with great stress of explosion.

ɤ..............like ɤ in German *ich*.

k′..............aspirated, like e in *come*.

d, t..............as in English; sonants and surds difficult to distinguish; surd not aspirated.

t′..............like t, with great stress of explosion.

t′..............aspirated, like t in *ten*.

s..............palatal spirant; like Polish ʃ.

ts..............palatal affricative surd; like Polish ʧ.

tʃ..............same as preceding, with great stress of explosion.

p..............as in English.

p′..............same as preceding, with great stress of explosion.

p′..............aspirated p.

h, y, w.............as in English.

w..............like wh in *whether*.

+..............accent.

+..............denotes excessive length of vowels.

=..............is an etymological device indicating formative elements.
ALPHABET

l, m, n......as in English.
l'.........palatal l; like l in lure.
l, l.........spirant laterals; subject to frequent interchange.
l'/.........like z, with great stress of explosion.
l'.........glottal stop.
l'.........aspiration whose palatal or velar character depends on 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.

I, u after k-sounds are whispered
n with second element long; interchanges with
n with second element long; interchanges with

nasalized.

n with second element long; interchanges with

nasalized.

i with great stress of explosion.

\text{aspirated.}
i with great stress of explosion.

ve.

be.
th great stress of explosion.

\text{mme.}

and surds difficult to distinguish; surd not aspirated.

\text{ss of explosion.}

a.

Polish \k.

d; like Polish \l.
i with great stress of explosion.
i with great stress of explosion.
CREATION MYTHS

1. Yeha'miyu

CYCLONE

(Told by Tom Jackson in 1910)

Xa'omet-s-mesha'lsatslo yaa'tx. Südän'ast ts-la'maxadow'.
One it is a woman old is living. Five her children her.

Qauwaa qalutsUXS. Xam taX mukwa'shi. Mea'txudau'xalx.
All male (plural). One only woman. Continually big keep on they.

Tem mi'silx le'itxudiyu, temi'lx pxéltšsasaynx ats-li'ak'uilx.
Finally when they big became, then they ask begin her that their mother their.

"K'el xčulamtxai'm hau'k's k'tas le'wii'." — "K'ip-e'n ta'xti.'"
"Will we travel begin will everywhere to over this world." — "Will you what just do?" —

5 ts-yea'isk' as mukwa'slatslo. "A'a, t-qauwaa hi'ke ta'xti."
her speech her the woman old. "Yes, we every just do."

"Sin ha'yaunik, k'ip-e'n múx'li' ta'xti?", ts-yea'isk' as
"My mind inside, will you not just every thing do?"; her speech her that
meysha'lsatslo. "A'a, k'el lpu'enhandu. K'elts'axa "
woman old — "Yes, will we

leya'nhatsi*i; k'elts-axa ita5 lemki'lhixam. " — "K'e'n'sa,
guessing, habitually we again also dancing." — "All right,

22 p-aye'ti. P spas'íi ku'pin qa'sint.
you go shall. You take her along will this your younger sister." Then they finally

ke'a i'mst. Itlam'nisii. Temu'ha' yea'ntx xas mesha'lsatslo
indeed thus answer quickly. And now tells her the woman old

ats-piya'tsek. "K'ilx xústa'a kuha'm ha'tlou. K'ílx
at that her daughter her. "Shall them follow (fut.) these thy

ts'owai'li'slo xei'lk'e, kílx liya' na'k'eni qa't'yekwali
watch (fut.) all over carefully, shall them not anywhere harm them!

Tú! Spats'íi tas ti'nextsi! Kip qótse
Here! Tok along this cane! Will you (as) magic power use it (fut.)."

Her continual speech her this her daughter her the woman old.


2. CU M preparation particle — na suffix particle — a suffix.

3. kílx temporal particle; qalutsUXS first person plural; a suffix.

4. Xa'omet-s-mesha'lsatslo conditional particle; kílx -t suffix.

5. K'elts'axa to dance; -t inchoative; -xam infinitive.

6. Contracted for tem na'k'eni.

7. Instead of k e'lou.

8. Stem ts-a'tx... -la to watch, to notice.

9. qa'sint; -t suffix; -xam infinitive; -xam infinitive; -a nominal; 0 possessive.
Creation Myths

1. Wind-Woman and Her Children

By Tom Jackson in 1910

(Once there) lived an old woman. Her children were five (in number). All (were) boys, (and) only one (was a) girl. They kept on growing, and when they attained adolescence they told their mother, "We are going to travel all over the world."—"What are you going to do?" asked the old woman. "Oh, we will do all sorts of things."—"I think," said the old woman, "(that) you will not be able to do anything when you go. What do you imagine (you can) do?" (And the boys said), "Oh, we can play shinny; we can also play the guessing game, and, moreover, we can dance a great deal." (Finally the old woman said), "Very well, you may go. (But) you shall take along your younger sister." To this, verily, (the boys) agreed quickly. Thereupon the old woman spoke to her daughter, "Thou wilt accompany thy elder brothers. Thou wilt watch over them carefully, (so that no one) shall harm them anywhere. Here, take this stick along. You will use it as a (powerful) magic." (Thus) the old woman repeatedly told her daughter.
Finally they started out. (Soon) thus spoken to by the inhabitants, "Certainly," (the travelers answered). "To play shinny at once." To this, indeed (the people) began to bet mutually, (a sister as their stake). Now all were playing, were staking their sister. They were not brothers began to win point after point. The next day they started playing) they left (behind them) the women (the women) became pregnant as soon as (they).
Finally they started out. (Soon) they came to a river, and were (thus) spoken to by the inhabitants, “Do you want to play shinny?” — “Certainly,” (the travelers answered). “If you like it, we will begin to play shinny at once.” To this, indeed, all agreed quickly. So then (the people) began to bet mutually, and (the travelers) placed their sister as their stake. Now all were playing shinny. (The brothers) were taking their sister. They were not playing very long when (the brothers) began to win point after point. Finally the shinny game was stopped. The next day they started out again. (Before departing) they left (behind them) the women whom they had won. (The women) became pregnant as soon as (the travelers) left them.

Then they came to another river. Again the same thing happened; they began to play shinny once more. (And) as before they bet their sister again, putting her up as their stake. (This time) the shinny game (lasted) a little longer, and at night, after they stopped (playing), they began to dance again. (During the dance) their sister was constantly standing behind (them) at a distance. When the night was (almost) gone, (the girl) suddenly began to suspect (something). So she said to her brothers, “(I am afraid) we will meet with some foul play.” Thus she kept on telling her brothers. Then they stopped (dancing). The next morning they did the same thing. As before, they left the women they had won (saying), “We
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They were not traveling very long on the river. They were ferried across. “Where were they asked after they arrived on challenging people.”—“What kind of game?”—“Oh, any kind.”—“All right, let us begin. They agreed to it at once, and the people...
They were not traveling very long when they came to another river. They were ferried across. “Where are you going?” Thus they were asked after they arrived on the other side. “Oh, we are challenging people.” “What kind of games do you like (most)?” “Oh, any kind.” “All right, let us begin to play shinny.” Then they agreed to it at once, and the people began to bet one another.
Again (the travelers offered to) put the ice by the house. Then everybody took part in the shinny game for a long time, and (the brothers) bet for a long time. It was almost night when they at last came to a village. Then everybody stopped, and when night came they once more began to dance. While they were dancing the sun set and the children said, "The night was (almost) over, and the brothers began to realize (the danger) when they came near not watching over you." So then they another (night) outside, the walls were made of ice. In the morning when they came, they left once more their winnings for the women.

Then they started out again. They once more came to a village. Once more they said, "Hello, are you (the people) who, 'tis a tie for a long time, and (the brothers) bet for a long time. It was almost night when they at last won many points. While they were dancing the sun set, and the travelers began to realize (the danger) when they came near not watching over you." So then they another (night) outside, the walls were made of ice. In the morning when they came, they left once more their winnings for the women.
Again (the travelers offered to) put up their sister as their stake. Then everybody took part in the shiny game. The game was a tie for a long time, and (the brothers) hardly won enough points. It was almost night when they at last began to win consistently. Then everybody stopped, and when night came they began to dance again. While they were dancing the house seemed to emit a metal-like sound. The night was (almost) gone when the sister (of the travelers) began to realize (the danger). (So she told them). “I came near not watching over you.” So they stopped (dancing) now. (When they came) outside, (the walls of) the house (seemed to have been made of) ice only. In the morning they did the same thing as before; they left once more their winnings, namely the women.
(The boys) paid little attention (to what was happening). Toward dawn those who had been looking around the river turned into a rock! So she looked up, and then she fastened quickly her cane (as it was), followed her cane quickly and returned. She did not (know) what to do next, until she went around the house several times, but there was nowhere where she could not do anything. So she started to go across (the river). When she arrived on her homeward journey, (Pretty soon) that time she came to a place, where (her brothers) were waiting for her, and she would begin to cry. (Whenever she would ask) "Where are thy brothers?" — "Alas! where are thy brothers?" — "Yes, (myself) and the house turned into a rock. So they came (on) they again (myself)." — "I told thee constantly (were they), that was why I sent thee (along)." — "Yes, I did not do anything alone, I was overpowered."

Then the old woman got ready (to go) now. (At first) nothing was said to the boys, but they kept on going the old woman was constant, and she did not seem to mind it. On the
(The boys) paid little attention (to what was going on around them). Toward dawn those who had been looking on disappeared suddenly. The girl began to look around everywhere. The house had simply turned into a rock! So she looked upward and (beheld) a tiny hole. Then she fastened quickly her cane to the ceiling (where the hole was), followed her cane quickly and made her escape through that passage. She did not (know) what to do for her brothers. Then she went around the house several times. It was (made of) rock only. Nowhere was there (even) a tiny opening in the stone. She could not do anything. So she started home. She was ferried across (the river). When she arrived at the other side, she started on her homeward journey. (Pretty soon she) began to cry. Every time she came to a place, where (her brothers) had stopped before, she would begin to cry. (Whenever she came to a village, she would be asked) "Where are thy brothers?"—"Alas! we were tricked." Then she would again be ferried across. And as she continued her homeward journey she was constantly laughed at. She was always asked the same questions whenever she stopped at a place. Finally, on the fifth day, she arrived home. "Well?" said the old woman, "where are thy brothers?"—"Alas! The house suddenly closed on them. The house turned into a rock. I almost did not come out again (myself)."—"I told thee constantly to watch over thy brothers. That was why I sent thee (along)."—"Yes, but I could not do anything alone, I was overpowered."

Then the old woman got ready (to go). So they two started out now. (At first) nothing was said to them two. But as they two kept on going the old woman was constantly laughed at. However, she did not seem to mind it. On the fifth day they two finally
A page from the Bureau of American Ethnology:

**25** ts'a'tuxsk-ELX, 75ik-as mukwaesli. Tern k'Y ts imnu'hifl i'rnStE hldii'tsi
20 l6quti'nx ts'a'tuxsk-ELX, 75ik-as mukwaesli. TeMUn'hfl ayai'
15 muii'hfl hakiq a11X Lpi'k- !ayutx ats-ti'n~xtsflkt. “YEha'fmivfin.”
10 ts-ilti'sk- as
5 iia'qa k-i'mhak-s nakY 'k-timOf'SlyEm1 ts-la'mxad6kt.

BUREAU OF AMERICAN ETHNOLOGY

straight there to where those closes on them her children her
Lpi'k- !ayutx la'mixado3", tS-y~a t'sk- as
ats-ti'nExtsulck. iLiVas xfis ltsain 'xwiyfl. "La'tEq hi'tE tSa,0ti
from north side puts it qu~ickly this cane her; stilt sits a little
Qalqwaleya!'nx as itsai's tsacllya. Lpi'k-!ayutx ats-ti'n1EXtsffkc, tk-ila'yfl as kL hi.

And now they would to them just thus begin the people them. Then they back at last arrive.

AND the ground would at once split in
youngest (of her boys' captors), "what do they were dancing. The place would thus stop again for the women whom (the)
and arrived straight (at the place) with her children. She walked around the.

(Then) she put her stick quickly to them did not move (even) a little. Again she
wall; still it did not move (even) a little indeed getting angry," said the young.
Then again she applied her (magic) cane shake a little (even). Then the old woman
"What manner of people are those children?" Then she began to dance more her cane (to the house). Finally
the top (of the rock) with her (magic) cane. No sooner had she placed her cane there.
Her children were standing (in exactly) were in when they were dancing. The old
inhabitants would be buried underne Thame home again. Once more they would stop again for the women whom (the)
And the old woman would do the same suddenly upturn the ground on the
would start out again. Now (whendr) village the old woman would thus do when they arrived home. "We will now

Arrived there. Then the old woman began.

she placed her cane firmly (to the house). Finall-
and the ground would at once split in several times. She would touch the
and the ground would at once split in
youngest (of her boys' captors), "what do they were dancing. The place would thus stop again for the women whom (the)
and arrived straight (at the place) with her children. She walked around the.

(Then) she put her stick quickly to them did not move (even) a little. Again she
wall; still it did not move (even) a little indeed getting angry," said the young.
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"What manner of people are those children?" Then she began to dance more her cane (to the house). Finally
the top (of the rock) with her (magic) cane. No sooner had she placed her cane there.
Her children were standing (in exactly) were in when they were dancing. The old
inhabitants would be buried underne Thame home again. Once more they would stop again for the women whom (the)
And the old woman would do the same suddenly upturn the ground on the
would start out again. Now (whendr) village the old woman would thus do when they arrived home. "We will now

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arrived there. Then the old woman began to try her own (magic) several times. She would touch the ground gently with her stick, and the ground would at once split in two. “Look!” exclaimed the youngest (of her boys’ captors), “what on earth is the old woman doing?” Then she gradually increased (the speed) of her motions and arrived straight (at the place) where (the rock) had closed on her children. She walked around the house several times and sang. (Then) she put her stick quickly to the southern wall; but the house did not move (even) a little. Again she put her stick on the northern wall; still it did not move (even) a little. “Look, the old woman is indeed getting angry,” said the youngest (of her boys’ captors). Then again she applied her (magic) cane (to the house). It did not shake a little (even). Then the old woman exclaimed impatiently, “What manner of people are those who brought harm upon my children?” Then she began to dance (after which) she applied once more her cane (to the house). Finally, at the fifth time, she touched the top (of the rock) with her (magic) cane (saying): “I am Cyclone.” No sooner had she placed her cane there when the rock split open. Her children were standing (in exactly) the same (position) as they were in when they were dancing. Then she told them to leave (the house). Then after they came out they all started homeward. Whenever they stopped at a village (where they had played shinny), they took with them the women they had won previously. (At each village) she came to the old woman put her (magic) cane to the ground. The place would turn over quickly and all the inhabitants would be buried underneath. Then they would start home again. Once more they would come to a river and would stop again for the women whom (the boys) had previously won. And the old woman would do the same thing as before: she would suddenly upturn the ground on the inhabitants, whereupon they would start out again. Now (whenever) they would arrive (at a village) the old woman would thus do it to the inhabitants. At last they arrived home. “We will now fix ourselves (differently).”

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2. NUN'S IQ'E'IXSAMSK'3

EAK STORY HIS OWN

(Told by William Smith in 1910)

Is xa'met-s-mihudai's tem meya'saunx. "Tsai'smen hi'ke
At one it is a place then says continually. "Very I just
tqai'a'lxem ila'wa'ni. Temu'hahu qa'swai'nx kak'k'e'dut is want it to have fun." So then send begin them to assemble the hi'tselm. Mey'a'saunx. "Tqai'a'ltxan saxa aya'i'm hi'k'e
"Want I that thou go shall just
10 hamst'i is mihudai's. Xa-le'a'tanwi. "Tqai'a'ltxan hi'k'e hamasti'
tape to all people. Thou always tell it shall. "Desire I just also
hi'tselm s k'ek'k'ai'm." Xa'met-s-hi'tselm k'is aya'i'm xut'sa'
people should assemble begin.
One it is a person would go will on his part ts'ai'msk's as mihudi's. "Pi'h-i'me xek'k'e leya'nauwi, p-hi'k'e
different to the tribe. "You just well always watch it shall, you just
xek'k'e leya'si sin il'ti's: 'Tqai'a'ltxan sis k'ek'k'ai'm haka'ri
well tell it shall my message: 'Want it I that assemble shall from everywhere
h'lselm.'" Ant'u xut'sa' k'is aya'i'm ti'sai'msk's is people.'

15 mihudi's. Temu'hahu ant'u k'is xut'sa' aya'i'm tsai'msk's
this one on his part habitually go will different to the place. And then
xek'ai'm' temi'lx MUN'hahu. Temi'lx yin'ih hahu'k's hi'k'e ik'k'u.

Then they at last separate. They were assembled. And they then everywhere to just separate.

Now at last they separated. They went into the middle of the ocean. (Thus said the old woman.) "You will verily (it happened) thus. "I myself
Cyclone (will be) my name. If anyone
him, he will have the same power as I went into the middle of the ocean.

Here now (the story ends).

2. THE UNIVERSAL

(One day while) at a certain place (C
"I just want to have a great deal of fur
(messengers) to bring the people together
thus): "I want thee to go to all the tribes,
tell (them thus): 'I just want all the people
(Thereupon) one man would start, one
(And Coyote cautioned them all thus
(Coyote told each messenger thus):
(everything) carefully. Thou shalt correct
want that people should assemble from
And then) another (messenger) was about to go, on his
(And then) another (messenger) was about to go,
(And Coyote told each messenger thus):
(everything) carefully. Thou shalt correct
want that people should assemble from
different direction. "Thou shalt go to the
right) made ready to go, on his part, to a
place. And then this one
xut'sa' k'is aya'i'm qaha'lk's is
people.'

20 aya'i'm qaha'lk's. "K'ex k'ymhak's aya'i'm. Tqai'a'ltxan sis
will go other place to. "Shall thou there to go. "Want it I that
hi'k'e haka'u k'ek'k'ai'm tas hi'tselm.' Temu'hahu ant'u
on his part would go different to the people.

And then this one

‘xasxam. P-suíw’t Iow’a’txayúsxam.” 1 self will. You winds turn into will.” X’i’nauk’s 2 yu’xwis kú’k’s pxilmís’a’im. Will I inside self ocean into go begin will. U’kei tai h’k’ltemts, k’E’s i’mste id somebody dream of me, customarily thus wön’i. Tem-auk mu’ñ’k’ú kú’k’s ñ’tas > me.” Then inside now middle into to that

(Thus said the old woman.) “You will turn into winds.” And, verily (it happened) thus. “I myself will travel in the ocean. Cyclone (will be) my name. If anyone should happen to dream of me, he will have the same power as I (possess).” Thereupon she went into the middle of the ocean.

Here now (the story ends).

2. The Universal Change

(One day while) at a certain place (Coyote) was constantly saying, “I just want to have a great deal of fun.” So then he began to send (messengers) to bring the people together, telling (each messenger thus): “I want thee to go to all the tribes. Thou shalt constantly tell (them thus): ‘I just want all the people to come together.’” (Thereupon) one man would start, on his part, to a certain tribe. (And Coyote cautioned them all thus): “You just carefully shall watch (everything). You shall correctly announce my message: ‘I want that people should assemble from everywhere.’” (Then) this (other messenger) was about to go, on his part, to another place, while (still) another (messenger) was about to start for a different place. (And Coyote told each messenger thus): “Thou wilt constantly watch (everything) carefully. Thou shalt correctly tell what I want. I want that people should come together from everywhere. Thou shalt tell exactly for what reason I want the people to come together.” (And then) another (messenger), on his part, was ready to go in a different direction. “Thou shalt go there. I just want the people to assemble from everywhere.” And finally (still) another (messenger) made ready to go, on his part, to a different people.

Now at last they separated. They went separately into all directions. Then (pretty soon each messenger) came to a village. The noise of the people sounded from everywhere, because all sorts of
hi’tslEm ts-p’fisxamsk, lá’ltas hi’k’e hamstí’i s Lhihkwai’sunx. People its noise its, because just all something it is done. 

Temu’n’hú wi’lx nák’s k’as yá’xau. Hamstí’i hi’k’e intsk’y’s. So finally comes where to that one is going. All just something Lhihkwai’sunx: lpú’penhaust sili’kwex, lqat’tat sili’kwex, it is being done: shinny playing all are doing, target shooting all are doing, leysa’hat’s lit sili’kwex, lemék’hihxuam sili’kwex. Temu’n’hú guessing all are doing, dancing all are doing. So now me’lauxa. “Qsa’wan 1 sin 2 tas wi’lx. Wahan’hitx hi’k’e says continually. “Sent in the manner of I since I this one come. Invites just hamstí’ as hi’tsel as Mo’luptsi’n’sla. K-hi’k’e hak-au’ all the people the Coyote. Will just from everywhere k’exk’air tas hi’tsel. I’msté tem ta’sin wi’lx”. Tas xam 3 come together the people. Thus then this I come.” The one xútsa’ta temu’n’hui’tslEm wi’lx nák’s k’as yá’xau. Hí’k’e hak-au’ on his port then now arrives where to that one is going. Just from everywhere pi’uxsai tas hi’tsel ts-p’fisxamsk. Mxqamí’t hi’k’e tsá’me tas sounds the people its noise its. Many just very the 

10 hi’tsel. Lqat’tat sili’kwex, lpú’penhaust sili’kwex. As people. Target shooting all are doing, shinny playing all are doing. The xá’met-s-hi’tsel xútsa’ta temu’n’hui’tslEm léya’ isterk’s. Hamstí’i hi’k’e one it is the person on his part then now comes inhabitants to All just intsk’y’s Lhihkwai’sunx: lx’axnuyaut sili’kwex, lpá’pesxuaít something it is being done: spinning top all are doing, cat cradling sili’kwex, hti’tseihnanaut sili’kwex, tskwá’tskaowalaut sili’kwex, all are doing, speaking all are doing, still walking all are doing, ltiwi’t’want sili’kwex as lá’quns, ltiwi’t’want sili’kwex as qot’tiyú. making all are doing the poles, making all are doing the chisels. 

15 Temu’n’hui me’lauxa. “Qsa’wan sin tas wi’lx. Mo’luptsi’n’sla (messenger) kept on saying, “As a messenger is inviting all the people. People. Everything was being enacted. And almost not again returns. All just the something it is being done. 

(The messenger then delivers similar messages at five other villages.) Hamstí’i hi’k’e tas intsk’y’s Lhihkwai’sunx.3 Haink iLaxayae yaalsa’. Hamstí’i the something it is being done. Almost not again returns. All just the something it is being done.

1 past-to SEND; a modal; n 1st person singular.
2 Abbreviated for mi’sin.
3 An example of Smith’s inefficiency as a narrator. After having lost the trend of the story he interposes this superfluous sentence seemingly to preserve the continuity of narrating.
4 Should be p-hl’k e YOU JUST.
5 Abbreviated for mi’sin.
6 Abbreviated for mi’sin.
things were being enacted. And now (one messenger) came to where he was bound for. Everything was being enacted; people were playing shinny, some were shooting at the target, some were playing the guessing game, many were dancing. Then (the messenger) kept on saying, “As a messenger I came here. Mōluptsini’slan is inviting all the people. People are to assemble from everywhere. For that reason I have come here.” (And then) on his part the other (messenger) came to where he was going. (Again) from everywhere sounded the noise of the people. Many, indeed, were the people. They were shooting at the target; they were playing shinny. (Still) another man, on his part, came to a village. Everything was being enacted (there): Some were spinning tops; some were playing with strings; others were spearing; some were walking on stilts; many were making poles; some were fixing chisels. Then he kept on saying: “I have come here as a messenger. I am Coyote’s messenger. He desires that all people should assemble from everywhere. I am Coyote’s messenger. You will take along all your various playing utensils. For that reason I have come here.” (Similar messages were then delivered at five other villages. Everywhere) everything was being enacted. (Then the last messenger delivered his message thus): “You will keep good track (of the days, for) on the fifth day the counting sticks will finally be made (ready). You will carefully watch (the days go by). After ten counting sticks are gone then you shall come there.” (In each village) all sorts of games were being played. (The messengers) did not almost go back. (Everywhere) all sorts of (preparations) were being made.

arrator. After having lost the trend of the story he interpo-
preserve the continuity of narrating.
Finally (the messengers) began to return to where their chief was living. On the road they were made (ready). “Did you tell me (Coyote). “Forsooth! All sorts of people are having joyful times; they are shooting at the target; they are playing such things I want. For that reason do assemble.” And now food was brought (many other things) were being done (too) fun; some of them were playing shinny clubs. (Furthermore), all sorts of things were being made, arrows were being made, spears were being fixed. Not long were going to run out. Everybody was playing fun; some of them were playing shinny clubs. (Furthermore), all sorts of things were being done (and) desiring very much that the counting sticks were going around everywhere among the people advising his people: “Do you, please, watch yourselves! I eontinually tell thee: ‘You carefully watch continually yourselves. You know (that) the people who invited them are (among) the strong(e) know all sorts of (tricks). For that reason do you, ‘You shall keep good guard over your

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1. Made a'atiiy Chief.
2. Matii Stilt ENJOYABLE.
3. Smith failed to narrate the full answer of the messengers.
5. Contracted for lalu'qdyftt; idqot-
6. TAK.
7. 616'txq-.
8. Felted glad inside mind his all are doing. All just the something is being done. Being continually counted now the sticks. Everything was being fixed. Everybody was playing fun; some of them were playing shinny clubs. (Furthermore), all sorts of things were being done (and) desiring very much that the counting sticks were going around everywhere among the people advising his people: “Do you, please, watch yourselves! I eontinually tell thee: ‘You carefully watch continually yourselves. You know (that) the people who invited them are (among) the strong(e) know all sorts of (tricks). For that reason do you, ‘You shall keep good guard over your
Finally (the messengers) began to return. They finally came back to where their chief was living. On the fifth day the counting sticks were made (ready). "Did you tell my message correctly?" (asked Coyote). "Forsooth! All sorts of preparations are being made: People are having joyful times; they are playing shinny; they are shooting at the target; they are playing the guessing game."—"Verily, such things I want. For that reason do I want that the people should assemble." And now food was brought from everywhere (while) many (other) things were being done (by others). They were having fun; some of them were playing shinny, others were shooting at the target. (Furthermore), all sorts of things were being fixed. Shinny clubs were being made, arrows were being made, bows were being made, spears were being fixed. Not long (until) the counting sticks were going to run out. Everybody was feeling glad. All sorts of preparations were being made. And the counting sticks were being constantly counted. Everything was being fixed: Knives were being made, shinny clubs were being made, bows were being made. "I desire very much that the counting sticks should disappear." Coyote was going around everywhere among the inhabitants, continually advising his people: "Do you, please, watch yourselves carefully when the people will assemble! You will always keep good guard over yourselves. You know (that) the people (coming) from where I have invited them are (among) the strong(est) tribes, because they simply know all sorts of (tricks). For that reason I am continually telling you, 'You shall keep good guard over yourselves.' Your hearts shall
F10 k-Ets-k’a’ltslk’-auk’.
25 Lhaya’nausxam.

You just all something do it shall. And then when should k’e’k’ay’s’i’l’ts’al’ts’I’m hi’t’se’l’m, p-hi’k’e xe’t’ik’e thaya’nausxam. K-auk’ “Unconquerable” is thy name. Thou knowest everything. Even our last thing will we bet repeatedly will it, when will come the people, you just carefully guard repeatedly selves shall. Shall inside is l’i’yas’ k’q’e’x’an pin k’a’lts’a, nàmk’ s’i’l’txas 2 wil kus hi’t’sel’m, not from below your hearts, when should they arrive the people.

Differently the people. Not you know what kind are they the people.

Is ý’mste pis’ hi’k’e xe’t’ik’e thaya’nausxam. K-auk’ ‘I’lyas’ all something know. Will not ever somebody win from me.

10 k’ets-k’a’l’is’uk’-auk’. Is ý’mste te’m’i’la’ ‘I’lyas’ ts’ló’ox’wa’s, l’a’tisa’ns’ with his heart inside. Thus then I not am fearing, because customary I hi’k’e mel’a’nx hamst’i’ tak’i’la’x. ‘I’lyas’ qài’ nàmk’ qa’q’ l’tsa’nimyutms all something know. For thus then again just strong our hearts, because l’a’k’e lin t’a’yal k’l’ta’s’ s’l’ó’xwa’ya’a, nàmk’s wil kus hi’t’sel’m, just our last thing will we yet repeatedly will it, when will come the people.

15 l’a’tsa’il mel’a’niyu’x. Mo’luptsin’a’l’wa ham la’n, ‘I’ya’s nàmk’ qa’q’ because we know thee. Coyote thy name, not ever somebody win from me.

20 ‘I’lyas’ qà’l’ts’e’l’tsa’mtsimausxam. Xam’ ta’i’ as milhúdai’a’s ‘You just always try continually selves shall. Not one only the tribe shall. And then when should they arrive the people. For that reason you will have fear. For reasons (I mentioned before) they answered): “Verily, now we know will our hearts be strong once more. Thou knowest everything. Even our last thing. Thou knewest everything. Even our last thing. Thou knowest everything. Even our last thing. Thou knowest everything. Even our last thing.

25 l’haya’nausxam. X’a’mtíx xai’s’milhúdai’as’ ‘I’lax’i’nya’x mel’a’nx always guard selves shall. One it is they only a tribe not them I know.

1 nàmk’ + mir.
2 as + at.
3 ita’ + p.
4 Abbreviated from k’i’ye’s; k’i’ + p.
5 k’a’ + -a.k’.
6 Abbreviated from qa’’k’i’e; qa’ + -a.k’ somebody.
7 la’ta + s’i’ + -n.
8 k’ + k’a’ + -a.k’.
9 l’disa’ -lx’ + -a.
be very strong. As soon as the day will break you shall constantly practice (among) yourselves. You shall do all sorts of things. And then, when the people will assemble, you will simply watch yourselves carefully. Your spirits shall not be low when the people will arrive. They are a different people. You do not know what manner of people they are. For that reason you will have to watch yourselves carefully. You shall not be (even) a little downhearted after the people will arrive. For reasons (I mentioned before) your hearts shall habitually be strong. I know everything. No one is ever going to beat me by cleverness. It is for that that I am not afraid, because I usually know everything." (Thus Coyote kept on advising his people. And they answered): "Verily, now we know thee. For that very reason will our hearts be strong once more, because we know thee. Thou knowest everything. Even our last property are we going to put at stake when the people will arrive, because we know thee. Thy name is Mo'luptsini'sla. No one has ever overcome thee, because 'Unconquerable' is thy name. Thou knowest everything. We are going to stake (even) our (very) last property." (And Coyote kept on saying): "Just keep on practicing (among) yourselves. (There is) only one tribe of Indians, and they are very strong, because I know them. No one has ever prevailed over them. Their hearts are very, very strong.' All sorts of things were being made ready; arrows were being made. Not long (afterwards) and the counting sticks were going to come to an end. (But) Coyote never remained motionless. He just moved about everywhere (telling the people): 'As soon as they arrive you will (have to) watch yourselves all the time carefully. (There is) only one tribe (whom) I do not know (very well). Their hearts are
very strong. They know everything—constantly keep good watch over them." At last the counting sticks began. The hearts of the villagers were very glad when they were going to be played. "I know all from everywhere," (were) Coyote's words (among) yourselves every day: "It will not be long before I know everything. I am not afraid. My (And) they made all sorts of preparations.

It will not be long (before) the counting sticks began. All these (people) were continually preparing their future actions. Now, as the people were going to be played. "I know all from everywhere," (were) Coyote's words (among) yourselves every day: "It will not be long before I know everything. I am not afraid. My (And) they made all sorts of preparations.
very strong. They know everything. For that reason you shall constantly keep good watch over them. No one has ever beaten them.” At last the counting sticks began to diminish (in numbers). The hearts of the villagers were very glad, because all sorts (of games) were going to be played. “I know all those people; I know people from everywhere,” (were) Coyote’s words. “Do you keep on practicing (among) yourselves every day.” All sorts of preparations were being made. “(It will) not be long before they will arrive at last. I know everything. I am not afraid. My name is ‘Unconquerable.’” (And) they made all sorts of preparations.

It will not be long (before) the counting sticks will come to an end. All these (people) were continually practicing (among) themselves their future actions. Now, as the people were arriving, one man would come first. The minds of the villagers were glad, (for) all sorts of things were going to be done. For that reason the people felt glad (in) their own minds. At last they came. The counting sticks were (all) gone. All the people were about to assemble. (First) one man came (announcing that) they were about to arrive. Coyote was constantly walking around everywhere. The people were about to arrive in large numbers. They were glad in their own minds, because everything was going to be done. Now people came in large numbers. At last they were arriving. All the people began to assemble; different people began to assemble, just all sorts of tribes. At last people arrived in great numbers. Then Coyote was constantly saying: “I want (you to have) all manners of fun. For that reason did I desire that people should assemble from every-
25 intsk' is hilkwa'sunx qas l'ka'x' examt. Hi'k'e hak'auf
something it is done (by) the assembled people. Just from everywhere where. We will just play for a long time
various games. At last the people hear. “We will first play shinny.” They
don the ground. (And Coyote admonished
carefully watch over my people, while sorts
of things were being worn (by the
players had feathers on. Finally the shinny
ground). In vain it would be hit by (a)s
carly go anywhere. So then it was hit
side, but the ball moved just a little.
from everywhere, whenever the shinny
again (another player) would strike a
would be told: “Thou dost not know
Art ignorant of the shinny game. (A proper
action), and yet thou wantest to
Then the ball would be hit again by some
it goes (only) a little ways. (Then Coyote's people would say): “That friend has
keep saying: “Thou shalt win the aim
painted. Friend, give me thy arrows!”
kept on saying: “Thou shalt win the aim
gain from me all my arrows to-day. We
fun on this day.” All sorts of things we
bled people. The noise (made by the)
where. We will just play for a long time. We will continually play various games." At last the people had assembled in great numbers. "We will first play shinny." Then the shinny ball was placed on the ground. (And Coyote admonished his companion), "Thou shalt carefully watch over my people, while we are playing shinny." All sorts of things were being worn (by the people). All the shinny players had feathers on. Finally the shinny ball was placed (on the ground). In vain it would be hit by (a player); it did not customarily go anywhere. So then it was hit by a person from the other side, but the ball moved just a little. The rooters were shouting from everywhere, whenever the shinny ball moved a little. Then again (another player) would strike at it. It was hit, but he would be told: "Thou dost not know (how) to play shinny. Thou art ignorant of the shinny game. Thou dost not perform (the proper action), and yet thou wantest very much to play shinny." Then the ball would be hit again by some player from across. Still it goes (only) a little ways. (Then Coyote would say): "See! For that reason I have been telling thee (thou canst not play shinny). There! You shall do it now." Not long (afterward) they were about to stop playing shinny. "We will stop now. Friend! We will shoot at the target with arrows. Thou wilt fix the target (and) we will begin to shoot." Then everybody started to shoot at the target. (Coyote's people would say): "That friend has good arrows, they are well painted. Friend, give me thy arrows!" And then (the same man) kept on saying: "Thou wilt win the arrows from me. Thou shalt gain from me all my arrows to-day. We two will have all (kinds of) fun on this day." All sorts of things were being done by the assembled people. The noise (made by) the people sounded from every-
Then everybody began to dance in all sorts (of ways). The dancing people not long (afterward) tie-up grass would be thrown upward (while it was still up). On the very (well); he was always hitting the ground. There was nothing in the air. One after the other it was continually hitting the ground.

Not long (afterward) this (game also) was done by all. (Then) pole spearing would be practiced. As they (the people) were going upward the grass would be thrown upward, (while it was still up) in the air. One after the other it was continually hitting the ground.
Then everybody began to dance. The people were painted in all sorts (of ways). The dancing people were painted in different ways. Not long (afterward) they were going to stop (dancing). (Then) pole spearing would be practiced by them. A bundle of tied-up grass would be thrown upward, (and) it would be speared, (while it was still up) in (the air). One man (especially) speared very (well); he was always hitting (the target). Two (other) people were (also) continually hitting the grass.

Not long (afterward) this (game also) was going to come to an end. Then Coyote kept on saying: "It won't be long (before) we will stop. After we will stop we will assemble at another place." Then, verily, the people assembled (there) in great numbers. And now Coyote kept on saying: "I want that all the people should put on this horn. (I want to see) whom the horn will fit (best)." Then Coyote took it and walked around everywhere (with it). (But some one shouted), "Hey, my friend! it could never fit thee." So he took it off (right) there (saying), "I want that thou shouldst try it, my friend, Kingfisher." (Then Kingfisher put it on, but Coyote said): "Hey! it does not look good on thee, my friend, Kingfisher. Thy name will just be Noise-Maker. Thou shalt always be spearing salmon. (Now) thou shalt wear it, my friend," said again Coyote to Crane. Then Crane put it on. He walked around, but attempted to go to the ocean. Then Coyote said to him: "It does not look good on thee, take it off. Thy name will be just Crane. Thou wilt habitually wade around for mudcats. Continuous-Wader shall be thy name." Then again he spoke to Pelican, and Pelican put it on, but
20 sin anal's, tqaia'lt 'h'k'ke k'i'k'ke's tqaia'lt 'wix'tayatx. "Hé', pelican, but inside just ocean to to fly attempts. "Hey, sin anal's, 'laxiya' t'a'm'xayutx. K'-hi'k'ke 'metsa'ntsinst xam my friend, not thee it fits on. Will just pelican thy fän, x-a-hi'k'ke tei'kqaxtam is 'sa'kx, k'-hi'k'ke 'metsa'ntsinst ham name, thou just dip out shalt the emmt, will just pelican thy 5 län." Temu'ñh' kalsla'lnx yasaúyai'lnx qas 'möluptsini'sla as name." And then again does it again says it the Coyote (to) the yá'lqutl!. "Xa-k'ts'la'a sin anal's." Temu'ñh' k'ts'la'lnx, díver. "Thou wear it shalt my friend." So now wears it, te'mlta, hi'k'ke k'i'k'ke's ayai'suíwix'tayai. "Hé', sin anal's, 'laxiya' but just occur to to go attempts. "Hey, my friend, not thee l'a'm'xayutx. K'-hi'k'ke yá'lqutl! ham län." Tem qalp'axn yasaúyai'lnx looks well on. Will just díver them'íe 'wa'wæ, thy name." And again does it again says to yasaúyai'lnx as pitskull'ni'. "Xa-k'ts'la'a sin anal's," Temuñh' again says to the sand-hill crane. "Thou wear it shalt my friend." So then

10 k'ts'la'lnx. "Hé", sin anal's, 'laxiya' t'a'm'xayutx, sin anal's, put it on. "Hey, my friend, not thee it fits on, my friend. K'-hi'k'ke pitskull'ní xam län. X-a-hi'k'ke nú'nstashxam as qon, will just sand-hill crane thy name. Thou just eat shalt the blueberries, x-a-hi'k'ke t'ai' qon'li'uyux, qon'li'uyux. "Xa-hi'k'ke t'ai' yasísi is k'i'la'pi', thou just only blueberries(pick)shalt. Thou just only live in shalt the lake, k'-hi'k'ke pitskull'ni' xam län. "Temuñh' qalp'axn yasaúyai'lnx will just sand-hill crane thy name." And then again does it says again to as qon'qon' qas 'moluptsini'sla. "Xa-k'ts'la'a. Temu'ñh' the white swan the Coyote. "Thou wear it shalt." So then

15 k'ts'la'lnx, temu'ñh' mepi'wixkai'xa il'di yasísi qon'qon'. "Hey, my friend! take it off shalt. Will just vulture thy name, thou just stay in shalt always it the vulture. "Thou wear it shalt my friend." So now wears it, but just ocean to to go attempts. "Hey, my friend! not thee it fits on, my friend. K'-hi'k'ke pitskull'ni' as qon, will just sand-hill crane thy name. Thou just eat shalt the blueberries, x-a-hi'k'ke yásísi is k'i'la'pi', thou just only blueberries(pick)shalt. Thou just only live in shalt the lake, k'-hi'k'ke pitskull'ni' xam län. "Temuñh' qalp'axn yasaúyai'lnx looks well on. Will just díver them'íe 'wa'wæ, thy name." And again does it again says to yasaúyai'lnx as pitskull'ni'. "Xa-k'ts'la'a sin anal's," Temuñh' again says to the sand-hill crane. "Thou wear it shalt my friend." So then

"Hey, my friend! take it off again. White Swan; thou wilt just live on lakes." Thou may not, perchance, fit me, my friend! It may not, perchance, fit me, my friend! thou doest not look good on thee, my friend! it does not look good on thee, my friend. Diver will be thy name. Thou shalt always live in thee. Diver will be thy name." Then again Coyote spoke to the sand-hill crane. "Thou shalt wear it, my friend." Them'íe 'wa'wæ. "Hey, my friend! not thee it fits on. Will just pelican thy name, thou just live in shalt always lakes. Thou shall always live in thee; thy name will be Night-Owl. Thou shalt always live in thee; thy name will be Night-Owl. Then again Coyote said to the buzzard, my friend! it does not look good on thee, my friend. Diver will be thy name. Then again Coyote spoke to the buzzard: "Thou shalt wear it, my friend." Them'íe 'wa'wæ. "Hey, my friend! not thee it fits on, my friend. K'-hi'k'ke pitskull'ni', te'mlta ak'hi'k'ke's ayai'suíwix'tayai. "Hé', sin anal's, 'laxiya' but just occur to to go attempts. "Hey, my friend, not thee l'a'm'xayutx. K'-hi'k'ke yá'lqutl! ham län." Tem qalp'axn yasaúyai'lnx looks well on. Will just díver them'íe 'wa'wæ, thy name." And again does it again says to yasaúyai'lnx as pitskull'ni'. "Xa-k'ts'la'a sin anal's," Temuñh' again says to the sand-hill crane. "Thou wear it shalt my friend." So then
he attempted to fly into the ocean. "Hey, my friend! it does not fit thee. Just Pelican shall be thy name, thou shalt scoop out smelt; thy name will be only Pelican." Then again Coyote said to Diver, "Thou shalt wear it, my friend." Then he put it on, but he just attempted to go to the ocean. "Hey, my friend! it does not look well on thee. Diver will be thy name." Then again he spoke to Sand-Hill Crane. "Thou shalt put it on, my friend." So he put it on. "Hey, my friend! it does not look good on thee, my friend. Thy name will just be Sand-Hill Crane. Thou wilt eat blueberries; thou wilt continually pick blueberries only. Thou wilt live only on lakes; Sand-Hill Crane will be thy name." And then again Coyote spoke to White Swan, "Thou shalt be wearing it." So he put it on, but continually made the sound *qo’q*.

"Hey, my friend! take it off again. Thy name will be White Swan; thou wilt just live on lakes." Then he spoke again to Vulture. "Do thou wear it, my friend."—"I do not like it, my friend. It may not, perchance, fit me, my friend."—"Oh, my friend! I want that everybody shall put it on." Then Vulture put it on. "Hey, my friend! thou dost not look well in it. Vulture will be thy name. Thou shalt always live in the mountains. Thy speech shall leave (thee); thy name will be Vulture." Then again Coyote spoke to Night-Owl: "Thou shalt wear it, my friend. We do joyful things." So then he put it on but began to say: *wa’wa’.* "Hey, my friend! not thus, take it off again. Thy name will be only Night-Owl." Then again Coyote spoke to Buzzard, "Thou shalt put it on, my friend." And now Buzzard put it on, but he only attempted

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to fly. "Hey! it does not fit thee, my friend. Thou must take it off; it does not be only Buzzard. Thou wilt live in mountains at night." Then again Coyote spoke to Day Owl, "Thou shalt wear it, my friend." And turneth Woodpecker put saying k'a'n'k. "Hey, thou (must) take it off again. Thy name will be only Woodpecker; thou shalt wear it my friend." Then again Coyote spoke to Woodpecker, "Hey! thou (must) take it off again. Thy name will be only Woodpecker; thou shalt wear it my friend." And, verily, Woodpecker put saying k'a'n'k. "Hey, thou (must) take it off again. Thy name will be only Woodpecker; thou shalt wear it my friend." Then, indeed, he began to run. "Hey! little, my friend. Thy name will be only Woodpecker; thou shalt wear it my friend."
“Hey! it does not fit thee, my friend; take it off. Thy name will be only Buzzard.” Then again Coyote spoke to the Day Owl: “Thou shalt put it on, my friend. Thou shalt be the one to wear it, my friend.” Then, indeed, he put it on, but merely said: la’mi’su. “Hey, my friend! take it off; it does not fit thee. Thy name will be only Day Owl; thou wilt live in mountains; thou wilt travel only at night.” Then again Coyote spoke to Screech Owl, “Thou shalt wear it, my friend.” So Screech Owl put it on but kept on saying: yipa’yūsla. “Hey, my friend! it does not fit thee, thou (must) take it off again. Thy name will be only Screech Owl. Thou wilt live inside the forests.” Then again he spoke to Eagle, “Here! Thou shalt wear it my friend.” So he began to wear it. “Hey! it does not look well on thee, my friend. Thy name will be Eagle only.” Then again he spoke to Woodpecker, “Thou shalt put it on, my friend.” And, verily, Woodpecker put it on but merely kept on saying k’a’ak’k. “Hey, thou (must) take it off again, my friend. Thy name will be Woodpecker only; thou shalt customarily peck at trees.”

And then Coyote said frequently to Wolf, “Hey, my friend, thou shalt try to wear it.” Then, indeed, Wolf put it on. But he did not go far, when he was acting (rather) bashful. “Hey! do not be bashful, my friend! Thou (must) wear it.” So then, indeed, he put it on (again), but he just said: qats’i’llε. “Hey, my friend! it does not fit thee. Why art thou always ashamed, my friend? Why dost thou not move up and down? I want that thou shouldst run.” Then, indeed, he began to run. “Hey, it does not fit thee (even) a little, my friend. Thy name will be only Wolf. Thou shalt take it to fly. “Hey! it does not fit thee, my friend; take it off. Thy name will be only Buzzard.” Then again Coyote spoke to the Day Owl: “Thou shalt put it on, my friend. Thou shalt be the one to wear it, my friend.” Then, indeed, he put it on, but merely said: la’mi’su. “Hey, my friend! take it off; it does not fit thee. Thy name will be only Day Owl; thou wilt live in mountains; thou wilt travel only at night.” Then again Coyote spoke to Screech Owl, “Thou shalt wear it, my friend.” So Screech Owl put it on but kept on saying: yipa’yūsla. “Hey, my friend! it does not fit thee, thou (must) take it off again. Thy name will be only Screech Owl. Thou wilt live inside the forests.” Then again he spoke to Eagle, “Here! Thou shalt wear it my friend.” So he began to wear it. “Hey! it does not look well on thee, my friend. Thy name will be Eagle only.” Then again he spoke to Woodpecker, “Thou shalt put it on, my friend.” And, verily, Woodpecker put it on but merely kept on saying k’a’ak’k. “Hey, thou (must) take it off again, my friend. Thy name will be Woodpecker only; thou shalt customarily peck at trees.”

And then Coyote said frequently to Wolf, “Hey, my friend, thou shalt try to wear it.” Then, indeed, Wolf put it on. But he did not go far, when he was acting (rather) bashful. “Hey! do not be bashful, my friend! Thou (must) wear it.” So then, indeed, he put it on (again), but he just said: qats’i’llε. “Hey, my friend! it does not fit thee. Why art thou always ashamed, my friend? Why dost thou not move up and down? I want that thou shouldst run.” Then, indeed, he began to run. “Hey, it does not fit thee (even) a little, my friend. Thy name will be only Wolf. Thou shalt take it to fly. “Hey! it does not fit thee, my friend; take it off. Thy name will be only Buzzard.” Then again Coyote spoke to the Day Owl: “Thou shalt put it on, my friend. Thou shalt be the one to wear it, my friend.” Then, indeed, he put it on, but merely said: la’mi’su. “Hey, my friend! take it off; it does not fit thee. Thy name will be only Day Owl; thou wilt live in mountains; thou wilt travel only at night.” Then again Coyote spoke to Screech Owl, “Thou shalt wear it, my friend.” So Screech Owl put it on but kept on saying: yipa’yūsla. “Hey, my friend! it does not fit thee, thou (must) take it off again. Thy name will be only Screech Owl. Thou wilt live inside the forests.” Then again he spoke to Eagle, “Here! Thou shalt wear it my friend.” So he began to wear it. “Hey! it does not look well on thee, my friend. Thy name will be Eagle only.” Then again he spoke to Woodpecker, “Thou shalt put it on, my friend.” And, verily, Woodpecker put it on but merely kept on saying k’a’ak’k. “Hey, thou (must) take it off again, my friend. Thy name will be Woodpecker only; thou shalt customarily peck at trees.”

And then Coyote said frequently to Wolf, “Hey, my friend, thou shalt try to wear it.” Then, indeed, Wolf put it on. But he did not go far, when he was acting (rather) bashful. “Hey! do not be bashful, my friend! Thou (must) wear it.” So then, indeed, he put it on (again), but he just said: qats’i’llε. “Hey, my friend! it does not fit thee. Why art thou always ashamed, my friend? Why dost thou not move up and down? I want that thou shouldst run.” Then, indeed, he began to run. “Hey, it does not fit thee (even) a little, my friend. Thy name will be only Wolf. Thou shalt take it to fly. “Hey! it does not fit thee, my friend; take it off. Thy name will be only Buzzard.” Then again Coyote spoke to the Day Owl: “Thou shalt put it on, my friend. Thou shalt be the one to wear it, my friend.” Then, indeed, he put it on, but merely said: la’mi’su. “Hey, my friend! take it off; it does not fit thee. Thy name will be only Day Owl; thou wilt live in mountains; thou wilt travel only at night.” Then again Coyote spoke to Screech Owl, “Thou shalt wear it, my friend.” So Screech Owl put it on but kept on saying: yipa’yūsla. "Hey, my friend! it does not fit thee, thou (must) take it off again. Thy name will be only Screech Owl. Thou wilt live inside the forests." Then again he spoke to Eagle, “Here! Thou shalt wear it my friend.” So he began to wear it. “Hey! it does not look well on thee, my friend. Thy name will be Eagle only.” Then again he spoke to Woodpecker, “Thou shalt put it on, my friend.” And, verily, Woodpecker put it on but merely kept on saying k’a’ak’k. “Hey, thou (must) take it off again, my friend. Thy name will be Woodpecker only; thou shalt customarily peck at trees.”

And then Coyote said frequently to Wolf, “Hey, my friend, thou shalt try to wear it.” Then, indeed, Wolf put it on. But he did not go far, when he was acting (rather) bashful. “Hey! do not be bashful, my friend! Thou (must) wear it.” So then, indeed, he put it on (again), but he just said: qats’i’llε. “Hey, my friend! it does not fit thee. Why art thou always ashamed, my friend? Why dost thou not move up and down? I want that thou shouldst run.” Then, indeed, he began to run. “Hey, it does not fit thee (even) a little, my friend. Thy name will be only Wolf. Thou shalt take it to fly. “Hey! it does not fit thee, my friend; take it off. Thy name will be only Buzzard.” Then again Coyote spoke to the Day Owl: “Thou shalt put it on, my friend. Thou shalt be the one to wear it, my friend.” Then, indeed, he put it on, but merely said: la’mi’su. “Hey, my friend! take it off; it does not fit thee. Thy name will be only Day Owl; thou wilt live in mountains; thou wilt travel only at night.” Then again Coyote spoke to Screech Owl, “Thou shalt wear it, my friend.” So Screech Owl put it on but kept on saying: yipa’yūsla. “Hey, my friend! it does not fit thee, thou (must) take it off again. Thy name will be only Screech Owl. Thou wilt live inside the forests.” Then again he spoke to Eagle, “Here! Thou shalt wear it my friend.” So he began to wear it. “Hey! it does not look well on thee, my friend. Thy name will be Eagle only.” Then again he spoke to Woodpecker, “Thou shalt put it on, my friend.” And, verily, Woodpecker put it on but merely kept on saying k’a’ak’k. “Hey, thou (must) take it off again, my friend. Thy name will be Woodpecker only; thou shalt customarily peck at trees.”

And then Coyote said frequently to Wolf, “Hey, my friend, thou shalt try to wear it.” Then, indeed, Wolf put it on. But he did not go far, when he was acting (rather) bashful. “Hey! do not be bashful, my friend! Thou (must) wear it.” So then, indeed, he put it on (again), but he just said: qats’i’llε. “Hey, my friend! it does not fit thee. Why art thou always ashamed, my friend? Why dost thou not move up and down? I want that thou shouldst run.” Then, indeed, he began to run. “Hey, it does not fit thee (even) a little, my friend. Thy name will be only Wolf. Thou shalt take it
off again, my friend. Thou wilt try to wear it, Wolf will be thy name." Then again Coyote,
off again, my friend. Thou wilt try to wear it,

Wolf will be thy name." Then again Coyote,

WOLF will be thy name." Then again Coyote,
off again, my friend. Thou wilt travel all over the mountains. Wolf will be thy name." Then again Coyote said to Cougar: "Hey, my friend! thou shalt try to wear it. Thou shalt run around everywhere after thou wilt have it on." Then, indeed, he ran about. "It does not fit thee (even) a little, my friend. Continuous Roller will be thy name. Thou shalt merely travel all over the mountains." And now (he spoke to) the Wildcat: "Hey, my friend! thou shalt put it on. (I want to see) if it will fit thee, as thou wilt run back and forth." However, it was very heavy (and Wildcat said): "Hey, my friend! I shall never (be able to) wear it. It is just too heavy."—"Hey, my friend! thy name will be Wildcat, thou wilt travel along the various small rivers." Then again he spoke to Bear. And now Bear (tried to) put it on. And after he had it on, Coyote said to him repeatedly, "Thou (must) run around." (He did so) but (instead) he just attempted to climb up on a tree. He was about to climb up on a tree (when Coyote stopped him). "Hey, my friend! it does not look well on thee. Thy name will just be Bear. Thou wilt only pick berries." And then again he spoke to Beaver: "Hey, do thou put it on, my friend."—"I have never worn it (before), my friend. Only if Elk were my name, I might habitually wear it. I do not like it; I will not, perchance, look well in it."—"Very well, Beaver shall be thy name." Thus Coyote said to him repeatedly. Then again he spoke to the Raccoon, "Hey, my friend! thou shalt try to wear it."—"It will not, perchance, fit me, it is very heavy." But Coyote kept on saying to him, "Now thou shalt put it on just the same." So then he put it on but gradually bent downward. "It is very heavy, my friend. I shall never (be able to) wear it."—"All right! Thy name will be just Raccoon; thou wilt always feel around with thy hands." Then again he spoke to the Land Otter, "Hey, thou shalt try to wear it, my friend." And (Otter) kept on
"A’a, k’in k’t’s’la’a.” Temu’hù k’t’s’la’a’nx, te’mîta hi’k’e tsà’a’mé
“Yes, will I wear it wilt.” So now wear it wilt, but just exceedingly
qış’tîtsî. K’-k’a’k’s’ hi’k’e miyâ’xaxam. “Hé+, sin ana’i’s,
heavy very. Will ocean to just always go will. “Hey my friend,
xa’t’lîyt’a k’u’k’s’a’yâ’! — “Lanîya’ tqa’in’te’tx sins k’t’s’la’a’.”
 thou not ocean to ēg’!—
“Not I want it should I wear it shall.”
“K’i’mxaxas i liiya’ tqa’in’ldî, k’is k’îl’thîn xam la’ni.” Tem-axa
“Since thou not like it will, habitually land-otter thy name.” So again
5 mu’r’hù yux’e’nî. “Met’i’yutxaut! xa-t’s’ma’a k’ts’la’a, sin ana’i’s.”
now “taken it off.” “Habah! thou try it shalt wear it shall, my friend.”
Temu’hù k’t’s’la’nînx. Temu’n’hî k’umû’k’wâl’xayuyusx 2 hau’k’s.
So then put it on. And then repeatedly runs around with it everywhere to.
“Hé+, mû’mîlx hi’k’e lxwâl’st.” — “Lanîya’ tqa’in’te’tx. K’in
“Hey, rather thou just slim.” — “Not I like it.” Will 1
lî’teq-e’n sins x’û’l’antxam hâsî’ll’kwa’k 3 is tsk’î’ts’é’î’t K’-t’ai!
what matter should I travel shall inside in mountains? Will only
sins nüns, k’ins qan k’a’t’s’i!.” Qas nüns taj’é’l’ama’xaxa’nî.
If I elk, habitually I I wear it will. The elk only it file on.”
Temu’hù yâsau’yâ’iñx as lâhai’t! qas Mî’luptsîn’sîl’a.
So then again says to the deer the Coyote
“K’-lî’teq-e’n xam la’ni’!” — “A’a, k’-lâhai’t! 4 sin la’ni lâ’ta sin
“What will Ider, thy name?” — “Yes, will deer my name, because my
hâ’t! kus nûns.” Temu’hu qalpâ’iñx yâsau’yâ’iñx as nüns qau’k’u.
brother the elk?” And finally again does it again says to the elk the
Mî’luptsîn’sîl’a. “Xa-k’-t’s’la’a kuha’m liq’é’s. 6 Xâm’ k’exas
Coyote. “Thou wear it shalt this thy feather. When shouldst thou
k’t’s’la’a, xas’i’ múmû’k’wâl’xam. K’-liiya’ lâ’a. Lâ’xas
wear it shall, habitually thou run around shalt. Will not something. Even if
15 që’nxst-s’é, xa’l’tas’ x’û’l’antxam, lâ’a’nxas’ stînî’k’â’l’txam
had place, still thou habitually traveled shalt, even if thou
habitually shank shall k’që’xan as kóx’a.” Temu’hu múmû’k’wâl’xas nüns nûns. Lâ’xas
at under the trees.” And now runs around the elk. Although
që’nxts-e’l’w’i’7’7 to’mîta múmû’k’wâl’xa. Tem hi’k’e hamstî
had a place, still runs around. Then just all
qas hi’tse’lîm thay’a’nîx. Temu’hu yâsau’yâ’iñx qas
the people keep on looking at him. And then
Mî’luptsîn’sîl’a. “K’ex mú’ñû’hù nûns xam la’ni. Temu’hu
Coyote. “Shalt thou now thou elk thy name. And then
20 kuha’-m mú’tsk’ k’is lxwâl’t’st ts’-l’àn’k’. Kîpst hi’k’e qas
this thy younger brother habitually deer his name. Will gen two just the
hamstî’ hi’tse’lîm penú’n’sîtxâ.”
n all people make food thee wilt.”
Tsq’/mî’tlyû mu’ñû’hù. 12
End becomes new.

1 k’â’nxas i -x.
2 k’umû’-k’wâl’-k’a’n’-xaxam duplicated instrumental suffix.
3 hat’se’lî + e’uk.’
4 Literally, “brother to him”; z + â’k’ûs, e’uk.’
5 Harmonized for qau’k’u.
6 Should have been k’usa’l’g’iñ xam.
7 Abbreviated for k’a’k’s; k’i’a’-x.
8 Abbreviated for k’-s’se’n’-k’u; k’i’s + -x + e’uk.’
9 e’uk.’
10 Mis-heard for që’nxts-e’l’w’i’.
11 Another term for DEER; literally, “slim, lean.”
12 The story ends rather abruptly. Smith claimed to have forgotten the subsequent details. A continuation
of this story obtained in English by Farrand will be found on p. 235 under the title “The Killing of
Elk.” Farrand also obtained in the native language an abbreviated version of this story. See also
next story.
said, "Forsooth, I will put it on." Then he put it on, but it was very heavy. He was constantly going toward the ocean. "Hey, my friend! do not go toward the ocean!"—"I don't want to wear it."—"Since thou dost not like it, thy customary name shall be Land Otter." So he took it off again. "Rabbit, my friend, thou shalt try to wear it." Then he put it on and ran with it in all directions. "Hey! thou art rather (too) lean (for it)."—"I do not like it (anyway). How will I be able to go around in the mountains inside (the brush)? If only my name were Elk, (then) I could wear it habitually. Only on Elk does it look well." Then Coyote said to the Deer, "What shall be thy name?"—"Oh! Brother-to-Him shall be my name, because Elk is my elder brother." Then finally Coyote spoke to Elk: "Thou shalt wear thy feather. Whenever thou wilt have it on, thou shalt run around habitually. It will be nothing (to thee). Even if a place be (very) bad, thou wilt nevertheless travel on it, even if thou shouldst (have to) creep customarily under the trees." And then Elk ran around. Even in bad places he kept on running around. And now all the people were looking at him, while Coyote kept on telling him: "'Food' shall be thy name; and thy younger brother's name shall be 'Slender.' All the people will eat you two."

It ends at last.
3. The Universal Change

(Collected by Farrand in 1900)

One day everybody (had) gathered in order that general dancing should be held on nights. (Then) on one night everybody danced on first and danced with it. And after body told him that it did not fit him. It was simply feared that, should he have too dangerous, if he should have a horn he would be dangerous) when, after he should always wear (even) the smaller as it was said, "Let that Deer try it on. (Deer) danced with it. And after he told them that it simply fit him beautifully this Deer has a horn.

Thereupon again the larger (of) the (Deer, the Grizzly Bear) tried it on. And after with it. And after he stopped, then everyone did not look well in it, (because it was too dangerous, should he have a horn after finally the Elk tried it on. And after then everybody told him that it fitted him. The Elk has a horn. Thereupon next day. All kinds of games were played. And when it was indulged in once more by everyone appeared again, then shiny playing was and also target-shooting, and also speaking.

And after all (these) games came to an end, that (Grizzly Bear) was going to be killed. So he was being watched by whom shiny was played (only) pretend he (should) not suspect anything. Then engaged in a (pretended) fight because part in) killing him. But when (Grizzly Bear)...

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A considerably abbreviated version of the previous story (No. 2). Another important point of difference between these two versions will be found in the fact that Farrand's informant connects this story with the episode of the "Death of Grizzly Bear," a narrative that has been obtained by me as an independent myth (see No. 4).

A former Alsea village, situated about 8 miles north of the Siuslaw River—the present site of the Heceta Head Lighthouse.

The passive voice is used extensively in the Alsea language.

It will be noticed that the informant uses alternately the terms FEATHER and HORN. A similar uncertainty as to the exact identity of the object was displayed by the narrator of the previous version.

Here begins the story of the "Death of Grizzly Bear." This part of the story is told very poorly. Many incidents have been left out, which, however, may be supplied from the version obtained by me in 1910 (see p. 60).

k a'i - to know.
Universal Change

One day everybody (had) gathered at one place, (at) ltowā’skʷ, in order that general dancing should be indulged in by all for five nights. (Then) on one night everybody began to dance.

Afterward one pair of feathers were brought (in) in order that everybody should try (them) on. The Bear put (the smaller feather) on first and danced with it. And after he stopped at last, then everybody told him that it did not fit him. (He was told so) because it was simply feared that, should he have a horn, he would be entirely too dangerous, if he should have a horn (on his head); (furthermore, he would be dangerous) when, after having turned into a Bear, he should always wear (even) the smaller (of) the (two) feathers. Then it was said, “Let that Deer try it on.” So after having put it on, (Deer) danced with it. And after he stopped, then everybody told him that it simply fit him beautifully. And it is for (this) reason this Deer has a horn.

Thereupon again the larger (of) the (two) feathers was tried. First the Grizzly Bear tried it on. And after he had it on, he began to dance with it. And after he stopped, then everybody merely told him that he did not look well in it, (because it was feared) that he would become too dangerous, should he have a horn after turning into a Grizzly. Then finally the Elk tried it on. And after he stopped (dancing with it), then everybody told him that it fitted him very well. For that reason Elk has a horn. Thereupon next day all (sorts of) things were done. All kinds of games were played. And when night came, then dancing was indulged in once more by everybody. And when daylight appeared again, then shinny playing was indulged in by everybody, and also target-shooting, and also spearing and guessing.

And after all (these) games came to an end, then Grizzly Bear was going to be killed. So he was being watched everywhere. All (those) by whom shinny was played (only) pretended (to play) in order that he (should) not suspect anything. And when night came, then dancing was indulged in once more by everybody. And when daylight appeared again, then shinny playing was indulged in by everybody, and also target-shooting, and also spearing and guessing.

And after all (these) games came to an end, then Grizzly Bear was going to be killed. So he was being watched everywhere. All (those) by whom shinny was played (only) pretended (to play) in order that he (should) not suspect anything. Then finally everybody became engaged in a (pretended) fight because everyone was going to (take part in) killing him. But when (Grizzly) knew himself (to be in
danger), he escaped at once and began to swim out into the sea. In vain (one man with a sharp stick, for he missed him, and began to run a little, then stopped, and then after (Grizzly) was sent (and told that) he was to go first in order that he might be watched should he again begin to run a little, then stopped, and always looks at you, because he acted again Rabbit was sent, but he (also) ran down quickly, and just looked straight. Finally sent. (To everybody's) surprise arrived at Alsea he went to the Little 01 fire for him. And after (Grizzly) began to try in what way he could killed Grizzly). He would go into his mouth and his nose. And when (Grizzly) would stop), "Just keep still, my friend art going (to eat). Just keep on sleeping. This was hot, he began to pour it into pitch was hot, he began to pour it into one side of his (Wren's) foot, and always looks at yoh, because he acts Grizzly) previously (mentioned) had been told (Weasel) that he would watch for and (that) he was coming here (Grizzly) who thereupon died. Then (Wren) left him (in the house) in the fire. And after (Grizzly) began to heat the little house, then stopped, and finally sent. (To everybody's) surprise arrived at Alsea he went to the Little 01 fire for him. And after (Grizzly) began to try in what way he could killed Grizzly). He would go into his mouth and his nose. And when (Grizzly) would stop), "Just keep still, my friend art going (to eat). Just keep on sleeping. This was hot, he began to pour it into one side of his (Wren's) foot, and always looks at yoh, because he acts Grizzly) previously (mentioned) had been told (Weasel) that he would watch for and (that) he was coming here (Grizzly) who thereupon died.
danger), he escaped at once and began to swim (out) into the sea. And his wife (also) ran away quickly inland, while the male (Grizzly) swam out into the sea. In vain (one man) was (trying to) spear him with a sharp stick, for he missed him, and the stick merely turned into a rock. So then after (Grizzly) was far (out in the sea), Robin was sent (and told that) he was to go first to Alsea to relate (the news), in order that he might be watched should he arrive there. But (Robin) began to run a little, then stopped, and just looked straight (ahead). And this is why the Robin habitually runs a little, then stops there, and always looks at you, because he acted thus at that time. So then again Rabbit was sent, but he (also) ran just a little (ways), then sat down quickly, and just looked straight (ahead). Then Weasel was finally sent. (To everybody’s) surprise he went far. And after he arrived at Alsea he went to the Little Old Man (Wren), who was living alone (in) his large house. Then he kept on telling him that a man (Grizzly) previously (mentioned) had been (permitted to) escape from Ltowā’sk and (that) he was coming here (by) swimming. Then (Wren) told (Weasel) that he would watch for him, in case he should arrive. And then not long (afterward) he saw that (man) coming nearer. And after he arrived (there) he took him into his house. Then he built a fire for him. And after (Grizzly) began to feel warm, he fell asleep. Then (Wren) left him (in the house) in order to look for pitch. And after he returned he began to heat the pitch in a clamshell. Then he began to try in what way he could escape quickly (after having killed Grizzly).

He would go into his mouth and would come out again through his nose. And when (Grizzly) would start up suddenly, he would say “Huuuh! what in the world art thou doing?” (To which Wren would reply): “Just keep still, my friend; I am cooking the food thou art going (to eat). Just keep on sleeping!” Then finally when the pitch was hot, he began to pour it into his mouth. And as (Grizzly) kept on kicking, one side of his (Wren’s) house broke down (falling on Grizzly) who thereupon died.
4. **S'UL'TN TS-Q'E'K'IK'**

**GRIZZLY HIS STORY**

(Told by Tom Jackson in 1910)

K'esk'a'i'-slö ts-hi'tek'. Mën'lii lala'shtö. Qauw'a h'i'k'e lâa 5 k'esk'a'i'. K'-lxama'nstoxs kus sù'n. Temu'hu k'ea i'ms'te it'a'msîyî-slo. Temu'h'u waistsa'inx kô'kush-em. Temu'hu mis k'a'xk'i'yî-slo, tem pxëxëltësû'it'lxam si'l'ku'stxex. "K'-uk'a' ŭ'k'-en qauw'i'lsî'hâ'lm?" 6 Temu'hu yasau'ya'lx. "K'-uk'e me'haya'tau mtr'lõ'ït'17 qauw'is lõ'hâ'lm." Temu'h'u k'ea hilkwa'y-10 sa'lnx. Ten hâk'i'm tem qauw'â h'i'k'e la'qeg lõ'hâ'lx. Temu'lu'-

hû is îtowal'-slö temu'h'u yasau'ya'lx. "K'-uk' kus xëlt'kwat-si'
hî'stem lõ'hâ'lm." Ten lâxaxat'xa. Temu'hu yasau'ya'lx. "Lâ'k'-sîk' kus kusû'tsi lõ'hâ'lm." Temu'h'u k'ea hilkwa'saînx. Temu'hû mis lô'hâstex, tem tsilhâi'. Tem-axa hak'èqu'x wahau'-15 hînx. "Lî'hex-sû'ìn ana'sî!" K'-uk'töí si'mu'hû qâ'hal'î hîl'ai, te'mîta léyâ. K'-uk'töí qâ'ide lîayx, k'is-axa k'im siplîm. Tsûm'â'sumyûk' is pî'tskum tem hâl'îsî i'mstaxûq qalpaî'. Temu'-
hû sûdâ'stëk'ënyûk' is pî'tskum temu'hu ta'msxan' k'-ta'xînt mu'hû lâxama'nstoxs. Temu'hû k'ea hilkwa'saînx. Temu'hû mis lô'hâstex, tem tsilhâi'. Tem-axa hak'èqu'x wahau'-20 hînx. "Lî'hex-sû'ìn ana'sî!" K'-uk'töí mu'hû qâ'hal'î hîl'ai, te'mîta léyâ. K'-uk'töí qâ'ide lîayx, k'is-axa k'im siplîm. Tsûm'â'sumyûk' is pî'tskum tem hâl'îsî i'mstaxûq qalpaî'. Temu'-
hû sûdâ'stëk'ënyûk' is pî'tskum temu'hu ta'msxan' k'-ta'xînt mu'hû lâxama'nstoxs. Temu'hû k'ea hilkwa'saînx. Temu'hû mis lô'hâstex, tem tsilhâi'. Tem-axa hak'èqu'x wahau'-25 hînx. "Lî'hex-sû'ìn ana'sî!" K'-uk'töí pxëxëltësû'it'lxam si'l'ku'stxex, k'-gan'k'-e'n mu'hû pô'xâl as me'haya'tau.' Te'mîta h'i'k'e qauw'â ŭ'k'eal sîl'î'sax, 1

1 An explanation of Wren's small size and his ability to enter even the smallest places.  
2 k-ìs' + sâ'a.  
3 In the original manuscript the collector left space in which to fill in the remainder of the story, but evidently did not have an opportunity to carry out this purpose, hence the rather abrupt ending of the myth. This version differs from my own (see next story) in that here Grizzly's death is accomplished by means of pouring hot pitch into his mouth instead of boiling water. For parallel stories among the other tribes of this region see Leo I. Frachtenberg, Coos Texts, in Columbia Contrib. to Anthr., 1, pp. 101 et seq.; Lower Umpqua Texts, ibid., iv, 94; Shasta and Athapascan Myths from Oregon, in Journ. Amer. Folk-Lore, xxviii, 214 et seq.; Sapir, Edward, Takelma Texts, pp. 123 et seq., and Yana Texts, pp. 206, 216. A similar story was recorded by me among the Molala Indians.  
4 This story is a fuller version of the second episode of the previous myth. See p. 35.  
5 Tâ'sîm-sîh.  
6 Tâ'sîm-sîh.  
7 Many people had come together at that place to invite thus at that time. Even in the small spaces squeezed himself in.

4. **THE DEATH OF GRIZZLY**

- Many people had come together at that place to invite thus at that time. Even in the small spaces squeezed himself in.
For that reason (it is) that Wren acts that way, because he was acting thus at that time. Even in the small(est) places he can usually squeeze himself in.

4. THE DEATH OF GRIZZLY BEAR

Many people had come together apparently to invite (Grizzly). Everybody had assembled (there, because) Grizzly Bear was going to be killed. Thus, indeed, all had agreed. Then at last he was persuaded (to come to) the edge of the ocean. And after all had assembled, then (the following) question was being asked of one another: "Who will climb up there first?" Then finally it was said repeatedly, "Little Old Man Raccoon shall climb up there first." Then, verily, he did it. And after that everybody (else) began to climb up. And afterward it was said again and again, "Some better man (Grizzly) shall climb up there." But he refused (to lend) himself (to such a thing). Then it was said again, "Let Black Bear climb up there." Then, verily, he began doing it. And after he arrived on top he began to sing. Then he called down from above to (Grizzly Bear), "Climb up here, my friend!" Now (Grizzly Bear) was pretending to climb up there, but (in reality he was) not (climbing at all). He would constantly look back (and) would (then) slide down again. And on the second day the same (thing) as before was done. Then finally on the fifth day it was agreed at that place that (Grizzly Bear) must needs be killed. Then, verily, (everything) was arranged. But it was done badly, wherefore he ran away quickly (and) disappeared. He began to go toward the sea. He was frequently shot at, after he jumped into the sea, but he was (as) frequently missed. Then (after he escaped) he began to swim straight in a western direction.

