

"Hak'imsins qaqa'n tqaia'ldi hi'teslem, k'au'k'is ami'ts'li yuwixaltxam ts-k'a'ltsuk'."

Tem hi'k'e qa'lte qau'x-uk^u ya'tsx is na'tk'ⁱ. Tem is i'mste tem tqe'lk' tauhx A'sin¹ ts-la'nk'. I'mste tem hi'k'e tsā'me ts'ilō-xwēhx hatsi'lkwal-² auk' qami'ni, la'ita mis tskwai'inx, mis i'mste ts-ildi'sk'. Temu^uhū qami'ni tem lō'qutanx xe'lk'it-s-la'mxadō. Is i'mste tem 'Liya^e mek'ā'inst³ la'mxadō penk'i'sik's is qamli's, la'ita mis hi'k'e is qau'wai-slō ya'tsx. Is i'mste qami'ni tem qa'lte hi'k'e meqē'yat ltsā'nt is qamli's. Is lxatōwai-slō k'ets tskwai'inx 10 k'ets pi'ūsaxitxa. Mu^uhū k'ets tskwayū'inx, k'is mu^uhū tqalk-i'im ts-la'uk'; "Laxiya^e la^a, A'sin xam lan, qa'ltex-⁴ auk' hi'k'e ya'tsx hatsi'lk'." Is i'mste tem hi'k'e tsā'me ts'ilō'xwēhx.

Nā'nk' mis melā'nx⁴ qas hi'tslem, mis qaqa'tse lpi'talx is sū^u-lhak'liyū, k'is hi'k'e tsā'me sā'nqa kus hi'tslem, k'is hi'k'e 15 ts'ōwiya^e TELI s-le'wi' lowā'txayūsxam. Nā'mk'ets qaqa'tse ihī-yux^u kus lqalhi'sxam, k'is lqal'kūyūsxam kus mukwa^eSTELI. Lā'ita mis qaqa'tse LEI'yaldux^u⁵ i'mste kus lqaldiyai's, k'au'k'ets ayai' hatsi'lk's kus hi'tslem. Hamsti^e hi'k'e qas hi'tslem melā'nx, mis i'mste ts-hilkwai'sk' as ts'ūwiya^e TELI s-le'wi'. Is 20 i'mste tem i'mste ts-hilkwai'sk' tas hi'tslem qami'n, la'ita mis hi'k'e qas hamsti^e qas hi'tslem k'a'ts'lix-⁶ auk' k' ts-hai'k'. Nā'mk'ets pēyū'xa^e yaī'⁶ kus hi'tslem, qa'k'ets melā'nx, k'is ami'ts'li tskwayū'in kus A'sin lowa'hayūk's. K'ets ā'niyux^u. Nā'mk'ets pēyū'xa^e yaī', qa'k'ets melā'nx. K'ets tskwayū'inx, k'ets mu^uhi 25 mukwa^eSTELI k'ets ā'niyux^u: "Hē^u, hē^u, hē^u."

Tai^e mu^uhū.

22. EXORCISMS DURING A MOON ECLIPSE

(Told by William Smith in 1910)

Nā'mk'silx ya'tsx, 'Liya^e nā'mk' xam^e tai^e itsai's; k'ets psi'nlxat-s-itsai's, nā'k'elxats⁷ ya'tsx. Nā'mk' k'e'lxats LEI'sx kus o'xun, k'ets qas xa'met-s-hi'tslem qauwi's LEI'sx is qamli's. K'is hi'k'e 30 tsā'me pi'ūsaxa^e yaī'. "K'ihli'yexap-⁸ auk', k'ihli'yexap-⁸ auk'!, lxamā'nstex k'ets mu^uhū kus o'xun." Tem LEYā'sauhx, mis qas ā' lxama'nalx kus o'xun tem-axa ita^e qas mukwaltsi^et' tem-axa ita^e qas qoqō'mūs tem-axa ita^e qas lamī'sū. Hi^usk' ts-meqami-ntisk' te'milx hi'k'e hamsti^e k'a'hak'al⁸ kus kakā'ya^e, nā'mk' mi'⁸ 35 silx lxama'nalx kus o'xun.

¹ That is to say, "The one who lives in creeks."

² hatsi'lk' WOODS, FOREST; -al continuative; -auk' suffixed particle.

³ k'a' TO ALLOW.

⁴ Literally, "knows."

⁵ i' TO GIVE.

⁶ yū- TO DISAPPEAR, TO DIE.

⁷ Contracted from nā'k' + k'ets + -L.

⁸ k'czk- TO ASSEMBLE.

I should want a person, (that person's) reason will invariably disappear without any apparent cause."

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

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

Only now (it ends).

