MRS. WILSON, A KATHLAMET WOMAN
KATHLAMET TEXTS

BY

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## Illustration

Plate I. A Kathlamet woman .......................................... Frontispiece

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KATHLAMET TEXTS

Told by
CHARLES CULTEE

Recorded and translated by
FRANZ BOAS

INTRODUCTION

The following texts were collected in the summers of 1890 and 1891 and in December, 1891. So far as I have been able to ascertain, the Kathlamet dialect is spoken by three persons only—Charles Cultee and Samson, both living at Bay Center, Washington, and Mrs Wilson, who lives at Nexah, on Shoalwater bay. Unfortunately neither Samson nor Mrs Wilson were able to give me any connected texts, so that Charles Cultee was my only informant. This is unfortunate, as he told me also Chinook texts, and is, therefore, the only source for two dialects of the Chinookan stock. In order to ascertain the accuracy of his mode of telling, I had two stories which he had told in the summer of 1891 repeated three and a half years later, in December, 1891. These stories will be found on page 54 and page 182 of the following texts. They show great similarity and corroborate the opinion which I formed from internal evidence that the language of the texts is fairly good and represents the dialect in a comparatively pure state. Cultee lived for a considerable number of years at Cathlamet, on the south side of Columbia river, a few miles above Astoria, where he acquired this dialect. His mother's mother was a Kathlamet, his mother's father a Xuilapax; his father's mother was a Khatsoy, and his father's father a TkuulXiyogoná'ike, which is the Chinook name of the Timneh tribe on upper Willapa river. His wife is a Chehalis, and at present he speaks Chehalis almost exclusively, this being also the language of his children.

Cultee (or more properly Q;elte) has proved a veritable storehouse of information. I obtained from him the texts which were published in an earlier bulletin of the Bureau of American Ethnology,1 as well

1 Chinook Texts. Washington, 1894.
as the material embodied in the present paper. The work of translating and explaining the texts was greatly facilitated by Cultee's remarkable intelligence. After he had once grasped what was wanted, he explained to me the grammatical structure of sentences by means of examples, and elucidated the sense of difficult periods. This work was the more difficult as we conversed only by means of the Chinook jargon. It will be noticed that the periods of the later dictations are much more complex than those of his earlier dictations.

The following pages contain nothing but the texts and translations. These collections of texts will, it is expected, be followed by a grammar and dictionary of the language, which will contain a comparison of all the known dialects of the Chinookan stock.

The Kathlamet is that dialect of the Upper Chinook which was spoken farthest down the river. Its territory extended from Astoria on the south side and Grey's Harbor on the north side of the river to Rainier. Cultee stated that above Kalama the pronunciation was slightly different. He mentioned the following tribes as speaking the Kathlamet dialect: The Wa'qa-qaam of Grey's Harbor; the Łə'cəqəmaxił', about opposite Cathlamet (on the north side); the Kla'cəqəmaxił', at the present town of Cathlamet; the Łə'qəqətələ, about three miles above Oak point on the north side of the river; the Łə'tə'məcətəkə, half a mile below the mouth of Cowlitz river; the Łə'kəkalama, at Kalama; the Te'laqəkəco, three miles above Oak point, on the south side of the river; the Kla'gulaq, two miles below Rainier; and the Kla'məqəmaxił', at Rainier.

\[\text{Alphabet}\]

\(a, e, i, o, u\) have their continental sounds (short).
\(â, ē, ĕ, ō, ü\) long vowels.
\(\hat{a}, \hat{e}, \hat{i}, \hat{o}, \hat{u}\) vowels not articulated, but indicated by position of the mouth.
\(A, E, I, O, U\) obscure vowels.
\(\hat{a}\) in German Bär.
\(\hat{a}\) aw in law.
\(\hat{o}\) o in German voll.
\(\hat{e}\) e in bell.
\(\hat{i}\) i in bill.
\(\hat{a}\) separates vowels which do not form diphthongs.
\(\hat{a}i\) i in island.
\(\hat{a}u\) ow in how.
\(l\) as in English.
\(\hat{l}\) very long, slightly palatalized by allowing a greater portion of the back of the tongue to touch the palate.
\(t\) posterior palatal l; the tip of the tongue touches the alveoli of the lower jaw, the back of the tongue is pressed against the hard palate; sonant.
the same, short and exploded, surd (Lepsius's ï).
the same with very great stress of explosion.
velar k.
English k.
palatized k (Lepsius's k'), almost ky.
a posterior palatal k, between k and k'.
ch in German Bach.
x pronounced at posterior border of hard palate.
palatal x as German ich.
are evidently the same sound, and might be written s' or c', both being palatized; c (English sh) is pronounced with open teeth, the tongue almost touching the palate immediately behind the alveoli; s is modified in the same manner.
as in English, but surd and sonant are difficult to distinguish.
as in English.
as in year.
as in English.
pronounced with semiclosure of the nose and with very slight compression of the lip; it partakes, therefore, of the character of b and w.
pronounced with semiclosure of the nose; it partakes, therefore, of the character of d.
designates increased stress of articulation.
designate excessive length of vowels, representing approximately the double and fourfold mora.
indicates a pause.

Words ending with a short vowel are contracted with the first vowel of the next word. The last consonant of a word is united with the first vowel of the next word to one syllable.

New York. November r, 1865.
MYTHS

MYTH OF AQASXE'NASXENA (TOLD 1890)

There was [a woman and] her husband. She had a small child. Now she was angry and left her husband. She made a small house and there she stayed. After some time he began to sing his shaman's song. After a while the people went to see him. Now the people danced. She went out of her house. She went out in the evening and listened. Now she thought: "I will go. No, I had better not go, else my child might cry." Now it was night again. She washed her child and put it in the cradle. The child fell asleep; then she went to look. She remained standing at the door and tried to look through a hole. But she did not see her husband. She entered the house and danced among [the people]. When it was nearly daylight she remembered her child. "Oh, my child! perhaps it is crying."

TKI'ANAMIKU

AQASXE'NASXENA ITCA'K'ANAN

AQASXE'NASXENA HER MYTH

Cxe'la'itiX itca'kikala. Aqa la'ta'am Xo'ntXe' Xa'A

There was her husband. Then her child small.

Then kalal'kala'a iqa'hi. Aqa igiketlaq itca'kika. Aqa iqa'hi

angry she became. Then she left him her husband. Then she made it

itca'rtaq to it. Aqa kopi iqa'hi-it. iixa, aqa igatxaam itca'lile

small house. Then there she stayed. Long. then, her shaman's long

song.

Aqa igoxoito'txaam te'tXaam. Aqa igoxoito'txaam te'tXaam. Aqa

then they went to see the people. Then they danced the people. Then

igo'pa. Aqa iqa'hi pa. Aqa igatxana laq. Aqa igoxoito'txaam:

igoxoito'txaam in. she went in the evening. then she went then she listened. Then she thought:

"Qoi nol'ya? Qa'txo yet no'ya, ya'okiX qalxtca'xamx te'tXaam."

"Must I go? Better not I go. else it will cry my child."

Aqa wi'tax ago'x apol. Aqa iko'qoat teqXaam. Li iklaelhuk

when again one night. Then she washed it her child. Long. she put it into the cradle.

Iqa'xam. Aqa iko'qo'ttit teqXaam. Aqa iqa'hi ya. Igaxoito'txaam. Aqa

her child. Then it slept her child. Then she went. Then

igo'laq itca'kika. Aqa iqa'kiq. Aqa igaketo'xe' igokitaq. Li'aq

she stayed doorway. Try she looked hole at. Not

iqa'xam itca'kika. Aqa iqa'kiq. Aqa igatxana laq. Aqa igaketo'xe'

then nearly it was going to. Then itc remembered her child. "Oh my child. Perhaps

become day.

Brave.
will go home." Then she went home. When she approached her house her child was crying. She entered and took it. She took it [in her arms] and, behold, it was a stick! "Oh, my poor child! Perhaps AqjasXe'nasXena carried it away."

Now AqjasXe'nasXena carried that child. She took it home to the house [which she herself] and the Crane [inhabited]. Now they stayed there. The child grew up. Then she always carried the boy on her back. After some time she grew tired and one day she left him at home. Then the Crane said to him: "Come here. I will give you food." He gave him trout to eat. Now he told him and said to him: "Do you think she is your mother? She is another [woman]; she is not at all your mother. She carried you away. Her name is AqjasXe'nasXena." After some time she came home. Now her boy was angry. "What did you say to your nephew, Crane?" "I said to him: 'She is your mother.' You made him sick." "Oh, younger brother, thus shall you speak to your nephew." On the next day she went again and carried him. In the evening she came home. On the
following day she left him again. The Crane said again: "Come here." Then he gave him food. Now he gave him a knife, and said: "If you want to kill her, take her inland. When you find white pines, then kill her. If you want to kill her, cut her neck. Then something round will jump out. Catch it. She will say to you: 'Kill me.' But you must catch that round thing. She will die when you break it." On the following day she carried him again. He said: "We will go inland." Then they went inland and arrived on a mountain. There were many white pines. Now he took hold of a tree. Then she bent her neck and he cut it. Now a round thing jumped [out and ran about]. She said: "Kill me." Then he took it and squeezed it. She was dead. Now spruce trees and hemlock trees fell down. He climbed up that white pine. He ascended it and went up. There he was near the sky. Then he took his arrows and shot at the sky. Now he shot his arrow. He shot more. Now his arrows formed a
long line. He had used all his arrows. Then he tied his bow [onto them] and went up. He arrived in the sky. Now he made a hole in the sky and found another country. Now he went and met an old woman. "What do you carry on your back, old woman? I am hungry; give me to eat." "I am the darkness; I am the darkness." "You must give me to eat." "I am the darkness, O, chief. I am the darkness." Now he jumped [at her] and took away her load. Then he pulled out the stopper. Now it became dark. "Close it! close it, O, chief, close it!" Then he closed her load and it became light again.

He went on and again he met people. They were black. "Where are you going?" "We are going down. We go into the hair of the people." [They were the lice.] He went on. He met more people. He said to them: "Where are you going?" "We are going down. We are going to live on the bodies of the people." [They were the itch.] He went on and again he met people. They were pretty people.

1 tia'qamatex. Aqa itixala'qoam tia'qamatex. Aqa k'qau itec'o'xoa
   he arrows. Then he finished them his arrows. Then he did it
2 anqapjikë. Aqa inqape'wulx. hit bow. Then he ascended.
3 Aqa io'yaq igó'caxpatiX. Aqa lxa'p ite'yaq igó'cax. Aqa
   Then he arrived sky at there. Then hole he made it the sky. Then
4 io'yaq igó'cax. Aqa iti'a'skam elX. Ixlö'ita elX. Aqa io'yaq
   he arrived sky in. Then he found it a count. Another count. Then he went.
5 Aqa itec'o'skam l4qeyo'qt itaqelak. "Tän in e'txula, aqevoqqt!" Then
   he found it an old one a woman. "What your load, old woman?
6 Wa'lo ge'nux. n'etpim. "Anpömmäx, anpömmäx." "Q'lxo
   Hungry I am; give me to eat." "I am the darkness, I am the darkness." Just
7 amneqo'ma. "Anpömmäx, q'etämX, anpömmäx." Aqa
   you give me to eat. "I am the darkness, O, chief. I am the darkness." Then
8 ite'qömea: ite'qelka ite'a'txula. Aqa ita'q ite'alox ayä'k, ekto'te.
   he jumped; he took it her load. Then out he took it its stopper.
9 Aqa igó'qo'm. Elxpo, č'xpo, č'xpo, q'etämX, č'xpo. Aqa
   Then it got dark. "Close it, close it. O, chief, close it." Then
10 ite'qo'm ite'a'txula. Aqa tuwa'x igé'xunxi.
   he closed it her load. Then light it got.
11 Aqa wita'x io'ya. Aqa wita'x laq ite'tox te'lxam; te'lxunaX
   Then again he went. Then again and he did them people; black
12 te'lxam. "Qiumta amco'ya?" "A, ante'oya ge'qalix. Ante'oya
   people. "Where are you going?" "Ah, we go down. We go to
13 te'lxam le'gäqo. "the people their hair."
14 Aqa wita'x io'ya. Aqa wita'x itec'o'skam te'lxam tgate't. Aqa
   Then again he went. Then again he found them people coming. Then
15 itec'o'lxam. "Qiumta amco'ya?" "A, ante'oya ge'qalix. Ante'oya
   he said to them: "Where are you going?" "Ah, we go down. We go to
16 te'lxam ita'qo. "the people their bodies."
17 Aqa wi io'ya. Aqa wita'x itec'o'skam te'lxam tgate't;
   Then again he went. Then again he found them people coming;
18 teg'to'ktemax te'lxam. "Qiumta amco'ya?" "A, ge'qalix
   pretty people. "Where are you going?" "Ah, down
19 ante'oya. le'gäqo Nate'tamépa ante'oya."
   we go. Their hair the Indians to we go"
"Where are you going?" "Oh, we are going down to live in the hair of the people."

Then he went on again. He heard people singing. He came up to them. "Where are you going?" "We are going down. We are going to eat the blood of the people." [They were the Iloqs.] Again he went on. He heard people whispering. He met them. "Oh, where are you going?" "We are going down; we shall drink the blood of the people."

Then he went a long way. He met a man. Two arrows were sticking in his body. After a little while he met another man. He said: "O, my son-in-law, did you see my game?" "I did not see anything. I only met a person in whose body two arrows were sticking." "What [kind of animal?] do you hunt? [I am hunting men.] When you go on, take our road; do not go the other way." Now he went a short distance. Then he met a mountain goat. Two arrows stuck in it. Then he saw another person. He said to him: "Did you see my game, son-in-law?" "Yes, I saw it." "Take our road there."

---

Aqa wi ἰdüğü. Itemite'naq té'lXam ókumál'am: "Āt!" Aqa

Then again he went. He heard them people singing. "Ah!" Then

ioqu'umam té'lXam: "Q'amta amco'yá?" "Antco'ya ge'gualíX.

he met them people: "Where are you going?" "We go down.

Ntcke'lele'ne'xomá té'lXam ñg'qawulqít.

We go to eat the people their blood.

Aqa wi ἰdüğü. Aqa wit'ax itemite'naq té'lXam:

Then again he went. Then again he heard them people:

"Ā, ā, á, ā, á, á."úngap ite'tóx. "Ā, ṣá'mta amco'yá?" "Ā.

"A, ā, á, ā, á, á." Mokct he did them. "Ah, where are you going?" "Ah,

antco'ya ge'gualíX. Té'lXam ñg'qawulqít antekíoqu'meta."

we, the people, their blood.

Aqa wi ἰopathy kelíX. Ité'lqelkel lé'tXat légá'tíX. Ą, moket

Then again he went far. He saw him one person. Ah, two

tqū'mate'x telgá't. Kolań aqa wi ngōn légā'tíX ite'lqelkel.

arrows were in him. A little then again another person he saw him.

"Ō, e'qsiX. Ine'qelkel tei ite'nuqan?" "K'a'yá niy ine'qelkel.

"Oh, son-in-law! You saw [int. my game]? "Nothing not I saw it.

Lé'ema ngōn tégá'tíX, moket tqū'mate'x telgá't. "Tantño ma'ayá.

Only a person, two arrows were in him. "What then you

iné'nuqan? Máníx amó'yá tayaX inte'a'viXakt, aqa ta'yaX č'Xakt your game? When you go that our road, then that read

amúco'yá. Nánt amó'yá č'wata ixalo'vita č'Xakt. Aqa ἰó'ya. Mank
go on it. Not a, go on the other road." Then he went, A little

kelíX ἰó'ya; ite'ns'ánam č'ciXá. Moket tqū'mate'x telgá't. Aqa

far he went; he found it a mountain. Two arrows were in it. Then

got.

wi ngōn tégá'tíX ite'lqelkel. Aqa wit'ax iti'giōlXam:

again another person he saw him. Then again he said to him;

"Ine'qelkel ite'nuqan, č'qíX?" "Ā, ine'qelkel." "Éwata'x

our road, there go on it.

antc'Xakt, č'wata amalo'ya.
He went on and came to a parting of the roads. Then he walked the road to the left. He went and went. Then he found human bones. He went a short distance and [the road] was stinking. He walked on and saw a house. He entered and searched for urine. He found it and washed himself. After he had finished washing he searched for a comb, but he could not find one. He saw a large basket, and thought: "Perhaps there is a comb in that basket." He untied the basket and took it down. He took out a mountain-goat blanket. Then he took out another one. He took out five in all. Then he found a woman,—oh, a pretty woman! Bones of children were tied to her hair. She gave him a comb which was made of human bones. Now he combed himself, and he put back the mountain-goat blankets. Then he hung her up there. He stayed there, Soon the noise of falling objects [was heard] five times. A person was thrown into the house. Another one was thrown into the house. Still another one was thrown into the house. Five [dead] people were

1. Aqa i'ọya we'tax. Aqa ite'qo'kam ciXat. Aqa i'ọya Ọ'va
   Then he went again. Then he found them two roads. Then he went on it there

2. qeqeq'tekan ciXat. Aqa i'ọya, i'ọya, aqa ite'qo'kam te'gaqo'tco
   the left road. Then he went. He went, then he found them bones

3. memaloe'tike. Man'k kela'x i'ọya, aqa ka'numwo e'taketi. Lai i'ọya.
   of dead ones. A little far he went, then all stinking. Long he went.

4. Aqa iteq'qikel tuq'ulé. i'ọ'qam. itelo'xal xel o'gè. Aqa itelo'èkam
   Then he saw it a house. He entered. He searched for urine. Then he found it

5. lo'gèo. Aqa igexex'qot. Laa, itè'kolq igexex'qot. Aqa itelo'xel
   urine. Then he washed. Long, he finished his washing. Then he searched for

6. iktca'ma. Nae itelo'kam itktca'ma. Aqa iteq'ilqel iqa'giltk. Aqa
   a comb. Not he found it a comb. Then he saw it a basket. Then

7. i'gèxalq'oxa-it'liEto'qo'kam." Aqa stuXa iteqyux iqa'giltk.
   he thought: "Perhaps there a comb." Then until he did it the basket.

8. Aqa iteqit'xèm gègùnàlx. Lao iteq'olò xel xqox'k. Aqa wi
   Then he placed it down. Out he did it one mountain-goat Then again

9. i'gèn lao qè i'teq'olà. Qu'immama lao'q iteq'tox. Aqa itelo'kam
   one more out he did it. Five out he did them. Then he found her

10. iteq'eq'ekal. O, i'teq'èlqal. O4, kia'qèlqam te'gux te'qo'to.
    a woman. Oh, pretty a woman. Oh, tied were on her bones.

11. Pak, i'qo'qqaketaq te'qo'to, qa'to'teiikic te'gaqo'tco. Aqa iteq'ilqot
    Full her head bones, children their bones. Then she gave it to him

12. iktca'ma. Name'akalos te'laqo'to. Aqa iteq'elegant. Aqa wi
    a comb. Dead people their bones. Then he combed himself. Then again

13. iteq'ilqot akta xuqo'temax. Aqa wi itequp'ojit kopà. Aqa
    he put back those blankets. Then again he hung her up there. Then

14. i'qo'ta-it. Koka aqa qu. Aqa wi qu, aqa wi qu, aqa
    he stayed. Soon then noise of fall. Then again noise of fall. Then again noise of fall. Then

15. wika qul. Qu'immalq qul. irox'xma laqo'xal lqo'tepa.
    again noise of fall. Five times noise of fall. It was thrown a person house in.

16. Aqa wi i'gèn irox'xma. Aqa wi i'gèn irox'xma. Aqunemike
    Then again another was thrown Then again another was thrown. Five

17. te'lxome irox'xma tpu'tepa. Itkxàa'it i'qog iteq'uyet.
    persons were thrown down the house in. They stayed his son the evening

star's.
thrown into the house. Then the Evening Star's children stayed there. The basket began to swing. Then the old man said: "Ah!" Again [the basket] began to swing. Then he said again: "Ah! O my children! Quick; take your sister down. Something evil has been done to her." Now they took her down and placed her near [the visitor]. Now they gave him a basket filled with human eyes. He thought: "I will leave them." The next morning all his brothers-in-law went out.

Then he went out. He found a road and went along. There was a good smell there. He went a long distance, then he found the bones of mountain goats. He went a little while and found a house. He entered. Now he desired to wash himself. He searched for urine and he found it in a basket. Then he washed himself and entered again. He searched for a comb, but he did not find it. Again he untied a large basket and took out one blanket. He took out another one. He took out five in all. Now he saw a

Igëxel'ala'temtck igëgil'tk. Aqa igë'küm iqjey'ott: "AH!" \textbf{Wítvx} 1

\textbf{Wítvx} if swing. the basket. Then he said the old man: "Ah!" again. Igëxel'ala'temtck. Aqa wi igë'küm: "AH, o a'qe'manx! Ayaq it swing. Then again he said: "Ah, my children! Quick."

\textbf{gë'gui'Xi amë'köX} amë'öamtXi.tx. Aqa ie'ämel ietë'lx. Aqa \textbf{itx} down make your sister. Then he washed her. She made it on the he.

\textbf{gë'gui'Xi ile'köX.} Aqa iigäuë'mlä'ë'temit. Aqa igetë'pa'min \textbf{aëXt} \textbf{down} they did her. Then they placed her near them. Then they gave him one to cut.

atë'k's te'lxam sgi'xost. Aqa igëxlös'x-\textbf{it.} "\textbf{Tgë'kökt} cowiltsa people their eyes. Then he thought: "Good\textbf{anigë'köla.}" Aqa igetë'ntktix. Aqa wi ilö'ya \textbf{tkamuwe'tik}. I leave them. Then it got day. Then again they went\textbf{Lii'xoxXiinam.} his brothers-in-law.

Aqa ilö'ya. Aqa ilö'ya, igëxe't'kuxox. Aqa lap itë'köx ox a'ëXatx. Then he went out. Then he went back. Then he did it a read.

Aqa ilö'ya, la'lo'ya. Aqa ka'manwe q'es wu'nx a'ë'Xatx. Kelë'nx then he went. he went on it. Then all good smell that a read. For ilö'ya, aqëtë'köskam te'që'to'ö. Aqa ëctë'nx te'iaq'to'to. Aqa ilö'yam he went, then he found them bones. Then mountain their bones. Then he arrived mënë këllë'nx. Aqa itë'o'kikel tqu'ke. Aqa ilö'pqam. Aqa \textbf{witx} a little far. Then he saw it a house. Then he entered. Then again tìqë'x etë'köx lëllë'xoxatx. Aqa wi itë'läö'nx a'ë'Xatx. Aqa wi when he did them he would wash. Then again he searched for it urine. Then again itë'lo'köskam atë'k'spa la'ë'ltx. Aqa \textbf{witx} igëxë'qatx. Aqa wi he found it a Cowiltza it was in it. Then again he washed. Then again he arrived himself.

ilö'pqam. Aqa wi itë'läö'nx lëktë'lix. Nàct itë'lo'köskam lëktë'ixa. Näct he entered. Then again he searched a comb. Not he found it a comb. for it.

Aqa wi stë'nx itë'pyvx ixgë'gil'tk. \textbf{Lëqö} itë'läö'nx lënx lëqö'k. Aqa Then again until he did it the basket. It he did it one mountain goat blanket. Then again another out he did it. Five mountain-goat out he did them. Then again another goat blanket.
woman—a pretty woman. Her hair was full of dentalia. She gave him a comb and he combed himself. When he had finished, he put back all the blankets and hung her up there. Then he remained there. Now the noise of falling objects was heard. It was heard five times. Then five men came in, [the sons of the Morning Star. They had caught mountain goats.] They stayed there a long time. Then the basket began to swing. The old man said: “Ah!” Again it began to swing. Then he said again: “Ah!” He spoke to his children: “Take your sister down. Something bad has been done to her.” Then they took out their sister and took her to [the visitor]. Now he took her and they stayed there for a long time. [She was the Sun.]