Then (again) all the people assembled together. He was going to be watched to whatever place he-(might) go. (At first) he went far out westward, then he straightened (his course) in a northerly direction. Then the question was put by the people to one another, who was going to go to that Little Old Man (Wren). But everybody simply feared (for) his own (safety) because the place was exceedingly

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Footnotes:

1. An obscure form. Would seem to consist of tams- to agree; -sta passive, and perhaps -xu fixed particle.
2. Contracted for qalo'sik-s-s6.
4. Contracted for s6-t'kik-s-s6.
Then the Robin was sent. I sat down suddenly and kept on looking sarily little old man Raccoon was sent, run, indeed. He was not running very far. So first the Rabbit was sent. I sat down suddenly and kept on looking sarily little old man Raccoon was sent, run, indeed. He was not running very far. So first the Rabbit was sent. I sat down suddenly and kept on looking sarily little old man Raccoon was sent, run, indeed. He was not running very far. So first the Rabbit was sent. I sat down suddenly and kept on looking sarily little old man Raccoon was sent, run, indeed. He was not running very far. So first the Rabbit was sent. I sat down suddenly and kept on looking sarily little old man Raccoon was sent, run, indeed. He was not running very far. So first the Rabbit was sent. I sat down suddenly and kept on looking sarily little old man Raccoon was sent, run, indeed. He was not running very far. So first the Rabbit was sent. I sat down suddenly and kept on looking sarily little old man Raccoon was sent, run, indeed. He was not running very far. So first the Rabbit was sent. I sat down suddenly and kept on looking sarily little old man Raccoon was sent, run, indeed. He was not running very far. So first the Rabbit was sent. I sat down suddenly and kept on looking sarily little old man Raccoon was sent, run, indeed. He was not running very far. So first the Rabbit was sent. I sat down suddenly and kept on looking sarily little old man Raccoon was sent, run, indeed. He was not running very far. So first the Rabbit was sent. I sat down suddenly and kept on looking sarily little old man Raccoon was sent, run, indeed. He was not running very far. So first the Rabbit was sent. I sat down suddenly and kept on looking sarily little old man Raccoon was sent, run, indeed. He was not running very far. So first the Rabbit was sent. I sat down suddenly and kept on looking sarily little old man Raccoon was sent, run, indeed. He was not running very far. So first the Rabbit was sent. I sat down suddenly and kept on looking sarily little old man Raccoon was sent, run, indeed. He was not running very far. So first the Rabbit was sent. I sat down suddenly and kept on looking sarily little old man Raccoon was sent, run, indeed. He was not running very far. So first the Rabbit was sent. I sat down suddenly and kept on looking
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So first the Rabbit was sent. He began to run, indeed, but sat down suddenly and kept on looking straight (ahead). So necessarily little old man Raccoon was sent again. Now he began to run, indeed. He was not running very long when he turned off toward the water and simply began to feel around with his hands along the edge of the sea. So this time Deer was sent. He, indeed, was willing (to go) and began to run. But he merely jumped (a little ways) and stopped there. Then he started out again but (did) the same (thing) as before. And at the fifth time he gave up entirely. Then next time the Robin was sent. He, verily, agreed (to go) and began to run. He was not running very long when he suddenly stopped. He just looked straight (ahead) and began to eat for a while. Then he started off again but did the same (thing) as before. Then finally after the fifth (attempt) he merely gave up entirely. Then this time the Mink was sent. He, indeed, was willing (to go) and began to run, (but) he was running slowly. (And) he was not running very long, when he jumped into the water and began to swim. Nor was he swimming very long when he went back ashore. He sat down after he came ashore. He was not sitting long when he started out again. He was running slowly. He was not running slowly very long when he jumped into the water as before. He began to swim but floated back right away (to the bank). Then again he swam slowly as before. And then where there was a hole. And then he merely (disappeared). He did not come out again after he had gone into (that hole).

Then at last once more it was done—Weasel was sent. He was about to start and asked, "What shall I be telling that Little Old Man after I shall come to him?"—"Now when you come to him thou shalt tell him constantly: 'Grizzly Bear was (permitted to) escape.' Go thou quickly, thou wilt tell him, 'Thou shalt invite the cold weather, so that he can not come ashore, if he should come to thee.'" Now, indeed, he started off. That was all. As he ran he did not rest anywhere.

Then after he came to (Wren) he told him, "The one who was destined to be killed was (permitted to) escape." Then (Wren) asked him, "What doest thou want now?"—"Well, I am coming to see thee. I am carrying a message for thee."—"All right, what am I to do?"—"Well, thou art being told (thus), 'Thou art to call for the cold weather.'" Then, indeed, he did it; he invited the cold
I talked to the Alsea man about the weather (to come). It got terribly cold, the ocean turned into ice.

Long, long afterward (Wren) looked at the water and saw that it was he (Grizzly Bear) who was just coming straight toward him. (The bay) he (tried) in vain (to) come a long, long time after that (he) saw that it was he (Grizzly Bear) who was just coming straight toward him.

The bay (he) reached and found that he (Grizzly Bear) was already ashore. In the fifth attempt, he came ashore, in the (the door of) the Little House fell down. (But) he was not twisted apart, he was quieted down.

Then (Wren) went in again; it was the last.
weather (to come). It got terribly cold all over the world. Even the ocean turned into ice.

Long, long afterward (Wren) looked westward into the sea (and saw that) it was he (Grizzly Bear) who was approaching now. He was just coming straight toward him. Then after he had entered (the bay) he (tried) in vain (to) come ashore. As soon as he would reach the shore he would quickly slide back into the sea. Finally, at the fifth attempt, he came ashore, indeed. Then he just dropped (exhausted) at (the door of) the Little Old Man's house. After he came (nearer) to it (he asked), "Art thou home, my friend?"—"Indeed, for what cause should I have gone away anywhere?"—"Build a fire in thy house! I am very cold." So he did it, indeed. (Grizzly Bear) began to warm (himself). He was not warming (himself) very long when he began (to feel) hot. He did not seem to pay much attention to (his) surroundings. He felt sleepy because he was hot. Then (Wren) asked him, "Dost thou feel sleepy?"—"Yes."—"If thou wantest to lie down, thou (canst) lay thyself down."—"All right; I'll lay myself down for a little while." Then, verily, he did it, but fell asleep right away. He began to sleep (with) his mouth open. Then (the man) who lived (in the house) came out and went to gather pitchwood. And after he had much pitch he went back and arrived once more at his house. But (his visitor) just lay (there in the) same (way as) when he left him. So then he began to melt his pitchwood. (The object of) his boiling, namely, the pitch, was not cooking very long when (Grizzly Bear) woke up. "Hee, what on earth art thou doing. It makes (a bad) smell. I'll swallow thee."—"Oh, no! Keep on sleeping, my friend! I am cooking thy future food." Then, verily, he began to sleep again. He lay on his back (and) opened his mouth. Then he would step into his mouth (and) would come out again suddenly from his ear. Wherever there happened to be an opening, he would come out through that (hole). (Then) he would again step into (his mouth and) would once more come out quickly. And after he was through (with) it he said to himself, "He will never (be able) to do me (any harm)." So after his (object of) cooking, namely, the pitch, was boiling very (hard), he brought it in for him. He went with it and poured it into his mouth. Then he went out quickly and began watching him from the outside. Now (Grizzly Bear) began to writhe. One side (of) his (Wren's) house fell down. (But) he was not twisting very long and gradually quieted down. (It was) not long when he became motionless (altogether). Then (Wren) went in again; but, verily, he was dead at last.
Qalpai'nx k-e'ts-axa qasuwai'nx kwas tsqwil't'wilx. "Xa-axa mu'w'hü ayai'mi. Muu'w'hu lo'idilx. Xa-axa ayai'm le'ahkani. Temu'w'hü k-e'a hika'ks'an'i'nx. 'Liya' qa'cts'ea pai'yux' ts-hi'-tek-slo, temu'w'hü tsqwil'whux. Hak-a'n' tas hi't'slem ke'xk'ay'xa. 5 Pxe'pxe'teasi'il't'xam si'lkustex. 'K-la'-en muh'hü me'hika'ks'an'-sh'u? 'Liya' qa'ctse leyoidalhx, temu'w'hü tea'nxtam, k-hau'k's hi'ke 'kt'as lo'wi' pitsust'xawu'a'n. 'K-ni'ks'en ts-k'is'smak-pitsust'xawu'a'n? 'K'-u'ku-slo, k'es-axa ita' k-e't'sk'ik'-slo.7 Temu'w'hü ts-hi'q'tek k-is k-a'ku-slo pitsust'xawu'a.n. Temu'w'hü 10 ts-hatk'sal'kis bu'k'ki'pi pitsust'xawu'a.n. Temu'w'hü 'm'ntse tea'mstam. Temu'w'hü mis a'mta 1tsai'xlhx, tem-axa muv'hü 'ik'x-e's-lo. Mu'hü iht'a'msiyü.

5. S'O'ku, the Transformer 4

(Compiled by Farrand in 1900)

Tem psi'mnxat-s-hi't'slem yä'tsx, hiya'iltenut'ilx. Lxa'mta kwas xam, tem kus'uts'i kwas xam.6 Temu'w'hü 'Liya' qa'ctse mu'kusiux yä'tsx, tem m'a'yesa kuts-hi'yax'aux. "Tsä'me hi'ke xe'ik'ke stingi mel'a'inxadoxm. Temu'w'hü k-e'a 'Liya' qa'ctse saux mu'hü k-e'a mel'a'inxadax. Qau'wís kus S'O'ku ma'mhat-sax.3

20 Temu'w'hü is xa'met-s-pi'ts'xum tem meyä'saux kus S'O'ku ts-qwa'nx. "K'in ayai'm ixa'itlu4 tt hi't'slem nă'k'. Temu'w'hü ústa'sul'i'nx qakuts-mu't'sk'ak'; te'mita 'xa'yan'. Temita hi'ke qa'lte yax'aux qakuts-mu't'sk'ak. Temu'w'hü k-e'a spa'i'tx. Temu'w'hü mis k'axa ayai'mi, te'maux mu'hü spa'i'tx kusi't'sk'-í-25 ik'aux.11 Te'maux mu'hü 'Liya' qa'ctse yä'xar, temau'x mu'hü

1 For mel't'x. For example, S'O'ku and Beaver.
2 For example, mams'ataxs. For example, S'O'ku and Beaver.
3 Simplified for te'nikatsix.
4 Contracted for kuts-i-xi'ok'acu; ka-demonstrative, third person dual.
5 For mel't'x. For example, S'O'ku and Beaver.
6 Simplified for mins'ataxs.
7 For example, Beaver's son.
8 Contracted for kuts-i=xik'acu; ka-demonstrative, third person dual.
9 For mel't'x. For example, S'O'ku and Beaver.
10 For example, S'O'ku and Beaver.
11 For example, S'O'ku and Beaver.
suwai'ix kwas tsqewilt'hi'wilx. "Xa-axa ūn lo'itl.\xspace Xa-axa ayai'm leā'luut.\xspace" a'įnįx. 'Liya\xspace q̓apeats pai't'yux ts-hi'ulux. Hak'at\xspace tas hi'tsełm k'ēx'ka'i'xu. kus tse. "K-lu'-en mu'hu mehilkwai'-o'lałlux, temu'ăhū tl'amstxam, k-hau'k's st'xuwa'ūn. "K-nā-k's-en ts-k'itsuk-y'ku-sľo, k'is-axa ita\xspace k-lē'tšik-sľo.\xspace" s k'a'k'u-sľo piitsståtxauwa'a. Temu'ăhū i piitsståtxauwa'a.\xspace Temu'ăhū'ī'mstx̱i'sal'a. Temu'ăhū mis ā'mta ītsai'shux,\xspace

5. S'ũ'ku, the Transformer\xspace

Now three persons were living; they were (related as) cousins (to) one another. Beaver (was) one and (Black) Bear was the (other) one. And now (it was) not long that these were living (together) when their (two) cousin (S'ũ'ku) said, "Very good (it would be) if we two should have children." And then, verily, (it was) not long (afterwards) when they two had at last children. First S'ũ'ku had a child. And then one day S'ũ'ku's son was saying to (his father), "I will go to look for people somewhere." Then his younger brother repeatedly wished to follow him, but he steadfastly refused (to take) him (along). Nevertheless, his younger brother spoke to him constantly (about it). At last, indeed, he took him along. And now when they two were (ready) to start, they took along their (dual) arrows. Now then they two did not go long when they two finally arrived (at)

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1. S'ũ'ku, the Transformer

Now once more (Wren) sent back (the man who) had come to him. "Thou wilt go back now. I have killed him at last. Thou shalt go back to tell (this)." Then, indeed, he did so. He had not been long gone (from his people when they gathered around him. From everywhere the people began to assemble. They were continually asking one another, "What will be done now?" It was not talked long about when it was agreed there (that Grizzly's body) was to be scattered over the world into different directions. "Where shall his heart be scattered?"—"To the south and also to the east." And his sinews (somebody) was going to scatter to the north. And his flesh he intended to issue right there. Now thus it was agreed (by the people of) that place. Now (his body) was divided. And after it was divided up entirely then all the people separated again.

Now it ends.
wi'lx nak' ika'x'k'examt sili'kwex. Temu'h'hu qalpa'l'nx kus là',
temu'h'hu tkumü'kwalt sili'kwex. Temu'h'hu k'ets T'o'qum'tax, k'is
mu'h'hu hahayü'ln. Te'maux hi'ke mu'h'hu p'i'x'ai hæk-qalpa'yai'-
slō. Temu'h'hu mis lnx e'lx'k'yü kus p'iltsxum; temu'h'hu k'ei'l-słō
tə-hi'tek; k'ai'i lnu'ni'st s'ilkustoxa k'a'ň'tsüs. Temu'h'hu yâ'ñ'lx kus
mesha'lsatsu' kus p'ax'kun, k-ta'i'i kus qa'qalpa'ți hî'tsi'm wil,
sis yu'x'ï lnu'n'i'st sili'kwî. Temu'h'hu qalpa'ți e' kus mesha'lsatsu' hâk'î'hî kwas qa'qalpa'. Temu'h'hu li'ya' qâ'ste
temu'h'hu p'i'xtstex. Temu'h'hu mi'saux tsqwa'ñ'k'ux, te'maux
hi'ke sJlô. Tem m'ye'xa kus mena'tet. "Lâ'n'stis lôqüdi'i,
ki'stis-axa kumki'yu'si." Te'mîlta tsâlî'ñ'wxâlx qa'kus kus'axstet
sis li'qx'î. Temu'h'hu li'ya' qâ'ste temu'h'hu ta'âxti p'i'x'anx
qau'kus kâ'l's'axstet. Temu'h'hu lôqüdi'nx tem-a'axa ayâ'yuusux.
Temau'x-axa mu'h'hu kumki'i'. Temu'h'hu hâ'tse 'wałhâi' kus
15 mesha'lsatsu', te'mîlta li'ya' xü'si tskwa'yâlx. Tem-uk' hi'ke
mu'h'hu mesii'yu'k'axa 'k'ets-'walhâi'tsxk. Temu'h'hu li'ya'
qâ'ste tem k'ets mu'h'hu k'âłhâi' kus mena'tet as leyâ'îstålx,
te'mîlta k'ets mu'h'hu tskwa'yâlx kus mesha'lsatsu'. Tem k'ets-axa
mu'h'hu 'wałhâi itas'al'sîk. "Ni'tsk'-ê'n mu'kus k'âłs'axstex kus
mesha'lsatsu'? Hata'me hâ i'mste lôqüdi'nx kups'î'n tâwâ'yu.'
Ki'lx's' hi'ke phainsa'h'n. Temu'h'hu k'ê'a p'i'xtstex, te'mîlta 
k'ê'a îmste mu'kus pî'ñas'axi. "Kumkwi'yuusnx-axa'kups'î'n tâwâ'
yâ.' Temu'h'hu tsâlî'ñ'wx'ëlt k'sam k'its'usnx,'ê'üstias'tuxa hî'
'qâ't.' Te'maux mu'h'hu k'ê'a itstå'Lnx. Temu'h'hu li'ya'a
25 te'maux mu'h'hu leai'sünx, tem k'ets mu'h'hu ma'yexa kus Mô'luptsini'
'n'sla. "X'e'îtk'istâsxä ha'l'iqaiti', yû'tistaux!' Temuau'x mu'h'hu
tsk'quânx'. Temu'h'hu saux tsqwa'diyû si'lkustex. Temu'h'hu li'ya' qâ'ste
30 te'maux mu'h'hu leai'sünx, ten k'ets mu'h'hu ma'yexa kus Mô'luptsini'
'n'sla. "X'e'îtk'istâsxä ha'l'iqaiti', yû'tistaux!' Temuau'x mu'h'hu
tsk'quânx'. Temu'h'hu saux tsqwa'diyû si'lkustex. Temu'h'hu li'ya' qâ'ste
35 te'maux mu'h'hu leai'sünx, tem k'ets mu'h'hu leai'sünx k'ets-axa
malhâi 'tâwâ'nu'k's. Temu'h'hu li'ya' qâ'ste tem k'ets mu'h'hu leai'sünx
k'ets-axa aili'k' ni'sk- yâ'xau. Tem k'ets mu'h'hu qalpa'lt'nx tâwâ'
yâ'xau. Temu'h'hu li'ya' qâ'ste te'mîlta k'ets mu'h'hu qalpa'lt'nx
leai'sünx yâ'xalîtk'ax-ki'k'axa' aili'k' yâ'xau.

1 Literally, “When the day became (cut into) two.”
2 The Yakwina equivalent for the Alsea p'ps'pâhâs. Literally, “a thing that rolls.”
3 The s-diphthong due to vocalic harmony.
4 For te'mkus.
5 Passive.
6 Id'trq SÔMETHING.
7 qant'd- TO KNOCK SENSELESS.

where many people had assembled, rolled, whereupon all were running (after)
catching much shouting would take place. (out) there from (their) hiding place
stopped (playing), in order that eating
(mean?) might arrive, while all the (others) were
that old woman lay face downward along
not long (afterwards) she was (stolen). The
younger (of the two) said, “Let us two
will run back with it.” But the oldest one
Then (it was) not long before the elder
against his wish. Then he picked up (the
Then they two began to run home. They
began to shout; but she was not listened
to until she simply became hoarse.
not long (afterwards) the youngest
(b) (of the house) and began to listen to
called back into the house: “What does
it is calling? Verily, it seems as if your toy
body was going to see (what was the mn
reached, and, indeed, thus she was shoo
with your plaything.” Then all (the
another, “Follow them two quickly!”
indeed. Then (it was) not long before
upon Coyote kept on saying: “Handl
nearer (to) them two!” Then they two
And after they two were overtaken a ge
was) not long before the older (of the
But his younger brother escaped with t'
was pursued). And when he was (abou
despaired (about escape), and he jumpe,
was looked for in vain, but nowhere w
seen. Then not long (afterwards) he
already far (away). Then again he was
be seen again on the trail where he had

saw something.
3 qaud' TO KNOCK SENSELESS.
t sili'kwex. Temu'n'hü qalpa'ltax kus lā', sili'kwex. Temu'n'hü k'ets lō'qutlax, k'is naux hi'k'e mu'n'hu pē'xai hąk-qalpa'yaxai'-e' Lc'yū kus pī'tskum, temu'n'hü k'cai'sō lo'kustoxs kā'nteis. Temu'n'hü yēa'ltax kus kus kus qa'qalpaux hū'tsk' hie' in'sil'i'kwī. Temu'n'hü pī'tqex k'ü'a kus kwas qa'qalpaux. Temu'n'hü liya'qā's'tse Temu'n'hü mii'saux tsqwa'nxntux, te'maux yexa kus mena'tet. "Lā'stis lōqüdi'i', Tem'īlti tsli'ōxwełx qa'kus qalpa'xstet liya'qā's'tse temu'n'hü ta'axtī pī'xranx mu'n'hu lōqüdi'nx tem-axa aya'yusux. mknī'. Temu'n'hü hū'tse 'walhai' liya' xū'si tsqwa'yihmx. Tem'-ük' hi'k'e' k'ets-'walhai'texk. Temu'n'hü liya' ü k'̥ilhai' kus mena'tet as leyü's'tílīx, iytr'lx kus mēsha'lslatsī. Tem k'ets-axa's. "Nī'tsk'-e'n mu'kus pī'xraux kus hā i'mstī lōqüdi'nx kupi'n tlawya'yū." Temu'n'hü k'ā'a pī'xresex, tem'īlti aii. "Kumkwi'yusuls-axa's kūpi'n tlaw'-lt!xant si'lkustex, 'Ustā'ti' tståux hū's': o'a ństīta'ltax. Temu'n'hü 'liya'a qā's'tse tem k'ets mu'n'hubī ma'ye'xax kus Māltipu's-láltīt!, yū'ltståux!" Temu'n'ux mu'n'hū saux tsqwa'nxntux, temu'n'hü tsxwa'diyū'a qā's'tse temu'n'hŭ hant'qū'yū'nx kus 'ūtī'tyusux qa'kuts-mū'tsk'ak' kuts-pa'-s tsqawamm'khnx, hīnt̥'nx ts-hā'ek', tem se xīld'i'ntax, tem'īlti 'liya' xū'si nā'k's a qā's'tse tem lēai'sūnx k'k-axa aili'k'ī mu'n'hu qalpa'ltax ństīta'ltax. Temu'n'hū stīs mu'n'hu qalpa' cīq' t'all'k's Tem cīld'i'ltax, tem'īlti k'ēts mu'n'hubī lō'tsā Temu'n'hü liya'qā's'tse tem'īlti k'ēts ux yā'xalit'kax-k'k-axa aili'k'ī yā'xau.

where many people had assembled. Then (there) something was rolled, whereupon all were running (after it). And when (ever) it was caught much shouting would take place. Then they two finally came (out) there from (their) hiding place. Then at noon everybody stopped (playing), in order that eating (might) be indulged in by all for a little while. Then (before that) the old woman Snail was told (that she would have to) guard that ball (since) perchance, people might arrive, while all the (others) were still eating. Then, verily, that old woman lay face downward alongside of that ball. And then not long (afterwards) she was (stealthily) approached. And after they two came nearer they just stood still (at a distance). Then the younger (of the two) said, "Let us two take it, (and then) we two will run back with it." But the oldest one was afraid to pass by her. Then (it was) not long before the elder (brother) at last went to her against his wish. Then he picked up (the ball) and ran back with it. Then they two began to run home. Then in vain that old woman began to shout; but she was not listened to (even) a little. (She shouted until) she simply became hoarse from her shouting. At last not long (afterwards) the youngest (of) the villagers came out (of the house) and began to listen to that old woman. Then he called back into the house: "What (does it mean) that that old woman is calling? Verily, it seems as if your toy was carried away." Everybody was going to see (what was the matter). Then at last she was reached, and, indeed, thus she was shouting, "Somebody ran away with your plaything." Then all (the people) began to coax one another, "Follow them two quickly!" Then they two were pursued indeed. Then (it was) not long before they two were seen, whereupon Coyote kept on saying: "Handle them two carefully! Get nearer (to) them two!" Then they two were (gradually) approached. And after they two were overtaken a general fight ensued. Then (it was) not long before the older (of the two) was knocked senseless. But his younger brother escaped with their (dual) booty. (Then he was pursued). And when he was (about to be) overtaken he jumped into (the) water. Then he was looked for in vain, but nowhere was (even) a glimpse (of him) seen. Then not long (afterwards) he was espied again, traveling already far (away). Then again he would be pursued. And as he was (about to be) overtaken he would jump into (the) water once more. Then he would be looked for again, but just the same he would not be seen anywhere. Then not long (afterwards) he would be seen again on the trail where he had already passed (by). Then
he would be pursued once more, but just in vain would be done (by him). Now after he had
overtaken, for he had jumped into the canoe when (the place) was reached where he had
then in vain he was looking for; still he was not at all likely (it was) not long when he was espied.
Finally (his capture) was given up in despair and he necessarily stopped. They then turned
the canoe back to the man who was on board and took along his head.

Then the survivor went homeward. He came (across) in the canoe he was asked
the other side to cry, "What (may it be) that did such a thing can not get him back?" Then (it was)
river. Then he happened to look at (someone) from whom he could not get him back? Then (it was)

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he would be pursued once more, but just the same the same thing would be done (by him). Now after five attempts he was not yet overtaken, for he had jumped into the water once more. And now when (the place) was reached where he had jumped into the water, then in vain he was looked for; still he was not seen anywhere. Then he turned back in a body. And when they came back to the man who was killed (previously) they only took along his head.

Then the survivor went homeward. And when he came near the place whence they two started and when he found his elder brother's tracks he began to cry. Then when he arrived home he told his (own) father that his elder brother was killed. Then his father began to cry. Then again it was said to Sū'ku that his son was killed. But he did not cry (at all); he just began to revolve in his mind, "'I wonder what happened to my son that I cannot get him back?" Then he made himself (ready) to start out. First he rubbed some ashes in his hands for a little while, then again he did this (with) some red paint and also (with) some charcoal. And then when he finished he tied them together and started out. And when he was far he began to cry, "What (may it be) that did such a thing to my son that I can not get him back?" Then (it was) not long before he came to a river. Then he happened to look at (some one) who was floating in a canoe. So he stood (there) for quite a while revolving in his mind: "'I wonder what I shall call him? Yes, I will call him Hulo'hulo." So he called out to him, "Hulo'hulo, take me (across) by means of the canoe!" Then (that man) crossed over indeed. And after he came (across) in the canoe he was asked (by Sū'ku), "Where art thou from?" "Oh! I am from the other side." "And what are they doing from where thou art coming?" "Oh! they are all dancing the murder dance." "What kind of man (was he) who was killed?" "Oh! (it was) Sū'ku's son who was killed." And after his being asked all sorts of questions was accomplished he was asked (again). "How
does thou usually go ashore after thou s'de? Doest thou habitually go ashore usually come down to the water for me and then after (this) was done he was killed. And when he was skinned he was thrown (by) whom (it) said: "Thou wilt not be anything thy name. The people will eat the (S'u'ku) put on his skin he secreted his things on the side of the boat and went across. And as he walked back and forth the river (trying to get) out of the house. Then he did not stay in this hole but began to look around everywhere. And as he saw his son's head where it was, and it fell drowsy. Then toward daylight the people all had torchlights. Then when dark (had) come down to the water for me of Seq'ku's son." In the meanwhile the (false) Hulo'hulo, were sitting on both had torchlights. Then when dark (had) feel drowsy. Then toward daylight the people all were overcome by sleep. And when found) that Hulo'hulo was gone. Only also the head (had) disappeared. The people another, "Follow him quickly, perhaps. Then first the Crane went out, whereverupon "Ouch! My leg caught itself fast." (It) was not long when all (the people) began to sing, "Dr. of S'u'ku's son." In the meanwhile the Crane and the (false) Hulo'hulo, were sitting on both had torchlights. Then when dark (had) feel drowsy. Then toward daylight the people all were overcome by sleep. And when found) that Hulo'hulo was gone. Only also the head (had) disappeared. The people another, "Follow him quickly, perhaps. Then first the Crane went out, whereverupon "Ouch! My leg caught itself fast." (It) was not long when all (the people) began to sing, "Dr. of S'u'ku's son." In the meanwhile the Crane and the (false) Hulo'hulo, were sitting on both had torchlights. Then when dark (had) feel drowsy. Then toward daylight the people all were overcome by sleep. And when found) that Hulo'hulo was gone. Only also the head (had) disappeared. The people another, "Follow him quickly, perhaps. Then first the Crane went out, whereverupon "Ouch! My leg caught itself fast." (It) was not long when all (the people) began to sing, "Dr. of S'u'ku's son." In the meanwhile the Crane and the (false) Hulo'hulo, were sitting on both had torchlights. Then when dark (had) feel drowsy. Then toward daylight the people all were overcome by sleep. And when found) that Hulo'hulo was gone. Only also the head (had) disappeared. The people another, "Follow him quickly, perhaps. Then first the Crane went out, whereverupon "Ouch! My leg caught itself fast." (It) was not long when all (the people) began to sing, "Dr. of S'u'ku's son."
F. American ethology [BULL. 67]

Alsena texts and myths

73.

Yuxwi’s Ex-ix’mal’nix 1 k’i’sik’ks.

Temu’hu an’i’stex, temu’hu qhip’i’lx. Temu’hu-iwa’stex k’i’lx’ks, y’a’sau: “I’ex-i’lyas’ in. K-n’nsisx’qas gi’htalem.” Temu’hu-kuts-ts’qunstex, temu’hu mehtantais’nx slem.2 Temu’hu ku’ui’ temu’hu 1’k’oky. 1’k’-s, tem-aux’ hi’ke kui’nx kuts-xwq’-p’a’stex temu’hu kluwi’lx. Temu’hu temu’hu 1’k’wxai’ tem ayai’ itsai’stex.

Then after (this) was done he was killed and afterwards skinned. And when he was skinned he was thrown into the water (by S’uku, who) said: “Thou wilt not be anything; only Hulo’hulo will be thy name. The people will eat thee.” Then after that man (S’uku) put on his skin he secreted his (other) things. Then he entered the boat and went across. And after he arrived in the canoe at the other side he put his paddle into the canoe. Then not long (afterward) people came down to the water after him. And after he was taken ashore he got out of the canoe and went into the house. Then he did not stay in the house very long when he began to look around everywhere. And (it was) not long before he saw his son’s head which was tied up to the smoke hole. Then his eyes began to shed tears. Thereupon the youngest (boy) said, “Why does that old man, on his part, seem to cry whenever he looks at that head which is tied up?” And then a very old man said: “Yes, when thou shalt get old, thy actions will become similar. Whenever the smoke will work on thee, thy eyes will habitually shed water.” At last night came. Then (it was) not long when all (the people) began to sing (to) themselves.

First their own chief began to sing, “Dry is in (the house) the head of S’uku’s son.” In the meanwhile the two old men, namely, Crane and the (false) Hulo’hulo, were sitting on each side of the door (and) both had torchlights. Then when darkness was falling all began to feel drowsy. Then toward daylight the torchlights went out. Then all were overcome by sleep. And when a light was lit again (it was found) that Hulo’hulo was gone. Only Crane was sitting alone, and also the head (had) disappeared. Then they began to urge one another, “Follow him quickly, perchance he will be gone far.” Then first the Crane went out, whereupon he began to scream there, “Ouch! My leg caught itself fast.” (He was only pretending that this happened.) He was making a barrier of himself for a long time until it was said finally, “Just trample on him!” Thereupon he tore (his foot away) quickly and went out. And when he arrived outside he took hold of his spear and went down to the river. Then he walked back and forth the river (trying) to spear. For that reason (it is) that Crane’s actions (are) such (that) whenever the tide
does thou usually go ashore after thou arrivest back on the other side? Doest thou habitually go ashore by thyself?”—“No. They usually come down to the water for me and habitually lift me ashore.”

Then after (this) was done he was killed and afterwards skinned. And when he was skinned he was thrown into the water (by S’uku, who) said: “Thou wilt not be anything; only Hulo’hulo will be thy name. The people will eat thee.” Then after that man (S’uku) put on his skin he secreted his (other) things. Then he entered the boat and went across. And after he arrived in the canoe at the other side he put his paddle into the canoe. Then not long (afterward) people came down to the water after him. And after he was taken ashore he got out of the canoe and went into the house. Then he did not stay in the house very long when he began to look around everywhere. And (it was) not long before he saw his son’s head which was tied up to the smoke hole. Then his eyes began to shed tears. Thereupon the youngest (boy) said, “Why does that old man, on his part, seem to cry whenever he looks at that head which is tied up?” And then a very old man said: “Yes, when thou shalt get old, thy actions will become similar. Whenever the smoke will work on thee, thy eyes will habitually shed water.” At last night came. Then (it was) not long when all (the people) began to sing (to) themselves. First their own chief began to sing, “Dry is in (the house) the head of S’uku’s son.” In the meanwhile the two old men, namely, Crane and the (false) Hulo’hulo, were sitting on each side of the door (and) both had torchlights. Then when darkness was falling all began to feel drowsy. Then toward daylight the torchlights went out. Then all were overcome by sleep. And when a light was lit again (it was found) that Hulo’hulo was gone. Only Crane was sitting alone, and also the head (had) disappeared. Then they began to urge one another, “Follow him quickly, perchance he will be gone far.” Then first the Crane went out, whereupon he began to scream there, “Ouch! My leg caught itself fast.” (He was only pretending that this happened.) He was making a barrier of himself for a long time until it was said finally, “Just trample on him!” Thereupon he tore (his foot away) quickly and went out. And when he arrived outside he took hold of his spear and went down to the river. Then he walked back and forth the river (trying) to spear. For that reason (it is) that Crane’s actions (are) such (that) whenever the tide
is low he habitually walks back and forth. Many small fish, because he was doing vainly all sorts (of canoes) were launched of holes inside. However, it was night light spread all over. Then low tide sets across in a body. Then his trail was found. And not long (afterward) he was upon Coyote said, "Get close to him quite away." He was already being overtaken. But he did not start to run (away); he did. Then when (the pursuers) came nearer he set ashore (behind him), but it did not get foggy. He threw the red paint (behind him), when more, but (still daylight) showed a little by the charcoals (behind him). Now it goes still all his pursuers merely became lost. Frequent up repeatedly. For that reason the Sun gets foggy, (they) usually begin shouting. Then after this was finished he went (home) home he began to make his son (well). He (with) him they two staid in the house for

Then one day S'ük'u said to his two separate now." Then not long (afterward to Bear), "Which of us two is going to (Bear)," said S'ük'u "you two submerge and whichever will stay under the water first." Then they two, indeed, submerge half a day (was gone) the breath of the sun he floated up again, whereupon he went now Beaver stayed under water for a little: Then he floated up again the water (even) a little. Then not long (afterward) self once more. But when the sun gave out again. Then he floated up again for the water for a long time. (It was) to crawl under the water and not long (afterward) there was a hole (in) the ground, whereas when night was about to fall many pe

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1. Sin'k + -ik + -is. 2. Nahki + Lose. 3. Snipes had murdered Sa5'ku's son. 4. Namely, to Beaver and Bear. 5. For example, Beaver to Bear. 6. This was said by S'i'ku. 7. The contestants were supposed to stay under water one whole day. 8. Goat + Breathe. 9. Alsea texts and
is low he habitually walks back and forth along the river, spearing many small fish, because he was doing this at that time. Then vainly all sorts (of canoes) were launched because each was full of holes inside. However (it was) not long when at last daylight spread all over. Then low tide set in, and the people went across in a body. Then his trail was found, whereupon he was pursued. And not long (afterward) he was espied far away, whereupon Coyote said, "Get close to him quickly, lest he get (too) far away." He was already being overtaken when he looked (back). But he did not start to run (away); he just kept on going slowly. Then when (the pursuers) came nearer to him he threw first the ashes (behind him), but it did not get foggy very (much). So again he threw the red paint (behind him), whereupon it got foggy a little more, but (still daylight) showed a little far off. Then again he threw the charcoal (behind him). Now it got darker still all over. Then all his pursuers merely became lost. From all sides the wailing went up repeatedly. For that reason the Snipes act thus; whenever it gets foggy, (they) usually begin shouting above from everywhere. Then after this was finished he went (home). And when he arrived home he began to make his son (well). Then after he got through (with) him they two staid in the house for a little while.

Then one day S̱uʔku said to his two cousins, "We are going to separate now." Then not long (afterward one of) his cousin said to (Bear), "Which of us two (is going to be more) valuable?"—"Well," (said S̱uʔku) "you two submerge yourselves into the water, and whichever will stay under the water longer he will habitually be first." Then they two, indeed, submerged themselves. And when half a day (was gone) the breath of the Bear gave out entirely, and he floated up again, whereupon he went back to the shore. But now Beaver stayed under water for a long time; he did not move (even) a little. Then not long (afterward) Bear submerged himself once more. But when the sun was (about to) set his breath gave out again. Then he floated up again. But the Beaver lay (in the water) for a long time. Then (it was) not long before he began to crawl under the water and not long (afterward) he came to where there was a hole (in) the ground, whereupon he went in there. Then when night was about to fall many people came to see them two;
then they two were asked which one of them lay in the water face down a longer period. Then the Bear was told: "Through the waters, thou wilt habitually live there. Only thus wilt thou constantly live in the water, only thus wilt thou habitually eat; nevertheless thou wilt habitually live there." And this is why the Beaver is so.

Now one day his son said to him (S'fu'ku) "What are we two going to do now?" Then (S'fu'ku) said to his son: "We two will stay here, thy wives will be two (in number)." Then indeed, on a certain day they two arose and went toward it where that (bear) man (S'fu'ku's son) was. And then again the other one gave birth to a daughter and gave her to his son, "Every day thou shalt habitually go to where that man also took along his children. And as he was about to catch it it moved away again he went after it in spite of the fact that man also took along his children. And not long (afterward) they two arose and went toward it where that (bit) of land was. (From) now on he was said to his father, "Do not long (afterward) they two arose and went toward it where that (bit) of land was. (From) now on he was said to his father, "Do not long (afterward) they two arose and went toward it where that (bit) of land was. (From) now on he was said to his father, "Do not long (afterward) they two arose and went toward it where that (bit) of land was. (From) now on he was
then they two were asked which one of them (dual) lay with his face down in the water for a longer period. Then Bear said that he lay in the water face down a longer time. Thereupon again Beaver said that he was the one who lay in the water face down for a longer period. Then the Bear was told: "Thou wilt go into the mountains, thou wilt habitually live there. Only occasionally wilt thou stay in the water. Only thus wilt thou usually act, and thou wilt also dig up the graves, thou wilt not customarily be very valuable." For that reason the Bear is not valuable, and for that reason, moreover, he is constantly uncovering the graves, because thus he was told (at that time). And then it was said to the Beaver, "Thou wilt constantly live in the water, only the bark of willow trees wilt thou habitually eat; nevertheless thou wilt always be very valuable." And this is why the Beaver is superior to the (Black) Bear.

Now one day his son said to him (Sufi'ku), "What are we two going to do now?" Then (Sufi'ku) said to him, "Oh, yes! we will separate (from them); we two will go somewhere to look over the world." Then, indeed, on a certain day they two started out. And not long (afterward) they two arrived at a village. Then he said to his son: "We two will stay here. Thou art going to marry; thy wives will be two (in number)." Then, indeed, he married two women. And (it was) not long before one of his wives had a child. Then again the other one gave birth to a child. Then he said to his son, "Every day thou shalt habitually go (away) to work." Then, indeed, he went away every day. Then Sufi'ku would turn himself (into a) different (person). Whenever his son was at home he would (appear as) an exceedingly old man. But whenever he was gone he would usually become rather young and would repeatedly try to cohabit with his two daughters-in-law. Finally one day they two told their (dual) husband (about it). Then (Sufi'ku) was not left behind again. (From) now on he was usually taken along. And that man also took along his children. Then one day a bird came to where that man (Sufi'ku's son) was working. And one boy fancied it very much and said to his father, "Do thou catch it for me!" So, indeed, he went toward it where that (bird) was perching (on a twig). And as he was about to catch it it moved up a little higher. Then he climbed after it, but again it moved higher up as before. Then again he went after it in spite of the fact that it was Sufi'ku who...
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Frachtenberg
ALSEA TEXTS AND
hi’k’e mats’a kulinauxa kus kò’x. Temu’hù ‘līya’ qà’tse tem-axa bay’n’tex qxe’nk’ kus hi’t’slem, te’mìta sili’k’ i quax’ nisk’. Tem k’-mu’hù ‘līya’ lā íltaqi’xaxsam. Temu’hù ‘līya’ qà’tse tem-uk’ mu’hù tkula’yù kus kòts qaqua’nk’ kus, tem-uk’ mu’hù kòl’i’yù 5 kwas lā. Temu’hù quan’wis kus kak’ya’ wi’llx qaqua’nk’ s-ū. Temu’hù qalpal’ kus hi’t’slem. Tem-axa mu’hù sinptù’i qxe’nk’ kus kòts. Tem k’ets mu’hù a’niiyux kus S’k’ku. “Aq’ya’usux qaqua’nk’ kus kòts qa ku’sin qwān.”

Temu’hù hì’k’es hau’k’s x’ltxwi x is hi’t’slem, te’mìta ‘līya’ nā 10 me’lɔ’xutex is hi’t’slem. Temu’hù ‘līya’ qà’tse te’mìta tink’ai’nx kus sū’dī-tīt-s-hi’t’slem.2 Temu’hù pxēlisi’xu’lax. “Nā’k’ sèx-e’n yā’xau?”—“Ā’ a, laniya’ nā’k’s yā’xau, hi’k’en x’il’dlux’ is hi’t’slem.”—“Hak ni’k’ex-e’n will’sal?”—“Ā’ a, q’k’s kòts haw’a’q’salysy demtx’qaxa’n’k’s hak qe’xan, tem k’in ‘laxaya’ lā wi’lq xe’-15 nk’s.” Temu’hù ye’a’lax. “Temx-ā’ tqaia’lax, sxs-axa aya’mi qxe’nk’s? Sxs tqaia’ldi, k’ils hi’k’e xaxa hā’tlqaya’yù qxe’nk’s.”—“Ā’ a, qa’kus kòts haw’a’q’salysy demtx’qauxa’n’k’ s-fl.” Temun’hù qalpa’V’ kus hi’t’slem. Tem-axa mun’hui aya’yusLnx. “Aqa’alysisusx qauxa’n’k’ s-fl.” Temun’hù qal’tsE tem-axa mun’1if sinptfui’ qxe’nk’ kus kots.’ Tem k’Ets mun’hfl qau’wi kus kaki’ya” wi’lq xau’a’n’k’ s. “A’a, tqaia’ltEx, sxas-axa ayai’mi qxe’n’k’ s? Sxastqaia’ldi,kls shI’k eaxalhlialIqaaya’yvqxe’n’k’.”—“A’a, tqaia’ltxan sins-axa ayai’m qxe’n’k’ s-fl.” Temun’hù k e’a wI’lx qauxa’n’k’ s-fl.” Temau’x mun’hfl axa suyu’lax. Temun’hfl yEa’lax. “Nämkk sxs-axa wil qxe’n’k’ s, k’xas tsiya-xwi’ya’a’ kuxa’n qali’.” Temu’hù k’E’a mis-axa tski’ta’alx tem-axa mi’s-axa wI’lx. Temau’x mun’hfl tE’pStiTI titd’tSLO!”—“A’a, is qd’nfiku ya’tsx.”—“L’a’tqal-E’n?”—“A’niyuxu hI’k en x i’ldux” is hli’t’slem.”—“Hak ni’kEx-E’I wIli’sal?”—“A’a, qa’kus hawa’qsalyEmtsx.” Tem-axa mun’hfl qaupayft’Lnx kfl’ku, temun’hfl axa suyu’lax. Temun’hfl yEa’lax. “Namk sxs-axa wil qxe’n’k’ s, k’xas tsiya-xwi’ya’a’ kuxa’n qali’.” Temu’hù k e’a wI’lx. Temau’x mun’hfl k e’a ayaI’ kus La’mxadoo. Temau’x mun’hfl misau’x tsqfnk-wal’ kus qt’ntik’s, temau’x mun’-d tskwayft’Lnx kuts-ti’k ektik auxik pki’flsxal tsila’hak,8 “Hawa’qsalyusx xas ko ts sin qwiin qauxa’n’k’ s.” Temun’hù misau’x tsq e’WULX, temau’x lea’laux mis-axa wI’lx kuts-tia’ak aux. Tem-axa yEa’lax. “ii&axaya” Ida wil, qauxa’n’k’ s-fl.” Temau’x mun’hfl k e’a ayaI’ kus La’mxadoo. Temau’x mun’hfl misau’x tsqfnk-wal’ kus qt’ntik’s, temau’x mun’-d tskwayft’Lnx kuts-ti’k ektik auxik pki’flsxal tsila’hak,8 “Hawa’qsalyusx xas ko ts sin qwiin qauxa’n’k’ s.” Temau’x

1 For parallel stories compare: Frachtenberg, Coos Texts, pp. 21 et seq.; Boas, Indianische Sagen, p. 17; Test, Traditions of the Thompson River Indians, p. 21; Traditions of the Lilloot, p. 308; the 6hushwap pp. 322, 737; Hill-Tout, Studies of the Indians of British Columbia, p. 57; Farrand, Chilcotin, pp. 29-30; see also Waterman, The Explanatory Element, p. 45.
2 For example, Thunders.
3 It is used as an imperative.
4 It is modified in the present.
5 It is used as a noun.
6 It is used as an imperative.
7 It is used as an imperative.
8 It is used as a noun.
is kō'x̱. Temu'hu 'liya' q̕ā'tse tem-axa i'x̱is lem, te'mita aili'k'i' qua'x nisk. Tem i'x̱asxam. Temu'hu 'liya' q̕ā'tse tem-kōts quaqua'nk's, tem-uq̑̕u m̕u'hu kli'u'i'y̱u u'wis kus kāk̑̕a̱ya' wi'lx quaqua'nk's. Temu'hu 'liya' qaqua'nik's tem-axa m̕u'hu simptu̱i q̕e'nik's u'hu a'ni'y̱u kus S̕u'k'u. "Aqa'y̱usux isin qwān.

's x̱'ilaxwā'x̱i' is h'xṯislem, te'mitá 'liya' nā temu'hu 'liya' qaqua'nik' tem-itá tink'a'lnx. Temu'hu p̕x̱elṯsasa'lx. "Nā'k'sex-e'n nā'k's yā'x̱au, hi'k'en x̱i'lḏux̱ is hī'-n wī'la'yā'1̱."

"Temx'ā' ṯq̕a'aṯlx̱, s̱sas-axa ayai'mi k'is hi'k'esa ha'a'li'q̕a aya'y̱u q̕e'nik's."

"Aya'q̕e'nik's han'k'e'kai k'kus-ū ha'a' mu'hu aya'y̱usṯḻnx nā'k' k'kus-uq̑̕u n-uq̑̕u mu'hu aupayú'ṯḻnx is xa'mnî ts-hū q̕a'y̱i'ṉḻnx k'ū'k'e', temu'hu a̱xa sū'y̱u'ṯḻnx. mk s̱sas-axa w̱i'lx quaqua'nik's, k'x̱as tsiya'lnx."

"Temu'hu k'ē'a mis-axa ts'k'itx'ay̱u'̱ṯḻem i'lx kuts-qalē'k'e', temu'hu ḻkū'i'ṉx tem-s'.

te'mauṉ p̕x̱elṯsasa'lx. "Nā'k'-e'n mu'hu i, is q̕a'nūk' yā'teq̕e', 'Ḻa'iṯq̕a'q̕e'ni'?

"Tem ḻṯq̕a'al-e'n mis qamī'x̱hēl'."

"A'a, hnl tem-axa kwī'y̱ał̱x̱ hams̱ṯis qamili's lx kuxa'ni li'y̱auu'. " ā' A'a, p̱st-landscape.'

"Temu'x̱ mu'hu k'ē'a aya'i' kus iṣau'x̱ tsq̕iŋkwā' kus q̕a'nūk's, temu'x̱ ḵe'xṯi̱k' a̱x̱ k'p̱i'ni̱s̱ḵa̱ i̱x̱̱s̱a̱ ẖa'na'̱ ẖa'na'̱ p̱u'x̱a'nk's."

"Temu'hu misau'x̱ tsq̕e'ṯwu'ḻx̱, i'lx kuts-tā'a'k'aux. Te'mi'mauṉx̱ hi'k'e'ye'-quaqua'nxṉk's ẖa'wa's̱q̕aw̱ux̱s̱ x̱as kōts."

"Temu'x̱ ṉq̕aqua'nxṉk's wa's̱xan ṉu'ni's̱ṯxanx. "

"Haṉẖhu, pu'riq̕ep̱sṯ a'1."

"Alo'ku, pu'riq̕ep̱sṯ a'1."

caused (the bird) to go (up thus). Now the tree kept on growing taller. And not long (afterward) the man looked down again, (when) he saw (that) he was already high up. So he could not do anything for himself. And (it was) not long before the tree reached high up and went through the sky. Now the bird reached the sky first and the man came next. Then the tree began to contract downward, while S̕u'k'u was crying all the while, "The tree moved up to the sky with my son."

Then in vain (S̕u'k'u's son) began to look around everywhere for people; nevertheless he did not find a person anywhere. Then not long (afterward) he came at last upon five people (by whom) he was asked, "Where art thou going?"—"Oh! I am not going anywhere; I am only looking for people."—"Whence didst thou come (here)?"—"Oh! that tree grew with me from below to the sky, and (now) I do not (know) how to get back down." So then he was told: "Wouldst thou like to go down again? If thou wantest it, we will take thee down again quickly."—"Certainly, I would like to go down again (to the place) from where that (tree) grew up with me."

Then they went back with him (to the place) where that tree had pierced (the sky). Then he was wrapped up in the skin of a whale, (which) was tied in the middle, whereupon he was let down again. Then he was told, "When thou wilt arrive below again, thou shalt shake thy rope several times." Then, verily, as quickly as he reached the ground by means (of the rope) he shook his rope several times; then he untied it and went back into the house.

And after he arrived home he asked (his) two (children), "Now where is your (dual) grandfather?"—"Oh! he is staying in the sweat-house."—"What is he doing?"—"He is just crying all the time."—"Then what does he usually do whenever it gets dark?"—"He usually goes into the house and sings all the time and dances the whole night, and, moreover, he is trying to sleep with our (dual) mothers."—"Well, go you two to him (and) keep on telling him that I have come back." So the two children went, indeed. And when they two came near to the sweat-house they two began to listen to the song of their (dual) grandfather, which sounded (thus), "The tree grew up with my son to the sky. Then after they two came to him they kept on telling him that their (dual) father had returned. But he simply told them two, "There was no way (for him) to come back; the tree grew up with him to the sky."—"Oh, yes! he came back. Thou art looking at the whale which we two are eating. It is his (present which he) brought back."

"Here! Please give me some of it!" Then, indeed, they two gave him some. Then he
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This sentence refers to the spouting of whales in summer. 

Literally, "it begins from the East"; 

Because of the heated rocks. 

Evidently mis-heard 

for quite a while and then began to think 

why a whale (always) acts thus. When (there) for quite a little while. Now (S) 

come back? "Well, the Thunders let me 

side the skin of a whale." In the meaning of (getting hot). And when these stones were taken out. Then he laid them down. 

And after he finished (piling the stones) and wrapped up in the whale's skin. The top of the rocks. Then the skin began to float (there) and not a single part of it. 

Then he was seized again and thrown into the sea from the east began (to blow) and blew him into the ocean. Then when he arrived (he kept on floating in the sea for a long time of the whale) and finally started to approach the shore and began to revolve in his mind: what direction will I go now? "Forsooth, I will first travel in the direction indicated. And whenever he reached there he would likewise float around for a while. Therefore he would start out again. Thus, why a whale (always) acts thus. Whenever he arrives at the mouth of a river and would likewise float around for quite a while. Now (S) the starting point) and floated in the ocean for a long time. Then not long (afterward) not a single part of it. 

Then he was seized again and thrown into the sea from the east began (to blow) and blew him into the ocean. Then when he arrived there he started out again. Thus, why a whale (always) acts thus. Whenever he arrives at the mouth of a river and would likewise float around for quite a while. Now (S) the starting point) and floated in the ocean for a long time. Then not long (afterward) not a single part of it.
began to chew the whale (meat), whereupon he said, "Here, I am going to the house to see; perchance, indeed, my son may have come back." Then he started out, saying, "Do you two watch me carefully!" He was just staggering about (like) a very, very old man. Then after he came to the house he went inside and almost fell into the fire. Finally he sat down and asked his son, "How didst thou come back?" — "Well, the Thunders let me down again, wrapped up inside the skin of a whale." In the meantime the stones were already (getting hot). And when these stones were very hot he (Su'fiku's son) took them out. Then he laid them down carefully, just the length of a person. And after he finished (piling them) that old man was seized and wrapped up in the whale's skin. Then he was thrown there on top of the rocks. Then the skin began to draw in with him, and not long (afterward) not a single part of his body showed anywhere. Then he was seized again and thrown into the sea. Then (a wind) from the east began (to blow) and blew him in the (wrapper) far out into the ocean. Then when he arrived in (the wrapper at the sea) he kept on floating in the sea for a long time by means (of the skin of the whale) and finally started to spout. Then he looked back to the shore and began to revolve in his mind: "I wonder where can I go now? Forsooth, I will first travel in the water (as a) whale, and then after I arrive here again I will go back to the land. (And) then I will examine the world thoroughly, so that wherever something bad will live I may cause it to disappear entirely." Then he went in a southerly direction. And whenever he came to a river he would just float (there) for a long time and would look around. And after finishing (this) he would start out again. Then he would come again to a river and would likewise float around for a long time. He traveled thus for a long time. Then not long (afterward) he came back (to the starting point) and floated in the ocean for a long time. Then (it was) not long when a whale was seen floating in the sea. This is why a whale (always) acts thus. Whenever he travels around (and) whenever he arrives at the mouth of a river he usually floats around (there) for quite a little while. Now (Su'fiku) floated in the ocean for quite a while and then began to think in his mind: "I wonder in what direction will I go now should I arrive at the shore? Indeed, I will go first in a northerly direction." Then, indeed, the whale began to go toward the shore, and when he arrived inland, (Su'fiku) stepped out from inside that whale. And after he arrived at the shore he sent the whale back into the sea, saying: "Thou wilt just travel in
Then (S'ū'ku) came out on the shore and said to himself in his mind: “I wonder what shall I (wish) on land (for) my landing place just any ordinary spot; only willy-nilly (many) dentalia shells will live there, thou knowest that the people (may) eat thee. Thou wilt come back into the water. And thus is it that for his landing place just any ordinary spot.

Then after (S'ū'ku) was through telling (the people) where the salmon would be also have some arrows, and I will eat these salmon.” But (after a while) he became hungry; whereupon he said: “I wonder what shall I (wish) on land (for) my landing place just any ordinary spot; only willy-nilly (many) dentalia shells will live there, thou knowest that the people (may) eat thee. Thou wilt come back into the water. And thus is it that for his landing place just any ordinary spot.

Then (S'ū'ku) came out on the shore and said to himself in his mind: “I wonder what shall I (wish) on land (for) his landing place just any ordinary spot; only willy-nilly (many) dentalia shells will live there, thou knowest that the people (may) eat thee. Thou wilt come back into the water. And thus is it that for his landing place just any ordinary spot.

Then after (S'ū'ku) was through telling (the people) where the salmon would be

Now (it was) not long before he came to the ocean, only (once) every year wilt thou see the salmon, only (once) every year wilt thou see the salmon. Thou wilt come back into the water. And thus is it that for his landing place just any ordinary spot.

Then (S'ū'ku) came out on the shore and said to himself in his mind: “I wonder what shall I (wish) on land (for) his landing place just any ordinary spot; only willy-nilly (many) dentalia shells will live there, thou knowest that the people (may) eat thee. Thou wilt come back into the water. And thus is it that for his landing place just any ordinary spot.

Then after (S'ū'ku) was through telling (the people) where the salmon would be
Then (S'ú'ku) came out on the shore and began to think inside his mind: “I wonder what shall I (wish) on (me)? Yes, I will have a bow; I will also have some arrows, and I will likewise have a quiver.” Then, verily, he had those things. And after he was through (thinking) thus in his mind he started out. Then not long (afterward) he became hungry; whereupon he said: “I wonder what shall I eat now? Verily, I will first eat kinnikinnic berries.” So he looked around, and the ground just seemed to be red with kinnikinnic berries. Then he began to munch again, but still he did not feel satiated (even) a little. So he looked back, and the kinnikinnic berries merely appeared red right behind him, because (they) just went through him. Then he began to munch again. Now at last he was getting enough. So after he finished (eating) he started out.

Now (it was) not long before he came to a river. He stood (there) a long while, and not long (afterward) he said: “I wonder again what shall I eat now? I wonder what things shall live in this river? Yes, the salmon shall have it as (their) river.” Then, indeed, he began to call (for) the salmon. Now (it was) not long before he looked around and (saw that) the kinnikinnic berries were just dropping out from his armpits. Then again he began to pull out some grass and put it into his armpits. For that reason (is it) that the people’s armpits are hairy way up. Then he began to munch again. Now at last he was getting enough. So after he finished (eating) he started out.
Then he went on up the river and along upstream. And when he saw the (several regions) he said, “Now these rivers are very good for (their) rivers.” And then when he had worked his way back he looked across and saw a smooth

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1 That is to say, “Come up this river!”
2 For a full explanation of this remark see note 10.
3 Simplified for Ewa’s-sld. Jena’s is the Alsea name for Siuslaw River.
4 Probably the present site of Glenada, a hamlet situated on the southern bank of the Siuslaw River, some

| 6 miles from the ocean. It was a Lower Umpqua village.
5 While translating this story from the original English dictation, the collector omitted an important incident which is here supplied. Before beginning to spear, S’ku decided to smoke first. Thereupon a

| pipe and tobacco appeared. S’ku filled his pipe, spilling some tobacco on the ground, and began to smoke. This is the reason why the Alsea use kinnikinnic as tobacco; because S’ku dropped some on the ground where it mixed with the kinnikinnic berries.

| 6 Namely, Whale.
7 kus’a’n xam’i, tem haya’ntx k’a’n’k’s, tem leai’sx kus k’it hi’k’e la’xtal. Temu’n’hu

| how I will catch them! Oh yes! I will make a pole.” So, indeed, he began to fish with long before a monster appeared (who) opposed his bait. So he jerked him quickly to turn his tail was sticking out. And the (phrase of) “This place shall become people.” Then after he first

| not long (afterward) he came to a river. So he said to Su’ku, “Now these rivers are very good for (their) rivers.” And then he stopped for a while (at a certain place) and was about to depart he said, “This place shall have this here river as (their) river. So he said (to Su’ku), “Then not long (afterward) a Sturgeon appeared and told him, “Only thou shall have this river more, the Whale will live in that lake.”

| he went on again. Then not long (afterward) a river. Then he stood (there) for quite a long time and thought in his mind: “I wonder now what shall be its name, and (the place) where I stand now? Then when he finished he said, “I will go into the rivers.” Then he did not go very far but stopped for a while (at a certain place) and

| and (the place) where I stand now?” Then when he finished he said, “I will go into the rivers.” Then he did not go very far but stopped for a while (at a certain place) and

| said, “Now these rivers are very good for (their) rivers.” And then when he went on up the river and along upstream. And when he saw the (several regions) he said, “Now these rivers are very good for (their) rivers.” And then when he worked his way back he looked across and saw a smooth
Then he went on up the river and arrived not long (afterward) upstream. Then he saw the (several) rivers all over (this region) he said, "Now these rivers are very good; all beings will have them for (their) rivers." And then when he was about to turn back he looked across and saw a smooth rock. So he went to it how I will catch them? Oh yes! I will make a spear and also a pole." So, indeed, he made (those things). And after he finished (them) he speared one of those salmon. Then when he landed it ashore he cut it open and began to roast it. Then he said to (the salmon) repeatedly, "My children will habitually do this to thee after they shall become people." Then after he finished he started out. And not long (afterward) he came to a river. Then he stood (there) for a long time and thought in his mind: "I wonder now what (beings) shall have this here river as (their) river. Oh, yes! the Sturgeon will have it for a river." So he said (to Sturgeon), "Climb up here!" Then not long (afterward) a Sturgeon began to climb up. Then he told him, "Only thou shalt have this river for a river, and, furthermore, the Whale will live in that lake." And after he finished (this) he went on again. Then not long (afterward) he came once more to a river. And he stood (there) for quite a little while thinking in his mind, "I wonder now what shall be its name? Yes, Siuslaw will be its name, and (the place) where I stand now will be called 'Wai'dusk'." Then when he finished he said, "I will go upstream that I may examine the rivers." Then he did not go very (far) upstream when he stopped for a while (at a certain place) and said, "I will try to fish with a pole." So, indeed, he began to fish with a pole. But (it was) not long before a monster appeared (who) opened his mouth and bit at his bait. So he jerked him quickly to the shore, and where (that monster) fell (to the ground) it split the mountain into two, and only his tail was sticking out. And the (place) where that previously mentioned whale fell became covered with water. Then as (Seui'ku) was about to depart he said, "This place will be called Line-Fishing Ground, because I was fishing here with a line." And this is why line fishing is being done (now), because he did so (at that time).

Then he went on up the river and arrived not long (afterward) upstream. Then he saw the (several) rivers all over (this region) he said, "Now these rivers are very good; all beings will have them for (their) rivers." And then when he was about to turn back he looked across and saw a smooth rock. So he went to it
This rock can be still seen to-day.
2 Along the northern bank.
3 Going northward.
4 Transposed for lsna'tk istul.
5 Contracted for te!hwall'ymmUxs.
6 Described to Farrand as an aquatic plant which opens and closes when touched; probably anemone.

Described to me as a blue oyster which opens and closes when touched; probably roseate.
K'ay'sau: "K'ai't Lahaya'n'iyai xa'kusin qai' tsi'n-axa xa'im'i'sal, n'àmk' se't'xas t.'"

Temu'hü mis k'ae' tem-axa mu'hu nü mis-axa wi'lx hal'i'yu'k's, tem k'ets mu'hu ya'q'atse tem k'ets mu'hu qtal'pi' wi'lx i'hü ye'ai'nx. "K'its' nix tsùdai's mis lxa'i'nx i'mstai pëý'sauwi'st, tem k'ets e'hü mis wi'lx na'k's k'kus wul'i'tsx kus mu'hu lóhai' kwas ts'K'wtsi. Temu'hü e'mita tskwü'lx kus âki' k'pi'uxax niedi'ax i'tsi. Tem k'ets mu'hu ma'yea. "K'in ?" Tem k'ets mu'hu k'x'a ayai' qxe'ñk's, 's k'kus tskwü'lx kus âki', te'mita k'hi'k'ë püwi'lx, lxa't ts'kwi'stuxt. Tem 'nx ts-hair'k. "K'ix'n' nyte mu'hu u'k'ë mu'hu imisti', k'ixi'x ti'n'nxta'x mis tskwü'lxstuxt; k'lex's me'hu'kúistú 'sílx a'ñi'tux k'ix xa'mnitšlo ts-lá'nk.'

Tem k'ets-axa mu'hu lóhai', temu'hü ya'q'ëtse tem k'ets-axa mu'hu wi'lx 'yu'ayari' kwas neq'a'xamxt! tem wi'lx kus a'hü halal'tsi y'stå xe'ai'nx. "K'qas Tem k'ets mu'hu xe'’esux! Temu'hü k', k'is mu'hu ñötsi'xe'i' stax xe'ai'nx. Is uu'wë mis' suede'ist, kus n'àtk'. Temu'hü k kus tsk'ët'tsi k'hi'k'ë u'sk'ik's k'ko's mis ley'ñlx, tem piltkwai'. Temu'hü a. "K'is'k'axa-n'ñ, k'in hi'ñe làa' nuna'sa? is." Tem k'ets mu'hu mis wi'lx k'lyk's, kus là'k'ya'xtxs kwas k'ñl. Tem k'ets temu'hü ma'yea. "K'in hi'ñe' mu'hu tó ts-lá'nk.' Temi'lx mu'hu yai'ñhx. tås k'ñl yëtsi. K'ips is lxa'towai'stö ñt'sixtsa xa'kusin la'ñxادå'o, k'ips nü'-lx lxa'i'nx, tem k'ets mu'hu hqama'ñhx yusuxs k'le'tsik's, tem qaxtai'nx temu'hü i'k'ea', tem-axa qtal'pi' lñk'. Temu'hü lxa'i'x kus là' k'tsk'itxë' hata'me hi'k'ë nu'hu'x tsina'i'nx xamë', te'ml'ñlx yai'lx tem k'ets mu'hu stqw'a'si'x tem tepuñ'm. "1 län." Temu'hü mi'si'lx lxa'i'nx, tem

and marked it, saying, "(I do this) so that my children, on becoming people, may always look at (the place) from where I turned back." Then when he finished he went back downstream. And after he arrived at the mouth of the river he started out (northward). Then not long (afterward) he came again to a river and said to it (thus), "Thee also the salmon will have for a river." And after he finished speaking thus to (the river) he went on. Then when he arrived at where the beach ends he climbed up on the mountain (that was there). And after he arrived at the top he heard some monsters singing at the lower part of that mountain. So he said, "I will go and see what it may be." So, indeed, he went down, and after he came to where he heard those previously mentioned monsters he beheld (the place) simply full (with) those beings, several of them being black.

Then he began to think in his mind: "I wonder what shall I do with them? Yes, I will fix them so that my children will (be able to) eat those black ones; their name will be Sea-Lions, and the name of those big ones will be Whales." And then after he was through with them he climbed up again and went on. And not long (afterward) he came down again. Then he went (along) that beach until he came to a river and likewise spoke to it thus, "The salmon will have thee also for a river." Then he started out, and whenever he came to a river he would likewise speak to it thus. Just for that reason all the rivers have salmon. Then not long (afterward) he beheld a mountain which reached out far into the ocean. And when he came near it he sat down. Then not long (afterward) he said: "I am hungry. I wonder what shall I eat? Yes, I will go out to look at the ocean." So when he arrived at the rock he saw something that was living on the rock. So he picked up one and said: "I wonder what shall I call them? Yes, their name will be Muscles." Then he spoke to them: "Now you will stay only on this rock. Occasionally the low tide will (uncover) you; my children will gather you habitually and will eat you." Then when he finished (with) them he picked up some, went back with them to the shore, roasted them, and began to eat them. Then when he was through he went down to the water again. Then after he arrived again at the ocean he saw something on the ground seemingly bluish. So he tried it one but (found it to be) exceedingly tough. So he kept on kicking at it until it fell over.

"Your name will be Roseate." Then after he finished (with) them
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ALSEA TEXTS AND

he went back to the shore. And after more he lay face downward and began to climb up again. (To his surprise) the place is so, because he was the one who had done this. Then he went on and came to where there was a promontory below the Alsea River; probably Cape Apache.

1 A promontory below the Alsea River; probably Cape Apache.
2 See Boas, Chinook Texts, p. 92.
3 Called now Yahach. A small creek in the most southern part of Lincoln County, Oregon. In former times an important Indian village was situated there, which served until 1876 as a reservation.
he went back to the shore. And after he came to the shore once more he lay face downward and began to sleep. And when he woke up again he arose. (To his surprise) the place where he lay face down (showed plainly) so. This is why such (a mark can be) always (seen there). Then after he finished he was going to start out. But he stood a while and said: "I wonder now what shall be the name of the place where I had been lying down? Certainly, the name of the place shall be Pu‘wik'." For that reason the name of the place is so, because he was the one who named the place.

Then he went on and came to where a mountain was touching the edge of the water. So he climbed up (there). And after he came to the top he looked around and perceived a pretty valley. So he began to climb down. And after he came down he went on. But he did not go (very long) and said, "How would it be if I should climb up for a little while and look at the place once more?" So then after he came to the top he went to where that pretty place (was). Then when he arrived (there) he said, "I am going to break wind right here, so that the place may have camas." Then after he finished (doing this) he went down again, and when he came down once more he started out. Then (it was) not long before he came to a river, which he was going to cross. But just as soon as he came down to the water some monsters with their mouths open approached him. So he turned back there. Then not long (afterward) he tried again; but the same thing happened, and he (was forced to) turn back again. Finally when he came back to the shore he said: "I wonder what shall I do to them now? Yes, I will turn back and fetch some sand." So, indeed, he went back, and when he came again to where he had gone down previously to the beach he began to scoop up much sand. Then he went back, and that place where he dropped the sand became a beach. Then when he arrived again at the river from where he had previously turned back he threw out a handful (of sand) into the water, whereupon the river became dry. Then he crossed over, and after he arrived at the other side he went on. Then as soon as he came to that prairie he walked around in different directions and began to break wind all over the place. This is the reason why the Yahach prairie has camas all over, because he did so (at that time). And, moreover, he also gave its name to this place.

Then after he finished he went on and came (after a while) to a small river and said to it (thus), "The salmon will have thee for a river." And after he was through speaking to it thus, he started out. Then not long (afterward) he came again to a river. He stood (there) for quite a little while and said several times: "I wonder what shall be
Frachtenberg's Alsea Texts and the name of this place? Yes, Alsea shall after he finished he said again, "I will the several rivers." Then, indeed, came (pretty soon) to where there was "I am going to climb up on that mountain up and after he came to the top he looked not long (afterward) he looked into the river. And after he arrived downstream (afterward) he came to a place on rock. So he stood (there) quite a long time and (saw that) it was full of seals. They will just do it thus, in order that eat them." Then after he was through (afterward) he came to a river and said there will have for a river." Then after he finished Then not long (afterward) he came to there quite a little while and said: "I want name of this place? Yes, Yakwina shall then after he had finished he went on performed by himself various things at the story turned to the bank of the river to bathe. The t

6. The Five Thunder Brothers

They were living in one house. Then...
Temu’hū mis k’eai’, tem k’ets mu’¹’hū ò’qwis k’ins îltî’l’ nas n’tk’1. Tem k’ets u³’hū wi’lx na’k’s ‘k’kus mei’¹pstaxt-slo, in lōhaim quaxa’n’k’s kwas ts’k’¹’tsil.’ ohai’, temu’hū mis wi’lx quaxa’n’k’s, tem emu’hū liya’ qaa’tsæ te’mILTa qalb’k’s yxǝ. “K’liya’ tas hû’k’i mei’¹pstaxt-’k’siyûk’s.” Tem-axa mu’¹’hū qxenks’ai”, xe’n’k’s, tem k’ets-axa mu’¹’hū qaix’xwa’hi’k’i mezami’n t kus a’îluxüt-s-k’îl kus i’¹pstaxt-slo, sis t’iyaf imî’stal. Temu’hū mu’¹’hū ayai’ halî’yûk’s. Temu’hū mis-k’ets mu’¹’hū xé’tsuxa’. Temu’hū liya’ k’s ‘k’kus mek’ li’t-slo kó’k’s.2 Tem k’ets hi’. Temu’hū lhainai’tem k’s k’ili tem 5. Tem-k’ets mu’¹’hū yea’înx. “K’ilx itxai’ pu’k’tiståxix qakus’in la’mxado, Temu’hū mis k’ets k’eai’, temu’hū liya’ qaa’tsa tem wi’lx n’åt’k’îl’s, tem k’ets us tsådai’ la’ntik’stə.” Temu’hū mis x’. Temu’hū liya’ qaa’tsæ tem wi’lx q’ets mu’¹’hū k’å’txsu qaa’tsse plîi’, tem K’nitksk’ hi’te mu’¹’hū-slo ts-la’n’k’! À’a, ’emu’¹’hū mis k’eai’, temu’hū xé’tsuxa’. ’wa’i-slo yå’tsxalxaxa kws n’åt’k’1 na’k’-s’le’wi’ tem hi’k’e kó’x’ wå’txax kus mu’¹’hū imî’stex tett’s4. Temu’hū mis i n’åt’k’1, temu’hū tsq’ik’I’nx-slo yå’sau: Ôs ts-la’n’k’.” Temu’hū mis lax’înx, temu’hū is quawai’-slo itxai’xasxa. ’lisanx quawaxa tas lâ, temu’hū imî’stex

6. The Five Thunderers

They were living in one house. Then one morning their sister went to the bank of the river to bathe. The tide was low at that time, and
The informant evidently could not relate the incidents during the journey to the land of her abductors.

In imitation of the sound made by the shells while he was dancing.

Probably another name for Sea-Otter.

For example, Sea-Otter and his wife.

For (when the waves pressed it) downward, but them that it remained (on the surface) waves bore it (upward). Whenever it rose one log lay on dry ground. So after she them up there on top (of the log). Then after she came ashore again she sat down (soon) her eyes began to smart, so she came. Then for a long time she did not open her them again, behold! the log was already; a canoe on which she had sat down, 

Then when she was far (out) she began

These five brothers (her captors) went other side. And after they returned we ashore. She simply stayed there in the

Then they were living in one house, (at) the other end of the house. Every day they went out to the sea and usually came back with few things that Fur-Seal was constantly known yet who was going to marry he that woman refused to marry sent again another of his younger brothers he came to her she just covered her head refused that Mal'tst!" So he went back to his cousin that that woman refused to marry that he should take her so that he did not come back until he was about to enter the canoe he finally went to her, and she surprised she went back with him, and he

Then when the brothers of that woman carried off) they began to get ready. They took implements and went across. The eldest brother told them that it was (sliding) whenever it rose (when the waves pressed it) upward, but them that it remained (on the surface) waves bore it (upward). Whenever it rose
one log lay on dry ground. So after she took off her clothes she piled them up there on top (of the log). Then she began to bathe. And after she came ashore again she sat down on top of that log. Then (soon) her eyes began to smart, so she closed them (for a little while). Then for a long time she did not open her eyes. But when she opened them again, behold! the log was already far (in the sea). It was really a canoe on which she had sat down, but she mistook it for a log. Then when she was far (out) she began to cry.

Those five brothers (her captors) were going back with her to the other side. And after they returned with her across she did not go ashore. She simply stayed there in the canoe, (since) it was not known yet who was going to marry her. So the Fur-Seal was sent (being told that) he should take her so that he might marry her. And as he was about to enter the canoe he dressed a little. He put on his neck his dentalia shells and also his (abalone?) shells, and then went down to the water dancing.  

But when he came to her she just covered her head and cried, "Pray tell him I refuse that Male'tst!" So he went back on the shore and informed his cousin that that woman refused to marry him. So that Sea-Otter sent again another of his younger brothers, but the same thing happened again; she just covered her head. Then again he sent another one, but likewise the same thing was done. So after all his younger brothers had gone he finally went to her himself. And now (to his) surprise she went back with him, and he took her as his wife.

Then they were living in one house, (and) their cousin, the Fur-Seal, lived at the other end of the house. Every day he habitually went out to the sea and usually came back with all kinds of things; all sorts of things that Fur-Seal was constantly eating. And that woman's husband he also went (out) habitually every day, but he usually came back every day with only crabs and clams. Then she was sorry in her mind about it whenever she looked at the other end of the house, because he was eating all kinds of things, while they were eating only crabs.

Now when the brothers of that woman found out (that she was carried off) they began to get ready. They took along all their (fighting) implements and went across. Then they came to where there was a snag, and they floated (around there) for a long time, so that they could see which way it (would) stay up the longest. Now the eldest brother told them that it was (staying up) when the waves pressed it downward, but the youngest brother told them that it remained (on the surface) for a longer time (when the waves bore it) upward. Whenever it rose (to the surface) the abalone
shells (that were on top of the log) flashed in the reason the younger (brother) tried repetition because he desired those abalone shells.

So when it rose again (to the surface from paddled (toward it) with (the canoe). it in the canoe the steersman suddenly in paddle of mine is caught; do you stop a little (the canoe) made them stop while) he was just pulling. Then after they had passed under (the log). Then the next time they came to a place. Whenever they flew up, (they darkened and they would simply disappear. Then in vain them, but they did not hit (even one). gathered many rocks and threw these snipes (fall) down and some of them got them up, saying, “Your name will be nothing; The children of the Earth-people will enemies. The informant claimed these words are archaic and out of use owing to the fact that they resemble names of dead persons. The meaning of this sentence seems to be: “I am going to eat (these embryo crab) even if they are my future nieces.”

