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LOWER UMPQUA TEXTS

AND

NOTES ON THE KUSAN DIALECTS

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VOLUME IV

LOWER UMPQUA TEXTS

AND

NOTES ON THE KUSAN DIALECTS

BY

LEO J. FRACHTENBERG



ROYAL  
ANTHROPOLOGICAL INSTITUTE,

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# CONTENTS.

## LOWER UMPQUA TEXTS.

	Page
INTRODUCTION . . . . .	I
ALPHABET . . . . .	5
CREATION MYTHS . . . . .	7
1. The Universal Change . . . . .	7
2. The Death of Grizzly Bear. . . . .	14
3. The Origin of the Yakonan and Siuslawian Tribes . . . . .	30
4. The Big Fire . . . . .	32
5. The Crow and the Thunder-Bird. . . . .	34
6. The Girls and the Stars . . . . .	38
7. The Origin of Death . . . . .	40
MISCELLANEOUS TALES . . . . .	44
8. The Pelican and the Sea-Gull. . . . .	44
9. The Beaver and the Muskrat . . . . .	48
10. The Man who married the Bear-Woman . . . . .	54
11. The Lost Seal-Hunters . . . . .	62
12. The Dreamer . . . . .	68
DESCRIPTIONS OF CUSTOMS AND MANNERS . . . . .	74
13. How a Wife was obtained . . . . .	74
14. Invocation for Rain . . . . .	76
15. Description of a Shinny Game . . . . .	78
16. How a Siuslaw House was built, and the Food the Siuslaw ate . . . . .	80
17. Setting Traps for Elk. . . . .	84
FRAGMENTS . . . . .	86
18. The Skunk and the Screech-Owl. . . . .	86
19. Coyote and the Two Otter-Women . . . . .	88
20. The Grizzly Bear and the Two Little Birds . . . . .	94



	Page
21. The Old Woman and her Grand-Daughter . . . . .	96
22. The Story of Louisa Smith's Childhood . . . . .	100
APPENDIX . . . . .	103
23. The Man who married the Bird-Woman (told in English) . .	103
VOCABULARY . . . . .	107
Lower Umpqua-English . . . . .	109
English-Lower Umpqua . . . . .	128

#### NOTES ON THE KUSAN DIALECTS.

1. NOTES ON THE MILUK . . . . .	141
2. NOTES ON COOS TEXTS (Vol. I of this Series) . . . . .	150
ERRATA . . . . .	155

## INTRODUCTION.

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

The collection of these texts was accomplished under great difficulties, which will largely account for the meagre number of myths and tales contained in them. Louisa's advanced age rendered her practically useless as a narrator. Her memory of old traditions was almost entirely gone, and she had lost the faculty of relating facts coherently and in consecutive order. Besides, her narratives, such as could be obtained, were too much interspersed with Chinook jargon; so that, after having obtained from her part of story No. 18 and an account of her childhood (No. 22), I was forced to resort to her husband's services as a narrator. Since he was not familiar with the traditions of the Lower Umpqua Indians, the following procedure had to be adopted. He was asked to obtain from his wife, through the medium of Chinook jargon, such stories,



and in such form, as she could remember, and to retell them to me in English. I then arranged the facts in what seemed to be the most likely consecutive order, whereupon William was instructed to dictate these facts in the Lower Umpqua language, — a task which at times was too much for his limited intelligence. He too often lost the trend of the story, and wandered away from the subject-matter, leaving out the most important details, and failing to mention the subjects and objects involved in a certain myth. Whenever unable to continue a thought, he resorted to unnecessary repetitions, so that most of the texts that make up this collection seem to be lacking in vividness of description and continuity of thought. To be sure, in extenuation of William's shortcomings as a narrator, it must be borne in mind that the Lower Umpqua language was not his native tongue.

In this manner, after many complications and an unusual loss of time, I succeeded in obtaining the stories numbered 8, 9, 18, 19, 20, and 21, all of which are native Lower Umpqua traditions, and the descriptive texts listed in this collection as Nos. 13, 14, 16, and 17. These represent all the traditions that Louisa Smith could remember with a fairly reasonable degree of certainty. Being anxious to obtain some more texts (not so much for ethnological purposes, as from linguistic considerations), I asked William Smith to narrate Alsea myths and stories, designating some at random from a fairly rich collection I had previously obtained from him in his native tongue.<sup>1</sup> Thus he dictated the texts numbered 1, 2, 3, 10, 11, 12, and 15, which are but a poor improvement over those enumerated above. They are woefully lacking in clearness and continuity of description, are full of repetitions and grammatical mistakes, and — being but imperfect translations —

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<sup>1</sup> It is planned to publish these in a later volume of this series.

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

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

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

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<sup>1</sup> Leo J. Frachtenberg, *Coos Texts* (Columbia University Contributions to Anthropology, Vol. I, Nos. 2, 5, 8, and 9).



mythology of the Lower Umpqua Indians did not differ materially, in form and content, from that of their neighbors. This applies especially to the traditions of the Coos and Yakonan<sup>1</sup> tribes, whose languages show a clear relationship to Siuslaw.<sup>2</sup>

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

A full sketch of the Lower Umpqua language, based chiefly upon these texts, is being published by the Bureau of American Ethnology.<sup>2</sup>

SILETZ, ORE.,  
September, 1912.

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

<sup>2</sup> Leo J. Frachtenberg, Lower Umpqua, an Illustrative Sketch (ibid.).

## ALPHABET.

<i>a</i> . . . . .	Like <i>a</i> in <i>shall</i> .
<i>e</i> . . . . .	Like <i>e</i> in <i>helmet</i> .
<i>i</i> . . . . .	Like <i>i</i> in <i>it</i> .
<i>o</i> . . . . .	Like <i>o</i> in <i>sort</i> .
<i>u</i> . . . . .	Like <i>u</i> in German <i>Furcht</i> .
<i>ā</i> . . . . .	Like <i>a</i> in <i>car</i> .
<i>ē</i> . . . . .	Like <i>a</i> in <i>table</i> .
<i>ī</i> . . . . .	Like <i>ee</i> in <i>teem</i> .
<i>ō</i> . . . . .	Like <i>o</i> in <i>rose</i> .
<i>ū</i> . . . . .	Like <i>oo</i> in <i>too</i> .
<i>ȳ</i> . . . . .	Like <i>y</i> in Polish <i>ryba</i> .
<i>ü</i> . . . . .	Very short <i>u</i> .
<i>ä</i> . . . . .	Like <i>ä</i> in German <i>wählen</i> .
<i>ɛ</i> . . . . .	Obscure vowel.
<i>a, e, i, o, u, ɛ</i>	Resonance vowels.
<i>a<sup>i</sup></i> . . . . .	Like <i>i</i> in <i>island</i> .
<i>ā<sup>i</sup></i> . . . . .	Same as preceding, but with second element long.
<i>a<sup>u</sup></i> . . . . .	Like <i>ou</i> in <i>mouth</i> .
<i>ā<sup>u</sup></i> . . . . .	Same as preceding, with second element long.
<i>ui</i> . . . . .	Diphthong <i>ui</i> .
<i>āi</i> . . . . .	Diphthong <i>āi</i> .
<i>āu</i> . . . . .	Diphthong <i>āu</i> .
<i>ūi</i> . . . . .	Diphthong <i>ūi</i> .
<i>q</i> . . . . .	Velar <i>k</i> .
<i>q'</i> . . . . .	Same as preceding, with very great stress of explosion.
<i>x</i> . . . . .	Like <i>ch</i> in German <i>Bach</i> .
<i>k</i> . . . . .	Like <i>c</i> in <i>come</i> , but unaspirated.
<i>k'</i> . . . . .	Same as preceding, with very great stress of explosion.
<i>k<sup>h</sup></i> . . . . .	Aspirated <i>k</i> .
<i>d, t</i> . . . . .	Sonants and surds difficult to distinguish; surd not aspirated.
<i>t'</i> . . . . .	Like <i>t</i> , with very great stress of explosion.
<i>t<sup>h</sup></i> . . . . .	Weak explosive <i>t</i> .
<i>t<sup>h</sup></i> . . . . .	Aspirated <i>t</i> .
<i>s</i> . . . . .	As in English.
<i>c</i> . . . . .	Like <i>sh</i> in English <i>she</i> .
<i>ts</i> . . . . .	As in English <i>sits</i> .
<i>tc</i> . . . . .	Like <i>ch</i> in <i>chunk</i> .
<i>ts', tc'</i> . . . .	Same as preceding, with very great stress of explosion.

- $ts'$ ,  $tc'$  . . . . Weak explosives.  
 $p$  . . . . . As in English.  
 $p'$  . . . . . Same as preceding, with very great stress of explosion.  
 $l$ ,  $m$ ,  $n$  . . . . As in English.  
 $l'$  . . . . . Palatal  $l$ . Like  $l$  in English *lure*.  
 $l$  . . . . . Spirant lateral, pronounced like the combined *ch* in German *ich* and the  $l$  in English *lure*.  
 $L$  . . . . . Surd lateral, pronounced very much like  $tl$ .  
 $L'$  . . . . . Same as preceding, with very great stress of explosion.  
 $\varepsilon$  . . . . . Glottal catch.  
 $'$  . . . . . Aspiration whose palatal or velar character depends upon the character of the vowel that precedes it.  
 $h$ ,  $y$ ,  $w$  . . . . As in English.  
 $'$  . . . . . Stress accent.  
 $\backslash$  . . . . . Pitch accent.



## CREATION MYTHS.

### 1. THE UNIVERSAL CHANGE <sup>1</sup> (*Alsea*).

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

---

Waa'a<sup>u</sup>tsme ants L!a'ai hītc. Tema<sup>u</sup>yūn ants L!a'ai hītc.  
 He speaks to his those many people. He will assemble those many people.  
them

"Hū'tctūn!." K!ēxū'tc L!aya'tc waa'ūn ants hītc L!a'ai.  
 "Play will we." Each to place to he says to those people many.  
 "L!wa'ntūxtcī, 'Tcīnt tsxayū'<sup>wi</sup> temū'tūx L!a'ai hītc k!ēxū'ne.'" "  
 "Tell shall you, 'On such a day assemble many people every from.'" "  
shall

u! wàn ha'nhan s<sup>e</sup>atsa'tx hītcū'<sup>u</sup>. K!ēxū'tc L!aya'tc waa'ūn  
 Then finally indeed thus do (pl.) people. Each to place to says it  
 5 te la'k<sup>u</sup>t!wī hītū'tc. "Temūa'wax ants L!a'ai." u! wàn  
 this gatherer(of) people. "Are going to those many." Then finally  
come together

ha'nhan s<sup>e</sup>atsa'tx hītcū'<sup>wi</sup>. u! wàn temū'tx hītcū'<sup>u</sup>. u!  
 indeed thus do (pl.) people. Then finally assemble people. Then  
 wàn kū'yā'tsacL!a'ai u! tcīn ants L!a'ai hītc L!owa'x.  
 finally after a while then return those many people messengers.

---

<sup>1</sup> A myth probably common to the Siuslaw and Alsea Indians, since Louisa claimed to have heard it related by some of her own people.



Thus was each messenger told: "In ten days we shall start from everywhere." And the messengers related it thus: "In ten days they will come."

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

uʃ wàn waa'xam s<sup>E</sup>atsi'tc: "Kix<sup>E</sup>s tsxayū'wi uʃn<sup>E</sup>xan wàn  
Then finally (he) is told thus: "(In) ten days then we finally  
(excl.)  
qa'tc<sup>E</sup>ntūx k!ēxū'ne L!aya'ne." uʃ wàn s<sup>E</sup>atsi'tc L!wina'  
start will each from place from." Then finally thus relate  
ants L!owa'x: "Kix<sup>E</sup>s tsxayū'wi uʃn<sup>E</sup>x L!ūtūx."  
those messengers: "(In) ten days then come will."  
they

Tsītū'w<sup>i</sup>tc ha<sup>i</sup> ants L!a'ai ants temua'wax L!a'ai.  
Glad (is) their heart those many those to assemble many.  
(of) (of) (who) intend  
5 Ka'lxēsūn ants tsxayū'wi. Yā'a'xai hūtcū'wi L!a'ai.  
They keep on those days. Much fun they  
counting (will have).  
Tsīl!atū'u yā'a'xai L!a'ai. uʃ hamxaū'nī ants tseha'u'ya uʃ  
Shoot (pl.) many people. And made of tied that grass then  
qa'xūntc hakwa'yū'ne uʃ qa'xūntc tū'tca'yūtne. S<sup>E</sup>a'tsa  
upwards it is thrown and upwards it is speared. Thus  
hūtcū'u L!a'ai. Kūiyā'tsacL!a'ai uʃ smū't<sup>E</sup>tūx ants tsxayū'wi.  
play (pl.) many. After a while then end will those days.  
Waa<sup>i</sup> ants mā'a'tī, "L!ūtūx L!a'ai. Tē'xmîsîtcî<sup>1</sup> ha<sup>i</sup>!  
Says that chief, "Come will many. Strong continually hearts!  
let be your

10 Kumî'ntc<sup>E</sup>tcî qa'xantc ha'u'wisitī ha<sup>i</sup>!"  
Not you downwards make contin- hearts!"  
ually your

<sup>1</sup> Mis-heard for *tē'xmîsîtcî* STRONG CONTINUALLY (LET) BE YOUR .... Consists of *tē'xmî* STRONG; *-is* durative; *-itîtcî* possessive suffix for 2d per. pl.

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

- uʔ wàn smut'a't' ants tsxayū'wi. uʔ wàn ya'q<sup>u</sup>hīsūn  
Then finally ends that day. And now (they) watch continually (for)
- ants L!a'ai Lī'ūtūx. uʔ wàn Lī'ūtx hītcū'u ants L!a'ai.  
those many come will. Then finally come people those many.  
(who) (pl.)
- Yā'a'xai hītc L!a'ai Lī'ū. uʔ wàn hūtcā'tx hītcū'u. Nītcama'i'-  
Many people many come. Then finally play (pl.) people. Different  
nat'E hūtcā'tx hītcū'u. Tcīl!atū'u<sup>1</sup> L!a'ai. Pekū'u L!a'ai.  
(games) play (pl.) people. Shoot now many. Play many.  
(pl.) shinny (pl.)
- 5 Ha'i'mūt L!a'ai te'q hīna'yūn ants Lī'ūtx hītcū'u L!a'ai.  
All many some- bring it those come people many.  
thing (who) (pl.)
- "Nītcama'i'nat'anʔ hū'tctūx." uʔ wàn yā'a'xai hūtcā'i'  
"Different (games) play will." So now much playing  
we (incl.)
- xnī'w<sup>u</sup>na'a<sup>u</sup>.<sup>2</sup> uʔ wàn temū'tx hītcū'u. uʔ wàn hūtcā'tx  
will be done. And now assemble people. And now play (pl.)  
(pl.)
- hītcū'u.<sup>3</sup> Tcīl!atū'u<sup>1</sup> L!a'ai. uʔa<sup>u</sup>x s<sup>E</sup>atsī'tc waana'wa.  
people. Shoot now they. Then thus talk to each  
(pl.) they two other.

<sup>1</sup> This form has been used instead of *tsīl!atū'u*. The narrator frequently substituted a *c* for an *s*, owing chiefly to the fact that his native tongue (Alsea) has no true alveolar spirants.

<sup>2</sup> Louisa claimed that *xnī'w<sup>u</sup>na'tam* would have been a more appropriate form than *xnī'w<sup>u</sup>na'a<sup>u</sup>*.

<sup>3</sup> Note the frequent recurrence of this phrase. Such repetitions will be met with throughout these texts, and constitute a characteristic trait of William Smith's mode of narrating a story.



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

All the people put feathers on their heads. And when

- 
- "Wate te'x<sup>a</sup>mtc ha<sup>i</sup>, u<sup>†</sup> s<sup>è</sup>a peh'tcitūx." S<sup>è</sup>atsi'tc<sup>w</sup>ax  
 "Who strong his mind, so he first shall be." Thus they two  
 waana'wa a'nts<sup>u</sup>x ma<sup>a</sup>ā'tī. Tcīl!atū<sup>u</sup> <sup>1</sup> L!a'ai. Temū'tx  
 talk to each other those two chiefs. Shoot now they. Assemble  
 (pl.) (pl.)  
 hītcū<sup>u</sup>. u<sup>†</sup> ants tcīl!atū<sup>u</sup> <sup>1</sup> u<sup>†</sup> qa'ha'ntc tsīl!a<sup>i</sup>'. S<sup>è</sup>atsa<sup>u</sup>'-  
 people. And those shoot now and far to shoot. Thus  
 (who) (pl.)  
 wax hī'q!ait ants L!a'ai. A'nts<sup>u</sup>x ma<sup>a</sup>ā'tī waana'wa<sup>u</sup>x.  
 intend start now those many. Those two chiefs talk to each  
 to other they two.  
 5 "Hū'tcawans. Klēxū'nī te'qaū'nī hūtca<sup>i</sup>' xnī<sup>w</sup>nī<sup>w</sup>yūns." <sup>2</sup>  
 "Are going to play we two (incl.). Each con- something fun do it will we two"  
 consisting of consisting of (incl.).  
 Waa<sup>i</sup>'muxwa<sup>u</sup>x ants ma<sup>a</sup>ā'tī. "Hū'tctūns yā<sup>a</sup>'xa." S<sup>è</sup>atsi'-  
 Talk to each other those chiefs. "Play will we much." Thus  
 they two two (incl.) (adv.)  
 tca<sup>u</sup>x waa<sup>i</sup>'mux<sup>u</sup> ants ma<sup>a</sup>ā'tī. "Klē'xū'nī te'qaū'nī hūtca<sup>i</sup>'  
 they two talk to each other those chiefs. "Each con- something fun  
 consisting of consisting of  
 u<sup>†</sup>ns xnī<sup>w</sup>nī<sup>w</sup>yūn."  
 then we do it will."  
 two (incl.)  
 Ha<sup>i</sup>'mūt<sup>è</sup>nx la<sup>i</sup>'qat skwaha<sup>i</sup>'tx xwākī' ants L!a'ai. Kū<sup>i</sup>  
 All they feathers stand on their heads those many. Al-
- 

<sup>1</sup> This form has been used instead of *tsīl!atū<sup>u</sup>*. The narrator frequently substituted a *c* for an *s*, owing chiefly to the fact that his native tongue (Alsea) has no true alveolar spirants.

<sup>2</sup> Instead of *xnī<sup>w</sup>nī<sup>w</sup>yūn'ns*.

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

- 
- xyal'x smū't'a ants lla'ai hūtcū'u. uł lxa<sup>u</sup>yaxa<sup>ū</sup>nī ants  
 most ends that great fun. Then another one that  
 māā'tī uł waa'. "Hai'nanł hū'tctūx wa'tūx." Atsī'tc  
 chief then says. "Differently we play will again." Thus  
 waa' ants lxa<sup>u</sup>yaxa<sup>ū</sup>nī ants māā'tī. Kwīnx yā'tsa s<sup>a</sup>'-  
 says that other one that chief. Not they long thus  
 ts<sup>e</sup>yax ułnx haū'. "Temū'tūxtcī." Atsī'tc waa' ants  
 (did) so they quit. "Assemble shall you." Thus says that  
 5 lxa<sup>u</sup>yaxa<sup>ū</sup>nī ants māā'tī. uł wān ha'nhan s<sup>a</sup>tsa'tx  
 other one that chief. Then finally indeed thus (do) (pl.)  
 hūtcū'u. uł wān temū'tx hūtcū'u. "Hū'tctūxtcī. Tcīna'ta<sup>u</sup>  
 people. Then finally assemble people. "Play shall you. Whoever  
 sī'nīxyaxa<sup>ū</sup>n ants lai'qat, uł hiya'tsīsūtne. Hū'tctūxtcī."  
 wanted it that feather, so it would be put Play shall you."  
 on (by him).  
 uł wān hītsī'xam ants lai'qat. Hīyatsī'tsūn ants lai'qat  
 And now is put on that feather. (One) would that feather  
 put it on  
 uł txū kwa'<sup>h</sup>unt. "Kī'k'it, kumī'ntcīn sī'nīxyūn." S<sup>a</sup>tsī'tc  
 and just he lowers "Heavy not I want it." Thus  
 his head. (it is)  
 10 waa' ants hītsī'xamīne. Lhał'txa<sup>ū</sup>ne ants s<sup>a</sup>'tsa  
 would he it was put on. Is continually he who thus  
 say (whom) shouted at  
 xni'<sup>w</sup>na. uł waha'ha<sup>ū</sup>n hīyatsī'tsūn hiya'q<sup>u</sup>, waha'hūn  
 does (it). Then again is putting it on Wild-Cat, again



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

hiyatsi'tsūn. ʉ txū xyal·xí'sk'in qa'tc'int qai'ha'ntc. Kí'k'it  
he is putting it on. Then just almost a little he goes far off. Heavy

yux<sup>u</sup>. "Kumí'ntc hī'sa nàtc."<sup>1</sup> Atsi'tc waa'xam ants  
too. "Not good on me." Thus is told that

hitc.<sup>2</sup> ʉ waha'hūn tliya' hīyatsi'tsūn. ʉ Lxatit' ants  
man. Then again Bear is putting it on. And is running that

tli. ʉ txū xa'tint qa'xūntc lqatūwiyū'stc. Cín'xyat!ya  
Bear. And just he climbs up to tree to. Thinks continually

5 ants mā'ā'ti. Atsi'tc waa'xam. "Kumí'ntc hī'sa nī'x'atc."  
that chief. Thus he is told. "Not good thee on."

ʉ slōxu'x<sup>u</sup> xwīl!a'L!, qanīstcī'tc txū slōxu'x<sup>u</sup> inqla'itcix.  
So he slides he returns, downwards just he slides creek to along.

ʉ xwīl!a'L!. "Kumí'ntc hī'sa nī'x'atc." ʉ waha'ha'ūn  
Then he came back. "Not good thee on." Then again

haya'na hīyatsi'tsūn. Q!ā'xa'xt hīyatsi'tsūn ʉ qa'tc'int.  
different is putting it on. (man) Wolf is putting it on and goes.

Qa'xūntc txū qa'tc'int ckō'tcī'tc. ʉ qanīstcī'tc xwīl!a'L!  
Upwards just he goes hill like. Then down like he returns

10 Lxatit'. ʉ tcīn ʉ waa', "Nī'ctcī tēx xī'ntmīs hitc mīk!a'ū',  
he runs. So he and says, "How (I) travels person bad in,  
returns wonder always

<sup>1</sup> Ought to be *nī'x'atc* ON THEE, obj. per. pronoun for 2d per. sing.

<sup>2</sup> As told in the Siuslaw language, this Alsea myth loses many of its salient points. In the original version the different people are told to try on a pair of elk-antlers; and, if the antlers do not fit a person, that person is changed into an animal, and the name given to it is indicative of some characteristic motion performed by that person in the endeavor to keep on the antlers.

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

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

L'aya'?" S<sup>e</sup>atsi'tc waa', uł wàn āqa'qa<sup>ū</sup>n. uł s<sup>e</sup>atsi'tc  
place in?" Thus he says, and finally he takes it off. Then thus

waa'xam: "Kumí'ntc<sup>inx</sup> tē'q, q!a'xa<sup>u</sup>xtīnx ħin, ckō'tci'tc<sup>enx</sup>  
he is told: "Not thou some- Wolf thy name, mountains in thou  
thing,

xí'ntmīs ħnāt." uł waa'xam ants ħ'tc<sup>Et</sup>. Waha'ha<sup>ū</sup>n  
travel wilt always." Then is told that Cougar. Again

ħiya'tcīt ħiyatsi'tsūn. uł wàn ħiyatsi'tsūn uł txū tca<sup>u</sup>'k'at,  
Cougar is putting it on. Then now he is putting and just he raises his  
it on head,

5 uł kwa<sup>h</sup>una'tlīst. "Hē, kumí'ntc ħi'sa nī'x<sup>a</sup>tc. Txū ħ'tc<sup>Et</sup>  
but begins to lower "Hey, not good thee on. Just Cougar  
it frequently.

ħinīnx. uł wàn kumí'ntc ħi'sa nī'x<sup>a</sup>tc. Txū'nx klēxū'  
name thy. And now not good thee on. Just thou each on

L'aya' xí'ntmīs. Yā'xatc'ist<sup>enx</sup> ħit!aya'."  
place on travel shalt (Wilt) try to begin to food."  
always. look for, thou

uł waha'ha<sup>ū</sup>n ħiyatsi'tsūn tsa'sqīn. Lxa'tatc'ist klēxū'tc  
Then again is putting it on Deer. Begins to try each to  
to run

L'aya'tc ants tsí'sqan. "Tsí'k!ya ħi'sa nī'x<sup>a</sup>tc. Tsí'sqnīnx  
place to that Deer. "Very good thee on. Deer thy

10 ħin. ħiya'tc<sup>enx</sup> ħ'tlīsūts txū." uł wàn waha'ha<sup>ū</sup>n ħiyatsi'tsūn  
name. People thee eat will just." Then finally again is putting it on  
always

Līmna'q ants ħai'qat. Ĥaħ'tx ħītcū<sup>u</sup>. Klēxū'tc L'aya'tc  
Elk that feather. Shout (pl.) people. Each to place to



Elk began to run about in all directions. Even on bad places he succeeded in running. People shouted at him, "It looks very nice on you!" Then the chief said, "It fits you very well. You shall always carry it. Your name shall be Elk." He was not merely standing (still), he kept on walking in all directions. "Elk shall be your name. People will always eat (your meat)."

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

## 2. THE DEATH OF GRIZZLY BEAR (*Alsea*).

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

Lxa'tatc'ist ants lîmna'q. Wa' mî'k!a<sup>u</sup> L!aya' w̥ l̥xata'î.  
begins to try that Elk. Even bad on place on still he runs.  
to run

Lhañ'sū'ne. "Tsî'k!ya hî'sa nî'xatc." w̥ waa' ants maā'tî,  
He is continually "Very good thee on." Then says that chief,  
shouted at.

"Tsî'k!ya hî'sa nî'xatc. Qnî'xts<sup>enx</sup> xî'ntmîsun. lîmna'-  
"Very good thee on. Thou carry it shalt Elk  
always.

'qa<sup>inx</sup> hî'nîti." Kumî'ntc txū skwaha'î. K!ēxū'tc L!aya'tc  
thy name." Not just he stands. Each to place to

5 qa'tcinat!ya. "lîmna'qa<sup>inx</sup> hî. Hîya'tc<sup>enx</sup> hî'tlisûts."  
he goes frequently. "Elk thy name. People thee eat always will."

Sqa'ik wàn hawa'î. Hañ'tx hîtcū'u. Smî'tū'î' wàn.  
There finally it ends. Shout (pl.) people. It ends finally.

## 2. THE DEATH OF GRIZZLY BEAR<sup>1</sup> (*Alsea*).

Wā'nwîts. Tsî'k!ya mî'k!a wā'nwîts l!a'ai. K!ēxū'  
Long ago. Very bad long ago world. Each on

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

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

Llaya' uʔ s<sup>E</sup>a<sup>i</sup>t<sup>E</sup> 1 Lla'ai. S<sup>E</sup>a'tsa hī'q!aq!yax wā'nwîts.  
place on then such world. Thus it started long ago.

Miya'k!a hiya'tc ʔit!a'yūn. Swāʔ 2 ʔit!a'yūn hītc Lla'ai  
Bad person devoured Grizzly devoured people many  
(them).

wā'nwîts. Hītc p<sup>a</sup>a<sup>i</sup>'Ln qatc<sup>i</sup>na<sup>i</sup>', uʔ s<sup>E</sup>ās L!xma<sup>i</sup>'yūs uʔ  
long ago. Man to hunt goes, then he would kill and  
him

ʔit!i'yūs. Yā<sup>a</sup>'xai hītc p!na<sup>i</sup>tx ha<sup>i</sup>' s<sup>E</sup>a<sup>i</sup>'na. uʔ temū'tx  
would devour Many people sorry their hearts for that. So assemble  
him. (pl.)

5 hītcū'u. Sīn<sup>i</sup>xyū'u xāL!a'ūʔtx. 3 Tsīm xawa'a<sup>u</sup>. A'tsa uʔ  
people. Desire (pl.) be made his. Always killed he That's why  
shall be.

wàn temū'tx hītcū'u. uʔ waa<sup>i</sup>'tx wàn mātiyū'u tE Lla'ai.  
now assemble people. Then say re- now chiefs (of) region.  
(pl.) peatedly this

"P!a'ntxan ha<sup>i</sup>' tsī'k!ya. Nī'tcanʔ tEX xawa'ūn? uʔ  
"Sorry our hearts very. How we doubt kill him? For  
(excl.) (incl.)

kumī'ntc xa'wīʔ tsīL!i'tc. A'tsan uʔn 4 kumī'ntc sī'n<sup>i</sup>xyūn  
not die neg- arrow with. That's why not want it  
ative I

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

<sup>1</sup> The obscure vowel has been inserted here for reasons of a physiological nature.

<sup>2</sup> Compare Coos *swat*, and Alsea *sūtn*.

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

<sup>4</sup> Singular instead of plural. Should have been *a'tsanxan uʔnxan*.



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

Then finally a man was told to go (again). A very

tsîl!i'tc L!xmaya'a<sup>u</sup>." uł wàn waa'tx hītcū'u k!īnk'ya'a<sup>u</sup>  
arrow with killed he shall Then finally say (pl.) people they will go and  
be." see (fut. pass.)

nī'tca te tai. S<sup>e</sup>a'tsa tū'na'a<sup>u</sup>. uł wàn qa'tc'ntx k!īn-  
how this lives. Thus he will be Then finally go (pl.) to look  
invited.

k't'ū'wi. uł wàn L!īl!wa'xam.<sup>1</sup> Līū'ūn. "K!aha'yū'nanx,  
for him. Then now he is approached. He got there. "Invited art thou,  
al'twa'wanx hūtcū'u'stc L!aya'tc." Kumī'ntc a'mhac ha<sup>i</sup>.  
also about to, thou fun to (of) place to." Not willing his mind.

5 uł tca'xa<sup>ūt</sup> uł tcī'n ants hītc. uł s<sup>e</sup>atsī'tc L!wa'an: "Kumī'ntc  
So goes back and goes that man. And thus relates: "Not  
home

a'mhac ha<sup>i</sup>." S<sup>e</sup>atsī'tc L!wa'an ants hītc. Yā'a'xai hūtcū'u  
willing his mind." Thus relates that man. Much fun  
L!a'ai ants temū'u'wi. uł waa'xam ants s<sup>e</sup>a qa'tc'ntūx.  
they (of) that assembly. Then is told that who go will.

"Kumī'ntcīn! ana'xyūn. Ats xa'ūtūx, ułn! ana'xyūn."  
"Not we give it up will. When he die will then we give it up will."

Atsī'tc L!ōnī'txa<sup>ū</sup>NE.

Thus it is frequently said.

10 uł wàn L!ōxa'xam waa'xam ants hītc. S<sup>u</sup>kwī'tc tsīnq!t  
Then finally is sent is told (to go) that man. Very poor is

<sup>1</sup> Namely, Grizzly Bear.

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

ants hītc L!ōxa'xam. "Hī'sanx L!wā'nīsūn. Kwī'nx nīctcī'tc  
that man is sent. "Well thou keep on telling Not thou what like  
(who) him.

L!wā'nīsūn mī'k!a'na. L!wā'nīsūnanx s<sup>e</sup>atsī'tc. Sī'nīxyūnan-  
keep on telling badly. Keep on telling thus. Want him  
him him thou

xan Lī'ūtūx tiū'ts. Tsī'k!yanxan sī'nīxyūn hūtca'a<sup>u</sup>.  
we come shall here. Very we want it fun shall be  
(had).

Atsī'tc<sup>enx</sup> L!wā'nīsūn. Kwī'nx L!wā'nīsūn mī'k!a'na.  
Thus thou keep on telling Not thou keep on telling badly.  
him him

5 Yā'a'xaitc ha<sup>i</sup>,<sup>1</sup> tsī'k!ya mī'k!a." u<sup>ʔ</sup> wān qa'tcīnt ants hītc.  
Much his mind, very bad." So finally goes that man.

Haītcī'tc cī'nīxyat!ya ants hītc. Wīnx tsī'k!ya. "L!ōwa'xan  
His mind thinks repeatedly that man. He fears very. "Messenger I  
kind of

tā'kīn Līū'." u<sup>ʔ</sup> wān wī'wa<sup>i</sup>, "Nīctcī'tc<sup>enx</sup> wa'a'yaxa<sup>ūts</sup>  
this I come." Then now he affirms, "What thee told you he-thee

ants Līū'yax?"<sup>2</sup> — "Kumī'ntc nīctcī'tc wa'a<sup>ʔ</sup>. Txūn  
that (who) came?" — "Not anything he says (neg.). Just I

L!ōna'yūtne s<sup>e</sup>atsī'tc: 'K!aha'yū'nīn.' Atsī'tcīn L!ōna'yūts.  
am told thus: 'Invited am I.' Thus me tells he-me.

<sup>1</sup> "He is foxy."

<sup>2</sup> Here the narrator has lost the trend of his story. Upon the departure of the messenger, Grizzly is evidently asked by some friends as to his mission, whereupon he gives the answer that follows.



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

(The messenger related Grizzly Bear's words to his people.) And one man said thus: "He is shrewd. He

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'Tsī'k!yanx sī'n'xyūn Līwa'wax. S<sup>E</sup>atsī'tcīn L<sup>o</sup>wax tā'kīn  
'Very they want it intend to come Thus I messenger this I  
(thou).

Līū'." S<sup>E</sup>atsī'tc waa<sup>i</sup>.<sup>1</sup> "Tē'qīn waxaū'mē tā'kīn k!aha'-  
come.'" Thus he says. "Some- be given this I am  
thing I

yū'ne?" — "Kumī'ntc nī'tcī'tc wa<sup>a</sup>'aū'tnē. Txū wān hūtcū'u  
invited?" — "Not anything is said. Just now play (pl.)

L!a'ai. S<sup>E</sup>a'tsa tanx sī'n'ixyūtne Lī'ūtūx." — "S<sup>E</sup>atsī'tc<sup>enx</sup>  
many. Thus this thou art wanted come shall." — "Thus thou

5 L!wā'nīs: <sup>2</sup> 'Sī'nxīt tāqa'na. Ats tē'q waxa'yexayim,<sup>3</sup> uł  
tell contin- 'He wants something. When some- he be given, then  
ually: thing

wān Lī'ūtūx.' S<sup>E</sup>atsī'tc<sup>enx</sup> waa'yūts."

finally he come will.' Thus thee tells he-thee."

uł s<sup>E</sup>atsī'tc waa' ants ał<sup>a</sup>q hītc.<sup>4</sup> "Txū yā'a'xa'tc ha<sup>i</sup>.<sup>5</sup>

Then thus says that one man. "Just much his mind.

S<sup>E</sup>atsī'tc sī'n'ixya, nī'tcīm s<sup>E</sup>ās k!ixa'yūn tē hītc. A'tsa

Thus he desires, because he kills these people. That's

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<sup>1</sup> The narrator lost again the trend of the story. The messenger has evidently once more approached Grizzly Bear, from whom he receives the reply that follows.

<sup>2</sup> These are the instructions given by Grizzly Bear to the messenger.

<sup>3</sup> Probably mis-heard for *wa'x<sup>E</sup>yaxaī'mē*.

<sup>4</sup> The messenger has now returned, giving the following account of his visit to Grizzly Bear.

<sup>5</sup> That is, "he is shrewd."



thinks so, because he has killed the people. That's why he is shrewd." Thus said that man (messenger). "He was (evidently) told (by some of his friends) that a dance would be arranged for him in order to change his (mean) disposition, and that everybody hates him. That's why he replied, that, if something were given to him, he would come. Thus he told me."

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

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uʔ yā'a'xaitc ha'i." <sup>1</sup> Atsi'tc waa' ants hītc: "Atsi'tc  
why much his mind." Thus says that man: "Thus  
waa'xam: 'MEq!ē'na'a<sup>u</sup>. Hūya'ūłtx ha'i. Tsi'k!ya p!an-  
he is told: 'A dance will be Changed (will mind. Very sorry  
arranged for him. be) his for

ya'i't!yūn ha'itc.' <sup>2</sup> S<sup>e</sup>atsi'tc waa'i'. Ats te'q wa'x<sup>e</sup>yaxa<sup>ū</sup>me  
him is con- mind his.' Thus he says. If some- be given to him  
tinually thing (conditional)

uʔ lī'ūtūx. S<sup>e</sup>atsi'tcīn wa'a'ūts."  
then he will come. Thus me tells he-me."

5 uʔ wān qa'tcīnt ants hītc waha'. "S<sup>e</sup>atsi'tc<sup>enx</sup> wa'a'isūn.  
Then now starts that man again. "Thus thou tell him  
repeatedly.

'Waxa'yīmanx qanī'nał.' Atsi'tcīnx L!ōna'yūn. 'Lī'mqanx  
'Is given to thee knife.' Thus thou tell him. 'Right away thou  
qa'tcīntūx, k!aha'yū'nanx. Hūtcū'wi L!a'ai yā'a'xai. Sī'nix-  
start shalt, invited art thou. Play (pl.) they many. Wanted  
yū'nanx lī'ūtūx.' Atsi'tc<sup>enx</sup> L!ōna'yūn." Cī'nixyat!ya ants  
art thou come shalt.' Thus thou tell him." Thinks continually that  
hītc L!ōxa'a<sup>u</sup>, "Qna'han waa'yūn. L!xū'yūn qna'han  
man sent will be, "I say to him. Know it I  
(who)

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<sup>1</sup> That is, "he is shrewd."

<sup>2</sup> That is, "everybody hates him."

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

- nîtcî'tc waa'yūn, ʉ hī'nak!i qa'tc<sup>Ent</sup>ūx." ʉ wàn qa'tc<sup>Ent</sup>  
 what say to him, and right away he go will." Then now starts  
 ants hītc. "Qna'han waa'yūn ʉ hī'nak!i qa'tc<sup>Ent</sup>ūx."  
 that man. "I say to him, and right away he go will."  
 Atsī'tc cī'n'xyat!ya ants hītc. ʉ xīnt ʉ Līū'. Līū'ūn.  
 Thus thinks contin- that man. So he and arrives. He arrives  
 ually goes at him.  
 "L<sup>o</sup>wa'xan tā'kin Līū'. Tsī'k!yanx sī'n'xyū'ne Līwa'wax.  
 "Messenger I this I come. Very thou (art) wanted to come intend.  
 5 Kūi yā'tsac L!a'ai ʉ smū't'<sup>Ent</sup>ūx ants L!a'ai hūtcū'wi.  
 Pretty nearly and end will that big fun.  
 Atsī'tc<sup>n</sup> waa'yūtne. Na'm<sup>En</sup>hinx te'q. Nîtcî'tcanx tanx  
 Thus I am told. My thou relative What manner this  
 (art). thou thou  
 kūi a'mha<sup>i</sup>tī ha<sup>i</sup>?" Atsī'tc waa'aūn. "Yā'a'xa'txan ha<sup>i</sup>.  
 not willing (thy) mind?" Thus he says to "Much I (think mind.  
 him. in my)  
 S<sup>En</sup>a'tsan te kumī'ntc a'mha<sup>i</sup>tī ha<sup>i</sup>. Txūn k<sup>u</sup>nà xa'wa  
 That's why this not willing mind. Just I perhaps to die  
 I one (my)  
 sī'n'xyūtne. S<sup>En</sup>a'tsan ʉ<sup>n</sup>in yā'xa<sup>i</sup>tī ha<sup>i</sup>." — "Kumī'ntc  
 am wanted. That's why I much (think mind." — "Not  
 in my)  
 10 s<sup>En</sup>atsī'tc, txūnx ya'xa sī'n'xyūtne. S<sup>En</sup>a'tsanx te k!aha'-  
 thus, just thou to see (art) wanted. Thus thou this (art)  
 one



Their intentions towards you are good. A present will be given to you. For that reason you are invited. You are my relative, so I (came to) fetch you. That's why I came quickly. A knife will be given to you, because you are invited. I came right away, because you are my relative. The reason why I came to you is because I want you to have some fun. That's why I came to you. I don't think that anything bad will happen to you. That's why I was sent." — "Yes, you are a bad man. They want to kill me, that's why I don't want (to go)." — "I don't think (it will be) thus. (Not) for that purpose I

- yū'NE. Txūnx wàn hī'sa hawa'yīME ha<sup>i</sup>.<sup>1</sup> TE'q<sup>EN</sup>x  
invited. Just thou now well it is made mind. Something  
thee
- waxa<sup>ū</sup>'ME. S<sup>E</sup>a'tsanx TE k!aha'yū'NE. Na'm<sup>E</sup>hinx TE'q,  
it is given to. Thus thou this (art) invited. My thou relative  
one (art),
- s<sup>E</sup>a'tsanx tanx hīkwa'yūts qnà. S<sup>E</sup>atsī'tcīn tā'kīn Lī'mqa  
that's why this one fetch I-thee I. That's why I this one quickly  
thee thee I
- Līū'. Qanī'nał waxa<sup>ū</sup>'manx. S<sup>E</sup>a'tsanx tanx k!aha'yū'NE,  
come. Knife is given to thee. That's why this (art) invited,  
thou thou
- 5 s<sup>E</sup>a'tsa tā'kīn Līū', nī'tcīm<sup>EN</sup>x na'm<sup>E</sup>ł TE'q. S<sup>E</sup>a'tsanx TE  
thus this I come, because thou me of relative That's why this  
(art). thee one
- Līū'ūts qnà. Sī'nīxyūtsanx qnà hū'tca'wax. S<sup>E</sup>a'tsanx TE  
come to I. Want I-thee I to play intend. Thus thee this  
I-thee one
- Lī'!Lū'tūts. S<sup>E</sup>atsī'tcīn ha<sup>i</sup>, kumī'ntc k<sup>u</sup>nà TE'q mī'k!a'na  
come to I-thee. Thus my mind, not perhaps some- badly  
thing
- nī'x<sup>atc</sup>. A'tsan TE nà L!ōxa'xam." — "Ha<sup>ū</sup>! Tsī'k!yanx  
to thee. That's this I am sent." — "All right! Very thou  
why I
- mī'k!a. L!xma'yanxīn sī'nīxyūts. S<sup>E</sup>a'tsan kū<sup>i</sup> a'mha<sup>i</sup>tī  
bad. (To) kill they me want he-me. That's why I not willing (my)
- 10 ha<sup>i</sup>." — "Kumī'ntc k<sup>u</sup>nà s<sup>E</sup>atsī'tc. S<sup>E</sup>a'tsan tā'kīn nà  
mind." — "Not I guess thus. That's why I this I I

<sup>1</sup> That is, "they have good intentions towards thee."



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

L!ōxa'xam. S<sup>e</sup>atsi'tc nàts, kūi nàts nà L!ō'x<sup>e</sup>yaxa<sup>ū</sup>ne.<sup>1</sup>  
 am sent. Thus if, not (condi- I had been sent.  
 tional)

Qa'tcintūnx wàn?" — "Qa'tcintūxan. Hī'sanx mā'nīsūts  
 Go wilt thou now?" — "Go will I. Well thou take care of  
 continually  
 thou-me

qnī'xats." S<sup>e</sup>atsi'tc waa'a<sup>ū</sup>n. "Ha<sup>ū</sup>! Atsi'tcīn hai'. Kumī'ntc  
 thou." Thus he tells him. "All right! Thus my mind. Not

k<sup>ū</sup>nà tē'q mī'k!a'na tē hūtcū<sup>u</sup> L!a'ai." — "Ha<sup>ū</sup>, qa'tcīn-  
 I guess something badly this fun big." — "All right, go

5 tūxan wàn. Kumī'ntc wàn tē'q, xaū'tūxan."<sup>2</sup> S<sup>e</sup>atsi'tc  
 will I now. Not now something, die will I." Thus

waa', ʉ hī'q!a'it. "Kumī'ntc k<sup>ū</sup>nà wàn s<sup>e</sup>atsi'tc. Qa'tcīn-  
 he says, and starts. "Not perhaps now thus. Go

tūnx?" Atsi'tc waa'a<sup>ū</sup>n. "Tsī'k!yanx qnà sī'nīxyūts.  
 wilt thou?" Thus he tells him. "Very thee I like I-thee.

A!tūtūnx hūtcū<sup>u</sup>stc." Atsi'tc waa'ūn. "Qa'tcintūxan  
 Also shalt thou fun to." Thus he tells him. "Go will I

wàn." ʉ wàn qa'tcīnt. Cī'nīxyat!is ants hītc ants la'k<sup>ut</sup>!wī.  
 now." Then finally he goes. Keeps on thinking that man that fetcher.

10 S<sup>e</sup>atsi'tc cī'nīxyat!is.<sup>3</sup>

Thus he keeps on thinking.

<sup>1</sup> That is, "if it were as you say, I should not have been sent."

<sup>2</sup> That is, "I don't care, even if I should die."

<sup>3</sup> The narrator failed to tell the thoughts of the messenger.

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

- Qa'tcinta<sup>u</sup>x wàn. Līwī'tc<sup>w</sup>ax wàn xīnt. <sup>u</sup>ʃa<sup>u</sup>x <sup>1</sup> s<sup>e</sup>atsī'tc  
Go now they finally. Approach in the now go. So they thus  
two manner of they two two
- waa'xam. "Xumca'ca<sup>u</sup>x wàn. Hīna'yūn wàn tē mī'k'la  
are told. "Approaching are now. He brings now this bad  
they two him
- hītc." Tc!ha<sup>u</sup>cya'xam wàn. Wàn tcī'n. T!emt!ma'xam  
man." Gladness was felt now. Finally he comes. He is assembled about  
wàn. "Tsī'k!yanx hīs tanx Līū' ts'īl'mū't. Hū'tctūn'  
now. "Very thou good this thou camest friend. Play will we
- 5 yā'a'xa." Atsī'tc waa' ants hītc. TEMŭ'tx hītcū'<sup>u</sup> ants  
muchly." Thus says that man. Assemble (pl.) people (of) that  
L!a'ai. Wa' yā'a'xa<sup>i</sup> ants hītc, <sup>u</sup>ʃ ha'ī'mūt qa'tcīnt sqa'ktcī'tc  
place. Even if many those people, still all go now thereto in the  
manner of
- ants L!a'ai. Łā'nīsūtne ants hītc. "Tsī'k!ya hīs tanx  
that multitude. Is continually that man. Very good this  
called by name thou
- Līū'. Yā'a'xanxan hūtcū'ī'. Hū'tctūns." — "Haū!" S<sup>e</sup>atsī'tc  
camest. Much we play. Play will we two." — "All right!" Thus
- waa' ants hītc. "Ya'q<sup>u</sup>hītūnx, kwīnx a<sup>u</sup>'sīs. Yā'a'xanxan  
says that man. "Look shalt thou, not thou sleep always. Much we
- 10 hūtcū'ī'." Atsī'tc waa'ī'sū'ne ants hītc. Wā'nwīts ha'wa.  
play." Thus is told repeatedly that man. Long ago it is ready.