Now one night the Evening Star’s sons made war upon them. They shot arrows. [His daughter,] the Moon, was ashamed. Now they went home. [The Sun] said to her: “When people go to defecate, you shall light them. You are not as good as I am. I shine when chiefs exchange presents.” Now the Moon went home.

```
1 itelo'iskam qa'ge'lak. Ö, itö'k'ti qa'ge'lak. Öt, la'kt'ëmax
  he found it a woman. oh, pretty a woman. oh, dentalia.
2 pa't, le'laq'qi, ille'la't, ilkte'ima. il'exelga'tem, il'ëxuq
  fall her hair at. she gave it to him a comb. He combed himself. He finished
  il'exalga'tem. Aqa wi itca'ni'k'itk ka'mu'wë tqa'k'emanaX. Aqa wi
  combing himself. Then again he put them back all mountain-goat. Then again
  itcup'ëmit kopa' wit'ax. Aqa i'ó'q'ata-it. Lâlë; aqa qui igë'xòXix.
  he put her up there again. Then he stayed. Long; then noise of falling
  objects it became.
3 Aqa wi qui igë'xòXix. Qoa'weniX qui igë'xòXix.
  Then again noise of falling objects it became. Five times noise of falling
  objects it became.
4 Il'a'skaptq tlka'anqi'um'mikë. il'exë'la-it. Lâlë ilxë'la-it. Aqa
  They stayed. They stayed. Then
5 igëxel'ila'ntemk inq'ë'ltk. Aqa igë'k'imu igë'wë'q'it: "ÁÁ." Wë'tax
  it swung. The old man: “Ah.” Again
6 igëxel'ila'ntemk. Aqa wi igë'k'imu: "ÁÁ." itelö'xanm i'q'ë'q'ë:
  it swung. Then again he said: “Ah.” He said to them his children:
7 "Ai'aq laq' mo'k'ox umte'amëXix.” Aqa itca'xël itca'xël. Aqa
  "quick off make her your younger sister.” Then her badness he made it: Then
8 iñq' ilë'k'ox ata'amëXix, tla'agen'ëta'cemët. A'qa ite'o'ck'am. A'qa
  off they did her their younger sister. They put her near him. Then he took her. Then
9 ixe'la-it. Lâlë, la'lë ilxë'la-it. ItcLo'l'samx, w'is
  they two. Long, long stayed.
10 Aqa Xâ'piX aqa siq' itë'i'loX. Aqa ilxe'maqt. IgaXëmë'sa-it
  Then evening then war was made. Then they were shot. She was ashamed
  on them.
11 ak'ë'men. aqa ilë'k'oxjix. Iq'o'lxam: "Qia'x'k'ja itk'o'tsi'tsamx, ec'xu
  the moon, then she went home. she was told: “If they defecate, then
12 waX qa'm'ë'le'xax. Nist xe'ë'la'x partisan. Ñai'ka, qa'x'k'xá,mă'x
  shine you do. Not like me. 1. If she chief's
13 ti'k'ë'jama guxoxox oxax. ec'xu waX qa'ñu'k'xu'x'ax.” Aqa itë'k'xjix,
  exchange then they do. shine I do for them.” Then she went home
14 ak'ë'men. Aqa ixe'la-it kopa',
  the moon. Then they two stayed.
15```
They stayed there a long time. Then she gave birth to two boys who were grown together at their abdomens. Now they began to grow. [One day she said to her husband:] "Come: I will house you." Now she loused him outside. He sat bending down and dug the ground with his hands. Then he made a hole in the ground and looked down. Now he saw houses, and he thought: "Oh, that is my father's town." He said to his wife: "Let me alone." He entered the house and lay down for a long time. It grew night. [Then the Morning Star said to his daughter:] "Did you scold your husband?" "No, I did not scold him. He is homesick." "Heigh, my son-in-law! Why does he not say so? Quick; take some willow bark to that old woman." Now they brought willow bark and she made a large basket. They brought her more willow bark and she made ropes. After she had finished the ropes they put blankets into the basket and filled it. Then they put them on top of the blankets. Then they let them down and they arrived on the ground.

Now a child was shooting at a target. Then he took his arrow

Lâ, âqa igakk'ë'töm. Cmökët ikeoxn'töm. Gipâ eXu'qâ t'ëpoX

Then she gave birth. Two she gave birth to. Here grown together

iextwana. Âqa mank sâ'qu-ë. sâ'xan iigëxë'lëx. Âqa äfaq

their belly at. Then a little big the two children because. quick

atamâqë'setâl! Âqa iti'ge'kiqet i'tâXanîX. Âqa le'këlek ite'yuX

I will home you! Then she loused him outside. Then dig hole it

ëlx. Âqa ilx'op ite'yuX ëlx. Âqa itë'kiqet ëwa gë'quaxhX

the. Then hole he made it the. Then he looked down ground.

dux, sam, sam. Âqa itë'qüikle t'ëpë'max. Âqa igëXo'xox-it: "Ô, abëx'ti itëma'm

Then he saw them homes. Then he thought: "oh, then my father

i'tâXan." Âqa itë'Xan ayàkika: "ìëc ne'xa!" Âqa ito'qam.
his town." Then he said to her his wife: "Let alone do me. Then he-entered

Âqa igëx'ôkeit, Lâì, igë'ponem. Ëmómëkate i'më'kiqat.

Then he lay down. Long. It got dark. You scold [int. part.] your husbands

"Këya màt inë'mël. Ëkë'x'ëtë te'yuX. "Hë, itë'qëX! që'që

No I not I scold. Homeless-maker makes him. "Heh, my son-in-law: why

ìët igë'këm! Âqa, ahëk'ë, amot'an tòq àpe'ë'qët." Ëqël'ëkìt

not he speaks? Quick, bring her willow bark that old woman. It was brought

to her aqa amot'an àpe'ë'qët. Âqa igë'yuX i'ta'qu-it, ëpë'moxo. Âqa wi

then willow bark the-old woman. Then she made it a large basket. Then again

ìël'ëkìt, amot'an. Âqa atë'xatx ipe'ë'të'x tö'pë'it. Âqa kë'muqë

it was brought willow bark. Then next she made ropes. Then again

to her ikx'ëkëntë'青年 te'pas-it. Âqa iqu'ëxëkëkëkëte'quaxhëm. Pal. igë'xox

she finished ropes. Then they were put mountain-gout Pall became

them iqu'moxuX. Âqa iqu'ëxëkë'temë. caxaxë' iqu'ëxëkë'temë. Âqa

the basket. Then they were put on top they were put into it.

iqu'ëxox-iktë. Âqa iqu'éxëm gë'quaxhX eXpadiX.

they were let down. Then they arrived below country on that.

Âqa kë'xaxkas wëq'ëpas ëkëx. Âqa itë'kiqatka atâ'qaxqateX. Âqa

Then a boy target he made. Then he took it his arrow. Then

ite'xax'ëpët. "Xöqët agë'qaxqateX, ipe'sqës, tpe'kiqatgoax. Xöqët

he fed it from him. "Give me my arrow, blue-jay, I am poor. Give me

B. A. E., Bull. 26—01——2
and hid it. "Give me my arrow, Blue-jay; I am poor. Give me my arrow, Blue-jay: I am poor." "Come here! Who are you?" "Oh, I was not yet born when Aqas-Xe'nas-Xena took away my elder brother." "Oh, [I am your elder brother.] It is I." "I think it is you, Blue-jay." Now his sister-in-law took him and blew upon his eyes. Then his eyesight was restored. Now she gave him a small mountain-goat blanket. "Quick; go home and bring your father and your mother." The boy went home. When he arrived at the house he said; "Oh, my elder brother came home." His mother began to cry; "I think Blue-jay is deceiving you." "Well, feel of my blanket." Then she felt of his blanket. It was soft. "Perhaps he came back, indeed." "Indeed, it is true. I came to fetch you. My sister-in-law sent me." Now he took his mother and father to them. She washed their faces and their eyesight was restored. "Quick; go and sweep our house and make a fire." They swept the house. After they had finished they went to fetch those who had just arrived. Now they carried all the property [into the house]. They stayed there. Now Blue-jay opened the door and defecated in the doorway. [He was told;] "Take a
firebrand." [He took it and] struck it against his backside. "Anama! I am burnt. Maybe his elder brother came back, and he burnt me." He looked back and there he saw chiefs sitting there. "Oh, our chief has come back." Now he went to all the houses and told the people.

They stayed there for a long time and the two boys grew up. Now they called the people. They saw the children. They arose together and sat down together. "What do you think, Robin? I will cut them apart. Then we shall have two chiefs." "Ha, do you alone see that? Why don't you be quiet?" Three times Blue-jay said he would cut them, but Robin did not like it. One day Blue-jay cut them. Then one went to one side and one to the other. They fell down and their intestines were pulled out. Then the woman looked at him and Blue-jay caught fire. His hair was all burned. "Eh, Blue-jay, now I must go home upward;" and she said: "Itc;xiinë shall be your name. You shall go into the water. Now I will go up. When a chief is about to die, one of my children shall be seen. When two chiefs are going to die, both will be seen [together]." [The Twins are the Sundogs.]
Myth of Niklcamtca'c (told 1890)

There was a maiden. The Panther was the chief of one town. Now Blue-jay said to the maiden: "Go and look for the Panther: he is an elk hunter." One day she went. She went a long distance and came to a house. She entered. Now the house was all painted. She stayed at the bed of the Beaver. She stayed there. In the evening the Mink came home and carried trout. Then the Otter came; he carried steel-head salmon. Then the Raccoon came; he carried craw-fish. Then the Muskrat came; he carried flags. The Lynx came; he carried ducks. The Mouse came home; she carried canvas-roots. All came home. Only their eldest brother was not there. "Maybe our elder brother fell down." The woman thought: "Oh, maybe he is a canoe builder." In the evening a man came groaning. He came home. His belly was that large [indicating]. After some time he went near

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Niklcamtca'c Itc'ak'ianë

Niklcamtca'c Her Myth

1. There was a maiden, it is said. The panther their chief
2. Aca ite'o'lXam. Aqa ite'o'lXam iqe'sq'es ata'hatau. ina'xiam
3. One day then she went.
4. Aqa iqe'sqes.
5. Aqa iqe'sqes.
6. Aqa iqe'sqes.
7. Aqa iqe'sqes.
8. Aqa iqe'sqes.
10. Aqa iqe'sqes.
11. Aqa iqe'sqes.

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her. "Go and take my trout, woman," he said. Now she went down to the beach. All the canoes were lying there. She searched for trout, but she could not find any. Then she found a bundle of willow branches. She went to the house and entered. "Did you bring trout?" "I did not see any; I found only this bundle of willow branches." "What kind of salmon do you take? [Willows are my salmon.]" After some time night came, and they went to sleep. Now her husband slept. She put her hand on his stomach. Now it was full of sticks. Then he awoke, and his stomach felt sick. He sang: "Trout, trout broke my bones, they broke my ribs!" Then the woman arose. Now she went to the end of the town. There she found a small house. There she lay down. Now it grew day.

The Beaver said to the Mink: "Go and bring your sister-in-law. Say to her: 'Will you keep me, or shall I take you to him?'" Now the Mink went. "I came to fetch you, Nikciamte'c! Your husband

itage'mu'a-it. "Tgái'emam te'qexe'né, agage'lak!" Aqa igó'ixa
he approached her. "Fetch the trout, woman!" Then she went to the beach

agage'lak. Aqa k'íma'we ake'nim okí'ka'X. Aqa ikto'naXL
the woman. Then all canoes were there. Then she searched for them,

te'qexe'né. Ká'va, mit ikto'egam. Aqa igó'ekam eló'uk. Káu
the trout. Nothing, not she found them. Then she found them willows. They
ingó'xóx. Aqa igó'xóXa'ntu'lepa. Igó'pam. "Tsó'xoA, te'qexe'né
they were. Then she went home. She came in. "Well, trout

int'et'ám ci't? "Káa mit ino'-qitik. It'ema ela'ítk k'án ike'x
you brought [int. "Nothing not I saw them. Only willows tied were

mú'cE'kamu.
"
"Tantó má'vax te'me'qexe'né?" Lá2, aqa igó'ponem.
I found them. "What your trout..." Long, then it got dark.

Itikapi'yoXuit aqa igó'qiptit ite'kital. Aqa e'wa igó'yux ál'wan.
They went to sleep. Then they slept her husband. Then thus she did it his belly,

Itikxá'ena le'gakci. Aqa te'umo páí ál'wan. Aqa kópa'
She put on to it her hand. Then sticks fell his belly. Then there

ígíXiyó'tiqué. Aqa it'et'ëm ál'wan. Aqa igé'kexe'me;
he awoke. Then she his belly. Then she sang his song

"KéXama, kékXama, kékXama áigte'melXa-Xa, taXí igé'keme'tómax."

"Trout, trout, trout broke my bones those my ribs.

Aqa igaxa'letek wúX agage'lak. Aqa igó'ya yaXi ke'nmúkìítX.
Then she arose that woman. Then she went that end of town.

Aqa ikto'egam itó'qá'ts tu'té. Aqa kópa' igaxa'òkítX. Aqa
Then she found it a small house. Then she there she lay down. Then

ígíte'tukít'X, "Añtš'ëm uññel xe'tem, ko'sa-it! AmúXa'mam;
"if got day: "Fetch her your sister-in-law. Mink! Do and say to her:

"Ma'i'ka téí naux'álx, na'íka téí quamá'álx!" Aqa jó'ya
You [int. do you take me 1 [int. do you take me to

ko'sa-it. "Ayamta'gém'á'm, Nikéiamte'c! HácamáXa'm omé'kikal,
"Mink: "I came to fetch you, Nikciamte'c! He said to me your husband:

"Ma'i'ka téí naux'álx, na'íka téí quamá'l'ax!" "O, mit te'cén
"You [int. do you take me 1 [int. do you take me to

part. for yourself, part. for yourself, for yourself, for yourself,

part. part. part. part. part. part.

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said to me: ‘Will you keep me, or shall I take you to him?’ ‘Oh, I don’t like you. You are stingy.’ Mink went home. ‘Oh, she is lazy.’

‘Quick, Otter, fetch her. Say to her: ‘Will you keep me, or shall I take you to him?’’ Then the Otter went. ‘Oh, I came to fetch you. Your husband has sent me. He said to me: ‘Will you keep me, or shall I take you to him?’’ She did not speak. Then he said again: ‘I came to fetch you; I came to fetch you.’ ‘Oh, I don’t like you. You are stingy.’ The Otter went home. ‘Oh, she is lazy.’

Then he said to the Black-bear: ‘Go and fetch your sister-in-law.’ The Black-bear went. ‘Oh, I came to fetch you. Your husband said to me: ‘Will you keep me, or shall I take you to him?’ ‘Oh, I don’t like you. You are stingy.’

He said to the Raccoon: ‘Go, Raccoon, and fetch your sister-in-law.’ Raccoon went. ‘Oh, I came to fetch you. Your husband said to me: ‘Will you keep me, or shall I take you to him?’ ‘Oh,’ she said to him, ‘I don’t like you. You are stingy. You do not give me any crawfish.’

‘Oh, Muskrat, go and fetch your sister-in-law. Go and say to her: ‘Will you keep me, or shall I take you to him?’’ The Muskrat went. ‘Oh, I came to fetch you. Your husband said to me: ‘Will

1 ī'mōxt, temé'onim. Ḳeg'x'k'a la k'k'a-it. ‘Ā, q'am īgī'xōx. I do you, you are stingy. He went home. ‘Oh, lazy she is.’

2 ‘Aqa aq'gáteman,'é'nānake! AnulXa'mam: ‘Ma'ika tei namxálx. ‘Quick’ fetch her, otter! Go and say to her: ‘You [int. do you take part.] me for yourself.’

3 na'ika tei qamáni'lx? ‘Aqa jō'ya é'nānake. ‘Ayamgáteman. 'I [int. do you take me to him?] Then he went the otter. ‘I came to fetch you, part.

4 Níké'lamtačé. Itečółkoatc é'mé'kikal. ĪtečółXam: ‘Ma’ika tei Níké'lamtačé. He has sent me your husband. He said to me: ‘You [int. part.]

5 namxálx. na’ika tei qamáni'lx? ‘Nítcọq igί'k’im. Aqa we'c’tax do you take me. [int. do you take me to Not at all she spoke. Then again for yourself, part.]

6 ĪtečółXam: ‘Iamtačéteman, īamtačétemam. ‘Aqa igί'čółXam: ‘O. He said to her: ‘I came to fetch you, I came to fetch you.’ Then she said to him: ‘Oh, if you do not like me, you are stingy.’ ‘Ah, lazy she is.’

7 nčet tqjεx ī'mé'xt, temé'onim. Ḳeg'x'k'a é'nānake. ‘Ā, q'am not like I do you, you are stingy. He went home the otter. ‘Ah, lazy

8 igί'xōx. ‘She is.’

9 ĪtečółXam iské'ntXoa: ‘Agáteman ame'pōteXam, iské'ntXoa! He said to him the bear: ‘Go and fetch her your sister-in-law, bear!’

10 AnulXa'mam: ‘Ma’ika tei, ‘etc., etc. Go and say to her: ‘You [int. etc., etc., part.]’

11 ĪtečółXam itata’t: ‘Agáteman ame'pōteXam, itata’t! He said to him the raccoon: ‘Go and fetch her your sister-in-law, raccoon!’

12 AnulXa'mam: ‘Ma’ika tei, ‘etc., etc. . . . ‘Nítcọq tqjεx ī'mōxt. Go and say to her: ‘You [int. etc., etc., etc., part. ‘Not like I do you, your sister-in-law.’

13 temé'onim. Nítcọq imε'ntqo-im lámé'xalxá. you are stingy. Not you give me to eat your crabs.’

14 ĪtečółXam īts’čí’si, ‘ etc.: ‘Agáteman ame'pōteXam, He said to him the muskrat: ‘Go and fetch her your sister-in-law,
you keep me, or shall I take you to him?" "I don't like you. You are too stingy. You don't give me any flags."

He said to the Mouse: "Go and fetch your sister-in-law. Say to her: 'Will you keep me, or shall I take you to him?'" The Mouse went. "Oh, Nikeiamte'ce! I came to fetch you. Your husband said to me: 'Will you keep me, or shall I take you to him?'" "I don't like you. You are stingy. You don't give me any eumass."

Then he said to the Panther: "Go and fetch your sister-in-law. Go and say to her: 'Will you keep me, or shall I take you to him?" Then the Panther went. "Oh, Nikeiamte'ce! I came to fetch you. Your husband said to me: 'Will you keep me, or shall I take you to him?'" She did not speak to him. He said so again. "I came to fetch you." He said so twice. "Oh, be quiet; come in!" The Panther entered. They lay down on the bed.

He remained away a long time. "Quick, go to look after them. Mink!" The Mink went. And there they were lying down. The Mink returned and said: "They are lying down in bed."

Now the Beaver cried and cried for five days. Now all the land
was flooded. After a little while the houses were covered. Then the Beaver dived. Then they went aboard their canoes, and all the country was covered by water. It reached nearly to the sky. One year the water was high. "Now dive, Blue-jay!" Blue-jay dived, but his tail remained above the water. He floated. Then all the animals tried to dive. "Now, Mink! you dive next." He dived. After a little while he came up again. "Now, Otter! you dive next." The Otter dived. After a long time he came up again. He did not find the ground. "Now you dive, Muskrat!" Then the Muskrat said: "To the canoes together!" Now they tied the canoes together. They laid planks across them. Then the Muskrat threw off his blanket. "I shall lift the world. My belly is just like that of Beaver; my belly is just like that of Beaver. My belly is large." Five times he sang his song. Then he dived. He remained under water for a long time. After a little while flags came up. Then it became summer, and the

1 aqa i'lap itgi'ya tugi'te. Aqa igikte'menq iqa'nuq. Aqa ne'nuq. Aqa
then under water went the house. Then he dived the beaver. Then

2 itgæke'la-it qax'iXanim. Aqa i'lap iqo'xox e'LX ka'naunwe. 
they went aboard their canoes. Then under water became country all.

3 kwa'ja igi'caxpa iLay'am. FäX iqi'tak ile'exox ca'iXal'iX. 
Near the sky to they arrived, one year it was up.

4 "NiXum amkte'menq, iqe'sqes!" Igikte'menq iqe'sqes, lax
Then he dived. He dived blue-jay. Then

5 iápots aqa wi iXu'nitek. Aqa ikte'menq; ka'naunwe'lik.
his back then again he floated. Then they dived; all

6 ke'muwa ilkte'menq. "Tea! amkte'menq ko'sa-it ama'tjax."
try they dived. "Now dive mink you next."

7 Igikte'menq. Læ'le mank igikte'menq. Lax iqe'o'xox. "Amai'tjax
He dived. Long a little he dived. Thot he became. Of you next

8 è'nanake amkte'menq!" Igikte'menq è'nanake. Læ'le igikte'menq.
other He dived the otter. Long he dived.

9 lax iqe'o'xox. Næzæ iLay'am e'LXpa. Aqa: "Tea! ama'tjax
then he became. Not he arrived the ground at. Then: "Now! you next

10 itséntenits'enhos amkte'menq!" Aqa iqe'kim itséntenits'enhos: "Kiau
muskrat you dived!" Then he spoke the muskrat: "The

11 me'kox akë'im. Aqa kia ik'kox akë'im. Aqa iطا'gakxal'ma
their the canoes. Then lie they did the canoes. Then they put them across

12 qa'unXak. Aqa ilem'ona lia'k'ete itséntenits'enhos;
planks. Then he took it off his blanket the muskrat:

13 "'Qam'ut'aitatskau washayó', itsum'wan aqa iqa'nuq, itsum'wan aqa iqa'nuq.

14 C "I begin to lift it the day, my belly like the beaver, my belly like the beaver,
my belly large belly."

15 Qui'muniX itetó'cam tia'qewam. Aqa ikte'menq. Lâ'â,
Five times he took them his songs. Then he dived. Long.

16 kai'ya iqe'o'xox. Koda't itgæ'tXumi tekoom telko'te. O'qo't aqa
nothing he was. Soon they came up floating flags. oh, behold then
canoes went down with the waters. It became dry. The canoes landed on the ground.


teaqua-X. Aqu igoya ge'guaX akemin. Iloya ge'guaX

The water, dry, it became. They grounded the canoes.

I'si'sopena is'iyim. “A ameite imake'lopi.” “A'meite

He jumped the grizzly bear.

I'si'sopena is'k'emoxa. “A ameite

He jumped the black bear. “Oh, your tail

you lost it.”

A'meite imake'lopi.” “A'meite amonek'lena.” I'tisopena

you lost it.” Later on another one I shall buy it.” He jumped

A'meite imake'lopi.” IgiXe'takoa; iteka'kelka

Oh, your tail you lost it.” He returned, he took it

I'si'sopena ko'sa-it. “A ameite

He jumped mink “Oh, your tail

you lost it.”

I'make'lopi.” IgiXe'takoa, iteka'kelka ayai'te. Iga-ixelg'amit.

He jumped he took it its tail. He put it on

you lost it.” He returned, he took it its tail. He put it on

I'tisopena its'ene'ste'ne'es. “A ameite imake'lopi.” IgiXe'takoa.

Oh, your tail you lost it.” He returned

Itei'kelka ayai'te. Iga-ixelg'amit. I'tisopena ikoayawa. “A

Oh, he took it his tail. He put it on

ameite imake'lopi.” IgiXe'takoa, iteka'kelka ayai'te. Iga-ixelg'amit.

you lost it.” He returned, he took it its tail. He put it on

Ka'muwi alekle'dox. All they went inland.
Sun Myth (Told 1891)

There was a chief of a town. His relatives lived in five towns. In the morning he used to go outside and stay out to look at the Sun. The Sun was about to rise. He said to his wife: "What would you think if I went to see the Sun?" His wife said to him: "Do you think he is near that you want to go there?" On the following day he went out again. Again he saw the Sun. It was nearly sunrise. He said to his wife: "Make me ten pairs of shoes. Make me ten pairs of leggings." The woman made ten pairs of shoes and ten pairs of leggings. The next morning he went. He went far away. He used up his shoes and his leggings. Then he put on another

Aqaläx itcovikanë

The Sun His Myth

Oxoëla'etiX taiteci gita'1Xam. Qo'itëna ma tgu'1Xamëmëx. Tia'entxeke

There were those people of a town. Five his towns his relatives

waXa letæmex. Kawë'X aqa iopá'X k'a la'xunitX aqa intæ'itX

that chief. Early then he used to and outside then he stayed go out

aqa itcovümitx wuXa aqaläx. Qoa'piX la'xax mäxoxaxax wuXa

then he saw him that sun. Nearly visible became that

aqaaläx. Aqa itcov'1Xam ayâ'kikal: "Qo'da íme'xatokanax. Péno

sun. Then he said to her wife: "How your mind, if

iño'xam wuXa aqaläx." Igëo'1Xam ayâ'kikal: "Mxó'Xam tei

I go to seek that sun." She said to him his wife: "Do you think [int.

part.]

qoa'piX k'a amox'tokoala. Amo'ya wuXa aqaläx." "

nuort and you wish to go you go that sun to"

Igë'1Xo'n e'ka-it, witax kawë'X ëo'pa. Aqa witax itcovümitx

Another day. again early he went out. Then again he saw him

wuXa aqaläx. Qoa'piX yaXa la'x iguxa'tax wuXa

that sun. Nearly visible becomes that

aqaaläx. Itcov'1Xam ayâ'kikala: "Amtenlo'Xoa tquí'lpá

sun. He said to her wife: "Make them for me mocasin-

ita'itXam. Amtenlo'Xoa tqui'atawulXtiX. Ita'itXam te'lXam
ten. Make them for me people their leggins. ten

tga'xëlatawulXtiX. Aqa iktelox ayâ'kikala ita'telXam

their leggins. Then she made them his wife ten

te'gauqëlpa te'lXam, kopâ'2t gita'atawulXtiX. Wé'tax

their mocasins people as many their leggins. Again

iqe'tënktiX, aqa ëo'ya. Ke'a'tX ëo'ya. Igoxoa'1Xom

it got day, then he went. Far he went. He finished them

ita'qëlpa. Igoxoa'1Xom ti'xëlatawulXtiX. Tgô'1Xax qul

his mocasins. He finished them his leggins. other ones put on
pair of shoes and leggings. He went for five months. Then he had used five pairs of shoes and five pairs of leggings. He went for ten months. Then he was near the place where the sun was rising and he had used all his shoes. Then he found a large house. He opened the door. There was a girl. He entered and stayed there. He saw arrows hanging on one side of the house. Quivers full of arrows were hanging there. There were hanging shirts of elk skin, wooden armor, shields, stone axes, bone clubs, and head ornaments. Implements used by men were hanging on the one side of the house. On the other side were mountain-goat blankets, dressed elk skin blankets, buffalo skins, dressed buckskins, long dentalia, shell beads, and short dentalia. Near the doorway some large thing was hanging. He did not know it. He asked the girl: "Whose are these quivers?" [She said:] "They are my father's mother's property. When I am grown

Itx'lux tiqetpa ka ti'metawalXom. Qo'nema
did them his mocassins and his leggings.

Ika'num'ke lo'ya. Qo'nema tiqetpa igoxo'iLXom. Qo'nema
months he went. Five his mocassins he finished then. Five

ti'ietetawalXom igoxoi'LXom. Ita'telXam tiakem'ke lo'ya.
his leggings he finished them. Ten months he went.

Aqa quo'pix uopax wuXi aqata'x. Igoxoi'LXom tiqetpa, aqa
Then he came out that sun. He finished them his mocassins, then

inga'qonum tqu'te; iti'a-in. tqu'te. Itixe'laquix. aqa tox
he reached it a house; a large house. He opened the door, then there was

tiqetpix. l'ekopu. lo'ta-it. Aqa itet'qu'milek e'wa te'nat
a girl. He entered, he stayed. Then he saw them there one side

taxi tqu'de qu'qli. ta'wixt t'qamatex. qu'qli. ta'wixt tqe'tex0
that house hanging there were arrows. Hanging there were quivers

pa'temax t'qamatex. Qu'qli. ta'wixt lge'eluqte. Qu'qli. ta'wixt
full of arrows. Hanging there were elkskin armors. Hanging there were

ti'qi'kX; qu'qli. ta'wixt te'gelex. qu'qli. ta'wixt te'we'xeweac;
wooden armors; hanging there were shields; hanging there were stone axes;

qu'qli. ta'wixt laqu'wilke; qu'qli. ta'wixt tkj'gelex.
hanging there were home war clubs; hanging there were head ornaments.

Kal'amuwe tqa'dak'ke e'wa te'nat taxi tqu'te. E'wa te'nat taxi
All man's property thus one side that house. There the other that side

tqu'te qu'qli. ta'wixt tqe'kemax; qu'qli. ta'wixt te'we'xelke;
hanging there were mountain-goat blankets; hanging there were painted blanket;

qu'qli. ta'wixt ite'ibemax; qu'qli. ta'wixt teqe'seqkses; qu'qli.
hanging there were buffalo skins; hanging there were curved buckskins; hanging

iniwixt tqa'wilke; qu'qli. ta'wixt e'qo'te; qu'qli. iniwixt
there were long dentalia; hanging there were shell beads; hanging there were

ikupu'p. Aqa icuqi'qu'sip qul. ta'wixt waXi e'wa gia'qi-in. ta'nik.
short dentalia. Then the door near hang there was thus large something;

Itix'lux. Aqa ituqu'ni'texwogoa wuXi aqi'plexix: "Lam ta'cki
He did not know it. Then he asked her that girl: "Whose things?

taxi tiqetpix?" "Aga'eki'ge'eki. ite'welawalXem kige'le'iektt."
these quivers." "My grand mother's things. When I get mature hepat give
them away."
up, she will give them away." "Whose are these elkskin armors?" "They belong to my father's mother. When I am grown up, she will give them away." "Whose are these arrows?" "They belong to my father's mother. When I am grown up, she will give them away." "Whose are these wooden armors?" "They belong to my father's mother. When I am grown up, she will give them away." "Whose are these shields and war clubs?" "They belong to my father's mother. When I am grown up, she will give them away." "Whose are these stone axes?" "They belong to my father's mother." Then also he asked about the things on the other side of the house: "Whose are these buffalo skins?" "They belong to my father's mother and to me. When I am grown up, she will give them away." "Whose are these mountain-goat blankets?" "They belong to my father's mother. When I am grown up, she will give them away." "Who are these deerskin blankets?" "They belong to my father's mother. When I am grown up, she will give them away." "Whose are these shell beads?"
"They belong to my father's mother. When I am grown up, she will give them away." "Whose are these long dentalia?" "They belong to my father's mother. When I am grown up, she will give them away." "Whose are these short dentalia?" "They belong to my father's mother. When I am grown up, she will give them away."

He asked about all these things, and thought: "I will take them." When it was evening, the old woman came home. She hung up something that pleased him. It was shining. He stayed there a long time and took that girl. They remained there. Every morning the old woman disappeared. At night she came back. She brought home all kinds of things. She brought home arrows. Sometimes she brought mountain-goat blankets and elkskin shirts. She did so every day. He stayed there for two days. He did not rise. She asked her granddaughter: "Did you scold him and is he angry?" "No, I did not scold him; he is homesick." Then she asked her son-in-law: "What do you wish to have when you go home? Do you want these buffalo skins?" He said: "No." "Do you want these mountain-goat blankets?" He
said: "No." "Do you want these elkskin shirts?" He said: "No." She showed him all that was on the one side of the house. Next she showed him the ornaments. She showed him everything. He liked that great thing that was hanging there. When that thing turned around it was shining so that one had to close one's eyes. That he wanted. He said to his wife: "The old woman shall give me only her blanket." His wife said to him: "She will not give it to you. The people tried to buy it, but she will not give it away." Then he became angry. After some days she asked him again: "Will you take this?" She showed him everything. She showed him all the implements used by men. When she came to that thing that was hanging there, she was silent. Then she became tired and said: "Take it, but look out if you carry it. You wanted it. I wished to love you and I do love you." Then she hung it onto him and she

1. amítê'k'ãj. Itcê'lxam k'ája. YaXi te'i ñe'luqte k'ána'nwe will you carry them? He said to her, "No." "Those [int. elkskin all

2. amítê'k'ãj. Itcê'lxam k'ája. Ka'ána'nwe tXi te'nat tqu'té will you carry them? He said to her, "No." All those one side the house

3. k'ámuwa ñktêxe'nema. Ñtä'xt'ax tXi tkt'ê'max. Ka'ána'nwe k'ámuwa try she showed them Next those things. All try to him.

4. ñktêxe'nema. Ya'Xka qát te'i'uyxt yaXi tá'uki gi'áqa-in. yaXi she showed them That like he did it that something large, that to him.

5. qüpi'qo'ñêlix. Ma'nix li'ço niñó'xoxax yaXi tá'uki gi'üpi'qo'ñêlix hanging up. When turn it did that something hanging up

6. ñktê'qoxnitqix. Ma'nü' tXe'p qæxó'xoxax si'áxost. lëqkt'ôma yaXi it turned round, at once closed eyes did his eyes. Shining that

7. tà'uki. Aqa ya'Xka yaXi qát te'i'uyxt. Itcê'lxam ayä'kikal: something. Then that that like he did it. He said to her "his wife.

8. "Agíñó'òta ÊXt yaXi itê'k'ê'te wuXi agiñéyô'ft. Êgi0'lxam she shall give one that her blanket that old woman." She said to him me a'ya'kikal: "Nicet qantsô'í agimêlo'ta. K'ámuwa qianémãl'êmënx. his wife: "Never she will give it to you. It is bought.

9. qicet qantsô'í agi'ó'ñix. Aqa wi'tax niñ'lx'â'qoxax. Ñtä'xt'ax never it gives it away. Then again he became angry. Several

10. qayqayqô'ñêlix. Aqa wi'tax agiñqunteñoxax: "YaXi te'i his sleeps, then again she asked him: "That [int. ñe'luqte]

11. amítê'k'ãj. agiñè'lxax. Ka'ána'nwe k'ámuwa aktêxene'max tXi will you carry it?" She said to him All try she showed them to those him.

12. têxê'tëmax. Aktêxene'max k'ámuwa tXi tkål'k'te. Ka'ána'nwe try those man's things. All their things. She showed them try those man's things. All

13. k'ámuwa aktêxene'max. Naikó'quamux yaXi qüpi'qo'ñêlix. Aqa she arrived at that hanging up. Then

14. têxê'tëmax. Aktêxene'max k'ámuwa tXi tkål'k'te. Ka'ána'nwe try those man's things. All their things. She showed them try those man's things. All

15. qût nañó'xoxax, ma'ñix naikó'quamux yaXi qüpi'qo'ñêlix. Aqa she became, when she arrived that hanging up. Then

16. têl îgiñê'xôx û'teñuxtce. Aqa ñigò'lxam: "Qü'tox amítê'k'ãj. tired it became, her heart. Then she said to him: "shall you carry it? Then

17. Qü'tox Xem! qût amíñô'k'â. Ma'jka îme'xaqamit. K'ámuwa têxê' take care' if you carry it. Your your mind. Try like

18. lêq'ôx. teq'ê têq'ê lêq'ôx. Qu' îgiñê'lo'x. Ka'ána'nwe qu. I do you, then like I do you." Hang she did it on him. All hang
gave him a stone ax. She said: “Now go home.” Now he went home.

He did not see a town until he came near his uncle’s town. Now the thing which he carried in his hands shook, and said: “We shall strike your town.” Then he lost his senses, and he broke his uncle’s town and killed all the people. Now he recovered. He had broken all the houses, His hands were full of blood. Then he thought: “Oh, what a fool I was! The thing I wanted is bad.” He tried to throw it away, but it stuck to his flesh. Then he went. He went a short distance and again he lost his senses. He came to the town of another one of his uncles. Again the thing said: “We shall strike your town.” He tried to keep quiet, but he could not do it. He tried to throw it away, but his hands closed. Then he lost his senses, and broke all the houses. He recovered and the town of his uncle was destroyed. The people lay there dead. Then he cried and tried to strip it off in the fork of a tree, but it did not come off at all. It

igëlôx. Aqa igëlôx !qewa’eqw’ôaw. Igëlôx: “Më’Xîk’oa a’qat!”

he did it. She said to him: “Go home now!”

iôpa, aqa iô’ya, igë’Xîk’oa. Nëct itcë’qumitek ê’X. Qoîp itcë’xam

in the house. Not he saw it a comp. Near he arrived out, went. Then it spoke.

i’nmot ël’Xam. Aqa igë’XÎïta yaXi qecigëlga’it. Aqa igë’kim

his uncle’s house. Then it shook that what he had on. Then it spoke.

yaXi qecigëlga’it: “Atxilq’umita ine’Xam, atxilq’umita ine’Xam.”

that what he had on: “We shall strike it your town, we shall strike it your town.”

yaXi qecigëlga’it igë’kim. Këm i’ô’xan t’a’xatokaXu. Ê’tvôxu

That what he had on spoke. Nothing became his reason. He did it

i’l’Xam i’nmot. 13(21,353),(799,440)(10,890),(161,985)’Ê, 1l’män, l’Êæ’vûy. K’ëhauwë t’ël’Xam

his house. break, break, break he did it. All people

itcë’tëna, 13(21,438),(799,523)(10,643),(161,734)’êq igë’xoX. K’ëhauwë ta’Xî t’ël’Xam l’Êm’Êl’em’ên

he killed them. Recover he did. All those houses broken


were. Full blood his hands. He thought: “Oh, I fool!”

Ko’lcë’l, ë’l’Êko’l-lë gi t’ë’l’ô’qa gi t’që’x igë’xoXôx.” Kë’nuwa

Thus he held that something and that like I did it.” Try

l’q igë’ex’xâmtek ka ë’vëtlê a’xix’ka’XîtX. Aqa wi iô’ya, as

take off he took it off and his flesh it pulled. Then again he went, and

nôt’l’x iô’ya, aqa wi k’em igë’xoXÔX t’a’xatokaXu. Qoîp

a little while he went, then again nothing became his reason. Near

ite’xam igë’xoX i’nmot ël’Xam. Aqa wit’ax igë’kim: “Atxilq’umita

he arrived another uncle his town. Then again it spoke: “We shall strike it your town.”

i’l’Xam, atxilq’umita ine’Xam.” Kë’nuwa pet qe’t’ô’xåx.

your town, we shall strike it your town.” Try quiet he did it.

Nëxt qa’t’êvix pet nix’ô’xuX. Kë’nuwa qate’çë’ex’max, gwa’zham

Never quiet it was. Try he threw it away, always

t’xì t’ëiakei noxo-în’x’xôy. Aqa wi k’ëni gë’xoXÔX t’a’xatokaXu.

Then his fingers bent. Then again nothing became his reason.

Aqa wi ite’t’vôx i’nmot ël’Xam. K’ëhauwê l’Êm’Êl’em’ên t’ë’vôx.

Then again he did it his uncle’s town. All break he did it.

t’xìq igë’xoX. Këm ël’Xam i’nmot. K’ëhauwê o’xoaX x’oXa’-it

Recover he did. Nothing his town his uncle. All those were they were dead

t’êl’Xam. Aqa igë’ex’t’ax. Kë’nuwa ke’gë’et’êq’iki’Xpa e’i’meqo.

the people. Then he cried. Try branch in tree.
stuck to his body. He tried to strike what he wore on a stone, but he could not break it. Then he went on. He came near the town of another one of his uncles, and again the thing which he carried shook.

“\text{We shall strike your town,}” he said. Then he lost his senses. He broke the houses of his uncle’s town. He destroyed his uncle’s town. Then he recovered. He cried, because he made his relatives unhappy. He tried to dive in order to take it off, but it stuck to his body. He rolled himself in a thicket, and he tried to break on a stone what he wore. Then he gave it up. He cried. He went on and came to the town of another uncle. Again the thing which he carried shook: “\text{We shall strike your town.}” He lost his senses. He broke all the houses and killed all the people. Then they recovered. All the people were killed, and the town was destroyed. His arms and his hands were covered with blood. He cried: \text{“Ká! ká! ká!”} and tried to break what he

kopa ke’numwa qiyaxaniq’a’yaqoax, ke’numwa laq nixo’halenx. Necteq

1) try he squeezed himself through try come it did. Not at all

2) laq nixo’xoaq, ka e’yaatq nixka’ixatx. Ke’numwa qateinguic’emx

come off it did, and his flesh it pulled it. Try he struck it

3) te’yaqo yaxi kteig2elgat, Nect qa’nsx timen nixo’xoaq.

a stone on that what he had on. Never break it did.

4) We’tax qayoi. Qo’dp qateiyoa’xoaq ig’omx i’a’mot i’a’lxam.

We’tax as a stone that what he had on. Never break it did.

5) Aqa wi nixel’alaenx ya’xi qteig2elgat. “Atxilga’mita im2lxam.

Again he went. Near he arrived another his uncle his town.

6) ke’nuwa qateinuixxax ig’omx qayaxauiqja’yakoax.

We’tax a stone that what he had on. Never break it did.

7) qatciuguicz’emx ka e’yaqoamx.

Aqa wi nixo’xoax. Aqa qaye’ixaq.


Try he dived always that what he had on a stone on. Give up he did. Then he cried all the time.

9) Ljpaq qayoi. Ke’numwa laq nixo’halenx ka e’yaatq nixka’ixatx.

Try come off it did and his flesh it pulled it.

10) Ke’numwa mixa’emel’ixpa nixel’alaenx. Ke’numwa qateinguic’emx

Try a thicket in he rolled about. Try he struck it

11) LjmEnLjmEn

12) qateinuixxax ig’omx qayaxauiqja’yakoax, i’a’xam, i’a’mot

Atxilga’mita ke’nuwa qateinuixxax ta’lxatxax. Qateio’xax he shall strike your town. Nothing became his reason. He did it

break, break, break, all he finished it

13) qatciuguicz’emx

14) te’yaqoamx

15) ke’nuwa qateinuixxax ig’omx qayaxauiqja’yakoax, i’a’xam, i’a’mot

Try he dived always that what he had on a stone on. Give up he did. Then he cried all the time.

16) Aqa wi nixo’xoax. Aqa qaye’ixaq.

Then again another he arrived at a town, his uncle

17) timen nixo’xoaq. Ke’numwa niktca’xamx


Recov he did. None all the people and the town.

19) Ke’numwa qateinguic’emx ta’emake. Nect timen nmen

He cried. Try he struck them stones. Not break
wore on a stone, but it did not break. He tried to throw it away, but his hands closed. He went on, and he came near his own town. He tried to remain standing, but it was as if his feet were pulled toward it. Then he lost his senses and destroyed the whole town and killed his relatives. Then he recovered. The whole town was destroyed, and the ground was full of bodies. Then he cried again: "Ka! ka! ka! ka!" He bathed and tried to take off what he wore, but it stuck to his body. Sometimes he struck it against stones and thought it might get broken. Then he gave it up. He cried.

Now he looked back, and there the old woman was standing. She said to him: "I tried to love you; I tried to be kind to your people; why do you cry? You wished for it and wanted to wear my blanket." Now she took it off and left him. She went home. He stayed there; he went a short distance and built a small house.

1. nîxó' xoax ya Xi qteigélga'ì. Ke'nuwa qateix'max ya Xi it dih that what he had on. Try it he threw it away that  
2. qteigélga'ì. Ko'nesum tikq'og'ilux te'yakici. We'tax qayo'ìx. Then he held it. Always became bent his hands. Again he went.  
3. Aqa i'x'tax ì'ÌXam. Qo'ap qateixo'xax ì'ÌXam, ke'nuwa Then his own next his town. Near he did it his town, try  
4. qayo'ìx miùx ya'Xka t'a aqoxa'k'alux tì'qo-it. Ke'ni noxo'ìxax he stood he held it pulled them his feet. Nothing became  
5. ke'nuwa qatei'xalux ì'ÌXam ka tì'cuXi'tke qatei'ìXomax. All he finished his town and his relatives he finished them.  
6. lujiw nîxó' xoax; kqlm ì'ÌXam. Pal ì'ÌX o'xoaxt imemeló'etike, Recover he did: nothing his town. Full the ground were corpses.  
7. nîxós' xoax qa' qa' qa' qa' niktei'xamux. Ke'nuwa nîxoa'ìt. Ke'nuwa He did qa' qa' qa' qa' he cried. Try he bathed. Try  
8. lúq' nîxo'le'mex ya Xi ipe'lit, ka o'yaq nîkx'â'Xitx. Ana' he stood he did that what he wore and his flesh it pulled. Sometimes  
9. li'q'ubèpa nîxó'le'mex. Nîxúlo'xitx, kjo'ma cì'en ìlo'xoa. stone on he struck it, He thought, perhaps break it will,  
10. Tà'menua nîxó' xoax. Aqa wi niktei'xamux ka ílo'qulit. Give up he did he did. Then again he cried and he wept.  
11. Nîx'ènà'qoax, aqa-iqenmX'èka wu Xi aqje'yo'qù. "Ma'i'ka," He looked back; then she stood there that old woman. "You,  
12. agìo'ìxam, "ma'i'ka. Ke'nuwa qíj'ex ì'ìnxox, ke'nuwa qíj'ex she said to him, you. Try like I did you, try like  
13. nòx temë'cu Xi'tke. Qá'qìeg' méqüqùt? Ma'i'ka im'é'Xaqamux, aqa  
14. i did your relatives. Was you weep? You your mind, then  
15. imë'luk ya Xi itè'kètè. Aqa igë'kelka. tâq' igë'xox ya Xi you carried it that my blanket." Then she took it. Take off she did it that  
16. qteigélga'ì. Aqa igë'ìp/ìtaq; i'gà'Xk'qa, ló'la-it kope'. Ìo'ya what he had on. Then she left him, she went home. He stayed there. He went  
17. mank kelë'iX. Kopà' tú'kë itè'tox, itè'qo'ìits tu'tè, a little far. There he made it a small house.
After he died his salmon turned to swans. The dry bones (or salmon) were in one dish. His mother gave him food. Dry broken salmon was in one dish. His wife ate the dry salmon, and his wife ate the salmon bones. Every evening they received food in this way. His wife did not know what her husband was eating. She thought all the food might be salmon bones. For a whole year they ate in this manner. When she chewed, there was a noise of breaking bones. When he ate, there was a noise of meat being munchked. Then she began to notice it. After some nights she took her husband's

**Myth of the Swan**

The people tried to buy a maiden, but her father did not give her away. Then the chief of the Swans bought her. They gave her to him. It became winter. Now the people had eaten all their provisions, and they became hungry. The Swan had a double dish. His mother gave him food. Dry broken salmon was in one dish, and pounded salmon bones were in the other. Then the Swan ate the dry salmon, and his wife ate the salmon bones. Every evening they received food in this way. His wife did not know what her husband was eating. She thought all the food might be salmon bones. For a whole year they ate in this manner. When she chewed, there was a noise of breaking bones. When he ate, there was a noise of meat being munchked. Then she began to notice it. After some nights she took her husband's

**Iqelo'q Ix'kané**

*Swan His Myth*

1. *Ewa' ke'nawa qomel'xemx wuXi aha't'au. Niet qaq'o'tx. Aqa the swans' their chief bought her. Then she was given Then given away.

2. *Iqelo'q ila'Xak'temana qataumel'xemx. Aqa qa-lo'tx. Aqa intending she was bought that she was that given away.

3. *Taq'te'qelux qin'o'xaxin. Qatikutux'mux tga'lxalemme'max te'lxam; winter it became. They finished given the people's then hunger acted on them. Then two fastened wooden their food. his wooden the swan, dishes, together dishes, salmon bones.

4. *Aqa ay'aqelux ay'aqo iqelo'q. Tkje'lak a'c'Xt aq'q'umam. Tkjama'tkliX Then she gave him his the swan, dried one dish, salmon mother salmon bones, their food. to his. He ate it given the swan, that dried salmon the swan. That

5. *Aqa aqelux aqelux qataxalum. Qa'tiXelumox'unux taXi Tkje'lak iqelo'q. WuXi Then she gave him his the swan, dried one dish, salmon mother salmon bones, their food. to his. He ate it given the swan, that dried salmon the swan. That

6. *Aq'Xt aq'q'umam. QatiXelumox'unux taXi Tkje'lak iqelo'q. WuXi Then she gave him his the swan, dried one dish, salmon mother salmon bones, their food. to his. He ate it given the swan, that dried salmon the swan. That

7. *Aqa aqelux aqelux qataxalum. Qa'tiXelumox'unux taXi Tkje'lak iqelo'q. Then she gave him his the swan, dried one dish, salmon mother salmon bones, their food. to his. He ate it given the swan, that dried salmon the swan. That

8. *Aqa aqelux aqelux qataxalum. Qa'tiXelumox'unux taXi Tkje'lak iqelo'q. WuXi Then she gave him his the swan, dried one dish, salmon mother salmon bones, their food. to his. He ate it given the swan, that dried salmon the swan. That

9. *Aqa aqelux aqelux qataxalum. Qa'tiXelumox'unux taXi Tkje'lak iqelo'q. WuXi Then she gave him his the swan, dried one dish, salmon mother salmon bones, their food. to his. He ate it given the swan, that dried salmon the swan. That

10. *Aqa aqelux aqelux qataxalum. Qa'tiXelumox'unux taXi Tkje'lak iqelo'q. WuXi Then she gave him his the swan, dried one dish, salmon mother salmon bones, their food. to his. He ate it given the swan, that dried salmon the swan. That

11. *Aqa aqelux aqelux qataxalum. Qa'tiXelumox'unux taXi Tkje'lak iqelo'q. WuXi Then she gave him his the swan, dried one dish, salmon mother salmon bones, their food. to his. He ate it given the swan, that dried salmon the swan. That

12. *Aqa aqelux aqelux qataxalum. Qa'tiXelumox'unux taXi Tkje'lak iqelo'q. WuXi Then she gave him his the swan, dried one dish, salmon mother salmon bones, their food. to his. He ate it given the swan, that dried salmon the swan. That

34
dish, and she saw that he was eating dry salmon. "Oh," she thought, "he has treated me ill. He gave me bones to eat, and, behold, my husband is eating dried salmon! I will go home to my people."

Early the next morning she made herself ready and went home. She arrived at her father's and her mother's house. She said: "Oh, they treated me ill. They gave me pounded salmon bones to eat, while my husband was eating dried salmon." Then she lay down; she was ashamed. For five nights she lay on one side. After five nights she turned over and laid her head on the other side. Then she arose. She was quite white, and no hair was on either side of her head. Then she sang her conjurer's song. Now snow began to fall. It fell for five days. Then she said to the young men of the village: "Take that dip-net down to the water and move it five times up and down there at sea." Then she sang a song conjuring the smelt, and the young men went. Five times they went up and down in their canoe; then it was full of smelt. They went ashore, and the people gathered the smelt. Their houses were full. Now the water began to freeze, and the
canoes could not go out, because the water was all frozen. Then the Swans died of hunger. Now their chief heard: "Oh, your wife conjured the smelts." Thus he was told: "Their houses are full of smelts." Then the Swan said: "We will go and I will take my wife back." Thus he spoke to his relatives.

Early in the morning the Swans made themselves ready. They had two canoes. They went. The people said: "Canoes are coming." Then the Swans landed. The woman was told: "Maybe your husband comes to fetch you." She said: "Lock the house. Do not let them enter." Then indeed they locked it, and the Swans were standing outside. The woman said: "Quick! Roast five smelts; I want to eat them." Five smelts were roasted. Then the woman said: "The heads of my smelts are roasted." The Swan replied: "The heads of our smelts are roasted." "The bellies of our smelts are turned over." The Swan said: "The bellies of all our smelts are turned over." "The backs of my smelts are turned over." The Swan said: "The backs of our

1 xà'qo'xax ilxè'itx qà'xà'x qa'lo'qIX. Ka'mauwu ìte'ëpo-ìx. Aqà wà'lo'q
2 ilxè'la-ìx îqèlo'q. Añ, aqà igèxèlétu'ma'q îqèlo'q ità'Xà'kèltama.
3 "Àq, amè'kikal ìgà'mi'ùtx ìgi'ùxu. Ìqè'lûxam. "Pàl tàqì'ùnx.
4 ilxè'amI. Igè'kim îqèlo'q: "Alxò'ya, amungà'ìëltama age'kikal, smelsat. He said the swan: "We will go. I will fetch her my wife;"
smelts are turned over. “The tails of my smelts are turned over.” The Swan said: “The tails of our smelts are turned over.”

Then the Swans who were staying outside became cold. They were shut out. Now the smelts were done. Then the woman ate. She said: “Now roast a smelt on five single spits.” A smelt was roasted on five single spits. She said: “Make fire of pitch wood when you roast the smelt.” Now the smelt was roasted on five spits. They burned pitch wood. Then the smelt became black with soot. It was done. Then she said: “Now open the door that they may enter.” Then the door was opened for the Swans, and they entered. They entered, and they were given the smelt, but it smelled of pitch. While they were eating, wings began to grow on them. Then they began to fly. The woman said: “Swan shall be your name; you shall not eat dry salmon. When you smell smelts, you shall fly away. You shall eat only roots and rushes; never shall you eat dry salmon;

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Éwa' tga'le'eticke aqa-iq'tqwa'ya variance. "Éwa' 1
Thus their tails are turned my smelts. "Thus 2
their tails are turned my wife our smelts;" 3
iqelo'q. Aqa tses lq'xox lqelo'q. lxe'etiX laXaniX alxpot'.

Iqelo'q. Aqa tses lq'xox lqelo'q. lxe'etiX laXaniX alxpot'.

They were those smelts. Then she ate that woman 4

aya'kikul iqelo'q. A'yaq aqa augele'lekte aixena, qui'nen 5
his wife the swan's quick then roast a smelt, five
iq'qoatsama. Aqa aq'ye'olekte qui'nen iq'qoatsama. "Laqaxo'egan 6
single spits. Then it was roasted five single spits. "Pitch wood
amekigemge'ima. manix namegi'olekte yaXi ilxena. Aqa 7
burn, when you roast it that smelt." Then
a'qanuwé aqi'qoyleekte, qui'nen laq'qoatsama yaXi ilxena. Aqa 8
indeed it was roasted, five its single spits that smelt. Then
iq'qememgulx laqaxo'egan. Aqa iga-ikjemi'lauxít yaXi ilxena. Aqa 9
it was burnt pitch wood. Then it was blackened that smelt.

Iqelo'q. Aqa ilxena yaXi ilxena. Aqa iga'kimí: "Ayaq aqa qaXe'laq, 10
it was that smelt. Then she said: "quick then open the door,
alagatqua." Aqa ilXe'laq! lqelo'q. Ila'cköpq lqelo'q. Aqa 11
they may come in." Then it was opened for the swans. They entered the swans. Then
iq'le'qo-im yaXi ilxena. Ila'ena laqaxo'egan ciyaqteke. Ke'enuwa 12
they were given that smelt. Only pitch its smell. Try
iq'x'e'le'nuñ. À4. Ila'ki'nitu itxale'ux. Aqa il'koo'a tkanave'tike 13
they ate it. Ah, wings came to be on Then they flew all

Iqelo'q. Iga'kim waXi aqge'lack. "Iqelo'q ine'xaleu. 14
those swans. She said that woman: “Swans your name.
Net qa'ntsix tk'é'lak atemecelemo'xuma. Manex alemci'taya 15
Never dry salmon you shall eat. Then
iixena, kanaqwe'4 amexwina'xita. Àema atsememix 16
smell, you will fly away. Only Indian potatoes
alamecelemo'xuma: Àema aq'xemix tga'kcin atemecelemo'xuma. 17
you will eat; only water plants; their roots
Net qa'ntsix tk'é'lak atemecelemo'xuma. Net qa'ntsix 18
Never dry salmon you will eat them. Never
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you shall not make people unhappy. When smelts are caught in the evening, you shall fly away on the following morning. You shall go inland."

1 ameguxuakua’mita té’lxam. Mané’x Xa’piX aqiu’pi’ila’lxalx ilxe’u, you will make poor people. When it is gathered a smelt, in the evening.

2 ká wuxa’ ká’nuwu é amèixuwaxita. Amcò’ya ca’xala tagi élX.” then in the morning all you shall fly away. You shall go up this country.”
There were many people. Their chief had two children—a boy and a girl. All the year round they went hunting a thing that was on the water. That thing was far out at sea. It shone like the sun. The people came together and tried to shoot it, but they could not hit it. They did so all the year round. Their best marksmen tried to hit it, but they could not hit it. Then the people gave it up.

One day these girls said: "Let us take our father's arrows secretly." Thus said the younger one. The elder one did not reply. She spoke to her five times. All day long they were digging potentilla roots. The people came together and always tried to shoot that something. The girls took secretly the bow and arrows and the harpoon shaft. They tied their hair here on the forehead.

**Éwaxómit Agólé'ttsoq**

*Coppe?: 1894*

Oxóda'etix tâ'a'tei têlXam. C'moket cia'Xan yaXi ila'Xak'é'namma

There were these people. Two of his children that their chief

qaqe'laq. Kâ'nuwu'ê luqét'ké'naX aqiXeluwa'halema-îtx yaXi

girls. All years they always went to hunt that

tâmika luca'qoxa. Ma'linX č'mařiq, la'xanîX ô'xoax yaXi tâ'niki.

Some water on. At sea sea on, outside it was that something

lîak'k'qamox la' aqat'axti. Ke'nuwu muXamu'qoxt têlXam, ke'nuwu

shining like the sun. They they assembled the people, try

tia'qamaq aqiló'xoaX, nič qants'îx ia'nuq aqeló'xoaX. Kâ'nuwu

shooting it it was done, never hit it was. All

luqét'ké'naX ke'nuwu muXamu'qox gâ'taxat'il, ke'nuwu tia'qamaq

years try they assembled the best archers, try hit

aqeló'xoaX. Nêzéq qants'îx ia'nuq aqeló'xoaX. Tê'menua muXamu'qox

they did it. Never hit it was. Give up they did

têlXam. Qâqe'laq'guna aqa qaqe'laq man xalíXan qaqe'laq staxi

the people. One day then they spoke those

sha'ltan: "Qoe qa'txk'tuntat'mitx tia'qamatax e'txam," bage'mx wuX

virgin: "Must we take away his arrows our father's," she said that

ax'e'sqax. Nêzet akta'uxwa'itxauax wuX a'galXt. Qo'â'xemix

younger one. Not she answered that elder sister. Five times

agolXamux. Kâ'nuwu lka'etax qa'xemix pâ'itx ik'ena'tan. Aqa

she spoke. All days they always gathered potentilla roots. Then

wi muXamu'qox têlXam. Aqi wi aqiXeluwa'halema-îtx yaXi tâ'niki,

again assembled the people. Then again they went to hunt that something.

Qa'qelo'xamux tâ'lqiké' k'â tâ'qamox k'â i'te'qól qa'qeto'xamux.

They took away the bow and the arrows and the harpoon, they took them away from him.

K'an'k'au qa'qelo'xoaX lî'etoqo gîpâ'îX uqa'te'puniXpa.

The they did it their hair here their foreheads on.
The people tried to hit that thing, but they missed it by a long way. The two girls were seen. The elder one shot and hit quite near. Next the younger one shot and nearly hit it. Now all the people went home. They arrived at their houses. "Who are these youths who almost hit it?" said the people. "We do not know them. Maybe they have just come." In the evening the girls came home. Then Blue-jay said: "Maybe our girls hit that strange thing. They have been away [all day]." Thus said Blue-jay to the girls.

On the next day they went again to hunt that thing. They tried to hit it. After some time a canoe was seen and those two youths were in it. The people said: "Those are the youths who nearly hit it." The elder one shot first. Ah, he nearly hit it! Next the younger one shot. He nearly hit its back. The people went home. It became evening. The people came home. Then again

1 Kémuwa ti'maq atqiló'xox ayXi tákni. Kel'í'x asiyuki'pi'x. Try hit they did it that something. Far it was missed.
2 Agce'k'gl'ix. ñamaq aqiló'xox wux aqge'k'muq. Qo'itap ñamaq They were seen. Shot she did that elder one. Near hit. 
3 ageló'xox. Aka'kta wux aqge'qatx ñamaq aqeló'xox. Qo'í'tap she did it. Next that younger one shot she did it. Near hit.
4 ñamaq aqeló'xox. Núxak'ma'x kana'qwe tá-te'i té'lXam. hit she did it. They went home all those people.
5 Núxítke'x tá-te'i té'lxam. "Qa'wa-te tá-tu t'qulípXanáyu, They talked to those people. "Who these youths.
6 ta-u á'koapó ñamaq igeló'xóq'q' ingoqo'k kíima té'te'i té'lxam. who nearly hit did it" said those people.
7 "Nt'go'xu'leha'x, koalé'wi t'lxam itqaló'xam." Xa'pí'x aqá "We do not know them. just perhaps they arrived." In the evening then.
8 quek'a'mamax stáXí shá'tjau. Nige'm inge'sqés: "St'a'xka t'lxam came home those virgins. He said blue-jay: "They may be
9 qalé'xoxa'x. Líq'itjau'xu, tiqaló'xam itqaló'xam. Koalé'wi those my virgins hit did it that something strange. Just
10 k'j'ala inge'xalóq, itecí'lxam cóta'xí chá'tjau inge'sqés. nothing they were," said to them those virgins blue-jay.
11 Wax inge'te'kí'tíx, aqa wi kí'l'xu'la'ta'kemtek yaXi tákni. Kémuwa They went home all that some. Try then again
12 t'í'maq igeló'xóq. Líq'éile, aqa wi inge'qalók kíima ke'nmí. Aqa wi shoot it it was done. Long, then again it was seen a canoe. Then again
13 cóta'xí stáxi squ'ilípX etet. Ingooqó'kim t'á-te'i t'lxam: "Cóta'xí' they the youths who nearly hit did it." Shoo she did it
14 cóta'xí eqqúlipX ta-u á'koapó ñamaq igeló'xóq. ñamaq igeló'xóq. they the youths who nearly hit did it. "They
15 wux aqge'k'muq ña'ñamaq. X2 koapó ñamaq igeló'xóq. Aka'kta wux that elder one first. Near hit she did it. Afterward that
16 aqge'qatx ñamaq igeló'xóq. Qo'í'tap aqeló'xóq aqeló'xóq wux younger one shot she did it. Near its back hit she did it that
17 aqge'qatx. Igo'xu'k'am tá-te'i t'lxam. T'o'yu'stíx igeló'xo'xolíx; younger one. They went home those people. Evening it became.
18 aqa ígo'xu'k'am tá-te'i t'lxam. Igo'ixoak'qo'ma'kína kana'qwe. Those people came home all. Then
19 wi ígo'xu'ité'x t'lxam: "O tá-tu squ'ilípX cóta'xí atqí'í'ñamaq again they spoke to the people. "Oh, these two youths they later on hit
they talked together. "Oh, these youths will hit it in course of time. Whence did they come? These youths are pretty. They have much hair." In the evening the two girls came home. Blue-jay said: "I.e! These girls always disappear. I think they will shoot that strange thing."

For four days these young men were seen and they almost hit it. On the fifth day the people talked together again: "Where may these youths come from who always come near hitting it?" In the evening the two girls came home. They carried only few potentilla roots. Then the people said: "To-morrow we will go to hunt. We shall recognize these youths." In the morning the people made themselves ready. They prepared their arrows. Then they went down to the water to hunt that something. They grew tired. All the time they were trying to hit it. Then the two youths were seen. A person said: "The two youths who nearly hit it are coming." It came in sight and

a gole'xoa yaXi tânki. Qà'mtewa qicté'mam? Tqo'kti tgu'lipXuman'yu.

Will do it that some- Whence they come? Good youths.

tqì'qele le'qaqô. Xà'piX aqa wi iqo'qimam etXi châ'ktam.

Much their hair. In the even- then again came home these virgins.

Ige'kIm tte'qös: "Le! Qulîte kâ'ya ekéx egi ega'hât'am. Çâ'ktka

Be said blue-jay: "Le! Always nothing are these my virgins. They

atôqi lâ'naq a gole'xoa yaXi tânki itké'emwâ-i.

later hit they will do it that something strange.

Lakt lgu'jâ'max tte'qo'qëkel etXi equlipX. Àkopa'pö lâmq

Four days they were seen those youths. Nearly hit a gole'xoa etXi equlipX. Ètaqûnemëx â'qo'ya aqa withax they did it those youths. The fifth sleep then again

igo'xuîte ti-îtei tèl'Xam: "O, qâ'ntaq inté'mam ta-û equlipX?

They talked to these people: "Oh, whether come these youths.

gwrâ'nesum etxi a'kopâpö lâmq ige'lo'x. Xà'piX qacqu'omamx

Always they nearly hit they do it." In the even- they came homing
càXi châ'tam. Nôlî'jâ'max icu'të'wuâla yaXi i'ci'êmam. Igûnûkîm

those virgins. Little their load those potentilla roots. They said

ti-îtei tèl'Xam: "Ola aqo'elwuâ'âlem aqenû'âqìka qà'xâqa qa

those people: "To-mor- they go to hunt they will be recog-
gere they talked to these people: "Oh, whether come these youths.

tqulipXuman'yu."

the youths.

KawîX ouguXulâ'yuâtek ti-îtei tèl'Xam. Tqavâ'ta atge'tax

Early they made themselves those people. Good they made

tqì'qamateX. Aqa wi atge'lxâ ci-îtei tèl'Xam. Aqa wi

their arrows. Then again they went those people. Then again

aqi'xelwuâ'âlemâtek yaXi tânki. Tázl igô'xoxa ci-îtei tèl'Xam.

they went to hunt that something. Tired because those people.

Kë'nwà tânmaq iqitlé'xâ'âlemâtek. Aqa wi iq'eqo'qëkel etXi

Try hitting it they always did. Then again they were seen those

equlipX. Aqa ile'kIm lgu'jâ'max IX: "Aqa wi cêt etXi equlipX.
youths. Then he said a person: "Then again come those youths.

càXi etXi'xax qù'kô pà'naq a gole'xoa etXi equlipX."

They those nearly hit they do it these youths. Visible
the elder one shot. She nearly hit it. Then it came in sight again and the younger one shot. Tep! there stood her arrow. She had hit it. She said to her elder sister: “Paddle!” and she paddled. They reached that thing; they speared it and put it into their canoe. The people tried to pursue them, but they left them all behind. They came down the river.

Now all the people were sorry because the two youths got the better of them. Blue-jay said to his chief: “Search for those two youths. Give them your children.” He replied to Blue-jay: “Your advice is good.” Now all the people came home. They were all sorry because they were conquered. “Where may those youths have come from who hit that strange thing?” When it turned one way, it looked red; then it looked green, then white. The girls had disappeared. In the evening they came home. They went to bed right away. In the morning Blue-jay went in. “Le! These girls,” said Blue-jay. “See

1. igē'xōx; i'i'naug i̱gē'lōx wuX a̱xge'qumq. Qo̱t'4p i'i'naug i̱gē'lōx.
2. Wê'txâ lxâ i̱gē'xōx; a̱ḻ'ṯ̄xax wuX a̱xge'eqax i̱i'naug i̱gē'lōx.
3. Tep i̱gō'ṯXuit wuX aga̱'qumat-X wuX a̱xge'eqax. Igo'lXam
5. Ictigo'quam; aqã i̱gē'lkēcuq. Icgiaquama icia̱'xanimupa. Ke'nuwē
6. They reached it; then they speared it. They put it into their canoe. Try
7. igē'c̱uwa; i̱ṯ'go'itoq ta-itci têlXam. Ewã qa'equmâX
8. O ka'nuwē ta-itci têlXam níct igō'ṯkī ti̱ igē'xōx étanmxē.
9. Iqë'tōlq. Ictio'lXam iqe'sqës i̱i'Xaxkēmanax: “O amicâXta etaqXi
10. eq̱'nîḻX. Amelo'ta eme'Xam.” Iqo'lXam iqe'sqës: “Qoq̱t' yaXi
11. They were conquered.
12. The people... They came home all those people. Sorry
13. Itqaxemam ta-u ṯq̱'nîḻXuma'yu̱ke ta-u i̱i'naug i̱gē'lōx ta-u ta̱ṉkí
came those youths... hit they did it that something
14. itq̱'nîḻu̱wâ'i.” Anã nîkte'qoXwitXix. ana̱ḻ'pîl nîx̱o'xoxaq, ana̱ḻ'petfX
15. nîx̱o'xoxaq, ana̱ḻ'tḵ'op nîx̱o'xoxa̱q yaXi ta̱ṉkí. Kjâq̱ä eḵ'c̱xax etaqXi
16. Aṉ̃pîX aqa i̱ḵ'qo'xamama. Nãwî icťḵ'la'yuXniut etaqXi
17. châ'ṯqan. Kawi'tX i̱'p̱q̱'am iqe'sqës: “Le, cã'ga'hatqan,” igē'ḵim

virgins. In the evening they came home. At once they went to bed those
virgins. Early he entered blue-jay; “Le, these our virgins!" he said
how long they are sleeping. Certainly two men have been with them."

Thus he spoke to the chief's daughters. The people talked together. They searched for those youths, but they did not find them. It grew dark. Then the girls brought to the house what they had caught. They placed it under their bed. They arose early. Their father was lying down. He was ashamed. He was wondering who might have hit that thing. His daughters went up to him. They had bathed and warmed themselves. The elder one said to her father: "'Arise!'

Their father arose. They said to him: "'Go and bathe!" Then he went down to the water to bathe. He came back again. They said to their mother: "'Give us a large good mat." They put the mat in the middle of the house. Then they took what they had caught and put it down in the middle of the house. There it was just like the sun. Blue-jay came in. He closed his eyes right away. That thing was shining. "'I thought so," said Blue-jay; "our chief's daughters hit it." He went out. "Ah, don't you notice, our chief's daughters

"Qē qa'egulqēlē tantxO le'le ieqe'witXi." iteqo'lXam he said to them

"KhoLqe' xam. Igo'Xuie'ta-itei te'liXam. Qe'o'naX." their chief the two women to therefore long they sleep. They talked those people. They were searched for

"Nes't qa'ego'egam. Igô'ponem. Aqa qeqi'koe'de'Xam. these youths. Not they found. It got dark. Then they brought to the house

They went under the bed.

"Ieqe'witXit." le'le ieqe'witXit, Yôk'tk yaXi we'tcam; êne'mas. Early then they arose. He was lying that their father; he was ashamed.

They went inland.

"We'tcam wux aqeq'numq; "Mxe'latck." Ige'latek yaXi we'tcam. their father that elder one: "Arise." He arose that their father,

Aqa igî'loa'tam. Aqa igî'loa'tam. They said to him: "Go and bathe." He went to bathe. He went to the water.

"Ige'tpegam. Igo'Xam wa'tcam." "E'luq ieqa'penX. ieqa'penX. He came up. They said to her their mother: "'Give a mat, a large

"Ieqa'penX. qa' iteq'kii ieqa'penX." Iqo'tamåq kàte'ek tqu'le yaXi mat, if good a mat. It was put middle house that

"Ieqa'penX. aqa laq' ieq'vun yaXi ietä'kêxenax. Iqexe'ma kàte'ek mat, then out they took that what they had. They placed it middle

caught.

"Tqu'le. li'xka ivaqat'x o'kukule yaXi ta'nki. Ia'skuq yaXi house. That as sun like that something. He entered that

"Koalqe' xam. li'xka ieqe'lo'Xam. iteq'a'ma. Ige'kim igeq'seqs. "Thou' I thought said Blue-jay; "They our chief

"Sta'Xam ia'naq ieqe'lo'x." iâpa igeq'seqs: "A nie tei insi'xamomu? his children shot they did it." He went out Blue-jay: "Ah not [int. part] do you notice?
have hit that strange thing?” Then the people were called together. All of them were called. They cut that thing and distributed it. Its blood was distributed among the birds, and they all received a little red to put on their heads. They all received something. Some were painted green, others white, and others black. Only Blue-jay was given the best. Then he danced. He was glad, and said: “I am better than you; I have received the best.” He showed it to the Clam, who took it and jumped out into the water. Blue-jay took a long stick. He struck downward with it and said: “Now that Clam is dead.” The Clam made the water boil, and Blue-jay said: “He is dead.” But Robin said: “Do you think he is dead? He is laughing at you.” Then they took the excrements of that thing out of its belly and put them on Blue-jay. First he had received the best, but the Clam took it away from him.
Myth of the Coyote (Told 1891)

When he had finished on this side of the river, he went up the river. He arrived up there. Then he and his younger brother, the Snake, went fishing salmon with their nets. They fished with their net, but did not catch anything. They went home. Coyote was angry; he defecated. "Why did those salmon disappear?" "Oh, that hand-legged one. Do you think the custom is the same here? It is another country. These people speak another language," Untie your net, take out two meshes, and turn around the buoys." Coyote said: "You have told me enough." Thus he spoke to his excrement. He said to his brother, the Snake: "Quick! Let us untie it!" They untied the net and took out two meshes. Then they tied it again to the buoys. Then they finished. The following day they went to catch salmon.

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<table>
<thead>
<tr>
<th>Line</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>1</td>
<td>Untie your net, take out two meshes, and turn around the buoys.</td>
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<tr>
<td>2</td>
<td>Coyote said: &quot;You have told me enough.&quot;</td>
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<tr>
<td>3</td>
<td>Thus he spoke to his excrement. He said to his brother, the Snake: &quot;Quick! Let us untie it!&quot;</td>
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<tr>
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<tr>
<td>5</td>
<td>Then they finished. The following day they went to catch salmon.</td>
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They killed many. They came home. The Newt carried them up to the house on her back. Then they put them down, and cut them in the afternoon. They were roasted. Then they put the roasted salmon aside. On the following day they went fishing. They tried to fish, but they were unsuccessful. They went home. Coyote was angry. He defecated, and asked his excrements: "Why did those salmon disappear?" "Ah, you lean fellow. Do you think it is the same as down the river! This is a different country; these people speak another language. When you have killed salmon, and you come ashore, you must carry them to your house on your back yourself. Women are not allowed to carry them. You must carry all you have caught. Then you must cut them while you still have your belt on. Do not press the salmon's face. When you put them into the canoe, you must lay them on their backs." Coyote said: "You have told me enough."

On the following day they went to catch salmon and killed many. They went home and Coyote did in this manner: When he had killed a salmon, he put it into the canoe belly upward. They came ashore. As soon as they landed he went to take a large basket and carried the

1 Iktō'etxonit'ek aq'ase'na. Aqa ingō'xoxtak, yaXip aqata'x, aqa she carried them much the next. Then they put them down there the sun, then on her back.
2 ingō'toxc. Itgā'kst ka'nuwewe. Li'tgi'totk taza qtagusk tgu'nat. They cut them. They were all. They put them up those done salmon.
3 wax ingō'teukite. lxēnuwawitgēmanā. Kē'nuwa itlxēnuwawitk; Next it got day. They went fishing with their Try they fished with the net.
4 acuwaitka. ItXkipoc. Kahil'kuile ingō'xox itjā'lapas. Itetō'itsatsa. They were un. They went home. Angry he was coyote. He defecated.
5 Itequ副主任xogoa aq'xe'lah. "Qategk'i kā ingō'xox gi tgu'nat?") He asked them his excrements: "Why nothing became those salmon?"
6 "Ya, tayax qī'optionsex. Amtō'xumā k'qunq' q'ecamūnīx? Ixlo'iita "Ya, that lean one. Do you think that the same as down the river?"
7 tayax elX, axalo'ita atwawawa tata'-ite tēlXam. Manīx amtuotō'na this country another their language these people. When you kill them
8 tgu'nat, ac amxigēlā'iyayaXituXī, aqa amtuotēXumīta lxē'leuX. salmon, and you just come up, then they carry them on your inland,
9 ka'nuwe amtuotēXumā. Nā'i a'yaq amtuotēxaca akunmagu'a'lekuX. back
10 All you carry them on. At once quick cut them while your belt is on.
11 Nākt i'a'xot mixateq'enaqoax ign'nat. Amiakxaemā'ya, c'caxala iat'wam," Not his face press the salmon. You put it into the upward his belly,
12 Ige'kini itjā'lapas. "Kopēt aq'aqamunelgū'tick." Ige'kteuktiX. He said coyote. "Enough then you told me." It got day.
13 lxēnuwawitgēmanā. Itgā'pēla itktō'tenā tgu'nat. ItXkipoc They went fishing with their Many they killed them salmon. They went home,
14 K'quqifiq' ingō'xox itjā'lapas qtagiwā'qoax ign'nat, ēwā' c'caxala iat'wam The same did coyote they killed it a salmon, thus upward its belly
15 qatqekeXuxax. ItXkipoc'umā, as lxē'gela'IX. Itcugūtenemam he put it into the canoe. They came home, and they landed. He went to take it
salmon up. He carried up all he had caught. Then he took his knife and cut them all. They roasted them. Now they were done. Then they finished eating. They invited the people. They came to eat salmon and put aside what they had left over.

On the following day they went again to catch salmon. They tried to fish. The flood tide came and they had been unsuccessful. They went home. Coyote scolded. "Why do those salmon disappear?" "I told you, you lean fellow. Do you think it is the same as down the river? These people speak another language. When you have killed salmon, and you come home and you distribute them among the people, you must give each one a stick of roasted salmon. When there are many people in a family, you must give them two sticks. If any are left over, you must dry them right away. Do not dry them at ebb tide, but at low water. Extinguish your fire at once." Coyote said: "You have told me enough."

Early the next morning they went again to catch salmon. They laid their net. There were many in it. They put their whole net...
into the canoe. Then they put the salmon into the canoe. They tried to lay the net again, but they did not catch anything. They went home. They came home. They roasted them at once and dried them at once. Then he defecated, and said: "Why did those salmon disappear?" His excrements scolded him. "I told you," they said to Coyote. "When you kill salmon, and you have laid your net for the first time and you put it back into your canoe, you must take it at the part where the two nets are tied together. That part you must put first into the canoe. You must lay all your salmon belly upward. When you lay your net, then you must stay in the canoe for a long time. Then you may lay your net again," Coyote said: "You have told me enough."

On the following morning they went to catch salmon. Their canoe was full of salmon. They went home. Coyote had his belt on. Then they were cut. He roasted all the salmon and gave much to the people up the river. When there were many in a family, he gave them three spits. When there were few, he gave them two spits. He fed

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1. ig'apela il'e'la-it. They put it into the canoe. They put it into the canoe. They put it into the canoe. At that time they lay salmon.
2. il'ktalkatxat. At that time they lay salmon. They put it into the canoe. They put it into the canoe. They put it into their canoe. Their salmon. Their salmon. Their salmon.
4. il'xko'omam. X'wi a'yaq iti'xelukte. N'wi ak'el'ak il'e'kox. They came. They came. At once quick they roasted it. At once dry salmon they made.
5. itco't'atsasa. Ige't'kim: "Qatsqi k'älta igó'xoaax taXi tgu'nat?" He defecated, he said: "Why something came to the salmon?" Itco't'melc iå'qexax. "Iamó'lxam," qio'lXam itj'la'pas: "Ma'nix They scolded him. "I told you," he was told coyote: "When
6. you kill them. You kill them. You kill them. They lay them. They lay them. They lay them.
7. ti'tsi'na tgu'nat. They lay them. They lay them. They lay them.
9. ka'nauwe tga'numake t'icaxala antó'xoa. Ma'nix amuxenxaxa. aqua They laid them. They laid them. They laid them.
10. long you lay in the canoe, then you lay your net. He said: "When
11. "Kope't imxané'igu'ltek." Ige't'enktix. Ilxenauwá'itgënam. It got dry. They went fishing with their net.
12. Il'xko'omam tenu'at. Il'xko'omam. Lgux'elux itj'la'pas. Aqa They put it into the canoe. They put it into the canoe. They put it into the canoe.
13. igexe'lkix. Ige't'kst. Ka'nauwe taXi tgu'nat. Itco't'mak ka'nauwe They were cut. They were cut. They were cut.
14. c'wa c'axalX c'lx. Manex igá'piłatiłtike exXt gatå'cayxamec. There were many one family.
15. t'gix'elxalma. Qatetawiqó'nx. Manex antó'lxatikte, aqua They gave them to eat. They gave them to eat.
16. moket igex'elxalma. Ka'nauwe qatéxox'kxax c'wa c'axala They distributed them there up
all the people of the upper part of the river. A little was left over and he dried it all. Now he knew all the tabus. Coyote said: "Thus shall be the tabus for all the generations of Indians. Even I got tired. No murderer shall eat salmon, no girl, no menstruating woman, no widower, nobody who prepares corpses for burial, and no woman who has just given birth to a child. It is forbidden. Even I got tired. When men work on their net and make a small mistake, they shall not catch anything. When a house is on a net, the owner shall not catch anything."

é'IXam. NoLj'ka qatiXk'ë'tiix'tix. Ka'nauwe akič'ë'lak qateto'xox.  
Ka'nauwe qačë'Xuix 'itx tk'ë'ë. Nige'niX it'älapas:  
"AliXumnpaq'ya Nate' tamu k'otapë' lga'k'ë'tau. Á'la na'ika,  
"Generationa Indians thus their tabus. Even 1  
á'la tell ine'xox. Náet aliXelemel'o'xoxa gála'k'auk'an ignam.  
even tired I became. Not he shall eat it a murderer salmon.  
Náet aliXelemel'o'xoxa tqelá'wulX, náet aliXelemel'o'xoxa lqé'Xit.  
Not she shall eat it a girl who is just mature, not she shall eat it a menstruating woman.  
Náet aliXelemel'o'xoxa le'pláq. Náet aliXelemel'o'xoxa liné'melët.  
Not they shall eat it widowers and Not he shall eat it corpses.  
Le'XléX lgé'toxt. Náet aliXelemel'o'xoxa tq'ënix qa'lo'ìnex.  
prepare who does it. Not she shall eat it just who gave birth to a child.  
Tgák'ë'tau. Á'la na'ika. á'la tell ine'xox. Manix  
Their tabus. Even 1, even tired I became. When  
nauwa'ıt'k ajktxó'xla'ëna, no' algo'k'umamëk'u, náet tín  
anet they make it, little they make a mistake, not anything  
lgewá'qoamenila-ìtx. Manix úqulaló'ëtena-ìtx áq'të'x' nauwa'ıt'k,  