So then they began not long (afterward) it became foggy, then (the ocean) became foamy, and there (anywhere). So (the youngest brother) said, “Thy name will be nothing; it will only Something floating far away in front of (brother) said, ‘For what reason are those enemies? they are not shot at?” So then they began not long (afterward) it became foggy, then (the ocean) became foamy, and there (anywhere). So (the youngest brother) said, “Thy name will be nothing; it will only something floating far away in front of (brother) said, ‘For what reason are those enemies? they are not shot at?” So they then began not long (afterward) it became foggy, then (the ocean) became foamy, and there (anywhere). So (the youngest brother) said, “Thy name will be nothing; it will only something floating far away in front of (brother) said, ‘For what reason are those enemies? they are not shot at?” So they then began not long (afterward) it became foggy, then (the ocean) became foamy, and there (anywhere). So (the youngest brother) said, “Thy name will be nothing; it will only something floating far away in front of (brother) said, ‘For what reason are those enemies? they are not shot at?” So they then began not long (afterward) it became foggy, then (the ocean) became foamy, and there (anywhere). So (the youngest brother) said, “Thy name will be nothing; it will only something floating far away in front of (brother) said, ‘For what reason are those enemies? they are not shot at?” So they then began not long (afterward) it became foggy, then (the ocean) became foamy, and there (anywhere). So (the youngest brother) said, “Thy name will be nothing; it will only something floating far away in front of (brother) said, ‘For what reason are those enemies? they are not shot at?” So they then began not long (afterward) it became foggy, then (the ocean) became foamy, and there (anywhere). So (the youngest brother) said, “Thy name will be nothing; it will only something floating far away in front of (brother) said, ‘For what reason are those enemies? they are not shot at?” So they then began not long (afterward) it became foggy, then (the ocean) became foamy, and there (anywhere). So (the youngest brother) said, “Thy name will be nothing; it will only something floating far away in front of (brother) said, ‘For what reason are those enemies? they are not shot at?” So they then began not long (afterward) it became foggy, then (the ocean) became foamy, and there (anywhere). So (the youngest brother) said, “Thy name will be nothing; it will only something floating far away in front of (brother) said, ‘For what reason are those enemies? they are not shot at?” So they then began not long (afterward) it became foggy, then (the ocean) became foamy, and there (anywhere). So (the youngest brother) said, “Thy name will be nothing; it will only something floating far away in front of (brother) said, ‘For what reason are those enemies? they are not shot at?” So they then began not long (afterward) it became foggy, then (the ocean) became foamy, and there (anywhere). So (the youngest brother) said, “Thy name will be nothing; it will only something floating far away in front of (brother) said, ‘For what reason are those enemies? they are not shot at?” So they then began not long (afterward) it became foggy, then (the ocean) became foamy, and there (anywhere). So (the youngest brother) said, “Thy name will be nothing; it will only something floating far away in front of (brother) said, ‘For what reason are those enemies? they are not shot at?” So they then began not long (afterward) it became foggy, then (the ocean) became foamy, and there (anywhere). So (the youngest brother) said, “Thy name will be nothing; it will only something floating far away in front of (brother) said, ‘For what reason are those enemies? they are not shot at?” So they then began not long (afterward) it became foggy, then (the ocean) became foamy, and there (anywhere). So (the youngest brother) said, “Thy name will be nothing; it will only something floating far away in front of (brother) said, ‘For what reason are those enemies? they are not shot at?” So they then began not long (afterward) it became foggy, then (the ocean) became foamy, and there (anywhere). So (the youngest brother) said, “Thy name will be nothing; it will only something floating far away in front of (brother) said, ‘For what reason are those enemies?
shells (that were on top of the log) flashed rather (prettily). For that reason the younger (brother) tried repeatedly to win (his point) because he desired those abalone shells. Finally, he won his point. So when it rose again (to the surface from) inside (the water) they paddled (toward it) with (the canoe). And when they came under it in the canoe the steersman suddenly began to shout, “Hey! that paddle of mine is caught; do you stop a little while!” In reality (he made them stop while) he was just pulling off those abalone shells. Then after they had passed under (the log) they went on in the canoe. Then the next time they came to a place that was just full of snipes. Whenever they flew up, (they darkened the horizon so that) the sun would simply disappear. Then in vain they kept on shooting at them, but they did not hit (even) one. So the youngest (brother) gathered many rocks and threw these at them; whereupon many (snipes) fell down and some of them got crippled. So when it rose again (to the surface from) inside (the water) they paddled (toward it) with (the canoe). And when they came under it in the canoe the steersman suddenly began to shout, “Hey! that paddle of mine is caught; do you stop a little while!” Then they went on. And not long (afterward) they saw something floating far away in front of them. Then the youngest (brother) said, “For what reason are those (things) just looked at; why are they not shot at?” So then they began to shoot at them. Then not long (afterward) it became foggy, then a calm set in all over, then (the ocean) became foamy, and they could not get through (anywhere). So (the youngest brother) blew (at) the foam, saying: “Thy name will be nothing; it will only be Foam. The wind will always do this to thee.” Then they went on.

Then after they came at last to the other side; their sister met them at the bank and went with them into the house. Then they sat down, and it (was) not long when the younger (brother) said: “It seems (to me) that (this) looks like my arrow which is sticking up (there). Who knows, (it may have been) really our brother-in-law (for) whom we have been hunting?” But he was told (by his other brothers), “For heaven’s sake, keep quiet!”—“I just said this (for fun).” Then their brother-in-law went to look for food. And when he came back he brought with him some crabs. Then not long (afterward) a little crab began to crawl upon him, and the younger (brother) caught it, saying, “I am going to eat this even if it will be my future niece.” So he put it on top of the fire and began to roast it.
Then their brother-in-law made a fire, their future food was about to be boiled, they who were going to be cooked, became roasted his little niece. Finally, when (the five visitors) were bound. Then they placed in (the kettle), and then he said to himself, "I wish he would just put me into that pot." Then he began to put in the rocks. And when they burst, although he just said with his mouth was whispering to himself, "Don't make a bad smell close to him."

Now after all became done they were a young (brother) began to wish, "May be placed in (the kettle), and then his young (brother) himself, "I wish he would just put me into that pot." Then he said repeatedly to the other three (brothers) "I keep on opening thy rotten eye!"

A would just lighten all over. Then he told his eldest brother to open his eyes. Then he said repeatedly to the other three (brothers) "May he become high the ocean water."
They thought their brother-in-law was going to cook food for them, then in revenge for the death of their children, who were devoured by their brother-in-law. They were thinking that their future food was about to be boiled. In reality, however, it was the youngest (brother) who was going to be cooked, because the youngest (brother) had roasted his little niece. Finally, when the rocks where hot, they (the five visitors) were bound. Then their eldest brother was first placed in (the kettle), and then his younger brothers were put in one at a time. And the youngest (brother) was constantly wishing (to) himself, "I wish he would just put me into the curve of the pot when he puts me into that pot." Then after all were put in they began to put in the rocks. And when the water began to boil they burst. First their eldest brother began to burst, "boom!" And their brother-in-law was just watching them. Then after all the elder brothers of that younger (man) burst then he pretended to burst, although he just said with his mouth "boom!" All the time he was whispering to himself, "Don't get cooked, oh, my eyes!"

Now after all became done they were spilled out. Then again the younger (brother) got up again and now he tried to fix first the eyes of the eldest (brother). Thereupon it began to rain very hard, and the south wind also began to blow. Then their brother-in-law's house kept on coming down. No matter how often the Fur Seal would come down again, it would nevertheless fall there once more. Then he would climb back again, but once more the same (thing) would happen there. Then finally after he came down (for the last time) he started to defecate (all) over himself. Then the sea became rough, but the younger (brother) was (still) doing various things (by) himself. First he told his eldest brother to open his eyes, and then again he commanded those other three (brothers) that they should open their eyes. Then he said repeatedly to the oldest of his elder brothers, "Keep on opening thy rotten eye!" And whenever he opened it it just lighten all over. Then he told those three (other) elder
Temú’lx mu’hú yea’nx kwa’sí’lx psí’nílx kuts-há’’st’lóok’, k’í’lx-aú mëhaiy’á’lnaxam. Temu’hú misi’lx-aú axa qaувá’’s hayá’ntx, tem k’í’lxatsa mu’hú yea’nx k’í’lx-aú qaувá’’s mëhaiy’á’lnaxam.

5 Temu’hú k’í’lxatu’ts leha’yá’niyú, kí’s hi’ké lqai’yúsxam-sió, temu’hú misí’lx k’í’lxatsa mu’hú yea’nx aqwa’a’’s hayá’txám. Temú’lx mu’hú k’í’lxatsa mu’hú yea’nx kuts-há’’st’lóok’; “aaah.” 3 Tem k’í’lxatu’ts tem yea’nx kuts-há’’st’lóok’ k’í’lxatsa mu’hú yea’nx aqwa’a’’s hayá’txám.

3 Temu’hú k’í’lxatsa mu’hú yea’nx kuts-há’’st’lóok’ k’í’lxatsa mu’hú yea’nx aqwa’a’’s hayá’txám. Temú’lx mu’hú k’í’lxatsa mu’hú yea’nx aqwa’a’’s hayá’txám. Temú’lx mu’hú k’í’lxatsa mu’hú yea’nx aqwa’a’’s hayá’txám. Temú’lx mu’hú k’í’lxatsa mu’hú yea’nx aqwa’a’’s hayá’txám. Temú’lx mu’hú k’í’lxatsa mu’hú yea’nx aqwa’a’’s hayá’txám.
brothers of his that they should keep on opening their eyes (slightly). Then when they all opened their eyes again he told them that they should all blink their eyes. And whenever they would blink their eyes it would just lighten all over. And after they finished then the first (brother) emitted a sound, “Aaah!” Then after he stopped then he commanded that older of his elder brothers to bring forth a sound. Then after he stopped then he told them (all) now: “Do you go then! We will all bring forth the sound ‘aaaah, aaaah, aaaah.’” Then night came, and it began to thunder very hard (and) it rained in torrents. Even those logs that were held fast came down. And then the youngest of the Sea Otters said, “It seems as if Coyote were doing so much mischief (all) by himself.” So the people went to see (those Thunderers), but they were gone, indeed. And when daylight appeared all over everything was just piled up on the shore, and a man was heard (some)where (as) his shouts sounded from the beach. Then they went to see him but (saw that it was) only Fur Seal lying near the edge of the water beyond a log. And this is why, whenever it storms very hard, the Fur Seal goes ashore (and) keeps on shouting at people, because he did that at that time.

Then (the five Thunderers) said, “Where shall we go now?” Then they said: “We will first travel all over the world in a canoe. Then after we are through we will all go up to the sky.” So the younger (brother) began to make a canoe. He split a tule reed and put a(nother) piece across it. Then they were going to travel in that. And not long (afterward) they came to a village. Then the younger (brother) said, “Please, let us stop (here) a little while; I will go (out) and see.” However, he was told, “There now! Just keep quiet!”—“No! I am going (out) to see just the same.” At last he won (his point) and went ashore. And when he was seen he was told, “Do not go (any farther) ! A monster is killing all the people.” So he began to inquire about it. “Now, where is it? I want to see it.” Then it was pointed out to him, and he saw it, but (it was) only (a bunch of) burs sticking out (from the ground). Then he scraped his feet on the ground, ran around, and said, “The children of the Earth People will do that to thee habitually.” Then he sat down and began to pull out those that were sticking in the soles of his feet, saying: “Thou wilt not kill off the people entirely. Thy name will be only Bur.” Then he looked around and (saw that) the people’s bones were just white. Then he went down to the water and, after he came back, they went on.
Then not long (afterward) they came another younger (brother) said, similarly, “Let us go while; I am going to see (the place).” So when he went ashore. Then after he arrived at the one has ever come here (unpunished).” Why reason?—“Oh! there are two women with all the people.” Then he began to inquire of them do they two stay, so that I may go and No one has ever gone there (safely).” They are killing off all the people.” However, he asked “How are you two doing that there is no person?” So when he came to them. “What dost thou want?”—“I just came in order to do us two (some harm)” — “I of seeing you two. What are you two doing

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1 Contracted for *al'g'menal.
2 Note the frequent use of the continuative particles *k'ets* and *k'tic*. Practically all texts obtained by Farrand were narrated in the continuative tense.
3 *partistay* was used to be more correct.
4 *-ts* would have been more correct.
5 Practically all texts obtained by Farrand were narrated in the continuative tense.
6 *-ts* would have been more correct.
7 *-ts* would have been more correct.
8 *-ts* would have been more correct.
9 *-ts* would have been more correct.
10 *-ts* would have been more correct.
11 *-ts* would have been more correct.
12 *-ts* would have been more correct.
13 *-ts* would have been more correct.
Then not long (afterward) they came again to a village. Then the younger (brother) said, similarly, "Let us stop in the canoe a little while; I am going to see (the place)." But now he was told as before, "Do keep quiet!" However, he just insisted and said, "Just the same I am going to see." Then he won (his point) at last and went ashore. Then after he arrived at the shore he was told: "No one has ever come here (unpunished)." So he asked, "What is the reason?" — "Oh! there are two women who live (here) and just kill all the people." Then he began to inquire about them two, "Where do they two stay, so that I may go and see them two?" — "No! No one has ever gone there (safely). They two simply keep on killing off all the people." However, he insisted on going, saying: "What are they two doing that there is no (safe) approach to them for a person?" So when he came to them two, they two asked him, "What dost thou want?" — "I just came to see you two." — "Yes, in order to do us two (some harm)?" — "Really just for the purpose of seeing you two. What are you two doing now?" . . .
Then not long (afterward) they arrived. And after he arrived again at the edge to climb upon him once more. So he put between his teeth. Then when he climbed to the edge, 'Tou wilt not wipe. People will only call thee Flea. (The fleas were buzzing. Soon they began to dance and down. 'Oh! they are rubbed his leg and went to the fire, when they put thee between their teeth. Then when he arrived again at the edge to climb upon him once more. So he put between his teeth. Then when he climbed to the edge, 'Tou wilt not wipe. People will only call thee Flea. (The fleas were buzzing. Soon they began to dance and down. 'Oh! they are.
Then not long (afterward) they came again to a village, and now the same thing happened as before. The younger (brother) said, "Please, let us stop a little while; I am going to see (the place)."

And then he was told, "No! if thou wouldst only keep quiet." But he just began to insist, "I will go just the same, so that I may see who lives (here)."

And he finally won his point and went ashore. Then when he was seen he was met (at the beach) and told: "Do not go! A monster lives here. That monster is simply killing us off entirely." So then he asked: "What is it that is wiping out so many people? I want to see it." So he was invited (to come and look).

Their feet were partly gone, and also their buttocks were partly eaten off. Then when he arrived (there) it just seemed as if fleas were buzzing. Soon they began to climb upon him. Then he danced up and down. "Oh! they are climbing upon me." So he rubbed his leg and went to the fire, whereupon he rubbed those fleas into the fire. Then they began to burst-tuk, tuk, tuk.

Then he likewise with some to the edge of the water and rubbed them into the water, saying: "You will just turn into small deerlike (beings). When the low tide will come, you will just hop around on dry places." Then when he finished he went back to the shore. And after he arrived again at the edge of the water the fleas began to climb upon him once more. So he picked them up and put them between his teeth. Then when he closed his teeth they burst-tuk, tuk, tuk. "Thou wilt not wipe out the people, the Earth People will only call thee Flea. (They) will enjoy thee whenever they will put thee between their teeth." But he did not catch all the fleas. For that reason there are fleas in the world. If he had caught all the fleas, there would be none (to-day). And now after he finished (with) them he went back into the canoe, whereupon they started out.

Then not long (afterward) they arrived once more at a village. Then the younger (brother) said as before, "Please, let us stop a while; I will go and see a while." So then he went ashore. And when he was seen he was met (at the beach) and told: "Do not go! A monster lives here; nobody comes ever out of (this) house alive." So now he began to ask, "What is the reason?" "Oh! the outside (part of) the house is just full of them. For that reason the people simply die from starvation." And then he asked (again): "What is it, then? Let me see it." So then they went with him. And after they came with him to the house (he saw that) only some birds...
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were in great numbers outside the houses; are you, on your part, afraid of them? They are only hungry. For that reason they would have been more proper, since the stem kul'-can be used with plural objects only.

2. quintsto-

3. Rendered by Farrand "undermined," which rather obscures the meaning of the sentence. The informant probably meant to say "resting on posts.

4. j-discriminative; -a-d for 2d person plural.

5. lta + -n.

Then not long (afterward) they came ashore similarly the younger (brother) spoke, "Who (else) is with you?" -"Oh! while; I am going to see (the place)." A'lkxunl-wa k'al'tsus, k in phainsai'm." Then not long (afterward) he spoke again and told (the people), "Do you continue this since these people were living in houses; were just resting on posts. Then he left them once more. Then he went ashore, started out.

Then he arrived (there) his wooden trap fell down. And when he reached (there) his wooden trap fell down. Then he left them once more. Then he went ashore.

Then he left them once more. Then he went ashore, started out.
were in great numbers outside the house. So then he said: "Why are you, on your part, afraid of them? Really, it is nothing; they are only hungry. For that reason they are scratching with their feet. Why do you not give them food?" So then he began to make a trap of wood. And when he finished it he set it up and tied a string to its supporting stick. And then he went back into the house after he finished making a bait for it. And now he kept on watching his wooden trap. And not long (afterward) those small birds began to go into it. And when they went in he pulled quickly at it, whereupon his wooden trap fell down. So then he went (to it). And when he arrived (there) his wooden trap just seemed to move up and down. So he raised it up and went back with a bird into the house. And then just all sorts of things he did to it. He pulled out a feather from its tail and put it back into his nose. Then he tied a string to it and made it dance, saying: "Nothing will be thy name; it will be only Mek'ü'düst. The children of the Earth People will habitually do this to thee. They will enjoy thee whenever (they) will trap thee." And then when he finished (with) it he let it fly again and told (the people), "Do you come down now!" (He said this) since these people were living above because their several houses were just resting on posts. Then after they came down again he left them once more. Then he went again into the canoe and they started out.

Then not long (afterward) they came again to a village. And then similarly the younger (brother) spoke, "(I) wish we would stop for a while; I am going to see (the place)." And then he went ashore and went to the house. Then he entered, whereupon he was asked, "Whence art thou coming?" -"Oh! we are traveling over the world." -"Who (else) is with you?" -"Well, I am accompanying my elder brothers." -"And where are they?" -"I left them in the canoe." -"Then why didst thou one (and) alone come ashore?" -"I (did this) just to see (the place)." So then he went back to the canoe and was telling his elder brothers that somebody was living (there). And then they all came ashore and stayed (there) for a long time. And then one day the younger (brother) spoke, "Why is it that these people, on their part, never drink?" So then he was told: "Please don't! If thou wouldst only keep quiet!" -"I just said this (for fun)." But not long (afterward) he spoke (again), "(I) wonder why is it that all the buckets are full of holes at the bottom?" -"Verily, keep quiet!" -"I was just saying this (for fun)." But after a while
Compare Boas, Sagen, pp. 64, 196, 259. In these versions the water monster kills those who come after
water. Therefore two friends (brothers) went on a canoe. Let us place ourselves in the canoe. Let us
place ourselves in the canoe quickly! We will place ourselves in the canoe just near. Thereupon the younger
brother said, “Hey! (I) wish that the monster simply jumps at it ever
down to the water and sat down on the gravel. But not long (afterward) the salmon appeared
down to the river), and whenever a monster simply jumps at it even
down to the water. And then not long (afterward) the salmon appeared
down to the river), and whenever a monster simply jumps at it even
down to the water and sat down on the gravel. But not long (afterward) the salmon appeared
down to the river), and whenever a monster simply jumps at it even

In these versions the water monster kills those who come after

he said again, "I am exceedingly thirsty; where do you get water?"—

"We never go after water."—"Why so, on (your) part?"—"Well, a
certain monster lives in that river. Whenever a water-fetcher goes
(down to the river), and whenever a bucket is dipped into the water,
that monster simply jumps at it every time, bites it quickly and
chews it up. For that reason dost thou see the buckets all having
many holes at the bottom." So then he said, "Verily, I will go, so
that I may see what is tearing those buckets so often." And then,
indeed, he went, having a bucket (in his hand). And then when he
came (down) to the river, he sat down and pretended to dip the
bucket into the water. But not long (afterward) he saw a salmon
coming toward him. So he went back ashore and began to make a
pole and also a spear. And then when he finished (them), he went
down to the water and sat down on the bank of the river. And not
long (afterward) the salmon appeared (again). So then he speared it.
And when he brought it ashore he was surprised (to see) that it was
a huge calico salmon. So he hit it (down to the water) and sat down
on the bank of the river. And not long (afterward) the salmon
appeared (again). So then he speared it.
pa'tawit!, sin tem'i'sàu? Tem k'ets mu'it'hú ma'iyéxa kus mena't-
tém. “Mà'xaisxail, mà'xaisxail, mà'xaisxail!” Tem k'ets melu-
níx yà'sau: “K'ilnàk's-e'n?” Tem k'ets mu'it'hú leíi'sx kus iní'yu,
tem-ax, “Iní'yu'k'sil-auk', iní'yu'k'sel-auk', me-
qé'hiyúxsaxa'yauk', meqé'hiyúxsaxa'yauk', iní'yu'k'ito'xam,
áxemúx'hu'xáxam temi'lx mu'ìmu'hí'kém qauxxan'sai'. Is i'msté teme kusúlx-
ahx équa'x pí'úsxax kus ñú'tsuxax, lá'ítatsílx k'í'mhak's tsul'ìtesal.

7. The Origin of the Yakonan and Siuslawan Tribes 2

(Told by William Smith in 1910)

Hák'eqami'n. Ná'mk mis qami'n tií'thúna'hux ts le'wi, tem-
10 t'uxhú k'ëtx'k'a'lxix tas hi't'slem; ts-meqami'ntísk tas hi't'slem.
Temú'hu'ì is l'æz-s-hi't'slem tem L'i'm ak'màuxax: "Ns lá'teq hit'te
15 tsi'ti tem tasi'í, k'ëtx'k'a'lxix tas hi't'slem." Temú'hu'ì mek'ì'k'
axk'ax-xí'lòs (hi't'slem). 15 k is amí'tsi'í iki'lém. "Is lá'teq hit'te
20 tsú'xíi tem tasi'í, k'ëtx'k'a'lxix tas hi't'slem?"

Temú'hu'ì mek'ì'k'ax-xí'lòs (ts-hi't'slem). Hamsti' hi'k'e mukwi'sta
25 tas hi't'slem. Hamsti' hi'k'e tas intsk'i's tem ìlìk'wasi'sxux. K'ets leyó'lat sili'k'wex, leyó'la'suílxax.
Ná'mk' slis l'ta'x'k'i-20 yúsxam, k'hau'k's qasuwa'íns tas hi't'slem." 1 Temú'leya'saulux.

Ts-meqami'ntísk tas hi't'slem tem ak'(a'lxí'sxux. Tem is
30 xa'mets-s-qamli's temu'ìhu'ì leyó'lat sili'k'ustex. "P-tska'vwa'yu'ts
is intsk'i's tem tasi'n k'ëtx'k'etnx tas hi't'slem. K-liya'ì aq's-
35 xe'man'k's k'ëtx'k's qasuwa'íns hi'k'ém hamsti' tas hi't'slem. K-liya'ì
40 qa't'se k'ís meqami'nxax ham'se'ts tas hú'k'í. K'ip'ìn qasuwa'íyú,
45 k'íp'ìn hi'k'ém hau'k's qasuwa'íyú. Tas tska'vwa'xasxam tas hi't'slem
40 tsiquami'ntísk "K'ip'ìiya' hú'lu'aayí'm. Ná'mk' sins tqaia'dí,
k'í'paux's i'q la'm k'ëtx'k's. L'ìhax'so't-auxk' ts-hau'k'í
50 tas hi't'slem, "K'qà'n ilqa'tit-slo k'ís mu'ì'mu'hí'lu'í't", ts-hau'k'í-auxk' tas
55 hi't'slem. "Qwóon ti'wit'! sin lán. Qu'hapam ti'wi't'hūnsa'lu'xa'x,
K-qwóon ti'wit'! sin lá'ní.' Ts-ilí'daanhxí'k tas hi't'slem. Temú'hu'ì
60 mis qa'páix'atit-k'a'x'k'etnx tas hi't'slem. "K'-Liya'ì qa't'se píns 2
mu'ìmu'hí'k'ëtx'yú. Námk sipís'mu'ìmu'hí'qasuwa'íyú, k'ís hi'k'ë
65 temkwa'xtex'xám'í'sxul' kísmu'ìmu'hí'qasuwa'íyú. K'ípís'mu'ìmu'hí'

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1) ñú'k'wáit darkness, -axx reflexive; -suk imperative; -auk' suffixed particle.
2) This myth has all the characteristics of Smith's faulty style of narration. It is poorly told: the identitv
3) of this myth resembles to some extent the account of the Creation as obtained among the Maidu. See Dixon, Maidu Texts, pp.
4) 15 and seq. See also Teit, Traditions of the Thompson River Indians, p. 20, Traditions of the Lilloet, p. 324.
5) Kísh - p. + -aук;
6) Singular instead of plural.
7) Contrad test for it'páin.
Tem k'ets mun'hú má'ye:xu kus mena'-ísxail, má'xaísxail!" Tem k'ets mëhna'!" Tem k'ets mu:núhú lël'ai'xu kus iní'yu', iní'yú:k'sél-aúk', iní'yú:k'sél-aúk', me-ùh'hiyú:xasxu'yaúk', meqú:hiyú:xasxu'yaúk', mis k'iix 'liyá:nú:k's tsí'uíd'íyú:xam, uuxank'sai'. Ís îm'tse tem kuki'lx-axa 't'suxs, là'htaílx k'i'mhak's tsí'nú'tesal.

**YAKONAN AND SIUSLAWAN TRIBES**

y William Smith in 1910

7. The Origin of the Yakonan and Siuslawan Tribes

(This happened) in the beginning. Long ago after the world had been made, the people were assembled; a large number of the people. And then some people there were (who) would try (to find out for) themselves, "Verily, for what reason have we been assembled here?" (And then one man would say): "Well, I do not know for what cause. It was announced that the people were going to be assembled from everywhere." And so they kept on coming together in (large) bodies. (And then again) one person would suddenly speak up, "(I wonder, indeed, for what reason have we, who live (so widely apart), been gathered here in such large numbers?)" And then they all kept on coming in (large) numbers. All the people had canoes, (and) all sorts of things were being done (by them). They did much talking, (and) it was repeatedly said, "After we shall have come together, the people are going to be sent into all directions." Thus it was said repeated. Many were the people who kept on assembling. Then finally one night a general discussion was started (and the Creator told them thus): "You shall hear me (tell now) for what reason I have been assembling the people here. It will not be long (before) I will send the people across (the several rivers). It will not be long (before) there will be (too) many people right here. (Therefore) I shall send you (away); I shall send you into different directions." All of those many people were listening (carefully). "You are not to go right away. (Only) when I shall want it, then shall you cross over to the other side." The people were thinking inside their minds, "To what manner of country (we) wonder are we going to come now?" (were) the thoughts (of) the people. "Of me Creator is my name. I am the one who made you. Mv name shall be Creator." (Thus) the people were told continually. And then when the second assembly (of) the people (took place, and he told them): "It will not be long (before) I will at last separate you. As I will now send you (away), I will always send (together two people) related as man and wife. I am now going to

* - imperative; -ouk suffixed particle.

míth's faulty style of narration. It is poorly told, the identity of unnecessary repetitions, it ends abruptly, and, seen ugly


FRICHTENBERG

**ALSEA TEXTS AND MYTHS**

where are you keeping for me those your remnants, oh my nephews?"

Thereupon the younger (brother) shouted: "Let us paddle! Let us paddle! Let us paddle!" Then he looked around, shouting repeatedly, "Where shall we go?" And now he saw the tule reeds and once more: "Let us go into the tule reeds. Let us go into the tule reeds. Cover thyself with darkness. Cover thyself with darkness, oh tule grass!" (he said). And then when they were not able to escape anywhere (else) they went up to the sky from that place. This is why the Thunderers shout back from above, because they had escaped to that place.

 send you (away). The two (people) return on their part, go to that place. I will all the place) wherever I will send (two people) husband and wife. I am now going to Are you (ready) to go now? Wherever I will mutually understand their language. I thus create (of you, (so that) you will language."

And then, verily, he sent two (people) to "You two will go to Yakwina in order to children there. You two will multiply children there. Your (dual) children will live there. And now those (other) two will, they two will beget offspring there.”

indeed. “You will mutually understand (it is) that the (people of) Yakwina are Your (dual) children will likewise beget will live (there). (People) will also live you will live after you shall have multiplied things when (there) will be many of you.” Accordingly. And then he sent (people) (people) will go there likewise (and) will Your language will be one (and the same) stood mutually their language.

And then he sent next two (people) to And and wife, whereupon, verily, they two we beget children there.” And they two (other) two, on my part, I will send to Umpqua. They two will settle there accordingly. And then he sent (people) (people) will go there likewise (and) will Your (dual) children will likewise beget offspring there. Thus you will multiply at a (certain) place. You Your (dual) children will likewise beget offspring there. Thus you will live after you shall have multiplied things when (there) will be many of you.”

And then he sent next two (people) to And and wife, whereupon, verily, they two we beget children there.” And they two (other) two, on my part, I will send to Umpqua. They two will settle there accordingly. And then he sent (people) (people) will go there likewise (and) will Your language will be one (and the same) stood mutually their language.

And then he sent next two (people) to And and wife, whereupon, verily, they two we beget children there.” And they two (other) two, on my part, I will send to Umpqua. They two will settle there accordingly. And then he sent (people) (people) will go there likewise (and) will Your language will be one (and the same) stood mutually their language.
send you (away). The two (people) related as man and wife will, on their part, go to that place. I will always call (out) the name of the place wherever I will send (two people) mutually related as husband and wife. I am now going to call the name of the place. Are you (ready) to go now? Wherever I will send (the people), they will mutually understand their language. Two tribes (at a time) will I thus create (of) you, (so that) you will mutually understand your language."

And then, verily, he sent two (people) related as husband and wife. "You two will go to Yakwina in order that you two may beget children there. You two will multiply there; you two will beget offspring there. Your (dual) children will likewise beget offspring there. And now those (other) two will, on their part, go to Alsea, they two will beget offspring there." And then they two went, indeed. "You will mutually understand your language." And thus (it is) that the (people of) Yakwina and Alsea have one language. "Your (dual) children will likewise beget offspring, when you two will live there. (People) will also live across (the river). Thus you will live after you shall have multiplied. You will do all sorts of things when (there) will be many of you." Then they, indeed, acted accordingly. And then he sent (people) also to Yahach. "Two (people) will go there likewise (and) will also beget offspring there. Your language will be one (and the same)." And then he sent next two (people) to Siuslaw related as husband and wife, whereupon, verily, they two went there. "You two will beget children there." And they two did so, indeed. "Those (other) two, on my part, I will send to Umpqua; they two shall go to Umpqua. They two will settle there; they two will beget offspring there. You (and) the two Siuslaw people will understand mutually your language. They will understand mutually their language. They will beget children there, (and) their children will likewise beget offspring there. Thus you will do it, whenever you will multiply (at a certain place). You will do all sorts of things. Whatever I have been telling you, you will do it thus, whenever summer and winter will come unto you. Thus you will act. You will spear the salmon. Thus you will live. I have created you (to do) thus. And then the Siuslaw people and also their children will likewise beget offspring. Thus you will multiply, when you will live (in your allotted places). I will give you (various things so that) you will use them thus. All sorts of things will I grant you. You will habitually do thus whenever you will multiply. One person (there will be who) will know how to hunt, and he will likewise spear the salmon. I will grant you everything whenever the seasons of the

Yahach Rivers. The last-mentioned place is a purely geo-
The subject matter, beginning with this sentence and including the rest of the paragraph, has no bearing whatever on the rest of the story. It was evidently inserted for the sole reason that the informant did not know how to bring the story to an end.

The people acted thus everywhere. One man (the person there was who) knew (what) to do, dreamed a great deal. He was a very hard person. At that time usually (that rain) was unusually heavy. For the wind simply (blew) very hard. At that time usually (the earth) brought forth, when winter set in, because he knew very well (how) to dream. He was a very hard person. At that time usually (that rain) was unusually heavy. For the wind simply (blew) very hard. At that time usually (the earth) brought forth, when winter set in. You will always do this, whenever you want (to do it). That rain was usually very hard. At that time usually (the earth) brought forth, when winter set in. You shall always do this, whenever you want (to do it). That rain was usually very hard. At that time usually (the earth) brought forth, when winter set in. You shall always do this, whenever you want (to do it). That rain was usually very hard. At that time usually (the earth) brought forth, when winter set in.

You shall always do this, whenever you want (to do it). That rain was usually very hard. At that time usually (the earth) brought forth, when winter set in. You shall always do this, whenever you want (to do it). That rain was usually very hard. At that time usually (the earth) brought forth, when winter set in. You shall always do this, whenever you want (to do it). That rain was usually very hard. At that time usually (the earth) brought forth, when winter set in.

And it (was) not long before the people acted thus everywhere. One man there was (who) knew (what) to do, dreamed a great deal. He was a very hard person. At that time usually (that rain) was unusually heavy. For the wind simply (blew) very hard. At that time usually (the earth) brought forth, when winter set in. You will always do this, whenever you want (to do it). That rain was usually very hard. At that time usually (the earth) brought forth, when winter set in. You shall always do this, whenever you want (to do it). That rain was usually very hard. At that time usually (the earth) brought forth, when winter set in. You shall always do this, whenever you want (to do it). That rain was usually very hard. At that time usually (the earth) brought forth, when winter set in. You shall always do this, whenever you want (to do it). That rain was usually very hard. At that time usually (the earth) brought forth, when winter set in. You shall always do this, whenever you want (to do it). That rain was usually very hard. At that time usually (the earth) brought forth, when winter set in.
year will change. I will grant you all sorts of eatables.” And then, indeed, thus the people did it. And they now, verily, did all sorts of things. Whenever summer or winter came unto them, they habitually did all sorts of things. They all usually made medicine songs, and they likewise danced war dances habitually. And it (was) not long before the people in the villages were multiplying. Whenever the winter season came again to a place, they would habitually spear (salmon), or they would all spear at night, or they would all catch fish in the bay, or they would all fish at low tide. Thus the people did it whenever a change of season set in. “Thou shalt do it thus whenever a change of seasons will come unto thee.” And then, indeed, all the tribes were doing this. “All sorts of things, all (manner of) salmon, the salmon (that lives) inside the ocean, shall you eat habitually. I am the one who will give it to you. You shall do this thus, whenever you will multiply.” Then, they, indeed, did it thus. “The people will travel everywhere. I will cause you to go (there). You will always do it thus.” And then, verily it was done so. Not very long were the people living (on their allotted rivers), when the weather was getting rough all over. A terrible rain the earth brought forth, when winter set in all over the world. Then one person there was (who) knew (what to do) whenever it rained very hard. At that time usually (that) one person would dance (because of) it. (That rain) was usually held in great awe because the wind simply (blew) very hard. For that reason (that) one man was habitually dancing. And then, indeed, thus it happened in the world long ago, when those first people began to (live) in this world. Thus it happened. One person would usually act thus. And then, indeed, thus it happened when many were the people (in the world). All the people acted thus. One man (there was) who was habitually dreaming a great deal. He was a very (important) personage because he knew very well (how) to dream. Thus he acted. All the people acted thus everywhere. One man (there was who) always
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acted thus. He knew very well (what) such elements acted thus. Indeed, he knew very well to thunder hard all over. And for that reason he was simply afraid. “It will not be long (before) the water will come ashore from the ocean. For that reason you shall take good care of yourselves! It will not be long before you begin to overflow from the ocean. At that time all would be washed (clean).” In fear all had their minds upon themselves in fear believing in their minds (in) that it was true of him thus. (So) whenever he was singing around him (listening carefully) whenever it was not long (afterward) the water would overflow from the ocean. The people would assemble around him with that person was heard (to say) this. And changed once more, the people were acting in their minds upon themselves in fear believing in their minds (in) what that person was heard to say. “It will not be long (before) the water would come ashore. For that reason such were the actions that took place all over. The water covered them everywhere. No matter how high some nevertheless the water would cover them to come ashore. 

10 According to the narrator the admonition contained in the preceding and following sentences was uttered by an old man who had dreamed of the approaching Flood. It is not at all improbable that this old man may be identical with S't'ku, the Transformer (see No. 5), and that he may have caused the Flood as a punishment for some evil act. In that case the Alsea version of the Flood would almost coincide with the Maidu conception, in which Earth-Maker causes the Flood in order to kill Coyote. See Itixon, Maidu ‘texts, pp. 39 et seq. In like manner the Molala believe that the Flood was caused by the Water People in order to avenge on Panther the death of their daughter.

15 Contracted for hakt-; ktku; -aukt.

18 qalxu-

20 TO BELIEVE.

21 Simplified for hat- pi'ko.

24 Lettered for hakt-; ktku; -aukt.

25 Abbreviated for misas.

26 kit!...-auk

27 Instead of ni'tsk-uku.

28 qalxu-

29 The story ends at the most interesting point. Smith claimed to have forgotten the rest. He also maintained that the Alsea Indians believed there were two Floods, but could throw no further light on this subject. Compare Frachtenberg, Coos Texts, pp. 44 et seq.
acted thus. He knew very well (what) such a thing (meant) when the elements acted thus. Indeed, he knew everything as soon as it began to thunder hard all over. And for that reason all the people were simply afraid. "It will not be long (before) it will commence to rain. The water will come ashore from the ocean. Thus I was told constantly. For that reason you shall take good care of yourselves, when it will commence to rain hard all over, (for) at that time the water will come ashore from inside the ocean." Thereupon every year was counted, and (that man) continually spoke to all the people: "Do you take good care of yourselves! It will not be long (before) the water will begin to overflow from the ocean. At that time the earth will be washed (clean)." In fear all had their minds upon themselves when that person was heard (to say) this. And verily, when the season changed once more, the people were acting thus. All the people had their minds upon themselves in fear because just all the people believed in their minds (in) what that man had dreamed (about). Verily, they believed (that it was true) when his dream spoke to him thus. (So) whenever he was singing all the people would gather around him (listening carefully) whenever he would announce that not long (afterward) the water would overflow. For that reason all the people would assemble around him whenever he was heard (tell) that it would not be long (before) the water would overflow. For that reason such were the actions of the people.

Finally one year (went by), and then surely not long (afterward) the water of the ocean was going to come ashore. And then, verily, thus it happened all over. The water of the ocean came ashore everywhere. No matter how high some mountains (there were), nevertheless the water would cover them all up when it finally began to come ashore....
Once there lived two (people who) were brothers. They two lived together. Both of their (dual) children were males. On one of these men became sick. It was not sick and then. His heart felt very sore when he (dug) a grave for it. For one (whole) tribe watched his child after it died. After four see his cousin. "What is thy opinion, my boy of mine who died; (suppose) he should days?" Thus he spoke. "No, my cousin, we on eating (until) thou wilt become well and (And that other man) said nothing to him mind thus: 'I will surely get even with. (Then it was) not very long (afterwards) a second man became sick. It was not died there (and then). His heart was very (So) he said (that) he wanted his boy to. Then he went there. 'My cousin, it will children should come back to us after five (days)." Thus he said to his neighbor: "Not so, my cousin. Thou wilt feel well again." Thus he said to him: "that our (dual) children should come back want it thus. People (will) habitually come back, because thou didst not want it they tell me (before), 'It is well thus (if thou wait)." Thus he was thinking in his mind. And when he kept on telling him thus. People come back after five days if he had said so. Very good if anybody (who) dies would all days.

Only now thus (it ends). Thus the story.
8. The Origin of Death

(Once there lived) two (people who) were related as younger brothers. They two lived together. Both had wives (and) each of their (dual) children were males. On one morning the child (of one of these men) became sick. It was not sick very long and died there (and then). His heart felt very sore when his child died. Finally he (dug) a grave for it. For one (whole) day he did not eat but watched his child after it died. After four days he went, he came to see his cousin. “What is thy opinion, my cousin, (concerning) that boy of mine who died; (suppose) he should come back here in five days?” Thus he spoke. “No, my cousin. Thou shalt just keep on eating (until) thou wilt become well again.” Thus he told him. (And that other man) said nothing to him. He was only thinking in his mind thus: “I will surely get even with thee again.”

(Then it was) not very long (afterward) when the child (of the second man) became sick. It was not ailing very long when it died there (and then). His heart was very sore when his boy died. (So) he (said that) he wanted his boy should come back to him. Then he went there. “My cousin, it will be very good if our two children should come back to us after five days.” Thus he said to his neighbor: “Not so, my cousin. Thou shalt only eat (and) thou wilt feel well again.” Thus he said to him: “I wanted very much that our (dual) children should come back to us, but thou didst not want it thus. People (will) habitually die but (will) never come back, because thou didst not want it thus (at first). Thou didst tell me (before), ‘It is well thus (if they do not come back).’” Thus he was thinking in his mind. And then he (felt) very good when he kept on telling him thus. People would have habitually come back after five days if he had said so (at first). It (would) be very good if anybody (who) dies would always come back after five days.

Only now thus (it ends). Thus the story (was told) in the beginning.
Hau'k's hi'k'e x'ú'lamtxa 'k'ta's le'w'i'. Temu'n'hú is xa'met-sle'w'i' wi'lx tem ìtsa'x. Kwas tsqé'wi'lx tem me'la'mxadoot. Mena'tem mukwa6sli tem qO'tSE la'yayi'lx. Tem yisau6yai'nxaLX. "Tqaia'ltxan kupi'n hbakumxus." —"Keai'sa, xa-muku6sliya'.'

5 Temu'n'hú k'o'a mukusliyai'nx tem qá'itse ìtsa'.

Súdá'astk' emnyuk' is pi'tskum temu'n'hú txanai'nx ts-qu'm'túuk'. "K'il ayai'mi pit'sa'ai.'" —"K'eai'sa, ìn àayi'mi pit'sa'ai.' Temi'lx mu'n'hú k'o'a ayai'. Temi'lx mu'n'hú wi'lx k'ítx3 yá'x. Mehaya'lhxix is qaawai'-sló. Hi'k'ë tú'ney 4 tas qé'kus. K'ëts ta'meX 'tliyai ta!-

10 òwaix'sló. 'liyai xús ni'i 'tlixìat. Límla'n'tx 2 làa ts-qé'kus' kwas tuwi'hir: hí'leXt lem ts-qé'kus'. "Wi'xal mu'n'hú sin qu'm-hat. Há'k'ë tsími'xayú'." —"K'ën ìn-e'n mu'n'hú ìl'tqal'm?' —"Ax'a, ì-pitsa'a tas ìtsa'. Temi'lx mën'ìm tLxal'. "Tqaial'mì xusłó. ÌtE li'nx ìtqal'mì axl'. Temi'lx mun'há wí'lx valx. Me'-hayayain'fxa is qaawal'-sló.

15 Temu'n'hú ìnax-axa ìtsa'nk' tsíla'. Temi'lx tLxal'. "Liya'x-us n1'i ìltstal. LiMla'txal' xus'ló. ÌtE ìtsal'st liya's.' Temi'lx mun'hfl t'mStE hala'tsl. (This was done for four consecutive days.) Temun'hfl suda'astk' emnyuk' temun'hfl Lxu'nx. Yu'xul 'liya6 f'mta It'la'xusalsx, temílta lk ism'lxyut!Em haisi'lku is kots. 'liya6 fa iltqa'yfi.' Tem yasau6ya'Inx, "K in-uku qasuwa'a as MEhaya daw k'an'li.' Temun'hfl ke'a wí'lx. "La'-Ex'n ke'a xusló. "Tqaia'ltxan ke'a wí'lx?' —"La'tqaia'ltxa'l Ex'n te'mx han'k iit?' —"Ex', xasi'n qu'mhatiLx k!wayE'mtsx. "A'a, sin qu'm-hat, xa'u'.

20 Temun'hfl qaltslxwal' haEp'nk . 'liya6 qaatsE qa'ltstalxanx, te'mlta mun'hfl ke'a spil'ì. Yahaul- 3 this was the Alsea version of the Test of Son-in-law motif. For parallels see Boas, Sagen, pp.39, 67, 70, 118, 136, 146, Chinook Texts, pp. 33-35; Kathlamet Texts, pp. 112 et seq.; Dixon, Maidu Myths, pp. 67 et seq. Fraserberg: Coos Texts, pp. 27 et seq.; Shasta and Athapocan Myths from Oregon, pp. 211-212.

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**ELLENNEUS TALES**

9. **Mi’qub**

**VULTURE**

by Thomas Jackson in 1910

(Vulture) was traveling all over this world. And then he came to one place and began to live (there). Those to whom he came had children. The youngest (was a) girl, and lie fell in love with her. Then he told (those people), “I want (to be) your relative-in-law.”—“All right; thou shalt marry her.” Thereupon they went, and then they came to where they were going. (Vulture) began to look around everywhere. (He) just (saw) bones piled up. He did not seem to pay any attention to them. He did not even say anything. (However) he knew who (were) those whose bones were piled up here and there; (those were) the bones of people. “We have arrived at last, my brother-in-law. These here are our tools.”—“What shall I do now?”—“Well, we will commence to split this log.” Thereupon, indeed, (they) did so a whole day. Then they went back home toward night.

And then when another day came they started out again as before, but once more the same thing was done. Again they began to split as before. Long afterward the wedge (of one man) dropped inside (the log). “Oh! my brother-in-law, thou shalt go after it inside.” However, he just caught it with a stick. “Not so! Seize it with thy hand!” So then (the wedge) came nearer to the top, whereupon he took hold of it. He had not yet pulled himself out entirely when the tree closed suddenly. It almost closed upon his hand. And on the third day they would (act) similarly. (This was done for four consecutive days.) Finally, at the fifth attempt he was caught. The log suddenly closed upon him (while he was still) inside. lie could do nothing to (help) himself. He called everyone (to help him), but he was constantly told, “I can do nothing (for) thee.” At last he was told, “I will send here the Little-Old-Man Sap-Sucker.” And, verily, he arrived and began to peck from the outside. “I can not do anything (for) thee. I shall leave thee again. I will send the Woodpecker here.” And then he came, indeed. “What is it thou wantest?”—“Oh! have thou pity on me in thy heart.”—“And what art thou doing here?”—“Oh! my brothers-in-law tricked me.” Thereupon he began to peck from the outside. He was not pecking at (the tree) long when at last, verily, there appeared a hole. He repeatedly

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*Etymology:*

- **Mi’qub:** to know.

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*Sources:*

- Boss, Sagen, pp. 35, 67, 70, 118
- Thomason Texts, pp. 113 et seq.
- Dixon, Maidu Myths, pp. 67 et seq.
- Shasta and Athapascan Myths from Oregon, pp. 211-212.
Iliya' qā'ī'tse yā'tsx, te'mlta wi'lx as leyā'lauln, xa'mi'ni k'tsk-5 ight. Tomu'hū ayai' lū'it kut as leyā'tsit temi'lx mu'u'hū wi'lx. Lti's'maxyūt si'lkustex. "Iliya' qā'ī'tse lū'it maxyūt sīl'k'wex, te'mlta yāsa'yu'nhū." Lkuarda'nīx na'si'ni k't'yai, sīn qu'n'mhit. X-āukt' qalpal'yu'nhū." Temu'hū k'e'a hilkwaisa'lnx, tem-axa mu'u'hū k'a've xa'm'ί'ux. Lti's'maxyūt si'lkustex. "Qā'axasa' 10 yemka'ai ts'la'wa'yā'yā'nxw. K'is mu'u'hū k'e'a hilkwaisa'nhū. Temu'hū k'ī'ux'it k'e'a axa mu'u'hū k'e'a hilkwaisa'nhū. Tsuk' yal'l'ux, xamni ik tsk. Itxe'. Temun'htta k'ī'ux'it k'e'a hilkwaisa'nhū. X-aukt' qaay'yu'l'ux. Temu'hū xim liya'kut as LEyā'tsit temi'Lx mun'hā wi'lx. It'ūx'ulu't k'Ets-axa qalpal' si'lkustex. "Qa'axasxā' 20 yemka'ai ts'la'wa'yā'yā'nxw. K'is mu'u'hū k'e'a hilkwaisa'nhū. Temu'hū k'ī'ux'it k'Ets-axa qalpal' k e'a hilkwaisa'nhū. Tinlta k-e'a-axa k!a'lhīstEx mun'hū. MEhaya'ilxa hau'k' xuls ha'LEai'sx, tai` hi'k' e qa'lO's. Ku'kwaukl is qa'los. Temlta LEai'sx tuk' Ets paksa1~yal'nx tEts-LO'k ik, temlta mehunyu'qwaux ITS-Lo'sink'. Asaqa hI'k e xa'mt-auk' s-wulnI's tspI'fltalyusx kfl'ku. LEa'lk tuiyfu-slo yai'x-auk' is haims. Temlta LEai'sx auk!I'yEm as kw56, qO'tsEk's hi'k e tslal'qa, temlta k -ta'mE hf'k e Lixq5'ln. "Pst-kufi'yEmts!"-'YLiya%, mEqami'ntEx xan k ilwI'tf. K -xas tltaaux kuui'yf, qomaltsaux auwI'k !auyEm." Temlta mun'hū k e'a wis'uaux, qO'tsEx hi'k e qa'lO's. Temlta mun'hū k e'a hi'k e qa'lO's. Tem-auk' munlha k e'a wI'lyEm. Kuwi' muinhlid, aya'yEmxaLx munnhul k !&tsik-sl. Temunhb misi'LX wlix tsau'wlyuks, temau'x yAsau6-

1. gaso- to enter; -nak collective; -ns imperative; -nusk suffixed particle.
2. In order to imprison Vulture.
3. The whale in the meanwhile had taken him way out into the ocean.
4. That is to say, the whale kept on floating close to the shore but never gave the imprisoned Vulture an opportunity to land.
5. hslinq- to fall out (of hair only).
6. For example, Sea Gull and Pelican.

made that hole larger. And then when himself tried it. Verily, it just fitted, and went home. Then at last he came.

He did not stay (in the house) long when a whale lay (on the shore). Thereupon and arrived (there). Work was started together long when it was said (by one of his brothers) hold lost hold of my knife." (This was repeated was told for the fifth time. "Again I Thou wilt go inside after it." And they away the whale closed (on him). He himself.

Long afterward he came out again (and began to look in all directions. He saw) He was in the middle of the ocean. Every day he was sitting outside and was) a) long time before he looked (once he thought in his mind, (the Whale) ashore again. Then he sat down out. And, verily, he kept on going ashore. If the breakers he drifted back into the sea. In the meantime he went back. "Put thyself farther down. For exactly (of hair only).

As for example, Sea Gull and Pelican. For example, Sea Gull and Pelican.
made that hole larger. And when it became large, (Vulture) himself tried it. Verily, it just fitted. So then he came out again and went home. Then at last he came back. He did not stay (in the house) long when a man came telling that a whale lay (on the shore). Thereupon the villagers went quickly and arrived (there). Work was started by all. They were not working together long when it was said (by one): “I lost hold of my knife, my brother-in-law. Thou wilt go inside after it.” And then, verily, he did it and found it back (for him). Then again everybody went back to work. “Put thyself farther down!” So then, indeed, he did it. However, he was just watching himself all the time because the whale would always turn over suddenly. Long afterward he was again approached (by one of his brothers-in-law). “I have once more lost hold of my knife.” (This was repeated four times.) Finally, he was told for the fifth time. “Again I have lost hold of my knife. Thou wilt go inside after it.” And then, verily, he did it. Right away the whale closed (on him). He could do nothing to (help) himself.

Long afterward he came out again (from inside the whale). He began to look in all directions. He saw nothing at all, only the ocean. He was in the middle of the ocean. Thereupon he began to cry. Every day he was sitting outside and would go in again at night. (It was a) long time before he looked (once more) at the shore. “Yes,” he thought in his mind, “(the Whale) will necessarily have to come ashore again.” Then he sat down outside watching the (whale). And, verily, he kept on going ashore. However, when he came to the breakers of the sea, he kept on going for a long time. (Vulture) would now and then feel of his head, for his hair kept on falling out. For exactly one year (the whale) was floating with him back and forth in the sea. (Then one day) the weather happened to be exceedingly calm. Thereupon (Vulture) espied (some one) coming in a canoe just straight toward him, but it looked as if he were going to be passed. (So he shouted), “Do you two take me into your canoe!” “No, our (dual) load is big. The two grandparents will take thee inside; they two are coming in a canoe behind (us).” And then, indeed, again he saw a canoe. This happened four times.) And then for the fifth time he saw, indeed, a canoe coming (and some one was) in it. So then, verily, he began to think in his mind: “It is they two who are coming in a canoe. Do you two take me in (your) canoe!”—“All right.” Then they two, indeed, arrived in the canoe. He went in, and they went toward the shore in the canoe. And when they came to the breakers they two
How to take back their grandson to his wife and children.

They two were coming (and) shooting, when they two came nearer they two be arrows dropped right (near) him. So then, indeed, he did it. They two took (the canoe) back watching them two. "Oh! so thus to hold their (dual) paddles upward all the time.

And then he came ashore and lay down, not lie on his face very long when he saw they two were coming (and) shooting, when they two came nearer they two be arrows dropped right (near) him. So then, indeed, he did it. They two took (the canoe) back watching them two. "Oh! so thus to hold their (dual) paddles upward all the time.

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And then he came ashore and lay down, not lie on his face very long when he saw they two were coming (and) shooting, when they two came nearer they two be arrows dropped right (near) him. So then, indeed, he did it. They two took (the canoe) back watching them two. "Oh! so thus to hold their (dual) paddles upward all the time.

And then he came ashore and lay down, not lie on his face very long when he saw they two were coming (and) shooting, when they two came nearer they two be arrows dropped right (near) him. So then, indeed, he did it. They two took (the canoe) back watching them two. "Oh! so thus to hold their (dual) paddles upward all the time.
told him repeatedly, "Thou shalt lie flat inside, thou shalt close thy eyes, thou shalt not look around lest we two harm thee." Then they started. They two asked themselves various questions. "Thou shalt begin (to sing) first, our (dual) grandson."—"No, thou shalt begin first." So then, verily, the old man Sea-Gull began to sing his song. And after he finished the Pelican began next to sing his song. (Then Vulture) was going to look at what they two were doing. So he just repeated a little quickly. "Hey, do thou not look! We two will harm thee." So then, indeed, he did it. They were not going long in the canoe when they came at last to the shore. "Now go thou out! We two have arrived with thee at the shore." Thereupon he went out, indeed. They two took (the canoe) back into the water, (as) he was watching them two. "Oh! so thus they two act. They two just hold their (dual) paddles upward all the time." And then he came ashore and lay down flat on the shore. He did not lie on his face very long when he saw two children approaching: they two were coming (and) shooting. He watched them two, and when they two came nearer they two began to shoot again. Their two arrows dropped right (near) him. So they two came to him. "Where are you two going?"—"We two are not (going) anywhere."—"Whose children are you two?"—"Oh! our (dual) mother says that a whale has gone with our (dual) father into the sea."—"Well, I am the (man). Where does your (dual) mother stay? You two will go back to her; you two will tell her to come to me." So they two did it, indeed. And when they two came back they two kept on telling their mother, "Our (dual) father is calling thee."—"What on earth are you two going? You two are calling misfortune down upon yourselves. Your (dual) father died long ago."—"No! He told us two that he (was alive). He was telling us two that a whale went into the sea with him, (and that) he came ashore just recently. Thus he was telling us two. Doest thou see this here! He gave us two this (piece of) whale (meat)." Thereupon she began to ask her two children, "Are you two telling the truth?"—"Verily, we two are truthful."—"Whereabouts does he stay?"—"At the mouth of the river." So then, indeed, she got ready and started out. And then she came to where he was staying. She almost did not recognize him at once. Then she went home with him. And then when she came back with him she rubbed him with red paint. All over his head she put it, (for) really his hair was simply gone. (This was caused) by the actions of the grease.

Only now (it ends).
10. The Story of the Dog-Children

(Told by Thomas Jackson in 1910)

Xa'me't-s-hi'tsem yâ'tsx. Xamâ' t'ai tsqê-x'skâ' tâ'liq. Nâ'm-k'e'ts k'ilhat'-sx pkö'-st, k'is qûmâyâ'li' xatsqê-x'skâ'. Temu'-hû k'ets k'eat' pkö'-st, k'is xâlt'â'a xatsqê-x'skâ' âts-pkö'xâtâ'tlik'. Qauwâ'â' hi'k'e is pî'tskum îmi'stalx. 'Liyaâ' qâ'â'tsx tsâ'â'tmef tem me-5 qaan'dix etsqê-x'skâ'. Tem pslank'tswa'ïnx is lî'tem meqâ'â'dix, là'ta mis wà'na' tsâ'ms itâ'tsxqê-x'skâ'. Te'mîta mu'â'k'êa pla'-mxdâwâ'l atsqê-x'skâ', te'mîta hi'tsem pla'mâxâdâwâk 2 atsqê-x'skâ', xe'lk'aux qaualtaux qâ'â'talxux. Temau'x xe'lk'e halsnî'nx, temau'x meht'skemau'x. 'Lauxiyaâ' qâ'â'tsx meht'skemau'x, temau'x 10 mu'â'hû le'a'tluxtixyû. Ty'ût'hûnayû'tlaxux is mâ'kuts'hû tem-axa itâ' tsî'tsxî'. Temu'-hû mi'saux le'a'tluxtixyû, temau'x qaualâ'hi'k'e intsk'i's hîlkwa'sa'înx.'

Temau'x k'î'stu'nxa pkwî'st. Temau'x-axa tsqê'wilx is lqamâ'laût, temau'x pxâlsûsâ'înx ats-ta'ak'aux. "Hanî'm'êx-en-axa?'—"Ô'a, 15 hakîltwî'î'wantînt-axa is kwît'. Qauwâ'â' hi'k'e is pî'tskum temau'x k'î'stu'nxa tlwî't'want. Tsumâ'sumyuk' ts'â'îlk'sk te'mîta tskwî'yû'lx as lî't pî'usnâ'yaî'. Tem tskwî'salsâlx; 'Liyaâ' tskwî-yû'lx xe'lk'e tas pî'usnâ'yaî'. Tem k'êts-axa yâlsâ'lx. Tem psînî'k'êx'êmyuk' is pî'tskum te'mîta k'êts qalpîq'î hâl'â'tsx tskwî 20 yû'lx. Temu'-hû tsal'qatx hanî'k'eat' 4 tas pî'tuxâ'lx, te'mîta 'Liyaâ' tskwî'yû'lx ni'i as ilî'diyâ'. Tem-axa yâlsâ'lx is lqamâ'laût. Temu'-hû mis qâ'î-slo axa, tem k'êts-axa hâl'â'tsx qalpîq'î ayâ'î tlwî't'want. K'im hi'k'e â'åqa wi'lwau is pî'tskum, te'mîta k'êts hâl'â'tsx qalpîq'î pî'usnâ'yaî'. Tem tskwî'Alsâlx. Te'mîta mu'â'k'êa 25 tskwî'yû'lx ni'i as ilî'diyâ'. "Qô'n'tsuxx k'êes qô'n'tsuxx." Tem-axa mu'â'k'êa yûlsâ'. "Laук'îyaâ' xo'îlk'e ts'hâl'k' tas tskwî'yû'lx. "Intsk'i's hi'te tsâ'tî?' Hanî'm'êx tsqwa p'â'k'tsâ'tuxînâ. K'in hi'te tsâ'tî ilqo'â'n?" Hâl'k'1 liya'â'axa ayâ'îxâ, mis-axa qâ'î-slo súdo's'tk'emûyuk' is pî'tskum, lqamâ'm'îyûs'a'uk ts'hâl'k'6.

30 Te'mîta-axa Ata'xîyiya'yûsxaxâ', ayâ'î qalpîq'; 'Liyaâ' qâ'â'tsx qô'n'tsuxx, te'mîta k'êts qalpîq'î pî'usnâ'yaî'. "Qô'n'tsuxx k'êes qô'n'tsuxx." K'êts k'eat' k'is hauk'k's mehâyâ'nîxam, k'î'tas 'Liyaâ' lâ'ti

1 This story differs from similar myths obtained among many other tribes in one important respect. While in all other stories the girl is impregnated by a dog or by her lover who assumes the form of a dog, in the Alsea version the process is of a reversed nature, as it were, a female dog is impregnated (unnaturally) by a young man. Compare particularly Boas: Sagx, pp. 29, 93, 114, 122, 23; Chinook Texts, pp. 17 et seq.; Kathlamet Texts, pp. 155 et seq.; Farrand: Traditions of the Chilcotin Indians, p. 7; Traditions of the Quinault Indians, p. 17; TolN, Traditions of the Lillooet Indians, p. 316; Frachtenberg, Coos Texts, p. 167.

2 Contracted for ts-tsfâ'î'sk, tsqex-ew.
3 Simplified for ts-pfâ'me-tsâ'tuxînâ.
4 For hakîltwî'î'wantînt-axa.
5 tsâ'tî particle.
6 Literally, "much became inside his mind."
7 Particle.
Verily, his dog had offspring, but the offspring born to his dog were human beings; she had two (and) both were males. So (the man) took good care of them two while they two were growing up. They two were not growing long when at last they two became tall (boys). He made for them dual bows and also arrows. And then after they two grew big they two did all sorts of things.

(After a while) he left them two (going) to build a canoe. And when he came back to them two in the evening they two (would) ask their (dual) father, “Whence art thou (coming) back?”—“Oh! (I am coming) back from working (on) a canoe.” Then he customarily left them two every day in order to (go to) work. In the second year he suddenly heard something repeatedly making a noise. So he himself began to listen in various directions; he did not hear distinctly (the nature of the) repeated sounds: So he went back home. But on the third day he would again hear (the sound) as before. So he went straight (to the place) whence the sound came, but he could not understand what the sound (was about). Then he went back home at night. And then when daylight came again he went back to work as on previous (days). The sun came exactly (to the same position as on previous days), when he heard the sound once more. So he himself began to listen in various directions. However, this time he understood, indeed, what the voice (said), “Keep on hewing; thou shalt habitually hew.” Then he returned home. He did not (feel) well in his mind (concerning) what he heard. (In anger he spoke to himself): “(I) wonder what (it may mean). I must be watched (by someone) from somewhere. I wonder what will happen to me?” He almost did not go back, when day broke again for the fifth time. He had many things to think about. However, he (decided) to chance his own life once more (and) went (there) again. He was not hewing long when he heard a sound again, “Hewing, thou shalt always hew.” (So) he would stop, he would look around everywhere, but he would not see anything. (But) whenever he would
start to hew a little he would again halt, shalt keep on hewing, thou shalt hew, in various directions. Finally, after the head (and asked him), "What art thou doing, a canoe?" Then he was killed. His back (to where his murderer lived). A head he (and the all the people began to assemble the war dance. The head was (then) first ldown.

Now on the fifth (day) he did not come. As soon as it got daylight the younger boy went: "We two will look for our (dual) father. Indeed, they two followed him alone. They two did not follow lost there. So they two just walked a little. Toward night they two returned home. They two would again start out after they two followed them the same way they two became lost. Then, as they two dismissed (their minds), they returned home. From where they two had lost it before. The two at last came upon him. Right away of his efforts—namely, the canoe. So around it. They two did not walk are. Their (dual) father lying beside their (dual) father. They two examined him. His head was gone; what are we two going to do now?"—"Well, they two followed, indeed, the blood dripping. They two were not following lost (their) own (sense of direction) the again, but once more they two became lost where they two had lost it before. Then as before. Then they two began to cry all the time looking up everywhere. After to look for him (they two found that) him several places. Then at once the young (from where the murderers had come, approached (by people) from above (by way) killed. What shall we two do now?"—"Wait up."—"How are we two going to get to shoot upward first." And then, verily, still see their arrows as they dropped ba
children element, were recorded among the Tillamook and pp 136 et seq.; Frachtenberg, Coos Texts, pp. 149 et seq.

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start to hew a little he would again hear the sound there, "Thou shalt keep on hewing, thou shalt hew." So again he would listen in various directions. Finally, after the fifth time somebody came to him (and asked him), "What art thou doing?"—"Oh! I am building a canoe." Then he was killed. His head was cut off and taken back (to where his murderer lived). And after he came home with his head all the people began to assemble. And then all joined in the war dance. The head was (then) tied to the ceiling.

Now on the fifth (day) he did not come back to the two (children). As soon as it got daylight the younger brother said to (the elder one), "We two will look for our (dual) father." Then they two went, indeed. They two followed him along (the trail) where he had gone (before). They two did not follow him long when they became lost there. So they two just walked around as if lost. And then toward night they two returned home. And when another day broke they two would again start out as before. Once more they two followed him a little farther, but in the same way they two became lost. They two looked for him in vain. Then, as they two dismissed (the success of their attempt) from their minds, they returned home. And when day broke once more they two started out again, but the same thing happened to them two as on previous occasions. Finally, on the fifth day, they two at last came upon him. Right away they two saw the object of his efforts—namely, the canoe. So they two began to walk around it. They two did not walk around it long when they saw their (dual) father lying beside the object he was making. They two examined him. His head was gone; it had been cut off. "What are we two going to do now?"—"Well, we two will commence to search for whence he had been (approached and murdered)." Then they two followed, indeed, the blood (along) where it had been dripping. They two were not following it very long when they two lost (their) own (sense of direction) there. So they two followed it again, but once more they two came lost just (at) the same (place) where they two had lost it before. Then they two followed it again as before. Then they two began to cry. The younger brother was all the time looking up everywhere. After their (dual) fifth attempt to look for him (they two found that) his blood had been dripping on several places. Then at once the younger brother smelled (the direction) from where the murderers had come. "Yes, our (dual) father was approached (by people) from above (by whom he) was destined to be killed. What shall we two do now?"—"Well, we two will commence to search for whence he had been (approached and murdered)." Then they two followed, indeed, the blood (along) where it had been dripping. They two were not following it very long when they two lost (their) own (sense of direction) there. So they two followed it again, but once more they two became lost just (at) the same (place) where they two had lost it before. Then they two followed it again as before. Then they two began to cry. The younger brother was all the time looking up everywhere. After their (dual) fifth attempt to look for him (they two found that) his blood had been dripping on several places. Then at once the younger brother smelled (the direction) from where the murderers had come. "Yes, our (dual) father was approached (by people) from above (by whom he) was destined to be killed. What shall we two do now?"—"We two are going to climb up."—"How are we two going to get on top?"—"Oh! thou shalt shoot upward first." And then, verily, he did it. They two could still see their arrows as they dropped back to them. And then after
...their (dual) fifth shot their (dual) arrows again his younger brother began to shoot did not drop back. Then his elder brother they two saw that (one) arrow began to s again the younger brother shot. (The anch ground. So then in his turn the elder bro two arrows came farther (down) to the up first; I will (follow) behind." Then, we to climb up first, while his younger brother.

They two were not climbing long when the (elder one), "How art thou?"—"All going!" For five days they two kept on arrived at the sky. Then they two were a direction shall we two go?" Thus his "Oh! we two will go in this direction." Then

They two were not going long when they of some people. "We two will follow we people (lead)." Thereupon they two did not going long when they two heard some singing. Then they two began to listen (find out) from where the sounds came. Then it, indeed; the voice came from (a place) they two kept on going stealthily. And they four were heard, (and this time) the noise was two kept on going. All the time (they two to the place (where) the noise came from) they two hid the noise makers; the two saw, indeed (the noise makers); the singing. And when they came to where themselves the two (brothers) came out. The stopped. And they two began to ask, "What we are returning from a war dance." —"Why! Oh they went down to the father of theh mother (and killed him). We are returning shall not go everywhere from place to place notmit murder." That's what they were told with the bow. —"You shall not be anyt name." (Then) those who had packs werions. Those several people were just cra

Then they two started. They two were two came to a river (where) they two went into that direction. When the singing sounded they two began to watch...
their (dual) fifth shot their (dual) arrows did not come back. So then again his younger brother began to shoot, and similarly (the arrows) did not drop back. Then his elder brother shot once more. Verily, they two saw that (one) arrow began to show just a little. And now again the younger brother shot. (The arrows) almost reached to the ground. So then in his turn the elder brother shot, whereupon their two arrows came farther (down) to the ground. “Thou wilt climb up first; I will (follow) behind.” Then, verily, his elder brother began to climb up first, while his younger brother (came) next.

They two were not climbing long when his younger brother asked (the elder one), “How art thou?”—“All right; let us two keep on going!” For five days they two kept on climbing, when at last they arrived at the sky. Then they two were standing (there). “In what direction shall we two go?” Thus his younger brother asked him. “Oh! we two will go in this direction.” Then they two, indeed, went. They two were not going long when they two came upon the tracks of some people. “We two will follow wherever the tracks of these people (lead).” Thereupon they two did it, indeed. They two were not going long when they two heard some war-whooping and also some singing. Then they two began to listen (for) themselves (in order to find out) from where the sounds came. Then at once they two located it, indeed; the voice came from (a place) ahead of them two. Then they two kept on going stealthily. And then again the sounds were heard, (and this time) the noise was coming nearer yet. They two kept on going. All the time (they two) kept on coming closer to the place (where) the noise (came from). And then when they two were (very) near they two hid themselves. Suddenly they two saw, indeed (the noise makers); they were coming nearer and singing. And when they came to where those two had hid themselves the two (brothers) came out. Then those who were singing stopped. And they two began to ask, “What are you doing?”—“Oh! we are returning from a war dance.”—“Who was it who was killed?”—“Oh! they went down to the father of those two who have a dog as a mother (and killed him). We are returning from there.”—“Well, you shall not go everywhere from place to place, wherever the people commit murder.” That’s what they were told as they were brushed aside with the bow. “You shall not be anything. Flies shall be your name.” (Then) those who had packs were just crawling in all directions. Those several people were just crawling (as) Flies.

Then they two started. They two were not going long when they two came to a river (where) they two heard some singing. So they two went into that direction. When they two came to the singing sounded they two began to watch on the sly.
Women) were digging fern roots a little singing. The fern roots which they two were not watched feathers. They two were not watching this for a long time, when the two (brothers) two. What are you two doing?—"Come down to do some killing; he killed him with one stone. Then they two were asked repeatedly all are you two usually doing whenever you elder sister habitually goes ahead, and I What are you two doing (then)?—"I and sing."—And what do you two habit at the shore? Do you two always shout to arrive, (our husband) always comes after you two enters the canoe first?—"He embarks first."—Does he usually break bank?—"No, he just floats it offshore." in?—"Oh! we two habitually jump into it. And after you two arrive at the other side, We two do (it) in the same two arrive home what are you two habitually customarily dry the (fern roots) which what do you usually do at night?—"Oh! we (the house)."—Do you two frequently go out?—"Do you two ever go out alone?—""How many times do you two usually two habitually go out many times?"—"I killed; both were skinned. "You two generally skins will be your (dual) name." For her usually sheds her own skin.

Then they two began to put themselves First his elder brother put himself in, when his brother, "How am I? Do I begin to art just like her."—"Then go ahead, please! Thereupon he did it, indeed. "How am I? "Yes, thou art just like her."—"What art with your (dual) knives?"—"Try to put it he did it, but it did not fit (even) a little next into their ears; however, they just
Women) were digging fern roots a little and were at the same time singing. The fern roots which they two dug they were using as feathers. They two were not watched long when one of them said, "I feel hot; we two must be looked at from somewhere." —"We two could not possibly be watched from somewhere." They two did not do this for a long time, when the two (brothers) appeared before them two. "What are you two doing?" —"Oh! our (dual) husband went down to do some killing; he killed him who had children with a dog." Then they two were asked repeatedly all kinds of questions. "What are you two usually doing whenever you two get home?" —"Oh! my elder sister habitually goes ahead, and I customarily follow (her)." —"What are you two doing (then)?" —"Well, we two always go home and sing." —"And what do you two habitually do after you two arrive at the shore? Do you two always shout?" —"No. As soon as we two arrive, (our husband) always comes after us two in a canoe." —"Which of you two enters the canoe first?" —"Oh! my elder sister usually disembarks first." —"Does he usually bring his canoe clear to the bank?" —"No, he just floats it offshore." —"Then how do you two get in?" —"Oh! we two habitually jump into the canoe from the shore." —"And after you two arrive at the other side, how do you two usually disembark?" —"We two do (it) in the same way." —"Then after you two arrive home what are you two habitually doing?" —"Well, we two customarily dry the (fern roots) which we two gathered." —"And what do you usually do at night?" —"We usually go to bed." —"Where do you always sleep?" —"Oh! we always sleep upstairs inside (the house)." —"Do you two frequently go out at night?" —"Yes." —"Do you two ever go out alone?" —"Yes." . . .

—"How many times do you two usually go out at night?" —"We two habitually go out many times." Thereupon they two were killed; both were skinned. "You two will not be anything. Just snakes will be your (dual) name." For that reason the snake habitually sheds her own skin.

Then they two began to put themselves into (the skins of) those. First his elder brother put himself in, whereupon he asked his younger brother, "How am I? Do I begin to look like her?" —"Yes, thou art just like her." —"Then go ahead, please; put thyself in likewise!" Verily, he did it, indeed. "How am I? Do I look like her?" —"Yes, thou art just like her." —"What are we two now going to do with our (dual) knives?" —"Try to put it into thy armpits!" Verily, he did it, but it did not fit (even) a little. Then they two put them next into their ears; however, they just stuck way out. So then he
"Tem-axa k'im txwai'nx. 'K'in-e'n tsat'k'i'na' eitqa'a?'—'
"Tsimai'-a'k' k'li'xalat'a'k' a' k'uhl'm kux'k'e-a'uk'. Temu'hu k'en'a imsti'nx, te'mita 'liya' hal'xtsi ik'e'a'uxtisiy. "Hatsi'kkwaun' ta'a'xi qaani'-a'k' a' ham Laqs!" . Temu'hu k'ee'a tsima'ix k'im. 5 "Kwa'la', Lqal'i'ntxwai'y-?"—"A'a, mEsha'I'sa'uk' k'xuts hauwi'i k'ila'xalix. "Temun'hu k hal'xalat'a'k' a' k'uhl'm. Temu'hu k'ee'a hilkwa'axi'nx. 'Liya' xusi' Lie'stik'iyu'. "Mu'hu ait k'im xuna'has k'tsa'lti!" Temu'hu k'ee'a k'im k'ts'la'inx. Tyut'huni'n'ixsuxa xsua mu'hu.

