LOWER UMPQUA TEXTS

AND

NOTES ON THE KUSAN DIALECTS
COLUMBIA UNIVERSITY CONTRIBUTIONS TO ANTHROPOLOGY
Edited by Franz Boas

VOLUME IV
LOWER UMPQUA TEXTS
AND
NOTES ON THE KUSAN DIALECTS

BY

LEO J. FRACHTENBERG

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The following texts were collected in the Umpqua Reservation, Oregon, during an investigation of the Alsea language, carried on under the direction of the Bureau of American Ethnology. With the exception of the Kusan narration in the English by Louisa Smith, an Alsea Indian, all texts are in the Alsea language, and were translated by her husband, the Alsea Indian, through the medium of English.

The collection of these texts was great difficulty by reason of the advanced age of the narrator. Since he was unversed in the jargon, so that, after hearing the story No. 18 and an account of the Lower Umpqua in dialect, I was forced to resort to English. The English translation is the work of the narrator, who, through the medium of English, communicated the stories to the collector.

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INTRODUCTION.

The following texts were collected on the Siletz Reservation, Oregon, during March and April, 1911, in conjunction with an investigation of the Lower Umpqua language, carried on under the joint auspices of the Bureau of American Ethnology and of Columbia University. With the exception of the last tale (No. 23), which was narrated in English by Louis Smith, a full-blooded Lower Umpqua Indian, all texts were obtained from William Smith, an Alsea Indian, who at an early age had gained a knowledge of the Lower Umpqua language, and from his wife, Louisa Smith, the oldest member of the Lower Umpqua tribe, — a tribe now practically extinct.

The collection of these texts was accomplished under great difficulties, which will largely account for the meagre number of myths and tales contained in them. Louisa's advanced age rendered her practically useless as a narrator. Her memory of old traditions was almost entirely gone, and she had lost the faculty of relating facts coherently and in consecutive order. Besides, her narratives, such as could be obtained, were too much interspersed with Chinook jargon; so that, after having obtained from her part of story No. 18 and an account of her childhood (No. 22), I was forced to resort to her husband's services as a narrator. Since he was not familiar with the traditions of the Lower Umpqua Indians, the following procedure had to be adopted. He was asked to obtain from his wife, through the medium of Chinook jargon, such stories,
and in such form, as she could remember, and to retell them to me in English. I then arranged the facts in what seemed to be the most likely consecutive order, whereupon William was instructed to dictate these facts in the Lower Umpqua language, — a task which at times was too much for his limited intelligence. He too often lost the trend of the story, and wandered away from the subject-matter, leaving out the most important details, and failing to mention the subjects and objects involved in a certain myth. Whenever unable to continue a thought, he resorted to unnecessary repetitions, so that most of the texts that make up this collection seem to be lacking in vividness of description and continuity of thought. To be sure, in extenuation of William's shortcomings as a narrator, it must be borne in mind that the Lower Umpqua language was not his native tongue.

In this manner, after many complications and an unusual loss of time, I succeeded in obtaining the stories numbered 8, 9, 18, 19, 20, and 21, all of which are native Lower Umpqua traditions, and the descriptive texts listed in this collection as Nos. 13, 14, 16, and 17. These represent all the traditions that Louisa Smith could remember with a fairly reasonable degree of certainty. Being anxious to obtain some more texts (not so much for ethnological purposes, as from linguistic considerations), I asked William Smith to narrate Alsea myths and stories, designating some at random from a fairly rich collection I had previously obtained from him in his native tongue. Therefore, in order to be fairly free I devised another plan: picking out a few Coos myths numbered 4, 5, 6, and 7, and literary point of view, this collection.

The order of arrangement of the myths in this volume resulted from the point of view of the small number does not permit of raising into the question of a mythology of the Lower Umpqua tribe, but obtained, and chiefly from the oral traditions, is claimed to have heard Alsea and Coos stories, and be assumed with a certain

1 It is planned to publish these in a later volume of this series.
member, and to retell arranged the facts in already consecutive order, to dictate these facts a task which at times diligence. He too often wandered away from the important details, and objects involved in a to continue a thought, ns, so that most of the seem to be lacking in ity of thought. To be shortcomings as a nar- at the Lower Umpqua e.

ications and an unusual the stories numbered which are native Lower tive texts listed in this 17. These represent 1 could remember with tainty. Being anxious much for ethnological ations), I asked William id stories, designating h collection I had pre-native tongue.¹ Thus 2, 3, 10, 11, 12, and ent over those enumericking in clearness and f repetitions and gramm imperfect translations —

do not bring out the points that may have suggested their conception to the mind of the native Alsea. This is especially true of the creation myths Nos. 1 and 3. Therefore, in order to obtain at least a few texts that would be fairly free from these faults of matter and form, I devised another plan, which proved very successful. I picked out a few Coos texts,¹ dictating them in English by sentences to William Smith, who translated them in a similar manner into Lower Umpqua. Thus I obtained the myths numbered 4, 5, 6, and 7, which, from a linguistic and literary point of view, may be considered the best in this collection.

The order of arrangement that has been followed in this volume resulted from considering the texts chiefly from the point of view of type and volume of form. Consequently the creation myths are listed first, in spite of the fact that none of them are native traditions; then follow the miscellaneous tales, succeeded by texts that contain descriptive material; after which follow such stories as were obtained in a fragmentary form. The last narrative (No. 23), told in English, has been added to this collection, because this proved the most expedient way of publishing it.

The small number of native Lower Umpqua traditions does not permit of making any extensive investigations into the question of a probable concordance between the mythology of the Lower Umpqua and that of the surrounding tribes; but judging from those few that were obtained, and chiefly in view of the fact that Louisa Smith claimed to have heard her own people tell some of the Alsea and Coos stories contained in this volume, it may be assumed with a certain degree of safety that the

¹ Leo J. Frachtenberg, Coos Texts (Columbia University Contributions to Anthropology, Vol. I, Nos. 2, 5, 8, and 9).
mythology of the Lower Umpqua Indians did not differ materially, in form and content, from that of their neighbors. This applies especially to the traditions of the Coos and Yakonan tribes, whose languages show a clear relationship to Siuslaw.

The vocabulary at the end of this volume, does not by any means contain all stems and expressions that were ever used by the Lower Umpqua Indians; although it embodies, besides the stems found in the texts, such additional material as was obtained through colloquial intercourse with the informants. The alphabetical order in which these stems are arranged was suggested by Professor Franz Boas, to whom the author is greatly indebted in many ways. The numerals that follow each stem refer to page and line of this volume.

A full sketch of the Lower Umpqua language, based chiefly upon these texts, is being published by the Bureau of American Ethnology.

SILETZ, ORE., September, 1912.

1 I intend to discuss this question in a grammatical sketch of the Alsea, to be published in the Handbook of American Indian Languages (Bureau of American Ethnology, Bulletin 40, Part II).

2 Leo J. Frachtenberg, Lower Umpqua, an Illustrative Sketch (ibid.).
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<th>Description</th>
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<td>a</td>
<td>Like a in shall.</td>
</tr>
<tr>
<td>e</td>
<td>Like e in helmet.</td>
</tr>
<tr>
<td>i</td>
<td>Like i in it.</td>
</tr>
<tr>
<td>o</td>
<td>Like o in sort.</td>
</tr>
<tr>
<td>u</td>
<td>Like u in German Bucht.</td>
</tr>
<tr>
<td>a</td>
<td>Like a in car.</td>
</tr>
<tr>
<td>ã</td>
<td>Like a in table.</td>
</tr>
<tr>
<td>ù</td>
<td>Like ù in ten.</td>
</tr>
<tr>
<td>ò</td>
<td>Like o in rose.</td>
</tr>
<tr>
<td>ū</td>
<td>Like ù in too.</td>
</tr>
<tr>
<td>ë</td>
<td>Like y in Polish ryba.</td>
</tr>
<tr>
<td>ù</td>
<td>Very short u.</td>
</tr>
<tr>
<td>d</td>
<td>Like a in German wählen.</td>
</tr>
<tr>
<td>e</td>
<td>Obscure vowel.</td>
</tr>
<tr>
<td>a, e, i, o, u, E</td>
<td>Resonance vowels.</td>
</tr>
<tr>
<td>a'</td>
<td>Like i in island.</td>
</tr>
<tr>
<td>a'</td>
<td>Same as preceding, but with second element long.</td>
</tr>
<tr>
<td>a''</td>
<td>Like ou in mouth.</td>
</tr>
<tr>
<td>a''</td>
<td>Same as preceding, with second element long.</td>
</tr>
<tr>
<td>w</td>
<td>Diphthong uw.</td>
</tr>
<tr>
<td>æ</td>
<td>Diphthong ai.</td>
</tr>
<tr>
<td>æu</td>
<td>Diphthong au.</td>
</tr>
<tr>
<td>ë</td>
<td>Diphthong ëu.</td>
</tr>
<tr>
<td>q</td>
<td>Velar k.</td>
</tr>
<tr>
<td>g'</td>
<td>Same as preceding, with very great stress of explosion.</td>
</tr>
<tr>
<td>x</td>
<td>Like ch in German Buch.</td>
</tr>
<tr>
<td>k</td>
<td>Like c in come, but unaspirated.</td>
</tr>
<tr>
<td>k'</td>
<td>Same as preceding, with very great stress of explosion.</td>
</tr>
<tr>
<td>k''</td>
<td>Aspirated k.</td>
</tr>
<tr>
<td>d, t</td>
<td>Sonants and surds difficult to distinguish; surd not aspirated.</td>
</tr>
<tr>
<td>t'</td>
<td>Like t, with very great stress of explosion.</td>
</tr>
<tr>
<td>ò</td>
<td>Weak explosive t.</td>
</tr>
<tr>
<td>t'</td>
<td>Aspirated t.</td>
</tr>
<tr>
<td>s</td>
<td>As in English.</td>
</tr>
<tr>
<td>ë</td>
<td>Like sh in English shc.</td>
</tr>
<tr>
<td>ts</td>
<td>As in English sits.</td>
</tr>
<tr>
<td>ts'</td>
<td>Like ch in chunk.</td>
</tr>
<tr>
<td>ts', ts''</td>
<td>Same as preceding, with very great stress of explosion.</td>
</tr>
</tbody>
</table>
ts', tc' . . . Weak explosives.

p . . . . . . . As in English.
p' . . . . . . . Same as preceding, with very great stress of explosion.
l, m, n . . . As in English.
l' . . . . . . . Palatal l. Like l in English lure.
l . . . . . . . Spirant lateral, pronounced like the combined ch in German ich and the l in English lure.
l' . . . . . . . Surd lateral, pronounced very much like th.
l! . . . . . . . Same as preceding, with very great stress of explosion.

′ . . . . . . . Glottal catch.

dash . Aspiration whose palatal or velar character depends upon the character of the vowel that precedes it.

h, y, w . As in English.

′ . . . . . . . Stress accent.

′ . . . . . . . Pitch accent.

---

1. THE UTE STORY

One day (Coyote seeing that the sun was about to set) he decided to assemble many people of his own tribe every place. He sent out messengers thus:

And, indeed, thus after a while he had brought together many people. And, indeed, thus there came a messenger to say to him:

"Hű’tctün." Kłexú
"Play will we." Each other.
"I!wa’ntüxtci, 'Tcintu.
"Tell shall you, 'On such.

ul wàñ hə’nhan s’atsa’tx. Then finally indeed thus do (pl.)
5 te ła’k’twi hitū’tc. this gatherer( of) people.

ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha’nhan s’atsa’tx ha

1 A myth probably composed and claimed to have heard it rel
One day (Coyote) said to his people that he was going to assemble many people. "We shall have fun." So everywhere he sent word to all people, (instructing the messengers thus:) "You will tell (them that) on such a day many people will come together from everywhere." And, indeed, thus (the messengers) did. To each place there came a messenger, saying, "Many people are going to assemble." And, indeed, people did thus, and assembled. And after a while all the messengers returned.

Waa'atsmE ants L'a'ai hitc. Tema'yün ants L'a'ai hitc. He speaks to his those many people. He will assemble those many people.

"Hü'tcün." Klëxü'tc Llaya'tc waa'ün ants hitc L'a'ai. "Play will we." Each to place to he says to those people many.

"L.wa'ntütxtci, 'Tcint tsxay'wi temü'tütx L'a'ai hitc klëxü'ne.'" "Tell shall you, 'On such a day assemble many people every from.'" shall

"I wan ha'nhan s'atsa'tx hitc'i'u. Klëxü'tc Llaya'tc waa'ün. Then finally indeed thus do (pl.) people. Each to place to says it

5 te la'k'fülw hitc'tc. "Temüa'wax ants L'a'ai." "I wan this gatherer(of) people. "Are going to those many." Then finally come together

ha'nhan s'atsa'tx hitc'i'wi. "I wan temü'tx hitc'i'u. "I indeed thus do (pl.) people. Then finally assemble people. Then

wàn kü'ya'tsacl'a'ai "I tcin ants L'a'ai hitc Lwa'x. Finally after a while then return those many people messengers.

1 A myth probably common to the Siouan and Alsea Indians, since Louisa claimed to have heard it related by some of her own people.
Thus was each messenger told: “In ten days we shall start from everywhere.” And the messengers related it thus: “In ten days they will come.”

Glad were the hearts of the people who were going to assemble. They kept counting those days, for they were going to have much fun. They were going to shoot at the target, and they were going to throw up bundles of tied grass and spear them in the air. Thus people were going to play, as soon as those days should pass. And that chief (Coyote) said, “Many will come. Make ye your minds strong. Don’t be continually down-hearted!”

At last those ten days had passed. People looking out for the messengers were expecting them. Different games they played, and were playing with them all kinds of games.” Many games the people kept on assembling and shooting at the target.

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At last those ten days had passed. People looking out for the messengers were expecting them. Different games they played, and were playing with them all kinds of games.” Many games the people kept on assembling and shooting at the target.
At last those ten days came to an end. They were looking out for the multitude that was to come. And finally they came. Many people came and began to play. Different games they played. They were shooting at the target, and were playing shinny. Those who came brought with them all kinds of things. "We shall play different games." Many games were to be indulged in. And people kept on assembling, and began to play. They were shooting at the target. Then (Coyote and his aide) said

\[ \text{wà'ni smut'a't' ants} \text{ tsxayû'wi.} \text{ wà'ni yà'qûhisûn} \]

Then finally ends that day. And now (they) watch continually (for)

\[ \text{ants l'a'ai l'i'ûtûx.} \text{ wà'ni l'i'ûtûx hîtecû'u ants l'a'ai,} \]

those many come will. Finally then come people those many.

\[ \text{yà'xa'i hîte} \text{ l'a'ai l'i'ù.} \text{ wà'ni hûteca'x hîtecû'u.} \text{ Nictcama'ù.} \]

Many people many come. Then finally play (pl.) people. Different

\[ \text{nat'e hûteca'x hîtecû'u.} \text{ Tcîl-latû'u l'a'ai.} \text{ Pëku'u l'a'ai.} \text{ (games) play (pl.) people. Shoot now many. Play many.} \]

\[ \text{hûteca'x pl.} \text{ shinny (pl.)} \]

\[ \text{5 \text{hà'mût l'a'ai te'q hîna'yûn ants} \text{ l'i'ûtûx hîtecû'u l'a'ai.} \]

All many something it those come people many.

\[ \text{"Nictcama'ù nat'an' hû'tctûx." wà'ni yà'xa'i hûteca'v} \]

"Different (games) play will." So now much playing we (incl.)

\[ \text{xnûna'au} \text{. wà'ni temûtx hîtecû'u. wà'ni hûteca'x} \]

will be done. And now assemble people. And now play (pl.)

\[ \text{hitcû'u. \text{Tcîl-latû'u l'a'ai. ul'a'x st'atsî'tc waana'wa.} \]

people. Shoot now they. Then thus talk to each

\[ \text{(pl.) they two other.} \]

\[ \text{1 This form has been used instead of tîllatû'ù. The narrator frequently sub-} \]

stituted a c for an t, owing chiefly to the fact that his native tongue (Alsea) has no true alveolar spirants.

\[ \text{2 Louisa claimed that xnûna'au would have been a more appropriate form} \]

\[ \text{than xnûna'au.} \]

\[ \text{3 Note the frequent recurrence of this phrase. Such repetitions will be met} \]

\[ \text{with throughout these texts, and constitute a characteristic trait of William Smith's} \]

\[ \text{mode of narrating a story.} \]
thus: "Whoever has a strong mind shall be first." Thus the two chiefs talked to each other. And the people were shooting at the target, while others kept on assembling. And the contestants were shooting far. Thus the games were started. Then those two chiefs said, "We two are going to play. All kinds of games we shall play. We shall play a great deal." Thus said to each other the two chiefs. "We two shall play all kinds of games."

All the people put feathers on their heads. And when

"Watch t'exemtc ha'i, ut s'kà peñ'te'tux." Sats'tcwax
"Who strong his mind, so he first shall be." Thus they two
waana'wa ants x'mà'ti. Tecì.latì'ì 1 Lla'ai. Temù'tx
talk to each those two chiefs. Shoot now they. Assemble
other
hitcù'ì, ut ants tecì.latì'ì 1 ut qa'ha'nts tsìt'la'. S'atsa'v.
people. And those shoot now and far to shoot. Thus
wax hi'qal't ants Lla'ai. A'nts'x x'mà'ti waana'wa'x.
intend start now those many. Those two chiefs talk to each
other they two.

5 "Hù'tcawans. Klèxù'ni tr'qa'vnì hitcà'ì xni'wì'ì'w'yns." 2
"Are going to play Each con- something fun do it will we two"
we two (incl.) of consisting of
Waa'muxwa'x ants x'mà'tì. "Hù'tcawans yà'xa." Sats'.
Talk to each other those chiefs. "Play will we much." Thus
they two
Dca'tx waa'muxa'x ants x'mà'tì. "Klèxù'ni tr'qa'vnì hitcà'ì
they talk to each those chiefs. "Each con-
sisting of consisting of
they two other
u'ns xni'wì'ì'w'yn.
then we do it will.

Hà'mù'txì la'qat skwaha'tx xwàkì'ì ants Lla'ai. Kùì
All they feathers stand on their heads those many. Al-

1 This form has been used instead of tìl'atì'ì. The narrator frequently sub-
stituted a c for an r, owing chiefly to the fact that his native tongue (Alsea) has
no true alveolar spirants.
2 Instead of xni'wì'ì'w'ynì'.

the fun was almost at an end. "Now we shall play a last game chief. So not long after chief said thus: "You obeyed, and assembled. (thus). Whoever liked it. So the feather was put on this was done, that person I don't like it." Thus feather (the feather) was placed. They would shout at him.
shall be first." Thus er. And the people others kept on assem-
shooting far. Thus the two chiefs said, "We games we shall play. us said to each other y all kinds of games." eir heads. And when

t'cttx. Sats'tcwa'x shall be be." Thus they two i'1 la'ai. Tem'tx n they. Assemble (pl.) 'ntc ts1l.'la'. Satsau' to shoot. Thus
m'at1 waana'wa'x. o chiefs talk to each other they two. hutc2' xni'ni'wun's." fun do it will we two" (incl.). tüns yaña'xa. Sats'i' ill we much." Thus xct) (adv.) 'xú'ni te'qa'ni hutc2 a con something fun of consisting of

a'kí ants la'ai. Kúj
had those many. Al-

The narrator frequently sub-
at his native tongue (Alsea) has

the fun was almost at an end, that other chief said thus: 
"Now we shall play another game." Thus said that other chief. So not long afterwards they quit. Then the other chief said thus: "You will assemble (here)." And, verily, they obeyed, and assembled around him. 
"You will play (thus). Whoever likes that feather, he shall try it on." So the feather was put on (some one); but as soon as this was done, that person lowered his head. "It is heavy, I don't like it." Thus said the man on whose head (the feather) was placed. And whenever one did thus, people would shout at him. Then Wild-Cat put it on, and almost

xyal'x smukt'a ants la'ai hutc2'u. ul lxa'yaxa'ni ants most ends that great fun. Then another one that m'at1 ul waa'. "Ha'nanc hutc2'x wa'ttix." Ats'tc chief then says. "Differently we play will again." Thus waa' ants lxa'yaxa'ni ants m'at1. Kwinx ya'tsa s'ka' says that other one that chief. Not they long thus tsyax ulnx hau'. "Tem'tuxtci." Ats'tc waa' ants (did) so they quit. "Assemble shall you." Thus says that

5 lxa'yaxa'ni ants m'at1. ul wän ha'nhan s'atsa'tx other one that chief. Then finally indeed thus (do)(pl.) hutc2'u. ul wän tem'tx hutc2. "Hutc'tuxtci. Tcina'antsa people. Then finally assemble people. "Play shall you. Whoever s'ni'xyaxa'ni ants laq'at, ul hiya'tsisun'e. Hutc'tuxtci." wanted it that feather, so it would be put (by him). Play shall you."

ul wän hitsx'am ants laq'at. Hyats'ntsün ants laq'at And now is put on that feather. (One) would that feather put it on

ul txú kwa'hunt. "Ky'kur, kumi'ntch'n s'ni'xyun." Sats'tc and just he lowers "Heavy not I want it." Thus

10 waa' ants hitsx'amimE. Lhali'txa'ni'ne ants sa'tsa would he it was put on. Is continually he who thus say (whom) shouted at

xni'na. ul waha'ha'ni' hiya'tsün hiya'q, waha'hun does (it). Then again is putting it on Wild-Cat, again
succeeded in walking a little ways; but it was too heavy. "It does not fit you." Thus she was told. Then Bear put it on, and began to run; but he only climbed a tree. Then he was told thus: "It does not look nice on you." So he slid down again, coming back along the creek. And when he came back, (he was told,) "It does not fit you." Then another person put it on. Wolf put it on and started out. He went up a hill, but ran down quickly. And when he came back, he said, "How can any one travel (with that thing on) in a rough place?" Thus he

h'iyats'its'un. "ltxu xyal'x'is'k'in qa'c't'nt qa'ha'nte. K'"k'it he is putting it. Then just almost a little he goes far off. Heavy on.

yux". "Kum'nte hi'sa nàtc." 1 Atsi'tc waa'xam ants too. "Not good on me." Thus is told that hitc. 2 ul waha'hün thiy'í h'iyats'its'un. ul lxat'i't ants man. Then again Bear is putting it on. And is running that tl. ul txu xa'lint qa'xuntc t'qatwi'yú'stc. C'l'xyatlya Bear. And just he climbs up to tree to. Thinks continually ants máá'ti. Atsi'tc waa'xam. "Kum'nte hi'sa ni'x'tc." that chief. Thus he is told. "Not good thee on." ul sl'oxu'x'ul xwii'la'll. qanístc'tc txu sl'oxu'x'ul inq'la'itcix. So he slides he returns, downwards just he slides creek to along.

ul xwii'la'll. "Kum'nte hi'sa ni'x'tc." ul waha'ha'ùn Then he came back. "Not good thee on." Then again haya'na h'iyats'its'un. Ql'á'x'a'xt h'iyats'its'un ul qa'c't'nt. (man) different is putting it on. Wolf is putting it on and goes.

Qa'xuntc txu qa'c't'nt ckötc'tc. ul qanístc'tc xwii'la'll. Upwards just he goes hill like. Then down like he returns

10 lxat'i't. ul te'cin ul waa'. "N'ítc'i tex x'íntmis hitc míkla'ù. he runs. So he and says, "How (I) travels person bad in, returns wonder always

said, as he took it off be nothing. Wolf shall travel in the mountains on it on. He put it on frequently. "Hey! it is your name. It does not just walk around ever.

Next Deer put it on in directions. "It looks like your name. People who antlers. Elk put on that feature.

L'aya'?" Sqats'ic wa place in?" Thus he is told: "Kum'nte hi'sa nàtc." Atsi'tc waa'xam: "Kum'nte he is told: "Not thou x'íntmis lá. ul wagent wilt always." Then h'iyac'tc h'iyats'its'un. Cougar is putting it on. That

5 ul kwahuna'tlíst. "Hè. but begins to lower "Hey, it frequently. h'ínx. ul wán kum name thy. And now name L'aya' x'íntmis. Yá'xa' place on travel shalt (Wilt) to always. look ul waha'ha'ùn h'iyats'itc. Then again is putting

L'aya'tc ants ts'isqan. place to that Deer.

10 fin. H'ya'tc'ntx hí'tlisís name. People thee eat will always Limna'q ants la'qat. Elk that feather.
but it was too heavy. Then Bear only climbed a tree and told, ) "It does not fit on. Wolf put it on but ran down quickly. 1, "How can any one "migh place?" Thus he asked qa'ha'nte. To'k'it goes far off. Heavy. 1s'tc waa'xam ants Thins continually umi'nte hi'j'sa ni'x'tc." "Not good thee on." l st'oju'x' tu nq'iltcx. he slides creek to along. x'tc." 2 waha'ha'nce on." Then again yatsi'tsün 2 qa'tcnt. putting it on and goes. I qaniste'tc xwi'lla'l. en down like he returns : xi'ntmis htc mik'la'n' travels person bad in, er always in for 2d per. sing.

myth loses many of its salient le are told to try on a pair of that person is changed into an some characteristic motion per-the antlers.

said, as he took it off. So he was told thus: "You shall be nothing. Wolf shall be your name, you shall always travel in the mountains." Then Cougar was told to put it on. He put it on, raised his head, but lowered it frequently. "Hey! it does not fit you. Cougar shall be your name. It does not look nice on you. You shall just walk around everywhere, trying to look for food."

Next Deer put it on, and began to run around in all directions. "It looks very nice on you. Deer shall be your name. People will always eat (your meat)." Finally Elk put on that feather. People were shouting, as that

\[tlaya'?\] S^ats'ic waa', 2 wàn äqa'qa'2n. 2 s^ats'ic place in.3 Thus he says, and finally he takes it off. Then thus waa'xam: "Kumi'ntc'nx te'q, qa'xa'xtinx lin, ekö'tci'tc'nx he is told: "Not thou some-thing. Wolf thy name, mountains in thou place in. Thus Couger is putting it on. Then now he is putting and just he raises his it on head, xi'ntmis hj'n. 2 waa'xam ants h'tc'xt. Waha'ha'n travel wilt always." Then is told that Cougar. Again hj'a'tc'hj'ya'ts'itsün. 2 wän hj'ya'ts'itsün 2 txü tca'k'at, Cougar is putting it on. Then now he is putting and just he raises his it on head, 5 2 kwa'huna'tc'st. "Hé, kumi'ntc hj'j'sa ni'x'tc. Txü h'tc'xt but begins to lower "Hey, not good thee on. Just Cougar hj'nx. 2 wän kumi'ntc hj'j'sa ni'x'tc. Txü'nx kléx' name thy. And now not good thee on. Just thou each on l'aya' xi'ntmis. Ya'xate'c'xt'c'x h'tlaya'. place on travel shalt (Wilt) try to begin to food." kléx' thc'x. Then again is putting it on Deer. Begins to try each to to run l'aya'tc ants ts'c'qan. "Ts'i'kly hj'j'sa ni'x'tc. Ts'c'qanm'x place to that Deer. "Very good thee on. Deer thy hj'nx. Hya'c'x'n txü'2. 2 wän waha'ha'n hj'ya'ts'itsün name. People thee eat will just." Then finally again is putting it on always linma'q ants li'qat. Háli'tx htc'u'2. Kléx' tc l'aya'tc Elk that feather. Shout (pl.) people. Each to place to
Elk began to run about in all directions. Even on bad places he succeeded in running. People shouted at him, “It looks very nice on you!” Then the chief said, “It fits you very well. You shall always carry it. Your name shall be Elk.” He was not merely standing (still), he kept on walking in all directions. “Elk shall be your name. People will always eat (your meat).”

Now here the story ends. People kept on shouting. 'Tis the end.

2. THE DEATH OF GRIZZLY BEAR (Alsea).

(It happened) long ago. The world was very bad long

Lxa’tatc’ist ants Limna‘q. Wa’i’ mi’kla Llaya’ ul Lxata’.

begins to try that Elk. Even bad on place on still he runs to run.