<sup>1</sup> The two chiefs.



(Everything) had been made ready long before. It had been decided to kill him with pitch during his sleep. Thus it was agreed upon. "Friend, don't sleep, we two are going to play." Thus they kept on telling him. "That's why you were invited." Thus he was told. "The people who live here have different kinds of games. All sorts of fun you will witness. That's why you were invited. We are well disposed (towards you). No mishap will befall you." Thus he was told repeatedly. Whoever came in would tell him thus: "It is very good that you came, O friend! You shall see. They will play for a long time." Then he would be told, "That's why we invited you. There is going to be a great deal of fun."

Sí'ni'xyū'NE ts!il'na'tc xawa'a<sup>u</sup>, a<sup>u</sup>'stūxax. Atsi'tc ha'ūsime.  
It is desired pitch with he killed a sleeper he Thus it was agreed  
shall be, will be. upon.

"Ts'il'mū't, kwīnx a<sup>u</sup>'sis. Hū'tctūns." Atsi'tc wa'ā'sū'NE.  
"Friend, not thou sleep con- Play shall we Thus he was told  
tinually. two." continually.

"Se'atsa'nx tanx k!aha'yūtNE." Se'atsi'tc waa'ī'sūtNE. "Yā'a'xai  
"Thus thou this (art) invited." Thus he is repeatedly "Many  
thou told.

L!a'ai nīctcama'nat'ū'wi ants tiyū'wi hūtcū'wi. K!ix te'q  
many different (pl.) (of) inhabit- games. Each some-  
those ants thing

5 hūtcā' u!nx yīxa'yūn. Se'atsanx tanx k!aha'yū'NE. Tsi'-  
fun thou see it. Thus thou this thou (art) invited. Very  
k!yanxan hī'sītī ha'ī. Kumī'ntc te'q mī'k!a'na." Atsi'tc  
we good is heart. Not some- badly." Thus  
(our) thing

wa'ā'sū'NE. Tci'nta<sup>u</sup> hītc Līwa'ī, u! atsi'tc waa'yūsNE.  
he is repeatedly Whatever person came, so thus he would be  
told. (by him) told.

"Tsi'k!ya hīs tanx Līū', ts'il'mū't. Ya'q<sup>u</sup>hītūnx. Wa'ī  
"Very good this thou camest, friend. Look at it shalt Although  
thou.

yā'tsa ants L!a'ai, u! se'atsa xni'wnis." u! se'atsi'tc wa'ā'sū'NE.  
long time that multi- still thus they keep on Then thus he is repeatedly  
tude, doing." told.

10 "Se'atsanxan k!aha'yūts. Yā'a'xai hūtcū'wi."  
"That's why we invite thee Much fun."  
we-thee.



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

Wàn hīna'a<sup>u</sup> <sup>1</sup> tcīk ants hūtcū'<sup>u</sup> lla'ai. Sqa'k hīna'a<sup>u</sup>.<sup>1</sup>  
Finally he taken where that fun great. There he taken  
will be will be.

Ma'ltcū'NE ants hītsi'i. Wa'i' yikt ants hītsi'i, <sup>u</sup>l tā'qnīs  
A fire is that house. Although big that house, still full  
started in

hītū'stc. Stīm ya'q<sup>u</sup>ha'it ants hītc. "Tī'k<sup>EN</sup>xan ta'n<sup>x</sup>xan  
people with. There looks now that man. "Here we these we  
hūtcū'i, ta'n<sup>x</sup>xan k!aha'yūts qnà." Ha'qmas tī'xam līya'-  
play, these we invite thee I." Alongside of he is fire  
(who) we-thee seated

5 watc. Q!a'if ants līya'a<sup>u</sup>. "Ya'xa<sup>u</sup>wītc lla'ai hītc ya'-  
to. Pitch that fire. "Many kind of many people look  
q<sup>u</sup>ha'itūn." Atsi'tc cī'n<sup>i</sup>xyatlis ants hītc. Ma'ltcū'NE ants  
at (them) now I." Thus continually keeps that man. A fire is built in that  
on thinking

hītsi'i. "Kwīnx a<sup>u</sup>si's ts'il'mū't. Atsi'tc ta'n<sup>x</sup>xan waa'yūts  
house. "Not thou continu- friend. Thus these we say to thee  
ally sleep, we-thee

qnà līwa'wanx." — "Ha<sup>u</sup>! tsī'k!yan hī'sitī ha'i. Yaq<sup>u</sup>-  
I to come intend — "All right! very I good is mind. (To) look  
thou." (my)

ya'waxan hūtcū'<sup>u</sup>stc llaya." Atsi'tc wa'a<sup>i</sup>s ants hītc.  
intend I fun at great." Thus says con- that man.  
tinually

<sup>1</sup> The narrator erroneously used the future passive. The present passive *hīna'-xam* would have been more proper.

(After a while) he began to feel sleepy. Then people kept on approaching him, (saying,) "Don't sleep, look on! That's why we invited you. Don't sleep, look on! (Not) for that purpose were you invited. We abandoned all our hatred." (Again) he began to feel sleepy. (Again) he was constantly watched. The pitch with which he was going to be killed was made ready, while many dancers approached him, (saying,) "Move away from the fire, you may get burned, O friend!" Thus they were telling him. "Don't sleep, O friend!" — "I feel sleepy." People were dancing, while he (began to) fall asleep. "Move away from the fire, you may get burned!" Everybody was glad because he

Ha'qmas ti'xam liya'wa. Ya'q<sup>u</sup>hīsū'NE. Wusya'aist ants  
Close by he is fire. He is continually Begins to feel that  
seated watched. sleepy

mī'k!a hītc. L!il!wī'sūtNE wān. "Kwīnx a<sup>u</sup>'sīs, ya'q<sup>u</sup>hīs<sup>E</sup>nx.  
bad man. He is continually now. "Not thou continu- look always thou.  
approached ally sleep,

A'tsanxan ta'nxan waa'yūts liwa'wanx. Kwīnx a<sup>u</sup>'sīs,  
That's why we these we say to thee (to) come intend Not thou sleep  
we-thee thou. always,

ya'q<sup>u</sup>hīs<sup>E</sup>nx. Atsī'tc tanx k!aha'yū'NE. Hi's<sup>E</sup>nxan hawa'ix  
watch always thou. For that this thou (art) invited. Good we make our

5 ha'." <sup>1</sup> Wusya'aist ants mī'ck'la<sup>i</sup>. Ya'q<sup>u</sup>hīsū'NE. Ha'ūsīME  
heart." Begins to feel that bad thing. He is constantly Is made ready  
sleepy watched. for him

ants ts!a!n. S<sup>E</sup>a'ina'tc xawa'a<sup>u</sup>. Lī'wīsū'NE ants meq!yū'<sup>u</sup>  
that pitch. That with killed he He is approached those dancers  
will be. frequently (by)

L!a'ai. "Ha'iqatcya <sup>2</sup> ts'il'mū't! Mīl'tcī'xmīnx." Atsī'tc  
many. "Shore-like from friend! Mayst get burned thou." Thus

wa'a'sū'NE. "Kwīnx a<sup>u</sup>'sīs ts'il'mū't." — "Wusya'aistīn."  
he is constantly "Not thou sleep friend." — "Begin to feel sleepy  
told. constantly I."

MEq!yū'<sup>u</sup> L!a'ai. A<sup>u</sup>'sī's. "Ha'iqatcya, <sup>2</sup> mīl'tcī'xmīnx."  
Dance (pl.) many. He is "Shore-like from, mayst get burned  
sleeping. thou."

<sup>1</sup> That is, "we abandoned all our hatred."

<sup>2</sup> That is, "move away from the fire!"



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

People took hold of all kinds of things. Axes were

Tc!ha<sup>u</sup>cisūtNE. S<sup>E</sup>a'tsa xawa'a<sup>u</sup>. Wusya'a'ist wàn. Atsī'tc  
Gladness is always Thus he killed He begins to finally. Thus  
felt. will be. sleep

wa'a'isūtNE, cí'l'xīsūtNE. "Ha'qa'tcya<sup>1</sup> mîl'tcī'xmīnx." Kūi  
he is constantly he is constantly "Shore-like away, get burned mayst Not  
told, shaken. thou."

cí'l'xīl. ʉ wàn qaa'xam ants L<sup>i</sup>yaxa<sup>u</sup>wî ts!a!n. MEq!yū'wi  
moves So finally is brought that boiled pitch. Dance (pl.)  
(negative). in

L!a'ai. "Ha'qa'tcya ts'íl'mū't." Kūi kwī'sīl, tsí'k!ya  
many. "Shore-like from friend." Not he wakes up very  
(negative),

5 a'si's. Atsī'tc waa', "A'nxat̄satcī. Līyaxa'waxan  
he is Thus he says, "Leave alone you A while intend I  
sleeping. you-me.

a<sup>u</sup>sa'wax." ʉ wàn cí'nixyaxam s<sup>E</sup>atsī'tc: "Qai! wàn  
sleep intend." Then now it was thought thus: "Let now

a<sup>u</sup>stūx." La'qwis ants ts!a!n ants L<sup>i</sup>yaxa<sup>u</sup>wî. Atsī'tc  
he sleep Boils con- that pitch that boiled. Thus  
shall. tinually

waa'xam, "Qai! wàn a<sup>u</sup>stūx. Ha'qa'tcya ts'íl'mū't."  
it is said, "Let now he sleep shall. Shore-like from friend."

Kūi cí'l'xīl. ʉ wàn xū<sup>u</sup>n.  
Not he moves Then now he snores.  
(negative).

10 Ha'i'mūt L!a'ai tē'q łokwī'xam.<sup>2</sup> Tcīmtca'mî łokwī'xam.<sup>2</sup>  
All much something is seized. Axe is seized.

<sup>1</sup> That is, "move away from the fire!"

<sup>2</sup> Instead of łakwī'xam. Guttural vowel due to vocalic harmony.

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

Ka'stītūx, ʉ txū tcīm'tca'myate xawa'a<sup>u</sup>. ʉ wàn xū<sup>un</sup>.

He get up will, then just axe with he killed will be. And now he snores.

Łka'atc Laa' xū<sup>un</sup>. ʉ wàn haū'tx hītcū'<sup>u</sup>. Tsi'k!ya

Open his mouth he snores. Then finally finish (pl.) people. Very

tcīma'nīsū'ne. "Ł!xmīya'yūnanł. S<sup>e</sup>a's<sup>e</sup>nł k!ixa'yūts, ʉ

he is constantly "Kill him will we. He us kills he-us, so watched.

s<sup>e</sup>a'tsanł Ł!xmīya'yūn." Łokwī'xam<sup>1</sup> wàn ants Ł!iyaxa<sup>u</sup>wī.

thus we kill him will." Is seized now that boiled (pitch).

5 "Ha'qaitcya<sup>2</sup> ts'il'mū't, mīłtcī'xmīnx." Kumī'ntc cī'l'xīł.

"Shore-like from friend, mayst thou get Not he moves (negative).

ʉ wàn xwākī'tc tī'xam ants Ł!iyaxa<sup>u</sup>wī. Tc!ha<sup>u</sup>cū'<sup>wi</sup> ants

So now head on is placed that boiled (pitch). Are glad (pl.) those

Ł!a'ai. S<sup>e</sup>à ata's ants ma'q!īnūtne.<sup>3</sup> Hūya'ūłtx ha' s<sup>e</sup>a'tsa.<sup>3</sup>

many. For only that dance is arranged. Is made dif- mind thus. ferent his

S<sup>e</sup>a'tsa ants meq!yū'<sup>u</sup> Ł!a'ai. ʉ wàn skwaha'. Łokwī'-

Thus those dance (pl.) many. Then finally he stands up. Is seized

xam<sup>1</sup> ants Ł!iyaxa<sup>u</sup>wī. ʉ stīm skwaha<sup>u</sup>wi Ł!a'ai ha' mūt

that boiled (pitch). Then there stand (pl.) many all

<sup>1</sup> Instead of *Łokwī'xam*. Guttural vowel due to vocalic harmony.

<sup>2</sup> That is, "move away from the fire."

<sup>3</sup> That is, "for him only the dance was arranged, in order to rid him of his mean disposition."



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

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

ants tcîtcî'mya. Wa<sup>i</sup> yā<sup>a</sup>'xa<sup>i</sup> te'q, ʋɛ pī'ūme. ʋɛ kumī'ntc  
those with axes. Although much some- still noise is But not  
thing, made with it.

kwī'siɬ. "Qwa'nyūx temà' Laaya'tc!" ʋɛ wàn qū'nī'xamīme.  
he wakes up "Pour it it is mouth into!" So now it is poured into  
(negative). better his (mouth).

Txū mī'ltcîstx Laa'. Stīm L!a'<sup>ai</sup> ma'q!is. Mī'ltcîst ants  
Just it begins to mouth. There many keep on Begins to that  
burn his dancing. burn

hītc. Mī'ltcîstx ha'īmūt hī'qūi. Stīm wàn yāk!itcya'xam  
man. It begins to all hair. There finally into pieces was cut  
burn his

5 xwā'katc tcîmtca'myadc. Stīm tqūnī's ants mī'k!a hītc.  
head his axe with. There diffuses smoke that bad man.  
constantly

Xa<sup>u</sup>wī'xamyax te mī'k!a hītc.

Killed was this bad person.

Sqa<sup>ik</sup> wàn ata's hawa<sup>i</sup>'. Kū<sup>i</sup> nàts s<sup>e</sup>a'tsa xā'wa<sup>a</sup>xa<sup>u</sup>tnE,<sup>1</sup>  
There now only it ends. Not if thus he had been killed,  
ʋɛ nàts tsī'k!ya mī'k!a L!a'<sup>ai</sup>. S<sup>e</sup>'atsa xa<sup>u</sup>wī'xamyax mī'k!a  
then (con- very bad world. Thus killed was bad  
ditional)

hītc. S<sup>e</sup>atsī'tc wàn ata's wā'nwîtsaxax nîtcîma<sup>e</sup>mū. Sqa<sup>ik</sup>  
man. Thus finally only old-timers (of) custom. There

10 wàn smīt'ūi'.  
finally it ends.

<sup>1</sup> Evidently for xa<sup>u</sup>nyaxa<sup>u</sup>tnE.

### 3. THE ORIGIN OF THE YAKONAN AND SIUSLAUAN TRIBES <sup>1</sup> (*Alsea*).

Ants Mō'luptsîni'sla <sup>2</sup> klē'xū'tc l!aya'tc l!ōxa'xa<sup>u</sup>tsme  
hītc l!a'ai tema<sup>u</sup>ya<sup>u</sup>x hītū'tc l!aya'. ʷl wàn s<sup>e</sup>atsī'tc  
waa'yū'ne ants hītc l!ōxa<sup>u</sup>yū'ne. <sup>3</sup> "Hī'satcî l!wā'nīs,  
nīctcī'tcîn waa'. Sī'nixyūn temūa'wax te l!a'ai. Hū'tctūx  
5 l!a'ai."

ʷl wàn ha'nhan līū'wanx <sup>4</sup> hītsī'stc wàn. "L<sup>o</sup>wa'x<sup>en</sup>xan  
te līū'. Temū'tūxtcî, s<sup>e</sup>atsī'tc<sup>en</sup>xan ta'n<sup>en</sup>xan līū'. Klē'xū'tc  
l!aya'tc temūa'wūn ants l!a'ai hītc. S<sup>e</sup>atsī'tcîn l!owax  
tā'kîn līū'. Temū'tūxtcî klē'xū'ne l!aya'ne. Atsī'tcîn  
10 l!owax tā'kîn līū'. Klaha'yū'natcî. Temū'tūxtcî. S<sup>e</sup>atsī'tc  
tā'kîn līū'." ʷl wàn wīlwa'xam. "Ha<sup>u</sup> wàn. līūtūn<sup>en</sup>xan  
wàn." Atsī'tc waa'xam ants hītc l!owax. "l!wā'ntūnx,  
wa'n<sup>en</sup>xan līūtūx. Atsī'tc<sup>en</sup>x l!wā'nīs." Atsī'tc waa'xam  
ants hītc tca'xa<sup>u</sup>t.

15 ʷl wàn temū'tx hītcū<sup>u</sup> klē'xū'ne l!aya'ne. Temū'itc  
xīnt l!a'ai. Wa<sup>i</sup> yā'xai hītc, ʷl temū<sup>u</sup>. ʷl wàn temū'tx  
hītcū<sup>u</sup>. "L!x<sup>u</sup>wa'x<sup>u</sup>yūtsa'tcî, nīctcī'tc<sup>e</sup>tcî te tem<sup>u</sup>wa'tam." <sup>5</sup>  
Stīmk qaqū'na'wax l!a'ai. "Kumī'ntc<sup>e</sup>tcî nīctcī'tc ta'tcî  
temū'ūts. Klē'xū'tcîn l!aya'tc l!owax<sup>u</sup>yūn te hītc. Wa<sup>i</sup>  
20 ha'īmūt īnq!a'ai, ʷl l!owax<sup>u</sup>yūn sqā'k l!a'ai hītc. A<sup>l</sup>q  
qīūt<sup>u</sup>cū'nî ʷl a<sup>l</sup>q tēxmū'nî ʷl a<sup>u</sup>x sqā'k <sup>6</sup> līūtūx. ʷl a<sup>l</sup>q  
tēxmū'nî ʷl a<sup>l</sup>q qīūt<sup>u</sup>cū'nî ʷl a<sup>i</sup>sxa sqā'k<sup>i</sup>tcī'tc <sup>7</sup> qa'tcīntūx.  
ʷl stīm ʷl t<sup>i</sup>l'mct!itūx. <sup>8</sup> Xā'tslū īnq!a'ai ʷl a<sup>u</sup>x a<sup>l</sup>q<sup>a</sup>tc wa'as.

<sup>1</sup> An Alsea myth told in the Lower Umpqua language.

<sup>2</sup> The Alsea name for Coyote. William Smith frequently used Alsea terms instead of their Siuslaw equivalents.

<sup>3</sup> Instead of *l!ōxa'yū'ne*. Insertion of weak *u*-vowel due to vocalic harmony.

<sup>4</sup> The messengers.



### 3. THE ORIGIN OF THE YAKONAN AND SIUSLAUAN TRIBES (*Alsea*).

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

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

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

<sup>5</sup> The use of the future passive in this sentence is incorrect. The past passive *tEm'wa'xamyax* would have been more proper.

<sup>6</sup> For example, to the Yaquina River.

<sup>7</sup> To the Alsea River.

<sup>8</sup> Compare Roland B. Dixon, *Maidu Texts* (Publications of the American Ethnological Society, Vol. IV, pp. 15 et seq).

- S<sup>e</sup>a'tsa hīq!ya'a<sup>u</sup> ants L!a'ai. A'ʔaq qīūtċū'nī ʷ a'ʔaq tEX-  
mū'nī L!owaxyūn. ʷIn xā'ts!ū inqā'ī<sup>1</sup> ʷIn L!owa'xyūn.  
Stī'm<sup>EX</sup> t!í'mct!tūx. S<sup>e</sup>a'tsa hīq!ē'yūsNE ants L!a'ai."  
S<sup>e</sup>atsī'tc waa'yūsNE ants a'ʔaq tEXmū'nī ʷ a'ʔaq qīūtċū'nī.  
5 "Sqa'kts qa'tc<sup>EX</sup>tūx. Sqa'kts t!í'mct!tūx. Xā'ts!ū inq!a'ī  
ʷ k!ina'í't'axtcx<sup>u</sup> wa'as. Stīmts yā'xtūx. K!ina'í't'axtc  
wa'as xā'ts!ū inq!a'ī. Stīmts t!í'mct!tūx, stīmts yā'a'xai  
hā'ūtūx. K!ēxū'tc<sup>EX</sup>tcī L!aya'tc qa'tc<sup>EX</sup>tūx, stīmtcī yā'a'xai  
hā'ūtūx." Atsī'tc waa'yū'NE ants L!a'ai L!ōxa<sup>u</sup>yūtNE.<sup>2</sup>  
10 "Xā'ts!ū inq!a'ī ʷ k!ina'í't'axtc wa'as." Tā<sup>a</sup>k<sup>w</sup>ax<sup>3</sup> sqa'kctī'tc  
qa'tc<sup>EX</sup>tūx, a'ʔaq tEXmū'nī ʷ a'ʔaq qīūtċū'nī. "Stīmkts  
yā'a'xai hā'ūtūx, stīmkts yā'a'xai t!í'mct!tūx." Atsī'tc  
waa'yū'NE ants L!a'ai. ʷla<sup>u</sup>x tā<sup>a</sup>k a'isxa ʷla<sup>u</sup>x sqa'kctī'tc  
qa'tc<sup>EX</sup>tūx, ʷla<sup>u</sup>x stīm t!í'mct!tūx. "S<sup>e</sup>atsa'ūtsatcī, ta'tcī  
15 tēmū'ūts. Stīmtcī yā'a'xai hā'ūtūx."

S<sup>e</sup>atsī'xamyax tE hītc L!a'ai. S<sup>e</sup>a'tsa hīq!a'xamyax tE  
hītc L!a'ai.

Sqa'k wān hawa'í.

#### 4. THE BIG FIRE <sup>4</sup> (Coos).

- Qa'a'itcīx<sup>5</sup> pēh'itc līha'yax tE līya'a<sup>ū</sup>. Qa<sup>u</sup>xūnyax xīnt  
20 ants līya'a<sup>ū</sup>. Tcī'watc hī'sa'īx līū'. Tcī'wa ma<sup>a</sup>tc ants  
lqa'í'tū, ʷ sqa'k ta'í ants līya'a<sup>ū</sup>, ʷ a'í'la' mīltca'í ants lqa'í'tū.  
Wai' tcī'wa ma<sup>a</sup>tc ants lqa'í'tū, ʷ mīltca'í. Tūqya'a<sup>ū</sup>

<sup>1</sup> Namely, the Siuslaw and Umpqua Rivers.

<sup>2</sup> Instead of L!ōxa'yūtNE.

<sup>3</sup> By metathesis for tā<sup>a</sup>'ka'x.

<sup>4</sup> An Alsea myth; see also Coos Texts (Vol. I of this series). This myth has undoubtedly an historical foundation. I was told by the Indians of that region



raise children there. Two rivers<sup>1</sup> will have one language. Thus the world will be started. One woman and one man I shall send (at a time). Then to two (other) rivers I shall send (people), where they will raise children. Such will be the beginning of the world." Thus every single man and woman would be told. "Ye two will go there and raise children. (The People living on) two (different) rivers will understand each other's language. Ye will multiply there. (Living on) two (distinct) rivers, (ye will) understand each other's language. Ye will raise children there, and will multiply. Wherever ye go, there ye will multiply." Thus were told those who were sent off. "(People living on) two (different) rivers will understand each other's language." Then these two, the first couple, started for that place. "Ye two will multiply there, and will raise many children." Thus were told all the people. Then also those (other) two went to that place (whither they were told to go), and were going to raise children there. (And Coyote said,) "Thus I (do it) for ye, whom I have assembled (here). (If ye go) there, ye will multiply."

Thus it was (said) to many people. Thus the tribes were created [started].

Here it ends.

#### 4. THE BIG FIRE<sup>4</sup> (*Coos*).

This fire passed first along the North Fork.<sup>5</sup> It went along the sky, and came straight to the water. (Whatever) logs lay in the water, the fire would settle there, and then the logs would burn down. Although the logs were in the water, still (they) caught fire. Up-stream the whole

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

<sup>5</sup> *Qa'aitc*, a tributary of the Siuslaw River, now called North Fork.

hai'mūt mī'ltcīst tē L!a'ai. Wàn tsīm s<sup>e</sup>a'tsa, qa'xūnyax  
txū. Qa'xūnyax lxatai' ants līya'a<sup>ū</sup>. Tcīk ants līmī'stīst  
L!a'ai, ʉ sqā'k tai' ants līya'a<sup>ū</sup>, ʉ a'la' mīltca' sqā'tem.

Qa'xīxyax tē L!a'ai. Kumī'ntc tcā yax. Hai'mūt  
5 mī'ltcīst tē L!a'ai. Sexa<sup>ū</sup>'tc qaa'xam ants L!a'ai tē'q, ʉ  
a'la' qō'x<sup>ū</sup>m tcī'wate qayī'xam ants hī't!a<sup>i</sup>. T!āmcī'l'mā  
L!a'ai ʉ sexa<sup>ū</sup>'tc lxaa'xam, ʉ qō'x<sup>ū</sup>m qayī'xam. Qa'xīx-  
yax, kumī'ntc tcīk yax. Kī'x<sup>ēs</sup> hīs tsxayū'wi tē hū'nyax  
L!a'ai. Kumī'ntc tcā yax tē L!a'ai. Hū<sup>ū</sup>n tē L!a'ai. Kō'tan  
10 ʉ tcī'wate līū'. Kumī'ntc hī't!aya't ants kō'tan. Hai'mūt  
mī'ltcīst ants tseha'ya. Tsī'sqan pk'itīyū's temū'yax.  
līmna'q ʉ xā'ts!ū temū'yax. līmna'q ʉ ma'ltc<sup>ēt</sup> qn<sup>u</sup>'wa'-  
xamyax. Tsī'k<sup>ut</sup>c ʉ ma'ltc<sup>ēt</sup> ants līmna'q. Pk'itīyū'stc  
temū'yax tē līmna'q. Paa<sup>ū</sup>'wītcīx qatc<sup>ē</sup>natū'<sup>u</sup> ants līm-  
15 na'q. Qō'x<sup>ū</sup>mtc hai'mūt qwa'xtcīst tē līmna'q. Ma'ltc<sup>ēt</sup>  
hai'mūt hī'qū'tc ants līmna'q. ʉ t!ī a'l'dū ma'ltcīt. Hai'mūt  
tē'q mī'ltcīst. Hī'q<sup>u</sup> a'l'dū mī'ltcīst. Q!a'xa<sup>u</sup>xt ʉ wī'tayate  
hai'mūt temū'<sup>u</sup>. Hai'mūt tē'q hītc<sup>ēt</sup> ma'ltcīt. Hai'mūt  
ma'ltcīt ants līmna'q qatc<sup>ē</sup>natū'<sup>u</sup>.

20 Sqā'k wàn hawa'.

# 5. THE CROW AND THE THUNDER-BIRD <sup>1</sup> (Coos).

M<sup>u</sup>qwa'LEM wa'as ʉ qa'xūn tsī'k!ya. Lnat waa'ī.  
Kumī'ntc wī'lī' ants L!a'ai. A'tsa ʉ kumī'ntc hī't!īyun tē  
hī't!a<sup>i</sup>. Mā'q<sup>u</sup>L ʉ tsīm s<sup>e</sup>ās L!xū'yūn, nītcī'tc cī'nīxyat!ya  
hītc. Nītcī'tc<sup>ē</sup>nx cī'nīxyat!ya, ʉ<sup>ē</sup>nx s<sup>e</sup>ās L!wīna'yūts.  
25 Xewī'tc<sup>ē</sup>nx hī'q!ya, ʉ<sup>ē</sup>nx s<sup>e</sup>ās L!wīna'yūts s<sup>e</sup>atsī'tc. Tcaī-

<sup>1</sup> This, and the two texts that follow, are Coos myths. They were dictated by me in English *verbatim* to William Smith, who then retold them in Lower Umpqua.



region began to burn. Always thus, just along the sky (the fire would pass). The fire swept along the sky. Wherever there was a place that had not burned down, the fire would settle there and then would flare up from there.

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

Here, now, it ends.

##### 5. THE CROW AND THE THUNDER-BIRD<sup>1</sup> (*Coos*).

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

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This text is very important, as it shows the linguistic relation of type that exists between the Kusan and Siuslawan stocks (see *Coos Texts*, Vol. I of this series, p. 14).

tcí'tc<sup>enx</sup> sîn<sup>i</sup>xya qa'tc<sup>ena</sup>, ʰt<sup>enx</sup> tsîm s<sup>è</sup>às l!wîna'yûts.  
Yā'a'xai waa' i' ðnat.

A'ʰaq hītc ʰt līū' m<sup>u</sup>qwa'Litc, ʰt waa'a<sup>ūn</sup> s<sup>è</sup>atsī'tc. "Qa'-  
xûnanx wa'a'sūn. Nīctcī'tc tē'q, ʰt<sup>ins</sup> aītcna'<sup>hutūx</sup> tē  
5 wa'as? Waxa'yīmanx nīctcī'tcīn tē pū'lkna." Ìnq!a'ī ʰt  
kumī'ntc wī'līl. Tsîm qLowai', wa' yā'tsa. ʰt mā'q<sup>uL</sup>  
wī'fūtūn. "Hī'sa tsī'k!ya, aītcna'<sup>hutūx</sup>ens."<sup>1</sup> ʰt<sup>u</sup>ax aītcna'ha<sup>u</sup>t-  
wàn. ʰt līū' m<sup>u</sup>qwa'Litc ants umhī'yūsem wa'as; umhī'yū'stc  
līū' m<sup>u</sup>qwa'LEM wa'as. S<sup>è</sup>atsī'tc waa'a<sup>ūn</sup> uma'fī. "Ts'īl-  
10 mū't, wa'a'itsīn tā'kīn<sup>2</sup> wa'as!" ʰt wàn waa'a<sup>ūn</sup>. ʰt cīl'x  
ants l!a'ai ants hītc waa'ī. S<sup>è</sup>atsī'tc wa'a'yaxa<sup>ūn</sup>. "Wa's-  
līsyānx tāqai'na, ʰt<sup>enx</sup> tsī'k!ya qa'<sup>u</sup>xūn wa'a'īs." Atsī'tc  
wa'a'yaxa<sup>ūn</sup>. "Wa'a'īs<sup>enx</sup> na'm<sup>ē</sup>hītīn wa'as." Tsī'k!ya hīs  
s<sup>è</sup>a'ina'mītc wa'as wa'a'syaxa<sup>ūn</sup>. ʰt q!uyapī'yūtsmē kōpx, ʰt  
15 mī'nīxwai. "Tsī'k!ya hīs, ts'īl·mū'tīn. Na'<sup>u</sup>xūn xā'ts!ū  
ʰt<sup>u</sup>xūn aītcna'<sup>hutūx</sup>." S<sup>è</sup>atsī'tc wa'a'yaxa<sup>ūn</sup>. "Pā'xa'īs<sup>enx</sup> kōpx,  
tcī wī'ltūx. Tsīnīxtū'nī tē pī'tsīs wī'ltūx, ha'īmūt tē'q  
hīt!a'ī ʰt txū k!a'pīs k!a'ptūxL!. Tcī'nta<sup>unx</sup> ya'wīsūn, ʰt<sup>enx</sup>  
hīt!īsūn. S<sup>è</sup>atsī'tc<sup>enx</sup> waa'yūts, ʰt<sup>enx</sup> ya'q<sup>u</sup>hīs." Tsī'k!ya  
20 hī'sa ʰt paxa'xūtsmē kōpx, ʰt k!apī'tc xīntī't ants tcī.  
K!ā'f!a<sup>utx</sup> ha'ī tcīna'yax, ʰt yo'q<sup>u</sup>ha'itū'tsmē kōpx. Yo'q<sup>u</sup>-  
ha'itūn ants ìnq!a'a'ī, ʰt k!a'pīs.

Ya'a'k!ī'sk'īn hīt!a'ī ʰt txū k!a'pīs cīyatx. Qa'q<sup>u</sup>hantūn  
pī'ū hītc. Hīcatca'sk'īn s<sup>è</sup>atsī'tc cī'nīxya. "Līm-qanx ya'-  
25 q<sup>u</sup>ha'it. Kumī'ntc<sup>enx</sup> atsī'tc waa'yūts, ya'q<sup>u</sup>hītūnx. Līm-  
qanx ya'q<sup>u</sup>ha'it." S<sup>è</sup>atsī'tc waa'yūn. Ya'q<sup>u</sup>yūn ants hīt!a'ī  
mītcū'wī l!a'ai. Ya'q<sup>u</sup>yūn ha'īqmas tcī'wa. ðnat s<sup>è</sup>a'tsate  
nīctcīma<sup>ē</sup>mū.

<sup>1</sup> Should have been *aītcna'hutūns*.

<sup>2</sup> Subjective pronoun used with a possessive significance.



you so. He can always tell you whether you want to go anywhere. He always talks a great deal.

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

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

S<sup>e</sup>atsi'tc waa' antš mā'q<sup>u</sup>L. "Waxa'yūtsanx tā'kīn  
 mī'nixwī, tē klapa'i'tlī īnq!a'aī." uł waxa'xa<sup>u</sup>x antš mī'nixwī.  
 uł a'taq hiyate waxa'xa<sup>u</sup>x antš klapa' l!a'ai īnq!a'aī.  
 S<sup>e</sup>atsi'tc uł antš klapa' antš īnq!a'aī. "Wa'a's<sup>e</sup>nx tāqai'na,  
 5 uł<sup>u</sup>nx mī'nxwīs." S<sup>e</sup>atsi'tc wa'a'yaxa<sup>u</sup>n. "Mī'nx<sup>u</sup>tsx l!a'ai,  
 ts'il·mū't!" uł wān mī'nx<sup>u</sup>tū'tsme l!a'ai. uł mā'q<sup>u</sup>L uł  
 waa'a<sup>u</sup>n antš umhī'yūsem wa'as. S<sup>e</sup>atsi'tc waa'a<sup>u</sup>n. "Hi'  
 sanx tsī'k!ya." S<sup>e</sup>atsi'tc l!wa'a'nyaxa<sup>u</sup>n. "Wa'tūnx  
 m<sup>u</sup>qwa'LEMtc wa'as." uł wān waa'. "Łna'tinx wa'a'is  
 10 s<sup>e</sup>atsi'tc." S<sup>e</sup>atsi'tc wa'a'yaxa<sup>u</sup>n. "Tcīnt hītc qa'nteya<sup>1</sup>  
 līwa'wax, uł<sup>e</sup>nx t!i'wax<sup>2</sup> ha'wīsūn tē nīctcīma<sup>e</sup>mū." S<sup>e</sup>at-  
 si'tc wa'a'yaxa<sup>u</sup>n. "Wa'i yā'tsa, uł<sup>e</sup>nx atsi'tc wa'a'is. Tcī'k<sup>e</sup>nx  
 ya'xyaxa<sup>u</sup>n hītc, uł<sup>e</sup>nx l!wa'nīsūn. Hī'sanx mā'nīs mī'k!a  
 tē'q xni'w<sup>a</sup>na'wax." S<sup>e</sup>atsi'tc wa'a'yaxa<sup>u</sup>n. S<sup>e</sup>atsi'tc uł īnat  
 15 s<sup>e</sup>a'tsītsyaxa<sup>u</sup>tne.

S<sup>e</sup>a'tsate nīctcīma<sup>e</sup>mū tē mā'q<sup>u</sup>L k!isā't. Tcī'k<sup>e</sup>nx yīxa'-  
 yūts mā'q<sup>u</sup>L, uł<sup>e</sup>nx wa'a'isūts tsīm. uł wān sqa'k ata's  
 hawa'i'. S<sup>e</sup>atsi'tc<sup>wax</sup> <sup>3</sup> hałk! mā'q<sup>u</sup>L tē uma'h<sup>w</sup>ax.<sup>4</sup>

## 6. THE GIRLS AND THE STARS<sup>5</sup> (Coos).

Yāk!isk'īnū' l!aya' uł tīyū'wi. Yā'a'xa<sup>i</sup> hītc tīyū'wi stīm.  
 20 S<sup>e</sup>atsi'tc waa' antš lxa<sup>u</sup>yaxa<sup>u</sup>nī antš mīctcī'i. "Tcīnt<sup>e</sup> <sup>6</sup>  
 tēx īnū'ns ma'tcīs." Tsī'k!ya hīs qa'x. Ha'i mūt<sup>e</sup>nx s<sup>e</sup>atsi'tc  
 waa' muxwa. "Tsī'k!ya hīs, īnū'nī ma'tcīs." Qīūt<sup>cū</sup>nīnx  
 ha'i mūt. uł<sup>e</sup>nx īnū'tc līha'. Metca'wanx īnū. uł<sup>e</sup>nx

<sup>1</sup> *qante* SOMEWHERE, Coos loan-word.

<sup>2</sup> William Smith evidently misunderstood the English dictation THOU SHALT MAKE KNOWN for THOU SHALT MAKE NEW: hence his mistaken use of the adjective t!i'wax NEW. It should be uł<sup>e</sup>nx l!xū'i AND THOU TO KNOW...

<sup>3</sup> By metathesis for s<sup>e</sup>atsi'tca<sup>u</sup>x THUS THEY TWO.

<sup>4</sup> By metathesis for uma'tīa<sup>u</sup>x.



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

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

#### 6. THE GIRLS AND THE STARS <sup>5</sup> (*Coos*).

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

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<sup>5</sup> See note 1 on p. 34; also Coos Texts, Vol. I of this series, p. 50; and R. B. Dixon, Maidu Texts (Publications of the American Ethnological Society, Vol. IV, p. 185).

<sup>6</sup> The exact rendering of this pronominal particle in this passage is rather obscure.

hí'q!aít hū'tca'wax. Wusya'aistanx. ʷí ya'q<sup>u</sup>yanx qa'xūntc,  
 ʷ<sup>en</sup>x ya'q<sup>u</sup>yūn yā'a'xai ants ts!ū<sup>u</sup>m. Ēlmnītcū'nī mīctcī'í ʷí  
 waa'. "Nīctcī'tcīnx ha'í, ʷhīns qaslī'wīsītī tē ts!ū<sup>u</sup>m?"  
 Lxa'yaxa<sup>u</sup>nītc ants mīctcī'í<sup>1</sup> ʷí waa'. "Tcī'nta<sup>u</sup>nx sī'nīx-  
 5 yūn?" — "Yāk!í'sk'ínū'nī tē ts!ū<sup>u</sup>m sī'nīxyūn." ʷí s<sup>ē</sup>atsī'tc  
 waa'. "Tcī'nta<sup>u</sup>nx sī'nīxyūn?" — "Yīktí'l'ma ts!ū<sup>u</sup>m tā'kīn  
 sī'nīxyūn." ʷ<sup>en</sup>x ha'ímūt a<sup>u</sup>sī's. Kumī'ntc<sup>en</sup>x tē'q L!xū'-  
 xūn waha'ha<sup>u</sup>n. A<sup>u</sup>sī'sanx.

Ts'ū'xtīts<sup>w</sup>ax<sup>2</sup> kī'stīst. ʷí kwī'sīs tātē mīctcī'í ʷí tēx-  
 10 m<sup>u</sup>wa'nī matē ya'q<sup>u</sup>haítūn, ʷí tēxmī'l'ma. Ha'ímūt qu'L-  
 qultc ants hí'qū'itc. ʷí yaxí'xūn ants mīsī'a'itc tēxm<sup>u</sup>wa'nī  
 ma'tcū<sup>u</sup>n. Tsīk!ya hīs tēxmū'nī ants lī'ū mī'tcīst mīsa'-  
 yūstc. Ants qīūtēcū'nī ʷí tē'icīca'í'tx ha'í. Ants tēxmū'nī ʷí  
 waa' s<sup>ē</sup>atsī'tc. "Na'han a'nts<sup>en</sup>x sī'nīxyūts ants qa'í'x."

15 Atsī'tc L!xū'yū'ne ants ts!ū<sup>u</sup>m hītc. Kumī'ntc qwatē  
 L!xū'xū'n nī'tcātē ants nī'tcīsī. S<sup>ē</sup>atsī'tc tē hāfk! L!ō-  
 nī'txa<sup>u</sup>ne. Smūt'a't'.

## 7. THE ORIGIN OF DEATH<sup>3</sup> (Coos).

Mā'skwīt'a<sup>u</sup>x<sup>4</sup> xā'ts!uwa<sup>u</sup>x. Ta'ya<sup>u</sup>x tí'mwa. Qīūtca't-  
 wax<sup>5</sup> klīx. Tēxmū'nītc<sup>w</sup>ax ants t!āmc klīx. A'ṭaq  
 20 tsxayū'wī ts'ū'xtīts ʷí p!a<sup>a</sup>ntx ants t!āmc. Kumī'ntc yā'tsa  
 p!na'í, ʷí xaū'. Tsī'k!ya p!anya'í'tīstūtsmē ha'itc, ants xaū'tx  
 ants t!āmc. ʷí tkwīha'ha<sup>u</sup>tsmē. ʷí a'ṭaq tsxayū'wī kumī'ntc  
 h't!īl. Yīxīnī'txa<sup>u</sup>ne<sup>6</sup> ants t!āmc xaū'. ʷí xā'ts!ūn tsxayū'wī  
 ʷí qa'tc<sup>ē</sup>nt yēxa<sup>u</sup>tc a'ntsītc tēmā'nī. "Tēmā'nī, nīctcī'tc<sup>en</sup>x  
 25 cī'nīxya? Tcī'ntūx a'ntsīn t!āmc xa'ūyax Lxa'pīstya'í'tū  
 tsxayū'wī?" S<sup>ē</sup>atsī'tc wa'astc. "Kumī'ntc s<sup>ē</sup>atsī'tc. Ēl't!ēm

<sup>1</sup> Ought to be *mīsī'ai* YOUNGER SISTER.

<sup>2</sup> By metathesis for *ts'ū'xtītsa<sup>u</sup>x*.

<sup>3</sup> See note 1 on p. 34; and Coos Texts, Vol. I of this series, p. 42.

<sup>4</sup> Consists of *m<sup>u</sup>ūsk<sup>u</sup>* + *-īl'ax* + *-a<sup>u</sup>x*.



started to play, (but soon) began to feel sleepy. They looked up and saw many stars. The youngest sister then said, "What do you think about making the stars our husbands?" And her other sister said, "Which one do you want?" — "I want that smallest star." And then she said, "Which one do you want?" — "I want a very large star." Then they all fell asleep. They knew nothing any longer. They were asleep.

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

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

#### 7. THE ORIGIN OF DEATH<sup>5</sup> (*Coos*).

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

<sup>5</sup> By metathesis for *giūtca'ta<sup>n</sup>x* WIVES HAVE THEY TWO.

<sup>6</sup> Passive.

txū, hī'sanx ha'ūtūx." S<sup>e</sup>atsī'tc wa'a'yaxa<sup>ū</sup>n. Kumī'ntc  
nīctcī'tc wa'aī. Cī'nīxyat!ya txū. "Qlaha'inx."<sup>1</sup>

ʷ kumī'ntc yā'tsac lla'ai ʷ pła<sup>ant</sup>x ants t!āmctc. Ku-  
mī'ntc yā'tsa p!na'i', ʷ xau'. Tsī'k!ya p!na'tx ha'i' ants  
5 xau'tx t!āmctc. S<sup>e</sup>atsī'tc waa'i', ants sī'nxītx ants t!āmc  
xwī'l!tūxtc, ʷ qa'tc<sup>e</sup>nt sqa'ktcī'tc. "Tcmā'nī, tsī'k!ya hīs  
t!āmcīns tcī'ntūx lxaipīstā'tū tsxayū'wi." S<sup>e</sup>atsī'tc wa'aītx  
ants lxa'uyax. "Kumī'ntc s<sup>e</sup>atsī'tc, tcmā'nī. Txū hīt!em,  
hī'sanx ha'i' ha'ūtūx." Atsī'tc ʷ waa'i'. "A'ck!aī atsī'tc  
10 xwīl!a'wax ants t!ā'mcīns, ʷ<sup>en</sup>x kumī'ntc s<sup>e</sup>atsī'tc sī'nīxyūn.  
Xawa'i' hītc, ʷ kumī'ntc tcī'nīl xwī'l!l, nī'ctcīm<sup>en</sup>x ku-  
mī'ntc sī'nīxyūn s<sup>e</sup>a'tsa. Hī'sanx tsī'k!ya s<sup>e</sup>atsī'tc<sup>en</sup>x wa-  
a'yūts." S<sup>e</sup>atsī'tc cī'nxyat!ya. "Tsī'k!ya hīs atsī'tc wa'a'yax.  
Hītc ʷ tcīna'i' xwīl!a'l lxaipīstya'tū tsxayū'wi, s<sup>e</sup>a' atsī'tc  
15 wa'a'yax." Tsī'k!ya hīs, hītc xa'ūyax wā'nwīts ʷ tcī'ntūx  
lxaipīstya'tū tsxayū'wi.

Sqa'k wān hawa'i'. Atsī'tc te hālk! wā'nwīts.

<sup>1</sup> Passive.



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

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

Here, then, it ends. Such is the story (as it happened) long ago.

## MISCELLANEOUS TALES.

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

Sqū'ma ʷt̚ kumí'ntc ta'it̚ inq!a'itc. Pi'ts̥is ts̥im ʷt̚  
 xí'ntma. St̥im ʔkwa'it̚x h̥it!a'í. ʷt̚ waa'aŭn ʔqal·ō'mä.  
 "N̥ictc̥it̥canx tanx qō'x̥um ta'yaxa'í? N̥ictc̥it̥canx tanx  
 kū'í qaa'tl̥i inq!a'a'itc?" ʷt̚ s̥eatsi'tc waa'. "Kumí'ntc h̥is  
 5 n̥àtc t̥e s̥eait̚ L!a'ai. Pi'ts̥is ʷt̚ yā'a'xaitc h̥it!ayū'wi." Atsi'tc  
 txū waa'í. "S̥í'n̥ixyanx h̥it!aya', ʷt̚lnx n̥àtc L̥í'w̥is." Atsi'tc  
 waa'aŭn ants ʔqal·ō'mä. "Ha'iq ʷt̚ kumí'ntc yā'a'xaitc h̥it!a-  
 yū'wi. Qwatc L!xū'yūn ha'iq, ʷt̚ s̥eàs ata's L!xū'yūn."  
 S̥eatsi'tc waa'aŭn ants ʔqal·ō'mä.

- 10 S̥e'a'tsa ants ʔqal·ō'mä ʷt̚ p̥í'ts̥is ta'yaxa'í. Tc̥í'k!yac-  
 L!a'ai s̥ínq!a'í ʷt̚ waa'aŭn sqūma'. "Ts̥í'k!ya h̥is, yā'a'xa'í  
 h̥it!a'í p̥í'ts̥is.<sup>1</sup> L!xū'yūn qnà, inq!a'itc h̥itc ta'yax, ʷt̚  
 yā'a'xa'í s̥ínq!, n̥í'ctc̥im kumí'ntc yā'a'xaitc h̥it!ayū'wi t̥e inq!a'-  
 a'itc." — "Pi'ts̥is̥enx ta'yax, na'tc̥enx L̥í'w̥is, ʔt̥ia'í'anx  
 15 s̥í'n̥ixya, qna'hamts̥enx wā'xa'semts. Wa'í yā'tsa ʷt̚ln ku-  
 mí'ntc s̥ínq!a'í. Pi'ts̥is̥in ta'yax ʷt̚ln kumí'ntc s̥ínq!a'í."  
 Atsi'tc waa'aŭn sqūmā' ants ʔqal·ō'mä. ʷt̚ w̥àn s̥e'a'tsa  
 x̥n̥í'w̥ne ants ʔqal·ō'mä. Pi'ts̥is ta'yat̥l̥i ants ʔqal·ō'mä, ʷt̚  
 ha'kw̥i h̥it!a'í. T̥e'q xawa'í p̥í'ts̥is, ʷt̚ s̥eàs h̥it!a'yūn ha'q-  
 20 yax. Wa'í t̥e'q m̥í'k!a, ʷt̚ h̥it!a'yūn s̥eàs. S̥eatsa'tc n̥ictc̥i-

<sup>1</sup> This form seems to be used in both the absolute and the objective cases.