Temu'hu mi'saux Itiwi't'kxwa'tax, temau'x mu'hu hayi'. Xuts 10 hik'ke mi'saux tsqua'ntx k'i'lu'k'. Temu'hu a'k'li'xal va'si-t'ek'aux pku'xtxai'tax.1 Tem mi's w'i'lyem, tem tsip'li'yem kuki' ni'sk'. Temu'hu qa'un'wIs as-ai'sa'k' ta'pa'xwa kwi'k'sa'k'at, te'mita hik' e'k'stex a'q'a. Temu'hu qalpa' ats-my'tsk'ak' ta'pa'. Hai'k' mi'ne', xus hik' e'so'wi'yul k'il'ak's'. 'Hehe', intsk'i's hik' e'tal'ti

15 asi'n tema'xt? K'i'lu'k'so'wi'yul."—"K'ets 'liya' y- qai'l'yx?" 2 Temu'hu tx-axa txal'ix. Tem k'au'xuts mu'hu hal'xtsi i'mstax. K'liqa'xal-axa mu'hu hal'xtsi Itsai'sik's. Temau'x mu'hu loqal'i'nx ats-wa'nt'lu'sk'aux. Temu'hu mis lau'qai'tex, tem aya'k' tu'wak's tpi'ts't' ats-lau'qak'aux, 'k'as hu'hxum. Temu'hu mis w'i'lyesux, 20 tem-uk' mu'hu wahayai'nx as itsa'isi. "Tup tasi'n pi'tstul'. A'a t'atex!". Yamaha hik'ke lhuy'nilt'xai'sxarn as leya'tsi. 'Tat'ex!'.—"Hehe', la-xa, hik' e tas qe'ventastmek." Temu'k' hik' e txai'witex ats-pi'tstul'. "K'liyi'a la' pin lan. Kip mi'k'i'nx hik' e lowa'xtxayux. K'ets hik'k'axa tai ti'ki'lx 25 ats-pi't'si as leyui'tsi. Ayai'k'saxa mu'hu. Tem k'ets mu'hu loqali'xwa'k' ats-hu'hxumk'. Hik'ke mu'hu k'ku'k'ets t'ai'wai, k'au'k'ets k'li'wl'm na'mk' mi's leha'nata'nx ats-ta'k'k' txal'itx ats-uk' is tsi'p'k'e. "Hehe', mek'a'it-axk'4 ta' kusi'n tema'xt, "ts'yeai'sk' as mena'tem." "Kcka, ts-hilkwa'xk' k'hi'mhat's-mukwa'sli." ts-yeai'sk' as mEsha'I'sa'uk'. "Qail'ia tem kus-axk' k'ili'wal kusi'n temi'te, mis-uk't 'aq'xwal kus Lok?" ts-yeai'sk' as mena'tem." "A'a, xas xwi'n'siyu limistaltetex. K'qe'xant-s-hi't'slem llhik'wa'si; na'mk' xwi'n'siyu ts-k'le'k'ik'sa'xuxi, k'au'k's xwi'n'siyu ts-ik'wai'talxam, k'au'k's xwi'n'siyu ts-ik'wai'talxam," ts-il'di'sk' as mukwa'sli.

35 Temu'hu qamli'. Temu'hu k'axk'xal'ix, temu'hu loqali'xwa'k' la'n'tat si'k'ku'stux. La'k'axkuts -a haunt i' k'li'lxalat'ax, La'u'n'kaxa as lam'suwa'u. Temu'x mu'hu yisum'lu'yai'nx. 'Xa-qan'ilte lisi'lalxi kuha'm qe'ya'. K'eks aha ita' i'mste lea'launwi as maha'it

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1 To enter canoe, to embark.
2 Contracted for mek'keit-axk'.
3 Instead of qul'tt.
4 tsi'n- to look.
5 Consists of lek'sa' + -axk' + -axk'.
6 Owl and Crane had been stationed outside to act as sentinels.
"'It'sasti na'k eai iltqa'a?"—auk' a' kuha'm kux'e's-auk'. Temu'hu i' hal'a'i li eai'xtsiyð. "Hats'ilkwauk' laqs!' Temu'hu k'e'a tsima'i'nx k'im. —"A'a, metä'palxai a'!" Temu'hu xü'si lei'stik'iyð. "Mu'hu ait k'im uu'hu k'e'a k'ím k'ts'ai'nx. Ti'üt'hä.

hünxaxs, temau'x mu'hu ayai'. Xûts k'ílh'k's, temu'hu auk' i'lyem ats-si'lem mis w'il'yaem, tem tsø'tüyem kò'kà ats-sa'ak' tsp'xa kwi'k'í-auk', te'mita h'ü qalpa'i ats-müt'se'ak' tsp'. Hãi'k' k'ílh'k's. "Hehe', intsk'ì's hi'k'e tas'ti ñ'wiyì."—"K'éts liya' a' qal'iyex?" em k'au'xuts mu'hu hah'ksi t'mståtxì. itsai'sik's. Temau'x mu'hu ñöqaj'nx "hu mis laq'ætæx, tem aya' k'ü'wak's 'as hú'ìñum. Temu'hu mis w'il'sux, 'as itsai's. "Tütx tasi'n pi'tstsust!. A'a IhayainlIt!xai'sxam x Eya'tsit. n, hì'k e tas q6'xantæxæm." Tem-uku ustistik'. "K'-liya' lì pá pin län. K'ip isxam." K'éts hi'k'axa tai' mi'kï'x xa mu'hu'. Tem k'èts mu'hu' ñöqatxì: k'em mu'hu' k'ü'k'tts t'qawai', k'au'k'uts ñ'o'nalx ats-ta'a'k ks-tó'k'ik' qalë'tsx-ua'k it-auk' 'à t'isi'n temä'txì, t's-yeñçi'k hilkwa'i'sk' k'imhat-s-mukwa'sli", ts-"Qalà' tem kus-auk' k'il'i wal kusi'nkus lòk'ì, t's-yeñçi'k as menà'tem. altemtxì. K'-qö'xant-s-hì'slem ñhilks's-k'ë'k'ík-s-auk' sä'yaltxam, k'au'k's' mukwa'sli.'
mek'ila't." Temu'hu k'a' hli' kwa'sai'nx. Siptlai'nxauq qauwa'a
hi'k'e as kvui. Lás xâ'luxh te'mlaux-uk4 siptlai'nx.1 K'au'xus
mu'hu sibai'x. K'is mu'hu tsalal'ya'ta ts-q'e'yak. "Hehe',
lâ'tqai'x'nu ku lamisüwau tem kus qâ'ite ltsâ'lalx kuts-q'e'yak? ,
1 2 5 ts-ye'a'sk as mena'tem. K'au'xus-axa qal'ha'm k'âlhâ'm temau'x
mu'hu pta'msâ'ya'i. "K'is-li'ya' la tsâ'it'i'kwa'sax. Tai'sh tsu'sntuxs, k'is'tis mu'hu
xamna'a." Temau'x mu'hu'î imste Itlu'mi'siyu. Tem k'au'xus'tem mu'hu
siyâ'. "Li'ya' qâ'tse temal's'axaxam sîl'tkwex, temu'hu k'ei'î'sâlo.
10 Temi'lx mu'hu'î ayâ'li tsu'nî'stux qauw'as'ns-ax. "lai'xiya' qâ'tse
tsu'nî'stux, temâla k'-ukPu'k'antxaim. "Li'ya! Tk'ai'ti'lxax.,
tsu'nî'stux as muwav'â's. Temâla ti'li'k'we ts'qaidi' atsk'âi. Temu'hu'î
mis tsâ'ime â'tsk'i'este, temu'hu'î p热销ili'se'ax temes-tsk'ak'.
"K'is mu'hu'î xamna'a. K'ex qanli'x spa'yud i kustî'n tâ' ts-
I5 lô'k'îk.' Temu'hu'î k'ea lqaita'yux'uk2 ts-Lô'k'îk'. Temau'x
mu'hu'î li'k'hîiyusâx. Sptl'â'waxa'axa ats-ta'ak'aux ts-Lô'k'îk'.
Temau'x mu'hu'î lq'â'Î'yuxl' ts-Lô'k'îk. Temau'x
mu'hu'î loq'â'Î'yuxl' temau'x
mu'hu'î pu'nhâ'txwaux-axa ats-ta'ak'aux ts-Lô'k'îk'.
20 Temau'x mu'hu'î râ' LIya' qoa'tse LEmtsla'xaxam sîl'h'kwEx, temun'hfl
ki'mstE li'k'em. Trm k'au'k's-axa muo'hfl
sival'. "Li'ya' qoa'tse LEmtsla'xaxam sîl'h'kwEx, temun'hfl
ts'qâ'so.
25 Temau'x mu'hu'î râ' LIya' qoa'tse LEmtsla'xaxam sîl'h'kwEx, temun'hfl
ts'qâ'so.
K'mstE li'k'em. Trm k'au'k's-axa muo'hfl
sival'. "Li'ya' qoa'tse LEmtsla'xaxam sîl'h'kwEx, temun'hfl
ts'qâ'so.
30 Temau'x mu'hu'î loq'â'Î'yuxl' temau'x
mu'hu'î pu'nhâ'txwaux-axa ats-ta'ak'aux ts-Lô'k'îk'.
And then, indeed, she did it. (Then) the
canoes. Even in the clamshells
they two were about to go (back) into
kept on putting out her torchlight. 
Little Owl that she always puts out her
(brother). (After a while) they two of
make plans (for an escape). "What shall
we have gone to bed will we two (be)
agreed to it thus. And then they two
The people were not war-dancing long
then they went to lie down upstairs i
then when he was sound asleep the
elder one): "We two are going to kill
along the head of our (dual) father."
head of his (supposed husband), where
They two took back (with them) the
Then they two went across and escape.
(After a while) the old woman woke up
is spilling." No answer. "Are you sel
water is spilling!" shouted the old wom
house)!" her youngest brother kept on
it at last. Just as soon as it got lit a
woman looked (around). "Hey! Who'
exclaimed the old woman. "(Dost
While I have been suspecting such a
keep on saying, "It is the custom of t

carry knives)," said the younger (b)
woke up. A general chase was going t
as soon as a canoe was launched, it
when they two came back to
up they (first) took off one arrow. "At
the (head of their father). And now
they (found that) they could not do any
of going down.
Then when they two came back to
up they (first) took off one arrow. "At
the people embarked in clamshells, but
(It was a) long time before they finally
was commenced by all. (But they cou
those who participated in the chase c
they (found that) they could not do any
of going down.
Then when they two came back to
up they (first) took off one arrow. "At
the (head of their father). And now
those who participated in the chase c
they (found that) they could not do any
of going down.

1 Compare Boas, Sagen, pp. 210, 242.
2 They took off arrow after arrow until they had removed the entire chain.
3 to SHAKE HEAD.
And then, indeed, she did it. (Then) they two made holes in all the canoes. Even in the clamshells they two punched holes. Then they two were about to go (back) into (the house). Then (the Owl) kept on putting out her torchlight. "Hey! what is the matter with Little Owl that she always puts out her torchlight?" said the younger (brother). (After a while) they two came out again and began to make plans (for an escape). "What shall we two do now? (At the present time) we two will have no way to escape. Only after we shall have gone to bed will we two (be able to) kill him." So they agreed to it thus. And then they two went back into (the house). The people were not war-dancing long when they all stopped. And then they went to lie down upstairs in (the house). . . . And then when he was sound asleep the younger brother asked (the elder one): "We two are going to kill him now. Thou shalt take along the head of our (dual) father." Then, verily, he cut off the head of his (supposed husband), whereupon they two ran out quickly. They two took back (with them) the head of their (dual) father. Then they two went across and escaped back (to their home).

(After a while) the old woman woke up. "Hey! your (night) water is spilling." No answer. "Are you so sound asleep? Your (night) water is spilling!" shouted the old woman. "Make a light inside (the house)!", her youngest brother kept on calling. Verily, (some one) did it at last. Just as soon as it got light inside (the house), the old woman looked (around). "Hey! blood; blood only (do I see)!", exclaimed the old woman. "(Dost thou see) why it is blood? While I have been suspecting such (a possibility), thou didst just keep on saying, 'It is the custom of the women from over there (to carry knives),' said the younger (brother). Then all the people woke up. A general chase was going to be instituted by them. But as soon as a canoe was launched, it would sink (right) there. Then the people embarked in clamshells, but they would just whirl around. (It was a) long time before they finally got across. Then the chase was commenced by all. (But they could) not (do) anything. When those who participated in the chase came (to the edge of the sky), they (found that) they could not do anything; (for) they had no ways of going down.

Then when they two came back to where they two had climbed up they (first) took off one arrow. 'At last they two came back with (the head of their father). And now they danced the war dance. Then they began to fix their (dual) father. They two tied his head with the bark of cedar. And they two also glued his head on with clay. "Keep on shaking thy head, now!" Verily, he now (did it).
11. THE STORY OF THE DOG-CHILDREN

(Collected by Farrand in 1900)

They were living (together, namely) two dogs, (and) one (was a) female. That man was in the habit of going out daily while dancing. Then he flew away. Thereupon his two children turned their name will be Woodpecker. The next generation, (name) Woodpecker is red. And then after the heads of the (other) birds. Now for such reason (the Woodpecker) begets one child from his wife and his dog, while in the former narrative both boys are the offspring of the dog.

Footnotes continued on p 137.

1. Abbreviated for tem + hus.
2. Abbreviated for xii'xwdtxa.
3. Transposed for pa'mu'hatso.
4. Transposed for tsa'mlaxo. This version agrees with the previous story (No 10) in practically every detail, with the single exception that here Woodpecker begets one child each from his wife and his dog, while in the former narrative both boys are the offspring of the dog.

Footnotes continued on p 137.
He would shake his head just a little, whereupon it would come off. Then they two put it together again. Once more they two were telling him, "Keep on shaking it again!" Then he did it, indeed, but it came off again. Finally, after the fifth attempt, it became tight. "Now thou art tight, keep on shaking it now!" On the fifth day they finally stopped. Then they two said to their father: "Thy name will be Woodpecker. The next generation will use thy feathers only while dancing." Then he flew away (and) turned into a Woodpecker. Thereupon his two children turned into dogs.

Only now (it ends).

11. THE STORY OF THE DOG-CHILDREN

They two were living (together, namely) one man and his wife. That man was in the habit of going out hunting every day; he had two dogs, (and) one (was a) female.

And then that (man) went customarily every day to make a canoe. And after his fifth arrival (at the place where he was working) he heard some person shouting from above, "Thou shalt be chiseling; thou shalt be chiseling." Then in vain he looked around, but he did not see anything at all. Then he began to work once more. However, he had just commenced to chisel, when once more it was said repeatedly, "Thou shalt be chiseling; thou shalt be chiseling." So he began to look around again; nevertheless he did not see anything at all. Finally, after the fifth time he heard something. It was just as if (the wind) were blowing. Then he looked (around) and, verily, it was already near (him). So he (tried to save) himself by dodging, whereupon only his head was hit. And just right away his head (was covered with) blood. And it is for that reason that the head of the Woodpecker is red. And such is the reason why the Hawk knows how to sever the heads of the (other) birds.

Now for such reason (the Woodpecker) one day did not return home. Thereupon the next day his two children went to look for him because he had never done this (before). And then when they came to where their (dual) father had been working, they two found him lying there.

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1. Abbreviated for tem + kus.
2. Abbreviated for x̱aams.
3. In this version Woodpecker's murderer is identified as Hawk.
The text contains a narrative about a hunting scenario involving arrows and a dog. The narrative is written in a language that appears to be Amerindian, possibly Tlingit, and describes events in the context of a hunting expedition. The narrative mentions that the hunters lost their way, encountered other hunters, and eventually found their way back home. The text includes traditional hunting practices and the use of supernatural elements, such as the blood of the dog and the lost arrow. The narrative is rich in descriptive language, painting a vivid picture of the hunters' experiences and the landscape they encountered.
When he was through, he began to cry. "Our (dual) father was lost the blood. The one with the dog began to sniff around and went first. Then when they two came to where they had (previously) gone out in vain, and on the fifth day he who had a (log for a mother) but lost themselves similarly. Then they two turned back (from) where they had lost (the trail of) the blood. And then another day came, they two went again (to the place) where they two had (previously) found the blood. So they two followed it once more but lost themselves similarly. Then they two turned back (from) where they had lost (the trail of the blood). Four times they two went out in vain, and on the fifth day he who had a dog for a mother went first. Then when they two came to where they had (previously) lost (the trail of the blood), the one with the dog as a mother began to sniff around everywhere. And when he finished he sniffed for a long time upward. Then when he was through he began to cry, "Our (dual) father was carried up above." (He said this several times.) Thereupon they two went back into the house. Then when daylight appeared again they two began to make many arrows. And when they two were through they went out once more. And when they two came to the (place) where they had (previously) lost their (dual) blood, the elder (brother) said, "We two will try to shoot upward (from) here." Then, verily, the elder of the two began to shoot first, but his arrows dropped back near him. So then the younger (brother) shot next, but likewise his arrows fell back. Then again the elder (brother) shot; nevertheless the same thing happened. Five times (each of) them two shot, and after the fifth shot of the younger (brother) the arrows (at last) did not come back. Then they two kept on shooting for a long time. And not long (afterward) they saw (one) arrow. Then they two shot upward. And not long (afterward) they saw (some) more arrows. Finally, when they two (could) reach it they just stuck (some more arrows) into it. Finally, when it reached to the ground, they two climbed upward. And then when they two arrived above, they started out. But not long (afterward) they two heard some people. And (it was) not long when they two saw some people who were approaching (and) singing. All were singing, "We are chunky; we are chunky." All the women (who came with these people) had packs (on their shoulders). So when they two arrived (there), the elder (brother) asked them, "Where are you going?" "Oh! we are going back to our home." "Where are you (coming) back from?" "Oh! we are on our way back from war dancing (at a place) where many people had
Temu'hu mi'siLx lyayai'nx, temau'x mu'h'u xe't'suxa. Temmu'x mu'h'u ayai'; tem'ita lyi'a q'a'tse temuau'x lea'ilx kus xe'lk'it ts'a'sidoo. Temau'x mu'h'u hak'eqalxü'i'-slö lohayalx. K'au'xuts hi'k'e xu'si mek'anü'wix k'au'xus k'ers'mi, k'au'xus hi'k'e kuts-x'qñux'auth, k'au'xus mu'h'u ha'qan'tuxis nÜmi tsla'huny: "H'a'neha', H'a'neha', H'a'neha', H'a'neha'." Temu'hu li'yä'a q'a'tse tem mu'ayexa kus qa'salx. "Yin h'a thli', hata'me xas hi'k'elem xhayalxautemsx." Tem ma'yexa kus xam'. "Hauw'istik-a' hii'k'i waa'salhii'kai tem k'ist xas hi'k'elem xhayalxautemsx Tem Muhammad li'yä'a. "A'a, waa'sal-'kii se'lal'salx, Tem mu'sa'ux in'xaxi te'mi'xalwa'x kuq la'ti'xal?" "Te'mipst-E'n waa'salhii'kai Tem P'ëna'salhii'kai Tem au'xus mu'h'u yik'wit-xas. "Te'mipst-E'n waa'salhii'kai Temi'xal la'ti'xal?" "Te'mipst-E'n waa'salhii'kai Temi'xal waa'salhii'kai" Temi'xal waa'salhii'kai 20 mi'sa'ux mu'h'u pli'xestoex. Temu'hu mi'saux tsq'-wulux, temau'x pxel'tsa'atnx. "Là'qat'qapst-xal'nx mu'h'u?" "A'a, wa't'alaxaxan." "Te'mipst-E'n mu'h'u hi'tqai te mu'si'xtst tsila'huny?" "A'a, laq'tux k'si'l'kwex k'lin itsa'si', tem yu'xü liya'k a'sal-slo." "Ü'k-en 'k laxaulx?" "A'a, ts-qëvä'xak' 25 mi'lhi't ts-ta'ak' k'qxëni'k'xwi'lx tem-axa tai's ts-kid'kk' will'-salyusënx tem-uk' axa qa'x qal'tuxs is itsa'si'. "A'a, te'm-E'n mu'h'u là'te'tqest-xlo mi'sipst-axa yal'sal?" "A'a, yik'kuxemk hi'k'e kus pi'tsku'm." "Là'qat'qapst-xal'nx wàl?" "A'a, xan si'xt qhayai'lsa'tlêmxaxan ha'ai'ts-a'k tem-axa yal'sal k'au'ksi'k's. 30 Temu'hu miš yik'kual kuš pi'tsku'm, te'mxan-axa loqalxdâltemt'sx. "-"Ü'k-en k'ipst sî'tex?" "A'a, qa'tse 'k'qan'xu'si'k'xwi'lx kus tsq'-xak's mi'lhi't ts-ta'ak' temu'hu hii'k'e k'o'k'tsi'k'pi'ttu'k's.'" Te'm-xan-axa tsil'al k'wìks.'" "Te'mipst-E'n mu'h'u là', mi'sipst k'id'la'wal?" "A'a, k'ets hi'ke k'o'k'tsi'k'pi'ttu'k's.' temu'hu i'sa'la k'wìks.'" 35 "A'a, hi'k'auk k'x'k tsk'ix kuxan'a si'xt te'mxan ta'i'qwon ma'qayux. Temu'hu müsa'lx, k'au'ksi'k'axa wàl, te'mxan k'ets'ksi'k's ta'swa'xal kuš ku'k te'mxan mu'h'u hül'la'salxan k'xunan hul'xunm." "Te'm-E'n mu'h'u qa'q'cay lhalal'salx mi'sipst low'-qalx?" "-'A'a, hi'k'exan mu'h'u xas yu'xwis." "Te'mipst-E'n
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assembled."—"Who was the one who was killed?"—"Well, they went down to the father of (him) who has a dog for a mother."—"Oh! and for such reason are you on your way home?" Then they were just brushed aside with a bow and were told: "Your name will be nothing; it will be only Flies." Then those who had packs (on their backs) just crawled around with them. Those people were crawling around everywhere, even after they were cut in two. And this is the reason why Flies act thus. Even after they are cut in two they still keep on crawling around, because they did so when they were pushed aside at that time.

And then after they were through (with these flies) they two started out. And then (it was) not long when they two heard again some people. So they two went (there); but (it was) not long before they two perceived two women. Then the two (women) were watched (by them) from a hiding place. The two (women) would dig just a little bit, would stop and would use their (dual) digging sticks as feathers (while) they two would dance on their knees singing:

Hla'neha', hJ'nehd', h&'nehd', h&'nehd'.

But not long (afterward) the older (of) these women said: "I feel exceedingly hot. It seems as if some person is watching me continually." Thereupon the other one said: "Are we two digging here for the first time that a person should watch us two from somewhere? It is just hot all over." And then not long (afterward) they two were approached. And after they two were approached they two were asked, "What are you two doing now?"—"Oh! we two are digging roots,"—"And what do you two (mean) when you are singing?"—"Oh! in our house everybody is dancing the murder dance, but they have not finished yet."—"Who is it who was killed?"—"Oh! they went down to the father of him who has a dog for a mother, but they came back with his head only, and (now) it is hanging high up in the house."—"Oh! what time is it when you two usually go home?"—"Well, the sun is just setting."—"How do you two habitually arrive (there)?"—"Well, our (dual) husband always brings us two over to this side and then goes back to the other side. And then when the sun is in the west, he usually takes us two back."—"Who is the husband (of) you two?"—"Oh! he is the one who, as has been said before, descended to the father of that (boy) who has a dog for a mother."—"Now what do you two do when you get into the canoe?"—"Oh! he just floats with it away from the shore, and we two always jump into the canoe."—"And what are you two usually doing then?"—"Well, our (dual) husband just lies in the middle (of the canoe), while we two keep on paddling. And then whenever we arrive again at the other side we two always pull the canoe ashore, and then we two habitually carry our (dual) fern roots."—"And who looks after it usually when you two dry it?"—"Oh! just we two...
A woman floating in a canoe far from the shore, middle of his canoe singing, "Come up, (He sang this song several times.) Then Two (were going to) jump now into the other (brother) dropped one of his legs (dual) husband said, "Well, wherefore then (it was) not long before the young (dual) father (which) was just hanging across. And after they came back to the shore their (dual) husband (while he was thereupon packed their (dual) fern roots back to the house they two began to change. Then whenever the older (brother) woman stood up again thing. And whenever the older (brother) world begin to cry, because he was all the time eyes smart as the smoke works on me, I bend over the stream when that same woman stood up again himself."

"And what do you two usually dry? Do you two habitually divide the fish and distribute them among the people in order that we never cook it?"—"Yes, we usually do it. And how do you sit down (to eat)?"—"Yes, we usually sit down in the middle, while we two are drying ourselves."—"And what do you two usually do? Who goes habitually first then he always lies down afterward, and then he always sleeps on the left side."—"And how do you go to bed? Who goes habitually first?"—"No, we do not go to bed, we always sleep on the left side."—"And how do you ever two go out at night?"—"Oh! we do not go out at night. Does not your (dual) husband ever go out at night? Then after the asking of the various questions they two were stripped (of their skin), put on their skins. And this is the reason why we say: 'I am not man; can I not be tired across. And after they came back to the house their (dual) husband (while he was thereupon packed their (dual) fern roots back to the house they two began to...
ourselves."—"And what do you two usually do after (the roots) are dry? Do you two habitually divide them?"—"Yes, we two always distribute them among the people in the house."—"Do you two never cook it?"—"Yes, we usually throw it into the fire. And after it is cooked we two usually feed it to our (dual) husband."—"And how do you sit down (to eat)?"—"Well, he lies down in the middle, while we two are drying our (dual) fern roots. And then after he eats he usually sits down."—"And how do you usually go to bed? Who goes habitually first?"—"Oh! we two go first to bed, then he always lies down afterward, and he customarily (sleeps) in the middle."—"On which side lies thy younger sister?"—"Oh! she always sleeps on the left side."—"And how do you two (act) whenever you two go out at night?"—"Oh! we always go out together."—"Does not your (dual) husband ever go with you?"—"No."... Then after the asking of the various questions was accomplished they two were stripped of their skins. Then those two (brothers) put on their skins. And this is the reason why Snake acts thus.

Then they two went to (the place) to which those two (women) directed them. And when they two came to the river they saw a man floating in a canoe far from the shore. He was just lying in the middle of his canoe singing, "Come up, please, make war on me!" (He sang this song several times.) Then they two got ready for him. They two (were going to) jump now into the canoe. And then the older (brother) dropped one of his legs into the water. So their (dual) husband said, "Well, wherefore art thou (acting) thus?"—"Oh! am I not human; can I not be tired?" Then they went back across. And after they came back to the other side they two dragged (ashore) their (dual) husband (while he was still in the canoe) and thereupon packed their (dual) fern roots. Then when they came back to the house they two began to dry their (dual) fern roots. And whenever the older (brother) would look upward he would begin to cry, because he was all the time looking at the head of their (dual) father (which) was just hanging by the smoke hole. But then (it was) not long before the youngest (member of the family) said: "'Why is it that my sister-in-law makes her eyes shed tears whenever she looks upward? It seems as if she is continually looking at that head."—"What am I? Am I not a person? Can not my eyes smart as the smoke works on me, because I continually stir up my fern roots, while I bend over the smoke?" And (after a while) when that same woman stood up again, her dress spread suddenly...
ilq'i'k',1 tem lesti'kiyu' kuts-k'iyai'. Tem'ilta k'ets mu'hü ma'yexa kus mena'tem. "I' Mek'a'it-a'uk' ta' kusi'n ta'maxt." Tem'ilta hi'k'e psil'o'qutsasai'nx 2 xakuts-ti'ak'. "A'a, k'i1a! Qauwa'a hi'k'e i'mstrate ts-hilkwa'i'sk' tas Qai3huask'it-s-tsai'sidu,5 qauwa't-a'uk' hi'k'e mek'a'it.'"—"Te'mtlan hi'k'e hauwi'i leai'sx xateqwo'n.'" Temu'hü yai'x-a'uk' is hai1 te'lix'i' kus mukwa'sli.

Temu'hü mis loqai' ts-hu'lhunm'aux, temau'x mu'hü pita'amxwa' hau' k's kwas itsal's. Temu'hü mis k'iaux k'ei', temu'hü ayai' k'uali' k's' kwas xam. Tem hi'k'e lha'nihitxaya'sx,3 mis k'ili'hai'.

10 Temu'hü mis w'ilx k'äu' k's, temu'hü wahayai'nx kus peni'k'. Temu'hü mis lhainai'lx, tem ma'yexa kus xamet-s-mesha'slalot. "Hü hü hü, ta'ik'sits al'tqai',4 li'tsaũ k'hi'x'i' kau'x' p'u't'ux' xaha'meslem." Temu'hü yai'x-a'uk' is hai1 te'liquil' kus mukwa'sli.

Qo'tsxu'k 5 tai' lóu'lxax. Temau'x 'Liya' pxel'susai'nx kus tā-sidoo sau'xus 9 k'k'a'x'ita5 p'u't'suxs. Tem-uk' hi'k'e k'lwaxw'ilix kus ilku'nkatl, as hó'hum tem-axa mu'hü ayai'. Temu'hü misaxa w'ilx, tem-axa mu'hü t'hü. Temu'hü mi'sixh k'ei' i'nü'nast, temau'x mu'hü ayai' qauxa'wik's-a'uk' tsin'ai'st. Temu'hü 'Liya' qa's'te temu'hü temu-hü kut'si'tek'aux, tem-axa pau'x' kxa's xal'tsi'tet. Temau'x kavs-luxax. Temau'x yai'x-a'uk' k liq'sal'tsi'tet. Temun'ha mis liqai' ts-hiltulhumk aux, tem-axa mu'hü ayai'. Temu'hü iLiya'q 'Liya' qa's'te temu'hü llix'i' kuts-si'te'k'aux, tem-uk' pka'i'nx kus qala'x'stet. Tem ma'yexa kus mukwa'sli. "I'i ala'-k'üs, hi'k'e metslai'qastaltxan.'" Temu'hü qalpa'nx k'lixwiy'i'lx kwsa xam,3 te'mtita k'ets lu'tsu mu'hü i'msax ma'yexa. "Xa-ala'-k'ümënts hi'k'e. Nà'mk'en k'x'ax'ants 'i'k'ax imi'isti?"6 Tem-axa mu'hü qaxtai'xasx temu'hü atsk' a'it. Temu'hü 'Liya' qa's'te temau'x mu'hü k'hi'la' tê'mu'x-uk' qauwa'a sipt'ai'lx tás kwí tem-axa qauwa'a tás là, qauwa'a hi'k'e tás xal'tux. Temau'x-uk' sipt'ai'lx làs tás pu'ya'. Temu'hü mi'saux k'ei', temau'x-axa mu'hü ayai'. Tem'lta silha' bxax kuts-si'te'k'aux. "Qauwa'sx k'us a'x' yei, nekau'xsa'is!'" Temu'hü mis-axa atsk' a'it, temu'hü tk' i kus mena'tet temu'hü lqa'tayi'lx kuts-ta'ak' ts-Ló'k'ik'. Tem-uk' mu'hü tsiqal'nx kuts-si'te'k'aux qaku's qala'x'stet.

Temu'hü tsqodi' kus p'o'tsxex qse'nx k's ná'k's k'ku's tsk'i'x kus mesha'slalot. Temu'hü 'Wallahi': "Sin ma'amton, tü Ô' ha'm ló'qwa." Tem'ilta 'liya' ük'k'eai xü'si' p'u't'saxnya'i'. Temu'hü qalpa'i' 'Wallahi', te'mtita f'o'tsó mu'hü 'Liya' qa'í'k'ei wüsli'naya'lx. Tem-auk' mu'hü qe'i'nx kus Lk il'ti'la'. Temu'hü mis-axa liq'ite'x, temu'hü mis leai'sx, tem ma'yexa. "P'o'tsxex lla'.'" Tem k'ets mu'hü ma'yexa kus mena'tem. "Ní'tak'xat xuts p'o'tsxex lla'?' Ló'xh'ä' ley'a'saux mis hi'k'e ts-hlika'iwsk' tas k'ihmat-s-

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1 dress.
2 áp'to-to be cool.
3 A phrase difficult to render literally. Consists of: l- prefix; -s prefix; -a'accelerative; -ts reciprocal; -n inchoative; -as passive.
4 Hard to render. Evidently misheard for DRESS.
5 Footnotes continued on p. 145.
6 Etymology obscure. Evidently a particle. Rendered by...
open and her knife stuck out. And then the younger (boy) said: "Oh! Verily, my sister-in-law has a knife inside (her dress)." But his mother tried to quiet him down (saying): "Yes, my son! Such is the custom of all the women who live in Qain'hausk; they have all knives inside (their dresses)."—"But I see it just now myself."

Then that (disguised) woman began to fear very much (lest she be recognized).

Then when their (dual) fern roots were dry they two began to distribute them all over the house. And when they were through then one of them went to the next house. And she was just stared at in surprise when she went out. And when she came to the next house she opened the door. Then when she was perceived, one old woman said, "Hu hû hû! This is the very first time that an Earth-person is going to distribute (roots) up here." So that woman became exceedingly bashful. Only (in so far) they two forgot themselves. The two Snake women had not been asked whether they two distributed (food) also (among the people of) the next house. So she just threw away them the bundle, the fern roots, and went back home. And when she came back she poked (the rest) into the fire. And after they were through eating they two went upstairs in order to lie down. And then not long (afterward) their (dual) husband arrived, . . . whereupon they went to bed. But not long (afterward) their (dual) husband turned over. So he turned over on his back and began to sleep. And then not long (afterward) they two went out and began to punch holes in all the canoes and also (in) all (other) things, (even in) all the clamshells. They two punched holes even in the buckets. And then when they two finished (it) they went back (into the house). However, their (dual) husband was (still) singing, "Come up here; make war upon me!" Finally, after he fell asleep again, the younger (brother) arose and cut down the head of his father. At the same time the elder brother cut off their (supposed) husband. (Then they two departed.)

And then the blood (of the killed man) began to drip down to where that old woman was lying. Thereupon she began to shout: "My daughter-in-law, aqua tea cadet." But nobody made any answer at all. So then she began to shout again; but in the same way nobody called back to her. Then she lit the fire in (the house). And now after it was light and when she saw (what happened), she said, "It looks like blood." Thereupon the younger (boy) said: "Now what dost thou mean (by saying) it looks like blood? I thought thou didst always maintain that it was just the fashion of the women from there..."
The exact meaning of this sentence may be as follows: "Thou art about to cry, what wilt thou bewail?"

2. \textit{Spit-to swim.}
3. For example, the two brothers.
4. Consists of \textit{k ai't+uku.}
5. Reduplicated stem \textit{k i'm+to join, to fasten together.}
So they two came back to the other side, whereupon they two started (home) again. And then they two came back to where they two had skinned those women, they two took off the skins of the Snakes. And then they brought out once more their (dual) bows from where they two had left them when they two went (by here before). Then they two started carrying home the head of their (dual) father. And when they two came back to where they two had placed those arrows for a sign (to mark their way), where they two had climbed up, then they two went down again. And they two took off only two arrows, so that (the chain) would not reach to the sky when a mountain would happen (to rise up there). And this is why there is one mountain somewhere in this world (that) almost reaches to the sky. So when they two came back down below they went home. Then a general murder-dance took place. And they two began to gather pitch in order to put (back) the head of their (dual) father. In the meanwhile dancing was indulged in by all. Then that person was told to dance while his head was being put back. (At first) they (tried) to make it stick with pitch. But whenever he moved himself (even) a little, it would come off again. Then a song was made: "His (whereby) all had knives inside (their dresses)? Now what reason art thou going to have to cry for?" Nevertheless the younger (man) was going to see (what had happened). So when he arrived upstairs in (the house) he only found his elder brother lying there (with) his head gone. Thereupon he said, "What on earth became of those two who cut off the head of my elder brother?" So then he descended again, saying, "Run after them quickly!" And then all the people woke up, whereupon the canoes were launched and entered. But as soon as a canoe would leave the shore it would sink there immediately, and its owners (had to) swim around. So then different (vessels) were launched, but just the same it happened similarly. Then all the canoes were tried, but it was found that they were all just full of holes. Thereupon the cooking pots were tried next, but in like manner it happened thus: (One vessel) would just go away from the shore and sink there. Thereupon everything was tried. Even the clammers were taken down to the water and entered, but just the same thing happened. Those who had clammers would hardly leave the shore in them, when they would sink quickly (with the people) who were in them. And then even the spoons were tried, but likewise it happened thus. Finally, they two were given up because they two had really punched holes in all sorts of things; they two punched holes even in the buckets.
12. Kutā’mitū

(Compiled by Farrand in 1900)

10 Tem t is xa’met-s-nā’tk’ is ya’tsx kus lemū’tsk’exit-len’t hak’a’uk-a’uk’. Tem-a’uk’ ita’hak’a’uk’ ya’tsx kus lemū’tsk’exit-len’t. Temi’tx mu’hū kus Kudā’miyu temi’lx qauwā’a hi’k e’k’ap’hi’k’exit-len’t hak’a’uk-a’uk’. Tem-a’uk’ ita’hak’a’uk’ ya’tsx kus lemū’tsk’exit-len’t. Temi’tx mu’hū kus Kudā’miyu temi’lx qauwā’a hi’k e’k’ap’hi’k’exit-len’t hak’a’uk-a’uk’.

"ul." (Repeated several times.) Temun'hu k'ah'ik'mitsux'uyemu'kus-tol'k'ik'; te'mlta: k'Ets hi'ke hauni'x si'umu'missai, k'ukus-
Temun'hu qalp'alnx tsim'talnx kus ts'am. kus qamli's temun'hu k'o'k'i li'qayu'. Is 'xal tuts-yahalk 'kus k'ak'; li'ita mis is vemuxa'kuts-lo'k'ik', n'am'k' mis-uk'axa

12. Kuta'miyu

(Quoted by Farrand in 1900)

"For the story ends.

12. The Avenger

Now on one river there lived, on one side (of the river), those (Kutta'miyus), who were related to one another as younger brothers. And on the other side (of the river) there lived likewise those who were mutually related as younger brothers. And those Kuta'miyus they just did everything each day, while again at night they would play the guessing game in their sweat house. All their belongings they were keeping there—their dentalia shells, and also their gambling sticks and, moreover, their knives, and, furthermore, one quiver (made of) a fisher’s skin. (This skin still) kept all its parts (intact) there; all its claws and also its teeth, and it just seemed to be alive, although it was only full of arrows. And now concerning those mutual brothers who lived on the other side (of the river), they likewise did thus all the time. Every day they just performed all sorts of deeds; they were spearing and also shooting at the target.

Now one day the younger brother (of the Kutai'miyus) said, "Would it not (be well) if they were challenged?" But he was told: "Just keep still. Later on (this will be done)." And then one day it was repeatedly called down to them, "Dost thou not want that I should challenge thee, my friend?"—"Truly, if thou wantest it." And then, verily, they crossed (the river) one day in order to challenge those mutual brothers on the other side (of the river). And then when they arrived at the other side, all sorts of games were played by all—target shooting, spearing, and also dice throwing. And after it got dark everybody played the guessing game. And when daylight appeared again then once more all sorts of games were played by all. Now for five nights and days they were doing all sorts of things. Then in vain it was attempted to determine when it would be well to kill 'them all, so that not one of them should escape, in order that

uny powerful guardian spirit,

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their belongings, which were wished for.

Finally, on the fifth day they agreed to be killed.

And now everybody began to fight, were simply annihilated. And only

Thereupon one of those, the younger (b) And when he came near him, (the thimbleberry bush. For that reason

knit and there, because he went (pursuing) younger (brother) turned back, they looked in vain for their belongings, found anywhere in the house, because their things in yon sweat house. For not taken away.

Now only their mother and the child left, (because) they two remained behind that old woman kept on growing. And

habitually went outside and played or grew a little bigger, then that grand

the thimbleberry bush. For that reason

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(pursuing) younger (brother) turned back, they looked in vain for their belongings, found anywhere in the house, because their things in yon sweat house. For not taken away.
their belongings, which were wished for by them, might be obtained. Finally, on the fifth day they agreed to it that on a such a day they were going to be killed.

And now everybody began to fight. Then the (Kutà'miyù) people were simply annihilated. And only the youngest boy escaped. Thereupon one of those, the younger (brother), began to pursue him. And when he came near him, (the Kutà’miyù) went inside yon thimbleberry bush. For that reason the thimbleberry bush has a knot here and there, because he went inside there. Thereupon the (pursuing) younger (brother) turned back. And after he came back, they looked in vain for their belongings. However, they were not found anywhere in the house, because (the Kutà’miyùs) simply hid their things in yon sweat house. For that reason their things were not taken away.

Now only their mother and the child of their elder brother were left, (because) they two remained behind. And now the orphan of that old woman kept on growing. And after he grew up a little he habitually went outside and played outdoors. And then after he grew a little bigger, then that grandmother his brought first the gambling sticks into the house. Then the little orphan tried to play the guessing game. His grandmother usually opposed him. They two then frequently played the guessing game in spite of the fact that they were alone. And then not long (afterward) she failed (to win from) her orphan. In vain she would point at him in various ways; nevertheless she would not hit him (even) a little. Then (after) they two (had tried) for five times then his grandmother told him, “Now thou (art ready) grandson; now nobody is going to win off thee.” And then in turn she took into the house the bow and arrows, including the quiver. And after she came with (those things) into the house that old woman said to her little grandson: “I took back thy gambling sticks to the sweat house of thy fathers. After thou shalt have grown bigger then I will instruct thee, so that thou mayest (by) thyself perform various things.” Thereupon the orphan began to shoot first inside the house. And now as be shot (for the) first (time), his arrows touched (the floor) a little (close to) the middle (of the room). So, then, he kept on trying every day until his arrows gradually kept on gaining (in distance). Finally, upon the fifth attempt, he shot (his arrow) reaching way across (the house). Thereupon, since this turned out to be his fifth shot, he went outside and once more shot outdoors in the same way as before. His arrows just reached to the middle of the house. So, then, he habitually went
outside every day and shot, and his arrows going farther. Finally, upon his fifth attempt to the end of the house.

All this time he was watched on the sly by the younger (brother) said: "Why is this time left alone? He will, perchance (Would) it not (be well) if some one went to him?" However, he was told: "Just kill him while he shall have grown a little bigger than him." Then when this orphan ceased his attempt he carried his arrows back into the sweat house, and after he came back into the house the knife, and after she told her little grandson, "Here thou shalt now begin to perform different deeds with this knife. Thou shalt just carefully strike him with the knife; nevertheless (even) a little, and lie would right away (place). Thereupon she would again jump at him, but she would only hit the ground. Finally she gave it up and said to him (art all right); nobody is going to do any harm to you.

Now when the younger (brother) from a person now. Somebody ought to go and

35 Tem k'ets mu'hū mis lei'sx qa'kus mena'tem hak'a'uk', tem k'ets mu'hū ma'ye'xa. "K'-liya' hi'k'e la'a' i'tqa'lan? Hi'tslem mu'n'-hū low'ā'txayū. K'-ha'ak'a' hi'k'e lqay'ūl'n." Temu'hū k'e'a

Abbreviated for ts'tsot'atxa.

Abbreviated for ts'il'tsi'.

Abbreviated for 'sot'.

Abbreviated for 'sote'.

Abbreviated for 'sota'.

Abbreviated for 'sot'.

Abbreviated for 'sot'.

Abbreviated for 'sot'.
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outside every day and shot, and his arrows just gradually kept on going farther. Finally, upon his fifth attempt, his arrows fell clear to the end of the house.

All this time he was watched on the sly from across (the river). And then the younger (brother) said: "Why is it that you (boy) is all this time left alone? He will, perchance, become a (strong) man. (Would) it not (be well) if some one went across and got the best of him?" However, he was told: "Just keep quiet. When after a while he shall have grown a little bigger, then we will go across to him." Then when this orphan ceased his shooting, his grandmother carried his arrows back into the sweat house. Thereupon she took back into the knife, and after she came with it into the house, she told her little grandson, "Here is the knife of thy fathers." Then he said to his grandmother: "Thou shalt try to stab me with this knife. Thou shalt just carefully do it to me." Thereupon, verily, she tried it repeatedly every day. And then upon her fifth attempt he told her: "Thou shalt do it to me now. Thou shalt not be careful with me (any longer). Thou shalt just strike me hard with this knife." Thereupon she did so, indeed. Wherever he was standing, his grandmother would just jump at him there. She would only strike him with the knife; nevertheless she would not touch him right); nobody is going to do anything to thee." And then she went to the sweat house and told him: "Here thy fathers were habitually doing various things (by) themselves. Thou shalt now begin to perform different deeds (by) thyself here." And then that orphan found the pipe of his fathers and also their dentalia shells and, moreover, their other (set of) gambling sticks. Thereupon he habitually slept there every night. The sweat house was continually light by means of the quiver's teeth, because it seemed to growl. And then every day he habitually went outside. He always put on all his things outside of his house. He carried on his back his quiver and (on his side) he caused his knife to hang, while across the shoulder he wore his tobacco pouch.

Now when the younger (brother) from across (the river) saw him, he said: "Is not anything going to be done to him? He has become a person now. Somebody ought to go across at once." Thereupon,
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verily, a message was sent asking them
wanted to play the guessing game, they
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Thereupon all took part in the guessili
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ever, he just continued to win. He had k
kept on whispering to himself: “I am Kut
And then whenever he became tired he k
Then whenever he became tired he k
Then a song would be made:

“Haand', 7
succeed against us; he may beat us.” So

1 Passive. 2 Consists of kivas + ik ts-la'lMralc. 3 For example, Kingfisher qun'aul knife, a Siuslaw word. Grant occasionally used Siuslaw words and phrases. 4 Satm- to play, refers to that stage of the game in which the losing player turns over the sticks to his opponent for further play. 5 This was said) because it was the pipe and his quiver and also his knife (o
verily, a message was sent asking them two (that), if (the boy) wanted to play the guessing game, they would cross over. So then he was willing. Thereupon he took into the house all his belongings and began to fix his spread for the guessing game. Since those people had not yet arrived, he placed his knife beneath his spread, then on one side of it he put down his quiver, while on the other side he laid down his pipe and also his tobacco pouch. And then his grandmother went to where her brother lived, in order to inform him that their (dual) little grandson was going to be visited (by the people) from across (the river) for the purpose of being challenged.

And then after she arrived back, the people had already assembled. And now dentalia shells were placed as bets, whereupon he, on his part, (also) bet some dentalia shells. But his dentalia shells were not wanted; it was desired of him that he should repeatedly bet his pipe and also his quiver. But he did not want to bet (these things). Thereupon it was said, "All right, then only dentalia shells will be our bets." (This was said) because it was known that, even if his pipe and his quiver and also his knife (could) not be won off him, they would nevertheless be taken away from him after he should be killed.

Thereupon all took part in the guessing game. First the people from the other side (of the river) began to sing, and afterward the Kuta'miya began to sing. Then (it was) not long before he began to lose. Then close to midnight he changed his song and also his marked stick. Thereupon he began to win. Now in vain he was repeatedly pointed at in different directions, but not (even) a little was he hit. So then the younger (brother) said: "Point carefully at that orphan! That orphan may accidentally beat us." However, he just continued to win. He had only one song (which) he kept on whispering to himself: "I am Kuta'miyfi, I am Kuta'mivi." And then whenever he became tired he would pretend to be hit. So then, on their part, the people from yonder would begin to play. Then a song would be made: "Haana', haana', that orphan may succeed against us; he may beat us." So then when what was going
to be daylight approached, the younger brother waited until daylight; he shall be killed if he was just told: "Just keep still." However, soon he said, "Hey! I am going to get his pipe." And then not long after, he rather be the one to obtain his quiver. (for) just a little (while), and would prefer to get his knife." And then not long after, "I shall prefer his tobacco pouch." And they started the guessing game for a long time. And the younger brother said: "Do you leave him point always at the orphan?" Then, we pointed at him. Every little while he would keep merely kept on getting bushy because he frequently applied his mark even though he did not know it.

Not long (afterward) the door was opened (Kingfisher) pecked in this way. Then he crossed beam and kept on raising himself (afterward) he jumped (down) into the midst alongside of his grandson. He kept on talking down. (It was) not long before the younger brother jumped at the dental stick. Then he happened. So in vain that man was pursued struck with knives, for he was not touched because he merely turned himself into a small fowl.
to be daylight approached, the younger (brother) said, "It shall not be waited until daylight; he shall be killed at once." However, he was just told: "Just keep still. After a while (he will be killed)." However, soon he said, "Hey! I am going to be the one who will get his pipe." And then not long (afterward) he would say again, "I'd rather be the one to obtain his quiver." Then he would keep still (for) just a little (while), and would speak again, "By all means I prefer to get his knife." And then not long (afterward) he would say again, "I shall prefer his tobacco pouch." So now they were playing the guessing game for a long time. And not long (afterward) that younger brother said: "Do you leave him alone, please! I am going to point always at the orphan." Then, verily, he continually pointed at him. Every little while he would scratch himself, (and) his head merely kept on getting bushy because of his own scratching (and) because he frequently applied his marked gambling-stick to his head, although he did not know it.

Not long (afterward) the door was opened, and that little old man (Kingfisher) peeked in this way. Then he just perched high on yon crossbeam and kept on raising himself higher. And then not long (afterward) he jumped (down) into the middle, whereupon he sat down. Then (it was) not long before the little old man began to sing, "Do you take your knives!" Then the old woman went to the other end (of the house) and dug a hole in the ground. And after she ceased, she went back to her grandson; and when she came back, yon little old man jumped upward, talking, and went out through the smoke hole. For that reason such are the actions of Kingfisher. He usually makes a bad omen only (when) he talks at night and also (when) he customarily exposes himself to the smoke.

And now they were going to be engaged in fighting. Then the younger (brother) jumped at the dentalia shells, but he seized only ashes. So next he jumped at the pipe, but similarly the same thing happened. So in vain that man was pursued all over the house (and) struck with knives, for he was not touched anywhere (even) a little because he merely turned himself into a shadow. And then not long
13. THE LOST ELK HUNTERS 5

(Told by William Smith in 1910)

They (were) three (hunters) related to each other. They kept on talking, "We are going to go (to) the place of the dead (afterward that man) began to return (there). We will go along (that trail); we will take him. (The tracks) are simply very large elk. 'It will not be far (from here) to the tracks of an elk. "We will go along (that trail). "We are going to dig the place of the dead. And then (it was) upon the last brother said to his (elder brother) - 

1. jux + m. 2. For qaa'tsE temi'Lx. 3. For parallel see Boas, Sager, pp 87, 119, 191 and next story in present volume. The narrator was not certain as to the actual number of dogs taken along. Similarly, he seemed to be confused as to the number of elk pursued. Sometimes he would refer to one dog and one elk, while at other times he would mention two dogs and two elk.

5 For parallels see Boas, Sager, pp 87, 119, 191 and next story in present volume. The narrator was not certain as to the actual number of dogs taken along. Similarly, he seemed to be confused as to the number of elk pursued. Sometimes he would refer to one dog and one elk, while at other times he would mention two dogs and two elk.
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nx kus hi’tslem, k’u’kus’i hi’k’e leyai’s
s mu’n’hù lōqit’yúdi 2 qa’kus mesha’ls-
uxa’n’k’s aya’yusi, k’is-axa hak’equ’x
k’ik’s, k’u’kus’muwi’twi 4 ”bump.” K’is-
a’a kwas tsə’ms, k’u’kus’mu’n’hù ləxu’widi
’ik’s, k’u’kus’mu’n’hù l’ō’tsō muwi’twi.
un tni’ kus mena’tem lpa’stiyù. Tema’ux
Temu’a’hus’liya’q̓a’tse tem-uk’ə txiil-
tem-uk’ə hi’k’e leyu’luxuyù. Temu’a’hus’lu
istá’lhx. Temu’a’hus mis hi’nts’inx ts-
chi’la tpa’i. Ts’im’stə tem kus-uk’i’lx-
’imstə tem kus ɪ’ms te-hiku’l’sk’ kus
tsəlem lowá’txayù, k’is sa’nxuk iyusəxm,
Kutá’miyúlx ts-ma’hatsk’.

: Lost Elk Hunters

by William Smith in 1910

ex̌tl’eñu’t tem’lx məyax’sauxa. “K’i1
as q̓o’mas’txéli ts-mi’tsk’ak’ tem yasən-
’i hə’alq’a wíl, xalt’a’s liya’ ha’nt’its.”
k’s k’as ləxú’u’tx’tanx as núns ts-yai’xai-
’i’mi.” Temi’lx mu’n’hù k’e’a k’imhais
autxam? K’inína’hautxam kusi’tn hú’tl,
vo’n.”—“K’inax’k’s hya’nkw’i’wqon.”
x̌l’a’t. Temi’lx mu’n’hù wí’lx nú’k’sk’as
’i’xai’texk’; te’míta’liya’q̓a’tse temi’lx
texk’, sa’n’ta hi’k’e. “Xa-hi’k’e xo’lk’ e
Ts’á’mè hi’k e suwə’l’t ts-yai’xai’texk’.
’ Ix’lux as nú’ns xə’tíyux’ux tsk’i’texk’;
kus tsq̓ʷə’x. K’ta’i’sa’nux’ilú’mi, k’is
’i’tx.” K’ilx mu’n’hù waslaxu’na. Ts’á’mè
s ts-yai’xai’texk’. “K’liya níxsk’li’is
ê hi’k’e suuí’ta. Ts’á’mè tsqwa hi’k’e
’i’lk’stí-t’sε’-wi’, te’míta l’ó’lαl ts-yai’-

(afterward that man) began to return (the blows). Whenever a man
would be hit, his head would fall off, whereupon that old woman would
seize it quickly and go with it high up, (whence) she would throw it
down from above into the hole she had dug, and (the head) would
(arrive) at the place of the dead (making a noise), Bum! Then she
would again catch a different (head), and throw that head into the
place she had dug, (which) would then in the same way (arrive) at
the place of the dead. And then (it was) not long before the youngest
(brother) was left. Thereupon they two (the Kutá’miyú and the
youngest brother) fought for a long time. And not long (afterward)
the neck of (the youngest brother) was cut a little, whereupon it
came drawn to one side. Then he escaped and was pursued. And
when he despaired (of being able to escape) he simply flew (up as)
a Hawk. And for that reason the Hawk has a crooked neck. Now in
such manner did the orphan act; as soon as he became a (grown up)
person he proved himself superior (to others), because he was acting
(as a child) of the Kutá’miyú.

13. THE LOST ELK HUNTERS

They (were) three (hunters) related to one another as brothers, and
they kept on talking, “We are going to go (out) hunting.” There-
upon the last brother said to his (elder brother), “Even if I do not
come (back) quickly, thou shalt nevertheless not wait for me.” And
then they went to where (the younger brother) had (previously) found
the tracks of an elk. “We will go along this (trail).” Then, verily,
they went along this (trail). “Who is going to walk ahead? Our
dual) elder brother will always lead. I will habitually walk behind.”
(Then the youngest brother said), “I will continually be in the middle.
All of them had quivers. And then they came to where that (youngest
brother) had (previously) found the tracks of an elk; truly, (it was)
not long before they found the tracks of the elk, still fresh. “Thou
shall carefully guard our dog. His tracks are just very fresh.” And
then they began to track (the elks). (Those were) the tracks of a very
large elk. “It will not be far (from here where) we are going to over-
take him. (The tracks) are simply very fresh. It must be a very
large elk. Although the ground (here) is hard, nevertheless his tracks

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they went along this (trail). “Who is going to walk ahead? Our
dual) elder brother will always lead. I will habitually walk behind.”
(Then the youngest brother said), “I will continually be in the middle.
All of them had quivers. And then they came to where that (youngest
brother) had (previously) found the tracks of an elk; truly, (it was)
not long before they found the tracks of the elk, still fresh. “Thou
shall carefully guard our dog. His tracks are just very fresh.” And
then they arrived (there). They found the sleeping place of two elks.
“Thou shalt always watch the dog carefully. Only after they two
will be scared out (of their lair), will the dog pursue (them).” Then
they began to track (the elks). (Those were) the tracks of a very
large elk. “It will not be far (from here where) we are going to over-
take him. (The tracks) are simply very fresh. It must be a very
large elk. Although the ground (here) is hard, nevertheless his tracks
continually show. We will never give up how far he may go, we will not therefore, Thereupon his elder brother said to his master here and there. Then and now they began to climb up on a mountain following (the elks), and they (had to) go down. So they went down again on that mountain (elks) went down, (their hoofs) would just slip. Their (dual) elder brother spoke: "We will not样 want to kill him." And then the track was fresher. So (pretty soon) they saw two elks Thereupon their (dual) younger brother

| 1 | 7εφ | + 4. |
| 2 | kis | + 4 + la. |
| 3 | lā'k'e tsa-m-1. |
| 4 | Abbreviated for k'liita's; k'is + l. |

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continually show. We will never give up (the chase). No matter how far he may go, we will nevertheless keep on following him."

Thereupon his elder brother said to him: "I do not wish that he should go far. I am going to let the dog loose on him." Then, verily, the dog was unleashed, (and) the dog was going to chase the elk. However, the dog did not go anywhere; the dog just followed his master here and there. Then his younger brother said: "Never (before) did the dog act thus. The dog does not act right." No matter how far the two dogs would go, they two invariably came back there.

(Then) not long (afterward) it was about to get dark. The sun was going west. And the tracks of the elk (began to appear) very fresh. Thereupon their (dual) elder brother kept on saying, "We are going to camp here now." So they camped. Then their (dual) elder brother kept on saying, "Even if he should go far, we will nevertheless not give up (the chase)." Then their (dual) younger brother kept on saying: "Never (before) did the dog act thus. The two dogs seemed to be scared. Never (before), for a long time, did the dogs act thus. It must be a very fat elk. For that reason are they two showing (their tracks), although the ground is hard." Then they cammped. "Although he may go far, we will nevertheless not give up (the chase)." And then daylight appeared all over. So after daylight appeared, they began to bathe. And then their (dual) elder brother kept on saying, "The dog shall be sent (after him)." Then they started. And now they found where the elk (had) his sleeping place; (it was) just fresh. Then the younger brother spoke, "The dog shall be sent (after him)." Then they began to track the elk. (The tracks) were just fresh. -No matter how far he may go, we will never give up (the chase). It is a very large elk: it must just be a very fat elk, since (his tracks) show all the time, although the ground is hard."

And now they began to climb up on a mountain. Then they kept on following (the elks), and they (had to) go over that mountain. So they went down again on that mountain. Wherever those two (elks) went down, (their hoofs) would just tear up the ground. Then their (dual) elder brother spoke: "We will never give up (the chase). I want to kill him." And then the tracks of the elks began to get fresher. So (pretty soon) they saw two elks just climbing up. Thereupon their (dual) younger brother kept on saying, "Now we
Two elk were shooting up. "You two Who is going to shoot at (them) fir clearer?" Then his younger brother one who will shoot (them)."

And the other, the large elks in the act of climbing up: the

So they gained on the elks, both of whom

shall I do with the dog?"

Then said he, "I shall cease shooting at (them), shall this
came nearer to (them). The other

Then they came very close to (the elk) kept on saying, "Pray, do you two shoot I will cease shooting at (the elks)."

And shot at. They two were being shot at. Now: "I did not hit him straight. I make

Then the two dogs began to follow

after (them) long, when they came upon

slowly keep on following." Then, very

not hear anything; the elks (seemed

blood. Wherever those two went by, the

ground everywhere. "We will just shoot

did not go far. The dog is following

never went far. We will not keep on

just follow slowly. You two know, that

(you) will never go again anywhere. I

will just follow slowly".

Thereupon (they) kept on going to

habitually rises. To that place (they)

will never go again anywhere. I

did not go far. The dog is following

the ground everywhere. "We will just

slowly keep on following." Then, very

not hear anything; the elks (seemed

blood. Wherever those two went by, the

ground everywhere. "We will just

did not go far. The dog is following

never went far. We will not keep on

just follow slowly. You two know, that

(you) will never go again anywhere. I

will just follow slowly."
will necessarily overtake (them)." Soon they came to where those two elks were climbing up. "You two shall watch (them) carefully. Who is going to shoot at (them) first? Whose shooting is very accurate?" Then his younger brother said to him, "I will be the one who will shoot (them)." And then they saw once more two large elks in the act of climbing up; they two were simply very large. So they came nearer to (them), both of which were very large. "What shall I do with the dog?" Then said his elder brother, "Only after I shall cease shooting at (them), shalt thou release the dog." Then they came nearer to (them). The elks were exceedingly large. Then they came very close to (the elks). So (the elder brother) kept on saying, "Fray, do you two shoot carefully (at them), after I will cease shooting at (the elks)." And then the elks were, indeed, shot at. They two were being shot at. So all of them were shooting now: "I did not hit him straight. I missed his heart."

Then the two dogs began to follow (the elks). They did not go after (them) long, when they came upon the blood. "We will just slowly keep on following." Then, verily, they did so. They did not hear anything; the elks (seemed to have lost) much of their blood. Wherever those two went by, (their hoofs) simply tore up the ground everywhere. "We will just slowly follow (them). (They) did not go far. We will just follow slowly. You two know, that after (they) become tired (they) will never go again anywhere. For that reason we are going to follow just slowly."

Thereupon (they) kept on going to the place whence the sun habitually rises. At that place (they) came. The barking of the dog would sound just a little. "We must be coming near. The barking of the dog is coming nearer. You two shall watch him carefully. Never (before) have I sounded nearer. You two shall always watch carefully. I have never (before) found an elk of such a size. At last I have found an elk of such a size. The dog keeps on barking. He must have come upon the elk. The barking of the dog is coming nearer. To that place (they) came. The barking of the dog sounds continually. You two shall always watch carefully. I have never (before) found an elk of such a size. At last I have found an elk of such a size. The dog keeps on barking. He must have come upon the elk. The barking of the dog is coming nearer. You two shall watch him carefully. Never (before) have I come upon such an elk." And the barking of the dog was repeatedly sounding nearer. Finally they saw the elks, two elks (were standing) together. Then they sat down and began to shoot from there. Now they were shooting from there. But not long (afterward) the elks departed (unharmed). Wherever those previously mentioned (elks) went by, the tracks would always show, no matter how hard the ground was. Not long (afterward) those (hunters) were going to be out of arrows. Thereupon their (dual) elder brother said: "We will never give up the chase. No matter how far (they two) may go, we will simply keep on following (them)." So they continued to go slowly.
qxe'nt'sai'xa is Iowahayu, k'is hi'k'e tk'alasaltxam as le'wi'. Temu'h'u ats-mui'tsk'ak'aux ti'ya' xus n'i'i t'ldstai. Tsai'me hi'k'e n't'sk'ik's ayal'. Lás qae't'se, te'mta ti'ya aym'ist'al as n'uns. Te'mtaaux ti'ya n'i'i lli'daun as plu'i'sk'aux. "K-li'ya' qae't'se 5 k'is yuxe' kuli'n st'st'sik'!" K'ila'ts' ti'ya' las tska'wiy. "K'il hi'k'e mui'k'st'a muqw'a'mauxam. K'li'ya' qae't'se k'is hi'k'h'u laq'hi'yusxam. Laq'hi'yusxam, tem k'-li'ya' n'amk' wi'li?" Temi'lx mu'h'u minstaw is xa'mets-s-le'wi', mis mu'h'u qam'i'. Temu'h'u xa'mëli ats-mui'tsk'ak' temu'h'u ma'-10 yexa, n'amk'si'lx laq'hi'yusxam. K'ila'ts'yolalsxim mu'h'u, n'amk'si'lx k'ei' lu'nu'st. "Ni'tsk-auck'en mu'h'u pstin k'alt'su? ti'ya' n'amk' n'u'ns. Li'ya'n'amk' im'i'stal as n'uns. Lás qae't'se te'mta ti'ya ima'stal as n'un's. K'ila'ts' yolalsxim mu'h'u. "K'in li'ya' n'amk' Iowahayu tas n'u'ns. K'in k'ei'mi, t'së'men hi'k'e 15 ni'tsk'ik's ayai'. Temu'h'u meya'saux ats-mui'tsk'ak'. "A'a, i'mstauk' sin hai' e tsqox. Tsae'mel hi'k'e n't'sk'ik's ayai'. K'-li'ya' qae't'se k'is yuxe' sin st'st'sik'! tsqox. Yuxe'tsx te'si'n mi'lax. Temu'h'u mu'yexa ts-ha'at'ak'aux. "K'il ta'i s xamet-s-pi'tskum qalpa'a qo'mi'yul'." Temi'lx mu'h'u k'ei' imstul'nx. 20 Taqhi'yu'sxaux mu'h'u atsqex'si'lx. K'-li'ya' qalpa'i' pmstul'nx'i' as tsqex'si'lx. K'eil'aux. Temi'lx hi'k'e muqw'a'mauxam. Temi'lx mu'h'u pilai', temu'h'u mu'yexa ts-ha'at'ak'aux. "K'in k'ei'mi mu'h'u. K'il mi'lx tpai', temi'lx mu'h'u ka'm yo'al'sxai. "Li'ya' n'amk' im'i'stal as n'u'ns. Hak'i'ms 25 hi'k'e xem'ik'ets-n'uns, k'il i'letis xamiyu'li. Tsae'men hi'k'e n't'sk'ik's ayai'. Lás qae't'se te'mta ti'ya' n'amk' im'i'stal. T'sai'men hi'k'e qae't'se pilai'." Temi'lx mu'h'u qamk' yim'xul'. "K'il-axa mu'h'uxa. Temi'lx mu'h'u xamul'mi. Temu'h'u mis qai'-sl'o, temi'lx-axa mu'h'u xami'xa.

30 Temi'lx-axa yalsai'xa. "Laxi'ya' imstul'te ts-ha'idemuxusk', hi'k'e itsa'msiyul ts-ha'idemuxusk'. Mu'li'i' suda's-stsi-pi'tskum misi'lx-axa meyali'xauxa. Ix-axa meya'xauxam. Ts-meqami'ntsik' tas n'u'ns. K'-mu'h'u mu'yexa ats-ha'at'ak'aux. "K'il-axa yalsai'xi'. Temi'lx mu'h'u k'ei' imstul'nx. Temu'h'u xa'mëli ats-mui'tsk'ak'. 35 "Maa'l'men hi'k'e qa'lt'epi'layh'xaun as n'u'ns. Temi'lx-axa meh-3q0'la'sk'wa' 2 hak ni'k' eai' k'as'i'lx ayai'salxa. K'-li'ya' qae't'se k'lx-xa na'mk'is'max' wil ts-itsal'sk'ik's. Temi'lx mu'h'u tsqunkwal'ta-itsal'sk'ik'si'lx. Temi'lx-axa mu'h'u tsqex'si'lx ats-kwi'sk'lix. Temi'lx-axa mu'h'u wil ts-itsal'sk'ik'si'lx. Temi'lx hi'k' e hamsti' 40 tsq0'tqali' 3 atsasidok'ix. Hi'k' e hamsti' wa' ts-Lo'sink's atsasi'dok'ix. Temi'lx mu'h'u lu'ai'nix.

Temu'h'u tsqa'mt liyul.

1 Smith failed to record the words of the speaker.
2 Contracted from mu'h'u qo'mi'yul'.
3 Reduplicated stem e'ko' to xiy.
4 Simplified for ats-ae'sidok-yul'.
5 As a token of mourning.
Wherever (those elks) went down the mountain, (their hoofs) would simply tear up the ground. Now their (dual) younger brother was not saying anything at all. He just went very far. Even for a long time (before) did not an elk act thus. However, he was not saying anything to his two companions. "It will not be long before our arrows will give out." Still they did not hear anything. "We will keep on following slowly. Probably it won’t be long before he will become tired. What, truly, manner of elk is it that will never stop?" Then they camped at a certain place when night came. Then one of his younger brothers said, after they became tired: "What (thoughts have) you two in your (dual) hearts? It (could) never (be) an elk. Elks never acted like that (before). Even for a long time did an elk never act thus." (Thus) they were continually talking among themselves: "I will never follow that elk (to the end). I am going to give up; I went very far (already)." Thereupon his younger brother said: "Yes, this is my opinion (also). We have gone very far. It will not be long before my arrows will give out. My lunch is gone." And now spoke their (dual) elder brother, "We will again follow him for only on (lay." Then, verily, they did so. Their (dual) dogs became tired. The dogs were not going to hunt any longer. They two quit. Then (only the hunters) kept on following (the elk). At last they sat down, whereupon their (dual) elder brother said: "I am going to quit now. We will now give up (the chase)." Then they sat down antd began to talk there among themselves: "Never before did an elk act like that. If it had been really an elk, we would have overtaken it long ago. I have gone very far. Even way back (within the memory of me) did not (an elk) act thus. I have been gone (from home) for a long time." Then and night came upon them. "We will turn back." So after daylight appeared they turned back. Now they were going home. Their appearance was not the same; their looks simply became different. Perhaps for five days they were going home. They kept on going back. Many elks (they saw on the journey homeward). Then their (dual) elder brother said: "(Never mind these elks). We are going home." Then, verily, they did so. Then one of his younger brothers said, "It seems as if am looking continually at elks." Now at last they approached the place from which they had started out. It was not going to be long before they were going to come back to their home. Finally, they came close to their house. Now they came back to their canoe. Now they came back to their house. And all their wives were simply crying. The hair of each of their wives was gone. Then at last they gave up (the chase). Now at last it comes to an end.
14. The Lost Seal Hunters 1

(Told by William Smith in 1910)

Nä'mk' mis leya'qsit sili'kwex kwas Qtau',? xe'lk'it-s-its'ai's tem-
axa xe'l'it-s-kwi 2 k'ili'xas yá'tex qami'ni'teli leya'tsi'sal'xaxi'me'li 3
kwas Qtau'. Temi'lx hi'k'e qá'tse ya'tex imste. K'ets hi'k'e ha-msti' tsa
lú' wi'twi't' wantxa 'k as kwí'. K'ets tsi'inthu'a'nxus kus tsuwí'ts
xá'mni. Xa'mn'i ts-hi'qalak' tiwi't' waxsanxam' k ta'xust'-
xaxsamsk'.

5

Mis hi'k'e tá'sme pa'ík'ax, t'iya' ná'mk' lax'wá'sal. Imste tem yáške
wlal It 'a'xust'nax, n'á'mk'ets lax'wé'lwaxta'nuxkus mus má'lku'ts. Qán
má'lku'ts. Tas xa'ml'ma'ntí, imste tem-ášme kwí'. Temá'lx mu'hú
G'em, temá'lx mu'hú tsqünkwa'n k i'li'k's. Temunh'tsa l'ma'lsiyu' kus
lá'quns tem-axa kus tsuwí'ts tem-axa kus laxamá'nuyu' imste
3-megami'ni'tski' k'ets lá'he
lémux'í. Temau'x mun'hfl ayai'masxa'mni. "MExa'yusxam 

10 I'mstÈ yflh'it xa. K'au'xuts si'qultxa, k'au'xuts qalít'sitxanx. Lqo'tsxak's
ke'Jjik s. K'au'xuts mun'hfl Lohal', k'au'xuts tsqtmnkwai'nax kus
l't'li'wá'tska. K'au'xuts s'mstÈ y5'latxa, nteli'waltxa k i'stíx, pi'tsEqo'tsE. S 11 xamE taic
mflili'waltxamn (lEmxus x tsuwa'skwi. Temau'x 7 mu'hú

15 I'sa'm. N'mktE ts là'msivf kus la'quns tem-axa kus tsuwi'x
T'ístE tem 1'ítskwals kus tsuwi'x. Xa'mni ts'hi'tk
k us Lxama'finyu, maktu's. N'mk'ets It !a'msivf kus

20 la'quns tem-axa kus tsuwi'x. Xa'mni tsuwi'x. Xa'mni

25 tsuwi'x. Xa'mni tsuwi'x. Xa'mni

30 k us Lxama'finyu, maktu's. N'mk'ets It !a'msivf kus

Footnotes continued on p. 167.

1 For BUREAU OF AMERICAN ETHNOLOGY

2 Abbreviated for qaloo'sikos.

3 kiis

4 Abbreviated for Siikox.

5 kiis

6 For qaloo'sikos.

7 kiis

8 See note 5, p. 105.

9 For leya'tsi'sit.

10 For leya'tsi'sit.

11 For maxii'sal'am, wi~ to kill.

12 Footnotes continued on p. 167.
When all lived together at Seal Rock, those who lived in former
days severally at Seal Rock, (had) two houses and two canoes. Thus
they always lived like that. (They) were habitually making all sorts
of things for those previously mentioned canoes. Ropes were usually
made. Ropes were made of the sinews of seals. Since (those sinews)
were very strong, (the ropes) never broke. For that reason were such
ropes used, whenever a whale was being speared. As soon as a pole
was finished and also a rope, as well as some killing tool, such a number
(of implements) would be the property of one canoe. And now (there
were two people who) were not living (there) long when they two
talked among themselves. “Should both of us two not kill habitually
(a seal), we two will divide mutually (our catch). If one (of us) only
should happen to kill (a seal), we two will simply share mutually (in
the catch).” Thus they two were habitually talking while they were
staying (at Seal Rock).