they always catch. When they are on it shirt like a net,  
náet tín lgewá'qoamenilëx qalá'nauwa'ıt'k.  
no anything. they always catch those having the net."

B. A. E., Bull. 26—01——4
The people of mythical times were dying of hunger. They had only sagittaria-roots to eat. They had only small sagittaria-roots and skunk-cabbage and —— roots and rush roots to eat. In the spring of the year the Salmon went up the river. They had first arrived with many companions. They went some distance. Then the Skunk-cabbage said: “At last my brother’s son has arrived. If it had not been for me, your people would have been dead long ago.” Then the Salmon said: “Who is that who is talking there?” “Oh, that is the Skunk-cabbage who is talking.” “Let us go ashore.” They went ashore and gave him one elkskin armor. They gave him five elkskins and put war clubs under his blanket, one on each side. They put two clubs under the blankets. Then they carried him inland and placed him among willows.

Igu'nat Ia'kiANE. 1

1 IguXa'la-it wa'lö ts'ak'a'ne. Tä'ema tsq'emë'mix. They died of hunger. The people of the myths. Only sagittaria-roots.

2 qatoxoëme'xenix k’a lemiq'ä'ëmax k’a leq'alpo k’a tqa'aj'ëpeui they ate them and small sagittaria-roots and skunk-cabbage and (a root).

3 qatoxoëme'xenix k’a lq'ë'nxilX. Te'goa-ix igë'xoxiX. aqa they ate it and skunk-cabbage. The spring of the year it became, and

4 i'osuwulX igu'nat. Tjö'tsnix qayo'yanix igu'nat ıg’a'petakke he went up the river. First he arrived the salmon.

5 iit’a'ge'wawal. Qä’xpaI gi'o’yan, aqa igë'kim e’qalpo: “Koala e'te’a’qa

6 qayo’yanix ite’wulX. Qö’ nie’i’a’ka ine’xox làn qiqo’Xa’la-it he arrived my nephew. It not I had been, (then)

7 tni’lxam.” Igë’kim igu’nat; “líin taXi a’koXadx’oXa?” “A, e’qalpo your people.” He said the salmon: “Who that thus talking?” “Ah, skunk-cabbage

8 yaXi a’kua iXo’la.” “Axë’gela-ix, axë’gela-ix!” Ilxë’gela-ix. this one thus talking. “Let us go ashore, let us go ashore!” They went ashore.

9 igë’lot e’xt igë’luqte. Qo’a’nim igë’luqte iqtë’lot. Iqa-igë’molX he was given one elkskin. Five elkskins they were given. It was put under his blanket.

10 aë’Xt atá’mq’al kat aë’Xt iqa-igë’molX igon ı’nait ı’yaq. Mökét one elkskin one club and one was put under his other one side his body. Two

11 lá’mq’al iqtë’e’molX. Iqë’yuët lxë’lëuX. Iqë’yɔ’tXamit k’a’tëkak clubs were put under his blanket. He was carried inland. He was put middle.

12 e’la’itkaI. willows in.

Myth of the Salmon. 1 (told 1891)
The Salmon and his people went on ascending the river. Then another person said: "At last my brother's son arrived, whose buttocks are full of maggots. If it had not been for me, your people would be dead." "Who is talking there?" said the Salmon. "Oh, your aunt, the Sagittaria-root." He put some small dentalia on her buttocks and gave her three woodchuck blankets. Then they left her. They went some distance.

Then another person said: "Oh, at last my brother's son has arrived, whose buttocks are full of maggots. If it had not been for me, all your people would be dead." The Salmon said: "Who is talking there?" "Oh, your aunt, the large Sagittaria-root." "Let us go ashore." He put large dentalia on her buttocks and gave her five woodchuck blankets. He placed her in the mud.

Then they continued going up the river. They had gone some distance. Another person spoke: "Oh, at last my brother's son has arrived, whose buttocks are full of maggots. If it had not been for me, all your people would be dead." "Who is talking there?" "Oh, your uncle, the Rush-root." "Let us go ashore." The Salmon. They...
gave him an elkskin shirt and put feather ornaments on his head. He put him into a swamp. Then they continued going up the river.

They went some distance, and another person spoke: "Oh, at last my brother's son arrived, whose buttocks are full of maggots. If it had not been for me, all your people would be dead." "Who is talking there? Let us go ashore." "Oh, your uncle, the ——, is talking." They gave him five raccoon blankets and placed him on the bank of the river.

Then they met a canoe. The Salmon said: "Ask the people in that canoe." There were three people in the canoe. A man was in the stern, a woman in the middle of the canoe. She said: "—-." The Salmon replied: "What does that woman say?" And the man in the stern of the canoe answered: "Oh, she said: 'They went up with the flood tide and arrived at the Cascades; they came down again with the ebb tide.'" "Stop the canoe. Why does she lie? How do the people who go up to the rapids come back?" They stopped them. The

   "Let us go ashore," said the salmon. It was put on to him. A feather head
   ornament.

2. Igé'hutí. Igú'Xenitam ime'ne'men ã'lxna.
   was put on to him.

3. Ñaqala, efe eSa qano'yam aSa wit'ax ile'xalteu
   river.

4. YaXi aSa'wuXi. Qa'xpa Íto'yam aSa wit'ax ile'xalteu

5. Qa qakocX, in'ka ime'xóX ngolé'lx, pán qigoxu'la-it tmé'lxam."
   "At last he arrived, my nephew having mag-
   gots.

6. "Axé'gela-iX. tain laXi á'kua iXó'la?" "Ah, taqa'penáu ime'mot
   "Let us go ashore. Who that thus talking?" "Ah, (a root) your uncle
   yaXi á'kua iXó'la." Quí'ímel iget'téle qaño'qoake. Quí'etemítam
   that thus talking." Five were put on to him. They went to place him

7. tka'apa.
   shore line at.

8. Aqa itó'suwulX ca'xaláX. Láqáp igó'yón ikénim. Igé'kim
   He said

9. Igú'nat: "Amgé'qí'êntexóqua yaXi ikénim." Ta'ké'sañoke ta'átei
   the salmon: "Ask them that canoe." Three in the canoe those
   tém'mam. Le'kala le'qeyamit. ل£'xalteó laXi ká'tcaq qá'agua:

10. people. A man in the stern. He spoke that middle being in the

11. "Laké'lakíwai, laqamó'eqamoc. Laqipâ'wapawa." igé'kim
   He said

12. Igú'nat: "Qa igelxóxó'la wuXi aqágé'laak?" Lé'kín laXi
   the one in the canoe: "What does she say that woman?" He said that

13. le'qeyamit: "Á, axó'lal, itó'witek, aSa itó'suwulX, itó'yam
   the one in the "Ah, she says, if got flood tide, then they went up, they ar-
   rived at

14. le'qeyamit: "H, axoálal, itó'witek, aSa itó'suwulX, itó'yam
   the one in the "Ah, she says, if got flood tide, then they went up, they ar-
   rived at

15. iké'ntek, aSa igi'xé'taka, aSa wi ile'üstô. "Lé'up imegê'lxonaX.
   Cascades, then the waters rec- then again they went "Stop do them.

16. Qa'teqi ita'menXut teótxi? Quí'siX po muXutá'kam ta'átei
   Why, how many if they return there
Flounder was in the bow of the canoe. They took him by his head and twisted it so that his face was turned around and his mouth stood crosswise. They took hold of the Crow and pulled his head; her face was turned around. They took Blue-jay; they pulled him and twisted his neck; his face was turned around. They said to them: "How do people return who go to the Cascades?"

They left them. "Future generations shall always need five days to get to the Cascades."

**Transcription**

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<th>qtge'ix</th>
<th>lq'é'uxoxi</th>
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Myth of the Salmon. II (told 1894)

The Spring Salmon went up the river for the first time. A person was standing there. When he came past, he said: "Oh, at last my nephew has arrived, whose buttocks are full of maggots. If it had not been for me, all your people would be dead." "Who is that who is talking there?" "Your uncle, the Skunk-cabbage, is talking there." "Quick, go ashore!" The Salmon went ashore and put an elkskin armor on him. He put five elkskin armors onto the Skunk-cabbage and one club under each side of the blanket. He carried him up from the water and placed him among willows.

He continued going up the river. A woman was standing there. "Oh, at last my nephew has arrived, whose buttocks are full of maggots. If it had not been for me, all your people would be dead." "Who is there?" "Your uncle, the Skunk-cabbage, is talking there." "Quick, go ashore!" The Salmon went ashore and put an elkskin armor on him. He put five elkskin armors onto the Skunk-cabbage and one club under each side of the blanket. He carried him up from the water and placed him among willows.

Igú'nat Iá'kané. II

The Spring Salmon His Myth

1. Ió'suwulXt igú'nat. Tjo'tsi'nX igité'manX ka ió'suwulXt. Aqa
   He went up the spring salmon. A little he arrived and he went up. Then

2. Ió'suwulXt igú'nat. Tjo'tsi'nX igité'manX ka ió'suwulXt. Aqa
   He went up the spring salmon. A little he arrived and he went up. Then

3. goá'yamoa. Qé néketx naí'ka iné'xóx ngóale'lx, pán qigóXuá'la-it
   Having maggots. If not I I had been 1 person, (then) had died

4. tmél'Xam. Igé'kim: "Lán Lexí á'ko aXó'la?" "A, iné'mut
   "Who that this talking?" "Ah, your uncle

5. Igé'kim: "Lán Lexí á'ko aXó'la?" "A, iné'mut
   "Who that this talking?" "Ah, your uncle

6. a'éXt a'támúq'áal. Iqé'yuXlt. Ixe'le'nX. Iqeyó'tXamit ká'teak
   One club; He was carried inland. He was put in middle

7. a'éXt a'támúq'áal. Iqé'yuXlt. Ixe'le'nX. Iqeyó'tXamit ká'teak
   One club; He was carried inland. He was put in middle

8. él'a-itkpa.
   Willows in. 

9. él'a-itkpa.
   Willows in.

10. Iqeyó'tXamit ká'teak
   Iqeyó'tXamit ká'teak

11. él'a-itkpa.
   Willows in.

12. Iqeyó'tXamit ká'teak
   Iqeyó'tXamit ká'teak
it who is talking there?" "Oh, your aunt, the small Sagittaria-root."
"Quick, let us go ashore!" They put onto her a deerskin blanket
and put small dentalia onto her buttocks. "Later on they will buy
you for small dentalia." He carried her inland and put her in the mud.
Then they continued going up the river. Again he saw a person. "Oh,
at last my nephew has arrived, whose buttocks are full of maggots.
If it had not been for me, all your people would be dead." "Quick,
ashore!" The Salmon continued: "Who is it who is talking there?"
"Your uncle the Rush-root is talking." He put buckskins onto him.
They went up again. Then another person was seen. "Oh, at last
my nephew has arrived, whose buttocks are full of maggots. If it had
not been for me, all your people would be dead." The Salmon said:
"Who is talking there?" "Ah, the Indian potato is talking." "Quick,
let us go up!" They landed and put a woodchuck blanket onto her.
They gave her three woodchuck blankets and put long dentalia onto

"lān laXi ā'kua lâ'ol'a" "Ā ā'ëka amâ'lak alemqâ'ëman."
"Who that thus talking?" "Ah, she your aunt small Sagittaria-root.
Aqa: "Ā'qa ē'gel-iX. Iqē'etelî eqâ'iX, nâkët iqē'taltî
Then: "Quick we will go ashore." It was put a double deerskin
two were put onto her skin blanket, onto her.
tâ'IX. Iqalga'mita akupku'p ite'pâspa. "Ā'qa agemômëlêtema,
deerskin It was put on small dentalia her arms at. "Later on you will be bought,
ikiupku'p amtXâ'ita aqemûnê'mâpa. Iqo'kîa ixe'leX
small dentalia will be put up for you will be exchanged for them." she was car-
ried
f'î'nulwalu'walpa. Iqôla'etumit.
mud to,
she was put down.
Aqa wi ilô'squlXt. Aqa wi iqe'telkel iqeôX'X:
Then again he went up. Then again he was seen a person:
"Koala ete'qî qa'yo'yanu ē'wXilX â'pûte goâ'yama. Qê nêkêtx
"At last he arrived my nephew his arms having maggots. If not
nî'ka inexôx ngûnî'kX, pân qigaXûla it tûnêXam." Iqê'kîm
I had been 1 person, (then) had died your relatives. He said
itqunat: "lâ'n lâXi ē'kua lâ'ol'a." "Ā ya'ëka imê'um iqe'xlal
the salmon: "Who that thus talking?" "Ah be your uncle Rush-root
yeXi akua ixe'o'la." Iqê'telî â'xe'eq. Mâket iqe'telî tse'eqûks, that thus talking: It was put a buckskin.
two were put on buckskins him.
Aqa wi'ax ilô'squlXt. Aqa wi iqeô'max iqe'telkel iqeôX'X:
Then again he went up. Then again one more he was seen a person:
"Koala ete'qî qa'yo'yanu xte'khe' inû put goâ'yamo. Qê nêkêtx
"At last he came my nephew his arms having maggots. If not
nî'ka inexôx ngûnî'kX, pân qigaXûla it tûnêXam." Iqê'kîm
I had been 1 person, (then) had died your relatives. He said
itqunat: "lâ'n lâXi ē'kua lâ'ol'a." "Ā yâ'âkka amê'lak
the salmon: "Who that thus talking?" "Ah, she your aunt
atqemômi'kX akua axo'la." "A'qa axgiga'kela." Aqa
Indian potato thus talks. "Quick let us land." It was put onto
they landed. It was put onto woodchuck Three woodchuck
Iqalga'mita iqwik'ë'cê. Ita'pêtepa iqalga'mit. "Mun'ëX
her long dentalia. Her arms at they were put.
"When
her buttocks. "You will be bought for long dentalia and for woodchuck blankets." Then she was placed in the mud.

They went on again. They went a long distance and found a person. "Oh, at last my nephew has arrived, whose buttocks are full of maggots. If it had not been for me, all your people would be dead." "Who is talking there?" said the Salmon. They gave him five raccoon blankets and placed him near the water.

Then they went up again. They went far up the river. They came to St Helens. There they saw a canoe coming down the river. The canoe came near. Ah, Blue-jay and the Crow were in it, and the Flounder in the bow of the canoe. They were asked: "Where do you come from?" They did not reply. They were asked a second time. Then the Crow answered and said: "—-." The Salmon said: "What does she say?" One person said: "She said they went up with the flood tide and they came to Cascades. Then with the ebb tide they went down the river." "Ha! the Crow is lying! No canoe
ever came back from Cascades (in one day). It takes five to go and come back from Cascades. Let us put our canoe alongside of theirs.”

Then they went alongside their canoe. They took Blue-jay, pulled his head, and twisted his face. They took the Crow, pulled her head, and twisted her face backward. They took the Flounder, who was in the bow of the canoe. They put her mouth cross-wise. “Later generations shall never come back from Cascades in one day.” Blue-jay was thrown inland and the Crow was thrown inland. “Crow shall be your name; you shall not talk the Wasko language.” The Flounder was thrown into the water and was told: “Go down the river to the beach, and lie down flat. Your name shall be Flounder.”

at’auntsa. Nict qa’ntsix ni’Nta’kuaq ik’e’nim ik’e’cakpa.

The Crow. Never returns a canoe Cascades from.

Qu’numerix qavyqo’rix ik’e’nim qavy’sawuXenX, teXua qiyóyard ike’cakte. A’yaq, alxgé’qamelm. Aqa ingé’qamelm, iq’esqes.

Five “sleeps” a canoe goes up, then it arrives at Cascades, quick let us go alongside their canoe.”

Iq’Lé’nxukte iq’esqes. Éwa’ iitikte’qoXuuNTX si’axost. Iq’gélga

He was taken at blue-jay. Thus they twisted his face. She was taken at his head.

at’auntsa, iq’Lé’nxukte. Iitikte’qoXuuNTX sga’axost. Iq’La’nxukte

the Crow, she was taken at her head. They twisted her face. She was taken at her head.

apke’cX a’k’amitiX. Éwa’ iuk’ala’tx’it iték’ecXat. “Alonoxa’xa

the Flounder in the bow of the canoe. Thus he put it cross-ways.

télXam nict qa’ntsix aluXata’koo éXt we’koo ik’e’cakpa.

Generations of people never they shall return one day Cascades from.

Iq’k’ex’e ma iq’esqes laXe’leuX. Lo’koa iqax’em aTáuntsa laXe’leuX.

She was thrown blue-jay inland. There she was the crow inland.

“’At’auntsa ime’xaléu, nict qa’ntsix luXole’met amxéleuwá’ya.”

your name never Wasko language you shall speak it.

Iqal’e malx apke’cX. iq’LoXum apke’cX. “Me’ya qi’écámiX

the Flounder, she was told the Flounder: “Go down the river into the water.

Ikamila’lqap. Amsüng’oyávayaxtix. Apké’cX ime’xaléu.”

beach to. You shall lie down flat. Flounder your name.”
Myth of the Elk (told 1894)

There were five brothers. One day the eldest one said: "I shall go out tomorrow and look for people." "Do as you like," said the younger brothers. He arose early, took his arrows and went. He went far. Then he saw a house. He reached it and opened the door. There was an old man on his bed. "O, grandson," he said; "you have come at last. I am starving. There are many elks here; [kill some] and leave me some food [before you go on]." "All right: I shall leave some food for you," said he. Then he went. [The old man] said to him: "Stand here." He stood there. Then a person shouted: "It is coming!" He saw an elk. He shot at it and shot at it again. Then the elk jumped at him and devoured him. The elk took off its skin. It was that old man who had become an elk. It grew dark, and [the eldest brother] did not come home.

1. There were five men. Then he said that the eldest one: "Tomorrow aq'a i' ogni'ewata'. Anto'naixlana t'el'ix'am." "Ma'ika 'emèbindxe, then I shall go there. I shall go to look for people." "You your mind." 2. Itg'òl'xam tä'm'uXikx. Kawi'x: aq'a i'gixeq'itek. Itëó'kuniga they said to him brothers. Early then he arose. He took them 3. T'el'ixêmex. Aq'i'oya: i'q'öya. Kel'ix'i'qöya. Aq'a itëó'quikkel his arrows. Then he went; he went. Far he went. Then he saw it 4. Tq'ëçe. Itg'equam'qui'm t'a'Xi tqu'ëçe. Itc'a-xe'laqtqix'. Aq'a löxt a house. He reached it that house. He opened the door. Then there was 5. Iq'ëxë'qt ita'ni'Xamepa. "O, qa'ce, imtë'ämam. Aq'a wa'lo an old man his bed on. "O, grandson, you came indeed. Then hunger 6. Ini'm'axat. Li'pi'la imo'la kémèna X pipa'tix. Amenèlge'tatka. I die. Many elks here. You shall leave food for me." 7. "Qù'cil aymèlge'tatka. Itcëó'lxam. Aq'i'oya. Itg'òl'xam: "All right. I shall leave food for you," he said to him. Then he went. He said to him: 8. "Gipà'tix. amo'tXiita. Aq'i'otXiut gëp'a. Iq'æxë'laq'mèna. "Here stand." Then he stood there. He shouted 9. Ignà'të'lx. "Aë, yaXi i'gità'ta?" Ite'qalcle igòlak itë't. a person: "Ah, that is coming!" He saw it an elk came. 10. Itëmaq itcë'laX. Wë'tax tà'maq itcë'laX. Itcë'kepëm yaXi shooting it he did it. Again shooting it he did it. It jumped at him that 11. Imo'lak. À4, aq'a iq'ëwulq yaXi igûlæ'tIX. Aq'a itëxë'ma elk. Ah, then he was devoured that person. Then it took it off 12. İk'k'ıtë yaXi imo'lak. Qoc'I%Xka yaXi iq'ëyø'qt yaXi imo'lak its clothing that elk. Behold! he that old man that elk 13. Iq'ëxòx. Igò'poram. Nazet igi'xi'kù'amam. Bécame. It got dark. Not he came home.
Then said the [next] younger brother: "I will go to-morrow and look for our elder brother." It became day. Then he took his arrows and went. He went far. He saw a house and reached it. There was an old man. [He said:] "O, grandson; you have come at last. Your elder brother was here. Look at the elk skin which he left here for me. He slept here. Many women went picking berries, and he went to look for them. I wish you would also leave some food for me before you go away. There are many elks near by here." [The young man] said: "I shall leave some food for you." Then they went inland. [The old man] said: "Stand here." He stood there. After a little while a person shouted: "Ah, an elk is coming there!" He saw an elk coming. He shot at it and shot at it again. Twice he shot at it. Then the elk jumped at him and devoured him. The old man took off the [elk] skin and went home. He carried his skin on his back.

Now three brothers remained. The next one said: "To-morrow I

Igê'k'Im aXa iXa't ia'muXIX: "Oi la niqilâ'xâlma
He said that other one his younger
brother: "T-o
morrow I shall go to look

č'ilax Xt., Igê'teuktâe; itê'qitxâgta tâ'qumâtxA. aXa wi io'ya,
our elder brother." It came day; he took them his arrows. Then again he went.

Iloyâ't; k'êq'ix' io'ya. Itê'qiqukel tâ'qulâte. aXa wi tâ'XIX.
He went far he went. He saw it a house. He reached it that

itqu'îâ. Aqa lo'XI la'XI iqê'yotq. "Oi, la'q'ôq, intê'mânt.

he. There was that old man. Then, grandson, you came indeed!

Igitê'mam an'mi'XI. E'keta ia'pqåskwâl imê'ak. itêne'tatke.
He came your elder Look at it the elk.

Wi io'ya itetôna'xâm te'ne'meke, qa wi amneke'tatke, te'XIX
also he went he went to look the women, and also you shall leave food then

qanemqeq'iqâx. Gipâ' qo'padix' gîmô'leke'maX." Itêc'olXam:
you leave me. There near having elks." He said to him:

"Aya'meqle'tateka," Aqa itê'te'taka. Itêc'olXam: "Gîpâ'
They two went. Then you leave food for you.

Mô'tXuita. Ayo'tXuit. Ko'ala' aqa igê'lo'ma iqjalê'IX: "At,
Here he slept. Many women they always pick the berries

also he went he went to look the women, and also you shall leave food then

for them.

Gipá' qa'co'pix' gîmô'leke'ma'X." Itêc'olXam: "Here
near inland.

Aqa yaXi io'itt imê'ak. Itêc'eqelxq imê'ak itê't. la'maq
then that it comes the elk." He saw it an elk came. Shooting it

itê'qalâx. Wê'tax ia'maq itê'qalâx; mo'kêtxI ia'muq itê'qalâx.
He did it. Again shooting it he did it.

Itê'qêlenêm yaXi imê'ak. Gipâ' aqa igê'wâlq qa Xi igunê'IX.
It jumped at him that elk. Then there he was that person.

Igêx'ma iXa'pqåskwâl yaXi iQe'yo'qt. Aqa iXa'pqåskwâl yaXi
He took it off his skin that old man. Then he went home that

Iqê'e'yo'qt. Ite'jiynuxt yaXi iXa'pqåskwâl.
old man. He carried it that his skin.

Aqa ioonîke in'tchôsli'Xt la'itct itetê'ma'XIXe. Igê'k'Im
Then three remained those their younger

brother.

He said
shall look for our two elder brothers." "Do as you like," said his younger brothers. He arose early and made himself ready. He took his arrows and went far away. He saw a house. He thought: "Oh, my brothers are probably at this house." He went on and arrived at that house. He opened the door. There was an old man. He entered. Then the old man said: "O, grandson; you have come at last. [Your brothers] left this elk skin for me. They went to the place where the women are picking berries. You also shall leave food for me. I always try to shoot elks, but I cannot kill them." "All right" [said the young man], "I shall leave food for you here." Then they went inland. [The old man] said: "Stand here." He stood there. Then a person shouted: "Ah, an elk is coming!" He looked; an elk was coming. He shot at it; he shot at it again. Then it jumped up at him. Then it devoured him right there. [The old man] took off his [elk] skin and carried it back home, where he dried his skin.

"Ma'ika c'emenXe," igiio'lxam ci'anmuXiX. Kaw'iX igilelatek.

"You your mind," they two said his two younger brothers. "Early" he arose.

Igix'e'ltXuitek. Ite'ku'giiga ti'a'qamateX. I'oya, kela'2X i'oya.

He made himself ready. He took then his arrows. He went, far he went.

Ite'quikel tqu'lc. Igix'lo'xoa-it: "O, gopa' c'ike Xi ek'nax taXi

He saw it a house. He thought: "Oh, there two elder are that

Ite'lipe'a, I'oya; i'oyam ta'Xi tquatpea. Ite'i-xe'laqlqix. Aqa

house at." He went; he arrived that house at. He opened the door. Then

LoXi tajevoq't. Ia'ekupq. "O, q'a'co, inte'manu," igiio'lxam

there was an old man. He entered. "O, grandson, you came indeed." he said to him

IaXi tajevoq't. YaXi imolak i'a'pqaskwal ilegme'latatek.

that old man. "That elk its skin they two left for me.

Iga'peleatke tenemec oxwikewiwa gopa' ieto'ya; ka wi

Many women always pick berries there they two and also went;

mai'ka ameneleq'atken. Ila'pele imoltekenuXi ke'nuwe ia'maqa

you leave food for me. Many elk try shooting them

qniio'XoaXi. naret qa i'omeqax. Iteiio'lxam: "Qai'at.

I always do, not any how dead." He said to him. "All right;

ayameneleq'atkena." Aqa ite'optega. Iteiio'lxam: "Gipa' mot'Xuita.

I shall leave food for you." Then they two went He said to him: "Here stand;"

Iot'Xuit gopa'. Aqa igelqloma igonu'lx: "A, aqa yaXi i'oji'tt

He stood there. Then shouted a person. "Ah, then that comes

imolak. Ige'kilxet, imolak ite't. Ia'maq ite'clax. We'q'ax

he looked, an elk came. Shooting it he did it. Again

i'a'maq ite'clax. Aqa ite'kenpeX. Gopa'2 aqa iqe'wulqa yaXi

shooting it he did it Then it jumped at him. There then he was de that

igonu'lx. Iaq ite'luux yaXi ia'pqaskwal. Ite'iystx; igiio'Xk'na.

person. Take off he did it that his skin. He carried it he went home, on his back.

Ite'i-xa'qun ita'pqaskwal.

He dried it his skin.
Now two [brothers] remained; three were killed. Then one of them said again: "To-morrow I shall go. I shall look for our elder brothers." He arose early. Then he took his arrows and went. He went far and saw a house. He thought: "Oh, here are my elder brothers." He went [on] and arrived at that house. He opened the door. There was an old man. He entered. [The old man] said: "Oh, grandson; you have come at last. Your elder brothers are near by. They left me this elk skin. You must also leave some food for me."

[The young man] said: "All right; I shall leave food for you." Then they went inland. [The old man] said: "Stand here." And after a little while a person shouted: "Ah, an elk is coming!" He looked; an elk was coming. He shot at it; he shot at it again. Then it jumped at him and devoured him right there. Then the old man took off that skin and carried it home.

Now one only remained. Only the youngest brother remained. Then he made arrows and arrowpoints. The boy's grandmother was

Aqa smúkst ixtúk’ci’čix’t; aqa le’nik eix’t'íman. Aqa wi...
there [also]. Then he broke the arrowpoints to pieces and threw them into the fire. He said to his grandmother: "Stand there." The old woman stood there and shook herself [standing] over the fire. Then the arrowpoints which were thrown into the fire were transformed into a dog. Then the boy said to his grandmother: "Turn into a crow and help me." At night he dreamed that a person spoke to him: "Your brothers were killed by a monster. Do you think it is an elk? It is a monster. When you go there, scratch the fat of the dried elk skin." Early in the morning he made himself ready. He cried. He went with his dog. He saw a house and thought: "That is the monster's house." He went [on] and arrived at that house. He opened the door. There was an old man who said: "O, grandson; you have come at last! My grandson has a dog made of flint." Then [the boy] became afraid. [The old man] said: "Your brothers have gone to where the women are singing. They left me this elk." Then [the boy] scratched the fat

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1. **Öx̂t aya'k'ǰe yaXi ik'ǰa'skas. ťem'e'nťemen ike'yúx yaXi**
   There was his grandmother. The boy, who was broken, made those

2. **ik'č̌x̌ťen. Aqa iteix'wg'lx ɑ'ťolpa. ItčolXam aya'k'ǰe;**
   Arrowpoints. Then he threw them into the fire. He said to her his grandmother.

3. **"Ma'ťxuit gip'í." Igo'ťxuit; aqa tɔťo igâ'xux ɑ'ťolpa aqeq'y̌o'q̌t.**
   "Stand there." She stood; then she did fire over the old woman.

4. **Aqa lik'ɔ'tk'ɔť ɪte'xox yaXi igie'įg'lx ɪgɛ'lx̌čen. Aqa iteolXam**
   Then a dog became that thrown into fire arrowpoints. Then he said to her
   woman ayâ'k'ǰe: "O, mi'ťà'ňa amł̌ox̌x̌o'a. Amengelge'cgam." Aqa
   "Your great-grandmother."

5. **iǧx̌e'q̌awaqa X̌a'piX. ItgiolXam ťgoaťe'lx: "Iqlǒ'ťena**
   He dreamed [standing-] at night. He said to him a person: "They were killed
   your elder brothers. A monster killed them. You think [int. part.] an elk?"

6. **ťle'me'lťx̌tc. Iq̌ex̌e'ťan iteol'ťena. Amexlo'Xam tci imo'ľľak**
   A monster. That his grand- mother. You came [on] at last! your brothers.
   They were killed. Monkeys killed them. You think [int. part.] a dog?

7. **Iq̌ex̌e'ťan. Ya'xka i'ap'q̌askwal yaXi iXe'nuý. ma'nix amo'ya,**
   That his skin that dried, when you go, A monster. You passed [on] at last!
   You came [on] at last! your brothers. They were killed. Monkeys killed
   them. You think [int. part.] a dog?

8. **Iq̌ex̌e'ťan. Ya'xka i'ap'q̌askwal yaXi iXe'nuý. ma'nix amo'ya,**
   Then scratched do it that its fat. Early, then "He made himself
   ready.

9. **Iq̌equťe. Aqa i'oy̌a. Ka ľia'k'uťkťu ite'yo'ya. ite'yo'ya.**
   He cried. Then he went. And his dog they two went.

10. **Iq̌equťet. Aqa i'oy̌a. Ka ľia'k'uťkťu ite'yo'ya. ite'yo'ya.**
    He cried. Then he went. And his dog they two went.

11. **Iq̌equťet. Aqa i'oy̌a. Ka ľia'k'uťkťu ite'yo'ya. ite'yo'ya.**
    He cried. Then he went. And his dog they two went.

12. **Iq̌equťet. Aqa i'oy̌a. Ka ľia'k'uťkťu ite'yo'ya. ite'yo'ya.**
    He cried. Then he went. And his dog they two went.

13. **Iq̌equťet. Aqa i'oy̌a. Ka ľia'k'uťkťu ite'yo'ya. ite'yo'ya.**
    He cried. Then he went. And his dog they two went.

14. **Iq̌equťet. Aqa i'oy̌a. Ka ľia'k'uťkťu ite'yo'ya. ite'yo'ya.**
    He cried. Then he went. And his dog they two went.

15. **Iq̌equťet. Aqa i'oy̌a. Ka ľia'k'uťkťu ite'yo'ya. ite'yo'ya.**
    He cried. Then he went. And his dog they two went.

16. **Iq̌equťet. Aqa i'oy̌a. Ka ľia'k'uťkťu ite'yo'ya. ite'yo'ya.**
    He cried. Then he went. And his dog they two went.

17. **Iq̌equťet. Aqa i'oy̌a. Ka ľia'k'uťkťu ite'yo'ya. ite'yo'ya.**
    He cried. Then he went. And his dog they two went.
of that elk skin. The old man gave a sudden start [because it pained him]. Once more he scratched the fat. The old man gave again a sudden start. He said: "The elk and myself have one skin in common." He said: "You shall leave me some elk before you leave." [The boy] said: "All right; I shall leave [some food] for you. I will go out first." Then he went out with his dog. Then the youth made five lakes. He said to his dog: "Beware! Keep up your courage! The monster will devour us!" He had five quivers full of arrows. He placed one quiver near each lake. Then he re-entered the house. The old man said: "Come! Let us go inland and hunt elk!" They went inland. [The old man] said: "Stand here." The youth stood there. Then the old man shouted: "Ah, here it is coming!" The youth looked, and, indeed, an elk came. He shot, shot, shot, and shot at it all day long. Then he finished his arrows. He went to one lake and took one of his quivers. Then he shot, shot, shot, and shot at it.

_Boas_

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until he finished his arrows. He jumped into the lake. Then the monster drank all the water in the lake. Then he ran to another lake. He took the next quiverful of arrows. Again he shot, shot, and shot at it, until he finished his arrows. His dog helped him. Then the youth jumped again into a lake. Again the monster drank all the water in that lake. Again the youth ran to another lake. He took the next quiverful of arrows. Then he shot at it again. He finished his arrows, and again he jumped into a lake. Again the monster drank all the water in the lake. The youth ran to the next lake. He took the next quiverful of arrows and shot at it. When he had finished his arrows, he jumped into the lake and dived with his dog. Again the monster drank all the water in the lake. There, in the

1. tía'qamateX eXt ita'qetsxo. Aqa wi'tax tía'naq itetë'lux.
   his arrows one their quiver. Then again shooting it he did it with
   with them,

2. tía'naq itetë'lux, tía'naq itetë'lux, tía'naq itetë'lux. Iguxoi't.Xum
   shooting it he did it with shooting it he did it with shooting it he did it with
   them, with them, with them.

3. tía'qamateX. Ite'só pena ikak'olìtXpa. Ite'ol'qumet yaXi
   his arrows. He jumped lake into. It drank it that

4. iqxe'te'lux laXi ite'ouqoa ikak'olìtX le'a eq. Ite'ol'Xum ka'nauwe,
   monster that water lake being in it. He finished it all.

5. Igë'kta wi'tax igò'n ikak'olìtX. Aqa wi iteo'kuiiga tía'qamateX
   He ran again other lake. Then again he took them his arrows

6. eXt ita'qetsxo. Aqa wi tía'naq itetë'lux, tía'naq itetë'lux,
   one their quiver. Then again shooting it he did it with
   with them,

7. tía'naq itetë'lux, tía'naq itetë'lux. Iguxoi't.Xum tía'qamateX.
   shooting it he did it with shooting it he did it with
   them, with them.

8. Igë'kta'qemeli laik'utkut. Aqa wi ite'só pena ikak'olìtXpa
   It helped him his dog. Then again he jumped lake into

9. yaXi iq'ulipX. Aqa wi ite't'olqumet yaXi iqe'xe'te'lux ikak'olìtX
   That youth. Then again he drank it that monster the lake

10. le'a eq. Kana'we ite'ol'Xum. Aqa wi iqe'kta yaXi iq'ulipX
    (water). All he finished it. Then again he ran that youth
    being in it.

11. igò'n ikak'olìtX. Aqa wi iteo'kuiiga eXt ita'qetsxo tía'qamateX.
    He ran another lake. Then again he took them one their quiver
    his arrows.

12. Aqa wi tía'naq itetë'lux. Kana'we iguxoi't.Xum tía'qamateX.
    Then again shooting it he did it with them.

13. Aqa wi ite'só pena ikak'olìtXpa. Aqa wi ite't'olqumec iqe'xe'te'
    Then again he jumped lake into. All he finished them his arrows.

14. Kana'we laXi ite'ouqoa ikak'olìtX le'a eq. Aqa wi iqe'kta
    that water lake being in it. Then again he ran

15. yaXi iq'ulipX. igò'naq ikak'olìtX. Aqa wi iteo'kuiiga eXt
    that youth, one more lake. Then again he took them one

16. ita'qetsxo tía'qamateX. Aqa wi tía'naq itetë'lux. Kana'we'2
    their quiver his arrows. Then again shooting it he did it with
    All

17. iguxoi't.Xum tía'qamateX. Aqa wi ite'só pena ikak'olìtXpa.
    He finished his arrows. Then again he jumped lake into.

18. La'sap lo'ya kà laik'utkut. Aqa wi ite't'olqumec iqe'xe'te'
    Under he went and his dog. Then again he drank it the monster
    water

19. ikak'olìtX le'a eq. Gopa' laik'íx. Aqa iqe'wulq laik'utkut. Aqa
    the lake (the water). There the fourth then it was de-
    voured his dog. Then
fourth lake, the monster devoured the dog. Then he ran into another lake. He took his arrows and shot at it. "Ieh!" the monster said; "you cannot conquer me. I shall devour both of you." The youth shot all his arrows; then he jumped into the water. He had a small knife. Then the monster devoured him, saying, "I told you that you could not conquer me."

[Meanwhile] the Crow was sitting on top of a spruce tree [and sang]:

"Make light, light, light, light! Grandchild light, grandchild light! Grandchild light, grandchild light!"

Then the monster said to the Crow: "I wish you were down here, that I might devour you." Then the youth cut the monster below its heart. Before long it felt sick. The dog helped, and they killed the monster. The Crow helped them. When the monster was dead, the youth and the dog went out. They took off the skin of the monster. They cut it up and threw the pieces of skin away. They

\[\text{igé'kta igó'n ikak'otlúX. Iteó'kugia tía'qumateX. Aqa wi he ran another lake. He took them with them. Their monster: "Oh, I cannot tell him."

\[\text{tiá'naq itec'lux. "Ié!" Igé'k'ím yaXi iqexé'lau: "Ö, xá'oqaxalx shooting it did it with them. Then again}

\[\text{amitgenó'lxoa, Ayamtvu'laqíama á'łqé." Iguxoa'ílxum you two win over me. I shall devour both of you later on." He finished them}

\[\text{tía'qumateX, aqa itec'óvéma itec'óvéma. Itsó'kóas aya'aqèvèc, his arrows, then he jumped water into. Small his knife.}

\[\text{Aqa itec'wulq. "Ö, ayamtvó'lxum xá'oqaxalx amitgenó'lxoa." Then he devoured him.}

\[\text{Aqa igó'la-it atá'ntsá o'maktepa sálxlíX iá'qap ò'makte: Then it stayed the crow spruce tree on up its top spruce tree:}


\[\text{Aqa itec'ó'lxum iqexé'lau: "Ö, qo'i ge'gualíX umkle'X! pò Then said to her the monster: "Oh, I wish below you were! if you were."}

\[\text{inam'ó'loq." Aqa igú'plóqóp itect'vux ge'gualíXpa o'yanxtépa yaXi I should walk. Then cut he did it below at his heart at that}

\[\text{igú'plóp X. Ög. net le'te, aqa itu'qem igixelOX. Itégelge'gelìi. youth. Oh, not long, then its sickness was on it. It helped him}

\[\text{itá'kutkin. X, aqa igé'waq yaXi iqexé'lau. Itégelge'gelìi. his dog. Ah, then they two that monster. She helped them two}

\[\text{atá'ntsá. Aqa ió'mmaq yaXi iqexé'lau. Iteto'q. Aqa láq. Then it died that monster. They two Then take off}

\[\text{igé'tvux yaXi iá'paaskwál yaXi iqexé'lau. Ö4, aqa isú'plóqóq they did it that raw skin that monster. Oh, then cut.}

1 This means: "Cut the elk's stomach, so that it will become light inside."
cut it in pieces, some large and some small. The pieces of skin were transformed into prairies; the large pieces became large prairies, the small pieces became small prairies.

<table>
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<th>qax</th>
<th>iegiXu'qo-iq</th>
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<th>i'a'p'askwal</th>
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Myth of the Southwest Wind (Told 1894)

There were five Southwest winds. The people were poor all the year round. Their canoes and their houses were broken. The houses were blown down. Then Blue-jay said: "What do you think? We will sing to bring the sky down." He continued to say so for five years. Then their chief said: "Quick! call the people." All the people were called. Then they sang, sang, and sang, but the sky did not move. They all sang, but the sky did not move. Last of all the Snow-bird(?) sang. Then the sky began to tilt. [Finally] it tilted so [that it touched] the earth. Then it was fastened to the earth and all the people went up. They arrived in the sky. Blue-jay said: "Skate, you had better go home. You are too wide. They will hit you and you will be killed. Quick! go home."

Ik'àqamtk I'ik'anë

Southwest Wind Its Myth

Qu'ànum yaXi ikXàla ikàqamtk. Ka'nuwë4 lgàt'aqemàX
Five those winds southwest winds. All years
poor those people. Their canoes broken got.
Tga'qemax i'me'nejmen naXo'xax, qatetupëxowaX. Ñàqa
Their houses broken got. They were blown down. Then
igék'ùm yaXi iq'ësqës: "Wu'ska, qa'la'a temsi'Xadakouax, Ñàqa
he said that Blue-jay: "Well, how your minds, if
ilë'ktxem, aqa pö gi'gualX igë'të igò'eàx." Qu'ànum
we sang, then if comes the sky." Five
IgàqemàX guànesam kwò腰ìqë'mix igë'sqës. Aqa igék'ùm
years always thus said Blue-jay. Then said
ilàXak'jeman: "Ò2, a'yaq aqoXuà'qtega têlXam." Aqa
their chief: "Oh, quick call them the people." Then
igò'Xoaktck têlXam. Ka'nuwë2 têlXam igò'xoaktck. Aqa
they were called. The people were called. Then
igò'goatxem, igò'goatxem. Ñèt igë'xela igò'eàx.
they sang, they sang. Not it moved the sky.
Ka'nuwë2 igò'goatxem. Ñèt igë'xela igò'eàx. A'qa'txàx
All they sang. Not moved the sky. Last
Lgò'goatimmingqun ilàktxem. Aqa laX igë'xax igò'eàx. LàX
the snow-bird(?) sang. Then tilted it was the sky. Tilt
ilgì'ìax igò'goatimmingqun. Àqa ìlìX òàt laX igë'xox igò'eàx.
he made it the snow-bird(?) then ground real(?) tilted it was the sky.
Aqa k'jàiqë'ënx go'gualix. Àqa itqùqweàlXt tê'ìXam
Then it was below. Then they went up the people
ka'nuwë. Aqa itqì'ìxam ci'xalX igò'caxpa. Igë'kùm igò'sqës:
all. Then they arrived up in the sky in. He said Blue-jay:
"O, tgi'q'kìt amx'k'òìì'ya ñai'nì'ìx. txaq ì'meXàlX, a'jàq ke'la'ìx.
"Oh, good go home. skate(too you wide). later on far
axamqëkëmàx, aqaj ëmë'maq aqë'mëlo'xax. Aqaj mu'Xk'òal.
they will hit you, quick shooting you you will be. Quick go home!"
The Skate said: "Shoot at me; afterward I will shoot at you." The Skate stood up. Blue-jay took his bow and shot at him. But the Skate turned sideways and Blue-jay missed him. Then he told Blue-jay: "Now I shall shoot at you." Blue-jay stood up. The Skate said: "Raise your foot before your body; if I should hit your body, you would die." Blue-jay held up his foot. Then the Skate shot him right in the middle of his foot. He fell down crying. Now the people had arrived in the sky. It was cold. When it got dark, they said to the Beaver: "Quick! go and fetch the fire." The Beaver went up to the town. Then he swam about in the water. [Soon] he was seen, and one person said: "A Beaver is swimming about." Then a man ran down to the water, struck the Beaver, and killed him at once. He hauled him to the house, and said: "What shall we do with that Beaver?" "We will sing him." They placed him over the fire and the sparks caught in his fur. Then he arose
and ran outside. He swam away from the shore, carrying the fire. [Soon] he arrived at [the place where] his relatives [were staying] and brought them the fire. The people made a fire. Then they said to the Skunk: "Go and examine the house, and try to find a hole where we can enter in the night." The Skunk went and laughed, running about under the houses. Then an old man said: "Behold! there is a Skunk. Never before has a Skunk been here, and now we hear it. Search for it. Kill it." They looked for the Skunk. Then it ran home: 'because it became afraid. They told Robin: "Quick! go and look at the house. See if there is a hole where we can enter at night." Robin went and entered a small house. There were two old women. He warmed himself and remained there. Then they said to the Mouse and to the Rat: "Quick! go and look for Robin." The Mouse and the Rat went. They entered the last house. Then they cut the bow-strings and the strings of the coats of the women. They did so in all the houses. They cut all the bow-strings. Then they went home.
[They said:] “We cut all their bowstrings.” Robin had disappeared, and they said: “Perhaps they have killed him.” Then they attacked the town. After a while Robin went home. His belly was burnt red by the fire. Then these people were killed. They tried to span their bows, but they had no strings. The women intended to put on their coats and to run away, but the strings were cut. They stayed there and they were killed. The Eagle took the eldest Southwest wind by its head; the Owl took another one, the Golden Eagle a third one, the Turkey the fourth one, and the Chicken-hawk took the youngest one by its head. After a little while the four [elder ones] were killed. Then the youngest one escaped from the Chicken-hawk. The one which the Turkey [held] would have escaped, if they had not helped him. Only the youngest Southwest wind escaped from them. Then the people went home. Blue-jay went down first. His foot was sore.
Then the people descended. The Skate was still above. Then [Blue-jay] cut the rope and the sky sprang back. Part of the people were still above. They became stars. [Therefore] all kinds of things are [in the sky]—the Woodpecker, the Fisher, the Skate, the Elk, and the Deer. Many things are there. Only the youngest Southwest wind is alive nowadays.
The mother of the Rabbit was the Deer. They used to gather wood and berries every day. The Rabbit was playing about in the woods. He was eating roots all the time. Then he found short rotten branches. He took those rotten branches and broke off *Polypondium* leaves. The Rabbit thought: "Oh, I wish those branches would be transformed into people." Then he tied the branches and made them look just like men. Then he pulled the branches out and carried them to the water. He hid them near the house. He came home. There was his mother. She said to him: "Where have you been? You have been away a long time." He said: "I have been in the woods. I have been gathering roots." The next morning his mother rose.
She went to gather roots. They had one large canoe. The Rabbit launched it and went down the river. There was a town down the river. There were many houses, and the people had dried salmon. The people were silent. Now they heard war-cries. They said: "Oh, maybe somebody is making war on us." All the people ran away. The Rabbit landed and went up to the houses. There were no people there; they had all run away. Then he stole. He stole their winter salmon. His canoe was full. He stole their roe; he stole all kinds of things. He went home and came to his house. He carried up the different kinds of food. In the evening his mother came home. "Oh, where did you take that food?" she said to him. "I made war on those people down the river." "Oh, then you will be killed," said his mother. "Oh, I am not going to die. When they strike me, I shall rise again." Then they ate, and they had much food in their house.

They stayed there five days. Then he went down the river again. He put those branches into his canoe. Then he went down to

Igaxèle'gwulalemam. Ext icátXamín, i'qa'il icatáXamín. Aqa she went to gather roots. One their canoe, large their canoe. Then 1

ite'çgilmv XaXi icatáXamín. Aqa ló'st-X q'eqamáX ikanáXamín'né, he launched it. He their canoe. Then he went 2
down the river the rabbit.

E'lxam qa'eqamáX içg'xax, tçâ'pela tçil'é'max. Òxûck'c'ëmal A town down the river was, many houses. They were drying salmon 3
tå-ite tólxam. Ka'â oxoča'itíx; ta-ite tólxam; aqa c'ë'tuk içg'xax. those people. People were those people, then war-cries became. 4

Iggoqält'kín: "Ô tóqót sàq" içg'lxáx." Itgwa'xi a'ë'tuwaitâwê ta-ite They said: "Oh, behold! war is made on us." They ran away all those 5
tólxam. Igixë'ëkâ-ix; ikanáXamín'né. Içó'te'tka tçlxé'ënuX tólxı People. He landed the rabbit. He went up inland those 6
tçil'é'maxa. Kl'amó tólxam. Ka'â'ë'tuwaitâwê tólxam. Aqa people. He his canoe to. No noise people. All had run away. Then 7

q'ox'kunátX a'qamáXamín'né. Itè'tu'txk tóq'ë'se'awam. Pfíl iñáxam he stole the rabbit. He stole them winter salmon. Full his canoe 8

ite'çlux. A'kibó't tótxká. K'â'ë'tuwaitâwê tóñikó itè'tu'xuXt. A he made his canoe. He stole it. All thing people he stole them. 9

q'ox'kux'a. iؤ'yan te'çâ'tqá'qá. Içó'te'tga. Itè'tu'kúpóte'k tólxı 10

made them. He arrived that town at. He went up. He carried them up those kinds of food. The morning she came home his mother: "Oh, where at them in skins.

lxële'má'max. Tsow'st³'x içgáXk'قراء'ë'nuX. Wá'yaq: "Ô, q'ë'xà 11

kinds of food. In the morning she came home his mother: "Oh, where at those kinds of food?" she said to him.

inó'nuqiga gi lxe'le'má'max?" Òxûck'c'ëmal Xam. "À, sàq" iñé'tóx did you take these kinds of food?" she said to him, "Ah, war I made on him.

ta-ite qa'eqamáX tólxam," "Hê, aqamáwà'qoà."

those people. "He, you will be stricken," she said to him. 13

wá'yaq. "Ô, mét qunó'sàq anó'mëkà manáX aqemwà'qoà." Áqá his mother: "Oh, never I shall be dou when I am stricken." Then 14

ietálxële'má'me're. Aqa lçâ'pela tóta'lxe'le'má'max te'çâ'tqá'pa. they two ate. Then many their kinds of food their house in. 15

Qó'ñamáX iq'qo'yo-iç aqá bi iqó'ya, ló'st-só. Aqá wit Five times he slept then again he went, he went down then again 16

the river.
the place where those people were staying. Now they heard war-cries. One person said: "Do you see many people?" A youth looked out, and said: "Oh, there are many people. There is a canoe full of people;" and all those people ran away. The Rabbit landed and went up. There were no people. He stole all kinds of food. His canoe was full. He stole salmon backs; he stole dried salmon; he stole all kinds of things. Then he went home. He came to their house. Then he carried up that food. In the evening his mother came home. She said to him: "Where did you take that food?" "Oh, I made war on those people down the river?" "Oh, they will kill you." "Be quiet; I am not going to die when they strike me."

After five days he went down the river again. Those people said: "When those people come again we will fight them." The people were quiet and war-cries were heard. Then they said: "The people are coming." A person looked out. "Oh, many people are coming;
they are paddling. Let us run away." All the people ran away. The Rabbit landed and went up. There were no people. Then he stole much food. He went home; and when he came home he carried up that food. In the evening his mother came home. "Oh, don't fight those people any more; they will kill you." "I am not going to die. When they strike me, I shall recover."

After five days he went down the river again. He twisted spruce limbs and tied those branches. He pulled out many branches, and they were all moving when he was paddling. He came near the town. Then war-cries were heard. Now those people took their arrows and went out. They said: "There are many people coming; let us run away," and all the people ran away. The Rabbit landed and began to steal. He stole all kinds of food. Then his canoe was full. Then he went home. He came home and carried all the food

1 They were tied to his paddles so that they all moved up and down with his motions, looking like so many people.
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up to his house. In the evening his mother came. She said to him:
"You went again." He said to her: "Yes, I went. All those people ran away." "Oh, stop going," said his mother.

After five days he went again. The people were quiet and they heard war-cries. They took their arrows and all went out. They saw the canoe. "Oh, many people are coming. They are uttering war-cries." Then the people ran away. But one old man hid under the bed. The Rabbit landed and entered the house. The old man saw him. He looked secretly. Behold, the Rabbit was stealing. He threw down one salmon roe. He ate it. His teeth were full. Then he rolled about and shut his eyes. The old man took a stick. He hit him here in his face, just across his eyes, and there the Rabbit lay dead. The old man hauled him out of the house and shouted, "Come down!" said the old man. "Behold, the Rabbit has been stealing from us." Now the people came down. They said: "Behold the

wit'ax: "LA imó'ya." ItcólXam: "A2, imó'ya. Ka'nauwé ta-itei again: "Behold you went." He said to her: "Ah, I went. All those people."
té'lxam qatén'xwa'ixitx: "Ö aqa kope'it imó'ya," igiólxam always run away: "Oh, now enough you go," she said to him
wá'yaq, his mother.

Wi qo'nemix iq'qoya-iX aqa wi ió'ya. Ká2 oxóč'etítix: Again five times he slept then again he went. Silent were
ta-itei té'lxam. Aqa wi č'tutk igé'xóx. Itqóguiga tga'qamateX these people. Then again war-cry became. They took them their arrows
ta-itei té'lxam. Itqé'pa ka'nauwé. Iqqē'qelkayāXi ike'nim. these people. They went all. It was seen "that came, out
"Iq gá'pelatíke té'lxam tgate't. Ėltutk tgioxó'la." Aqa "Oh, many people are coming. War-cry they say much." Then
itqwa'xit ta-itei té'lxam ka'nauwé, leXa't léqeyo'qt léqé'pent they ran away these people all. One old man hid
gé'gualix ilXe'me. Iqixé'gela-ix ikanaXme'né. la'c'kupq taXí under the bed. He landed the rabbit. He entered that
taq'é'tpa. Algíóqumit laxi léqeyo'qt, lxé'kelpóšót. Ö, léqeyot house in. He looked that old man, he looked secretly. Oh, behold!
ìxanXme'né igíqo'xtgela. Itxax'ma aèXì ak'ëbo'it gé'gualix. the rabbit was stealing much. He threw down one salmon roe, put down, up in a skin

Aqa ilexé'lebulix laxi léqápt. Pálemánx ilxó'x liáqaméX. Then he ate that salmon roe. Full he got his teeth.
Aqa igixé'gela'metek isúnpó'xuit. Iqí'gela'q c'neqó laXí Then he rolled about he shut his eyes. He took it a stick that
lqé'yo'qit, ilgé'ge'lémip gípá'lix. sá'Xóstpa, sá'xóst qas'xenébiót. old man, five times he hit him right here his face on, his eyes. across.
Kópa' íó'maqt ikanaXme'né. Iqígí'łata táxanix laxi léqeyo'qt There he was dead the rabbit. He hauled him outside that old man
ka lxé'qamux. "Ance'lx, ancel'lxá, ile'k'ùm laxi léqeyo'qt. 1 and shouted. "Come down to come down to said that old man.
"Léqeyot ikanaXme'né gitelXo'xtgela." Aqa itqel'lxá ta-itei "Behold the rabbit he stole from us." Then they went to those
té'lxam. "O," igugó'k'ìm. "Léqeyot ikanaXme'né." Iqí'qketam people. "Oh," they said, "Behold the rabbit." They went to see it
Rabbit!" They went to look at the canoe and saw that it was full of branches. *Polypondium* leaves were tied to them. Then they skinned the Rabbit and took off his hide. In the evening his mother came home. Her son was not there. "Oh, my son is killed," she thought. The Rabbit was thrown into the water near the beach. He had no skin. Early in the morning his mother went down the river to search for him. She cried while she was going. She went down the river and came to the water in front of the town. There she saw something white lying on the ground. She went to look at it. Behold, her child was lying there! She carried him to her canoe and put him into it. Then she went up the river crying. She went a long distance. Then she said to her child: "Rise! Are you dead, indeed? Rise!" She said this often. When she was near her house the Rabbit rose. "Oh," he said, "I slept a long time and I got cold. I have no blanket. His mother said to him: "Did you sleep? You were dead. You were killed. You were skinned, and your skin was taken away from you." "Let us return to get my skin." "Oh, maybe we shall..."
be killed,” said his mother. Then they returned. They went down
the river. They arrived at the beach in front of that town. Then the
Rabbit took his arrows. He spoke: “Give me my skin, or I shall kill
you.” One person said: “Maybe he will kill us, indeed. Behold,
he arose although he has no skin.” They tried to give him a raccoon
skin, but he said: “It is bad. I do not want it.” They tried to
give him a beaver skin. He said: “It is bad.” They tried to give
him a lynx skin. He tried to put it on, but he said: “…It is bad; it
hurts me.” They tried to give him an otter skin. It was bad, he did
not want it. They gave him one-half of his skin. Then he pulled it
on one side so that it became thin. Then it fitted him. He put it on.
Now he and his mother went home. They came to their house. She
said to him: “Do not go any more; you will be killed for good.” Then
he did not go any more, because he had been troubled; he was afraid.
That is the story: to-morrow we shall have good weather.

1 “Ō xe'Xam aqtxôtë'nà,” igë'kim wâ'yaq. Aqa wi ieXe'takua
“Oh, perhaps we shall be killed,” she said his
mother. Then again they returned
2 wetô'ssö. Ite'ýam yaXi óeXam ayâ'manà. Itego'guna
they went down
3 kâ'tamàteX ikanaXmë'në. “Öe, mege'ënöt itë'kje'të,” igë'kim.
his arrows
4 “Aqamecô'të'nà,” “Ō,” iLe'kim teXa't igoate'eX, “tXam
“Shall I kill you,” “Oh,” said one
5 a'qanuwë atelxôtë'nà. Nest iâ'paskwal, tate'â iteôXatkua.”
indeed he will kill us. Not
6 Lqë'lot ke'nuwa inatâ't iâ'paskwal. Igë'kim: “Lâ'mela, nict to'ëx
try raccoon
7 mû'yoX. Igë'lot ke'nuwa iqoa-inë'në iâ'paskwal. “Lâ'mela,”
I do it.” He was given try beaver
8 igë'kim. Lqë'lot ke'nuwa ipuckoa iâ'paskwal. Ke'nuwa igë'xaltë.
He was given try lynx
9 “Lâ'mela.” igë'kim, a'yaterqeq. Igë'lot ke'nuwa cënanak'ë
“Not bad,” he said: “It is prickly.” He was given try otter
10 ia'paskwal. Lâ'mela. Ka'nuuwë'ë iumerqeq'ë'ë'ë. Igë'lot cëti'ëXka,
his skin. It was bad. All
11 cënatka. Kjâ cënat. Aqa itee'ë'ka, itee'ë'ka. Pe'ëXout
one side. The other then he stretched
12 igë'xë'x. teXa itee'ë'j'ë'x. yaXe igë'xalë. Aqa iee'ëXka
it got, then it fitted; that he put it on. Then they went home
13 wâ'yaq. IeXk'ôma'm te'ctaaq. Igie'Xoat: “Kapai' aqê imôya
his mother. They came home then you went
14 qa'cëpamëX. Aqamôle'm atêuwa.” Aqa itë'Xotq ikanaXmë'në.
down the river. You will be killed for good.” Then he finished the rabbit.
He went no more because he feared trouble.
There were Badger and Coyote. They were catching birds all the time. Coyote caught two, while Badger always caught many. Now Coyote said: "What do you think, shall we send word to the Sturgeon?" Badger replied: "I think so." Then they tied a rope of cedar bark around Coyote's waist, and he went to the water. A canoe passed. He shouted: "Tell the Sturgeon to come and see our younger brother!" The people said: "We will tell him." They stayed there some time. Then Coyote saw a canoe. He went to tell his younger brother: "A canoe is coming." Now the Sturgeon went ashore. He stayed a little while, and Badger was gathering all the time and said: "I want to go out! I want to go out!" Then Coyote spoke: "He always tells me to haul him and carry him.

Itja'lapas Ictà'kànë k'a Ip'ë'caxac

Coyote Their Myth and Badger

Cxe⁠kë'tiX ip'ë'caxac k'a itja'lapas. Ka'nmwë tketà'x

There were two of them, the young red and coyote. All days.

ip'ë'caxac béjce'cukiq petòrpì'ñi'la'xtX. Mòket itka'të'xax itja'lapas.

Gu'nsum iq'ëpìëla itka'të'xax ip'ë'caxac. Aqa nige'mëx itja'lapas:

"Wu'kàa qu imë'Xañuqit po itxgi'oqim, ina'qon?" Igë'kim

Ip'ë'caxac: "Kjoalà ñXöl'Xum. I'an inilën'luq itjë'ëcô

Badger: "Thus I think." He did it in cedar bark.

ejyagëqëtkpa. Aqa iò'ta-it mâ'ntë iX itja'lapas. Igë'xiao ike'ñim.

His waist to. Then he stood at the water. It passed him a canoe. He called it a canoe.

Iteqë'ëmna ittà'lapas. Igë'kim itja'lapas: "Amxilktà'2tega

He said it ja'lapas: Tell him ina'qon, ateqë'tekata ínta'mXIX. Iego'kàkim ta'i'tci tkë'tXum:

The sturgeon, he shall come out! They said those people.

"Antexilkà'tegoa." Lå'2ëk iò'ta-it itja'lapas: ià'lätíX iò'ta-it. Ateqë'qekë ike'ñim.

"We shall tell him." Long he stayed. He said it ja'lapas: Ah, a canoe.

He saw it a canoe. He told him his younger brother.

Ite'it. itcë'1Xum jà'ämXIX. Igexil'gëla-itX ina'qon, lòptegam

is coming. He said to him the sturgeon. He came up ina'qon. No'1XIX iò'1a-it. Iga-iXilq'ëvalke'tek ip'ë'caxac. Igë'kim

the sturgeon. The little he stayed. He groaned the badger. He said ip'ë'caxac: "Payá, payá." Igë'kim itja'lapas: "Koatqà' gi

badger. "Payá, payá." He said it ja'lapas: "Thus this qatsno'xoaayaxas qanintâ'tx qanuñkëpë'X. Tsö'xoa manglege'sgama.

he always does to me and I haul him, I carry him out. Come! help me!"
out. Oh, help me! Let us carry him out. Take hold of his legs." The Sturgeon rose. He took the feet; Coyote took the head. They carried him out. When his legs came out Badger broke wind and the Sturgeon fell down dead. Badger rose. They cut the Sturgeon; his roe was white.

After several days they got hungry again, and Coyote said:

"What do you think? We will send word to the Beaver." Then Badger said: "I think so." Then Coyote stood by the water and saw a canoe passing. He shouted: "Tell the Beaver to come and see our younger brother!" The people said: "We will tell him." Coyote stayed there some time, till he saw a canoe with one man in it. Now the Beaver landed. He stayed a little while; then Badger groaned and said: "I want to go out! I want to go out!" Then Coyote spoke: "He always tells me to haul him and carry him out. Oh, help me! Let us carry him out. Take hold of his legs." The Beaver rose. He took hold of the feet; Coyote took the head. They carried him out. When his legs came out Badger broke wind and

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the Beaver fell down dead. Badger rose and laughed. They skinned the Beaver. After two days they had finished it, and they became hungry again.

Then he said to his younger brother: "What do you think? We will send word to the Seal." Badger said: "I think so." Coyote went to the water. He stayed a little while and saw a canoe. He shouted: "Tell the Seal to come and see our younger brother!" Coyote stayed there some time, when he saw a canoe. He told his younger brother: "A canoe is coming, with one man in it. I think that is the Seal. Look out!" Now the Seal got up to the house. He stayed a little while in Coyote's house. Then Badger groaned: "I want to go out! I want to go out!" Thus he always tells me, and he makes me tired. He asks me to haul him and carry him out. Help me. Let us carry him out." Then the Seal rose. Coyote told him: "You take his feet." Then they carried him out. When his feet came outside he broke wind and the Seal fell down dead. Badger

1. Iga-ix'e'em-epee-a. Kopia't igix'e'muxit igunik. Igix'eleck
2. ip'e' exc. Igi's'ayemunahantek yaXi ip'e'ex. Iyex'il'ke'exc. Badger; he laughed then he told down the beaver. He arose
3. Ige'i'yune yaXi igunik. M'akem Xieto'qoya, apa igelo'iXom. They cut him that beaver. Two their sleep, then they finished it.
4. Aqua wi wa'lo iexita-it. Aqua wi ite'iXam i'am Xim: "Q'a da
5. Then again hunger they died. Then again he said to him his younger "How
7. "Koqaq' aXi Xum," Aqua wi lota-it ma'tniX ita'lapas. "Thus I think." Then again he stayed at the water coyote.
8. Na'1giX lota-it. Ato'qekel ike'num. Hege'bona ike'num. A little he stayed. He saw it a canoe. He called it the canoe
10. To'1gi ita-it; catoqX lota-it. Te'te'qekel ike'num. Long he stayed; long he stayed. He saw it a canoe.
11. QiXilekie'qegmam i'am Xim: "Liq'oo'Xat liet. Lxum aq'egoaix. He was told" One person in it was going: Perhaps the seal.
13. Ige'kum. "Koqaq' gi qatsnob'xox-itx, aq'a tell qatsnob'xox-intx, he said as "Thus this he always does to me, then tired he makes me,
15. Atqgiukts'pa'ya." Igot'xum aq'egoaix. Ite'iXam ita'lapas: We will carry him out. He stood up the seal. He said to her coyote.
16. "E'wa ta'qo'it amigle'guya." Aqua igicyuntepa ta'q ox igox' aqox "Thus his feet take them!" Then they carried him out, out became
17. ta'qo'it la'xaniX. Iga-ix'e'lm-epee-a, ac kopja'2 igax'muxit his feet outside. He farted, and there she below down.

B. A. E., BULL. 26—01—6
rose and laughed. Then Coyote spoke: "We will always do so when we get hungry; we shall catch everything." They sang the Seal. After several days they finished it. They got hungry again.

"What do you think, younger brother? We will send word to the Porpoise," Badger said; "I think so." Coyote went again to the water. He stayed a little while. A canoe passed. He shouted: "Tell the Porpoise to come and see our younger brother!" The people said: "We will tell him." Coyote stayed a long while, then he saw a canoe. He told his younger brother: "A canoe is coming. I think it is the Porpoise." Now the Porpoise landed and went up. A little while he stayed. Then Badger groaned. He said: "I want to go out! I want to go out!" Then Coyote said: "He always tells me so and makes me tired. He asks me to haul him and carry him out. Help me. Let us carry him out." Then the Porpoise arose. Coyote told him: "You take his feet." Then they carried him out. When his feet came outside he broke wind and the

1 aqé'sgoax. Iqixk'ayá' wuhalemtek. Igé'kim the seal. He arose. He laughed much. He said
2 itja'lapas: "Ksta k'aalaq' atxó'xoa, mané'x wa'ló atxó'xoa. coyote: "Then thus we shall do, when hunger acts on us.
3 Ka'nawé ta'xemax atktóqé'xla. Iqalk'etsaNnwa wunxí All things we shall send for." They sang her that
4 aqé'sgoax. Qa'wátxi t4 iq'qoxa-iX aqa iqé'lxun. said: Several maybe his sleeps, then they finished her.
5 Aqa wi wuló iqé'xua. "Wu'ska qa ime'xuqumit, à'óe? Then again hunger acted on. "Come, how young your mind, younger brother?
6 Atqéxqoqé'xla akó'tékóte." Igé'kim iqé'xua: "KjoaLaq' We will send word to the the porpoise." He said porpoise: "Thus
7 nXlo'xun,.. Aqa wi wuló iqé'xua maníX itja'lapas. Na'tíjX I think." Then again he stayed at the water coyote. A little
8 ió'ta-it; iqé'xóoa iké'xí. Iqé'gé'xíma. "AnegalXáma akó'tékóte, he stayed; it passed him a canoe. He called it. Agé'ktxíma inti'mXíX. LáiI'é ió'ta-it. Iqé'qielk elk é'ním. he shall come younger out and see "Come, how Long he stayed. He saw it a canoe.
9 Iqixelk'etxíma itn'mXíX. "Ike'xíme ité'te, itécol'xun ia'mXíX. He told him his younger "A canoe is com- his younger come to him. brother.
10 NóXun akó'tékóte." Iqaxá'igela-iX akó'tékóte. Igáptxíkan. "Perhaps akó'tékóte. She landed the porpoise. She went up.
12 iqé'kim ipé'xua. Iqé'kim itja'lapas: "KjoaLaq' gi qatsenó'xoa-ib. He said badger. He said coyote: "Thus this he always does to me.
13 iqé'kim ipé'xua. Iqé'kim itja'lapas: "KjoaLaq' gi qatsenó'xoa-ib. He said badger. He said coyote: "Thus this he always does to me.
14 iqé'kim ipé'xua. Iqé'kim itja'lapas: "KjoaLaq' gi qatsenó'xoa-ib. He said badger. He said coyote: "Thus this he always does to me.
15 Aqa tell qatsenó'xoa-ib, as qusuni'tax qatunxepa. Iqé'kim Help me. We will carry him out." She stood up the porpoise. He said itja'lapas: "Éwa' téia'qo-itat amigélga'ya." Aqá iqé'xuqepa. LáX coyote: "Thus his feet take them." Then they carried out him out.
16 Iqó'xoax tia'qo-it é'wa lá'xuníX. Iqa-ixé'iqo-icó-ic, aqé kópa' came his feet thus outside. He carried, and there
Porpoise fell down dead. Coyote said: "Thus we will do when we get hungry." They cut up the Porpoise, and after several days they had finished it.

They got hungry again, and Coyote said: "What do you think? We will send word to the Sea-lion." Badger replied: "I think so." Then Badger tied a rope around his waist, and Coyote went seaward, where he stood by the water. He stayed a long time. He saw a canoe passing. He shouted: "Tell the Sea Lion to come and see our younger brother!" They said to Coyote: "We will tell him." Coyote went up to the house and said to his younger brother: "Take care!" He stood there a long time, then he saw a canoe with one man in it. The Sea-lion landed and went up. He tried to enter Coyote's house, but he stuck in the doorway. They took out two vertical planks; then he was able to go in. The Sea-lion stayed a long time. Then Badger began to groan and said: "I want to go out! I want to go out!" Coyote said: "He always tells me so and makes me tired. He asks me to hand him and carry him out. Help

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**KATHLAMET TEXTS**

1. **Kjoatqia**
2. **Ige'kim itja'lapas:** "Kjoatqia"
3. **Badger:** "Thus we will do when we get hungry." They cut up the Porpoise, and after several days they had finished it.
4. **Porpoise:** "What do you think? We will send word to the Sea-lion." Badger replied: "I think so." Then Badger tied a rope around his waist, and Coyote went seaward, where he stood by the water. He stayed a long time. He saw a canoe passing. He shouted: "Tell the Sea Lion to come and see our younger brother!" They said to Coyote: "We will tell him." Coyote went up to the house and said to his younger brother: "Take care!" He stood there a long time, then he saw a canoe with one man in it. The Sea-lion landed and went up. He tried to enter Coyote's house, but he stuck in the doorway. They took out two vertical planks; then he was able to go in. The Sea-lion stayed a long time. Then Badger began to groan and said: "I want to go out! I want to go out!" Coyote said: "He always tells me so and makes me tired. He asks me to hand him and carry him out. Help

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**BooX**
me. Let us carry him out." Then the Sea-lion rose. Coyote told him: "You take his feet." Then they carried him out. When his feet came outside he broke wind and the Sea-lion fell down dead. Then Badger rose. They cut the Sea-lion up. Their house was full of meat and fat. Coyote spoke: "Thus we shall always do when we get hungry." They ate a long time and finished it.

Then they became hungry again. Now the people began to know it: "Behold! Coyote and Badger are killing people." Coyote went to the water. A canoe passed. He tried to send word, but they did not speak to him. Still he stood near the water, but he did not see anyone. Then he gave it up and went up to the house. For two days he tried to send word. Then he gave it up and went up to the house. He did not see anything.

Now they were hungry. Coyote mended his arrows. They went to shoot birds. Early in the morning they went. At night they came home. Badger had killed many. Coyote had killed one duck.
Next morning they went again to shoot birds. At night they came home. Coyote had killed two. Badger had killed many. On the following day they went again and came back at night. Coyote had nothing. Badger had shot many. Thus it was every day. One night Coyote thought: "Let us exchange our buttocks." And he said: "What do you think? Let us exchange our buttocks." Badger replied: "I like my own buttocks. I know them; you do not know them." The next day they went again and came back in the evening. Badger had caught many, and Coyote had two. Badger had no arrows. He just broke wind at those birds. Coyote had arrows, and behold, he got nothing. On the following morning it was just the same. Badger got many. He merely broke wind, and they were dead. Coyote sometimes got one, sometimes none. At night he said again: "Let us exchange our buttocks." Badger said: "No." Every evening Coyote said the same thing and made his brother tired.

iad'kjetenax aquoj'piqo'ix. Wax wit'ax queto'ix. Quetoge'x
his game
duck. Next day again they went. They went to hunt

tpe'ppec'eeke. Ts'oyustiX quexko'jamanx. MAket iad'ke'petenax
birds. Evening they came home. Two his game

ita'lapas. iqa'pela iad'ke'telenax ip't'exac. Wax wi queto'ix.
coyote. Many his game badger. Next day again they went.

Ts'oyustiX quexko'jamanx. Acuwa'tka ita'lapas niXkja'manx.
Evening they came home. Unsuccessful coyote he came home.

iqa'pela iad'ke'telenax ip't'exac. Ka'nauwe tak'etax ak'una.
Many his game badger. All his days thus.

Qaxtkana'pol igixlo'xa-it ita'lapas: "Qo intge'xenkim'xenwa
acuwa'tka. wax qacto'ix. Every night he thought
Ipe'xen "We will exchange them
c旬tapiote." "Qa emenxte, aoce? Atge'xenkim'xenuwa exa'pote
our buttocks." "How your mind younger We will exchange them
itje'cxac our buttocks." brother.

Ige'kim ip't'exac: "Tpe'x niexlo'xt ipe'pote." Ige'kim: "Ne'loitkul
He said badger: "Like I do them my buttocks." He said: "I know them
ipe'pote, ne'cop mai'ka naXmakull." Wi ige'tenkitiX, wit'ax ieto'ya.
my buttocks, not at all you you know them." Again it got day, again they went.

itje'xuiga tpe'ppec'eeke. Ts'oyustiX icXatko'jamanx. iqa'pela
They went to catch them

iad'ke'telenax ip't'exac, niaket ita'lapas iad'ke'telenax. Ka'met atje'pijike
his game

ip't'exac, ac qateawiqe'cupo'ix taXi tpe'ppec'eeks. Ta'qamateX
badger, and he ferreted at them those

ita'lapas: yaXi quyo'ix, tate'pia qe'xyemgana'ix. Wax queto'ix.
his arrows

wit heavy. iqa'pela iad'ke'telenax ip't'exac ac qateawiqe'cupo'ix.
Again thus.

aukumuta'lix. Ipe'xet iad'ke'telenax ita'lapas, ani' acuwa'tka.
and he ferreted at them.

Nuponemux aqua wi qateoiXa'mux: "Atge'xenkim'xenuwa
It got dark, then again he said to him: "Let us exchange them
exa'pote." Nige'mux ip't'exac: "Ka'ya." Ka'naunwe tpe'loeke'telenax tell
our buttocks." He said badger: "No." All nights tired

qateoiXa'mix. YaXi ianu'XiX tell aquo'xanx ip't'exac. Aqa nige'mux
he made him. That his younger tired he was made badger. Then he said
Then Badger said: “You make me tired. Let us exchange them.” Then they exchanged their buttocks. Now Coyote was glad. He was awake, and thought: “Now I have fooled you, Badger. Now I shall get many.” He rose early and quickly. Then he broke wind. He arose and went out. He went with long strides and broke wind; pó, pó, pó, pó. He made slow steps and broke wind: pu, pu, pu, pu. When he stepped with long strides, he broke wind loudly; when he went slowly, he broke wind slowly. Now they went to hunt birds. They came home in the evening. Coyote had nothing, but Badger had caught many. Coyote tried to go up to the birds with long steps, but every time he stepped he broke wind; pó, pó, pó. On the following day they went again and came back in the evening. Coyote had nothing, and Badger had killed many. Then Coyote thought: “I made a mistake; I will return his buttocks to him.” He said: “What do you think? I will return your buttocks to you.” Badger did not say anything. Coyote tried to
keep his buttocks closed, but he could not do it. He almost reached the ducks; then they smelled him and flew away. Again they came home, and he said: "I will return your buttocks to you." But Badger was angry. "You make me tired," he said. "I gave them to you. Now you are making me tired again. Take out yours first."

Coyote took out the buttocks of Badger. Then Badger took out those of Coyote and threw them into the water, while he put his own buttocks into himself. Now Coyote's buttocks drifted down the rapid creek. Coyote pursued them. Badger went away.

Coyote pursued his buttocks. He came to one place; there he lay down to sleep. He rose early. He came to a town. He asked: "Did my buttocks pass here?" The people said: "Yesterday there was something which the boys tried to hit with spears."

Coyote went on. His buttocks called: "Pāhéhē, pāhéhē, pā!" He went a long way and slept again. He rose early and went on.

Nāzet aqa ige'kām ippē'axac. Kē'nuwa qateigelgā'x iā'pōte. 1
Not then he spoke badger. Try he held his buttocks.

Kā'nuwē mxuawā'xix. Wit'ax lēXk'ow'mam, wit'ax ite'īlXam:
All escaped. Again they came home, again he said to him:

"Atami'lXak'te'k'u'yā gi lemē'pōte." lgi'Xe't. Xaq ippē'axac.
"I will return to you these your buttocks." He became angry badger.

"Mai'ka telle ēme'nox." ite'īlXam. "Aqa itā'melō, aqa wi telle
"You tired me make me," he said to him. "Then I gave them then again tired to you,
amenō'axax. Itqo'īlXam ittá'lapas: "Mā'nēwā lāq le'mēnox."
you make me," He was told coyote: "You first out make them.

Laq itē'xōx ittá'lapas taXi ippē'axac iā'pōte. lāq itē'xōx
out he made them coyote that badger his buttocks. out he made them

kē'qamūq ippē'axac taXi ittá'lapas lā'pōte. litaqalē'ma'tax.
afterward badger that coyote his buttocks. He threw them into the water.

Itqalē'ma'tax ittá'lapas iā'pōte. līx'qew'qootk ikpē'axac lā'pōte.
They were thrown coyote his buttocks. He put them onto badger his buttocks,

līqo'xunē ittá'lapas iā'pōte. lē'qas'kē xaXi ci è'qal. Itel'lwa'
They drifted coyote his buttocks. Rapidly that creek. He pursued them

lā'pōte ittá'lapas. Aqa iō'ya kēlā'iX ippē'axac. Aqa ite'īlXam
his buttocks coyote. Then he went far badger. Then he pursued them

lā'pōte ittá'lapas. Qa'nxpa lq iō'yam iō'qoya. Kawi'X ingi'xelqat.
his buttocks coyote. Somewhere he arrived he slept. Early he rose.

igwō'qo'mā éX itē'īlXam. "Teō'X" ilē'me'xgoa itē'pōte." 13
he reached one town. "Well, did they pass you my buttocks?"

Iqto'qanintexokoa ta'lē'īlXam. "Ā itaqēl." aqi'īlXam. 14
he asked them these people. "Ah, yesterday," was said to him.

"Tānīk tklīlaqspalēmtke taqētōnīke."
"Something they threw it often

lo'ya wit'ax ittá'lapas. Itqalē'menīltek lā'pōte: "Pā'hēhē. 16
He went again coyote. They spoke his buttocks: "Pā'hēhē.

Pā'hēhē, pā," igwō'xōx ittá'lapas. Kēlē'iX lo'ya, aqa iō'qoya. 17
"Pā'hēhē, pā," did coyote. For he went, then he slept.
Again he came to a town, and asked: "Did my buttocks pass you?" "A short time ago something drifted down, and the boys tried to hit it with spears."

Coyote went on. "Pāhēche, pāhēche, pā," said his buttocks. "Pāhēche, pāhēche, pā," said they slowly. After he had gone some distance, he slept again. Early he rose and went on. He went some distance and reached another town. "Did my buttocks pass here?" "Yes; at noon yesterday something drifted down, and the boys tried to hit it with spears."

Again Coyote went. "Pāhēche, pāhēche, pā," said his buttocks. He went a long distance and slept a fourth time. The next morning he went on. He had not gone far, when he came to a town. He saw the boys throwing spears at something. He came to that town and asked: "Did not my buttocks pass here?" "Something just drifted down."

Again he went. "Pāhēche, pāhēche, pā," said his buttocks. He
went a long way and slept. He went on early. He went a short distance and came to a town. He came near to boys who were throwing spears at something. Now the people saw him, and they all went up. Coyote asked them: "Did not my buttocks pass you?" "Just now something passed down here. The boys threw spears at it."

Coyote went on. "Pâhêhé, pâhêhé, pâ," said his buttocks. He reached them. Now his buttocks were small, and all torn by the thrusts of spears and sticks. He put them on, and at last they fitted. "Badger shall be your name—you who fooled me. Future generations of men shall fear your winds only. You shall not kill birds." Then Coyote went on. He kept on going.

1. nó'ix jô'ya, aqa wi ite'iqegam ñ'lxam. Qo'ip ite'tôx taxi
2. tø'òtênike, aqa ta'ni itkîló'eqala. Qo'ip ite'tôx lam. Aqa
3. itê'qelx. Ite'ptegu kâ'nuwe ta iteî tø'òtênike. Ñô'yan