## MISCELLANEOUS TALES.

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

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

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

ma<sup>6</sup>mū ants lq!al·ō'mä. Ts'imstc tē'q ants lq!al·ō'mä ants  
sqūmā'.

- u<sup>1</sup> wàn ha'n<sup>en</sup>t!istūn ha'tc ants sqūma' lq!al·ōa'mî.  
 "Na'tc<sup>enx</sup> līū' ta'yax, u<sup>enx</sup> kum'ntc s'inq!a'is. Wa'  
 5 yā'a'xai hītc, u<sup>1</sup> sqa'k h't!a'î." Wa' yā'a'xai hītc, u<sup>1</sup> ts'ihā'-  
 yūn sqūma'. S<sup>as</sup> ha'mtsūx klīxū' L!aya' ants h't'isk'in  
 L!a'ai. Līūna<sup>u</sup>wya<sup>ux</sup> u<sup>1</sup> s<sup>as</sup>atsī'tc waa'yūn ants lq!al·ō'mä.  
 "Wa' yā'tsa u<sup>1</sup>n kum'ntc xwī'L!tūx inq!a'a'tc wa'tūx."  
 Atsī'tc waa'a<sup>ūn</sup> sqūma' ants lq!al·ō'ma. "Waxa'yīmanx  
 10 ckō'tc līū' pī'tsīs, u<sup>enx</sup> stīm t!īmct!is." Atsī'tc waa'a<sup>ūn</sup>  
 sqūma' ants lq!al·ō'ma. "Pictcem L!a'ai u<sup>1</sup> txū ha'ūs h't!a-  
 yū'wi pī'tsīs. Wa' ya'a'xai hītc, u<sup>1</sup> nātē h't!a'î. Qna'han  
 yā'a'xai h'kwa'yūn tē h't!a'î." S<sup>as</sup>atsī'tc waa'yūn ants lq!a-  
 l·ō'ma sqūmā'. u<sup>1</sup> s<sup>as</sup>a'tsa tē pī'tsīs tai ha'iqmas tē lq!a-  
 15 l·ō'ma. "Ha'iqmas<sup>enx</sup> txū ta'is tsitīyū's." S<sup>as</sup>a'tsa tai.  
 WīL!a'î L!a'ai, u<sup>1</sup> ha'iqmas tēi'wa xī'ntmē. S<sup>as</sup>a'tsa<sup>ux</sup> tai.  
 Wa' klīxū' L!a'ya u<sup>1</sup> s<sup>as</sup>a'tsa ta'is tē lq!al·ō'ma. Atsī'tc  
 s'inxīt. "Hī'san kīl wàn waa'yūts s<sup>as</sup>atsī'tc." S<sup>as</sup>a'tsa tē  
 lq!al·ō'ma u<sup>1</sup> ha'iqmas ta'yaxai pī'tsīs. u<sup>1</sup> stīm yā'xatc'is  
 20 h't!aya' ha'iqmas. u<sup>1</sup> s<sup>as</sup>atsī'tc waa' ants sqūma'. "Atsī'-  
 tē<sup>enx</sup>an waa'yūts. Stīm<sup>enx</sup> ta'is." S<sup>as</sup>atsī'tc waa' ants  
 lq!al·ō'mä. "Qwa'tcīn kūi nīctcī'tc waa'yūts, u<sup>1</sup>n tēx L!xū'-  
 xū'sūn." S<sup>as</sup>atsī'tc waa' ants lq!al·ō'mä. "Nīctcī'tc<sup>enx</sup>  
 wa'yaxa<sup>ūts</sup> qwatc, u<sup>enx</sup> kum'ntc atsī'tc ha<sup>u</sup>wīsītī ha'î.  
 25 Wa' yā'tsa, u<sup>enx</sup> stīm ta'is. L't'ia'ianx s'īn'ixyax, u<sup>enx</sup>  
 nātē L'wīs. Qna'han h'kwa'yūn yā'a'xai h't!a'î." Atsī'tc

<sup>1</sup> The preceding sentence practically concludes this story; but the narrator's fondness of repeating details has led him to add what seems to be superfluous



bad, still she would eat it. Such was the custom of Sea-Gull. Pelican was Sea-Gull's own relative.

Then<sup>1</sup> at last Sea-Gull began to believe Pelican (when he said), "If you live near me, you will never get hungry. Although many people (live in the ocean), still they (all) eat there." In spite (of the fact that there were) many people, nevertheless Pelican killed [obtained food]. He dipped out for (Sea-Gull) lots of small fish on every place. (Once) they two came together, and Sea-Gull said to (Pelican) thus: "Never will I go back again to the creek." Thus said that Sea-Gull to Pelican. "I will give you a mountain near the ocean, there you will raise children." Thus said Pelican to Sea-Gull. "In the summer-time it is simply easy (to obtain) food in the ocean. Although there are many people, still they (all) eat (through the efforts made) by me. I obtain lots of food." Thus said Pelican to Sea-Gull. That is why Sea-Gull lives near the ocean, (because Pelican told her,) "You shall keep on living near the breakers." Thus she lives. During low tide she walks around near the water. Thus they two live. Everywhere sea-gulls keep on living thus. Then thus (Sea-Gull) thought: "Well, he told it to me." And that is why Sea-Gull came to live near the ocean. There, near the shore, she always tries to look for food. Then Pelican said thus: "They told me that you must stay here always." And Sea-Gull replied thus: "Nobody said anything to me, so how am I to know (that it is for) always?" Thus said Sea-Gull. "Somebody (must have) told you something (else), that is why you do not always agree. You will stay there forever. Whenever you want fish, you will always come to me. I can get lots of food." Thus spoke Pelican. Then Sea-Gull said thus: "I doubt whether

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subject-matter. I thought it best not to interfere too much with his manner of narrating a story, but to take it down exactly as it was told.

waa' ants sqūma'. S<sup>e</sup>atsi'tc waa' ants lqal·ō'mä. "Tā'qan  
tex tcaitci'tc xī'ntmīs. Tcī'nt<sup>e</sup>tc ha'tct'ū<sup>u</sup> ʷl̥n kumī'ntc tcā  
nī'tcīs. Tsī'mīn stīmk ta'īs wa' yā'tsa."

Sqa'k wān hawa'. Sqa'k wān smīt'ū'. S<sup>e</sup>a'tsatc nītcī-  
5 ma<sup>e</sup>mū te sqūma' wānwīts lqal·ōa'ma<sup>u</sup>x.

9. THE BEAVER AND THE MUSKRAT (*Lower Umpqua*).

Wānwītsaxax L!a'yax te qwo'txa<sup>i</sup> tsīmīl'a'wa<sup>u</sup>x ta<sup>i</sup>.  
Kumī'ntc<sup>w</sup>ax Līū ta'īl̥ hītū'tc. Lxī'yate<sup>w</sup>ax ta<sup>i</sup> hīsī's.  
Wa' yīkt L!a'ai, ʷla<sup>u</sup>x s<sup>e</sup>ās tkūma'yūn. ʷl̥ qīūtēcūnya't ants  
qwo'txa<sup>i</sup>. Kumī'ntc<sup>w</sup>ax Lxī'yate<sup>e</sup>tc hīsī'i. Tsxaya' L!a<sup>u</sup>x,  
10 ʷla<sup>u</sup>x xīl·xcya'. Xīl·xci'yūtsma<sup>u</sup>x a'nts<sup>e</sup>tc<sup>w</sup>ax mā'tī. Tsī'-  
k!ya<sup>u</sup>x L!xū'yūn mītī'yū<sup>u</sup>. Ants Lxa'yaxa<sup>u</sup>nī pelī'tcya.  
Wa' yīktī'l·mä lqai'·tū, ʷl̥ t!e'mxū<sup>u</sup>n. S<sup>e</sup>a'tsa<sup>u</sup>x xñī'wne.  
Waa'yemx<sup>u</sup>sta<sup>u</sup>x. "S<sup>e</sup>a'tsans ta'īs, ta'yans L!aya'itī. Tcik  
wa' yā'a'xa<sup>i</sup> te īnqla'ī, ʷl̥ns tkwa'mīsūn. Sqa'k<sup>e</sup>ns lā'kwīsūn  
15 te hītla'ī." Atsī'tc<sup>w</sup>ax waa'īmxū'īs. "ʷl̥ns yā'a'xa<sup>i</sup> lt'ī'a<sup>i</sup>  
lā'kwīsūn sqa'k."

Tcīn hīsī'stc ants qwo'txa<sup>i</sup>, atsī'tc waa'yūtsme qī'ūtē.<sup>1</sup>  
"Qwa'xtc<sup>e</sup>tūnx. Līkwa'yūnanx k<sup>u</sup> lt'ī'a<sup>i</sup> sexa<sup>u</sup>." ʷl̥ wān  
qwaxtea' ants qīūtēcū'nī. ʷl̥ tcīna' ants qīūtēcū'nī hīsī'stc  
20 ʷl̥ kumī'ntc waa'ī ants<sup>e</sup>tc qaslīū. Lqai'·tū txū ma<sup>atc</sup>  
sīma'x<sup>u</sup>s ants sexa<sup>u</sup> waa'yūn. ʷl̥ s<sup>e</sup>atsi'tc waa' ants qīū-  
tcū'nī. "Līya't!ūwīnx ata's te ma<sup>atc</sup> txa'nī'tcīnx." Atsī'tc

<sup>1</sup> The following episode does not seem to belong to this story. It may be an interpolation suggested by some other myth (see Coos Texts, p. 174; and Franz Boas, Kathlamet Texts, p. 20).



I shall ever go anywhere (else). (No matter) how long a period elapses, I shall never go anywhere (else). I shall always stay here, forever."

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

#### 9. THE BEAVER AND THE MUSKRAT (*Lower Umpqua*).

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

(One day) Beaver<sup>1</sup> came home, and said thus to his wife: "You go down to the river, and you may get some salmon in the canoe." Then that woman went down to the river; and when she came back into the house, she said nothing to her husband. Only logs were lying at the landing-place, (or, as) he had told her, in the canoe. Then (after a while) the woman said thus: "(The remains of) your food only are lying in your tracks." Thus his

waa'a<sup>u</sup>n qayū'ts<sup>e</sup>tc. "Kwīnx s<sup>e</sup>atsi'tc wa'a's. Lt'ia' wān. Ta'hits ʷhnx h'tl'tūx h'tia'a." Atsi'tc waa'a<sup>u</sup>n qasli'ūtc.<sup>1</sup>

Tsxaya' Lla'ai kum'ntc<sup>w</sup>ax wusi'tc lī'wīl. Xī'l'xcitxa<sup>u</sup>x  
a'ntsîtcx<sup>u</sup> 2 mā'tī. Wa' yīkt Lla'ai, ʷla<sup>u</sup>x tkūma'itx. S<sup>e</sup>a'-  
5 tsa<sup>u</sup>x xni'<sup>w</sup>NE ants qwo'txa' tsimī'l'a'wa<sup>u</sup>x. S<sup>e</sup>a' tsī'k!ya  
wī'nkīl ants tsimī'l'ä. S<sup>e</sup>a'tsa<sup>u</sup>x xni'<sup>w</sup>nīs. Maā'tite te qwo'-  
txa', ʷl hīmnītcū'nī ants tsimī'l'ä. S<sup>e</sup>a'tsa<sup>u</sup>x tai. Tsī'li 3  
xāl!a' ants tsimī'l'ä. Llxū'tx a'nts'itc mā'tī'. Kum'ntc  
sī'n'xyūn hītc lī'wis mā'tiyū'stc. S<sup>e</sup>a'tsa ʷl xī'l'xcī tsī'lyā'  
10 ants tsimī'l'ä, nī'ctcīma<sup>u</sup>x klīna<sup>u</sup>'n ants hītc.<sup>4</sup> Tsī'm<sup>w</sup>ax 5  
xawa'a<sup>u</sup> waa'yū'NE. S<sup>e</sup>a'tsa ʷl xāl!a' tsī'li' 6 ants tsimī'l'ä.  
S<sup>e</sup>a'tsa<sup>u</sup>x xni'<sup>w</sup>NE a'ntsux tai. Wa' yīkt Lla'ai, ʷla<sup>u</sup>x metī'-  
txa<sup>u</sup>x, tkūma'yūn. S<sup>e</sup>a'tsa<sup>u</sup>x tai. Waa'ixusta<sup>u</sup>x s<sup>e</sup>atsi'tc.  
"Hawa'itūx te tsī'li, ʷhēns tsī'la't<sup>e</sup>tūx, t!ā'xatc'tūns,  
15 nī'ctcīm<sup>e</sup>ns kum'ntc sī'n'xyūn te tsī'nī'ltsī'nī'l." 7 S<sup>e</sup>atsi'-  
tc<sup>w</sup>ax 8 waa'ixū's. "Na'han ʷh n tsī'liya's, nīxats ʷhēnx txū  
qanī'nał hī'nīsīti." S<sup>e</sup>a'tsa ants qwo'txa' ʷl kum'ntc tsī'li-  
ya's, nī'ctcīm l!māk'ī'sk'īn tcīl ants qwo'txa'. ʷl txū  
qalī'nał.<sup>9</sup> ʷl wān t!āxatc'a' ants tsimī'l'ä. Wa' qai'hantc,  
20 ʷl tsī'li!a'. ʷl wān s<sup>e</sup>atsi'tc waa'a<sup>u</sup>n tā'maxt'itc. "Tā'maxtīn  
ata's ʷl qai'ha'ntc tsī'li!a'." Stī'ma<sup>u</sup>x s<sup>e</sup>atsa'wa<sup>u</sup>x 10 hī'q!a'it.  
Kum'ntc<sup>w</sup>ax łakwa'ūltx ants qī'ūtc. A'tsa ʷla<sup>u</sup>x kum'ntc  
hīstc ha'. Tsī'k!ya<sup>u</sup>x wa'slsya.<sup>11</sup>

<sup>1</sup> Here ends the inserted episode, and the trend of the main story is again taken up.

<sup>2</sup> By metathesis for *a'ntsī'tca<sup>u</sup>x*.

<sup>3</sup> Should be *tsī'liya'*.

<sup>4</sup> Beaver and Muskrat have been informed by some one that their enemies Tsī'nī'ltsī'nī'l and Qula'łqula'ł have come to steal their wives.

<sup>5</sup> For *tsī'ma<sup>u</sup>x*.

<sup>6</sup> For *tsī'liya'*.

<sup>7</sup> A small mammal living in the water, whose identity could not be ascertained. William Smith rendered it by OTTER FROM THE OCEAN; while another informant called it A KIND OF LITTLE BEAVER. It is undoubtedly the Chinook term for MUSKRAT. (See Coos Texts, tsanē'łtsanē'ł [p. 180, line 10].)

<sup>8</sup> By metathesis for *s<sup>e</sup>atsi'tca<sup>u</sup>x*.

<sup>9</sup> The Siuslaw equivalent for the Lower Umpqua *qanī'nał*.



wife told him. "Don't keep on saying so. It is salmon. After a while you shall eat salmon." Thus her husband told her.<sup>10</sup>

(Even) early in the morning they two never felt sleepy, but were continually working at their (dual) dams. No matter how large a place was, still they two would continually put dams (around it). Thus they two, Beaver and Muskrat, were doing. Muskrat, too, was an expert worker. Thus they two kept on working. The Beaver was some sort of a chief, while Muskrat was second (in rank). Thus they two lived. Muskrat made arrows. He always knew (the ways of) his elder brother. He did not wish that any person should come to his brother. That is why Muskrat was working at arrows, because they two had heard that some people (were coming),<sup>11</sup> it being repeatedly rumored that they two were going to be killed. For that reason Muskrat was making arrows. Thus the two who were living there did. Even the large(st) places they two would close (by means of) dams. Thus they two lived. (Then after a while) they two said to each other, "When these arrows are ready, then we two will try to shoot, because we do not want Tsiniltsinil here." Thus they two were always saying to each other. "I (thus said Muskrat) will carry the arrows, while you just take along your knife." Thus (it was that) Beaver did not have any arrows, because his hands were too small. So he only carried a knife. Then Muskrat began to try (to shoot). He shot ever so far. Then said of him (his) brother-in-law (Beaver), "My brother-in-law is simply shooting far." There they two thus intended to begin (defending themselves). Their (dual) wives were not (going to be) taken away from them. That is why they two were not light-hearted. They two were very angry.

<sup>10</sup> For *s<sup>h</sup>atsa'a<sup>u</sup>x*.

<sup>11</sup> Instead of *wa'sLsa<sup>i</sup>*.

ʷla<sup>u</sup>x wàn yaxí'xū<sup>n</sup> ants tsîní'Ltsîní'L. Tsîmí'l'ä ʷ  
 Lxatí't qō'xmí's, ʷ qaa' s<sup>e</sup>xa<sup>u</sup>'tc. Ní'ctcat!a<sup>u</sup>x sí'ní'xyūn  
 a'nts<sup>u</sup>x hītc Līū', ní'ctcîma<sup>u</sup>x L!xū'yūn wā'nwīts łakwa'ūłtx-  
 a<sup>u</sup>x ta'tc<sup>w</sup>ax qīūtc ta<sup>u</sup>x tsîmí'l'ä qwoa'txa<sup>i</sup>wax.<sup>1</sup> Kumí'ntc<sup>w</sup>ax  
 5 sí'ní'xyūn a'ntsux hītc Līū'. Tsí'k!ya wa'sLí'sya ants tsîmí'l'ä.  
 Kūi nīctcī'tc Lxa'wīł ants qwo'txa<sup>i</sup>. S<sup>e</sup>atsa'wa<sup>u</sup>x hī'qlait  
 a'ntsux łakwa'ūłtx ants qīūtc. Kumí'ntc<sup>w</sup>ax ta'is sí'ní'xyūn  
 ants qīūtcū'nī. Mīta'tc<sup>w</sup>ax ants tqūlū'<sup>2</sup> waa'. "Wān'wīts  
 Līū' ants tsîní'Ltsîní'L." Atsī'tc waa'a<sup>u</sup>tsmē ants māt!í' ants  
 10 tsîmí'l'ä. ʷla<sup>u</sup>x wā'nwīts ants qīūtcū'nī āqa'q. ʷ waa'  
 ants tsîmí'l'ä. "Kumí'ntc tē'q. Kwīnx qīūtca'tis." ʷ kumí'ntc  
 Lxa'wīł ants māt!í'. ʷ waa'a<sup>u</sup>tsmē māt!í'. "Qai'la<sup>u</sup>x  
 wàn łakwī'nī. Kumí'ntc na'tc<sup>e</sup>ns sí'ní'xya tē qīūtcū'nī.<sup>3</sup>  
 Kumí'ntc tē'q. Kwīns qīūtca't." Atsī'tc waa' ants qwo'-  
 15 txa<sup>i</sup>. Atsī'tc<sup>w</sup>ax waa'yemxust.

ʷla<sup>u</sup>x wàn łakwa'kū<sup>n</sup> ants qīūtcū'nī a'nts<sup>u</sup>x tsîní'Ltsîní'L.  
 Txū wa'sLsīt ants tsîmí'l'ä. "Ła'kutsxats qīūtc!" Atsī'tc  
 waa' ants tsîmí'l'ä. Wanx<sup>4</sup> L!xū'itx ants hītc Līū'. Pí'tsī-  
 tc<sup>w</sup>ax Līha'ūn ants qīūtcū'nī. Kumí'ntc<sup>w</sup>ax L!xū'yūn qai-  
 20 ha'ntc xīntmū'<sup>u</sup>. Tcī'k<sup>w</sup>ax tai, ʷla<sup>u</sup>x stī'm<sup>w</sup>ax tai, wa<sup>i</sup>  
 yā'tsa.<sup>5</sup> Kumí'ntcux tcā ní'ctcīł. Tkūma'í'txa<sup>u</sup>x a'ntsux  
 inq!a'a<sup>i</sup>. ʷ sqai'k Lī'wīs ants hī'tla<sup>i</sup>. Tsí'k!ya L!xū'yūn  
 xīł'xeyū'<sup>u</sup> ants tsîmí'l'ä. Wa<sup>i</sup> yīktí'l'mā łqai'tū, ʷ t!em-  
 x<sup>u</sup>na'wū<sup>n</sup>, tcī'k<sup>w</sup>ax tkwamī'yūs L!a'a<sup>i</sup>. A'tsa ʷla<sup>u</sup>x xnī'wNE  
 25 ta'ya<sup>u</sup>x. S<sup>e</sup>atsa'tc<sup>w</sup>ax nīctcîma<sup>e</sup>mū tē tsîmí'l'ä. Tsí'k!ya  
 L!xū'yūn xīł'xeyū'<sup>u</sup>.

<sup>1</sup> For *qwoa'txa'í'a<sup>u</sup>x*.

<sup>3</sup> Singular for plural.

<sup>2</sup> Instead of *tqūłā'*.

<sup>4</sup> Beaver and his father-in-law.



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

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

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<sup>5</sup> The preceding sentence seems to express the narrator's personal opinion.

S<sup>e</sup>a'tsa ʷla<sup>u</sup>x kumí'ntc lxí'yate tai. Tí'mwa<sup>u</sup>x tai, waí yā'tsa. Píctcîmaí' lla'ai, ʷla<sup>u</sup>x stîm yāxa'í'tc xînt. Stí'ma<sup>u</sup>x tlí'mct!ya.<sup>1</sup> S<sup>e</sup>a'tsa<sup>u</sup>x xní'wne. Kumí'ntc<sup>w</sup>ax tcā ní'tcîl. Stí'm<sup>e</sup>nx<sup>2</sup> tai, waí yā'tsa. Yā'a'xa'í'tc<sup>e</sup>nx h't!aí.

5 Tā'qnîs hit!aya'tc ants hîtsí'í.

ʷl ants q<sup>u</sup>llí'í'tc kumí'ntc<sup>w</sup>ax sí'níxyūn líū ta'is, ní'tcîm xîyaí' hit!aya' ants q<sup>u</sup>llí'í'tc. Hai'nate a'í'sxa h't!aí te s<sup>e</sup>à q<sup>u</sup>llí'í'tc. Lt'í'isk'in hit!aí. A'tsa ʷl kumí'ntc sí'níxyūn qwo'txaí ants q<sup>u</sup>llí'í'tc. Tí'mwanx<sup>3</sup> wàn tai' inq!a'a'í'tc.  
10 Hai'nate<sup>w</sup>ax h't!aí te qwo'txaí. S<sup>e</sup>atsa'tc ní'tcîma<sup>e</sup>mū te qwo'txaí. Hank! hí'tc<sup>e</sup>tc ní'tcîma<sup>e</sup>mū te qwo'txaí. S<sup>e</sup>a'tsa<sup>u</sup>x ʷl kumí'ntc te'q s<sup>e</sup>aí'na<sup>u</sup>x a'nts<sup>u</sup>x qíūtc<sup>u</sup>wa'nî anxa'xa<sup>u</sup>ne.<sup>3</sup> Atsí'tc<sup>w</sup>ax waa'yemxust wàn.

S<sup>e</sup>atsí'tc<sup>w</sup>ax waa'xam a'ntsux łokwí'xamltx<sup>4</sup> qíūtc.  
15 "Kumí'ntc<sup>e</sup>nx te'q. Kumí'ntc<sup>e</sup>nx tcā cí'l·xîl." Atsí'tc<sup>w</sup>ax waaí' ants xā'tslū texmū'nî. Kumí'ntc<sup>w</sup>ax te'q llx<sup>u</sup>wax<sup>u</sup>. Txū'wa<sup>u</sup>x tkūma'yūn inq!a'í k!ēxū' l!aya'. S<sup>e</sup>atsa'tc<sup>w</sup>ax ní'tcîma<sup>e</sup>mū. S<sup>e</sup>a'tsa ants qwo'txaí ʷl kumí'ntc tcā cí'l·xîl, waí yā'tsa. S<sup>e</sup>a'tsate ní'tcîma<sup>e</sup>mū te qwo'txaí tsimîl'a'wax.  
20 Tí'mwa<sup>u</sup>x ta'yaxaí.

Sqa'k wàn ata's hawaí'.

# 10. THE MAN WHO MARRIED THE BEAR-WOMAN<sup>5</sup> (*Alsea*).

Wa'a'ātsma<sup>u</sup>x mîtà ants t!āmcí'l·mä. "Píūla'wax<sup>u</sup>xūn." S<sup>e</sup>atsí'tc<sup>w</sup>ax waaí'tx<sup>6</sup> ants mîlà. "Kū'its qaíha'ntc tqa<sup>u</sup>wītc

<sup>1</sup> Instead of *tlí'mct!aí*.

<sup>2</sup> Includes Beaver, Muskrat, and their children.

<sup>3</sup> Because of Beaver's human-like manners, his two wives did not care about him.

<sup>4</sup> Instead of *łakwí'xamltx*.

<sup>5</sup> An Alsea myth told in the Lower Umpqua language.



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

And they two did not want the Otter always to stay near (them), because he would take (away their) food. That Otter's food (was always that which) belonged to some one else. He ate small fish, and for that reason Beaver did not like Otter. Now they (all)<sup>2</sup> staid together in the river. Different was their (dual) food, (that of) Beaver (and Muskrat). Such was Beaver's custom. His manner was like (that of a) person, and for that reason those two women who were given up did not care about (either of) them (dual).<sup>3</sup> For that reason they two thus talked to each other (namely, to let these women go).

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

Here only it ends.

#### 10. THE MAN WHO MARRIED THE BEAR-WOMAN<sup>5</sup> (*Alsea*).

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

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<sup>6</sup> The use of the objective form *-a<sup>7</sup>tx* in this connection is incorrect, because this suffix indicates that the object forms an integral part of the subject. The suffix *-ūtsmE* should have been used here.

qa'tc<sup>Enis</sup>. Kūits lt'í'aí ya'xyūn." Waa'í'txa<sup>ux</sup> a'nts<sup>Etc</sup>wax mǐlà. "Ha<sup>ū</sup>. Kumí'ntcxūn qaiha'ntc tcā ní'ctcīs." ʷla<sup>ux</sup> wàn qa'tc<sup>Ent</sup>.

ʷla<sup>ux</sup> wàn līū' inq!a'itc. Atsī'tc<sup>wax</sup> waa'yemxust. "Kūins  
5 qaiha'ntc hínīsītī sī'xaí. Ta'í'k<sup>Ens</sup> aya'qa'itī te sī'xaí." ʷ  
waa'í'tx<sup>1</sup> ants m<sup>ū</sup>'sk<sup>u</sup>. "Ha<sup>ū</sup>. Ta'í'k<sup>Ens</sup> aya'qa'itī sī'xaí."  
ʷla<sup>ux</sup> wàn qa'tc<sup>Ent</sup>. Yā'a'xa<sup>ux</sup> l!ōnai' a'ntsux qatc<sup>Eni</sup>'tx.  
"Yā'a'xaí lt'í'aí tqa<sup>u</sup>wí' k<sup>u</sup>nà. Qaihā'n lt'í'aí tai." ʷla<sup>ux</sup>  
wàn xīnt. Tqa<sup>u</sup>wí'tc<sup>wax</sup> līū' qaiha'ntc. ʷla<sup>ux</sup> qnū'hūn  
10 tli'yayE'mǐ txain<sup>s</sup>. ʷ s<sup>E</sup>atsī'tc waa'a<sup>ū</sup>n ants<sup>Etc</sup> m<sup>ū</sup>'sk<sup>u</sup>.  
"S<sup>E</sup>às k<sup>u</sup>nà c<sup>u</sup>xū'yūn ants lt'í'aí." Kūi tcík ya'xaí<sup>2</sup> ants t!ī.  
ʷla<sup>ux</sup> wàn xīnt. ʷla<sup>ux</sup> wàn qaiha'ntc tqa<sup>u</sup>wí'tc līū'. Sukwí'tc  
tli'wax txain<sup>s</sup> ants t!ī. Tcī'wane hai'qíqyax, ʷ l!ā'qt<sup>Etc</sup>  
ants txain<sup>s</sup>.

15 ʷla<sup>ux</sup> wàn xīnt. ʷla<sup>ux</sup> yaxí'xūn ants lt'í'aí. T<sup>o</sup>watcī'-  
tcūna<sup>ux</sup> wàn. ʷ waa'a<sup>ū</sup>tsmE ants m<sup>ū</sup>'sk<sup>u</sup>. "Ta'í'k<sup>Ens</sup>  
aya'qyūn te lt'í'aí. Tqa<sup>u</sup>wí'tc<sup>ins</sup> kl'ínk'itūx." Waa'í'tx wàn  
ants m<sup>ū</sup>'sk<sup>u</sup>. "Ha<sup>ū</sup>." Yaxí'xūna<sup>ux</sup> waha'ha<sup>ū</sup>n ants lt'í'aí.  
ʷla<sup>ux</sup> tcaqa'qa<sup>ū</sup>n. ʷ waa'a<sup>ū</sup>tsmE ants m<sup>ū</sup>'sk<sup>u</sup>. "Tí'k<sup>Enx</sup>  
20 ta'is. Kl'ínk'ya'waxan tqa<sup>u</sup>wí'tc k<sup>u</sup> waha'wax." ʷ wàn  
waha'ha<sup>ū</sup>n qa'msk<sup>u</sup>tc. "Kwīnx qaiha'ntcīs." — "Ha<sup>ū</sup>,  
límqan tcí'ntūx."

ʷ wàn xīntí't. ʷ yaxí'xū<sup>n</sup> ants lt'í'aí. ʷ xīnt. Tsī'-

<sup>1</sup> The use of the objective form *-a'itx* in this connection is incorrect, because this suffix indicates that the object forms an integral part of the subject. The suffix *-ūtsmE* should have been used here.



way up the stream. Ye two won't see salmon (there)," (said their mother to them.) Then they two kept on saying to their (dual) mother, "All right! We sha'n't be going far anywhere." Then they two started.

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

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

Then he kept on going. He saw (some salmon), but

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<sup>2</sup> Singular of dual.

k!ya hī'sa ants łt'ī'a<sup>1</sup>. ʉ tqa<sup>u</sup>wītc ya'q<sup>u</sup>ha'it. Yāxī'xū<sup>u</sup>n  
 ants qīūtcū'nī skwaha'. Skwaha' ha'qmas tcī'wa. Hīs  
 s<sup>u</sup>kwī'tc ants qīūtcū'nī. Sqa'k līū'. ʉ txū xa'ū stīm.  
 Kūi l!xū'x<sup>u</sup>tc ha'. ʉ kwīsī's cī'l'xūn qīūtc<sup>u</sup>wa'nī.  
 5 "Kwī'sem! Tca'xumans, tca'xumans hītsī'stcīn!" S<sup>e</sup>atsī'tc  
 waa'a<sup>u</sup>n. ʉla<sup>u</sup>x wān tca'xa<sup>u</sup>t. "Hīya'nyūtsanx hītsī'stcīn."  
 Atsī'tc wī'lūn texm<sup>u</sup>wa'nī. "Ha<sup>u</sup>." ʉ wān līū'ūtsme  
 hītsī'stc ants texmū'nī. "Tī'kin te ta'. Qaslī'ūtsanx qnà."  
 ʉ wān wīlwa' ants texmū'nī. Ha'na haū'ūl ha' ants  
 10 texmū'nī.

ʉ qa'īnūst a'nts<sup>e</sup>tc m<sup>u</sup>ū'sk<sup>u</sup>. "Nī'ctxan k<sup>u</sup> a'ntsīn māt!ī'  
 te kūi tcī'nīl'?" ʉ wān qa'tc<sup>e</sup>nt tqa<sup>u</sup>wītcī'tc ants t!āmcī'l'mā.  
 ʉ yīxa'yūn t!īyayē'ml' txain<sup>e</sup> yā'a'xa. Wīnx tsī'k!ya. Atsī'tc  
 cī'nxīt. "Łakwa'kū<sup>u</sup>n k<sup>u</sup>nà t!ī'ya' a'ntsīn māt!ī'." ʉ wān  
 15 tcā'xa<sup>u</sup>t ants t!āmcī'l'mā, ʉ qātx ants t!āmcī'l'mā tcenī'tc  
 xīnt. Ha'nt'itx māt!ī'. T!ī'ya' łakwa'kūl ants māt!ī'.  
 Haiqa'q wan.<sup>1</sup> ʉla<sup>u</sup>x stīm qa'txast ants texmū'nī qayū-  
 tc<sup>e</sup>tc<sup>w</sup>ax. "T!ī'ya' łakwa'kū<sup>u</sup>n a'ntsīn māt!ī'. Waa'a<sup>u</sup>tsīn,  
 tā'ī'kin ta'īs. 'Tqa<sup>u</sup>wītcīn k!ī'nk'itūx tīl. Yā'a'xa' k<sup>u</sup>nà  
 20 łt'ī'a' tqa<sup>u</sup>wī.' Atsī'tcīn waa'a<sup>u</sup>ts. ʉln wān qa'tc<sup>e</sup>nt tqa<sup>u</sup>-  
 wītcī'tc, ʉln ata's t!īyayē'ml' txain<sup>e</sup> yā'a'xa' qnū'hū<sup>u</sup>n. ʉln  
 sqā'tem txū xwīl!a'l!. Wī'nxīn." Atsī'tc l!wa<sup>a</sup>n ants  
 t!āmcī'l'mā. "ʉln s<sup>e</sup>atsī'tc cī'nixyat!ya. 'T!ī'ya' k<sup>u</sup>nà łakwa'-  
 kū<sup>u</sup>n a'ntsīn māt!ī'."

25 ʉla<sup>u</sup>x qa'txast ants texmī'l'mā. Yā'a'xa<sup>u</sup>x qa'txast ants

<sup>1</sup> Literally, HE GOES ASHORE.



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

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

Then those two old people began to cry. They two

texmí'l·mä. ʰ waa' ants texmí'l·mä. "Yāxatc'a'wītīn  
 tlāmc k!ē'Lū." Atsī'tc waa' ants texmí'l·mä. ʰ wàn hī-  
 q!a'itanx. Yā'xatc'a'a<sup>u</sup> ants t!ā'mctc. ʰ<sup>enx</sup> wàn sqa'k  
 Lū'. "Qā'tkīn tē a'qa'qa<sup>u</sup>ts. 'Tī'k<sup>enx</sup> ta'is, tqa<sup>u</sup>wī'tcīn  
 5 klīnk'ya'wax.'" ʰ<sup>enx</sup> wàn tqa<sup>u</sup>wī'tcī'tc klī'nk'it. ʰ<sup>enx</sup> txū  
 t!īyayē'mf txain<sup>s</sup> yīxa'yūn. Yā'a'xainx t!īyayē'mf txain<sup>s</sup>  
 qnūhū'yūn. Stī'm<sup>enx</sup> yāxatc'a'wax hī'q!a'it, kwīnx tcik  
 qnūhū'yūn txain<sup>s</sup>. ʰ s<sup>ē</sup>atsī'tc waa' ants texmí'l·mä.  
 "Nī'tcan tēx nī'tca'wax? Xwī'Ltūn. Mī'k!a k<sup>u</sup>nà t!ī'yai  
 10 ʱakwa'kū<sup>u</sup>n tā'kīn tlāmc." ʰ<sup>enx</sup> wàn tca'xa<sup>u</sup>t, ʰ<sup>enx</sup> wàn  
 tcī'n hītsī'tc. "Anxa'xa<sup>u</sup>n wàn tā'kīn tlāmc."

Wàn ants hītc ʱōkwī'xamyax.<sup>1</sup>

Wā'nwīts<sup>wax</sup> ma<sup>a</sup>tc qa'yūtētc ants hītc ʱōkwī'xam.  
 "Kumī'ntc<sup>enx</sup> s<sup>ē</sup>a'ītīsītī ha'. Ha'nānx ha<sup>u</sup>tūxa'ītī ha'."   
 15 ʰ<sup>a</sup>ux wàn stīm t!ī'mct!yax. ʰ s<sup>ē</sup>atsī'tc waa'yū'ne ants t!ī,  
 hī'tc<sup>ē</sup>tc tsī'nEXma ants t!ī. ʰ<sup>a</sup>ux t!ī'mct!yax yā'a'xa. Kī'-  
 x<sup>ē</sup>stc<sup>wax</sup> haū'yax tlāmc. "Hīs qīūtē'ūnī tsī'k!ya." Atsī'tc  
 cī'n'xya ants hītc. Tsī'k!ya hītc ha'. ʰ yā'a'xai tlāmc  
 ʱakwa'ūn. Wa' yīkt ants hītsī'i, ʰ tā'qnīs klīx tē'q Lxū'is.  
 20 Ts!xat'a't' ants Lxū'is, ʰ q!unī'i a'l·dū ants Lxū'is. Ku-  
 mī'ntc nī'tcī'tc cī'nxi' ants hītc. Ha'na haū'tx ha'. S<sup>ē</sup>atsī'tc  
 waa'yū'ne ants t!ī, hītc tsī'nīxt ants t!ī. Haya'mūt L!xū'-  
 yūn s<sup>ē</sup>atsī'tc, ʰ ʱa'kukyax hītū'tc tēxmū'nya.

Sqa'k wàn hawa' ata's. Smūt'a't' wàn. Haya'mūt  
 25 hīya'tc L!xū'yūn tē t!ī hītc qaslī'ū haū'yax, hī'tc<sup>ē</sup>tc tsī'-  
 nEXma, s<sup>ē</sup>a'tsa hī'tc<sup>ē</sup>tc nī'tcīma<sup>s</sup>mu tē t!ī.

<sup>1</sup> This sentence was interpolated by the narrator to serve as a sort of introduction to a new chapter.



cried a great deal. Then the old man (father) said, "Tomorrow I intend to try to look for my boy." Thus said the old man. Then (the next day) they started. They were going to try to look for his child. Finally they arrived there. "Here he left me, (saying,) 'You stay here, I am going to look for (salmon) up the river.'" So upstream they went to look for him, but they saw only bear-tracks. Many bear-tracks they found. There, (where) they were going to try to look (for him), they found no tracks (of him) anywhere. Then the old man said thus: "(I doubt whether we) shall accomplish anything. We will return. Maybe a bad bear has taken away this my child." So they returned, and came back into the house. "I give up my child," (said the old man.)

(Let us now (turn to) the man who was seized (by the bear).<sup>1</sup>

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

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

11. THE LOST SEAL-HUNTERS<sup>1</sup> (*Alsea*).

Wā'nwîtsaxax L!a'yax stîm<sup>2</sup> tîyū'wi. S<sup>e</sup>a'tsanx xñi'wne  
 stîm L!a'ai tîyū'wi. Ya<sup>g</sup>kū's<sup>e</sup>nx tū'tca'. Pîctcemtîta' u<sup>h</sup>enx  
 sqa'k taya'. S<sup>e</sup>a'tsanx xñi'wne. Xā'ts!ū sî'xa<sup>i</sup> stîm ta'-  
 yūtne. Ya'q<sup>h</sup>isū'ne ants ya<sup>g</sup>k<sup>u</sup>s L!a'ai. Tcîk hîs tsxayū'wi  
 5 u<sup>h</sup>enx tū'tca'yūn. S<sup>e</sup>a'tsanx xñi'wnūn. Wa<sup>i</sup> yā'tsa, u<sup>h</sup>enx  
 sqa'k t!t!a' s<sup>e</sup>a'itū'. Xā'ts!ū hîtsî'i ants tîyū'wi L!a'ai stîm.  
 Pîctcemtîta' yaxî'yūsne ants ya<sup>g</sup>k<sup>u</sup>s u<sup>h</sup> xalnai qayuna'tsîtc.  
 u<sup>h</sup> qa'lxūtne. u<sup>h</sup> wàn qwaxtca'îtx hîtcū'wi. T<sup>o</sup>watca'a<sup>u</sup>.  
 S<sup>e</sup>a'tsa xñi'wnūtne wā'nwîtsaxax.<sup>3</sup>

10 Kūi yā'tsac L!a'ai u<sup>h</sup> waha' xalnai' ants ya<sup>g</sup>k<sup>u</sup>s. Yaxî'-  
 yūsne, qa'lxîsū'ne, tcî'nt<sup>e</sup>tc ya'xa<sup>u</sup> xalnai' qayuna'tsîtc. u<sup>h</sup>  
 s<sup>e</sup>atsî'tc waa'xam. "Cî'n<sup>a</sup>x xalnai' ants ya<sup>g</sup>k<sup>u</sup>s." u<sup>h</sup> a'laq  
 ata's sî'xa<sup>i</sup> qwa'xtcîst. u<sup>h</sup> wàn waa'îtx hîtcū'wi. "Kumî'ntc  
 te'q, nî'klanî qwa'xtcîtūx." u<sup>h</sup>enx wàn xînt. u<sup>h</sup>enx wàn  
 15 Lîū' qayuna'tsîtc. Wàn xā'ts!ū hîtc ha'skust, u<sup>h</sup>ax wàn  
 qa'tc<sup>e</sup>nt. u<sup>h</sup>ax wàn yāxî'xūn ants ya<sup>g</sup>k<sup>u</sup>s. Cî'n<sup>a</sup>xtc ya'xa<sup>u</sup>  
 ants ya<sup>g</sup>k<sup>u</sup>s. Pk'îtiyū'st<sup>e</sup>nx L!mîxa'x ants ya<sup>g</sup>k<sup>u</sup>s. Qai'u'-  
 tc<sup>w</sup>ax skwaha' tcîk ants fklîha<sup>u</sup>wîtc ants pk'îtî. Sqa'tma<sup>u</sup>x  
 yoq<sup>u</sup>ya'wūn. "Ats yîktî'l'mä Lî'ūtūx pk'îtiyū'st<sup>e</sup>, u<sup>h</sup>enx  
 20 tū'tca'yūn." Atsî'tc<sup>w</sup>ax waa'îmxū's a'ntsux skwaha'. Yîxa'-  
 yūna<sup>u</sup>x wàn ants yîktî'l'mä. "S<sup>e</sup>anx<sup>4</sup> tū'tca'yūn, tsa'na<sup>u</sup>  
 Lî'ūtūx." Atsî'tc<sup>w</sup>ax waa'îmxū's.

<sup>1</sup> An Alsea myth told in the Lower Umpqua language.

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

<sup>3</sup> The preceding part of this story may be looked upon as an introductory chapter.



11. THE LOST SEAL-HUNTERS<sup>1</sup> (*Alsea*).

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

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

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<sup>4</sup> Should have been *s<sup>h</sup>ai'nanx*.

ʉ wàn xumca'c<sup>1</sup> ants yíktí'l·mä ants ya<sup>g</sup>k<sup>us</sup>. ʉ wàn  
 waa' ants a'ʔa q hītc. "Towa'tcīs wàn s<sup>ə</sup>à<sup>2</sup> yíktí'l·mä!" ʉ  
 wàn tū'tcī'xam. Hī'isa wàn tū'tcī'xam. ʉa<sup>u</sup>x wàn xwīl!a'l!  
 sexa<sup>u</sup>'tc ants xā'ts!ū hītc, ʉa<sup>u</sup>x wàn lwī'tí't sqa'ktcī'tc  
 5 tcaītcī'tc ants xīnt ants ya<sup>g</sup>k<sup>us</sup>. Kumí'ntc qaiha'ntc xīnt  
 ants ya<sup>g</sup>k<sup>us</sup>. ʉ wàn skwaha' ants hītc ants s<sup>ə</sup>as qata'yūn  
 ants lxaū'. Wa' yā'tsa, ʉ s<sup>ə</sup>às qata'yūn ants lxaū'. Ku-  
 mí'ntc kati' xa<sup>u</sup>'wīʔ ants ya<sup>g</sup>k<sup>us</sup>. Xa<sup>u</sup>wiya' txū hīcatca'sk'īn  
 ants ya<sup>g</sup>k<sup>us</sup>, ʉ wàn qatī'yūsne ants lxaū'. ʉ wàn ʔokwī'-  
 10 xam<sup>3</sup> ants l'ep'īs. ʉ wàn ʔakwa'kū<sup>u</sup>n qwatc ants ʔikwa'-  
 yūn. ʉ wàn skwa'ha'is ants hītc. lxa<sup>u</sup>'hīne ants hītc  
 skwaha'. ʉ s<sup>ə</sup>às tū'tca'yūn. Kūi kati'xtī l!xmai ants  
 ya<sup>g</sup>k<sup>us</sup>. Pī'tsist ants tsxayū'wi, kūi xa<sup>u</sup>'wīʔ ants ya<sup>g</sup>k<sup>us</sup>.  
 Atsī'tc wa'a'isūn. "Nīctcī'tc tēx ants s<sup>ə</sup>a'tsa xni'<sup>w</sup>ne ants  
 15 ya<sup>g</sup>k<sup>us</sup>?" Atsī'tc wa'a'isūn. Mīk!a'k! ants tsxayū'wi. Kūi  
 l!xū'xū'isū'ne tcaītcī'tc ants xīnt ants ya<sup>g</sup>k<sup>us</sup>. Kūi kati'xtī  
 xa<sup>u</sup>'wīʔ ants ya<sup>g</sup>k<sup>us</sup>.

Qa'xí'x wā'nwīts. Atsī'tc waa'tx mā'tí'wītc ants sī'xa'.  
 20 "Tcaītcī'tc lō<sup>ə</sup>L nī'ctūx. Kūi a'nxa'isū'ne." Atsī'tc waa' m-  
 xustx<sup>4</sup> hītcū'<sup>u</sup>.<sup>5</sup> "Kumí'ntc hī'isa. Qaiha'ntc k<sup>u</sup>nà sūna'-  
 wax." Atsī'tc waa' mxustx<sup>4</sup> hītcū'<sup>u</sup>. Qa'xí'x ants l!a'ai.  
 Kūi kati'xtī xa<sup>u</sup>'wīʔ. "Nīctca'a<sup>u</sup> tē'q." S<sup>ə</sup>atsī'tc wa'a'is ants  
 m<sup>a</sup>ā'tī. "Tcā lō<sup>ə</sup>L lī'ūtūx. Kumí'ntc mī'k!a ants tci."  
 25 Ła'kwīsū'ne ants ya<sup>g</sup>k<sup>us</sup>. Wa' qa'x, ʉ xīnt. Atsī'tc waa'  
 a'ʔa q hītc. "Nīctx k<sup>u</sup> a'naxa'?" S<sup>ə</sup>atsī'tc waa' ants mā'tí'-

<sup>1</sup> The Siuslaw equivalent for the Lower Umpqua *Līū*- TO COME.