Now (one day) after daylight appeared, the wind just disappeared
in the morning. Seals were staying on that previously mentioned
rock. Then they two launched their canoes. And then they went
in canoes and came close to the rock. They were going to paddle
quickly. Now when they came in
canoes to the rock, two people
jumped on the rock from inside the canoe. Then they two climbed
up and began to coax each other (to throw the spear). And then
some big seals raised themselves (and) those large seals were about
to jump into the ocean. Then the two people took positions at the
mouth of the river (and) said to each other, “Only when (a) big
(seal) will come into the mouth of the river, then shalt thou spear him.”
Thus they two were talking to each other. They two were standing
there); they two were counting (the seals). And then one of them
said: “A big one is coming this way now. Now thou shalt spear
him.” So then after (the seal) arrived at the mouth of the river, he
spear him. And then they two went into the boat. The seal had
a carefully (planted) wound. Now they went by means of (their)
canoes. Then he who had charge of the harpoon stood up. Verily,
it was) not long before the pole was seen as it kept on going (into
the body of the seal). (The seal) jumped upward from the water.
Although (the seal was going) very far, nevertheless (the pole) was
sticking out. That seal was about to go in a southerly direction.
“If we paddle!” Then, verily, they (did so). Now they began to
come close to the pole. The seal floated up just a little from the

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\[1\] William Smith in 1930

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\[2\] north of the present town of Newport.

\[3\] Ache Indians occasionally engaged in actual whale hunting.
water. Now as they kept on approaching the harpoon stood up inside the seal, as they were coming nearer to the seal. "Let a man keep on speaking (thus). Now the pole. The seal floated up just a little. (Howev) er he floated up a little whenever he floated up. (No seal) was pulled. He who had charge of the pole. At last they began to come not float up (even) a little.

However, the sun was setting. The seal went very far. (No seal) ever swerved in all over. (Still) the seal never swerved in any direction; he just kept on going straight. (At least) in his customary place; he just kept on going straight. (At last) they had got close enough (for) them to get hold of them. "We will never lose hold of him." (Such was) the chief’s remark. "He will not be let loose; that seal has got to go. (Such was) the speech of their chief. "What do you think of that?" (was) the chief’s remark. "Your hearts shall not be little. "He will not be let loose; that seal has got to go." (Such was) the speech of their leader. "Hold on to him! He never acted in vain they tried to spear the seal. "You will never lose hold of him." (Such was) the speech of their leader. “Your hearts shall not be little. (Such was) their talk among themselves. “I wonder to which place lie is going with us there.” Thus they had to go. "They had (such was) the speech of their leader. "Your hearts shall not be little. Finally when daylight appeared all over, taking us to the place from where they have to go. "They had (such was) the speech of their leader. And then, verily, (the seal) disappeared now. It is just calm ever disappeared now. (These were) the words of their leader. At last they began to come not float up (even) a little.

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tsqwa’nxu’ya’nx as là’quns, lqõl’xamtn’-ñ. Tsqunkwa’lxsn mu’ñhú as xa’nmnik’s. K’ets hi’k’e qañ’të i’distai, ulx as là’quns. K’ets xú’si hi’k’e o’xwal *hú tsq’ewi’lx. Temu’hú qul’a’nx as uñínx. Temu’hú tsqun’ítxa tas hi’k’e t is xa’nmni. Temu’hú k’qúýiqýtí’lx. S xa’nmni, hi’k’e yâ’xu’u tsli’q’ta. iliya’ n’ik tsqé’nime ni’sk’ik’es ayai’, K’ets i’k’e xú’si uñui’ as xa’nmni. K’ets ti’lya’ k’ets óxuí’. iliya’ ná’mk’ imí’statlx. Lqõl’xamtn-a’ñúk’ as lñamn’iyú ts-hi’-squnkwa’lxn. iliya’ xú’sí o’xwal.


water. Now as they kept on approaching to the pole he who had charge of the harpoon stood up inside (the canoe). At last they were coming nearer to the seal. “Let us get close to him!” One man kept on speaking (thus). Now they continued to approach the pole. The seal floated up just a little. At last they came close to him. Thereupon the pole was hooked and taken hold of. Now he took hold of it. The seal did not swerve (even) a little in various directions; he just kept on going straight (ahead). “A seal does not habitually act thus when he goes very far.” Thus it was said. The seal floated up just a little. (However) he was not approached (even) a little whenever he floated up. (No seal) ever acted like that. Then he was pulled. He who had charge of the killing tool stood up inside (the canoe). At last they began to come nearer him. (Still) he did not float up (even) a little.

However, the sun was setting. The seal was (still) held on to. That seal went very far. (No seal) ever acted like that. It became foggy all over. (Still) the seal never swerved in various directions; he just kept on going straight (ahead). (At last) he was come to a little closer. He was going to be speared right there. “What do you think of that?” (was the chief’s remark. “We have gone far now. We will never lose hold of him.” (Such was) the chief’s speech. In vain they tried to spear the seal. “Your hearts shall not be little.” (Such was) the speech of their chief. “(I) wonder where the seal is going to go?” spoke he who held on to that previously mentioned rope. “He will not be let loose; that seal has gone with us to a far place.” Then it began to get dark. (Still) they held fast to the seal. “What do you think of that? He never acted like that (before).” (Such was) their talk among themselves. “He will not be abandoned.” And then at night a mist arose. “Verily, it is going to rain,” (such was) the speech of their leader. Still they held fast to the seal. “Your hearts shall not be little.” So they kept on going. Finally when daylight appeared all over, one man said: “He must be taking us to the place from where that referred-to (seal) came. He must be going with us there.” Thus they said now: “Now, verily, it must be (so). Hold on to him! He will not be let loose. (I) wonder to which place he is going with us?” (Thus were) the words of their leader. And then, verily, (the seal) went there, whence he came, as has been related before. Verily, he went there. “Now we have gone to a far place. Gone are the breakers; the breakers have disappeared now. It is just calm everywhere; the breakers have disappeared.” (These were) the words of the leader. “(I) wonder at what place he is at last going to stop?” (Such was) their talk
when they came to the village they said (separately): "I am simply very hungry. Perhaps (those are) people from across that river. They came in their boats into that river, that is why I was never silent. He was constantly talking. One man (especially) was there who knew how to row canoes. Then they came to the mouth of the river because of their privations. Now they reached the shore. Those people did not attempt to kill him. Will nevertheless reach the shore and will not (be) afraid. Let us (now) go to a far place. For that reason I shall remain (here)." The steersman likewise said thus. Now the seal was going to become a breather. He seemed to be going to the rock. And (the seal) went slowly close to where you seal was living. Then their conversation among themselves. (The rope) was pulled close to the canoe. At then he happened to come close. "The breakers (were) the words of the one who held fast to the rope, verily, they came close to where there was (a) rock, it is, truly, as thou didst say. It will not (be) with us." And now the seal was going to throw the steersman said, "He went with us far." They had been going for perhaps one day, and it seemed (more) like two days and one night to where that previously mentioned rock, the seals were living (there). Then their conversation (of the rope) will now let go of it." But they went fast to the rope: "No! I will never let go of it (until) he went with me (so) far I shall let go of it (and) let him loose, my friend. I am going to kill him to a far place. For that reason I shall remain (here)."

The food of those people was simply going to be eaten. For such a long time. One merely went with me to a far place. For that reason I shall remain (here)."

The rope shall be cut." Thereupon, ill the steersman likewise said thus. Now the seal was going to become a breather. It seemed (more) like two days and one night to where that previously mentioned rock, the seals were living (there). Then their conversation among themselves. (The rope) was pulled close to the canoe. At then he happened to come close. "The breakers (were) the words of the one who held fast to the rope, verily, they came close to where there was (a) rock, it is, truly, as thou didst say. It will not (be) with us." And now the seal was going to throw the steersman said, "He went with us far." They had been going for perhaps one day, and it seemed (more) like two days and one night to where that previously mentioned rock, the seals were living (there). Then their conversation among themselves. (The rope) was pulled close to the canoe. At then he happened to come close. "The breakers (were) the words of the one who held fast to the rope, verily, they came close to where there was (a) rock, it is, truly, as thou didst say. It will not (be) with us." And now the seal was going to throw the steersman said, "He went with us far." They had been going for perhaps one day, and it seemed (more) like two days and one night to where that previously mentioned rock, the seals were living (there). Then their conversation among themselves. (The rope) was pulled close to the canoe. At then he happened to come close. "The breakers (were) the words of the one who held fast to the rope, verily, they came close to where there was (a) rock, it is, truly, as thou didst say. It will not (be) with us." And now the seal was going to throw the steersman said, "He went with us far."

mxta’k as hi’tsílem. Temi’lx mu’n’hu i’k’us mepq’tila kuš ptískum, k’ins kí’til qa’ ‘liya’ hi’tsílemk’s wíl? lxats’-n’uk’ ‘liya’ lla’tståu pin k’a’ltsú. Lá’xs’é’t’sík’s wíl? k’lita’-s’axa yálsai’m k’te’-silx. Temi’lx mu’n’hu k’í’sa k’le’tsíks hi’tsílem lowá’txayú as hi’tsílem k’tslnílx. Temi’lx mu’n’hu wí’lx k’l’és’tísk’ s Alexví’sk’ yú’t’atax. i’k’e tsá’me melá’hx hamst’ íntski’ls, ał’tle hi’k’e il’dístai. Ná’mk’ílx mu’n’hu leyá’stílx mu’n’hu wí’lx. Temuš’hu súlx mu’n’hu i’l’hx. ‘Ma’aiílx xwe’navat-sú mae’xexa. ‘Tsá’-men-ú hi’k’e k’ai’šk’-ala mínun, form of the adverb qa’êl the long time.

among themselves. (The rope) was pulled, whereupon (the seal) came close to the canoe. At then he was speared there, when he happened to come close. “The breakers have disappeared now,” (were) the words of the one who held fast to the rope. Then at last, verily, they came close to where there was a rocky place. “Why! it is, truly, as thou didst say. It will not be long before he will stop with us.” And now the seal was going slowly. Thereupon the steersman said, “He went with us far.” Verily, they were at last close to where you seal was living.

They had been going for perhaps one day. It was counted. It seemed (more) like two days and one night. And then they came to where that previously mentioned rocky place was. Not many seals were living (there). Then their chief said, “(The man with the rope) will now let go of it.” But thereupon spoke he who had held fast to the rope: “No! I will never let him loose. Why? After he went with me (so) far shall I let go of him? I will never let him loose, my friend. I am going to kill him. He simply went with me to a far place. For that reason I shall never let him loose.” Then the steersman likewise said thus. Now as they kept on going, the breakers had simply disappeared. (Then) not long (afterward it seemed as if the seal) were going to become tired. So then they came to the rock. And (the seal) went slowly there. “Now I am going to kill him. After I shall have killed him I will leave him, because that one merely went with me to a far place.” (Those were) his words. And now they were hungry. For such a (long) period they did not eat (anything). So then they finally killed the seal, whereupon he was pulled (close to the canoe). And then their chief kept on saying, “The rope shall be cut.” Thereupon, indeed, it was cut.

The food of those people was simply gone. So then they began to talk among themselves: “From where the sun usually rises we will go in boats there. Are we then not going to come upon people?” Now thus they were talking continually: “Your hearts shall not be little. Even though (we may have come) somewhere (to) a bad place, we will nevertheless reach the shore and will go back along the shore.” (Such was) their talk among themselves. Then finally, indeed, they reached the shore. Those people did not seem to look like people, because of their privations. Now they came to the shore. And then they came to the mouth of the river (and) they kept on talking. One man (especially) was there who knew everything very (well). He never kept quiet. He was talking all the time. Then after they came in their boats into that river, they arrived at people. And when they came to the village they were (thus) talked (about). “Perhaps (those are) people from across the ocean.” And then they said (separately): “I am simply very hungry, my friend. For per-
15. The Dreamer

(Told by William Smith in 1910)

Long ago one man was dreaming. When he would just always dream in a certain way whenever he fell asleep. Since his heart was never little. Whenever he always see an elk (in his dream), he was his guardian spirit. (His guardian spirit) habitually spoke to him inside his mind. Whenever he always sleep. His spirit was not merely very glad in his mind (as he thought), he would always take good care of himself. Since those (things), thou wilt come to know all sorts of things. Thou shalt just always look to me (for them) whenever thou art. Since all sorts of things were being done whenever they went back along the shore. And now it ends. Thus the Seal Rock people (of) long ago. Thus only now (it is)

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happ two days and likewise two nights did I stay in the ocean. A
seal went with me to a far place." Thereupon they were given some
food. And then they began to eat. Their leader would say, "We
will go home along the shore." Then they left their boat behind,
where those people who were mentioned before were living. "Thou
knowest the name of my place. The name of my home is Seal Rock.
I am going to go back there along the shore, my friend. I am going
to leave behind my canoe here, my friend. I met with bad luck,
my friend." Thus their leader was telling what had befallen them.
Then they went back along the shore. As many days as they trave-
led in their boats on the ocean, they (spent) the same (number of)
days (upon) going back along the shore. They were not going back
long when at last they arrived home. The hair of all their people
was simply gone when they came home. Their people were crying
when they came home. All those people had lost their hair. Now
at last they came back to their home.

And now it ends. Thus the Seal Rock people always acted, the
people (of) long ago. Thus only now (it ends).

15. THE DREAMER

Long ago one man was dreaming. Whenever he fell asleep, he
would just always dream in a certain way. Of all sorts of things he
dreamed whenever he fell asleep). Since he continually dreamed thus,
his heart was never little. Whenever he fell asleep he would just
always see an elk (in his dream), who was habitually telling him (thus):
"Shouldst thou simply want all sorts of things, thou shalt continu-
ally look to me (for them) whenever thou wilt sleep. I will give thee
all sorts of things. Thou shalt just come to know everything. Thou
shalt not tell it to anybody when thou shalt be dreaming about me.'
Whenever he fell asleep, that person would just see everything. All
sorts of things were being done whenever he slept. "Thou shalt
always take good care of thyself. Since I am going to grant thee
those (things), thou wilt come to know all things." Whenever he
joined those who were playing, he was always first (among them).
(However) he did not customarily tell anyone (how he obtained his
prowess). Although his people were many, still he (did not habitually
tell it to his people. His spirit was not small (even) a little. He was
merely very glad in his mind (as he thought). "Now am I (not)
going to be the one who will just know all sorts of things?" (Such were)
his thoughts. He never told anyone whenever he slept (and dreamed).
(His guardian spirit) habitually spoke to him just as if it were a
person whenever he fell asleep. His mind was exceedingly glad.

is xe’t’ik’its-p’t’iskum tem-axa is xe’t’ik’it-
ko’k”. Ay’a’xal’u-yaxem t’as xa’mi ni’i-
pi’lux as n’a’nil’umt’l’ax. Temi’lx mu’-
stai atsimalana’st’iyúk’ilx. ‘L-axa k’lê-
-xa k’I’stnx ats-kwi’xk’ nák’ k’as le-
xax mel’nx sin le’wí-sło ts-lá’nk’. Qtau’-
in-axa k’I’mhak’a yalsai’m k’lê’tsaisi, sin
hak’r’k’i’ seisn’n kwi’, sin ana’is’. Mel’-
’ai’, sin ana’is’. K’-I’mstê i’dîstaitxam
st’iyúk’ilx. Temi’lx-axa mu’hú yalsai’
pi’ntsk’ tas p’t’skum sa’slx ay’alyem
p’t’skum sil-xa yalsai’ k’lê’tsaisi. ‘Ta-
temi’lx-axa mu’hú wí’lx. Hi’k’e hamsti’
exem’ilx, sil-xa mu’hú wí’lx. K’ilx
s-hî’st’emk’ilx, sil-xa wí’lx mu’hú.’
’sink’ tas hi’st’lsem. Temi’lx-axa mu’hú

Im’I’stal’txam kus Qtau’teslem, qamí’-
ai’ mu’hú.

5. THE DREAMER

by William Smith in 1910)

sú’ulhak’ litxa ili’l’ts. Ná’mk’ets ats-
y k’I’mhak’s i’lk’axem. Hamsti’t’hi’k’e
äm’k’ets atsk’ai’. Ná’mk’ mesuí’hak’ fì
I’st’lhx tsa k’a’its’lák’. Ná’mk’ets atsk’-
le’sài’is as nu’n’s. ‘K’I’mhaxas 2 tqaia’il
das hi’k’e qá’le lbhâyâ’nautemts qwon,
K’I’n qan ili’h’em hamstî’t’hi’k’e intsk’i’
s 3 lemb’txu. Xa’-I’Iyá’ ü’k’eni llí’dauwuí,
qu’om’hak’s.” Ná’mk’ets atsk’ai’, k’is
hi’tselem. Hamstî’t intsk’i’s tîlhkwâi’-
1. ‘Xa-xe’ìlk’e lbhâyâ’nauxam. Ná’mk’-
’n, xas hamstî’t intsk’i’s mel’ai’n.” Ná’-
’ai’t, k’is hi’k’e qá’le qo’te quawan’sex.
Lás meqamí’tnt ts-hî’t’st’emk’exe, t’em’tla
nk’.’ I’Iyá’xu’n’si I’st’lhx tsa-hây’k’-a’uk’,
a’uk’ ts’hây’k’. ‘Mu’hú a’ quwon was k’in
ml’tuí’ts”, tsa-hây’k’-a’uk’. K’e’ts I’Iyá’
ets atsk’ai’ixa. K’ets mú’dli hi’k’e kus
ets atsk’ai’. I’lauk’ 6 lauwa’lxeamt’ ts-

eto, toward these.”

p.” near inside his mind.”  

‘ts’lak’ is habit to be exceedingly glad.

FRUCHTENBURG]    ALSEA TEXTS AND MYTHS 178
ha'ik'. "Mu'hu a' qwone was k'in himla'nti hamsti' intsk'i's.'--
"Nams'k xas limta'ntents qwone, k's hamst'i' hi'ke la'a'lit ni'xak's. 
A'wuqyu' kis hi'ke a'it ni'xak's, nu'nsme'tete' kis hi'ke a'it ni'
xak's. K'in qaqa'n i'ttem. Hamsti' hi'ke intsk'i's kin qaqa'n
5 i'ttem. Xa-xe'lik'e laya'nauxam. Xa-liya' u'k'eai lil'dauwi.
K' in hi'ke qa'ile laya'naudu qaqa'n. Na'mk'ets atsk'ai', kis
hi'ke qa'ile i'mste su'li'hak' letxam. Temuu'hu k'e auk lii'kwa'sex
qas hi'tselm. Ila'xam atsk ai'xam, sas k'hi'ke hami' intsk'i's limri'nti.'--
"Mu'hu a' qwone was k'in hi'ke hamsti' intsk't's limri'nti.'--
10 Xa-liya' nams'ka'la' xamli'xt, na'kk'eai k'in ya'tex. Na'mk'ins
tsiia'ldu, k'exas 'k'ta'meng ink ayam' qo'nhak's. 
Nams'kets atsk'ai', kis mu'ei'li hi'ke qas hi'tselm
15 xam k'aI. "K'in qa'ile hi'ke laya'naudu qa'qan, tsime'aisk'
qas su'li'hak' liyu. 'Nams'k'ins hi'yeti' qaqa'n, ka'k'us'hi'ke tsai'.'--
17 me pilkw'ist xam k'aI. Xa-liya' nak'la' pl'xamli'xt.
K'tai' sints tsiia'ldu, uas mu'hu 'k'ta'meng ink pil'xamli'. 
Ila'xam atsk ai'xam ts-hai'k as hi'tselm. Nams'k'ets atsk'ai', xas
hi'ke la' ya'tsi. 'K'ai'n'ets tla'xalx xam ts-hai'k qas hi'tselm.'--
20 Hamsti' hi'ke intsk'i's kis laya'ni, na'mk'ets atsk'ai'. K'liya'I
qa'tse k'is mu'hu tsq'ntli'xaxam. Lla'tsiia{xamst-ask ts-hai'k
as hi'tselm.

Is xa'met ts-atsk'ai'sk tem hai'k' liya' lqo'ntsa. K'liya'I
qa'tse k'is mu'hu ayam'. K'mu'hu tsq'ymexa liya'I qa'tse.
25 tse. K-yasuy'ya ts-hi'tselmek.'--"K'liya'I qa'tse pil'xamli' k'i's-
tu.' Yuxwi'ist hi'ke ts-hi'tselmek tem leya'saux. 'K'in liya'I
qa'tse ya'tsi, k'ipin k'is'tu. 'K'in aya'm. K'ins'ki'nt. "Xa-nai-
k's-en aya'm?"--"Aa, k'in pil'xamli' aya'm. La'xiis' pil'im mi,'
p-liyu' nams'k ha'nat laits. Tsimeyai'sk ts-hi'tselmek.'--
30 K'im-
msins' liya' hikuniq'a', xas 'liya' laya'ntents 'k'ta's le'wi.'
K'inte'me alydaui ats-hi'tselmek.'--
"Xa-liya' ak'eai hili'dauwi,
l'a'xiis qa'tse pil'im. "K'inte'me hili'dauwi ats-hi'tselmek. Temu-
hu qaai'hai pil'xamli'n.

K'mu'hu aya'm. K'liya'I lsa laya'ni xu'si, mis mu'hu
35 aya'm. K'mu'hu meya'auxam. Ni'tsk'ets leyay'saaux ats-
ilh'ak'lik', tem mu'ilii hi'ke qotse laya'ni. Temu'hu
meya'auxa. Ta'i mu'hu laha'nt! temu'hu laya'ni. Na'mk's
miussai'xa, temu'hu atsk ai'xam. 'Xa-lxu'ytents mu'hu 'k'ahu'ni
kt'a's pil'tskum.' Temu'hu mis tk'i' is lqo'nt, temu'hu aya'ma

1 Literally, "his vision."
2 The future elements do not impart here a strict future sense.
3 Singular instead of plural.
4 Contrasted for.
5 Contrasted for.
6 Simplified for k'e pi'nt. 7a+a+p+n.
7 Plural.
8 Contrasted for.
9 Contrasted for.
"Now am I (not) going to be the one who will know all sorts of things?" (His guardian spirit told him.) "After thou shalt come to know me, all things will simply be easy for thee. (The acquisition of) dentalia shells will just be easy for thee; (the obtaining of) food will just (come) easy to thee. I am going to grant thee (this power). I am going to grant thee all sorts of things. Thou shalt continually take good care of thyself. Thou shalt not customarily tell it to anybody. I will always look out for thee." Whenever he fell asleep, he would always be dreaming thus. Thereupon that man did as (the spirit told him). He was exceedingly glad because he was going to know everything. "Now am I (not) the one who will just know everything?" (Then the spirit told him): "Thou shalt never come to me right away where I am staying. When I shall want thee, at that time thou shalt come to me." Whenever he fell asleep, his (spirit) would continually speak to him just as if it were a person. "I shall always look out for thee," (those were) the words of the spirit. "After I shall have given thee (the power), thy heart will habitually be very strong. Thou shalt never come to me right away. Only if I should want thee, shalt thou come to me at that time." The man was exceedingly glad. Whenever he fell asleep, it seemed as if his guardian spirit were always staying with him there. That man was habitually revolving in his mind, "In what manner can I arrive there right away?" He habitually looked at all sorts of things whenever he fell asleep. Now not long (after this, his waiting) was going to come to an end. The man was glad in his own mind. Once upon a time after he fell asleep he almost did not wake up. Then it was not long before he was going to go. (His waiting) was about to come to an end not long (afterward). (Then) he said to his people, "Not long (after this) I am going to leave you." To his own relatives he said then (thus): "I am not going to stay here long; I am going hunting." "Where wilt thou go?" "Oh! I shall go hunting. Even if I should be absent (for a long time), you shall never wait for me." (Thus was) his speech (to) his people. "If I should not do it, thou shalt not look for me in this world." Thus he continually said to his people, "Thou shalt not tell this to anybody, even if I should be gone for a long time." Thus he continually spoke to his people. Thereupon he made ready (to) go hunting.

He was about to go now. He did not see anything at all as he started to go now. So he kept on going. Whatever his dream had been telling him, just these (things) he seemed to be perceiving. So then he kept on going. And then he saw deer only. Whenever he camped he fell asleep (dreaming that his spirit spoke to him thus), "Thou wilt at last find me on this here day." So after he awoke in the morning he went to bathe. And after he ceased
lú-'tsit. Temu'-'hù mis k'-t'ex lnu'-st, temu'-'hù xè'texa', temu'-'hù ayai'xa. Te'mlita 'liya' qá't'ex yà'xautxa, temu'-'hù tse'wèlhx as nú'ns ts-yai'xatex'k. Temu'-'hù ústá'nx. Ts-hamstf't-latxk' as nú'ns ts-yai'xatex'. Temu'-'hù wastau'ya'nx. "K'-qa' ná'mk' 5 sins mu'-'hù lqwa'mílim?" Temu'-'hù mëyà'xuuxa. K'-ets hauwi' hi'k'e saúlta mElà'ntELi.

10 K'-ets hi'k'e saúltta melà'ntELi. "K'-qa' ìlqa'-'t sins mu'-'hù leai'síl', 'ts-hai'-'k'-auck', as hi'teslem. Mú'-hi'k'e lhayà'nix as nú'ns. Temu'-'hù wasta'auya'nx. Melà'nx mu'-'hù ní'slk' lhi'lauxa. "Ta'me hi'k'e mëqamì'nit-ti'-'hí'teslem," ts-mahà'i'xaxasmk'-'auck' ts-hai'-'k'. Te'mlita 'liya' qá't'ex mis mú'-'hù tsqàwà'lx as kú'x'.

15 K'-auck' tsx'a'-'a ts-hai'-'k' qas hit's'tem. "Mú'-'hù tsqàwà'lx. K'-mú'-'hù maaelk sta mëya'xauxam. K'-ets i'mstì 'ts-haink'. Temun'hì wèstà 'liya qòa'lt'sì 'ts-haink', ní'slk' lhi'lauxa. Kin k'i'mhak's spài'te tu'l hí'k'e Lhaya'nux. Temun'hì mistsì nis tskwayf'Lx as kú'x'.

20 La'ntì 'Liyà' qà't'ex. "K'-qa' ìlqa'-'t sins mu'-'hù leai'síl', 'ts-hai'-'k'-auck', as hi'teslem. Mú'-hi'k'e lhayà'nix as nú'ns. Temu'-'hù wasta'auya'nx. Melà'nx mu'-'hù ní'slk' lhi'lauxa. "Ta'me hi'k'e mëqamì'nit-ti'-'hí'teslem," ts-mahà'i'xaxasmk'-'auck' ts-hai'-'k'. Te'mlita 'liya' qá't'ex mis mú'-'hù tsqàwà'lx as kú'x'.

25 Hamstf'stì 'ts-haink'. K'-auck' tsqàwà'lx as kú'x'. K'-'ets hauwi' hi'k'e saúlta mElà'ntELi. 'K'-qa' ìlqa'-'t sins mu'-'hù leai'síl', 'ts-hai'-'k'-auck', as hi'teslem. Mú'-hi'k'e lhayà'nix as nú'ns. Temu'-'hù wasta'auya'nx. Melà'nx mu'-'hù ní'slk' lhi'lauxa. "Ta'me hi'k'e mëqamì'nit-ti'-'hí'teslem," ts-mahà'i'xaxasmk'-'auck' ts-hai'-'k'. Te'mlita 'liya' qá't'ex mis mú'-'hù tsqàwà'lx as kú'x'.

30 'Launik' 'ayuú'lx 'k-ts-hai'-'k', 'k-ts-hai'-'k', 'k-ts-hai'-'k', 'k-ts-hai'-'k'. Temun'hì ní'slk' lhi'lauxa. K'-spài'dì ní'k' k'as sù'wà'hlak'. K'-k'i'mhak's spài'dì. 'K'-mu'-'hù mëyà'xuuxa. Temun'hì ye'k'k'ì as pì'tskum, k'-mu'-'hù qamk' ìñì'yalx. Temu'mu'-'hù mëstì'uxa. Melà'nx mu'-'hù k'-là' mehlikwà'st qas nú'ns. Temu'mu'-'hù mis atsk'ali'xa, temu'mu'-'hù 25 slik'lu'. Melà'nx mu'-'hù ní'ì lil'dau qas nú'ns. 'K'-in spài'dì k'i'mhak's nàk' kus it'lawa'it sìlí'kwex. Kin k'i'mhak's spài'dì. Xà'-liya' tsa'xuxamk'sì. Lá'nìs ní'slk' k's ayà'nìs, xa'ltas úl'kì'k'e qà'te lowa'stàutkents. 'Tqia'lxax hì'k'e hamstf'ì kus intsk'ì's. 'Kin k'i'mhak's spài'dì nàk' kus it'lawa'it sìlí'kwex.

35 Temu'mu'-'hù ní s-le'wì, k'-tù'ì'mì. Lank'liya' tsa'xuxalx ts-hai'-'k'. K'-hi'k'e ti'qà'te it'k'wà'lx. Temu'mu'-'hù k'e'a'ìmste phÌlkhìał'sex. Qà'te lowa'stàutkents. 'Hì'k'e Lhaya'nlx, mis qwà'mauwi. Temu'mu'-'hù qwà'mauwi. "K'in k'i'mhak's spài'dì nàk' kus it'lawa'it sìlí'kwex. Lì'tquaixamst-auck' ts-hai'-'k' as hi'teslem, kus k'-35 hamstf'ì intsk'ì's lìmà'a'ntì. Tem-auck' hì'k'e tsà'ìmès lìqàxis st-hai'-'k', mis k'-hamstf'ì lìmà'a'ntì tis intsk'ì's.

Temu'mu'-'hù k'i'mhak's spài'tqx qas nú'ns. Te'mlita 'liya' qá't'ex misàaux mu'-'hù tsqàkwàix'. "K'-auck' 'liya' qè'ilhàyà xam k'a'-à'tsà'ì. Là'ñsxì. 'Liya' hà'alqa wil hit'steslemk's, k'-auck' 'liya'.

1 Nà'ksi I. frequent nt. of the future tense in an aoristi sense.
2 For k'-t'ck'k', kts'-t'ex tò soomò.
3 Abbreviated from sà'k'xax-ìlsxas.
4 Abbreviated from gëxì'k'callux.
5 Simplified from nlù'sa'xaxamk'sì, ìlsxì'suí. Reduplicated stem ìlsxì-ìlsxì to give up.
6 kts'-ìnt.
7 Abbreviated from ìlsxì'k'sì, kís + bù + -ì.
8 Literally. "Shall inside not tire thy heart."
bathing he started out and went on. But he was not going long when he came upon the tracks of an elk. Thereupon he followed them. (Those) were the tracks of a very large elk. So he continued to follow them. " (I) wonder whether I am ever going to overtake him?" And then he kept on going. (The tracks) were still fresh. So he kept on going toward them. (The elk must have) just recently gotten up. And now he was coming nearer. (There was) only one elk, an elk of a (very) large size. So he kept on going after it. Sometimes he would almost not find the tracks (of the elk). Then he continued to follow them. (Those tracks) were really fresh. " (I) wonder what (he will look like) when I will see him?" (were) the thoughts of the man. It just seemed as if he saw the elk. So then he kept on following him. He knew now what (his spirit) had been telling him. "It seems as if many people (are here)." (Such were) his own thoughts. Then (it was) not long when at last he heard some (noise in the) brush. The man was thinking in his mind, "He must be approaching now." So then he kept on going slowly. Thus (he thought in) his mind, " (I) wonder what (he will look like) when I should see him?" But (it was) not long before he perceived him. Then he kept on looking at him (carefully) after he espied the elk. That mentioned elk had a horn on one side only. So when he saw him he did not think in his mind that he was going to shoot at him. Thereupon the elk started to go. He was going to take him to the place of which (the man) had dreamed. He was going to take him there. Now he kept on going. And then the sun went west, and night was about to overtake him. Thereupon he camped. He knew now what the elk was going to do. So after he fell asleep he began to dream. He knew now what the elk had been telling him: "I will take thee there, where everybody is playing. I am going to take thee there. Thou shalt not cease following me. Even if I should go far, thou shalt nevertheless follow me continually. Thou desirest to know all sorts of things. I will take thee where everybody is playing." And then when daylight appeared, he began to bathe. He did not think (of anything) in his mind. He just kept on smoking. Now, verily, thus he acted. He just always looked (for the elk), as he kept on following him. And then he continued to follow him. "I shall take thee where everybody is playing." That man was glad because he was going to know everything. For that reason he was very glad, because he was going to learn all sorts of things.

And now the elk took him there. And not long (afterward) they two began to approach. "Thou shalt not let thy heart become impatient! Even if we two do not come to people right away, thy heart
qē'liya xam k'a'itsu'. K'in hi'k'ē hamst'i ihi'yetem intski'i's.
K'au'k'ēs l'ta'xsalx ts-h'ai'k'ē qas hi'teslém. "Ts's'ēmen tqaia'lidex
i'mste. Te'min muu'luux l'uux'ux'ix. Xinint-sintski'i's. K'mu'hu
ayai'mi. Hata'me hi'k'ē qas hi'teslém lili'da'uux, lāq-sqo'sčihamk'īk'ī
5 i'mste lili'da'uux. Ts-mahayai's'k'-auk' ts-h'ai'k'. "K'imæxas hi'k'ē
qaia'ldi hamst'i intski'i's sxas mel'ai'ni, k'in spai'tū nā'k'eus kts
luna'lt sili'kwex. "Temu'hu meya'k'xaua. "K'imæxas hi'k'ē
hamst'i qiaia'ldi t'laya'lt's, k'ax's qwā'mauyits. K'in spai'dū k'i'm
mhak's nā'k'ē kui'su'y'. K'au'k'ēs i'mste l'ta'xsalx ts-h'ai'k'
10 qas hi'teslém. "Tem intski'i'sl k'in tqaia'lidex." - "K'imæxas
hi'yemts' nü'lt'sk'in lili'da'uux', xa-liya's sā'l'sl'sam. Sxas liya's
hilkwī'sa'ux, nü'lt'sk'in lili'da'uux', xa-liya's sā'l'sl'sam. K'ēs ta'me
hi'k'ē qa'hāns lili'da'uux, nā'mk'ēs ministi'ix's, nā'mk'ēs atski'
a'k'sa. K'ēs ta'me hi'k'ē meqami'nt ts-x'āmxasamxsk. "Hā'
l'īqan-a' wil nā'k's ku'sEx spā'yaute'mtsx, hā'lqan-a' k'i'mhak's wil.
K'au'k'ēs hatam'e hi'k'ē lixts'axa ts-k'a'ltsuk' as hi'teslém. Llā-
tqaiaxamst-auk' ts-h'ai'k'ē mis k-hamst'i intski'i's limi'nti.
"Llā'xaxs' liya's hā'alqa wil hi'teslémk's, xa-liya's lxa'ye'txam,
xā-hi'k'ē qā'ltē sā'lt sām. K'au'k'ēs l'ta'xsalx ts-h'ai'k'ē qas hi'teslém.
20 "Tem intski'i'sl k'in tqaia'lidex. "Tem intski'i'sl hi'k'en tqaia'lidex. i'msten
'ngxaxs' liya's hā'alqa wil hi'teslémk's, xa-liya's lxa'ye'txam,
xā-hi'k'ē qā'ltē sā'lt sām. K'au'k'ēs l'ta'xsalx ts-h'ai'k'. "K'ēmæxas
hi'yemts' nü'lt'sk'in lili'da'uux', xa-liya's sā'l'sl'sam. K'ēs ta'me
hi'k'ē qa'hāns lili'da'uux, nā'mk'ēs ministi'ix's, nā'mk'ēs atski'
a'k'sa. K'ēs ta'me hi'k'ē meqami'nt ts-x'āmxasamxsk. "Hā'
l'īqan-a' wil nā'k's ku'sEx spā'yaute'mtsx, hā'lqan-a' k'i'mhak's wil.
K'au'k'ēs hatam'e hi'k'ē lixts'axa ts-k'a'ltsuk' as hi'teslém. Llā-
tqaiaxamst-auk' ts-h'ai'k'ē mis k-hamst'i intski'i's limi'nti.
"Llā'xaxs' liya's hā'alqa wil hi'teslémk's, xa-liya's lxa'ye'txam,
xā-hi'k'ē qā'ltē sā'lt sām. K'au'k'ēs l'ta'xsalx ts-h'ai'k'. "K'ēmæxas
hi'yemts' nü'lt'sk'in lili'da'uux', xa-liya's sā'l'sl'sam. K'au'k'
25 k'ēs l'ta'xsalx ts-h'ai'k'. "Tem intski'i'sl k'in tqaia'lidex. "Tem
intski'i'sl k'in tqaia'lidex. "Tem intski'i'sl k'in tqaia'lidex. Tem
muu'luux l'uux'ux'ix. Tem-auk' i'mste l'ta'xsalx ts-h'ai'k'ē
qas hi'teslém. "Hā'k'ēmæxas hi'yemts' nü'lt'sk'in tqaia'lidex. K'in
30 tqaia'lidex, k'se'xt'sa k'ēg'ē qas hi'teslém lili'da'uux'. Ts-mahayai'sxasamxsk'-auk'
tsa'h'ai'k'. Nā'mk'ēs qamk'ī h'i'ye'mta, liya's xuus mel'ai'nx ts-qahli'sk'. "K'in
hi'k'ē hamst'i ihi'yetem intski'i's k'ex tqaia'lidex. Xa-mu'uxl'hi'k'ē
qo'tse's sxas tluuwaitxam. K'liya's nā'mk'ē qa'si'yū. Xa-
qā'ltē hi'k'ē k'tqau'ux'sx is hi'slém, nā'mk'ē sxas mel'ai'nemts
35 qon. K'au'k'ē l'liya' isl'tastu xam k'a'itsu', sxas tqaia'ldi hi'k'ē
hamst'i t'layait's. K'in spai'dū nā'k'ē kus l'tuwa'lt sili'kwex. K'in
k'i'mhak's spai'ū. Qā'tse'x-hi'k'ē ts'ai'me mel'ai'k'āta is hain'i
phiskwai'se'. "K'liya's qā'tse nā'mk'ē su'x'ux muu'hu wil nā'k'ē kus l'tuwa'lt
40 sili'kwex. "K'liya's qā'tse k'in muu'hu wil'is' nā'k'ē k's kx'āx-
k'emts xam sili'kwex. Tsqünkwa'i'xast muu'hu'. Hata'me hi'k'ē qas

\textsuperscript{1} Literally, "If thou shouldst miss me." 
\textsuperscript{2} Supply hi'teslém. 
\textsuperscript{3} hā'qā'ltē hā'qā'ltē. 
\textsuperscript{4} Note the frequent repetition of this and the following sentence. 
\textsuperscript{5} Singular instead of plural. 
\textsuperscript{6} Instead of ku'.
shall not become impatient. I will give thee all sorts of things.

That man kept on thinking in his mind: "I like that very much. Now at last I have found such a thing." Then he went on. Just like a human being (the spirit) continually talked to him, although (it was) his dream (which) thus kept on speaking to him. His thoughts (were always upon what his spirit told him). "If thou shouldst want to know everything, I will take thee where everybody is having fun." So then he kept on going. "Since thou desirest all manner of fun, thou shalt always follow me. I am going to take thee to where I live." That man was continually thinking thus, "Now such a thing do I desire." — "If thou shouldst fail (to obey) me (in) what I have been telling thee, thou wilt not live. Shouldst thou not do what I have been telling thee, thou wilt not live any longer." He was just always spoken to by what seemed to be a human being, whenever he camped (and) whenever he fell asleep. He seemed (to be torn by) many feelings. "I wish to arrive quickly at the place thou art taking me; I wish to arrive there right away." That man was always thinking in his mind: "Now just such a thing I like. Thus I want it." Whenever daylight appeared (and) wherever that mentioned (man) was going, (the spirit would tell him), "Thou shalt always bathe, so that thy skin shall be clean." He was always revolving in his mind: "Now this is what I like. Such a thing have I wanted." — "I shall take thee to where all sorts of things are being done. I shall take thee there." That man was continually thinking: "Now such a thing do I want. Such a thing have I desired. And now at last I found it." Thus that man was always thinking. "Should we two come to people, he will always talk to thee like a human being." (Thus were) his own thoughts. Whenever darkness came upon him, he did not notice his tiredness (even) a little. "I will just give thee all the things which thou (lest) play. Nobody shall ever overcome thee. Thou shalt always (be) above the (other) people after thou shalt come to know me. Thy heart shall never be small when thou shalt desire all sorts of games. I am going to take thee where everybody is having fun. I shall take thee there. For a long time didst thou fare very poorly." Then it was not going to be long before they two were going to arrive where everybody was having fun. "It will not be long before I shall arrive with thee at the place where everybody has assembled. We two are approaching now." Just like a human being he always
I will not tell him that I have come to the house. The noise of the people be small. Then they two went back. As soon as thou (dis't) come here I knew he sat (down, but it was) not long before by people came from somewhere, the sh(ing) thing forever. Thy heart shall not be small. Since thou desire(d just such a thing).'-"Should you heart shall not be small. Since thou desire(d just such a thing) are being done (I am taking thee). That man was continu-
(1) I wonder to what sort of a place will I continually talking to) himself, although (talis) thing I do want. Such a Liing as we two shall arrive at where those many will just see all sorts of things. All sorts Then they two were coming nearer. That two will arrive at last. (It will be) as I shall see something. Then again he can (and) whenever he fell asleep, (the spirit) were a human being. And then when do I wake up.]
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talked to him, although (it was) the guardian
talking to him. That man's thought a thing do I like. At last I have found
desired just such a thing."—'Should you heart shall not be small. Since thou desire(d just such a thing) are being done (I am taking thee). That man was continu-
(1) I wonder to what sort of a place will I continually talking to) himself, although (talis) thing I do want. Such a Liing as we two shall arrive at where those many will just see all sorts of things. All sorts Then they two were coming nearer. That two will arrive at last. (It will be) as I shall see something. Then again he can (and) whenever he fell asleep, (the spirit) were a human being. And then when do I wake up.]

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and he sat down, but (it was) not long before it must be to whom that man is coming (to him). 'I have come to thee now; As soon as thou di' distrust here I knew be small." Then they two went back.

the house. The noise of the people
talked to him, although (it was) the guardian spirit that was continually talking to him. That man's thoughts (were): "Now just (such) a thing do I like. At last I have found it. For a long time have I desired just such a thing."—"Should we two arrive at people, thy heart shall not be small. Since thou desirest all sorts of things, all these (different) things are being done (at the place) to where I here am taking thee." That man was continually revolving in his mind, "(I) wonder to what sort of a place will I come with me?" He was continually talking (to) himself, although he was alone: "Now just (such) a thing do I want. Such a thing am I going to like."—"When we two shall arrive at where those many people have assembled, thou wilt just see all sorts of things. All sorts of things are being done." Then they two were coming nearer. "It will not be long before we two will arrive at last. (It will be) as I have been telling thee. Thou wilt see something." Then again he camped. Whenever he camped (and) whenever he fell asleep, (the spirit) would talk to him as if it were a human being. And then when daylight appeared all over he gradually woke himself up. "We two are approaching now. We will at last arrive on this here day." Thenceupon he woke himself up, ready to go bathing. And then, verily, he bathed.

As soon as thou darest come here I knew thee. Thy heart shall not be small. Since thou darest come with me?" He was continually talking (to) himself, although he was alone: "Now just (such) a thing do I like. At last I have found it. For a long time have I desired just such a thing."—"Should we two arrive at people, thy heart shall not be small. Since thou desirest all sorts of things, all these (different) things are being done (at the place) to where I here am taking thee." That man was continually revolving in his mind, "(I) wonder to what sort of a place will I come with me?" He was continually talking (to) himself, although he was alone: "Now just (such) a thing do I like. Such a thing am I going to like."—"When we two shall arrive at where those many people have assembled, thou wilt just see all sorts of things. All sorts of things are being done." Then they two were coming nearer. "It will not be long before we two will arrive at last. (It will be) as I have been telling thee. Thou wilt see something." Then again he camped. Whenever he camped (and) whenever he fell asleep, (the spirit) would talk to him as if it were a human being. And then when daylight appeared all over he gradually woke himself up. "We two are approaching now. We will at last arrive on this here day." Thenceupon he woke himself up, ready to go bathing. And then, verily, he bathed. Every one in a while that man's thoughts (were upon that) thing, which was said to him, "We two will at last arrive on this here day." (He thought to himself, "Now am I (not) going to be the one who will just know all sorts of things?" Then he started. He always watched closely the one who was taking him along. That elk had only one horn. "When we two will come close to where I am going with thee, thou wilt hear there (people). I shall leave thee there. I have now come with thee to this place; thou wilt listen from here," It looked like some sort of a big place. "Thou shalt not go there during daytime. Thou shalt go there at night. I am going to leave thee there. Thou shalt always think of me in thy own mind for ever so long a period. I will always watch over thee. Thou shalt always take good care of me (and) whenever thou shalt hunt (for) elks. I will grant thee everything forever. Thy heart shall not be small. Thy heart shall always (be directed) toward me. I am going to leave thee now." Now after he left him he fell asleep. Then when he fell asleep, he kept on talking to him as if he were a human being. "When I shall come to thee (again), thou shalt go at that time to where many people have assembled." And then he woke up. It seemed (to him) as if the noise made by people came from somewhere, the shouting of the people. Then he sat down, but (it was) not long before he saw a person. "To me it must be to whom that man is coming." At last (the man) came (to him). "I have come to thee now, my friend. I know thee. As soon as thou di'ist come here I knew thee. Thy heart shall not be small." Then they two went back. Then they two arrived at the house. The noise of the people sounded from somewhere.
“Xa-tas hū’k'i pilktwai’mi. Melā’n’huxax sex tas wi’lx ha’tsik’s. Xa-tas hak’ti’k'i tskwai’xasxam. Laxiyə’ tãi nix sex tas ha’n'ts wi’lx. Meqami’nt hi’k’e tas hi’tselm, tā’xtu tas hi’tselm. Xa’-meli k'ei’, k'is-axa yāla’si’m.’ K'-mu’t'ū hāya’n’toks as hi’tselm. 5 Hi’k’e hamsti’t intskt’i’s shihkwa’sünx. "K'-ex hāya’n’toks kwas tpu’penhaut.” Tenu’m'ūh k’e a hāya’n’tex. Nā’mk’ets halq’al’lnx as pū’penhāu; k’ets hi’k’e hamsti’t squl’si’ tas hi’tselm. Ts-ha’tpi-stik’-ū tas hi’tselm, tas yā’txasxtisit-s-hi’tselm. Hi’k’e tai’ liq’e’s as hi’tselm. “Mu’-hū a’ q’own was k’in lim’a’n’ti hamsti’t tas 6 intskt’i’s.”—“Xa-met-s-qaml’shā k’ā’n’k’ei als həlay’l’kwsalxex xα-k’imhak’ś qalpal’ti’ hāya’n’tok’s. Tas melī’l’tsu’tstav na’l’l’hilkwai’sünx. Tas hi’tselm ts-pii’luxasmak tas leya’w’hilkwai’sünx. Xa-hi’k’e hamsti’t tas intskt’i’s li’äxī. Xa-hi’k’e qanl’x hamsti’t lihiskwai’si. I’mste te’al’tex ha’its ayai’. Tas a’qaywū tśimqm’n’itsik’es. 15 tsgiving’al’lnx was ilta’w’it, tś-meqami’ntisk’ tas a’qaywū. Xa-qal-pal’ti’ ayl’si’m ak’ ex.” Temu’m’ū ayai’ k’im-hak’s. Hamsti’t hi’k’e qanux’k’ū na’l’liq’al’kwsalxex tas hi’tselm. K’-mu’t’ū halxai’m. “K-a’uk tiya’âli’stsu’ taw’k’i’l’su, taw’k’i’l’su’ yu’l’xit’ xam k’a’ltsu’ sex tas ha’its ayai’.” Ts-hi’tseqhsk 20 hi’l’daunhsk. Is gauwa’-sło hi’k’e hamsti’t intskt’i’s shihkwa’sünx. "K’-liya’ q’ats’ exe xas-axa meyal’si’m. Hamstiqtex intskt’i’s mu’-hū lea’n’x. K’-liya’ q’ats’ exe xas-axa mu’-hū yāla’si’m. "Liya’ qal’l’tstau-s intskt’i’s was k’ex lim’a’ntī. Xa-hi’k’e hamsti’t lā’ lim’a’ntī. K’-sa’witstū qaxa’m sō’l’halk’lyū. Xa-axa yāla’si’m 25 a’ng’ū.” Hamsti’t hi’k’e yai’te’a tem’ā’xex tas lim’k’il’hi’katn. K’u’a’k’ets ta’m’e hi’k’ē nā’k’erats’i’s-lehi’k’-k’4 as hi’tselm. "Mu’-hū a q’own wa’šin hi’k’ē lim’a’n’tex hamsti’t kus intskt’i’s.”—“Xa-qan’i’n’x shihkwa’si’ sin ‘n’ā’i, was shihkwa’sünx tas hū’k’k’i. Hamstiqtex intskt’i’s lea’n’xes tas tlaya’ix’i’s tas hū’k’k’i, xas qan’i’n’x 30 shihkwa’si’m. Nā’mk’ sxas-axa w’l’ xam itsai’stík’s, xas hi’k’e qan’i’n’x shihkwa’si’t hamsti’t.” Ts-hi’tseqhsk as hi’tselm. “K’-il’chay’a’- 35 nā’mk’ sxas shihkwa’si’ m’w’l’ihi’yemux. Xa-hi’k’e hamsti’t tas hi’tselm ts’a’si. I’mste mu’t’ūhū tem’al’tex ha’its ayai’. Lā’xax’xaw mel’m’ā’tow’q’m水墨xax, k’aa’k’al-ti’ qā’l’ti’ hi’k’ē pilskwësti’t xam k’a’ltsu. Xa-axa mu’t’ūhū yāla’si’m. K’-qà’l’ti’ hi’k’ē i’mste tem’ā’xex xam pā’x’tl’lyū, nā’mk’ sxas pū’penhautxam. Xaq’ānh’l’ihi’yemux. Xa-axa mu’t’ūhū yāla’si’m. K’-a’uk’ hi’k’ē qā’l’ti’ qwo’nhāk’s ham k’a’ltsu.”

K’-axa mu’t’ūhū yāla’si’m. Hai’k’ l’axaya’ yāla’si’ as hi’tselm. 40 Hi’k’axa mu’n’txuxaxa. Ts-meqami’ntisk’ tas nū’s nāk’ k’-axa

1 a’ng would have been more proper.  
2 Literally, “not inside (thy) own it is thy heart.”  
3 Contracted from maunth yalat’i’ro.  
4 Literally, “just as if his inner thoughts were somewhere (else).”  
5 K’-sa’witstū qaxa’m sō’l’halk’lyū. Xa-axa yāla’si’m
ni. Melâ'nhxax sex tas wi'lx hai’tsk' asxam. 'Laxiyâ' tai' nix sex tas hai't's tas hi’teslem, tâ’xtuq tas hi’teslem. Xa-’i’m. ’K-mu’n’hu hayâ’ntoxs as hi’teslem. Lhilkwai’sânx. ’K’ex hayâ’ntoxs kwas k’e’ hayâ’ntex. Nâ’mk’ets halq’a’lux hamstî tsaqâsâ tas hi’teslem. Ta-ha-pi-raj’texastit-s-hi’teslem. Hi’k’e tai’ liq’e’s ’qvon was k’in limla’ntî hamstî tas mil’s nâ’k’eai kus leyâ’hats’il sili’kwex ayâ’ntoxs. Tas meli’útstauy lhilkwai’-â’uxsâmsk tas leyâ’hats’il. Xa-hi’k’e sì. Xa-hi’k’e qani’x hamstî lhilkwai’sî. Ts ayâ’, ’Ts â’nqayû tsimqami’ntisk’ , ts-meqamî’ntisk’ tas â’nqayû. Xa-qal-atâf sili’kwex. ’Temu’hu ayâ’ k’i’mu-uxa’nk’ka’uxas xal’huylux. Xa-xa yalsa’tex hamstî kus intsk s’as hi’teslem. ’K-uk ’liyâ’ ilâ’tstau xam k’a’lt’sû, ’Luuk’i-i 2 sex tas hai’t’s ayâ’. ’Ts-hi’teqâshk’ dô hi’k’e hamstî intsk j’is lhilkwai’sânx. meyâl’axa’m. ’Hamstî’tex intsk j’is mu’-’tse xas-xa mu’n’hu yalsa’tex. ’Liya’ k’ex limla’ntî. Xa-hi’k’e hamstî là’ axa’m sù’thâkh’ liyû. Xa-xa yalsa’tex yai’tsxax temla’as tas limk’lihixam. ’K-eai ts-ha-’k’ 2s hi’teslem. ’Mu’n’hu â tes hamstî kus intsk’i’s.” — ’Xa-qanî’x was lhilkwai’sânx tas hî’k’i. Ha-tas ihuyal’s tas hî’k’i. Xa-qanî’x wa xam itsai’sîk’ka, xas hi’k’e qa’nî’x xal’daunshk’ as hi’teslem. ’K’i-l lhaya’-wai’sî, wa’si’sî, ihî’emuxux. Xa-hi’k’e ’P’mse mu’n’hu tem ta’sex hai’t’s ayâ’. xayûsxam, k’a’uk’ik’tas q’â’lte hi’k’e Xa-xa mu’n’hu yalsa’tex. ’K’-qâ’lte pâ’xt’lyû, nâm’k’ sax sú’pêkhnautxam. Xa-xa mu’n’hu yalsa’tem. K’-auk’hi’k’e ’It’si.”

Ha’p’k ’Laxayâ’ yalsa’tex as hi’teslem. s-meqamî’ntisk’ tas nû’ns nûk ’k’axa

1 more proper. 2 (thy) own it is thy heart. 3 ’hî’peti’sî. his inner thoughts were somewhere (else).”

"Thou shalt sit down right here. It is known that thou didst arrive here. Thou shalt hear from right here. Thou art not (the) only (one) who has come here. (There are) just many people here; the people are constantly taking turns. One (person) quits (and) goes back home." Now he was watching the people. All sorts of things were being done. "Thou shalt see a shiny game." Then, verily, he looked. Whenever the shiny ball was put into play, all the people would simply shout. The people were swift runners, the people were different (from those he knew at home). The people (had) only feathers (in their hair). "Am I (not) going to be the one who will now know all sorts of things?" — "(After) one night thou shalt again watch there, where many people are playing the guessing game. Enjoyable things are being enacted. Those people who play the guessing game make (loud) noises. Thou shalt see all sorts of things. Thou shalt be the one who (after a while) will do everything. For that reason hast thou come here. A large number of dentalia shells are bet by those who play, a large number of dentalia shells. (Then) in turn thou shalt go where everybody is shooting at the target." Thereupon he went there. All the people just tied their hair on top (of their heads). Now he began to look on. "Thy heart shall not be small; thou art not the same person (as before), after thou hast come here." This much he was told continually. In every house all sorts of things were being done. "It is not going to be long before thou wilt go home. Now thou hast seen all sorts of things. It is not a very small matter which thou hast come to know. Thou wilt just know everything. Thy guardian spirit will help thee. Thou shalt go home to-morrow." All those who were dancing had painted (themselves) in various ways. That man was rather glad. "Now am I (not) going to be the one who will just know all these things?" — "Thou shalt be the one, my friend, who will do what is being done right here. All the games (which) thou seest right here thou shalt enact (also). When thou shalt come back to thy home, thou wilt do all (these things)," (Thus) that man was told continually. "We will always watch thee, when thou wilt do it, what we are giving thee (here). Thou wilt just beat all the people. For that reason hast thou come here now. Even if thou shalt become old, nevertheless thy heart will always be strong. Now thou shalt go home. Thy shiny club (thou) shalt always paint thus whenever thou wilt play shiny. We are the ones who grant (this) to thee. Thou shalt go home now. Thy heart shall always be directed toward me."

Now he was about to go home. That man almost did not go back. (But after a while) he kept on going. (He saw) a great number of
16. QAS Q'AYLT MUKESLIYAI'NX AS KUS'ETSI8
THE MAN MARRIED HER THE BEAR
(Told by William Smith in 1910)

Temau'x mu'hú yása' yılı'nx ats-ta'ák. "K'-xan mu'hú ayai'm. Xái-nya'í'm lwé'lxwat is tsúdái's, sáxans 7 k'an'í'm 30 hú'úst. Texú'í'm mu'hú'í'nx ats-ta'ák. "K'-tsát'sí si'psis ayai'm lwé'lxwat. Tsái'men hi'í'k e tsitá'í lex tsúdái's súltú'stélí'.

Temau'x mu'hú ayai', temau'x mu'hú'í'nx is tsá'í'k'k a. Temau'x mu'hú'í'nx is muwé'laux s kás ná'í'ku. Temau'x k'stíx ats-ki'wí'sk', k'wí'í'k' e tsúdái's, súltú'stélí'. Temau'x mu'hú'í'k e a ayai', tsúxí'mné lá'í'lxwá'n, mu'ma'n mú'á'í'nx muq'wé'lauxa s kás ná'í'ku. Temau'x mu'hú mu'é'xa'í'nx. Kí'tsí hí'í'k e súltú'stélí'.

14.
So then they two said to their father: "We two are going to start now. We two will go to spear salmon after we two shall finish eating." Thereupon their (dual) mother kept on saying: "(I) shall be glad if you two will go spearing. I like very much fresh salmon." So then they two started to go upstream along that mentioned creek. Then they two kept going upstream along that mentioned creek. Then they two started, and soon they two came to a small river. Then they two kept going upstream along that mentioned creek. And (soon) they two left their canoe (because) they two intended to go on foot. So, verily, they two started. They two did not see anything while they two were going upstream along that mentioned creek. Then they two kept on going. The spawning grounds of the elk where he was going back. Then his mind believed in (what he saw). "Verily, it must be so, since I see now many elk." So then he came closer to his house. Now he came back (to the place) from where, as was told previously, he had started out. Now he came back to his house. All his people were just crying when he arrived home. "You shall not cry. I have not died; I just went to where those many people were having fun. An elk went with me there. I have (now) come back from there. I have seen there all sorts of things." Now as soon as he came back he began to talk to his younger brother.

"Should we do those things (which I learned), no one is ever going to beat us. I shall always paint my shiny stick (as I was told) whenever we will play shinny ball. Nobody is ever going to beat us." Then, verily, they did so. "We will not act thus toward our own neighbors. Only against an (entirely) different tribe will we act thus. We will not act thus against our own neighbors." This much his two younger brothers were told (by him). So then they told their chief about it. Thereupon their chief kept on saying: "(Since one of us) knows (those) things, it will just be very good. My spirits will be rather high. Whenever I shall go to a different place, nobody will ever beat me." (Such was) the speech of their chief. "It is very good, that one of you knows some-thing. I will be rather high (in the estimation of others)." (Those were) the words of their chief: "(Until now) I was always beaten. Nobody is ever going to beat me. Then, verily, they did so. "We will not act thus toward our own neighbors. Only against an (entirely) different tribe will we act thus. We will not act thus against our own neighbors." This much his two younger brothers were told (by him). So then they told their chief about it. Thereupon their chief kept on saying: "(Since one of us) knows (those) things, it will just be very good. My spirits will be rather high. Whenever I shall go to a different place, nobody will ever beat me." (Such was) the speech of their chief. "It is very good, that one of you knows something. I will be rather high (in the estimation of others)." (Those were) the words of their chief: "(Until now) I was always beaten. Whenever I went to a different place, I usually lost (in every contest). Now (I am) glad that one of you knows different contests. No matter how far (we may have to travel), we will nevertheless halabtulv go to play (against other tribes)." (Those were) the words of their chief.

Only now (it ends).

16. The Man Who Married the Bear-Woman

So then they two said to their father: "We two are going to start now. We two will go to spear salmon after we two shall finish eating." Thereupon their (dual) mother kept on saying: "(I) shall be glad if you two will go spearing. I like very (much) fresh salmon." Then they two started, and soon they two came to a small river. So then they two kept going upstream along that mentioned creek. And (soon) they two left their canoe (because) they two intended to go on foot. So, verily, they two started. They two did not see anything while they two were going upstream along that mentioned creek. Then they two kept on going. The spawning grounds of the
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67,
FRA&CHTEN-BERlG]

ALSEA TEXTS A-ND

t

is tsudai's ts-wd'lt!Exk'.'
KJau'xuts mun hfl yO'la. "Hato'qwi
tsqwa ya'tsx tas tsfdal's. I'mstE temr tas wasna' tas hali'vfi."
K'au'xuts I'mstE yfu'la, k'au'x mun'hti mEya'xauxam. K Ets hi'k'e
saui'lta tas tsuidai's ts-wh'lt !Exk . Temau'x mun'hti hato'qwixa,
5 temau'x LEal'sx as Ike~yaitlyu 'klItsai'x. Temun'hfl mEyd'saux tas
xam 0 . "Hi]'ke tsa0 hants sa'anqa, 'Liya 5 aq&0 5t. Xa-hi'k e alak4u'wI, xa-'Liya6 Lxwe'yai!" Ts-yfu'lk aux. "Hato'qwi tsqwa yi'tsx
tas tstldai's.' Temau'x mun'hti mEya'xaux. K Ets hi'k e sau'Ita
tas tsfidal's ts-wa'ltExk', mi'saux muin'hti muq!wI'lauxa. Te'mlta
10 LiUya' qaa1tsE temau'x LEai'sx as tsfldai's 'k Itsai'x. Temun'bu
LXWi'tSiinX, te'mlta
iUya' Limk !e'ntEx.
HIlai'nx.
Temau'x
mun'hu mEya'xauxa, te'mlta ULlya0 qat'tsE temau'x qalpai'nlx
LEai'sx as tsutdaI's xe'Lk'aux. K'au'x mun'hfl Lxwe'tsi, te'mIltaux
hi'k e hilai'nx hamsti'. Temau'x mun'hfl ayai' 'klas Lqw6' s-lewi'.
15 K'au'xuts hliia'tsE Lhaya'nix na'k's ik'as ayai' as tsidai's. Temau'x
mun'ha MEytI'sauxa.
"St-xe'tsu."
Temau'x mun'hid xe'tsux".
K EtS

20

25

30

35

hi'k e sau'lta tas tsfidal's tS-Wd'It!EXk .

Te'mlta

'iyfl~pa

qae'tsE mi'saux LxU'yuxu as kustftsi ts-yai'xaitExk.
Temau'x
mun'hfl k im mEya'sauxa. "Qas i'stEkwal tsqwa l5'tsitxanx 2 tem
tas watna' tas tsfidai's."
Temau'x mun'hfl mEhato'qwiyauxa.
Te'mlta lfiyaz qa 'tsE mi'saux qalpai'nx LXUi'llX as kusthtsi ts-vai'xaitExk', sau'lta hi'k e tsFa'mE. Yu'xfu k'a qst s-le'wi' 'k-as-auz
k !a'qEsal 'k'as na'tk-'. Te'mlta tiya' qa 'tSE temau'x LEai'sx as
tsfdai's, psi'n11xat-s-tsudai's, ik' itsai'x, hi'k e tsia a'ME a'qatsuxt as
tsudai's. Temau'x mun'hfl LxWe'tsillX, temau'x xe'Lk Lxu'ntitEx.
Temau'x k' !etsik's kulvaI'nx ik'as na'tk'au, temau'x kim illdi'xa.
"Kist mun'hfi tsqwa LXUi' tas tsudai's. Kist muq!we'lauxam."
K Ets hi'k e safu'Ita as kusfltsi ts-yai'xaitExk', sau'x mun'hfl muq!wi'lauxa Ik'as na'tk au. Tsiaa'mE hi'k e mEqami'nt as tsudai's
tS-vti'tstt!Exk', ts I hi'k e saulIta. 'Lauxiya6 qa' tSE LEya'xaut,
temau'x mu"'hft LEai'sx as tsudai's mEqami'nt hI'k'e. Hau'k's
kumfi'kwalyEm as tsfldai's ik'as na'tk au. K Ets ta'mE xfl'pa as
ki'lui k, !&tsik's Ik'as ni'tk'au. Tas tsfldai's ts-mEqami'ntisk'.
Te'mlta 'Liya' qaa'tsE mi'saux LEai'sx as hi'tsLEm k'a'lal hato'qwiyi Ik'as nia'tk'au. Temun'hfl mi'saux LEai'sx hak'ta'mink ink
temau'x mun'liI Itsa'msiya. K'au'k Ets hI'k e qa 'ltE It!xai'sx
Ik'ts-hain'k' ats-ta'ak' qas tas xame. Temun'hfl mi'saux sqaht', tem
ydsautyal'nx ats-mu'tsk'ak . "Xa-tas hu"n'k i yi'tsi, k in-uku k'a6
tb'qwis ayal'm ni'sk ik'sa't."
' walt!
2

SPAWNING GROUNDS.

11tu- TO SCARE, TO DRIVE AWAY.

3

Abbreviated from kaEts.

salmon were just fresh. Then they twt
must stay upstream. For that reason
Thus they two were talking while they k
place of the salmon was just fresh.
upstream when (suddenly) they two sa
lay (in the sand). Thereupon one (of ti
verv bad; it is not goo(i. Thou shalt
shalt not spear him!" (Such was) the
salmon must stay ul)stream'." And then
spawning place of the salmon was
on going upstream. However, not
a salmon where it lay (in the sand).
speared him, but did not hit him. HI
kept on going, but (it was) not it
again two salmon. Then they speare(1
missed. Thereupon they two went to
two looked (in order to find out) wh(
had gone. So then they two kept on sa
Then they two departed. The spawnin
simply fresh. Suddenly not long (aftei
the tracks of a bear. Thereupon they
'"This thing must have scared them awa)
here." Then they two kept on going I
long before thev two found again the fo
fresh. The ground was still wet where
ashore in the river. But not long (afterx
three salmon-where they lay; just very
mon. Then they two speared them and (
them down on the bank of that river, w
talk there. "Now we two must have
two wilL keep on going upstream." Thz
just fresh, as they two continued to go ui
creek. (They two saw) very many sigr
were always just fresh. They two were
saw many salmon. The salmon were
directions in that creek. (There was) a
But (it was) not long before they two espi
around in the small river. Then when
from that time on they seemed to hav
(them) was always thinking of his father.
he (the elder boy) said to his younger bro
here. I will go farther upstream for a li


salmon were just fresh. Then they two were talking: “The salmon
must stay upstream. For that reason are there none here below.”
Thus they two were talking while they kept on going. The spawning
place of the salmon was just fresh. So they two kept on going upstream
when (suddenly) they two saw some old salmon, where it lay (in the sand).
Thereupon one (of them) said: “This is probably very bad; it is not
good. Thou shalt just leave him alone; thou shalt not spear him!”
(Such was) their (dual) talk. “The (good) salmon must stay upstream.”
And then they two kept on going. The spawning place of the salmon
was just fresh as they kept on going upstream. However, not long
(afterward) they saw a salmon where it lay (in the sand). Thereupon
(one of them) spearred him, but did not hit him. He missed him. So they
two kept on going, but (it was) not long before they two saw
again two salmon. Then they two kept on going. The spawning
place of the salmon was just fresh as they kept on going upstream.
However, not long (afterward) they saw a salmon where it lay
(in the sand). Thereupon they two kept on saying, “We two will depart.”
Then they two departed. The spawning places of the salmon
were simply fresh. Suddenly not long (afterward) they two came upon
the tracks of a bear. Thereupon they two kept on saying there,
“This thing must have scared them away, so that there are no salmon
here.” Then they two kept on going upstream. But (it was) not
long before they two saw salmon—three salmon—where they lay;
j ust very good (were) the several salmon. Then they two speared them
and caught two. So they two laid them down on the bank of that river,
whereupon they two began to talk there. “Now we two must have come upon the salmon.
We two will keep on going upstream.” The footprints of the bear
were just fresh, as they two continued to go upstream along that mentioned
creek. (They two saw) very many signs of the salmon, (and they)
were always just fresh. They two were not going long when they two
saw many salmon. The salmon were running around in different
directions in that creek. (There was) a large number of the salmon.
But (it was) not long before they two espied a person upstream wading
around in the small river. Then when they two saw (that person),
from that time on they seemed to have become different. One of
(them) was always thinking of his father. So as they two stood (there),
he (the elder boy) said to his younger brother: “Thou shalt stay right
here. I will go farther upstream for a little while.”
Then, verily, he went. But (soon) a woman beckoned to him. Thereupon he approached her. And then his senses a pretty girl was sitting beside him, “I am the one who just caused you to go here.”—’I shall never take a bear as my mother—thus spoke the girl.

Then, verily, he went. But (soon) a woman beckoned to him. Thereupon he approached her. And then his senses a pretty girl was sitting beside him, “I am the one who just caused you to go here.”—’I shall never take a bear as my mother—thus spoke the girl.

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Then, verily, he went. But (soon) he saw a woman, and that woman beckoned to him. Thereupon he went there. But when he approached she disappeared. And then when he came again to his senses a pretty girl was sitting beside him. Then the girl addressed him, "I am the one who just caused thee to come, so that thou didst go here."—"I shall never take a bear as a wife"; thus he spoke. "I am not a bear"; thus spoke the girl. "I shall take thee back into my house. I will marry thee." Thereupon she took him, indeed, into her house. Then they two came home. "Thy appearance will not (remain the same); thou wilt become different." (Such was) her speech as they two kept on going home. It was a pretty woman who was taking him home. Finally, they two arrived at her house. "(In) such a place do I live. We two are going to have children right here. Thy appearance will not remain the same. I will marry thee: we two will live right here." (Such was) the speech of that woman to her husband. And then they two stayed (there). But they two did not live there long when the woman gave birth to a child. That man did not think in his own mind (even) a little of his father, while he lived there. And then they two had (more) children there. As the seasons of the year kept on changing, their (dual) children were continually multiplying, while they two lived (there). They two were not living (there) long, when their (dual) children kept on multiplying. They two lived (there) for perhaps ten years and two, and similarly such was the number of their (dual) children. Now for that reason is it always said that the bear is a human being, because she took a human being as a husband. Now only thus far (this part of the story) has reached.

From where that mentioned (man) left his younger brother, (that younger brother) started to go home from there. He was exceedingly afraid; so for that reason he did not follow his elder brother. He just went home from there. As he was going back he just continually cried. He did not take back (with him) the salmon, the object of his elders' quest. But (soon) he saw a woman, and that woman beckoned to him. Thereupon he went there. But when he approached she disappeared. And then when he came again to his senses a pretty girl was sitting beside him. Then the girl addressed him, "I am the one who just caused thee to come, so that thou didst go here."—"I shall never take a bear as a wife"; thus he spoke. "I am not a bear"; thus spoke the girl. "I shall take thee back into my house. I will marry thee." Thereupon she took him, indeed, into her house. Then they two came home. "Thy appearance will not (remain the same); thou wilt become different." (Such was) her speech as they two kept on going home. It was a pretty woman who was taking him home. Finally, they two arrived at her house. "(In) such a place do I live. We two are going to have children right here. Thy appearance will not remain the same. I will marry thee: we two will live right here." (Such was) the speech of that woman to her husband. And then they two stayed (there). But they two did not live there long when the woman gave birth to a child. That man did not think in his own mind (even) a little of his father, while he lived there. And then they two had (more) children there. As the seasons of the year kept on changing, their (dual) children were continually multiplying, while they two lived (there). They two were not living (there) long, when their (dual) children kept on multiplying. They two lived (there) for perhaps ten years and two, and similarly such was the number of their (dual) children. Now for that reason is it always said that the bear is a human being, because she took a human being as a husband. Now only thus far (this part of the story) has reached.

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17. COYOTE IN A HOLLOW TREE

(Told by Thomas Jackson in 1913)

One day it snowed exceedingly hard. Where at all. Then he saw a cedar tree and went (into that hole) there and stayed very long when the snow simply began to fall. Then (Coyote) said to the cedar tree, "I have seen you turn around; however you then, verily, it turned around; however you there as before, and once more the snow fell. So he said to the cedar tree again and upon it closed up, indeed. Nowhere was it to be found. Then (Coyote) began to laugh, "Ha ha, me. Pray, open up again!" Then, very "Pray, close up again!" And (the tree)
2. COYOTE IN A HOLLOW TREE

by Thomas Jackson in 1913

One day it snowed exceedingly hard. (Coyote) could not go anywhere at all. Then he saw a cedar tree which had a hole below. So he went (into that hole) there and stayed there. He was not inside very long when the snow simply began to fill up gradually (the hole). Then (Coyote) said to the cedar tree, "Turn thyself around!" And then, verily, it turned around; however, the wind blew again from there as before, and once more the snow gradually filled up (the hole). So he said to the cedar tree again, "Pray, close up!" Thereupon it closed up, indeed. Nowhere was there another hole at all. Then (Coyote) began to laugh, "Ha ha! the wind will never beat me. Pray, open up again!" Then, verily, (the tree) became open. "Pray, close up again!" And (the tree) would close once more.
However, upon his fifth (command) it In vain (Coyote) kept on speaking became bigger a little, I will put after it became bigger (Coyote) said term to himself. He two did not fight long made all his parts outside. There was nobody in sight. Thereupon he began to see well far off. Thereupon he began to 

So necessarily he dismembered himself

He went on. He was not going long

And when he arrived at the house he was gone; only one old woman stayed (to the house), "Whence art thou (coming) 

As he went on. He was not going long

And when he arrived at the house he was gone; only one old woman stayed (to the house), "Whence art thou (coming) 

As he went on. He was not going long
However, upon his fifth (command) it would not come open again. In vain (Coyote) kept on speaking to (the tree). "Come open!" There was not any (compliance with his request). He did not know what he was going to do (for) himself. He called all beings, but nothing was going to be done. Thereupon he hailed the little old man Sap-Sucker. And then he came to him, indeed, and began to peck from the outside. But he could not accomplish anything, whereupon he said to (Coyote), "I quit: I can not do anything for thee." So then (Coyote) told him, "Thou shalt send the Woodpecker here." And then he came to him, indeed, and began to peck from the outside. He was not pecking long when a hole began to appear. And then (Coyote) saw (the Woodpecker). Thereupon he took a great fancy to him and said, "Thou shalt put thyself farther in this way." But (the Woodpecker) told him, "After (the hole) shall become bigger a little, I will put myself farther in." And then after it became bigger (Coyote) said to him, "I wish thou wouldst put thyself in again!" So then he did it, indeed, whereupon (Coyote) took hold of him quickly from the inside. And then they two began to fight. They two did not fight long when (Coyote) lost his hold on him, whereupon (the Woodpecker) escaped. In vain he called him back. There was no answer (to his pleadings). Then (Coyote) did various things to himself in vain. He did not know how he was going to help himself.