Łhał’sūne. “Tsī’k!ya hi’sa ni’xtc.” ul waa’ ants mə’a’ti,

He is continually “Very good thee on.” Then says that chief, shouted at.

“Tsī’k!ya hi’ix sa ni’x etc. Qn’xtsxnx x’ntmisun. Limna’.

“Very good thee on. Thou carry it shalt Elk always.

’qa’nx h’nīt.” Kum’ntc txū skwahāi’. Klęxū’tc Llaya’ tc thy name.” Not just he stands. Each to place to

5 qa’tc’natlya. “Limna’qa’nx lnx. Hya’tc nx h’tlisūts.”

he goes frequently. “Elk thy name. People thee eat always will.”


There finally it ends. Shout (pl.) people. It ends finally.

2. THE DEATH OF GRIZZLY BEAR 1 (Alsea).

Wa’nwits. Tsī’k!ya mi’kla wā’nwits lla’ni. Klęxū’

Long ago. Very bad long ago world. Each on

1 An Alsea myth told by William Smith in the Lower Umpqua language. Grizzly Bear seems to have been looked upon as a very dangerous animal by many of the Northwest Pacific coast tribes. In their mythologies he either meets with utter destruction or is made the scapegoat of the tricks of some other animal (see Leo J. Frachtenberg, Coos Tales, in Columbia University Contributions to Anthropology, Vol. I, p. 90; Edward Sapir, Takelma Texts, in University of Pennsylvania Anthro-

A bad person was devouring them all out hunting. Grizzly Bear people were sorry because they tried and tried to find some way to kill Grizzly Bear must be killed. And the chiefs of the land said: How can we kill him?

Llaya’ ṭ s’ltek 1 Llaya’ place on then such world.

M’ya’kla h’ya’tc htl’

Bad person devour (the)

wā’nwits. Htc p’ta’i’ long ago. Man to hunt him.

łtli’yūs. Yaa’xa’i htc would devour Many people him.

5 hitcū’a. Sinxyu’ xāł people. Desire (pl.) be so.

wān tem’ūtx hitcū’a, now assemble people. The

(pl.)

“Pla’ntxan ha’ tsī’k!”

“Sorry our hearts very (excl.)

kum’ntc xa’wif tsił’hī’ not die neg- arrow w-

ative


1 The obscure vowel has been

2 Compare Coos zyaf, and A

3 Literally, MANY DESIRE (THE)

STOPPED.

4 Singular instead of plural.
actions. Even on bad people shouted at him, ten the chief said, "It ways carry it. Your merely standing (still), s. "Elk shall be your ir meat)."
people kept on shouting.

Bear (Alsea).

bad was very bad long

"If waa' ants maa'ti, " Then says that chief,

people. "Elk shall be your ir meat)."

Bear (Alsea).

'wnts lla"ai. Klæxü' ng ago world. Each on

Lower Umpqua language. Grizzly dangerous animal by many of the gies he either meets with utter s of some other animal (see Leo ty Contributions to Anthropology, university of Pennsylvania Anthro-

ago. Everywhere it was so, and this was the cause of it. A bad person was devouring (the people). Grizzly Bear was devouring them long ago. Whenever a man went out hunting, Grizzly Bear would kill and devour him. Many people were sorry because of that. So they came together and tried to find some remedy. (They all agreed) that Grizzly Bear must be killed. That's why they came together. And the chiefs of that region said, "We are very sorry. How can we kill him? He cannot be killed by means

kum'ntc xa'wil tsit.l' tc. A'tsan ul'ul1 kum'ntc si'niyxün

not die neg- arrow with. That's why not want it

polological Publications, Vol. II, No. 1, p. 123). Similar tales are also recorded among the Alsea and Molala. — Grammatical notes to this story are given in the texts accompanying my Lower Umpqua, an Illustrative Sketch (Handbook of American Indian Languages, Vol. II).

1 The obscure vowel has been inserted here for reasons of a physiological nature.

2 Compare Coos swat, and Alsea sbln.

3 Literally, MANY DESIRE (THAT) HIS HABIT (OF KILLING PEOPLE) SHALL BE STOPPED.

4 Singular instead of plural. Should have been d'tiixan u'lu'xan.
of an arrow: hence we do not want to kill him with an arrow." Then finally some one suggested to go and see how Grizzly lived, and to invite him (to come here). So some one went to look for him. And (the messenger) who arrived there (said to Grizzly Bear), "You, too, are invited to come to the playgrounds," but Grizzly was not willing. So the man went back, and upon returning related thus: "He does not want to come." Thus the man related. Lots of fun had the people who had come together. And the man who was to go (again) was told thus: "We won’t give up. When he is dead, then we will give up." Thus it was repeatedly claimed.

Then finally a man was told to go (again). A very poor man it was who don’t tell him anything you to come here. We thus you shall tell him. He is shrewd and very thinking (a great deal) afraid. (And when he come here as a messenger, his mission and depart friends visited him, inq. One of them said, "We say to you?" — "He

ants hitc Llōxa’xam. "I that man is sent. "Very
l.\wa’nisün mi’kla’na. I keep on telling badly.
xan L\'ütütx tiü’ts. we come shall here.

Ats’ītcnx l.\wa’nisün. Thus thou keep on telling him.

5 Yā’xa’tc ha1,1 tsi’klya m. Much his mind, very
\ha’tc cín’xyatlya ant. His mind thinks repeatedly that kind of
\taguh. Yūxi. "I wān this I come." Then now ants L\'uyax? = “I that (who) came?” —
Llōna’yutxe sats’ītc: ‘Kum am told thus:

Thus it is frequently said.

1 Namely, Grizzly Bear.

2 Here the narrator has lost th
ant to kill him with an suggested to go and see im (to come here). So
And (the messenger) Bear, “You, too, are s;” but Grizzly was not z, and upon returning t to come.” Thus the : people who had come to go (again) was told n he is dead, then we tedly claimed.
to go (again). A very

poor man it was who was sent. “Speak to him kindly, don’t tell him anything bad. Tell him thus: ‘We want you to come here. We are going to have lots of fun.’ Thus you shall tell him. Don’t tell him (anything) bad. He is shrewd and very bad.” Finally that man went, thinking (a great deal) in his mind, for he was very much afraid. (And when he came to Grizzly Bear, he said,) “I come here as a messenger.” (He then told Grizzly Bear his mission and departed. Not long afterwards Grizzly’s friends visited him, inquiring of the messenger’s mission.) One of them said, “What did the (man) who came here say to you?” — “He said nothing. I was simply told

L!wā’nsun mī’kla’na. L!wā’nsunānx s’atsi’tc. Sī’nxynūnankeep on telling badly. Keep on telling thus. Want him
xan L!tūtux tiu’ts. Tsī’klyanxan sī’nxyn hūtca’a4, we come shall here. Very we want it fun shall be (bad).
Atsi’tc’nx L!wā’nsun. Kwī’nx L!wā’nsun mī’kla’na. Thus thou keep on telling Not thou keep on telling badly him.
5 Yā’xa’te ha1, tsī’klya mī’kla. “ul wān qa’tcīnt ants hitc. Much his mind, very bad.” So finally goes that man.

1 “He is foxy.”
2 Here the narrator has lost the trend of his story. Upon the departure of the messenger, Grizzly is evidently asked by some friends as to his mission, whereupon he gives the answer that follows.

2—COL. UNIV. CONTRIB. ANTHROP. — VOL. IV.
(that) I am invited (to some games). Thus he told me: ‘People want you to come very much. That’s why I came here as a messenger.’ (After a while another messenger was sent to Grizzly Bear, requesting him to come at once.) Then (Grizzly Bear) said thus: “Will anything be given to me if I come?” — “Nothing was said (about that). People are just playing, and that’s why you are invited to come.” — “You tell them thus: ‘He wants something. If something be given to him, then he will come.’ Thus he tells you.”

(The messenger related Grizzly Bear’s words to his people.) And one man said thus: “He is shrewd. He thinks so, because he has he is shrewd.” Thus said he (Grizzly Bear). He said (to another messenger) thus: “Will anything be given to me if I come?” — “Nothing was said (about that). People are just playing, and that’s why you are invited to come.” — “You tell them thus: ‘He wants something. If something be given to him, then he will come.’ Thus he tells you.”

Then the messenger went to Grizzly Bear, and said thus: “A knife will be given to thee, if thou shalt start right away, you being playing (there), and it is (evidently) told thee: ‘A dance will be arranged for him. Then now starts that man.’ Thus one man said thus: “Just much his mind. He desires, because he kills these people. That’s why much his mind.”

Now the messenger gave account of his visit to Grizzly Bear to the people. Thus (Grizzly Bear) said thus: “He desires, because he kills these people. That’s why much his mind.”
games). Thus he told me: very much. That's why I " (After a while another ily Bear, requesting him to ily Bear) said thus: “Will I come?” — “Nothing was re just playing, and that's :.” — “You tell them thus: something be given to him, tells you.” Frizzly Bear's words to his thus: “He is shrewd. He thoughts so, because he has killed the people. That's why he is shrewd.” Thus said that man (messenger). “He was (evidently) told (by some of his friends) that a dance would be arranged for him in order to change his (mean) disposition, and that everybody hates him. That's why he replied, that, if something were given to him, he would come. Thus he told me.”

Then the messenger went again. “You tell him thus: 'A knife will be given to you.' Thus tell him. 'You shall start right away, you are invited. Many people are playing (there), and it is desirable that you should come.' Thus you tell him.” That man who was about to be sent kept on thinking, "I will speak to him. I know

1 yäs'xa'tc hai." 1 Ats' tc waa' ants hitc: “Ats' tc why much his mind.” Thus says that man: “Thus waa'xan: 'Mq'iena'a. Hüya'útx ha'. Tsi'k'lya plan- he is told: 'A dance will be Changed (will mind. Very sorry for ya'útyún ha'tc.' 2 S'ats' tc waa'. Ats te'q wa'xéyaxa'me him is con- mind his.' Thus he says. If some- thing be given to him (conditional)

2 L'utúx. S'ats'tcin wa'a'ts. then he will come. Thus me tells he-me." 5 Ats' tc waa'xanx qa'tc'int ants hitc waha'. S'ats'tcenx wa'al'sún. Then now starts that man again. "Thus thou tell him repeated.

'Waxa'yimanx qa'ná't. Ats'tcinx Lóna'ýün. 'Lý'mqanx 'Is given to thee knife.' Thus thou tell him. 'Right Away thou qa'tc'intx, klahá'yúñanx. Hútcú wi la'zl yäs'xl. S'n'x- start shalt, invited art thou. Play (pl.) they many. Wanted yú'nánx L'útúx.' Ats'tcenx Lóna'ýün. C'n'xyatlyxa ants art thou come shalt.' Thus thou tell him." Thinks continually that hitc Lóna'á, "Qana'han waa'ýün. L'lxú'yún qna'han man sent will be, 1 say to him. Know it 1

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1 That is, "he is shrewd."
2 That is, "everybody hates him."
what to tell him, so that he will start right away." Then
the messenger started out. "I will speak to him, and he
will start right away." Thus he was thinking as he went
along. Finally he came to (Grizzly Bear). "A messenger
I come. You are wanted very much. Pretty soon the
games will come to an end, and that's why I was told
to come here). You are my relative. Why don't you
want (to go)?" And (Grizzly Bear) answered him thus:
"I am wise. That's why I don't want (to go). It seems
to me that I am only wanted for the purpose of being
killed. That's why I am wise." — "Not so, they want
you to see (the fun). For that purpose you are wanted.

Their intentions towards you
be given to you. For that
are my relative, so I (came
quickly. A knife will
are invited. I came right
relative. The reason why
want you to have some fun.
I don't think that anything
That's why I was sent." They
want to kill me, that's
"I don't think (it will be)
yühne. Txünx wan hit's
invited. Just thou now well
waxa'me. S'atsanx te
it is given to. Thus thou this one
s'atsanx tanx ñka'yu'ts
that's why this one come.
liü'. Qan'nal waxa'manx
come. Knife is given to the
that man. "I say to him, and right away he go will." Then now starts
ants hitc. "Qna'han waa'yu'n ut hínakli qate'ntux." That man. "I say to him, and right away he go will." Atsi'tc cin'ixyatýa ants hitc. "I xint ut liü'. liü'un.
Thus thinks contin- that man. So he and arrives. He arrives
goes at him.
"Lo'wa'xan ták'in liü'. Tsi'klyanx sín'ixyü'ne liwa'wax.
'Messenger I this I come. Very thou (art) wanted to come intend.
Kü' ya'tsac la'zi ut smüt'ttux ants la'zi hüttc'wi.
Pretty nearly and end will that big fun.
Atsi'tcin waa'yüne. Na'méñix te'q. Nictc'tcanx tanx
Thus I am told. My thou relative What manner this
kü' a'mhá'ti hai'? Atsi'tc waa'zin. "Ya'xa'xan hai'.
not willing (thy mind)?" Thus he says to him. "Much I (think mind.
S'a'tsan te kumí'nte a'mhá'ti hai'. Txün k'nà xa'wa
That's why this not willing mind. Just I perhaps to die
I one
Sí'n'ixyütnë. S'a'tsan ut ín ya'xa'ti hai'." — "Kumí'nte
am wanted. That's why I much (think mind." — "Not
S'atsi'tc, txünx ya'xa sín'ixyütnë. S'a'tsanx te klaha'—
thus, just thou to see (art) wanted. Thus thou this (art)
10 S'atsi'tc, txünx ya'xa sín'ixyütnë. S'a'tsanx te klaha'—
I will start right away." Then I will speak to him, and he was thinking as he went (rizzly Bear). "A messenger very much. Pretty soon the and that's why I was told relative. Why don't you (Bear) answered him thus: don't want (to go). It seems x for the purpose of being se." — "Not so, they want at purpose you are wanted. Their intentions towards you are good. A present will be given to you. For that reason you are invited. You are my relative, so I (came to) fetch you. That's why I came quickly. A knife will be given to you, because you are invited. I came right away, because you are my relative. The reason why I came to you is because I want you to have some fun. That's why I came to you. I don't think that anything bad will happen to you. That's why I was sent." — "Yes, you are a bad man. They want to kill me, that's why I don't want (to go)." — "I don't think (it will be) thus. (Not) for that purpose I

1 That is, "they have good intentions towards thee."
was sent. If it were as you say, I should not have been sent. Will you go now? — “I will go. You will have to take good care of me.” Thus (the messenger) told Grizzly Bear, “All right! I don’t think that anything bad will happen (to you) on the part of those who play (there).” — “All right! I will go. I don’t care even if I die.” Thus said (Grizzly Bear) as he started. “I don’t think (it will be) as (bad as you imagine). Are you going?” Thus said (the messenger) to him. “I very much desire that you, too, should be present at the games.” Finally (Grizzly Bear) said, “I will go now.” So he started. And that man who came to fetch him was thinking continually. He was thinking thus.

They two kept on going; there, the two (chiefs) were told. He is bringing that bad man. So when (Grizzly Bear) arrived, “It is very good that you shall have a great deal of good that you came. We shall play.” — “All right! I will go. I don’t care even if I die.” Thus said (Grizzly Bear) as he started. “I don’t think (it will be) as (bad as you imagine). Are you going?” Thus said (the messenger) to him. “I very much desire that you, too, should be present at the games.” Finally (Grizzly Bear) said, “I will go now.” So he started. And that man who came to fetch him was thinking continually. He was thinking thus.
They two kept on going; and when they were almost there, the two (chiefs) were told, “They two are coming. He is bringing that bad man.” Everybody was glad. So when (Grizzly Bear) arrived, people assembled about him. “It is very good that you came, O friend! We shall have a great deal of fun.” Thus everybody said. Many people assembled (around him). Although there were many of them, still they all went there (to Grizzly Bear), calling him by name, and shouting, “It is very good that you came. We shall play a great deal. We two shall play.” — “All right!” that man (Grizzly Bear) would say. “You shall watch (us). You sha’n’t sleep. We shall play a great deal.” Thus he was told repeatedly.

They two kept on going; and when they were almost there, the two (chiefs) were told, “They two are coming. He is bringing that bad man.” Everybody was glad. So when (Grizzly Bear) arrived, people assembled about him. “It is very good that you came, O friend! We shall have a great deal of fun.” Thus everybody said. Many people assembled (around him). Although there were many of them, still they all went there (to Grizzly Bear), calling him by name, and shouting, “It is very good that you came. We shall play a great deal. We two shall play.” — “All right!” that man (Grizzly Bear) would say. “You shall watch (us). You sha’n’t sleep. We shall play a great deal.” Thus he was told repeatedly.

They two kept on going; and when they were almost there, the two (chiefs) were told, “They two are coming. He is bringing that bad man.” Everybody was glad. So when (Grizzly Bear) arrived, people assembled about him. “It is very good that you came, O friend! We shall have a great deal of fun.” Thus everybody said. Many people assembled (around him). Although there were many of them, still they all went there (to Grizzly Bear), calling him by name, and shouting, “It is very good that you came. We shall play a great deal. We two shall play.” — “All right!” that man (Grizzly Bear) would say. “You shall watch (us). You sha’n’t sleep. We shall play a great deal.” Thus he was told repeatedly.
(Everything) had been made ready long before. It had been decided to kill him with pitch during his sleep. Thus it was agreed upon. "Friend, don't sleep, we two are going to play." Thus they kept on telling him. "That's why you were invited." Thus he was told. "The people who live here have different kinds of games. All sorts of fun you will witness. That's why you were invited. We are well disposed (towards you). No mishap will befall you." Thus he was told repeatedly. Whoever came in would tell him thus: "It is very good that you came, O friend! You shall see. They will play for a long time." Then he would be told, "That's why we invited you. There is going to be a great deal of fun."

Si'nxuy'ne ts'lin'tc xawa'άn, aw'stįxax. Ats'įtc ha'usime. It is desired pitch with he killed a sleeper he shall be, will be. Thus it was agreed upon.

"Ts'il-mu't, kwinx a'sis. Hų'tctęns." Ats'įtc wa'a'si'ne. "Friend, not thou sleep continually. Play shall we continually."

"S'atsanx tanx kła'ha'yū'tne." S'ats'įtc waa'sü'tne. "Ya'xa'ί. Thus thou this (art) invited." Thus he is repeatedly told. "Many ants tiy'wi hų'tci'wį. Klįx te'q fun thou see it, Thus thou this thou (art) invited. Very good is heart. Not some-badly." Thus told.

5 hųtca'ί ułnx yixa'yūn. S'atsanx tanx kła'ha'yū'tne. Ts'i've fun thou see it. Thus thou this thou (art) invited. Very good is heart. Not some-badly." Thus told.

wa'a'sü'ne. Tci'nta'ί hųc liwa'ί, uł ats'įtc waa'yu'sne. He is repeatedly told. Whatever person came, so thus he would be told.

"Ts'il'kya his tanx lių', ts'il'mu't. Ya'qhiitęns. Wa'ί very good is thou camest, friend. Look at it shalt Although thou.

Ya'tsa ants 1a'ai, uł s'ętsa xni'w尼斯. Uł s'ats'įtc wa'a'si'ne. long time that multi-still they keep on. Then thus he is repeatedly told.

10 "S'atsanxan kła'ha'yūts. Ya'xa'ί hųtci'wί." "That's why we invite thee much fun." wetheee.

At last he was taken to where that house was started in the house, which nevertheless full of people. Or "Here we are playing; those who was seated near the fire, you seems to me I see (too) many were thinking. The fire in the house. "Don't be sleeping, O friend, asked you to come (here)." I intend to watch the fun." seated close to the fire.

Wąn hina'ą n tcik ants L!a'ai. Finally he taken where that will be.

Ma'ltc'ui'ne ants hiitsu'ί. Wan A fire is that house. Although started in hitu'stę. Stim ya'q'ha't ant people with. There looks now they hųtc'i, ta'nxan kła'ha'yūts q play, these we invite thee (who) we-thee.

5 watc. Qla'ίl ants liya'ą. to. Pitch that fire. q'ha'tųn." Ats'įtc ci'niyatit at (them) now I. Thus continually kept 

hitsu'ί. "Kwinx a'sis ts'il'm the house. "Not thou continu-

qna liwa'wanx." "Ha'ί! ally sleep.

I to come intend "All right thou.

ya'wanx hųtc'i'nte'llaya." I intend I fun at great."

1 The narrator erroneously used the xam would have been more proper.
At last he was taken to the playgrounds. A fire was started in the house, which, although very large, was nevertheless full of people. Grizzly Bear was looking there. "Here we are playing, those who have invited you." He was seated near the fire, which consisted of pitch. "It seems to me I see (too) many people." Thus Grizzly Bear was thinking. The fire in the house kept on burning. "Don't be sleeping, O friend! (Not) for that purpose we asked you to come (here)." — "All right! I am glad. I intend to watch the fun." Thus Grizzly Bear was saying, seated close to the fire. He was constantly watched.

1 The narrator erroneously used the future passive. The present passive hina'xam would have been more proper.
(After a while) he began to feel sleepy. Then people kept on approaching him, (saying,) “Don’t sleep, look on! That’s why we invited you. Don’t sleep, look on! (Not) for that purpose were you invited. We abandoned all our hatred.” (Again) he began to feel sleepy. (Again) he was constantly watched. The pitch with which he was going to be killed was made ready, while many dancers approached him, (saying,) “Move away from the fire, you may get burned, O friend!” Thus they were telling him. “Don’t sleep, O friend!” — “I feel sleepy.” People were dancing, while he (began to) fall asleep. “Move away from the fire, you may get burned!” Everybody was glad because he was going to be killed. Thus he was told, as he was away from the fire, you may move. So then the boiled pitch kept on boiling, “Move away from the fire!” He did not wake up. He said thus: “Leave me alone.”

So the people thought thus: “These we say to thee (to) come intend Not thou sleep always. For that this thou (art) invited. Good we make our heart.” Begins to feel that bad thing. He is constantly Is made ready up for him.

1 That is, “we abandoned all our hatred.”
2 That is, “move away from the fire!”
was going to be killed. At last he began to sleep. Thus he was told, as he was repeatedly shaken. "Move away from the fire, you may get burned!" He did not move. So then the boiled pitch was brought in. People kept on dancing. "Move away from the fire, O friend!" He did not wake up. He was very sleepy, and (merely) said thus: "Leave me alone, I intend to sleep a while." So the people thought thus: "Let him sleep!" And while the pitch kept on boiling, they said, "Let him sleep! — Move away from the fire, O friend!" But he did not move, and (soon) began to snore.

People took hold of all kinds of things. Axes were

—Telha'citsütne. S'at'sa xawa'aa. Wusya'a'st wān. Atsi'tc
Gladdness is always Thus he killed He begins to finally. Thus will be. sleep
wa'a'stütne, ci'txisütne. "Ha'iqa'tcya 1 mittci'xminx." Kūi
he is constantly he is constantly "Shore-like away, get burned mayst Not told.
shaken. thon." (negative).
ci'tx. u t'wān qa'axam ants tli'yaaxa'wi ts'lan. Meqly'wi
moves So finally is brought that boiled pitch. Dance (pl.)
in l.x.2. "Ha'iqa'tcya ts'il'mū't." Kūi kw'i'liit, ts'i'klya
many. "Shore-like from friend." Not he wakes up very
(negative).

5 a'sī'ts. Atsi'tc waa', "A'xnaxatsateli. Liyaxa' waxan
he is Thus he says, "Leave alone you A while intend I
sleeping. you-me.
a'a'sawax. u t'wān ci'n'xyaxam s'atsi'tc: "Qa'il wān
sleep intend." Then now it was thought thus: "Let now
a'stūx. La'qwis ants ts'lanl ants lli'yaaxa'wi. Atsi'tc
he sleep Boils con- that pitch that boiled. Thus
waa'xam, "Qa'il wān a'stūx. Ha'iqa'tcya ts'il'mū't." it is said, "Let now he sleep shall. Shore-like from
(negative).
Kūi ci'tx. u t'wān xiiw.n.
Not he moves Then now he snores.

10 Ha'i'mūt lla'ai te'q łokwi'xam.3 Tcmtca'mi łokwi'xam.3
All much something is seized.
Axe is seized.

1 That is, "move away from the fire!"
2 Instead of takwi'xam. Guttural vowel due to vocalic harmony.
seized, (because it had been decided that, as soon as) he should wake up, they would kill him with an axe. He was still snoring with his mouth wide open. Now the people got ready. They watched him closely. "We will kill him, because he has killed (many of) us." Then the boiling pitch was seized. "Move away from the fire, O friend! You may get burned." But he did not move. So the boiling pitch was placed above his head. They were all glad, because for that purpose the dance had been arranged; (namely,) in order to rid him of his mean disposition. That was why so many people were dancing. Finally (one man) stood up and took hold of the boiling pitch. And around (Grizzly Bear) were

Ka'stitüx, ut tü tekmtca'myatsc xawa'a. ut wän xün. He get up will, then just axe with he killed will be. And now he snores. Lka'atc Laa' xün. ut wän hau'tx hitcü'. Ts'ik'lya. Open his mouth he snores. Then finally finish (pl.) people. Very tcima'nisü'ne. "Lxmiya'iyünan. St'a'sma' k'ixa'yüts, ut he is constantly "Kill him will we. He us kills he-us, so watched.

S'ta'tsanl Lxmiya'iyün. Lökwi'xam 1 wän ants L'lyaxa'w'wi. thus we will kill him will." Is seized now that boiled (pitch). 5 "Ha'qatcyà 2 ts'il'mü't, mintc'i'xminx. Kumi'nc ci'lxít. "Shore-like from friend, mayst thou get Not he moves burned." (negative).

Ut wän xwäktc t'xam ants L'lyaxa'w'wi. Tchä'cü'w'wi ants So now head on is placed that boiled (pitch). Are glad (pl.) those L'la'ai. St'a atsa ants ma'qinü'tne. 3 Huya'utx há' s'ësta. 3 many. For only that dance is arranged. Is made dif- mind thus. He ferent his St'a'tsa ants meqlü'u L'la'ai. ut wän skwaha'. Lökwi'. Thus those dance (pl.) many. Then finally he stands up. Is seized xam 1 ants L'lyaxa'w'wi. ut stim skwaha'w'wi L'la'ai há'xü't. That boiled (pitch). Then there stand (pl.) many all

1 Instead of tıkwi'xam. Guttural vowel due to vocalic harmony.
2 That is, "move away from the fire."
3 That is, "for him only the dance was arranged, in order to rid him of his mean disposition."

standing all those that were made noise with all kinds of up. "Better pour it into his mouth, which began people kept on dancing as Gv the fire. All his hair got cut into pieces by means of diffusing smoke as he was burned.

Here (the story) ends. If world would have been very was killed. Such was the case ago. Here, at last, it ends.

ants tcktc'ymya. Wa' yax'sa' those with axes. Although much kwisit. "Qwa'nyüx temá' laa'. he wakes up *Pour it it is mouth (negative). better Txü mi'ltcísttx Laa'. Stim just it begins to mouth. There burn his hitc. Mi'ltcístx ha'xü't háq man. It begins to all hair burn his

5 xwa'kate tekmtca'myatsc. St head his axe with. Then Xa'wixamyax te mì'kla hitc. Killed was this bad person Sqa'k wän ata's hawai'. There now only it ends.

1 nats ts'ík'lya mì'kla L'la'ai. then (con- very bad world. ditional) hitc. St'ats'ítc wän ata's wà't man. Thus finally only old-

10 wän smit'ú'. finally it ends.

1 Evidently fo
decided that, as soon as) he
kill him with an axe. He
mouth wide open. Now the
atched him closely. “We
illed (many of) us.” Then
. “Move away from the
burned.” But he did not
was placed above his head.
for that purpose the dance
r, in order to rid him of
was why so many people
an) stood up and took hold
around (Grizzly Bear) were

stood all those that were armed with axes. They
made noise with all kinds of things, but he did not wake
up. “Better pour it into his mouth!” So it was poured
into his mouth, which began to burn (right away). The
people kept on dancing as Grizzly Bear was consumed by
the fire. All his hair got burned. Then his head was
cut into pieces by means of an axe. He was constantly
diffusing smoke as he was being killed.

