

EXORCISMS DURING A MOON ECLIPSE

Told by William Smith, 1910

Frachtenberg (1920: 226-229), no. 22

¶ nā'mk^ysiLx yā'tsx,

When they lived (in a village),

i^lLiya^e nā'mk^y xam^e tai^e itsai's;

(they) never had one house only;

k^yets psi'nLxat-s-itsai's,

there were usually three houses

nā'k^yELxats yā'tsx.

wherever they lived (in a village).

nā'mk^y k^yE'lxats LEai'sx kus o'xun,

Whenever they saw the moon (darkened),

k^yets qas xa'mET-s-hi'tslem qauwi's LEai'sx is qamli's.

one man would usually see it first at night.

k^yis hi'k^ye tsā^a'mE pi'ūsxa^eyai'm.

He would just shout loud,

“k^yilhi'yEXap-auk^y,

“Do you come out (from) inside;

k^yilhi'yEXap-auk^y,

do you come out (from) inside;

Lxamā'nstEX k^yets muⁿ'hū kus o'xun.”

the moon is now killed.”

tem LEyā'sau^lnx, #

And it is said

mis qas ā^l Lxama'nalx kus o'xun

that the crow usually kills the moon,

tem-axa ita^e qas mukwaltsi^et^c

and also the eagle,

tem-axa ita^e qas qoqō'mūs

and likewise the chicken hawk

tem-axa ita^e qas Lamīⁿ'sū.

and, moreover, the owl.

hiⁿ'sk^y ts-meqami'ntisk^y te'miLx hi'k^ye hamsti^e k^ya'hak^yal kus kakā'ya^e,

In such a number all the birds habitually assemble

nā'mk^y mi'siLx Lxama'nalx kus o'xun.

whenever they kill the moon.

¶ k^yis muⁿ'hū k^yilhai'm hi'k^ye hamsti^e kus LEyā'tsit.

Then all the people would come out now (from their houses).

k^yis muⁿ'hū Lhainai'Ln.

(The moon) would be now looked at.

k^yis muⁿ'hū pi'ūsxaīm ts-ili'diyūk^y kus hi'tslem.

Then the words of a man would be heard,

“p-hī’k^ye hamstī^e tspuū’yūLī pin k^yi’lū,”
“You shall all spill your water;”

ts īmstE pī’ūsxaī ts-īlī’dīyūk^y as hī’tslēm.
thus the speech of a man would sound.

k^yis muⁿ’hū k^ye’a imstī’ln.
Now thus, verily, would be done.

k^yis muⁿ’hū quxwa’ln kus ītsaī’s,
Then the houses would be hit with sticks,

k^yis muⁿ’hū hamstī^e hī’k^ye imstī’ln as ītsaī’s,
to all the houses it would be done thus,

k^yis muⁿ’hū ildī’im ats-mēlāna’stīyūk^yīLX as LEYā’tsit.
and the chief of these people would say:

“k^y-hī’tE tsa^etī intsk^yī’s hilkwīsa’a qas le’wī’ ?
“(I) wonder greatly what is going to happen to the world?

īLīya^e nā’mk^y muk’wā’lnīsla LXama’nlnx kus ō’xun.
The moon is never killed without any cause.

tai^e k^yETS mēā^eqaīt-s-hī’tslēm pLxa’mnatxaūnx,
Only when a person having dentalia shells is about to be killed,

k^yis Lxa’mnītxaūn kus ō’xun.”
is the moon murdered.”

muⁿ’hū k^yETS k^yeaī’ LEī’ldistaīt,
Now after he would finish saying this,

k^yis muⁿ’hū mēyā’sauxam.
he would keep on talking,

“p-tsimāī’xasxam,
“You shall try (to bring the moon back to life with your) own (exorcisms);

p-hain^eya’a s-le’wī’,
you shall look all around the world;

p-k^yilhī’mi.”
you shall dance.”

k^yETS muⁿ’hū quxwa’lnx as ītsaī’s,
Then the houses would be hit with sticks,

phayā’nauīnst muⁿ’hū as ō’xun.
and it would be attempted to look at the moon.

k^y-Līya^e qā^atSE
It would not be long

k^yis lā’mtiyūsxam,
before (the moon) would be gone entirely;

k^yETS muⁿ’hī mēqēⁿ’yaux-slō ts-hā’ldemxusk^y.
its surface would seemingly be getting dark (and darker).

k^yETS muⁿ’hū līmtsa’lhīxamt sili’kwEX.
Then all the people would dance.

k^yis muⁿ’hū ildī’i kus ts’ūya^etELī-slō.

Now the medicine man would say (to the people):

“ⁱLīya^e intsk^yī’s.

“(This) is nothing.

lā’xs yūxē’,

Even if the moon should disappear,

k^yīlta’s hī’k^ye axa ī’mstē t̄t̄wī’t[’]wanīyūsxam iltqa^etit ts-hā’ldēm^xusk^y kus ō’xun.”
nevertheless he will again fix his own appearance just as it (was before).”

xa’mēt-s-hī’tslēm k^yets ma’yēxa.

One man would say:

“ⁱLīya^e intsk^yī’s,

“(It) is nothing.

sā’nqat-s-intsk^yī’s wa^ena’;

The bad thing is gone;

hī’k^ye aqā^{ea}t-s-le^cwī’.

nature is well (again).

k^y-auk^y ⁱLīya^e nī’i pin hai^{ne}.”

You shall not (think of) anything in your minds.”

k^yi’l^xas muⁿhū k^yeaī’mi

Then they would come together

Lhayā’naułnst muⁿhū as ō’xun.

in order that the moon should be looked at.

xa’mēt-s-hī’tslēm k^yets meyā’sauxa.

One person would keep on saying,

“Lxaī’łnx muⁿhū,

“It is accomplished now;

k^yīl-axa muⁿhū sī’yaīm itsai’sik^ys.”

I am going to go back into the house.”

temi’l^x-axa muⁿhū sī’yaī ts-itsai’sk^yik^ys as leyā’tsit.

Thereupon the people would enter their houses again.