So necessarily he dismembered himself. Just a little at a time he forced all parts of his (body) outside. He had not yet come out entirely when the Raven arrived. But he said to him: "Run away! Perchance thou mayest steal of me (some of) my (body) parts." And after he had put himself out entirely he began to look around everywhere. There was nobody in sight anywhere. So then he rolled himself around and began to reassemble (his parts). Then he stood for a long time and looked around. However, he could not see well far off. Thereupon he began to feel of his eyes. Verily, on one side (of his face) his eye was gone. So he said, "The Raven must have stolen one of my eyes." He could not do anything. So he went on. He was not going long when he came upon many grasshoppers. So he gathered (some) and tried to eat them. They tasted good. Then he kept on going. He was not going long when he saw a house, whereupon he went there.

And when he arrived at the house he went in. The people were gone; only one old woman stayed (there). Then that old woman asked him, "Whence art thou coming?" —"I have come from afar." —"And where art thou going?" —"I just travel all over. I am going to show thee my lunch." Thereupon he gave it to her, indeed. "What is it?" (were the) words of the old woman. "Oh! 
as mukwa'litšlō. “Ā’a, tsi'ama’. Nū’nsit!” Temu'hu k'e'a nūnsai'nx. "Han'i'k't-e'n ham lā'tqa?" —“Ā’a, qami’nt tas hū’k'i'k'ta's lhayā’ts.” —“Í’mste ta? Tem k'in aū'i, pkūtsū’u.” —“Liya’. Xa-'Liya’ láa lxi’undidi. Taii kwas tka’histi hī’tsēm qas 5 xunū’dinx. Sxas tqa'ldi pkū’tsixaist, k'i'nauks yūxa'yem xam'kuba'ms k’lìk’s.” —“K’eai’sa.” Temu'hu k'e'a ímsti’nx. Tem- auk' mu'hu k'tsxal'yu'yu'a tem-a'k'k'ik' tem-axa mu'hu tsk'ūidiyù.³

¹ Literally, “Whence is thy something?”
² k+-x = +au’.
³ Jackson was of the opinion that the story contained additional episodes which, however, he did not remember.

grasshoppers. Eat it!” Then, verily “Whence didst thou obtain them?”—“Here on that prairie.”—“Is that so? Thou wilt not obtain them close by.”—“No. Thou wilt not those people who are one-eyed (can) obtain them, I will take off thee whereupon he escaped.
grasshoppers. Eat it!” Then, verily, she began to eat some. “Whence didst thou obtain them?”—“Oh! there are many right here on that prairie.”—“Is that so? Then I shall (be able to) gather them close by.”—“No. Thou wilt not be able to obtain any. Only those people who are one-eyed (can) catch them. If thou desirest to obtain them, I will take off thee one of thy eyes.”—“All right.” Then, verily, he did this. Then he put her eye inside (his socket); whereupon he escaped.
CUSTOMS AND HISTORICAL NARRATIVES

18. GAMES OF THE ALSEA INDIANS

(Told by William Smith in 1910)

I. LP'UPENHAUT 2

SHINNY

Nā'mk'auk'ets-axa wílyem s-le'wi', hak'au'k'-auk' yā'tsx kwas nā'tk'1 tas hi'tslem, temu'n'hū k'ī'txets tqaia'ldex ll'awa'it. Temu'n'xe'lk' tsimlāma'stīyuk' temu'n'hū qó'tse k'au'xuts ilū'i. "Kīl hak'ta'ming'ink' k'īls t'au'txaim." Ts-yū'lk aux ats-melāna'stiyūk'īix as mihūdai's. Nā'mk'ītxas tqaia'ldex ll'awa'it, k'au'xus ilū'i'm kuts-melāna'stīyūk'īix qau'wīs. "Kīs t'a'meng'ink'it-s-pī'tskum k'īls pū'penhautxai'm. L-qau'wīs k'au'k's lpū'penhaut." Ts-yō'lk'aux atsimlāma'stīyūk'. Hamsti' hī'k'e tas lā'k'ets tī'ūlθu-hū'nā'lx. Kīs-axa tī'ūlθu-hū'nā'lx tas pā'xtyū. K'īts qītax'm 10 as pī'tskum. "Nā'mk's tsqa'mtliyūxām sūdā'ñstīt-s-pī'tskum, k'īs hak'ta'ming'ink' k'īls mu'n'hū k'ek'kai'm, k'īls mu'n'hū t'au'txai'm." Llā'tqaisxam-iais'auk' ts-hai'k' tas la'mxadōt-s-hī'tslem.3 "Hā'nīlqā yō'lp'penhautxai'm."4

Kīs mu'n'hū k'ē'la tiyā'qī'tse k'īts mu'n'hū tsqa'mtliyū as 15 pī'tskum, kīs mu'n'hū tō'ai'm-sō ts-hī'te'k' k'au'k's, kīs mu'n'hū ayai'm-sō tō'ai'm-sō ts-hī'te'k' nā'k'īs kīs lpū'penhaut sīlkustoxs. Kē'ets qau'wīs ayai'kūk' kī k'īmūk's qau'wīs k'es'kāi'm kūk' kī'kūk' kē'te'k' kē'te'k'. Kīs tiyā'qī'tse kē'ets mu'n'hū wī'lix as leyā'tsīt as kah'ā'k'ītuaat'slem. Kīs mu'n'hū k'ē'k'kai'm-sō ts-hī'te'k'. Kīs 20 mu'n'hū tsimā'ln as puxwā'yai't'xautoxs, kīs mu'n'hū pk'ā'ln as kō'x'ē'k'īk'kī'k' kē'au'. Kīs mu'n'hū tō'ai'm-sō ts-hī'te'k'. Kē'ets

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1 This narrative has again all the earmarks of Smith's faulty style of narration. Some descriptions are incomplete and at times hopelessly confused.
2 Literally, "the children people."
3 Consists of hak; k na'sk'cACoss; -t; -auk; -sīla
4 rsa'yais'GnO of.
5 Custom of hak; kī'kē'xu; -k'ē'k'; -sīla

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GAMES OF THE ALSEA INDIANS

by William Smith in 1910

SHINNY

Whenever spring came unto (this) region, (and wherever) the people lived on (both) sides of the river, they would customarily want to have (some) fun. So the two chiefs would be the ones who would begin to talk. “We shall commence to play at that time.” (Such was) the talk of the chiefs of the two tribes. Whenever they desired to have fun, their two chiefs would habitually first begin to talk. “On such a day will we begin to play shinny ball. We will first (go over to the other side for the purpose of playing shinny.” (Such were) the words of the two chiefs. (Then) all sorts of things would be prepared. The shinny clubs would be fixed over. The days would be counted. “After five days shall come to an end, we will then assemble at that time, and we will commence to play.” The young people (especially) were glad in their own minds. “Soon we shall begin to play shinny ball.

Then, verily, not long (afterward) the (allotted) days came to an end, (and) now all the people were going to go across in a body, all the people were about to go in a body (to the place) where shinny playing was to be indulged in by all. First would come the people from the other side; there the people from across would assemble. Then (it was) not going to be long before the villagers, the people from the other side (of the river), would arrive. At last the people would assemble in a body. Then (the space between) the intended goals would be measured, whereupon sticks would be put (into the ground) on both sides (of the field). Then mutual betting would be...
K-"Liya's qa't'e k'is mu'hu halq'a'ln as pu'p'enhaù. K'ets mu'hu sąqü'e-slo ts-hi'tek'. K'is mu'hu wustraly'ln. K'ets haux'k's wustraly'ln. K'ets liya' hi'sk'ik's xu'si leyai'xayu. K'ets 20 hi'ke xe'it'ke haya'aulwlt!xa tas limhi'mhaxasxamst.3 Tem-axa ita' pùn'wa'lnxa. Ts-meqam'ntsik' tas hi'tslEm. Temu'hu pu'p'enhaù sii'kustox. Haumsi'k'e mukumu'k'waIyae'ë. K'ets 'Liya's qa't'e lumu'u'k'wailt'xamt sii'kwex, k'is k'um mu'hu lō'-qu'tisox. K'is mu'hu sąqü'e-slo ts-hi'tek' tas limhi'mhaxasxamst. 25 Tem'íla 'Liya's qa't'e k'ets mu'hu 'wa'ítsaxa.8

K'is-axa mu'hu ayai'm-slo ts-hi'tek' nák' k'is Itsiná'tlnx as pu'p'enhaù. K'au'xus mu'hu lóli'i'm atsimlana'stiyuk'ílx as pu'p'enhaù. K'ets hau'k's wustraly'ln. K'ets liya' hi'sk'ik's xu'si leyai'xayu. K'ets 20 hi'ke xe'it'ke haya'aulwlt!xa tas limhi'mhaxasxamst.3 Tem-axa ita' pùn'wa'lnxa. Ts-meqam'ntsik' tas hi'tslEm. Temu'hu pu'p'enhaù sii'kustox. Haumsi'k'e mukumu'k'waIyae'ë. K'ets 'Liya's qa't'e lumu'u'k'wailt'xamt sii'kwex, k'is k'um mu'hu lō'-qu'tisox. K'ets mu'hu sąqü'e-slo ts-hi'tek' tas tsi'xu'k'ílxamt. 35 Tem-axa ma'yExam atsimlana'stiyuk'ílx tas xam'. "Xe'it'ke xe'it'ke t'xawlt'xam, lìliya' teswa'li'a' la-'Liya's li'si'xué1a'ln 2 hi'tslEm." K'is mu'hu tsin'i'ln as pu'p'enhaù. Sis uk'e'ai hi'ke tsá'i'me pu'p'ent'l'xam, k'is 15 pu'l'talxam.4 K'is hi'ke haumsi'k'e pùq'xax. Hak'au yá'tsi l'kas pu'p'enhau. K'ets hi'ke hamstí' hamsti'n as pu'p'enhaù. K'is mun'hfu halqa'ln as pli'p'enhau. Sis fu'k eai hi'ke tsaafmu'k'e pùq'xax. K'is hi'ke xe'i'Xu't'axaml. "Liiva' pu'l'talxam. P-hi'k e xe'i'Xu't'axaml. Lifival ts'wél'ta, k'íxam 'Lival Itu'si'Ixdta'ln' hi'tslEm.''

K'ets muHn'hfu tsi'xué1a'ln. Sis fu'k eai hi'ke tsaafmu'k'e pùq'xax. K'is mu'dhfu tsqil'm-slo ts-hi'tekl. K'is k'um mun'hfu haumsi'k'e pùq'xax. K'is muD'hfu squle'slo ts-hi'tek. K'is hau'k's wastal'hi'a. K'is mun'ha wastal'hi'a. K Ets mu'd'hu wastal'hi'a'ln. K Ets 'Lliya5 haxtn'splifli'walyat'ELI. K Ets mun'hfu tsqil'm-slo ts-hi'tekn as li'l'mxililt!xam. "P-Liya5 pùq'xax. La'mxatloo." K'is mun'hfu ma'yExam atsimlana'stiyuk'ílx tas xam'. "Pa'xtailt'xam! L-hi'k e xe'i'Xu't'axaml, lifival ts'wél'ta, k'íxam 'Lival Itu'si'Ixdta'ln' hi'tslEm.''

K'ets qaa'tse k'is mu'hu halq'a'ln as pu'p'enhaù. K'ets mu'hu squle'slo ts-hi'tek'. K'is mu'hu wustraly'ln. K'ets haux'k's wastal'hi'a. K'ets liya' hi'sk'ik's xu'si leyai'xayu. K'ets 20 hi'ke xe'it'ke haya'aulwlt!xa tas limhi'mhaxasxamst.3 Tem-axa ita' pùn'wa'lnxa. Ts-meqam'ntsik' tas hi'tslEm. Temu'hu pu'p'enhaù sii'kustox. Hamstí'hi'ke mukumu'k'waIyae'ë. K'ets 'Liya's qa't'e lumu'u'k'wailt'xamt sii'kwex, k'is k'um mu'hu lō'-qu'tisox. K'is mu'hu squle'slo ts-hi'tek' tas tsi'xu'k'ílxamt. 25 Tem'íla 'Liya's qa't'e k'ets mu'hu 'wa'ítsaxa.8

1 ma'hauw'stip Chief, Leader.
2 The number of players on each side was not necessarily restricted to 11.
3 to push.
4 to give, to pay blood money.
It'xa kus limlana'astiyumxamstaux.1 "Xa-ta," k'is mu'x'hu mey'sa'auxam xa'ameli. In lq'u'xa, "

1-sló ts-hi'ték'. Hak' i'hiyauk' k'ets mu'x'hu ita' i'mste as hak' a'u'k'it sáu'tíst i'x'hu tsmín'la as pú'penhäu. K'-liya' p'enhaut si'k'kustoł'a. K'aun'xus mu'x'hu x as lpú'penhäi'xam. "Xa-xe'ílk'e hha't. K'-liya' pa'xt'laíl't'ox as hi't'slem." T'sam tsmilana'astiyük' kwas xam. K'is 'm tas hi't'slem. "Xa-xe'ílk'e tla'uíwa'ítxam, t'si'xuda't'la'ín hi't'slem." K'is mu'x'hu is ü'k'ei hí'k'e tsá'me lpá'xt'aíln, k'is unst'i' h'a'písteli. Hak'au' yá'tsi' k'as h'hu halqá'ln as pú'penhäu. K'ets mu'x'hu s mu'x'hu wustá'xyl'la'n. It'xas hau'k's ra' n'ú'k'is xís'í leyai'xaya. K'ets It'xas limh'mahxasxmam.5 Tem-a'xa mi'ntišk' tas hi't'slem. Temu'x'hu lpú'x'tiš hí'k'e mukumá'kwalya't'eli. K'ets It'xamsit sili'k'wex, k'is k'im mu'x'hu ló'qu'li'm-sló ts-hi'ték' tas It'xas xú'élt'xam. s mu'x'hu wa'ítxsa.8

started by all. First the two chiefs would bet (against) each other. "Thou shalt win off me five times," kept on saying one (of the chiefs). "Similarly, (of) such a (value) shall be my bet."

Now all the people were assembled in a body. (On) one side (there) would be ten and one players, and likewise thus (on) the other side (there) would be ten and one (players). Then the shiny ball would be put on the ground. It was not going to be long before shiny playing would be done by all. Then the two chiefs of the shiny players would begin to talk. "Thou shalt watch thy people well. The people shall not strike one another." Thus one of their chiefs would say. Now all the people would talk thus: "We will not strike one another. You shall only hit the shiny ball. We will play carefully; we will not fight; no person will be often pushed." At last the ball would be placed on the ground. If any (of the players) was hit very hard, he was usually given blood money. All (the players) were usually fast people. (The shiny players would usually) stand on both sides (of the ball).

Now not long (afterward) the shiny ball would be uncovered. All (the players) would stand (arranged in two groups). Now (the ball) would be pursued. It would be followed all over (the field). (It would be hit back and forth, so that) it would not go far anywhere. Those that did the hitting would usually watch one another carefully. Now (the ball) is again shoved back (with a club). The number of the people was (usually) great. Now shiny playing is done by all. All are simply (good) runners. They would not run after one another for a long time, when the ball would be finally picked up. Now those who are coaching one another would stand (together) in a body. And not long (afterward) a tally would be made.

Then all (the players) would go back in a body where the shiny ball was (again) placed on the ground. Now their two chiefs would begin to talk. "You shall not strike one another, children." And then (the other) one of their chiefs would say: "Yes, such is likewise my opinion. You shall pay strict attention to (the game)." Then the ball would be declared free, whereupon it would be pursued everywhere. Everybody is trying to hit (the ball) himself. Their chiefs would warn (them): "You shall watch it carefully. You shall not stand behind your opponents. You shall just stand together." Then the ball would come near. (The players) are trying to hit it themselves and are likewise encouraging one another, "You shall always watch your opponents well." Now the ball would be followed all over (the field). The shiny players would be encouraging one another. "Do you shove it!" Thus the shiny players are encouraging one another. The ball is all the time followed everywhere. The
shouts of the people would just sound foolish. The shinny players would run after one another, but fall just a little short within the goal. "Carefully!" Then, verily, (the ball) would jump to those who were encouraging one another, or to another tally would be made.

Thus they would be playing shinny, but when the game would (have to be played) five times against one another their blankets and the dentalia shells. One yard (of dentalia shells) would be bet; likewise (consisted of) knives. Also, the betting would be done; all sorts of things were bet repeatedly. Then they would be ready; shooting would now be done.

Six people were shooting at the target (the same number) on the other side. Then, those mentioned (people) were going to be turned around. They would begin to bet with one another (ready). Shooting would now be done; then they would begin to bet with one another (ready). They would begin to bet with the arrow that was hit, (the man who hit it) would be chosen.
shouts of the people would just sound from everywhere. Then the shiny players would run after one another. (Then the ball) would fall just a little short within the goal. “Do you watch yourselves carefully!” Then, verily, (the ball) would be carefully watched by those who were encouraging one another. (But) not long (afterward another) tally would be made.

Thus they would be playing shinny ball. Sometimes the shiny game would (have to be played) five times. The people usually bet against one another their blankets and their shirts and also dentalia shells. One yard (of dentalia shells) would (make) one bet. Their bets likewise (consisted of) knives. Also bead money was bet; arrows were likewise bet; all sorts of things were usually bet.

II. SHOOTING AT TARGET WITH ARROWS

Before they were about to shoot at the target, their chiefs would commence to talk, “We will shoot at the target; thus we will play.” Then the chief of (the other people) would say, “Yes, we will assemble on one day; we will shoot at the target. At such a time will we come together.” Then they would assemble. The arrows would be brought together. Then all would assemble in a body. “Our (dual) targets shall not be very far apart.” (Those) would be the own words of their chiefs. Then the targets would be arranged. Some grass would be tied (together) for a target; its name (was) swamp grass. The swamp grass, the grass (known by) such a name, would be tied (as an) intended target. Then the target would be tied from all sides to a stick not very high (from) the ground. Whenever the target was hit, it would continue to shake.

Then (such a stick with a target on it) would be buried on both sides (of the field). Then mutual betting would be done; dentalia shells would be bet; arrows were bet repeatedly. Then they would be ready.

Six people were shooting at the target on one side, and likewise (the same number) on the other side. Then they would arrive at where those mentioned (people) were going to shoot at the target. Then they would begin to bet with one another. Then they would stand (ready). Shooting would now be done by all. The target was shot at now. First (a man) from this side would begin to shoot. One man had five arrows. All the target shooters had the same number of arrows. So they stood (ready). “Who shall be shooting first? Yes, thou.” Then, indeed, they began to shoot. Whenever one man finished, another man would begin again. Whenever (the target) was hit, (the man who hit it) would be cheered. And now (the target)
was shot at. One man would shoot at.

So in turn the other man would begin. Times that one already shot. But only

Now in turn those from the other side

target, but (the first man) did not hit in another man began. Whenever (the

hit it) would be cheered. Now another

Then one man kept on saying, shoot.’” Then, indeed, he would begin

(well) how to shoot with arrows. (Another

the target twice, as he kept on shooting

another man would begin to shoot. With

the man who hit it) would be cheered.

It would be counted. He who knew how

would always keep on hitting the target would exchange (his place); he would not

Thus the people acted long ago. The

(days) had fun. Whenever many people

would) thus play; they (would) shoot a

Another man kept on saying,

(“Then on tcau’xank’as tsldai’st Ex kus tsitsqaft; k is mu’ahr tsitsk’ iLx. ‘LaLxlya’qElqu’xwat.”

Some grass would be tied (together),

Then they would begin to talk. “If a

spear the salmon, he will be the one wh

Then that target would be speared. The

high (and) would be speared there with

well how to spear the salmon, he woul

would throw the spears (at the target).

up high. It was usually counted how

five (people) would be on one side and

other side; and ten (was) their (entire) i

any) bets.

III. SPEAR THROWING

Some grass would be tied (together),

Then they would begin to talk. “If a

spear the salmon, he will be the one wh

Then that target would be speared. The

high (and) would be speared there with

well how to spear the salmon, he woul

would throw the spears (at the target).

up high. It was usually counted how

five (people) would be on one side and

other side; and ten (was) their (entire) i

any) bets.

1 And thus the same went on until both sides had spent their arrows.

2 Played by men only. In this kind of archery the target is not stationary, and the players use spears

instead of arrows.

3 For sir

4 Abbreviated from mEkr tc tra.

5 LECr TO SPEAR. -tr chordal; -vi inchoative; -dsx accelerative; -Inr passive.

Spear throwing

K’ets lqinq’laxkus sii’lha’k’, na’mk’ k’i’lxatsmu’ahr k’ek’kai’. K’i’lxas mu’ahr ilii’xa’xam. “S u’keihi’ke tsas’mek’ lik’ta’ is tsdai’as, kis qa’al’tehi’k’elink’le’nauwi qaq’tesekus tsit’tsqu.” K’ets mu’ahr lxwe’lxkus tsi’tsqu. K’ets qua’xank’alsuwa’t; 25 stexkus tsi’tsqu, k’ets k’imhak’sk’l’wik’lwai’l’tlaxayxsh; 3 Squa’k’enihi’ke tsai’methsk’lwxe’lxwaxistasudai’as, kis hi’k’etelink’le’nauwi. K’i’lxatsmu’ahrtsitsqaut’xsai’. K’ets mu’ahr lauwa’stex qua’xank’sastsi’tsqu. K’ets qa’itsi’tsita’uxmu’ahrh’temhi’k’stsi’tsqu’lxwe’lxik’tsi’tsqal’ntsi’tsqu. K’i’lxatsmu’ahr1’mste philkwa’i’sex. Suida’s’taut’hak’ip’hitemu’ahrita’suda’s’tastsi’nauk’; tem sa’ristetsmeq’ami’ntisqlk’exalxiya’melqu’xwaxatu.

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itsk'layū'li, k'ets 'liya' limk' t'ntex. xa'meli. Qal'tsitxai'nx mu'hū hī'sk' k'i tsī'tsk'la. Tem tāi qas xa'meli i as hak'ihītx-auk' tsitsk'layū'lx as t'ntex xu'ši. Temu'hū qalpa'nx qas ' t'ntex, k'is tsqa'siyū'la. K'is mu'hū s mu'hū meyā'saux xa'meli. 'Xanî'x tsitsk'latxa'im. Xa'mel-s-hī'tslem tem t is tsī'tsk' !. K'ets lxī tšum lēmk' t'ntex mu'hū tsitsk'layū'lx. K'is meyā'saux xa'meli. Qa'uk'axai' tsitxai'nx mu'hū tsitsk'latxa'im. Nā'mk' k'ets yū'la. Temu'hū xanî'x tsitx. Xa'mEts'ī'tsī'x. Xa'mEt-s-hī'tslem tem t is tsī'tsk' !. K'ets lēmk' !e'sas xanî'x. Xa'mEt-s-hī'tslem tem t is tsī'tsk' !. K'ets yū'la. Temu'hū meyā'saux i'mste. Xa'mEt-s-hī'tslem tem t is tsī'tsk' !. K'ets yū'la. Temu'hū meyā'saux i'mste. Xa'mEt-s-hī'tslem tem t is tsī'tsk' !. K'ets yū'la. Temu'hū meyā'saux i'mste. Xa'mEt-s-hī'tslem tem t is tsī'tsk' !. K'ets yū'la. Temu'hū meyā'saux i'mste. Xa'mEt-s-hī'tslem tem t is tsī'tsk' !. K'ets yū'la. Temu'hū meyā'saux i'mste.

III. SPEAR THROWING

Some grass would be tied (together), whenever they came together.

Then they would begin to talk. "If anybody (knows) well how to spear the salmon, he will be the one who will always hit the target." Then that target would be speared. The target would be thrown up high (and) would be speared there with (spears). If anybody knew well how to spear the salmon, he would always hit it. Then they would throw the spears (at the target). The target would be thrown up high. It was usually counted how much was the number of the people who were hitting the target. Now thus they would act. Five (people would be) on one side and likewise five (people) on the other side; and ten (was) their (entire) number. They did not (place any) bets.

was shot at. One man would shoot at it, (but) he would not hit it. So in turn the other man would begin. Then it was counted how many times that one already shot. But only one man had hit the target.

Now in turn those from the other side would begin to shoot at the target, but (the first man) did not hit it (even) a little. Then another man began. Whenever (the target) was hit, (the man who hit it) would be cheered. Now another man was going (to shoot) again. Then one man kept on saying, "Now thou in turn (shall shoot)." Then, indeed, he would begin to shoot. One man knew (well) how to shoot with arrows. (And) that man sometimes hit the target twice, as he kept on shooting at it. And then in turn another man would begin to shoot. Whenever (the target) was hit, (the man who hit it) would be cheered. Then thus it kept on going. It would be counted. He who knew how to shoot well with arrows would always keep on hitting the target. Then again another man would exchange (his place); he would now begin to shoot.

Thus the people acted long ago. Thus the people from the early (days) had fun. Whenever many people (came together), then (they would) thus play; they (would) shoot at the target with arrows.
CUP-AND-PIN GAME

Whenever the (appointed) month of the game would be played by all. The people, Usually when night (came, this game) would be counted. One man us the cup-and-pin game. Then they would have a very big thing to us." Whenever (this was) again, such a fun would be had by all, in addition it was a very (big) thing whenever the game, simply all the people believed knew it very (well). (The score) would be written by the players come together, one man would write. Not very many (people) knew (about) this. This was always spoken of (who) understood. Five people would usually sit down (on) the other side. Then they would begin to play. Now (first) the cup would be fixed. These were the sticks and were tied there with a string. (These) were the cups thus.

V. LEYA'HATS 4

Suppose two men are chiefs. (So) when we play the guessing game they two would begin to play. We two would play the guessing game at such an assembly and would begin to bet again, such a fun would be had by all, (we two) will play truthfully." Then there were continual bets. Dentalia were habitually bet, and also arrows; similarly (they would be) bet. We shall not (do) various (tricks) to each other. Nobody (here belongs to) one (and the same) place. For this fully." Then they would begin to play. (one side has a black (painted) stick,
IV. THE CUP-AND-PIN GAME

Whenever the (appointed) month came again, the cup-and-pin game would be played by all. The people would just come together. Usually when night (came, this game) would be played. Then (the score) would be counted. One man usually knew well how to play the cup-and-pin game. Then they would assemble. "Our game is a very big thing to us." Whenever (that) one month would come again, such a fun would be had by all, because (according to) tradition it was a very (big) thing whenever fun was had with such (a game), since simply all the people believed in it. One man usually knew it very (well). (The score) would be counted. Whenever (the players) came together, one man would usually count (the score).

Not very many (people) knew (about) the cup-and-pin game. So he was always spoken of (who) understood well the cup-and-pin game. Five people would usually sit down (on one side) and likewise five on the other side. Then they would begin to play the cup-and-pin game. Now (first) the cup would be fixed; (it consisted of) the blossoms of skunk cabbage. (These) were pierced in the middle with a stick and were tied there with a string. All (the people) made their cups thus.

V. THE GUESSING GAME

Suppose two men are chiefs. (So) whenever they would want to play the guessing game they two would begin to talk (first). "We will play the guessing game at such a time." Then they would assemble and would be played to bet against one another. Then the two chiefs would be saying, "We two will watch each other well; (we two) will play truthfully." Then they would place their mutual bets. Dentalia were habitually bet, and also knives; likewise guns, and also arrows; similarly (they would bet) their bows. Then those who had been talking would begin to play the guessing game. "You shall not (do) various (tricks) to each other; you shall just play truthfully. Nobody (here belongs to) a different tribe; we are (all from) one (and the same) place. For that reason we will play truthfully." Then they would begin to play the guessing game. Now (one side) has a black (painted) stick. And likewise (the people)
VI. THE DICE GAME

Whenever two (people) got ready (to play), two (would first) make their future tally in the hands of the people who would watch them together. Then they would be talking among themselves, "Thou shalt win (of me) my arrow," "Thou shalt win (of me) my place," "Thou shalt win (of me) my shell," "Thou shalt win (of me) my four times." At last (after) this (the first possession of the guessing sticks) would be kept. One man would five times (in possessing the sticks. He usually singing. Only here (it ends).
from the other side (have) such (a stick). All their bets are (first) counted. "It will be such an amount which thou shalt win," thus the two mutual opponents would talk. (The number of) all the (players) on one side would be 10, and likewise 10 people were usually on the other side. "(In) such numbers will we play (on each side)," they two would talk to each other. "Such an amount of dentalia shells shalt thou win." Then two (people) would bet each other: "Thou shalt win (of me) my arrows. Our (dual) bet shall consist (of) arrows only." Then in turn two (other) people would (place) knives as their bet. Then they would begin to play the guessing game. Then they would win from one another. All those (players were usually) singing. The noise of the people would sound all over. (They) would have ten and two tally sticks. Such would be their number.

Now one man would begin to play. (He would arrange the sticks in his hands behind his back and would then rest them on the ground.) Then he would be pointed at. (If his opponent made a correct guess, the other side) would obtain possession of the guessing sticks. Thereupon (the other player) would be guessed at. One man (who was doing all the guessing) would miss three times. Then another man from this side (would take up the guessing). (But) he would miss four times. At last (after) this (the fourth) time (the player who had possession of the guessing sticks) was hit. Then a tally would be kept. One man would five times (in succession) succeed in keeping possession of the sticks. He usually was an expert at the guessing game. Finally (a player) from the other side would in turn possess the guessing game. That man would sometimes only twice obtain tally sticks. During a guessing game the players were usually singing. Only here (it ends).

VI. THE DICE GAME

Whenever two (people) got ready (to play the dice game), they two (would first) make their future tally sticks. Many (would be) the people who would watch them two. Now they two spread (their) own (playing mats). All the people knew (of) those two that they knew well how to play the dice game. From everywhere the people would come together, so that they two might be watched, because they two simply knew well how to play the dice game. Then one man would have to win. He usually was an expert at the guessing game. Finally (a player) from the other side would in turn obtain possession of the guessing sticks. That man would sometimes only twice obtain tally sticks. During a guessing game the players were usually singing. Only here (it ends).
Then one of the players would lose. So one would be left. He would be hit (too), the other one would lose about five times (other one) (player) would commence to lose six times. Then the other one would sometimes lose eight times keep on playing the dice game. They did so. Now again one would be left again. The key is that one would be losing for a very long time. (At last one would lose.)

The dice were four in number, and each one (painted similarly) were spoke of as male and female. Now there were four dice with four dice. And the tally sticks were given to the one not playing. The dice players The two dice players always spread out elk whenever they two played the dice game. And the tally sticks were fixed, being made of cedar knots, 1 because top, 1 of course, 1 was very good. (For that reason they were very good. (For that reason they were very good. (For that reason they were good.)

Then they would assemble; whereupon they would be whipped tops." Then they would begin to play the dice game. They did not bet. Now everybody was spinning tops. All the children would spin tops. Wheneve they would all spin tops. As long as the game went on they would all play. (As long as the game went on they would all play. (As long as the game went on they would all play. (As long as the game went on they would all play.)

Everybody was spinning tops. All the children would spin tops. Whenever they would all spin tops. (As long as the game went on they would all spin tops. (As long as the game went on they would all spin tops. (As long as the game went on they would all spin tops.)
Then one of the players would lose. Sometimes only one tally stick would be left. He would be hit (too often). Then in turn (the other) one would lose about five times (in succession). So again the (other) one (player) would commence (to play). He would probably lose six times. Then the other one would (resume) again. That one would sometimes lose eight times. (Still) they two would keep on playing the dice game. They two would be watched continually. Now again this one would begin to (play); he would just be losing for a very long time. (At last) he took away all the tally sticks (from his opponent).

The dice were four in number, and each was painted. Two of them (painted similarly) were spoken of as males, while, on the other hand, two were spoken of as females. Now they always played the dice game with four dice. And the tally sticks were always counted (by some one not playing). The dice players had ten and two tally sticks. The two (dice players) always spread out (in front of them) hides of elk whenever they two played the dice game. Whenever the two male (dice) happened to fall with marks up (the player who threw them) would be given two tally sticks. Whenever two (dice) happened to fall with (their mark) turned down, he would be given two tally sticks. Whenever one (die) would fall with face down while the other one fell with face up, he would not be given any tally sticks. Whenever all (the dice) fell with face up, he would be given four tally sticks. And when (they) fell with face down, he would be given four tally sticks. When all the tally sticks (of one player) were gone, that man would lose (the game).

VII. WHIPPING TOP

Now they would assemble; whereupon they would talk. “We will whip tops.” Then they would begin to whip the tops. The tops were fixed, being made of cedar knots, because the cedar knots had the property of whirling well. For that reason all the people made them (out of cedar knots), because tops made out of (cedar knots) were very good. (For that reason they used) tops made out of such (material, namely) of cedar knots. Thus, then, all the people were whirlig tops. They did not bet. Now here it ends.

VIII. SPINNING TOP

Everybody was spinning tops. All the (grown-up) people and also the children would spin tops. Whenever many people came together they would all spin tops. As long as the (appointed) month (had not yet) gone entirely, everybody would spin tops. Now the tops were
First the children would play the game; the child would be told: "Thou dost not know how to play the game of cat's cradle (themselves with) their (own) cat's cradle. As (themselves with) the game of cat's cradle, all sorts of things were made: traps; also swans would be made, and so too various sorts of birds; eagles were made and also vultures; various sorts of things were made whenever they would go far, they would win from one another. The not all be strong. Then they would play sticks. (This) was a game on the part of the women only.
made (of) spruce bark and also (of) alder bark and likewise of fir bark. The top was usually rubbed between the hands, whereupon it would begin to whirl. Thus fun was had with a spinning top.

**IX. CAT'S CRADLE**

First the children would play the game of cat's cradle. Then a child would be told: "Thou dost not know it. Thou shalt watch; I will amuse (myself) with the game of cat's cradle." (Thus) a child would be told: "Thou shalt watch (while) I am going to make a crane. Thou shalt watch (as) I will make a house and also dead timber and likewise a salmon trap." Now all the people would (amuse themselves with) the game of cat's cradle. All the people would supply (themselves with) their (own) cat's cradles. Such cradles were made out of willow bark. Whenever all the people were playing the game of cat's cradle, all sorts of things would be made (by them): Fish traps; also swans would be made, and sand-hill cranes; all (sorts of) birds; eagles were made and also vultures and likewise owls. All sorts of things were made whenever the game of cat's cradle was indulged in by all the people.

**X. GRACE STICKS**

(The people) would tie (two sticks) on both ends. Then they would be ready. Now the women would assemble, and the game of grace sticks would be played by all. (The sticks) would now be declared free; whereupon they would be followed everywhere. They would be run after repeatedly. Whenever they were thrown far (and) whenever they would go far, they would be followed there. Thus they would win from one another. The players on one side would not all be strong. Then they would play the game with the grace sticks. (This) was a game on the part of the women. This was a game on the part of the women only.
Te'ma'l-axa yäl'a sau hak'i'kwäs' mis qam'ín tke'llts'i s-le'wi'; sin tä'æ tem-axa sin li' tem-axa sin hi'st! tem sin tä's ts-li'ynak' tem mu'ñu'hü sin tä'a ts-mu't'sk'ak tem te-lä'qäsk' - psi'n'lax ts-mukwa'stelik—tem-axa xa'melí tsunmuka'stelik xam ma'hat'sk', 5 tem-axa xa'melí ts-unmuka'stelik' xe'l'k' ts-ma'hat'sk'; tai' mu'ñu'hü ts-meqami'ntisk. Tem mu'ñu'hü meq'ý' ñaux s-le'wi'. Te'min ma'hat'ss ta'ming ink.1 Tema'l mu'ñu'hü meyä'10 sauxa. "K'-lilya' nák's ni'sk'ik's aiya'm. Intsk'i's hi'te tsä't'i k'is híllkwa's'a qas le'wi'?" Ki't'xats i'mete ýo'la. "K'il' hi'k'e xken'si' namely Itowä's'sk'is', lis k'im tke'llts'iy'xäm.1 Tema'l mu'ñu'hü k'æa tke'llts'iy'xäm1 k'im. Temu'n'hu qam'l'i s-le'wi'.1 H'i'k'e mepa'ñalauxa ts-hainä'sk' as pít'skum. 'Liya' aqä'tits-15 intsk'i's k'is híllkwa's'a qas le'wi'; li'i'llt'la k'is aûl'i'm. Temu'n'hu 'tqam'l'i s-le'wi'. Hata'me hi'k'e ya'la1 las k'ili't'la, mis mu'ñu'hü qam'l'i's-lö. Tke'llts'yi's k'æu'r. Lqe'n'hiyü s-le'wi', hata'me hi'k'e lpa'ñaluyü s-le'wi'. Kets leyai'xayü kus k'ili't'la. Nák' kets sipü'yü, k'is k'im tke'llts'yi'm. Hata'me hi'k'e ya'la1 las k'ili't'la, hata'me hi'k'e tsälo'la ts-pü'xamsungs'. "K'-lilya' nák's aiya'mi, k'i'i hi'k'e tas hú'k'i itsai'm a'lik'an.2 Tem meyä'sauxa sin tä's. "K'-lilya' nák'm' nák's aiya'm. Tke'llts'yi's las le'wi'1. Wi'lx mu'ñu'hü kus yai'xaitxak's ku k'ili't'la. Temu'n'hu hi'k'e lqe'n'hiyü1 s-le'wi', hata'me hi'k'e lpa'ñaluyü s-le'wi'. Tem'míta 25 'Liya' aqä'ts e mis le'ai'suíxs as nû'ns haluwi' k'sautéxan k'as nû'k'i'. Temu'n'hu k' o'qüdïyü'lx ts'i' tsk' liyust'eks' qa'sin tä's. Temu'n'hu 'qasin tä's ts-mu't'sk'ak tem k'lo'qüdï'yu'x xüsä' ts'i'tsk' liyust'eks'. Tem hi'k'e k'îm plû' a'lik'an as nû'ns. Tem'âux mu'ñu'hü k'î'nahak's aiya', tem'âu'x mu'ñu'hü ts'i'tsk' layüx, tem'âu'x mu'ñu'hü 30 lxa'manäfx' k'im. Tke'llts'î'l'st as nû'ns ta-pel'i'pëlûk', tem-axa tâ'å ts-ši'yak' te'l'lt's kîst. Temu'n'hu lu'ül'hx tem tsäia'1 hnx hamisti'hike ts-hats'î'l'läk; temu'n'hu hâihiatsauyû'lhx k'îl'lt'is'kî's. 'Liya' nû'k's kô'x' leyä'ts(199,844),(661,849). Kö'k' k'îk'e leyä'ts sili'k'wex. K'ö'k' k'îk'e leyä'ts sili'k'wex is i'nuus. Hata'me hi'k'e tas kâl'a ya'ya'la1 las k'ili't'la. H'tk' e lqe'n'hiyü s-le'wi'.35 Wa'ña' hi'k'e as pít'skum. H'tk' e hamisti te'l'lt's laxa.

1 It is interesting to note that the same story was obtained among the Coos as a Creation myth. See Frachtenberg, Coos Texts, p. 52. This fire, which raged over a large part of Oregon, took place some sixty years ago, and traces of it can still be seen.
2 The plural form ts-tsd'sid'ík would have been more proper.
3 The plural form ts-l'mradlik would have been more proper.
4 He was about 14 years old.
5 Literally, “the sun was high.”
6 The present site of the Cape Cedella lighthouse.
7 For tas.
8 Reduplicated stem híllk- TO CARRY, TO BRING.
We were coming back from Siuslaw, when, long ago, the world was in flames. (The party consisted of) my father and my mother and also my elder brother, and my father's mother and my father's younger brother and his wives—he had three wives—and also one child of one of his wives, and likewise two children of (the other) one of his wives and, moreover, three children of (another) one of his wives; (such) only was the number of (the party). Then it seemed to be getting dark all over. And I was young at that time. We kept on going. Although the sun stood high, nevertheless it threatened to get dark. Then they kept on saying: "We will not go far anywhere. What on earth is nature going to do?" Thus they would talk. "We will just go down to Lōwai'sk', (and) we will build our own fire there." Then, verily, they built their own fire there. And then darkness fell all over the world. The surface of the sun just kept on getting red. The universe was not going to enact a good thing; (a) fire was beginning to approach. Then it got dark all over. The fire seemed to be flying in all directions as soon as darkness enveloped the world. That spoken-of big fire was coming. It became dark all over; the world seemed to be getting red. The fire was falling (all around us). Wherever it would drop (another) fire would start there. The fire seemed to be flying in all directions; its crackling just seemed to make a roaring noise. "We will not go anywhere; we will just stay motionless right here." Then my father kept on saying: "We will never go anywhere. The world is on fire."

Then the fire came to the trail. It was just dark all over; the world just seemed to be getting red. But (it was) not long before some elk were seen coming downstream along that river. Thereupon my father took his gun for them. Then, on his part, my father's younger brother reached for his gun (also). But the elk just stood there motionless. So they two went there and began to shoot at them, whereupon they two killed one (elk) there. The elk's hair was partially burned and also his legs were partially burned. Then (the elk) was skinned and all his flesh was distributed, whereupon it was carried to the fire. The people did not remain near the woods. Everybody was staying (near) the ocean on the beach. The fire was flying around just like the birds. It was just dark all over. The sun had disappeared. All the hills were on fire. Even the hills
for example, my father and his younger brother.
Supply k'is before x'silk'e.
ha'hain-
reduplicated stem TO LOOK, used here nominally.
For example, my father and his younger brother.
Should have been.

The exact sense of this sentence is as follows: "(Every) where (even) the blossoms of the highest trees burned down." Literally, "Just (everywhere) its height (of) the trees blossoms its fire."
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(there were near the) sea were burning as soon as the fire arrived at the sea. Everywhere even the blossoms of the highest trees burned down. "What, indeed, can we do (to help ourselves)? Who is going to come here to tell us (of the conditions in other places)"?

"Yes, (I) wonder if anybody will be so void of sense that he will not (know enough to) go to the water?" Thus they would talk as soon as darkness fell over the world. The crackling of the fire just seemed to roar all over. "Now we are just going to stay (here). (I) wonder how we can go anywhere (else)?"

My grandmother was crying all the time. She was crying for her people. "All my people must have perished in the flames." Her child would there speak to her continually. "Thou shalt not cry all the time (or else) my heart will become small. It is nothing (even if) we two only (myself) and my younger brother have survived." Thus my father was continually speaking to his mother. All sorts of (animals) were coming to the sea: elks, black bears, and cougars—the hair of all (of them) was just partially burned. My grandmother was singing, "(I) wonder, indeed, what nature is going to do."

When I slept, the fire never came to us. My grandmother would speak thus: "Your (dual) hearts shall not be small. It simply got dark all over. (I) wonder when it is going to get light again. Probably for five nights will the world be in flames." The crackling of the fire (was heard everywhere). Wherever a log lay on the beach (and) whenever the fire dropped there, it would (instantly) catch fire.

But (at last) the crackling of the fire seemed to be dying out. It seemed to have the appearance of birds. The fire was flying in all directions. The fire seemed to be of such a size. The fire was burning close to where we were staying. (My mother) was watching the children carefully, she never allowed one (to go away from our camp). The children just (had to) stay together. Then they two began to talk: "We shall not go anywhere, we have plenty of food." Then they two spoke (again): "What are we two going to do (to help) ourselves? Something bad has happened to the universe. We two will just stay here for a long time. Only after the fire shall have disappeared will we two go to see whence it had started." Thus they two would talk among themselves. Then all would speak thus: "None of us will go anywhere; we will just stay together."

The fire was just terribly hot. The smell of the smoke made an awful odor all over. (But) not far away it was getting light. Where that trail was leading, the ground had burned entirely. All the
black bears went toward the sea; all ki
ocean. And also cougars, likewise wolv
cats; the hair of all (of them) wa
their legs. (Such) of their number (as
coming to the water from the east. '1
they fared poorly. We two will just let
two would talk among themselves. '2
thus my grandmother kept on saying.
(If I can remember), nature did not act
children heard her (speak thus), they w
just stay here. When the fire will dis
two depart.”

Then they two were counting for ho
vailed all over. For probably ten days
long (afterward) the fire is going to dis
will go away to-morrow.” Now, verily,
ing (thus). “(You two) shall watch yo
two will go now,” thus my grandmother
it got dark again the fire disappeared and
kept on saying, “Now we two will go to
have a look.” Then in the morning they
shall have gone, you shall not go far
(here) motionless.” Then they two wen
wives. “We two are going to come b
shall take good care of yourselves,”
(You two) shall watch yoc
two will go now,” thus my grandmoth(
it got dark again the fire disappeared
(You two) shall watch yoc
(two) shall go now,” thus my grandmoth(
two were counting for ho
hual all over. For probably ten days
long (afterward) the fire is going to disa
will go away to-morrow.” Now, verily,
ing (thus). “(You two) shall watch yo
two will go now,” thus my grandmoth(
arrived at where there was a place (cov
there did the fire reach. Then they t
gradually getting light all over; just a li
At last they came below, whereupon th
beach. All the people stayed close to th
black bears went toward the sea; all kinds of deer went toward the ocean. And also cougars, likewise wolves, and, moreover, foxes and wildcats; the hair of all (of them) was partially burned and also their legs. (Such) of their number (as were) partially burned were coming to the water from the east. "No one shall touch (them); they fared poorly. We two will just leave them alone." Thus they two would talk among themselves. "Never did nature act thus," thus my grandmother kept on saying. "No matter how long (back I can remember), nature did not act like that." When her two children heard her (speak thus), they would say: "Now we two will just stay here. When the fire will disappear, at that time will we two depart."

Then they two were counting for how many days darkness prevailed all over. For probably ten days it was dark all over. "Not long (afterward) the fire is going to disappear; then, indeed, we two will go away to-morrow." Now, verify, all (the people) were speaking (thus). "(You two) shall watch yourselves carefully when you two will go now," thus my grandmother would speak. Then after it got dark again the fire disappeared right there. Then they two kept on saying, "Now we two will go to-morrow in the morning to have a look." Then in the morning they two ate. "After we two shall have gone, you shall not go far away. You shall just stay (here) motionless." Then they two were speaking to their (dual) wives. "We two are going to come back to-morrow"—"You two shall take good care of yourselves," thus said my grandmother. Then they started. Where there was a mountain, that place there did not burn. So they two kept on going on that trail, and they arrived at where there was a place (covered) with grass. And only there did the fire reach. Now it was gradually getting light all over; just a little (light) showed far away. At last they came below, whereupon they two started to walk on that beach. Then they two kept on going along the beach. Everywhere even the blossoms of the highest trees had burned down, (as could be seen) after the water came with them to the beach. Now not long (afterward) they two saw a bear walking along the edge of the water, just partially burned. At last they two arrived at the mouth of the Siuslaw River. All the pine trees (there) were partially burned. Only ashes (could be seen) all over, because all the pine trees had caught fire.

Then they came to a village; whereupon they two were spoken to. "Did you two survive?"—"Yes, we two survived; we just stayed at Lítowái'sk. (It is) from there that we two have arrived; we are on our way to have a look."—"Yes, we have fared (here) very poorly. We just stayed close to the sea; we brought all our belongings to the beach. All the people stayed close to the ocean. The people stayed...
20. THE DEATH OF U. S. GRANT, AN ALSEA INDIAN

(Told by William Smith in 1910)

Temu'hù mi'sin-ù will'sal hak'i Rock Creek,¹ temu'hù wa'ina' k'e a as Glaynt;² ay'sal Tolé'dok's ³ "K-a'xa hip'hit' wil," k'-ì'mstE yàsnu'ëntsx qas mejàna'ntsiyù.⁴ "K'ex-åxa qal-pa'm a'ng'i wil." Te'min-åxa yàsài.

¹ The two people whom they found at the Siuslaw River joined them.
² A small creek, south of Yakahch River, called at the present time Ten Mile Creek.
³ From a linguistic point of view this narrative is the most important and interesting text in the present collection. It is a good example of colloquial Alsea and shows the beginnings of a disintegrating process that has taken place in the native tongue owing to the introduction of English. For the convenience of the reader all English words or parts of words have been italicized.
⁴ A small creek about 10 miles north of the Siletz Agency.

Grant was Farrand's informant. Smith refers to him as "younger brother," although no actual relationship existed between the two. It was common among the Alsea to refer to members of the tribe as brothers and sisters.
⁵ The county seat of Lincoln County, situated 9 miles east of the agency.

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close to the water with (their) canoes (in)

Even the trees (that) lay in the water

Nobody (from here) burned; everybody

medicine men who were just dancing e

those two medicine men were dancing,

find out (what happened) all over the v

fire originated. Thus we acted."

Then it kept on clearing off far away

again. For probably ten days darkness

they two were going to return the next

place was, nevertheless that place burnE

tains caught fire everywhere. Then they

arrived again at where they two were li

stayed (there). All (the other) people
two have come here to have a look (o

burned; all the people are well. Natur

its worst thing. Never (before) did nati

started from there and kept on going

stayed). Then (after a long walk) the:

All sorts of things were seen close to t

walking around. Then they camped t

soon as daylight appeared again, they sI

very (heavy) packs. Then they kept on

at Yahach." Then, verily (after) the

Yahach. And when daylight appeared

kept on going along the previously me

not long before they came back to the J

down at the mouth of the river after ti

And now it comes to an end.

20. THE DEATH OF U. S. GRANT, AN ALSEA INDIAN

Now (one day) after I had come back

had, verily, disappeared; he had gone to'

in the evening," thus the agent told m

to-morrow." Then I went home.
sal’ tas hi’tslem k‘o’k’u is k’i’lū. I’mst’e’t x kūs kōts, te’mta tkell’t’s li’. I’mst’a’l i tkell’t’s li’, hi’k’e hamst’i aqā’t. Xe’i’k’aux hamst’i is qamī’s kāyā’tex. Limlā’n’i is le’w’i’, i’mst’e tem a’ sau’aq tel’i is le’w’i’, hak’n’k’eai mis sū’l’i’ kus wai’’sex.’” K’aux i’mst’e ts’hi’texqān’k’i’k’aux-slo ni’sk’ik’s, tem-axa mu’n’hu i’līi saū’tisit-s-pit’skum mis Iqe’hi’yū ‘hū yāsai’m a’ng’i. Lās haihaya’tit-s- ts’li’ as le’w’i’, tkell’t’s li’ as lōwa’hāyū is mu’n’hu yāsai’. Tema’r’-axa wī’lx na’r’k’it-s-hi’tslem yā’tsx. Hi’k’e hamst’i “Phain’st’sxan tem ta’s-xan wī’lx. ‘Liya’t’ mst’i aqā’t as hi’tslem. Ts-sā’nqatisk’ as le’w’i’. ‘Liya’t’ nā’mk’ imi’stal s-le’w’i’.” x’i’ hak’i’m, tem’īl’-xa meyā’xauxa. “L-mu’n’hu minst’ai’mi.” Hamst’i hi’k’e kell’t’s li’tsi, te’mta tskawhal. Tem’īl’-x’i’m.” Tem’īl’-lx mu’n’hu xē’tsxu’x hak’i’m, lx tsā’me tsōl’a’qun’tsx. Tem’īl’-lx-axa ik’i’ minst’ai’m.” Temu’n’hu k’e’a yiiku’- minst’ai k’i’r’hak’s, Yā’xu’ik’i’s. Tem i xē’tsxu’x. Tem’īl’-lx mu’n’hu meyā’xauxa nī’ta ‘Liya’t’ qā’st’el’-axa mu’n’hu wī’lx sili’kwx e’x is haluwi’k’siyk’u’, tem’īl’-lx-axa.

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close to the water with (their) canoes (in readiness). Thus we stayed. Even the trees (that) lay in the water caught fire. Thus we did it. Nobody (from here) burned; everybody is well. There were two medicine men who were just dancing every night. For that reason those two medicine men were dancing, because they two wanted to find out (what happened) all over the world, (especially) whence the fire originated. Thus we acted.” Thus they two were told by a number (of people).

Then it kept on clearing off far away, and the fire disappeared again. For probably ten days darkness prevailed all over. Then they two were going to return the next day. No matter how large a place was, nevertheless that place burned down (entirely); the mountains caught fire everywhere. Then they two went back. Then they arrived again at where they two were living. And (only) two people stayed there. (All the other) people stayed near the ocean. “We two have come here to have a look (at our home). Nobody was burned; all the people are well. Nature (seems to have been) doing its worst thing. Never (before) did nature act like that.” Then they started from there and kept on going back (to the place where we stayed). Then (after a long walk) they said, “We will camp here.” All sorts of things were seen close to the water partly burned, but walking around. Then they two went there at (at) Ta’śā’x. Then, verily (after) the sun set they camped there, at Yahach. And when daylight appeared they started out. Then they kept on going along the previously mentioned beach. And (it was) not long before they came back to the Alsea River. Then all settled down at the mouth of the river after they came back (there). And now it comes to an end.

20. THE DEATH OF U. S. GRANT, AN ALSEA INDIAN

...
Then I came back to my house. "I'll go to-morrow." Then after daylight can shalt prepare the food quickly; I am going to. Then I began to eat. And when I finish out. Then I said to my wife, "I shall eat."

Then I started out. And I was not at the agency last. Then I perceived the road. And when Tom Hollis (who was me (he shouted), "Dost thou know the night?"—"Where was he killed?")

Then we were on assembling in a body. Then we went previously mentioned (man) was killed into the water. There was only blood water. At last we arrived there. Then we went into the water. There was only blood had been killed. In the meanwhile (if people) arrived (there). Then we went.

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Then I came back to my house. "I will go back to the agency to-morrow." Then after daylight came I said to my wife, "Thou shalt prepare the food quickly; I am going to go back to the agency." Then I began to eat. And when I finished eating I was ready to start out. Then I said to my wife, "I shall come back late in the evening."

Then I started off. And I was not going long when I arrived at the agency at last. Then I perceived two people standing (in the road). And when Tom Hollis (who was one of those two men) saw me (he shouted), "Dost thou know (that) Grant was killed last night?" "Where was he killed?" In the meanwhile people kept on assembling in a body. Then we went to (the place) where that previously mentioned (man) was killed. He had been dragged into the water. His blood just showed where he was dragged into the water. At last we arrived there. Then I saw where he was dragged into the water. There was only blood all over the place where he had been killed. In the meanwhile (it was) not long before many people arrived (there). Then we went in boats downstream. And now they spoke, "If (the body) should float, it (would) not (go) far away." We went in boats just a little downstream when it was said, "Now here (it is)." Thereupon (the body) was caught there and placed inside the boat, and then we went back with it (to) where it was dragged into the water.

In the meantime the agent arrived and said to me: "Do thou not go off far! Thou shalt just stay here. I am going to talk now to Toledo through the telephone. I want that the coroner should come right away, so that he may examine (the body)." And then the agent told me (quietly), "Thou shalt just take good care of thyself."

I knew already who killed (Grant): Abe Logan and Albert Martin. They two clubbed him (to death) with rocks. His head was just full of holes. So then I told the agent: "I am already prepared with my gun. I am going to shoot those two. Three (other) people are already prepared with their guns." And then the agent said to me: "No. Thou shalt not (do) this! Shouldst thou do this, much trouble will (come) upon thee. (It would be) best if thou shouldst pay attention to what the law will say. All the white people (around here) know thee. The law will assist thee." Thus the agent was saying to me: "Thou shalt just go slowly (about this affair); thou shalt take good care of thyself. I like thee very much, because thou knowest the law. Moreover, thou art judge over thy people." Then I took (the body) into the house, and the agent told me, "Thou shalt bury him in the ground to-morrow." And then, verily (I did so). But I was appointed police judge, in which capacity he served more...
Temu"hū k'ea. Tem-auk' hi'k'e tsā'me lqal'itx sin k'a'Itsū. K'ents mū'lii silō'qutsxā t'k'si'n la'īsxam, t'k'si'n xā'mxasxam, sas yāsau'y'emsx qas Agent, "xa-liya⁴ lo'qutai xam tsi'tsk'liyust!, xa-liya⁶ qas yuxwi's pō'nīsi'¹ kus xe'lk'ītaux s-hī'tslem. 5 K'aux spa'ln Pū'la'k's, k'au'xalī ilū'ln." ³

Temu"hū tai² i'mste nā'mk' mis lxamā'nul a'sin mū'tsik'. Mū'liin-auk' liya⁵ mełā'nx sin k'a'Itsū is xa'met-s-silqwi's. Tāi' mu"hū i'mste.

¹ English "punih"; -i future.
² English "Portland"; -1s local of motion.
³ Literally, "shall be talked to."

was very sick in my heart. (Still) I ratification, in my feelings, when the agent shall not take thy gun! Thou shalt (hands) those two people. They two will that they two may be tried."

Now only thus (it happened) when my I did not know my (own) mind for prob.

Only now thus (it ends).
was very sick in my heart. (Still) I rather cooled down in my indig-
nation, in my feelings, when the agent kept on telling me: "Thou
shalt not take thy gun! Thou shalt not punish (with) thy own
(hands) those two people. They two will be taken to Portland, so
that they two may be tried."

Now only thus (it happened) when my younger brother was killed.
I did not know my (own) mind for probably one winter.

Only now thus (it ends).
SUPERSTITIOUS BELIEFS

21. Á'sin

THE MONSTER-GIRL

(Told by William Smith in 1910)

Hak'eqami'n. Ná'mk' mis qami'n itsai' tas hi'tselm, tem qá'lte hi'k'e melá'nínux, ts-lá'nk. Tsá'we hi'k'e ts'iló'xwélnx, lá'ltá mis hi'k'e qá'lte ló'qudinx hi'tselm. Tem is i'mste tem hi'k'e tsá'we ts'iló'xwélnx. Qá'lte hi'k'e yá'tsx hats'i'lkwauk. 4

5 Liya' ná'mk' xamk'! ayá'sal ná'k'is kus hám'xadoó ni'sk'k'sa't, lá'ltá mis melá'nínx mis qá'lte hi'k'e ló'qudinx l'á'mxadoó. Tem is i'mste tem hi'k'e xe'ílk' e lhayá'naułnx is qau'wái-sło, lá'ltá mis hi'k'e hamsti' ts qiá'minlx l'á'mxadoó is qau'wái-sło. I'mste tem liya' lk'istálhnx l'á'mxadoó is itsai's, mis qá'lte hi'k'e tsqiá'minlx l'á'mxadoó 10 tai'.

Mu'nühl mis melá'nínx, tem 'liya' menú'nitsaunst kus li'k'in. Ná'mk'ets nú'nsitxaunx hi'k'e tsá'we meqami'n'ta, k'aun'k'ets mú'lii yuł'é'tsx ts-k'a'lt'suk' kus hi'tselm, k'aun'k'is mú'lii hats'i'l'k's ayá'sáluwítxai'm. Lá'ltá mis melá'nínx, mis qaqa'tse tiwít'15 húnuñux kus li'k'in. Temu'nühl ti'a' kus t'smí'lx 7 ná'mk' mis ltsi'mán'lx is qaml's, k'aun'k'is há'ík' yuł'é'tsx ts-k'a'lt'suk' kus hi'tsel'm; lá'ltá mis Á'sín ts-sú'la'k'ik'. Tem is i'mste tem liya' ltsi'mán'lx is qaml's kus t'smí'lx, lá'ltá mis melá'nínx, há'ík' is ltsi'mán'lx is qaml's, k'-auk' yuł'é'xalít'sam ts-k'a'lt'suk' kus 20 hi'tsel'm. Hamsti'tin hi'k'e lhayá'naułx ni't'sk'-auk' It'a'xalx ts-hái'k' qas hi'tsel'm. Mis i'mste hak'eqami'n tem hi'k'e tsá'we ts'iló'xwélx, lá'ltá mis tsiló'xwélx, itla'mste li'lt'salx mis hawá'qsanx is le'wi':

1 Smith was not very certain about the power attributed to this girl. My other informant, Jackson, claimed that her exact name was Lía'wañuq a person living in the woods.

2 Contrasted from melá'nínux.

3 Smith evidently meant to state that her real name was known to the old people only.

4 Contracted from hats'i'lkwauk.

5 This habit of the Monster-Girl of stealing helpless children may prove her to be identical with the Giant Woman of Coos mythology. See Frachtenberg, Coos Texts, pp. 71, 77.

6 Contracted from hats'i'lkutos.

7 Aspidium achnanthoides: known also as Christmas fern.

8 Literally, "he touches it."

9 This is an interpolated sentence, in which Smith intended to state that he was familiar with all superstitious beliefs of his tribe.
SUPERSTITIOUS BELIEFS

21. The Monster-Girl of the Woods

(This happened) long ago. When in the early days the people lived, they always knew her (correct) name. She was held in fear (very) much because she always carried off people. And it was for that reason that she was feared very (much). She always lived in the woods. The children never went anywhere far alone, because it was known that she always carried off children. So for that reason she was watched everywhere carefully, because she obtained (by force) all the children everywhere. And for that reason children were usually not left (alone) in the house, because she always obtained (by force) children only.

Now since it was known (to be bad luck), the red huckleberries were not usually eaten. Whenever they were eaten (by a person) a very great deal, the reason of that person would probably disappear and he would probably attempt to go into the woods. (Therefore they were not eaten) because it was known that she was the one who created the red huckleberries. And now likewise the Oregon fern, whenever it was plucked (by a person) at night, the reason of that person would invariably disappear. I always pay attention to all (beliefs) which the people usually thought of in their minds. For that reason she was feared very (much) long ago, because thus she said when she caused the world to grow: "If
22. EXORCISMS DURING A MOON ECLIPSE

(Told by William Smith in 1910)

Nā'mk'siLx ya'tsx, 'liya'nā'mk' xam' tai'sits'is; k'ets pis'ilxats-its'ai's, nā'mk' k'a'tsxais lēa'i'skus ə̄xun, k'ets qas xam'ets-hits'lexm qauw'i's lēa'i'skus is qamli's. Kis hik'e 30 tsā'me pi'ūxsaxay'am. "K līhi'yexap-a'uk, k līhi'yexap-a'uk! lēxam'nistrx k'ets mu'hāx kus ə̄xun." Tem ley'áxaulx, mis qas āl lēxam'nax kus ə̄xun tem-axa ita' qas mukwaš'tša tem-axa ita' qas qoq'i'mus tem-axa ita' qas lām'i'nūx. Hīpsk ts-meqami'-ntšisk te'milx hik'e hamst'is k'ā'hak'āl kus kākā'yāz, nā'mk' mi'-35 silx lēxam'nax kus ə̄xun.

1 That is to say, "The one who lives in crooks."
2 bas'ë'ws woods, forest, -al continuative; -auk suffixed particle.
3 k'au'k - to allow
4 Literally, "knows."
5 k'ets - to give.
6 qū'- to disappear, to die.
7 Contrasted from ssē'+ kēxā' + kl. 
8 Kēxā'- to assemble.

FRACHTENBERG] ALSEA TEXTS AND

I should want a person, (that person's appearance without any apparent cause.)

And she always lived up the river. She was habitually called A'sin. For that reason she never walked in the woods, because her word was always called A'sin. For that reason she was feared very much.

Whenever a person dreams of her, when that person is usually very bad; he has to follow her. Whenever he is giving (to any woman customarily becomes crazy. And into the woods) because she was always sick. The people (of) the early days believed (this to be true). Whenever she always knew it, (and) the A'sin woman customarily becomes crazy. She would be crying. When she always knew it. She would be like a woman: Hē! hē! hē!

Only now (it ends).

22. EXORCISMS DURING A MOON ECLIPSE

When they lived (in a village), (they) there were usually three houses wherever. Whenever they saw the moon (darkening) they had to see it first at night. He would just show (from) inside; do you come out (from killed)." And it is said that the crow and the eagle, and likewise the chicken hawk. Such a number all the birds habitually in the moon.
I should want a person, (that person’s) reason will invariably disappear without any apparent cause.”

And she always lived up the river. So for that reason her name was habitually called A’sin. For that reason it was feared long ago to walk in the woods, because her words were always heard (there). And (also) she carried off two children long ago. For that reason were the children not allowed (to go) outside at night, because she just stayed everywhere. For that reason (those who) long ago went after water at night always had torchlights. Sometimes she would be heard as she was making noises. Now whenever she was heard, (a person) would call her name (speaking thus), “Thou art nothing; thy name is A’sin, thou shalt always live in the woods.” For that reason she was feared very (much).

Whenever a person dreams of her, whenever she gives him power, that person is usually very bad; he habitually becomes a medicine-man. Whenever he is giving (to any woman) some sickness, that woman customarily becomes crazy. (A person also feared to go into the woods) because she was always the one who thus usually gave sickness whenever a person went into the woods. All the people know that such are the actions of a medicine-man. For that reason the people (of) the early days acted thus, because they all believed (this to be true). Whenever a person was going to die she always knew it, (and) the A’sin would suddenly be heard in the mountains. She would be crying. Whenever (a person) was about to die, she always knew it. She would be heard, she would be crying like a woman: Hé! hē! hē!

Only now (it ends).

22. Exorcisms During a Moon Eclipse

When they lived (in a village), (they) never had one house only; there were usually three houses wherever they lived (in a village). Whenever they saw the moon (darkened), one man would usually see it first at night. He would just shout loud, “Do you come out (from) inside; do you come out (from) inside; the moon is now killed.” And it is said that the crow usually kills the moon, and also the eagle, and likewise the chicken hawk and, moreover, the owl. In such a number all the birds habitually assemble whenever they kill the moon.
23. EXORCISMS DURING A SUN ECLIPSE
(Told by William Smith in 1910)

Nám'k'ets lxama'ństex kus pí'tskum, k'is mu'n'hú leai'sun. K'ets ta'me hi'k'e lp'aihaliyú ts-hai'nai'sk kus pí'tskum. K'is mu'n'hú ilui'n. "Lá'ltqatit hi'te ts'ai'ti s-intski's k'is ilu'hkíwisa'a qas le'wí'í?" K'ets i'mste ili'i-slo ts-hí'tsel'm. Lá'ltta mis mís'li chu'q'xt-s-me'aqait-t-s-hí'tsel'm kus pí'tskum, tem hi'k'e ts'ai'me lá', nám'k' mis leai'súnx i'mste kus pí'tskum. Líním'axasxam-st-auk ts-hair-k'í tas hi'tsel'm, nám'k'ets leai'súnx i'mste kus pí'tskum, 30 lá'ltta mis hi'k'e qas hi'tsel'm k'ets ma'ye, "'liyá' intski's, sá'nqat-s-intski's wa'na'; hi'k'e aqá't-s-le'wí'. K-auk 'liyá' ní'í pin hain'é." K'-lxa's mu'n'hú k'ai'mi lpaihaliyú nám'hxíwax kus o'xun. Xa'me'tst'-hi'tsel'm k'ets meyá'alsauxa. "Lxai'lnx mu'n'hú, k'il-axa mu'n'hú si'yaim itaisik's." Tem'ix-axa mu'n'hú si'yai ts-itai'sk'ik's as leýa'tsit.

Then all the people would come out. (The moon) would be now looked at. It would be heard, "You shall all spill your own blood to (the sun) and the chief of these people would be heard to do to (the sun) in the face. Now thus, verily, all the houses would be hit with sticks, to all that might be heard to all all the people. Thus all the people would dance. Now the medicine man about to be killed, is the moon murder. Now the medicine man about to be killed, is the moon murder. The face would seemingly be getting dark. Thus all the people in view of the fact that the sun was probably murdered whenever the sun was thus noticed. The face of the sun would seem to be getting dark. Now the medicine man about to be killed, is the moon murder. The face of the sun would seem to be getting dark. Thus all the people would dance. Now the medicine man about to be killed, is the moon murder. The face of the sun would seem to be getting dark. Thus all the people would dance. Now the medicine man about to be killed, is the moon murder. The face of the sun would seem to be getting dark. Thus all the people would dance. Now the medicine man about to be killed, is the moon murder. The face of the sun would seem to be getting dark. Thus all the people would dance. Now the medicine man about to be killed, is the moon murder. The face of the sun would seem to be getting dark. Thus all the people would dance. Now the medicine man about to be killed, is the moon murder. The face of the sun would seem to be getting dark. Thus all the people would dance. Now the medicine man about to be killed, is the moon murder. The face of the sun would seem to be getting dark. Thus all the people would dance. Now the medicine man about to be killed, is the moon murder. The face of the sun would seem to be getting dark. Thus all the people would dance. Now the medicine man about to be killed, is the moon murder. The face of the sun would seem to be getting dark. Thus all the people would dance. Now the medicine man about to be killed, is the moon murder. The face of the sun would seem to be getting dark. Thus all the people would dance. Now the medicine man about to be killed, is the moon murder. The face of the sun would seem to be getting dark. Thus all the people would dance. Now the medicine man about to be killed, is the moon murder. The face of the sun would seem to be getting dark. Thus all the people would dance. Now the medicine man about to be killed, is the moon murder. The face of the sun would seem to be getting dark. Thus all the people would dance. Now the medicine man about to be killed, is the moon murder. The face of the sun would seem to be getting dark. Thus all the people would dance.
Then all the people would come out now (from their houses). The moon would be now looked at. Then the words of a man would be heard, “You shall all spill your water;” thus the speech of a man would sound. Now thus, verily, it would be done. Then the houses would be hit with sticks, to all the houses it would be done thus, and the chief of these people would say: “(I) wonder greatly what is going to happen to the world? The moon is never killed without any cause. Only when a person having dentalia shells is about to be killed, is the moon murdered.” Now after he would finish saying this he would keep on talking, “You shall try (to bring the moon back to life with your) own (exorcisms); you shall look all around the world; you shall dance.” Then the houses would be hit with sticks, and it would be attempted to look at the moon. It would not be long before (the moon) would be gone entirely; its surface would seemingly be getting dark (and darker). Then all the people would dance. Now the medicine-man would say (to the people): “(This) is nothing. Even if the moon should disappear, nevertheless he will again fix his own appearance just as it (was before).” One man would say: “(It) is nothing. The bad thing is gone; nature is well (again). You shall not (think of) anything in your minds.” Then they would come together in order that the moon should be looked at. One person would keep on saying, “It is accomplished now; I am going to go back into the house.” Thereupon the people would enter their houses again.

23. Exorcisms During a Sun Eclipse

Whenever the sun was killed (this fact) would be noticed (at once). The face of the sun would seem to be getting red. Then it would be talked about. “(I) wonder greatly what sort of thing is nature going to do to (the sun)?” Thus all the people would talk in a body. In view of the fact that the sun was probably a person living in the sky (and) having (many) dentalia shells, (for that reason) it was just a big affair whenever the sun was thus noticed (darkened). The people were afraid whenever the sun was seen (in) such (a condition), because all the people believed in their minds (that the sun was an important person) in view of the fact that he was the one who always makes light for all the people everywhere. Now all the people believe thus in their minds. Because it will always (happen) thus (that), because all the people believed in their minds (that the sun was an important person) in view of the fact that he was the one who always makes light for all the people everywhere. Now all the people believe thus in their minds. Because it will always (happen) thus (that), should the sun disappear, (and) should darkness prevail all over the world, all the people would simply die. Now again (on this occasion) the water is habitually poured out; all the buckets are usually upset, because it is not desired that the water should become bloody whenever the sun is killed. For such a reason are all the buckets upset.

Thus now only (I know it).
24. Exorcisms During a Thunderstorm

(Told by William Smith in 1910)

Na'mk' k'elxats mu'hù yà'tsx 'k'ts-itsai'sk', is lxa'towai'-slò k'ets hi'k'e tsâ'me lla'xusex, nà'mk'ets-axa qala'min's'k'a'i s-le'wì'; k'ets hi'k'e qa'lte xù'dà; k'ets hi'k'e hamstì' thilkwai'-sex qas le'wì'; k'ets ita't ts'lli s-le'wì'; k'ets-axa qala'min's'k'a'i s-le'wì'. K'ets mu'hù mełâ'nhx iltqa'tit-s-ò'xun, mis hi'k'e tsâ'me sâ'qà'nqà k'an'k'ets yai'x-slò is hai'xù'da. K'is-a'xa ita's lla'xusì yai'x-auk'-slò is hai'xù'. Na'mk'ets lla'xusex, k is mú'a'lii lla'xusì psi'n laxat-s-pì'tskum. Temu'hu is xa'mèt-s-raqam'itàu't k'an'k'ets yai'x-slò is hai'xù'da, k'is-a'xa ita't ts'lli'tsxam s-le'wì'. K'is mu'hù meqam's' laxam s-le'wì'; k'is mu'hù qamli'ì. Mu'hù k'ets qa'mítex, kis mu'hù pi'úsxa'yi'am màl'k'sta hi'k'e xù'li' as yùltsux. K'au'k's 5 mu'hù i'mste txayì'n is hai'xì; 'Xuts tsqwa mu'hù yùltsuxsa'i'm s-le'wì', 'K'ets mu'hù pi'úsxa'yi'axa, k is mu'hù mełlayaa'maxam s-le'wì'. K is mú'a'hu meqam'tsxam. 

Na'mk'ets tsâ'ñme hi'k'e pi'úsxa'yi', k'ets pi'úsxa'yi'axa, kis mu'hù meyà'saaxam kis hì'tslem. 'Xe'ilk ep lhaya'nauxsi!.' Nà'mk' kts llaya'nì'yùsxa, k'ets ta'me hi'k'e tas lk'i'ì'thù. K'is mu'hù pi'úsxa'yi'axa, 'Hya'lxasxyù, sìn ana'is! X-aù tìya'ìlpee'kluxasxam, sìn ana'is!' K'ets tsâ'ñme pi'úsxa'yi'axa qalpal'ts-pì'úsxa'mak. K'is k'ì'm yàsa'yuì'n.' 'Hya'lxasxyù, sìn ana'is!' K'is mu'hù k'ì'hìa'm lxa'uxkus, k'ets hai'k'ëlxunì'yùk is itsai'is. K'is mu'hù quxwa'ìn as itsai'is; k'is mu'hù k'ì'hì-slo ts-hì'tek' penìk'. Nà'mk'ets quxwa'ìnx kus itsai's, 'Tùhi'ìep ku'pin k'i'ìlo, p-hamstì' hi'k'e tuhti'ì pin k'i'ìlo, 15 k'is-a'xa ita'ìpì'tqì'ta'ìa ku'pin pu'ìyya.' Nà'mk'ets llaya'nì'yùsxa s-le'wì', k'ets mu'hù lqà'ttxa kus itsai's. K'is mu'hù quxwa'ìn as itsai'is. 'Hya'lxasxyù, sìn ana'is!' K'is mu'hù k'ì'hì-slo ts-hì'tek' penìk'. Nà'mke ts llaya'nì'yùsxa s-le'wì', k'ets mu'hù quxwa'ìn as itsai'is. K'is mu'hù quxwa'ìn as itsai'is. 'Hya'lxasxyù, sìn ana'is!' K'is mu'hù k'ì'hì-slo ts-hì'tek' penìk'. Nà'mk'ets quxwa'ìnx kus itsai's, 'Tùhi'ìep ku'pin k'i'ìlo, p-hamstì' hi'k'e tuhti'ì pin k'i'ìlo, kis-a'xa ita'ìpì'tqì'ta'ìa ku'pin pu'ìyya.' Nà'mk'ets llaya'nì'yùsxa s-le'wì', k'ets mu'hù lqà'ttxa kus itsai's. K'is mu'hù quxwa'ìn as itsai'is. 'Hya'lxasxyù, sìn ana'is!' K'is mu'hù k'ì'hì-slo ts-hì'tek'penìk'. 