Here (the story) ends. If he had not been killed, the
world would have been very bad. Thus that bad person
was killed. Such was the custom of the people of long
ago. Here, at last, it ends.
3. The Origin of the Yakonan and Siuslawan Tribes

(One day) Coyote sent directions, (instructing them) to Thus was told (each) man shall tell well what I say. They shall play.”

And, verily, (the messengers) were houses. “(As) messengers who that is why we came here. About to assemble. For that purpose messenger. You shall come. That is why I came here (as) to assemble. For that purpose messenger) was told, “All was told (each) man (who was say, ‘They are coming now.’) was told (each) man as he was kept on coming together in were assembled. (Then Coyote knew [me] why you have listened there. “Not for nothing. Everywhere I am going to. Although many are the rivers people there. One woman will start there (for the Yaquina River). Also, will start there (for the

1. An Alsea myth told in the Lower Umpqua language.
2. The Alsea name for Coyote. William Smith frequently used Alsea terms instead of their Siuslaw equivalents.
3. Instead of Lötakwayne. Insertion of weak y-vowel due to vocalic harmony.
4. The messengers.

(One day) Coyote sent many of his people in all directions, (instructing them) to bring together many people. Thus was told (each) man (as he) was sent (out): "You shall tell well what I say. I want many people to come together. They shall play."

And, verily, (the messengers) were coming to (different) houses. "(As) messengers we come. You shall assemble, that is why we came here. Everywhere many people are about to assemble. For that reason I came here (as) a messenger. You shall come together from everywhere. That is why I came here (as) a messenger. You are invited to assemble. For that purpose I came here." Then (each messenger) was told, "All right! we will come." Thus was told (each) man (who was a) messenger. "You shall say, 'They are coming now.' Thus you shall say." Thus was told (each) man as he went back.

So then many people assembled from everywhere. They kept on coming together in large numbers. At last they were assembled. (Then Coyote said to them,) "You shall know [me] why you have been assembled." (So) they listened there. "Not for nothing have you been assembled. Everywhere I am going to distribute [send] the people. Although many are the rivers, nevertheless I shall send people there. One woman and one man will go there (to the Yaquina River). And one man and a woman, also, will start there (for the Alsea River). And they will
Thus it was (said) to make them create [start]. Thus it was (said) to send (at a time) man and woman they were told to go), among the country, (And Coyote said,) I have assembled (here). (I have assembled (here). (Here it ends.

4. THE BIG FIRE 4 (Coos).

This fire passed first along the sky, and came to this day thousands upon thousands cause it to this day thousands upon thousands cause it to the truth of this story.

4 Qa'ile, a tributary of the Siuslaw Rivers.
3 COOS TEXTS (VOL. I OF THIS SERIES).
raise children there. Two rivers will have one language. Thus the world will be started. One woman and one man I shall send (at a time). Then to two (other) rivers I shall send (people), where they will raise children. Such will be the beginning of the world. Thus every single man and woman would be told. "Ye two will go there and raise children. (The People living on) two (different) rivers will understand each other's language. Ye will multiply there. (Living on) two (distinct) rivers, (ye will) understand each other's language. Ye will raise children there, and will multiply. Wherever ye go, there ye will multiply." Thus were told those who were sent off. "(People living on) two (different) rivers will understand each other's language." Then these two, the first couple, started for that place. "Ye two will multiply there, and will raise many children." Thus were told all the people. Then also those (other) two went to that place (whither they were told to go), and were going to raise children there. (And Coyote said,) "Thus I (do it) for ye, whom I have assembled (here). (If ye go) there, ye will multiply." Thus it was (said) to many people. Thus the tribes were created [started].

Here it ends.

4. THE BIG FIRE (Coos).

This fire passed first along the North Fork. It went along the sky, and came straight to the water. (Whatever) logs lay in the water, the fire would settle there, and then the logs would burn down. Although the logs were in the water, still (they) caught fire. Up-stream the whole

that some eighty years ago a big fire almost destroyed the whole country. Even to this day thousands upon thousands of acres of burnt timber bear mute testimony to the truth of this story.

5 Qa'olte, a tributary of the Siuslaw River, now called North Fork.

3—COL. UNIV. CONTRIB. ANTHROP. — VOL. IV.
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This text is very important, as it shows the differences between the Kusan and Siuslawan stocks.

5. THE CROW AND THE THUNDER-BIRD

Crow’s language (used to) always talking. (At that time) that reason he could not get knew a person’s thoughts. When you
region began to burn. Always thus, just along the sky (the fire would pass). The fire swept along the sky. Wherever there was a place that had not burned down, the fire would settle there and then would flare up from there.

(Then) it got dark, (and) nothing could be seen anywhere. The whole region was afire. All kinds of things were put into a canoe, and the food was then fastened (to floats) way out in the water. Many children were placed in canoes that were made fast offshore. It was dark, nothing could be seen anywhere. (For) full ten days this darkness prevailed. Nowhere anything could be seen. This whole universe (was hurled into) darkness. Horses came to the water. The horses had no food, (for) all the grass had burned down. Deer assembled at a lake. Elks assembled at two (other lakes). (Many) elks were found (afterwards) burned. Their feet were burned. (Many) elks came to the lake walking along the sand-beach. All the elks went into the water offshore, while their hair was on fire. And grizzly bears burned, likewise. Everything was burned. Wildcat, too, was burned. All the wolves came to an island. All sorts of cougars caught fire. All the elks that were walking about were burned.

Here, now, it ends.

5. THE CROW AND THE THUNDER-BIRD (Coos).

Crow's language (used to be) very loud [high]. He was always talking. (At that time there) was no low tide. For that reason he could not get [eat] any food. Crow always knew a person’s thoughts. He can tell you whatever you are thinking of. When you are about to die, he can tell

This text is very important, as it shows the linguistic relation of type that exists between the Kusan and Siuslawan stocks (see Coos Texts, Vol. I of this series, p. 14).
Yaa'xai wa'ai. It is my language, which I speak. The man spoke to him, "It would be well if they two traded; and then you may look. One-half of kinds of food will (be by the) dry conditions. You can pick out, you (yet) to look. You told him.) "You should have been a'teca'. He saw it (lying) near you so. He can always anywhere. He always

(One day) a man thus: "You always two should trade languages which I speak." And the river. The water was him, "It would be well if they two traded; and then unto Thunder (to Crow): language!" So he spoke that man spoke. Then he told him. "You And his language was as he twinkled his eyes at his friend! We two to him, 'Whenever get low. One-half of kinds of food will (be by the) dry conditions. You can pick out, you (yet) to look. You told him. He saw it (lying) near

Small fish [food] was thinking (about it) who told him,) "You told him. He saw it (lying) near
One day a man came to Crow, and spoke to him thus: "You always speak loud. How would it be if we two should trade languages? I will give you (that with) which I speak." And (still) there was no low tide in the river. The water was always high. Then Crow answered him, "It would be very good if we two traded." Then they two traded; and unto Crow came Thunder's language, while unto Thunder came Crow's language. Thus said Thunder (to Crow): "Friend, speak to me this my language!" So he spoke it to him, and the earth shook as that man spoke. Thus said (Thunder) to him: "If you get mad at anything, you shall always talk loud." Thus he told him. "You will always speak my language." And his language was very good as he spoke it. And as he twinkled his eyes, it began to lighten. "Very good, my friend! We two will trade." (Then Thunder) said to him, "Whenever you shut your eyes, the water will get low. One-half of the ocean will become low, and all kinds of food will (be left) dry, (as they) will (be overcome by the) dry condition (of the water). Whatever (food) you can pick out, you may eat it. When I tell you so, then you may look." So he kept his eyes tightly shut, and the water began to get dry. (But soon) he got tired waiting, and he opened his eyes. He looked at the river, and (saw that it was) dry.

Small fish [food] were just flopping, (as the river) kept on (getting) dry. He heard some one make a noise, and was thinking (about it) for a little while. (It was Thunder who told him,) "You looked too soon. I haven't told you (yet) to look. You looked too soon." Thus (Thunder) told him. He saw great quantities of food lying (about). He saw it (lying) near the water. That is his usual custom.

6. The Girls and the Stars (Coos)

Yāk’lisk’ln’ī l’aya’ ut tiyū’wi. Yā’a’xai hītc tiyū’wi stim. 20 S’tats’tc wa’a’lants lxa’xyaxa’nants mi’c’tc’l. “Tcint 6 tēx ln’u’ns mā’t’c’is.” Tsī’k’ya his qa’x. Ha’xmūt’nulnx s’a’ts’tc wa’a’muxwa. “Tsī’k’ya his, ln’u’ns mā’t’c’is.” Qūtc’inchx ha’mūt. Ulnx hū’tc ti’lha’. Metc’awanx ln’ū. Ulnx

1 qants: somewhere, Coos loan-word.
2 William Smith evidently misunderstood the English dictation THOU SHALL MAKE KNOWN for THOU SHALT MAKE NEW: hence his mistaken use of the adjective liwax NEW. It should be wūnx liwax and THOU TO KNOW.
3 By metathesis for liwax thus they two.
4 By metathesis for uma’hiwax.

The Girls and the Stars (Coos) 

They were living outdoors. They were living there. (One day suppose we two sleep outdoors. Then all said thus they two will sleep outdoors.) They intended

6. The Girls and the Stars (Coos) 

They were living outdoors. They were living there. (One day suppose we two sleep outdoors. Then all said thus they two will sleep outdoors.) They intended...
Thus Crow said: "I will give you this my lightning, so that the river may always be dry." Then he gave him the lightning. And that man (Thunder) gave him the dry (condition of the) river. That is how rivers came to be dry. "Whenever you say something, you will always make lightning." Thus Crow said to him, "Make lightning, O friend!" So he made lightning, while Crow spoke Thunder’s language. Thus Crow said to him, "You (are) right!" Thus he told him. "(Speak) again Crow’s language." And he spoke it. "You shall always talk thus." Thus he told him. "Whatever person may intend to come (here) from anywhere, you shall always announce this event." Thus he told him. "You will speak thus forever. Wherever you may find a person, you will relate it. You will always watch (out whether) something bad is going to happen." Thus he told him, and thus it was always (done).

Such is Crow’s custom to-day. Wherever he sees you, he always speaks to you. Here finally it ends. Thus (is told the) story about Crow and Thunder.


They were living on a small place. Many people were living there. (One day) thus said a younger sister: "Suppose we two sleep outside?" It was a very beautiful night. Then all said thus to one another. "Very good, we will sleep outdoors." They were all women. They went outside. They intended to sleep outside. (At first) they

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⁶ See note 1 on p. 34; also Coos Texts, Vol. 1 of this series, p. 50; and R. B. Dixon, Maidu Texts (Publications of the American Ethnological Society, Vol. IV, p. 185).

⁶ The exact rendering of this pronominal particle in this passage is rather obscure.
7. THE ORIGIN OF DEATH

They were two brothers. Both of them had a wife, and one day early in the morning one of them became sick. It was very sorry was he whose cousin died, and for one day he could not watch by the dead child that died come to see his cousin. “Of this I have heard, one knows what happened; even related. It is the end of...

1 Ought to be ming'd younger sister.
2 By metathesis for t'uxxtitsaux.
3 See note 1 on p. 34; and Coos Texts, Vol. I of this series, p. 42.
4 Consists of w'skwix + i'ax + wa'x.
5 By metathesis for qielca't.
6 Passive.
started to play, (but soon) began to feel sleepy. They looked up and saw many stars. The youngest sister then said, “What do you think about making the stars our husbands?” And her other sister said, “Which one do you want?” — “I want that smallest star.” And then she said, “Which one do you want?” — “I want a very large star.” Then they all fell asleep. They knew nothing any longer. They were asleep.

Early in the morning they two woke up. And when the younger sister woke up, she saw an old man resting (beside her). His hair was all white. Then she saw (that another) man was resting beside her older sister. Very good-looking was the man who lay down near her older sister. The woman hardly believed her own eyes [mind]. (Then each of) those men said thus: “I am the one whom you wanted last night.”

Thus is known (the story of) those Star-People. No one knows what happened to them. Thus the story is related. It is the end.

7. The Origin of Death ³ (Coos).

They were two brothers, and they lived together. Each of them had a wife, and each had a little boy. One day early in the morning the child (of one of them) became sick. It was not sick long before it died. Very sorry was he whose child had died. He buried his child, and for one day he did not eat. Some one was keeping watch by the dead child. Then after four days he went to see his cousin. “Cousin, what do you think? Shall my child that died come back on the fifth day?” Such were his words. “Not so. Just eat, and you will get well.”

³ By metathesis for qiũta’tnx wives have they two.

⁶ Passive.
thus said to him (his merely thought, "Some
Then not long after came sick. It was not sorry was he whose when he wanted that he had gone there (di very good if our (du
day." Thus he said to eat, and you will be on saying. "I had int come back, but you (di a person dies, he who you did not want it said me so." Then he the said so. A man (di day, if he had said so who had already died.
Here, then, it ends long ago.

Sqa'k wán hawai'. Atsi'tc te hálkl wánwits.

1 Passive.
Thus said to him (his cousin). But he said nothing; he merely thought, "Some one will get even with you."

Then not long afterwards the (other man's) child became sick. It was not sick long before it died. Very sorry was he whose child had died. So thus he said when he wanted that his child should come back, after he had gone there (to his cousin). "Cousin, it will be very good if our (dual) children come back on the fifth day." Thus he said to his friend. "Not so, cousin! Just eat, and you will become light-hearted." Thus he went on saying. "I had intended that our (dual) children should come back, but you did not want it so. Now, whenever a person dies, he will never come back again, because you did not want it so. It was very good that you told me so." Then he thought thus: "It was very good that he said so. A man would have come back on the fifth day, if he had said so." It would be very good if a man who had already died could come back on the fifth day.

Here, then, it ends. Such is the story (as it happened) long ago.
8. THE PELICAN AND THE SEA-GULL (Lower Umpqua).

Pelican does not (around) the ocean an
Sea-Gull said to him a
habitant of the sea not enter frequently in
"Such a region (the ocean contains lots of
want food, then come"
"The shore does not kn
knows the shore kno,
the ocean. Some time
hungry, she said to
is much food in the
experience, that, if a)
hungry, because ther
(Se Pelican said,) "If
to me desiring fish, even (once in) a lon
the ocean, I do not
Sea-Gull. And then
always lived in the
anything died in the
had come ashore. Bu
TALES.

1. (Lower Umpqua).

MISCELLANEOUS TALES.

8. THE PELICAN AND THE SEA-GULL (Lower Umpqua).

Pelican does not live in rivers. He always travels (around) the ocean and gets food there. Then (one day) Sea-Gull said to him, "Why is it that you are an inhabitant of the sea [offshore]? Why is it that you do not enter frequently into rivers?" Then he answered thus: "Such a region (the river) is not good for me. The ocean contains lots of food." Thus only he said. "If you want food, then come to me." Thus he said to Sea-Gull. "The shore does not contain lots of food. (Only he) who knows the shore knows (how to obtain food)." Thus he said to Sea-Gull.

Thus (it came about that) Sea-Gull began to live in the ocean. Some time afterwards, (when Sea-Gull became) hungry, she said to Pelican, "It is very good that there is much food in the ocean. I know (from my own experience, that, if a) person lives in a creek, he is very hungry, because there is not much food in a creek." (So Pelican said,) "If you live in the ocean, and you come to me desiring fish, I shall always give it to you. Not even (once in) a long time do I feel hungry. Living in the ocean, I do not feel hungry." Thus Pelican said to Sea-Gull. And then Sea-Gull did thus. (Thereafter) she always lived in the ocean and ate mussels. Whenever anything died in the ocean, she would devour it after it had come ashore. Even though it would be something
ma'mu ants ɬq̓l̓al-ó'ma. Ts'ı̨mstc te'q ants ɬq̓l̓al-ó'ma ants sqūmá.

1 wan ha'nx̱ni'tli'stun ha'te ants sqūma' ɬq̓l̓al-ó'a'mi. ɬa'c̓tn̓x̱ lii' ta'iyax, ɬp̓nx kum'nte s'ı̓nqla's. Wai'yăx̱a'hite, ɬl squ'ak ɬt̓l̓a'. Wai'yăx̱a'hite, ɬl ts'ı̓ha'-yūn sqūma'. S̓ə'sa ha'mtsux kliix' llaya' ants h̓t̓y̱sk'ln lla'ai. L̓iúna'u'x̱a uy s'ats'i̯c̓te waa'yūn ants ɬq̓l̓al-o'ma. "Wai'yă'tsa u'n kum'nte xwi'ltl̓u xt̓sq̓u'ma'atc waa'x̱u x̱u." Ats'ı̯tc waa'a'ı̯n sqūma' ants ɬq̓l̓al-o'ma. "Waafox̱'y̱ímanx cko'c ɬi̯i' pi'ptsis, ɬp̓nx st̓im l̓t̓m̓ct̓is." Ats'ı̯tc waa'a'ı̯n sqūma' ants ɬq̓l̓al-o'ma. "Pía tlc̓eem lla'ai ɬl txū ha'ús hitl̓a'-yū'w̱i pi'ptsis. Wai' ya'sx̱ai hite, ɬl nātc ɬt̓la'i. Q̓na' han yāx̱a' ì̱kw̑a'yūn te h̓t̓l̓a'." S'ats'i̯c̓te waa'yūn ants ɬq̓l̓al-o'ma sqūma'. ɬl s'a'tsa te pi'ptsis ta'i ha'q̓mas te ɬq̓l̓al-o'ma. "Ha'q̓mas'nx txū ta'is t̓s̓t̓iyū's." S'ats'a ta'. Wl̓l̓a'i lla'ai, ɬl ha'q̓mas te'í'wa x̱i'ntme. S'ats'a'sx̱a ta'. Wai' kliix' lla'ya ɬl s'a'tsa ta'is te ɬq̓l̓al-o'ma. Ats'ı̯tc s'ınxiti. "H̓i'san kl wan waa'yūts s'ats'i̯c̓te." S'ats'a te ɬq̓l̓al-o'ma ɬl ha'q̓mas ta'y̱axa pi'ptsis. ɬl st̓im yāx̱ate'is hitl̓a'ya ha'q̓mas. ɬl s'ats'i̯c̓te waa' ants sqūma'. "Ats'ı̯tc e'nx̱a waa'yūts. St̓í'mənx ta'is." S'ats'i̯c̓te waa' ants ɬq̓l̓al-o'ma. "Q̓wa'tcin k̓i̯l nictc'i̯tc waa'yūts, ɬn t̓ex l̓x̱i'xt̓usūn." S'ats'i̯tc waa'ants ɬq̓l̓al-o'ma. "Nictc'i̯tc'nx̱ wa'ya'xt̓s qwate, ɬp̓nx kum'nte ats'i̯tc ha'w̱i'stí' w̱a'ha'. Wai' yă'tsa, ɬp̓nx st̓im ta'is. L̓t̓la'anx s'ı̯n'x̱yax, ɬp̓nx nātc l̓l̓wis. Q̓na'han ì̱kw̑a'yūn yă'x̱a' ɬt̓la'." Ats'ı̯tc

1 The preceding sentence practically concludes this story; but the narrator's fondness of repeating details has led him to add what seems to be superfluous subject-matter. I thought it best Narrating a story, but to take it
Then at last Sea-Gull began to believe Pelican (when he said), “If you live near me, you will never get hungry. Although many people (live in the ocean), still they (all) eat there.” In spite (of the fact that there were) many people, nevertheless Pelican killed [obtained food]. He dipped out for (Sea-Gull) lots of small fish on every place. (Once) they two came together, and Sea-Gull said to (Pelican) thus: “Never will I go back again to the creek.” Thus said that Sea-Gull to Pelican. “I will give you a mountain near the ocean, there you will raise children.” Thus said Pelican to Sea-Gull. “In the summer-time it is simply easy (to obtain) food in the ocean. Although there are many people, still they (all) eat (through the efforts made) by me. I obtain lots of food.” Thus said Pelican to Sea-Gull. That is why Sea-Gull lives near the ocean, (because Pelican told her,) “You shall keep on living near the breakers.” Thus she lives. During low tide she walks around near the water. Thus they two live. Everywhere sea-gulls keep on living thus. Then thus (Sea-Gull) thought: “Well, he told it to me.” And that is why Sea-Gull came to live near the ocean. There, near the shore, she always tries to look for food. Then Pelican said thus: “They told me that you must stay here always.” And Sea-Gull replied thus: “Nobody said anything to me, so how am I to know (that it is for) always?” Thus said Sea-Gull. “Somebody (must have) told you something (else), that is why you do not always agree. You will stay there forever. Whenever you want fish, you will always come to me. I can get lots of food.” Thus spoke Pelican. Then Sea-Gull said thus: “I doubt whether this story; but the narrator’s what seems to be superfluous subject-matter. I thought it best not to interfere too much with his manner of narrating a story, but to take it down exactly as it was told.
9. The Beaver and the Muskrat (Lower Umpqua).

Wá’ñwitsaxax ŭa’yax te qwo’txa’1 tsímil’awa’wa’a’x ta’1. Kumi’nte’wa’x ŭa’yax te hitsti’s. Wa’ yiikt ŭa’x, wâ’x s’as tsqâma’yun. Tsù qi’tènuw’ants qwo’txa’1. Kumi’nte’wa’x lex’iyate’te hitting’1. Tsa’lax’la’a’x, wâ’x xil’cyax’1. Xil’ce’tyúntsma’x a’nts’të’xax mä’ti. Ts’ik’lia’x lo’xuyun mitt’yù’1. Ants xaq’ya’xax’1 ni phil’tcya. Wa’ yiikt’l’mä laq’’të, m tle’mxu’un. Sè’a’tsa’x xni’we’w. Waa’yem’sta’a’x. “Sè’a’tsan’la’t’se, la’hays l’laya’ti. Telik wa’ yâ’a’x1 te inla’ti, m’ns tkwa’misun. Sqa’k’k’ns la’kwisun 15 te hitla’1.” Atsi’tc’wa’x waa’mxu’1. "Shi’ns yâ’a’x la’t’ya’i la’kwisun sqa’k’1.

Tc’in hitsti’ste ants qwo’txa’1, ats’tc waa’yútsme q’útc’1. “Qwa’xte’tlux’1. Lkwa’yúnam k1 hit’a1 sexa’2.” Wè wânyawax’la’x te qâte’1. m tcina’1 te qute’1 te qutsi’tsc 20 yl kumi’nte’ wa’1 te qutsi’tc’1 te qal’1. Lqai’t1 tu txu ma’tc sima’x’1 te sexa’1 waa’yun. "Sè’a’ts’tc’ waa’1 te qute’1. "Liya’tlüwinx ata’s te ma’tc txal’1teclin.” Ats’tc

1 The following episode does not seem to belong to this story. It may be an interpolation suggested by some other myth (see Coos Texts, p. 174; and Franz Bons, Kathlamet Texts, p. 20).
I shall ever go anywhere (else). (No matter) how long a period elapses, I shall never go anywhere (else). I shall always stay here, forever."

Here now it ends. This is the finish. Such was the custom of Pelican and Sea-Gull in former days.


(Among the) people belonging to (the days of) long ago they two lived, — Beaver and Muskrat. They two did not live in the vicinity of people. They two lived in houses that were apart (from other dwellings). No matter how large a place was, they two (always) made a dam around it. Beaver was married. Their two houses were not apart (from each other). Early in the morning they two worked repairing their (dual) dams. They two knew well the art of making dams. That other one (Beaver) was the better [first] worker. Even the largest logs he could cut into two. Thus they two did. (One day) they two began to talk to each other. "Thus we two shall always live, staying in our (dual) abodes. Wherever (there is a) river, no matter how many there may be, still we two shall keep on making dams in them. We two shall always get food there." Thus they two kept on talking to each other. "We two shall always obtain lots of fish."

(One day) Beaver came home, and said thus to his wife: "You go down to the river, and you may get some salmon in the canoe." Then that woman went down to the river; and when she came back into the house, she said nothing to her husband. Only logs were lying at the landing-place, (or, as) he had told her, in the canoe. Then (after a while) the woman said thus: "(The remains of) your food only are lying in your tracks." Thus his
Tsxay'al'a'ai kumi'ntcawax usit'ce li'wi'. Xi'l-xcitaax a'ntsitcxawax mä'ti. Wai^ yikt l'a'ai, u'a'x tkumä'ttx. S'a'x ts'a'x xni'°winéants qwotxa1 tsmil'a'wax. S'ät'klya wnikl ants tsmil'lä. S'ä'tsawax xni'°winis. Mä'tite te qwot'cta1, u'llimnitcü'ni ants tsmil'lä. S'a'tsawax ta1. Tsi'lä') xä'tl'a'xants tsmi'llä. !xütx a'nts'te mäti'. Kumi'ntc s'i'nixyün hitc li'wis mätiyü'stce. S'ä'tsax u'i'x'i'cxtsila'yä'
10ants tsmi'llä, n'i'ctcimaax kli'na'x'undants hitc.4 Tsi'mwaax xawa'ax waa'yl'ü'nx. S'a'tsax u'i'x'ilä'x tsili'x6 ants tsmi'llä. S'ä'tsawax xni'°winë a'ntsux ta1. Wai^ yikt l'a'ai, u'a'x matit'xaxawax, tkumä'yün. S'a'tsawax ta1. Waa'mxustaax s'atsi'tce.
"Hawai'tux te tsil'li, u'f'ens tsil'la'titüx, tl'axatc'tüns, 15n'i'ctcima'ns kumi'ntc s'i'nixyün te tsmi'lltsimi'll.7 S'atsi'tceawax waa'mxüs. "Na'han u'n tsiliya's, nixt's u'n'nx txü qani'nal hínisi'ti." S'a'tsax ants qwot'xä1 u'i'kumi'ntc tsi'l'ya's, n'i'ctcim ü'mäk'sk'in tci1.ants qwot'xä1. u'i'lxäli'nal.9 u'i'wan tlaaxatc'ài'xants tsmi'llä. Wai^ qai'hante, 20 u'i'tsila'x. u'i'wan s'atsi'xte waa'a'x t'ai'maxtitc. "Ta'maxtin ata's u'i'qa'ha'nten tsila'." St'mawaax s'atsawaax10 hi'qilä't. Kumi'ntcawax ūkwa'uítx ants qü'ite. A'tsa u'a'x kumi'ntc histe hai'. Tsi'klya'x wax'släya.11

1Here ends the inserted episode, and the trend of the main story is again taken up.
2By metathesis for a'nts'itcawax.
3Should be tsili'ya'.
4Beaver and Muskrat have been informed by some one that their enemies Ts'in'sti'ni' and Qula'qula' have come to steal their wives.
5For tsiliwax.6 For tsili'ya'.
7A small mammal living in the water, whose identity could not be ascertained. William Smith rendered it by otter from the ocean; while another informant called it a kind of little beaver. It is undoubtedly the Chinook term for muskrat. (See Coos Texts, tsan6'LtsanZ'L [p. 180, line 10].)
8By metathesis for satśi'tcax.
9The Siuslaw equivalent for the Lower Umpqua qani'nal.
10For şa'tsawax.
wife told him. "Don't keep on saying so. It is salmon. After a while you shall eat salmon." Thus her husband told her.¹

(Even) early in the morning they two never felt sleepy, but were continually working at their (dual) dams. No matter how large a place was, still they two would continually put dams (around it). Thus they two, Beaver and Muskrat, were doing. Muskrat, too, was an expert worker. Thus they two kept on working. The Beaver was some sort of a chief, while Muskrat was second (in rank). Thus they two lived. Muskrat made arrows. He always knew (the ways of) his elder brother. He did not wish that any person should come to his brother. That is why Muskrat was working at arrows, because they two had heard that some people (were coming),² it being repeatedly rumored that they two were going to be killed. For that reason Muskrat was making arrows. Thus the two who were living there did. Even the largest places they two would close (by means of) dams. Thus they two lived. (Then after a while) they two said to each other, "When these arrows are ready, then we two will try to shoot, because we do not want Tsim'li'tsim'li here." Thus they two were always saying to each other. "I (thus said Muskrat) will carry the arrows, while you just take along your knife." Thus (it was that) Beaver did not have any arrows, because his hands were too small. So he only carried a knife. Then Muskrat began to try (to shoot). He shot ever so far. Then said of him (his) brother-in-law (Beaver), "My brother-in-law is simply shooting far." There they two thus intended to begin (defending themselves). Their (dual) wives were not (going to be) taken away from them. That is why they two were not light-hearted. They two were very angry.