<sup>2</sup> Should have been *s<sup>ə</sup>ai'na*.

<sup>3</sup> Instead of *ʔakwī'xam*.

<sup>4</sup> Contracted from *waa' mxust<sup>ə</sup>tx*.

<sup>5</sup> William Smith was evidently uncertain as to the actual number of people in the boat. Up to this passage he mentioned only two, which is in strict accordance



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

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

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with the original Alsea version. From now on he relates the story as if there were more than two seal-hunters.

- wite ants sī'xa<sup>1</sup>. "Tcaītcī'tc Lō<sup>2</sup>L Lī'ūtūx. Līwa'wan<sup>1</sup> wàn  
hīsū'tc L!aya'tc." Tcīk ants tai ants ya<sup>3</sup>k<sup>us</sup>, sqa'k Līū'.  
Wa<sup>1</sup> yā'a'xai L!a'ai, ʉ<sup>4</sup> tā'qnīs yEkū's ants L!a'ai. "Qa'ha'ntctant  
wàn." Atsī'tc waa'ix wàn ants māti'wite ants L!a'ai.  
5 "Kwī'tcī yā'k!isīti ha<sup>1</sup>." Stīm wàn L!xmī'xam ants ya<sup>3</sup>k<sup>us</sup>.  
"Ha'qtūn<sup>2</sup> wàn. Wān<sup>3</sup> txū tsīma'st." Yīxa' wàn ha'qtc  
ants L!a'ai. ʉ<sup>4</sup> s<sup>5</sup>atsī'tc waa'ix mātiyū'<sup>u</sup> "Līū'wa k<sup>u</sup>nà  
īnq!a'ite te tai te ya<sup>3</sup>k<sup>us</sup> yā'a'xa. Ha'qtūn<sup>2</sup> wàn txū."  
ʉ<sup>4</sup>enx wàn Lwītīt. Yīxa' wàn ants īnq!a'a<sup>1</sup> īk!iha<sup>u</sup>'wite.  
10 Kumī'ntc mī'k!a ants tsxayū'<sup>wi</sup>. S<sup>5</sup>a'tsa ants hīs yīxa'  
ants īk!iha<sup>u</sup>'wite ants īnq!a'a<sup>1</sup>. Līū'wanx īk!ī'a'ite. S<sup>5</sup>atsī'tc  
waa'ix mātiyū'<sup>u</sup> ants sī'xa<sup>1</sup>. "Ha'qtūn<sup>2</sup> wàn. Ha'qa'ixan<sup>1</sup>  
tca'xwītūx." ʉ<sup>4</sup>enx wàn qaa'.

- Qaa'nx wàn īk!ī'ha'ite. ʉ<sup>4</sup>enx wàn Līū' hītū'stc. Stīm<sup>5</sup>enx  
15 ha'qa'q. L!il!wa'xam ants sī'xa<sup>1</sup>. Tem<sup>u</sup>wa'ix hītū'<sup>wi</sup> sqa'k.  
ʉ<sup>4</sup> hatc'ī'xam atsī'tc. "Qa'ntcyanx Līū'?" Atsī'tc hatc'ī'xam.  
"Tsī'k!ya nākwa'yatīn xni<sup>w</sup>'na. T<sup>o</sup>wa'tcīteyaxa<sup>u</sup>n t<sup>e</sup> ya<sup>3</sup>k<sup>us</sup>,  
ʉ<sup>4</sup>īn s<sup>5</sup>ās hī'nīxa<sup>u</sup>ts<sup>4</sup> qa'ha'ntc, ʉ<sup>4</sup>īn kumī'ntc L!xū'xūn te  
L!a'ai, tcān te Līū'. Ha'qa'ixan tca'xa<sup>u</sup>tūx. Kumī'ntcīn  
20 L!xū'xūn te L!a'ai. ʉ<sup>4</sup>īn wàn tca'xa<sup>u</sup>t ha'qa'ix. Kī'x<sup>5</sup>s tsxa-  
yū'<sup>wi</sup> a'ntsīn tceXwī'tc xīnt." S<sup>5</sup>atsa'wanx hī'q!a'it. Līwa-  
yanx<sup>5</sup> īnq!a'ite, ʉ<sup>4</sup>enx qnūwī'wūs yā'a'xai hītū'<sup>wi</sup>. Tsīm  
hatc'a'yū'ne. "Qa'ntcyanx xīnt?" — "TceXwī'tcīn xīnt.  
L!ayatcī'tcīn xīnt tceXwī'tc." Atsī'tc waa'ix ants ha'tc'ya-  
25 xa<sup>u</sup>'tne. ʉ<sup>4</sup>enx wàn xīnt tceXwī'tc. Kwīnx ya'x Līwīl.

<sup>1</sup> Contracted from *Līwa'waxant*.

<sup>2</sup> Contracted from *ha'qtūxant*.

<sup>3</sup> Contracted from *wa'nīnt*.

<sup>4</sup> For *hī'nyaxa<sup>u</sup>ts*.

<sup>5</sup> Past tense used as denoting the conditional clause.



said thus: "I wonder where he will stop! We are going to arrive at a good place." So the seal (and his pursuers) came to that place where he lived. Although the place was large [much], it was nevertheless full of seals. "Now we (have come) far." Thus the supposed chief of that place kept on saying. "Don't ye be small-hearted!" There at last the seal was (going to) be killed. "Now we will go ashore, no matter what kind of a place we (have come to)." So that multitude looked ashore, while the chiefs kept on saying thus: "Perhaps near the creek live many seals, we will just go ashore." So they paddled (in that direction until they) perceived the alleged mouth of that river. The weather was not bad, that is why they could see well the supposed mouth of that river. So they arrived at the mouth. And the chiefs of that boat kept on saying thus: "We will go ashore now. Then we will go back along the shore." So at last they entered (the bay).

After they had entered the mouth (of the river), they came upon people. They went ashore there, and the boat was (soon) approached (by people). People assembled there, and (the chief) was asked thus: "Whence do you come?" Thus he was asked. "I am doing very poorly. I was spearing a seal when he took me way off, and I don't know the place to which I came. I shall go back along the shore, for I don't know this place. I am returning along the shore. For ten days I shall be going homewards." Thus they were going to start off. Then, whenever they came to a creek, where they would find many people, (the chief would) always be asked, "Whence do you come?" — "I am going home. I am going home to my place." Thus would say he who was being asked. So they went homewards, and kept on going. They had almost arrived. They were always

Tsî'm<sup>en</sup>x wàn s<sup>e</sup>atsî'tc waa'yū'ne. "Qa'ntcyatc<sup>1</sup> ants tce-  
 nî'tc xî'nt?" — "Hū'yaxan. Pi'tsîstcîn hū'yax, u<sup>h</sup>in txū  
 tsîma'st ha'qaq." Atsî'tc waa' ants hatc'a'yūtne. u<sup>h</sup> wàn  
 tca'xa<sup>u</sup>tū'ne ants Lla'ai. Tcaîtcî'tc ants Lîū'. Nî'tcîm  
 5 sqa'k Lî'watlî wa' yā'tsa. u<sup>h</sup> s<sup>e</sup>a'tsa u<sup>h</sup> tca'xa<sup>u</sup>tū'ne ants  
 Lla'ai, nî'tcîm sqa'k Lî'watlî hna't. Cāyucla'a ants tca'-  
 xa<sup>u</sup>tū'ne ants Lla'ai. u<sup>h</sup> hatc'î'xam. "Qa'ntcyanx te tceñî'tc  
 xînt?" — "Hū'yaxan. Ya<sup>k</sup>usîn tcāqa'qa<sup>u</sup>n u<sup>h</sup>in s<sup>e</sup>às qai-  
 ha'ntc hî'nūts. A'tsan te tceñî'tc xînt. Tsîma'stîn txū  
 10 ha'qaq." S<sup>e</sup>atsî'tc L!waan ants Lîū'. u<sup>h</sup> wàn sqa'tem nāh'î.  
 Tsî'k!ya p!na'îtx ha' ants tceñî'tc xînt. Nākwa'yatîtx ha'.

u<sup>h</sup> wàn tci'n. Hai'mūt kumî'ntc tāqa'natîtc hî'qūi ants  
 Lla'ai. Nî'tcîm s<sup>e</sup>a'tsa wā'nwîtsax. Te'q<sup>en</sup>x xawa'îtx,  
 u<sup>h</sup>enx t!emxū'yūtsme hî'qūi.<sup>2</sup> Atsî'tc waa'xam. "A'ck!anî  
 15 hî xaū'. S<sup>e</sup>atsî'tc<sup>en</sup>xan cî'nîxyūts. A'tsanxan u<sup>h</sup>enxan qātx  
 yā'a'xa." Atsî'tc waa'yūsne ants hîtc tcîna'î.

Atsî'tc wàn ata's. S<sup>e</sup>atsî'tc wā'nwîtsax hîtc, qai'ha'ntc  
 hî'nyaxa<sup>u</sup>n ya<sup>k</sup>us tcaqa'î'tc. Sqa'k wàn hawa'î. S<sup>e</sup>atsî'tc  
 wā'nwîtsaxax nîtcîma<sup>e</sup>mū. S<sup>e</sup>a'tsa xñî'wne wā'nwîtsaxax  
 20 Lla'ai.

## 12. THE DREAMER<sup>3</sup> (*Alsea*).

Hîtc qū'î't'yax wā'nwîts. Cî'nîxyat!ya yā'a'xa. Nîtcî'tc  
 ants asū'î, u<sup>h</sup> tsîm s<sup>e</sup>a ya'qu'yūn. u<sup>h</sup> tsîm s<sup>e</sup>atsî'tc cî'nîx-

<sup>1</sup> Evidently meant for *qa'ntcyanx* WHENCE THOU.

<sup>2</sup> The last two sentences contain an explanation offered by the narrator.



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

At last he came home. All (the people of) that village had no hair, because thus old-timers (used to do). Whenever a) relative of theirs died, they would cut off their hair.<sup>3</sup> (Then the returning chief) was told thus: "We thought you had died. Thus we thought of you. That is why we cried a great deal." Thus was told (each) man who had come home.

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

## 12. THE DREAMER<sup>3</sup> (*Alsea*).

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

<sup>3</sup> An Alsea myth told in the Lower Umpqua language. The narrator, while retelling this story, omitted a number of important details.

yat!ya. “Wàn k<sup>u</sup>nà tã'kîn s<sup>e</sup>atsĩ'tc a<sup>u</sup>sĩ's.” Nĩtcĩ'tc ants  
 asũ' ʉ tsĩm ya'q<sup>u</sup>yũn. Yã'a'xai L!a'ai hĩtc yĩxa'yũn. Yã'a'xai  
 L!a'ai hũtcũ<sup>u</sup> yĩxa'yũn. Wa' yĩktĩ'l'mä ants L!a'ai, ʉ taqa-  
 nĩ'tx hĩtũ'stc. L!a'ai pekũ<sup>u</sup> ʉ ya'q<sup>u</sup>yũn hiya'tc ants hũ-  
 5 tcũ<sup>wi</sup>. ʉ tcā L!aya' klĩ'na yã'a'xai hĩtc. Metcĩ'tc<sup>e</sup>tc xwā'ka  
 ants L!a'ai. Yã'a'xai xu'nha' L!a'ai. Hĩq!aha<sup>u</sup>nĩ L!a'ai ants  
 pekũ<sup>wi</sup> xu'nha'itc<sup>en</sup>x. Ha'ĩmũt L!a'ai tẽ'q xu'nhayũn.

Stĩm yoq<sup>u</sup>ya'wax<sup>1</sup> hĩq!a'it ants hĩtc. Ha'ĩmũt q!wĩ'nĩ  
 ants pekũ<sup>wi</sup> L!a'ai. Haũ<sup>u</sup> ants hĩtc L!a'ai. Klĩx tẽ'q ʉ  
 10 xu'nhayũn ants pekũ<sup>wi</sup> L!a'ai. Stĩmk yaq<sup>u</sup>ya'wax ants  
 hĩtc. Waa'yũtne ants hĩtc. “Ya'q<sup>u</sup>hĩs<sup>en</sup>x hĩ'sa. Qnĩ'x-  
 ts<sup>en</sup>x xni'<sup>w</sup>nĩsũn, ta'nxan hũtcũ'.” Stĩm ta'is ants hĩtc.  
 Kumĩ'ntc yã'tsa, ʉ<sup>en</sup>x ha'ũtũx ants pekũ<sup>wi</sup> L!a'ai. Yã'a'xai<sup>en</sup>x  
 nĩtcama'nat'a hũtcũ<sup>wi</sup>. MEq!yũ<sup>wi</sup> L!a'ai. “Ya'q<sup>u</sup>hĩsũtsan-  
 15 xan hĩ'sa, qnĩ'xts<sup>en</sup>x xni'<sup>w</sup>nĩsũn.” Hank! tciktc ha'ĩ<sup>2</sup> ants  
 hĩtc ants hũtcũ<sup>wi</sup> ants ya'q<sup>u</sup>ya. Kũ' yã'tsac L!a'ai, ʉ  
 ha'ũtũx. Ha'ũtũx ants pekũ<sup>wi</sup> L!a'ai. Ha'ũwanx wàn  
 ants pekũ<sup>u</sup> L!a'ai. ʉ s<sup>e</sup>atsĩ'tc waa'yũtne. “Qa'ĩx<sup>en</sup>x a'l'dũ  
 ʉ<sup>en</sup>x ya'q<sup>u</sup>hĩtũx. Yã'a'xai<sup>en</sup>xan hũtcũ', kumĩ'ntc<sup>en</sup>xan a<sup>u</sup>sĩ.  
 20 Tsĩ'k!yanxan hĩ'sa. S<sup>e</sup>a'tsanxan xni'<sup>w</sup>ne.” Wa' yã'a'xai  
 hĩtc, ʉ haũ<sup>u</sup>. “Ya'q<sup>u</sup>hĩs<sup>en</sup>x hĩ'sa.”

Tcĩ'nta<sup>u</sup> nĩtca' ants hĩtc, ʉ hah'yũsne. S<sup>e</sup>a'tsa xni'<sup>w</sup>-  
 nũ<sup>u</sup> ants L!a'ai. Yã'a'xai L!a'ai tsĩ'L!ĩ. Yã'a'xai L!a'ai pĩt-  
 q<sup>u</sup>tsũ'nĩ tahā'nĩk, hĩqũ'nĩ tahā'nĩk, tliyũ'nĩ tahā'nĩk. Nĩc-

<sup>1</sup> For *yaq<sup>u</sup>ya'wax*.

<sup>2</sup> Literally, KIND OF SOMEWHERE (IS) HIS MIND.



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

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

Whatever a person did, he would be shouted at. Thus these many people were doing. They had very many arrows, and quivers made of raccoon-hides, and quivers made of wildcat-hides, and quivers made of bear-hides. They

tcama'nat'E hūtcū'u L!a'ai. MEq!yū'u L!a'ai. S<sup>E</sup>ànx tsí'k!ya  
 L!xū'yūn hūtcū'u, a'nts<sup>E</sup>nx tcí'ha'tc xwā'ka. Stīm L!a'ai  
 hūtcū'wi. Tūtí'm ʔ meq!yū'u L!a'ai. S<sup>E</sup>atsí'tc waa'yū'ne  
 ants hītc. "Kwīnx yā'tsac L!a'ai, ʔ<sup>E</sup>nx tca'xwītūx." Kumí'ntc  
 5 hīstc ha' ants hītc. "Ha' mūt<sup>E</sup>nx wàn łakwa'kū'n, ta'nxan  
 hūtea'. Qna'nxan ya'q<sup>u</sup>hīsūts, wa' yā'tsa." Atsī'tc wa'a-  
 sū'ne ants hītc. "Tca'xwītūnx." ʔ wàn tca'xa'ut ants hītc.

Xwīl!a'L! wàn ants hītc. Lxa'p'ist tsxayū'wi xwīl!a'L!  
 ants hītc. Lxa'p'istya'ut ʔ wàn tcī'n hītsí'stc ants hītc.  
 10 Atsītc waa' ants hītc. "Wa' yā'tsa, ʔ<sup>h</sup>n mā'q!is." ʔ  
 waa'a<sup>n</sup> ants hītc L!a'ai. "Tēmū'tūxtcī nàtc ha'mūt. Yaq<sup>u</sup>-  
 yī'wyūtsatcī haya'mūt, nī'tcīmīn meq!ya'wax." ʔ wàn  
 tēmū'tx hītcū'u ants L!a'ai. ʔ wàn meq!a'itx hītcū'u. ʔ  
 wàn waa' ants hītc. "Mītkwītūtsīn tsxay<sup>u</sup>wa'wī.<sup>1</sup> S<sup>E</sup>a'tsanł  
 15 xní'wnīs. Wa' yā'tsa ʔ<sup>h</sup>n s<sup>E</sup>a'tsa xní'wnīs. Tsí'k!ya hīs  
 tē'q tā'kīn łakwa'kūn. Wa'nł k!ēxū'tc L!aya'tc xí'ntmīs,  
 ʔ<sup>E</sup>nł xní'wnīsītī. Kumí'ntc<sup>E</sup>nł qwàtc kū'nīsūts. Tē'qa<sup>u</sup>na'nł  
 łakwīsūn, s<sup>E</sup>a'tsa hī'sīnł ha'." Tsītū'utc ha' L!a'ai a'nts<sup>E</sup>nx  
 tsí'mqmatc. ʔ<sup>E</sup>nx wàn s<sup>E</sup>a'tsa xní'wne. Hīstc ha'. Wa'nx  
 20 k!ēxū'tc L!aya'tc ʔ<sup>E</sup>nx xí'ntma'ist. "Tcī'ktcī hūtcū', s<sup>E</sup>atsa'tcī  
 xní'wnīs." S<sup>E</sup>a'tsanx a'nts<sup>E</sup>nx xí'ntma k!ēxū'tc L!aya'tc.  
 "Haya'mūt hiyàtc xní'wnīsūn, tanxan hūtcū'wītī." Wa' yā'tsa  
 ʔ<sup>E</sup>nx s<sup>E</sup>a'tsa xwī'wnīs.<sup>2</sup> Tcī'nanx wàn hītsí'stc. ʔ<sup>E</sup>nx āl  
 hūtea'tc hī'sa.

25 Sqa'k wàn hawa'.

<sup>1</sup> That is, "The Sun had pity on me, and taught me how to play shinny."



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

So that man returned. Five days he was (on his way) going back. On the fifth day he finally came back to his house, and said thus: "I shall keep on dancing for a long time." Then he said to many people, "Ye all will assemble around me. Ye all will watch me, for I am going to dance." And then many people of that region came together. After they had danced, that man said, "The Sun had pity on me.<sup>1</sup> Thus we shall keep on doing. We shall keep on doing thus forever. I have obtained (a knowledge of some) very good things. Although we shall frequently travel everywhere, we shall keep on doing (these) our (tricks). No one will ever beat us. We shall always win something, so that we shall always be glad." Many of those his people were glad. So then they did it thus. He was glad. They began to travel around everywhere. "Wherever ye play, ye will keep on doing thus." Thus they were travelling around everywhere. "All people will keep on doing it, (just as) we here are about to play our games." Thus they kept on doing (travelling about) for a long time.<sup>2</sup> Finally they returned home, for now they were playing well.

There now it ends.

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<sup>2</sup> For example, they visit many villages, where they play shinny, winning from their opponents all kinds of valuables.

# DESCRIPTIONS OF CUSTOMS AND MANNERS.

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

Wā'nwitsaxax l!a'yax. Kumí'ntc txū qīūtcūnya't hītc.  
 Texmí'l·mä l!xū'yū'ne yā'a'xa'itc t!āmc. S<sup>e</sup>a'tsa xni'<sup>w</sup>nū'ne  
 wā'nwits, yā'a'xa'itc t!āmc hītc. Hatc'i'yūsne. "Nīctcī'tc<sup>en</sup>x  
 ha'i? Sín'ixyūłtxanx t!āmc." Kūi yā'tsa wí'łwíł ants ha-  
 5 tc'a'yūłtx ha'i. "Kumí'ntc<sup>en</sup>x txū t!ūha'ūłtxanx t!āmc."  
 S<sup>e</sup>atsī'tc hatc'a'yū'ne ants texmí'l·mä yā'a'xa'itc t!āmc. ʷł  
 wàn wíłwa' ants texmí'l·mä. "Nīctcī'tcīn tex nà wa'a'is?  
 Tsa'ntcī tū'ha sín'ixyūn, ʷłtcī hatc'a'yūł ha'i, nīctcī'tc<sup>1</sup> ha'i.  
 Kumí'ntcīn nà nīctcī'tc wa'a'ł pēł'tc s<sup>e</sup>a'na." Atsī'tc waa'  
 10 ants texmí'l·mä. "Hatc'a'yūnatcī, tsa'ntcī sín'ixyaxa<sup>u</sup>n ʷłtcī  
 hatc'a'yūn." Atsī'tc waa' ants texmí'l·mä. ʷł wàn s<sup>e</sup>atsī'tc  
 waa'yūsne. "Ha<sup>u</sup>, wa'nxan<sup>2</sup> hatc'a'wūn."

ʷł wàn hatc'i'yūsne ants qīūtcū'nī. "Nīctcī'tcīnx ha'i?  
 Texm<sup>u</sup>wa'nīnx sín'ixyūts. Atsī'tc waa' tx tā'kīnx mītā.  
 15 A'tsanxan te hatc'a'yūts qnà." Kūi nīctcī'tc wí'łwíł ants  
 qīūtcū'nī, ha'tc'yaxa<sup>u</sup>łtx ha'i ants qīūtcū'nī. "Kumí'ntc<sup>en</sup>x  
 txū łakwa'a<sup>u</sup>. Tūha'a<sup>u</sup>nx yā'a'xa." Atsī'tc waa'yūsne ants  
 qīūtcū'nī. Kumí'ntc txū łakwīs qīūtcū'nī wā'nwits. Tūha'-  
 yūsne. Hí'q!a waxa'yūsime a'nts<sup>e</sup>tc mītā ants qīūtcū'nī,

<sup>1</sup> Contracted from *nīctcī'tc<sup>e</sup>tc*.

<sup>2</sup> Contracted from *wa'n<sup>e</sup>nxan*.



## DESCRIPTIONS OF CUSTOMS AND MANNERS.

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

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

So finally that woman would be asked, "What is your opinion? A man wants you. Your father has been telling us all the time (to ask you). That is why we are asking you." That woman would not answer anything (at first), the woman who was asked her opinion. "You will not just be bought (cheaply): you will be bought with a great deal (of valuables)." Thus that woman would be told. (In the days of) long ago a woman was never just obtained (cheaply). She used to be bought. The father of such a woman would be given dentalia shells, — very pretty, long (strings of) dentalia shells. (No matter)

tsí'k!ya hīs hatca't hi'q!a. Tcí'nt<sup>e</sup>tc yā'xa<sup>u</sup> te'qtc ants qiūtcū'nī, ʔ ha' mūt waxa'ūme. Atsī'tc waa'yū'nē ants qiūtcū'nī. ʔ wàn wīłwa'í. Łna<sup>u</sup>wītc ants hītc ʔ mī'nqlīnū'ne tsax<sup>u</sup>. ʔ wàn wīłwa'í ants qiūtcū'nī. Kumí'ntc txū wīłwīł.

- 5 S<sup>e</sup>a'tsa xñī<sup>w</sup>nī'yūsne. Kumí'ntc txū ła'kwīł qiūtcū'nī wā'nwītsax. Tūha'yūsne tsí'k!ya yā'a'xa. S<sup>e</sup>atsī'tc wā'nwītsax nītcēma<sup>e</sup>mwax. Hītc sī'nīxya qiūtcū'nya, ʔ s<sup>e</sup>a'tsa xñī<sup>w</sup>nī'yūsne. Sqa'k wàn ata's hawa'í. Qiūtcna'í hītc, ʔ yā'a'xa'í te'q waxa'yūtsme. S<sup>e</sup>atsī'tc wàn ata's.

#### 14. INVOCATION FOR RAIN (*Lower Umpqua*).

- 10 K!u<sup>x</sup>wīna'ítx L!a'ái. Yā'a'xa'í ū'łtī L!ayū's. Nā'qutyax L!a'ái, k!u<sup>x</sup>wīna'í L!a'ái. Kū'í nī'ctca qa'tc<sup>w</sup>īł ants L!a'ái. Pā'l-ū ata's ʔ qatcū'ítxa<sup>u</sup>tne. Haya'mūt hīyàtc qatcū'ítxa<sup>u</sup>n. Wa'í yā'a'xa'í hītc, ʔ sqa'k qatcū'ítx. Tcī'wa ʔ k!u<sup>x</sup>wīna'í. Kū'í nī'ctca tcaītcī'tc nī'ctcīł ants tīyū'wī. Qa<sup>u</sup>xa'íx k!u<sup>x</sup>wī-
- 15 nīyū's qatc<sup>e</sup>natū'<sup>u</sup> ants hītc L!a'ái. ʔ wàn texmīł'a'mī L!xū'yūn ants wā'nwītsaxax nītcēma<sup>e</sup>mū. ʔ tqūhī'yūsne ants tcīxñī'ne, ʔ tqūhī'yūsne a'łdū ants tsxu'nplī. Łānat!í'yūsne, "Tcīxñī'ne, tcīxñī'ne, hī'n<sup>e</sup>klītsx L!a'ái! Wa'a'ís te mō'luptsīnīsla!<sup>1</sup> Hī'n<sup>e</sup>klītsxats L!a'ái! Nākwa'yatyanxan,
- 20 neqū'ítxanxan yā'a'xa." ʔ wàn łānat!í'yūsne: "Tcīxñī'ne, tcīxñī'ne, hī'n<sup>e</sup>klītsx L!a'ái! Mō'luptsīnīsla<sup>1</sup> hī'n<sup>e</sup>klītsxats

<sup>1</sup> Alsea term for COYOTE.



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

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

#### 14. INVOCATION FOR RAIN (*Lower Umpqua*).

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

L!a'ai!" ʉl wàn hín<sup>ek</sup>!ya L!a'ai. Haya'mut hiyàtc ha'nî-nî-tlûn. S<sup>ea</sup>'tsa ʉla<sup>ux</sup> tqūh'yūsne, ʉl wàn hín<sup>ek</sup>!ya'ix L!a'ai. S<sup>ea</sup>'tsa ʉl tqūfū'ne ants tkwa'myax ants inq!a'ai.

Sqa<sup>ik</sup> wàn hawa'i'. Smît'ūi' wàn sqa<sup>ik</sup>. Tā'kin L!xū'yūn.

# 15. DESCRIPTION OF A SHINNY GAME (*Alsea*).

- 5 Qīūnema'i' L!a'ai pekū'ya xāl!a'i' L!a'ai. K!ix te'q xāl!a'yū'ne yā'xa. Tsī'li L!a'ai ʉl xāl!a'yūtne. S<sup>ea</sup>'tsanx xñi'wne te L!a'ai tiyū'wi. Pākwa'ix hitcū'u te L!a'ai. K!ix te'q ʉl xunha'yū'ne ants pākwa'ix hitcū'u. Waana'wisa<sup>ux</sup> ants mā'ā'ti. "Hī'sans hū'tcis. Hū'tcyans,<sup>1</sup> ʉlñs hīs hū'tcis.
- 10 Atsī'tc<sup>enx</sup> wa'a'sitī tsīm<sup>q</sup>ma." Atsī'tc<sup>wax</sup> waana'wa a'ntsux hī'q!ya pākwa'wax. Wī'lwis ants lxa<sup>uy</sup>axa<sup>ū</sup>nī. "Hīs wàn tsī'k!ya. A!qa'tc<sup>ens</sup> l!aya' tai, a'tsan! kumī'ntc mī'k!a'na sīn'xna'wis, hū'tcyan!." <sup>2</sup> Atsī'tc<sup>wax</sup> waanawa'i' a'ntsux pākwa'wax hī'q!ya. Hīq!aha<sup>ū</sup>nī ants xu'nha<sup>i</sup> ha'i'tsi. Atsī'tc<sup>wax</sup>
- 15 waanawa'i' a'ntsux hī'q!a'ityax p<sup>uk</sup>wa'i't.<sup>3</sup> K!ix te'q ʉl xu'nha<sup>i</sup> hawa'yū'ne. Pesa'x L!a'ai ʉl xu'nha<sup>i</sup> hawa'yū'ne ants pukwa'i'<sup>4</sup> L!a'ai. S<sup>ea</sup>'tsa xñi'wnis ants L!a'ai a'nts<sup>enx</sup> pukwa'i'. Wàtc L!xū'yūn lxatū'wi, ʉl s<sup>ea</sup> tsī'k!ya kūnū'tswa pekū'us l!aya'. S<sup>ea</sup>'tsanx xñi'wnai' a'nts<sup>enx</sup> temū'yax. Qa'lxisūn
- 20 wàn a'nts<sup>enx</sup> s<sup>ea</sup>'tsa xñi'wne. K!ix te'q ʉl xunha'yū'ne. Qal'tc L!a'ai ʉl xunha'yū'ne ants pukwa'i'tx <sup>5</sup> hitcū'u. S<sup>ea</sup>'-

<sup>1</sup> Contracted from *hū'tcyaxans*.

<sup>2</sup> Contracted from *hū'tcyaxant*.

<sup>3</sup> Evidently an Alsea participial form in -t.

<sup>4</sup> *pukwa'i* for *pakwa'i*.

<sup>5</sup> For *pakwa'i'tx*.



(You and) Coyote cause ye your (dual) rain (to descend)!" Then at last it would rain. All people believed in (the efficacy of this formula). Thus they two would be invoked, until it would commence to rain. Thus it was shouted, whenever (ice) closed up the rivers.

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

#### 15. DESCRIPTION OF A SHINNY GAME (*Alsea*).

In the winter-time people make many shinny-sticks. All kinds of things are made in great (quantities). Many arrows are made. Thus the people do. (Suppose) many people are playing shinny. Then all kinds of things are bet by those who play shinny. Then the two chiefs (of the two opposite teams) continually say to each other, "We two will play well. While playing, we two will play well. Thus each of you keep on saying to your people." Thus they two say to each other, — those two who are about to begin to play shinny. The other (chief) always assented. "Now it is very good. We two live at one (and the same) place, that is why we shall not desire to abuse each other when we play." Thus they two say to each other, — those two who are about to begin to play shinny. Nothing but dentalia shells they bet, for thus they had said to each other, — those two who had started to play shinny. All kinds of bets are made. Many salmon-spears are taken as bets when they play shinny. The people who play shinny are doing thus habitually. He who knows how to run, that one always beats (the people) badly in a shinny-game. Thus they do whenever they come together. Finally those who act thus count (their winnings). All kinds of things had been put up as bets. Many knives were bet when the people played shinny. Such was the custom (of the people) belonging

tsatc nîtcîma<sup>m</sup> L!a'ai wā'nwîtsaxax. ʷɛnx wàn kū'nawai'.  
Waa'îmxūisa<sup>u</sup>x s<sup>ɛ</sup>atsî'tc. "Hi'sans hū'tcîs. Kumî'ntc<sup>ɛ</sup>ns  
mî'k!a'na hū'tcîs, hū'tcyans."<sup>1</sup> Yā'tsac L!a'ai ʷɛnx wàn  
hawai'.

5 S<sup>ɛ</sup>atsî'tc wàn ata's. Sqa'k wàn ata's hawai'.

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

Qaiwa'a<sup>u</sup>nx tai, ʷɛnx xāl!a'tx hîtsî'i. ɪqēi'yūsNE ants  
L!a'ai. ʷɛ ɪaqɪaqa<sup>u</sup>nîtc hîtsî'i. ʷɛ skwaha'yūɪtx teqyū<sup>u</sup> ants  
hîtsî'i. Hawai'styax, ʷɛ klîx te'q skwaha'yūsNE qa'wîntî.  
ʷɛ qa<sup>u</sup>x ma'tcūn teqyū<sup>u</sup>tc ants hîtsî'i. Sū'qūit'ax ants  
10 hîtsî'i xāl!i'yūsNE. Hawai'styax, ʷɛ tkwîha'yūsNE. Tkwîha'-  
yūɪtx qaw<sup>u</sup>ntî'yūwîtc ants hîtsî'i. S<sup>ɛ</sup>a'tsanx tai. Qaiha'ntc  
qa<sup>u</sup>xūntc lîha'itx hîtcū<sup>u</sup>. Klî'nwat ants L!a'ai ants hîtsî'i  
tcî'kyax lîha'itx hîtc. Sū'qūit'ax xāl!i'yūsNE ants hîtsî'i.  
S<sup>ɛ</sup>a'tsanx tai. Aɪqa'tc L!aya' ʷɛ cîna<sup>a</sup>x hîtsî'i xāl!a'yū'NE  
15 Lā'pqa'it'ax. S<sup>ɛ</sup>a'tsa tîyū<sup>wi</sup> te hîtc wā'nwîtsaxax L!a'ai.  
K!ēxū' L!aya' s<sup>ɛ</sup>a'tsa tîyū<sup>wi</sup>. Qa'tîtc tîyū<sup>wi</sup> ʷɛ a'l·dū s<sup>ɛ</sup>a'tsa.

Lîū ɪklî'a'itc qai'ut<sup>ɛ</sup>nx tai, ʷɛnx yā'a'xa'itc ɪt!a'i. L!xū'i-  
stc<sup>ɛ</sup>nx ants ɪt!a'i ʷɛnx ya<sup>u</sup>'xa a'l·dū. ʷɛnx ɪt!a'yūn qîū'-  
nem. ʷɛnx ɪt!a'yūn te ya<sup>u</sup>'xa. S<sup>ɛ</sup>a'tsanx xni'<sup>w</sup>NE qîū'NEM  
20 ants tîyū<sup>wi</sup>. Kwin a'l·dū ʷɛnx ɪt!a'yūn qîū'NEM. ʷɛ ts!yānx

<sup>1</sup> Contracted from *hū'tcyaxans*.



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

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

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

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

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

a'l·dū ʔtla'yū'NE qīū'NEM. Plī<sup>u</sup>xū'n a'l·dū ʔtlayū'NE.  
 S<sup>e</sup>a'tsate ʔtla<sup>i</sup> wā'nwītsaxax lla'yax. Ha<sup>i</sup>'ku<sup>i</sup> lla'ai ʔ  
 ʔtla'yū'NE, ʔ hīms a'l·dū ʔtla'yū'NE. ʔ a'l·dū qō'mīn  
 ʔtla'yū'NE. Qīū'NEM pī'tsīsyā ha'qa<sup>i</sup> ants hamī'·tcī, ʔ  
 5 yā'a'xa'tc tliyas<sup>e</sup>yū'wi hawa<sup>i</sup> qīū'NEM, ants hamī'·tcī ha'qa<sup>i</sup>.  
 Wa<sup>i</sup> yā'a'xai ants hītc, ʔ ha<sup>i</sup>'mūt hamītcū' ʔkwa<sup>i</sup>. ʔ s<sup>e</sup>a-  
 tsa ʔ hītc ha<sup>i</sup> hawa<sup>i</sup>tx ants tīyū'wi, ants hamī'·tcī ha'qa<sup>i</sup>,  
 nī'ctcīm tli'sa'nanx ʔtla'wax. Wā'nwītsax hī'tcax tsi'k!ya  
 yīkt, ants hamī'·tcī ha'qa<sup>i</sup>. S<sup>e</sup>a'tsate nīctcīma<sup>e</sup>mū wā'n-  
 10 wītsax hī'tcax.

Wā'nwītsaxax hī'tcax nīctcīma<sup>e</sup>mūtc.<sup>1</sup> M<sup>e</sup>yō<sup>e</sup>kus tai'yax  
 llaya'. S<sup>e</sup>a'tsa ʔtla<sup>i</sup> tē tai'yax. Q!EXA<sup>u</sup>yuwītita' ʔ tqa<sup>u</sup>-  
 wītc taya<sup>i</sup>. Ha<sup>i</sup>'mūt tqa<sup>u</sup>wītc taya<sup>i</sup>tx hītcū'wi, ʔ ʔt'ia<sup>i</sup>anx  
 xaya<sup>i</sup>. Qīūtē'ni lla'ai ʔ mikū' ʔt'ia<sup>i</sup>a'. S<sup>e</sup>a'tsanx ʔkwa<sup>i</sup>tx  
 15 ʔtla<sup>i</sup>. LXwīyū'txanx ʔt'ia<sup>i</sup>. Stīm taya<sup>i</sup> lla'ai tqa<sup>u</sup>wī.  
 Tcīk hawa<sup>i</sup> ants ʔt'ia<sup>i</sup>, ʔ<sup>en</sup>x qaiutca<sup>i</sup>. Tsi'mqmatc ʔ<sup>en</sup>x  
 palnī'tx, tqa<sup>u</sup>wī'teyanx<sup>2</sup> qaiha'ntc. Tsiha'yūnanx ants līm-  
 na'q, ʔ<sup>en</sup>x LXū'yūtsmē. Qwātē LXū'yūn palnū'wi ʔ s<sup>e</sup>a'tsa  
 xni'wNE. Yā'a'xatx ʔtla<sup>i</sup> ʔ tceXwa<sup>i</sup>. S<sup>e</sup>a'tsa xni'wNE lla'ai.  
 20 ʔ<sup>en</sup>x qai'utē tēm<sup>u</sup>wa<sup>i</sup>. Yā'a'xai hītc tīyū'wi lla'ai stīm.  
 Qīū'NEM ʔ ha'qa<sup>i</sup> hamī'·tcī. Wa<sup>i</sup> yā'a'xai hītc, ʔ tēm<sup>u</sup>wa<sup>i</sup>  
 sqak, ants ha'qa<sup>i</sup> ants hamī'·tcī. S<sup>e</sup>atsa xni'wNE wā'n-  
 wītsaxax lla'ai hī'tcax. S<sup>e</sup>a'tsa xni'wNE tē tīyū'wi lla'ai.  
 Pictcēma'wax hīq!ya<sup>i</sup>, ʔ ʔtla<sup>i</sup>tx hītcū'wi ʔaq<sup>u</sup>waa'. S<sup>e</sup>a'tsa  
 25 tīyū'wi lla'ai wā'nwīts.

Sqa<sup>i</sup>k wān hawa<sup>i</sup>.

<sup>1</sup> The following was offered as an amplification of the preceding chapter.

<sup>2</sup> Contracted from tqa<sup>u</sup>wī'teyanx.



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

The custom of the people living long ago was such.<sup>1</sup> In the beginning they lived at (a certain) place. Thus they ate when they lived. During the salmon season they lived up the river. All people lived (then) up-stream, catching salmon. Many women cut (open the) salmon. Thus they used to obtain food. They used to dry salmon right there where they lived, up-stream. When the salmon was gone (ready), then they went (back) to the mouth of the river. Some of their people hunted habitually, having gone far up the river. They killed elk, and dried their (killed game). Whoever knew how to hunt did it thus. When their food (accumulated) greatly, they went back. Thus many did. Then they assembled at the mouth of the river. Many people lived there. In the winter, whale (sometimes) came ashore. No matter how many were the people, still they would assemble there when a whale came ashore. Thus people living long ago did. Thus did those who lived there. When summer was about to commence, then people used to eat herring. Thus they lived long ago.

Now there it ends.

17. SETTING TRAPS FOR ELK (*Lower Umpqua*).

Wā'nwîtsax l!a'yax i!qa'yūsNE ants l!a'ai, tcik txa'ntc  
 ants lîmna'q. Xā'ts!ū hîtc i!qa'i'. Tcik antc i!qa'i'tū  
 L'owa' txa'ni'tc, <sup>u</sup>! stîmk i!qa'yūsNE ants l!a'ai. Qanîstci'tc  
 i!qa'yūsNE yî'kta. Xā'ts!ū hîtc l!xū'yūn s<sup>e</sup>a'tsa. Wai'  
 5 yā'tsa <sup>u</sup>!a<sup>u</sup>x s<sup>e</sup>a'tsa xni'wNE a'ntsux ya'!qa<sup>u</sup>n ants l!a'ai.  
 Kumî'ntcux yā'tsa xî'l'xcîtx <sup>1</sup> a'ntsîtcx<sup>u</sup> <sup>2</sup> ya!qa'a<sup>u</sup>. Ha<sup>u</sup>wai-  
 nî'yūsa<sup>u</sup>x wān a'ntsux ya!q l!aya'. Kumî'ntc<sup>w</sup>ax txū a'!aq  
 xî'l'xcyūn s<sup>e</sup>a'tsa. Tci'kyac l!a'ai <sup>u</sup>!a<sup>u</sup>x xî'l'xcyūn xā'ts!ūn.  
 Xā'ts!ūntc yā'xa<sup>u</sup> a'ntsîtcx<sup>u</sup> <sup>2</sup> ya!qa'a<sup>u</sup>. Kūi yā'tsac l!a'ai  
 10 <sup>u</sup>!a<sup>u</sup>x ha<sup>u</sup>wai'nî'yūs a'ntsux ya'!qa<sup>u</sup>n ants l!a'ai. S<sup>e</sup>a'tsa  
 xni'wNE ants l!a'ai tîyū'wi wā'nwîtsax.

<sup>1</sup> Mistaken use of the modal -îtx. Should have been xî'l'xcyūtsmE.

<sup>2</sup> By metathesis for a'ntsîtcax<sup>u</sup>.



17. SETTING TRAPS FOR ELK (*Lower Umpqua*).

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

## FRAGMENTS.

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

Ek!anū'k<sup>u</sup> ʉ pīnqa'í. Wí'nxan<sup>u</sup> tsí'k!ya te pení's. Wín<sup>ex</sup>-  
 na'wa<sup>ux</sup>, qaw<sup>u</sup>ntí'tc<sup>wax</sup> wín<sup>ex</sup>na'wa. Ek!anū'k<sup>u</sup> ʉ meq!a'í'tx  
 ha'íqmas líya'wa. Tsí'k!ya wí'nxan<sup>u</sup> ants pení's ík!an<sup>u</sup>wa'k<sup>u</sup>.  
 Ek!anū'k<sup>u</sup> ʉ pīnqaya' xāl!a'í hītū'tc. Éna<sup>u</sup>'wi hītc ants  
 5 pīnai'. Ek!an<sup>u</sup>wa'k<sup>u</sup> wí'nxan<sup>u</sup> ants pení's. L!xū'yūn mī'k!a  
 tsí'k!ya. L!xū'yūn hí'sa ík!an<sup>u</sup>wa'k<sup>u</sup> ants pení's. Éna<sup>u</sup>'wi  
 hītc ʉ íqaqa'í'txa<sup>u</sup>n pena's, s<sup>e</sup>à<sup>1</sup> L!xū'yūn ík!an<sup>u</sup>wa'k<sup>u</sup>.

Ek!anū'k<sup>u</sup> ya'q<sup>u</sup>'yūn a'ntsux meq!a'í'tx ants pení's xā'ts!<sup>u</sup>-  
 wa<sup>ux</sup>.<sup>2</sup> Tcanhatí'mxutxa<sup>ux</sup> q<sup>u</sup>lí'mt ants pení's. ʉ s<sup>e</sup>atsí'-  
 10 tc<sup>wax</sup> waana'wa.

Pení's pehí'tc ʉ ík!anū'k<sup>u</sup> ímni'tc. ʉ meq!a'í'tx ha'íq-  
 mas líya'wa te ík!anū'k<sup>u</sup>. Éna<sup>u</sup>'wi hītc ʉ pīnai'. ʉ Ln'fūn  
 ants q!<sup>u</sup>hā'í'tex. ʉ yā'tsa s<sup>e</sup>a'tsyax ants ík!anū'k<sup>u</sup> ʉ waa'.  
 "Kumí'ntc<sup>enx</sup> pīnai'. Éqa'qanx sí'níxya." S<sup>e</sup>atsí'tc waa'  
 15 ants ík!anū'k<sup>u</sup>. Ants pīna'st ʉ cí'níxyat!ya āqa'wax. ʉ  
 s<sup>e</sup>atsí'tc waa' ants ík!anū'k<sup>u</sup>. "Kumí'ntc<sup>enx</sup> pīnai'. Éqa'qa<sup>inx</sup>  
 ata's. Éqa'qanx sí'níxya." Cí'níxyat!ya ants hītc āqa'wax.  
 Tsí'm<sup>wax</sup> s<sup>e</sup>atsí'tc ʉ waa' āqa'wa<sup>ux</sup>.<sup>3</sup> Lxa<sup>u</sup>yaxa<sup>u</sup>ní ants  
 pení's tsí'k!ya<sup>ux</sup> xaū' sí'níxyūn ants pīna'st.

<sup>1</sup> Should have been s<sup>e</sup>a'í'na.

<sup>2</sup> The sudden introduction of two skunks instead of one could not be explained.



## FRAGMENTS.

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

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

Screech-Owl saw that those two Skunks<sup>2</sup> were continually dancing. They two were clubbing each other's anuses, saying thus.

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

<sup>2</sup> Contracted from *āqa'waxa<sup>ux</sup>*.

Qatc<sup>e</sup>na'wa<sup>u</sup>x<sup>1</sup> ɬk!an<sup>u</sup>wa'k<sup>u</sup> ants pɬna'st. Hina'wūn ants  
 pɬna'st ɬk!an<sup>u</sup>wa'k<sup>u</sup>. Tcik ants k!ālatū'<sup>u</sup> sqēi'kwax qatc<sup>e</sup>na'-  
 wa<sup>u</sup>x. Āqa'qa<sup>u</sup>x qa'tc<sup>e</sup>nta<sup>u</sup>x. Tcik ants L!a'ai tem<sup>u</sup>ū'<sup>u</sup>  
 yā'a'xai hītc, qa'tc<sup>e</sup>nta<sup>u</sup>x sqa'ktci'tc. ʷla<sup>u</sup>x lī'ūwa<sup>u</sup>x sqa'k,  
 5 tcik ants k!ālatū'<sup>u</sup> yā'a'xai hītc. Yuwa'yūn yā'a'xai ants  
 q!a'it' ants k!ālatū'<sup>wi</sup>. Līū'wa<sup>u</sup>x sqa'k. Sqa'k lī'ūtūx ants  
 peni's<sup>w</sup>ax. ʷla<sup>u</sup>x tsina'xiyūltx q<sup>u</sup>lī'mt. Xa'ūtūxa<sup>u</sup>x ʷla<sup>u</sup>x  
 tci'wate hakwa'ai ants peni's.<sup>2</sup>

19. COYOTE AND THE TWO OTTER-WOMEN<sup>3</sup>  
 (Lower Umpqua).

Xi'ntmanx tī'mwa.<sup>4</sup> Cī'nixyat!ya ha'tci'tc ants Tsxu'nplī.  
 10 "Tsī'k!ya<sup>u</sup>x hīs qīūtū'nī. Tci'nta<sup>u</sup>tc<sup>w</sup>ax hīs mī'ck'la<sup>i</sup> a'n-  
 tsux qīūtū'nī." ʷɬ ts'ims s<sup>e</sup>atsi'tc cī'nixyat!ya ants Tsxu'nplī.  
 "Tū yāk!a<sup>u</sup>nī qīūtū'nī tsī'k!ya hīs qīūtū'nī." ʷɬ ts'ims  
 s<sup>e</sup>atsi'tc cī'nixyat!ya. "K!ēxū'tc<sup>e</sup>nxan L!aya'tc ha'q<sup>e</sup>nxan  
 xi'ntmītūx. Pīca'tc<sup>e</sup>nxan ɬqatūwīyū's. S<sup>e</sup>a'tsa<sup>u</sup>xūn xniyu-  
 15 nī'wyūn. S<sup>e</sup>a'tsa<sup>u</sup>xīn yīxa'yūɬ mī'ck'la<sup>i</sup>tc<sup>w</sup>ax. Pīca'ya<sup>u</sup>x  
 ɬqatūwīyū's, ants qīūtū'nī, ʷɬn ya'qu'yūɬa<sup>u</sup>x mī'ck'la<sup>i</sup>.  
 S<sup>e</sup>a'tsa<sup>u</sup>xīn xniyunī'wyūn." S<sup>e</sup>atsi'tc cī'nixyat!ya. Tcik ants  
 yīktī'l'mā ɬqa'i'tū, s<sup>e</sup>a'i'xa<sup>u</sup>x pīca'i' a'ntsux qīūtū'nī, s<sup>e</sup>a'tsa<sup>u</sup>x  
 yīxa'yūɬ mī'ck'la<sup>i</sup> ants qīūtū'nī.