22. EXORCISMS DURING A MOON ECLIPSE

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

K'is muⁿhū k' l'hai'm h'k'e hamstī^e kus LEYā'tsit. K'is muⁿhū l'hainai'ln. K'is muⁿhū pī'ūsxaīm ts-ili'diyūk' kus hī'tsLEM. "P-h'k'e hamstī^e t'puū'yūli pin k'i'lū," ts¹ i'mstē pī'ūsxaī ts-ili'diyūk' as hī'tsLEM. K'is muⁿhū k'e'a imstī'm. K'is muⁿhū 5 quxwa'ln kus itsai's, k'is muⁿhū hamstī^e h'k'e imstī'ln as itsai's, k'is muⁿhū ildī'im ats-mēlāna'stīyūk' ilx as LEYā'tsit. "K-hī'tē tsa'tī intsk' i's hilkwīsa'a qas le'wī' ? 'Līya^e nā'mk' muk'lwā'inīsla lxama'nūx kus o'xun. Tai^e k'ets mēā'qait-s-hī'tsLEM² plxa'mnatxaūx, k'is lxa'mnītxaūn kus o'xun." Muⁿhū k'ets k'caī' 10 LEI'distai't,³ k'is muⁿhū mēyā'sauxam. "P-tsimai'xasxam, p-hai'f-ya'a s-le'wī', p-k'ilhī'mi." K'ets muⁿhū quxwa'lnx as itsai's, phayā'naulnst⁴ muⁿhū as o'xun. K'-Līya^e qā'atse k'is la'mtiyū-sxam,⁵ k'ets muⁿhī mēqēⁿ'yau-x-slō ts-hā'ldēm-xusk'. K'ets muⁿhū hīmtsa'lhixamt silī'kwēx. K'is muⁿhū ildī'i kus ts'lūya^e- 15 TELI-slō. "'Līya^e intsk' i's. Lā'xs yūxē', k'īlta's h'k'e axa i'mstē hīwī't'waniyūsxam iltqa'tit ts-hā'ldēm-xusk' kus o'xun." Xa'mēt-s-hī'tsLEM k'ets ma'yexa. "'Līya^e intsk' i's, sā'nqat-s-intsk' i's wa'na'; h'k'e aqā^{sat}-s-le'wī'. K'-auk' 'Līya^e ni'i pin hai^{na}." K'i-lxas muⁿhū k'caī'mi-lhayā'naulnst muⁿhū as o'xun. Xa'mēt-s- 20 hī'tsLEM k'ets mēyā'sauxa. "Lxai'lnx muⁿhū, k'īl-axa muⁿhū sī'yaīm itsai'sik's." Temi'lx-axa muⁿhū sī'yaī ts-itsai'sk'ik's as LEYā'tsit.

23. EXORCISMS DURING A SUN ECLIPSE

(Told by William Smith in 1910)

Nā'mk'ets Lxamā'nstex kus pī'tskum, k'is muⁿhū LEai'sūn. K'ets ta'mē h'k'e lpa'haliyū ts-hainai'sk' kus pī'tskum. K'is 25 muⁿhū ilū'ln. "Lā'tqatit hī'tē tsa'tī s-intsk' i's k'is hilkwīsa'a qas le'wī' ?" K'ets i'mstē ilūi'-slō ts-hī'tēk'. Lā'īta mis mūⁿhī qau-xat-s-mēā'qaitit-s-hī'tsLEM kus pī'tskum, tem h'k'e tsā'mē lā^a, nā'mk' mis LEai'sūnx i'mstē kus pī'tskum. Ltimū'axasxamst-auk' ts-haiⁿ'k' tas hī'tsLEM, nā'mk'ets LEai'sūnx i'mstē kus pī'tskum, 30 lā'īta mis h'k'e hamstī^e qas hī'tsLEM k'a'ts līlx-auk' 'k' ts-haiⁿ'k': lā'īta mis qaqa'tse qe'īlx tas hī'tsLEM h'k'e hamstī^e is qau'wai s-le'wī'. Tem-au'k' h'k'e hamstī^e qas hī'tsLEM k'a'ts līlx 'k' ts-haiⁿ'k' i'mstē. Lā'īta mis i'mstē, nā'mk's yūxē' kus pī'tskum, k'is h'k'e hamstī^e ha'sk'ī tas hī'tsLEM, nā'mk' sis lqēⁿhī'yūsxam s-le'wī'. 35 Tem-axa ita^e lūwī'ya'lnx^o kus k'i'lū; k'ets h'k'e hamstī^e tspūt^la-lhx tas puū'ya, lā'īta mis 'Līya^e tqaia'ltlnx sis mēpū'stxaxam⁷ kus k'i'lū, nā'mk'ets Lxamā'nstex kus pī'tskum. Is i'mstē ts-kwā'lnk' k'is tspūt^la'ln kus puū'ya.

I'mstē muⁿhū tai^e.

¹ Abbreviated from k'ets.

² Contracted from mēā'qayūt-s-hī'tsLEM A PERSON HAVING DENTALIA SHELLS.

³ hīdist- TO SAY.

⁴ hain- TO LOOK.

⁵ ā'mta ENTIRELY.

⁶ tū'- TO SPILL, TO POUR.

⁷ pū'stēx BLOOD.

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

23. EXORCISMS DURING A SUN ECLIPSE

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

Thus now only (I know it).