³ Should be til'ly'a.', ⁴ Some one that their enemies their wives.
⁵ identity could not be ascertained. ocean; while another informant dly the Chinook term for Muskrat.

¹ For qa'mi'nat.
² Instead of wa's'La'i.
³ end of the main story is again
Then at last they two away into the water, wanted to fight those people who came, already that their (duo) them). They two did (near). Muskrat (especially said nothing. Those away (from them) in did not wish always shouted, “Tsini ltsinl.” Then he said (again) take (the women). “It does not matter. Beaver. Thus they the women. Muskrat away the women. Must take your women!” They knew (whence) these women to the ocean journey (took them). Two remained forever where two did not go anywhere the rivers, so that food knew well how to (could) cut into pieces dams. Thus they did their (dual) custom, (the two) knew very well.

5 The preceding sentence seems
Then at last they two saw Tsiniltsinil. Muskrat jumped way into the water, and went into a canoe. They two wanted to fight those two (Tsiniltsinil and Qulaiqulai) people who came, because Muskrat and Beaver knew already that their (dual) wives had been taken away (from them). They two did not want those two people to come (near). Muskrat (especially) was very angry, while Beaver said nothing. Those two women who had been taken away (from them) intended to (run away, because) they did not wish always to stay (there). Their (dual) father shouted, "Tsiniltsinil came long ago!" Thus said Muskrat to his elder brother. And after the two women had run away, Muskrat said, "It is nothing. You will never have a wife (again)." And the elder brother said nothing. Then he said (again) to his elder brother, "Let them take (the women). These women do not like us two. It does not matter. We two have no wives." Thus said Beaver. Thus they two were saying to each other.

So those two, Tsiniltsinil (and Qulaiqulai), took away the women. Muskrat was simply angry. "Ye two take your women!" Thus said Muskrat. They always knew (whence) these people (had) come. They took the women to the ocean, who did not know (how far) the journey (took them). But they two (Beaver and Muskrat) remained forever where they had (always) lived. They two did not go anywhere, but kept on making dams in the rivers, so that food would always come there. Muskrat knew well how to work. Even the biggest logs he (could) cut into pieces, wherever they two were making dams. Thus they did as they lived (there). Such was their (dual) custom, (that of) Muskrat (and Beaver). (They two) knew very well how to work.

\(^5\) The preceding sentence seems to express the narrator’s personal opinion.
Towards summer many things happened. Two raised children. They two did not go anywhere, but were near (them), because of food, (so that) the children might not go anywhere, but be near (them), because of food, (so that) the children might need food (some one else). He (Otter) gave them food. That Otter's food (which) some one else. He (Otter) gave them food. That Otter's food (which) someone else gave them. Beaver did not like that. Beaver did not like that. He (Beaver) did not like that. (∙)

Thus was told (each) to each. They two just closed up river. Such became their (duo) manner was like (that of Beaver and Muskrat) (either of) them (each) talked to each other (duo)

Here only it ends.


Two grown-up men were told. And those two women whose wives were told. And those two women talked to each other (duo) men were told. And those two women whose wives were told. And those two women (either of) them (duo) talked to each other (duo) women were told. And those two women whose wives were told. And those two women (either of) them (duo) talked to each other (duo)

Here only it ends.

They two did not live apart. They always staid together. Towards summer many began (to stay) there, and they two raised children. Thus they two did. They two did not go anywhere, but staid there forever. They had lots of food, (so that) the house was full of food.

And they two did not want the Otter always to stay near (them), because he would take (away) their food. That Otter’s food (was always that which) belonged to some one else. He ate small fish, and for that reason Beaver did not like Otter. Now they (all) staid together in the river. Different was their (dual) food, (that of) Beaver (and Muskrat). Such was Beaver’s custom. His manner was like (that of a) person, and for that reason those two women who were given up did not care about (either of) them (dual). For that reason they two thus talked to each other (namely, to let these women go).

Thus was told (each of) these two (Beaver and Muskrat) whose wives were taken away from them: “You shall be nothing. You shall move nowhere.” Thus these two men were told. And they two knew nothing (else). They two just closed up rivers (by means of dams) everywhere. Such became their (dual) custom. That is why Beaver never moves (around) anywhere (else). Such became the custom of Beaver and Muskrat while they two lived together.

Here only it ends.


Two grown-up (male) children said (once) to their (dual) father, “We two intend to go out hunting.” And thus (also) they two said to their mother. “Don’t ye two go

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5 The use of the objective form -awtx in this connection is incorrect, because this suffix indicates that the object forms an integral part of the subject. The suffix -utsmE should have been used here.
The use of the objective form -ailx in this connection is incorrect, because this suffix indicates that the object forms an integral part of the subject. The suffix -itsme should have been used here.
way up the stream. Ye two won’t see salmon (there),” (said their mother to them.) Then they two kept on saying to their (dual) mother, “All right! We sha’n’t be going far anywhere.” Then they two started.

Then they two came to the river, and thus began to talk to each other. “We two sha’n’t take our (dual) canoe far off. Here we two shall leave our canoe.” And (the elder one) said to his younger brother, “All right! We will leave our (dual) canoe here.” So they two went. And as they two kept on going, they talked a great deal. “Lots of salmon seem to be upstream. Salmon live far (upstream).” Then they two kept on going, and came way to the upper (part of the river), where they two found the tracks of a bear. Then (the elder one) said thus to his younger brother: “Perhaps he has scared away the salmon.” Nowhere (could they two) see the bear. So they kept on going until at last they came way up-stream. Very fresh were the tracks of that bear. Having (recently) come ashore from the water, her tracks were still wet.

So they two kept on going until they two saw some salmon. So they began to spear. And (the elder one) said to his younger brother, “We two will leave these salmon here. We two would (better) go and look (for some) up the river.” And the younger brother kept on saying, “All right!” (So they two went on, and) saw again some salmon. They two began to spear them. Then (the older one) said to his younger brother, “You stay here! I think I will go again to look for (more) upstream.” Then his younger brother said to him again, “Don’t go far away!” — “All right! I shall soon return,” (he answered.)

Then he kept on going. He saw (some salmon), but
k'ya hi'sa ants t'i'a. 'l tqa'witec ya'q'ha't. Yāx'yùn
ants qiutc'u'ni skwaha'. Skwaha' ya'q'mas tci'wa. Hi's
s'kwitec ants qiute'u'ni. Sqa'k lù'. 'l ti'k xa'ù sitim.
Kù' l.xù'xte ha'. 'l kwisi' cì't:xùn qiute'wa'ni.
"Kwi'sem! Tca'xumans, tca'xumans hitsi'stci'n!" Sèatsitc
waa'a'n. Ha'ax wànt tca'xat. "Hiya'nyütasax hitsi'stci'n.
Atsi'tc wì'lìn texmu'wa'ni. "Ha'ë. 'l wàn lù'ùtsme
hitsu'stci ants texmu'ni. "Ti'k'ìn tì ta'. Qasì'ùtsanx qnà."
'l wàn wilwa' ants texmu'ni. Ha'ì'na haü'ùt hai' ants
texmu'ni.

"'l qa'nüst a'nts'tc mù'skù. "Nì'ctxan kù a'ntsìn màrh
tc kù' tci'nì'?" 'l wàn qa'tc'nt tqa'witec ants tla'nci'l'mà. 
"yixa'yùn tliyayémì txainb yà'xa. Winx tsi'klya. Atsì'tc
cìnìxt. "Lakwa'kùn kù'na tì'ya' a'ntsìn màrh."
'l wàn tca'xatc ants tla'mci'l'mà, ul qàtx ants tla'mcì'l'mà tetsì'tc
xint. Ha'nt'ìtx màrh. Ti'ya' lakwa'kùl ants màrh. 
Ha'qa'q wàn.1 "lax stìm qa'txast ants texmu'ni qayù'
tc'nt wc'tax. "Ti'ya' lakwa'kùn a'ntsìn màrh. Waa'ah'sin,
tai'k'ìn ta'as. 'Tqa'witecì klin'kìtìx tìt. Yà'xa kù'na
20 'l'ya' tqa'w'wì. Atsì'tcì waa'ah's. 'ln wàn qa'tc'nt tqa'-
wititecì, 'ln ata's tliyayémì txainb yà'xa qnù'ù'n. 'ln
sqa'x'tem txì xwìlal'nì. Wi'nxìn. "Atsì'tcì la'wa'an ants
tla'mci'l'mà. "'ln sèatsìtc cìnìxyatl'yà. 'Ti'ya' kù'na lakwa'kù'n
a'ntsìn màrh.'"

25 'lax qa'txast ants tla'mcì'l'mà. Yà'xa'ax qa'txast ants

1 Literally, HE GOES ASHORE.
(still) he went. Those salmon were very good. (Suddenly) he looked upstream, and saw a woman standing. She was standing near the water. That woman was exceedingly pretty. When he arrived there (where the woman stood), he just (dropped) dead (from sheer surprise). He did not know (what was going on in) his mind. And when he awoke (from his surprise), the woman was shaking him. "Wake up! Let us two return! Let us two go back to my house!" Thus she told him. So they two went back; (and the woman said to him,) "I will take you into my house." And the man agreed with her thus: "All right!" At last the man came to her house. "Here I live. I will make you my husband." And the man agreed. She had changed the mind of that man.

(In the mean while) his younger brother began to get tired waiting. "What may be (the reason that) my elder brother does not come back?" Then that grown-up (male) child went upstream. He saw lots of bear-tracks. He became very much afraid, and kept on thinking thus: "Maybe a bear has seized my elder brother!" So that boy went back, and as he went back he cried. He kept on calling (the name of his) elder brother; but the bear had seized his elder brother. Finally he came home, and there the man (father) and his wife began to cry. "A bear seized my elder brother. He told me that I should remain here, (saying,) 'I will go upstream a while to look for (salmon). (There) may be plenty of salmon upstream.' Thus he told me. Then I (too) went up the river, but I found only lots of bear-tracks. So I just turned back from there, (because) I was afraid." Thus the boy related.

"Then I was thinking thus: 'Maybe (that) a bear has taken away my elder brother!'"
cried a great deal. Tomorrow I intend to try to find the old man. Then we were going to try to arrive there. “Here I am going to look for stream they went to bear-tracks. Many because they were going to try tracks (of him) anywhere. “(I doubt whether will return. Maybe a child.” So they returned, “I give up my child,”

(Let us) now (turn to)

They two, the man was already lain down (to) the same, it will become. (After a while) they two said of the bear, that many children. They very pretty.” Thus they (because) he begot many things, — dried black. That man was not that he is half human, (and that) for (has the) manners of an
cried a great deal. Then the old man (father) said, “Tomorrow I intend to try to look for my boy.” Thus said the old man. Then (the next day) they started. They were going to try to look for his child. Finally they arrived there. “Here he left me, (saying,) ‘You stay here, I am going to look for (salmon) up the river.’” So upstream they went to look for him, but they saw only bear-tracks. Many bear-tracks they found. There, (where) they were going to try to look (for him), they found no tracks (of him) anywhere. Then the old man said thus: “(I doubt whether we) shall accomplish anything. We will return. Maybe a bad bear has taken away this my child.” So they returned, and came back into the house. “I give up my child,” (said the old man.)

(Let us) now (turn to) the man who was seized (by the bear).

They two, the man who was seized and his wife, had already lain down (together). “Your mind will never be the same, it will become different.” (Thus said his wife.) (After a while) they two had children. And that is why it is said of the bear, that he is half human. They two raised many children. They had ten children. “The woman is very pretty.” Thus thought that man. He was very glad (because) he begot many children. Although the house was very large, still it was full of all (kinds of) dried things, — dried blackberries and also dried salal-berries. That man was not worrying about anything. His mind had become different. For that reason it is said of the bear that he is half human. All know it to be so, (because) she had taken a mortal man (for a husband).

Now, it here only ends. It is the finish. All people know that the Bear-(Woman) had made mortal man her husband, (and that because of that she became) half human, (and that) for that reason the bear (even to-day has the) manners of a mortal person.
11. THE LOST SEAL-HUNTERS

(Alsea).

Many lived there. Thus did the people wander. In the summer-time
they went to the sea. Two canoes were always ready. Many seals were always
there, so the people speared them and ate all they wanted. Then (some one would)
count them. Then people said (so that the seals might not
be lost) thus: When it comes this way, look after it. And they two
saw a very large (seal) come out alone. Thus said to each other.

1 An Alsea myth told in the Lower Umpqua language.

2 At Seal Rock, a promontory situated some twelve miles north of the town of
Newport.

3 The preceding part of this story may be looked upon as an introductory
chapter.
Many lived there \(^2\) (in the times of the) old settlers. They speared seals. Thus did the people who lived there. In the summer-time (only) they lived there. Thus they did. Two canoes were possessed (by the inhabitants). Many seals were always seen there. When it was a good day, they speared them. Thus they did it. They ate there such (food) forever. The people who lived there had two houses. When, in the summer-time, seals would be seen, then (some one would) climb upon a rock and would count them. Then people would go down to the water, (so that the seals might) be speared. Thus it was done by the old settlers.\(^4\)

After a while seals climbed up again. They were seen, and counted (in regard to the) number that had climbed upon the rock. Then thus it was announced: “Three seals climbed up.” So only one canoe went out. Many people said (that more canoes should be taken along; but those in the canoe said), “It is nothing, we will wade out alone.” So they went, and came to that rock. Then two people got out (of the boat), and started (to climb up the rock). At last they two saw the seals, (and found) their number to be three. Those seals jumped into the lake (ocean). And two (men) were standing at the mouth, (or) where that lake (ended in some) sort of a mouth. They two intended to watch (the seals) from there. “When a very large (seal) comes into the lake, then you spear it.” Thus said to each other the two who stood there. Finally they two saw a very large (seal). “That one you spear when it comes this way!” Thus they two kept on talking to each other.

\(^1\) Should have been \(\text{s}'a'nanx.\)

\(^2\) Should have been \(\text{i}'\) ant\(s\) ya\(k\)'s. Yaxi'\(\text{:a}n\)a'\(\text{n}\) qayuna'\(ts\)'tc. \(\text{u}'\) ant\(s\) ya\(k\)'s.\(\) \(\text{u}'\) a\(\text{t}\)'q\(\) tc hitc\(u\)'\(wi\). "Kumi'\(\text{ntc}\) w\(\an\) c ha'skust, \(\text{u}'\)a\(\text{nt}\) w\(\an\) ra\(k\)'s. Ci'\(n\)'\(\text{ntc}\) ya'\(x\)'\(\an\) '\(x\) ant\(s\) ya\(k\)'s. Q\(\text{a}l\)u'\(\text{nts}\) pk\(\text{titu}\)'\(\text{nt}\). Sqa'tma\(\text{ntc}\) ti\(x\) pk\(\text{titu}\)'\(\text{nt}\)'\(\text{stc}\), \(\text{n}'\)\(\text{ntc}\) 'ntsux skwha'\(\text{n}\). Yixa'\(\text{ntn}'\)\(\text{nt}\) \(\text{t}'\)\(\text{ntc}\)'\(\text{ntn}\)'\(\text{yn}\), ts'\(\text{a}n\)a'\(\text{n}\)a'\(\text{n}\)
Then at last that man said, "Spear now speared, speared well the canoe, and began that seal was going. Last the man who (also) did float up. He had been the chief of that seal did not come up. He did not entirely keep in the west, (and still) the man stood. He did not entirely keep in the west, (and still) the man stood. Thus he kept on saying: 'Act so!' Thus he kept on saying: 'Act so!' He kept on saying: 'Act so!' He kept on saying: 'Act so!'

It had grown dark. The chief kept on saying: 'Act so!' He kept on saying: 'Act so!' He kept on saying: 'Act so!' He kept on saying: 'Act so!' He kept on saying: 'Act so!'

1 The Siuslaw equivalent for the Lower Umpqua 'bits to come.
2 Should have been 's'na. Instead of lakwz'xam.
3 's'al'na.
4 Contracted from waainmxust'tx.
5 William Smith was evidently uncertain as to the actual number of people in the boat. Up to this passage he mentioned only two, which is in strict accordance with the original Alsea version. More than two seal-hunters.

5—COL. UNIV. CONTRIB. ANTHROP.
Then at last that very large seal came near. And one man said, "Spear now that very large one!" Then it was speared, speared well. So those two men went back into the canoe, and began to paddle in the direction of where that seal was going. The seal did not go far, when at last the man who (always) throws [hooks] the spear stood up. He had been throwing spears for a long time. But that seal did not come out at all (from the water). When he did float up, it was just for a little while, and then that spear would be thrown. Then a rope was seized; and he took (hold of) it, he who (always) held it. And that man was still standing. With a spear (in his hand), that man stood. He (was going to) spear (the seal). He did not entirely kill that seal. The sun (went down) west, (and still) the seal did not come up. Thus (one man) kept on saying, "I wonder what (makes) that seal act so!" Thus he kept on saying. The weather began to get rough, and not for a moment was it known where that seal (was going to) go. It did not come up at all (to breathe).

It had grown dark long ago. Then thus said the sort of chief of that canoe: "I wonder where (the seal) will go! (But, no matter!) he will never be given up." Then thus the people \(^5\) began to talk to one another: "It is not well. (The seal) may intend to dive far out." Thus people began to talk to one another. It got dark, (and the seal still did) not come up. "What shall be done?" Thus the chief kept on saying. "I wonder where he will go! (Still) the water is not rough." The seal was being dragged along (on the rope); and, although it was dark, they kept on going. Then one man said thus: "Suppose he be given up!" And the supposed chief of that boat

\(^6\) the actual number of people in two, which is in strict accordance with the original Alsea version. From now on he relates the story as if there were more than two seal-hunters.

\(^5\)-COL. UNIV. CONTRIB. ANTHROP. — VOL. IV.
Qaa'nx wàn ik'li'ha'te. U'ënx wàn li'w' hitii' s'tc. Stì'mënx ha'qa'q. Lì'lı'wa'xam ants s'x'á. Tëm s'wa'í'tx hit'ci' wí s'qa'k. Ul hâ'tc'xam at'sí'tc. "Qa'ntcya'nx li'w'"? A'tsi'tc hâ'tc'xam. "Tsi'k'li'ya nákwa'ya'tin xni'w'na. Tòwa'tc'tcya'xà'n te ya'k'us, u'n s'ñís hi'ni'xà'nts 4 qa'ha'ntc, u'n küm'íntc li'xù'xù'n te l'a'á, te'än te li'w'. Ha'qà'xan tca'xwí'tx. Küm'íntc 20 li'xù'xù'n te l'a'á. Ul wàn tca'xà'ált ha'qà'x. Ki'x'ís tsaxay'wi a'ntsí'n tcewxí'tc xínt. S'atsa'wa'xan hì'qla'í't. Lì'wa'yànx 6 inqla'í'tc, u'ënx quwi'wù's yà'xà'i hite'í'wi. Tsí'm hâ'tc'a'yú'í'ne. "Qa'ntcya'nx xínt?" "Tcewxí'tc ínt. Llây'tc'xínt tcewxí'tc." A'tsi'tc wàa'í'nts ha'tc'ya'xà'ú'tí'ne. U'ënx wàn xínt tcewxí'tc. Kwí'nk yál'x li'wí'l.

1 Contracted from Lìwa'wa'xan. 2 Contracted from ha'qì'tu'xan. 3 Contracted from sa'w'ú'. 4 For hi'ni'xà'ts. 5 Past tense used as denoting the conditional clause.
said thus: "I wonder where he will stop! We are going to arrive at a good place." So the seal (and his pursuers) came to that place where he lived. Although the place was large [much], it was nevertheless full of seals. "Now we (have come) far." Thus the supposed chief of that place kept on saying. "Don't ye be small-hearted!" There at last the seal was (going to) be killed. "Now we will go ashore, no matter what kind of a place we (have come to)." So that multitude looked ashore, while the chiefs kept on saying thus: "Perhaps near the creek live many seals, we will just go ashore." So they paddled (in that direction until they) perceived the alleged mouth of that river. The weather was not bad, that is why they could see well the supposed mouth of that river. So they arrived at the mouth. And the chiefs of that boat kept on saying thus: "We will go ashore now. Then we will go back along the shore." So at last they entered (the bay).

After they had entered the mouth (of the river), they came upon people. They went ashore there, and the boat was (soon) approached (by people). People assembled there, and (the chief) was asked thus: "Whence do you come?" Thus he was asked. "I am doing very poorly. I was spearing a seal when he took me away, and I don't know the place to which I came. I shall go back along the shore, for I don't know this place. I am returning along the shore. For ten days I shall be going homewards." Thus they were going to start off. Then, whenever they came to a creek, where they would find many people, (the chief would) always be asked, "Whence do you come?" — "I am going home. I am going home to my place." Thus would say he who was being asked. So they went homewards, and kept on going. They had almost arrived. They were always
asked thus: "From where did you come?" — "I got lost. I went ashore on any region. (He knew) had come there frequently, he could get back come there. The rest (him) on his way he asked, "From what I was far out. That is how I had just gone ashore, a place." Thus related Then he started out as he was going home.

At last he came home had no hair, because ever an a) relative of the had no hair. (Then the relatives) why we cried a great who had come home.

Thus only (the story) timer, whom a seal, becoming (into the ocean). Her story of old-timers. Thus old-timers.

12. The Dreamer 3 (Alsea).

Long ago (there lived dreaming (constantly).  

1 Evidently meant for qa'ntcyanx whence thou.  
2 The last two sentences contain an explanation offered by the narrator.
asked thus: "From what place are you going homewards?" — "I got lost. I was lost in the ocean, when I just went ashore on any kind of a place." Thus he said when he was asked. Now at last he was coming to his home region. (He knew) where he was coming to, because he had come there frequently for a long time. That is why he could get back to his place, because he had always come there. The region that had been approached (by him) on his way home (was called) Siuslaw. He was asked, "From what place are you going homewards?" — "I was lost. I was spearing a seal, when he took me far out. That is how I (happen to be) going homeward. I had just gone ashore (on I don't know what) kind of a place." Thus related (the man) who had come there. Then he started out again from there. He was very sorry as he was going homewards. He was down-hearted.

At last he came home. All (the people of) that village had no hair, because thus old-timers (used to do). Whenever a) relative of theirs died, they would cut off their hair. ² (Then the returning chief) was told thus: "We thought you had died. Thus we thought of you. That is why we cried a great deal." Thus was told (each) man who had come home.

Thus only (the story goes). Thus (it happened to an) old-timer, whom a seal, being speared (by him), took way out (into the ocean). Here now it ends. Such was the custom of old-timers. Thus old-timers were (in the habit of) doing.

12. THE DREAMER³ (Alsea).

Long ago (there lived a) man who was (in the habit of) dreaming (constantly). He was always thinking a great

³ An Alsea myth told in the Lower Umpqua language. The narrator, while retelling this story, omitted a number of important details.
deal. Whatever he (come true). So that it is as I dreamed always saw it (come true) an elk took him to a people. He saw lot that place was very big. And that man saw games. And somehow (and, looking, he saw) were kind of falling Lots of dentalia she were bets. They were big.

That man intended shinny-players (had they were shouting, as those things. So that man told, "You shall always do it, as we here play. Not long afterwards this game. They played much. "You shall keep do it (thus)." They watched those games. Those shinny-players quit, and will likewise watch. We are very glad when many were the people keep on watching care.

Whatever a person these many people were arrows, and quivers many were the people...
deal. Whatever he was dreaming of, he always saw it (come true). So thus he was always thinking: “I guess it is as I dreamed it.” Whatever he dreamed of, he always saw it (come true). (One day he dreamed that an elk took him to a certain place.) He saw there many people. He saw lots of fun going on there. Although that place was very large, still it was always full of people. And that man saw many players (engaged in) shinny-games. And somewhere (else) he heard many people, (and, looking, he saw that) the heads of those people were kind of falling (to one side). Many were betting. Lots of dentalia shells those shinny-players had as their bets. They were betting all kinds of things.

That man intended to go there and look on. All the shinny-players (had their hair tied in) knots. Many people were shouting, as those players were betting all kinds of things. So that man was going to watch there. He was told, “You shall always watch well, (for) you too will do it, as we here play.” The man kept on staying there. Not long afterwards they were going to finish that shinny-game. They played many different games. They danced much. “You shall keep on watching us well. You too will do it (thus).” That man was kind of glad as he watched those games. After a while it was going to end. Those shinny-players were going to quit. At last the shinny-players quit, and he was told thus: “At night you will likewise watch. We play much, we do not sleep. We are very glad when we can do thus.” Although many were the people, still they were shouting, “You keep on watching carefully!”

Whatever a person did, he would be shouted at. Thus these many people were doing. They had very many arrows, and quivers made of raccoon-hides, and quivers made of wildcat-hides, and quivers made of bear-hides. They
were playing difference, they knew very well how one-sided. Many people in the room) many days 
“After a while you were glad (when he heard knowledge of) all of them. We will watch over and told continually, “You all last that man went 
So that man returned going back. On the side his house, and said to me long time.” Then he came together, After all 
“The Sun had pity on me, and taught me how to play shinny.” A always win something 
Many of those his players thus. He was glad everywhere. “Where about to play our 
Thus they visit 
“All people will keep going about to play our games (travelling about) for to their opponents all kinds of va

There now it ends.
were playing different games. They were dancing. They knew very well how to play, those whose heads were one-sided. Many played there, while over there (across the room) many danced. And that man was told thus: "After a while you will go back." That man was not glad (when he heard this). "You have obtained now (a knowledge of) all (the games as) we play them here. We will watch over you forever." Thus the man was told continually, "You will have to go back." Then at last that man went back.

So that man returned. Five days he was (on his way) going back. On the fifth day he finally came back to his house, and said thus: "I shall keep on dancing for a long time." Then he said to many people, "Ye all will assemble around me. Ye all will watch me, for I am going to dance." And then many people of that region came together. After they had danced, that man said, "The Sun had pity on me." Thus we shall keep on doing. We shall keep on doing thus forever. I have obtained (a knowledge of some) very good things. Although we shall frequently travel everywhere, we shall keep on doing (these) our (tricks). No one will ever beat us. We shall always win something, so that we shall always be glad." Many of those his people were glad. So then they did it thus. He was glad. They began to travel around everywhere. "Wherever ye play, ye will keep on doing thus." Thus they were travelling around everywhere. "All people will keep on doing it, (just as) we here are about to play our games." Thus they kept on doing (travelling about) for a long time. Finally they returned home, for now they were playing well.

There now it ends.

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1 For example, they visit many villages, where they play shinny, winning from their opponents all kinds of valuables.
DESCRIPTIONS OF CUSTOMS AND MANNERS.

13. How a Wife was obtained (Lower Umpqua).

Wā'nwitsaxax lla'yax. Kum'ınte txū qiütceényàt hitc. Texmił'ma lľūx'yū'ne yā'a'xtc tłāmc. S'ɛatsa xnl'wúníne wā'nwits, yā'a'xtc tłāmc hitc. Hacet'yūsne. "Nīcte'ıte nx ha'i? S'ınxỳútxaxnx tłāmc." Kūî yā'tsa wi'lwĭt ants hā-te'a'yūltx ha'i. "Kum'ınte nx txū lűhá'ültxanx tłāmc." S'atsi'tc hacet'a'yū'ne ants texmił'ma yā'a'xtc tłāmc. ¶ wān wilwa'i' ants texmił'ma. "Nīcte'ıtein tεx nā wā'a's? Tsā'nteł tüha s'ınxỳū'n, ułte hacet'a'yūl ha'i, nīcte'ıte hā'. Kum'ıntein nā nīcte'ıte wā'ał pɛl'tc s'ɛa'na." Atsi'tc waa'i' ants texmił'ma. "Hacet'a'yūnats, tsā'nteł s'ınxỳaaxn ułte hacet'a'yūn." Atsi'tc waa'i' ants texmił'ma. ¶ wān s'atsi'tc waa'yūsne. "Hā'n, wā'nxan s' hacet'a'wūn."