4. it'âlapas, itetuqu'me'texókou: "Teu'xme lge'pôtì in'i'mexega?"
5. "A, na'sit ko'dêwê ta'ni io'koate, tø'òtêneńe kó'tiló'eqala.
6. jô'ya it'âlapas: "Pâhêhé, pâhêhé," iteñle'xmu xîtøk liâ'pôtì.
8. Ilë'n'men iqe'tôx ya'xi iqi'o'eqahumek. Láx'i'qou.k
9. Liâ'pótì, Qalî'te'xam in'xâ'pak. "I'pâ'ëxæw inë'xâlen tau
10. ite'xemexem'ik Xîntek. Ahu'xumáq'ya tø'lxam á'cena
11. amé'go'iqo'iqo' k'yaæ awaxo'xou. Nàet amitp'jà'la'xax
12. It'eqe'te'cuke." Aqa jô'ya kela'îx it'âlapas. Ga'nu'mun jô'ya.
There were the Panther and his younger brother, the Lynx. Every morning the Panther went hunting elk. In the evening he came home. He told his younger brother: "Don't leave our fire." He left him often; then the Lynx went to play, and played a long time. When he came home, the fire had gone out. Then he thought: "I will swim across to get some fire." He swam across and opened the door of the house. There was an old blind woman. She could not see anything. She tended the fire of the Grizzly Bears. Lynx took a firebrand and put it down at some little distance. The old woman looked after the firebrands. Now she had lost one. Then she spread her legs and struck her vulva often, crying: "You, you, you have eaten it, you have eaten it, the fire, the fire, vulva, vulva!" Then Lynx looked at the
old woman. He took that firebrand and put it back. Now the old woman looked after the fire, and the firebrands were all there. Then the Lynx took again one firebrand. Then the old woman looked again after the firebrands and found that she had lost one. She spread her legs and struck her vulva, crying: “You, you, you have eaten it, you have eaten it, the fire, the fire, vulva, vulva!” Now Lynx went out and took away that firebrand. He swung across. He came home to the house of his elder brother and made a fire. In the evening his elder brother came home. When he came near the house, he smelled the smoke. It smelled different, and the Panther thought: “Maybe our fire went out; maybe he stole fire.” Then he came home. There was his younger brother. He spoke to him: “Why does our smoke smell different?” Lynx replied: “You are a liar, it is the same fire!” They slept. Early in the morning the Panther arose and went to wash himself. He put grease on his hair and stayed a little while.

wi'qëetq, wiqà'etq." tKqë'muwa itcë'xoa yaXì ipù'koa wuXì vulva, vulva. looking at her sitting and he did that the lynx that he 1

aqýevìqì. Aqa wi'tax itcë'xìna wuXì aqù'leptëkiX kópàì yaXì old woman. Then again he put it down that firebrand there that 2

a'ìça naxè'mat. Aqa wi'tax iktukùmùanëmtëk wuXì aqýevìqì before it lay. Then again she looked at them that old woman. 3

Ka'nanwë taXi tga'qaleptëkiX. Aqa wi'tax itcë'gelga wuXì a'è'Xì all those firebrands. Then again he took it that one 4

aqù'leptëkiX ipù'koa. Aqa wi iktukùmùanëmtëk wuXì aqýevìqì. firebrand the lynx. Then again she looked at it that old woman. 5

Igòna'xltek a'è'Xì. Iják igè'tòx tga'qo-it. Illxè'ltqìlX îlè'gakì: she had lost it one. spread she did her legs. she stripped her hands: 6

"Maì'ka maìk' mo'wëltì mòwà'qì, wa'tùl wa'tùl, wiqëetqì. You and you ate it, you ate it the fire the fire, vulva. 7

wiqà'etqì. Ijopa ipù'koa, ite'nùmit wuXì a'è'Xì aqù'leptëkiX. He went and took out the lynx. he took away that one 8

I'è'kòìX iò'ya. Ijò'yan te'te'qalpa ì'yàXìt. Iga-iXè'ltqìlìx. He made a fire. he went. He arrived his house at 9

Tso'ýunístX içë'Xìko'à ì'yàXìt. Qo'ìp îte'tê xoam te'te'qal, aqa brother's. He reached it their house. then 10

itçìla taXi ïXòë'tëlì, ìtà'Xòëtelì. Aqa ixalà'ìta ì'ta'te'te'ke. he smelt that smoke. Their smoke. Then different its smell, 11

Igixlë'xoa-it ikjàxìwà: "I Luxembourg teXùg ègàx antàtòl. Luxembourg He thought the panther. Perhaps extinguished was our fire. Perhaps 12

itòó'Xòkam a'tòl. ÌgàXìko'ì'mùn te'te'qalpa, ì'òtàXì i'ì'mìXìXì. he stole it fire. He came home their house to. There his younger was 13

Ite'tìlxam: "Qá'tqë' oxoà'òìtu ì'ta'te'te'ke gi tXà'Xòëtelì?" Ígè'kìmì. He said to him: “Why different its smell this our fire?” He said 14

ipú'koa: "Qana'qà èmcè'tì'menXìt, a'ìxàkà àtxàtòl." Ite'tóqò-qì. the lynx: “To no you lie, that our fire.” They slept. 15

KawìX igìxè'ëtëk ikjàxìwà. Ígiqìnyùtìm. Êllxè'lòx ìpùtèhò Early he arose the panther. He went to battle. He put onto it grease 16
Swans were flying there. Then he spoke to the Lynx: "Go and see why these swans are flying away." Lynx went to see and entered again. His elder brother asked him: "What did you see?" "I did not see anything but swans flying away because a snag drifted down the river." Then the elder brother looked. He saw that the Grizzly Bear had come nearly up to the house. The Panther came in and said: "Put that kettle over yourself, the monster is almost here." Then the Lynx covered himself with a kettle. The Grizzly Bear opened the door and stood in the doorway. "Who took our grandmother's fire? I will eat him." The Lynx became afraid and trembled. The Grizzly Bear said: "Give me your little brother; I will eat him." The Panther replied: "You are talking all the time. Come in." They began to fight. Then the Panther said: "Where are you? The monster will kill me." Then the Lynx threw off the kettle. He took an adz and danced around.

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1. "E'kïlxoa'q was noltiX iexëla-it. Igunxowaw'xit tqelo'q. Iqoî1xam his hair on and a little they stayed. They flew away swans. He was told
2. ipu'ko'au: "Angë'ketam t'unki teuXa'wa taqelo'q." Igë'ge'ketam the lynx. "He and look something make fly away swans." He went to look
3. ipu'ko'au. Igë'ge'qam a'ku'ko'. "Teu'Xoa tan mëqë'kelkëq!
4. itcëqi'mtanexoko'a e'yalXt. "K'a'ya net tan mëqë'kelkëq. Ta'ema he asked him his elder brother. "Nothing not any-thing I saw it. Only
5. tqelo'q t'atxul. Ta'ema gi le'zcin la'tgateX." Igë'kiket e'yalXt. swans their cries. only that snag drifts down." He looked his elder brother,
6. Qaä'p alicëo'ptegama ya'XitX ica'qim. Ilo'paq ik'joaywa. Near he came up there the grizzly. He entered the bear.
7. "A'mXoalakjoa wuXi aq'tan. Qaä'p itge'ë'xox iqëxë'yan." "Cover yourself with that kettle. Near comes the monster." Igë'Xoalakjoa wuXi aq'tan yaXi ipu'ko'au. Iteixe'hawiq yaXi
8. he covered himself that kettle that lynx. He opened the door with him
9. ica'qim. Ilo'ia-it iqi'qepa. "Tän itgä'xat. Wuntei'k'ëc wögä'gov!" grizzly bear. He stayed door in. "Who took from our grandmother her fire? her
10. Alemñxelgæ'wuqwe'qeax. Aqæ k'wae igë'xox ipu'ko'au. Igë'xallita. Then afraid became the lynx. He trembled.
11. "Lehë't, lehë't." Igë'kim ica'qim. "Welehe'meXe'X
12. alemñxelgæ'wuqwe'qeax. Aqæ k'wae igë'kæ'qam ik'joaywa. "Wu'ko'au anxeleñwu'ya'q. Iqë'kam
13. ik'joaywa. "Ac'katpq." Iqë'kæ'qam ik'joaywa. Aqæ icxe'qaywun. "All day you will talk," said
14. Itcëqi'mtan xi'miX. "A'q, që'xpa nuke'xax! Algënuwu'qoa
15. Itcëqi'mtan a'vaq'tan ipu'ko'au. Icë'græla e'qat'kk.
16. Icëqi'mtanakleq: He danced about much:
17. "E'kîlxoa'q wuinti'qo-it wuipex'æ'lan a'qox, ë'kîlxoa'q!" "Water lilies his legs the monster, elder water lilies his brother.
monster’s legs are like water lilies,” he sang. He struck the Bear’s legs with the adz and then they threw him down. Then they cut his neck and hauled him out of the house.

The next morning the Panther went hunting again. He went to hunt elk, and told his brother: “Do not go away, else our fire will go out.” He went out and the Lynx went to play. Then he thought of the fire. He went home and the fire was low. He tended it and went out again to play. Then he forgot his fire. A long time he played, then he remembered it. He went into the house, but the fire was already out. Again he swam across. He went ashore and opened the door of the house of the Grizzly Bears. He entered. Now the old woman had four fires. He took one firebrand and put it aside. Then she looked after the fires. She spread her legs, struck her vulva, and said: “You, you, you have eaten it, you have eaten it, the fire, the fire, vulva, vulva!” Then he put that firebrand back again. The old

**Inelgámít yaxi c’ga’tk i’kqát’pa, Kopá’ igée’la-it. látuk**
He struck it that end his legs at. Then they threw him. His neck was. 

**Lígj’up igée’xoś. legió’tata lá’xamiiX.**
Cut they did it. They hauled outside. 

**Wax igée’tuktiX. Aqa wit’ax i’ó’yá ikqayá’wa. Ímótak**
The next morning he went the fire. Elk

**Igée’loé. Itció’lxam i’ámXíX: “Náet qa’nta mó’yá, itú’kiX**
He went to hunt. He said to him his younger brother. “So where go, else

**teXúp naxo’xoax atxá’tól. Máyá ipu’kora igixk’ayá’wóhalemek, extín will be our fire.” He went the lynx always went to hunt.**

**Lxагí’ilkaX aya’tó’l. Igü’Xka’ta, aqa itsó’ko’áts aya’tó’l. ake’x.**
He thought of his fire. He went home, then small his fire was.

**Lga-Xeq’ilga’ux. Aqa wi i’ó’yá igixk’ayá’wóhaleman. Iqá’ilhakakít**
He made a fire. Then again he went to play. He forget it was.

**aya’tó’l. Le’qí che igixk’ayá’wóhalemek. Iqígí’ilkaX aya’tó’l.**
His fire. Long he played. He thought of his fire.

**Iq’iquum te’txalq. A’nuq a’teXúp wuxi aet’atól. igú’xoś. Aqa wit’ax**
He came in his house. Already extinguished that their fire was. Then again

**io’k’áux’a é’wa k’xanató’l. Iqigí’tektamiX iteqxeláktqíX**
He swam thus across. He came up to the he opened the door

**Leq’í’tmek te’talq. lác’kupaq. Aqa l’q’k’tka tga’qaleptekiX wuxi**
the grizzly bears their house. He entered. Then four only their firebrands that

**aq’eyó’tqt. Iti’gelga á’eXt wuxi aq’a’leptekiX. Kela’X**
Old woman. He took it one that firebrand. Far

**Iteqsex’ma. Itq’uqum’u’mamanteki taXí tga’qaleptekiX. tga’q’íe’tóx**
he put it down. She looked at them those their firebrands. Spread she did them

**tga’qo’it. Itaq’èlqíX lé’gakeí: “Ma’íka maik’a’, mów’elq**
her legs. She slapped her hands: “You you, you ate it

**mów’elq. wa’tu’l wa’tu’l, wa’tu’l wiq’ètq wiq’ètq.” Aqa wit’ax itaq’èx’má**
you ate it the fire the fire. vulva vulva.” Then again he put it down
woman looked at the firebrands and there were as many as before. Thus the Lynx fooled the old woman. He looked often when she struck her vulva. Then he took that firebrand. He went home and swam across. He came into the house and made a fire. In the evening his elder brother came home. There was the Lynx. They slept, and the elder brother rose early. He went to wash himself. After a little while he came in. Swans were flying away. He said to the Lynx: "Go and look." The Lynx went. He came in. He was asked: "What did you see?" "I did not see anything but swans flying away because a snag is drifting down." "Do you think that is a snag? That is the Grizzly Bear. Quick, hide yourself under that kettle!" Lynx hid and put the kettle over himself. Then the Grizzly Bear opened the door. "Who took our grandmother's fire? I will eat him. Give me, give me your younger brother; I will eat him." The Lynx became afraid. He trembled under his kettle.
He stayed in the door for a long time. Then the Panther said: "You are talking all day. Come in; we will fight." The Grizzly Bear entered, and they fought. They fought a long time. Then the Panther said to the Lynx: "Oh, where are you? The monster is making me tired." The Lynx threw off his kettles and danced about. "Elder brother, the monster's legs are like water lilies," he sang. He hit the Bear's leg with the adz. Then they threw him down. They cut his neck and hauled him out of the house. The Lynx was told: "Stop leaving our fire. The monsters will kill us." For two days the Panther did not leave him. Then he went again.

[The same a third and a fourth time.]

Now only the strongest Bear was left. They stayed there five nights. Then the Panther left and said: "Don't forget our fire. He will kill us. The one who is left is really strong." The Lynx said: "I shall not go away." After a little while the Lynx went out, but right away he looked again after the fire. He went out often, then he forgot it. He played about a long time, then he remembered his fire. He went

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1. Igë'kim ik'goy'wə: "Wə'2go ame'xaləcə. ୡkətq, txəlgə'vəx." He said the panther: "All day you will talk. Come in, we will fight.

2. Ic'ekup içe'yim. Icexelgəyə. Ic'itqitX içe'lgyəyə. Iqo'iXam He entered the grizzly. They fought. Long they fought. He was told bear.

3. Ipu'ko: "A qa'xpə mke'xax'ta." Aqa tell ilge'nuix Lqexə'lan. The Lynx: "Ah where are you?" Now tired makes me the monster.

4. Icaxə'ma a'yaq'tun. Itce'gelga e'qa-itk: He threw off his kettle. He took it an adz: "E'kixoa'q witə'qo-it wataq'xə'tan, ă'pxö, ękələxə'q!" "Water lilies his legs- the monster. Elder water lilies!" brother,

5. Igiexla'nmktək. Itelgə'mit ɨq'qo-itpə yaXii e'qa-itk. Kopa' He danced about much. He struck it his leg at that ak. There

6. Iqeq'ela-it, iàtuk ɨq'qo içe'yox. Iqeq'ola ta ɨXaniX. Iqo'iXam they threw him his neck cut they did it. They hauled outside. He was told down. Ipu'ko: "Kapa't ameqe'lo'qta atxə'tol. Atkixo'te'nə təqexələ'tək." the Lynx: "Enough leave our fire. They will kill us the monsters."

7. Mqeq'iX ɨq'qo yaqeq'eqeq'eq, aqa wi ɨq'qo ıkqaya'wa. Twice he slept not at he left him, then again be the panther. went

8. [The same a third and a fourth time.]

9. E'xani'ta ikigexka'etix'it yaXi ktiia'lxewulX. Aqa ɨxəla-it One only was left by them two that the strongest one. Then they stayed

10. qii'ñemix içe'qoq'a. Aqa wi iqilqilaq'ta. Itce'iXam: "Nəcet five they slept. Then again he left him. He said to him: "Not leave it our fire. He will kill us. He really the strongest one.

11. yaXi iuk'qilaq'tita." Igə'kim ipu'ko: "Nəcet qa'mta no'ya." that he is left." He said the lynx: "Not anywhere I shall go.

12. No'tiX qa'upiX ipu'ko. ɨq'qo wi qa'teqe'ketanm ayə'tol. A little he went out the lynx. Already again he looked at it his fire.

13. Qa'watiX ɨXan iq'sa. Aqa igi'yelakait ayə'tol. Several times perhaps he went out. Then he forgot it his fire.

14. IgI'Xk,iqa'wələməntək; ɨli'qo igi'Xk,ayə'wələməntək. Igay'kax He played long he played. He thought of
home, but it was out. Then he swam across to the house of the Grizzly Bear. The old woman held the fire. For a short time she threw it down and took it up again right away. He did not dare to take it. The old woman threw it down again. Then he jumped at it and took it. He ran out and swam across. He went ashore and came to their house. He had just made a fire when his elder brother came home.

"Where did you go! Just now you are making a fire! When the Grizzly Bear comes I shall throw you before him and he will eat you." Lynx did not say anything. "Take care," said the Panther, "he will kill us." Early the Panther arose. He washed himself and tied his hair. Then swans were flying away. He told the Lynx: "See if the monster is coming." The Lynx went and said: "I do not see anything; only a snag is drifting down." "Do you think that is a snag? That is the Grizzly Bear who is coming. Hide yourself, put the kettle over you." Then the Lynx put the kettle over himself. The Grizzly Bear opened the door and said: "Who took my grandmother's fire?"
Give me your little brother; I will eat him." The Panther was silent for a little while. He was afraid. The Grizzly spoke often and asked for the younger brother. Then the Panther spoke: "Do you think a person will give up his own younger brother? Come in; we will fight." Then the Grizzly Bear went in. They fought, and he almost threw the Panther, who got tired. Then he spoke to the Lynx: "Where are you? The monster makes me tired." Then the Lynx threw off the kettle, took an adz, and danced about. "Elder brother, his legs are like water lilies," he sang. "You are dancing when I am tired," said the Panther. Then the Lynx hit his leg. They killed the last one. Then the Lynx swam across and burned the old woman's house. On the following morning the Panther said: "I shall leave you. You shall live on these creeks. You shall catch silver-side salmon. You are bad; therefore I shall leave you. When I kill an elk, then you will eat it." Then the Panther went away and left the Lynx.

LEN'ET LEN'ET WHLEM'DE'MXIX. ALEXNELA'EWAPQO'E'CXX." Il'tqiX

Give him your younger brother. Almost dead he was the panther. Almost he was thrown the panther. Tired made.

ige'xox ik'onya'wa. Kwac ig'e'xox. AK'XNE'TIIG ig'e'kim

when he was the panther. Afraid he was. He spoke. He asked for his younger brother. Tired then.

ique'xama: "Qante'x lpa luqate'lIX k'a irag'ner't la'imx?'

he said to him: "How often maybe a person and he gave him his younger brother. Then they fought.

ike'kat'q. atxeleg'ayux!" i'a'ckupq i'a'gyim. Aqa iaxe'legayu.

Come in, we will fight! He entered the grizzly bear. They made the monster.

GUE'TAX IG'E'YUX IK'ONYA'WA. AKQupa ajkxat'tx ik'onya'wa. Tell

Almost dead he was the panther. Almost he was thrown the panther. Tired made.

ige'xox ik'onya'wa. Iq'ix'am ip'u'koa: "A qa'xpa mkek' aqa tell

became the panther. He was told the lynx: ah where are you. then tired.

ige'xam Igue'tlan. Ixa'xim a'yat'lan ip'u'koa. Itec'griga

He threw it his kettle the lynx. He took it off.

c'é-q'itk. AYAWE'CHALEMNETK.

He danced about much: "E'kix'oyuq wula'qo'it wuqse'xlan. a'pso, c'kix'oyuq!" "Water lilies his legs the monster, older people lilies!"

"WA'2ka-it mő'itc'k aqa tell ohe'xox." Het'gama'ti ia'qo-itpa.

"All day you dance then tired I am." He strick it his leg at.

Ige'qet'ia-lt. Iqe'wuq; iqe'qitnametk. Ie'k'uiXe ip'u'koa.

They threw him they killed they killed the last one. He swim the lynx across.

iteXu'e'guix te'qaq tiwuXi aqeyuq. Ige'tenxtiX. Ige'kim

He burnt her house that old woman's. It got day. He said.

ik'onya'wa: "Aqa ayamqelo'qtpa. Te'2ka mai'ka amxoxoa gi

the panther: "Then I shall leave you. Here you be these.

ique'laxa. Antuq'ayla te'qawaw. Mai'ka ini'ma la, tunt'xo

creeks at. You shall catch silver-side salmon. You are bad; therefore

ayamqelo'qapa. Awa'mix amineq'a'ma anewa'qoa imi'ak, kai'awa

I shall leave you. When you find it I have killed it an elk just then.

alexnelemo'xuma." Iq'ya aqa ik'onya'wa. Aiqe'luqap ip'u'koa.

He went then the panther. He was left the lynx.

B. A. E., Bull. 26—01—7
SEAL AND CRAB (TOLD 1891)

One day the Crab and her elder sister, the Seal, were hungry. The Crab cried, and her elder sister said: "Sister, let us go and wash ourselves." They went down to the water and bathed. The Crab felt cold and went up again to the house. The Seal dived several times and killed two salmon—large salmon. Then she went up. The Crab was sitting there. The Seal said: "Go and bring that small salmon." The Crab went down and found those salmon. She took them and hung them onto the point of her finger. "How small are these salmon," said she, but they broke her finger. She hung them onto the next finger. It broke also. She broke all her fingers. Then she went up to the house and cried. She opened the door and spoke to her elder sister: "What are you doing? I broke all my fingers."

Aq'e'sgoax Ict'ú'kíjANE k'Á AqalXe'la

THE SEAL HER MYTH AND THE CRAB

1. One day the Crab and her elder sister, the Seal, were hungry. The Crab cried, and her elder sister said: "Sister, let us go and wash ourselves." They went down to the water and bathed. The Crab felt cold and went up again to the house. The Seal dived several times and killed two salmon—large salmon. Then she went up. The Crab was sitting there. The Seal said: "Go and bring that small salmon." The Crab went down and found those salmon. She took them and hung them onto the point of her finger. "How small are these salmon," said she, but they broke her finger. She hung them onto the next finger. It broke also. She broke all her fingers. Then she went up to the house and cried. She opened the door and spoke to her elder sister: "What are you doing? I broke all my fingers."
Then the Seal and her younger sister went down to the water. The Crab's fingers were lying there. The Seal took them up and put them on again. Then the Seal carried the salmon up. They cut them up and roasted them. The Crab said: "I will eat their heads. I will eat their tails. I will eat their roe. I will eat their stomachs. I will eat their hearts. I will eat their livers." Now the salmon were done. The Crab ate two hearts and one liver, then she had enough. Her elder sister, the Seal, said to her: "Eat, eat, else you will be hungry." The Seal ate all the salmon. Now the sister closed her house. She closed even the smallest holes. The Seal spoke to her younger sister: "Do not go outside for two days." Now the Seal forgot to look after her sister. She heard her shouting and looked for her. She had disappeared. She had gone out. Then the Seal went out and listened. She heard her sister shouting somewhere down the river, where

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aq'ínax'ox aq'ínax'oxik. 'ä'ni' s'ä's'ä'tä'x, ï'tõ'wā;n, 7'xwõx'/te'lā'kë i'qalxč's. 1
the seal and her younger They came there were her fingers down.
se. 1

Igo'gu'noq aq'ínax'ox. ï'tõ'wāx, ï'tõ'wāx, uqX. i'qalxč's. 2
She took them the seal They put them crab.
her. 2

Iktōk'tapleq aq'ínax'ox taX. tgu'nat. le'jë'tëx' te'lā'kë i'qalxč's. 3
She carried them up the seal They cut those salmon.
her on her. 3

Ilo'xelukte. ï'tõ'xim i'qalxč's: "Na'kä aq'í'ë'kë'ë'ek. 4
They roasted them, said the crab: "I the heads

añanxÉm'ëmoxum. Na'kä tē'lē'ç et enerxélemō'xumä. Na'kä 5
I will eat them. I the tails I will eat them. 1

Ig'itlēq'at aðerxélemō'xumä. Na'kä 'a'nxu aðerxélemō'xumä. 6
Their roe I will cut it. I the stomach I will cut it.
their 1

Na'kä tō'xenuwakëke aterxélemō'xumä. Na'kä tō'xë'piñuqëke 7
I their hearts I will eat them. 1

aterxélemō'xumä." ï'sxkč'ë'kst kā'mauvë. Mōket tkmewaćëke 8
They were done all. Two hearts
I will eat them. 1

i'xelmuX tō'x ixa'kè i'qalxč's, k'xa ëxt ip'qā'naq, aq' ë'që'të. 9
She ate them that crab, and one liver, then she was

Kë'nuwë i'xelXam aga'mitXìX aq'ínax'ox: "Āxtanxétemëtëk, ë'që'të. 10
(Try to) said to her younger sister the seal: "Eat much,

wakö." ï'xelxë'tëmëtëk wuX. aq'ínax'ox. Kā'mauwë iktō'lXum 11
hunger. (She ate that seal. All she finished them

TaX. tgu'nat wuX. aq'ínax'ox. Igiō'xōaëpō te'c'taql. Kā'mauvë 12
those salmon that seal. She closed it their house. All

giō'xōaëpō te'c'taql. Kōpā' nō't; ëxox'xëX. kōpā' ëg'xspqë'xëX. 13
She closed it their house. There a little hole, there

Igō'lXam aga'mitXìX aq'ínax'ox: "Në'xt aë'mo'pâ'ya. Mō'kë'tëX 14
She said to her younger sister the seal: "Not go out."Twice

ayerq'ya xañtxìXÌX aë'mo'pâ'ya." Ñg'ëxilalakut aga'mitXìX aq'ínax'ox. 15
her knees then not go out." She forgot her younger sister the seal.

Igö'tëmaq ëlënënët aq'ínax'ox. Igö'këta aga'mitXìX. ë'xqä 16
She heard her shouting the seal. She looked her younger sister. Already

këm, Igö'pa. Igö'pa aq'ínax'ox ëgaxanë'laq. Qa'c'ëqë'mX 17
nothing. She had she went out the seal. She listened. Down the river
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Blue-jay defecated, at the place where his town was situated. Now 
the Crab sang: "My sister and I eat what is swimming in the sea."

The people were hungry. It was winter. They made themselves 
ready and went aboard one canoe. The Seal went and met her 
younger sister. She was on top of a tree. "Come down," she said. 
Then the Crab came down. The Seal struck her and they went home. 
When they came home the Seal said to her younger sister: "Hide 
yourself." The Seal hid in a cache. The Crab hid, but her face was 
visible behind the plank which stood near the fire. Now the people 
landed and went up to the house. They looked for the Seal, but 
they found only the Crab. They struck her in the nape. Then a salmon 
heart fell out of her mouth. They struck her again; then another 
salmon heart fell out of her mouth. They struck her again and 
again, but she vomited only two hearts and one liver. They tried to 

1. agol'menil agam'tXIX. Kā itel'tesat'ja iq'e'sq'es yaXi q'a'egam'iX
   she shouted her younger sister.

2. nēl'Xam, ita'lxam iq'e'sq'es. Aq'a txō'l'a ltxalx'e'la. txō'l'a; 
   where the town blue-jay, Then she defecated blue-jay that 
   down river

3. "Xmat l'atxk'laNtxk'la ituge'wux'la wā'gelXt." 
   "Buy swimming we eat it my elder sister.

4. Wāl'o iq'e'tox ta-tei tēl'Xam. Tca'xelq'liX. Igoxoe'tXuitek 
   Hungre acted on those people. It was winter. They made themselves 
   then ready

5. ta-tei tēl'Xam. Itig'e'la-it ēXt ik'e'nim. Igō'ya aqe'sgoaX. 
   Those people. They were in one canoe. She went the seal.

6. Igo'egam agam'tXIX. YaXit ca'xalīX o'gnaux. "O'qo'eto!" 
   She found her younger sister. That up she was. "Come down!"

7. ig'e'lXam. lō'o-e'eto lqalx'e'la. Igo'waq agam'tXIX aqe'sgoaX. 
   She said to her younger sister this. She struck her younger 
   sister the seal.

8. Ix'Njk'ou. letō'pam t'e'taqe'pa. "Anixe'petut, igō'lxam 
   They went in their house in. "Hide yourself," she said to her

9. agam'tXIX. "Anixe'petut." Igaxe'petut aqe'sgoaX ikō'ya'upa. 
   Her younger sister. "Hide yourself." She hid her seal 
   the cache in.

10. Ilxe'petut lqalx'e'la. lāx sta'xōst gēgiumu't i'qo'thatek'an. 
    She hid herself the crab. Out her eyes below the plank 
    at the side of the fire.

11. Ilxē'gel'a'lx tēl'Xam. Ig'e'te'gaa. Iqeq'o'axi. aqe'sgoaX. 
    They took the people. They went up to 
    the house. She was searched for 
    the seal.

12. Iq'egam lqalx'e'la. Pajq iq'e'lōx lāp'paaq. lūX iquata'Xit 
    She was found the crab. She was her nape in. Falling 
    out

13. ake'nuwaks a heart. Witax Pajq iq'e'lōx. Agō'n ēXt ake'nuwaks 
    Again She was. Another one

14. ignata'Xit. lō'nix Pajq iq'e'lōx. Ke'qumti'X ipa'naqs 
    fall out. Three times She was. Afterward

15. ignata'Xit. Ke'nuwa Pajq Pajq iq'e'lōx lqalx'e'la. Pajq Pajq Pajq 
    fall out. Try She was the crab. Slapped and slapped

16. Pajq iq'e'lōx. Mōketka tke'nuwaks kā ēXt ipa'naqs iktōmezok. 
    She was. Two only hearts and one liver she vomited them.
find the Seal. Then Blue-jay became tired, and went to defecate. Then they dug up the cache. They found the Seal, took her at her head and bent it down. Then she vomited the salmon. The people took them and tied them into bundles. They left only that which was too soft. Blue-jay came home. He became angry and said: "I heard the Crab and you left me only refuse." He tied up the soft parts which they had left. Then the people went home. They approached their town and slept. They made a fire some distance from the water. They said to Blue-jay: "Come and warm yourself." But he replied: "No; I want to stay here in the canoe. I am warm enough here." Then he ate all the meat. Blue-jay finished all the meat that he had taken and tied up rotten wood [in its place]. Early the next morning they went homeward. After some time they reached their home. Then the boys came down to the beach. These people's children and Blue-jay's children came down together. They gave them all those bundles, and Blue-jay gave his children his bundle. The boys went

Ké'nuwa iqé'sgoax. Tá'menma iqé'sgoax. Ta'ni te'wa iqé'sgoax. 1
Try she was searching for the seal. She did not want him to know.

Itkto'mqoq, sa'té'sam. Le'leke iqé'yox ikto'mqoq. Iqo'qegam iqé'mas. 2
He went to defecate. But he was found in the cache. He was not found.

IqtEnE'lot, ac é'wa iqé'yox iqtEnE'lot. Itgao'muqoj. 3
She was taken at her head and thus was done her head. She vomited.

Ikto'mqoq, sax. Itgao'muqoj ta'té'i tó'te'Xam. 4
She vomited those salmon. They gathered those people.

Itgao'muqoj, itgao'muqoj. Aqa tá'men taXi mañaqé' tá'men. 5
The boys tied them in bundles. Then only that too soft.

Aqa iqo'pqam iqé'sqes. Kalá'kuile iqé'sqes. 'Ewa na'ka. 6
Then he came in blue-jay. Angry became blue-jay. "Thus I
inxte'Enmaq: tateqa tique'ipX iqtEnE'lot." Itsoxoakjé'ninakoa taXi 7
I heard; behold! refuse is given to me." He tied it in a bundle that
mañaqé' tá'menmen iqé'sqes. Aqa iqo'Xoa'kja ta'té'i ti'te'Xam. 8
too soft blue-jay. Then they went home those people.

Qo'ip itqí'xoam tá'Xam. Aqa itqí'xoam. Iqo'Xoa'gix. Lxe'ku 9
Near they reached it town, then they slept. They made a fire inland
ta'té'i ti'te'Xam. Ké'nuwa iqó'te'Xam iqé'sqes: "Me'tpëgaa ta'té'Xam. 10
those people. Try he was told blue-jay: "Come up" blue-jay.
Mxate'ko'a'mitam." Iqé'kim iqé'sqes: "Ká'ya qax'ó ta'té'Xam. 11
Warm yourself." He said blue-jay: "No, must here
ge'àXo'kuX. Nusk'jó'a'it, nó'k'o'it gi ike'nümpa qa ná'kuX. 12
I stay in the canoe. I am warm, this canoe in which I am in the
canoe. Itxé'Emux ka'nauwe taXi tó'te'Xam. TaXi itetámitè'Xau. 13
He ate all the meat. He made a bundle rotten wood. Early then
itqí'xoam, itetámitè'Xau, iteXakjé'nina koa á'te'men. Kawa'X aqa 14
meat, he finished it, he made a bundle rotten wood. Early then
wi itqí'ya iqo'Xoa'kja. Nó'te'X itqí'ya, aqa igó'Xoa'kja'man. 15
again they went. A little they went, then they came home.
Itgalo'ma qu'tó'tó'mitka itqí'xoam ta'té'i ti'te'Xam. Itqí'xoam iqé'sqes. 16
They went to the beach. They gave those children their bundle.
Káté'X itgalo'ma. Itkto'mqoq itqí'xoam ka'nauwe taXi óxoa'k'jé'ninatix. 17
Together they went to the beach. They gave them all those bundles.
up. Then the women and the children ate the meat. Blue-jay's children untied their bundle. Then they saw that it was rotten wood. Blue-jay became angry: "They ate all the food and tied up rotten wood. They fooled me." That is the story; to-morrow we shall have good weather.

1. ta-itei ta'q'ooq. Lteia'owit ia'q'ooq iq'iq'sq'es yaXi qiXkij'iak. Those children. He gave it to his children blue-jay that bundle.
2. Itge'ptegam ta-itei taq'totênike. Itoxo'emux aqa taXi tqle'IXam They came up those boys. They ate now that meat
3. ka te'ne'meke ka taq'totênike. StuXa itgi'yux iq'sq'es ia'q'ooq and women and boys. Until they did it blue-jay his children
4. yaXi qixkij'iak't. Aqa a'lemlen. Kalë'klunë iqe'xox iq'sq'es: that bundle. Then rotten wood. Angry became blue-jay:
5. "Iqtenaxowilq' gi tqle'IXam aqa taq'iqakj'iakiaoa a'lemlen. "It was eaten from me this meat then maybe it was tied up rotten wood.
6. loüXenmëm'ötxëntek. K'anë'k'ëne'; ò'la asa-iga'p. I have been fooled." The story; to-morrow good weather.
There was Mink and his elder brother. Every day Mink played idluken. He lost, but did not want to give up his stakes, and then the children struck him and almost killed him. He went home crying. His elder brother said to him: "Why do you cry?" "Oh, they struck me." Now Mink was hungry. He said to his elder brother: "Brother, I am hungry." His brother replied: "Go to that lake, stretch out your arms, and sit down." Mink went. He sat down and stretched out his arms. Then an arm became visible. Suddenly a horn dish stood on the ground near him. There was one blackberry and one huckleberry, one salmon-berry and one nut in it, one of all kinds of fruits. It was just one handful. Mink went home:

**Myth of the Mink (Told 1891)**

There was Mink and his elder brother. Every day Mink played idluken. He lost, but did not want to give up his stakes, and then the children struck him and almost killed him. He went home crying. His elder brother said to him: "Why do you cry?" "Oh, they struck me." Now Mink was hungry. He said to his elder brother: "Brother, I am hungry." His brother replied: "Go to that lake, stretch out your arms, and sit down." Mink went. He sat down and stretched out his arms. Then an arm became visible. Suddenly a horn dish stood on the ground near him. There was one blackberry and one huckleberry, one salmon-berry and one nut in it, one of all kinds of fruits. It was just one handful. Mink went home:

**Ikó'sa-it Ituv'k'áné**

Mink's Myth

Repository of information in the Iktó'ma'te language, with translations into English. The text is divided into sections corresponding to different parts of the myth.

1. Cxél'a'itX ikó'sa-it k'á e'valXt. Qa'á'xikané'gua aqá e'lukuma. One day then idluken.
2. qixé'egam ikó'sa-it. Iqé'yułq; itetó'xoaxáméłakoa. Iqé'waq. He played mink. They won over him; he refused to give up his stakes.
4. igíXk'á'samun. Iteió'Xam e'valXt: "Qa'teqë mo'qulqt?" Oh,... He came home. He said to him his elder brother: "Why do you cry?" "Oh,..."
5. qe'nuwaq." Aqa walo' igi'yux ikó'sa-it. Iteió'Xam e'valXt: I was struck. Then hunger acted on him. He said to him his elder brother: "Waló' qe'muxt, á'pño!" Iqé'kim e'valXt: "Mé'ya yaXí ita'lapa. "Hunger acts on me. Elder He said his elder brother: "Go that lake to."
6. E'wa mo'tóxa te'm'éxó. Año'ła'ita." Iqó'ya ikó'sa-it. Iqó'la-í; e'wa. Thus do your arms. Stay there." He went home. He wept: thus he did his arms. Somewhere visible became a person his hands. Thus
7. igé'xux, a'naq' la'x'é'leuX iuktó'látX éq'o'. XeXt agó'ë aXí'caqt; he did, already ashore stood a dish. One blackberry was in it.
8. a'XeXt a'qemukë aXí'caqt; a'XeXt anawa'yax aXí'caqt; a'XeXt one blackberry was in it; one huckleberry was in it. One...
9. a'ilax aXí'caqt; a'XeXt a'qula agá'mala. Ka'nauwé tiqoxé'max gun was in it; one not its kernel. All fruits.
10. te'Xtemax. Aqa púł, é'yakci. Iqé'Xk'ajña ikó'sa-it. IqíXe'lxáq. One of each. Then full his hand. He went home mink. He was angry.
he was angry. He came to his brother's house and said: "I wanted to get food. It is not enough for me, what they gave me." His elder brother replied: "Quick, eat it. When you have enough, take the dish to your sisters-in-law. Anyone who eats that will have enough." Mink took it and poured the berries into his hands. He ate them and threw the dish away. He looked at the dish. The berries were still in it. He took it again and again ate all. He threw the dish away. He looked at it. Again the berries were in it. Now his elder brother observed him. Now he put the dish down carefully and he ate all those berries. He became satiated. He had enough. He did not finish all. "Quick! Take that dish and put it on the water for your sisters-in-law. Then come home." Mink went and came to that lake. He took that dish and said: "If a woman should come to take that dish, I will haul her ashore; I will lie down with her all day." Now that lake began to boil. He held the dish, but it disappeared and he

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1. Ig'yam ti'ec'atig e'valXi. Ig'ekim ik'o'sa-it: "Yo'xel, miwu'ilkam.
   He came to his house. He said: "Else I go to get food.

2. amuqte'iiaux gaqenem'ixo-it. Ig'ekim e'valXi. Ig'o'lxam ik'o'sa-it:
   it is not enough for what he gave me. He said: His elder brother.

3. 'A'yaq temx'elemuX. ma'nix amuqte'iya aqa amuqte'iya
   Quick eat it. When you have enough, bring it to them.

4. lu'me'potexemüna. Ya'xka k'oaqel gaqenem'iloXam.
   your sisters-in-law. That much they eat.

5. aqa qa'yuket'e.'x.
   Then he is satiated.

6. Iti'xemux. Iti'x'elma ya'xi icq'o.
   He ate it. He threw it down that dish. He looked at it that

7. icq'o. Te'lux ta'xi t'qoxo'emax. Wita'x ite'gelga.
   dish. There were those fruits. Again he took it. Again
   in it

8. ite'xemux ka'na'we. Iti'x'elma ya'xi icq'o.
   He ate all. He threw it down that dish. He looked at it that

9. icq'o, wi te'lux ta'xi t'qoxo'emax.
   ite'qu'mit ya'xi e'valXi.
   dish, again they were those fruits. He saw him that his elder brother.

10. Iti'x'elmuX. Iti'x'elma ya'xi t'qoxo'emax.
    Iti'x'elmuX. Iti'x'elma ta'xi t'qoxo'emax.
    Aqa ta'yae'i ite'qu'mit ya'xi icq'o.
    Paga ig'e'x la'wa. He ate. He ate those fruits. Pull became his belly.

11. Iti'x'elmuX. Iti'x'elmuX ta'xi t'qoxo'emax.
    ma'nix la'n aqigedeg'eya.
    He was satiated. He ate it. He finished them. "Quick carry it" that her dish.

12. amank'ol'eta ite'qu'qoa. e'lae'qo leme'potexemüna.
    put it down water in her dish your sisters-in-law. Then

13. mXatko'ya. Ig'ya ik'o'sa-it.
    Iti'x'elma yarY amuqte'iya.
    His elder brother. He arrived at that lake.

14. Iti'x'elga ya'xi icq'o. Ig'ekim ik'o'sa-it: "Ma'nix lan aqigedeg'eya.
    Iti'x'elga ya'xi icq'o. He took it that dish. He said mink: "When someone

15. gi icq'o, anlxk'ya lexe'elu. Wa'gqua anro'gelga.
    this dish, I shall haul her ashore. All day I lie down with her,"

16. ik'o'sa-it. Leb, leb, leb icq'e'ya ya'xi ita'la. Ka ite'gelgat
    mink.
    Boil, boil, boil did that lake. Where he held
lost it. He did not see anyone. He went home. His elder brother spoke to him: "Why did you insult your sister-in-law?" And Mink thought: "He knows already what I said."

After a few days, Mink's elder brother spoke: "Let us go and see your sister-in-law. We are hungry." On the following morning they went. After they had gone some time they met a person. He bathed to secure good luck in gambling. A tree lay over the water and he was sitting on its end. Mink said to his brother, the Panther: "What do you think? I will push him and see if he will drown." "Oh, let him alone, he will kill us." His elder brother looked and Mink was already swimming toward that man. He carried his quiver under his arm. Now he reached him and pushed him three times. Then the man took him and threw him away. He fell down far away from that place. His elder brother searched for him and found him. He was dead. Then he took some water and blew on him. Mink

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**KATHLAMET TEXTS** 105

**yuXi iq'qo.** 
*kem itcioni'xtatek.*  
Næt ite'lo'golkel i'golal'IX.  
*The elder brother* 
*said.*  

**Ige'Xkqox.**  
Itcö'lxam č'veyalXt: "'Qa'tsqé aqua ngle'gx'xtateket."  
**He went home.**  
**He said to his elder brother:** "Why then you insulted them?

---

**læme'pötxexana?**  
Igixto'xor-it ikö'sa-it: "'Xnga t'i itelo'xo-ix'it"  
*your sister-in-law?*  
**He thought:**  
*Mink: Already, he knows it.

---

**tauqâtk inek'kim.**  
what I said:  

**Aq'a'watlx itcö'qoya.**  
igë'kìm č'veyalXt ikö'sa-it: "Atxo'ya."  
*Several times*  
**they slept,**  
**he said his elder brother:**  
*"Let us go."

---

**Atxgo'kctam amë'pötxam.**  
'Olma atxo'ya.**  
Wax igë'tenktix.  
**We will go and see**  
**your sister-in-law.**  
**Tomorrow we will go.**  
Next day it became day.

---

**kwalx aq'a itcö'iya.**  
Qa'xpu'la itcö'yam, itkqo'c'xam i'golal'IX.  
**Early then they went,**  
**they arrived,**  
**they met him, a person,**  

---

**itxpiq'oqot, lëluxuma ilxegëqoqo'tol.**  
Iq'gile'lqX yaxi č'pqo;  
**He washed himself**  
**to obtain a supernatural helper.**  
It lay with one end over the water for it.

---

**kë'inkitiX le'guxt.**  
Itlq'xam tak't: "'Qa' imë'Xaquamit a'pXo."  
**At the end**  
**he was sitting.**  
**He moved his arms**  
**playing lulkum.**

---

**pö inlo'semit pö il'lap il'oya?'**  
'Ö, i'c le'x̱a, i'golal'IX.  
If I push him **if under water**  
**he will kill us.**  
**Oh,**  
**let him do,**  
**the person.**

---

**aiktxote'na."**  
Igë'kiket č'veyalXt; a'ñqa yuñ'qen'Xat ikö'sa-it.  
*He will kill us.*  
**He looked his elder**  
*already swim*  
**mink.**

---

**Igime'lä't i'q'qet-xo.**  
Itlgodqoqam laXì i'golal'IX.  
Ite'lo-semit.  
**He carried his quiver.**  
**He reached that person.**  
**He pushed him.**

---

**łëm'ix ile'te'emit.**  
Itgë'gelga, itqë'x'ma.  
łe'nx yułalá'taxIt.  
**Three times**  
**he pushed him.**  
**He took him,**  
**he threw him**  
**falling away,**  
**he fell down.**

---

**Këla'lx igixë'maXitam.**  
Itecloni'xtam č'veyalXt.  
Iqioni'xtam.  
**Far**  
**he came falling down.**  
**He searched for him**  
**his elder**  
**brother.**

---

**ikö'sa-it.**  
Iqö'xam ikö'sa-it.  
łöme'qit.  
Ite'liqgelga tdec'qoa  
**Mink.**  
**He was found.**  
**He was dead.**  
**He took it**  
**water.**
recovered and said: "I have slept; behold, that fellow waked me. Take care; I will shoot him." "Did you sleep? You were dead. That person killed you and threw you away."

They went a long distance. Now the elder brother heard a person. He did not tell his younger brother. Now Mink also heard that person. He was singing: "I sharpen my nails for Mink and his elder brother." Mink said: "What does that person sing about us?" His elder brother replied: "That person is singing: 'I sharpen my nails for Mink and his elder brother.' Be quiet; he will kill us." Now they saw that person sitting on a bluff. He was sharpening his nails. "What do you think?" said Mink, "I will push him. He will be drowned." "Let him alone; he will kill us." Now his elder brother looked back and there was Mink swimming. He pushed that person twice. The person took hold of him right here and threw him away. His arm broke off. His arm fell down at one place, and his body at

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another place. His elder brother searched for him and found him. He had only one arm. Then he shot a squirrel and put its arm onto Mink. He blew water on him and he recovered. "I have slept," said Mink. "Behold, you waked me!" "Did you sleep? You were dead." "I will shoot him who waked me."

Now they went again and came to a lake. A swan was swimming there. It had two heads. Mink said to his elder brother: "Shoot that swan." "No, that swan is a monster; you see it has two heads." "Oh, shoot it!" He made his brother tired, and he shot the swan; then it turned over. Mink said: "I will swim and get it." But his elder brother said: "No, they will drown you; you will be drowned in that lake." He looked away and already Mink was swimming in the lake. He reached the swan and took it. Then both of them went down. His elder brother cried: "Oh, poor brother! Now they have

\begin{verbatim}
èvaxó. KélxìX iyolia'taXit èvaxó, kélxìX yà'xka iqe'xì'ma. 1
his arm. Far it fell down his arm, far he fell down.
Itcìò'baXL èvXalXt. iqe'sa-it. liqì'oèkam iqe'sa-it: aqa
He searched his elder He was mink. He was found mink: then
for him brother. searched for
ènàt ká èvaxó. là'maq ècè'itox èkà'ötun èvXalXt iqe'sa-it.
one side noise his arm. shot he did it a squirrel his elder mink.
brother.
Iqìge'qoaX liqì'ötunèvaxó. iqe'sókòkó pò, po, pò, pò, tteu'qoa
It was put on him the squirrel its arm. It was done blow, blow, blow, water
pò po iqe'èlòx. t'paq iqe'xòk: "Nà'qoxoyó," iqe'kim iqe'sa-it.
bloom was on him. Recover "I slept," he said mink.
"Tate'ìa iqe'nóqòteq. "Mò'qoxó na: Imaqmaq. "E, ià'maq
"Behold I was waked." "You slept (lit. You were dead." "Oh, shoot
part;
ate'ì anelo'xoq. itcìò'baXam èvXalXt. surely I shall do him," he said to him his elder brother.
Aqa wi itcò'ya. Qà'xpà qiegì'èkàm ità'la. Iqìkà'xì'ala
Then again they went. Somewhere they found it a lake. It swam
iqe'loq. Cmòkèt ca'qàqetaq yaXi iqe'loq. itcìò'baXam iqe'sa-it
a swan. Two its heads that swan. He said to him mink
èvXalXt: "là'maq èlòx yaXi iqe'loq!" "Kà'ya, iqe'xì'lau yaXi
his elder "Shoot do it that swan!" "No, a monster that
iqe'loq. Amaqì'mòkèt ca'qàqetaq. "Qà'txoa èl'maq èlòx!"
bloom. You see it two its heads. "Must shoot do it!"
Tà'ìì itcìò'yuq èv'XalXt. aqa àl'maq ècè'itox. Kòpa' iqe'èkàgì'xì'at
Tired he made his elder then shoot he did him. Then it turned over
yaXi iqe'loq. Ige'kim iqe'sa-it: "Amìcìkè'xì'ya: anìmàla'màman.
that swan. He said mink: "I will swim; I will go and take it." Ige'kim yaXi èvXalXt: "Kà'ya, aqìmo'tàtì'màmqàma
that his elder brother: "No, you will be drowned.
èyagi'tàtì'màmqàX." Ige'këket èvXalXt, ànàq yaXi iqè'xì'Xat
his means of drowning. He looked his elder already that swan
ikì'sa-it. Iteqìgo'quam yaXi iqe'loq. Iteqì'gelga. Tà'ìì itcò'ya
mink. He reached it that swan. He took it. Under they went
water
ekamaqì'mò ket. Iqìge'èt'au èvXalXt: "Ô, iqe'êlèkX ità'mXìX.
both. He cried his elder brother: "Oh, poor my younger
brother.
\end{verbatim}
eaten him." He made five fires and heated stones in all of them. When the stones were hot, he threw them into the lake and made the water boil. Now the lake was boiling. He had used all his stones. The lake became dry and all the monsters were lying on the dry bottom. Their mouths were about a fathom long. He cut the bellies of the large monsters. He finished them all, but he did not find his brother. Then he cut the bellies of the smaller monsters. He cut them all, but he did not find his brother. Then the Panther cried again. Finally he cut the bellies of the small monsters. He cut them all. Now there was only one large newt left. He had skipped it. He cried again. He gave up the hope of finding his brother. Now only that newt was left. He stopped crying. Now he cut its belly. There was Mink holding the swan. He carried him to the water; he blew on him and he recovered. He said: "I have slept; behold, he waked me.

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**HULL 25**
I will shoot him." But his elder brother said: "Did you sleep? You were dead."

Now they went again. They went a long distance. In the afternoon they landed. The Panther said: "We will sleep here," and made a fire. Mink was hungry. He said to his elder brother: "I am hungry." The Panther said: "Strike those spruce trees. A deer will come out. It has long ears." Mink went and struck the spruce trees. Then a mouse ran out of the woods. "Oh, elder brother," he said, "there it runs!" His elder brother arose and looked. Only a mouse passed by. "Did you see it?" said Mink. "Only your grandmother, the mouse, passed me." "They are his grandmothers when I am not hungry."

"Quick, go and strike the spruce trees, a deer will come. If it is a buck it has antlers." Mink went and struck the spruce trees. He shouted to his elder brother: "Oh, elder brother! It is just what you told me, it has antlers." The Panther looked. A snail was crawling...
there. Mink came and said: "Did you see it?" The Panther replied: "I did not see anything. Only your grandmother, the snail, came there." "Those are his grandmothers," replied Mink. His elder brother said: "The deer jumps in long leaps." Mink went and struck the spruce trees. Then the bullfrog came out of the woods. "Oh, elder brother," said Mink, "there it jumps, just as you told me." The Panther took his bow and arrows, but he saw only a bullfrog. Mink came to his elder brother. "Did it pass you?" "Ah, only your great-grandfather, the bullfrog, passed me jumping." "Those are my great-grandfathers when I am not hungry."

"Quick, quick! Go and strike the spruce trees!" Mink went and struck the spruce trees. Now the rabbit ran out. He shouted to his elder brother: "There he is running!" The Panther arose and looked. Only a rabbit jumped past. Mink said: "Did you see it?" "I did

Igé'kiket ik'osayawa; a'ema at'se'me'nqan aki'lxet. Igité'man

1 He looked the panther, only a snail came crawling. He arrived coming

2 ik'oxa-it. "Teu'xoa iné'qelkel!" iteic'lxam ę'valXt. "Kjaya

mink. "Well did you see it?" he said to him his elder brother.

3 nóct tan iné'qelkel. Xéma at'samó'eqan amé'ekkiX waXi aki'lxet."

not any thing I saw it. Only the snail your grand- that came mother

crawling."

4 "Tiá'ckiXemen a taya'x." iteic'lxam ę'valXt. "Ma'nix ya'Xka

His grandmothers those," he said to him his elder brother. "When he

5 em'ie'en aq ta'ulau at'sopená'manema. Yó'ya ikosait.

the deer then in leaps he will jump. He went mink.

6 lágqluat itećitox taXi temákXemenax. Yó'ya itqoate'nxexe.

strike he did them those spruce trees. It went the bullfrog,

7 it'sopená'manenteck. "Á', ápXoya!" igé'kim ik'oxa-it.

not jumped much. "Ah, elder brother!" he said mink. "Look what

8 imemixam at'sopená'ma yaXi ito'hit. Itca'gelga ayá'eplike

you said to me its jumping. He took it his bow

9 yaXi ę'valXt. Iot'xuit. Ia'ema itqoate'nxexe itećqelkel.

that his elder brother. Only the bullfrog he saw it.

10 Igité'man ikosait it'xalixa. "Teu'xoa igé'nxoao?" "Ita'ema

He arrived mink his elder brother. "Well did you pass it?" "Only

11 eméte'cemax itqoute'nxexe yaXi igé'nxoao sopená'ma."

your great-grand- the bullfrog that passed me jumping.

12 "Tiá'te'cemaxima taya'x ká nóct waló' ge'nuxt."

"His great-grandfathers those when not hunger acts on me."

13 "A'aq. a'aq am'iya! láqqlaq amt'o xoao taXi temákXemenax."

"Quick, quick go! strike do them those spruce trees."

14 Yó'ya ikosait. lágqluq itećitox taXi temákXemenax. Igéwa'Xit

He went mink. Strike he did them those spruce trees. It ran away

15 ikanaXmemé. Ittigé'lena ę'valXt. "Á', ya'Xawé aqá io'ittu."

the rabbit. He shouted at his elder brother. "Ah, here now it is

16 Iot'xuit ę'valXt. Igé'kiket. Ia'ema ikanaXmemé tosopená'ma.

He stood his elder. He looked only the rabbit jumped

17 igé'nxoao. Igé'kim ikosait: "Teu'xoa iné'qelkel!" "Kjaya

it passed. He said mink. "Well did you see it?" "So.
not see anything, only your great-grandfather, the rabbit.” “Those are my great-grandfathers,” said Mink to his elder brother.

“Quick, quick, go!” said the Panther. Mink was angry. He was lazy, and he was told several times to go. Then he went. He struck the spruce trees. Now a buck came out. Then Mink shouted: “There it goes! it has antlers, it jumps.” His elder brother looked, and, indeed, a male deer was coming. He shot it and it fell down. They cut it and its stomach was very fat. They cut it and Mink received some fat. Now he ate much. They roasted the deer antlers over the fire and the Panther ate them. Mink looked at his elder brother. His hands were full of grease. He thought: “He is eating all the grease.” He said: “He gave me all the dry parts to eat.” Then the Panther gave him the antlers. He tried to eat them, but he could not do it, and threw them away. He said: “He gave me something very tough to eat.”

It got night, and it was very clear weather. Mink had eaten enough.

It was clear weather. Mink had eaten enough.

\[\text{KATHLAMET TEXTS}\]

\[\text{ROA}\]
He asked his elder brother: "What is the name of the place where we sleep?" "It is forbidden to mention the name; it begins to rain when the name is uttered." "Oh, tell me!" "No, the name must not be mentioned in winter. It is forbidden to mention the name, else a long spell of rainy weather will come on." Mink said: "Oh, whisper the name into my ear." "I will tell you the name when we arrive at our next camp." Mink said again: "Oh, whisper that name into my ear." Then his elder brother told him in a low voice: "The name of this lake is Ta'ix,"1 and Mink said: "That is good; now I know the name of this lake." Now the Panther did not know where Mink had gone. Mink shouted: "Ta'ix is the name of the lake, on the shores of which I and my brother are going to sleep; Ta'ix is its name." He shouted as loud as he could. Then Mink's brother was angry. "Oh, that bad fellow! Quick, gather sticks, that we may sit on top of them!" He gathered sticks. He gathered many. He sat down on top of

1 A lake in the mountains near the head of Cowlitz river.
Mink gathered only a few and lay down. Now the noise of rain was heard and a freshet came. In the morning Mink had disappeared. He drifted away with the water. Now Mink’s elder brother went down the river and cried. He went a long distance and came to a jam. He searched for his younger brother at that jam. There he saw him between the logs. His stomach was full of water. He blew on him and he recovered. “I slept and that fellow waked me. I will shoot him.” “Did you sleep? You were dead. You drifted down the river.”

Then they came to the Panther’s wife and there they stayed. There was an old man, one of the woman’s relatives. Mink was teasing him all the time. Now the Panther’s wife gave birth to a child. The woman’s relative said to Mink: “Let us go to get wood.” Mink said: “All right, we will go.” Early the following morning they went across the water. There they made a fire at the foot of a fir tree.

Xós; ka itec’op’xay’ax ikoso’i, aqa kópa’ igích’qen. Ite’ko-inte. A little only he gathered it. Then there he lay down. He searched his younger there, that jam at. There he found him for him.

Ite’okax, íamXIX kópa’, láxi lte’ax’mépa. Kópa’ ite’okax. He searched his younger there, that jam at. Full his belly water. Blow, blow, blow, them.

Iauq’a-yaq’í laxi lte’ax’mépa. Pat in’awan lte’qoa. Po, po, po, kópa’, he was between that jam at. Full his belly water. Blow, blow, blow. They.

Po itec’okax. Ite’okax’ílqoa ikoso’i. “Na’qoxoy, ite’okax’ílqoa” It did him. He recovered. That, I slept, he waked me.

tay’a’x, íamoaq ané’lo’xona. “Mo’qoxoy na! Ionó’maat; Ionó’Ximex.” That one, shoot I shall do him.” “You slept [int. You were dead; you drifted.”

Aqa wi itec’oxa qá’tgeomax. Then again then went down the river.

Ite’oxam wuXi aya’kikalpa ikoxaya’wa. Aqa kópa’ iec’la-it. They arrived that his wife at the panther. Then there they stayed.

Iqeyox’út yáxi ía’qoxémin ikoso’i. Ka’maunxé qá’tgeomax qate’ax. An old man that his sister-in law’s relative. All kinds of ways he did to him.

YaXi ía’qoxémin. Qa-ite’xín’emox’tíemox’t. Laá, aqa igakXé’tom that his sister-in-law’s relative. He always made fun of him. Some times she gave birth time.

Aya’kikal ikoxaya’wa. Ite’oxam aya’qoxémin: “O’la aqa te’mqo his wife the panther. He said to him his relative’s “Tomorrow then wood.”

Atxó’wa.” Ite’kix’íkósa-it. “Qé’té atxó’wa.” Kau’IíX aqa we will go for.” He said mink: “All right, we will go.” Early then.

Ite’koax, Ite’koxam’ix. Aqa igia’legrix unqé’cax. Lxuan they went across. They came across. Then they burnt it a fire. Perhaps
The tree was that thick. After a little while it fell. It fell toward the water. The old man said to Mink: "Run toward the water." Mink ran and the dry fir fell just in that line. It broke to pieces and all the bark came off. The old man thought: "Thus I killed him." Thus he said to Mink. The old man put the dry wood in piles and took off all the bark. Then he went down and came to his canoe. It was almost filled with dry wood. Mink had piled the wood up in the canoe. Then the old man said to him: "Little rascal!" But Mink said: "You are an old man and you are strong, not I." They put the dry wood into the canoe. It was full. Mink thought: "Where shall I stay? The canoe is full." The old man said: "I will put you into the basket with our wedges." He put stones into the bottom of the basket and placed him on top. He put the wedge [basket] on top of the wood. Now they went across. When they came to the middle of the
lay, the old man made the canoe shake. Mink fell into the water and went down. Then the old man thought: “Now I have killed him.” The old man came home. A person was walking up and down. He looked just like Mink. The old man landed. Then Mink came down and said: “You stayed a long time and I brought our wedges and hammers home already.” “Ha, this little rascal,” said the old man. Mink replied: “You are an old man and you are strong. I am only a boy. I can not do as much as you.” Now they carried up all the wood. Then they stayed.

Then again he teased the old man. Sometimes he threw water on him when he was asleep; sometimes he burned him. One night the old man said: “Let us try who will stay awake longest.” Mink said: “All right.” He went and searched for some rotten wood. When it got dark, he put the rotten wood over his eyes. The old man
looked and he saw Mink’s eyes open all the time. Then it got daylight. “Ha, you little rascal,” said the old man. [Mink replied:] “You are an old man and you are strong. I am only a boy. I can not do as much as you.” Then the old man gave it up.

He thought: “I will tell him to bring me a wolf; he shall devour him.” On the following morning the old man told him: “Quick, go and bring me two wolves. They were my playmates when I was a boy.” Mink went and came to the wolf’s house. He said: “I come to fetch you. My sister-in-law’s relative told me to bring you.” They said: “Well.” He brought them and threw them down before the old man. They bit him. “Quick, take them away; they do not like me.” Mink took them away and carried them back.

Another day, the old man said: “Quick, bring me two bears.” Mink went and arrived at the house of the bears. “I came to fetch you. He carried them home and threw them down before the old man. They slapped him with their paws. “Ah, what is he doing, that little rascal?” “You are an old man and you are strong. I am
only a boy. I can not do as much as you." "Quick, take them away." Mink took them away and carried them home to their house.

After a few days he told him to bring two raccoons. Mink went and brought the raccoons. He brought them to the house and threw them down before the old man. They scratched him all over. "Take them away. They do not know me. When I was young they used to know me." He took them away and carried them home. On the following day the woman's relative told him: "Bring me two grizzly bears from that mountain. Long ago I used to play with them." Mink went and came to the mountain. He told the grizzly bears: "I came to fetch you. My sister-in-law's relative wants you." They said: "All right, take us." He carried them home and threw them down before the old man. They scratched and tore his whole body. Then the old man cried much. Mink's elder brother told him to take them away. He took them away and carried them back.

That is the story; to-morrow it will be good weather.

ma'yan ahumxlol: la'p o mai'ka nhak'ska po' nit nxelol, 1
you own it; maybe if I am a boy if not I do it.

"Ai'q ceku!" Itcec'kuk ikosait. Itcec'kum te'taqta. 2
"quick carry" Mink. He carried them. He brought their house to.

Qa'wa'tiX 14 io'qoya-iX ac ta'xt etatat teceglokoatek. lO'ya
several times haps. They slept and next two raccoons he sent for them. He went
iku'sa-it. Itcec'kuk etatat. Itcec'kum te'taqta. 3
mink. He carried two raccoons. He brought their house to. He threw them down to
his sister-in-law's relative. They scratched all. "Carry them now they do not like me.
Akoanitsikac'ts aqa ce'lokuk." Itcec'kuk etatat. Itcec'kum
When he was young then they knew me. He carried the two raccoons. He brought
their house to.

Itcec'kum. 4

Wax igec'cktukiX. itcelXam ia'lqoqen: "Cgal'lemam ca'yu yaXi
Early it got dark, he said to him his sister-in-
ipa'kalpa. CgelxemotsXemX an'q. lO'ya ikosait. lO'ya yaXi
law's relative. He went mink. He arrived at
ipa'kalpa. Itcec'lxam ca'yu. "Lamgala'lemam. Itce'lqoqen
mountain on. I played with them long ago." He went mink. He arrived that
mountain on. He said to the two grizzly "I came to fetch you. My sister-in-law's
atelekoatek." IgiopelXam: "Qat; imentgala'lemam." Itcec'kuk. 5
They two said to him: "All right, fetch us." He carried them two.

IgiXko'anam. Itcec'lxakuc'q ia'lqoqen. Igiopela kal'nanwe
He came home. He threw them his sister-in-
hu'body torn they made it. He cried with pain that
itcei'lXam cyaX ikosait. "Ceku!" Itcec'kuk ikosait. 6
He said to him his elder Mink. "Carry them two."

Itcec'kum. Ka'nak, cyaX asa-iqip. 7
He carried them back on. The story to-morrow will be good

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Robin and Salmon-berry were sisters. They lived on opposite sides of one house. Every day they went picking berries. In the evening they came home. Robin's berries were all unripe, Salmon-berry's were all ripe. Robin used to eat right away all the ripe ones that she found. They went out often. One day Robin said: "Louse me." Then Salmon-berry loused her. When she had finished, Salmon-berry said: "Now you louse me." Robin loused her and said: "Oh, your louse is sweet." In the evening they went home. On the next day they did the same thing again. First Robin was loused, and afterward she loused Salmon-berry. They went out often and Robin said: "Oh, younger sister, your louse is sweet.

Robin and Salmon-berry (told 1891)

Amē'sgaga ictā'kjanē k'ia ƛ'lele
Robin Their Myth and Salmon-berry
What do you think, I will eat you. Then I shall wait for you all the time." Salmon-berry replied: "No; your nephews would be poor." They came home and Salmon-berry told her children: "That monster said she would eat me. If she really should eat me, don't stay here any longer. Go away at once, else she will eat you also. If she tries to deceive you, do not believe her." Robin's children were all girls. Salmon-berry's children were all boys.

Robin and her younger sister went out often. One night Robin came home alone. Behold, she had cut the neck of her younger sister. Then Salmon-berry's sons thought: "She has killed her." The name of Salmon-berry's eldest son was Wa'ëkô'kumâ'ihê. Robin said: "Your mother lost her way." One of Salmon-berry's sons was small. He was still an infant. It was night, but Salmon-berry's eldest son remained awake. He thought that Robin might try to eat them when they were asleep. While he was awake, she arose and went out slowly. She threw Salmon-berry's breasts into the fire. Then

Ka'nmawe ilqata'kemax iamge'tacax. igô'Xam: "Ka'ya All years lâ'geyuktcax anemwuXa'naa. leXka'omam. Igaxa-ilgu'titek poor her son salmon They came home. They told him itca'xan â'lele: "Iqem xo'la wuXi aqex'tau agamuwu'qama. when her son salmon "She said to me that monster she will eat me." Ma'nix qênagenwu'qama, naui kelâ'ix amë'ya. Nâct when she eats me, at once far go. Not tê'ka amexelâ'-ita, ya'okîX agamewu'qamux. Ma'nix lâ'xlax here stay, else "She said to me that you will eat me." When deceive agemeco'xon, nêct aqunüe amxluXa'ita. Ka'mauwe te'neke she does you, not indeed you think." All females itca'qoq amë'sgaga. Â'lele ka'nmawi tkâ'luke iteî'tóq. her children robin. salmon all makes her children.

QâwatiX icotôya amë'sgaga kaj agâmX. Xâ'piX aqa several times they went robin and his sister. At dark then iguXat'k'ë'omam amë'sgaga â'ema. Qôtet, lu'ap igia'xox itca'tuuk she came home alone. Behold, cut she did it her neck

wulü Xi agâmX. Igiixlô'xux-it yaXi itca'xan â'lele: "Nâq that her younger sister. He thought that her son salmon "No" itca'qoq. Wa'ëkô'kumâ'ihê lâ'xalu yaXi itca'xan â'lele yaXi she killed Wa'ëkô'kumâ'ihê his name that her son salmon that

Igiixlô'quq. Iktô'iXam: "Igii'mitako-it wâ'imaq. Iâ'k'ë'amâ'as yaXi the eldest one. She said to him: "She let her way your mother." small that mâ'Xa'it itca'xan â'lele igiix'quq ka igetâuke. Igi'pouem: one her son salmon the youngest and he sucked. It got dark:

igiix'gementeck yaXi igiix'quq itca'xan â'lele. Igiixlô'Xux-it he was awake that eldest one her son salmon He thought akluwe'quqama ma'nix atiq'witcita. Qâ ë'xkel aqa igawëlatck: she would eat them when they would sleep. Where he awake then she arose.

Lâwî' igô'pa. Iktâ'tlXatâ tuXi tó'ux. Igi'kimu yaXi slowly she went out she threw them those breasts. He said that into the fire.

KATHLAMET TEXTS 119
Salmon-berry's son said: "Oh, my breasts, my breasts!" Robin took the breasts out of the fire and said: "He dreams of his mother's breast. To-morrow I will search for your mother." Five times she tried to throw the breasts into the fire, but that boy saw it every time. He recognized his mother's breasts.

On the following morning she made herself ready and went. Then Salmon-berry's eldest son made a fire. He told Robin's children: "Let us play. We will steam each other. You steam us first, then we will steam you. When we say, 'Now we are done,' you must take us out of the hole." Robin's children said: "Well, all right." Salmon-berry's children were put into the hole first. After a little while they were hot, and then the eldest brother said: "Now we are done." They were taken out of the hole. They were dug out of the hole. Then they made a fire. When the stones were hot, Robin's children were put into the hole. Then they put dirt on top of them, and put large sticks over them. They said: "We are done," but Salmon-berry's son did not take them out. For a little while they cried. Then they

1. Itca'an â'ele; "Se'getô, se'getô."
   Igô'ga'guiga taXi tó'max
   Her son salmon "My breasts, my breasts." She took them out of the hole.

2. Iguxu'kmikâq le'leâX. Igâ'kîm amé'sgâga: "Å' cê'ya'tô
   She threw them away from the hole. She said to Robin: "Ah, his breasts.

3. IqÇiwâwâlq. "O'la anôna'xâna wâ'meq." Qo'înemîX kë'mûwa
   He is dreaming of To. I will go and search for your mother." Five times try
   them. Morrow search for her.

4. Itâsx'e'lgâlx taXi tó'max. Â'naq qaluquigî'IX yaXi ika'skas.
   She threw them out of the hole. Already he saw it that boy,

5. Qatctukulâ'xqîlax wa'yaq tga'tô'max.
   He recognized them his mother her breasts.

6. Igâ'te'ckîltX. Âqa wi igux'e'ltXu'itek. Âqa wi igô'ya.
   It became day. Then again she made herself ready. Then again she went,

7. Igâ-ixe'lgâlx yaXi itca'an â'ele. Itca'o'lxam itca'qoq amé'sgâga:
   She made a fire that her son salmon-berry.

8. "Tca! AliXk'ya'wâna'lema. Alxe'lo'telgâmâyâXtîX; tme'amâ'wâfîke
   "Come! We will play. We will steam each other. First

9. A'mêntëlo'qgâyâXtîX. Kë'qamtqîX më'caika. Mënix a'te'ge'mô,
   you steam it. Afterward you. When we say,

10. "Aqa ñntsô'kst, aqa laq" a'mentëo'xôq. Îlê'kim itca'qôq
    "Now we are done," then take out you do us." They said her children

11. amé'sgâga: "Qoîlq. Igê'le'âgôtlîX la'newatîke â'ele a'te'côq, as
    Robin: "All right." They were put into first salmon her children, and
    the hole berry.

12. nô'lîX ilô'skôwàit. "Â'qa ñntsô'kst," igê'kîm ya'Xi ñ'talXt. laq°
    A little. "Now we are done," he said that their elder Take
    while hot.

13. Igê'lorôq. Âqa wi île'këk ile'yoxo'oX. Wë'tax igâ-ixe'lgîlx.
    They were then again dig he did it. Again he made a fire.

14. Îlê'teqîmît taXi îpë'nake. Aqa a'ta'ë'kitîke amé'sgâga itca'qôq
    They were hot then. Next Robin her children

15. Igê'le'âgôtlîX. Iqë'ge'tkîq ya'Xi ñ'tôX. Îte'te'lkXu'itq taXi ñ'tumô
    were put into the hole. It was put on top of that dirt. They were put on those sticks

16. gi'te'cax. Kë'mûwa îlê'kim: "A'qa ñntsô'kst." NaXt laq°
    Large ones. Try they said: "Now we are done." Not take
became silent. They were dead. All of Robin's five children were dead.

Wáčkókúnaíhe left them in there until they were all done. Then he took them out. He put the one near the water. He twisted its mouth. The youngest one was put into the water; one he put on top of the house, another one he placed upright near the door. He put one on the ground and placed it as if it were playing with shells. Then he dug a hole and they escaped through the hole and came out again. They left their bitch at the entrance of the hole. Now they ran away. At noon Robin came home. She thought: "I will eat him when I come home." When she approached her house she saw something floating on the water. She went to her house. There she saw her daughter. She pushed her. "Where is your sister?" she said. Her finger went right into her child's flesh. She looked up. There was one of her daughters on the roof. "Where is your sister?" She took her arm and pulled it; it came out at once. She looked to the beach where one of her daughters was playing with shells. She
pushed her head. "Where is your sister?" she said. Her head broke off at once. She was dead. Then she ran to the water. She saw her daughter. She was drowned. Then she saw the one girl, whose mouth was pulled to both sides, and thought she was laughing. She said: "You are laughing and your sister is drowned." She pulled her hair. It came out at once. She pulled her youngest daughter. Her legs came out at once. Then she tried to pull her ashore. "Oh, Wa’ckokjumai’he has killed my children."

She went up to the house and searched for them. "Where did they go?" She did not find their tracks. After some time she found that bitch. "Where did your masters go?" "Wu!" said the bitch, pointing with her mouth in one direction. She ran that way. She tried to smell them, but she did not smell anything. Again she asked the bitch: "Where did your masters go?" "Wu!" said the bitch, pointing another way. Robin ran that way and tried the same thing. Five times the bitch deceived her. Then Robin threw her away and found that hole in the ground. She went into it and found the tracks

"Where is your sister?" she said to her. At once she broke her neck. Behold she was dead.

She saw her that her daughter, she was drowned.

She said that one her daughter laughing. She said to her:

"Laughing that one. Your younger sister is drowned."#

At once pull her hair. She pulled that her.

She pulled her her daughter; at once torn was her leg. Try

"Oh, he behold Wa’ckokjumai’he he killed them

She went up. Try she searched for where they went. Not she found it them

She went their trail. Long, then she found it that their bitch. Where

She asked them that bitch. "Where went your masters?" Try

She asked them that bitch: "Where went your masters?" Try

She asked them that bitch. "Where went your masters?’ Try

She did thus to the other side. She ran that robin.

She said. She did scent. Five times deceive she did her that

She threw her away. Then she found it that hole was that
of the boys and pursued them. She shouted much while she was going: "Wá'ekök'xwna'mhé! I brought your mother," but they ran on ahead of her.

They ran a long distance, then they all defecated on a log. When one was tired, another one carried their youngest brother. Then they found the skins of two elk bucks. The eldest son of Salmon-berry cut them both and broke the antlers. He boiled the skins in one kettle, the antlers in another one. Then he said to the boiling kettles: "When she reaches you, you must boil violently. Don't cool off too quickly." Then they left the boiling kettles. Robin went and went and went, and pursued them. She came to those excrements. She was hungry and ate them all. Then she went on pursuing them. She came to the kettles. Both of them were boiling. First she scolded the kettles containing the skins: "I will take revenge on your grandmother, wú'tlelélele, your mother, wú'tlelélele, and all your

elX. Iga-ilxéppélX. Aqa iktó'cgam itá'Xatk, aqa igé'luwa. ground. "She went into it. Then she found them their tracks, then she pursued them.

AxelqamXol. igó'ya: "Wá'ekök'xwna'mhé, wá'mécaq iame'alum." she shouted. "Wá'ekök'xwna'mhé, your mother I bring her to you."

I湟'xama l'a'newat'ke: iló'ya. They ran first; they went.

Klal'íX iló'ya. Iktó'tsalt'á e'mqópa lkanawé'tike. teXá't Far they went. They defecated a tree on all. One
tell qaXóxóxox aqa wi igó'naq qaXgi'ctxoax yaXi itá'mXìX. tired he became then again another carried him on his that younger back brother.

Qá'xpa AX iló'ya. Igi'ó'cgam imó'leXemalax é'yaqó mákét; Where maybe they arrived, they found it elks their skins two.
iká'luké imó'leXemalax. TeXe'XeloXeX ité'yuX yaXi igé'omáx yaXi male elk. Cut he did them those elk skins that
cíátXt a'elele ita'qoq. Kaniwó'ké ket teXe'XeloXeX ité'yuX. their older salmon her children. Both cut cut he did them.

IteXeXemal léno'XoX laXi iqe'le'mam. XeXt aqu'ítaq iteXe'XoXem. soft he made those antlers. One kettle he boiled them.

a'XeXt aqu'ítaq iteXe'Ye'tem yaXí igó'máx. Itei'oleXam yaXí one kettle he boiled them those skins. He said to it that

itá'teXemal: "Ma'ñ form a'laq tméx: ama teç'pak lep amXóxoxa. boiling kettle: "When she reaches you, them strongly hold do.

Náct a'yaq tes amXóxoxa. Aqa wi ilitqé'leqek yaXi Not quick cold become. Again they left it that

itá'teXemal. Igó'ya. igó'ya. igó'ya. igé'luwa wu'Xi amó'sgaga. their boiling kettles she went, she went, she went, she pursued that robin.

Igi'ó'cgam yaXi ilá'qelXe. Wálo' goxít iXe'le'maX k'a'na'wé she found those their excrements, hunger set on them her.

yaXi ilá'qelXe. Igó'ya igé'luwa. Igi'ó'cgam yaXi itá'teXemal those their excrements. she went she pursued them she found it that their boiling kettle

aqa ege'plekt. Igi'ó'mela itá'neviX igó'máx: "Ame'k'ye and it boiled. she scolded them first the skins: "Your grand-
wú'tlelélele, wá'mécaq wú'tlelélele, k'a'na'wé itá'neviXike mother wú'tlelélele, k'a'na'wé itá'neviXike his relatives
relatives." Then it cooled off, and she ate and ate and ate. She ate it all. Then she scolded the kettle containing the antlers. She said the same again: "I will take revenge on your father, wu'ilelelele, your uncle, your mother, and all your relatives." Then it cooled off, and she ate the antlers. The food was soft. She finished it all and continued to pursue them.

Now Salmon-berry's children came to a creek. The Crane stood near the water. He carried them across. He told them: "Don't be afraid, grandchildren, go to my house and eat there. Fish have been boiled for you." And they went to the Crane's house. Robin went on for a long time. Then her stomach ached; she was constrained to defecate. Then she defecated and the skin rope came out of her anus. She tried to pull it. There she saw a rope and she tied it to a tree and went around it often. Then she always said: "Wa'lotep he'latep, wa'lotep he'latep." Now she had pulled out the one skin and she

1. ikte'kemoa. Tsas ig'eyux. laxe'lemux. laxe'lemux. laxe'lemux. laxe'lemux. laxe'lemux. She takes revenge Cold she made it. she ate it. she ate it. she ate it. she ate it. sh

2. Igio'lxum. Aqa wi ig'o'n igio'mela. At'e'xax iaxi lup'tum. She finished it. Then again another one she scolded it. Next those antlers.

3. K'oyalq'a wit'aax igio'xo'xalEmtck: "Wa'man wu'ilelelele, wene'mot last so again she said much "Your father wu'ilelelele, your uncle wu'ilelelele, wa'maq wu'ilelelele k'a'muwë tita'enXtike your mother wu'ilelelele all his relatives ikte'kemoa. Tsas ig'eyux. IlaXe'lemux iaxi lup'tum, asa she takes revenge Cold she made it. she ate them those antlers and

4. il'me'memen yaXi ilaXe'lemux. illo'lxum. Aqa wi that what she ate. She finished them. then again ig'eyuxa.

5. ig'eyuxa. She pursued them. il'o'yam c'qoppa a'elele ite'a'qoq. ilaxXe'la igoa'echoae. They arrived a creek salmon her children. He was standing near the water il'luk ite'a'kjamate'tol. illo'lxum: "Niet kwaac He carried them to the other side. He said to them: "Not afraid il'luk i'a ax. "ogoatke'xax. qii'comax. Amexlx'e'lemu ma'niix nahe'o'paaaa. Many are done dish. They went thus his home to the crane. In'yel'ela tge'kst tk'ataq'e." Il'o'ya c'wa te'yaqappa igoa'echoae. "You will eat. You will return when you enter my house. Il'o'ya. il'o'ya. It'e'wan i'a te'qem igixe'l'oX. le'tsjats'a Long she went. she went. Her belly sickness came to desire to on it. il'e'kux. Aqa ilo'tsjats'a wu'xi ame'sgaga. Aqa tix ig'e'il on her. Then she defecated that robin. Then came out. Itu'le'quna ite'a'ppteq. Ke'nuwa igeo'xka. lyuktXe'xit. Kau a thong her anus at. Try she pulled it. (A rope) lay there. Tie ig'o'kon te'mqopa. Aqa ignuxala'nukle te Xi te'mqo. Aqa she did it a tree to. Then she went around it often that tree. Then igaxo'xalEmtck: "Wa'lotep he'latep, wu'lotep he'latep." She always tried she ate him. wu'lotep he'latep.

17. Igixi'lxom ya'Xi e'nx iqe'co met'ec'xetcex. Aqa wi ig'o'ya. She finished it that one skin the cut one. Then again she went.