K'is-axa mu'hù malà'k'tuwaaxam 4 s-le'wì'. Ik'tqli'mik'i'lhixamt 30 as leya'ì'stì. Hauk's lhaya'nì'hììh. Na'mk' k'ets imì'stal s-le'wì', is lxa'towai'-slò k'ets hi'k'e tsâ'me yùltsuxsìtxa; i'mste k'au'k'ets is hi'k'e tsâ'me leqwa's'hì'mu'nìx is hai'xì, na'mk' k'ets yùltsuxsìtxa. K'ets mú'a'lii xe'lk'ìts-hì'tslem il'distai, na'mk'ets imì'stal s-le'wì'. 'Liya'ì hi'k'e qa'lte imì'stal s-le'wì'. Is lxa'towai'-slò k'ets yùltsuxsìtxa 35 s-le'wì'. K'ets itste il'dì kus xa'mèt-s-hì'tslem, 'Liya'ì tस्किप inshki'shinuaxam qas le'wì', muk'wa'ìnsìla hi'k'e itste le'wì'. 'Liya'ì nà'mk' la'tqal s-le'wì'.

Temu'hu i'mste ts-hilkwai'sk' 5 kus hì'tslem qamì'nì.

Footnotes:
1. Singular instead of plural.
2. kis + -auk'.
3. Contracted from hya'nì'smu'a-ìì,_minus to miss.
4. ma'á to be still, calm.
5. Singular instead of plural.
During a Thunderstorm

Now when the people lived in their homes, it would sometimes rain very (hard) whenever the winter season came back (to) this region; it would always blow; the elements would do all (sorts of things); it would also hail a great deal whenever winter came back to this region. Now it was usually known what month it was when it would blow hard a great deal. It would also rain very much. Whenever it (began to) rain it would rain (incessantly) for probably three days. Then one night it would rain terribly hard, and hail would also fall (on) the ground. Then it would be getting dark all over, until it finally got dark (entirely). Now after it got dark, thunder would roar repeatedly (at first) just a little slowly. Then it would thus be thought (by the people), “It must be thundering all over now.” Then it would roar repeatedly, and the world would be rent by lightning. (The thunder) would be getting stronger.

Whenever (the thunder) began to roar loud, the people would usually shout, and would keep on saying, “Do you take good care of yourselves!” Whenever it would lighten, it would seem just like fire. Then (the lightning) would be shouted at, “Dodge thyself, my friend! Thou shalt not put thyself right behind (me), my friend!” Then again the noise (of the thunder) would roar. It would be said to him there, “Dodge thyself, my friend!” Then some of the people would go out. Whenever it lightened, it would almost rent the house (in two). Then the house would be hit with sticks, while all the people would be dancing outside in a body. Whenever the house was hit with sticks, (the people would say), “Do you pour out your water; all of you shall pour out your water; you shall also upturn all your buck-ets.” Whenever it lightened, the house would seem to crack. One man would be talking all the time while the elements acted thus: "(It) is nothing; (it is) just the thunder. Never (will any harm) befall the world."

Then the storm would gradually calm down. Those people (would be still) dancing. They looked in all directions. Whenever the elements acted thus, it would sometimes thunder very (hard); people were always afraid very (much) whenever it began to thunder. One man would probably say (thus) whenever the elements acted like that: “Nature does not always act like that. (Only) occasionally does it thunder all over.” Thus that one man would talk, “The world is not doing anything (wrong); nature acts thus just without any (bad) cause.”

Now such were the actions of the people of early days.
25. S'6'ku, the Trapper

After going up the Yahach River he said, "I'll make a fish trap here so as to catch some salmon." So he laid some rocks down to lay here a tree across the river." The tree. But when he arrived at the top he saw Crows in great numbers killing nothing until he came to Yakwina. Then he went to the Crows: "You shall not kill the next people, whom I shall create, and he went on destroying monsters wherever he came to K'ilxa'mexk'. This place was people. But S'6'ku changed them into S

Then he went on until he came to the man and asked him, "What are you doing?" the man answered, "I am trying to make a fire and came to the beach. On looking northward and said, "This is a bad-looked place," and came to the Nestucca River. closed; so he kicked the rocks to make pieces. He threw the biggest rock on where it can be still seen unto this day. and came to the beach. On looking northward and said, "This is a bad-looked place," and came to the Nestucca River. closed; so he kicked the rocks to make pieces. He threw the biggest rock on where it can be still seen unto this day. and came to the beach. On looking northward and said, "This is a bad-looked place," and came to the Nestucca River. closed; so he kicked the rocks to make pieces. He threw the biggest rock on where it can be still seen unto this day. and came to the beach. On looking northward and said, "This is a bad-looked place," and came to the Nestucca River. closed; so he kicked the rocks to make pieces. He threw the biggest rock on where it can be still seen unto this day. and came to the beach. On looking northward and said, "This is a bad-looked place," and came to the Nestucca River. closed; so he kicked the rocks to make pieces. He threw the biggest rock on where it can be still seen unto this day. and came to the beach. On looking northward and said, "This is a bad-looked place," and came to the Nestucca River. closed; so he kicked the rocks to make pieces. He threw the biggest rock on where it can be still seen unto this day. and came to the beach. On looking northward and said, "This is a bad-looked place," and came to the Nestucca River. closed; so he kicked the rocks to make pieces. He threw the biggest rock on where it can be still seen unto this day. and came to the beach. On looking northward and said, "This is a bad-looked place," and came to the Nestucca River. closed; so he kicked the rocks to make pieces. He threw the biggest rock on where it can be still seen unto this day. and came to the beach. On looking northward and said, "This is a bad-looked place," and came to the Nestucca River. closed; so he kicked the rocks to make pieces. He threw the biggest rock on where it can be still seen unto this day. and came to the beach. On looking northward and said, "This is a bad-looked place," and came to the Nestucca River. closed; so he kicked the rocks to make pieces. He threw the biggest rock on where it can be still seen unto this day. and came to the beach. On looking northward and said, "This is a bad-looked place," and came to the Nestucca River. closed; so he kicked the rocks to make pieces. He threw the biggest rock on where it can be still seen unto this day. and came to the beach. On looking northward and said, "This is a bad-looked place," and came to the Nestucca River. closed; so he kicked the rocks to make pieces. He threw the biggest rock on where it can be still seen unto this day. and came to the beach. On looking northward and said, "This is a bad-looked place," and came to the Nestucca River. closed; so he kicked the rocks to make pieces. He threw the biggest rock on where it can be still seen unto this day. and came to the beach. On looking northward and said, "This is a bad-looked place," and came to the Nestucca River. closed; so he kicked the rocks to make pieces. He threw the biggest rock on where it can be still seen unto this day.
After going up the Yahach River he stopped at a certain place and said, “I’ll make a fish trap here so as to enable the people to catch salmon.” So he laid some rocks down at the riffles and said, “I’ll lay here a tree across the river.” Then he went up a hill to cut a tree. But when he arrived at the top of the hill he heard the ocean roar and said, “No, I’ll not build a salmon trap here; it is too close to the ocean.” Then he went back down the river. While going back he left his footprints on the rocks, which can be still seen to-day. Pretty soon he came to a place called Qtauí (Otter Rock), where he saw Crows in great numbers killing the Sea Lions. But he said nothing until he came to Yakwina. There he turned back and said to the Crows: “You shall not kill the Sea Lions any longer. Only the next people, whom I shall create, will kill Sea Lions.” Then he went on destroying monsters wherever he found them. Pretty soon he came to K’ilxa’mek’. This place was inhabited by many people. But S’flku changed them into Sea Gulls, saying: “Somebody else will take your place here. You will not always be able to obtain food for yourselves and will just pick up whatever comes ashore.” Then he went on until he came to the mouth of the Siletz River, passing on without doing anything.

Thence he went to Salmon River, which he named Si’sinqua. He put many salmon into that river. He also found some Seals but told them, “You shall live under the cliff here.” Then he looked northward and said, “This is a bad-looking place.” Still he went on until he reached the Nestucca River. The mouth of this river was closed; so he kicked the rocks to make a channel, and they fell to pieces. He threw the biggest rock on the north side of the bay, where it can be still seen unto this day. Then he crossed the bay and came to the beach. On looking northward again, he saw a man (Raccoon) working and piling rocks out toward the ocean. He went to the man and asked him, “What are you doing this for?” And the man answered, “I am trying to make a bridge across the ocean in order to enable the people to travel back and forth.” But S’a’ku kicked the rocks apart and told the man to desist, whereupon he called this place Símtú’. Then he went to the other side of the cape, where he found a number of people playing shinny. He watched them a while. Pretty soon two men began to fight. Then S’a’ku

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1 See p. 90, note 5.
stepped in and said: “You must not fight while playing shinny. I’ll turn you into trees.” He did so, and there are a lot of stumps to-day in this place arranged just as they were when they were playing shinny. Then he went on and came to a place full of mosquitoes. He named the other side of this place Yā’La. While resting there he saw two sisters. One was a small girl, while the other had attained the age of puberty. He liked the older girl et desiderabat cum ea copulare. So he made a cradle and turned himself into a boy. Then he shoved the cradle into the water and got into it, hoping the girls would find him downstream. The cradle floated down the river. Only his hands were free, and those he waved about like a baby. Pretty soon the girls perceived the cradle, and the younger waded into the river, bringing it ashore. At first the younger sister took the baby into her arms, which kept on crying. But whenever the older girl had the baby it would be quiet. So the older sister decided to carry the baby. Soon the baby began moving its hands down her bosom et vaginam emus intrare conabatur. Then the girl ran with the baby to the river and threw it into the water. As soon as the girls were out of sight Seu’ku assumed his natural form and went on. He became thirsty and wondered what kind of water it would be best to drink. Finally he found a small spring an 1 and decided that this would be the best water, since it came from under the ground. So he laid down his arrows and stooped down on his knees to drink. But just as he was about to drink he noticed something in the water. So he raised his head, and the monster disappeared. Then he stooped down, but again the monster was seen. Then Seu’ku began to wonder, “What kind of an animal is it that comes up whenever I bend down but recedes whenever I straighten up?” So he twisted his head, and to his surprise the monster did the same thing. Then he discovered that it was his own reflection in the water that had scared him. So he drank and said: “Now I know who you are. My children will not be afraid to drink out of a well even when the sun shines and they see themselves in the water.”

Then he went on and came upon a man (Wolf) lying down with his face on his arm and sleeping. And Seu’ku thought: “Shall I kill him or let him go? I think I will kill him with an arrow.” So he took out an arrow and drew the bowstring, but he could not make up his mind to kill the man. He did this several times. Then he decided to kill him with the knife. But every time he raised the knife he could not bring himself to perform the deed. Then he decided to stone him, but again his will failed him. So, finally, he said: “What is the use of killing him? I’ll leave him alone.” So he went on. After a while he felt sleepy. He sat down against a log and fell asleep. Soon he felt something crawling on his eyelids. He opened his eyes, but no...
must not fight while playing shinny.

did so, and there are a lot of stumps just as they were when they were played and came to a place full of mosquitoes. is place Yā'La. While resting there he mall girl, while the other had attained the older girl et desiderabat cum ea adle and turned himself into a boy. o the water and got into it, hoping the dream. The cradle floated down the free, and those he waved about like a perceived the cradle, and the younger; it ashore. At first the younger sister which kept on crying. But whenever they would be quiet. So the older sister soon the baby began moving its hands am eius intrare conabatur. Then the river and threw it into the water. As sight Sū'ku assumed his natural form ryty and wondered what kind of water Finally he found a small spring andl the best water, since it came from under his arrows and stooped down on his he was about to drink he noticed someised his head, and the monster disap-n, but again the monster was seen. “What kind of an animal is it that owned but recedes whenever I straightend, and to his surprise the monster discovered that it was his own reo scared him. So he drank and said: fy children will not be afraid to drink am shines and they see themselves in

upon a man (Wolf) lying down with his and Sū'ku thought: “Shall I kill him or him with an arrow.” So he took out ng, but he could not make up his mind everal times. Then he decided to kill r time he raised the knife he could not leed. Then he decided to stone him, So, finally, he said: “What is the use done.” So he went on. After a while gainst a log and fell asleep. Soon he eyelids. He opened his eyes, but no one was in sight. This happened several times, until he caught Wolf in the act of tickling him with a feather. He got angry and changed him into a wolf.

Then he went on until he came to a big bay. He walked around it several times and said: “This shall be the biggest river. People will call it Mālō’s (Columbia River). I will not do anything on this place, but leave it as it is. This shall be the best place.” Then he crossed the river and came to another big bay, which he did not change into a river, because it was too near another big river. He just left it as a bay (Shoalwater Bay). Then he came to another river. He was very hungry and decided to make a salmon trap to catch the salmon as they were coming down the river. So he told the river, “Make thyself small so that I can get my trap in!” Then he said, “I must have salmon.” So he shouted, “Salmon; come upstream and get into my trap!” And the salmon came in shoals and entered the trap. Then he took out one salmon and opened the trap. Then he cooked the fish, but just as he was about to eat it he heard someone shout, “Hey, thy trap is getting full of salmon again.” So he ran down to the river and upon seeing the full trap he said, “Verily, these two rivers shall be the best fishing places.”

Then he went back southward until he came to his starting point. And whenever he came to a river he commanded, “There shall live here a man and a woman.” And this is why there are so many different tribes, because he created different people at each river.

26. THE KILLING OF ELK

Once upon a time five Wolves were living together; they were brothers. One day the eldest brother said, “Let us invite the people of the different tribes to come here to a dance, and after they arrive here we will kill the chiefs and will devour them.” The other brothers liked this plan; whereupon the youngest Wolf was sent out with invitations to the chiefs of the different tribes. He visited the Elks, Grizzly Bears, Black Bears, Deer, and other animals, and all promised to appear on the appointed day. He especially asked the chiefs to bring their feathers and dancing-clothes along.

On the appointed day the various tribes, led by their chiefs, arrived at the house of the Wolves, who welcomed them warmly. They filed into the house, where everything was ready for the dance. The chief of the Grizzly-Bear tribe was leading in the singing. He sang, ēē'āwē'ī'yā, ēē'āwē'ī'yā. Soon old man Coon came into the house, dressed in clothes of coon skin and carrying a quiver of the same material, and began to dance. He kicked around like an old man. As soon as he entered the house Mō'łuptsint'sla began to make fun

1 This narrative is undoubtedly a continuation of Creation myth No. 2. Stories not dissimilar were obtained among the Molala and Kalapuya tribes. See also Boas, Chinook Texts, p. 119.

2 The usual name for Coyote, but apparently applied in this story to the youngest brother of the Wolves.
of him, saying, "Oh! look at the little old man kicking." But Coon paid no attention to his remarks and kept on dancing. Soon he had all the people applauding him because he was an expert dancer. In the meantime Mō'ūuptsini'sla kept on cautioning his brothers: "Do you watch the people well while they are dancing. Do not go to sleep!" After Coon was through dancing, Grizzly Bear stepped in front and began to dance. But the people did not applaud because they were afraid of him. Then the chief of the Elks came out from among the dancers, and the people liked his dancing and also his dress and the feathers on his head.

Toward morning the Wolves fell asleep. The guests were enjoying themselves immensely because the dance was getting better, especially after the chief of the Elks began to sing. He sang a song which caused the Wolves to sleep soundly. As soon as daylight appeared the guests made a hole in the house, through which all the children were told to escape. But the older people kept on dancing. After a while all the other guests went out through the hole, leaving only the chief of the Elks and a few others. Among those who left was also the chief of the Grizzly Bears. The Elk kept on dancing until he, too, left the house, in which only the sleeping Wolves and Old Woman Buzzard remained.

As soon as the last guest left the house, Old Woman Buzzard began to shout, with the intention of waking the Wolves. The guests had been gone quite a while when the Wolves woke up at last. As soon as they found out what happened they rushed out after the disappearing guests. They followed them for a long time. Finally, they were beginning to catch up with them. The chief of the Elks was walking behind all the other people. As soon as the Wolves overtook their fleeing guests they began to shoot. They directed their shots especially at Elk. But he disappeared, seemingly unhurt. Thereupon the Wolves sat down in despair and said to Old Man Raven: "Do thou find him, thou shalt eat his eyes out and then climb upon a tall tree and shout loud." So Raven did as the Wolves told him. He soon came upon the wounded Elk and after eating his eyes out he ascended a tall tree and began to shout.

Then the Wolves came up to where Elk was lying. They cut him up and divided his meat among themselves, which they were going to carry home. They also offered some meat to Old Woman Buzzard. But she refused to accept any part but the hip bone. So they gave her the hip bone. Then they started on their homeward journey. The Old Woman Buzzard was walking behind them. Soon they missed her, whereupon they decided to wait for her. They waited for a long time and still she did not appear. So Mō'ūuptsini'sla said to his brothers: "Let some one go back and see what is the matter with her. She might spoil the meat." Thereupon they all went back. . . . Then they made fun of her, saying, "That was the reason why she was afraid of us."

After the Wolves came back to their chief, the chief of the Elks said, "After this we must not be people again. We are Wolves and will always hunt for Elk, we must not be called Elk."

Now this is the reason why Wolves like to call Elk nūns.1

27. The Magic Hazel

Five brothers were once living together in an old man, and he wore a blanket made of the necks of elk. Each of the five brothers was a girl.

One day the children had a hazel twig, it was soft. Only the inner part of the stem was soft. They separated and wrapped up skin which they gave to their younger sister to hide away. Once in a while she would have a look at her doll. One day when she found it possessed of skin just like a human being, the doll appeared with a human face. On the third day it had legs and arms. On the fourth day she found it smiling. On the fifth day it was talking and said: "I am the heart of a hazel tree. Will you like me for a human being?" Then the next day, the girl went to look at her doll. As soon as the doll arose and walked around in the house.

Thereafter the boy ran around with the doll as their playmate. One day one of the other boys was mean to him, and he fought back. So that his parents that Teu'lsa was mean to and he was ashamed and thought, "I guess they don't like me," Then he took his foster grandfather's coat on it until no part of his body showed. He refused to get up when called by his parents. That day they spoke harshly to him: "Here! Get up!" But he answered: "No! I am getting to be different again." Then...

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1 That is to say, "food."
2 This narrative contains two separate themes. One is the Boy, which seems to be distinctive of Alsea folklore. At least in all the other tribes, although it seems to have some connection with the law, which shows a wide distribution. See note 1, p. 118.
3 The name of the boy. F'sarrand claims that this means "boy".
Five brothers were once living together. Their father was a very old man, and he wore a blanket made of the skin taken from the necks of elk. Each of the five brothers had children. One of these was a girl.

One day the children took a hazel twig and began twisting it until it was soft. Only the inner part of the twig remained hard. This they separated and wrapped up in skins until it looked like a doll, which they gave to their younger sister. The girl took the doll and hid it away. Once in a while she would go to the hiding place to have a look at her doll. One day when she took out her doll she found it possessed of skin just like a human being. The next day the doll appeared with a human face and even opened its eyes. On the third day it had legs and arms and looked just like a person: on the fourth day she found it smiling and raising its hands, and on the fifth day it was talking and said: "You liked me when I was the heart of a hazel tree. Will you like me now after I have turned into a human being?" Then the next day, before daylight appeared, the girl went to look at her doll. As soon as she unwrapped the blankets the doll arose and walked around in the shape of a fine-looking boy.

Thereafter the boy ran around with the other children and became their playmate. One day one of the other boys got into a fight with him, and he fought back. So that boy went home and told his parents that Ts'ila was mean to him. Then Tsi'ila became ashamed and thought, "I guess they don't want me to be a person." Then he took his foster grandfather's blanket and wrapped himself up in it until no part of his body showed. Then he lay down and refused to get up when called by his foster parents. On the third day they spoke harshly to him: "Here! what is the matter with thee? Get up!" But he answered: "No! Just leave me alone. I am getting to be different again." Then next night toward midnight she did not appear. So Mo'Tuptsini'sla some one go back and see what is the spoil the meat." Thereupon they all went back. ... Then they made fun of her, and Mo'Tuptsini'sla said, "That was the reason why she wanted to stay behind."

After the Wolves came back to their house the oldest Wolf said: "After this we must not be people any longer. We will turn into Wolves and will always hunt for Elk, whom we will kill and devour." Now this is the reason why wolves like to kill elk, and why the people call elk nūns.1

27. THE MAGIC HAZEL TWIG 2

Five brothers were once living together. Their father was a very old man, and he wore a blanket made of the skin taken from the necks of elk. Each of the five brothers had children. One of these was a girl.

One day the children took a hazel twig and began twisting it until it was soft. Only the inner part of the twig remained hard. This they separated and wrapped up in skins until it looked like a doll, which they gave to their younger sister. The girl took the doll and hid it away. Once in a while she would go to the hiding place to have a look at her doll. One day when she took out her doll she found it possessed of skin just like a human being. The next day the doll appeared with a human face and even opened its eyes. On the third day it had legs and arms and looked just like a person: on the fourth day she found it smiling and raising its hands, and on the fifth day it was talking and said: "You liked me when I was the heart of a hazel tree. Will you like me now after I have turned into a human being?" Then the next day, before daylight appeared, the girl went to look at her doll. As soon as she unwrapped the blankets the doll arose and walked around in the shape of a fine-looking boy.

Thereafter the boy ran around with the other children and became their playmate. One day one of the other boys got into a fight with him, and he fought back. So that boy went home and told his parents that Tsi'laśa was mean to him. Then Tsi'laśa became ashamed and thought, "I guess they don't want me to be a person." Then he took his foster grandfather's blanket and wrapped himself up in it until no part of his body showed. Then he lay down and refused to get up when called by his foster parents. On the third day they spoke harshly to him: "Here! what is the matter with thee? Get up!" But he answered: "No! Just leave me alone. I am getting to be different again." Then next night toward midnight

1 That is to say, "food."
2 This narrative contains two separate themes. One is the story of the Hazel Twig that Turned Into a Boy, which seems to be distinctive of Alsea folklore. At least I was unable to trace it in any of the mythologies of the other tribes, although it seems to have some incidents in common with the Coos story, The Girl and her Pet. See Coos Texts, pp. 84 et seq. The other theme is the story of the Test of Son-in-law, which shows a wide distribution. See note 1, p. 118.
3 The name of the boy. Farrand claims that this means "heart of twisted hazel."
they heard a noise as if some one were kicking, and pretty soon they heard the boy say, "Now I have split hoofs already." Throughout the day he refused to come out of his corner. At night he addressed the old man, saying, "Old man, look out! I have horns now." Then they became afraid of him and did not come near him any longer. They kept away from him. On the fifth night they heard him kicking around and trampling the ground, and pretty soon they saw him get up, looking like a natural elk. When they got up in the morning, he was standing in the shape of an elk. After sunrise he tore the house down with his horns and as he left he hooked the oldest brother and carried him off on his horns. The other people pursued him, shooting at him with arrows, but he did not seem to be hurt. Soon he turned on his pursuers and hooked another man, leaving only three brothers. After a while he succeeded in hooking another brother. Then the two remaining men began to cry, "That Tēa'lsā has killed our elder brothers." Still they kept on pursuing him, and as one of the remaining brothers was about to overtake him he turned on him suddenly and hooked him with his horns. This left only one brother, whose name was Mō'uptsini'lsā. Then Mō'uptsini'lsā kept on following him clear to Otter Rock. When they arrived there, the boy who turned into an elk stopped and spoke to his pursuer, "Why dost thou not shoot me in the heart so as to kill me?" Thereupon Mō'uptsini'lsā killed him. And while Tēa'lsā was dying he said: "Do thou cut off my ears and nose and eyes and also all my sinews and keep them." Then Mō'uptsini'lsā followed these directions and put all those things into his quiver. Then Mō'uptsini'lsā ascended the mountain and came to a village. And when the people living in this village saw him they said: "Here comes our brother-in-law." So he married one of the girls belonging to that village and stayed there for a long time. One day his brothers-in-law asked him to accompany them to the place where they were usually working. So in the morning Mō'uptsini'lsā took his quiver and went with his brothers-in-law. When they arrived at the place, he looked around and thought: "So this is what they are doing? They are gathering mussels." Then he helped them for a long time. When the canoe was full, one of his brothers-in-law said: "Let us go out farther!" So they went out farther into the sea until they came to a rock. They left the canoe and climbed upon the rock, looking for some more mussels. After a while his brothers-in-law said to him, "Do thou wait here while we take these mussels to the canoe!" Thereupon they left him. Mō'uptsini'lsā waited for them a long time in vain. Then he descended, but when he came to where the canoe was, he found himself to be alone. He did not know how to get back to the shore. He began to cry. After a while he remembered what Tēa'lsā told him prior to his death. So he took out the ears and nose and eyes of the dead elk and hit it on the ground and it disappeared. Then he took the largest sinew and last of the dead elk back to his treacherous brothers-in-law for good.

This is all.

28. THE RUNAWAY

Once a young man and his parent uncle was also living in the same house, a daughter with whom the young man would not let him marry her because he decided to run away. One day the two and ran into the woods. After a long creek. Here the man made a salmon trap and the fish that was caught in the trap. Then he turned into a salmon time another boy big enough he helped his brother. They stream every night to catch salmon. When his brothers-in-law saw him, they asked him to accompany them to the place where they were going upstream. The when night came they felt very tired. They found shinny-sticks, gambling-sticks, arrows floating down the creek. It was late in heard people shouting and cheering. This noise seemed to grow nearer. At last where they saw a number of people stopped at the edge of the prairie in o
One were kicking, and pretty soon they have split hoofs already." Throughout it of his corner. At night he addressed man, look out! I have horns now." him and did not come near him any n him. On the fifth night they heard ping the ground, and pretty soon they a natural elk. When they got up in in the shape of an elk. After sunrise his horns and as he left he hooked the m off on his horns. The other people i with arrows, but he did not seem to his pursuers and hooked another man, After a while he succeeded in hooking vo remaining men began to cry, "That rothers." Still they kept on pursuing his name was Mō'luptsini'sla. Then ring him clear to Otter Rock. When 0 turned into an elk stopped and spoke you not shoot me in the heart so as to tsini'sla killed him. And while Tē'a'āsā cut off my ears and nose and eyes and them." Then Mō'luptsini'sla followed nose things into his quiver. ed the mountain and came to a village. this village saw him they said: "Here so he married one of the girls belonging s for a long time. One day his brothers-in-law came and told his wife with the fish that was caught in the trap. After a while his wife gave birth to a boy. When the boy grew up he took his father's place as a fisherman. In due time another boy was born, and when he was big enough he helped his brother. The two boys used to go downstream every night to catch salmon.

One night they caught other things besides salmon in their trap. Broken shinny clubs, broken arrows, bows, gambling-sticks were caught in the trap. Then the younger brother said: "There must be some people up the creek who are causing these things to be caught in our trap. Let us go and see." So they got ready and told their parents they were going upstream. They traveled a whole day, and when night came they felt very tired. Every once in a while they found shinny-sticks, gambling-sticks, and other playing paraphernalia floating down the creek. It was late in the evening when they finally heard people shouting and cheering. As they kept on going, the noise seemed to grow nearer. At last they came to an open prairie where they saw a number of people playing shinny. Then they stopped at the edge of the prairie in order to watch the game from

28. The Runaway Couple

Once a young man and his parents were living together. His uncle was also living in the same house with him. The uncle had a daughter with whom the young man was in love. But his uncle would not let him marry her because she was his cousin. So they decided to run away. One day the two young people left the house and ran into the woods. After a long journey they located on a creek. Here the man made a salmon trap and supplied his wife with the fish that was caught in the trap. After a while his wife gave birth to a boy. When the boy grew up he took his father's place as a fisherman. In due time another boy was born, and when he was big enough he helped his brother. The two boys used to go downstream every night to catch salmon.

Among Farrand's notes I found one stating that this story is a Siuslaw tradition. This statement would seem to be contradicted by the fact that the names occurring in this narrative are Alsea (not Siuslaw) terms.
here. The players were divided into two sides. The people of one side had patches on the left side of their bodies; the opposing players had heads twisted to one side. As it was growing darker, the Patched People (Mek'u'wat'itsleml) were losing, and every time they went back to start the game anew, one of them would say: "I feel hot. It seems as if some one were looking at me." But the speaker would be reproved, "This is not the first time we have felt that way." When it was too dark to continue the game, the winning side said: "Let us stop now. We will play the guessing game to-night." The Patched People agreed to this and were told to present themselves after supper at the house of the winners.

Then the two brothers began to discuss among themselves which house to go to. Finally, the younger brother said, "We will go to the winner's house." So they entered the house of the people who had twisted heads. As soon as they came in, these people knew them. They received them warmly and made a hole for them through which they could watch the game without being seen. Soon the Patched People came in, and the game commenced. At first the Patched People were winning; but toward midnight the other side changed the gambling sticks and doubled the bets, so as to win back everything in one game. The change of gambling sticks brought luck to the people who had twisted heads. They not only won back what they had previously lost, but they also began to win the stakes of their opponents. Toward daylight the Patched People were heavy losers. Thereupon the game was stopped, and the winners said, "We will play shinny in the morning." To this the Patched People agreed. Then the winners prepared breakfast and asked the brothers to join them. After the meal was over the brothers made ready to go home. The people who had twisted heads instructed them how to play various games and how to trap salmon successfully. Then they gave them plenty of food; whereupon the two brothers left for their home. As soon as they came to the trail which they had followed previously they saw the Patched People come out of their house shouting and yelling. Upon perceiving the brothers, one of the Patched People yelled: "Didn't I say yesterday that some one was looking at me? Look at those two boys, the children of a dog! They have gone already! They were mocking us without daring to show themselves. Let us run after them and kill them!" Thereupon all the Patched People began to pursue them. When the brothers saw that the pursuers were gaining on them, they turned themselves into chipmunks and laid behind a rock. From this hiding place they watched the Patched People pass by, bent on killing those whom they held responsible for their losses on the previous day. Soon they heard the pursuers coming back and saying, "Those children of a dog have hid themselves somewhere."

1 k'i'watik PATCH.
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hes to this hiding place they watched the 

he paused and asked the brothers to join them. 

themselves into their former form and continued their homeward

later that some one was looking at me? 

mXA'IM"; Farrand undoubtedly misheard this word for meza'wai;

1 That is to say, "He who has whale (meat)"; Farrand undoubtedly misheard this word for meza'wa;

96653—20—Bull. 67—16
into the canoe. Then go to sleep and wait!” The old man did so. And after he woke up he found his trap full of herring. So he took them out with the dipnet, filled the canoe, and went home; whereupon the whole village had as much food as it wanted.

As soon as night came the visitors filed into the house, and the guessing game was begun. At first the villagers let the visitors win. But about midnight the brothers told their uncle, “Double now thy bets, and we will help thee!” The visitors were continually making fun of the two boys. Soon after midnight the villagers, with the aid of the boys, began to win back their previous stakes, and before morning the former winners were practically cleaned out. The visitors were angry and said to the boys: “We will play shinny in the morning. You may help your uncle again, and we shall see if you are as good at that game.” The boys said nothing. After breakfast everybody went to the shinny grounds, and the game was started. At first the visitors were winning. But after the boys joined the game the visitors were helpless. The younger brother would take the ball from one end of the field to the other without any serious interference on the part of his opponents. Thus they played throughout the day. The visitors were badly beaten. At night they played the guessing game again, and once more the boys proved themselves unbeatable.

Then the visitors said: “You must be good at target shooting. Let us try that contest and see whether you can beat us.” So they shot at the target a whole day, and the visitors were again beaten. In the afternoon the visitors proposed a game of dice, in which they were also bested. Then they tried their skill at throwing spears. In this contest, too, the boys proved themselves superior. Finally, the visitors declared they had had enough.

The next morning the boys went back to their parents and told them how they found their grandfather and uncle and how they had helped them in various games. So a few days afterward, the parents of the boys went back to their old home and were once more united with their relatives—and tribe.

1 The narrative seems to have much in common with the story of the Dog Children so prevalent among the tribes of the North. See particularly Farrand: Traditions of the Chilcotin, p. 7; Traditions of the Quinault, p. 127; Text: Traditions of the Lilloet Indians, p. 316.
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**VOCABULARIES**

**INTRODUCTION**

Convinced of the importance and usefulness of a vocabulary, I have published word-lists in my previously published Coos Texts and Lower Umpqua Texts (see Authorities Cited, p. 19), adding to the Indian-English vocabulary also an English-Indian glossary, as well as an alphabetical list of all formative elements of these two languages.

There exists another and more important reason for appending a vocabulary to the present volume of texts. In the present volume we deal with an Indian language which, if not yet totally extinct, is on the verge of extinction. At the time this collection of texts was made (in 1910) less than half a dozen natives were left who still had a speaking knowledge of their language. And they did not use their original tongue in the everyday conversations, preferring to use for that purpose English or the Chinook jargon. The extent to which the Alsea language was becoming a thing of the past may be judged from the fact that I was unable to obtain the native terms for some of the most important and simple animal and other names. Furthermore, my informants could not recollect many of the older stems that had been used by the informants of the previous investigators of this language. Thus the collection of myths made by Dr. Living-ston Farrand only 10 years previously to my own collection (in 1900) could not be translated fluently and intelligently by my informants; and a large number of stems and terms contained in the vocabularies that were collected by Mr. J. Owen Dorsey in 1884 were totally unknown to the present-day Alsea Indians. Moreover, the children of the Alsea Indians of to-day neither understand nor use the tongue of their forefathers; so that we are perfectly safe in considering this language of the Pacific coast as practically extinct.

Knowing, then, that it is impossible to obtain in the future additional linguistic data from this field, it was thought best to bring together in one single volume all available material on the Alsea language, not only for the guidance of the future student but also for the preservation in print of this highly interesting language. And in order to present a more complete vocabulary I included in it not only the stems and nouns that occur in these texts, but also such radicals and terms as were and could be obtained by other means. Furthermore, all other previous collections of Alsea vocabularies were consulted, and stems and nouns not obtained during the course of my own investigations extracted and added to the present voca-
lary. These earlier collections include short vocabularies of the Yakona language obtained by John I. Milhau (date not given), two extensive glossaries of the Alsea and Yakona languages collected in 1884 by J. Owen Dorsey, and a fair collection of Alsea vocables made in 1900 by Livingston Farrand. Farrand's manuscript collection is the property of Columbia University in the City of New York, while the other data are in the possession of the Bureau of American Ethnology. Thus the present vocabulary, while by no means exhaustive, presents a fairly good collection of the average number of words used by a native Alsea Indian in his daily intercourse with his fellow tribesmen.

The phonetic transcription of the previous investigators differed materially from my own system. It, therefore, became necessary to systematize the spelling, which task was accomplished without any difficulties. Only occasionally it was impossible to verify a stem or noun contained in one of the older collections. All such stems are given here in their original spelling and are followed by the initials of the collector. Thus (F) stands for Farrand, (D) for Dorsey, etc.

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

\[
\begin{align*}
&\text{E} \quad \text{P} \quad \text{M} \quad \text{D} \quad \text{N} \quad \text{S} \quad \text{K} \quad \text{Q} \\
&a, a^n, a, a^n, ai, ai^n, au, au^n & p! & t & ts & kw & k' & qw & l & l, l & l!
\end{align*}
\]

\[
\begin{align*}
&e, e^n, e, e^n, e^n, e & p' & t! & ts! & k! & q! \\
&i, i^n, i, i^n, ai, ai^n, y & t' & k' & x
\end{align*}
\]

\[
\begin{align*}
&o, o^n, o, o^n, ou, u, u^n, u, u^n, u, u^n, u, u^n, \text{w}, \text{w}, \text{h} & q! & 1!
\end{align*}
\]

The long diphthong ai has purposely been placed after the long i-vowel, with which it interchanges frequently, as well as with the long e-vowel. In the same way the au diphthong interchanges frequently with the long a and a vowels, for which reason it has been placed immediately after these two vowels. The numerals that follow each word refer to line and page of the present volume. Certain stems—not exemplified in the present volume—were found in the four texts that were published by me previously in the International Journal of American Linguistics (Myths of the Alsea Indians of Northwestern Oregon, 1917, vol. 1, pp. 64–75). All such stems are indicated by the initials JL preceding the numerals. Thus “136.14” indicates that the stem is exemplified on page 136, line 14, of the present volume; “JL 75.3” indicates that the example will be found in the texts published in the Journal of American Linguistics, on page 75, line 3, of the first volume. I tried, wherever possible, to give at least two examples demonstrating the actual occurrence of a given stem or noun.

Derivatives of stems which occur in simple forms in this vocabulary when following in alphabetical order the simpler form have been indented; when separated from the simple account of their phonetic form, they have and referred to the simpler form of the case in forms in which the vowel of the

In conclusion I wish to express my thanks to the Smithsonian Institution for his understanding of the scientific value of this linguistic interest in and active support of my investigations of the Northwest coast. The publication of the present form, is due largely to the permission of the present Chief of the Bureau of American Ethnology, and to the cooperation of the present Chief of the Bureau of American Ethnology.
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\[
p \quad m \quad d \quad n \quad s \quad k \quad k' \quad q \quad l \quad i, \ l, \\
p' \quad t \quad ts \quad kw \quad k'! \quad qw \quad l', \ l! \\
p'! \quad t! \quad ts! \quad k'! \quad q! \\
i' \quad k' \quad x
\]

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batical order the simpler form have been
SEA–ENGLISH

Latin "utinam."

1. wish, to desire.
2. (see, repetition: -s, nominal)
3. lament.

(s, nominal).

(y) to approach; also ak‘-.

tion and anger 94.28; 98.28.

a white 30.2; 120.11.

28

(s, nominal).

30.5 (-s, nominal).

4; 44.24.

1; 136.36.

116.17; 126.10.

3 (related to tsk-).

y.

.9

32 (-s, adjectival).

beauty 220.34 (-s, nominal).

exactly 32.5; 120.26 (-a, adverbial).

shells 26.8; 154.11 (evidently related to ak‘-).

or.

13.15; 98.27.

im, motionless 64.37; 94.20

23; 64.37

i.) 22.2; 88.18 (-s, adjectival).

3.

y, completely 32.22; 44.23.

y, adjectival.

3.22; 44.23.

lament.

i.

FRACHTENBERG

ALSEA TEXTS AND MYTHS

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("atsk‘-, see atsk‘-, to sleep.

atskuyuxu-is ha‘es, to feel sleepy (plural) 72.24; 76.4; 134.19 (related to atskwixu-).

a‘qa, see aq-, well, carefully, straight, exactly.

al-, to tell, to speak, to narrate 24.20; 26.15.

(alk‘-an, see alk‘-, quiet, motionless.)

al, crow 226.32.

a‘i, to go 22.7; 24.1.

a‘i, see a‘i‘i, so that, in order that.

ait., particle please! 32.6.

ain-, ayan-, an-, to cry, to weep, to lament 30.11; 70.12.

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ait., particle please! 32.6.
reside 22.1; 74.19.

resident, abode; inside 28.7; 30.3 (-s, nominal).

(at, nominal). 

at, inhabitant, people, village 24.2; 28.14; 30.15 differently 76.24; 90.25, 30.

ious 36.18; 150.31 (-st, adjectival).

36.10 (-4t, adjectival).

22.9; 150.20 (-fi, instrumental).

ys, -yals-, yahls-, to come back, to return, to go home 26.2; 30.9. 

yals', diver 45.9, 8 (-4t, local noun).

yals', buzzard 48.28, 29; 30.1 (-s, nominal).

yals-, to go, to move; to fall 44.8; 80.6. 

yix'atst!, tracks 70.12; 74.6 (-4t, local noun).

yix'atst, particle gone, after 24.18; 28.8.

yih-, to disappear, to run away 60.20.

yip-, to turn back, to go back 70.7; 88.24.

yipyulsta, screech-owl 50.9, 11 (-ala, nominal suffix).

yipu's-to, backwards (ala, indefinite place).

yi'tsta, whip (ala, instrumental).

yikuk'at, to go west, to leave shore, to set of sun 74.30; 140.30 (related to k'ul, west).

yix'atst, forward (related to yax, -slo, indefinite place).

yax, differently, variously 45.2; 104.14 (-a, adverbial).

yax', different, various 44.1 (-4, adjectival).

yax', different, other 42.23; 182.8 (-t, adjectival).

yax', ha'i (a), exceedingly, very much 64.1; 76.25.

yol-, yul-, to talk, to speak (pl.) 66.6; 108.19.

(yuwix-, see yux-, to disappear, to take off.)

yu'wat!, to trample 72.32.

yu'xfl, still, yet 68.7; 70.2.

yu'xwis, particle self 34.2; 72.1.

yu'xwi'x, own 174.26; 182.19 (-t, adjectival).

yu'xwi, to be crooked, twisted; to twist 158.9.

yukuh, to travel about 128.31.

yukuh, without, gone 136.38-138.1.

yul, yol, speech, word, talk 106.20; 110.6.

yul'sux, yul'sux, thunder, thunderbird 80.7; 98.10 (-tsux, collective).

yul', yul, to be near, to approach 68.26; 74.7 (related to au).

yul'salyst!, sole of foot, foot 98.36, 37; 102.11 (-ust, instrumental).

oku eai, see ou'k'eai, who, somebody (a-4, vocative change).

ou-, see ouw, to split (neutral) (ou-wu, vocative change).

oku'xun, moon, month 204.1, 7; 208.34.

ou'yul, ou'yul, fence, barrier 72.32 (-4, instrumental).

oux-, watx-, to become, to change, to turn into 30.3; 99.26; 156.34.

oux-, wat-, warx-, to follow 22.12; 66.22.

oux-, war-, to pursue, to follow 74.14, 15.

oux-stit, pursuer 134.30.

ou', ou'k'eai, ou'k'eai, who, somebody 34.3; 60.7.

ouxu-, ouxu-, ouxu-x, to come out, to show, to appear; to float up 128.26; 130.5; 168.4.

ou', see ouw, arrival, year (ou-wu, vocative change).

ou'xun, maple-tree.

au, interjection well! 30.16.

au, au, au, in or near, close by; to approach 28.4; 30.1.

au-, ou, au, inside, between).

au'lik, right away.

waw, particle no, gone 72.28; 134.18.

waw-, to open 132.20; 144.10.

wahu, to invite, to call 36.5; 38.23.

(watx-, see ouy-, to become, to change, to turn into.)
wa'na', particle, no, not, gone, absent 48.23; 72.27.
was, this one, who 28.15; 78.36 (objective form of as).
was-, to spin tops 208.32.
Iowa'sat, Iowa'sat, the game of spinning tops 208.31.
wa'sa, a spinning top 208.35; 210.2 (-a, nominal).
wait!, spawning-grounds 186.4; 9 (-a, local noun).
waile-, to invite 60.6.
wa'ak'ink', February, March (-k'ink', season).
wa'sis, cat (-a, nominal).
wait-, to invite 60.6.
wait-, to follow, to pursue 46.6; 150.6.
wait-,
wait-', to invite 60.6.
wait-, to arrive, to come, to stop 24.1; 36.24.
wait-, will-, to kill 66.2; 166.12.
will, cedar 134.34; 190.24.
wa'stis, cat (-a, nominal).
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wait-, will-, to kill 66.2; 166.12.
will, cedar 134.34; 190.24.
hahal'kwauk, in the middle 142.5.
hap'ne't, from outside 64.35; 29.10.
hap'pist, swift, fast 198.15 (-t, adjectival).
hap'pistis, swiftness, velocity 182.7, 8 (-e, nominal).
ham, xam, thy 49.15, 16; 48.3.4.
ham'sik', all, each, every, whole, entirely 34.10; 36.1.
ham'sit', enormous, terrible, great 112.19.
ham'sit', such, this kind 162.9.
ham'sit'lat, such a size 176.3 (-e, nominal).
hat-, to raise up 104.12.
hata'hak', on both sides, 58.26; 64.36.
hata'me, as if, kind of, like 64.12; 92, 39.
hat'qwi, upstream 84.19; 186.4.
hat'o'qwi'yu, upstream 186.34, 35 (-u, nominal).
han-, hän-, to see, to look 60.23; 192.28 (related to hain-)
ha'nak'al, body-part 80.15.
hanhū'u, particle please! pray! 78.37; 80.2.
hant!, to wait, to expect 158.17; 174.29.
hask-, to die (pl.) 102.36; 148.35.
hashk', to die (pl.) 192.36; 148.35.
hat'ski st, dead (-t, adjectival).
hats-il, inside 100.27.
hats'il', inside; forest 54.8; 118.24; 224.13.14.
hats'il, flesh, meat 66.10; 212.32.
hats'il', flesh (-t, adjectival).
(haku-, see xku-, to leave [canoe], to land).
hak'wili'yu, west wind (-u, nominal).
hak', east wind (-u, nominal).
hak'i'ms, particle if, in case 164.24; 226.1.
hak'i'msis, particle if, in case 178.29.
hak'i'msis, see hak'i'msis and -n infixed.
hak'i'msis, see hak'i'msis and -st infixed.
hak'i'msxans, see hak'i'msis and -xan infixed.
hak'w'h, from there, from other side, from across, alongside 44.15; 68.8.
hak'w'k, here, from here 172.8; 180.24.
hak'w'k-si, on the left side 142.10.
hak'w'si, on the other side, from across 148.11; 152.5.
(hak', see 'k', to touch, to feel, to smell.)
hak'w'tsi, edge of sea, shore, beach 62.6.
hoq'aqut,uxs, knee 140.14.
haq', to leave JL 72.35; 73.20.
(ha'qu-, see xku-, to drag.)
haq'u'w's, behind 198.33.
(halaq-, see ha'qu-, to take out, to uncover, to open; to put into play.)
(halaq-, see ha'laq-, to raise, to take care.)
halaq'tsi, as before, similarly 24.13; 26.2.
halq'ka, salmon-berries.
hall'yu, mouth of river, downstream 86.4; 90.12 (-u, nominal).
halui'yu, mouth of river (-u, nominal).
halui'wili'yu, mouth of river 80.32; 90.8 (-u, nominal).
halt-, to look on, to watch, to witness 30.2.
hat't-, to lick 134.3; 136.15.
haltn, hal'em, to raise, to take care 124.8.
hal'tku, to chew 80.1; 106.5.
halq', halaq-, to take out, to uncover, to open; to put into play 76.7, 8; 182.6.
hit-, hak’t’, to sniff 138.18, 20 (-k’, consonantic change).
ha, particle 68.21; 134.23.
ha’aiha, quickly, suddenly, in a hurry, at once 24.4; 38.18 (-a, adverbial).
ha’uñá, intersection 54.30.
ha’i’naí, glass, window, looking-glass (from hain- with initial reduplication; -u, instrumental).
(ha’p, see ‘p’, to hide.)
ha’t!, older brother 22.12; 54.12.
hin-, to look, to see 128.35; 132.27 (related to hain-).
ha’tts, in vain, vainly 44.7; 58.2.
(hiku-, see xku-, to leave [canoe], to land).
hai'kumxus, relative by marriage 118.4 (-xus, collective).
há, interjection see!, there! 44.16, 17.
ha’l’étxafi, flower 164.30, 31; 166.9, 10; 188.10 (-xus, collective).
en, breath 74.27, 31 (-s, nominal).
ha’l’txafi, flower 80.11; 162.5 (-s, nominal).
ha’lhtxafi, flower 80.11; 162.5 (-s, nominal).
ha’lt!, older brother 22.12; 54.12.
ha’t!, particle 92.15.
hai”, particle 68.21; 134.23.
ha’t!, to rest 62.32.
hai”, particle 128.35; 132.27 (related to ya’-).
ham-, hayan-, to look, to see, to perceive 30.3; 64.22.
hamn-, to hide.)
han-, to look, to see 128.35; 132.27 (related to ya’-).
han-‘, to take 120.1; 150.17 (related to ya’-).
han-‘, everywhere, all over 22.4; 34.13.
han-, to hit (with fist).
ha’kumxus, relative by marriage 118.4 (-xus, collective).
ha’il!, interjection see!, there! 44.16, 17.
ha’lhtxafi, flower 164.30, 31; 166.9, 10; 188.10 (-xus, collective).
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ha’lhtxafi, flower 164.30, 31; 166.9, 10; 188.10 (-xus, collective).
han-, to hit (with fist).
ha’kumxus, relative by marriage 118.4 (-xus, collective).
ha'il!, interjection see!, there! 44.16, 17.
related to hain-).

7 (related to ya-).

14; 58.13 (-t, adjectival).

ive 30.3; 122.7.
eduplication).

to be in the middle 142.9; 158.21.14; 70.7.

3.

al).

JL 73.35 (-u, verbal suffix, by origin first person

indon hope 68.30.

reduplication).

uder 32.11; 70.16.

in, passive; -s, nominal).
pil-, to sit

pi'pEsxau-, to play the game of cat's-cradle

palk st, paLk st, hard

palL-, to stick, to place

palhu-, to bite

paxt!-, to hit, to strike (with stick)

past-, to remain, to survive

pa'mint, booty

pa'piltkuSt!, chair (see pil, to sit; p-, prefix; -6t!

pa'halxrust!, anus

pahal-, to be red

pa'swint (D), cinnamon bear.

pawak u-,

pa'ap', mink

paa'wun, snag, Log

pi'yats, female child, girl, daughter

piyac, ashes

piL-, pit-, to break wind

pi'lq!, pilq!, mist

pi'lqan, sore, rotten

pi'lkauxs (D), bladder.

pi'lts!-, to throw

pi'lskwi!st, pilskwietst, strong, powerful (-t,

pi'lauk (D), palm of hand.

pilskwist, pilskwišt, strong, powerful (-t, adjectival).

pilskwištis, strength (-s, nominal).

pils!:-, to throw

pi'kauxa (D), bladder.

pi'laq, sore, rotten

pi'laq!, pilq!, mist

pi-, pil-, to break wind

piya'ashes

pi'yats, female child, girl, daughter
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pi'fiix-, piwiix-, to sound, to be noisy 34.24; 36.9.
pi'a'sxam, sound, noise 28.7; 36.1; 128.22.
(pi'ü-, see pi'-, to be warm.)
(piwiix-, see piwiix-, to sound, to be noisy.)
pi'-, pai', to be absent, to be away 65.3; 164.27.
pit-, see pi'-, to give, to pay blood-money.
pits-, to split, to distribute, to divide, to give 118.13; 132.19 (related to pt-).
pits'ust!, gift, present, potlatch, division 66.7, 8; 132.20, 23 (-ust!, instrumental)
pit'te, day, sun 28.18, 23; 30.16.
pit'teumk', summer.
pi'l, palm of hand.
pili, piul-, to be warm 64.11.
pia'tq-, to lie face down 68.7; 74.33.
po-, (?) 72.31.
po'stx, po'stx, po'stx, blood 126.25, 31; 134.23.
po'k pek't, supporting stick (of trap) 104.6 (-t!, local noun).
pö'qü, šir 210.1.
po'la, oak.
pu-, to be full; to fill 82.32; 190.26.
puu't, full 90.16 (-t, adjectival).
puuyaf, bucket 104.39; 106.4.
puiwa', poor (-t, adjectival).
pu'-, to blow (tr.) 80.17.
pui'fəx, full 86.14; 94.8.
Po'wik', proper name 88.6, 7.
pupenhu-, to play shinny ball 22.8; 24.4.
pü'pënhať, shinny ball 44.3; 187.7 (-t, instrumental).
püpenhauay's, shinny game 200.6 (-t, nominal).
püpenhau, lpüpenhau, shinny game, shinny player 28.22; 36.3.
(pö'wa', see puuhu-, to push, to brush aside.)
(pü-t', see pu'-, to stick out, to show.)
pünt!, grease, fat, butter 122.33.
pükwati, yellow (-t, adjectival).
pü'xtaľ, paint (-t, instrumental).
(pü-t', see pu'-, to be in upright position, to stand, to stop.)
pt-, pit-, to give, to pay blood-money 78.37; 89.1.
ptu-, pütu'-, to stick out, to show 84.25; 130.38.
psa'waš, slave.
(psak'k'taš, to watch 64.35; 120.22.
(psink'lx, see psinkx, three; k'-a, consonantic change.)
psinkx, psink'-x, three 66.14; 96.30.
psink'lx ka'tsk'ém saui'tst, thirty.
psinkx laqai'st, eight 208.4, 5.
psinkx laqai'sk'ém saui'tst, eighty.
psul-, pük', to wish 96.6, 17.
psul-, pük', to wish 96.6, 17.
psin, your two 110.10; 122.24.
(plišišk'lx, arrow-maker; see bi'bišk', -x', nomen actoris).
pk-, pk-, to feel of, to touch 120.25; 130.23.
pluak'-, pluak', to touch, to feel 134.11.
plæ'-, plkæ', to urinate; urine 124; 136.15, 16.
plŚšu', place where one urinates 124.3 (-t, local noun).
plukiš-, to pick, to gather 86.34; 192.30; 194.3 (from kots).
ALSEA TEXTS AND MYTHS

mék'ó-chalném, mole (m., prefix: -t', nomen actoris).
mék'ú-chan', sea-otter 92.18; 98.12; see kumku-.
(mekumku't', runner; see kumku-; -t', nomen actoris.)
mék'ái, to hit, to strike (with rock) 218.29.
mék'ii-tsit, cattle.
mék'ítat', crane 46.22, 23; 134.1; see si'it-; -t', nomen actoris.)
mék'ú-hú, kinnikinnick berries 82.11, 16.
mék'ú-qnik-slał, little orphan 150.20, 22; 152.10. 11 (-uñ, diminutive).
mék'ú'k'ist, liar.
mék'ú'düást, bird (species unknown) 102.39; 104.13.
mék'ú-, mék'ú-n-, to hit, to spear 46.6; 94.10.
mék'ú'ít, pregnant 24.11; 124.5 (-t, adjectival).
mék'ú'át, head-band made of woodpecker feathers.
(mamít, much q. v.)
mék'ámin-, to multiply, to increase 108.25; 110.35.
mék'úmin, many, much 26.3; 36.9 (-t, adjectival).
mék'úmin'tis, number, amount 108.19; 164.33 (-s, nominal).
mék'úmin'ta, much, a great deal 138.23; 220.17 (-a, adverbial).
(mék'qúp't', conger 52.3, 6; 214.15; see k'ialp-; -t', nomen actoris.)
mék'qúts'lens, Chinook salmon.
(mékqú't'sisla, one who abstains from drinking, teetotaller; see qú't-si'la; -sla, nominal)
mék'ú'ít, sturgeon 84.10; 122.19.
(mék'í, mék'í-s), to paddle 94.3, 4; 108.2; see xwé'xwé.)
mék'í't, salmon-trap 210.8.
mék'í', jealous.
(mék'í-s, mék'í-s, to hit, to strike (with rock) 46.11; 94.10.
mék'í-tit, thick (-t, adjectival).
mék'í-ti', particle really 122.33; 176.10.
(mék'í', mék'í, to know 38.22; 40.5.
mék'í', thick (-t, adjectival).
mék'í-tli, particle really 122.33; 176.10.
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mék'í', thick (-t, adjectival).
mék'í', mék'í, to know 38.22; 40.5.
terma'nis, nephew 106.35; 108.1.
tem-, tim-, timas-, to paint, to mark 46.2; 86.1.
timsai's, paint, color (-s, nominal).
tesi'n, nose.
tesin-, tesin-, to show, to point out 98.34; 150.30.
tekwa'nikst, spotted (-st, adjectival).
teq, particle something, what? 92.34; 192.24.
texu-, to trap, to hunt by trapping 104.18.
tx'wa, trap 104.4, 8 (-a, verbal noun).
ta, ta', particle indicating surprise 106.15; 122.11.
ta'axti, particle, necessarily 60.18; 62.3.
ta'yil', last thing, last possession 40.14, 17.
tawa'yu, horse.
tah, particle rather 156.5, 7.
ta't, to buy.

taha'tal!, trading post, store, village (-tal, local noun).
tame, particle as if, kind of, like 28.6; 30.24.
ta'mink', ta'msing', at that time 58.9; 60.2 (-k', season).
ta'muqwa, particle, to be quiet 58.23; 94.29.
ta'na, later on 220.6.
ta'nsa, plan, idea 134.6 (-ta, nominal).
tas, the, this, that 22.4; 24.18; 26.1.
tatsite, to-day, at present 90.27, 32.
takalirt!, to pick berries 52.17.
tamk, March, May, September (-k, season).
tahaltalirt!, trading post, store, village (-rt!, local noun).
ta'm, particle as if, kind of, like 28.6; 30.24.
ta'mink', ta'nsing', at that time 58.9; 60.2 (-k, season).
ta'muqwa, particle, to be quiet 58.23; 94.29.
ta'nsa, plan, idea 134.6 (-ta, nominal).
ta'puk'in, hur 98.35, 38.
ta'puxk in, bur 98.35, 38.
ta'tek-, to pick berries 52.17.
taq, -uk', to look upward, to gaze.
ta'tek-, to take turns 154.22; 182.3.
ta'til', particle, what?, something 22.4, 6; 26.23 (related to teq).
ta'ile, particle only, merely 22.2; 24.17.
tai-, to watch 56.27; 58.5.
ten, to copulate JL 69.38.
ten, tem, conjunction then, and, so, finally, at last 22.3, 10; 24.12.
temax't, temxt, brother-in-law, sister-in-law 132.15, 28; 142.34.
temuh't, see tem and mu'h'a.
temt, particle but, however, still, nevertheless 24.18; 28.23.
Te'i'nk', proper name 90.11.
Tou'li, proper name 237.30.
tiya'k, tiya', surf, breakers 120.23 (-a, instrumental).
tipx-, to offer food JL 74.27.
tim-, timas-, to close, to shut 30.17; 190.30 (related to tams-).
timsa, door.
(timsai's, paint, color, see tim-.)
tilqu-, tiloqu-, to stagger 80.4.

tinik-, to meet, to encounter 78.10; 94.24.
tinfltx-, to roast on spit 84.4; 106.21.
ti'nExtsfI,.
toklinai's, wrist (-s, tail-,
talk-,
tit (F), grandparent.
timxum-, timixum-, to make fun of, to jeer, to deride 30.13.
tifltlbfin-, tiwi't!wan-, to make, to prepare, to create 34.1; 36.22.
(tiyux-.
tisi-, to recognize 122.31.
tinhu-, tinfi'-, tfin-, to be satiated, to have enough, to be satisfied 82.14, 15; 106.31.
tqaialt-, to desire, to wish, to like, to prefer 24.3; 26.22.
tkwam-, to be ignorant 44.13.
tku-
tksllts!-, tkalilts!-, to burn, to build a fire 58.17; 64.9, 10; 212.1.
 tp-, tflp-, to fly, to jump 48.2; 50.1.
(talmsa, door JL, 71.40; tO'-, tuwil-, to spill, to pour, to pile 06.18; 118.9.
tO, tOts,
tu'lau (D), crown of head.
tuklnu-, to stick in 138.35, 36.
tute'lli (D), boy.

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Tqul$ts', pitch wood JL 70.5, 7.
tq'ë's, flour (4, verbal noun).
tqék-, to daub, to paint 122.33.
tqék-, tqaik-, tquïk-, to call, to name, to call, to weep, to lament, to cry (pl.)
tq'ë's, board (4, verbal noun).
tqu-...-uk', taqu-...-uk', to look up, away, up.

Tqulmak', proper name Umpqua 110.25.
tq'ek-', to be warm 58.18; 64.12.
tqwaixk-...-auk', tquayaxk-...-auk', to lie fast between.
tx-... is hai's, tix-... is hai's, to think

txan-, to take along 118.6.
txu-, taxu-, to pull 132.1; JL 66.36.
txu'txu', to cough.

tw'int, sharp 58.3 (-4, adjectival).
tshi', tooth JL 148.17, 152.31.
t'awa'yü, plaything, horse 68.29 (-4, instrumental).
tlam-...-auk' is hai's, t'lam-, to be sorry
t'ams-,...-auk', to agree, to decide, to close, to shut (pl.)
t'lama, belt (-a, verbal noun).
t'a'must, always 24.17; 30.14.
t (taxu-, see tixu-, to pull )
tla'xus (D), septum of nose.
t'axuxt, rope 166.5, 7 (-ust!, tra'xwal, red fox; fisher.
(tlam'an-, see t'am-, to be sorry.)
ta't'sa, täts, maternal uncle.
tx-,... to play, to have fun 34.8; 44.1.
t'sa, fun, game 26.22; 42.25 (-s, nominal).
t'ëx, knot of tree 208.24, 25.
timu'...-auk' is hai's, to fear 114.12, 14,
t'ëx, to gain 150.35.

Til'mfl.., knot of tree 208.24, 25.

Tqwaixk-il-...-auk-, t'qulwayaxk-il-...-auk-, to lie fast between.

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t'ëx, knot of tree 208.24, 25.
timu'...-auk' is hai's, to fear 114.12, 14,
t'ëx, to gain 150.35.
tpu'lli'ts!, pitch wood JL 70.5, 7.
tq̓'s'a, flour (-a, verbal noun).
tq̓'k̓-!, to daub, to paint 122.33.
tq̓'lík̓-, tq̓álík̓-, tq̓álík̓-, to call, to name 70.25; 86.32.
tq̓ul-, tqu̓-, to weep, to lament, to cry (pl.) 126.29; 164.40.
tq̓u̓'s'a, board (-a, verbal noun).
tq̓u- . . . uk̓, taq̓u- . . . uk̓, to look upward, to gaze 126.30; 132.26 (-uk̓, away, up).

Tq̓ulmask-!, proper name Umpqua 110.25.
tq̓ul'-, to be warm 58.18; 64.12.
tqw̓a'x̌sk'i- . . . 'auk̓, tqw̓a'x̌sk'i-ll̓, to lie face up 64.24; 208.14 (-auk̓, inside, between).
tx̌- . . . is hai̓'t̓, t̓x̌- . . . is hai̓'t̓, to think 64.31, 32; 70.16.
tx̌an-, to take along 118.6.
tx̌u-, taxu-, to pull 132.1; JL 66.36.
tx̌u't̓x̌u, to cough.
tx̌wa'q̓t̓, sharp 58.3 (-t, adjectival).
tx̌l̓', tooth 148.17; 152.31.
tx̌wa'y̓u, playing, horse 68.20 (-u̓, instrumental).
t̓l̓a'mn̓- . . . 'auk̓ is hai̓'t̓, t̓l̓a'mn̓- to be sorry 92.30 (-auk̓, inside, between).
t̓l̓a'man-, to agree, to decide, to close, to shut (pl.) (see ta'msa, tix̌-a) 22.11; 24.5; 66.13.
tx̌a'mx̌a, belt (-a, verbal noun).
tx̌x̌ust̓, always 24.17; 30.11.
(t̓axu-, see t̓ixu-, to pull.)
(\n̓x̌u-x̌u, to pull.)
(\n̓x̌u-x̌u, rope 166.5, 7 (-ust̓, instrumental).
(\n̓x̌u-x̌u, red fox; fisher.
(t̓l̓a'man-, see t̓l̓a'man-, to be sorry.)
t̓l̓x̌i'isa, t̓l̓is, maternal uncle.
t̓l̓a'nu-, to play, to have fun 34.8; 44.1.
(t̓l̓a'nu'í, fun, game 26.22; 42.25 (-s, nominal).
t̓l̓x̌, knot of tree 208.24, 25.
t̓l̓u'mu̓- . . . 'auk̓ is hai̓'t̓, to fear 114.12, 14, 15; 228.28 (-auk̓, inside, between).
tl̓l̓u'x̌, to gain 150.35.
tl̓l̓u'x̌u, snow; to snow 100.23, 26.
t̓l̓u'x̌, to turn 62.7.
t̓l̓l̓i' to throw into fire 142.3; 144.17.
t̓l̓l̓i, to be hot; to heat 58.19; 80.9.
t̓l̓l̓i's, metal; to sound like metal 28.7 (-s, nominal).
t̓l̓l̓i'n̓, to lift, to carry 72.2.
t̓l̓ol̓ to spatter.
t̓l̓x̌ - . . . is hai̓'t̓, to think 70.24; 80.19.
tl̓l̓u'x̌u, t̓l̓a'xu-, to pull 98.36; 100.26.

(\na'hs̓ət̓s'at̓an, finger-ring.
(\na'ksa'x̌u's, war, warfare 142.21; 144.30 (-s, nominal).
\n̓g̓, to hold fast 168.14, 25; 170.3.
\n̓g̓a'x̌am̓xt̓l̓, beach, sand 86.9, 21; 88.26 (-t̓l̓, local noun).
\n̓n̓ə, na'¹, particle where, somewhere 78.9, 214.2.
\n̓n̓ə'x̌em, already, right away 136.31; 152.22.
\n̓n̓əmk̓', particle when, whenever 36.23; 38.20.
\n̓n̓ə'mk̓'i't̓x̌u, right away, at once, immediately 24.11.
(\n̓n̓əm̓k̓', see n̓əm̓k̓' and m̓is.)
nà'k't, river, stream 24.2; 72.34.
nà'k'tau, small river, creek 184.32, 33, 36 (-au, diminutivc).
Nà'k'te'mo, proper name Big River, Siletz River (-te, augmentative).
nàk', nak', particle where 26.4; 30.12.
ns'k't, na'k'ce, particle where 22.13; 26.6; 38.1.
nau'txamala, dish.
nìsk', particle, far distant 44.8, 16; 50.23.
sìtsk', particle something, what? 68.19; 110.31.
sì'ts'k xat, particle 144.39.
(nìk', see nak'.)
nìx, thou, thee 30.20; 54.19.
nìxap, you 28.15.
nìxapst, ye.
nìns-, to eat 220.4; 48.11.
meninsst', eater.
nìns, elk 32.19; 51.9.
nìnsast, eaten up 102.12 (-st, adjectival).
nìnsu'mmt, food, provisions 106.30; 170.27 (-mt, the one that-).
nìnsu'mmxmt, food, provisions 38.8; 112.2 (-mt, the one that-).
pünnsstt, eating-place, table (-t, local noun).
nìx, slimy.
mxnùxst, snail, slimy
Nì:thà'lsù, proper name Nestucca River.
s, conditional particle if, should 34.11; 36.16
s, a, the 22.1; 24.2.
smìntist, tame (-st, adjectival).
sìp' yù, basket JL 73.6, 26.
msìpsa'yùwst, basket-maker (ms-, prefix: -t, nomen actoris).
syà'tsxa, basket.
saaw, to help, to assist, to aid, to save 182.24; 218.36.
sapa, see sp, to dig holes.
sa'spt'st, full of holes 104.39; 106.6; see sapt'st (-st, adjectival).
(sanaq, see sànoq, to be bad, to be ugly.)
sì'nqùk'e, anemone; roseate 86.41.
sì'nxk't, particle more, better 76.12; 158.13.
sì'xqal, sì'xq', tail of fish 84.24.
sax'tel-, to open up (anus) JL 65.26; 67.30.
sì'l xmin, (D), heart.
sìf, older sister 130.9, 14; JL 70.7.
(sìp, see sp, to dig holes.)
sa'sptuxs, hole 120.1 (-uxs, collective).
sa'spt'st, full of holes 74.3; 146.12; see sa'pt'st (-st, adjectival).
sànoq, sànoq, to be bad, to be ugly 112.18, 19.
sìsa'ìnaq, badly, ugly 24.20; 186.6 (-a, adverbial).
sìsànoq, bad, ugly 80.23; 214.31 (-t, adjectival).
sìsìnqatis, badness, bad quality 218.16 (-s, nominal).
(sìtsyù, comb; see st-, -t, instrumental.)
sìsìx, to be alive, to survive 148.18; 178.11.
sì'stsixxum, magic power 22.14.
(sàxux, see sis and -aux infix.
(sips, see sis and -p infix.
(sipsst, see sis and -pst infix.)
2, 33, 36 (-au, diminutive).
; Siletz River (-tstó, augmentative).
; 30.12.
22.13; 26.6; 38.1.

1; 38.6.
19; 110.31.

prefix: -At', nomen actoris).
1; 182.24; 218.36.
6; see säptist (-st, adjectival).
2; 158.13.
1; 67.30.

0; see säptist (-st, adjectival).
112.18, 19.
(-a, adverbial).
(-t, adjectival).
18.16 (-s, nominal).
(lal.)
1; 178.11.

(sipt!, to dig many holes 144.26; see sp--; -l, plural object.)
siplu-, sipca-, sî-pl-, to slide 60.16.
(simxu-, see simxu-, to lie alongside.)
simp-, to be careful 152.18.
Simtú's, proper name 233.35.
simqu-, to cut.
simxu-, simxu-, to lie alongside 126.22.
sin, my 22.6; 32.12.
(sins, see sis and -n infixed.)
sinptu-, to contract 78.6; 80.14.
sis, conditional particle if, should, in case 34.3; 36.23.
si'i'st, fat (-st, adjectival).
(siliku-, see siliku-, they all.)
siló'kut, thin (-t, adjectival).
(silqu-, see silqu-, to be cold.)
siló'qwi's, cold weather, cold wind 62.30, 37; 64.1 (-u, instrumental).
silu-, to tear 62.2.
silu-, siliku-, particle they all 24.5, 7; 26.13.
silqu-, silqu-, to be cold 64.1; 144.3.
silqu'st, cold (-st, adjectival).
silqu'w's, cold season, winter 222.5 (-s, nominal).
silxu-, to melt 64.20.
sir-, sîk'!, to sink 134.27; 146.9, 17 (L-k!, consonantic change).
siks, see sis and -l infixed.)
sisxia-, see sis and -t- infixed.)
sisxu-, sîk'xu-, to send, to dispatch 154.1; JL 74.12 (L-k! consonantic change).
sî-, sai-, to enter (pl.) 104.9; 130.30.
si-, to roll eyes 100.31.
siyat, leg 72.31; 102.15.
siyat'ust!, trousers (-ust!, nominal suffix).
sîp'k, paternal uncle.
s-ip'xan, niece 94.34; 96.3.
sî't, husband 76.28; 130.6
sî-, to buzz 102.13.
Sî'sinqua, proper name Salmon River 229.21 (-au, diminutive).
sî'q'a, abalone shell 94.1, 2.
(siqul-, see squl-, to stand [plural].)
sîk'lu-, to dream 172.21; 176.25.