¶ wān hacet'yūsne ants qiütce'ı'nī. "Nīcte'ıtein x hā'? Texmiwa'nīnx s'ınxỳūts. Atsi'tc waa'yx tā'kǐnx mitā. A'tsānxan te hacet'a'yūts qnà." Kūî nīcte'ıte wi'lwił ants qiütce'ı'nī, ha'tc'yaxaxałtx ha'i ants qiütce'ı'nī. "Kum'ınte nx txū lākwa'a". Tūha'añnx yā'a'xa." Atsi'tc waa'yūsne ants qiütce'ı'nī. Kum'ınte txū ĩkwa'x̂is qiütce'ı'nī wā'nwits. Tūha'yūsne. Hīq'la waxa'yxūsime a'ınts'c mitā ants qiütce'ı'nī,

1 Contracted from nīcte'ıte.
DESCRIPTIONS OF CUSTOMS AND MANNERS.

13. HOW A WIFE WAS OBTAINED (Lower Umpqua).

(In the days of the) first settlers a man did not obtain a wife for nothing. (Suppose) it were known that a certain old man had many children. Then thus it was done long ago to a man who had many children. He would be asked, "What do you think? Your child is wanted." He whose opinion was asked would not answer for a long while. "Your child won't just be bought of you (cheaply)." Thus that old man who had many children would be asked. Then at last that old man would answer, "I wonder what I shall say! If ye want to buy her, ask her what she thinks. I will not say anything (without having) first (talked to) her." Thus that old man would say, "Ye ask her; since ye want (to buy) her, ye (will have to) ask her." Thus that old man would say. Then at last he would be told, "All right! we are going to ask her now."

So finally that woman would be asked, "What is your opinion? A man wants you. Your father has been telling us all the time (to ask you). That is why we are asking you." That woman would not answer anything (at first), the woman who was asked her opinion. "You will not just be bought (cheaply): you will be bought with a great deal (of valuables)." Thus that woman would be told. (In the days of) long ago a woman was never just obtained (cheaply). She used to be bought. The father of such a woman would be given dentalia shells,—very pretty, long (strings of) dentalia shells. (No matter)
tsi'klya his hateca't h'qla. Te'it'c te yä'xa lå' t'qte ants qiuteč'nî, ü hâ'müüt waxa'ûmë. Atsi'tc waa'yû'nî ants qiuteč'nî. ü' wän wîlwa'. Lna'wite ants hite ü mî'nq'imû'në tsaxa. ü' wän wîlwa'ants qiuteč'nî. Kumi'ntc txî wî'wil.

5 Sa'atsa xni'nî'yûsne. Kumi'ntc txî ła'kwîl qiuteč'nî wánwitsax. Tûha'yûsne tsi'klya yä'xa. Sa'atsite wânwitsax nîcîma'mwax. Hite sî'n'xya qiuteč'nîya, ü s'atsa xni'nî'yûsne. Sqâk wän ata's hawai'. Qiuteç'nî hite, ü yä'xa te'q waxa'ûtsme. Sa'atsite wän ata's.

14. INVOCATION FOR RAIN (Lower Umpqua).

10 Klu'wina'tx lla'ai. Yä'xa lû'ñ llayû's. Nâ'qutyax lla'ai, kluswina' lla'ai. Kû nîcîtea qa'te'îl ants lla'ai. Pâ'tû ata's ü qateç'txaâ'tne. Haya'müüt hîyâte qateç'txaan. Wa yä'xa hite, ü sqâk qateç'tx. Te'wâ ü klu'swina'. Kû nîcîtea tcaitec'tc nîcîteîl ants tiyû'wi. Qaxa'x klu'winiyû's qateç'natû'ants hite lla'ai. ü' wän texmil'a'mî l'xû'yûn ants wâ'nwitsaxax nîcîma'mû. ü tquh'yûsne ants teçnî'nî, ü tquh'yûsne a't'dû ants tâ'mî. Eânatî'yûsne, "Teçnî'nî, teçnî'nî, hî'n'kîtsx lla'ai! Wa'a's te mo'luptsinisla! 1 Hî'n'kîtsxats lla'ai! Nâkwa'yatyanxan, 20 nequ'txanxan yä'xa." ü' wän 'ânatî'yûsne: "Teçnî'nî, teçnî'nî, hî'n'kîtsx lla'ai! Mo'luptsinisla 1 hî'n'kîtsxats

1 Alsea term for COYOTE.
how (large) the number of relatives of that woman, all (of them would be) given something. And after the woman was told thus, she would agree. When the man (who wanted a wife was a) kind of rich man, she would be bought in exchange for slaves. Then she would (readily) assent, for a woman in those days did not assent for nothing.

Thus it used to be done. An old-timer did not obtain a woman for nothing. She would have to be bought with a very great deal (of valuables). Such was the custom of the old-timers. When a man wanted a woman, it would be done thus. Now here only it ends. When a man married, he had to give away many of his valuables. Thus only (was it done).

14. INVOCATION FOR RAIN (Lower Umpqua).

(Suppose the) ground were covered with ice, and that there were much snow on the ground. (Suppose) it were very cold, and ice (had appeared). (At such a time) the people were not able to drink (water). They could drink (water) from the well only. All people had to drink from it. Although many were the people, still they had to drink there. But then ice would begin to appear on the water (of the river); and those who lived there could not go anywhere. Along the surface of the ice those many people (were forced to) go. But then (at such times some) old man would know that (ancient) custom of the people belonging to the past. (He would tell of it to his people.) And Coon would be shouted at, and Coyote likewise would be shouted at. He would be called by name, *Coon, Coon, cause thy rain (to come down)! Speak to Coyote! You two cause your (dual) rain (to descend)! We are in straits, we are very cold." Then (again) he would be called by name: *Coon, Coon, cause thy rain (to descend)!
15. DESCRIPTION OF A SHINNY GAME (Alsea).

5. Qui'unemaw' lla'si peku'ya xalla'i lla'ai. Klix te'q xalla'-y'ne yaxa. Ts'ili lla'ai u xalla'yünte. S'etsanx xni'wne te lla'ai tiyu'wi. Päkwai'tx hite'ayu' te lla'ai. Klix te'q u xunha'y'ne ants päkwai'tx hite'ayu'. Waana'wisax ants mæ'ti. "Hu'sans h'ite's. H'ite'yan,1 ulhis his h'ite'is. 10. Atsi'tcwnx wa'a'sité t'simqma." Atsi'tcxaw waana'wa a'ntsux hi'q'ya päkwai'wax. Wifwis ants lxa'yaxa'sini. "Hu's wän tsi'k'ya. A'ltcwhns laya'tai, a'tsanft kumi'ntc mi'k'la'na sin'k'wa'ewis, h'ite'yanl." Atsi'tcxaw waana'wa a'ntsux päkwai'wax hi'q'ya. Hiq'ha'sini ants xu'nha'ha' t'si. Atsi'tcxaw waana'wa a'ntsux hi'q'ya päkwai'wax. Klix te'q u xunha'hu' y'ne. Pesa'x lla'ai u xunha'hu' y'ne ants pukwai'wax lla'ai. S'etsans xni'wnis ants lla'ai a'nts'nx pukwai'. Wac'x<nl xyuni lxa'tu'wi, u s'etsi'k'ya künú'tswa peku'us llaya'. S'etsans xni'sna'i a'nts'nx tem'uyax. Qal'tcwsin 20. Wän a'nts'nx s'etsa xni'wne. Klix te'q u xunha'y'ne. Qal'tc lla'ai u xunha'y'ne ants pukwai'tx hite'ayu'. S'a'.

1. Contracted from h'ite'maxans.
2. Contracted from h'ite'ya'ns.
3. Evidently an Alsea participial form in -'t.
4. Pukwai' for pukwai'.
5. For pukwai'tx.
(You and) Coyote cause ye your (dual) rain (to descend)!
Then at last it would rain. All people believed in (the efficacy of this formula). Thus they two would be invoked, until it would commence to rain. Thus it was shouted, whenever (ice) closed up the rivers.

Now there it ends. It is the finish. Thus I know it.

15. DESCRIPTION OF A SHINNY GAME (Alsea).

In the winter-time people make many shinny-sticks. All kinds of things are made in great (quantities). Many arrows are made. Thus the people do. (Suppose) many people are playing shinny. Then all kinds of things are bet by those who play shinny. Then the two chiefs (of the two opposite teams) continually say to each other, “We two will play well. While playing, we two will play well. Thus each of you keep on saying to your people.” Thus they two say to each other, — those two who are about to begin to play shinny. The other (chief) always assented. “Now it is very good. We two live at one (and the same) place, that is why we shall not desire to abuse each other when we play.” Thus they two say to each other, — those two who are about to begin to play shinny. Nothing but dentalia shells they bet, for thus they had said to each other, — those two who had started to play shinny. All kinds of bets are made. Many salmon-spears are taken as bets when they play shinny. The people who play shinny are doing thus habitually. He who knows how to run, that one always beats (the people) badly in a shinny-game. Thus they do whenever they come together. Finally those who act thus count (their winnings). All kinds of things had been put up as bets. Many knives were bet when the people played shinny. Such was the custom (of the people) belonging
tsate nictcima'mä 1a'xi wä'nwitsaxax. 1pnx wän kii'nawai'. Waa'mxù'sa'x s'atsi'tc. "Hi'i'sans hü'tcisc. Kumi'tnc'ns mi'kla'na hü'tcisc, hü'tcyans." 1 Ya'tsac 1a'xi 1pnx wän hawai'.

5 S'atsi'tc wän ata's. Sqa'k wän ata's hawai'.


Qa'wa'a'nx ta', 1pnx xa'l'ak'tx hits'n. Rqë'i'yusne ants lla'ai. 1l 1aqtaqax'nte hits'n. 1l skwa'ahyútx teqyú'u ants hits'n. Hawai'įstyax, 1q k1ix tè'q skwa'ahyúvse qa'winti. 1l qa'nx ma'cèn teqyú'nte ants hits'n. Sü'qù't'ax ants hits'n xal'li'yusne. Hawai'įstyax, 1q tkwiha'ahyusne. Tkwiha-yúlx qaaw'oti'yúwite ants hits'n. S'ea'tsanx ta'. Qa'ha'ntc qa'avùntc lihài'tx hits'n. Kl'wàntl ants lla'ai ants hits'n te'kyax lihài' te hic. Sü'qù't'ax xal'li'yusne ants hits'n. S'ea'tsanx ta'. A1qa'tc lliya' 1l cin'x hits'n xal'la'iyűn 15 là'pqà't'ax. S'ea'tsa tiyú'wi te hic wä'nwitsaxax lla'ai. Kl'xiù' lliya' s'ea'tsa tiyú'wi. Qa'tîtc tiyú'wi 1l a'ldù s'ea'tsa.

1 Lì'ux k1i'a'tc qav'ute'nx ta', 1pnx yaa'sa'tc li'tla'. Lìxù'tste'nx ants l't'la' 1pnx ya'xa a'ldù. 1pnx li'tla'yün qiù' nem. 1pnx li'tla'yün te ya'xax. S'ea'tsanx xni'w'nx qiù' nem 20 ants tiyú'wi. Kw1n a'ldù 1pnx li'tla'yün qiù' nem. 1ì tsì'yanx

Contracted from hü'tcyaxaxi.
8I

to the past. Finally they (the betters) would win. And
the two (chiefs) would keep on saying to each other,
"We two habitually will play fair. We two will never
play roughly while we are playing." After a while they
would quit.

Now thus only it was. Now there only it ends.

16. HOW A SIUSLAW HOUSE WAS BUILT, AND THE FOOD
THE SIUSLAW ATE (Lower Umpqua).

(Suppose some Siuslaw) lived at the mouth of the river,
and were (going to) build their house. (Then first) the
ground would be dug out. Houses were made of some
kind of boards. Then the frame of that house would be
stood up. As soon as (that frame) began to be ready,
then all kinds of things would be placed on both sides;
and on top (of the dug-out place [?]) they would place the
frame of that house. (The boards of) that house would be
fixed so as to join; and when (the walls) were almost
ready, they would be covered with earth. That house
would be covered with earth on all of its sides. Thus they
lived. In passing out, people (would climb) way up, for
many of the houses had ladders whereon the people passed
out. (Sometimes two or more) houses would be joined
together. Thus they lived. On one place three houses
would be built adjoining (one another). Thus the people
belonging to the past lived. Everywhere they lived thus.
And those who lived across the river would do likewise.

Whenever they lived near the mouth of the river, in
the bay, they had lots of food. They had dried salmon,
and likewise (dried) fern-roots, which they ate during the
winter. They ate fern-roots (mostly). Thus the people
did during the winter. Tidewater-weeds likewise they ate
in the winter. And skunk-cabbage, too, was eaten in the

6—COL. UNIV. CONTRIB. ANTHROP. — VOL. IV.
The following was offered as an amplification of the preceding chapter.

Contracted from *qalaqita*. 

winter-time; also *letlaxxanx* was the food of the people of mussels were eaten, likewise quahogs.

ashore from the ocean lots of its grease, ashore. No matter obtained (some of the) those people became because they [knew]

To the people living when a whale came people living long ago did. 

The custom of this.

In the beginning they they ate when they lived up the river catching salmon. Moreover, having gone (kill) salmon was gone (kill) mouth of the river. Usually, having gone (kill) salmon was gone (kill) usually, having gone (kill) salmon was gone (kill) mouth of the river. Usually, having gone (kill) salmon was gone (kill) usually, having gone (kill) salmon was gone (kill) mouth of the river. Usually, having gone (kill) salmon was gone (kill) mouth of the river. Usually, having gone (kill) salmon was gone (kill) mouth of the river. Usually, having gone (kill) salmon was gone (kill) mouth of the river. Usually, having gone (kill) salmon was gone (kill) mouth of the river. Usually, having gone (kill) salmon was gone (kill) mouth of the river.

Thus they used to obtain (some of those people became because they [knew]

Now there it ends

Sqa'k wan hawa'.
winter-time; also kinnikinnick-berries were eaten. Such was the food of the people belonging to the past. Lots of mussels were eaten, and also clams were eaten, and likewise quahogs. When in the winter a whale came ashore from the ocean, then they stored up (made ready) lots of its grease, — in the winter, when a whale came ashore. No matter how many the people were, still all obtained (some of the fat of the) whale. That was why those people became glad whenever a whale came ashore, because they (knew that they) were going to eat grease. To the people living long ago it was a very great (boon) when a whale came ashore. Such was the custom of the people living long ago.

The custom of the people living long ago was such. In the beginning they lived at (a certain) place. Thus they ate when they lived. During the salmon season they lived up the river. All people lived (then) up-stream, catching salmon. Many women cut (open the) salmon. Thus they used to obtain food. They used to dry salmon right there where they lived, up-stream. When the salmon was gone (ready), then they went (back) to the mouth of the river. Some of their people hunted habitually, having gone far up the river. They killed elk, and dried their (killed game). Whoever knew how to hunt did it thus. When their food (accumulated) greatly, they went back. Thus many did. Then they assembled at the mouth of the river. Many people lived there. In the winter, whale (sometimes) came ashore. No matter how many were the people, still they would assemble there when a whale came ashore. Thus people living long ago did. Thus did those who lived there. When summer was about to commence, then people used to eat herring. Thus they lived long ago.

Now there it ends.
17. Setting Traps for Elk (Lower Umpqua).

People living long where an elk (left) dug a hole. Where a position similar would be dug in the river. Two men (it took them a long time those two) did it thus. Then their (dual) hole. Who were digging hole they two made make four holes. Now, those two would finish, those two would. Thus many people of (dual) doing.

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1. Mistaken use of the modal -t/x. Should have been x'l'cyutis.  
2. By metathesis for a'ntsixa.
17. Setting Traps for Elk (Lower Umpqua).

People living long ago used to dig holes in the ground where an elk (left) its imprint. (Sometimes) two people dug a hole. Wherever a log lay across (the road, in a position) similar (to that of elk-)tracks, there a hole would be dug in the ground. It would be dug very deep. Two men (it took to) know (how to do it) thus. For a long time those two who dug the hole in the ground did it thus. Then not long afterwards they two fixed their (dual) hole. At last they two finished, those two who were digging a hole in the ground. Not just one hole they two made this way. Sometimes they two would make four holes. Then the number of their (dual) holes would be four. Not long afterwards they two would finish, those two who were digging holes in the ground. Thus many people living long ago (were in the habit of) doing.
FRAGMENTS.

18. THE SKUNK AND THE SCREECH-OWL (Lower Umpqua).

Skunk was very much afraid of and Skunk feared each other. Screech-Owl saw the fire. Screech-Owl was (trying) to dance. He who was afraid of that Skunk, (doctored) Screech-Owl wa\

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1 Should have been sqa'.

2 The sudden introduction of two skunks instead of one could not be explained.
FRAGMENTS.

18. The Skunk and the Screech-Owl (Lower Umpqua).

Screech-Owl was dancing the medicine-dance. She was very much afraid of the Skunk. They two (Screech-Owl and Skunk) feared each other, mutually they feared each other. Screech-Owl was continually dancing alongside of the fire. Screech-Owl was very much afraid of that Skunk. She was (trying) to cure a man by means of the medicine-dance. He who was sick was a rich man. Screech-Owl was afraid of that Skunk, for she knew he was very bad. Screech-Owl knew that Skunk very well. Skunk was continually breaking wind at the rich man, and Screech-Owl knew that.

Screech-Owl saw that those two Skunks were continually dancing. They two were clubbing each other's anuses, saying thus.

Skunk (doctored) first, and Screech-Owl second; and Screech-Owl was continually dancing near the fire. A rich man was sick, and (Screech-Owl) was fanning the ashes. She did thus for a long time, and said (to the sick man), "You are not sick, you want to pass wind." Thus Screech-Owl said; and that sick man was continually thinking of running away. Then (again) Screech-Owl said thus: "You are not sick. Your passing of wind only (is sick). You want to pass wind." (Still) that man was continually thinking of running away. Always they two (Screech-Owl and the sick man) were saying thus, — that they two were going to run away, for that Skunk and another one desired very much that that sick man should die.

3 Contracted from ḡq'wax'x̱s.
So they two, Screem, to go away. Screem man. They two in (was going on). Screem woman. They two went there in many people. Their (was going on) that good time was had by many people. Then two arrived there, they were going to come that) their anuses (were scorched, (and that a) two would be thrown.

19. COYOTE AND THE TWO OTTER-WOMEN
(Lower Umpqua)

They four were continually thinking to women. Whichever vulvam, (this one I continually thinking to very pretty woman. Him himself. "We will to the) shore. We shall do it to them (dual)."

Whenever these two look at their (dual)." Thus he was, a very large log. If it, he would see these.

They kept on going.
So they two, Screech-Owl and that sick man, intended to go away. Screech-Owl was going to carry that sick man. They two intended to go there, where the fair (was going on). So they two started, and ran away. They two went there, where there was an assembly of many people. Then they two came there, where a big time was had by many people. Those who (participated in) that good time were collecting much pitch. So they two arrived there, (and heard that) those two Skunks were going to come there. (Moreover, they were told that) their anuses (those of the two Skunks) were to be scorched, (and that as soon as) the two Skunks died, they two would be thrown into the water.

19. COYOTE AND THE TWO OTTER-WOMEN
(Lower Umpqua).

They were travelling together; and Coyote was continually thinking to himself, “Very pretty are the two women. Whichever of these two women habet pulchram vulvam, (this one I will marry).” Thus Coyote was continually thinking to himself. “That smaller woman is a very pretty woman.” Thus he was always thinking to himself. “We will travel to each place (that is away from the) shore. -We shall be going over logs. Thus I will do it to them (dual). Thus I shall see their (dual) vulvas. Whenever these two women step over a log, then I shall look at their (dual) vulvas. Thus I shall do it to them (dual).” Thus he was always thinking. Wherever there was a very large log and those two women stepped over it, he would see the vulvas of those two women.

They kept on going. He liked those two women very
The narrator evidently meant to say *matta'wa'xan.*

Contracted from *mikwa'wa'xan.*

The use of the modal *-tx* in this passage is incorrect. The suffix *-itsme:* should have been used.

much. "I wonder whether it's true that one my wife was (want to) see their homewards now, (at) those two women. house, and he said I cut salmon, while I was those two women as a fire, while those two women. When he finished building to roast (salmon). They were bark, (and upon it) the two women, (as each) to dodge the fire while he saw the vulva (of) "What may (cause) He called it "roast." The penis became stiff. He called it "roast." A man (salmon), he was looking thought thus: "I see is fat." Thus he thought:

(Then one woman, when he said, "What so frequently?" The penis of that man was very much afraid of "I will not stay (here) in the water. Then (upon it) and said thus to her other away. That man is s...
much. "I wonder which one I shall take! I will make that one my wife whose vulva is large. That is why I (want to) see their (dual) vulvas." They were going homewards now, (and still) he did not see the vulvas of those two women. So then they came back into the house, and he said thus to the two women: "You will cut salmon, while I am going to build a fire." Then those two women assented. So that man began to build a fire, while those two women were about to cut (salmon). When he finished building his fire, those two women began to roast (salmon). That fire (was kept up by means of) bark, (and upon it) the roast was placed. (Soon) the fire fell down (flat). Then he saw the private parts of those two women, (as each) woman fell (on her) back (trying to dodge the fire when) it began to fall. At that time he saw the vulva (of each) woman. Then Coyote said, "What may (cause) this roast to fall down frequently?" He called it "roast," although it was his penis. Then his penis became stiff. Although it was his penis, still he called it "roast." As these two women were roasting (salmon), he was looking at their (dual) vulvas. So he thought thus: "I see the (one) woman, and her vulva is fat." Thus he thought.

(Then one woman) perceived the penis of that man when he said, "What may cause this roast to fall down so frequently?" Then she saw the penis of that man. The penis of that man had teeth. And the woman was very much afraid of his (penis), and was thinking thus: "I will not stay (here any longer). I am going to run away." So that woman took her basket, and began to go down to the water. Then (upon her return) she kindled her pitch, and said thus to her older sister: "We two are going to run away. That man is not good: he has too large a penis."
That woman was afraid to go to her older sister: she ran away first. You will see her older sister. They two ran away.

The water began to come.
That woman was afraid. (For that reason) she said thus to her older sister: "We two will run away. I will run away first. You will follow me last." Thus she said to her older sister. Then those two women jumped into the water. They two were going to run far away. Then they two ran away to where stood a log having many (alder) roots; and the man was shouting as the two women went into the alder-tree. The man began to follow (them). The water began to stir. Then they two said thus: "When he passes (us, going) somewhere else, then we two will start out again. We two will not (travel) on the shore, we will keep on travelling in the water: we are going to run away to the ocean." Then they two ran away to the ocean. They two did not like that man. He was a very bad man. Now it ends.

I 5 seemingly know (only) one 4 (half of this story). For three years (Coyote) had travelled around with these women. Of these women, he always liked the younger sister. Coyote said, "For three years I will keep on travelling around with these (two)." Those two women were not his wives. They two were his younger nieces, and he was just continually travelling with them. For three years he kept on travelling with his two nieces. These two women were the two children of Coyote's elder sister. At first he had commenced to travel with the larger one, (doing it for) two years. (Then the father of the girl) began to send word (that she should come back), and afterwards that man sent his (younger) child. Her father then sent her to her elder sister.

Coyote was very sorry. There was a tall tree, and Coyote was sitting on top of that tree. He looked every-

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4 The following was told partly by William Smith, and partly by his wife, and seems to be an amplification of the preceding chapters.
5 Refers to the narrator.
20. THE GRIZZLY-BEAR AND THE TWO LITTLE BIRDS 1
(Lower Umpqua).

Grizzly-Bear was looking for a person, he was afraid of him. Nothing could be done. Even though many of them (all). They feared him. He did long ago. He cried. We two will gather thing over takes us two.

[Grizzly-Bear] had [young boy]. He passed out through [house.] That bad man...
20. THE GRIZZLY-BEAR AND THE TWO LITTLE BIRDS

(LOWER UMPQUA).

Grizzly-Bear was killing many people. Wherever he found a person, he would devour him. Even though many were the people, still he would devour them all. For that reason no man ever travelled alone. (Everybody) was afraid of him. All people feared (Grizzly) very much. Nothing could be done (to stop him). He was very bad. Even though many were the people, still he devoured them (all). They feared him very much. Thus this person did long ago. He devoured (people).

Then two little boys came to an old woman. "Why do you cry so much? We two are not afraid of anything. We two will gather much pitch, and will stay here until night overtakes us two."

([Grizzly-Bear] had already begun to devour that other [young boy]. He devoured him, when that little boy just passed out through his anus-hole. Then that [remaining] young boy was very sorry.)

That old woman kept on crying while the two young boys were gathering pitch. (Then they went to Grizzly's house.) That bad man was sleeping. (One of the arrivals)
An old woman and her granddaughter lived very near to her grand-daughter's house. They two lived very often, for she was happy, for he had killed that bad man who was boiling. That young boy just began to kindle a fire. That bad man was boiling. That bad man was sleeping did not get burned! (Move) They two seized their possession. He just began to get burned! (Move) Then they two related to that old woman. "We two killed him, burned, and his heart was sleeping did not get burned! (Move) They two seized their possession. We two killed him and his heart was on obtaining it thus glad, for he had killed that bad man.

Now it ends.

21. THE OLD WOMAN AND HER GRAND-DAUGHTER

An old woman and her granddaughter lived very near to her grand-daughter's house. They two lived very often, for she was happy, for he had killed that bad man who was boiling. That young boy just began to kindle a fire. That bad man was boiling. That bad man was sleeping did not get burned! (Move) They two seized their possession. He just began to get burned! (Move) Then they two related to that old woman. "We two killed him, burned, and his heart was sleeping did not get burned! (Move) They two seized their possession. We two killed him and his heart was on obtaining it thus glad, for he had killed that bad man.

Now it ends.
An old woman and her grand-daughter lived together. They two lived very poorly. That old woman worried very often, for she could not obtain food. As soon as morning dawned upon them (dual), they two would start out to dig camas-roots. (One day) that old woman said to her grand-daughter, "You keep on trying to look for Mole: where there are many holes in the ground, there (you) will get lots of camas." That girl was glad because they two were going to obtain much camas. (Then the girl) kept on saying to her grandmother, "We two will obtain much camas, O grandmother! We two will keep on obtaining it thus forever." Thus said the old woman
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tsans ta’iyax, ушкнс хитч хау’tшкx. Ув’лxmlс аnts тlамн:ла’-ма’ск’in. “Han’ kaml, s’es’xns тa’is.” уф wns аnts qiутч’лма. “Аts yкxтшкx, уф’енс тkуя’у’шk.” уф’енс yкxтшкx-кxтшкx.” Аts’кc та wns аnts qiутч’лма.

5 Nictcinawita’, уa’x s’es’xsa xnl’у’ne. Ctn’кxлшкx са qиутч’лма. s’es’xsa s’y’a’s’x аnts тltkо’н. Тc’н’c’tc y’a’xу’у’u аnts к’tla’у. уa’x s’es’xsa тltкx’у’u. Tk’к’кx уткx’u. Kм’tк’кx уткx’u. Kу’к’кx уткx’у’. с’a’x s’y’a’x уtкx’u. Kу’к’кx уткx’u. Yд’a’lx уtкx’u. Lк’кx уtкx’u. Lк’кx уtкx’u. Yд’a’lx уtс’кx уtкx’u.


