

The chinook and the blizzard.

A'kai-Pekàniua saáinisoχtsik itápaukunàiiu. Amóχk istuyiiχ'k énniaie niétαχtau iχ'tauámisàmiu. A'iiistsiu motúyi. Omáαχks nínau sámiiχ'k. Itsímsαpiu. Itsinóyiiχ'k omíka nínaiinai. Aiámistsipatakayayìn. Otoká'ni iχ'kanáiiisoχkìnauatòm. Manistápukskàspi, amóia kóniskuyi nitapáistsitsiu. Itsitótstsiu ksistúyisopuyì. Omá nínau sotázmsksinoyiuaie. A'nnai-áuk nápiua. A'ípiomaχkàiinai. Matsiskóyinai. Kénnimaie iχ'ksinóyiuaie. Otótoχs, itáitsinikatsiuaie. Annóχk nikátauaniχ'pinan, istuyísts áisiksopù: Nápiua áiniò-maχkau.

Nitózm ikúnaiiua ikiwázmi-samiu. Pioó itskóχtsi otsíttauàki-maχp. Omá túkskàm nínau ápα-toχsàisαpiu. Itaníu: Anétakik, ómakaie ksiitápiu, áistàumaχkau. A'ukαnaiksistsinòtau. Itomúo.

The ancient Peigans were camping about in the lower country. That winter there was a river, they would go up from to hunt. Spring was near. There was a chief that hunted. He looked west. He saw a man [coming]. He [that man] was running east. He had all his hair tied in front as a top-knot. As he [that man] ran, this snow was melting. A warm wind came to him [to the chief]. That chief then knew him: That is the Old Man. He [the Old Man] had run far [past the chief]. Then he [the Old Man] went back. From there he [the chief] saw him [last]. When he [the chief] came home, he began to tell about him. That is why we say now, when in winter-time [literally: in winters], there is an oily [warm] wind [the chinook]: The Old Man has run down [from the mountains].

The same [people], that were camping, went all up on a hunt. It was far away on the prairie, where they chased the buffalo. There was one chief, [that] was looking north. He said: Make

Itúmautsàtomaxkàinai omík ksii-
 tápiik. Omá nínau itaníua: Kéka,
 áχksæmai; aksikéuaχtauts? A' mis-
 toiàukinai, otsípstsiksaχkokàie.
 Iχ'kænáinoiyuaie amó sámíu.
 Παχkéyai matsíks, osókàsímiai
 nitúyanistàpiu. Óχpsìstsàii iχ'-
 táiiisaχkumìnai. A' uapatokakiosì-
 nai. Otáutsitskaumaχkàmokaie,
 ki itótstsiu áχketsimìi. Imátâχ-
 kanainèpitsiu amó sámíu. Sotázms-
 ksinoàu: Ómaχkaie áistuyimstàu.
 Stázmanistsìnix'katau A'χsàpi.
 Otokápitapìsin iχ'tapókapìnix'-
 katau. Annóχk kanáistuyists ni-
 táuaniχ'pínan: A'χsàpiua áistu-
 yimstàu. Ki Nápiua áisiksopùmstau.
 Apáztoχsoχts iχ'táutstuyiù.
 Nímists iχ'táisiksopù. Nápiua ki
 A'χsàpi áipotaumatapskotsèiau.
 Nápiua autúsi itáumotsàkiu. Kén-
 niaie nanístksinoanan Nápiua ki
 A'χsàpiua.

hastē, there comes a person on
 foot, he is running this way.
 They had all done skinning. Then
 they came together [in one place].
 Then the person on foot came
 running too close. That chief
 said: Wait, let us look at him;
 what will he do? He [the man
 on foot] was near by, he just
 ran close by them. All those that
 hunted saw him. His leggings
 were of cow-skin, his shirt was
 the same. He was shooting his
 arrows ahead. He was looking
 back. He had run past them,
 and there came a blizzard. Those
 that were hunting nearly all
 froze. Then he was known: That
 is he, that makes the winter.
 Then he was called the Good
 Old Man. Because he was a bad
 person, he was called the reverse
 of it. Now, every winter [liter-
 ally: all winters] we say: The
 Good Old Man makes winter.
 And the Old Man makes the
 oily [warm] wind. Winter comes
 from the north. The oily wind
 comes from the west. The Old
 Man and the Good Old Man
 chase each other back. In spring
 the Old Man has the victory. And
 that is what we know about the
 Old Man and the Good Old Man.