Went on. After she had gone some distance, her stomach ached again and she was compelled to defecate. She defecated and there lay another skin rope. Again she tied it to a tree and went around it. She said again: "Wà'lótep he'latep, wà'lótep he'latep." She was tired. Behold, she had pulled out the whole rope. Then she went on pursuing them. She went a long distance, and her stomach ached again. Something very hard came out and pierced her body. She defecated and out came the antlers. They came out with great difficulty. She went some distance, and her stomach ached again. She was compelled to defecate and the other antlers came out. She was almost dead before the second pair of antlers came out. Then she pursued the children and came to a creek. There the crane was standing near the water. "Younger brother, take me across," she said to the crane. She said this often. Then the crane stretched his legs across the water. At one point his leg was narrow. He said to her: "Don't be afraid, else you might fall into the water." Now she came across.

Kela'IX igo'ya. Aqa wit'ax itca'teqem ita axe'lu. ile'atsja
Far she arrived. Then again her sickness came to be

ile'kuX. Wit'ax iklo'tsatsja. Aqa wi iyukle'x'it yaXi
was on her. Again she defecated. Then again of rope lay there

it'a'laqem. Wi kax igo'koxa temqopa. Aqa wit'ax
they went. Again be she defecated. Then again

igoxoamu'ntek taXi temqo. Wit'ax iga'xox: "Wà'lótep,
she went around it often that tree. Again she made; "Wà'lótep,
he'latep; wà'lótep, he'latep." Ta2ll iga'xox aqa wi igixe'lxom.
ità'laqem. TiRed she became and again she finished it.

Aqa wi igo'ya, igexe'luwa. Kela'IX igo'ya. Aqa ita'teqem
Then again she went, she defecated Far she went. Then its sickness

igexe'lx ox itca'wa. Akoapo la'xli'ax nixo'xox ya'Xi ta'uki
came to her belly. Nearly come out did that some

qca-eq, ile'qel. iklo'tsatsja; laX ilaxox aqa iteqem. Qala
very hard. she defecated come did then antlers. Hardly
to. Xua laq' ilaxox. Nol'lx nol'x, aqa wi iteqem
then come they did. A little she went, then again its sickness

nixo'xox itca'wa. Aqa wi iklo'tsatsax. aqa wi Iguon
come to be on it her belly. Then again she defecated, then again other

ite'eqem laX qixoxoxox. Akoapo Igo'luaq, teXua iteqem
they came they did. Nearly she died, then they were finished

laXi iteqem. Aqa wi igexe'luwa. Igo'ya ya'Xi o'yal
those antlers. Then again she pursued to that creek.

laXtXu'la igo'eqe: "Iqoxe, wàx amenuoxa o'ya
He was standing near the water the crane. "Younger take

k'anate'lo. "igo'lxum igo'eqe. A Xu'eIX igoxlXom.
other side she said to him the crane. Again she said to him,

Aqa itca'sukte o'nal ita'ltq. YaXa'pa qaxixs'eq'laXuktu.
Then he stretched out this side his leg. Here it grew narrow.

Ite'o'lxum: "Niet li'cxa'qat amenu'x'ama xa. Iga'okate yaXi
He said to her "Not afraid to fall you fall into the water." She crossed on that
walking on the leg. When she came walking to the middle of the
creek, she became afraid and he began to shake his leg. He turned his
leg and she fell into the water. She drifted down the river. “Robin
shall be your name; you shall not eat people.” She drifted down.
The crane said to her: “Robin shall be your name.”

Far away she drifted ashore. A crow found her and began to eat
her private parts. Then she recovered. She arose and painted her
belly with her blood. It became all red. Then she went inland and
came to a willow. She asked the willow: “Is my painting becom-
ing?” “Oh, how bad looks the blood of her private parts,” cried the
willow. “Oh, you bad thing!” she said, “when your wood is burned
it shall crackle.” She came to the alder. “Is my painting becom-
ing?” The alder said: “It is becoming.” “Ah, sister,” she said,
“when people make anything they shall dye it red in your bark.
When you are dry, you will burn well.” She went on and came to
the cottonwood. She asked it: “Is my painting becoming?” The

jä'qo-it. Qeqäyakpa' yaXi icä'xolq. A'qa itci'xelit'axnit
1 leg. Middle on that creek she was afraid Then she shook it to fall.
yäXi jä'qo-it. Äqa icä'xolq. Laax° itci'yox yaXi jä'qo-it.
yäXi that his leg. Then she was afraid Roll he did it to that his leg.
Igalë'maiXolq. Igë'Xunë aqa qeqämiX. “Amä'sgaga imë'xalqen,
she fell into the water. She drifted down the river. “Robin your name.
Näct te'lxam antnunulq. Igë'Xunë ä'qya. Itcöl'lxam
Not people you shall eat them.” She drifted now. He said to her
iço'eqox: “Amä'sgaga imë'xalqen.”
the crane: “Robin your name.”
Kelä'tix igë'Xunë. Igë'Xunułteck. Igë'cgal amat'xantsa. Lëxgë'xelunx
Far she drifted. She drifted ashore. She found the crow, she ate it
her
yaXi (naqage'lak) itci'qo-it'ax. Kaus ixi'laq aqa itci'xalq'axakoa.
that (valva) her valva. When she ate then she recovered.
Igaxël'teck. Iraxelqë'nałteck laXi lgä'qawulq t'xa'manvä
It arose. She painted herself that her blood all
itci'wanpa, ac t'laq igë'x ite'a wan. Igö'ya, igö'pteqa. Igä-igö'qoam
her belly at, and red became her belly. She went, she went
and
itci'yox. “Iä'nukuq tci igë'qawulq t'?” igö'lxam itci'yox. “Qante'tix
the willow. “Becoming [int. my blood]” she said to it the willow. “When
iqö'lxam. Ljä'qawulq t' po qatqa'iteqoqot.” “Na yaXi'yaq.” igö'lxam.
valva it blood if ugly on a person.” “Oh, that one,” she said to it.
“Ma'niq aqanmxelgë'xlqa aqa t'jäq'qaj amox'xenoq. Igagö'qoam
“When you will be burned then crackle you do.” She reached
aqaxë'minlx. “Teu'xo aä'nukuq tci igë'qawulq t'?” Igä'kim
the alder. “Well becoming [int. my blood]” It said
aqaxë'minlx: “Ie'mukuq imë'qawulq t'.” “Aa a åte'x.” igö'lxam.
the alder. “Becoming to your blood.” “Ah, younger sister,” she said to it.
“Ma'niq t'ä'nk aqio'xenoq aqa t'pal qiökÖ'halemx amë'qalemx. Ma'niq
when some is made then red it is made (with) your bark. When
anXe'qoam aqa imë'xemalx. Igö'ya wi'tax. Igä'gö'qoam
you are dry then you will burn.” she went again. She reached it
cottonwood said: “Oh, how bad looks the blood of her private parts,”
“Oh, you bad thing! When you are put into the fire, you shall not burn.”
She came to the spruce tree: “Is my painting becoming?”
“Oh, how bad looks the blood of her private parts.” “Oh, you bad thing!
When you are put into the fire, you shall not burn well, you shall crackle.”
She left it and came to the cedar. She asked it: “Is my painting becoming?”
“It is becoming.” “Oh, you speak well to me, younger brother. When people make canoes, they shall exchange them for slaves. They shall use you for making houses, and exchange them for dentals. They shall use your bark for making coats for women.”
She left it and came to the fir. She asked it: “Is my painting becoming?”
“Oh, it is becoming.” “Oh, younger sister,” she said, “when a person sings his conjurer’s song, you shall be burned. You shall burn well.” She came to the maple. “Is my painting becoming?” “It is becoming.” “Ah, younger brother, they shall use your bark for making baskets.”

KATHLAMET TEXTS

1. č'koma. Iqiqo'untexóxou: “l'ánkueq te'iłge'qawulq?" Itc'ó'lXam: the cotton-

2. "Qanteč'X apa'qogé'txat po qalégá'teqoa-it l'áaqawulq."

3. “Nä gi tâ'nki gia'mela! Ma'nix qamxełge'lxalénił níct

4. Igigo'qoum č'nakte: “l'ánkueq te'iłge'qawulq?"

5. “Qanteč'X apa'qogé'txat l'áaqawulq qalégá'teqoa-it.” “Nä
gi tâ'nki gia'mela! Ma'nix aqamxélo'la, á'me'qac.
this something bad! When you are burnt, you crackle.

6. Náct tâ'ya a'mexem Xá'ya. Iq'änq'ehlq. Igii'egam č'ekan.
Not goot you shall burn.”

7. Igiguentexóguas: “l'ánkueq te'iłge'qawulq?” “O, le'mkueq,
she asked it. “Becoming” [int. my blood?”

8. ntc'ó'lXam. “Qo'z'j; imnó'lXam a'oe! Ma'nix ikc'nim aqamx'é xoá
it said to her. “Right you speak to me younger brother! When a canoe you are made-
aqa tela'etX aqamxémota. Iq'äle'q aqamuxó'laema. iqu'aték
their slaves are exchanged for you. House when made, dentals

9. aqamxémota. Aq'ogé'lx aq'oxa amé'qéco. Iqałq'ehlq.
are exchanged for you. Coat for women is made your bark.” she left it.

10. Igog'egam amqel'ekan. Iqiguentexókum: “l'ánkueq te'iłge'qawulq?”
she found it the fir. She asked it: “Becoming” [int. my blood?”

11. “A! le'mkueq laméqawulq.” “A, a a'ät'éë," igi'ó'lXam “ma'nix
“Ah becoming your blood.” “Ah, younger sister,” she said to it, “when

to you

12. ak'texemâ'ya liqgou'lo'lx koabéwa aqum xalé'lx. Imé XemalXat.
he sings his conjurer’s song to a person then they will burn you. You will burn well.

13. Igii'egam itc'una'. “TeXoa l'ánkueq te'iłge'qawulq?” “A, a a'atëwë, iq'ómx'om aqum xalé'laema

14. l'ánkueq laméqawulq.” “A, a a'ätëwë, iq'ómx'om aqum xalé'laema

15. becoming your blood.” “Ah, younger basket will be made

16. to you
to the vine maple. "Is my painting becoming?" "Ah, it is becoming." "Oh, younger brother, they shall use you for making small dishes and spoons." Then she came to the hemlock tree. "Is my painting becoming?" The hemlock replied: "How bad looks the blood of her private parts." Thus she asked all the trees. That is the story. To-morrow we shall have fine weather.

1 amé'qeló. Iga-iqeq'huq. Igiù'egam iqi'énteik. "Ten'Xoa lánkucq your bark." She left it. she found it the vine "Well becoming maple. to me"

2 lge'qawulqt? "Á, lá'mkucq lme'qawulqt." "Á, a a'i'e, ma'nix my blood." "Ah, becoming your blood." "Ah, younger when to you brother,"

3 Iqta'ne'max aqamuxó'laëma. iqa'netemax aqamuxó'laëma." small dishes you will be made, spoons you will be made;"

4 lqoo'egam aqalõ'lemik. "Ten'Xoa lánkucq lge'qawulqt?" "Qanteé'X she found it the hemlock tree. "Well becoming my blood." When to me"

5 lqá iqié'tXat láq'qawulqt pó qateqé-teqon-it." Ka'mauwë gi may a vulva its blood if ugly on a person." All these be

6 tè'mqó aktôqu'íntexóguax. KjânékJáné; ó'la asa-iga'p. trees she asked them. The story to-mor- dow fine weather.
There was the Owl and his chief. The Owl's chief was hunting elk every day. The people heard that he was always killing elk. Then Blue-jay told his chief's daughter: "Go to see the Owl's chief." In the morning she made herself ready and went. She went a long distance. She crossed five prairies. Then she saw a person. She approached him secretly. Now she reached him. He was dancing, and she hid herself. She looked at the person and thought: "Maybe that is the Owl's chief." The dancer had a flat head. She looked secretly. Now that person jumped, and she saw that he had caught a mouse. He had a mat on his back and put the mice into it. When he saw a tideland mouse he killed it and put it into his mat. That person was dancing all the time. Then a stick hit his nose, and blood

IK'QAYAWA' ICT'KANÉ KIA IK'QOXA

PANTHER there HE MYTH AND OWL

CXELA'ETIX ik'QOXA' gita'Xak'etama. Ka'nanwé ik'ëtax 1
There were the owl having a chief. All days

I'MÖLEKEMAX qa'teip'já'íxa itX i'a'Xak'etama ik'QOXA' Ñaan'mun 2
eiks always he went to get his chief the owl's. Always

I'CELITCI'NÉMIT I'A'K'ITÉNAX I'MÖLEKEMAX. AQI IGE'KIM IGE'SPOS. 3
they heard about him hunter eiks. Then he said blue-jay.

ITEO'IXAM I'A'XAK'ETAMAMA ayá'Xan: 'O, amioná'xlama ik'a'qo xa
he said to her their chief his daughter: "Oh, you go and search for the owl

I'A'XAK'ETAMAMA." IGE'TEUKITIX IGA'XEL'TUNÉX. AQI IGO'YA. IGO'YA. 5
It became day she made herself ready. Then she went. She went.

KEI'IIX IGO'YA. QOAI'NÉM IGO'QEPÁ TEMU'ÉNAX. AQI 6
far she went. Five she crossed them prairies. Then

IGE'QCELKEL IGO'LEIX. QOAI'P IGE'LOX IGA'XAL'EMUKINWA. 7
she saw him a person. Near she came she approached secretly,

QOAI'P IK'LO'XAM. ILWX'IA, IGA'XALXÉPENT. ITKÖ'QOMETE IAXI 8
Near she arrived. He danced. She hid herself before she looked at that

I'GO'LEIX. IGA'XALO'XON-IT: "I'IXAM I'A'XKA ik'a'qo xa' i'a'Xak'etama 9
person. she thought: "Perhaps he the owl his chief

TAYAX INWÉ'LA. I'AP'PA'WA IAXI I'GO'LEIX. IGA'XAL'KALPENT. 10
that danced." Flathead that person. She looked secretly.

AQI ILKUN'PENA'I IAXI IGO'LEIX. X'MIQA QALGAGELGA'X WUXI 11
Then it jumped that person. Already he had taken that

Á'CÖ, IGA'PENX LEPÉ'X. KO'PA QALTGAWIGETELGENX IAXI TEO'YIKE. 12
mouse. A mat he had it. There he put them into those mice.

MANIX GITÁKJÉWULAX QALGWA'QAIČX. QALTGAGE'TAX IGA'PENXPA. 13
When a tideland mouse he killed it. He put it into the mat in,

QALMUWÉ'LA IAXI IGO'LEIX. EMQO NITELGA'XITIX CIALPAXPA. 14
He danced that person. A stick bit it his nose at.
came out of it. The person searched and found the woman. He said: "Oh, my wife. Let us go home." So the Owl found her first. She did not know him. Then he brought her to the house. The house was full of meat and grease. The grease on the one side of the house was all white. There at the end of the house the Owl was staying. The grease there was all green. It was the grease taken from the intestines. The Owl went to the end of the house and said: "I will take the grease of the man who is working for me," and gave it to the woman. She ate it, and after she had finished he hid her. In the evening his chief came. The Owl had been there for a long time. The Panther carried one elk and said to the Owl: "Carry our elk into the house." The Owl brought it, and then they cut it. The Panther was going to give him grease, but he did not take it all. He only took some dung and a little fat. It became night. In the morning the Owl's chief made himself ready and went to hunt elk.

1. Nau'i wax la'qauwilx: qatg'èmacx la'xi i'goatèlx. Aqa atone flowed blood; quick she searched that person. Then

2. qatg'èmacx: "Oh, age'kikai la' tawà'x. A'yaq atNk'oo'ya," he found her. "Oh, my wife, behold that quick let us go home."

3. I'qest, ik'óxao ya'xi ciguèsà'm יא'נ'ב ו. Hix'èt'elux, niqè Behold, the owl that she found him first, she did not know him at all.

4. c'ìuknì. Aqa ite'ò'kla tè'ètägl. Päzl! liqolè'max ta'xi tè'ètägl. He was known to her.

5. pät apXe'leu. È'wa ta'xì te'ñat tqu'ìè tköp wu'xi apXe'leu. Full grease. Thus that one side the house white that grease.

6. èwa duguò'olix. È'wa ya'xi ik'óxao qa i'ox'xt, qa pte'ax èwaagua'olix. Ò'wa ya'xi ik'áoxao qa i'ox'xt, qa pteåx thus at the end of the thus that owl where he was, there green house.

7. ka'nuwè wu'xi apXe'leu. Ka'nuwè teq'ëmenke ata'pXe'leu. All that grease. All intestines their grease.

8. i'ò'ya èwa duguò'olix ya'xi ik'áoxao. AgE'kìm: "Anaexga'ëmama. He went there end of the house that owl. He said: "I will go to take itì'nceyaì ayà'pXe'leu. Òtangè wax'qumit wu'xi agè'laèk. Èla'Xolq my working grease. He fed her that woman, she finished man.

9. igxìne'lemèntek aqa ite'ò'pët. Tsò'yinstìx igXìko'am man eating then he hid her. In the evening he came home

10. i'Xak'ëmama. Èn'qà i'ox'xt ik'áoxao. Èxt imó'laèk itié'katìm his chief. Already he was the owl. One elk he brought it there.

11. ik'oayawa'. Iq'ò'xam ik'áoxao: "Ècèkatqë'tek itxà'molak." the panther. He was told the owl: "Carry into the house our elk."

12. He'ax'èkoqù'tek ik'áoxao. Èax', igE'yxèc. Ke'nùwa iqa'èlot wu'xi he carried it into the owl. Some they cut it. Try he was given that time.

13. apXe'leu. Nàxèt ka'nuwè itè'xoaqtek. Èemà wu'xi nó'ti gi the house. Only he took it. Not at all this grease. Not at all this he took.

14. itè'xoaqtek, èemà itè'xoaqtek wu'xi apXe'leu. Igo'ponèm. Its excrements, only he took that grease. It got dark.

15. Early he made himself ready his chief the owl. He went, elk

16. Kawi'x igixe'ltXuètik ìa'xak'ëmama ik'óxao. Iò'ya. Imó'laèk
Then the Owl went to steal at the end of the house from his chief. He stole the good grease and gave it to his wife. Then he went out and caught mice. He danced and sang all the time. He sang: 

"Ha'yo, that just his grease their painted. His grease he licked. Then Braided red the perhaps. He always went to the end of the house. Their good grease. He gave it to her to cat."

At noon the Owl went home and stole some of his chief's grease and meat, and gave it to his wife. In the evening the Panther came home.

The woman made a hole in her mat and saw him. Oh, he was a pretty person. His hair was braided and reached below his buttocks. His face was painted with red stripes. Then the woman thought: "Oh, I made a mistake; I think he is the Owl's chief." Then the Panther said to the Owl: "Bring our elk and lick off its dung." Then the Owl scolded. "Qip, qip, qip," went his lips. The Panther spoke to him twice. Then the Owl rose and brought the elk into the house. They cut it, but the Owl was angry all the time. He received only...
the poor kind of grease. Then the chief said: "What do you think? Why are you angry all the time, you old Owl?" The Owl did not reply.

The next morning the Panther made himself ready again. Then the woman made a hole in her mat, and she saw him again. Then she was very much pleased with him. He always ate before he went hunting. Something was left over which he put up on the loft, and the woman saw it. In the morning the Owl arose and stole fat at the end of the house. He gave it to his wife. Then he hid her again. He went out. The Panther thought: "What is the matter with the Owl? He is always angry. He was not that way formerly." Thus thought the Panther. "I think I will go home when the sun is still up in the sky." He went home at that time and noticed that the Owl was there already. He said to the Owl: "Behold, you are here already!" "Yes: I am here already. Yes; I gave up hunting because I did not catch anything. Therefore I came home quickly." Then the Panther spoke to the Owl: "Oh, you old Owl; bring our

1. itci'xak'octek. ltcio'lxam i'a'Xak'xenama: "Qä gi ngeux, he took it. He said to him his chief: "How this you are, the owl.
2. c'inaXauXau, gua'nesum amXa'lXaqit! Xe'et qa igé'kum old owl, always you are angry? Not anybody spoke
3. ika'oaXau, the owl.
4. Kawi'X igixe'Xkitek ikjou'yawa. Aqa wi lixa'ip igiyux yaxi Early he made himself ready the panther. Then again hole she made that
5. ic'o'te. Aqa wi igi'qomitek. Qat igiyuxt e'teamxtep, mat. Then again she saw him. Like she did him her heart in,
6. igixlxa'lemitek, igixk'e'teinktamë. IgiXk;æ'tiX yaXi ta'uki. He ate, he ate before going out. He left it over that something.
7. Aqa yaXipa itciugakjoi'lit c'aXalXpa. Igio'qumë wuXi aqage'la, k. Then there he put it up up at. She saw it that woman.
8. Ige'tenkte. IgiXeklalek ika'oaXao. IgiXgötxikan e'wa gugna'olix. It got day. He arose the owl. He stole there at the end of the house,
9. Itci'kho'in wuXi ay'a'kikal. Aqa wi ic'o'peot. l'óya. He gave to her that woman. Then again he hid her. He went to eat
10. IgiXlo'xoa-it ikjouyawa: "Qä a'tiqi igé'xax ika'oaXao, teqi He thought the panther: "How later on will be the owl, then
11. gua'nesum iXe'lXaqit. Niet kjo'laqä' a'guna. IgiXlo'xoa-it always he is angry. Not this before. He thought
12. ikjouyawa: "NiXuwa ka c'ialX aqat'iX, aqua auXkJua'yä." the panther: "Well when up the sun, then I will go home,"
13. Ka c'iaXalX aqata'X aqat'iXkja'oa. Xax ite'iuxut e'yanmxtep. When up the sun then he went home. Notice he did him his heart in.
14. IgiXkja'oa'mam; a'guna i'o'Xt ika'oaXao. IgiXolXam ika'oaXao: "A'guna He came home; already there the owl. He was told the owl: "Already
15. a'miXatk'jou'ama'm." "A'nqä inXatk'jou'am, ka te'memum ineg'ox, be to you came home." "Already I came home, when give up. I did, hold!
16. aqa kja taXi qen'töpja'lxu-itx; tanxto ay'aq inXatkjou'a, then nothing these I caught them, therefore quick I went home.
17. lqi'olXam ika'oXao: "Ca'miXauXau, ic'katy'tek ixi'nomak. He was told the owl: "Old owl, bring into the homes our elk."
elk into the house." "His ancestors called me that way." Then his lips went: "Qip, qip, qip." "Don't scold, old Owl." A long time he was angry; then he arose and brought in the elk. They cut it. The Panther gave him only the poor kind of fat, and the Owl took it.

Now the Panther really took notice. The two went to bed, but the Panther remained awake. He listened, and he heard the Owl talking in a low voice. All the time he was laughing in a low voice. Now he really took notice.

Early the Panther arose. He ate before he left. Now the woman again made a hole in her mat, and she looked at him when he had finished eating. He put on the loft what he had left. Then the Panther went, and the Owl arose. He said: "I am going to steal from my workman." He stole fat and meat, and gave it to his wife. Then he went. A little while he danced, and he came home again. He had caught only a little. About noon the Panther came back. The

"Tia'yaq'eyoq'tikc et'i'yinkkal g'o'vogol." Aqa wi iqe'xox qip, qip.

"His ancestors named me at end of house." Then again it did qip, qip.

"Iaq'alit. "Hon'ltean! nict kal'luulle ixax'tx. c'anaXauXau.

"His mouth. "Bow! not scold do, old owl.

"Ca'naqo ipo ip." "Tia'yaq'eyoq'tikc et'i'yinkkal g'o'vogol."

Le'a kal'luulle iqe'x: koalte'va io'itXuit. He'e'katq'tek icta'mu8ak.

"Long scold he did; just then he stood up. He carried it into their elk, the house.

Iqe'vuxc. Ávema wu'xi munk qa'te'ktena apXen'et icta'noq'tek they cut it. Only that little good fat he took it.

ík'a'oXaó. the owl.

A'qa pát xax iqe'xox ik'pótayawa. Ikeq'tá'yoXuit. Igue'gelemtëk

Then really notice he did the panther. They went to bed. He was awake

ik'pótayawa. A'qa itéleítmélemtëk. Cau, cu, cu, cuí, cuí the panther. Then he listened to him. Speaking in a low voice

iqe'xox ík'a'oXaó. Cau, cuí, cuí, cuí. owik'oXaó. Aqa wi

His ancestors went. Then again

owik'a'waúdëmëx. Aqa wu'k: xax iqe'vox.

There was sound of. Then really notice he did it. Laughing.

Kawi'X igixe'latëk ik'pótayawa'. Igik'x'éte'ntamítët. Aqa wi

Early he arose the panther. He ate before going out. Then again

lxo'íp iqe'vóx wuXi agqae'í yaXi ic'átête. Igio'qinmtëk.

hole she made it that woman that mat. He saw him.

Ite'2Xóloq igixe'lemtëk. Kopa' itec'inoqko'tit yaXi

He finished he ate. There he put it up that

igik'xéte'xit t'a'uki. Io'ya ik'pótayawa'. Igixe'latëk iká'oXaó.

He let it over something. He went the panther. He arose the owl.

Iqe'kíum: "Anixóxtkama itel'këyal." Igigó'xtkam apXel'ëu k'ä

He said: "I am going to steal my workman." He went to steal grease and

Lqol'ëmax. Itc'Ixo-im aya'kikal. Aqa wi io'yá ika'oXaó. Nóli'X

Meat. He gave her his wife. Then again he went the owl. A little

igé'witëk, igé'X:ok'ou. Nóli' giîk'xewu ite'w. Ka ca'xaliX

he danced, he went home. A little what he had nice. When up
Owl was there already. He said: "Why do you always come home first?" Thus spoke the Panther. The Owl replied: "I caught all the mice; therefore I came back." "What do you always whisper in the evening? You keep me awake," The Owl replied: "I was dreaming that mice climb over me. I was dreaming." The Panther said: "Bring our elk, old Owl." The Owl got angry and said: "His ancestors called me by that name." "Quick, old Owl; bring our elk and eat its dung." The Owl scolded for a long time. He did not want to go. Then he went out and carried the elk into the house. The Owl took only the poor kind of grease. "Why do you always scold?" said the Panther to the Owl. The Owl replied: "You always give me all kinds of names." The Panther replied: "For a long time we have been living all alone; don't scold. You have changed altogether; you are scolding all the time."

1. aqa'ix, aqa igex'kjoa ik'joayawa'. Xa'qa io'Xt ik'aoXa'o.
2. IgiXkjoa'man. Itcio'lxam: "Qa' gimgake'xax? Mai'newa
3. ga'mXkjoa'manx." iqio'lxam ik'aoXa'o. Itcio'lxam ik'joayawa'.
4. Igex'kim ik'aoXa'o: "A'qa into'lxom ta'xi te'oy'ike, tan'txo aya'q.
5. I come home." Then I finished them those mice, therefore quick
6. qamehug'o'teqexm. Igex'kim ik'aoXa'o: "Qanix'g'quwa'lEqLx.
7. te'yike qatxungu'wultenXemix: qatenx'quwa'le'lx." Itcio'lxam:
8. "I'cakato'tek itxa'molak, ca'muXunXu. Igex'k'lxam ik'aoXa'o:
9. "Bring into our elk, old owl." He was angry the owl:
10. "Tan, tan, tanki ca'uquu qate'me'xox Xa'pi'lx; c'ekato'tek itxa'molak; i'a'qexele qamehug'o'teq;
11. nixo'xoax ik'aoXa'o. La'ti'e qam uixo'xoax ik'aoXa'o, koah'wa ni
12. qayupax. Qate'me'g'o'tekax iel'amolak. Quegi'xex. Xema rank.
13. qataq'k'kep apXe'len qatekox'q'ekax ik'aoXa'o. "Qa'uga gi gua'num
14. kala'kuile im'ke'x'. aqio'lxam ik'aoXa'o. Igex'kim ik'aoXa'o:
15. "You all ways you name me." Long
16. "You all ways you name me," igex'kim ik'joayawa'. "Ta'la-it ta'xem. Nact kala'kuile im'xox,
17. k'ajamex'eluXt gua'num kala'kuile im'ke'xan," iqio'lxam
18. ik'aoXa'o. the owl.
It grew dark. Then the Panther lay down at the end of the house and the Owl at the other end. The Panther was awake. The Owl asked that woman: "What is that?" "My hair." "Oh, our hair, my wife." "What is that?" he said to her. "My face." "Oh, our face, my wife." "What is that?" "Oh, my eyebrows." "Oh, our eyebrows, my wife." "What is that?" "My forehead." "Oh, our forehead, my wife." "What is that?" "My mouth." "Oh, our mouth, my wife." "What is that?" he said to her. "My nose." "Oh, our nose, my wife." "What is that?" "My throat." "Oh, our throat, my wife." "What is that?" "My arm." "Oh, our arm, my wife." "What is that?" "My hand." "Oh, our hand, my wife." "What is that?" "My belly." "Oh, our belly, my wife." "What is that?" She was silent. Twice he said: "What is that?" He became angry. "What is that, woman?" She said: "My navel." "Oh, our navel, my wife." "What is that?" She did not speak to him. He said to her: "What is that? I shall scratch you. She was
silent for a long time. Then she said to him: "My private parts."
"Oh, our private parts, my wife." The Panther heard it.
Early he arose, and ate before going. He went. Then the Owl arose.
He stole some grease and gave it to his wife. Then he went out for the fifth time. He danced a short time and came home.
They left the woman alone. Then she arose and went to the end of the house. She looked at the food which the Panther had put aside. It was elk-marrown. Now she pulled out two of her hairs and tied one around one piece of marrow. She took the other hair and tied it around another piece of marrow. Then she put the food back there and hid it in the Owl’s bed. The Owl danced for a short while and came home.
He stole some grease at the end of the house. At noon the Panther came back, but the Owl was there already. He did not say anything. Now he really took notice. The Panther stayed there some time. Then he took that marrow. He wanted to eat it. He broke it and the hair became loose. He stretched it out. He saw it was one

1 ite’lXam. "TamcpEp’yaqta’wanm. Aqa ite’lXam. "I shall scratch you." Long silent she was. Then
2 igi’eXam: “Ica’eqp-itxa.” “Hohoho” igi’txox, "int’a’yaqo-itxa she said to him: "My vulva." "Hohoho" he did, "our vulva
3 aq’ya’wikak. Ite’xemel e’jiqayawa.
4 KawI’X igixe’latak ik’jyayawa. IgiXk’e’tinktamit. I’ya. Early he arose the panther. He ate before going out. He went.
5 IgiXe’latak ik’a’oXao. Ig’ka’tXal, iteka’oqom ay’wikak. Aqa wi He arose the owl. He stole, he gave to her “my wife.” Then again to eat
6 aq’ya ikaoxo e’laquine’miX. No’lI’X igi’witk. Ig’kXjoa. he went the owl the fifth time. A little he danced. He went home.
7 le’eq’loqpk wuXi aqag’flek. Aqa igixe’latak. Ig’o’ya e’wa They had left her that woman. Then she arose. He went there
8 gogu’oliX. IgiXu’u’u’mawantek y’a’Xi ta’uki quik’oliX. A’qa end of house. she looked at it that some that he had put up. Then
9 m’ol’ak ay’mala. K’ut igi’txox n OKet le’geqco. Ika’kXene’xta elk his marrow. Tear she did out them two her hair. She rolled it around
10 aw’Xi wuXi ‘u’mala le’xt iqe’co. Ag’o’n igi’gelga itka’kXene’xta one that marrow one hair. The other she took it that she rolled it around it
11 laXi iqe’co. Aqa wi iguq’otit kopa’. Aqa wi iguq’eput that hair. Then again she put it up there. Then again she did
12 i’a’lXemepa ikaoXao. No’lI’X igi’witk ik’aoXao. Ig’kXjoa. his bed at the owl. A little while he danced the owl. He went home.
13 Ig’kXjoa’mam. IgiXo’tkam’w’ya gogu’oliX apXe’n. P’a wi’gwa He came home. He went to steal there the end of fat. At noon
14 igi’kXjoa ik’jyayawa’. Ig’kXjoa’mam. An’ga i’Xt ikaoXao. he went home the panther. He came home. Long ago he was the owl.
15 Nac’tqa ite’lXam, qe’wa qa pait xaq ite’yux. Ilo’tq’I’X io’la-it Not at all he spoke to him, because really notice he did him. Long he stayed
16 ik’jyayawa. A’qa ite’g’elqga wuXi ‘u’mala. Akx-ixemep’u’u’a, the panther. He took it the marrow. He was going to eat it.
17 le’eqxaleka. Suxu’u ite’x laXi iqe’co. Ika’gXe’nXam, o’tlanXa He broke it. Untied became that hair. He stretched it, one rathom long
fathom long. Then the Panther thought: "Oh, the Owl is hiding a
woman." He broke another piece of marrow, and found another
hair. After he had eaten, they cut the elk. He did not say anything.
The night came on and they lay down. Then he heard the Owl
laughing.

The Panther arose early and said: "Why did you laugh, Owl?"
The Owl replied: "I dreamt the mice were climbing over me." The
Panther went out. He stayed in the woods a little inland from the
house. Then the Owl looked secretly and rose. He went out and
went around. The Panther saw him. Then the Owl entered again.
He spoke much in the house. The Panther heard the two speaking
Together. After some time the Owl went out again and went to catch
mice. The Panther saw the Owl going. When he had gone a little
while the Panther entered and searched in the Owl's bed. There he
found a woman. He said to her: "Rise!" She rose, and he carried
him to his bed. He said to her: "Did you hear about the famous

\*laXi itq'e'co. Igixla'xoa-\i k\joayawa': 'O, ite\qpe'w! la taqge\'lak
that hair. He thought the panther, "Ah, he hid her be a woman
ik\a'oXao. Agon' wit'ax itca\xelkua wu\xi a\'imada. Wi le\xi laq'e'co
the owl. The other again he took it that marrow. Again one hair
ite\xelgaman. La\'2Xolu i\a\xalwm k\joayawa'. Aqa igxi\'e'\xel.
he took it. He finished it. He ate the panther. Then they cut
N\axet qa itci\x1Xam. Ig\o\'ponem. A'qa icxk\aq\yo\xuit. Aqa wit'ax 4
Not at all he spoke to him. It grew dark. Then they went to bed. Then again
igixige\lmenela'ux; igixk\xa\wuhalemtek ik\a'oXao.
he listened; he laughed much the owl.
Kaw\uX igixe\laltek ik\joayawa'. Ig\ek\'in ik\joayawa': "Q\an\a'x
Early he arose the panther. He said the panther: "How much
igixk\xa'\wuhalemtek ik\a'oXao?" Ig\ek\'in ik\a'oXao: "Ta\'xka
did he laugh the owl!" He said the owl: "Three-
teo\'yike qat\xenguwa\'wulexemux qat\x1Xmuwa\'luk\a'nX. Ayo\pa 8
mice crawled up my body I dreamt about them. He went out
ik\joayawa'. I\a'\i\x1Xat lex\xelx tqu'\xelapa, atam\xelxelue n\x1Xtu'c
the panther. He stayed inland house at. inland from it the house
Igix\ek\xelqops\ot ik\a'oXao. Ig\a'2\xelk\xi\x1X. I\opa ik\a'oXao, 10
He looked secretly the owl. Day came. He went out the owl.
Loxou\at\xaka te\'etaq. Ite\o\qumit ik\joayawa'. La\'ekup\q ik\a'oXao, 11
He went around it their house. He saw him the panther. He entered the owl.
Igexe\l\xelc\e toq\xelu\pe. Icix\ek\xelc\e aqu em\xelc\e\xet ik\joayawa'. 12
He spoke the house in. They spoke then two he heard it the panther.
L\e\l\e a\qi wi i\opa ik\a'oXao. I\o\ya aqu ik\a'oXao, te\o\'yike 13
Long then again he went the owl. He went then the owl, made
io\'ku\ya. Ig\equmi\t ik\joayawa', itce\qumi\t ik\a'oXao. N\ot\x1X 14
he went to catch them. He looked the panther. He saw him the owl.
I\o' ya ik\a'oXao. La\ek\ko'q ik\joayawa'. Igki\xelu\x1X ik\a'oXao 15
he went the owl. He entered the panther. He searched the owl.
i\a\xelXemtit\x1X. Itce\egovam wuxi \aqage\lak. Itc\o\l\x1Xam; 16
his bed at. He found her that woman. He said to her:
"Axelaltek!" Igxe\laltek. Itc\oka'\wa i\a\l\xelXemtit. Itc\o\l\x1Xam; 17
'Rise!' She rose. He carried thus his bed. He said to her:
Owl? You went to him.” Now the Owl was dancing. A stick struck his nose and it began to bleed. Then he went home. The woman was already at the end of the house. She was lying down with the Panther. Then the Owl was angry. “I bought that woman for him and I went out in the canoe singing to buy the woman for him there at the end of the house.” The Owl scolded for a long time.

Then the Panther said to that woman: “Look out! We shall fight. When we fly up higher and higher fighting, we shall kill each other. When green flesh falls down, you must burn it; when red flesh falls down, keep it, and do the same with the bones. When green bones fall down, burn them; when white bones fall down, keep them.” The Owl scolded for a long time. Then the Panther said: “You are talking all the time. Come! we will rise to the sky and fight.” The Owl made himself ready. He put on five raccoon blankets. The Panther made himself ready. He put on five elkskin blankets. Now

1  "Inuxaltae'melixqa ti'a'xagelxelE ik'a'oXao; aqa iimagatopam."
2  You heard about him
3  his name
4  the owl;
5  then you came to him."
6  Ka iwe'Ika'a'oXao, igilga Xin e'mqo c'altXpa. Nauri Its'wilXet.
7  When
8  he the owl,
9  it hit him a stick
10  his nose
11  At once
12  blood
danced
13  wax c'altX. Ig'e'Xk'oea ik'a'oXao. Igixk'oe'mam ik'a'oXao.
14  Pour
15  his nose.
16  He went home
17  the owl.
18  He came home
19  the owl.
20  A'xog aya'kikal gega'x. Ig'e'xayu gi ik'oayawa .
21  Already
22  his wife
23  of the home
24  when
25  was. They lay on bed
26  this
27  panther.
28  Kala'likulE igex'ox ik'a'oXao: "Ya'Xka inayiyi'xwaako waXsi
29  the owl
30  said
31  he did the owl;
32  He
33  I bought her for him that
34  aqage'laq. Anta'gitgumanli yXi goqoq'olX. La'zE' kalekalukulE
35  woman
36  I went out in a canoe singing
37  that
38  at the end of the Long
39  scold
40  igex'ika'oXao. he did the owl.
41  Itc'olXa'm wu'Xi acta'kikal ik'oayawa: "Qati'qeXem! Man'ix
42  He said to her
43  that
44  their wife
45  the panther: "Look out! When
46  nantxwa'qoa, man'ix antxelukc'eqo wuXema ig'ecax, man'ix
47  we shall kill one
48  when
49  we fly up fighting
50  the sky,
51  when
52  another.
53  pteix iqu'il, ayulk'te'ua'ya iqu'il, aqa afi'mxelxig'i'laXa. Man'ix
54  green flesh
55  it falls down
56  flesh,
57  then
58  burn it.
59  When
temil
60  qu'il ayulk'te'ua'ya, aqa ani'togta. Kiootlig'e'qo'te'o.
61  red flesh
62  it falls down,
63  then
64  keep it.
65  Thus
doles.
66  Man'ix tkoip e'qo'te'o aqa ani'togta. Le'le kalekalukulE
67  When
68  white bones
69  then
70  keep them. Long
71  scold
72  igex'ika'oXao. A'qa igex'kim ik'oayawa: "Wako au nxetexeniwa'ya.
73  He did the owl.
74  Then
75  he said the panther: "All day
76  you talk.
77  Me'tE! atxelu'qo'ewuXem aqo'ecax. Igixe'tlxuitle ik'a'oXao.
78  Come! we will fly up fighting
79  the sky.
80  He made himself ready the owl.
81  Ig'aexalE ayuq'amug. Qon'meni te'xalE ti'a'qanoqo'akc ika'oXao.
82  He put it on
83  his raccoon
84  Five
85  were on him
86  his raccoon blan-
87  the owl.
88  Kote't
89  Igixe'tlxuitle ik'oayawa. Qon'mena igex'luqte ite'sxalE. Kope't
90  He made himself
91  the panther.
92  Five
93  elkskin blan-
94  were on him. Enough

[bull. 26]
they began to fight. First they tore their blankets. When they had torn the blankets, they tore their bodies, and they began to rise upward. They flew up to the sky, and the flesh began to fall down. Sometimes green flesh fell down. This the woman burned. When red flesh fell down, she kept it. Now they had torn all the flesh. Finally they tore their bones. When green bones fell down, the woman burned them. When white bones fell down, she kept them and put them into the basket. Then the intestines fell down. They looked just alike: some she burned, some she kept. Now she heard a noise of something falling down. The heads came down biting each other. Then she put a stick between them and tore them apart. She burned the Owl’s head. Now she went down to the water and threw the flesh and that head into the water. She went up again. She waited a little while, then she saw her husband, the Panther. He came up to her and said: “Behold, you burned my intestines! These are the Owl’s intestines. Go to your brother-in-law, the Bear, and tell him to give you one-half of his intestines.” He gave them to her.
and she carried them home. He tried them, but they were not good. They made him feel sick. She carried them back and returned them to the Bear. She said to the Raccoon: "Oh, your elder brother sends word to you to give him your intestines." He gave her one-half. She took them and he tried them, but they were not good. They made him feel sick. He told her: "Carry them back. Tell the Wolf to give you one-half of his intestines." The Wolf gave them to her. She took them home and he tried them, but they were not good. They made him feel sick. He told her: "Go to the Beaver; he shall give me one-half of his intestines. He gave them to her, and the Panther tried the Beaver's intestines, but they were not good. They made him feel sick. He said to her: "Go to the Otter, your brother-in-law. He shall give you his intestines." She told him: "Your elder brother tells you to give him your intestines." He gave her one-half, and she took them home. He tried them, but they were not good. They made him feel sick. He tried all the quadrupes.

1. **Te'cictiX tia'qameuke.** Iglo'ya ay'a'kikal. Iglo'lxam is-ké'ntXoa: 
   - one-half his intestines.
   - she went "his wife." She said to him the bear.

   - "to give them to one-half your intestines." He gave them to her.

3. Try to her

   - they were on not good; his sickness they made on him, they again.

5. ItoxNó'la antelóa'na temé'qameuke. Ite'ctóló te'cictiX. Iglo'lxam.
   - he tells you shall give you your intestines." He gave them to her.

6. Ké'nuwa itixélóx. Náet tía'ya: iâteqem itégé'lóx. Iglo'lxam: 
   - Try to her

   - Tell the wolf, he shall give them one-half to you

8. ti'qameuke. Ite'ctóló ile'qamó tia'qameuke. Iglo'lxam.
   - his intestines." He gave them to her.

9. Ké'nuwa itixélóx. Náet tía'ya: iâteqem itégé'lóx. Iglo'lxam: 
   - Try to her

10. "Ní Xua ike'oa-iné'mepa amé'ya. Ateténálóta ti'qameuke
    - Tell the beaver to go. He shall give them his intestines.

11. "Te'cictiX." Ite'ctóló ké'nuwa ike'oa-iné'me tia'qameuke. Ké'nuwa
    - one-half." He gave them to her his intestines. Try to her.

    - they were on Not good. His sickness they made on him.

    - other to your brother-in-law. He shall give them his intestines.

14. Iglo'lxam: "Á, é'melXt temóxó'la antelóa'na temé'qameuke."
    - She said to him: "Ah, your elder brother shall give you your intestines.

15. Ite'ctóló te'cictiX. Itók'tam. Ké'nuwa itixélóx. Náet tía'ya;
    - He gave one-half. She brought them. Try to her Not good.
peds and asked for their intestines. Last of all he asked the Lynx. She went to take his intestines. She got them and took them home. They were right. They did not make him feel sick.

They stayed there a long time. Then the woman was about to give birth to a child. She became sick, and she gave birth to two children. First she gave birth to an Owl, then to a Panther. The Panther said: "I will kill your owl-child." But the woman said: "No, the poor one. Let them grow up together!" They played together, and the Panther washed his son. The woman washed her son, the Owl. They grew up. The Owl's child killed shrews; the Panther's son killed chipmunks. Now they were really grown up. The Owl's son killed young mice and the Panther's son killed fawns. They did what their fathers had done. That is the story. To-morrow we shall have fine weather.

i'iteqem itge'lx. Ka'mauwé quxanuwa'yuyula ke'nuwa try 1

i'iteqem itge'lx. Ka'mauwé quxanuwa'yuyula ke'nuwa try 2

qyo'Xthum. Ké'qumtlX aqu ipu'kox 3

qyo'Xthum. Ké'qumtlX aqu ipu'kox 4

igioxu'tom. ke'qumtlX ik'gaya'wa i'a'Xan 5

igioxu'tom. ke'qumtlX ik'gaya'wa i'a'Xan 6

aqge'lag. Kg'a'ya. ti'a'klutkoax. A'qai' evxikatiX acto'mta. 7

aqge'lag. Kg'a'ya. ti'a'klutkoax. A'qai' evxikatiX acto'mta. 8

ete'a'ilax igixulex. Igano'megi' qateiwá'aqox ya'Xi ika'oXao 9

ete'a'ilax igixulex. Igano'megi' qateiwá'aqox ya'Xi ika'oXao 10

i'a'Xan. Agusku'a qateuwá'aqox ya'Xi ika'o'ya'wa i'a'Xan. Aqa 11

i'a'Xan. Agusku'a qateuwá'aqox ya'Xi ika'o'ya'wa i'a'Xan. Aqa 12

igioxu'tom. Agusku'a qateuwá'aqox ya'Xi ika'o'ya'wa i'a'Xan. Aqa 13

igioxu'tom. Agusku'a qateuwá'aqox ya'Xi ika'o'ya'wa i'a'Xan. Aqa 14

igioxu'tom. Agusku'a qateuwá'aqox ya'Xi ika'o'ya'wa i'a'Xan. Aqa 15

igioxu'tom. Agusku'a qateuwá'aqox ya'Xi ika'o'ya'wa i'a'Xan. Aqa 16

igioxu'tom. Agusku'a qateuwá'aqox ya'Xi ika'o'ya'wa i'a'Xan. Aqa 17
There was the Raccoon and his grandmother. Once upon a time they were hungry. The Crow lived in their house. He said to his grandmother: "Grandmother, I am hungry." She said: "What do you want? Do you want dried salmon?" "It is bad," said the Raccoon. Again he said to his grandmother: "Grandmother, I am hungry." "Do you want paper salmon?" He said to his grandmother: "It is bad." Again he said to her: "Grandmother, I am hungry." "Do you want pounded salmon?" "It is bad." He said again: "Grandmother, I am hungry." "Do you want dried roasted salmon?" She offered him all kinds of food. Afterward she offered him fruits. He said again: "Grandmother, I am hungry." "Do you want gamass?" "It is bad. Grandmother, I am hungry." "Do you want dried blackberries?" "They are bad. Grandmother, I am hungry." She said: "What do you want? Do you want dried blackberries?" "They are bad. Grandmother, I am hungry."
am hungry." "Do you want dewberries?" "They are bad." She offered him all kinds of berries. Then his grandmother said: "What do you want? Do you want nuts?" "They are bad." Now she had offered him all the food they had in their house. "Do you want acorns?" she said. Then the Raccoon said: "All right." She gave him his small canoe: "Quick, go down, fill your small canoe and then come up, but close the cache well." She had five caches of acorns. The Raccoon went down and opened one of the caches. Then he ate all the contents of the cache. He opened another one and ate its contents. He emptied two caches. He opened one more and emptied it. He ate all that was in it. He opened the fourth one. He had emptied half of it when the Crow came down to the water. She saw him. "Raccoon is stealing!" Then Raccoon said: "Come, come. I will give you some of it." Thus he spoke to the Crow. She went and he gave her food.
but he gave her only worms. She left him and stayed at some distance. Again she said: "Raccoon is stealing!" He said to her: "Come, come, I will give you some food." The Crow went. He gave her some food, partly good food and partly worms. Five times the Crow came back. Then she went up and said: "Your grandson is eating all your acorns." "The rascal," said his grandmother, "I forgot him." She went down and took a stick. She saw her coming down. Then he crawled up and hid in one end of their firewood. His grandmother searched for him near the water, then she gave it up. She went up and searched outside around the house. She did not find him. She entered and searched under the beds, but she did not find him. Then she gave it up. Then she thought she would make a great fire. She blew up the fire, and then she saw the Raccoon right there. He squatted on his knees and elbows. Then she took a firebrand, and struck his face and his nose and his neck. Then he ran out and she

1 tga'qexétawuke iteta'leq-üm. Iga-ipel'tuk. kela'iX igō'Xoit. her worms he gave them to her to eat. She left him, far she stood.

2 A'qa wit'ax igě'küm atja'nts'a: "Aligó'Xtка wiwa'tä'ti." Itco'lxam: Then again she said the crow: "He is stealing raccoon." He said to her: "Me'te, mete, ayamelpo'ena, ayamelpo'ema." Igō'ya atja'nts'a. Then, come, come. I will give you to eat. I will give you to eat. She went the crow.

3 "Itco'lxam: Part good he gave it to her to eat part her worms.

4 Qo'ne'miX igăXe'tukwa atja'nts'a. Aqa igō'ptega. Igaxga'ltæk. Five times she returned the crow. Then she went up. She told

5 atja'nts'a: "Aliga iteto'lxom temtë'kanauwë inë'kiam." "Nã, the crow: "Then he finished it. your acorns your grandson." "Ah,

6 guia'xatck! igě'niihalakwit. Igō'lx ayak'jex. igę'gēlga e'mqô, Your rascal! I forgot him. She went his grand- down mother she took it a stick.

7 Itcaqelkel ayak'jex ālxt. Īōpteq igē'kijxê. Īōptegam He saw her his grandmother he went down. He went up he crawled. He came up

8 itata'lt. Ayeghe'pent tetä'Xalepte'qix Itexunakít. Kë'mywa raccoon. their firebrands at the end. Try

9 igak'ě'maxl ayak'jex māt'íX. Ta2menu'a igă'xox aqa igō'ptega. She searched for him near the house she went down. Give up she did then she went up.

10 Igak'ě'maxl Itxamít. Itet'qul lgă'katxamun. Nāxet igō'ptegam. She searched outside, their house its outside. Not she found him.

11 igak'ě'maxl ge'gualX Itxemūt. Kyā nīct igō'ptegam. She entered. She searched below below bed. Not not she found him.

12 Tā2menu'a igă'xox. Aqa igō'la-it. Ta'ya igō'xoxa ago'tol. Give up she did. Then she stayed. Good she made it fire; 3

13 pō'pi igō'xoxa. Ige'qelkel itata't kōpă'2. Itsimqoyā'tiX qe'ap blow she did. She saw him raccoon there. He squatted on knees near and elbows

14 actă'tol. Igă'qelga wu'Xí ā'ěXt actă'qalepte'kix. Igō'quīlX their fire. She took it near the house their firebrand. She struck him

15 gită'tix si'axsptx: igō'quīlX gită'tix Ilqyapapa. Igō'quīlX his face on. She struck him there. She struck it

16 iđ'kōtéX. Itpă'numa, aqa i̲pō'teqa igō'quīlX. Aqa iō'ya his back. He arrived outside, then his buttocks at She struck him. 3

17
struck his backside. He went and cried: "Oh, my grandmother struck me and broke my backbone."

He went a long way and met some boys. The Raccoon was crying, "Oh, Raccoon, come! We are playing ball." Those boys were playing at ball. Raccoon said: "Logs, logs, logs, strike you ——" "Qo'q, Raccoon. You thief. Why do you cry?" Raccoon went on. Again he came to some boys. He cried. Again they shouted: "Oh, Raccoon, come, come! We are playing ball." He replied the same: "Logs, logs, logs, strike you ——"

Then Raccoon went on. He went some distance and looked up. There he saw a hawthorn. He climbed it. Then his grandmother followed him. She said: "Grandchild, my grandmother is going to take a young deer for me." Then a stick broke: "Is that you, grandchild?" she said. Raccoon was climbing about in the tree. Then he saw his grandmother. Then she came to him and looked up. There

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**KATHLAMET TEXTS**

**BOAS**

**KATHLAMET TEXTS**

1. itatá't.  loq'ulut ió'ya: "Agakjá'2e ignó'2wax leq'2kiek

2. tec'2gal itá'2e:

3. Kelá'X ió'ya. Aqa loqóq'qoam tą'toteničke. loq'ulut itatá't. Far he went. Then he reached them boys. He cried raccoon.

4. "A witatatä! Me'te. Wálavó alxega'ma." Wálkalkal oxeage'ih. "Ah, raccoon! Come. Ball we play!" Ball they were playing.

5. ta-tci tą'totenikc. Igč'kim itatá't: "Teuux teča méč'cam these boys. He said raccoon. "Those then you logs you often strike yourselves.

6. wiitatä! Ma'kà inc'galpas, k'a mixe'qalut." Aqa wi ió'ya raccoon! You you thief and you cry. Then again he went itatá't. Wít'ax ingéq'qoam tą'totenikc. loq'ulut itatá't. Wít'ax raccoon. Again he reached them boys. He cried raccoon. Again igé'loma: "A witatatä wálavó alxega'ma." Koutgpá wít'ax he was called raccoon. "Ah, raccoon! ball we play!" Just so again igé'kím. "Teuux teča méč'cam lenuqéme'ma'ëmax lenuqéme'ma'ëmax teča ná'mexélayunteč'koax." "Qo'q logs you often strike yourselves.

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8. teča ná'mexélayunteč'koax...

9. Aqa wi ió'ya itatá't. Qá'xpa'q ió'ya:n. igé'kiket ca'xali'X. a'qa Then again he raccoon. Somewhere he arrived, he looked up. Then went

10. pai. wu Xi ase' äl'wa ca'xali'X. loqó'wulXt itatá't. A'qa igé'wa fell these haws above. He climbed up raccoon. Then she parried him.

11. ayä'kée'. Igó'ya ayä'kée. igé'wa. "Ga'yo witer'kian, ayä'kée rap his grand- mother. She said grand- mother. She said "Grandson, my grandson, mawn

12. ita'c'tan witer'kian." làq nitó'xoxa činhó. "Ma'kà teč for me my grand- son." She said. She climbed about raccoon. Then he saw her

13. ga'yo'� nage'mx. lqą'xoxa'xégoax itatá't. Aqa ita'c'telkel ayä'kée. Aqa igó'qoam ayä'kée. lqą'xoxa'xégoax for him. Then he reached his grand- mother. She looked there up.

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10
he was high up on the tree. His grandmother said: “Throw something down into my mouth, grandchild.” He did not look. She spoke five times. Then he looked. He said: “Lie down on your back; close your eyes; open your mouth.” Then he made a ball of haws and put thorns into them, and threw the ball down into her mouth. It stuck in her throat. Then she cried: “Water, grandchild; water, grandchild!” Often she said so. Then wings began to grow on her. Now he climbed down and searched for water. He did not find it. Then she began to fly, and he said to her: “Partridge (?) shall be your name. You shall not eat acorns.”

Then Raccoon went on. He went a long distance. He came to a house and entered. Then he saw the Grizzly Bear in there. Then he thought: “He will eat me. Behold! I came into the house of a monster.” The Grizzly Bear said: “Where do you come from, brother? Your face is painted prettily.” The Raccoon said: “I was painted a little while before I came.” “Oh, paint me also, brother.”

1 aqa yaxi' cā'xalix iō'goaxt ita't. Igiōl'Xam ayā'k'ec: then there up he was on it raccoon. She said to him his grandmother.

2 "Nēqtk;ixā'ematsō gā'yo!” Nēq ite'o'keta. Qo'i'nemi'Xi giōl'Xam, "Throw down into my grandson!” Not he looked. Five times she said to him, month

kōlē'wa ite'o'keta. "Mxā'cillekē," ite'o'Xam, "as amēnpōXuita. Just then he looked. "Lie down on your he said to her, "and close your eyes.

3 iqāq amīo'X imē'k'eat. A'qa lō'elo ite'o'xoa wu'xi a-kiā'wa. spread do you mouth.” Then round he made those haws, them

A'qa ite-ālā'mit wu'Xi agā'qate. Ite'k'xī'ema ite'k'xetapa. Qu'līqlu. Then he put into those its thorns. He threw it down her mouth into. stick

6 na'ū i'g'agun'qēpa. Igiōl'Xam: "ltēu'qoa, gā'yo; ltēu'qoa, gā'yo!” at once her throat in. She said to him: “Water, grandson; water, grandson!”

7 E'xamit.X igiōl'Xam. A'qa te'gak'entq ita'xe'lux. Aqa iō'oo-itēo. Often she said to him. Then her wings were on her. Then he went down.

Kō'nua ite'k'o'xat. Itē'qo'a. Nāqet ite'k'o'gam. A'qqa iō'k'o'a
Try he searched water. Not he found it. Then she flew for it

ayā'k'ec. Ite'o'Xam: "Atuq'xu'et imē'xalen. Nāqet 'ā'līqē
his grand—

9 mother. He said to her: "Partridge (?) your name. Not later on

tenē'k'ajanuwe.” your names.

10 A'qa wi iō'ya ita't. Ke'lā'iX iō'ya. Itēgu'qoamiqūlē. Then again he raccoon. Far he went. He reached it a house.

11 iac'ekupq. Itē'qēkel aqa icā'yim iō'Xt. Igiōlō'xa-it ita't. He entered. He saw him then the grizzly he was bear there. He thought raccoon:

12 "A'qa aqanuwe'lqam, icex'elau ijoct gi inge'lōpq." Ige'kīm "Then I shall be eaten, a monster behold that I entered.” He said

13 icē'yim: "Qa'ni'ta č'wa inte'sam, ē'oo? Masā'icel itqā the grizzly "Wheneve then you came, younger brother. "Pretty maybe heard.

14 ēmē'gemanitk. Ige'kīm ita't: "Koałā'xwa iqanogu'net. Aqa the painting on your He said raccoon: "Just I was painted. Then
"Yes, as you like," said the Raccoon. "Have you any pitch? They hit me here with a chisel, and then they poured pitch over me." Now he boiled some pitch. He asked the Bear: "Have you a chisel?" The Bear replied: "I have one." Now the pitch was boiling. Then the Bear was told: "Lie down on your back." He lay down. He said: "Oh brother, you will kill me!" The Raccoon replied: "As you like: if you don't wish it, I shall not paint you. You do not need to be painted." But the Bear said: "You must paint me, younger brother." Then he struck him with the chisel here at the forehead. He poured the pitch down over his face. He told him: "Jump into the water." The Bear jumped into the water. There he rolled about. Then the Raccoon ran away. He went a long distance and met a person. He was dancing. He sang: "——"
Then he recognized the Coyote. The Raccoon said: “Step aside, brother, a monster pursues me.” The Coyote replied: “I shall eat you, I shall swallow you.” “Oh, elder brother, step aside, a monster pursues me. I shall gather crab apples for you; I shall gather fresh water clasms for you; I shall gather haws for you; I shall gather all kinds of berries for you.” Thus he spoke to Coyote. When a Grasshopper jumped up, Coyote snapped at it at once. He said: “Go to my house, put ten stones into the fire—five stones on the one side, and five stones on the other side—and heat them. Then cover yourself with a kettle.” Raccoon went and came to Coyote’s house. Then he heated the stones, all ten, just as Coyote had told him. Then Coyote danced. Now the Grizzly Bear saw him. “Did that little rascal pass you? He hit me.” Then Coyote answered as before: “I shall eat you, I shall swallow you.” Coyote sang: “——”.

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1 tsamu’iXun.” Iteungu’liq iiq aq’qata’apas. Ig’k’im itatata’it. “A.
2 làq mi’x’axxox, a’pxo. Ig’x’eta’au ilentuinait. Ig’k’im ita’apas:
3 “Kela’iX le’tk’ala k’oati’xen ayamu’xoa. Ig’q’ ayamu’xoa.”
4 “A, a’pxo! làq mi’x’axxala. Ig’x’eta’au ilentuinait. Na’ka
5 am’oxn ayamelg’ia’txa. Na’ka aq’x’el’a ayamelg’ia’txa. Na’ka
6 ile’k’e atamelg’ia’txa. Na’ka aseluwa ayamelg’ia’txa.
7 Ka’nauwe tsax’er’ma atamelg’ia’txa, “iq’oiXam ita’apas,
8 ile’oiXam itatait. Qatsopeníx et’se’x, am’ux qatei’qe’x ya’Xi
9 ita’apas. Aq’ Ig’k’im ita’apas: “Am’ey’u te’ki’ka, Ita’iXam
10 le’na’ake alexg’elg’ixa, c’matiX, a’tol, qa’qenena alexg’elg’ixa,
11 c’wa c’ma’tiX a’tol, qa’qenena alexg’elg’ixa. A’laxna’alk’o
12 aq’i’nak,” A’q’ iol’ya itatait. lo’yam ita’apas te’qap. itatait.
13 itexgi’lix la’Xi le’na’ake. Ka’nauwe a’ti’elXam k’oata’i ya’Xi
14 ile’oiXam ita’apas. Ka’ c’we’x ita’apas a’q’u te’qetik’lel’lca’xa’
15 “Qa’mune ile’iXoa, a’q’o, lq’o’qatga’etq’o. Ig’n’u’waq.”
16 Ig’k’im ita’apas: “Kela’iX le’tk’ala. K’oati’Xen ayamu’xoa.
17 Leq’ ayamu’xoa,” ig’axx ita’apas: “Xna tsak’oi’iXen.
18 Swallow I do you,” he did Coyote: “Sometimes
Coyote said: "I ate him, I devoured him." Now the Bear spoke: "Well, show him to me." Then Coyote spit and the saliva on his hand looked just like Raccoon. The Grizzly Bear spoke: "It is good that you have eaten that little rascal." Then Coyote said: "Let us go into my house." They entered and came in. Then Coyote said: "Now let us bet. You shall swallow these five stones. I shall swallow the other five." Coyote went out and put a reed into his mouth. It came out again at his buttocks. Then he entered again. He swallowed one stone and the Grizzly Bear swallowed one stone. Grizzly Bear's face became red. Coyote swallowed another stone and the Grizzly Bear swallowed another one. Then Grizzly Bear's face became contorted. Coyote swallowed the third stone and the Grizzly Bear swallowed the third one. Then tears ran down Grizzly Bear's cheeks. Coyote swallowed another stone and the Grizzly Bear swallowed the fourth one. Then Coyote swallowed the fifth one. He blew, and steam came out.

<table>
<thead>
<tr>
<th>Line</th>
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<tr>
<td>1</td>
<td>&quot;tsak'qo'iXen, a'na tsamó'Xun tsamó'Xun;&quot; Igé'kim ita'lapas:</td>
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<td>&quot;K'po'aiXen iné'tóx, ixaq iné'tóx;&quot; Igé'kim icia'vim:</td>
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<td>3</td>
<td>&quot;X&quot; igé'hox ita'lapas, té ita'lapas. He said coyote:</td>
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<td>&quot;X&quot; he did, spit he did, spit.</td>
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<td>5</td>
<td>ite'tl'emoqo-it. Ya'Xka itatat igixé'maXn le'ya'kelpa. Igé'kim</td>
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<td>6</td>
<td>icia'vim: &quot;Qoa'Il nió'whulq luqétga'etgæ.&quot; &quot;Tea! tó'ya bear.&quot;</td>
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<td>7</td>
<td>te'k'qqlpa. Igé'kim ita'lapas. Ito'ya te'iaqapla, te'iaqap, ita'lapas.</td>
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<td>8</td>
<td>They two came in. &quot;Let us bet.&quot; He said coyote: &quot;Five</td>
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<td>9</td>
<td>amlugu'qamana la'Xi iqe'make, qoa'ñema na'ka amlugu'qamana. You</td>
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<td>10</td>
<td>ló'pa ita'lapas, igixé'luktol a'pak. Ewa i'a'potapa lax igixé'hox</td>
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<td>He went coyote, he put it into a reed. There his anus came out that</td>
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<td>12</td>
<td>walli a'pak. Wítta'x i'a'ckupaq. Ité'wunulq éXt ya'Xi iqe'make</td>
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<td>13</td>
<td>that reed. Again he entered. He swallowed it one, that stone</td>
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<td>14</td>
<td>ita'lapas. Ité'wunulq icia'vim éXt ya'Xi iqe'make. Naú' tpell</td>
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<td>15</td>
<td>Coyote. He swallowed it the grizzly one, that stone. At once red</td>
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<td>16</td>
<td>ita'lapas. Ité'wunulq icia'vim éXt ya'Xi iqe'make. Étiqüinamit ité'wunulq</td>
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<td>17</td>
<td>Coyote. he swallowed it the grizzly that stone. The fifth one he swallowed</td>
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<td>18</td>
<td>Coyote. he swallowed it the grizzly that stone. The fifth one...&quot;</td>
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of his mouth. Now the Grizzly Bear swallowed the fifth stone. Coyote told him: "Now drink water." He drank water. It began to boil and he fell down dead. Then Raccoon threw off the kettle. They cut him and ate him.

Now they were hungry again. Every day Raccoon brought crab apples. Every day he brought fresh-water clams. Every day he brought haws. He brought crawling and potentilla roots. He brought all kinds of berries. Then the two, Coyote and Raccoon, ate a little of each kind. Now he carried home five salmon backs. He went home. He hid them near the house and

1 it'a'lapas. "X" igë'xox it'a'lapas; Xop iä'këxeXat. Iqo'xoan coyote. "X" he did coyote; it steamed his mouth. Steam
2 igë'qelpa. È'taquinem ite'wulaq ëc'iyim ya'Xi iqë'make. Igë'kim went out of his month. The fifth one he swallowed it drank.
3 it'a'lapas: "Itelu'qoa le'qumet!" Itelu'qumet Itelu'qoa ya'Xi igë'kem. The fifth one swallowed the grizzly that stone. He said
5 Itelu'qma ëyaaqtun itata'. A'qa igë'yuwe. Iqë'itXum Bo! it, he did his stomach. There he fell over. He was dead.
6 igë'xelumux. They ate him. They ate him.
7 A'qa walo' qec'xelXu-itx. Ka'nanwe ika'cetax qatcungu'ya-itx A'qa walo' ieXetax-itx. A'qa was hungry. All days he gathered them
8 am'o'ux, qatcungu'ya-itx le'kë ya'Xi itata'. Qatcungu'ya-itx crab apples, he gathered them fresh-water that raccoon. He gathered them
9 a'xelëwa, qatcungu'ya-itx aqalxëla, qatcungu'ya-itx ike'mata, crab apples, he gathered them fresh-water clams. He gathered them
10 qatcungu'ya-itx ka'nanwe tuxoxo'max. QatxelemuXuma-itx he gathered them of fruits. They ate all the time.
11 it'a'lapas k'a itata'. A'qa t'axelklitX igë'xoXo-IX. A'qa it'a'lapas k'a itata'. Then it got. Then
12 ayäpxelu iqa-ixi'lx itata'. ayäpxelu iqa-ixi'lx itata'. his fat was on him raccoon.
13 A'qa walo' ieXetax-itx. A'qatxelëXu in de'ya itata'. A'qa walo' ieXetax-itx. Then hunger they died. Several times maybe he went raccoon. Then
14 iteto'egam tkë'pele, lexemana'xax tpeco'tix, lem'e'qan tuleco'tix, he fished it food was hidden, paper salmon was hidden, a cache.
15 qelë'elitX tuleco'tix, aqê'to upco'tix, akê'lak upco'tix, igë'nat dried summer was hidden, pounded dried was hidden, dried was hidden, salmon salmon.
16 tuleco'tix, te'ladX uXoa'cayt tgeco'tix, le'kemne huge their backs were hidden, game was dry was hidden, blackberries dry.
17 le'kemne, le'kemne le'kemne tuleco'tix, ka'nanwe tuxoxo'max le'kemne, le'kemne, le'kemne le'kemne tuleco'tix, ka'nanwe tuxoxo'max were dry, dry; were hidden, all fruits dry; were hidden, all fruits.
18 tuleco'tix, Itelu'qma qu'ihema le'koteX. Igë'XeKoa. Quo'p were hidden. He carried them five backs. He went home. Near
then he came home. They had only potentilla roots to eat. It grew dark, and they lay down. Coyote had his bed on one side of the house. Racoon on the other side. Racoon said: “Oh, if my pillow would be full of five salmon backs to-morrow morning!” Coyote replied: “Yes, if that were so, younger brother! If my pillow would be full of ten salmon backs!” Day came, and then Racoon searched under his pillow. There were five salmon backs under his pillow. Coyote looked under his pillow, but there was nothing. Now they two ate. Racoon went again to the cache and ate there all day. Then he went home. He carried five dried summer salmon. Near the house he hid them, and his elder brother had only potentilla roots to eat. Again it grew dark, and Racoon said: “Oh, if I could find five dried summer salmon under my pillow!” Coyote said: “Indeed, my brother, if that were true! If I could find ten summer salmon under my pillow!” Now Racoon was awake and Coyote slept.

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tki’uqil, a’qa itet’epatu. IgiXko’qanum. I’a’na’ik’et’e’na’tan 1
their house, then he hid them. He came home. Only potentilla roots
i’a’k’ewula. Igo’ponem. Iki’lq’ayuXunyt, c’wa’ k’anate’tut. 2
what he had gathered. They lay down, there on one side

1qi’l’i’e Xemait’ik it’a’lapas, gata te’nut qu’l’e’ i’a’l’Xemait’ik ita’l’t. 3
the house his bed coyote, and on the house his bed raccoon. the other side.

Ige’kim ita’l’t: “Ègaye’ltì’X taya’x aqa qui’ne’mà le’k’ot’e’X 4
He said raccoon: “Early to-morrow oh if then five backs
pXi’Xemait’ak pat’l’èx.” “O, a’qa’me. taya’x itsò’Xu’ì’X. 5
my pillow full were.” “Oh, indeed, if my younger brother,

na’ka taya’x ita’l’Xanum.” ige’kim it’a’lapas. Wàx ige’tunèk’të. 6
I oh if ten,” said coyote. Early day came.

Ituk’jemanëmtëk tia’Xemait’ak X ita’l’t. Qu’ine’na le’k’ot’e’X 7
He looked at it his pillow raccoon. Five backs
pXi’Xemait’ak X it’a’l’t. Kè’numa itet’ka’unëmtëk 8
under his pillow raccoon. Try he looked at it

Kà’na’qalata’ Xemait’ak X ita’l’ë. Qu’ine’na le’k’ot’e’X 9
He saw raccoon: Nothing not anything he found it. Then
iexXo’lëmëmtëk. A’qa wi’ta’x i’l’ya ita’l’t pat’ta’XI tk’ë’polë. 10
they two ate. Then again he went raccoon there that cache.

We’2goa nixXo’lëmëmtëk ko’xa’ ta’XI tk’ë’polë. NixXo’qa’x. 11
All day he ate then that cache at. He went home.

Qu’ine’na tke’l’të’X qate’l’ë’k’ix. 12
Five dried summer he carried them. Near the house at he hid them.

I’a’na’ik’et’e’na’tan qate’l’ë’k’ix va’XI e’valX. Nò’ponem wi’ta’x. 13
Only potentilla roots he carried them that to him. It grew dark.
A’qa wi’ta’x nige’ë’ni ita’l’t.” TeXu’a tku’mà’nëmënx 14
Then again he said raccoon: “Well looking at it
pXi’Xemait’ak X, a’qa qui’ne’mà tke’l’të’X gë’gëma’ta’ tge’Xema’t’ak X 15
my pillow, then five dried salmon under my pillow

Mlu’xë.” “A’qa’me, taya’x itsò’Xu’ì’X. te’Xu’a na’ka ita’l’Xanum 16
Indeed, if my younger well I ate.

Ige’të’l’ë’X gë’gëma’ta’ tge’Xema’t’ak X.” Ige’të’gë’lëmëmtëk ita’l’ë’t. 17
He was awake raccoon.
He went out slowly and brought those salmon. He lifted his pillow and put them under it. In the morning, when day came, he looked under his pillow and there were five dried summer salmon under it. Coyote looked too, but he did not find anything. Sometimes they wished for gamass, and only Raccoon found it under his pillow. When Coyote looked for it, he did not find anything. Every day he went to the cache and ate. When he went home, he carried their food; sometimes paper salmon, which he hid near the house. In two months they finished all the food. Now Raccoon was fat. Coyote thought: "I will kill him and eat him."

On the next evening Coyote said: "Do not go there, else you will meet warriors. Their name is WàlaXlaX. They look just as I do, and they will kill you." After several nights, Raccoon went again
to the place which had been forbidden to him. He climbed about in the trees and gathered fruits. Now he heard the war-cries of many people, and a person appeared holding a lance. His face was painted red and black. His legs were also painted. When that person came nearer, he recognized Coyote, and Raccoon said: "You want to fool me, Coyote. These are your legs; that is your nose." But Coyote said: "We are Wá’laXlaX; we look like Coyote." He went around him often. Then he struck Raccoon's belly with his lance and ran home.

Now Coyote came home. He washed his face and his legs and lay down near the fire. He blew into the fire and was covered with ashes. In the evening he heard his younger brother groaning. Raccoon entered. Then Coyote arose and said: "My younger brother, I told you not to go there; the Wá’laXlaX would meet you. They look just like me." Now it got dark and Coyote tried to cure him. The peritoneum protruded from his skin. Then he sucked at it and pulled

ink'ok'ax koax i'latâ't. Itetõ'la tptse'nô. Aqu itelitê'maq
he climbed about in trees. He gathered about in trees. He gathered about in trees. Then he heard it

ê'nxiaXul ikê'x. Ya'xaq i'qâ'ãkâ'ê'kê tê'Ixam ê'nxiaXul
war-cries were. That was on it. They made. The war-cries were. Many people war-cries. They made. Visible became a person. A lance held it.

tqi'XateX le'lux i'la'xôst. Iqô'matekúX q'wa axâma'tena, q'wa
coal was on it. His face. Painted partly red paint, partly red paint. His face. Painted partly red paint, partly red paint, partly red paint.

tqiXateX ka lâ'qo-it Iqô'matekúX. Qô'ap i'la'qâ'tqam laXI
coal and his legs were painted. Nearly he reached him that

ïgoaLXatâ'm. Itcinu'laq't it'atâ'apas. Iqê'kim i'latâ't: "Maïka
person, he recognized him. Coyote. He said reason: "You

it'atâ'apas. lâ'xlaq me'nôxt. Mairka teme'qo-it, mai'ka ê'mikte.
and his legs were painted. Nearly he reached him that coyote, deceive you do me. You your legs, your your nose.

Iqê'kim it'atâ'apas: "Ne'saika Wá'laXlaX uñexeLk'ya'utsxax
he said. Coyote: "We Wá'laXlaX we resemble each other

it'atâ'apas." Qâ'watiX iqiXe'takoa. Iteqi'gumit ya'xi leqo're'm
several times he went around. He struck it that lance

i'a'wapa. Iqê'kta. Iqê'Xkoq qa'itâ'apas. Iqê'Xkoq iñamit it'atâ'apas.
his belly in. He ran. He went home coyote. He came home coyote.

Iqxime'nakoa. Iti'qitekte ti'qo-it. Iqê'xo'qee q'aq'ap a'tol. Po
He washed his face. He washed them his legs. He lay down near the fire. Blow

ite'oxoa wi'xi actâ'tol. Pa'1 tê'kêmekem iqê'xoa. Tsuyus'tqx
he did it. that their fire. Fall ashes he became. In the evening

aqa itelitê'maq i'âmXIX. Aq'ëx'qâ'tvax. Iqê'tqam itâ't.
him. He was groaning. He came in reason.

Igixe'le'take it'atâ'apas: "í'Xoë, itso'xuX iamqüXanam, i'qo'ë cwata
he heard him. His brother. My younger brother I told you, never there

amó'yina. iqâ'p anoloxoa Wá'laXlaX. NexeLk'ya'utsxâx.
see. Meet you would do Wá'laXlaX, we resemble each other.

Iqô'pône'm. Ayukulâ'eta it'atâ'apas. Iqigê'la'ita itâ't. Lâx
It got dark. He tried to cure him coyote. They tried to make. Visible
go use in en. He tried to cure him. He tried to cure him.

ôgukè'x tia'na-wa'îk ya'Xi i'latâ't. ItekXâ'naq. lóqXâ'naq
his peritoneum. That reason. He sucked at it. It was sucked.
it out. Then Raccoon was really dead. Coyote had killed his brother. Coyote said: "Do I know my brother? I was almost starved to death." Now he cut his brother, and after two days he had finished eating him. Then he became hungry again. For five days he was hungry, then he cried: "Oh, what a fool I was to kill him! He used to bring me all kinds of food and I had much to eat." He cried: "Oh, my younger brother ——" He cried. A deer and its young passed him and said: "Coyote, you killed him and now you cry." "The fawn shall be pursued." They had named his dead brother's name.

That is the story. To-morrow we shall have good weather.
TALES

Ti'poxacoacxoac (told 1890)

There was a maiden. Now a chief bought a wife and he took her. She did not like him. She had a bitch which always slept with her. Wherever she went she carried that dog. She always gave her good food. Her dog was fat. One day she forgot her. Then her husband said: "Quick, kill that bitch." Now her husband's brothers killed the bitch. They singed her and boiled her. Her fat was two fingers thick. Now the dog was put aside. Now she came home. In the evening when she came home her sister-in-law said: "Your brother-in-law killed that seal. They saved this for you." Then she cut the fat and ate it. She ate another piece. She ate five pieces. Now she became qualmish. She threw it aside. "Oh, maybe they gave me my dog to eat."

A'qa eXa't aŋa'tjan. A'qa ite'o'mela iet'amuX; a'qa ite'o'egam. Then one maiden. Then he bought a chief; then he took her. 1

Nict tq'ax ig'i'vux. A'qa gu'a'nesum aga'k'otkot qaeqi'gewyoXatix. Not like she did him. Then always her bitch they two slept together. 2

Q'ata no'ix gu'a'nesum ago'ki'x aga'k'otkot. Gu'a'nesum iti'okti Where she went always she carried her her bitch. Always good. 3

Il'xel'em agal'ge'oemum aga'k'otkot. A'qa aga'pXel'en aga'k'otkot. Where she went always she carried her her bitch. Then she gave it to eat to her her bitch. Then her fat her her bitch. 4

A'qa igac'elakuit. A'qa igac'k'um itca'k'ikal: "A'qa anomatq'awaq" Then She forgot her. Then he said her husband: "Quick kill her aga'k'otkot." A'qa il'go'waq lia'wunXiie itca'k'ikal. A'qa aga'k'otkot. Then they killed her his brothers his her husband. Then 5

lgaxle'جام. Láa aqa il'k'otcXem. Móket tkei aga'pXel'en. Two fingers her fat. Long then they boiled her. Then she came home. Then it was put aside her her bitch. 6

A'qa igac'el'otk aga'k'otkot. A'qa igac'Xatko'nam. To'yuntiX Then she came home. In the evening it was put aside her her bitch. Then she came home. In the evening 7

IgaXatko'nam. A'qa igac'Xam aga'tom; "Agc'ngaax ite'o'waq" she came home. Then she said to her her sister-in- "A seal she killed it; law: 8

ime'potcCan ite'o'waq. Tau'wax irqamge'lótk. "Iqop ig'i'vux your brother-in-law he killed it. This was put aside her she did it law: 9

ite'a'pXel'en. Ig'e'wilq. Ig'e'wi'ni cXt ig'e'wilq. Que'nenia Iqop ig'i'vux. Five cuts it's fat. She ate it. Another also one she ate it. Fire cuts 10

ig'e'wilq. A'qa e'mq'olk1 ite'o'xoX. A'qa i'a'e ig'i'vux. "Oh, she ate them. Then qualmishness did her. Then let alone she did it. "Oh, 11

iXuun ta'una age'k'otkot iqm'elq'eo't." maybe this my bitch was given to me to eat." 12

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After some time she was with child. Then her husband was ashamed. "Maybe somebody else made her pregnant. I will leave her." Now she went to pick berries. Then they left her. They took their houses away. They smashed and broke their old canoes. In the evening she came home. There were no people. "Oh, they left me." Now she made a small house, and there she stayed. After some time she gave birth. She brought forth a dog. She brought forth another dog. She brought forth five male dogs and one female. Now she suckled them. They grew up. She always left them at the house.

One day she found the tracks of children at the beach in front of her house. "Where may these children have come from?" She entered, and there were her children. She went again. In the evening she came home. Now there were many tracks of children. Now an arrow was there. She found it and she found a shell lying there. She thought: "There must be one girl among them. Maybe they will kill
my dogs." She entered, but there her dogs were lying. On the following day she went again to pick berries. In the evening she came home. There were many tracks of children. There were many arrows and shells. "Where did these children come from?" She entered and her dogs were there. The following morning she went again to pick berries. She did not go far, and there she picked berries. Now she heard children. When the sun was still high up in the sky she returned. She thought: "I will go home. They might kill my dogs." Then she returned. Then she arrived at home. There were no children, but the beach was all covered with tracks of children. She entered, and there her dogs were lying. She thought: "I will hide to-morrow." In the morning she made herself ready. She went out and remained in the grass. After a little while she heard children in the house. Soon a girl came out, went around the house, and entered again. "Did you see our mother?" "Oh, she went a long time ago. There is nobody outside." Soon a child came out:

"I went home. There I saw them. There they will be killed."

Igō'pa'am; 0'xox,t 1

Igō'pa'am; 0'xox,t 2

Igō'pa'am; 0'xox,t 3

Igō'pa'am; 0'xox,t 4

Igō'pa'am; 0'xox,t 5

Igō'pa'am; 0'xox,t 6

Igō'pa'am; 0'xox,t 7

Igō'pa'am; 0'xox,t 8

Igō'pa'am; 0'xox,t 9

Igō'pa'am; 0'xox,t 10

Igō'pa'am; 0'xox,t 11

Igō'pa'am; 0'xox,t 12

Igō'pa'am; 0'xox,t 13

Igō'pa'am; 0'xox,t 14

Igō'pa'am; 0'xox,t 15

Igō'pa'am; 0'xox,t 16

Igō'pa'am; 0'xox,t 17

Igō'pa'am; 0'xox,t 18
another one came out; still another one came out; five boys and one girl came out. They went straight down to the beach. Then the woman entered. Now she saw the dog blankets. She took them and burnt them. Then she went down to the beach. "Oh, my children. Why did you disguise yourselves before me? Let us go up to the house." Now they all hid their faces. She spoke to them twice. Then five of the children went up. One had a sick leg. He did not go up for a long time, but in the evening he also came. Now her children stayed there; they grew up. Then she and her daughter always went picking berries, and the boys all became hunters. One was a deer hunter, one an elk hunter, one a seal hunter, one a sturgeon hunter, and one a sea lion hunter.

After some time, Tia'pexoacxoac heard that there was a girl at Qata'la. He went to buy her, and they gave him that girl. Tia'pexoacxoac was a bad man. He used to eat blood. If he had not enough, then he ate his wives. When his wife had a male child, he

1 Quä'ñemîke tkâ'luke itge'pa, leXâ't luqge'lahk. Nî'2wi  
   Five boys went out, one girl. At once

2 they went seaward. she entered that woman. Then she saw them down  

3 tga'k'etê. Tkô'tk'otke tga'k'etê. lgo'gùiga itaxe'gitlX. A'qa  
   their blankets. Dogs their blankets. She took them she burnt them. Then

4 igô'lxâ mà'nîX. "O2, ite'qoq, qatsqê meânxqâ'la? A'qa  
   "Oh, my children, why you disguised yourselves before me?"

5 alxö'ptega." A'qa itksè'nqoya-iX ka'nuwê. Mô'ketîX ikto'iXam  
   let us go up." Then they hid their faces all. Twice she spoke to them

6 ite'Soq. A'qa itô'ptega lqû'ñemîke. YaXi'i éXâ't itâ'teqem  
   her children. Then they went up five. That one sick

7 ite'qoq, lële neet lô'ptega. Tsî'vustîX txu'i wi lô'ptega. A'qa  
   his leg. Long not he went up. In the evening then also he went up. Then

8 itxâ'lu ite'Soq. A'qa itâ'qoq. 'âqâ itâ'qolX ìgîlxelôx ite'Soq A'qa  
   they stayed their children. Then large they became her children. Then

9 guà'nësum qasxâlo'keutx agâ'xan. Lâ't a'qa lka'nuwêitê  
   always they two picked berries her daughter. Long then all

10 Lâ'xîalux. éXâ't imace'nuke ia'këwulà. éXâ't imó'leXenuaX  