Sqa’к wан hawak. S’es’xsa’тc nictcima’mu тe qiутч’лма

wa’nwltexax tltk’wa’nt’c’ax.

to her grand-daughter become (a grown assenting. “Yes, live.” Then that accumulates, then by means of rock our (camas).” Then

When spring came it was continually working up to) such a size was (in the fields), summer many thing wise get them. The two knew only (how). Then that old woman when you grow up, you who lived there did around. They two.

Their (dual) camas kept on digging (it) for a long time. Then we two will get (eat fern-roots when) and salmon arrived (in) salmon. After one people (lived). Then

Here now it ends (of) the old woman a lived long ago.
to her grand-daughter, “If we two live thus, then you will become (a grown-up) person.” That young girl kept on assenting. “Yes, grandmother, thus we two will always live.” Then that old woman said, “When (that camas) accumulates, then we two are going to cook our (camas) by means of rocks, and then we two will have much of our (camas).” Thus said that old woman.

When spring came, they two did thus. That old woman was continually worrying, when that grand-daughter (grew up to) such a size. Whatever quantity of food there was (in the fields), they two would get it. When in the summer many things became ripe, they two would likewise get them. They two knew of nothing else. They two knew only (how to get) food. Thus they two lived. Then that old woman said to her grand-daughter, “When you grow up, you will keep on doing it.” Those two who lived there did not know that people were anywhere around. They two were continually digging camas-roots. Their (dual) camas began to accumulate when they two kept on digging (it). “We two will keep on doing thus for a long time. When you are (a grown-up) person, then we two will go to (where) people (live).” Thus that old woman said to her grand-daughter. They two also ate fern-roots when they lived there. When fall came, and salmon arrived at their (dual) place, they also speared salmon. After one year they two went to (where other) people (lived). Then they two were again among people.

Here now it ends. Such was their (dual) custom, (that of) the old woman and her grand-daughter, (both of whom) lived long ago.
22. The Story of Louisa Smith's Childhood 1
(Lower Umpqua).

My father was a hunter. He lived in a house. Our mother was a pre...
22. The Story of Louisa Smith's Childhood
(Lower Umpqua).

My father was a very good man. (He and) my mother lived in a house. My mother had many children. My mother was a pretty woman. She lived in a house. I was alone. Our house was not situated (near that of any other) people. My step-father was setting traps. He set many traps while we lived there. And I knew much in my mind. I staid alone. My step-father. We did not live near (any other) people. I knew a great deal. (My step-father) was setting many traps. Sometimes he would kill a deer. We used to dry lots of salmon. People came often to us. I used to see (their) canoes. Then (another) boat would come, bringing much food. Flounders were frequently brought. Up the river, where we lived...

I did not want a man (husband) when I grew up. My mother and I. My mother kept one old woman (in the house). Perhaps it was her mother. We lived well. Our house was good. We were always warm in this our house. We had lots of food. I knew a great deal. (One day) five (people in) number (came) from the Umpqua River. They wanted (to buy) hides. They were buying hides, and bought a great many. Nowhere did I see many people. When I began to grow, I was very pretty. My heart was very glad when I began to grow up. Nowhere did I see people. Whenever their (dual) hides accumulated (in great quantities), they two sold them. (The hides) would be packed and carried away. They two (sometimes) packed their (dual) own (hides), (for they)

\[\text{This sentence was not finished.}\]

\[\text{For } \text{Liwa}^{\#}\text{Rime}.\]

\[\text{Liwa}^{\#}\text{RimE.}\]

\[\text{Probably those of her mother and that old woman whom she kept.}\]
had no horses. (Some of) our relatives would (sometimes) bring in a canoe a great quantity of hides. Of such (a size), very big. No matter how many people there were, (everybody) wanted such (hides).

I am going to tell it.1 John Garnier had died. His father was like an Indian.3 His mother was one of our relatives.4

23. THE MAN

Not far from the Woman-Butter-Ball died long ago, and, in poor circumstances, Tide-Water, where for winter use. A how to make spears learned quickly, and his grandmother would.

One night the bird perched on a awakening, he found he asked for an in your sleep that said nothing, but fixing. He travelled a whole night overtook him, his mother. So he lay hath eaten anything for asleep, he dreamed that by going up of untold we start, and soon came.

1 Told by Louis 2
APPENDIX.

23. THE MAN WHO MARRIED THE BIRD-WOMAN.¹

Not far from the Smith River Falls there lived Old-Woman-Butter-Ball and her grandson. Her children had died long ago, and she and her grandson were in very poor circumstances. She was in the habit of going to Tide-Water, where she would catch salmon and dry it for winter use. As the boy grew up, she showed him how to make spears and how to catch salmon. The boy learned quickly, and was soon able to catch salmon, which his grandmother would cut and dry.

One night the boy dreamed that he saw a very pretty bird perched on a rock way up on the Falls. Upon awakening, he found his grandmother crying; and when he asked for an explanation, she said, "I heard you say in your sleep that you intend to leave me." The boy said nothing, but fixed his spear and went up to the Falls. He travelled a whole day, and went so far, that, when night overtook him, he could not get back to his grandmother. So he lay down under a tree without having eaten anything for a whole day. As soon as he fell asleep, he dreamed of the same bird again, and was told that by going up to the Falls he would come into possession of untold wealth. In the morning he made a fresh start, and soon came within sight of the Falls. Approaching

¹ Told by Louis Smith, a full-blooded Lower Umpqua Indian.

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nearer, he saw salmon in great quantities; but he did not attempt to spear any, and kept on climbing up.

Having arrived at the very summit, he perceived a rock sticking out from the water, and on it was perched a pretty, little bird. He tried to spear it; but the bird was elusive, and soon disappeared in the Falls. Looking closer, he saw it in the water, and decided to dive after it. He dove down, and came to a house in front of which sat a pretty, young girl. The girl took him into the house, and introduced him to her parents as her husband. The house was inhabited by different kinds of animals. He saw there panthers, cougars, snakes, and other beasts. At first these animals were angry at him, because he was a stranger; and the boy felt very uneasy, especially as he saw many human and animal bones piled up in one corner. But his wife dispelled his fears, and he soon made friends among his new relatives.

The next day his father-in-law arranged a dance in his honor. Many people participated in it. The boy kept close to his wife, and hardly touched any of the food that was served in great quantities to the guests. At the termination of the dance the boy was told that he would have to go back to his people within five days.

In the mean time his grandmother worried because of his prolonged absence, went down to the mouth of the Umpqua River, where some of her relatives lived, and asked them to help her look for her grandson. A large party set out in search of him, and was soon tracked to the bottom of the Falls. The searchers were afraid to go any farther, and proposed to give up the quest; but upon the urgent appeal of the old woman, two young warriors started up the Falls, where they found the young boy's spear, but no traces of the boy himself. They

1 Compare Coos Texts, p. 187.
ntities; but he did not climbing up.

nmit, he perceived a and on it was perched spear it; but the bird n the Falls. Looking decided to dive after house in front of which rl took him into the rents as her husband. rent kinds of animals. kes, and other beasts. t him, because he was uneasy, especially as ones piled up in one fears, and he soon es.
ranged a dance in his in it. The boy kept l any of the food that the guests. At the as told that he would in five days.

r worried because of to the mouth of the r relatives lived, and r grandson. A large he was soon tracked searchers were afraid o give up the quest; d woman, two young they found the young boy himself. They brought back the spear, and even Old-Woman-Butter-Ball had to admit that her grandson was lost forever.

In the mean time the boy and his wife were getting ready to leave. Before they started, the father-in-law gave him a whale for his people, and ordered his slaves to take it into the canoe. When they were ready to start, the woman said to him, "Jump on my back, and keep your eyes shut until I tell you to open them again." He did as he was ordered, and they began to travel so fast that he heard the wind whistle past his face. After a while they got into the canoe and began to travel on water. He heard the roaring waves beating against the riffles, but did not for a moment even open his eyes. Soon his wife told him, "Now you may look." He opened his eyes, and saw that they were on the ocean.

They kept on travelling, and finally landed at Tsaxinite,1 where they found the whale given to the boy by his father-in-law. The boy was so changed that his relatives did not recognize him. He soon sent for his grandmother, and invited all the people to partake of the whale that had come ashore during his journey. He arranged a feast consisting of dancing, shinny-games, and shooting at a target. During the progress of the feast he related his adventures to his people. At the end of his narration he was appointed chief of the tribe.

The new chief did not stay long at Tsaxinite. After a while he took his wife and grandmother and went to Winchester Bay, where he established his home.

Some time afterwards the people whom he had left at Tsaxinite decided to kill him. They sent some of their best warriors with instructions to kill him at any cost; but every time they shot at him, he would dive into the water and emerge again untouched. Then the people

1 A settlement situated five miles north of the Umpqua River bar.
knew that he possessed supernatural powers, and abandoned their designs upon his life.\footnote{The narrator was not sure that his memory of this episode was correct.}

After a while he sent two Coots in all directions, instructing them to gather together at Winchester Bay the people from all four quarters of the world. The Coots went everywhere, saying, "Butter-Ball invites you to come to his house." Pretty soon canoes began to come from all directions, loaded with all kinds of people. Butter-Ball had prepared a feast for them, and they played all kinds of games for five days. On the fifth day Butter-Ball told the assembled people that this was going to be his last day among them. He then gave them different names, changing them into all kinds of birds, whereupon he took his wife and left Winchester Bay. He has never been heard of since.

The same causes of a sufficient number of traditions, also rendered an and exhaustive voc task. None of the remembered enough to compile a thorough to comprise the Siuslaw line has been made to respect as could be expected, incorporating into it, besides words and stems at the of the Bureau of An This collection consists of the Bureau by George W. Dorsey in 1884, a (collection not given) here by permission of Dorsey's material stems, while that of be confined exclusively, as is expected, the phonology differs materially from especially true of B therefore unable, in
powers, and abandoned

roots in all directions, or at Winchester Bay the world. The Coots will invites you to come began to come from all of people. Butter-Ball they played all kinds of day Butter-Ball told is going to be his last them different names, is, whereupon he took

He has never been of this episode was correct.

VOCABULARY.

The same causes that prevented me from collecting a sufficient number of native Lower Umpqua myths and traditions, also rendered the compilation of a complete and exhaustive vocabulary of this language an impossible task. None of the few informants that were available remembered enough stems and words to enable me to compile a thorough dictionary of the two dialects that comprise the Siuslaw linguistic family. An attempt, however, has been made to render this vocabulary as comprehensive as could be expected under existing conditions, by incorporating into it, besides my own material, a collection of words and stems at the present writing in the possession of the Bureau of American Ethnology, Washington, D. C. This collection consists of short vocabularies obtained for the Bureau by George P. Bissell in 1881, by J. Owen Dorsey in 1884, and by Dr. John I. Milhau (date of collection not given). These vocabularies are reproduced here by permission of the Bureau of American Ethnology. Dorsey’s material contains both Siuslaw and Lower Umpqua stems, while that of the other two investigators seems to be confined exclusively to the latter dialect. As is to be expected, the phonetic spelling of these early collectors differs materially from the one I had adopted; this being especially true of Bissell’s and Milhau’s systems. I was therefore unable, in a good many instances, to transcribe
into my own phonetic system words that were not familiar
to me through personal investigation; and, rather than
omit these words entirely, I put them down as they were
written by their respective collectors, placing after them
the initials B., D., or M. (abbreviations for Bissell, Dorsey,
and Milhau). To this vocabulary I have added, furthermore,
an alphabetical list of all the prefixes and suffixes
found in the Lower Umpqua language, with the object
in view of facilitating for the student the grammatical
analysis of these texts.

All words and stems are classed according to their
initial sounds, and are arranged in the following order:

<table>
<thead>
<tr>
<th>a, ā, ē, a, a', a²</th>
<th>b, p, p', m</th>
</tr>
</thead>
<tbody>
<tr>
<td>e, è</td>
<td>d, t, t', t', n</td>
</tr>
<tr>
<td>i, i, ē, y</td>
<td>s, c</td>
</tr>
<tr>
<td>o, ô, ū, ū, u, u²</td>
<td>t, t', t', t', s'</td>
</tr>
<tr>
<td>w, h</td>
<td>g, k, kw, k', l', k'/w</td>
</tr>
<tr>
<td></td>
<td>q,qw, q', q'/w</td>
</tr>
<tr>
<td></td>
<td>x, xw</td>
</tr>
<tr>
<td></td>
<td>l, l', t, z, l'</td>
</tr>
</tbody>
</table>

The long diphthong a² has purposely been placed after
the long ï, because they frequently interchange. In a simi-
lar manner a² follows the long u because of an identical
interchange. The numerals that follow each word refer
to page and line of the present volume. The Roman
numerals that precede some of these references denote
the type to which a verbal stem belongs, while numerals
preceded by the section-mark (§) indicate the section in
my grammatical sketch, mentioned in the Introduction.
Thus, “I.8o.6; § 24” indicates that the stem belongs to
the first class of verbs discussed in section 24 of the
grammar, and that the example will be found on p. 80,
line 6, of the present volume.
that were not familiar
ion; and, rather than
ons after them
ns for Bissell, Dorsey,
add, further-
ual, with the object
ten the grammatical
ed according to their
the following order:

\[
\begin{align*}
apaq, & \text{ see } a'q- \quad \S 112 \\
awínw- & \text{ to lose I. } \S 24 \\
a'hí, & \text{ dung } \S 98 \\
amina'ha't \text{ tsxayú}'w', & \text{ noon } \S 115 \\
amina'ha't qaxí'si, & \text{ midnight } \S 174 \\
amha-, & \text{ to be willing I.16.4,6; 20.7,8; } \\
\S 24 \\
am'ñtx, & \text{ in the middle } \S 119 \\
ata's, & \text{ only, merely, simply } 28.7; 29.7; \\
\S 50.21; \S 130 \\
anax, & \text{ see anx- } \quad \S 112 \\
aníñí, & \text{ rainbow } \S 129 \\
ant, & \text{ that, those } 7.1.2,5; 8.6; \S 115 \\
ant, & \text{ when, if (see nítí) } \S 129 \\
anx-, & \text{ to give up, to let loose, to leave alone I.16.8; 27.5; 54.12; } \\
\S 24 \\
anxí-, & \text{ to sing II. } \S 24 \\
á, & \text{ see a's- } \quad \S 112 \\
asítn, & \text{ to put on I. } \S 24 \\
aswit'i', & \text{ blanket, cover } \S 98 \\
á'ckálí, & \text{ dubitative particle } 42.9; 68.14,15; \\
\S 127 \\
ats, & \text{ when, if, at that time } 16.8; 18.5; \\
19.3; 90.11; \S 120 \\
atsa, & \text{ thus, for that reason } 15.5,8; \\
\S 96, 121 \\
atsí'tc, & \text{ thus, in that manner } 11.2,4; \\
17.4; \S 94, 121 \\
k'ha'n, & \text{ exhortative particle } \S 129 \\
al'dú, & \text{ also, likewise } 16.4; 22.8; 34.16-17; \\
\S 125, 135 \\
alq, & \text{ one } 18.7; 30.20-22; \S 116 \\
alqwa't, & \text{ nine } \S 116 \\
aq-, & \text{ to take off } I.13,1; \S 24 \\
aq-, & \text{ to run away I.52.10; 86.15; } \S 24 \\
al, & \text{ now } 72.23; \S 126 \\
alú', & \text{ to pulverize I. } \S 24 \\
a'sxa, & \text{ also, too, likewise } 30.22; 32.12; \\
\S 125, 135 \\
a'tc-, & \text{ to trade I.36.4,7,16; } \S 24 \\
a'q-, & \text{ to leave I.56.5-6,17; 60.4; } \S 24 \\
(evidently related to } aq- \text{ to run away) } \\
aq'tcí'tíni, & \text{ (the) left } \S 102 \\
aqwí'n, & \text{ addition } \S 97 \\
al'á'lì, & \text{ then, afterwards } 32.20; 34.3; 92.19; \\
\S 120 \\
a's-, & \text{ to sleep, to dream I.23.9; 24.1; } \\
\S 24 \\
a'tc wa'as, & \text{ Kalapuya language } \S 24 \\
a'tcí'yüs, & \text{ locative form of } a'tcí'sí 98.11-12; \S 86 \\
a'tcí'sí, & \text{ camas } 96.18,20-21; 98.12; \S 105 \\
inqa'í, inqa'a', & \text{ river, creek } 12.6; 30.20, \\
23; \S 98 \\
ilqítmi', & \text{ locative form of } ilqwá'tem \S 86 \\
ilqwá'tem, & \text{ root; alder-tree } 92.5-6; \S 105 \\
ilq-, & \text{ to dig I.80.6; 84.1-2,4; } \S 24 \\
ilqust, & \text{ up-rooted } \S 66 \\
ilqustí, & \text{ broken (see yul- and } \S 66 \\
yekú's, & \text{ locative form of } ya'k's 62.2; \\
66.3; \S 86 \\
yau'wa, & \text{ red huckleberries } \S 24 \\
yaw-, & \text{ to pick, to gather, to obtain I.36.18; 88.5; 94.17; } \S 24 \\
yak', & \text{ black goose } \S 24 \\
yak's, & \text{ sea-lion } 62.4,7,10; 64.1 \\
yaq'u-, & \text{ to look, to watch, to see II.9.1; } \\
23.9; \S 24 \\
yax-, & \text{ to see, to look I.IV.13.7; 20.10; } \\
24.5; \S 24 \\
yax'á', & \text{ number } 62.11,16; \S 97 (see ya'xa') \\
yaxn-, & \text{ to watch I.40.23; } \S 24 \text{ (related to } \\
yax- \text{ see } \S 81) \\
yaq-, & \text{ see } ilq- \quad \S 112 \\
yalqa'a', & \text{ hole } 84.6,9; \S 97
\end{align*}
\]
hu'qats, frog
hux-, to bark I. § 24
hux', to be lost (?) I.68.2, 8; § 24
ha', yes, all right 21.8; 22.3-4; 98.2; § 131
hu'ñ'ñuñ', black § 109 (see hün-)
bukwâ'c't, bull
penì's, discriminative form of penì's
86.7; § 111
penì's, skunk 86.1, 3; 88.7
pò'sa'S, spear 78.16
pek'- see pak'-
pék'S', shiny stick § 97
pék'S', shiny player, shiny game 70.18;
§ 97
pék'S', shiny player, shiny game
70.7, 9-10, 17; § 97
pek'tc, ahead, in front, first 10.1; 32.18;
§ 119
páp'yim, red fox
payâna'ts (D, B), bat
pahü'-', codfish § 97
pâpa'ñ', morning star
pak'-, pakâ', to play shiny ball I.9.4;
70.4, 7, 9-10; § 24
pax', to shut (one's eye) I.36.16, 20;
§ 24
pâltapa (B), shoulder
pâtquts, discriminative form of pâtquts
§ 111
pât-N, pâ't'n, to hunt I.15.3; 82.17;
§§ 12, 24
pâ'nù, well, spring (Lower Umpqua term)
pâ'nqa, medicine-man, doctor (see pî'nq-)
pâkwí', shiny stick § 98 (see paku-)
pâ'ñ'last, spotted, grey § 104
pâ'ñv, well, spring 76.12 § 97 (Siuslaw
term)
pîna'k (B), garden (probably borrowed from the Alsea penì'k, outside)
pîni'tt, sharp § 104
pî'nq-, to dance a medicine-dance I.86.1;
§ 24
pî'nq', medicine-dance 86.4; § 98
pînq', to raise I. § 24
pîsnt', a boil § 98
pîct', tattoo-marks § 92
pîl (B), mat
pîlquts, raccoon 70.24
pi', to be noisy, to make a noise I.29.1;
36.24; § 24
pîlÎ', to catch fish I.54.22; § 24
pî'sip, fish-hawk
pî'tc'ems, summer 46.11; 54.2; § 105
pî'tsis, ocean, sea, west 36.17; 44.1;
64.13
pîtc', to go over I.88.14-15, 18; § 24
pî'tc', wave
pîq', revolver, gun
pî'tc'Ems, summer
46.1; 54.2:
§ 105
pî'tsis, ocean, sea, west
36.17; 44.1;
64.13
pîtc', to fly, to scatter I. § 24
pîxtc', sorrel, yellow
§ 109
pî'xu/'n, kinnikinnik-berries
82.1
pî'huts!', house-mouse
pîc, cat
mnyock's, in the beginning, at first
82.1; § 273
mEtcl'tc, to one side, crooked
I.32.19, 21; 36.27; § 24
ma'tc', bed § 97
maq', to dance II.19.2; 28.12-
13; § 24
maxtc, horn, antlers
ma'tc, to burn I.25.2, 6; 26.7;
ma'tcù, chimney, stove § 97
ma'tì, chief, captain, leader
§ 98
ma'tì, dam 48.10; 50.4; § 98
ma'tì', elder brother 50.8-9;
ma'q', crow 34.23; 36.6
mitâ, father 52.8; 54.22; § 98
mita'yâs, locative form of mita'yâs
mita'yâs, the art of making da
§ 97 (see mat-)
mîtku', to have pity on I.72.
mîtuqni'q', raven
mitâ'sk'ln, step-father 100.3-5
mitâ'q, elder brother 100.3-5
mintâ'q, to buy in exchange for
§ 24
minxu', to lighten I.36.15; 38.
mî'nxwi, lightning 38.2; § 98
mîsa'yâs, locative form of mîsa'yâs
mitâ'q, to buy in exchange for
12-13; 92.20; § 86
mîsa'yâs, locative form of mîsa'yâs
mitâ'q, younger sister 38.20; 4
mist'âl', a bad thing, a monster
36.5; 88.10; § 98
mit'tc'm, grouse
mixt, fat § 104
mî'tc'm, grouse
mit'tc'm, fat § 104
mî'tc'm, grouse
mit'tc'm, fat § 104
8—COL. UNIV. CONTRIB. ANTHROP. —
meq'yút, a dance, dancer 26.6; § 97

má, kidney § 98

máta'tíi, north wind § 98

mat-, to make dams, to dam up L48.11;

50.12-13: § 24

man-, to take care of, to watch L22.2;

38.13: § 24

matc-, to be in a horizontal position L32.19,21;36.27; § 24

matc, to dance II.19.2; 28.7; 72.10;

12-13: § 24

matxc, horn, antlers

matxc-, to burn

mat-, to make dams, to dam up

matc-, to be in a horizontal position

matc, to dance II.19.2; 28.7; 72.10;

12-13: § 24

matxc, horn, antlers

matxc-, to burn

mat-, to make dams, to dam up

matc-, to be in a horizontal position

revolver, gun

(D), grampus; porpoise (B)

'unikí, owl

ma', mole 96.19; § 109

i, grizzly-bear § 98

, to speak I.36.5; § 24

(see matc-)

B), soup

lake 34.11,13;62.17-18; § 98

to fly, to scatter I. § 24

'uí, sorrel, yellow § 109

, see ph-

to be sick, to be sorry I.15.4,7;

2-21; § 24

a sick person 86.15,19;88.1;

sickness, cough § 105

n, kinnikinnik-berries 82.1

i, house-mouse

mat

's, in the beginning, at first 82.11;

o
c, to one side, crooked 70.5;

§ 94 (see matc-)

fat 90.16; § 104

mother-in-law § 20

milà, mother 54.23;56.2; § 20

mil'yús, locative form of milà § 86

milask'Tma, step-mother §§ 20,84

Mí'sún, proper name

mík', to cut I.82.14;90.5,7; § 24

mí'kla, bad, ugly 12.10;14.1,7; § 96

mix-', to swim I. § 24

mixtx, finger-nail

ma'q't', white-headed eagle; rattle-snake

(B, M)

m'I'ka, discriminative form of mí'kla

15.2; § 111

mí'lupt'sin'sla, coyote 30.1; 76.19,21

(Alsea loan-word)

mú'sk', younger brother 40.18;56.6;

10; § 20

m'qua L, locative form of má'q'it 34.21;

36.3; § 86

mil'a's, white goose

mú'n(i), son-in-law § 20

mú'skus, cow (Chinook jargon)

mú'sku'lima, step-brother §§ 20,84

mú'xwa, oak

mú'Tu, breech-cloth belt

té, this, these 7.5;15.6;18.8; § 115

témá, exhortative particle 29.2; § 129

tému, to gather, to assemble, to come together I.17.1,3,5-6;23-3; § 24

tém'í', assembly, gathering, crowd 16.7;

§ 97

tém'níta, gopher

tém'kwilá, mullet

tém'xut, half § 124

téka'k'kúl, trap 100.4,7

téq, something; relative 10.7; 13.2;

20.6; § 123

téqua'ná, locative form of téq 72.17;

§ 123

tégyú', frame 80.7,9; § 97

tex, dubitative article 12.10;15.7;46.22;

§ 127

tex'm, strong 8.9;10.1

texya', locative form of ta'xa' § 86

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na’m'itlín, our (inclusive) § 114
txán’s, tracks, path, road 48.22; 56.10,
13–14; 84.1, 3
na’m’fixún, our two (exclusive) § 114
txú, just, merely, simply 11.9; 12.1;
nans, we two (inclusive) § 113
22.2; 46.11; § 130
na’nxan, we (exclusive) 72.6; § 113
na’nál, we (inclusive) § 113
na’nts, if, when 22.1; 29.7–8; § 121 (see
nátc, to me, on me, for me, with me
ants)
12.2; 44.5–6; § 113
na’teca’nán, to us two (exclusive) § 113
na’tc’ns, to us two (inclusive) 52.13;
na’te’ns, to us (exclusive) § 113
§ 113
na’qo-, to be cold 1.7.6.10, 20; § 24
na’waq, crab
na’u-... ha’, to be sorry I. § 24
nákwayat-, to be poor, to be down-
mind, to try, to attempt I.50.14, 19; § 24
hearted I.11.66.17; 68.11; 76.19; § 24
na’-l, to start out, to start again I.68.10;
na’l, to close, to shut I. § 24
92.8; § 24
ná’, to be warm I. § 24
na’xún, we two (exclusive) 36.15; § 113
nákwayat-, to be poor, to be down-
nic’tca, particle 15.7; 16.2; 40.16; § 131
hearted I.11.66.17; 68.11; 76.19; § 24
nic’tama’nat’a, differently 9.3, 6, 24.4;
nál, to close, to shut I. § 24
§ 96
níc’tc’ma’wí, year 92.12, 14, 16, 19;
níc’tama’wí, year 92.12, 14, 16, 19;
98.17; § 105 (see níc’tc’ma’wí)
níc’tc’ma’wí, year 92.12, 14, 16, 19;
níc’tc’ma’n, custom, fashion, manner,
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q'a'wa'ar, down the river, mouth of the
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q'a'we (D, B), intestines
q'un-, to find 1.34.12, 56.9; § 24
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ltcín-, to call (Siuslaw term)

ltci'xa, rattlesnake

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try, earth; they, many, people;
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\( \text{-a, n. modal 8.7; 9.4, 6; 10.6; 11.2; 12.2;}

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\( \text{-aa', v. future passive 9.7; 15.5; 16.1-2;}

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\( \text{-atl', \) frequentative 12.4; 13.5; 14.5;

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\( \text{-axün, v. we two, us two 88.14; 94.18;}

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-šištuš, n. frequentative 11.10; 15.6; § 68
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-šituštuš, v. passive 8.7; 11.10; § 58
-šituštuš, nominizing 8.6; 10.5; § 102
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ENGLISH—LOWER UMPQUA.

above, qa’x, qa’x’un, qa’x’un
accomplish, to, xni’n-
acorn, q’na’x
across, tq’atmé
across the river, qa’ttè
addition, a’xw’yú
afirm, to, wíl-
afraid, to be, wínx-
afterwards, a’lal
not long afterwards, ki’ yà’bsac L’a.”
some time afterwards, tcít’yac L’a’l
again, wát, waha’
age, ní’qu
agree, to, wíl-
ahead, pèltè
alder, q’wàxa’m
all, ha’mút
all right, ha”
amost, xyal-x, kú’xyal-x
alone, ní’kla
alongside, hà’qnas
Alsea Indian, hani’s, qpa’yax
also, a’lí-di, a’sxa
although, wa’
always, tsúm, hát
and, “l
angry, to be, wás-si-
ankle, tsé’ahá, tcínl’kí’
announce, to, L’on-
answer, to, Lxaá-
ant, tsá’klits
antlers, máxte
anus, q’tí’mít, q’hi’ni
anything, níctè’tè
anywhere, tsá’tcè’tè