20 Xi'ntanx. Tsī'k!ya<sup>u</sup>x sī'nixyūn ants qīūtū'nī. "Tci'nta<sup>u</sup>n

<sup>1</sup> Contracted from qatc<sup>e</sup>na'waxa<sup>u</sup>x.

<sup>2</sup> The informant could not recollect the rest of this story.



So they two, Screech-Owl and that sick man, intended to go away. Screech-Owl was going to carry that sick man. They two intended to go there, where the fair (was going on). So they two started, and ran away. They two went there, where there was an assembly of many people. Then they two came there, where a big time was had by many people. Those who (participated in) that good time were collecting much pitch. So they two arrived there, (and heard that) those two Skunks were going to come there. (Moreover, they were told that) their anuses (those of the two Skunks) were to be scorched, (and that as soon as) the two Skunks died, they two would be thrown into the water.<sup>2</sup>

19. COYOTE AND THE TWO OTTER-WOMEN<sup>3</sup>  
(*Lower Umpqua*).

They<sup>4</sup> were travelling together; and Coyote was continually thinking to himself, "Very pretty are the two women. Whichever of these two women habet pulchram vulvam, (this one I will marry)." Thus Coyote was continually thinking to himself. "That smaller woman is a very pretty woman." Thus he was always thinking to himself. "We will travel to each place (that is away from the) shore. We shall be going over logs. Thus I will do it to them (dual). Thus I shall see their (dual) vulvas. Whenever these two women step over a log, then I shall look at their (dual) vulvas. Thus I shall do it to them (dual)." Thus he was always thinking. Wherever there was a very large log and those two women stepped over it, he would see the vulvas of those two women.

They kept on going. He liked those two women very

<sup>3</sup> Also recorded among the Alsea.

<sup>4</sup> That is, Coyote and the two Otter-Women.

- tex ʔikwa'yūn? Tci'nta<sup>u</sup> yi'kti'te mi'ck'la<sup>i</sup> s<sup>ə</sup>à ʔn qī'ūtē  
 hawa'yūn. S<sup>ə</sup>a'tsa<sup>u</sup>xin ya'xa<sup>u</sup>ʔ mi'ck'la<sup>i</sup>." Tceni'tcitanx  
 wàn ʔ<sup>ə</sup>nx tca'xa<sup>u</sup>t. Kwī'ya<sup>u</sup>x ya'xa<sup>u</sup>ʔ mi'ck'la<sup>i</sup> ants qī'ūtē'nī.  
 ʔ<sup>ə</sup>nx wàn tci'n hītsi'ste, ʔ<sup>ə</sup>la<sup>u</sup>x s<sup>ə</sup>atsi'te waa'a<sup>u</sup>n ants qī'ū-  
 5 tcū'nī. "Mi'k<sup>u</sup>tūxts ʔt'iaya'. Małtcīwa'waxan<sup>1</sup> Līya'wa."  
 ʔ<sup>ə</sup>la<sup>u</sup>x wàn wī'łūt ants qī'ūtē'nī. ʔ<sup>ə</sup> małtcī'ūst ants tex-  
 mū'nī. Mikwa'wa<sup>u</sup>x<sup>2</sup> ants qī'ūtē'nī. Hawa'stx<sup>3</sup> ants  
 Līya'wa, ʔ<sup>ə</sup>la<sup>u</sup>x xaitca'wa<sup>u</sup>x<sup>4</sup> ants qī'ūtē'nī. Qa<sup>u</sup>h'ū ants  
 Līya'a<sup>u</sup>. Skwaha'xam ants xaitca'a<sup>u</sup>. Xatka<sup>i</sup> ants Līya'a<sup>u</sup>.  
 10 ʔ<sup>ə</sup> ya'q<sup>u</sup>yūʔ mi'ck'la<sup>i</sup> ants qī'ūtē'nī. Tca<sup>a</sup>n ants qī'ūtē'nī,  
 xa'tkast. Ats ʔ<sup>ə</sup> yaxi'xūʔ tcu'x<sup>u</sup>s ants qī'ūtē'nī. ʔ<sup>ə</sup> waa'  
 ants Tsxu'nplī. "Nī'tca k<sup>u</sup> te cuqwa'an te ha'kwat!ya?"  
 Cuqwa'an hawa'yūn, wa<sup>i</sup> cā'yate. Nītsa<sup>i</sup>tx ants cā'ya.  
 Wa<sup>i</sup> cā'yate ʔ<sup>ə</sup> cuqwa'an hawa'yūn. Xatca'ya<sup>u</sup>x ants qī'ū-  
 15 tcū'nī, yāxi'xūʔ<sup>ə</sup>la<sup>u</sup>x tcu'x<sup>u</sup>s ants qī'ūtē'nī. ʔ<sup>ə</sup> s<sup>ə</sup>atsi'te cī'nxat.  
 "Ya'xa<sup>u</sup>n<sup>5</sup> ants qī'ūtē'nī, ʔ<sup>ə</sup> meket tcu'x<sup>u</sup>s." ʔ<sup>ə</sup> atsi'te cī'nxit.

- Yāxi'xūʔ cā'ya ants texmū'nī ants waa<sup>i</sup>. "Nī'tca k<sup>u</sup>  
 te cuqwa'an te ha'kwat!ya?" ʔ<sup>ə</sup> wàn yāxi'xūʔ cā'ya ants  
 texmū'nī. T'ixa't cā'ya ants texmū'nī. ʔ<sup>ə</sup> s<sup>ə</sup>à ʔ<sup>ə</sup> tsī'k!ya  
 20 wīnxi'xūʔ ants qī'ūtē'nī. ʔ<sup>ə</sup> ants qī'ūtē'nī s<sup>ə</sup>atsi'te cī'nxit.  
 "Kumī'ntcīn ta'is. Āqa'waxan." Łākwa'kūtsmE k<sup>ə</sup>ā'nī ants  
 qī'ūtē'nī, ʔ<sup>ə</sup> qwa'xtcist tci'wate. ʔ<sup>ə</sup> q!a'īʔ mi'łtcistūtsmE ʔ<sup>ə</sup>  
 wa'a<sup>u</sup>tsmE ants mīsi'a<sup>i</sup>. "Āqa'wans, kumī'ntc his tū tex-

<sup>1</sup> The narrator evidently meant to say *małtca'waxan*.

<sup>2</sup> Contracted from *mīkwa'waxa<sup>u</sup>x*.

<sup>3</sup> The use of the modal *-tx* in this passage is incorrect. The suffix *-ūtsmE* should have been used.



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

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

<sup>4</sup> Contracted from *xa'tca'waxa<sup>u</sup>x*.

<sup>5</sup> Contracted from *ya'xa<sup>u</sup>nin*.

mū'nî. Yíktí'l'mat cā'ya." Wínxí'x ants qīūtcū'nî, ʰ  
 s<sup>e</sup>atsí'tc wa'a<sup>u</sup>tsm<sup>e</sup> ants mîsî'a<sup>i</sup>. "Ā'qtūns.<sup>1</sup> Pehí'tcîn ā'qtūx.  
 Kíwasí'yū'tsana<sup>u</sup> wàn." S<sup>e</sup>atsí'tc wa'a<sup>u</sup>tsm<sup>e</sup> ants mîsî'a<sup>i</sup>.  
 Tci'watc<sup>w</sup>ax L!mîxa'x ants qīūtcū'nî. Āqa'wa<sup>u</sup>x<sup>2</sup> qaiha'ntc.  
 5 Āqa'qa<sup>u</sup>x wàn, tcík ants lqai' 'tū skwaha' yā'a'xa'tc îlqwa'a'-  
 tem.<sup>3</sup> ʰ ants texmū'nî ʰ tqūlū'. Îlqūtmí'a<sup>u</sup>x qaa' ants  
 qīūtcū'nî. Ka<sup>u</sup>sí's ants texmū'nî. Cqawa' ants tci. ʰla<sup>u</sup>x  
 s<sup>e</sup>atsí'tc waa'. "Ats tcaītcī'tc qīū'tūx, ʰ<sup>e</sup>ns nā'ltūx.  
 Kumí'ntc<sup>e</sup>ns haiq, tci'wans xí'ntis, pī'tsístc<sup>e</sup>ns āqa'wax."  
 10 ʰla<sup>u</sup>x pī'tsístc āqa'q. Kumí'ntc<sup>w</sup>ax sí'níxyūn ants texmū'nî.  
 Tsí'k!ya mī'k!a ants texmū'nî. Smūt'a't' wàn.

A'lqa'tcîn<sup>4</sup> L!xū'yūn qnà.<sup>5</sup> Cí'n<sup>a</sup>x nīctcanū'wísî tē qīū-  
 tcū'nî ʰ xí'ntmíyaxa<sup>u</sup>n. Tē qīūtcū'nî tsí'k!ya sí'nxítx tētc  
 mīctcī'i. Tsxu'nplī waa'. "Cí'n<sup>a</sup>x nīctcanū'wísî ʰn xí'nt-  
 15 mīsūn." Kumí'ntc<sup>e</sup>tc qī'ūtc ants qīūtcū'nya<sup>u</sup>x. Ēīpxanī'-  
 sk'īntc<sup>w</sup>ax, ʰla<sup>u</sup>x txū xí'ntmīsūn. Cí'n<sup>a</sup>x nīctcanū'wísî ʰla<sup>u</sup>x  
 xí'ntmīsūn ants<sup>e</sup>tc<sup>w</sup>ax ĥīpxa'n. Tsxu'nplītc q!a'sí'ntī tlā'mc-  
 tc<sup>w</sup>ax antsux qīūtcū'nî. Shā'tū'nî pehí'tc xí'ntma'istūn xā'ts!ū  
 nīctcanū'wísî. Wí'ltcístū'tsm<sup>e</sup> wa'as. ʰ a'la' wí'ltcístū'tsm<sup>e</sup>  
 20 tlāmc ants texmū'nî. Qamīta'tc wí'ltcístūn mīsa'yūstc.

Tē tsxu'nplī p!a'a'ntx hai' tsí'k!ya. Hatca't ants lqai' 'tū  
 ʰ qa<sup>u</sup>xūn tai lqatūwíyū's ants tsxu'nplī. Ya'q<sup>u</sup>ya klēxū'tc

<sup>1</sup> Contracted from ā'qtūxans.

<sup>2</sup> Contracted from āqa'waxa<sup>u</sup>x.

<sup>3</sup> This, so the informant explained, is the reason why otters like to live among alder-roots.



That woman was afraid. (For that reason) she said thus to her older sister: "We two will run away. I will run away first. You will follow me last." Thus she said to her older sister. Then those two women jumped into the water. They two were going to run far away. Then they two ran away to where stood a log having many (alder) roots;<sup>3</sup> and the man was shouting as the two women went into the alder-tree. The man began to follow (them). The water began to stir. Then they two said thus: "When he passes (us, going) somewhere else, then we two will start out again. We two will not (travel) on the shore, we will keep on travelling in the water: we are going to run away to the ocean." Then they two ran away to the ocean. They two did not like that man. He was a very bad man. Now it ends.

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

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

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<sup>4</sup> The following was told partly by William Smith, and partly by his wife, and seems to be an amplification of the preceding chapters.

<sup>5</sup> Refers to the narrator.

L!aya'tc. Yîxumî'txa<sup>u</sup>na<sup>u</sup>x ants qîūtcū'nî, yîxa'yūna<sup>u</sup>x ants qîūtcū'nî. Txū metcī'tc<sup>e</sup>tūx ants lqa'itū. ʷ s<sup>e</sup>atsī'tc k!u<sup>x</sup>-wī'nūn L!a'ai ants Tsxu'nplī. Qaxa'ntc<sup>w</sup>ax k!u<sup>x</sup>wīnīyū's ants qîūtcū'nî, ats ants k!u<sup>x</sup>wī'n L!a'ai. ʷ yū<sup>wi</sup>L!a'tx qa<sup>u</sup>xūnū'  
 5 ants lqa'itū. Tcīt'a't'ūn L!a'ai tsī'k!ya. Tcīt'a't'. L!ayū'stc ma'tcatlī ants lqa'itū ants Tsxuna'plī tlī'tlyūn. Tcīt'a't'ū-tsme L!a'ai ants Tsxu'nplī. P!a<sup>a</sup>ntx ha'i. S<sup>e</sup>atsī'tc ʷ mī'tcīstūn ha'i'mūt ants lqa'itū L!ayū'stc.

20. THE GRIZZLY-BEAR AND THE TWO LITTLE BIRDS <sup>1</sup>

(Lower Umpqua).

Yā'a'xai hītc L!xmiya'yūn ants Swāl. Tcīk qnūhū'yūn  
 10 hītc ʷ līt!a'yūn s<sup>e</sup>às. Wa'i yā'a'xai hītc, ʷ ha'i'mūt s<sup>e</sup>às līt!a'yūn. S<sup>e</sup>a'tsa ʷ kumī'ntc nī'k!a xī'ntmīl hītc. S<sup>e</sup>a-wī'nxā<sup>u</sup>n. Tsī'k!ya wī'nxā<sup>u</sup>n haya'mūt hīyàtc. Kūi nī'ctca nī'ctcūtne. Tsī'k!ya mī'k!a. Wa'i yā'a'xai te hītc, ʷ līt!a'yūn s<sup>e</sup>às. Tsī'k!ya wī'nxā<sup>u</sup>n. S<sup>e</sup>a'tsa xñī'<sup>w</sup>nūn te hītc  
 15 wā'nwīts. Līt!a'yūn s<sup>e</sup>às.

ʷ s<sup>e</sup>a te t!āmcī'sk'in <sup>2</sup> Līū'wa<sup>u</sup>x qîūtcī'l'ma'tc. "Nī'ctcanx tanx yā'a'xai qātx? Kumī'ntcūn tāqa'ina wī'nx. Yuwa'-ya<sup>u</sup>xūn yā'a'xai ts!īlna', ʷlxūn stīmk qa'ixtūxl!" <sup>3</sup>

(Wā'nwīts līt!stūn ants Lxa<sup>u</sup>yaxa<sup>u</sup>nî. Līt!stūn ʷ txū  
 20 q<sup>u</sup>Līmī'tyate Līha' ants t!āmcīl'ma'sk'in. ʷ tsī'k!ya p!na'tx ha'i ants t!āmcīl'ma'sk'in.)

Qātx ants qîūtcī'l'mä. ʷla<sup>u</sup>x wān yaū<sup>u</sup>n ants t!āmcī'l'mä ts!īlna'. Asūi' ants mī'k!a hītc. Ma'ltcū<sup>u</sup>n Līya'wa. ʷ

<sup>1</sup> This fragment seems to be another version of the story related on pp. 14 et seq. (also recorded among the Alsea and Molala).



where. He was looking for those two women, (so that he might) see them (dual). (Suddenly) that tree just kind of fell down. So Coyote made ice; and those two women (had to travel) on top of the ice, when it began to appear. Then that tree broke (in two) at the top. He caused a strong wind to blow. It blew. The tree on which Coyote was sitting kept falling down to the ground. Coyote caused his winds to blow. He was sorry. That was why he began to fell all the trees to the ground.

## 20. THE GRIZZLY-BEAR AND THE TWO LITTLE BIRDS<sup>1</sup>

(*Lower Umpqua*).

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

Then two little boys<sup>2</sup> came to an old woman. "Why do you cry so much? We two are not afraid of anything. We two will gather much pitch, and will stay here until night overtakes us two."<sup>3</sup>

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

That old woman kept on crying while the two young boys were gathering pitch. (Then they went to Grizzly's house.) That bad man was sleeping. (One of the arrivals)

<sup>2</sup> The two little birds.

<sup>3</sup> In the house of Grizzly-Bear.

- a<sup>u</sup>sī's ants mī'k!a hītc. Łk!a'tx laa' qaxûntcī'tc. ʰ loqwa' ants ts!a!n. Qiūtci'l'a'mî ta'yûn ants tsī'!lî. Asū' tsī'k!ya ants mī'k!a hītc. Loqwa' ants ts!a!n. Qa'xûntc ĩk!a'a'tx laa' ants mī'k!a hītc. ʰ waa' ants t!āmcil'ma'sk'in.
- 5 "Ha'qa'tcya, mīl'tcī'xmīnx, ha'qa'tcya." Kumī'ntc cī'x ants hītc asū'. Tsī'k!ya asū'. ʰ wàn łākwa'kūtsma<sup>u</sup>x ants ts!a!n. ʰ wàn qwa'-'nūł laaya'tc<sup>u</sup>tc. Txū mī'łtcīst ʰ txū lōqwa'q<sup>u</sup>. ʰla<sup>u</sup>x wàn l!wa'a'nūn ants qīūtci'l'mä. "Xaū'-na<sup>u</sup>xūn ants mī'k!a hītc. Mī'łtcīst ha'mūt laa'tc. Tīntx
- 10 ha'." ʰla<sup>u</sup>x wàn l!wa'a'nūn ants qīūtci'l'mä. ʰla<sup>u</sup>x wàn tcīmtci'mya qa'tc<sup>u</sup>nt ants qīūtci'l'mä. Yāk!ī'tcītūł xwā'ka qīūtci'l'a'mî ants t!āmcil'ma'sk'in. Hank! tcīkte ha'.<sup>1</sup> Mī'k!a tē'q xaū'ūn s<sup>u</sup>ās.

Wàn smūt'a't'.

## 21. THE OLD WOMAN AND HER GRAND-DAUGHTER (Alsea).

- 15 Qiūtci'l'mä łtek<sup>o</sup>wa'ntc<sup>w</sup>ax tai tī'mwa. Tsī'k!ya<sup>u</sup>x nākwa'-yata tai. Cī'nīxyat!ya ants qīūtci'l'mä. Kūi nī'tcēa łā'kwīł ĩt!aya' ants qīūtci'l'mä. Tsxaya'!la<sup>u</sup>x ʰla<sup>u</sup>x ĩq!ya'. A<sup>u</sup>'tcīsa<sup>u</sup>x yuwa'. Waa'ıtc ants łtekō'n ants qīūtci'l'mä. "Yā'xate'isūnanx pūna'pūna', tcīk wā'quntx l!ayū'wi, stīm
- 20 ĩkwa'yūn yā'a'xai tē a<sup>u</sup>'tcīsi." Tc!ha<sup>u</sup>'cīs ants t!āmc. Yā'a'xa<sup>u</sup>x ĩkwa'yūn tē a<sup>u</sup>'tcīsi. Waa'ıtx ants kaml'matc. "Yā'a'xains łākwa'kū<sup>u</sup>n, kaml. Wa' yā'tsa ʰıns s<sup>u</sup>a'tsa łā'kwīsūn." S<sup>u</sup>atsı'tc waa'ıtx łtekō'n tē qīūtci'l'mä. "S<sup>u</sup>a'-

<sup>1</sup> Literally, KIND OF SOMEWHERE (IS) HIS HEART.



kindled a fire. That bad man kept on sleeping. His mouth was open kind of wide [high]. The pitch was boiling. The old woman kept an arrow (in her hand). That bad man was sleeping soundly, while the pitch kept on boiling. That bad man opened his mouth wide. Then the young boy said, "(Move away) from the fire, you may get burned! (Move away) from the fire!" The man who was sleeping did not move. He was sound asleep. Then they two seized their pitch and poured it into his mouth. He just began to burn, and was just boiling (inside). Then they two related (what they had done) to that old woman. "We two killed that bad man. His whole mouth burned, and his heart is cooked." Thus they two related to that old woman. Then they two and that old woman went there with an axe. The old woman and a young boy cut his head into pieces. (That little boy) was very glad, for he had killed something bad.

Now it ends.

## 21. THE OLD WOMAN AND HER GRAND-DAUGHTER (*Alsea*).

An old woman and her grand-daughter lived together. They two lived very poorly. That old woman worried very often, for she could not obtain food. As soon as morning dawned upon them (dual), they two would start out to dig camas-roots. (One day) that old woman said to her grand-daughter, "You keep on trying to look for Mole: where there are many holes in the ground, there (you) will get lots of camas." That girl was glad because they two were going to obtain much camas. (Then the girl) kept on saying to her grandmother, "We two will obtain much camas, O grandmother! We two will keep on obtaining it thus forever." Thus said the old woman

tsans ta'yax, <sup>u</sup>h<sup>en</sup>x hītc haū'tūx." Wī'lwīs ants t!āmcil-  
ma'sk'in. "Ha<sup>u</sup> kamL, s<sup>e</sup>a'tsans ta'is." <sup>u</sup>h<sup>u</sup> waa' ants  
qīūtci'l'mä. "Ats yā'xtūx, <sup>u</sup>h<sup>en</sup>s tquya'wītī. <sup>u</sup>h<sup>in</sup>s yā'xtū-  
xa'ītī." Atsi'tc waa' ants qīūtci'l'mä.

- 5 Nītcīnawīta', <sup>u</sup>h<sup>a</sup>ux s<sup>e</sup>a'tsa xñi'wne. Cī'n'xyat!īs ants  
qīūtci'l'mä. S<sup>e</sup>a'tsatc sī'ya'a<sup>u</sup> ants ltekō'n. Tci'nt'c ya'xa<sup>u</sup>  
ants h't!a<sup>i</sup>, <sup>u</sup>h<sup>a</sup>ux s<sup>e</sup>a' l'kwa'yūn. Tīna' ants L!a'ai tē'q  
pī'ctcem, <sup>u</sup>h<sup>a</sup>ux s<sup>e</sup>a' a'l'dū l'kwa'yūn. Kumī'ntc<sup>w</sup>ax tē'q L!xū'-  
xūn. S<sup>e</sup>a<sup>u</sup>x ata's L!xū'yūn h't!a<sup>i</sup>. S<sup>e</sup>a'tsa<sup>u</sup>x tai. Waa' stc  
10 ltekō'n ants qīūtci'l'mä. "Sī'tūnx, <sup>u</sup>h<sup>in</sup>x qñi'xats xñi'wnīsūn."  
Kū'ya<sup>u</sup>x tci'k hītc L!xū'xūn a'nts<sup>w</sup>ax tai. Ya'wīsa<sup>u</sup>x a<sup>u</sup>tcī-  
yū's. Yexa' tē<sup>w</sup>ax xī'ntīs a'ntsux a<sup>u</sup>tcīsī, a'ntsux yuwa' tx.  
"Wa' yā'tsa, <sup>u</sup>h<sup>en</sup>s s<sup>e</sup>a'tsa xñi'wnīs. Hī'tc<sup>en</sup>x haū'tūx, <sup>u</sup>h<sup>in</sup>s  
hītū'stc Lī'ūtūx." Atsi'tc waa' stc ltekō'n ants qīūtci'l'mä.  
15 Ya'xa<sup>u</sup>x a'l'dū l't!a'yūn a'ntsux tai. Nītcīn<sup>u</sup>wa' txa<sup>u</sup>x L!a'ai,  
<sup>u</sup>h<sup>a</sup>ux l't'ī'a<sup>i</sup> L!l!wī'yūs, <sup>u</sup>h<sup>a</sup>ux l't'īaya' a'l'dū t<sup>o</sup>watca'. A'la<sup>q</sup>  
nītcānū'wīsī <sup>u</sup>h<sup>a</sup>ux hītū'stc wān qatc<sup>e</sup>na'. <sup>u</sup>h<sup>a</sup>ux al'twa'  
hītū'stc wān.

- Sqa'k wān hawa'. S<sup>e</sup>atsa'tc nītcīma<sup>e</sup>mū tē qīūtci'l'mä  
20 wā'nwītsaxax ltek<sup>o</sup>wa'ntc<sup>w</sup>ax.



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

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

Here now it ends. Such was their (dual) custom, (that of) the old woman and her grand-daughter, (both of whom) lived long ago.

22. THE STORY OF LOUISA SMITH'S CHILDHOOD<sup>1</sup>

(Lower Umpqua).

Mîta'a<sup>i</sup>tîn tsî'k!ya hî's. Mîla'a<sup>i</sup>tîn hîtsî's qaa<sup>i</sup>. Yā'a<sup>a</sup>xa<sup>i</sup>tc  
 t!āmc mîla'a<sup>i</sup>tîn. Hîs qîūtcū'nî mîla'a<sup>i</sup>tîn. Hîtsî's ta<sup>i</sup>.  
 K!îxa<sup>i</sup> nà.<sup>2</sup> Kumî'ntc<sup>en</sup>xan hîū'tc L!a<sup>i</sup>tanxan ta<sup>i</sup>. Mît!a'-  
 sk'nî'tîn tek!ā'kL!. Yā'a<sup>a</sup>xa<sup>i</sup> tek!ā'kL!, ta'nxan ta<sup>i</sup>.<sup>u</sup>h<sup>n</sup>  
 5 L!xū'x<sup>u</sup> yā'a<sup>a</sup>xi<sup>i</sup> ha<sup>i</sup>.<sup>3</sup> A'qan ta<sup>i</sup>.<sup>2</sup> Mît!a'sk'nî'tîn.<sup>3</sup> Ku-  
 mî'ntc<sup>en</sup>xan hîū'tc L!ū' ta'yanxan. L!xū'x<sup>u</sup> yā'a<sup>a</sup>xi<sup>i</sup>tîn ha<sup>i</sup>.<sup>3</sup>  
 Yā'a<sup>a</sup>xi<sup>i</sup> tek!ā'kL!. Tcî'kyac L!a<sup>ai</sup> u<sup>l</sup> tsî'sqîn ta'ha'yūn.  
 Yā'a<sup>a</sup>xi<sup>i</sup>nxan hî't!a<sup>i</sup> Lxūyū'yūn. Hîya'tc<sup>en</sup>xan L!l'!ūts. Yā-  
 xî'ūs<sup>i</sup>n te sî'xa<sup>i</sup>.<sup>4</sup>... Wàn L!wa<sup>i</sup> te sî'xa<sup>i</sup>. Yā'a<sup>a</sup>xi<sup>i</sup> te hî't!a<sup>i</sup>  
 10 L!wî'wūsme.<sup>5</sup> L!mî'kcū L!wî'wūsne.<sup>6</sup> Tqa<sup>u</sup>wî'tc tcî'k<sup>en</sup>xan  
 te ta<sup>i</sup>.<sup>4</sup>... Kumî'ntcîn sî'nîxyūn te hîtc, u<sup>h</sup>n sî'yax. Mîla'-  
 a<sup>i</sup>tîn, na'han.<sup>3</sup> A'q qîūtcî'l'mā ta'yūn qamîla'a<sup>i</sup>tîn. Mîla'tc  
 k<sup>u</sup>nà. Hî'sanxan ta<sup>i</sup>. Hî'sînxan hîtsî'i. Lînqla<sup>i</sup>tx<sup>en</sup>xan  
 tākînxan hîtsî'i. Yā'a<sup>a</sup>xi<sup>i</sup>nxan hî't!a<sup>i</sup>. u<sup>l</sup> L!xū'x<sup>u</sup> yā'a<sup>a</sup>xi<sup>i</sup>tîn ha<sup>i</sup>.<sup>3</sup>

15 Lxa<sup>i</sup>p<sup>i</sup>stc ya'xa<sup>u</sup>, qū'itcyaa<sup>u</sup>. Sî'nîxyūn lq!ā'nū. Tūha'-  
 yūn lq!ā'nū. Yā'a<sup>a</sup>xanx tūha'yūn. Kumî'ntcîn tcîk hîtc  
 yā'a<sup>a</sup>xi<sup>i</sup> ya'xūn. Sîhî'tcîn xî'ntyax, u<sup>h</sup>n tsî'k!ya hîs. Tsî'-  
 k!yan hî'sîti ha<sup>i</sup>, u<sup>h</sup>n sîhî'tc xî'ntyax. Kumî'ntcîn tcîk hîtc  
 ya'xūn. Yaxa<sup>i</sup>txa<sup>u</sup>x ta'tc<sup>w</sup>ax<sup>7</sup> lq!ā'nū, u<sup>l</sup>a<sup>u</sup>x t!ūhat'cî'ntxa<sup>u</sup>x.  
 20 Tcîn<sup>w</sup>ū'yūsne u<sup>l</sup> qatc<sup>en</sup>nî'yūsne. Tcîn<sup>w</sup>î'yūsma<sup>u</sup>x. Kumî'ntc

<sup>1</sup> This text was dictated by Louisa Smith herself. Although it is of little ethnological value, it was faithfully recorded word by word in order to demonstrate Louisa's failure as a narrator.

<sup>2</sup> The sense of the next sentence shows that the narrator meant to say "We lived alone."

<sup>3</sup> It was hard to elucidate what the narrator intended to say in this sentence.



22. THE STORY OF LOUISA SMITH'S CHILDHOOD<sup>1</sup>*(Lower Umpqua).*

My father was a very good man. (He and) my mother lived in a house. My mother had many children. My mother was a pretty woman. She lived in a house. I was alone.<sup>2</sup> Our house was not situated (near that of any other) people. My step-father was setting traps. He set many traps while we lived there. And I knew much in my mind.<sup>3</sup> I staid alone. My step-father.<sup>3</sup> We did not live near (any other) people. I knew a great deal.<sup>3</sup> (My step-father) was setting many traps. Sometimes he would kill a deer. We used to dry lots of salmon. People came often to us. I used to see (their) canoes.<sup>4</sup> Then (another) boat would come, bringing much food. Flounders were frequently brought. Up the river, where we lived.<sup>4</sup>... I did not want a man (husband) when I grew up. My mother and I.<sup>5</sup> My mother kept one old woman (in the house). Perhaps it was her mother. We lived well. Our house was good. We were always warm in this our house. We had lots of food. I knew a great deal.<sup>3</sup>

(One day) five (people in) number (came) from the Umpqua River. They wanted (to buy) hides. They were buying hides, and bought a great many. Nowhere did I see many people. When I began to grow, I was very pretty. My heart was very glad when I began to grow up. Nowhere did I see people. Whenever their<sup>7</sup> (dual) hides accumulated (in great quantities), they two sold them. (The hides) would be packed and carried away. They two (sometimes) packed their (dual) own (hides), (for they)

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<sup>4</sup> This sentence was not finished.

<sup>5</sup> For *Līw'ūtsmE*.

<sup>6</sup> *Līwa'ūsnE*.

<sup>7</sup> Probably those of her mother and that old woman whom she kept.

kōtana't. Na'm<sup>h</sup>inxan te'q lwīti'yūsne te sī'xa<sup>i</sup>. Łq!ānū' mł  
yīxī'<sup>i</sup>. Tū'a'it, tsī'k!ya yī'ktax. Wa<sup>i</sup> yā'a'xa<sup>i</sup> te hītc, s<sup>e</sup>a'itū'  
sī'nīxya.

L!ōna'waxan.<sup>1</sup> John Garnier xaū'. Yaga<sup>2</sup> pa'pa<sup>2</sup> (cor-  
5 recting herself) mīta'tc hank! hītc.<sup>3</sup> Na'm<sup>h</sup>inxan te'q tate  
mīlā.

had no horses. (Some of) our relatives would (sometimes)  
bring in a canoe a great quantity of hides. Of such (a  
size), very big. No matter how many people there were,  
(everybody) wanted such (hides).

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

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<sup>1</sup> The narrator suddenly turns to another subject.

<sup>2</sup> Chinook jargon.

<sup>3</sup> The person in question was the son of a white father and an Indian mother.



## APPENDIX.

### 23. THE MAN WHO MARRIED THE BIRD-WOMAN.<sup>1</sup>

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

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

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<sup>1</sup> Told by Louis Smith, a full-blooded Lower Umpqua Indian.

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

Having arrived at the very summit, he perceived a rock sticking out from the water, and on it was perched a pretty, little bird.<sup>1</sup> He tried to spear it; but the bird was elusive, and soon disappeared in the Falls. Looking closer, he saw it in the water, and decided to dive after it. He dove down, and came to a house in front of which sat a pretty, young girl. The girl took him into the house, and introduced him to her parents as her husband. The house was inhabited by different kinds of animals. He saw there panthers, cougars, snakes, and other beasts. At first these animals were angry at him, because he was a stranger; and the boy felt very uneasy, especially as he saw many human and animal bones piled up in one corner. But his wife dispelled his fears, and he soon made friends among his new relatives.

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

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

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<sup>1</sup> Compare Coos Texts, p. 187.



brought back the spear, and even Old-Woman-Butter-Ball had to admit that her grandson was lost forever.

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

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

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

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

<sup>1</sup> A settlement situated five miles north of the Umpqua River bar.

knew that he possessed supernatural powers, and abandoned their designs upon his life.<sup>1</sup>

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

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<sup>1</sup> The narrator was not sure that his memory of this episode was correct.



## VOCABULARY.

The same causes that prevented me from collecting a sufficient number of native Lower Umpqua myths and traditions, also rendered the compilation of a complete and exhaustive vocabulary of this language an impossible task. None of the few informants that were available remembered enough stems and words to enable me to compile a thorough dictionary of the two dialects that comprise the Siuslaw linguistic family. An attempt, however, has been made to render this vocabulary as comprehensive as could be expected under existing conditions, by incorporating into it, besides my own material, a collection of words and stems at the present writing in the possession of the Bureau of American Ethnology, Washington, D. C. This collection consists of short vocabularies obtained for the Bureau by George P. Bissell in 1881, by J. Owen Dorsey in 1884, and by Dr. John I. Milhau (date of collection not given). These vocabularies are reproduced here by permission of the Bureau of American Ethnology. Dorsey's material contains both Siuslaw and Lower Umpqua stems, while that of the other two investigators seems to be confined exclusively to the latter dialect. As is to be expected, the phonetic spelling of these early collectors differs materially from the one I had adopted; this being especially true of Bissell's and Milhau's systems. I was therefore unable, in a good many instances, to transcribe

into my own phonetic system words that were not familiar to me through personal investigation; and, rather than omit these words entirely, I put them down as they were written by their respective collectors, placing after them the initials B., D., or M. (abbreviations for Bissell, Dorsey, and Milhau). To this vocabulary I have added, furthermore, an alphabetical list of all the prefixes and suffixes found in the Lower Umpqua language, with the object in view of facilitating for the student the grammatical analysis of these texts.

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

<i>E</i>	<i>b, p, p', m</i>
<i>a, ā, ă, a', a''</i>	<i>d, t, t', t'', n</i>
<i>e, ē</i>	<i>s, c</i>
<i>i, ī, aī, y</i>	<i>ts, tc, ts', tc', ts!, tc!</i>
<i>o, ō, ú, ū, aū</i>	<i>g, k, kw, k', k!, k!w</i>
<i>w, h</i>	<i>q, qw, q', q!w</i>
	<i>x, xw</i>
	<i>l, l', t, L, L'</i>

The long diphthong *a<sup>i</sup>* has purposely been placed after the long *ī*, because they frequently interchange. In a similar manner *a<sup>ū</sup>* follows the long *ū* because of an identical interchange. The numerals that follow each word refer to page and line of the present volume. The Roman numerals that precede some of these references denote the type to which a verbal stem belongs, while numerals preceded by the section-mark (§) indicate the section in my grammatical sketch, mentioned in the Introduction. Thus, "I.80.6; § 24" indicates that the stem belongs to the first class of verbs discussed in section 24 of the grammar, and that the example will be found on p. 80, line 6, of the present volume.



## LOWER UMPQUA — ENGLISH.

- ayaq-, *see* a'q- § 112  
 awihîn-, to lose I. § 24  
 a'hî, dung § 98  
 amîna'ha't tsxayû<sup>ni</sup>, noon  
 amîna'ha't qa'xî'sî, midnight  
 amha-, to be willing I.16.4, 6; 20.7, 8;  
 § 24  
 a'mha'tx, in the middle § 119  
 ata's, only, merely, simply 28.7; 29.7;  
 50.21; § 130  
 anax-, *see* anx- § 112  
 a'ntî, rainbow  
 ants, that, those 7.1.2, 5; 8.6; § 115  
 ants, when, if (*see* nàts)  
 anx-, to give up, to let loose, to leave  
 alone I.16.8; 27.5; 54.12; § 24  
 anxî-, to sing II. § 24  
 as-, *see* a"s- § 112  
 asût-, to put on I. § 24  
 aswî'tî, blanket, cover § 98  
 a'cklañ, dubitative particle 42.9; 68.14, 15;  
 § 127  
 ats, when, if, at that time 16.8; 18.5;  
 19.3; 90.11; § 120  
 a'tsa, thus, for that reason 15.5, 8;  
 §§ 96, 121  
 atsi'tc, thus, in that manner 11.2, 4;  
 17.4; §§ 94, 121  
 \*k'ha'n, exhortative particle § 129  
 a'l'dû, also, likewise 16.4; 22.8; 34.16-17;  
 §§ 125, 135  
 a'q, one 18.7; 30.20-22; § 116  
 a'p'qxa't, nine § 116  
 āq-, to take off I.13, 1; § 24  
 āq-, to run away I.52.10; 86.15; § 24  
 āL, now 72.23; § 126  
 āLû-, to pulverize I. § 24  
 a'sxa, also, too, likewise 30.22; 32.12;  
 §§ 125, 135  
 a'tc-, to trade I.36.4, 7, 16; § 24  
 a'q-, to leave I.56.5-6, 17; 60.4; § 24  
 (*evidently related to āq- to run away*)  
 a'qtcîcû'nî, (the) left § 102  
 a'xwî'yû, addition § 97  
 a'lał, then, afterwards 32.20; 34.3; 92.19;  
 § 120  
 a"s-, to sleep, to dream I.23.9; 24.1;  
 § 24  
 a'tc wa'as, Kalapuya language  
 a'tcî'yûs, *locative form of* a'tcî'sî 98.11-  
 12; § 86  
 a'tcîsî, camas 96.18, 20-21; 98.12; § 105  
 inq!a'î, inq!a'a'î, river, creek 12.6; 30.20,  
 23; § 98  
 îqûtmî', *locative form of* îqwa'tem § 86  
 îqwa'tem, root; alder-tree 92.5-6;  
 § 105  
 îq-, to dig I.80.6; 84.1-2, 4; § 24  
 îlqust, up-rooted § 66  
 î'Łüst, broken (*see* yûL!- and § 66)  
 yekû's, *locative form of* ya<sup>k</sup>'s 62.2;  
 66.3; § 86  
 yaû'wa, red huckleberries  
 yaw-, to pick, to gather, to obtain  
 I.36.18; 88.5; 94.17; § 24  
 ya'k, black goose  
 ya<sup>k</sup>'s, sea-lion 62.4, 7, 10; 64.1  
 yaqu'-, to look, to watch, to see II.9.1;  
 23.9; § 24  
 yax-, to see, to look I.IV.13.7; 20.10;  
 24.5; § 24  
 ya'xa<sup>u</sup>, number 62.11, 16; § 97 (*see* yā'xa<sup>i</sup>)  
 yaxn-, to watch I.40.23; § 24 (*related*  
*to yax- see § 81*)  
 yałq-, *see* îq- § 112  
 yałqa'a<sup>u</sup>, hole 84.6, 9; § 97

yā'tsa, a long time 11.3; 24.9; 72.10;  
§ 120

yā'tsac Lla'<sup>ai</sup>, after a while, long afterwards 42.3; 80.3; § 120

yāk!-, small 29.4; 36.23

yā'xa, a great deal, much 10.6; 23.5;  
58.13, 25; § 96

yā'xa', much, many 8.5-6; 16.6; § 121

yīkt, big, large 25.2; 40.6; 48.8; § 104

yīkt!a'ntxū tcmīq, thumb

yīq!a"-, to split I. § 24

yīxī', quantity 102.2; § 98 (see yā'xa')

yīxum-, to look out, to watch I.94.1;