   hunters, one deer his game, one elk

11 ia'këwulà. éXâ't aqë'go'â'max ia'këwulà. éXâ't lâ'a'qon ia'këwulà,  
   his game, one seals his game, one sturgeon his game.

12 éXâ't lîgê'XLuie ia'këwulà.  
   one sea-lions his game.

13 Lâ'4, igixâle'tê'ma'q Tîa'pexoacxoac âa'hatjau lâ'qalûha. O2.  
   Long, he heard about her Tia'pexoacxoac their maiden the Qata'la. Oh,

14 a'qa lô'ya ite'mûmlà'k'nam. A'qa igâ'clot ââ'hatjau. A'mâlê  
   then he went he went to buy her. Then they gave her their maiden. He was bad

15 Tîa'pexoacxoac. lqû'owulqâ'iaXLalum. Mâ'nîx neet qa'u'qetêx.  
   Tia'pexoacxoac. Blood his food. When not he was satisfied.

16 a'qa li'â'kikâl qa'iXåle'mêXumX. Mâ'nîx le'kala li'xan  
   then his wife ate her. When a male his child
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threw it into the water. When she had a girl, he allowed it to live. His house was full of women.

After some time his wife's brothers brought him five sea lions. He drank their blood, but he had not enough. They gave him five seals. He drank their blood, but he had not enough. They gave him five sturgeons. He drank their blood, but he had not enough. They gave him five elk. He drank their blood, but he had not enough. Then the middle one of the brothers said: "Oh, I will kill E'nol." My supernatural helper tells me so. Tomorrow I will kill E'nol." The following morning he saw E'nol [on a snag]. He took his harpoon and went down to the water. Then he speared E'nol and killed him. Now they pounded his body so that it was full of blood. They made five holes in the body and closed them with plugs. Then the one who had killed E'nol said to his brothers: "Now we shall conquer Ti'a'pexoacxoac." They tied five canoes together and put planks across. They put the

qatele'malmax: ma'ini Liqeq'lax, acq tó'nek qa'teলo'xax. he threw it into the water; when he did her.
PáI, t'é'iq qu'i'namék. Full his house his women.
Li'q, aqa ilki'kapóna qu'í'ñem tgi'pélxalak. Ilte'ló'qumst Long time, they carried food five sea lions. He drank it.
Il'qauwulqit. Názet ió'qeté. Ilga'ekapóna qu'í'ñem aq'esgoal'max. Their blood, Not he was satiated. They carried food five seals.
Ilte'ló'qumst aq'esgoal'max Il'qauwulqit. Názet ió'qeté. Ilki'kapóna He drank it the seals their blood. Not he was satiated. They carried food satiated, to him.
ě'í'ñem li'qxón. Iló'qumst Il'qauwulqit, názet ió'qeté. They carried food five sturgeons. He drank it their blood, not he was satiated.
Ilgi'kapóna qu'í'ñem imo'lekemax. Názet ió'qeté. Ilte'ló'qumst They carried food five elk. Not he was satiated. He drank it.
Il'qauwulqit imo'lekemax. A'qa iqué'kim čnila't člaXacek: Their blood the elk. Then he said one their middle one:
"Áa, anewá'qoq čó'nol. Ilteš'lemekx itemol'Xam. O'la anewá'qá "Ah, I shall kill it čó'nol. My supernatural told me. I shall kill it helper's row čó'nol." Iqé'fewlX. A'qa iqué'kel čó'nol. A'qa iteš'gela "Čó'nol." Iqé'teúktiX. A'qa iqué'kel čó'nol. A'qa iteš'gela his harpoon. Then he arrived near the water. Then he harpooned it čó'nol. Then it.
ité'wáq čó'nol. A'qa iqué'yoq láq. láq, láq. Pal iqué'xók he killed it čó'nol. Then they made it strike, strike, strike. Full it became.
Il'qauwulq itaquwuw. Qu'í'nümiX lixo'ip iteš'yoq, qu'í'ñem Blood all. Five holes he made them, five
itéälti'qum témqo. A'qa iteš'lo'Xam lalXacec: "A'qa ilgé'vulq he put it into their sticks. Then he told them his brothers: "Now we shall conquer him.
Ti'a'pexoacxoac." Kjau iñ'kóx qu'í'ñem ake'nim, Aq'é'nuxa Ti'a'pexoacxoac." They they did five canoes, Boards

1 A sea monster.
carcass on top of them. Then they carried it to Ti'a'pexoacxoae. Now they were seen. "Ah, Ti'a'pexoacxoae, your brothers-in-law are coming." Ti'a'pexoacxoae went out. He remained standing in the doorway. His brothers-in-law landed. He said to his people: "Quick, haul up [what they bring]." They hauled it up and placed it before Ti'a'pexoacxoae. He pulled out one plug and drank the blood. He drank it all. He pulled out the next one and he drank again. He pulled the third one and drank. After a while he got tired. Then he rested a little while. Then he drank again. He rested twice. Then he drank it all. He pulled out the fourth plug and drank. Now his stomach became full. He said: "Only the people of Qala'la give me enough." Then it thundered. "What did you say? Do not come any more! I have had enough."

Now Ti'a'pexoacxoae remained there, and his wife was with child. Soon she became sick and gave birth to a child. "Go and see what she
brought forth: see if it is a boy or a girl." They went to see. They said: "She brought forth a girl." She had put an apron onto her child. When it had grown a little she carried it away. She ran away right down the river. They searched for her up the river. They did not find her. They searched for her two months, but they did not find her. Then she turned back, and went up the river. Now they searched for her downward. For two months they searched for her everywhere down the river. They did not find her. Then Ti'apexoacxoac gave it up and remained where he was.

Now the woman washed her son. He became a warrior. He was stronger than his father. One day he said to his mother: "Which of his wives does he like best?" His mother replied: "Two of them he likes best." "Where are their beds?" "Their beds are in the middle of the house. When you go there you must lie down thus [the heel of one foot resting on the toes of the other]." Now he went. He arrived and opened the house. He went and lay down at one side of the house. The woman accepted him. She thought her husband had returned. She believed that he was her husband. Now she lay down

\[\text{iqo'ketam.} \quad \text{"A, tقعغ'للك iklox’òtóm."} \quad \text{Làf, a'qa ala’qilxap she was looked at. "Ah, a girl she gave birth to it." Long then a coat.} \]

\[\text{igale'lx.} \quad \text{A'qa ma’uki ita’xa-it ile’x. A’qa iklotámit tga’an. she made it. Then a little large it became. Then she carried it her child.} \]

\[\text{iklotámit nau’í qe’qamiX.} \quad \text{Kënuwa iqó’maxl cä’xaliX. Kë’ya she carried it at once down the river. Try she was above. Nothing was found.} \]

\[\text{niét iqo’égam.} \quad \text{Mökét kkleменa’ke iqó’maxl, niace é iqo’égam. not she was found. Two months she was not at all she was found.} \]

\[\text{A’qa wi iqäxkoy cä’xaliX.} \quad \text{A’qa qe’qamiX iqó’maxl. Mökét then again she turned above. Then down the river she was found.} \]

\[\text{kklemen’akte iqó’maxl qe’qamiX ka’nauwe qá’xpa.} \quad \text{Náct iqo’égam. months she was down the river everywhere. Not she was found.} \]

\[\text{A’qa támennu igë’x Ti’apexoacxoac.} \quad \text{A’qa ló’ta’it Ti’apexoacxoac. Then give up he did Ti’apexoacxoac. Then he stayed Ti’apexoacxoac.} \]

\[\text{A’qa igiçe’qout iteix’xan aqage’lak.} \quad \text{A’qa iti’o’xyal igé’xox. Then she washed him son the woman. Then a warrior he became.} \]

\[\text{itiyuan’ wi’xam.} \quad \text{EXT we’kua aqa itei’lxam wá’yaq: “Lín He was super- his father. One day he said to his mother: “Whom} \]

\[\text{tq’ex itei’lxó lìa’kek’al?”} \quad \text{A’qa iqiól’lxam wá’yaq: “Cmóket tq’ex like he does her wife?” Then she said to him his mother: “Two} \]

\[\text{iti’o’kex ci’kek’al.”} \quad \text{“Qá’xpa itei’lxemé?” “L, e’wa kjawìci’qé he does his wives.” “Where their beds?” “Ah, there in the middle ke’nyar of the house.”} \]

\[\text{iti’lxemé.} \quad \text{Ma’ux Nó’ya aho’xakita, aqa e’wa mó’xa té’mipe, their beds. When you go you lie down, then thus do your feet.”} \]

\[\text{A’qa ló’ya.} \quad \text{Itieoxalo’aq tqu’l’é. A’qa igé’xoxit té’nát Then he went. He arrived. He opened it the house. Then he lay down on one} \]

\[\text{tqu’l’é.} \quad \text{Igé’xoxa aqage’lak. Iganxlo’xou-it: “Igi’qatxt, q’ó’samam the house. She took him the woman. She thought: “He came home} \]

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with him. Then he arose and went to the other side of the house. Again he lay down with the other woman. He stopped some time. Then he arose and went out. He went right home. In the morning the woman, his father's wife, arose. She looked across the house. Her husband was not there. The other one awoke also. She looked. Her husband was not there. She said to her: "Where did he go! He came home. I thought he was lying down with you. He rose."

Now a person went out. He watched the house. He saw footprints. He took a stick and broke it the length of the footprints.

After three days Tia'pexoacxoac returned. "Oh, we found the footprints of a person. They were that long and that broad." Then he took the stick and compared it with his foot. It was just as long as his foot. He compared the width, and it was a little wider than his foot. Then Tia'pexoacxoac lay down. He lay down for two days. Then he

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1 itči'kikal." Igúkula'ql yaXka itči'kikal. A'qa íexő'keit
my husband," she recognized him her husband. Then they lay down

2 itči'kikal. A'qa igixE'latck. Ió'ya te'nát tu'te. A'qa wit'ax
her husband. Then he arose. He went to the other side the house. Then again

3 igixół'keit. Agö'n ačXa't aqagé'lok. A'qa wi íexő'keit.
he lay down. Another one woman. Then again they lay down.

4 Itča'kölx. IgixE'latck, ió'pa. Ná'wi igé'Xkjoa. Igé'tequkít.X.
He left her. He arose. He went At once he went home. It grew day.

5 IgaxE'latek aqagé'lok wil'yan ayí'kikal. Igá'kiket k'añató'töl.
she arose the woman his father his wife. She looked to the other side.

6 K'á itči'kikal. IgaxE'latek agö'n ačXa't. Igá'kiket: K'á'ya
her husband. She arose the other one. She looked Nothing

7 itči'kikal. Igo'lxam: "Qá'mta ió'ya taú igiXatk'joa'mam? a
she said to her: "Where he went who came home?

8 Nlxó'xuan mar'kapa ió'kiké. IgixE'latek." A'qa ió'pa leXa't
I thought you at he slept. He rose. Then he went out

9 IgoáE'XIX itgüogoa'nXoqít.X tu'le. A'qa itgü'quikel tía'Xatik.
person he watched the house. Then he saw them his tracks.

10 A'qa itgé'gelga e'mqó. A'qa igixE'latek aqami'X c'tatq
Then he took it a stick. Then he broke it how long

11 tía'Xatik.
his tracks.

12 A'qa lóu 1kú'etax, a'qa igíXatk'joa'mam Tía'pexoacxoac. "Ó2,
Then three days, then he came home Tía'pexoacxoac. "Oh,

13 IgoáE'XIX intéktó'egam tía'Xatk. É'wa c'tatq. É'wa c'taxalXt. a
a person we found them his tracks. Thus long, thus wide.

14 A'qa itché'gelga e'mqó, a'qa itčiú'kumak'já'metaq té'íape. Kópe'2t
Then he took it a stick, then he compared them his feet. Enough

15 their his feet. He compared them their widths. A little large.

16 Igo'loq. Ló2, aqa igixół'keit Tía'pexoacxoac. Igixół'keit móket
He was superior Long, then he lay down Tía'pexoacxoac. He lay down two

17 leXatx. A'qa igexE'latek. "Ó2. LXuan le'kala iklo'támit
days. Then he rose. "Oh, perhaps a male she carried him away

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rose.  "Oh, I think that woman carried away a male child.  Go and search for her."  He sent five men down the river.  Five he sent up the river.  He sent four to go and look near by.  Now these four men went up to Qaw'itk.  They saw smoke.  When they came there they discovered a house.  They went up to it and entered.  There was Tiia'pexoacxoac's son.  He looked just like Tiia'pexoacxoac.  Now they returned.  "Oh, Tiia'pexoacxoac, we found your son.  He looks just like you."  "That is just what I thought.  Go and fetch him."  Thus he spoke to his slaves.  Five of them went.  His son kept four of them, and one only returned.  "What did he say to you?"  "Oh, he took four men away from you."  "Go to-morrow and fetch him."  On the following day six men went.  He kept five and one returned.  "What did he say to you?"  "He kept five."  Four times they tried to take him; and then he had kept twenty of his slaves.  Tiia'pexoacxoac became angry.  He called his people:  "Let us make war upon your nephew."  Now they went in two
hundred canoes. His son was eating. Then one of his slaves went out. "Oh, we are going to be attacked." But he continued to eat quietly. Then he said to his mother: "Quick! go inland." And he said to his slaves: "Quick! go inland." Then his slaves and his mother went inland. He went down, took his arrows, and shot the people. He hit a canoe and it burst. He hit another one. It burst. All the people were drowned. He killed Tiapexoacoxoa's people. Now there were only a few of his people left. Tiapexoacoxoa said: "Let us go home; your nephew has conquered me." Then he went home. He said: "Bring your nephew. I will give him some of my wives." Now three men went and said to Tiapexoacoxoa's son: "Your father sent us. We come to fetch you. He will give you some of his wives." "Oh, I like those two of his wives." Then the three
men went home. "What does your nephew say to you?" "He said to us that he likes those two of your wives." "Go to-morrow. When the day breaks, go and tell him that I will give them to him, if he will come." Now they went again. They arrived there and entered. "Oh, your father will give you his two wives." "Ah, well then I will go home," said he. "Tell him, he shall leave his house." They went home. When they came home, they said: "Your son will arrive to-morrow. He tells you to go outside and take those two old women, your wives." On the next morning, Tia'pexoacxoac went out. He took those two old women, his wives. After some time, his son arrived and entered his father's house. Then his wife gave birth to two sons. Now Tia'pexoacxoac fell sick. He made arrows for his grandsons. They shot their grandfather, and after some time he was dead. Now Tia'pexoacxoac'son had many sons.

iteintolXam etá'Xa etá'Xi cmöket emé'kikala tór'x iteix'ox." he said to us to give those two of your wives hence they did not come; 1

"Oi, iteix'ox. Iteg'ockiti ə'la meó'ya. Iteg'tenktiX amegiolXá'mam al'qi. Oh, good to-morrow you go, Day comes you go and tell him; later on 2

anen'qi ta'mañix alité'ya." Á'qa wi inó'ya wit'tax. Á'qa wi I will give then when he will Then again they again Then again then two went to him 3

itó'yaam. Itá'ckúpq. "Ă, iteix'mélót ciá'kikal we'mam." "Ă, they arrived. They entered. "Ah, he gives them his two your father's. Ah, 4

teg'ockiti aqa anXkjoa'ya," igékín. "Á'qa ayuXoa'ya te'iaq. good then I go home he said. "Then he shall go out his house 5

amegiolXá'ma." Á'qa itiXKjoa. ItiXKjoa'mam. "Ă, o'la alité'ya you tell him." Then they went Then they came home. "Ah, to-morrow come 6

imé'xan. ItemólXam amupá'ya lá'xaniX k'á etá'Xi epey'ox't your son. He told you that you shall go out and those two women 7

amek'ka emé'kikala." Á'qa iteg'tenktiX. Á'qa iio'pa Tia'pexoacxoac. you take your two wives. Then day came then he went Tia'pexoacxoac. 8

Iteix'ox ciá'kikal etá'Xi epey'ox't. Lá2 aqa iio'yam a'xan. Á'qa They took his two wives those two old Long then he arrived his son. Then 9

iio'pqam wi'xam té'i'inaq. Á'qa ieoXótom ayá'kikala cmöket ce'kala he came in his house his two men To two go out 10

ská'skas. Á'qa iá'isqem igixelox Tia'pexoacxoac. Á'qa Then his sickness came unto him Tia'pexoacxoac. Then 11
taq'ímateX iteix'ox. Á'qa ií'maq iegelox itá'q'aac. Lá2, aqa arrows he made them Then shoot them did They did their grand Long then 12

iío'maq iteg'ockiti. Á'qa iío'maq. Á'qa iío'pqat iá'qoy tk'aluke dead the old man Then he was Then many his males 13

itixelox. they were on him. 14
There were the people of a town. There were two friends among them, one the son of a chief, the other a common man. There was a girl, the daughter of a chief of another town. She had a girl slave. Then one of the young men said to his friend: “Come! let us go to that town to look for girls.” In the morning they went. That slave girl was pretty. The young men came to that town. The slave girl pleased the chief's son. The common man was also pretty and that girl liked him, while the slave girl liked the chief's son. The two went often to see them. Now the youth's father heard about it. The chief heard that his son went after a slave girl. He was ashamed. Every morning he scolded his son. Both he and the young man's mother

Oxoëla'etiX ta-itei eXt gitå'Xam. EXå't ilå'Xak'ëmana
1 There were those one people of a town. One their chief.
2 ja'Xan. Cxä'ëike k'ä eXå't iqun'lipX. Ixë'yal ya'Xi eXå't
3 his son. Two friends and one youth. A common that one
4 man
5 iqun'lipX. Kanasmökst cqun'lipX. A'qa eXt gitå'Xam
6 youths. Then one people of a town
7 aqage'ë ak aya'Xan ya'Xi ila'Xak'ëmana abå'tjau k'a aga'åaitåX
8 woman his daughter that their chief a maiden and her slave girl
9 wi'tax abå'tjau. A'qa iteio'lXam i'a'ëike: “Qiø qiåtXo'eX ya'Xi
10 also a maiden. Then he said to him his friend: “Must we go that
11 eXt e'IXampa. Attxktona'xama te'nemeke.” Igë'teuktiX. a'qa
12 one town to. We search for them women.” Day came, then
13 ietø'ya. A'ti'òksi wu'Xi agå'ålaitîX wu'Xi abå'tjau. Ietø'yan
14 they two Good that her slave girl that maiden. They arrived
15 went.
16 ko'pa ya'Xi eXt e'ilXan eto'Xi cqun'lipX. Qät iteò'xoa wu'Xi
17 there that one town those youths. Dove he did her that
18 a'ëitiX ya'Xi ila'Xak'ëmana iå'Xan. Içtëksi ya'Xi iqun'lipX
19 slave girl that their chief his son. Good that youth
20 ya'Xi ixë'yal. Tq'ëx igiyox wu'Xi abå'tjau ya'Xi ixë'yal.
21 that common man. Like she did him that maiden that common
22 man.
23 Tq'ëx iteò'xoa wu'Xi ala'ëitiX ya'Xi ila'Xak'ëmana iå'Xan.
24 Like he did her that slave girl that their chief his son.
25 Iqo'ëtiX ikeXelwuwä'lakemtek. A'qa itilo'Xuxiv'it ya'Xi wi'yan
26 Long they two went often to see them. Then he heard about that his father
27 them
28 ya'Xi iqun'lipX. Itilö'Xuxiv'it ya'Xi ila'Xak'ëmana. a'ëitiX
29 that youth. He heard about them that their chief, a slave girl
30 fcaXeluwa'la ya'Xi ila'Xan. Igixema'sa-it ya'Xi ikak'ëmana'na.
31 he went to see that his son. He was scolded that chief.
32 Wåx iteò'åmeLa ya'Xi iå'Xan. Ka'nuwuë ikå'etax igiò'åmeLa
33 Next day he scolded him that his son. All days they two scolded
34 him
ekanasmō'ket k'a wā'tuq ya'Xi iq'ū'lípX. Qactō'íX qa'nta ya'Xi both and his mother that youth. They two went some the where

i'cīke. "A'qa tell igē'x četamxtc, cīke. Ka'numwe la'kā'tax his friend. "Now tired gets my heart, friend. All days qanō'mela. Qoī'p a'qa qa'nta mō'ya." "O," ite'ō'xam i'cīke, 1 am scolded. Searily then somewhere I goc." "Oh," he said to his friend, "O, tō'ēx iā'mōx, cīke. iā'ekiX igē'giōtkox qa'txumō'xoxa." "Oh, like I do you, friend, else my unhappiness will be on me." 1

Xa'pīX qa'Xk'o'xamX. Nā'wō'x ni'xō'keitx. Nāct niixl'xel'linkedinX. In the evening they two came home. At once he lay down. Not he ate. 2

Kawī'X mixē'l'egoax, qactō'íX gołx tē'yōkniX. Wa'quipac

Early he arose. They went into the woods. Target qacsegā'mnx. Wi'tāx qateiołXā'mnx: "O, a'qa tell igē'xox they played. Again he said to him: "Oh, now tired it gets četamxtc. Ma'nix tō'ēx mūxō'le'ma'x, aqa wi amēn'gel'ke'la'ya." my heart. When like you do me, then again you will see me," 3

qateiolXā'mnx ya'Xi i'cīke, "Kī'ya', cīke, nie'cē amenkō'qota. he said to his friend. "No, friend, not at all leave me, igē'giōtkoxa." Qoī'ne'ma la'kā'tax wa'quipac iće'xox. A'qa Five days they did. Then they hunted. igē'giōtkoxa, They five times. Hego ti'vōt, Igikte'menq ya'Xi iq'ū'lípX. Qoī'ne'ma'x they hunted. He dived that igikte'menq. Lāx igē'x ya'Xi nā'ta'niX. Gipā'te'ma itā'lgax he dived. Visible he became there seaward. Thus long tia'ntuake. Ixakā'xena wi'Xi akū'ya'x. Iō'ptēk i'cīke, his cars. He lay on that snig. He went up his friend. Igi'ge'te'ax, igi'ge'te'ax. Igi'ge'te'ax. Ka iō'qulqē igē'ki'kēt he cried. He cried, Where he cried he saw

iutXu'la i'cīke, Ixk'ayawula. "Tān mi'gī'elnēlqē, cīke? he stood his friend. He smiled at him. "What you cry, friend? Kō'ulq'it axō'xoxa. Manīx tō'ēx amōn'xox amēn'gel'ke'la'ya. Thus we will do. When like you do then you will see me, A'qa amēn'la'ya tē'ka. A'qa tē'ka atxk'ayawula'me. Nēct Then come here. Then here we will play. Not amxkō'tegoa. Man'nx iet tō'ēx me'nōx teXu qaumxl'xel'tegoax. tell. When not like you do me then tell.
may tell them. 'Come here to-morrow.' In the evening the youth went home. The chief’s son went into the water and dived.

Then that youth cried and went home. He came home and lay down at once. He rose early and took his arrows. He went to the place where they had shot at targets. He cried. He looked, and there his friend was standing. He said: "Why are you crying all the time? If you like me, come here and we shall play." In the evening he went home again. The chief’s son went into the water and dived.

After two days they searched for him. On the third day, when the youth came home, they asked him: "Where is your friend?" He said: "I have not seen him for two days." They searched for him and said: "Somebody must have killed him." They went into the neighboring towns and searched for him, but they did not find him. Early the youth went out again. He stayed on the shore for some time; then he saw his friend standing there. His friend said to him: "Do not tell them; if you do you will see me no more." In the

O'a unté'ya to'kaki. Xá'piX a'qa igé'Xk'oa ya'Xi igu'lipX.
1 To-mor- come here. In the
row, then he went home that evening.
Bureau inland. ya'Xí iá'Xak'íeXána iá'Xan. Igikté'menq.
2 He went to that the water, their chief's son. He dived.
Igigté'tex yá'Xi igu'lipX. A'qa igé'Xk'oa. Igi'Xk'oa'mam.
3 He cried that youth. Then he went home. He came home.
Ná'2wi igixó'keit. KawiX igixe'latek. Té'9guiga ti'a'qamateX.
4 At once he lay down. Early he arose. He took them his arrows.
lo'ya kopa' ya'Xi wá'qpas ixé'egam. lo'quqt. Ige'kiket.
5 He went there that target they played. He cried. He looked,
utXuéla iá'eike. A'qa iteio'lxam: "Qá'texe gaunce.
6 Where he said to him: "Why always
there stood his friend. Then he said to him:
Iqio'ctqam. A'qa tóxicxóoa a'qa mutá'ya, aqa
7 you cry, When you do me then come, then
atxk'ayá'wunalema." Xá'piX, aqa wí'tAX igé'Xk'oa. lo'ixa
8 In the evening, then again he went home. He went down to the water.

ya'Xík. igikté'menq ya'Xí iá'Xak'íeXána iá'Xan.
9 He, igikté'menq ya'Xi iá'Xak'íeXána iá'Xan.
Igé'kiketX ietó'qoxoa, a'qa igiuná'xlatek. Igixatko'a'mam
10 Twice their sleeps, then he was searched for. He came home
ig nó'níX ya'Xi igu'lipX, a'qa iqó'untexógoa: "Qá'xpa imé'eike?"
11 the third time that youth, then he was asked: "Where your friend?"
Igé'kikem: "A'qa mó'kétiX ió'qoxoa níet tenló'xolX." Iqio'naXL
12 He said: "Now twice his sleeps not I know. He was searched for

ya'Xí igu'lipX. Iqo'lxam: "Igé'waq." Ewa' écXí écXíam
13 that youth. He was told: "He is killed." Thus one town
aigua'náXam. Ná'2ecq égió'egam. KawiX ió'ya ya'Xi igu'lipX.
14 He was searched for. Not at all he was found. Early he went that youth.
Lé'le inxínóóq igé'xox. Éwa igé'xox, igé'kiket, aqa intXuéla
15 Long inaud he was. Thus he did. He looked, then he stood
ya'Xí iá'eike. Itéio'lxam iá'eike: "Neet amuklétegoa, Ma'nix
16 that his friend. He said to him his friend: "Not tell. If
amuklétegoa kopa'2t amenqelké'ya." Xá'piX igé'Xk'oa ya'Xi
17 you tell, enough you will see me." In the evening he went home that
evening the youth went home. Then they said: "Perhaps he has killed him and has kept it secret." Five times the youth went; then they followed his tracks. They came there and saw them shooting at a target. His father's slaves came home and said: "He is well. We found them shooting at targets." In the evening, when it grew dark, the young man came home. The other one went into the water. Then they asked the youth: "Why do you keep it a secret where he is?" He did not tell them. The young man went every day. They went after him again. When they came there, the youth said: "People are looking at us secretly. I think you told them." The other one replied: "I did not tell them. They made me tired and asked me much." The youth said: "Tell them that while I stayed my father and my mother were ashamed of me. What do they talk? They always said that they were ashamed of me." In the evening the one went home, the other went into the water. Then they asked him.
again: "Why do you keep his whereabouts a secret from us?" The youth spoke: "You make my heart tired. He became a monster. You will not see him again. He is ashamed because you scolded him every day." Then some of his relatives cried. They said: "Oh, tell him that we will buy a chief's daughter for him." The next morning he went. "They say that they will buy a chief's daughter for you," said he to his friend. He replied: "Tell them to be quiet; they were ashamed of me." In the evening his friend went home, and they asked him: "What did he say to you?" "Oh, he asked you to be quiet." On the following morning his friend went again and those people made themselves ready. All the young men went. He said to his friend: "They are surrounding us." The people surrounded them. They tried to approach them secretly, but he went right through them. They saw him dive. There in the water he emerged again and lay on a snag. His ears were that long. They
went home and cried. Then the youth said: "Behold! you said I lied; he became a monster." Then they gathered many people. His friend went; he cried and cried and cried. He cried a long time. He looked and there his friend was standing: "Oh, friend," he said to him, "I am unhappy. I thought you had left me for good." "I shall tell you when they make me tired. Then you may cry. If they will let me alone, we shall do the same all the time; we shall play when you come here." Then he said again to his friend: "They are coming secretly to surround us." The people surrounded them in a double row, trying to catch him, but he ran into the water, dived, and emerged far out at sea. He lay on a snag. Then the people cried. "Now," they said to the youth, "tell him we will buy for him that slave girl whom he liked so much." The following morning his friend went. He cried a long time and saw his friend. He told him what the people had said: "Your father will buy that slave girl for you."

"Oh, they I I I. He yoi, people. They his he. They the. They then. They already 2 his youth: "When good, He tney we. "Behold! Try always then he came. When you came: They are they sent the people. Many 'for iqoxoatck, a'qa wi iog'ixaamx, igige'tax. They were then again he his friend. He cried; he cried; he cried for. ja'cike, Le'te igige'tax. Igige'kiket, a'qa intUxe'la ia'cike. "O his friend. Long he cried. He looked, then there stood his friend. "Oh e'cike, iteio'xam, "tge'giotkaux. Nxe'o'xam aqa gu'nesum friend," he said to him, "my unhappiness, I thought then always imenq'iE'iga." "Manex tell ayi'o'x e'te'xme, aqa ayami'oX'ama, you left me." "When tired is made my heart, then "I shall tell you. te'xam qamkte'axamux. Ma'nix ae ia'cike agen'ixa, a'qa koojae' then you may cry. When and let I am done, then just as alone.

atxoxoa. Ma'nix tqi'o'x amti'o'xoa atx ka'ay a'wulahema, a'qa mut'ya we do. When like you do it we play, then we come te'ka." A'qa wi tXute'ix atiO'xam ia'cike: "A'qa wi tgate'te'tiXam, here." Then again he said to him his friend: "Now again they are the people coming. Itxatxke'kliwa'tit." A'qa wi iqoxe'takoa. MatkiriX iguno'aqom They approach us secretly. Then again they were surrounded. Twice they met tQiXam. A'qa wi ke'mua atgigela'ya. Ke'mua igige'ligen the people. Then again try they took him. Try they took him ta'i'te tiXam. A'qa yaXi' ma'lniX igi'tka, igik'te'menq, those people. Already there seaward he ran, he dived. YaXi'2 ma'lniX Iax igi'x iXakjek'mako wu Xi akqiyax. A'qa There seaward visible he he leaned on it that snag. Then 13

wi igoxe'nuntck ta'i'te tiXam, A'qa wi iquol intXam ya'Xi again they cried those people. Then again he was told that iquolIpiX: "O, tge'qi'ti aminXLama, anteqomelka'ehma wu Xi youth: "Oh, good you tell him, we will buy her that ahteriX wu Xi tqi'o'x qte'kox." IgitekunxiX, a'qa wi i'oya ja'cike, slave girl that like he did her." Boy came, then again he went his friend. Le'cide io'xalit. A'qa wi tige'qelkik ia'cike. Igi kliqen'utek ia'cike: Long he stayed. Then again he saw his friend. He told his friend: 17
He told his friend: "Tell them to be quiet; they were ashamed of me." Then his father said: "Let us put a net into the water. He will dive and the net will catch him." Day came. His friend went out first. Then the people went. Then they put a net into the water near the land. They tied large stones to it so that the net hung down. They surrounded him. They surrounded him in three rows and drew nearer and nearer. The two youths were playing shooting at targets. Then the quickest jumpers tried to jump at him and the people tried to take him, but he had gone into the water. He dived between the net and the land. The net did not shake, and he came up in the water beyond it. His ears were that long. Then the people went home. They cried. His father said: "Let us kill him. Perhaps he will be put on the land." They mended their arrows. Early his friend went. He stood a long time and said to his friend: "They will shoot me." Now the people came. They put two nets into the water and tied

"A, qamuXe'la, at-unelba'itama we'mam wu'Xi aha'citX. Itie'olXam

"Ah, you are told he will lay her your father that slave-girl. He said to him

i'a'cik: "O, amlolXi'ama ac qan axenxo'xoa. A'olel

his friend: "Oh, tell them and quiet they shall be. Nevertheless

iteke'kenamasit. Ig'e'kim ya'Xi wi'yam: "Naua'itk aqtoka'.

I made them ashamed." He said that his father: "A net will be carried.

Wuk; aqtoka'. Kjolma alikte'menqama, a'qa qu. Straight it were made water in. Perhaps he will dive, then hung

atxel'xoa. Ig'e'toktx. I'a'newa io'ya i'a'cik. A'qa wi'tax

they will do him. Day came. First he went his friend. Then again

itiya ta-itci te'lxam. A'qa wukq ig'e'tox taXi naua'itk

they went those people. Then straight it was made that net

itiqo'opa qoa'ap ci'liX. Kjau'kxau igl'o'qoxa ila'qa-ilax ig'e'nak

water in near the land. Tied were done large stones

e'wa ge'gualiX taXi naua'itk. A'qa wi ig'e'te'kxoa. Lo'nix

there below that net. Then again they two were three times

iguXoa'qoa ta-itci te'lxam. Qoa'ap itg'e'cok. Wa'qapas igxe'gipil

they met those people. Near they came. Target they two were playing.

K'enuwa ig'e'kenepan. Cgj'xe'laqegrmax itke'kenpen. Ig'e'kta.

Try they were jumped at, the quickest ones they jumped. He ran.

K'enuwa itg'e'gelga ta-itci te'lxam. a'qau ya'Xi ma'linXi ig'e'kta.

Try they took him those people, already there seaward he ran.

Igikte'menq atal'mixeleu taXi naua'itk. Nasi'gqo'xola taXi

He dived seaward from it that net. Not it shook that

naua'itk. Ya'Xi2 ma'linX lax ig'e'xox. E'wenax ta'itkx

net. There seaward visible he became. Thus long

ta'uitake. Ig'o'Xokio ta-itci te'lxam. Igxoa'qenuntek. Ig'e'kim

his ears. They went home those people. They cried. He said

ya'Xi wi'yam: "Ig'tokti a'qa aqewa'qoa. Kjolma ixe'lenX

that his father: "Good then he is killed. Perhaps landward

aq'otga." Itg'e'tox tagqamateX ta'ayi. Kawi'Xi io'ya i'a'cik,

he will be put. They made his arrows good. Early he went his friend.

le'li iot'at-it i'a'cik. A'qa ig'e'kim ya'Xi i'a'cik: "A'qa tge'maq

Long he stayed his friend. Then he said that his friend: "Now shoot

aqtenlo'xoa." A'qa tgate'it te'lxam. A'qa moket naua'itqermax

I shall be done by. Then they came the people. Then two nets
many stones to them. Then they went up to them secretly and shot him. His body was full of arrows. In four rows the people surrounded him. They tried to take him, but he ran into the water and dived. The nets did not shake. The arrows drifted on the water where he had dived. All the arrows came out and drifted on the water. The people went home. The youth said: "If you do not let him alone, you will never see him again. If you wish, you may always see him. You may go and see us play." Next day his friend went again. He cried and cried and cried a long time and he saw his friend standing there. "Oh, my poor friend, you will not see me again; my heart is tired." Then they shot at targets again. The people came again; part of them came in canoes. They took arrows. Again they surrounded him. He said to his friend: "Again they are surrounding us." Again they shot him. Five rows of people surrounded

wu:k igé"tóx létn'qonqapa, Kau'k'aun iqii'k'ounxá iqa'pela lém'ake

straight they were made water in. Tied they were done many stones

ta'Xi naná'itk. A'qa i-xi'ski'emünklawa, Ti'a'naq igé"tóx:

that met. Then they approached them Shoot he was done with them;

ka'nuwé pát. tqa'mateX čialaq. LaktuX igó'Xonaya te'lxam.

all full arrows his bolt. Four times they met the people.

Kopa' i'ó'ya, igé"kta. Ké'nawa itgé'gelga, A'qa čwa má'niX

There he went, he ran. Try they took him. Already there he ran. Is gí'ta. Igíktémemq. Neget igó'xona ta'Xi naná'itk. Kopa' he ran. He dived. Not they shook those acts. There

yaXi' igíktémemq kópá' itkXe'nitek ta'Xi tqa'mateX. Ka'nuwé then he dived there they drifted those arrows. All

láq itxé'xox ta'Xi tqa'mateX. YaXi' má'niX táx igó'xóx.

come they did those arrows. Here seaward visible he became. Out

igó'Xo'k'óna ta-itci te'lxam. Igé'kim ya'Xi iq'ntípX: "Mané'x

They went home those people. He said that youth, "When

neqt i'á'c amegió'xá, a'qa niyet qant'síX amegígëlkël'á'ya. Mané'x

not let you do him, then never you will see him." When

tu'cë amekta'xonx amegió'qumita guá'nësan, ameq'yima, ac like you do it you see him always you go, and

aqentá'qumita yaXi' wá'qípas quntxeqel'íl. Igé'tkteXi, kawi' you look at us there target we play.' Buy came, early

i'ó'ya i'á'čike. Igigí'teaux, igigí'teaux, igigí'teaux. Le'te igigí'teaux

he his friend. He cried, he cried, he cried. Long he cried, went

igé'kíket. LáXu'la iá'čike. "O, temégünkoax, éke, A'qa'ya

He looked. There stood his friend. "Oh, your unhappiness, friend. Then

kapé't ime'qëqelkel. A'qa tell igé"xox étcamxtc." Kopa' wá'qípas

enough you saw me. Then tried it became my heart. There target

ixe'xgám. A'qa wi itgi'ya te'lxam. Aqá'wa'tíke tca'kenima

they two played. Then again they went the people. Several in a canoe

itgi'ya. Ka'nuwé tqa'mateX itguguiqíaqta'itci te'lxam. A'qa'ya

they went. All arrows they held them these people. Then

wit'áx iqe'Xelakoa. Látxólxam iá'čike: "A'qa wi iqxé'xakt." again they were surrounded. He said to him his friend: "Now again we are

A'qa wi ti'a'naq igé"tóx: qui'nëmiX igó'Xonaya te'lxam

Then again shot with them five times called around people
them. He was full of arrows; then he ran to the water. The people tried to take hold of him, but he ran into the water. The people tried to harpoon him. All the arrows came out and he emerged far from the shore. Then his friend said: "Now you may cry; you will never see him again. He will always remain a monster." Then the people cried. They cut their hair, and his friend cried all the time. Five days his friend cried. He looked up and there his friend was standing. "Oh, my poor friend. I am not dead. You are always crying for me. I am in a house like yours. My name is Emogoa'lcEke. A person who sees me will become a chief. Now stop crying." Thus he spoke to his friend.

1. NuXoa'goamx. Pägä iqe'xöx tqumateX, a'qa wi iqe'kta mà'lniX, they met. Full he became arrows, then again he ran seaward.
2. Kë'nuwa itqë'gelga ta-itce te'lxam. YaXi'2 mà'lniX iqe'kta. Try they took him those people. Here seaward he ran.
3. Kë'nuwa itkë'loqek ta-itcë ikë'nimpä qogoa'këx te'lxam. Try they harpooned those canoe in being in people.
4. Ka'nauwë làq itxë'x tqumateX. YaXi'2 mà'lniX làx iqe'xöx. All come they did the arrows. Here seaward visible he became.
5. Iqe'kim ya'Xi iä'cike: "Kë'na te'a amexe'nimtek. Nëc qaantsi'X He said that his friend: "Perhaps behold you cry. Never andqë'kelkë'ya. À'qa qaânesum iqexë'laun iqe'x." Igoxö'nimtek you will see him. Then always a monster he is." They cried ta-itce te'lxam. Ka'nauwë lë'gaqë'qo tgpqop itgë'lx. Ka'nauwë these people. All their hair out they did it. All
ta-ltce te'lxam. Ka'nauwë qa'naqë'qo te'lxam. Ka'nauwë these people. All their hair out they did it. All
ta-ltce te'lxam. Ka'nauwë qa'naqë'qo te'lxam. Ka'nauwë these people. All their hair out they did it. All
6. Ika'etax iä'cike nikte'xëma-itx. Qo'ñëmëX iâ'qoxya igite'xëax days his friend he cried. Five times his sleep he cried
7. Iä'cike. È'wa iqe'xöx. intXuë'la iä'cike. "Ö, temë'gintkoax, cike. his friend. Thus he did, he stood his friend. "Oh, your poverty, friend,
8. Necqë nö'niqit, tite'ya qaânesum menge'meqelq. Kë'aïqë'it iä' his friend. Thus he did, he stood his friend. "Oh, your poverty, friend,
9. Not at all Iodic, he always you cry for me. Just so behold ma'i'ka tqu'lipa nöxt. Emogoa'lcEke ite'lxaleu. Qia'x taka'këma'na your house in I am. Emogoa'lcEke my name. If
10. Ixø'le'menx te'lxam ikenqelkë'xma-itx. Kope't aqa igite'xëax." he gets then they will always see me. Enough now you cry;"
The Brothers (told 1894)

The name of a country is Nagiō'na. Five men and one woman lived in a town there. Every year, in October, they went to Ne'tel to dry salmon. They never gave their youngest brother any food. They gave him only tail pieces of salmon. They did so every year. They gave him only tail pieces of salmon. For five years they moved from Nagiō'na to Ne'tel and back again. Then the youngest brother had become a youth. When they were moving to Ne'tel, he said to his elder brothers: “Leave me here at our house.” They had a large house fourteen fathoms long. Then they moved to Ne'tel and left their youngest brother behind.

They stayed a long time at Ne'tel; then the eldest one said: “Go and take food to our youngest brother. Take him tail pieces of salmon.” One of them went and took his youngest brother tail pieces.

<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Nagiō'na i'a'xaleu ya'Xi e'X. Kop'it il'elXam itq'ixemike Nagiō'na its name that country. There their town five</td>
</tr>
<tr>
<td>2</td>
<td>mā'luke k'a aēXa't aqge'laq. Nixelt'qouamix tca'malix men and one woman. Every year October</td>
</tr>
<tr>
<td>3</td>
<td>ta'Xa'iX qaLgi'ix Ne'telpa qaLxelkemama'mamx. Nêst qaLgilqoe'mX. qaLgilqoe'mX. They gave him that their younger salmon tails to eat.</td>
</tr>
<tr>
<td>4</td>
<td>spjia'sX aqgi'loq'oe'mX. Ka'mawew lqeta'qemem x̱'aqalqé'. Cta'ema salmon tails he was given All years thus. Only</td>
</tr>
<tr>
<td>5</td>
<td>spjia'sX aqgi'loq'oe'menix. Ā. qaLgi'ixemem x̱a qalqemem is'te'layu. salmon tails he was given to eat. Ah, five times years they moved.</td>
</tr>
<tr>
<td>6</td>
<td>A'qa ilq'ulipX is'te'layu ya'Xi ita'mXIX. A'qa wi is'te'layu e'wa A'qa igu'ilipX is'te'layu e'wa. A'qa wi is'te'layu e'wa. A'qa went is'te'layu e'wa.</td>
</tr>
<tr>
<td>7</td>
<td>Ne'tel. Ige'k'um ya'Xi e'wa'mXIX. Ita'mXIX. A'qa wi is'te'layu e'wa. A'qa wi is'te'layu e'wa. A'qa went is'te'layu e'wa. A'qa is'te'layu e'wa.</td>
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<tr>
<td>8</td>
<td>Ne'tel. Ita'mXIX e'valXiké: “T'ka anciq'elq'olqa gi Nêstel. He said to them his elder brothers: “Here leave me this our house at.” Large house. Ten fathoms more</td>
</tr>
<tr>
<td>9</td>
<td>tel'xaq'paí. Ite'laq'ulq éla'Xi te'laq'pl. Ita'mXIX Le'gau'Xa Ilq'ulpipX. They took the salmon tails. Nêstel. They took the salmon tails. The eldest one.</td>
</tr>
<tr>
<td>10</td>
<td>Lakta ta'Xi tpt'el. A'qa ilq'elq'olq ita'mXIX: is'te'layu e'wa four that house. Then they left him their younger they moved there brother.</td>
</tr>
<tr>
<td>11</td>
<td>Ne'telpa. Ne'tel to.</td>
</tr>
<tr>
<td>12</td>
<td>Le'de lxa'la-it Ne'telpa. Iga'k'um ya'Xi is'te'layu. Long they stayed Ne'tel at. He said that the eldest one: “Go and give him our younger bring him to eat salmon tails.”</td>
</tr>
<tr>
<td>13</td>
<td>“Megilqoe'mam ilxä'mXIX. Ameëlqoe'mamx tpxia'sXike.” “Go and give him our younger brother. Bring him to eat salmon tails.”</td>
</tr>
<tr>
<td>14</td>
<td>Jō'va e'Xa't. Itelqoe'mam ilxä'mXIX tpxia'sXike. Jō'va'Xe'la'Xi. He went one. He brought him his younger brother salmon tails. He arrived that</td>
</tr>
</tbody>
</table>
pieces of salmon. He came to the house, but his youngest brother was not there. Bird skins were hanging in the house. He waited some time, but his youngest brother did not come home. Then that person went home again. He hung up the tail pieces of salmon and left them. In the evening the youngest brother came home. He entered and the tail pieces were hanging there. He thought: “Oh, they came to see me. What shall I do with those tail pieces? They just give me tail pieces of salmon to eat.” He hung them up near the door, and skinned the birds which he had found on the beach. All the year round he searched for birds on the beach; he always caught birds on the beach.

His brothers stayed for a long time at Né’etel. Then the eldest one said again: “Take food to our youngest brother.” Tail pieces of salmon were cut again, and another of the brothers went. He arrived at the house and entered. There was nobody there, but one side of the house was full of bird skins. His youngest brother was not there.

---

1 te’laq’pa. Kjá ya’Xi i’amXIX. I’éma tpe’esp’esuks cu’XenX
   their house at. Nothing that his younger only birds skinned
2 loqasúkéx. Qu’lqul ta’wiX te’laq’pa. Ké’nuwa ite’igisúx-at.
   they were. Hang they did their house in. Try he waited for him.
3 Nlaq ite’XaXk’o’omam. A’qá wi igé’Xk’o’on ya’Xi igé’XIX.
   Not he came house. Then again he went home that person.
4 Qu’l ite’ta’wiX ta’Xi tpi’asXiXks. Hé’qo’-iqla. Ts’o’ynitsX,
   Not he did them those salmon tails. He left them. In the evening,
5 n’ox igé’Xk’o’omam ya’Xi iq’u’ilpX. Ió’qpa. A’qa qu’l ta’wiXt
   then he came home that youth. He entered. Then hang they did
6 tpi’asXiXks. Iqíxlo’Xou-it. “Ó, ite’Xeték’etam ilesi. Tan
   salmon tails. He thought: “Oh, they came to see me, behold! What
7 mayú aiqinu” xi gi tpi’asXiXks? Iqíxlo’Xou-it. Iqíxlo’Xou-it.
   maybe shall I do with these salmon tails? Just maybe salmon tails
8 loq ite’ta’wiX ki’wa b’u’XenX
   Icam given to eat. Hang they did them near the door. Then again
9 ite’ta’wiX i’tpe’esp’esuks. Ite’tómitéké ma’itniX ta’laq’pa.
   he did them. He found them seaward beach on.
10 Ka’mawé loqíe’ta moments. Qa’eteq’méteq’éma’itiX. Táqamó’itiX
   All year he went to search on the beach. He always found them on the beach
11 i’tpe’esp’esuks.

---

12 Le’le txé’la-it le’ialXitke ya’Xi Né’etel. A’qa wi ite’ta’lXam
   Long they stayed his elder that Né’etel at. Then again he told them
13 el’alX. “Ó, megilqo’omam il’xamXIX.” A’qa wi ta’lqo’omam
   their elder “Oh, bring him food our younger brother.” Then again cut
14 they were salmon tails. Then again he another one his elder He arrived
15 te’laq’pa. Iqíxlo’Xou-it. Kjáarnu te’lXam, ta’ëma tpe’esp’esuks
   their house at. He entered. No people, only birds
16 ite’pa’edúal pál. ta’eték’etáq’le. Kjá ya’Xi i’amXIX. NoljiX
   their skins full one side the house. Nothing that his younger A little
   brother.
He stayed a short while and then he hung up the tail pieces. He went home. In the evening the youth came home. He saw the tail pieces and thought: "They always give me tail pieces to eat," and hung them up near the door. Now two strings of tail pieces were there. He did not eat them. All the year round he went to search for birds on the beach. He always caught birds there.

The brothers stayed for a long time. Then the eldest brother said again: "Go and take food to our youngest brother." Then another one went and brought him tail pieces of salmon to eat. He arrived, but his youngest brother was not there. The house was full of bird skins. The birds were skinned, and the tail pieces were hanging there. He thought: "What may our youngest brother eat?" Two strings of tail pieces were hanging there. Their youngest brother had not eaten them. Then that person went home again. In the evening the youth came home. "Oh, behold, they brought me that food!" He took the tail pieces and hung them up. Now three strings of tail pieces were

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hanging there. Then he skinned his birds. His house was full of bird skins.

The brothers stayed on. Then the eldest brother said: "Take tail pieces of salmon to our youngest brother." Another one of the brothers went and arrived at their house. His youngest brother was not there. He hung up the tail pieces and went home. In the evening the youth came home. He made a fire and saw the tail pieces. "Oh," he thought, "they brought me food. They give me tail pieces to eat. Such refuse is given to dogs only." He took them and hung them up near the door. Then he skinned the birds which he had found on the beach. There were all kinds of sea birds. He stayed for a long time. All the year round he was searching on the beach, where he caught birds. His house was full of bird skins.

His elder brothers stayed there for a long time and the eldest one said again: "Quick! take food to our youngest brother." Again they
cut tail pieces of salmon and one of them went. He said: "I am going in vain: he will not eat these tail pieces. Those which we gave him before are still there. His house is full of bird skins. Perhaps he will do something with these bird skins." Then the eldest brother said their youngest brother might be feeling lonesome and that for this reason he might play with the bird skins. Now that person went to see their youngest brother. He brought him food. When he reached their house his youngest brother was singing shaman's songs. He thought: "Behold! he is singing." He looked into the house. There he was lying on the bed on his back singing. He sang: "They gave me tail pieces, but I am not discontented." Thus he sang. His face had changed. [The visitor] said to his youngest brother: "Are you singing?" but he did not reply. He spoke to him five times, but he did not reply. Then his brother gave it up and went home. He came home. He felt sorry. His heart was sad. He stayed a long time and did not speak. Then his wife said to him: "What is

Ige'kim: "Qana'qa no'ya. Nigaqel(t) ixetelax gi tpi'a'eXiks. He said: "I am going in vain. Not at all he eats them salmon tails.

Oguako'xax tau a'nya igileq'emam. a'qa pai. tau t'e'ixaq. They are there what before he was given to eat. Then fell that our house.

ita'pjackal tpe'spe'suks. T'a'ki l'Xuan atciugne'x a ya'Xi their skins. Something perhaps he will do with those them.

ita'pjackal tpe'spe'suks." Ige'kim ya'Xi e'talX: "t'e'Xan.

'Xa'mt. His heart lonesome became, therefore he plays with them those.

tpe'spe'suks." l'o'ya ya'Xi e'Xa't igonu'e'lx. Itio'keltam ya'Xi birds." He went that one person, he went to see that him.

ita'mXiX: iteileqemam. Qo'ai'p itetoxaam te'Laql, aqa their younger he brought him food. Their he reached it their house, their.

Ite'mXiX. Ite'kXLpa. te'Laql. te'Laql. Lqo'a'qoX ita'i'Xameqa our younger he sang much. He thought: "Oh, behold, singing shaman's songs.

Ite'mXiX." Ite'kXLpa. te'Laql. te'Laql. Ite'kXLpa. ita'i'Xameqa back.

Ite'mXiX. Ixol: "Spua'aXiks quileqem2m, tateqa, ne'ti'2 he was singing much. He said: "Salmon tails I was given to eat, behold, not.

k'ole't'q. Igileqoxo e'tekxam. Itelo'ita a'qa I am discontented." Thus he did not sing. Different then.

siaxo'pa. Ke'nuwa iteio'i'Xam ita'mXiX. "Me'tekxam tci?" his face in. Try he spoke to him his younger "Do you sing [but.

Ne'tit'q e'teio'i'Xam. Qua'ne'miX ke'nuwa e'teio'i'Xam. Nae't not at all he spoke to him. Five times try he spoke to him. Not.

iteca'watch. Ta'mmena igileqoxo ya'Xi eya'X. A'qa ige'Xk'oa. he answered. Give up he did not that his elder brother. Then he went home.

IgXke'oyam. Le'yaxax. Neet ite'k'iti igileqoxo e'yanat. He came home. He was sad. Not good became "Your heart.

Le'di'ito'at. Not ige'xaltek. Igioi'i'Xam aya'likaka: "Qua Long he stayed, not he spoke. She said to him his wife: "How..."
the matter? Why are you sad?" He replied: "It does not stand well with your brother-in-law. I do not know what he is doing; he is singing shaman's songs, or it is something else. Our house there is full of bird skins. I spoke to him, but he did not reply at all. Five times I spoke to him, but he did not answer." Then his wife said: "The one who came home is sad. Maybe the one who is left behind is singing shaman's songs. He spoke to him, but he did not reply. His face has changed." Then the eldest brother said: "Make yourselves ready; to-morrow we will go home. We will go to our youngest brother."

On the next morning they made themselves ready. They went home. They put away their dried salmon and carried a few along. They approached their house. They heard the noise of birds eating in the house. They arrived at the house. Then birds flew around it. They flew down to the beach and out to sea. Part were outside the

1 chex'ox! teqi le'mexax. 1teq'LXaM: "Nacit saya ya Xi are you?" He said to her: "Not good that ime'potexam. LXaM e'ktemam tei qatgi tei? Pali a'qa your brother-in-law. Perhaps singing shaman's songs part."

2 tau te'naxaq tpe'spe'usks ita'pa'ckeal. Ke'nuwa waxa ini'yux, that our house birds their skins. Try talk I did not to him,

3 maeqeqe waxa ite'nuax. Qo'anemix ke'nuwa waxa ini'yux, not at all talk he did not to me. "Five times talk I did not to him,

4 maeqeqe ite'nuaxa'watek." Igaxgu'titex wu'Xi ayakikala. Igakim: not at all he answered me." she told that his wife. She said:

5 "Nacit itpokiti c'yanxte gige'xatko'a'man. LXaM e'ktemam "Not good his heart the one who came home. Perhaps singing shaman's songs

6 tau e'lXaqjawiXam. Ke'nuwa waxa ite'i'yux, na'etqe that the one whom we deserted. Try talk he did not to him, not at all

7 ite'nxata'watek. Cxelo'ita sai'xost ge'exox. Ige k'in e'luX: he answered. Different his face became." He said that his elder brother

8 "Ola aqa ame'xeltxu'tega. Altxjo'a'ya. Alxigoxoama "To-morrow then make yourselves ready. We will go home, We will go to meet row

9 ilXa'mXIX." our younger brother.

Wax ig'et'kuntix. A'qa ilxex'ltXuitek. A'qa ile'Xko'a. Kopai' 11 Next day it grew day. Then they made themselves ready. Then they went home. There

12 ig'et'uk la'txalma-emax. OXu'a'caqt te'q'awan. No1 emax they put away their food. dry salmon. A little

13 ig'et'ukla. Qo'an'ip iloyam te'laqtpa. A'qa techik tpe'spe'usks they carried it. Near they arrived their house at. Then (noise of birds

14 oxo-iteX ta'Xi te'laqtpa. Ilugoxo'quam ta'Xi te'laqtpa. they talked much that their house in. They reached that their house at

15 Qoxua'laqt' ta'Xi te'laqtpa. toxuilaqt' ta'Xi tpe'spe'usks. They flew around it that their house, they flew around it those birds.

16 A'qa ig'et'x itk'ka'xtit na'luX e'matap. Ite'px. Ite'px. They then went down to the water they all went seaward the sea bo. They came they came out,
house; part were coming out. Then one of the elder brothers of the youth said: “Did not I tell you that tail pieces were given to slaves only? Our youngest brother became ashamed. He has turned into a supernatural being. You see these birds? They have become his people.” The birds all went out to sea. Then they entered the house. It was full of feathers. Their youngest brother had disappeared. He had gone out to sea, and had become a supernatural being. Then one of the elder brothers said: “Oh, our youngest brother! When an Indian finds him, he will give him whale meat.” Then they burned their house. When the house was burned, one of them said: “When later generations wish to see supernatural beings, they shall sweep our house and they will find our coals.” Then they cried and went far away. They left him.1

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1 It is said that when a person who desires to find a supernatural helper weeds the place at Nachie's called “The House of the Brothers,” and then sweeps it, he may find coals. This is a sign that the last brother will become a helper. If he does not find coals, his endeavor to obtain the supernatural helper will be fruitless.
There were people at Igu'laq. One night two young men went to hunt seals. They came down the river. It became foggy and calm. While they were paddling they heard war-cries. They thought: "Maybe there is a war party." They escaped toward the shore and hid behind a log. Now canoes came up and they heard the noise of paddles. When the canoes came opposite them they saw one canoe coming up to them. There were five men in the canoe. They spoke to them: "What do you think? We wish to take you along. We are going up the river to make war on the people." One of the young men said: "I have no arrows." "Arrows are in the canoe." One of them said: "I will not go along, I might be killed. My relatives do not know where I have gone. You may go with them." Thus he spoke to his fellow. The one accompanied them.
He went into their canoe and the other went home. At midnight he returned and said: "My relative left me. He went to accompany the warriors who went up the river to make war."

Then the warriors went. The people in the canoe talked together. They came to a place on the other side of Kalama. The people went down to the water and they began to fight. He thought they were really people. When one of his fellows was shot, they carried him into the canoe and put him in there. Then the people continued to fight. Now one of them said: "Quick let us go home; that Indian has been shot." Now he thought: "Oh, they are ghosts." He did not feel sick, and they said he had been hit. Then the people went home. They arrived at tgu'laq. One canoe handed, and that person went ashore. The people went down the river. He went up to the house and made a fire. He said: "Behold I accompanied the ghosts," and he told everything. "We did such and such a thing; we fought.

"Itx'Xiniipa ta'tei te'IXam. Lo'ya. Igx'Xiniipa ya'Xi eXa't. 1
Their canoe in those people. He went. He went home that one.

K'a'tek wapi'i igx'Xiniipa'nam. "A. Igx'ernqgez. ite'viX. 2
Middle night when he came home. "Ah. he left me my relative.

Igixe'xton: inguma'tom gitakje'saq." 3
He went in company with he accompanied warriors.

Ewa cai'axiX igx'ya gitakje'saq. a'qa iteg'ya ta'tei gitakje'saq. 4
There upward they went the warriors, then they went those warriors.

Ta'2IXam o'XunteX, ka'awu'na'Xi ak'e'niim. Igx'ya'm e'wa 5
People were talking, all those canoes. They arrived there.

K'amate'tol. Tk'alama. Igx'xam ta'tei te'IXam. a'qa igoxoa'maqt. 6
on the other side of Kalama. They went those people, then they fought.

Igixtolo'xaix tajamaq te'IXam. Ila'maq aqite'lo'xaix ta'tei 7
He thought really people. Shot they were done these people.

gita'xgeval. na'wi iglo'kix ike'niipa. IgxetoXaema'manux ka 8
his companions, at once they were canoe to. They were put into the and carried canoe.
osoa'maqt. ta'tei te'IXam. A'qa ite'kiim te'Xa't. "A'qa, a'qa 9
they fought those people. Then he said one "Quick then.

alX'gi'ya. a'qa inmaaq iglo'lox ya'Xi ite'tamae." IgxtoXo'xaix't. 10
we will go home. then shot he is that Indian." He thought:

"O. temelelo'ctike l'E!" Nact qa'axpa ite'teqam. Taca iglo'lxam 11
"Oh, ghosts beholders! Not anywhere his sickness. Behold he was told
ja'maq iglo'lox. A'qa iglo'xoa'kti ta'tei te'IXam. Igxlo'yaum 12
shot he was. Then they went home those people. They arrived at
tgu'laq. Tx'gei-ix'iX ita'Xamim. A'qa iqe'lo'tx ya'Xi 13
igu'laq. They landed one their canoe. Then he went ashore that
igole'iX. ake'lo'x; a'qa ite'go'stio ta'tei te'IXam. Ipa'teqam. 14
person, and he went then they went those people. He came up down the river.

Igixte'xiglx. Igxekim: "Temelemelo'ctike l'E' gi imugomaitom." 15
he made a fire. He said: "Ghosts be those I accompanied them.

Igixkate'laemuk: "A'sa intci'xoX. YaXi intex'niaqt. 16
He told much: "Thus we did. There we fought."
Many of our fellows were killed, and many of those who were attacked were killed. They said that I was shot, and I did not feel sick." He told it all, and then he became quiet. It was nearly daylight when he became quiet. When the sun rose, he fell down. Something black came out of his mouth and blood came out of his anus. His face became contorted. He was dead. The people jumped up and cried. He remained dead.
There were many people at Monticello. They were always afraid. Two friends went down the river to hunt seals. It became foggy. Then one of them said to his friend: "Let us go home; we shall lose our way." Then they came down the river. They heard war-cries. One of them said to his friend: "Quick! let us hide; maybe we are going to be attacked." Then they went ashore and placed their canoe behind a log. Then the people raised their war cry. They were just opposite them on the water. One canoe came to them: "We came to fetch you; we go up the river to make war." The two men said: "We have no arrows." "Oh, there are many arrows in this canoe." One of the men said: "I will go along." The steersman said: "I am lazy; I might be shot." Then one of them

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went into the canoe and the people went up the river. The other one went home. The people went a long way. On the other side of Kalamu they made war upon the people. When one of them was shot, they carried him into the canoe and laid him down there. Just so did those of the other side. The people fought a long time. Then one person said: "Quick! let us go home. That Indian has been hit." The man thought: "Oh, those people I came with are ghosts." They went home. They went to the beach of his town and carried him ashore. He went up. It was nearly daylight when he came to his house. He said: "I went with the ghosts. I was told that I was shot, but I did not feel sick." Then he told them about it. Daylight came in the house. Then he fell down dead. Blood came out of his mouth, and something black came out of his anus. It looked like salal berries. His friend was well. He did not die, because he did not accompany the ghosts.

1. i'ak'aeXat ya'Xi eXa't. A'qa itgi'ya ta-itei têlXam, kela'1X they went. Then they went those people, far one in canoe. That one.
2. itgi'ya, itgi'ya, itgi'ya. K'ana'te'tul K'ala'mapa kópa'
3. they went. They went, they went. They went, on the other Kalamu there side of
4. xigô igoxoa'maq ta-itei têlXam. taxt' itâ'maq agilelo'xoa,
5. when they fought those people. Those shot they were, ná'l'i aqlô'kîikê'ûnîpa. Aqileqaxainâ'mamx. K'oa1ge' ta-itei
6. at once they were the canoe to. They were placed into the canoe. Thus these
7. ë'wa ë'natîX qa'tóXê. Lë'dê iguXoa'maq ta-itei têlXam. A'qa
8. there on the side they did. Long they fought those people. Then
9. ile'kim ta'Xi leXâ't îgoa1e1x: "A'yaq ale'xat'ko'a, a'qa i'âmâq
10. he said that one person. "Quick! let us go home, shot
11. iqe'lxûX ya'Xi lit'es'amê. A'qa igixlo'Xoa-it ya'Xi îgoa1e1x:
12. he is that Indian." Then he thought that person:
13. "Ô, tæmelo'cîte igînumakamîtóm. A'qa iqe'k'Ôxoa ta-itêi
14. oh, ghosts I accompanied them." Then they returned those
têlXam. Îgîa'gya a'la'malnapa, aya'malma ya'Xi itâ'lXam. A'qa
15. people. They went toward the water toward the that his town. Then
16. iqu'â'â'xuketx. Lô'ptegum. A'qa qio'a'p ê'k'îxhîn, lô'ptegum te'ltaq'tpa.
17. he was carried. He went up. Then near morning he came up the town to.
18. ile'kim: "lanemelo'cîte igînumakamîtóm. Iqenö'lxam itê'ma1q
19. he said: "Ghosts I accompanied them. I was told shot
20. iqe'nêlxû k'ya net qu'â'xpa ite'1eqam." A'qa igixk'â'k'ëk'amëntek
21. I was and not anywhere my sickness." Then he told
22. iqe'nelxû k'ya net qu'â'xpa ite'1eqam. A'qa igixk'â'k'ëk'amëntek
23. that person. Light became that house; day came.
24. A'qa igixê'maxit îgoa1et. Lâ'ke'Xapa iLâ'â'wulq't lâx île'x0x.
25. Then he fell down he was dead. His mouth at blood came out. Did
26. ñe'poto'pa lâx îge'x0x tânîkeli lâx lâx iLgu'ntë. Pa'la ñe'cîke,
27. His anus at came did something black just salal berries. Well his friend,
28. net îgoa1et net îge'x0tóm. Nîcet ingo'matóm ta-itêi
29. not he died because he went in their company. Not he accompanied those
30. tæmelo'cîte.
31. ghosts.
The TkulXiyogovik (told 1894).

There was a chief at Nqul'niwas. His name was Pô'tXpuX. When a woman had a male child, he threw it into the water. When she had a female child, he allowed it to grow. The chief of the people of Nqul'niwas was bad. When one of his wives made a slight mistake, he hit her and killed her. Now a woman gave birth to a boy. Then the chief said: "What is it that my wife gave birth to?" He was told that it was a girl. "Well, let her grow up!" When the child became large, his mother was killed. He used to wear a coat, but behold! he was a male. Now his mother's mother took care of him. Then the two moved a long distance away. Now the boy whose mother had been killed grew up. He bathed in all the lakes. His grandmother sent him to bathe. One night she sent him again to bathe. A lake was

TkulXiyogovik uta'xenikâmX

THE TKULXIYOGOVÎK: THEIR TALK

ÉXa't iï'Xaktemamá gilâ'qulawas. Pô'tXpuX iï'xalen. 1
One
their chief
the people of Nqul'niwas. Pô'tXpuX
his name.

Manë'x le'kâla tiï'xan qatetâlo'malnax, manë'x qa'gë'îak a'qa 2
When
a male
his child
he threw it into the water, when
a female
then
qateto'ïntamix. iï'mela ya'Xi ikaktemama, iï'Xaktemama 3
he raised her.
Bad
that chieftain's
chief
of
the people
of
Nqul'niwas.

pö'tXuic mitgë'lo'xox, a'qoqa qatetawâ'qox: "A'qa igakXû'xom 5
mistake
she made, already
he killed her. Then
gave birth
wu'Xi aexa't aqagë'îak, le'kâla ikto'xîtom. A'qa igë'kîm 6
that
woman,
a male
she gave birth to it. Then
she said
ya'Xi ikaktemama: "Ta'ûk ikigxû'xom aqagë'îkak!" Aqîlo'Xam 7
child,
chief,
"What she gave birth to it my wife."
He was told
"Aqagë'îak.", Qô'qîl, aqo'ntamita. A'qa ilu'qa'â-it, la'Xi 8
"A female."
 All right
they raised her. Then
large
IkJ'â'ksas. A'qa igi'qo'waw wu'Xi wa'yaw ya'Xi ikj'â'ksas. 9
child.
Then
she was killed that his mother
that
boy.

Goâ'nesum ayàq'ë'çxap, tate'caê'kâla, A'qa igi'qo'ntamit ayàc'kiX. 10
Always
his coat, behold!
a male. Then
she raised him his grand-

A'qa igi'tayaw, kelâ'îX letô'ya. A'qa wi igi'qo'waq wa'yaw ya'Xi 11
Then
two moved,
far
they two. Then also
she was his mother
that
killed

ikj'â'ksas. A'qa ilu'qa'it, igi'xë'lo'x ya'Xi ikj'â'ksas. A'qa 12
boy.
Then
a large
became
that
boy.
Then

igiXuqai'totëx, ka'nauwë ikaXe'lo'tômikâmax igi'xuqai'totëx. 13
he bathed in all
lakes
he bathed.

Igiotëkealëntëk ayàc'kiX. Aqó'n a'pôl igiôto'keatëk igi'xuqai'tom. 14
she sent him
his grandmother.

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near their house. There the boy used to swim. Now he felt something slippery like a young fish. He felt for it again and tried to catch it. He put his arms together, but it was slippery, and escaped. That thing was very slippery. He often tried to catch it, but it slipped away. Then he went ashore. He pulled out some grass and put it on his chest. Then he caught it again in the water and held it tight. He carried it ashore. He thought it was a young fish. He carried it and went home. He intended to show it to his grandmother. Near the house it fell down. He searched for it, but he could not find it. Then he thought: "I will fetch some pitch wood." Then he entered his grandmother's house and said to her: "Grandmother, have you any pitch wood?" She replied: "There is pitch wood near the door." "I caught a young fish in the lake, and it fell down." She said to him: "Oh, maybe you don't speak the truth. That lake is dry in summer. Where should that fish go? There is no creek into which

1 Qjo'piX ikak'6ltX ta'Xi te'etaql. Kop'aa uku'ne'Xalalemtkek
Near a lake that their house. There he swam

2 ya'Xi ik'6'skas. A'qa t'uki ig'6'Xe'la lu'luX.la
that boy. Then something he felt slippery, behold

3 A'qa ite'6'galXa. Witi'ax ig'6'Xe'la.
a young fish. Then he searched for it there. Again he felt,

4 Ke'nuwa ite'6'gelga. Igyel'ta'mit. Lu'luX.la ig'6'xoya. Asa'i
Try he took it. He closed his arms slippery it went out of Very to take it.

5 lu'luX.la ya'Xi ta'uki. E'xauwitX ite'6'gelga ke'nuwa.
slippery that something. Often he took it try.

6 Nixo'6' A'qa j'rptega lxe'le. E'xuX.ite te'6'peo. A'qa
It went Then he went inland. Pull out he did it grass. Then always, inland

7 itiXe'qork ta'Xi te'6'peo ay'6'qateqa. A'qa ite'6'gelga witi'ax
he put it on that grass his chest at. Then he took it again

8 lu'luX.la. A'qa qael ite'6'gelga. Iti6'yunk'i lxe'le.
the water to. Then fast he held it. He carried it inland.

9 Igixlo'Xonayt. ItyX.itiX. ig'6'Xe'la. atelaxene'ma'ya
He thought a young fish. He carried it. He went home he was going to show it

10 A'qa ite'6'galXa. Qo'pi te'etaqla a'qa ig'6'xelte'6' Ke'nuwa
his grandmother Near their house at then it fell down. Try

11 he searched Not at all he found it. He thought: "I shall go and fetch

12 ig'6'xol'Xan." ItyX.itiX. te'etaqta ayak'6'X. Ito'X.la
pitch wood. He came in their house in his grandmother. He said to her: "Grandmother,

13 teu'Xoa ig'6'xol'Xan." Iyo'X.la: "Kopa' lxe'mat uqaxo'ekan
well pitch wood." she said to him: "There lies pitch wood

14 A'qa ilxu'6'X. in6'gelga gi ikak'6'ltXa ka
a young fish. I took it this lake in and

15 ig'6'xol'Xan. lu'luX.la. ite'6'xol'Xan. Ta'koq:iX.
it fell down from me. She said to him: "Perhaps you lie. Summer

16 luX.la. lqaxo'ekan. A'qa ite'6'galXa. A'qa qal'ta ame'man.
that young fish. Nothing not creek where goes that
that young fish might go." He said to her: "Well, come help me; we will look for it." Then he lighted the pitch wood. They arrived at the place where the fish had fallen down. Oh, there were long dentalia lying there. Two of them were that long. They lay there about that high. Then they went down to the lake and all the way the boy had come there were long dentalia on the ground. Then they took a rush basket and a spruce-root basket, and carried all the long dentalia home. Then they made holes below the bed and put the dentalia into them, the long ones and the short ones. In the evening they were all stored away. After two nights the old woman, the boy's grandmother, thought: "I will go and ask for sinew from those people. We will string up the long dentalia." She arose in the morning and went. She entered a house and said: "I come to ask for present. Please give me some sinew. My grandson's wood-chuck blanket is torn." They gave her some sinew, and the old

**KATHLAMET TEXTS**

1. "**N'Xu,a, a.m.e'te, amengelg'e'gcan, young fish," Hes'te to her, "Well, help me.
2. A'qa wax igi'yn ox ta'Xi i ngày'c'can. Ite'yo'man we search for it." Then light they did it that pitch wood. They arrived
3. ya'Xi ile'xunhuku'pa. O, aqa wax igi'yn x iwaki'c'le, a'qa that where it fell down at. Oh, then poured were long dentalia, then
4. māket ā'winax ite'a'qtax wu'Xi aqwa'iwikjelc. A'qa wax igi'yn ox two thus long these long dentalia. Then poured they were
5. L'Xa'n gipt ā'ya'at qa'Xi aqwa'iwikjelc. A'qa ite'õ'x a'qa'wa perhaps thus their thickness these long dentalia. Then they went there
6. ikakjo'tā'iX. Kope't qa'Xi igi'te qa'Xi ikj'as'kas. Kope't wā'xwax the lake. Thus that he came boy, thus poured out
7. igi'x qa'Xi aqwa'iwikjelc. A'qa igi'g'elga igi'g'el'tk k'ja aewapēq, were those long dentalia. Then they took it a basket made and a basket made of rushes and
8. A'qa igi'hyuk'ta qu'lep'a. Te'ete'a'qtax ka'manwē aqwa'iwikjelc. A'qa then they carried the house to, their house to all the long dentalia. Then
9. ikgi'ay'at'gemanx igi'nx ge'guax ilXe'me'ige. A'qa kopa' they made them below the bed. They were
10. wā'xwax igi'nx i waki'c'le k'maya ikupku'p. Xa'p'iX ax'am they poured out they did then the long dentalia and also the short. In the then dentalia, evening
11. ka'manwē igi'nyuk't. Māket ā'qo'qeya, a'qa igaxlō'Xo'at qa'Xi all they had put two their sheafs, then she thought that they by.
12. aqeyō'qt ayā'ek'X qa'Xi ikj'as'kas: "Qō'i nó'ya aq'itäta old woman his grandmother that boy. "First I go sinew
13. ikgax'elq'em'tam te'ște'õ'Xampa. Antigikj'el'la i waki'c'le, I ask for a present those people at. I will string them the long dentalia.
14. Kawa'X a'qa igax'el'at'k. Igo'ya. Igo'p'am qu'lep'a: "Aq'itäta Early then she arose. She went, she came in the house. "Sinew
15. gamxe'tina q'em'tam. S'ạ'a'qula a'qa te'õ'x xem'guxi č'et'gi'n. I come to ask for a present, then answered that its my grandson.
16. Iqama'q'um wu'Xi aq'itäta. Iga'n'Xa'qœ wa'Xi aqeyō'qt. She was given a present that sinew, she went home that old woman.
woman went home. Then she spun the sinew and strung up the long dentalia. Now she had used up all the sinew. The next day she went again, and said to her grandson: "I will go to another house and ask for sinew." The old woman went to another house and said again: "I come to ask for a present. Please give me some sinew. My grandson's woodchuck blanket is torn." Then they gave her much sinew. The old woman went home. When she came home, she spun all day and all night. After she had finished all that sinew, she said again to her grandson: "To-morrow I will go again; I will ask for some sinew at another house." Early in the morning she went again and came to another house. She said: "I come to ask for a present. Please give me some sinew." She received much sinew. Then she went home again. Then one woman said: "How quickly she used all the sinew which she received at that one house." Thus spoke one woman. The old woman arrived

1 A'qa igá:jtkem, igá:jtkem, igá:jtkem wúXi aqê:lata. A'qa
   Then she spun, that she spun, sinew. Then she spun, that she spun, sinew. Then
   igé:e'kjeLe yaXi iqawi:kjeLe; kanawé'2 igá:jtkem wúXi
2 she strung them up long dentalia; all it was finished that
   aqê:lata. A'qa wi igó'1 nga, aqa wi igó'ya. Igó'1Xam
3 sinew. Then again one more day, then again she went. She said to him
   é'tcatgen: "Igó'1ax tqu'1epe aó'ya, anxelgé:maqê:la'ma." her grandson: "Another house at I go, I shall ask for a present,"
4 Igó'ya wúXi aqyévót tgo'nax teXT tqu'1epe. Wítax igá:k'1m;
5 she went that old woman another one house to. Again she said:
   "Aqê:lata ga nexetêmaqê:la'ma. É'tcatgen s[Taqu'ula a'qa le'xlex
6 "Sinew I come to ask for a present. My grandson his wood-
    then torn
7 e'tcatgEn:' A'qa wi lgá':pêla igalamâ'qê:lim. wúXi aqyévôq pt
   it is." Then again much she was given as a that old woman
8 wúXi aqê:lata. A'qa wi lgá'kX:oa aqê:lata wúXi aqy évôt.
9 that sinew. Then again she went home that old woman.
10 Iga:KX:oa'1man te':ctaqlpa. A'qa wi igá:jtkem, igá:jtkem,
11 she came home their house to. Then again she spun, she spun,
12 igá:jtkem ka'nauwi' le'kax, ka'nauwi' Igó'1Xam. Kanawé'2
13 she spun eight all days.
14 igá:jtkem wúXi aqê:lata. A'qa wi igó'1Xam é'tcatgen:
15 it was finished that sinew. Then again she said to him her grandson:
16 "O'la, a'qa wi t'ax anó'ya. Anxelgé:maqê:la'ma aqê:lata
17 "To-mor-
18 "To-mor-
   then again I will go. I will ask for a present sinew
   row.

13 tgo'nax tqu'1epe." KawaX aqa wi igó'ya. Igó'1pam tgo'nax
14 another house at." Early then again she went. She came in another
15 tqu'1epe. Igá:k'1m: "Aqê:lata maqê:maqê:la'ma." igalamâ'qê:lim
16 house. She said: "Sinew, I come to ask for a present" she was given a present
17 a'1man wúXi aqê:lata. Aqê:lata wúXi aqê:lata.
18 much that sinew. Then again she went home. She said

15 a'1man wúXi aqê:lata. Aqê:lata wúXi aqê:lata.
18 much that sinew. Then again she went home. She said

16 Ile'k'1m: "Ayaq lqá igó'1Xam, teXT tqu'1epe
17 one woman: "Quick maybe she finished it, one house
18 she was given a sinew. Much she was given as a one house in

18 nó'qumé ' Ile'k'1m. Le'Xá:t tpe'gê:laq. Iga'kX:oa'1man wúXi
at home and spun again. She spun all day and all night. She had strung up only part of their long dentalia, and the sinew was at an end. Then she said to her grandson: "To-morrow I will go to another house." She arose early and went to another house. She said: "I come to ask for a present. Please give me some sinew. My grandson's woodchuck blanket is torn." Then she received much sinew as a present and went home again. When she came home, she spun all day and all night and strung up the long dentalia. After a little while she had used all the sinew. Then again she said to her grandson: "To-morrow I will go to another house." Early in the morning the old woman arose and went to one house. She entered, and one woman said: "Ha! that old woman is going to ask again for a present of sinew. What is she doing with it? Every day she carries sinew home." Again they gave her sinew, but she was pre-

1. aqeye'quet tek'taqlpa. A'qa wi igaitkem; igaitkem ka'namuwe old woman their house to. Then again she spun all the sinew.
2. lak'etax. ka'namuwe lpo'lenax. l'a'ema qa'wa a'qa wi days. all night. Only part then again she finished. 
3. igaxe'iXom wu'Xi aqelata ya'Xi ieta'qawikgle. Igo'1Xam "she finished that sinew that their dentalia. She said to him 
4. c'tetgen: "Ola wi'tax ano'ya tgo'na tqu'lepa. "Kaw'iX her grandson: "To-morrow again I shall go another house to." Early when she arose, then again she went another house to. She said: 
5. "Aqelata inxite'maglemam. Slaqula a'qa le'xlex ex'guxt my grandson." Igalema'qenim. Iga'plexa wu'Xi aqelata wu'Xi aqeye'quet. present" she was given as a much that sinew that old woman. 
6. A'qa wi'tax igax'kx'om. Iga'xk'ojamam tek'taqlpa. A'qa wi'tax then again she went home. she came home their house to. Then again 
7. igaitkem. Ka'namuwe lak'etax igaitkem, ka'namuwe lpo'lenax "she finished that sinew that their dentalia. She said to him. 
8. igaitkem. A'qa wi igix'e'kgle. ieta'xawikgle, No'i;IX a'qa then again she strung them their dentalia. A little 
9. wi igax'e'iXom wu'Xi aqelata. A'qa wi igol'1Xam c'tetgen: again it was finished that sinew. Then again she said to her grandson. 
10. "Ola a'qa wi tgo'na tqu'lepa ano'ya." Kaw'iX igaxe'lak'tek "To-morrow again another house to. I shall go." Early she arose 
11. wu'Xi aqeye'quet. A'qa wi igoy'ya te'xt tqu'lepa. Igo'paam their house to that old woman. Then again she went one house to. She came in 
12. kopa' te'xt tqu'lepa. Ile'k'imin le'xal't qaige'alak: "Qa, there one house to. she said one woman. "Ha. 
13. aqelata igaxitena'maglemam wu'Xi aqeye'quet. T'aunik she asks for a present that old woman. What she always carried it 
14. Igague'lalem wu'Xi aqelata? Ka'namuwe lak'etax igoguemt does she do with it that sinew? All days she always carried it 
15. tek'taqlpa." Wi igalema'qenim aqelata. A'qa niet Iga'plexa their house to." Again she was given as a present. Then not much