•-xun, nominal 92.15, 17.
-xun, v. we two (exclusive) 36.16;
§ 54.22; § 24
-¼, v. exhortative § 64
-’l, v. transitiveizing 36.18; 48.9; § 77

apart, t crowded
appear on surface, to, xa’w-
approach, to, xumè, Lùl-
arm, ëkun’hat
armpits, qí’a’x’wus
arrive, to, Lùl-
arrow, ts’n’lli
artery, tsíno’kwa
ascend, to, xaln-
ashes, q’ha’ttòx
ashore, ha’q
ask, to, hàtc’-
assemble, to, tsèmu-
assembly, tsè’l’u”
at last, wàn
attempt, to, ti’xàtc’-
auger, t’wì-p
awake, to be, kwì-
away from the water, ha’q
axe, tsíntc’mí

back, ts’n’qué, ts’n’qué, ts’n’
bad, mi’kla
bad thing, mi’ck’la’a
bark, to, húx’-
bark (of tree), qá’h’ú
basket (for berries), kala’nte
basket (for eels), wáp
basket (fishing), ts’u’n, kà’wil
basket (for salmon), skwí’l’a
basket (for trinkets), qa’qa’-ni
basket (woman’s), xa’tsèm
bat, payána’ts
bay, qa’u’tè
beach, paa”-
beads, tsali'swalí
bear (brown), tlí
tlí
bear (grizzly), swal, pi'ktcó
beard, yu'í'n
beautful, his
beaver, qwo'ttxá't
because, ni'ctélmin
bed, ma'téw
bee, tsí'itýuxa
begin, to, hiq't-
in the beginning, m'yu'k's

behind, to be, fimn-
behind, fimn'tc
believe, to, han'nt-
belly, qo'mí
below, qaxan-
belt (of breech-cloth), mú'tu
bet, to, xunh-
bet, xu'í'na'a'
beyond, ha'wí's
big, yikt, shát
birds, hjína't
bitter, tímisqá'y't
black, huw'nhuwn
blackberries, tsíxat'á't
blackbird, takteni'uk
blade, tci'xum
bladder, awli'ti'
blaze, minim
blind, fimn'ilim
blood, qa'wí
blow, to (intr.), tç'ti'
bluejay, qín'swa
board, háqaq
boat, st'áxá
body, ta'xtém, sqans
boil, to, laq't-
to boil with hot rocks, trq'-
boil, písni't
boiled, písni't
boiled, t'í'yaxa'wí
bone, tsní'wí, tsła'we
bow, lwxm'í'tí
bowstring, lwxm'ú'kú

boy, kúliwá'íl
blubber, t'í'yas'yú'wí
blue, st'skúk, st'qált'm, qtsí'naqtsín
brains, qés'stíq, lá'ínís
bread, qal'káxa, x'át'ála qal'ílx
break, to, tçhtú'tc, yu'll-
breakers, tsó'tí
breast (of man), tqu'wa
breast (of woman), ku'tsí
bride, ku'máwí
bring, to, hin-
broken, t'í'líst
broom, q'há'qíwí
brother (elder), máth'
brother (younger), m't'sk'
brother-in-law, taq'í'wí, ta'máxt
brushes, k'a'más
bucket, k'á'ní
bucksískin, x'á'la tql'á'nú
buffalo, wí'cwí
bull, biwkwa'cly
bullfrog, lkwí'łowí
burn, to, máltc-
burly, to, tkwi'ly
but, t'

butterfly, k'ála'pícwá
buy, to, tihá-, tláh-
to buy in exchange for, mínl-
call, to, l'm-, ltcínl-
to call by name, hant'-
camás, a'tcísí
camp, to, witsín-
canoe, st'sá'a
captain, má'tí
carry, to, tclun-
cat, plíc
catch, to, xiyá'wí, há'k'-
caterpillar, kwi'yú'nánátyc
cedar, qà'tcítí
ceiling, to'sx', tql'á'wí
chair, t'í'á'tí
change, to, húyá-
cheek, qw'nxá'í
chicken-hawk, qa'xi
close, m'a'tu
child, t'a'mc, t'a'l'mis
child (posthumous),lkwa'wisk'in
circle, t'a'mc, t'a'l'mis
chimney, ma'tc'i
chin, tsami'tse
chipmunk, tsmi'xwun
circle, to, cintc-
in a circle, cl'ntcata
claws, milt, hims
climb, to, xain-
close, to, t'kium-, t'xam-
close by, ha'qmas
clouds, hi'a
coals (live), lkuna'atsi
cloth, ka'po
codfish, paht'wi
cold, to be, naq6i-, nEqf-
comb, to, tsxan-
come, to, LiU-
come back, to xwil-
come out (of water), to, xa'w-
come together, to, temu-
commence, to, hig-
continually, Inat
cook, to, Lxix-
coon, tcixninE
corpse, xwa'tsi
cougar, lite-
cough, pla'n-
count, to, qa'x-
country, Lx-
cousin, tem'mi', li'pxan
cover with dirt, to, tkwi-
cover, aswitu'
crow, m'a'smu
coyote, mo'htumisil, tsku'npi
crab, n'waq
cranes, tsima X

crawfish, t'samitchisi
creek, inqa'lt

crowed, ta'qnis
cry, to, qa'tx-, qa'tx-
cut, to, miku-, klxi-
cut off, to, xuk-
cut in two, to, skux', tiemux-
cut, qutsini

dam up, to, ma't-
dam, ma'ti
dance, to, maq-
to dance the medicine dance, ping-
dancer, meqyu'
dark, to be, hun-, qa'xi-
darkness, qa'xi'si
daughter-in-law, te'xmian
day, tsxayu'si
day before yesterday, yuha'tc
daybreak, tsxayuwi'nt
dead man, xwa'tsi
def, tu'k\tuk
dear, tqa't\t\t"
deer, ts'iqsan
descend, to, stlox'
desire, to, sini-
die, to, xaiu-
different, ha'na
differently, nictcamama'nata

dig, to, i\tq

dip, to, Lximux-
dip out, to, hamts-
disappear, to, klix-
dive, to, sun-
do, to, xa'tl-, xat'n-
dog, cxa'txc, klwi'yo

door, tkima'a'i
dove, hu'mun
down, qa'xan-
down-hearted, to, be, nakwayat-
down the river, qa'wa'at

downwards, qanisteitc
dream, to, a's, qut'-
dress, k'xhawckwun
dried, Lxu', Lxu'yast
drink, to, qatca-
to drink whiskey, lam-
drive away, to, c'e'-
drink, limx'tx
drunkard, la'muteya'x
dry, to be, klap-

dry, to, Lxii-
dry, Lxu's
dull, q'ta'mte, q'ta'mte'ns
dung, ah'
dusk, hni'si
dwelling, hita'si
each, kli\x, kli

eagle, kta'ya', kka'yakil
eagle (white-headed), ma'q'
car, qa'kwix
eyearly in the morning, ts'uxti-
ceast, qa'xq
easy, hau's
eat, to, ita-
eel, lqai'si
eggs, qna'\x
eight, ci'nax qma'ma
elbow, tkumi'hat
eik, tima'a'q
end, to, ha'n-, smut'-
enough, ha'nhan

enter, to, qaa', lxaa-
escape, to, Lxaxya'ts-
exceedingly, s'ki\t\tc
expensive, tqa'ti'at
explain, to, nq-
extinguish, to (intr.), kwil-
ev-
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downwards, qanistc'tc
dream, to, a's-, qü't-
dressed, k'lin'hackwun
dried, lx'i', lx'i'est

drink, to, qatcu-

to drink whiskey, lam-
drive away, to, c'x-
drank, lim'tx
drunkard, la'mutcy'a'x
dry, to be, klap-
dry, to, lx'i-
dull, q'li'mt, q'li'mtch's
dung, ali'
dusk, h'o'ni's

dwelling, hit'si'
each, ki'éx, klix
eagle, kla'yak, k'la'yakê

eagle (white-headed), ma'q'
ear, qa'kwix
early in the morning, ts'i'xtits
east, qa'qeq

easy, ha'us
cat, to, hit-
eel, ɬ̓łá'si
eggs, q'nâ''x
eight, ci'nax qa'max

elbow, ɬ̓im'mat

ei'nl, nietcama'nat'a

end, to, hai-, smut'-

enough, ha'han

enter, to, qaa-, lxa-

escape, to, lxa'yats-
exceedingly, s'kw'i'tc

expensive, tqattiyat

explain, to, lml-

extinguish, to (intr.), kwit-
even, wa'
ever up, to, qla'-
even, nietcima'mu

every, kiéx, klix
everywhere, tcá
eye, köpx
eye, eyebrows, ts'fyü'sni
face, qa'nâ'i, qa'lin
fair, k'ilátu"', k'ilátu"'
fall, to, hak'-
fall down, to, xatk-
fall sideways, to, t'b-w-
fall (season), nietcina-

far, qa'han

fashion, nietcima'mu
fasten, to, qa'-

fat (adj.), mekt, mixt, ti'sa
father, mitâ
father-in-law, mskh'

fear, to, winx-

feather, la'qat, qu'na'qut, ḥpu'qwi
female being, qüteci'nî

fern-roots, ya'xa
fetch, to, hak'-

finally, wân -

find, to, qnu'-

finger, tcmi'q'

finger-nail, mltsx

finish, to, hai', smut'-

fire, Liya'a"'a'

fire-drill, tci'tit

first, pEh'tc

fish, to, püül-

fish, It'a'

fisher, qa'mm

fish-hook, ksa'mi

fish-net, qa'xat

five, lxa'pis

fix, to, xal'-

flea, qa'lt-

floor, lhi'nî

float, to, citx-

flounder, lni'keči

flour, qa'lt'x

flower, tca'xa'në

fly, to, lxa-at, pxuc-

fly, qwiyá'nu
leave, to, a'q-
leave alone, to, anx-
left (hand), a'qtcitcU'ni
leg, tsik'
leg (above knee), tslya"tcin
leggings, ts'i'kwi, li'mtms
let (me, thee, etc.), qaIl
lie on back, to, tca'n-
light, kha", tlè'ni
lighten, to, nìmxi-
lightning, mû'n'xwi
like, to, sínxi-
like, hank!
likewise, a'î'sxa, a'î'dû
lip (upper), cin'I'Ltxfl
listen, to, qaqt'n-
live, to, ta'-, ti-
liver, k'a'pi, q'ilpi
log, lqa"tfi
long (adj.), hatca't
long afterwards, yâ'tsac lâ"m
long ago, wa'nwits
look, to, yaqu'-, yax-
look on, to, tca'lu-
look out, ylxum-, man-
lloon, hali'lqwun
loose, to let, anx-
lose, to, awhîn-
lost, to be, hu-
loud, qa'xîn, qa'xîn-
louse (body), ta'wi
louse (head), qtsi"i
low, to be (of water), wi-
low tide, wi'â, kla'pa'
lower (one's head), to, kû'n-
Lower Umpqua, qû'tc
mad, to be, wâstsi-
make, to, haû, xâî-
make dams, to, mat-
main being, têxmû'nî
man, hîtc, têxmû'nî
young man, kiluwa'l
manner, nîcêmâ'mâ

in that manner, atsi'tc, s'a'tsa,
s'atsî'tc
in what manner, nîcêci'tc

many, yâ'xa'
mash, to, âlu-
match, linî'lîtci
maybe, k'
me (for me, on me, to me, with me), nàtc
meat, nîl
medicine-dance, pl'înqa
medicine-man, pâ'nqa
merely, atâ's, txû
middle, in the, a'mha'tx
midnight, amina'ha't qa'xî'sî
milk, qoLî'sî
mind, ha'
mink, ci't'an
mirror, q"yâ'qî'xe'
miss, to, xO'L-
moccasins, ta'ntliq'wî
mole, pi'nâ'pînâ'
money, hi'qî'sa, ta'la
monster, mi'ck'la'
month, tsi'tîxa
moon, tsi'tîxa
half moon, yûqlat tsi'tîxa
mortar, qa't
mosquito, k'î'pî
mother, mîlê
mother-in-law, mskh'î
motion, to be in, xint-
mountain, cîk'î'tc
mouse, pl'hûts!
mouth, ta'a'
mouth of river, qa'u'tc, qa'wa'a', ikî'âl',
îkî'âl'
movc, to, cîl'-x-
movc in a circle, to, cînc-
much, yâ'xa', yâ'xa'
mud, no'qîm
mullet, tê'mkî'iwîl-â
murderer, s'î'yu'k', s'â'ya hîtc
muskrat, tsînî'îa

mussels, ha'kwi
mutually, qa'wînti, qa'wînti
my, nam'I, na'm'îltin, na'm'îl
naked, xu'sxus
name, lin
navel, tcelo'x, kâ'rapû
near, ha'qmas
necessarily, "k'han
neck, s'î'q'wî, tso'akwe
neigh, to, q'cîit-
neighbor, tsî'mqma
nephew, tît, hîp
nevertheless, 'î
new, hawa'sîtî, tî'wax
niece, tinî, hî'pax
night, qa'x, qa'xî'sî
nine, a'p'qxâ't
no, kû', kumî'ntc
noise, to make, piu-
noon, amina'ha't tsxayû'm
north, qa'
north wind, maha't'l
nose, t'wa sî
not, kî', kumî'ntc
not at all, kâ'ti', kati'xti
nothing but, ha'tsî
now, â't, wàn
number, ya'xâ', yîxi'

oak, mû'xwa
obtain, to, lak'-
obtain (roots or berries), to, x
ocean, pi'tsis
offshore, qo'xt'm
old, hyû'wax, s'â't
once more, wa', waha'
one, apa'
only, atas, ha'tsi
one side, to, lxa'p-, mêtci'tc
one-sided, tçî'hai'tc
open, to, qîn's
open (mouth), to, îkî-
opinion, ha'
petticoat, tsi'kwì
pick (berries, etc.) to, yaw-
pigeon, hu'mut, hamù'm
pigeon-hawk, qsi'ì
pipe, ĭkwa'ni
pipe-stem, kmù'kù
pistol, póq'
pitch, tsìahn, qla'ìl
pity, to have, mitku-
place, tla'ì
place, any kind of, tsìma'st
place, green, Lìmì'stìst
play, to, hìtc-
pocket, t'ìi'mìxyù
pole, txaìi
poor, to be, nàkwayat-, tsnìnl-
poor, tsnìnl
position, to be in horizontal, matc-
position, to be in upright, skwà-
post, tìc'tcìnì
post-office, kutsì'ìgmìsìtì
potatoes, qwitns
pour, to, qù'n-
pretty, his
proud, kìwi'mìct
provisions, hì'tla'
pupil (of eye), kàpq
put on, to, asut-, hits-

quahog, qò'mìí
quantity, yìxi'
quickly, Lì'mìqà
quit, to, hàti-
quiver, tahà'nìk
raccoon, pì'ìq'ìts
race, Lxàtí'ì
rafter, kwi'sì
rain, to, hinìkì-
rainbow, a'ntì
raise, to, pìnq-
raise (head), to, tca'k'ì-
rat, wì'mìtc, qìa'
rather, tèmà'
rattlesnake, ma'qwa, tci'xa
raven, mitquini'qu
raw, Lì'mstì
ready, to be, hàu-
red, Lqùt
region, Là'ì
relate, to, Lòn-
relative, tìq, tsì'mqìna
relative by marriage after death of
person that caused this relation-
ship, xayù'ìt
return, to, tìn-, xwìl-
rich, hà'mìtì
riches, inàwit'ù'ì
right (hand), hi'stci'ùni
right away, hi'nakìt, Lì'mìqà
ring, temìlìnu'
ripe, tint
ripen, to, tìn-
river, ìnqla'à'
road, txa'nì
roast, to, xàtc-, xatc-
roast, cuqwa'an, xa'tcà'ì
robin, tsìqtax, qìcì'n
rock, qayù'ìnts
roll, to, qaìw-
roof, tìqì'ì
root, ìqwa'txm
rope, împ'ì's
rotten, tsù's
rump, k'ìwè'nc
run, to, Lxat-
run away, to, àq-
saddle, ti'ìa'
salal-berries, qìàmì
saliva, k'tsu'w
salmon, ìt'ìa'
dog-salmon, qiya'yaq
silverside-salmon, hìptcì
salmon-berries, Lìxwìtc, Lò'x
salmon season, qi'xà'yu'ì
salmon-spear, pèsta'x
salt, hil'a'xwa
sand, paa'ì
sand beach, tsìtí'
say, to, wàa-
scale, klì'wì
scalp, tà'kìns
scarce, to, yùp-, klù-
scatter, to, pùx-
scoop out, to, hamst-
scorch, to, tsìnx-
scraper, sipì
sea, pì'tsìs
sea-gull, fiqo'mà
seal, ya'k's, Lkima'a'
second, fìmì'tc
see, to, yaqu'ì, yax-
seize, to, làk'ì-
sell, tsìms
sell, to, tìhuà, tìhu-
send, to, wílìc, Lòx-
settler, tìyu'ì
seven, xà'ìsìlì qìa'max
shaft, ha'wìyì
shag, tkunt
shake, to, cíl-
shark, xìa'
sharp, plìn'ìt
she, sà', s'ìs
shine, to, tsxa-
shinny-ball, to play, pàk'ì
shinny-game, pèku'
shinny-player, pèku', pèku'
shinny-stick, pèku', pà'kwì
shirt, qàqì'
shoe, tìa'ntuq'ìwì
shoot, to, tsìtì-
shore, hàq
shoulder, pàltpe', lpa'a't
shout, to, hàl-, tqù-
shut, to, tktìm-, tìxmt-
shut (eye), to, pax-
sick, to be, pln-
sick person, pha'st
sickness, plnì'sì
sides, on both, qà'wìntì, qà'wìn
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ke, ma'qwa, ltc'i'xa

mitequ'i

mst'i

be, hail-

L'la

, Llon-
t'eq, tsl'mqma

ive by marriage after death of

tson that caused this relation-
dp, xayü'si.

, tci'n, xwitl-
a'i

lnawit'u

ned), hi's'tc'ni

y, hi'nak'i, l'imqa

mi'qü'

it

, tin-

qla'a'

a

xa'tc-, xatc-
aqwa'an, xa'tca'a'

sl'qax, q'ce'n

iy'nts

cqaw-

'wi

wa'qen

q't's

tsi's

'qwe'ne

lxat-
', to, äq-

t'la'

ies, q'i'ni

'tsi'ri'

'lt'a'

salmon, qiya'yaq

rside-salmon, hi'ptci

rrics, l'txwite, l'b'x

ason, q'lexa'yu'

sear, pesa'x

a'xwa

sand, paa'

sand beach, tsit'i'

say, to, waa-

scale, k'twi

sculp, tæk'ns

scare, to, yüp-, klul-

scatter, to, pux-

scoop out, to, hamts-

scorch, to, tsinx-

scrap, s'p'i

sea, pi't'sis

sea-gull, lq'al-o má

seal, ya'k's, ikima'fa'

second, fimnt'c

see, to, yaqu', yax-

seize, to, lak-

self, ts'lms

sell, to, tiuha-, tiuha-

send, to, wiltc-, llo-

settler, tiyu'

seven, xi'tsi'lu qta'max

shaft, ha'wiyü

shag, tkunt

shake, to, cilx-

shark, qa'ti's

sharp, pi'n'lt

she, s'a, s'as

shine, to, tsxa'

shinny-ball, to play, pak-', pak'-

shinny-game, pekü', pekü'wi

shinny-player, pekü', pekü'ni

shinny-stick, pekü', pår'ki

shirt, q'qaa'

shoe, ts'antiqwi

shoot, to, ts'ti-

shore, ha'q

shoulder, pa'ltpa, łpa'a't

shout, to, hal-, tqul-

shut, to, tküm-, t'lum-

shut (eye), to, pax-

sick, to be, ph-

sick person, pha'st

sickness, phni'si

sides, on both, qa'winti, qa'w'nti

sight, to be in, xumc-

silent person, hi'yüt

Siletz, ta'mi

simply, ata's, txii

sinew, tslu'xpi

sing, to, anxi-

sister (elder), miš'a'

sister (younger), mič'tc'i, q'la'sinti

sit, to, ta's-, ti-

Siuslaw, c'ayuct'a'a

six, qa'tmx

skunk, pen'i's

skunk-cabbage, tslyanx

skin, sqans, lq'a'ni

sky, tsxayü', qa'xun

slave, tsax

sleep, to, a's-

sleepy, to feel, wusi-

slide, to, sli'x-

small, yak'!, l'mak'-

small-pox, h'tnsi

smoke, to (tr.), ikwun-

smoke, to (intr.), tqu'ni

smoke, tqu'ni

smoke-hole, wiya'a'

snail, t'snini

snore, to, xu'n-

snow, to, wait-

snow, u'lti

so, 't

soap, lxa'yiml

soft, 'nk'nk!

sole (of foot), tā'xa

something, teq

sometimes, teq'k'yaq

somewhere, tça, tca'ltc'te

son-in-law, mun(i)

soot, qa'n'x

sorrel, pxu'pxu'

sorry, to be, phin-, nakū... ha'

soup, pxi

sour, timsqay'at

south, q'lu', q'oi', q'y-

space between knuckles, tsxa's
speak, to, pułk'na-, waa-
spear, to, teq't-, tu'tc-
spear, lts'kl, txai' 
speech, wa'as
spider, kiit'mit!
split, to, yiqa'a-, xip-
spoon, tsh'xwi
spotted, pa'la'at
spring season approaches, nictcinfu-
spring, pd/nu, paiTu, Lip'a'nu
squirrel, xalt!
stake (in games), xu'nha'
stand, to, skwa'-
star, tsh'um
morning star, paqautux
start, to, hiq-, qa't-
start again, to, nal-
start out, to, nul-
stay over night, to, witsi-
steal, to, tsmiqn-
step-brother, miusku'ltm
step-daughter, tint
step-father, mit'a'sk'In
step-mother, milask'i'ltbma
step-son, t'at
stick, tqa'u'tu
stiff, to be, ti't-
stiff (adj.), qa'sqas
 stiffen, to, nits-
still (conj.), 'I, wi'yü
stir, to, cqa-
store, tihatcaimu
story, halk!, halk!
sto-
well, hi'sa
west, pi'tsis
west wind, qi'li'qt'a'
wet, li'aqt
whale, hamil'tci
whenever, tcint, tc'i'nta'
what for, ni'cte'tc
when, a's, nats, mi'ntci
where, tcik, qantc, tc'a
whichever, tc'i'nta'
which one, tcint
while, a little, tiL, liyax, hicatca
while, after a, ya'tsac li'a'ti, ku' ya'tsac li'a'
whip, li'xwi'mil
whiskey, li'am
whistle, to, k'sin-
white, qu'lim
who, watc
whoever, tcint, watc
widow, hayat'tit, ciwi'wu tiqam'i
widower, hayat'tit, ciwi'wu qi'utcemi, ciwi'wu qas'ti
wife, qi'utc
wild, hixt
wildcat, hi'q'
will;ing, to be, amha-, winu-
willow, te'a'tis
wind, tc'a't'si
window, q'y'a'li'xe'
windpipe, hi'tu
wings (of bird), lpa'an, lpa'n
winter, qi'nem
wolf, qi'ax'tc
woman, qi utc, qi utc'nli
young woman, ku liwatu't.
(I) wonder, tcx, to'si
wood, ka'x'
woodcock, tsila'li
woodpecker, tc'itlcte
tword, wa'as
work, to, winki-, qil-xcyi-
world, li'a'ti
wren, tlat'a'tc
wrist, tcinteki'
year, ni'tcanu'wisisi, ni'qlu
yellow, pxu'pxx', to'q'alisi
yellow-hammer, ts'enik'
yes, ha', hu'nik
yesterday, ts'axa'ats
yet, wi'yü
you (pl.), ni'xats'tc'i
you two, ni'x'ts
you (to you, for you, etc.), ni'xats'tc'i
you two (to you two, for you two, etc.), ni'xats'ts
your (pl.), ni'xamh'tc'i, ni'xamh'tc'i
your two, ni'xamh'ts, ni'xamh'ts

NOTES ON

1. New

The material upon which a short vocabulary and a few forms of the language obtained by J. Owen Dorsey in February, 1885, a session of the Bureau collection came into my grammatical while it contains but while it was reproduced exact in Dorsey's main, followed by the initial accompanying the present words in the Miluk dialect, were reproduced exact in Dorsey's main, followed by the initial accompanying the present words in the Miluk dialect.
NOTES ON THE KUSAN DIALECTS.

1. Notes on the Miluk.

The material upon which this study is based consists of a short vocabulary, comprising some hundred nouns, and a few forms of the possessive and personal pronouns obtained by J. Owen Dorsey from an old Miluk Indian in February, 1885, and at the present writing in the possession of the Bureau of American Ethnology. This collection came into my hands too late to be incorporated into my grammatical sketch of the Coos language,¹ and while it contains but scanty subject-matter, sufficient conclusions could be adduced from it to attempt a brief dialectic study of the Kusan stock.

Dorsey's method of spelling is entirely at variance with my own. Hence only such words were standardized as showed an unquestionable similarity to their equivalents obtained by myself in the Hanis dialect. All other nouns were reproduced exactly in the form in which Dorsey had written them down. For purposes of a still closer comparison, I made extensive use of the Hanis vocabularies that were collected by Harry Hull St. Clair, 2d, and by George P. Bissell, especially in cases where my own collection lacked the Hanis equivalent for a Miluk word contained in Dorsey's material. All such words will be found followed by the initials of their collectors. The footnotes accompanying the present paper are my own. In compound words in the Miluk dialect I have indicated by Italics those parts for which I have no equivalent in Hanis.

¹ Leo J. Frachtenberg, Coos, An Illustrative Sketch (Handbook of American Indian Languages, Bulletin 40, Bureau of American Ethnology, part 2, pp. 297 et seq.).
NOUNS.

H = Hanis; M = Miluk.

man, H M da mil.
woman, H M hù’mis.
old man, H M tò’mil.
old woman, H M hutimis.
old man, H M tò’mil.
old woman, H M hutimis.
boy, H da’lòt; M kwìle di’lòt.
girl, H kwìle’ik; M kwìle kwìle’ik.
girl who has not yet reached puberty, H M wa’wa.
girl during her first catamenia, H M tatsa’wis.
male infant, H M da’lòt.
female infant, H M kwìle’ik.
twins, M ats’u’ti k’lìkìkì.
widow, widower, H lak’fs (B); M la’k’fs.
a great talker, H M qa’L’ye’es.
a silent person, H k’!a L’ye’es; M Zummi’ L’ye’es.
thief, H M wixtklíni’yaL.
head, H xwiluxu; M se.
hair, H x-ne’k-; M ha’mlis.
face, H a; M hMl.
forehead, H wint; M kwa’tlìt-k’qwe’.
eye, H M xwa’lxwal.
eyebrow, H klinçin (B); M ts’l’mis.
perforation of the ear, H honå’t (B); M kwå’la’yu.
perforation of the nose, H mò’smo’s (B); M k’hu-te’i-te’ ftì’-nuq.
perforation of septum, H mò’smo’s (B); M k’hu-te’i-te’ ftì’-nuq-wå’-qì.
cheek, H qa’wa M k’wu’tc’ a-la’-te’-t’ët.
malar bone, M k’wu’tc’ a-la’-tës.
mustache, beard, H ts’ñax; M nít-ts’ñ’s.
throat, H M ye’es.
tooth, H M qa’t.
tongue, H hè’lìa; M lèt-t’lì.
saliva, H ská’lt’pus (B); M qwå’ni’ls.
palate, H gaugau (B); M ye’es-ta-k’qวล-la’-t’ët.
chin, H tsmå; M ts’l’hë’-lìs.
neck, H kwìnts; M kwå’nu-kt’sì.
breast, H gå; M kats.
body, H lo’q’mlì; M pqai’.
shoulder, H t’kwå’tkç’; M pqa’lt’.
back, H pqa’lt’.
nipples, H kwå’tla (B); M kats tå’s-så.
abdomen, H we’hel; M kqé’li’-qü’s.
arm, H M ke’lå.
right arm, H M k’a-ten’c-te’-te’ ke’a.
left arm, H M qwå’la’-te’ ke’a.
armpits, H gil’låk (B); M ke’lå tåk-kå-ka-la’yu.
arm above elbow, H M ti’ye’es.
rump, H M pìl’llåk’s.
leg, H ksla; M t’ç’l’-tì.
leg below knee, M tå’lu-k’qwe’.
foot, H M kxla.
sole, M kxla tå’l’-lå-çe’.
heel, H klimi’in (B); M klimi’in u-hak’q.’
blood, H M wi’tin.