§ 24 (evidently related to yax-)

yoqu', see yaqu'-

yuw, see yaw-

yuha'tc, day before yesterday

yux", too, too much 12.1; § 121

yūp-, to scare I. § 24

yū'sin, beard

yū'q!at tsī'tixa, half-moon (*literally*, split moon)

yūL-, to break I.94.4; § 24

ya"xa, fern-roots 80.18-19; 98.15

ya"xa"s, locative form of ya"xa § 86

"l, then, so, and, nevertheless, still, but,  
for 7.4-6; 8.6; 9.6; 13.5; 14.1; 15.7;  
§ 125

uma'h, *discriminative form of u'mh*  
§ 111

u'mh, thunder 36.8; § 98

ū'ti, snow 76.10; § 98 (see walt-)

a", interjection § 131

a"twa, tight

waa-, to say, to speak, to talk, to tell  
I, IV.7.1-2, 4; 8.1; 9.8; § 24

wa'as, language, word, speech 30.23;  
32.5

wa', waha, again, once more 11.2, 11;  
19.5; 38.8; §§ 126, 135

wàn, now, finally, at last 7.4-7; 9.1; § 126

wasl-sī-, to be angry, to be mad II.36.11-  
12; 50.23; § 24

wāt-, who, whoever 10.1; 40.15; § 123

wax-, to give I.18.2, 5; 19.3; § 24

walt-, to snow I. § 24

wā'nwits, long ago 14.7; 15.1; § 120

wāqun-, to throw up dirt (of mole) I.96.19;  
§ 24

wāp (B), eel-basket

wa', even, although, in spite of the fact  
14.1; 23.6; § 128

wī'nakī, work § 98

wīnkī-, to work II.50.6; § 24

wīnx-, to be afraid, to fear I.17.6; 58.13;  
§ 24

wī'cwīc (B, M), buffalo

wīts!ū'we (D), food

wīkīsā't, handkerchief

wīltc-, to send I.92.19-20; § 24

wīya'a', smoke-hole § 98

wī'yū, still, yet § 120

wī'mītc, rat

wī'taya, island 34.17

wīnū-, to be willing I. § 24

wītsin-, to camp, to stay over night I.  
§ 24

wīlū-, to agree, to affirm I, IV.17.7;  
30.11; § 24

wīl-, the water is low I.34.22; 36.17;  
§ 24

wī'La', low tide § 98

wusī-, to feel sleepy II.26.1, 5; 40.1;  
50.3; § 24 (related to a"s-)

haya'mūt, *discriminative form of ha'mūt*  
60.22, 24; 72.12; § 111

haya'na, *discriminative form of ha'na*  
12.8; § 111

hayā'tit, widow, widower

haū-, to be ready, to make, to quit, to  
end, to finish, to become I, IV.8.10;  
11.4; 14.6; 23.10; 32.8; § 24

ha'ūs, easy 46.11

hawā'tsīt, new § 104



hamī'tcī, whale 82.4-5, 7, 9, 21; § 98  
 hamītcū', *locative form of hamī'tcī* 82.6;  
 § 86  
 hamū<sup>m</sup>, pigeon; hu'mūn (D, B)  
 hamts-, to dip out, to scoop out I.46.6;  
 § 24  
 hamx-, to tie I.8.6; § 24  
 hant'-, to call by name I.58.16; § 24  
 han<sup>n</sup>nīt!-, to believe, to trust I.46.3;  
 78.1-2; § 24  
 hanī's, Alsea  
 ha'nhan, indeed, verily, sure enough  
 7.4, 6; 11.5; 30.6; § 127  
 hank!, kind of, like 54.11; 70.15; § 127  
 hask<sup>n</sup>-, to be outside, to get out I.62.15;  
 § 24  
 hatca't, long, tall 48.2; 76.1; 92.21; § 104  
 hatc'-, to ask, to inquire I.66.16, 23;  
 68.3; § 24  
 hak<sup>n</sup>-, to throw, to fall I.8.7; 88.8; 90.12;  
 § 24  
 ha'kwī, mussels 44.19; 82.2; § 98  
 hał-, to shout I.11.10; 13.11; § 24  
 hał'łqwun, loon  
 hałk!, hāłk!, story, tradition 38.18; 40.16  
 hā'nik, yes § 131  
 ha<sup>i</sup>, heart, mind, opinion 8.4, 9; 10.1  
 ha'm (B), garters  
 ha'mūt, all 9.5; 10.9; § 124  
 ha'na, different 11.2; 54.7; § 96  
 ha'nī, vest § 98  
 ha'tsī, nothing but, only 78.14; § 130  
 ha'q, shore, away from the shore; (*as verb*) to go ashore 26.7, 9; 44.19; § 119  
 ha'qmas, alongside of, near, close by  
 25.4; 26.1; 36.27; § 119  
 ha<sup>n</sup>wī'yū, shaft § 97  
 ha<sup>n</sup>wī's, beyond  
 hē, interjection 13.5; § 131  
 hi'yūt (B), a silent person  
 hīn<sup>k</sup>!-, to rain II.76.18-19, 21; 78.1;  
 § 24  
 hīl'a'xwa, salt  
 hī'a<sup>i</sup>, clouds § 98

hīms, clams 82.3  
 hī'tū, windpipe  
 hītū's, *locative form of hītc* 25.3; 66.14;  
 § 86  
 hītū'tc, *locative form of hītc* 7.5; 30.2;  
 § 86  
 hīn-, to take along, to bring I.9.5; 23.2;  
 25.1; § 24  
 hī'nak!, right away 20.1-2; § 120  
 hī'nīxlīs, lame  
 hīs, good, pretty, beautiful 23.7; 24.8;  
 38.21  
 hī'sa, well, straight 12.2, 7; 32.19; § 96  
 hī'stcū'nī, (the) right § 102  
 hī'catca, a little while 36.24; 64.8;  
 §§ 96, 120  
 hits-, to put on I.11.7-8; § 24  
 hītsī's *locative form of hītsī'* 30.6; 48.7;  
 § 86  
 hītsī', house, dwelling 25.2, 7; 48.9; § 98  
 hītc, man, person, people, Indian 7.1;  
 12.3, 10; 102.5  
 hīq<sup>n</sup>, wildcat 34.17; 70.24  
 hī'qū', hair 29.4; 34.16  
 hīq!-, to begin, to start, to commence  
 I, II.10.4; 15.1; § 24  
 hī'q'a, dentalia shells, money 70.6; 74.19  
 hīxt, wild § 104  
 hī'yan- *see hīn-* §§ 7, 112  
 hī'yats- *see hits-* §§ 7, 112  
 hī'yātē, *discriminative form of hītc* 13.10;  
 14.5; 15.2; § 111  
 hī'ya'q<sup>n</sup>, *discriminative form of hīq<sup>n</sup>* 11.11;  
 § 111  
 hyū'wax, old  
 hō'nīsī, dusk § 105 (*see hūn-*)  
 hūya- (?), to change 19.2; 28.7  
 hū'n-, to be foggy, to be dark I.34.8-9;  
 § 24  
 hūtē-, to play, to have fun I.7.2; 9.6;  
 17.3; § 24  
 hūtca', fun, game 9.6; 10.5; § 98  
 hūtē', fun, game 11.1; 16.6; § 97  
 hūtē'<sup>n</sup>, fun, game 8.5; 20.5; § 97

hū'qats, frog  
 hūx-, to bark I. § 24  
 hūi-, to be lost (?) I.68.2, 8; § 24  
 ha", yes, all right 21.8; 22.3-4; 98.2;  
 § 131  
 hwu'nhwun, black § 109 (*see* hūn-)  
 būkwa'ct, bull  
 pena's, *discriminative form of* peni's  
 86.7; § 111  
 peni's, skunk 86.1, 3; 88.7  
 pesa'x, spear 78.16  
 pek"- *see* pak"-  
 pekū", shinny stick 78.5; § 97  
 pekū", shinny player, shinny game 70.18;  
 § 97  
 pekū"<sup>si</sup>, shinny player, shinny game  
 70.7, 9-10, 17; § 97  
 peh'tc, ahead, in front, first 10.1; 32.18;  
 § 119  
 paa"<sup>si</sup>, sand-beach 34.14; § 97  
 p'ā'yim, red fox  
 payāna'ts (D.B), bat  
 pahū"<sup>si</sup>, codfish § 97  
 paqa'ūx, morning star  
 pak-, pakū-, to play shinny ball I.9.4;  
 70.4, 7, 9-10; § 24  
 pax-, to shut (one's eye) I.36.16, 20;  
 § 24  
 pa'ltpa (B), shoulder  
 pa'lquts, *discriminative form of* pi'lquts  
 § 111  
 paln-, paa'ln, to hunt I.15.3; 82.17;  
 §§ 12, 24  
 pā'nū, well, spring (*Lower Umpqua term*)  
 pā'nqa, medicine-man, doctor (*see* pinq-)  
 pā'kwi, shinny stick § 98 (*see* paku-)  
 pā'last, spotted, grey § 104  
 pā'lū, well, spring 76.12 § 97 (*Siuslaw*  
*term*)  
 pīna'k (B), garden (*probably borrowed*  
*from the Alsea* peni'k', outside)  
 pīnī'lt, sharp § 104  
 pinq-, to dance a medicine-dance I.86.1;  
 § 24

pi'nqa', medicine-dance 86.4; § 98  
 pinq-, to raise I. § 24  
 piśnī', a boil § 98  
 pictci', tattoo-marks § 92  
 pilk (B), mat  
 pi'lquts, raccoon 70.24  
 piū-, to be noisy, to make a noise I.29.1;  
 36.24; § 24  
 piūł-, to catch fish I.54.22; § 24  
 pi'sip, fish-hawk  
 pi'ctcem, summer 46.11; 54.2; § 105  
 pi'tsis, ocean, sea, west 36.17; 44.1;  
 64.13  
 pītc-, to go over I.88.14-15, 18; § 24  
 pi'tci, wave  
 pōq", revolver, gun  
 p"ū'tcīn, halibut  
 puk"- *see* pak"-  
 pu'qwe (D), grampus; porpoise (B)  
 pū'puhū'nīk!, owl  
 pūna'puna', mole 96.19; § 109  
 pū'ktici, grizzly-bear § 98  
 pū'lkna, to speak I.36.5; § 24  
 psix (D, B), soup  
 pk'i'ti, lake 34.11, 13; 62.17-18; § 98  
 pxuc-, to fly, to scatter I. § 24  
 pxū'pxū', sorrel, yellow § 109  
 planya', *see* pln-  
 pln-, to be sick, to be sorry I.15.4, 7;  
 40.20-21; § 24  
 plnast, a sick person 86.15, 19; 88.1;  
 § 66  
 plnī'si, sickness, cough § 105  
 plī"xū'n, kinnikinnik-berries 82.1  
 plī'hūts!, house-mouse  
 plīc, cat  
 m'yō'k"s, in the beginning, at first 82.11;  
 § 120  
 metci'tc, to one side, crooked 70.5;  
 94.2; § 94 (*see* matc-)  
 mekct, fat 90.16; § 104  
 mekhī', mother-in-law § 20



meqlyū<sup>u</sup>, a dance, dancer 26.6; § 97  
 (see maql-)  
 ma'i, kidney § 98  
 maha't'i, north wind § 98  
 mat-, to make dams, to dam up I.48.11;  
 50.12-13; § 24  
 man-, to take care of, to watch I.22.2;  
 38.13; § 24  
 matc-, to be in a horizontal position  
 I.32.19, 21; 36.27; § 24  
 ma'tcū, bed § 97  
 maql-, to dance II.19.2; 28.7; 72.10,  
 12-13; § 24  
 maxtc, horn, antlers  
 malte-, to burn I.25.2, 6; 26.7; 29.3; § 24  
 ma'htcū, chimney, stove § 97  
 m'a'ti, chief, captain, leader 8.9; 10.2;  
 § 98  
 mā'ti, dam 48.10; 50.4; § 98 (see mat-)  
 mā'ti', elder brother 50.8-9; 52.9; § 20  
 mā'q<sup>L</sup>, crow 34.23; 36.6  
 mità, father 52.8; 54.22; § 20  
 mita'yūs, locative form of mità § 86  
 mītiyū<sup>u</sup>, the art of making dams 48.11;  
 § 97 (see mat-)  
 mītku-, to have pity on I.72.14; § 24  
 mītkunī'q<sup>u</sup>, raven  
 mītl'a'sk'in, step-father 100.3-5; §§ 20, 83  
 mīnnī' (B), blaze  
 mīntc, when, time § 126  
 mīnql-, to buy in exchange for II.76.3;  
 § 24  
 mīnxu-, to lighten I.36.15; 38.5-6; § 24  
 mī'n'xwī, lightning 38.2; § 98  
 mīsa'yūs, locative form of mīsi'a<sup>i</sup> 40.  
 12-13; 92.20; § 86  
 mīsi'a<sup>i</sup>, elder sister 40.11; 90.23; § 20  
 mīctca'yūs, locative form of mīctci' § 86  
 mīctci', younger sister 38.20; 40.2; § 20  
 mī'ck'la<sup>i</sup>, a bad thing, a monster; vulva  
 26.5; 88.10; § 98  
 mī'tcmītc, grouse  
 mīxt, fat § 104  
 mīlt (B), claw

mīlā, mother 54.23; 56.2; § 20  
 mīlā'yūs, locative form of mīlā § 86  
 mīlask'īl'mā, step-mother §§ 20, 84  
 Mī'sūn, proper name  
 mīk<sup>u</sup>-, to cut I.82.14; 90.5, 7; § 24  
 mī'kla, bad, ugly 12.10; 14.1, 7; § 96  
 mīx-, to swim I. § 24  
 mīltx, finger-nail  
 ma'q<sup>i</sup>, white-headed eagle; rattle-snake  
 (B, M)  
 mī'ya'kla, discriminative form of mī'kla  
 15.2; § 111  
 mō'luptsīnī'sla, coyote 30.1; 76.19, 21  
 (Alsea loan-word)  
 m'ū'sk<sup>u</sup>, younger brother 40.18; 56.6,  
 10; § 20  
 m'qwa<sup>L</sup>, locative form of mā'q<sup>L</sup> 34.21;  
 36.3; § 86  
 mū'a's, white goose  
 mūn(i), son-in-law § 20  
 mū'smūs, cow (Chinook jargon)  
 mū'sku'l'mā, step-brother §§ 20, 84  
 mū'xwa, oak  
 mū'l'u, breech-cloth belt  
 te, this, these 7.5; 15.6; 18.8; § 115  
 temā', exhortative particle 29.2; § 129  
 temū-, to gather, to assemble, to come  
 together I.7.1, 3, 5-6; 23.3; § 24  
 temū'<sup>u</sup>, assembly, gathering, crowd 16.7;  
 § 97  
 te'mnīl, gopher  
 te'mk'wīl'ā, mullet  
 te'mxut, half § 124  
 tek'lā'kl, trap 100.4, 7  
 te'q, something; relative 10.7; 13.2;  
 20.6; § 123  
 te'qa<sup>u</sup>na, locative form of te'q 72.17;  
 § 123  
 teqyū<sup>u</sup>, frame 80.7, 9; § 97  
 tex, dubitative article 12.10; 15.7; 46.22;  
 § 127  
 tex'm, strong 8.9; 10.1  
 texya', locative form of ta'xa<sup>i</sup> § 86

- texmîl'a'mî, *discriminative form of*  
 texmî'l'mā 76.15; § 111  
 texmū'nî, the strong one, male being,  
 man 30.21-22; 32.3; § 102 (*see* tex'm)  
 texm'wa'nî, *discriminative form of*  
 texmū'nî 40.9-10; 58.7; § 111  
 ta'wî (D, B), louse  
 tahā'nik, quiver 70.24  
 ta'mî, Siletz  
 tā'knîs (B), scalp  
 Taqa'ya, proper name  
 taqn-, to be full, to be satiated I.70.3;  
 § 24  
 taql'wî, brother-in-law § 20  
 ta'xtem (B, M), body  
 ta'xa', huckleberries § 98  
 ta'hîts, after a while, later on 50.2;  
 § 120  
 tā'k, this here 17.7; 18.1; 32.9, 12; § 115  
 (*see* te)  
 tā'maxt, brother-in-law 50.20; § 20  
 tā'qan, *locative form of* te'q 48.1; § 123  
 tāqa'na, *locative form of* te'q 18.5;  
 36.12; § 123  
 tā'qnîs, full, crowded 25.2; 54.5 (*see*  
 taqn-)  
 tā'xa, sole of foot  
 tā'la, money (*Chinook jargon*)  
 ta', tî-, to live, to sit I.16.2; 25.4; 32.20;  
 § 24  
 ta'yū (B), hip  
 ta'wex (D), horse (*related to the Alsea*  
 tawa'iyū)  
 te'mxan, daughter-in-law § 20  
 tîpu-, to be stiff I. § 24  
 tî'mwa, together 40.18; 54.1; § 121  
 tîmsqaya't, bitter, sour § 104  
 tînt, ripe § 104 (*see* tîn-)  
 tîtenō'teî (B), swallow  
 tîl, a while 58.19; § 126  
 tîyū'ni, inhabitant, settler 24.4; § 97  
 (*see* ta'-)  
 tîū'ts, there 17.3; § 119  
 tî'ta', chair, saddle §§ 98, 109 (*see* ta'-)  
 tîn-, to ripen I.96.9; 98.7; § 24  
 tînl, niece, step-daughter § 20  
 tî'tenî (B, M), forehead  
 tîk, here 25.3; 56.19; § 119  
 ta'k, here 56.5-6, 16; § 119  
 t'wate-, *see* tū'tc- § 112  
 to'x's (B), ceiling  
 tuktenī'uk (B), black-bird  
 tu'ktuk, deaf § 109  
 tū, tūa', that one 88.12; 90.23; § 115  
 tū'a't, such, that kind 102.2; § 115  
 tūha-, tūha-, to buy, to sell I.74.5, 8,  
 17-18; 76.6; 100.19; § 24  
 tūhatca'mū, store § 103  
 tūti'm, over there 72.3; § 119  
 tū'n-, to invite I.16.2; § 24  
 tū'tc-, to spear I.8.7; 56.15; 62.2; § 24  
 tūqa'tme, over there, across § 119  
 tūqya'a, up-stream 32.21 (*related to*  
 tqa'wî-)  
 tkunt (B), shag  
 tkūm-, to close, to shut, to dam up  
 I.48.8; 50.4, 13; 78.3; § 24  
 tkūma'a, door § 98  
 tkwam-, *see* tkūm- § 112  
 tkwā'tsî, pencil, ink, mark § 98 (*see*  
 kūts-)  
 tkwî-, to bury, to cover with dirt I.40.22;  
 80.10; § 24  
 tqatî'yat, dear, expensive § 104  
 tqal-, to be warm I. § 24  
 tqā'wî, roof § 105  
 tqā'tî, hook § 98 (*see* qat-)  
 tqa'wî, up-stream 54.23; 56.8, 12  
 tqū'nî, smoke § 98 (*see* tqūnî-)  
 tq'nL-, to urinate I. § 24  
 tqūnî-, to smoke (*intransitive*) I.29.5;  
 § 24  
 tqūl-, to shout I.52.8; 76.16-17; § 24  
 tqūl-, to boil by means of rocks I.98.3;  
 § 24  
 tq'ū'nîs (D), yellow (*Siuslaw term*)  
 tq'luts (D), paint  
 tq'a'wî, ceiling § 98



txa'n<sup>6</sup>, tracks, path, road 48.22; 56.10,  
13-14; 84.1, 3

txū, just, merely, simply 11.9; 12.1;  
42.2; 46.11; § 130

t'ix, tooth 90.19

t'u'nixyū, pocket § 97

t'xuli't, straight § 104

t!emxu-, to cut into two I.48.12; 52.23-  
24; § 24

t!eml-, to close, to shut I. § 24

t!āmc, infant, child 30.23; 34.6; 40.19

t!ā't, nephew, step-son § 20

t!āt!ā'c, wren

t!ā'sitsli, maternal uncle § 20

t!āx-, to try, to attempt I.50.14, 19; § 24

t!ilmis (D), child (*Siuslaw term*)

t!i, brown bear 12.4; 34.16

t!iya', *discriminative form of t!i* 12.3;  
58.14; § 111

t!i'wax, new, fresh

t!i'wist, sunset

t!i'sa, greasy, fat 82.8; § 96

t!i'as'yū'wi, grease, blubber 82.5; § 97

t'a'ntūq!wī, moccasins, shoes § 98

t'i'ti (B), pestle

t!a'l't!al', tongue § 109

nā, I 21.3, 6, 8; 22.1; § 113

nā, interrogative particle 74.7; § 131

na'han, I.19.9; 20.2; 40.14; § 113

nam'f (= nā-emf), my 20.6; 21.2, 5;  
§ 114

na'm'hita"xūn, our two (*exclusive*) § 114

na'm'hitin, my 36.13; § 114

na'm'hitins, our two (*inclusive*) § 114

na'm'hitinxan, our (*exclusive*) § 114

na'm'hit'nł, our (*inclusive*) § 114

na'm'hin, my § 114

na'm'hins, our two (*inclusive*) § 114

na'm'hinxan, our (*exclusive*) 102.1, 5;  
§ 114

na'm'hinł, our (*inclusive*) § 114

na'm'hixūn, our two (*exclusive*) § 114

nans, we two (*inclusive*) § 113

na'nxan, we (*exclusive*) 72.6; § 113

nanł, we (*inclusive*) § 113

nāts, if, when 22.1; 29.7-8; § 121 (*see*  
ants)

nātc, to me, on me, for me, with me  
12.2; 44.5-6; § 113

na'tca"xūn, to us two (*exclusive*) § 113

na'tc'ns, to us two (*inclusive*) 52.13;  
§ 113

na'tc'nxan, to us (*exclusive*) § 113

na'tc'nł, to us (*inclusive*) § 113

naqu-, to be cold I.76.10, 20; § 24

nā'waq, crab

nakū- ... ha', to be sorry I. § 24

nākwayat-, to be poor, to be down-  
hearted I, II.66.17; 68.11; 76.19; § 24

nāl-, to start out, to start again I.68.10;  
92.8; § 24

na"xūn, we two (*exclusive*) 36.15; § 113

nī'ctca, particle 15.7; 16.2; 40.16; § 131

nīctcama'nat'a, differently 9.3, 6; 24.4;  
§ 96

nīctcanū'wisi, year 92.12, 14, 16, 19;  
98.17; § 105 (*see* nīctcinū-)

nī'ctcim, because 18.8; 21.5; § 128

nīctcīma'mū, custom, fashion, manner,  
event 29.9; 36.28; 38.11; 54.11; § 103

nīctcinū-, spring, fall arrives I.98.5, 15;  
§ 24

nī'ctci, particle 12.10; § 131

nīctci'tc, in what manner, what, any-  
thing, for what reason 17.1, 7-8; 18.3;  
30.17; § 121 (*see* nīctca)

nīts-, to stiffen I.90.13; § 24

nīctx, particle 94.20, 26; § 131

nī'ctxan, particle 58.11; § 131

nī'ctca, particle 48.3; 52.2; 90.12; 94.13;  
§ 131

nī'k!a, alone 62.14; 94.11; § 96

nī'q!ū, age, year § 97

nī'xamhitinx, thy § 114

nī'xamlītits, your two § 114  
 nī'xamlīt'tcī, your § 114  
 nī'xamlīnx, thy § 114  
 nī'xamlīts, your two § 114  
 nī'xamlītci, your § 114  
 nīx'ts, thou 22.3; 50.16; § 113  
 nī'xats, you two § 113  
 nī'xats'tcī, ye § 113  
 nīx'tc, to thee, on thee, for thee, with  
 thee 12.5, 7; 13, 5; 21.8; § 113  
 nī'xatc'ts, to you two § 113  
 nī'xatc'tcī, to you § 113  
 nīl, meat  
 nō'qma (D, B), mud  
 'n'k!nk!, soft § 109

s'ā, he, she, it, that one 10.1; 16.7;  
 § 115

s'anx, they, these 72.1; §§ 24, 115  
 s'ās, he, she, it, that one (*discrimina-  
 tive form*) 15.3; 18.8; § 115

s'a'tsa, thus, in that manner, for that  
 reason 7.4, 6; 8.7; 20.8; § 121

s'atsi'tc, thus, in that manner 8.1-2; 9.8;  
 21.3; §§ 94, 121

s'a't, such, that kind 15.1; 44.5; § 115  
 s'a'tū', *locative form of s'a't* 62.6; 102.2;  
 § 86

s'a'na, *locative form of s'ā* 15.4; 26.6;  
 § 115

s'a'na'ml, his, her, its § 114

s'a'na'ml'tc, his, her, its 36.14; § 114

s'a'na'ml'tc'ax, their two § 114

s'a'na'ml'tc'nx, their § 114

s'a'nanx, to them § 115

s'a'na'x, to them two 54.12; § 115

s'a'x, they two 98.9; § 115

SEXA', *locative form of s'ā* 34.5, 7;  
 48.18; § 86

sī'āma (D), parting of the hair

sīma'x, landing-place

sīma'x's, *locative form of sīma'x* 48.21;  
 § 86

sī'na'wī, grouse § 105

sīnq!, to be hungry I.44.11, 16; 46.4;  
 § 24

sīnxi-, to want, to like, to desire II.11.7, 9;  
 15.5; 52.13; § 24

sī'skuk (B, M), blue

sīxni'tx, jealous

sī'-, to grow (*intransitive*) II.98.10;  
 100.11, 17; § 24

sī'ya'a', growth 98.6; § 97

sī'yuk', murderer

sī'pī (B), scraper

sī'xa', canoe, boat 56.5-6; 62.3; § 98

sīl-, to swim I. § 24

sowa'xwa (B), throat

s'ūt!, pain

s'kwī'tc, very, exceedingly 16.10; 58.3;  
 §§ 94, 121

sūt!, to throw I. § 24

sūn-, to dive I.64.21; § 24

sūq-, to join I.80.9, 13; § 24

swāl, grizzly bear

swāl, *discriminative form of swāl* 15.2;  
 94.9; § 111

s'ā'ya hītc, murderer

s'a't, big, old 92.18; § 104

s'ū'q!wī, neck § 98

smūt-, to end, to finish I.8.8; 9.1; 14.6;  
 § 24

staq-, to kick I. § 24

stīm, there 25.3; 28.9; § 119

stīmk, there 30.18; 70.10; § 119

skū'qlnīs, green, blue

skū'x-, to cut off I. § 24 (*Siuslaw term*)

skwa'- to be in vertical position, to  
 stand I, IV 10.9; 14.4; § 24

skwī'līa, salmon-basket

skwī', curlew

skwī'nkwi (B), girdle

sqans, skin, body

sqā'tēm, from there 34.3; 58.22; § 119

sqā'k, there 14.6; 23.6; § 119

sqū'ma, pelican 44.1, 11; 46.3

sqūmā', *discriminative form of sqū'ma*  
 44.17; 46.2; § 111



slōx<sup>n</sup>-, to descend, to slide down I.12.6;  
§ 24

cā'ya, penis 90.13-14, 17-18; 92.1

Cāyucla'a, native name of the Siuslaw  
tribe and river 68.6

ciwī'wu texmū'nyeml (D), widow

ciwī'wu qasli'wa'em (D), widower

ciwī'wu qūtce'ml (D), widower

cinī'ltxū, upper lip § 97

cintc-, to move in a circle I. § 24

cintcata, in a circle § 96

cinxī-, to think II.12.4; 17.6; 36.24; § 24

cil'x-, to move, to shake I.27.2-3, 9;  
54.15; § 24

citx-, to flop I.36.23; § 24

ci'n'x, three 62.12, 16; 80.14; § 116

ci'nax qta'max, eight § 116

c'yatx, see citx- § 112

cuqwa'an, roast 90.12-14, 18

c"x<sup>n</sup>-, to drive away I.56.11; § 24

cū'kwa, sugar (*English loan-word*)

ckō'tc, hill, mountain 12.9; 13.2; 46.10

ck!ān, mink

cqaw-, to stir, to roll I.92.7; § 24

cqaxtc, dog (*Siuslaw term*)

tseha'ya, grass 8.6; 34.11

tseha'ya's, locative form of tseha'ya  
§ 86

tsā'nīk, yellow-hammer

tsamī'tsem, chin § 105

tsan, when, if 62.21; 74.8; § 131 (*see*  
*ants and nats*)

tsa'sqin, discriminative form of tsī'sqan  
13.8; § 111

tsax<sup>n</sup>, slave 76.3

tsali'swalī, hail, beads(?) § 98

tsāna'xl, crane, heron

tsā'nxa'ts, yesterday § 120

tsā'k'īts, ant

tse'taha (B), ankle

tsīyī'ktsīyī'k, wagon (*Chinook jargon*)

tsim, always 15.5; 34.1; § 120

tsima'st, any kind of a place 66.6; 68.3;  
§ 66

tsimī'l'a, muskrat 48.6; 50.5-6

tsī'muqwi, back

tsimnī'l, snail

tsī'mqma, some people, neighbor, rela-  
tive 72.19; 78.10; 82.16

tsī'tī', sand-beach § 98

tsī'tīyū's, locative form of tsō'tī 46.15; § 86

tsī'nexma, half 60.16, 25-26; § 124

tsī'nax-, see tsī'nx- § 112

tsī'nixt, half 36.17; 60.22; § 124

tsī'nī', back § 98

Tsīnī'ltsīnī'l, proper name 50.15; 52.1  
(*Chinook "muskrat"*)

tsīnō'kwa (B), vein, artery

tsīnq!-, to be poor I. § 24

tsīnq!t, poor 16.10; § 104

tsī'nx-, to scorch II.88.7; § 24

tsī'sqan, deer 13.9; 34.11

tsīlt, thick § 104

tsit- ... ha', to be glad I.8.4; 72.18;  
§ 24

tsī'tixa, moon, month

tsik<sup>n</sup>, foot

tsī'kwī (D, B), leggings, petticoat

tsī'k'ya, very, very much 13.9; 14.2-3;  
17.6; §§ 96, 121

tsī'qtax, robin

tsīlā'lī, woodcock, (D) vulture, (B) king-  
fisher

tsīl!, to shoot I.8.6; 10.3; § 24

tsī'lī, arrow 15.8; 16.1; 50.7; § 98

tsyā'mū, paint § 97

tso'ākwe (B, M), neck

tsō'tī, waves, breakers § 98

tsunnī'ōx (D), back of the head

tsūn (B), fishing-basket

tsū's, rotten

tswa'sī, frost § 105

tsmīqn-, to steal I. § 24

tsmī'x'un, chipmunk

Tsna'lī'amīla, proper name

tsnā'wī, bone § 105

- tsxayū<sup>wi</sup>, day, sky, weather, sun 7.3; 64.13, 15; § 97 (*see* tsxa<sup>i</sup>-)
- tsxay<sup>w</sup>wa'wī, *discriminative form of* tsxayū<sup>wi</sup> 72.14; § 111
- tsxayūwint, daybreak (*see* tsxa<sup>i</sup>-)
- tsxan-, to comb one's hair I. § 24
- tsxa'nwī, a comb § 105
- tsxa<sup>i</sup>-, to shine I.48.9; 50.3; § 24
- tsxa's, space between knuckles
- tsxuna'plī, *discriminative form of* tsxu'nplī 94.6; § 111
- tsxu'nplī, coyote 76.17; 88.9; § 98
- tsla'we (D), bone (*Siuslaw term*)
- tcā'tis, willow
- tcaītcī'tc, somewhere, anywhere 34.25; 36.1; 48.2; § 131 (*see* tcā)
- tca'ptcī, water-lizard § 98
- tca<sup>n</sup>-, to lean back, to lie on back I.90.10; § 24
- tcanhat-, to hit with a club I.86.9; § 24
- tcaq-, to spear I.56.19; 68.8, 18; § 24
- tcaxu-, tcaxū-, to go back, to go home I.16.5; 30.14; 58.5-6; § 24
- tcā, where, somewhere, anywhere 34.4, 9; 48.2; § 131
- tcā'titc, woodpecker
- tcā'xān<sup>e</sup>, flower
- tcālo'x, navel
- tca<sup>k</sup>'-, to raise, to hold up one's head I.13.4; § 24
- tcia' L (B), infant
- tcīyā'tcīn, leg above knee
- tcīmtea'mī, axe 27.10; 28.1; 29.1
- tcīn-, to wait I.36.21; § 24
- tcīnekī'i, knuckle, wrist, ankle § 98
- tcīna'ta<sup>n</sup>, *discriminative form of* tcī'nta<sup>n</sup> 11.6; § 111
- tcīnū-, to pack, to carry by means of forehead-strap I.100.20; § 24 (*related to* tcīn-)
- tcīnt, which one, whoever, whatever, how much, how many 7.3; 38.10; 48.2; § 123
- tcī'nta<sup>n</sup>, whichever, whatever 24.7; 36.18; § 123
- tcīxnī'NE, raccoon 76.17-18, 20-21
- tcī, water 36.17, 20; 64.24; § 98
- tcīyū'sīn, tobacco
- tcī'wa, *locative form of* tcī 32.19, 21; 34.6; § 86
- tcī'ha'tc, one-sided, crooked 72.2; § 94
- tcīman-, to watch I.28.3; § 24 (*related to* man-)
- tcī'tit, fire-drill
- tcī't-, the wind blows I.94.5-6; § 24
- tcī'tī, wind § 98
- tcīn-, to go back I.7.7.; 12.10; § 24
- tcīstx, hazel-wood
- tcī'tclnī (B), post, wall
- tcīk, where 25.1; 34.2; § 119
- tcī'klyacla<sup>ai</sup>, sometimes, some time afterwards 44.10-11; 84.8; § 120
- tcī'xun, bladder
- tcīl, hand 50.18
- tcu'x<sup>s</sup>, vulva 90.11, 16
- tcū, exhortative particle § 129
- tcmā'nī, cousin 40.24; 42.6; § 20
- tcmī'lq<sup>n</sup>, finger
- tcmīlqū<sup>wi</sup>, ring § 97
- Tcqu'yał, proper name
- ts'i<sup>-</sup>, to kill I.46.5-6; 82.17; § 24
- ts'ims, own, self 46.1; 88.11-12; § 123
- ts'il'mū't, friend 23.4; 24.2
- ts'ū'xtits, early in the morning 40.9, 20; § 120 (*probably related to* tsxa<sup>i</sup>-)
- tc'ic-, .. ha<sup>i</sup>, to disbelieve I.40.13; § 24
- Tc'ukūkq' (D), proper name
- tsla'xan, stomach
- Tsla'lī'a, Umpqua River
- tsla'n, pitch 24.1; 26.6
- tslī'NEhī, thread § 98
- tslī'nyūxa, bee, wasp
- tslī'ānx, skunk-cabbage 80.20
- tslī'yū'snī, eyebrow
- tslū'xpī, sinew



ts!ū'm, star 40.2-3, 5-6, 15  
 ts!ū'xwī, spoon § 98  
 ts!xat'ā't', blackberries 60.20

tc!at!u-, to look on I. § 24  
 tc!hac-, to be glad I.23.3; 27.1; § 24  
 tcha"e-, see tc!hac- § 12  
 tc!hūtc-, to break (*transitive*) I. § 24

k'ā'nī, bucket 90.21; § 98  
 k'a't, how many § 124  
 kamL, grandmother 96.21-22; 98.2; § 20  
 kapō', coat (*borrowed from the French through the medium of Chinook jargon*)  
 kati', emphatic particle 64.8; § 131  
 kati'xti, emphatic particle 64.12, 16, 23; § 131  
 kast-, to wake up, to get up I.28.1; 40.9; § 24  
 kala'ntc (B), berry-basket  
 kāpq, pupil of the eye  
 ka"wil, fish-basket  
 ka"x", wood  
 kīmūL-, to hit, to strike (with fist) I. § 24  
 kī't!wī, scales § 100 (*see* kī'k'it)  
 kic'tkin (D, B), humming-bird  
 kī'k'it, heavy 11.9; 12.1; § 104  
 kiluwa'L (B), young man, young woman, virgin, boy  
 kił, particle denoting surprise 46.18; § 127  
 kitū-, to weigh I. § 24  
 kix's, ten 8.1, 3; 34.8; § 116  
 kix's kī'xestim, hundred § 116  
 kī'ka' (B), hoe  
 kōpx, eye 36.14, 16, 20-21  
 kō'tan, horse 34.9-10; 102.1 (*Chinook jargon*)  
 k", perhaps, maybe 48.18; 56.20; § 127  
 kumī'ntc, no, not 8.10; 11.9; § 131  
 k'nà, dubitative particle 20.8; 21.7; 56.8; § 127  
 k"sīn-, to whistle I. § 24

k"tsa', paper, book (*see* kūts-)  
 k"tsū'wī, saliva § 97  
 kū'mit!, spider  
 kū'n-, to lower one's head, to bend down I.11.9; 13.5; § 24  
 kū'n-, to beat (in games) I.72.17; 78.18; § 24  
 kū'cū, hog (*borrowed from the French through the medium of Chinook jargon*)  
 kūts-, to paint, to write I. § 24  
 kūtsa'yem hītsi', post-office  
 kū'tsi, mamma  
 kū'tciyū, sea-otter § 97  
 kū'la, parent-in-law  
 ka"s-, to follow I.92.3, 7; § 24  
 kū, no, not 11.3; 20.7; § 131  
 kū' yā'tsac L!a'ni, after a while, not long afterwards 7.7; 8.8; 20.5; § 120  
 kū' xyal'x, pretty nearly, almost 10.9; 11.1; 66.25; § 121  
 kmū'kū, pipe-stem § 97  
 kna-, to lean against I. § 24  
 ksā'mī (D, B), fish-hook  
 kcikyū'wī, wall § 97  
 kh'nū, ladder 80.12; § 97  
 k!la' (D, B), a light  
 kwa"n-, *see* kū'n- § 112  
 k'was-, *see* ka"s- § 112  
 kwīyū'cnayāt, caterpillar  
 kwīna'cīn, gall  
 kwīne't'o (B), palate  
 kwī'sī (B), rafter  
 kwitsomā't (B), twins  
 kwī'was, *discriminative form of* k'wī'yōs § 111  
 kwīn, tidewater weeds 80.20  
 kwīn'ntxū, throat (*evidently related to Coos k'wints*)  
 kwīs-, to wake up, to be awake I.27.4; 29.2; 40.9; § 24  
 kwī'ku, white pelican  
 kwīł, to die out, to extinguish (of fire) I. § 24

k'ama's (D), brush  
 k'a'pī (D, B), liver (of fish)  
 k'qwe'ne (D), rump

k!u'pī, mosquito  
 k!lū, to-morrow 60.2; § 120  
 k!a', to invite I.16.3; 17.9; § 24  
 k!a'yak, eagle  
 k!ap-, to be dry (of water) I.36.18, 22;  
 38.2; § 24  
 k!a'pa', dry condition of water, low tide  
 38.3; § 98  
 k!ani'ck!, cup  
 k!a'l'apū, navel § 97  
 k!a'yak!, eagle  
 k!āla'piciwa, butterfly  
 k!ālatū<sup>a</sup>, k!ālatū<sup>ni</sup>, fair, festival 88.2,  
 5-6; § 97  
 k!ālū-, to be tired I.36.21; § 24  
 k!līn-, to hear, to understand I.32.5, 9;  
 50.10; § 24  
 k!līnhackwun, dress  
 k!lēx, k!līx, each, every 7.2, 4; 24.4;  
 40.19; § 124  
 k!līntckwis, crooked  
 k!līnk'ī-, to go and look for II.16.1-2;  
 56.17, 20; § 24  
 k!līx-, to disappear I.18.8; 28.3; § 24  
 k!yax, *discriminative form of k!lēx* § 111  
 k!ō<sup>o</sup>xwī, gnat § 105  
 k!u'mēhī, bridle § 98  
 k!ūx<sup>a</sup>-, to cut I. § 24  
 k!ū'wīn-, ice appears I.76.10, 13-14;  
 94.2-3; § 24  
 k!ū'wī'nī, ice 76.14-15; 94.3; § 98  
 k!ūl-, to scare I. § 24  
 k!sā't, to-day 38.16; § 120

k!wī'act, proud § 104  
 k!wī'yōs, dog (*Coos loan-word*)

qaa-, to be inside, to enter I.27.3; 34.5;  
 44.4; § 24  
 Qa'a'tc, proper name 32.18

qay<sup>a</sup>na'ts, *locative form of qayū<sup>ni</sup>nts*  
 62.7, 11, 15; § 86  
 qayū<sup>ni</sup>nts, stone, rock  
 qayū'tc, *discriminative form of qī'ūt*  
 50.1; 58.17; § 111  
 qa'wīntī, qa'w<sup>ni</sup>ntī, on both sides, mutu-  
 ally 80.8, 11; 86.2; § 124  
 qamī'līs (D) head (*Siuslaw term*)  
 qat-, to hook I.64.6-7, 9; § 24  
 qa'ta' (D), shark  
 qa'tīm<sup>x</sup>, six § 116  
 qa'tīt<sup>c</sup>, across the river 80.16; § 119  
 qatx-, qātx-, to cry, to weep I.58.15,  
 17, 25; 68.15; § 24  
 qanīstcī'tc, downwards 12.6, 9; 84.3;  
 § 94 (*see qa'n*)  
 qanī'nał, knife 19.6; 21.4  
 qa'nnī, face  
 qantc, where 38.10; 66.16 (*Coos loan-*  
*word*)  
 qan<sup>x</sup>, soot  
 qa'sqas, stiff, hard § 109  
 qaslī'ū, husband 40.3; 48.20; § 97  
 qatcū-, to drink I.76.11-13; § 24  
 qa'tcūx, water-carrier  
 qatcn-, to start, to go I, IV 8.2; 12.1;  
 15.3; § 24  
 qa'kwīx, ear (*evidently related to qaqū'n-*)  
 qaqū'n-, to hear, to listen I.30.18; 36.23;  
 § 24  
 qaqwa'n-, *see qaqū'n-* § 112  
 qaxan-, down, below 8.10; § 119  
 qa'xī, chicken-hawk § 98  
 qaxūn-, up, above, high, loud 8.7; 12.4;  
 34.21; 94.3; § 119  
 qalī'nał, knife 50.19. *See qanī'nał*  
 qa'lnī (D), face (*Siuslaw term*)  
 qa'lxā, bread  
 qal'tc, knife (small) 78.21  
 qalx-, to count I.8.5; 62.8.11; § 24  
 qā'wī, blood § 98  
 qā'mīn, fisher  
 qātk, from here, hence 60.4; § 119  
 qāqa', shirt § 98



qā'xat, fish-net  
 qa', to tie, to fasten I.34.6-7; § 24  
 qa'u'tc, mouth of the river, bay 62.17-18;  
 80.17; § 119  
 qa'wa'a, down the river, mouth of the  
 river 80.6; § 119  
 qa'han-, far 10.3; 12.1; 56.8; § 119  
 qa't (B), mortar  
 qa'n-, deep § 119  
 qa'nū-, to get tired waiting, to wait in  
 vain I.58.11; § 24  
 qa'x-, it is dark; (*as nouns*) darkness,  
 night I.34.4; 38.21; § 24  
 qa'xī'si, darkness, night § 105  
 qa'xq-, east  
 qa'xqax, a Kalapuya Indian § 101  
 qa'ḷ, exhortative particle 27.6, 8; 52.12;  
 § 129  
 qa'qa'nī, trinket-basket  
 qa'x, high, up, on top, above 76.14;  
 80.9; § 119  
 qa'xax m'a'ti, god  
 qa'xūn, high, up, above, loud; sky 32.18;  
 34.1; 36.12; 92.22; § 119  
 qa'hū, bark 90.8; § 97  
 qe'slīq, brain  
 qiya'yaq, dog-salmon  
 qina'x'us, armpits  
 qū-, to pass I.92.8; § 24  
 qū'nem, winter 78.5; 80.18-20; § 105  
 qī'ūtc, woman, wife 40.18; 48.17  
 qīūtcil'a'mi, *discriminative form of*  
 qīūtcī'l'mā 96.2, 12; § 111  
 qīūtcū'nī, woman, female being 30.21-22,  
 24; 32.3; § 102  
 qīūtc'wa'nī, *discriminative form of*  
 qīūtcū'nī 54.12; 58.4; § 111  
 qō'mi, belly  
 qō'min, quahog 82.3  
 qōc'x, black swan  
 qō'qōq, white swan  
 qōq, knee  
 qō'x'm, out in the water, offshore 34.  
 6-7; 44.3; § 119

qō'xm's, *locative form of* qō'x'm 52.2;  
 § 86  
 qōlī'si, milk § 105  
 q'hā'qwī, broom § 105  
 qun', to open (door) I. § 24  
 q'nā'qul, feathers  
 q'nā'x, eggs, acorn  
 q'nā'x lqa'tū, hazel-wood  
 q'niti', perforation in the ear § 98  
 q'cilt-, to neigh I. § 24  
 q'ci'ct, thin § 104  
 q'tsinī', a cut § 98  
 q'la'lq'la'l, otter § 109  
 q'limi't, *locative form of* q'li'mt 94.20;  
 § 86  
 q'li'mtc, dull  
 q'li'mtc'ns, dull  
 q'li'mt, anus 86.9; 88.7  
 qu'lquL, white 40.10-11; § 109  
 q'li'itc, otter 54.6-9  
 q'li'ya'tc, *discriminative form of* q'li'itc  
 § 111  
 qū-, qū'i-, qō'i-, south  
 qū't-, to dream I.68.21; § 24  
 Qū'itc, native name for Umpqua tribe  
 and river 100.15  
 qū'n-, to pour I.29.2; 96.7; § 24  
 qpa'yax, an Alsea Indian § 101  
 qpa', north  
 qna'we (D, B), intestines  
 qnū-, to find I.34.12; 56.9; § 24  
 qsi'i, pigeon-hawk  
 qtsi'nqtsin, blue, green § 109  
 qtsi, inside § 119  
 qtsi', head-louse  
 qla-, to get even with, to even up  
 I.42.2; § 24  
 qli'qa', west wind § 98  
 qlōw-, high tide 36.6  
 qlō'wa', high tide § 98  
 qwa'yū (D), tongs  
 qwa'n-, *see* qū'n- § 112  
 qwaxtc-, to go into the water, to enter

- a boat, to go down to the river II. 34.15; 48.18-19; § 24
- qwiya'nu, fly
- qwimts, potatoes
- qwoa'txa', *discriminative form of* qwo'txa' 52.4; 54.9; § 111
- qwo'txa', beaver 48.6, 9, 17; 50; 5; § 98
- qwuhinihi, trousers
- qwunaxi', cheek § 98
- q!exa'yū'ni, salmon season 82.12; § 97
- q!a'il, pitch 25.5; 88.6
- q!a'nik', oysters
- q!a'tcti, cedar § 98
- q!a'xa'xt, wolf 13.2; 34.17
- q!a'l'x, flour
- q!a'pi, liver
- q!a'xa'xt, *discriminative form of* q!a'xa'xt 12.8; § 111
- q!a'sinti, elder sister 92.17; § 20
- q!a'lt!, flea
- q!ima'ts, sweat-house
- q!a', rat
- q!ya'tis, lazy
- q!ya'q!xe', mirror, window, glass
- q!hā'ltex, ashes 86.13
- q!hi'ni, anus
- q!ci'n, robin
- q!ūni', salal-berries 60.20; § 98
- q!u'p-, to twinkle I.36.14; § 24
- q!ni'swa, bluejay
- q!wa'ax, grave
- q!win-, to tie hair in a knot I. § 24
- q!wi'ni, knot (in hair) 70.8
- q!wul'i's, trout
- x'a'la q!a'lax, bread
- x'a'la lq!ā'nū, buckskin
- xaū-, to die I, IV.15.5, 7-8; 16.8; 20.8; § 24
- xayū'sL, term of relationship § 20
- xa'pni, knee-cap
- xamL-, to wash I. § 24
- xatk-, to fall backwards, to tumble flat I.90.9; § 24
- xaln-, to ascend, to climb up I.12.4; 62.7; § 24
- xā'ts!ū, two 30.23; 32.1; § 116
- xā'ts!ū qā'max, seven § 116
- xā'ts!ūn, four 40.23; 84.8-9; § 116
- xāht!, red squirrel
- xāl-, to miss I. § 24
- xāl!-, to make, to do, to fix I.15.5; 50.8; § 24
- xa'tsem, woman's basket § 105
- xa'tc-, xatc-, to roast I.90.8, 14; § 24
- xa'tca'a', a roast 90.9; § 97
- xa'w-, to come out (of water), to appear on the surface I.64.8, 13, 17, 23; § 24
- xiya'(?), to take away, to catch I.54.7; 82.14; § 24
- xip-, to split wood I. § 24
- xint-, to be in motion, to start, to go I.20.3; 23.1; § 24
- xintm-, to travel I.12.10; 13.3; 14.3; §§ 24, 81
- xil'yci-, to work II.48.10; 50.3; § 24
- xil'xycyū', work, the art of working 52.23, 26; § 97
- xī, particle 127
- xyal'x, almost, pretty nearly 12.1; § 121
- xuwis-, to want I. § 24
- xumc-, to be in sight, to approach I.23.2; 64.1; § 24
- xumL-, to cut I. § 24
- xunh-, to bet I.70.6-7, 10; 78.8; § 24
- xu'nha', stake, bet 70.7; 78.15-16; § 98
- xu'sxus, naked § 109 (*see* xūs'-)
- xūn-, to snore I.27.9; 28.1; § 24
- xūs-, to take off I. § 24
- xni'n-, to do, to accomplish I, IV.9.7; 10.5; 11.11; § 24
- xwa'tsi, corpse, a dead man
- xwa'xul, foam
- xwā'ka, head 29.5; 70.5
- xwāki-, *locative form of* xwā'ka 28.6; § 86



xwīl-, to return, to come back I.12.6-

7,9; § 24

xwu'tcni, tail

lam-, to drink I. § 24

la<sup>m</sup>mutcya<sup>x</sup>, a drunkard §§ 52, 100

laq<sup>-</sup>, to boil I.27.7; 96.1,3; § 24

lām, whiskey (*see* lam-)

limi'tx, drunk (*see* lam-)

loq<sup>-</sup>, *see* laq<sup>-</sup>,

l'ep'i's, rope 64.10

l'i'mtās, leggings

lawat-, to gamble I. § 24

la'watya<sup>x</sup>, a gambler § 100

lak<sup>-</sup>, to take, to get, to obtain, to fetch,  
to seize I.7.5; 21.3; 27.10; 44.2; § 24

laquwa', herring 82.24

la'qlaq, board 80.7; § 109

lān- *see* lān-

la'qat, feather 10.9; 11.7

li'pxan, niece, cousin 92.15, 17; § 20  
(*see* li'p)

lima'tim, blind § 109

limi'tci, matches

limn-, to be behind I. § 24

limni'tc, behind, second 40.2; 50.7; § 94

linq<sup>-</sup>, to be warm I.100.13; § 24

liyax-, a little while 27.5; §§ 126, 135

lip, nephew § 20

limi'sk'in, grandson § 20

hit<sup>-</sup>, to eat I.13.10; 14.5; 15.2; § 24

hi'tla', food, provisions 13.7; 34.6; § 98

lin, name 13.2,6,10 (*see* lān-)

hi'tc't, cougar 13.3,5; 34.18

hi'xtsnisi, small-pox § 105

lyat<sup>-</sup> *see* hit<sup>-</sup> § 112

lyat'c't, *discriminative form of* hi'tc't  
13.4; § 111

lok<sup>-</sup>, *see* lak<sup>-</sup>

lū'ptci, silver-side salmon

lūnt, orphan

lpaa'qwa, hand

lpa'a't, shoulder

lpā'an, wings

lpi'nat, birds, duck

lpu'qwi (D, B), feathers

ltekō'n, grand-daughter 96.18, 24; 98.6;  
§ 20

ltek'wa'n, *discriminative form of* lteko'n  
96.15; 98.20; § 111

li'i'a', fish, salmon 46.6; 48.15, 18; 50.1;  
§ 98

ln-, to call, to interpret I.23.7; § 24

lna'wa (D), toe

lnawit'u'<sup>wi</sup>, wealth, riches § 97. *See* l'na'<sup>wi</sup>  
lnat, always, continually 13.3; 34.21;  
§ 120

lna'<sup>wi</sup>, rich, chief 76.3; 86.4

lnū, outside, outdoors 38.21-23; § 119

lnl-, to interpret, to explain I. § 24.  
*See* ln-

ltsā'k!, spur

ltcin-, to call (*Siuslaw term*)

ltci'xa, rattlesnake

lkima'a', seal § 98

lkunī'hat, arm, elbow

lkwa'wisk'in, posthumous child

lkwa'nī, pipe (*see* lkwun-)

lkwa'nuq<sup>-</sup>, hat (*Siuslaw term*)

lkwi'lowi, bull-frog

lkwun-, to smoke (*transitive*) I. § 24

lkwuna'atsū, living coals § 97

lka-, to open one's mouth I.28.2; 96.1;  
§ 24

lkanū'k<sup>-</sup>, screech-owl 86.1-2

lkan'wa'k<sup>-</sup>, *discriminative form of*  
lkanū'k<sup>-</sup> 86.3,6; 88.1; § 111

lki'a', mouth of the river 66.11,14;  
80.17; § 98

lki'ha<sup>-</sup>, mouth of the river 62.18; 66.9,  
11; § 97

lqatūwiyū's, *locative form of* lqa'<sup>-</sup>tū  
12.4; 88.14; § 86

lqaq-, to break wind I.86.7,14,17; § 24

lqa'qa, the breaking of wind 86.16

lqal'ōa'mi, *discriminative form of*  
lqal'ō'mā 46.3; 48.5; § 111

lqal'ō mā, sea-gull 44.2, 9-10; 46.1  
 lqa''tū, log, tree, stick 32.20-21; 48.12;  
 § 27  
 lqēta', hip, rib  
 lqu'nwī, knot § 105  
 lqū'wa, breast of man  
 lq!ā'nū, skin, hide 100.15-16, 19; 102.1;  
 § 97  
 lq!ā'sī, eel § 98  
  
 laa', mouth 28.2; 29.3  
 laaya', *locative form of laa'* 29.2; 96.7;  
 § 86  
 lan, twig  
 la'nīs (B), brain  
 lāpq-, to join I.80.15; § 24  
 lāpl, grandfather § 20  
 lī'mstī, raw  
 lī'mstī's, *locative form of lī'mstī* § 86  
 lī'mī'stīst, a green place, a place that  
 does not burn 34.2; § 66  
 lī'mna'q, elk 13.11; 14.1  
 līmqa, right away, quickly, soon 19.6;  
 21.3; 56.22; §§ 96, 121  
 līya'a", fire 25.4-5; 32.18; § 97  
 lū-, to come, to approach, to arrive;  
 (as adverb) near I, IV.8.3, 9; 9.3; 16.3;  
 40.12; § 24  
 līha-, to pass by, to pass out I.32.18;  
 38.23; § 24  
 līp'a'nū, spring § 97  
 lī't, sturgeon  
 l°w-, to fall sideways I.84.3; § 24  
 lonātcī'l mā (B), girl  
 lōt-, to hit, to strike I. § 24  
 lō°l, particle 64.20, 24; 66.1; § 127  
 l°wa'sī, nose § 105  
 lū'xwītc, salmon-berries  
 lwīt-, to paddle I.64.4; 66.9; 102.1; § 24  
 lpā'n, wings (*see* lpā'an)  
 lpīk°, (B, M), hand (*see* lpaa'qwa)  
 ln̄t-, to fan I.86.12; § 24  
 lk!ē'lnī, a light  
 lqī'ta, proper name

lqut, red § 104  
 lxaa-, to be inside, to enter I.34.7; § 24  
 lxa'yīmL, soap  
 lxaū-, to answer I.52.6, 12; § 24  
 lxaū', spear, pole 64.7, 9  
 lxat-, to run, to fly I.12.3, 10; 13.8; 14.1;  
 34.2; § 24  
 lxatū'°, race 78.18; § 97  
 lxa'p-, off to one side  
 lxa'pīs, five 40.25; 42.7, 14, 16; 72.8;  
 § 116  
 lxa''yax, the other; friend 42.8  
 lxa'yaxa''nī, another one 11.1, 3; 38.20;  
 § 102  
 lxa''hīne, *locative form of lxaū'* 64.11;  
 § 86  
 lxa's-, to jump I. § 24  
 lxi'yatc, apart 48.7, 9; 54.1  
 lxū-, to dry I.82.15, 18; 100.8; § 24  
 lxū'is, dried, dry 60.19-20; 80.17  
 lxūya'st, dried, dead (of timber) § 66  
 lxū'cyuxa, grasshopper; jumping mouse  
 lxmū'kū (B), bowstring  
  
 lla'°, universe, world, region, place,  
 country, earth; they, many, people;  
 great 7.1-3; 8.5-6; 11.1; 14.7; 15.6;  
 § 132  
 layū's, *locative form of lla'°* 76.10; 94.5;  
 § 86  
 lla's-, to laugh I. § 24  
 l!āqt, wet 56.13; § 104  
 l!ip, leaf  
 l!īm-, to paint I. § 24  
 l!ī'nī, floor § 98  
 l!ixū-, to cook I. § 24  
 l!ixt!, paddle § 100  
 l!yaxa''wī, boiled 27.3, 7; 28.4. *See*  
 l!ixū-  
 l!ōn-, to tell, to relate, to announce  
 I.7.3; 8.2; 16.9; § 24  
 l!ōx-, to send I.7.7; 16.10; § 24  
 l!ō°x, salmon-berries  
 l!°wax-, *see* l!ōx- § 112



L!wa'n-, *see* L!ōn- § 112

L!waxa'm, alder

L!wīp, auger

L!māk-, small 50.18

L!mī'kcū, flounder 100.10; § 97

L!mīx-, to jump I.62.17; 92.4; § 24

L!nūwa'tit, deep § 104

L!nti'tcisi, crawfish § 105

L!xa'yats-, to escape I. § 24

L!xi'ti, hammer

L!x-, to know I.19.9; 34.23; 40.7-8;  
§ 24

L!x"waxa-, *see* L!x- § 112

L!xwī'miL, whip

L!xma', to kill I.15.3; 16.1; 21.9; 64.12;  
§ 24

L!xmī- *see* L!xma'

L!xmi'ti, bow § 98

L!xmūx-, to dip I. § 24

# LIST OF PREFIXES AND SUFFIXES.

[*n* = nominal; *v* = verbal; suffixes marked with an asterisk (\*) are proto-suffixes, suffixes marked with a dagger (†) are formative elements not exemplified in these texts.]