sent with a little only. The old woman went home and spun. Again she used all the sinew. There was one hole for the short dentalia and one for the long dentalia. She said to her grandson: "Tomorrow I shall go to another house and ask for some sinew." She arose early in the morning and went again to one house. The people saw her coming. "There that old woman is coming again! Indeed, she comes to ask for a present of sinew. What is she doing with them? Maybe she is stringing up long dentalia." The old woman came to the house and entered. She said: "I come to ask for a present. Please give me some sinew." Now they were tired of that old woman, but finally one woman arose and gave her some sinew as a present. She said: "I have no more; if I had much I should give you more." She arose to go out. When she was near the door one woman said: "She has just asked for a present of sinew. What may she be doing with them? Maybe she is stringing up long den-

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iqalena'qenul no't'ka. A'qa wi ig'Xka'ra wu'Xi aqje'yo'qt.
1 she was given as a a little only. Then again she went home that old woman present

A'qa wi ig'aktem. ig'aktem. ig'aktem. Igo'lXum wu'Xi
2 the she spun she spun. she spun. she finished it. that

aq'e'lata. Ka'naunwewa wit'ax igax'e'lxom. Kela'iX ia'kjoava
3 aqelata. All again she finished it. Far their hole

ya'Xi gia'ki'taxa ikupa'p. kela'iX ia'kjoava iqawik'e'te
4 her that short ones short dentalia. her hole long dentalia

ia'tqaxa. Igiol'Xam etcatgra: "O'la a'qa wi an'o ya ta'Xi
5 that their length. She said to him her grandson: "To-mor to again I shall go that row

teXe tuq'lepa. Aq'e'lata anxelg-e'maqt'e'lan. Kawi'X
6 come one house to. I go to ask for a present." Early

igax'e'la'tek. Igo'ya wit'ax ta'Xi teXe tuq'lepa. Iqaqelkel
7 and she arose. She went again that one house to. She was in their hole

wit'ax a'te't. "Aqa' wi a'te't wu'Xi aqje'yo'qt." Igo'lXam.
8 again she came. "Now again she that old woman," she was told. comes

"Aqa, aq'e'lata axitema'q'entamt. Tan lqa igiagle'xalen gi
9 and she comes to ask for a What maybe she does with it this

aq'e'lata? Ixum igawik'e'le igikxe'lena. Iqa'xl'am wu'Xi
10 and she strings them. She arrived that

aqje'yo'qt ta'Xi tuq'lepa. Iga'ckupa. Iga'k'um wu'Xi aqje'yo'qt:
11 her old woman that house to. She entered. She said that old woman:

"Aq'e'lata naxetg-e'maqt'e'lan. Na2e't, igiagle'xakenix wu'Xi
12 and she comes to ask for a present." Not, the people were tired of that

aqje'yo'qt. A'qa ilo'tXulit teXa't lqage'liak. Iqalena'qenul
13 and she stood up one woman. She gave her a present

no't'ka wu'Xi aq'e'lata. Igo'lXum: "A'qa maq'yi'max
14 a little only that sinew. she said to her: "Then this only

aq'e'lata. Qe' igaj'pela po igaj'pela iamelema'q'enul.
15 my sinew. if much then much I should give you a present."

igol'Xum, igol'pa. Qoqip ieiqeq igoyam. A'qa itel'k'im teXa't
16 She stood up. she went out. Near the door she arrived. Then she said one

lqage'liak: "Konle'wi lqa aq'e'lata axelena'q'emenul. Tan
17 woman: "Just maybe she received as a present. When what

lqa igiagle'xalen gi aq'e'lata? Ixum igiangle'lena
18 may she does with it this sinew? Perhaps she strings them
talia which belong to her and to her grandson. She will come again to-morrow and ask for more sinew. Maybe she has not yet strung up all her long dentalia." The old woman went out. She felt offended. She turned back, opened the door, and said: "Do you scoff me? I do string up my grandson's long dentalia, and still you scoff me! We are stringing them up every day." She went home and arrived at their house. She said to her grandson: "Quick, invite the people of our town." Her grandson went and said to the people: "I come to invite you. My grandmother sent me to call you." Then all the people went. Now they took out of one hole the short dentalia and distributed them among the people. They gave them to part of the people, and then the one hole was empty. Then they took them out of another hole and distributed them. Then they had given to all the people.

Now the boy was grown up. Indeed, he had seen spirits. By
inheritance he became a warrior. He saw the Thunderbird, who became his supernatural helper. The Thunderbird gave him one whale for food. It was given to that Indian. At night the Thunderbird thundered. Then that person was startled. His name was Waqiwiyá's, the son of Po'Xpúx. That person said: "The Thunderbird has thundered, and he has greatly frightened me. Maybe my supernatural helper will send me something. He told me long ago that he was going to give me a whale when I wanted to eat one." Early the next morning it was calm. When the sun arose, a person looked out on the prairie. There was something lying right in the middle of the prairie. It was shining. The person entered the house and said: "Something is lying on the prairie." The people went out to see it, and said: "Behold! it is a monster." They looked at it for a long time. It was just as large as a house. There was a man from the coast among them, who was living in his wife's village for a time.

**BUREAU OF AMERICAN ETHNOLOGY**

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**ti'olema  itce'iquikel. Itpo'xoyal  ig'e'sox  ayai'xtax. Itce'iquikel**

**1**

**ikenuwake'max  i'olemax. E'xt  e'koale  itce'iqo-im  ya'Xi**

**2**

**ikenuwake'max. Iq'e'qo-im  ya'Xi  ite'tanne. Iq'e'xelleu  XapiX**

**3**

**ya'Xi  ikenuwake'ma. A'qa  i'okjoatek  ya'Xi  igale'IX.**

**4**

**Waqtawiyá's  i'qaleu  ya'Xi  igale'iX,  Po'Xpux  i'xam. Ig'e'kin**

**5**

**ya'Xi  igale'iX:  "Ya'Xi  igex'xaltn  ikenuwake'max  la'wala'pa**

**6**

**aqa  i'taqango'imitatek. Lxuan  atenilge'itatke  gi  ite'yu'nax  tan**

**7**

**ama  kqialqe'  itenolXam. Muni'x  anenigwateken  e'koale  a'qa**

**8**

**wuxi  aquale'. Itex'ket  lexat'  igole'iX  ewá'  ta'Xi  temeq'xenax.**

**9**

**A'qa  ta'ni  ixe'mat  qeqaya'q  temeq'xenaxpa,  a'wawa'xwax. Ilópa**

**10**

**lax  igale'lX  te'qalqpa. Itex'kin:  "Tan  ya'Xi  ixe'mat**

**11**

**qeqaya'q  temeq'xenaxpa?"  A'qa  itge'pa  ta'itei  té1xam.**

**12**

**itgi'ketam. Igugark'kin:  "Ö,  i'qoxet  igex'e'lan. A'qa**

**13**

**they went to see. They said: "Oh, behold a monster." Then**

**14**

**igutunuma'unanteke  ta'itei  té1xam. Lá  tqu'e  i'qala'it  ya'Xi**

**15**

**they went to see those people. Like a house large that**

**16**

**Teka  a'qa  i'galé'iX  lxe'kha'it  kuapa;  ilé'kin:  "Ekjodi'  tava'X."**

**Here then a person a visitor to his wife's village; he said: "A whale that."**
He knew it and said: "It is a whale." Then the people cut it, but part of them were afraid. Then that chief made a potlatch. He made a long ditch. He put planks on top of the ditch and covered them with dirt. He made a door at the entrance of the ditch. It was a long hole. There the people went in to dance. They disappeared in the hole underground. They came out again at the door of the ditch. The people from all around went there. Then he became a chief, and Po'XpuX became an insignificant man. His town was far away. He was the ancestor of the people of Nqjulawas.† His name was Waqiawiyi'a's.

† This is a branch of the Athapascan tribe which formerly inhabited the headwaters of Willapah river.
There was a strong man at North river. His name was Pë'Lpel. He made the Willapah poor. When they went to catch sturgeon in their gill nets, and it was near flood tide, then he told his people to go to those people who were catching sturgeon. He took what they had caught. He took also the gill nets of part of them. He did this all the time, and they did not take revenge upon the strong man. When he caught a sturgeon, he just squeezed it and it broke to pieces. When he was seen coming, all the people ran away and went home. When one of them was slow, he overtook him and took away what he had caught. Now a boy was growing up on the South fork of the Willapah among the lâ'qxa'lemà. They sent him up the mountains to bathe in ponds. He twisted young hemlock trees and vine maples and young spruce trees. Then he became a youth. Now the old
woman, the mother of Pe’tpel, said to her son: “You must go to the La’qxa’lema and take their gill nets. I want to make a coat.” He went right away and took their nets. He took them away from the La’qxa’lema and from the Willapa. His mother made coats. As soon as her coat began to get a little bad, she threw it away and her son went to take away more nets. Then Pe’tpel heard that one youth of the La’qxa’lema was bathing in order to make himself strong. He said: “Oh, the poor La’qxa’lema. I must let them alone. They all run away when they see me.” The next summer the old woman said again to her son: “Go and take the nets of the La’qxa’lema for me.” He went, and when the people saw him, they all ran away. Now the youth said: “I will go to-morrow. Pe’tpel is getting to be too hopeful because you are afraid of him.” Then that day the people went down the river to catch sturgeon. At low water a canoe was seen. That youth had caught a large sturgeon. They had just

wá’yaq ya’Xi Pe’tpel. AgiolXá’mx ya’Xi iti’txan: “Qo’i
his mother that Pe’tpel. She said to him that
qamó’ix La’qxa’lemaq qatetugel’qemamx tká’ntx’te. Aq’elxap
you go La’qxa’lema to fetch them gill nets. A coat
lu’Xun.” A’maq qaqó’tX qatetugel’qemamx tká’ntx’te.
I will make it. Already he went he fetched them
gill nets. Aq’elxap
OqetóXaegámx La’qxa’lema k’á Gila’Xuíháx. Aq’elxap
He took them from the La’qxa’lema and
Willapa. A coat
agó’oxax wá’yaq. Nú’i iti’c’mela qaya’el’oxax agal’xélxap.
she made it his mother. A little its badness
already she threw it away. Then again another one he fetched it
that
ite’i’txan a’kán Xá’té. A’qá igixel’tx’naq léXá’tt leq’otól.
his son a net. Then he heard and he had bathed
La’qxa’lemaax qá’qel’px. laxamgél’oxa. “Qo’i jae’ bë’tox
a La’qxa’lema youth. Then he heard they are
qá’qel’px, tga’qel’txax, aqa ac igxiqel’tx’la’ya quwa’Xita
the La’qxa’lema, the poor ones, when they see me they run away
ka’na’wue’, A’qá wi ite’ikax-íx igx’exoxíx. A’qá wi igix’l’xam
all.” Then again summer it became. Then again she said to him
ite’i’txan wu’Xi agiyéq’it: “Qo’i qamó’ix qaméntam a’kán Xá’té,
his son that old woman: “Must you go bring me a gill net.
La’qxa’lema ax’kán Xá’té.” Ke’nuwa qaqó’tX ac agi’xelké’lx.
the La’qxa’lema their gill net.” Try he went and he was seen.
Aqá t’gwa’Xita kana’wue’. Aqá igé’kín yá’Xi ig’el’px: “O’la
they ran away all. Then he said that youth: “To-mor-
a’qá nai’ka anó’ya. K’wan qo’twax Pe’tpel. K’wac me’xexoxít.
then a I shall go. Hopéini he had made Pe’tpel. Afraid you are.
Ig’teuktí’X. a’qá wi itg’iya ta-ti’te té’lxam qá’qamí’x
ha’ came, then again they went those people down the river
óNuík’ján Xá’téxam. Qó’l, a’qá ip’qelkél ike’nim. Éxt
they went to fish sturgeon in Low water, then it was seen a canoe. One
da’keénéxax ya’Xi ti’qáxlemaax ya’Xi ig’el’px: iq’elkél ya’Xi
what he had that La’qxa’lema that youth: large that
má’qon agó’axax wu’Xi act’ján Xá’té. Igq’elkél ya’Xi ike’nim
sturgeon just that their selves net. It was seen that canoe
caught it in their net. Now Pe’łpel was seen coming in his canoe.

“Oh, he comes to take our nets.” And all the people ran away and went home. The companion of the youth said to him: “Quick, haul in your net. That monster is coming.” “Be quiet,” said he to his companion. The latter was afraid. He spoke to him twice: “Let us take up our nets and go home.” But he said: “Be quiet.” Now that canoe arrived. The youth was told: “Put your game into my canoe.” He did not move. He was told so twice. Then Pe’łpel got angry. “Indeed, I heard that he always bathed, preparing to fight me.” Now the youth said to his companion: “Haul in our net.” They hauled it in and put it into the canoe. The youth was told again: “Quick, put your game into my canoe.” But he replied: “Do you think I will give you my fish?” Pe’łpel took that sturgeon and put it into his canoe. Then the youth took it at its mouth. He took the sturgeon and the whole mouth was torn. The

1 itẽt, Pe’łpel ya’Xi itẽt: “Ō, tk’añXate qatetgàlemamn.”
2 īqo’Xoŋkŋa ta’ite te’lXam. Ka’anawu īqǐXuuwā Xiṭ. īqįőlXam
3 They went to those people. All he was run away. He said to him from.
4 ya’Xi iq’u’ilpX gic’hę’gę’gwał: “A’qaq t’aiq’ axa amč’k’añXate.”
5 He is afraid that monster. “Silent he,” he said to him being two companions.
6 īq’u’ilpX: “Ikaxt’a’mex ya’Xi imε’k’ọ’temax.” Nēč’ igε’xēla
7 youth: “Put it into the canoe that what you caught.” Not he moved.
8 ya’Xi iq’u’ilpX. Mā’kctiX iqįőlXam. Kala’lknič’ igε’xox
9 that youth. Twice he was told, socond he did.
10 Pe’łpel: “Ō, a’qanuwē t'i gi inxε’leti melε’ ixεngelqoqotl.”
11 Pe’łpel: “Oh, indeed behold! this one I heard he bathed against me.”
12 Itė’lXam ya’Xi gic’hę’gę’gwał ya’Xi iq’u’ilpX: “Axk’wu’Xi
13 He said to him that being two companions.
14 atx’à’k’añXate.” Ḯega’x’k’a wu’Xi atet’a’k’añXatel. Ḯegak’x’ēma.
15 our two selves net.” They two put it into the canoe.
16 A’qua wį iqiőlXam ya’Xi iq’u’ilpX: “A’qaq ik’x’a’emaw ya’Xi
17 then again he was told that youth: “Quick put it into that canoe.
18 imε’k’ẹ’temax.” Itε’lXam: “MDXo’Xuan te’i ayuamlo’ta ya’Xi
19 what you caught.” He said to him: “Do you think that part.” I shall that
20 īq’u’ilpX?” Itε’gelga Pe’łpel ya’Xi ina’qon. Itε’xk’x’a’emaw
21 what I caught?” He took it Pe’łpel, that sturgeon. He put it into his canoe
22 it’a’xam’ima. Itε’gelga ya’Xi iq’u’ilpX, i’a’k’x’eXapa itε’gelga
23 his canoe to. He took it that youth, his mouth at he took it
Youth said: “Let us go ashore.” That youth went ashore. There were six people in Pe’lpei’s canoe. He took hold of the thwarts and right away the canoe broke. “Behold, indeed, you bathed, preparing against me.” “Indeed, I bathed, preparing against you,” said that youth. He took Pe’lpei at his clavicles. He moved his hands and tore a hole in his chest. He pushed Pe’lpei and he fell on his back into the water. “Treat me softly, younger brother,” said Pe’lpei. But the youth said to him: “Rise! Why do you alink that way?” He took hold of him just a little and broke his bones. Pe’lpei said: “Oh, let me alone, I am poor.” The two youths put the sturgeon into their canoe and went home. Pe’lpei was put into his canoe. He was dead. They went home and carried him to his house. They landed at his town. Pe’lpei was lost. His companions went up. They told Pe’lpei’s mother: “Go down to the beach. Your son brings your gill net. Make a coat.” The old woman went

**KATHLAMET TEXTS**

Youth said: “Let us go ashore.” That youth went ashore. There were six people in Pe’lpei’s canoe. He took hold of the thwarts and right away the canoe broke. “Behold, indeed, you bathed, preparing against me.” “Indeed, I bathed, preparing against you,” said that youth. He took Pe’lpei at his clavicles. He moved his hands and tore a hole in his chest. He pushed Pe’lpei and he fell on his back into the water. “Treat me softly, younger brother,” said Pe’lpei. But the youth said to him: “Rise! Why do you alink that way?” He took hold of him just a little and broke his bones. Pe’lpei said: “Oh, let me alone, I am poor.” The two youths put the sturgeon into their canoe and went home. Pe’lpei was put into his canoe. He was dead. They went home and carried him to his house. They landed at his town. Pe’lpei was lost. His companions went up. They told Pe’lpei’s mother: “Go down to the beach. Your son brings your gill net. Make a coat.” The old woman went
down and saw her son. The canoe was full of blood. Pe'lepel was lying dead in his canoe. His mother began to cry, but she died right there.

wu'Xi aqeyo'qt, igé'qelkel itča'xan. Pål lqa'wulqt ya'Xi that old woman, she saw him her son. Full blood that
1
ike'nim. łomeqt Pe'lepel ike'nimpa. Ke'nuwa igage'teax wá'yaq. canoe. He was dead Pe'lepel the canoe in. Try she cried his mother
2
Kopá' igó'maqu wá'yaq Pe'lepel. There she was dead his mother Pe'lepel.
3
The people had a town on each side of the creek. Nisal was the name of the town on the one side, Sunnyside the name of the town on the other side. The people of Sunnyside were all shamans. Now one man at Nisal sang his conjurer's song. A small figure of a supernatural being was made of cedar wood. When this man, who had a supernatural helper, sang, then the cedar figure moved and danced. A woodchuck blanket was put onto it. It was laid double and fitted it. Then the people of Sunnyside became envious because the others could do more than they.

That man who had a supernatural helper continued to sing for two years. Now there were two mean youths at Sunnyside. They...
everything that was bad. They were friends. When it became winter again, the men of Nisal let the figure of the supernatural being dance. It danced whenever that man who had a supernatural helper wanted. When he sang, the cedar figure danced. All the people went to see it. They were surprised. Then those two bad youths, those men men, spoke together. The one said to his friend: “What do you think? We will strike the figure of the supernatural being.” The other one replied: “Let us strike it.”

On the following day they went inland and searched for a branch. They took it and made a club. When they had finished the club, they went toward the sea and hid near the house. It grew dark. One night the Nisal cried “Eh—” during the dance. They were glad when the figure of their supernatural being danced. The next night, the two youths went across, and when they got across, they crept up secretly to that house. When they came near the door they stopped, and one of them said to his friend: “You lift the door flap; I will strike that supernatural thing.”
When the figure of the supernatural being danced, it went to and fro five times in the house. A little while they stayed outside. Then the man who had a supernatural helper began to sing. Then the one said to his friend: "Now they let the figure of the supernatural being dance." After a little while the people in the house began to cry "Eh," The figure of the supernatural being was moving, and then the two youths went to the door. They stayed there. Then they opened the door a little and one of them said to his friend: "There, that supernatural being moves dancing in the house. Look!" Then his friend saw the figure of the supernatural being. Indeed, it was moving. Three times it went to and fro. Then one of them said to his friend: "When it comes again we will strike it." You lift the door...
flap, I will strike it.” The other one said: “Yes.” Then the figure came dancing. It came to the door. It had two heads. Then it turned back. Now the one lifted the door flap and the other one struck it. The figure of the supernatural being was split. They ran down to the water to their canoe and went across. They said “Heh, we got the better of that Nisal man who had a supernatural helper.”

Those people became silent. The two youths came home and they went to bed at once. On the following day the people of Sunnyside heard that the figure of the supernatural being had been struck and killed. “Two men split it. Where may those people have come from?” It got dark and the people of Nisal remained silent. After four days the batons were heard again. Then the people of Nisal said: “Eh.” They were told: “Oh, that figure of the supernatural being has been sewed together.” One night that shaman who had the

---

1 iqabo'te. Nait'a aniqu'qelXemn. Igé'k'Im ya'Xi eXa't: door flap. I shall strike it.” He said that one:
2 “Aq tinder Xe iio'lema inló'wirik. Igigátqoam.
   "Indeed.” Then it came that figure of the supernatural being. It returned that figure of the supernatural being.

3 itqépa. Cnáket ci'aq'aqetaq ya'Xi iio'lemaX. Igix'elXegoa ya'Xi the door at. Two its heads that figure of the supernatural being. It returned that figure of the supernatural being.
4 ya'Xi eXa't iqu'lipX, TseXtse'x incé'i réX ya'Xi iio'lemaX. that one youth. split it was in two that figure of the supernatural being.

5 Leqixáwa má'lauX itet'Xanýmpa. Icté'gósíX, Igé'k'Im: “Ku'ca! tau They two ran toward their canoe. They two went They two “Shame! those said:

6 gíla'yulemaX leta'auwiet.” having the figure of the Actualit.”
7 Tce káa igé'xoxe yelXe télXam. IxXqo'qomam. Ná'wi And silent were those people. They two came home. At once
8 iecqáya'yuXut eca'Xi eqúl'ipX. wax igé'tenkté. A, itxel'etnaq they two lay down those two youths. Next day came. Ah, they heard
day
9 gail'awaxemnín: “A, igé'waq ya'Xi iio'lemaX. Igíq'quiX. Tse'x the people of the sea: “Ah, it has been that figure of a supernatural split,

10 miliyú ixánum: “A, igé'waq ya'Xi iio'lemaX. Igíq'quiX. Tse'x the people of the Actual it is in two. Whence maybe where people they struck it” It grew dark. and
11 incé'i réX. Qánta eXam qa télXam itqió'quáX? Igó'póden te té it is in two. Whence maybe where people they struck it” It grew dark. and
12 ká qeta'auwiet. LáktiX igó'qoa'X, a'qa wigáx igúte'ennaq silent the Actual it is in two. Whence maybe where people they struck it” It grew dark. and
13 aqeqú'te. A'qa wi e'la'tk igíqo'xalémtek Léta'auwiet. the batons. Then again “Eh” it is in two. Whence maybe where people they struck it” It grew dark. and
14 Ig'lóXam lete'auwiet: “A, a'qa igíq'te'xen íita'yulemaX.” They were told the Actual it is in two. Whence maybe where people they struck it” It grew dark. and
15 Igón igó'póden, a'qa igé'k'Im ya'Xi igé'k'te'xem, ya'Xi Another it is in two. Whence maybe where people they struck it” It grew dark. and
supernatural helper which was killed said: "What shall we do to these Indians? They will be deceived. We will make a bird to attack them." They made a bird which was to attack those two Indians. Now the people thought: "Oh, two persons killed the figure of that supernatural being."

Now indeed snow began to fall. It fell for three days, then it became cold. It was cold for two nights. Then one man of Sunnyside said: "Keep quiet; do not go about much. It is going to be cold." One of the youths who had killed the figure of the supernatural being went toward the water. He looked up the river. Then ice came drifting down the river and two eagles were sitting on it. He went up to the house and said to his friend: "Quick, friend, let us go down to the water. There are eagles drifting down on the ice. They are eating something." His friend said: "Let us go; maybe they are eating a sturgeon." The two went down to the water and launched their canoe. They went to look at the ice on which the eagles were

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gi'yaulemaX iqu'aq; "Qi aqte'xa Nat'e'tanu? A, la'xlax aqto'xoa

the one having the it was: "How will be the Indians? Ah, deceive they will be
done: figure of the supernatural being"

Nat'e'tanu. ipe'sp'ies aqlagu'xa." ipe'sp'ies aqlegelo'xoa

the Indians. A bird it will be made:"

eta'xi ete'tamu. IguXu'to'Xoa-it te'lxam: "O, am'ak'etike iqi
two two Indians. Those two they: the people: "On, two men these

iqe'waq io'ylemaX." they the figure of the killed it supernatural being:"

A'qanum'w te'ga io't'ga-it. lo'ux iqo'ya-iX iqga io't'ga-it. 5

Indeed snow lay. Three times he slept snow lay.

A'qua ite'clo-po-iX. Makit'iX iqo'oya-iX atte'clo-iX. Ige'k'am 6

Then it was cold. Twice it was cold. They said

gala'awaxemin: "Ac pet amexo'xoa. Nict qa'ma 7

the Awa'xamin: "And quiet be. Not anywhere

amego'ylegawema. Ito'quit iqge'waX. lo'txa yai'x oSa'it 8

They thought: "It gets." He went down that one

iq'upiX eta'Xka eta'Xi igi'weaq io'ylemaX. lge'kiket e'wa 9

They two those two they two the figure of the supernatural being.

ca'xaliX. A'quatka' e'tgate'X. Makit egi'qete'qi'quke tigala'itiX. 10

up. Then ice drifted down. Two eagles were on it.

Io't'pega tqa'lep'. Ite'lo'Xum ia'e'ike: "A'yaq, qeke, atxoa'x. 11

He went up the home to. He said to him his friend: "Quick, friend, let us go down to the water.

Te'qete'qi'quke ta'ni Xuan ioxone'liX e'tgateX ika'pi'a." Ige'k'am 12

Eagles some thing perhaps they eat if drifts the ice on. He said
down the river

ia'e'ike: "A'yaq te'xoya: lXuan ina'qon ya'xq iqole'xam." leto'txa 13

His friend: "Quick let us go; perhaps a sturgeon that it is eaten." They two went down to the water

ma'tniX. Igio'egi'laX ia't'Xenimin. lge'ok'tam yai'x ika'bi'ya'x 14

Seaward. They two their two selves. They two

1 2 3 4 5 6 7 8 9 10 11 12 13 14

1234567891011121314
sitting. They left the shore and came near the ice. Then the two eagles flew away, and they did not see anything on the ice. They turned their canoe. As they had just turned, the ice began to close, and crushed the canoe. The two youths were drowned together. Those two persons who had killed the figure of the supernatural being were dead. It took revenge upon them. Then the people of Nisul said: "Behold! they killed the figure of our supernatural being. Behold! and we thought men from a far away country did it." It is forbidden to make fun of the figures of supernatural beings. When a person makes fun of one, he will die after a short time.

1. te'ii-t'ii'qa tiqel'itiX. ikab'i. A'qa iket'o'kta eka'Xi etet'ii'tqi. K'aj ni't t'ii ileg'qelkel

2. y'aXi ikab'a'pa. Kii gi'科'ka'Xakoa ieta'Xamin, as nol'i ileg'ci'qelkua

3. yaXi ikaba'pa. ileg'gbi'kta ko a eta'Xi ' вам', as nol'i ileg'ci'qelkua

4. ieta'X Producer. A'qa igiel' te' mutiX ya'Xi ikaba'. IgiXem'qo'anik

5. ya Xi igeta'Xamin. Kopi' lelap ileto'ya eta'Xi ipe'lip X

6. ya'Xi ieta'Xamin. Le'X'la-it eto'Xi ileg'waq iole'max.

7. ieta'X Producer. Le'X'la-it eto'Xi ileg'waq iole'max.

8. lelap eto'ya eta'Xi ipe'lip X

9. ya'Xi ieta'X Producer. Kopa' lelap eto'ya eta'Xi ipe'lip X

10. nact iole'max qaiXem'qo'itXem'x. Manex

11. qaXem'qo'itXem'x ipe'lip X, nact iole'max qaiXem'qo'itXem'x.
The Spirit of Hunger (told 1894)

There were those people. All the time they were dying of hunger. Many old people were dying. They tried to gather cockles, but there was only water in the shells. They tried to gather mussels, but they were empty. There was no meat in them. Thus it was with everything. They were starving. When a hunter went to kill elks, he did not kill anything. When a hunter went to hunt seals, he did not kill anything. All the hunters were unsuccessful. Behold! The Hunger kept all kinds of bones; those of the beaver, raccoon, sturgeon, and bear. She kept the bones of all kinds of animals, and the shells of sea food.

Now, there were two young friends. In winter the people were hungry again, and after a short while an old man died of hunger, and poor children died of hunger. Then one of these youths said to his—

Oxo'elxetix tua-texi te'lxam. Ka'nuw^x laqet'xemix wa^lo. 1

Tua-texi te'lxam, all days hunger they went. 2

Qa^lo'ix te'lxam. KLi'wa. 3

KLi'wa aqigetix te'lxam, all days hunger, they went. 4

KLi'wa qalotix te'lxam, all days hunger, they went. 5

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 6

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 7

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 8

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 9

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 10

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 11

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 12

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 13

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 14

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 15

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 16

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 17

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 18

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 19

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 20

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 21

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 22

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 23

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 24

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 25

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 26

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 27

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 28

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 29

KLi'wa qa^lo'ix te'lxam, all days hunger, they went. 30
friend: "The Hunger is my supernatural helper. I see her coming. She is carrying a mat on her back. She came round that point of land. She is coming. Don't you see her?" Thus he spoke to his friend. His friend said: "I do not see her. You alone have her for your supernatural helper, and therefore you see her." In the afternoon the children began to cry. They were hungry. On the following day the friends were in bed. They slept long. Then the one said again to his friend: "There, the Hunger is coming again. Do you see her?" The other one said to his friend: "I do not see anything. You alone have her for your supernatural helper; therefore you can see her." But this one of the friends did see her, because she was really his supernatural helper. She was not a very strong supernatural helper of the other one. He was less powerful. He said to his friend: "To-morrow I will take away her mat." "Oh, indeed," said the other one, "our relatives are poor. The old people and the children are poor." On the following day they had only fern

1 A'qa iteio'Xam ia'cikc ya'Xi iq'ihipX: "Nai'ka givulemam

Then he said to him his friend that youth: "I having a supernatural helper?

Walo'. Nö'qumit ya'Xi nö'yitX nat'x. Iktö'etxula lgäqapaenX;

the Hun- I see her that she comes. She carries it on her mat;

ter.

ya'Xi iqayö'k'titiX stäX naX0'xoaX nat'x. TenX mö'qumit?"

that point of land around she gets she comes. Do you see her?

iteio'Xam ia'cikc. Ige'k'üm in'ö'cikc: "Kja'ya, niet nö'qumit, tenöX

he said to him his friend. He said his friend: "No, not I see her, only

mai'ka ama'yölemaX. täntxo mö'qumit." Läx naX0'xoaX aqala'x,

your supernatural therefore you see her." After became the sun,

noon helper,

a'qa noxo-inö'mux tqa'totenike. Walo' aktö'xoax. Wäx wi
ten they cried the children. Hunger acted on them. Next again day

7 niktö'xtixiX. a'qa wi qacklä'yuXuítX ia'cikc ilXemipia. Läl'e
day came, then again they two lay down their friend the bed on. Long

qacklä'yuXuítX. a'qa wi iteio'Xam ia'cikc: "A'qa wi alatö'ya
they two lay down, then again he said to him his friend: "Now again she came

wu'Xi Walo'. Mö'qumit tei?" Iteio'Xam ia'cikc: "Kja niet
that Hunger. You see her [int]. He said to him his friend: "No, not

nö'qumit. TenöX mai'ka ama'yölemaX. täntxo mö'qumit.,"

I see her. only you your supernatural therefore you see her.

11 Tätjä teö'qumit ya'Xi ia'cikc. Ya'Xka wuk; aya'yölemaX. ya'Xi
But he said her that his friend. He really his supernatural that helper,

cXa't niet pat aya'yölemaX ac nö'tix aya'yölemaX. Iteio'Xam
one not strong his supernatural and little his supernatural He said to him

ia'cikc: "Öla a'qa anta:xega'ma lgäqapaenX." Iteio'Xam ia'cikc:
his friend: "To-mor then I shall take from her mat." He said to him his friend:

14 "Ö, a'qaunwe, tqägiutgoax txä'cuXtike, tqägiutgoax txäyö'qitke, on our relatives. "poor" the old people,
"oh, indeed, poor" their relatives. "poor" the old people.

tqägiutgoax tqa'totenike." Wäx igë'nektiX, ia'ema ik'c'ana
poor the children." Next day came, only pteris roots
roots and potentilla roots to eat. Then the friends slept again. In
the afternoon the one said again: "There, the Hunger is coming." 
The other friend had seen her already. The first one said: "I will
take her mat away."
The other one replied: "Oh, indeed, our poor relatives." This one of the friends had seen her. First she looked into
the last house. She looked into all the houses. Now she came to them. 
He thought: "When will he jump at her? She is looking in now."
When she looked into a house the children began to cry of hunger. 
Then she turned back again and went home. When she had gone
some distance, the other friend said: "There, she is going back again;
she did not come to us." But the other friend had seen her looking
into the house. He thought that she was not a very strong superna-
tural helper of his friend.
His friend said again: "To-morrow I will take her mat from her,"
and the other one replied: "Indeed, our poor children and our poor

\[
\begin{align*}
qayu'xumix'umx &\text{ ta-tei t'ax}xam ka ia'ena iken'atai. A'qa wi 
\text{ they ate those people and only} \text{ potentilla roots. Then again} 
\text{ roots.} \\
i\text{eki}x'ayuxuit &\text{ ia'cieke. Lax aqat'ax a'qa wi ige'k'kim: "A'qa wi } 
\text{ they two lay down his friend. After} \text{ then again he said: "Now again} 
\text{ his friend.} \\
\text{ halte'ya wu'x} &\text{ i'cieke: "A'qa te'oqumit ya'xi ia'cieke. Ige'k'kim } 
\text{ she will that Hunger.} \text{ Already he had seen that his friend. He said} 
\text{ she her} \\
yagx'e'ya &\text{ ia'cieke: "A'qa aulanxeg'ama ige'qapenX. "O, a'qamwe," } 
\text{ his friend: "Then I shall take it from} \text{ her mat."  "Oh, Indeed."} \\
\text{i'te'oi'xam, "a'qa } &\text{ a'qa tgi'gintoax ta'enuxiic.} \text{ Te'oqumit ya'xi } 
\text{ he said to him, "now poor our relatives." He saw her that} 
\text{ his friend. First that at the end house she looked into it. Then again} 
\text{ his friend.} \\
toa t'oxi &\text{ kEmkiti'x tqu'le igiek'xamapq. A'qa wi } 
\text{ to his house.} \text{ All these house she looked into them.} 
\text{ his friend.} \\
\text{lgag'bi'tquam } &\text{ it'cetuga. Igixlo'xuqit ya'xi ia'cieke: "Qamisi'x loa } 
\text{ she reached those at.} \text{ He thought that his friend. When may be} 
\text{ his friend.} \\
\text{gi atasagapen'a } &\text{ ya igiek'xamapq te'ataqta.} \text{ Igiek'xamapq, a'qa } 
\text{ this he will jump at her} \text{ she looks into their house at.} \text{ She looked into the then} 
\text{ she returns.} \\
\text{iguxoe'ni'tek ta-tei te'a'totenike.} \text{ Wal'oi'getux. Wi igaxe'takon,} 
\text{ they cried those children. Hunger acted on again she returned} 
\text{ them.} \\
\text{igie'xamq. ya'xi &\text{ kel'ix igovam, a'qa igiek'kim ia'cieke: "A'qa } 
\text{ she went home. There for she arrived then he said his friend: "Then} 
\text{ his friend.} \\
\text{wi a'xaxe'tak'at. \text{ Nict iguxoe'ni'tek. Tat'a ya'xi ia'cieke } 
\text{ again she returns.} \text{ Not she reached us. But that his friend} 
\text{ she her.} \\
\text{te'oqumit igag'bi'tquam.} \text{ Igiek'xamapq te'ataqta.} \text{ Igixlo'xoa-it } 
\text{ she saw her she reached them. She looked into their house in.} \text{ He thought} 
\text{ her.} \\
\text{ya'xi &\text{ ia'cieke: "Nict ige't! pit ayavolomaX," } 
\text{ that his friend: "Not behold! strong his supernatural helper."} 
\text{ his friend.} \\
\text{A'qa wi'tax &\text{ igiek'kim ya'xi ia'cieke: "Ya'a a'qa aulanxeg'ama } 
\text{ Then again he said that his friend: "To then I shall take it} 
\text{ her.} \\
\text{lgag'qapenX.} \text{ It'ete'oi'xam: "A'kat a'qamwe. Tga'gintoax } 
\text{ her mat." she said to him: "Ah, Indeed.} 
\end{align*}
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B. A. E., Bull. 26—01—14
old people." Day came. In the afternoon they lay in their bed sleeping. The second one of the friends saw the Hunger coming. Then the first one said: "There, the Hunger is coming!" But lo! the other one had seen her already. "Now, I will jump at her when she comes," said the one; "I will take her mat away." Her legs were long and her hair was thus. She had only a little hair, but it was long. Then the Hunger came again. She came to the last house and looked into it. The children began to cry, and an old man died of hunger. She looked into all the houses, and came also to the house of the friends. She looked into it. Then the one of the friends thought: "When will he jump at her?" She stood in the door for a long time and turned back again. When she had gone a long distance, the other one of the friends said: "There, she is turning back again. She did not come to us. Maybe she knows that I am going to take her mat away." Then the other friend thought: "Behold! he did not see her. She stood in the door for a long time, but he says she did not come."
For five days she came to their house and the one only saw her. The mat which she carried on her back was small. They were sleeping, and when it was dark the one said to his friend: "Behold! you do not see the Hunger. She stood in the door for a long time, then she turned back." The other one did not reply. Then the first one continued: "To-morrow I will take her mat away. I will help you." The other one replied: "He will take the Hunger's mat, and even I was unable to take it from her." The other one said: "You will see, I shall take her mat away."

On the following day the mother of the one youth said: "What are you whispering all the time?" "We are afraid that the Hunger may kill us." The sun went along and it came to be afternoon. Then that youth tied his hair up on the back of his head. Again they lay down in bed. The one of the friends said: "Now, when she comes again, I shall take her mat." His friend replied: "Well, maybe you

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Qo'qema lk'etux 'gate'nam te'laqlpa. Tec'qumit ya'Xi e'Xa't. Five days she arrived at their house. He saw her that one.

Il'ok'ta-its la'Xi lq'apanX klo'ystXa. Ieklaq'yuXuit Xa'piX that she carried. They two lay down in the evening

ya'Xi ila'eke. a'qa icno'1xam: "Iaqet niqet me'qumit gi Wa1o'. that his friend, then he said to him: "Behold, not at all you saw her this Hunger.

La'lo no'tXuit o'laqmiqua. te'Xa na'Xa'kuax. Na? qa igek'um Long she stood our door in, then she returned." Not any-

ya'Xi ila'eke. Icic'olXam: "O'la a'qa ni'ka amaxeg'ama that his friend. He said to him: "To-morrow now I shall take it from her

Ig'apanX." Icic'o1xam ila'eke: "Ayamgelge'cama." "Le, her mat." He said to him his friend: "I will help you." "Le,

Iq'apanX a'qa Ig'apanX Wa1o'. A'la maik'ta'te'a niqet it will be taken now her mat the Hunger. Even I, however, not

Iq'apanX a'qa Ig'apanX Wa1o'. Icic'o1xam ila'eke: "A'laqi from her

I took it from her mat." He said to him his friend: "Later on

amaqilke'ayaa, amaxeg'ama Ig'apanX." wax eg'te'uniq'tiX. Icic'o1xam wi'yaq ya'Xi e'Xa't iq'ujilipX: "You will see, I shall take it from her mat.

Next day came. She said to him his mother that one youth:

"Tan nga gi ci'wcuu qatemto'xowatx?" "Qo'1 acXemungena'tiX? "What maybe this low voice he always said to you?" "Most they are afraid

wa1o' alxal-ita. Ig'oya aqala'x. Lax igaxo'qoam aqala'x. hunger we shall die." He went the sun. After-

A'qa ilXe'melaptek ya'Xi iq'ujilipX. A'qa wi'eklaq'yuXuit Then he tied his hair on the youth. Then again they two lay down

icno'1xam'pa. Icic'o1xam ila'eke: "A'qa amaxeg'ama ig'apanX two selves' He said to him his friend: "Now I shall take it from her

then she will arrive again."

"Nixu"," Icic'o1xam ila'eke, "o'la nga Then he said to him his friend to-morrow then
will take her mat away to-morrow." After some time the other one spoke again: "Now the Hunger is coming." Thus spoke the one. But the other one had seen her already. She came and arrived at the last house. There she looked in first, and she looked into all the houses. Now she looked into the house near their own. The children were crying. Then she looked into their own house. Now he jumped outside. It was evening. Then the other one went out also and saw her. His friend almost fell down, but he jumped up again. He fought with the Hunger. Now she threw him, and now he threw her. For a long time he did so, and then he finished. He took her mat away. Then she cried. She liked her mat. She was very lean; she was only bones, but she was strong. She had only a little hair, but it was braided. He hid the mat outside. Nobody saw him fighting the Hunger. It got dark and the friends were in bed again. Then he told his friend about it and they laughed at her. He said: "Thus I did to her, and she almost threw me down.

"A'qa wa il'na'at wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.

"A'qa wi at'e't wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.

"A'qa wi at'e't wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.

"A'qa wi at'e't wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.

"A'qa wi at'e't wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.

"A'qa wi at'e't wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.

"A'qa wi at'e't wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.

"A'qa wi at'e't wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.

"A'qa wi at'e't wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.

"A'qa wi at'e't wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.

"A'qa wi at'e't wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.

"A'qa wi at'e't wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.

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"A'qa wi at'e't wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.

"A'qa wi at'e't wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.

"A'qa wi at'e't wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.

"A'qa wi at'e't wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.

"A'qa wi at'e't wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.

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"A'qa wi at'e't wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.

"A'qa wi at'e't wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.

"A'qa wi at'e't wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.

"A'qa wi at'e't wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.

"A'qa wi at'e't wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.

"A'qa wi at'e't wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.

"A'qa wi at'e't wa'Xi Walo'," ig'ek'imm ya'Xi e'Xa't.
Although she is only bones, still she is very strong. I took her mat away. You will see it to-morrow."

The following morning the friends went to bathe in the creek. When they came home they made a fire and opened the roof of the house to admit the light. The mother of that youth said: "Why did you laugh last night?" "Oh, I was just laughing with my friend. Now call the old people." Then she went to call the old people. The old women and the old men were called. All those people were called, and the house of the youth came to be full of people. Then he said to his mother: "Bring me a large mat." His mother brought a good mat. Then he said to his father: "Now look and see what is in this small mat." The youth's father took off his blanket and stood up in the middle of the house. The youth said: "Maybe I deceive you, but maybe it is true. I took the Hunger's mat." Then bones were poured out of the mat upon the large mat in the middle of the

Wax iqc!teukt'iX. Kawi'X a'qa iexqoit'am k'a la'c!ke Next day came. Early then they two went and his friend to bathe

Igiol'Xam wa'yaq ya'Xi iqua'lipX: "Tan a'a qamqitaq'alinX She said to him his mother that youth: "What maybe you laughed

Xa'aiX: "'Qam'a qa ite'c!ke qanqoa'alinX. Ni'Xua, in the evening: "To no purpose my friend I laughed at him. Well,

ta'naemam tqeyo'qitike. Aqa iqtugoa'lemanm tqeyo'qitike; tga'lamam tqeyo'qitike, tga'lamam. tqa'Xam people; the women old ones they were fetched, men the old ones

iqtugoa'leman. Kanauw\'ta-itci t\'eXam iqtugoa'leman. Full they were fetched, All those people they were fetched. Full

Igo'xoax ta'Xi te'laql ya'Xi iqualipX ta-itci te'\'Xam. they became that their house those youth those people

Ite'c!am wa'yaq: "Le'lu'ku! Iq\'apenX, gigq\'at-it. Iq\'apenX." He said to her his mother that youth a large mat.

laq iqc!te'lx ya'yaq t'qo'kti Iq\'apenX. Ite'c!am wa\'yaq: she did it his mother a good mat. He said to him his father: out

"Ni'Xua, le'c!em\'a\'ntam\'eck gilo'k'oa-its Iq\'apenX tan\'ki look at what the small mat

i'le'lotx. Ite'c!em\'a\'ntam\'eck w\'yaq ya'Xi iq\'ulipX. lo'la-it is in it." He took off his blanket his father that youth. He stayed

ka\'te\'ck t\'u\'le. Igc\'ek im ya'Xi iq\'ulipX: "Li'xax ayame'xoa, middle house. He said that youth: "Deceive I shall do you,

\'Xam a'qanuwe," igc\'ek'im. "u\'alo! Iq\'apenX \'inaxe'egam." perhaps it is true," he said, "The Hunger her mat I took it from her.

A'a wax iqc!te'xox ta'Xi te'qo'kote\' a'a-\'i. Iq\'apenXpa qe'qayaq Then pour they done those bones a large mat on middle
house. They saw these bones. They were those of the sea-lion, seal, porpoise, sturgeon, beaver, raccoon, otter, elk, bear, and deer—bones of all kinds of animals. And there were shells of clams, cockles, large clams, racer clams, oysters, crabs, mussels, mud clams—shells of all kinds of sea food. Then an old man said: “Oh, grandson! now we shall have food again. Just so it happened long ago, when we also suffered starvation. The Hunger’s mat was taken away, and the people were able to procure food again. Everything was attained, when in olden times the people took the Hunger’s mat from her.” The bones were put into the mat and were poured into the water.

On the following day an elk hunter went inland. After a little while he came down to the water and said: “I have killed three elk.” On the following morning a seal hunter went out. After a little while the flood tide came and he landed on the beach of the village. His
canoe was full of seals. The gill nets were made ready. The people went to fish for sturgeon. After a little while the flood tide came and they went home. Their canoes were full of sturgeons. It got dark. Dogs were taken along and they caught raccoons. Two young men became tired out, so heavy was the load of raccoons. The women gathered cockles, large clams, and mussels. Then the people ate much. They had an abundance of everything they had gathered. They searched for bear dens, and two or three were killed in one day. The name of that town is Iq'e'lqapčē, where the mat of the Hunger was taken.

amatnimap. Pāl i'Xanim ałxayó'max. Tiya'tja iq'e'tóx
seaward from them Full his canoe seals. Good they were made
at.
tkjanXa'te. IguXuik'anXa'temam tē'IXam. Nō'tiIX
the gill nets. They went to catch sturgeon in gill nets the people. A little
iltuwé'tsk'ōam, igoXoakt'ōa'mam. Pa'łenna at'axenim l'má'qon.
it came the flood tide, they came home. Full their canoes sturgeon.
Igo'póxen. Iq'e'tuki tk'ō'tk'ōtke, iqó'koya tlata'tuke, Tātell
it grew dark. They were they were taken
carried
tla'tukc.
Tāll
It
itgE'tuktjotkc, itgE'tuktjotkc. Ta2ll
it grew dark. They were they were taken
carried
tla'tukc.
Tāll
It
gó'xoax amo'ketke t'ulipXuamá'yu itgE'tuetx ta'Xi tlata'xu.
they became two youths they carried those raccoons.
Te'nemusk tklapčē'yalx lpe'xtemalx k'a te'qmunwa k'a
The women they gathered them cockles and large clams and
itgu'omak. A'q'aa igóXuixE'lemtex ta-itex tē'IXam. É'pēj
mussels. Then they ate those people. Abundance
itgE'tuxLx ka'manwē tünk'i qiqunpčē'yalx. Iqto'naxLx ti'qema
became all things what was gathered. They were their dens
scahed
iskintXuam'. Máket aqiute'ymax aná' lān aqiute'ymax čXt
bears. Two they were killed, some three they were killed one
we'kor. Köpá' Iqě'lqapčē ita'IXam i'a'XaleuX qa'tełaxa'ṭegam
day. There Iqě'lqapčē their town its name he took it away from
their mat the Hunger.
Winter All the Year Round (told 1894)

There were the people of a town. They were forbidden to make fun of certain things. When boys grew up, they were always taught: "Don't strike birds with sticks. It is forbidden." When they stepped on excrements, they said: "I stepped on feathers." It was forbidden to say: "I stepped on excrements."

Now, there was a bad boy. His mother tried to teach him all the time what to do and what not to do. One day he went inland and defecated. He did so with difficulty, and blood was on his excrements. Then he rolled them down the hill and said to them: "There goes the redhead." Then he took them up the hill and rolled them down again. Again he said: "There goes the redhead." He played with

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**Itsomyaqto lgaxeteakuix**

Winter All the Year Round

1. Tga'k'etlan manix qatge'mix: "Iqaxale inigo'txuit." When his town was shot. When he was grown; then he was always taught, it would tell.

2. La'k'etlan manix qatge'mix: "Iqaxale inigo'txuit." His mother's bad always. His mother was always.

3. La'k'etlan manix qatge'mix: "Iqaxale inigo'txuit." His mother's bad always. His mother was always.

4. La'k'etlan manix qatge'mix: "Iqaxale inigo'txuit." His mother's bad always. His mother was always.

5. La'k'etlan manix qatge'mix: "Iqaxale inigo'txuit." His mother's bad always. His mother was always.

6. La'k'etlan manix qatge'mix: "Iqaxale inigo'txuit." His mother's bad always. His mother was always.

7. La'k'etlan manix qatge'mix: "Iqaxale inigo'txuit." His mother's bad always. His mother was always.

8. La'k'etlan manix qatge'mix: "Iqaxale inigo'txuit." His mother's bad always. His mother was always.

9. La'k'etlan manix qatge'mix: "Iqaxale inigo'txuit." His mother's bad always. His mother was always.

10. La'k'etlan manix qatge'mix: "Iqaxale inigo'txuit." His mother's bad always. His mother was always.

11. La'k'etlan manix qatge'mix: "Iqaxale inigo'txuit." His mother's bad always. His mother was always.

12. La'k'etlan manix qatge'mix: "Iqaxale inigo'txuit." His mother's bad always. His mother was always.

13. La'k'etlan manix qatge'mix: "Iqaxale inigo'txuit." His mother's bad always. His mother was always.

14. La'k'etlan manix qatge'mix: "Iqaxale inigo'txuit." His mother's bad always. His mother was always.

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his excrements. Then one boy came to him and said: "What are you doing?" He replied: "I am playing with my excrements." "Oh, that is forbidden." "Don't tell, else I shall be scolded." Then the other boy said to him: "Oh, snow will fall and we shall die of hunger." "If you tell the people I shall kill you."

The next night snow began to fall. It fell for two days, and the houses were covered. Then it began to freeze. Now the boy told the people. He said: "I found that boy playing with his excrements; maybe he caused the cold." "Behold!" said an old man, "it is forbidden. All this is forbidden in this country," Then his father and mother were told: "Your child caused the cold. Behold! he played with his excrements, although it is forbidden. That boy found him rolling his excrements down the hill." Then the people became hungry. Then they said: "What do you think? Let us buy that boy from his parents. We will place him on the ice." Thus spoke the

Aqua qatigo'qoumx leXa't lka'skas. QalgiolXa'nx: "Ta'nki

Then he met him one boy. He said to him: "What are you doing?" Qateloixa'mnx: "Itc'qexalx nxeneb'o'tXemx."

He said to him: "My excrements I am playing with." QalgiolXa'nx laXi lka'skas: "He, tga'kjetxau." "Nyet umxkli'tegoa. Aquamuc'lu." QatgiolXa'nx laXi lka'skas: "Xaq' tell."

He said to him that boy: "Oh, if it is forbidden." "But aqu alolia'tita. Aixa'tita wal'o." "Mane'x umxkli'tegoa snow will fall. We shall die of hunger." "If you tell them aquamuc'lu."

Agon a'pol aqua tua qalota'itx. Maket lka'ctax qalota'itx

One night then snow fell. Two days fell aqua. Aqa tlap qatig'x tulce'itx: qatiga'tgato'koxo-itx. Aqa snow. Then they covered the houses; They qatelo'ko-ix ay'xatax. O, aqua qatxeki'tegoa laXi lka'skas.

Oh, then he told that boy. Qatig'exnx ke'tama: "Inigo'qoum ia'qexalx inxeneb'o'tXemx."

He said the one referred to: "I found him his excrements he played with."

LXuan ia'Xka igi'tox latc'yux. "O, lpqct, a'quamurw."

Perhaps he made it. He said one old man: "Oh, it is forbidden. All is forbidden. Ta'yax elX. Aqua iqeol Xa wiyam kja wa'yaq:

This country. Then they two were that his father and his mother. Tla'kim ke'taq: "Tgak'jetxau. Ka'a'numw tga'kjetxau"

Told. Then they were that his father and his mother. Itc'qexalx cone'. Ta'teja inxeneb'o'tXemx ia'qexalx. Itgiog'xam laXi leXa't lka'skas.

He played with his excrements. He found him that one boy. Itsexquixa'tma'sla ia'qexalx. Aqua wa'lo iqe'tux ta'teja te'lp."

He was rolling down his excrements. Then hunger acted on those people. Aqua iguqo'tkim: "Wu'ska, alxgiunemalxema yaXi ikja'skas."

Then they said: "Well, let us buy him that boy. Qu'da mac'Xadaxa? Axiqexamek'xema yaXi ite'aXan?

How your mind? We will buy him from them that their son.
people: “Indeed we shall die of hunger if that snow does not disappear.” Then they gathered their property and tried to buy the boy, but his parents did not give him away. It was October when the cold began. It got summer again and they began to die of hunger. Many old people died. Hunger killed them. The snow became as hard as stone. The sun tried to come out, but it did not melt the snow. One day the chief opened the door. The door opened high up near the beam of the house. He saw a bird carrying something red in his beak. He struck it with a stick and it fell flat what it carried. Then he said to his wife: “Go and fetch what that bird let drop.” His wife arose and went to take it. She looked at it. It was a strawberry. Then she said to her husband: “That is a strawberry. The strawberries must be ripe while it is freezing here.” She gave her husband the strawberry. Then her husband felt badly about that boy. He said to his wife: “To-morrow I shall leave you. Perhaps

<table>
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| 1    | **Aqikta'itemita ikapa’.”** Igugo’a’kim ta-itei t’I’Xam: **“Ô,** he shall be placed on the ice.” They said those people: **“Oh,** it became. Hunger we die, if not nothing becomes that. **“It is** Perhaps **They** gathered their property. Try it was bought. **That** ik’a’skas. **Nict** igé’yot. **Te’imalix’ pet aqa yaXi it’ce’lelbó.** 
| 2    | **a’qamaawé. Waló’ aXlä’ita, mani’nict kja aXlo’xoax gi’i.** Indeed. Hunger we die, if not nothing becomes that. **“It is** Perhaps **They** gathered their property. Try it was bought. **That** ik’a’skas. **Nict** igé’yot. **Te’imalix’ pet aqa yaXi it’ce’lelbó.** 
| 3    | **Itga.” Aqa itgo’xoamteq tgo’ktémax. Ke’nwa aqo’una yaXi snow.” Then** they gathered their property. Try it was bought. **That** ik’a’skas. **Nict** igé’yot. **Te’imalix’ pet aqa yaXi it’ce’lelbó.** 
| 4    | **boy** Not he was given October really then that cold was on them. 
| 5    | **Tate’ca, wi te’ikko’i-X aqé’xooxé, aqa waló’ ilxé’la-it.** Behold, again summer it became, then hunger they died. 
| 6    | **Ig’é’pelatíke tpeyo’yítíke qa’lo’meqx. Waló akluwá’qoax. Á’ka many old people died. Hunger killed them. Thus 
| 7    | **Ta’xi itga ta’q’na’keq’ qe’lqel ile’xox. Ke’nwa aqalá’ix** that snow stones it became. Try the sun 
| 8    | **naxó’xox, aqé’qoawíntsxax. Qa’xlaqamé’gua, aqa yaXi it got, not it melted it. One day, then that 
| 9    | **é’taXI ta’XI te’k’le că’xálIX yixé’pa, qa’qé paqái aqa its door house up here; hear the beam then 
| 10   | **a-ixéla’qamíXi; aqa itc’é’lekel yaXi ita’Xa’kamana lqé’spés, it opened; then he saw it that their chief a bird, 
| 11   | **ta’ni’ki itqé’yuetq Ité’itc’icém ét’c’eqó. Ig’é’lxéhtú itc’icém it filled 
| 12   | **ya Xi itg’é’yuetq. Ité’o’I’Xam ayá’kikala:** “Igóa’lemanam ta’uki that what it carried in its beak. He hit it with a stick. It felt 
| 13   | **ya Xi igé’lxelukteq ta’XI lqé’spéés.” Igó’tXuít ayá’kikala. He said to her his wife: “Fetch it something 
| 14   | **Igugó’a’leman. Igúk’xona’amanteq, aqa amó’té. Igó’I’Xam she went to fetch it. She looked at it, then a strawberry. She said to him 
| 15   | **ité’a’kikal: “A, amó’té tawá’X. Lxuan aqa loksít gi’tamó’té its heart that strawberry. Oh, then not 
| 16   | **gité’lxelbót.” Igú”lót ité’a’kikal wu’Xi amó’té. Ô, aqa niét** to him 
| 17   | **itó’k’te igé’x é’yamXte ité’a’kikal yaXi ik’a’sk’aspa. Ité’o’I’Xam good become his heart that strawberry. Oh, then not 
| 18   | **ayá’kikal: “Ôta aqa ayamteqy’eló’tíka. Lxuan le’xaimatíke his wife: “To-morrow then I shall leave you. Perhaps we alone
it is freezing only here with us." Then in the morning he made himself ready. He put on his leggings. They were that long. Then he went there up (the mountains). He went a long distance and came to a country. That country became visible and there was only a little snow. He went a little farther and came to another country. It was warm there. Then he thought: "Oh, it is freezing weather only with us." He came down to the river on the other side of Wa'k'janasisi. There people were fishing with nets. They hauled the nets ashore and they were full of spring salmon. A person said: "Oh, our net is full of spring salmon." Then they gave a name to that person. "Oh, that Frost," they said to him. Then he was ashamed and went inland. He came to the river at Sqé'pós. There he found ripe strawberries. He took off his leggings and put the strawberries which he picked into them. Then he went home. In the evening he came home and said to his wife: "Oh, it is frost with us only. The Wa'k'janasisi are catching salmon." He said to his wife: "Thus they spoke to me.

gite'xlxelbót.' Aqa igé'tunké. Aqa igXe'tXuítëk. Itixe'xox
we having cold. Then it got day. Then he made himself ready. He put them on
tia'sakjaluk, giptemenax Ita'qtax. Aqa itó'ya e'wa, ña	his leggings that long. Then he went there, there
upward. Par he went. Par he went, then a country he found it.
Lé'ixox igé'xox yaXi e'lx. Nótixemax tXi tiga, ñó'ya.
Visible it became that country. Little that snow. He went,
mank kela'ix itó'ya. Aqa itció'egam e'lx, ñó igé'xaxín.
a little far he went. Then he found it a country, warn it was.
Itqañik itó'xax. O, igXlo'Xoa-it, Né'caimátkë 1.
A warm day it was. Oh, he thought, only we behold!
we are freezing. He came down at the other side of Wa'k'janasisi. Then
óXuúmáa'uqë Jó'lxam. IgXo'xoak;a tXi tuma'itk, ac pit.
they fished with nets people. He hauled ashore that net and full
taXi tgu'mat. ItX'kum tX'aít tgoaté'lx: Ó, pit, igó'xoxa
that salmon. He said one person. "Oh, full is
telxu'xama-itk. Igó'xpgena yaXi tgoaté'lx: "Qa, kë'yaná
our net." He was named that person. "Ah, the one re-
fell to
telélbót, 'iqó'lxam. O, aqa igXenúqá'sa-it. Ayó'ptega. ñó'ya
frieling was said to him. Oh, then he was ashamed. He went up. He went
LXelë'eu e'wa Sqé'pos. Kó'pa aqa itelo'egam tXi t'oomó'te
down the there Sqé'pos. There then he found them those strawberries
(below st Helens)
Lókst. Náq ité'x jia'saka'xaluk, Aqa ikenwë'kitk témpé'yax
ripe. off he did them his leggings. Then he put into them what he picked
laXi t'oomó'te. Aqa igé'Xkopa. Xa'piX igXkóqá'íman.
those strawberries. Then he went home. In the evening he came home.
"Qa," itcól'lxam ayálkikal. "O, I'éxamitkë gite'xelbót,11
"Oh," he said to her his wife. "Oh, only we we are freezing.
Tgu'mat qó'wu¿a Wa'k'janasisi, Ite'ól'lxam ayálkikal: Ñó'wa
Salmon they catch the Wa'k'janasisi. He said to her his wife: "Thus
much
iqenó'lxam. Iqé'nuqë'ma. Iqenó'lxam: 'Qa, telélbót keé'yana.
I was spoken to. I was initiated. I was spoken to: Ah, freezing
the one re-
ferred to.
They gave me a name. They called me Frost. Their nets were full. I brought those strawberries.” Early the next morning he said to his wife: “Call all the people.” Then that woman called all the people. She took a mat and poured out the strawberries. Her husband said: “It is frost with us only. It is summer. You see those strawberries. The Wa’k’anasisasi are catching salmon and are laughing at us. It is frost with us only. Let us buy that boy.” Then they tried again to buy that boy. They gave many dentalia to his father and to his mother. “If you don’t sell your boy, you will be killed.” Then they gave up that boy. He was carried out to the sea and placed on the ice. Then they heard him cry. At midnight he was dead. Rain began to fall and it rained for a long time. The ice and the snow began to melt. It was good weather. It was midsummer right away. Then the people moved. They went to the bay and caught spring salmon. They caught sturgeon and they ate. Then they dried the salmon and the sturgeon.

Pan igô’xoax taXi tuamâ’tik. taXi l’amô’tê inâ’lam.” Kawî’X
Full got that net. Those strawberries I brought them.” Early

g’e’tenktìX. Aqa ite’ol’Xam ayâ’kikâl: “A’yaq itâ’lema’m day came. Then he said to her wife: “Quick, fetch them
ka’nauwê tê’l’Xam.” Aqa ikugâ’lema’m ka’nauwê tê’l’Xam wuXi all people.” Then she fetched them all people that
ayâ’kikâl. Aqa ig’te’lqel’xa laqâ’penX. Wax ig’te’lox laXi woman. Then she took it a mat. Four out, she did them those
l’amô’tê. Aqa ig’ke’kim yaXi ite’al’kikâl: “O, le’xaimatikê strawberries. Then he said that her husband: “Oh, only we
stui’geon.” Ite’lXam, te’lXam, te’lXelbô’t. Aqa te’l’k’oa’-lX ig’xe’xâxiX. Amegr’te’kek gi
are freezing. Then summer It is. You see those
l’amô’tê. Tg’u’nat qto’wûla W’k’anasisasi. Qeelxogu’nimhix strawberries. Salmon they catch much the Wa’k’anasisasi. We are laughed at
le’xaimatikê te’lXelbô’t. T’l’q’a wî’tax a’xg’numèX’le’ma yaXi we only are freezing. Come! again we will buy that
i’ka’skas.” Aqa wî’tax iq’i’me’la yaXi i’ka’skas. laqâ’pe’la boy.” Then again he was bought that boy. Many
tk’te’max ig’te’l’ot wâ’yaq k’a wi’ya’am. “Ma’nix nît antgi’ot’a dentalia were given his mother and his father. “If not you give him away
ima’xan, aqa qam’tot’e’mâ.” Aqa iq’ge’yot ite’l’Xan. Aqa iq’ge’yukl your son, then you will be killed. Then they gave their son. Then he was carried away
ma’l’miX. Igikl’a’te’mit iki’pa’. Aqa iq’eltec’emelit ig’ge’te’ax. seaward. He was placed on ice. Then he was heard he cried.
Qe’q’a’vak u’p’ol aqa i’ma’qut. Aqa iito’qo’te, iito’qo’te; Middle night then he died. Then it rained. It rained;
c’yanqu’x ito’qo’te. Aqa i’to’sa yaXi ika’pa. Aqa i’to’sa long it rained. Then it melted that ice. Then it melted
laXi itg’a. E’to’lx ig’xe’xox; laq’ct, nöe qe’q’a’vak itca’ma’yam. that snow. Fair weather it became; behold, at once middle it became summer.
Â’qa iqâ’wâ’i’nu tu’a’-te’i tê’l’Xam. Ig’ya’ e’ma’tiX’pa tgu’nat Then they moved those people. They went to the bay, salmon
itk’op, e’yax, la’q qôn ig’ol’p’e’yalx. Aqa igolxîub’l’emtek they caught; sturgeon they caught. Then they ate
itk’op, e’yax, la’q qôn ig’ol’p’e’yalx. Aqa igolxîub’l’emtek they caught; sturgeon they caught. Then they ate
17 tê’l’Xam. Â, aqa ig’Xuik’ce’m; iq’ato’ke’em tgu’nat; iqa’to’ke’em the people. Ah, then they dried fish; they dried them the salmon; they dried them
18 la’q qôn. the sturgeon.
The Gil'umx Maiden who was Carried Away by the Thunderbird (Told 1894)

The Gil'umx used to go inland to hunt elk. In the fall of the year they used to go to Saddle mountain. When elk were seen on the prairie of Saddle mountain, they were all killed. There is a narrow trail leading upward. A man who had a strong supernatural helper was placed near the trail. No menstruating woman was allowed to go on that trail. It was forbidden. There on that prairie they gathered onion roots and rush roots. When elk were driven along that small trail, then that person took only a stick. He moved it as though he were going to hit the elk, and it jumped down the precipice at once. Sometimes sixty were killed in this way. When there were few people, then thirty were killed when they were driven down. They were thrown down upon those rocks and their bones were broken. There

Qatge'ptekx Gil'umx imolekumax qaLikelo'x. Kopa' a'qa
Tey went inland the Gil'umx, elk's they hunted. There then
Lita'xik niXo'xouyi'x Suwalah'xostpa. Ma'Ni'x aqiuqg'umax
August it became saddle mountain on. When they are found
imolekumax ya'Xi temq'emaXpa Suwalah'xost kopat tia'qula
elks that prairie on the saddle mountain just as nanny
kopat aqite'cnax. Iok'imiits ya'Xi e'Xatka ya'Xi
as they are killed. Small that road that
qayov'IXtixpa. Qia'x wuk; ilayulemax, teXma Kopi'
where they go up. On his supernatural then there
qavo'IXtix ya'Xi e'Xatka. Noge' qaLikelo'x ta'la'xim x ya'Xi
'he stands that road on. Not she goes a menstruating' that woman
e'Xatka. Tga'k'itam. Kopa' ta'Xi temq'ema ca'xalax, kopi'
road on. It is forbidden. Then that prairie on top, there
aqiupg'alxa tkelq'elena k'a tfe'pep. Manex aqiXUwa'x
they are gathered roots (sp.) and rush roots (?). When they are driven
imolekumax ya'Xi iok'ima'its e'Xatka, a'qa iatem e'mqo
elks that small road on, then only a stick
qaqigiegalax ta'Xi tolga'IX. Qalqigentekpo'mitx ya'Xi e'mqo
'he holds it that person. He stretches it out that stick
ya'Xi imolek. Nauri qatsupena'x e'wa ge'gualax. E'texmaxi
that elk. At once it jumps thus down. Sometimes
texnihat aqute'naX; ma'Ni'x ano'likatice tolxam, a'qa lolla
stay they are killed, when few only people, then thirty
aqiute'naX. AqiXUwa'x ge'gualaxpa. AqikuutXunem'utcopaX
they are killed. They are driven down to. They are thrown down
ta'Xi toqemakepa. Aq qaL'qa iqiXUwa'x, aqa nuXunala'x'itx
those stones on. And only they are driven, then they are broken
is a trail which the people went down. Then these elks were dried down below.

Now there was a girl who was just mature. That year the Gita'únał.X went inland to hunt elks. The elks were driven down and forty were killed. Then that person turned aside, and the elks passed going up. The people went down to where the elks were and dried them. That girl was told not to go along to the prairie, where the roots were being gathered. It was forbidden. No girl who had just reached maturity went there. There are two caves in the rock, which are the town of the Thunderbird. There are bones of all kinds of animals. There are bones of whales, of sea-lions, and of all kinds of sea animals. Indeed, the women came to gather roots. That girl did not accompany them. The Gita'únał.X stayed there a long time. One day a woman said to the girl: “We are going to dig roots. I went
up there, although I was menstruating, and nothing happened to me. Perhaps they deceive you only." Then the girl said: "Next time I will go along when you go."

Then they went again and the girl went along. They gathered roots. The women went and gathered roots. When the women went digging roots, the girl had her head covered with long dentalia. Dentalia were tied to her body. Now they lost her. One woman said: "Where is that girl who accompanied us?" They searched for the girl. "Maybe she went to the town of the Thunderbird." A mist covered the prairie. They went to search for the girl near the rocks. They found her near the rocks. All kinds of sea birds were flying around the rocks. At a little distance the noise of the flying birds was heard. They saw that girl and told her: "Come! we will go home." But she did not look. They tried to take her hands and

Xnéct qa qunwô'xoxa. 1Xuan qa'ná'qa ñë'xlaq që'muxt. Igä'kïm
Not anyhow I was. Perhaps to no purpose deceived you are done. She said
wu'Xï aqelâ'wulX: "Wî'tax amë'ya, a'qa anxëltô'ima."
that girl menstruating. Again you will go, then I shall go in her company.
A'qa wî'tax itgï'ya. A'qa iguæ'ltôm wu'Xi aha'tqau.
Then again they went. Then she went in that company. 3
Tké'qëłëma itô'guiq. A'qa itgï'ya ta-itci te'nemekë, a'qa
Roots sp. they took them. Then they went those women, then
itktupî'yañx tké'qëłëma. Ka oxïuke'wula ta-itci te'nemekë.
they gathered those roots sp. 4
ka'nauwë ta'kimuwa wu'Xi aha'tqau. Igä'qaqehataq. ka'nauwë ilimë't
all her ornaments that maiden her head, all they put on her hair.
iqawikë'le. Ë'teqal ka'nauwë kaun'kajau talôXt tkë'max. A'qa
long dentalia. Her body all tied were to it ornaments. Then
igomâ'xwatek wu'Xi aha'tqau. Ìkë'kîm lëXu't luqè'hak.
they lost her that maiden. She said one woman:
"Qa'xpa giëxateval tan aha'tqau?" A'qa itgô'naxë wu'XI
"Where our companion that maiden?" Then they searched that for her
maha'tqau. "1Xuan igô'ya ya'XI ikenwavat'ima in'tXampa.
maiden. "Perhaps she went that Thunderbird his town to.
A'qa igu-ixxâ'laqo'ix ta'XI temqë'ëmaXpa. A'qa ilgomo'xlan
Then it became foggy that prairie on. Then they went to search for her
wu'XI aha'tqau ta'XI tpe'makepa. Qo'apîX ta'XI tpe'make. A'qa
that maiden those rocks at. Near those rocks, then
iqô'ëgan o'xtgoapa. Tîxè'hak't ya'XI igë'make ka'nauwë'
she was where she. They flew those rocks all
mañî'nX qa ti'epë'cë'ncë. 1Xuan qa'Xpa kehå'X. igawite'emëlit
seaward where birds. Perhaps where far, it was heard
â'taXnham: temm wu'XI â'taXnham. A'qa iktoqumit wu'XI.
their noise then that their noise. Then they saw her that
aqelâ'wulX. Igô'IXam: "Më'te alXk'og'ya." Nëct igâ'kiket.
girl menstruating she was told: "Come, we will go home." Not she looked.
Try they were taken her arms. Try she was pulled, not
Kë'nwëu iqë'gniqa te'gaxo. Kë'nwëu igë'xikja. Ñëct
to pull her, but she did not move. Her face was changed. Then her companions gave it up and left her. They told their companions: “Oh, that girl became crazy. She became a monster. We are all weak of fright.” Then one old woman said: “Why did you take that girl along? It is forbidden. No girl who is just mature goes there.” Then the people cried. The next morning they went to look for her, but they did not find her. Feathers of sea birds were lying there, that high. When it becomes foggy, she is heard singing shaman’s songs in the rocks. Thus she did: When they came to the place where she was, she sang shaman’s songs. Then the people gave up the search and went home. The chief of the Gita’umulX said: “Let us go home,” and the Gita’umulX went home. Therefore it is forbidden to take girls who are just mature up Saddle mountain, because that girl was taken away.

The Thunderbird took her.

1. igxelalalents, aqa sxeló’ita sgu’a’xost sgé’xa. Te’2menua she moved, then different her face became. Give up
2. ìgó’oxax giit’egewal, aqa igage’taqi. Igó’oxagutitck gita’ekewal: they did her companions, then she was left. They told her companions:
   “A, k’oaalal’ak igá’xox tan aqelalwu. Igex’ena’to ak’o aíc’oxo.
3. “Ah, crazy she became that girl menstruating. A monster thus he made for the first time.
4. K’a’muwé me’suika te’xel into’oxon.” Ilék’im le’Xat’ iqey’qit:
   All we weak (of fear) we became. He said one old person:
5. “Qe’teqi me’kukt wu’Xi aqelalwu? Tga’k’itau. Nét qants’x
   “Why you carried her a girl menstruating is forbidden for the first time?
6. Iqelalwu qato’yix kópa,” Àz, aqa oxos’imientos ta-rite a girl menstruating goes for the first time.
7. te’l’Xam. Ilé’tenktíx, k’a’muwa iqo’ketam. Kiem nucq’i iqo’egam, people. Day came, try they went to see her. Nothing not she was found
8. Gipé’t a’kakat wu’Xi a’keme tpepe’ecu’ku a’taxem gi manaXí That high those feathers birds their feathers these seaward
9. qa tpepe’ecu’ku. Aqa man’eX na-kxalal’akaxiX aqaltci’mitexm where birds. Then when It grows foggy she is heard
10. ta’Xi tqa’nakepa, qialxemá:mitátx. Kja’aqi’qíg’axox ya’Xi
   that rock in, she begins to sing a conjurer’s song.
11. Iqo’egam ox’tpa laxelaláinit. Te’menua igó’oxox ta-rite te’l’Xam
   she was where she sang a conjurer’s song. Give up they did those people
12. k’é’nua itgó’axam. A’qa wi igó’oxako. Igék’im
   try they went to search for her.
13. i’Xa’xemana Gita’umulX: “A’yaq, alxk’i’ya’ya.” A’qa ilék’im their chief that the Gita’umulX: “quick, let us go home.” Then they went home
14. Gita’umulX. Tga’k’itala tqelalwu aqolók’ix
   the Gita’umulX. Therefore it is forbidden a girl menstruating is carried for the first time
15. Swahalal’axost, qe’wa wu’Xi aqelalwu aqi’gitga kópa.
   saddle mountain, because that girl menstruating she was taken for the first time by a spirit
16. Ikenuwake’una qa’tci’gitga.
   The Thunderbird he took her.
The people moved. Now a man and his wife were left behind. He was a canoe builder. He used to build canoes all the year round. Then his wife gathered fern roots. Now his wife went to dig roots, but they were all bad. They stayed there a long time. Then she went digging again. Now she found many good fern roots. She took them and went home. She reached home. In the evening her husband came home. Then she said to him: "I found good fern roots." She roasted them and gave them to her husband to eat. Her husband said: "These fern roots are good. Gather many; we will take them along when we move. We will move after I have finished my canoe. Gather roots every day." He rose early and went to work on his canoe. His wife rose and went to gather roots. She gathered fern roots—some small ones and some large ones. She

Nukualâyux ta-itei té'Xam. Köpä' aqegel'kwa'x ayâ'kikal 1
They moved those people. There they were left his wife
ya'Xi e'Xi'e'x ak'itx ak'e'nim i'xonek'ëna. K'ä'aaunwe l'kë'etax 2
that one person canoes he knew how to All days
ugigo'qeqa-ítx. A'qa akgë'cana agop'a'ltx-ítx wu'Xi ayâ'kikal 3
he made canoes. Then fern roots she gathered them that his wife
Ewâ' k'ë'nuwa le'klek agio'xoxa'x. Ë'ëma it'xumla wu'Xi 4
There try dig she always did. Only their husband those
ak'ë'cana. Ò'lictx qeqel'ätx köpä'. A'qa wë no'íx, aqa wi 5
fern roots. Long they two stayed there. Then again she went, then again
le'klek agio'xoxa'x. A'qa aguqë'cana at'coktix wu'Xi akgë'cana 6
dig She always did. Then she found them good those fern roots.
Iga'pëla aguqë'cana, a'qa naqk'ou'x. Naqk'ou'xam t'e'taup 7
Many she gathered them, then she went home. She came home their two
Ts'oxystix ni'kxq'ou'mam ya'Xi ite'kikal. IgiolXa'mx a'qa: 8
At dark he came home that her husband. She said to him then:
"Iqeq'ëma ak'ë'cana, at'cokti ak'ë'cana." A'qa aqegk'ux ax wu'Xi 9
"I found them fern roots, good good fern roots." Then she roasted them those
ak'ë'cana. Aqgi-lqaxni'itx ite'kikal. Nigë'ëx ite'ckikal: "Î, 10
dig fern roots. She gave him to eat her husband. He told her husband: "oh,
at'cokti gi ak'ë'cana. Iga'pëla amop'íltx a'laq. Atgxok'ëla 11
good those fern roots. Many gather them later on. We shall carry them
ma'unix atxka'iyuwa. Ma'unix anqigol'qä' ya'Xi ite'Xamin, 12
when we shall move. When I finish it that my canoe,
a'a'qta atxka'iyuwa. K'ä'aaunwe l'kë'etax amop'íltx aq ak'ë'cana. 13
then we will move. All days gather them those fern roots." Then
Kawix igixe'latek. Igiqig'ëqam, ìkë'nmë ite'oxam. Igaxe'latek 14
Early he arose. He went to work. The canoe he made it, she arose
ayâ'kikal. Iga'oya, igagë'loya ak'ë'cana. Igaqë'yalx ak'ë'cana. 15
his wife. She went to fern roots. She gathered them fern roots.

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gathered two bundles, then she went home. Then she made a roasting frame and dried the fern roots. In the evening her husband came home. Then she roasted the roots and gave them to him to eat. Her husband said: "Oh, those fern roots are good. Gather many of them. We shall give them to the people when we move." Then she gathered fern roots every day, and one side of the house was full of them. They were tied in bundles, and the roasting frames were full of them. Then she gathered large fern roots. She dug large ones out of the ground. In the evening her husband came home. She told him: "Ah, I gathered large fern roots." He said to her: "Go again to-morrow. Soon I shall have finished that canoe. Maybe that I shall have finished that canoe at which I am working in four days' time." The man rose early and went to work on the canoe. The woman went afterward to gather fern roots. Now the house was full.