{nizak'st, a dreamer (m., prefix: -At', nomen actoris).
si'k'em, red cedar.
(ayat'txuwa', basket; see sîlu.)
(suwat-, see süt-, to drop, to let fall.)
(suwat-, see sault, fresh, new.)
suw-, to slip, to slide 132.14, 15; 142.23.
siw't', wind 34.1; 94.23.
siw't'iyust!, sail (-ust!, nominal suffix).
sü-p-, to scrape 98.34.
(süpl-, see siplu-, to slide.)
südax, südax!, five 22.1; 30.15.
südax'st-kt'em sait'tist, fifty.
süt-, suwat-, to drop, to let fall 82.22; 88.28.
süt'st, weasel 58.12; 62.26 (-st, the one who-).
süt'o, to storm 98.18, 19.
Sō't'k'nu, proper name 68.18; 70.15.
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
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<tr>
<td>-st, adjectival.</td>
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<tr>
<td>-et, -et', nomen actoris.</td>
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<tr>
<td>-st, adjectival.</td>
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<tr>
<td>an spirit, supernatural power</td>
<td>174.14; 226.13, 14</td>
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<td>5, 6.</td>
<td>18.12.</td>
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<tr>
<td>60.23 (-et, adjectival).</td>
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<td>28; 118.32.</td>
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<td>-st, local noun.</td>
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<td>13.</td>
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<td>32.17; 68.10.</td>
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<td>24.8; 30.21; 40.16.</td>
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<tr>
<td>86.18; 100.8 (-ō, plural).</td>
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<tr>
<td>tu'kulan, large, high, tall</td>
<td>78.1; 109.23 (-t, adjectival).</td>
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<td>tsal- (D), saliva.</td>
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<td>(tsal-, tsal-, see tsil-, to go out [light].)</td>
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<tr>
<td>(tsal-, see tsil-, to sing.)</td>
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<tr>
<td>tsalx, smell</td>
<td>48.4.</td>
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<tr>
<td>tsāh'isxa, exceedingly, very much</td>
<td>56.8; 62.1.</td>
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<tr>
<td>tsā'mx, very, much</td>
<td>32.4; 34.7.</td>
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<tr>
<td>tsā'mt, elderberry.</td>
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<tr>
<td>tsáms, different</td>
<td>34.12; 124.6.</td>
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<tr>
<td>tsá'mst, different, divergent</td>
<td>34.15; 40.5 (-t, adjectival).</td>
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<tr>
<td>tsá'mstu, particle.</td>
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<td>tsá'mtsü, tail (of quadrupeds).</td>
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<td>tsät, to be noisy.</td>
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<tr>
<td>(tsäe, see tesa., to win, to beat, to gain.)</td>
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<tr>
<td>tsä'mtsa'ya, game (-s, nominal).</td>
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<tr>
<td>tsä'tstuxs, winnings, stake, gain</td>
<td>24.10; 26.17 (-tuxs, collective).</td>
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<tr>
<td>(tsáíst-, see tsíst-, to fish with pole.)</td>
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<tr>
<td>tsā'tstiy, fish-line (-ti, instrumental).</td>
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<tr>
<td>Tséktsa', proper name</td>
<td>84.27.</td>
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<tr>
<td>tsa'k, salve.</td>
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<tr>
<td>rsa'hi', right side.</td>
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<tr>
<td>tsa'n'wiy, surf, breakers</td>
<td>120.37; 168.38.</td>
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<tr>
<td>tsa'n'tin, chisel.</td>
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<tr>
<td>tsan'lit (D), eyelash.</td>
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<td>(tsiyaq-. . . -ukt, see tsik-. . . -uku, to be home.)</td>
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<tr>
<td>(tsiyak-. . . -uk', see tsik-. . . -uk', to cut off.)</td>
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<tr>
<td>tsīyā'iyu, horn</td>
<td>56.8.</td>
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<tr>
<td>tsīyā'lu, -xu-, to shake, to tremble, to move.)</td>
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<tr>
<td>tsīpsta'xan-, to tie to a string</td>
<td>104.16.</td>
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<tr>
<td>tsmi-, tsmi-, tsmi-, to try, to endeavor, to measure</td>
<td>32.1; 50.22; 196.20</td>
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<tr>
<td>tsmi'ya's, yard, measure</td>
<td>200.8 (-s, nominal).</td>
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<tr>
<td>tsmi'ya'na', grasshopper</td>
<td>192.30; 194.1.</td>
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<tr>
<td>(tsimix-, see tsmix-, to work.)</td>
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<tr>
<td>tsi'mx-, tsi'mx-, to work</td>
<td>72.18; 76.22.</td>
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<tr>
<td>tsmi'xay, tools, utensils</td>
<td>118.12 (-ū, instrumental).</td>
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<tr>
<td>mettsimx-, to doctor</td>
<td>Pl. 74.33 (m., intransitive prefix).</td>
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<tr>
<td>tsmi, to show, to stick out</td>
<td>98.34.</td>
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<tr>
<td>tsmii, tsmūs, tsmūs, to sleep (pl.)</td>
<td>130.20, 21; 144.19.</td>
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<tr>
<td>tsimn'at', bed (t', local noun).</td>
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<tr>
<td>tsi'mn'at', ripe (-t, adjectival).</td>
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<tr>
<td>tsi'mn'at', bread (-t, the one that-).</td>
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<tr>
<td>tsmi-, tsmi-, to fish with pole</td>
<td>84 20, 21.</td>
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<tr>
<td>(tsitak'!-, see tsil'!-, to shoot; reduplicated.)</td>
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<tr>
<td>tsmi'k'lay, constant shooting</td>
<td>162.3 (-tyal, repetitive; -s, nominal).</td>
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<tr>
<td>tsmi', tsa'li-, tsi' to go out (of light)</td>
<td>72.29; 132.38.</td>
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<tr>
<td>(tsila', see tsi'!, to sing.)</td>
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<tr>
<td>tsi'la'ha, tsi'lah', song</td>
<td>78.32; 128.29 (-a, verbal noun).</td>
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<tr>
<td>tsi'la', to reach out</td>
<td>JL 75.29, 30.</td>
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<tr>
<td>tsi'la'xu, tsi'lah', finger (-ust!, nominal suffix).</td>
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<tr>
<td>tsi'multa, curly (-t, adjectival).</td>
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<tr>
<td>tsi'multa, flint, bottle.</td>
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<tr>
<td>tsi'lu', thin (t, adjectival).</td>
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<tr>
<td>tsi'l-., tsi'l-., to sing</td>
<td>32.6; 60.14.</td>
</tr>
<tr>
<td>mttsilaht', a singer (m., prefix; -st', nomen actoris).</td>
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</tbody>
</table>
ribute, to supply, to obtain 66.11; 208.10.

s with spear 36.13.

6; 212.26 (-ust!, instrumental).

3kV!-, to shoot.

vitation, to lie.

36.13; 204.16 (-a, instrumental).

ears 46.4; 202.27.

36.13; 204.14.

t to cut off, to sever 126.5; 136.33 (-uku, Is, executioner (m-).

n formal).

tskwa, black 86.14, 17.

o tremble, to move 32.9; 50.27.

25, 26.

04.

il; to ripen 58.24; 64.24; 96.18.

(tskwa'-, see tskwa-, to dip.)

tskwil-, to bend, to kneel 82.13.

tskwilktsl, mountain, hill 52.1; 54.8.

tskwil'tsl, to escape, to run away.

tsk-it!, resting-place, bed, lair (-t, local noun).

tskew'iu, iron from Chinook jargon tskikamin; Yallamook pronunciation tskikamwin.

tskex'uyu, string 204.18 (-u, instrumental).

tskidi'mtk, camas 88.16, 34.

(tsk-iu', see tsk-uit, to escape, to run away.

38.13; 169.23 (see tsk-', -t', local noun).

tsk-iw-, to bend, to kneel 82.13.

tsk-iw'tsl, mountain, hill 52.1; 54.8.

tsk-uit-, tskitiu-, to escape, to run away 56.30; 58.1.

tsk'i-, tskiti-', to shoot 69.21; 122.16; see tsi-tiski', arrow.

(tsk'i'e, tsk-iai'sh, shot 128.1; 138.31 (-u, nominal).

(tsqayun-, see tsqanu-, to travel on water.)

(tsqamar-, see tsqanu-, to be foggy.)

tsqaml-, to come to an end, to close, to finish 38.13; 40.22.

(tsqaml-', to close, to shut (eyes) 92.4; 122.1 (auk', inside, between).

tsqaml-, tsqam, to be foggy 74.11, 12; 94.19.

(tsqaml'sh, fog (-a, nominal).

tsqaw, dog 158.25.

tsqal'm, willow 76.11; 210.10.

(tsqawiku, see tsqunku-, to approach, to come near.)

tsqwae-, to scream 72.30.

tsq'amu', from end to end, clear across 84.31; 152.3 (-a, adverbial).
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tsqainu-, tsqayun-, to travel (on water) 80.20; 98.22.
tsqais-, to smart (eyes) 92.4; 142.36, 36.
tsqawis, tsqawis, shouter, rooster, partisan; shouting 44.10; 180.37.
tsqaw-, tsqw-, to approach, to come near 58.13; 62.30.
tsqax, dog 124.1; 130.7.
tsqat-, tsqw-, to drip 126.26, 31; 138.4.
tsqa-ix, -ix, to approach, to come near 58.13; 62.30.
tsqa-ix, -ix, to approach, to come near 68.9; 70.11.
tsqafinkwa~ts-slo, close by.
tsqa-ix, to shout, to yell, to cheer 182.7; 200.36.
tsqauis- to shout, to yell, to cheer 182.7; 200.36.
tsqa-ix, particle necessarily 120.21; 160.17.
tsqa-ix, -ix, to approach, to come near 58.13; 62.30.
tsqax, dog 124.1; 130.7.
tsqax, dog 124.1; 130.7.
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tsqa-ix, particle necessarily 120.21; 160.17.
tsqa-ix, to approach, to come near 58.13; 62.30.
tsalāwii'štel-sł, tsətəyə'štel-sł, tsəłəwiyə'tel-sł, tsəł̓uwiya'qel-sə'wət', medicine.

man, shaman 218.4, 6; 226.15, 19 (-u, one who; -səl, indefinite place).

tel̓his-, to be bushy 158.13.

tə'sxwə'耘, bushy (-ə, adjectival).

təxəts; to wash, to clean 114.11.

ka'xatəq, chair.

tə'sɪts, eel

təkə'yaʔ, duck, bird 76.31; 78.5.

təkələx̣ələ, pot, kettle 96.8; 146.12.

təkə'nə, rat.

tək̓ ʷyūkən̓, autumn (-kən̓, season).

tək̓ ʷə, basket.

kən̓-, kən̓kən̓, to tie, to bind 96.4; 134.33; 198.20.

(təkən̓kəkəł, bundle 144.16.

kəm̓kəl̓, kəm̓kəl̓, to raise (foot) 102.14.

kəs, mamma.

kəs, kəs, tree, log 78.4; 113.18.

kəx̣, kəx̣, wood, tree, stick 50.20; 52.15.

(ku, see kus.)

kuhə'm, kəx̣am, this thy 22.12; 54.13.

kṵpən, this your 22.10; 68.20.

kṵpən, this your (dual).

ku-, qu-, to enter (boat), to launch canoe 72.7; 74.2

(kum̓kəkən̓, see kum̓kən̓, to run.)

kəm̓kəkən̓, race track (-t̓, local noun).

kəm̓kən̓, to throw dice.

kəm̓tən̓kən̓, money 200.9 (-ə, nominal).

kəm̓kən̓, to run 50.27; 52.8.

məkən̓məkən̓, sea-otter (perhaps məkəməkən̓). məkuməkən̓, runner (m-, prefix; -ə, nomen actus) məkuməkən̓, runner.

(tək̓əkəm̓kən̓, see kum̓kən̓, to run.)

kəm̓kən̓, running, race JL 68.3.

Kuta'mity̓-, proper name 148.12; 164.20.

Kun̓, s̓, bait 84.22.

kun̓, to like, to fancy 76.32; 192.10.

kus, this, the, that 30.20; 32.2.

kus̓, this my 86.1; 130.9.

kus̓, this our two (dual) 134.14; 158.2.

kus̓, this our two (acc.) 78.29; 100 19

kus̓, this our 158 25; 164.5.

kus̓, to hit on head 106.16.

kus̓̓nt̓s̓, head.

kus̓̓nt̓s̓̓, charcoal 70.19; 74.13 (-ə, nominal).

kus̓̓nt̓sa, wren 60.1 (-ə, diminutive).

kus̓̓nt̓s̓̓, bear 52.12, 16; 96.5.

kus̓̓nt̓s̓̓, nose 58.21; 64.29 (-əst̓, nominal).

kus̓̓nt̓s̓̓, bow of canoe.

kus̓, groins 132.2 (-ə, nominal).

kus̓̓nt̓s̓̓, spruce 208.35.

kus̓̓nt̓s̓̓, to reach 78.4; 128.5.

kus̓̓nt̓s̓̓, to gather, to pile (pl.) 80.10; 92.2.

kus̓̓nt̓s̓̓, windfall JL 71.11 (-ə, nominal).

kus̓̓nt̓s̓̓, sweat-house.

(table continued)
kük’t, kük’t, shore, away from shore, ocean, middle, west 26.6; 34.4; 60.24.
ku-, kwal-, to scratch 156.13.
ku’pUna, fur-seal 92.11, 25; 96.25.
küit-, kвид-, kviyad-, to dance (sing.) 32.13; 56.5.
küite, to dry 130.19; 142.6.
küints-, to bait 104.7.
(kviyad-, see küit-, to dance [sing.])
kwai (D), lip, mouth.
klá’mskem, kla’mskem, earth-people, people from below 94.14; 98.35 (-skem
people of-).
klüit-, klüit-, to pierce, to go through 78.4, 19.
kwa’ (?) 94.27.
(kwa’-, see k’u-, to have intercourse, to cohabit.)
Kwas, proper name Sinulau 84.17; 110.22.
Kwas, objective form of kwa-. 56.13; 58.13.
kwa’-, paint 44.21.
kwa’cal’t, white 148.6 (-t, adjectival).
(kwa’, see kul-, to reach.)
(kwa’, see kul-, to scratch.)
kwa’tém, white cedar.
kwa’tn, kwa’t, reason, excuse 108.13; 114.4 (-ta, passive).
kwe’, kwé, canoe, boat 70.23; 92.6.
kwi’ta’t’ (Chinook jargon for French "coutau"), knife 156.22.
kwi’tskuts, brains.
kwi’k’in (D), scalp, lock of hair.
kwi’l, check.
kwi’l’l, tears.
kwi’yal’l-tú, mosquito.
kwi’t’l-yú, clam-shell.
kwi’t’sex, feather (for ornamental purposes) 130.1; 140.14.
kwi’xa’Lyú, waves, breakers.
kwi’t’sít, steersman 94.5; 170.7 (-t, nomen actoria).
Kla’nane, sea-gull 122.5 (-s, nominal).
Kla’st!, club.
Kins, qints (D), beard.
ku-, kwa’, to overpower, to harm, to fool, to cheat, to trick, to best 28.16; 30.12.
klu’i, windfall, dead timber 208.8.
ku-, kwa’, kwa’-, to have intercourse, to cohabit 76.26; 100.18, 19.
(k’ents, see k’e’xts and -a, kwa’- prefixed.)
(k’e’xts, see k’e’xts and -a, kwa’- prefixed.)
K’éxts, particle customarily, usually, repeatedly, would 24 21; 26.12.
(k’e’xts, see k’e’xts and -a, kwa’- prefixed.)
K’at, a little while 100.2; 156.3.
(k’a-, k’a- see k’oa-, to stop, to complete, to finish.)
K’aya’á’íyú, horn 46.14; 170.19.
ku’-, to allow, to permit 136.18; 214.28.
Kamá’íyú, north wind.
K’anxu’, kanú-, kan’w-, k’in’wa-, to dig 140.13; 156.23.
Kún’wa, a dug place, a hole 156.4, 6.
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(kas, see k’- and -an.)
(k’ts-, see k’tsi-, to have on, to put on, to wear)
k’a’k’t, north 32.8; 60.24.
k’a’k’imk’tank’i, January (-k’imk’, season).
k’a’k’íhát’, ladder (-t’, local noun).
K’aq’et, wet, moist 186.22 (-t, adjectival).
K’a’xk’t-, see k’cxk’t-, to assemble, to gather, to come.
K’a’xk’e, together 116.1; 142.11.
K’a’xk’-eti, assembly, gathering, meeting 100.18, 19.
K’a’tsi, heart, mind 40.1; 66.7.
(kat-, see k’al-, to waste.)
K’a’xtsus, a little while 64.15; 68.5.
K’a’’k’, woodpecker 50.17, 18; 118.28.
K’a’l’s, sapsucker 118.27.
K’a’tmak’t, story, tradition.
K’ai, a’i, particle so that, in order that 56.2; 56.3.
(k’ain’t, see k’a’i and -a, -ent prefixed.)
(K’a’l’ts, see k’a’l and -a, -ext prefixed.)
K’a’k’-isi, see k’isi and -a, -ext prefixed.)
K’a’k’–, see k’a’k’ and -a, -ext prefixed.
K’a’xk’u, to have on, to put on, to wear.
K’a’xk’–, to assemble, to gather, to come.
K’a’k’-isi, conditional particle if, in case 54.4; 174.
K’a’xk’-isi, see k’a’xk’ and -a, -ent prefixed.)
ocean, middle, west 26.6; 34.4; 60.24.

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32.13; 56.5.

le, people from below 94.14; 98.35 (slm

78.4, 19.

o cohabit.)

38.23; 58.13.

; 144.4 (4n, passive).

uteau”), knife 156.22.

oses) 130.1; 140 14.

, nomn actoris).

fool, to cheat, to trick, to best 28.16; 30.12.

, to cohabit 76.29; 100.18, 19.

peatedly, would 24.21; 26.12.

ste, to finish.)

28.

. dig 140.13; 156.23.

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(k'as, see k' - and ae)

(k'atle, see k'tel-, to have on, to put on, to wear.)

k'a'k', north 32.8; 60.24.

k'a'k'iln'k, k'auk'in'k, January (-k'ink, season).

k'a'k'ikat'l, ladder (-l, local noun).

k'auqfit, wet, moist 186.22 (-it, adjectival).

(k'ak', see k'exk', to assemble, to gather, to convene, to come together.)

k'a'k'etis, together 116.1; 142.11.

k'a'k'etis, assembly, gathering, meeting 108.32 (-s, nominal).

k'a'itsi, heart, mind 40.1; 66.7.

(k'al-, see k'il, to wade.)

k'a'uis, a little while 64.13; 68.5.

k'a'k'k, woodpecker 50.17, 18; 118.28.

k'a'hi'sit!, sapsucker 118.27.

k'a'txusk'in'k, November (-k'ink, season).

k'a'k'kmatui, story, tradition.

k'ai'i, particle so that, in order that 56.2; 58.5.

(k'a'us'k'ets, see k'ets and -a'k' infixed.)

(k'a'us'k'ait!, see k'ai and -a'k' infixed.)

(k'a'us'k'is, see k'is and -a'k' infixed.)

(k'a'us'k'uts, see k'uts and -aux infixed.)

(k'auxs, see k'is and -aux infixed.)

k'e'a, surely, certainly, indeed 22.11; 24.4.

k'ea', k'a', k'as, to stop, to complete, to finish 24.9; 26.12.

k'ea'k-elafi, fish-trap 210.12, 13; JL 69.19.

k'ei'sa, particle all right, very well 22.9; 26.5.

k'ei'ts-, to be ready, to fit, to decide 130.37; 132.3.

k'eu'to', chief, rich man.

k'ewa'pa, quahog.

k'ep, k'ep, k'lep, grandson 122.3; 150.25.

k'ek'-, k'ak'-, to assemble, to gather, to convene, to come together 26.6; 28.18.

k'is, male organ, penis 100.19, 28; JL 69.34 (-s, nominal).

k'ev'hi'a, hawk 136.34; 158.11.

k'ë'tk'ë, particle more 24.15; 26.3.

k'ë'k'ë, particle more 82.21; 100.28.

k'ë'stuxa', heirloom, inheritance JL 66.34. 35: 67 17, 18 (related to k'ist-).

k'ë'hist', fir-tree.

k'iwi'ssux (D), parting of hair.

k'ipi', k'ipi (D), liver, navel.

k'i'pis, salmon-berrics (-s, nominal).

(k'ips, see k'is and -p infixed.)

(k'i'pitis, see k'is and -pet infixed.)

k'in', particle perhaps, perchance 72.29; 74.7.

k'imhak', particle perhaps, maybe, perchance 48.19; JL 68.29.

k'in-, to dodge 136.30.

k'in-, to expose, to show, to reveal 156.28.

k'i'mil, aunt.

k'imn-, to light a fire 96.1.

k'imn-, to shut, to close 118.20, 24 (related to times-).

k'imn'sis, conditional particle if, in case 54.4; 174.23, 30.

(k'i'mn'sis, see k'i'mnis and -n infixed.)

(k'i'mexus, see k'i'mnis and -x infixed.)
kín̓ex-, to join, to fasten together 146.36; 148.2.
kín̓il̓i, soon 156.3.
kín̓a'm, snake 130.28, 29; 142.17.
kín̓a'x̑witl̓, neighbor, tribesman 184.14, 15.
(kín̓a'x̑witl̓, see kín̓a'x̑ and -n infixed.)
(kín̓a'x̑witl̓, see kín̓a'x̑ and -n infixed.)
kín̓i, money
(kín̓wa-, see kán̓x̑ȗ-; to dig)
(kín̓x̑ns, see kín̓x̑as and -n infixed.)
kín̓ist-, to steal 192.22, 28.
kín̓ is, particle habitually, customarily, usually 26.7; 32.2.
kín̓ ist-, kín̓ ə ̃st-, to leave, to depart 24.10, 11; 26.17.
(kín̓ ə ̃st-is, see kín̓ and -st infixed.)
kín̓ i'kaw, ...-u, to be thirsty 106.1 (-u, verbal suffix, by origin designating first person demonstrative).
kín̓ i'kaw, to unfasten, to untie, to loosen, to unleash 160.3, 4; 173.25.
kín̓ il̓ x̑ai'i, knife 38.16; 120.7.
(kín̓ il̓ x̑ai'i, see kín̓ and -st infixed.)
kín̓ il̓ x̑ai'i, knife 38.16; 120.7.
kín̓ il̓ x̑ai'i, knife 38.16; 120.7.
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kín̓ il̓ x̑ai'i, knife 38.16; 120.7.
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k'uk', south, middle 32.7; 66.8; 142.20.

k'uk'...-aulk', in the middle 149.35; 142.20 (-aulk', inside, between).

k'au, k'ū, across the river, next house; neighbor 26.21; 110.15; 132.18.

k'ūwāl, neighbor.

k'ul', k'ut', to have on, to put on, to wear 44.5; 46.14.

k'ul'...-aulk', to believe 114.16, 17; 184.1 (-aulk', inside, between).

k'is, k'as, see kis and -xan infixed.

k'it', k'at', k'at', k'ut', to enter (sing.) 58.17; 62.24.

kāi', k'āi', k'āi', k'āi', to go out, to come out, to emerge 192.30, 194.2 (-t, adjectival).

kāi', k'āi', k'āi', k'āi', mouth of river 122.29.

kāi', k'āi', k'āi', k'āi', lake 48.12, 17.

kāi', k'āi', k'āi', k'āi', to turn over; k'āi', consonantic change.

kāi', k'āi', k'āi', k'āi', to catch, to seize; k'āi', consonantic change.

kāi', k'āi', k'āi', k'āi', to throw; k'āi', consonantic change.

kāi', k'āi', k'āi', k'āi', to drop [tr.]; k'āi', consonantic change.

kāi', k'āi', k'āi', k'āi', to come ashore; k'āi', consonantic change.

kāi', k'āi', k'āi', k'āi', to come ashore, to land 62.22; 64.5.

kāi', k'āi', k'āi', k'āi', landing, landing-place 82.5 (-s, nominal).

kāi', k'āi', k'āi', k'āi', to go out, to come out, to emerge.

kāi', k'āi', k'āi', k'āi', to pretend 56.19; 60.1.

kāi', k'āi', k'āi', k'āi', much, plenty 192.30, 194.2 (-t, adjectival).

kāi', k'āi', k'āi', k'āi', in the beginning, long ago 108.9; 112.25.

kāi', k'āi', k'āi', k'āi', to be bashful, to feel ashamed.

kāi', k'āi', k'āi', k'āi', to be bashful, to feel ashamed 50.23, 24; 144.13.

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qam-, qamit-, qamit-, to be dark 28.5; 30.1; see qamk-!
qamli's, night, evening 24.17; 26.13 (-s, nominal).
qat-, to dance the murder-dance 70.29.
qat', to shoot at target 36.3; 44.18.
qat', target shooting 36.3, 38.5.
qam-, qamal-, qamiL-, qamil-, to be dark 28.5; 30.1;
see qamk!-
qamk'e-, night, evening 24.17; 26.13 (-s, nominal).
qat-, to dance the murder-dance 70.29.
qat'E-, to shoot at target 36.3; 44.18.
Lqatvat, IqatEat, target shooting 36.3, 38.5.
qat'a, target 44.19; 200.19 (-a, nominal).
qan-, qcn-, to die 58.27; 70.13.
qan, 1 54.9; 110.86.
qani'nal (Siuslaw loan-word)
knife 154.17; 156.7.
qani'x, thou 46.18; 48.29.
qani'xap, you 38.22.
qani'xapst, ye.
qa'nhan, 1 40.8; 188.5.
qa'nhast, we two (incl.).
qa'nha'L, qa'nhal, we 182.37.
qa'nxan, we two (excl.).
qan'f-, to knock senseless 68.28.
(qas, see q- and as.)
qasti-, to send, to dispatch 30.20; 34.8.
qsa'wa, messenger 36.16 (-a, nominal).
qa'sk Eim, red paint, ochre 70.19; 74.11.
qa'tE, he, she, it 92.11; 140.31.
qa'tsaux, they two.
qa'tsiLx, they.
qatsf'li', wolf 50.21, 22; 52.1.
qaqa'n, I 52.19; 110.39.
aqa'tsE, he, she, it 88.8; 202.23.
aqa'tsai, shinny ball 68, 6, 8 (-fi, instrumental.
qaxt-, to roast 86.36; 96.3.
qaxt!-, to turn over on back 144.25.
qal-, qel-, to be suspended, to be in perpendicular position, to hang, to tie 72.13; 78.20.
qalEmlai's, curve 96.7 (-s, nominal).
qala'msk ink-, qala'minsk ink-, winter season 112.7 (-k ink', season).
qala'xstet, older, oldest 68.13; 92.37 (-t, adjectival).
qali', qala', rope 78.22. 23.
(qali'-, see qal'-, to be tired.)
(qali'x, shouting, yelling; to shout 98.16; 130.12; see qalx-.)
(qalixu-, see qalxu-, to hide, to cover.)
qalo'na, stomach, abdomen JL 74.25.
qa'ls, ocean, salt, sea 34.5; 60.20 (-s, nominal).
(qaluqu-, see qalqu-, to circle, to walk in a circle.)
qal'-, qall'-, qcl'-, to be tired 132.15; 142.26.
qalhi's, tired feeling, fatigue 178.31 (-s, nominal).
qal'k -, to run away, to escape 192.21; JL 69.35.
qalp-, particle again, once more; to roll 24.10, 12; 26.14.
qalpall'kat, another, second 108.32; 136.8 (-t, adjectival).
mqalpallt', cougar (m-, prefix; -t, nomen actoris).
qalm-, to take up the game 154.29; 206.14.
qal'se, to peck 50.20; 118.27.
qa'qu (D), fox.
qa'lqai, armpits 82.23, 26; 130.36.
qaiqu, qalüqu, to circle, to walk in a circle 30.7; 32.6.
dark 28.5; 30.1; see qamk'-
1.13 (-s, nominal).
1.29.
36.3, 38.5.

5. perpendicular position, to hang, to tie 72.13; 78.20.

6. ter season 112.7 (-k ink', season).

7 (-t, adjectival).

98.16; 130.12; see qalx-)
xr.)

.25.
(-s, nominal).

ilk in a circle.)

15; 142.26.

.31 (-s, nominal).

.21; JL 69.35.


32; 136.8 (-t, adjectival).

t', nomen actoris).

; 206.14.

na circle 30.7; 32.6.

qalx-, to shout JL 74.17.

qalx', shouting, yelling, to shout.

(qalx'ya'i'-slo, see qalxu-, a hiding-place, ambush 68.3, 4.)

qalx'atsit!, elder 210.1; JL 72.12.

qalx'al'sha, mudcat 46.27 (-ala, nominal).

qalxu-, qalxu-, to hide, to cover 96 17; 114.26.

qalx'ui'-slo, a hidden place, a secluded spot 96 17, 20; 140.12.

qalx'ya'i'-slo, a hiding-place, ambush 68.3; 4; (-slo, indefinite place.)

(qa'yeiku-, see qai'ku-, to harm, to hurt, to spoil.)

(qe; see qan-, to enter.)

qat', pack, load 128.34; 138.41.

qa'al, strong, male being, man 22.2; 58.2 (-t, adjectival).

qa'wiy, spoon 146.17 (-o, instrumental).

qa'tit, particle some one 76.1.

(qa'ttou, harpoon 166.30; 168.2; see qtl; -o, instrumental.)

(qa't'quat'a, chair; see qtl-.)

qa'n, sweat-house, sweat-lodge 78.26, 31; 152.30.

qa't, little finger.

qa'sint, younger sister 22.10; 24.6.

qa'tse, a long time, a while 24.8, 15; 26.11.

qa'tsatis, long time, period, season 170.24 (-s, nominal).

qa'tu, raccoon 52.22, 27.

qa'tit!, shirt 200.7.

qa'sat!, net.

qa'tir, always, continually 28.23; 40.18.

qa' (D), lip.

qa't!, right away, at once, immediately 62.21; 64.16.

qaiu-, qayui-, to drop, to leak 64.7.

qaiu', next year.

qaiku-, qayaku-, to look for food at low tide 94.30.

qaik', whence 70.11, 29; 86.2.

qaik', particle why? 50.26; 82.14, 15; 100.8.

qa'i-, qa'i-, to be ready, to be prepared, to prepare 26.16; 30.22.

qa'in'hausk', proper name.

qaiku', qa'ku-, qa'ku-, qa'yeku-, to harm, to hurt, to spoil 22.13; 106.16.

(qauwa'x, see qau, high, up, above, top.)

qa'wit, particle all, every, whole 22.2; 26.22.

qa'wi'y!, spoon (-o, instrumental).

qa'uis, qa'u'uis, first, ahead 42.14; 44.3.

qaup-, to roll up, to wrap 70.20; 78.19 (related to qalp-).

qaup!, qamp!, blanket 80.8 (-at, instrumental).

qaux, qauwa'x, high, up, above, top 32.15; 60.14; 78.2.

qauxsais, height 214.2, 216.30 (-s, nominal).

qauxan, high, up, above; sky 30.4; 46.5.

qe'-, to be dark 74.14; see qe'-'.

qe's, darkness, night 170.11 (-s, nominal).

qe-, qi-, to be light, daylight, dawn, daybreak 24.9; 40.1; 214.38; see qe's.

qo, light, torch 72.23.

qo'ya, light, torchlight 72.25; 132.38.

lq'st, lq'e'st, lq'ittit, morning 116.3.

qo't!, arrow-point.

(qen-, see qan-, to die.)

qexnxt, black, ugly, bad, dangerous 54.15, 17 (-t, adjectival).

qexkus, bone 98.40; 118.9 (-s, nominal).
myth, legend, custom 116.28; 204.8 (-û, instrumental).

qwe' nin, foam 94.20, 21.

(qwit-, see qul-, to challenge.)

qwina'ts, roasting-spit.

qwô'nhan, I 122.19.

qwô'nhas, we two (incl.).

qwô'nhe, qwô'nhe, we 28.17; 204.6.

qwô'nxan, we two (excL.) 142.8.

qwula'xt, quala'xt, raven 192.21, 28.

qwul'-, to walk around (pl.) 126.13.

qt-, to climb over, to go over 160.33; JL 71.72.

Qita', proper name 166.1; 172.6.

qtim, younger sister 142.10.

qtû-, to dance the war-dance 134.33.

qtâ-, to hook 168.5.

qatô'lu, harpoon 166.30; 168.2 (-û, instrumental).

qâ'tâ'lu, chair.

(qs'wa, messenger 36.16; from qs'-; -a, nominal.)

qs' qwâ's, bitter, sour (-t, adjectival).

qswit, heavy 52.9, 10 (-t, adjectival).

qswitis, weight (-s, nominal).

qxets', downward 78.2; 80.8 (-k s, motion).

qxenks-, to go downward, to descend 128.29; 140.2.

qit-, qait-, to count 38.15; 114.8; 196.9.

qitû-, to pierce 204.17.

qô-, to buy JL 72.24.

qhap-, qlinip-, to skin 72.3; 130.28.

q'ínpa, quiver 148.16 (-a, nominal).

q'ínpaymxmxt, fisher 148.16 (-mxt, verbal noun).

qlayul', skunk-cabbage 204.16.

qal, to be crazy 226.16.

ql', qwôl-, to go upstream 184.35; 186.2 (related to qôl').

qul's, salmon-trout.

qul'sin, fleas 123.33; 140.4.

Qxalsuk, xalsuk, south wind 96.24 (-tuxs, collection).

(xayas-., see xais-., to whisper.)

(xap-, see xp-, to jerk.)

xam-, xall-, xol-, to turn back, to return 84.33; 88.21.

(xam, see ham, thy.)

xam', one 22.1, 2; 36.7.

xamwâ', xamwa'jaak, sau' tist, nine.

xamwa'jaak, sau' tist, ninety.

xama'flyu', xama' tlyu', mouth 58.21; 64.16.17.

(xama'k ink-, see xamk ink-, to do mischief.)

xam', seal, sea-lion, whale 78.19; 80.1.

(xa'ink', individually, separately 142.14; see xamk'.)

xamk ink-, xamk ink-, to do mischief 88.14; JL 75.32.

xamk t, particle self, alone 58.13; 72.28.

xamk t, individually, separately.

xat-, to show 192.37.

xan, we two (excL.) 74.23; our two (excl.) 120.29; 122.19.

(xae, see x- and as.)

xa'isl, buckskin.
xilt!, to seize, to catch 118.18.

(xafm-, xbm-, x6'ltkwva, x'dxeltafl-, to play the game of grace-sticks 210.23.

ais-, ayas-, to whisper 96.15.

xaipu-, to rub 70.18.

dlxwa-, to growl 152.32.

xa'lux, clam-shell 58.19; 134.2.

xiit-, to scratch (with feet) 104.3.

xalt!, squirrel.

xalxcas, mad, angry; vulva 32.9; 69.26.

xal-, to look like, to resemble 130.31, 34.

xaqa'tsE, he, she, it 46.7.

xaqani'x, thou 46.21; 50.4.

xaqa'n, I 40.11.

(xatsuwi's, a start, beginning JL 67-2, 31; see xatsuwi).

xwO'xwO, xwi'xwi, paddle 72.8, 9; 94.5.

xwe'naya, across the ocean (probably Coos loan-word) 170.39.

xw'éxwé, xwi'xwi, paddle 72.8, 9; 94.5.

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mexai-, to paddle.

xwé'o's-, to smoke (intr.).

xwé'aiyú!, smoke 72.18; 132.32.

xwé'aiyust!, smoke-hole, chimney 72.13; 142.27; 218.12.

xp-, yap-, to jerk 84.23.

xaiu-, to break wind.

mxusui'staiu, skunk (m., prefix).

xku-, haku-, háku-, to leave (canoe), to land 72.24.

xqú-, haqú-, hú'qu-, to drag 142.27; 218.12.

(x'x'maxxasam, feeling 178.14; 184.19; see x'x'mas, x'mas, x'mas, to touch, to feel 192.22; 156.33.

x'x'maxxasam, feeling 178.14; 184.19.

(x'il'dis, glance, look 126.31; see x'il-t!

x'il'dis, glance, look 126.31; see x'il-!

x'il'dis, glance, look 126.31; see x'il-!

x'il'dis, glance, look 126.31; see x'il-!

x'il'dis, glance, look 126.31; see x'il-!

x'il'dis, glance, look 126.31; see x'il-!

x'il'dis, glance, look 126.31; see x'il-!

x'il'dis, glance, look 126.31; see x'il-!

x'il'dis, glance, look 126.31; see x'il-!

x'il'dis, glance, look 126.31; see x'il-!

x'il'dis, glance, look 126.31; see x'il-!

x'il'dis, glance, look 126.31; see x'il-!
mexai-, to paddle.

xwè-s-, to smoke (intr.).

xwè-siyû, smoke 72.18; 132.32.

xwè-siust!, smoke-hole, chimney 72.13; 142.32 (ust!, nominal).

xp-, xap-, to jerk 84.23.

xsu-, to break wind.

muxsuis-tû, skunk (m-, prefix).

xku-, haku-, hakû-, to leave (canoe), to land 72.10; 122.9.

xqu-, haqu-, hû-qu-, to drag 142.27; 218.12.

(x a'mxasxam, feeling 178.14; 184.19; see xims-)

xims-, xîms-, to touch, to feel 152.22; 156.33.

xî'nuxaxsam, feeling 178.14; 184.19.

(x ili'dis, glance, look 126.31; see xilt-)

xilum-, xilûm-, to move 32.7; 74.29; see xû'lam-.

xîlû'mtxaxsam, movement 32.4.

pxilms-, to go in a certain direction 34.2; 60.21.

xîlt-, to search, to look for 58.18; 66.21.

xîlî'kî, glance, look 126.31 (-s, nominal).

xîlû'st, (D), eyebrow.

xfi'la m-, to travel, to journey 22.4; 40.24 (related to xilum-).

xû'lamit!, road (-t!, local noun).

leqaslqa'yau, orphan 150.16; 154.25.

lawws, yellow-jacket JL 73.4, 30.

pahi-, to love 118.3.

lat', dress, clothes 92.2.

laqs, dress, skirt 132.4; 144.1 (-s, nominal).

laix, brass.

la'la, mud.

laqs, dress, skirt 132.4; 144.1 (-s, nominal).

la'quns, pole, spear 36.14; 38.13 (-s, nominal).

laxs, particle even, although 60.13; 54.14.

(la'xins, see laxs and -n infixed.)

la'tqat, see il醒t.)

la'a, particle even, although 56.7, 64.1.

(là'k'esta, see là'k'e'ta and -n infixed.)

là'k'e'ta (là + k'esta), particle although, even if 90.2; 96.26.

(là'k'estaxta, see là'k'ê'ta and -aux infixed.)

(là'k'auxxuta, see là'k'ê'ta and -aux infixed.)

là'qune, pole, spear 36.14; 38.15 (-s, nominal).

là'se, particle even, although, albeit, no matter 40.13; 54.14.

(là'ses, see làs and -n infixed.)

(là'xauxxuts, see làs and -aux infixed.)

là'tta, particle because, since 54.11.

là'tamis (là'tta + mis), particle because 40.12, 13; 42.4.

là'ttas (là'tta + mis), particle because, since 36.1; 38.23.

le'wî', ground, place, world, universe, soil 22.4; 32.2.

le'wî'yust!, wall (ust!, nominal).

lik'a'yest, lame (-st, adjectival).
minal).

oun).

12 (-t, adjectival).

assive).

nee, nevertheless 52.25; 68.35.

JL 71, 19; see k'lyt-.

3; see k'lyt-.

r, to be merciful 118.30 (-u, verbal suffix, first

game 36.4; 38.5; see ya'hatel-; v, prefix; -t,

dent, inhabitant; people; village 24.2; 28.14;

JL 66.9, 25; 68.1.

). (related to hätt!).

.l)

cut in two 82.24; 170.25, 26.

54.21 (-t, adjectival).

132.37.

17; 48 3.

smma, children (pl.) 22.1; 32.5, 12; 204.16, 17

l).

&.

k'litie-

154.3, 5 (-a, nominal).

76.11.

xed.)

vixed.)

.l)

red.)

s.

80.10; 128.21 (-a, adverbial).

16.

13; 68.10.

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(tauk'iyaf, see t'a'iyaf, no, and -auk: infix.)

(t'auxiyañ, see t'iyaf, no, and -aux infix.

lipt., lapt., -apt., to fetch, to take 26.1; 32.24.

lim-, to whirl 134.28.

(limaku-, see limku-, to walk to and fro.)

limxwa, rope.

lim't, round (-t, adjectival).

limku-, limaku-, to walk to and fro 72.35, 36; 74.1.

lit (D), bladder.

'tin, tin, our 40.12, 14; 94.27.

'tin', 'tin-', to walk ahead, to take the lead, to lead 158.20.

'tinha't-slo, ahead.

'rika'tiyu, saw (-9, instrumental).

(b'iyaf, see t'iyaf, no, and -a infix.)

'iyaf, particle no, not 22.6, 13; 28.4 (related to inu-).

'h'wis, mussels.

his, now 144.12.

t'i'kin, red huckleberries 224.11, 15.

(l'kin-, see l'kin-, to admonish, to advise, to caution.)

l'in, to be tight 136.5; 148.5.

liq'atulat, fastened, tight (-Li, suffix).

liq'y, roots JL 72.13, 16.

liq's, feather 44.6; 54.13; see lix.

liq'wayust!, basket, wooden plate (-ust!, instrumental).

(li'qamalat, fastened, tight 98.11; see liq-)

lix, tail-feather 104.14, 15; see liq'ss.

lix-, to pass by 68.12, 120.28.

lixu-, to turn over 144.20, 22; see k'lixu-.

liq6's, feather 104.14, 15; see liq's.

liq'ayu, roots JL 72.13, 16.

liq'atulat, fastened, tight (-Li, suffix).

liq'y, roots JL 72.13, 16.

liq's, feather 44.6; 54.13; see lix.

liq'wayust!, basket, wooden plate (-ust!, instrumental).

(li'qamalat, fastened, tight 98.11; see liq-)

lix, tail-feather 104.14, 15; see liq'ss.

lix-, to pass by 68.12, 120.28.

lixu-, to turn over 144.20, 22; see k'lixu-.

laihil'sf, messenger.

lo'kust, soft (-st, adjectival).

lowa'hayu, mountain 48.23; 50.8 (from ló').

(lowa'sat, lowa'sat, the game of spinning tops 208.31; see was-; v, prefix; -t, suffix.

(lowaq-, see lo'q-, to dry.)

lownaqat, dry 72.20; JL 72.23 (-t, adjectival).

louq', to forget 144.14.

(lowit!, see ló't!, to enjoy.)

ló'!, to climb up, to ascend 52.14, 15; 60.8; see k'ó'!-

ló'papa, fire-drill (-u, instrumental).

ló't, to get even, to revenge, to avenge 116.12; 158.1.

ló't!, lówit!, to enjoy 94.14; 100.30.

meli'ust, enjoyable 38.4; 48.25 (-st, adjectival).

ló' nuanced, tide.

ló'sin, hair 120.25, 26; 122.33.

ló'k, lók, head 70.9; 72.15.

ló'qw, lóq, lóqw, lowaq, to dry 92.1; 102.19.

ló'qut, ló'qutd-, to take, to catch, to seize 32.20; 38.8; see k'lo'qut-

ló'qwa, urine 144.35.

ló'xlo, bark 208.35; 210.1.

ló', to show 158.31; 160.18.

lóu-, to skin 210.31.

lóu', particle perhaps, (I) guess 94.27.

funq'el-, lanq'el-, to snore JL 71.34, 35.
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Lxumt-, to tear 72.33.
Lxu'mta, beaver 52.18; 66.14.
Lxwas-, to come apart, to tear 166.6.
Lxwala'st, thin, lean 54.7, 20 (-st, adjectival).
Lxwó-, Lxwó-, to spear 46.5; 58.2; see k'lxwí.
Lxwó'lxwiyaut, Lxwó'lxwiyaut, the spearin-game 56.25; 148.29, 30.
Lxzu', to drop 118.17.
Ha', lla', particle it looks like, as if, apparently, seemingly 144.38, 40.
Hlaq!, huckleberries.
Hla'xus, lla'xus, rain 112.19.
Llixus, llixus, la'lixus, to rain 96.23; 112.21

ALPHABETICAL LIST OF FORMATION ELEMENTS

pe. nominal, e. verbal suffixes marked with an asterisk (*) are separative elements not
prohibitive.
-11, suffixed particle of second person.
-11, suffixed particle of interrogation.
-11, demonstrative.
-11, v. prohibitive.
-12, n. modal.
-12, n. verbal noun.
-12, suffixed particle denoting command.
-12, v. transitive future.
ALPHABETICAL LIST OF FORMATIVE ELEMENTS

[p. nominal, s verbal suffices marked with an asterisk (*) are elements reconstructed by analogy; those marked with a dagger (†) are formative elements not exemplified in the texts. Prefixes are followed by a hyphen (-). Suffixes are preceded by a hyphen.]

-e, v. prohibitive.
-em, v. indirect object of second person.
-em, nominal.
-em, suffixed particle place.
-emux, v. indirect object of second person.
-emux, v. passive with pronominal and possessive interrelations of subject.
-emts, v. direct object of first person.
-emtsux, v. indirect object of first person.
-emts, v. he—me.
-emtsap, v. you—me.
-emtsapet, v. ye—me.
-emtxast, v. he—us two (incl.).
-emtxastau, v. they two—us two (incl.).
-emtseaux, v. he—us two (excl.).
-emtseaux, v. you—us two (excl.).
-emtseauxap, v. ye—us two (excl.).
-emtseauxapst, v. ye—us two (excl.).
-emtseauxan, v. he—us two (excl.).
-emtseauxanap, v. you—us two (excl.).
-emtseauxanapst, v. ye—us two (excl.).
-emtseauxanux, v. they two—us two (excl.).
-emtseauxanux, v. they two—us two (excl.).
-emtseaxal, v. he—us.
-emtseaxap, v. you—us.
-emtseaxapet, v. ye—us.
-emtseaxast, v. he—thee.
-emtseaxastux, v. you—thee.
-emtseaxax, v. he—us (excl.).
-emtseaxax, v. you—us (excl.).
-emtseaxaxap, v. ye—us (excl.).
-emtseaxaxapst, v. ye—us (excl.).
-emtseaxaxan, v. he—us two (excl.).
-emtseaxaxanap, v. you—us two (excl.).
-emtseaxaxanapst, v. ye—us two (excl.).
-emtseaxaxanux, v. they two—us two (excl.).
-emtseaxaxanux, v. they two—us two (excl.).
-emtseaxal, v. he—us.
-emtseaxalap, v. you—us.
-emtseaxalapet, v. ye—us.
-emtseaxalax, v. thou—us.
-emtseaxalax, v. they—us.
-emtseaxalux, v. they—me.
-emtseaxaux, v. they two—me.
-emtseaxaux, v. they two—me.
-emtx, suffixed particle downward.
-emtx, nominal.
-en, suffixed particle of interrogation.
-en!, n. distributive.
-a, demonstrative.
-a, v. prohibitive.
-a, n. modal.
-a, n. verbal noun.
-a, suffixed particle denoting command.
-a, v. transitive future.
-a, v. comparative.
-as, a, local.
-ai, v. continuative.
-altx, v. continuative.
-axa, suffixed particle time.
-â, suffixed particle of interrogation.
-ai, nominal.
-ai, v. intransitive imperative.
-ai, v. imperative.
-ai†, suffixed particle indicating command.
-ai, n. local.
-ai, v. continuative.
-ai, n. diminutive.
-ai, n. adverbial of time.
-ait, v. continuative.
-aux, v. transitive imperative.
-aux, v. they two.
-aux, v. they two.
-aux, v. transitive future.
-aux, n. distributive.
-aux, v. inchoative.
-aux, v. repetitive.
-aux, n. nominal.
-ay, v. transitive.
-ay, n. distributive.
-ay, n. plural.
-ay, v. transitive infinitive.
-ay, n. comparative.
-ay, v. suffixed particle expressing command.
-ay, v. repetitive.
-ay, n. ordinal.
-âo, n. plural.
-ut, v. accelerative.
-utx, v. accelerative.
-ux!, n. instrumentality.
-ux, v. instrumental.
-uk, suffixed particle away.
-ux, v. he—hee.
-ux, v. indirect object of third person.
-ux, v. direct object of second person.
-ux, v. direct object of second person.
-ū, v. indirect object of third person.
-ū, v. neutral.
-ū, v. accelerative.
-ū, v. transitional.
-ū, n. instrumentality.
-ū, n. plural.
-ū, suffixed particle here.
-ūn-, -ūn, v. passive.
-ūn, v. transitive future.
-ūnx, -ūn, v. passive.
-ūs, verbal.
-ūx, v. neutral.
-ūx, v. accelerative.
-ūx, v. transitional.
-ū, see -ū.
-ūnx, -ūn, see -ūnx, -ūn.
-ūi, v. inchoative.
-wa, suffixed particle expressing desire.
-ha-, locative.
-hak*, locative.
-p, v. verbalizing and intentional.
-p, v. you.
-pst, v. ye.
-m, intransitive and continuous.
-m, v. intransitive future.
-peek, nominal.
-t, demonstrative.
-t, v. auxiliary.
-t, v. transitive imperative.
-t*, v. intransitive.
-t, n. adjective.
-temsat, v. transitive infinitive.
-tepet, v. transitive infinitive.
-tepet, v. transitive infinitive.
-tan, v. plural subject.
-tast, v. transitive infinitive.
-tuxt, n. collective.
-tuxa, n. collective.
-tuxt, v. transitive infinitive.
-txantat, v. transitive infinitive.
-txanx, v. continuous.
-txast, v. transitive infinitive.
-txast, v. transitive infinitive.
-txanx, -txun, v. passive.
-tl, v. plural object.
-tl, -t, n. locality.
-tlem, v. transitive.
-tu, noun of agency.
-tu, v. I.
-tu, v. passive.
-tu, v. I.
-tu, v. passive.
-n, nominal.

-ts, v. indirect object of first person.

-ts, v. modal.

-ts, v. nominal.

t-s, k' n. possessive his.

t-s, k'aux n. possessive their (dual).

-ts, k'ux n. possessive their.

-tsux, v. indirect object of second person.

-teux, n. collective.

-teuxs, n. collective.

*tsux, v. indirect object of second person.

-teux, v. transitive infinitive.

-teux, v. indirect object of first person.

-teux, v. transitive imperative.

-teuxs, n. augmentative.

-teuxs, v. transitive imperative.

-teuxs, v. passive.

-teuxs, v. transitive imperative.

-teuxs, v. we two (dual).

-teuxs, v. possessive their.

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-teuxs, v. possessive their.
absent, to be, pi̇'-, pa'i'-.
absent, wasna'.
above, qau'x, qau'xan.
abode, itsai's.
abdomen, qalb'na.
abandon hope, to, hints!- is haine,
abandon, to.
abalone-shell, si'qu', xa'i'xau.
abandon, to, i.x.
abandon hope, to, hints!- is hai̇'
abandon, to.
admonish, to, ikmin-.
address, to, yas-.
address, VEai's.
active, to be, xup-.
action, imi'stis, hilkwai's, li'qln.
across the river, kLau. ktu.
across the ocean, xwe'naya.
amount, mEqamitstis.
ambush, qalxasyaI'-sbl5.
although, Ids, la'k Ets, laxs.
also, itaE.
Alsea, Wusi'.
already, aili'k i, na'yuEm.
alongside, hak in'hi.
alone, tsai'sk !, xamk !.
almost, hai̇'k.
alone, tsai'sk!', xamk!.
almost, hai̇'it.
apparently, hana'mor, qa'hait, la'1.
appear, to, uux-, oxu-.
appearance, ha'hai'n, hâ'damxus.
apprach, to, a的文化- u, tsquw-, tsqünk-
approximately, xe'Îkê.
April, matso'kustuxsinkk, teko\'^itkô-
arrmpts, qa'qâl
arrival, wul'is.
.frequent, aya'lyal's.
arrive, to, wîl-
arrow, ts'isïšk!.
ar-row-maker, ptisâk laq'.
arrow point, qët!.
arrow shaft, mu'kwa.
as, mis, li'âta.
as before, lâl'êtâi'
ascent, to, rê'.
ashamed, to feel, qâm-
ashes, pîyac.
assert, to, saw-
assist, to, kink-
assent, to, xun-
attânt, Ltu-
auk- is hails.
badness, sâ'ilqats.
bad, to be, sanq-.
bad, sda'nqat, qe'nxst, Lpda/lt, Ipilt,
bags, tsquinku-.
back, the, xùnts.
backwards, yipasâlô.
bad, sî'qat, që'nxst, râp'lt, lipîl-
back, hârhanat.
bad, to be, sâng-
bad, sâ'nqâtis.
bag, ts'îlêti'.
apparently, hata'me, qa'haln, ila'.
appear, to, uxu-, oxu-.
appearance, ha'hain, ha'ldEmxus.
apprach, to, aúr, yúl-, tsqéw-, tsqunku-.
approximately, xe'ík'e.
April, matsó'kustxusk ink, tsó'ntsó-.
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approach, to, amL-, yul-, tsfQaku-.
approximately, xe'ík'e.
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American Ethnology

Frachtenberg

Alsea Texts and Myths

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Fish-net, ts'a'ak-tsik'a'n.
Fish-trap, k-ca'ak'elau.
Fisher, t'a'xwall, q'inpayxmt.
Fish-tail, qva'nu'.
Fit, to, k'xa'xtsa, mambx.
Fitting, xe'lk.
Five, sii'da'st
Flame, tkul'ixa's.
Flash, to, ha'yan', ha'yan'.
Flea, mu'k'ixa, q'u'xu'n.
Flesh, ha'x tran.
Float, to, tspuut-, tspuut-
Flounder, bul'u'hu'lu, mu'mi.
Flour, tq'ixa.
Flower, ha'li'txu'a.
Fly, to, il', yaix', yaix'.
Foam, qwe'nin.
Fog, tsqam'li's.
Foggy, to be, tsqam'li's.
Follow, to, ust', ust', qum', LpOu k's-
Food, nfi'nsumlx.
Fool, to, klfi-.
Foot, yf'salvust!
Foot-of, xie's
Five, sii'da'st
Flame, tkul'ixa's.
Flash, to, hasyan-, hayacn-.
Flea, mu'k'ixa, q'u'xu'n.
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Fly, to, il', yaix', yaix'.
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Fog, tsqam'li's.
Foggy, to be, tsqam'li's.
Follow, to, ust', ust', qum', LpOu k's-
Food, nfi'nsumlx.
Fool, to, klfi-.
inland, k'i-ts
in order that, k'ai-
iquire, to, pxeltsu-
inside, Itsai, hat'ai, hats'i'la.
inside, to be, k'i-
intercourse, to have, k'u-
interjections.
an'c.
head, kus-
with fist, uis-
with knife, ts'-.
with rock, mnEkais-
with stick, paxt !-, quxu-.
hoarse, to be.
hole, nEq-
hole, sa'ptxus, k fi'n'wa.
holes, full of, sa'pt ist
hook, to, qtt-
loop, tskdItskOiladi.
hop, to, tsis-, tsi's-
horizontal position, to be in, ts'-. 
horn, tsiya'livfy, k aya'siyu.
horse, tawasyfi, t!awa'yuf.
hot, to be, t'll-
house, Itsa's.
how?, kwala', hI.
however, te'mta.
huckleberries, lla'q'.
red, Li'k in.
human being, hi'tsEm.
hundred, safi'tistk em safi'tist.
hungry, to feel, kts ki-
hunt, to, pxamint-, tEXU-
hurriedly, hai'alqa.
hurt, to, tsxilt-, qailku-
husband, sist.
I, qan, qa'nhan, qaqa'n, qwo'nhan, 
xaqa'n.
icc, Li'k mis.
idea, ta'msa.
if, hak i'ms, hak i'msis, sis, k i'msis.
ignorant, to be, tkwam-
ill, is.
in case, hak i'ms, haki'mnsis. sis, 
k i'msis.
in this manner, i'mstE
in vain, h'aits.
inhabitats, Itsa's.
inheritance, k'k'i'tsaxa

lament, to, mika'ie, ain-
land, to, k'liq, xku-
close to shore, tilqu-
land-otter, k'tlu'tin.
landing, k'liqa's
landing-place, k'liqa's
large, a'tluxl, halhayst, ts'a'kulant
large, to be, hal-
last possession, tauk
last thing, ts'ayl
last year, ak'spai'si.
later on, ais, ta'aniu.
laugh, to, tEqlu
launch (canoe), to, ku, qu-
leader, mehan'atiyşu
leaf, k'tc'au
leak, to, quai-
lean, pxi'ut, xwxala'st.
leave, to, haqu-, k'ist
leave (canoe), to, xku-
leave (shore), to. yikuku-
left side, hak'ak'el-
leg, siyaE
legend. qe'ki'yu.
lest, hitsk;
let, t'sa.
lar, mek ak'kist
lick, to, hal-
lie alongside, to, simux-
light, qe, qe'ya, qe's.
light, Ikxas.
light, to get, qat-
light fire, to, k imn-
lighten, to, hacyan-, bayasn-
lightning, haya'sa.
like, 'ata'w, ma'li, ta'me, qaha's
like, to, tqaialt, knt-
likewise, itsa, xuna'has.
long of tree, tsina'a.
lip, kxs, qat.
listen, to, tuku-
little, ila'st, ila'st.
little, a, xis, xsi, xul, xul
little while, a, k'sa, kak'xsis.
live, to, Its
liver, k'i-
load, tsli'qun, kilwi'tu, q'a'am
lock of hair, kwx'un
log, pxar'wa, kots.
long afterwards, hel'ta, kowai's-
long ago, all'ta, hel'is, qa'n.

Kalaupuya Indian, k'k'k'sait-a-hi'tskEm
kettle, 'kala'kala, kiluw'i'yst!
kick, to, squn-
kill, to, wil, lxann-
killing-tool, lxam'n'iyu
kind of, hata'me, m'i'lili, ta'me.
kindle, to, tkel'ts.
kingshaw, metsd'dat',
kinnikinic berries, mck'illut'.
knee, haq'a'ntkxus, k'Lhau.
kneel, to, tek's-
knife, kwi'tu, k'i'yai, qani'nal.
know senseless, to, qan'u-
knot (in hair), hui'skuis
knot (in tree), t'ax, qwa'nah.
kow, to, meihan', eq'e-

ladder, k'a'k'kulant'.
dir, tsik'ti.
lake, k'k'k'api, qo'tse
lame, pitkwa'ist, ta'ar'kast, lik'a'ysct.

January, k'k'kim'tank'ink
jealous, meh'i
jerk, to, xp-.
jilt, to, maqax-
join, to, inik !-
journey, avai's.
journey, to, ai-, xfil'lam-
jump, to, tsis-
June, mElha'lk atxusk inkt.
just, hi'k e.
just the same, la'tsu
Kalapuya Indian, k'k'k'sait-a-hi'tskEm
kettle, 'kala'kala, kiluw'i'yst!
kick, to, squn-
kill, to, wil, lxann-
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kind of, hata'me, m'i'lili, ta'me.
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PRACHTENBERG] ALSEA TEXTS AND MYTHS
long time, qá'itsé, qá'itsási.
mind, hai'isi, k'a'itsú.
mink, pa'api'.
mirror, há'itsá.
miscellaneous, to do, xamk'ínt'.
misfortune, to have, me'lik'st'.

is hai'isi.
mist, pilq'.
mist, pilq'.
mist, pilq'.
mist, pilq'.
mist, pilq'.
mist, pilq'.
mist, pilq'.

moist, k'á'st'.

motion, tsímu'.

food at low tide, qaiku-

in, ilx-.

for, x'ilt-.

for, hain-, hain-.

for, x'ilt-.

future, x'ilt-.

future, x'ilt-.

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mind, hai', k'ual'hai'.
mind, pa'a'.
mirror, há'li'.
mischief, to do, xamk'ink'.
misfortune, to have, melilk'.
new, sul'it'.
next day, a'ng'.
next house, k'ai', k'u.
next year, k'ai'.
nice, masi't'.
nectar, tk'ya, st'xan.
night, qamli', qe', qe'.
night owl, 'wa'wa'.
nine, xamwaelask'.
ninety, xamwaelask'.
no, 'tiya', wa', wa'na'.
nodie, k'ul'.
noise, il'i'diyu, piwis'.
noise, to make, piwis'.
north wind, k ama'si'.
nose, tasi'n, kusa'ni'.
nose, to be, piuisx'.
now, mul'huf, xu'.
number, melqami'.
oak, poila'.
object of work, tiwt't'.
occur, to, tsis'.
occur (of anius), to, sa'xt'.
occur (eyes), to, hain'.
occur (play), to, halq'.
our, a'sin, tu'sin, sin, ku'sin.
our two (incl.), ta'stin, tsil'.
our two (excl.), ku'stin.
outdoors, peni'.
outside, peni'.
over, s'ul'.
over, to go, t'.
overpower, to, klu'.
overtake, to, qum'.
over there, k'im, k'i'.
overly, la'ni'.
own, yuwi'.
pack, tsul'a'.
pack, to, lqwa'.
paddle, xwe'xwo, xwi'.
paddle, to, melk'.
part, to, ik'.
particle denoting surprise and astonishment.
particles: ami'stin, particle expressing indignation and anger.
li, ita, ita, emphatic particle.
ha, há.
hai'ait.
hite', particle denoting surprise and wonder.
ta, ta', particle indicating surprise.
ni'tsk'.
tsa'ti', particle expressing anger, wonder, and astonishment.
partisan, a, tsqau'wis.
parting of hair, k iwai'sEinx
particles-contin Lied
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perchance, hfiqtsk, kiinE, ktimhas,
peek in, to, ilx-.
peck at, to, qalts-.
path, ya'xaliWt!.
patch, a, ku'twatik .
pass
partition, tsExai'.
period, qa'tsatis.
perhaps, hill, hilhuP', hfiEtsk, ma/airi,
perform, to, hilki-.
perforation in ear, yEk al's.
perch, to, tskul-.
perceive, to, hain-, LEais-.
people below,
people,
penis, koll's
pelican, mIlxamnlyat'.
pitch, Lpa'k st!, tqauli'ts'.
pine tree, mdola'xamiyfi.
pile tip, to, kiilE-.
pile, to, tO'-.
pierce, to, klfiit-, qilitu-.
pick berries, to,
pick, to, pkutsit-, Iqam-.
person, hl'tSLEnl.
perpendicular position, to be in, qal-.
permit, to, kha'-.
plate (wooden), Li'qwayust!.
plan, ta'msa.
place, to,
place millhfidai's, le'wi'.
pity, to llave.
pitchwood, Lpa'k'st!.
pauich, lamlits
pot, kala'xkala.
pole, la/quns.
point out, to, tEsill-.
pitclhwood, Lpa'k'st!.
pauich, lamlits
poor, puwaEt.
K
hill, h!i"hal".
quiver, tsimi'xla, ql'npa.
quiet, to be, alk tu-, ta~inuqwa.
quiet, a'lik an.
quickly, ha'aldq, lAik'ut.
quiet, ålik'an.
quiet, to be, alk't-,
quiet, ålik'an.
rabbit, meryat'ixuant, mrtfi'yutsantli
raccoon, mzlildf't, qa'tu'd
race, lku'kumkwau.
race track, kumakkwau.
rain, ha'xus, ha'xus.
rain, to, txusx-,
raise, to, hain-
raise foot, to, kaikl-
raise up, to, lut-
rat, ka'ha
rather, mà'lii, taha'.
raven, qwula'x't, qa'x't.
ravw, to, fipsin-
rice, to, kul-
reach out, to, tsll't-
ready, to, k'esixts-, qa'ixts-, qa'ixts-
real, meliintsi.
reason, to, xunt-
receive, to, xunt-
recently, lauwu't,
receptacle, t'ilkut-
recognize, to, tisl-
recover, to, txmt-
red, pshalt, pshalt-
refuse, to, ic-,
refuse (marriage), to, mä'qax-
relative, tkina'ts
relative by marriage, hâ'kumuxus.
relative by marriage after death of person
whose marriage established relationships,
yskwaits
remain, to, past-, kumukt-
remanent, qa'tswuu'!
repeat, k'kts'ks.
resemble, to, xal-
reside, to, its-
residence, tsit's.
rest, to, hai-
resting on posts, mehi'qtst'emxt
resting place, tik't-
return, yâ'xan,
return, to, yâ's-,
reveal, to, k im-
revenge, to, b-,
revolver, t'ak'ixts-
ride, to, tskul-
ridge of mountains, tsini'ul-
right away, nü'lik', nü'czin, nü'mk-
right side, tsil'hin.
rift, tsil'lt
ripe, tsil'st
river, nü'tk.
road, yâ'xaliit', x'â'lanit'.
ALSEA TEXTS AND MYTHS

race, tk'uu'kumkwaut.
race track, kumk'kwa'l!.
rain, ha'xus, la'xus.
rain, to, lak{x}, li{xus}.
race, to, halen.
rain foot, to, kwi\khat.
raise up, to, hat.
rat, ka'ha.
rather, mu'q'hi, taha'.
raven, qwila'xt, qila'xt.
raw, to be, i'p{sin}.
reach, to, kul.
reach out, to, tsilat'.
ready, to be, k'ca'ixts, qai'\'.
really, mehi'\nfeni'.
reason, kwaln, kw'lit.
receive, to, xunx.
recently, hauwi'.
receptacle, ts'\kust'.
recognize, to, tis\l.
recover, to, xunt.
read, to, p\tal\'.
refuse, to, it-i, it-
rouise (marriage), to, ma'qax-
relative, tkimn's.
relative (by marriage), ha'kumuxus
relative by marriage after death of person
whose marriage established relationship,
txwits.
remain, to, past-lum\l, rennaut, p\stuwi\'.
repeatedly, k'\l's.
resemble, to, xal-
reside, to, it-
residence, it'si's.
resident, h\y\l't.
rest, to, hau-
resting on posts, mehi'd\ftst\lk'\.xw.
resting-place, ts'k\l'.
return, to, qalxan.
return, to, y\l's, xam-
reveal, to, k'im-
revenge, to, lote-
revolve, ts'\k'tul't.
ride, to, sk\l', tk\l'k-
ridge of mountains, tsx\l'su.
right away, a'lu'k', n'\l'\l'yxm, n\l'm-
\l'tx\l', qai't.
right side, tsi'lhin.
ripee, ts'\l't.
river, n'\l'k.
road, y'\l'xlil't, x'\l'lanmil'.
roast on spit, to, tinutx, qax-
roasting stick, qwis\l's.
rabbit, me\l'\l'tsaut, me\l'\l'txaut\'.
raccoon, me\l'\l'\l'\l'txaut, qal't\l'.
sniff, to, halt, hak-’it.
snipe, te’k’tos, xulpats’tat.
snore, to, hulq-u.
snow, ti’k’xus.
soda, te’k’tos, xulpats’tat.
so, tem.
so that, k’ai’t.
sold, loq’lusk.
sold, hulq’ulqo.
sold of foot, yu’-alyust.
solid, tak.
some, kax.
somebody, ak’e’i, ak’, qa’i.
someone, sq’ait, q’it.
something, intsk’yu, ta’xti, teq, la’.
li’teq, mi’, nitek.
some times, is hówail’-slá, is lxaya’-lélé.
is lxatowail’-lélé, la’a.
someplace, ná, náf.
somewhere, ná, náf.
somn., qwá’l’a’.
somn.-law, múm.
song, tsil’ha’, tsilha’, kíli’h.
soon, k’im’si.
sore, a, miłqi’i’i.
sore, pi’-qan.
sorry, to be, támí-m... -aku is há’se.
sound, idé’is, ilé’is, há’se, pi’-qanam.
sound, to, piux.
sound like metal, to, tu’ís.
sour, qus’qon’.
south, k’á’k’a.
south wind, x’l’tox, x’e’l’tox.
spatter, tók.
spawning-grounds, wall.
speak, to, ál, mayex, ilú, ilú, ilú, flat, ilítst, yéxa, yé, yá, yól.
speare, pósá’ex, lá’qan.
spear, to, mék’-lin, lxwé, lxuí.
spear-throw game, lxwé’lxwiya’at.
speech, idí’i’s, ill’tís, illu’-di’u, xai’a, yul, yúl.
splitt, to, tú’, tsplát’, tspluí, qút.
splín tips, to, wás, lxá’ lxniya’u.
spinning top, a, wá’sa, lxá’ lxniya’u.
spinning top, game of, lxwa’át, lxá’ lxniya’u.
spirit, sú’-hák’iyu.
split, to, stútu.
split, to, waq, tkil, tsil, tsil, lam, lam.
spoon, to, qai’kux.
spoon, qai’kwiú, qar’wiúyú.
sprinkled, tekwá’k’ust, ta’xti k’útst.
sprout, to, xup.
spread, to, p’-, latax.
spread, a, la’tsxa.
spread, kuxwa’át’u.
squirrel, xal’t.
star, to, tar.
stagger, to, ti’gá.
stance, tsá’tuxu, xwa’wiwi’t, qoi’xwa.
stance, to, lóq’uxu, lóq’uxu.
stand, to, plu, súqi.
stand up, to, tk’-.
star, la’át.
start, ayai’i, xatsuí’i.
start, to, čxút’.
starting-point, qa’.
stay, to, l’re.
stay behind, to, bámú’t!
steal, to, k’inat.
stealthily, lá’tsha.
steer, κwí-tère.
stick, κwí’, k’a’, p’k’-p’k’-t’, t’n’tíxsi’u.
stick, to, palu.
in, tu’khu.
out, is’k’i’si’, is’k’i’si’, ptu, ptu’-tsin.
up, qú-x.
still, te’nátu, yu’xú.
stilt walking, tkwá’tkwaha’lát.
stilts, tkwá’tkwaha’lát.
stock, qalí’na.
stone, k’ill.
stoop, to, tkúnt-, k’in-
stop, to, al’k-, wí, phí, krea.
store, tabu’t’át’i’t.
storm, to, šuí’o.
story, k’a’k’-marú, qék’-iyú.
siunt, ná’k’st.
straight, q’a’qa’q, telú’q, télú’q, yá’q, yá’q.
straighten out, to, tašqí, tašqí.
stream, ná’k’.
strength, pilék’-sít, qalált’a.
strike, to, me’-, meh’
with rock, mek’ai’.
with atick, pax’t.
string, tké’xi’qú, pú’-pxu’a.
strong, pilék’-sít.
sturgeon, mープ’u.
submerge, ši’, ši’.
-uch, imstí’t, hamstí’t.
such a size!, hamstí’t’alas.
such a thing, étstwáí.
suddenly, amí’tsi, há’a’ta.
suit, to, lamx’, lamax.
suitable, xé’l’k’.
summer, pí’-sí’tumk.
supernatural power, sú’-hák’-iyú.
supply, to, tèsi.
surely, k’e’a.
surf, tiya’k’iyú, wári’wiúyú.
thick, māl̓aʔəm.
thigh, wuʔ'thus.
thimbleberry-bush, muʔʔqayəm.
thin, px'it, sʔlʔ'kwut, tsił'uxt, lxxwala't.

think, to, maʔ-...auk' is haiʔ, tx- is haiʔ.

thirsty, to be, k̓iʔau-.

thirty, psi'iik t̲x̲k̓et'm sagiatan.

this, tas, kus.

this here, anh̓ɪtu.

this kind, ham̓shti.tv.

this my, a'sin.

this one, anh̓ɪtu, was.

this our, a'lin.

this our two, a'stin.

thought, haille, inahai'xasxam-auk' is hςailE. mahavaa's-auk' is hai-

three, pinl̲x.

throw, to, pilts'-, tsx ip-, iLxau-.

m- throw grace-sticks, to, xeld-.

throw into fire, to, t̲i'-. t̲i'x̲au-

throwin' the die, l̲s̲a̲u'tsuwant.

thunder, yu'lt̲s̲-ixs

thunderbird, yu'lt̲s̲uxs

thus, i'mst E

y̓il, thi-, ham. xamn, tEla'rm, kuiha'm, kuxa'm.

tie, to, k̓inki-, qinq(-, kunk̓i_

hair in a knot, lifii'ku-

to a string, tsipstxan-

tide, lo'nI.nll.

tight, to be, Lt(q-.

tightly, Ti'VEqa.

timber, mi'kltsivul.

timber, dead, k̓lmi'.

tired, to be, qal'-.

tired feeling, qial̓i'xas.

to, is.

tobacco, k̓p̓e variations.

tobacco-ponch, k̓iyu'-'salvyst'
to-day, tas tits, telif'ts

too, ts̲i̓x̲̱atsum, together, k̓ax̲č'e.
toilet, p̲k̓ox̲xt.
to, isi.
tobacco, k̓p̓es.
tobacco-ponch, k̓iyu'-'salvyst'
to-day, tas tits, tel̓īt's

too, ts̲i̓x̲̱atsum, together, k̓ax̲č'e.
toilet, p̲k̓ox̲xt.
to, isi.

too, isi.

ugly, mata'sxt̲u'mst̲ix, sə̓m̓n̓q̓a, sə̓m̱̓n̓q̓əʔ, qć̓əm̓sht.

ugly, to be, sən̓q̓, ulna, lower end of, k̓iwaʔpə.

Umpqua, T̲q̓ul̓maʔk.

uncle, maternal, t̲a̓c̓, t̲á̓c̓, t̲ats.

uncle, paternal, s̲i̓p̲k̓.

uncover, to, h̲a̓l̲-under, qeʔǝn.

underneath, qeʔx̲an.

understand, to, t̲sk̓u', t̲q̓eʔk', l̲q̓eʔk'-.

underworld, w̲iʔliyü.

unfasten, to, k̓ik̓'u.

universe, le'vi'w.

unchash, to, k̓ik̓'u.

water, k̓i'il̓

water receptacle, k̓i'iluwi'yustl.

waterfall, ʔp̲s̲t̲x̲t̲.

waves, kwix̲aʔli'y̓.
we, qa'nha't, qa'nhal, qwo'nhast, qwo'nhast.
we two (incl.), qwo'nhast, qa'nhal.
we two (excl.), qa'nxan, qwo'nxan, xan.
wear, to, k'ast.
weasel, s'uw'atuxt.
wege, k'u'af, k'i'af.
weep, to, ain-, ts'at-
weight, k'il'wi'tu, qa'n'wis.
well, tya'na, x'e'ti'xe, x'e'lik.
well, to be, qag.
well!, a'u
west, k'u'k', k'o'k'.
west wind, hako'kwiyu.
west, to, kw'a't.
weight, k'il'wi'tu, qa'n'wis.
well, to be, aq-
well!, a'u
whale, ma'lkuts, ma'lkwis, xa'mni.
what, nitsk'.
what?, intsk'-ts', ta'xti, n'i', n'i'tsk'e, la', ti'tsk'e.
what!, ha'at.
what kind, il'tqa'.
what manner, il'tqa'.
wheel, teko'tsokolau.
when, ais, mis, namkt.
whence, qalq, ha'mi'k-eai, hani'k-eai.
whenever, namk'.
where, nak', nák', nák' eai, ná, na', nák', na'k'eai.
while, a, qa'n'tse.
whine, to, hyu'q-
whip, y'p'siyu.
whi tops, to, tsa'x'a'yiya.'
whirl, to, tix-.
whisper, to, hiw-, hyu-, xais-.
white, kwa'xalt.
white to be, huiw, hyu, xais-.
white, kwa'xalt.
white, to be, huiw, hyu, xais-.
white man, anf'sa.
who, uk'eai, uk', was, qa'u, qa'u'k'eai.
whole, hamstf, gaulwá.
wholly, fta'nta.
why, p'a'lin, qilá'v.
wife, muka'wáli, lá'qa.
wild, xaix'sét.
wildcat, ya'xuq.
willow, tsai'l'm.
win, to, tse-.
wound, su'wi't, xá'diyu.
windfall, ku'i'na's, klúi'.
window, hahn'má.
wings, t'á'ps.
winnings, ts'ă'stuks.

winter, siqwi't, qala'musk'erk', qala'musk'erk'.
wish, to, ai'-...-ú, huk'tu, psít-pseik', toidak.
with, is.
without, yú'xa.
without cause, muk'wá'nisla.

yesterday, a'k'sa'ng'i.
yet, yu'xu.
you, ní'xaq, qani'xap.
your, t'asin, t'ep'satin, ku'satin.
yours, pin, tsep'n, ku'pin.

Yahate, yá'xaik'.
Yakwina, yaq'o'n.
yard, tsumát.'
ye, ní'xaq, qani'xap.
year, wuí's.
yell, qalí'x.
yell, to, tsái'atl, qalx.

yellow, pukwa'í'.
yellow-jacket, láfus.
yes, a'á.
yesterday, a'k'sa'ng'i.
yet, yu'xu.
you, ní'xaq, qani'xap.
your, t'asin, t'ep'satin, ku'satin.
yours, pin, tsep'n, ku'pin.

younger, me'ma'tet.
youngest, me'ma'tem, xuna'tisit.
your two, patin, t'ep'satin, ku'satin.
yours, pin, tsep'n, ku'pin.