-EM, *v.* intransitive imperative 40.26;  
42.8; 58.5; § 61

-EM, *n.* relative case 34.21; 36.8-9;  
§ 87

-EM, nominalizing 46.11; 78.5; § 105

-Emi, *n.* relative case 20.6; 36.13-14;  
56.10; § 87

-Emts, *v.* indirect object of first and  
second persons 44.15; § 31

-a, *n.* locative case 7.4; 8.2; 13.1, 7;  
§ 86

-a, *n.* modal 8.7; 9.4, 6; 10.6; 11.2; 12.2;  
§ 96

-aa, *v.* future passive 9.7; 15.5; 16.1-2;  
§ 56

-awax, *v.* intentional 7.5; 8.4; 10.5; § 70

-a'itî, *v.* denotes possessive interrela-  
tions for the intentional tense 60.1;  
72.22; § 87

-a'ūn, *v.* intentional 30.8; 62.19; 88.1;  
§ 70

-a'mū, nominalizing 29.9; § 103

-atam, *v.* future passive 30.17; § 56

-a'tū, numeral 42.7; § 116

-atî, *v.* frequentative 12.4; 13.5; 14.5;  
38.2; § 68

-ax, nominal 7.7; 8.3; 17.6; 24.1; § 101  
-axūn, *v.* we two, us two 88.14; 94.18;  
§ 24

-a', verbalizing 8.2, 7, 9; 9.5; 10.3; § 75

-a"x, *v.* they two, them two 9.8; 10.1,  
4, 6-7; § 24

-a"xūn *see* -axūn

-il'mā, *n.* augmentative 34.6; 94.22;  
§ 84

-isk'in, *n.* diminutive 12.1; 36.23-24;  
38.19; § 83

-i, *v.* future passive 26.7, 9; 27.2; 42.2;  
64.26; § 56

†-i, *n.* possessive § 88

-i, nominal 8.9; 9.6; 12.4, 6; § 98

†-iwi, nominalizing § 105

-i'yūn, *v.* exhortative with the direct  
object of the third person 10.5, 8;  
72.12; § 41

-ime, *v.* passive suffix for verbs requiring  
a double object 11.10; 18.5; 19.6; § 38

†-imts, *v.* imperative with indirect object  
of the first person § 44

-ita, *n.* adverbial 98.5; § 95

-itîn, *n.* my 36.13; 100.1; § 88

†-itins, *n.* our two (*inclusive*) § 88

-itinx, *n.* thy 14.4; § 88  
 -itinxan, *n.* our (*exclusive*) 100.3; § 88  
 †-itĩnĩ, *n.* our (*inclusive*) § 88  
 †-itĩts, *n.* your two § 88  
 †-itĩtcĩ, *n.* your § 88  
 †-itĩxũn, *n.* our two (*exclusive*) § 88  
 -itĩ, *n.* possessive 20.7-9; § 88  
 -itx, *v.* indicates that object forms an inseparable part of the subject 10.9; 15.4; § 33  
 -itx, *v.* frequentative 11.10; 15.6; § 68  
 -it'ax, *v.* distributive 32.5, 9; 40.18; § 51  
 -ĩn, *v.* reciprocal 19.2; 28.7; 76.3; § 81  
 -ĩn, *n.* my 21.7; 22.3; § 88  
 -ĩnĩ, *v.* exhortative with the direct object of the third person 52.13; § 41  
 -ĩns, *n.* our two (*inclusive*) 42.7, 10; § 88  
 -ĩnx, *n.* thy 13.2, 6, 9; 14.4; § 88  
 -ĩnxan, *n.* our (*exclusive*) 100.13-14; § 88  
 -ĩnĩ, *n.* our (*inclusive*) 72.18; § 88  
 -ĩs, *v.* transitive imperative 30.3; 64.2; 76.18; § 62  
 -ĩs, *v.* durative 8.5; 9.1; 12.10; 13.3, 10; § 69  
 -ĩsĩ, nominalizing 40.16; 92.12; § 105  
 -ĩsĩtĩ, *v.* denotes possessive interrelations for the durative tense 8.10; 40.3; § 37  
 -ĩsũ'NE *see* -ĩsũtn-  
 -ĩsũtn-, *v.* durative passive 11.7; 14.2; 23.7; § 59  
 -ĩts, *v.* imperative with the direct object of the first person 36.10; § 42  
 †-ĩts, *n.* your two § 88  
 †-itsmE, *v.* exhortative expressing separable possessive interrelations between object and subject § 48  
 -ĩtc, *n.v.*, modal 8.1-2; 12.6, 9; 15.8; § 94  
 †-itcĩ, *n.* your § 88  
 -ĩx, *n.* local 12.6; 32.18-19; 34.1-2, 14; § 92  
 †-ixa, *v.* terminative § 67  
 †-ixũn, *n.* our two (*exclusive*) § 88  
 -ixmĩ, *v.* intransitive exhortative 26.7, 9; 27.2; § 63

†-ĩ, *v.* imperative denoting that the object is possessed by a third person § 45  
 -ĩ, *v.* negative 14.8; 17.8; § 53  
 -ĩ, *n.* agency noun 50.6; § 100  
 †-ĩts, *v.* imperative denoting that the object is possessed by a first person § 46  
 -a', *see* -ĩ  
 -a'tĩn, *see* -itĩn  
 -a'tĩ, *see* -itĩ  
 -a'tx, *see* -itx  
 -a'nx, *see* -ĩnx  
 -a's, *see* -ĩs  
 -a'ts, *see* -ĩts  
 -a'tc, *see* -itc  
 -a'x, *see* -ix  
 -a'ĩ, *see* -ĩ  
 -ya, *n.* local 26.7; 36.10; § 93  
 -yax, *v.* past 11.4, 7; 15.1; § 74  
 -yax, *see* -ix  
 †-yaxa'tĩ, *v.* denotes possessive interrelations for the past tense § 37  
 -ya"x, *n.* agency noun 30.2; § 100  
 †-yũ", nominalizing § 105  
 -yũn, *v.* exhortative with the direct object of the third person 7.1; 16.8; § 41  
 -yũx, *v.* imperative with the indirect object of the third person 29.2; § 43  
 -ux *see* -a"x  
 -ũ", -ũ", *v.* plural 7.4, 6; 8.4, 6, 8; § 79  
 -ũ, *n.* local of rest 7.2; 12.10; 13.6; § 91  
 -ũ, -ũ", nominal 7.3; 8.5; 11.1; 16.6, 7; § 97  
 -ũ, suffixed particle 62.21; 92.3; § 132  
 -ũmE, *v.* passive suffix for verbe requiring a double object 18.2; 19.3; 29.1; § 38  
 -ũtn, *v.* passive 17.9; 18.3-4; § 58  
 -ũn, *v.* direct object of third person 7.2, 4; 8.5; 9.1, 5; 11.7-8, 11; § 28  
 -ũ'NE, *v.* passive 8.7; 11.10; § 58  
 -ũnĩ, nominalizing 8.6; 10.5, 7; § 102  
 -ūs, *v.* durative 15.3-4; 52.24; § 69  
 -ūs, *n.* locative case 16.3; 34.11, 13; § 86



- ūsn, *v.* durative passive 24.7; 32.2-3; § 59
- ūts, *v.* direct object of first and second persons 13.10; 14.5; 17.7, 9; § 29
- ūtsm, *v.* denotes that object is possessed by the subject but separable from it 7.1; 30.1; 36.14, 20-21; 38.6; § 34
- ūx, *v.* indirect object of third person 38.2-3; 46.6; § 30
- ūl, *v.* indicates that object is possessed by a third person 58.9, 16; 74.8; § 35
- ūltx, *v.* passive suffix denoting possessive interrelations of the subject 15.5; 19.2; § 39
- ūlts, *v.* expresses an object possessed by a first or second person 38.1; § 36
- ū<sup>i</sup>, verbalizing 14.6; 29.10; § 75
- a<sup>u</sup>, *see* -ū
- a<sup>u</sup>me, *see* -ūme
- a<sup>u</sup>tn, *see* -ūtn
- a<sup>u</sup>n, *see* -ūn
- a<sup>u</sup>ne, *see* -ūne
- a<sup>u</sup>nī, *see* -ūnī
- a<sup>u</sup>ts, *see* -ūts
- a<sup>u</sup>tsm, *see* -ūtsm
- a<sup>u</sup>x, *see* -ūx
- a<sup>u</sup>l, *see* -ūl
- ax, *see* -a<sup>u</sup>x
- †wī, nominalizing § 105
- m-, prefix of relationship 38.20; 40.2, 11, 18; § 20
- m, verbal 12.10; § 81
- †myax, verbal § 81
- mux<sup>u</sup>, *v.* reciprocal 10.6-7; 38.22; § 50
- t, *v.* present 8.6; 9.4; 10.4; 11.9; § 72
- t, *v.* auxiliary 34.10; 40.18; § 76
- t, adjectival 9.5; 11.9; § 104
- †tīm, numeral § 116
- tīta, *n.* adverbial 62.2, 7; 82.12; § 95
- tya<sup>u</sup>tū, numeral 40.25; 42.14, 16; § 116
- tūx, *v.* future 7.2-3; 8.2-3, 8-9; § 73
- tx, *v.* indicates that the object forms an inseparable part of the subject 15.7; 29.3-4; § 33
- tx, *v.* plural 7.4, 6; 9.2-5; § 80
- t'ū<sup>u</sup>, -t'ū<sup>i</sup>, *n.* qualitative 16.3; 48.2; § 99
- tl, *n.* agency noun 30.23; 32.2; 54.3; § 100
- tlwī, *n.* agency noun 7.5; 22.9; § 100
- n, *v.* I, me 11.9; 15.7; 17.6-9; § 24
- n, *v.* reciprocal 84.7; § 81
- ne, *n.* local 7.3; 8.2; 56.13; § 93
- na, *n.* modal 17.2; 82.8; § 94
- naw(a), *v.* reciprocal 9.8; 10.2, 4; 36.4; § 50
- ns, *v.* we two, us two (*inclusive*) 10.5-6, 8; 36.7; § 24
- nx, *v.* thou, thee 13.2, 6-7, 10; 14.3, 5; § 24
- nx, *v.* they, them 8.3; 10.9; § 24
- nxan, *v.* we, us (*exclusive*) 8.1; 17.2-3; § 24
- nl, *v.* we, us (*inclusive*) 7.2; 9.6; 11.2; § 24
- s, *v.* auxiliary 50.16, 18; § 76
- st, *v.* inchoative 13.5, 7; 14.1; 26.1; § 66
- ts, *v.* ye two, you two 32.4-6, 10-11; § 24
- tsx, *v.* imperative expressing inseparable possessive interrelations between object and subject 38.5; 52.17; 76.18-19, 21; § 47
- \*-tc, general adverbial 8.10; § 22
- tc, *n.* his, her, its 8.4; 10.1; § 88
- tc, *n.* local of motion 7.2, 4; 8.7, 10; 12.1-2, 5-6; § 90
- tca<sup>u</sup>x, *n.* their two 32.5; 38.18; 40.19; § 88
- tc<sup>u</sup>nx, *n.* their 54.4; 70.7; § 88
- tcī, *n.* ye, you 7.3; 8.9-10; 11.4; § 24
- tc<sup>u</sup>ax *see* -tca<sup>u</sup>x
- tcx<sup>u</sup> *see* -tca<sup>u</sup>x
- tc', *v.* tentative 13.7-8; 14.1; § 52
- k, *n.* adverbial 14.6; 32.10; § 118
- q-, discriminative prefix 14.3; 19.9; § 21
- xam, *v.* present passive 8.1; 11.8, 10; § 55

-xamyax, *v.* past passive 29.6, 8; 32.15;

§ 57

-xamltx, *v.* passive denoting possessive interrelations of the subject 54.14;

§ 39

\*-xan, nominal 92.15, 17.

-xûn, *v.* we two (*exclusive*) 36.16; 54.22; § 24

†-l, *v.* exhortative § 64

-l!, *v.* transitivizing 36.18; 48.9; § 77

## ENGLISH-LOWER UMPQUA.

above, qa"x, qa'xûn, qa"xûn

accomplish, to, xnî"n-

acorn, q"nâ'x

across, tûqâ'tme

across the river, qa'titc

addition, a'xwî'yu

affirm, to, wîlû-

afraid, to be, wînx-

afterwards, a'la!

not long afterwards, kû' yâ'tsac L!a'ni

some time afterwards, tci'k!yac L!a'ni

again, wa', waha'

age, nî'q!u

agree, to, wîlû-

ahead, pēh'tc

alder, L!waxa'm

all, ha'mût

all right, ha"

almost, xyal'x, kû'xyal'x

alone, nî'k!a

alongside, ha'qmas

Alsea Indian, hani's, qpa'yax

also, a'l'dû, a'sxa

although, wa'

always, tsîm, lnàt

and, "l

angry, to be, wasLSî-

ankle, tse'taha, tcînekî'

announce, to, L!ôn-

answer, to, Lxaû-

ant, tsā'k!its

antlers, maxtc

anus, q"Li'mt, q!hi'nî

anything, nictci'tc

anywhere, tcaïtci'tc

apart, Lxî'yatc

appear on surface, to, xa"w-

approach, to, xumc-, Lîû-

arm, lkunî'hat

armpits, qîna'xwus

arrive, to, Lîû-

arrow, tsî'Lî

artery, tsînō'kwa

ascend, to, xaln-

ashes, q!hā'tex

ashore, ha'q

ask, to, hatc'-

assemble, to, temû-

assembly, tem"û'ni

at last, wàn

attempt, to, t!axatc'-

auger, L!wîp

awake, to be, kwîs-

away from the water, ha'q

axe, tcîmtca'mî

back, tsî'mqwî, tsî'muqwî, tsîni'

bad, mî'k!a

bad thing, mî'ck'la'

bark, to, hûx-

bark (of tree), qa'h'û

basket (for berries), kala'ntc

basket (for eels), wāp

basket (fishing), tsû'n, ka"wil

basket (for salmon), skwî'l!a

basket (for trinkets), qa"qa"nî

basket (woman's), xa'tsem

bat, payāna'ts

bay, qa'u'tc

beach, paa"wi



beads, tsali'swalī  
 bear (brown), tī  
 bear (grizzly), swał, pū'ktīcī  
 beard, yū'sin  
 beat, to (at games), kū'n-  
 beautiful, hīs  
 beaver, qwo'txa<sup>i</sup>  
 because, nī'ctcīm  
 bed, ma'tcū  
 bee, ts'i'nyūxa  
 begin, to, hīq!  
     in the beginning, m'yō<sup>8</sup>k"s  
 behind, to be, ħimn-  
 behind, ħimnī'tc  
 believe, to, han'nītl-  
 belly, qō'mī  
 below, qaxan-  
 belt (of breech-cloth), mū'l'u  
 bet, to, xunh-  
 bet, xu'nha<sup>i</sup>  
 beyond, ha"wi's  
 big, yīkt, s'a't  
 birds, ħpīna't  
 bitter, tīmsqayā't  
 black, hwu'nhwun  
 blackberries, ts!xat'ā't  
 blackbird, tuktenī'uk  
 blade, tcī'xum  
 blanket, aswīt'i  
 blaze, mīnnī'  
 blind, ħima'ħim  
 blood, qā'wī  
 blow, to (intr.), tcīt'-  
 bluejay, q!nī'swa  
 board, ħa'q!aq  
 boat, sī'xa<sup>i</sup>  
 body, ta'xtem, sqans  
 boil, to, laq'-  
     to boil with hot rocks, tqū'-  
 boil, pīsni'<sup>i</sup>  
 boiled, L'yaxa"wi  
 bone, tsnā'wī, ts!a'we  
 bow, L'xmī'tī  
 bowstring, Lxmū'kū

boy, kilūwā'L  
 blubber, t!yas"yū"<sup>ni</sup>  
 blue, sī'skuk, skū'q!nīs, qtsī'nqtsin  
 brains, qē'slīq, La'nīs  
 bread, qa'!xa, x'a'La q!a'!ax  
 break, to, tc!hūtc-, yūL!  
 breakers, tsō'tī  
 breast (of man), ħqū'wa  
 breast (of woman), kū'tsī  
 bridle, k!u'mēħi  
 bring, to, hīn-  
 broken, i'L!ūst  
 broom, q"ħā'qwi  
 brother (elder), māt!i'  
 brother (younger), m"ū'sk"  
 brother-in-law, taq!i'wī, tā'maxt  
 brushes, k'a'mas  
 bucket, k"ā'nī  
 buckskin, x'a'La ħq!ā'nū  
 buffalo, wī'cwīc  
 bull, būkwa'ct  
 bullfrog, ħkwi'lowī  
 burn, to, małtc-  
 bury, to, tkwī'-  
 but, "ħ  
 butterfly, k!ala'pīcīwa  
 buy, to, tūha-, t!ūha-  
     to buy in exchange for, mīnq!-  
 call, to, ħn-, ħtcīn-  
     to call by name, hant'-  
 camas, a"tcisī  
 camp, to, wītsīn-  
 canoe, sī'xa<sup>i</sup>  
 captain, m"ā'tī  
 carry, to, tcīnū-  
 cat, p!ic  
 catch, to, xīya<sup>i</sup>-, ħak"  
 caterpillar, kwīyū'cnayātē  
 cedar, q!a'tctī  
 ceiling, to'x"s, tq!a"wi  
 chair, tī'ta<sup>i</sup>  
 change, to, hūya-  
 cheek, qw"naxi"<sup>i</sup>

chicken-hawk, qa'xī  
 chief, m<sup>a</sup>ā'tī, lna<sup>u'ni</sup>  
 child, t!āmc, t!i'lmis  
 child (posthumous), l'kwa''wisk'in  
 chimney, ma'itcū  
 chin, tsamī'tsem  
 chipmunk, tsmī'x'un  
 circle, to, cīntc-  
     in a circle, cī'ntcata  
 claws, mīlt, hīms  
 climb, to, xa'n-  
 close, to, tkūm-, t!Emł-  
 close by, ha''qmas  
 clouds, hī'a<sup>i</sup>  
 coals (live), l'k<sup>w</sup>una'atsū  
 coat, ka'pō  
 codfish, pahū'<sup>ni</sup>  
 cold, to be, naqū-, neqū-  
 comb, to, tsxan-  
 comb, tsxa'nwī  
 come, to, Līū-  
 come back, to, xwīl-  
 come out (of water), to, xa''w-  
 come together, to, temū-  
 commence, to, hīq!-  
 continually, l'nat  
 cook, to, L!ixū-  
 coon, tcixnī'ne  
 corpse, xwa'tsī  
 cougar, hīc't  
 cough, p!nī'sī  
 count, to, qaLx-  
 country, L!a'<sup>ai</sup>  
 cousin, tcmā'nī, hī'pxan  
 cover with dirt, to, tkwī'-  
 cover, aswīt'i'  
 cow, mū'smūs  
 coyote, mō'luptsīnīsla, tsxu'npli  
 crab, nā'waq  
 crane, tsāna'xL  
 crawfish, L!ntī'tcīsi  
 creek, inq!a'a<sup>i</sup>  
 crooked, mEtcī'tc, tci'ha'tc, k!i'ntekwīs  
 crow, mā'q<sup>u</sup>L

crowd, tem<sup>u</sup>'<sup>w</sup>  
 crowded, tā'qnīs  
 cry, to, qatx-, qātx-  
 cup, k!anī'ck!  
 curlew, skwī'  
 custom, nīctcīma<sup>s</sup>mū  
 cut, to, mīk<sup>u</sup>-, k!ūx<sup>u</sup>-, xumL-  
 cut off, to, skū'x<sup>u</sup>-  
 cut in two, to, skū'x<sup>u</sup>-, t!Emxu-  
 cut, qutsīnī'<sup>i</sup>

dam up, to, mat-  
 dam, mā'tī  
 dance, to, maq!-  
     to dance the medicine dance, pīnq-  
 dancer, meq!yū'<sup>u</sup>  
 dark, to be, hū''n-, qa'x-  
 darkness, qa'xī'sī  
 daughter-in-law, te'mxan  
 day, tsxayū'<sup>ni</sup>  
 day before yesterday, yuha'itc  
 daybreak, tsxayūwī'nt  
 dead man, xwa'tsī  
 deaf, tu'ktuk  
 dear, tqatī'yat  
 deep, qa'n-, L!nuwā'tīt  
 deer, tsī'sqan  
 descend, to, slōx<sup>u</sup>-  
 desire, to, sīnxī-  
 die, to, xaū-  
 different, ha''na  
 differently, nīctcama<sup>i</sup>'nat'a  
 dig, to, ilq-  
 dip, to, L!xmūx<sup>u</sup>-  
 dip out, to, hamts-  
 disappear, to, klīx-  
 dive, to, sūn-  
 do, to, xat!-, xnī''n-  
 dog, cqaxtc, k!wī'yōs  
 door, tkūma'a<sup>i</sup>  
 dove, hu'mūn  
 down, qa'xan-  
 down-hearted, to be, nākwayat-  
 down the river, qa'wa'a<sup>u</sup>



downwards, qanīstcī'tc  
 dream, to, a"s-, qū't'-  
 dress, k'ī'nhackwun  
 dried, Lxū<sup>i</sup>, Lxū'yast  
 drink, to, qatcū-  
     to drink whiskey, lam-  
 drive away, to, c"x"-  
 drunk, limi'tx  
 drunkard, la<sup>s</sup>mutcya"x  
 dry, to be, klap-  
 dry, to, Lxū<sup>i</sup>-  
 dry, Lxū's  
 dull, q"Li'mtc, q"Li'mtc'ns  
 dung, ahī'  
 dusk, hō'nīsī  
 dwelling, hītsī'<sup>i</sup>

each, klēx, klīx  
 eagle, k'la'yak, klā'yak!f  
 eagle (white-headed), ma"q"  
 ear, qa'kwix  
 early in the morning, ts'ū'xtits  
 east, qa'xq  
 easy, ha'ūs  
 eat, to, hit!  
 eel, lq!ā'sī  
 eggs, q"nā"x  
 eight, cī'nax qā'max  
 elbow, lkumī'hat  
 elk, Līmna'q  
 end, to, haū-, smūt'-  
 enough, ha'nhan  
 enter, to, qaa-, Lxaa-  
 escape, to, L!xa"yats-  
 exceedingly, s"kwī'tc  
 expensive, tqatī'yat  
 explain, to, lnł-  
 extinguish, to (intr.), kwił-  
 even, wa'  
 even up, to, qla'-  
 event, nīctcīma<sup>s</sup>mū  
 every, klēx, klīx  
 everywhere, tcā  
 eye, kōpx

eyebrow, ts'iyū'snī  
 face, qa'nnī, qa'lnī  
 fair, k!ālatū"<sup>u</sup>, k!ālatū"<sup>w</sup>  
 fall, to, hak-  
 fall down, to, xatk-  
 fall sideways, to, L<sup>o</sup>w-  
 fall (season), nīctcīnū-  
 fan, to, Lnł-  
 far, qa'han  
 fashion, nīctcīma<sup>s</sup>mū  
 fasten, to, qa'-  
 fat (adj.), mekct, mīxt, tli'sa  
 father, mītā  
 father-in-law, mekh'  
 fear, to, wīnx-  
 feather, la'qat, qunā'qul, lpū'qwi  
 female being, qīūtcū'nī  
 fern-roots, ya"xā  
 fetch, to, lak-  
 finally, wān  
 find, to, qnū'-  
 finger, tcmī'lq"  
 finger-nail, mīłtx  
 finish, to, haū, smūt'-  
 fire, Liya'a"  
 fire-drill, tcī'tit  
 first, peh'tc  
 fish, to, piūł-  
 fish, lt'ī'a'  
 fisher, qā'mīn  
 fish-hawk, pī'sīp  
 fish-hook, ksā'mī  
 fish-net, qā'xat  
 five, Lxa"pīs  
 fix, to, xāl!-  
 flea, q!a"lt!  
 floor, L!ī'nī  
 flop, to, citx-  
 flounder, L!mī'kcū  
 flour, q!a'l"x  
 flower, tcā"xān<sup>s</sup>  
 fly, to, Lxat-, pxuc-  
 fly, qwiya'nu

foam, xwa'xul  
 foggy, to be, hū'n-  
 follow, to, ka's-  
 food, wits!u'we, h't!a'  
 foot, ts'k"  
 for, "t  
 forehead, ti'tcni  
 four, xā'ts!ūn  
 fox (red), p'ā'yim  
 frame (of house), teqyū"  
 fresh, tli'wax  
 friend, ts'il'mū't, Lxa"yax  
 frog, hū'qats  
 front, in, peh'tc  
 frost, tswa'si  
 full, to be, taqn-  
 full, tā'qnīs  
 fun, to have, hūtc-  
 fun, hūtcū', hūtcū", hūtcū'wi

gall, kwina'cin  
 game, hūtcū', hūtcū", hūtcū'wi  
 gamble, to, lawat-  
 gambler, la'wat!ya"x  
 garden, pina'k  
 garters, ha'm  
 gather, to, temū-  
 gather (berries or roots), to, yaw-  
 gathering, tem"ū'wi  
 get, to, lak"-  
 get even with, to, q!a'-  
 get out, to, hask"-  
 get up, to, kast-  
 girdle, skw'inkwī  
 girl, Loātcil'mā  
 give, to, wax-  
 give up, to, anx-  
 glad, to be, tsit-, telhac"-  
 gnat, k!ō'xwī  
 go, to, qatcn-, xint-  
 go back, to, tcax"-, tcaxū-, tcin-  
 go downstream, to, qwaxtc-  
 go home, to, tcax"-, tcaxū-  
 go and look for, to, klink'i-

go out, to (intr.), kwil-  
 go over, to, pīt-  
 go towards water, to, qwaxtc-  
 god, qa"xax m"ā'ti  
 good, hīs  
 goose (black), ya'k  
 goose (white), mū'a"s  
 gopher, te'mnīl  
 grampus, pu'qwe  
 granddaughter, ltekō'n  
 grandfather, līpl  
 grandmother, kamL  
 grandson, hīmi'sk'in  
 grass, tseha"ya  
 grasshopper, Lxū'cyuxa  
 grave, q!wa'ax  
 gray, pā'la'st  
 grease, ti"yas"yū'wi  
 greasy, tli'sa  
 great, L!a'ai

a great many, yā"xa'  
 green, skū'qlnīs, qtsi'nqtsin  
 grouse, mī'tcmītc, sī'na"wi  
 grow, to, sī'-  
 growth, sī'ya'a"  
 gun, pōq"

hail, ts'ālī'swal'i  
 hair, hī'qū'  
 half, te'mxut, tsī'nexma, tsī'nixt  
 halibut, p'ā'tcin  
 hammer, L!xī'ti  
 hand, tcīL, lpaa'qwa, lpī'ha  
 handkerchief, wīkīsā't  
 hard, qa'sqas  
 hat, lkwa'nuk", lkwa'luk"  
 hazelwood, tcīstx, q"nā"x lqa'tū  
 he, s"à, s"às  
 head, qamī'līs, xwā'ka  
 back of head, tsunnī'ōx  
 hear, to, klin-, qaqu'n-  
 heart, ha'  
 heavy, kī'k'it  
 hence, qātk



her, s<sup>a</sup>na'ml, s<sup>a</sup>na'mltc

here, ta'k, ti'uts, tik

this here, tā'k

over here, tūti'm

herring, laquwa'

hey!, a<sup>u</sup>

hide, lq!a'nū

high, qa<sup>x</sup>, qaxūn-, qa<sup>x</sup>xūn

high tide, it is, qLōw-

high tide, qLō'wa<sup>i</sup>

hill, ckō'tc

hip, ta<sup>i</sup>yū, lqō'ta

his, s<sup>a</sup>na'ml, s<sup>a</sup>na'mltc

hit (with fist), to, k'mūL-, Lōl-

hit (with a club), to, tcanhat-

hoe, kī'ka<sup>i</sup>

hog, kū'cū

hook, to, qat-

hook, tqā'ti

hold up (head), to, tca<sup>k</sup>'-

hole, ya!qa'a<sup>u</sup>

horn, maxtc

horse, ta<sup>w</sup>wex, kō'tan

house, hīsi<sup>i</sup>

how, nī'ctcī

how many, tcīnt, k<sup>a</sup>'t

how much, tcīnt

huckleberries (red), yaū'wa

huckleberries (blue), ta'xa<sup>i</sup>

humming-bird, kī'ctkīn

hundred, kīx's kī'xestīm

hungry, to be, sīnq!-

hunt, to, paLn-, paa'Ln-

husband, qasLi'ū

I, nà, na'han

ice appears, k!<sup>n</sup>xwīn-

ice, k!<sup>n</sup>xwī'nī

if, àts, nàts, tsan

indeed! ha'nhan

indeed! kīl

Indian, hītc

infant, tlāmc, tcīā'L

inhabitants, tiyū<sup>i</sup>

inquire, to, hatc'-

inside, to be, qaa-, Lxaa-

inside, qtsī

in spite of the fact, wa<sup>i</sup>

interpret, to, ln-, ln!

intestines, qna'we

invite, to, k!a<sup>i</sup>-

island, wī'taya

it, s<sup>a</sup>à, s<sup>a</sup>às

its, s<sup>a</sup>na'ml, s<sup>a</sup>na'mltc

jealous, sīxni'tx

join, to, sūqu-, lāpq-

jump, to, Lxa<sup>s</sup>-, Lmīx-

just (adv.), txū

Kalapuya Indian, qa<sup>i</sup>xqax

Kalapuya language, a<sup>tc</sup> wa'as

kick, to, staq-

kidney, ma'i

kill, to, ts'i<sup>i</sup>-, L!xma<sup>i</sup>-

kind of, xī

kinnikinnick-berries, plī<sup>r</sup>xūn

knee, qōq<sup>u</sup>

knee-cap, xa'pnī

knife, qanī'na!, qalī'na!, qal'tc

knot, q!wī'nī, lqu'nwī

know, to, L!x<sup>u</sup>-

knuckle, tcīnEki<sup>i</sup>

ladder, kh'nū

lake, pk'i'ti

lame, hī'nīxLīs

landing-place, sīma'x<sup>u</sup>

language, wa'as

large, yīkt

later on, ta'hīs

laugh, to, L!a<sup>s</sup>s-

lay, to, matc-

lazy, q!uya'tīs

leader, m<sup>a</sup>ā'ti

leaf, L!ip

lean against, to, kna<sup>i</sup>-

lean back, to, tca<sup>n</sup>-

leave, to, a'q-  
 leave alone, to, anx-  
 left (hand), a'qtci'tcū'nī  
 leg, tsik"  
 leg (above knee), tcīyā'tcīn  
 leggings, tsī'kwī, l'ī'mtās  
 let (me, thee, etc.), qa'ł  
 lie on back, to, tca'n-  
 light, k'la', Lk'ē'lnī  
 lighten, to, mīnxū-  
 lightning, mī'n'xwī  
 like, to, sīnxī-  
 like, hank!  
 likewise, a'sxa, a'ldū  
 lip (upper), cīnī'ltxū  
 listen, to, qaqu'n-  
 live, to, ta', tī-  
 liver, k'a'pī, q'ā'pī  
 log, lqa'tū  
 long (adj.), hatca't  
 long afterwards, yā'tsac L'a'  
 long ago, wā'nwīs  
 look, to, yaqu', yax-  
 look on, to, tclat'u-  
 look out, yixum-, man-  
 loon, halī'q'un  
 loose, to let, anx-  
 lose, to, awī'hīn-  
 lost, to be, hū'  
 loud, qa'xūn, qa'xūn-  
 louse (body), ta'wī  
 louse (head), qtsī'  
 low, to be (of water), wīl-  
 low tide, wīla', klā'pa'  
 lower (one's head), to, kū'n-  
 Lower Umpqua, qū'itc

mad, to be, waslī-  
 make, to, haū-, xāl-  
 make dams, to, mat-  
 male being, texmū'nī  
 man, hītc, texmū'nī  
     young man, kiluwā'l  
 manner, nītcīma'mū

in that manner, atsī'tc, s'a'tsa,  
     s'atsī'tc  
 in what manner, nītcī'tc  
 many, yā'xa'  
 mash, to, ālū-  
 mat, pīlk  
 match, līmī'tcī  
 maybe, k"  
 me (for me, on me, to me, with me), nātē  
 meat, nīl  
 medicine-dance, pī'nqa  
 medicine-man, pā'nqa  
 merely, ata's, txū  
 middle, in the, a'mha'tx  
 midnight, amīna'ha't qa'xī'sī  
 milk, qōlī'sī  
 mind, ha'  
 mink, ck'ān  
 mirror, q'ya'q'xe'  
 miss, to, xāl-  
 moccasins, t'a'ntūq'wī  
 mole, pūna'pūna'  
 money, hī'q'la, tā'la  
 monster, mī'ck'la'  
 month, tsī'tīxa  
 moon, tsī'tīxa  
     half moon, yūq'at tsī'tīxa  
 mortar, qa't  
 mosquito, kl'ū'pī  
 mother, mīlā  
 mother-in-law, mekhī'  
 motion, to be in, xīnt-  
 mountain, ckō'tc  
 mouse, pī'hūts!  
 mouth, laa'  
 mouth of river, qa'u'tc, qa'wa'a", k'li'a',  
     k'li'ha"  
 move, to, cīl'x-  
 move in a circle, to, cīntc-  
 much, yā'xa, yā'xa'  
 mud, nō'qma  
 mullet, te'mk'wīl'a  
 murderer, sī'yuk", s'ā'ya hītc  
 muskrat, tsīmī'lā



mussels, ha'kwī  
mutually, qa'wintī, qa'w'ntī  
my, nam'ī, na'm'hitin, na'm'hin

naked, xu'sxus  
name, hin  
navel, tcālō'x, k!a'l'apū  
near, ha'qmas  
necessarily, \*'k'han  
neck, s'ū'q!wī, tso'akwe  
neigh, to, q'cilt-  
neighbor, tsīmqma  
nephew, tlā't, hīp  
nevertheless, 'ī  
new, hawā'tsīt, tī'wax  
niece, tīnī, hī'pxan  
night, qa'x, qa'xī'sī  
nine, a'p'qxa't  
no, kū', kumī'ntc  
noise, to make, pīū-  
noon, amīna'ha't tsxayū'wi  
north, qpa'  
north wind, maha't'ī  
nose, L'wa sī  
not, kū', kumī'ntc  
not at all, katī', katī'xtī  
nothing but, ha'tsī  
now, āL, wān  
number, ya'xa", yixī'

oak, mū'xwa  
obtain, to, lak"-  
obtain (roots or berries), to, yaw-  
ocean, pī'tsis  
offshore, qō'x"m  
old, hyū'wax, s'a't  
once more, wa', waha'  
one, a'q  
only, ata's, ha'tsī  
one side, to, Lxa'p-, metcī'tc  
one-sided, tci'ha'tc  
open, to, qūn'-  
open (mouth), to, k!a-  
opinion, ha'

orphan, hūnt  
other, Lxa'yax, Lxa'yaxa"nī  
otter (land), q"Lī'tc  
otter (sea), kū'tciyū, q"la' Lq"la'l  
our (inclusive dual), na'm'hit'ns, na'm'hins  
our (exclusive dual), na'm'hitaxūn,  
na'm'hixūn  
our (inclusive plural), na'm'hit'nī, na'm'hinī  
our (exclusive plural), na'm'hit'nxan,  
na'm'hinxan  
out-doors, hnū  
outside, hnū  
outside, to be, hask"-  
out in the water, qō'x"m  
owl, pūpuhū'nīk!