of them. She came home in the evening, and her husband came home when it was dark. She said to her husband: "Oh, the fern roots are large." He said to her: "Go tomorrow and gather many." The man went early; the woman went afterward. She gathered fern roots. Now she found a large root. She took that one. It was that large [putting thumbs and forefingers of the two hands together]; and, behold, it had branches under ground. She worked at it. Then she cut it and thought: "I will show this to my husband. I will take it home. Maybe I am working at something supernatural. It is too large for a fern root." Then she went home. She carried this large fern root. She was going to show it to her husband. Now she came home and dried her fern roots. She placed that large one at the side of the house. In the evening her husband came home and said to her: "We will move the day after to-morrow. My canoe is nearly finished." She said: "I am frightened; I found an old fern root. I brought it to show it to you. Maybe it is something supernatural and
not at all a fern root. I never saw any of that size." Then her husband said to her: "You went to gather roots and are afraid of a fern root. How can that food be anything supernatural! Quick! roast it. I will eat it." Then she showed him that fern root and roasted it for her husband. When it was done, it was swollen. Then her husband ate it. He said to her: "Come, I will give you to eat. That fern root is good." But she replied: "No, eat it alone, I am afraid." He laughed at his wife and said: "You are afraid of food. You eat those small fern roots. 'When you eat those small fern roots, you are not at all afraid of them." Then night came. They lay down to sleep. They slept feet to feet. When it was nearly daylight the woman awoke. Then the house was warm. The woman felt hot. Now there was a noise of something hissing in the house. She tried to push her husband with her feet, but she did not find him at her feet. Then she lighted the fire. It began to burn. Behold, the house was full of snakes, and part of them were knotted together and rolled about. Part

1 Niet qantsi'x qaneq'elho'lx ekjë'canal kopen't ita'cu-il." Itcôfx Xam

Never I saw it a fern root as large." He said to her

2 ayå'kilal: "La'mnix qamxulke'wulalemx, k'wac mna'exox

his wife: "Else you gather roots, afraid you are

3 ekjë'cana. Qantsi'x tqa pô iqex'elam ya'Xi ilx'elam. A'yuq

a fern root. When maybe if a monster that food. Quick

4 ekjë'kum, a'inexhel'moxuma." A'qa ikcex'ènema etá'Xi ekjë'cana.

roast it, I will eat it." Then she showed it to that fern root.

5 A'qa ikcex'él, ikë'kox itca'kikal etá'Xi ekjë'sana. Ictó'kst, a'qa

Then she roasted it, she did it her husband that fern root. It was done, then for him

6 Ictó'xu'Xam etá'Xi ekjë'cana. A'qa icixhë'emux ya'Xi itca'kikal.

it swelled that fern root. Then he ate it that her husband,

7 Itcôfx Xam ayå'kilal: "Teu'xoa yamex'èq'ama. O, ctó'kti gi

He said to her her wife: "Well I will give you to eat. Oh, good this

8 ekjë'cana." Itgô'x Xam: "Ma'cma cemxi'hemux. Kywac

fern root." He said to her his wife: "You only eat. Afraid

9 mna'exox." Itcuan'nmint ​​wu'Xi ayå'kilal, itcôfx Xam: "Kywac

He laughed at her that his wife, he said to her: "Afraid

10 mna'exox ilx'elam, ka'wú'Xi k stemmed axkë'cana amxë'æx.

you are of it food, and those small fern roots you eat.

11 Nëeqi' kywac mna'exox." A'që'p igô'pohem. Iekja'yu'Xuit.

Not at all afraid you are of them. Then it grew dark. They two lay down.

12 Cyqë'mex'otqex'it. Qo'ıp c'k'teli, a'qa igax'è'qo-itq wu'Xi

They lay feet to feet. Near morning star, then she awoke that

13 they are of two food, and when their two two selves' feet, they felt warm that woman.

14 Të'k'kë t'a'uki ixelit ta'Xi te'teka'qpa. Kë'nuwa igig'ël'tq

When something moved that their two selves' try she kicked house in.

15 tca'kikal. Kjë'g net igô'qem le'g'qepa. Wax igô'xoxa actá'tol.

her husband. Nothing not she found him her feet at. Light she did it their two selves' fire.

16 Light she did it that fire. Oh, behold, snakes full that

Wax igax'ox wu'Xi â'tol. Oj, t'qo'ct, te'la'uku pâl ta'Xi

selves' fire.

17 Të'eka'qol. Kà'kau noxol'xa'ît xqtqxu'xa'ítx; q'wa'a a'qa net

When tied they were they rolled; part then not

18 selves' house.
were not knotted together. Then she lighted a torch and saw a large snake which had just reached the door. Its face was the size of the moon. When it became daylit the large snake went out and all the small ones followed. Then the woman followed the large snake. It went into the woods to the place where she had dug fern roots. Then the large snake went into the ground and all the small snakes went in also. The woman went down to the water, and she cried going. Her husband had become a snake.

Therefore the Klatsop do not gather large fern roots. They gather only small ones. When a large one is found, they do not take it.

Then the woman went to her relatives. She told them: "My husband became a snake. He ate a large fern root. If you do not believe me, go with me. I will show you the place where he went into the ground." The people said: "Let us go and see." On the following day the people went, following the woman. She showed them where

ked'can. Wax ice'lna laqax'ög'an. A'qa ic'e'qepa io'yam

eyi'Xi gi'a'q'a-il. ite'j'yan. lXa'am la ikxmen'áke gia'xost

icet'a-qa-iltax. Nikto'ktxix. a'qa ia'ai'x ya'iXi gi'a'q'a-il. ite'j'yan.

A'qa k'é'qantq'Ix qaqiwi'áx ta'Xi kseq'max te'j'átuke. A'qa

Then afterward they followed those small snakes. Then

agwi'áx ya'iXi igi'a'q'a-il. ite'j'yan wu'iXi aqage' lak. Kopá'

she followed that large snake to that woman. There

qavo'íx lxe'len ya'iXi go'lapa akjé'cana. Kopá' qavo'íx ya'iXi

it went inland that where she worked at

gi'a'q'a-il. ite'j'yan. Niló'pqaxíX élX. qatilo'pqaxíX ka'maunwe

large snake. It entered the all

ta'Xi kseq'max te'j'átuke. A'qa nó'líxax wu'iXi aqage' lak. O'qultq

those small snakes. Then she went down to that woman, she cried

nó'líxax. Ite'j'yan nixó'xoax ite'c'kikal.

she went down to the water.

Tá'ntxo mit gicet'a-qi'ln. ekjé'cana aqcupjia'líxax Tia'kxelaké.

Therefore not a large fern root is gathered Klatsop.

A'xém kseq'max akjé'cana aqopjia'líxax. Man'íx gíte'a-qi'ln.

only small fern roots are gathered. When a large one

aqupjia'líxax. A'qa mit aqcupjia'líxax ekjé'cana.

it is found, then not it is gathered a fern root.

A'qa nól'íx wu'iXi aqage' lak tga'cuXtíkxepa. Naxk'le'tegona:

Then she went that woman her relatives to. She told them:

"Ité'j'yan ike'xox ite'c'kikal. Ckje'cana ixe'le'mnx, icet'a-qi'ln.

A snake he became my husband. A fern root he ate it, a large

ekjé'cana. Ma'níx anegr'é'qané'ma, a'qa aixo'ya. Ayamexenë'ma'ya

fern root. When you disbelieve me, then we will go. I shall show you

qá'xpa ya'iXi elx ice'lopjíX. " Alxgi'sketama, igugoa'ke

where that ground is entered it." They said

té'lxam. Igé'teuktíX. A'qa itigí'yá ta'íte té'lxam ká wu'iXi

the people. Day came. Then they went those people and that
her husband had crawled into the ground. They looked at the ground. There was a hole there. Then the people went home and burned the house.

1 aqage'ok. A'qa igiuoxa'neuma qaxpa ya'Xi ite'likal ya'Xi elX
   woman. Then she showed them where that her husband that ground

2 igeloppiX, iqeqelkiX ya'Xi elX lonap igexox. A'qa
   he entered it, it was seen that ground hole it was. Then

3 igoxakxoa tas-te'iXam. Igoxe'gitX te'tcataql.
   they went home those people. They burned it their two
   selves' house.
A long time ago the Klatsop were burned. Many women went picking huckleberries, and camped for several days. Then one slave girl laughed when she heard a clap of thunder far away. That slave girl laughed at it. The Thunderbird thundered twice. Then that slave girl imitated the thunder. A stroke of lightning came and burned the whole camp. All were dead; only one youth remained alive. He had gone digging when his companions were burned. All were burned and died. Only that one youth remained alive.

After some time the Klatsop were burned again. They went digging parsnip roots. Early in the morning they rose. First they ate. Then the Thunderbird thundered. Two girls had gone already to dig roots near the creek. Then the women laughed at the thunder. They laughed "hahahii!" Again the Thunderbird thundered and the women...
laughed again: "hahahâ'!" They laughed heartily. Then one of the two girls who had gone digging said: "It is forbidden. My mother told me that it is forbidden to laugh at the Thunderbird. He will burn the people." Indeed, a stroke of lightning came and almost burned those girls. The Thunderbird thundered so that the ground shook. Then she said to her relative: "Let us go into the water." They stayed in the water, their heads only emerging. The Thunderbird thundered, and the women became silent. They stayed in the water until the Thunderbird became quiet. They went to the fire and there lay their relatives, all dead. They said: "Behold! our relatives are dead." They went home to their town and told the people: "Our companions have been burned; they are all dead. They laughed at the Thunderbird." Thus they said, telling the people. An old person said: "Oh, it is forbidden to laugh at the Thunderbird. Long ago people who had gone to pick huckleberries, and who were camping..."
out, were burned." Then the girl's mother said to her: "I always told you that people were burned long ago." And the girls spoke: "If we had not gone into the water we should not be alive now." Then they went to see the dead ones. They were carried away in two large canoes. All the corpses were put into the canoes and were carried into the town.

Not long ago a band of elks were burned in KlatsooP. A woman went to dig roots. She went a long distance to the prairie. Then she saw something red. She went to look at it, and approached. She thought: "Perhaps these elks are asleep." She thought: "I will tell the hunters to shoot them." Then again she hesitated. She thought: "I will not tell them." She crept toward them secretly. She was quite near, but the elks did not rise. They did not rise at all. She threw her digging stick. There was one elk quite near the woman, but it did not move. She threw her digging stick again against its

ikanacpe'q tge'wula. Igö'lXam wâ'qaq wu'Xi ahâ'tau: huckleberries they gathered. She said to her mother that maiden.

"Qayaxam elk'la'lemx gwâ'num. No'XumalXa tê'lXam a'mqa. "I told you always. They were burned people long ago.

iê'ki'm e'ta'Xi châ'tau: "Qê nêketx lêu'qâqa intx'êla-it, tânx'ê. They two those two two said maiden.

ta'Xanâte. A'qa iqtâge'lemam ta-itei tmênelo'etîke. igö'k'ta our life. Then they were fetched those bodies, they were carried.

môket gitei'qa-ilax akênim. Iqtâ'kXatq ka'nauwê ta-itei two large canoes. They were put all those

tmênelo'etîke. Iqt'ë'tuk'tâ itâ'lXampa. bodies. They were carried their town to.

Nâct a'mqa a'qa wi kopa. Ti'a'k'êlakîX me'XumalXa imô'ekumax. Not long ago then again there KlatsooP they were burned elks.

ÊXi ia'Xumanal imô'ekumax. Qalõ'ixo qâge'âhak. Iqatxaw'ima One herd elks. She went a woman. Roots sp.'s.

qatîgelô'ixo. Qalõ'ixo ë'wa kela'iX ta'Xi tumpëlêma. A'qa tânkí she went to gather. She went there far that prairie to. Then something

dõ'Xtei lpe'lemax. Qalõ'ixo qalgiq'ëstanx. A'xa qo'ëp ë'xîx there was red. She went she went to see. Then hear

qalgiq'ëxamx. QaXIoXa'itx qagë'âhak: "I Xuan ikqë'wêtem gi she arrived. She thought the woman: "Perhaps they sleep these

imô'ekumax." QaXIoXa'itx: "Añxk'êtegumà. ti'a'ma' elks." They will do the hunter. Then again two became her mind.

atki'to'xoa tga'xegax. A'qa wi moket qalâkto'o xoax la'xataguax, them they will do the hunter. Then again two became her mind.

QaXIoXa'itx: "Qa tao nêc anxk'êtegunama." Qalõ'ixo akâlîwu'ax she thought: "How per not I tell," she crept near secretly

qo'ipiX: nêc nîxelâ'te koax ya'Xi imô'ekumax. Nî'ëqtô not they rose those elks. Not at all

nîxelâ'yutekoax. Qalõ'igéltë'mx ya'Xi o'lapê. Nâct nîxelâ'la'lemx they rose. She threw at them that digging stick. Not it moved.
belly, but it did not move. Then the woman thought: "Perhaps the
elks are dead." She arrived and struck the head of the elk. It did
not move. She looked to see where it was hit, but it was not hit
anywhere. She looked at all those elks. They were all dead. They
were burned. Then the woman went home to tell the people. She
came to the town and said to her husband: "I am afraid. I found a
whole band of dead elks. They are lying dead on that prairie. Their
hair is burned." Then her husband ran to another house and said:
"My wife found dead elks. Their hair is burned." Then one person
said: "Oh, last night the Thunderbird thundered. You all heard it;
the ground shook. Maybe it burned those elks. The Thunderbird
has done it." Then the people went. They skinned the elks, and cut
only the fat ones; they did not cut the lean ones. The people dried

1 ya'Xi eXi qa'sip'ix la'Xapa ta'Xi iage'g'la.' Wit'tax qatgigilgalax
   that one near her at that woman. Again she took it
2 ya'Xi e'lataq'e. Wit'tax qatgigel'e'tox la'wampa. Nac't
   that digging stick. Again she threw at it its belly at. Not
3 it moved. She thought that woman: "Perhaps they are dead
4 gi imolekunax." Atiqo'qoxax la'Xi iage'g'la'x qatgipoc'Xenix
   those elks; she reached them that woman she struck it
5 la'qqa'qetapa ya'Xi imol'ak. Nac't niXe'la'le'menix. Qalgiuknumanenix
   Its head on that elk. Not it moved. She looked at them
6 where shot. Nothing not shot. All she looked at then
7 ya'Xi imolekunax. Ka'nuwe' iXe'la-it, ka'nuwe' laq'qo ixe'lt.
   All they were all their It was dead, hair burned.
8 QalXka'ma'x ta'Xi iage'g'la'k, qalXk'le'teguux. Qa-iloi'ya'm
   she went home that woman, she went to tell. She arrived
9 her town at. She told him her husband that woman:
10 "I am scared. I found them elks they are dead. One
11 ia'Xtama'x ka'nuwe' iXe'la-it te'ma'cuana. iXe'lt
   herd all they are dead that prairie on. It is burned
12 there is. Nix'ungux ite'a'kikal teXt tu'tiipa: "Igi'o'g'g'am
   their hair. He ran her husband one house to: "She found them
13 giXe'le'g'kikak; iXe'la-it, ka'nuwe' laq'qo ixe'lt.
   elks "my wife; they are dead. All their hair it is burned.
14 Qalge'nx lex'a'lqo'le'tix: "Xa'pxi ige'xelte'i Ike'nwakco'max.
15 He said one person: "In the he spoke the Thunderbird.
16 Megile'tmekle'temtek ka'nuwe' me'c'aika. Igixla'laemtek gi eXi
   you hear it all you. It shook this ground,
17 Lu'an iqe'Xem.Xa ya'Xi imo'leka'man. Ike'nwakco'max ak'kua
   perhaps they are burned those elks. The Thunderbird thus
18 ite'yux." Qa' qa'ti'ya ta-itci te'lXam. Ike'yuxex ya'Xi imo'leka'man.
   he did. Then they those people. They were those elks.
19 ha' ema ya'Xi iqiayip'Xe'la iqi'yuxex. ite'lyuxet na'i iqi'yuxex.
   Only those having fat they were. The lean ones not they were
20 Kbpa' a'q'a iqi'Xe'la hiti ta-itci te'lxam. Itsihi'tke iqe'tox ko'pa.
   there then they dried it those people. Drying frames they were there,
them and made drying frames. Then the elks were dried. When all the meat was dried, the people went home.

Therefore the Klatsop are afraid of the Thunderbird.
The T'jwa'nxa-ike [a tribe speaking a Shalaptean dialect] came down to fight the Klatop. There were many people. They came down to Nia'k'jewanqiX. [That is the middle town of the Klatop.] They were seen at Skippanon. Then a youth said: "Oh, people are coming. They are going to make war against us. Go and tell at Nia'k'jewanqiX." Thus spoke one person. They went to tell the people: "You are staying here quietly. People are coming to make war against us." And all the people ran away inland to Lia'menalute [a large town on a lake]. That town had five blocks. It was a town of the Klatop. The Klatop were there. They did not sleep until it became daylight again. They held their arrows in readiness. The T'jwa'nxa-ike went down to the beach at Nia'k'jewanqiX. They came to the town in the evening. Early in the morning they made an attack upon the town, but there were no people. They found

1 A'qa itga'tet T'jwa'nxa-ike. Igugoatke'saqoamam Ta'k'chakiX. Now they came the Klinitet. They came to make war the Klatop. upon them upon them

2 Lgà'peletike ta-itci te'lxam. A'qa itge'lxam Nia'k'jewanqiXpa Many those people. Then they came down Nia'k'jewanqiX at to the water

3 it'xaleuX ya'Xi eIX. Igq'qnikel Squo'ma'wunX: A, te'lxam its name that country. They were seen Skippanon; "Ah, people tgate't, ite'k'úm te'xa't laqu'lupX. "Saq" qelxet'xam. L'qayq are coming," he said one youth. "War they come to make "Quick upon us." upon us.

4 mek"te'lgam Nia'k'jewanqiX, ite'k'úm te'xa't Igoate'lx. he said one person.

5 lexunik'xte'koam ta-itci te'lxam Nia'k'jewanqiXpa: P'a'la They went to tell them those people Nia'k'jewanqiX at: Quietly

6 amexelë'citiX, tgate't te'lxam. Saq qe'lxoxe. Itgu'xiti you stay, they are coming War they made upon us. They ran away

7 ka'nanwé ta-itci te'lxam. Itq'ya Ixe'lunX Lia'menaluletépa. they they told them. They went inland Lia'menaluleté to.

8 Kopi' qui'nema iXe'mo-it yaxi e'lxam Lia'menaluletépa, La'ke'lak There were five blocks that town Lia'menaluleté at the Klatop

9 it'lxam. Kopi' igoxoa ta-itci te'lxam La'ke'lak. Nacit There were those people the Klatop. Not

10 unuguaq'witxitiX ac wax nikte'oktxiX. Itgoguiga'tngamateX they slept and the next day came. They held their arrows day

11 gu'nesum ta-itci te'lxam. Itge'xlaxa T'jwa'nxa-ike Nia'k'jewanqiX. they always those people. They went down to the water

12 Itxë'kenukiwawa ya'Xi e'lxam. Tsö'yuistix. KawiX igexoxix. They crept up secretly to that town. It was dark. Early it became,

13 saq itgiyux ya'Xi e'lxam. Kj'ya te'lxam, ta'cina tqala'wux. war they made that town. None the people, only houses.
They entered, and said: "Where may those people have gone to?" Now there was something round and as long as a finger lying near the fire. Then one Clackama spoke (part of them were Clackama): "These are the excrements of these people. They defecate near the fireplace." It is said that the Klawak defecate near the fireplace. One of the men took it up and said: "You lie. Those are not excrements; it is something else." [It was the refuse of a root which they chew and spit out.] The people went down to the sea and one of them went to the water. He saw an abalone in the water and took it. He put it under his blanket next to his stomach. Then it bit him with both its claws and made a large hole in his stomach. He fell down and died. The people said: "Let us go inland. Perhaps there are monsters in the water." Behold, a crab had bitten that person and he thought it was an abalone.

The people went inland to search for the town. They crossed that creek and went inland. Then they came out of the woods and arrived.

They entered those people. They said those people: "Whether
They entered those people?" Ko'pá' qo'á'é'p itá'tó'pa t'á'kú'ix'nó'xüx
They entered those people?" There near their fire something was there
ló'ë'é'ntóx Max k'á'á't'é'táx. Lëx'á'ti ite'k'í'm Gilá'qé'más. aq'a'wá'tíke
round things and long. One he said a Clackama, part of them
Gilá'qé'más t'ai-te'i têl'ix'am: "Itá'qé'xalé t'ái-te'i têl'ix'am. Qo'a'é'p gi
Clackama those people: "Their excrements these people. Near this
t'é'tó', ka'á'na'wé qatkló'ot'sá'tsáx. K'ópá'é'q'aqto'ól'xá'ti'mx: "Lë'k'ëlakh
fireplace all they defecate." Thus they said: "The Klawak
kó'pá' itá'tó'pa itá'qé'xalé. Qalá'qí'gë'ga'x la'xi lé'x'á't. Qalá'që'mx:
there their their fireplace at excrements.
"E'mé'é'lt'é'mé'nixut, Nóq'ëq'í'gë'xalé táva'x; ixelo'ítá." Qatge'í'lxax
"You lie. Not at all excrements that, it is different." They went to
na'á'lex t'ai-te'i têl'ix'am; qaló'ix léu'qó'pa' la'xi le'x'a't. 8
seaward those people; he went the water to that one.
Qalá'qí'gë'ga'x ikte'kó'wá-itk léu'qó'pa. Qalá'qí'gë'ga'x ya'xi 9
He saw it an abalone the water in. He took it that
ikte'kó'wá-itk. Nî'lä'nó'tkax itá'wánpa. Qate'lo'që'x ána'hí'sa'tni'max
abalone. He put it under his belly. It bit him both
t'é'xá'xó itá'wánpa. Nú'í'itó lxa'wá'pló'xó ap xó'xó'ixo'xó itá'wánpa. Kópá' 11
in hands his belly at. At once holes became his belly in. There
qaló'ix má'xú'tx qaló'ix má'qó'x. Nóq'a'gé'en'mó'x têl'ix'am: "Á'yaq, 12
he fell down he died. They said the people: "Quick,
aqta'pé'tegá. lXuan qëxcë't'á'tíke. léu'qó'pa oqunak'ë'x." Që'et 13
let us go inland, perhaps monsters the water in are. Schofield
ló'ë'é'ntóx la'xi qatkló'që'x. la'xi léwó'é'il'ix. Ilxó'ló'xàn-ë' 14
that bit him that person. He thought
ikte'kó'wá-itk. an abalone.
Qatge'pé'tegáx t'ai-te'i têl'ix'am qatginó'ná'ixo'xam o'x'á't. 15
They went inland those people they went to search for it the town.
Qalá'qí'gë'ga'xá'x la'xi é'qá'ux. Qatge'pé'tegáx lé'wó'leun. a'qa wít'áx 16
They went through that creek. They went inland inland, then again
qatge'í'lxax. A'qa itigë'lo'tínó'mux ikak'é'li'wix. Ila'qá'it, ikak'é'li'wix. 17
they went down. Then they reached it a lake, Large the lake.

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at the lake. They saw a large lake and a town on the other side. They said: “Behold, there is the town of the Klatsop. When it gets dark, one man shall swim across. He shall go and take a canoe.” That lake is large. Its name is Ḣi’i’menałacte. The girls were bathing in front of the town. Their heads were covered with dentalia. They wore hair ornaments and ear ornaments. Then one of these people said: “I wish it would grow dark quickly that we may attack these people.” When it grew dark, one of them said: “I will go and fetch a canoe.” That person wore a head ornament made of feathers. The faces of all the Ḥuwañxa-ike were painted black and red. When it began to be dark, they went down to the water and this man said to his companions: “You stay here. I will go and take a canoe.” He walked into the water of the lake. It was shallow. At some places it was deep. Sometimes it reached to his armpits, sometimes to his knees, and sometimes it went over his head.

Qatgiqe’ikał xia’Xi el’Xam e’wa k’anatet’ol. Noguqe’mi: “Qoet! They saw it that town there on the other side. They said: “Behold! gi’at’iX in’el’Xam la’kyełak. Ma’nit ahupô’neña, a’qa lèXa’t here their town the Klatsop. When it grows dark, then one alunq’uex’a. Ike’nim atjingo’lêmenam.” I’aqa-it ya’Xi ikakq’ołitit, he shall swim A canoe he shall go to fetch it.” Large la’kyełak.

lì’i’menałacte i’ałxaleuX. A’qa oxuaxa’vôtal ta-itci thàt’ànuma its name. Then they bathed those maiden ya’Xi el’Xam ay’a’malnapa. Pát’i la’ktemax ta-itci thàt’ànuma that town toward the water. Full those maiden’s ornaments from it.

tgàq’uapstaxukpe. Tqoxuq’txax ta’wixt, ick’èla ia’wiXt ta-itci their heads on. Hair ornaments were on ear ornaments were on those maiden’s ornaments.

that’ànuma. Iguge’qikim ta-itci tèl’Xam: “Qo’i ay’a’q igó’ponem, ma’nit those people. “Oh, if quick it grows dark, say ilxgé’tux ta-itci tèl’Xam.” Igó’ponem, ile’k’im lèXa’t: we will make those people.” It grew dark, he said one: “Na’ka amigo’a’lêmenam ik’e’nim. La’kyełak’a là’Xi igolèl’iX. I will fetch it a canoe. A head ornament that person of feathers.

lègu’uqatekuX stà’kóst, anà’ léëX, anà’ léël kà’nauwe stà’n’osto. Painted their faces, some black, some red all their faces on the afternoon.

tí’uwañxa. Gàh’p igó’ponem. A’qa it’ol’xa la’Xi lèuwañxa, the Klitiit. Late in it grew dark. Then he went to that Klitiit.

Ilktòl’Xam gi’at’çegwéla: “Tè’ka améoxo’xoan; amigo’a’lêmenam他说 to them “Here your stay.” I go to fetch it.

ike’nim. Ilige’kkoqo’iX ya’Xi ikakq’ołitit. A’qa cpaq ya’Xi he went into the water. Then shall that ikakq’ołitit, anà’ l’ap nixó’xoax, anà’ la’xenamalapuq’iX, go’it that lake, some times water he became, some times his armpits, thus (far).

l’ap qalq’o’iX, anà’ l’a’qoxonxanax suxala’, pát l’ap qalq’o’iX. under he went, some times his knees up, really under he went.
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He said to his companions: “Behold, the lake is shallow.” Sometimes he found warm water and sometimes cold water. When he came to the middle of the lake, it changed all of a sudden. Noise was heard under water. It began to boil; waves arose on the lake, and that person went down. He came up again crying “Eh,” and clapping his mouth. He came up five times. Then his cries ceased. He ceased to clap his mouth. Then he was heard under water in that lake. Noise was heard from below. Then the warriors said: “Let us go home. This land is monstrous; it helps the people. Two of our companions are dead.” Now that person remained in the lake. When it gets foggy, he is heard in the lake. Not very long ago he was seen swimming. People were digging up a beaver dam, and there he was seen coming out of it. He is heard when it becomes windy.

Qulki'olXum ta-itei gitii'egewal: “Me'ete! iXi'caqtiX. loqet.”
He said to them those his companions: “Come! dry, behold.”

Ana' i'yoi ta'Xi tieu'qoa qulki'negaimx. ana' tse tieu'qoa
some warn that water he found it, some cold water
times qulki'negaimx. Qe'q'ayaqa ya'Xi ikak'olitX qato'yanux. Ay'a
he found it. The middle in that lake he arrived. Then
ixelo'tia niv'o'oxax ya'Xi ikak'olitX. Ay'aXulam na-ixelo'oxux
different it became that lake. Its noise came to be on it
g'egualitX. Ay'a'leleleme nixatelo'oxax ta'Xi tieu'qoa. Ay'a
below. Then its foam it was on it that water. Then
aya'kolal na-ixelo'oxax ya'Xi ikak'olititX. lep qato'itX ta'Xi
le'waves they were on it that lake. Under he went that
water.

E'wia qato'aXum la'Xi E'wia qato'aXum
la'Xi E'wiaXul. E'wia qato'aXum ilak'cExat.
E'wia qato'aXum ilak'cExat. E'wia qato'aXum
person. Visible he became that person. Crying “Eh”
qulgi'oxaux ta'Xi qulgi'oxaux
he did that person. Thus he did his mouth.
Nilelhuq'Xenim x la'k'cExat. Qui'nemeniX lax qato'aXum.
He always clapped it his month. Five times visible he became
kopititX e'neXul qulgi'oxaux. kopitX miilelhuq'Xenim
as often crying “Eh” he did, as often he always clapped it
ilak'cExat. Ay'a'ge'gualitX agit'ii'elitXem, ya'Xi ikak'olititX
his mouth. Then below he was heard, that lake
ay'aXulam na-ixelo'oxaux ge'gualitX.
Nogua'ge'mnx ta-itei gitii'kesaq;
They said those warriors
“A'laq'kix'ya; qoet ilex'laa gi elX. Quteungi'egiana-itx te'lXnil.
“We will go behold monstrous this land. It always helps them the people;
A'ya ma'ketke gidx'a'egewal iguXula-it.” Ay'a gw'amensum ilex'ox.
Then two our companions are dead.” Then always he was
la'Xi lgeXum la'Xi ikak'olitXpa. Manix na'iXyala'qoxum
that person that lake in. When it gets foggy
agit'ii'elitXem x kopit'ya'Xi ikak'olitXpa. Naq'q'it'ani'ga pet
he is heard there that lake in. Not at all long really ago
agit'ii'elitX laukum Xula. Tqo-in'eni te'kxaplq te'klek
he was seen swimming. He beavers their house at
dig
agit'ii'elitX pa' aqit'ii'elitX qato'paX.
Manix ikak'umtiq
it was done, there he was seen he went out. When wind
He always cries "Eh." Now the Tiuwänxa-ikc were afraid. They never came again to fight. They all went home. They came home. Then the Clackama said: "We reached Skippanon." Then one person said: "Did you jump much?" He replied: "We came to the place where the sun goes down into the water." Thus spoke the Clackama. They have no sense; they are foolish.

1. nixoo'xaq aqlite' qmelitemx. E'nxaXul qatgioxo'lale'mx. Köpa't it becomes he is heard. Crying "Eh" he always does. Enough
2. qaunxuigena'x Tiuwänxa-ikc. Nict qantsi'x unguakjo'suqamx. They became afraid the Klikitat. Never they went to attack them.
3. Nu Xuak'ja'x ka'maruwe taitei te'1Xam Tiuwänxa-ikc. Nu Xuak'ja'a' They went home all these people the Klikitat. They came
4. manix. Nuguake'mix Gila'q'emas: "Intco'yam Sqepana'wunX." home. They said the Clackama: "We arrived at Skippanon."
5. A'qa il'e'k'imin LeXat lgoal'é'1X: "Kpa tco'xoa Then he said one person: "And well
6. imeksopena'wunenXle'k'ik? Il'e'k'imin: "Köpa' aqlal'a'x l'lap nixo'la did you jump much (at the enemies)?" He said: "There the sun under goes water"
7. intco'yam. Lte'uqoapa l'lap no'ix aqlala'x intco'yam. Gila'q'emas we arrived. The water in under goes the sun we arrived, the Clackama
8. il'e'k'imin. Niec'e' la'Xatakoax Gila'q'emas. l'alaw'veyikc. he said. Not at all their reason the Clackama. They are foolish.
How the Kathlamet Hunt Sea-lions (told 1894)

In February the sea-lions drive the smelts, and the bay gets full of them. Then the hunters say: "Quick, get your hunting canoes ready." Then the hunting canoes are made ready. Their outer sides are burned. The paddles are put in order. When it is calm, they go up the river at half ebb tide. Sometimes twenty canoes go, sometimes ten, and sometimes fifteen. As soon as they see many sea-lions the hunter says: "Let us stay here." The people remain there and after a short time it is low water. Then he asks his companions: "Whose canoe is the fastest?" One person says: "Mine is fastest." "And whose next?" "Mine," says another man. "Then go with your canoes to both ends of our line." They go first, and they all go down toward the sea. Now they find sea-lions toward the sea. The hunter says: "Let us drive them. Many sea-lions are
there.” Then they surround them. These two canoes go first, and after them the others. The sea-lions dive. When they come up again, the people make a noise by beating their canoes and crying: Ah, ha, he, he, he! The sea-lions dive again. When they emerge again, the hunters make noise by beating their canoes. Sometimes they do so often, sometimes only for a short while. Then the people say: “The water is being stirred up by them farther down the river.” Then they drive these sea-lions. They try to drive them toward a sandy island. The hunter says: “Let us drive them to this island.” Sometimes the people are deceived and the sea-lions stay in the water. The water is not being stirred up down the river. Then the people wait on the water and drift in their canoes until they emerge. When the water is being stirred up down the river they follow them again. Then they make noise by beating their canoes near the sand island. Now the
sea-lions come to that beach. They go ashore and jump up the hand. Then the people follow them and shoot them. When one is hurt and stays ashore, all the sea-lions gather around him and there they are all killed. They are shot. Sometimes twenty are killed, sometimes ten. The meat is all distributed and all the people eat. When there are many people in a town, four are given to them. When there are few people in a town, two are given to them. All through the month of February they hunt sea-lions in this manner.

Some hunters spear the sea-lions when it is dark. Although their canoe is small, they spear large sea-lions. A skillful youth is placed in the stern of the canoe. As soon as the sea-lion is speared, it swims quickly down the river. Then the companion of the harpooner is told: "Shout." The steersman shouts, and is almost crying for fear. He becomes afraid. Xù'IeIeIeIeIeIeIe goes the harpoon line [which is about

1. qamía'teqa. a'qa qalq'pteqax, qalq'pteqax lxe'lecX.
2. Aqaylijwa'X lxe'lecX, la'nuq aqeló'xox. Ma'nîx eXt ilteqem
3. nixeló'xox qayula'-itx qeqip lxe'lecX qalXu'xox kanauwa'
4. Lâ'Xi ilgie'xuXe qatigemelial'tx ya'Xi ita'cuX. A'qa kopa'
5. ka'nauwê aqeló'xox. lâ'nuq aqeló'xox. E'XtemaXIX moketial, all they were killed. shoot they were done. Sometimes twenty
6. aqeló'xox, e'XtemaXIX il'te'Xam aqeló'xox, Kanauwê' they were killed, sometimes ten they were killed. All.
7. aqeló'xox, ka'nauwe tî'Xam qalXu'mo'xumx, Ma'nîx they were distributed, all the people they ate. When
8. lgai'pelatîke eXt il'te'Xam, lâ'aqeló'xox, mu'X, Ma'nîX many one their town, four they were given to them when to eat.
9. anó'qatÎte kXe eXt il'te'Xam, mîetak aqeló'xox, Kanauwê' few only one their town, two they were given to them All.
10. te'Xe'a'Xi pet aqa a'ko aXknó'xox la'Xi ilgie'xuXke, February really thus they did those sea-lions.
11. Aqá'watîke tgu'qi'eqax a'qa Xâ'piX qatklo'gequadlemx la'Xi several hunters then in the evening they speared them those
12. ilgie'xuXke, lô'k'oaits iqui-ê'tiX, tate'ga aqile'ge'qeqax gi'qai-il
evening those sea-lions, small a hunting but it was speared a large
13. igê'piXl. Qii'x kletâ'xelâk, teXu la'qemâ aqeló'xox a young, skilful, then the steersman he was made
14. tqu'ipX. Ma'nîx aqeló'geq'eqâx ya'Xi igê'piXl, mai'jaq'eqamîX when it was speared that section, at once down the river
15. nîle'X qayuXkkë'q. Ke'nuwa qakllo'Xamx gietâ'geqemal: it ran Try he said to him his companion:
16. "Ame'lo'na!" Ke'nuwa qatgelô'max le'qemâ, as he shouted the steersman, and
17. qatsiq'ê'qalqkatogox. Kywac qalXô'xox. Xù'IeIeIeIeIeIeIe he was almost crying for fear. Afraid he was. Xù'IeIeIeIeIeIeIe
many people are fishing sturgeon at this time. The fishermen hear it and see that a sea-lion has been speared. They go to see. When they reach them, two canoes are tied to that sea-lion. Then it goes slowly. When three canoes are made fast to it, then it gets tired. It is speared again and is killed. After a while it is hauled ashore. When a person who has tabus is steersman, then the harpoon line snaps and is lost.

Then the sea-lion is cut. When it comes from Nehelim, green stones are found in its stomach. When it comes from Quinaielt, gray or whetstones are found in its stomach. Then the game is all distributed. Thus did the Kathlamet in olden times.

1. qaloi'x la'xi ile'pa-ix. lqa'pelatike tel'xam nuXamom'Oktia-ix
   goes that fine. Many people they fished sturgeon with the hook

2. qatela'me'kuax. Nougqem'ux gutamukt'ena: "Ige'piXL ya'xi
   they heard him. They said the fishermen: "A sea-lion that
   is speared." A'qa aqego'qomux. Ma'nix agata'qomux, a'qa maket
   is speared." Then they went to see. When they reached them, then two
   k'au aqiga'qoamux wu'xi ak't'ennim ya'xi ige'piXL. A'qa mank
   tied they were done those canoes that sea-lion. Then a little
   lava' qayoi'ix. Mane'x lon k'au aqiga'qoamux ak't'ennim, a'qa
   slowly it went. When three tied they were done canoes, then
   tell nixo'xoxax. A'qa wita'ax aqilge'qe'kax qa-ikXawa'qauax;

3. qew'qoamux. A'qa aqigo'kuax lxe'len. Mane'x la'kjiLau le'qemene
   it was killed. Then it was carried inland. When a youth who
   was harpooned it, it was lost. Then

4. laqulipx. a'qa libup qatelo'xoxax la'xi lle'pa'x, aqa nixatix.
   a youth, then cut it was that hunting then it was lost.

5. Mane'x aqego'kexx ige'piXL, ma'nix e'wa Naoqem'em qayo'yanx
   when it is cut a sea-lion, when there Nehelim it arrived from
   ya'xi ige'piXL, a'qa ptsix taqne'aka qala'ete-ix e'yo'mogunpa.

6. yu'xanix. Nige'piXL a'qa qe'qy naqene'aka kaltateta-ix, a'qa
   when sea-lion, then green stones are in it its stomach in
   ike'na'kaqen.

7. Ma'ne'x e'wa Kwina'mil nigepiXL a'qa qepq iqe'na'ke niqta'eta-ix,
   when there Quinaielt sea-lion then gray stones are in it
   from there

8. and e'qem nita'eta-ix. Qalgiunam'a'koax kalt'eqoxax ika'kete'nax.
   some when are in it. He distributes it the hunter his game.

9. Ka'munwe nixlx'omux qalgiunam'a'koax. K'olq'e' a'ouk nixa'xal-ix
   all it is finished he distributes it. Thus formerly they did
   tel'xam galanat. Wa'qa-ipam. Qua'cetemaxix. Gila'xanik,

10. the people Kathlamet, Wa'na-ipam, Qua'cetemaxix. Gila'xanik,
    k'olq'e' itako'emula lgipe'xluke.

11. thus they hunted them sea-lions.
Cultee’s Ancestor Conjures the Sea-lion (Told 1894)

My grandfather sang a conjurer’s song. He had one hundred conjurer’s songs. His town was laxanaké’ingut. The people assembled in his house when he sang. The people danced for four nights and then the singer spoke: “That old man will come to listen and to see the dance.” The people thought: “Where may that old man come from. Perhaps he will come from Nehelim to see the dance. Perhaps he will come from Klatsoo to see the dance.” It grew dark and then the people danced again. At midnight they became tired. They slept. One old woman slept when it began to be dark. When it was nearly daylight she awoke. Then something was happening. She heard a noise as if a door were being opened. Something was standing in the doorway. The old woman thought: “May we are going to be attacked. I will wake the people.”

**Xa’t ne’qateXem na’ka tge’qeyuqalk. Tyeqi lax.**
One he sang conjurer’s songs. One hundred.

qateiuxoa’wateguX. laxanaké’ingut ta’lXam. NoXau’kax
he sang conjurer’s songs. laxanaké’ingut his town. They assembled
those who sang conjurer’s songs.

noXuiwi’yutekuax ta’tei ta’lXam. A’q’a uige’mx ya’Xi
the people that his house at that the one who sang Four
conjurers’ songs.

Ig5’p5nEm. A’q’a
people. They thought that the people: Whence may he will arrive that old man?

lXuan 1’wa Naq’le’em att’é’mama alxetxeto’texaun. lXuan 1’wa
Perhaps thus Nehelim he will arrive he will see the dance, perhaps there
then those people that danced.

Te’qitekX att’é’mama alxetxeto’texaun. Ig5’p5nEm. A’q’a
the one who sang. He will arrive he will see the dance:

wij’ax ignXuiwi’yutek ta’tei ta’lXam. Qe’gayaq waj’upa, a’q’a
Again they danced those people. Middle night at, then

tell igoxoa ta’tei ta’lXam. Igo’qonq’owix’ita. lXa’t Ig5’p5n’it
they were those people. They slept. One old

lqage’lak as nol’ix eg5’p5nEm a’q’a ilqo’tpli. Qo’p e’ktelit
woman and a little it was dark then she slept. Nearly morning

qi’X’e’qo’iqa ta’Xi Ig5’p5n’it lqage’lak. A’q’a tänki ig5’xax.
she awoke it was old woman: then some thing

lqate’maaq qa’cél, qa’cél, qa’cél, tänki ig5’xax ic’qepa. Itxlo’Xoa-it
she heard it noise of an opening some thing was the door at. She thought

la’Xi Ig5’p5n’it: “lXuan saq” iqunte’i’tXam. Xi’Xa
that old woman: “Perhaps war they come to make

Well
She waked them. The people remained quiet. They rose and made themselves ready. They took their arrows. One of them was told: "Light the fire." That person lighted the fire, and something became visible in the doorway. Its face was as large as the moon. The people said: "Oh, a monster has come to our house;" but the singer said: "Is it a monster? It is that old man who comes to see the dance. He has come to give you food." Behold, a sea-lion came to see the dance. He was shot, and was dead. Far up from the sea was their town. Nevertheless that sea-lion went up. Then the people who had gone to attend the singing ate it. Thus was my grandfather's supernatural helper at Laxanakco'ngut.
Cultee's Grandfather Visits the Ghosts (Told 1891)

My grandfather wanted to take a woman from Oak point for his wife. They tried to give him another girl, but he did not like her. He used to make canoes. As soon as he had finished a canoe, he bought a slave with it. He had many slaves. Then an epidemic came, he had a pretty slave girl. She looked just like a chieftainess. Now he heard that the girl whom he wanted to have for his wife had died. The epidemic took the people away. Two days they were sick, then they died. Sometimes they died after three days' sickness. Now his people also were attacked by the epidemic. Several died each day, sometimes three died, sometimes four. Now my grandfather felt sick. After three days he died.

Then he went to the country of the ghosts. He reached that trail. He saw two people carrying a stick. When he came near, he saw that

A'o'x|t q'ax|s qayaxa'k|katx, Qa'niak ite'lxam wu'xi
One wanting to marry, he wanted her. Oak point her town that

ahat'au. Ke'nuiwa aqelotx hattan itel'ka'ko, nect qe'x
maiden. Try she is given a maiden my grandfather, not like

qatelo'xox. Qu'nesum ak'e'ni qateuxo'la'lema-itx. AeXemol'
he did her. Always canoes he always made them. Kathlamet
canoes

qateuxo'la'lema-itx. EXt qate'o'tkaux iequomol, l'eXa't tketiX
he always made them. One he finished it a Kathlamet one slave

aqxamela'mox. la'xotckjena, ka tga'pletatike ti'a'qexeltgeake.
he was bought. He worked, and many his slaves.

A'qa io'ix c'me'qti. AeXa't au'a'lakX ato'ktei, t'a takemana'mate
Then it went the one his slave girl pretty, just a chief.

ite'lik国会. Na'xelitma'koax wu'Xi q'axs qaxaxak'xos, no'me'at
she resembled. He learned that wanting to was she dead, marry wanted,

Akmam'ia-it itk'o'ktecan ta-tei te'lXam, Ma'ketiX qata'wo'ix
Cholera (?) took them those people. Twice they slept

it'a teqem nixeloxox. qaloxmeqtX. E'XemoxiX lo'miX
their sickness was on them, they died. Once three times

qalo'wo'ix qaloxmeqtX. A'qa la'itike ita'teqam nixeloxox.
they slept they died. Then those their sickness was on them,

aq'a'watike nu'xaila'itx EXt e'ko: a'na' a'reol'neke, a'na' alak'tike.
some several died one day; some three, sometimes four.

A'qa ita'teqem nixeloxox. lo'miX qayuwo'ix ita'teqem
Then his sickness was on him. Three times he slept his sickness

nixeloxox qayombo'me'.
was on him he died.

A'qa io'ix e'wa temeneloc'tike. Qatengoat'aqoumex te'lXam
Then he went there the ghosts. He arrived at them people

wu'xi a'e'xatkpa. Itgiuqo'mat e'mo. Te'lXam qateto'gol'qapX.
those the road at. They carried it a log. People he saw them from a

distance.

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they were posts of a house. These people looked just like posts. Then he came to a person who dragged his intestines on the ground. When he came near, he saw that it was a mat made of rushes. The road was full of tracks of people. Now he came down to a large creek. He looked across and saw a large town. He heard people making canoes. Then a person came up to him. He recognized one of his mother's relatives who had been dead long ago. He said: "Did you come at last! They are waiting for you. The news of your arrival has come already. They will buy for you the girl whom you like. She and her mother have come across." Then that person left the grass at that place was three fingers wide and was more than man's height. It was moved by the wind and sounded like bells. He heard it ringing all the time. The grass told the people on the other side what was going to happen. Now he saw that woman and he thought: "I do not like her. She looks just like her mother. Her face
is sore all the time." He saw her in that manner. Then another person came to him. He recognized his uncle. They all came up the river.

His uncle spoke: "Let us go to catch seals." His uncle took a line. They gave him something that looked just like soap. "Eat that," he said. He ate it, but he did not like it. Then he turned his head toward the land and spit out what was given to him. His uncle, who was looking toward the water, said: "What does he want to eat? He refuses what I give him." Then he thought: "I just came here and they scold me already. I will return." Then the sun shone on his right side. He did not walk. He just turned round and then he fell in a swoon. Now he recovered. He heard people crying. Early in the morning when he had died the people had gone to fetch his aunt from Klat. In the evening she arrived and brought two sea-otters which she intended to tie to his body. They had cut their hair and his slaves had been divided. One of his uncles had taken that pretty slave girl.

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1. itca'qElikel. A'q'a wi tgo a'xal1X iti'gati'qam. He'ingul'aq1 he saw her. Then again another person reached him. He recognized him.
2. gi'ainmotX. Ga'mesum c'wa caxalata qato'yanux. He'io1Xam ya1Xi his uncle. Always there up the river they came. He said to him that
3. ia'ainmotX: "Aqc' gior axta'ge1gya. l'pa-it itca'gela'it ya1Xi his uncle's seal "we will go to hunt." A rope he took it that
4. ia'amotX. Iqc'lot ya'Xi ta'uki lagi iqc'vi'ka'kuile. "iXe'ilemuux his uncle's thing it was that some just like soap alike. "Eat
5. ia'Xaune. He'iyuqec igiXe'ilemuux. Net an'xyaq'teke. IgiXe'lyegu this here. He hit it it he ate. Not he liked the taste. He turned
6. c'wa litc'elum. Iti'o'mute-it ya'Xi ta'uki igi'lepo'im. E'wa there inland. He spit it out that something it was given to him. There
7. mai'luX ixe'lxik ya'Xi ia'motX. iteio1Xam ya'Xi ia'motX: toward the water turned that his uncle, he said to him that his uncle:
8. "Taunxa aige'lemo'xuna taq' igete. Iti'o'leyipX ya'Xi "What will he eat just he came. He refuses that
9. ia'lepo'im." IgiXo'cXo-it: "E'yataq1X 1q' into'mam aqa I gave it to him thought: "Long maybe I arrived then
10. igi'menu'lu. AnXia'kjeo. igiXo'cXo-it. Xaune gateva'it I am scolded. I will return. He thought: At once here then
11. ig设备nxixit wu'Xi apataq qen'k'canan. Naqet iteXo'tkakon. he struck him that sun on his right side. Not he walked,
12. nige'lmux. ae igiXalxeguna. a'q'a k'erm igi'xax tia'Xatakum. l'paq he said, and he turned, then nothing became his reason. Recover
13. igi'wos. Igoxoc'i'im ti1Xam iteauite'emaq. Kawi2X ya'Xi the did. They cried people he heard them. Early that
14. igi'maat: igi'quilelenam ayalak Tia'k'wekiXpa. Ili'paX iqi'k'am, he died, he was sent for his aunt Klat apart. In the evening he brought
15. igi'k'am moket igi'gac'te'max. agixen'i'goa. lqi'paqcup iqi'tox she brought two sea-otters, she was going to tie cut were done
16. ti'a'qalemuuke. Pa'qapu iqi'tox ta'Xi ta'qexeltgeku. A'q'a their heads. Divided they were those his slaves. Then
17. exi't ia'motX itca'gela'wa wu'Xi ya'ti'o'kti at1e'tiX. A'q'a igiXe'uxak one his uncle he took her that pretty slave girl. Then she became
slave girl. Now his aunt was angry. She wished to have that slave girl. She went home and took the sea-otters along. In the morning his breath had given out. It became night and became day again. The sun was low when he recovered. The people were crying all the time and said: "To-morrow we will bury him." Then that one woman was quiet and looked at him. It looked just as if the mat were moving. She looked at him again and said: "It is an evil omen for me; I see the mat moving." They lifted it. They felt his heart. He was warm and his heart was beating. His feet and his hands were cold. Then they called the conjurers. They warmed his hands at the fire and blew water on his face. He recovered. They gave him water. They poured some into his mouth. It ran down as far as his throat, but ran out of his mouth again. His throat and his chest were dry. Finally he swallowed the water. He drank much and recovered.

wu'Xi aya'tak. Tq'iex ig'o'xoa wu'Xi ah'e'tiX. Iga'Xj'qoa.

1 that his aunt. Like she did her that slave girl. She went home.

Ige'yukl ya'Xi iquage'temax. Kauw'X ya'Xi igaxe'tiXm

2 She carried those sea-otters. Early that it was at an end

ay'a'lutk; ig'o'ponem; ig'eteukfiX. G'i'gnalX wu'Xi aqua'X, a'qa

3 his breath; it grew dark; day came. Low that sun, then

iteXa'takoa. Igoxo'nmitek ta-itex te'lXam. Aqi'o'lxam: "O'la

4 he recovered. They cried those people. He was told: "To-
morrow a'qa aqio'tga." Qan ite'xoa la'Xi te'Xa't iquage'lak. A'qa

5 then he will be buried." silent became that one woman. Then

iigq'o'qmitek. Ya'Xka tagi ixela'la ya'Xi ic'olek. Ma'ketiX

6 she looked at him. Then just as moved that mat. Twice

iigqae'kel la'Xi tqage'lak. A'qa ile'kim: "Iqenqo'xoaXmalx

7 she saw it that woman. Then she said; "It's an evil omen for me

y'a'Xka taci ixela'la ya'Xi ic'olek." Iqi'o'latek ya'Xi ic'olek.

8 that just as moved "that mat." It was lifted that mat.

E'wa ig'e'yoxc e'yanxte, a'qa iot'eca-it ya'Xi e'yanxte. A'qa

9 Thus it was done his heart, then warm that his heart. Then

a'qunwv eixela'la ya'Xi e'yanxte. Ts'e's te'yaki; ts'e's ta'qo-it.

10 indeed it moved that his heart. Cold his hands; cold his feet.

Iqenqo'lemanm tga'qewanaax teX tqu'le. A'qa tjajia igu'ux

11 They were fetched shamen one house. Then warm it was made

e'yamxte. Jtjia ig'e'eluX a' tol. P'o'po ig'e'lux lteu'qua si'uxost.

12 his heart. Walm it was made the fire. Blow it was on water his face.

by

13 gpaq ig'e'xox. Ke'nuwa ig'e'loX teu'qua. Ke'nuwa wax

tiplaq Recover he did. Try it was given water. Try pour

14 to him out

aquelo'xoax ii'keXa. Gip'a' qal'o'yanx, a'qa wi qal'Xata'koax.

15 it was done on his month. Here it arrived, then again it ran back

Qe'eqe'cig a'Xa' e'yanxko'w kia aya'qateX, ac teXoa aqiteqo'wilq

16 try became his throat and his chest, and then he swallowed it

that water. Much he drank it, then well he became.
Many people died. Sometimes five died in one day, sometimes four, sometimes three. The epidemic killed them.

Then the seers learned what he had seen when he went to the country of the ghosts and saw everything there. Formerly the seers did not know it, but when he had been dead they learned about it.

They died those people; five died one day; sometimes four, sometimes three. The cholera killed them.

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ABSTRACTS OF MYTHS

1. AqjasXe'nasXena—A woman who has a baby boy leaves her husband and builds a small house outside the village. In the evening, when the people dance, she desires to join them, but hesitates to leave her child. Finally she goes, and the child is carried away by AqjasXe'nasXena, who takes him to the house in which she lives with the Crane. The boy grows up, and is informed by the Crane that AqjasXe'nasXena is not his mother. The Crane tells him how to kill her. The boy does as instructed. He asks AqjasXe'nasXena to carry him up the mountain. When they reach a region grown with white pine, he cuts her neck. Her soul comes out, and he breaks it. Then he climbs a white pine and shoots his arrows toward the sky, making a chain. He ties his bow to the lower end and climbs up. He meets the Darkness, who carries darkness in her bag. He meets different kinds of insects, who are descending to the earth. He meets a man in whose body two arrows are sticking. Soon he meets the Evening Star, who asks if he has seen his game, and explains that he is hunting men. He reaches a parting of trails, and, going on to the left, finds the trail strewn with human bones. He reaches a house, takes a basket down, in which he finds a woman. In the evening her five brothers come home, throwing their game—dead people—down in front of the door. Finally the father, the Evening Star, returns. They offer him human eyes to eat. The daughter is the Moon. He leaves them and returns, reaches the parting of the roads, and turns to the right. He finds the trail strewn with mountain-goat bones. The same thing happens as in the house of the Evening Star. The woman in this house is the Sun, the daughter of the Morning Star. The Moon's brothers make war upon them, and are defeated. One day the man looks down and sees his village. He becomes homesick, and is let down to the earth with his wife. He finds his little brother blind, and being maltreated by Blue-jay. He restores his eyesight and punishes Blue-jay. His wife has twin children who are united in the middle. Blue-jay cuts them apart, and they die; then the woman returns to the sky. The twins are the sundogs.

2. Nikciamtc'c—Blue-jay advises a girl to marry the Panther. She goes to the house of the animals, and by mistake marries the Beaver. She notices that the fish that he catches are really willow branches. She leaves the Beaver, who sends all the animals to bring
her back. Finally he sends the Panther, who marries the woman. Then the Beaver cries, and produces a deluge. The animals save themselves in their canoes. Finally they dive to bring up some mud. Bluejay, Mink, Otter, and Muskrat try; the last succeeds. Then the waters begin to disappear, the canoes are left on the dry land, and the animals jump out of them. They all knock off their tails at the gunwale. Those that do not return to get them have short tails.

3. Myth of the Sec—A chief has many pairs of moccasins and leggings made, and walks eastward to visit the Sun. After ten months, he reaches the Sun. He sees war implements hanging on one side of his house, dresses and shell beads on the other side. The sun is hanging near the entrance. He sees a girl, who tells him that all these things are her grandmother's property. The sun is carried by this old woman, who leaves the house every morning and returns late in the evening. He marries the girl, and asks the old woman to give him her blanket. Finally she gives it to him, and it fits his body like a shirt. She gives him a stone ax and sends him home. As soon as he sees people, he loses his senses and is compelled to kill them. After he has killed all his friends, the old woman visits him. She takes away the garment and the ax and leaves him.

4. Myth of the Swan—The Swan marries a chief's daughter, and during a famine gives her pounded salmon bones to eat, while he himself eats dried salmon. Then she goes home. She goes to bed and lies for five days on one side, then she turns over and lies for five days on the other side. All her hair comes off. Then she conjures the smelt which the people catch. Then she makes the river freeze so that the Swans cannot obtain any food. The Swans go to visit her. She orders the people to roast smelt over a fire of pitchwood; then she lets the Swans come in and they dis-like the smoky taste of the fish. She curses them, saying: "You shall fly away when the smelts arrive."

5. The Copper is Speared—A bright piece of copper is seen at sea. All the people try to spear it, but are unsuccessful. Finally two girls, who disguise themselves as youths, hit it. They instruct their father to invite the people, and produce the copper. They cut it to pieces and give it to the people. It has many different colors, and they put it onto their garments. These people are the birds, and this accounts for their different colors. The Blue-jay was given the best part of the copper. He showed it to the Clam, who took it away from him, and since that time has the mother-of-pearl color, while to Blue-jay was given what little remained of the copper.

6. Myth of the Coyote—Coyote and the Snake go up the river. He is instructed by his excrements in the taboos referring to the catching of salmon on the upper part of the river.
7. Myth of the Salmon—There is a famine. The Skunk-cabbage and other plants see the Salmon coming up the river. They say: "If it had not been for us, the people would have starved before you came." The Salmon gives them presents for having saved the people. The Crow, who is in a canoe with Blue-jay and the Flounder, is met by the Salmon. She says: "We are going up to the Cascades with the flood tide and shall return with the ebb tide." This makes the Salmon angry. He stops them, twists the head of the Flounder, and pulls the Crow and Blue-jay into their present shape, and determines that it shall take five days to go up to the Cascades.

8. Myth of the Elk—The eldest of five brothers meets an old man in his house, and is asked to hunt for him. The old man goes out, transforms himself into an elk, and kills the young man. The next three brothers fare no better. The youngest one transforms stone arrowpoints into a dog. His grandmother assumes the shape of a crow. He is told in a dream what has happened to his elder brothers, and is instructed to scratch the fat from an elk skin that he will see in the house. When he does so, the old man cries for pain. He leaves the house with his dog and makes five lakes, placing one quiver filled with arrows near each. Then he re-enters the house. When the Elk comes, he begins to shoot, and, when he cannot kill it, he jumps into the first lake, which the monster empties. He jumps into the next lake. Finally the monster swallows the youth with the water of the last lake. The Crow advises him to cut the Elk's heart, which he does, thus killing him. The skin is cut up and transformed into prairies.

9. Myth of the Southwest Winds—In the beginning there were five Southwest Winds, who lived in the sky. Blue-jay advises the animals to make war upon them. They sing until the sky tilts so that it approaches the earth, and they go up. Blue-jay advises the Skate to go home, because he is so wide. He has a shooting contest with Blue-jay, in which he escapes by turning sidewise, showing his narrow side, while Blue-jay is wounded. The Beaver steals fire from the house of the Winds, allowing himself to be caught, and then running away with the fire. The Skunk is sent as a scout. Next Robin is sent, who enters one house and remains sitting near the fire, which causes his breast to turn red. The bowstrings and the apron-strings of the Winds are cut by the Rats and Mice. Then the Birds attack the Winds, who are chiefs of the village. Only the youngest one escapes. The people return to the earth, but Blue-jay cuts the rope holding the sky to the earth before they are all down. The animals remaining above form the constellations.

10. Rabbit and Deer—The Deer is the Rabbit's mother. While she gathers roots and berries, he gathers branches, which he ties into a bundle and hides near the house. The next day he puts the branches into his canoe so that they look like people, and goes down
the river to a town. He makes the people believe that a war party is coming. They run away, and he steals all their salmon. When his mother returns, she begs him to desist. After five days he goes again to make war upon the people. This is repeated four times. The fifth time an old man does not run away, but hides and sees that it is nobody but the Rabbit. The people catch him and skin him. His body is thrown into the water. His mother finds him. She takes him into her canoe and resuscitates him. He says that he has no blanket and feels cold. He goes back to the village of his enemies and asks for his blanket. They are afraid because he has come back to life, and offer him all sorts of skins, which he refuses. Finally the people give him half of his own skin, the other half having been used for some purpose. He stretches it and puts it on. For that reason the Rabbit's skin is very thin.

11. Coyote and Badger—Coyote and Badger were catching birds all the time. One day they agree to invite various animals in order to kill them. Coyote steps near the water and invites the Sturgeon. When he enters the house, Badger lies down and pretends to be sick. Coyote asks his visitor to help him to carry Badger out of the house. When they do so, the Badger breaks wind, and the stench kills the Sturgeon. In this manner they kill the Seal, the Porpoise, and the Sea-lion. Then the people become suspicious, and nobody ventures near their house. They begin to shoot birds again. Badger is successful, while Coyote is unsuccessful. Badger kills them by means of his wind. Coyote asks for the loan of his anus, and finally induces Badger to give it to him; but he does not know how to use it, and is unsuccessful. Then Badger grows angry and throws Coyote's anus into the river. Coyote pursues it, and sees the children at the various villages trying to hit it with sticks and spears. Finally, when he succeeds in obtaining it, it is all torn. He curses Badger, saying that the stench of his wind shall be feared, but that he shall not be able to kill anything with weapons.

12. Panther and Lynx—The Panther goes out hunting every day, while the Lynx is watching the fire. He plays, and when on his return he finds the fire extinguished, he swims across the river and steals a fire-brand from the fires of the Grizzly Bears, which were watched by an old woman. When she feels that one of the fire-brands has disappeared, she accuses her vulva of having eaten it. When the Panther returns, he notices by the smell that a new fire has been started in his house. The next morning the Grizzly Bear, who had learned that his fire was stolen, swims across the river to fight with the Panther. The Lynx is covered with a dish. The Grizzly Bear attacks the Panther, and when the latter is almost killed the Lynx jumps out from under the kettle and breaks the Bear's leg with an ax. Thus all the five bears are killed, and then the Panther burns their house. He curses the Lynx for having caused so much trouble, and leaves him.
13. Seal and Crab—The Seal and the Crab are sisters. The Seal catches salmon and asks her sister to carry them up to her house. They break her fingers off. The Seal puts them on again. Then the Crab teases her sister, saying that she will eat the whole salmon. After they have eaten, the Seal closes the door and all the chinks of her house, and forbids her sister to go outside. She, however, disobeys and goes down the river, where she is seen by the people. The Seal goes to catch her and they hide. The people go and find them. They make the Seal vomit the salmon and take it home, where they eat it.

14. Myth of the Mink—Mink is maltreated by the people with whom he has gambled. He is hungry, and Panther, his brother, sends him to a lake, instructing him to stretch out his hands. When he does so, a dish filled with food stands near him. He thinks it is not enough, but is unable to empty the dish, for as soon as he has eaten its contents it becomes full again. His brother tells him to take the dish back to the lake. Then Mink and Panther begin to travel. They meet a person who is sitting on a log overhanging a river. Mink tries to push him into the water, but the man takes hold of him, kills him, and throws him away. His brother resuscitates him. They come to a person who threatens to kill them with his long nails. Mink tries to push him into the water, but is killed. His arm is torn out. Then his brother takes a squirrel’s arm, puts it onto him, and resuscitates him. Next they go to a lake on which a two-headed swan is swimming. Mink tries to catch it, but is devoured by a monster that lives in the lake. The brother dries up the lake by throwing red-hot stones into it, cuts up the bodies of the monsters that he finds on the dry bottom, finds his brother, and resuscitates him. In the evening they camp, and Mink is hungry. He is instructed to strike the spruce trees in order to make a deer come out. He mistakes various animals for deer, and is instructed by his brother. Finally the deer comes, and is shot by his brother. He demands the antlers, which look greasy when brought near the fire. When they are going to sleep, he asks the name of the place, but his brother tells him that if the name is mentioned it will begin to rain. Mink learns the name and at once shouts it at the top of his voice. It begins to rain. Mink’s brother gathers a large pile of sticks, on top of which he sits down. Mink is too lazy to do so, and is carried away by the floods. He is drowned, after which he is resuscitated by his brother. They reach the house where the brother’s wife is living. Mink teases her father, who tries to kill him. They go out intending to fell a tree, and the old man tries to make a tree fall on him. They load the wood into their canoe, and the old man places Mink with the stone hammer in a basket on top of the wood. He makes the basket fall into the water, hoping to drown Mink, who, however, escapes. They try who is able to stay awake longest, and Mink
deceives the old man by placing rotten wood on his eyes. Then the old man asks him to fetch his playmates, the wolves. Mink does so, and they bite and scratch the old man, who begs Mink to take them back. In the same way he brings bears, raccoons, and the grizzly bears. In all these contests he shows himself stronger than the old man.

15. Robin and Salmon-berry—Robin and Salmon-berry are sisters. The latter is very successful in picking berries, while the former is not. Salmon-berry suspects that her sister intends to kill her, and she warns her five children, telling them what to do. She has five boys, while Robin has five girls. Robin kills her sister and tells the children that she has lost her. The next day the Salmon-berry's children propose to the other children to play. They make a hole, cover it, and make a fire over it, pretending that they are being stamed. Soon they say that they are hot, and Robin's children open the hole and let them out. Then they heat the Robin's children in the hole and kill them. They place them in various positions on the house, so that their mother shall not suspect any evil when seeing them from a distance. When she comes home, she finds the children in these various positions, and discovers that they are dead. Salmon-berry's children escape through a hole that they make in the ground. They place their dog at the entrance. When Robin asks the dog where the children have gone, it points in various directions, thus detaining her. Finally she finds their tracks. When they see her coming, they place two kettles on the trail, in one of which they place a rope made of elk skins; in the other they place the antlers: then they command the kettles to boil. When the Robin reaches them, she finds the kettles very hot, waits, and eats the skins and the antlers, which give her serious pain. The children reach a creek, where the Crane is standing, who stretches out his leg and allows them to walk across. When Robin reaches the creek, the Crane stretches out his leg for her, but turns it over and makes her fall into the water. She curses her, and transforms her into a bird. Her body drifts ashore, and the Crow picks at it. Then she recovers and smears the blood that is flowing from her wound over her belly. She visits all the trees, and asks them if they like her looks. She tells those that like her that they will be useful to man, while she tells the others that they will be of no use to man.

16. Panther and Owl—The Owl was the Panther's slave. Blue-jay induces a chief's daughter to visit the Panther. She crosses five prairies and sees the Owl dancing and catching mice. As soon as he is looked at, a stick hits his nose. He searches and finds the woman, whom he marries. The house is full of fat. On the one side is nice-looking fat, on the side where the Owl is living is bad-looking fat. The Owl takes some of the good-looking fat, telling the woman that
it belongs to him. In the evening the Panther comes home and orders the Owl, his slave, to carry in the elk, which the latter does reluctantly. After three days the woman, who is hidden behind a matting, makes a hole and sees the Panther. She discovers that she has made a mistake. The Panther wonders why the Owl obeys him reluctantly, and one day returns at noon. The Panther asks him why he is whispering every evening, and the Owl replies that he is dreaming. One night the Panther hears him talking to the woman, and becomes very suspicious. The woman is tired of her husband. She pulls out two hairs, which she ties round a piece of elk's marrow. The Panther, when eating the marrow, finds the hairs, and thus learns that a woman is hidden in the house. On the following day he returns before the Owl, searches all over the house, and finds the woman. The Owl is very angry and prepares to fight with the Panther. They put on their armor, and in fighting fly upward. They tear each other. Their flesh is falling down. The woman keeps all the red flesh, and burns all the green flesh. She burns all the green bones, and keeps all the white bones. The intestines look just alike, and she cannot distinguish them. She burns part of them. Then she throws the meat and bones that she has preserved into the water, and the Panther arises, but by mistake she has burned his intestines. He sends her to all the animals to ask for half of their intestines. They do not fit, and are returned, until finally those of the Lynx fit. After a while the woman has two children, an Owl and a Panther, who grow up as friends.

17. The Raccoon—Raccoon and his grandmother are hungry. She offers him all kinds of food, but the Raccoon refuses everything except acorns. She tells him to get some from their cache. She has five caches of acorns. Raccoon eats all the contents of the caches. The Crow observes him and tells what he is doing. His grandmother takes a stick to strike him, but he hides among the wood in the fireplace. She finds him, and strikes his face with a firebrand. He climbs a hawthorn tree. His grandmother follows him, searching for him. She asks him to throw down some fruit to her. He tells her to lie on her back and open her mouth. Then he puts thorns into the haws and throws them into her mouth. She cries for water. Wings grow on her, and she is transformed into a bird. Raccoon travels on and reaches the house of the Grizzly Bear. He tells the Bear that somebody painted him and made him look pretty. The Grizzly Bear requests that the same be done to him. Then Raccoon boils some pitch and pours it over his face. Raccoon runs away, pursued by the Bear. He meets Coyote and asks him to let him pass, and promises to gather food for him. Coyote directs him to his house, and orders him to heat ten stones and to cover himself with a kettle. When Bear comes, Coyote spits and makes his saliva look like the Raccoon, thus making the Bear believe that he has eaten the Raccoon.
He invites the Bear to his house, and bets that he cannot swallow hot stones. Coyote puts a reed into his mouth so that it passes right through his body. He swallows five red-hot stones, which fall right through the reed. The Bear tries the same, and dies. Coyote and Raccoon eat the Bear. After this, Raccoon gathers fruits for Coyote, as he has promised. Later on he wishes every morning to find certain food under his pillow, and his wish comes true, because he himself places the food there every evening. Coyote tries the same, but is unsuccessful. Coyote becomes envious and resolves to kill Raccoon. He warns him not to go to a certain place, saying that there are dangerous warriors there who look just like him. Raccoon disobeys. Coyote, disguised as one of the supposed warriors, wounds Raccoon so that the fat comes out of the wound. When Raccoon comes home, Coyote, under the pretense of curing him, pulls out the fat and kills him. Then he is starving because he is not able to procure any food himself.
ABSTRACTS OF TALES

1. Ti'pexoacxoae—A girl has a bitch. While she is away, it is killed and the fat is given her to eat. She is deserted by the tribe. Then she gives birth to five male dogs and one female. When she is away, the dogs assume the shape of children. Finally she discovers their transformation and burns their dogskin blankets. The boys become great hunters. Ti'pexoacxoae hears about her daughter. He is a great chief who eats his wives. He kills all his male children. The brothers kill a sea monster, and give the blood to him to drink. He cannot drink it all, and for that reason makes peace with the brothers. He marries the girl, who gives birth to a boy. She escapes with the baby. The boy grows up in the woods and becomes stronger than his father, whom he resembles in every respect. One day he goes to his father's house, and is mistaken for Ti'pexoacxoae himself. The latter sends slaves to search for him. The son kills all the people. Then Ti'pexoacxoae requests him to come back. The boy agrees, and when he returns, his sons shoot their grandfather.

2. Em'go'yleke—A chief's son falls in love with a slave girl. His father scolds him, and he resolves to leave his people. He jumps into a lake and is transformed into a water monster. He invites his friend to come and see him, but enjoins him not to tell the other people what has become of him. The people track the friend and discover the chief's son. They try to catch him, and when they do not succeed, they try to shoot him with arrows, but they are not able to hurt him.

3. The brothers—A number of brothers maltreat their youngest brother. They give him refuse of their own meals to eat. He goes and catches birds and lies down, singing shaman's songs. His brothers find him in this state and try to reconcile him, but he pays no attention to them and is transformed into a spirit of the sea, the protector of whale hunters.

4. The war of the ghosts—Two men are met by a canoe, the occupants of which invite them to join in a war expedition. One of them refuses, the other one goes, and in combat is wounded, though he does not feel any pain. The people carry him home and he discovers that they are ghosts. The next morning he dies.

5. The TkulXiyogo'yleke—A chief, Po'XpoX, kills all his male children. One of his wives saves her male child, who is placed in charge of her mother. He attains supernatural powers by finding dentalia in a pond. The old woman borrows sinew to string them. Then she invites all the people and distributes the dentalia among
them. The boy becomes a warrior by seeing the thunderbird. He invites the people to a great feast, and outdoes his father so much that the latter loses his rank.

6. Pe'ipel—Pe'ipel is a chief on North river, who robs the people farther south. A young man trains to become a warrior. When Pe'ipel attacks him, the young man kills him.

7. The Nischi—A man has a wooden figure representing a supernatural being, which he makes dance. Two young men hide near the door, and strike the figure with a club when it is passing. Then snow begins to fall and it gets very cold. Two eagles are seen drifting down the river on an ice floe. The two young men try to catch them and are drowned. Thus is the spirit revenged.

8. The Spirit of Hunger—There is a famine. Two friends are starving. Both have the Famine for their guardian spirit. One of them sees her coming and entering all the houses. Then the people die. The other one is not able to see her, except from a distance. The first goes to meet the Famine and has a struggle with her. He takes away her mat, in which she carries bones and shells. He shows them to the people, and from that time on there is plenty of game.

9. Winter all the year round—A boy plays with his excrements, although it is forbidden to do so. As soon as he has done so, a cold winter sets in. The people propose to expose the boy on the ice, but his parents protect him. A bird is killed which carries a strawberry in its beak, from which the people conclude that it is cold only in their country. Then the parents give the boy up. He is exposed on the ice, where he dies. Then it rains, the snow melts, and it becomes summer.

10. The girl who was carried away by the Thunderbird—The Indians used to hunt elk on Saddle mountain near Astoria. They frightened them and drove them down a certain trail which ended in a precipice. Girls are forbidden to pass over the prairie at the foot of this precipice. A girl disobeys this law and is carried away by the Thunderbird. The people search for her and see many birds flying around the rocks. The girl has become a supernatural being.

11. The man who was transformed into a snake—The wife of a canoe builder finds a very large root. He eats it and is transformed into a large snake. The roots are transformed into small snakes, which follow him when he leaves the house. Hence people do not now eat large roots.