1 Literally, WITHOUT MAN.
2 Literally, WITHOUT SPEECH.
3 Probably HOLE IN EAR.
4 Probably HOLE IN NOSE.
6 Probably ENDS OF BREAST.
iluk.

of nose, H mō'smos (B); M i'-te hii'mudq.

ion of septum, H mō'smos (B); u-tci-te f'ìn-niùq-wá'qé.

H qa'wa M k'wù-te' a-la'-te-té. one, M k'wù-te' a-la'-lés.

e, beard, H ts'ñax; M ní-tsá's,

H M ye'es.

H M qtsá.

H he'ilta; M lMd'-ht.

H-I skd'lpus (B); M qwf'nfts.

H gau; M Kats.

H M qtsa.

H he'ilta; M lMd'-ht.

H kíwlaks; M kwG'n-nu-kqwG'n.

e, M tsai'-tse.

H ga; M kats.

H lo'q!mil; M pqas'.

r, H t'kwa'tuk'; M pqai'ti.

H pqai'; M ts'ai.

H k'watla (B); M kwG'n-nu-kqwG'n.

n, H we'hel; M kq&l-i'-qis.

M K e'la.

m, M ka'-tce-n'tc-te K e'la.

H M qwut-hi'r-te K e'la.

H gil'lak (B); M kle'lan tfk-11yu.

wve elbow, H M ti'yex.8

H M pi'ltklts.

kxla; M tc'i'l-h.

water, H M xa'p.

four, H he'cLiL; M ts'a-wa'-k'a, ts'a-wa'.

five, H kat'E'mis; M kqun-tcl'n-si-k'a, kqin-tci'n-si.

six, H yixé'wieq; M ts'a-wa'q-kai-ye-k'a, ts'a-wa'q-kai-ye.

seven, H yxwa'wieq; M psinl-si.

eight, H yixé'ahal; M a-ts'u'ran.

three, H yip'sen; M psinl-k'a, psinl.10

four, H he'cLiL; M ts'a-wa'-k'a, ts'a-wa'.

five, H kat'E'mis; M kqun-tcl'n-si-k'a, kqin-tci'n-si.

one hundred, H yixé'ni'kin; M hí'-te'i ni'k'ín.

NUMERALS.8

one, H yixé'; M hi-tci'-k'a, hi-tci'.

two, H yxwa'; M a-ts'u'-k'a, a-ts'u'.

three, H yip'sen; M psinl-k'a, psinl.10

four, H he'cLiL; M ts'a-wa'-k'a, ts'a-wa'.

five, H kat'E'mis; M kqun-tcl'n-si-k'a, kqin-tci'n-si.

six, H yixé'wieq; M ts'a-wa'q-kai-ye-k'a, ts'a-wa'q-kai-ye.

seven, H yxwa'wieq; M psinl-si.

eight, H yixé'ahal; M a-ts'u'ran.

nine, H yxwa'ahal; M hi-tci'-tán.

ten, H tepqa'ní; M t'í-stci-k'a, t'í-stci.

twenty, H yxwa'ka; M a-ts'u'k'i'-u'-k'a, a-ts'u'-k'i'-u'.
In my Coos grammar, I embrace a number of Hanis and Miluk, and Hanis in lexicographical statement was based on my interpreter and is corroborated by a classifiers presented in the preceding is, it tends to accent a dialect rather than to state that Dorsey’s collection is correct.

Of the 104 nouns vocabulary, only 29 in structure with their be but partially related embraces practically all suggesting the thought may have been identity, may safely be said.

This, however, can only few of them be but partially related to the Coos system. are employed in Hanis suffix -k’a. That classi To be sure, the suffix for the purpose of form can be no etymology apparently similar suffix appears as one of the independent possessive.

### Possessive Pronouns

<table>
<thead>
<tr>
<th></th>
<th>Hanis</th>
<th>Miluk</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st person</td>
<td>hen’ne’</td>
<td>ún-né-né,1</td>
</tr>
<tr>
<td>2nd person</td>
<td>ye’ne’</td>
<td>n’é-mé, n’é-mé’-né</td>
</tr>
<tr>
<td>3rd person</td>
<td>hexi’</td>
<td>kwú-te, kwún-ni’, kwún, č-tú’</td>
</tr>
<tr>
<td><strong>Dual</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st person</td>
<td>heisne’</td>
<td>mús-sá’s-né, hí-te’-čás-né</td>
</tr>
<tr>
<td>2nd person</td>
<td>hexwin’ne’</td>
<td>a-ts’o’t-cí-né</td>
</tr>
<tr>
<td>3rd person</td>
<td>heúxxa’</td>
<td>a-ts’ú-čá-te</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st person</td>
<td>hefn’ne’</td>
<td>ts’a-wa’-kate</td>
</tr>
<tr>
<td>2nd person</td>
<td>hechn’ne’</td>
<td>ku’s-ká-š-šu, ku’s-ká-š-né</td>
</tr>
<tr>
<td>3rd person</td>
<td>heilxá’</td>
<td>ku’s-ká-te</td>
</tr>
</tbody>
</table>

That one’s  hà, la, te’ ū  č-yím’č ²
That  te  č-tú

### Personal Pronouns

<table>
<thead>
<tr>
<th></th>
<th>Hanis</th>
<th>Miluk</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st person</td>
<td>č’</td>
<td>en-né-u-</td>
</tr>
<tr>
<td>2nd person</td>
<td>č’š-</td>
<td>n’é-u-</td>
</tr>
<tr>
<td>3rd person</td>
<td>xá-</td>
<td>č’-</td>
</tr>
<tr>
<td><strong>Dual</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st person</td>
<td>lš-</td>
<td>mís-sá’s-kwi-</td>
</tr>
<tr>
<td>2nd person</td>
<td>xwi-</td>
<td>mís-sá’a’s-kwi-</td>
</tr>
<tr>
<td>3rd person</td>
<td>lč-</td>
<td>a-ts’u’a’-kwi’-</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st person</td>
<td>fn-</td>
<td>kus-ká-š-š-né’s-kwi-</td>
</tr>
<tr>
<td>2nd person</td>
<td>cin-</td>
<td>ku’s-ká-š-kwi-</td>
</tr>
<tr>
<td>3rd person</td>
<td>it-</td>
<td>ku’s-ká-kwi-</td>
</tr>
</tbody>
</table>

¹ Evidently miswritten for hen’ne or č’ne.
² Probably č’č’ut.
In my Coos grammar I stated that the Kusan stock embraces a number of dialects, the principal ones being Hanis and Miluk, and that the latter differs vastly from Hanis in lexicographical and morphological respects. This statement was based chiefly upon information furnished by my interpreter and informant, and would seem to be fully corroborated by a close study of the comparable material presented in the preceding pages. Scanty as this material is, it tends to accentuate the distinctiveness of the Miluk dialect rather than to diminish it; assuming, of course, that Dorsey’s collection of words and grammatical forms is correct.

Of the 104 nouns that are contained in Dorsey’s vocabulary, only 29 show a total agreement in phonetic structure with their Hanis equivalents, while 13 seem to be but partially related to Hanis. The former class embraces practically all terms denoting sex and age, thereby suggesting the thought that the terms of relationship, too, may have been identical in both dialects. Thus the vocabulary may safely be said to have strong Kusan affiliations.

This, however, can hardly be said of the numerals, for only few of them bear any resemblance to the stems that are employed in Hanis. Aside from their phonetic distinctiveness, they present a feature that is entirely unknown to the Coos system. I mean the division of the numerals into a human and non-human series by means of the suffix -k’a. That classification is absolutely lacking in Hanis. To be sure, the suffix -ka occurs there, but it is employed for the purpose of forming the “tens.” Furthermore, there can be no etymological connection between these two, apparently similar suffixes, for the simple reason that -k’a appears as one of the component elements that form the independent possessive pronouns in Miluk (see below).
It may be noted in this connection, that, of all the neighboring stocks (Siuslaw, Yakonan, Kalapuyan, and Athapascan), only the last mentioned distinguishes between a human and a non-human series in the cardinal numerals, where the differentiating element is the suffix -ni or -ne, meaning people. It is therefore not inconceivable that this device of forming numerals of the human series may have been borrowed from the Athapascan languages, in which case the suffix -k'a would represent, by analogy to the Athapascan process, an abbreviation for the Miluk word k'a-ta Indian, people. Of course, this process may also be explained as of native origin, lost eventually in the Hanis dialect, but kept by the Miluk long after the disintegration of Coos into divergent dialects. A further analysis of the Miluk numerals shows that they contain one term in common with Siuslaw (two), and another in common with Alsea (three), which is rather peculiar, in view of the fact that the Miluks were not the immediate neighbors of these tribes; while, on the other hand, the Hanis territory adjoined directly that of the Siuslaw and Alsea. In one respect only do the two numeral systems agree; namely, in their origin. Both have, to all appearances, a quinary origin, and only five simple stems; viz., the numerals from 1 to 5 inclusive. The Miluk term for six evidently denotes four (fingers down), that for seven indicates three (fingers down), etc., showing a striking convergence with the Kalapuya numeral system, where a similar process of forming the numerals from six up prevails. Ten seems to be distantly related to the term for one.

A much closer and more self-evident agreement between the two dialects is shown by the possessive pronouns. There can be no doubt that the examples obtained by Dorsey, especially those which are auxiliary forms of pronominal elements, — one auxiliary sign of possession, or te, in contrast to the personal pronoun for the first person singular consists of the terminal personal pronoun for the first person singular part is undoubtedly miswritten for k'a-ja, perfect agreement with the second person singular for the second person singular. The pronominal element for the first person singular would be an auxiliary form, while the terminal personal pronoun for the first person singular consists of the auxiliary form, supplemented by means of a suffix, evidently unable to be translated. His two forms for one, mūs-sū'-is-ne, the Hanis forms, but miswritten mūs-sū'-is-ne, te'-k'a are probably analogous to one (see above), and require further comment. The personal pronoun dual is composed of the personal pronoun k's, and the informant has in this manner involuntarily. The forms, if translated, would mean be regarded as the pronoun possessive form, for it Hanis gō's all; -k'
that, of all the neigh-
Kalapuyan, and Atha-
 distinguish between a
the cardinal numerals,
the suffix -ni or -ne; 1
not inconceivable that
the human series may
apascan languages, in
present, by analogy to
viation for the Miluk
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two numeral systems
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ve simple stems; viz.,
The Miluk term for
DOWN), that for SEVEN
., showing a striking
eral system, where a
als from six up pre-
ted to the term for ONE.
ent agreement between
possession between
examples obtained by

Dorsey, especially the pronouns for the dual and plural,
are auxiliary forms consisting of at least two component
elements, — one an initial element; and the other the
sign of possession, which in Miluk would seem to be ne
or te, in contrast to the Hanis 国度. The possessive pronoun
for the first person singular evidently consists of the per-
sonal pronoun for that person (¿) plus the sign of pos-
session; or else it may be explained as having been
miswritten for heit-ne(¿, in which case it would show
perfect agreement with the Hanis form. The pronoun
for the second person singular is quite distinct in form.
The pronominal element conducing the idea of a second
person singular would seem to be nê; the second com-
ponent part is undoubtedly the Siuslaw case-ending -k’á;
while the terminal ne is the previously-mentioned sign of
possession, which may be omitted. The third person sin-
gular consists of the demonstrative stems kwâ- or ê, am-
plified by means of the sign of possession. Dorsey was
evidently unable to obtain a form for the exclusive dual.
His two forms for the inclusive are easily correlated to
the Hanis forms, but more properly should have been
written mú-s-sâ'-is-ne and hi-te’-k’á-is-ne. Mú-s-sâ and hi-
te’-k’á are probably synonymous terms for the numeral
ONE (see above), and is-ne is too self-evident to require
further comment. The pronoun for the second person
dual is composed of the numeral xâ’ts’â two, of the per-
sonal pronoun ts, and of the possessive sign ne. The
informant has in this case omitted the suffix -k’á, perhaps
involuntarily. The form for the third person dual, literally
translated, would mean OF TWO PEOPLE, and can by no
means be regarded as a true possessive pronoun. In like
manner the pronoun for the third person plural is no
possessive form, for it simply means OF ALL PEOPLE (kus =
Hanis gô”s all; -k’á suffix expressing numerals of the
human series; -te sign of possession). The form for the first person plural evidently means of four people; while that for the second person consists of the adverb gorwts all, of the suffix -k'a, of the personal pronoun -is, and of the sign of possession ne. I believe that in this form Dorsey mis-heard the element ic (the Hanis personal pronoun for the second person dual) for is. The possessive form of the demonstrative pronoun seems to be composed of the demonstrative stem e and of the Siuslaw relative suffix -Em!>. Thus, while it is true that only three forms of the possessive pronouns seem to show phonetic or structural agreement in both dialects, still I may not be amiss in stating that a revision of Dorsey's material with the aid of a Miluk informant would bring out a more complete correspondence. It must be borne in mind that a majority of the examples adduced by Dorsey are not true possessive pronouns, but auxiliary forms obtained by composition.

In the same manner I regard as only partially correct the personal pronouns that are found in Dorsey's collection. A full discussion of these forms is impossible, in view of the fact that they are given with but one verbal stem; and I entertain a strong suspicion that this stem is a nominal form. The stem in question, standardized in accordance with my own spelling, is the verb mitsts'i'ata, which Dorsey translates to know. The Hanis radical is mitsts- to know. By adding to it the nominal suffix -is, an adjective mitsts' is wise is obtained. The suffix -iyala may be the Miluk form of the Hanis -iyat, that expresses the performer of an action. In further proof of this theory, it may be stated that Dorsey, in a note, explains the element kwi found in all forms for the dual and plural, as the nominative sign. That being the case, the final u in the first and second persons singular is to be regarded as having no reference to number, and as indicating possession, at. The personal pronoun for the third person singular is taken from the possessive of the second person dual for is. In the third person the dual form prevails likewise in the first and second persons. The corresponding personal forms require no further proof.

Summing up, it may be determined that undoubtedly a Kuskan hand shows it to possess both stock and morphological distinct dialect, that by no means easy probability, held sway (a narrow strip of country) between the Coast Ranges by topographical nature to even the most distinctives that language into various language into various. Thus the two principal differentiation — vessel and are lacking in this case. That being the case, to explain fully the present stock of southwestern...
regarded as having the same function for the singular number, and as identical perhaps with the Hanis sign of possession, วด. The first person singular would then, in its initial element, agree with the Hanis ęne. The second person singular is totally distinct from Hanis, while in the third person the demonstrative pronoun has been substituted. The form for the inclusive dual differs but little from the possessive pronoun (see above). The element ęs of the second person dual has evidently been mis-heard for ęc. In the third person dual the kwi is substituted for the possessive te (see above), — a substitution that prevails likewise in all plural forms. The pronoun for the first person plural is evidently related to that for the corresponding person of the singular. The remaining two forms require no further discussion.

Summing up, it would seem that while Miluk is undoubtedly a Kusan dialect, the comparable material at hand shows it to possess enough independent vocables and morphological forms to justify its classification as a distinct dialect, that probably became separated from its mother tongue at an early period. This divergence is by no means easy to explain. The Kusan stock, in all probability, held sway over an area quite limited in size (a narrow strip of the present Coos County wedged in between the Coast Range and the Pacific Ocean), and the topographical nature of this country presented no difficulties to even the most primitive means of communication. Thus the two principal contributing factors to dialectic differentiation — vastness and inaccessibility of territory — are lacking in this case. Perhaps, after a better knowledge of the causes that result in a disintegration of a common language into various dialects, we shall be in a position to explain fully the problem presented to us by this small stock of southwestern Oregon.

The corrections to my "Coos Texts" given here are largely emendations of the series of texts collected by Mr. St. Clair. The texts from p. 132 on were collected by Mr. St. Clair. My unfamiliarity with his phonetic system, and my inability to obtain from my informant such words and phrases contained in St. Clair's texts as were strange to me, compelled me to leave them in the form in which he had written them. After the volume had been printed, I had opportunity to verify many of the words and phrases hitherto unknown to me. These and a number of additional corrections are given in the following list.

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<td>20, footnote 3, for máqal, read máqal.</td>
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<td>§ 116</td>
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<td>150</td>
<td>46, 23</td>
<td>Løw'ýam</td>
</tr>
<tr>
<td>150</td>
<td>48, 16</td>
<td>Løw'ýam</td>
</tr>
<tr>
<td>150</td>
<td>48, 23</td>
<td>Løw'ýam</td>
</tr>
</tbody>
</table>

On p. 50, footnote 1, for ma'qal, read ma'qal.
On p. 50, footnote 1, for xά t -iye
" 52, line 15, " IiSa'etc
" 52, “ 15, " wiLi'ye
" 52, “ 15, " Lilex
" 52, “ 9, " Lowe'etc
" 52, footnote 3, " kwane'ni (kwàn-)
" 52, line 12, " Lowe'etc
" 52, “ 14, " Lpe'xetc
" 52, “ 3, " yixa'ntents
" 52, “ 20, " nel'hi
" 52, footnote 1, 2, 3, “ t
" 52, footnote 1, " tafa' here t -t
" 52, line 9, " nel'hi
" 52, “ 15, " LLa'ystat
" 52, “ 15, " kwän-
" 52, “ 15, " teg
" 52, “ 15, " e'muxitaa'mi
" 52, “ 15, " Lkwi'llti
" 52, “ 15, " wix'k';line'e'wat
" 52, “ 15, " kwitsi'ktsa
" 52, “ 15, " klali'yat
" 52, “ 22, " yxwe'net
" 52, “ 18, " tswe
" 52, “ 20, " hai'x'tits
" 52, “ 20, " hai'x'tits
" 52, “ 20, " kw'i'wat
" 52, “ 20, " Lkali'yat
" 52, “ 15, " akwu'mi
" 52, “ 15, " Lökwa'isate
" 52, “ 15, " Lökwa'isite
" 52, “ 15, " kwitkwî'ti
" 52, “ 15, " tsiiso'lya
" 52, “ 15, " aq'antkaar'ite
" 52, “ 15, " ta'tenna
" 52, “ 15, " hicalayat
" 52, “ 15, " dji'cet'cs
" 52, “ 15, " wêt.
" 52, “ 15, " Lu'widda
" 52, “ 15, " huit'tex
" 52, “ 15, " xwintxwi'ni
" 52, “ 15, " qa'yaqa'yi
" 52, “ 15, " Lkwa'kws
" 52, “ 15, " tsxa'it
read xά $ -iye
" LaiSa'etc
" wiLi'ye
" Lilex
" Lowe'etc
" kwane'ni (kwàn-)
" Lowe'etc
" Lpe'xetc
" yixa'ntents
" nel'hi
" tafa' here $ -t
" nel'hi
" LLa'ystat
" kwän-
" teg
" e'muxitaa'mi
" Lkwi'llti
" wix'k';line'e'wat
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" yxwe'net
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" hai'x'tits
" hai'x'tits
" kw'i'wat
" Lkali'yat
" akwu'mi
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" dji'cet'cs
" wêt.
" Lu'widda
" huit'tex
" xwintxwi'ni
" qa'yaqa'yi
" Lkwa'kws
" tsxa'it
On p. 136, line 24, for was long, read LA'S'TIHS wa'is long.
On p. 152, line 23, for tsqat

" 152, " 28, " byľaxa'wat
" 152, " 29, " ak'e
" 154, " 3, 5, " qal't
" 154, " 5, " xwa'1wal
" 154, " 7, " p'sah'魏tc
" 154, " 14, 26, 27, " sel'ya'm
" 154, " 22, " qel
" 154, " 31, " ha'qi'nte'
c
" 156, " 5, " helaq'ete'
c
" 156, " 28, " 'alx
" 158, " 7, " li'kat
" 158, " 14, 15, " likaya'axam
" 158, " 17, " tska'axatc
" 162, " 24, " lxat
" 162, " 25, " u'xmeł
" 163, " 16, " turning into tsalt∫sil.

" 163, " 18, " in and out to the ocean
" 164, " 2, " x'la'męł
" 164, " 9, " ladji'ya
" 166, " 13, " nkwil'a'gwał
" 168, " 4, " qa'qal'qal'
" 168, " 12, " tsutsuwa'nę
" 168, " 25, " 'alx
" 168, " 26, " li'ci
" 170, " 14, 15, " tecinawa'ales hana'ya
" 170, " 18, " lxant
" 172, " 7, " li'ci
" 172, " 9, 10, 12, " xo'xwel
" 172, " 13, foot-
note 3,

" 172, " 15, " yu'x'sil
" 172, " 17, " wilwi'yak'
" 172, " 22, " lw'ilgit
" 172, " 22, " lxant
" 174, " 2, " txcil'nau
" 174, " 3, " tsil'no
" 174, " 8, 11, 12, 22, 25, " txcil'nau
" 174, " 8, " tsan
" 174, " 14, 15, 29, " k'tlci
" 174, " 18, " kwe'he

read tsqat

" byľaxa'ewat
" ek'e'
" qal't
" xwa'1xwal
" p'sah'魏tc
" sel'ya'm
" qal't
" hən nitc
" helaq'ete'
c
" 'alx
" li'kat
" likaya'x'xem
" li'ka'yaxetc
" lxat
" k'la'mal
" covered with blub-
ber fat
" into the river

" 152, " 22, " li'ci
" 154, " 22, " li'ci
" 156, " 22, " li'ci
" 158, " 22, " li'ci

" became to get long

" haxa'nyxem
" si'lik'c
" tecina
" xk'i'mentc
" kxa
" tcelwa'yam
" tcelwa'yam
" styeł
" lik'wat
" tsqaya'x'wat
" qa'la'

" yit'k'sil
" wylwi'yak
" lw'ilgit
" lxant
" txcil'nau
" tsen
" txcil'nau
" tsen
" li'ci
" kwe'he
On p. 174, line 19, for **kâlémbq**
" 174, " 19, " hâ’miyau
" 174, " 22, " dana’la
" 174, " 22, " qag’ti
" 174, " 30, " qam’its
" 176, " 2, 7, 8, 18, 22, t’cel’na
" 176, " 5, " q’lats
" 176, " 9, " qa’lâ
" 176, " 15, 31, āltā’yâ
" 176, " 18, 23, tsân
" 176, " 25, " ya’mdat
" 178, " 30, " lx’li’yât
" 180, " 1, 16, t’cel’na
" 180, " 7, 17, " pênpân
" 180, " 15, " lxant
" 182, " 1, " la’pêt
" 182, " 24, " tâlâ’zês
" 182, " 26, " tsel
" 184, " 1, " tsâl
" 184, " 17, " lâni’wat
" 184, " 17, " qa’la
" 184, " 23, " t’cel’u
" 186, " 3, " hala’ wehal
" 186, " 3, " il
" 186, " 5, 6, 8, 15, tsâj’ma
" 186, " 5, " qayâ’etc tcel’mitc
" 186, " 7, " hâ’tantct
" 186, " 7, " hâ’nâtâtc
" 186, " 8, " kwâlxai’ya
" 186, " 12, " tcel le’tsêtc
" 186, " 14, " kwâlxâ’sa’ya
" 188, " 18, " l’axatc
" 190, " 1, 3, " hith’i’yât
" 190, " 3, " qayâ’nöîtic
" 190, " 3, " qaxaxa’naya

read **al’mâq**
" 174, " 19, " hâ mi’ya
" 174, " 19, " tan’la
" 174, " 22, " qak’ti
" 174, " 30, " qim’its
" 176, " 18, 22, t’cel’na
" 176, " 25, " qal’s
" 176, " 30, " tâli’ya
" 180, " 1, 16, t’cel’na
" 180, " 7, 17, " pînpân
" 180, " 15, " lxant
" 182, " 1, " ta’pit
" 182, " 24, " tcel’â’tis
" 184, " 1, " sl’i
" 184, " 17, " sl’i
" 184, " 17, " lâni’wat
" 184, " 17, " qa’la
" 184, " 23, " t’cel’yû
" 186, " 3, " il
" 186, " 3, " tsâj’ma
" 186, " 5, " qayâ’tc’mítc
" 186, " 7, " hâ’nâtâtct
" 186, " 7, " hâ’nâtâtc
" 186, " 8, " kwâlxai’ya
" 186, " 12, " tcel le’tsêtc
" 186, " 14, " kwâlxâ’sa’ya
" 188, " 18, " li’axatc
" 190, " 1, 3, " hith’i’yât
" 190, " 3, " qayâ’nöîtic
" 190, " 3, " qaxaxa’naya

p. 8, line 4.
" 8, " 5
" 8, " 9
" 9, " 1
" 9, " 6
" 12, " 6
" 13, " 4
" 13, " 7
" 14, " 3
" 14, " 6
" 15, " 4
" 21, " 10
" 22, " 1
" 23, " 6
" 24, " 2
" 25, " 8
" 28, " 2
" 29, " 1
" 30, " 29
" 30, " 5
" 32, " 8
" 32, " 13
" 36, " 26
" 40, " 9
" 42, " 6
" 42, " 7
" 46, " 16
" 48, " 10
" 50, " 1
" 50, " 16
" 52, " 2
" 58, " 22
" 62, " 2
" 62, lines 11, 15.
ERRATA.

p. 8, line 4,
" 8, " 5,
" 8, " 9,
" 9, " 1,
" 9, " 6,
" 12, " 6,
" 13, " 4,
" 13, " 7,
" 14, " 3,
" 14, " 6,
" 15, " 4,
" 21, " 10,
" 22, " 1,
" 23, " 6,
" 24, " 2,
" 25, " 8,
" 28, " 2,
" 29, " 1,
" 30, " 20,
" 33, " 5,
" 32, " 8,
" 32, " 13,
" 36, " 26,
" 40, " 9,
" 42, " 6,
" 42, " 7,
" 46, " 16,
" 48, " 10,
" 50, " 1,
" 50, " 16,
" 52, " 2,
" 58, " 22,
" 62, " 2,
" 62, lines 11, 15,
for pk't't
pk't'ti

pk't't
sqa'tma'x
hate'l'xam
qnuwi'wus
hatca'yu'ne
hatca'yu'tne
hate'l'xam
sqa'tem
xawa'tx
ha'ha'nct
yac'-
ku'nisuts
xwi'nis
yá'xa'tc
ya'x'a
qulu'yu'ne
kú'ní'tswa
kú'na'wa'
líha'
Lxi'i
ha'ku'
Lxiwiyi'txanx
ts'ha'yúnanx
Lxi'yu'tsne
qaxa'ntc'ax

read

sqa'tma'x
hate'l'xam
qnuwi'wus
hatca'yu'ne
hatca'yu'tne
hate'l'xam
sqa'tem
xawa'tx
ha'ha'nct
yac'-.
ku'nisuts
xwi'nis
yá'xa'tc
ya'x'a
qulu'yu'ne
kú'ní'tswa
kú'na'wa'
líha'
Lxi'i
ha'ku'
Lxiwiyi'txanx
ts'ha'yúnanx
Lxi'yu'tsne
qaxa'ntc'ax
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