screech-owl, k!anū'k"  
own (pronoun), ts'ims  
oysters, q!ai'nīk"  
pack, to, tcīnū-  
paddle, to, Lwīt-  
paddle, Līxt!  
pain, s'ūt!  
paint, to, kūts-, Līm-  
paint, tq!uts, tsyā'mū  
palate, kwīne't'o  
pants, qwuhī'nīhī  
paper, k'tsa'  
parent-in-law, kū'la  
parting (of hair), sī'ama  
pass, to, qīū-  
pass by, to, Līha-  
pass out, to, Līha-  
pass wind, to, lqaq-  
path, txa'n"  
pelican, squ'ma  
pelican (white), kwī'ku  
pencil, tkwā'tsī  
penis, cā'ya  
people, hītc, L!a'ai

some people, tsīmqma  
perforation (of ear), q'nīti'  
perhaps, a'ckali, k", k'nà  
person, hītc  
pestle, tī'tī

petticoat, tsī'kwī  
 pick (berries, etc.) to, yaw-  
 pigeon, hu'mūn, hamū<sup>m</sup>  
 pigeon-hawk, qsi'i  
 pipe, lkwa'nī  
 pipe-stem, kmū'kū  
 pistol, pōq<sup>n</sup>  
 pitch, ts!a!n, q!a'it  
 pity, to have, mītku-  
 place, L!a'<sup>ai</sup>  
 place, any kind of, tsīma'st  
 place, green, Līmī'stīst  
 play, to, hūtc-  
 pocket, t'ū'nīxyū  
 pole, Lxau'  
 poor, to be, nākwayat-, tsīnq!  
 poor, tsīnq!  
 position, to be in horizontal, matc-  
 position, to be in upright, skwa'-  
 post, tcī'tclnī  
 post-office, kūtsa'yem hītsī'<sup>i</sup>  
 potatoes, qwīmts  
 pour, to, qū'n-  
 pretty, hīs  
 proud, k!wī'act  
 provisions, hī't!a'<sup>i</sup>  
 pupil (of eye), kāpq  
 put on, to, asūt-, hīts-

quahog, qō'mīn  
 quantity, yīxi'<sup>i</sup>  
 quickly, Lī'mqa  
 quit, to, haū-  
 quiver, tahā'nik

raccoon, pī'lq<sup>ts</sup>  
 race, Lxatū'<sup>mi</sup>  
 rafter, kwī'sī  
 rain, to, hīn<sup>k</sup>!  
 rainbow, a'ntī  
 raise, to, pīnq-  
 raise (head), to, tca<sup>k</sup>'-  
 rat, wī'mītc, q!a'<sup>i</sup>  
 rather, temà'

rattlesnake, ma'qwa, htcī'xa  
 raven, mītkunī'qu  
 raw, Lī'mstī  
 ready, to be, haū-  
 red, Lqut  
 region, L!a'<sup>ai</sup>  
 relate, to, L!ōn-  
 relative, tē'q, tsī'mqma  
     relative by marriage after death of  
     person that caused this relation-  
     ship, xayū'sL  
 return, to, tcīn-, xwīL!  
 rich, lna<sup>n'wi</sup>  
 riches, lna<sup>n'wi</sup>ū'<sup>mi</sup>  
 right (hand), hī's'tcū'nī  
 right away, hī'nak!<sup>i</sup>, Lī'mqa  
 ring, tcmīlqu'<sup>mi</sup>  
 ripe, tīnt  
 ripen, to, tīn-  
 river, īnq!a'a'<sup>i</sup>  
 road, txa'n<sup>s</sup>  
 roast, to, xa'tc-, xatc-  
 roast, cuqwa'an, xa'tca'a'<sup>n</sup>  
 robin, tsī'qtax, q!cī'n  
 rock, qayū'<sup>mi</sup>nts  
 roll, to, cqaw-  
 roof, tqā'wī  
 root, lqwa'<sup>ts</sup>tem  
 rope, l'ep'ī's  
 rotten, tsū's  
 rump, k'qwe'ne  
 run, to, Lxat-  
 run away, to, āq-

saddle, tī'ta'<sup>i</sup>  
 salal-berries, q!ūnī'<sup>i</sup>  
 saliva, k<sup>n</sup>tsū'<sup>mi</sup>  
 salmon, hī't'a'<sup>i</sup>  
     dog-salmon, qīya'yaq  
     silverside-salmon, lū'ptcī  
 salmon-berries, Lū'xwītc, L!ō<sup>n</sup>x  
 salmon season, q!exa'yū'<sup>mi</sup>  
 salmon-spear, pesa'x  
 salt, hīl'a'xwa



sand, paa<sup>u'wi</sup>  
 sand beach, tsiti<sup>i</sup>  
 say, to, waa-  
 scale, ki'twi  
 scalp, ta'knis  
 scare, to, yūp-, k!ūl-  
 scatter, to, pxuc-  
 scoop out, to, hamts-  
 scorch, to, tsinx-  
 scraper, si'pī  
 sea, pi'tsis  
 sea-gull, lqal'ō'mā  
 seal, ya<sup>u</sup>k's, lki'ma<sup>a</sup>  
 second, himni'tc  
 see, to, yaqu<sup>-</sup>, yax-  
 seize, to, lak<sup>-</sup>  
 self, ts'ims  
 sell, to, tūha-, t!uha-  
 send, to, wiłtc-, L!ōx-  
 settler, tiyū<sup>'wi</sup>  
 seven, xā'ts!ū qta'max  
 shaft, ha<sup>u</sup>'wiyū  
 shag, tkunt  
 shake, to, cil'x-  
 shark, qa'ta<sup>i</sup>  
 sharp, pini'lt  
 she, s<sup>a</sup>, s<sup>a</sup>s  
 shine, to, tsxa<sup>i</sup>  
 shinny-ball, to play, pak<sup>-</sup>, pak<sup>-</sup>  
 shinny-game, pekū<sup>u</sup>, pekū<sup>'wi</sup>  
 shinny-player, pekū<sup>u</sup>, pekū<sup>'wi</sup>  
 shinny-stick, pekū<sup>u</sup>, pā'kwī  
 shirt, qāqa<sup>i</sup>  
 shoe, t'a'ntūq!wī  
 shoot, to, tsil!-  
 shore, ha<sup>i</sup>q  
 shoulder, pa'ltpa, lpa'a<sup>t</sup>  
 shout, to, hał-, tqūł-  
 shut, to, tkūm-, t!ēmł-  
 shut (eye), to, pax-  
 sick, to be, pln-  
 sick person, plna'st  
 sickness, plni'si  
 sides, on both, qa'wintī, qa'w<sup>u</sup>ntī

sight, to be in, xumc-  
 silent person, hi'yūt  
 Siletz, ta'mi  
 simply, ata's, txū  
 sinew, ts!u'xpī  
 sing, to, anxī-  
 sister (elder), misi'a<sup>i</sup>  
 sister (younger), mīctci<sup>i</sup>, q!a'sintī  
 sit, to, ta<sup>i</sup>-, ti-  
 Siuslaw, cāyucLa'a  
 six, qa'timx  
 skunk, peni's  
 skunk-cabbage, ts!yānx  
 skin, sqans, lq!a'nū  
 sky, tsxayū<sup>'wi</sup>, qa<sup>u</sup>'xūn  
 slave, tsax<sup>u</sup>  
 sleep, to, a<sup>u</sup>s-  
 sleepy, to feel, wusi-  
 slide, to, slōx<sup>u</sup>-  
 small, yāk!-, L!māk'-  
 small-pox, h'xtsnisi  
 smoke, to (tr.), lkwun-  
 smoke, to (intr.), tqūnī  
 smoke, tqūnī  
 smoke-hole, wiya'a<sup>i</sup>  
 snail, tsimni'L  
 snore, to, xū<sup>u</sup>n-  
 snow, to, walt-  
 snow, ū'lti  
 so, "ł  
 soap, Lxa'yimL  
 soft, "nk!nk!  
 sole (of foot), tā<sup>u</sup>'xa  
 something, tē'q  
 sometimes, tci'k!yac L!a'<sup>ai</sup>  
 somewhere, tcā, tcaitci'tc  
 son-in-law, mūn(i)  
 soot, qa'n<sup>u</sup>x  
 sorrel, pxū'pxū<sup>i</sup>  
 sorry, to be, pln-, nakū...ha<sup>i</sup>  
 soup, psix  
 sour, timsqayā't  
 south, qū'i, qō'i, qū<sup>i</sup>-  
 space between knuckles, tsxa's

speak, to, pū'lkna-, waa-  
 spear, to, tcaq-, tū'tc-  
 spear, ltsā'k!, Lxāu'  
 speech, wa'as  
 spider, kū'mit!  
 split, to, yîq!a-, xîp-  
 spoon, ts!ū'xwī  
 spotted, pā'la'st  
 spring season approaches, nictcīnū-  
 spring, pā'nū, pā'l'ū, Līp'a'nū  
 squirrel, xālt!  
 stake (in games), xu'nha'  
 stand, to, skwa'-  
 star, ts!ū'm

morning star, paqa'ūx  
 start, to, hīq!-, qatcn-, xīnt-  
 start again, to, nāl-  
 start out, to, nāl-  
 stay over night, to, wītsīn-  
 steal, to, tsmīqn-  
 step-brother, m'ūsku'l'mā  
 step-daughter, tīnī  
 step-father, mīt!a'sk'in  
 step-mother, mīlask'il'mā  
 step-son, t!ā't  
 stick, lqa'ū  
 stiff, to be, tīpu-  
 stiff (adj.), qa'sqas  
 stiffen, to, nīts-  
 still (conj.), \*ī, wī'yū  
 stir, to, cqaw-  
 stomach, ts!a'xan  
 stone, qayū'nts  
 store, tūhatca'mū  
 story, hālk!, hālk!  
 stove, ma'ltcū  
 straight, hī'sa, t'xulī't  
 strike (with fist), to, k'mūL-, Lōl-  
 strong, texam  
 sturgeon, Lī't  
 such, tū'a't, s'a't  
 sugar, cū'kwa  
 summer, pī'ctcem  
 sun, tsxayū'ni

sunset, t!ī'wīst  
 swallow, tītcnō'tcī  
 swan (black), qōc'x  
 swan (white), qō'qōq  
 sweat-house, q!ī'mats  
 swim, to, mīx-, sīL!-

tail, xwu'tcnī  
 take, to, lak'-  
 take along, to, hīn-  
 take away, to, xīya'-  
 take care of, to, man-  
 take off, to, āq-, xūs'-  
 talk, to, waa-  
 tall, hatca't  
 tattoo-marks, pīctcī'  
 tell, to, waa-, L!ōn-  
 ten, kīx's  
 that, ants  
 that kind, tū'a't, s'a't  
 that one, tū, tūa', s'a, s'as  
 thee (for thee, on thee, to thee, with  
 thee), nī'x'tc  
 their, s'a'na'm'ltc'nx  
 their (dual), s'a'na'm'ltc'ax  
 them (to them, for them, on them, with  
 them), s'a'nanx  
 them two (to them two, etc.), s'a'na'x  
 then, a'la!, \*ī  
 thence, sqā'tem  
 there, sqā'k, stīm, stīmk  
 over there, tūqa'tmē  
 therefore, a'tsa, s'a'tsa  
 these, s'anx  
 they, s'anx, L!a'ai  
 they two, s'a'x  
 thick, tsīlt  
 thin, q'cī'ct  
 think, to, cīnxi-  
 this, tē  
 those, tē, ants  
 thou, nīx'ts  
 thread, ts!ī'nehī  
 three, cīn'x



throat, sowa'xwa, kwīnī'ntxū  
 throw, to, hak-, sūt-  
 throw up dirt, to, wāqun-  
 thumb, yikt!a'ntxū tcmilq"  
 thunder, u'mhī  
 thus, a'tsa, atsi'tc, s'a'tsa, s'atsi'tc  
 thy, nī'xamhītinx, nī'xamhīnx  
 tide-water weeds, kwīn  
 tie, to, hamx-, qa'-  
 tie hair, to, q!wīn-  
 tight, a''twa  
 time, mīntc

a long time, yā'tsa

at that time, ats

tire (while waiting), to, qa'nū-  
 tired, to be, k!āhū-  
 tobacco, tciyū'sin  
 to-day, k!sā't  
 toe, lna'wa  
 together, tī'mwa  
 to-morrow, k!lū'  
 tongue, t!a'lt'al  
 tongs, qwa'yū  
 too, a'sxa  
 too much, yux"  
 tooth, t'ix  
 top, on, qa"x  
 tracks, txa'n<sup>8</sup>  
 trade, to, a'tc-  
 trap, tek!ā'kl!  
 travel, to, xīntm-  
 tree, lqa''tū  
 trout, q!wul'is  
 trust, to, han'nīl-  
 try, to, t!āxatc'-  
 try to! tcū  
 tumble, to, xatk-  
 twig, lan  
 twinkle, to, q!ū'p-  
 twins, kwitsomā't  
 two, xā'tsū

ugly, mīkla

Umpqua River, ts!a'lil'a

uncle (maternal), t!ā''sīts!i  
 understand, to, k!in-  
 universe, L!a''ni  
 up, qa"x, qa''xūn, qa'xūn-  
 uprooted, ī'lqust  
 upstream, tūqya'a", tqa''wī  
 urinate, to, tq'nL-  
 us (inclusive), na'tc'nī  
 us (exclusive), na'tc'nxan  
 us two (inclusive), na'tc'ns  
 us two (exclusive), na'tca"xūn

vein, tsinō'kwa

verily, ha'nhan

very, s'kwī'tc, tsī'k!ya

very much, tsī'k!ya

vest, ha''nī

virgin, kiluwā'L

vulva, mī'ck'la', tcu'x"s

wagon, tsiyī'ktsiyik

wait, to, tcīn-

wait in vain, to, qa'nū-

wake up, to, kast-, kwis-

wall, tci'tcLnī, kcikyū''ni

want, to, sīnxī-, xuwis-

warm, to be, tqal-, līnq!-

wash, to, xamL-

wasp, ts!ī'nyūxa

watch, to, yaqu', yixum-, yaxn-, man-,  
 tcīman-

water, tcī

water-carrier, qa''tcūx

water-lizard, tca'ptcī

wave, pī'ctcī, tsō'tī

we (inclusive), nanl

we (exclusive), na'nxan

we two (inclusive), nans

we two (exclusive), na''xūn

wealth, lna'wīt'ū''ni

weather, tsxayū''ni

weep, to, qatx-, qātx-

weigh, to, kītū-

well, pā'nū, pā'lū

well, hī'sa  
 west, pī'tsī  
 west wind, qLi'qa'  
 wet, L!āqt  
 whale, hamī'tcī  
 whatever, tcīnt, tcī'nta"  
 what for, nīctcī'tc  
 when, āts, nāts, mīntc  
 where, tcīk, qantc, tcā  
 whichever, tcī'nta"  
 which one, tcīnt  
 while, a little, tīL, hīyax-, hīcatca  
 while, after a, yā'tsac L!a'<sup>ai</sup>, kū' yā'tsac  
 L!a'<sup>ai</sup>, ta'hīs  
 whip, L!xwī'mīL  
 whiskey, lām  
 whistle, to, k'sīn-  
 white, qu'LquL  
 who, wātē  
 whoever, tcīnt, wātē  
 widow, hayā'tīt, ciwī'wu texmū'nyeml  
 widower, hayā'tīt, ciwī'wu qī'utceml,  
 ciwī'wu qasLī'wālem  
 wife, qī'utē  
 wild, hīxt  
 wildcat, hī'q"  
 willing, to be, amha-, wīnū'  
 willow, tcā'tīs  
 wind, tcī'tī  
 window, qī'yā'qī'xē'

windpipe, hī'tu  
 wings (of bird), lpā'an, lpā'n  
 winter, qīū'nēm  
 wolf, q!a'xa"xt  
 woman, qī'utē, qīutēū'nī  
     young woman, kiluwā'L  
 (I) wonder, tēx, Lō<sup>6</sup>L  
 wood, ka"x"  
 woodcock, tsīlā'lī  
 woodpecker, tcā'tītē  
 word, wā'as  
 work, to, wīnkī-, xīl'xci-  
 work, wī'nakī, xīl'xciū'<sup>ai</sup>  
 world, L!a'<sup>ai</sup>  
 wren, t!āt!ā'"c  
 wrist, tcīnēkī'<sup>i</sup>

year, nīctcanū'wīsi, nī'q!u  
 yellow, pxū'pxū', tq'ū'nīs  
 yellow-hammer, tsā'nīk"  
 yes, ha", hā'nīk  
 yesterday, tsā'nxa'ts  
 yet, wī'yū  
 you (pl.), nī'xats'tcī  
 you two, nī'x'ts  
 you (to you, for you, etc.), nī'xate'tcī  
 you two (to you two, for you two, etc.),  
     nī'xate'ts  
 your (pl.), nī'xamhīt'tcī, nī'xamhītē  
 your two, nī'xamhītīs, nī'xamhīs



## NOTES ON THE KUSAN DIALECTS.

### 1. NOTES ON THE MILUK.

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

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

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

## NOUNS.

H = Hanis; M = Miluk.

man, H M dā'mīl.  
 woman, H M hū'mīs.  
 old man, H M tō'mīl.  
 old woman, H M hū'mīk.  
 young woman, H M kwē's.  
 virgin, H k'la dā'mīl; M *ummī* dā'mīl.<sup>1</sup>  
 boy, H dī'lōl; M *kwītē* dī'lōl.  
 girl, H kwe'ik; M *kwītē* kwe'ik.  
 girl who has not yet reached puberty,  
 H M wā'wa.  
 girl during her first catamenia, H M  
 tātsā'wīs.  
 male infant, H M dī'lōl.  
 female infant, H M kwe'ik.  
 twins, M ats'u'ti k'ī'likū.  
 widow, widower, H lākūs (B); M la'k'īs.  
 a great talker, H M qalt ye'es.  
 a silent person, H k'la lē'yīs; M  
*ummī* lē'yīs.<sup>2</sup>  
 thief, H M wix'k'ini'yal.  
 head, H xwī'lux; M sēl.  
 hair, H x'ne'k; M ha'mūs.  
 face, H ā; M hēl.  
 forehead, H wint; M kwā-tūt-kwūn'.  
 eye, H M xwa'lxwal.  
 eyebrow, H klīncīn (B); M ts'i-mīs.  
 ear, H M k'ha'nas.  
 perforation of the ear, H honât' (B);  
 M k'ha'nas wā'-qē.  
 external opening of ear, M k'ha'nas  
 tūk-kqa-la'yu.<sup>3</sup>  
 nose, H tēl; M h'n-nūq.  
 ridge of nose, H kiā'lās (B); M ał-t'ī'  
 h'n-nēq.  
 nostril, H hāwātus (B); M h'n-nūq  
 tūk-kqa-la'yu.<sup>4</sup>

septum of nose, H mō'smos (B); M  
 k'lu-tci'-te h'n-nūq.  
 perforation of septum, H mō'smos (B);  
 M k'lu-tci'-te h'n-nūq-wā'qē.  
 cheek, H qa'wa M k'wū'tc' ā-la'-te-t'ēt.  
 malar bone, M k'wū-tc' a-la'-lēš.  
 mustache, beard, H ts'nāx; M nī-tsā's,  
 tsās.  
 mouth, H M ye'es.  
 tooth, H M qtsā.  
 tongue, H he'lta; M lēū'-lū.  
 saliva, H skā'lpus (B); M qwū'nīs.  
 palate, H gaugau (B); M ye'es-ta-kqūl-lā.  
 chin, H ts!mā; M ts'ī-hē'-lūs.  
 neck, H k'wint; M kwū'n-nu-kqwū'n.  
 windpipe, M tsai'-tsē.  
 breast, H gā; M kats.  
 body, H lo'q'mīl; M pqa'.<sup>5</sup>  
 shoulder, H t'kwā'tuk; M pqa'tī.  
 back, H pqa'; M ts'āi.  
 nipples, H k'watla (B); M kats tū's-sē.<sup>6</sup>  
 abdomen, H we'hel; M kqēl-i'-qūs.  
 arm, H M k'e'la.  
 right arm, M ka'-tce-nī'-tca-te k'e'la.  
 left arm, M qwūt-hī'-r-te k'e'la.  
 armpits, H gil'lāk (B); M k'e'lan tūk-  
 kqa-la'yu.<sup>7</sup>  
 arm above elbow, H M tū'yex.<sup>8</sup>  
 rump, H M pī'lik'īs.  
 leg, H kxla; M tc'ī'l-lī.  
 leg below knee, M tū'l-tu-k'qwē'.  
 foot, H M kxla.  
 sole, M kxla tū'l-lū-wē'.  
 heel, H kxlimi'in (B); M kxlimi'n u-  
 hak'q'.  
 blood, H M wī'tin.

<sup>1</sup> Literally, WITHOUT MAN.<sup>3</sup> Probably HOLE IN EAR.<sup>6</sup> Probably ENDS OF BREAST.<sup>2</sup> Literally, WITHOUT SPEECH.<sup>4</sup> Probably HOLE IN NOSE.<sup>7</sup> Probably HOLES IN ARM.<sup>5</sup> Hanis, BACK.<sup>8</sup> Literally, KNEE.



brain, H *â'nistuldt* (B); M *səl tû'k-kqa-la-yu*.<sup>1</sup>  
 heart, H *iluwe'tcīs*; M *lū-w'ē*.  
 kidney, H *ailis* (B); M *k'wē-sūs*.  
 lung, H *mīla*; M *tūs-k'qē*.  
 skin, H *ts!xa*; M *tsē-līs*.  
 village, H *l!tā'yas*; M *yets tūk-ka'*.<sup>2</sup>  
 house, H *yixā'wex*; M *yets*.  
 doorway, H *tc!l'le*; M *pīn'!ctc*.  
 smoke-hole, M *yēs' tūk-kwa'n*.<sup>3</sup>  
 fire, H *tc!wā*; M *hēm-mīlt'*.  
 live coals, H *tsaye* (B); M *ai'-yu-wā' pūk-kū's*.<sup>4</sup>  
 dead coals, H *tsaye* (B); M *tsū-k' qūl-lē*.  
 ashes, H *k'tsas*; M *lts'ās*.  
 smoke, H *kwīnā'was*; M *kqwūl-lē*.<sup>5</sup>  
 water, H M *xā'p*.  
 bow of wood, H *pīlīs*; M *kqō-kqwē'l*.<sup>6</sup>  
 bow-string, H *ctcet!*; M *kqō-kqwē'l ti ctcet!*.  
 arrow, H M *mīlāq*.  
 fish-spear, H *tc'm!ma*; M *kat'l'*.  
 canoe, H *ix'*; M *lku'ūs*.  
 bat, M *k'a-sa' pa'lī*.

beaver, H M *t'tcī'na*.  
 grizzly bear, H *swa!*; M *yūn-ye'sā*.  
 black bear, H *cx'im!*; M *pēl-ēl*.  
 wildcat, H *ba'tkī*; M *tī'c-lē-e'*.  
 dog, H *kwī'yōs*; M *lēk'-lo*.  
 deer, H M *xwī'tsxut*.  
 elk, H *djilī'ye*; M *kīts*.  
 panther, H *htc't* (S); M *tcī-tūk'-k' qai-lū's*.  
 ground-hog, rabbit, H M *tcō'xtcōx*.  
 mouse, H *pokwe'tuldt* (B); M *wē'q-kūn-yēk''*.  
 muskrat, H *tse'no* (S); M *sā'c-l'ē*.  
 otter, H M *ctcālt*.  
 raccoon, H *xī'ya*; M *k'qa'lūc*.  
 skunk, H *kwī'ltsi*; M *kūn-na'-cl'ē*.  
 wolf, H *lī'mak''*; M *līm-ū-tūt-ts'u'*.  
 coyote, H *ye<sup>4</sup>lis*; M *ts'ūl-lī'-k'a*.  
 stick, H M *nī'k'in*.  
 north, H M *be'ldj*.  
 east, H *kahā'ic* (B); M *tc'ī'c-tcī*.  
 south, H *kū's*; M *kwū cī'-tcī*.<sup>7</sup>  
 ocean, H *baltī'mīs*; M *pālt*.  
 Indian, H *mā*; M *k'a-ta, qwū's-si-ya'-k'a*.

NUMERALS.<sup>8</sup>

one, H *yixē'*; M *hi-tc'ī'-k'a, hī-tc'ī'*.  
 two, H *yūxwā'*; M *a-ts'u'-k'a, a-ts'u'*.<sup>9</sup>  
 three, H *yī'psen*; M *psinl-k'a, psinl*.<sup>10</sup>  
 four, H *he'cl!L*; M *ts'a-wa'-k'a, ts'a-wa'*.  
 five, H *kat'ē'mīs*; M *kqūn-tcī'n-si-k'a, kqūn-tcī'n-si*.  
 six, H *yixē'wīeq*; M *tsa-wā'q-kai-ye-k'a, tsa-wā'q-kai-ye*.

seven, H *yūxwā'wīeq*; M *psinl-ān*.  
 eight, H *yixē'ahā!*; M *a-ts'u'-an*.  
 nine, H *yūxwā'ahā!*; M *hi-tc'ī'-ān*.  
 ten, H *Lepq!a'nī*; M *t'ī'-stcī-k'a, t'ī'-stcī*.  
 twenty, H *yūxwā'ka*; M *a-ts'u'k'i-u'-k'a, a-ts'u'k'i-u*.  
 one hundred, H *yixē' nī'k'in*; M *hī-tc'ī nī'k'in*.

<sup>1</sup> Probably HOLE IN HEAD.<sup>2</sup> Probably HOUSES TOGETHER.<sup>3</sup> Evidently HOUSE SMOKES.<sup>4</sup> Probably *ai'wa* STILL + *pūk-kū's*.<sup>5</sup> Evidently miswritten for *kwīnā*.<sup>6</sup> It is not inconceivable that this word may be the appellative term for the Coquille

(Mī'luk) Indians.

<sup>7</sup> Evidently *Kū'sitc* SOUTHWARDS.<sup>8</sup> Where two forms are given in Miluk, the second form is used when referring to objects only, or things non-human; the first form refers to human beings.<sup>9</sup> Lower Umpqua, *xā'ts!ū*.<sup>10</sup> Alsea, *psinLx*.

## POSSESSIVE PRONOUNS.

		Hanis.	Miluk.
Singular	1st person . . . . .	hen <sup>o</sup> 'ne"	ûn-nê-ně, <sup>1</sup> en-nê'-ně, <sup>1</sup>
	2d person . . . . .	ye <sup>e</sup> 'ne"	nê'-měł, nê-měł'-ně
	3d person . . . . .	hexă"	kwû'-te, kwûn-nĩ', kwûn, ê-tũ'
Dual	Inclusive . . . . .	heisne"	mûs-să's-ně, hĩ-tc'ĩ'-kăs-ně
	Exclusive . . . . .	hexwîn'ne"	
	2d person . . . . .	heicne"	a-ts'ũ'-ĩc-ně
	3d person . . . . .	heũxxă"	a-ts'ũ'-ka-te
Plural	1st person . . . . .	heĩn'ne"	ts'a-wa'-kate
	2d person . . . . .	hecîn'ne"	ku's-ka-ĩs-nu, ku's-ka-ĩs-ně
	3d person . . . . .	heĩłxă"	ku's-ka-te
	That one's . . . . .	hă, lă, tē <sup>1</sup> ũ	ê-yĩm-ĩł <sup>2</sup>
	That . . . . .	te	ê-tũ

## PERSONAL PRONOUNS.

		Hanis.	Miluk.
Singular	1st person . . . . .	n-	en-nê'-u-
	2d person . . . . .	e <sup>e</sup> -	nê-u-
	3d person . . . . .	xă-	ê-
Dual	Inclusive . . . . .	ĩs-	mĩs-să's-kwi-
	Exclusive . . . . .	xwîn-	
	2d person . . . . .	ĩc-	mĩs-sa-ĩ's-kwi-
	3d person . . . . .	ũx-	a-ts'ũ'-ka-kwi'-
Plural	1st person . . . . .	ĩn-	kus-kas-ên-ně's-kwi-
	2d person . . . . .	cîn-	ku's-ka-ĩs-kwi-
	3d person . . . . .	ĩł-	ku's-ka-kwi-

<sup>1</sup> Evidently miswritten for *hen'ne* or *n'ne*.<sup>2</sup> Probably *ẽmł*.



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

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

This, however, can hardly be said of the numerals, for only few of them bear any resemblance to the stems that are employed in Hanis. Aside from their phonetic distinctiveness, they present a feature that is entirely unknown to the Coos system. I mean the division of the numerals into a human and non-human series by means of the suffix *-k'a*. That classification is absolutely lacking in Hanis. To be sure, the suffix *-ka* occurs there, but it is employed for the purpose of forming the "tens." Furthermore, there can be no etymological connection between these two, apparently similar suffixes, for the simple reason that *-k'a* appears as one of the component elements that form the independent possessive pronouns in Miluk (see below).

<sup>1</sup> Op. cit., p. 305.



It may be noted in this connection, that, of all the neighboring stocks (Siuslaw, Yakonan, Kalapuyan, and Athapascan), only the last mentioned distinguishes between a human and a non-human series in the cardinal numerals, where the differentiating element is the suffix *-ni* or *-ne*,<sup>1</sup> meaning PEOPLE. It is therefore not inconceivable that this device of forming numerals of the human series may have been borrowed from the Athapascan languages, in which case the suffix *-k'a* would represent, by analogy to the Athapascan process, an abbreviation for the Miluk word *k'a-ta* INDIAN, PEOPLE. Of course, this process may also be explained as of native origin, lost eventually in the Hanis dialect, but kept by the Miluk long after the disintegration of Coos into divergent dialects. A further analysis of the Miluk numerals shows that they contain one term in common with Siuslaw (TWO), and another in common with Alsea (THREE), which is rather peculiar, in view of the fact that the Miluks were not the immediate neighbors of these tribes; while, on the other hand, the Hanis territory adjoined directly that of the Siuslaw and Alsea. In one respect only do the two numeral systems agree; namely, in their origin. Both have, to all appearances, a quinary origin, and only five simple stems; viz., the numerals from 1 to 5 inclusive. The Miluk term for SIX evidently denotes FOUR (FINGERS DOWN), that for SEVEN indicates THREE (FINGERS DOWN), etc., showing a striking convergence with the Kalapuya numeral system, where a similar process of forming the numerals from SIX up prevails. TEN seems to be distantly related to the term for ONE.

A much closer and more self-evident agreement between the two dialects is shown by the possessive pronouns. There can be no doubt that the examples obtained by

<sup>1</sup> See P. E. Goddard, Athapascan (Hupa), Handbook of American Indian Languages, vol. i, p. 149.



Dorsey, especially the pronouns for the dual and plural, are auxiliary forms consisting of at least two component elements, — one an initial element; and the other the sign of possession, which in Miluk would seem to be *ne* or *te*, in contrast to the Hanis *û*. The possessive pronoun for the first person singular evidently consists of the personal pronoun for that person (*n*) *plus* the sign of possession; or else it may be explained as having been miswritten for *hen'ne<sup>u</sup>*, in which case it would show perfect agreement with the Hanis form. The pronoun for the second person singular is quite distinct in form. The pronominal element conducting the idea of a second person singular would seem to be *nê*; the second component part is undoubtedly the Siuslaw case-ending *-eml'*; while the terminal *ne* is the previously-mentioned sign of possession, which may be omitted. The third person singular consists of the demonstrative stems *kwû-* or *ê*, amplified by means of the sign of possession. Dorsey was evidently unable to obtain a form for the exclusive dual. His two forms for the inclusive are easily correlated to the Hanis forms, but more properly should have been written *mûs-să'-îs-ne* and *hî-tc'î-k'a-îs-ne*. *Mûs-să* and *hî-tc'î-k'a* are probably synonymous terms for the numeral ONE (see above), and *îs-ne* is too self-evident to require further comment. The pronoun for the second person dual is composed of the numeral *xă'ts'û* two, of the personal pronoun *îs*, and of the possessive sign *ne*. The informant has in this case omitted the suffix *-k'a*, perhaps involuntarily. The form for the third person dual, literally translated, would mean OF TWO PEOPLE, and can by no means be regarded as a true possessive pronoun. In like manner the pronoun for the third person plural is no possessive form, for it simply means OF ALL PEOPLE (*kus* = Hanis *gô<sup>u</sup>s* ALL; *-k'a* suffix expressing numerals of the



human series; *-te* sign of possession). The form for the first person plural evidently means OF FOUR PEOPLE; while that for the second person consists of the adverb *gō<sup>u</sup>s* ALL, of the suffix *-k'a*, of the personal pronoun *-is*, and of the sign of possession *ne*. I believe that in this form Dorsey mis-heard the element *ic* (the Hanis personal pronoun for the second person dual) for *is*. The possessive form of the demonstrative pronoun seems to be composed of the demonstrative stem *ê* and of the Siuslaw relative suffix *-Emt*. Thus, while it is true that only three forms of the possessive pronouns seem to show phonetic or structural agreement in both dialects, still I may not be amiss in stating that a revision of Dorsey's material with the aid of a Miluk informant would bring out a more complete correspondence. It must be borne in mind that a majority of the examples adduced by Dorsey are not true possessive pronouns, but auxiliary forms obtained by composition.

In the same manner I regard as only partially correct the personal pronouns that are found in Dorsey's collection. A full discussion of these forms is impossible, in view of the fact that they are given with but one verbal stem; and I entertain a strong suspicion that this stem is a nominal form. The stem in question, standardized in accordance with my own spelling, is the verb *mîtsîs'yata*, which Dorsey translates TO KNOW. The Hanis radical is *mîts-* TO KNOW. By adding to it the nominal suffix *-îs*,<sup>1</sup> an adjective *mî'tsîs* WISE is obtained. The suffix *-îyata* may be the Miluk form of the Hanis *-îyaL*,<sup>2</sup> that expresses the performer of an action. In further proof of this theory, it may be stated that Dorsey, in a note, explains the element *kwi*, found in all forms for the dual and plural, as the nominative sign. That being the case, the final *u* in the first and second persons singular is to be

<sup>1</sup> See Coos, An Illustrative Sketch, p. 360.

<sup>2</sup> Ibid., p. 376.



regarded as having the same function for the singular number, and as identical perhaps with the Hanis sign of possession, *û*. The first person singular would then, in its initial element, agree with the Hanis *ŋ'ne*. The second person singular is totally distinct from Hanis, while in the third person the demonstrative pronoun has been substituted. The form for the inclusive dual differs but little from the possessive pronoun (see above). The element *ʒs* of the second person dual has evidently been mis-heard for *îc*. In the third person dual the *kwi* is substituted for the possessive *te* (see above), — a substitution that prevails likewise in all plural forms. The pronoun for the first person plural is evidently related to that for the corresponding person of the singular. The remaining two forms require no further discussion.

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

## 2. NOTES ON COOS TEXTS (Vol. I of this Series).

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

On p. 15, line 2,	for mā'qal	read mā'qal.
" 20, footnote 3,	" § 116	" § 115
" 22, " 1,	" § 116	" § 115
" 24, line 22,	" qak'eleni'we	" qak'elāni'we
" 28, " 16,	" Lqa'ai	" Lqa'ai
" 28, " 18,	" wi'luwīt	" wi'luwīt
" 28, " 26,	" Lōwēn	" Lōwēn
" 27, " 27,	" Lowi'tat	" Lowi'tat
" 30, " 1,	" Lō'wīyam	" Lō'wīyam
" 30, " 5,	" Qa'l!l!ta	" Qā'lā!l!ta
" 30, " 11,	" Lōwe'ente	" Lōwe'ente
" 30, " 20,	" L!ē'simt	" L!ē'simt
" 32, " 10,	" qawilāi'we	" qawilāi'we
" 32, " 21,	" tc!lini'yat	" tc!lini'yat
" 32, " 23,	" L!x'i'nt	" L!x'i'nt
" 36, " 23,	" qai'tsōwīt	" qai'tsowīt
" 38, " 10,	" Lōwa'kats	" Lōwa'kats
" 38, " 20,	" L!a'nēx	" L!a'nēx
" 42, " 4,	" L!xana'yēm	" L!xana'yēm
" 42, " 7,	" L'wa'hait	" Lōwa'hait
" 42, " 19,	" a'qanā'ya	" a'qānā'ya
" 46, " 23,	" kwaa'nīya	" kwāā'nīya
" 48, " 16,	" alqa'lū	" alq!a'lū
" 48, " 23,	" t!et	" t!e't



On p.	50, footnote 1,	for	xā t -iye	read	xā + -iye
"	52, line 15,	"	'l!sa'etc	"	'l!sa'etc
"	52, " 15,	"	wīlī'ye	"	wīlī'ye
"	54, " 13,	"	L!lex	"	L!le'x
"	56, " 9,	"	Lōwe'entc	"	Lōwe'entc
"	56, footnote 3,	"	kwāne'nī (kwān-)	"	k!wāne'nī (k!wān-)
"	58, line 12,	"	Lōwe'entc	"	Lōwe'entc
"	58, " 14,	"	L'pe'xetc	"	L'pe'xetc
"	60, " 3,	"	yīxa'ntents	"	yīxa'ntents
"	60, " 20,	"	nle'hī	"	nle'hī
"	60, footnotes 1,2,3,	"	t	"	+
"	62, footnote 1,	"	taix' here t -t	"	taix' here + -t
"	64, line 9,	"	nle'hī	"	nle'hī
"	64, " 15,	"	L!a'γEtat	"	La'γEtat
"	64, footnote 1,	"	kwān-	"	k!wān-
"	72, line 13,	"	teŋ	"	teŋ
"	72, " 15,	"	he	"	he
"	72, " 17,	"	e <sup>6</sup> muxtitaā'mī	"	e <sup>6</sup> muxtitsā'mī
"	74, " 26,	"	kwī'litū	"	kwī'litū
"	76, " 20,	"	wīx'ik'linē'wat	"	wīx'k'linē'wat
"	78, " 6,	"	kwitsā'tsa	"	kwitsa'tsa
"	78, " 19,	"	k!alī'yat	"	Lk!alī'yat
"	84, " 22,	"	kwe'nēL	"	kwe'nēL
"	88, " 18,	"	tsōwe	"	tsowe'
"	108, " 29,	"	hai'x'tits	"	ha'x'tits
"	116, " 16,	"	hai'x'tits	"	ha'x'tits
"	124, " 30,	"	kwī'wat	"	x <sup>3</sup> kwī'wat
"	130, " 5,	"	L!kalī'yat	"	Lk!alī'yat
"	132, " 16,	"	âkwû'nī	"	îkwû'nī
"	132, " 17,	"	Lōkwa'isatc	"	Lōxwa'isatc
"	132, " 20,	"	Lōkwa'isītc	"	Lōxwa'isītc
"	134, " 4,	"	kwītkwī'ti	"	kwītkwī'x ti
"	134, " 8,	"	tsīsōtī'ya	"	tsīsōtī'ye
"	134, " 19,	"	aq'antkaa'itc	"	ak'a'nkaa'itc
"	134, " 22,	"	ta'tēna	"	ta't'na
"	136, " 1,	"	līcalaya't <sup>a</sup>	"	lī'clayat
"	136, " 4,	"	dl̥tcē'tcēs	"	L!tce'x tcis
"	136, " 12,	"	wēL	"	wā <sup>3</sup> L
"	136, " 13, 15,	"	Luwī'dza	"	Lōwī'tsil
"	136, " 20,	"	huītī'tex	"	hū'ti'tex
"	136, " 21,	"	xwīntxwī'nī	"	xwīntxwī'naai
"	136, " 23,	"	qa'yaqa'yī	"	qa'qa'
"	136, " 25,	"	ik!wa'kwes	"	ik!wa'k!wes
"	136, " 26,	"	tsxa'it	"	tsqa't

On p. 136, line 27,	for	Lk'its	read	Lk'i'ts
" 136, footnote 5,	"	qa <sup>ix</sup> qē <sup>i</sup>	"	qa'qa'
" 137, line 10 from bottom,	"	drive	"	order
" 138, " 15,	"	âldzâ'xam	"	â'lt's <sup>x</sup> em
" 138, " 24,	"	waïs	"	wā'is
" 140, " 7,	"	tc!e <sup>n</sup> ne'nîs	"	tce <sup>n</sup> ne'nîs
" 140, " 12,	"	lâtciym	"	lâtci'yēm
" 140, " 28,	"	sqa'ilts	"	sqa'its
" 142, " 5,	"	Lawa'yâm	"	Lawā'yām
" 142, " 15,	"	Laxkukwanā'was	"	Lāxkukwanā'was
" 142, " 16,	"	qala'nî	"	ka!a'nî
" 142, " 17,	"	k'câwâni	"	k'ciwā'nî
" 142, " 21,	"	e <sup>l</sup> kâ'lkwîtû	"	e <sup>l</sup> qa'lkwîtû
" 142, " 28,	"	tsâhâs	"	tse'hes
" 142, " 28,	"	kwaï's <sup>x</sup> em	"	kwa'is <sup>x</sup> em
" 142, " 30,	"	dictls	"	ticl'ts
" 144, " 2,5,6,7,9,14,	"	sé'nkwît	"	sî'nkwît
" 144, " 11,	"	xiâ'âtç	"	xk'ie'etc
" 144, " 14,	"	djitcâli	"	tc!etc!icâ'li
" 144, " 17,	"	q!a'laut	"	qala <sup>t</sup>
" 144, " 29,	"	tsîni'γiya	"	tsî hîni'γiya
" 146, " 14,	"	qai'yal	"	ka'yāl
" 146, " 15,	"	wî'yel!	"	wî'yel
" 146, " 15,	"	kwé'ncî	"	qwî'ncî
" 146, " 15,	"	te't	"	t!e't
" 146, " 17, 21,	"	tcûγi'qâtât	"	tcγi'qat
" 146, " 19,	"	tcûγi'âqâ	"	tcγi'yaqa
" 146, " 30,	"	kaLi'meq	"	qa aLi'maq
" 146, " 31,	"	mé'la	"	mî <sup>l</sup> la
" 146, " 32,	"	p'xat	"	pxat
" 147, " 3 from bottom,	"	was long	"	began to get long
" 148, " 13,	"	bexwî'niem	"	pexwî'nyem
" 148, " 17, 18,	"	sé'Lîk'	"	sî'Lîk'
" 148, " 17, 19,	"	tsâ'hâs	"	tse'hes
" 148, " 25,	"	x'gî'mendj	"	xk'i'mentc
" 148, " 26,	"	k!xa	"	kxa
" 148, " 27, 28,	"	tc!owâyâm	"	tc!owā'yām
" 150, " 1,	"	tc!owa'yâm	"	tc!owā'yām
" 150, " 9,	"	sî'yel!	"	sî'yel
" 150, " 15,	"	lkwat	"	lk!wat
" 150, " 26,	"	tsxaya'e'wat	"	tsqaya'e'wat
" 152, " 6,	"	qala'	"	qa'la



On p. 152, line 23,	for	tsqat	read	tskat
" 152, " 28,	"	ly'axai'wat	"	ly'axa'ewat
" 152, " 29,	"	ak'e	"	ek'e'
" 154, " 3, 5,	"	qalt	"	qalt
" 154, " 5,	"	xwa'lwai	"	xwa'lxwai
" 154, " 7,	"	p'sâhâ'itc	"	psâ'hêtc
" 154, " 14, 26, 27,	"	selâ'yâm	"	silâ'yâm
" 154, " 22,	"	qel	"	qal
" 154, " 31,	"	ha'ñnêtc	"	hên nîtc
" 156, " 5,	"	helâqe'tc	"	helâqe'tc
" 156, " 28,	"	î'âl x	"	âl x
" 158, " 7,	"	LE'kat	"	L!kat
" 158, " 14, 15,	"	Lîkaya'haxam	"	L'kaya'x"xem
" 158, " 17,	"	LEkai'axatc	"	L'ka'yaxetc
" 162, " 24,	"	L!xat	"	Lxat
" 162, " 25,	"	u'xmêl	"	k""mâl
" 163, " 16,	"	turning into tsalTsîl	"	covered with blub- ber fat
" 163, " 18,	"	in and out to the ocean	"	into the river
" 164, " 2,	"	x""mêl	"	k""mâl
" 164, " 9,	"	ladjî'ya	"	lâtci'ya
" 166, " 13,	"	nkwilâ'gwał	"	nkwalâ'kwał
" 168, " 4,	"	qâ'Lqâl	"	qa'Lqal
" 168, " 12,	"	tsûtsûwâ'nê	"	tsôtsōwâ'nî
" 168, " 25,	"	âl x	"	âl x
" 168, " 26,	"	Ltcî	"	L!tcî
" 170, " 14, 15,	"	tcînawâ'LES hana'ya	"	tcînâ <sup>8</sup> wâLî'sanāya
" 170, " 18,	"	Lxant	"	L!xant
" 172, " 7,	"	Lxî	"	L!kî
" 172, " 9, 10, 12,	"	xo'xweł	"	xō'xweł
" 172, " 13, foot- note 3,	"	e <sup>8</sup> k'!âyî'x"sîl	"	e <sup>8</sup> k'!âyî'k"sîl
" 172, " 15,	"	yû'x"sîl	"	yî'k"sîl
" 172, " 17,	"	wîłwî'yak	"	wêłwî'yak
" 172, " 22,	"	łwî'gît	"	łwî'kît
" 172, " 22,	"	Lxant	"	L!xant
" 174, " 2,	"	t'tci'na	"	t"tcî'na
" 174, " 3,	"	tsâ'no	"	tsen
" 174, " 8, 11, 12,	"	t'tci'na	"	t"tcî'na
" 174, " 22, 25,	"	tsân	"	tsen
" 174, " 8,	"	tsân	"	tsen
" 174, " 14, 15, 29,	"	k!Ltcî	"	L!tcî
" 174, " 18,	"	kwe'he	"	k!we'he

On p. 174, line 19,	for	kâlêmeq	read	alî'maq
" 174, " 19,	"	hâ'mîyau	"	he mî <sup>s</sup> ya
" 174, " 22,	"	danô'la	"	tanô'la
" 174, " 22,	"	qagî'tî	"	qakî'tî
" 174, " 30,	"	qamē'tîts	"	q!mî'tîts
" 176, " 2, 7, 8,				
18, 22,	"	t'tcî'na	"	t*tcî'na
" 176, " 5,	"	q'lats	"	qlats
" 176, " 9,	"	qai'lâ	"	qa <sup>l's</sup> la
" 176, " 15, 31,	"	âtsâ'yâ	"	âtsi'ye
" 176, " 18, 23,	"	tsân	"	tsen
" 176, " 25,	"	ya'mdat	"	yam <sup>s</sup> tat
" 178, " 30,	"	lx'îlî'yat	"	l'x'îlî'yat
" 180, " 1, 16,	"	t'tcî'na	"	t*tcî'na
" 180, " 7, 17,	"	pênpân	"	pî'npân
" 180, " 15,	"	lxant	"	l'lxant
" 182, " 1,	"	la'pêt	"	la'pît
" 182, " 24,	"	tqâlâ'lês	"	tqelâ'lîs
" 182, " 26,	"	tslê	"	slî
" 184, " 1,	"	tslî	"	slî
" 184, " 17,	"	lîni'wat	"	lîni'wat
" 184, " 17,	"	qai'la	"	qai'la
" 184, " 23,	"	tetci'u	"	t*tcî'yû
" 186, " 3,	"	hala <sup>n</sup> wehal	"	he la <sup>n</sup> ha'l
" 186, " 3,	"	il	"	îl
" 186, " 5, 6, 8, 15,	"	tsm'ma	"	tcm'ma
" 186, " 5,	"	qaya'atc tci'mîtc	"	qayā'tcemîtc
" 186, " 7,	"	hū'nātate	"	hūna <sup>s</sup> tate
" 186, " 7,	"	hū'nātîtc	"	hūna <sup>s</sup> tîtc
" 186, " 8,	"	kwalxai'ya	"	k!walxa'ya
" 186, " 12,	"	l'tcî le'îsetc	"	l'tcîle'îsetc
" 186, " 14,	"	kwalaxa'ya	"	k!walxa'ya
" 188, " 18,	"	lî'exatc	"	lî'xatc
" 190, " 1, 3,	"	hîthî'yat	"	hî'thî
" 190, " 3,	"	qaya'nowîtc	"	k!ayā'nowîtc
" 190, " 3,	"	qaxaxa'naya	"	qaxaxanā'ya



# ERRATA.

p. 8, line 4,	for temua'wax	read temüa'wax
" 8, " 5,	" ka'lxēsün	" qa'lxēsün
" 8, " 9,	" te'xmīsītci	" te'xmīsītci
" 9, " 1,	" smut'a't'	" smüt'a't'
" 9, " 6,	" hütca'	" hütca'
" 12, " 6,	" inq!a'itcix	" inq!a'itcix
" 13, " 4,	" hiya'tc't	" l'ya'tc't
" 13, " 7,	" yā'xatc'ist"nx	" yā'xatc'ist"nx
" 14, " 3,	" xī'ntmīsün	" xī'ntmīsün
" 14, " 6,	" sqa'k	" sqa'k
" 15, " 4,	" plna'tx	" plna'tx
" 21, " 10,	" s <sup>u</sup> atī'tc	" s <sup>u</sup> atsī'tc
" 22, " 1,	" s <sup>u</sup> atsī'tc	" s <sup>u</sup> atsī'tc
" 23, " 6,	" sqa'ktci'tc	" sqa'ktci'tc
" 24, " 2,	" wa'a'sū'ne	" wa'a'sū'ne
" 25, " 8,	" yaq <sup>u</sup> -	" yaq <sup>u</sup> -
" 28, " 2,	" lka'atc	" lk!a'atc
" 29, " 1,	" tcitci'mya	" tcimtcī'mya
" 30, " 20,	" inq!a'a'	" inq!a'a'
" 32, " 5,	" yā'xtūx	" ya'xtūx
" 32, " 8,	" hā'ūtūx	" ha'ūtūx
" 32, " 13,	" ta <sup>u</sup> k	" tā <sup>u</sup> k
" 36, " 26,	" ya'q <sup>u</sup> yūn	" ya'q <sup>u</sup> yūn
" 40, " 9,	" texmī'l'ma	" texmī'l'mā
" 42, " 6,	" xwī'ltūxtc	" xwī'ltūxtc
" 42, " 7,	" wa'a'tx	" wa'a'tx
" 46, " 16,	" wīl!a'	" wīl!a'
" 48, " 10,	" xīl'xci'yūtsma"x	" xīl'xci'yūtsma"x
" 50, " 1,	" qayū'ts'tc	" qayū'tc'tc
" 50, " 16,	" tsīl!iya's	" tsīl!ya's
" 52, " 2,	" nī'ctcat!a"x	" nī'ctcat'a"x
" 58, " 22,	" sqa'tem	" sqā'tem
" 62, " 2,	" ya <sup>u</sup> kū's"nx	" yekū's"nx
" 62, lines 11, 15,	" qayū'nats'tc	" qay <sup>u</sup> na'ts'tc

p.	62,	line	18,	for	pk'it'i	read	pk'it'i
"	62,	"	18,	"	sqa'tma"x	"	sqa'tma"x
"	66,	"	16,	"	hac'i'xam	"	hac'i'xam
"	66,	"	22,	"	qnūwī'wūs	"	qnū'wī'wūs
"	66,	"	23,	"	hatca'yū'ne	"	hac'ayū'ne
"	68,	"	3,	"	hatca'yūtne	"	hac'a'yūtne
"	68,	"	7,	"	hac'i'xam	"	hac'i'xam
"	68,	"	10,	"	sqa'tem	"	sqa'tem
"	68,	"	13,	"	xawa'tx	"	xawa'tx
"	68,	"	17,	"	ha'ha'ntc	"	qa'ha'ntc
"	72,	"	12,	"	yaq'-	"	yaq'-
"	72,	"	17,	"	kū'nīsūts	"	kū'nīsūts
"	72,	"	23,	"	xwī'nis	"	xnī'nis
"	74,	"	2,	"	xā'xa'tc	"	yā'xa'tc
"	76,	"	1,	"	yā'xa"	"	ya'xa"
"	78,	"	3,	"	tqūhū'ne	"	tqūhū'yū'ne
"	78,	"	18,	"	kūnū'tswa	"	kū'nū'tswa
"	80,	"	1,	"	kū'na'wa'	"	kū'na'wa'
"	80,	"	13,	"	Liha'	"	Liha'
"	80,	"	17,	"	Lxū'i-	"	Lxū'i-
"	82,	"	2,	"	ha'ku'	"	ha'kwī
"	82,	"	15,	"	Lxwiyū'txanx	"	Lxwiyū'txanx
"	82,	"	17,	"	ts'ha'yūnanx	"	ts'ha'yūnanx
"	82,	"	18,	"	Lxū'yūtsme	"	Lxū'yūtsme
"	94,	"	3,	"	qaxa'ntc"ax	"	qaxū'ntc"ax



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